

No. XIV.

On the Language, Manners, and Customs of the Berbers, or Brebers, of Africa. Communicated by William Shaler, Consul of the United States at Algiers, in a Series of Letters to Peter S. Du Ponceau, and by the latter to the Society.— Read at different times.

I.

Letter from Peter S. Du Ponceau to the President of the Society.

Philadelphia, 15th September, 1823.

DEAR SIR,

I have the pleasure of enclosing to you a communication which I have received from William Shaler, Esq. Consul of the United States at Algiers, on the subject of the Berbers of Africa, and particularly of their language. I beg you will be so good as to lay it before the Society at their next meeting.

The Berbers, as is well known, are a white race of men, who inhabit the chain of Mount Atlas, and extend to the borders of the Desert of Sahara. To the north of them are the Bedouin Arabs, and still farther north are the Moors, whose dominions line the south western coast of the Mediterra-

nean. The country of the Berbers is considered as included within those dominions, but the Moorish governments have not yet succeeded, nor probably ever will succeed, in reducing these tribes to a state of complete subjection. Although the greatest part of them follow the practices of the Mahometan religion, yet like our ultra-Mississippian Indians, they live in a state of savage independence, occasionally submitting to, but never acknowledging, the supremacy of their nominal masters.

These people are divided into four principal nations or large tribes: 1. The Amazirg, who inhabit the dominions of the Emperor of Morocco; their language is called *Shilha*. 2. The Kabyles, to the eastward in the territories of Algiers and Tunis, and whose language is called *Showiah*. 3. The Tuarycks, in middle Africa, south westward of the kingdom of Fezzan. 4. The Siwahs, to the East, extending to the frontier of Egypt. These inhabit the Oasis of the same name where is supposed to have been the oracular temple of Jupiter Ammon.

Some authors have considered the Tibbo as a part of the Berber nation; they live to the south east of Fezzan, and are believed to be the remains of the ancient Troglodytes mentioned by Herodotus. They, in fact, live in caves like their ancestors. But they are a coloured race, approaching in the shape of their features to the Negroes, although they do not exactly resemble them. Nor have we yet any specimen of their language, at least that I know of. It seems premature, therefore, to include them within the general denomination of Berbers.

The Amazirg and the Kabyles were the only people of this extended nation known to the world,—the former by means of the travels of George Hoest, a Dane, and the latter by those of Dr. Shaw, until Mr. Hornemann, who, in the years 1797 and 1798, travelled from Cairo to Mourtzouk, the capital of Fezzan, in the employment of the English Society for exploring the interior of Africa, became and made us acquainted with the Siwahs and the Tuarycks, and disco-

vered that the Shilha and the Showiah, the idioms of the Amazirg and Kabyles, were with little difference the same.

Mr. Hornemann having sent a scanty vocabulary of the Siwah dialect to Sir Joseph Banks, the late President of the Royal Society of London, it was by him communicated to the learned William Marsden, who, after comparing it without success with various oriental and other languages, at last bethought himself of comparing it with the language of the Amazirg, which is called Shillah by the Arabs, and by themselves Amazirg, and to his great surprise and delight, he found a very great affinity between those two idioms, so much so, that he did not hesitate to express his opinion, "that the languages of those countries of Siwah and Shillah, distant from each other by the whole breadth of Africa, were one and the same; whence he presumed that the Shillah or Berber extends across the whole African continent, in a direction between the Negro dialects on the southern side, and the Moorish or Arabic of the Mediterranean coasts, and that it was the language of the whole of northern Africa before the period of the Mahometan conquests."

This hypothesis being once afloat, other philologists set themselves to work, and made profound researches to destroy or confirm it: the latter conclusion appears to have been the result of their investigations. The celebrated Vater, whose profound learning is only equalled by his astonishing sagacity, discovered this ancient African language in that of the Guanchos, who still inhabit the Canary Islands, of which they are considered as the aborigines. He traced also in it some affinity with the Amharic and Coptic, but not sufficient to lead to a satisfactory result.

Yet this interesting phenomenon of one nation and one language, extending across Africa from the Canary Islands and the coast of the Atlantic Ocean to the Red Sea, is only evidenced by about twelve words of the Shillah and Siwah dialects compared together by Mr. Marsden, by a lesser number compared by Vater with that of the Guanchos, and by the assertion of Hornemann that the Tuarycks speak the same

language with the Siwahs. It is clear, that however plausible these proofs may appear, the subject still requires further investigation.

With this view, understanding last year that Mr. Shaler was about to return to his consulate at Algiers, and knowing him to be a zealous friend of the sciences, and at the same time possessed of such mental qualifications as fit him for their pursuit, I prevailed upon him, (not without difficulty, however, on account of his great diffidence,) to devote part of his time to the investigation of the history, manners, and customs of the Berbers, and particularly of their language, in order that the hypothesis of Mr. Marsden and Professor Vater might be brought to a surer test than has been done heretofore. The enclosed communication contains the first fruits of his labours, and we may expect hereafter something more important, which I shall not fail successively to communicate. I have thought that the Society would not consider as devoid of interest, a subject that has attracted the attention of the most learned philologists of Europe.

