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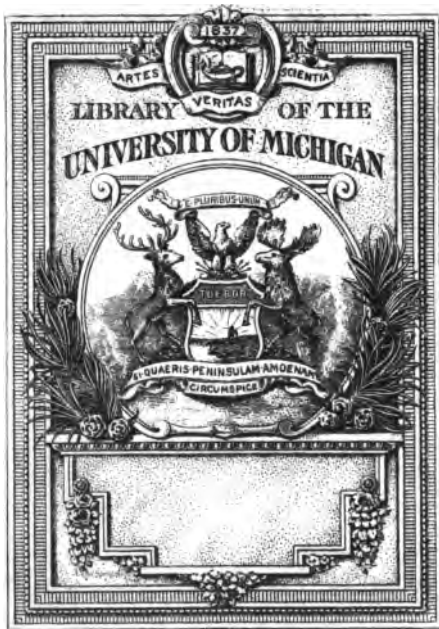
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THE BOOK OF JONAH

IN

CHALDEE, SYRIAC, AETHIOPIC AND ARABIC.



Bibl. O. T. Jonah. Polyglot. 1857.

THE

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BOOK OF JONAH

IN FOUR SEMITIC VERSIONS,

VIZ.

CHALDEE, SYRIAC, AETHIOPIC, AND ARABIC.

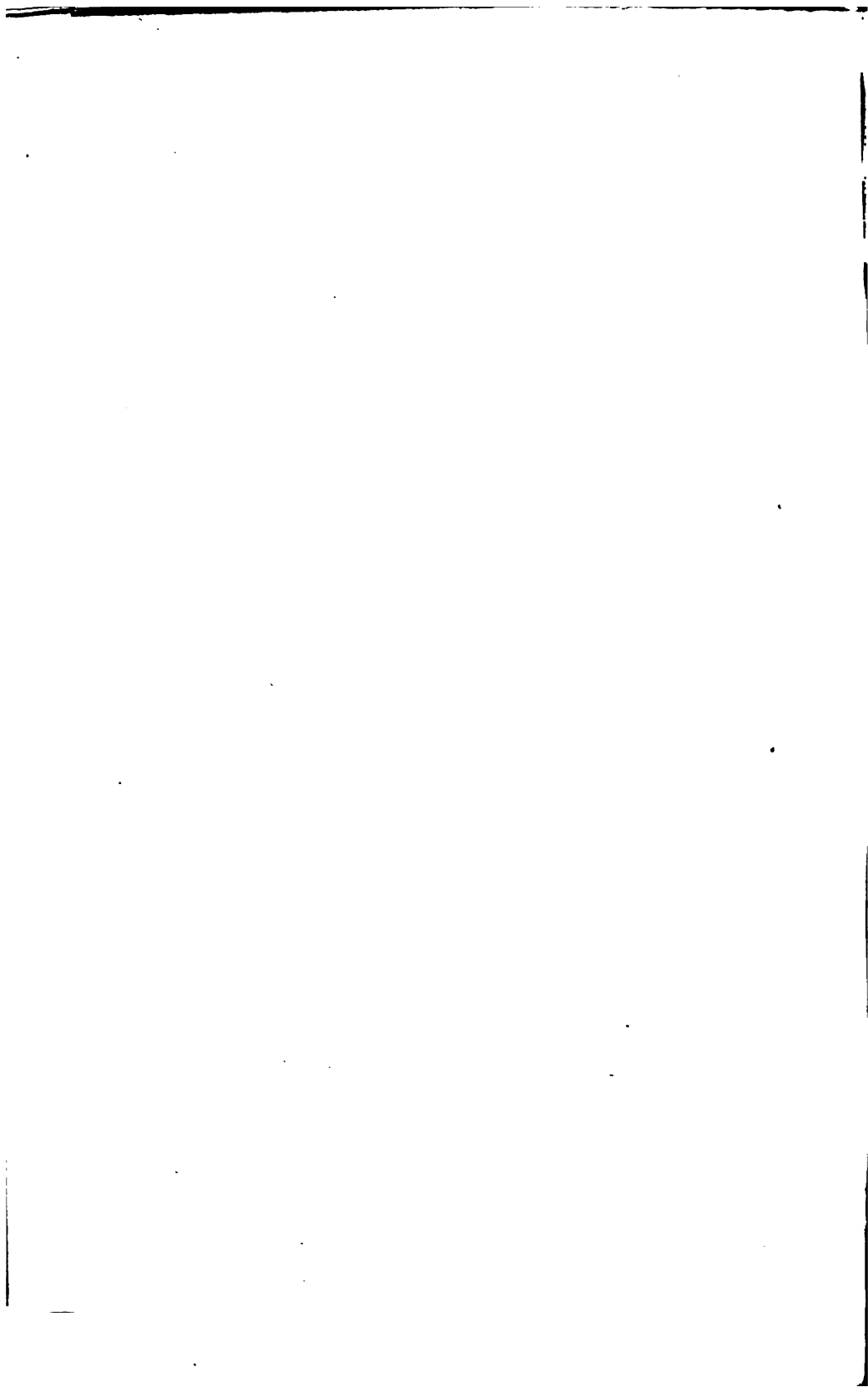
WITH

CORRESPONDING GLOSSARIES

BY

W. WRIGHT.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND
20, SOUTH FREDERICK STREET, EDINBURGH.
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1857.



PREFACE.

The aim of the little work now offered to the Public, is to be useful to those Students at our Universities, who, after having made some progress in Hebrew, may be anxious to gain at least a slight knowledge of the principal cognate dialects. On the advantage of such knowledge to the Theologian I need not here enlarge. Our Authorised Version of the Hebrew Scriptures is now generally acknowledged to be an indifferent one, and the call for a revised translation is daily becoming more urgent. The Masoretic Text itself is in many places obscure, in some to all appearance corrupt; and the only means of getting over at least a part of these difficulties is the study of the other Semitic languages and the comparison of the Translations that exist in them, more especially the Aramaic and Arabic.

This volume presents to the Student one of the shortest and simplest of the Biblical Books in four of the old Oriental Versions — viz. the Chaldee, Syriac, Aethiopic, and Arabic — accompanied by Glossaries, which give not only the meaning of every word in each of the texts, but also the principal cognate vocables in the other dialects; so

Recant. of 20-37

that a careful study of the work — brief though it be — will enable the reader to arrive at a tolerably accurate comprehension of some of the principal points of resemblance and difference in the Semitic languages.

It remains for me to add a few remarks as to the manner in which I have constituted the several texts.

The Chaldee is based upon a collation of the principal Polyglots and early editions — such as the Parisian and London, the Bomberg or Venetian, and Buxtorf's Rabbinic Bible — the most important variants being given at the foot of the page.

The Syriac text is taken from Lee's edition, recollated with two Mss. in the Bodleian Library and two in the British Museum. It was my endeavour to exhibit here the different modes of indicating the vowels etc. in Syriac; an endeavour in which, however, I have not succeeded very well, owing chiefly to the imperfections of the type. For instance in the word ܘܢܘܠܘܢܘܢ (p. 48, l. 8), the large point above the ܘ (it should have been still larger in proportion to the rest) belongs to the oldest system of punctuation, and shows that it is of the fourth conj. or Ethpa'al; whilst the small points under the first ܘ and over the ܘ and the second ܘ, indicate respectively the aspirated and unaspirated pronunciation of those letters (ethkatash, or more correctly ethkatash). So again in the word ܘܢܘܠܘܢܘܢ (p. 50, l. 13) the small dot between the ܘ and the ܘ indicates the unaspirated sound of the former, or rather the assimilation of the two letters (ettarraḥ instead of ethḥarraḥ); whilst the large dot over the syllable ܘ is the mark of the fourth conj.

In ⲁⲛⲉⲛⲉ (p. 49, l. 3) the two large points under the final ⲛ are one way of indicating the 3. p. sing. fem., another being exemplified in ⲁⲛⲉⲛⲉⲟ (p. 49, l. penult.). In the noun ⲉⲥⲧⲁ (p. 49, l. 2), the large dot over the ⲉ gives a clue to the pronunciation (khěbhālā or khěbhōlō), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ⲉ̇ or ⲉ̈. Some information on this subject may be found in the larger Syriac Grammars; more in Ewald's *Abhandlungen zur orientalischen und biblischen Literatur* (Göttingen 1832) and Bernstein's Preface to his edition of the Gospel of St. John (Leipzig 1853), which latter work is printed in a remarkably clear and beautiful type. I should mention that I have inserted the points ⲣⲓⲕⲁⲥ (ⲣⲓⲕⲁⲥ) and ⲕⲓⲥⲁⲓ (ⲕⲓⲥⲁⲓ) only when they were found in one or other of the Mss. that I used.

The Aethiopic text is from the edition of Petraeus (P. in the variants), collated with one Ms. in the Bodleian Library and one in the British Museum.

Finally, the Arabic version is taken from a Ms. in the Bodleian, and is, so far as I am aware, now published for the first time. The Ms. is unfortunately rather carelessly written, so that I have been obliged in one or two instances to have recourse to conjectural emendation, a remedy which I am always reluctant to employ.

Subjoined is a list of errata, which the reader is requested to correct before making use of the book.

Trinity College, Dublin.

November 1856.

W. WRIGHT.

ERRATA.

- P. 2. l. 2. **וּיַח**.
- P. 4. last line, note h) **אֲחֻרָּנָא**.
- P. 5. l. 3, **וְאַבְרָם**; l. 4. **וְיִצְחָק**.
- P. 6. l. 8. **בְּמִוָּה**; l. 16. **וְהָיָא**. After all, **וְהָיָא** is perhaps nothing but an abstract noun from **וְהָיָא**, meaning *fear*, and used (like **וְהָיָא** and **וְהָיָא**) to denote *the object feared, the deity*.
- P. 8. l. 9. **אֲנָבִי**.
- P. 9. l. 7. **אֲרוּם**.
- P. 11. l. 1. **וְיִוָּע**; l. 14. **בְּעִיר**.
- P. 13. l. 14. **וְיִדְחַל**; l. 19. **וְיִדְחַל**.
- P. 15. l. 6. After **וְשִׁשׁ** add: (pron. **וְשִׁשׁ**).
- P. 17. l. 21. **וְרָא**.
- P. 19. last line, **אֲפֻיִב**.
- P. 20. l. 16. **בְּמִוָּה**.
- P. 22. l. 6. **וְמִיָּא**; l. 9. **וְמִיָּא**.
- P. 23. l. 2. **וְיִדְחַל**; l. 3. Epiphanius; last line, **וְיִדְחַל**.
- P. 25. l. 2. **עֵדָן**.
- P. 32. penult. **עֵבֶר**.
- P. 33. l. 17. **עַל**.
- P. 39. l. 3. **וְיִחַא**.
- P. 45. l. 3. **וְיִחַלִּי**.
- P. 47. l. 5. **מִוָּב**.
- P. 49. l. 5. **וְתַבְבִּי**; l. 12. **וְתַבְבִּי**.
In several places in the Syriac text a point has been broken off; e. g. p. 49, last line, **וְתַבְבִּי**; p. 50. l. 2. **וְתַבְבִּי**; l. 17. **וְתַבְבִּי**.
- P. 56. l. 21. **וְתַבְבִּי**.
- P. 67. l. 25. **וְיִרְעֵנֹה**.
- P. 75. l. 11. **וְיִרְעֵנֹה**.
- P. 76. l. 7. **וְיִרְעֵנֹה**; l. 15. **וְיִרְעֵנֹה**; l. 20. **וְיִרְעֵנֹה**.
- P. 77. l. 1. **וְיִרְעֵנֹה**.
- P. 78. l. 12. **וְיִרְעֵנֹה**; l. 13. **וְיִרְעֵנֹה**; l. 20. **וְיִרְעֵנֹה**; l. 26. **וְיִרְעֵנֹה**; l. 29. **וְיִרְעֵנֹה**.
- P. 79. l. 1. **וְיִרְעֵנֹה**; last line, **וְיִרְעֵנֹה**.
- P. 80. l. 8. **וְיִרְעֵנֹה**; l. 17. **וְיִרְעֵנֹה**; last line, **וְיִרְעֵנֹה**.
- P. 81. l. 7. — **וְיִרְעֵנֹה**; l. 17. **וְיִרְעֵנֹה**; l. 25. **וְיִרְעֵנֹה**.
- P. 84. l. 1. **וְיִרְעֵנֹה**.
- P. 89. l. 14. **וְיִרְעֵנֹה**.
- P. 91. l. 11. imper. **וְיִרְעֵנֹה**; l. 23. **וְיִרְעֵנֹה**.
- P. 92. l. 14. **וְיִרְעֵנֹה**.
- P. 95. l. 8. **וְיִרְעֵנֹה**.
- P. 100. l. 11. **וְיִרְעֵנֹה**; and **וְיִרְעֵנֹה**.
- P. 104. penult. **וְיִרְעֵנֹה**.
- P. 106. l. 7. **וְיִרְעֵנֹה**; l. 8. **וְיִרְעֵנֹה**; l. 18. **וְיִרְעֵנֹה**.
- P. 110. l. 2. **וְיִרְעֵנֹה**.
- P. 111. l. 12. **וְיִרְעֵנֹה**.
- P. 123. l. 7. **וְיִרְעֵנֹה**.
- P. 128. l. 17. **וְיִרְעֵנֹה**.
- P. 129. l. 4. **וְיִרְעֵנֹה**; l. 13. **וְיִרְעֵנֹה**.
- P. 132. l. 10. **וְיִרְעֵנֹה**.
- P. 135. l. 11. **וְיִרְעֵנֹה**.
- P. 136. l. 14. **וְיִרְעֵנֹה**.
- P. 138. l. 22. **וְיִרְעֵנֹה**.

