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ART. II.—BERBER LANGUAGES.

1. *Jezreel Jones de Linguá Shilhensi, in Chamberlayne's Oratio Dominica.*
2. *Venture, Memoire sur les Berbères.*
3. *Mithridates, von Adelung; Dritter Theil: die Numidische Sprache.*
4. *Grammaire et Dictionare abrégés de la langue Berbère; composés par feu Venture de Paradis. Publiées par la Société de Géographie. Paris, 1844.*
5. *Dictionnaire Français-Berbère; (Dialecte écrit et parlé par les Kabâiles de la division d'Alger;) ouvrage composé par ordre de M. le Ministre de la Guerre. Paris, 1844.*

It is very tantalizing to reflect on the immense opportunities possessed by the Romans for acquiring and transmitting the most valuable information concerning the world of mankind then present or recently past, and their almost entire neglect of their advantage. The reasons of this are so much on the surface, that no one need overlook them; but this perhaps is calculated even to increase the ire of an enthusiastic antiquarian, since he has not the miserable satisfaction of venting it on any one head. It is but latterly that even the moderns have begun to understand how worthy a study for a philosopher the mind and language of savages afford; and when we see that the precious literature of Tyre and Carthage was allowed to perish during the full meridian of ancient civilization, we cannot wonder that the cultivated men of that day were wholly incurious concerning the barbarous languages which surrounded the empire. By far the greater part of these were spoken by nations whose posterity have become the rulers of Europe and leaders of the world:—Gauls, Germans, and Sclavonians. In the South, however, the physical peculiarities of Africa have triumphed over civilizing influences. Neither Carthaginian, Roman, nor Arab invaders have been able to alter materially the habits of the tribes who people or rove through Mount Atlas and the great desert; nor have these become conquerors them-

selves, and so imbibed the cultivation of Europe. In consequence, down to a recent period they were looked upon with little interest. The first printed notice of their language was written early in the last century by Jezreel Jones, under the title of *Lingua Shilhensis*. Dr. Shaw, in his travels in Barbary, next gave a very short and uninteresting vocabulary of the dialect of Mount Atlas; and M. Hoest, Danish Consul, of the Morocco dialect. But the chief honour of rescuing this language from neglect is due to Venture of Paradis, who, as a lexicographer, has done far more for it than all others put together. This energetic man was born at Marseilles in the year 1739. At the age of 17 he went to Constantinople, and learned the Turkish language thoroughly; and while still very young, acted as an interpreter on the coast of Syria, where we may infer that he acquired his knowledge of Arabic. In 1770, he was employed at Cairo under the chief interpreter of France; after which he visited the seaport towns in the Levant, as an associate of the Baron de Tott, by order of the French government. He was next sent on a mission to Morocco, and on his return was fixed at Tunis in 1780, as "Chancellor Interpreter" to the Consulship. After such various opportunities and services, we are not surprised to hear that he was appointed "Secretary Interpreter of Oriental Languages to the King," and in the year 1788 was sent to Algiers on an important political embassy, which detained him two years. It was during this stay that he confirmed his knowledge of the Berber language, and composed his dictionary and short grammar. He has himself left a MS. note, which explains his sources of information.

"In 1788 there came to Paris two Moors, subjects of Morocco; the one born in the province of Haha, the other in the mountains which are enclosed in the environs of Sus. Both of them understood Berber as well as Arabic; and the idea struck me of profiting by their visits (which, as Secretary Interpreter to the King, I was obliged to receive) to gain some notion of the Berber language."

As they were wholly unacquainted with the principles of grammar, he had to encounter the usual difficulties; and after two or three months of this intercourse, he was ordered off to Algiers. We return to his own words:—

“ I found among the students of Mussulman Theology in the Colleges of Algiers, two young persons born in the mountains of Felissa, which is under the Kaïd of Sebu, and about 18 leagues east of Algiers. I made arrangements with them ; for about a year they came to spend an hour or two with me every day ; and by their aid I composed this vocabulary. I made it a duty to overcome the tedium often resulting, after I had ascertained, on a review of the words and phrases written down in Paris, that the language spoken on the mountains of Constantine is very nearly the same as is in use on the mountains of Morocco.”