The Society will easily perceive that the study of this language has not only in view the gratification of philological curiosity, but that it is an interesting object to trace, if possible, through it, the history and origin of this extraordinary people. On this subject there are various opinions among the learned. Mr. Marsden, and with him Mr. Langles, is of opinion that the Berber is a corrupted remnant of the Punic, while Professor Vater, with more probability, is inclined to consider it as the ancient Numidian, altered in a degree by intermixture with other idioms and particularly the Arabic. The reasons that he gives for not thinking it to be the Phenician are very strong, and in my opinion conclusive. He observes that the language of the Carthaginians was not far spread into the interior of Africa, and that they were obliged to learn the Libyan language (as it was called) as well as their own, whence they were called by the poets *bilingues*,* *migdibiles* or *migdolibes*, and *bisulcilingues*. The first

* "Domum timet ambiguum, Tyriosque bilingues."—Virgil.

and the last expression might have been metaphorical, and intended to express their alleged moral duplicity, but *migdolibes*, an epithet applied to them by Plautus, could hardly have been so, as it implies a mixture of nations or languages. Indeed, it is not probable, that the comparatively small number of Phenicians who settled themselves on the northern coast of Africa could have introduced the use of their language far into the interior of the country: on the contrary, it is astonishing that they themselves preserved it so long as they did; for it was still in use at the time of the Vandalic War, as we are informed by Procopius. And when we see a language extending itself from the Atlantic coast almost to the Red Sea, we cannot presume it to be that of a foreign colony, whose dominions never extended to that distance.

It is therefore more natural to suppose that the language of the Berbers is that of the ancient inhabitants of the country between the sea and the desert, who have been driven back by successive conquerors into the mountains. Mountainous countries are known to be the repositories of ancient languages, of which a stronger example cannot be given than that of the Basque, which has existed for so many centuries in the Pyrenees and their vicinity. When we consider the peculiar structure of that language, we cannot entertain a doubt of its antiquity, and it may be reasonably presumed that it was once spoken in various dialects throughout the western part of Europe. The late investigations of the Baron William von Humboldt* have gone far towards proving this supposition; but more and still stronger proofs of it are yet to be and no doubt will be obtained. The examination of the numerous traces of it which Larramendi† has found in the ancient and modern languages of western Europe requires to be farther pursued.

But to return to the Berber. Mr. Marsden thinks that he

* Prüfung der Untersuchungen über die Urbewohner Hispaniens, vermittelt der Vaskischen Sprache.

† See the Introduction to his *Diccionario trilingue*. St. Sebastian, 1745.

has perceived in it, independent of the Arabic words that it contains, some strong affinity to the oriental languages which the German philologists call *Shemitic*, and hence he concludes it to be the ancient Carthaginian. But Mr. Marsden does not tell us in what that affinity consists, and has exhibited no specimens to satisfy us on this point. Of the grammatical forms of this idiom we know too little, to be able to form a satisfactory comparison. We must wait until Mr. Shaler shall have pursued his inquiries farther on this interesting subject. His present communication offers but few specimens of grammatical forms. There is one, however, which appears to deserve particular attention, as it bears a strong affinity to those curious discriminating forms which prevail in the languages of our American Indians. It seems that *Tamtolz* in the Showiah is the word commonly used to signify "a woman," but if the speaker is addressing several women being in the same place, he makes use of the word *Khaletth*. A form analogous to this exists in the language of the Cherokees, in which the dual number of the verbs varies its inflections, according as those to or of whom one is speaking are present or absent. My learned friend Mr. Pickering has now in the press a grammar of this language; I shall not therefore anticipate upon the interesting information we may expect to derive from it.

If Mr. Shaler's communication contained but this simple fact, he might be said to have made a valuable addition to the Philological Science. But his vocabularies are important, inasmuch as they confirm the opinion before entertained, that three at least of the Berber idioms, the Shilha, Showiah, and Siwah, are dialects of the same general language. The Shilha and Siwah had been compared by Mr. Marsden, and the vocabularies that we possessed of the Showiah, though not very extensive, showed a strong similarity between it and the two others. Mr. Shaler has carried the proof farther as will appear from the following words, found only in his vocabularies, and which bear an incontestable affinity to

the same words in the Siwah, as given us from Hornemann by Mr. Marsden :

	Showiah of Shaler.	Siwah of Hornemann & Marsden.
Beard,	Tamert,	Itmert.
Bread,	Agrom, Agarom,	Tagora.
Dates,	Theganee,	Tena.
House,	Ackham,	Achben.
Sheep,	Ouly,	Jelibb.

Thus we have accumulated proofs that three nations residing at opposite ends of the peninsula of Africa speak dialects of the same language, radically different from those which surround them, and peculiarities have begun to be observed in its grammatical forms, which lead to the conclusion that this must be an original idiom, which once extended over a much larger surface of country. That the 'Tuarycks, who reside between these nations, speak a similar dialect, we are informed by Mr. Hornemann, who no doubt had it from good authority, but we have not yet the means of instituting an actual comparison. Of the Tibbo we know nothing, but that this people exists, and that it differs in colour and features from the other Berbers, and therefore probably in language. It is to be hoped that intelligent travellers will add to the stock of our information respecting them. I expect much from Mr. Shaler's inquiries and exertions, particularly if this Society should feel an interest in his researches.

In order to make Mr. Shaler's vocabularies more useful, I have arranged them in alphabetical order in a tabular form, and have added in a separate column the vocabulary of the same language (the Showiah) by Dr. Shaw. What farther information I have received from Mr. Shaler, not contained in his letters, I have subjoined in the form of notes, and from a wish to make this communication as complete as possible on the subject of which it treats, I have translated from the Mithridates Professor Vater's account of the grammatical

forms of the Berber, with the Lord's Prayer, in the Shilha dialect, from Jezrael Jones' Dissertation* upon that language, which is also found in the Mithridates, and have inserted them at the end of the communication.

