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[This volume is for July–December, 1902. Issued February, 1903, in an edition of 500 copies.]

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INTRODUCTION.

During the summer of 1900, while living in Bhamdun, a small village of the Lebanon, to the east of Beirút, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhil Jörjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in

The stories are written in the dialect of Beirút.

Proceedings at a vernacular in Arabic characters it is impossible
Attends certain inconsistencies. In every case I have written
Members — as they are pronounced: 장 and not 장, صم
Correspondence I have thought best, however, not to write
Necrology Report of the Transliteration, when this would introduce confusion
Report of the recognition of a word by students of the classical
Report of the we write قُلُلُ, and not the phonetic form,
Report of the Officers elected written قُلُلُ. The transliteration, on the other
List of Members written strictly in accordance with the actual
List of Ex an written in accordance with the actual
List and on the principle which should govern the transliteration

classical language: namely, that in reading the trans-

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literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing لقن in the Arabic, in transliteration I have written *kollu*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellāhūn. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāhīl Jūrijī Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāhīl Ḥalīl Ṣalībī of Montclair and formerly of Bhamdūn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.
TRANSLITERATION.

\[ = ' \]

This symbol, used by Socin and others, seems superior to ' which is used as the sign of the rough breathing in Greek. \( \varepsilon \) being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

\[ = j \]

When \( \xi \) is not pronounced, its position is indicated in transliteration by '.
Vowels.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

$\ddot{a}=a$ in the German *Mann*.

$\dddot{a}$=a lengthening of $a$, often indicated by $\ddot{a}$ in the Arabic.

When the accent occurs on the syllable containing $\ddot{a}$, the latter is written $\ddot{a}$. This rule applies also to $\ddot{a}$, $\dddot{e}$, $\ddot{i}$, $\dddot{u}$, and $\ddot{u}$.

$\dddot{a}$=a with the *imāla*. Like the $a$ in English *lad*.

$\ddot{a}$=a lengthening of $\ddot{a}$. We have this sound in the Arabic words ْكان kān, كاتب kāṭib, etc.

$u$=a neutral vowel pronounced as the $u$ in English *hut*.

e = e in English *met*.

$\ddot{e}$=ay in English *say*.

$\dddot{i}$ = i in English *sit*.

$\ddot{z}$=ee in English *seen*.

$o$=o in German *Sonne*.

$\ddot{u}$=o in English *note*.

$\ddot{u}$=u in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German $\ddot{ö}$.

$u$=u in English *put*.

$\ddot{u}$=oo in English *boot*.

$\ddot{a}i$ (diphthong) = i in English *mite*.

$\ddot{a}u$ (diphthong) = ow in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil = American Journal of Philology.

APCSGW = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR = Imperial and Asiatic Quarterly Review.

BA = Beiträge zur Assyriologie.

JA = Journal Asiatique.


JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland.
PEF = Palestine Exploration Fund Quarterly Statement.
RL = Revue de Linguistique et de Philologie Comparée.
WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes.
ZA = Zeitschrift für Assyriologie.
ZAOS = Zeitschrift für afrikanische und oceanische Sprachen.
ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft.
ZDPV = Zeitschrift des Deutschen Palästina-Vereins.
ZV = Zeitschrift für Volkskunde.

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SYRIAN SONGS, PROVERBS, AND STORIES.

Wedding Songs.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups: (a) Those sung before she leaves her father’s house; (b) Those sung while she is going to the bridegroom’s house; (c) Those sung after her entrance to the bridegroom’s house.

(a) Before leaving her father’s house.

1.

ايهها قالتوا عنك طويلاً قلت الرمع بالعسكرس
ايهها قالتوا عنك صفا قلت الشمع بالمسكب
ايهها قالتوا عنك بيضا قلت الياسمين أبيض
ايهها قالتوا عنك سرا قلت احلى من السكّر لي لي لي

éha kalâ zannîk tavîlî kîlî ir-rumî bil-askers
eha kalâ zannîk šîfra kîlî û-šêmaî bil-meskîb
éha kalâ zannîk bâda kîlî il-yâsîmîn aâyad
éha kalâ zannîk swmra kîlî âhâlî mîn is-sûkkur li li li li.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers;
They said that you were pale; I said, Wax in the mould;
They said that you were white; I said, The jasmine is white;
They said that you were brown; I said, Sweeter than sugar.

The exclamation إيهها at the beginning of each verse is variously pronounced éha, aïha, or éha; Dalman has awîha. At the end of each song, there is a rapid repetition of the syllable li in a very high pitch. These shrill cries of the women are called the لاغط zalâqî; singular, لغرطة zalgûta.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.
2.

I've seen the black diamond in your eyes,
I've seen your eyebrows capture the essence of my life from me;
I was sleeping happily in my deep slumber;
Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

Your fairness is the fairness of paper;
The redness of your cheeks is natural.
Oh the happiness of him who will take you,
Oh clever and elegant one!

The سعادة is pronounced as part of the following word الذي.

Cf. Littmann p. 21, No. 64.
Your fairness is the fairness of marble;
Your hair is braids of ambergis;
You have a mole on the upper part of your cheek;
It is black, and will not become dust-colored.

for the classical: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

She looked from her windows;
She appeared with her Turkish ear-rings.
Oh her father, bring the candles
For the bride, that we may escort her (in her wedding-march).
Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. 

 técTa. until دللت is used in place of the classical حتي.

6.

أيها عروسي وديتنا سلام ليكي
أيها سليتاتك دهوب تليف على أيديكي
أيها مقدّر المازيليف على جبينك
أيها غيّبتى القمر من بين عينينكى لي لي لي

éta xarásí waddéna salah tékí
éta stitélik deheb tlik satřidekí
éta mknedur țimad yélík xal ejbíník
éta jaiyébí il-kumwr min bén raintíkí li li li li.

My bride, we have sent greeting to you;
Your bracelets of gold befit your hands;
The circlet of diamonds befits your forehead;
You have caused the moon to disappear (by the radiance of the diamonds) between your eyes.

ejbíník for jebyník. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have mēlí or ēmli, kēttir or ēktīr, etc.

7.

أيها اللّه معك اللّه معك
أيها أكثر البكي ما بينفعك
أيها ان كان مسار في بيت أبوكي
أيها اتبعيه وخدية معاك لي لي لي
éha vlla masik vlla masik
éha kurt il-bikí má hyin fušik
éha in kân miimár fi bêt abákí
ehá òkbařik n-ìudíh masik li li li li.

God be with you, God be with you,
Much weeping will not profit you;
If there is a nail in the house of your father,
Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ëïyà yà ñòòs Tuòmi nànsir fëkkì
ëïyà ñàñà vëllài ìntà èñlààìyìkì
de ëìêà ñàmàñòk ñëñëìì æòìì
ëïyà òmòììk ñëììòk n-ììòìì ñòòbììkì
de ñììììì ñëììòìì èmììì òòbììkì li li li li.

Rise, oh bride, let us escort you;
We have upper chambers like your upper chambers;
Love and respect your mother-in-law;
Make her, in your mother's place, train you.

عَنْدَنَا. This contraction is common in the Lebanon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation ñándañà. This use of ñ with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb خَلَّلُ. The above form would be خَلَّلَنا نَسِمَ. Cf. Dalman p. 212. In place of ñaññùìr, Dalman has ìaññùìr.
(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

إيّها عروسنا طالعه من دار أبوها
إيّها يا عروس لَيّي دَيّال فسطانك
إيّها مال الخيل ليّن شاف قامتها
إيّها فتّخ الورد من رأس الطبانيي ليّ ليّ

éha zarásnu tásra min dár abāḥa
éha yā zarás limnī dīyāl fuṣṭānīk
éha mál in-nōhāl limnān ūṣf kāmītha
éha fettāh il-ward min ráṣ īṯ-ṭrābīnī lī lī lī lī.

Our bride is ascending from the mansion of her father.
Oh bride, raise the train of your dress.
The palm bent when it saw her figure;
The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

إيّها مين قال عَنَكَ سِرَا يا طلعة البدر
إيّها يا سِيِسم مقشورا عسل شهدئ
إيّها لنا خطّ لَك ضُمْرِي لقَطَعَك النهْر
إيّها يا حبيبة تلبي ويا كنَّة الدهْرِ ليّ ليّ

éha mín kāl zannīk sūmra yā ṭirrat il-ḥadr
éha yā simsum mākṣūr yā rāsēl ṣaḥādī
éha ana lehōṣ ṭik ḍhōrī liḥnāṭṣārōk in-nōhār
éha yā ḍabābir ḍbābi ā-yā kīnnet id-dhūrī lī lī lī lī.

Who said that you are brown, oh face of the full moon,
Oh peeled sesame, oh honey-comb?
Let me put my back for you, let me take you across the river.
Oh beloved of my heart, oh daughter-in-law forever.
11.

The drums of happiness played for you since your entrance to the door of the mansion;
The roses and the white roses and the flowers opened for you;
Our incense burned high, and our chandelier will blaze with fire;
(God) give peace to the mouth which advised you.

for طریّاتنا.

12.

Welcome to the beautiful one, to-day she is our guest;
Welcome to the beautiful one, to-day she has honored us.
You were a stranger and to-day you have become our daughter-in-law;
I have given the good news of you, oh beloved of all our family.
After the letters ـي or ـي are generally pronounced at. To this rule, however, there are many exceptions. There are differences according to locality: in Beirut and its vicinity صيف and ضيف are pronounced ـيف and ـيف; in the Lebanon، ـايف and ـايف. (contraction of هكذا) in Beirut is ـه، in Northern Lebanon، ـايك.

13.

أيها يا بيضا يا غضب
أيها يا سمكة في البحر تلعب بسناس فضه
أيها حطينا لا يبكي من المال ترضي
أيها اصلي بيّنا ما عاشت البغضة لي لي لي

éha yá baidá yá yúllá
éha yá semeki f'il-bohor tilsab bi-sínásîl füddá
éha lütína labálki min il-mál tā yörda
éha béshlí bënná ma väsit il-bäyda lí lí lí.

Oh fair, oh fresh one,
Oh fish playing in the sea among chains of silver;
We paid the money to your father, so that he should be satisfied;
Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

* Songs in honor of the bridegroom.

14.

أيها شوجاء العريس الذي حبّوه بيت حمامة
أيها كبيروهم وزغيرهم وقعوا بهواهم
أيها قال العريس اننا حبّيتهم أكثر
أيها نزلوا على تلبي احلي من السكر لي لي لی

éha šá hel-saris illi šebbüh bêt hamáh
éha kebirhum û-ezjírhum wēkawá bi-háwáh
éha kál il-saris ana šubbéthum aktar
éha nizlú zala kollí ahla min is-sukkor lí lí lí.
What bridegroom is this, whom the family of the mother-in-law loved?
Their eldest and their youngest fell in love with him.
The bridegroom said, "I loved them more;
They made an impression (lit. descended) on my heart
sweeter than sugar."

زبيرهم. هـا العروس for the classical صغيرهم.

15.

ايهها حنين الصلا حللت الصلا
ايهها وارتفت التعبه فوق بواب العليا
ايهها يمي ينغمي ميمته
ايهها تكلل عروسنا اكلل الهمان لي لي لي

icha hollit is-sula hollit is-sula
icha virtefurit in-nejmi fok buwab il-sulya
icha yâ mën yebëskir méntû
icha tekullel zarsna ektîl il-hena li li li li.

The service is finished, the service is finished,
And the star has risen above the doors of Heaven.
Oh who will give his mother the good news?
Our bridegroom has been crowned with the crown of happiness.

ايميه. صلاه صلاه ميمته. The verb تكلل has come to mean simply "to be married" (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom’s family.

ايهها عصفر عا الدالية بلبل يترغل له
ايهها اخديين بنات الاصاب الله يسهلهم
ايهها انا لروح للسلطان عبد الحميد واقترل له
ايهها خظه من عروستنا بتسوى عسكر كله لي لي لي
A bird on the vine, a nightingale will sing for him;
(You are) taking the daughters of the nobles, may God help them.
Let me go to the Sultan 3abd il-Hamid, and say to him,
"A glance from our bride is worth the whole of your army."

The root رغُل seems to be derived from the classical form غَرِّد, which has the same meaning. When a pronoun occurs with the preposition ل, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the غ is pronounced without the سَدَد, which would regularly be found in this form of the verb. كِلَّة: in the vernacular, the ل of the first person singular of the imperfect is often omitted.


17.

Song for the priest.

إِيهَا يَا خَرِينَا يَا لَبِس
إِيهَا يَا سُكْرَ الْبَابِس
إِيهَا يَا مَعَتَّد الصَّبِيحَان
إِيهَا يَا مَكَلَّل العَراَيسِ لَي لَي لَي

إِهَا يَا حُرَينَا يَا لَبِسَ إِهَا يَا سُكْرَ الْبَابِس
إِهَا يَا مَكَلَّل العَراَيسِ لَي لَي لَي

Oh our priest, oh well-dressed one, Oh dried sugar;
Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.
A girl's song for her four brothers.

My brothers are four, four, oh Lord, preserve them;
They play with the sword and the shield before the door of their upper chambers.
Their mother looks from the window and calls them,
And cries out, Oh Lord, preserve them.

Cf. Littmann p. 22, No. 77.

A girl's song for her small brother.

Cf. Littmann p. 77, No. 77.
A drâi of cloth will cover my small brother;

The roses of Bengal came to his service, and he smelled them.

Pronounce the name of God, oh maidens, pronounce the name of God.

Learn from him, oh youths, the play of the sticks.

A drâi is about 26 inches. سَمَوَ: to pronounce the name of God is to guard against the influence of the Evil Eye. Cf. Dalman p. 186. لعَبُ الْجُرِيد: a game in which the players throw short light spears at each other. Sometimes played on horseback.

20.

A girl’s song for her two brothers.

اِبْنَتِي اِخْوِتِي تَنْبِئُ مَلَِّي تَنْبِئُ
اِبْنَي يا حَبَّة اللَّوْلُو عَلِى الجُبِّهَتِينَ
اِبْنَي لَيْتَ يَرَاحُوا لَعْدَن اِنْدِيهم وَحَكُوا حَا الْكَلِمَتِينَ
اِبْنَي تَغَايَرُوا اِلْحَكَّامَ وَقَالَوا هَا اَلْشَّبَابَ مِن اِبْنَي لَي لَي لَي

éha al-ḥātî tān múllî tān
éha yâ ḫobbt il-kâlû sâla'j-jîlîhêten
éha limma râhû lazând efêndîham ā-ḥakû hel-kîlîmêten
éha tejâmazû il-ḥekkâm ā-kâlû heş-šëbâb mnên li li li li.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,

The governors exchanged looks, and said, "Whence these young men"?

21.

Song for a young man present at a wedding.

اِبْنَى قُولُوا بَا دَنَّس كَلّكَم تَقُولُوا
اِبْنَى شَوَّا الفَم الْحَرِيف وَمَرَّبَه طَوْلُه
اِبْنَى تَنِّه خاَتَمَ دَهْب صَبْرُك بَلَوُّ
اِبْنَى عَقْبَال اَمَّه وَحَبِّيّتَه يُرَغِّبُو لَه لَي لَي لَي
éha kátà yà nàs kullkm kálù
éha kù hés-šebb iz-zorif à-mzénà rénlà
éha timmà šáhitim deheb nhàlbàk bi-lálù
éha inkbál innum à-luuyàtù yiznýnta là li li li.

Say, oh people, all of you say,
Who is this handsome young man, whose ornament is his height;
His mouth is a ring of gold set with pearls.
I hope that his mother and his sisters will sing for him.

Cf. Littmann p. 18, No. 39; p. 63, No. 11.

Song for a small boy named Ẓādil.

ايهها عادل زغيير عا بسط الخيره يمشي
ايهها كفه صبى زيد كفشي
ايهها سالت رب السماء والواحد الوعري
ايهها كان القمر بالسماء شواذله يمشي لي لي لي
eha ẓādil zniyaynr xá bust il-harir yimšì
eha keffu muhanna ñobíva zebed mehsì
éha se'elt ruubb is-sema' wil-wáhid il-yaršì
eha kán il-komor bis-sema' sù nézzelù yimšì li li li.

Ẓādil is small, and he walks on carpets of silk;
His palms are colored with henna, and his fingers are smeared with ointment.
I asked the Lord of Heaven and the Enthroned One (lit. the one of the throne);
"The moon was in the heavens, what brought it down to walk?"

Henna is put on the hands as a sign of rejoicing.

Song for the guests while food is being served.

ايهها أربع عوافي معها
ايهها علی كل حبكة صهغه لي لي لي
 ايهها أربع غرام سمسم

22.

23.
203

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ēha ʿahlīṭēn ʿ-ṣāḥḥa  
ēha arbaʿ ṣawaḥāfī masḥa
ēha arbaʿ ʿyprāyir simman  
ēha zala kīll hobbi ṣāḥḥa li li li li.

A double health and a health,  
Four sacks of sesame,

And four healths with it;  
For every grain a health!

غرايم: 1 ʿyprāi=12 mîdds, or 216 litres.

24.

Song for a young man.

ايهها يا خواجه بطرس يا سيفين يوم الحرب
ايهها ياشع مكة وضو القمر عا الذرب
ايهها باعت لك السلطان يا جمع القلب
ايهها اقتتل واشندى وعلى المشنقة عا الذرب لي لي لي

ēha yā ḥawāja Buṭrus yā sēfēn yōm il-ḥarb
ēha yā ʿisha mekkē ʿ-ḏān il-kimr rād-derb
ēha bāṣīṭlak is-sūlṭān yā sejīs il-kalb
ēha ʿuktul wīshūnāk ʿ-šallīk il-meḵnaka rād-derb li li li li.

Oh Ḥawāja Buṭrus, oh two swords in the day of war,
The Sultan is sending (word) to you, oh upright of heart,
"Kill and hang and erect gallows on the road."

The title خواجه is applied only to a man who is a Christian.

Funeral Songs.¹

25.

Song for a young unmarried woman.

حَمْلَتْ بَدْءَهَا تَرْحُم
وَغُطَا الابْيِضَاء يَلْحَم
قال بَلاِها ما بَرْح
بَنْتِكِ مَا حَمْلَيْتَهَا تَرْحُم
عَا الدَّارِ مَا بَقَى لِي رَجُوعٍ 5

¹ See Dalman p. 316.
The princess of the maidens is ready (lit. has packed);
ready and she wishes to go;

Ready (to go) from the mansion of her father,
and the white veil gleams (about her).
The Raven of Death came before her,
he said, "Without her I shall not depart."

Oh her father, swear for her,
that you will not (lit. do not) let your daughter go.
"By the life of my father,
for me there will be no return to the mansion."

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady."

احلف حلف

26.

Song for a young woman.

على آيش بندبك يا نعترعني تلت في الجوهر بضوء الفنر
كيف بندبك وبيبك غايب والشع بجبيته وما عطاني خمار

سالك بندبك يا نامزاتي تآلت في ظلالي ويل كور
كيف بندبك وبيبك جاهب

Why must I mourn you, oh my delicate one,
under the shade of the walnut-tree, in the light of the moon?
How shall I mourn you and your father absent;
and the candles are in his pocket, and he gave me no word.

شعار: in the vernacular, both شع and شعب are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.
Song for a married woman.

 يا ست سارة يا وردة مغضة
 الاخره بفرانك ما بترضى
 يا ست سارة يا سكر نباتي
 متلك ما جيب الولدان

ย่า ฮัตตา ฮารา ย่า วอร์ดี มุจุลดา
ย่า คักเกบ บี-กันดิล ฟูลิล
ย่า โจรจิ สรีว ลิล-ฮากิม จิบิ
ย่า อูเบก อิล-ฟรักิค มา บิริล
ย่า ฮัตตา ฮารา ย่า ซูคกอร์ นิบัติ
ย่า ฮามิซ โจซิบ  มา ฮิล-บินาติ
ย่า ฮัตตา ฮารา ย่า ญบิวิก ทิมาน
มิลิก มา เทิบ อิล-วัลลิติ.

Oh Sitt Sāra, oh fresh rose,
oh star in a silver lamp!
Oh Jorji, hasten to the doctor, and bring him;
the brothers will not consent to your departure.
Oh Sitt Sāra, oh sugar-candy,
oh cruse of perfume among the maidens;
Oh Sitt Sāra, oh the affliction for you to die!
The mothers will bear no more like you.

ست: see note to No. 25.

اسرع سرع for سرع.

Song for a married woman, who died in childbirth.

تابته طالعته بطاقمها الكشميري
لابسه الحاتم بايد اليميني
طالحة إبرها يدها تقشعه
خايفة من الموت من حال التقليل.
Tābti is ascending in her Cashmere dress; wearing the ring on her right hand. Seeking her father, she wishes to see him; she fears death, and the dismal (lit. heavy) state. Rise, oh moon, over her house; see for me this bride, and what is her sickness; See for me, oh moon, whether she recovered; and if she died, oh the affliction of her mother!

29.

Song for a married woman.

حَلَّى بِشَعْرَكُ يَا عُرُس حَلَّى
حَلَّى بِشَعْرَكُ يَا مِسْتَنْظِرْهُ الحَنَّى
حَلَّى بِشَعْرَكُ لَاتَّمُّكْ تُؤْلِي لَها
يَا أَمِيِّ لِلْمَرْحُ مَـا حَلَّى
لَنَّكَ فَسَاطِينَكَ حَاجٌ مَّدْرَدْرَهُ
يَا مَشْيِكَ بَالدَّاَرَ كَرَجْ وَغَنْدَرَهُ
يَا مَشْيِكَ بَالبُيُوت سَبِيحُ الْخَالَقَ
وَبِنَوِي صِيَنِي زَايَةُ الْمَقْبُورِه
Loose your hair, oh bride, loose it,
loose your hair, oh you who are expecting the henna;
Loose your hair, say to your mother,
"Oh my mother, it is not time for death."
Gather your dresses, better than that they should be scattered.
Oh your walking in the mansion is dainty and elegant;
Oh your walking in the house is praise for your Creator,
and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

لها النومة
تومي يا بنتي تومي ما حَلّك
تومي راجحي بيّك جايب لك سبع طَقومة
سبع طَقومة من الجِدادة تلبسیهم عا العباد
يا أمها تَفّي الجِدادة شَغي بنتك هون

ُعُون
كَمِمِّي يَا بِنْتِي كَمِمِّي مَا حَلْكَ لِهَا النَّوْمَة
كَمِمِّي وَاجِهِي بِيّك جَاِيْب لَك سَبْعٌ طَقُومَة
سَبْعٌ طَقُومَةٌ مِنَ الْجِدَادَة تَلْبِسُهُمْ عَا الْعُيَان
يَا أَمُّهَا تَفْيِ الْجِدَادَة شَغْي بَنْتَكَ هُوُن

Rise, oh my daughter, rise, it is not time for this sleep;
rise, meet your father, who is bringing you seven dresses;
Seven new dresses, and you will wear them for the feasts.
Oh her mother, take off the mourning, your daughter is here.

Heena. Both pronunciations hön and hóni are common.

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31.

Song for a young woman named Lamis.

يا لمسيا صبيّه
يقول البواب حيدي
شبو بترودي يا صبيّه
شبو بترودي يا صبيّه
على العيان اسوار بايلي
بريد ما رادوا الصبايا

yal+misa yya shuyi
yakala il-bawab hidii
yakala il-bawab hidii
brid ma radda is-shahaya

yal klab ij-jauhuriyi
saa bitridi yya shuyi
saa bitridi yya shuyi
salaalayal iswad hidii

Oh Lamis, oh young woman,
oh essence (lit. hearts) of the jewels.
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
"I wish what the young women desired,
for the feast-days, a bracelet on my hand."

32.

Song for a young woman named Täbti.

سلامتك يا ام العيون الدبلانه
هاديد تابهته ونازلته اتت مدادت
لبسك حريم ومحارمك كتّان
شيء القدر الالوان بنيسان
سلامتك يا ام العيون اللوزيّة
هاديد العروس ونازلته لا تبدلت
شيء القدر ولو هلل بالصيفيّه

salaamtek yya im il-rayyan id-dablani
libsik harir u-maharmik kitthani
hedid tabti wa-halki iza tiyeddit
shiba il-kumur il-hall bi-nisani
salaamtek yya im il-rayyan il-lunziyi
libsik harir u-maharmik wordiyi
hedil zaras wa-halki lau tiyeddit
shiba il-kumur u-lau hall bi-saalfiyi.
Peace on you, oh mother of the languishing eyes;  
your dress is of silk, and your handkerchiefs are of linen.
This is Tābti; by my Creator, if she is dressed,  
she will be like the moon appearing in April.
Peace on you, oh mother of the almond-shaped eyes;  
your dress is of silk, and your handkerchiefs are rose-colored.
This is the bride, and by my Creator, were she dressed,  
she would be like the moon, were it to appear in the summer.

سلامتك (lit. your peace) is the salutation used to a sick person, who answers, اللّه يسَلِّم عمَّرك or simply سَلَّم عمَّرك.

A second song for Tābti.

يا تابتِ شعرك جعود  
بحياة بٰبِك يا عروسي عودي  
وحياة بٰبِك ما بقيت بعاور  
درب المقام للرجوع مقلوبة

yā tābti kasarik mejnād  biḥyāṭ bēyik yā zarāsi rādi  wahyāṭ bēyi ma bnikt baɾاوid derb il-muḳābir lîr-reʃūs muqṭābī.

Oh Tābti, your hair is curled;  
by the life of your father, return, oh my bride.
“By the life of my father, I cannot return;  
the road to the graves is impossible (lit. reversed)  
for returning.”

The next four songs were composed in memory of Halîl Hair Vlla, who was a doctor in the British Army, and died in the Sudān.

يا حكيم عا ستمبول وذينا  
للسلطان عبد الحكيم وذينا  
للسلطان عبد الحكيم ولسبعه يهجو عني فيك يعورنا

ملك
Oh Doctor, we have sent to Constantinople,
to the Sultan Sâdîl il-Mejîd have we sent;

To the Sultan Sâdîl il-Mejîd and to the seven kings;
they will come, they will comfort us for you.

The cock of the heavens crew, weeping;
the doctor of the troops has gone.

Bring forth the bay mare, bridle her;
let her go to the threshing-floors.

Bring forth the bay mare, bridle her;
to the mansion of his father, take her.

Oh Sudân, you have mocked us,
in your market, and in your shops.

Oh his father, meet them,
the ships have anchored in the harbor.
The beating of the sword, all of it
befits his arms;

My lord wishes the bay mare to caracole.

Servants will play with the sword before him.
35.

Ya Rafaqi Chemluni
Tan yijwa kul il-korayib
Wa imlouw atti al-masabub
Haatrak yaa atti al-munun

Ya 'ifa huma 'eimalun
Ta yijwa yunaddasons
Ta yijwa kul il-korayib
R-yehmelaa saann 'l-musariib
Ha'trik yaa immi il-hamani.

Oh my comrades, carry me,
for a half hour, raise me;
Till all the relatives shall come
till they come and bid me farewell;
Till all the relatives shall come,
and shall bear the troubles from me.
I have still an hour in the mansion;
farewell, oh my compassionate mother.

L. 1: for نَصِّف, pronounced either kull or kill.

L. 2: نصِّف for نَصِّف.
yā ḥayyi wūrkud lōyī
hi mūsibī min il-mūṣāyib
kānū nāhā yā kwāyīb
ibkū salēyī yʿ aḥrārī
nḥur mīddī min ḥayātī
ʿa-ṣārū yeṣīhū biṣ-ṣawātī
kīf sārūt hel-mūṣāyib
kānū nāhā yā kwāyīb
šīlū un ḫūṭī id-ḥāmi
yā ʿl-sūdru ṭsēlēmūnī

mūṣibī ʿu-ḥalīt salēyī
kān leḥa il-būn šāyīb
yā immī wēbīkī salēyī
il-mūṭ ma fīk šēmūtī
kīn ḥayyi wosfīkātī
yā ḥalīl yā maʿnīyī
dīsīkūnī bil-ṣprāyīb
wilbīšā berākīs salēyī
ʿu-ḥūla ūl-mīmī il-ḥuzīnī
yā melāk il-ḥāris yā maʿnīyī.

Oh my brother, hurry to me;
a woe has fallen upon me.

It is a woe of woes;
death was descending (to be added) to it.

Rise, lament, oh relatives;
oh my mother, weep for me;

Weep for me, oh my sisters.
death has in it no rejoicing.

The last part of my life,
my brother and my comrades were (present);

And they began to cry out with their voices,
"Oh Ḥalil, oh my eyes!"

How did these woes arise?

They left me in the foreign lands.

Rise, lament, oh relatives,
and put on black veils for me.

Lift the trouble from my heart,
and speak to the sad mother.

Oh Holy Virgin, receive me;

oh Protecting Angel, oh my eyes!

In several places, the conjunction ٚ has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: "Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me."

L. 6: عيني is a term of endearment. The plural عیران is also used in the vernacular.
Alas, oh handsome (possessor) of the moustaches,
that you should be buried under the earth.

“Death destroyed my strength,
their departure has taken away my support.”

Who after him will bear my burden?
3antar, chief (lit. father) of the youths, has died;
3antar, father of courage, has died;
he was worth a thousand foot-soldiers.
"Oh my brother, run quickly,
pluck the string of the rebāb.

My heart and my eyes melted
when they came to bid me farewell.

Death is the departure from the loved ones;
in their distance they forgot me.

Death is the departure from the dear ones;
(the trouble falls) on the relatives and the loved ones.

Ah! the heaviness of the woes!
In my trouble they left me,
In my trouble they forsook me."

The compassionate mother cried,
"Oh the blindness of my eyes!"

Lines 1, 3–4, and 11 are the direct utterances of the singer, while lines 2 and 5–10 are supposed to be quoted from the deceased mythical doctor. L. 4: 3antar is still regarded as one of the great mythical heroes.

The next four songs were for a young man named Sa‘īd.

38.

طاب النوم في عينيتك
حاج ناييم يا عريس
وجرب ها الطقومة عليك
تقوم اطلع عا الحارة
لا طول غيباتك
تقوم اطلع بغياتك
لوي بتشوف غيابتك
قديش حزنئين عليك

hājj nāyim yā sārta
tāb in-nóm fi zainēk
kām uṭlāt sa‘l-hāra
ū-je‘rib het-tawkāmi zalēk
kām uṭlāt bilḥayētak
la tawwil ǧa‘ibātak
lau bitkāf ḥayētak
kuddēs ḥeznānīn zalēk.

Enough sleeping, oh bridegroom;
the sleep was pleasant in your eyes.
Rise and go up to the house,
and try on this raiment.
Rise and go up in your strength;
do not prolong your absence.

Were you to see your sisters,
(you would know) how grieved they are for you.

L. 3: طول for غيابتك  تطور ل for غيابتك.
The house, oh Sa'id, we have forsaken
from the day of (your) departure, and we have not entered it;
From the day of departure, oh handsome bridegroom,
we have painted its doors with indigo.
Oh Sa'id, your daughter has craved you;
she wishes to see how time has changed (lit. oppressed)
you.
(There will be) a return of Sasid to his beautiful house.
Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Sasid, and (how good) his return to the house;
at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيبانتك غيبانتك of No. 38, and غيبانتك of No. 40.

لا تترفف فوق رأسه يا غربان حبّروا سعيد قام من سخنته
لا تترفف فوق رأسه يا غربان حبّروا سعيد قام من سخنته

la trnfrf fık rásu yá ġyráb
la tfirfrnì su nòt iš-šebáb
haybrū saśid kām min suḥntū
btuntuzrū immã la-ḥadd il-ğiyāb
yá saśid ya'bū zanūd mnbrāmī
keffıtk ħārīr a-sakālha rûmī
keffıtk ħārīr a-sakālha šiklēn
a-bkıtak hton rōmyīt râyānī.

Hover not over his head, oh raven (of death),
inform me not of the death of the youths;
Say that Sasid has recovered from his sickness.
His mother will wait for him until the setting of the sun.
Oh Sasid, oh father of the corded arms,
your keffıyi is of silk, and its sakāl is Grecian;
Your keffıyi is of silk, and its sakāl is of two materials.
I wept for you until my eyes were blinded.
L. 3: The *kaffiyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *nakal*, which is much like a piece of rope, going twice around the top of the head. L. 4: حَتَّى is pronounced either ُحَوْتَا or ُحَوْتَا.

41.

كنت قاعدة شفت العراب لافي يا رَبِّي خِرَبَتني خَبِير شافي
يا غبنه يكرون شفت النراب غافي

kunt kāsādi šift il-jurbā lāfi
ya ṭalib ḥubbinnā ḥubor ẓāfi
Ḥubbūa innū li-sāsiḏ tāb
ya ṭalbū yikān taqīl il-trāb yāfī.

