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ART. V.—*Remarks on the Language of the Amazirghs, commonly called Berebbers, by JACOB GRÄBERG, of Hemsö, M.A., sometime Swedish and Norwegian Consul for Marocco and Tripoli, Knight of the Royal Sardinian Order of St. Mauritius and St. Lazarus.*

Τὶ πρῶτον, ἢ τὶ ὕστατον;—LUCIAN.

THE original inhabitants of Mount Atlas, and of nearly all the provinces of *Maghrib-ul-Aksa*, or the present empire of Marocco, are usually divided into two tribes—namely, the Berebbers and the Shelluhhs, both descended from the ancient Mauritanians and Gætulians; perhaps even from the Libyes of SALLUST. These two tribes differ essentially from each other; and it is not without reason, that those travellers and geographers, to whom we are indebted for the best information with respect to Marocco, have asserted that the Shelluhhs are not Berebbers. The Moors, or Arabian inhabitants of the country, consider them as two nations of a different origin; as well on account of their manners and the diversity of their natural dispositions, as from the entirely distinct profile of the face, and from their dialects, which differ so much, that they cannot converse together without the aid of an interpreter. MR. JAMES GREY JACKSON, in his *Account of the Empire of Marocco, and of the District of Sus*, confirms this assertion by a list of words of common use in both languages; and, most certainly, they prove nothing less than a common origin. But such differences, radical or accidental, may be met with in almost all the sister languages. It is, for instance, a curious fact, that the very leading Shelluhh words, which MR. JACKSON quotes as altogether differing from the Berebber, as *woman, wife, boy, girl, &c.* differ just as much, if not more, in the Swedish, Danish, German, and Dutch languages, which, most undoubtedly, are of one and the same origin. This observation holds good even with respect to the Spanish, Portuguese, and Italian languages. What is more certain, and beyond all doubt, is, that the pretended Berebbers and Shelluhhs live separately and that they bear very little, if any, relation to each other. Although their habitations are sometimes very near, they never have any social intercourse; nor does an instance exist of individuals of one tribe having intermarried with the other.

No credible etymology can be given to the name of the Shelluhhs: as to that of the Berebbers, I cannot admit its being derived either

from the Arabic ^{بَر} *barr*, earth, or ^{بَرِيَّة} *bariyat*, desert; nor from ^{بَرَبَر} *barbara*, to murmur, to speak confusedly, &c. That of *barbari*, as used by the Greeks and Romans, is still less admissible; since the Berebbers call themselves *Barbars*, or Barabbars. This name must, consequently, be a primeval one, either of the tribe, or of the region where they lived; for I cannot suppose that they would have called themselves Barabbars in the sense of *Barbari*. It is, however, a fact, that the letter *b* is never met with in any word of genuine Amazirgh origin. Arabic writers have sometimes given them the name of 'Ajami, strangers, uncivilised, not descending from an Arabian tribe, &c.; but, on the other hand, the historians of the conquest of Spain by the Arabs, call them likewise *Barbaros*. Nothing, at least, proves this to be a name given by the Greeks or Romans to a people whom the latter, especially down to the fall of their empire, have, at all times, denominated *Maurusii*, or Mauri. Amidst all these etymologies, I own, that, should I keep to one of them, I would prefer that one which derives the name of the Berebbers from the Arabic ^{بَرَبَار} *barbār*, a bawler, who makes a great noise in speaking, who speaks like an angry man, &c. GIGGEIUS translates this word by *garrulus*, *streptum edens*, *vociferans*, *barbarus*, &c., deriving it from ^{بَرِيرَة} *barbarat*, noise, tumult, racket, or the outcry of a man transported with anger. In fact, the Berebbers make, when they speak, a much greater noise than the Arabs or Moors, who usually speak very low, except when they quarrel, or fly into a violent passion. That STRABO has given the *Mauri*, or *Maurusii*, the name of *Barbaros*, only proves that they did not speak the Greek language.

In short, amidst this chaos of etymologies, that of PROCOPIUS would not, perhaps, be the least plausible one, especially if some Rudbeck or Bayer would take upon himself to identify *barr* with *terrigenæ*, the name which the historian of the Vandal war gives to the ancient inhabitants of *Mauritania Tingitana*. *Berr-berr* might well enough be translated with *terra-terra*—confined to the ground or to the surface of the earth.

The late Danish geographer, MALTE BRUN, in his voluminous *Précis de la Géographie Universelle*, believed that the Berebbers and the Kabáils of *Mauritania Casariensis* belong to the race of the Moors; and he would fain have made one single nation out of these two tribes, under the last-mentioned denomination, which would be very well, could we but guess what the author meant by this name

of *Maures*, or Moors : for, in another part of the same work, he says, that the race of the Berebbers is entirely distinct from the Arabs and the Moors, and that they appear to be indigenous to Africa. This is usually the way of reasoning peculiar to our systematising ethnographers.—*Vox et præterea nihil.*

The unfortunate Doctor SEETZEN must have been speaking in jest, when, in a letter directed from Mecca to the celebrated Orientalist, M. VON HAMMER, he attempted to derive the Berebbers from the country of the *Biri*, who inhabit, to the south-west of Sofálah, the mountains of Lupata ; and the Maroccan traveller, IBN BATÚTA, a native of Tangier, whom he cites, is no more worthy of credit than the silly compilers who pretend to retrace the Berebbers to the *Barabras* of Nubia, and the Shelluhhs to the *Shillocks* of Habash, or Abyssinia. Those gentlemen agree most perfectly with those who derive the Vandals and the Longobards from Scandinavia, or with those who confound the gipsies with the modern inhabitants of Bohemia and Egypt. At this rate, we must not give up the hope of seeing, some day or other, one of these wiseacres find out the ancestors of the Berebbers in the Burgundian village of *Berberes*. With respect to the Barabras, M. Cosruz, in his excellent paper on that people, inserted in the magnificent French description of Egypt, has proved that there cannot be the least affinity between them and the Berebbers.

An immemorial and popular tradition, in unison with all the Arabic historians, gives to the western Amazirghs, and chiefly to the Zenálah, the Massmúdah, and other clans of the mountains, Er-Riff, or Lower Atlas, a Jewish origin. But this is not the case with the Shelluhhs, and the inhabitants of the southern provinces, from the river Tensift, down to Dar'ah and Sús-al-Aksa, who regard themselves as descendants from the aborigines of Maghrib-ul-Aksa, or the extreme west of that continent.

The Moors, generally speaking, do not consider the Shelluhhs as a distinct and separate nation. The expression they use with respect to them, "*Their fathers and mothers were not of the same race,*" conveys the idea that they consider them as a mixture of several nations. And this is precisely what ABÚ MUHAMMED SÁLIH, 'ABD-UL-HALÍM AL GHARNÁTÍ, in his great history of the kings of Africa, called *Kitáb-ul-Kirtás*, says of the Barguwátah, who most likely are the immediate ancestors of the Shelluhhs.

برغواطية ليس
 لهم اب واحد وام واحدة وانهم اخلاط من قبائل شتي من البربر

“ The Barguwátah have not their fathers and their mothers of one race, and they most certainly form mixed tribes (*kabáúls*) different from the Berebbers.”

Mr. JACKSON has been induced to believe, that some Shelluhh families might descend from the Portuguese who formerly possessed the western coast of *Al Gharb*, which they abandoned after the discovery of America. The fact is not impossible; but I do not know on what Mr. JACKSON founds his assertion, that the Shelluhhs of Haha are *physiognomically distinguishable* from those of Sús. He ought at least to have explained in what this distinction consisted.

HASAN IBN MOHAMMED - AL - GHARNÁTÍ, better known in Europe by the name of LEO AFRICANUS, LUIS MARMOL DE CARAVAJAL, and other authors, mention two other Berebber clans called *Hawwára* and *Gomera*, who appear to be Sabean tribes who came from Yemen; although the Amazirgh historiographer, IBN KHALDÚN, says, they were the offspring of BERNAS, or *BERR*, a descendant of MAZIRGH, son of CANAAN, and grandson of HAM, the first ancestor of the Berebbers. The *Hawwárah* still exist in the Moroccan provinces of Er-Riff, Ghart, Shavoïa, and Tedla, although a great part of their ancient abodes is now occupied by other Amazirgh clans, and particularly by the Banú Viryarg'at, the Banú Hamúd, and various tribes of adventitious Arabs. The Gomerah, whom some authors have made worshippers of the moon, only because their name has some analogy with that of the moon in Arabic, are certainly Amazirghs, and still in possession of their ancient inheritance, in the provinces of Er-Riff and Ghart, at a small distance from the Mediterranean, near the Spanish settlement of Pennon de Velez, where there is a mountain, a river, and a large village, all known by the name of Gomera. An English geographer, EMMANUEL BOWEN, has thought he could prove that these Gomerah are descended from GOMER, the eldest son of JAPHET, and that they were of one and the same race with the Cimbri, the Celts, and the Eusks, or Cantabrians, in Europe. It has always been supposed that the last-mentioned people were of an African origin; and what is very remarkable is, that the names of Pennon, Tarsonnel, and Nefgal, three little islands situated near the coast, at a very small distance from Gomera, approximate, in an astonishing manner, to the ancient Welsh language, which is still spoken in the west and south of England, and in Low Brittany in France. The German authors of the *Mithridates* have, moreover, demonstrated, that the now-extinguished language of the Guanchos, in the Canary Islands, had a great connexion with that of the Berebbers. No

doubt it is not by mere chance that one of those islands bears the name of Gomera.

With respect to the language of the Berebbers, or Amazirghs, all the information which I have been able to collect, confirms its presenting a character highly original, coming somewhat near to the Hebrew, and consequently, I think, to the Phœnician. Those natives who inhabit the Magrib-ul-Aksa, call it *Tamazirgh't*, or *Tomzirgh't*, that is, *the Amazirgh*, a denomination of which it has been contended that they know of no etymology. But this is not the case; for, judging at first sight from what we in other respects know of this language, the word *Amazirgh* must signify *noble, distinguished, illustrious, free, independent*, something like the Scythic *Goth*, the Teutonic *Frank*, the Russian *Slavi*, &c. It is, besides, the same word that LEO AFRICANUS, by leaving out the diacritical point upon the *z*, *za*, has made us read *Amarigh*. The initial or epenthetical *ta*, or *tha*, is the feminine article, and the same letter affixed to the end of the word designates the generic termination; so that *Amazirgh*, signifying *a free, a noble, man, people, language, &c.*, *Tamazirgh't* will, of course, signify *the noble woman, nation, tongue, &c.* I have not been able to ascertain whether the Berebbers have, at all times, called themselves *Amazirghs*; but, if this be the case, and if these people really are the offspring of MAZIRGH, the great grandson of NOAH, and at the same time the ancient *Mazyes*, *Mazisci*, *Mazyces*, or *Mazihs*, mentioned by several Greek and Latin classics, we must acknowledge, in that word, one of those ethnical denominations which always denote a primitive people who believe themselves aborigines of the country they inhabit. In the vocabulary of M. VENTURE, published by my late lamented friend M. LANGLEËS, we find that *imazirgh* signifies free; *Tamazirgh't*, or *Tam'zirgh't* should then be translated the language or nation of the free or independent. In the *Towarík* dialect spoken at Ghadams, and in the southern mountains of Tripoli, the same word signifies a lord, a master, or bread-giver. Nay, in the Shilhu, or Shelheh dialect, the Arabic title *Sheikh* is rendered by *Amzargh*, as I shall have further occasion to observe. As to the name of the Shelluhs, a Moorish Tálib, who had lived for many years amidst those people, assured me, that the original signification of that word was *an armed man*; but this requires confirmation. After all, this etymology should rather be Arabic than any thing else.

The dialects spoken by the Berebbers and the Shelluhs, have most certainly a great affinity with each other, but none at all with the Arabic, if we except a few words, such as religious, metaphysical, and

technical terms, expressions of new ideas, &c. adopted by that people from their intercourse with the Moorish Arabs. Besides, it is well known, that Sabea, and even Egyptian tribes have, at different times, settled amongst the Amazirghs of western Africa.

LEO AFRICANUS contends, that the Amazirghs, or primitive inhabitants of Maghrib, had no other alphabet than the Latin ; but in this he was undoubtedly mistaken, as I shall presently notice. It is true that all the writings the Arabs possess concerning the ancient people of this country have been translated from the Latin, composed in the time of the Arians, and even in earlier ages. The lost books of LIVY must have contained, in this respect, facts extremely important ; the loss of which is by no means made up by the great, and, on many other accounts, excellent historical work of IBN KHALDÚN, who wrote expressly a very copious history of the Berebbers. No doubt, however, the Africans, and especially the Numidians, must have had a peculiar alphabet, and their own writings. VALERIUS MAXIMUS, relating an anecdote of MASSINISSA, king of Numidia, seems to place this fact beyond all question. It is, therefore, natural to believe that the Romans, the Christian refugees from Italy, the Vandals, and finally the Arabs, have destroyed these ancient writings in the same way as the Roman Catholic priests destroyed the Runic monuments and writings in the North of Europe. IBN RASHÍSH, an African author, affirms likewise, that the ancient inhabitants of Mahgrib had their peculiar language and phonetic-written characters.

At present neither the Berebbers nor the Shelluhs know of any other written character than the Arabic ; a fact of which I have been positively assured by one of the most intelligent Jewish doctors I have ever met with ; and who was born and had lived many years amongst the Berebbers, and was thoroughly acquainted with their language and with their literary attainments.

I do not know whether there exists any other printed collection of Shilha words and phrases than those published by SHAW, HOST, VENTURE, and 'ALÍ BEY, to whose vocabularies Mr. JACKSON and Mr. SHALER have made but very few additions. But it strikes me, that the best information we possess about this interesting, primeval language, is what M. VENTURE furnished to the late M. LANGLEÈS, which that lamented Orientalist published in the translation of HORNEMAN'S *Travels*, from whence the late Professor SEVERIN VATER, has taken the whole account he has inserted in the third volume of ADELUNG'S *Mithridates*, in addition to what CHAMBERLAYNE had published since the year 1715, from JEZRAEL JONES, in his polyglot collection of the Lord's Prayer. This account, however, has no other

object than to analyse the detached Berebber and Shilha words and phrases of that prayer, of which many are pure Arabic; yet this is the only piece of composition from which we may form an idea of the grammatical structure of this language, and make comparisons with other dialects of the same origin, the most remarkable of which are the Showiah, the Zowavah, the 'Adems, the Twaresk, the Tibbú, and the Syowah.

Animated with the desire to fill up in some measure this blank in African ethnography and glossology, immediately upon my arrival at Tangier, in 1816, I set myself to work on the subject. I was, soon after, encouraged in this pursuit by the Royal Institute of the Netherlands, which, at the suggestion of the learned and celebrated M. Willmet, requested me to send them some specimens both of the Berebber and Shelluh languages, more extensive than those already extant. I became, however, soon aware that the business required a vast deal of time, and great carefulness in order to avoid deception. With the design to do something, I lost no time in sending to different stations of the interior, from Teza and Úshdá, down to Agmat and Taroudant, some Arabic sentences, and some paragraphs of a *certain* length, with the request to have them literally translated into the Berebber or Shelluh. But just at the time I began to receive the answers, the plague overran the country, and cut off every sort of communication. I only received the following three specimens, containing, the *first*, a Berebber translation of a fable attributed to Lokmán; and, the *two latter*, five sentences of different Arabian authors, with some Shelluh phrases, which I afterwards had the good fortune to be able to compare with the Amazirgh dialect spoken in the regency of Tripoli.