I am, with great respect and esteem,

Dear Sir,

Your most obedient servant,

PETER S. DU PONCEAU.



II.

Extract of Letters from William Shaler, Esq. Consul of the United States at Algiers, to Peter S. Du Ponceau.

21st January, 1823.

On making inquiry concerning the *Biscaries*, of whom you wished to obtain some precise information, I find that they do not possess an original language, but use a dialect of the Arabic. I have made some progress in obtaining a vocabulary of the language of the *Kabyles*, (so named from an Arabic word which signifies a "tribe," and is therefore applicable in that sense to every separate horde in Africa,) and it is my intention to extend it as far as I can. By an occasion for Marseilles, I will transmit to you the result of my inquiries on this subject. In the words which I have collected, I discover several which are evidently Arabic, such as *father*,

* Jezr. Jones—*Dissertatio de Lingua Shilhensi*, in the work entitled, *Dissertationes ex occasione Sylloges Orationum Dominicarum Scriptæ ad Johan. Chamberlaynium*. Amstel. 1745. This book, it is believed, is not in this country.

mother, son, daughter; and *Adrar*, mountain, that corresponds exactly with the *Siwah* and *Shilha* of Hornemann and Marsden. I have two other words of the short list of the latter, viz. sun, *Jetig*, and cow, *Tesley*, which are entirely different. In *Jetig* the *J* has the sound of the Spanish *Jo-ta*. Respecting the *Biscaries*, as they have no language to investigate, I can only repeat what I have heretofore said, that their appearance and manners are purely African, while the *Kabyles* resemble in both the peasantry of the north of Europe.

15th February. I herewith have the pleasure of transmitting to you a beginning of a vocabulary of the language of the Kabyles of this kingdom. I have had the good fortune to interest in this pursuit a Swedish gentleman attached to the consulate of his nation here, who is a man of considerable regular instruction and possesses some knowledge of the Arabic. His translations are given by him in English, and in addition to the lists of words, he has given me many valuable explanations. My other co-adjutor is an intelligent Hebrew, well acquainted with the Arabic, but with whom I communicate in French. I trust that in future I shall be able to explain the discrepancies which are found between the two lists. I have already an impression that they arise in a measure from the abundance of the language. At present I send them as I received them, not daring to trust myself with making any correction in either; for the sounds are probably recorded as they struck the ear respectively: it is also probable that our alphabet is unequal to rendering the exact pronunciation of this language. You will remark, however, that they are both sufficiently distinct to prove its identity with the vocabularies of Hornemann and Marsden. Then it appears to me established beyond a doubt, that this language is spoken by the inhabitants of the mountains of Morocco, (*Shillah* of Marsden,) at the Oasis of Jupiter Ammon, (*Siwah* of Hornemann,) and by the *Tuarycks*, who are represented by Hornemann as a great and powerful people, extending to the neighbourhood of Tombuctoo. Captain Lyon speaks of

them in the same manner, and adds that they are proud of the antiquity of their language, which, they say, was spoken in preference to any other by *Noah*. Thus this language is spoken in several vast regions of Africa, by nations who exhibit traits of original character and resemblance with each other both physical and moral, as I shall presently notice. Shaw remarks that the language of the mountaineers of Morocco is termed *Shillah*, and that of this country *Showiah*, of the derivation of which terms, he says, they are ignorant; but as these languages are essentially the same, they may be denominated tribes of a common origin. I cannot refrain here from lamenting that so accomplished a scholar as Dr. Shaw, who resided twelve years in this country, should have devoted so little of his time to philological research. For ought I can discover, the Teutonic origin of the Kabyles must be abandoned as indefensible; but being on the spot, I will venture to hazard a few observations, which, if they should prove to be founded, would tend to remove the antiquity of their origin into the night of time, and perhaps discover this language to be that which you are in search of. The Kabyles of north Africa are a white people, they invariably inhabit the mountains where they maintain their independence, and probably have never been completely subjected by any of the conquerors who have at different periods overrun this country. Each mountain usually forms an independent state, and they are often engaged in petty wars with each other, which are fomented by the Turks, who thereby sometimes succeed in extorting from them a precarious tribute; but since the days of Barbarossa, although some may have been exterminated, none have been entirely subjected to Turkish domination. Although the Kabyles are a very ingenious people, with the most tractable and social dispositions, they have not the commercial propensities of the Moors and Arabs. Independence appears to be the greatest object of their existence, as with it they cheerfully endure poverty in the most rigorous climates. Such, at least,

is their actual political condition, and with such unequivocal marks of primitive originality of character, I think they may be regarded as a safe depositary of a language. From various causes, they may have thrown off their surplus population amongst their neighbours, and even sent out colonies in a country that does not appear to have ever been properly settled, yet under such circumstances, having no distinct religion of their own, they might easily enough accept that of their neighbours, where nothing was hazarded by it: at this day the Kabyles are regarded as very barbarians, both in the theory and practice of Islamism; there is a foundation in Algiers expressly for their instruction, which they receive *gratis*. From what is related of the Tuarycks by Horne-
mann and Lyon, they are also a white people, very numerous, brave, warlike, and of an independence of manners and deportment that displays a remarkable contrast with the servility in practice at the court of Fezzan. They inhabit vast regions intersected by desert, have little knowledge of Islamism beyond its forms, and in several districts they are pagans. It is not therefore a great stretch of credulity to believe that the Tuarycks are also an original unconquered people, and the depositaries of an ancient language, which being identified with that of the Kabyles, leads to the conclusion that it is one of the ancient languages of the world, which has withstood the conquests of the Phenicians, of the Romans, of the Vandals, and of the Arabs. As I have the authority of the learned Shaw for believing that this language is radically different from the Hebrew and the Arabic, I think the premises justify this conclusion, though it would certainly be more interesting to discover the language of Sanchoniaton than the Numidian. This question, however, must be left to the decision of the learned, when its vocabulary is made more complete, and a greater insight is obtained into its grammatical forms.

