

the newspaper *Šawt Hiğāz*. He wrote short stories for a much longer period than Aḥmad Riḍā Ḥūhū, until the end of the 1950s.

Family origin and fortune are always of importance in social relations. This problem is excellently illustrated in the short story 'Awdat Sa'id (Said's Return) by Al-Afḡānī who as an immigrant had an especial right to broach the subject. The author presents the main hero as an honest, hard-working man who is unable on the basis of his salary to guarantee himself and his blind mother a decent standard of living. In order to repay the loans that he took out to survive he decides to steal money from the shop in which he works. Following which he is so shaken by a sense of guilt and conscience that he develops a fever. And when on the following day the owner of the shop visits him to help him out materially he returns the stolen money before the owner is aware of its disappearance. In this short story the author desires to present us with the difficult life of an honest man who is fighting an internal battle that forces him to steal despite his better judgement. Goodness and honesty triumph in the end.

Another interesting short story by the same author is *Al-īā'r* (Revenge). This is the story of a woman who, seized by the desire for revenge following the accidental death of her husband, draws her son into the scheme. She forces him to join the army so as to be closer to her husband's killer. She convinces him that his father will not rest until his death has been avenged. The author's aim is to emphasize the awfulness of revenge, its pointlessness and the destructive consequences that such an act brings with it.

The pioneers of Saudi prose are linked by their lack of acceptance for old principles. The short stories were not a passive narration of events traditionally illustrating social life, but a consciously undertaken look at the actual problems of man and his place in contemporary Saudi society.

MARZANNA POMORSKA

CONSONANT ALTERNATIONS IN ČULYM (2)

The first part of this article (further on: "Pom. CA") was published in *Folia Orientalia* 36 (2000): 247-257. It consists of two sections: *Introduction* (*The aim; The sources; The transcription; The designation of Čul. dialects; Abbreviations; References*) and *Alternations in absolute initial position*. Since, in our further presentation of the alternations in word-medial position, we shall need the samples of the alternation in word-final position to refer to, we have decided to change the generally accepted order: word-initial – word-medial – word-final position and, in the present part of the article, we present consonant alternations in absolute word-final position.

The numeration of the sections in the present part of the article is the continuation of that used in the first part of it.

For the abbreviations and references of Čul. word material cf. Pom. CA 253. Here are the additional abbreviations and references used in the present part:

Abbreviations:

Tu. = Turkic; Yak. = Yakut.

References:

- Bir. MČ = Birjukovič, R. M.: *Morfologija čulymsko-tjurkskogo jazyka*. Vol. II, Saratov 1981.
- Dmitriev = Dmitriev, N. K.: *Fonetičeskie zakonomernosti načala i konca tjurkskogo slova*. – Dmitriev, N. K., ed.: *Issledovanija po sravnitel'noj grammatike tjurkskich jazykov*. *Fonetika*, Moskva 1955: 265-273.

- ÈSTJa = Sevortjan, È. V. / Levitskaja, L. S., eds: *Ètimologičeskij slovar' tjurkskich jazykov. Obščetjurkskie i mežtjurkskie osnovy na bukvy "ž", "ž", "j"*, Moskva 1989.
- Menges = Menges, K. H.: The South-Siberian Turkic languages, I. General characteristics of their phonology. – *Central Asiatic Journal* 1 (1955): 107-136.
- Pom. = Pomorska, M.: The Chulym and their language. An attempt at a description of Chulym phonetics and nominal morphology, in press in *Türk Dilleri Araştırmaları*.
- Pom. CA = Pomorska, M.: Consonant alternations in Čulym (1). – *Folia Orientalia* 36 (2000): 247-257.
- Stach. BTK = Stachowski, M.: Studien zum baraba-tatarischen Konsonantismus. – *Studia Turcologica Cracoviensia* 5 (1998): 245-254.
- Stach. GJV = Stachowski, M.: *Geschichte des jakutischen Vokalismus* [= Uniwersytet Jagielloński. Rozprawy Habilitacyjne 264], Kraków 1993.