I was sitting and I saw the raven returning.
Oh my Lord, give me the healing message.
Tell the mother of Sasīd that he has recovered.
Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bhamdūn.

وانتقل لائده اليمين
والذهب للمخياليين
والحمام متها يطير
والعمل متى يسيل
يا جامع بارعين
واليوم فُريد مثا كبيير

5

حَوْنُونَ ḳ-.bākūr bidā
รอزیت ḳ-.bākūr fuddā
حَرَت سَثَى  חשבון سَلی
يا دَستُا حساب سَبین
يا حسناء ها الحصين
باشت العربان عليها

wintokol līdā il-yāmin
wīd-dēheb li-lbāiyātīn
wīl-ḥamām minna yītīr
wīl-ṣāsīl minna yīsīl
yā ʾīyāmā bārasīn
wīl-yāmā ʾudīn minna kēbir.
The staff jingled in his hand
and he transferred it to his right hand.
The hook of the staff is of silver,
and the gold is for the horsemen.
The house of my lord is this high one,
and the pigeons fly from it.
Oh his copper kettle, (which was) this tinned one,
and the honey flows from it.
Oh his horse, this white-footed one!
Oh his bridle, (which cost) forty piastres!
The Arabs have descended on us,
and to-day a great man has been lost from us.

L. 1: باقر is a staff sometimes carried by prominent men.
It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in ُفيد, is rare.

Song for a young man.

لا تقولوشع العريس مات
يا اخته فريشي له
ومنقوت العريس للعالیة
بتخته والناموسية
لا تقولوشع العريس مات
يا اخته فريشي له
ومنقوت العريس للعالیة
بتخته والناموسية

Do not say the bridegroom died;
here he is in the upper chamber.
Oh his sister, prepare the bed for him,
the bedstead and the mosquito netting.
Oh his father, rise, that we may meet them,
and we will take the bridegroom into the upper chamber.
Song for a man.

يَا بُسْت أَعْمَل لَهُ الْعَمْلِيَّة
بُسْت عَمَل لَيِّ الْعَمْلِيَّة
جَابَهَا مِكَارَى وَتَالَاءُ
شَوْتُ بِبَعْلِ الْكَٰبِ.

yâ bust asmillû il-sameliyi
bust samelî il-sameliyi
jâhu makhâvî â-kâlu
kû byavmil il-kêy

a-thâli iz-sîdr yithauva
a-xâllî dholasain min jawe'a
yâ satîr tekaunec
win kân il-morod jawe'a.

Oh (Dr.) Post, perform on him the operation,
and let the chest take in air.
Post performed for me the operation,
and removed for me two ribs from inside.
They brought a branding-iron and said,
"Oh poor man, brand yourself."
What will the branding avail,
if the disease is inside?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

لروح للقبر عند أساساته
و قول للقبر لي عندك حبيب عماته
رَّدَ علَي القبر مِن جُؤُرَات اساساته
قال حبيبك بلبي وَقَّت عضاماته
lerūḥ lil-kobur hidd asāsātū
ū-kul lil-kobur li xandak ḥabīb hātū
radd salēyi il-kobur min jameāt asāsātū
kāl ḥabībik bili ā-nihhit zaalūmātū.

Let me go to the grave, and destroy its foundations,
and say to the grave, “You have my dear one,
give him up.”

From inside its foundations the grave answered to me;
it said, “Your dear one has rotted, and his bones
have decayed.”

L. 1: اهْد فِي هِمْ وَأقُول لله
and for عبّاماتٍ عظاماتٍ
L. 2: for طَلْبَيْنِ وَأرجعُ لِلَّهِ

The next two songs were sung by a mother for her two dead children.

46.

يا نَجَّةَ الصِّمْحُ طَلْبَيْنِ وَأرجعُ لِلَّهِ
سلَّمي لي علي الأولادي بعجاه اللَّه
سلَّمي عليهم رفولي لهم شفنا
فترقنا وبيع جمعنا اللَّه

يا نَجَّةَ الصِّمْحُ سِبْرِي بِالفَلا سِبْرِي
وشوني لي وبين راحوا تعبيني

وشوني لي وبين حطوا حمولتهم

والقلب على فرائضهم أسود من النيلٍ

yā nijmt is-subḥ tulli wārjase lillā
selimti zāʾ alādi bi-jāh illā
selmi zalēhum ā-kūlhum nahna
fterākna ā-yijmas jemasa illā
yā nijmt is-subh sīrī bil-felā sīrī
ā-šūfīli wēn rāhā mehebbini
ā-šūfīli wēn hūnta āhūlīthum
wil-koḥb sala frākhum aswad min in-nilī.
Oh star of the morning, peep out and go back to God;
give my greetings to my children, by the majesty of God;
Greet them and say to them that we
have been separated, but God will gather us together.
Oh star of the morning, move on in the heavens, move on,
and see for me where my beloved ones went,
And see for me where they put their burdens.
The heart is darker than indigo at their departure.

L. 1: طلِّي‌لِي instead of النِّيلِ. L. 4: for the sake of the rhyme.

47.

ربِّيتهم مثل دود القرْر رعىده
وسقيقهم من كفِّي ودرعاني
لمّا كبروا شويّة قلت السعد جاني
غرب البيب اخذهم وانا المزينه خلاني
كوني البيب بدل الكَيْ كيِّبي
كيّين على حاجبي كيّين على عيني
كيّ العلّي حاجبي يا ناس داوينه
ما ضامني الا الكَيّ على عيني
يا دودة القبر يا حمرا وخشنة
لا تأكلن ديبات اولادي وتفكي ازارهم

بتعتري امهم وبخرب كيَّرهم

rubbəthum mūl dād il-kuzz ravoâni
a-skaithum min keffî a-dirənî
limma kibrû heaiyi kult is-sarî fâni
gârâb il-bēn ḥawdhum wana il-huvānî ḥollâni
kavoâni il-bēn bedul il-kêy këyênî
këyên sala hâjbi a-kêyên sala zainî
I brought them up as delicate silk worms;
and gave them to drink from my palm and from
my two arms.
When they grew older, I said, "Happiness has come to me."
The Raven of Death took them, and left me, the
sad one.
Death branded me instead of one brand, two:
two brands on my eyebrow and two on my eye.
The brand on my eyebrow, oh people, I have soothed,
only the brand on my eye pained me.
Oh worm of the grave, oh red and harsh one,
do not eat the hands of my children, and unfasten
the buttons of their clothing.
You will make miserable their mother, and will destroy their
houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references
refer to the numbers of the proverbs in the collections cited.

48.

ما بيتفرع في الدنيا إلا العضام.

ma biyfarru in adynnya lā l-ṣaṣām.

"Nothing rattles in the kettle except the bones."
The most useless people are the only ones who do much talk-
ing. عظام عظام for عظام.
Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الدين الفخيم من تحت أمه يصيع.

id-dīk īl-faḥih min taḥt innā yīsiḥ.

"The clever cock crows from under his mother."
Clever people show their cleverness when they are young.


50.

حبيبتي بحببته ولن كان عبد إسوم.

ḥabībī bḥēbbā n-laḳ̣a ṭabd aswad.

"I love my dear one, (even) were he a black slave."


51.

كانت القدرة ناقة شتاعجاء صارت طافية وملباني.

kānit il-ḫidrī nāкра bētinjānī ṣārit ṭāṣḥa ʾal-mlbānī.

"The kettle was in need of an egg-plant; it became full and overflowing."

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.


52.

الريبار بيعلم الدب الرقص.

iz-ziyār bišallim il-dibb ir-rukṣ.

"The barnacle teaches the bear the dance."


53.

إن اللبيب بالاشارة يفهم.

in il-čebib bil-ašāra yifḥem.

"If one is clever, by a sign he will understand."

Cf. Burckhardt 64, 475.

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54.

"I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law."


55.

"From leaking to under the water-spout."

The meaning is similar to that of our proverb, "Don't jump from the frying-pan into the fire."


56.

"Do not say 'horse-beans' until they are in the measure."


57.

"Greediness is poverty, not profit."
58.

κόλ δίκην αὐλή ὑμηρείας.

kull dik zala mézbeltā sai'yāh.

"Every cock crows on his own dung-hill."


59.

اِمْرَتْ عَلَى نَهرٍ غَزِّيْجٍ وَلَا تَمْرَتْ عَلَى نَهرٍ هَادِيٍّ.

imruk zala nohor zajājī u-lā timruk zala nohor hādī.

"Ford a boisterous river, and do not ford a smooth river."

A gruff, boisterous person is the best to trust.


60.

كَتِرَةٌ الْأَيِّدَاءِ تَحْرِقُ الطَّعَامَ

kitret il-a'yādī tehruk it-tasam.

"Many hands burn the food."

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رَغِيفٌ بِرَغِيفٍ وَلَا يِبَاتُ جَارِكُ جَوَاحٌ

ruġīf bi-ruġīf u-lā yibāt jārak jūhān.

"Loaf for loaf, and your neighbor will not sleep hungry."


62.

كِرَامِتُكَ يَا عَيْنَ تَكَرَّمُ مَرْجَ عِبْرَنَ

karāmtik yā zain tikram merj sayān.

"For your sake, oh eye, Merj Sayān is honored."
For a man's sake, his friend will be honored. Merj Sayûn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.


63.

البطّين على لقبة والشرّ على كلمة.

il-batîn zalâ likâmî miš-šmr zalâ kilâmî.

"The appetite at a mouthful, and the evil at a word."


64.

عيش يا كديش حتّى يطلع الخشيش.

ziš Ya kediš kotta yuflas il-hâšîš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.


65.

من عالك لمالك لقُبّاض الأرواح.

min hâlik li-mâlik li-kubbâd il-àrwaâlî.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of hâlik is "one perishing" and of mâlik "a proprietor."

66.

طبّ الجرة على تّنها بتطلع البنت لامّتها.

"Turn the jar on its mouth and the daughter will come up like the mother."

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.


67.

الحايّك عريان والسّكاف حفيان.

"The weaver is naked, and the shoemaker barefoot."

Cf. Harfouch p. 334, Jewett 73.

68.

على قدّ فراشك مّدّ رجليك.

"To the measure of your bed, stretch your feet."


69.

نصّ الدرب ولا كُلّها.

"Half the road, and not the whole of it."

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

70.

لِتَنََّى القَيْقَانَ وَتَرِجَعُ بِلا سِيْقَانَ.

limma thiyī il-kīkān ā-tirja sema sīkān.

“When the ravens go on the pilgrimage to Mekka, and return without their legs.”

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.


71.

ما في فلله مسومة حتی يرزقها كيال اعمى.

ma fī falī msausi ḥntta yirzikha kiyāl asma.

“There is no wormy horse-bean without (God’s) granting it a blind measurer.”

Even the plainest girl may get married.

مِسْوَسَةٍ مَسْوَسَةٍ.


72.

تنين ما يبشبعوا طالب علم وطالب مال.

tnēn ma byiṣbarū ūāli bām ā-ṭāli b māl.

“Two will not be satisfied: the seeker of knowledge and the seeker of money.”


73.

لَهُبُك يا أسواري مثل زندلي لاً.

bhebbak yā iswarī mitt zindī la’.

“I love you, my bracelet; like my wrist? No.”

74.

احفظ عتيبك جديداً لا يبقى لك.

NHÉZ zati'ak jdidak la yikhalak.

"Keep your old, your new will not stay by you."

Old friends should be trusted more than new ones.


75.

اخرس عاقل ولا جاهل ناطق.

afras zahil 'il-lá jahil nātik.

"A wise mute, and not a fool who talks."

The first is far preferable to the second.

Cf. Freytag III 783.

76.

إذا فاتك عام ترجح غيره.

iza fātak sām tajja ġairū.

"If one year passes you by, trust to another."

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الذيب وعجي القضيب.

zkur id-dīb u-hayī l-kusīb.

"Mention the wolf and prepare the stick."

78.

اركاب الديدك وشوف لوين بيوتنيك.

อรัก ไอดีค พอจะทำให้เห็น บิยูทนิก.

"Ride the cock, and see where he will take you."

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

استعيك بالوعد يا كمن.

อสกิค บิล-วาม็ด ย่า คุมมัน.

"I will water you by promise, oh cumin."

The meaning is similar to that of No. 64.


80.

اشتغل حتّى تأكل ولا تحتاج الزل.

ิสตาจิล ฮัตตา ตาคุล อิล-ด้า ตาฮต์ยิจ อิซ์-ชิล.

"Work so that you may eat, and you will not need (to be in) squalor."

الزل for الزل.


81.

صلاح الرعى احسن من كثرة الجنود.

สัลลาห อิร-ราซิยกิ อิฮาน มิน กิตเร็็ต ยิจ-เจนัด.

"The welfare of the subjects is better than many soldiers."

Cf. Freytag III 1895.
82.

_attempts to get retribution for a harm that has been done to him.

\[\text{wārub il-\textit{hamīrī zalal-\textit{hāif izā ma lizāt biilzuq nusṣhā}.}\]

"Throw the leaven on the wall; if it does not stick, half of it will stick."

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation

\[\text{bi\textit{allim mutābāh}, "it will show the place (where it hit)."}\]


83.

\[\text{kull anzi m\textit{allakā bi-kersābha}.}\]

"Every she-goat is suspended by her (own) feet."

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.


84.

\[\text{ma ẓandā kebīr illā\textit{j-jamal}.}\]

"For him there is nothing big except the camel."

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.
"He who hides his trouble will be killed by it (lit. it will kill him)."

"Be your speech soft, you will be loved."
Cf. Freytag III 2937.

"Jihi died and we were rid of him. He returned and said, ‘May your morning be rich in gifts, oh my maternal aunt.’"

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صبحك بالخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صبحك.
Cf. the story of Jihi, No. 108.

"To treat the irascible man with courtesy is difficult."

"To be the driver of a camel and a hurrier is not possible."
Used if a person tries to hurry something which cannot be hurried.
90.

حساب الحقل ما طلع على حساب البيدر.
hisâb il-ḥāqil ma ṭulūs zala hisâb il-bâdir.

"The measuring in the field is not the amount at the measuring at the threshing-floor."

Comparable to our proverb, "Don't count your chickens before they're hatched."

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

أحبّك يا سواري على غير زندي لاء
eḥbbak yâ suwârî zala qaʿir zindî laʾ.

"I love you, oh my bracelet; on another’s arm? No."

The two forms سوار and سوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوّف تنين.
il-bârâdi il-fâdîyi thawâfî thânîn.

"The empty gun frightens (as much as) two (loaded ones)."


93.

كل الدروب توّذى على الطاهرون.
kull id-drawt twâdi zalaʾ †-tâhâün.

"All the roads lead to the mill."


94.

حصر الرفيق قبل الطريق والراد قبل السفر.
lawdîr in-rumâk kubî it-tawîk wîz-zâd kubî is-sofîr.

"Prepare the companion before (taking) the road, and the food before the journey."

95.

جبنا الاقرع تا يوثسننا كشف ترعتنا وخوننا.

jibna il-akras tu yuwaennisna kešef kurratū û-hawwāfna.

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burekhardt 186, Burton 144.

96.

نزل ابنك على السوق وشو شوقت يرافق.

nezzil ibnak zala's-sāh û-šāf' mīn yirāfik.

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.


STORIES.

The following stories are in the dialect of the Christians of Beirūt.

97.

عرون الرشيد طلب من ابن النواس ان يعطيه عزر اقحص من زنب. ابن النواس تخبى تحت الدرج. بعدين مرت الملك.

ابن النواس قرس الملك في اجرة. الملك طلّع وقال شروهادا بما ابن النواس. قال لا تخزني يا مولى انا فتكرتك الملكة زبيدة. قال له الملك هبادا عزر اقحص من زنب.
Herūn ir-Rašīd asked Abuʾn-Nuwās to give him an excuse worse than a crime. Abuʾn-Nuwās hid under the staircase. Later the king passed. Abuʾn-Nuwās pinched the king in his leg. The king looked around and said, “What’s this, oh Abuʾn-Nuwās?” He said, “Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbēdī.” The king said to him, “That is an excuse worse than a crime.”


98.

المَلِّك هَلْوَرَن الرَّشِيد قَال لِرَجُال اَذَا كَان بِتَنَام كَلِّ اللَّيْل عَلَى أَطْرَاف مِنْه مِنْ لَيْلَة وَمِثلُ الَّتِي حَكَمْت بِهَا. كَانَت لَيْلَة بَرَد قَارَا. نَام الْرَّجُال. لَمْ يَطْلَع الْضُّو رَاح الْرَّجُال لعَنْدَ الْمَلِّك. قَال لَهَا الْمَلِّك مَشْفَت فِي اللَّيْل. قَال لَهَا مَا شَفَت شَيْءٌ أَنْ تَنَذِّل مِنْ بَعْد. الْمَلِّك قَال فِي الْشَّرْط جَمَعًا عَطَاهُم. اِبْن الْقَرَارُ كَان حَاضر. ثَانِي يَوْم قَال لَهِ للْرَّجُال بِتَطَعِينِي فِي الْشَّرْط اَذَا كَانَت بِحُسُول لِكَ الْشَّرْط. الْرَّجُال قَال نَعْمًا. رَاح اِبْن الْقَرَار لعَنْد الْمَلِّك. قَال لَهَا الْيَوْم كَان بِتَرْيِد ثَغْتَيْنِي مَعَ اِنْتَ وَالْعَسْرَ. الْمَلِّك قَال طَيِّبًا. رَاح اِبْن الْقَرَار قَال لِمَرْتُه حَضْرًا لِي اَكْل. اَحْدَ الْاَكْل لِلْبَرْرَاة وُلْذَيْنَ الْطَّجِرَة فِي الْسَّجِرَة وَالْمَلِّك كَان نَأْتُم الْاَكْل. قَال لِلْعَسْرِ اَنا جَاكَت. طَلْع شَأْف الْطَّجِرَة مَعْلَمَة فِي الْسَّجِرَة.
The King Herân ir-Raśîd said to a man, “If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself.” It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, “What did you see in the night?” He answered, “I did not see anything except a lamp from afar.” The king said, “The condition has been broken.” He did not give the man anything.

Abû 'n-Nuwâs was present. The next day, he said to the man, “Will you give me half of it, if I will get the reward for you?” The man said, “Yes.” Abû 'n-Nuwâs went to the king. He said to him, “To-day will you take lunch with me, you and the soldiers?” The king said, “Good.”
Abu 'n-Nuwâs left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwâs, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwâs said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwâs." He ordered the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwâs took half, and the man took half.

L. 9 مرّتة for مرّتة. L. 11 مرّة for مرّة.

لا يوجد نص مكتوب في الصورة.

لا يوجد نص مكتوب في الصورة.

لا يوجد نص مكتوب في الصورة.
Abu 'n-Nuwás went to the King Herūn ir-Raṣīd. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwás was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwás?" Abu 'n-Nuwás said, "Oh my lord, you permitted me to take a donkey from every man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdī will hear you; there she is behind the screen." Then Abu 'n-Nuwás said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two."

L. 7: استحليتها

100.

مره هرون الرشيد اعطى مية ببضه لبيه الرجال وحتههم على
كراسي وقال لهم هلق بيحيي أبو النواس انا بقول لكم كل واحد
يبيع ببضه. بعدين أبو النواس اجى تعود معهم. الملك
قال بيحيي كل واحد منكم يبيع ببضه. كل واحد باش ببضه
لا ابي النواس. بعدين خائف من الملك. حاتر شروده
عمل. صار يصيب مثل الديك. قال له الملك شو هادا يا
ابو النواس. أبو النواس قال يا مولى مية دجاجة ما بددهم
ديك على الاقل. انبسبط الملك بابو النواس واعطاه بحشي.

morra heran ir-raqid arza mit beda li-mit rijjāl u-kutthum
zala krāsi u-kotthum halib byijri abu 'n-nawas ana be'ilkmum kill
wāhid yibīd beda, basān abu 'n-nawas ija 'azad mashum. il-
melik 'al bidār kill wāhid minkum yibīd beda. kill wāhid beda
beda illa abu 'n-nawas, basān ḥāf min il-melik. ḥtār ša biddā
Once Herūn ir-Rašīd had a hundred eggs given to a hundred men, and placed them on chairs and said to them, “Presently Abu ’n-Nuwās will come. I shall say to you, ‘Every one must lay an egg.’” Later Abu ’n-Nuwās came and sat with them. The king said, “I wish every one of you to lay an egg.” Every one, except Abu ’n-Nuwās, laid an egg. Then Abu ’n-Nuwās was afraid of the king, and was perplexed what he should do. He began to crow like a cock. The king said to him, “What’s this, oh Abu ’n-Nuwās?” Abu ’n-Nuwās said, “Oh my lord, do not a hundred hens want at least one cock?” The king was pleased with Abu ’n-Nuwās, and caused a present to be given him.

L. 5: حَتَّار for حَتَّار.

101.

"هرعَن الرَّشِيد قَال لَأَبُو النَّوَاس مَا بَقِى تَشْرِب ذَيِّب وَأَرَا شرْبَت" يَقَطع رَاسِك. بِعَمِّ أَبُو النَّوَاس كَان حَامِل قَنْبَتة ذَيِّب. التَقَى بِالْمَلِك هَرُوْن الرَّشِيد. قَال لَه شَوْ مَعَك يَا أَبُو النَّوَاس. أَبُو النَّوَاس قَالَ مَا مَعِي شَيء. الْمَلِك قَالَ لَه مَدَّ أَيْدِيَه. مَدَّ أَيْدِه. قَالَ لَه مَدَّ التَّانِيَة. نَفَقَ القَنْبَتة لَأَيْدِيه التَّانِيَة وَصَار يُبِشَّي لَوْرَا حَتَّى وَصَل لِلْحُيْط. قَالَ لَه الْمَلِك مَدَّ أَيْدِيه. حَطَّ القَنْبَتة بِبِنَ ضِهره وَالْحُيْط وَمَدَّ أَيْدِيه. قَالَ لَه الْمَلِك تَعْلَى لَهُنْ يَا أَبُو النَّوَاس. قَالَ لَه بَنْكَسْ يَا حَلْوَى. ضَحِكَ الْمَلِك وَمَا قَال لَه شَيء.

herūn ir-rašīd ’āl labū ’n-nuwās ma bū’ā tišrāb nūd wīzā əšīb bu’tas rāsak. bi-yōm abū ’n-nuwās kān ḥāmil ’vnīni nūd. ilṭa’a bi-melik herūn ir-rašīd. ʾollū ši marak yā bū ’n-nuwās. abū ’n-nuwās ’āl ma marū šī. il-melik ʾollū midd idāk. medd idū. ʾollū midd it-tānīy. nwʾål il-qnīni liḏū it-tānīy ʾaṣár yimšī li-weera ḫutta waṣil lil-ḥai. ʾollū il-melik midd idēk.
Herûn ir-Rašîd said to Abu ’n-Nuwâs, “You must not drink wine, and if you do drink, I will cut off your head.” One day Abu ’n-Nuwâs was carrying a bottle of wine. He met the King Herûn ir-Rašîd. He said to him, “What have you, oh Abu ’n-Nuwâs?” Abu ’n-Nuwâs replied, “I have not anything.” The king said to him, “Stretch out your hand.” He stretched out his hand. “Stretch out the other.” He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, “Stretch out (both) your hands.” Abu ’n-Nuwâs placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, “Come here, oh Abu ’n-Nuwâs.” He replied, “It will break, oh beautiful one!” The king laughed, and did not say anything to him.

L. 4: ايدك 
L. 7: تعال للهور is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشيطان اجى لعبد الفرخجي شافه عمَّال ينفع الطبيع بتمة في الصيف. قال له شو عمَّل تعمل. الفرخجي قال عمَّال ينفع الطبيع. بعدين اجى الشيطان في الشناشش الفرخجي عمَّال ينفع إيديه حتى يدفعوا. قال له الشيطان شو عمَّل تعمل. قال له عمَّال ينفع لإيدى حتى إدا. بعدين الشيطان قال الفرخجي 5 عدنده نفسين واحد للصيف وواحد للشتا إذا بدّي شبكته تيابية. قال للفرخجي انت بتنفقي موالا وانما بغني موال. بعدين طلع الشيطان ركب على الفرخجي وغني موالا. بعدين خلص طلع الفرخجي ركب بدّي يغني تبري. لم تبير لي كل الدرب ما كان يخلص. لفظ الشيطان وحظه في 10
The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "Tiri lem tiri lem," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork: tiri lem tiri lem. The Frank conquered the Devil.

The first part of this story has probably been brought to Syria by Europeans.
كان في ملك سال الرزيم حتى يلقي له. الرزيم قال انا يخاف اجرحه. الملك قال اعطيني شمعة وخشيطا. الرزيم عطاه. الملك ولع الشمعة وبدا يجرح نفسه. صارت تحتف الخيبة مسن فوق والايد من تحت. بعدين قال للرزيم ما ابلدني بعطيك فرصة سبعة أيام حتى تلقاي لي رجالي ابلدني.5 الرزيم اخذ مصاربي وراح. وصل لعبد ناخوري. كان معه كتب كثير. قال له انا بدلى شرف مستقبلك. فتح الكتاب وصار يقرأ. قال له بكرأ تعني بكير بتلاتكي خمس مية قرش على الطالوته. تاني يوم لقي خمس مية قرش. قال له الرزيم تعني كان بكرأ بتلاتكي الف قرش. اجي تاني يوم لقي الالف قرش.10 الفاخوري قال له دخلن خبرني كيف بتعرف. قال له ما بيخضك تعني بكرأ بتلاتكي الف خمس مية بس بتشتري فيهم اكل ليش بدلك تموت بعد بكرأ. كل نت لا قيد ولما تتطلع نجمة الصبح بدلك تموت. تاني يوم اجي واحده الف خمس مية قرش وراح شتري بكير المصري اكل وصار ياكل حتى ما15 عاد فيه يتحرك. قال لمرته شوفي لي طلعت النجمة. قالت له طلعت. قال لها رحوي ورا المشايخ وقولي لهم جونزي مات. اجرا المشايخ غسلوا واخدوا للمقبرة وما حكي ولا كلمه. الملك قاعد في الشباك وشاهد كل شيء. الرزيم علم مرة حتى توقف على الدرب وصارت تستب وتقول الحمد لله اللي مات20 المشجع ناخوري يحرب بيهن الله يغق له عمره ما يرجع. قال لها لو كنت مش مييت كنت تقوم ليكي. فتح الملك وقال صحيح في ابلدني.
There was a king, who asked the vizir to shave him. The vizir said, "I am afraid of cutting you." The king said, "Give me a candle and matches." The vizir gave them to him. The king lighted the candle, and began to burn his beard. Above, his beard began to burn, and below, his hand. Then he said to the vizir, "How stupid I am! I will give you a leave of seven days to find a man more stupid than I." The vizir took money and departed. He came to a jar-maker. (The vizir) had many books with him. He said to the jar-maker, "I will see your future." He opened the books, and began to read. He said, "Come early to-morrow, and you will find five hundred piastres on the table." The following day, the jar-maker found five hundred piastres. The vizir said to him, "Come again to-morrow, and you will find a thousand piastres." He came the next day, and found a thousand piastres. The jar-maker said to the vizir, "I beg of you to tell me how you know." The vizir replied, "That does not concern you. Come to-mor-
row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8 for غرَش

104.

كان في رجل من عاليّة سال ساحر لي متى بموت. قال له لى بيعقّوا دينيه: كذّ يوم كان يبلس دينيه وما يلقيهم مصقّعين. بيوم كان في شتا وبرد كثير. دس دينيه لقاعم مصقّعين. نام عليه الدرس وما عاد تحرك. مرق رجالي وعيبط له يا حسين يا حسين. ما ردا. بعدين راح الرجالة للضيوع وصار يعيبّط مات فلان. اجتمعوا الناس واحدوا الحمل وراحوا تاجيبه. ما حكي ولا كلمه. بعدين وصلوا للضيوع. في دربين لبيته درب من فوق ودرب من تحت. ختلفوا بين بعضهم. ناس قالوا من فوق أقرب وناس قالوا من تحت أقرب. بعدين هو قال لمبا كنت طيب كنت امرق من فوق.10 كانت الدرس أقرب. بعدين حظروا وصاروا يغزكون عليه.
kân fi rijjâl min zâlîh sèl sâhîr aîmen bmât. 'ollû limma bisâ'iisâ'û dinêk. kill yôm kân yi'diss dinêh û-ma yi'il'hum mën'isîn. bi-yôm kân fi sîta û-bord ketir. ûs dinêh le'dâhun mën'isîn.nâm zala'd-derb û-ma zâd tharrak. marro' rijjâl û-saiyêlû yà lösên yà lösên. ma redd. basdên râb ir-rijjâl 5 lid-dësa û-sar yisaiyû nût flân. ejemavû in-nâs wâfûtû ul-mahmil û-râyû tà jibah. ma hîkî û-la kîmî. basdên wusûlû lid-dësa. fi derben li-betû derb min fö' û-derb min taît. xtel-efû bën baslûhum. nâs 'alû min fö' a'rab û-nâs 'alû min taît a'rab. basdên hâ 'al limma kunt xaiyû kunt imne' min fö 10 kânût id-derb a'rab. basdên hûtûhû û-sarû yûl'hakû zalêh.

There was a man from 3alêh asked a sorcerer, "When shall I die?" He told him, "When your ears become cold." Every day the man felt of his ears, and did not find them cold. One day, there was a great deal of rain and cold. He felt of his ears, and found them cold. He lay down in the road, and did not move. A man passed, and called to him, "Oh Hûsên, oh Hûsên!" He did not answer. Then the man went to the village, and began to call, "So-and-so has died." The people gathered, brought the bier, and went to bring him. He spoke not a word. Finally they arrived at the village. There were two roads to his house, one from above, the other from below. The people disputed among themselves. Some said, "(The road) from above is shorter," and some said, "(That) from below is shorter." Then the man said, "When I was alive, I used to pass over above. It was the shorter road." Then they put 10 him down, and began to laugh at him.

L. 7: حکّی حکّیة
105.

كان في رجّال من عين داه ورجّال من الشويفات. كانوا مثل اللحوى. اللي من عين داه كان دايم يجوز الرجّال اللي من الشويفات وكان دايمًا يقول له قدّيش يحتّكي تزورني. شفي يوم حكّي وافتك على معروفك. بيوم راح لعندك بس شافك من بعيد. قال لها لممرته قوللي ابن مشعون وراح تحتي. وصل الرجّال 5.
قال لها يا خُيِّ عون. قالت له لاء ما بعرف وينه. حمل حالت راح نام في المخان. بعد مدة اجتمع الرجال اللي من عيين دارة للشوبهات. شاهد صاحبه من بعيد. قال له اهلا وسهلا واحده للبيت. كان عنه مطاح تين. اخذ الخمار وطعماها اوّل مرة وثاني مرة. تعود الخمار في الوقع كسر ليله ببيكي على مساحة التين انت بتعرف تقسو مليح حتى نرطب له. قال له معلوم. اللي من الشوبهات قال له مرتى هلّق له بروح فيلنتين الخمار. راحوا حتى يربطوا للرخص. البراء فيلمت الخمار. صاحبها قوسه مش عارف انة حماره فتكره انة الرخص.5

لما صرخ الخمار قال إيه هادا حماري. قال له اللي من الشوبهات في الليل عرف صر حمارك أمَا انا طقة الضهر ما عرفنتي. لا انت خيّ ولا انا خيّك.

kän fi rijdal min sain dára u-ridjal min is-ša'afát. känū mit il-ōjwi. illū min sain dára kän déran yizār ir-ridjal illū min is-ša'afát ú-kän déran yullū' addēs bhebbak tzaūnī ši yom ẖattà wafik sala masrājik. bi-yām rāh la-sūnūh beš ẖūfū min basīd. ẖilā li-martū ẖallū innū muṣ hūn u-rāh ṭubbū, wansil ir-ridjal. ẖilā yà marṭ ẖaiyī ẖaiyī hūn. ẖallū le ma basrīf 5 wēnū. hemel ḥattā u-rāh nām fūl-hūn. basīd midīd ija ir-ridjal illū min sain dára liš-ša'afát. ẖūfū ṭabībū min basīd. ẖallū ahel ẖ-šēhēla ṭoḥadū ḥīl-bēt. kän sandū misṭāh tūn. nūd il-ḥamār u-ṭasmāh awwal mūsira u-tanī mūsira. teasweed il-ḥamār. bi-sexerha ẖillū btās is-ša'afát li-btās sain dára fī 10 ṭoḥē kill lēlī byījī sala misṭāh it-tūn ent basrīf te'awēs mislī ḥotta nurbūfū. ẖillū maslūm. illū min is-ša'afát ẖillū li- martyr ḥibbū limma brāh fellū il-ḥamār. rājhū ẖantū yurūfiū līl-ṭoḥē. il-marā feleltū il-ḥamār. ṭabībū ta'awēs muṣ zārīf innū ḥamārū felkerū innū il-ṭoḥē. limma ṣanī il-ḥamār 'al 15 i hēdā ḥamārū. ẖillū illū min is-ša'afát fūl-lēl zarrīf šaut.
There was a man from 3ain Dāra, and a man from iṣ-Šwaifāt. They were like brothers. The one from 3ain Dāra was always visiting the man from iṣ-Šwaifāt, and was always saying, “How much I should like to have you visit me some day, so that I may repay your kindness.” One day he went to the house of the man from 3ain Dāra, but (the latter) saw him from afar. He said to his wife, “Say that I am not here,” and went to hide. The man arrived, and said to her, “Oh wife of my brother, is 5 my brother here?” She said to him, “No, I do not know where he is.” He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from 3ain Dāra came to iṣ-Šwaifāt. His friend saw him from afar. He said to him, “Welcome,” and took him to the house. He had a drying-place for figs. He took his friend’s donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iṣ-Šwaifāt said 10 to the one from 3ain Dāra, “There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?” He replied, “Certainly.” The man from iṣ-Šwaifāt said to his wife, “When I depart presently, loose the donkey.” They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, “Ee, that is my donkey!” The man from iṣ-Šwaifāt said to him, “In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother.”

