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ART. V.—*Contribution to the Study of the Jewish-Arabic Dialect of the Maghreb.* By HARTWIG HIRSCHFELD, Ph.D.

IN the 18th vol. of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* the late Prof. FLEISCHER published a specimen of the Jewish Arabic Literature in the Maghreb. Considering the fearful state of oppression in which the Jews of this country live, we have, of course, not to deal with great productions, yet these pieces offer a certain philological interest and give, although the external form seems rather neglected, another proof for the assertion of the FREIHERR v. MALTZAN (*Z. d. M. Gesell.* vol. xxvii. pp. 232 ff.) that Arabic in Maghreb comes nearer to that in the Arabic mother country than the Egyptian dialect.

That which gives to the language of the Maghreb its barbarous appearance is principally the interchange of the related consonants and the contracted pronunciation. This impression is corroborated in the Jewish dialect by the use of the Square Alphabet and the occasional intermingling of Hebrew words. These circumstances in addition to the Jewish Maghrebine running hand which is rather troublesome to decipher, the orthography being left to the arbitrary choice of the copyist, render the reading of those texts extremely difficult. But he who becomes versed in reading them will find at any rate a better language than he expected.

Besides this poem published by FLEISCHER, I am also cognizant of a poetical narration of the martyrdom of the seven sons of Hanna, which exists in three MSS. in the Bodleian Library at Oxford. Another piece I found in one of the MSS. left by the late Dr. L. LOEWE, containing *Piyyütim* or

liturgical songs according to the ritual of the Jews of the Maghreb. Among them is a song written in Arabic but with Hebrew characters. It belongs to the liturgy for the end of the Sabbath, and occupies itself with the Prophet Elijah, who plays an important *rôle* in the prayers appointed for that night, but principally it treats of his meeting with the woman of Zarepta. Some verses are devoted to prayers for deliverance from the Moslem yoke in which are naturally substituted the words Rome and Edōm for that of Islām.

Judging from the first verse we may conclude that the song was composed at the end of the sixteenth century. It consists of thirty-six verses of four lines each with a refrain. The latter is but once given after the superscription, and afterwards only intimated at the end of the single verses, according to the amount of space, by one or two words or not at all. The refrain, however, has mostly no reference to the verse preceding it.

The first three lines of the verse rhyme with each other, the fourth with the refrain. There is no metre at all.

I will now give the text with a translation, to which is added a short explanatory Appendix. Some of the words which I have not been able to decipher with certainty I leave open for the correction of the reader.

פיוט בלערביה דילהבדלה
נאם לי שאי"אק נסתרנאהו חביב אלאה אליהו

1. אלה וכמם מי"א מן דוך אשנן

ואנא נסרוא לדאך אחאנן

יבשר לאבות מעא לבנין

יבשרהם בפכאנאהו

2. פנחס בן אלעזר חפ"ן לימאם
 תלמיד סידנא מוסא בן עמרם
 אליהו עליה אסאלם
 בטריק אלאה סייארהו
 חביב אלאהו

3. מלבי מטרוד ועקלי שאייק
 ראני מחסור פייד אלכלאייק
 דאיים מחקור ברזו לחקאייק
 רוחי תבלי אדא תלקאהו
 חביב

4. בן אלעזר יתסמא
 הדין לגדאב מן דיך לאומא
 פקתיל זמרי וכוזבי תמא
 קיד גאר עלא אסם רבאהו
 חביב

5. יחכי לאוונן יאקות חמאר
 אוו תמאמא פוואסט לקמאר
 אוו לסוזאר פי כתית נוייאר
 בייאר חמאר פי לאוונאהו

6. אוו להוקעה מעא אסולא
 אוו לוערא בלא סומאלא
 קאדיר יסרפרא רב לקודרא
 עאלים בזמיע כולאהו
 חביב

7. אוו לבחלי פי ליאקות
 אוו זמראד אינהו מנעות
 אוו סריו פלבויות
 אוו דייאמאנט פי סריקאהו
 חביב אלאה

