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&amp;

## GLOSSARY OF ARABIC WORDS.

- ‘*A* [and sometimes *aa* or *â*] is here put for ع : this Ar. letter is a sort of ventriloqual *a*, or <sup>*a*</sup><sub>*a*</sub> sounded with (as it were) an affected deepness and asperity in the larynx.
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- Nômus, as he sat in his tent, hearing that the booty had been taken from the —, said, 'he thought it wellah no time to be merry, seeing that these were cattle reaved from some of their own kinsfolk'; and he afterward sent to restore them.—*Ghroceyb*.]
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Inscriptions: the earliest notice of the — at Medāin Sālīḥ was that left by Mr Doughty in Vienna, in the hands of Prof. Hochstetter, president of the R. I. Austrian Geographical Society, by whom it was published (rendered into German) in the Society's *Mittheilungen*, 1876, p. 268—272, as follows:—

UEBER DIE BERÜHMTE "TROGLODYTENSTÄDTE" IN ARABIEN.

Dieselben liegen zwischen Māan in Idumäa und Medina, nahe der Pilgerstrasse. Ich zweifle nicht an der Existenz jener "Städte"; ich hörte darüber von mehreren Leuten, welche alle in gleicher Weise, bis zum Pascha zu Damaskus, berichteten. Sie ähneln Petra und sind derartig beschaffen, "als ob sie von denselben Maurermeistern aufgeführt worden wären." Über jeder Thüre befindet sich eine alte Inschrift mit

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der Gestalt eines Vogels, eines Falken oder Adlers mit ausgebreiteten Flügeln. Fünf dieser "Städte" [cliffs in which are the ranges of hewn monuments] sind in ebensoviele Berg eingehauen und liegen nahe an einander; sie sind voll antiker Ziehbrunnen unten im Sande und in den darunter liegenden Felsen versunken. Die Araber nennen die Troglodytenstädte gemeinlich *Hedger* (*Hidjr*) und die Pilger *Medâin Sâlih*. Der ausgezeichnete Reisende Burckhardt hörte von diesen Städten und wurde nur durch Krankheit verhindert, dieselben zu besuchen; er spricht davon im Anhang seines Tagebuches. Er glaubt, dass die Inschriften einer Art von architektonischen Schmuckes seien, welchen die unwissenden Araber missverstanden hätten; aber ich habe sichere Beweise dafür, dass sie wirkliche Inschriften seien.—Ich vermute, dass sie 1 oder 2 sehr seltenen Idumäischen Inschriften ähnlich sein dürften, welche ich in Petra [v. p. 42] fand. (C. M. D.)

Some account of the — which Mr D. saw at *Medâin Sâlih* (and in other parts of Arabia, mostly in the *Héjr* and *Teyma* country) was published, soon after he returned from Arabia, in the *Proceedings of the R. A. S. Bombay*, and in Kiepert's *Globus*. Passing by Paris in May 1883, he showed many of them to M. Renan. After some further delay of sixteen months they were published in a (special) volume by the *Académie des Inscriptions et Belles Lettres*.

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- neḳim; *rīj* (also *rīg*), spittle. So in names of Nejd towns and sites: *Jiffūr* for Kāfar; *Khōrj*, for Khark; *Usheyjir* for Ūsheyḳir; *Jisan Mejelly* for Kisan —. **ج** is seldom pronounced *g* in Nejd; ex. *Magid* (sometimes heard in Hāyil) for Majid.
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- Jār Ullah*, a corn merchant at Hāyil, 602–3.
- Jāra* (جَارَة), Bed. housewife, 320, 368, *et passim*.
- Jarād*, locusts.
- Jārada*, (*Jāreda*, *Jārida*, *Jar'da*), old ruined metropolis of el-Kasīm; (prob.) the site which is now named *el-Ethelly*. Ibn Ayyīṭh wrote for me, "الجبريدة" lies to the right of er-Russ and to the north about 3 'hours'." And again he wrote "at *el-Jarida* are vestiges of an old town by the side of Wady er-Rumma, west of, er-Russ and between them

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is the Wady. There are wells and granges of the people of er-Russ." The situations of these places on the map may perhaps be amended thus,—



[v. er-Russ.]

Jarda, or Jorda, v. Jārada.

