

PORTA LINGUARUM ORIENTALIUM

Neue Serie

Herausgegeben von Werner Diem und Lutz Edzard

Band 17,2

2008

Harrassowitz Verlag · Wiesbaden

Rudolf-Ernst Brünnow, August Fischer

Chrestomathy of
Classical Arabic Prose Literature

8th, revised edition by
Lutz Edzard and Amund Bjørnsnøs

2008

Harrassowitz Verlag · Wiesbaden

Djaroumiya: grammaire arabe élémentaire de Mohammed Ben Dawoud El-Sanhadji.
Texte arabe et traduction française par M. Bresnier.
Algiers: Bastide, Librairie-Editeur. 1846

Table of contents

Preface to the 8th edition	7
Sources of the text excerpts	10
Notes on onomastics and comparative etymology	15
Notes on Arabic metre	16
References	17
Glossary	21

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen
Nationalbibliografie; detaillierte bibliografische Daten sind im Internet
über <http://dnb.d-nb.de> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available in the internet
at <http://dnb.d-nb.de>.

For further information about our publishing program consult our
website <http://www.harrassowitz-verlag.de>

© Otto Harrassowitz GmbH & Co. KG, Wiesbaden 2008

This work, including all of its parts, is protected by copyright.

Any use beyond the limits of copyright law without the permission
of the publisher is forbidden and subject to penalty. This applies
particularly to reproductions, translations, microfilms and storage
and processing in electronic systems.

Printed on permanent/durable paper.

Printing and binding: Hubert & Co., Göttingen

Printed in Germany

ISSN 0554-7342

ISBN 978-3-447-05801-8

Preface to the 8th edition

Since its first appearance in 1895, Rudolf-Ernst Brünnow's *Arabische Chrestomathie aus Prosaschriftstellern* – later substantially enlarged and refined by August Fischer – has been a long-standing classic for the introductory teaching of Classical Arabic literature, not exclusively in German-speaking countries. Twenty years after the publication of the 7th edition in 1988, Harrassowitz entrusted Lutz Edzard with the task of preparing a new edition. Lutz Edzard then decided to work on the project jointly with Amund Bjørnsnæs, a graduate student of Arabic at the University of Oslo. The two editors of this new updated version, which has already appeared in German, have set themselves several goals:

First, the text excerpts are accompanied by grammatical and lexical commentaries, supplemented, where necessary, by notes pointing to historical, cultural, and religious background information. The notes are conceived as a pedagogical tool for students in their third semester of Arabic or above, rather than as a scholarly annotation destined for the advanced specialist. Elements of native Arabic grammatical theory and issues in comparative Semitic linguistics are introduced, where appropriate. Throughout the chrestomathy, students will find copious references to (Jonathan Rodgers' translation of) Wolf Dietrich Fischer's *Grammatik des Klassischen Arabisch* and William Wright's *A Grammar of the Arabic Language*, whenever a grammatical phenomenon occurs for the first (or second) time. Students should have access to these two grammars as essential reference tools. Reckendorf's *Arabische Syntax* is a further important source of information, to which occasional reference is made. On occasion, important monographs or articles dealing with a certain grammatical phenomenon are mentioned. While reference is made, where appropriate, to important reference tools such as Brockelmann's *Geschichte der Arabischen Litteratur*, Sezgin's *Geschichte des Arabischen Schrifttums*, the *Encyclopaedia of Islam*, the *Grundriß der Arabischen Literatur*, or Versteegh et al.'s (eds.) *Encyclopedia of Arabic Language and Linguistics*, such annotation is by no means systematic, and students are encouraged to act on their own initiative in tracking down information on Arab proper names and other terms. It would be naïve, however, to assume that such a chrestomathy can be entirely self-sufficient, so that a good teacher for a course based on this manual will continue to be needed.

