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binary phrase have a relation based on a particular remark being subsequently linked to a general remark, which is almost a proverb, e.g. "Recognize to your client his right: it is the noble man who recognizes the right of others." Some verses can be described in the same manner as the anthal ("Do not do X; doubled") such as "Do not mix yourself in the affairs from which you are exempted/ and do not give advice except only to someone who will accept that advice." As earlier, the types of verses are listed in a scheme (p. 154). The main text is followed by the corpus of anthal and their translation (Appendix II). The corpus of verses and their translation (Appendix III); a survey of anthal and verses in which the same proverbial expressions occur (Appendix III); and frequent word couples, sometimes two opposites, which are word groups that also crop up elsewhere (Appendix IV). The book ends with a bibliography and a summary in English.

The sources of the present dictionary are manifold: testimo­nies of the vernacular in Arabic script as well as Latin script, from dialectal poetry as well as from scientific treatises. Books about the 'errors of the people' (the so-called lahn al-'amma literature) and Andalusi Judaeo-Arabic sources in Hebrew script have not generally been included, except occasion­ally from the Granadine Jewish author Saadya ibn Danan (15th century). And rightly so, I think, because many Judeo­Arabic texts from Andalusia are not in vernacular, but in Classical Arabic since the Arabic writings by important Jewish authors such as Moses ibn Ezra (1055-1138) and Yehudah ha­Levi (1065-1140) do not contain Andalusian Arabic at all. But as far as Judaeo-Arabic is concerned, Corriente leaves the final decision to Blau in view of the comprehensive Judeo-Arabic dictionary the latter is undertaking.

In his dictionary, Corriente is right to use a single, stan­dardized Latin transliteration system, except for Arabic mate­rials that were already in Latin script, as in the case of Alcalá's work. It is of course impossible to get an impression of the Andalusian Arabic vernacular by reading a dictionary. If we want to get to know the grammar of the vernacular and its affiliations with other Arabic dialects and tribal vernacu­lars, we need to look at Corriente's earlier publication A grammatical sketch of the Spanish Arabic dialect bundle (Madrid, Instituto Hispano-Arabe de Cultura, 1977)

Nevertheless, it is interesting to have an overview of the lexical possibilities of the dialect. The dictionary is arranged by Arabic roots represented by Latin symbols. In case of verbs, some data of the verbal scheme are given. Many loci refer to Ibn Quzman's Diwan (referred to by IQ).

I hope this compilation of words and expressions of the Andalusian Arabic dialect will attract the attention it deserves. It will be of great use to all those who specialize in Andalusian Arabic, or even Spanish Hebrew or medieval Castilian literature.