Jardania, ruined town in J. Sherra, 29.

Jarfa, near Kerak, 22.

Jāsim, v. Kāsim.

Ibn Jāsy, v. Jeysey.

el-Jau, a valley-like passage between the Harras, above Medāin Sālīh, 126, 398, 405, 416, 418; — divides the *Ahl Gibly* and *Ahl es-Shemāl*, 418; 429; possessed trees in —, 449; 489, 538.

Jau (جو), pl. *jiān*, watering place in low ground, 418.

Jauf (el-Āmir), the ancient Dumat el-Jendel, a great oasis and suburbs in the S. of the Syrian desert, and on the border of the Nefūd. [*Jauf* signifies a hollow or bottom ground.] The *Ṣunn'a* of — are greatly esteemed in all N.-W. Arabia and in the lands beyond Jordan, for their skill in metal and marble working (coffee mortars and pestles). There is a salt traffic from the neighbourhood of — to the Hauran, whither there come every year many poor Jaufies to labour for the Druses. 286, 297, 310, 331, 516, 600, 612; II. 6, 18, 19, 20, 22, 30, 32, 33–5, 43, 49, 180, 242, 430.

Javanese pilgrims to Mecca, II. 480.

Béled Jawwa (Java, the Malay Islands).

Jaysh, the Bed. and town sense of the word, 431.

Jāzy, a Fejiry, 504.

el-Jebāl, rugged mountains in the Nejd Bishr dīra, 304, 323.

Jebbāra, a fendy of Wēlad 'Aly, 229.

Jebel, mountain.

EL-JEBEL, i.e. J. Shammar, the dīra of Ibn Rashīd, 455, 505, 557, 575, 609, 610, 617; II. 268.

Jebel Ṭar [always so pronounced by the Morocco Moor Haj Nējm: he did not say *Jebel Tarik*], Gibraltar, 89.

Jedēyly, in *W. Hanāfa*, II. 396.

el-Jedēyda, Harb village, II. 512.

Jedīd, village of B. Sālem, Harb, II. 512.

Jedīda, village at the mouth of *W. Laymūn*, II. 531.

Jedūm (قدوم), hatchet, 280.

Jefzyfa, village, 577; II. 19.

Jehād [strife for the Religion], warfare, 90, 210, 274, 474; 'one Moslem prisoner exchanged for ten of the Nasāra', 504; 537; II. the Russian and Turkish war, 50, 128, 177, 252, 255, 260, 371, 442.

Jéhemma (جهمة), the dusk of the dawning light, "betwixt the dog and the wolf," II. 244.

Jehendem Pasha, a late governor of Mecca, II. 112.

Jehennem (Hebr.) hell, the place of the damned, 445.

Jeheyne, gentile pl. *el-Jehīn* [these seabord Aarab pronounce *J* hard as the Egyptians, and may probably name themselves *Geheyne*]: a considerable ancient Beduin tribe of nomads and settlers, that have remained, since the first Mohammedan ages, with their neighbours the Billī, in the Tehāma of the W. el-Humth. They are praised as "religious" tribesmen and observers of the old hospitality. In number they are as "twice the B. Wāhab", — that were 600 tents nearly. Some divisions and fendies of — are *el-Kleybāt*, *Aroa*,