Second, the principal editions of the text excerpts are indicated. Omissions of passages in the text excerpts in the chrestomathy, as compared with the respective texts in the complete editions, are marked by “[.]”, “[..]”, or “[...]”, depending on the length of the omitted part and roughly corresponding to the lack of a few words, a few lines, or a few pages. On occasion, but again by no means systematically, interesting textual variants are noted. The comments by August Fischer and Anton Spitaler on problematic passages in earlier editions of the chrestomathy are integrated in the annotation, where necessary and meaningful. Important annotated translations, where available, are mentioned as well, especially as some of these provide ample explanations, not all of which could be reproduced here.

Third, the glossary has been updated in terms of both content and style. Grammatical explanations *à la* “cum accusativo mulieris” are no longer in tune with the early 21st century and therefore have been modified. References in the old glossary to Socin’s *Arabische Grammatik* in the reworking of Brockelmann (which do not match the paragraph order of the most recent editions anyway) have been replaced by references to (Jonathan Rodgers’ translation of) Wolf Dietrich Fischer’s *Grammatik des Klassischen Arabisch* and, occasionally, to Wright’s *A Grammar of the Arabic Language* as well as Reckendorf’s *Arabische Syntax*. Most comparative etymological entries, some of which were of a dubious nature anyway, have been taken out. For technical reasons, the same holds for the explanations of the various Arabic metres. Students are, however, referred to the notes on comparative etymological resources and Arabic metre preceding the new glossary.

For practical reasons, the text excerpts are reproduced in exactly the page and line structure of the previous edition, except for minor editorial adjustments. Not only did this procedure facilitate accuracy in the re-setting of the text; re-adjusting the whole glossary to a new page and line structure in the text excerpts would have been a formidable source of potential error, as the glossary in its present state is simultaneously a “concordance” of difficult grammatical and lexical phrases. Changes were necessary, however, to bring the Qurʾān quotations into agreement with the verse numbers of the Cairo edition (the *textus receptus*). Also, additions in the Ḥadīṭ excerpts, set by August Fischer between asterisks in the older editions, now appear in set brackets.

Out of respect for a suggestion to that effect by August Fischer (cf. his preface to the 1928 edition), three lexicographical and three geographical textual specimens have been added to the text corpus. The editors have opted for two excerpts from the preface to al-Ḥalīl’s *Kitāb al-ʿayn* and for the entries *quṭrub* in Ibn Manẓūr’s *Lisān al-ʿarab* and az-Zabīdī’s *Tāǧ al-ʿarūs* on the lexicographical side, as well as for an excerpt from al-Masʿūdī’s *Murūǧ ad-dahab wa-maʿādin al-ǧawhar* and for two excerpts from Yāqūt’s *Muʿǧam al-buldān* on the geographical side. The “geographical” excerpts at the end of the chrestomathy are etymological and lexical in nature and thus in harmony with the preceding passages. None of the initial *ʿadab* stories, not even the undoubtedly post-classical story number 12, have been removed (contrary to a suggestion to that effect by August Fischer in 1928), due to their literary importance and pedagogical usefulness.

For numerous technical observations, the editors are indebted to Michael G. Carter, who also proofread the English notes and checked their contextual relevance. We also thank Werner Diem, the co-editor of the *Porta Linguarum Orientalium*, for a number of helpful comments. In addition, the editors are highly indebted to Stefan Wild, who generously supplied us with his lecture notes, which Wild had used in his own courses based on the Brünnow-Fischer chrestomathy. Lutz Edzard gained first-hand experience with these texts, teaching introductory Classical Arabic at the University of Bonn from 1998 to 2002 and at the University of Oslo from 2007. During the time in Bonn and beyond, Stefan Wild lent most welcome guidance and support, which is gratefully acknowledged here. Finally, the editors’ thanks go to the University of Oslo, which provided the means for supporting Amund Bjørnsnø, a graduate student at the Department of Culture Studies and Oriental Languages, who took care of arranging most of the Arabic text excerpts and re-formatted the original Arabic-German glossary. He also made valuable suggestions and collaborated on the project throughout with careful attention to detail. Christian Szyska provided the first draft of the Arabic-English glossary, for which we are most grateful. Stephan Guth, Matthew Monger, and Alexandra Edzard proofread parts of the manuscript and made helpful suggestions as well. As always, responsibility for any and all remaining errors and shortcomings remains with the editors, who will gladly receive suggestions for improvement.

