

DRAFT

Reader's Guide Vol. I

Zayni Barakat

*A Reader's Guide to the Novel
by Gamal al-Ghitani*

Editor: Gregg Reynolds
<mailto:editor@sibawayhi.org>

DRAFT

Series: Reader's Guides to Arabic Literature

- Vol I: Zayni Barakāt - Gamal al-Ghitani
- Vol II: The Book of Epiphanies - Gamal al-Ghitani
- Vol III: ???

DRAFT

Contents

Contents	i
CAVEAT LECTOR	iii
Introduction	v
Organization of this book	v
I Background	1
1 Historical Background	5
1.1 Mamluk Egypt on the Eve of the Ottoman Invasion	5
1.2 Egypt 1919-1967	5
2 Language	7
2.1 General	7
2.2 High Arabic - العربية الفصحى	7
2.3 Middle Arabic	7
2.4 Modern Egyptian Colloquial	8
3 Literary Background	9
3.1 Classical	9
3.2 Mamluk Literature	9
3.3 The Emergence of the Modern Arabic Novel	9
3.4 The 60s Generation ((جيل الستينيات))	9
4 Genre	11
4.1 Herder on Genre	11
II Major Themes	13
5 Artistic	17
5.1 Recovery of indigenous genres	17
5.2 Legitimacy of "middle Arabic"	17
5.3 Integration of Linguistic registers	17
6 Political	19
6.1 Power	19
6.2 Surveillance	19
6.3 Security and Order	19

6.4 Etc.	19
III Texts	21
7 Selections from <i>Ibn Iyyās</i>	25
7.1	26
8 Selections from <i>Zaynī Barakāt</i>	31
8.1 A Sojourner's Journal	32
8.2 Zakkariyya ibn Radī's Worries	36
8.3 A Spy's Report	37
9 Modern Genre Examples	43
9.1 A Speech from Gamal Abd al-Nasir	43
9.2 A Press Release	43
9.3 A Formal Report	43
IV Glossaries	45
10 Places	47
11 People	49
12 General Vocabulary	51
Bibliography	53

CAVEAT LECTOR

This is currently mostly an outline.

DRAFT

DRAFT

Introduction

Philology is the art of reading slowly

Roman Jakobsen, quoted by Calvert Watkins in "What is Philology",
in "On Philology"

Intro to ZB ...

Organization of this book

- Background
- Texts
 - Ibn Iyyas
 - Zayni Barakat
- Glossary

DRAFT

Part I

Background

DRAFT

>

DRAFT

DRAFT

Chapter 1

Historical Background

1.1 Mamluk Egypt on the Eve of the Ottoman Invasion

para ...

Mamluk Historiography

Maqrizi, Ibn Iyyas, etc.

1.2 Egypt 1919-1967

para ...

1919 Revolution

para ...

1952

para ...

1967

para ...

The 60s Generation ((جيل الستينيات))

para ...

DRAFT

Chapter 2

Language

2.1 General

A brief overview of some of the characteristics of the Arabic language that make it very distinct from e.g. English.

Syntaxis and Parataxis

para ...

Tense and Aspect

para ...

Vocabulary

para ...

2.2 High Arabic - العربية الفصحى

The role of High Arabic in Mamluk and Modern Egypt - authority and prestige. Its connection with cultural institutions. Al-Azhar and the teaching of the traditional Arabic Sciences. Use in "official" writing. Prestige of the language of the Quran.

Continuity

Political uses of High Arabic - the way institutions try to acquire legitimacy by "speaking" in High Arabic. How this shows up in genres, e.g. announcements, official speeches, etc. One way to gain an advantage over an opponent is to speak better, more classical Arabic.

2.3 Middle Arabic

Traditionally treated as a degenerate form of Arabic, etc.

al-Ghitāhi: Egyptian middle Arabic as *بلاغة مصرية*, Egyptian idiom, a first-class literary language with its own distinctive expressive capabilities.

Non-Arabic Influences

Coptic

Turkish

Persian

2.4 Modern Egyptian Colloquial

para ...

Cairene

DRAFT

Chapter 3

Literary Background

3.1 Classical

para ...

3.2 Mamluk Literature

Literacy in the Mamluk Era

Relation of rulers to Arabic.

Writings of ordinary people...

Turkish, Persian influences?

Historiography

Ibn Iyyās

Literary characteristics of his historical writing.

3.3 The Emergence of the Modern Arabic Novel

para ...

Zaynab

para ...

Naguib Mahfuz

para ...

3.4 The 60s Generation ((جيل الستينيات))

para ...

DRAFT

Chapter 4

Genre

Use of a variety of distinct genres rooted in Mamluk literary practice is one of the major hallmarks of Zayni Barakat. We have, in addition to "ordinary" narrative: the traveler's journal; reports of intelligence agents; proclamations and announcements from the Sultan or other authority figures; letters; etc.

Question: what genres would the author single out as distinctive, or having distinct identity? What does the author take to be the distinctive rules associated with each genre?

4.1 Herder on Genre

Quotes from Forster, "Herder on Genre", in "After Herder"

Virtually all forms of linguistic communication, and many non-linguistic ones as well, essentially belong to one genre or another - the scientific article is as much a genre as the novel, the stump speech as much as either, the portrait sculpture as much as any of the preceeding. (p. 163)

"... the central role that the identification of genre plays in interpretation..." (p. 163)

"Herder does ... imply ... a sort of informal definition: a genre is constituted by an overall purpose aimed at some class of works, together with certain rules of composition which serve that purpose." (p. 165)

"Correct identification of a work's genre is vitally important for two main reasons... First, it is essential for properly understanding the work, for interpreting it correctly. Why is this so?... (i) identifying a work's genre is in itself an essential aspect of fully understanding the work... (ii) There will normally be aspects of a work's meaning which are expressed, not so much by any of its particular parts, but rather through its exempification, as a whole, of a certain genre... (iii) Correct identification of a work's genre is also necessary in order properly to understand meanings that are expressed by the work's parts.... Second, in Herder's view, correctly identifying a work's genre is also essential for evaluating the work properly." (p. 167-8)