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- Jehëyna Ḥarra*, II. 351.
- Jehoshaphat: monuments in the valley of — at Jerusalem, 40, 621.
- Jehovah, 228, 269.
- Jelâmy*, the small brown lizard of the desert, 328.
- Jeṭjul*, ruined site in Moab, 22.
- Jella* (جَلَّة), camel dung; — used for fuel, 305, 536, 557; II. a rahla of nomads traced by the —, 217, 224, 422.
- Ibn Jelladân*, a fendy of midland Heteym, II. 231.
- el-Jellâs*, a great ancient kindred of Ânezy, 229, 332.
- Wady Jellâs*, at Kheybar, 332; II. 76, 99, 101, 116, 124, 184, 185.
- J(k)ellâb*, pl. *golbân*, a well; II. 292.
- Jellowwy ibn S'aûd*, sometime governor of 'Aneyza for the Wahâby, II. 428, 429.
- Jellowwy*, a young Mahûby tribesman, living in exile with the Fukara, 529.
- Jemân*, a fendy of Bîllî, 383.
- Jémel*, a camel.
- el-Jemélla*, a fendy of Harb B. Sâlem, II. 512.
- Jemla*, a hill near Medina, 283.
- Jemmâl*, camel master, II. 52, 286.
- Jemmamâl*, pl. of *jemmâl*, II. 286.
- Jenèymat el-Kâḡy*, upon the derb el-Hâj, 78.
- Jenèyny* (جَنِينَة), pleasure ground; the palm orchards are so called at 'Aneyza, II. 352.
- Jérâd* and *jerâd*, plurals of *jurda* or *jorda*, dune in the Nefûd, II. 331.
- Jerâida*, a site in the Teyma desert, 123.
- el-Jerâjera*, fendy of Harb Mosrâh, II. 513.
- Jerash*, *v. Gerasa*.
- Jerbo'a*, the spring-rat of the desert, 326, 604; II. 238; the — (they say) ruminates, *ib.*
- J. Jerbûa*, 300; II. 238.
- Jeremiah the prophet: his words against Rabbath Ammon, 18.
- Jerëyda* (*v. Jerâida*), 284, 304.
- el-Jerëyfa*, village in el-Kasîm, II. 423.
- Jériat* is said by the Ânezy of Kheybar for *kériat*.
- Jériat Bishr*, the chief village of Kheybar, II. 75, 76, 100, 104, 133.
- Jériat el-Fejîr*, or *el-Asmîeh*, the least of the three villages of Kheybar, II. 75, 98.
- Jériat W. Aly*, or *Umm Kîda*, a village of Kheybar, II. 75, 78, 92, 93.
- Jericho, II. 313.
- Jerîd*, javelin.
- Jerm* (جَرَم), pl. *jerûm*, goat-skins to hold butter; they must be well smeared within, with date syrup, II. 457.
- el-Jerrâr*, an affinity of Kheybar villagers, II. 133.
- Wady Jerrîr*, the great affluent from the eastward of the W. er-Rummaḥ, II. 468; words attributed to W. er-Rummaḥ, 469, which Ibn Ayîṭh wrote:
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فَانَّه يَرُونِي
- Jerrîsh*, (جَرِيش) porridge, 40.
- Jérula* (جَرُول to sift; جَرُول pebbles), II. 111.
- Jerûm*, pl. of *jerm*, *qd. v.*
- Jerusalem [*el-Kuds*, THE HOLY], 19, 22,

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 II. 12, 158, 170, 314, 419.
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- Aarab Jessûs*, 283.
- Jesus C.: Inscription at Teyma of four or five centuries before —, 532; era of —, 621; II. a faithful disciple of —, 157–8; 369, 386; images of — and of Mary in the old Ka'aba, 511.
- Jet* (جَت), a kind of vetch which is grown for the well-camels' provender in the oases of Kasîm, II. 335, 389, 435.
- el-Jethemma*, a fendy of 'Ateyba, II. 427.
- Jethro, the Midianite, 90, 95.
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- Jewels [*v. Bracelet, Nose-ring, Ornament*]: women's — at el-Ally, 149; — among the Fukara, 227.
- Jewish sculptures, 227; — visage, 250.
- Jeyber*, a Kahtány, and man of trust of the Emir at Boreyda, II. 319, 321, 323; his nature, 324, 325, 326, 327; his wives, 325; 328, 426.
- el-Jeyn*, a desert station north of Teyma, 297.
- Ibn Jeysey* (a Howeytât sheykh of the Petra dira), and his Aarab, 29, 175, 343.
- Jezirat el-'Arab*, the Arabian Peninsula.
- Jezzin* (pl. form; sing. جَزِين), [said of the great cattle in spring time when] abstaining from water, 219, 242; II. 226, 265.
- Jiâfera*, a kindred of Bishr, 331.
- Jid*, or patriarch (*qd. v.*) of a tribe or oasis: — of el-Ally, 147, 229, 479; II. 41, 262.
- Jidda* (جِدَّة), the Red Sea port of Mecca, 60, 165, 389, 416, 488; II. — bombarded, 86; 88, 125, 134, 157, 161, 166; — staple town of the African slavery, 167–8; 169; a well at — possessed by the jân, 190; 253, 289, 328, 338; slave market, 348; 350, 351, 370, 397, 404, 409, 413, 418, 427, 452, 455, 456, 457, 464, 467, 478, 479, 480, 481, 483, 485, 486, 487, 490; — slave traffic, 491; 499, 500, 508, 509, 510, 511, 513, 514, 517, 519, 521, 522, 523, 525, 526, 527, 533, 534, 535; — besieged by Sa'âd ibn Sa'âd, 536; 537, 539, 540.
- Jidda* (perhaps *jidra*, قِدْرَة), Beduin caldron, 227.
- Jiddâr*, *v. Arâ Jiddâr*.
- Jiddâr*, pl. *jiddrân* (جِدَار pl. جِدْرَان), cattle paths in the Harra, II. 70, 73, 74, 216.
- Jiddîgha* (قِدِيحَة), a milk basin, 430.
- Jidery* (small-pox, *qd. v.*), 254.
- Jiffar* (*Jifar*) Bed. pronc. of *Kâfar* (*qd. v.*) vulg. *Gófar*, great B. Temîm vill. near Hâyil, 582.
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- Jips*, read *jibs* (جِبْس), gypsum, *v. jiss*, II. 6–7, 111.
- Jir-ak!* (جَارَك) a Beduin formula as much as to say, "the affair is mine, trouble not my interest therein," 102.
- Jisan* [*Kisan*] *Mejelly*, a plain near Hâyil, 615, 616.