Although on his return to France (1790) Venture may have intended to publish his researches in this language, it is probable that the political troubles of the times prevented it. In the earliest days of the republic, we find him at Venice, whence he was dispatched on a mission to Constantinople in February 1795, and a few years later he rather unwillingly became interpreter to Napoleon on his expedition to Egypt. The severity of the service brought on an illness of which he died, before the walls of Acre ; without having been able to perform any duties as Professor of Turkish in the newly-established school of Living Oriental Languages, and without publishing his Berber work. An extract of it was first printed by Langlès, in an Appendix to his translation of the travels of Horne-mann ; and the entire work has at length appeared, forty-five years after his death, by the zeal of the Geographical Society of Paris. It does not appear to have many of the defects to be expected from posthumous productions. No complaint is made by the editors of imperfection in the MS., and the distinction of the Morocco from the Algiers Berber is pointedly preserved.

That this language is widely diffused was ascertained by Venture, who states in his Preface that it is spoken from the mountains of Sus, which look down on Morocco and the Atlantic, to those of Meletis,* which rise over the

* Prichard, quoting from Langlès's original edition of a memoir by Venture, calls these the mountains of *Ollelétyis* (vol. ii. p. 16, Physical Hist.), which we should regard as a misprint, and presume that the recent editors of Venture rightly name them *Meletis*, did we not find in them the strange error of twice writing *Hirt* instead of *Hoest*, for the Danish Consul who composed an account of Morocco.

plains of Kairowan, in the kingdom of Tunis. With slight variations (says he) it is also spoken in the island of Girbé, at Monastir, and most of the villages scattered over the Sahara, especially by the tribe of Mozab. Hornemann first discovered that two great roving races divide the vast desert between them,—the Tibboos and the Tuaryks; the latter of whom spread westward from the meridian of Fezzan. Mr. Marsden showed from the vocabularies, that they spoke the same language as the Berbers of Mount Atlas; and that their tongue has established itself even in the eastern oases of Augela and Siwah, which may be described as neighbouring on Egypt. This is indeed an immense geographical range. But when it is said that the language is the same, the statement must be understood in an ethnographical sense, just as we reckon Germans and Dutch as Teutonic, however difficult it might be for one to understand the other's speech. It is important to notice this distinctly, as a great part of the interest attaching to the language depends upon its geographical diffusion. This is to us the only guarantee of its high antiquity, and our principal ground for identifying it with the Libyan, Numidian, and Gætulian tongue.

It is certainly an interesting confirmation of this belief when we find the ancient names of places to correspond sufficiently with the theory. After the Arab invasion of Africa the number of names known to us multiplies considerably; and it is observed that a large proportion of them begins and even ends with the letter T. This is eminently a Berber characteristic. The initial T is in strictness the feminine article, and the final T a mark of the feminine gender; but in practice the two are very often combined, as in *Tafilet*, *Tarudant*. The Berbers even remodel Arabic words in this way: thus *Medina*, a city, with them becomes *Tamdint*. The argument has been pushed further by Mr. Hodgson, in a memoir published in the fourth volume of the Transactions of the American Philological Society. This gentleman, as American Consul at Tunis, employed much praiseworthy effort to multiply materials for a knowledge of the language; and although his philological education does not seem to have been deep enough to give to his aims all the accuracy which could have

been wished, he deserves the thanks of philological circles for his contributions. He acquired a smattering of the Showiah or Algerine Berber himself, and has published (with a very imperfect mode of expressing the sounds) several vocabularies of the dialects of this language, that of the Showiah being of a respectable extent. He also had the four Gospels and the book of Genesis translated into this dialect, and the MS. is now the property of the Bible Society. He further employed a Talib (or Student) of Sus in Morocco to write an original narrative of his travels in (we presume) the Morocco dialect of Berber, with a translation of the same into Arabic;—this work is now in the hands of the London Asiatic Society, who are publishing it (we understand) with an interlineary Latin translation. Finally, the same gentleman had another writing of a similar nature executed by a native Talib of Ghadamis, into a Tuaryk dialect, with a short Arabo-Tuaryk vocabulary. This last MS. is in Paris, but we have not been able to learn anything about it: it does not appear to have the advantage of an Arabic translation. In his communications with these Talibs Mr. Hodgson had many opportunities of valuable information; but we unfortunately know his memoir only by the praises which others bestow upon it. We conclude that he is the first who published the explanation of certain Numidian names found in the Latin classics. *Thala* is a name still surviving, and means a fountain; *Tipasa* and *Thapsus* are explained from *Tefsa* or *Thefsa*, sand. The river *Ampsacus* or *Ampsaga* is interpreted by Mr. Hodgson from the modern word *Amsagar*, woody; and if any of the ancients had remarked that the river ran through the midst of woods, we could accept this derivation. But as *sagar* or *shajar* is the Arabic for tree, and there is much doubt whether the word is not recently imported into the Berber, we cannot rest upon it. To say the truth, the Numidian names found in Pliny have hitherto received no light from the modern dialect,* nor is their form such as we might have expected. But this cannot be used as a counter-argument; for it is reasonable to

