A Handbook and Reader of Ottoman Arabic

EDITED BY ESTHER-MIRIAM WAGNER
19. SYRIA 1: CHRONICLE OF IBN AL-ŠIDDĪQ (1768)

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The chronicle of Ibn al-Šiddiq (Hasan, al-šahir bi—), Ġarāyib al-
badāyiʿ wa-ʿajāyib al-waqāyiʿ, covers the events between
1182/1768 and 1185/1771 and is a contemporary account. We
have no information about the author. The manuscript (a
unicum) is part of the Wetzstein Collection, in the Staatsbiblio-
thek zu Berlin – Preußischer Kulturbesitz (We II 417, Ahlwardt’s
is very faulty, full of mistakes and inaccurate readings. Long pas-
sages are omitted or mixed up. The text below is taken from the
manuscript (p. 70; Ms f° 80b–81a).

Transcription

فعلوا اهل حزان ما امرهم فراحوا كيسوا اطراش 2 ابن احسنين ارشيد وجابوه 3 الى النحام فدري
ابن حبي قبل ما يصل فراح يركض الى الصراية 4 ودخل الى الكخية وعيبت عليه وصرخ وقفو 5
حين ايمان مالكم 7 وقول مالكم كيف باشتك 8 يطنيني بورلدي الامان ويعيدوا 9 اسئما في قفائ
من بعد جبتا انا واعطيتا 11 قول كمان 12 تبعثوا الى حزان وتنهوا طرشوا ومالله او ريقوا الى المدام
وحيات راس السلطان ما بقيم 13 قدمي من هون 14 الى ما كتبنا بورلدي آخر بروجم الطرش
فكتبهم قوة واقتدار وليس ابن احسنين ارشيد 15 قوة واقتدار يوم ثمانية في شهر رجب عمل
عصمان 16 باشا قات لاعقل بالشام وجميع 17 الخلق سب رف وقانوا هذا الرجل صار مجنون وجاب
محمد اغا ابن الزومي وعيا من قلعة المزريب وعمل بدلوا صبي صغير مسكون الريح لانه هو
طفال ابن احسين اغا الذي قتل في سوق الرومان سلموا كل أمور الحج ووكالة الدرواز وحوران وجميع الناس سبون وطعنوه وقالوا اهل الشام ان تم هذا الرجل على هذا العقل الفاسق بروح الشام دخان ويوم تسعه في رجب اجا 19 يوقدر من عند متسلم حمص ومعه مكتوب إلى الياباش ومضمون المكتوب يا افندينا ان اتخبر باهالي حمص بذلها 20 رجل من اخبار الذي 21 شاعت علينا ما فعل عمان باشا في مجيي الى حما فطلب منا ذخبرة ثمن تيام 22 جميع اهل حمص لما دريا 23 اعتمدوا اتهم يرحلوا ويهربوا في البراري والقفار 24 فارسلنا واخبرناكم ونستنا 25 منك الجواب فحالا ارسل جواب الى متسلم حمص كلما طلب عمان تعطيه

Translation

The people of Ḥarrān [= Ḥarrān al-ʿawāmīd, in the vicinity of Damascus] did what he had ordered them to do and they went and looted the cattle of Ḥusayn Rušayd and brought it to Damascus. Ibn Ḥibbī got aware of this before its arrival and he rushed inside the Palace to find the kahiya [intendant] and shouted and screamed at him and said: you, man of no faith! You traitor to your word! How is it that your Pasha gives me a written order (buyuruldi) granting me safe-conduct and quarter and that you send [people / messages] behind my back [to harm / discredit me], after I have brought it to you and after you have given your word. Moreover, you send [people] to Ḥarrān to loot his cattle and his goods and livelihoods and bring them to Damascus. By the life of the Sultan, I will not remove my foot from here until you write a new written order ordering that the cattle must go back. He compelled them to write [it] by force. He bestowed marks of honour upon Ibn Ḥusayn Rušayd by force. On the 8 Rajab, ʿUṭmān Bāšā behaved improperly in Damascus. All the people insulted him, saying: this man has turned crazy! He let
Muḥammad ʾĀġā Ibn al-Rūmī come, dismissed him from the fortress of al-Muzayrib and replaced him by a mentally ill young boy – because of his depravity with young boys. He entrusted the son of Ibn Ḥusayn ʾĀġā, who had been killed in the Sūq al-ʾArwām, with the leadership of the pilgrimage, and made him his representative [wakīl] for [the region of] the Druzes and Ḥawrān. All the people insulted and cursed him and the Damascenes said: should that man continue with his depraved mind, Damascus will go up in smoke. On the 9 Raḡāb a jūqadār (čūḥadār) [here: a high rank messenger] sent by the mutasallim of Homs arrived bearing a letter to the Pasha saying: Sir (ʾAfandīnā) we are informing you that the people of Homs are about to move away, because of the news that spread out and reached us about what ʿUṭmān Bāšā did when he arrived to Hama: he required of us [that we supply] the provisions for eight days. When the people of Homs heard about that, they decided they would move and run away to the steppe and the desert. We have already sent you a message to inform you and we are waiting for your response. Right away, he sent his answer to the mutasallim of Homs [saying]: Grant ʿUṭmān whatever he might ask.

