JOURNAL
SOCIETY OF
BIBLICAL ARCHAEOLOGY
OF THE
37, GREAT RUSSELL STREET,
LONDON, W.C.

AMERICAN ORIENTAL SOCIETY.

EDITED BY

E. WASHIBURN HOPKINS, AND CHARLES C. TORREY,
Professor in Yale University,
New Haven.
Professor in Yale University,
New Haven.

TWENTY-THIRD VOLUME,
SECOND HALF.

THE AMERICAN ORIENTAL SOCIETY.
NEW HAVEN, CONNECTICUT, U. S. A.
MCMII
A copy of this volume, postage paid, may be obtained anywhere within the limits of the Universal Postal Union, by sending a Postal Order for two dollars and fifty cents, or its equivalent, to The American Oriental Society, New Haven, Connecticut, United States of America.

According to the conversion-tables used in the United States money-order system as the basis of international money-orders, two dollars and fifty cents ($2.50) = 10 shillings and 3 pence = 10 marks and 30 pfennigs = 13 francs or lire and 70 centimes = 9 kroner and 25 öre = 6 florins and 9 cents Netherlandish.

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

OF

TWENTY-THIRD VOLUME,
SECOND HALF.

-------------------------------------------------------------------

SYRIAN SONGS, PROVERBS, AND STORIES, COLLECTED, TRANSLATED, AND
ANNOTATED.—By Henry Minor Huxley, Harvard University, Cam-
bridge, Mass. ................................................................. 175

THE MODERN PRONUNCIATION OF COPTIC IN THE MASS.—By J. Dyneley
PRINCE, PH.D., Professor in Columbia University, New York City. 289

NOTES FROM INDIA, SECOND SERIES.—A VISIT TO UJJAIN—BHAHRBHRARI'S
CAVE—LEGENDS OF KING VIKRAMA.—LETTERS TO THE CORRESPOND-
ING SECRETARY FROM A. V. WILLIAMS JACKSON, Professor in Columbia
University, New York City … ..................................................... 307

THE RELATION OF THE VEDIC FORMS OF THE DUAL.—By Dr. George
M. Bolling, Catholic University of America, Washington, D. C. … 318

CONTRIBUTIONS FROM THE JAIMITIYA BRĀHMĀṆA TO THE HISTORY OF THE
BRĀHMĀṆA LITERATURE.—By Hanns Oertel, Professor in Yale Uni-
versity, New Haven, Conn. .................................................... 323

PHRASES OF TIME AND AGE IN THE SANSKRIT EPIG.—By E. Washburn
Hopkins, Professor in Yale University, New Haven, Conn. ……….. 350

Proceedings at Boston, April 3, 4, and 5, 1902 ......................... 359

Attendance ................................................................. 359

Members elected ......................................................... 360

Correspondence .......................................................... 360

Necrology ................................................................. 363

Report of the Treasurer ................................................ 363

Report of the Librarian ................................................ 365

Report of the Editors .................................................. 365

Report of the Directors ................................................ 367

Officers elected ......................................................... 368

List of Members, 1903 ................................................... 372

List of exchanges ....................................................... 383

List and prices of publications ....................................... 387

Notice to contributors and general notices ……………………….. 388
Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By Henry Minor Huxley, Harvard University, Cambridge, Mass.

INTRODUCTION.

During the summer of 1900, while living in Bhamdûn, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhil Jôrjis 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 following pages. The stories are written in the dialect of the Christians of Beirût.

In writing the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written the consonants as they are pronounced: ﺟ١ and not ﺟ٤, ﺼ٤ and not ﺼ٤. I have thought best, however, not to write the Arabic phonetically when this would introduce confusion and prevent the recognition of a word by students of the classical language. Thus we write قالت ل, and not the phonetic form, which might be written قَالَ. The transliteration, on the other hand, has been written strictly in accordance with the actual pronunciation. By so doing, I have, of course, been obliged to depart from the principle which should govern the transliteration of the classical language: namely, that in reading the trans-
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 لطاف in the Arabic, in transliteration I have written kaläf.

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 fellähin. 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 Rähil Jörjis 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 Rähil Ḥalîl Salîbî of Montclair and formerly of Bhamdûn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Rabbitt 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.

! = ' is used only when hemza occurs in the middle or at the end of a word.

\(\text{א} = b.\)
\(\text{א} = t.\)
\(\text{ט} = t.\)
\(\text{ז} = j.\) The soft French pronunciation of the letter \(j\). Not the sound of \(dj\) found in many parts of Syria.

\(\text{ז} = b.\)
\(\text{ץ} = h.\)
\(\text{וכ} = d.\)
\(\text{ש} = d.\)
\(\text{ך} = r.\)
\(\text{ץ} = z.\)
\(\text{ף} = s.\)
\(\text{פ} = z.\)
\(\text{ץ} = l.\)
\(\text{ץ} = l.\)
\(\text{ץ} = i.\)
\(\text{ץ} = z.\)

\(\text{ע} = i.\) This symbol, used by Socin and others, seems superior to ' which is used as the sign of the rough breathing in Greek. \(\text{ע}\) 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.

\(\text{ע} = j.\)
\(\text{נ} = f.\)
\(\text{ן} = f.\) When \(\text{ן}\) is not pronounced, its position is indicated in transliteration by '.'

\(\text{ל} = k.\)
\(\text{ל} = l.\)
\(\text{ם} = m.\)
\(\text{ן} = n.\)
\(\text{ס} = h.\)
\(\text{פ} = r.\)
\(\text{ץ} = y.\)
VOWELS.

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

\( a = a \) in the German \textit{Mann}.
\( ä = a \) a lengthening of \( a \), often indicated by \( \ddagger \) in the Arabic.

When the accent occurs on the syllable containing \( ä \), the latter is written \( ä \). This rule applies also to \( ä, ë, ì, ö, \) and \( ù \).
\( ì = a \) with the \textit{imāla}. Like the \( a \) in English \textit{lad}.
\( ù = a \) lengthening of \( ù \). We have this sound in the Arabic words \textit{kān}, \textit{kātib}, etc.

\( v = a \) neutral vowel pronounced as the \( u \) in English \textit{hut}.
\( e = e \) in English \textit{met}.
\( ë = ay \) in English \textit{say}.
\( i = i \) in English \textit{sit}.
\( ì = ee \) in English \textit{seen}.
\( o = o \) in German \textit{Sonne}.
\( õ = o \) in English \textit{note}.
\( ù = u \) in English \textit{curve} is nearly the exact equivalent. Something like the French \textit{eu}, and the German \( ù \).
\( u = u \) in English \textit{put}.
\( ù = oo \) in English \textit{boot}.
\( ai \) (diphthong) = \( i \) in English \textit{mite}.
\( au \) (diphthong) = \( ow \) in English \textit{cow}.

BIBLIOGRAPHY.

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

LIST OF ABBREVIATIONS.

\textit{AJPhil} = American Journal of Philology.
\textit{APCSGW} = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.
\textit{AQR} = Imperial and Asiatic Quarterly Review.
\textit{BA} = Beiträge zur Assyriologie.
\textit{JA} = Journal Asiatique.
\textit{JRAS} = Journal of the Royal Asiatic Society of Great Britain and Ireland.
Vol. xxiii.] Syrian Songs, Proverbs, and Stories. 179

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.

I. Dictionaries and Conversational Guides.


Badger, George Percy. An English-Arabic Lexicon, in which the equivalents for English words and idiomatic sentences are rendered into literary and colloquial Arabic. London, 1881.

*Baldwin, C. W. English-Arabic Dialogues for the Use of Students in Morocco. Revised and edited by W. Mackintosh. Tangier, 1893.


Cameron, D. A. An Arabic-English Vocabulary for the use of English students of modern Egyptian Arabic. London, 1892.


Hartmann, Martin. Arabischer Sprachführer. Leipzig und Wien, 1895 ?.


*Marcel, J. J. Dictionnaire français-arabe des dialectes vulgaires. 5me éd. Paris, 1885.


Nofal, Georges. Guide de la conversation arabe et français. 6me éd. Beyrouth, 1892.


Sacroug, Gabriel. The Egyptian Travelling Interpreter. Cairo, 1874. Pp. 338–406, there is a collection of proverbs copied verbatim from Bureckhardt, without acknowledgment.

Spiro, Socrates. An Arabic-English Vocabulary of the Colloquial Arabic of Egypt, containing the vernacular idioms and expressions, slang phrases, etc., etc., used by the native Egyptians. Cairo, London, 1895.


II. Grammars and Grammatical Discussions.


Caussin de Perceval, A. P. Grammaire arabe vulgaire, pour les dialectes d’Orient et de Barbarie. 4th ed. Paris, 1858.


*Grünert. Über die Imála. Wien, 1876.


Huart, Clément. Notes sur quelques expressions du dialecte arabe de Damas. JA, 1883, 8e sc.r., vol. 1, pp. 48-82.


*Kampffmeyer, G. Die arabische Verbalpartikel b (m). Marburg, 1900.


*Lerchundi, Fr. José. Rudimentos del Arabe vulgar que se habla en el imperio de Marruecos. 2nd ed. Tánger, 1889.


*Sapeto, Giuseppe. Grammatica arabica vulgare, ad usum delle scuole tecniche. 2 ediz. Firenze, 1885.


c-Tantavy, Le Scheikh Mouhammad Ayyad. Traité de la langue arabe vulgaire. Leipsic, 1848.


*Vollers, Karl. The modern Egyptian dialect of Arabic: a grammar, with exercises, reading lessons, etc. Translated from the German by F. C. Burkitt. Cambridge, 1895. Vollers Burkitt.


III. Special Articles on Transliteration.


Lyon, H. T. On a Proposed Method of Transliterating the Languages written in the Arabic Character. JRAS, 1890, N. S., vol. 22, pp. 631–638.


Transliteration Committee, Report of the. JRAS, 1894, pp. (1)–(13).

Transliteration. JRAS, 1896, pp. (1)–(12).

IV. Texts.


Agoub. Romances vulgaires des Arabes. JA, 1827, 1ère sér., vol. 10, pp. 257–264. (Translations only.)


Berchem, Max van. Conte arabe en dialecte égyptien. JA, 1889, 8e sér., vol. 14, pp. 84–110.


Burekhardt, John Lewis. Arabic Proverbs, or the Manners and Customs of the Modern Egyptians, illustrated from their Proverbial Sayings current at Cairo. London, 1830.


*Fikri, 3abd Ullah. كتاب نظام اللآل في الحكم الامتثال للعالم سعادة عبد الله فكري باشا. Cairo, 1308 H.


Fitzner, R. Sinnsprüche und Sprichworte der magribinischen Moslem. ZV, 1892, vol. 4, pp. 128–131. (In translation only.)


*Hartmann, Martin. Lieder der libyschen Wüste. Abhandlungen für die Kunde des Morgenlandes, vol. 11, p. 3. Hartmann Lieder der Wüste.*


كتاب تسليمة الفارض في مجمع الأمثال.*


Socin, Albert. Arabische Sprichwörter und Redensarten, gesammelt und erklärt. Tübingen, 1878. Contains proverbs 1–574; proverbs 575–800 are in Der arabische Dialekt von Mósul und Märdín. ZDMG, 1883, vol. 37, pp. 188–222.

Socin, Albert. Der arabische Dialekt von Mósul und Märdín. ZDMG, 1882, vol. 36, pp. 1–53, 238–277; 1883, vol. 37, pp. 188–222. Socin Mosul. (Refers only to first two articles; the third is classed with Arabic Sprichwörter, referred to as Socin.)

Vol. xxiii.] Syrian Songs, Proverbs, and Stories. 189


Tallqvist, Knut L. Arabische Sprichwörter und Spiele. Helsingfors, 1897.


SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.

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.

ايهما قالوا عنك طويله قلتها الرمع بالعسكر
ايهما قالوا عنك صفروا قلتها الشيم بالمسكب
ايهما قالوا عنك بياضا قلتها البايين ابيض
ايهما قالوا عنك سمرا قلتها أحم مس السكر لي لي لي

olta主宰 manik ṣawrā kilt ir-rumḥ bi-tuskar
olta主宰 manik ṣawrā kilt ʾiṣ-šūnaw bi-tuskar
olta主宰 manik ṣawrā kilt il-yāsmin aḥyād
olta主宰 manik ṣawrā kilt al-ha min is-sakkar ʾllī ʾllī ʾllī.

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 ايهما ايهما at the beginning of each verse is variously pronounced ʾeḥa, ʾaiḥa, or ʾiḥa; Dalman has ʾaiḥa. At the end of each song, there is a rapid repetition of the syllable ʾllī in a very high pitch. These shrill cries of the women are called the رؤفطة zalāǧāt; singular, ڑؤفوطه zalājīta.

---

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

Eha ma'anik iss-sād ḥullitni ana ǧumni
Eha ʿ-ḥajbénik siyyū vīrk il-hayāʾ minnī
Eha kunt nāqima vīzz in-nūm mithennyī
Eha īja ḥiyādik sanu ḫalī ʿ-ẓennennī li li li li.

Your black eyes made me sing,
And your two eyebrows captured 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.

Eha biāshk biʿaṣṣ al-wurūtḥ
Eha ḥumra ḥadīd ḥalkē
Eha ya saʿādūt illī biyāḥdik
Eha ya ṣātra yā libka li li li li.

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 ʿ of Sūʿadāt is pronounced as part of the following word.

Cf. Littmann p. 21, No. 64.

Vol. xxiii. 18
4.

ایها بیاضه خراب مدیر
ایها شعرک فتاایل عنابر
ایها الله شامه ما راس خذک
ایها سودا وما بنتغیدن لي لي لي

cha bayadlik bayad il-marmar
cha šavrik jetāyil sanbar
cha ilik šāmi sā rās haddik
cha sqanda ù-mā btitqabbūr li li li li.

Your fairness is the fairness of marble;
Your hair is braids of ambergris;
You have a mole on the upper part of your cheek;
It is black, and will not become dust-colored.

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

5.

ایها طلبت من طرائیها
ایها لاحب بتراکیها
ایها يا بیها جیب الشمعات
ایها للعروس تا فلیها لي لي لي

cha tillit min tawākiha
cha yā beha jib iš-šemawat
cha lahit bi-trākiha
cha lil-sarūs tā nūkiha li li li li.

She looked from her windows;
She appeared with her Turkish ear-rings.
Oh her mother, 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. 

For the classical 

6.

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.

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 mlīh or emlīh, ketīr or ektrī, etc.

7.
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.

اَيُها يا عروس تومي لنسيم فيكي
اَيُها عَنْنا علالاي مِثل علاليمي
اَيُها حماثك حبيها وعزَّيها
اَيُها اعمليها بدلات أمك تريكي لي لي لي

éha yá sarūs kānī lunsîr fîkî
ehu sanna sadāri mitl sadālikî
ehu ḥumātik ḥebbiha ŏ-sâzīhâ
ehu asmâliha bidâl inmîk tâbbîkî 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.

عَنَا. This contraction is common in the Lebanon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation umdana. This use of ج 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 خالِي. The above form would be خَلَّينا نسيم.

Cf. Dalman p. 212. In place of lunsîr, Dalman has lanzâr.
(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

إيها عروسنا طالعه من دار إبرها
إيها يا عروس لتي ديال فسطانك
إيها مال النخل لتي شاف قامتها
إيها فتح الورد من رأس الطرابيني لي لي لي

éha sarásau tálsha min dár abúha
éha yá sarás limmá dígál físánik
éha mál in-núbil limman káf kámútha
éha féníh il-ward min rás íl-trábini lí lí lí.

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.

إيها مين قال عنق سرا يأ طلعة البدر
إيها يا سبسم مقشوريا عسل شهد
إيها أنا حُطَّ للها ضهرى لقطعك النهر
إيها يا حبيبة قلبي وبا كتة الدهر لي لي لي

éha mín kál sannik sárma yá tulsat il-bDR
éha yá simsum manšár yá wásil šehlí
éha ana lehní lik dhôri likônsok in-nührí
éha yá hubibet kûtbi ñ-yá kinnét ûl-dhôri lí lí lí.

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.

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 ُق, ُق, and ُع, is generally pronounced "ai." To this rule, however, there are many exceptions. There are differences according to locality: in Beirut and its vicinity صيف and صيف are pronounced "ṣīf" and "dīf"; in the Lebanon صيف and "dāif." (contraction of "hāal") in Beirut is "hāk," in Northern Lebanon, "haik.

13.

ايهبا يا بيده يا غضَب
ايهبا يا سكك في البحر تلعب بسنسلا فقصه
ايهبا حطينا لابكي من البال تا يرسي
ايهبا اصلي تي بيت ما عاشت البعض لاي لي لي

"eha ya boida ya gunada
"eha ya semeki fi-l-bahur tilrab bi-ninasil fuqada
"eha ḥusína labáki min il-mál tā yūrda
"eha āqidda benna ma sākit il-buqida li li li.

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.

ايهبا شروه الههريس اللي حابه بهب حماه
ايهبا كبيره وزغرهما وقوا بهما
ايهبا قال الههريس انا حبيتهم اكتر
ايهبا نزلوا على تلبي احلى من السكر لي لي لي

"eha ša ħal-saris illi āshaba bēt ḥumāh
"eha kebirhum u-ṣaḏiḥum wāqavā bi-hāwāh
"eha kal il-saris ana ḥabbēthum aktar
"eha nizīlā salā kōlī uḥla min is-suqqur li li li.
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
crazier than sugar.”

for the classical form

15.

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.

The verb has come to mean simply “to be married” (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom’s family.

for the diminutive form صلاه for صلاه ميته صلاه

It was a small bridegroom whose heart
It was the eldest and the youngest who fell in love with him. He said, “I loved them more;
They made an impression on my heart
crazier than sugar.”

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.

The verb has come to mean simply “to be married” (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom’s family.

It was a small bridegroom whose heart
It was the eldest and the youngest who fell in love with him. He said, “I loved them more;
They made an impression on my heart
crazier than sugar.”

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.

The verb has come to mean simply “to be married” (see Wortabet).
éha ulla šalāla jis-tāb illa yitnūllu
éha ḫātim binū ḫāsīyūl illa yasihīlhum
éha ana šerā liš-sulṭān šabī il-ḥamīd ʿ-ṣullū
éha lūḥa min varūṣitu ḫisira ṣarkārak killū ʾin li li li.

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 Sulṭān ʿabd il-Ḥamīd, and say to him,
“A glance from our bride is worth the whole of your
army.”

يرغِلِ له: the root ُغرِد seems to be derived from the classi-
cal form ُغرِد, 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 ُه is pronounced without the ُودد, which would
regularly be found in this form of the verb. ُلُل: in the ver-
nacular, the ِل of the first person singular of the imperfect is
often omitted.

17.

Song for the priest.

إِيِها يَا خَرَبْنَا يَا لَابِس
إِيِها يَا سَكْرُ الْيَابِس
إِيِها يَا مَعْتَدُ الصِبِيَان
إِيِها يَا مَكَلَلِ الْعَرَبِيسَ لَي لَي لِي
éha yā ḥarbīnā yā labīs ʾeha yā sukkur il-yābis
éha yā musammīd ʾis-sūbyān ʾeha yā mkełïl il-xārdīs li li li.

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.
18.

A girl’s song for her four brothers.

اِیهَا اخْرَتِي اَرَبعَةٌ اَرَبعَةٌ يَا رَبِّي خُلِّقِهِم
اِیهَا يَلْعِبْنَا بِالسِّيْفِ وَالْتَرْسٍ قَدَامَ بَابِ عَلَالِهِم
اِیهَا اَطلَّلَ مِنَ الشَّباَكِ اِنْهُمْ وَتَنَادِيْهُم
اِیهَا وَتَصْرِخُ بِالصَّرْطَ يَا رَبِّي خُلِّقِهِم لَيْ لَيْ لَیْ لَیْ

ِئْهَا اَلْحَاتِي اَرَبَّعَهُ مَا رَبِّي حَلَّیهِم
ِئْهَا يِلْسَبُهُ بِسِرَّفِ وَتِيْرَهُ مُؤَتَّمُ بَبِ السَّلَالَیْهِ
ِئْهَا اَلْحَیْلَ مِنَ السِّيْفِ اِنْهُمْ وَتَنَادِيْهُم
ِئْهَا اَلْحَاتِي اَرَبَّعَهُ مَا رَبِّي حَلَّیهِم لَیْ لَیْ لَیْ لَیْ

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.


19.

A girl’s song for her small brother.

اِیهَا خَيْرِ الرَّفِیرِ دِرَاعِ الْمَجْرَدِ بَيْلَتِهِ
اِیهَا اِجَى وَرَدِ الْمَجْرَدِ ٌخَدَمَتِهِ رَشَتِهِ
اِیهَا سَوَّاٰ يَا بَنَاتِ سَوَّاٰ
اِیهَا تَعْلَمْنَا يَا شَباَبُ لَعَبَ الْمَجْرَدِ مَنَّهُ لَيْ لَیْ لَیْ

ِئْهَا خَبِيَّةِ اَیْ جَرِدٍ دِرَاعٍ اِنْہَا بَلَمْ
ِئْهَا اَمَرِ وَرَدِ الْمَجْرَدِ ٌرَنَّدِمِتِهِ اِنْہَا بَلَمْ
ِئْهَا اَنْہَا سَوَّاٰ يَا بِنَاتِ اِنْہَا بَلَمْ
ِئْهَا تَعْلَمْنَا يَا شَباَبُ لَعَبَ الْمَجْرَدِ مَنَّهُ لَیْ لَیْ لَیْ لَیْ
A drās of cloth will cover my small brother;
   The roses of Bengal came to his service, and he smelled
Pronounce the name of God, oh maidens, pronounce the name
   of God.
Learn from him, oh youths, the play of the sticks.

A drās is about 26 inches. سَمْوا: to pronounce the name of
God is to guard against the influence of the Evil Eye. Cf.
Dalman p. 186. لعب الجريد: 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.

إيها اخترتي تنبن ملّي تنبن
إيها يا حبّة اللّولو على الجبهتين
إيها لبّي راحوا لعند انداهم وحّكوا ها الكلمتين
إيها تغمّروا الحكّام وقلاها ها الشباب من ايين لي لي لي
éha ah×iri tén miLLi tén
éha yás hobb il-lālu saha'jihhetên
éha limma ráhū larsönd efendihum û-hakū hel-killtên

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.

إيها نقولوا يا ناس كّلّكم نقولوا
إيها شروها الشباب الطريف ومرّينه طوله
إيها تبّته حاتم دهب عمروك بدلولو
إيها عقبال امّه وحّيته براغطوا له لي لي لي

H. M. Huxley,

éha ḥālā yá nás killkum ḥālā
éha šā heš-šebb iz-zprif ŏ-mzēnā ūlā
éha timmā ḥātim deheb maḥbak bi-lālā
éha vuṣbāl innā ŏ-ḥaiyātū gizmānṣātā lī lī lī.

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.

22.

Song for a small boy named ūdīl.

ēha ēdāl žāǐr ra bṣet ḫwērī yimštī
ēha kāfē ēdhā saʿibū yimštī
ēha saʿlī ḥuṣma ṣalāhī ʿalā ṣalāhī

ēha kān il-ḵnum ṣāmāl ra ṣāqāl yimštī lī lī lī lī.

Ūdīl 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.

23.

Song for the guests while food is being served.

ēha ṣeṭṣmtēn ṣeṭṣmtēn
ēha ēdāl žāǐr ra ṣamīm
ēha ēdāl žāǐr ra ṣamīm
ēha ēdāl žāǐr ra ʿalā ḥaṭṭē ṣeṭṣmtēn lī lī lī lī
Vol. xxiii.] Syrian Songs, Proverbs, and Stories. 203

éha šaḥtēn ū-šahha
éha arbus savāfī marha
éha arbus ḫprāyir sīnum
éha sało kill ṭabbi šahha ƚi ƚi ƚi ƚi.

A double health and a health;        And four healths with it;
Four sacks of sesame,               For every grain a health!

غراهم: 1 ⯈rāri=12 midds, or 216 litres.

24.

Song for a young man.

إِيَهَا يَا خِوَاجَة بَطَرْس يَا سِيِفِين يُوَمِّلُ الكِرْب
إِيَهَا يَا شَمَع مَكَّة وَضُرَّ القُرْثُ عَا الْمُرْب
إِيَهَا بَاعِت لِكَ السُّلْطَان يَا سَجِيْع الْقَلْب
إِيَهَا انْتَلْ رَاشْنِقٌ وَلْثَمَّقَة الْمَشْنُوقُ عَا الْمُرْبُ لِي لَي لَي
éha yá ḫwája butrus yá sæfén yóm il-ḥarb
éha yá šimās mkki ḫ-lān il-kumur sâd-derb
éha ḫāsāthak is-sultān yá sæjīs il-kulb
éha ṭakhūl rishnuk ḫ-sallik il-mešnaku sâd-derb ƚi ƚi ƚi ƚi.

Oh ḫwája Buṭrus, oh two swords in the day of war,
Oh candles of Mekka, and light of the moon on the road!
The Sultān is sending (word) to you, oh upright of heart,
"Kill and hang and erect gallows on the road."

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

Funeral Songs. 1

25.

Song for a young unmarried woman.

حتَّلَت سَّتْ الصَّبايَا
والسَّفَطَة الْأَبْيَض يِلَوُح
قَالَ بِلَاهَا مَا بِرَح
بِنْتِكَ مَا تَلَّيْبِهَا تَرْحَح
عا الدَّار مَا بَقَى لَي رَجُو

1 See Dalman p. 816.
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.”

سَتَ: in the translation, I have given the original meaning of “princess,” rather than the ordinary meaning of “lady.”

احلف for حلوف.

Song for a young woman.

علي آيش بندبک يا نعوضتي تحت قي الجز بضو القدر
كيف بندبک وبيتك غايب والشع يجيته وما عطائي خيبي

والشئ باق وبيتك غايب وعلت قي الجز بضو القدر
كيف بندبک وبيتك غايب والشع يجيته وما عطائي خيبي

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.

الشع: in the vernacular, both شبع and شماع 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 ورده مغطسه
 يا جرجي سرع للفحيم جيبه
 يا ست سارة يا سكر نباتي
 يا قيم الزبد مع البنات
 يا ست سارة يا غينك تموتي
 متلك ما تجيب الوالدات

yá sitt sára yá wórddi mnájulda
yá kankéb bi-kandiil fu'llda
yá jórji srrá lil-'ákim jibá
 il-úhri bi-frákik ma btórða
yá sitt sára yá skkór nebáltí
yá kunis iz-zehd mas il-bináltí
 .yá sitt sára yá dóbnik tmáltí
 mítlik ma tjib il-vaúdáltí.

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

ست : see note to No. 25. سرع for سرع

28.

Song for a married woman, who died in childbirth.

طالبها طالعه بطلغمها الكشميري
لاسه الخاتم بايد البيض
طالبها ابرحا بذدها تتشعبة
خايفه من البيت من حال التقيل

مائلة عينها إلى السماء التانية
Tâbti 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.

حَلَّي بِشُعْرِك يَا عَرْوس حَلَّي
حَلَّي بِشُعْرِك يَا مِسْتَنْظِرِه الحَلَّي
حَلَّي بِشُعْرِك لَامَّا تَوَلَّي لَهَا
يا أَمِي لِلْمَوْت مَا حَلَّي
لَيْنَ فِسَاطِينَك حَاج مِدُرْرَه
يَا مِشَيْكَ بِالدَّارِ كَرْجَ وَغَنِدَرَه
يَا مِشَيْكَ بَالبِيْت سَيِّمًا المَتَافَكَ
وَدَوْرَ صِمْنِي زَاهِرَة المَقْبُورَه
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.

تُرَمُي يا بنتي تُرَمُي ما حَلَّك لها النوء
تُرَمُي راجحي يِبَك جاَيِب لك سبع طقرمة
سبع طقرمة من الجداد تلبسيهم عا العياد
يا اتِها فَثِي الجداد حَيَي بنته هون

کَمِی یَا بَنیہا کَمِی ما هَلْلی الْحِنَّونِی
کَمِی وَّالیہا بِهْنی جَیِلبیک سْیس طُکَّانی
سْیس طُکَّانی مِن الْجِادِ تَینْسِیمْهِم عَا الْعیاد
یَا تَیْها فَتَیْی الْجِادِ حَیْی بَنتُ هَونِ

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.

هَون. Both pronunciations هُون and هُونی are common.
Song for a young woman named Lamis.

 يا قلوب الجهرية
 يا لاميس يا صبيّة
 شو بتريدتي يا صبيّة
 يقول البرّاب حبّي
 شو بتريدتي يا صبيّة
 يقول البرّاب حبّي
 فوق أمّي على الّيام أتغرو وأبادي
 برّيد ما رادوا الصبايا

yā lamis yā subīyī
yā klāb ij-janherīyī
yekāl il-baṭrādī hīdī
sā bitrīdī yā subīyī
gulāl il-baṭrādī hīdī
sā bitrīdī yā subīyī
brūl mā rādū ış-subāyā
sula’l-saydū ışmār hīdī

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.”

Song for a young woman named Tābti.

سلامتك يا أم العيون الس dõiنه
لبرزك حرمر وحمرامك كتاني
هاديّ تابته وخالقي ارا تبدلت
شبة القمر الهال بنيساني
سلامتك يا أم العيون المرزية
لبرزك حرمر وحمرامك رزيّه
هاديّ العروس وخالقي لو تبدلت
شبة القمر ولو عدل بالصيفيه

salāmāntī yā ʾimm il-sayyān il-dīblānī
libḥaḥ ḥārīr ʿ-mahārīmīḥ Kittānī
hēḍī tābti wa-halākī ʿa ṭeb‘dōlīt
ṣibīʾ ʾl-kumār il-hall bi-nisānī
salāmāntī yā ʾimm il-sayyān il-lauzīyī
libḥaḥ ḥārīr ʿ-mahārīmīḥ ʿurūdīyī
gurūdī ʾl-sayyān wa-halākī ʿa ṭeb‘dōlīt
ṣibīʾ ʾl-kumār ʿi-lan ḥall bi‘ṣaḥīfīyī.
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 per-  
son, who answers, اللهم يسلم عمرك or simply  
سلامك عمرك.