L. 14 for فلئتنت for فلئتنت فلئتنت.
There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Hasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, "My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."
L. 7: the word فتنة means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb فتنن, belonging to the same root, has this second meaning.

108.

كان في تنين اخوه عندهم تينه. واحده قال له للنائي انت اعد انظر التينه وانا بروح بعض صئع. قال له الرجلن لا. خيّه قال له طيب بس لا ت تعد عند واحد اجرودي. قال له ملحن. صار بيشي التلقي بحوري اجرودي. الخوري قال له بتعد عند صاحب صئع. قال له الاحده خيّه قال لي لا ت تعد عند واحد اجرودي. بعدين صار بيشي الصبي والخوري يلغقي. فتكر ان كل الناس خوارن راجودي. قال له بختّن عنك صئع. قال له تعي بس بشرط ان الالي بيزعل من النائي بيقض له سريده من بين عينيه. الصبي قال مليح. قال له الخوري خذ الكلبة والخمار وما القيمات ومن الخبرات. انت بتاكل في 10 خبر الشعير والكلبة وطبعيها خبر القيم. عمل هناك بقي داخ من خبر الشعير ما زرع الالنّ قد. طيّب عليه الخوري. رعل الصبي. قال له الخوري انت رعلن. قال له معلوم. بعدين قض له سريده من بين عينيه. راح لاعد خيّه. قال له خيّه ما تلت لك انت اعد انظر التينه. خلق انت اعد انطرحا 15 وانا بروح بعض صئع. راح جمي لاعد الخوري. قال له بختّن عنك صئع. قال له فوت بس بشرط الالي بيزعل من النائي بيقض له سريده من بين عينيه. قال له طيب. قال له الخوري خذ الخمار وما الست امداد قح ازرهم الكلبة بتدلك. بتطعمها خبرات الفقح وبتاكل انت خبرات الشعير 20
وبعد ما بتخلص بتحيب شروبة حطب على الحمار. راح أكل
 الخبرات القمح وضرب الوسطى قتلهما واحد عودتين شكيم في
 ضهر الحمار قتله والقحات طأه في الأرض وراح للبيت. قال
 له الخروزي وين الكلبة. قال له ليس أني أكلت خبرات القمح
 حردت قتلتها أني زعلت. قال له لاه. قال له وين الحمار.25
 قال له انت تلث لي حتى حطب وما عطيني شي حتى حطب
 الخطب انا شكيت عودة من حون وعوده من حون. مات.
 زعلت اني. قال له لاه. بعيدين نات لعنده الخروزي قال لها
 مبيين هادأ اشطان ماتا. بعيدين قال له خذها البيت لبرأ.30
 احده. قال له شرف أرا بتعمل شي او ما بتعمل بغي مرتاك
 صار يبيسي الصبي. ضهر الخروزي. قال لها شوبه. قال له
 عمال يبيسي. قال له ضره كف. ضره كف مرتاك. قال له
 الخروزي وين الصبي يا جحب. قال له يا معلمي انت تلث
 لي ضره كف. ضره مات. زعلت. قال له لاه. قال لها
 مبيين يا خربش جحب. راح يقفن لي سريه من بين عيني.
 بعيدين قال له جحب طلائع الفذان للشم. اخذ الفذان قطعة
 شقق ورماه على السطح. قال له الخروزي وين الفذان. قال
 له طالعته على السطح يتتشست. قال له كيف طلعته. قال
 له شقيته شقت زعلت يا معلمي. قال له لاه. بعيدين راح
 لعنده الخروزي قال لها تومي ادعي الدياجات وأعملهم
 زواده. خبي سامع على السطح. نزل تقد في الصندوق واكل
 الدياجات. نص ليل الخروزي قال لها للخربش تومي تا
 نروح. حبل الصندوق ومشي. قال لها يا خربش مبيين ها
الصندوق تقبل. قالت له أنا تَلْيِتِته دجاج وخبر. وصلوا 45 لحِقُّ شَطّ البَحْر. وقال لها اقدعي يا خوريّة. فَنَحْوا الصندوق لقيها جاهزة. قالوا يمكنك أن تَلْبِسونه. قال لهم أي ما لي تلب فارتقحم زعلت يا ابنها. قال له لاء. راح جيجي حتى يشوم الهوا. قال لها الخوريّة هلّق منام بيبيجي جي بينان معنا بس يغفي منرميه في البَحْر. جي عرف شوبدهم يعملوا. سرق 50 منديل الخوريّة ونام جحّ الدخوريّ. وعي الخوريّ خمس جي الخوريّة. بعدين قال لها تومي يا خوريّة حتى نرمي جي صار الخوريّ جيجي يدقّشوا الخوريّة رميها في البَحْر. بعدين قال الخوريّ جي أنا مبسوط خلّصنا من جاجيجي. قال له جيجي لاء خلصت من الخوريّة. زعلت يا ابنها. قال له معلوم زعلت تقلت الكلبة والحمار والعصبي والغذان واكلت الدجاجات 55 وما زعلت بس هلّق ميّت من البَحْر. قض له سرديه من بِين عينيه راح.

kân jî têna ojhe sandhum tînî. wâhad ʼollû lit-tânî ent ëvûd inûr ît-tânî wana brâh bûsud sânîs. ʼollû iz-zîr la. ʼhayû ʼollû tayîb bes la tôsud sand wâhad ejrâdi. ʼollû mîlh. sâr yîmî bbûa bi-xaîrî ejrâdi. il-xaîrî ʼollû bûsud sandî sânîs. ʼollû la. ʼhayû ʼillî la tôsud sand wâhad ejrâdi. basdên sêr 5 yîmîe is-sëbi wîl-xaîrî yilhaû. ûteker in kül ûn-nâs hewârînî nejûrûdiyî. ʼollû bîtûnmînî sandak sânîs. ʼallû tayxîs bes bi-ṣârît in ûlliy biyârûl min ît-tânî bûsullû sîrîîî min bênyâyîh. is-sëbi ʼal mîlh. ʼollû il-xaîrî żąd id-kebî wîl-hûmûr a-hel-vernûjât a-hel-venbût. ent bûkkûl hûbûz is-ṣasîr wîl-kebî tasmîha hûbûz 10 il-vernû. samel hêk bûa dâh min ʒûbûz is-ṣasîr ma zeras illa nûsî mûdû. saiyet zolî il-xaîrî. zasîl is-sëbi. ʼollû il-xaîrî enti zaslûn. ʼollû mastâmû, basdên ʼosûllû sîrîîî min bênyâyîh. râh la-zûnd ʼhayû. ʼollû ʼhayû ma ʼullîlak ent ëvûd nâtûr it-tânî. hollo ent ëvûd inûrûha wana brâh bûsud sânîs. râh
जिः ला-सोंद इल-हारी। 'वल्ला बिठौतिंिी संदक सानिः। 'वल्ला फैत हेस हि यद हेलमार हास-सिंि आलद हम इरवंशि हेल-किलि बितििलंक। बितमिप्न हंज़ित इल-वम्ही छ-बालक एं नंज़ित इस-सिंश अ-बांज मा हबतंज़ बिज़िज़ 20 स्वायिथ छोज़ि सला 'ल-हमार। राह अकेल हंज़ित इस-वम्ही थ-उरॉब हेल-किलि 'नेलरा रिव्नौ दुदि बक्कहम छि बोहर हेल-हमार 'नेलरा विल-वम्ही तम्मिन हंज़ि हरींड 'ल-रवि न-राह लिल-बिट। 'वल्ला इल-हारी वेन हेल-किलि। 'वल्ला लेस इनी अकेल हंज़ित इस-वम्ही हरींड 'नेलरा बंनि झेलो। 'वल्ला लाँ। 'वल्ला वेन हेल-हमार। 'वल्ला एं लूटिल 25 झस्ता होतिब आ-मा सचेति छि होता हूंि हेल-होर अं तैकके वदि मन हूंक न-वदि मन हूं। माट। झेलो इति। 'वल्ला लाँ। बासङें जित ला-सोंद हेल-हारी 'वल्ला मब्झिन हेस आकाँ खिं बिन्न। बासङें 'वल्ला हुद हेस-संभ लै-बार्रा। वन्दी। 'वल्ला रिफ इस बस्मिल छि अं मा बस्मिल बिदी माझेन इति। छार 30 यिब्ब क्रो-संभ। बोहर हेल-हार। 'वल्ला शा बाँ। 'वल्ला सम्मल यिब्ब। 'वल्ला द्रुब वेक्क। 'द्रुबूँ वेक्क मावेटा। 'वल्ला हेल-हारी वेन इस-संभी या जिब। 'वल्ला दा मसालम एं लूटिल द्रुबूँ वेक्क। 'द्रुबूँ माट। झेलो। 'वल्ला लाँ। 'वल्ला मब्झिन या जैसरी जिजी या विसंसली संडिम मन हेल-सानिः। बासङें 'वल्ला दी-जिजी तवंब इल-35 फादी लिश-संंस। व्होड इल-फड़दी बीज़ा सेन आ-रामाह सला 'स-सोँफ। 'वल्ला हेल-हारी वेन इल-फड़दी। 'वल्ला तूलसता सला 'स-सुंज गिकतेम्स। 'वल्ला किफ नवलस्ता। 'वल्ला सनूऩ षीन झेलो या मसालम। 'वल्ला लाँ। बासङें राह ला-सोंद हेल-हारी 'वल्ला हैम इल-दीज़ात वासमिल हम सावडी। जिजी हैमस सला 'स-सूफ। निसिल 40 असाद फैं-संभ हकेल इड-दीज़ात। नूस्स लेल हेल-हारी 'वल्ला हैम-हरी 'अमी तेनराह। 'हामेस-संभ ह-'अमी। 'वल्ला हारी मब्झिन इस-संभ ह-'अमी। 'ताइल्ला एं लैलता एं दिलेता दीज़ अ-हुब्ब। वुसला लाखाद सत इल-बोहर। 'वल्ला अदु दा हेल-हरी। 'फेटाहा इस-संभा' लाया जिजी। 'उल्ला जि एं हेन। 'वॉलम हूं मा ली 'वॉल 45 फूरी कम झेलो याघाना। 'वल्ला लाँ। राह जिजी होटा येसिम इल-हारा। 'वल्ला हेल-हारी हलव हलब बनाम बियां जिजी हिन्न माना बेस यिफा मिंमिख फॉल-बोहर। जिजी सार या बिदिम्स गव्समाल। 'सारी मंडळ हेल-हरीय अ-नाम हठू हेल-हारी। विसौ इल-हारी हम्मित हिल हेल-हारी। बासङें 'वल्ला हैम या हरीय होटा 50 निम्न जिजी। सार हेल-हारी जिजी दिलेता हेल-हरीय रिम्याहा फॉ 'ल-बोहर। बासङें 'अल हेल-हारी हाय अना माबसात बुलवसा मिन जिजी। 'वल्ला जिजी ला हलोस्त मिन हेल-हरीय। झेलो याघाना। 'वल्ला मार्लम झेलो 'वॉट हेल-किलि हिल-हमार वेस-संभ विल-फड़दी समेबें पीयो क्रो,' ईज़-सायल। 55 बोसिल संडिम मन हेल-सानेह उ-राह।
There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half midd. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant."

Jihi went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six midds of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house.

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;
are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will
come and will sleep with us. When he is asleep, we will throw him into the sea.” Jihi knew what they were going to do. He stole the priestess’s veil, and slept near the priest. The priest awoke, and thought Jihi was the priestess. Then he said 50 to her, “Rise, oh priestess, that we may throw Jihi (into the sea).” The priest and Jihi began to push the priestess, and threw her into the sea. Then the priest said, “Ha! I am happy; we have got rid of Jihi!” Jihi said to him, “No, we have got rid of the priestess; are you angry, oh our father?” He replied, “Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and I was not angry; but now I am dying of anger.” Jihi cut a strip from between the priest’s eyes, and departed.

L. 1: واحد is pronounced either wāhād or wāhid.

L. 7: بتختلكي is pronounced biṭḥuṭṭnū, biṭḥoṭṭnū and biṭḥoṭṭnī.

L. 28: خریره, which I have translated “priestess,” means here “wife of the priest.”

L. 44: مّلّیته تلمیته for تلمیته.


109.

امّة لجحّي قالت له روح شتغل. قال لها شو بّلي شتغل ما بعرف شي. قالت له روح اربط الطريق وجيب مصاري. بعدين أخد الطحرة وراح باها وشترى حبل طويل وراح اربط الدرب من الميل للميل وراح. اجا المكارية وفكوا الحبل وراحوا. بعدين قال لها يا امّي اربط الدرب واحذوا الحبل. قالته له اي حبل. قال لها اللى تقتلى اي حتى اربط الدرب فيه. قالته له انا ما قلت لك تربط الدرب جبل باس المعنى تقتل واحد زنکيل واتخذ مّة مصاري. رفع على الذرب شاف القاضي مارق. مسك حجر وضربه. اجت على رأسه تقتله.

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10. اتخذ رحا لله واجد إله يأمة يأمة قتلت له القاضي. قال:


immā la-jiihī 'alīthā rāh sīṭīgīl. 'ullha ša 'addī sīṭīgīl ma basrīf šī. 'alīthā rāh 'orbut iš-tor'ā jīb māsīrī. basādūn nḥūd iš-tunijara rāh bāsha u-šīrū jīb iš-tawīl rāh 'orbut iš-derb mín il-mēl lil-mēl rāhā. ijā il-mdāryījī u-fēkkā il-ḥobū rāhā. basādūn 'ullha yā iimmī 'orbut iš-derb 'orbut il-ḥobū. 'alīthā 5 šī jībī. 'ullha īlī 'ulūthā ḥuttā 'orbut iš-derb fīh. 'alīthā anā ma 'ulūthāk tirbut iš-derb bi-ḥobū bi il-māsna tiwāl wāhād zankīl u-tābūd minnū māsārī. rījis sala 'd-derb šāf il-ādī mārī. misik ḥajar u-ḥobā. ijīt sala rāsā 'utellīn. ḥobū u-ḥobā la-šōnā immū. 'ullha yā iimmī 'utellīlik il-ādī. 'alīthā 10 yāhrūb bētāk iša sařīf is-sultān biyītna. rāḥīt 'utellī tēs masāzī. basādūn šārīt il-ḥokūmī nūṭrīn il-ādī ḥutta yījī. rāhā il-bētā u-se'elū wēn il-ādī. 'ulā min yōmēn naḥna ma šīnāh. basādūn šār is-sultān yīnādī ilī šāf il-ādī u-bībābhānī u minnū basṭīh mēt līra. 'ullha jihihī anā 'utellīt u-romētū fil-bīr. kānit 15 immū rinīt iš-tēs il-māsīn fil-tīr u-tūmnīt il-ādī. ijā il-zaskar mas jihihī ḥutta yiṣāfū il-ādī. 'alīthūn immū ibnī mēj-
Jihi's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him."

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jihi took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, "May your house be destroyed! If the sultan knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultan began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jihi said to him, "I killed him and threw him in the well." His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jihi to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"
كان في ملك عهدة بنت كانت كل يوم تقعد في السياح وكل رجاء الالي هي تشوفه أرا كان مرتق تقول عادات من مرتة ورا كان ويسى تقول عادات من مرتة. بعدين ابواها زعل منها. قال له الوريث خدها دشرها. اخذها الوريث وصار يمشي يمشي هو وقى حتى وصلوا لحذّ بيت رجاء اسمه حسن الكسان. هو كان شاب قوي كتير في كسان كتير. أرا كان بذاه يسرد يقول يا امي سقيني أرا كان بذاه يا كل يا امي طعميني. الوريث حظّ بنت الملك هويهيك. بعد يومين تلا ماتها هي نفت لبستان في رمان كتير. قضت قضيب رمان طويل واجد صارت تضرب حسن. قالت له روح شغل. قال لها ما بدر. بعدين 10 ضربته وقالت له خذ حبل. راح صار يعم عتال. أول يوم شغل بقرشين. اي قال لها لمزته شغلت بقرشين. قال له عافاك. صار كل يوم يشتغل ويجبب أكثر. بعدين في يوم كان في رجاء غني راح عا الحطّ. قال له يا حسن بترنح معني. قال له حتى اسال مرتة. راح سالم مرتة. قالت له 15 معلوم روح معا. وهد راجينين شافوا بير فيه ءاء. قالوا مين بينزل يجيب لنا شويه ماء. قال حسن الكسان. شاف رجاء معا عبده قاعدة على يببينه رست حلوة كتير ماعدة عن شمالة. طلع حسن الكسان. قال له الرجال شو مالك عبادلا تطلع. قال له ما شي حبيبي بحبه ولم كان عبد اسود. قال له عافاك. خذ عا المفتي وافتح الجنينه. تطف سلّه مليانه رمان. تطف السلّه ربعتها لمرته وامه. حطرها على الرف
وقالوا خلَّيها حتَّى يَجي حسن. بعد كم يوم بنت الملك
قالت يا سَتي هاتي نكسم واحدة. لمكاكرتها ليقيت جوهرة.
بعدين راحت للسوق وبَعثتها اجت اشترت كل شيء بَدَها 25
وانبسطت. بعدين قالت لستها تا نكسم واحدة تانيه.
ليقيت جوهرة تانيه. راحت باقعتها واشتريت حارس وفتش وزيتت
واشتريت عبيد وعربات حَصَّرت تياب حسن. بعدين ابواها
قال للوزير يا وزير الْرَّكَام بَتْفي اعْرَى شو صار في بنتي تعي
حتَّى نلبس مثل الدراويش وخروج نفثت عليها. قال له الوَزَير
اذا حطَّليتها في بِيت حسن الكسلاَن. صاروا يمشوا
حتَّى وصلوا لِبلد حسن الكسلاَن. سَأل الوَزير وين بيت
حسن الكسلاَن. قالوا له يَجي حسن صار غني كتير كلله من وزا
مرته. دَلُوه على سرايا كبيرة فيها عبيد وفيها ناس وفيها
خدم. طلَّعوا لفوق شافتهم بِنتِ الملك. السلطان حَب
يُشفي حائله بس بنته عرفتها وقال له يا بِي اهلا وسهلا.
بعدين غربوا ابواها وصار بيروها. قال لها فين جوزك.
قالت له انا بعدني بَتْر وحسن في الْجَيْح. لَمَّا اجي حسن
كتبوا كتابها وجوّرها حسن وعاشت كيدا وادوها وجوهرها ليوم
الله ماتوا وقالت له شفت يا بَتْر كل شيء من المرة. 35

َكَانَ فِي مِلِيكَ زَاندَّا بِنتٌ كَانَتْ كِيلَ يَومٍ تُرْعَدَ فِيَّ-سِبَّبَاك
َكَانَ رِجْلَ مَرْضَى نُقُفُْا يَا كَانَ مِرْتِهِ تُرْعَدَ هَدَا مِنْ مَرْبٌ
وَيْزَا كَانَ وَسَيْحُ تُرْعَدَ هَدَا مِنْ مَرْتِه. بَلْدِ دَانِ أَبَا حَسَنَ مَمْحَا،
َوَلَى الِ-وْزِيرَ هُدَا دَشْرَا، وَهُدَا الِ-وْزِيرَ عَسْْاَر
يَنْمِي يَنْمِي حَنْيَة وَسَيْحُ لَا-حَدَّ الْجَيْحَ أَلْبَ رِجْلَ مَرْبَٰى
هَسَانُ الْكَسْلَا، حَنْيَة كَانَ سَبْبَ ْتَرْحَ مِرْتِهِ كِيْتِ،
يَا كَانَ بَدَا يَشَّرُّبُ يَرْبَ يَلَّ يَخْرُ مَنْ شَيْنٌ سَبْبَ يَا كَانَ بَدَا يَقْتُلَ
ِهِ مَنْ تَعْمُنِّي. الِ-وْزِيرَ حَوَّتَ بِنتٌ مِلِيكُ مُهَنَّك، بَلْ
There was a king who had a daughter. Every day she used to sit in the window, and concerning every man whom she saw, if he was clean, she said, “That is from his wife” ; and if he was dirty, she said, “That is from his wife.” At length her father became angry with her. He said to the vizir, “Take her, and remove her.” The vizir took her, and began to walk
and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.
Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yes, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!"

L. 12: مرة (Mara), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مرّة حسن (Mara Hassan) before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماما is between mai and moa. Among the Bedawins I have heard mâ'.

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجّال غنيًّ وها الرجل كان كل يوم يعطية شويّة سمن وشويّة عسل. في يوم الناسك تأعد على فرشته. كان مصّد العسل والسمان جرّه. قال أنا ببيع جرّه وسما السمان والعسل وشترى نعجة وها النعجة بتعطى غيرها وعادك غيرها حتّى يكتروا. بعدين ببيعهم وبيصيم غني. بأخذنّ بنت تاجر أنا غلاني وعمل عرس ما صار مته وعزم التجار
There was a recluse at the house of a rich man, who every day gave him a little clarified butter and a little honey. One day the recluse was sitting on his mat, collecting the butter and the honey in a jar. He said, "I shall sell a jar of this butter and honey, and buy a she-lamb, and this she-lamb will bear another, and this one another, until they multiply. Then I shall sell them, and shall be rich. I shall marry the daughter of such-and-such a merchant, and I shall have such a wedding as there never was before; and I shall invite the merchants and the nobles, and I shall have wedding-feasts. And afterwards, I shall have a son; and when he grows up, I shall teach him philosophy and engineering; and if he is disobedient to me, I shall take this stick, and beat him with it." He raised his stick to beat his son with it. The stick struck the jar of honey and broke it, and the butter and the honey fell on his beard.
بعدين صار تشكّي الدنيا كثيرا. شاف بيت منفرد فات طلب ملحا فيه. صاحب البيت قال لميرته شوفتها ها الأنسان ابن نعم. شو بذلنا نضيفة. قالت له ما عيننا الاهنا النعجة ادجها واشوريها وانا راح بيجي ها الشرية الطحين. عملوا وتقدموا للضيف وبات عندهم هاديك الليلة. ثاني يوم لّا بذل يركب قال لهم انا ملك النعمان. أطلبوا شو يترديدوا. قال له الرجال يجي يوم. بعد مدة صاروا فقرا كنبر. قالت له مرتها يا رجالي الملك واعد انته بينعم علىنا. روح شوف.

ملك النعمان بيوم سكر. كان عينته صاحبيين. امر يقتلهم. ثاني يوم سأل ويبن فلان وللان. قالوا له ابد امره يقتلهم.

حزن كبير وعمل لهم عمديين وعمل بيوم فرح وسيوم حزن.

كان يوم الفرح وجوم الخزن يقعد بين العمديين. الذي يجي لعندته يوم الفرح كان ينعم عليه والتي يجي يوم الحزن كان يقتله ويدهعم العمديين بدellite. ساقبت يوم اللي اجى لعندته فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما لقيت تجي الا في ها النهار. قال له انا قبلت بس بدellite حذا يكفلني. بعدين التفت إلى واحد اسمه شيبان. قال له ما بتكلفلي. ما تبقل. بعدين قام واحد اسمه قرادة. قال انا بتكفلي. قال له الملك على تدشي. قال له على سنع. بعدين الملك عطاه خمس مئة ناقة وراح لعند اهلته. صار تزم يوم الخزن. قال له الملك لقرادة فات الوقت لبذل يجي يحتله كان اجي والملك كان مشتهي أن ما يجي. ثاني يوم ركب الملك وقعد بين العمديين وطلب ان يقتلن قرادة. كل الناس
قالوا له لا إلا ما يجوز لله حتى يكمل يومه وهو عن عباد يحكموا شاقوا
غبطة. الملك قال للجلاد اقتله. الناس قالوا له حتى نشوف
من جاي بلملك كان حنظله. بعد كم دقيقتة وصل. بعدين
حزن الملك كثير قال له شو جابك يا حنظله. قال له الروا.
قال له الملك مين علمك الروا. قال له ديني. قال له شو
دينك. قال التصاريح. قال له الملك اشرح لي ياه الخ. سرحها.
تنصر الملك وركب قبيلته وحرب العبوديين وانعم على حنظله
وكرده وقال لهم ما يعرف مين اكرم الله وفي بوعده أو اللي
كفل.

kān fi melik min mlak il-sarab. wāhād ʿomā ʿrāḥ lil-bor-
niyyī ʿā-hā rāyīḥ sāf ʿomār ʿunḥa. līḥa. ʿārād ḫānūn ʿan
jannātā. bāsdān ʿarit teṣṣāt iḏ-dīnāya keṭīr. sāf bêt minfīrīd.
fāt ʿalbāb melja fīh. sāḥib il-bēt āl il-martū ṣāfīl hel-śānān ʿīn
nōsām. ša biḏna niʿlīfīa. ʿalīlī wa šandīna illā hen-nasīji ʿāl
ibdāḥa wīṣītīh wana rāḥ basjīn hes-sīwāyiṭ iṭ-tāḥīn. ʿamālā
ʿā-wādemi līd-ḏāf ʿa-bat šandīhm ʿēdīk il-lēlī. tānī yōm limma
bidīl yîrkaḥ ʾīlīlīm anā melīk in-nasān ʿūṭūbā ša bitrīdīa.
ʾīlīl ʾar-rījīl biṣī yōm. bāsd miḍdi ʿarū fīʿwra keṭīr. ʾalīlī
martū yā rījīl il-melīk waṣād innā ʿāyīnām šalān. rāḥ sāf. 10
il-melīk in-nasān bī-yōm sikōr. kān šandīn ʿāḥān. amūr
bi-ʾīlīlīm. tānī yōm seʿel wān ṣān ʿū-īlīm. ʾalīlī anʾ amērt bi-
ʾīlīlīm. ʾheṣin keṭīr ʿa-semālīm šamādēn ʿa-samēl yōm feraḥ
ʿa-yōm ḥīn. kān yōm il-feraḥ ʿa-yōm il-ḥīn yūʾasud bīn il-
šamādēn. ʾlīlī yījī la-rūsūdā yōm il-feraḥ kān yīnsām šalēh
wilī yījī yōm il-ḥīn kān yūṭūn ʿa-yīdēn il-shamādēn bi-dīm-15
mā. sīʾbīt yōm illī ija la-rūsūdā fīh ir-rījīl kān yōm il-ḥīn.
ʾheṣin il-melīk keṭīr ʿālīlīm wa bōʾt tīf išī ṣī ḫīn-nōhār. ʾīlīlī
an ʾibī tābī biḍdi ḫadān yikfīnī. bāsdān ʿīṭīfēt ša ʾīlā ṣāḥād
isma ʿēbān. ʾīlīlī wa bīkīfīnī. māʾībīl. bāsdān ʿām wāḥād
isma ʾbrādī. ʿāl anī bīkīfēlak. ʾīlīlī il-melīk šala ṣāʾaddē. 20
ʾīlīlī šala sinī. bāsdān il-melīk rāṣāh ḥoms mēt nūʿa ʿrāḥ la-
rūsūd āḥētā. šār tīrm yōm il-ḥīn. ʾīlīlī il-melīk ʾbrādīt fīt
il-ʿwīt lau biḍdi yījī ḥōznālā kān ija wil-melīk kān miṣṭīhī in
There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nasmân; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He
answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šebân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Karâdi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Karâdi, "The time has come. If Ḥunzûla were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Karâdi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Ḥunzûla." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Ḥunzûla?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Ḥunzûla and to Karâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.
ذكره والأنى بقول الملك ما بياكك انتى. عيّنت للرجال سألتة شو شكلا ها السكة ذكره يمآ انتى. فتكرر شووي وقال لها خنقتة لا ذكره ولا انتى. انبسط الملك كتيم. عطاه الف دينار. وقع واحد. لمّه وحته في الكيس. قالت له الملكة للملك شفته ما ابتغى هو وقع دينار لمّه واحده. بعدين عيّنت له الملك وقال له ما بيتكليب الفين دينار حتي تأخذ الديناز وما خلّته له الواحد من الدفائم. قال له تحت امرك. بعدين الرجال قال انا خفته أن حدّا يدعس عليه لان عليه صورة الملك. فرح الملك من فطنته وعطاه الف دينار كمان. 15 كلّفته السكة ثلاث آلاف دينار. قال ان الواحد ما عمة يسع مشورة النسوان.

ija šiyād la-zōnd melik il-sajem 'oddemtâ semeki. saṭāh elf dinâr. kânît 'azōdî il-melik šîrin bi-jemnâ. limma dhoor iz-šiyâd 'âlîlta il-melik hêda ketir elf dinâr ha' semeki. 'nilha hâtî' saṭāta kîf biddî âhûd minnâ. 'âlîlta il-melik šîr šwaiyî ana bâhûdhum minnâ. 'nilha kîf. 'âlîlta ana biseîlâ ša šîkî hes-semeki doker yimma enta. in 'ál doker b'al il-melik 5 ma byâkîl doker wîn 'ál enta b'al il-melik ma byâkîl enta. saiyeît ir-rijjâl se'elîta ša šîkî hes-semeki doker yimma enta. fteker šeîdi 'a-nilha hantîa la doker 'a-la enta, nbspn il-melik ketir, saṭāh elf dinâr, wv'az wâhad. lemmâ 'a-hûtîn fîl-kîs. 'âlîlta il-melik lil-melik šîft ma abhûl hû wv'az dinîr lemmâ 10 wv'hodû. basdên saiyeîlî il-melik 'a-nilâ ma bikhîl elîn dinâr hatta âhûd id-dinâr â-ma bâllêta il-wâhad min il-hidem. 'nilà taht omrak. basdên ir-rijjâl 'ál ana šîft in hadan yûdss salêh liân salêh sârt il-melik. frîhî il-melik min fuştâ 'a-saṭāh elf dinâr kemân. kelâtîta is-semeki tît elâf dinâr. 'ál in 15 il-wâhad ma somrâ yîsmâz mekcerit in-niswân.
to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2:}

114.

كان في ملك伞ه ولد وحيد شاف بنت فقيرة. قال له يابي بلدى ما بنت فقيرة. قال له إبى لاء اذا ملك ما بابدك لك بنت فقيرة. بعدم الصبي خضن كتبم. قالوا له الحكما احسن جوزة لها البنت او ابنك بيبوت. بعدم راح الملك لعند ابن البنت. طلب البنت مته. قال له ابنه اذا ما بعطيك ياهوة الاه اراك ابنك بيعرف صنعه. قال له ابنه هذا يصيم ملك شو بدده بالصنعه. اذا ما جوزته اذا لواحد دينعر صنعه لكن اذا كان بترديد تاخذه بالسيف اذا عبدك وتحت امرك. قال له
لاه ما باخدها بالسيف سس بالاذن ام جلود يرقد يتخلص صنعة. راح سأل ابه. قال أي برز احتفل كار البلور. بيوم قال له لابوه اوسق لي مركب بذل ساقر لستانبول. تمكن له مركب وهذي مسافرين انكسمر المركب. ناس غرتو وناس سلموا من الجملة الصبي خليص على شقعة خشبة. طلع على الهر بس هو كان جوعان كتير. وصل حذ كرخانة وقف حذ الباب. قال له لصاحب الكرخانة بتريد تخطي عنك. قال

له انت ما شاف شوا الشغل الدقيق شو بعرفك تشغيل. قال له حكلي صانع كنس الحزام بس حتى أكل. بيوم الملك كان عندها تقدم من البلور العال. انكسمر. الملك بعت ورا صاحب الكرخانة وقال له بدك تعمل هذا الكاس. اهده وهو حزنان كثير. اجى على الكرخانة عمال يختمر ابن الملك طلب منه ان يعمل له الكاس. ما كان حدًا يعرف. قال له الصبي يأ معلمي ادعيوني شمعة ورغيفين حتى انعِش وسرك الكرخانة علي. يتيح على بكرا بتلاتي القحد حاضر. عمل هناك صاحب الكرخانة تاني يوم اجى شاف القحد. اهده وراح لعند الملك. هو كان مبسوط كثير. قال له بديми واحد تاني. اجى ختر الصبي. قال له ادعيوني شمعة ورغيفين. تاني يوم الصبح اجى شاف القحد حاضر. بعدين اهده وطلع يركش لعند الملك. قال له الملك بدي مناحم. اجى ختر الصبي. قال له طيب ادعيوني شمعة ورغيفين. سرك الكرخانة وراح الصبي كتب على القحد
والأخير أن كان ما يتكلم
والقلح شغل كفيف.