I.

The fable of Lokmán runs in English as follows:—

“A lion once wished to devour a bull, but not daring to attack him on account of his strength, he resolved to employ stratagem. He, therefore, went out to meet him, and said: ‘Know that I have slain a very fat lamb, and I wish thou wouldst come this night and break bread with me.’ The bull, having accepted the invitation, they went together towards the place of repast. On their arrival, the bull, perceiving that the lion had prepared a great quantity of dry wood, and several large boilers, ran away immediately. ‘Friend,’ says the lion, ‘why, after coming hither, dost thou flee as if thou wert afraid of some danger?’ ‘Why,’ answered the bull, ‘because these preparations are for something more than a lamb.’ *Moral*.—The sage

must not trust to the professions of his enemy, nor make himself familiar with him."

Translation, in the Berebber dialect, of the province of Shaous, according to the English¹ pronunciation of the Arabic letters in which it was written :—

Eewan eezim eerád yathash eewan awfoonas ; wal yoofee mem shasidjoo i maqqoor rg'ifs oolasing el rg'ifs yethheel it yamaz innayas nekinnit rg'arzahh eewan áa'lloosh yaqwan reekh ad rg'oori tansad eeda eethshat rg'oori arg'room ad wees um innayas akhyár : azdayad yoos rg'ooras yanna isrg'arún aa'ddan aqshooshan maqqoor yarg'ool izdaít. Yannu eezim yarg'ool innayàs meesh yoorg'in targ'oolad innayas aneehh asrg'arún aa'ddan aqshooshan amaqqoor afhân yaouleed áa'lloosh yansha yedshran aa'lloosh. Ommoo egattag wunna illan : salaa'glamas wal yattaman akkoo a'a'doonas warrg'ooris izzaddarg'an.

In order to make this specimen more useful, I add the literal sense of each word and phrase as given to me by the person from whom I received the translation.

<i>Eewan eezim</i>	One lion or a lion
<i>eerád yathash</i>	wished to eat
<i>eewan awfoonas</i>	one bull or a bull
<i>wal yoofee</i>	and did not find out
<i>mem shasidjoo</i>	how to attack him
<i>i maqqoor</i>	for he was too strong (big) for him
<i>rg'ifs oolasing'</i>	so he circumvented him
<i>el rg'ifs</i>	and accosted him
<i>yethheel it yamaz</i>	thou must know
<i>innayas</i>	he said to him
<i>nekkinit</i>	I have slain
<i>rg'arsahh</i>	very fat
<i>eewan aa'lloosh</i>	a lamb
<i>yaqwan reekh</i>	and I wish thou wouldst
<i>ad rg'oori tansad eeda</i>	to my home come this night
<i>eethshat r'goori arg'room</i>	and eat with me bread
<i>ad wees um innayas akhyar</i>	he (the bull) then said to him very well
<i>azdayad yoos</i>	and they went together

¹ The method here adopted of writing foreign words in *Italic* characters, may, perhaps, best be ascertained by a comparison of the Arabic words with their originals.—ED.

<i>rg'ooras yanna</i>	to his home <i>where</i> he saw
<i>isrg'arân aa'ddan</i>	a quantity of dry wood
<i>aqshooshan maqqoor</i>	and large boilers
<i>yarg'ool izdaît</i>	he ran away in a hurry
<i>yanna eezim yarg'ool</i>	the lion seeing him flee
<i>ennayas meesh yoorg'in</i>	said to him what fearest thou
<i>targ'oolad</i>	thus to run away
<i>innayas aneehh</i>	and he said to him I perceive
<i>isr'garân aa'ddan</i>	quantity of dry wood
<i>aqshooshan amaqqor</i>	and large boilers
<i>afhân yavuleed</i>	and I conceive
<i>ooa'loosh yensha</i>	that the lamb may be very good
<i>yedshran oo'alloosh</i>	but here is too much for a lamb
<i>Ommoo agattagg</i>	The true mother (moral sense)
<i>wunna illan</i>	of all this is <i>that</i>
<i>s'ala'qlamas</i>	a man who is really sensible <i>or wise</i>
<i>wal yattaman akkoo</i>	must not trust himself
<i>aa'ddoonas</i>	to his enemy
<i>wer rg'ooris</i>	nor with him (<i>or</i> at his home)
<i>izzaddarg'an</i>	make himself familiar

I shall leave to deeper linguists than I am the task of drawing grammatical inferences from this specimen, in addition to what has been done in so masterly a way by M. VENTURE, and, still later, by M. ADRIEN BALBI, in his ethnographical atlas. But, as there are many Oriental linguists who maintain the opinion that the Arabic dialect spoken and vulgarly written in the empire of Marocco, is, with a very few exceptions, the identical idiom spoken and written by the modern inhabitants of Arabia, Syria, and Egypt, it will not be uninteresting to subjoin, in this place, a transcription of the same fable, as pronounced and written by the common Moorish people of Maghrib-ul-Aksa, which I shall, at the same time, put in parallel columns with the foregoing Berebber translation, written with *Maghribîn* Arabic letters, as given to me by the above-mentioned person, *Af'keet*, a moslim doctor of divinity, born at Dubdû, the ancient chief town of Shaús, where he had been, during fifteen years, an '*Adul*, or public scribe.¹

¹ The words here brought into comparison by the learned author will be found in the Rev. Mr. Renouard's report, third and fifth column; and the want of Maghribîn types compels us, though with much regret, to refer only to that transcript, though, in the form of some letters, and in the corrupt accent, differing from the original.—ED.

With a view to compare this Berebber translation with one made in the dialect spoken at Ghadámis, and by the indigenous Amazirghs of the Regency of Tripoli. I subjoin the following one given to me by a Sheikh of the Banú Walíd, of Ghadámis, who wrote it down in my presence, word for word, from a copy in literal Arabic.¹

This Amazirgh dialect of Ghadámis, which is generally spoken throughout the inland provinces of the Páshálik of Tripoli, but more particularly by the mountaineers and the inhabitants of Zoagha, Zoara, Nalout, Júj, Lewátah, Ghadámis, Mezda', Djefer, Sokna, and probably also of Audjehah, is called *Ertana* by M. BALBI, because Captain LYON states that such is the name given to it by the natives. But this word is pure and literal Arabic, and signifies, if written رطانه or رطانه, neither more nor less than rustic dialect, gibberish, jargon, &c. and, if written رتانه or رتانه, a mixed or confused language. During my stay at Tripoli, I spoke with a great many natives, as well of the above-mentioned places, as of the mountains Forsati, Ifren, Walan, and Harúdjí, but not one of them was able to assign any particular name to their language. The very intelligent Sheikh of Ghadámis called his dialect عديمس 'Adíms, or اولنعديمس *Ghadamsee tongue*, written with a ع instead of a غ because the guttural sound of this last letter is very little made use of by those people, who pronounce it either as *r* or as the Arabic 'ain. On asking this Sheikh what particular proper name his countrymen apply to themselves, like the Shelluhhs and Berebbers of Morocco, the Kabyles of Algiers, the Zowavah of Tunis and the island of Jurbeh, the Mozabis, the Twariks, and the Tibbús of the desert, &c. he could give me no satisfactory answer. He, however, perfectly understood the meaning of the words *Amazirgh* and *Tamzirg't*, which, he assured me, signified a freeborn, self-ruled nation. As to the name of *Targee*, or, as it is commonly written in the plural, *Twarik*, or *Towarík*, he asserted that it signifies a strolling, roving people, who, like a torrent, overrun and scour the country; and, in fact, *Terga*, or *Therga*, is the Amazirgh word for a rapid stream or torrent, as well in its physical as in its moral acceptation. The Arabs, however, pretend to derive this name either from *tárik*, one who travels or roves by night; or from the noun of action to the verb *warak*, which, pronounced *taurík*, would signify *scatter*

¹ See the preceding note; and the second and sixth columns of the report.

about like the leaves of trees, torn off and committed to the whirlwinds of the desert.

II.

The following are the phrases of the dialect spoken by the Shilhhs in the empire of Marocco, which I have been able to collect, and some of which I have had an opportunity, during my stay at Tripoli, to compare with the 'Adems, or Twarik dialect, spoken at Ghadámis. The words in *Italics* are originally Arabic, or borrowed from that language.

1. ENGLISH.—O thou who seekest after science, be diligent day and night; for science is only acquired by constant application and labour.

SHILHA.—*Ya taleb-il-'eelm adjhhad* ilaq i'd ad was,
Gathan oo'ree t'hkassal, rg'as il djhhadd tekrár.

'ADEMS.—*Ya taleb-il-'eelm fadjtehhad* i fadd a saf
Leean *il-'eelm yehhssal* yestamâr ou tekrár.

2. ENGLISH.—Do not look for a heathcock in the den of a lion.

SHILHA.—Ad oor alhaftoo shadashan timsalt oggansa eezim.

'ADEMS.—Walla thetter ee boudjerâd i lash afoor.

3. ENGLISH.—There is no love like the first love.

SHILHA.—Oor i t'hhebb rg'as wunna ee~~h~~abb amazwaru.

'ADEMS.—Wal yefroo em yefroo amzawar.

4. ENGLISH.—The best science is that which is most useful.

SHILHA.—*Akheer-el-'eelm* wunnas *estanfa'a*.

5. ENGLISH.—The worst of men is the great scholar, whose learning benefits nobody.

SHILHA.—I *sharr* eemaddan *il-'eelm* ooris *estanfa'a* eemiddan.

III.

For another specimen of the Shilha dialect, compared with the dialect spoken at Ghadámis and Sokna, I shall conclude these strictures, by submitting to the attention of philologists the following phrases, which were communicated to me by two very intelligent and sensible native Amazirghs — the one born at Tefnú, in the province of Upper Sús, and the other in the city of Ghadámis, both of them excellent scholars, as well in the Arabic as in their own language.

1. SHILHA.—Rljheerad theshashkad ts'akhamee.

ENGLISH.—I wish thee to come to my house.

'ADEMS.—Nash f'reeu' tousadol er dadj ennouk.

2. SHILHA.—Ennâ omzarg'.
 ENGLISH.—The sheikh said.
 'ADEMS.—Ennâ omzirg'.
3. SHILHA.—Thamgarth swissis ghaïggai agerennes, soo illis see gannâ.
 ENGLISH.—The woman took him upon her shoulders, and flew away into the heavens.
 'ADEMS.—Thaltha ahhkamahat okoormanoukeen thekad see d' adjanna.
4. SHILHA.—Oor tesrees aïla ghelkem.
 ENGLISH.—She did not pause till she arrived.
 'ADEMS.—Oor tadjaz see toodd.
5. SHILHA.—Oor tesrees aïla si g'throor see timdint ; illân tseggits, servggeen, aman, ezhhâran, igdâd.
 ENGLISH.—She did not pause till she came into the city, where there were springs, water, trees, and birds.
 'ADEMS.—Oor tadjur se tawadd ghi mezdâa' deen doos thellâ, amân, sedjâr, djedadd.
6. SHILHA.—Illân tsegits igdad ihh ezhhâran ir tesebbahan, Ya Rebbee.
 ENGLISH.—There were birds upon trees, which sang, O Lord !
 'ADEMS.—Illan doos djedadd ihh nes sedjar g'anat metidj izlee, Ya Rebbi !
7. SHILHA.—Oor radjoo zerrerg' zoon netnee.
 ENGLISH.—I never saw the like.
 'ADEMS.—Aka leyema i meeni thatha.
8. SHILHA.—Ennayas, Mata temdint ?
 ENGLISH.—He said to her, What city is this ?
 'ADEMS.—Enneeas, Soomannas mezdârrou' ?
9. SHILHA.—Tenneeas, Temdint oor izdâr ladjenat astaksham.
 ENGLISH.—She said to him, Into this city the genii cannot enter.
 'ADEMS.—Tenneeas, qoda yendsjam i djanoon tolafan ia mezdâou'.
10. SHILHA.—Ismennis Aflatoon.
 ENGLISH.—Its name is Aflatoon (Plato).
 'ADEMS.—Ismannas Aflatoon.

VOCABULARY

OF THE

'ADEMS, OR AMAZIRGH DIALECT,

POKEN AT GHADÁMIS, AND OTHER INLAND PROVINCES OF THE

BASHÁLIK OF TRIPOLI.

God, the Lord	<i>rebb, Arabic</i>
our Lord Mohhammed	<i>Sidna Emhhammed, A.</i>
the Islám	<i>naslaman, A.</i>
the faith	<i>i deen, A.</i>
heaven	<i>adjanna, A.</i>
earth	<i>thammast</i>
the world	<i>i dannat</i>
the sun	<i>thafath</i>
the moon	<i>thazeeree</i>
the stars	<i>eerán</i>
the sea	<i>lebhhar, A.</i>
the mountain	<i>adrar, i adwarar</i>
the desert	<i>themsna tamasna</i>
the day	<i>asaf</i>
the night	<i>ifadd</i>
the darkness	<i>thallasta</i>
the morning	<i>assallà</i>
the evening	<i>teets</i>
the noon	<i>ama'ree</i>
three o'clock, afternoon	<i>ala'ssàr, A.</i>
sunset	<i>afanna, afna</i>
the sultán or emperor	<i>ashleed, adjlid</i>
the king	<i>amrg'ar</i>
the bashaw	<i>il bashà, A.</i>
the bey	<i>il bái, A.</i>
the sheikh	<i>omzirg'</i>
man	<i>wadjid</i>

woman	<i>thalthá</i>
boy	<i>mozaïn</i>
girl	<i>tamzeet</i>
son	<i>miss</i>
daughter	<i>tawadjat</i>
Jew	<i>Oodaï, Oodaïn</i>
white man	<i>adraf</i>
black man	<i>asakeeo</i>
camel	<i>allam</i>
she-camel	<i>thallamt</i>
slave	<i>adjannáoo</i>
female servant	<i>thadjannawt</i>
horse	<i>adjmár, agmar</i>
mare	<i>thadjmart, tagmart</i>
bull	<i>abareed</i>
cow	<i>thabareet</i>
mule	<i>bagh'al, A.</i>
she-mule	<i>bagh'la, A.</i>
ass	<i>azeed</i>
she-ass	<i>thazeet</i>
a kid	<i>egh'raïd</i>
he-goat	<i>adjour</i>
she-goat	<i>theeat, tadjurt</i>
lamb	<i>azoomer meteedan</i>
sheep	<i>thafali</i>
ram	<i>azoomer</i>
cattle	<i>ladjallirb</i>
gazel	<i>zankads</i>
dog	<i>eedee</i>
bitch	<i>etee dooth, tedeet</i>
small dog, whelp	<i>eedee meteedan</i>
head	<i>irg'af</i>
eye	<i>aval, teet</i>
ear	<i>eesam</i>
mouth	<i>afee</i>
tongue	<i>eelas, ils</i>
tooth	<i>seenan, A.</i>
lip	<i>adalis</i>
chin, beard	<i>toomart, gh'usmár</i>
hair	<i>azaoo</i>
neck	<i>thekramt</i>
breast	<i>sadarnas</i>