Commentary

1 راحوا. See text II.9, no. 4.

2 اطراش. The usual plural of this (colloquial) word is ṭrūš; (ʾa)ṭrāš is probably a classicising form.
جابوه. See text II.9, no. 18.

4 قبل ما, although attested in the Classical language, is most probably the colloquial form of this conjunction.

الصرائية. Shift of s > ṣ; cf. sarāy(a).

6 فلوا qal-lo (< qāl l-o). Notice also the ʿalif wiqāya after the final -o/-u (a common feature of MA orthography); cf. طرشوا tarš-o, جبتوا žibt-o, رزقوا rizq-o, عزروا ‘azal-o, بدلوا, بدلا badal-o.

7 فلوا *mā l-kum ‘not to you’ = ‘you don’t have’.

8 باشتک. Borrowings like bāšā often have a -t in the construct state (and are often written with a tāʾ, e.g., باشة, also in the absolute state).

9 تبعثوا. For the -ū form (and not -ūn) of the 2pl of the imperfect see text II.9, no. 7. The verb baʿaṭa/baʿat often functions as a factitive auxiliary (see Lentin 1997, §4.5.1, 633–36); the auxiliary verb can follow immediately or be preceded by the conjunction wa, as in the just following تبعثوا الى حران وتنهبوا ‘you send [people] to Ḥarrān to loot his cattle’, which could very well be translated ‘you let loot his cattle in Ḥarrān’. Cf. also text II.14, no. 9.

10 انتموا colloquial pron. (ʿintu). Notice also the ʿalif wiqāya after the final -u (cf. n. 6).

11 اعطيتوا. The (colloquial) -ū form (and not -um) is used most of the time in MA for the 2mpl and 2fpl of the perfect.

12 كمان kamān, colloquial adverb.

13 يقيم b(a)qīm, i.e., b- + 1cs of qām, with i theme vowel (cf. Classical ṣaqāma) ‘to remove’. The b(i)- imperfect, significantly used here in the first person and in reported (direct) speech, indicates modality (here modal future in a strong assertion) as well as the commitment of the speaker.

14 هون hawn/hōn, colloquial adverb.
الحسين and ارشيد. The initial prosthetic ʾalif indicates (in this case) that the noun begins with CC-. Thus, we have to read something like Ḥṣēn and Ršēd (Raṣīd is never abbreviated as *Ršīd).

*‘Uṭmān > ‘Usmān > ‘Uṣmān.

16 عصمان. See text II.9, no. 5.

17 جميع. See text II.9, no. 5.

18 بتاع is one of the numerous ‘genitive particles’ used in MA texts (see Lentin 1997, §17.8.2, 745–47). Its particular (qualificative) value here is not frequent.

19 Ṣiiṣa (/ṣā) ‘to come’ (Classical jāʾa) occurs regularly in MA texts.

20 بِذَٰلِكَ bidd-hā. Colloquial bidd- + pronominal suffix ‘to want, wish’ or ‘to be intendinggoing to’ is common in (the most colloquialising) MA texts.

21 الاخبر الذي (see text II.9, no. 15). Also notice the construction Ø+ N + relative clause (= Classical الاخبر الذي).

22 تمن تيام colloquial tmn-t-iyyām.

23 دريو drunk. Morphologically colloquial (diri ‘to become aware, hear’).

24 في البراري والقفار. This literary cliché is very common in ‘popular’ literature, especially in the sīras.

25 نستنا colloquial (colloquial).