* We have heard, but cannot verify the assertion, that *Yugurtha* in Berber means a hawk. An eagle is *Ijider*, which may be presumed identical with *Yuguder*; but to proceed to transpose it into *Yugurd* is to get into mere conjecture.

believe that the coherence of the article to its noun is a modern corruption: moreover, the Romans are likely to have expressed the Punic rather than the Numidian pronunciation of places. Thus, at present, the town of Mogador, which the Berbers call *Tassurt*, is *Sura* in the mouth of a Moor.

When, however, we consider that the ancient Numidians and Gætulians cannot have been displaced by any of the more cultivated invaders of the seacoast—otherwise we should now find in the highlands the Punic, Roman or Arab tongue; and that no migration of negroes from the South across the great desert can be conceived, which would completely drive them out, cover the highlands, and stud the oases with the intrusive tongue; it is impossible to resist the conclusion that these races, whom all collectively denominate Berber and Tuaryk, are the descendants of the ancient Libyans, and the inheritors of their language. The phænomenon of a homogeneous tongue spread over these extensive highlands, is in striking contrast to the great diversity of idioms discovered in the Caucasus. Not until we reach the Tibboos has any one brought even the report of a language alien to that of the Berbers; and their physical characteristics ally them to the negro race more closely than the great majority of those who speak the Berber dialects. Moreover, we understand that the most recent inquiries into the languages of North Africa have brought an able and rising ethnographer to the conclusion that the Tibboo tongue is associated with the group of languages to its south or south-east. On the whole, no counter-theory seems possible: all the facts lie in one direction, and bring us to the conclusion, that North Africa from Egypt to Morocco in the most early times was peopled by the same race, whom we indifferently term Libyans or Berbers.

This basis being granted as a fixed point for reasoning, other conclusions follow. Strikingly diverse as is the general vocabulary of the Berbers from that of the Arabs, there is no chasm between them difficult for a prudent ethnologer to overleap. The pronominal and demonstrative system of the Berber, with marked peculiarities of its own, bears close relations to those of the Syro-Arabian tongues on the one side, and to the Haüssa (a negro lan-

guage) on the other. In the opinion of a competent judge,* it is destined to throw much light on the structure of the Syro-Arabian. Its verbal system again, though clearly homesprung, has the principal inflections, varying but little from those of the Hebrew, Arabic, or old Ethiopic, and the general principle of forming derived verbs is shared by it with these, with all the known Abyssinian tongues, and (we believe it may now be added) with the Haüssa. Even in regard to the vocabulary, the Berber *may* have more in common with the Syro-Arabian than has hitherto been proved. At present, when a word in this language is found like to the Arabic, it is looked on as a mere importation, and is therefore set aside as not to the purpose: and even where special grounds can be found against this opinion, we are thrown back upon the possibility of its being an early *Punic* importation; a theory which it is almost impossible to disprove. All that we are here concerned to say is, that under such circumstances the unlikeness of vocabulary proves nothing against the *early* relationship of the Berber to the Syro-Arabian tongues. It is still more important to keep in mind, that the vocabulary distinction of English and French is so decisive, that were we not able to take a survey of an immense field, both of modern and of ancient tongues, no one would suspect the relationship of the two; while their similarity in regard to the pronouns and verbs is far less than that visible at first sight between Berber and Arabic.