بعددش شافه الملك. بعت ورا صاحب الكرخانة قال له خرمن
ميين شتغل ها الانذاح. قال يا سيدي، يعيش راسك انا. قال
له احكي دغري او بقطع راسك. خبره. قال له عندي ولد35
فقيه هو شتغلهم. بعت ورا الصبي قال له يا صبي احكي لي
وبين تعلمته ها الصنعه. قال له انا ابن ملك تعلمتها ببلاغدي
والقلح ابوي هذاك ياه. قال له صحيح. قال له نعم. اجي
الملك كان بهد يقتل صاحب الكرخانة ويعطي كل شي للصبي.
قال له الصبي لاه يا سيدي انا اكلت خمر وملع في بيته اعمل40
معروف معي وخلية طيب بس انا بترجاك ابعثني لبي. بعته
الملك وبعث معه هديا وا صاحب الكرخانة خليص كمالي
الصبي. انتعلل شكلين من ها القصه العهد بين الخبر
والملع. وان كان الواحد غني ما هو عيب ارأ تعلم ابنه صنعه.

kân fi melik randu wotod waład šāf bint fa'iri. 'lîlâyâ bêyi biiddi he1l-bint. 'lîlây abâ'â lea ana melik ma bâbûdlâk bint fa'iri. basăden iz-sâbi solam kâter. 'alâlây il-hekema âlîsan jauizia he1l-bint au ibnak bimât. basăden râh il-melik la-sōnd abâ'êl-bint. zulob il-bint minnâ. 'lîlây abûâha ana ma bazîk yâha ilâa iza kân ibnak byasrîf šansa. 'lîlây ibnî biiddî yisîr 5 melik šâ biidda bi-shansa. aîa ma bêjauizha la iláwâd byasrîf šansa lâkin iza kân bitrid tâbûdha bis-sèf ana zabâdak u-taht omrak. 'lîlây la ma bâbûdlâha bis-sèf bes bîlal ibnî iza kân bitrid yitasallem šansa. râh se'el ibnû. 'al ê brîd itasallem kár il-bellîr. bi-yom 'lîlây labâh âsiîlî merkeb biiddî sâfîr 10 li-stambûl. šišêndû merkeb â-hinnî mânîrîn inkeiser il-merkeb. nás jop'û a-nâs sitnû. min iji-jimîl iz-sâbi hûdiî sâla šîfît
There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and
asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My 5 son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish 10 to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate 15 work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was 20 no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop 30 and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."
Later the king saw this. He sent for the owner of the workshop, and said to him, “Tell me who did the work on these goblets.” He said, “Oh my lord, may your head be kept in safety, I (did it).” The king said to him, “Speak the truth, or I will cut off your head.” He told him, saying, “I have a poor boy who did the work on them.” The king sent for the 35 boy and said to him, “Oh boy, tell me where you learned this trade.” He replied, “I am a king’s son, and learned it in my country, and the goblet my father presented to you.” The king said to him, “Is that true?” He answered, “Yes.” The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, “No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of you, send me to my father.” The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.
قالوا له لَلّي بيعرف بنبع دحلاب شو عمّال يقتولا. قال لهم عمّال يقتلما أن الملك معنا. قال له عورون الرشد اسكت داخلكم وعدل كثير وخفف إن يعرفوا وقال له الملك بيني يسرق حزنته. بعدمِه وصلوا لدار الملك. صارت الكلاب تنبحُ كثيرة. 15 بعدمِه قالوا لَلّي بيعرف بلغة الكلاب شو عمّال يقتلما. قال لهم أنا قلت لكم عمّال يقتلوا الملك معنا. رعل كثيرة الملك وقال له ما قلت لك أنا ما بقي تقول الملك معنا شو بذي إجي اسرق حزنتي. طلعوا لفوق. قالوا له لصاحب البغطيس انت ابن باراغي والمسامي. جمعهم قالوا له للبيحمل كثيرة 20 إجي دورك. قال لهم عورون الرشد أنت بسبقكم لمطرح الفلاني حتّى ما حدّد يلقطنا على الدرب. راح وجاب البوليس وهبي ضاعيين لقطهم واخدهم للعبس. بعدمِه تأتي يوم عورون الرشد راح للمجلس. قال لهم جيبيوا الإراديّة لهون. قال له للاوّل أنت شو كارك. قال له أنا بفهم الكلاب شو 25 بيقونوا. قال له اللياني شو بتعري. قال له أنا ببحب بالببغطيس. قال له اللياني لاقت كارك. قال له يجعل حملة تقيله. بعدمّه قالوا له انت كارك فرّ بذاك الضيقات شو بعد بذك ضيقات أكثر من هاها. قال لهم ها المَوّ ها ساكتكم ونفاهم. قال لهم أرا نسكتكم بها البلد بقتلكم. سكتوا بخيرهم وراحوا.
Once there were three robbers in a wine shop. The people who were drinking there departed. The robbers said among themselves, "At night we shall go and steal the treasure of the sultan." Herūn ir-Raṣīd was disguised, and sitting in a corner. He rose and said to them, "I wish to go with you;" but he was disguised, and they did not know him. He said to them, "Take me with you or I shall tell (of the plot)." They said, "Good." They asked one, "What is your business?" He said to them, "I know what the dogs say when they bark." They said to the second, "What is your business?" He said, "I carry seventy kunṭār (about 1\(\frac{3}{2}\) tons), and am not wearied." They said to the third, "And you, what do you do?" He said to them, "I have a magnet with which I extract all the nails.
and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way (lit. that we may 'go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?" He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.
كان في سلطان عنده أربعين صبيًّا. شافوا كل أولاد الوزر
تُجوّزاً وكلا أولاد الأكابر في شهر شعبان. بعدين الكبيرو
قال لأخهره تعاون حظي ثُق فجر ليش ابننا ما بيجرونا هلّق
فحن منبضك كننا احمر ومنقعد في ارضنا لمبا بيجي ابننا
بيسا لننا ليش زعلانين. منقول له كليّ أولاد الأكابر تجوّزاً وفحن
أولاد السلطان ما بيجرونا. اجي ابهم من عشيتهد. سأل فين
الأولاد. العبيد قالوا له هي لابسين احمر علامة الغضب.
فات لعند الكبيرو. قال له ما لك يا ابن غضبان. قال له
انا صار عمري خمسين سنة وما جرونتي. قال له تكرم يا ابن
ي بس هون ما في بنات ملوك على تُلّكم. الكلّ قالنا خن ما
بدنا بنات ملوك بدنا أربعين بنت من فرد ام واب. قال
هم. جابوا أربعين بغل حملهم من خفيف الحمل وغالي
التين. صاروا يمشوا حتّى وصلوا للدّ مغارة. صار
ليلة. ناموا عيونه. الثاني يوم ناموا جنتى يروحوا على
الصيد. خلّوا الزغيم حتّى يعمل الاكل. بده يشفي نار.
ماكان عنده تقطبة. راج صار يمشي حتّى وصل لدّ تكوينه عند
المغرب. طلع عليها وزنلا. شاف سلم. طلع على السلم
شاف عبد حامل سيف وطاع يقتل بنات السلطان. قتله
بعدين شاف الثاني. قتله لدّ العشرين. بعدين فات
لّجوا. شاف بنت ملك نايمة في تخت مثل القمر. بعدين فات
لأرضة الثانيه لدّ تسع وثلاثين. في كلّ ارضة كان في بنت
في ارضة الأربعين فتّش ما شاف حداً. قال اخوتي لقيت لهم

H. M. Huxley,
عرايس بس انا لاء، صاريفت في الأرضه. شاف سرير في السقف. فلتة شاف صبيحة حلوه اكتر من الكل وشردها مغطى وجهها. فرقة وتركتها وراح. اجي ابنهم شاف العبيد 25 مقتولين ومرعبين. سأل المخدم مين عمل ها المعروف معي حتي اعطيله اللي بيريد. كان الصبي راح لعند اخوته وما خبرهم. الملك بعت منادي ينادي وبايده منديل. اول يوم وثاني يوم وثالث يوم شاءه ابن السلطان. قال له اعطيله المنديل.

عطاه ياه. راح لعند الملك وخبره. قال له شو بيتريد 30 اعطيله. قال له ما بريديش بي بس فح اوالسلطان الفلاني وحن اربعين واحد من فرد ام راب. بدنا اربعين عروس من فرد ام راب. قال له آي تكرموا. بعت ورا اخوته. اجوا وشاهوا عرابيههم. لمن شاهوا الزغيرة اظرف من الكل نحذدوا وصاروا بدهم يقتلوا اخوهم. راحوا لعند السلطان وقالوا له 35 بحيس ان الزغيرة اظرف من الكل لازم تطلب مهرها غالي. قال لهم شو بطلب. قالوا له في عند الغول حاف كويرس كبير من حريش وكبير كتير وا لقينته بيصير شيم. راح قال له انا ما بعطيك بنتي حتي تجيب لي خاف الغول. قال له حسن طيب.

راح لمو برافيت كتير وطلع على سطح الغول. فخفته ورمى 40 البرافيت على الغول والغوله. بعدين الغول قال للغول حطي الخفاف دوا حتي يطروا البرافيت. بعدين حطته برا. اجي حسن اخدته. في بين بيت الغول والدرب حاجر مكشور. الغول شاف حسن اخد الخفاف. بعدين الغول صار يقول له دخيل يا حسن الله يخليك يا حسن اطلب مثل ما بتريد بعطيك.
ما رَح حَسِن. اخْتِحَاف وَرَاح لِعَنْد السَّلَطَان. قال لَه
هَلْكَذِ بَضَي الهُروَش. قال لَه تَكَرَّم. اجْتِهَا اخْتِحَافه قُالَ لَه بَعْدٍ
عَنْدَه حَصَان ما في مَتَلَه. اجْتِهَا السَّلَطَان قَالَ لَه بَعْد بَضَي
حَصَان الغُول. قال لَه طَيْب هَذَا الْشَيْ ما هو مِنْك بَس مِن
ارْخَرْحَم. رَح لِبْيَت الغُول. تَكَرَّم تَحْت بَطِن الحُصَان. كَان
الْحُصَان مَرْزُوب بِسَبْع زَرَّات. قَبَع أَوْلَ زَرَّة. صَلِب الحُصَان.
قَال لِهَا الغُول لِلْغُول قَوْمِي لِشَوْيَة مِنْ عَمَّال يَسْرِق الحُصَان
قَالَ لَه مِنْ بَيْسِتْرِج يَسْرِق الحُصَان. بَعْدَيْن حَسَن قَبَع
التَّانِيَة. صَلِبِ اللْحُصَان كُمْان اكْتُرُ مِنْ الْأَوْلِ. تَمَّ الغُول
حَتِى يَشْوَى مِنْ عَمَّال يَسْرِق الحُصَان. فَتَشَ لَقِي حَسَن تَحْت
بَطِن الحُصَان. قال لَه هَا عَلَقَت. اخْتِحَاف وَرَاح حَتِى
يَعْزم كِل غَيْبَان. قال لِهَا لَمْ يَرْهَط غَيْبَي كَنِيَّ. بَعْدَيْن
صَارَت تَعْجِن. قال لِهَا حَسَن فَكَّى لَي اِيْدِي حَتِى اِجْن
مَطْرُحَك. فَكَّت لَهَا اِيْدِه. بَعْدَيْن قَال لَهَا ما نِيني اِعْجِن
بَايْدِ رَاحَة فَكَّى لِي التَّانِيَة بَعْجِن اِحْسَن. فَكَّت لَهَا اِيْدِه
التَّانِيَة. فَكَّ اِجْرِيَه قَتَلَهَا وَطَبْخَهَا وَحْطَ السَّفِّرَه. اخْد
الْحُصَان وَرَاح. رَح لِعَنْد السَّلَطَان. قال لَه يَا سَلَطَان
الْرُّمَان اِرْكَان بَعْد بَتْطِلْ بَيْنَ بَقَاثِك وَيَتَقَل اِخْرَحَم. قَال لَه
لَاء خَذ عَرْوَسِك. حَقْبَأَ كَلْكَهْم رَاحَوا وَهَيْنِ رَأْيِهِن قَالَهِم
الْمِكْارَيَّة لَا تَبْرَقُوا مِن هَا الْطَرْيَق. غَيْرُوهَا لَيْش هُوْنَيْك كَلْ
اَهْلِ الْبَلَد مَكْشُورِيْن صَارَوْا جَار سَوَد. بَعْدَيْن اخْتِحَافه قُالَهَا بِس
مَرْقَأ حَسَن مِنْ هُوْنَيْك وَمِرْقَأ حَسَن مِنْ هُوْنَيْك وَمِرْقَأ حَسَن مِن
غُلُط مَرْقَأ حَسَن مِنْ البَيْتَة البَكْحُورَة. شَافُهُم. الْيَهَوْدي اللَّي
بياكر استحلالي الستة جنس. جُرهم كلهم من عدام.
اخذها عروس الاه. بعدما عرفت جورها أنبوب ولا هو عرف
أنها هي طبيبة. بعدما كان جورها في بستان طلعت شاف
ست حسن في الشباك. بعت مع العبيد قال لها انا طبيب
بس استادى اليهودي فين روجة حتى تبقي تنسلي اني وياها في
النهار. من عشية اجي اليهودي صارت تقول له دخلك قل لي
وين رححك حتى أتسلى انا وياها في النهار. قالت لها في سكة
الباب. حطت تشكل على الباب وعملت اذنها عمال تحكي
معها. اجي عشية اليهودي شافها مشطحة الباب. قال لها
شو انتي سكرته. قالت له دخلك وين رححك. قالت لها في
المكنسة. صارت تتحك عليه حتى يغمن انا بتحتها.
تالت
يوم قالت له دخلك قل لي وين رححك. قالت لها رححي بلعببه
عطره باجر غزالة عرجة جواة قطنها. قالت له كيف بدي
اعمل حتى جيبها. قال لها بتلات شعرات من دقنها.
اختت الثلاث شعرات وناني يوم عطتيهم جورها. حرق اول
شعره اجي مارد قال له شو بترديد. قال له بذك تخادني
لمطرح الفلان. احذها. شاف غزالة عرجة. قرستها وشال
رجلها شام فيها علبه. فتح العلبه شاف فيها قطنها.
اليهودي قال لها ليست حسن اغ انا راح اموت. حسن حرق
شعره تانيه. اجي مارد. قال له شو بترديد. قال له بذك
تردني للبلد اللي فيها اليهودي. حطبه على كتابه وطار لبلد
اليهودي. شال القطته وصار يقول له الليهودي شوف رححك
معي. فلله الخير عن اخوتي او رححك معي. اخذ ماء ورشها.
رجعوا كُلُّهم لمَّا كانوا وكُلٌّ أهل البلاد السُّكورة الحدَادين
الناصراء وكُلٌّ واحد في ص valida.  بعدم مسكت القبلة نتفها وراحوا كُلُّهم لعند أبوهم. حسب احكي قصْتِهِ لابورَة. إبرهَم
خطِّهِ عَندَهُم واحترَوَة سُكَّنهم في غير بلد. 
هادَه حكايتي حكيتها وِفِي عَبَّيك خِبِيتَهَا.
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'il-melik u-ḥpberū. 'ullū šā bitrīd āṣīk. 'ullū ma brīd ši bes 30 nahū nādū sulḏān il-šāhī u-nāhū arbasīn wahd min ford imm sāb. bidūnu arbasīn sarās min ford imm waḥ. 'ullū šā tikkramū. hasat vera ᣀātāt. ʿīn u-šāfū sarāyishum. limma šāfū iz-sīrī aṣraf min il-kill nḥasadā u-ṣārū bidūnu yiṭtāb aṣāhum. rāhū la-ṣānād is-sulṭān ʿa-Ḥalū ḫiḥais ʿin iz-sīrī aṣraf min il-kill ḥāzin tuṭhū mihnrha ʿalū. ʿullum šā baṭṭūb. ʿullūtū fi zenad il-ḥāf kwaiyis kêtir min ṣāhīr u-kebird kêtir wiṣa leffūtū biṣir ṣīr. rāh 'ullū ana ma bastaḵ biṭi ḥotta ṭijābū luhāf il-ḥāl. ʿullū ḥasan tāyiḥ. rāh lemmu brājūt kêtir u-ṭulīs saũ sūt il-ḥāl. ʿeṭītū ʿn-rūmā il-brājūt waša ʿl-ṭulīs wīš-ḥalī. 40 basdūn il-ḥal ʿāl lil-γāli ḥaṭṭī il-lūḥāf borra ḥotta yīṭrū il-brājūt. basdūn ḥaṭṭītā borra. ʿāa ḥasan ʾūmā. fi bēn bēt il-ḥal wīd-derb ḥajar mesharū. il-ḥal šāf ḥasan ʾūmid il-lūḥāf. basdūn il-ḥal ʿāl yīlūm daḥalak yā ḥasan umma yihmūl kik yā ḥasan ṭulīt miḥ ma bītra ḥastaḵ. ma radd ḥasan. 45 ʿōḥūd il-lūḥāf u-rāḥ la-ṣānād is-sulṭān. ʿollū ḥollū biddū ʿl-sarās. ʿullū tikkramū. ʿaṭātūtū ʿālālū basd sandū ḥṣān mā fi miṭlū. ʿjā is-sulṭān ʿollū basd biddū ḥṣān il-ḥal. ʿollū tāyiḥ hes-šī ma ḥā minnak bas min aṣāḥīt. rāh li-bēt il-ḥal. ṭeḥūba taḥt ḥaṭṭā il-ḥṣān. kūn il-ḥṣān marbūḥ. 50 bi-seba ḥezāt. ṣwad ḥel il-ḥṣān. ʿollū ila il-γāl lil-γāli ʿāmī šāfī min yammāl yisru il-ḥṣān. ʿālīlū min byis-terū yisru il-ḥṣān. basdūn ḥasan ʿōba ṣt-tānī. ṣwad il-ḥṣān kennān aktar min il-awel. ʿān il-γāl ḥotta yiṭāf min yammāl yisru il-ḥṣān. fetṭeš bīʿa ḥasan taḥt ṭaṭūn il-ḥṣān. ʿollū ḥā 55 salū. ṣwād u-rūbbūtū u-rāḥ ḥotta yasswim kil il-ḥulūn. ʿollū ila-martūb yūmmī ketīr. basdūn ᵐaṭīr ṭāwīn. ʿollū ḥasan fikkiū tī ḥotta ḥṣūn waṭrūḥīk. fekkittū idā. basdūn ʿollha ma finī ḥṣūn biṭ waḥīd fikkiū tī tānī bīṣuŋ aḥṣān. fekkittū ʿīd it-tānī. fekk ijrēhʾetella u-tobalūha u-ḥottis-sufrā. ṣwād 60 il-ḥṣān u-rāḥ. wuzil la-ṣānād is-sulṭān. ʿollū yā sulṭān iz-zemān ʾīza kūn basd būtūb šī biṭīlaq u-būṭūl ṣāḥīt. ʿollū la ḥud sarastak. ʾūmmālū kilhillum raḥu ṣāmīn rāyīlūn ʿālāilūm il-marāyi la timrūʾ min heṭ-ṭurī. gaiyirīa lēš ḥōnīk mill ḥōl 65 il-belōd meshārin sārī ḥajār sūd. basdūn ṣāḥīt ʿālū be ṣerriʾā ḥasan min ṣānīk u-martūtā bitībā maṣma. il-marāyi šammūs ʾūlī ḥoštālūm min il-mēṭīni il-meshārū. ʾālīlūm il-yahādī ilī biṣīhār isṭāla is-sīt ḥīn. saḥerhum kilhillum min zadahā. ṣwādha sarās ṭī. basdūn ma zarefšt jōzīša tāyiḥū ʿn-la ḥašē
There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Šābān. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of 5 the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would
I marry you), oh my son, but here there are no kings’ daughters fit for you.” All of them said, “We do not wish kings’ daughters; we wish forty girls born of the same mother and father.” He said, “Good.”

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king’s daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, “I have found brides for my brothers, but none for myself.” He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, “Who did this favor for me, that I may give him whatever he wishes?” The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, “Give me the veil.” He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, “What do you wish that I should give you?” He replied, “I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father.” He answered, “Welcome.” The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.
They went to the sultan and said to him, "Because the youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60
and spread the table. He took the horse and departed. He
came to the sultan and said to him, "Oh Sultan of the Age, if
you again ask anything, I shall kill you, and shall kill my
brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were
going, the muleteers said to them, "Do not pass by this road;
change it, because over there all the people of the town are
enchanted, and became black stones." Then his brothers said,
"Make Hasan pass by that road, and let his wife remain with
us." The muleteers made a mistake, and caused them to pass
by the enchanted city.

The Jew who performed the enchantment saw them, and fell
in love with Princess Hvisn. He enchanted all of them except
her, whom he took as his bride. She did not know that her
husband was alive and he did not know that she was alive.70
Afterward, her husband was in the garden. He looked and
saw Princess Hvisn in the window. He sent (a message) by the
slaves, and said to her, "I am alive; but ask the Jew where
is his soul, that you and it may be company for each other dur-
ing the day."

In the evening the Jew came. She said to him, "I beg of
you, tell me where your soul is, so that I and it may be com-
pany for each other during the day." He said to her, "In
the wooden lock of the door." She put a bunch of flowers on
the door, and began to act as though she were talking with it.
The Jew came in the evening, and saw the door decorated. He
said to her, "What! Are you crazy?" She said to him, "I
beg of you, where is your soul?" He said to her, "In the
broom." She began to smile (lit. laugh) at him, so that he
would think that she loved him. The third day she said to him,
"I beg of you, tell me where your soul is." He said to her,
"My soul is inside of some cotton in a little box in the foot of 80
a lame gazelle." She said to him, "What shall I do to get it?"
He replied, "By means of three hairs from my beard." She
took the three hairs, and the next day gave them to her hus-
band. He burned the first hair. A giant appeared, who said
to him, "What do you wish?" He said to him, "You must
take me to such-and-such a place." He took him. He saw a
lame gazelle. He shot her, and removed her foot, and saw in it 85
a little box. He opened the little box and saw in it some
cotton.
The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

This is my tale, I have told it;
And you in your breast did enfold it.
The Modern Pronunciation of Coptic in the Mass.—By J. Dynesley Prince, Ph.D., Professor in Columbia University, New York City.

The name Copt (ὙΠΤΟΣ = Ἅγιος, Arabic Qibbāt, pl. Aqibāt, vulgar Qibbāt) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A.D. At present the Copts are found in the greatest numbers in the towns of Negādeh, Luxor, Esneh, Dendera, Girgeh, Tańta, Assiūt and Akhmim, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A.D. About 1680 A.D. the Dutch traveller Van Slesb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrizī remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrizī, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with
two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i.e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i.e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

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1 *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1316, Year of the Martyrs.
revival of their ancient national tongue can ever have success. Labib’s work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the aegis of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i.e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet will serve partially to illustrate this undoubted fact.

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1 For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemontez, La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris, vii. pp. 245–276.

2 The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff’s Koptische Grammatik.
Deitä Dèltä Dálðâ Dálldâ
Êî Êîlyê Êîlyê Êîlyê Êîlyê
È Sô Sô Sô Sô
Ze Zítâ Sítâ Dâldî Zâldî Zâldâ
H Ètâ HÎdâ Hâldî Hâldâ Hâldâ
Thítâ Òidâ Tûtî Tûtî Tûtî Tûtî
Îótâ Kâppâ Kâppâ Kâbbâ Kâbbâ Kâbbâ
K Lólâ Lâlûa Lâlûa Lâlûa Lâlûa
M Mi Mi Mëî Mî Mi
Ni Ni Nëî Ni Ni
Z Èksî (Labib gives Æksî for all Upper Egypt) Ôî
O Pi (bî) Vi
P Rû Rû Rû Rû
C Sîmâ Sîmâ Sâmmî Sëmmâ Sammâ
Tav Tav Dâû
G Êpêlîôn Hê
F Vî Fîî Fîî Fîî Fîî
K Ki Kêî Kî Kî Kî
P Épsî Æpsî Æpsî Æpsî Æpsî
O { Ô (like Ñ En. aw) Ñ For Upper Egypt au and o For Upper Egypt šêî and šâî For Upper Egypt šëî For Upper Egypt Šêî For Upper Egypt Hôrî For Upper Egypt Gânga Gândýe Dyândyi Dyëndyâ Dyândyâ
X Ègîmâ (or Ògîmâ) Ègîmâ (Hîmâ) Shîmâ Shîmâ
+ Dî (Dîdî) Dî Dëî Dî Dî
As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhin within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuán, the southernmost town of the Sa'id (Sahid), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuán text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:
Text. 1.

This page contains text in Coptic script. Here is the text transcribed:

Text.

1 Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.
2 The following points should be observed in pronouncing the Coptic transliterations herein given: ำ = Eng. a in ‘hat’; ๅ = Eng. a in ‘father’; ง = Eng. e in ‘met’; ง = German e in geh; จ = Eng. i in ‘pin’; ฉ = Eng. i in ‘machine’; ฉ = Germ. o in ‘voll’; ฉ = Eng. o in ‘bone’; ฉ = Eng. ow in ‘awful’; ฉ = Eng. oo in ‘fool.’ Of the consonants, ฬ = ch in ‘church’; ข = German ch in ich; ฅ = th in ‘this’; ฌ = always g in ‘go’; ญ = Arabic َ; ฮ = h in ‘have’; ฮ = Arabic medial ꝏ; จ = German ch in ach (to be distinguished from ch, the sound in ich; ง = Eng. sh; ฅ = Arabic ꝏ; ฅ is always hard, as in ‘thin’; ฅ = French j. All other consonants are pronounced practically as in English. L has the light sound, never the thick palatal sound of Polish barred ژ. R is a gentle trill, rather than the rough Italian trill. Final r in Arabic is almost rs, e.g. คะfbvr ‘big,’
Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. Ἀγγέλος ἐπὶ Αἰγύπτιον Ἀραμαῖον Ἰσραήλ Ἰσραήλ Ἐφραίμ Ἐσραιλ

Cairo. Äggós ētvō Ἀπά Ἡρ Ἱ Ṣ Ṣ Ṣ Ṣ

Assuān. Âugós ātwā Ābā Ἡρ Ἱ Ṣ Ṣ Ṣ Ṣ

ENES OYAE MPEQOYK OYAE MPEQASOY OYAE

εὐνή ἀδῇ ἐπεφόρκ ἀδῇ ἐπεφσάχῃ ἀδῇ

ἀνύθ ἀδῇ ἐπεφόρκ ἀδῇ ἐπεφσάχῃ ἀδῇ

MPEQWA.XE XOPIC ANARKH.

ἐπεφσάχῃ ὑώρις ἀνάγκη.

ἐπεφσάγε ὑώρις ἀνάγκη.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

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² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.
Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: $b\check{e}\check{s}t\, l\breve{i}$ 'it is enough for me'; ǧary' nisvān 'ladies' shawls'; ǧuyli'min di 'whose work is this?', etc.

1. Long and short $\bar{A}$ are represented in both Bohemic and Sahidic by á and ă, respectively; thus $\text{caxi} = B$. sâţi, S. sâţi 'word'; $\text{apxi} = B$. and S. ãrchi (Greek) 'beginning.' The diphthong $\text{ay} = av$ in B. (cf. Mod. Gk. $av = \alpha\gamma$) and ăă in S.; e. g. $\text{agwom} = B$. awšôrâ, S. ăâšôâ 'they have been.' It should be noted, moreover, that $\bar{A}$ was used according to Stern1 to represent Arabic ǧ in the words $\text{alaancapot}$ the 'a sort of gum'; $\text{almoycalat} = \text{alhecced} 'sublimate.'

The ǧ is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document ă appears frequently as the equivalent of the Arabic vowel ǧ in the article, i. e. ĂΛ = ǧl el.

2. Ǧ, which = Bohemic Ž, appears generally in Sahidic as ă; thus, $\text{ben} = B$. ǧën, S. ǧën; $\text{ete} = \acute{e}t\acute{e},$ S. ătēdâ, etc. It should be observed that ĕ appears in B. as ĕn, but in S. as ni; cf. $\text{nehti} = B$. ǧnhâšf, S. nûhâdâf 'in it.' When, however, it is followed by a second n, this is not the case; e. g. $\text{nippowm} = B$. and S. ěnîrômî. In the same way ǧm = ĕm in both pronunciations, ĕne = B. ěmpê, S. ěmbâ. It is curious to note that $\text{epiowb}$, the measure of quantity, has become ārdēb in the Arabic vernacular of Egypt. The combination $\text{pe ete} = B$. pē ētē becomes by elision bēdâ in Sahidic. In B. the diphthong $\text{ey}$ is invariably pronounced ev, following the analogy of the

1 Stern, Ztschr. d. ägyptischen Sprache, xxiii. (1885, pp. 104–120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.
Neo-Hellenic, whereas it still retains in S. its probable original force ēd, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شرنة śañē 'a barn, store-house', from which we find the denominative stem šawētîn 'to store up.' According to Stern, op. cit., the e-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ 'brazier' = كنون. This of course represents the flat pronunciation of the Alif, ā, so common in modern Syria and Egypt.

3. The vowel H differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value ā in all native words; thus, NAQXH = B. nāfkhî, S. nāfkhâ 'it was'; ṮLHQT = B. ēnhítî, S. nihādîf 'in it', etc., but retains the i-value in the Greek ἈΝΑΡΚΗ = S. ânâyktî (B. ânângktî). The diphthong ὙΓ is pronounced ie in Lower Egypt and âdâ, like ΛΓ, in Upper Egypt. The vowel H is found in Stern, op. cit., representing the Arabic i-vowel; cf. ACΣΡΗΣ = الرنحت 'arsenic.' The modern Egyptian Arabic word μεριστ 'south-wind' shows the common Boheic pronunciation.

4. The vowel I is usually pronounced in both sections as i and j. I find only the variation ΜΟΥΟΩΝÎ = B. piuāâmî, S. bāāmââmî, which difference is probably due more to the vagary of the Assuān cantillator than to actual vocalic differentiation.

5. The vowel O, long and short, appears in three forms, viz. as ō (= Eng. ow), ŏ, and ő, in both dialects; cf. ΦÎ1 = B. Êωνό'dî, S. Ἐνό'dî 'God'; ΟΩΜ = B. ñôpî, S. ñôbî 'to be'; ΕΒΟΛ = B. ēvōl, S. âvōl, 'out of.' It is curious that Coptic QΟΝΤ appears in modern Egyptian Arabic as sanimate 'acacia.' The diphthong ΟΥ is pronounced in Lower Egypt a (as ΟΥΟΣ = µûh 'and') except in a few words, as Êωνό'dî, S. Êωνό'dî 'God', but generally in S. o, as oâh 'and.' Short ō also seems to appear in S. as a in oâh 'and', but this may be a freak due to cantillation. The Sahidic pronunciation waâh for this word undoubtedly arises from musical causes. It is interesting to observe that ΜΟΝΗ 'harbour' has become Minye (place-name)

1 Abbreviation for ΦΝΟΥ粲.
in Arabic, exhibiting practically an umlaut. The word nōs 'greatness, size,' has become nūš in Egyptian Arabic; cf. kēbūr zē ēn-nūsī 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word ἀλκαροπόητε (Stern) we find oο for Arabic ů; ᾱσιλίκια 'siliqua.' The diphthong oo is a short օ in both dialects, as ἀγγούς = B. avγός, S. ἀγγός 'they say.' In Cairo, in the combination ἐγούγογ', the first ο becomes ῦ under the influence of the following diphthong ou; thus, ἐμν-ῦ 'day.'

6. The vowel ϡ appears chiefly in diphthongs, as λγ, εγ', ɲγ', and ογ', all of which have been discussed above. The Greek word ἄγχι 'soul,' however, is pronounced ἁσίκì.