shoulder	<i>okooram</i>
the nape of the neck	<i>tharg'omt</i>
the back	<i>i dafaranas, 'aroor</i>
arm	<i>arg'eel</i>
elbow	<i>targ'amroot narg'eel</i>
hand	<i>afas</i>
finger	<i>adad, adeedad</i>
breasts	<i>afeef</i>
belly	<i>thadist</i>
anus	<i>thermatnas</i>
breech	<i>enthadoona</i>
thigh	<i>tharg'ma</i>
leg	<i>adar</i>
foot	<i>eevan adar</i>
knee	<i>oofadd</i>
town, country	<i>mezddá'</i>
market-town	<i>murt</i>
flower-garden	<i>themda, thehda</i>
large garden	<i>sunia, A.</i>
ship, vessel	<i>merkab, A.</i>
habitation, dwelling	<i>thellee wéin</i>
house	<i>dadj</i>
wall	<i>thezaka</i>
chamber	<i>beít, A.</i>
kitchen	<i>adjureer</i>
door	<i>thafart</i>
roof	<i>yennadj</i>
gold	<i>ararg'</i>
silver	<i>i faddá, A.</i>
copper	<i>onnás</i>
iron	<i>wazál</i>
goldweight	<i>amazgal</i>
ounce	<i>thaoukeeat, A.</i>
lead	<i>rassas, A.</i>
gum-arabic	<i>thamamt natalhh</i>
honey	<i>themámat</i>
wool	<i>thoddamt</i>
wax	<i>shmu', A., thekee</i>
bread	<i>thawadjee, arg'room</i>
meat	<i>iksam</i>
milk	<i>haleeb, A., ashfdee</i>
water	<i>man</i>

date	<i>feenawdan</i>
fig	<i>matkan</i>
wheat	<i>irdan, irdsan</i>
barley	<i>themreet</i>
fire	<i>oofa</i>
tree	<i>sadgirat, A.</i>
fresh butter	<i>tholassee</i>
salt butter	<i>lemám</i>
lentils	<i>a'dás, A.</i>
onions	<i>foleel</i>
turnips	<i>laft, A.</i>
calabash	<i>kibooa</i>
beans	<i>bibàwan</i>
gun, musket	<i>themakhhalat, A.</i>
frock, blanket	<i>albadan</i>
lagbee, date-wine	<i>iluqbee, amàn tssdíd</i>
to-day	<i>asfoo</i>
to-morrow	<i>azaka</i>
yesterday	<i>dillain</i>
yes	<i>eei, A.</i>
no	<i>oor, wer</i>
very well	<i>'adjib</i>
by God	<i>yallah, A.</i>
more	<i>arnaf</i>
another	<i>yun eedanan</i>
near, with, by, at one's house	<i>oo'r</i>
much, enough	<i>hál</i>
now, by and by, presently	<i>eedoo</i>
how?	<i>eemik?</i>
what, why?	<i>theewee?</i>
what is this?	<i>malla wa?</i>
how much?	<i>eekyat?</i>
the air	<i>lahwa, A.</i>
the wind	<i>i adoo</i>
sand	<i>themallat</i>
dust	<i>thelgh'abrat, A., aqól</i>
rain	<i>anazàr</i>
cold	<i>adeefan</i>
heat	<i>ayagad</i>
thunder	<i>ra'd, A.</i>
sky, parasol	<i>sáfa, A.</i>
year	<i>asafás</i>

month	ooyar
hour	gadoos
friend	awadeem
enemy	'adoo, A.
after, since	yook teedan
before	ezret
with	didj
good	'adjib, A.
bad	djaseer
fair, fine	zeyan, zein, A.
here	katweeda
book	ooraf
the book	i ooraf
the volume	i djawdn
the head of the man	irg'af en oodjeed
belonging to the man	kefeea' eewdjeed
from the man	sa'ra eewdjeed
I	nash
thou, <i>masc.</i>	shag, or shèg
thou, <i>femin.</i>	sham
he	netoo
she	nettath
we	nakaneen
you	shegwaneen
they, <i>masc.</i>	nelaneen
they, <i>femin.</i>	náteen
I have, or near me is	oo'ree
thou hast, or near thee	oo'rik
he has, or near him	oo'ras, oo'r wanat
she has	oo'r netàt
we have	oo'r neea'
you have	oo'r ween
they have	oo'r seen
to me, mine	anook, or enak
to thee, thine	eenik
to him, to her	eenàs
to us, our	nánáa'
to you, your	emásan
to them, their, <i>masc.</i>	intaneen
to them, their, <i>femin.</i>	intánint
my book	ooraf anook
thy book	ooraf eenak

his or her book	<i>ooraf eenas</i>
our book	<i>ooraf nanáa'</i>
your book	<i>ooraf eenasan</i>
their book, <i>masc.</i>	<i>ooraf intaneen</i>
their book, <i>femin.</i>	<i>ooraf nasnat</i>
give me	<i>akfeeì</i>
he gave to me	<i>yakfeeì</i>
he gives to thee	<i>akifeek</i>
she gives to him	<i>akfas</i>
I gave to thee	<i>akeekfa</i>
I gave to her	<i>nash akfeeas</i>
do make, <i>impera.</i>	<i>sekker</i>
he did, <i>masc.</i>	<i>yesker</i>
she did, made	<i>thesker</i>
they did, they made	<i>sekrát</i>
thou didst, <i>masc.</i>	<i>'sekert</i>
thou didst, <i>femin.</i>	<i>teskirt</i>
you did	<i>sekarán</i>
I did	<i>askráa'</i>
we did	<i>neskerd</i>
he does or will do	<i>askran</i>
she does, thou doest	<i>theskerd</i>
they do, or make	<i>sekan</i>
you do	<i>taskar</i>
we do	<i>neskrad</i>
doing, <i>singular.</i>	<i>yasekr</i>
doing, <i>plural</i>	<i>asakran</i>
done, <i>masc. sing.</i>	<i>yusakr</i>
done, <i>femin. sing.</i>	<i>tuskar</i>
done, <i>plural masc.</i>	<i>sakará</i>
done, <i>plural femin.</i>	<i>askranat</i>
speak, <i>impera.</i>	<i>esmadjee</i>
sleep, <i>impera.</i>	<i>atás</i>
sit	<i>afeem</i>
go	<i>awas</i>
take away	<i>atkar</i>
come	<i>eyee, eai</i>
welcome	<i>matsarg'oolt</i>
what do you desire?	<i>dee tafreed?</i>
whence come you?	<i>ezdeen tabeed?</i>
thou art my friend	<i>shèg áwadem anook</i>
and thou also art my friend	<i>walla shég awadem anook</i>

I know	<i>nash asnaa'</i>
I do not know	<i>ad asnaa'</i>
he knows me.....	<i>netoo yasanee</i>
he comes directly	<i>eedoo idyooos</i>
he does not come	<i>agdee tils</i>
there is nothing.....	<i>wal thawás</i>
inkstand	<i>thadwat</i>
pen	<i>nalan</i>
ink.....	<i>hhabar, A., simarg', A.</i>
old	<i>wusar</i>
new, or young	<i>muzzin</i>
afraid	<i>erdjib, A.</i>
red	<i>zaqarg, zagag</i>
green	<i>ararg</i>
yellow	<i>awrarg</i>
black	<i>sataf</i>
azure, sky-coloured	<i>yerwas, idjanna</i>
white	<i>mallal</i>
brown, red	<i>zaqqag</i>
blue	<i>agrag</i>
grey	<i>eeshad</i>
near, close at hand	<i>yokrab, A.</i>
far, distant	<i>yoba'd, A.</i>
small, little	<i>mateed, masc. mateet, fem.</i>
big, great, large	<i>maqoor</i>
bad, wicked	<i>djaseer</i>
tired, weary, fatigued	<i>awhhala</i>
fat, fleshy	<i>karaz</i>
meagre, lean.....	<i>dai'f, A.</i>
present, ready	<i>yalla</i>
sweet, luscious	<i>amam</i>
bitter, keen	<i>azeed</i>
high, tall	<i>zadjrut</i>
low, mean, not high	<i>djezzal</i>
short, scanty	<i>emdjazzal</i>
long, not short, extensive.....	<i>darg, uzzifan, zadjrut</i>
broad, very wide	<i>a'reedhál</i>
beautiful, very handsome.....	<i>sameehh hál</i>
clean, pure	<i>nateef</i>
dirty, nasty	<i>mashh</i>
naked, bare	<i>yazaf</i>
dressed, clothed	<i>yels</i>

sweaty, perspiring.....	<i>ya'rag, A</i>
intelligent, wise, sensible.....	<i>a'ageel, A</i>
learned, a scholar.....	<i>ya'roo</i>
in a hurry.....	<i>yeshrg'ál A</i>
yet, still, not yet, after all.....	<i>seedoo</i>
directly, immediately.....	<i>zagreed, A</i>
take care, beware.....	<i>ishaf</i>
purchase, <i>imp.</i>	<i>asa'</i>
love <i>imp.</i>	<i>afroo</i>
light, kindle.....	<i>seefag'</i>
bring up, fetch down.....	<i>afriu'</i>
wait, stay, attend.....	<i>agal</i>
add, increase.....	<i>arnaf</i>
kiss.....	<i>azmám</i>
beat.....	<i>awats</i>
drink.....	<i>dsou</i>
break.....	<i>araz</i>
conceal.....	<i>adeef</i>
sing.....	<i>ilwrahoodj</i>
seek, look for.....	<i>aftad</i>
spit.....	<i>soofas</i>
fear.....	<i>eksad, aksood</i>
lay down.....	<i>atash</i>
cut.....	<i>aukads</i>
tear asunder.....	<i>adán</i>
dance.....	<i>ishhdad</i>
burn.....	<i>enakads</i>
untie, loose.....	<i>ara</i>
paint.....	<i>amadj</i>
descend, take down.....	<i>edjer, egz</i>
exist, be—he existed.....	<i>marwas—yemrawas</i>
write—he wrote.....	<i>ooraf—yooraf</i>
hear, listen to.....	<i>astoo, asill</i>
speak, tell, say, <i>imp.</i>	<i>anna, ennai, inne</i>
fill up.....	<i>adkoor</i>
kill, slay, put to death.....	<i>anoo, arg'ras, abeed</i>
enter.....	<i>ootaf</i>
extend, lengthen.....	<i>azál</i>
he was.....	<i>yelláh</i>
she was.....	<i>thelláh</i>
thou wert.....	<i>thalláh</i>
I was.....	<i>yellaa'n</i>

we were.....	<i>nellâh</i>
you were	<i>allân</i>
they were	<i>illaân</i>
he is	<i>netoo yallah</i>
she is	<i>natat thallâh</i>
shut	<i>afr, err</i>
finish	<i>akamlat, A. fook</i>
divide, part, share	<i>ezân</i>
run away, fly	<i>erwal, erool</i>
smoke	<i>zafoof</i>
rub	<i>innâi</i>
recover, be cured	<i>eezeed</i>
dress, clothe	<i>ilsoo</i>
swear	<i>eefadd</i>
plough, till the ground.....	<i>ehhraz, A. ekriz</i>
wash—he washes	<i>sirad—yesirad</i>
bind	<i>afan</i>
read	<i>a'rat</i>
eat—he eats.....	<i>elfroo—yatash</i>
walk—he walks	<i>sanfâ—yasanfâ</i>
marry, take a wife	<i>thamlud, ershel</i>
measure.....	<i>eggas</i>
put, set, place, <i>imp.</i>	<i>esooras</i>
praise, commend	<i>emdjar</i>
mount, go up, rise	<i>iwân</i>
bear, bring forth, be born	<i>entfal</i>
remove, put off.....	<i>itkal</i>
forget	<i>attâi, etthee</i>
open	<i>yoor</i>
speak, talk, utter, pronounce	<i>esmedjee</i>
weep, cry	<i>ezaf</i>
make water	<i>djewadjan</i>
fold, bend	<i>asaf</i>
bear, carry, bring.....	<i>abd, abad</i>
take, catch, lay hold	<i>enhab</i>
borrow	<i>ardsal, ardal</i>
humble, abase	<i>thatter</i>
protect	<i>adsan</i>
leave, abandon	<i>edj, adjee</i>
fill, satiate.....	<i>edjoon</i>
shave.....	<i>aa'ran</i>
look, behold	<i>ellam, azalm</i>

come back, return	<i>akree</i>
throw down, overset	<i>adrán</i>
laugh	<i>das, eedas</i>
know	<i>eesan, isan</i>
leap, jump	<i>thengaz</i>
be thirsty	<i>afood</i>
I am thirsty	<i>nash afoudá</i>
thou art thirsty	<i>shèq afoudá</i>
he is thirsty	<i>netoo yefood</i>
we are thirsty	<i>nakanee nafood</i>
you are thirsty	<i>sheqween tafoodan</i>
they are thirsty	<i>neleen foodan</i>
go out, issue	<i>afaa'</i>
be silent, hold your tongue	<i>efast</i>
fall	<i>ooda</i>
turn	<i>abran</i>
find—he finds	<i>oofoo — yooof</i>
he slew, or has slain	<i>yarg'ras</i>
thou hast killed	<i>sheq thabid</i>
win, vanquish, overcome	<i>ernee, erná</i>
he came	<i>yoosad</i>
sit down	<i>efeem</i>
stand on the legs	<i>akar</i>
do you know the language of } Ghadámis (the 'Adems) ? .. }	<i>shèq thasan awál n'Adems, or, n'Adeems</i>
how are you	<i>thelhhabr ennak</i>
do you come from Ghadámis	<i>siman taseed s 'Ademes</i>
why? wherefore	<i>yasee? eesee</i>
how much hast thou received	<i>ekeet thafa'd'</i>
a Christian, or European	<i>eewan ayadaf Rouman</i>
who is the owner of this	<i>nitoo thilloon</i>
do you come from the city	<i>tousid s'merdd'a</i>
I wish you would eat	<i>akfee kaida dattash</i>
eggs	<i>thasadalt</i>
salt	<i>thessunt, tissant</i>
leprosy	<i>thamdwart</i>
a thing, object, or business	<i>kara</i>
wood	<i>asrg'eer</i>
road	<i>ebrid</i>
little, not much	<i>iktoo</i>
silver money, or coin	<i>idrafan n'efaddát</i>
copper coins	<i>idrafan s'nasee</i>

scissors	<i>thamidass</i>
knife	<i>thafoozsat</i>
garment, clothing	<i>sels</i>
shoes	<i>thergast</i>
paper	<i>thekard</i>
what is your name	<i>eemadel esmennek</i>
pasture ground	<i>saleel</i>
saddle	<i>aserdj, A. tharikt</i>
blood	<i>damman, A.</i>
hide, skin	<i>eelas</i>
heart	<i>odjam</i>
by and by, after an hour	<i>yekteedan</i>
river	<i>wadee, wadi</i>
a plain	<i>thamrat thettastoo</i>
bird	<i>adjdeed</i>
hill, or rising ground	<i>neradj</i>
stick, cane, staff, cudgel	<i>tabrait</i>
reed	<i>thag'namt</i>
board, deal, plank	<i>aloo</i>
fork	<i>shakoom</i>
mosque	<i>lamooda, A.</i>
shop	<i>thahhanoota, A.</i>
a high mountain	<i>adwarar zadjrutân</i>
a low mountain	<i>adwarar djezzâldân</i>
long road	<i>abrid zadjrutân</i>
short road	<i>abrid djezzâtân</i>
long journey	<i>athataa'dou zadjratân</i>
short journey	<i>athataa'dou djezzâtân</i>
a long wall	<i>thanalee zadjrutân</i>
a short wall	<i>thanalee djezzâtân</i>
the body	<i>î thenzart, tanzart</i>
the face	<i>î yanar</i>
my face	<i>eyanar anook</i>
eyebrows	<i>infrân</i>
eyelids	<i>hawadjeb ins, A.</i>
the pupil	<i>î amas nawal</i>
a large nose	<i>thinsart</i>
I left him	<i>nash edjahht</i>
he left me	<i>netoo edjee</i>
I eat him	<i>nash tashehht</i>
he ate him	<i>netoo yettashat</i>
he drinks	<i>netoo yasam</i>