8. אוו לוויז אידא ידרוז
 אוו לאסיד אידא יחרוז
 אוו אסלטאן אידא יכרו
 אוו לקמאר פי בורזאהו
 חביב אלאה

9. הווא וואחד מן לעשרא
 אלדי מא ראוו למות לחרא
 ולא דאקו דיך לגמרא
 ומליך אלמות לא מן זאהו
 חביב

10. נטלבו מן לאה כאלה אסמא
 לארד ודנייא ונאר ולמא
 הווא יכרגנא מן האד אדלמא
 צובחאנהו לא אלאה אלהו
 חביב

11. שבענא לכסיפא וכתורת אדיקא
 פכנא בזכות אומנא רבקא
 כמא פכית אסתר המלכא
 ומרדכי ובני עמאהו
 חביב

12. לכסיפא רינאהא בעינינא

לומאם ינעלו ויסתמו פינא

ווידא נגוזו ידכולו עלינא

וסבאר ללאה סובחאנהו

13. סבאר יא וודי מא תנדים

דאבא תשמעו רומא תנהדים

יעלא סאנכום וויתעדים

בענאיית אלאה סובחאנהו

חביב

14. הווא אלאה אלמוזור אברא

הווא אלמוגית פי כול סרא

הווא יפכנא מן ייאר לערא

סובחאנא(הא)הו לא אילאה אילא הוא

חביב

15. בשם אלאה רב אלמוזור

חליף אליהו צלטאן ליהוד

מא יכון למטר פרוך לבלוד

אגיר אידא עלא אמראהו

חביב

16. וקאם ומשא אילא צרפית

וקאל אילהא ענדיך נבית

ראזיני בזוע פנית

ובראכת אלאה מא תוול מנאהו

חביב

17. קאלתלו יא דאך אצדיק
 מא ענדי אילא ספא מן דקין
 נאכלוהא ונמותו בתחקיק
 אנא ובני יונה איסאמהו
 חביב

18. קאל אילהא קום טעמני
 ראזיני זוע הלכני
 קום פישאע ועתקני
 וואזריך עלא אלאה צובחאנאהו
 חביב

19. פלחין קאמית ועמלית מלא
 וכיל ושבאע ותמלא
 וטלאב ללאה יתעאלא
 ימליא זפנא מן כייאראהו
 חביב

20. טלבו ללאה יא האד זמאעא
 אין הווא יהדינא לטאעא
 ויאתי למשיח פישאעא
 ולמבשאר הווא אליהו
 חביב

21. הווא יכרזנא מן באיין לומאם
 בזכות לאבות עליהום אסאלם
 ובזכות אהרן ואלעזר לימאם
 וסיידנא מוסא וישעיהו
 חביב