3 Alternations in absolute final position

3.1 Stops

3.1.1 -g

3.1.1.a dČd¹ -g ~ -γ [~ K *g̃*, cf. below] ~ -Ø, e.g. MČ *čamyg* 'skin; leather' (ZS 102) ~ *čāmyγ* id. (ibid. 24); MČ *ag̃yg* 'saw' (ZS 105) ~ Čul. *ayay* id. (LČJa 26) ~ K *ägāg̃* 'file' (R I 695); MČ *kabug* 'door' (Duř. 465) ~ *kābyγ* id. (ZS 87); LČ *üg* 'house' (LČJa 68) ~ *üy* id. (ibid. 8); MČ *attyγ* '[someone] who has a name' (LČJa 80) ~ K *attyg̃* id. (R I 471); Čul. *āluγ* 'stupid, dull' (LČJa 15) ~ K *alyg̃* id. (R I 373); Čul. *āšyg* 'pass between two rivers' (LČJa 30) ~ MČ *āšy* 'crossing' (ZS 41); LČ *ājuγ* 'bear' (Duř. D 20) ~ *āju* id. (Duř. 465); Čul. *kuruy* 'dry' (Duř. D 17) ~ K *kuru* id. (R II 926); Čul. *suy* 'water' (LČJa 14) ~ K *su* id. (TM 703); MČ *šalyγ* 'wave' (ZS 100) ~ *šalyγ* id. (LČJa 24); MČ *čylyγ* 'warm' (ZS 106) ~ K *jylyg̃* id. (R III 484) || *jyly* id. (TM 702). Cf. also the suffix -lyg which forms denominal adjectives, with the sporadic dropping of -g: Čul. *tustuy* 'salty' (LČJa 66) ~ K *tustug̃* id. (R III 1502); MČ *tādlyg* '1. delicious' (ZS 65); '2. sweet'

(ibid. 41) ~ *tādly* '1. id.' (LČJa 60); MČ *pürlü* 'having/with leaves', in: *čalbak p. ot* 'kind of grass with broad leaves, Rus. подорожника' (LČJa 71).

Comparing Radloff's both sources of Küarik samples with each other (cf. R and TM in Pom. CA 253), one can notice different notations for final *g* in the same words, namely: -*g* in TM, i.e. in *Proben...* and -*g̃* in R, i.e. in the dictionary [*g̃* = "a palato-indifferent lenis, inclining toward the transition into a fricative" (Menges 117)], cf. e.g. K *jazag* 'on foot' (TM 693) ~ *jajyg̃* id. (R III 76); K *jaštyg* 'aged' (TM 694) ~ *jaštyg̃* id. (R III 251); K *porulüg* 'fault, guilt' (TM 695) ~ *porulüg̃* 'guilty' (R IV 1270); K *ulug* 'big' (TM 697) ~ *ulug̃* id. (R I 7). Different notations seem to be nothing else as different transcriptions only and not the indication of a phonetic change.

3.1.1.b dČd -g || -γ ~ -k: MČ *kabug* 'door' (Duř. 465) || *kābyγ* id. (ZS 87) ~ *kabuk* id. (Duř. D 20); K *kizig* 'little, small' (TM 696) ~ *kizik* id. (R II 1384); MČ *kičiy* '1. little, small; 2. young(er)' (LČJa 41) ~ *kičik* 'young(er)' (Duř. D 19).

There arises a question whether the forms with -*g* || -*γ* are really existing variants or they simply result from the incorrect isolations of the Nominative forms from other declensional forms or syntagmas [as in MČ *karāyım* 'my eye' (Duř. 454) or *karag ortūzu* 'bridge of the nose' (ZS 125)] with some phonetical changes (i.e. the sonorisation or sonorisation and spirantisation of -*k*) occurring on the border of the morphemes or the lexemes.

Although, according to both Duřzon and Birjukovič, from among the voiced consonants in absolute word-final position in Čul. only -*m*, -*n*, -*ŋ*, -*l*, -*r* and -*j* are observed (cf. Duř. 448; ZS 78), the numerous samples with final -*g* || -*γ* (being based on Birjukovič's recordings, it is very difficult to state whether we deal here with a stop or a spirant, cf. Pom. CA 252) have been recorded in their works, e.g. numerous denominal adjectives made by the suffix -*lyγ* || -*lyg*, e.g. MČ *āryylyγ* 'ill, sick' (LČJa 70) < *āryγ* '1. ill, sick; 2. illness' (ib. 30); K *attyg̃* 'having/with a name' (R I 471); MČ *āpčilig* 'married' (LČJa 32); MČ *ātyylyγ* 'made' (ZS 106) < **ātyγ* *'action' < *āt* 'to make' (Bir. MČ 53); MČ *irāgniγ* 'callow; raw' (LČJa 33) < **irāpnig* < **irān* > *irān* 'gathering, abscess' (ibid.) and deverbal adjectives produced by the suffix -(y)g || -(y)γ, e.g. K *kadyg̃* 'hard; strong' (R II 322) ~ MČ *katyγ* id. (Bir. MČ 97); K *azyg̃* '1. sour, bitter; 2. salty' (R I 529); Čul. *tiriγ* 'living, alive' (Duř. D 17). To conclude, contrary to what Duřzon and Birjukovič say, there exist word-final voiced -*g* || -*γ* in Čulym, cf. also 3.1.1.a above.