33.

A second song for Tābti.

یا تابته شعرك جمود  
حياة بيتك يا عرسي عادي  
جريما ما بقيت بعازد  
در المغامه للمرجع مقرب

یا تابته یاسرک مجد  
بیهت بیک یا سراتی سادی  
ما بقیت باعز ودر الیک ادر  
لحرجه مقرب

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 حليل هایر  
ویلا, who was a doctor in the British Army, and died in the  
سودان.

34.

یا حکیم عا ستبول ودینا  
للسلطان عبد الحکیم ودینا  
للسلطان عبد الحکیم وللسعیه  
یحا هی نیک ویزرونا

ملول
Oh Doctor, we have sent to Constantinople,
  to the Sultan 3abd il-Mejid have we sent;
To the Sultan 3abd il-Mejid 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 Sudán, 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.

يا رفائي حبلوني
نا يجا كول القرايبد
ويحلوا عطى المصاعب
خاطرك يا أمي الحبلوني

yā rafā'ī hemelānī
nā yijā kull il-kurāyib
wijīlu ʿatī al-muṣābīb
ḥātrik yā ʿamī il-ḥanānī.

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 ٣٥. حبلوني ٢ ص: for ٣٥. حبلوني ٢ is pronounced either kull or kill.

36.

يا خي واكتش لي
هي مصيبه من المصاب
توموا نحووا يا قراب
ابكوا علي يا آخرتاي
الموت ما فيه شماته

5

يا خي رفيقائي
يا خليل يا عيني
ما هو من حياتي
وصاروا يصيحوا بالصرايم
كيف صارت هو المصاب
توموا نحووا يا قراب
والبسوا يراقع علي
وقولوا لمسيبه الحبلوني
يا ملاك المارات يا عيني

Ya Khī wa'感兴趣 Li
Hi Mṣībah min al-mṣāb
Tuṃwā nūḥwā Ya Qarāb
Abkāwa 'lī Ya Aẖrātí
Al-mūth mà fifā shmatā

5

Ya Khī Rāfiqātī
Ya Khli̇l Ya 'īnī
Ma huwā min āḥātī
Washārā wa yīṣāḥwā bil-ṣarā'im
Kif šarāt āḥa al-mṣāb
Tuṃwā nūḥwā Ya Qarāb
Wāb{sā} wa yīraqā 'ṯī
Wqalwā lamṣībah al-ḥblonī
Ya Mālak al-marāt Ya 'īnī
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 ١ 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: عينني is a term of endearment. The plural عيرن 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?

Jantar, chief (lit. father) of the youths, has died;
Jantar, father of courage, has died;
he was worth a thousand foot-soldiers.
"Oh my brother, run quickly,
pluck the string of the rebâb.

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 heavi ness 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 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'id.

38.

حاج نايم يا عريس
تقم أطلع عا الحارة
لا طرول غيبانك
لوب بتشوف خياتك

طاب النوم في عينيك
وجرب ها الطلقاء عليك
تقم أطلع بحباتك
تديش حزنائين عليك

حُاجَّ نَعْيَم يَا عَرِس تَقْم اْتَلَع عَا الحَارَة لا حِبْكَ غَيْبَانَك لَمْ بَتُشَرِف خِيَاتَك
كَعْمَ اتَلَع بَيُحَاتَك لَمْ بَيْتَنِي حَايْبَاتَك كَعْمَ اتَلَع حَيَّاتَك كَعْمَ اتَلَع سَلَك

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: 3طرَّل"يَتربَعُك غِبَائِنَك. 3طرَّل for 3طرَّل.
The house, oh Sasid, 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 Sasid, your daughter has craved you;
she wishes to see how time has changed (lit. oppressed)
you.
(There will be) a return of Sayid to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Sayid, 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. غيابتك غياباتك of No. 38, and غياب of No. 40.

40.

لا تزفيف فوق رأسه يا غراب
لا تخشني عن موت الشباب
خبزوا سعيد قام من سحتك
بانتظاره أمه خلف الغباب
يا سعيد يا أبو زنود مبرومه
كفيتك حريم وعاقبتها رومي
كفيتك حريم وعاقبتها شكليس
وبكيتك حتى عيبت عيوني

la trujrif yok rasa ya jorab
la tshbarni yan mot iš-shabab
ibtisra sa'id kam min suhnta
buntazru inna la-hadd il-jiyab
eya sa'id ya'bu zenud muhrami
kefiyak harir u-sakalha ramii
kefiyak harir u-sakalha siklin
u-hkitak hitta semyit sanyini.

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

41.

\begin{align*}
\text{ كنت تأعدت شفت الغراب لافي يا روبي خبر شافي} \\
\text{ حبّرها أمّي لسعيد طاب} \\
\text{ يا غبيني يكرون شفت النراب غافي}
\end{align*}

\textit{kunt kásúdī ſīft il-\textit{g}rāb lāfī} \\
\textit{ya rubbī ḥubbirīn ḥobur dāfī} \\
\textit{ḥubbirū immū li-sāsid ṭāb} \\
\textit{ya ṣobnū yikān taḥt it-trāb dāfī}.

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

42.

\textbf{Song for a physician of Bhamdūn.}

\begin{align*}
\text{ وانتقل لابعد اليمين} & \quad \text{ حاَّكش الباكور بايده} \\
\text{ والدهب للخياّنين} & \quad \text{ رَّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّь
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: باكر 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 یا، is rare.

Song for a young man.

لا تقولوش العريس مات
يا اخته فريشي له
ومنفوت العريس للعلله

In tkul Advice for the mother of the bride.

In toht Advice for the mother of the bride.

In beyt Advice for the mother of the bride.

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.

야 بَعث اعمال له العمليَتَه
وشال لي العمليَتَه
يا عتمير تكو
وان كان المرض جوًا

نو هَل يُعَمِّل الكَي

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 للفبر هذَ اساساته
وقول للفبر لي عندك حبيب هاته
رَذ على الفبر من جُرَات اساساته
قال حبيبك بلي وقُفت عضاماته
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: اقول اهده
L. 2: عظاماته for عظاماته

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

46.

يا فجحة الصبع طلبي واجعلي لله
سلمي لي على ولادي بجباه الله
سلمي عليهم وتولي لهم خنا
فترةنا ويجع جمعنا الله

يا فجحة الصبع سبيري بالفلا سبى
شروقي لي وبين راحوا قببني

والقلب على نراقهم أسود من النبي

yā nihtm is-subḥ tāltī wējrāū lillā
sellīlū sāl′ulādī bi-jāh ulla
sellī sālēhūm û-kūlīt īmānahnā
frērākna û-gījmūn ǧumāsna ulla
yā nihtm is-subḥ sīrī bil-fēlā sīrī
û-sūfīlī wēn rāhū mehebīn
û-sūfīlī wēn ḥūṭū ḥamūlīthum
wil-kulūb salā frākhūm aswād min in-nīlī.
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: for the sake of the rhyme instead of the nili

47.

ربَّيتِهم مثل دود القَرْر رعَوانہ
وسقیتهم من كَفی ودرعاني
لما كابرُوا شويَّة قلت السعد جانی
غرب البين احدهم وانا الحرینه خلادی
كراني البين بدل الكي كييين
كييين على حاجبي كييين على عيني

كيِّي العلي حاجبي يا ناس داويته
ما ضامنی الا الكي على عيني
يا دودة القبر يا حبرا وخشنه
لا تاكلي ديبات اولاني وتفكي ازارهم 5

بتعتري امهم وبتغربي ديارهم

rubbethum mitt dād il-kuzz rasūdān
ū-skūthum min keffî ū-dīrsānī
limmu kibrā swaiyi kult is-sasd jānī
ğwlab il-bēn ḥ futum xana il-hūsīni ḥulūnī
kwardān il-bēn bedul il-kēy kēyēnī
kēyēn xulā ḥājī ū-kēyēn xulā sainī
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 بيرتزع في الدنبس آلا العضام.

"Nothing rattles in the kettle except the bones."
The most useless people are the only ones who do much talk-
ing.

عظام عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الشهيد من تحت آميه يصيح.

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


50.

حببي يحبّه ولو كان عبد اسود.

ḥabībī bhebū ʾa-lun kān sabr ʾusurad.

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


51.

كانت القدرة ناقصة بانتظام صارت طالبه وميلانه.

kānit il-kūdri nākṣa bētinjāni sārit ṭaṭṭa ʾa-mīlyāni.

"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.

الربار يعلم الدب الرقص.

iz-ziyār bishallim id-dubb ir-rūkṣ.

"The barnacle teaches the bear the dance."


53.

إن اللبيب بالإشارة يفهم.

in il-lebīb hil-ʾaḥāra yifḥem.

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

Cf. Burckhardt 64, 475.

vol. xxiii. 15
54.

بِحْكِي مَعِكَ يَا جَارِي حَتَّى تَسِعِي يَا كَنَّهَ

bāhki masik yā jāra ḥutta ṣumāṣi yā kinni.

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


55.

مَن الدَّافِعَة لَكَتِبَ المِزْرَابِ

min id-deft li-taht il-mizrāb.

"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.

لَا تَقْرِبْ فَوْلَ حَتَّى يَصِيمُ بَالبَكْرِيَلِ

la ṭkūl fūl ḥutta yisir bil-mekyāl.

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


57.

الطَّعِمْ ضَرْرَ ما نَفْعٌ

iṭ-tomas ḏūrr mā nefas.

"Greediness is poverty, not profit."

58.

κυλ δίκ ραλα μέζετια ζαίγια.

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


59.

αιρεφ αλα νηνομ ραζία λα ράρμ καλα νηνομ ραδι.

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

A gruff, boisterous person is the best to trust.


60.

κτρετ αλιαθι δικ ραρμ ραζσι.

"Many hands burn the food."

Cf. Burton 178, Freytag III 3611, Jewett 42.

61.

ρογιφ βι-ρογιφ λα ριβατ ηαρακ ηαρα.

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


62.

κραμτικ ια ιεν κικρικ ηερη ραηο.

"For your sake, oh eye, Merj Sayūn is honored."
For a man's sake, his friend will be honored. Merj ʿayūn (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.

البطش على لقمة والشرب على كلمة.

竺-bayn sala likmi wiš-snr sala kilmi.

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


64.

عيش يا كديش حتى يطلع الخشيش.

ziš yā kudiš hatta yutlaš il-ḥāšish.

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

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


65.

من هالك لمالك لقبان الإراح.

min hālik li-mālik li-kubbād il-āwāḥ.

"From Hālik to Mālik 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 hālik is "one perishing" and of mālik "a proprietor."

66.

طب البِرَّة على تَنها بِتطلع البنت لامِّها.

"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.

الخابيك عربيان والسَّكَاف حفِيان.

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

Cf. Harfouch p. 334, Jewett 73.

68.

على دِن فراشك مَن رجليك.

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


69.

ْنَصُّ الذَّرِبْ وَلَا كُلِّها.

"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.

لا تحمّل القبيتان وترجم بلا سيفان.

limma thayj il-kikan u-tirjas bala sikan.

"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 فوله مسوسة حتى يرتهب كيبال اعمى.

ma fi sili musasir hatta yirzikha kiyal asma.

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

Even the plainest girl may get married.

مسوسة


72.

تنين ما يشعثا طالب علم وطالب مال.

tnên ma byissbawi talib sulin u-talib mal.

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


73.

حبك يا اسواري مثل زندي لا.

bhebbak yâ iswari mitl zindi laa.

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

74.

احفظ عتيقك جديرك لا يبقى لك.

*nāfi' satīkak jādīdak la yibkālak.

"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.

*aḥras sākil al-lā jāhil nāṭik.

"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 ترجى غيره.

*iza fātak sām tājju ǧairū.

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

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الذيب وتهيي القضيب.

*zkur ǧd-dīb ū-ha'yī ǧ'l-kūdib.

"Mention the wolf and prepare the stick."

اذكر.

78.

أركب الذئب وشوف لوين بيوتِيك.

"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.

اسفيك بالوعد يا كبون.

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

The meaning is similar to that of No. 64.


80.

اشتغل حتى تأكل ولا تخنلج الزلال.

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


81.

صلاح الرعية أحسن من كتَرة الجنود.

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

Cf. Freytag III 1695.
82.

اضرب الخييرة على الجبل ارا ما لزنت بيلزم نصها.

wdrub il-šamiri vala 'l-kvit iza ma ližkit byidzuţ nuţsha.

"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 بعلم مطرحها bisa'llim mawrāţha, "it will show the place (where it hit)."


83.

کل عنزة معلقة بكرعوبها.

kull sanzi mualka bi-karkūbha.

"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.

ما عندة كبير إلا الجبل.

ma sanḏa kebir illa: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.
85.


illī byihfī wālītā btuktlū.

“He who hides his trouble will be killed by it (lit. it will kill him).”

86.

lēyin kudak btinhabb.

“Be your speech soft, you will be loved.”

Cf. Freytag III 2937.

87.

māt jiḥī wistērāhna minnā rįjīs kāl ʃubhik bīl-hēr yā ḫāltī.

“Jiḥī 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. يسعد صباهك

is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say yissad ʃubhak.

Cf. the story of Jiḥī, No. 108.

88.

مداراة البضائع صعبة.

medārāt il-mithliṣ ṣasbi.

“To treat the irascible man with courtesy is difficult.”

89.

سواء جبل ومستعجل لا يصير.

sauwāk jambā ṣ-nīṣāyjīl lā yiṣīr.

“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.

\( \text{hisāb il-hukîma tuhii såla hisāb il-haidar.} \)

"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.

احببك يا سواري على غمر زندار لاه.

\( \text{ehebbak yā suwardı såla ŏmir zindı la.} \)

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

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

92.

البارودة الناسى تخوف تنين.

\( \text{il-bārūdî il-fādiyî thauwîf tāhun.} \)

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


93.

كل الدروب تودد على الطاحون.

\( \text{kill id-drab tuweđi såla t-ťâhun.} \)

"All the roads lead to the mill."


94.

حصّم الرفيق قبل الطريق والراد قبل السفري.

\( \text{huddîr ir-røfik kohl it-torîk wiz-zåd kohl is-sufîr.} \)

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

95.

جيبنا الافرعنا تا يوتسنا كشف قرعته وخرفنا.

じうば い-あくらす に ゆうえんむす ケセフ こうかた ウ-ハーウェフナ。

“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.

نزبل ابنك على السوق وشرف مين يرافق

ねずじ イブナク サラバ-サク ウ-サフ ミン サラフィック。

“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 Beirût.

97.

هرون الرشيد طلب من ابن النواس ان يعطيه عزر اتباع من زنب. ابن النواس تختى تحت الدرج. بعدين مرق الملك. ابن النواس تصر الملك في اجرة. الملك طلبع وقال شو هادا يا ابن النواس. قال لا تواخرني يا مولاي انا نتكرت الملكه زبدها. قال له الملك هادا عزر اتباع من زنب.
Herûn ir-Raṣîd asked Abu 'n-Nuwas to give him an excuse worse than a crime. Abu 'n-Nuwas hid under the staircase. Later the king passed. Abu 'n-Nuwas pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwas?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdzi." The king said to him, "That is an excuse worse than a crime."

L. 3: تطّلعت تواخردي
L. 4: افتكرتک

98.

الملك هرون الرشيذ قال لرجالاً، أنا كان بتنام كل الليل على السطح بطيب حمس ميته ليروا بشرط أن أراك ما بتنام. كانت ليلة رد قارص. نام الرجال. لما طلع الصوء راح الرجال لعنده الملك. قال له الملك شرفت في الليل. قال له ما شفت شيء بالزناد من بعيد. الملك قال نسده الشرط. ما عطاه شيء. أبو البواس كان حاضر. تاني يوم قال له للرجال بتغطين هذه الشرط اراك كنت بحسن لك الشرط. راح أبو البواس لعند الملك. قال له الهم كان بترديد تغطى معي انت والعسكر. الملك قال طيب. راح أبو البواس قال لمرته حضري لي اكل. اخذ الاكل للمربي. رحل وعلق الطاحرة في الكهرة والملك كان ناظم الاكل. قال للعسكر اننا جاعت. طلع شاف الطاحرة معلقة في السجرة.
The King Herûn ir-Rasid 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.

Abu '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." Abu '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-Nuwás 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-Nuwás, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwás 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-Nuwás." He ordered the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwás took half, and the man took half.

L. 9 مرأته ل. 11 for مراة

99.

ابو النوراس راح لعند الملك هرون الرشيد. قال له أعطيني ازن حتى اخذ حمار من كل رجال بياض من مرته. بيوم كان قاعد الملك في قصره. طلع من الشبان شاف غبرة طالعة. كان ابنا النورا س جاي ومعه حبيبي كبير. قال له الملك شر هاذا يا ابو النوراس. قال ابو النوراس يا سيدي انت سمعت لي ان اخذ حمار من كل رجال بياض من مرته وانا عمّا بال اعتش شفت مره حرمه كبير ستحليته الملك. قال له الملك هس هس بتسبعن الملك زبيده يي را الستار. بعدين ابنا النوراس قال أعطيني حمارين انت الملك رخفت من الملكة. من الناس اخذت حمار تنا الملك حبارين.

Abu 'n-Nuwâs went to the King Herûn ir-Rasïd. 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-Nuwâs was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwâs?" Abu 'n-Nuwâs 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 Zbêdi will hear you; there she is behind the screen." Then Abu 'n-Nuwâs 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."

استحليتها

100.

مّرّ هرٌون الرشيّد أعطى ميّة بيض مملكة رجاء وحظّهم على
كراسي وقّال لهم علَّق بيجي ابّو النوارّاس انّا بقول لكم كله واحد
يبيض بيضه. بعدين ابّو النوارّاس جّي تقدم معهم. الملك
قال بذّى كله واحد منهم يبيض بيضه. كله واحد بيض يبيض
الّ ابّو النوارّاس. بعدين خاف من الملك. حثار شو بذّة
يعمل. يسار يصيح مثل الديك. قال له الملك شهادا يا
ابّو النوارّاس. ابّو النوارّاس قال يا مولى ميّة دجاجه ما بذّهم
ديك على الالات. انعطف الملك ابن النوارّاس واعطاه بذّيهم.
Once Herûn ir-Râsid had a hundred eggs given to a hundred
men, and placed them on chairs and said to them, "Presently
Abû 'n-Nuwâs will come. I shall say to you, 'Every one must
lay an egg.'" Later Abu 'n-Nuwâs came and sat with them.
The king said, "I wish every one of you to lay an egg." Every
one, except Abu 'n-Nuwâs, laid an egg. Then Abu 'n-Nuwâs
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-Nuwâs?" Abu 'n-Nuwâs said, "Oh my lord, do not
a hundred hens want at least one cock?" The king was pleased
with Abu 'n-Nuwâs, and caused a present to be given him.

L. 5

101.

هرون الرشيد قال لأب النواس ما بقي تشبر نبید وارا شربت
بقطع راسك. بيوم أبو النواس كان حامل تقنينة نبید. التقى
بالملك هرون الرشيد. قال له شو معد يا أبو النواس. أبو
الواس قال ما معي شيء. الملك قال له مدّ أيديك. مدّ أيديه.
قال له مدّ التانيه. نقل التقنينه لأيديه التانيه وصار يمشي لورأ
حتى وصل للحيط. قال له الملك مدّ أيديك. حط التقنينه
بين شهرا والحيط ومدّ أيديه. قال له الملك تعال لهون يا
أب النواس. قال له تنكسي يا حلو. ضمه الملك وما قال
له شيء.

herûn ir-raşîd 'âl labû 'n-nuwaş ma bû'a tiṣrâb nibûd wâza šrîh
bu'tas râsak. bi-yôm abû 'n-nuwaş kân ḥâmîl 'mûnit nibûd,
sîla'a bil-melik herûn ir-raşîd. 'wîlû šâ manâk yâ 'bû 'n-nuwaş,
abû 'n-nuwaş 'âl ma mûši šî. il-melîk 'wîlû mitt idâk. mudd
îdû. 'wîlû mitt it-tânyî. nw'îl il-'mu'nî li-dû it-tânyî u-sâr
yûmî li-vera ḥutta wûṣîl lit-hâštî. 'wîlû il-melîk mitt idâk. b
vol. xxiii. 16
Herûn ir-Raśid 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-Raśid. 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: يذك for أذك.

L. 7: is pronounced as though there were only one ٖ. When ٖ is pronounced alone, the ٖ is often mute.

الشيطان اجّى لعند الفرّجٴي شاّه عمّال يدقّغ الطّبع بتمّة في الصيف. قال له شروعّ تعمل. الفرّجٴي قال عمّال يدقّغ الطّبع. بعدّين اجّى الشيطان في الشتّناش الفرّجٴي عمّال يدقّغ اذكٴه حتّى يدّوا. قال له الشيطان شروعّ تعمل. قال له عمّال يدقّغ لاذكٴه حتّى ادّنا. بعدّين الشيطان قال الفرّجٴي عندّه نفسها واحّد للصيف وواحد للشتّنا إذا وابّى شركّه تبادّه. قال الفرّجٴي بنعّ زرن وزركبّك. قال له الشيطان اجّي بتفنّي ُرّان يا وقى ملٴل. بعدّين طلم الشيطان ركب على الفرّجٴي وقى ملّل. بعدّين خلّص طلم الفرّجٴي ركب بلدّي يغفيّ تربّي لم تبّي لم كلّ الدّرب ما كان يخّضّ. لفط الشيطان وخطّه في
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.

L. 2: For اففح is pronounced without the l.
كان في ملك سَلّم الرُّضِم حتَّى يحلق له. الرُّضِم قال: فأخفِ اجرِحه. الملك قال: أعطي مُهجوم شعشعة وشغبطة. الرُّضِم عطاه. الملك رَنَّع الشعشعة ونُدوي يحرق غَلْبِه. ماتت خفية تحته من فوق والابن من تحت. بعدئين قال للرُّضِم ما أبدينني بعثة كفرسة سبعة أيام حتَّى تلقوها لي رجلًا ابتدامي.5 الرُّضِم أخذ مصاريع وراح. رسل لنعاف خَأْحِرِي. كان معه كتب كتب. قال له أنا بذئ شرف مستقبله. فلَح الكتاب وصار يَقَرَّا. قال له بكرا تعني بكير يثلاثي خمس مية قرش على الطول. تأتي يوم له خمس مية قرش. قال له الرُّضِم تعني كبان بكرا يثلاثي الف قرش. أجَّي تأتي يوم لقى اللَّقش.10 الفاحوري قال له دخلت خَبَرْي كيف بتعثر. قال له ما بيضّ تعب بكرا يثلاثي الف خمس مية بس بتشتري فيهم أكل ليش بذئ تموت بعد بكرا. كل نَّذَد ما نَّذَد ولَّا بترفع نجمة الصَّمِّي بذَك تموت. تأتي يوم أجَّي واحذ الف خمس مية قرش وراح شنبر بكل المصاريع أكل وصار ياكل حتَّى ما عاد فيه يَتَََّرَّك. قال لمرْزِه شوقي لي طلعت النجمة. تأتي له طلعت. قال لها رشي ورا المشابيع وتربل لهم جوزي مات. اجوا المشابيع غسلوه واخدوه لمغفرة وما حكي ولا كليم. الملك تزايد في الشباك وشياف كل شيء. الرُّضِم علَّم مرة حتَّى توقف على الذهاب وصارت تستب وتقول الحمد لله اللي مات.20 الشياف الفاحوري يخرج ببيته اللَّه يفَّنق له عمره ما يرجع. قال لها نوكت مش ميَّت كنت بقوم ليكي. فحكم الملك وقال صحَّح في البلد ميَّة.
kân fi melik se'el il-wezir ḥutta yeḥliṭa, il-wezir 'al ana ḥāf irahak. il-melik 'al aṣīnī āsa마 aḥşaḥaṭa. il-wezir saṭāh. il-melik vallas iš-šemma u-bid'i yeḥru' lāḥyīta. šārit teṭirī il-lahyī min fū' 'al il-ṣaḥa ṭan. bāsdēn 'al il-il-wezir mā abūdīn bāṣīr maṭṣa sebta iyān ḥutta li'īli riḥd ablah minnī. il-wezir ṣād maṣāri u-rah, waṣīl la-sānd fāḥārī. 5 kān nasū kutub kettī. 'ollū ana biddu šāf mīṣtobblak. fētaḥ il-il-kutub u-sār ṭūra. 'ollū bukra tasa bakir bīṭā'ī ḥumā mīt 'ārē ṣalā'τau-li. tānī yōm lw'a ḥumā mīt 'ārē. 'ollū il-wezir tasa kemān bukra bīṭā'ī elf'ārē. ija tānī yōm lw'el elf'ārē. il-fāḥārī 10 'ollū daḥlak ḥobbinī kif btaṣrif. 'ollū ma biḥuṣqak tasa bukra bīṭā'ī elf u-ḥumā miyī be biṭīṣīri fihum akī leṣ biddak tmūt basd bukra. kul 'idd ma fik u-linma biṭīṣin niṣmī isuṣ biddak tmūt. tānī yōm ija wūḥad elf u-ḥumā mīt 'ārē u-rah šēter bi-kull il-maṣāri akī u-sār yākul ḥatta ma sād fīlh yīḥarrak. 'al li-15 marūt šāfīli ṭulasit in-nījī. 'alilū ṭulasit. 'alilū rāḥi vera 'l-meṣāyiḥ u-ṭalihum jōzi māt. ija il-meṣāyiḥ yūṣuṭah wūḥadāh lil-mu'bara u-ma ḥikī u-la kilmi. il-melik 'asūd fīš-sibbāk u-ṣāyīj kill šī. il-wezir zallem mara ḥutta ta'af sala'd-derb u-sādir teṣīb wīl'al il-homā ilia illi māt iš-ṣēb il-fāḥārī yāḥrub 20 bētū ṭīla yiḥummiṭīlū somrū ma yūrjas. 'alhā lau kunt mū mēṣīt kunt bē'ūm lēkī. doḥsn il-melik u-'āl saḥāh fi abad minnī.

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: غرش.
kàn fi rjjāl min sālēh se’el sāhir aitmen bmūt. ‘ūllū limma bind’irū dinēk. kil yóm kàn yidīss dinēh u-ma yil’hum mes’isīn. bi-yóm kàn fi šīta u-bord ketīr. dess dinēh le’āhum mes’isīn. nām salād-derb ī-ma sād ṭharrak. murr’ rjjāl ā-saiyēltū yā hosēn yā hosēn. ma redd. basdēn rāḥ ir-rjjāl 5 lidd-dēra u-ṣār yisaiyīt māt flān. ċitenasū in-nās wohvdu ʿilmahmil ā-rāhū tā jibāh. ma hīkī ā-la kilmi. basdēn wusīlū lidd-dēra. fi derbēn li-bētī derb min fō ā-derb min taht. ḫtelefsa bēn basdīhum. nas ’alā min fō a’rab ī-nās ’alā min taht a’rab. basdēn hū’ ‘al limma kunt tayīb kunt irrū’ min fō 10 kānit id-derb a’rab. basdēn ḥotīhī ā-zārū yidḥakū sālēh.

There was a man from 3alēh 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 Ḫṣēn, oh Ḫṣēn!” 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 from above. It was the shorter road.” Then they put 10 him down, and began to laugh at him.

L. 7

حتى نجيبه: 105.

كان في رجال من عين داره ورجال من الشؤوفات. كانوا مثل الآخرة. اللي من عين داره كان دائماً يزور الرجال اللي من الشؤوفات وكان دائماً يقول له تدليش يحبك تزورن شبي يوم حتى وافتك على معرفتك. ببوم راح لعنوده بس شافه من بعيد. قال لها لمرته تولي أي مش هيون وراح تفتي. وصل الرجال. 5
قال لها يا مرة خيّ هون. قالت له لا ما بعرق وينة. حمل حاله وراح نام في الحان. بعد مثّه اجي الرجال اللي من عين داره للشريفات. شاهده صاحبه من بعيد. قال له اهلا وسهلا واخذته للبيت. كان عنده مسطاح تين. اخذ المحرر وطعماه اولّ مرّة وثانيّ مرّة. تعرّض المحرر. بالسهرة قال له بتاع الشريفات لتباع عين داره في وحش كله ليجيي على مسطاح التنين انت بتعرف تقوّس ملبع حتى ذربط له. قال له معلوم. اللي من الشريفات قال لها لمبرّه هلق لتا برور فيلّته المحرر. راحوا حتى يربطوا للموحش. المرة فيلّته المحرر. صاحبه قوسه مش عارف ابن حماره فتكرة أنه الوحش.15

لمّا صرح المحرر قال ابن حماري. قال له اللي من الشريفات في الليل عرفت صرت حمارك أمّا أنا طلقة الظهر ما عرفنتي. لا انت خيّ ولا أنا حبيّك.

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 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 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 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: نيacional for ١٤٨٠ for فيلمتي and فيلمتي for فيلمتي.

106.

مانيدي في السوق شاف كلاب كنمي. قال تدليش في كلاب في ها البلد. رافق ولد رعيم قال له بس يا سيداي كلهم غربا.
H. M. Huxley,

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, "Fitnu, 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 فيتنف, belonging to the same root, has this second meaning.

108.

كان في تنين احمر عندهم تينة. واحد قال له للتنبيء انت اتغعلان التركية وانا بروح بقعد صانع. قال له الزعيم لاه.

حبيه قال له طيب بس لا تقعد عند واحد اجرودي. قال له مليم سار يشفي القي بخبري اجرودي. الخربي قال له تقف عند صانع. قال له لاه حبيه قال لي لا تقعد عند واحد اجرودي. بعدين سار يشفي القي بخبري بلغته. فتكر ان كل الناس خوارانه واجرودي. قال له ينغم قعد صانع.