Information has rapidly accumulated in the last twenty years concerning the languages of North Africa; and minds capable of appreciating and using the facts have begun to elicit a voice from them. We understand, the conviction is growing strong, that what the Germans call *Shemitism* is a plant of African growth: and that some such compound as the *Hebræo-African* of Prichard will in time embrace all the languages of North Africa. On the contrary, in Asia, Shemitism is exceptive; so one who follows up the ancient mythical view that Africa is the domain of Ham, may find that *Hammitic* would have been a more appropriate term than *Shemitic*: nor ought this to seem strange as far as the Hebrew is concerned, when

* The Rev. Richard Garnett, of the British Museum.

Canaan is the son of Ham. At the same time, the progress of knowledge is connecting the old Egyptian language with the Sanscrit* on the one side, and the Syro-Arabian on the other; and everything tends to the conviction that these most diverse systems are (as it were) *conglomerates*, which include essential elements of primitive identity. Time only is an essential condition for such speculations; but we believe that those who have meditated most profoundly concerning the ascertained facts of the human race, regard the claim of an antiquity for it which is reckoned by tens of thousands of years as a moderate and necessary assumption.

We return to the Berber language in particular. The first detailed information concerning its various dialects or branches, was gained by Mr. Grey Jackson and M. Gråberg de Hemso, the former in Morocco, the latter at Tunis. Mr. Jackson, in opposition to Venture's assertion concerning the unity of the Berber language, adduced evidence that there were at least two different tongues, mutually unintelligible; and besides native testimony to this effect, manifested the fact to his readers by a double vocabulary. We have not access to his work, but we here give part of a vocabulary which was drawn up with a similar object. It must be observed, that the Berber of Algiers is spoken by the people named *Kabails* by the Arabs, and is called by themselves the *Showiah* tongue: while the Berbers of Morocco name themselves *Shulúhh*, (singular, *Sheláhh*), and call their speech *Amazigh*,† or noble, free. But the French use the word *Kabäil*, indifferently with *Showiah*, for the name of the Algerine dialect.

* Dr. Meyer (a learned German) gained a prize essay in Wales some years back, in which he alleged a very close relation between the *Celtic* and the *Egyptian* tongues. Startling as this appears, Dr. Meyer's philological solidity assures us that he must rest on better arguments than used once to satisfy Welsh antiquarians. It was reported at the last meeting of the British Association that this essay will soon be published.

† According to others, *Amazigh* is used by all the Berbers of Mount Atlas as their own name. There is no doubt that *Amazigh*, fem. *Tamazight*, mean a free man and woman, in opposition to a slave; as: "This prince has three wives, two of them negrowomen and one of them free (*tamazight*)." In a Tuark dialect, *Amzigh* is used for a Noble, a Sheikh: and M. Venture states that the Berbers trace up the pedigree of their native kings, who ruled before Islamism, to the patriarch *Mazigh*.

	SHOWIAH.	SHILHA.		SHOWIAH.	SHILHA.
<i>He is</i>	—	iga	<i>folk</i>	imawlan	elgʃsh
<i>went</i>	iddu	ikka	<i>women</i>	khaletʃ	timgharin
<i>came</i>	yusa	yushka	<i>son</i>	ammi(s)	yu(s)
<i>went up</i>	yuli	issudu	<i>boy</i>	aqshʃsh	afrũkh
<i>came down</i>	ishfawa	igiz	<i>slave</i>	aqli	isamg
<i>returned</i>	iqqal	{ iwerri	<i>female slave</i>	taqlit	twayya
		{ igleb	<i>clan</i>	terba't	ait
<i>set out</i>	ijar (?)	iftu	<i>country</i>	temmũrt	tmazIrt
<i>arrived</i>	iwwet	ilkem	<i>village</i>	teddert	desher
<i>left</i>	ijja	iffa	<i>head</i>	aqarruy	agaio
<i>took</i>	yugʃa	imzi	<i>top</i>	ikhf	Igĩ
<i>arose</i>	ikker	inker	<i>horse</i>	a'audiu	eis
<i>sent</i>	ishaiya''	isarf	<i>bull</i>	ayugh	afũnes
<i>sat</i>	iqqIm	isekkus	<i>camel</i>	elghum	arãm
<i>ate</i>	itsha	ishatta	<i>road</i>	abrĩd	agharãs
<i>assembled</i>	izdukkel	immun	<i>middle</i>	alemmas	tuzzumt
<i>fought</i>	innugh	immegh	<i>grapes</i>	tezurin	adil
<i>cut</i>	igzem	ibbi	<i>many</i>	khirella	igguten
<i>feared</i>	yuggad	yeksud	<i>all</i>	akrayellen	kullutn
<i>laughed</i>	itta	ides	<i>more</i>	yũf	uggar
<i>mentioned</i>	iqqar	ibder			