¹ For designations of Čul. dialects, abbreviations and references see Pom. CA 247-253.

We would like to present the really recorded Nominative forms for 'door' and 'small' in the sources at our command:

MČ *kabug* ~ *kābyy* and *kabuk* 'door' are recorded many times only in such Nominative forms.

MČ *kičiy* 'small' with final voiced -*y* was also recorded separately (LČJa 18) and in the neighbourhood of a voiceless consonant, as in *kičiy kāryndāžym* 'my younger brother' (ibid. 41). The presence of -*y* in the letter form may not be explained by the sonorisation of any primary final voiceless -*k* on the border between two lexemes, and *kičiy* seems to be the only real direct base of it.

Worthy of notice are the declensional forms like *karāynyj karāzy* 'pupil of the eye' (LČJa 7) ~ *karaynyj* [with short *a*!] *karāzy* id. (ibid. 38) in the presence of *karaktyj akpuzu* 'white of the eye' (ibid.) and *karāna* 'to his eye' (ibid. 79), *karān* 'his eye, Acc.' (ZS 144), *karāny* 'your eye, Acc.' (LČJa 80) in the presence of e.g. *karāym* 'my eye' (Duř. 454), *karāgy* 'her eye' (Bir. MČ 103). There arises a question of the basis for these forms.

Since we can not refer the readers to the works of Duřzon and Birjukovič [they are not easy available and the grammatical conclusions and commentaries included in them are not fully satisfactory], we would like to present here some of our own remarks on Čul. phonetics regarding intervocalic primary *k* and *g* || *γ*. Čul. *k* in the group -*VkV*- may be, in general, preserved or it may undergo sonorisation (whereafter, in some cases, spirantisation) but not dropping, e.g. K *sākir*- 'to jump' (R IV 442) and K *tura sāgir kāldi* 'he jumped up' (TM 704); K *cyyp-ysty* 'he went out' (TM 700) < *cyk*- 'to go out' (R IV 204); K *cykar*- 'to take out' (TM 690) ~ *cygar*- id. (ibid.); MČ *ināgān* 'cow, Acc.' (Bir. MČ 67) < *ināk*; MČ *tokpāyy* 'his rattle-box; clapper, Rus. колотушка' (ZS 138) < *tokpak*; cf. also Yak. *bigā*- 'in den Schlaf wiegen, schaukeln' < PT **bākā*- (Stach. GJV §7.13). Dropping of primary *k* in such position seems to be recorded extremely sporadically only: MČ *pūn* 'today' (Bir. MČ 41) < **pūyūn* ~ **pūgūn* < *pu* 'this' (ibid. 89) + *kūn* 'day' (ibid. 76). On the other hand, primary intervocalic *g* || *γ* may be preserved or it drops, e.g. K *oy(V)l* 'son' (R I 1022) ~ *ōl* id. (TM 689) < PT **ogul* > Yak. *uol* id. (Stach. GJV §13.5); MČ *āyur* 'slowly' (Bir. MČ 56) ~ *ār* 'heavy' (LČ 54) < PT **āgyr* > Yak. *yar* id. (Stach. GJV §4.9).

Taking the above mentioned features into regard, it looks possible, at first sight, to reconstruct for the forms like *karān*, etc. a basis with word-final voiced -*g* || -*γ*. In reality, it is not ruled out, that in *karān*, etc. we deal with such the sporadic or rare dropping of primary intervocalic *k* as in *pūn* 'today' and the basis should sound *karak* and not **karag* || **karay*. In the

case of *karāynyj*, such the phonetic shape of the Genitive suffix² would witness to the correctness of the assumption of a basis with a final voiced consonant, cf. *karaktyj* < *karak*.³ The weak point of this explanation is the long *ā*. The only possible interpretation for it seems to be the primary presence of a high vowel in the following syllable, being the possessive suffix for the 3rd pers. sg.⁴: *karāynyj* (> *karaynyj*) < **karāynyj* < *karāyy*. The same vowel would cause the secondary intervocalic sonorisation and spirantisation of a primary voiceless -*k*. In conclusion, a reconstructing **karag* || **karay* as a basis for such forms as *karān*, etc. and *karāynyj*, might be not accepted without reservation and simply rejected.