N. B.—Accident, to which we owe almost every thing in this barbarous land, has lately discovered that there is a periodical caravan from Oran to Tombuctoo, under the auspices

of a Sheik in the neighbourhood of Sahara, who is independent of this government. This personage is expected to visit Oran this ensuing spring, and through my Jewish friend, I have taken measures to obtain all the information that can be procured relative to this interesting fact, which may lead to the most important discoveries. I really wish that our government would determine to educate a youth here, through whom, when well instructed, and under able direction, we might take our share in the honourable task of unrolling the records of time. He might, through such recommendations as the government might command, learn the rudiments of the Hebrew and Arabic in the Oriental School of Paris, and then come here and acquire a perfect familiarity with the dialects of this country. With such an instrument, if he should happen to be of the right stuff, there can be no conjecture as to what could be obtained.

20th April. I herewith transmit a continuation of the lists of words of the Kabyle language by the same persons. On examining in the works of *Chemin* and of *Ali Bey*, their vocabularies of the languages spoken by the inhabitants of Mount Atlas, to which they give the denomination of *Brebe*, I find that there can be no doubt of their identity with this. I shall, therefore, in future, consider this fact as established. If the same identity with the *Siwahan* and the *Tuaryck* were as well proved, the conclusion would be irresistible that this is one of the dialects of ancient Libya. You will of course remark the discrepancies between the two lists, and of both, in many instances, with the vocabulary of Shaw. Whether this arises from the ignorance of the persons questioned, who are common peasants, from there being several dialects of the same language, or from its own abundance, I cannot yet determine: for instance, the different words expressing *No*, which may possibly express different degrees of negation. I will endeavour to obtain all the information that is possible upon this subject.

There is a people inhabiting the Sahara, south of the country of the Biscaries, known by the name of the *Mozabis*, who

have a commercial compact with this government, and maintain an *Amin* or resident here to take care of their interests. I am assured that these people speak a language totally different from any other in use here. Their trade with Algiers consists in dates, slaves, gold, ostrich feathers, &c. I am not so credulous as to believe without good authority for it, that they speak an original language; for I am informed they inhabit an Oasis in the desert, only three days journey from its northern border; a position where it appears to me they never could have maintained the independence necessary for the preservation of a language. I have taken measures, however, to obtain the best possible information on this subject.

5th May. I have just received some notions respecting the *Mozabis*, which I avail myself of an opportunity for Gibraltar viâ Oran, to communicate. My information is derived from a Jew who has commercial relations with these people. I gave him a list of words, and he brought me their interpretation, which I wrote down, as he spoke the words, as nearly as I could express the sounds with our English alphabet. This language, as you will remark, has an evident affinity with the Shillah, the Showiah, and the Siwahan, and is probably the Tuaryck. I wish I might be permitted to denominate the main stock the "Libyan." They are all certainly kindred dialects, but at present I dare not hazard any further speculation upon the subject. My Jew informs me that "*Mozabees*" is the Arabic translation of the Hebrew term "Beni Moab," or Children of Moab. They inhabit the desert, forty days journey from Algiers, the precise direction he could not inform me of. They dwell in five large towns, districts, I presume, as the same word in these languages is used to signify a town or a district of country. They say that they profess the Mohammedan faith, only from policy when here. Their own religion, which they say is not Islamism, they term the fifth of the world. They do not frequent the mosques in Algiers; they have a place of worship of their own in a mill. They say their forms of prayer are

different from those of the Moslems. When they address the Divinity, they strip as naked as decency permits, and stand erect with one hand behind the back. They are a white people, very intelligent and keen in trade ; they are very industrious, and are undertakers of all the baths and mills in Algiers. They are very clannish, they mutually assist each other, and inviolably keep each other's secrets. They never appeal to the Algerine tribunals for justice : all disagreements among themselves are amicably settled, or by their *Amin*.

Opportunities are so rare from here, Sir, that I determined to send you these notes just as I received them. I have taken measures to obtain further and more exact information respecting this interesting people, which I will not fail to communicate as occasions occur. My Jew assures me that not one of the enclosed list of words has any affinity with the Arabic. By the first convenient occasion I shall send you corrected duplicates of all I have before written upon this subject.

P. S.—On applying to major Rennell's map, I find that they have been measurably correct in stating the distance of the country of the Mozabees from Algiers, and that they must be the identical Tuarycks. A wealthy merchant of this nation is to visit me in a few days, when I hope I shall be able to ascertain this fact, and possibly, in consequence, to solve a philological problem of the utmost importance.

