

A 125  
1909

**MODERN ARABIC STORIES  
BALLADS, PROVERBS  
AND IDIOMS**

COLLECTED AND TRANSLITERATED

BY

**COLONEL A. O. GREEN, *p.s.c.***

AUTHOR OF 'A PRACTICAL ARABIC GRAMMAR'  
'A PRACTICAL HINDŪSTĀNĪ GRAMMAR', ETC. ETC.

PART I

OXFORD

AT THE CLARENDON PRESS

1909

Ä

## PREFACE

THE greater part of this collection of Arabic Stories, Ballads, and Proverbs, &c., was originally made in Cairo during the years 1885-6, and printed in Arabic at the Bulāq Government Press. It was intended as an 'Arabic Reader' for those who were desirous of becoming acquainted with the Arabic language as spoken in Cairo and the neighbouring districts, and for many years past has been used as the text-book for the local Arabic Examinations for officers, non-commissioned officers, and men of the Army of Occupation in Egypt. The original edition having become exhausted, it was suggested that I should substitute the transliteration, with grammatical notes, which I commenced and had nearly completed when I left Egypt in 1887. This I have now endeavoured to do, trusting that its use, in combination with a literal translation which is also completed, will greatly assist the beginner in the study of the vulgar Arabic current in Egypt.

HENRY FROWDE, M.A.  
PUBLISHER TO THE UNIVERSITY OF OXFORD  
LONDON, EDINBURGH, NEW YORK  
TORONTO AND MELBOURNE

The system of transliteration is that adopted in the introduction to the author's *Practical Arabic Grammar*, Part I, with such slight modifications as using *d* for *dh*, &c. It has been a difficult task to endeavour to obtain absolute uniformity in expressing the vowel sounds, which are themselves subjected by the natives to wide variations in pronunciation. For instance, the original long terminal vowel sounds are generally pronounced long, but very often this is not the case, and whether one should write *wara* or *warā*, *katabna* or *katabnā*, *ḍarabha* or *ḍarabhā*, appears to be a matter entirely of taste in speaking. I have endeavoured always to represent these as long. Again the conjunction *wa*, 'and,' and other similar words are sometimes written separately and sometimes joined to the succeeding word beginning with a vowel sound,

i. e. *wa idda* and *w'idda*, simply for instructional purposes. I have generally preferred to write *fil* for *fi'l*, *bil* for *bi'l*, *fin* for *fi'n*, &c., as nothing was to be gained by the extra trouble involved in printing.

As for the stories themselves, they consist for the most part of popular fairy tales and stories current in Cairo. They have been chiefly taken from the *Grammatik des arabischen Vulgär-Dialectes von Ägypten* of the late Spitta Bey, and from his *Contes arabes modernes*, and from a small collection of stories in the Arabic dialect by H. Dulac, which appears in the *Mémoires publiés par les membres de la Mission archéologique au Caire*.

The seventeenth story is the 'Third Voyage of Sindibād the Sailor', which has been taken from the Thousand and One Nights, for the sake of the comparison between the vulgar dialect of to-day and the style in which the Thousand and One Nights was written, probably towards the close of the Memlūk rulers of Egypt, prior to the conquest of the country by the Turks, and I am much indebted to the kindness of Mr. Robb of the Egyptian Education Department for his very careful revision of the same.

The Proverbs and Idioms have, by permission, been taken from the very excellent Arabic-English vocabulary compiled by Mr. Socrates Spiro of the Egyptian Ministry of Finance, which should be in the hands of all students of Modern Egyptian, and I trust that the idioms will serve a useful purpose in their present collected form.

A. O. GREEN, COLONEL.

VERNATTS, CAMBERLEY.

September 4, 1909.

## FAHRSAT EL-KITĀB

### EL-GUZ EL-AWWAL

(Hikāyāt bi'l-'arabīyah ed-dārigah.)