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- Jiṣḥ'a* (جَذَع), four-year-old camel, 355.
- Jizak Ullah kheyer*, 264.
- Jizzat* (جِيزَة for زِيَجَة) *en-Nasâra*, (297), 445.
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- St John, 170.
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- Jonas, sepulchre of —, 173.
- Jonathan son of Saul, 267, 269.
- Jorda*, ancient metropolis of el-Kasim, *v. Jārada* and *el-Ēthelly*.
- Jorda*, a Nefūd dune, *v. Jūrda*.
- Jordan River: lands beyond —, 2, 90, 423, 439; II. 51, 241, 312, 313.
- Joseph, the patriarch, 265, 269, 293, 328.
- Josephus, 18.
- Journey; the — in the Arabian desert like a fever, II. 253.
- Jowla*, mountain in the Tehāma, 405, 416, 417.
- Jowwār* (class. جَوَار) pl. of *jāra*, a wife, 217.
- Ju'a*, hunger.
- el-Juāberra*, fendy of Harb Mosrūh, II. 513.
- Juba, II. 301.
- Jubba* (جُبَّة), long coat of stuff worn by substantial persons in the Turkish towns, II. 508.
- Judah, 479.
- Judgment, the day of —, 102, 446.
- Juhhāl*, ignorants, pl. of *jāhil*.
- July heat in el-Kasim, II. 434.
- Jumma'a* (جَمَاعَة), the company and alliance of a man's kindred and par-tizans, 479–80.
- Jummār*, a young village woman of the blacks at Kheybar, II. 170–1, 199.
- Jummār* (جَمَار), pithwood of the palm tree, II. 184 [the sweet wood next the pith, chopped small, is given, at Kheybar, to kine, to fatten them], 366.
- June: spring and light summer showers commonly fall in Kasim till —, II. 406, 451.
- Jupiter's moons: the clear eyesight of Mohammed en-Nejūmy could even discern —, II. 145. [The like is reported by Wrangel of certain Samoyedes. Sabine's transl.]
- Jūrda* (جُردَة), or *jorda*, pl. *jérad* and *jerūd*, a dune in the Nefūd, 'with clay seams and plants growing upon it', [but — is properly ground bare of herbage,] II. 331.
- Jurdy* (جُردَة), government relief expedition sent down to Arabia from Damascus, to meet the returning Hāj, at Medāin S.: the —, 2; 60, 88, 178, 198–9, 204; — officers, 205; 206, 207, 208, 213, 252, 436; II. 177.
- Jurn* (جُرن), antique stone troughs so called at Medāin Sālih, 134.
- Jurn* (جُرن), clarified-butter skin, II. 209.
- Jurraba* (جُربَاء), mangy thelāl, II. 316.
- Justice [*v. Kady*, Arbiter]: a Christian