قال له تعي بس بشرط ان اللي يبزرع من الثاني يبقض له سريده من بين عينيه. الصبي قال مليم. قال له الخربي خد الكلبه والمحمار وها القيّاحات وها الخربات. انت تناكل خنزير الصغري والكلبه طعبها خنزير القيّام. عمل هناك بقى داع من خنزير الشعيب ما زرع الا نقص مس. عميط عليه الخربي. زعل الصبي. قال له الخربي انت زعلان. قال له مليم بعدين قص له سريده من بين عينيه. راح له لم يتمه. قال له حبيه. ما قلت لك انت اتغعلن الانتبه. دخلت انت اتغعل انطرها وانا بروح بقعد صانع. راح جعي لعنخ الخربي. قال له بتحطل عندك صانع. قال له فور بس بشرط اللي يبزرع من الثاني يبقض له سريده من بين عينيه. قال له طيب قال له الخربي خد المحمار وها السات امداد تعب ازيعهم الكلبه بتدلك. بتطعمها خبرات القص ربتاكل انت خبرات الشعيب.
بعد ما بتخلص بتجريب شريحة حطب على الخمار. راح اكل خبرات القدم وضرب الكلبة قتلها واتخذ عدوتين شكلهم في مظه الخمار قتله والقصبات طبلتهم في الأرض راح للبيت. قال له الخروي وبين الكلبة. قال له لش اتخى اكلت خبرات القدم حردت قتلهها انت زعلت. قال له لاه. قال له وين الخمار. 25
قال له انت قلت لي حتى حطب وما عطينيشي حتى حط المطب انا شككته عدوه من هون وعودة من هون. مات. زعلت انت. قال له لاه. بعدين نات لعنده الخروي قال لها مبيين هادا اشتك منا. بعدين قال له خدنا الصبي ف라도.
اخدته. قال له شرف انا بتعمل شيء انا ما بتعمل بيدي مرتك. 30
صار يبيكي الصبي. ضهير الخروي. قال له شره. قال له عتاب يبيكي. قال له ضربه كف. ضربه كف مرتك. قال له الخروي وبين الصبي يا جخش. قال له يا معلمي انت قلت لي ضربه كف. ضربته مات. زعلت. قال له لاه. قال لها مبيين يا خروي جخش راح يقض لي سرده من بين عينيي. 35
بعدين قال له جخش طلع الفذان للشمس. اخد الفذان طلعه شقف رماه على السطح. قال له الخروي بين الفذان. قال له طلقته على السطح يتشبس. قال له كيف طلقته. قال له شقفتة شقف زعلت يا معلمي. قال له لاه. بعدين راح لعنده الخروي قال لها تقومي اددي النجاحات واعليمهم 40
زواجته. جخش سامع على السطح. دخل تعد في الصندوق واكل الدجاجات. نقص ليل الخروي قال لها لخروي قومي تا ذروح. حمل الصدر وتمش. قال لها يا خروي مبيين ها.
الصدرق تقبل. قال له أنا تلاقته دجاج وخبز. وصلوا
لحد شط البحر. قال لها أتلقى يا خرقتة. فكروا الصدرق
لقيها جحي. قالوا يبي انت هون. قال لهم أي ما لي تلب
فارتكم زعلت يا ابننا. قال له لا. راح جحي حتى يشم الهراء.
قال لها الخرقيا لخرقتة هلحق منام ببي جحي بينما معنا بس
يفهي منرمه في البحر. جحي عرف شرو بذتهم يعملوا. سرق
منديل الخرقيا ونحام حد الخرقيا. وعي الخرقيا حنى جحي
الخرقيا. بعدين قال لها قومي يا خرقتة حتى نرمي جحي
سار الخرقيا وجي يدقشوا الخرقتة رمياها في البحر. بعدين
قال الخرقيا جحي أنا مبسوط خلصنا من جحي. قال له جحي
لا خلصت من الخرقتة. زعلت يا ابننا. قال له معلم
زعلت تقلت الكلب والحمار والصبي والنداد واكلت الدجاجات
وما زعلت بس هلحق ميعت من الزعل. تقص له سربدة من
بيب غريبه وراح.

kân jî tnên ûhri sandhum tini. wa'had 'ullû lit-ta'î ûnt ûsud
inîtur it-tini wana bû' sûd ûnîsî. 'ullû iz-zîhîr la'. haiyû
'ullû baiyû bû la tawûd rand wâhûd ejrâdi. 'ullû mâh. zîr
yînî bila' bi-Îhûrî ejrâdi. îl-Îhûrî 'ullû bû' sûd sahî ûnîsî.
'ullû la' haiyû 'îllî la tawûd rand wâhûd ejrâdi. basên zîr 5
yîmîs iz-šûrî wil-Îhûrî yîlha'û. fikeyîn kull in-nâs ûhwárînî
wejrâdiyî. 'ullû bihiyînî sandak ûnîsî. 'ullû tûnî bû bi-šarî
in îlî biyîwal min îl-ta'înî bîmîshîl sûrdî min bûn sainîh. iz-
šûrî 'âl mâh. 'ullû îl-Îhûrî hud îl-kelbi wil-îmûr û-Îl-Îmûrût
û-hel-hûbât. ent bûkul ûhûb iz-šûrî wil-kelbi ûshéma ûhûb 10
îl-îmûh. samel hék bû dûh min ûhûb iz-šûrî na zeras ûlla ûnîs
midô. raiyet salèh îl-Îhûrî. zasût iz-šûbî. 'ullû îl-Îhûrî entî
zalûn. 'ullû mustâm. basên 'vessûl sûrdî min bûn sainîh.
râh la-sûnd haiyû. 'ullû haiyû na 'ulûllak ent ûsûd nûtar it-
tînî. kalîb' ent ûsûd inîtûra wana bû' sûd ûnîsî. râh 15
jihi la-sound il-hari. 'ollu bithuṣṭi sandak 'anis. 'ollu fut be bi-kart illi byisal min it-tani bi-preṣṣili sridi min ben vaine. 'ollu tāiyib. 'ollu il-hari ḫud il-hommar ṣ-ḥes-sitt āmdād 'ummi izrashum il-kelbi bituḍallak. bitṭusmāha ḫubṣat il-ummu bī-ṭaḥkal ent ḫubṣat iḥ-šāṣir ṣ-ḥarda ma bituṭiṣ biṭiḥ bi ḫarayet ḫotub sala il-hommar. rāh ākēl ḫubṣat il-ummu ṣ-ḥuḍrā il-kelbi nṭelha w̱uḥār uṣīdūn kikkhum fi ṭalwar il-hommar nṭelū 'wil-loumhāt tumūkhum fī-l-ard ʿa-rah il-bēt. 'ollu il-hari wēn il-kelbi. 'ollu lēl inni ākēl ḫubṣat il-ummu ḫurdāt nṭelha enti zawūt. 'ollu la. 'ollu wēn il-hommar. 'ollu ent 'uṭtillī 35 ḫutta ḫotib ā-ma saṭēṭi sī ḫutta ḫutt il-hntebeh anā sikkāt yādi min hōn ṣ-ṣaṭār min hōn. māt. zawūt enti. 'ollu la. basīn ṣāt la-sound il-hariyyi 'ollua mbeṣīn hēda aṣṭān minna. basīn 'ollu ḫud hes-sūbī il-burrā. ṣūdā. 'ollu ẓaf ḫa bītasmīl sī an ma bītasmīl biddī muweṭtak, sār 30 yibkī is-sūbī. ṣūdār il-hari. 'ollu šī bā. 'ollu sammāl yibkī. 'ollu ḫubū ḫeṣṣ. ḫurūbū ḫeṣṣ muawētā. 'ollu il-hari wēn is-sūbī yā jihi. 'ollu yā msaṃlū ent 'uṭtillī ḫubū ḫeṣṣ. ḫurūbū māt. zawūt. 'ollu la. 'ollu mbeṣīn yā hariyyi jihī rāh yā-preṣṣili sridi min ben vainment. basīn 'ollu li-jihī ṭollis il-5 fiddān liš-kēms. ṣūdā il-fiddān ḥuṭṭasū ṣiṃf ʿa-ramāḥ sala 's-ṣoth. 'ollu il-hari ṣāt il-fiddān. 'ollu ṭollastā sala 's-satḥ yitṭemmes. 'ollu kif ṭollastā. 'ollu šaʿnīfī ṣiṃf zawūt yā msaṃlū. 'ollu la. basīn rāh la-sound il-hariyyi 'ollha tāmī idbeḥā id-dījjāt waṣṭilhum zuvedādi. jihi sāmīs salaʾs-ṣoth. nizil 4 asad frī-s-sandā wākēl id-dījjāt. wāṣṣ lēl il-hari 'ollha il-hariyyi ʿāmī tenrāh. ḫanem is-sandā ʿā-mī. 'ollha yā hariyyi mbeṣīn hes-sandā taʿdīl. ʿalīlītu anā tellētī ḫāj ʿa-hubz. mūsā hu-badd ṣaṭ il-huhr. 'ollha wūnī yā hariyyi. fetāḥa is-sandā hu yā jihi. ʿalī yā ent hōn. ṭollum ʾā mā li ʿollī 4- fārākum zawūt yā-bīna. ʿollu la. rāh jihi ṭotā yekeṭām il-hace. 'ollhu il-hari il-hariyyi ḫullu mnān bījī jiḥī bīnūm māna bes yiṣṭa mnimūm fī-l-huhr. jihi sarīf šī bīddhum yasmūl. sarī manda il-hariyyi ʿa-nām ḥuḍ il-hari. wāsīn il-hari ʿāmmūn jihi il-hariyyi. basīn ʿollha tāmī yā hariyyi ḥutta 5 nīrmī jihi. sār il-hari u-jihī yidīfīn il-hariyyi rīmayhā fī il-huhr. basīn il-il-hari ḫayī anā mabsīt ḥuṣūnūn min jihi. ʿollu jihi la ḥuṣūnūn min il-hariyyi. zawūt yā-bīna. ʿollu maṣūm zawūt ṭelāt il-kelbi wīl-hommar wīl-sūbī wīl-fiddān wākēl id-dījjāt ū-ma zawūt bes ḥuhr mēṣīt min ʿazrā. 5 ʿasṣūlī sridi min ben vaine ā-rah.
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 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, “Haiy, 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 wāḥad or wāḥīd.

L. 7: بتختني is pronounced bithoṭṭī, bithoṭṭī and bithoṭṭī.

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

L. 44: ملَّیته for تلیته.

אוחדה וראח לעמוד אמה טאלה לחה יא אתי טאלה לַהַכְאָלָה. קָאָל טאלה תיֵיס מֶעָני. בַּעֲדֵי סֶרֶתּ הַמַּעֲכָרָה נַעֲטִירֵי הַכָּאָלָה עַבְּרֵי יִיֶּֽי. רָאָהוּ לַבַּיֶּהוּ וָטַּלְדָּהוּ וָטַּלְדֵּהוּ הַכָּאָלָה. קָאָל מִן יַוְּיֵי מַכְָה מַשָּהוּ. בַּעֲדֵי סֶרֶתּ הַמַּעֲכָרָה יַנְדָּהוּ הַלּי שַׁאָף הַכָּאָלָה וּבְּיֵנְסַרְנִי שֶׁי עַבְּרֵי בַּעֲטִיבָה מִיֵּהוּ מִי. קָאָל לַהַבָּהוּ אֶנְאָהַ טאָלָהוּ וָטַּלְדָּהוּ הַבָּהָ. קָאָל אַהַּ מַיֵּהוּ נַעֲטִירֵי הַבָּהָ. קָאָל לָהַבָּהוּ הַלּי עַבְּרֵי הַבָּהָ. קָאָל לְטַלְדָּהוּ הַלּי עַבְּרֵי הַבָּהָ. קָאָל לַהַבָּהוּ הַלּי עַבְּרֵי הַבָּהָ. קָאָל לַהַבָּהוּ הַלּי עַבְּרֵי הַבָּהָ. קָאָל לַהַבָּהוּ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ הַלָּהַ H. M. Huxley,
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.” He 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 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 عنده بنت كانت كل يوم تقعد في الشباك وكل رجالة اللي هي تشره ارا كان مرتب تقول عادا من مرتة وارا كان وسمع تقول عادا من مرتة. بعدين ابواها زعل منها. قال له للوزيبي خدها دشرها. ادخها الوزيم وصار يشي يشي هو رجي حتى رصلوا أحد بيت رجالة اسمه حسن الكسلان. هو كانت شاب قوي كبير لكن كسلان كبير. ارا كان بهده يشرب يقول يا امي سقيني ارا كان بهده ياكل كل امي طبعيني. الوزير حط بنت الملك هونابك. بعد يومين الثلاثة هي فاتت ليستان. في رمان كتير. قضت قضية رمان طويل واجت صارت تضرب حسن. قالت له روح شتغل. قال لها ما بدي. بعدين ضرته وقالت له خده حل. راح صار يبب عتال. اول يوم شتغل بقدرها. اجي قال لها لمرته شتغلت بفقر. تالت له عاناك. صار كل يوم يشتعل ويجبب أكثر. بعدين في يوم كان في رجالة غني راح عا الحم. قال له يا حسن دنورح معي. قال له حتى اسال مرتى. راح سأل مرته. قالت له معلوم روح معه. وهن راجين شافوا بيب فيه ماء. قالوا مين بينمل بيب لنا شروية ماء. نزل حسن الكسلان. شاف رجالة معه عبدا قاعدته على بيبته وسج حرره كبير قاعدته عن شماله. طلع حسن الكسلان. قال له الرجالة شو مالك عبانا تتطل. قال له ما معني حبيبي يحب ولي كان عبد اسمه. قال له عاناك. خد هنا البنت وافتح الجنينة. قل طل ساره مليانه رمان. قل طل ساره وبعتها لمرته وامه. حطواها على الرقص
قالوا خلِّيها، حتى يجي حسن. بعد كم يوم بنت الملك تألفت يا سِّتي هاتها نكس واحدة. لَمْ تاكرِرتِها لقيت جهرة. بعدين راحت للسوق وباطتها، اجت اشتهرت كَلَّ شي، بِذَها وانبسطت. بعدين قالت لسِّتها تا نكس واحدة. لقيت جهرة تانية. راحت باعتها وأشتهرت حارة وفرش ورَّنت واشتهرت عبيد، وعربيات حصرت تياب للحسن. بعدين أبوها قال إلى الوزير، يا وزير الرومان، بَذَّي أعرِف شو صار في بِنِتي تعي حتى نلبس مُتل الذراكش، ونروح نغش عليها. قاَل له الوزير، أنا حطبتها في بيت حسن الكسلاَن. صاروا يمشوا حتى وصلوا لبلد حسن الكسلاَن. سُأل الوزير، وين بيت حسن الكسلاَن. قالوا له بي حسن صار، غني كٌتيه كَلَّه من وزرا مرحه. دَلَوهم على سرايا كبيرة فيها عبيد ونفيسها ناس وفيها خَدْم. طلَّعوا لفوق شافتهم بِنِت الملك. السَّلطان حبَّ يُغفِّي حاَله بس بِنِته عرَفته وقالت له يا بي اهْلا وسهلا. بعدين غيرها ابرها وصار يبَوَسها. قال لها فين جرْك، قاَل له دَنا بعدن بَنِت وحسن في المَدْجِ. لَمْ تاِجِ حسن كتبوا كتابها ووجوزوها حسن وعاشت هي واربها وجوزها ليوم اللي ماتوا وقالت له شفت يا بي كَلّ شي من الهر.

kān fi melik sunâ bint kānit kill yūm tū'ud fi kī-sībbâb a-kīl rījāl ilī līhī tāffa iza kān mūrēth tūl hēdā min mārtū rīza kān wusīl tūl hēdā min mārtū. basdūn abāna zavāl minhā, 'allā lī-riżīr ḥudha dēshīrha, ḥudhā il-riżīr ʾū-sīr yīnā ēnā hūyī, ʾū-hīgī ḥotta wusīl la-hadd bēt rījāl iṣmā ḥuwaan il-kādān. hūyī kān sēbb 'ānī ketir lákin kūsdān ketir. iza kān bidhā yārub yīnā yā iṣmī sīnī iza kān bidhā yākūl yā iṣmī tūsdānī. il-riżīr līn bint il-melik hūnīk, basd
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, "Ye, 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: مرته (classical مراته), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مرته حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between mai and mā. Among the Bedawins I have heard mā.

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

111.

كان في ناسك عند رجال غني رها الرجل كان كل يوم يعطيه شويتة سمن وشويتة عسل. في يوم الناسك تأعد على فرشته. كان مصمد العسل والسمن بجرة. قالت أنا ببيع جرة ما السمن والعسل وبشتري نعجب فيها النعمه بتحلل غيرها وهاديد غيرها حتى يكتروا. بعدين ببيعهم وبرصير غني. باخذة بنغت تاجر الفلاني ربع عرس سما صار متله وعزهم 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.

10

kan fī nāsik sand rījāl ġmnī u-her-rijjāl kān kīl yōm yaṣīth śwaiyet semen u-śwaiyet rascal. fī yōm in-nāsik ʾāsōd sala ferštā. kān mṣemnīd il-sasel wiṣ-semen bi-jerra. ʾal ana bēbīs jerret hes-semen wil-sasel u-bištirī nāzji u-hen-nazji bitḥalīf ġērha u-hedietī ġērha ḥḥṭa yiḳterū. basdēn bēbīshum u-bāsir 5 ġmnī. bāḥud hint tājīr il-fānī u-bāsmīl vars ma ẓār mīṭū basım it-tjār wil-aklābīr u-bāsmīl velāyim u-basdēn byijūni spū ā-līmāma byiḳker basallmā il-felsef wil-hendesi wīza ʾṣīfū sāsī salēyi bīmsuk hel-saṣa u-bidrūba fiha. refar il-sāsāyi ḥḥṭa yiḍrub ibnū fiha. ijīt sala jerret il-sasel keserītha. nīzīl is-semen wil-sasel sala lēḥyītū.

5

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.

10

kan fī nāsik sand rījāl ġmnī u-her-rijjāl kān kīl yōm yaṣīth śwaiyet semen u-śwaiyet rascal. fī yōm in-nāsik ʾāsōd sala ferštā. kān mṣemnīd il-sasel wiṣ-semen bi-jerra. ʾal ana bēbīs jerret hes-semen wil-sasel u-bištirī nāzji u-hen-nazji bitḥalīf ġērha u-hedietī ġērha ḥḥṭa yiḳterū. basdēn bēbīshum u-bāsir 5 ġmnī. bāḥud hint tājīr il-fānī u-bāsmīl vars ma ẓār mīṭū basım it-tjār wil-aklābīr u-bāsmīl velāyim u-basdēn byijūni spū ā-līmāma byiḳker basallmā il-felsef wil-hendesi wīza ʾṣīfū sāsī salēyi bīmsuk hel-saṣa u-bidrūba fiha. refar il-sāsāyi ḥḥṭa yiḍrub ibnū fiha. ijīt sala jerret il-sasel keserītha. nīzīl is-semen wil-sasel sala lēḥyītū.

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.

10

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.

10
بعددین صارت تشکی الدنیا کتیر. شاف بیت منفرد فات
طلب ملجاً فيه. صاحب البيت قال لمرته شوته ها الإنسان
ابن نعم. شو بذلنا نضیفه. قالت له ما عندنا الالا انا النعجه
ابدعها واشربها واذا راح بجن ها الشریه الطبعین. عملوا
وقدموا للضيف ویات عندهم هادیهک اللیلة. تاني يوم لیا
یبوک قال لاه وانا ملق النعبان. اطلبرا شو يتمیدوا.
قال له الرجال بجي يوم. بعد مامه شاروا فقرا کتیر. قالت له
مرته يا رجال البلد وعدد آنن بهعم علينا. روح شرف.
البلد النعبان بيوم سكر. كان عنده صاحبين. امر بقتلهم.
تاني يوم سأل وین فلان وفلان. قالت له انت امر بقتلهم.
حزن كتیر وعمل لهم عمروين وعمل يوم طرح ویوم حزن.
كان يوم الفرح ویوم الحزن يقعد بين العمودين. الي يجي
لعنده يوم الفرح كان ينعم عليه والی يجي يوم الحزن كان
یقتلنه ویدهع العمودين بدجاء. ساقيت يوم الي اجی لعنده
فيه الرجال كان يوم الحزن. حزن البلد كنیم وقال له ما
لقيت تجي الا في ها النهار. قال له اننا تقبلت بس بذی حدی
یکفلنی. بعددین الكفت ای واحد اسه شیبان. قال له ما
یتكفلنی. ما قبل. بعددین قام واحد اسمه قراده. قال اننا
یکفلنی. قال له البلد على کفیش. قال له على سنه. بعددین
البلد عطاء خمس میة ناقة وراح لعنده اهیه. صار ترم يوم
الحزن. قال له البلد لقردته نات الوقت لدو بدا يجي حنظله.
كان اجی والبلد كان مشتهی ان ما يجي. تاني يوم ركب
البلد وقعد بين العمودين وطلب ان يقتل قرادة. كل الناس.
قالوا له لواء ما بجرع الآتي حتى يقبل يومه وهني عبّال يصبر شاقوا خبره. الملك قال لجلاد اقتله. الناس قالوا له حتى نشوف مين جاب بلله كان حنظله. بعد كم دقيقه وصل بعدين حول الملك كتب قال له شوجابك يا حنظله. قال له الوفا. قال له الملك مين علّنك الوفا. قال له ديني. قال له شور دينك. قال النصرانيّه. قال له الملك اشرح لي باها. شرحها. تنصر الملك وكّل قبضته وحرب العبوديين وأغنم على حنظله وتراده وقال لهم ما بعرف مين أكرم اللي وقبرته أو اللي كفل.

Kān fī melik min mlāk il-sarāb. wādh 'ōmā ā-rāh lil-borriyyū ā-hā rāyīh šāf ḥamār wdhā. лих’а. šerīd ḥānū san jendūtū. badān šarit teṣēttī id-dīnīya ketīr. šāf bēt minfrīd, fāt ūthāb mēla fīh. sāhib il-bēt 'al li-martū sāfīt hel-īnān inn nūsam. ša biddina nīfūtu. 'ālitū ma sanda nūla hen-nayji 5 ṣababha wāsinā waqan rāh baḥjan hek-sawiyet it-tuḥin. samēlā ā-vadēnu līd-dēf ā-bāt sandhom hēdik il-lēlī. tānī yūm limna biddū yīrkab yullhum anā melik in-nasmān utlubū ša bitrīdū. ʾullū ir-rījāl biyi yūm. basd mūddī sārū ḫu’ūra ketīr. ʾālitū martū yā rījāl il-melik wasad innā biyūnīn salēnā. rūh šāfū. 10 il-melik in-nasmān bi-yūm sikūr. kān sandū šāhīn. amr bi-ʾūlhum. tānī yūm seʾel ween fānū ʾā-ḏān. ʾālālū ent amert biwūlhum. ḥezi nketīr ū-samēlhum samūdēn ū-samēl yūm fērah ū-yūm hīzn. kān yūm il-fērah ū-yūm il-hīzn yuʾbaru bēn il-samūdēn. iši yūjī la-sūndū yūm il-fērah kān yīnsōm salēk wūthī yūjī yūm il-hīzn kān yītālū ū-yidhīn il-samūdēn bi-dem-15 mā. ʾullū būt yūm ʾāli iša la-sūndū fih ir-rījāl kān yūm il-hīzn. ḥezi il-melik kētīr ʾullū ma loʾīt tīji ʾulla fī hennāhār. ʾullū ana ʾubīt bīdī ḥādan yikfēlnū. badān iltefēt ilā waḥad ismū ʾībān. ʾullū ma bīkfnīnu. maʾibīl. basdān ʾām waḥad ismū ʾorādī. ʾal ana bikfēlan. ʾullū il-melik sāla ʾadnhā. 20 ʾullū sāla sīnū. badān il-melik ṣaṭāh ḥams mīt nāʾ ā-rāh la-sūndū āhelā. ṣār tirn yūm il-hīzn. ʾullū il-melik li-ʾorāḍī faṭ il-ʾuʾn lāu biddū yūjī ḥonqālā kān ʾiša wīl-melik kān mištīhī iń
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."

The king in-Nasmân got drunk one day. 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 Šebàn, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Karâdì 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 Karâdì, "The time has come. If Ḥenzûla 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 Karâdì 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 Ḥenzûla." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Ḥenzûla?" 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 Ḥenzûla and to Karâdì, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اِحِي صَبَدَ لِعَنْدَ مَلِكٍ الْحَجَمُ قَدْمَهُ لِسَكَةٍ. عَطَاهُ الْفَدْنِيَّ. كَانَتَ تَأْيَضَهُ الْبَلَكَةُ شِيرُبِينُ بِحَجَمِهِ. لَمْ يَضْرِبَ الْصَبَادَ قَالَ لِهَا الْمَلِكُ هَيْدَا كَنْتَمْ الْفَدْنِيَّ حَقَّ سَكَةَ. قَالَ لَهَا هَلْلَةُ عَطُيَتُهُ كَيْفَ بَدْنِي اْحْدُ مَنْعَهُ. قَالَ لَهَا الْمَلِكُ صَبَرُ شَوْئُهُ اْحْدِهِ مَنْعَهُ. قَالَ لَهَا كَيْفَ. قَالَ لَهَا وَبَسْأَلَ شُرُوْشَكْلُ هَا السَكَةُ ذَكَرْيَا اْنْتَى. اْنْقَالُ ذَكَرْيَا بَيْتُ الْمَلِكِ ما يَبَأَكْلِ
ذكر وان قال انتى بقول الملك ما بياكل انتى. عيِّنت للرجال سأله شرو شكل هذا السمكة ذكر يبا انتى. فذكر شيء وقال لها اختي لا ذكر ولا انتى. انبسط الملك كثير. عطاه الف دينار. وقع واحد. له وصية في الكيس. قال له الملك للف دينار شفت ما ادخل عم وقع دينار له وحده. بعدد عيِّنت له الملك وقال له ما بيكفيك فيه دينار حتى تأخذ الدنار وما خليبته لواحد من الخدم. قال له تحق امرك. بعدد الرجال قال انا خفت ان حدًا يدعس عليه لان عليه صورة الملك. فرح الملك من فلطته وعطاه الف دينار كيان. كلفته السمكة ثلاث الاف دينار. قال ان الواحد ما عبره يسمع بشُرئة النساء.

ija siyyad la-sund melik il-sajem 'uddemtâ semeki, satâh elf dinâr. kânît 'avâdi il-meliki šîrin bi-jembû. limma tâbur is-siyyad 'alîttâ il-melik hêda ketîr elf dinâr ha' semeki. 'owla hulî 'satâh kif bidda âhud mânnâ. 'alîttâ il-meliki šûr swaiyi ana bâhûdhum mânnâ. 'owla kif. 'alîttâ ana biselâ šâ šikl hê-semenki doker yimma enta. in 'al doker b'âl il-melik ma bida kulo doker rein 'al enta b'âl il-melik ma bida kul enta, sâyiştîr il-râjîl se'elîttâ šâ šikl hê-semenki doker yimma enta. sëkele sëwî ã'owla hoûnta la doker ã-la enta. nhasît il-melik ketîr. satâh elf dinâr. we'as wâhad. lemmû u-ãntû fi'il-kis. 'alîttâ il-meliki lil-melik šîft ma abhû hê we'as dinâr lemmû 10 wâhadû. basdên sâyiştî il-melik ã'owla ma bëkefik elfên dinâr hattû tâbud id-dinâr ã-ma hollûtà li-wâhad min il-ãdêm. 'owla thuft omra. basdên ir-râjîl 'âl ana šift in ãdên yidas salêm liân salêm şârt il-melik. firi'î il-melik min fuštû ã-satâh elf dinâr kemân. kellefû is-semenki ãlêtf elf dinâr. 'al in 15 il-wâhad ma somrû yîsmas mešerit in-nisrân.

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Šîrin was sitting beside the king. When the fisherman left, she said
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

بجانية: 114.

كان في ملك عِنْدَهُ ولد وحيد شاه بنت فقيرة. قال له يا بني بنت ها الเงيرة. قال له أبّه لا لأنّ ملك ما بّابد لله بنت فقيرة. بعدين الصبي شيء كثير. قالوا له الملك ما جره ها الเงيرة أو ابنك بيري. بعدين راح الملك لعن ابن الเงيرة. طلب البنّى مّمه. قال له أبّه أنا ما بطيك يا سامأ ألّا أرا كان ابنك بيعرف صنعه. قال له أبّي بّه يصير ملك هو بّنه بالصنع. أنا ما جره ألانّ لواحد بيعرف صنعه لكن أرا كان بترك تاخذه والسيف أّنا عّبدك وّقت أمرك. قال له
لاه ما باخدها بالسيف بس يسال ابنه ارا كان يبقي يتعلّم صنعه. راح سال ابنه. قال أي بريد اتعلّم كار البالّور. بيوم
قال له لابوه اوسق لي مركب بذلقي سانف لستنبلو. تمن له مركب وهاي مسافرين اكسمر المركب. ناس غرفوا وناس سموا
من الجملة الصبي خليص على شقفة خشبها. طلع على اليو بم هو كان جريحان كثير. وصل لحده الكرخانه. وتف حدّه
الباب. قال له لصاحب الكرخانه وتربي تحتني عندك. قال
له انت ما شايف شو هنا الشغل الدقيق شو بيعرفك تشتغل. قال له حطّني صانع كنس الخزن بس حتى اكل. بيوم الملك
كان عند القدح من البالّور العال. اكسمر. الملك بعث ورا صاحب الكرخانه وقال له بذك تعمل ها الكاس. اخدته وهو
حزنان كثير. اجي على الكرخانه عمالي يجب ان الملك طلب
متّ ان يعمل له الكاس. ما كان هدًا يعرى. قال له الصبي
يا معلّمي اعطيني شمعه ورغيفين حتّى اتعشى وسكّ الكرخانه
علي. بتجي علي بكرى بتلاني القدح حاضر. عمل هناك.
صاحب الكرخانه تاني يوم اجي شاف القدح عال. اخدته وراح لعن الملك. هو كان مبسوط كثير. قال له بذّي واحد تاني.
اجي ختم الصبي. قال له اعطيني شمعه ورغيفين. تاني يوم
الصبع اجي شاف القدح حاضر. بعدين اخذه وطلمس بركض
لعن الملك. قال له الملك بذّي واحد كمان. اجي ختم
الصبي. قال له طلب اعطيني شمعه ورغيفين. سكّ
الكرخانه وراح. الصبي كتب على القدح
يا كفى كتی
وأعفي أن كان ما بتكفی
النيس ياحذ المال
والقاح شغل كتی.