"It is part of Herder's position here that a genre is always rooted in a specific cultural context from a specific time and place, and that in order to identify it correctly ... one needs to see it in relation to its cultural context." (p. 174)

"... continuity in the words used and/or other superficial similarities in fact mask myriad different concepts. ... therer is a major task of investigating unfamiliar concepts in order to identify them

correctly, and thereby make proper interpretation (and evaluation) possible; a constant threat to achieving this deriving from a temptation falsely to assimilate alien concepts to ones with which the interpreter is already familiar and which superficially resemble them; and also a potential for an indefinite amount of conceptual innovation in the future, in continuation of that which has taken place in the past.” (p. 176)

DRAFT

Part II

Major Themes

DRAFT

>

DRAFT

DRAFT

Chapter 5

Artistic

5.1 Recovery of indigenous genres

5.2 Legitimacy of "middle Arabic"

5.3 Integration of Linguistic registers

Combining fusha and colloquial

DRAFT

Chapter 6

Political

6.1 Power

Language and power

6.2 Surveillance

6.3 Security and Order

6.4 Etc.

DRAFT

DRAFT

Part III

Texts

DRAFT

The purpose here is explication rather than translation per se. The translation thus follows the original as closely as possible in both vocabulary and syntax, without worrying overmuch about natural idiomatic English. The goal is to help the student understand the fine detail of how the original Arabic works.

DRAFT

DRAFT

Chapter 7

Selections from *Ibn Iyyās*

DRAFT

7.1 ...

- رَجَب ٩٢٢ هـ ¹
- أُغْسُطُسُ إِلَى سَبْتَمْبَرِ ١٥١٧ م ²
- (مُقْتَطَفُ «أ» مِنْ مُشَاهَدَاتِ الرَّحَّالَةِ الْبُنْدُقِيِّ ³
- [فِيَا سَكُونَتِي جَانْتِي] ^{3.1}
- الَّذِي زَارَ الْقَاهِرَةَ أَكْثَرَ مِنْ مَرَّةٍ فِي الْقَرْنِ السَّادِسِ
- عَشَرَ الْمِيلَادِيِّ أَثْنَاءَ طَوَافِهِ بِالْعَالَمِ . ^{3.1}
- تُسَجَّلُ هَذِهِ الْمَشَاهِدَاتُ ⁴
- أَحْوَالِ الْقَاهِرَةِ خِلَالَ شَهْرِ أُغْسُطُسِ ١٥١٧ مِيلَادِيَّةٍ
- الْمُوَافِقِ رَجَب ٩٢٢ هـ) ⁴
- (لِكُلِّ أَوَّلٍ آخِرٌ وَلِكُلِّ بَدَايَةٍ نَهَايَةٌ) ⁵
- تَضْطَرُّبُ أَحْوَالِ دِيَارِ مِصْرَ هَذِهِ الْأَيَّامَ ، ⁶
- وَجْهَ الْقَاهِرَةِ غَرِيبٌ عَنِّي ، ⁷
- لَيْسَ مَا عَرَفْتُهُ فِي رِحَالَتِي السَّابِقَةِ ، ⁸
- أَحَادِيثُ النَّاسِ تَغَيَّرَتْ ، ⁹
- أَعْرِفُ لُغَةَ الْبِلَادِ وَلَهْجَاتِهَا ، ¹⁰
- أَرَى وَجْهَ الْمَدِينَةِ مَرِيضًا يُوشِكُ عَلَى الْبُكَاءِ ، ¹¹
- امْرَأَةٌ مَذْعُورَةٌ تَخْشَى اغْتِصَابَهَا آخِرَ اللَّيْلِ ، ¹²
- حَتَّى السَّمَاءُ نَحِيلَةٌ زَرْقَاءُ ، ¹³
- صَفَاؤُهَا بِهِ كَدِرٌ ، ¹⁴
- 1) Rajab 922 AH.
- 2) August to September, 1517 CE.
- 3) (Excerpt A from observations of the traveler Visconti Gianti
- 3.1) who visited Cairo more than once in the 16th century CE. during his travels of the world
- 4) These observations record the circumstances of Cairo during the month of August 1517 CE., corresponding to Rajab 922 AH.)
- 5) (To every first a last, and to every beginning an ending.)
- *6) The circumstances of the territories of *Misr* are disturbed these days
- 7) The face of Cairo is a stranger to me
- 8) It is not what I knew in my previous visits
- 9) The talk of the people has changed
- 10) I know the language and dialects of the country
- 11) I see the face of the city [as] ill, verging on sobbing
- 12) A terrified woman, fearing rape late at night
- 13) Even the skies are a thin blue
- 14) Their purity murky

