

STUDIA ORIENTALIA
EDITED BY THE FINNISH ORIENTAL SOCIETY

77

Scribal Treatment
of the Literary and Vernacular Proverbs
of al-Mustaṭraf in 15th–17th Century
Manuscripts

With special reference to diglossic variation

by
Timo Paajanen



HELSINKI 1995

Paajanen, Timo

Scribal Treatment of the Literary and Vernacular Proverbs
of al-Mustaṭraf in 15th–17th Century Manuscripts.

With special reference to diglossic variation.

Studia Orientalia, Vol. 77. 1995

Copyright © 1995 by the Finnish Oriental Society,
Societas Orientalis Fennica,
c/o Department of Asian and African Studies
P.O.Box 13 (Meritullinkatu 1)
FIN-00014 University of Helsinki
F i n l a n d

Editorial Board

Heikki Palva

Tapani Harviainen

Asko Parpola

Harry Halén (Publication Secretary)

ISSN 0039-3282

ISBN 951-9380-27-2

Gummerus Kirjapaino Oy
Saarijärvi 1995

ABSTRACT

Timo PaaJanen,

Scribal Treatment of the Literary and Vernacular Proverbs of al-Mustaṭraf in 15th-17th Century Manuscripts — with special reference to diglossic variation.

University of Helsinki, 1995.

Finland (FIN)

The popular proverbs of al-Ibšihī's *Kitāb al-mustaṭraf fī kull ḡann mustaṭraf* are considered by Western scholars as one of the oldest known language specimen of the spoken Arabic dialect in Egypt in the 9th/15th century. A study of 31 MSS. indicates that the number of proverbs in the earlier MSS. is approximately only 40% of that of the printed edition and that the majority of the MSS. which have been studied do not contain a *faṣl* of the proverbs of Men and Women which raises doubts about the origin of this subsection. It is evident, however, that the MSS. which contain the *faṣl* of the proverbs of Men and Women provide valuable information both on the state of the spoken language in Late Medieval Egypt and also about its scribal treatment in the MSS. of this period.

A common claim is that vernacular features occur in medieval MSS. merely because scribes and copyists had insufficient knowledge of CA. Although occasional examples of conscious use of vernacular elements in writing also exist, the problem has not been investigated possibly due to suitable research material. Chapter 6 of al-Mustaṭraf contains both traditional literary and current spoken proverbs arranged in separate sections. The aim of this study is to investigate how the copyists treated both scribally and linguistically the *non-speech* based classical proverbs of literary origin and *speech-based* proverbs of Men and Women with special reference to diglossic variation.

The result of the analysis indicates that the copyists of five MSS. basically follow the consonantal ductus of previous MSS. but vocalize them *grosso modo* following their *Schreiberschule*. Both classical proverbs and spoken proverbs exhibit signs of vernacular influence. The use of *dāl* pro *ḡāl* and *tā'* pro *tā'* is partly uncontrolled but is probably also conscious when certain key-words are used for *vernacularization*. The use of sibilant variants *zāy* pro *ḡāl* and *sīn* pro *tā'* suggest the coexistence of two variants and may indicate that the MSS. were dictated. The sibilant variants very likely reflect the pronunciation of the higher circles of the society influenced by the Turkish dominant class. The use of Turkish ج (but also ي) in writing pro CA *ḡīm* suggest similar sociolinguistic aims. The use of CA case-endings in certain spoken proverbs suggests *classicization*. In contrast the use of vowel letters which are commonly used to represent spoken values in popular poetry suggests *vernacularization* in spoken proverbs in which their CA equivalents are also used.