The contrast here exhibited has a formidable appearance, and the Ghadamsi and Tuaryk might be so managed as to make them also appear quite different languages from either of these. But the method is extremely deceptive. Of the forty-one words here given as Shilha, many are less common perhaps in the Showiah, but are not on that account to be looked on as foreign: indeed twenty-five of them, we believe, may be confidently asserted to be intelligible to the Kabails, with a shade of difference in the sense. Gråberg de Hemso's specimens are in some respects equally unsatisfactory. He sends certain portions of Arabic—a fable of Lokman's, and a variety of short sentences—to different Talibs, begging a translation into their native Berber. The translations returned are totally dissimilar, and after much puzzling over them, the student may seem to have nothing to do but moralize on the multiplicity of languages among savage tribes. Here is a specimen of the sort of thing:—

A lion once upon a time wanted to eat a bull; feared to
A panther set his heart on making a meal of an ox; but did*
do so, because his force was great: &c.
not dare, by reason of his strength: &c.

* The word *izĩm* is used indifferently for Lion and Panther. *Afũr* or *Ahur* seems more specifically to mean Lion.

Close analysis at length detects certain grammatical points in common ; such as (for we are substituting English hypothetically for Berber) the article *a* and possessive *his* before a noun, *-ed* as the sign of the perfect tense. The inquirer is left with the inference, that the material of the two dialects is strikingly different, but that nevertheless they have analogies in their structure. Even when the sentences are very short, and a translation word by word is requested, it is scarcely possible to secure ourselves from overvaluing the diversity of two vocabularies, while we work only with these instruments. No uneducated man among ourselves *uses* a quarter of the words which are habitually in the mouth of the educated ; yet he *understands* a large proportion of those which he never utters. Thus, if English literature and education were annihilated, a foreigner who should seek to ascertain our speech by catechising the peasants of Somersetshire and Norfolk, and the shopkeepers of Wapping,—to say nothing of such diversities as Lancashire and Yorkshire afford—might be strongly inclined to deny the unity of the English tongue.

Nevertheless, we are very far from doubting that Mr. Jackson and others have given correct information, when they state that there is practically more than one Berber language. The same may be said of Arabic, of Armenian, and to a certain extent of Turkish : the same is notoriously true of Italian. The Arabic which enters the Berber must of itself be enough to cause extreme embarrassment ; for it would seem that no two dialects introduce exactly the same Arabic words. Those which have been learned by the Kabails or Ghadamsies are perhaps unknown to the Shilhas, and conversely : moreover as these intrusive words generally eject native roots, an artificial separation of the old language comes about, each dialect retaining a different part for itself. But a still more decisive cause of permanent division is found in a fact so critical, that perhaps these different idioms must be called many *languages* and not mere *dialects* ; we mean the great diversity of their pronominal systems, and, in part, of their prepositions. On these matters our information is hitherto incomplete ; yet the following will exhibit no trifling deviations in the branches of the Numidian tongue.

	SHOWIAH.	TUARYK <i>of Richardson.</i>	GHADAMSI.
<i>I</i>	Nekki	Nakūnin	Nash
<i>thou</i>	katshi	kiyyin	sheg
<i>he</i>	netsa	netta	nettu
<i>we</i>	nukni	neknizz	neknīn (nishni)
<i>ye</i>	kunwi	kunīzz	shegawīn
<i>they</i>	nuthni	nītenīzz	nītenīn, nelīn
		(SHILHA.)	
<i>this</i>	aghi, ayyi	-ad,	Idān
<i>that</i>	enni, winna	} <i>suffix.</i>	
<i>those</i>	widak	} yad.	
<i>then</i>	imirenni	—	ezdūsan
<i>which</i>	enni, uyōmi	elli [Arab]	kay
<i>who?</i>	anwa?	men? [A]	kay? dī?
<i>what?</i>	anta?	ma? [Ā]	tay? thiwi?
<i>here</i>	dhayyini	ghid	katwīda
<i>where?</i>	anidha?	menzza?	
<i>whence?</i>	ansi?	menizigh?	