- 15) Covered with a fog from a distant country
- 16) I recall the small villages of India when the plague overtakes them
- 17) Their atmosphere burdened by humidity
- 18) Tonight the houses await something
- 18.1) It may come tomorrow, or the day after
- 19) I listen to the clatter of hooves striking the cobblestones of the street
- 20) Receding, growing distant
- 21) I peer out from the *masbrabiyya* of the house carefully, lest anyone see me
- 22) I peer and the shadows swaddle the houses
- 23) I don't see the minaret of the new Sultan Goury Mosque
- 24) Not many years have passed since it was built
- 25) I did not see it the last time I came, before my long journey to the East
- 26) I heard of the preparations for building it
- 27) Erecting the great dome opposite it
- 28) I poke my head out a little
- 29) I fear the darkness may split and reveal the faces of the hard-hearted guards
- 30) If they find me, a foreigner, they will usher me to death without trial
- 15 مُعْطَاةً بِضَبَابٍ قَادِمٍ مِنْ بِلَادٍ بَعِيدَةٍ ،
- 16 أَذْكَرُ قُرَى الْهِنْدِ الصَّغِيرَةِ إِذْ يُدْرِكُهَا الْوَبَاءُ ،
- 17 يُثْقَلُ هَوَاؤُهَا بِالرُّطُوبَةِ ،
- 18 اللَّيْلَةَ ، تَنْتَظِرُ الْبُيُوتُ أَمْرًا
- 18.1 قَدْ يَأْتِي غَدًا أَوْ بَعْدَ غَدٍ
- أُصْغِي إِلَى وَقْعِ حَوَافِرِ تَصْطَدِمُ بِحَجَارَةِ الطَّرِيقِ
- 19 ،
- تَبْعُدُ ، تَنَآيُ ،
- 20 أَطْلُ مِنْ مَشْرِيبَةِ الْبَيْتِ مُحَافِظًا أَنْ يَرَانِي أَحَدٌ ،
- 21 أَطْلُ وَالظَّلَامُ يُلْفُ الْبُيُوتَ ،
- 22 لَا أَرَى مِنْذَنَةَ جَامِعِ السُّلْطَانِ الْغُورِيِّ الْجَدِيدِ ،
- 23 لَمْ تَمْضِ سَنَوَاتٌ عَلَى بِنَائِهِ ،
- 24 لَمْ أَرَهُ عِنْدَمَا جِئْتُ هُنَا آخِرَ مَرَّةٍ قَبْلَ رَحِيلِي الطَّوِيلِ إِلَى الشَّرْقِ ،
- 25 سَمِعْتُ بِاسْتِعْدَادَاتٍ تَجْرِي لِبِنَائِهِ ،
- 26 تَشْيِيدِ الْقُبَّةِ الضَّخْمَةِ الْمُوَاجِهَةِ لَهُ ،
- 27 أَطْلُ بِرَأْسِي قَلِيلًا ،
- 28 أَخَافُ انْفِثَاقَ الظَّلَامِ عَنْ وُجُوهِ دَرَكٍ قُسَاةِ الْقُلُوبِ
- 29 ،
- إِذَا يَجِدُونَنِي أَفْرَنْجِيًّا ، يَدْفَعُونَ بِي إِلَى الْمَوْتِ بِلَا مُحَاكَمَةٍ ،
- 30

لَا اسْتِجْوَابَ ، لَا سُؤَالَ ، مَنْ أَنَا ، مِنْ أَيْنَ جِئْتُ

31 !!

لَنْ تُتَّاحَ الْفُرْصَةُ لِأَخْبَرَهُمْ ، لِأَفْنِعَهُمْ ،

32

إِنِّي أَعْرِفُ الْوَالِيَّ الْأَمِيرَ «كُرْتَبَايَ» مَعْرِفَةً شَخْصِيَّةً

33 ،

بَلْ إِنِّي أَصْغَيْتُ مَرَّتَيْنِ إِلَى مُتَوَلَّى حَسْبَةِ الْقَاهِرَةِ

34 ،

الزَّيْنِي بَرَكَاتُ بْنُ مُوسَى ،

35

إِنَّهُ صَاحِبُ مَنَاصِبَ عَدِيدَةٍ أَيْضًا ،

36

وَمَسْئُولٌ عَنْ حِفْظِ الْأَمْنِ وَالنَّظَامِ ،

37

لَوْ رَأَى سَيِّدَ كُرْنِي ،

38

أَعْرِفُ أَنَّهُ لَا يَنْسَى وَجْهًا غَابِرًا رَأَاهُ مَرَّةً وَاحِدَةً ،

39

حَتَّى لَوْ مَضَى عَلَى رُؤْيَيْهِ لَصَاحِبِهِ عَشْرَةُ أَغْوَامٍ

40 ،

عَلَى أَيَّةِ حَالٍ سَابَقَى اللَّيْلَةَ ،

41

بِالتَّأَكُّيدِ لَنْ أَنْجُو مِنَ الْعَسَسِ ، الْمُنْسِرِ ، الْمَمَالِيكِ

42 ،

بُيُوتِ الْمَدِينَةِ كُلُّهَا مُغْلَقَةٌ مَرْعُوشَةً

43

تَوَدُّ لَوْ تَوَارَتْ ،

44

تُنْفَى إِلَى الْأَمَانِ الْمَرْجُوِّ

45

شُمُوعُ بَيْتِي مَطْفَأَةٌ ،

46

31) No interrogation, no question of who I am, where I am from!

32) No chance provided to inform them, to convince them

33) That I know the Governor, the Emir Kurtbey, that I personally know him

34) Even that I have listened twice to the *Mubtasib* of Cairo

35) Zayni Barakāt ibn Musa

36) He holds many other offices

37) And is responsible for preservation of security and order

38) If he saw me he would remember me

39) I know that he never forgets a face even if he sees it only once

40) Even if ten years have passed since he saw it

41) In any case I shall remain, tonight

42) Definitely I would not be safe from the watchmen, the brigands, the Mamluks

43) The houses of the city, all of them are locked and trembling

44) They want to hide

45) Be exiled to the security desired

46) The candles of my house are extinguished

أَخْشَى تَرَاقُصَ الضَّوِّ فِي أَحْدَاقِ الْعُيُونِ
 47 الْمُتَلَصِّصَةِ

47) I fear the light dancing in the pupils of the
 eyes of the watchers

Segment Notes

6] *Misr* (مِصْر) referred to a specific location in Cairo. ديار (sing. دار) would thus refer to the lands controlled by the seat of power, i.e. the Mamluk Empire, rather than Egypt alone.