CONTENTS

Abstracts	5
Abbreviations and other Symbols and Remarks	9
Acknowledgements	13
I THE MATERIAL	15
1. Introduction	15
2. The Author	15
2.1 His name and <i>nisba</i>	15
2.2 Al-Ibšihī's life and period	17
2.3 Al-Ibšihī's maḏhab	17
2.4 Al-Ibšihī's literary work	19
2.5 Al-Mustaṭraf fī kull fann mustaṭraf	20
2.6 Al-Ibšihī's personal contribution to the text of al-Mustaṭraf	21
3. The printed editions and translations of al-Mustaṭraf	22
3.1 The printed editions	22
3.2 Translations of al-Mustaṭraf	22
4. The Manuscripts of al-Mustaṭraf	22
4.1 Manuscripts containing the Proverbs of Men and Women	23
4.2 Manuscripts <u>not</u> containing the Proverbs of Men and Women	23
4.3 Manuscripts consisting only of Volume II	28
4.4 Further manuscripts and fragments of al-Mustaṭraf	29
4.5 Conclusion	30
5. Analysis of the textual relationship of the manuscripts	30
5.1 Preliminary considerations	31
5.1.1 MSS. without the Proverbs of Men and Women; type I	31
5.1.2 MSS. with the Proverbs of Men and Women; type II	31
5.2 Proverbial subsections of Chapter 6	31
5.3 The family-tree of al-Mustaṭraf's manuscripts	33
6. Notes on other chapters of al-Mustaṭraf	34
6.1 The nawādir of the sailors in Chapter 76	34
6.2 The mawālī poems of Chapter 72	35
7. Manuscripts selected for the present study	35
II ANALYSIS	36
1. Introduction	37
1.1 Diglossia and Multiglossic Continuum	37
1.2 This Study	42
1.2.1 The Aim of this Study	42
1.2.2 Method	43
1.3 Transliteration	44
1.4 Presentation of quantitative data on orthographic signs	47
2. Orthography and Phonetics	52

2.1	Realizations of <i>tā'</i>	52
2.2	Realizations of <i>dāl</i>	57
2.3	Realization of <i>sīn</i>	61
2.4	Realizations of ط and ض	63
2.5	Realizations of <i>gīm</i>	64
2.6	Treatment of <i>hamza</i>	69
2.7	Treatment of <i>qāf</i>	76
3.	Use of Final Short Vowels, Tanwīn and Sukūn	77
3.1	Definition of Scribal Styles	77
3.2.1	Occurrences of Final -u	85
3.2.2	Occurrences of Final -i	88
3.2.3	Occurrences of Final -a (<i>fatha</i>)	89
3.3	Use of Tanwīn	93
3.3.1	Introductory note	93
3.3.2	Use of <i>tanwīn</i> -un	93
3.3.3	Use of <i>tanwīn</i> -in	94
3.3.3	Use of <i>tanwīn</i> -an	95
3.3	Occurrences of Final <i>sukūn</i>	98
3.5	Orthographic Treatment of CA diphthongs	102
4.	Orthographic Treatment of Selected Morphological Features	106
4.1	Treatment of Final -a (ا / آ)	106
4.2	Notes on the use of Vowel Letters	116
4.2.1	Treatment of Pronominal Suffixes	116
4.2.3	Independent Pronouns	121
4.3	Treatment of Sound Plural	122
4.4	Treatment of Dual	123
4.5	Treatment of اُ and أُخ	124
5.	Conclusion	125
III TEXTS		
1.	Classical Proverbs	129
1.1	Proverbs of al-Qur'ān	131
1.2	Proverbs of al-Ḥadīṭ	137
1.3	Proverbs of al-'Arab	142
1.4	Proverbs of the Common People and <i>al-muwalladīn</i>	153
1.5	Proverbs from Poetry	158
2.	Proverbs of Men and Women	185
2.1	Proverbs of Men	185
2.2	Proverbs of Women	219
IV BIBLIOGRAPHY		234
1.	References	
2.	Arabic Sources	246
V INDEXES		249
1.	Arabic Words	249
2.	Index of Proverbs	250
2.1	Proverbs of al-Qur'ān	250
2.2	Proverbs of al-Ḥadīṭ	250

2.3	Proverbs of al-‘Arab	251
2.4	Proverbs of the Common People and <i>al-muwalladīn</i>	251
2.5	Proverbs of Poetry	251
3.	Proverbs of Men and Women	252
3.1	Proverbs of Men	252
3.2	Proverbs of Women	254
4.	Index of Metres	255
4.1	Ṭawīl	255
4.2	Basīṭ	255
4.3	Wāfir	255
4.4	Kāmil	255
4.5	Rağaz	255
4.6	Ramal	255
4.7	Sarī‘	255
4.8	Munsariḥ	255
4.9	Ḥafīf	256
4.10	Mutaqārib	256