	SAFHAH
El-hikāyat el-ūlā—Rāgil wa Naggār . . . . .	1
„ et-ṭāniyah—Ḥarāmī en-nahār wa ḥarāmī el-lel . . . . .	2
„ et-ṭālīṭah—Şeyād wa farrān wa gherhum ma'l-qāli . . . . .	10
„ er-rābi'ah—'Agūzah w'iblis . . . . .	13
„ el-khāmisah—Gulaidah . . . . .	17
„ es-sādisah—Hārūn er-rashīd wa fellāh . . . . .	26
„ es-sābi'ah—'Aşfūr wa Garadah . . . . .	29
„ et-ṭāminah—'Alī wa kalboh . . . . .	32
„ et-tāsi'ah—Esh-shāṭir muḥammad wa'l-maghrabi el-'aṣharah—Melik wa sā'il wa rākib baghlah wa khēyāt . . . . .	40 44
„ el-ḥādiyāt 'aṣharah—Esh-shāṭir muḥammad wa'l-ginnīyah . . . . .	49
„ et-ṭāniyat 'aṣharah—'Ulama wa gimgimah . . . . .	57
„ et-ṭālīṭat 'aṣharah—Shēkhat el-'arab fullah . . . . .	63
„ er-rābi'at 'aṣharah—Şeyād w'ibnoh . . . . .	68
„ el-khāmisat 'aṣharah—Yahūdī wa gi'edi wa ṭahūnah mashūrah . . . . .	76
„ es-sādisat 'aṣharah—'Agamī wa 'ulama el-azhar wa fallāh . . . . .	83
„ es-sābi'at 'aṣharah—Es-safarah et-ṭālīṭah sindi- bād el-bahrī . . . . .	87

### EL-GUZ ET-ṬĀNĪ

Mawāwīl . . . . .	99
Aghānī . . . . .	102

### EL-GUZ ET-ṬĀLIṬ

Amsāl wa iṣtilahāt . . . . .	109
------------------------------	-----

EL-GUZ EL-AWWAL

HIKĀYĀT B'L-'ARABĪYAH ED-DĀRIGAH

## ḤIKĀYĀT BI'L-'ARABIYAH ED-DĀRIGAH

EL-ḤIKĀYAT EL-AWWALAH.

Rāgil<sup>1</sup> wa Naggār.

Kān rāgil ruziq<sup>2</sup> biwalad wa firih boh wa kān biddoh yishtirī loh sirir. Fa rāḥ liwāḥid naggār w'idda loh masalan<sup>3</sup> riyāl wa qāl<sup>4</sup> loh i'mil li sirir. Qāl loh en-naggār ṭeyib nahār el-gum'ah ta'āla<sup>5</sup> wa khud<sup>6</sup> es-sirir ya'nī<sup>7</sup> ba'd ṭamant<sup>8</sup> ayyām wa kān yōmhā el-khamis. Nahār el-gum'ah er-rāgil rāḥ loh wa qāl loh hāt es-sirir. Qāl loh en-naggār lissa mush<sup>9</sup> khalās. Wa ta'akhkhar en-naggār lamma mishī el-walad wa kibir wa tagauwiz<sup>10</sup> w'istaulid<sup>11</sup> walad. Qāl li-abūh 'aūz<sup>12</sup> sirir libnī. Qāl loh abūh

<sup>1</sup> *Rāgil*, vulg. for *ragul*.

<sup>2</sup> *Ruziq*, was granted; passive form of *razaq*, granted, provided for, more especially by God.

<sup>3</sup> This is simply an adverbial expression with scarcely any bearing on the meaning of the sentence, but serves to give breathing time to the speaker. Literally, 'for example'.

<sup>4</sup> Pronounced either *qāl* or *qal*. In these stories it is always rendered as *qāl*.

<sup>5</sup> *Ta'āla*, come! imperative of *gā*, he came.

<sup>6</sup> Imperative of *akhad* or *khad*, he took. It is to be remembered that the consonant *dhāl* is sounded like *d* or *z* in Egypt. Vide par. 24 of Col. Green's *Practical Arabic Grammar*, Part I.

<sup>7</sup> Derived from *'ana*, to mean; hence *ya'nī*, it means, that is to say.

<sup>8</sup> Really *ṭamāniyat*, but in vulgar Arabic pronounced *ṭamant*.

<sup>9</sup> *Mush* is a shortened form of *mā hūa shē*, it is nothing, and is the vulgar form of expressing negation.

<sup>10</sup> V. Form of *gauwiz*, to allow, permit, marry. Is reflexive in meaning. For this and other forms, vide par. 158 et seq. of *Practical Arabic Grammar*, Part I.

<sup>11</sup> X. Form of *wilid*, to give birth.

<sup>12</sup> From *'āz*, to want, be in need of. Properly this should be written *'āwiz*, or *'āyiz*; but *'aūz* appears to come much nearer to the pronunciation.