Commentary

DRAFT

Chapter 8

Selections from *Zayni Barakāt*

DRAFT

8.1 A Sojourner's Journal

- رَجَب ٩٢٢ هـ ¹
- أُغْسُطُسُ إِلَى سَبْتَمْبَرِ ١٥١٧ م ²
- (مُقْتَطَفُ «أ» مِنْ مُشَاهَدَاتِ الرَّحَّالَةِ الْبُنْدُقِيِّ ³
- [فِيَا سَكُونَتِي جَانَّتِي] ^{3.1}
- الَّذِي زَارَ الْقَاهِرَةَ أَكْثَرَ مِنْ مَرَّةٍ فِي الْقَرْنِ السَّادِسِ
- عَشَرَ الْمِيلَادِيِّ أَثْنَاءَ طَوَافِهِ بِالْعَالَمِ . ^{3.1}
- تُسَجَّلُ هَذِهِ الْمَشَاهِدَاتُ ⁴
- أَحْوَالِ الْقَاهِرَةِ خِلَالَ شَهْرِ أُغْسُطُسِ ١٥١٧ مِيلَادِيَّةٍ
- الْمُوَافِقِ رَجَب ٩٢٢ هـ ⁴
- (لِكُلِّ أَوَّلٍ آخِرٌ وَلِكُلِّ بَدَايَةٍ نَهَايَةٌ) ⁵
- تَضْطَرُّبُ أَحْوَالِ دِيَارِ مِصْرَ هَذِهِ الْأَيَّامِ ، ⁶
- وَجْهَ الْقَاهِرَةِ غَرِيبٌ عَنِّي ، ⁷
- لَيْسَ مَا عَرَفْتُهُ فِي رِحَالَتِي السَّابِقَةِ ، ⁸
- أَحَادِيثُ النَّاسِ تَغَيَّرَتْ ، ⁹
- أَعْرِفُ لُغَةَ الْبِلَادِ وَلَهْجَاتِهَا ، ¹⁰
- أَرَى وَجْهَ الْمَدِينَةِ مَرِيضًا يُوشِكُ عَلَى الْبُكَاءِ ، ¹¹
- امْرَأَةٌ مَذْعُورَةٌ تَخْشَى اغْتِصَابَهَا آخِرَ اللَّيْلِ ، ¹²
- حَتَّى السَّمَاءُ نَحِيلَةٌ زَرْقَاءُ ، ¹³
- 1) Rajab 922 AH.
- 2) August to September, 1517 CE.
- 3) (Excerpt A from observations of the traveler Visconti Gianti
- 3.1) who visited Cairo more than once in the 16th century CE. during his travels of the world
- 4) These observations record the circumstances of Cairo during the month of August 1517 CE., corresponding to Rajab 922 AH.)
- 5) (To every first a last, and to every beginning an ending.)
- *6) The circumstances of the territories of *Misr* are disturbed these days
- 7) The face of Cairo is a stranger to me
- 8) It is not what I knew in my previous visits
- 9) The talk of the people has changed
- 10) I know the language and dialects of the country
- 11) I see the face of the city [as] ill, verging on sobbing
- 12) A terrified woman, fearing rape late at night
- 13) Even the skies are a thin blue

- صَفَاؤُهَا بِهِ كَدِرٌ ، ¹⁴
- مُعْطَاةٌ بِضَبَابٍ قَادِمٍ مِنْ بِلَادٍ بَعِيدَةٍ ، ¹⁵
- أَذْكُرُ قُرَى الْهِنْدِ الصَّغِيرَةِ إِذْ يُدْرِكُهَا الْوَبَاءُ ، ¹⁶
- يُنْقَلُ هَوَاؤُهَا بِالرُّطُوبَةِ ، ¹⁷
- الَّيْلَةَ ، تَنْتَظِرُ الْبُيُوتُ أَمْرًا ¹⁸
- قَدْ يَأْتِي غَدًا أَوْ بَعْدَ غَدٍ ^{18.1}
- أُصْغِي إِلَى وَقَعِ حَوَافِرِ تَصْطَدِمُ بِحَجَارَةِ الطَّرِيقِ
- ، ¹⁹
- تَبْعُدُ ، تَنَآيُ ، ²⁰
- أُطِلُّ مِنْ مَشْرِيبَةِ الْبَيْتِ مُحَافِظًا أَنْ يَرَانِي أَحَدٌ ، ²¹
- أُطِلُّ وَالظَّلَامُ يُلْفُ الْبُيُوتَ ، ²²
- لَا أَرَى مِنْذَنَةَ جَامِعِ السُّلْطَانِ الْغُورِيِّ الْجَدِيدِ ، ²³
- لَمْ تَمْضِ سَنَوَاتٌ عَلَى بِنَائِهِ ، ²⁴
- لَمْ أَرَهُ عِنْدَمَا جِئْتُ هُنَا آخِرَ مَرَّةٍ قَبْلَ رَحِيلِي الطَّوِيلِ
- إِلَى الشَّرْقِ ، ²⁵
- سَمِعْتُ بِاسْتِعْدَادَاتٍ تَجْرِي لِبِنَائِهِ ، ²⁶
- تَشْيِيدِ الْقُبَّةِ الضَّخْمَةِ الْمُوجِهَةِ لَهُ ، ²⁷
- أُطِلُّ بِرَأْسِي قَلِيلًا ، ²⁸
- أَخَافُ انْفِثَاقَ الظَّلَامِ عَنْ وُجُوهِ دَرَكٍ قُسَاةِ الْقُلُوبِ
- ، ²⁹
- إِذَا يَجِدُونَنِي أَفْرَنْجِيًّا ، يَدْفَعُونَ بِي إِلَى الْمَوْتِ بِلَا
- مُحَاكَمَةٍ ، ³⁰
- 14) Their purity murky
- 15) Covered with a fog from a distant country
- 16) I recall the small villages of India when the plague overtakes them
- 17) Their atmosphere burdened by humidity
- 18) Tonight the houses await something
- 18.1) It may come tomorrow, or the day after
- 19) I listen to the clatter of hooves striking the cobblestones of the street
- 20) Receding, growing distant
- 21) I peer out from the *masbrabiyya* of the house carefully, lest anyone see me
- 22) I peer and the shadows swaddle the houses
- 23) I don't see the minaret of the new Sultan Goury Mosque
- 24) Not many years have passed since it was built
- 25) I did not see it the last time I came, before my long journey to the East
- 26) I heard of the preparations for building it
- 27) Erecting the great dome opposite it
- 28) I poke my head out a little
- 29) I fear the darkness may split and reveal the faces of the hard-hearted guards
- 30) If they find me, a foreigner, they will usher me to death without trial

لَا اسْتِجْوَابَ ، لَا سُؤَالَ ، مَنْ أَنَا ، مِنْ أَيْنَ جِئْتُ
31 !!