Oslo, June 2008

Lutz Edzard and Amund Bjørnsnø

9. Lexicography

9.1. al-Ḥalīl: *Kitāb al-ʿayn: min al-muqaddima*

Edition: ʿAbū ʿAbdarrāḥmān al-Ḥalīl ibn ʿAḥmad al-Farāhīdī. *Kitāb al-ʿayn*, ed. Maḥdī al-Maḥzūmī and ʾIbrāhīm as-Sāmarrāʾī. 8 vols. Baghdad: Dār ar-Raṣīd li-n-naṣr. 1980, vol. 1, pp. 47–49 and 58–60.

English translation: Haywood, John. 1960. *Arabic Lexicography. Its history and its place in the general history of lexicography*. Leiden: E.J. Brill, pp. 28–29 and 36–37.

9.2. The lemma *quṭrub*: Ullmann, Manfred. 1976. "Der Werwolf. Ein griechisches Sagenmotiv in arabischer Verkleidung", *Wiener Zeitschrift für die Kunde des Morgenlandes* 68: 171–184.

9.2.1. Ibn Manzūr, Muḥammad ibn Mukarram. *Lisān al-ʿArab*. Beirut: Dār ʾiḥyāʾ at-turāṭ al-ʿArabī. 1988, s.v. *quṭrub*.

9.2.2. az-Zabīdī, Muḥammad Murtaḍā. *Tāğ al-ʿarūs min ḡawāhir al-Qāmūs*. Kuwait: Maṭbaʿat ḥukūmat al-Kuwayt. 1965, s.v. *quṭrub*.

10. Geography

10.1. al-Masʿūdī: *murūğ ad-dāhab wa-maʿādin al-ḡawhar*

Edition: al-Masʿūdī. *Les prairies d'or (Murūğ ad-dāhab wa-maʿādin al-ḡawhar)*. Edition Barbier de Meynard et Pavet de Courteille revue et corrigée par Charles Pellat. 7 vols. Beirut: Publications de l'Université Libanaise. 1966–1979.

French translation: Masʿūdī (mort en 345/956). *Les prairies d'or*. Traduction française de Barbier de Meynard et Pavet de Courteille revue et corrigée par Charles Pellat. 3 vols. Paris: Société Asiatique. 1962–1971.

Fī ḍikr tanāzuʿ an-nās fī l-maʿnā lladī min ʾaḡli-hī summiya l-yaman yamanan wa-l-ʿirāq wa-š-šām wa-l-ḥiğāz:

Edition: vol. 2: 190–191; translation: vol. 2: 377–378.

10.2. Yāqūt: *Muʿğam al-buldān*

Edition: *Jacut's geographisches Wörterbuch aus den Handschriften zu Berlin, St. Petersburg und Paris herausgegeben von Ferdinand Wüstenfeld*. 6 vols. Leipzig: Brockhaus. 1866–1873.

10.2.1. *Fī ḡumal min ʾaḥbār al-buldān:*

Edition: Wüstenfeld, vol. 1: 52–54. translation: Jwaideh, Wadie. 1959. *The Introductory Chapters of Yāqūt's Muʿjam al-Buldān. Translated and annotated*. Leiden: E.J. Brill, pp. 75–79.

10.2.2. *Bağḍād:*

Edition: Wüstenfeld, vol. 1: 677–678.

