

acquaintance with the original is extremely slight." This circumstance reduces the effect of the compliment, for if the judgment is based on the English translation by Growse, we have to set against it the fact that this translation appears to have attracted very little attention. To the library collected by Akbar "probably no parallel then existed or ever has existed in the world." "Nothing like Fathpur-Sikri ever was created before or can be created again." "Nothing at all resembling such a work as the *Ain-i Akbari* was ever compiled in Asia, unless, perhaps, in China." Are these sober statements of fact, or has the Oriental hyperbole somehow affected the style?

One hesitates to decide in favour of the latter alternative, not only on account of the conscientious research which this book displays, but because of the evident fairmindedness of the author. As a retired I. C. S. he might be expected to compare the state of India under British rule favourably with its condition under Akbar; his conclusions exhibit little enthusiasm. "I doubt if the cultivators were better off three centuries ago than they are now, and it is possible that they may have been less prosperous." "Whether the urban population of the more important cities was better off on the whole than the townspeople of the twentieth century are it is hard to say. I am not able to express any definite opinion on the subject." If neither townsfolk nor countryfolk are decidedly the better for British rule, its blessings cannot be so great as we are apt to fancy.

It is to be hoped that the war, which has hit the publishing business with special severity, will not prevent this most valuable addition to the literature on India from being widely circulated.

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Egyptian Colloquial Arabic, a conversation grammar. By W. H. T. Gairdner, B. A. Oxon.; Church Missionary Society, Egypt; Superintendent of Arabic Studies at the Cairo Study Centre, assisted by Sheikh Kurayyim Sallām. Cambridge: W. Hefer & Sons Ltd. 1917. 12s. 6d. xiv+300 pp.

The study of modern spoken Arabic has a twofold interest: one that is philological or theoretical and another that is linguistic or practical. The former is concerned with an understanding of the materials; the latter with a mastery of them; yet each, of course, involves something of the other. It is the linguistic or practical interest which is chiefly felt by those who are studying for missionary service.

The number of different dialects is very large; and few of them have been treated. There is, *e.g.*, nothing practically on the very important dialects of the Lebanon, and nothing adequate on that of Beirut; while the Barbary coast and notably the city of Cairo, from their early and great importance, have received more than their share of attention. It is the dialect of the last mentioned, in fact, which almost of necessity has to be studied by everyone seriously interested in the general subject of modern spoken Arabic, whatever his ultimate aim; not only because of its greater accessibility, but also because of its wide diffusion and increasing importance.

A 'linguist's' introduction to the spoken Arabic of Cairo is therefore much needed.

There are a great many books, as has been said, on the subject. Spitta (1880) established the grammatical analysis of the dialect and enunciated the doctrine—alas, not yet fully accepted—that the spoken forms of Arabic are in fact new languages, to be mastered separately from the classical. But his book is a compendium rather than a method. Vollers (1890) published a manual, useful but brief. Willmore (1905, 2nd ed.) made accessible a great deal of valuable material, in a form, however, which is neither adapted to ready reference nor to the needs of the learner. Among the host of inadequate works is the very carelessly written grammar of Spiro (1912), whose excellent work in the lexicography of the dialect (1895, resp. 1897, 1905) would have seemed to promise something better.

None of these were satisfactory from the standpoint of modern language instruction, which looked toward phonetics and pedagogical reform.

It was partly Hamitic and African (*e.g.* Meinhof), partly 'modern language' (*e.g.* Sievers, Vietor, Jespersen, Passy) students,* who opened the way for the objective study of speech-sounds. In the hands of able experimenters (*e.g.* Rousselot, Scripture, Weeks) the subject has been pursued in the physical laboratory. The fruit of these labors has been an increasing knowledge of the actual physical mechanism of speech-sounds, the true basis of all language study.