بعدين شافه الملك. بعت ورا صاحب الكرخانه قال له شريني
مين شتهل ها الالام. قال يا سيدي يعيش راسك اننا. قال
له احكي دغري ار بقطع راسك. ختره. قال له عندي ولد
فقيه هو شتلههم. بعت ورا الصبي قال له يا صبي احكي لي
وبين تعالمت ها الصنعه. قال له اننا ابن ملك تعلمتها ببلادي
والقاح ابري مداد ياه. قال له صححم. قال له نعم. اجي
الملك كان بده يقتل صاحب الكرخانه ويعتبر كن شي للصبي.
قال له الصبي لا يأ سيدي اننا اكلت خبز وملعقة في بيته اعمل

40 معرف معين وخلیة طبیب بس اننا بترشک ابعنی لبی. بعته
الملك وبعد معه عدایا وصاحب الكرخانه خلیص كمال
الصبي. منتعلم شکلین من ها القصة العهد بين الحبز
والملع وان كان الواحد غني ما هو عيب ار تعلم ابنه صنعه.

kān fī melik sandū velod wāhid ħāf bint ūā'īrī. ūā'ū āyā
bāṣē biđī buj-bint ūā'īrī. bāsēn ēs-sūbī suhān kētīr. ēlālā il-ħekema āḥān
jaweizū buj-bint au ībnak bimāt. bāsēn rāħ il-melik la-sūn ēdāl b-bint. ūālā il-bint mimūnū. ūā'ū ābāha āna ma bastik
yāḥa illa īza kān ībnak byasrī fīsānū. ūā'ū ībnī biđūn yīsār
īn melik sā biđūn bi-sānū. āna ma byawezha illa lī-wāḥad
byasrī fīsānū lākūn īza kān bīrīd tāḥūdha biś-sēf āna sūdān
ēb-taḥt omrāk. ūā'ū la' ma bāḥūdha biś-sēf beś bišēl ībnī īza
kān bīrīd yītasallem fīsānū. rāħ se'el ībnū. ēlē bīrid ḫtašallem
kār il-bellūr. bi-yām ūā'ū labāh āsīlī merkeb biddī sāfīr 10
ē-bīstambūl. šēḥēnū merkeb ū-hinnī msāfīn inkēser il-merkeb.
ūās ģrūnū ū-nās sīlmū. ān īj-jimīl ēs-sūbī ḥulīs sala ūnāt
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 sad. 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 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 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 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 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 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 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.

مرّة كان في ثلاث حرامية في خبارة. راحوا الناس الذي كانوا عمال يسيرا. قالوا الحرامية لبعضهم الليلة بدّنا نروح نسرق خزينة السلطان. هرون الرشيد كان متخفّق وقاعد في قرنة فكر قال لهم انا بذري روح معكم. بن كان متخفّق وما عرفوه. قال لهم بناخدرون معكم امرتحكي. قالوا طلب. سألوا واحد شو كارك. قال لهم انا بعرف الكلاب شو بتنقل لبنا بتنيت. قالوا للنائي انت شرو كارك. قال بعمل سبعين قنطار وما بتعب. قالوا للنالي انت شرو بتعب. قال لهم انا معي مغطيس بحب كل المساميم والبراغي بدرون صوت. قالوا له انت شرو بتعب. قال لهم انا بفرح البنفسج. قالوا طلب امشوا حتى نروح. مشيوا وراحوا وهب رايحين سبع كلاب عمال تنبح.

[274]
قالوا له لي بعرف بنبي الكلاب شو عنبال يقولوا. قال لهم عتال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت دخله وجعل كثير وخفان ان يعرفوه وقال له الملك بيجي يسرق خزانته. بعدم في وصلوا لدار الملك. صارت الكلاب تتبعت كيني. 15 

بعدل قالوا له لي بعرف بلغة الكلاب شو عنبال يقولوا. قال لهم انا قلت لكم عتال يقولوا الملك معنا. رعل كيني الملك وقال له ما قلت لك انا ما بقي تقول الملك معنا شو بددي اجي اسرت خزانتي. طلعوا لوق. قالوا له لصاحب المغطيفين اني انحبح البراغي والمسامي. حسبهم قالوا له لل بيعمل كيني 20 اجي دورك. قال لهم هرون الرشيد ان بضبطو لطرح الفناني حتى ما حدنا يلقطنا على اليمان. راح وجاب البوليس وهن نشامين لقطهم واخدهم للحبس. بعدين تاني يوم هرون الرشيد راح للملبس. قال لهم جيبرنا الحراميه لهون. 25 

قال له للأل انت شو كارك. قال له انا اتفهم الكلاب شو بيفؤوا. قال له للتأني شو تعفن. قال له انا ببحب بالمغطيس. قال له للتألت انت شو كارك. قال له بعمل حبمه تقبلته. بعدم قابلله له أنت كارك فرار الضيفات شو بعد بدئ ضيقة اكتر من هناك. قال لهم ها الربه سأعتكم ونفاهم. قال لهم انا شفتم بها البلد بقتلكم. سكتكروا بخير وراحوا.

murrā kān fī tāt hārāmīyī fī ḥumāra. rāhū in-nās illī kānū sammāl yiskurū. ʿālū il-ḥārāmīyī li-baṣīhum il-lēlī biḏdāna nrūh nisrū ḥināt is-suʿūdīn. ēhrūn ir-raṣīl kān mit-ḥabbūʿi ʿāl-dūdī fī ʿurūn. fīz ʾīlhum ana biddī rāh maskum biš kān mit-ḥabbūʿi ʿāmā sūrēfū. ʾīlhum ṣulhādānī maskum ʿa biḥkī. ʿālū tāiyīb, seʾlā waḥad ūa kārak. ʾīlhum ana basrīf
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." Herān ir-Rāsīd 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 kantār (about 17½ 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-Râşid 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 15 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-Râşid 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-Râşid 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 عقدة اربعين صبي. شافوا كل أولاد الوزر
تجرزوا رجل أولاد الأكابر في شهر شعبان. بعدين الكييم
تال لاحترق تعوا فقح حتى خرد لبلاسا ما بجُوزنا علق
فه منقبين كلما أحمر ومنتقدين في ارضا لنا بيحيى ابننا
بيسالنا لبلاسا وعلاطين. منقول له كل أولاد الأكابر تجرزوا وقص
أولاد السلطان ما بجُوزنا. أجري ابرهمي من عشيته. سأل قين
الولاد. العبيد قالوا له هي لايسيني أحمر علاطا الغضب.
فاته لعن الكييم. قال له ما لك يا ابني غضبان. قال له
انا صار عمري خمسين سنة وما جُوزتي. قال له تكرم يا ابني
بس عون ما في بئات ملوك على قدكم. الكلّ قالوا خس ما
بدننا بئات ملوك بدنا اربعين بئات من فردا. ام واب. قال
ملعب. جابوا اربعين يغل حبلهم من خفيف المخل وغالي
النفس. صاروا يبشعوا حتى وصلوا تلق مفاره. صار
الليل. ناموا هونيك. ثاني يوم ناموا حتى يرجعوا على
الصيد. خلتو الزمر حتى يعمل الأكل. بّده يشعل نار.
ما كان عندنا شقيطا. راح صار بيشي حتى رصل للتحاومة عند
المغرب. طلع عليها ونزل. شاف سلم. طلع على السلم
شاف عبد حام سيف وطالع يقتل بئات السلطان. قتلوا.
بعدين شاف الثاني. تثبط خذت العشرين. بعدين فان
لحرّا. شاف بئات ملكيّا في خذت مثل القمر. بعدين فان
لاوجه الثانيّما خذت تسعم وتلتين. في كلّ اوجه كان في بئات
في ارضا الاربعين خذت ما شاف جدًا. قال اخوتي لقيت لهم
عرايس بس اننا لاء. صار يفتش في الأرضه. شاف سرب في
السقف. ذلّه شاف صبيحة حلوة أكثر من الكلّ وشعرها مغطّي
وجها. فرقه وتركها وراح. اجي ابوه شاف العبيد
مقتولين ومرمّين. سأل المخدر مين عمل ها المعرف معي حتى
اعطيه اللي ببريد. كان الصبي راح لعند اخوته وما خبرهم.
الملك بعت منادي ينادي وبايده منديل. أول يوم وتاني يوم
وتالت يوم شافه ابن السلطان. قال له اعطيني البنديل.
عطاه ياته. راح لعند الملك وخبرة. قال له صر بترديد
اعطيل. قال له ما بريد شي بس حن اولاد سلطان الفلاطي
وخس اربعين واحد من فرد ام واب. بذلنا اربعين عرس من
فرد ام واب. قال له اتي تكرموا. بعت ورا اخوته. اجا
وشافوا عرايسهم. لنا شافوا الزغيرة اطرف من الكلّ نكسدوا
وصاروا بذلهم يقتلونا اخوهم. راحوا لعند السلطان وقالوا له
جليس ان الزغيرة اطرف من الكلّ لازم تطلب مهرها غالي.
قال لهم شو بطلبل. قالوا له في عند الغول خان كوتيس كنتي
من حرير وكبير كبير ودا لقيته بيصر زغير. راح قال له اذا ما
بعطيلك بنتي حتى تجيب لي خان الغول. قال له حسن طيب.
راح لثم برايتي كبير وطبع على سطع الغول. فتحته ورمي
البرايتي على الغول والغوله. بعدين الغول تال للغوله حطّي
المخاف بما حطّه بناي البرايتي. بعدين حطّته دارا. اجي
حسن اخذه. في بين بيت الغول والضرب حبهر ماهو. الغول
شاف حسن اخده المخاف. بعدين الغول صار يقول له دخلك
يا حسن الله يعتليك يا حسن اطلب مثل ما بترديد بعطيك.
ما رَّد حَسَن. احْدِ الْحَرَّاءِ وَرَجُلٌ لَعْنَ السَّلَطَانَ. قَالَ لَهَ هَلْكِ لِبَيْنِ الْعَرْسَ. قَالَ لَهُ تَكُرُّم. أَحِجَا احْمِرُهُ قَالَ لَهُ بَعْدَ عَنْهُ حَصَانٌ مَا فِي مَتْلِهِ. اجْحِ السَّلَطَانَ قَالَ لَهُ بَعْدَ بَيْنِ حَصَانِ الْغَوْرَاءِ. قَالَ لَهْ طَيِّبٌ خَيْرٌ مَا هُوَ مَنْكِ بَسْ مِنْ اخْتَرَمِي. رَجُلٌ لِبَيْتِ الْغَوْرَاءِ. قَتَّلَ قَنَطَ بَيْنِ الحَصَانِ. كَانَ الحَصَانُ مَبْرَوْطُ بِسِعْرِ رَزَقٍ. قَبْعَ إِأْرَّلَ رَزَقَ. سَحَّلَ الحَصَانِ. قَالَ لَهَا الْغَوْرَاءِ لِلْغَوْرَاءِ قَوْمٌ شَرِيفُ مِنْ عَمَّالٍ يَسْرِقُ الحَصَانِ. قَالَ لَهُ مِنْ يَسْتَرْجَيْنَ يَسْرِقُ الحَصَانِ. بَعْدِينَ حَسَنَ قَنَّمَ الْثَّانِئَة. سَحَّلَ الحَصَانُ كَبَانَ أَكْثَرَ مِنَ الإِأْرَلَ. قَامَ الْغَوْرَاءُ حَتَّى يَشْرَى مِنْ عَمَّالٍ يَسْرِقُ الحَصَانِ. فَتَشَقَّى حَسَنَ قَنَّمَ حَتَّى بَطْنُ الحَصَانِ. قَالَ لَهُ هَذَا عَلْقُتُ. احْمِرُهُ وَرَتْبَهُ رَجُلٌ حَتَّى يَعْرُمُ كُلَّ الْغِيْلاَنِ. قَالَ لَهَا لِمَرْتَهُ عَمْجَيْنِ كَبِير. بَعْدِينَ صَارَتْ تُعْجَبُ. قَالَ لَهَا حَسَنُ نَقَّيْ لِيَ اِبْنِي حَتَّى اعْمَجَ مَطْرَحَةٍ. فَكَأَنَّهُ لَهُ أَيْدَهُ. بَعْدِينَ قَالَ لَهَا مَا فَيْنَيْ اعْجَبُ بَاِيْدَ رَاحَهُ كَأَنَّهُ لَهَا الْثَّانِئَةَ بعْجَنَ حَسَنٍ. فَكَأَنَّهُ لَهْ أَيْدَهُ الْثَّانِئَة. فَلَهُ اِبْنِي حَسَنُ وَرَتْبَهُ وَحُطَّ السَّفْرَةِ. احْمِرُهُ وَرَجُلٌ حَلَّ لِعَنَ السَّلَطَانَ. قَالَ لَهُ يَا سَلَطَانُ الْرَّمَٰنُ فَلَهُ أَكْثَرَ مِنْ بَعْدِينَ يَتَّقِلُ وَيَقْتِلُ احْمِرُهُ. قَالَ لَهُ لَهَ خَدٌّ عَرْوِسَتَكَ. حَلَّلَهُ كَأَنَّهُ رَأْيِنَ يَا بَعْجَنُ قَلَّلَ لَهُ امْكَارَتي لا نَثْمِرُوْنَ مِنْ هَذَا الْطََّرِيقَ. غَبِّرُهَا لِبِشْ هَوْيٍ كَرِّئَ اهْتَلَّ الْبَيْلَدُ مَكْحُورٌ مَيْتُ شَيْ بَعْجَنْ سَوِدَ. بَعْدِينَ احْمِرُهُ قَالَ لَهُ بَسْ مَرْقُو حَسَنَ مِنْ هَوْيٍ وَرَتْبَهُ بَعْجَنَ مَعْنَا. الْمَكْارَةَيْنَ عَمِلُوا غُلُطُ مَرْقُوْمَ مِنْ الْمِنِيَّةِ الْمَكْحَورَة. شَفَاهُمُ الْيَهُودِيِّ الْيَلِ.
بأحمر استحلي السّتّ حسن. ضحّتهم كلهّم من عداها.
اخذها عروس الله. بعدم ما عرفت جزيرة طيب ولا هو ارها.
أنّها هي طبيبة. بعدم كان جزيرة في بستان. طلّع شاف
ستّ حسن في الشّباب. بعد مع العبد قال لها انا طيب
بس اسمي اليهودي فين روحة حتي تبقى تتسلي اني وباها في
النهار. من عشيّة اجي اليهودي صارت تقول له دخلك قل لي
وبين روحك حتي انسيل انا وباها في النهار. قال لها في سكرة
الباب. حطّت تشكيك على الباب وعملت أنّها عمّال تحكي
معها. اجي عشيّة اليهودي شاها مشكله الباب. قال لها
شوف اتي صبرها. قالت له دخلك وبين روحك. قالت لها في
المكشّه. صارت تخحك عليه حتي خذّلت انّها نتخبه. تالت
يوم قالت له دخلك قل لي وبين روحك. قال لها روحيه بعليه
كثروته باجمر غزاله عرجة جديدة قطنها. وقالت له كيف بذّي
اعمل حتي جيبها. قال لها بتلات شعرات من دقتي
احدثت التلات شعرات وتأتي يوم عطيتهم ليجرها. حرق أرّل
شعره اجي مارد قال له شو برتيد. قال له بذّي تأخدني
لمطرح الفلاني. اخدته. شاف غزاله عرجة. تورسها وشاها
رجلها شاه فيها علبه. فخ العلبه شاه فيها قطنها.
اليهودي قال لها لست حسن اخ انا راح امرت. حسن حرق
شعرها تانيه. اجي مارد. قال له شو برتيد. قال له بذّي
تردني للبلد الذي فيها اليهودي. حطبه على كنافة وطار لبلد
اليهودي. شال القطنة وصار يقول له لليهودي شوف روحك
معي. فلّها القمر من اخترتي ار روحك معي. اخد ماء ورشها.
رجعوا كلاً منهم لزم مثل ما كانوا وكأن أهل البلد المكّة المذكرين وكأن واحد في صناعته. بعدن مسك القطن نفها وراحوا كلاً منهم لعناد ابنهم. حسن احكي قضته لابنهم. ابنه

خطه عنة واحترمه سكنهم في غير بلد.

هذا حكايتنا حكيتها وفي عبّه خيبتها.

kân fi sultaň sanû arbasin zubû. šafû kill úlād il-neizor tejauczû u-kill úlād il-akâbir fi kohor šâbân. basdên il-kebir ūlâḫatû tašû nahu haotta nuhrad leš abûna ma bijaîaczyna. ḥullû nahu ma mlâbû killa ałmar u-munûsfi ṣu fi wàbûndan. limma byjî abûna byinélina leš zaslânin. min illû kill úlād il-akâbir tejauczû ā-nahuha úlād is-sultaň ma bijaîaczyna. īja abûbûn 5 min sašiy. sel ŋen il-şûk. il-sabûd ālâta hinnû tâbûn ałmar wâłmît il-šułûb. ṣât la-sund kebir. ŏlîa mälaq yîbûni ḥûdûbô. ɒllû ana ñar somrû ḥûnûna sini â-na jau-veestû. ɒllû tikram yîbûni bes hòn mu fi bindû mêk sàla näd-kum. il-kill ūlû nahuha ma biddna bindû mêk biddna arbasin 10 bint min forê inmu wâh. ūlî mlîh. jâbû arbasin boğîl ーム-Čâmûm min muştur il-šumel ū-gûlî it-tûmen. sârû yîmûhû yinûshû ḥutta wašû la-hadd muğûra. sâr il-lêl. nâmû hûnik. tânû yûnû dûnû haotta yirûhû sahu ʒ-sûl. ḥullû iz-zûrî ḥotta yasmil il-âkt. bidda yikassûl nûr. ma kàn sanû ーム-hûî. râh sâr 15 yinûsha ḥutta wašû la-hadd tustûma sanû il-muğûrib. űlûs sahâna ーム-nizîl. šafû sülûm. ŋûsî saha is-sülûm šafû sabû hâmîl ɛfû ū-tâlîs yîtûl bindû is-sultaň. ʃelû. basdên šafû il-tànû. ʃelû la-hadd il-sašûn. basdên fit la-jàûra. šafû bint melik nàjîmi fî tûth mîl il-Čašûm. basdên fit tûsh ili-tànû la-hadd tîsû 20 ū-tàlîn. fi kill âda kàn fi bint. fi âdît il-arbasin fitteş ma šaf hađan. ūlî aťûs la-sûtûm sàryûs bes anû la'. sâr gisfe-tîs ʃîl-ādu. šafû sâr ʃîs-su»f. nezzûlû šafû nùbiyû heli akta min il-kill ā-sûrûha muğûtsî wîjha. ʃerû ーム-tarakhà ā-râh. īja abûbûn šafû il-sabûd mešàûn ーム-mûmîyûn. sel il-ğidem 25 min samel hel-mu»rûf. mešû haotta astîh illû birûd. kàn is-zûmû rûk la-sund ašûtû a-mu ḥûbûrûm. il-melîk basat mâdû yîndû ā-idû manûl. anurel yûn ーム-Čànû yûn ā-tàlît yûm šafû ibn is-sultaň. ɒllû astûni il-mandûl. satâh yâh. râh la-sûnd
il-melik a-ḥobberū. 'ullū šū bitrid aṣṭik. 'ullū ma brīd šī bihas 30 Ṽaḥīn aṭlāḏ sultaḥ il-fānī a-ḥaḥīn arbasīn wāḥad min fordi imm wāb. bidhra arbasīn sarūs min fordi imm wāb. 'ullū ġē tīkramū. basat vera aḥāṭū. ḫī ā-šāfū sarqyishum. limma šāfū iz-zāfiri azraf min il-kīl nhashūdū a-ḡārū biddān yīṭulū aḥāhum. raḥā la-sūnd is-sultaḥ ā-‘alālā biḥais in iz-zāfiri 35 azraf min il-kīl tāzīn tultū mbarha ġāṭī. 'ullīnū šī baṭulū. 'ālīlū fi saud il-ḡāl lovīf kvaṭīun kētīr min ḫārīr a-ḥubīr kētīr wīza lefīṭū būsīr zī[r. raḥ 'ullū anū ma bāṣīk bāntī hotta jībīlī lohīf il-ḡāl. 'ullū ḫaṣan tāyībū. raḥ lemm brājīt kētīr a-ṭoštī sālā sīṭ il-ḡāl. feṭīt ā-nūma il-brājīt sālā l-ḡāl wil-ḡālī. 40 bāsdēn il-ḡāl 'āl lil-ḡālī ḫūṭī il-lohīf borra hotta yīṣṭū il-brājīt. basdēn ḫūṭūṭī borra. ija ḫaṣan Ṽḥodū. fi bēn bēt il-ḡāl wid-derb ḫajār meshārū. il-ḡāl šāf ḫaṣan āḥīd il- lohīf. bāsdēn il-ḡāl sār yīllū daḥlāk yā ḫaṣan Ṽla yīḥīlīk yā ḫaṣan uṭlū mīl ma bitrid baṭṭīk. ma redā ḫaṣan. 45 Ṽḥod il-lohīf ū-ḥāḥ la-sūnd is-sultaḥ. 'ullū Ṽlloṣ kulīdū ʻl- sarūsū. 'ullū tīkramū. ija aḥāṭū ʻālīlā basdū ḫaṭān mā fi mīlū. ija is-sultaḥ 'ullā basdī ḫaṣān il-ḡāl. 'ullū tāyīb ġešū ma ḥā mimmak be min aḥāṭī. raḥ li-bēt il-ḡāl. teḥābba taḥt Ṽoṭn il-ḥṣān. kān il-ḥṣān mabūṭ 50 bi-sebān rezzūt. Ṽubās awwal rezzī. Ṽhel il-ḥṣān. 'ollū il-ḡāl lil-ḡālī ʻāmī šāfī min sammāl yīṣru il-ḥṣān. ʻalīlū min ḫīsīrī yīṣru il-ḥṣān. bāṣdēn ḫaṣān ʻubās it-tānyī. Ṽhel il-ḥṣān kemān aktar min il-awwel. ʻām il-ḡāl ḫottā yiṣāf min sammāl yīṣru il-ḥṣān. fettes Ṽla ʻhasan taḥt Ṽoṭn il-ḥṣān. 'ollū Ṽā 55 salīṭ. Ṽḥodū Ṽ-aṛabbūṭū ū-ḥāḥ ḫotta yāṣīm kill il-ḡālūn. Ṽollū Ṽil-martū sajīmīn kētīr. basdēn ẓariṯ tajyun. Ṽilīnū ḫaṣān ḟikīli idī ḫotta oyūn mīṭrīhik. Ḟekkīlū idū. basdēn ʻollū ma fīnū oyūn bid raḥdi Ḟekkīlī tītānyī būṣūn ḥaṣān. Ḟekkīlī idī it-tānyī. Ḟekk ḫirīj Ṽelīhā il-tuḥbaḥa ʻl-ḥott is-sufrā. Ṽḥodū 60 il-ḥṣān ū-ḥāḥ. Ṽeṣāl la-sūnd is-sultaḥ. 'ollū ʿa Ṽalūn iz-zemān ʿaṣa kān basd brālū bī bītāk ū-bīlītul aḥāṭī. ʻollū la Ṽuḍ šarātak. ḥommūlū killhūn raḥū Ṽ-hinnī Ṽayīhīn ʻalāthūm il- mūkāriyī la timru’ū min heṭ-tori. ʻaṣīyīrīa lēš ḥūnīk kill aḥel 65 il-belād mēshārīn sārū ḫajār südū. basdēn aḥāṭū Ṽālū be merī’ā ḫaṣan min ḥūnīk ū-martū bīhīa māsīna. il-mūkāriyī samēlū ḡūlūt morru’āhūm min il-medīnī il-mēshāra. Ṽāṯfūm il-yūḥūdī illī ḫīṣūrūr istaḥāla is-sīt bānū.  Ṽaḥērūn killhūn min sadāhā. Ṽḥodū sarūs ʿīlū. basdēn ma sāreqt jūza tāyībū ʿa-la ḫāve
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 Şaban. 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 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 25 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 Hsin. 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. Afterward, her husband was in the garden. He looked and saw Princess Hsin 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 during 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 company 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 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 husband. 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 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. Dynley Prince, Ph.D., Professor in Columbia University, New York City.

The name Copt (Ῥῐττῐος, Arabic Qibţ, pl. Aqbat, vulgar Qibata) 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 Negādah, Luxor, Esneh, Dendera, Githeh, Tanţa, Assiût and Akhmin, 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 Sleb 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 Maqrizi 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 Maqrizi, 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 services, 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 dictionary¹ (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 pretense 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

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 alphabet¹ will serve partially to illustrate this undoubted fact.

<table>
<thead>
<tr>
<th>Cairo. ¹</th>
<th>Assiut.</th>
<th>Abydos.</th>
<th>Luxor.</th>
<th>Assuan.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Ålfā</td>
<td>Ålfā</td>
<td>Ålfā</td>
<td>Ålfā</td>
</tr>
<tr>
<td>B</td>
<td>Wídā</td>
<td>Wídā</td>
<td>Wīttā</td>
<td>Wídā</td>
</tr>
<tr>
<td>R</td>
<td>Ğammā</td>
<td>Ğammā</td>
<td>Ğammā</td>
<td>Ğemmā</td>
</tr>
</tbody>
</table>

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochefort. La Prononciation du Copte dans la Haute Egypte, 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.
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 fellâhîn 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 Ṣâ'id (Sahîd), 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.² *Ben *Taɾxh *ne *Mcaxi *pe *Oyog *Mcaxi *Naɾxh

Cairo.³ *Hen *ṭārāḥi *nē *ṭpsāži *pē *ūdh *pisāži *nāfkh

Assuān. Ḥān diārāḥi mān biṣāgī bā wālī biṣāgī nāfkh

bāṭen *fṭ *Oyog *ne *Oynɔy† *pe *Mcaxi *fāi

ḥāṭe nhīn Ėvnōūdī aūh nē Únōūdī pē pisāži. Vāt

ḥāṭān Ėvnōūdī nāh nā Őnātītī bā biṣāgī. Vāt

ENQXH ICXEN EH BĀTAN FṬ SWB NIBEN AYQWM

ūnāfkh īṣgēn hī Ḥāṭēn Ėvnōūdī hōv nīvēn āvgsōpī

ūnāfkh īṣgēn hō Ḥāṭēn Ėvnōūdī hōv nīwān āʾsōbī

EBOLSTOTQ OYOG ATOYQ HP̄E GI QWM EBOL *HEN

ēvōlhitōtī aūh āṭēnūft ṑmē ḫīlī sōpī ēvōl hēn

āwōlhitōtī ṑmē āṭsānayāft ēmbū āʾlī sōbī āwōl hēn

F̄HETAQ QWM. NE JNWB NE ETĖ NYHTQ OYOG JNWB

vītāft sōpī. Nē ēpōnh pē ēṭē ēnḥītīt aūh ēpōnh

vītāft sōbī. Nā aūnh bēdā bā nīḥādāft ṑmāh ūndē

NE FOYQWNI ḲINIQWI PE. OYOG PŒWOJNI AqeF̄OYQWI

nē ēvūlīmī ēnnīrōmī pē. Ėloh pīūōmī āfērūōmī

ōnhī vīwānī ēnnīrōmī bā. ṑmāh bāwānī (wān) āfūōmī

HEN MĪXAKI OYOG ḲPE MĪXAKI WTAQQ.

hēn pīkākī aūh ṕmē pīkākī ēṭsāḥōf.

hēn bīkākī ṑmāh ēmbū pīkākī ṕtāhōf.

¹Standard text of the Coptic Gospels published by Labīb and recognized by the Patriarch.

²The following points should be observed in pronouncing the Coptic transliterations herein given: ḍ = Eng. a in ‘hat’; ḍ = Eng. a in ‘father’; ḍ = Eng. e in ‘met’; ḍ = German ð in geh; t = Eng. i in ‘pin’; f = Eng. i in ‘machine’; ð = Germ. o in ‘voll’; ḏ = Eng. o in ‘bone’; ḏ = Eng. aw in ‘awful’; ḏ = Eng. oo in ‘fool.’ Of the consonants, ð = ch in ‘church’; ch = German ch in ich; d = th in ‘this’; g = always g in ‘go’; ḡ = Arabic ḏ; ḡ = h in ‘have’; ḡ = Arabic medial callee; ḡ = German ch in ach (to be distinguished from ch, the sound in ich; ẓ = Eng. sh; ḥ = Arabic ḥ; th is always hard, as in ‘thin’; ẓ = French j. All other consonants are pronounced practically as in English. L has the light sound, never the thick palatal sound of Polish barred ź. R is a gentle trill, rather than the rough Italian trill. Final r in Arabic is almost ra, e. g. kebāra ‘big.’
Vol. xxiii.] Modern Pronunciation of Coptic in the Mass. 295

Extract from Steindorff’s Koptische Grammatik, p. 1*:

Text. Αγγος ετβε Απα Ζωρ τε Μπεξι–σολ
Cairo. Avgos etve Apa Zor te mpexi iegol
Assuan. Avgos atwa Aba Hwr ge mbexi sol

Ενεξ ογαε Μπεξφρκ ογαε Μπεξκαγον ογαε
enex ogaex mpexfrok ogaex mpexkagon ogaex
cneh uede mpexfrok uede mpexsahu uede
anah uada mbefrok uada mbefsahu uada

Μπεξφωξε Χοπικ Αναρκη.
mpexfoxe hopik anarkhi.
mbexfoxe horis anargki.

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


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: ḏess' li 'it is enough for me'; ḥarg' niswān 'ladies' shawls'; ḥugāl min di 'whose work is this?', etc.