10th October. From a *Thaleb* of the nation of the *Buri Mozaab* or *Mozabis*, I have learned that these people inhabit a district of the desert, surrounded by high, rugged, barren mountains, twenty days journey of a caravan south of Algiers ; that the nation is formed of five towns or districts, viz. Gardica, Birigan, Wargala, Engensa, and Nadrama, each of which is governed by a council of notables, elected by the people. Theirs is a barren country, producing little else of value than dates. They have no intercourse with the interior of Africa, but through Gadamis and Taflet. In their mountains there are mines of gold. They profess Islamism,

but the Arabic language is unknown amongst them, except by those who travel abroad. He appeared to be well acquainted with the Tuarycks, who, he said, were a formidable nation of robbers, inhabiting the desert, and speaking the same language as his nation. I showed him the coloured prints of the Tuarycks in Lyon's travels, which he named immediately, examined them attentively, and said they were a most perfect resemblance of that terrible people. I find the names of the districts composing this nation laid down in major Rennell's map between the thirty-first and thirty-third degrees of north latitude, which makes the distance shorter from here than that given me by my Thaleb, unless a day's journey of a caravan be only fifteen miles, and both are liable to error. I found this man reserved, and disposed to equivocate in his answers to my questions, as they all are, except the Kabyles, from some vague fear of committing themselves, and particularly with a consul. My dragoman came in during this interview, which completely disconcerted the Thaleb. I tried to verify with him the list of words which I had collected; he contradicted several of them, and gave me the Arabic terms in their stead! I have never been able to see again the Jew who first assisted me in forming a list of the words of this language, and who may probably entertain the same foolish apprehensions.

I am, &c.

WILLIAM SHALER.

III.

Vocabularies of the Language of the Kabyles.

A

	By a Jewish Interpreter.	By a Swedish Gentleman.	By Dr. Shaw
Apples	tefah		
Arm	afflus, plur. ef- fassen	irril, plur. i- g'rallnik	
The Fore-arm		irilik	
The Upper-arm		tigeltzint	
Arms (weapons)	slahy		
Army	mhella	gassin, gasia	
Arrow	amezrig		
To Ascend	anally		
Ass	aghiul, agioul, fem. tagiout	agajæul	

B

Bad	efah		defoual
Balloon		asenik	
Barley	tiemzin		themzee
Battle		æming'ry	
Bath	anessan		
To Be	akly		
Bean		ibbaun	plur. yibowne
Beard	tamert		
Bird	agtit	ægetit	
Blood		idæmen	
Body	trissa		jitta
Boy		akschisch	acksheesh
Little Boy		tivourt æmsien	
Bread	agrom	agarom	agroume
Breast	ehaboæ		
Brother	egua (my)		
Bull	azguir, plur. ez- garem		
Butter	aoi alkak		dahan
Butter-milk			swaagy

C

Camel	elgom, plur. el- ogman	ælægamd
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	By a Jewish Interpreter.	By a Swedish Gentleman.	By Dr. Shaw.
Cat		emshis, <i>fem.</i> tem- shist	
Cattle, flock of,	egenmy	<i>plur.</i> acktar	
Cheese	abagsy		ageese
City, town	elmelki	mourt	arsh
Cloak		abidy	
Coal		tirgith, <i>plur.</i> tir- gin	
Cock		ejaset, <i>fem.</i> te- jaset	
Corn	ynden	timesin	earden (wheat)
Country		mourt	
Cow	tesley	teffunest	

D

Dates	etmet		theganee
Daughter	elli	illi	
Day	ess, essa	ouess, wess	
Death	elmaut		
To Descend	ansoub		
To Dismount			erse
To Do	anih'dem		
Dog		ackashium	
Door		tivourt	
A little Door		tivourt æmsien	
To Drink	anesson		atsoue

E

Earth	elkaa	ækel	elkaa, tamout (The)
The Earth (world)		dunit	
To Eat	anousch	iætsch	aitch
Enemy	<i>plur.</i> ehæaniou	adou	
Eye	emizoquin, <i>plur.</i> atten	tet <i>plur.</i> etten	
Ewe (<i>brebis</i>)	tigsy	tiksy	

F

Face	akaæoum		woodmiss
Father	baba	baba	
Feet (The)			thareet
Fever	toulâ		thaulah
Field	caha	zahal	
Figs	tazart, <i>plur.</i> ete- zart	tib zinzin, tib khazizin	
Fine, handsome		adjemi	

	By a Jewish Interpreter.	By a Swedish Gentleman.	By Dr. Shaw.
Flesh	aksaum (meat)		aksoume
A Fool	emabout (a mad- man)		abeloule
Foreign country		mourtibadin	
Forest	emada tamazerit		
Fountain	elenser		thaw-went
Friend	<i>plur.</i> amiæakliou	aou	

G

Garden		gennan	
Girl		tackschist	taksheesh
A little Girl		tackshist tæm- sient	
To Give	adafka		ouse
Goat	<i>fem.</i> tagat	tagat	
Good	ellaly		illaaleh
Grapes	tezarin	tisurin	thezauren
Grass	tuga	tuga	
Great	amekran		amoukran (a great man, a master)

H

Hand	elcouffa, <i>plur.</i> el- couffation	<i>plur.</i> effus	
To Hate	kraaht		
To Have	gory		
Head	akirouy	akaroy	fouse
Heart			oule
Heaven			tigenoute
Hell	ouzal		
Here			akyth
Hill		timmery	
Hillock	tissaunt		
Honey	tament		thament
Horn		isch	
Horse	hadin, <i>plur.</i> ea- dium	audin	aowde, yeese
House	akam	ackham, ækahan	akham

