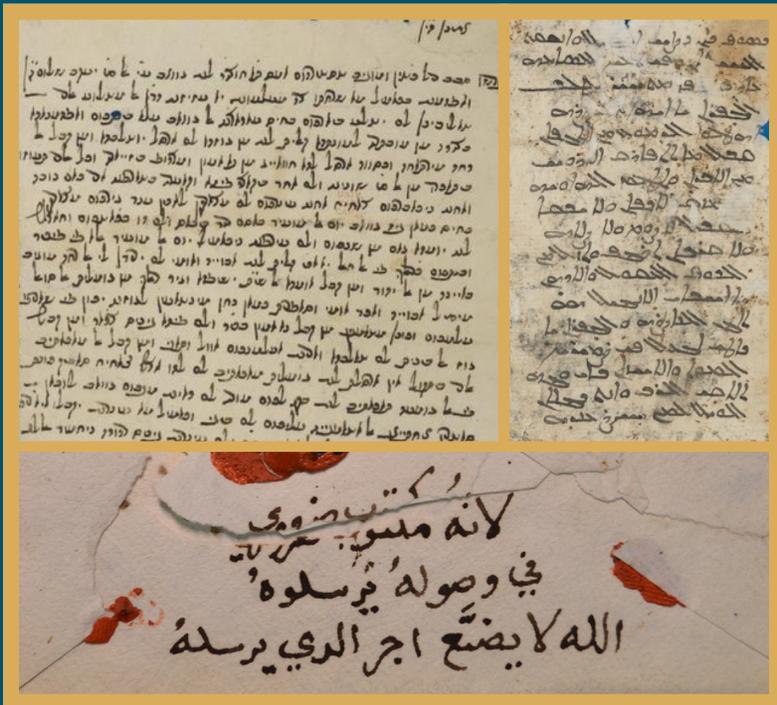


A Handbook and Reader of Ottoman Arabic

EDITED BY ESTHER-MIRIAM WAGNER





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18. ḤANNĀ AL-ṬABĪB, RIḤLAT AL-SHAMMĀS ḤANNĀ AL-ṬABĪB ILĀ BALDAT ISTANBŪL (1764/65)

Feras Krimsti

Gotha Research Library, Gotha, Ms. orient. A 1550. The text excerpt is selected from folios 14a–14b.

Transcription

Folio 14a

13. بلاودون وصلنا اليها بعد ستة ساعات وطريقها سهل جميل جداً
14. وقبل الدخول الى بلاودون مبني جسر على نهر وطول هذا الجسر نحو من ثلاثة
15. ساعات ونهايته النهر ومنه الى بلاودون واعلم ان طريق استنبول من
16. خروجك من انطاكيه حتى تدخل الى استنبول جميعه قلدريم مبني بنا مثل الجسر
17. وهذا الاعتنا اعنتاه راغب باشا من مال اسعد باشا لانه رم طريق
18. استنبول جميعه وصيره سهل جداً لان اولاً ما كان هذا الطريق ينسلك
19. الا بعد العجز وبعد انكسار هلقدر دواب وضيعان احمال ومشقا وعنا
20. عظيم والان صيره راغب باشا طريق تنسلك به الاخشاب والتخوت بكل سهوله
21. وقريب الى البلد جسر اخر يشتمل على خمسين قنطره منهم كبار ومنهم صغار
22. جسر مكلف جداً هو والرصيف المذكور اما بلاودون فهي قصبه متوسطه
23. ما بين قريه وبلد وهي عامره وبها خمسة جوامع بموادن وجامع الواحد له