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- K** (ك) : the people of Nejd in general pronounce this letter *ch*. [A like change is found in English, *ex. speak* — *speech*, *cool* — *chill*.]
- K** (ق), a sort of guttural *k*, *g-k* nearly, pronounced deeply, with a strangling, in the throat. In the mouths of the people of Nejd this letter sounds commonly as *g hard*; and is sometimes *g soft* or *j* [v. J].
- el-Kā* (*el-Kā'a* القاع), a Hâj menzil near Tebûk, 71.
- el-Ka'aba*, the *Beyt-Ullah* (Beth-el) or "God's house, built by Abraham"; the tower-like cell or chamber which stands in the midst of the court of the temple of Mecca. It is covered with a veil (*thôb*); and the "black stone" (which is of the kind of idol-stones of old heathen Arabia) is built into one of the walls. 62, 101, 529; II. 481, 482, 511.
- Ka'abeny 'Arab*, 72 (v. *sub* Tebûk), 529.
- Ka'ak*, biscuit cake of Damascus, 326, 582.
- Qabâil*, pl. of *qabila*, *qd. v.*
- Qabila*, a tribe, pl. *qabâil*.
- Qâbr ed-dunnia*, II. 126.
- Qâbr es-Sâny*, 616.
- Kabshân*, basalt mountain and watering-place in the great desert S. of el-Kasîm, II. 462.
- Kâdy* (Nejd, *kâthy*), a justice, 145; the village *kâdies* handle no bribes, nor pervert justice, 145; — at Hâyil, 606–7.
- a *Kâdy* at Tâ'yif, II. 510, 511.
- el-Kâdy Mûsr*, a foreign dweller at et-Tâ'yif and possessor of an orchard there, II. 517.
- Kâfar*, great B. Temîm vill. a few miles S. of Hâyil, *vulg. Gôfar*, *qd. v.* and Bed. *Jifar*.
- Kâfer*, a village near Boreyda, II. 313.
- Qâfla*, a caravan [Bed. *kûfl*, *qd. v.*].
- Kâfir*, pl. *kuffâr* and *kafrûn*; a reprobate, one not of the saving religion, one of the heathen, 241, *et passim*.
- Kafûr*, camphor: II. their opinion of —, 208.
- Kahatîn* (قحاطين), gentile pl. of *el-Kahâtân*.
- Kahl* (better *kûhl*) or antimony used to paint the eyes; they think it gives them beauty and preserves the sight: 237–8, 585, 595.
- el-Kahâtân* [not *Beny* — which is *loghrat Annezy*; gentile pl. *el-Kahatîn*]: a noble-blooded tribe of Southern Aarab, but reputed to exceed all other Aarab in fanatical wildness and cruel malice, 247; atrocious circumcision fabled to be used amongst them, 129; their stock, 229; 282, 343, 389, 418, 474, 609; II. 37; — not *Beny* —, *ib.*; 'Abda Shammar from a fendy of —, *ib.*; noble ancestry of —, 38, 39; — reputed to be *anthropophagi*, 40–1; it is reported that they drink human gore, 40, and kill tobacco-drinkers, *ib.*; the maws of fowls are their sepulchres, *ib.*; 213, 317, 318, 320, 324, 327, 328, 346, 365, 367, 368, 408, 413; treachery in battle of —, 424, 426; — a word of reproach, 437; 438, 441; expedition of Meteyr and 'Aneyza against —, 443–450; 446; oath of the defeated sheykhs, that there should be no treachery, 448; 449, 453, 458, 519–20.
- Qâhwa* (*vulg. gâhwa*), coffee.