22. שמעו קצת האד אנביא

הווא אליהו התשבי

חין חליף בלאה רבי

מא יכון למטר גיר באמראהו
חביב

23. וועטאה אלאה האמאר עלא דא

יחדאר פברית מילה אבדא

וואלו יכוננו אלף בלעדא

אלאה למולא יעוונאהו
חביב

24. נחל כרית לאם כאן מסא

לגרבאן יזיבולו לגדא ולעסא

אטביך אטבוך כאם כליק אלאה ונסא

חתא יבים לוואר ומסא פחאלחו

25. ראהא פתרימ וקאל איגהא

רוחי בווע משא יקתלהא

קום פישאע ועתקהא

וואזריך עלא אלאה סובחאנאהו

חביב

26. עזנית אדקיק ושעלת אנאר

עמלית קרצא קיד דוואר דינאר

אתסחלאת למות ולא לכלאם לעאר

ודקיק נקצית שוואי מנאהו

חביב

27. יא לזוואד מא עאד לקרצא עמלית

ודמיק פוואחד זפנא עמלית

פחין זראת לבנהא וקאלית

האד אראזיל אנביא אלאה הוא

28. פחאל תמנייאם אוו עשרא

ומאת יא לזוואד בן דיך למרא

עייטית וקאלית יא חסרא

וזראת קבאלה לענד אליהו

חביב

29. עייטית וקאלית יא סירי

מאת יונה בני פרידי

קאל אילהא סברי יא כברי

קאדיר רבי יעיסאהו

חביב

30. גטא לווליד וקאם צלא

ובקא ידראע ללאה יתעאלא

קאל אילו יא רב אנזלא

קאדיר אנתי תעישאהו

חביב

31. זיד פעמרו יא גאלים עלי כורסי

בזכות אנביא סידנא מושא

יקום ראבא יתסארא וימסי

עלא ריזליה לענד אימאהו

חביב

32. מאולו ימלי וויסזאר
 ולוליד נחייא יא לוואר
 ועלא מרו קאם וקעאר
 ועלא ריזליה מסא לענד אימארו
 חביב

33. יא מולאנא חיי מותאנא
 כמא חיית בני יונה
 ומיכאל יספאע פינא
 יחכים שופר פיידארו
 חביב

34. חין ידרוב דאך אסופר
 ינומעו ליהוד מן כול עיר וקפאר
 וויבראו יתלו פבלאר לכפאר
 ומלך לארום יתנקמו מנא[רו]

35. אזוו תראוו עזיב כול שי
 חין ינקטעו בני מושי
 דיב מעא לתריך ימשי
 ולא מן יקדיר יכלמארו
 חביב

36. נטלבו מן לאה רבאנא
 יקראב אומן פייאמנא
 ונראוו לישועה בעינינא
 בוואה רבנא צובחאנארו
 תם

TRANSLATION.

Poem in Arabic for the end of the Sabbath.

How great is my longing, whilst I am waiting for him,
Elijah the Beloved of God.

1. One thousand and five hundred years I have been waiting for this merciful man, who will announce to the fathers with the children their redemption.

2. Phineas, the son of Eleazar, grandson of the High Priest, Elijah,¹ peace be upon him, the disciple of our master Moses, son of Amram, in the way of God he walked. The Beloved of God.

3. My heart is troubled and my mind is longing, I am ill at ease in the hand of men, incessantly despised on account of my hope for truth, my spirit yearns for the time of meeting him—the Beloved of God.

4. The son of Eleazar he is called, he appeased the wrath [and turned it] from his people, for he killed Zimri and Kozbi there, being zealous for the name of his Lord.² The Beloved of God.

5. His colour is similar to red ruby, or to the full moon or to the trees with a multitude of blossoms white and red in their colour.

6. Or to the Huq'a with the Shaula³ or to Sirius in its beauty which the Almighty has extolled, the Lord of omnipotence who knows all of them. The Beloved of God.

7. Or he is described the lustre in the ruby, or in the smaragd, or to the [sun]light in the rooms, or to the diamond in its splendour. The Beloved of God.

8. Or [he is compared] to the ostrich when it is running, or to the lion when it is tearing its prey, or to the Sultan

¹ For the identification of Elijah with Phineas of the Pentateuch see my *Beiträge zur Erklärung des Korān*, Leipzig, 1886, p. 81.

² Numb. ch. xxv. v. 7-9.

³ The fifth and nineteenth domiciles of the moon (*Mondstationen*), viz. *Alhaca* (الهاقة) over the heads of the Twins and *Azula* (الشولة) in the tail of the Scorpion. They are opposite to each other, so that the one rises when the other sets.

when he marches forth, or the moon among her constellations. The Beloved of God.

9. He is one of the ten who did not experience ordinary death,¹ and have not tasted of this decay; also the angel of death did not come to him. The Beloved of God.

10. We beseech from God the Creator of the heavens above, and the earth beneath, of the fire and the water, that He may take us out from this darkness; praise Him, for there is no God beside Him. The Beloved of God.