I have drunk.....	<i>nash isoeë'</i>
he beat me, <i>preterite</i>	<i>netoo eewatee</i>
I beat him, <i>present</i>	<i>nash walahht</i>
I have swept the room	<i>nash salsahh ibeit</i>
I took him	<i>nash ahkkamahht</i>
he took me	<i>netoo yehhkamee</i>
an ostrich	<i>aseed</i>
a skin, or leather	<i>illam</i>
a branch of the date tree	<i>tagareet</i>
a towareek	<i>eewan targee</i>
brother	<i>nitta</i>
sister	<i>ooteema</i>
father	<i>baba</i>
mother	<i>iemma</i>
cotton	<i>tabdookt</i>
oil	<i>odee</i>
stone	<i>tag'roorg'an</i>

The Numbers.

i' Adredad.

one	<i>eewan</i>
two	<i>sen, or sin</i>
three	<i>karad, or kerad</i>
four	<i>aqaz</i>
five	<i>sams</i>
six	<i>sez, or seds</i>
seven	<i>sâ</i>
eight	<i>thâm</i>
nine	<i>th'soo</i>
ten	<i>maradou</i>
eleven	<i>eewan dam'raou</i>
twelve	<i>sen dam'raou</i>
thirteen	<i>karad dam'raou</i>
fourteen	<i>aqaz dam'raou</i>
fifteen	<i>sams dam'raou</i>
sixteen	<i>seds dam'raou</i>
seventeen	<i>sâdam'raou</i>
eighteen	<i>thamdam'raou</i>
nineteen	<i>th'soodam'raou</i>
twenty	<i>sendamaraweneen</i>
twenty-one	<i>eewan sen dam'raweneen</i>
twenty-two, &c.	<i>sen dassendam'raweneen</i>
thirty	<i>karada dam'araweneen</i>

forty	<i>aqaz d'maraweneen</i>
fifty	<i>sams d'maraweneen</i>
sixty	<i>sed's d'maraweneen</i>
seventy	<i>sad'maraweneen</i>
eighty	<i>tham d'maraweneen</i>
ninety	<i>th'soo d'maraweneen</i>
hundred	<i>hå</i>
hundred and one	<i>ewandahå</i>
hundred and two, &c.	<i>sendahå</i>
hundred and ten	<i>maravudahå</i>
hundred and twenty, &c.	<i>send'marawenendahå</i>
two hundred	<i>senhameen, or sinend'hå</i>
three hundred	<i>karada end'hå</i>
four hundred	<i>aqaza end'hå</i>
five hundred	<i>samsa end'hå</i>
six hundred	<i>seza end'hå</i>
seven hundred	<i>så end'hå</i>
eight hundred	<i>tham'end'hå</i>
nine hundred	<i>th'soo end'hå</i>
thousand	<i>okukk, ifeed-håmarawed</i>
two thousand	<i>sen akakkeen</i>
three thousand	<i>karadanehookeen</i>
ten thousand	<i>marawed nekukk ifeedan</i>
hundred thousand	<i>hånekakkeen</i>
a million	<i>merawed ifeedan</i>

JACOB GRÄBERG OF HEMSÖ, M.A.

SOMETIME SWEDISH AND NORWEGIAN CONSUL FOR MAROCCO
AND TRIPOLI, KNIGHT OF THE ROYAL SARDINIAN ORDER
OF ST. MAURITIUS AND ST. LAZARUS.

Florence, June 11th, 1831.

*Report of the Rev. G. C. RENOARD, B.D. on the preceding
Remarks of M. GRÄBERG DE HEMSÖ.*

THE literary world, as well as the ROYAL ASIATIC SOCIETY, is much indebted to M. GRÄBERG DE HEMSÖ, late his Swedish Majesty's consul in the empire of Marocco and the regency of Tripoli, for the specimens of the Berber language which he collected during his residence in different parts of North Africa. By extending his views beyond a mere vocabulary, he has afforded means of examining the structure of the language; and, by procuring versions of the same sentences, at places remote from each other, has enabled the student to form some notion of the different dialects into which that ancient and widely extended tongue is subdivided.

That the language of the Berbers is very ancient and very widely extended will, it is presumed, be shewn in the sequel; but before its claims on general attention are considered, it will, perhaps, be asked, "On what grounds can the language of an African people be proposed as a subject of inquiry to a Society which devotes its labours exclusively to Asia?" The answer is obvious: the Berbers, whenever they write, use an Asiatic character; their history is recorded only in an Asiatic language; and they proudly claim for themselves an Asiatic origin. An inquiry, therefore, into the structure and affinities of their language can hardly be considered as foreign to the researches of an Asiatic Society, however we may feel inclined to dispute the antiquity of the Berber genealogies, or suspect that their relationship to the Arabs was not discovered before they became disciples of the prophet.

An apology is also due for laying before the Society the following extracts, instead of the memoir drawn up in our own language, and prefixed by M. GRÄBERG as an introduction to his specimens. Want of leisure, and impediments arising from the prevalence of the plague, and other causes, candidly stated by that gentleman, greatly interfered with the pursuit of his inquiries, so that he was reduced to the necessity of trusting to incompetent authorities, by whose conflicting statements he seems to have been much embarrassed. His memoir, therefore, though bearing marks of extensive research, cannot, as illustrative of his specimens, be put in competition with the statements of those who well knew the people of whom they speak, and give an account

so clear and ample as to remove almost all the difficulties arising from the reports of less accurate inquirers.

The statements here alluded to are those of EL-HASAN IBN MOHAMMED EL-WEZZÁN, EL FÉSÍ,⁽¹⁾ afterwards called YAHYÁ EL ASAD EL GHARNÁTÍ, but better known to us as JOHN LEO AFRICANUS; and those of his intelligent, well-informed paraphrast, DON LUIZ DEL MÁRMOL CARAVAJAL. The former of these writers, who was of a Moorish family established at Granada, and probably descended from the Berber tribe of Zenétah,⁽²⁾ had travelled far and wide in the country of his forefathers: the latter, also a native of Granada, had passed seven years and eight months of his life as a captive in North Africa; had traversed the Desert with the SHERÍF MOHAMMED'S army as far as Alsákiyah al Hamrá, on the confines of Guinea; had travelled, either bond or free, through Egypt, and the whole of Barbary; and used Arabian as well as European authorities in the compilation of his work, having had, as he informs us,⁽³⁾ much experience and practice in the African, as well as the Arabic tongue—which, he adds, “are very different from each other.” With such qualifications he was well fitted to supply the defects in LEO'S work, and his own is rather, as before remarked, a paraphrase of it than a version. As it is scarcely known in this country, except through the medium of an indifferent French translation, the passages here given will probably be new to many members of this Society; nor will those, it is hoped, to whom they are already known, be displeased at having them again brought under their notice.

A few remarks, however, must be premised, in order to point out some peculiarities in the pronunciation of the African Arabs, and to shew the reasons which can be alleged for maintaining the antiquity of the Berber tongue. In reading works relative to Northern Africa, it must always be remembered that the Maghribíns, or Africans of Arabian origin, frequently pronounce the lengthened *elif* as *e* in “there,” “where,” not as *a* in “far,” “car,” which seems to be its proper sound, and is that usually given to it by Asiatics. The *káf*, or guttural *k*, in “kalb,” “kamar,” “kods,” has generally, in Egypt and Barbary, the sound of *g* in “girl,” “glad,” and is often confounded by the Berbers with the Persian *gáf*, a letter used by them though unknown to the Arabs. The *jím* of the latter has, also, both in Egypt and Barbary, very commonly the same sound: thus the common people say *gízeh* and *ginén* for *jízeh* and *jinán*. The *ghaïn* is uttered, as, indeed, all the intonations of the North Africans are, so deeply in the throat as to sound more like an *r* than

a *g* ; a defect noticed by EL NUVEIRÍ,⁽⁴⁾ and therefore of no modern date. Hence many European writers have expressed this letter by *rg* or *gr*, when writing African words in the Latin character. Beréber,* the name given by the Arabs to the original inhabitants of Northern Africa, is, as it may be almost superfluous to remark, a plural of the word Berber, and of nearly the same form as Beráberah, the term by which the modern Egyptians designate their southern and eastern neighbours. The latter are, however, of a race wholly distinct from the Berbers of Mount Atlas ; and this, as well as other considerations, renders it probable that the Arabs, notwithstanding their reference of the word Berber to one of their own roots, borrowed it from the Greeks, and used it, in its original signification, as a synonyme of 'ajamí,⁽⁵⁾ i.e. " whatever is not Arabian."

That the Berébers were established between Mount Atlas and the Mediterranean long before the Arabs invaded Africa, is proved by a peculiarity in their language, the antiquity of which can be clearly established. That peculiarity is the manner in which the feminine gender is distinguished : this is done by merely prefixing and affixing *te*, or *t*, to the beginning, and *et* to the end of the masculine noun. Thus from *elghum*, a he camel, they form *telghumt*, a she camel ; from *emshish*, a he cat, *temshisht*, a she cat ; from *aghmar*, a horse, *taghmart*, a mare. Now, a glance over the ancient map of Africa will bring the following names under the eye : Dorath, Tubusuptum, Tamugadi, Tagaste, Timphadi, Taduti, Thubutis, Tididitum, Tamuda, Thamarita, Thaluda, Duth, Tocolosida, Thicath, Thebunte, Thasasti, Tasbalta, Timida, Tacatum, Thuzicath ; and, if allowance be made for the substitution of *s* for *t*, a change very common in the ancient languages, the number of proper names bearing this characteristic of their Berber origin, might be greatly increased. The modern map furnishes evidence no less copious and incontrovertible, that Berbers were the founders of all the most ancient among the cities now existing in this part of Africa : thus to no other people can we ascribe the naming of Tagawost, Tagodast, Taródant, Tekrít, Tebelbelt, Tednest, Tegdemt, Tegort, Temendfust, Tensift, Tesegdelt, Táfilélt, and many more than it is either necessary or convenient to enumerate. The name last mentioned would give a further proof, if it were requisite, that these words are feminines formed according to the Berber principle, since the adjective derived from *táfilélt*, is *filélt*,† formed by adding to the original word, stripped of its distinctive syllables, the usual termination of derivative adjectives.

* برابرة or برابري plural of بربر

† تافلالت from فلالي

This is so remarkable an idiom, that it alone may be thought sufficient to justify the assertion that the prevalence of this language throughout the range of Mount Atlas, from the first dawn of history, can be distinctly shewn; and a more extensive knowledge of its dialects would doubtless give a clue to the meaning of these names which are all, probably, significant terms; just as *tetáwín* signifies "eyes," and the Berbers have a tradition which accounts for it.* The extent of country through which this language is spoken is no less remarkable. It embraces an area amounting to more than one-fifth of the whole Peninsula; for that the Berber language prevails from the confines of Egypt to the shores of the Atlantic, (6) and from the Mediterranean to the borders of Negroland, will be manifest to any one who will take the trouble of comparing together the vocabularies collected in various and remote portions of that vast area, by Jezreel Jones, (7) Dr. Shaw, (8) Hornemann, (9) Venture, (10) Hæst, (11) Jackson, (12) Lyon, (13) Alexander Scott, (14) Chenier, (15) Cailliaud, (16) Pacho, (17) Shaler, (18) Hodgson, (19) Von Minutoli, (20) and Gräberg. (21) From the scanty materials hitherto communicated, it is hardly possible to form any decisive opinion as to the originality or affinities of this language; but an examination of its principal grammatical forms, and several short vocabularies, has led to the conclusion that, with the exception of some remote resemblance in one or two respects to the Arabic and the Coptic, it has no affinity with any other known tongue.

"The Africans," says MARMOL (A), "differ much respecting the nations who originally peopled the eastern parts of Barbary (Berberia) and Numidia (Bilédu-l jeríd); some saying they were Asiatics who came by sea from the Morea, where they had attempted in vain to establish themselves; others, that they were Phœnicians driven by the Assyrians out of Palestine: but the most esteemed writers among the Africans affirm, that they who first peopled the eastern deserts of Barbary and Bilédu-l jeríd, and are now called African Berébers (Beréberes), were five nations or tribes of Sabæans, who came with the king of Arabia-Felix (El Yemen), MELIK IFRÍKÍ, from whom Africa Proper (Ifrikiyyah) received its name. These tribes constantly preserve their ancient names, and are called Sanhájah, Musamúdah, Zenétah, Hawárah, and Ghumérah;† and from them the six hundred branches of the African Berébers sprung. From them, also, come

* Vide LEONIS *Africae Descript.*, p. 412. The Latin translator mistaking *tetégwin* for an accusative case, has coined the puzzling nominative *tetteguis*.

† صنهاجة، مصمودة، زناتة، هواره، وغماره

all the kings and nobles in all Africa; as IBNU-L RAKĪK saith in his book, called ‘*The Genealogical Tree of Africa.*’ They are commonly called African Berébers, because they were first settled in Berberia (Barbary); while those who were established in Maghrib-ul-aksá (Tingitania) ⁽²²⁾, Bilédu-l jeríd, and the Sahrá (Libya), before the others came, are called Shilóh Berébers. At first they all occupied the plains, living in encampments (adwárs), and being very rich in cattle; but in course of time great wars sprang up among them, and the conquerors remaining masters of the plains, compelled the vanquished to retreat into the mountains and towns, and robbed them of their cattle; so that mingling with the ancient Africans, the Shilóhs, and people of Bilédu-l jeríd (Gætulia), they began, like them, to live in houses, and became the subjects of their own kindred. This is the reason why there are in Africa Berébers who dwell in houses, in the towns and mountains, and others who dwell in tents, in the plains, though they all belong to these five tribes; but such as wander about in the plains, like the Arabs, are considered as the most noble, because they are the richest in grain and cattle, and are the most powerful. Both the one and the other value themselves much on the antiquity of their race, and carefully preserve a knowledge of the tribe from which they spring; and they are much known among the other Africans. Though dispersed through the provinces of Barbary, Bilédu-l jeríd, and the Sahrá (or great desert), they have certain known habitations and places of abode, where the strength of each tribe is found. That of Musámúdah occupies the westernmost part of Maghrib-ul-aksá (Mauritania), and the high lands of the Greater Atlas, which lie between the point called I’d Wakál (or Aït Wakál), where it sinks into the ocean, and the mountains in the province of Heskárah (or Dominete), and in all the plains and declivities, from one end of the chain to the other; so as to be scattered through four provinces out of the seven which now [about A.D. 1570] form the kingdom of Marocco—viz. Háhah ⁽²³⁾, Sus, Gezúlah,* and Merákesh. The Masámidah, or Masmúdahs, kept their court at Aghméti.