The 'modern language' teacher also started the so-called reform movement in teaching languages. It was felt that the older methods had imparted knowledge about rather than knowledge of the languages studied. It became clear that the linguist's command ought, even for the philologist, when possible, to precede his purely theoretical studies. Appeal was to be made to the auditory-motor rather than to the visual memory. Phonetic notation was to be substituted for conventional spelling. Exercises were to consist of actual sentences in context, and not of monstrosities and disconnected illustrations. Accidence was to be presented in concrete sentences, and not in tabular form. Rules of grammar were to be deduced by the pupil or supplied by the teacher in connection with the sentences. The instruction was, as far as possible, to be conducted in the language studied.

These then were the principles of the 'reform movement,' long since applied in Germany, France and England, and to some extent in the United States, chiefly to European but also to remoter languages.

The grammar which Canon Gairdner has just published attempts to present the dialect of Cairo—not, of course, as the title would

* There is no intention of passing over Arabists who, like Wallin (1855) and Vollers (IX Intern. Or. Cong.), made practically unheeded observations; nor the early phoneticians, Brücke (1856, 1860, 1876) and Czermak (1858), who lived before their time!

imply, anything beyond that—by a method of his own, in accordance with 'reform' principles and on the basis of phonetics, using the alphabet of the International Phonetic Association. The author is well fitted for such a task both by natural endowment and by long residence in the country.* The success of his undertaking lies, naturally, not merely in the accurate presentation of well known material, but in the peculiar manner of that presentation. There can be no doubt that the book well justifies its existence. It is probably the first 'reform' textbook written on any oriental language. It contains the first Arabic—perhaps the first Semitic—texts ever printed in the alphabet of the International Phonetic Association. It means much, therefore, both for Arabic studies and phonetic studies.

The author has both modified and enlarged the alphabet of the I. P. A. for his special purposes. The enlargement was unavoidable, and has furnished a number of good symbols which phoneticians will be glad to use. The modifications are to be justified as removing from the texts two characters of very frequent occurrence which offend the eye by being respectively a capital and a small capital.

Thus [ħ] is used instead of [H] for ح and

[ʕ] is used instead of [Q] for ع.

The new characters are [ʂ ʈ ʢ ʣ] for ض ط ظ ص. Here the uniform principle has been adopted of representing velarization—raising of the back of the tongue—by means of a [ʃ] placed *within* the letter: i.e. where it is easily picked up by the eye in moving across the page. Similarly the form of a-vowel which occurs with these consonants is represented by [ɑ]. This is an immense pedagogical gain. [ä] is used for [A].

Lengthened—erroneously called 'doubled'—consonants are represented by the doubled consonant, and not, consistently with the vowels, by a following [ɹ]. This is a grave departure from principle, to be justified, if at all, by the superiority of eye over ear in fixing the peculiar structural features of Arabic.

Another concession to the eye is the printing of the obscure terminal helping vowel as such even when it is accented.

On the other hand the ق is correctly represented by [ʔ] and not by the usual q.

The texts display a number of very fine observations, some of which are unfamiliar. The identification of [ä] before [r x g], except when the latter are vowelised with [i], is remarkable. Gairdner recognizes the occurrence of both [æ] and [z], as does Willmore, in disagreement with Spitta.

* It is to be presumed that the texts throughout are from the lips of native Egyptians. Otherwise their value would be enormously decreased in any case.

ح is represented by [x] the voiceless velar fricative, which it has previously been held to be, and which it is likely to be since ħ is admittedly a voiced velar fricative "without uvular scrape" (p. 3). But the author states (p. 3) that it is heard "with uvular scrape"—meaning undoubtedly that it is a voiceless uvular fricative. If that was meant the symbol [χ] should have been employed.

Quantities at times seem incorrect. Thus we see *kaman* and *tamam* for *kamam* and *tamam* even when not shortened by a following consonant (p. 15 *et passim*).

The labor of writing down these texts from dictation and of reading the proofs is enormous; and consistency is not to be looked for where faithful reproduction is the chief aim, and where usage varies even between individuals. Undoubtedly assimilative velarization is a variable phenomenon. Hence *soṭ lash* and *soṭ sound*, ordinarily indistinguishable.