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- Kāhwa* (vulg. *gāhwa*), coffee house or coffee tent, 142; kahwas of the sheykhs at el-Ally, 143; II. the — or coffee tavern on the Mecca roads, 485, 538.
- Kāhwajj*, coffee-server, 479 *et passim*.
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- el-Kalandâry*, 75.
- el-Kāmīm*, mountain in the desert between Kasīm and Mecca, II. 472.
- el-Kāmūs*, or 'Ocean' Lexicon of the Arabic tongue, 411.
- Kanakīna*, quinine, 590.
- [*K'ar* (قعر), low bottom in the desert.
- Kāramak Ullah*, 611.
- Karīm*, bountiful.
- Karra*, v. *Khāra*.
- Ḳaṣaṣīd*, pl. of *ḳaṣṣād*, *qd. v.*
- el-Ḳaṣīm*, a province of Middle Nejd [whose lat., says Ibn Ayith, is 25°: the people of — are called *el-Kuṣmān*, *qd. v.*], 212, 253, 286, 291, 294, 374, 398, 470, 475, 488, 498, 527, 609, 613; II. 4, 18, 24, 27, 28, 32, 37, 40, 41, 45, 49, 55, 80, 93, 127, 218, 251, 252, 272, 273, 276, 282, 284, 286, 287, 289, 291, 296, 298, 303, 307, 310, 311, 312, 313, 314, 316, 319, 321, 324, 346, 348, 366, 367, 391, 397, 400, 406; *Kuṣmān* sojourning in the North, 411; the currency of —, 418; 421, 426, 430, 435, 441, 460, 461, 462, 463, 467, 474, 483, 505, 519, 531.
- Ḳasīm ibn Barāk* (or *Barrāk*), great sheikh of the Midland Heteym, II. 59, 62, 63, 64, 65; his sister, *ib.*, 66, 272, 280, 281.
- Ḳaṣr*, pl. *ḳaṣūr*, signifies in desert Arabia a stable dwelling (which is in those countries of clay), and sometimes a cluster of houses enclosed by a wall: at Hāyil and er-Riāth el. — signifies the princely residence or castle. 106, 108, 521; II. 297, 300.
- Ḳaṣr 'Ad ibn Shaddād*, II. 38, 115.
- Ḳaṣr Arbūyyah*, ruined suburb of Hāyil, 615, 616.
- el-Ḳaṣr* [*Ḳaṣr el-Asheruwāt*], village of J. Shammar (the wells are of 30, others say of 10, fathoms), II. 19, 61, 245, 247.
- Ḳaṣr el-Bint*, monument at Medāin S., 105, 106; — *bebān*, 109, 168, 193, 621, 622.
- Ḳaṣr*: the — or Prince's hostel at Boreyda, II. 318.
- Ḳaṣr Hajellān*, at Boreyda, II. 319, 321, 322, 323, 324, 325, 326, 327, 328.
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- Ḳaṣr* of an orchard in el-Ḳaṣīm, II. 417.
- Ḳaṣr en-Néby*, an ancient cottage near Kheybar so called, II. 98.
- Ḳaṣr*: the — or Princely residence at er-Riāth, II. 425.
- Ḳaṣr* (or *Beyt*) *es-Sāny*, at Medāin S., 110, 112, 198.
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- Ḳaṣr Zellūm*, at Teyma, 295-6; inscription stone in —, 296; 551.
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- Kassab*, village in el-Ḳaṣīm, II. 423.
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- Ḳaṣṣāda*, song, *qd. v.*; —s of 'Abeyd ibn Rashīd, 263.
- Ḳaṣṣūr B'thēyny*, the sculptured frontispices at el-Héjr [but in this work used to distinguish the western *bébān*], 112.
- Ḳaṣyūn*, pl., cruel.
- Ḳaṭ'a 'l-ḳalb*, heart cutting, 576.
- Ḳatālny et-taab* (*t'ab*) *wa ej-jū'a*, II. 442.
- Ḳaṭhāfa*, a woman's name, 137.
- Kāthir Ullah fōṭhilakom*, the Lord multiply thy virtuous bounty, 400.

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*Káthir Ullah lebànakom*, the Lord multiply thy food of milk, 400.

*el-Káthy*, (Nejd pron. of *ḡādy*), a name, II. 439.

*Katrân kellâ*, 20.

*Kawâs*, javelin-man (lit. archer): their kawasses precede great officers (and European consuls) in their formal passages abroad, 88, 293.

*Kef* (Bed. *Chef*), hand or palm, 304.

*Keffy* (كفي), 270.

*B. Kelûb*, or *Chelb*, 285.

*Kelâm Ullah*, God's word, 298.

*Beny Kelb*, fable of the —, 130.