لَنْ تُتَّاحَ الْفُرْصَةُ لِأَخْبَرَهُمْ ، لِأَفْنِعَهُمْ ، 32

إِنِّي أَعْرِفُ الْوَالِيَّ الْأَمِيرَ «كُرْتَبَايَ» مَعْرِفَةً شَخْصِيَّةً
33 ،

بَلْ إِنِّي أَصْغَيْتُ مَرَّتَيْنِ إِلَى مُتَوَلَّى حَسْبَةِ الْقَاهِرَةِ
34 ،

الزَّيْنِي بَرَكَاتُ بْنُ مُوسَى ، 35
36 إِنَّهُ صَاحِبُ مَنَاصِبَ عَدِيدَةٍ أَيْضًا ،
37 وَمَسْئُولٌ عَنْ حِفْظِ الْأَمْنِ وَالنَّظَامِ ،

لَوْ رَأَى سَيِّدَ كُرْنِي ، 38
39 أَعْرِفُ أَنَّهُ لَا يَنْسَى وَجْهًا غَابِرًا رَأَاهُ مَرَّةً وَاحِدَةً ،

حَتَّى لَوْ مَضَى عَلَى رُؤْيَيْهِ لَصَاحِبِهِ عَشْرَةُ أَعوَامٍ
40 ،

عَلَى أَيَّةِ حَالٍ سَابَقِيَ اللَّيْلَةُ ، 41
بِالتَّأَكِيدِ لَنْ أَنْجُو مِنَ الْعَسَسِ ، الْمُنْسِرِ ، الْمَمَالِيكِ

، 42
43 بَيْوتُ الْمَدِينَةِ كُلُّهَا مُغْلَقَةٌ مَرْعُوشَةٌ

تَوَدُّ لَوْ تَوَارَتْ ، 44
45 تُنْفَى إِلَى الْأَمَانِ الْمَرْجُوِّ

شُمُوعُ بَيْتِي مَطْفَأَةٌ ، 46

31) No interrogation, no question of who I am,
where I am from!

32) No chance provided to inform them, to con-
vince them

33) That I know the Governor, the Emir Kurt-
bey, that I personally know him

34) Even that I have listened twice to the *Mub-*
tasib of Cairo

35) Zayni Barakāt ibn Musa

36) He holds many other offices

37) And is responsible for preservation of secu-
rity and order

38) If he saw me he would remember me

39) I know that he never forgets a face even if he
sees it only once

40) Even if ten years have passed since he saw it

41) In any case I shall remain, tonight

42) Definitely I would not be safe from the
watchmen, the brigands, the Mamluks

43) The houses of the city, all of them are locked
and trembling

44) They want to hide

45) Be exiled to the security desired

46) The candles of my house are extinguished

أَخْشَى تَرَاقُصَ الضَّوِّ فِي أَحْدَاقِ الْعُيُونِ
 47 الْمُتَلَصِّصَةِ

47) I fear the light dancing in the pupils of the
 eyes of the watchers

Segment Notes

6] *Misr* (مِصْر) referred to a specific location in Cairo. دِيَار (sing. دار) would thus refer to the lands controlled by the seat of power, i.e. the Mamluk Empire, rather than Egypt alone.

Commentary

8.2 Zakkariyya ibn Radī's Worries

ص ٣٥ (En. p 30)

Context: Zakkariyya is worried about what might happen if his secret dungeon is discovered.

1	وَقْتَهَا يَقُومُ الْكَارِهُونَ	1) At that time the haters will rise
2	أَوْلَادُ النَّاسِ	2) The sons of the people
3	مَسَاتِيرُ النَّاسِ	*3) The well-off of the people
4	مَشَايِخُ الطُّرُقِ	4) The shaykhs of the Tariqas
5	طَلَبَةُ الْأَزْهَرِ وَالْمُجَاوِرُونَ	5) The students of Al-Azhar and the adjuncts(?)
6	مَسَاكِينُ	6) They will see in the dungeons that everyone seized by Zakkariya is a wretch
7	أَرْوَاحُهُمْ بَرِيَّةٌ	7) Their souls are innocent
8	لَمْ تَجْنِ ذَنْبًا	8) They committed no crime
9	لَمْ يَتَأَمَّرْ أَصْحَابُهَا	*9) They did not conspire
10	لَمْ يَسْرِقْ بَعْضُهُمْ	10) They did not rob each other
12	لَمْ يَقُلْ سَبَابًا فِي طَرِيقٍ عَامٍ ضِدَّ أَمِيرٍ أَوْ كَبِيرٍ	12) They uttered no insult in the public way against any Emir or senior [official]

Segment Notes

[3] plural of مساتير BH: 1) wealthy, 2) having one's basic needs provided for. Here the reference is to people formerly in the service of the Mamluks, who have become integrated into Egyptian society, like أولاد الناس.
 [9] Literally, the owners of their souls did not conspire

Commentary

8.3 A Spy's Report

تقرير في خطاب الزيني بركات في الأزهر: (En . 52) ص ٦١

- | | |
|---|--|
| فَوْقَ مَنبَرِ الْأَزْهَرِ الْقَدِيمِ وَقَفَ ¹ | 1) He stood on the old <i>minbar</i> of al-Azhar |
| الْمَسْجِدُ يَفِيضُ الْخَلْقَ مِنْ كُلِّ لَوْنٍ وَصِنْفٍ ² | *2) The mosque overflowing with people of every color and kind |
| زُعْفُوا فَارْتَجَّتْ الْأَعْمِدَةُ ³ | 3) |
| وَكَادَتْ الْمَآذِنُ تَمِيلُ ⁴ | 4) |
| بَدَأَ وَكَانَ كُلُّ قُوَّةٍ سَتَعِجْزُ عَنْ إِسْكَانِهِمْ ⁵ | 5) |
| لَكِنَّ الزَّيْنِي رَفَعَ يَدَهُ الْيُمْنَى ⁶ | 6) |
| مَفْرُودَةَ الْأَصَابِعِ ⁷ | 7) |
| (يَدُهُ عَادِيَّةٌ ، أَصَابِعُهُ خَمْسٌ) ^{7.1} | 7.1) |
| وَكَانَ قُوَّةً سَحَرِيَّةً تَسِيلُ مِنْهُ ⁸ | 8) |
| طَافَ الصَّمْتُ مُغْلِقًا أَفْوَاهَ النَّاسِ ⁹ | 9) |
| قِيلَ فِيمَا بَعْدُ أَنَّهُ أُوتِيَ مِقْدَرَةً عَلَى جَعْلِ الْخَلْقِ ¹⁰ | 10) |
| يَصْمُتُونَ ¹⁰ | |
| وَلَوْ أَرَادَ أَنْ يُذَرِّفُوا الدَّمُوعَ لَفَعَلَ ¹¹ | 11) |
| سَرَى صَوْتُهُ بَيْنَ النَّاسِ هَادِئًا ¹² | 12) |
| قَالَ مَا مَعْنَاهُ ¹³ | 13) |
| أَوَّلًا أَنَّهُ لَمْ يَكُنْ يَقْبَلُ الْحَسْبَةَ أَبَدًا ¹⁴ | 14) |
| لَوْ لَا إِطْلَاعُهُ الْأَمْرَاءَ عَلَى مَا تَرْتَضِيهِ رُوحُهُ لِرَاحَةِ ¹⁵ | *15) |
| الْعِبَادِ ¹⁵ | |
| وَلَوْ لَا الشَّيْخُ الْعَارِفُ بِالْأُصُولِ وَالْفُرُوعِ الزَّاهِدُ ¹⁶ | 16) |
| النَّاسِكُ وَلِيُّ اللَّهِ أَبُو السُّعُودِ لَمَا قَبِلَ أَبَدًا ¹⁶ | |