“The Zenétahs kept their old abiding-places in the plains of Temésénah, which is the last and westernmost province of the kingdom of Fés. These used to be the most powerful tribe, but are so no longer; and they are called Sháwiyahs. Others dwell in the

* قزولة or جزولة and ج being interchangeable letters among the Berbers.

high lands of the greater Atlas which overhang the kingdoms of Fès and Tlemisén (Tremecen). They are a warlike people, continually fighting with the Turks, who have, in modern times, seized the last-named kingdom. Others inhabit the provinces of Constantina and Tunis, some of whom dwell in camps like the Arabs; others in houses and villages: but the most powerful and free of all are those of Bilédu-l jerid and the Sahrá.

“ The Hawárahs, who are subject to the Zenétahs, constantly occupy the same tracts of country.

“ The Sanhájahs extend from the mountains of Barkah to those of Nefúsah and Wéneshérish; and some of them frequent the same country as the Zenétahs.

“ The Ghomérans dwell in the mountains of Atlas Minor, which overhang the coast of the Mediterranean Sea, from the borders of Ceuta (Sebtah) to the eastern boundary of Maghribu-l-akśá (Mauritania Tingitana), where it is contiguous to Maghribu-l-ausat (Mauritania Cæsariensis).

“ Three of these five tribes, viz. the Zenétahs, Musmúdahs, and Sanhájahs, have at different times given sovereigns to Barbary, since the power of the Mohammedan Arabs declined.”

MÁRMOL also mentions* another tribe of the Berber race (B, c), which does not appear to be a branch of one of the five already named. This tribe is called *Aswágh*, or *Aswák* ⁽²⁴⁾, and consists entirely of shepherds and weavers, who seem to be peaceable in their habits, and more stationary than most of their neighbours. In another chapter,† he discusses the question, whether the Berbers ever had a peculiar written character ⁽²⁵⁾, which, he thinks, they had not; but the passages most immediately relating to the subject of this paper, are those in which he speaks of the inhabitants of the desert, and of the languages spoken by them.

“ From SÁBTÁH, son of CUSH (D), and grandson of NOAH, are descended,” he says,‡ “ the five principal tribes who dwell in the deserts of Inner Libya (*i.e.* the great Sahrá). They are called *Sen-hégah*, *Wénserís* or *Wensigah*, *Terkah*, *Lamtah*, and *Berdéwah* ⁽²⁶⁾. These are the proper names which they who dwell in these deserts now bear, who were anciently called Sabathæans. Besides these there are other tribes among them, but not so famous nor so numerous.

* Tom. i. fol. 33, lib. i. cap. 25.

† Lib. i. cap. 34, tom. i. fol. 44.

‡ Lib. i. cap. 26, tom. i. fol. 34.

All are very poor and miserable, and live in the same fashion, *i.e.* without order or method. They dwell in tents like the Arabs, and travel on camels from place to place. The *Senhégahs* ⁽²⁷⁾ live on the westernmost shore of the ocean, and extend eastwards as far as the salt-mines of Tegházá ⁽²⁸⁾. Northwards they reach the borders of Sús, Háhá, and Dar'ah, called by the Arabian writers the Remote Sús. On the south, they are bounded by the Land of the Blacks (Bilédu-s-súdán), called Jenéwah, where are the kingdoms of Walátah and Tonbuktú ⁽²⁹⁾.

"The *Wenseris*, or *Wensikahs*, begin westward from the borders of Tegházá, and stretch eastwards to another desert called Khaïr ⁽³⁰⁾. Northwards, they reach as far as the provinces of Sugul-mésah, Tebelbelt, and the Banú Goräi; and southwards, they are bounded by another desert, which lies between them and the kingdom of Gúber, in Negroland (Bilédu-s-súdán).

"The *Terkahs* begin from the borders of the desert of Khaïr, and reach eastwards to the desert called Igidí ⁽³¹⁾. On the north, they are bounded by the desert of Tuwát ⁽³²⁾, and the provinces of Teghorárín and Mezáb; and on the south, by the deserts which surround the kingdom of Aghades (Audaghest).

"The *Lamtahs* have their abodes from the borders of Igidí, and stretch out eastwards to the desert where the Berdávahs live. On the north, they border on the provinces of Tekort, Wérkelán ⁽³³⁾, and Ghadémis ⁽³⁴⁾. Between this land and that of Sugulmésah, are the people called Morábitíns; and to the south, it reaches the deserts which extend as far as Cano, a kingdom of Negroland.

"The *Berdávahs* hold the parts which lie east of these, and stretch out as far as the borders of Aujelah. On the north, they border on the deserts of Fezzén and Barkah; and to the south, they reach those which are on the borders of Bornó, which is also a kingdom of blacks.

"Aujelah, Sirt, Berdévah, and Al Wéhét [*i.e.* the Oases], are other inhabited tracts further to the east, on the borders of Egypt. The Africans have some histories, which say that the *Senhégahs* reigned for some time in Negroland, especially in the kingdoms of Méli, Tombuktú, and Aghades; and that they who now [circa A.D. 1570] reign in those kingdoms, are descended from them. Each of these tribes has its own sheikh, who is revered and obeyed by them like a prince; and it is a marvel if they leave off making war upon each other concerning their fields."

"The ancient Africans, called Shilóhs,* or Berébers," says MÁRMOL in another place † (E), "though dispersed all over Africa, all speak and write the same language, which is called Kelém Abí Málik⁽³⁵⁾—i.e. the language of ABÚ MÁLIK, who was the inventor of the Arabic grammar: but they also speak the Barbaresque (Berberisca) language, which is the natural language of Africa, distinct and very different from all others, though it has Arabic words which appear to have been introduced by the Arabs who settled at different times in Africa. This language bears among the Barbaresques themselves three names, Shilhah, Tamázeght, and Zenétiyyah; ‡ but the languages of the proper Berébers are, as it were, all one, though they differ in the pronunciation and signification of many words. They who live near the Arabs, and have many dealings with them, use a great number of Arabic words, even of the language of Abí Málik, which is the most noble; and the Arabs, likewise, use many African words in their language. The Ghomérahs and Hawásahs, who live in the high lands of Atlas Minor, as well as they who dwell in the cities on that part of the coast which lies between the Greater Atlas and the sea, speak a corrupt Arabic; but in the city of Morocco, and all the provinces of that kingdom, as well as among the people of the Sahrá, the pure Berber is spoken; and that language is called Shilhah and Tamázeght⁽³⁶⁾—i.e. 'noble and very ancient.' The eastern Berébers, who are on the borders of the kingdom of Túnis, and extend beyond Tripoli, in Barbary, through the desert of Barkah, universally speak corrupt Arabic. They who live between the highlands of the Greater Atlas, and the sea, whether they live in camps or dwell in houses, and the greater part of the Aswághs, all speak the Zenétiyyah language, and likewise corrupt Arabic; so that they who in Africa speak the natural Arabic language are very few."

The specimens forwarded to the Society by M. GRÄBERG are—

1. One of LOKMÁN's Fables in the Berber dialects used at Khúzt and Ghadémis.
2. Some Arabic sentences, with versions in the Shilhah and Ghadémisí dialects of the Berber.

* شلوح plural of شلحة

† Lib. i. cap. 33; tom. i. fol. 43.

‡ الزناتية

To the Berber version of this fable, M. GRÄBERG has added the Arabic text, as given to him by a Fakíh, or man learned in the law, born at Dúbdú, in the province of Kúzt (³⁷), who had practised as “an ‘adul, or public scrivener,” for fifteen years. As an evidence of the extraordinary ignorance prevalent in Barbary, this document is no small curiosity. These different texts, with an English version of the original, are here divided into short paragraphs, and placed in parallel columns, for the purpose of facilitating collation; the Fakíh’s Arabic, reduced to its proper orthography, being placed next to the copy in which his own spelling and vowel points have been carefully preserved.

*The Fifth of LOKMÁN'S Fables ; with a Version in Barbaresque Arabic, the Berber as spoken at
Dábdú and Ghadémis, and in English.*

English Version of the Arabic.	Berberi of Ghadémis.	Berberi of Dábdú.	The vulgar Maghribín correctly spelt.	Vulgar Maghribín.	Pure Arabic.
A lion	اقور ٣	٣ بيوت ازم	هذاك السبع	هدك سبع ٣	اسد ٣
once (upon a time)	٣ يتجرت	٣ ارد			مرة ٣
had a desire	٣ يفر	٣ يتش	بغى	بغ	اراد ٣
to devour	٣ دقش	٣ بيوات اوقنس	ياكل	يكل	يقترس ٣
an ox	٣ ابريد	٣ ول يغى مم شسج	هذاك الثور	هدك الثور	ثور ٣
but he dared not (attack) him	٣ يكست بسز	٣ امقور غفس	ما صاب كيف يعمل	مصّب كف يعل	فلم يجسر عليه ٣
because of his strength	٣ ديوفر	٣ السغ	اكبر عليه	كبر على	لشدته ٣
then he went to him					فمضى اليه ٣

to entrap him	أَحْدَمُ أَسْنِ	الْغَفْسُ يَأْتِلُ أَتِمَزُ أَيْبَسُ	كَيْحْتَلْ عَلَيْهِ يَقْبِضْ قَالَ أَرْنُ	كَيْحْتَلْ عَلَيْهِ قَالِيَا أَعْلَمُ أَنْتِي قَدْ ذُبَحْتَ خُرُوقَا سَمِينَا أَشْتَهِي أَرْنُ تَاكَلَا عَنْدِي فِي هَذِهِ
saying				
know				
that I now				
have slaughtered	نَشْ أَغْرَسُ ¹	نَكَنْتُ غَرْسَخْ يُورُنْ أَعْلَشْ	ذُبَحْتَ لَحْرَفْ خُرُوقْ سَمِينْ لَهْدَكْ خُرُوقْ	ذُبَحْتَ لَحْرَفْ خُرُوقْ سَمِينْ لَهْدَكْ خُرُوقْ بَشْ تَبَتْ عَنْدُ الْبِيلْ
a lamb	أَزْوَصْ		الْحُرُوفْ خُرُوفْ	
fat	كَرْأَزْنُ	يَقُولُ	سَمِينْ لَهَذَاكَ خُرُوفْ	
I wish that	أَفْرِيعْ ¹	رِجْ	بَيَايْ شَيْ	
thou wouldst eat	تَنْشْ	تَنْسَدْ	تَبَاتْ	
with me	عَوْرِي	أَدْعُرْ	عَنْدِي	
in this	أَفَادُو تَوَاجِيْ	أَدَا	الْبِيلْ	

English Version of the Arabic.	Berber of Ghadamis.	Berber of Dúbdú.	The Vulgar Magharibín correctly spelt.	Vulgar Magharibín.	Pure Arabic.
night		اتشئت غر ^و	تاكل	تكل ^و	الليلة ^{مكتول}
bread		اكرم ادوبسم ^و	الحبز	الحبز ^و	خبز ^و
then he consented	اتياس ^و	ايتياس ^و	قال	قل ^و	فاجابه ^و
to this	عاجيب ^و	خبز ^و	هو خير	هو خير ^و	الي ذلك ^و
and when	دج ^و	ازديد ^و	هين	حن ^و	فلما ^و
he arrived	نود ^و	بيوش ^و	مشي	مش ^و	وصل ^و
at the place	يا ماكان ^و	غرس ^و	الي عنده	لعد ^و	الي الموضع ^و
and saw it	يلمت ^و	بني ^و	يشوف عنده	شف ^و	ونظرة ^و
then already	اقل ^و			عند ^و	اذا قد ^و
had prepared	اقور ^و				استعد ^و

the lion	الأسد	لعود	بالعود	أسغون	سغيرا
wood	حطباً	بوزف	بالزاف	عادر	هلا
much	كثيراً	والدخائيش	والدخائيش	اقشوش	مدي
and cauldrons	وخلّاقين	كبر	كبار	مقور	مقر
large	كباراً	ورجع	ورجع	يغول	فنين يكريد
then turned about	قولي	هو	هو	ازدیت	ابريد
the ox	الثور	بوزيه	بالزويه		يرول
fleeing	هارباً				دج
and when	فلما				لم
he saw	عابن				
this	ذلك				

English Version of the Arabic.	Berberi of Ghadémis.	Berberi of Dúbdú.	The Vulgar Maghribín correctly spelt.	Vulgar Maghribín.	Pure Arabic.
then said to him	الحالي الأسد	أزم يغول	قال السبع أرجع	قل سبع رجع	فقال له الأسد لماذا وليت بعد جيك الي هاهنا قال له الثور لاني
the lion	الأسد				
why	أفوز				
fleeest thou	يوسي				
after	دج				
thy coming	توسيد				
hither	ترولد				
said to him	أنباس	أنباس مبشيشين تقلد	قال اي شي عندك رجعت	قل اشغندك رجعت	
the ox	أبريد	أنباس اتح اسغرن عدك	قال ان شغت الاعواد بالزواني	قل ان شغنت لعود بزني	
because I	نش اسع	اقشوش امقور	والدخاشيش كبار	والدخاشيش كبر	

علیت ۰ ۰ ۰ ۰ ۰
 ان ۰ ۰ ۰ ۰ ۰
 هذا ۰ ۰ ۰ ۰ ۰
 الاستعداد ۰ ۰ ۰ ۰ ۰
 يا هو ۰ ۰ ۰ ۰ ۰
 اكبر من ۰ ۰ ۰ ۰ ۰
 الحروف ۰ ۰ ۰ ۰ ۰
 هذا ۰ ۰ ۰ ۰ ۰
 معناه ۰ ۰ ۰ ۰ ۰
 ان ۰ ۰ ۰ ۰ ۰
 ما سبيل ۰ ۰ ۰ ۰ ۰

اخبرت ۰ ۰ ۰ ۰ ۰
 بولد خرف ۰ ۰ ۰ ۰ ۰
 مزین ۰ ۰ ۰ ۰ ۰
 ومذبح ۰ ۰ ۰ ۰ ۰
 اخرف ۰ ۰ ۰ ۰ ۰
 ام كتطل ۰ ۰ ۰ ۰ ۰
 علهدك ۰ ۰ ۰ ۰ ۰
 لبعقل ۰ ۰ ۰ ۰ ۰