Arabic Alphabet.

Consonants.

Hebrew-Arabic.		Initial.	Medial.	Final.	
				Annexed.	Unannexed.
א		ا	ا	ا	ا
ב	b	ب	ب	ب	ب
ט	t	ت	ت	ت	ت
ה	th	ث	ث	ث	ث
ג	j, g	ج	ج	ج	ج
ה	h	ح	ح	ح	ح
כ	kh	خ	خ	خ	خ
ד	d	د	د	د	د
ה	dh	ذ	ذ	ذ	ذ
ר	r	ر	ر	ر	ر
ז	z	ز	ز	ز	ز
ס	s	س	س	س	س
ש	sh	ش	ش	ش	ش
מ	s	ص	ص	ص	ص
ד	d	ض	ض	ض	ض
ט	t	ط	ط	ط	ط
ז	zh	ظ	ظ	ظ	ظ
ע		ع	ع	ع	ع
ג	gh	غ	غ	غ	غ
פ	f	ف (و)	ف (و)	ف (و)	ف (و)
ק	k	ق (ق)	ق (ق)	ق (ق)	ق (ق)
כ	k	ك	ك	ك	ك
ל	l	ل	ل	ل	ل
מ	m	م	م	م	م
נ	n	ن	ن	ن	ن
ה	h	ه	ه (ه)	ه	ه
ו	w	و	و	و	و
י	y	ي	ي	ي	ي

Vowels. a َ (an َ) i ِ (in ِ) u ُ (un ُ)

Aethiopic Alphabet.

ሀ ሁ ሂ ሃ ሄ ህ ሆ ሇ ለ ል ሐ ሑ ሒ ሓ ሔ ሕ ሖ ሗ መ ሙ ሚ ማ ሜ ም ሞ ሟ ሠ ሡ ሢ ሣ ሤ ሥ ሦ ሧ ረ ሩ ሰ ሱ ሲ ሳ ሴ ስ ሶ ሷ ሸ ሹ ሺ ሻ ሼ ሽ ሾ ሿ ሰ ሱ ሲ ሳ ሴ ስ ሶ ሷ ሸ ሹ ሺ ሻ ሼ ሽ ሾ ሿ

<i>ä</i>	<i>ū</i>	<i>i</i>	<i>ā</i>	<i>ē</i>	<i>ē</i>	<i>ō</i>
ሀ	ሁ	ሂ	ሃ	ሄ	ህ	ሆ
ለ	ሉ	ሊ	ላ	ለ	ል	ሐ
ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሖ
ዎ	ዑ	ዒ	ዓ	ዔ	ዕ	ዖ
ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ
ረ	ሩ	ሰ	ሱ	ሲ	ሳ	ሴ
ሰ	ሱ	ሲ	ሳ	ሴ	ስ	ሶ
ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ
ቦ	ቦ	ቦ	ቦ	ቦ	ቦ	ቦ
ተ	ተ	ተ	ተ	ተ	ተ	ተ
ኘ	ኘ	ኘ	ኘ	ኘ	ኘ	ኘ
ኘ	ኘ	ኘ	ኘ	ኘ	ኘ	ኘ
አ	አ	አ	አ	አ	አ	አ
ከ	ከ	ከ	ከ	ከ	ከ	ከ
ከ	ከ	ከ	ከ	ከ	ከ	ከ
ወ	ወ	ወ	ወ	ወ	ወ	ወ
ዐ	ዐ	ዐ	ዐ	ዐ	ዐ	ዐ
ዘ	ዘ	ዘ	ዘ	ዘ	ዘ	ዘ
ዞ	ዞ	ዞ	ዞ	ዞ	ዞ	ዞ
ዞ	ዞ	ዞ	ዞ	ዞ	ዞ	ዞ
ዞ	ዞ	ዞ	ዞ	ዞ	ዞ	ዞ
ገ	ገ	ገ	ገ	ገ	ገ	ገ
ጠ	ጠ	ጠ	ጠ	ጠ	ጠ	ጠ
ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
ፀ	ፀ	ፀ	ፀ	ፀ	ፀ	ፀ
ፈ	ፈ	ፈ	ፈ	ፈ	ፈ	ፈ
ፒ	ፒ	ፒ	ፒ	ፒ	ፒ	ፒ

Diphthongs.

	ቀ <i>kuä</i>	ቁ <i>kui</i>	ቃ <i>kuā</i>	ቄ <i>kuē</i>	ቅ <i>kuē</i>
ኘ		ኘ	ኘ	ኘ	ኘ
ከ		ከ	ከ	ከ	ከ
ገ		ገ	ገ	ገ	ገ

Samaritan Alphabet.

א	א
ב	ב
ג	ג
ד	ד
ה	ה
ו	ו
ז	ז
ח	ח
ט	ט
י	י
כ	כ
ל	ל
מ	מ
נ	נ
ס	ס
ע	ע
פ	פ
ק	ק
ר	ר
ש	ש
ת	ת

CHALDEE VERSION.

יונה

א

- 1 והוה פתגם נבואה מן קדם יי עם יונה בר אַמְתִּי לְמִימְרֵי:
- 2 קום אַזְל לְנִינְה קַרְפָּא רַבָּא וְאַתְנַבִּי עֲלֵה אַרִי סְלִיקַת בִּישְׁתְּהוֹן
- 3 לְקַדְמִי^א: וְקָם יוֹנָה לְמַעַרְק לְיַמָּא מִן קַדְמֵ דְאַתְנַבִּי בְשִׁמְא רֵי
- וּנְחַת לְיַפּוֹ וְאַשְׁבַּח אֱלֹפָא דְאַזְלָא^ב לְיַמָּא וַיְהִיב אַנְרָה וּנְחַת בָּהּ
- 4 לְמִזְוֹל עֲמַחוֹן בְּיַמָּא מִן קַדְמֵ דְאַתְנַבִּי בְשִׁמְא רֵי: וַיִּי
- אַרִים רַחֵם רַב עַל יַמָּא וְהַוָּה נַחְשׁוֹל רַב בְּיַמָּא וְאַלְפָּא בְּעִינָא
- 5 לְאַחַבְרָא^ג: וַדְחִילוֹ סַפְנִיָּא וּבָעוּ גְבַר מִן דְחִלְתִּיּה וַחֲזוּ אַרִי
- לִית בַּחוּן צְרוּף וּרְמֹ וַיַּת מְנִיָּא רַבְּאֵלְפָּא לְיַמָּא לְאַקְלָא מְנַחוֹן^ד
- 6 וַיִּוְנָה נְתַרְח^ה לְאַרְעֵירִי שַׁדָּא דְאַלְפָּא וּשְׂכִיב דְרַמּוּף: וַקְרַב
- לְנַחִיָּה רַב סַפְנִיָּא וְאָמַר^ו לִיָּה מָא אַתָּ דְרַמּוּף קוּם צְלִי קַדְמֵ
- 7 אֱלֹהֵךְ מָאָם יַחְרַחֵם^ז מִן קַדְמֵ יִי עֲלֵנָא וְלֹא נֹכֵדִד: וְאַמְרוּ גְבַר
- לְחַבְרִיָּה אַחַו וְנַרְמִי עַדְכִין וְנַדַע בְּדִיל מִן^ח בִּישְׁתָּא הָדָא לְנָא
- 8 וּרְמֹ עַדְכִין וְנַפֵּל עַדְכָּא עַל יוֹנָה: וְאַמְרוּ לִיָּה חֲזוּי כַעֲן לְנָא בְּדִיל
- מִן^י בִּישְׁתָּא הָדָא לְנָא מָה עַבְדִּדְתָּךְ^י וּמִנְן אַתָּ אַתְּי אִידְא^{יא} הִיא

	(ג) לְאַחַבְרָא	(ב) דְאַזְלָא	(א) קַדְמִי
(ד) מְנַחוֹן	(ז) יַחְרַחֵם, יַחִים	(ו) וְאָמַר	(ה) נְחִית, נְחִית
(יא) הִיא	(ח) מִן	(י) עַבְדִּדְתָּךְ	(י) מָה

- 9 מְדִינָתְךָ וְאִי מְדִינָה עָמָּה אַתָּה: וְאָמַר לְהוֹן יְהוּדָאִי (א) אָנָּה וְמִן קָדָם
 10 יְיָ אֱלֹהֵי דְשִׁמְיָא אָנָּה דְחַל דְעֵבֵר יַח יִפְּא וְיַח בְּשִׁשָּׁתָּה: וְדַחֲלוֹ
 גְּבַרְיָא דְחִילָא (ב) רַבָּא וְאָמְרוּ לֵיה מַה־דָּא עֲבָדְתָּא אַרְי יָדְעוּ
 11 גְּבַרְיָא אַרְי מִן קָדָם יְיָ הוּא עֲרִיק אַרְי חַוֵּי לְהוֹן: וְאָמְרוּ לֵיה
 מַה־נַּעֲבִיד לְךָ וַיִּנְתָּה יִפְּא מִנְּנָא אַרְי יִפְּא אֲוִיל וְנַחְשׁוּלִיָּה
 12 תַּקְפָּה (ג): וְאָמַר לְהוֹן מְלוֹנֵי וּרְמוֹנֵי לִיפְּא וַיִּנְתָּה (ד) יִפְּא מַעְלִיכוֹן (ה) אַרְי
 13 יָדְעוּ אָנָּה אַרְי בְּדִילֵי נַחְשׁוּלָא רַבָּא הָדִין עֲלִיכוֹן: וְשִׁמְיָן
 גְּבַרְיָא (ו) לְאַתְבָּא לִיבְשִׁשָּׁתָּה וְלֹא יָכִילוּ אַרְי יִפְּא אֲוִיל וְנַחְשׁוּלִיָּה
 14 תַּקְפָּה (ז) עֲלֵיהוֹן: וְעֲלִיאֻו (ח) קָדָם יְיָ וְאָמְרוּ קָבֵל בְּעוֹתָנָא יְיָ לֹא כָּעַן
 15 גִּיבֵר בְּחוֹבַת נִפְשָׁה (י) דְּגַבְרָא הָדִין וְלֹא תַתָּן עֲלֵנָּה חוֹבַת דָּם
 וְכִי אַרְי אַתָּה יְיָ כְּמָא דְרַעְוָא קְרַמְךָ עֲבָדְתָּא: וַיִּסְבּוּ יַח יוֹנָה
 16 וּרְמוֹנֵי לִיפְּא וְנַח יִפְּא מִנַּחְשׁוּלִיָּה: וְדַחֲלוֹ גְּבַרְיָא דְחִילָא רַבָּא
 מִן קָדָם יְיָ וְאָמְרוּ לְדַבְחָא דְבַח (יא) קָדָם יְיָ וַיִּגְדְּדוּ נְדָרִין:

ב

- 1 וְזַמֵּן יְיָ נִנְיָא רַבָּא לְמַכְלַע יַח יוֹנָה וְהוֹנָה יוֹנָה כְּמַעֲיָא דְנִינְיָא תְּלַחָא
 2 יוֹמִין וְתַלְחָא לִילְוֹן: וְעֲלֵי יוֹנָה קָדָם יְיָ אֱלֹהֵיהּ מְפַעֲיָא דְנִינְיָא:
 3 וְאָמַר צִלְיָה מְדַעְקַת (א) לִי קָדָם יְיָ וְקָבֵל צְלוֹתֵי מַאֲרַעִית תְּהוּמָא
 4 כְּעִיתֵי עֲבָדְתָּא כְּעוֹתֵי: וְרַמְיָתֵי לְעוֹמְקִיא (ב) כְּלָבָא דְיִפְּא וְנַהֲרֵי (ג)
 5 סְחוֹר סְחוֹר לִי כָּל־נַחְשׁוּלוֹהֵי דְיִפְּא וְנִלוֹהֵי עֲלֵי עֲדוּ (ד): וְאָנָּה
 6 אַמְרִית (ה) אֲתַרְכִּית מִן קָדָם מִימְרֵךְ בְּרַם אוֹסִיף לְאַסְתַּמְלָא כְּהִיכְלָא
 7 דְקַדְשֵׁךָ: אֲקַפּוּנֵי סִנְיָא עַד מִיחַת תְּהוּמָא סְחוֹר סְחוֹר לִי יִפְּא
 דְסוּף תְּלֵי עֵיל מְרִישֵׁי: לְעַקְרֵי סַרְבָּתָא נַחְתִּית (ו) אַרְעָא נְגַרְתָּ (ז)

(א) יוֹנָה	(א) תַּקְפָּה	(א) גְּבַרְיָא דְחִילָא	(א) יְהוּדָאִי
(ב) וְצִלְוֵי	(ב) תַּקְפָּה	(ב) גְּבַרְיָא	(ב) מְנַכּוֹן
(ג) בְּעַ	(ג) מְדַעְקָא	(ג) רַבָּא	(ג) נִפְשָׁה
(ד) נַחְתִּית	(ד) אַמְרַת	(ד) עֲבָרָא	(ד) וְנַהֲרָא
			(ה) נְגַרְתָּ, נְגַדָּה

בחוקפּהָא עיל מני עלמין^(ג) ואת קריב^(ד) קדמך לאפקא מחבלא
 8 חיי יי אלהי^(ה): באשפת להיוות עלי נפשי פולחנא דיי אדכריה
 9 ועלת לקדמך צלותי להיכלא דקודשא: לא בעממית פלחי
 10 מעותא דמאתר^(ו) דאחוטב להון לית אמון ידעין: ואנא
 בחושבתות אודארה קירבני אקריב קדמך דנדריית^(ז) אשלים
 11 פורקן נפשי בצלו קדם יי: ואמר יי לנונא ופלמ ית יונה
 ליבששא:

ג

1 ויהוה פתגם נבאא מן קדם יי עם יונה הנביאות למימר:
 2 קים אזול לנינור, קרשא רבשא ואחנפי עליה ית נבאאא די
 3 אנא ממלל עמך: וקם יונה ואזל לנינור פפתנמא דיי ונינור
 4 הות קרשא רבשא קדם יי מהלך תלחא יומין: ושרי^(א) יונה למעל
 בקרשא מהלך יומא חר ואכריו ואמר בסוף ארבעין יומין ונינור
 5 מתהפכא: והימינו אנשי^(ב) נינור במימרא דיי ונורו צומא
 6 ואסרו^(ג) שקין מרבהון ועד זעירהון: ומשא פתנמא לות
 מלכא דנינור, וקם מכורסי מלכותיה ואעדי לבושי^(ד) יקרניה
 7 מניה ואחכסי שקא ויחיב עלן קממא: ואכריו ואמר בנינור
 מגדרת מלכא ורבכנוהי למימר אנשא ובעירא תורא^(ה) יענא
 8 לא יטעמון מדעם ולא ירעון ומא לא ישתון: ויחפסון סקין
 אנשא ובעירא ויצלון קדם יי בתקוף ויחוכון גבר מארתייה
 9 ביששא ומן תטופא דבידיהון: מן ידע דאית בידיה
 חוכין יחוב מנהון ויתרתם עלוהי^(ו) מן קדם יי ויחוב מתקוף
 10 רוגויה ולא נוכר^(ז): וגלן קדם יי עובדיהון ארי חבו מארחתהון
 ביששא וחיב יי מן ביששא די מלל למעבד להון ולא עבד:

(ג) עלמין	(ד) ואת קריב	(ה) אלהי	(ז) דנדרת
(ח) ושרי	(א) אנשי	(ב) לבשו	(ח) תורי
(ט) עלנא	(ג) ניכר	(ד) לבוש	
		(ה) מאחר	

ד

21 וּבֹאֵשׁ לְיוֹנָה כִּישָׂא רַבָּא וְתַקִּיף לִיהּ: וְצַלִּי קָדָם יְיָ וְאָמַר קִבֵּל 21
 בְּעוֹתֵי יְיָ הֲלֵא רִין פְּתוּנְמִי עַד דְּהוֹיְתִי (°) עַל אַרְעֵי עַל בֵּן
 אוֹחֵיִתִי לְמַעַרְק לְיִפְטָא אַרְי יְדַעְנָא אַרְי אִתְּ אֱלֹהֵא חַנּוּנָא
 וְדַחְמָנָא מְרַחֵק רַנּוּ וּמַסְגִּי לְמַעַבְדַּר טַבּוֹן (°) וּמַחִיב מִימְרִיָּה
 3 מְלֵאֲתָאֵהּ בִּישְׁתָּא (°): וְגַעַן יְיָ סַב כְּעַן נַפְשֵׁי מְנִי אַרְי 3
 טַב דְּאִימֹרֵי (°) מְדַאֲחִי (°): וְאָמַר יְיָ הֲלַחְדָּא תַקִּיף לָךְ: וְנַפֵּק 4
 יוֹנָה מִן קַרְתָּא וַיְחִיב מִפְדֵּינָה לְקַרְתָּא וְעַבְדַּר לִיהּ תַמָּן 5
 מְטַלְתָּא (°) וַיְחִיב תְּחוּתָהּ בְּטוּלָא עַד דִּיחֻוּ מַה־יְהִי בְּסוּף
 קַרְתָּא: וּזְמִין יְיָ אֱלֹהִים קִיקִיּוֹן וְסַלִּיק עֵירָל מִן (°) יוֹנָה לְמַהּוּ 6
 טוּלָא עַל רִישֵׁיהּ לְאַגְנָא לִיהּ (°) מִבִּישְׁתִּיָּהּ וְחַדְרֵי יוֹנָה עַל קִיקִיּוֹן
 חֲדָא רַבָּא: וּזְמִין יְיָ יַרְחַ תּוּלַעְתָּא בְּמַסַּק צְפֹרָא בְּיוֹמָא (°) 7
 דְּתַבְרוּהִי (°) וּמַחַח (°) יַת קִיקִיּוֹן וַיִּבֶשׁ (°): וְהוּוּ כְּמִדְנַת שְׂמִישָׂא 8
 וּזְמִין יְיָ רַחַם קַדְוִמָּא שְׁתִּיקָתָא (°) וְטַפְחַת (°) שְׂמִישָׂא עַל רִישָׂא
 דְּיוֹנָה וְאַשְׁתַּלְהִי וְשָׂאֵל נַפְשֵׁיהּ לְמַמְרָא (°) וְאָמַר טַב דְּאִמֹרֵי
 מְדַאֲחִי (°): וְאָמַר יְיָ לְיוֹנָה הֲלַחְדָּא תַקִּיף (°) לָךְ עַל קִיקִיּוֹן וְאָמַר 9
 לְחַדְרָא תַקִּיף לִי עַד מוֹתָא: וְאָמַר יְיָ אִתְּ חַסְתָּא (°) עַל קִיקִיּוֹן 10
 דְּלֵא עֲמַלְתָּ (°) כִּיהּ וְלֵא רַבִּיתִּיהּ דִּי כְּלִילָא הָדִין הָדוּרָה וּבְלִילָא
 אַחְרָנָא (°) אֲבַד: וְאַנָּא לֹא אַחוּס עַל נִינּוּהּ קַרְתָּא רַבָּתָא דְאַרְי 11
 כְּהּ סִגִּי מִתְרַתָּא עֲסָרֵי רַבּוֹן (°) אֲנִישָׂא דְלֵא יַדַּע פִּין יְמִינָה
 לְסַמְאִיָּה וּבְעִירָא סִגִּי:

° קִים	Some edd. add	° טַבּוֹן	° בִּישָׂא	° דְּאִמֹרֵי, דְּאִמֹרֵי
° מְדַאֲחִי		° מְטַלְתָּא, מְטַלְתָּא	° מְטַלְתָּא	° מְעַל
° עֵלְוִי		° דְּיוֹמָא	° דְּבַתְּ	° וּמַחָא
° וּבֹאֵשׁ		° שְׁתִּיקָא	° וְטַפְחַת	° לְמַמְרָא
° דְּאִמֹרֵי מְדַאֲחִי		° תַקִּיף	° חַסְתָּא	° עֲמַלְתָּ, עֲמַלְתָּא
° אוֹרְבָּנָא		° רַבּוּא		

G L O S S A R Y .

א

אָבֵר, impf. יֵאָבֵר, יִיבֵר, *perish*. V. הוֹבֵר (בִּיד, בִּיר) *destroy*, and intrans. *perish*. In bibl. Chald. a Hof al הוֹבֵר occurs, Dan. VII. 11. — Heb. אָבֵר, Syr. نَصَب, Sam. אָבֵר; Aeth. አቡ፡ *be mad* (comp. לִבְרִיּוֹתָא Jerem. IV. 9). The original signif. is simply *go*; Ar. بَاد, impf. يَبِيدُ, *go away, perish*; أَبَدَ *run away*; أَبَدٌ *eternity* (comp. *aṭwv, aevum*, from the Sanskrit rad. *i, go*).

אָנֵר *hire*. — Ar. أَجَرَ, Syr. اَجَرَ.

אָנֵר, אָנָרָא, אָנָרָא, *hire, wages, reward*. — Ar. أَجْرٌ, Syr. اَجْرًا, Sam. אָנָרָא.

אָזַל, impf. יֵאָזַל, imper. אֲזַל, inf. מֵיזַל, *go*. — Heb. אָזַל, Syr. אָזַל, Sam. אָזַל; Ar. زَالَ, impf. يَزُولُ, *move away* from a place; زَالَ, impf. يَزَالُ, *remove, intrans. cease*; also أَزَلٌ, *perpetuity, eternity*.

אָחַר not used in I., *be behind*. III. אָחַר, *put off, delay*. — Ar. أَخَّرَ, *leave behind, keep back, retard*, Aeth. አረፈ: Heb. אָחַר, III. אָחַר; Syr. اَخَّرَ, *delay, remain*.