VI APPENDICES 257

1.	MSS. of al-Mustaṭraf	257
2.	Family-tree of the MSS. of al-Mustaṭraf	258

LIST OF TABLES

1.1	Number of Proverbs in Selected MSS.	48
1.2	Total Number of Microsegments, ‘Words’	48
2.1	Occurrences of Consonants, Vowels and Other Signs	49
3.1	Occurrences of ث and variants ت and س	52
3.2	Occurrences of ذ and variants d ² (ذ) and z ² (ز)	57
3.3	Occurrence of ص pro س	61
3.4	Occurrences of ط and ظ pro ض	61
3.5	Occurrence of ض (ḍ ²) pro ظ	62
3.6	Occurrences of ج and variants ي , چ and ش	66
3.7	Occurrences of ء (<i>hamza</i>)	69
4.1	إذا ‘if’	79
4.2	إلى / الي ‘to’	79
4.3	على / علي ‘on’	79
4.4	بينما ‘while, whereas’	80
4.5	أيش ‘what’	81
5.1	Use of Short Vowel Signs	84
5.2	Use of Tanwīn	97
5.3	Occurrences of Sukūn	98
6.1	Occurrences of feminine - ^h and - ^t	107
6.2	Vocalization of -Cv ^h /-Cv ^t	113

Abbreviations and Other Symbols and Remarks

CA	= Classical Arabic
MA	= Middle Arabic
MEA	= Modern Egyptian Arabic
HQ	= Hazz al-Quḥūf
MS./MSS.	= manuscript(s)

* * *

Symbols used for the manuscripts:

A	= Paris 3372
H	= Paris 3371
F	= Cairo A. Ṭal'at 4842
E	= Paris 3373
M	= BL Add. 9566

B	= Paris 3369
C	= Princeton 211
D	= Manchester 57
G	= Paris 3370
N	= Leiden Or. 52
O	= Leiden Or. 279
P	= Leiden Or. 1439

al-M.	= al-Mustaṭraf fī kull fann mustazraf
Q	= <i>Faṣl</i> of the Proverbs of al-Qur'ān in Chapter 6 (of al-M.)
Ḥ	= <i>Faṣl</i> of the Proverbs of al-Ḥadīṭ in Chapter 6
'A	= <i>Faṣl</i> of the Proverbs of al-'Arab in Chapter 6
W	= <i>Faṣl</i> of the Proverbs of al-'Āmma wa-l-muwalladīn in Chapter 6
P	= <i>Faṣl</i> of the Proverbs of Poetry in Chapter 6
MW, mw	= The Proverbs of Men <u>and</u> Women in Chapter 6
R	= <i>Faṣl</i> of the Proverbs of Men in Chapter 6
N	= <i>Faṣl</i> of the Proverbs of Women in Chapter 6

The symbols Q, Ḥ, 'A, W, P, R and N are used *only* with reference numbers referring to the Texts, e.g., 20Q = Proverb of al-Qur'ān Nr. 20. The MSS. symbols follow after the symbol of the proverbial section (*faṣl*), separated by a colon, e.g., 20Q:A = Proverb of al-Qur'ān Nr. 20 in the MS. A; 20Q:AEM = Proverb of al-Qur'ān Nr. 20 in the MSS. A, E and M. The proverbs are listed in the Texts with running numbers separately for the Cl. Proverbs and the Proverbs of MW. The letters a, b, c etc. after the *faṣl* symbol are used, e.g., for 'additional' proverbs. E.g. The proverb 56Qc occurs in the MSS. as 5Q but in the MS. F as 5Q and as 56Qc *between* 56Qb and 57Q.

The location of the proverbs in the MSS. is presented between brackets () in the Texts after each proverb, e.g., for 36R:M ... (M78b:8) = (Proverb of Men Nr. 36) in

the MS. M, folio 78 *verso*, line 8. As each proverb is treated as an independent linguistic entity, references made to an individual feature of a proverb refer always to the location of the proverb and *not* to the precise location of the feature in the MSS. In cases where several similar features co-occur in the same proverb, a larger segment of the proverb or the whole proverb is presented to identify the location of the feature in the proverb.

* * *

Symbols used in *Texts* to clarify scribal styles and unusual practices:

- [o.t.l] = the preceding word is written/added over the line
 [i.t.m] = the preceding word is written/added in the margin
 [y/] = the preceding *yā'* is written with an oblique stroke which resembles *kasra* but is used, in fact, for the two dots
 (?) = uncertain transliteration

* * *

- /a/ etc. = phoneme.
 <a> etc. = grapheme; scribal form; however, the examples of the Texts are usually presented without <> for highlighting the precise graphemic form.
 [a] etc. = phonetic realization, allophone; square brackets are also used for explanatory notes.

Transliterations are explained in chapter 1.3 of this study.

