

PART VI OF THE PUBLICATIONS OF AN AMERICAN  
ARCHAEOLOGICAL EXPEDITION TO SYRIA IN 1899-  
1900 — UNDER THE PATRONAGE OF V. EVERIT  
MACY, CLARENCE M. HYDE, B. TALBOT B. HYDE,  
AND I. N. PHELPS STOKES

# MODERN ARABIC TALES

BY

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VOLUME I

ARABIC TEXT

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## PREFACE.

The sixth part of the present publications contains modern Arabic tales which were secured during a stay at Jerusalem in January 1900, outside of the time when the Archaeological Expedition was in the field. It has been thought advisable to publish this part in a different size from parts I—V, a change which is justified by the difference in subjects and by the fact that part VI is brought out by a different publisher.

All these tales were first written down for me in Arabic characters by Salim Ġa<sup>ˆ</sup>nīnē, a native of Jerusalem, the same man through whom I collected the Palestinian texts of my *Neuarabische Volkspoesie*. He heard most of them from members of his own family, chiefly his mother: an enquiry into the origin of the different tales, a few of which have come even from Europe, will be published in one of the later volumes. These will also contain a translation of the whole into English, a phonetic transliteration, a grammatical sketch and a vocabulary.

The publication of these tales in Arabic characters has mainly a practical value; for a scientific study of the vernacular Arabic can of course not be based on texts printed in Arabic type. However, for the student who wishes to learn modern Arabic from books, and even for the scholar for whom the phonetic transliteration is much more important, these texts may be a help in recognizing the Arabic forms which are represented in the transliterated words. Furthermore it is hoped that these texts may prove to be one step forward in the nowadays very slight movement to arrive

at a literary Arabic language which will be nearer the spoken language than the one used at present. What has been possible in almost the whole of Europe, even in Armenia and Abyssinia, ought to be possible in Arabic speaking countries also. Of course, not a single dialect, as for instance the Jerusalem Arabic represented in these volumes, will be the basis of that future language which may be styled "modern literary Arabic", but a book like the present will perhaps be a stone in the building yet to be erected.

The orthography of this Arabic is at the present stage naturally an arbitrary one, and many of the spellings here adopted may later be abandoned. The system used here is mainly based on what Salīm wrote himself and on what has been published before by Syrians in their own vernacular. Salīm however has been very inconsistent, and it was necessary for me to change many words in order to be as uniform as possible. While making these changes I have tried to keep the literary Arabic spellings as far as possible, e. g. I have not changed the ق to أ. A few other particulars may be mentioned here. The suffix of the 3. pers. masc. sing. is always expressed by و, as its pronunciation in Jerusalem is invariably -ō; to distinguish this -ō from the -ū which resulted from the dropping of the *m* in the 2. pers. plur. (*intū, katabtū*, etc.), the latter is expressed by وِ-, in the same way as in the 2. pers. plur. of the imperative where also the classical Arabic has اكتبوا, etc. As to the suffix of the 3. pers. fem. sing. and of the 3. pers. plur., no difference has been made between لها and لا، لهم and لم، اسمها (*ismā*) and اسمها (*isimhā*) etc., since in this case even the spoken language makes no difference. An inconsistency will be found in connection with the ancient ث and ذ. As is well known, ث has become in many dialects either ت or س; these two letters are used here also. But ذ has been kept where it has become ز, as

for instance in *إذا، كذا* etc., and only where it is pronounced *d*, the letter *د* has been substituted. The word *ميت* stands for *mît* "hundred" and sometimes "dead" (for *maiyyit*), the word *مئة* is the stat. constr. of *mai* or *maiye*, and is pronounced *maiyyit*. The plural of *wäläd* without article is ordinarily pronounced *ylâd* and therefore written *ولاد*; but when it is used with the article, it is written *الاولاد* to indicate the pronunciation *il-ylâd*. Of the cardinal numbers ordinarily only the masculine forms are used in the vernacular; in some cases, however, before a vowel, the feminine forms are used, and numeral and substantive are pronounced with a sort of liaison, e. g. *tälätt-ušhur*, *hamst-ryâm* etc. The word *تلت* renders both *tält* and *tälätt*.

In a member of cases double consonants have been used in order to give a clear picture of the word and its origin, e. g. *بعنت* *ba<sup>c</sup>att*, *ممت* *mutt* (besides *موتت* *mûtitt*), *بتتم* *bittamm* (3. pers. fem. or 2. pers. masc.), etc. For the same reason the preposition *ع*, *ä-* (besides *على*) is spelled *عا*, the conjunction *تا-*, *tä-* is spelled *تا*. Attention should also be called to the fact that there are a few metaplasm in the formation of verbs, like *لقى* *la<sup>a</sup>a*, imperf. *يلاقى* *ilâ<sup>a</sup>i*, or double forms like *سأل* *sa<sup>a</sup>al* and *اسأل* *as<sup>a</sup>al* "he asked". The verb "look" is ordinarily *تطلع* *ittalla<sup>c</sup>*, imperf. *يتطلع* *yittalla<sup>c</sup>*, but *تاللا<sup>c</sup>*, imperf. *يتاللي<sup>c</sup>* are often heard instead, the IV. form (*اٲلا<sup>c</sup>*, imperf. *yitli<sup>c</sup>*) is commonly used in the meaning "to bring out". Other questions of similar character will be treated of in the grammatical sketch.

My sincere thanks are due to Professor H. STUMME who was kind enough to take entire charge of the proofs after my departure from Europe.

<sup>c</sup>Arâk il-Emîr, Syria.

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