אֲחֵרִי and אֲחֵרִי, אֲחֵרִי, *other, another*, f. אֲחֵרָא; pl. m. אֲחֵרִי, f. אֲחֵרָא. In the dialect of Jerusalem חֲוֵרִי, Sam. אֲחֵרִי (∇); Ar. آخِرُ, Heb. אֲחֵר, Syr. اِخْرِي.

אֵי note of interrogation pref. to pron. and adv., as אֵי מֵדִין, f. אֵי מֵדִינָא, *which?* אֵי מֵדִין *whence?* אֵי מָחָי *when?* etc. — Ar. أَيُّ, Aeth. ለጸ: *who, which, what?* Heb. אֵי, אֵי, אֵי, with suff. pron. *where?* אֵי זֶה *which?* אֵי מִזֶּה *whence?* אֵי מֵזֶה *where?* Syr. اَيُّ, اَيُّ, in اَيُّ مَازَ where? اَيُّ مَازَ whence? اَيُّ مَازَ when? etc.

אֵי there is, etc. with pron. suff. אֵי מֵדִין, אֵי מֵדִינָא, *I am, thou art*, etc. — Ar. اَيُّسٌ obsol., Heb. אֵשׁ and אֵשׁ (2 Sam. XIV. 19, Micha VI. 10), bibl. Chald. אֵשׁ, Syr. اَيُّس, Sam. אֵשׁ, אֵשׁ, אֵשׁ; with the negat. לֹא, אֵשׁ, are formed, אֵשׁ, לֹא, אֵשׁ.

אֵלֹהִים, אֵלֹהִים, *a god, God*; pl. אֵלֹהִים, אֵלֹהִים. Ar. إلهٌ or إلهٌ, with the art. أَلِهَةٌ, contr. أَلِهَةٌ; fem. أَلِهَةٌ, contr. أَلِهَةٌ (Alilat Herodot. III. 8, ed. Schweigh.); in the so-called Sinaitic Inscriptions *) אלה (e. g. כהן הא אלה *priest of the god Tā*, Tuch in the Z. d. D. M. G. vol. III. p. 212), in the Himyaritic אלה, f. אלה (Rödiger's Excursus to his transl. of Wellsted's Travels in Arabia, p. 380-1, 390); Heb. אֵלֹהִים, Syr. اَلِهَةٌ, Sam. אֵלֹהִים.

*) Really the records of *heathen Arabs*, pilgrimaging to *Mount Serbal* (سِرْبَال). They date in all probability from the centuries immediately before and after the time of Christ.

As to the derivat. of the word (عَبَدَ, *worship*, being a denom. from عَابَدَ, and عَابَدَ, *be stricken with fear*, a variety of عَابَدَ), it is probably connected, as Arabic lexicographers suggest, with لَاعَ = لَاعَ, *shine* (comp. Sanskrit *dēva-s*, *θεο-s*, *deu-s*, from the rad. *div*, *shine*, and *sura-s* from *sur*, *shine*); they however derive it from عَابَدَ in the sense of *create*.

עָבַד f. *a ship*; pl. עָבָדִים. Syr. عَابَدَ.

עָבַד if; עָבַד (lit. *what if —?*) *perhaps*. Another form is עָבַד, עָבַד; Ar. عَابَدَ, Aeth. 𐩧𐩣𐩪: Heb. Phoen. עָבַד, Syr. ܥܒܕ, Sam. ܥܒܕ, ܥܒܕ.

עָבַד not in use; Heb. עָבַד, *prop up, support*, עָבַד, *be faithful*, Ar. عَابَدَ *be void of fear, secure, confide in*, عَابَدَ *be faithful*; Aeth. 𐩧𐩣𐩪: *trust, believe* (comp. اعْتَمَدَ *rely upon*, from عَمَدَ *prop up*). Hence V. עָבַד *believe*; Ar. عَابَدَ *make safe, protect, believe*, عَابَدَ *protect*, عَابَدَ *God*. Syr. ܥܒܕ *believe*. This verb is an *Af'el*, not a *Pai'el*, and one of the very rare examples in the other dialects of the Heb. form *Hif'el*; comp. in Arab. عَابَدَ for عَابَدَ *wish*, عَابَدَ for عَابَدَ *pour out*, عَابَدَ for عَابَدَ *give* (imperat. of عَابَدَ), عَابَدَ and عَابَدَ *be quick*; perhaps also عَابَدَ *cut, prune*, and عَابَدَ *shake violently, annoy*.

עָבַד, impf. עָבַד, imper. עָבַד, inf. עָבַד, *say*. — Heb. Phoen. עָבַד; Syr. ܥܒܕ, Sam. ܥܒܕ, *say, order*; Ar. عَابَدَ *order*.

עָבַד, impf. עָבַד, imper. עָבַד, *word, speech, order*; pl. עָבַדִים,

אָנִי. Also used to denote *self*, partic. in reference to *God*, e. g. II, 5. — Syr. ܐܢܝܢܐ, Sam. ܐܢܝܢܐ. *where? whither? whence?* — Ar. مِنْ أَيْنَ, أَيْنَ; Heb. מֵאֵן, מֵאֵן, מֵאֵן (2 Kings V. 25, *k'āb*); Sam. ܐܢܝܢܐ, ܐܢܝܢܐ.

אָנַח (*אָנַח*) *I*; pl. אָנַחְנוּ, אָנַחְנוּ, *we*. — Ar. أَنَا, pl. نَحْنُ (vulg. نَحْنًا, نَحْنًا); Aeth. አኛ: pl. ኣኛኛ: Syr. ܐܢܐ, pl. ܐܢܐܢܐ; Sam. ܐܢܐ, ܐܢܐ, pl. ܐܢܐܢܐ, ܐܢܐܢܐ; Heb. אָנֹכִי, אָנֹכִי (Sam. ܐܢܐܢܐ, ܐܢܐܢܐ), pl. אָנַחְנוּ, later forms אָנֹנוּ (Jerem. XLII. 6, *k'āb*), אָנֹנוּ; Phoen. אנך, pl. אנכון.

אָנוּ. See אָנוּ.

אָנִישׁ, אָנִישׁ, אָנִישׁ, *a man, person, individual*; pl. אָנָשִׁים (constr. אָנָשִׁים). — Heb. אָנוּשׁ, Syr. ܐܢܝܢܐ pl. ܐܢܝܢܐ, Sam. ܐܢܝܢܐ; cognate forms are Ar. إِنْسَانٌ (with the collect. نَاسٌ, نَاسٌ), Aeth. አንስ: (rare), Heb. אִישׁ (for אָנִישׁ), Phoen. אש. The respective fem. are: Ar. إِنْسَانَةٌ (very rare); Aeth. አንስት: Heb. אִשָּׁה (Sam. ܐܢܝܢܐ or ܐܢܝܢܐ), pl. נָשִׁים; Phoen. אשה; Chald. אִשָּׁה (אִשָּׁה), אִשָּׁה, pl. נָשִׁים; Syr. ܐܢܝܢܐ, pl. ܐܢܝܢܐ; Sam. ܐܢܐ, ܐܢܐ, pl. ܐܢܐܢܐ, ܐܢܐܢܐ.

אָנֹכִי, אָנֹכִי, *thou*; pl. m. אָנֹכִים, אָנֹכִים, f. אָנֹכִים. — Ar. m. أَنْتَ, f. أَنْتِ, pl. m. أَنْتُمْ (poet. أَنْتُمْ), f. أَنْتُنَّ; Aeth. m. አንተ: f. አንተ: pl. m. አንተዎ: f. አንተን: Heb. m. אַתָּה, f. אַתָּה, pl. m. אַתֶּם, f. אַתֶּן; Syr. m. ܐܢܝܢܐ, f. ܐܢܝܢܐ, pl. m. ܐܢܝܢܐ, f. ܐܢܝܢܐ; Sam. m. ܐܢܐ, ܐܢܐ, f. ܐܢܐܢܐ, pl. m. ܐܢܐܢܐ, f. ܐܢܐܢܐ.

אַסַּר, imperf. יָסַר, *tie, bind, gird on.* — Ar. **أَسَرَ**, Aeth. **አሠረ**:
Hebr. אַסַּר, Syr. **أَسَّرَ**, Sam. **𐤀𐤏𐤂**.

אַרַח *walk, go.* — Heb. אָרַח.

אֲרַח, אִרַח, אֲרָחָה, f. *a way, road, custom, conduct*
(comp. אֲרַחָה, **سَيْرًا, سَبِيلًا**); pl. אֲרַחָה. Heb. אֲרַח,
Syr. **أَرَحَ**, Sam. **𐤀𐤏𐤁** and **𐤀𐤏𐤁𐤀**.

אַרִי *that, because;* also אֲרוֹם. Connected, as well as אָרוֹ
lo, with אָרָה *see.*

אַרְעָה, אֲרַעָה, f. *the earth, the ground, a country.* — Ar.

أَرْضًا, Heb. **אָרֶץ**, Phoen. אֲרַעָה, Syr. **أَرْضًا**, Sam. **𐤀𐤏𐤁𐤀**. —

The change of **ص, ض** into **ע, א** is very frequent:

e. g. אָרַע, אָע, אָע; אָרַע or אָע; **عَرَضَ** *happen*, אָרַע or
אָע, אָע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;
אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;

אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;
אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;

אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;

אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;

אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;

אָרַע, אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע; אָרַע;

אַחַר, imperf. יָחַד, inf. יָחַד, *come.* V. אָחַד *bring, bring on,*
bring to pass; inf. אָחַדָה. — Ar. **أَتَى**, Heb. אָחַד,
Syr. **أَتَى**, Sam. **𐤀𐤏𐤁**; Aeth. **አተዐ**: *return home, enter.*
אַחַר, אֲחֲרָה, *place, dwellingplace, country;* pl. אֲחֲרָה. — Ar.
أَثَرٌ, Aeth. **አርሐር**: *footstep, trace;* Syr. **أَثَرٌ**, Sam. **𐤀𐤏𐤁**.

בָּאֵתֶר. Hence בָּאֵתֶר, בָּחַר, בָּחַר, בָּחַר, or בָּאֵתֶר (vulg. בָּאֵתֶר *bāthar*), *after*; in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find בָּחַרְךָ, בָּחַרְתִּי, as well as בָּחַרְתִּי, בָּחַרְתִּיכֹן.

ב

בּ *in, at or near, by, with, on account of, etc.* Ar. ب, Aeth.

Ⲗ: Heb. Phoen. בּ, Syr. ܒ, Sam. 𐤁.

בָּאֵשׁ, impf. יִבְאֵשׁ, *be bad, unpleasant, wicked*; or בָּאֵשׁ, *he was displeased*. Another form is בָּעַשׂ. — Heb. בָּאֵשׁ *smell badly*; Aeth. Ⲗⲁⲛ: *be bad, wicked, difficult*; Ar. بَيْسٌ *be wretched*, بَوَّسٌ *be bold, daring*; Syr. ܒܘܣܐ, ܒܘܣܐ, *do mischief, ill-use*; Sam. 𐤁𐤃, 𐤁𐤃. 𐤁𐤃, f. 𐤁𐤃, *bad, wicked*; as a subst. usually in the fem. 𐤁𐤃, pl. 𐤁𐤃, *evil, wickedness, misery, a calamity*. — Syr. ܒܘܣܐ, f. ܒܘܣܐ; Sam. 𐤁𐤃, f. 𐤁𐤃.

בָּרִיל. See רִי.

בָּלַע, imperf. יִבְלַע, *swallow*. — Ar. بَلَغَ Heb. בָּלַע, Syr. ܒܠܥ, Sam. 𐤁𐤋; Aeth. ⲖⲁⲐ: *eat*.