I

Jackall		oushin	
Ice	egris	æg'ris	
Iron			ouzail
It (something)			ikra

L	By a Jewish Interpreter.	By a Swedish Gentleman.	By Dr. Shaw.
Lamb		isimur	
Land		ærmel	thamurt
Lance		ægerget	
Leg	adar, <i>plur.</i> adá- rin	atar (legs, feet)	
Lentils		laæds	
Life	eder		
Light		temesebat	
A little	amezcan, choui- lak		thamzeen
To Love	bqueet		
M			
Man	ergas, argaz, <i>plur.</i> argazen	ergas	ergez, arghaz, <i>plur.</i> ergassen
Young Man		ærges æmfien	
Mare	tamguut		tegmert, alow- dah
Market		zuk	
Market town		mourzuk, mourt- zuk	
Meat	aksoum	el mækela	
Milk	aifky		aukfee, ikfee
Money	edremen		
Month	agour		
Moon	ayur	ejjur	tizeer, youle
Mother	imma	inma	
To Mount			einah
Mountain	adrar, <i>plur.</i> idu- rar	æderer	athraiz, <i>plur.</i> i- thourair
Mouth	akimousch	ækemousch	emee
Much	bouan		
Mud	acal	æberet	
Mule		eserdun, <i>fem.</i> ti- serdunt	
N			
Neck		ezkeba, aqaleb	
Night	eta		thigata
No		ella, elda, æsea, æla, assun	
Nose		tinfert, <i>plur.</i> en- fern	
O			
Oil	ezit	züt, zeit	
Old	amgar	amegat	

	By a Jewish Inter-preter.	By a Swedish Gentleman.	By Dr. Shaw.
Olives	tazunry	esemor	
Olive tree	tazemourt		
Oranges	china		
Ox	eyng	æjous, æjug	
P			
Partridge		teskourt	
Peace	nifra	afia	
Pen, quill		efferu jaseæ	
People	gashi (un peu- ple)	medden (nation)	ewdan
Plain (subst.)	lauta	lota	
Prince, chief	eghelid	ænressuat	
R			
Rain	leona	læhuva	
River		igasar	yegazar, plur.ye- gazran
S			
Sand	ermel		
Sea	bhar	bahar	
To See			akel
Sheep		ikeri plur. ike- rein	ouly
Sickness	yoden		
Sister	oullma (my)		
To Sit down	kim, khim		
Sky		asiggena	
Slave	akly		
To Sleep		igen	
Shake	azum		azrimme
Snow	adfil	edfell	alfill
Snuff		shimma	
Something	ksa		
Son	emmi	jemmi	
To Stand			bidfillah
Star	jetri, plur. jetran	plur. ithri	yethra
Stomach		abbot	
Stone	equnhy	æblat, oblat	azgrew
Street		asenik	
Sun	jetig	teffuekt	taphoute, kylah
Sword, sabre, knife	agenouy	eschenüy	
T			
Table		ælubra	
To Take away	elef		owee
Tent	elkba	khabba	
Thigh		emsat	

	By a Jewish Interpreter.	By a Swedish Gentleman.	By Dr. Shaw.
Tobacco (smoking)		dockhan	
To-day	essa	uessa, wessa	assa
To-morrow	azequa		arica
Tooth			<i>plur.</i> ouglan
Tree	sigrà		tasta

V

Valley		æsenick	
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W

Water	aman		
War	amengui	dæmong'ry	
Week	gemha		
Wind		ato	
Woman	tamitut	tamtolz, khaleth	thamatouth
Wood	sgarin	æsg'raum (fire-wood)	
World	denia		

Y

Year	assugas		aseegas*
Young	amzian	æmissien	

NUMERALS

One	yeoun	iüon	ewan
Two	sin	sin	seen

The remainder as in Arabic.

PRONOUNS

I or me	neky	nickhy	neck
Thou	goug		ketche
He	neta		netta
It			ikra
We	nekny		nekenee
You	kanouy		hownouwee
They	nutny		nutnee
Mine	enou	ince	enou
Thine	inek		eaniss
My hand	afus		
Thy hand	afusis		
His hand	afusorien		
Your hands	ifasen		

	By a Jewish Interpreter.	By a Swedish Gentleman.	By Dr. Shaw.
Their hands	ifasen ensen		
My horse		audin ince	

VERBS

I love	neky thebit	
Thou lovest	kecheny thebit	
He loves	kechy thebit	
We love	nekny thebit	
You love	kanouy thebit	
They love	nutny thebit	
I speak		neck sewel
Thou speakest		ketche sewel
I spoke		neck seulgas
Thou spokest		ketche seulgas
Eat ! (imper.)		itch
Drink ! (imper.)		iswa
Rise ! (imper.)		iker.

PHRASES.

By a Swedish Gentleman.

Good morning,	Esbahala haireh.
Good evening,	Umsele haireh.
Have you heard ?	Eselit ?
Sit down, (imperat.)	Kim kit shini.
Come hither,	Jæ garda.
Give paper to write on,	Aunia el caret ektylen.
Which is the way to the English garden ?	Ensi ebbrid hat el gennan Inglis ?
Go, bring my horse,	Rouha ouïæ audin inu.
Go to your country,	Rouh hat mourtik.

By Dr. Shaw.

Where is it ?	Manee illa ?
Give me that,	Oushee eide.
I give it,	Oushedowra.

Ifkee, or Ifgee, is another word for Give me : as,

Give me to eat, for I am hungry,	Ifkee ikra adetshag neck alouzagh.
Give me water to drink, for I am thirsty,	Ifkee ikra wamani adeswaag nec foudagah.