اخبرت ۰ ۰ ۰ ۰ ۰
 بولد خرف ۰ ۰ ۰ ۰ ۰
 مزین [مازین؟] ۰ ۰ ۰ ۰ ۰
 ومذبح ۰ ۰ ۰ ۰ ۰
 الحروف ۰ ۰ ۰ ۰ ۰
 امه كتطل ۰ ۰ ۰ ۰ ۰
 علي هذا ك ۰ ۰ ۰ ۰ ۰
 البعقل ۰ ۰ ۰ ۰ ۰

اقتن ۰ ۰ ۰ ۰ ۰
 تولد اعلوش ۰ ۰ ۰ ۰ ۰
 يتش ۰ ۰ ۰ ۰ ۰
 يجران ۰ ۰ ۰ ۰ ۰
 اعلوش ۰ ۰ ۰ ۰ ۰
 ام اقتن ۰ ۰ ۰ ۰ ۰
 وني ۰ ۰ ۰ ۰ ۰
 يلن ۰ ۰ ۰ ۰ ۰
 سلفنس ۰ ۰ ۰ ۰ ۰

اركتو ۰ ۰ ۰ ۰ ۰
 اقد ۰ ۰ ۰ ۰ ۰
 يتكل ۰ ۰ ۰ ۰ ۰
 ازومر ۰ ۰ ۰ ۰ ۰
 وین ۰ ۰ ۰ ۰ ۰
 یسنو ۰ ۰ ۰ ۰ ۰

لیسی یسان ۰ ۰ ۰ ۰ ۰

knew
 that
 this
 preparation (is)
 for something
 larger than
 a lamb.
 This (is)
 its meaning
 That (it is)
 not the way

English Version of the Arabic.	Berber of Ghadémis.	Berber of Dúbdú.	The Vulgar Maghribín correctly spelt.	Vulgar Maghribín.	Pure Arabic.
of a wise man	عتلا ⁸ ٥-٥-٥	وليتمن ات ٥-٥-٥	ما يتقي شي ^٥	ميتنش ^٥	العاقل ^{٥-٥}
to trust	اقد يصدق ^٥	عدونس ٥-٥-٥	بالعدو ذباله ^٥	بلعد ديل ^{٥-٥-٥}	ان يصيقت ^{٥-٥-٥}
his enemy	العدونس ^٥	ورغوس اذغش ^٥	وما يسكن شي	وميسكنش ^٥	عدوة ^٥
nor to associate	وراديتمن ^٥		مع العدو ذباله	مع لعدو ديل ^٥	ولا يانس ^{٥-٥}
with him.	دجس ^٥				اليه ^{٥-٥}

¹ The termination of this word (the first person singular of the preterite tense) in *ain* ع instead of *ghain* غ is one of the peculiarities of this dialect; for, like the Maltese and the Hebrews of old, the people of Ghadémis make no distinction between those letters, calling their native place 'Adéms instead of Ghadémis, and dropping the short vowel, as is common in the rapid and guttural utterance of the Africans. Ghadémis, as an Asiatic would pronounce the word, immediately recalls the recollection of Pliny's Cýdamus (*Nat. Hist.* v. 5), and ascertains the quantity of the penultima, for which we have no poetical authority. The western Berbers, as before observed, change the *gh* into a strongly guttural *r*.

² This is evidently a compound of *yet jir-é*, one time; and the first should probably be spelt *يات يات* *yét yét*, that being the feminine of *yán*, or *wán*, one.

³ The *i* in *iwán*, which should be spelt *اي وارت* *ai wár-t* is an article or preposition.

⁴ اقربغ connected with ربيع?

⁵ The Arabic adverb *عدا* through ignorance of the scribe, written at full length, instead of having the *tanwín*, as is usual in scanning.

⁶ This word should be spelt *ايلي* *aili*; but of the rules of orthography most Berbers are wholly ignorant.

⁷ *Wal*, in this phrase, is the same word as *war* (often pronounced *úr*) in the last but two of the Dúbdú version, the verb in each being the same. The *د* before *يتمن* should probably be written *ذي*. It is the Arabic adjective ذو, ذو, which is used by the Maghribíns much in the same way as the Chaldee and Syriac ܕܐܠܝܬܐ *daleth*.

⁸ *عقل* is a blunder in spelling, the converse of that noted in *عدي* for it is the Arabic *عقلان* *ʿaqlān*: *سلعقلانس*, when analysed, seems to be *sl-ʿaqlānes* *سي العقلانس* from him that is wise there is no trust in his enemy, &c.

⁹ This is probably the Arabic word *ليس* *lays*.

Of the two Berber versions, that in the dialect of Ghadémis is evidently from the original of *LOKMÁN*, of which a literal English version has been here given; the other, in the dialect of Kúzt, or Súbdú, is not so exact, but agrees very nearly with the text in Maghribín Arabic, furnished by the same Fakih. M. GRÄBERG's punctuation of these specimens has been carefully followed: but as his transcript in the Roman character sometimes deviates from his punctuation of the Arabic text, it is subjoined, together with his English translation of the first Berber version.

1. Version in the dialect of Kúzt.

Íwan ízim irád yathash íwan aúfúnas; wal yúfi mem shasijú i makkur ghifs ulasigh el ghifs yet-híl it yamaz: innayas nekinnit gharsah íwan a'allush yakwan, ríh ad ghurí tansad idà, ithshat ghurí aghrum ad wís um: innayas akhyár: azdayad yús ghuras, yanna isgharân a'ddan, akshúshan makkúr; yaghúl izdaít. Yanna ízim yaghúl; innayas mísh yughín, taghulad? Innayas, Aníh asgharân 'addan, akshúshan amakkúr, afhàn, yaúlíd a'allush yansha, yejran a'allush.

Ammu ocgattag, wunna illan:

S'ala'klannas wal yattaman akkú a'dúnas, waghuris izzaddaghan.

A lion wished to eat a bull, and did not find out how to attack him; for he was too strong for him: so he circumvented him, and accosted him (thus): "Thou must know," said he to him, "I have slain a very fat lamb, and I wish thou wouldst come to my house this night and eat bread with me." He (the bull) then said to him, "Very well;" and they went together to his house, where he saw a quantity of dry wood, and large boilers. He ran away in a hurry. The lion seeing him flee, said to him, "What fearest thou, thus to run away?" He said to him, "I perceive a quantity of dry wood, and large boilers; and I conceive that the lamb may be very good, but here is too much for a lamb."

The true mother (moral) of all this is, that

A man who is really wise, must not trust himself to his enemy, nor make himself familiar with his house.

2. Version in the dialect of Ghadémis.

Afúr yetijart yefrú d'itch abaríd, yeksat, yúsaz d'yufú téhdam; asan "Nash aghrasa' azúmer karazan, afrí' thattash 'urí afádú thawají." Enníyas "Ajib." Daj niwad yamakána, yalamt ifal afúr

soghíran hellan, madūi makrú : nín yekríd abaríd, yerwál. Dij lem elahálí, annías afúr ; isí, “ Daj taúsíd, thoulad ? ” Ennías abaríd : “ Nash asana’ ara kothú ikdu yetkal azúmer.”

Wein isnú :

Liasí isnan aklan ikdà yusadak al’adúnas, wal d’ittaman dajas.

II.

Sentences and phrases translated from the Arabic into the Shilhah and Ghadémsí dialects, with a literal version in English.

I.

The following Shulúh (1) versions were procured at Tanjah, in the empire of Marocco ; those in the Ghadémsí dialect (2) at Tripoli.

SH. 1. Yá talibi-l ilm, ajhád ilak ídád was, kathan úr í téhassal ghasi-l jihád tekrár.

GH. 2. Yá tálibi-l ilm, fa’jtehad ifadd asaf ; lianna-l ilm yehassal yestamár ú tekrár.

1. O seeker of knowledge ! labour night and day ; for it is not acquired without repeated labour.

SH. 1. Adúr athaftu shadashan timsalt oggansa ízim.

GH. 2. Wal la theterí bú jerád í lash afúr.

2. Seek not the heath-cock in the lion’s den.

SH. 1. Úr í tēhebb ghas wunna íhabb amazwaní.

GH. 2. Wal yefrú em yefrú amzauar.

3. There is no love like first love.

SH. Akhéri-l ’ilm wunnas istanfa.’

4. The best knowledge is that which does good.

SH. I sharri maddani-l’ilm úris istanfa’ i madden.

5. The worst of learned men is he whose knowledge does no good to men.

II.

Sentences and phrases translated from the Arabic by a native of Tefnú, in Upper Sús, and a Berber born at Ghadémsí.

SH. Ghírad theshashkad ts-akhámi.

GH. Nash’ frí túsad er daj ennúk.

1. I wish thou wouldst come to my house.

SH. Enná amzágh.

GH. Enná amzígh.

2. The free man said.

SH. Thamgarth süwissis ghaighai agerennes, sú illis sí gannah.

GH. Thaltha ahkamahat okurmanukin thekad sída jannah.

3. The woman took him upon her shoulders and flew to Paradise.

SH. Úr tesrís ailá gelkem.

GH. Úr tajaz sí túdd.

4. She did not stop till she arrived.

SH. Úr tesrís ailá gëthrár sí timdint; illán tsegits seroggín amán, ezháran, ighdád.

GH. Úr tajaz sí tawadd ghi mazdáu', dín dús thellá, amán, sejár, jedád.

5. She did not stop till she came to the city, where there were springs, water, trees, birds.

SH. Illán tsegits igdád ih ez-háran ir tsebbahan; yá Rebbí!

GH. Illán dús jedád ne-s-sejár ghanát metij izlí: yá Rebbí!

6. There were birds upon the trees which sang: O my Lord!

SH. Úr rájú zewegh zun netní.

GH. Aka lekemá í míni thatha.

7. I never saw the like.

SH. Ennayas: mata temdint?

GH. Enniyas: sú mannas mezdáu'?

8. He said to her: what city is this?

SH. Tenniyas: temdint úr izdár lajenat astaksham.

GH. Tenniyas: koda yenjan i jandún totafan ña mezdáu.

9. She said to him: into this city no genii can enter.

SH. Ismennis Aflátún.

GH. Ismannas Aflátún.

10. His name is Plato.

The above translations, which, though defective in some places, are, on the whole, more literal than those given by M. GRABERG, are abundantly sufficient to shew that whatever may be the apparent difference between the Berber texts here given, they all belong to the same language; for these translations were made, almost exclusively, by the help of M. VENTURE's Vocabulary which was formed at Algiers, at a distance both from the Shilhahs and Ghadémis: nor, as the alphabetical part of the Vocabulary is in French, would it have been possible to ascertain how many of the words here used are

wanting in it, without great loss of time and much fruitless labour. When allowance is made for the many orthographical irregularities which occur in a language so rarely reduced to writing, the ordinary interchange of *r* and *l*; *j*, *g*, *h*, and *gh*; *t*, *th*, and *ts*; *m* and *n*; and the difficulty of rightly dividing the words, where the natives of the country themselves are not guided by any fixed rules, it will be obvious that many of the discrepancies which strike at first sight are merely apparent, and such as will disappear when the genius and structure of the language are sufficiently known. Even with the very imperfect means of examining them which we now possess, we may venture to affirm that these specimens are all expressed in a language fundamentally the same, and, as such, would probably be, in a great degree, intelligible to every Berber from one extremity of Northern Africa to the other; especially when we recollect that Sús on the west, and Ghadémis on the east, are not very remote from the utmost limits of that vast portion of the African continent through which this singular but imperfect language is spoken.

NOTES.

As the work of MARMOL is not commonly met with in this country, and the passages here quoted are not always very closely translated, it seemed expedient to give the original text.

(A) Las primeras poblaciones que hubo en esta segunda parte del orbe, despues que las aguas del diluvio universal se retiráron, y Dios embió su arco en señal de paz entre él y el hombre, á la tierra, fuéron en Egypto, en Ethiopia, en la tierra de los negros, en los desiertos de Libya Interior, y en la ultima y mas occidental parte de Tingitania: porque segun los escritores antiguos, Mezraym hijo de Cham, y nieto de Noe, pobló á Egypto; Chus, otro hijo de Cham pobló á Ethiopia, y regnó en ella: y Fut, que tambien fué hijo de Cham, pobló la Libya, que antiguamente se llamó Futeya, y es la que hoy llaman la tierra de los negros, donde están los pueblos de Neúba, Zínche, y Geneúa. Sábatha, hijo de Chus, pobló los desiertos de Libya que están entre Numidia y la tierra de los negros: y Tut, otro nieto de Cham, truxo á la Tingitania, los pueblos llamados Tuteyos. Afirman los escritores Africanos haber estado muchos siglos yerma y despoblada la parte oriental de Berbería y Numidia, y entre ellos están diferentes? sobre quien fuéron los primeros que la pobláron: unos dicen que fuéron ciertos pueblos de Asia, que teniendo guerra con sus enemigos fuéron vencidos y echados por ellos de la tierra, y viniendo, huyendo á Grecia (que tambien estaba entónces yerma y despoblada) no se aseguráron allí, y pasáron el mar de la Morea, y desembarcáron en Berbería, y hallando la tierra desocupada y fértil, la pobláron: otros dicen que fuéron pueblos de Phenicia, de Palestina, que teniendo cruel guerra con los Asirios, en tiempo de su monarquía, fuéron

por ellos vencidos, y echados de sus tierras; y no siendo acogidos en Egypto, pasaron á los desiertos de Africa, donde hicieron sus habitaciones y moradas. Mas los autores de mayor opinion entre los Africanos, afirman que los primeros pobladores de los desiertos orientales de Berbería y Numidia, que hoy llaman Beréberes Africanos, fueron cinco pueblos (ó Tribús) de Sabeyos que vinieron con Melec Ifriqui, rey de Arabia Félix, de quien tomó nombre la África propia, como se dijo en el primer capítulo de este libro. Estes mantienen todavía sus antiguos nombres, y son llamados Zinhagia, Aluçamuda, Zeneta, Haoara, y Gumerá: de los cuales proceden seiscientos linages de Beréberes Africanos, y de ellos vienen todos los mas nobles y los reyes de toda África, como lo dice Ibni Alraquiq, en el libro de el Árbol de la Generacion Africana. Poblaron estos cinco pueblos, al principio, la parte oriental de Berbería, y despues derramándose en diferentes habitaciones, se hicieron señores de la mayor parte de África: son llamados comunemente Beréberes Africanos, porque su primera poblacion fué en Berbería; y á los que estaban en Tingitania, y en Numidia y Libya, ántes que ellos viniessen, llaman Beréberes Xilohes. Quando los cinco pueblos, arriba dichos, vinieron á poblar en Africa, y mucho despues, vivian todos en los campos, en adúares y eran muy ricos de ganados: y andando el tiempo, nacieron entre ellos grandes guerras, de donde resultó que los vencedores, quedando por señores de los campos, hicieron ir á vivir á los vencidos, á las sierras y a los lugares, privándolos de sus ganados. Los cuales mezclándose con los antiguos Africanos, Xilohes, y Getulos, vinieron á hacer su morada en casas, como ellos, y á ser vasallos de sus mismos parientes. Esta es la causa porque hay en África, Beréberes que viven en casas, en las sierras y en las otras poblaciones, y otros en los campos, en tiendas, siendo todos de estos cinco pueblos; aunque los que andan en los campos, como Alárabes, son tenidos por mas nobles, porque son mas ricos de pan y de ganados, y mas poderosos: mas así los unos como los otros se precian de conservar su antigüedad y el origen del pueblo de donde vienen; y son muy conocidas entre los otros Africanos. Demas desto, tienen sus habitaciones y moradas conocidas, donde está la fuerza de cada pueblo, repartidos por las provincias de Berbería, Numidia, y Libya. Los del pueblo de Muçamuda ocupan la parte mas occidental de la Mauritania Tingitania, y moran en las sierras del Atlante Mayor, que caen desde la punta dél, que entra en el mar Océano, llamada Idúacal, hasta las sierras de la Provincia de Escura (ó Dominete), y en todas las haldas dellas, y en los llanos que están de un cabo y de otro de las sierras, donde se comprehenden quatro provincias de las siete del reyno de Marruécos, llamadas Heha, Sus, Gezula, y la propia tierra de Marruécos: los cuales tenian su corte en la ciudad de Agmet. Los Zenetes tienen sus antiguas habitaciones en los campos de Temécena, que es la última y mas occidental provincia del reyno de Fez, y estos solian ser los mas poderosos, mas ahora no lo son tanto, y los llaman Xáuyos. Otros moran en las sierras del Atlante Mayor, que caen sobre este reyno, y sobre él de Tremecen; que son gente belicosa, y tienen continuas guerras con los Turcos que han ocupado modernamente aquel reyno: y otros andan en las provincias de los Antina y Túnez, de los cuales, unos viven como Alárabes, en los campos; y otros en lugares y casas: pero los mas poderosos y mas libres de todos, son los de Numidia y Libya. Con este pueblo de Zenetes andan mezclados decontinuo los Haoaras, que son sus vasallos. Los Zinhagias ocupan desde las sierras de Barca á las de Nefuça, y á las de Guenecerís; y algunos andan con los Zenetes. Y los Gomerés moran en las sierras de el menor Atlante, que caen sobre la costa del mar Mediterráneo; y ocupan desde los confines de la ciudad de Ceuta, hasta la última parte de la Mauritania Tingitania donde confina con la Cesariense. Los tres pueblos de estos cinco, que hemos dicho, llamados