To conclude, in the the presence of final voiced -*g* || -*γ* in Čul. and in the sight of the impossibility of ultimate stating of a base for such declensional forms as *karān* and *karāynyj*, the question whether the forms with -*g* || -*γ* are really existing phonetic variants or they result from the incorrect isolations of the Nominative forms, remains unsolved. Cf. also 3.2.3.b below.

3.1.1.c dČd -*g* || -*γ* [~ K *g*, cf. 3.1.1.a] ~ -*h*⁵: K *saryg* 'yellow' (R IV 322) || MČ *sāryy* id. (ZS 45) ~ *sāryh* id. (ibid. 66); K *jazag* 'on foot' (TM 693) || *jajyg* id. (R III 76) ~ MČ *čazay* id. (ZS 99) || *čazah* id. (Duř. D 18); 3.1.1.d MČ **-g* || -*γ* ~ -*k* ~ -*n*: MČ *čay* 'time' (LČJa 17) ~ *čak* id. (ibid. 15) ~ *šan* id. (ZS 100) [for the č- ~ š- alternation in MČ cf. Pom. CA 255].

3.1.2 -*k*

3.1.2.a MČ *-k* ~ -*h*: *pozuk* ~ *pozuh* 'nail' (ZS 139);

3.1.2.b dČd -*k* ~ -*g* || -*γ*, cf. 3.1.1.b;

3.1.2.b MČ *-k* ~ **-g* || -*γ* ~ -*n*, cf. 3.1.1.d;

3.1.2.c Special cases: MČ *čignak* [*a*!] '1. light, Rus. легкий' (LČJa 74) ~ '2. lung, Rus. легкое' (ZS 133) and *čignal* [*a*!] '2. id.' (ZS 84), a hapax legomenon [cf. K *jāgnāk* 'light' (R III 325)]. The etymology of these two forms needs still studies and it goes beyond the limits of this paper. The two forms in question seem to be different derivatives of one and the same

² The suffix of the Genitive case in MČ and LČ sounds -*nyj* after vowels and voiced consonants and -*tyj* after voiceless ones (cf. Pom. 6.1.2).

³ From the morphological viewpoint, a definite *izafet*-construction, instead of an expected indefinite one in *karaktyj* and, if such a presumption would be correct, in *karaynyj* looks strange.

⁴ The lengthening in question before the suffix of the Genitive seems not to be recorded.

⁵ The symbol "*h*" denotes the unvoiced velar spirant. It occurs in Čul. only word-medially and -finally as the result of a spirantisation of *k*.

basis but the misprintly notation of *-l* instead of *-k* in the second form should not be excluded (cf. ÈSTJa IV 184, 188f.). Cf. 3.1.3.b.

3.1.3 -p

3.1.3.a *-p* seems to alternate with no other consonant. Some, at first glance alternate sequences are very uncommon and they must be interpreted otherwise, cf. *Special cases* below.

3.1.3.b Special cases: MČ *čilāp* 'just as, like', in: *ār gizi č.* 'like an old man' (ZS 138) vs. *čilāk* id. (LČJa 74), a hapax legomenon. In one and the same entry (LČJa 74), Birjukovič quotes *čilāk* (one time) and *čilāp* (two times, in the samples of the use) and *-k* in the first form seems to be a misprint, cf. 3.1.2.c;

3.1.3.c Special cases: forms like e.g. MČ *kōb adajlar* 'many dogs' (ZS 134) vs. *kōp* 'many' are the result of a secondary sandhi sonorisation and they do not indicate any consonant alternation in final position;

3.1.3.d Special cases: K *jadyypap* ~ *jadyyan* 'chadygan, a kind of the harp', cf. 3.5.1.b.

3.2 Spirants

3.2.1 -γ

3.2.1.a dČd -γ [~ K -g] ~ -g ~ -∅, cf. 3.1.1.a;

3.2.1.b dČd -γ || -g ~ -k, cf. 3.1.1.b;

3.2.1.c dČd -γ [~ K -g] || -g ~ -h, cf. 3.1.1.c;

3.2.1.d MČ -γ ~ -k ~ -n, cf. 3.1.1.d;

3.2.1.e LČ -ay ~ -oy: *požay* ~ *požoy* 'net' (Pr. 625);

3.2.1.f Special cases: MČ *čay-* 'to rain' (Duř. 461) and Birjukovič's *čap-* id. (LČJa 71) cf. Pom. CA 248.