I am not thirsty,	Neck urfedaag ikra.
How many years have you been here?	Kadesh assegassen themeurtaye a- kyth?
A good man fears nothing,	Ergez illalee oury tagadt ikra.
A bad man is afraid,	Ergez defoual tagedt.

IV.

Notes on the foregoing Vocabularies.—From Mr. Shaler's Communications.

The modes of spelling adopted by the Swedish Gentleman and Jewish Interpreter who compiled these Vocabularies are to be attended to. The latter seems to have had in view the French pronunciation of letters, the former that of his own language or the German. Therefore the letter *j*, when it occurs in his vocabulary, is to be pronounced as our *y* before a vowel, and the *ü* like the *u* of the French language. The sound which he expresses by the diphthong *æ*, he states to be a middle sound between the French *a* and *e*, resembling the *é* apertum, in the French words *bête*, *tête*, and our diphthong *ai* in *hair*, *fair*. The *th* in his vocabulary is to be pronounced as the English *th* in *the*. This combination of letters does not appear in that of the Jewish Interpreter. The guttural sound of the Spanish *jota* or German *ch* is expressed by *kh*.

In the vocabulary of the Jewish Interpreter, the Kabyle words are explained in French: in that of the Swedish Gentleman, partly in French and partly in English, but principally in the latter language. We have here used the English throughout.

There are in the Berber, as in the Arabic, several sounds of the letter *s*, one of them approaching to that of the English *sh*. It is expressed in these vocabularies by *sh* or *sch*.

There is a sound in this language peculiar to it, which Mr.

Shaler calls "a monster in pronunciation;" it is that of the *g* durum of our language, as we pronounce it before the letter *o* in *God*, *gotten*, followed by that of the *r* *fortement grasseyée*, as the French would express it. This *grasseyement* is not known in this country, though in England it is occasionally met with. It cannot be represented except to the ear. In this Berber sound, the *g* is softly and the *r* strongly articulated. It is represented in these vocabularies by *g'r*.

Mr. Shaler has hitherto been able to communicate but little information respecting the grammatical peculiarities and the forms and construction of this language. The following is all that his latest communications contain.

The word *asenick*, which means *balloon*, signifies also a *street*. *Young* and *little* are expressed in the same manner by *æmsien*,—a little door, *tivourt æmsien*; a little (or a young) girl, *tackshist tæmsien*. The letter *t* prefixed or affixed indicates the feminine gender.

The word *mourt* signifies both *town* and *country*; *mourtibaden*, a foreign country; *rouh hat mourtik*, go to your country. The word *zuk* signifies *market*, which seems to give the etymology of the name of the city of *Mourtzuk*, capital of the kingdom of Fezzan, *mourt* town, *zuk* market, a *market town*. But it is said that *zuk* or *zouk* signifies also a *market* in Arabic; so that this name may not be entirely and originally of Berber derivation.

There is a remarkable peculiarity in this language. The word *woman*, as we see in the vocabulary of Mr. Shaler's Swedish friend, is expressed in the Kabyle dialect by *tamtolz* and *khalet*; but he observes that the latter word is only employed when speaking to several women in the same place. This is analogous to the various dual forms which exist in the verbs of our American Cherokees, which vary in their inflections according to the persons to or of whom one speaks. This will be explained at large in a grammar of the Cherokee language, which our learned countryman Mr. Pickering of Salem is now preparing for the press, and which may be

expected shortly to appear. We will not anticipate upon the interesting facts which that work will communicate.

V.

Vocabulary of the Mozabee or Mozabi Dialect.

An Ass	Aziun	A Slave	Aberkan
Barley	Temzeyenee	A Star	Eteyan
A Bird	Ageet	The Sun	Teforeit
Black	Aberkan	Town (or Coun-try)	Atfran
Bread	Argoum	Tree	Zejeereet
Butter	Tiluzee	Wheat	Arden
A Camel	Aziun	White	Ameleeeen (colour of milk)
Country	(See Town)	A Woman	Tajinmeet
Dates	Tineenee	Yes!	E, e!
Day	Duges		
An Ewe	Tesfrin		
A Field	Amezin		
Figs	Temshem		
Grapes	Adillee	NUMERALS.	
A (she) Goat	Alleem	1	Egat
The Heavens	Ageenee	2	Senet
(Sky)		3	Sharot
A Horse	Izee	4	Engest
A Man	Erges	5	Semset
A Mare*	Afoonest	6	Zet
Meat	Assium	7	Sat
Milk	Amelelee	8	Temmet
The Moon	Tezjeree	9	Tzat
A Mountain	Amzies	10	Mireott or mireon
Night	Dgueed	20	Senet mireon
No	Eyuee	30	Sharot mireon
		100	Tuin seet.

* Note by Mr. Shaler.—I think my friend must have made a mistake, and that a *bull* or *ox* is meant by *afoonest*, which seems to be according to the genius of the language in distinguishing male from female.

VI.

Grammatical Structure of the Berber Language.—Translated from the *Mithridates*, Vol. III. Part 1, p. 51.

1. Besides the letters of the Arabic alphabet, the Berber language has the sounds of the three Persian letters. *Gamma* (Ghain) and *Theta* are predominant sounds; words with *kha*, *dhâd*, and *dha* are not of Berberic origin.