בָּעַע, imperf. יִבְעֵי, *swell, boil or bubble; ask, entreat, demand*. — Ar. بَغِيَ *swell and fester; be proud, lustful, insolent, unjust; ask, demand*; Heb. בָּעַע *make boil; ask, demand*; Syr. ܒܥܥ *desire, wish, ask*; Sam. 𐤁𐤃 and 𐤁𐤃. — Chap. I. 4. 𐤁𐤃, *on the point of being wrecked*. Comp. in vulg. Arab. اَلْجَدَارُ يَبْغِي

يُوقِع, *the wall is going to fall*; and even in the classical dialect أَرَادَ أَنْ يَمُوتَ, *he was going to die* (أَرَادَ *wish*), where later writers omit أَنْ (see the Z. d. D. M. G. vol. VI. p. 210); so in Pers. and modern Greek the Fut. with مَيخُواهُمْ and θελω, *I wish*, and in our own lang. with *will*.

בָּעֵי, petition, entreaty; Syr. صَعْمُو. Hence בָּעֵי pray (quaeso, obsecro); Syr. صَعَّ, Sam. 𐤁𐤎𐤁, gen. 𐤁𐤎𐤁 and 𐤁𐤎𐤁 (Gesenius, Carmina Samarit. III. 22. 1), Heb. בָּעֵי for בָּעֵי (this derivat. is confirmed both by the usage of the other dialects, and by the analogy of the vulg. Arab., since in the mouth of the Badawīn تَبَغِي tabghī has become *tabī*, Z. d. D. M. G. vol. VI. p. 210).

בָּעֵיר, בָּרָא, *a beast of burden*, and collect. *cattle*; pl. בָּעֵירִין, בָּרָא. Heb. בָּעֵיר, Syr. بَعِيرًا; Ar. بَعِيرٌ *a camel*; Aeth. ብሶራዊ: ብሶራዊ: and ብሶራ: *an ox*, pl. አባሶር::

בָּר, בָּרָא, *a son*. — Syr. بَرًا, Sam. 𐤁𐤎𐤁, in the Sinaitic inscript. בר, and in the Ekhkili or vulg. dial. of South Arabia *ber*. The pl. is בָּרִין, בָּרִינָא, from בָּר (see Arab. gloss. (إِبْنٌ)); Syr. بَرِيَّة, Sam. 𐤁𐤎𐤁, also 𐤁𐤎𐤁; in the Sinaitic and Himyaritic inscript. בני. In like manner בָּרָא *a daughter*, constr. בָּרָא; בָּרָא, constr. 𐤁𐤎𐤁; 𐤁𐤎𐤁, constr. 𐤁𐤎𐤁; have in the pl. בָּרִין; though בָּרִין also occurs. — Derived from בָּרָא, בָּרָא, *create*; not from ברר *be simple, pure, innocent*; comp. בָּרָא, and Sanskrit *sūnu-s*, son, from the rad. *su*, beget, bring forth.

בָּרַם *truly, indeed; but, yet, nevertheless*; Syr. ܒܪܡܐ, Sam. ܒܪܡܐ and ܒܪܡܢ. Hitzig on Daniel, II. 28, derives it from the Sanskrit *param*, farther, after, but; Gesenius views it as an asseverative from ܒָּרַם or ܒָּרַם *twist, make firm*; Dietrich, in his *Abhandlungen zur Hebr. Gramm.* p. 226, as a contraction from ܒַּר ܡָּה, „ausser was (das Folgende betrifft).“

בָּתָּר. See אָתָּר.

ג

גָּבַר, גְּבָרָה, גְּבָרָה, גְּבָרָה, *a man*; pl. גְּבָרִים, גְּבָרִים. — Heb. גָּבַר, Syr. ܓܒܪܐ, Sam. ܓܒܪܐ; Ar. ܓܒܪܐ, according to the *Kāmūs*, ܓܒܪܐ, ܓܒܪܐ, ܓܒܪܐ, „a king and a slave (so that it is one of the words which have two opposite meanings), and a man“; Aeth. ܓܒܪܐ: *a slave or servant*.

גָּזַר, *cut, ordain, decree*. — Heb. גָּזַר, Syr. ܓܘܘܪܐ, Sam. ܓܘܘܪܐ; Ar. ܓܘܘܪܐ *prune, slaughter*. With. גָּזַר ܘܘܩܡܐ, III. 5, and גָּזַר ܘܘܩܡܐ, *conclude a treaty*, comp. ܓָּזַר ܘܘܩܡܐ, ܓָּזַר ܘܘܩܡܐ, ܓָּזַר ܘܘܩܡܐ, etc. ܓָּזַר ܘܘܩܡܐ, ܓָּזַר ܘܘܩܡܐ, *a decree*. — Syr. ܓܘܘܪܐ and ܓܘܘܪܐ, Sam. ܓܘܘܪܐ.

גָּל, *a heap*; pl. גָּלִים, *waves*. — Heb. גָּל, pl. גָּלִים; Syr. ܓܠܐ, Sam. ܓܠܐ.

גָּלַגַּל, impf. ויגלגל, *uncover, unveil, reveal*. — Ar. ܓܠܐ, impf. ܓܠܐ, *uncover, reveal, polish, brighten*; Heb. גָּלַגַּל, Syr. ܓܠܐ, Sam. ܓܠܐ. — Chap. III. 10. גָּלַגַּל for גָּלַגַּל, nom. pl. m. of the pass. particip. ויגלגל or ויגלגל.

גן not used in I., *cover*; Ar. جَنَّ, Heb. גַּן V. cover, *shade*, inf. אֲגַנָּה; Syr. ܓܢܐ. Hence in all the dialects the word for *a garden*, جَنَّةٌ, ܓܢܐ: ܓܢ and ܓܢܐ; ܓܢ, ܓܢܐ, pl. ܓܢܝܢ, ܓܢܝܢ; ܓܢܐ, ܓܢܐ, pl. ܓܢܝܢ, ܓܢܝܢ; ܓܢܐ, ܓܢܐ, pl. ܓܢܝܢ, ܓܢܝܢ.

ך

ך. See רי.

ךא. See רן.

ךב, imperf. יִרְבַּח, *slaughter, sacrifice*. III. רַבַּח, *sacrifice* often or in great quantity, inf. יִרְבְּחָא. — Ar. دَبَّحَ, Aeth. ዘብዘ: Heb. Phoen. רַבַּח, Syr. ܪܒܚ, Sam. ܪܒܚ. רַבַּח, יִרְבְּחָא, *a victim, sacrifice*; pl. יִרְבְּחִין. — Ar. دَبَّحٌ, Heb. Phoen. רַבַּח, Syr. ܪܒܚܐ, Sam. ܪܒܚܐ.

ךג or רין, perf. רָן, imperf. יִרְוֶן, יִרְוֶן, *judge*. — Ar. دَانَ, imperf. يَدِينُ; Heb. רָן; Syr. ܪܘܢ, impf. ܪܘܢܐ; Sam. ܪܘܢ, impf. ܪܘܢܐ; Aeth. ደደ: *judgment*.

מְרִינָה, נְחָא, מְרִינָה, *a province, city*; pl. נְחָא. Heb. מְרִינָה *a province*, Ar. مَدِينَةٌ *a city*; Syr. ܡܪܝܢܐ, Sam. ܡܪܝܢܐ.

ךד, רַחַל, imperf. יִרְחַל, *be afraid, fear, dread*. — Heb. רַחַל *creep* (a serpent), approach with a stealthy, timid pace, *fear*; Ar. دَحَلَ *enter into a hidingplace* (دَحَلٌ), *retire from fear*, دَحَلَ *hide one's self*; Syr. ܪܚܠ, Sam. ܪܚܠ.

Another form is רַחַח.

רַחַח *fear*.

רַחַח, רַחַח, *fear, reverence*; hence, that which is

feared, *a god*; pl. יהחלקהה. — Syr. ܦܫܕܐ, Sam. 𐤏𐤏𐤇𐤃.

די, ד, *who, which, that*; conj. *that, in order that, because*;
 Aeth. H: Syr. ܘܢ, Sam. 𐤏 (comp. Heb. אוֹ). Like H: ܘ,
 and 𐤏, it is used to circumscribe the *genitive*, as
 מְלִכָּא דְאַרְעָא, שְׁלִיטָא דִּי-מְלִכָּא [the same construction
 precisely is found in Pers., for in قَرْمَانَ سُلْطَانَ, *the*
Sultān's fermān, the connective vowel *i* was orig. a relat.
 pron. (Sanskrit *ya*), and in the older Pārsī is actually
 so used; comp., for example, *çtaishn i yazdān*, the
 praise of God, with *u in daryāwihā i pa gēhān*, and
 these seas which (are) in the world. Spiegel, Gramm. d.
 Pārsi-sprache, p. 52.]. With ה or ד annexed, דיל or
 דיד, it is used with pronom. suff. to express the pos-
 sessive adj., as דילי or דידי *mine*, דילך *thine*, דיחיה *his*;
 Syr. ܕܝܗܝܘܐ, Sam. 𐤃𐤏𐤃 (Heb. — particularly in the so-called
 Song of Solomon and the postbiblic writings—and Phoen. שָׁל,
 for אֲשֶׁר לְ, Cant. I. 6, II. 7, רְחוֹבָהּ שָׁל עִיר, פְּתָחוֹ שָׁל הַיְבֵל,
 בּוֹם שָׁל זָרְב, Plaut. Poenul. V. 3, 22. *Hau amma*
silli, חוֹן בְּנֵי שְׁלִי, hauon bene silli, חוֹן אֲמֵא שְׁלִי);
 with ב prefixed, בְּדִיל, 𐤁𐤏𐤃, *on account of* (בְּאֲשֶׁר לְ,
 בְּשָׁל). — Besides H: ܘ and 𐤏, other cognate forms
 are دُ in the dialect of the Arab tribe Tayy (طَيِّم);
 די in the Sinaitic inscript. (Z. d. D. M. G. vol. III.
 p. 192); ד in the Himyaritic (Rödiger's transl. of
 Wellsted, p. 383, 393, 400), e. g. בּוֹרוּךְ דְחִרִיק =
 بَوْرُوْخ دُخَرِيْق *in the month of Kharik* (or the period
 of the monsoon); וי, as mark of the genit., in the

monument of Carpentras and other Shemitic remains brought from Egypt (Gesenius, Monum. Phoen. p. 228, 242; and ׀ as mark of the genit. in Phoen. (inscr. Massil. l. 6, 10). — I may add that the Phoen. inscriptions furnish us also with the intermediate step between אֲשֶׁר and אֵשׁ in the form אֶשׁ, e. g. Massil. l. 20. אֶשׁ וַיִּמְנַא לִי יִתְנַבֵּל, Athen. IV. כֵּל כֶּהֵן אֶשׁ יִקַּח מִשְׁאֵת (the monument) *which Yittenbēl erected for me*, Sidon. l. 4. אֶשׁ נָדַר אֶשׁ כָּנְתָהּ, and in the formula אֶשׁ נָדַר — *which vowed* —

דָּבַר, impf. יִדְבֹּר, *remember*. II. אֲדָבַר *be remembered; call to mind, remember*. — Ar. دَبَّرَ, Aeth. ዘሳረ: Heb. זָכַר (Phoen. זכר *remembrance*), Syr. دَبَّرَ, Sam. דָּבַר.

דָּם, דָּמָא, *blood*. Other forms are אֲדָם and אֲדָם. — Ar. دَمَّ, Aeth. ደዳ: Heb. דָּם, Phoen. (according to Augustine) *edom*, Syr. دَمَّ, دَمًا, Sam. דָּם and דָּמָא.

דָּמָה, impf. יִדְמֹה, *sleep*. — Syr. دَمَّه, Sam. דָּמָה. דָּמָה particip. adj. *sleeping*, I. 6. — Syr. دَمَّاهُ, دَمَّاهُ.