- 17) (هُنَا عَلَا زَعِيقُ النَّاسِ ¹⁷
- 18) رَدَّدُوا «مَا نُرِيدُ إِلَّا أَنْتَ» ¹⁸
- 19) «مَا يَنْفَعُ إِلَّا أَنْتَ» ¹⁹
- 20) إِلَى غَيْرِ هَذَا مِنَ النَّدَاءَاتِ ²⁰
- 21) الَّتِي تُؤَدِّي الْمَعْنَى نَفْسَهُ ²¹
- 21.1) وَإِنْ اخْتَلَفَ الْجُمْلُ وَالْأَلْفَاظُ ^{21.1}
- *22) عَادَتْ يَدُهُ تَهْتَرُ بِتُودَةٍ فَاسْتَكَانَ الْعَامَّةُ وَأَصْغَوْا ²²
- 23) ثَانِيًا أَنَّهُ لَا يَخْشَى إِلَّا بِاللَّهِ ²³
- *24) كَيْفَ يَلْقَى رَبَّهُ إِذَا ظَلِمَ مَخْلُوقٌ مِنْ قَبْلِ أَحَدٍ نَوَابِهِ ²⁴
- وَهُوَ لَا يَدْرِي؟ ²⁴
- 25) هَذَا مَا لَا يُطِيقُهُ وَلَا يُمَكِّنُهُ سَمَاعُهُ قَطُّ، ²⁵
- 26) مِنْ هُنَا لَوْ وَقَعَ ظُلْمٌ عَلَى إِنْسَانٍ، ²⁶
- 27) فَقَبِيرٌ أَوْ غَيِّ، ²⁷
- 28) نَاءٍ أَوْ دَنِ، ²⁸
- 29) عَلَيْهِ بِالتَّوَجُّهِ إِلَى نَائِبِهِ ²⁹
- 30) إِنْ لَمْ يَقْتَصْ مِنْ ظَالِمِهِ ³⁰
- 31) بَعْدَ شَرْحِ قَضِيَّتِهِ ³¹
- 32) وَظُهُورِ الْعَدْلِ فِيهَا ³²
- 33) ثَالِثًا لَنْ يَمُكُثُ فِي الْقَاهِرَةِ، ³³
- *34) إِنَّمَا سَيَلَفُ الْوَجْهَيْنِ، ³⁴
- 35) فَقَدْ أَضْيَفَتْ إِلَيْهِ الْيَوْمَ فَقَطْ نِظَارَةُ حَسْبَةِ ³⁵
- الْجِيزَةِ، ³⁵
- 36) سَيَدُورُ ظَاهِرًا أَحْيَانًا وَمُتَخَفِيًا حِينًا آخَرَ، ³⁶
- 37) يَطَّلِعُ عَلَى أَحْوَالِ النَّاسِ، ³⁷
- 38) أَمَّا بَيْتُهُ فِي الْقَاهِرَةِ، ³⁸

- 39 حَاجَةً،
- 40 لَا حَاجِبَ بَيْنَهُ وَبَيْنَ النَّاسِ،
- 41 صَغِيرُهُمْ أَوْ كَبِيرُهُمْ،
- 42 عَلَى اخْتِلَافِ مَرَاتِبِهِمْ،
- 43 لَوْ ظَلِمَ أَحَدٌ مِنَ الْبَشَرِ فَلْيَقْتَصَّ مِنْهُ عَلَى مَرَأَى مِنَ الْجَمِيعِ
- 44 رَابِعًا وَهَذَا خَطِيرٌ
- 45 فِي كُلِّ حَارَةٍ، وَدَرْبٍ وَقَرْيَةٍ، وَبَلَدَةٍ وَأَقْطَاعٍ،
- 46 سَتَكُونُ لَهُ عَيْنُونَ يَرِضُدُونَ وَيَتَعَسَّسُونَ الْمَظَالِمَ أَيْنَمَا تَقَعَ،
- 47 يُبَلِّغُونَهُ بِهَا
- 48 (بَعْدَ خُرُوجِهِ مِنَ الْأَزْهَرِ،
- 49 شَقَّ طَرِيقَهُ رَاكِبًا بَعْلَةً عَالِيَةً بِسَرَجٍ مُتَوَاضِعٍ،
- 50 وَكَنْبُوشٍ عَادِيٍّ
- 51 (أَثَارَ هَذَا رِضَاءِ النَّاسِ عَنْهُ،
- 52 قَالُوا انْظُرُوا كَيْفَ الْعَدْلُ وَالْحُكْمُ
- 53 اسْتَمَرَ مَوْكِبُهُ حَتَّى وَصَلَ سُوقَ الشَّرَابِشِيِّينَ،
- 54 قَابَلَتْهُ الْمُعَنِّيَاتُ بِالرَّقْصِ وَدَقِّ الشَّبَابَةِ وَالْدُفُوفِ،
- *39) Well, open the extremities of the night and the times of the day to everyone in need
- 40) No barrier between him and the people
- 41) The small and the great
- 42) In their various ranks
- 43) If any human oppresses, let him be chastised in view of everybody
- 44) Fourth, and this is serious,
- *45) In every alley, and lane and village, and town and fief
- 46) He will have eyes observing and making the rounds at night surveilling the iniquities wherever they be
- 47) Informing him of them
- 48) After he left al-Azhar
- 49) He made his way riding a high mule with a humble saddle
- *50) And an ordinary saddle-cloth
- 51) This excited (or aroused) the satisfaction of the people
- 52) They said, look how (it is with) justice and wisdom
- *53) His procession continued until it arrived at the Sharabshiyin market
- *54) Singers met it with dancing and the pulsing of reed flutes and tambourines