1. Long and short ʾ are represented in both Boheiric and Sahidic by ʾā and ʾa, respectively; thus ʾakāl = B. sāāl, S. sāyi 'word'; ʾarpēl = B. and S. ʾarχi (Greek) 'beginning.' The diphthong ʾay = au in B. (cf. Mod. Gk. au = af) and ʾāa in S.; e. g. ʾayyom = B. ʾavāyām, S. ʾādābī 'they have been.' It should be noted, moreover, that ʾaʾa was used according to Stern\(^1\) to represent Arabic ʾ in the words ʾalaləncapət ʾanunzroyt 'a sort of gum'; ʾalmyylənt = ʾalmyylənt 'sublimate.' The ʾ 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 ʾ appears frequently as the equivalent of the Arabic vowel e in the article, i.e. ʾal = ʾel e.

2. ʾ, which = Boheiric ʾ, appears generally in Sahidic as ʾā; thus, ʾen = B. ḫēn, S. ḫān; ʾete = ḫeṭe, S. ḫetā, etc. It should be observed that ṉ appears in B. as ʾen, but in S. as ʾi; cf. ʾn ṕaṭq = B. ʾenḥiṯq; S. ʾenḥāḏq 'in it.' When, however, it is followed by a second ʾ, this is not the case; e. g. ʾenʾiṇom = B. and S. ʾenʾirəmī. In the same way ʾi = ʾm in both pronunciations, ʾmite = B. ʾimpi, S. ʾimbā. It is curious to note that ʾepṭwəb, the measure of quantity, has become ʾarṭəb in the Arabic vernacular of Egypt. The combination ʾmite ʾete = B. ʾmepi ʾite becomes by elision ḫeṭa in Sahidic. In B. the diphthong ʾey is invariably pronounced ʾee, following the analogy of the

\(^1\) Stern, Ztschr. d. ägyptischen Sprache, xxiii. (1885, pp. 104–130), 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 ēdā, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word ʂânē ‘a barn, store-house’, from which we find the denominative stem ʂawēn ‘to store up.’ According to Stern, op. cit., the e-vowel appears for Arabic Alif in the word ƈɛnɔyn ‘brazier’ = ƙa[nɔn]. This of course represents the flat pronunciation of the Alif, ā, so common in modern Syria and Egypt.

3. The vowel ḫ differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value a in all native words; thus, ȵɑqɔx = B. nāfki, S. nāfki ‘it was’; ȵɓ|= B. ɛnhīf, S. niḥādīf ‘in it’, etc., but retains the i-value in the Greek ɑnɡkɔ = S. ānɡki (B. ānāŋki). The diphthong ʍɔ is pronounced ɪɛ in Lower Egypt and ād, like  ámb, in Upper Egypt. The vowel ḫ is found in Stern, op. cit., representing the Arabic i-vowel; cf. ɑŋɛpɔ = ḥarən ‘arsenic.’ The modern Egyptian Arabic word mɛɾis ‘south-wind’ shows the common Boheiric pronunciation.

4. The vowel ɬ is usually pronounced in both sections as i and ɬ. I find only the variation ɱɔwɔm = B. ɭːŋm, S. ḥːnbɛm, which difference is probably due more to the vagary of the Assuán cantillator than to actual vocalic differentiation.

5. The vowel ɔ, long and short, appears in three forms, viz.

as ā ( = Eng. are), ā, and ē, in both dialects; cf. ʃt= B. ʃn̩dī, S. ʃn̩dī ‘God’; ɔwɔm = B. ʃəpī, S. ʃəbi ‘to be’; ɬɔɔl = B. ɬəl, S. ɬəl, ‘out of.’ It is curious that Coptic ɔwɔt appears in modern Egyptian Arabic as ʃan ‘acacia.’ The diphthong ɔy is pronounced in Lower Egypt ŋ (as ɔyɔs = ʃn ‘and’) except in a few words, as ʃn̩dī, S. ʃn̩dī ‘God’, but generally in S. ɒ, as ɔn̩d ‘and.’ Short ɒ also seems to appear in S. as ɒ in ʃn ‘and’, but this may be a freak due to cantillation. The Sahidic pronunciation ʃn̩ for this word undoubtedly arises from musical reasons. It is interesting to observe that ɔmɔn ‘harbour’ has become ʃn̩r (place-name)

1 Abbreviation for ʃnɔt.
in Arabic, exhibiting practically an umlaut. The word ΜΟΣ
‘greatness, size,’ has become νῦθ in Egyptian Arabic; cf. ΚΕΒΙΡ
ζε ἐν-νῦθ ‘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 ΑΛΧΑΡΡΟΟΡΕ
(Stern) we find ΟΟ for Arabic ο; ΑΛΧΑΡΡΟΟΡΕ ‘that is the
first ο becomes α under the influence of the following diphthong
ou; thus, ηθο-ν ‘day.’

6. The vowel Υ appears chiefly in diphthongs, as ΑΥ, ΕΥ,
ΗΥ, and ΟΥ, all of which have been discussed above. The
Greek word ΨΥΧΗ ‘soul,’ however, is pronounced ΨΙΧΙ.

7. The long ω appears in both pronunciations as ο; cf.
ΞΩΒ = Β. and S. νῆν ‘work’; ΑΡΒΟΜΙ = Β. ἀρθοπί, S. αρθοπί
‘they were,’ etc. In the Sahidic example given above, however,
ΠΟΥΜΙ becomes βαδεδινί, no doubt under the influence of
the cantillation; cf. B. παδόνι and B. ἀφεδόνι = S. ἀφεδόνι,
precisely the same vocalic combination. Stern gives the vowel
Ω as representing Arabic ο; thus ΣΑΛΩΜ = ηλαμ ‘cheese’;
ΤΩΒΙ = Arabic Τωδ, the fifth Coptic month.

B. The Consonants.

1. B appears in B. regularly as v and in S. as v at the end of
words and as ʋ between vowels; cf. ΞΩΒ = Β. and S. νῆν
‘work,’ but ΝΙΒΕΝ = B. νῦν, S. νῦν ‘all.’ Stern’s Fragment
also represented ف by Β; thus, ΑΛΒΑΜ; ΦΙΝ ‘beans’ = ΑΛΒΟΛ. The regular b-sound was represented
by π q. v., although B sometimes appears in Arabic represented
by b; thus, βάδα ‘date is derived from ΒΕΛΩΛ, showing
pure b = B. This phenomenon was no doubt owing to the fact
that the medial aspirate v is a stranger to Arabic phonology,
which accordingly reproduced the sound by b. The same pecu-
liarity is seen in ἀρδέσ = ΕΡΤΩΒ ‘a measure of quantity’; ΤΩΒΙ
= ῃ, etc. In Stern also we find ἄσιμα = ΑΘΟΒΕΛ ‘dross.’

2. Γ occurs chiefly in Greek words as in ΑΝΑΓΚΗ = S.
ἄναγκη. The latter pronunciation, ʝ = Arabic َع, is quite in
accordance with Neo-Hellenic usage for pure r, i.e. when it is not in juxtaposition with K. Sometimes Coptic r is used for K, as in ἀνγ = ἀνκ ‘I.’

3. Δ, like Ε, generally occurs in Greek loan-words, although it appears in a few native words, as δενογ ‘now,’ διογ ‘contention,’ etc. It is pronounced ḍ in B. and ḏ, like ῆ, in S.; cf. ὄγα = B. ῆδ, S. ῆδ.

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

5. Θ is pronounced ðh in Cairo, but t in Upper Egypt; thus, θονογ = B. θηνα, S. θηνά ‘future.’ This consonant in S. is merely a combination consonant for τζ, as θε = τζ ῆ ‘the manner,’ pronounced τζ. It occurs in Stern as the equivalent of τζ; cf. θογβελ = τζοβελ ‘dross.’

6. К is pronounced identically in both dialects. It represents ق in Stern; thus, ἀλκιν = ق ‘hammering’; ἀλκαροοε = ق ‘bottle.’ This is curious, because ق is either omitted entirely in pronunciation, as in Cairo and the vicinity, ق ‘Copt’ = ق, or else it is pronounced as γ, especially in Upper Egypt; thus, م γιλιτ ‘I could not.’ Its representation in Stern by К seems to show that at the time when this Fragment was written, ق had its true value, i.e. q, in the Arabic of Egypt; cf. بًلاق = ملأك. Coptic K 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 Αροθαρα = الرأزار.

8. Μ and Ν also differ in no way from μ and ν.

9. Ξ, 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, μπζεξι = B. μπζεξι, S. μπζεξι ‘he does not say.’ Note that Π is B. ἤπ, but S. δι, as in μιαξι = Μ. ρεδι, S. δι. Labb states, however, that this consonant is heard in the Fayyum
churches as pure \( b \), which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; \( \textit{Bwlq} = \textsc{pe} \textsc{la} \textsc{k} \) ‘island; \( \textit{bi} \textit{br} = \textsc{pe} \textsc{pe} \) ‘ruin’ = \( \textsc{pe} \textsc{pe} \textsc{pe} \textsc{pe} \) ‘temple’; \( \textit{ab} \textit{ag} = \textsc{n} \textsc{a} \textsc{ke} \) ‘land sown with beans’ = \( \textsc{n} \textsc{a} \textsc{ke} \), etc. The consonant \( \pi \) also represents the Arabic ب in Stern; thus, \( \textsc{al} \textsc{no} \textsc{y} \textsc{pr} \textsc{at} = \) ‘filings’; \( \textsc{a} \textsc{y} \textsc{n} \textsc{im} \textsc{e} = \) ‘alum,’ etc.

It is curious that the name of \( \pi \) in Assuan is \( \pi \textsc{t} \), with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. \( \textsc{p} \) is identical in both dialects and seems to correspond to the Egyptian Arabic \( \pi \); i.e. it is a very gentle trill rather than the rough Italian trill.

12. \( \textsc{c} \), identical in both pronunciations, has the value of Arabic س; thus, \( \textsc{n} \textsc{i} \textsc{c} \textsc{a} \textsc{x} \textsc{i} = \textsc{b} \textsc{pi} \textsc{sa} \textsc{z} \textsc{i} \), S. \( \textsc{bi} \textsc{sa} \textsc{g} \textsc{i} \) ‘the word.’ It was, however, used in Stern’s Fragment to represent Arabic ز, ص, and س; thus, a), representing ز: \( \textsc{ac} \textsc{e} \textsc{r} \textsc{n} \textsc{h} \textsc{e} = \) ‘arsenic’; \( \textsc{a} \textsc{l} \textsc{a} \textsc{n} \textsc{c} \textsc{a} \textsc{p} \textsc{ot} = \) ‘a sort of gum’; b), representing ص: \( \textsc{a} \textsc{l} \textsc{m} \textsc{o} \textsc{y} \textsc{ca} \textsc{t} = \) ‘sublimate’ (note that ص appears once representing \( \textsc{s} \textsc{u} \textsc{i} \), as in \( \textsc{s} \textsc{a} \textsc{n} = \textsc{w} \textsc{o} \textsc{nt} \) ‘acacia’); c), representing س: \( \textsc{ci} \textsc{q} = \) ‘shadow’; cf. also \( \textsc{m} \textsc{e} \textsc{r} \textsc{i} \textsc{s} \textsc{i} = \textsc{m} \textsc{a} \textsc{p} \textsc{h} \textsc{c} \) ‘south-wind’; \( \textsc{ti} \textsc{m} \textsc{s} \textsc{a} \textsc{h} = \textsc{h} \textsc{c} \textsc{a} \textsc{g} \) ‘crocodile.’

13. \( \textsc{t} \) is pronounced \( t \) in the hellenizing Cairene style; thus, \( \textsc{p} \textsc{e} \textsc{e} \textsc{t} \textsc{e} = \textsc{b} \textsc{pe} \textsc{et} \textsc{e} \), but S. \( \textsc{be} \textsc{da} \textsc{a} \). Its primitive Upper Egyptian value preceding a vowel, however, was \( d \). Thus for \( \textsc{t} \textsc{a} \textsc{p} \textsc{x} \textsc{i} \) we find Cairo \( \textsc{et} \textsc{a} \textsc{r} \textsc{c} \textsc{i} \), but S. \( \textsc{di} \textsc{a} \textsc{r} \textsc{c} \textsc{i} \) ‘the beginning’; \( \textsc{n} \textsc{b} \textsc{n} \textsc{r} \textsc{q} = \textsc{b} \textsc{en} \textsc{h} \textsc{i} \textsc{f} \), S. \( \textsc{n} \textsc{i} \textsc{h} \textsc{i} \textsc{d} \textsc{a} \textsc{f} \) ‘in it.’ In the word \( \textsc{a} \textsc{t} \textsc{g} \textsc{e} \textsc{n} \textsc{o} \textsc{y} \textsc{q} = \textsc{b} \textsc{e} \textsc{n} \textsc{e} \textsc{n} \textsc{a} \textsc{f} \), S. \( \textsc{a} \textsc{t} \textsc{i} \textsc{s} \textsc{n} \textsc{a} \textsc{y} \textsc{a} \textsc{f} \) ‘without him,’ we find it pronounced as \( t \) before the following \( \delta \). In Stern it also represents the final ت in \( \textsc{a} \textsc{l} \textsc{x} \textsc{i} \textsc{p} \textsc{r} \textsc{i} \textsc{t} = \) ‘sulphur’; \( \textsc{a} \textsc{l} \textsc{a} \textsc{n} \textsc{c} \textsc{a} \textsc{p} \textsc{ot} = \) ‘gum’, etc.; but usually stands for \( \delta \), as in \( \textsc{t} \textsc{a} \textsc{p} \textsc{e} \textsc{p} \textsc{i} = \) ‘treat’; \( \textsc{a} \textsc{l} \textsc{g} \textsc{a} \textsc{t} \textsc{i} \textsc{t} = \) ‘iron,’ etc. \( \textsc{t} \) also represents Arabic ض, as in \( \textsc{a} \textsc{p} \textsc{i} \textsc{t} = \) ‘white.’

14. \( \textsc{f} \) is always \( v \); thus, \( \textsc{f} \textsc{h} \textsc{t} \textsc{a} \textsc{q} = \textsc{b} \textsc{vi} \textsc{t} \textsc{t} \textsc{f} \), S. \( \textsc{v} \textsc{i} \textsc{t} \textsc{t} \textsc{f} \) ‘he who.’
15. It is difficult to formulate a rule as regards \( \chi \): it is pronounced as hard \( k \) in native words; thus, \( \pi x a k i = B. \, p i k a k i \), S. \( b i k a k i \); but in foreign words it is generally \( h \) or \( ch \); thus, Greek \( k o p i c = B. \) and S. \( h o r i s \); \( \alpha r x h = B. \) and S. \( a r c h i s \). In Upper Egypt, however, \( \psi \chi h \) is pronounced \( ps i k i \) with \( k \).

In Stern, again, we find \( \chi = k \): \( a l x e n o y n = \) 'brazier'; and also \( \chi = h \): \( a l x a p o y n e = \) 'siliqua.'

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

17. \( \omega \) is pronounced \( s \) in both dialects; thus, \( \omega m i = B. \) \( s o p i \), S. \( s o b i \). In \( \omega t a \rho o \) the \( \omega \) is pronounced in B. with a prosthetic vowel; thus, \( s t a h o f \), but S. \( s t a h o f \). This, of course, is due to the juxtaposition of the following \( t \). Stern gives \( \omega = s \), as \( a p o h l a c = \) 'shabrass,' etc.

18. \( q = \) \( f \) in Upper and Lower Egypt; \( n a q x h = B. \) \( n o f k i \), S. \( n a f k d \). In Stern, only the word \( c i q = s e f n \) shows \( q = f \), which is elsewhere represented by B, \( q \), v.

19. \( h = b \) in Cairo and Assuán; thus, \( b e n = B. \) \( b e n \), S. \( h n \) 'in'; \( b a t e n = B. \) \( h a t e n \), S. \( h a t a n \) 'apud, juxta.' In some parts of the Delta it is pronounced \( k \), i.e. \( k \) followed by a slight rough breathing (cf. Rochemonteix, in Mémoires de la Société Linguistique de Paris, viii., p. 273).

20. \( z \) is now pronounced in both dialects exactly like the Arabic medial \( z = h \); thus, \( o y o s = B. \) \( n o h \), S. \( o r a h \) 'and.' For \( z h \), B. has \( z h l i \) and S. \( a l l i \), with prosthetic \( c \) and \( d \) respectively. \( H o r i = \) \( c \) appears also in \( m a c z = e m s a h \) = modern Egyptian Arabic \( t i m s a h \) 'crocodile'; but in Stern it also represents \( x \) as in \( a c e p h e n z = \) 'arsenic,' and \( h = a c e p e e p i = \) 'soot.'

21. \( x \) is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic \( c \), which, however, has two distinct pronunciations between Cairo and Assuán. Arabic \( c \) appears in Cairo and the Delta generally as \( y \) hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiût we hear \( c \) as \( f y \), at
Luxor as 〈e〉, and at Assuán practically as Ḥey. Thus, the word 젤 "camel" is uttered ḡemēl, ḡyemēl, ḡyemēl, and Ḥeyemēl, respectively, at the places just mentioned. In the Soudan, Arabic 〈ح〉 is plain 〈j〉 (جمل = Ḥemēl), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation 〈ṭ〉 heard, which is the regular usage in the Syrian towns (جمل = Ḥemēl). The Coptic 〈σ〉 does not, however, correspond exactly to the Egyptian Arabic 〈ح〉.

Thus, in Cairo 〈σ〉 is pronounced hard 〈γ〉 before the vowels 〈a〉, 〈o〉, 〈u〉; thus, Αγγοκ = Ḥargos 'they say'; but before the vowels 〈ε〉, 〈η〉 it invariably appears strongly palatalized as 〈ṭ〉, a sound unknown in Egyptian Arabic; thus, Χε = Χε 'that'; Μητεκαί = Ḥetpa'ti 'he does not say,' etc. In Assuán, on the other hand, I heard 〈σ〉 as 〈γ〉 in every position; thus, Αγγοκ = Ḥargos, Χε = Ḥε, Μητεκαί = Ḥetpa'ti, etc. In a number of other places in Upper Egypt, however, 〈σ〉 is pronounced 〈ṭγ〉 (cf. the list of the consonant names above, according to which even at Assuán the consonant is named Ḥyandēγa, but I heard it distinctly pronounced hard 〈γ〉). Here again we meet with an element of uncertainty, because the 〈γ〉 pronunciation of 〈ح〉 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 to 〈σ〉 the 〈γ〉-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 〈γ〉-pronunciation of Egyptian 〈ح〉. Did the first Arabic-speaking conquerors of Egypt utter the 〈ح〉 as 〈γ〉 or as 〈j〉? It is true that 〈γ〉 for 〈ح〉 is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that 〈ح〉 is still pronounced 〈γ〉 in some parts of Arabia. According to Wetzstein (ZDMG. xxii., pp. 163-4) the 'Aneza pronounce 〈ح〉 as hard 〈γ〉 formed in the front of the palate, a sound which in some other tribes has developed into 〈γ〉 at the beginning of words and has been palatalized into 〈δγ〉 at the end of words. This undoubtedly shows, then, that 〈ح〉
Modern Pronunciation of Coptic in the Mass. 303

= g is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of  by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern’s transliteration of حجر ‘stone’ by ṣaḏaḥ (haṣar), and of الرنجر ‘verdigris’ by ḥaṣiḥaṯ (asainisär)? The consonant  is pronounced  in Cairo with prothetic  and  in Assuān and Upper Egypt generally (only at Abydos sometimes ); thus,  B. ṣeṣol, S. ᵃṣol. For ἈΤΣΟΝΟΥΣ, however, we see B.  ῥήθα, S. ῥήθια. In other words,  represents, nearly everywhere, in Egypt, a  or  sound. Stern’s transliteration would clearly indicate that at the time when the Fragment was written  was uttered either  or  (thus, حجر = ṣaḏaḥ, haṣar) and not hard  , which would probably have appeared as ṣaḥaḥ, ḥayār. 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  was uttered as  or even  , whereas in other districts it may have been, and probably was, pronounced hard .

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  pronunciation of Gunga, peculiar to both Upper and Lower Egypt, is of Egyptian and not of Arabic origin. The palatalization of Gunga before  ,  in the Delta, e. g.  = B.  for S.  , may be regarded as a local peculiarity. Furthermore, the present hard  pronunciation of , 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 Gunga =  , 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  as  . It is perfectly clear, however, from the examples in Stern just quoted, that they did not all do so.

22.  =  all over Egypt; thus,  = B. and S.  . In Abydos the consonant is named  and is perhaps pronounced thus.
The following instances of differentiation between Cairo and Assuán in the text of John i. l ff. are interesting: B. ṅē = S. ṃān (Greek μῆν); B. ἐροδή = S. ὥδη (with the indefinite article); B. ἀν ἐροδή ἔντοιχι = S. ὀάχ ἐνδὲ ὄνη ὑντεῖνει; B. ὀῖντεῖνει = S. ὀῖντεῖνει. 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. ὄνη, 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 ḥ in ἀρχή is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuán 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 flattened 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 ὄνη ‘God’ (musical pronunciation for ὄνηστί), does not end, but interrupts a sense phrase; thus, ὀάχ ἐν ὄνηστι βας βιάζει 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 βας βιάζει ‘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
Larghetto

Hān diē-ār-chi mān bi-sā-gi bā wā-

ih bi-sā-gi nāf. kā hā tān Ėvnōdiā-

uāh nā Ŭu. nāl-di bā bi-sā-gi. Vāl

e-nāf-kā ls-gēn hā hā tān Ėvnō-

di hōv niwān ūū sō-bi āwōl-hī-tōtī

Ūu-āh āt sā-nā-yāf em bā āh

'āl sō-bi hān vi-tā-tūf sō-bī-

Ritard
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 SIBRA AT UJJAIN.
Notes from India, Second Series.—A Visit to Ujjain—Bhartṛhari’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 Čāṇḍrakaṇḍa, 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. Keshao 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 Karnapūraka’s monstrous victim in the Maṭṭhakaṭṭika (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 Rāmāyana. 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 Kālī. 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 fane of Čiva, 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

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 pradaksīna, 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 Laksmaṇa 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 ilē purohitāṁ yajñasya devam ēṣṭrijam, 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 Brahmins 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 Jyotiśi 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-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. Rāmāyaṇa, iii. 74. 25; Vāsavadattā, 23; and Indische Sprache, 5508, 5742). A causeway led directly through the Rudra-Sāgara 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-yakṣa or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, 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. ċīprā) 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, ċīprāvātu) and the number of sārasa birds that haunt the river's banks; and the Raghurāṇa alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (Raghu. 6. 35 ċīprāturāṇāgānilakampītāsu 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 ghāṭ 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 *pavannedha*, 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 ṛṣi 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 Jayasinha, 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 hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, 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-samréj. 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 (dīgāṇca-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 Śipra 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 Mrčchakaṭākā (Mrčch. p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, 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 Bhartrhari'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 compass) 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-continued _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 representing Bhartṛhari’s teacher, Gorakṣanātha, in the center, and on the left the moralist’s nephew, Gopi-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 Maṅghendranātha, the Guru of Bhartṛhari’s own teacher. Near by, in another passage or recess, was a part of a large _liṅga_ of Čiva, known as the Čaṅkara-Siṅha 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 edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 45, 48.
Inquiry with regard to Bhartrhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Pīṅgalā 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. Pīṅgalā dropped dead at the sight; and on learning this, Bhartrhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Pīṅgalās, which he did forthwith. Bhartrhari 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 dhik-verse (Vitipataka, 2) regarding the precious fruit (phala) bestowed upon his wife Anāṅgasena and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartrhari. 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-ghāt, 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 Mālati-mādhava, describing her as the terrible goddess Cāmunḍā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in J.108. 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.

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

¹ See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, op. cit., p. 45.
whereupon his father grew exceedingly angry and called him an ass (*kłara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ 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 (*Mahākālavardhā*).

¹ 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.

¹ 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.

¹ 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 Bhārtrihari.¹ Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhārtrihari was an elder brother of Vikrama and that he held

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: 753, with references. An analogue in Lucian's *Ones*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.
the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.¹

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 Kālī 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.

'Kālī 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 strewed 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 Kālī 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 Daçaratha festival in October on the ninth day (nomi) of the month Āçvina. 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 Balāi caste, a sort of Čūdra 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 Urvaçī, 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 Çaṇḍakāñçika is sometimes played at Ujjain in a Marāthī version; and also the Mṛcchakāñçika, which must be particularly appropriate in the very scene where its plot is laid, and of course Çakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspere, 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 Ujjain 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 -ān 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-doublets 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; -āc 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. ātā and Gothic ahtōn can represent neither *oktō nor *oktōn, it follows that the parent language must have possessed also the form *oktōn, 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 -ō before consonants, -ōy before vowels, and -ōn 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, -ān. 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 Sūtras, 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.A.O.S.* 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 Satzdoppelten 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 Satzdoppelten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhierrege, 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 saunāhi 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 πέντεταλ would have reverted to *πεινεθατέ at any time that a relaxation of the Greek ‘rules of euphony’ had set in (compare Brugmann, Griech. Gram.¹ p. 12). The only way in which one of such sentence-doubts 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 -āv, 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 ḥ, which are identical with cases like ०८९८ ०८९८: Brugmann, Grundr. I’ p. 302—hence it is at least extremely improbable that an ending -āv would be abstracted from such a situation. ¹ Thirdly, this ending -āv would not

¹ From ṭā | vaśvā, if sufficiently frequent, one might expect the development of *vaśvā 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.
Vedic Forms of the Dual.

become -ān before all consonants; cf. the medial forms vājadāvnām, sahasradāvnām, arāṇaḥ somapāvnām. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as -āv n- occur. Finally in locatives such as agnāu, in which similar forces are at work, we see clearly that the -āv 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, -ōu before vowels, and -ōn 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 -ān 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 -ān 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 -ā. 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, MU. i, 226 ff., believed that they preserved the ending of the consonantal stems *pāda= pās, 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 probable, 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, as a RV. x. 27. 15. The saṃkṣāra conceals the quantity of the final, but, conceding that the padapātha is correct, asa can be due only to the analogy of sāpta (cf. Brugmann, *Grundr. ii*, 480), nava, daca, 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 padapātha. 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 ṛṣitracatu, i. 15. 6, due to the immediate neighborhood of mitravaraṇa. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rigveda*, p. 467, and apply the same principle to the second, reading ghṛta-anā for ghṛtanā. 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 mitravaraṇa, i. 15. 6, indravaraṇa, i. 17. 3, 7a, 8, 9b, we have really two vocatives indra vana, (compare, for example, vana mitra sūdathah, v. 67. 2b), and that the shift of accent, whether made by the poets or diaskeuasts, is due to the analogy of mitravaraṇa, etc. 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, indra yó vān varṇa adyati tāman with viii. 25. 2, mitrā tán na rathyā vārṇo ya gya sanskrītaḥ. There is no more reason to posit in the former case a vocative dual varṇa than a nominative dual vam or varṇos in the latter. In cases like vii. 61. 1, ād vān cākṣur varṇa uprātikam, 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 apti, ōpī, ōya 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. 6a; 66. 6b, and vii. 85. 4, where the epithet āditya suggests especially Varuṇa. If, on the contrary, varuṇa is explained as = varuṇā = mitrāvaruṇā, it controverts the principle (cf. Delbrück, l. c., p. 137) that the last member of a devandevu 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, asuṇa, i. 151. 4; deva, vii. 60. 12"; viii. 9. 6b; pātra, v. 74. 4; rīta, vi. 63. 10'. 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, argaman, 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 -an 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'evu are not analogical but contain the old form of the dual of consonant stems =πōṣ (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 *pāda—ṛś fell under the analogy of aṃhv aṃhvau aṃhvavo merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: *nara=ṛp, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets *nara narā, *aṃhiva aṃhivā, etc. The latter form was then generalized, and under its influence *pāda was supplanted by pādā. After this the proportion aṃhv: aṃhvau: aṃhvav=pādā: ṛś yields the forms pādāu and pādāv. That the form pādā for pādāv before vowels is a relic of the older period, and that 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 Brāhmans of the Kurupāñcīlas (JB. ii. 76–77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ČB. xi. 6. 3.¹ In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Čātyāyana 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,² 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.³

² Cf. also ČB. 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

4. namah pitṛbhyaḥ pūrvasadbhyo namas sākañṇiṣadbhyo | yuñje
vācām yatapadīm gāye sahasravartaniṁ tā gāyatram tā iṣṭubham jagad viçvāryupānī saṁbhrtaṁ
devā okāṇśi cakrīvaś ēti. 3 yan namah pitṛbhyaḥ pūrvasadbhyo śī ti pitarto
eva atra pūrva upāśdantī na tebhy ēvi tūn namaskaroti. namas sākañṇi-
ṣadbhyaś ēti yāīra vre brāhmaṇāṁ saho 'paśāty ātrijñam karisyāṁ' 11 tebhy ēvi
tūn namaskaroti. yuñje vācām 4. 10. yuñje vācām vācām yatapadīm ēti vācām
tapadīm ēti 'āha. rāy ēva ēvi tāc chatapadīm yuṅkte. yatapadyā kā yatapadi. yatasagāye sahasravartaniṁ niṁ eva tād utmānāva ca yajū
ti yuktāṁ eva 'nām etat sahasmānā vre kuritā. 11. gāye
sahasravartaniṁ bhātām gāyati. sahasravartaniṁ ti sāma
gāyaham tā iṣṭubham ēvi sahasravartani. sahasrā-
jagad 14 ēti tānī ēvi ēvi triṇī samiṁ r. t. ā. c. y. c. k. 12.