Zenetes, Muçamudas, y Zinhagia, tuvieron reyno, en diferentes tiempos, en Berbería, Numidia, y Libya; y esto fué des pues que el poder de los Alárabes Mahometanos declinó, porque ántes no se gobernaban sino por Xeques de los Tribús que llaman Cobeylas.¹

Primera Parte de la Descripcion general de África, por el veedor, Luis del Mármol Caravajal. En Granada, 1573. Lib. i. c. xxiv. tom. i. fol. 31.

(b) Los Azuagos son unos pueblos que andan derramados por Berbería y Numidia, y la mayor parte dellos, son pastores que guardan ganado; otros hay texedores de lienços y paños de lana; gente pobre que viven en las sierras, y en las haldas, y cuevas dellas, y por la mayor parte, son tributarios de los reyes, ó de los Alárabes. Estas gentes (segun los escritores Africanos dicen) viniéron antiguamente de Phenicia, y fuéron llamados Mauros ó Mauróphoros; los cuales fuéron echados de aquella tierra por Josué, hijo de Nau, quo los consintiendo los Egypcios, pasáron a Libya y despues edificáron la famosa ciudad de Carthago, mil y docientos y sesenta y ocho años ántes del nacimiento de Nuestro Señor Jesu Christo, que fué á los tres mil y novecientos y veinte y nueve de la creacion del mundo. Y dende á muchos años (segun dice Ibní Alraquiq) se halló en aquella ciudad, una piedra muy grande en una fuente, con unas letras Phenicias, que decian: “Nosotros somos los que huímos de la presencia del ladrón de Josué, hijo de Nau.” Quando estas gentes viniéron á África, ya habian reynado en ella, Asclepio y Hércules, que tambien reynáron en España, mil y seiscientos y noventa y tres años ántes de Christo. Despues, siendo destruido Carthago la primera vez, ántes que Didon la reedificase, pasáron estas gentes á la parte occidental de Berbería, con Annone, su capitan; y edificáron las ciudades Libyas, Phenicias, donde moraban quando los Romanos viniéron en África, los cuales llamáron aquellas tierras, Mauritania, del nombre de los moradores dellas, que se llamában Mauróphoros.—Id. ib. c. xxv. tom. i. f. 33.

(c) Los Azuagos son gente belicosa, y de mucho trabajo; y de pocos años á esta parte, viven algunos dellos en libertad, y fuéron un tiempo muy poderosos. Su lengua es Africana Berberisca, y tambien hablan la Arábiga; especialmente los que andan cerca de la ciudad de Lorbus, en los confines de Túnez, porque tratan de contino con los Alárabes. Su principal habitacion es la provincia de Temécena, y la de la tierra de Fez. Los que ahora tienen mas poder, son los que moran donde el reyno de Túnez con fina con la tierra de los dátiles, los cuales se atreviéron muchas vezes á hacer la guerra contra los reyes de Túnez; y ultimamente, en año del Señor, mil y quinientos y nueve, que los Mahometanos contáron ochocientos y noventa y siete, de la Híjara, diéron batalla á Múley Nácer, hijo de Mahamete, Rey de Túnez, que, estando en el gobierno de Costantina, quiso ir a sujetárlas; y le matáron á él, y mas de dos mil de á cavallo, que llevaba. Por esta victoria, comenzáron los Azuagos á tener buen nombre, y á ser reputados; y muchos pueblos de los que estában por el Rey, se pasáron con ellos; y su Xequé vino á ser uno de los mas poderosos señores de África; y le llaman ahora Rey del Cuco; el qual tiene continua guerra con los Turcos.²—Id. ibid.

(d) Dicho se ha como Sábatha, hijo de Chus, y nieto de Noe, pobló en los desiertos de Libya Interior, del qual proceden cinco pueblos principales, llamados Zenega, Guanezerí ó Guenziga, Terga, Lempta, y Berdoa. Estos son los nombres propios que tienen hoy los moradores destos desiertos que antiguamente fuéron llamados Sabatheos: y demas destos, hay otras poblaciones en ellos, que no son tan famosas, ni de tanta gente. Son todos, los unos y los otros, muy pobres y miserables; y viven

¹ See Leo Africanus, p. 10. Elzevir ed. Lugd. Bat. 1632.

² Ib. p. 58.

de una misma ma nera, que es sin orden ni razon. Los desiertos de Libya son todos ásperos y secos, y por la mayor parte, confinan con la tierra de los negros, que (como está dicho) comprehendió Ptolemeo debaxo del nombre de Libya Interior. Tambien llamaron á estas gentes, los Griegos, Nómadas, y los Latinos, Númidas. Los quales viven en tiendas como Alárabes, y andan mudándose de una parte á otra, tras los camellos. Los Zenegas moran [en] la parte mas occidental del mar Océano, y se extienden hacia levante, hasta las salinas de Tegaza: á tramontana, llegan á los confines de Sus y de Hacha [Heha] y de Dará, que los escritores Árabes llaman el Sus Remoto [Sús el aksà]: y hácia medio dia, confinan con la tierra de los negros, llamanda Geneua, donde son los reynos de Gualata y de Tombuto. Los Guanezerís, ó Guenzigas, comienzan, á poniente, des de los confines de Tegaza, y van hácia levante, hasta otro desierto llamado Hair: á tramontana, se extienden hasta la provincia de Sugulmesa, y hasta las de Tebelbele y Bení Goray: y al medio dia, llegan á otro desierto llamado Guir, que responde [extiende?] hácia el reyno Gúber en la tierra de los negros. Los Tergas comienzan de los confines del desierto de Hair, y van hácia levante, hasta otro desierto llamado Iguidí: á tramontana, confinan con el desierto de Tuár, y con las provincias de Tegerarin y de Meszab; y al medio dia con los desiertos que están cerea del reyno de Agadez. Los Lemptos tienen sus habitaciones desde los confines de Iguidí, y se extienden hacia levante, hasta el desierto donde viven los Berdoas: á tramontana, confinan con las provincias de Tecort, Güerquelan y Gadémis: y entre esta tierra y la de Sugulmesa, están los pueblos llamados Morabitines; y hacia el medio dia, llega á los desiertos que van á dar á Cano, reyno de la tierra de los negros. Los Berdoas tienen la parte oriental destos, y se extienden hasta los confines de Aúgela: á tramontana, confinan con los desiertos de Fezzen, y de Barca; y hácia medio dia, con los que caen en los confines de Borneo, que tambien es reyno de negros. Aúgela, Sirte, Berdéoa, y Alquequed [Al Wáhát] son otras poblaciones mas orientales, que están en los confines de Egypto, de las quales se tratará en su lugar. Tienen los Africanos algunas historias que dicen que los Zenegas reynáron algun tiempo, en la tierra de los negros, y especialmente en los reynos de Meli, Tombuto, y Agadez; y que dellos tienen origen los que reynan ahora en aquellos reynos. Cada pueblo destos tiene un Xequé, el qual, á manera de príncipe, es obedecido y reverenciado entre ellos; y por maravilla dexan de tener guerra, unos con otros, sobre los campos. ¹—Ib. lib. i. c. xxvi. tom. i. fol. 34.

(E) Los antiguos Africanos, llamados Xilohes ó Beréberes, aunque están divididos y derramados en diferentes habitaciones, por toda África, todos ellos escriben y hablan una misma lengua llamada Quelém Abí Málíc,⁽³⁶⁾ que quiere decir, Lengua de Abí Malic, que fué inventor de la Gramática Árabe: tambien hablan la lengua Berberisca, que es la natural lengua Africana, diversa y muy diferente de las otras; en la qual hay algunor vocablos Arábigos, que parece [parecen?] haber sido traídos á ella por la comunicacion de los Alárabes, que en diferentes tiempos, pasáron a vivir en África. Los cinco pueblos de Africanos, de quien se trató en el capitulo veinte y uno [quatro], queriendo sustentar que descenden de Arabia Felix, dicen que su natural lengua era la propia Arábiga, y que despues que moráron en África, comunicando, largos tiempos, con extrañas naciones, la corrompiéron y que los vocablos propriamente Arábigos, que hay en ella, quedáron como por testimonio de su origen: y así la lengua que ahora usan, participa de Arábigo, de Hebres, de Latino, de Griego, y de la lengua antigua que se debia usar, quando ellos viniéron en África,

¹ Leo. Afric. p. 10.

entre los moradores de ella ; porque nadie podrá dubdar sino que los Africanos antiguos tenían su lengua diferente de la Árábica ; y así tiene la lengua Berberisca tres nombres entre ellos, Xilha, Tamazegt, y Zenetia ; que casi son todas una, aunque los propios Berberes diferencian en la pronunciacion y en la significacion de muchos vocablos. Los que están cerca de los Alárabes, y comunican mas con ellos, tienen gran número de vocablos Árabigos, y de la lengua de Abí Málíc que es la mas noble ; y los Alárabes usan de vocablos Africanos en su lengua. Los Gomerres y Haoaras que viven en las sierras del Menor Atlante, y todos los moradores de las ciudades de la costa de Berberia, que caen entre la sierra del Atlante Mayor y la mar, hablan la lengua Árábica corrupta : y en la ciudad de Marruécós, y en todas las provincias de su reyno, y entre los Númidas y Getulos de la parte occidental de África, se habla Berberisco cerrado ; y allí llaman esta lengua, Xilha y Tamazegt, que son nombres muy antiguos. Los otros Africanos Berberes de la parte oriental, que confinan con el reyno de Túnez, y pasan á Trípoli de Berberia, y se extienden por los desiertos de Barca, universalmente hablan la corrupta lengua Árábica : los que viven entre las sierras del Atlante Mayor y la mar, que andan en aduares, ó moran en casas, y la mayor parte de los Azuagos, todos hablan la lengua Zenetia ; y tambien hablan la Árábica corrupta : por manera que son muy pocos los que en África, hablan la lengua natural Árábica, y todos usan en sus escrituras auténticas, de la gramática de Abí Málíc, en la qual se lee y escribe comunemente en toda Berberia, Numidia, y Libya. ¹—Id. i. c. xxxiii. tom. i. fol. 43.

(¹) The Arabic name of Leo Africanus was found by Casirí in the subscription to a MS. Lexicon compiled by Leo for his own use, and now preserved in the library at the Escurial. (Bibliotheca Arabico-Hispana, i. p. 172, Cod. Dxcv.) It is as follows :—

فرغ من نسخ هذا الكتاب مؤلفه يوحني الاسد الغرناطي المدعو
قبل الحسن بن محمد الوزان الغاسي في اواخر يانير عام اربعة
وعشرين بعد الف وخمسمائة لتاريخ المسجدين الموافق لعام ثلثين
وتسعمائة لتاريخ المسلمين وذلك بمدينة بلونيا من بلاد اطاليا

(²) This supposition is founded on the judicious conjecture of M. Lersbach (LEO's *Beschreibung von Africa*. Herborn, 1805, p. 4), that we should read *عرف بازناي* instead of *عرف بالرياتي* in the MSS. described by Casirí (i. p. 34, cod. cxlv.), and referred to as his authority for believing Leo to have been a member of the noble family of Zaïdis. Had Lersbach, who was a man of great learning and acuteness, lived to complete his commentary on Leo's "Africa," much light would have been thrown upon the history and geography of the country inhabited by the Berbers. His translation alone is almost a comment on the original. The orientalist will observe, that the *elif maftúh* is often expressed in this paper by *é* instead of *á*, in accordance with the Barbaresque pronunciation. Thus, *فاس* is.

pronounced Fés ; *فزان*, *ودان*, *مكناسه*, and *تاماسنه*, are Fezzén, Waddén, Maknésah, Téménah. The Spanish *c* and *z* are sounded like a sharp *s* ; hence Fez, Mequinez, Temécena, &c.

¹ Leo. Afric. p. 18.

(3) Habiendo pues salido de la insigne ciudad de Granada, donde es neustra naturaleza, siendo aun mozo de pequeña edad, para la jornada que el Christianísimo Emperador Don Carlos hizo sobre la famosa ciudad de Túnez el año de neustra salvacion mil y quinientos y treinta y cinco, y despues de la felice expugnacion della, seguido las banderas imperiales en todas las empresas de África, por espacio de veinte y dos años, y padecido siete años y ocho meses de cautiverio que estubimos en poder de infieles en los reynos de Marruécos, Tarudante, Fez, Tremecen, y Túnez; en el qual tiempo atravesamos los arenales de Libya, hasta llegar á Acéquia el Hamará, que es en los confines de Guinea, con el Xerife Mahamete, quando traia las armas victoriosas por África, apederándose de las provincias occidentales: y hecho otros viages por mar y por tierra, así en cautiverio como en libertad, por toda Berberia y Egypto; donde notamos muchas cosas dignas de memoria, y que nos pareció se deseaban saber en estas partes. Con este principio, acompañado de la continua meditacion de historias escogidas, Latinas, Griegas, Árabes, y vulgares, destos reynos y fuera dellos, que con mucho trabajo pudimos haber, siendo inclinado á este exercicio, y tomando dellas lo que nos pareció mas al propósito para este efecto; juntandolo con la experiencia y much práctica que de la lengua Árabe y Africana (que mucho difieren) tenemos, hecimos esta historia y general descripcion de Africa. — MÁRMOL. *Prólogo*. fol. 1.