דָּן, דִּין m., דָּא f., *this, that*; pl. אֲדָן. — Sam. דָּן m., אֲדָן f., pl. אֲדָן; Aeth. ዘደ: m. ዘደ: f., pl. m. ዘደደ: f. ዘደደ: and in the Himyaritic inscript. ደን (Rödiger's transl. of Wellsted, p. 398, 403).

דָּנָה, impf. יִדְנֶה, *rise (the sun)*. — Ar. دَنَّ, Aeth. ወደ: Heb. דָּנָה, Syr. دَنَّ, Sam. دَنَّ; cognate forms in Syr. are دَنَّ and دَنَّ.

דָּנָה, דְּנָה, *the place where the sun rises, the east*. — Ar. دَنَّ, Heb. דָּנָה, Syr. دَنَّ, Sam. دَنَّ.

ה

ה interrog. particle; Ar. **هَ**, Sam. **𐤇**. The fuller form is **הַל**, Ar. **هَلْ**.

הָרֵן m., **הָרָא** f., *this, that*; pl. **הָרַיִן**, **הָרַיִן**; comp. of **הָרָא** (Syr. **ܗܘܐ**) *this*, and **הָרֵן**. — Ar. **هَذَا** m., **هَذِهِ** f., pl. **هَؤُلَاءِ**; Heb. **הַזֶּה** m., **הַזֹּאת** f., pl. **הֵלֵךְ**; Syr. **ܗܘܢܐ** m., **ܗܘܢܐ** f., pl. **ܗܘܢܐ**.

הוּא m., **הִיא** f., *he, she, it*; pl. m. **הֵמָּן**, f. **הֵמָּן**, and in bibl. Chald. **ܗܘܢܐ**. — Ar. **هُوَ** m., **هِيَ** f., pl. m. **هُمْ** (poet. **هُمَّ**), f. **هِنَّ**; Heb. **הוּא** m., **הִיא** f., pl. m. **הֵם**, f. **הֵנָּה**; Syr. **ܗܘܐ** m., **ܗܘܐ** f., pl. m. **ܗܘܢܐ**, f. **ܗܘܢܐ**.

הוּא, **הִיא**, impf. **יִהְיֶה** or **יִהְיֶה**, inf. **מִהְיֶה**, *be, happen*. — Heb. **הִיא** and **הִיא** (Gen. XXVII. 29, Jes. XVI. 4), Phoen. **הוּא** (inscr. Eryc. l. 3. **יהוּא**; comp. Eccl. XI. 3), Syr. **ܗܘܐ**, Sam. **𐤇𐤃𐤇**; Ar. **هَوَى** *fall, happen*.

הַיְבֵל, **הַיְבֵל**, *any large building, a palace, temple, church*; pl. **הַיְבֵלִים**. — Ar. **هَيْكَلٌ** *be tall and stout, tall, stout, also a palace or temple*; Aeth. **ሆኅል**; Heb. **הַיְבֵל**, Syr. **ܗܝܒܠ**.

הֵלֵךְ *go, walk*, little used in I., gen. in III. **הָלַךְ**; Ar. **هَلَكَ**, **هَلَكَ**, *die*; Heb. Phoen. **הָלַךְ**, Syr. **ܗܠܟܐ**, Sam. **𐤇𐤋𐤊**. Another Chald. form is **הוּך**, perf. **הָך**, an exact parallel to our *walk*, except that we retain the *l* in writing.

מַהְלֵךְ *a walk, journey*. — Heb. **מַהְלֵךְ**.

הִפְךָ *turn, return; change; overturn, destroy*. II. **אֶתְהַפֵּךְ** *be turned, changed, destroyed*. A cognate form is **אֶתְהַפֵּךְ**.

turn, flee. — Ar. أَفَكَ *move, remove*, but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. נִהַפֵּךְ בְּלִשְׁנוֹ), in VIII. اِيْتَقَلَ *be overturned*, whence in the Kūr-ān, اَلْمَوْقِفَاتُ (scil. اَلْمَدُنُ), *Sodom and Gomorrha*, also called by the Arabs اَلْاَرْضُ الْمَقْلُوبَةُ (from قَلَبَ *turn*); Heb. הִפֵּךְ, Syr. ܫܦܘܢܐ, Sam. 𐤍𐤏𐤋𐤁.

י

י, ו, *and, but.* — Common to all the Shemitic dialects under the form *na, w', ū.*

ז

זָכָה, זָכִי, impf. יִזְכֵּי, *be pure in a moral sense, chaste, innocent, just.* — Ar. زَكَ, Heb. זָכָה, Syr. ܐܘܟܐ, Sam. ܐܘܟܐ. In Aramaic *physical* purity is expressed by the cognate זָכִי, זָכִי, זָכִי. f. זָכָה, זָכָה, *pure, innocent, just.* — Syr. ܐܘܟܐ.

זָכַן not used in I. — III. זָכַן *prepare, make ready, appoint, invite.* — Syr. ܐܘܟܐ.

זָעַר *be small.* — Ar. صَغَرَ, صَغِرَ, Heb. זָעַר, Syr. ܐܘܟܐ and (in the sense of *be despised*) ܐܘܟܐ, Sam. ܐܘܟܐ. — Ar. ܐܘܟܐ, f. זָעַר, זָעַר, *small, little, young.* — Ar. صَغِيرٌ, Heb. זָעִיר, Syr. ܐܘܟܐ, Sam. ܐܘܟܐ.

ח

חָבַל not used in I., *be corrupted or vitiated, rotten.* III. חָבַל *corrupt, destroy.* — Ar. خَبِلَ *be sprained, out of*

joint or otherwise maimed, *be mad*, II. **حَبَلٌ** *put out of joint, maim, disorder*; Heb. חָבַל, Syr. حَبَلٌ, Sam. 𐤇𐤁𐤋. See Gesenius' Thesaurus, rad. חָבַל.

חָבַל, חָבַל, חָבַל, *corruption, injury, destruction*.—Syr. حَبَلٌ.

חָבַר not used in I., *be united*; III. חָבַר *unite, combine*. — Heb. חָבַר, Aeth. ገብረ: Syr. حَبَّرَ.

חָבַר, חָבַר, חָבַר, *an associate, companion, colleague*; pl. חָבַרִין, חָבַרִיא. Heb. חָבַר, Syr. حَبَّرَ, Sam. 𐤇𐤁𐤁𐤀. Preceded by חָבַר, *the one — the other* (comp. חָבַר or חָבַר with חָבַר, חָבַר, חָבַר, *עֲמִיחַ, רָע, אָח*).

חָדַר, f. חָדַרָא, *one*. — Ar. أَحَدٌ, f. إِحْدَى; Aeth. አድዳ: f. አድድ: Heb. אָחַד, f. אַחַח, Phoen. אַחַד; Syr. حَدَر; Sam. 𐤇𐤁𐤀 and 𐤇𐤁𐤀, 𐤇𐤁𐤀, f. 𐤇𐤁𐤀, 𐤀𐤀𐤀, 𐤀𐤀𐤀𐤀. The rad. is وَحَدٌ, וְחַד, *be single, at one with, united*; Aeth. ተወሰዱ: *be united*; Syr. حَبَّرَ *lone, solitary*; حَبَّرَ *unite*.

חָדַרָא *very, excessively*.

חָדַר, חָדַר, חָדַר, impf. יְחַדֵּי, יְחַדֵּי, *be glad, rejoice*. — Heb. חָדַר, Syr. حَدَّرَ, Sam. 𐤇𐤁𐤀, 𐤀𐤀𐤀.

חָדַרָא, חָדַרָא, *joy, gladness*. — Syr. حَدَّرَ, حَدَّرَ, Sam. 𐤇𐤁𐤀𐤀.

חָוַא not used in I.; III. חָוַי, חָוַי, *announce, tell*. — Ar. وَحَى *reveal*; Heb. חָוַה, Syr. حَوَّجَ, Sam. 𐤀𐤀𐤀 (𐤀𐤀𐤀, 𐤀𐤀𐤀).

חָוַב, perf. חָוַב, *commit a fault, sin, be in debt*. — Ar. حَابٌ, Syr. حَابٌ.

חָוַב, חָוַב, *a fault, sin, debt*; pl. חָוַבִין. — Ar. حَوْبٌ, حَوْبٌ *a crime*, Heb. חָוַב, Syr. حَوْبٌ.

חֹבֵבָא, *id.*; pl. חֹבְבָא. Ar. حَوْبَةٌ, حَوْبَةٌ, Syr. مَمْبُؤًا, Sam. 𐤇𐤁𐤁𐤀.

חום, perf. חָם, imperf. יְחוּם (יְחוּם), *have compassion upon, pity, spare.* — Heb. חוּם, Syr. حَم, Sam. 𐤇𐤁.

חָזַן, impf. יִחְזוּ, יִחְזוּ, *see, observe.* — Heb. חָזַן, Syr. حَاز, Sam. 𐤇𐤁𐤁; Ar. حَزًا *divine, prognosticate*, from watching the flight of birds (comp. חָזַח, חָזַח).

חָטַף *snatch, carry off, plunder.* — Ar. حَطَفَ, Heb. חָטַף, Syr. حَطَف, Sam. 𐤇𐤁𐤁.

חָטַף, חָטַף, *rapine, violence.* — Syr. حَطَفًا.

חָיָא, imperf. יִחַי, יִחַי, *live.* — Ar. حَيَّ, حَيَّ; Aeth. 𐩧𐩣𐩪: Heb. חָי, חָיָה, Phoen. *avo, hau, hauon* (Plaut. Poenul.); Syr. حَا, Sam. 𐤇𐤁𐤁.

חַיִּים pl. *life.* — Heb. חַיִּים, Phoen. חים, Syr. حَيَّ, Sam. 𐤇𐤁𐤁.

חָנַן, perf. חָן, *feel compassion, pity, be propitious to.* — Ar. حَنَّ, Heb. חָן, Syr. حَنَّ.

חָנֵן, חָנָא, *compassionate, merciful.* — Ar. حَنَّانٌ, Syr. حَنَّان, Heb. חָנוּן, Phoen. Hanno, *Annwon* (comp. *Hannibal* חַנִּיבֵעַל, *Anna* חָנָה).

ט

טוֹב *be good.* The various parts of this verb are furnished by three cognate radicals, טָאָב, טָב, and יָטַב. — I. perf. טָאָב, imperf. יִטַּב, יִטַּב, *be well, happy, joyful*, often used impers. III. טָיַב *improve, benefit, prepare, make ready.* IV. אִטַּיַב. V. אִטַּיַב, אִטַּיַב, also הִיטַיַב, הִיטַיַב,

with the same signif. as III. — VI. אֲחוּטָב imperf., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful*; Heb. טָב, imperf. וַיֵּטֵב; Syr. ܛܒܐ. טָב, f. טָבָא, טָבְרָא, *good, pleasant*; followed by מִן, *better than*. — Ar. طَيْبٌ, Heb. טוֹב, Syr. ܛܒ, Sam. 𐤒𐤅.

טָבוּ (טָבוֹן) טָבוֹן, *goodness, bounty*; pl. (טָבוֹן). — Syr. ܛܒܘܘܢ, Sam. 𐤒𐤅ܘܢ.

טוֹר, *a mountain*; pl. טוֹרִים. Heb. צוּר, Syr. ܛܘܪ, Ar. طُورٌ.

טלל not used in I.; III. טַלַּל *shade, cover*. — Ar. طَلَّلَ, Aeth. ጸለለ: Heb. צַלַּל and טַלַּל, Syr. ܛܠܠ.

טוֹל (for טַלַּל), *shade, shadow*. — Ar. طَلٌّ, Heb. צַל and צַלַּל, Sam. 𐤒𐤅.

מְטַלֵּא, מְטַלֵּחַ, מְטַלֵּחָא, *a shade or covering, a (lightly built) hut*; pl. מְטַלֵּי. — Ar. مَطْلَعٌ, Aeth. ጸለጥ: Syr. ܛܠܥܘܢ and ܛܠܥܘܢ, Sam. 𐤒𐤅.