7. The long Ω appears in both pronunciations as օ; cf. ζωβ = B. and S. ὤβ 'work'; ἀγγούμι = B. ἀβσόπι, S. ἀνασόπι 'they were,' etc. In the Sahidic example given above, however, πογώμιν becomes βαίνεαίνι, no doubt under the influence of the cantillation; cf. B. ρᾶσοριν and B. ἀρᾶσοριν = S. ἀρᾶσοριν, precisely the same vocalic combination. Stern gives the vowel (Ω) as representing Arabic ā; thus ζάλωμ = ἡλίμ 'cheese'; ΤΩΒΙ = Arabic ܛ, the fifth Coptic month.

B. The Consonants.

1. B appears in B. regularly as v and in S. as ʍ at the end of words and as ṿ between vowels; cf. ζωβ = B. and S. ὤβ 'work,' but ΝΙΒΕΝ = B. νιβόν, S. νιβόν 'all.' Stern's Fragment also represented 褊 by B; thus, ἀλχίτ 'coal' = ἀλβαζίμ; جی 'beans' = ἀλβογάλ. The regular b-sound was represented by q, v., although B sometimes appears in Arabic represented by ب; thus, بالة 'date' is derived from بئلζολ, showing pure ｂ = ܒ. This phenomenon was no doubt owing to the fact that the medial aspirate /modal is a stranger to Arabic phonology, which accordingly reproduced the sound by b. The same peculiarity is seen in ἀρδεβ = ἐρτοβ 'a measure of quantity'; ΤΩΒΙ = ܛ, etc. In Stern also we find άνωβαλ = ἀθογβελ 'dross.'

2. Γ occurs chiefly in Greek words as in ἀνάγκη = S. ǟннаяڰک. The latter pronunciation, ݴ = Arabic Ӗ, is quite in
accordance with Neo-Hellenic usage for pure ρ, i. e. when it is not in juxtaposition with Κ. Sometimes Coptic ρ is used for Κ, as in λόγος = λόγκ 'I.'

3. Λ, like Γ, generally occurs in Greek loan-words, although it appears in a few native words, as ἀλογον 'now'; ἀλογος 'contention,' etc. It is pronounced ḍ in B. and d, like τ, in S.; cf. οὐαὶ = B. ὀϊὰ, S. ὀδᾶ.

4. Ζ also is a distinctly Hellenic consonant. It is pronounced like English z in both systems.

5. Θ is pronounced th in Cairo, but t in Upper Egypt; thus, Ἐθνος = B. ἔθνα, S. ἔθνα 'future.' This consonant in S. is merely a combination consonant for ΤΣ, as ΘΕ = ΤΣΕ 'the manner,' pronounced τς. It occurs in Stern as the equivalent of τ; cf. θαυμάζει = ταρμάζ 'dross.'

6. Κ is pronounced identically in both dialects. It represents ك in Stern; thus, Αλκίνιον = κομάζ 'hammering'; Αλκάποορ = κάρος 'bottle.' This is curious, because ك is either omitted entirely in pronunciation, as in Cairo and the vicinity, كثث 'Copt' = كثث, or else it is pronounced as q, especially in Upper Egypt; thus, مَثُي girdī 'I could not.' Its representation in Stern by Κ seems to show that at the time when this Fragment was written, ك had its true value, i. e. q, in the Arabic of Egypt; cf. بِلَاغ = بلاغ. Coptic Κ represents Ancient Egyptian k and q (Steindorff, Kopt. Gr., p. 18, n. 10).

7. Λ is uttered identically in both dialects and corresponds to the light Egyptian Arabic l. Stern, however, notes that Λ represents Arabic r once, viz. in the word Λογοθαλας = الرفاز.

8. Μ and Ν also differ in no way from م and ن.

9. Ζ, on the other hand, is a ligature consonant for ΚΣ, especially in Sahidic. It appears chiefly in Greek words.

10. Π is pronounced p in Cairo Boheiric, probably owing to Neo-Hellenic influence, but universally b in Sahidic; thus, Μπέρκι = B. μπέρκι, S. mbērgi 'he does not say.' Note that Π is B. ἐπ, but S. βι, as in Πκάξι = B. ἐπικάξι, S. βησάξι. Labīb states, however, that this consonant is heard in the Fayyūm.
churches as pure $b$, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; $\text{Bulq} = \text{πελακ} \ '\text{island}'; \text{birbe} \ '\text{ruin} = \text{περπε} '\text{temple}'; \text{elbaq} \ '\text{land sown with beans} = \text{πακε}, etc. The consonant $\Pi$ also represents the Arabic $\text{ب}$ in Stern; thus, $\text{αλπογρατ} = \text{البراد} '\text{flings}'; \text{αγγιπε} = \text{الشپ} '\text{alum},' etc.

It is curious that the name of $\Pi$ in Assuān is $\text{J}7$, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. $\text{P}$ is identical in both dialects and seems to correspond to the Egyptian Arabic $\text{ژ}'; i.e. it is a very gentle trill rather than the rough Italian trill.

12. $\text{C}$, identical in both pronunciations, has the value of Arabic $\text{s}';$ thus, $\text{πικαξ} = \text{B. ρισα} $, S. $\text{bisgī} \ '\text{the word}. It was, however, used in Stern's Fragment to represent Arabic $\text{j}$. $\text{ص}$, and $\text{s}$; thus, a), representing $\text{ض}$: $\text{آصفة} = \text{الزنزرت} '\text{arsenic'}; \text{αλλανκαροτ} = \text{البعض} '\text{a sort of gum'}; b)$, representing $\text{ص}$: $\text{αλμόγασατ} = \text{المصعّد} '\text{sublimate} (note that $\text{ص}$ appears once representing $\text{Sh}i$, as in $\text{-san} = \text{γοντ} '\text{acacia}'); c)$, representing $\text{س}$: $\text{ćiq} = \text{سّفة};$ cf. also $\text{merisi} = \text{μαροσ} '\text{south-wind}'; \text{timsah} = \text{κικε} '\text{crocodile}.'

13. $\text{T}$ is pronounced $t$ in the hellenizing Cairene style; thus, $\text{πεκτσ} = \text{B. ρετστε},$ but S. $\text{betha}$. Its primitive Upper Egyptian value preceding a vowel, however, was $d$. Thus for $\text{Tarxh}$ we find Cairo $\text{ταρκ} $, but S. $\text{djarc} '\text{the beginning}'; \text{νβηπ} = \text{B. χινκτιμ},$ S. $\text{nθadāf} '\text{in it}.'$ In the word $\text{ατζονογψ} = \text{B. ατζαμαφ},$ S. $\text{αθαναμαφ} '\text{without him},' we find it pronounced as $t$ before the following $\delta$. In Stern it also represents the final $t$ in $\text{αλξιπρυτ} = \text{الكبريت} '\text{sulphur'}; \text{αλλανκαροτ} = \text{العنزرت} '\text{gum}, etc.;$ but usually stands for $\text{d}$, as in $\text{ταπερι} = \text{δερ} '\text{treat}'; \text{αλγατιτ} = \text{الحديد} '\text{iron},' etc. $\text{T}$ also represents Arabic $\text{ص}$, as in $\text{απια} = \text{ أبيض} '\text{white}.'

14. $\Phi$ is always $v; $ thus, $\text{φετάq} = \text{B. υιεταφ},$ S. $\text{υιπαφ} '\text{he who}.'
15. It is difficult to formulate a rule as regards $\chi$. It is pronounced as hard $k$ in native words; thus, $\text{πικαί} = \text{B. } πικαί}$, S. $\text{πακά}$; but in foreign words it is generally $h$ or $ch$; thus, Greek $\text{κόπικ} = \text{B. and S. } \text{χόρος}$; $\text{αρχι} = \text{B. and S. } \text{αρχή}$. In Upper Egypt, however, $\text{ψχΧ} = \text{pronounced ψσκ with } k$. In Stern, again, we find $\chi = k$: $\text{άλλοσύγχρονον = 'brazier'}$; and also $\chi = h$: $\text{άλλοσύγχρονον = 'siliqua.'}$

16. $\psi$ is a ligature consonant = $ps$, as $\theta = th$.

17. $\omicron$ is pronounced $\check{z}$ in both dialects; thus, $\text{φωσί} = \text{B. } \check{s}οί, \text{S. } \check{s}οί$. In $\text{μπαςογ}$ the $\omicron$ is pronounced in B. with a prosthetic vowel; thus, $\check{c}οδαροφ$, but S. $\check{s}οδαροφ$. This, of course, is due to the juxtaposition of the following $t$. Stern gives $\omicron = \check{z}$, as $\text{απογήρα} = \text{al-sheraz}$, etc.

18. $\eta = j$ in Upper and Lower Egypt; $\text{ναχχ = B. } \text{nafkā}$, S. $\text{nafkā}$. In Stern, only the word $\text{cηj = } \text{σφνη}$ shows $\eta = j$, which is elsewhere represented by B, $g$, $v$.

19. $\omega = h$ in Cairo and Assuān; thus, $\text{βην} = \text{B. } \text{βην, S. } \betaάν 'in'}$; $\text{βατεν} = \text{B. } \text{βάτεν, S. } \text{βάταν 'apud, juxta.'}$ In some parts of the Delta it is pronounced $k$, i.e. $k$ followed by a slight rough breathing (cf. Rochemontey, in Mémoires de la Société Linguistique de Paris, vii., p. 273).

20. $\zeta$ is now pronounced in both dialects exactly like the Arabic medial $\zeta = h$; thus, $\text{οῦνος} = \text{B. } \text{οτός, S. } \text{οτός 'and.'}$ For $\text{ζήμι}, \text{B. has } \tilde{e}λλι and S. $\tilde{a}λλι, with prosthetic $e$ and $a$ respectively. $\text{Ηορί = ζ} = \text{appears also in } \text{ηκάς = έσμαθ = modern Egyptian Arabic } \text{timsaθ 'crocodile'}$; but in Stern it also represents $\chi$, as in $\text{ακηεμπής} = \text{菏泽 'arsenic,' and}$ $\chi$: $\text{αμαγερπι = 'soot.'}$

21. $\chi$ is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic $\zeta$, which, however, has two distinct pronunciations between Cairo and Assuān. Arabic $\zeta$ appears in Cairo and the Delta generally as $g$ hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiut we hear $\zeta$ as $gy$, at
Luxor as ḏy, and at Assuán practically as ḏy. Thus, the word 邯‘camel’ is uttered ḡemel, ḡyemel, ḡyemel, and ḏyemel, respectively, at the places just mentioned. In the Soudan, Arabic ḇ is plain ḷ (邯 = ḍemel), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation ḷ heard, which is the regular usage in the Syrian towns (邯 = ḍemel). The Coptic ḩ does not, however, correspond exactly to the Egyptian Arabic ḇ. Thus, in Cairo ḩ is pronounced hard ḡ before the vowels a, o, u; thus, Ṭγσσ = ḏegós ‘they say’; but before the vowels e, i it invariably appears strongly palatalized as ḷ, a sound unknown in Egyptian Arabic; thus, ṩf = B. ḷi ‘that’; ṭι = mpēṭī ‘he does not say,’ etc. In Assuán, on the other hand, I heard ḩ as ḡ in every position; thus, Ṭγσσ = ḏagós, ṩf = ḡē, ṭι = mbafē, etc. In a number of other places in Upper Egypt, however, ḩ is pronounced ḏy (cf. the list of the consonantal names above, according to which even at Assuán the consonant is named ḏyamāy, but I heard it distinctly pronounced hard ḡ). Here again we meet with an element of uncertainty, because the ḡ pronunciation of ḇ is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given ḩ the ḡ-sound, which is apparently unnatural at Assuán.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the ḡ- pronunciation of Egyptian ḇ. Did the first Arabic-speaking conquerors of Egypt utter the ḇ as ḡ or as ḷ? It is true that ḡ for ḇ is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that ḇ is still pronounced ḡ in some parts of Arabia. According to Wetzstein (ZDMG. xxii., pp. 163–4) the ‘Anesza pronounce ḇ as hard ḡ formed in the front of the palate, a sound which in some other tribes has developed into y at the beginning of words and has been palatalized into ḏy at the end of words. This undoubtedly shows, then, that ḇ
= ḍ is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of حج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern’s transliteration of حج ‘stone’ by لحجار (huṣar), and of حجر ‘verdigris’ by ل ح ج ر (assinšar)? The consonant Ṣima Ṣ is pronounced ḍgē in Cairo with prothetic ḍ, and ḍ in Assuán and Upper Egypt generally (only at Abydos sometimes ḍḥ); thus, Ṣolvable ḍgēḥ, S. ḍḥ. For اسگنْوُيْي, however, we see B. اسگنْوُيْي, S. اسگنْوُيْي. In other words, Ṣ represents, nearly everywhere, in Egypt, a ḍ- or ḍ-sound. Stern’s transliteration would clearly indicate that at the time when the Fragment was written حج was uttered either ḍ or j (thus, حج = لحجار, huṣar) and not hard ḍ, which would probably have appeared as لحجار, ḍagar. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where حج was uttered as j or even ḍḥ, whereas in other districts it may have been, and probably was, pronounced hard ḍ.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard ḍ-pronunciation of Ganga, peculiar to both Upper and Lower Egypt, is of Egyptian and not of Arabic origin. The palatalization of Ganga before e, i in the Delta, e. g. لف = B. زة for S. گة, may be regarded as a local peculiarity. Furthermore, the present hard ḍ-pronunciation of حج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from Ganga = ḍ, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the حج as ḍ. It is perfectly clear, however, from the examples in Stern just quoted, that they did not all do so.

22. ♯, † = ḍḍ all over Egypt; thus, يُوُيْي † = B. and S. يُوُيْي. In Abydos the consonant is named دئي and is perhaps pronounced thus.
The following instances of differentiation between Cairo and Assuān in the text of John i.1 ff. are interesting: B. Ṽē = S. mān (Greek μέ); B. ἐρόνη = S. ἄνη (with the indefinite article); B. ἀα ἐρόνη νέ εὐνάομι = S. ὁ α α ἐνδε ὁ νη ντι νιαννι; B. ὁφεράομι = S. ὁφαομι. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib’s chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. ἄνη, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated ὃ in δείξαρχι is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuān priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word Ὁναύτι ‘God’ (musical pronunciation for Ὑναύτη), does not end, but interrupts a sense phrase; thus, ὁ αλ οναύτι δα ὁ δατι δα διδη means ‘and God was the word.’ This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words δα διδη ‘he was the word.’ The entire chant modulates solely between f-natural and f-flat, i.e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and
vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.
I. THE RIVER SIPRA AT UJJAIN.
Notes from India, Second Series.—A Visit to Ujjain—Bhartrihari’s Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. Williams Jackson, Columbia University, New York City.¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Čāṇḍrakaṇṭha, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night’s rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshaoo Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Kāṇṭaśūrya’s monstrous victim in the Mṛchakaṭikā (2.2, ed. Stenzler, p. 40-42, cf. Wilson, Hindu Theatre, i. 57). Not far

beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning Mantharā of the Rāmāyāṇa. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama’s palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kāli. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.1

Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a shrine of Śiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

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1 The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.
II. Modern Palace and Court of Justice at Ujjain.

III. The Rudra-Sagara Lake and the Temple of Hari-Siddhi at Ujjain.
twelve columns, as a cloistered walk, is made the *pradakṣiṇa*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Laksmana on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim īle purohitain yajñasya devam ptoijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeśa, we came to a sanctuary of Čiva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakatikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for ‘baksheesh’ to purchase ‘bang’; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Čiva’s sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Narāyaṇa Jyotiṣi and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.
It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Ságara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Ságaras, or oceans (cf. Rāmāyaṇa, iii. 74. 25; Vāsavadatta, 23; and Indische Sprache, 5508, 5742). A causeway led directly through the Rudra-Ságara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing amṛta from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess’s sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Divāli, or Feast of Lanterns. Near by was a good specimen of a vata-vṛkṣa or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Ságara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi’s Temple it was but a short distance to the Sipra (Skt. Čiprā) river, immortalized in Kālidāsa’s famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of ‘Sipra’s breeze’ (Megh. i. 31, čiprāvātau) and the number of sārāsa birds that haunt the river’s banks; and the Raghuvañcga alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (Raghu. 6. 35 čiprākañcngāniñūkampitañu udyānaparamparāsu). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman’s regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.
IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.

V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.
Not far beyond was a place marked off in a square of about twenty feet for the *pagumadha*, and near by was a Hindu, who, in accordance with the old Grhya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *ṛṣṭi* in Sir Edwin Arnold’s *Light of Asia*. He mumbled some lines from the *Gītā* on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

This observatory was erected about A. D. 1724, by Jaya-sinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypothenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypothenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun’s approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or
weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (dīghaṇca-yantra) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the Mṛchakaṭikā (Mṛcch. p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Krṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avanti-kṣetra, or the site of old Ujjain. It is necessary to drive
VI. Street Scene near the Temple of Krishna at Ujjain.

VII. Entrance to Bhartṛhari's Cave at Ujjain.
out a mile or so over rough, dusty roads, partly shut in by low
mud walls. Here a spot is pointed out as the place where
Bhartṛhari used to sit, and somewhat beyond is the cave where
the poet used to dwell as a hermit.

2. Bhartṛhari’s Cave.

The cave itself stands on an elevation overlooking a part of
the river. There were numerous trees about it, well filled with
birds; and the familiar crow of Sanskrit story was not absent.
There is a stone shrine by the entrance to the cave; one must
pass a few steps beyond this to a narrow gate in a wall, after
entering which one comes to the real mouth of the cave. A few
stone steps, steep and somewhat winding, lead down into the
recess. To the north (if I rightly noted the points of the com-
pass) was a small vaulted chamber where Bhartṛhari underwent
so great acts of penance and self-abnegation that Indra himself
cast his bolt from heaven to interrupt the anchorite’s long-con-
tinued tapas. To the inquirer a rough circular mark in the
stone slab above is pointed out to indicate how the sage raised
his hand to ward off the shaft that struck the stone above his
head. See figure 7.

Passing from this eremitic cell eastward through a passage,
one comes to a small hall or recess with a figure or picture rep-
resenting Bhartṛhari’s teacher, Gorakṣanātha, in the center, and
on the left the moralist’s nephew, Gopī-canda, his sister’s son;
while to the south an opening in the cavern’s roof is pointed out,
which is said to lead ultimately through a passage to Benares! 1

Ascending up steps again to the east, within this underground
vault, there is an entrance to a small cave dedicated to Sarasvatī
and another to Gaṇapati. Here, sculptured in the stone, two
footprints were visible. They were the marks of the venerated
feet of Maechendranātha, the Guru of Bhartṛhari’s own teacher.
Near by, in another passage or recess, was a part of a large līnga
of Čiva, known as the Čaṅkara-Sīňha Linga. This must have
been but one of many, for there are said to be no less than
eighty-four sacred ‘lings’ in Ujjain.

1 On returning from India I am able to add now a reference to a brief
allusion to the names mentioned in this paragraph, in P. G. Nath’s edi-
tion of Bhartṛhari, Bombay, 1896, pp. 8, 21, 43, 48.
Inquiry with regard to Bhartṛhari’s history, who is looked on as the brother of Vikramā (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Sannyāsin. This is a different story from the familiar one in the commentator to the famous ālik-verse (Nṣīṭakata, 2) regarding the precious fruit (phala) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghūṭ, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti’s Mālatī-mādhava, describing her as the terrible goddess Cāmuṇḍā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in JAS. xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

¹On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Achalgargh, in P. S. Nath, op. cit., p. 45.
whereupon his father grew exceedingly angry and called him an ass (khaṟa), pronouncing at the same time a curse upon him that he should descend to earth and become an ass. The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (Mahākālarama).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Īśvara. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

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1 I may now add, a hint of this legend may be found in Crooke, The Popular Religion and Folklore of Northern India, ii, 208; Lassen, IA. ii: 783, with references. An analogue in Lucian's Onos, imitated by Apuleius in his Metamorphoses, is noted by my friend and pupil, Dr. Gray.
the kingdom of Dhārā, or rather Dhārā-nagara, the capital of Malwa.

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena’s curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

‘Owing to the effect of Gandharvasena’s curse which still hung over the city, the awful goddess Kāli used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

‘Kāli was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewn the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama’s Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kāli should depart from Ujjain, never to return.

‘Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.’

1 On Dhārā, see also P. G. Nāth, op. cit., p. 5.
These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daçarattha festival in October on the ninth day (unjî) of the month Āsvina. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balâi caste, a sort of Çâdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Ûrvaçi, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the Çâlakâñjika is sometimes played at Ûjjain in a Marûthî version; and also the Mrçchakatika, which must be particularly appropriate in the very scene where its plot is laid, and of course Çâkuntalâ is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ûjjain a bright one.
The Relation of the Vedic Forms of the Dual.—By Dr. George M. Bolling, Catholic University of America, Washington, D. C.

The beginning of the understanding of the Vedic endings of the dual -āu and -ā dates from the article of Rudolf Meringer, Beiträge zur geschichte der idg. declination, KZ. xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doubles of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: -ā before consonants and in pause; -āv before all vowels except u; before u the semi-vowel was lost. An important correction of this view was made by Bechtel, Hauptprobleme der idg. Lautlehre seit Schleicher, p. 285, where he argues that since O. N. ātta and Gothic ahtāu can represent neither *oktō nor *oクトu, it follows that the parent language must have possessed also the form *oクトu, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been -ḍ before consonants, -ḍu before vowels, and -ḍu in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, op. cit., p. 282) to bring under the same principle the locative forms in -ā, -āu. The application to the perfect forms had already been made by Collitz, AJP. ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, Altindische Grammatik, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, Grundr. I pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmaṇas, the Śūtras, and in general the later literature.
The point which I hope to make clear is that it would have been impossible for the ‘later’ language to obtain its duals in -āu if it had ever passed through the stage of development that is represented by what is called ‘the oldest portions’ of the Rig Veda. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *J. Indo. St.* xviii, p. 347, sees in the form -āu, which he considers ‘a note of later date,’ the result of a striking process termed “flexional expansion,” due to efforts (which in the main he takes to be conscious) ‘to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.’ The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: “Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die ā- zu den āu- formen wie 1129: 171, also sind die ā- formen die alten, aus ihnen entwickeln sich erst die āu-formen und gelangen schliesslich zur alleinherrschaft—so ist das ganz falsch und verkehrt.” It remains to point out only that if Arnold’s conception of the relation of the forms could possibly be true, his conclusion that the āu-forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of -āu before vowels are not included in the “Notes of late date.”

An attempt of Oldenberg to reconcile Meringer’s explanation of the relation of these forms with the theory that those in -āu (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: “Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubleten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des -āu fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdubleten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiqregel, Vordringen der -āu-form muss erwartet werden.” From this and
especially the last clause I can only understand that according to the conception of the writer, the form was always -āu, that in the period when the old saunāthi rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became -ā, but that later the relaxation of these rules allowed -āu to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that πέντευτα would have reverted to *πέντεβατα at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, Griech. Gram. p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only -āv before vowels, -ā before consonants and in pause, how did the form in -āu develop?

This difficulty was distinctly realized by Meringer, loc. cit., p. 225 ff., and met by the supposition that the form in -āv was analogically transferred to the position before consonants, that in this position it became -āu and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending -ā, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of -āv followed by a vowel, the v is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with ā, which are identical with cases like ārmis > *ārmis; Brugmann, Grundr. I p. 302—hence it is at least extremely improbable that an ending -āv would be abstracted from such a situation. Thirdly, this ending -āv would not

1 From tā | vaçaunā, if sufficiently frequent, one might expect the development of *vaçaunā or of an euphonic v comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form tāv.
become -āu before all consonants; cf. the medial forms vāja-dāvānām, hasaradvānām, avāpaḥ somapāvānām. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as -āu n- occur. Finally in locatives such as agnāu, in which similar forces are at work, we see clearly that the -āu forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, -ā before consonants, -ō by before vowels, and -āu in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that -ā is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in -āν was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in -ā and -āu will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in -a. To Arnold these are simply the form from which by "flexional expansion" come the duals in -ā, loc. cit., p. 347, and consequently all occurrences fall in his "period A." Mahlow, Die langen Vocale, p. 130, and Meringer, loc. cit., p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, MV. i, 226 ff., believed that they preserved the ending of the consonantal stems *pāda= πῶς, which had been transferred to the o-stems by analogy. But this fails to explain why the form occurs only as a vocative,
and only in the o-stems, an omission which Brugmann, Grundr.
ii, p. 645, tries to make good by assuming the influence of the
vocative singular. The hypothesis does not seem to me proba-
bile, and I would suggest instead that we have in reality in all
cases vocative singulars, that have been misinterpreted at least
as far back as the time of the diaskeuasts.

Of the material collected by Lanman, Noun Inflection, p.
342, is to be set aside, first, asta, RV. x. 27. 15. The suṇdhī
conceals the quantity of the final, but, concealing that the puda-
pātha is correct, asta can be due only to the analogy of saptu
(cf. Brugmann, Grundr. ii, 480), navā, daṣa, all of which
occur in this same verse. Of the remaining cases, vi. 63. 1; 67.
8 do not contain the form in the text nor in the pulapātha.
Here the form in -a cannot be introduced into the text, the first
passage containing a nominative which is unparalleled, the
second containing an adjective which is also without parallel
except for ḍhṛtavrata, i. 15. 6, due to the immediate neigh-
borhood of mitrāvaruṇa. Nor does the meter require this form.

Compare for the first passage Oldenberg, Die Hymnen des Rig-
veda, p. 467, and apply the same principle to the second, read-
ing ghṛta-amnā for ghṛtānāv. Almost all the other examples
are either dvandva compounds or supposed cases of elliptical
duals, and any explanation to be satisfactory must do justice
to this fact. I would suggest therefore that in mitrāvaruṇa, i. 15.
6b, indrāvaruṇa, i. 17. 3b, 7a, 8a, 9b, we have really two voca-
tives indrā varuṇa, (compare, for example, vārṇa mitra sāda-
thāḥ, v. 67. 2b), and that the shift of accent, whether made by
the poets or diaskeuasts, is due to the analogy of mitrāvaruṇā,
eetc. The length of the final syllable of the first vocative may
be due to the same cause, but more probably it is a case of an
elliptical dual followed by a singular. Compare Delbrück,
Grundr. iii, p. 138, and RV. vi. 68. 5b, indrā yō vāṁ varuṇa
dāpata tman with viii. 25. 2, mitrā tānā na ratyā vārṇo yāc
cā sukrātuh. There is no more reason to posit in the former
case a vocative dual varuṇa than a nominative dual varṇo or
varuṇas in the latter. In cases like vii. 61. 1b, ud vāṁ cākṣur
varuṇa suprātākam, I believe that we have the invocation of
merely one of the deities to suggest the pair "the beautiful eye
of ye two, O Varuṇa." Ultimately the phenomenon rests on
the same basis as the use of ēūtē, fepe, āye when more than one
person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6º; 66. 6º; and vii. 85. 4, where the epithet āditya suggests especially Varuṇa. If, on the contrary, varuṇa is explained as = varuṇā = mitrā-varuṇā, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a devadēva compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12º; viii. 9. 6º; *pārva*, v. 74. 4; *vīra*, vi. 63. 10º. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mitra*, *aryaman*, and *deva* may be singular applying to the last, while ādityā naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in -ā to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of -ān took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as pāde 'eva are not analogical but contain the old form of the dual of consonant stems =πāde (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the o-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,
must have been at work in their development. The current view is that \( *\text{pādu} = \text{pād} \) fell under the analogy of \( \text{aśvā} \text{ aṣvā} \) \( \text{aṣvā} \) merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: \( *\text{naru} = \text{ākṣa} \), and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets \( *\text{naru} \text{ narā} \), \( *\text{aṇinu} \text{ aṇinā} \), etc. The latter form was then generalized, and under its influence \( *\text{pādu} \) was supplanted by \( \text{pādā} \). After this the proportion \( \text{aṣvā} : \text{aṣvā} : \text{aṣvā} = \text{pādā} : \text{pādā} \) yields the forms \( \text{pādā} \) and \( \text{pādā} \). That the form \( \text{pādā} \) for \( \text{pādā} \) before vowels is a relic of the older period, and that \( \text{hastā} \) in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the \( a \)-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.
Contributions from the Jāiminiya Brāhmaṇa to the history of the Brāhmaṇa literature.—By Professor Hanns Oertel, Yale University, New Haven, Conn.

Fourth Series: Specimens of verbal correspondences of the Jāiminiya Brāhmaṇa with other Brāhmaṇas.

A number of passages from the Jāiminiya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya’s encounter with the Brāhmaṇas of the Kurupāṇicālas (JB. ii. 76–77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in CB. xi. 6. 3. In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Čātvyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present corpus Brāhmaṇicum was composed, and, when made in sufficient number, they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.

2 Cf. also CB. xiv. 6. 9=Brh. Ār. Up. iii. 9.
Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the CB. and the first book of the SB. have been translated, an English version of the JB. extracts is here omitted.

I

**JB. i.**

74. *namah pitṛbhyah pūrvasadbhyaḥ* namas sā-
kañniṣadbhyaḥ⁵ | yuṇje⁶ vācaṁ gatapadiṁ gāye
saharavartaniṁ⁴ | gāyatrīṁ trāiṣṭubham jagad
| vigrārūpāṁi saṁbhṛtaṁ⁵
deva okaṁśi cakrīvā⁶ iti.⁷
yan namah pitṛbhyah pūrvasadbhyaḥ iti pitaro
vā atra pūrva upaśītanti.⁹ na tebhya evāṁ 'tan namaskaro-
roti. namas sākañni-
ṣadbhyaḥ¹⁰ iti yāir eva brāh-
maṇāis saho 'paśidaty ātvij-
yāṁ karisyayāṁ¹¹ tebhya evāṁ 'tan namaskaroti. yuṇje vā-
caṁ gatapadiṁ iti vācaṁ
evāṁ 'tac chatapadiṁ yuṅkte.¹²
gāye sahasravartaniṁ¹³ iti yuktām evāṁ nām etat saha-
svartanīṁ bhūtāṁ gāyati. sahasravartaniṁ 'tī sāma
gāyatrainī¹⁴ trāiṣṭubham vāi sahasravartani. sahasra-
jagad¹⁵ ity etāṁ vāi triṇi sanim e. t. a. c. y. c. k. 12.

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¹ A. pūrvavatsebhya. B.C. pūrvavasadbhyya. ² All MSS. sākanīṣa-
³ A. yuṅke. ⁴ B.C. -nīṁ. ⁵ So all MSS.
⁶ A. rā B.C. -re. The quotation is SV. ii. 1179, which, however,
reads sākhībhyyaḥ for pitṛbhyyaḥ, sākañniṣebbhyyaḥ for sākañniṣadbhyyaḥ; sahasravartani for sahasravartaniṁ; and sambhṛta for sambhṛtam.
¹¹ A. karisyas; B.C. karisyāse. ¹² All MSS. yuṅkte.
¹³ All MSS. -nīṁ. ¹⁴ B.C. -nīṁ. ¹⁵ A. tāy-. ¹⁶ B.C. jagam.
savanāni tāny evāi 'tenā 'tman gāyatraiṇ trāistubhahān pariṣṭhānte. vīgā vṛpāṇi jagad iti. gāyatraiṇ vāi prāsamombhṛtam īti yajñā vāi tāṣaṁvānaṁ trāistubhahān nāvyā vṛpāṇi yajnāṁ evāi 'tena dhiyānāṁvai savānaṁ jāgaśaṁbharaṇi. devā okāṇsi tam tṛṣaṁvānaṁ. savānaṁ cakvira īti śa devam evāi eva tad yathādhihānāṁ yathārūpaṇaṁ kalpayaṇi. 13. vīgā vṛpāṇi saṁbhṛte īti. vīgāvam ec ca tad vittam atmaṇe ca yajamāṇāya ca saṁbhāraṇi. 14. devā okāṇsi cakvira īti. 15. oko ha 'śmin yajñāṁ kurute ya evai veda.

15. asūrvindā ha sma vāi sāmaṇām uṣajaṁ. tam u ha prā ma kāyapā udgāyanti. atha ha yuvānām anūcānām kṣuṇūndam āuddātākim brahmaṇā udgāthāya vāvṛ. te ho 'tuḥ pari vāi no 'yam āteviyam adate hante 'nam anuvāyārāme 'ti. tam ha 'nuvāyāharīṣyanta upanīṣedhā. sa ho 'vāca brahmaṇā namo vo 'stu. prāhne vah anu yajñāṁ samasthāpaṇam. yathā tu vāi grāmasyā yatasyā śrīmaṇi vā bhagāṇā vā 'nusamāvahed evai vah anu yajñāya īto 'dhiyārīṣyāni īti. te ha hiṁkṛtyo 'tasciḥ ka idam asma avacau īti.

purā ha vā asya prātaramvākād gāyatreṇa vīgvārūpāsū yajñāṁ saṁsthito bhavati ya evai veda.