- وَأَنْطَلَقَتْ لَهُ الرِّغَارِيدُ مِنَ الطِّيْقَانِ،⁵⁵ 55) Ullulations burst out from the apertures (windows) of the houses
- بَيْنَ يَدَيْهِ مَشَى ثَلَاثَةً مِنْ نَوَابِهِ الْجُدُدِ الَّذِينَ لَمْ يَطَّلِعَ عَلَى وُجُوهِهِمْ إِنْسَانٌ⁵⁶ 56) Before him walked three of his new deputies whose faces nobody has seen
- (جَارِي الْبَحْثِ عَنْ أَصُولِهِمْ)⁵⁷ 57) (Their origins are under investigation)
- أَحَدُهُمْ يَحْمِلُ سَيْفًا⁵⁸ 58) One of them bore a sword
- وَأَخَرُ يَحْمِلُ مِيزَانًا وَصِنَجًا،⁵⁹ 59) Another carried a scale and weights
- وَالثَّلَاثُ يُلَوِّحُ بِمَصْحَفٍ كَبِيرٍ يَلْتَمُصُهُ بَيْنَ الْحَيْنِ وَالْحَيْنِ،⁶⁰ 60) And the third brandished a large Quran, kissing it from time to time
- خَلْفَ الْمَوْكَبِ مَشَى عَبْدُ الْعَظِيمِ الصَّيْرَفِيُّ،⁶¹ 61) Behind the procession walked an And al-Azeem al-Sayrafi
- أَمَّا الزَّيْنِيُّ فَرَأَحَ يَهْزُ رَأْسَهُ هَزًّا خَفِيفًا عَلَى وَجْهِهِ خُشُوعٌ وَتَقْوَى⁶² 62) As for Zayni, he was shaking his head lightly, on his face humility and piety
- لَفْتَهُ أُولَى : أَجْمَعَ رِجَالُنَا عَلَى وُجُودِ طَالِبٍ أَزْهَرِيٍّ،⁶³ 63) First remark: our men agree on the presence of an Azhar student
- بَقِيَ طَوَالَ الرِّكْبِ عَلَى مَقَرَّةٍ مِنَ الزَّيْنِيِّ بَرَكَاتٍ،⁶⁴ 64) He remained throughout the journey near Zayni Barakat
- بَدَا مُتَحَمِّسًا،⁶⁵ 65) He appeared eager
- بِالْكَشْفِ عَنْهُ، اتَّضَحَ أَنَّهُ هُوَ الَّذِي صَحَبَهُ مِنْ بَيْتِهِ إِلَى زَاوِيَةِ الشَّيْخِ أَبُو السُّعُودِ⁶⁶ *66) Upon investigation him, it became clear that it was he that accompanied him from his house to the little mosque of the shaykh Abu al-Suud
- فِي كَوْمِ الْجَارِحِ⁶⁷ 67) In Kom al-Jarih
- وَأَسْمُهُ «سَعِيدُ الْجُهَيْنِيِّ»⁶⁸ 68) His name is Said al-Juhaini
- لَفْتَهُ ثَانِيَةً : عِنْدَ اقْتِرَابِ الْمَوْكَبِ مِنْ جَامِعِ الْحَاكِمِ،⁶⁹ 69) Second remark: when the procession approached the Mosque of al-Hakim
- قُبِيلَ عُبُورِهِ بَابِ الْفُتُوحِ⁷⁰ 70) Nearly passing by Bab al-Futuh

- 71) Where the eyes of a passer-by can see the walls of the Maqshara prison
- 72) And its upper entrance
- 73) A fat woman appeared, advanced in years, wearing black, draped in an old headscarf
- 74) She forced a way for herself
- 75) until she stood before the mule of Zayni
- 76) She shouted vehemently
- 77) so drew the attention of the people
- *78) Upon her appeared a fit that yelled but a single thing
- *79) You vile bastard!
- 80) And when the rabble notice they attacked her
- *81) She vanished into thin air
- *82) She is being investigated
- *83) And her facts are being investigated
- 84) Who is she and where is she from?
- 85) Third remark
- 86) We send one of our skilled spies after Zayni to draw a detailed and complete picture of his characteristics
- 87) We shall transfer it to you as soon as it is finished, for your perusal
- *88) And to make the necessary examination
- 71 حَيْثُ يُمَكِّنُ لِعَيْنِي الْعَايِرِ رُؤْيَا أَسْوَارِ سِجْنِ الْمَقْشَرَةِ،
- 72 وَمَدْخَلُهُ الْعُلُويِّ،
- 73 ظَهَرَتْ امْرَأَةً سَمِينَةً، مُتَقَدِّمَةً فِي الْعُمْرِ، تَرْتَدِي السَّوَادَ، تَتَشَبَّحُ بِطَرَحَةٍ قَدِيمَةٍ،
- 74 شَقَّتْ لِنَفْسِهَا طَرِيقًا
- 75 حَتَّى وَقَفَتْ أَمَامَ بَغْلَةِ الزَّيْنِيِّ،
- 76 زَعَقَتْ زَعَقَةً عَظِيمَةً،
- 77 حَتَّى حَظَّيْتُ بِاِنْتِبَاهِ الْخَلْقِ،
- 78 طَلَعَ عَلَيْهَا طُلُوعٌ لَا يَهْتَفُ إِلَّا بِكَلِمَةٍ وَاحِدَةٍ
- يَا لَيْئِمُ يَا بَنَ اللَّيِّمِ
- وَعِنْدَمَا تَنَبَّهَ الْعَامَّةُ هَجَمُوا عَلَيْهَا،
- ذَابَتْ كَفَصِّ الْمِلْحِ،
- وَجَارَى الْكَشْفُ عَنْهَا، (جَارٍ؟)
- وَتَحَرَّرِي حَقِيقَتِهَا،
- مَنْ هِيَ وَمَا أَصْلُهَا؟
- لَفْتَهُ ثَالِثَةً:
- أَطْلَقْنَا أَحَدَ الْبَصَاصِينَ الْمَهْرَةَ فِي أَثَرِ الزَّيْنِيِّ لِرَسْمِ صُورَةٍ دَقِيقَةٍ وَافِيَةٍ لِمَلَامِحِهِ،
- سَنَنْقُلُهَا إِلَيْكُمْ فَوْرَ إِتْمَامِهَا لِاطَّلَاعِكُمْ عَلَيْهَا،
- وَأَجْرَاءِ اللَّازِمِ مِنْ فُحُوصٍ.