11. We are weary of ignominy, and great is our sorrow; release us for the merit of our mother Rebekka, as thou hast released Queen Esther and Mordecai and the children of his people. The Beloved of God.

12. We have seen the ignominy with our eyes; the nations imprecate and despise us, and when we pass, they rush upon us, but hope be in God, praise Him!

13. Bear patiently the being despised; soon you may hear that Rome is destroyed; your estate will then be raised and become glorious by the help of God, praise Him! The Beloved of God.

14. He is God the Ever-existing, He is the Helper in every misfortune, He will release us from the hand of the enemy, praise Him, there is no God beside Him.

15. In the name of the living God, swore Elijah, a prince of the Jews, that there would be no rain in the towns except by his commands.² The Beloved of God.

16. And he arose and went to the woman of Zareptah³ and said unto her: I will sleep to-night in thy house, I am dying with hunger, and the blessing of God will not cease from thee. The Beloved of God.

17. She replied: O righteous man! I have nothing but a little flour, we will eat it and surely die, I and my son, Jonah is his name.⁴ The Beloved of God.

¹ See *Derech Erez Suttah*, ed. Harburger, p. 18, and M. Gaster in *Monatsschrift für Gesch. u. Wissensch. d. Judenth.*, vol. xxx. p. 413.

² I. Kings, ch. xvii. v. i.

³ *Ibid.* v. 10-12.

⁴ Chapters of R. Eliezer, ch. 33; Midr. Yalkut, § 209.

18. He said unto her: Arise and give me to eat, for the hunger kills me, arise at once and relieve me, and thy reward will rest with God, praise him! The Beloved of God.

19. At once she arose and baked a cake, he ate, was satisfied and filled, and thereupon prayed to God, most High, to let her vessel overflow with His blessing. The Beloved of God.

20. Pray to God, every one of you that he will lead us to obey Him, the Messiah will come at his appointed time, whose joyful herald is Elijah the Beloved of God.

21. He will take us out from among the peoples for the merit of our forefathers, peace be to them; for the merit of Aaron, and Eleazar the High Priest, of our master Moses and Isaiah. The Beloved of God.

22. Listen to the history of this Prophet, viz. Elijah the Tishbite. He swore by God the Lord that there would be no rain save by his command. The Beloved of God.

23. God gave him the [power over] drought. He is also the presiding spirit of every circumcision¹ so that if there were a thousand in number, God the Helper would assist him. The Beloved of God.

24. When he went to the river Cherith,² the ravens brought him in the morning and the evening cooked food, which God created and multiplied,³ till the river was dried up, when he left in his [former] condition.

25. He saw the woman on the way and said to her: I am hungry, the wandering kills me, arise at once and relieve me, and thy reward will rest with God. The Beloved of God.

26. She kneaded the flour and lighted the fire and then made a cake which was not larger than a *dinār*; she found death then sweeter than the dishonour of refusal, although there was but little flour.

27. O Most Merciful; how did the cake she made continue to come; and the meal she prepared in the one vessel!

¹ Ch. of R. El. ch. 29, end.

² I. Kings, *ibid.*

³ Talmud Chullin, fol. 5r°, Sanh. fol. 133r°.

Then she came to her son and said: this man is a prophet of God.

28. And after eight or ten days then, died, O Most Merciful! the son of this woman. She began to speak: O misfortune! So she went towards Elijah, the Beloved.

29. She began and said: O Lord, Jonah my son died. He answered her: Have patience. How grieved am I! The Almighty, my Lord, will revive him. The Beloved.

30. He covered the child and stood praying and stretching his hands, and said unto Him: O Lord of revelation, Almighty, Thou wilt revive him. The Beloved.

31. Revive him again, O Thou who sittest on the throne, for the merit of the prophet, our master Moses, let him now arise and go and walk on his feet to his mother.

32. Whilst he was still praying and kneeling the child returned to life, O Benevolent! At his command he arose, sat up and walked on his feet to his mother.