16. asūrtṛgā ha sma vāi sāmaṇām uṣajaṁ. tam u ha prā ma kāyapā udgāyanti. atha ha yuvānām anūcānām kṣuṇūndam āuddātākim brahmaṇā udgāthāya vāvṛ. te ho 'tuḥ pari vāi no 'yam āteviyam adate hante 'nam anuvāyārāme 'ti. tam ha 'nuvāyāharīṣyanta upanīṣedhā. sa ho 'vāca brahmaṇā namo vo 'stu. prāhne vah anu yajñāṁ samasthāpaṇam. yathā tu vāi grāmasyā yatasyā śrīmaṇi vā bhagāṇā vā 'nusamāvahed evai vah anu yajñāya īto 'dhiyārīṣyāni īti. te ha hiṁkṛtyo 'tasciḥ ka idam asma avacau īti.

17. tad ālūḥ: adhvarvo kiṁ? 7. tad upavādo 'sti: adhstutam stotraṁ hotā prātarvarvo kiṁ stutam stotraṁ hotā anuvākenā 'nvāgaṁśid īti. prātarvanuvākenā 'nvāgaṁśid

1 A. 'na. 2 So all MSS. 3 D.C. -rū. 4 B.C. īti. 5 A.B. asūrvindā. 6 A. ādāprakīt. 7 A. ār. 8 C. om. 9 All MSS. -taranvāk-. 10 All MSS. 'vaç; C. -īr.
akarma vayān tad yad asmākaṁ karme 'ty āha hotāram prechate 'ti.

hotaḥ kiṁ statue stotram
dhotaḥ kiṁ statue stotram prātaramvākenā 'nucainiśa
prātaramvākenā 'nucainiśir iti. akarma vayān tad yad asmākaṁ karme 'ty āho 'dyā-
tāram prechate 'ti.

udgātaḥ kiṁ statue stotram
dhota prātaramvākenā 'nuca-

niśid iti. akarna vayān
tad yad asmākaṁ karme 'ti

bruyād agāṣiṇaṁ yad atraś ge-
yam iti.

8. tān ced bruṣuṣu tamo vāi
tam yadi bruṣuṣu tamāṁsi vā

vrtram agāṣiṁ na jyotir iti. 9. na

agāṣiṁ na jyotisī 'ti jyotisī
dhruṇāḥ jyotis tena yena jyotir
evā 'ham agāṣiṇam iti bruyān jyotis tena yena 'ry jyotis tena
na tamāṁsi 'ti jyotis tad yad yena gāyati jyotis tena yena

ry jyotis tadḥ yad sāma jyot-

is 234 tad yad devataī 'tāni vā

jyotis tena yena devatā jyotir

aha jyotisī agāṣiṇaṁ yusmān
evā 'ham agāṣiṇaṁ na tamo
eva tamaṁ pāpmanā vidhyāṁ

yusmāṁ tu pāpmanā tamaṁ

'ti. tamaṁcā vāi 'nāṁs tāt

vidhyāṁ 'ty āha. pāpmanā
dhruṇā 'vāi 'nāṁs tāt tamaṁ

vidhyāti.

II

19. 1. vāg vā 11 agnihotrī. 3. 1. 1. vāg yeh vā tasyāṁ
tasyāṁ mama eva vatsalā, man-

'gnihotrasyā 'gnihotrī. mama

asā vācām prattāṁ 12 duhre 13 eva vatsalā. tad idam manaḥ
tasena vāi mātāram prattāṁ ca vāk ca samānam eva sen
duhre. 14 tad vā idam manaḥ 15 nāme 'va. tasaṁt samāṁa

1 A. hotraṁ; C. inserts hotā. 2 C. -id. 3 C. karma.
4 A. gāciṣṭha, B.C. agāsiṣṭha, but a first person is demanded.
5 A. utra; B.C. have yatatra for yad atra. 6 C. mā.
7 C. agāmaṁś. 8 A. -śiṣi and omits iti. 9 B.C. insert sāma.
10 B.C. om. 11 B. inserts yad. 12 B.C. prakṛta-.
13 A. duhpre, B. dampre, C. dupre.
14 A. dumāti, B.C. damhre. Cf. TMB. xiii. 9. 17, evam eva prattāṁ
dugdhe. 15 A. -nuḥ.
pūreṇān tatpaścā vāg anveti. rajjvā vatsau na mātairuś ca
tasmād vatsam pūreṇān yantam ṣaḥadhati teja eva graddhā
pāçā mtā vaṃsveth. 

2. tad dhai 'taj janako vāideho
yuṣavalkyam papraacheha vet-
thā '�huṇotraṇa yuṣavalkyā2
iti. vede 'ti ho 'vāca. kim iti. paya iti.

3. yat payo na syāt kena
jhuṣyā iti. vṛhiyavābhyyām
iti. yad4 vṛhiyacau na syā-
tām kena jhuṣyā iti. yad
anyad dhanyai tene 'ti.5 anyad
dhanyai na syāt kena
jhuṣyā iti. āraṇyābhir6 osa-
dhibhir iti. yad āraṇyā7 osa-
dhayo na.syū kena jhuṣyā iti.
yā āraṇyā osadhaya iti. yad anyā
osadhaya iti. yad anyā osa-
dhayo na syū kena jhuṣyā iti.

4. sa ho 'vāca na vā iha
tari kiiča na 'sid atlāi 'tad
harhi kiiča 'sid atlāi 'tad
ahuyatai2 'va satyasri graddha-
yām iti. tam ho 'vāca vetthai '�huṇotraṇa
yuṣavalkya. na-

5. atha hai 'nam upajagū
tad apy ete gokū: kiič
svid vidvān pravasaty11
svid vidvān pravasaty aψniho-

1 medhi equivalent to methi (cf. P.W.), ' the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the methi and rajju together.
2 upadohani, this adjective appears to be an ār. λyw.
3 The pluṣ. is not marked. 4 A. ya, B.C. yau. 5 C. -yad. 6 All MSS. tene, omitting 'ti. 7 A. ārahy-. 8 All MSS. syur iti.
9 A.B ahuyata iva, C. ahuyanai 'va.
10 A. kiič vidvān, B. kiič vidvān, C. kiič viśvān.
11 A.B. prasvasati, C. prasvasayati.
20. 1. agnihotri grhebhyaḥ trīgrhebhyaḥ kathāṃ svaḥ asya
kathā tad asya kāryaṃ kathā kāryaṃ katham śāntato agni-
śāntato 'gnihir iti yad agniḥ bhū iti katham śvaḥ asyaṃ 'napa-
adāya' 'thā 'papravasati' prositam bhavati 'ty evāi 'tad
katham asyaṃ 'napaprositaṃ āha.
bhavati 'ti.

2. sa ho 'vāca vājasane yo yo javiṣṭha bhavaneṣu sa
javiṣṭha bhavaneṣu sa vidvān vidvān pravasan vide tatā
derasant vide tatā tad asya kāryaṃ tathā śāntato
asyaṃ kāryaṃ tathā śāntato agnihiḥ iti manā evāi 'tad āha
'gnihir iti. mana iti ho 'vāca manasāt 'vā 'syā 'napaprositam
mano vāca bhavaneṣu javiṣṭha manasāt 'vā 'syā 'napprositam
bhavati 'ti. ha tad uruca.

3. atha hāi 'nam upajāgan 7. yat sa duḥram ppareya
yāt' sa duḥram ppareya 'thu atha tatra pramādyati kasmīnt
tatra pramādyati kasmīn sā sā 'syā hutiḥūri gṛhe yām
'sya hutiḥūri gṛhe yām asya asya juhavati 'ti yat sa duḥram
juhavati 'ti.

4. sa ho 'vāca vājasane yo yo jāgāra bhavaneṣu visvā
jāgāra bhavaneṣu sa vidvān jātāni yo 'bhīhaḥ. tasmīnt sā
pravasan vide tasmīnt sā 'syā 'syā hutiḥūri gṛhe yām asya
hutiḥūri gṛhe yām asya juhavati 'ti. prāṇam evāi 'tad
vātati 'ti. prāṇa' iti ho 'vāca. āha. tasmād āhuḥ prāṇa evā
prāṇo vātā11 bhavaneṣu jāgaraḥ 'gnihotram iti.
prāṇa eva 'syā sā hutiḥūri bhavati. tasmād āhuḥ prāṇo
'gnihotram iti yāvad dhya eva prāṇena prāṇiti tāvad agni-
hotram juhoti.

1 A. āthāya.  2 A. pāhprasarati.  3 C. asyaṃ.  4 C. pravasah cide.
5 B.C. omit.  6 B.C. tasāya.  7 A. vāca, B. pava.  8 C. manasāīd.
9 All MSS. yat. 10 All MSS. jāgaḥ. 11 A. prasavasah.
12 A.B. nide. 13 B.C. -vā. 14 All MSS. vā. 15 A. hukāhūti.
III.

The only important differences in the two versions are these: xii. 4. 1. 12 (the lowing of the agnihotra-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only one disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the āhavaniya and ārdhāṅgatyā fires.

JB. i. 4. 1. 1. dirghasattraiḥ ha vā eta upayanti ye 'gnihotraṇaṃ etā upayanti ye 'gnihotraṇaṃ jahuati. etad dhā vā sattraiḥ jahuati. etad vā jārāmārthaṃ jahān niṛgyām. 1 jarayā vā hy sattraiḥ yaḥ agnihotram. jarayā 'smān mueyate 2 mṛtyumā yā vā hy eva 'smān mueyate vā mṛtyumā vā.

ÇB. xii. 51. 1. dirghasattraiḥ ha vā 2. tad āhūḥ: yad 3 etasya dirghasattraiḥo 'gnin 4 jahvato dirghasattraiḥo 'gnihotraṇo jahu- 'gnin antareṇa yuktān vā vi- vato nta reṇa 'gnī yuktān vā yāyāt saṁ vā carenuḥ kiṁ viyāyāt saṁ vā carenuḥ kiṁ tatra karma kā prāyaścititītī. tatra karma kā prāyaścititītī. kurūtā hāi 'va niskṛtīm api kurūtā hāi 'va niskṛtīm api he 5 śyā yajeta. tad u tatha Śyā yajeta. tad u tan nā 'dra- na vidyād imān vā esa lokān yeta 'mān vā esa lokān anuv- anuvitumate yo 'gnin ādhatā. 6 tannate yo 'gnī ādhatā.

1 C. jurā. jārāmārthaṃ must be a derivative of *jārāmūra equivalent to jirāmūra (TMB. xv. 17. 3) which the commentator glosses by jarayā mādha. (mādha is Śāyana's usual gloss for māra in the RV.) What follows, however, shows that the JB. connects the second member of the compound (māra) with amṛt 'to die.'

2 C. mueyata. 3 A. etad.

4 The passage yad . . . . carenuḥ is as follows in A.: yad etasyā agnītā ( !) vetya yasyā nta reṇa yuktān vā 'piyātī saṁ vā varanti; in B.C.: yad etasyā dirghasattraiḥo 'gnin jahvato 'gnin antareṇa yuktān vā vihāyāt saṁ vā carenuḥ kiṁ tatra karma kā prāyaścititī iti khva jāno [C. yajño] vā ca kāra [C. cako] vajāno [C. om.] vā.

5 So all MSS. I have hesitated to emend it. For the reduction of agnihotra to agni cf. Francke, WZKM. viii. 241; ZDMG. xlii. 481; Geldner in Ved. Stud. ii. 374; Bartholomae, IF. xi. 112–114; Oertel, Lectures on the Study of Language, p. 314; Osthoff. Etymol. Parerga i. 170; 265.

6 A. hye.
3. tasyā 'yam eva loka gārhapatyā bhadaty antarikṣadoko 'nevahāryapaccamo 'śāne eva loka āhavanīyaḥ. kāmaṁ vā esu lokesu lokasya yaktain ca yuktain ca sānyāsī yuktain ca yuktain ca sauccaranti. sa vid- yād yadd yadi me 'pi grāma eva 'guṇin antareṇa yāvin nai 'va ma ārtir utti na riṣṭiḥ kā 'ritir utti na riṣṭir iti hāī 'ca cane" ti.

4. trayo ha tvāī grāmyaḥ pāparvam 'jaṭhāḥ: durvarahaḥ elakṣe śvā. teṣāṁ yadi kaś cait antoreṇa sam 'iyeta (? kinnā tatra karma kā prāyaṣcit- tīti.

52. 1. tad u hāī 'ke cchā- dim (? uṣṭim (? ) evanivapanto yasti 'daṁ viṣṇur vica- kramaḥ ity etaya 'reṇa.

tad u tahā na kuryād yo ha tad u tahā na kuryād yo hāī tatra bruyād āśān vā ayāṃ 'nām tatra bruyād āśān vā yajamānasya 'vāpsīś kṣipre ayāṃ yajamānasya 'vāpsīḥ paramāsanā śa vjasyate jyeṣṭha- kṣipre paramāsanā śa vjasyate

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1 All MSS. vāhārya-. 2 B.C. abhav-. 3 All MSS. caṇa.
4 All MSS. yati-. 5 A. durva-. 6 All MSS. ca.
7 A. saḥ nejīyeta, B.C. ji-. 8 All MSS. cchādim. 9 All MSS. uṣṭim.
10 A. reads yanti, B.C. yanti, all MSS. then insert gārhapatyād āhava- niyān [B.C. -yā] nīnavantīyād which seems to be erroneously transferred from below, vs. 5, where C. also has nīnavantī yād for nīnavanī yād. The reading of B.C. yanti would seem to indicate that the quotation idam viṣṇur, etc., followed immediately. If the words are not regarded as an interpolation nīnavantī must be read for nīnavantī yād.
11 =SV. i. 223 (RV. i. 22. 17) etc. 12 A. du for tad u.
13 A. yajamānasā. 14 A. vāpsīt.
15 A. pārānasān, B. vanānāsāvan, C. parānāsāvan.
53. 1. tad6 āluḥ: yad etasya dharmasattrino ‘gnihotrān jhūtvato ‘gnihotrān’ duḥhyāmaṇānāṃ skandet kīṁ tatra karma kā prāyāscittir skandet kīṁ tatra karma kā prāyāscittir iti. skannaprāyāsctenā bhīmpṛṣyā’dbhār upaninīṣya pariścitena jhūyāt. yady u nīṁ sthālī syād yadi vā bhīyeta6 kīṁ6 skannaprāyāsctenā va ‘bhītatra karma kā prāyāscittir mṛṣyā ‘dbhār upaninīṣya yad iti. skannaprāyāsctiyā7 va anyad vineda tena jhūyāt. bhīmpṛṣyā ‘skann aḍhīte ty atha yad anyad11 vineda tatra jhūyāt.

2. yadā vāi skandatya atha ta prājanī ti. yadā vāi dhyāte. reto vāi pāyoyonir skandatya atha dhyāte yadā iyam.12 yonīyam evāt ‘tad retatvā dhyāte ‘tathā prajāyate. yonir pratiśthāpayaty anuṣṭhyā ‘syā vyauṁ retaḥ payas tād asyāṁ retaḥ sīktam13 prajāyate14 ya yonau reto ‘adhātay anuṣṭhyā evāṁ veda. amuto15 vāi par- hā ‘syā retaḥ sīktam prajāyate

1 A. jyeṣṭham gṛhaṁ, B.C. jyeṣṭhyagṛhaṁ.
2 A. roṣyaṇṭi, B. roṣyaṣi. 3 C. -yaṅt. 4 A. ācas. 5 B.C. evāva.
6 A. yad. 7 A. agniḥ āhotaṁ. 8 B.C. bhīdetat.
9 Here and in the following B.C. abbreviate.
10 A. -citīti. 11 A. agniṭ. 12 A. yay, B. yoniy yaw, C. yonir cay.
13 A. sīktāḥ. 14 A. prajāyanta. 15 All MSS. akuto.
H. Oertel, [1902.

janya skandati 'hānu' 'ṣadhayo ya evam etad vedā, amuto vāi
vanaspatayo jāyante. purusād
diso varṣati 'hānu 'ṣadhayo van-
etas skandati paśubhyām2 tata
asпатayāḥ prajāyante. puru-
iddūn śarvam praṭātum, sa
 sudoku skandati paśubhyām
vidyād upa' mā devāḥ prabhā-
van3 praṇāt11 me bhūyasya' tata
vidyād bhūyāsi me praṇā-
abhūr ēvyādām bhavasyām1 ti.
tathā hāt 'va' syāt.

3. ato yatāt 'tad vibhinn-
naṁ' tad udāpātām vāi 'vo'
dakamāṇdālaṁ vā viniyogat
ye dīvī bhūvās11 svar
ity etābhīr vyāhṛtībhīh, etā
vāi vyāhṛtāyāsārva-prāyaśc-
cītyāh, tad anena sarveṣa
praṇāyacittāṁ kurtē.

8. ato yatāt 'cakhi māṁ
syāt tad udāsthitām vāi 'vo'
dakamāṇdālaṁ vā viniyogat,
yad vāi vyāhasāya vistānam yad
acāntan āpā vāi vāi sarvā
sa-sya ūcānti adbhūr evāi'nat tae
chāntyā samyapati bhūvā
vās svar ity etābhīr vyāhṛtī-
bhīh, etā vāi vyāhṛtāyāsārva-
prāyaścītyāh, tad anena sar-
veṣa praṇāyacittāṁ kurtē.

54. 1. atāhā 'tānī kapalāṁ
tānī kapalāṁ sānicitya yatra
saicitya yatāt 'havanāyasya
bhāsno 'dāhātāṁ syāt tān
bhāsno 'dāhātāṁ syāt12 syant12
tad vapet. etad eva tatra karma.
upānīvapet4. etad eva 'tra
karma.

2. ato khale āhuḥ; yat 4. 2. 6. tad āhuḥ; yasyā
dhāraṇa'dhrutasya13 skandet kiṃ 'gnihotram srucya
nimitu śarvā
tatra karma kā praṇāyacittāṁ iti. det kiṃ tātra karma kā pra-
yād13 eva tātra sruci pariṣṭi-
yaḥ-yacittāṁ iti. skamaprāya-
ṣṭāṁ syāt tena jñānyāt. yady
citānā bhūmyā 'dāhīr upo-
ni śruki srudd abhi vā bhidyen
nīniyā pariṣṭiṣṭā jñānyāt.
na kā pariṣṭiṣṭā jñānyāt.

1 A.C. -āti, B. -ātiḥ. 2 A. hyām, B. syām, C. bhūm. 
3 A. paśurābhas. 
4 A. yupa. B. prabhavan, C. prabhān. 
5 B.C. prajāpatir.
6 B.C. bhīya.- 
7 B.C. vā.
8 A. vikārān, B.C. skārān; the CB. parallel suggests vibhinnam;
an emendation to viṣyānam (cf. AB. vii. 5. 2 yasyā 'gnihoatra adhī-
čītyām skandati vā viṣyānatā vā kā tātra praṇāyacittāṁ iti) might also
be thought of. 11 A. -ānī. 12 B.C. bhū. 13 A. dāhātāṁ, B.C. dāhātām.
15 A. udātasya, B.C. udṛutasya. See below 56. 1; 57. 2. 16 A. yed.
cittir iti. tasya 'ktal pratyabhīmaṇaṁ.

3. tad u hāi 'ke tata eva pratyetyo 'numayanti. tad u tathā bhidyeta skamaprayaścittenāī vā bhimīryā 'dbhir upaniniya ya tathāyām pariṣṭatam syāt tena jhūyāt.

7. tad dhāi 'ke pratipareya yat sthālyām pariṣṭatam bhavati tena jhūvatī. tad u tathā na kuryāt. svargyam vā etad yad agnihotram. yo hāi 'manā ātma svargyam eva bhavisyati tathā hāi 'va syāt.

4. ittham eva kuryāt: yatratē va skandet tad upavijet atāh ātma svargyam pariṣṭatam syāt tad asmā unniyā ca svarenu ca nirūpya tad 'adē eva 'syā 'mesyāṁ 'ty uktam bhavaty atha yathoṁmaṁ u niyā samihām ādāya prāk 'prakārya. tad yathā pratyathāya mitrān vadev evam eva 'tad 'dhāi 'ka upavāhante hatoṣṭhīgam vā etad yātayāṁ vā etan na 'tasya hotayam iti. tad u tan na preyāt. tad yathā pratyathāya mitrān vadev evam eva 'tad 'dhāi 'ka unniyā hāreyuṁ 'hastai 'nā dhavirātānā avyātānā pīpānam apahatayā eva canaiṁ kurvate. tasmād yat 'hutim prāpnoti. tad u hāi 'ka upe 'eva labhante 'hutain tatra na syād tad anyad vaj jhūvati yātayāmāṁ hy etad iti vaj jhūvati. tad u tathā na vidyād yadā vā etad ayātayāma bhavaty athā 'tasyā 'pi havirātānācanaiṁ kurvanti.

55. 1. tad āhuḥ: yadāi 'tasya ya dirghasattrīṇo 'ganihotraṁ 'ganihotraṁ dohyāmanam ame-

1 A. -añn. 2 A. pratyabhīmaṇa. 3 All MSS.-I. 4 A. svargaṁ. 5 A. om. 6 A. data. 7 C. prāś. 8 All MSS. paced (perhaps voice?) the conjecture is only a makeshift; cf. AB. ii. 20. 15. 9 A. mapanāyāṁ. 10 A. bhavatāṁ. 11 A. vinātānācanama. 12 A. om.
juhavo ḍāghāraṁ dāhyamāḥ dhyanāṁ aparādyetaṁ kāṁ tatra
karma kā prāyaścitāṁ itī. tatra karma kā prāyaścitīti.
āha u kā ḍāghāraṁ eva Manyante na vāi dēvaṁ kasmāṁ
cana bhāhatsanteḥ itī va-
dāntaḥ. u tathā ha avidyāt.
parasno na eva bhāhatsyāṁ bhāhatsante bhāhatsantāṁ tu
devaṁ. itthām eva kuryāt: gārhatasyāṁ Ṛvo Ṛhāṁ
dhamsaṁ nivṛhitaṁ tasmāṁ enat tāṣyāṁ
nirnayet. tam na hutaṁ nā
ḥutam. adhbhir ānuminayet
adhbhir evām nād āṇāṇy aṁth
yad anyad vindet tenā jhumyāt.

2. atha kalav āḥuḥ: yadvā
dūgāhaṁ admatyāṁ aparādyetaṁ kāṁ tatra karma kā prāyaścittīti. yesvā evā
‘ṅgāresv adhīcraiyasyaṁ syāṁ tari evā pratyuhyaṁ tevā evā
‘nat tāṣyāṁ nirnayet. tam na
hutaṁ nā ‘ḥutam. adhbhir ānuminayet adhbhir evām nād āṇāṇy
atha yad anyad vindet tenā jhumyāt.

3. atha kalav āḥuḥ: yadvā
3. tād āḥuḥ: yasvā ‘ṛghava
‘ṛghavaṁ dōhitaṁ admatyāṁ aparādyetaṁ kāṁ tatra karma kā prāyaścittīti. yavā te ‘ṅgā
dhirāṁ nivṛhitaṁ yasvā adhīcraiyasyaṁ bhavati tāṁ pratyuhyaṁ tasmāṁ
enad usnā bhāhamaṁ tāṣyāṁ
nirnayet adhbhir upaninayaty
adhbhir evām nād āṇāṇy atha yad
anyad vindet tenā jhumyāt.
etad eva tatra karma.

4. atha kalav āḥuḥ: yadvā
4. tād āḥuḥ: yasvā ‘ṛghava
ādhiṣcitartram admatyāṁ aparādyetaṁ kāṁ tatra karma kā prāyaścittīti. yesvā evā ‘ṅgā
dhirāṁ prāyaścittīti. yavā te

1 A. om. 2 A. -dyē. 3 A. e. 4 A. kasmic. 5 All MSS. bhāhatsa.
6 B.C. ρv. 7 B.C. eva.
8 bhāhatsya from the noun bhāhatsa, formed like dāgkṣya (by-form of dāgkṣyana, Whitney, Gr. §1217, §1088), from dāgkṣa Whitney, Gr.
§1216a. 9 All MSS. -tsantā. 10 A. Ṛdāṁ, B. Ṛduṁ, C. ṛtuṁ.
15 B.C. Ṛyā. 16 B. gṛhar, C. dūgāhar. 17 B.C. mmegdāham.
18 A. -yē. 19 D.C. yenaṁ. 20 All MSS. pratyuhnyaṁ.
21 All MSS. āivā. 22 B.C. yathā. 23 A. medh-. 24 A. ṛṭī. 25 A. āvā.
4. ato khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasyā 'gniho-
yat prāgya udārataṃ āmedhyam traṁ suvaś unnitam āmedhyam āpadyeta kiṁ tatra karma kā āpadyeta kiṁ tatra karma kā prāyacchitt air. tad u hai ke prāyacchitt iti. tad dhai ke hotavayam eva manyante pra-
hotavayam manyante prayatam yataṃ etam nāi 'tasyā 'homaḥ etan nāi 'tasyā 'homo 'vakałp-
kātyah iti vadantah, atha ate na vai devāh kasmāc eva
hāi ke 'dhaih abhyāsīyā' nibhatsantu iti. tad dhai 'ka
parāśīchantu, tad u tathā na utsicya chārduryanti, tad u
kuryāt, yo ha tatra brāyāt tathā na kuryāt. yo hai naun
parān vā ayam idam agnihotra tatra brāyāt parāśīchita
vā traṁ āśīcva parāseksyate ayam agnihotra kṣipre 'yai
'yai' yajāmaṇa iti tathā hai yajāmaṇāḥ parāseksyata iti
'va syāt. ittham eva kuryāt: 'yvaro ha tathā 'vai syāt, it-
ahaviṣṇya eva samidham tham eva kuryāt: ahavaniye
abhyādhaḥ 12 'havaniyāye samidham abhyādhaḥ 'hava
'vo 'ṣuṇam bhasma niruḥya' 13 ta-
niyād' evo 'ṣuṇam bhasma nir-
śīnām enat tāṣṭum ānaya. utsaṇāt na hutaṁ 14 nā 'hutaṁ. ad-
ṃāṁs tāṣṭum ānaya. adbhir
bhir anunayad adbhir evāi upaninayad adbhir enad āp-

1 A. prātyāhāya. 2 A. āśināva. B.C. āivāi. 3 All MSS. nas.
4 A. yed. 5 All MSS. vo. 6 All MSS. yenaṁs. 7 C. prā.
8 A. udṛtaḥ, C. sudhāra.
9 All MSS. pretam. I make the change with some hesitation; cf
10 B.C. -sicca. 11 A. yā, B.C. yāy.
2. atho khalē āhuḥ: yad
10. tad āhuḥ: yasyā'gnihora-
aavasrītītī suśya tatra karmā kaḥ tvatū svay uṇnitām uparīṣṭāh
prāyaścītītī. su viśyād avasrītītī kūn tatra karmā kaḥ
aparīṣṭāh mā yugram āgat prāyaścītītī. tad viśyād
prajāpatīr mā bhāṣyasya abhūc aparīṣṭān mā yugram āgatā
abhīṣyān bhuvīṣyāmī 'ti trātā tvā māna devāh prāhāvāh
hāi 'va śyāt.

3. atho khalē āhuḥ: yut pār-
vāyasīmān āhātān haṭāyān'ān-
ghārā' anvayaveyāh kvo5 'tta-
rām jahūyād iti. ya eva tatra
çakalo5 'ntakalā śyāt tam adhy-
ayān jahūyād dārāv-dārān
hy āgni. sa yad5 tasyām5
na tiṣṭhed10 dhārayām abhi-
jahūyāt. tad11 agner vā etad
reto yad dhārayaṁ u vāi
pitā12 sa utras tasmā dhi-
rayām abhijahūyāt.13

4. atho khalē āhuḥ: 57. 1.
4. 2. 5. tad āhuḥ: yad adhi-
yad adhiṣṭrīte yaṃānāno mri-
yetā kūn tatra karmā kaḥ prā-
yāścītītī. paryādāyā11 tvā
'tvā 'nād viṣyandaṇyāt. etad
evā 'tvra karmā 'tho ha khalo18
atho khalo āhur etātā saha-
esāi 'vā19 sahaśān havyayagnā-
naṃ prāyaścītītāh.10 etad eva tatra karmā.

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1 All MSS. uparīṣṭāh. 2 C. vāi. 3 A. yāma. 4 A. hāya.
5 A. ko, B.C. tvo. 6 B.C. çakalo.
7 A.C. antika, B. antaka, possibly to be changed to antike rather than
-kah. 8 A. āi. 9 tasyām scil. āhutā.
10 tiṣṭhed, 'stha with loc. = 'abide by,' be satisfied with' (AB. vii. 18. 4); cf. stare decisīs. 11 A. om. 12 B.C. papitā.
13 B.C. yād ity. 14 B. mar-
15 All MSS. omit āhur, which should probably be inserted. 16 C. vara.
2. atho khaś āhuḥ: yat prācy uddrute2 yajamāno mriyeta kiṁ tatra karma kā prāyaṣcittir iti. yad eva 'tac3 caturgrhītaṁ ādiṣṭam syāt tatrāi 'vāi 'nād abhynnayet. etad eva 'tra karma.

3. atho khaś āhuḥ: yat pārvasyaṁ āhitāṁ haṭāyāṁ ya- jamāno mriyeta kiṁ tatra karmā kā prāyaṣcittir iti. tad u hāi 'ke hotavyam eva manyante kṛśnam vā etasyā 'gnihotraṁ8 hataṁ bhavati yasyā pūrvā hata 'hutir5 bhavati 'ti vadan- tāḥ. tad u tathā na vidyāṁ na vāī pretasyā 'gnihotraṁ juhoti17. yad eva 'tac9 catur- grhītam ādiṣṭam syāt tatrāi 'vāi 'nād abhynnayet etad eva 'tra karma16.

58. 1 tad āhuḥ: yad etasya dinthasattrīno 'gnihotraṁ juhotvato 'gnihotraṁ duhyamāno 'paviṣet kiṁ tatra karma kā prāyaṣcittir iti. tāṁ hāi 'ke yajuṣo 'tthā- yacittir iti. tāṁ11 u13 hāi 'ke payanty udasthād devy yajuṣo12 'tthāpayanty avrttim aditir iti. iyam vā aditir vā āṣā yajamānasya pāpmaṁ imāṁ eva 'smā etad utthāpa- nam pratidṛṣyo14 'paviṣati yasyā yāma iti vadanatāḥ. āyur syā 'gnihotraṁ duhyamāno 'pa- viṣati. tāṁ utthāpayanty ud- āyur eva 'smaṁ tad ādhāma asthād devy aditir iti15. iti vadanatāḥ. indārāya kṛṇ- iyāṁ18 vā16 devy19 aditir18 imāṁ vati bhāgam iti. indri-

1 C. prācy. 2 A.B. udute, C. udute.
3 All MSS. dayaç, but cf. §8, note: 4 B. -tām. 5 D.C. -trā.
6 For pūrvaḥ haltuḥ. A reads pūrvāhutībhir. 7 B.C. ved. 8 A. juhvaot (contaminated spelling from juhvaot and juhoti ?).
15 A. om. 16 B.C. yam.; A. om.
evā 'smāi tad1 utthāpayanti, yam eva 'smiṣas tad dadhama āyur yajñapata ś adhā2 iti vadantaḥ. mittāya vaity āyur eva 'smiṣas tad dadhati. rupāya ce 'ti. prānādānā indrāyā kṛṣṇati bhā-vā miśravaṇaṁ. prānāda- gham iti. indriyam eva 'smiṣas nān eva 'smiṣas tad dadhama iti tad dadhati? mittāya va- vadaṇtaḥ. tāṁ tasyām ahū- rūṇaṁ4 ce 'ti. prānāpā- tyām brāhmaṇaya dadhād nān nān2 miśravaṇaṁ prā- gaṁ yān anabhaṣyaṁ śaṁ- yāṇānā eva 'smiṣas tad dadha- yeta. ārtitā eva vā pāpma- ti tāṁ tasyām eva 'hutān ha- maṁ yajāmānaya pratidhyo tāyām brāhmaṇaya dadhati 'pāvikaśad ārtitā eva 'smiṣas tāṁ samaṁvatsaram anabhaṣya- pāpmaṇām pratimāvāma iti mītyanti9 bhuvanty10 arṭṭam11 vadaṇtaḥ. asmin pāpmaṇāṁ nīcayāma iti vadaṇtaḥ12.

