

THE PRECIOUS SOURCE OF ISLAMIC SICILY: AL-DURRA AL-KHATIRA

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Ibn Qatta's work is undoubtedly the most valuable source on medieval Arab-Sicilian literature. The manuscript copies of this work were unknown to the scientific world for a long time, only some parts of the work were preserved in medieval sources. Yaqt al-Hamawi notes that this anthology of Ibn Qatta includes 20 thousand verses by 170 poets [2, p.1669] Unfortunately, the extended version of the work has not survived to our time. Bashir al-Bakwish (بشير البكوش), who published the work in 1995, in his preface to "Ad-Durra al-Khatira and its place in the literary and intellectual life of Sicily" (الدرة الخطيرة) (ومكانه في تاريخ الحركة الأدبية والفكرية في صقلي), provides information about manuscript copies of the work that were unknown to the scientific community for a long time [1, p.7]. From this information it is understood that a large copy of the work has not survived to our time. In general, in classical Arabic literature, countless works are created around each famous work: numerous new works are created around the main work under the name of commentaries, abridgements, footnotes. Although these works repeat the main source, they are often rich in new information. On the other hand, if the main source is lost, these works prevent its complete disappearance. Ibn Qatta's work also experiences a similar fate. The copies that have come down to us are abridgements of the work compiled and copied by various authors. For this reason, the published copy in our possession reflects the biographies of only 106 poets, not 170. The last essay is about Ibn Qatta himself.

One of the authors who abridged al-Durra was Hasan ibn Ali ibn Munjib ibn Sulayman ibn as-Sayrafi. The biography of the author known as as-Sayrafi is unknown. It is known that he was the son of Abu-l-Qasim Ali ibn Munjib, one of the prominent scribes of the Fatimid period [1, p.17]. Another abridgement of the work belongs to Abu Ishaq ibn Aghlab [1, p.16]. Abu Ishaq was probably a younger contemporary of Ibn Qatta's. A manuscript of his copy is preserved in the Bibliothèque Nationale in Paris under the code 34/18. Ad-Durra appears on pages 96-109 of this manuscript [1, p. 16].

The surviving manuscript of Ibn Sayraf contains poems by only 19 poets. The manuscript is kept in the Ahmadiyya library of Zeytunah Mosque in Tunisia under the code number 4465 [1, p. 19].

As discussed, no manuscript copy covers the work in its entirety. For this reason, the published copy of the work that we have also reflects the news and poems preserved in various sources. Although the published copy is incomplete, it is possible to obtain a certain idea about Arabic literature in Sicily and study the main trends of Sicilian poetry based on it. It should be noted that Ibn Qatta's work was created in Sicily itself and is the only anthology that reflects information about Arabic literature here. Without this work, the literary process in Sicily would have remained almost unstudied.

It is known that after the Fatimids overthrew the Aghlabids on the historical stage, around the beginning of the 10th century, the Aghlabid rule in Sicily was replaced by governors of the Fatimid dynasty. Starting from around the 70s of the 10th century, the rule in Sicily passed into the hands of the Fatimids. The Kalbis, representing the Fatimids, were able to retain power in Sicily until the middle of the 11th century. Although they were Fatimid governors, they yearned for independence and advanced into the interior and north of Sicily, capturing new territories. A new influx of Muslims began to enter the country. Those who arrived were mainly soldiers and artisans.

It is known that during the reign of Caliph Mustansir (1035–1094), the Fatimid Caliphate began to weaken. Like other provincial rulers, the Kalbi did not submit to the Fatimids. From 1038, the Byzantine Empire intensified military operations against the Muslims of Sicily. The Kalbi emirs, who were not dependent on Fatimid rule, fought with each other for influence and territory, which made the work of the Normans easier. Starting from 1040, their attacks on Sicily began. Starting from 1061, the Norman ruler Roger attacked the southern territories of Sicily. Following Roger, Robert conducted military operations in southern Sicily and captured it in 1071. By 1091, all of southern Sicily was in the hands of the Normans.

The Norman conquest of Sicily was a long process, lasting about half a century. Therefore, it is not possible to say when Ibn Qatta left Sicily. Most likely, he lived in the south of Sicily and did not leave the island for a long time. Because his work shows that he was deeply familiar with Sicilian literature. Such extensive knowledge, poems heard from the lips of different people, can only be characteristic of a person who lived there for a long time.

Conclusion: The Arabic poetry of Sicily is not very rich in sources. The only anthology that preserves this poetry is Ibn Qatta's *ad-Durra al-Khatira fi Shuara al-Jazira*. The work covers a large part of the Arabic poetry of Sicily – examples of the poetry of 170 poets. In addition, there are reports on Sicilian literature in Yaqut al-Hamawi's *Mujām al-udāba* [2], Ibn Khallik's *Wafāyat al-āyān* [3], and al-Qifti's *Anbah ar-ruwāt* [4].

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ФОНЕТИЧНІ РИСИ УКРАЇНСЬКОЇ МОВИ У ПЕРЕКЛАДНОМУ ЛАТИНСЬКО-СЛОВ'ЯНСЬКОМУ СЛОВНИКУ XVIII СТ.

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У XVIII ст. фонетична система української мови була повністю сформована. Вона зберегла риси попередніх періодів своєї історії, у ній закріплювалися нові зміни, що відбувалися в звуковій системі. Фонетичні риси в пам'ятках цього періоду відображають перехідний етап у розвитку української мови. Багато рис, характерних для сучасної української мови, вже були присутні, але деякі староукраїнські риси ще зберігалися або перебували в процесі змін.

Як відомо, однією з диференційних ознак української мови є вживання *i* на місці праслов'янського **ě*, що традиційно позначався буквою *ѣ* [5, с. 246]. У словнику спостерігається послідовна вимова літери *ѣ* як *i*. напр.: *край рѣки* (1123), *лѣсны(й)* (84), *рѣдина* (1403), *рѣзець* (1201),