טָעָא, impf. וַיִּטְעֵי, *wander, go astray, err*; cognate form טָעָא. — Heb. תָּעָה; Ar. طَعَى, طَعَى, *be disobedient, rebellious, impious*, Syr. ܛܥܐ, Sam. 𐤒𐤅.

טָעָא, *error, an idol*; pl. טָעוּתָא (טָעוּתָא), which some derive from a sing. טָעוּתָא. — Syr. ܛܥܘܬܐ and ܛܥܘܬܐ, Sam. 𐤒𐤅; Ar. طَاعُوتٌ *an idol*, Aeth. ጸለጥ: whence the denom. ጸለጥ: *worship idols*.

טָעַם, imperf. וַיִּטְעַם, *taste, eat*. — Ar. طَعِمَ, Aeth. ጥፀፀ: Heb. טָעַם, Syr. ܛܥܡ.

מַפְּחָה *strike, clap the hands*; denom. from מַפְּחָה, which orig. signif. *the open palm of the hand* (Syr. مَفْحٌ *spread out*, Ar. صَفْحٌ, Aeth. ሰፋሐ። ፀፋሐ። ሰፋሐ። *breadth*). — Aeth. ጠፋሐ። Ar. صَفَحَ, سَفَقَ, صَفَقَ, سَفَع, صَفَع, Aeth. ጸፋሐ። Heb. קָפַק.

יָבֵשׁ, יָבֵשׁ, impf. יִיבֵשׁ, *be dry, dry up, wither*. — Ar. يَبَسَ, Aeth. ሞሰሐ። Heb. יָבֵשׁ, Syr. يَبَسَ, Sam. 𐤎𐤁𐤍. יָבֵשׁ הָאָרֶץ *the dry ground, land*; properly the fem. of the adj. יָבֵשׁ = יָבֵשׁ (Ar. يَبِيسٌ, Syr. مَبِيسَا). — Heb. יָבֵשׁ, יָבֵשׁ, Syr. ܡܒܝܣܐ, Sam. 𐤎ܒܝܣܐ.

יָד, יָדָא, אֶיְדָא, f. *the hand*; pl. יָדַיִן, יְדַיִן. — Ar. يَدٌ (vulg. يَدٌ, ايد), Aeth. ጵዳ። Heb. יָד, Syr. ܝܕܐ, Sam. ܝܕܐ and ܝܕܐ.

יָדָא not used in I.; III. יָדָא *confess*. V. אֶיְדָא *confess, give thanks, praise*; Heb. הוֹדָא, Syr. ܐܘܕܐ, Sam. ܐܘܕܐ. אֶיְדָא, אֶיְדָא, אֶיְדָא, *confession, thanksgiving, praise*; also written הוֹדָא. The corresponding word in Heb. is תוֹדָא (also used in Chald.), and in Syr. ܐܘܕܐ.

יָדַע, imperf. יָדַע (יִדְעַע), יִדְעַע, imper. דַּע, inf. מְדַע, particip. יָדַע and יָדַע, *know*. — Heb. יָדַע, Syr. ܝܕܥܐ; Aeth. ጵደሐ። *make known, announce*.

יָהֵב, imper. הֵב, particip. יָהֵב and יָהֵב, *give*. The impf. יָהֵב and inf. מְהֵב are from יָהֵב, not used in the perf., imper., and particip. — Ar. وَهَبَ, impf. يَهَبُ, imper. هَبْ; Aeth. ጸሀ። impf. indic. ፱ሀ። subj. ፱ሀ። imper.

U-Ō: Heb. יְהִי, scarcely used except in the imper. הַב or הָבָה; Syr. مَسَب; Sam. 𐤒𐤓𐤌, complete in all its parts (imper. sometimes 𐤒𐤓 and 𐤒𐤓).

יהוד collect. *the Jews, Judaea.*

יהודאי (יְהוּדַי), יְהוּדָא, *a Jew.*

יום, יָמָא, *a day*; pl. יוֹמִין, יוֹמֵיָא. Ar. يَوْمٌ, Aeth. 𐩪𐩣: (*today, now*), Heb. יוֹם, Syr. ܡܝܘܡܢܐ, Sam. 𐤒𐤓𐤌. — Hence, in comb. with אַחַר, מָחָר *tomorrow*, in Chald. יוֹמְחָרָא and יוֹמְחָרִין as well as מָחָר, Syr. ܡܚܪܐ, Sam. 𐤒𐤓𐤌. Examples of similar mutilations are הַשְׁחָא (הָא שְׁחָא) *now*, Syr. ܗܘܐ and ܗܘܐ; vulg. Ar. لِسَا *to this hour, yet* (for لِّلسَاعَةِ); (سَحَا كَرْمِيحَا) *last year*, and (سَحَا هَرَا) *this year*; vulg. Arab. فِى وَسْط for فِى وَسْط *in the midst*; etc.

יחא not used except in V. אַחַי, אַחַי, *hasten, make haste.* —

Ar. وَحَى and V. تَوَحَّى *hasten.*

יטב. See טוב.

יְי for יְהוָה. Whatever be the correct pronunciation of the word יהוה, *Jehovah* (or rather *Iehovah*) is certainly incorrect. The vowelpoints belong to a *K'rī perpetuum* אֲדָנִי or אֱלֹהִים; and hence we find, not לִיהוָה and וְיְהוָה, but לִיהוָה and וְיְהוָה (i. e. לְאֲדָנִי and וְאֲדָנִי); not יְהוָה אֲדָנִי, but always יְהוָה יְי (i. e. אֱלֹהִים). To pronounce the name *Jehovih* would be quite as correct and reasonable as *Jehovah*. The evidence of some of the later classical authors and of the Fathers of the Church (who write *IASΩ*, *IAOY*, *IEYΩ*, *Jaoh*, *Jaho*) leads to the pronunciation יְהוָה for יְהוָה or

יהוה (comp. יִסַּב for יִסַּב; יָקוּם, יָקוּם for יָקוּם), according to the form יַעֲקֹב, יְהוֹלוֹם; but as Theodoretus and Epiphanius give *IABE*, the former adding that such was the pron. of the Samaritans, it is extremely probable that the correct form is יהוה *Iahveh*, from יהוה = יהיה *be*.

יָבֵל, יָבֵל, impf. יִבּוֹל, inf. מִבּוֹל, *be able*. — Heb. יָבֵל (impf. (יִבּוֹל), Sam. 𐤁𐤓𐤁; Aeth. 𐩧𐩣𐩪::

יָם, יָם, *the sea*; pl. יַמִּים, יַמִּים. — Ar. يَمّ, Heb. Phoen. יָם, Syr. ܡܚܢ, Sam. 𐤎𐤓𐤎.

יָמִין (יָמִין), יָמִין, f. *the right hand*. — Ar. يَمِين, Aeth. 𐩱𐩪𐩪: Heb. יָמִין, Syr. ܡܝܝܢ, Sam. 𐤎𐤓𐤎.

יָסַף not used except in V. אוֹסֵף, אוֹסֵף, *add, increase, do again*. — Heb. יָסַף, הוֹסֵף, Syr. ܐܘܫܦ, Sam. 𐤎𐤓𐤎, 𐤎𐤓𐤎.

יָקָה. See נָקָה.

יָקָר, impf. יִיָּקָר, *be heavy, burdensome, valuable*. III. יָקָר *honour*. — Ar. وَقَرّ, وَقَرّ, *be heavy, grave, sedate, be deaf*; Heb. יָקָר, Syr. ܡܚܘ, Sam. 𐤎𐤓𐤎.

יָקָר, יָקָר, *worth, honour, pomp*. — Ar. وَقَارّ *dignity of manner, gravity*, Heb. יָקָר, Syr. ܡܚܘ, Sam. 𐤎𐤓𐤎.

יָח a word pref. to def. nouns in the accus., identical with the Heb. אוֹחַ, אָחַח, אָחַח (Gesenius' Gram. 16th ed., §. 101. 1. rem. 1, and §. 115. 2 with the note), Phoen. אִיחַ (Sidon. l. 4. וְכָל אִדָּם אֵל יִפְתַּח אִיחַ מִשְׁעָבֵי וְ), Syr. ܐܘܚ; Sam. 𐤎𐤓𐤎, e. g. 𐤎𐤓𐤎 (בְּיָחַח).

אָמַרְתָּ (פְּתִיחָה) אָמַרְתָּ (see Geiger's Lehrbuch zur Sprache d. Mischnah, p. 36, where are cited among other examples אָוְרוֹ הַיּוֹם, אָוְרוֹתָ הַשָּׁרָה); perhaps Ar. אִיָּא, used (like Aeth. Ἰ.Რ.) only with pron. suff. אִיָּאֵךְ, אִיָּאֵהּ, etc.

יָחַב, מִיָּחַב, יָחַב, imper. יָחַב, inf. מִיָּחַב (חָיַב), sit, dwell. — Ar. وَثَبَ, imper. يَثِبُ, in the Himyaritic dialect *sit* (generally *leap*), وَثَابَ, a seat, وَثَبَ stand immoveable; Heb. יָשַׁב, Syr. ܘܫܒ, Sam. ܘܫܒ, imper. ܘܫ.

כ

כָּ as, like, according to; Ar. كَ, Phoen. כ, Sam. ܟ. — אָמַר id.; Ar. كَمَا, Aeth. ከጦ: Heb. כָּמוֹ, Syr. ܐܡܘܢܐ, Sam. ܘܫܒ.

כֹּל (כָּל-) כֹּל, כֻּלָּה, כֻּלָּה, the totality, the whole, often to be transl. as an adj. whole, all. — Ar. كُلٌّ, Aeth. ከጦ፡ Heb. Phoen. כָּל, Syr. ܟܠ, Sam. ܟܠ and ܟܠܟܠ.

כֵּן so, thus; Heb. כֵּן, Sam. ܟܝܢ; Syr. ܟܝܢ then; prob. contracted for כֵּן כֵּן like this (Ar. كَذَا and كَذَلِكَ, Aeth. ከጦ፡ thus). — כֵּן therefore.

כֶּסֶם gen. used in III. כֶּסֶם, cover, conceal, clothe or dress. IV. אָחַזְכֶּם be covered, concealed, put on clothes. — Ar. كَسَا clothe, Heb. כָּסָה gen. כָּסָה, Syr. ܟܣܐ gen. ܟܣܐ, Sam. ܟܣܐ.

כֶּעַן now, a word of doubtful origin. It has been thought by some a secondary formation from כֵּן (comp. עַד-כֵּן Nehem. II. 16 with עַד-כֶּעַן Ezra V. 16), whilst others

have derived it from the Arab. rad. **عَن** *come into view, happen*. Possibly it may be connected with **עָדָן** *time* (comp. **עָדָן**).

כְּרוּ only in V. **אֶכְרוּ** *cry aloud, proclaim, preach, declare*; Syr. **אֶכְרוּ**, Sam. **אֶכְרוּ**. Prob. from the Gr. *κηρυσσω*. **בֵּית**, **בְּרִישָׁתִי**, **בְּרִישָׁתֶיךָ**, **בְּרִישָׁתֵינוּ**, *a throne*; pl. **בְּרִישָׁתַיִם**. Heb. **בְּרִישָׁתַיִם**, which is the orig. form; Syr. **בְּרִישָׁתַיִם**, Sam. **בְּרִישָׁתַיִם**, Ar. **بُرْشِي**.

ל

לְ *to, for, according to*, etc. Sign of the dat. and of the accus. — Ar. **ل** and with pron. suff. **لِ**, Aeth. **Λ**: Heb. Phoen. **ל**, Syr. **ل**, Sam. **ל**.