The appellation Tuaryk has an extent which makes it unsuitable for naming a specific dialect. The Tuaryk glossary of Mr. Hodgson differs greatly from that of Mr. Richardson, even as to the personal pronouns and numerals; indeed Hodgson's Tuaryk approaches nearly to Richardson's Ghadamsi. Whether the Tuaryk of the eastern oases differs sufficiently to be in practice a new language, we are not yet informed. At present, three main divisions of the old tongue seem to be made out; the Showiah of the Algerine district, the Shilha of the Morocco mountains, and the Tuaryk of the desert.

The great dictionary of the Showiah tongue (Français-Berbère) published at Paris by order of the Minister of War, is a very disappointing work to an ethnographer. Against the learning, diligence and ability of the compilers we have no complaint to make. They had a practical end to serve, that of facilitating communication between the French officials and the Berber natives of Algeria: and if the latter have incorporated Arabic words into their speech, not only is the lexicographer bound to notice it, but for his purposes such words are even more valuable than those of true Amazigh parentage; inasmuch as the Frenchman who is forced to talk a little Arabic and a little Berber must find it highly convenient to make the former do duty for both. The result however is, that out of a big book only so much Berber can be gleaned as would go into a very

little one. While writing, we open it at random, and in two ample pages of elephant octavo set off with plenty of empty space we can only count (besides repetitions of well-known words in the short sentences) *five* words that are clearly Berber. Whole columns might indeed be struck out without loss, as those which begin with the particle *Re-*, besides the numerous French words for which the same African equivalent is given. On the other hand, many genuine words which Venture has exhibited are suppressed in the new and larger work, probably because they are not understood by the Talibs of Algiers, whose cultivation has been among Moors.

The Mr. Richardson whom we named above, recently brought home certain MSS. which have been lithographed by order of the Foreign Office, and has renewed interest in a matter which had slept in England since the publication of Denham and Clapperton's Travels,—the discovery of the native Tuaryk Alphabet. Venture has left on record a remarkable surmise, that such an Alphabet might possibly be found if one could traverse the Atlas without danger. Denham's work first revealed that the Tuaryks had letters of their own, and that many of their rocks were covered with inscriptions. Yet his alphabet, as Richardson's, is imperfect. The subject has a twofold interest; first, as ascertaining the real number of sounds in the language, and helping to fix the orthography; secondly, as leading to the decyphering of old inscriptions, both Numidian and Punic. Gesenius had already undertaken the problem, by help of coins and monuments, as far as Punic was concerned; but much remained uncertain and questionable. In recent years the discussion has been renewed by Parisian literati. By help of the new light from the Tuaryk letters, M. de Saulcy undertook to correct some mistakes into which Gesenius had fallen. Fresh exertions have since been made to get authentic copies and explanations of the modern Alphabet, and M. Judas in the May number of the *Journal Asiatique* has exhibited several forms of the Alphabet,—with no explanation, we confess, that is sufficiently intelligible to us; yet, as we have gone so far into the subject, our readers may like to see them. There is still too great diversity to allow us to suppose that the subject is set at rest.

Hebrew.	Arabic.	English approximation.	Tifinag.	Tugga, according to M. Judas.	Tugga, according to M. de Saulcy.	Modern Tuarek in Denham.	Modern Tuarek in Richardson.	Attempt at a more exact modern Alphabet.
א	ا	a, e, o.	ⵏ	ⵏ	ⵏ	ⵏ	ⵏ	ⵏ
ב	ب	b	ⵙ	ⵙ	ⵙ	ⵙ	ⵙ	ⵙ
ג	ج	g	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ד	د	d, h	ⵉ	ⵉ	ⵉ	ⵉ	ⵉ	ⵉ
ה	ه	h	ⵏ	ⵏ	ⵏ	ⵏ	ⵏ	ⵏ
ו	و	w	ⵡ	ⵡ	ⵡ	ⵡ	ⵡ	ⵡ
ז	ز	z	ⵣ	ⵣ	ⵣ	ⵣ	ⵣ	ⵣ
ח	ح	h, h	ⵉ	ⵉ	ⵉ	ⵉ	ⵉ	ⵉ
ט	ط	kh	ⵏ	ⵏ	ⵏ	ⵏ	ⵏ	ⵏ
י	ي	dt	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
כ	ك	zs	ⵙ	ⵙ	ⵙ	ⵙ	ⵙ	ⵙ
ל	ل	y	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
מ	م	k	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
נ	ن	l	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ס	س	m	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ש	ش	n	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ׁ	س	s	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ׂ	س	gh	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
׃	ص	fv?	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ׄ	ض	ss	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ׅ	ظ	dd	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
׆	ق	g, g	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
ׇ	ك	r	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
׈	خ	sh	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
׉	د	t?	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ
׊	ذ	th?	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ	ⵓ