Segment Notes

2] الْخَلْقُ BH: people (cf. ناس)

2] Note the apparent shift in tense from perfect in segment one, to imperfect in this segment, and back to perfect in the next segment. But that's a misconstrual; the forms of the Arabic verb do not always encode tense. In particular, the so-called imperfect is basically equivalent to the (so-called) participle, so it should often be taken (as in this segment) as an adjective rather than a verb. Not "the mosque overflows/is overflowing with ..." but something closer to "the mosque overflowing with ..." Compare e.g. "He passed by a mosque full of people." The adjectival quality is effectively tenseless, or more precisely, its temporal sense is parasitic on the tense of the main verb. Note that if the author had introduced the connective وَ, as one would usually expect, the sense would be slightly different, something closer to "as the mosque overflowed..." or "while the mosque was overflowing with ...". But al-Ghitani routinely omits this so-called *circumstantial waw*, presumably for specific rhetorical purposes.

2] Normally فَاضَ is intransitive, so we would expect الْمَسْجِدُ يَفِيضُ بِالْخَلْقِ. Is this a typo, or a colloquial use of فَاضَ as a transitive verb?

15] الرَّاحَةُ BH: comfort, ease; ارْتَضَى to be satisfied, be content. Note the wordplay: رَاحَةٌ - رُوحٌ, both from the root ر.وح. A strict translation might run something like "what his spirit finds acceptable for the comfort of the people."

22] تُؤَدَّةٌ root: وأد (Fusha); Wehr: تُؤَدَّةٌ على deliberately, unhurriedly; Lane: leisurely or moderate manner of proceeding, calmly, etc. Syn: تَأَنُّ وتَمَهُّلٌ ورزانةٌ وسَكِينَةٌ

24] يَلْقَى = يُلَاقِي ؟

34] الْوَجْهَيْنِ the two regions of Egypt, الْوَحْهُ الْقِبْلِي (the southern face/direction) Upper Egypt, الْوَجْهُ الْبَحْرِي (the maritime face/direction) Lower Egypt

39] آناء, plural of أُنَى Wehr: (span of) time, period

45] BH: حارة narrow lane, alley (traditionally constituting a small neighborhood); Lane puts this under root ح.ور, but the Lisan puts it under ح.ير and says أَهْلُ حَارَةٍ فَهُمْ أَهْلُ حَارَةٍ "every locale wherein the abodes of its people are close, they are called 'the folk of the Hara'."

50] كنبوش

53] BH: شرابوش (Persian) hood for protecting the lit tobacco in a water-pipe

54] شَبَابَةٌ Wehr: reed flute

66] زاوية BH: small mosque without a minaret.

78] pitched a fit

79] BH: cunning; Wehr: vile, wicked, filthy, etc Farouk: you bastard, you son of a bitch

81] BH: crystal of coarse salt; فص مَلَحٌ وداب he vanished into thin air

82] BH: كشف على = investigation

83] BH: investigation

88] BH: test, examination

Commentary

Chapter 9

Modern Genre Examples

9.1 A Speech from Gamal Abd al-Nasir

9.2 A Press Release

9.3 A Formal Report

DRAFT

DRAFT

Part IV

Glossaries

DRAFT

Chapter 10

Places

Place names: "neighborhood" language - e.g. is حارة الحسينية or does it contain حوارى? Need a list of spatial terms with detailed explication so we know how they are related

- القاهرة - مصر - الجيزة
- باب اللوق
- باب الفتوح
- القلعة قلعة الجبل
- الأزهر
- رواق الصاعيدة في جامع الأزهر
- خان الخليلى
- كوم الجارج
- جامع الحاكم
- جامع السلطان الغورى
- الخليج
- شارع حدة البقرة
- حارة ببر جوان (ص ٢١)
- حارة الميضة
- الجودية
- السُّكَّرِيَّة
- حوارى الحُسَيْنِيَّة

- الجمالية
- الباطنية
- العطوف
- حلب Aleppo
- طنجة Tangiers?
- الهند India
- حيدر اباد Hyderabad
- الصين China
- بربر Berber
- إيطاليون Italians
- الغال Gaul?
- الحبشة Ethiopia
- الرومي "Roman" «ورومي تعني التركي العثماني»
- عثماني عثمانلي Ottoman

Chapter 11

People

People glossary

- فياسكونتي جانتني
- الأمير كُرتُ بَائي
- الوالي كُرتَبَائي
- الرَّيَّي بَرَكَاتُ بَنُ مُوسَى
- الأمير طومانباي
- الأشرف قايت باي
- الغوري
- زكريّا بن راضي
- عَلِيُّ بَنُ أَبِي الْجُود
- سعيد الجُهَيْنِيّ
- الأمير قَانِي بَائي الرماح أمير الخيل السلطانية
- الأمير قوصون الدوادار
- الأعْيَان

DRAFT

General Vocabulary

كنبوش ج كنيایش chimney-cap? (src: web); كسء او ثوب يوض تحت سرج الفرس

kiss; cover with kisses? لَئِمَّ

© 2013 Gregg Reynolds

DRAFT

Bibliography

DRAFT

DRAFT