1 A. pūrvavatsebhyo. B.C. pūrvaṁsadbhyo. 4 All MSS. sākaṁ-
2 A. yuke. 5 B.C. -nīsh. 6 So all MSS.
3 A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however,
reads sakhiṣṭhyāḥ for pitṛbhyaḥ, sakhiṣṭhyāḥ for sākañṇiṣadbhyo; sahasravartani for sahasravartani; and sambhrta for sambhrtaṁ.
7 A. ti. 8 A. pūrvaśakya. 9 C. upadiṣṭanti. 10 A. -niṣamyā.
11 A. karīyasya; B.C. karīyase. 11 All MSS. yuke.
12 All MSS. -nīm. 14 B.C. -nīsh. 15 A. täy. 16 B.C. jagam.
savanāṇi tāny evāi tenā 'tman gāyatram trāṣṭubhaṁ parigṛhitāte. viṣvā rūpāṇi jagad iti. gāyatram vāi prā-
sambhūtaṁ 6 iti yajñō vāi tāthāvaṁ trāṣṭubham mā-
viṣvā rūpāṇi yajñāṁ evāi 'tena dhyāṇindanaṁ savanāṁ jāga-
sambharati. devā okāṁsi tuṁ trīyasavanam. savanāṁy
ca kṛiraṅ 7 itī sa devam evai eva tad yathāsthānaṁ yathārā-
paiṁ kaṛayanti. 13. viṣvā rūpāṇi sambhṛte 'ti. viṣ-
vam eva tad vittam ātmane ca yajamāṇaṁ ca saṁbharati.
14. devā okāṁsi cakriṛa itī. 15. oko hā 'śmin yajñāṁ
kurute ya evaṁ veda.

75. asurbindo hān'dālukīś 8. 16. asitṛagā ha sma vāi
sāmānāṁ ujajāu. tam u hā purā kusyaṇāṁ udgāyanti. atah
śitṛagā itī kusyaṇāṁ pratā
ūcuh ko nu no 'yāṁ nṛçānāko
'nta udgāyati. ete 'man anuvy-
āharisyamsa iti. te hā 'nuyā-
hariśyanta āstāram upaseduḥ.
sa ho 'vāca namo brāhmaṇā
astu purā vā āhām adya prā-
taranuvākād gāyatreṇa viṣva-
rūpānu yajñāṁ samasthāpa-
yam. sa yathā gobhīr garāyam
iśā grāmaṇam abalaṁ anu-
saṁnudel evai vāve 'daṁ yajñ-
̄apariram anuśainūndāma iti.
ţe ho 'thāya pravrajaṁ "bhagānu vā'
̄uṣasūvaḥadh 'duḥkharisyāṁ 'ti. te ha hīn-
namo 'smā brāhmaṇāyā 'stu kyṛtyo 'tastu hā ka idam asmā
vidānu vā āhām idaṁ ca kāre 'ti. 

purā ha vā asya prātaranuvā-
kād gāyatreṇa viṣvarūpānu
yajñā sanśhito bhavati ya
evai veda.

76. tad āhuć; adhvaṁyo kiṁ 7. tad upavādo 'stī: adh-
stutaṁ stotraṁ hotaṁ prātar-
vaṁyo kiṁ stutaṁ stotraṁ hota
̄ anuvākānā 'nvaṭaṁ 'śid 10 iti. prātaranuvākānā 'nvaṭaṁ 'śid

1 A. 'na. 2 So all MSS. 3 D.C. -rū. 4 B.C. ti. 5 A.B. asuvānī. 
6 A. ddāprakāsī. 7 A. dr. 8 C. om. 9 All MSS. -taranuvāk. 
10 All MSS. 'uca-; C. -tr.
akarma vayain tad yad usmā- iti. sa brūyād akāṛṣam ahaṁ
kai' karma 'ty aha hotāram tad yan mama karma hotāram
prechate 'ti. prechate 'ti.

hotāḥ kiṁ stutain stotraṁ
dr̥trānaṁvākānaḥ 'nvaṣaṁśir' prātaṁvākānā 'nvaṣaṁśir
iti. akarma vayain tad yad iti. sa brūyād akāṛṣam ahaṁ
asmākai karma 'ty aho 'dyā-
tāram prechate 'ti.

udgātaḥ kiṁ stutain stotraṁ udgātaḥ kiṁ stutain stotraṁ
hotā prātaṁvākānā 'nva- hotā prātaṁvākānā 'nva-
ṣaṁśit iti. akarna vayain 'avaṣaṁśit iti. sa brūyād akāṛṣam
 tad yad usmākai karne 'ti ahaṁ tad yan mama karmā
dsbrūyād agāśiṣṇa' yad atra ya- 'yaṣaṁśi yad geyam iti.

8. taṁ ced brūya tamo vai

tai yadi brūya tamānasi vā tvam agāśi nā jyotir iti. 9. sa
agāśi 'na jyotiṣi 'ti jyotiṣya brūyāj jyotis tena yena jyotir
eva 'ham agāśiṣam iti brūyān jyotis tena yena 'rg jyotis tena
na tamānasi 'ti jyotis tad yad yena gāyatri jyotis tena yena
'rg jyotis tad vād vādāvā tāmānāvā jyotiṣaṁ hio chando jyotis tena yena sāma
tis vā tad yad devatai 'tān vā jyotis tena yena devata jyotir
aha jyotiṣya agāśiṣam yuṣmān evā 'ham agāśiṣam na tamo
eca tamāsā pāpmanā vidhyāni yuṣmaṁ tu pāpmanā tamasā
'ti. tamasā cāi 'vai 'nāṁs tat vidhyāni 'ty aha. pāpmanāi
pāpmanā ca vidhyāti. 'vai 'nāṁs tat tamasā vidhyāti.

II

JB. I. ČB. xi.

19. 1. vāg vā'1 agniḥotri. 3. 1. 1. vāg gha vā etasyā
tasyāṁ mama eva vataḥ. mana- 'gaṇotrasyā 'gniḥotri. mana
as vāi vācām prattāṁ13 duhre14 eva vataḥ. tad icca mana
vataena vai mātāram prattāṁ ca vāk ca samānam eva sa
duhre.15 tad cā icca mana ca. tasmāt samānya

1 A. hotraṁ; C. inserts hotā. 4 C. -id. 3 C. karma.
4 A. gacṣaḥ, B.C. gaśaṣaḥ, but a first person is demanded.
5 A. utra; B.C. have yatatra for yad atra. 6 C. mā.
6 C. agāmaṁ. 8 A. -itās and omits iti. 9 B.C. insert sāma.
10 B.C. om. 11 B. inserts yad. 12 B.C. prakṛt.-
13 A. dumāh, B. damāh, C. dupre.
14 A. dumāh, B.C. damāh. Cf. TMB. xiii. 9. 17, evam eva prattāṁ
dudhe. 15 A. -nuḥ.
pūrvaṁ tatpaccā vāg anvetti. rajjā vatsan ca mātaraṁ ca
tasmād vatsam pūrvaṁ yantam 'bhidadhati te ja eva śraddhā
paścā matā 'nveti, hṛdayam satyam ājyam.
eva medhyā upadohani prāno
rajju, prānena śa vā pākham
manas ca 'bhihite. rajjā vāi
vatsan ca mātaraṁ ca 'bhida-
dhāti.

2. tad dha janako vāideho
yājñavalkyam papraccha vet-
thā 'gniḥotrain yājñavalkyaṁ'
it. ve'di hi ho 'vāca. kim iti,
paya iti.

3. yat payo na syāt kena
juhūyā iti. vrihiyavābhyaṁ
juhūyā iti. vrihiyavābhyaṁ
iti. yadvardhivārāṇa na syā-
tāṁ kena juhūyā iti. yad
tāṁ kena juhūyā iti. yā anā
anvat dāhanyā tene 'ti.1 yad
osadhyā iti. yad anāya oṣa-
anvad dāhanyā na syāt kena
dhāyo na sūh kena juhūyā iti.
juhūyā iti. āranyābhīr oṣa-
yad dāhīhir iti. yad āranyā oṣa-
yad osadhyā na sūh kena
dhāyo na sūh kena juhūyā iti.
vānaspatyene 'ti, iti. adhīhir iti. yad āpo na yad vānaspatyaṁ na syāt kena
sūh kena juhūyā iti. juhūyā iti. adhīhir iti. yad āpo na sūh kena juhūyā iti.

4. sa ho 'vāca na vā iha
tarhi kilnu caṇā 'sid athāi 'tad
tarhi kilnu ca 'sid athāi 'tad
ahūyataṁ2 eva satyam śraddhā-
yām iti. tāṁ ho 'vāca vṛthā yām iti. vṛthā 'gniḥotrain
yājñavalkyaṁ dhenuṣṭhānaṁ
damas te 'stu. vastraṁ bhagavo
dāmī 'ti ho 'vāca.

5. atha hā śa 'nam upajagān
5. tad apty eṣe ślokaḥ: kilnu
kiṁ kiṁ śvid vidvāṁ11 pravasatya11 śvid vidvāṁ pravasatya agniho-

---

1 medhī equivalent to mehit (cf. P.W.). 'the post to which the cow is tied'; TMB, xiii. 9. 17 mentions the mehit and rajju together.
2 upadohani, this adjective appears to be an āry. loc.
3 The pūrva is not marked.
5 All MSS. tene, omitting 'ti.
6 A. drabhyā. All MSS. syur iti.
7 A.B ahūyata ca. A. ahūyanta 'va.
8 A. kiṁ vidvān, B. kiṁ vidvān, C. kiśmi vidvān.
9 A.B. prasavasati, C. prasavasayati.
20. 1. agnihotra grahah kṣati kṣati kathā tad asya kāryam kathā kāryam saṁtato agni-
    saṁtato 'agnibhir iti taddvin adhāya' thā 'papravasati' prośitaṁ bhavati 'ty evā' tad
    katham asya' 'naprośitaṁ āha.
bhavati 'ti.

2. sa ho 'vāca vājasaneṣya yo 6. yo jātvah bhuvaneṣu sa
    jātvah bhuvaneṣu sa vidvān pravasan vīde tathā
    pravasan vīde tathā tad asya kāryam kathā saṁtato
    asya' kāryam tathā saṁtato
    'agnibhir iti. mana iti ho 'vāca
    mano rāva' bhuvaneṣu jātvah
    tham manusāti vā 'syā' napa-
    prośitaṁ bhavati 'ti ha tad
    uvāca.

3. aha hāi 'nam upajāya 7. yat sa dūram paretya
    yat sa dūram paretya 'tha
    atha tatra pramādyati kasmin sā 'syā hutahūtur gṛhe yām
    'syā hutahūtur gṛhe yām asya
    asya jahvati 'ti yat sa dūram
    paretyā 'tha tatra pramādyati
    kasmin asya sā 'hutir hutā
    bhavati 'ty evā' tad āha.

4. sa ho 'vāca vājasaneṣya yo 8. yo jāgātrah bhuvaneṣu vīrya
    jāgātrah bhuvaneṣu sa vidvān jātāni yo 'bibhah. tasmin sā
    pravasan' vīde tasmin sā 'syā hutahūtur gṛhe yām asya
    hutahūtur gṛhe yām asya jah-
    jahvati 'ti. praṇam evā' tad
    evā' jahvati 'ti. praṇa' iti ho 'vāca.
    āha. tasmad āhah praṇa eva
    praṇo eva' bhuvaneṣu jāgātrah 'gnihotram iti.
    praṇa eva 'syā sā hutahūtur'
    bhavati. tasmad āhah praṇo
    'gnihotram iti yuvād āhy eva
    praṇena praṇiti tāvad agni-
    hotram jahoti.

1 A. ādhyāya. 2 A. pahprasara. 3 C. asya. 4 C. pravasan vīde.
5 B.C. omit. 6 B.C. asya. 7 A. vāca, B. prasa. 8 C. manusād.
9 All MSS. yat. 10 All MSS. jāgātrar. 11 A. pravasan.
III.

The only important differences in the two versions are these: xii. 4. 1. 12 (the lowing of the agnihotri-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 CB. On the other hand, while CB. 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 ahavanīya and gārhapatya fires.

JB. i. 41. 1. dirghasattrain ha vā 4. 1. 1. dirghasattrain ha vā etā upayanti ye ṣunhotriye etā upayanti ye ṣunhotriye juhvati. etad dha vā satraṁ juhvati. etad vāi jāramaryaiṁ jārāmūriyaṁ.1 jārayā vā hy satraṁ yad agnihotram. jārevā 'smān mucyate 2 mṛtyunā ayā vā hy evā 'smān mucyante vā. mṛtyunā vā.

2. tad āhūḥ: yady etasya 2. tad āhūḥ: yady etasya dirghasattrinō 'gūīṁ' juhvato dirghasattrinō 'gūīhotriṁ juh- 'gūīṁ antareṇa yuktāṁ vā vi-vato 'ntareṇā 'gūī yuktāṁ vā yāyāt saṁ vā careyuh kiṁ vyāyāt saṁ vā careyuh kiṁ tatra karma kā prāyaścittir iti. tatra karma kā prāyaścittir iti. kurvita hāi 'va nisṛṣṭim api kurvita hāi 'va nisṛṣṭim api heś 'ṣṭyā yajeta. tad u tathā 'ṣṭyā yajeta. tad u tathā 'dri-nā vidyād imān vā esa lokān yena 'mān vā esa lokān anuvatānante yo 'gūīṁ ādhatte. tannute yo 'gūī ādhatte.

1 C. jurū. jāramūriya must be a derivative of *jāramūra equivalent to jīrīmūra (TMB. xv. 17. 3) which the commentator glosses by jārayā mū̄tha. (mū̄tha is Śāyuṇa’s usual gloss for mūra in the RV.) What follows, however, shows that the JB. connects the second member of the compound (mūra) with sṛṣṭi ‘to die.’

2 C. mucyateta. 3 A. etad.

4 The passage yad . . . . careyuh is as follows in A: yad etasyā agnīn (i) vetī yasyā 'ntareṇa yuktāḥ vā 'piyāti saṁ vā caranti; in B.C.: yad etasyā dirghasattrinō 'gūīṁ juhvato 'gūīṁ antareṇa yuktāḥ vā vidhāyāt saṁ vā careyuh kiṁ tatra karma kā prāyaścittir iti khaṭvāno [C. yajñō] vāi cakro [C. cacō] vajño [C. om.] vād.

5 So all MSS. I have hesitated to emend it. For the reduction of agni-hotra to agni cf. Francke, WZKM. viii. 241; ZDMG. xliv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112–114; Oertel, Lectures on the Study of Language, p. 314; Osthoff. Etymol. Parerga i. 170; 365.

6 A. hye.
3. tasyā 'yam eva loko gārhapatyā bhavaty antarikṣalo ko
'nevāḥāryapacana' 'sān eva loka
āhavanīyāh. kāmaṁ vā esu lokṣaṁ
lokeṣu yuktāṁ cā 'yuktāṁ ca
vāyānī yuktāṁ cā 'yuktāṁ
vāyānī saṁcaraṇī. sa vid-
yād yadi me 'pi grāma eva
'gāna antareṇa 'yāṇā nai 'va
ma ārti asti na riṣṭiḥ kā
ca ne 'vane 'tī.

4. trayo ha tvai grāmyāḥ
4. trayo ha tvāva pāpavo
papavo 'jñātaḥ: durvarāhā
medhyaḥ: durvarāhā edakaḥ
ekalas ātva. teśāṁ yadi kaś
gyā. teśāṁ yady adhīrīte
cid antareṇa sam iyeta (?)
'gniḥore 'nteṇa ha kaś cit saṁ-
kiṁ tatra karmā kā prāyaścitt-
ir iti.

52. 1. tad u hari 'ke cchā-
din (? ) uṣṭim (? ) evanivapanto
bhasmo 'pahatyā 'havanīyān
nivapanto yanti 'dam viś-
ṣūr vīcakrama ity etaya
'rev. yajño vāi viṣṇus tad yaj-
ūnai 'va yajñam anusūtan-
mo bhasmanā 'syā padam api-
vapāmā iti vadantah,

13 tuḥ tathā na kuryād yo ha
tad u tathā na kuryād yo ha
tatra brūyād āsaṁ vā ayaṁ
'naiḥ tatra brūyād āsaṁ
yañamānasayā 'vāpaśī
taṃ puramāsān āvaṣṭaye

1 All MSS. vahārya-. 2 B.C. abhay-. 3 All MSS. caña.
4 All MSS. yanti. 5 A. dure-. 6 All MSS. cd.
7 A. sah neṣyeta, B.C. -ī-. 8 All MSS. cchādīn. 9 All MSS. uṣṭim.
10 A. reads yanti, B.C. yanti, all MSS. then insert gārhapatyād āhava-
niyan [B.C. -yā] ninayantiyād which seems to be erroneously transferred
from below, vs. 5, where C. also has ninayant iyd for ninayanti iyd.
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 ninayanti must be read for ninayanti iyd.
11 =SV. i. 222 (RV. 1. 23. 17) etc. 12 A. du for tad u.
13 A. yajāmasi-. 14 A. vāpaśit-
15 A. pārāṇāsan, B. vanānāsāvan, C. parānāsāvan.
Brāhmaṇa Literature.

53. 1. tadā āhuh: yad etasya dirghasattīrno 'gniho-trānu jukvato 'gniho-trānu' dūhyamānānī skandet kīṃ tatra karmā kā pṛāyaścitārī skandet kīṃ tatra karmā kā pṛāyaścitārī itī. skannapṛāyaścitēnā 'bhī-prāyaścitē rṣyā 'dbhir upanītyā pariṣṭaḥ sīṃtena jukvāt. yady u nīcī jukvāt. yady u nīcī sthāli dūhyā yadī vā bhidyeta syād api vā bhidyeta kīṃ skannapṛāyaścitēnā va bhītātra karmā kā pṛāyaścitārī rṣyā 'dbhir upanītyā yadī itī. skannapṛāyaścitē rṣyā vā anyayā vindet tena jukvāt.

bhīmṛṣyā 'skann adhīte 'ty atha yad anyayā vindet 7. atha yatra skannāṃ syāt tena jukvāt.

tad abhīmhed askann adhi-
janya skandati 'hānu' 'śadhayo ya evam etad vedā. amuto vāi vanaspatayo jāyante. puruṣād divo varṣati 'hānu' śadhayo va
retas skandati paśubhyāt tata aspṛatayo prajāyante. puruṣādiṁ svaram prajātam. sa śad retaḥ skandati paśubhyās
vidyād upanā mā devaḥ prabhū- tata idaṁ svaram prajāyate. vaṁ prajāttā me bhūṣasya tada vidyād bhūyan me prajā-
abhūc chreyāṁ bhavisyāmī 'ti. tir abhād bahuḥ prajāyā paśu-
tathā hāi 'eva' syāt.

3. atha yatrā 'tad vibhīṇ
8. atha yatā 'rābhinnam
naṁ' tad udgātani vāi 'vo syāt tad udadhātīṁ vāi vo
'dakamanḍalāṁ' vo 'panīna-
'dakamanḍalāṁ vā ninaṁ.
yed bhr bhuvaṁ'11 saṁ vṛ ay ad vāi yajñasya visyan yad
ity etādhī vyāhytiḥ. etā
vāt vyāhyetaṁ svaraprayāc-
cittayah. tad anena svarāma
prayaṇcittāṁ kurite.

54. 1. athāī 'tāṁ kapālāṁ
tāṁ kapālāṁ sāmītya yatra
sāmītya yatrā 'havanīyasya bhūsmo 'dāhṛtaṁ syāt tan ni-
hūsmo 'dāhṛtaṁ'12 syāt12 tad vaṁ, etad eva tatra karma,
upanirvaṁ13, etad eva 'tra
karma.

2. atha khaṁ āhuḥ: yath 4. 2. 6. tad āhuḥ: yasyā
prāva uddrastyaṁ18 skandet kiṁ 'gnihotram saucya unnitiṁ skan-
tatra karma kā prayaṇcittīti. det kiṁ tatra karma kā prā-
yad16 eva tatra sauci pariṣṭi-
vaṇītīti. skunaprayāc-
stāṁ syāt tənu jhuyāṁ. yady vittenā bhūryaṁ 'dāhīr upa
nīṁ sāk syād api vā bhidy-
ānīṁ vasi pariṣṭena jhuyāṁ.
ta kiṁ tatra karma kā prayaṇ-
yady u nīṁ sāk syād yadi vā

1 A.C. -at, B. -atīṁ. 2 A. hānu, B. syāṇu, C. hānu. 3 A. paśurabhasu.
4 A. yapa. 5 B. prābhān, C. prābhūn. 6 B.C. prajāpatīra.
7 B.C. bhṛtya. 8 B.C. vā.
9 A. vikānum, B.C. skānum; the CB parallel suggests vibhīṇam : an emendation to viṣṇuṣam (cf. AB. vii. 5. 2 yasās 'gnihotram adhy-
āśitāṁ skandati vā visṣandate vā kā tatra prayaṇcittīti) might also
be thought of. 10 A. -ah. 11 B.C. bhū. 12 A. dāhṛtaṁ, B.C. dāhṛtaṁ.
15 A. udātaṁ, B.C. udrataya. See below 58. 1; 57. 2. 16 A. yed.
3. tad u hāî 'ke tata eva pratyetyo 'nrayanti. tad u tathā na kuryāt. yo ha tatra bruyād ad aneṇa 'gnihotrenā 'cikirśin' nyavṛt ṭasmān nā 'syē 'daun svargyam' iva bhavisyāt tathā hāî 'va syāt.

4. itham eva kuryāt: yutāīv eva skandet tad uparicēd aṁtha eva 'pariśīṣita śāhāyāṁ svāvaṁ sa' svacuvaṁ ca nirṇīya tud' adāva 'syē 'neṣṭāmī' 'ty uktam bhavaty atha yathomuṁ nā niya samidham ādaṁ prāk' preyāt. tad yathā pratyutthāya mitrān vadevä evam evāi 'tad 'nāmā prāṇṇām apahatyā cannaṁ kurvate. ṭasmād yat 'huṁ prāṇṇaī. tad u hāî śāhāyāṁ pariśīṣita syāt tad 'ka upe 'va labhaṁ 'hutāṁ asmā unnīya 'hreṇyur yady u tasya yasyā 'gnihoṭrōcchāṭena tatra na syād yad anyad vinaḥ bhavati yātāyāmāṁ hy etad iti det tad āgni ādhiṣṭhīyā 'va-vadantaḥ. tad u tathā na jyotyāऽ' paḥ pratyāṁīyo 'drāya viblyād yadd vā etad aṭayāyā. tad adhā hāî 'vo 'neṣṭāmī 'ty na bhavaty' athā 'tasyā 'pi uktum bhavaty athāṃ yathomuṁ nā niya samidham ādaṁ prāk' bhavatyānāmāṁ kurvanti. 

55. 1. tad āhūḥ: yaddi 'tasyāya dirgha' satrīṇo 'gnihoṭrāmāṁ' ynihoṭrāmāṁ doṣyānām āne-

---

1. A. -aṁ. 2. A. pratyāhāraṇāḥ. 3. All MSS.-1. 4. A. svargaṁ. 5. A. om. 6. A. data. 7. C. prāti. 8. All MSS. paced (perhaps voced?); the conjecture is only a makeshift; cf. AB. ii. 20. 15. 9. A. mapāṇṇayā. 10. A. bhavatyāṁ. 11. A. vinātaṇḍana. 12. A. om.
juhata 'gniho-train dhyanā- dhyan āpādyeta kiṁ tatra nam amedhyām āpādyeta kiṁ karma kā pṛāyaścittir iti. tatra karma kā pṛāyaścittir iti. tad dhāi 'ke hotavyām man-tad u hai 'ke hotavyām eva yante prayatam etan nāi 'ta- manyaṁe na vai devāh kausyā 'homo 'vadkāpute na vai māc' cana bhāhatsantaṁ iti va-devāh kasmāc cana bhāhatsante. dantah. tad u tatthā na vidyāt. bhāhatsantāṁ tu devāh. itthām pūruṣo ne 'va' bhāhatsayād bhāhatsante bhāhatsantāṁ tuṁ devāh. itthām eva kuryāt: gṛhāpatyad uṣ- nāṁ hāma nirūhyam tantrāṁ enad uṣe bhāhams tūṣṇiṁ nīnayād adhāhīr upanīnayat adhāhīr eva nāmpoty atha yad anayad vīndet tena jhūyāt. 'hūtam. adhāhīr upanīnayat eva tatra karma. adhāhīr eva 'nād 'nāmpoty atha yad anayad vīndet tena jhūyāt.

2. atho khalv āhuḥ: yad
drum. 3. tad āhuḥ: yasyā 'gniho-

4. atho khalv āhuḥ: yad

1 A. om. 2 A. dye. 3 A. e. 4 A. kasmīc. 5 All MSS. bhāhatsa. 6 B.C. nū. 7 B.C. eva.

8 bhāhatsaṁ from the noun bhāhatsa, formed like dīdṛkṣeyā (by-form of dīdṛkṣeyā, Whitney, Gr. § 1217, § 1088), from dīdṛksē Whitney, Gr. §1216a. 9 All MSS. 'tasanta. 10 A. idaṁ, B. iduṁ, C. ituṁ. 11 C. 'yañartha. 12 A. niṁa 'ihya. 13 B.C. yan. 14 A. yera. 15 B.C. yaḥ. 16 B. ghaṁ, C. durgadham. 17 B.C. mmedham. 18 A. −ye. 19 D.C. yenaśc. 20 All MSS. pratyuhcī. 21 All MSS. āivā. 22 B.C. yathād. 23 A. medh. 24 A. tṛ̹it.
\textit{Brāhmaṇa Literature.}

\textit{resv adhīcriteiṇu syāt tān eva \textit{ūgārā nīrūdhā yev adhīcritepratyuḥūtya} teṣe evā? \textit{na tāṣṭam bhavati teṣe enat tāṣṭuḥin niṇu nīnayet.} tan na hatau jhuyāt tad dhutm ahuṭham nā\textit{hutau, yad ahāi \textit{na} tē yad ahāi \textit{na} tē} jhūti tena niṇayati tena hutaun yada v\textit{hutaun yad v ena\textit{n}u tenāi \textit{vē-}\textit{na\textit{n}s} teno eva \textit{nu}gamayati nucgamayati tena \textit{hutaun, ad-}\textit{teno ahuṭam, adhīhir anuśi-bhār upaśiṇayati adhīhir enad nayad adhīhir evāi \textit{nad āpnoty āpnoty aha} yad anyad vindet aha yad anyad vindet tena jhuyāt, etad eva tatra karna.}

4. ato khoḷav āhuḥ: 56. 1. 9. tad āhuḥ: \textit{yasyā \textit{g}niho-yat prāg uduttaṃ} aṃdekyam traui sruvy unnātam aṃdekyam āpadyeta kiṃ tatra karna kā āpadyeta kiṃ tatra karna kā pāyaṣcittr iti, tad u hāi ke pāyaṣcittr iti, tad dhāi ke hotavay eva manyante prayatam yatau etan nāi\textit{tasāyā homaḥ} etan nāi\textit{tasāyā homo vākalpa-}\textit{kalya} iti vedantaḥ, utha ate na vai devāh kasmāc cama hāi ke \textit{adhīhir abhāyaśīya} bībhotanta iti, tad dhāi ke pāraśīcunti, tad u tathā na uṃtīya chardayantī, tad u kuryāt, yo ha tatra brūyaḥ tathā na kuryāt, yo hāi nāi\textit{} parān vā ayan idam aṃṇiho-tatra brūyaḥ pāraśīcunt \\textit{tva trau āsiṣcat parāṣekṣyate} ayaṃ aṃṇihotrau kṣīpre \textit{aṃṇi-}
\textit{yaḥ} yoiṃāman iti tathā hāi yojamānaḥ prāṣekṣyata iti \textit{eva syāt.} ittham eva kuryāt: \textit{\textit{va}} \textit{aru} ha tathāi \textit{eva} syāt, it-
\textit{āhavaniya eva} samidham tham eva kuryāt: \textit{āhavaniye abhyādāya} \textit{havanīyasyāti} samidham abhyādāya \textit{hara-}
\textit{vo} \textit{ṣaṃ bhasma nīruḥya} \textit{ta-
\textit{niyād eva} \textit{ṣaṃ bhasma nir-}\textit{smīn}\textit{e} \textit{enat tāṣṭuḥi nīnayet, niṇyād eva} \textit{ṣaṃ bhasma nir-}\textit{smīn} eva \textit{na hutaun} niṇu nīnayet, ad-
\textit{nauḥ iṣṭauḥ, ad-
\textit{maṇs tāṣṭuḥi nīnayet, adhīhir}}
\textit{teno evāi adhīhir nayad āpnoty aha yad anyad āpnoty aha yad anyad vindet teno jhuyāt, etad eva tatra karna.}

\begin{itemize}
  \item \textit{Pratyāhya.}
  \item \textit{Adāśīva, B.C. āivāi.}
  \item All MSS. naṃ.
  \item \textit{Yed.}
  \item All MSS. vo.
  \item All MSS. yenāṣa.
  \item \textit{Prā.}
  \item \textit{Udrātañ, C. hudhra.}
  \item All MSS. pretaṃ. I make the change with some hesitation; cf \textit{i+p}ra 1 in PW.
  \item B.C. \textit{-si}cēca.
  \item \textit{Yā, B.C. yāy.}
  \item \textit{-dāyāyā.}
  \item \textit{Nirīhya.}
  \item \textit{Huñ.}
\end{itemize}
2. atho khalv āhuḥ: yad 10. tad āhuḥ: yasyā'gniho-
avaṃśeṣat kīṃ tattra karmā kā 
train sruyam umātāṃ upariṣṭād
prayaṃcettir iti. sa vidyād avaṃśeṣat kīṃ tattra karmā kā
upariṣṭān1 mā ṣukram āgaṭ prayaṃcettir iti. tad vidyād
prājāpatir me3 bhāyaśy abhūc
upariṣṭān mā ṣukram āgaṃ
ehren bhavisyāmī 'ti tathā
upa mām devaḥ prabhāvaḥ
ehren bhavisyāmī 'ti tena
kāmaṁ jahuyād, etad eva
tattra karmā.