33. O our Helper, revive our dead as Thou hast revived my son Jonah, and may Michael be our intercessor, may he seize the Shofar in his hand. The Beloved.

34. When he blows the Shofar, the Jews will gather from all caravans and deserts, and leaving the country will be revenged upon the King of Edom.

35. Come and see the wonderful events when the sons of Moses will be separated (?). He will soon come (?) and no one will dare to address him—the Beloved.

36. We beseech from God our Lord, that he may bring the time of release in our days, so that we may see this salvation with our eyes in His presence, praise Him!

APPENDIX.

A. *General Remarks.*

1. The notes added by FLEISCHER to his dissertation, together with the observations made by MALTZAN and the grammatical works of DOMBAY (*Grammatica linguae Mauro-Arabicae iuxta vernaculi idiomatis usum*, Vienna, 1800) and

DELAPORTE (Principes de l'idiome arabe en usage à Alger, Paris et Alger, 1845), etc., should in general suffice to explain the dialectic peculiarities of the preceding poem, especially as the language in which it is written differs but slightly from the vernacular. The prevailing irregularity, however, of the orthography renders it necessary to give a kind of grammatical commentary, as many of the idioms are so hidden, that they would scarcely be recognized, owing solely to their being written in Hebrew characters. The chief cause of this irregularity is, that most words are spelt exactly as they are spoken.

2. In order to bring about the final rhyme of each verse with the word *Eliyāhu* of the refrain, these words are prolonged by means of a syllable *āhu* without regard to number, gender or case.

3. The custom of transcribing the Arabic letters into Hebrew Square is the usual one. Diacritical points are rarely applied; א occurs but twice, viz. in the refrain and v. 10, ז=ז in v. 2, ה=ח in v. 1, 4, 9, 15, 28, 34.

B. Orthography.

1. א is very often used as *mater lectionis* (a) both in the middle and at the end of the word, ex. כאם (refr.)=כ¹ם, מעא=مع v. 1, האמאר=همد v. 23 (Z.D.M.G. xviii. 336); (b) when standing in the place of ة, ex. אדיקא=الصيقة v. 12, בלעדא=بالعدة v. 23, למרא=المرءة v. 28 (*elmrā*, Delap. p. 52), לעשרא=العشرة v. 9 (*elāšera*, Delap. l.c. p. 119, cf. Z.D.M.G. *ibid.*); the Hebrew name רבקה *ibid.* with א because of the rhyme; (c) when standing in the place of *Alif almagšūra* (Z.D.M.G. *ib.* 337), ex. יתסמא=يتسمى v. 14, יעלא=يعلى v. 13.

¹ Pronounced as ʿ in ולמבשאר (*walmbēššer*)=والمبشّر v. 20, and יקראב=يقرّب v. 36.