3.2.2 -h

3.2.2.a dČd -h ~ -g || -γ [~ K -g], cf. 3.1.1.c;

3.2.2.b MČ -h ~ -k, cf. 3.1.2.a.

3.2.3 -s

3.2.3.a MČ -s ~ LČ -j ~ K -j || -s || -∅, e.g. MČ *čis* 'smell, odour' (LČJa 74) ~ LČ *jyj* id. (ibid. 35) ~ K *jī* id. (R III 501); MČ *ys-* 'to send' (ZS 98) ~ LČ *yj-* id. (LČJa 23) ~ K *ys-* (TM 696) || *ī-* id. (R I 1409); MČ *tos-* ~ LČ *toj-* 'to be satiated' (LČJa 23) ~ K *toj-* id. (R III 1142) || *tos-* id. (ibid. 1208); K *poj* '1. body; 2. (one)self' (R IV 1262) ~ *pos*, in e.g. *mān pozym* 'I myself' (TM 700);

3.2.3.b Čul. -s ~ -z, e.g. *kys* '1. girl; 2. daughter' (LČJa 13) ~ *kyz* id. (SČ

118); *öksüs* 'orphan' (LČJa 51) ~ *öksüz* id. (ibid. 15); *tōjis* 'ocean' (Duř. D 17) ~ *tājiz* 'sea' (LČJa 17).

What we would like to point here, is the fact that there exist the *-s* ~ *-z* pairs in the sources at our command. In their grammatical commentaries, both Duřzon and Birjukovič do not notice the presence of *-z*, in absolute final position (cf. Duř. 448; ZS 78; cf. also 3.1.1.b). We can not exclude, that the forms like *kyz*, etc. are nothing else that incorrect isolating of Nominative forms out of really existing syntagmas [i.e. **öksüz* 'orphan' isolated from e.g. *öksüz āpči* 'widow' (LČJa 15) instead of *öksüs*, cf. also *öksüs āpči* id. (ibid. 51)]. The question of partial desonorisation of *-z* is known from the other Tu. languages (cf. e.g. Dmitriev 272f., cf. also Stach. BTK 249). At this stage of research on Čul. phonetics and in the light of insufficiency of the sources, the problem whether such pairs as *kys* ~ *kyz* indicate the partial desonorisation of *-z* or they are simply the incorrect notations, remains unsolved.

3.2.3.c MČ -s ~ -š, cf. 3.2.4.a.

3.2.4 -š

3.2.4.a MČ -š ~ -s, e.g. *iš* 'work' (ZS 20) ~ *is* id. (LČJa 54); *kuš* ~ *kus* 'bird' (ZS 5); *kyš* ~ *kys* 'winter' (Duř. D 23); *paš* ~ *pas* 'head' (ibid.); *pāš* ~ *pās* 'five' (ibid.); *tiš* ~ *tis* 'tooth' (ibid.);

3.2.4.b MČ -š || -č ~ K -š || -c ~ LČ -c, cf. 3.3.1.a.

3.3 Affricates

3.3.1 -č

3.3.1.a MČ -č || -š ~ K -c || -š ~ LČ -c (cf. Pom. CA 255), e.g. MČ *agač* 'tree' (LČJa 7) || *agaš* id. ~ K *agac* id. (R I 152) || *agaš* id. (TM 701) ~ LČ *agac* id. (LČJa 7); MČ *ač* 'hungry' (ZS 27) ~ K *ac* '1. id.; 2. thirsty; 3. hunger' (R I 528) || *aš* '3. id.' (TM 693); MČ *čač* || *šaš* 'hear' (LČJa 23) ~ LČ *cac* id. (ibid. 69) ~ K *cac* id. (R IV 195); MČ *čač* ~ *čaš* 'damp; wet' (LČJa 72); MČ *küč* || *küş* 'strength' (LČJa 23) ~ LČ *küc* id. (ibid.) ~ K *küc* id. (R II 1499); K *kizāñac* 'little, small' (TM 703) ~ *kizñāš* id. (ibid. 697); MČ *kač-* ~ LČ *kac-* 'to run away' (Duř. 465) ~ K *kac-* id. (R II 344); K *sayyc* 'thought, idea, mind' (TM 701) ~ *sayyš* 'mind; sence' (R IV 270); MČ *üč* 'three' (LČJa 15) || *üş* id. (ibid. 23) ~ K *üc* || *üş* id. (TM 689) ~ LČ *üc* id. (LČJa 15);

3.3.1.b Special cases: K *üc* 'three' (TM 689) ~ K *üñ* id. (TM 697), a hapax legomenon, a misprint (cf. Pom. CA 248).