The rules for sound changes are good. But to p. 14, note 1 (cf. p. 36, l. 10 f.) should be added: . . . and preceded by an open syllable.

The characteristic Cairene penultimate tone on short syllables is explained as "probably" mere pitch-accent, without actual stress. The matter should be investigated with instruments. But aside from that, even short, untuned syllables can, of course, be stressed.

After a brief introduction on the sounds there follow thirty-two exercises in which there is steady progress through the grammar and, at the same time, through the conversational subject matter. This is quite as well carried out as in Marchand's *Deutsches Lesebuch*, which in this respect it greatly resembles. The exercises are entirely in Arabic, which is intended to be the only language used in class. Opposite these are English translations—but not in all cases—for the aid of the eye only, and not to be pronounced. This feature has been applied in the Cortina grammars of Italian and German. Explanations are given in footnotes; there are no vocabularies. The chain of progressive exercises is interrupted by an explanatory 'intermezzo' and several sections of 'general conversation.' There are frequent supplementary tables of paradigms which, however, consist of complete sentences. A grammatical index brings together all the materials for reference. At about the middle of the exercises begins the transition to the Arabic reader, which may be studied from that point onward along with the exercises. Then follow six 'skeleton conversations' in which the pupil is led into deeper water.

The freshness and vigor of the sentences is remarkable. Most of the anecdotes and dialogues are strongly Cairene. The reader, which follows and which has a vocabulary instead of a parallel translation, contains, among other things, some useful selections from the Bible and some models of doctrinal discussion. These are free from taint of the classical idiom.

There are many opponents of serious instruction in the vernacular; many also who from eye-mindedness or other cause are unable to learn languages in the new way. But an increasing number will find the new way to be the most thorough road to mastery; and these will undoubtedly be saved much labor by Canon Gairdner's book.

A word should be added: This book and others of its kind ought to be studied aloud.

In addition to the errata given by the author the following have been casually noticed:

p.	3, l. 18	read	urula	for	urular
13,	" 13	"	[r]	"	broken type
21,	" 5	"	ʕuri:ḏā	"	ʕuridā
47,	" 3 a. i.	"	but	"	broken type
77,	" 28	"	ʔaʕʕtimak	"	ʔafʕtimak
117,	" 5	"	axóffʔ	"	axóffi
142,	" 14	"	repented	"	repeated
184,	" 30	"	the hospital		
269,	" 3 a. i.	"	VIII	"	VII

Opinions might differ as to the choice of English in the translations. It is, and rightly so, extremely colloquial. But p. 22, ll. 12, 14 *biggest of these two*, p. 24, l. 7 *Yes, I understand fine*, p. 134, l. 9 *to get spent*, etc. are what the Egyptians call *katiir xailif ʔawi!*

W. H. WORRELL.

The Spoken Arabic of Mesopotamia. By the Rev. John Van Ess, M.A. (American Mission, Basrah). Compiled for the administration of the territory of Iraq in British occupation. Oxford University Press. 4s. 6d.

As the title indicates and as the author tells in his preface, the book has been compiled to assist the reader in acquiring a knowledge of the spoken Arabic of Mesopotamia. Only so much of the literary language has been inserted as is required by those who prefer thus to approach the colloquial. The work has two distinct parts: pp. 8-120 contain the elementary rules of grammar and some useful exercises likely to impress on the mind of the beginner the practical use of these rules; pp. 120-256 are devoted to an English-Arabic vocabulary.

The plan adopted by the writer is good. After setting forth the general principles underlying a grammatical division he inserts the series of what is termed "Word list," followed by three identical exercises; the first is in vulgar Arabic and in Roman characters; the second embodies the translation of the same sentences into English; and the third, which is in Arabic characters, gives the rendering of the same phrases into a better Arabic. The choice of sentences used in the exercises is very happy, and the order of their grammatical position very useful.

The book would be more profitable if its reader takes notice of some remarks which we would allow ourselves to make.

(a) There are some misprints, explicable by the distance separating the author from the Oxford University Press; they are generally