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				Ayin = Eye.
				Pe = Mouth (with Beard).
				Tzade = Fish-Spear.
				Koph = Opening (Eye of Needle).
				Resh = Head.
				Shin = Tooth (Molar, with Fangs).
				Tau = Mark (for Cattle).

THE BIRTH OF ABU-ZAID.<sup>1</sup>

By P. J. BALDENSPERGER, Esq.

THE Birth of Abu-Zaid and the poem of Beni-Helal were told me by an illiterate fellah of the plain of Philistia. I wrote them down whilst he told them by heart. When I had written it all from his dictation, I revised and translated it, using no published work whatever. Clot Bey, in his "Egypte," states that this is a very popular romance amongst the Egyptians.

Abu-Zaid is the popular name of the black hero, but his real name is Barakat, and Salamé Shiha is his sister. Both Shiha and Barakat are

<sup>1</sup> A recension of this story was published in Arabic under the title "Kissat al Khadrâ," &c., at Beyrout in the year 1869. A copy of this book is in the British Museum (14,570, C. 14 (1)). No English translation is known to have been published.—[ED.]

the children of the Emir Risk and Khadra. Abu-Zaid is one of the great heroes in the exodus of the Beni-Helal from Naj'd to Tunis, passing by Palestine.

The legend is sung by the bards on their one-stringed fiddle (ربابه) *Rababy*, during whole nights after weddings or any other public rejoicing (see *Quarterly Statement*, April 1894, p. 137).

The Emir Risk had a daughter, named Shiha, شيهه, by his wife Khadra, خدره, who then remained seven years barren, to the great sorrow of Risk. One day when Khadra went to a fountain to wash, she saw a black bird pounce on other birds, killing some, and scattering the rest. She prayed to God, "Oh, my Lord, hear my petition, make me conceive and bear a son, who shall drive the knights before him as does this bird the other birds; and let him be as black as this bird." Her prayer was fulfilled, and she had a black son.

Now Serhan, سرحان, the father of Sultan Hassan, visits Risk and says :—

Bring the new-born, let us give  
him gifts !

And may we not decrease for a day  
of need.

هات المولود لمننا انذقته

ولا نقتع العدد الى يوم هشل

When Risk brings in the child; Ghanem, the father of Thiab, says :—

Oh Risk, this child is not from our  
ranks,

But from the rank of the bought  
slaves.

Upon my conscience, oh Risk, this  
is not born.

He resembles greatly our negro  
Murjan.

يارزق هل ولد ماهو صفتنا

الا صفت العبيد الجلاب

على دستي يارزق انه مولد

ولا يشبهه الا لعبدنا سرجان

And Risk says :—

Ho, all ye present, witness his  
mother is divorced.

And none shall bring her back, no  
judge, nor learned Sheikh.

على ماتشهدوا يا خدره امه اعطلقه

ولا يرودها لاقادي ولاشيخ عالم

Then, turning to Khadra, he continues :—

Oh Khadra, break down, and load,  
and tie fast,

And take thy servants and thy  
goods.

يا خدره هدي وشدي وحلمي

خدي سرايركي وكل الغنام

May it be defended to me, to enter  
thy tent

ويحرم عليي بيتكي ان عيد  
أخشه

And should the wealth be with  
pearls thick as the thumb.

ولا في المال عقد الخناسر

She takes her son and the slave Keied to Mecca to her relatives, but on the way she changes her mind, and goes to Za'hlan, زحلان, the greatest enemy of Beni-Helal.

I'll go and bring up this child by  
him.

تمني أربي هل ولد احدا

If I go to my parents and say I am  
offended, they say I left angry.

وان رحمت على اهلي وان قلت  
حردانه بتقول حردتي

And if I say I was beaten, I tell  
a lie.

وان قلت مقتوله بزل معه

She remains 15 years with Za'hlan, and her son is brought up in the art of war. The Beni-Helal, after one of their wars, ask the tenth of the goods, and Abu-l-Jud, أبو الجود, sends a letter, in which he says:—

Oh thou that goest abroad on  
horseback,

ألا يا غادي مني على دهر غامر

Kiss the ground, be it far or near,

وقبل الاراضي قريبا وبعيد

And if thou comest to Za'hlan read  
well my missive

ومن جيت على الزحلان بلغ  
ارسالتي

Prepare for us a tenth of all the  
girls,

وحدرد لنا عشر البنات جميعها

And a tenth of the slave-girls, and  
the black slaves.

وعشر الجواري والعبيد السود

Prepare for us a tenth of all the  
camels,

وحدرد لنا عشر الجمال جميعها

And of every ten a red one, one  
picked out.

وكل عشرة احمر مفرد

Prepare for us the tenth of all  
goods,

وحدرد لنا عشر المال جميعها

From every ten pieces one piece of  
gold.

وكل عشرة من الذهب منقود

But Barakat (the black son) takes  
it and reads it,

وبركات بمسكه وبقرا

And tears it and throws it away,

وكدده ورما

And curses the father of the Sheikh  
who sent it.