(4) "Nuveirius," says Reiske, in his Annotations on the Historical Work of Abú-l Fedá (*Annales Muslemici*, i. n. 235, p. 134), "eo loco quo de vitis pronunciationis agit, 'Vitia,' ait, 'quæ in litera R committuntur, sunt sex.' Quidam enim pro ea غ عfferunt, ut loco 'Omar,' عمر dicunt عمع 'Omagh;' . . . vocem رغيف raghîf efferunt غريف gharîf; ita quoque pro فرغت faraghtu dicunt فغرت faghartu." It is evident that, in these examples, ر is substituted for غ as well as غ for ر, and such, no doubt, is the case with respect to the Berbers. Their name or title, Amázegh, or Amázigh امازغ or امازيغ is spelt امازغ by Venture (*Vocab. MSS.* p. 108), who is one of our best authorities; yet it is written امزيغ by Hæst (*Nachrichten von Marokos*, s. 136), "Amazig," by Leo (p. 18), and "Tamazegt" by Mármol (i. fol. 43. b.); the two latter being, on every account, the safest guides. Perhaps Hæst's method of expressing غ by rg occasioned Venture's error. The word is spelt "Amarig" in Leo; but the great similarity between the r and z in the black-letter will easily account for this error: just as *xenith* was mistaken by black-letter scribes for *zenith*, the accidental addition of a point having converted m into in. Tamázaght is the feminine of Amázegh; and probably signifies the "noble tongue."

(5) 'Iráku-l 'Ajamî, the non-Arabian 'Irak, was so called to distinguish it from 'Iráku-l 'Arabî, the Arabian 'Irak; hence, probably, the use of 'Ajam, in the sense of "Persia," and 'Ajamî as "Persian." A want of attention to the true meaning of these words has betrayed some writers into laughable errors: thus, Belló Sultán of Haúsah is made to people Footá (*i. e.* Fúta Toro, or Fúta Jalla, near Sierra Leone) with Sarankaly (*Serákhwuk*, Park's *Serracroolies*, and the *Semcolets* of the French? and *Caragola* of the Portuguese) and *Persians* (DENHAM and CLAPPERTON's *Travels*, Appendix, p. 166; CLAPPERTON's *Second Journey*, Appendix, p. 337); and Wádái, in the very heart of Africa, is inhabited, we are told (*Ibid.* p. 335), by "a mixture of Arabs and Persians."

(6) And even beyond them; for an examination of the vocabularies of the

Guanch [Wánsh] language, spoken by the original inhabitants of the Canary Islands, one of which, Goméra غمارع bears the name of a Berber tribe, shews that they also were Berbers. (See GLAS'S *History of the Canary Islands*. London. 1764, p. 184; and BORRY DE ST. VINCENT'S *Essai sur les Isles Fortunées*, Paris, 1803, p. 54). The affinity between the language of the Guanches, and that spoken by the Moors of Barbary, is also mentioned by Sir Edward Scorey, whose narrative was published by Purchas (*Pilgrimes*, vol. v. lib. vii. ch. 12. § 3) in 1626.

(7) *Dissertatio de Lingua Shihensi*, in Chamberlayne's *Sylloge Orationum Dominicarum*. Amstel. 1715.

(8) *Travels in Barbary*. Oxford, 1738, fol. p. 52; and London, 1757, 4to. p. 176. A Vocabulary of the Showiah [Sháwiyah] tongue, referred to in p. 223.

(9) *Travels from Cairo to Mourzouk in 1797 and 1798*. London, 1802; but more particularly the French translation by M. Langlès. Paris, 1803: to which a good abstract of Venture's grammatical remarks, and a considerable selection from his Vocabulary of the Berber Language is added, p. 413.

(10) His Vocabulary has never been completely published, but copies of it have been communicated to persons interested in those studies.

(11) *Efterretninger om Marókos og Fes, kiæbenhaon 1779*, 4to. p. 128. *Nachrichten von Marókos und Fes, aus dem Dänischen übersetzt*. Kopenhagen, 1781, 4to. p. 136.

(12) *Account of Marocco*. London, 1809, 4to. p. 184; *Account of Timbuctoo and Housa*. London, 1820, 8vo. p. 366.

(13) *Travels in Northern Africa*. London, 1821, 4to. p. 314. *Ertánah*, which Capt. Lyon understood to be the name given by the people of Sokná to their language, is, as M. Gräberg remarks, the Arabic word *Retánah* رطانة, i. e. "a mixed" dialect, consisting of Arabic and some foreign tongue. Ibn Khaldún says this distinctly (*History of the Berbers*, book iii.): ولقنهم من الرطانة العجمية

متهمزة بنوعها وهي التي اختصوا لاجلها بهذا الاسم

(14) *Account of Alex. Scott's captivity amongst the Arabs of the Great African Desert*, in the *Edinburgh Philosophical Journal* (iv. 230). Most of the words, however, there given are Arabic. Scott's *Schlech* (p. 233) is certainly Shiléh rapidly pronounced.

(15) *Recherches sur les Maures: à Paris, 1787*. 3 tom. 8vo. Tom. iii. p. 188.

(16) *Voyage à Méroé*. Paris, 1826. 4 tom. 8vo. i. 408. *Langue parlée à Syouak*.

(17) *Voyage dans la Marmarique*. Paris, 1829. 4to. *Vocabulaire du Langage des Habitans d'Audjelah*, p. 319.

(18) *Esquisse de l'Etat d'Alger*, traduit de l'Anglais, par M. X. Bianchi. Paris, 1830. 8vo. Mr. Shaler (p. 308) has reprinted Shaw's, Chenier's (p. 312), Horsemán's (p. 314), Aly Bey's [i. e. Don Diego de Badia's] (p. 315), in addition to those procured by himself from M. Joseph Ben Zamon and David Bacri (pp. 319, 328). M. Bianchi, probably from an imperfect acquaintance with the sound of the English language, has converted the Showiah of Dr. Shaw into Chouiah, instead of Cháouiyah, as, according to his system, it ought to be written.

(19) A paper "on the Berber Language," in the *Transactions of the American Philosophical Society*. Philadelphia, 1831. 4to. iv. 1.

Mr. Hodgson, who was American Secretary of Legation at Algiers, had the merit of procuring a translation of the Gospels into the Berber language; but being

a novice in Arabic, and having an unlearned master, he was not aware of the proper sound of the letter ث and, therefore, suggested the introduction of two new characters, one of them (*mirabile dictu*!) borrowed from the Greek ℓ , to mark the sounds of *th* and *ts*, which the Berbers give almost promiscuously to the Arab ث and ث . The text, therefore, of his version must be wholly illegible to at least ninety-nine Berbers out of a hundred.

(²⁰) Reise zum Tempel des Jupiter Ammon [*i. e.* Shantariyah, or Siwah]. Berlin, 1824. 4to. Beilage, p. 313. Verzeichniss von Wörtern der Siwahsprache. Berlin, 1827. 4to.

(²¹) Vocabulary of the 'Adéms, or Amázigh dialect, spoken at Ghadémis, and in other inland provinces of the páshalik of Tripoli.

(²²) For Tingitania, the term used by Mármol, the Arabian phrase has been substituted. Leo, and his Spanish translator, have applied the Roman names of the African provinces to the divisions established by the Arabs. This is distinctly pointed out by Leo (p. 4-6), and he is followed by Mármol (i. 5, tom. i. fol. 4); but the latter, by including Ethiopia (*i. e.* Nubia) and Egypt, adds two to the four divisions mentioned by the former. They are these.—

1. Northern Africa	=	Biládu-l Beráber	=	Berberia.
2. Numidia	=	Biládu-l jerid	=	The land of dates.
3. Libya	=	Elsahrá	=	The desert.
4. Nigritia	=	Biládu-l súdán	=	The land of the blacks.

The coast was also subdivided by the Arabs, as by the Romans, into four parts:—

1. Barkah	=	Cyrenaica.
2. Afrikiyyah	=	Africa Propria.
3. Maghribu-l Ausat	=	Mauretania Cæsariensis.
4. Maghribu-l Aksá	=	Mauretania Tingitana.

(²³) Háhah should, probably, be spelt Háhá حاحا such repetitions being common in barbarous, and especially in African languages; the substitution of the Arabian termination خ for ح is not unusual among the Arabs, when they give an Arabian form to foreign proper names.

(²⁴) Perhaps the original word may be the Arabic *aswadgh*; but “goldsmiths,” the sense given to it by our lexicons, does not seem applicable to this African tribe. These are the Soaua of Leo (p. 58); so that with regard to this name, his transcribers must have been more than ordinarily careless or unlucky.

(²⁵) Ibn Khaldún (DE SACY, *Chrestomathie Arabe*, ii. 317) seems to assert the contrary; but he is speaking of the Arabic characters used by the Berbers.

(²⁶) Of these, the five principal tribes inhabiting the Great Desert (E-s-sahrá), as being little known to the Arabs, the names do not so frequently occur; and it may be observed, that with regard to the negroes, of whom Mármol knew comparatively little, he had it not in his power to correct the errors in the printed text of Leo. Thus we have (i. c. 13, tom. i. fol. 16, b) Perzegreg for Zegzeg (Leo, ii.), which is, indeed, right in some editions of Leo. With the exception of two, however, these names are found in Arab writers, whose works have been printed; and of the others, one can be expressed in the Arabic character, with little doubt as to its correctness. They are as follows: برداوة لمطة طرقه or صنهاجة وانسقة

and **وانشريس** The Sanhájah and Lamtah tribes are frequently mentioned by Idrísí (Clim. iii. 1, &c. ; Geogr. Nubions. p. 73), and other writers. The Berdánah, or Burdámah, of Ibn Batútá (p. 241 ; in Kosegarten's version, p. 49) is, perhaps, named from the Berdáwah tribe ; and Wánes herish seems to have been conjecturally introduced by Mármol as an synonyme of Leo's Guansiga, which may have been spelt **وانسقة** Terga, according to the African mode of pronouncing the Arabic character, will be spelt **طرقه** and its plural **طوارق** Tawárik as well as the etymologies and explanations of its meaning given to M. Gräberg and Mr. Hodgson, shews that the Arabs consider it as a derivation of **taraka** **طرق** When Ibn Khaldún's *History of the Berbers*, which Professor Lee is now preparing for publication, has appeared, all doubt as to these points, will, probably, be removed.

(²⁷) From the different manner in which Mármol here (i. xxv. tom. i. fol. 34, b) spells Sanhájah—viz. *Zenega*, it is probable either that he was not aware that it is the same word as *Zinhagia*, or that he wished to follow the pronunciation of the desert Berbers. That *j* has often the sound of *g*, has been already noticed.

(²⁸) Tegházá **تغازا** is mentioned by Ibn Batúta (pp. 231, 232 ; Kosegarten, pp. 41, 46). It is singular that Professor Lee, following a very incorrect MS. should have printed Teghári. Any of the early African travellers, who were guided by the ear, and, therefore, could not mistake the sound of the letters, would have shewn that *z*, and not *r*, was the true reading.

(²⁹) Jenáwí, the adjective derived from Jenáwah, occurs in Idrísí (Clim. iii. 1, Geogr. Kab. 74) ; and is rendered by the Maronites "Genuensi," as they had never heard of Jenéwah, or Jenneh. The *Ghanása* of the same work may also be an error for Ghanáwah ; but this is very doubtful. Welátah **ولاته** is the Eíwaláten of Ibn Batútá (Kosegarten, 42) ; and he has also shewn that the old writers were correct in the spelling of Tombuktú **تنبكتو**

(³⁰) "One desert," says Leo (p. 10), "is called Azaoad [Aswad], from its barrenness and drought ; and another Hair [Khaír], from the *goodness* and temperateness of its air."

(³¹) Ighid **اغيد** Pl. ighíden **اغيدن** en Arabe **جدي** cheorau (VENTURE'S *Berber Vocabulary*, MSS. p. 39).

(³²) Ibn Batútá passed Tuváh **توات** in his way to Sijilmásah from Negroland (Kosegarten, pp. 45, 49).

(³³) Wárkelán, the Guargela, or Guargala, of Leo (p. 620), and the Wurglah of Dr. Shaw (b. 67, 68), is mentioned in several places by Idrísí, and in the MSS. always spelt with **قاق** Its name also occurs in the valuable work of Al Bekrí (*Notices et Extraits des MSS. de la Bibliothèque du Roi XII.* 535, 653) ; and it appears from M. Quatremère's note, that it is spelt **واركلان** and **وارقلان** affording a decisive proof of the permutability of **ق** and **ج** and of the facility with which, as in the Indian dialects, the final nasal can be dropped.

(³⁴) **غدامس** the Cydamus of Pliny (vol. v.), of which no mention occurs in the "Nubian Geography," is said by Idrísí, in the original work (Clim. ii. 2.), to be eighteen days' journey distant from the Kabilah, or tribe of Azkár.

(³⁵) Mármol, who probably wrote from memory, should have said Ibn Málík. The work of which he speaks is the celebrated *Alfiyyah* of Ibn Málík, an edition and version of which, by the Baron De Sacy, has just appeared under the patronage of the Oriental Translation Committee.

(³⁶) تاماغت as before remarked, probably signifies "the most noble tongue."

(³⁷) The name of this province is called by M. Gräberg "shaous;" and, incredible as it may at first appear, it is probable that his word is the very word here given, transformed by a series of distortions. Mármol will here, as elsewhere, furnish us with a clue to extricate ourselves from the labyrinth. "Cuzt," he says (lib. iv. cap. 100, tom. ii. fol. 158), the province in which Dúbdú is situate, "contains as much land as the two largest provinces of the kingdom of Fés;" and that it was for that reason, called *Kúzt*, which signifies "much," in the Berber tongue. *Kúzt* appears, indeed, strictly to signify "*four*," or "*the fourth*;" and being equal in extent to the two largest of the seventh provinces of Fés, might fairly be considered as *one fourth* of the whole kingdom. Its position and boundaries are well defined by Mármol. It was the easternmost province, and measured eighty leagues from the river Gureïgurá to that of Esahá (the Zha of our maps), by sixty from north to south; comprehending the part of Atlas Major lying between those rivers, and a considerable portion of the plains of Biládu-l-jerid: but it did not reach the sea. This province is called Khús خوس by Hæst; but so little did he know about it, that he has made it the north-western instead of the north-eastern province, and a marine instead of an inland country. Leo, whose account is almost word for word the same as Mármol's, calls this province Chaus, his mode of expressing Kaúz, or Kúz; and that name was doubtless expressed by M. Hæst in the Arabic character خوس. M. Gräberg, who is well acquainted with Chenier's work, found the name there written *Chaus*; and seeing *Chavoye* just above, which he knew to represent (however imperfectly) Sháwiyah, naturally concluded that the first letter was Shín. Chénier's index taught to separate the vowels of the diphthong, and the word, according to the English orthography, could be no other than Shaous!