in Denham, 'i' is called *igh* and :: *yugh*. The former may be a softer *gh*, as *g* in German *König*, but it is likely to be; as in that language, only *desgenerate G*. The forms *H* and *W* have no sufficient explanation.—Richardson does not give **ⵓ** and **ⵓ** (nor indeed **ⵓ**) in his own Alphabet; **ⵓ** are in his lithograph. **ⵓ** is not unlike a form found in *Gesenius* for **ⵓ**—The sound of **ⵓ** is unexplained. May it be the Berber *z*.

It appears evident that these have a Punic origin. The first column is called by M. Judas the *Tifinag* letters; which we suppose to mean, the explanation given by a modern Berber of an inscription at Tifinag. The second is M. Judas's decyphering of the alphabet in the celebrated bilingual (Punic and Numidian) inscription at Tugga. The third is M. de Saulcy's decyphering of the same as given by M. Judas; we presume that he has modified his views after getting the Tifinag alphabet; for it deviates from his former essay. The sixth column is our own attempt to harmonize the modern alphabets as given by Denham and by Richardson which appear in the fourth and fifth. They are at variance chiefly about the *g* and *k* sounds. Our third mark for ɔ stands for the *g* in *Engliz* according to Richardson; our first is found unexplained in his fragmentary alphabet. The former mark for ɔ is *k* in Denham; but as it is used in Richardson for the Gh in the name *Ghat*, it is likely to be ɔ, which varies from a deep *k* to a hard *g*. The *y* of the Berbers is perpetually changing its sound into *gh*, their favourite letter; but we apprehend that there must be two *gh*-s, as Denham gives two letters and two names, *igh* and *yugh*; on the other hand the Arabic *kh* is said not to be a genuine Berber utterance. There may seem to be but one H in Berber; and the sign for F is doubtful. The Tuaryks of Richardson are apt to substitute *h* for *f*, or at least for the Arabic ف. As Denham gives to W the name *yew* and has another sign for ɔ, identical with Richardson's, it is possible that W has the sound of *v* in the Tuaryk, and is the representative of ف or *f*. But more certainty is still to be waited for; nor can we yet positively tell the number of native Berber consonants.

In the present state of ethnology, to obtain an accurate acquaintance with the very numerous rock-inscriptions in Africa is certainly of considerable importance. They promise, by the aid of the modern Berber, to open to us a much older Numidian speech, with a prospect of getting some insight into its relations with the Coptic and Ethiopian tongues. Such an idea might have seemed perfectly wild twenty years back; and much must depend on the age and preservation of the inscriptions. Yet when we

reflect, on the one hand, that the ancient Numidians, who first learned the alphabet of their Punic masters, are likely to have been to the full as cultivated as their modern representatives, and as fond of inscribing the rocks with characters;—and on the other, that under the dry sky of Africa, the stone decays in a thousand years as little perhaps as in a hundred by the climate of England;—it does not appear too sanguine to hope that future time will give to African explorers a success proportionate to that of Assyrian and Babylonian investigators. The materials for the latter are already immense, and every year will multiply them far beyond any thing which can be hoped from Numidia; yet, in the want of any key to the alphabets and in the greater complication to be expected in the languages, they present greater difficulties. As for the Punic and Numidian inscriptions, little seems to be wanted except exact copies of them, to ensure that they will ere long be decyphered; and to this task the learned men of Paris, with the hearty aid of the French government, are already beginning to apply themselves. All new light which by such means is thrown on the antiquities of the human race, has, in the present stage of mental development, alike an intellectual and a religious interest.