Folio 14b

1. قبه رصاص وهو جامع مكلف وماء هذه البلده جيد وهي بلاد مرخصه لاننا اخذنا
في

2. بالودون ثلاثة دجاجات بتسعة مصاري وسبعة اواق تفاح احمر يشهي النظر من
3. حسنه ورايحتة بمصريه واحده والعنب كثير والبطيخ والجبس وكل شي كثير وخبزها
4. طيب وجبنها طيب وبها كستنه اي ابو فريوه كل سبعة اواق بمصريه وكل واحده قدر
5. جوزه كبيره وجدديد شي ما يجي منه الى هذه البلاد ولهذه المدينة سوق عامر
6. وموجود به كل شي ولها خانين برسم الحجاج وهم خانين مكلفين وبها بعض احجار
7. مكلفه مصوره واحجار عليهم صلبان ولها قساطل ماء مكلفات بنا ملوك قدما
8. وعليها دلائل القدميه وانها من مدن ملوك الروم الكبار بساتينها قليله
9. ويباع بها سمك كثير وكبار ولذيذ لانه قريب اليها نهر كبير الذي ذكرناه
10. وقريب اليها بحرة ماء صغيره يوجد بها اسماك كثير والحطب بهذه القريه وفي
11. كل هذه النواحي بغاية الرخص لان الحمل الذي وزنه ثلاثون واربعون رطل يباع
12. في هذه النواحي بخمسة مصريات واقل والفحم ايضاً كثير ورخيص اما العنب والجبس
13. والتفاح وبقية الفواكه فلا تسال عنهم شي مثل الكذب اسال لمن سافر في طريق
14. استنبول ايام الفواكه وما الكستنا اي ابو فريوه موجود في كل مكان بالاحمال
15. ويوجد بها تتن ينكجا مال استنبول وبها كرخانة فاخوري يعمل بها اواني
16. الفخار الجيد وبها خان مكلف ظهره رصاص واما اهل هذه البلده بهم اناسه
17. قليل الا انهم اتركوا قبا نزلنا في خانها تلك الليله وفي الصباح يوم السبت
18. في 27 تشرين اول رحلنا قاصدين بياض

Translation

Bolvadin

[14a] (13) We reached it after six hours and the road is easy and very beautiful. (14) Before Bolvadin, a bridge was built over the river, and the bridge is about three (15) hours long and leads to the river [= Akar Çayı] and from there to Bolvadin. You should know that the road to Istanbul, from (16) when you leave Antakya until you enter Istanbul, is all *kaldırım*, built like a bridge. (17) Ragıp Paşa provided this, using As'ad Paşa's money, by repairing the road (18) to Istanbul and making it very easy. Because

initially one could only pass along the road (19) if one put up with weariness, many an injured beast, the loss of burdens, troubles, and great problems, (20) but now Ragıp Paşa made the road so easy that wood and litters can be transported easily. (21) Close to the town, there is another bridge consisting of fifty arches, big ones and small ones, (22) a very pretty bridge this is with the aforementioned pavement. As for Bolvadin, it is a medium-size keep, (23) between a village and a town, and it is prosperous. In it are five mosques with minarets one of which [14b] (1) has a leaden dome and it is a pretty mosque. The water of this town is also good. It is a cheap town because we bought in (2) Bolvadin three chickens for nine *misriya*, seven ounces of red apples, which whet the appetite with their (3) beauty and their scent, for a single *misriya*, many grapes, honey melons, and water melons, a lot of everything. [Bolvadin's] bread (4) is delicious and its cheese is delicious. There are also chestnuts, i.e., Abū Furaywa; seven ounces of them cost a *misriya* and each single one of them has the size (5) of a big walnut. There is nothing new that would not come to this town. This city has a prosperous market (6) and everything is available there. It has two *khāns* for pilgrims and they are two pretty *khāns*. There are some (7) pretty carved stones and stones with crosses on them. [The city] has pretty water fountains, built by ancient kings (8) and displaying evidence of their antiquity, and they come from the big cities of the Greek kings. There are few gardens (9) and a lot of tasty big fish is sold in them, because a big river, which we mentioned before, (10) is close and a small lake with a lot of fish is also close. The wood in this village, (11) and in the entire area, is very cheap because a

load that weighs thirty and forty *raṭl* is sold (12) in this area for fifty *misriya* or less, and charcoal is also plentiful and cheap. As for the grapes, the honey melons (13), the apples, and the rest of the fruit, don't ask about them—it is as if they were illusions. Ask someone who travels on the road (14) to Istanbul during the fruit season. As for the chestnuts, i.e., Abū Furaywa, loads of them are available everywhere. (15) There is *tūtūn yananca* belonging to Istanbul in [the town], a pottery workshop where good earthenware is produced, (16) and a pretty *khān* the roof of which is leaden. As for the people of this town, they are hardly civil, (17) just vulgar Turks. During that night, we stayed in the [town's] *khān* and on Saturday morning, (18) 27 October [1764], we departed, heading to Bayat.

