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THE ARABIC TEXTS FROM AD-DUWAYM (SUDAN). II

The Arabic texts inserted below are the continuance of the texts published in the *Folia Orientalia*, vol. I, fasc. I, 1959. They contain descriptions concerning customs connected with drinking of coffee, with burial and with wedding. The first two relations come from Huseyn Maḥmūd Ḥasan and 'Abd al-Min'am Bāšir Ḥasan. Both of them are already known to the readers. The description of the wedding customs has been delivered by Faṭḥ Allāh born in 1930 in a merchant's family. The language, which he uses in his narrative shows strong influences of that of educated people. Alas, the scarcity of our dialectical material allows neither for construction of the grammatical sketch of our dialect nor to make any remark of generally binding character.

Texts

1. šurub il-gahwa

'Āwiz akallimkūm 'an il-gahwa fi's-sūdān. Bāgi innu'n-nās fi's-sūdān biḥibbū šurub il-gahwa bi'l-ḥeṣl. U'l-gahwa bi'milūhā min āl-bunn wa mḥalla bi's-sukkar. Wa talga'nna ḥuṣūšan il-gahwa'llati la-ḥamiya ḥuṣūšan 'inda'n-nās il-'ag'āyis w'il-fugarā bitu'inhūm 'ala's-sahar wa'ibāt Allāh w'il-'ag'āyis bitarmihūm kān mā širibu'l-gahwa. Aḥyānan il-wāḥad big'i daḥal il-beṭt yilga ḥabubtu labīsa 'al-angeriya wa mṭanṭisa. Mā lki ya ḥabūba? Tgūl wa'llāhi 'ašān ḡawyanī'l-gahwa. Nahar di'l-gahwa bi'l-ḥeṣl 'amilt 'aleṣ. Wa yigūl leḥhā mā tiz'ali ha's-sā'a bemši beg'ib lki'l-bunn u ni'milu'l-gahwa ha's-sā rāsik yifikkik. Ba'dmā yirūḥ yig'ib il-bunn tig'il-marā sitt il-beṭt u g'ib il-mengal illi huwwa mawḍi' ān-nār u g'ib il-habbāba 'ašān tuhibb ān-nār

biḥā, 'ašān yisawwi'l-gahwa ḡawām. U g'ib āl-funduq illi bilūḡū fi'l-bunn wa'l-gellāyi illi yiglū fi'l-bunn bi'n-nār wa šaragraq illi fi yi'milu'l-gahwa dāta u yiḥillūhā fi. Huwwa zayy il-kafatira ḥāḡ'a tuṣna' min is-safih. Ba'deṣn big'ibu'l-bember tug'ud fihu. U'l-bember huwwa zayy il-kursi'z-zḡeṣr tug'ud fihu g'anb il-mengel tudfi'n-nār ta'mil fi'l-gahwa u btuduqq fi'l-bunn.

Ba'deṣn ida fi'l-beṭt 'ag'ūz 'ag'ūzeṣn telāta talga waḥda bitwerridu'l-ḥudrā 'ašān il-ḡadā u talga waḥda masalan g'āb il-mutrāra wa 'indaha'l-guṭṭun u ta'mal bi't-turf u talga waḥda bitwannas ma' waḥdu waḥda bitfelli waḥda. U bi's-šakil dā biḡallū ḡā'adin mag'lis ḥilū g'iddan u laṭifi. Ba'deṣn il-gahwa yišribūhā 'ala telāt duwar id-dōr āl-ewwel bisammūhā il-bidri. Ba'dma'n-nās bišrabu'l-bidri min gubūl yirugū šweyya yigūmū tāni 'al-bādi yezidū leḥhūm moyya u yi'milūhā fi's-šaragraq u ba'deṣn yikibbūhā fi'l-g'abala u ba'deṣn yišribū tāni. U ba'dmā yišrabū tāni bišrabū tiltāwī. Fi'n-nās yigūlū wa'llā iḥna ida mā mnišrab at-tultāwī dā mā mniṭkeyyel. Tiltāwī dā ḡarūri.

U ba'deṣn il-gahwa's-sādā. Yigūlu'l-gahwa's-sādā g'amila u simḥa. U sawwathā dāta ya'nī bint zeṣna u sitt beṭt wa'llā ḡahwithā bi'l-ḥeṣl samḥa u g'amila u sarratnā u bi'l-ḥeṣl hiyya šāṭira u sitt il-beṭt. U ḡakaḡa yigiṣuna fi marāḥ unse laṭifa u g'amila fi ḡalagat il-gahwa.