*Kellâ* (قلعة), redout or stronghold, (106); which upon the *Derb el-Hâj* is a tower to defend a cistern of water, 3; 9; *Hâj-road* — surprised by the *Beduw*, 88; provision and cost of the —, 123-4; 208.

*el-Kellâ*, a pinnacle near *el-Ally*, 139.

*el-Kellâ*, *Medâin Sâlih*; a building four-square, 60 feet upon a side and near 30 high. [*v. M. Sâlih* and the Fig. p. 370.]

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tions. [*v.* 'Black Stone of 'Aneyza.'] We must compare together the relations of several persons (which is oftentimes difficult); and (saving their itineraries) I believe that a traveller can build-in little on such infirm ground, of parts which remain without his proper knowledge. In this kind I have adventured only in el-Wéshm; to include sites of interest to the rest of the work. An Orientalist at Damascus, Jidda, Bosra or Bagdad, might not only competently learn the Nejd speech; but—communing with the Nejders, that sojourn, or come in their traffic to those places—he could very well enquire out, if such were possible, the geography of Nejd. Hitherto Europeans dwelling in the Arabic cities have had nearly no conversation with the Arabs! It seems that even Arabists had no cognisance of the 'Ageyl!—Prof. Wetzstein, meeting, upon a time, with two or three Nejders in Damascus, enquired of them learnedly concerning their country, and has recorded their answers: but these have need of an Interpreter, being partly true and some part fable-talk (so that I was not able to make any use of them when advancing to the verity of things in Arabia), as that fetching up the Wady

الرَّمْح ("Rummen"! ) from the Teháma of Wejh! and the 12½ hrs. [it is 2 hrs.,—11 miles nearly] the dūl-riding between Boreyda and 'Aneyza.

It would be unreasonable to look for the precision of navigators in a traveller's chart of a country, where one may hardly pass, in the midst of mortal dangers, and he should not be seen to carry instruments. Since the *Itinerarium* was published, first in Kiepert's *Globus*,

and then by the R. Geogr. Society, every chartographer of those parts of Asia has founded upon my labours; which I trust to be such that no time shall overthrow them. The map is now coloured geologically; so that the nature also of the soil may be comprehended at a glance.

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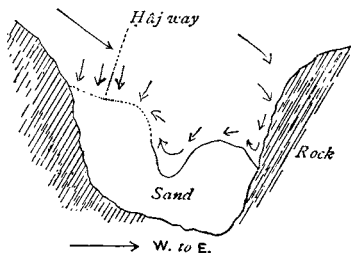
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(*mejdâr* مَجْدُور) die may bury him.

In their opinion, the disease comes to them from Mecca (*i.e.* in the Hâj). About half of the *mejdârs* die. If the sick recover, he and his companion, when forty days are out, will wash their flesh and their clothing, and the goats and the stuff that was with them, and shave their heads; and they may now return to the Aarab.' According to others the clothes of the small-pox-man

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nearly, ت or ð nearly, and ض or پ-ð nearly. This last, somewhat sharper in sound and *crassior* than ð, is a propriety and grace of the Nejd speech.

When we pronounce ض as the people of Nejd, the tip of the tongue is not put to the edge of the upper front teeth, as when we pronounce simple ð, but behind the teeth and pressed to the teeth more than when we pronounce simple پ; the sound is nevertheless nearer to ð. This Nejd ض we might compare also with the (South) Spanish lisping *z* for example in *plaza* (pronc. *plāṭha*). For ث I have used *Th*, *i.e.* پ; and for ت and ض (not seldom also for ط), since I might not always distinguish them, *Ṭh*, *i.e.* ð and پ-ð.

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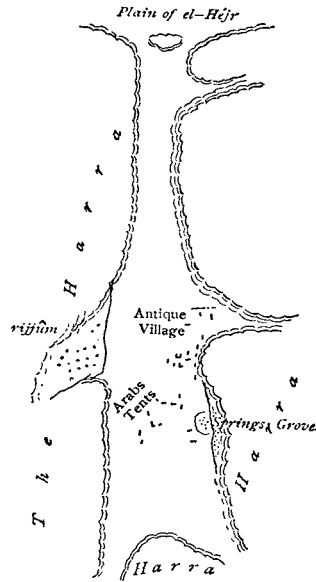
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