59. sa10 tad u ho 'vāca vāja- samayaḥ: acraddadhānebhyo kyāḥ: acraddadhānebhyo hāi hāi14 'bhyo15 gāvapakrāmatyā 'bhyo gāvapakrāmatyā ārdtyā16 hi tant vidhyanti,17 va āhūti vidhyanti. ittham ittham eva kuryād dājan eva kuryād dājanāi vānī eva18 labdheva tenāi 'nānī vipti- ripisyo 'thāpayed iti. tad yathā19 vā20 yathāi va 'do dhāvayato 'pro- ado21 dhāvayato22 'cavato22 vā 'cavato vā gudaye vā bali- gadāyate24 yuko vā balivarda vardo vā yuktas tena dānā- upavicati tena dānāprajitena25 prajitena tottraprajitena yam tottraprajitena25 yam adhvā- adhvāntaṁ samipatati taṁ samip- nahā kāmyate taṁ samaṁvata ugaṇa evam eva 'tāyā dānā- evam eva 'tāyā dānāprajitya27 prajitaya tottraprajitaya yam

1 A. d, B.C. dd.
2 B.C. asād, A. ayām (confusion of y and dh is very frequent).
3 B.C. adhi.
4 All MSS. mitrāvarṇaṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS, xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes 8 and 10; Richter, IF, ix (1898) 29.
5 A.B. ve. 6 A.B. na vāi, C. om. 7 A. -dhato. 8 A. ŋ. This wording is additional support for Eggeling’s translation of the CB. phrase (SBE. xlv, p. 181, note i). 9 A. vatī.
tottraprajitāyā yaśā svargaṁ lokasīn samāpsati tāṁ lokasīn kāmanyate tāṁ samaṅcate. (See end of next paragraph.)

11. atha ho 'vācā 'ruṇiḥ: dyāur vā etasā yāgniḥrasyā
vato yāgniḥratvato nāyaṁ kīṁ
tatra karmā kā prayaścittir
iti. tad u ho 'vācā 'ruṇiṁ
dyāur vā agniḥotstāṣyā dāditya
evam vato iyam evam yāgni
trasāthāti. na vā evaṁ viḍūṣo
yāgniḥratvato nāyaṁ kīṁ
kīṁ nāyaṁ nāś vān viḍūṣo 'yāgni
traśāthāti. na ha vā evaṁ vido
hotrīvatu prajāya kīṁ eva
yāgniḥratvato nāyaṁ kīṁ
kīṁ nāyaṁ nāś vān viḍūṣo yāgni
rasyā no vā evaṁ viḍūṣo
kīṁ māhāmānaṁ adhāra-
dhyānaṁ pārīṣuṣuṣuc chrayāṁ bhā-
欢喜yāṁ 'ti. tāṁ ātmānaeva
kṛtvi tāṁy eva tace chriyāṁ
dhatā iti haṁ 'nā 'ruṇiḥ,
etad eva tatra karma.
ukto vai prajapatī prajāpati-aniruktam. tad anena sarveṇa
yan agnīhotram. atho bhūr prāyaścittam kurute. tān
tas-bhūras svar ity etāhār yān āhutiya brahmaṇa-dvā
tyāhṛtibhiḥ. etā vai vyāhṛta-

dyād yam anabhāyaṃ anisyān
yas sarvaprayaścittayaḥ. tad
manya-tārtiṇī vā esā pāṃna-
anena sarveṇa prāyaścittin
nai yajamānasya pratidhyā

duḥhe yā lohitāṃ deha ārtin
evā kṣimāṃ tāt pāṃnāmaṃ pru-
timunācāt. atha yad anyad
vindet tena jahyād anārtenā
ta tu ārtaiṇi yajāsya niki-


tad eva tatra karm.

61. 1. yad agnayo 'nagac-
cheṭhā kiṁ tatra karma kā
hapatyāo 'nagacchet kiṁ tatra
prāyaścittitr iti. tam1 u hai 'ka
karma kā prāyaścittit iti. tain
ulmukā2 eva nirmanthānti hai 'ka ulmukād eva
nirman-
yato vai manasasyā 'ntato thanti yuto vai puruṣasyā 'ntu-
manāyati tato oṣva sa tasā ya
to nagyāti tato vai sa tasā
goṣvā prāyaścittīm iechata iti eva-
prāyaścittīm iechata iti va-
antāh. tad u tathā na vidyāt,

antāh. tad u tathā na kuryāt,
ulmukā5 hy eva tata ādāya
ulmukāni ha vai vā 'dāya ca-
cared ulmukṣaṇā5 vā 'vavrac-
cami itham eva kuryād ulmu-
kād5 eva 'pačchidivā 'raṇyor
kād āngāram ādāya tam ara
abhivimantad8 upo9 ha tain
yor abhivimathāvyād upa ha
kāman āpnoti ya ulmekamath-
tān kāman āpnoti ya ulmuk-
ayo10 upo11 tain12 yo 'raṇyo.

2. ato khale āhāt; yad etad
eva tatra karm.

āhavanīya uddheto13 'nagac-
cheṭhā kiṁ tatra karma kā prā-
yā uddhetaḥ purā 'guhahotrād
yaścittitr iti. anugato vā esa
anugacchet kiṁ tatra karma kā
tāvad bhavati yāvad gārhap-

prāyaścittit iti. gārhapatyād

1 tam scil. gārhagatīyam. The change from the plural agnayāḥ is
abrupt. There may be an omission.

2 A. ujukād, B.C. ujmukād. 3 B.C. -manthayanitī.

4 B.C. -tam. 5 A.B. ujmuk.

6 A. vaṃrchiān, B.C. dyacanī, C. dyacanānti.

7 C. īrtham, B. ithem. 8 B.C. -theād. 9 B.C. udupā, A. upā.

10 A.B. unmekamathyā, C. -kamasyā; all MSS. insert yām.

11 A. umaṇo. 12 A. tath, B. tay, C. rthay. 13 All MSS. uddheto.
yo nā 'nuyacchati. sa yady evāī 'nam prāṇcam udbhṛtyo api bahū evā kṛtvā 'nuyacchet punah-punar evāī 'nam udbh-ṛapeta. etad evā 'tra karma.

3. atho khaile āhuḥ: yad āharaniya udbhṛte gārhapatyo 'nuyacchet kiṁ tatra karma kā prāyaścittir iti. tam uś hāi 'ke tata eva prāṇcam udbhṛantar. tad uś tathā na kuryād yo 'ṛgā tatra brāyāt prāvo na ayām yajamāṇasya prāṇan prāyık-ṣun3 marisyaṭya ayām yajamāna iti tathā hāi va syāt.

4. tam u hāi 'ke tata eva pratyāṇcam āharanti prāṇo vāi gārhapatyo pāna āharaṇiyas saṁvidānāvā vā īnāv prāyāpānāv annam atte3 'tī vudanto 'thogho vāi gārhapatyāḥ pratiṣṭhā vāī gṛhāḥ. sa ya enam10 tatra brāyāt pra vāi ayām asyai pratiṣṭhāyāḥ acya-ṣṭa13 marisyaṭya13 ayām yajamāna iti tathā hāi va syāt.

5. tam u hāi 'ke gārhapatyā evam avadhītavo13 pasamaḍadhi-ati. tad u tathā na14 kuryāt15. yo hāi 'nāī tatra yo ha tatra brāyād agnīv adhī brāyād agner na ayām adhī

1 C. kṛtyo. 2 A. ti. 3 A. ṛma. 4 A.B. pratyāṇcam. 5 A. uṭa. 6 B.C. ha. 7 A. prāyṛṣya. 8 A. pratyantam. 9 B.C. atta iti. A. anta iti; the asyndeton is harsh, a compound would be expected; anna: sātī as in CB. vi. 1. 2. 25. 10 B.C. enat. 11 B. ayaṅśṭaṁ, C. arddāśaṁ. 12 B.C. rṛṣyaṭya. 13 A.B. adhītvo, C. apadhītvo. 14 A. nu. 15 A. ttasyād.
agnim ajjanat kṣipre'sya dvi-
śatam bhrātreyam ajjan-
śan bhrātreyo janisyata iti
tathā hai 'va syāt.

dviśantam bhrātreyam ajjan-
śan bhrātreyo janisyata iti
atā kṣipre'sya dviśan bhrātreyo
janisyate priyatamāma roṣyatā
'ti śvaro ha tathā 'va syāt.

6. tam u hai'ke 'nugamayya
manthanti. tad u tathā na kur-
yād ya ha tatrā brāyād api yat
pariṣṭām abhāt tad aijāsām
abhāt tad aijjasato na 'syā
dāyādaṃ cāna pariṣṭek-
syato 'iti tathā hai 'va syāt.
'śvaro ha tathā 'va syāt.

7. ittham eva kuryāt: arany-
yor eva samārohayet 'yānān
yor agni samārohīyā 'dānān
teyonīr yonīro yato jāto
arojānās tām jānaṃ
vāsat tathā ha na kāṃ cāna
pariṣṭām kuroti navānasāna
dhayā rayim athā no u aṣyā 'bhitoratri
hutain varāhayā gira' 'iti vāsā
bhavati.
udavāsāya jujvadā vāsenā
navānasāna' hā 'syā11 bhogyorō-
traṅi hutam bhavati no kāṅ
cāna pariṣṭām kurote.

8. sa prātar bhasno 'uddhr-
tya13 cakṛtipādena pariśīpaya
yathāyathām agnīn udadhāta.
etad eva 'tra kurna.

4. 4. 1. atha prātar bhast-
māgni udāḥtya gomayena lip-
yathāyatham agnīn udadhāta,
4. 4. 6. tad aḥuḥ: yasyā 'ha-
āhavaniyaṃ anudāḥtyan14. vanīyaṃ anudāḥtyam adityo
1 abhy astam iyāt kīṃ tatra 'bhī astam iyāt kīṃ tatra kar-

* The JB. supports Eggeling’s view (SBE. xlv. 191 note3) that there is
an omission here in ČB.

1 B.C. aṅgā. 2 All MSS. -pra. 3 A. nugamadhyā.
4 All MSS. -r. 5 A. caśna. 6 All MSS. pariṣṭekṣata.
7 For jānaṃ agna, A. has jānaṃ; B.C. have jānaṃ agni.
8 A combination of e. g. VS. iii. 14 a-d (which with the other sam-
hitās differs from RV. iii. 29. 10 in c, and d) and d of RV. iii. 29. 10.
9 A. jyuva. 10 A. seh. 11 A. vyā. 12 All MSS. dhṛtya.
karma kā prāyaścitārīti iti, ma kā prāyaścitārīti iti. eke etasmād dha vai vīce devā vai rūpāya vīce devās te apakrāmanti yasyā 'havani'- 'smād upaprayanti tad asmāi yaṁ anuddhyatam abhy astam vyṛdhyaṁ yaśmād devā upa- eti. sa darbhēya swarṇāṇaṁ prayanti. tām asa vyṛddhiṁ hiranyam pradhyāya paścād yaṁ ca evaṁ yaṁ ca na tā udbhāv dharat. tad etasyā rūpaṁ kri- āhatur anuddhyatam asyā 'bhy yate ya esa1 tapaty2 ahno3 vā astam agād iti. tatra 'tathām etad rūpaṁ tad ahno rūpaṁ kuryāt: haritanā hiranyaṁ kriyate. athe 'dhmam' ādipya darbhe pradhāya paścād dhar- prāścāmi hareyaḥ. tama upa- tavāi brahyāt. tad etasyā rū- samādāhāya catuṛghītanā aj- pānā kriyate ya esa tapaty abh- yanā pṛthvā viṣevbhaya de- vēbhyaṁ svāhe 'ti juhvaṁ. pārītrānā darbhaṁ pavanaṁ evai 'naiṁ. tad athe 'dhmam ādipya pṛāścānā hārtavāi bra- yāt. brāhmaṇaḥ ārṣeya ud- ena va priyena dhāmāni2'vam eva tad vīceṁ devāṁ anuman- tryate. te2 hā 'smāi sarva eva3 kruddhā bhavanti.

1 A. eka.  2 A.C. tapate, B. tadhaty.  3 A.C. nho.
4 A. daṁ, B.C. dhām.  5 A.B. adavada, C. da.
6 A. avasthavā; C. avasathavās.  7 A. ṭkṣa-, B.C. ākā. 
8 B. yā-, C. thā-; B. -no, C. -ne.  9 All MSS. omit. 10 A. evā.
2. atho khale āhūḥ: yad i. taḍ āhūḥ: yasyā 'hava-
āhavanīyam anuddhiṣṭam' 63.1 niyam anuddhiṣṭam ādiyo 'bhaya-
abhudyāya' kiṁ tatra karma udiyāt kiṁ tatra karma kā kā prāyaścittir iti. etasmād prāyaścittir iti. ete vai ray-
dha vai vīre devā apakrāma-
mayo vīre devās te 'smād uṣi-
anti yasyā 'havanīyam anul-
vāsnu 'praṣrayanti. tad asmāi
dhātum abhyadevi. sa darbheya
vyṛddhīyate yasmād devā apa-
ratauṁ hiranyam pradbhāya praṛayānti tām anna vyṛddhīnu
parastād dharet. tace candram-
maso rūpaṁ kriyate. rātre etad rūpaṁ tad rātre rūpaṁ 5
udāyād iti. tatra 'thaśu kar-
kriyate. athe 'adhamaś ādiyo yāt: ratauṁ hiranyam darbhe
'navačaṁ' harēṇā. tam upa-
śādāhāya evaṇyaḥ pradbhīya parastād dharatvāi
brāyāt. tace candramasam rū-
paṁ kriyate rātrir vāi candr-
vebhaya svāhe 'ti jukhyād mās tad rātre rūpaṁ kriyate,
yatra vāi diptāṁ tatrāi 'tad parivṛtām darbāh. paravatvā
ya gārhapatya ity eva* videān evāi 'nam. tad athe 'adhama
uddharat. asār eva bandhur.
ādiyo 'navačaṁ haratūrī brā-
athā'ś hai 'ka āhur ete ha11 vāi
svargāṁ lokam paśyanto juh-
vati ya ādiyām iti. sa yo12
devatāṁ sasvabhār evāi 'nam tād
vā tvā13 gatacīr14 syād yo vā
'smāl15 lokāl16 kṣīre praṣi-
gāset17 sa uditaḥom syāt.

1 A.B. uḍhṛtaṁ. 2 A.B. abhyudyāyā; C. -udaya-. 3 A. taṃḍā. 4 A.B. -vā. 5 A. -masya. 6 A. -ā. 7 B.C. yathē.
8 All MSS. ādhama.
* From here (evo) to ** below (lokāf) there is a lacuna in C.
9 A. baddhāva, B. baddhāva. 10 All MSS. thā.
11 B. inserts dagāna ya samaraṇjeran (from the beginning of chapter 64).
16 A. -jīgāset.
2. atho khaive añuḥ: 64. 1 4. 4. 2. tad añuḥ: yasyā
dā'yaṃ śramaṇaḥ sāmyāyatan kīn
yenaḥ śramaṇaḥ kīn tatra
tatra karma kā prāyaścittī karma kā prāyaścittī ātī.
ita
ita. sa yadi parastad anyo
yadi parastad dahann abhiyāt
tad vidyāt parastān mā guru-

tān mā cukramāgāt prajātīr
rām āyana upa mān deva
me bhūyaṃ abhāve cheyān
prabhavaḥ cheyān bhavīyānī
havīyānī 'ti tathā hāi 'eva 'ti.
yady u asya īrdayaṃ vy
syāt. yadi tu asya ārdayaṃ eva
likhīda agnaye vivicaya
vikhyānaṃ agnaye vivicaya
iṣṭīnī 'ṣṭākaṇām paraṇaṣayā nirvac-
nirnapet. etā eva paścadaṇaṃ pet. tasyā 'ērt tā eva
saptāmānten vīraṃghnāv ājya-
dagā sāmīdenhīr ambrūyād
bhāyaṃ vīrajuṅ satyāyaṃgī
caranti tviṣmuṃrak-
guce guce guce guca
caranti śāsa
dīvaṃ navāyā
tviṣmuṃrakōśa dīvaṃ
navā navā navā
navā vanā
navā vanā vanā vanā
vanā vanā vanā vanā
vanā vanā narantā
ity atha yāya

1 S.C. -hagn.
2 B.C. praṣṭātī. Similar phrasology occurred above, at the end of
3 CB. xii. 4. 1. 7. 4 A. bhūyaṃ. 5 A. vīrāye.
6 A. om. 7 A. the.
8 A. viṣṭaṃ. 8 C. -dāro. 9 A.B. tviṣmuṃrakōśa, C. tamṛksا.
10 A. dīpaṃ. 11 A. vaśyā. 12 A. dhṛtā.
13 =TS. iii. 3. 11. 1. (RV. vī. 6. 3.). 14 A. ēgāte.
15 All MSS. -dhātāmāṃ. 16 B.C. tviṣmuṃ. 17 C. sūyaṃ.
18 A. prthā-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading tviṣmuṃasam for tviṣvaṃasam of RV. v. 8. 3).
2. yadi te ayamito ‘bhidad- am eyād’ agnaye saṁvargāye2 abhiyāt tad vidyād abhi deis- tāṁ nirupade āva purṇa- pada samidhena3 vārtrayāvān āryāvān bhavsyaṁ 4 ti. yady ājyabhāyān virājān saṁ yājye n asya hṛdayān vy āva likhed atāhī 5 te yājyāyānunvāvye agnaye saṁvargāye 6 stākāpā- 7 5. mā no asmin mahā- lam purodāyān nirupat tasyā dhane pari8 vary9 bhā- nīr anubhyād vārtrayāvān gam10 saṁ rayi11 jaye12 ājyabhāyān virājān saṁyājye tathāyājya pari saṁ yājye aḥdi atāhī 13 te yājyāyānunvāvye para- saṁvato varam14 abhy ā syā adhi saṁvato 15 va- āhār satra yatrā 16 ham asmi rā2n abhy ā āhār satra yatrā tam aye11 ti. ato hāi 17 na- āhār rām asmi tā2n aye ty yā yad15 bhārābhāyā yasya saṁ- vīrṣetā taṭāma16 yajeta15 vār vārthir yāhā saṁ vārghān saṁ rayi11 jaye12. ato ha yo dvīsato bhārābhāyāt saṁvīrṣetā taṭā- ma etayā yajeta saṁ hāi 18 vā 19 smād vṛṣkte. etad eva satra karma.

2. ato khalo āhūḥ: yad 4. 3. 4. tad āhūḥ: yasyā agnaye agnim abhyuddharet 21 nāv agnim abhyuddhaye19 kīṁ tatra karma kā prayaec- cittir iti.

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1 B.C. ed. 2 A. suvargāye. 3 B.C. -mīdh-. 4 A. carā. 5 A. vād, B. vāg, C. var. 6 A. -ṣrd. 7 A. smavār.; all MSS. -ga. For the reading saṁ vārgaṁ (both RV. and TS. have saṁ-vārgaṁ) cf. Weber’s note14 on TS. ii. 6. 11. 3. 8 A. ratham. 9 =SV. ii. 1000 (RV. viii. 75. 12). 10 All MSS. -sh. 11 C. abhyā. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7. varam and tam for RV. varāś and tāś). 12 A. vāt. 13 A. -mā. 14 A. yajeta. 15 A. sampṛkṣe; B. sampṛkte; C. śaṁvṛte.
3. agnaye 'gnimata isticii 5. yady u asya khyayai vy nirvapet. etaa eva paucadaca evalikhe adagnaye 'gnimate 'staa-sainidhenir vartraaghnv ayya-kupalau yuroidayaun nirvapet bhayun virajun sainyayje athaa tasyaa 'vyet sapadaca sainidhete yajyaipuronvakyey aagni-nir ambruyadh vartraaghnv na 'gnis samidhyate ka-
ayyabhagun virayun sainyayje 
vir yajhapatir yuvaa ha-
athai te yajyamunvakyey agni-
yavaa tu juhvasya ity na 'gniik samidhyate ka-
atha yajjia tvau hy agne vir yajhapatir yuvaa ha-
agninai virpro viprena vyavaad juhvasya ityatha 
san sataa sakha sakhyaa yajjia tvau hy agne agni-
samidhyasa ity ato hai na virpro viprena sant 
naayaa brahmavarcasakamo ya-
jeta tejasvi hai vaa brahmavar-
casii bhavai.

4. ato khalo ahun: yad 
ahavaniyagurhapatyaa 
sain-
sejeyaitau kim tatra karma 
kai prayaucchitit iti. agnaye 
vitaya isticii nirvapet. etaa eva paucadaca sainidhenir 
vartraaghnv ayyabhagun vir-
jau sainyayje athai te yajjia-
preronvakyey agna a yaihi 
vitaye gnano havyadatta-
taye ni hota satasii barhi-
sii ty athaayija yo agniin 
devavitaye havismaa 
auivasati tamaii 
pavaka mydare 11 ti tamaii 
pavaka mydare 'iti.

1 All MSS. -ya. 2 A. havyavarc; B.C. havyavavavaharca.
3 =SV. ii. 194 (RV. i. 12. 6). 4 A. staa.
7 Cf. A.B. vii. 6. 2 8 A. udston, B.C. -fi.
9 =SV. i. 1. a-c (RV. vi. 16. 10). 10 A.B. avidas.
10 A.B. avidas. 11 A. smo.
12 =SV. ii. 196, a-c (RV. i. 12. 9).
Phrases of Time and Age in the Sanskrit Epic.—By E.
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[This paper is the second installment in the series announced above,
First Half, p. 109.]

A noticeable trait in Sanskrit is the habit of expressing
time-relations by adjectives. The epic has many examples:
a-nirdaça ("not out of the ten days," xii. 36. 2b); şaṣṭika =
śaṣṭikāudaṇu ("rice that ripens in sixty days"); caturthaka
("a fever that comes every four days"); mānakālikam (vetumam,
"wages for a month"); ekamāsin ("in a month"); māsi-
kasaṇicayāḥ ("those who have a month's store"); dvādaṣa-
vāraṣikā (a boy "of twelve," or a store "for twelve years");
trāivāraṣikam bhaktam adhikain cā 'pi ("food for three years
or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial rela-
tion, idam āhnikain kureṇ, "doing this daily" (aharahaḥ).
The adjectival relation exchanges with the accusative of
the noun. Thus, the period of the Manes' joy, according to the
food offered to them, is expressed by the plural accusative,
except in the case of the four-month unit, caturmasam, or by
adjectives, taptir daṣamāsikī, dvādaṣaṇavāraṣikī, etc., xiii. 88.
5 ff. Unique is māsacārika, "occupied for a month", xii.
388. 8.

Our "never" in "never before done", "I am never weary
of hearing you", is usually expressed by the simple negative,
akṛtām pārvasm, na hi tṝpyāmi kathyataḥ. Thus, "he never
got there", na kila tatra gacchat saḥ; "one should never trans-
gress the rule", na cā 'nyad iha kartavyāṁ kiścicī ārdhāṁ
yathāvidhi. But na karhi cit and na kuḍā cana occur when
emphasis is required, and yadā with the negative is used in the
same way: nā 'sūyāmi yadā viprān, "I never murmur against
the priests", xiii. 36. 4.

"Lately", besides phrases such as na cīraṁ (maryāde 'yaṁ
sthāpitā, i. 122. 8), is navā-, in composition: navāja, "lately
born" (later born is avarāja, with ablative, i. 128. 29); navavā-
dhā, "lately a bride" (unique in the epic, vii. 146. 31). Lately
as “just now” is idānāṁ tāvād eva, xii. 237. 99. “As soon as” is expressed by mātra, “merely”: cintitamātram āyatam, “merely (as soon as) thought of it came”, i. 19. 21; jātamātre, “as soon as he was born”, i. 123. 7; āsamanmātraḥ puruṣas tāh, “as soon as they reached the man”, xiii. 111. 32; niyatra- mātre te ayana uttare vāi divākare, “as soon as the sun returned upon its northern course”, xii. 47. 3. The same idea may of course be expressed in other ways. Thus “as soon as morning comes” is kalyam eva, i. 164. 10; “as soon as tomorrow comes”, vṛa idānāṁ.1 “Too long a time” is atimahān kālaḥ, xiv. 14. 14. “Too early” and “too late” are expressed by utikalyum, atisāyaṇam, xiii. 104. 24 (Mau iv. 140) in a section made up of Mau and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus upashṭite kṛtyakāle and upashṭite ‘śmin saṁ-grāme mean just before the time of action and war; but in xi. 25. 44, upaśṭhitē varṣe means when the year has actually arrived. As a general thing, however, the sense is clear: saṁvatsare ṁtāpte, at the beginning of the year; saṁāpte, gāte, pārā, nyatīte, at the end of the year; tato ēsē ‘hāni mṛtāte saṁdhūsammatē, “when an auspicious day arrived and an hour approved by the soothsayers”, i. 113. 18; aprāptavati tasmin yāvariṇam, “without his having reached manhood”, i. 101. 4. Peculiar is abhi-gatāḥ (samāc caturasāḥ), iii. 158. 3, followed by pañcamāṁ abhitah saṁāṁ, “about.”

Both the personal and impersonal use of participles with time-words are current: kāle ṁtāpte tithāv kṣaye, iii. 57. 1; rtukālam anvṛtātā, i. 63. 40; rtukāle sāmṛtā, ib. 82. 5. He “made time” is “died,” expressed both by kāladharmam upeyivān and by kālaṁ ca ākāra. Words for “before” and “after” are discussed in the article on syntax (see below). Here I will note only that itāḥ points backward as well as forward, and that pūrā is future (as well as past) in xii. 322. 35 ff.

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1 So idānāṁ is “at once.” The morrow-phrases are very numerous. The noun is svabhātā (the scholiast, xiii. 76. 5, cf. i. 195. 32, says that one should beware of confusing this with svakāla, which would mean one’s death-day). The adverbs are svabhā, kalyam, aparedyus, and, xv. 22. 24 ff., compounds svabhāte, svabhāyprabhāte. The day after tomorrow is (adverbial), ṭṛīyāhe, ṭṛīyadīvacāṣe.
The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, caturthakālikā, one who eats once in two days (caturthāṣṭāmakaḥ, in two or four); trīrātra, one who eats once in three days; kāle caturthe, suṣṭhe kāle, at the end of two days, three days. The participle is sometimes added: caturthe niyate kāle kaḍā cil api ca ṣaṭam, “(I eat) only once in two or even four days” (tṛṣṭāniyamanam bhūjye), xv. 3. 25. In all cases like kāle caturthe, suṣṭhe, aṣṭame (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved1 for the number of days; suṣṭhakūlāparavāsin being equivalent to trīrātraḥ, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, bhaktāni saḍ anvaṣan, “fasting six meals” (three days). Occasionally the word for time is merely implied. Thus, “one who takes food once in ten days” is daśabhāra (= daśāhāra): saṃtarātraśāḥāro dvādaśāḥikabhojanah, “a seven-night (or) ten-dieter (or) a twelve-day feeder”, xii. 304. 17. Haplology helps (so to speak, “a ten-dayit man” from “ten-day-diet”), as is recognized by the scholiast, eko ḫāro luptah. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: “Eve and morn is eating ordained in the Veda for men; eating between-times is not approved”, xii. 193. 10; “One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal”, antarā prātarāgaḥ ca sāyaṃgaḥ tathāi ’va ca, xii. 221. 10; “One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times”, na divā prasvapej jātun na pūrvaparavātriṣu, na bhūjītā ’ntarākāle, xii. 244. 6–7; in xiii. 104. 95, the same rule, with na ’ntarāle. Food taken at one time and another (as we say) is bhaktam bhaktam annam. A list of fasts and fasters is given at xii. 304. 16 ff., ekārātrāntarāṣṭīva, ekakālikabhojana, catur-

1 Bühler, on the authority of a scholiast, renders kāla as “hour” in caturthāṣṭāṃkālābhōjīn, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes kāla as hour of the day.
thāṭamakāla, sāṣṭhakālika, saḍrāṭrabhojana, aṣṭāhabhojana, and so on, up to māsoparāśin; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, kālayor bhovanam, and ČB. ii. 4. 2. 6. “eat only in the evening and morning.”

As indriya, mahābhātu, tatva, sarga, etc. in the philosophical phrasology of the epic are either masculine or neuter, as recorded in my Great Epic, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neutrals in the later epic. The change from neuter ayuta to masculine occurs in iii. 40. 1, varṣapāyutān bahūn; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of mūhārta is masculine, but in R. vii. 34. 9 we find idam mūhārtam (Gorr. has imam) and in Mbh. xiii. 14. 379, dirṇam aṣṭān tato jagmar mūhārtam ita, “eight days passed then like a moment.” So varṣapāyān is a constant phrase; but in R. i. 48. 16, we find varṣapāyāny anekān, and in Mbh. xii. 223. 20, bahūnī varṣapāyānī. Again, nīmesa is everywhere masculine, till in xiii. 100. 41 occurs aksinīmesānī.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

\[
dadaraṇu mithunāṁ nṛyām
cakravat parivartantāṁ gṛhitvā pāṇinā kāram,
\]

“he saw a pair of men revolving hand in hand”; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, janmaprabhṛti, or from childhood up, bāhyā prabhṛti, till the limit of life, param āyukh, when one passes it, gatayukh, and gives up the ghost, parāsuk, may be indicated by a simple number: gata\(^1\) trīv aṣṭavarsatā dhruvo 'si

\(^1\) Though atita, vyatīta, vyatikrōnta, are more common, yet gata is not unusual of time passed, e. g. i. 98. 11, satvastarāṇaṁ ṛtūn māṣān bubudhe na bahūn gatān, “knew not that many years, etc., had passed.”
paścaviṇḍakaḥ (cf. acitika, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, vayo hi te tīvartate), paśceddvārsavayāḥ, "aged fifty years", xii. 85. 9; or vārasika or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

\[
\text{garbhāsthō} \text{vā prasūto vā 'py athu vā divasāntaraḥ}
\]

\[
\text{urdhamāṣṭyaṇato vā 'pi māsamātraṅgato 'pi vā}
\]

\[
\text{sāṃcārsaraṅgato vā 'pi dvilāṃsāntaraṇa vā vā}
\]

\[
\text{yāvamanastho 'tha madhyastho vṛddho vā 'py vipadyate.}
\]

Current² phrases are saṃpāhajāta, a week old, viii. 68. 10; māsaḥjatu, a month old; dvīhāyanaḥ, like a two-year-old, xii. 267. 28; trihiyāṇa, a three-year-old, svačaṇvara, a sixteen-year-old, saṣṭihāyana, saṣṭivaṃśin, a sixty-year-old (elephant), aciṭicatāvara, a hundred and eighty years old (woman), daça-

dvādaśvaraṃsāḥ, (children) of ten or twelve, iiii. 188. 60; daça-

vaṃśin, gațavarśin, gatavarśasahasrīn, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as born he became (grew) thirteen years old," sa jātamātra vavydhе samāḥ sadayas tra-

yodaṇḍ. In xiii. 102. 57, daçavarśāṇi (bālaḥ) can scarcely be "ten years of age" (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Drōṇa is declared to be vayasaḥ 'pitapācakaḥ "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but Drōṇa has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So saṭka is used for six in the late epic and the late Pañcarātra, cit. PW., has a parallel, cāṭaṭaka, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

\[
\text{garbhācayyāṃ upādāya bhajate pārvadehikam}
\]

\[
bālo yuvā vā vṛddhaḥ ca yat karoti śubhācubham
\]

\[
tasyānī tasyāṃ avasthāyāṃ bhūṅkte janmani janmani,
\]

¹ Compare śaṁmāsika (garbhā), i. 95. 88.
² In Manu are found also anirduḍa (above), "not ten years old"; uṇa prefixed, "less" (not quite) so many years; and saṃptayā sthayiraḥ, "old by seventy," viii. 394.
³ Elders or ancients are pūrve pūrvatare cāt va janāḥ, "men of old and still older times", xii. 268. 18 ("ancient exploits", pūrvavyattāṇi vikrāntāni, i. 222. 29).
Time and Age in the Sanskrit Epic.

xii. 323. 14 (ib. 181. 14 bhūjyate pāurvadehikam . . tatphalam pratipadyate, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one’s senses come to the seventh and ninth stage, saṃtama varami dṛcāṃ, and then cease (in the tenth) as one expires. Čiva is said to be the three stages, birth, life, and death of mortals (tridacā, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where bāla and kumāra, baby and child, are separated from boy. Ordinarily, old age, jara implies senility, as in Yayāti’s case, i. 75. 36, where this is attained after gāvativāḥ samāḥ.