Notes on onomastics and comparative etymology

A still useful introduction to the history of Arabic vocabulary is Schall 1980. For onomastics (both proper names and place names) Streck & Weninger 2002 is recommended as a point of orientation. Wild 1980 is devoted to Arabic person-, tribe-, and place-names. Fraenkel 1886 constitutes an older (if not outdated) compilation of Aramaic loanwords in Arabic. Retsö 2006 is a modern summary of the same topic. Weninger 2007 provides information about Ethiopic loanwords in Arabic (and *vice versa*). Endress 1992: 14–23 gives an overview of the paths by which Greek vocabulary found its way into Arabic, especially in scholarly connection. Gutas 2007 is a modern summary of this topic. Shahīd 2007 provides an overview of Latin loan vocabulary in Arabic. Asbaghi 2008 does the same for Persian loan words. Jeffery 2007 (1938), Margoliouth 1939, and Carter 2006 deal with foreign words in the Qurʾān (vocabulary that plays a role in other text genres as well), including many important religious terms. The index of Semitic roots in Leslau 1987: 765–813 is a further useful comparative resource for Semitic lexicography. Lipiński 2001: 555–538 provides ample information on diachronical and synchronical semantics with copious further references.

subj.	subjunctive (conjunctive, dependent mode)	vb. n.	nomen verbalis (verbal noun; "infinitive")
subst.	substantive	voc.	vocative
trans.	transitive	w.	with
var.	variant	<	emerged from, derived from

Sigla

The following sigla are to be understood in a purely "iconic" way, i.e. they merely represent a letter typical of the language (group) in question:

<כ>	Northwest-Semitic
<ח>	South-Semitic
<η>	Greek
<گ>	Persian

ا (ع)

أ interrogative particle (§§ 41c, 323.1, 333, 335; introducing direct and indirect questions) || أم - أ whether - or || لا cf. لا. - لم cf. لم. - أما (أم) cf. ما.

أبنُ author of the pedagogical grammar *المقدمة الأجرومية* (*The Introduction of Ibn 'Ağurrūm*), d. 723/1323.

أدم cf. آدم.

الأزادُمَرْدُ نين الأَزَادِيَه Persian, Sassanid resident of al-Hīra (آزادمرد and آزاديه, both words = noble, courtly, originally Persian titles but often treated as proper nouns).

أب (72b) pl. آباء father; ancestor. - dual أبوان parents. - voc. يا أبت my father! - diminutive أبى. - لا أباً لك (318c) (you have no father, used in the sense: I wish you had no father! (originally a curse, later an exclamation of anger or astonishment) || أبى companion of the Prophet, renowned transmitter of the Qur'ān.

أبد unlimited time, eternity. - أبداً adv. always, for ever; negative: never (in future clauses).

إِسْمَاعِيلُ and إِبْرَاهِيمُ (إبراهيم) in analogy to إِبْرَاهِيمُ and إِسْرَائِيلُ; cf. Hebrew אַבְרָהָם Abraham.

أبط V to carry under one's arms (ه or ب s.th.). تَأْبَطُ شراً n. pr. (pre-Islamic poet) || أبط arm-pit.

أبيل coll. camels.

إِبْلِيسُ (< διάβολος ?) n. pr. denoting Satan.

أبنُ cf. بن.

أبه (a) to know about, take notice of (ل). أبه (a) to refuse, decline. - trans. to reject, turn down (ه s.th.); to deny (أبه s.o., ه s.th.). - أبت اللعن may you avoid curses (wish formula addressed to kings in pre-Islamic times).

أب cf. اب.

أبي (i) come, arrive at (ه or إلى). - sleep with (ها) 156,14. - أبت 37,16 she had a supernatural vision. - to bring s.th., to circulate s.th. (ب) - to bring (ب s.th., ه or ل to s.o.) - to complete, to finish (على s.th.) || IV to bring, to give, to bestow upon, to allow (ه s.o., ه s.th.). - هات etc., cf. هات access.

أثاث household effects, furniture.

أثر (u, i) to transmit, to pass on || IV to prefer s.th. (ه) to s.th. else (على) || أثر pl. آثار footprint, footmark. - فى أثر (إثر) immediately after || أثر preferential position towards s.o. (على) || أثر privilege.

إثم sin, burden of sins.

أثنان etc., cf. ثنى.

أجر (u) to reward || أجر reward, award.