3. atho khalv āhuḥ: yat pūr-
vayam āhūtaṃ hatayāṃ3 aṅ-
vayam āhūtaṃ hatayāṃ
atāḥ 'gniḥ anaṃghaṃ kīṃ tattra
rāṇa jahuyād iti. ya eva tattra
ṣakalo3 'nīkhaḥ syāt tam adhy-
asyaṃ jahuyād dārān-dārāṃ
abhivyāḥ 'bihyaḥ야 dārān-
hy anī. ya udd' tasyām3
dārān agnīr iti vadān. dārān-
na tiṣṭhed13 dhiraṃyaṃ abhi-
ḍārān hy eva 'gniḥ. yady u
jahuyāt. tad11 agner va etad
asyaḥ hyānaṃ vy eva ikhch
reto yad dhiraṃyaṃ ya u vai
dhiraṃyaṃ abhijahuyād agner
pīṭā11 sa putras tasmād dhira-
ṃyaṃ abhijahuyāt.13

4. atho khalv āhuḥ: 57. 1. 4. 2. 5. tad āhuḥ: yad adhi-
yād adhiṣcīte yajamāno mri-
yetu kīṃ tattra karmā kā prā-
yaṃcettir iti. prayādyāyā14
yaṃcettir iti. tad eva 'nad
'rū ēnā vīyaṃdṛṣyāt. etad
bhāpyādyāyā vīyaṃdṛṣyād
ēva 'tra karmā 'tō hā khalv15
atho khalv āhur etāvāt arṣa-
ṃāv 'ra18 survaṣṭaḥ haviṃya-
āṃ prayaṃcettī.15 eva eva tattra
karmā.

1 All MSS. upariṣṭā. 9 C. vā. 9 A. gāma. 9 A. āga. 8 A. ko, B. tvā. 4 B. cakralo. 3 A.C. antika, B. antaka, possibly to be changed to antike rather than
-kal. 8 A. di. 6 tasyām scil. āhutām. 10 tiṣṭhed, vṣthā with loc. = 'abide by,' 'be satisfied with' (AB. vii. 18. 4); cf. stare decisis. 11 A. om. 14 B. C. papitu. 13 B. C. -yād ity. 5 B. mar. 5
15 All MSS. omit āhur, which should probably be inserted. 16 C. vava.
2. atho khalo ahuḥ: yat 
prācyu uddrute yanajamāno mri-
yeta kiṃ tatra karma kā prā-
yacittir iti. yad evā 'tān' 
caturghitam ādiśām syāt ta-
trāi 'vā' 'nād abhyumayet, 
etad evā 'tra karma.

3. atho khalo ahuḥ: yat pār-
vasyām āhutāṁ hutāyān ya-
jamāno mriyeta kiṃ tatra kar-
ma kā prāyaṣcittir iti. tad u 
hāi 'ke hotaryam eva manyante 
ktṣmaṇa vā etasyā 'gihotraṁ' 
hutāṁ bhavati yasyā pūrvā 
hutā 'hutir' bhavati 'ti vadana-
taḥ'. tad u tathā na vidyān 
a vāi pretasyā 'gihotraṁ 
juhoti'. yad evā 'tān' catur-
ghitam ādiśām syāt tatrāī 
'vā' 'nād abhyumayet etad 
evā 'tra karma'.

58. 1 tad āhuḥ: yad etasyā 
dirghasattvino 'gihotraṁ jhu-
vato 'gihotra dharmamāno 'pa-
viṣet kiṃ tatra karma kā prā-
yacittir iti. tām hāi 'ke yauṣa 'tthā-
yacittir iti. tām' u 'haṁ hāi 'ke 
prayānty udasthād dey yauṣa' 
'thāpayanty avṛttim aditir iti. iyāṁ vā aditir 
vā esā yanajamānyā pāpamā 
 hamstring pratidṛṣyo' 'poviṣati ya-
 syā 'gihotra dharmamāno 'pa-
vīṣatī. tām utthāpayanty ud-
āyur evā 'smiṁs tad adhāma 
sasthād dey aditir iti'. iti vadantaḥ. indrāya kṛ-
yāṁ' vā 'devy aditir' ānāṃ 
vāti bhāgam iti. indri-

1 C. prācyu. 2 A.B. udule, C. udrute.
3 All MSS. dayaç, but cf. §3, note 4. 4 B. -tām. 5 D.C. -trā.
6 For pūrvā hutā 'hutir. A reads purvāhutābhīr. 7 B.C. ved-
8 A. jhuvati (contaminated spelling from jhuvati and jhuhoti ?).
9 B.C. dayaç. 10 A. kah. 11 B.C. tad. 12 A. ama.
13 A. yauṣa, B.C. yajñāṣa. 14 A. pratidṛṣyo.
15 A. om. 16 B.C. yam.; A. om.
evā 'smīti tad' utthāpayanti. yam evā 'smīna tad dadhma āyur yajñapatāv adhāta iti vadantaḥ. mitrāya va- ity āyur evā 'smīna tad dadhati. runāya ce 'ti. prānodānau indrāya kṛṣṇati bhā- vāi mitrāvarṇaṇau. prānodā- guṃ iti. indriyam evā 'smīnaś nāv evā 'smīnaś tad dadhma iti tad dadhati. mitrāya va- vadantaḥ. tāṁ tasyaḥ āhu- runaya ce 'ti. prānapa- tyāṃ brāhmaṇaśa dadyād nāv naś' mitrāvarṇaṇau prā- yam abhyāgamīṣyān maña- yāpāṇā evā 'smīnas tad dadha- yeta. ārtīn vā evā pāṃpa- ti tāṁ tasyaṃ evā 'hutān hu- mān yajamāṇaṃ pratidṛṣyā tāyaṃ brāhmaṇaṇa dadyāt 'pācikṣaṃ ārtīṃ evā 'smīnas tat yām sanicetasam abhyāga- pāṃpānam pratimunācama iti mizyanto' bhavantaḥ" arṛttaṃ11 vadantaḥ.

asmīn pāmāno maṇeṣyaṃ aṃ iti vadantaḥ11.


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. mitrāvarṇaṇā. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by eva) Hopkins, JAOS. xxiii. p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes 2 and 4; Richter, IF. ix (1898) 29.
5 A.B. va. 6 A.B. na vai, C. om. 7 A. -dhati. 8 A. ü.
9 This wording is additional support for Eggeling's translation of the CB. phrase (SBE. xliv. p. 181, note 3). 10 A. -vati.
11 All MSS. arṛttaṃ. 12 A. vadaṃti. 13 A. s. 14 B.C. hyāi.
15 B. bhāyā. 16 A. artha, B.C. adhyātyā. 17 A. riṣyanti. 18 A. e.
26 A.B. tottraprajiñena, C. om. 27 All MSS. daṇḍapracītaya.
tottraprajitayaḥ samānāṃ svargānāṃ lokānāṃ samipātānāṃ tumānāṃ kāmāyate tānāṃ samāgnute. (See end of next paragraph.)

60. 1. tad āhāḥ: yad etasyāḥ
dirghaśruṭprāṇo ‘gnihotraṁ jah- vato ‘gnihotri-vatsa naṣya kīṁ tatra karma kā prāyaścittātī, tad u hūvāc rūniḥ
dyāur vā etasyā ‘gnihotrasya ‘gnihotry ayam eva vatsa yo ‘yam pavata iyam eva ‘gniho-
trasthālī. ma vā evaṁ viduṣo
dyāur vā agnihoṭrītasya uḍāya
eva vatsa iyam’ eva ‘gniho-
trasthālī. na ha vā evaṁvedo ‘gniho-
trīvatsa naṣya kīṁ ‘yam trasthālī bhidyate kva hi ‘yam bhidyeta. griyo vā pariṁydo
varṣatī tad vidiyāc chrema-
ṇaṁ ma hūmaṁ adhāra-
yaṁanaḥ ‘pavikṣe chreyūn bhavi-
yāṁī ‘ti. tad ātmān eva
curgentā ‘tman eva tāč chariyāṁ
dhaṭṭa iti ha smā ‘tāhā ‘rūniḥ.
(See end of pre-
ceding paragraph.)

2. atho khaṭe āḥāḥ: yadaḥ eva
lohitauṁ dāhita kīṁ tatra karma ‘gnihotri lohitauṁ dāhita kīṁ
tatra karma kā prāyaścittātī. eva
yajānānāyau pūptaṁ nujāhīnaṁ ‘yukṣaṁ ‘ty uktā mekṣa-
pratidṛṣya duhe yā lohitauṁ
dhe sa ‘yukṣhīmaṁ ‘ty uktā pariṣayitaṁ brūyāśa tasmīṁ
‘svaḥāryapacanam pariṣhehā
tauvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvांक

1. A. tottraprataiyāḥ, B. tottraprataiyāḥ, C. slo, omitting the rest.
12. A. tasya, B.C. asaḥ; asaḥ scil. agnihoṭrasthāyām.
13. A. saṁsṛṣṭān, B. suṣṭāṇaḥ, C. saṁsṛṣṭān.  14. A. -ṣeṇ-
20. All MSS. yaddā.  21. All MSS. esā.
ukto vā prajapatiḥ prajapatiḥ-aniruktam. tadvānena sarveṣaṃ yam agniḥotram. ato bhūr prajāṣcittim kurute. tām tasbhūcaḥ svar ity etābhīr yam āhutyaṃ brāhmaṇaśa daryāhṛtibhiḥ. etā rā vyaḥṛtadvāyād yam aubhya-gāmisyāṃ yam sarveṣaṃ prajāṣcittayyaḥ. tad maṅgayā 'rtiṃ vā eṣa pārmetaṃ anena sarveṣaṃ prajāṣcittim nāṃ yajamāṇasya pratidṛṣyam kurute.

duḥṣe yā lohitau duḥa ārtim eva 'smiṁs tāt pārmetaṃ prātiṣeṣvati. atah yad anyad vindet tena jahuyād anārtenai 'ca tad ārtaiṃ ya jānaṃa niṣkura- roti. etad eva tatra karma.

61. 1. yadagnayo 'nugacchetaṃ kīś cīra tatra karm kā haṣṭaye 'nugacchetaṃ kīś cīra prajāṣcittir iti. tāṃ u hákṛka cīra karma kā prajāṣcittit iti. tāṃ uṃmukād eva nirmahanthiḥ hákṛka uṃmukād eva nirmahanthiḥ vā nimmasyāṃ 'ntato thanti yato rāv parunāṣayaṃ 'nta- nagnati ito vāra sa tasya to nagnati tato vāi sa tasya prajāṣcittimācchhata iti radvāntaḥ. tad u tathā na vidyāt. antaḥ. tad u tathā na kuryāt. uṃmukān eva tāt ādāya uṃmukān ha vāi vā 'dāya va- cāred uṃmukāya vā 'vavṛvṛya uṃmukāya vā 'vavṛvṛya itiḥām eva kuryād uṃmukād eva 'pacchidā vāravīra vādāya tam āraṇ- abhirvimanthit eva ha tāṁ yor abhirvimanthit eva ha kāmam āpnoti ya uṃmukāmāth tāṁ kāmam āpnoti ya uṃmukāya eva tapa eva vāravīra eva iti. 2. ato khaley āhūḥ yad etad eva tatra karma.

āhavanīya udhārto 'nugacchetaṃ kīś cīra tatra karm kā prā- ya udhrtaḥ purā 'gniḥotrad prajāṣcittit iti. anugnaya vā eṣa anugacchetaṃ kīś cīra karm kā tācād bhavati yāvād gārhapatra prajāṣcittit iti. gārhapatra

1 tam scil. gārhapatram. The change from the plural agnayaḥ is abrupt. There may be an omission.
2 A. ujukā, B.C. uṃmukād.
3 B.C. -manthayantī.
4 B.C. -tam.
5 A.B. uṃmuk.
6 A. vavṛcchāṇ, B.C. dyācchāṇ, C. dyavṛcchāṇ.
7 C. itthant, B. ithem.
8 B.C. -tehant.
9 B.C. uḍupā, A. upā.
10 A.B. uṃmukānāthā, C. -kāmasyā; all MSS. insert yām.
11 A. upamo.
12 A. tath, B. ta, C. rtthay.
13 All MSS. udhrto.
yo nā 'nugacchati. sa yady api bhū ita kṛtya 'nugacchet
panah-punar evāi 'nām uddhāret. etad eva 'tra' karma.

3. atha khae āhah: yad āharaniya uddhīte gārhapatya
'nugacchet kiṃ tatra karma kā prāyaścitī iti. tam u hāi 'ke
tata etta prāṇeṣu uddharantī, tad u tathā na kuryād yo 'ayta
tatra brāyāt prāco nrā ayam yajamāneṣya prāṇān prāṣeṣ-
ṇān marisyāty ayām yajāmāna iti tathā hāi 'ra syāt.

4. tam u hāi 'ke tata etta pratyāśam āharanti prāco
rāi gārhapatya 'pūnā āharanīya suṇāvān eva inān
prāṇānapār annam attā 'iti radanta 'the grahā vāi gārhapat-
yāya pratiṣṭho vāi grahā. sa yo evān' tatra brāyāta prāca
ayam asyāi pratiṣṭhāyā acyā-
te11 marisyātya12 ayām yajā-
māna iti tathā hāi 'ra syāt.

5. tam u hāi 'ke gārhapatya 8. atha hāi 'ke 'nāyā gārha-
em aradvhi13 pasamādadbhāti. tad u tathā
na kuryāt. yo hāi 'nuvā tatra
yo hāi tatra brāyād agra adhy
brāyād agra ayām agra adhi

1 C. kṛtya.  2 A. ti.  3 A. rma.  4 A.B. pratyāśam.
5 A. uta.  6 B.C. ha.  7 A. pravyam.  8 A. pratyāṇam.
9 B.C. atia iti, A. onta iti; the asymptote is harsh, a compound would
be expected; anna: as in CB. vi. 1. 2. 23.
10 B.C. enat.  11 B. aatyānyam, C. aradvhi.  12 B.C. rigyātya.
agnin' ajjanat kṣīpre
dviṣantam bhrātṛyam ajjan-
ṣan bhrātṛyro janisyata iti ata kṣīpre' sya dviṣan bhrātṛyro
tathā hai' va syāt.

6. tam u hai'ke 'nugamayya
manthanti. tad u tathā na kur-
'nyāṇa manthanti. tasyā' cām
yād yo ha tatra brāyād api yat
ne 'yād api* yat pariṣītam
pariṣītam abhūt tad' ajjasa
abhūt tad' ajjasuta nā 'sya
nā 'sya dāyādāc canā pariṣek-
dāyādāc cana pariṣekṣyata iti
syata' iti tathā hai' va syāt.

7. ittham eva kuryāt: aran-
yor eva samārohayeta 'yām
yor agni samārohyo 'daññ
te yonir pt ciyo yata jāto
udavasya mirmathyu jhurad
varet tathā ha na kām cana
paricākṣām karati navavasāna
vādha yajam atha no u asyā 'bhitori
vādha yajam hare
udavasya jhurad* rāsen* nav-
vāsāme 'hā 'sayo* bhayorton-
trām hutam bharati no kām
cana pariṣekṣām karate.

8. sa prātar bhamsno 'dhrtya' cākṛpiṇḍena pariṣepa
yathāyatham agnīn adadhitu,
etad evā 'tra kūrma.

4. 4. 1. atha prātar dhast-
yya udhṛtya gomayena lip-
yathāyatham agnīn adadhitu,
etad evā 'tra kūrma.

9. atha khādā uhāh: yud 4. 4. 6. tad uhāh: yasyā' ha-
āhavanīyam anuddhṛtam" 62. vanīyam anuddhṛtam udhyo
1 abhy astam iyāt kiṃ tatra 'bhṛgy astam iyāt kiṃ tatra kar-

*The J.B. supports Eggeling's view (SBE. xliv. 191 note!) that there is an omission here in CB.

1 B.C. agra.  2 All MSS. pra.  3 A. nāgamadhya.
4 All MSS. t.  5 A. cañna.  6 All MSS. pariṣekṣā.
1 For jānann agra, A. has jānacca : B.C. have jānann agni.
* A combination of e. g. VS. iii. 14 a-d (which with the other satkhītakās differs from RV. iii. 29. 10 in c. and d) and d of RV. iii. 29. 10.
* A. jhura.  10 A. seh.  11 A. ygo.  12 All MSS. āhṛtya.
karma kā prāyaścittir iti. ma kā prāyaścittir iti. ete
etamād dha vai viśe devā vai raśmaya viśe devās te
apakāmanti yasyā 'havani'- 'smād upaprayanti tad asmai
yam anuddhātam abhy astam vr̥ndhyate yamād devā apar-
eti. sa darbhena svuvarnān prayaṇti. tām anu vyuddhiā
hiranyam prabadhyā paścād yac ca eva yaṣ ca na tā ubhāv
dhore. tad eva rupān kri-āhatar anuddhātam asyā 'bhy
yatā yu eṣa tapaty āhno vā astam ugaḍ ādi. tatra 'thāi
etad rupān tad āhno rupān kuryāt: haritaṁ hiraṇyān
kriyate. athe 'dhamam' ādipyā darbhe prabadhyā paścād dhar-
prāṇvaṁ hareṇuḥ. tam upa-
tavārā brāyāt. tad etasya rā-
smādhyāna catuṛgphātanā 'aj-
pām kriyate yu eva tapaty uha-
vā etad āhno rupān kriyate.
pravatā darbhāh paravyāt
etā 'nāṁ. tad athe 'dhamam
ādipyā prāṇvaṁ hartaṇā brā-
yāt. brāhmaṇa ārṣeyā ud-
dhore bhṛmaṇo vā ārṣeyā
dvā devatāḥ sarrābhīr evā
'nam 'tad devatāḥīn samardha-
yāti. tam upasamādhyāu pra-
tipātārā gairahatvā āyam
adhyātītyo 'devasya 'pyā 'vek-
śya catuṛgphātanā āyam gṛḥ-
trā samidham upasamā proclamationa
prā udāraṇāt atā 'hava-
niye samidham ubhyādāya
dukṣiṇān jānā acyā jahotā
viśe prēbhāyద vē-
he 'ti. so yathā brāhmaṇam
åcāraḥārasāṁ kṛddhān
yantam uksvēhotu 'pamantra-
yetā 'vam evā 'tad viṣrān de-
vān upamanaṁāyakā
tāmāitâ. tad eva tatra karma.

1 A. eka. 2 A.C. tapate. B. tadhāty. 3 A.C. nho.
6 A. arasthāvās; C. arasathāvās. 7 A. ṕkṣa-, B.C. -hakā.
8 B. ya-, C. thā-; B. -no. C. -ne. 9 All MSS. omit. 10 A. evā.
2. atho khalv āhuh: yad 7. tad āhuh: yasyā 'hara-
ahāvaniyam annudhātam' 63.1 niyam annudhātam ādityo 'bhyy-
ābhyudyatā' kiṁ tatra karma udiyat kiṁ tatra karma kā
kā praśaccicītī iti. etasmād praśaccicītī iti. ete vā rā-
dha vai vipre deva apakṛm-
mayo vipre devas te 'smād uṣi-
anti yasyā 'haraṇiyan amul-
vāno 'paprayanti. tad uṣāī
dhātam abhyudyeti. sa darbhena
vyadhyyate yasmād deva apa-
rajanuṁ hīrayan prabhāya
prayanti tām anu vyadhīṁ
purāntād dhare. tad candra-
yna rūpaṁ kriyate. rātrer
āhatu amudhātam asyā 'bhyy-
va etad rūpaṁ tad rātre rūpaṁ'
udāgād iti. tatre 'thāṁ kur-
kriyate. athe 'dhanaṁ' ādipyā
yāt: rajataṁ hīrayaṁ darbhe
'naśnaṁ' harejuk. tam upe-
prabhāya purāntād dharatrī
samādāhyā naurghlyātām āj-
brāyāt. tad candramasa rū-
yna prāhāva viṣvabhyyo de-
pām kriyate rātre vā candra-
vebhyya svāhe 'ti jahyād
mās tad rātre rūpaṁ kriyate.
yatra vāī diptāṁ tatraṁ 'tad
paritvaṁ darbhāṁ. parayaty
ihā gārhapatyā ity eva
vīdāṁ evām 'num. tad athe 'dhanaṁ
uddhāret. naśe eva bandhur.
ādipyā 'naśnaṁ' dharatvā brā-
atha hāi 'ka āhar ete haṁ
vāi svargāṁ lokam paryanto
jah-
vati ya ādityam iti. sa yo
vā tvāṁ gatacyāṁ svād yo vā
devatāḥ śamardhāyati. tam
'smāl' lokāṁ kṣipre prajī-
gānset sa uditahomī svāt.

---

1 A.B. udṛṣṭau. 5 B. aḍbhyudiyatā: C. -uday-. 3 A. tasmād.
4 A.B. -vā. 2 A. -mahyo. 6 A. -ā. 1 B.C. yathe.
6 All MSS. dhāṁ.
* From here (eva) to ** below (lokāṁ) there is a lacuna in C.
9 A. baddhāṁ. B. baddhāṁ. 10 All MSS. tha.
11 B. inserts dagna ya samaraṣṭīram (from the beginning of chapter 64).
13 A. ho. 14 A. deā. 15 B. gatacyā. 16 B. an.
16 A. -jigāset.
2. ato khaîr āhuḥ. 64. 1 4. 4. 2. tad āhuḥ: yasya yudda 'agnaya sānāṣeṣya rājan kīm 'agnaya sānāṣeṣya kīm tatra tatra karma kā prāyaṣcittir karma kā prāyaṣcittir iti, sa iti. sa yadi parisad añyo yadi parisad dañham abhiyāt bhidāham eyat sa vidyāt parisad vidyāt parisād mā śukastāna mā śukramāgat prajātir ram āyam irya main devāḥ me bhūyaṁ abhir chreyāṇ prabhurāṇ chreyāṇ bhaviṣyāmī bhaviṣyāmī 'ti tathā āhā 'va 'ti, yady a asya hṛdayam ey syāt, yadi te asya hṛdayam eva likhed agnaye vīvicaye vīvicaye āṣṭākām pravṛtaya nirvāna nirvāpa, ete eva pūrvacatā pet. tasyā 'ṛpt tā eva saptasāmīdhēṇir vārtraghnaē ajjajaya daśa sāmiḥdēḥ ambrūyaḥ bhāyāḥ vīrājau sanāyaṁ vārtraghnaē ajjajaya vīracēḥ te yājāparanumākaye ca jau sanāyaṁ vīracēḥ te yājāman te vīracē vātājātāso vākya vi te vīracē vātājātāso bhūmaḥsāt ṣuṣ jātāso aṅga bhūmaḥsāt ṣuṣ vīracē vēdānta vīracē vēdānta sanāyaṁ āṣṭākām divyān vēdānta 11 tīvikṣāso divyān navanā vanaṁ dhṛṣṭatā 12 vēdāvanā vanaṁ vanaṁ rujānta 13 ity atha yājā dhṛṣṭatā rujānta ity atha tevām agne mānaṁśirīl yājā tevām agne mānaṁśirīl 14 viṣṇu hoṭrāvidaṁ īdante viṣṇu hoṭrāvidaṁ rīviciṁ rūtadehāta rīviciṁ rūtadehātaṁ sāman yuhā santāṁ sacyūḥ santoṁ sabbaya bhāga viṣvedarṣataṁ tīvikṣāso tīvikṣāso sākṣām samāyaṁ yugajauṁ yugajauṁ yugatya yugatya yugatya yugatya yugatya yugatya yugatya yugatya yugatya yugatya 15 iti, atha yugajauṁ iti, atha ha yo drihāṁ na yāpamāṁ vyāśṛṣataḥ bhṛtyāya vyāśṛṣataḥ māna yajeta kṣipr hāī 'va tatākām ayāyā jeyeta vi hāī yāpamāṁ vyāśṛṣataḥ, 'rā śūṣad cartate. etad eva tatra karma.

---

1 S.C. -hāyaṁ.
2 B.C. prajāpatir. Similar phrasology occurred above, at the end of ČB. xii. 4. 1. 7. 3 A. bhūyaṁ. 4 A. viṣṇe. 5 A. om. 6 A. the.
7 A. viṣṇe. 8 C. -śa. 9 A.B. tīvikṣāso. C. tāmṛkṣa.
10 A. dhīrā. 11 A. vāṣa. 12 A. dhīrā.
13 =TS. iii. 3. 11. 1. (RV. vi. 8. 3).
14 A. iyate.
15 All MSS. -dhātāmāḥ. 16 B.C. tīvikṣāso. 17 C. sacyuṁ.
18 A. pṛthu-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in reading tīvikṣāasam for tīvikṣāasam of RV. v. 8. 3).
2. yadi tva ayamita 'bhidahann evam' agnaye sauvargaye
dhihpat tad vidyad abhi drisyantam bhrutreya bhavisyami
ta samidheya vartraghna varaharhada' satya sam yajye
u asya hridayam vy eva likheda agnaye sauvargaye tyahapram
65. 1. ma no asmin maha-
dhane para vargh bah-
rahred yath sauv var-
yam sam rayi
yathaa yajya paryay adhi
athaa te yajyamvaykya para
saunvato varam abhy a
syadhi saunvato va
tara yattra 'ham asmi raa
abhya a tara yattra
tam are ti, atha hai
ham asmi taaz a re
yaa yaa
bhrutreyasya sam-
atha yajya ma no a
virekatha tatkamo
yajeta
min maha-dhane para
kshipre haa 'vaa' samerukte
2. vargh bharahred yathas
saunvargam sam rayi
yayate ti, atha ha yoo
dvisato bhrutreyaat sau-virekathata
takama etaya yajeta saun hai
vaa
samud erukte. etud eva tatra
carman.

2. atha khalu ahuh; yad 4. 4. 4. tad ahuh; yasya
agnave agnim abhyuddharet
kiin tatra karma ka praya-
cittir iti.
3. āgaye ʼgnimata ʾistīm. 5. yady u aṣya ḫṝẏaṅin vy nirvapet. etā eva paṅcadaṣa eva likhda āgaye ʼgnimate ʾṣṭā-
śāmīdhēn ir vṛtraghaṅṅār ʾāyuy-
kapālam purudāṣaṇ nirvapet
bhāṅṅār virāją saṁyājye athāi
tasyā ʾṛt sopadāṣa śāmīdhē-
te ʾāyuyāṇumṅvāṅkya ʾagnī-
ṇir anudṛyāṅ vṛtraghaṅṅār
na ʾgniṅ samīdhyaṅ ka-
ārīr grhaṇaṅ tivaṁ hy agne
vṛtraghaṅṅār ʾāyuyāṇumṅvāṅkya ʾagni-
vravāṅk ʾjruṁvāṅ ʾity na ʾgniṅ samīdhyaṅ ka-
āthā ʾāyuyā tivaṁ hy agne
vṛtraghaṅṅār ʾāyuyāṇumṅvāṅkya ʾagni-
vravāṅk ʾjruṁvāṅ ʾity athā
saṅ satā ʾsaṅk ṭaṁḥy ʾāyuyā tivaṁ hy agne
ʻagnīsamīdhyaṅ ʾity ato hāi
vaḥ vṛtraghaṅṅār vṛvraṅa
sant ʾnayā brhaṁvaṅvaṁkāṁ yo-
satā saṅk ṭaṁḥy saṁ-
ibhayaṁ iti ṣaṁtiṁ eva ʾbhya-
ūm eva tatra yajamanasya
prajāyāi paṁṇāṁ aṁihṃāyāi.

4. ato khoś ṛḥhuḥ: yad eva tatra karma.
āhavanīyaṅgāṅhaṁpatyāṁ ʾsamhi-
ṣīyāṁ kīṁ tatra karma
Kā prajācittī iti. āgaye
worta ʾistīṁ nirvapet. etā
eva paṅcadaṣa śāmīdhēn
vṛtraghaṅṅār ʾāyuyāṅṅār
rivaṁ saṁyājye athāi te ʾāyuy-
āṇumṅvāṅkya ʾagnī ṭaṁḥy
worta ḫruṅṅo havyadā-
vravāṅk ni ṭotā satā ṭaṁḥy
ko ʾty ṭaṁḥy ʾaṅmeye ʾagnīm
vīvanītaya harsmāṁ
vīvaṁ ʾsatā ʾtasaṁni ʾpa-
vraṅa mṛḍaṅ ʾtasaṁni
pāvaka mṛḍaṅ ʾtī.

1 All MSS. -yā। 3 A. havyavārça; B.C. havyavāryavāhraya।
2 =SV. ii. 194 (RV. i. 12. 6). 4 A. stā।
3 =RV. viii. 43. 14. 6 A. āhavanīyaṅgāṅhaṁ, B. pataṁ।
7 Cf. A.B. vii. 6. 2. 8 A. ṣudāṣṭāṅ, B.C. -ṛi।
9 =SV. i. 1. a-c (RV. vi. 16. 10). 10 A.B. ʾaṁḍas।
11 =SV. ii. 196, a-c (RV. i. 12. 9)।
Phrases of Time and Age in the Sanskrit Epic.—By E. Washburn Hopkins, Yale University, New Haven, Conn.

[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. 26); sāstika = sāstikāudama (“rice that ripens in sixty days”); caturthaka (“a fever that comes every four days”); māsakālīkam (veta-nam, “wages for a month”); ekamūsin (“in a month”); māsi-kamānācatayāḥ ("those who have a month’s store"); dvādaśāvārṣikā (a boy “of twelve,” or a store “for twelve years”); trāivarṣikām bhaktam adhikān tā ’pi (“food for three years or more”, xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, idam āhinikām kurvañ, “doing this daily” (aharāh). 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, caturmāsam, or by adjectives, tṝtir daśamūsikī, dvādaśavārṣikī, etc., xiii. 88. 5 ff. Unique is māsakālīku, “occupied for a month”, xii. 358. 8.

Our “never” in “never before done”, “I am never weary of hearing you”, is usually expressed by the simple negative, akytam pūram, na hi tṝpyāmi kathyaḥ. Thus, “he never got there”, na kila tatra yucchah saḥ; “one should never transgress the rule”, na vā ’nyañ iha kartāryaṁ kīṁvind ārdhvaṁ yathārūḍhiḥ. But na karkhi vīt and na kudā cana occur when emphasis is required, and yadā with the negative is used in the same way: na ’sāyāmi yadā vipraṁ, “I never murmur against the priests”, xiii. 36. 4.