Commentary

Ḥannā al-Ṭabīb (c. 1702–1775) was a Maronite physician from Aleppo with contacts among bureaucratic circles in Istanbul. While his travelogue in general contains numerous dialectal elements, the text is not colloquial in the strict sense; rather, a striving for the use of classical Arabic can be detected, e.g., in the excerpt *sahl jiddan*, and not *ktīr*, for 'very easy'; *yūjad bihī asmāk*, and not *fī asmāk*, for 'there is fish'; *ayḍan* 'also', instead of *kamān*; etc. It is not clear if the travelogue was intended to be read aloud or silently in a private setting, but the style is generally unofficial, as evinced in the excerpt by the frequent recurrence of casual phrases, e.g., the water of the town is said to be 'good' (*jayyid*), bread and cheese are 'delicious' (*tayyib*)—without further speci-

fiction. The narrator addresses the reader directly with imperatives, here, notably, *iʿlam* ‘you should know’ and *lā tasʿal* ‘anhum’ ‘don’t ask about them’. Also quite notable is the tendency to use emphatic language, e.g., phrases like *shī mithl al-kadhib* ‘it is as if they were illusions.’

Folio 14a, line 16

قلدریم. Ottoman Turkish *kaldırım* ‘pavement.’

Folio 14a, lines 17, 19; 14b, line 7

اعتنا, عنا, قدما, and further instances. The absence of final *hamza* can be regularly observed in so called ‘Middle Arabic’ texts. See Lentin (2011, 220).

Folio 14a, line 18

صيره سهلاً جداً ‘he made it very easy’ (to traverse).

Folio 14a, line 19

هلقدر ‘to such a degree’, here ‘so many’. *Ha + l + qadar* is equivalent to the demonstrative construction *hādha l-qadar* and the result of the assimilation of the demonstrative pronoun. See Kallas (2012, 236–37) and Barthélemy (1935–1969, 870–71).

Folio 14a, line 22; 14b, lines 1, 6, 7, 16

مكاف / fem. مكفه / dual مكفين here ‘pretty’. The extremely frequent use of this word is a peculiarity of Ḥannā al-Ṭabīb’s writing style (in the excerpt six times, in the entire travelogue more around three hundred occurrences). In Arabic, the use of the word *muk-allif* with this meaning is rather unusual. Ḥannā may have used Ottoman Turkish *mükellef*, which means ‘great, grandiose, magnificent’.

Folio 14a, line 23

بموادن. *Hamza* in the plural *ma'ādhin* is replaced by *wāw*. The *dhāl* is replaced by a *dāl*. Interdentals shifting into postdental plosives are a regular feature in the Aleppo dialect and can be detected elsewhere in 17th- and 18th-century travel accounts. See Kallas (2012, 224–26, especially 225–26).

Folio 14b, lines 2, 3, 4, 12

مصريه / plural مصاري or مصريات. Currency, a para.

Folio 14b, lines 2, 4

اواق (plural of اوقية) weight measurement. The Aleppo *ūqiyya* corresponded to 100 dirhams or 320 gr. See Barthélemy (1935–1969, 905).

Folio 14b, line 2

يشهبي النظر literally 'which impassionate the eye'.

Folio 14b, lines 4, 14

ابو فريوه literally 'the father of the little fur'. The *kunya* refers to the furry shell of chestnuts.

Folio 14b, line 4

قدر 'of the size, of the dimensions'.

Folio 14b, line 5

وجديد شي ما يجي منه الى هذه البلاد. The phrase is syntactically awkward; it supposedly means 'there is nothing new that would not come to this town'; however, the negation 'there is nothing' is missing.

Folio 14b, line 6

كل شي *kull shī* < *kull shay* 'everything'. On the absence of final *hamza*, see above. On the different uses of *shī*, see also Barthélemy (1935–1969, 421–22).

Folio 14b, line 11

حمل ‘the load of a beast of burden’. See Barthélemy (1935–1969, 178).

Folio 14b, line 11

رطل a weight measurement. The Aleppo *raṭl* corresponded to the weight of 800 dirhams (2.566 kg). See Barthélemy (1935–1969, 284).

Folio 14b, line 13

شي مثل الكذب ‘it is as if they were illusions’, i.e., they are so fantastic that they can only be made up.

Folio 14b, line 15

تتن ينكجا. Probably Ottoman Turkish *tütün yananca* ‘tobacco that burns’. The reference may be to tobacco that is smoked (as opposed to smokeless tobacco).

Folio 14b, line 15

كرخانة Ottoman Turkish *kerhane* ‘workshop’, here a ‘pottery workshop’. On the dialectal word in Arabic, *karkhāna*, see also Barthélemy (1935–1969, 709).

Folio 14b, line 17

قبا Ottoman Turkish *kaba* ‘rough, vulgar’.