أجل particle because of || من أجل yes, indeed || أجل appointed time; aim, end (of divorced women's waiting period before a possible remarriage); aim in life, death || أجل in the future.

أخذى (§ 129.1) one; (in negative sentences and questions) anyone.

من كتاب سيرة النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لابن هشام	٣٦
حَمَلْ آمِنَةَ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وولادته	٣٦
مَبْعَثُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	٣٨
أَمْرُ الْعَقَبَةِ الْأُولَى	٤٣
أَمْرُ الْعَقَبَةِ الثَّانِيَةِ	٤٤
هِجْرَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ	٤٩
نُبْذَةُ مِنَ الْخَبْرِ عَنْ غَزْوَةِ بَدْرِ الْكُبْرَى	٥٤
نُخْبَةٌ مِنَ الْخَبْرِ عَنْ فَتْحِ مَكَّةَ	٥٧
وَفَاةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	٦٢
من تأريخ الرُّسُلِ والملوك للطَّبْرِيِّ	٦٦
نُخْبَةٌ مِنَ الْخَبْرِ عَنْ فَتْحِ الشَّامِ وَخَالِدِ بْنِ الْوَلِيدِ سَيْفِ اللهِ	٦٦
نُخْبَةٌ مِنَ خَبْرِ الْقَادِسِيَّةِ	٧٧
من كتاب وفيات الاعيان وانباء ابناء الزمان لابن خَلَّكَانَ	٩٨
سَيِّبَوَيْهِ	٩٨
الْبُخَارِيُّ	١٠٣
ابن إِسْحَاقَ صَاحِبِ الْمَغَازِي وَالسِّيَرِ	١٠٧
أَبِي الْعَلَاءِ الْمَعْرِيِّ	١٠٩
الْخَرِيرِيِّ صَاحِبِ الْمَقَامَاتِ	١١٤
من الْقُرْآنِ	١٢١
سُورَةُ الْفَاتِحَةِ	١٢١
سُورَةُ الْإِحْلَاصِ (١١٢)	١٢١
سُورَةُ الْكَافِرُونَ (١٠٩)	١٢٢
من سورة الْأَنْعَامِ (٦)	١٢٢
آيَةُ الْكُرْسِيِّ (٢: ٢٥٥)	١٢٣

سورة الْقَدْرُ (٩٧)	١٢٤
أَوَّلُ سُورَةِ الْمُدَّثِّرِ (٧٤)	١٢٤
سورة الْمَسَدِ (١١١)	١٢٥
سورة الْقَارِعَةِ (١٠١)	١٢٦
سورة التَّكْوِينِ (٨١)	١٢٦
سورة الرَّحْمَنِ (٥٥)	١٢٧
سورة الضُّحَى (٩٣)	١٣١
سورة الْفَلَقِ (١١٣)	١٣١
النصف الأول من سورة يُوسُفَ (١٢)	١٣٢
سورة التَّحْرِيمِ (٦٦)	١٣٨
نُبْذُ مَخْتَرَاتٍ مِنْ سُورَةِ الْبَقَرَةِ (٢)	١٤٠
من كتاب الجامع الصحيح للْبُخَارِيِّ	١٥١
من كتاب التوحيد	١٥١
من كتاب الْقَدْرِ	١٥٦
من كتاب اللباس	١٦٠
من كتاب النكاح	١٦٢
كتاب الْأَجْرُومِيَّةِ لِمُحَمَّدِ بْنِ دَاوُدَ الصَّنَهَاجِيِّ الشَّهْبِيرِيِّ بَابِ أَجْرُومِ	١٧١
من كتاب العين لابي عبد الرحمن الخليل ابن أحمد الفراهيدي	١٨٣
من المقدمة	١٨٣
من لسان العرب لابن منظور : قطرب	١٨٨
من تاج العروس للزبيدي : قطرب	١٨٩
من مروج الذهب ومعادن الجواهر للمسعودي	١٩٢
في ذكر تنازع الناس في المعنى الذي من أجله سُمِّيَ	١٩٢
اليمن يمنا والعراق والشام والحجاز	