ونعل ابو الشيخ الى كزا

Barakat now writes another letter without letting Za'hlan know :—

Oh thou who goest abroad on horseback,	أيا غادي مني على دهر غامر
Kiss the ground, be it far or near,	وقبل الأراضي قريبا وبعيد
And if thou comest to Abu-l-Jud, read well my missive,	ومن جيت على ابو الجود بلغ ارسالتي
And tell him, your time is gone, your nights are dark !	وقلّه زمانك راح واسود ليلك
But our nights are our feasts.	واما لييلينا علينا عيد

Abu-l-Jud takes it and reads it, then tears it and throws it away, curses the father of the Sheikh who sent it, and now sends 40 knights to kill Za'hlan. Barakat meets them, kills 39, and cuts off their heads, Abu-l-Jud only remaining, who says :—

Oh negro, oh shoe, thou single slipper,	يا عبد يا زربود يا فردة وطا
Thou killest our heroes, swift, never idle,	قتلت فرسانا سريعين بلا بطا

But Barakat says :—

By your life, oh liberal one, and perfect in power,	وحياتكم يا جواد والقدر الوافي
I'm the son of Za'hlan the king, it is no secret !	ابن الملك زحلان ماني مختافي

And then pounces on Abu-l-Jud, and kills him. The Beni-Helal sent a negro for the tenth, but Barakat cuts off his hand and his ear and sends him back, saying : if you like, come out to war ; and the Beni-Helal come to war ; and Risk comes forth and meets Barakat, and says :—

Oh ho, thou negro, go home to your mother,	آلا يا عبد روح راوح لامك
And play with a crowd of small ones,	والعبلك مع صربرت صغاره
I fear, to-morrow, they'll find fault with me,	وانا خايف من معياري باكر
And say, Risk goes to fight the little ones.	يقولوا رزق تايعم للصغاره

But Barakat says :—

Oh Risk, fill thy eye with me,  
I am Barakat, thy adversary, and  
more !  
I drove away Abu-I-Jud before  
thee,  
And spilt his blood in pebbles and  
sand.

آلا يارزق واملى العين مني  
انا بركات خصمك وزياده  
انا ابو الجود من قبلك تحديته  
ورعيته دمه على الحصى والرمله

Barakat and Risk now fight. Every time Barakat lifts his hand to strike his father, his hand is kept back; when suddenly Shiha, who is with Risk as 'Amarie (misleading woman), knows her brother, and says: Cursed be the Sheikh who brought you up; this is your father. Risk says: What is the trouble; do you want to become a bad woman, عشاءه, as your mother? But, she says, this is my brother; every time he could strike you, he withdrew; and if he is not my brother, you can cut off my head. But listen, she says, take this sign; bring three apples, and we will throw them to him; if he catches them on the point of his spear, it is my brother from father and mother; and if not, cut off my head. I know my brother is at Za'hlan's. They take three apples. They throw: the first he catches with his spear; the second he catches in his stirrup, and the third in his hand. Whereupon Shiha utters a cry of joy, زغريرت. Barakat listens, till she tells him that she is his sister, and that he is fighting his father. Barakat throws himself down, rubs his nose with dog's grass, أنجيل, till it bleeds, and then runs to his mother and falls down; whilst Khadra goes to assemble the maidens to wail over him, saying :—

Say after me girls, say about Barakat  
Barakat died, the progeny of the  
wealthy,  
Thy kindred rejected thee, and  
threw thee upon me.  
And Za'hlan brought thee up, son  
of honour,  
Your father is Risk, your uncle  
Ser'han !

قولن يا بذات على بركات  
بركات ماتت خلفت غانمين  
واهلك جوفوك علىي رموك  
وزحلان ربك بابن الكرم  
وابوك رزق وعمك سرحان

Barakat now rises slowly, astonished, and says: Is it true mother? Is Risk my father? She answers in the affirmative. Whereupon he asks why he is here. She now tells him the whole story, and asks him to bind his father and bring him alive. He goes out to fight again and captures him. When Risk sees Khadra, whom he always loved, he

comes to her barefoot and bareheaded. And when the news is spread Za'hlan falls down dead, whilst Risk takes Khadra home again with Barakat and all they possess. So Barakat having increased the Arabs is henceforth called Abu-Zaid, "father of increase," for having increased the tribe of Beni-Helal.<sup>1</sup>

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## ANCIENT JERUSALEM.—ZION, AND ACRA, SOUTH OF THE TEMPLE.

By the Rev. W. F. BIRCH.

AUSPICIOUSLY it has been my lot to try to restore peace to Jerusalem by doing no small business in fighting against my friends. Yet with Sertorius I desire to live in quiet in the Fortunate Islands free from never-ending wars.

Mr. St. Clair's objection (p. 150) that I *assume* that "Zion is the same as the stronghold of Zion" and "Zion to be coincident with Akra," shows very plainly why there are such diverse opinions about ancient Jerusalem. Writers have hastily had recourse to imagination instead of patiently examining evidence. I dealt with the question of the identity of Zion and the stronghold of Zion years ago in *Quarterly Statements*, 1878, 182; 1880, 168; and 1881, 94. This identity lies at the root of a correct restoration of the Holy City. Josephus blundered over it, and so proves a blind guide to blinded followers. With difficulty I myself broke away from this *Cicerone*, and have by me to this day notes collected in my days of darkness to show that the City of David difficulty was solved by the view of Josephus that the stronghold of Zion was only a part of Zion and not identical with it. I have told (1882, 56) how, groping in the dark, I was accidentally brought into the light.

As others besides Mr. St. Clair are still misled by Josephus, let me give once more the simple Biblical evidence that proves the identity of Zion and the stronghold of Zion.

(1.) The Bible, R.V., twice says "the City of David, which is Zion" (1 Kings viii, 1; 2 Chron. v, 2).

(2.) It also twice says, "the stronghold of Zion; the same is the City of David" (2 Sam. v, 7; 1 Chron. xi, 5).

Here one would naturally take "the same" to refer to "Zion," and so (2) would corroborate (1).

Happily there are two other passages in the historical books that supply what is needed.

(3.) The Bible says (2 Sam. v, 9), "David dwelt in the stronghold, and called it the City of David," and again (1 Chron. xi, 7), "David dwelt in the stronghold; therefore they called it the City of David."

<sup>1</sup> The Arabic of the above paper has been kindly corrected by A. G. Ellis, Esq., of the British Museum.