2. **א** is dropped at the commencement of the word (*a*) in the article before the lunar letters (Z.D.M.G. *ib.* 335) **לחקאייק** = **الحقائق** v. 3 (but **אחאנין** = **الحنين** v.i.), in some cases also before a solar letter, ex. **לזוואר** = **الشجر** = **לסואר** v. 5, **לבוואר** = **الطريق** = **לתריך** v. 28, **לסלطان** = **السلطان** v. 35. On the other hand **ל** falls away before a solar letter, ex. **לסלطان** = **السلطان** v. 8. The whole article is omitted when the prepositions **ב** and **פ** (shortened from **פי**) and the conjunction **ו** are joined to a noun; the double letter following is in this case only expressed in the pronunciation (Z.D.M.G. *ib.* 335); (*b*) as *Alif conjunctionis*, ex. **לבינהא** = **لَابِنَهَا** v. 27, **לחי** = **נחייא** v. 32, **לסמעהא** = **إسمعوا** (imper.) v. 32, **לאהא** = **לאה** vv. 10, 36; (*c*) as *Alif separationis*, ex. **לימאם** = **الإمام** v. 2, **לומאם** = **الأَمَم** v. 12; the same might be the case with **לאסיד** = **الأسد** (*lāsād*) and **לארד** = **الأرض** (*lard*, cf. Nöldeke, *Gesch. des Qorān*, p. 345, and Maltzan, Z.D.M.G. xxiii. 658), **א** being only *m.l.*; (*d*) *Hamza* disappears entirely, ex. **בייאר** = **חמאר** = **أَيْنَاهَا** = **רינאהא** v. 5, **אָחַמֶּר אֵיבִישׁ** v. 12, and **וויידא** *ibid.* = **وَأَكَلْ** = **וכיל** (*ukāl*) v. 19, **למניאם** = **ثَمْنِيَة أَيَّام** v. 28, etc., comp. Maltzan in Z.D.M.G. xxvii. 236, xxiii. 657); (*e*) always at the end of words, as *Alif otiosum*, this being noticeable in most Arabic MSS. written in Hebrew characters; finally **האר** = **هَذَا** v. 22 and 27 (*hād*, Delap. *l.c.* p. 51).

Remark: The combination **ז** is also sometimes used for **ל**, ex. **זאם** = **السلام** v. 2, also **זהו** = **إِذَا** v. 10.

3. **א** is added in **אניר** v. 15, **אווו** = **أَجِيوا** v. 35 (Delap. p. 91, and Tab. 3, No. 8, *id. Guide de la convers.*, p. 17, last line), **אנביא** = **نَبِي** v. 27, compare v. 22.

4. ן is *m.l.* in יְבִשְׁרָהוּם = יְבִשְׁרָהוּם v. 1, כְּתֹרֶת = כְּתֹרֶת v. 11. In the Hebrew word כּוֹבִי v. 4, it stands to mark the *Qam. Chat.*; for the rest compare Z.D.M.G. *ib.* 337.

5. ם is *m.l.* in אִידָא v. 8. Besides it is very often used to mark the *Imāla* or rather a short *e*, ex. הֶדֶן = הֶדֶן v. 4 (*hēden*), יִתְעַדִּים = יִתְעַדִּים v. 13, אֶרְאִיִל = אֶרְאִיִל (*erreğel*), וְאַגְרֵק = וְאַגְרֵק (*wağrek*, א *m.l.*), קָאֵלֶת = קָאֵלֶת (*qālēt*), v. 17, 25, אַנְתִּי = אַנְתִּי (*əntē*), v. 30.

6. ם is dropped in אִילָהָ = אִילָהָ (*ilhā*) corresponding to masc. אִלוֹ (*ilū*), v. 30; for the other cases and ם as consonant see Z.D.M.G. *ibid.*

7. ם represents not only ם and ם, but also ض in לְאֶדֶר, לְאֶדֶר (see above), בִּיֶּאֶד = בִּיֶּאֶד, v. 34 and ظ in אֶדְלֵמָא = אֶדְלֵמָא, v. 10 (cp. No. 5).

8. The sibilants are used promiscuously and without any rule. We find many words once written with one of these letters, another time with another. For their pronunciation see Maltzan in Z.D.M.G. xxiii. 661 seq. Thus (a) ש represents الشجر = לְסֹזָר (*lmūğūd*) v. 15, לְמֹזָר = לְמֹזָר v. 5; ש in אֶזְעָרָא = אֶזְעָרָא v. 6; (b) ס is used in the place of ש, ז and ש and *vice versa*, ex. אֶסְלֵמָא v. 8, and צולמָא v. 15 = سلطان, מוֹסָא v. 2 and מוֹשָא v. 31, סומאָלָא = جمالة (Marcel, Vocab. arab.-franç. p. 87).

9. ם is used for ם in حفيد in v. 2.

10. ם for ם in لְתֵרִיק = لְתֵרִיק v. 35.