2. id-Defēn

Lemma yimūt wāḥid fi's-sūdān ṭab'an ewwel ḡāḡ'a ān-nās ya'nī ṭab'an in-nās illi ḡālibithūm hināk il-muslimin bimi-skū'l-insān il-meyyit dā biḡsilūhu. Wa'l-ḡusli dā ḡarūri. Huwwa ḡāḡ'a lāzim ya'nī eyyi wāḡed yimūt lāzim yuḡsal. Yuḡsal āl-insān u 'āda biḡsilu aḡrab zōl leḥhu masalan zawḡ' zōḡ'atu mā ṭiḡ 'aleṣ tudḡul 'ala zōḡ' waḡdahā u tberridu. Tadḡul 'aleḥhu masalan ummu aw ḡabubtu aw g'iddu yidḡulū yiberridu'l-insān il-meyyit. U ba'deṣn ba'd kida yig'ibu'n-nās illi kubār yig'ibu'd-dabalān wa huwwa ḡumāš il-abyaḡ u yigū'udū fi'l-buruṣ u yig'ibū'l-ibār yuḡeyyiṭ il-kefen. Ba'd ḡeyyiṭ il-kefen yidḡulū yilabbisu'l-meyyit ḡāḡa'l-kefen. U ba'dmā yilabbisu'l-kefen

biḥuṭṭū tōb tiḥtu tōb bisammūhu tōb il-garmāsīs. Ba'de'n yišilūhu. Wa ewwel mā yišilūhu nās kulluhūm bigifū u bigrū sūrat il-fātiḥa u hiyya sūra qur'āniya. Kullu'n-nās yigrū. Ṭab'an li-ašyā di kulluhā yithallalhā bukā katīr g'iddan.

3. İz-Zawāg'

Mawḍū' il-hadīt huwwa ḥaflat il-'aris fi's-sūdān. Lemma yidūr il-wāḥid yi'arris ṭab'an yukallim abāhu 'ala bint illi 'āyiz yizawwag'hā. Yigūm abūhu yirūḥ yukallim abu'l-bint. Fā ida wāfaq abu'l-bint yirūḥ in-niswān il-kubār fi 'āyilt il-'aris u yišilu'l-māl huwwa ḥawālī miya miyate'n g'inevḥ mašrī. U kamān yišilū ma'a il-ḥalāwa u'l-mašrūbāt u yirūḥū li-ahl il-'arūza yigaddimū levḥūm il-māl. U ba'dī kam yōm kida'n-niswān yišilū'š-šila'l-mukawwana min malābis u'r-ra-wāyih u'l-uṭūr, mākūlāt zeyy is-samin wa's-sukkar w'al-bunn. Ḥaflat iz-zawāg'a tabtadī bi's-ṣufāḥ. Yiḥuḍur il-ma'dūn wa tuqūm fi'l-yōm da ḥafla kabīra u yuqimhā wālīd il-'arūs. U ba'de'n yidḥul il-'aris g'awwa ḥūš in-niswān u yiḥuṭṭu'l-ḥenna fi yad il-'arūsa. U ba'de'n fi nihāyat il-ḥafla yirg'a' il-'aris li bertu ḥe'sa yaḍa'ū lahu'n-niswān il-ḥenna. U fi misāya yōm it-tālī yuqām ḥafla 'ašā fi bert il-'arūs. U ba'd il-'ašā yuqām ḥafla raqīs. U fi'l-muntaṣaf fi'l-le'l yiqṭa' il-'aris raḥāt il-'arūsa. U ba'de'n yigūm ahl il-'aris u'l-'arūsa u yiziffu'l-'arisin li'n-nīl. U'z-zaffa di ismha's-sīra u ḥādī'l-le'le ismhā levlt id-daḥla. U fi sitt ayyām āt-tālye tuqām ḥaflāt raqsa u 'azāyim muḥtalife yigaddimū fiha'l-faṭūr u'l-gadā u'l-'ašā. U fi yōm is-sābi' yuqām ḥaflat li'sbū' u di tu'tabar akbar sahrāt iz-zawāg'. U ba'dhā yirḥal il-'arūse'n ilā bert zōg'iyye ḥe'sa ya'īšū fi ṭabāt u nabāt yiḥalfū ṣubyān u banāt.

TRANSLATION

1. Drinking of coffee

I would like to tell you about the coffee in Sudan. It happens that the people in Sudan like the drinking of coffee very much. They make the coffee from the coffee-beans and sweetened with sugar. And you meet that, in particular, the coffee

that is roasted it helps the old poor people, in particular, to be awake while praying the God. And the old people, it strikes them if they do not drink coffee. Sometimes somebody comes and enters the house and meets his darling carelessly dressed and with bent head. „What is wrong with you Darling“? She says: „By God, it is on account of my desire: coffee. The coffee would do good to me to-day“. And he says to her: „Don't be angry, now I am going and I'll bring you coffee-beans and we will prepare coffee, now let your head free“. After he went and brought the coffee-beans, a woman comes, mistress of the house, and brings *il-mengal*¹ which is a place for the fire and brings small bellows in order to blow with it on the fire to have the coffee prepared quickly. And she brings *āl-fundug*² in which they throw the coffee-beans and the roasting pan in which they roast the coffee-beans on the fire, and *šaragraq*³ in which they prepare the coffee itself and they sweeten it there. It is like *il-kafatira*⁴ thing made of tin-plate. Then they bring a tabouret on which she sits. And the tabouret, it is like a small chair and she sits on it nearby *il-mengel* stirring the fire making the coffee and grinding the coffee-beans.