“Lately”, besides phrases such as na vīrāt (maryāde ’yaṁ sthāpita, i. 122. 8), is nara-, in composition: navaja, “lately born” (later born is avaraja, with ablative, i. 128. 29); navavardhā, “lately a bride” (unique in the epic, vii. 146. 31). Lately
as "just now" is idānīm tāvad eva, xii. 227. 99. "As soon as" is expressed by mātra, "merely": cintitamātram āgatam, "merely (as soon as) thought of it came", i. 19. 21; jātāmātre, "as soon as he was born", i. 123. 7; āsannamātraḥ puruṣas tāḥ, "as soon as they reached the man", xiii. 111. 32; nīrttāmātre 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", eva idānīm. "Too long a time" is atimahān kālah, xiv. 14. 14. "Too early" and "too late" are expressed by atikalyam, atisāyam, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus upasthithe kṛtyakāle and upasthithe śmin saṅgrāme mean just before the time of action and war; but in xi. 25. 44, upasthithe vurṣe means when the year has actually arrived. As a general thing, however, the sense is clear: saṅvatāre pṛāpte, at the beginning of the year; samāpte, gāte, pūrṇe, ryaṭite, at the end of the year; tuta iṣṭe ‘hāni pṛāpte mukhāte sādhasmāmate, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; aprāptava tiśmin yūvram, "without his having reached manhood", i. 101. 4. Peculiar is abhi-gatāḥ (samāy catasraḥ), iii. 158. 3, followed by pañcamim abhitah samām, "about."

Both the personal and impersonal use of participles with time-words are current: kāle pṛāpte tithāu kṣāne, iii. 57. 1; ṛtukālam anuprāptā, i. 63. 40; ṛtukāle samprāptē, ib. 82. 5. He "made time" is "died," expressed both by kāladdharmam upṣayān and by kālām cakāra. 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 purā is future (as well as past) in xii. 322. 35 ff.

1 So idānīm is "at once." The morrow-phrases are very numerous. The noun is cvaḥkāla (the scholiast, xiii. 70. 5, cf. i. 195. 82, says that one should beware of confusing this with svakāla, which would mean one's death-day). The adverbs are cvaḥ, kalyam, aparedyus, and, xv. 22. 24 ff., compounds cvoḥkāte, cvaḥprabhāte. The day after tomorrow is (adverbial), tṛtyāhe, tṛtyādīvase.
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, caturthakālika, one who eats once in two days (caturthāṣṭamakāla, in two or four); triṁśa, one who eats once in three days; kāle caturthe, saṣṭhe kāle, at the end of two days, three days. The participle is sometimes added: caturthe niyate kāle kada vīd api ca uṣṭame, ‘(I eat) only once in two or even four days’ (trāṇārinayatanam bhūṣya), xv. 3. 25. In all cases like kāle caturthe, saṣṭhe, 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 halved for the number of days; saṣṭhakāloparāśina being equivalent to triṁśa, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, bhaktāni su ānaṇā, ‘fasting six meals’ (three days). Occasionally the word for time is merely implied. Thus, ‘one who takes food once in ten days’ is daṣṭhārā (= daṣṭhāhāra): saṁtarātraṇāyaḥ ṛṣṭuṣṭaḥ ṛṣṭaḥ ṛṣṭaḥ, ‘a seven-night (or) ten-dieter (or) a twelve-day feeder’, xii. 304. 17. Haplography helps (so to speak, ‘a ten-day man’ from ‘ten-day-diet’), as is recognized by the scholiast, ekā hākāra 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’, antara prāṭarāṇāṁ ca sāyamāṇāṁ tathā iva 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 pravasajātu na pārcaḥparāturāśu, na bhūṣyā iva iva, xii. 244. 6–7; in xiii. 104. 95, the same rule, with na iva. 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., ekaḥtrānutarācīta, ekaḥkālikābhajana, catur-

1 Bühler, on the authority of a scholiast, renders kāla as ‘hour’ in caturthāṣṭhaṣṭamakālābhajana, 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, sāṭhakāti, sadrāṭrabhojana, aṣṭāhabhojana, and so on, up to māsopavāsin; 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 bhojanam, and ČB. ii. 4. 2. 6. “eat only in the evening and morning.”

As indriya, mahābhūta, tattva, sarga, etc. in the philosophical phraseology 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 neuters in the later epic. The change from neuter aṇyata to masculine occurs in iii. 40. 1, varṣāyutān bahān; 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 muhūrtam is masculine, but in R. vii. 34. 9 we find ēdam muhūrtam (Gorr. has imam) and in Mbh. xiii. 14. 379, dīnāṇy aśīnu tato jaymūr muhūrtam ēva, “eight days passed then like a moment”. So varṣaṇāyin is a constant phrase; but in R. i. 48. 16, we find varṣaṇāyin anekāni, and in Mbh. xii. 223. 20, bahāni varṣaṇāyini. Again, nimeśa is everywhere masculine, till in xiii. 100. 41 occurs aṣṭiniṣmināni.

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

dadāra nithmān aprān
vakravat parivartantam grhītvā pāṇinā karam,

“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, bālyat prabhṛti, till the limit of life, param āyuḥ, when one passes it, gatāyuḥ, and gives up the ghost, porāṣuh, may be indicated by a simple number: gatā' tvā' aśītavargatā dhrvavo 'si

1 Though aṭita, vyaṭita, vyatikrōta, are more common, yet gata is not unusual of time passed, e. g. i. 98. 11, saṁvatsarān ētān māsān bubudhe na bahān gatān, “knew not that many years, etc., had passed.”
pañcaviṃśakāḥ (cf. aśītika, 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, caṃho hi te ‘ticartate), pañcādvarṣaṇaḥ, “aged fifty years”, xii. 85. 9; or vaṃśika or ‘year’ or ‘arrived,’ etc., is expressed, as in xi. 3. 15–16:

   garbhaḥsthō vā praśāto vā ’py atha vā divasāntaraḥ
   ardhamāṣaṇāya vā ’pi māsāṃatraśāya ’pi vā
   sāvatsāraśśāya vā ’pi deśaśāvatsāra eva vā
   yāvananātho ’tha mudhyastho vyādho vā ’pi vīpadyate.

Current phrases are saptahajāta, a week old, viii. 68. 10; māsaśḥṣāta, a month old; deviḥyaṃvarat, like a two-year old, xii. 267. 28; trihāyaṇa, a three-year old, śodaśavaraḥ, a sixteen-year old, saṣṭhiḥyaṇa, saṣṭiṣaṃvarat, a sixty-year old (elephant), aṣṭiqaṭaṇaḥ, a hundred and eighty years old (woman), pada- 
vāḍaṣaṇaḥ, (children) of ten or twelve, iii. 188. 60; daśa- 
varaḥṇi, gatavarṣaṇi, gatavarṣaṇahārvrni, xiii. 8. 21; 18. 7. 
Peculiar is xiii. 30. 31, “as soon as he became (grew) 
thirteen years old,” sa jāta-mātra vaṛṣāhe samāḥ sadyas 
trayodasa. In xii. 102. 57, daśavaraṇaḥ (bālāḥ) can scarcely be 
“ten years of age” (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Drona is declared to be vaṃśaḥ ’citipaṃcaśaḥ “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 
Drona 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 śatka is used 
for six in the late epic and the late Pañcaratra, cit. PW., has a 
parallel, gataśūkla, not eight hundred but one hundred and 
The usual divisions of life are embryo, childhood, youth, age:

   garbhaḥyaḥṃ upāḍāya bhajate pūrvadehikum
   bālā vartā vā vyādhaḥ vā yat karoti śubhācchhānam
   tasyāṃ tasyāṃ avasthayāṃ bhūnkte janmāni janmāni,

1 Compare pāṃśūka (garbha), i. 93. 88.
2 In Manu are found also avīrdha (above), “not ten years old”; ūna 
prefixed, “less” (not quite) so many years; and saptatyaḥ sthaviraḥ, 
“old by seventy,” viii. 394.
3 Elders or ancients are pārve pūrvatāre cāi ‘va janāḥ, “men of old 
and still older times”, xii. 288. 18 (“ancient exploits”, pūrvayaṭṭāni 
vikrāṇāni, i. 223. 29).
xii. 323. 14 (ib. 181. 14 bhujyate paurvedhikam ... 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, saptaṁin navamīn dācāṁ, and then cease (in the tenth) as one expires. Čiva is said to be the three stages, birth, life, and death of mortals (tridaça, 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 kunāra, baby and child, are separated from boy. Ordinarily, old age, jarā implies senility, as in Yaśāti's case, i. 75. 36, where this is attained after gāvratih samāḥ. Uttaṅka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (abhyāsu- jānīthāh, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Čiva's solar(?) epithet, drādaça, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! Čiva is also tridaça ib. 62 (N., tisro duçāḥ). Both bāla (also "fool") and kunāra are general terms for a boy, even including youth (ṣaḍvarṣa eva bālaḥ, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, bāla of twelve or fourteen years; also kāmaṇāram brahmavarṇam, xiv. 53. 26, "chastity from youth up"); yuvā is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, yuvā sadaçavarsāḥ, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, yuñvana is the age of folly contrasted with middle, madhyam, and old age. Applied to age, jyestha is old, kānyānuv vivardhante jyestha hi yuñvata eva ca, "the younger stronger; the aged, less", ii. 53. 25. Instead of duçā, we find nyadhataṁ prāṭakā is explained as pramāṇe paraṁ sthitah, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, vayāḥ- pramāṇam, "the measure of this age."

The norm of life is a century: caṭāyur uktaḥ purnaḥ sarvavedesu (cf. AB. ii. 17. 1), v. 37. 9; (caṭarīva ca xiii. 104. 1). A good man reaches that age, varṣyaçatuṁ, caṭa-

---

1 This is not invariably "constant," but "continuous." So, though "now and forever" is adya gāvratam, i. 160. 9, yet in i. 173. 88 and 45, gāvratih samāḥ is (twelve) "continuous years."
varṣabhāk, iii. 314. 28 (cause of short life, xiii. 104 and 144). Sinners of twenty and thirty cannot live to the age of one hundred, viṣṇutivasrāh (etc.) pareṇa varṣaṅкатān na bhavitṣyanti, xii. 28. 10. The poor reach a hundred years, gatavarṣāh, xii. 28. 27. Common is the repetition of the old phrase “hundred autumns,” gurudān catam; jīva susukhī ṣ. ṣ., i. 74. 64; sukhīṁ ṣ. ṣ., 1. 199. 11; saṅjīva ṣ. ṣ., iii. 78. 25 (varṣāyutam, 28); sa jīvet ṣ. ṣ., iii. 166. 17. The same in terms of years or summers: jīved varṣaṅcatam, vi. 23. 25; jīvate esa gataṁ samāh, ii. 68. 87; modamentaḥ gataṁ samāh, ii. 62. 9; niṇyam bhavatu te buddhir esa rājāṁ chataṁ samāh, i. 200. 26; (rājā) bhavitṣyati gataṁ samāh, iii. 249. 34. The last examples show the indefinite extension. So in the older phrase, e. g. xii. 38. 11, bhava nas trum mahārāja ṛāje ‘ha gurudān catam; i. 207. 20, tena tiṣṭhantu nayare Pāṇḍavaḥ gurudān catam. The phrase has become equivalent to “many years.” When the crocodile girls are cursed for a hundred years, gataṁ samāh, i. 216. 23, the statement is made that “hundred” and “hundred thousand” are vague phrases for “ever”, 217. 8, gataṁ gataśahasyaṁ tu sarvam akṣaya vācakam. Compare ii. 15. 18 ff., where one hundred and one hundred and one are both indefinite. A late and rare noun is gūrda (the adj. is common), garbhō varṣāḥ maṇṇa gūrdaṁ, iii. 99. 24.

In the old legends, the heroines, Ākuntalā, Damayanti, Sāvitrī, Prithū, and Kṛṣṇā herself are adult at the time of marriage. But adult may mean no more than twelve years, the age of Stā and Juliet. In the didactic parts of the epic, girls are required to be wed as babies. Virāṭa’s daughter plays doll, but this again may represent maturity (just after the marriage she becomes pregnant). The rule is that a man of thirty wed a girl of ten before puberty (naynikā); a man of twenty-one, a girl of seven, xiii. 44. 14. Manu ix. 94 raises these ages to twelve and eight, but in the latter case the man is three times eight. Gobh. G. S. iii. 4. 2, says naynikā tu gṛṣthā. Kṛṣṇā’s age is mentioned some fifteen years or more after the great war, and even at this time she is delicately said to be madhyama rayaḥ kīṁ vid iṣṭa sprvanī, “as it were just about grazing on middle age”, xv. 25. 9. She would have been at least fifty according to the poem itself; but perhaps it would be indecorous to press this point.
The original plan of this division of my subject-matter included a section on the syntax of time-expressions and another on epic dates. The former section has grown into a complete article and will be found in *AJP*. No. 93. The latter will form an excursus to the next paper in the series, which will treat of epic chronology and astronomy.

CORRIGENDA.

In this volume, First Half,
p. 8, section 53, for *garōḍmāṇikīh* read *garōḍmāṇikīh*.
p. 5, "  63, for *maraddō* read *marakō*.
p. 5, "  64, for *mūn* read *mīn*.
p. 5, "  66, for *zivishniḥ* read *zivishu*.
p. 7, "  70, for *aīgh* read *āīsh*.
p. 7, "  71, for *tvākhshāk* read *tvakhshāk*.
p. 9, "  75, for *lātā* read *lālā*.
p. 14, "  92, for *-qīnik* read *kīnik*.
p. 17, "  101, for *minishnō* read *minishnō*.

The plate inserted into this number of the *Journal* is to illustrate the article on Babylonian and Pre-Babylonian Cosmology, Vol. xxii, p. 188ff.
PROCEEDINGS

OF THE

AMERICAN ORIENTAL SOCIETY,

AT ITS

MEETING IN BOSTON, MASS.,

1902.

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

VOL. XXIII. 24
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. Siégle, 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.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalsiche Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the Oriental Bibliography has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-
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 Laman 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) “Kauva” should be Kunwar (Kuṃvara=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 Yogi 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 Yogi 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 Baghād, 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 thetethra, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: chūrī, knife; sūī, needle; jūī, louse; pānī, water; lou, salt; dāk, sickness; cor (chor), thief; rūp, silver; dād, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") kā, eat; pi, drink; jā, go; jan, know; rū, 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 (20) 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

208.44

Gross receipts for the year                1,668.32

$3,070.12
Expenses.

T. M. & T. Co., Printing, etc., vol. XXI... $829.35
       "    " vol. XXII... 711.91
       "    " Circulars, etc. 44.49
Engrossing letter and cover... 14.00
Photograv. plate and prints of Mr. Salisbury 36.35
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., " 17.35
     " Librarian 12.78
     " Treasurer 9.58

189.69

Gross expenditures... $2,096.74
Credit balance on general account... 1,043.38

$3,070.12

Statement.

<table>
<thead>
<tr>
<th>1900</th>
<th>1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Bradley Type Fund (N. H. Savings)... $1,874.20</td>
<td>$1,945.40</td>
</tr>
<tr>
<td>II. Cotheal Publication Fund (Pr. Inst. Savings)... 1,000.00</td>
<td>1,000.00</td>
</tr>
<tr>
<td>III. State National Bank Shares... 1,870.00</td>
<td>1,870.00</td>
</tr>
<tr>
<td>IV. Life Membership Fund (Suffolk Savings)... 225.00</td>
<td>225.00</td>
</tr>
<tr>
<td>V. Connecticut Savings Bank... 500.00</td>
<td>500.00</td>
</tr>
<tr>
<td>VI. National Savings Bank... 500.00</td>
<td>500.00</td>
</tr>
<tr>
<td>VII. Accrued Interest in II... 319.73</td>
<td>366.29</td>
</tr>
<tr>
<td>VIII. &quot; IV... 33.06</td>
<td>41.51</td>
</tr>
<tr>
<td>IX. &quot; V... 15.10</td>
<td>35.90</td>
</tr>
<tr>
<td>X. &quot; VI... 15.10</td>
<td>35.90</td>
</tr>
<tr>
<td>XI. Cash on hand... 1,406.80</td>
<td>1,043.38</td>
</tr>
</tbody>
</table>

$7,758.99 $7,588.38

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,     Auditors.
Frank K. Sanders,

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 188 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 Hannâ (Saint Anne), and the Magical Prayers of 'Ahêta Mikâêl; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4º.
2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4º.

(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. xxii, 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 8. 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 נַעַרְיָה יְהוָה לְ, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagálog.
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 IIunagid.
Professor Hopkins, Notes on some historical aspects of the Mahābhārata.
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 Jāimīniya Brāhmaṇa, Fourth Series.
Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Meṣih (the Sword of the Messiah).
Dr. Ryder, Note on bhacchundas, 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 Gandhāra figure.
Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.
Professor Illyvernat, The historical side of some manuscripts of Bar-Bahlol'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, Ḥp 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 Gotttheil, 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 Gotttheil.
Miss Runkle, Analysis of the Pāli canonical text, the Udāna. 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 C'akuntalā. 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 L. 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 Sānchi.
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 Tagálog grammar.
Dr. Woods, The Māṇḍākya Upanisad with the Kārikā of Gātadapāla. 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 Mahābhārata.
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 Tagálog.
Professor Haupt, The Septuagintal phrase dexiōtēs. 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 Čāradā-Tilaka Tantra.
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 קְרִית מִדְרוֹר, Hab. 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 Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase Ἁλοσσομένης.
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 Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernat; The historical side of some MSS. of Bar-Bahlūl’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 Jāmīnīya 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-Mesīh (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 brhadhavand, 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 Māṇḍūkya Upaniṣad with the Kārikā of Gāṇḍapāda.

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 BOREILINGE, Hospital Str. 25, Leipzig, Germany. 1844.

JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1890.
Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1860.

Prof. EDWARD B. COWELL, University of Cambridge, 10 Scope Terrace, Cambridge, England. Corresponding Member, 1883; Hon., 1888.

Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.

Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1893.

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

Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.

Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1898.

Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.

Prof. FRANZ KIEHLHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.

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

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

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

Prof. JULIUS OPPERT, Collège de France, Paris, France. (Rue de Sfax, 3.) 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, 1883; Hon., 1889.

Prof. JULIUS WETTENHAUSEN, University of Göttingen, 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.

[Total, 25.]

II. CORPORATE MEMBERS.

Names marked with + are those of life members.

Prof. Edward V. Arnold, University College of North Wales, Bangor, Great Britain. 1896.

Dr. William R. Arnold, 120 Riverside Drive, New York, N. Y. 1898.

Hon. Simeon 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 F. Beach, Montclair, N. J. 1898.
Prof. Willis J. Bercher, D.D., Theological Seminary, Auburn, N. Y. 1900.

Dr. William Sturgis Bigelow, 60 Beacon St., Boston, Mass. 1894.
Prof. John Binney, Berkeley Divinity School, Middletown, Conn. 1887.

Frank Ringgold Blake (Johns Hopkins Univ.), 2106 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.

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 Bossiher, 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 83d St., New York, N. Y. 1879.

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. 1891.
Dr. W. Caland, 5 Seeligangel, 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. 1893.
Dr. Frank Dyer Chester, United States Consulate, Buda-Pesth, Hungary. 1891.
Prof. Camden M. Cober, 4611 Ellis Ave., Chicago, Ill. 1894.
Wm. Emmette 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, Easthampton, 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 Curtis, D.D., 45 Warren Ave., Chicago, Ill. 1902.
Prof. John D. Davis, Princeton Theological Seminary, Princeton, N. J. 1888.
Lee Malthe Dean, North Brookfield, Mass. 1897.
Alfred L. P. Dennis, 73 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. 1890.
Rev. Dr. 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. 1894.
Dr. Harry Westbrook Dunning, 5 Kileyth 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. C. P. Fagnani, 700 Park Ave., New York, N. Y. 1901.
Marshall Bryant Fanning, 1079 Boylston St., Boston, Mass. 1897.
Prof. Edwin Whiffen 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. 1890.
†Lady Caroline Fitz Maurice, 2 Green St., Grosvenor Square, London, England. 1886.
Rev. Theodore C. Foote, John Hopkins University, Baltimore, Md. 1900.
†Frank B. Forbes, 65 Marlborough St., Boston, Mass. 1864.
Dr. William H. Furness, 3d, Wallingford, Delaware Co., Penn. 1897.
Rev. Francis E. Gigot, St. Mary's Seminary, Baltimore, Md. 1901.
Prof. Basil Lanneau Gildersleeve, Johns Hopkins Univ., Baltimore, Md. 1858.
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 Grafe, Jr., N. Washington St., near Fayette, Baltimore, Md. 1888.
†Dr. George A. Grieson, Rathfarnham, Camberley, Surrey, England. 1899.
Miss Lucia C. Graeme Grieve, 638 President St., Brooklyn, N.Y. 1894.
Miss Louise H. R. Grieve, M.D., Satara, Bombay Presidency, India. 1899.
Dr. Karl Joseph Grimm, Ursinus College, Collegeville, Pa. 1897.
Dr. J. B. Grossmann, 230 Custer Ave., Youngstown, O. 1894.
Prof. Louis Grossmann (Hebrew Union College), 3212 Park Ave., Cincinnati. O. 1890.
Chas. F. Gunther, 212 State St., Chicago, Ill. 1889.
Dr. Carl C. Hansen, Lakhaw Lampang, Laos (via Brindisi, Moulmain, and Raheng). 1902.
Prof. Robert Francis Harper, Univ. of Chicago, Chicago, Ill. 1886.
Prof. Samuel Hart, Berkeley Divinity School, Middletown, Conn.
Prof. Paul Haupt (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1898.
Dr. Henry Harrison Haynes, 6 Ellery St., Cambridge, Mass. 1892.
Prof. Richard Henebry, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
Col. Thos. Westworth Higgenson, 23 Buckingham St., Cambridge, Mass. 1869.
Prof. Hermann V. Hilprecht (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.
Prof. E. Washburn Hopkins (Yale Univ.), 253 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.
376 American Oriental Society's Proceedings, April, 1902. [1902.

ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
Miss ANNIE K. HUMPHREY, 1114 14th St., Washington, D. C. 1878.
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), 266 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. 1896.
Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
Prof. GEORGE L. KITTERIDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
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. 1876.
BERTHOLD LAUFFER, 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, 58 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. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.
Vol. xxiii.]  

List of Members.  

Prof. Herbert W. Magoun, Redfield, South Dakota. 1887.  
Prof. Max L. Magoun, University of California, Berkeley, Cal. 1890.  
Prof. Winfred Robert Martin, Trinity College, Hartford, Conn. 1889.  
William Arnold 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 (née Lovell), Hardin College, Mexico, Missouri. 1882.  
Prof. Lawrence H. Mills (Oxford University), 119 Ifley 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, 265 Springfield 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, 83 Dartmouth Terrace, Springfield, Mass. 1898.  
Isaac Myer, 21 East 60th St., New York, N. Y. 1888.  
Prof. Hanss Oertel (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.  
Miss Ellen S. Oden, B.L., 398 Western Ave., Albany, N. Y. 1898.  
George N. Olcott, Ridgefield, Conn. 1892.  
†Robert M. Olyphant, 100 Madison Ave., New York, N. Y. 1861.  
John Orne, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.  
Prof. George W. Osborn, New York University, New York, N. Y. 1894.  
Rev. Gabriel Ouessan, 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. Perlitz, Syracuse University, Syracuse, N. Y. 1894.  
Prof. Edward Delavan Perry (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 Phillips, Hebrew Union College, Cincinnati, O. 1889.  
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 POTTS, 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 ZENAIDE A. RAGOZIN, 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, Gizeh Museum, Cairo, Egypt. 1891.
J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers
Place, Chicago, Ill. 1892.
Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C.
1889.
Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J.
1888.
Prof. JAMES HARDY ROSES (Harvard University), 39½ Shepard St., Cam-
bridge, Mass. 1893.
Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
Miss ADELAIDE RUDOLPH, 484 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.
ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.
Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven
Conn. 1897.
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, Radnor, Pa. 1893.
J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.
Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
THOMAS S. SIMMONS, 266 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. SPIKER, Johns Hopkins Univ., Baltimore, Md. 1884.
Rev. HANS H. Spoer, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
DAVID BRAINEK 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, 120 Garden St., Hartford, Conn. 1899.
Rev. JAMES D. STEELE, 74 West 103rd St., New York, N. Y. 1892.
NATHAN STERN, 448 West 43rd St., New York, N. Y. 1900.
List of Members

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.
Rev. J. J. Tierney, D.D., St. Mary’s Seminary, Md. 1901.
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. 1888.
Edward P. Vining, 49 Second St., San Francisco, Cal. 1888.
Thomas E. Waggoner, 917 F St., N. W., Washington, D. C. 1897.
Miss Susan Hayes Ward, Abington Ave., Newark, N. J. 1874.
Dr. William Hayes Ward, 180 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. 1898.
Charles Wallace Watts, Smithfield, 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, 227 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. 1895.
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., 133 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. 1899.
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, Ajlaton, 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, 23.]
IV. CORRESPONDING MEMBERS.

Prof. G. Graziani, 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 Tonngoo, 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. Garzillo, 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. Willard Haskell, 96 Dwight St., New Haven, Conn. 1877.

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

Dr. James C. Hepburn, Missionary at Yokohama, Japan. 1873.

Dr. A. F. Rudolf Hoernle, 38 Balmury 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. Maclay (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.


Prof. Eberhard Nestle, Ulm, Wurttemberg, Germany. 1868.

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


Alphonse Pinart. [Address desired.] 1871.

Prof. Leon de Rosny (École des langues orientales vivantes), 47 Avenue Daumesne, Paris, France. 1857.

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

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

Dr. John C. Sundberg, Care of Register Office, 46 Park Place, New York, N. Y. 1889.

Rev. George N. Thomassen, 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 (23 + 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 Trocadero.)

École des Langues Orientales Vivantes. (Rue de Lille, 2.)

GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.

Königliche Bibliothek.

Seminar für Orientalische Sprachen (Am Zeughaus 1.).

GÖTTINGEN: Königliche Gesellschaft der Wissenschaften.

HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 30.)

LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.

MÜNCHEN: Königlich Bairische 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.

ROME: 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.

Archeologiji Instytut.

SWEDEN, UPPALA: 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 Jaun 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,
Rothenthurn-str. 13, Vienna, Austria).
Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3
Hese Str., Munich, Bavaria).
Revue de l’Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux,
28 rue Bonaparte, Paris, France).
Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard
Stade, Giessen, Germany).
Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hin-
richs’sche Buchhandlung, Leipzig, Germany.)
Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich,
Bavaria).

RECIPIENTS: 344 (Members) + 38 (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.

Andover Theological Seminary.
Boston Public Library.
Chicago University Library.
Harvard Sanskrit Class-Room Library.
Harvard Semitic Class-Room Library.
Harvard University Library.
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 or 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.
PUBLICATIONS OF THE AMERICAN ORIENTAL SOCIETY.

PRICE OF THE JOURNAL.

Vol. I. (1843–1849) No. 1 (Nos. 2–4 out of print) ........ $ .50
Vol. II. (1851) ........................................ 2.50
Vol. III. (1852–1853) .................................. 2.50
Vol. IV. (1853–1854) .................................. 2.50
Vol. V. (1855–1856) .................................. 2.50
Vol. VI. (1860) .......................................... 5.00
Vol. VII. (1862) ........................................ 5.00
Vol. VIII. (1866) ...................................... 5.00
Vol. IX. (1871) .......................................... 5.00
Vol. X. (1872–1880) .................................... 6.00
Vol. XI. (1882–1885) .................................. 5.00
Vol. XII. (1881) ........................................ 4.00
Vol. XIII. (1889) ........................................ 6.00
Vol. XIV. (1890) ........................................ 5.00
Vol. XV. (1893) .......................................... 5.00
Vol. XVI. (1894–1896) .................................. 5.00
Vol. XVII. (1896) bound in full buckram ............. 2.50
Vol. XVIII. First and Second Half (1897) buckram, each 2.50
Vol. XIX. First Half (1898) full cloth .................. 1.50
Vol. XIX. Second Half (1898) bound in full buckram... 2.50
Vol. XX. First and Second Half (1899) buckram, each 2.50
Vol. XXI. First Half (Index) ............................ 2.50
Vol. XXI. Second Half (1900) bound in full buckram... 2.50
Vol. XXII. First and Second Half (1901) buckram, each 2.50
Vol. XXIII. First and Second Half (1902) buckram, each 2.50

Total .................................................. $98.00

Whitney’s Tāttvīrīya-Prātiṣākhya (vol. ix.) .......... $5.00
Avery’s Sanskrit Verb-Inflection (from vol. x.) ....... .75
Whitney’s Index Verborum to the Atharva-Veda (vol. xii). 4.00
The same (vol. xii.) on large paper ..................... 5.00
Hopkins’s Position of the Ruling Caste (from vol. xiii.). 3.00
Oertel’s Jāmiṇīya-Upanisad-Bṛāhmaṇa (from vol. xvi.). 1.75
Arnold’s Historical Vedic Grammar (from vol. xviii.) ... 1.75
Bloomfield’s Kāучаṭa-Sūtra of the Atharva-Veda (vol. xix.) 5.00
The Whitney Memorial Volume (vol. xx., first half) with portrait, and biography of Whitney’s writings ...... 1.50

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.
NOTICES.

TO CONTRIBUTORS.

Fifty copies of each article published in this Journal will be forwarded to the author. A larger number will be furnished at cost.

Arabic, Persian, Syriac, (Jacobite and Nestorian), Armenian, Coptic, Ethiopic, Sanskrit, Tamil, Chinese, and Japanese fonts of types are provided for the printing of the Journal, and others will be procured from time to time, as they are needed.

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.
From the Nether, which the Upper E.KUR is separated by.

9 9 9 9 Two of the four seas by Way of En\n
1 7 1 Globe of Sin.

7 7 7 Globe of Shamash.

6 6 6 Globe of Nibir.

5 5 5 Globe of Ishar.

4 4 4 Globe of Nergal.

By William F. Warren.


KEY TO THE KOSMOS OF THE BABYLONIANS.