11. ת for ה in קֶצֶת = קֶצֶת v. 22, for מ in פֶּתֵרִיק = פֶּתֵרִיק (*fittariq*) v. 25; ת is dropped after ס in נֶסְרָגָא = נֶסְרָגָא v. 1 (cp. Z.D.M.G. xxvii. 237) and probably also after ש in שֶׁאִיאָק = اشتياق (refrain); on the other hand, ת = ts in

אתסחלאת (with *Alif* prosthet.) = *تَحَلَّت* v. 76 (cp. Z.D.M.G. xxiii. 663).

12. A transposition of consonants we find in *يلعنوا = ينعلوا* v. 12, cp. Dombay, *l.c.* p. 7, l. 4.

C. Morphology.

1. *Verb*: (a) Plural first person imperf. used for sing. in *נסרוא* v. 1, *נבית* v. 10, cp. Delap. *l.c.* p. 77, de Bussy, *L'idiome d'Alger*, p. 38 ff. etc. (b) *ועתכני* and *קום מעמני* v. 18, instead of feminine (cp. v. 25), a common form which otherwise is only applied to the pron. poss., ex. *וואזריך*, cf. B. 5. (c) Application of the shortened form of the third pers. plur. imperf. ex. *ידכולו* v. 12 = *يدخلون*, *תשמעו* = *تسمعون*, v. 13. (d) Use of the form *مَفْعُول* instead of *مُفْعَل* in *מחסור* and *מחקור*, v. 3, *مُحَسَّر* and *مُحَقَّر*. (e) Use of the 10th form in *נסתרנארו* refr. and *נסרוא* v. 1.

2. *Noun*: (a) Pron. demonstr. sing. *האר* comm. *this* v. 10, 20, 22, 27; *דאך* masc. v. 1, 17, 34, *דיך* fem. sing. v. 4, 9, 28, *דוך* plur. comm. v. 115 *that* (Dombay, p. 27), *יא דאך* v. 17 and *יא האר* v. 20, for *يا أَيُّهَا* *O thou!* (b) The pron. poss. masc. is a suffixed *ل* = *له* the pronunciation of both of which is *û*, ex. *קאלתלו* v. 17 = *قالت له* (*qālatlū*). (c) Pron. relat. *אלדי*, with noun or verb in plural, v. 9. (d) *וואחר* v. 27, when standing before the noun remains unchangeable (comp. Delap. *l.c.* p. 118).

D. Etymological Remarks.

זיבולו pl. *ביות* room (Bussy, *l.c.* p. 120 and 382), v. 24 = *يجيبوا له* v. *جَاب* (*ġāb*) *to bring* (Marcel, *l.c.* p. 44, s.v. *apporter*). The verb is a contracted form of *جاء به*, cp. *Muhit-*

al Muh. vol. i. p. 325, 1st col. s.v. حکم - جیب v. 33 *to grasp* (Bussy, *l.c.* p. 307, l. 6). דאבא v. 13, *now*, דיב מעא לתריך probably the same as داب الطريق *shortly* cp. Dombay, *l.c.* p. 36, §72.—ויד v. 21 *again* (Dombay, *l.c.* p. 109, s.v. *amplius*, Delap. *l.c.* p. 103, etc.). יא נבדי v. 29, *O my liver!* i.e. *it makes me melancholy*. מא זאל v. 32 (with suff.) *still*, ما زال Marcel, *l.c.* p. 223.—נויאר = نور sing. نور (Dombay, *l.c.* p. 72; Bussy, *l.c.* p. 188).—סריו = سراج (*sirêg*) *light* or *sunlight*. ראניני v. 16, 18, probably prolonged form of ראני v. 3 (Dombay, *l.c.* p. 32, §57, Delap. *Guide*, p. 2, etc.). *Behold me* or *I am*, v. 25, רוחי in the place of it, and with the same signification. שוואי v. 26 = شويه *a little*, Dombay, *l.c.* p. iii. Marcel, *l.c.* p. 453.