Then if there are one, two or three old women in the house you meet one bringing the vegetables for dinner and you meet one for instance, bringing a spindle and she has cotton and she makes spinning and you meet one talking to another one, and one who seeks lice at the other one. And in this way they go on sitting, very nice and lovely assembly. Afterwards the coffee, they drink it in three turns. The first turn they call *il-bidri*. After the people drank *il-bidri*, first, they rest a little, they take the second later, they help themselves with water, they make it in the *šaragraq* and then they pour it in the cup and afterwards they drink for the second time. After

¹ *il-mengal* — portable stove.

² *āl-fundug* — a kind of mortar for grinding the coffee-beans; comp. mihbaš; used by the fellahs of Jordania.

³ *šaragraq* — coffee-pot.

⁴ *il-kafatira* — coffee-pot, cf. French cafetière.

they drank for the second time they drink *tiltawi*¹. There are people who say: „by God, if we do not drink this *tultawi* we do not reach the proper measure“. This *tiltawi* is necessary.

And then the black coffee. They say: „the black coffee is lovely and nice. And if it was prepared, well, by a beautiful girl and mistress of the house (they use to say): „by God, her coffee is very lovely and nice and it pleased us very much and she is clever and (really) mistress of the house“. And so they judge in a lovely, pleasant and nice place, where they go to spend the night in a coffee-circle.

2. The Burial

When somebody dies in Sudan, the first thing of course is, that is of course the people, whose majority are moslems, take this dead man and wash him. This washing is necessary. It is a matter, that ought, that is, each one who dies ought be washed. The man is washed and usually, the person nearest to him washes him for instance (when) the husband (dies) his wife is not able to enter to her husband and to prepare him. (So) for instance his mother, or his darling or his grandfather enter to him and they prepare him. Then after this, the people who are old come and they bring *id-dabalān* and it is a white shirt, and they sit on the mat and get the needles to sew the grave-clothing. After the grave-clothing is sewn they enter and dress the dead this grave-clothing. After they dressed him the grave-clothing they put cloth under him, the cloth they call it *tōb il-garmāsīs*. Then they carry him. And before they carry him, all people stand up and read *il-fātiḥa* and it is verset from the Qur'ān. All people read. All these things of course, are accompanied by great mournings.

3. The Wedding

The theme of the narrative is the wedding ceremony in Sudan. When somebody intends to marry, he speaks of course to his father about the girl he wants to marry. His father gets

¹ *tiltāwī* — cf. class. Ar. تَلْتَاوِي.

up and goes to speak to the father of the girl. If father of the girl agrees then the old women from the family of the bridegroom go and carry money that is about one hundred or two hundred Egyptian pounds. And they also carry sweets and drinks with them and they go to the family of the bride and offer them the money. And so, after some days the women carry gifts containing dresses, scents and perfumes, victuals like fat, sugar and coffee-beans. The wedding ceremony begins with *is-ṣufāḥ*¹. *Il-ma'dūn*² arrives and the great party arranged by the father of the bride takes place on this day. Afterwards, the bridegroom enters inside the court-yard of the women and lays henna in the hand of the bride. And then at the end of the party, the bridegroom returns to his house where the women give him the henna. In the evening of the following day the evening-party takes place in the house of the bride. After supper the dancing-party takes place. In the midnight, the bridegroom cuts the necklace of the bride. And then the family of the bridegroom and the bride get up and they lead the new-married to the Nile. The name of this leading is *is-sīra*. And the name of this night is night of the consummation of marriage. During the following six days dancing-parties and various banquets are arranged and they serve breakfast, dinner and supper during them. On the seventh day, the week's-party is arranged and it is considered the greatest wedding-soirée. After it the couple goes to the conjugal house where they live in blessings and flowers and bring forth youths and girls.

¹ *is-ṣufāḥ* — sacrifice of butchered lamb or kid offered by the father of the bridegroom in the house of the bride; It is considered as assurance of the stability of engagement; cf. A. Jaussen, *Coutumes des Arabes au pays de Moab*, Paris, 1908, pp. 344—345.

² *il-ma'dūn* — licensee authorized to celebrate marriages.