Uttānka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (abhyan- jānīthāḥ, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Čiva’s solar (?) epithet, drādācā, at xii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! Čiva is also tridacā ib. 62 (N., tisro dvācāḥ). Both bāla (also “fool”) and kumāra are general terms for a boy, even including youth (sādvarṣa eva bālaḥ, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14. 17, bāla of twelve or fourteen years; also kāmāram brahmavāryam, xiv. 53. 26, “chastity from youth up”); yuvan is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, yuvā śadāvānvarṣaḥ, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, yāuvana is the age of folly contrasted with middle, madhya, and old age. Applied to age, jyeṣṭha is old, kanyāiso vivardhante jyeṣṭhā hiyanta eva ca, “the younger stronger grow; the aged, less”, ii. 53. 25. Instead of dṛcā, we find vṛddhatām prāptāḥ is explained as pramāṇe parame sthitaḥ, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, vayaḥ- pramāṇaṃ, “the measure of this age.”

The norm of life is a century : catāyur uktāḥ puruṣaḥ sarva- vedeṣu (cf. AB. ii. 17. 1), v. 37. 9; (catavīryaḥ ca xiii. 104. 1). A good man reaches that age, varṣaçatīn, gata-

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1 This is not invariably “constant,” but “continuous.” So, though “now and forever” is adya gāvativām, i. 160. 9, yet in i. 173. 38 and 45, gāvatīth samāḥ is (twelve) “continuous years.”
The annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions:

Arnold, W. R. Haupt
Atkinson Haynes
Binney Higginson
Blake Hopkins, E. W.
Bloomfield Huxley
Brooks, Miss Hyvernat
Carus Jackson
Ember Jewett
Fanning Kallner
Foote Lamman
Gottheil Lilley
Gray Michelson
Moore, G. F. Torrey
Moore, Mrs. M. H. Toy
Moxom Ward, W. H.
Oertel Warren, W. F.
Orne Werren
Oussani Williams, F. W.
Platner, J. W. Winchester, Miss
Runkle, Miss Winslow
Rautz-Rees, Mrs. Woods
Scott Wright, T. F.
Seiple
Smith

[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-
esy of the Director the members of the Society were invited to
visit the Boston Museum of Fine Arts at their convenience.
The following persons, recommended by the Directors, were
duly elected (for convenience, the names of those elected at
later sessions are included in this list):

HONORARY MEMBERS.

Prof. Richard Garbe, Tübingen, Germany.
Prof. Richard Pischel, Berlin, Germany.
Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

Prof. Willis J. Beecher, Auburn, N. Y.
Mr. W. M. Crane, Cambridge, Mass.
Mr. Aaron Ember, Baltimore, Md.
Dr. Carl C. Hansen, San Francisco, Cal.
Mr. Walter D. Hopkins, Brooklyn, N. Y.
Mr. Henry M. Huxley, Cambridge, Mass.
Mr. S. H. Langdon, New York, N. Y.
Dr. Enno Littmann, Princeton, N. J.
Mrs. G. F. Moore, Cambridge, Mass.
Mr. Horace M. Ramsey, San Mateo, Cal.
Mr. J. Nelson Robertson, Toronto, Canada.
Dr. Arthur W. Ryder, Cambridge, Mass.
Mr. W. G. Seiple, Baltimore, Md.
Mr. David B. Spooner, Benares, India.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF
RELIGIONS.

Prof. M. H. Morgan, Cambridge, Mass.
Rev. Charles S. Sanders, Aintab, Turkey.
Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]
tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lanman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lall Doss, Calcutta; and that (on p. 244) "Kauya" should be Kunwar (Kuṇvara=Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the
earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Holy Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhistic monument at Sānchi is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the Journal, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogan using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogan but a female devotee who, "to win the grace of Čiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdad, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of thetēro, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: châri, knife; suî, needle; jâî, louse; pânî, water; lou, salt; dâk, sickness; cor (chor), thief; rûp, silver; dâd, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") kha, eat; pî, drink; jâ, go; jan, know; rû, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing
here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting:

HONORARY MEMBERS.
Professor Albrecht Weber, Berlin.
Professor C. P. Tiele, Leiden.

CORPORATE MEMBERS.
Professor J. Henry Thayer, Cambridge, Mass.
Dr. Charles Rice, New York.
Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.
Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows:

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.
Balance from old account, Dec. 31, 1900 $1,406.80
Dues (177) for 1901 $884.75
Dues (32) for other years 157.74
Dues (30) for Hist. S. Rel. Sect. 40.00

$1,082.49
Sales of publications 294.39
Collected for Or. Bibliog. 78.00
State National Bank Dividends 111.83
Interest Suffolk Savings Bank 8.45
" Prov. Inst. Savings 46.56
" Connecticut Savings Bank 20.80
" National Savings Bank 20.80

Gross receipts for the year 208.44 $1,663.29

$3,070.12
EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI... $839.35
  " " vol. XXII... 711.91
  " " circulars, etc. 44.49
Engrossing letter and cover 14.00
Photograv. plate and prints of Mr. Salisbury 36.25
20 reams paper 84.00

                               $1,720.00
Subscription to Orient. Bibliogr.  $96.05
Deficit on N. Y. Dinner 21.00

                               117.05
Honorarium to editor (18 months)  $150.00
Postage, etc., " 17.85
  " Librarian 12.76
  " Treasurer 9.58

                               189.69
Gross expenditures ........................................... $2,026.74
Credit balance on general account 1,043.38

                               $3,070.12

STATEMENT.

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REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL,  
FRANK K. SANDERS,  
\{Auditors.  

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.
The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are:

1. Lady Meux MSS. Nos. 2-5, containing: The Miracles of the Blessed Virgin Mary, and the Life of Hannah (Saint Anne), and the Magical Prayers of 'Abî’ta Mikâîl; the Ethiopic texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxiii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of Biblia requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o’clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented:

Dr. Arnold, The interpretation of לְרֹעִים הֲוֹרָי , Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.
Mr. Ember, The pronunciation of Hebrew among Russian Jews.
Dr. Foote, Parallels in Latin poets to the Song of Songs.
Dr. Gray, Note on the old Persian inscription of Behistun. Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.
The reading of communications was resumed, as follows:
Professor Haupt, An erotic poem by Samuel Hunagid.
Professor Hopkins, Notes on some historical aspects of the Mahabharata.
Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).
Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.
Professor Oertel, Contributions from the Jaiminiya Brahmana, Fourth Series.
Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).
Dr. Ryder, Note on bæocharmæs, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.
Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhara figure.
Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.
Professor Hyvernat, The historical side of some manuscripts of Bar-Bahlul's Lexicon.
The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.
The following communications were presented:
Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.
Professor Torrey, The Arabic manuscripts at Yale University. Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.
Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.
Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.
Miss Runkle, Analysis of the Pali canonical text, the Udana. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.
Dr. Scott, The owls and parrots of Polynesia.
Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
Mr. Huxley, Syrian wedding and funeral songs.
Dr. Foote, Note on 2 Kings vi, 6.
Professor Moore announced the completion of the Index to the Journal, vols. i–xx, and presented advance copies thereof.
Remarks were made by Professors Hopkins and Lanman.
Dr. Ryder, Kṛṣṇanātha's commentary on the Bengal recension of the Čakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.
At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order:
Miss Ĝ. C. G. Grieve, Evidence of Sati among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.
Professor Haupt, Biblical love-ditties.
Professor Hopkins, Beast fables in the Mahābhārata.
Mr. Oussani, Popular superstitions in early Arabia.
Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Śāńchi.
Professor Toy, Creator gods.
Dr. Ward, Symbols of Babylonian gods.
Mr. Kohut, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).
At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.
Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.
The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:
President—President Daniel Coit Gilman, of Baltimore.
Vice-Presidents—Dr. William Hayes Ward, of New York; Professor Crawford H. Toy, of Cambridge; Professor Charles R. Lanman, of Cambridge.
Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.
Recording Secretary—Professor George F. Moore, of Cambridge.
Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.
Treasurer—Professor Frederick Wells Williams, of New Haven.
Librarian—Mr. Addison Van Name, of New Haven.
Directors—The officers above named: and President William R. Harper, of Chicago; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York; Professors Maurice Bloomfield and Paul Haupt, of Baltimore; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read:
Professor Haupt, The name Palmyra.
Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.
Dr. Blake, Outlines of Tagalog grammar.
Dr. Woods, The Manaḍūkya Upaniṣad with the Kārikā of Gauḍapāda. Remarks were made by Professors Hopkins and Lanman.
Professor T. F. Wright, Gezer and its excavation.
Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.
Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.
Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mañabhārata.
Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).
Mr. Yohannan, New Persian manuscripts in the library of Columbia University.
Dr. Blake, Points of contact between Semitic and Tagalog.
Professor Haupt, The Septuagintal phrase ἐκ ἡμῶν.
The Corresponding Secretary read by title the following papers:
Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.
Dr. Bolling, The relation of the Vedic forms of the dual.
Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.
Mr. Ewing, The Cāradā-Tilaka Tantra.
List of Papers Presented.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.
Rev. C. S. Sanders, Jupiter Dolichenus.
The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (a) The text of 1 Sam. xiv, 16.

2. Dr. W. R. Arnold; (b) The interpretation of מְרַעִים. ח. iii, 4.

3. Dr. W. R. Arnold; (c) Rp in the story of the tower, Gen. xi, 1–9.

4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.

5. Dr. Blake; (a) The principal dialects of the Philippine Islands.

6. Dr. Blake; (b) Outlines of the Tagalog grammar.

7. Dr. Blake; (c) Points of contact between Semitic and Tagalog.

8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

9. Dr. Bolling; The relation of the Vedic forms of the dual.

10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.

11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.

12. Mr. Ewing; The Çāradā-Tilaka Tantra.

13. Dr. Foote; (a) Note on 2 Kings vi, 6.

14. Dr. Foote; (b) Parallels in Latin poets to the Song of Songs.
15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satâ among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase Ἐλασσαμῦνης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagid.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahâbhârata.
22. Prof. Hopkins; (b) Beast fables in the Mahâbhârata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahâbhârata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernat; The historical side of some MSS. of Bar-Bahlul's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the Journal, vols i–xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.
36. Prof. Oertel; Contributions from the Jājinīṇya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesīḥ (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on brhacchandas, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha’s commentary on the Bengal recension of the Čakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍākya Upaniṣad with the Kārikā of Gauḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.
LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.

Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
His Excellency, OTTO VON BOEHLINGK, Hospital Str. 25, Leipzig, Germany. 1844.

JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
Prof. EDWARD B. COWELL, University of Cambridge, 10 Scroope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1898.

Prof. BERTHOLD DELBRÜCK, University of Jena, Germany. 1878.
Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1898.

Prof. RICHARD GARBE, University of Tübingen, Germany. (Bisinger Str. 14.) 1902.

Prof. M. J. DE GORJIE, University of Leyden, Netherlands. (Vliet 15.) 1898.
Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.

Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
Prof. FRANZ KIRCHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.

Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.

Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.

Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.

Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.

Prof. RICHARD PISCHEL, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.

Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.


Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.

Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.

Prof. JULIUS WELLAUSSEN, University of Gottingen, Germany. (Weber Str. 18a.) 1902.
EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.
Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitätsstr. 15.) 1890.

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

REV. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.
Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.
MRS. EMMA J. ARNOLD, 273 Washington St., Providence, R. I. 1894.
Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1893.
Hon. SIMON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.
Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.
Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.
Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.
Rev. HARLAN P. BEACH, Montclair, N. J. 1898.
Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.
Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1893.
Dr. WILLIAM STUBBS BIGELOW, 60 Beacon St., Boston, Mass. 1894.
Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.
FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2100 Oak St., Baltimore, Md. 1900.
Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.
FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.
Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.
Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.
Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.
Dr. ALFRED BOISSET, Le Rivage près Chambéry, Switzerland. 1897.
Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.
Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.
Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93rd St., New York, N. Y. 1879.
Miss SARAH W. BROOKS, Lexington, Mass. 1896.
Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.
Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1881.
Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.
Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.
Dr. W. CALAND, 5 Seeligsinzel, Breda, Netherlands. 1897.
Prof. A. S. Carrier (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
Dr. Franklin Carter, Camden, N. C. 1873.
Dr. Paul Carus, La Salle, Illinois. 1897.
Miss Eva Channing, Exeter Chambers, Boston, Mass. 1888.
Dr. Frank Dyer Chester, United States Consulate, Buda-Pesth, Hungary. 1891.
Prof. Camden M. Coberman, 4611 Ellis Ave., Chicago, Ill. 1894.
Wm. Emmett Coleman, Chief Quartermaster's Office, San Francisco, Cal. 1885.
†George Wetmore Colles, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
Prof. Hermann Collitz, Bryn Mawr College, Bryn Mawr, Pa. 1887.
Miss Elizabeth S. Colton, Eastampton, Mass. 1896.
William Merriam Crane, 16 East 37th St., New York, N. Y. 1902.
Stewart Culin (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
Prof. Samuel Ives Curtiss, D.D., 45 Warren Ave., Chicago, Ill. 1902.
Prof. John D. Davis, Princeton Theological Seminary, Princeton, N. J. 1888.
Lee Maltrie Dean, North Brookfield, Mass. 1897.
Alfred L. F. Dennis, 72 Federal St., Brunswick, Me. 1900.
James T. Dennis, 1008 N. Calvert St., Baltimore, Md. 1900.
Dr. P. L. Armand de Potter, 45 Broadway, New York, N. Y. 1880.
Rev. D. Stuart Dodge, 9 Cliff St., New York, N. Y. 1887.
Prof. James F. Driscoll, St. Austin's College, Washington, D. C. 1897.
Samuel F. Dunlap, 18 West 22nd St., New York, N. Y. 1854.
Dr. Harry Westbrook Dunning, 5 Kilbyth Road, Brookline, Mass. 1894.
Wilberforce Eames, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
Mrs. William M. Ellicott, 106 Ridgewood Road, Roland Park, Md. 1897.
Prof. Levi H. Elwell, Amherst College, Amherst, Mass. 1883.
Rev. Prof. O. P. Fagnani, 700 Park Ave., New York, N. Y. 1901.
Marshall Bryant Fanning, 1079 Boylston St., Boston, Mass. 1897.
Prof. Edwin Whitfield Fay, University of Texas, Austin, Texas. 1888.
Ernest F. Fenollosa, 419 West 118th St., New York, N. Y. 1894.
Prof. Henry Ferguson, Trinity College, Hartford, Conn. 1876.
Rev. John C. Ferguson, 121a Bubbling Spring Road, Shanghai, China. 1900.
†Lady Caroline Fitz Maurice, 2 Green St., Grosvenor Square, London, England. 1886.
List of Members.

Rev. Theodore C. Foote, John Hopkins University, Baltimore, Md. 1900.


Dr. William H. Furness, 8d, Wallingford, Delaware Co., Penn. 1897.

Rev. Francis E. Gigot, St. Mary’s Seminary, Baltimore, Md. 1901.

Prof. Basil Lanreau Gildersleeve, Johns Hopkins Univ., Baltimore, Md. 1888.

Dr. Daniel Coit Gilman, 614 Park Ave., Baltimore, Md. 1857.

Louis Ginzberg, Ph.D., 60 West 115th St., New York, N. Y. 1900.

Rev. A. Kingsley Glover, Wells, Minn. 1901.

Prof. William Watson Goodwin (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.

Prof. Richard J. H. Gottheil (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.

Jacob Grape, Jr., N. Washington St., near Fayette, Baltimore, Md. 1888.


Dr. George A. Grierson, Rathfarnham, Camberley, Surrey, England. 1899.

Miss Lucia C. Graeme Grieve, 633 President St., Brooklyn, N. Y. 1894.

Miss Louise H. R. Grieve, M.D., Satara, Bombay Presidency, India. 1898.

Dr. Karl Josef Grimm, Ursinus College, Collegeville, Pa. 1897.

Dr. J. B. Grossmann, 286 Custer Ave., Youngstown, O. 1894.

Prof. Louis Grossmann (Hebrew Union College), 2329 Park Ave., Cincinnati, O. 1890.

Chas. F. Gunther, 212 State St., Chicago, Ill. 1889.


Dr. Carl C. Hansen, Lakawn Lampang, Laos (via Brindisi, Moûtmain, and Rabeng). 1902.

Prof. Robert Francis Harper, Univ. of Chicago, Chicago, Ill. 1886.


Prof. Samuel Hartz, Berkeley Divinity School, Middletown, Conn.

Paul Haupt (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1888.

Dr. Henry Harrison Haynes, 6 Ellery St., Cambridge, Mass. 1892.

Prof. Richard Henelly, Ph.D., 1738 Logan Ave., Denver, Col. 1900.


Prof. Hermann V. Hilprecht (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.


Prof. E. Washburn Hopkins (Yale Univ.), 285 Bishop St., New Haven, Conn. 1881.

Walter David Hopkins, 1444 Pacific St., Brooklyn, N. Y. 1902.

Prof. James M. Hopkin, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

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ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
Miss ANNIE K. HUMPHREY, 1114 14th St., Washington, D. C. 1873.
HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
Rev. MARCUS JASTROW, 139 West Upsal St., Germantown, Pa. 1887.
Prof. MORRIS JASTROW, Jr. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 268 Summit Ave., St. Paul, Minnesota. 1887.
Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1899.
Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1890.
Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
†Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1878.
BERTHOLD LAUPER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
†HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.
ROBERT LILLEY, Grafton, Mass. 1894.
Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1888.
Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
†BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
ALBERT MORTON LYTHGOE, Girga, Upper Egypt. 1899.
Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
Rev. CHARLES S. MACPHERSON, Ph.D., 629 Salem St., Malden, Mass. 1898.
List of Members.

Prof. Herbert W. Magoun, Redfield, South Dakota. 1887.
Prof. Max L. Margolis, University of California, Berkeley, Cal. 1890.
Prof. Winfred Robert Martin, Trinity College, Hartford, Conn. 1889.
William Abbot Mather, Hartford Theological Seminary, Hartford, Conn. 1899.

Rev. Donald J. McKinnon, 1032 Guerrero St., San Francisco, Cal. 1897.
Rev. W. B. McPherson, Johns Hopkins University, Baltimore, Md. 1901.
Prof. William N. Mebane, Dublin, Pulaski Co., Va. 1898.
Mrs. Helen L. Million (nee Lovell), Hardiu College, Mexico, Missouri, 1892.
Prof. Lawrence H. Mills (Oxford University), 119 Offley Road, Oxford, England. 1881.
Prof. Edwin Knox Mitchell (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
Prof. George F. Moore (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
†Mrs. Mary H. Moore, 3 Divinity Ave., Cambridge, Mass. 1902.
Paul Elmer More, 263 Springdale Ave., East Orange, N. J. 1893.
Prof. Edward S. Morse, Salem, Mass. 1894.
Warren J. Moulton, Ph.D. (Yale Divinity School), 22 East Divinity Hall, New Haven, Conn. 1899.
Rev. Dr. Philip S. Moxom, 53 Dartmouth Terrace, Springfield, Mass. 1898.

Isaac Myers, 21 East 60th St., New York, N. Y. 1888.
Prof. Hans von Oertel (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
Miss Ellen S. Ogden, B.L., 398 Western Ave., Albany, N. Y. 1898.
George N. Olcott, Ridgefield, Conn. 1892.
John Orne, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
Prof. George W. Osborn, New York University, New York, N. Y. 1894.
Rev. Gabriel Oussant, Johns Hopkins University, Baltimore, Md. 1901.
Prof. Lewis B. Paton, Hartford Theological Seminary, Hartford, Conn. 1894.
Dr. Charles Peabody, 197 Brattle St., Cambridge, Mass. 1892.
Prof. Ismar J. Peritz, Syracuse University, Syracuse, N. Y. 1894.
Prof. Edward Delavan Ferry (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
Rev. Dr. John P. Peters, 225 West 99th St., New York, N. Y. 1882.
Prof. David Philipson, Hebrew Union College, Cincinnati, O. 1890.
Murray E. Poole, 21 East State St., Ithaca, N. Y. 1897.
WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
Prof. Ira M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
Madame ZÉNAIDE A. HAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.
Horace M. RAMSEY (University of California), San Mateo, Cal. 1902.
Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.
J. Nelson ROBERTSON, 219 Bleeker St., Toronto, Ont. 1902.
Prof. George Livingston ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.
Prof. James Hardy ROPE (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
Rev. William ROSENAU, 835 Newington Ave., Baltimore, Md. 1897.
Miss Adelaide RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
Mrs. Janet E. RUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
Miss Catharine B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
Prof. Frank K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
Dr. H. Ernest SCHMID, White Plains, N. Y. 1866.
Prof. Nathaniel SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
Montgomery SCHUYLER, Jr., U. S. Embassy, St. Petersburg, Russia. 1899.
Dr. Charles P. G. SCOTT, Raddor, Pa. 1895.
J. Herbert Senter, 10 Avon St., Portland, Me. 1870.
Dr. Charles H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
Thomas S. Simonds, 296 Cabot St., Beverly, Mass. 1892.
Prof. Henry Preserved Smith, Amherst College, Amherst, Mass. 1877.
Prof. Maxwell SOMMerville, 124 North Seventh St., Philadelphia, Pa. 1890.
William Wallace SPENCE, Jr., Bolton, Baltimore, Md. 1900.
Dr. Edward H. Speiker, Johns Hopkins Univ., Baltimore, Md. 1894.
Rev. Hans H. Spoer, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
David Brainard Spooner, The Sanskrit College, Benares, India. 1902.
Henry Hull St. Clair, Jr., 131 West 111th St., New York, N. Y. 1900.
Prof. Charles C. Stearns, 126 Garden St., Hartford, Conn. 1899.
Rev. James D. Steele, 74 West 103d St., New York, N. Y. 1892.
Nathan Stern, 448 West 48th St., New York, N. Y. 1900.
Prof. J. H. Stevenson, Vanderbilt University, Nashville, Tenn. 1896.

Mrs. Sara Yorke Stevenson, 237 South 21st St., Philadelphia, Pa. 1890.

Joseph Trumbull Stickney, 3 Rue Soufflot, Paris, France. 1900.

Rev. Anson Phelps Stokes, Jr., Yale University, New Haven, Conn. 1900.


Henry Osborn Taylor, Century Association, 7 West 43d St., New York, N. Y. 1899.


Prof. Henry A. Todd (Columbia University), 824 West End Ave., New York, N. Y. 1885.

Prof. Herbert Cushing Tolman, Vanderbilt Univ., Nashville, Tenn. 1890.

Prof. Charles C. Torrey (Yale University), 67 Mansfield St., New Haven, Conn. 1891.

Prof. Crawford H. Toy (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.

Rev. Joseph Vincent Tracy, 75 Union Park St., Boston, Mass. 1892.

John M. Trout, Bridgeville, Del. 1899.


Prof. Charles Mellen Tyler, Cornell Univ., Ithaca, N. Y. 1894.

Addison Van Name (Yale Univ.), 121 High St., New Haven, Conn. 1863.

Edward P. Vining, 49 Second St., San Francisco, Cal. 1883.

Thomas E. Waggaman, 917 F St., N. W., Washington, D. C. 1897.

Miss Susan Hayes Ward, Abington Ave., Newark, N. J. 1874.

Dr. William Hayes Ward, 130 Fulton St., New York, N. Y. 1869.

Miss Cornelia Warren, 67 Mt. Vernon St., Boston, Mass. 1894.

Pres. William F. Warren, Boston University, Boston, Mass. 1877.

Rev. W. Scott Watson, West New York, New Jersey. 1893.

Charles Wallace Watts, Smithland, Ky. 1898.


Pres. Benjamin Ide Wheeler, University of California, Berkeley, Cal. 1885.

Prof. John Williams White (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.

Miss Maria Whitney, 2 Divinity Ave., Cambridge, Mass. 1897.

Mrs. William Dwight Whitney, 237 Church St., New Haven, Conn. 1897.

Rev. E. T. Williams, U. S. Legation, Pekin, China, 1901.

Frederick Wells Williams (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1885.


Rev. Dr. William Copley Winslow, 525 Beacon St., Boston, Mass. 1885.


Prof. Henry Wood, Johns Hopkins University, Baltimore, Md. 1884.
III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. Felix Adler, Ph.D., 123 East 60th St., New York, N. Y. 1900.
Rev. Dr. Samuel H. Bishop, 176 West 82d St., New York, N. Y. 1898.
Rev. John L. Chandler, Madura, South India. 1899.
Samuel Dickson, 901 Clinton St., Philadelphia, Pa. 1899.
Dr. Arthur Fairbanks, University of Iowa, Iowa City, Iowa. 1898.
Prof. Franklin H. Giddings (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.
Prof. Arthur L. Gillett, Hartford Theological Seminary, Hartford, Conn. 1898.
Prof. George S. Goodspeed, University of Chicago, Chicago, Ill. 1899.
Dr. Charles B. Gulick (Harvard University), 18 Walker St., Cambridge, Mass. 1899.
Prof. William James (Harvard University), 95 Irving St., Cambridge, Mass. 1899.
Prof. George T. Ladd (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.
Rev. Charles S. Sanders, Aintab, Turkey. 1902.
Rev. Dr. Minot J. Savage, 34th St. and Park Ave., New York, N. Y. 1898.
Prof. Edwin R. Seligman (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.
Prof. Langdon C. Stewardson, Lehigh University, South Bethlehem, Pa. 1901.
Prof. William G. Sumner (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.
Prof. R. M. Wenley, University of Michigan, Ann Arbor, Mich. 1898.
Rev. Nathan H. Williams, Palmetto, Fla. 1902.

[Total, 260.]
IV. CORRESPONDING MEMBERS.

Prof. Grazziadio Isaia Ascoli, Royal Academy of Sciences and Letters, Milan, Italy.

Rev. C. C. Baldwin (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.

Prof. Adolph Bastian, Univ. of Berlin, Germany. 1866.


Rev. Dr. Henry Blodgett (formerly Missionary at Peking, China), 313 State St., Bridgeport, Conn. 1858.

Rev. Alonzo Bunker, Missionary at Toungoo, Burma. 1871.

Rev. Marcus M. Carleton, Missionary at Ambala, India.

Rev. Edson L. Clark, Hinsdale, Mass. Corp. Member, 1867.

Rev. William Clark, Florence, Italy.

Judge Ernest H. Crosby, Rhinebeck, N. Y. 1890.


A. A. Gargiulo, U. S. Legation, Constantinople, Turkey. 1892.

Henry Gillman, 107 Fort St., West Detroit, Mich. 1890.

Rev. Dr. John T. Gracey (Editor of The Missionary Review of the World), 177 Pearl St., Rochester, N. Y. 1869.


Dr. William Haskell, 96 Dwight St., New Haven, Conn. 1877.

Prof. J. H. Haynes, Central Turkey College, Anıtab, Syria. 1887.

Dr. James C. Hepburn, Missionary at Yokohama, Japan. 1879.

Dr. A. F. Rudolf Hoernle, 38 Banbury Road, Oxford, England. 1893.

Rev. Dr. Henry H. Jessup, Missionary at Beirut, Syria.

Rev. Prof. Albert L. Long, Robert College, Constantinople, Turkey. 1870.

Rev. Robert S. MacIay (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.


Prof. Eberhard Nestle, Ulm, Württemberg, Germany. 1888.

Dr. Alexander G. Paspati, Athens, Greece. 1861.


Alphonse Pinart. [Address desired.] 1871.

Prof. Léon de Rosny (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1897.

Rev. Dr. S. I. J. Schereschewsky, Shanghai, China.

Rev. W. A. Shedd, Missionary at Oromiah, Persia. 1893.

Dr. John C. Sundberg, Care of Register Office, 46 Park Place, New York, N. Y. 1893.

Rev. George N. Thomssen, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.

Rev. George T. Washburn, Meriden, Conn.

Rev. James W. Waugh, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.


[Total, 36.]

Number of Members of the four classes (25 + 260 + 23 + 36 = 344).
Societies, Libraries, to which the Publications of the American Oriental Society are sent by way of Gift or Exchange.

I. AMERICA.

BOSTON, MASS.: American Academy of Arts and Sciences.
CHICAGO, ILL.: Field Columbian Museum.
NEW YORK: American Geographical Society.
PHILADELPHIA, PA.: American Philosophical Society.
WASHINGTON, D. C.: Smithsonian Institution.
                     Bureau of American Ethnology.
WORCESTER, MASS.: American Antiquarian Society.

II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.
                 Anthropologische Gesellschaft.
PRAGUE: Königlich Böhmische Gesellschaft der Wissenschaften.
DENMARK, ICELAND, REYKJAVIK: University Library.
FRANCE, PARIS: Société Asiatique.  (Rue de Seine, Palais de l'Institut.)
                 Académie des Inscriptions et Belles-Lettres.
                 Bibliothèque Nationale.
                 Musée Guimet.  (Avenue du Trocadéro.)
                 École des Langues Orientales Vivantes.  (Rue de Lille, 2.)
GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.
                 Königliche Bibliothek.
                 Seminar für Orientalische Sprachen (Am Zeughause 1.).
GÖTTINGEN: Königliche Gesellschaft der Wissenschaften.
HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft.  (Friedrichstr. 50.)
LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.
MÜNCHEN: Königlich Bayerische Akademie der Wissenschaften.
                 Königliche Hof- und Staatsbibliothek.
GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.
                 (22 Albemarle St., W.)
                 Library of the India Office.  (Whitehall, SW.)
                 Society of Biblical Archeology.  (37 Great Russell St., Bloomsbury, W.C.)
                 Philological Society.  (Care of Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, NW.)
ITALY, FLORENCE: Società Asiatica Italiana.
ROMA: Reale Accademia dei Lincei.
NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.
LEYDEN: Curatorium of the University.
RUSSIA, HELSINGFORS: Société Finno-Ougrienne.
ST. PETERSBURG: Imperatorskaja Akademija Nauk.
                 Archeologijii Institut.
SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.
III. ASIA.

CALCUTTA, GOV'T OF INDIA: Home Department.

CEYLON, COLOMBO: Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING: Peking Oriental Society.

SHANGHAI: China Branch of the Royal Asiatic Society.

TONKIN: L'école Française d’extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY: Bombay Branch of the Royal Asiatic Society.

CALCUTTA: The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jami Bazar St.)

LAHORE: Library of the Oriental College.

JAPAN, TOKIO: The Asiatic Society of Japan.

JAVA, BATAVIA: Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA: Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

EGYPT, CAIRO: The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 13, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).


Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).


RECIPIENTS: 344 (Members) + 58 (Gifts and Exchanges) = 402.

REQUEST.

The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

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Harvard Semitic Class-Room Library.

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Nebraska University Library.

New York Public Library.
CONSTITUTION AND BY-LAWS

OF THE

AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY.

ARTICLE II. The objects contemplated by this Society shall be:—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be ex officio members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be ex officio members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three
years. One or more other meetings, at the discretion of the Directors, may also be held each year at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. a. The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. b. After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. c. At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society’s property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall
also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. For the Library.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

2. Any member shall be allowed to draw books from the Library upon the following conditions: he shall give his receipt for them to the Librarian, pledging himself to make good any detriment the Library may suffer from their loss or injury, the amount of said detriment to be determined by the Librarian, with the assistance of the President, or of a Vice-President; and he shall return them within a time not exceeding three months from that of their reception, unless by special agreement with the Librarian this term shall be extended.

3. Persons not members may also, on special grounds, and at the discretion of the Librarian, be allowed to take and use the Society's books, upon depositing with the Librarian a sufficient security that they shall be duly returned in good condition, or their loss or damage fully compensated.
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For any of the above, address the Librarian of the Society, Mr. Addison Van Name, New Haven, Connecticut. Members can have the series at half price. To public libraries or those of educational institutions, Vol. I. No. 1 and Vols II. to V. will be given free, and the rest (price $87.50) sold at a discount of twenty per cent.
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GENERAL NOTICES.

1. Members are requested to give immediate notice of changes of address to the Treasurer, Prof. Frederick Wells Williams, 135 Whitney avenue, New Haven, Conn.


3. For information regarding the sale of the Society’s publications, see the next foregoing page.

4. Communications for the Journal should be sent to Prof. E. Washburn Hopkins or Prof. Charles C. Torrey, New Haven.

CONCERNING MEMBERSHIP.

It is not necessary for any one to be a professed Orientalist in order to become a member of the Society. All persons—men or women—who are in sympathy with the objects of the Society and willing to further its work are invited to give it their help. This help may be rendered by the payment of the annual assessments, by gifts to its library, or by scientific contributions to its Journal, or in all of these ways. Persons desiring to become members are requested to apply to the Treasurer, whose address is given above. Members receive the Journal free. The annual assessment is $5. The fee for Life-Membership is $75.

Persons interested in the Historical Study of Religion may become members of the Section of the Society organized for this purpose. The annual assessment is $2; members receive copies of all publications of the Society which fall within the scope of the Section.
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