ABBREVIATIONS AND SYMBOLS USED IN TEXTS

POETICAL METRES

(ط) = ṭawīl, (ب) = basīṭ, (ك) = kāmil, (و) = wāfir, (رجز) rağaz, (ر) = ramal, (س) = sarī, (م) = munsariḥ, (خ) = ḥafīf, (مت) = mutaḳārib.

MODERN AND OLD COLLECTIONS HAVING VARIANTS OF THE PROVERBS OF MEN AND WOMEN

- Aq = Aquilina [Malta]
 Ba = Al-Ālūsī (الالوسي، ظافر) [Baghdad]
 Bu = Burckhardt [Cairo]
 Er = Scaliger, I. and Erpenius, T.
 Fr = Freyha [Lebanon]
 Go = Goitein [Yemen]
 Ha = al-Ḥanafī (الحنفي، جلال) [Baghdad]
 Ḥad = Fathī (فتحي، حسين) [Egypt]
 Ḥam = Ḥamza al-Aṣḫānī (d. 351 H.)
 Li = Littmann, Kairiner
 Ma = Mahgoub [Cairo, Egypt]
 Mai = al-Maidānī

Mi	= al-Miṣuratī [Libya]
Mo	= ad-Dabbāg (الدباغ، عبد الخالق خليل (الهندي)) [Mosul]
Ro	= Rostgaard
Sa	= Sasi [Mecca]
Sp	= Spitta [Cairo, Egypt]
Ta	= Taimūr, Aḥmad (تيمور، أحمد (باشا): الأمثال العامية)
Ṭāl	= aṭ-Ṭāliqānī (الطالقاني، أبو الحسن علي بن الفضل المؤيدي)
Te	= Dāwud (داود، محمد) [Tetwán]
Ti	= at-Tikrītī (التكريتي، عبد الرحمن) [Baghdad]
Tu	= al-Ḥamīrī (الخميري، الطاهر) [Tunisia]
Wa	= al-Balqī (البليقي، محمد فتديل) [Cairo, Egypt]
We	= Westermarck [Morocco]
Ye	= al-Akwa' (الأكوع، إسماعيل بن علي) [Yemen]
Zam	= az-Zamaḥṣarī
'Aṣ	= Ibn 'Aṣim (ابن عاصم) [Andalusia]
'Ask	= al-'Askarī

DISTRIBUTION OF THE COLLECTIONS:

Egypt: Bu, Ta, Sp, Li, Ḥad, Ma, Wa. **Maghreb:** Mi, Tu, We, Te. **Syro-Palestine:** Fr, Er, Ro. **Iraq:** Ha, Ti, Ba, Mo. **Saudi Arabia:** Sa. **Yemen:** Go, Ye

Old collections: Mai, Zam, 'Ask, Ḥam; Ṭāl; 'Āṣ

Cultural notes: Manners = Lane, Manners

ACKNOWLEDGEMENTS

I am deeply indebted to the late Professor Jussi Aro who introduced me to *al-Mustatraf fī kull fann mustazraf* and its proverbs and helped me with his valuable comments, patience and humanity during my stay in the Middle East. I am equally indebted to Professor *Heikki Palva*, who introduced me to living Arabic dialects and has guided me ever since. My thanks go also to my friend *Kaj Öhrnberg*, Phil. lic., who has been a faithful friend through the years and generously sent me photocopies of research material when I had no access to research libraries. I wish to thank warmly my friend Professor *Tapani Harviainen* for his advices and encouragement and Dr. *Jaakko Hämeen-Anttila* for the generous use of his library. Professor *Heikki Palva* (Helsinki) and Dr. *Haseeb Shehadeh* (Helsinki) have read the manuscript of this thesis. I am most grateful for valuable corrections and useful hints received.

I wish to express my thanks to the Interlibrary Loans Department of the Helsinki University Library and its staff for the excellent service I received. I owe thanks to those working at the Computing Centre of the University of Helsinki. I wish to thank *Michael Cox*, Theol. lic., for checking and revising my English.

Mr *Harry Halén*, Phil. lic., gave me valuable advice in editing the manuscript for print. My thanks are due also to the Finnish Oriental Society for accepting this book for publication in *Studia Orientalia*.

I am indebted to the following libraries which I visited during this study: the British Library; Bibliothèque Nationale; Dār al-kutub (Cairo); Perpustakaan Nasional (Jakarta) and the university libraries in Göttingen, München and Wiesbaden.

As always, I have received the unqualified encouragement of my loved ones who have come to understand my lengthy absences. My greatest debt is to my mother *Toini Paajanen* to whom I dedicate this work.

Timo Paajanen