2. The substantives borrowed from the Arabic, after throwing out the Arabic article, prefix the letter *t* or *nit*: ex. *el mukhal* is changed into *temukhalt* or *temukhalnit*; *thindint* is derived from *medinat*, for which the Berbers had no word; the letter *t*, moreover, is expressive of the feminine gender: ex. *emchich* (in Morocco, *mouch*) a cat, in the feminine is *temchicht*, and in Morocco *tamoucht*; *mezzi* small, fem. *tamzint*. To the Arabic adjectives the syllable *da* is prefixed, as for *qady* old, *daqady*.

3. The formation of the plural of nouns is very difficult in consequence of the many changes of the vowels in the syllables of the words, of transpositions of the consonants, and many additional terminations, which perhaps may be considered as the result of the intermixture of other languages. The inflections or terminations are *in*, *awen*, *an*, *en*, *i*, *uen*, *uin*, *er*; ex. *eiâzid* a cock, plur. *iouzad*; *aidi* dog, plur. *idan* (according to *Venture*; according to *Hoest*, the singular of this word is *aid*, and *idee* according to *Jones*;) *erghaz* man, plur. *irghazen* (*Jones*) or *erges*, plur. *ergessen* (*Shaw*;) *ikhf* or *aqaroui* head, plur. *ikhfarwen* or *iqaharouin* (*Jones*;) or *eaghph*, plur. *eaghfan*, the singular according to *Hoest* is *agayo*; *edrar* mountain, plur. *idourer*; or *athrair*, (*Shaw*) plur. *ithourar*, (the singular according to *Hoest* is *adarar*.)

4. The cases are expressed by prepositions: the genitive by *en*, *ou*, *b*, *ghi*, *n*, *eb*, *nou*, *eghy*; the dative by *i*, *gher*, *se*, *es*, *ghi*; the ablative by *zigh*, *ghaf*, and *so*; ex. *amouqran*

ghi Felissen, the Seheick of Felissen, (*amougran*, fem. ; *mouqrit* signifies properly *great* ;) *i ouerghaz*, to the man ; *s'akham*, at home (*à la maison* ;) *zigh thesirt*, from the mill.

5. Shaw is the only one who has given us the personal pronouns in this language. He has given the pronominal adjectives or possessive pronouns as separable or independent words, which all begin with *ea* or *en*, to which the pronominal is suffixed. But these pronominal adjectives are also suffixed to the substantive, as *nou* mine, *nek* or *nak* thine, and *sen* your (plural.) These, when suffixed to the verbs, express the accusative or dative of the persons, *i* me, *th* (in the Arabic with three points) him. These accusative or dative pronouns are moreover prefixed to the verb, preceded by the syllable *adh*, as *adhi* to me, *adhasen* to them. If the verb is negative, the pronominal sound is annexed to it, and so placed before the verb ; ex. *ouagh yrwet*, not us man strikes (we are not struck.) In the second and third persons of the pronouns there are different modes of connecting them with substantives feminine, as in the Semitic languages.

6. The root of the verb is the imperative. In order to form preterites, *gh* is added at the end of the first person of the singular, *t* at the beginning of the second, and *i* at the beginning of the third in the masculine and *t* in the feminine — plural, *n* at the beginning of the first person, *t* at the beginning of the second, and *m* at the end in the masculine and *mt* in the feminine, and *n* at the end of the third person in the masculine, and *nt* in the feminine. The present is expressed by putting *ed* or *é* before the preterite. The imperative plural ends in the masculine in *et*, in the feminine in *imt*. According to Shaw, in the countries where he was, the present is not at all inflected, and in the preterite the termination *gas* is suffixed : in both cases, however, the personal pronoun is prefixed.

Berber Numerals.—From the Mithridates, p. 57.

	Shilha according to Jones.	Shilha according to Hoest.	Showiah according to Venture.	Tibbo according to Hornemann.
1	Yean	Jen	Ouan	Trono
2	Seen	Sin	Thenat	
3	Crat	Karod	Kerat	Aguesso
4	Koost	Kuz	Gouz	Fouso
5	Summost	Semus	Summus	Fo
10	Murrow	Merau	Meraoua	Markhoun.

NOTE.—As far as these Numerals go, no marked affinity appears between the Berber dialects and the Tibbo. This would seem to support our hypothesis, that the Tibbo are not a part of the Berber nation.

The Lord's Prayer in Berber.—From Jones, in the Mithridates, p. 54.

Amazeagh, Lord, noble
na baba, our father
Erby, God
ghi, who
y ginna, in heaven
berkat, hallowed be
ysmanick, name *thine*
yi hackem, thy kingdom
geegn tusked, be coming
ougusseeda, kingdom
beherra, great
isker, happen, be done
omornick, will *thine*
ophodn doonit, as on earth
wi y ginna, so in heaven
fkee, give
na *nogh*, to *us*
oghoromna, bread *our*
oghagossa, daily, for every day
amazeaghna erby, Lord God, Lord
our God
t'opphur, release, forgive
dnwbnogh, sins *our*, offences *our*
zoond, as
smahnogh, release *we*

yeadnm, others
elmochottyeén, offenders
uphalanoch, against *us*
addan, and
woortphilt, not let
en yxshem, go
y allowwr. into temptation
adonogh, but *us*
tiphkeet, preserve
oghodn, from
dnoob, evil
dwynnick, for, because *thine*
ega, is
houtkemt. kingdom
ogo, ———
downit, earth
omor, power
ega, is
omornick, power *thine*
tphulkeet, glory *thine*
ghowy, is
n'taphookt, above sun and light
abadan, ever
wo abadan, and ever
oghozont, Amen, so be it.