3.4 Semivowels

3.4.1 -j

3.4.1.a LČ -j ~ K -j || -s || -θ ~ MČ -s, cf. 3.2.3.a.

3.5 Nasals

3.5.1 -n

3.5.1.a dČd -n ~ -ŋ, e.g. MČ *čan* 'side' (LČJa 71) ~ *čaŋ* id. (ibid. 34); MČ *čažan* 'idler' (ZS 102) ~ *čažan* 'lazy' (ibid. 110); K *jalan* 'plain' (TM 700) ~ *jalaŋ* id. (R III 157); MČ *ōdun* 'wood' (ZS 48) ~ *ōduŋ* id. (ibid. 44); MČ *šan* 'bell' (ibid. 100) ~ *šaŋ* id. (ibid. 84); MČ *ton* 'fur-coat' (ibid. 82) ~ *toŋ* id. (ibid. 136); LČ *tondun* 'sandpiper' (LČJa 6) ~ LČ *tonduŋ* id. (Dul. 463);3.5.1.b Special cases: K *jadyyan* 'chadygan, a kind of the harp' (TM 690) ~ *jadyyap* id. (TM 704), a hapax legomenon, -p seems to be a misprint.

3.6 Liquids

3.6.1 -l

3.6.1.a dČd -l ~ -r, e.g. K *kzyyl* 'red' (TM 698) || *kzyr* 'yellow' (TM 693) ~ LČ *kʙzʙl* 'red', in: LČ *k. kouvāj* 'cowberry' (LČJa 46) || *kzyr* 'red' in: *kzyr yak aj* 'the 10th month, *literatim*: the month of red leaves' (Dul. 463); MČ *tōyur* 'quickly' (ZS 119) ~ *tōyul* id. (ibid. 105).

3.7 Trills

3.7.1 -r

3.7.1.a dČd -r ~ -l, cf. 3.6.1.a;

3.7.1.b LČ -r ~ -θ. *pältir* ~ *pält* 'i' 'mouth of a river' (Pr. 626).

(To be continued)

ARWA M. A. RABEE

THE BEGINNINGS OF THE SHORT STORY IN JORDAN

The present regions of Palestine and Eastern Jordan did not know the art of print until the time of the creation of the Transjordanian Emirate in 1921. The reason for this situation was, among others, the fact that the inhabitants of these regions were mainly Bedouins who used dialects – varieties of language which were not transcribed; therefore there was no reason for printing houses to exist. In 1920 the first newspaper, whose original was hand-written, appeared in Jordan. It was entitled *Al-ḥaq ya'lū* (The Truth Always Wins)¹. And the first printing house in Palestine was the Ḥalil Naṣir in Hāyfa, which was established in 1909, and was transferred to Amman in 1923. It was there that the *Al-Urdun* newspaper was printed².

The development of the printing art in Jordan was slow, but steady, especially when wealthy members of society began to invest in printing houses, which was the result of quick development of a young country. In the 1950s there were already thirteen printing houses in Jordan, in the 1960s – eighteen, in the 1970s, which were a time of unquestioned development, as many as fifty five. In the 1980s this number increased by thirty five publishing houses, and finally, in 1986, reached one hundred and twenty two³.

So until the Transjordanian Emirate was created, periodicals were absent from the areas under discussion. The reasons for that state of affairs were the following: nomadic life, lack of education and use of dialects.

¹ 'Iṣām Mūsā, *Aṣ-ṣaḥāfa al-urduniyya: Dirāsāt naqdiyya fī Mağallat abḥāt al-Yarmūk, Mağallat al-ḥamīs*, "Jordan" 1/1989, p. 229.

² Ḥalil Šabāt, *Tārīḥ al-ṭibā'a fī aṣ-ṣarq al-awsaṭ*, [Egypt] 1958, p. 305.

³ Šukrī Ḥiğāzī, *Mağallat afkār wa dawrūhā fī al-ḥaraka al-adabiyya al-urduniyya*, Amman 1992, p. 18.