לֹא *no, not*; Ar. **لَا**, Heb. **לֹא**, Syr. **لَا** and **لَا**, Sam. **לא**. It supplies the place of the Heb. Phoen. **לֹא** and **לֹא**, which latter does not occur except in bibl. Chald., and is likewise unknown to the Arab. and Syr. In Sam. however we find **לא**, and in Aeth. **ΛΑ**: *there is not*, **ΛΑ-Π**: *I have not*, **ΛΑ-Π**: etc.

לֵב, **לֵבָא**, with suff. **לֵבִי**, *the heart*, pl. **לֵבַיִן**; also constr. **לֵב**, with suff. **לֵבִי**, pl. **לֵבַיִן**. — Ar. **لُب**, Aeth. **Λ**: Heb. Phoen. **לב** and **לב** (inser. Eryc. l. 5, 6), Syr. **לב**, Sam. **לב** and **לב**.

לְבוּשׁ, **לְבוּשָׁתִי**, impf. **יִלְבוּשׁ**, *put on clothes*. — Ar. **لبس**, Aeth. **Λ**: Heb. **לְבוּשׁ**, **לְבוּשָׁתִי**, Syr. **لبس**, Sam. **لبس**. **לְבוּשָׁתִי**, *a garment, robe*; pl. **לְבוּשָׁתַיִם**. Ar. **لبوس**, Heb. **לְבוּשָׁתַיִם**, Syr. **لبوس**, Sam. **لبوس**.

לָהֵי, impf. יִלְהֵי, *labour, be wearied, fatigued, disheartened.*

V. אֶשְׂתַּלְהֵי *tire, weary.* Shaf'el יִשְׂתַּלְהֵי *id.*; Ishtaf'al אֶשְׂתַּלְהֵי *be wearied, faint.* Cognate forms are לָאֵי and לָעֵי; Ar. لَآئٍ *be slow or lazy*, لَآئٍ *misfortune, difficulty*; Heb. לָאֵה and לָהֵה; Syr. ܠܗܝ, Shaf'el ܠܗܝܝܢ; Sam. ܠܗܝܝܢ, whence ܠܗܝܝܢ ܠܗܝܝܢ ܠܗܝܝܢ, *fatigue.*

אֶשְׂתַּלְהֵי, ܠܗܝܝܢ, *weariness, faintness, despondency.*

לְוֶה, לְוֶה, with suff. לְוֶהִי, לְוֶהוֹן, *at, near, to or towards*; Syr. ܠܘܗܝܢ, Sam. ܠܘܗܝܢ. Properly a noun denoting *adhesion, connexion*, from לְוֶה or לְוֶה *adhere, be united*, Heb. לְוֶה, Syr. ܠܘܗܝܢ, Ar. وَوٍ *be near*. With the same rad. are connected ܠܘܗܝܢ, ܠܘܗܝܢ, and Ar. وَوٍ.

לְוֶה. See ܠܘܗܝܢ.

לַיְלָה, לַיְלָה, לַיְלָה (from the form לַיְלָה, Sam. ܠܝܠܝܢ, used as an adv. *by night*), *night*; pl. לַיְלָה, לַיְלָה. — Ar. لَيْلًا, لَيْلًا, Aeth. ܠܝܠܝܢ: Heb. לַיְלָה, לַיְלָה, Syr. ܠܝܠܝܢ and ܠܝܠܝܢ, Sam. ܠܝܠܝܢ.

לַיְלָה. See ܠܝܠܝܢ.

מ

מָה, מָה (מָה, מָה), *what? what, whatsoever*; as an adv. *why? how!* — Ar. مَا, Aeth. ܡܐ: Heb. מָה, Syr. ܡܐ, Sam. ܡܐ. — מָה. See מָה.

מָה (מָה), מָה, *any article of furniture, pot or vessel, instrument of any kind, dress*; pl. מָה, מָה. Syr. ܡܐܢܐ, Sam. ܡܐܢܐ, Ar. مَاعُون.

מָה a word of obscure origin, corresp. to the Heb. מָה, *something*, often conjoined with לָ to give addit.

- force to the negat. — *not a single thing*; Syr. ܡܢܚܝܢ. Fürst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְדַעַם from מְדַע = דָּעַח (rad. יָדַע) and מָה, comparing מְדַעַע, and view מְדַעַם, מִדְרָם, מִדְרִי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, ܡܢܚܝܢ ܡܢܚܝܢ *pars partis, aliqua pars*, particularly as מְדַעַע seems rather to be derived from מְדַעַם, מְדַעַם, *a flaw, defect* (hence what is *worthless, insignificant, trifling*) than from מָה וּמָה. See Dietrich, Abhandl. p. 233.
- מָה, perf. מִיח, impf. יְמִיח (יְמִיחָה), inf. מְחָח (מְחָחָה), *die*. — Ar. مَاتَ, Aeth. 𐩧𐩢𐩨: Heb. מָה, impf. יְמִיח; Phoen. מה *dead* (Massil. l. 17); Syr. ܡܢܚܝܢ; Sam. 𐤌𐤌𐤕 and 𐤌𐤌𐤕, impf. 𐤌𐤌𐤕𐤕.
- מָוה, death. — Ar. مَوْتٌ, Aeth. 𐩧𐩢𐩨: Heb. מָוה, constr. מוֹה, Phoen. מה (inscr. Eryc. l. 7), Syr. ܡܘܗ, Sam. 𐤌𐤌𐤕.
- מָחָה, impf. יְמַחֵהוּ, *strike, bite or sting* (an insect). — Heb. מָחָה, מְחָחָה, Syr. ܡܚܚܐ, Sam. 𐤌𐤌𐤕 (also written with 𐤌 or 𐤕 for 𐤌, and with 𐤕 or 𐤌 for 𐤌).
- מָצָה, impf. יְמַצֵּהוּ, *come to, reach, happen*. — Ar. مَضَى *go*; Aeth. 𐩧𐩢𐩨: *come, find*; Heb. מָצָה *find*; Syr. ܡܚܘܐ, Sam. 𐤌𐤌𐤕, 𐤌𐤌𐤕.
- מִיָּה, מִיָּה, constr. מִי, *water*. — Ar. مَاءٌ, pl. مِيَاهٌ; Aeth. 𐩧𐩢𐩨: Heb. מִים, Phoen. מי (Eryc. l. 6); Syr. ܡܝܗ, ܡܝܗ, Sam. 𐤌𐤌𐤕.
- מָלַל not used except in III. מָלַל, *speak*. IV. אָהַל מָלַל. Heb. מָלַל, Syr. ܡܠܠ, Sam. 𐤌𐤌𐤕.

מְלִיךָ, impf. וּמְלִיךָ, *counsel, advise; rule, reign.* — Ar. مَلِكٌ *possess*, Aeth. 𐩦𐩣𐩪: Heb. מֶלֶךְ, Syr. مَلِك, Sam. 𐤌𐤊𐤋.

מֶלֶךְ, מְלָכָא, *a king*; pl. מְלָכִין, - . Ar. مَلِكٌ, Heb. Phoen. מְלִיךָ, Syr. مَلِكًا, Sam. 𐤌𐤊𐤋.

מְלִיכָא, - וְחָא, pl. כְּוְחָא, *sovereignty, royal dignity.* — Syr. مَلِكًا, Ar. مَلِكُوتٌ, Heb. מְלִיכָא = Ar. مَمْلَكَةٌ, Heb. מְמַלְכָה, Phoen. ממלכח (inscr. Sidon.).

מִן. See מאן.

מִן *who? who, whosoever.* — Ar. مَنْ, Syr. مَن, Sam. 𐤌; Heb. מִי.

מִן *from, of, out of, etc.; after an adj. than.* Orig. the construct state of a noun מִן *a part or portion*, from a rad. מָנַן = מְנָה. — Ar. مِنْ, Heb. Phoen. מִן, Syr. مَن, Sam. 𐤌; Aeth. 𐩨𐩣: and 𐩨𐩣::

מְעֵיָא *the belly*; hardly used except in the pl. מְעֵינַן, מְעֵיָא, *the intestines, the belly.* — Ar. مَعِي and مَعِي an intestine, pl. أَمْعَاء; Aeth. 𐩨𐩣𐩪: pl. 𐩨𐩣𐩪: Heb. מְעֵיָא; Syr. مَعِيَا; Sam. 𐤌𐤊𐤋.

נ

נְבִיא not used except in IV. אֶתְנַבִּי *prophecy.* — Ar. نَبِيًّا, Aeth. 𐩨𐩣𐩪: Heb. נְבִיא and הַתְנַבִּיא, Syr. نَبِيًا; denom. from نَبِي, نَبِي, 𐩨𐩣: נְבִיאָה, נְבִיאָה or נְבִיאָה, 𐤌𐤊𐤋, *a prophet.*

נְבוּאָה, - אֶתְנָה, *prophecy, a prophecy.* — Ar. نُبُوَّة, Sam. 𐤌𐤊𐤋.

נָגַר *draw, flow*; Syr. ܢܓܪ *be extended, long*; Heb. נִגַּר, Phoen. נגַר (inscr. Eryc. l. 6), *be spread out, poured out, flow*. III. נִגַּר *bolt or bar*, chap. II. 7, denom. from נִגְרָא (Ar. نَجْرَانٌ) *a bolt or bar*. Several edd. however have in this passage נִגְרָה or נִגְרָה (נִגְרָה), from נִגַּר, impf. יִגְוֹר or יִגְוֹר, *draw, lead*; Syr. ܢܓܪ impf. ܢܓܪ, Sam. ܢܓܪ.

נָדַר, impf. יִדַּר, *vow*. — Ar. نَدَرَ, Heb. Phoen. נָדַר, Syr. ܢܕܪ, Sam. ܢܕܪ.

נָדַר, impf. יִדַּר, *vow*; pl. נִדְרִין. — Ar. نَدَّرٌ, Heb. נָדַר, Syr. ܢܕܪ, Sam. ܢܕܪ.

נָהַר, *a river*; pl. נְהַרִין and נְהַרִין. From the rad. נָהַר *flow*, Heb. נָהַר. — Ar. نَهَرَ or نَهَّر, Heb. נָהַר, Syr. ܢܗܪ, Sam. ܢܗܪ.

נָח, perf. נָח, impf. יִנַּח, *be quiet, tranquil, cease or desist*. — Heb. נָח, Syr. ܢܚ, Sam. ܢܚ.

נָחַשׁ, *a fish*; pl. נִחְשִׁין. — Ar. نُحْشٌ, Syr. ܢܗܫܐ, Sam. ܢܗܫܐ, constr. ܢܗܫܐ.

נָחַשׁ, *a storm*; pl. -לִין, *waves, billows*. Syr. ܢܗܫܐ. It seems to be connected with the rad. חָשַׁל.

נָחַח, impf. יִנַּחַח, imper. חַחַח, inf. מְחַח, *descend*. — Heb. נָחַח, Syr. ܢܗܫܐ, Sam. ܢܗܫܐ, ܢܗܫܐ. A secondary formation from נָח, like שָׁחַח, שָׁרַח, from שָׁח, שָׁרַח.

נָטַל, impf. יִנַּטֵּל, imper. טוּל, *lift up, carry, set out on a journey*. — Heb. נָטַל, Syr. ܢܬܠ *be heavy*, Sam. ܢܬܠ *set out on a journey*.

נָסַב, impf. יִסַּב, imper. סַב, *take*. — Syr. ܢܫܒ, Sam. ܢܫܒ.

גסק. See קלק.

גפל, impf. יפל, יפול, ינפול, in bibl. Chald. יפל, *fall*. — Heb. גפל; Syr. ܓܦܠ, impf. ܓܦܠ; Sam. ܓܦܠ.

גפק, impf. יפוק, יפק, imper. פוק, *go or come out*. — Ar. ܓܦܩ *come out of a hole, sell well (merchandise)*; Syr. ܓܦܩ, Sam. ܓܦܩ.

גפש, גפשא, f. *the breath, the soul or spirit, life*; pl. גפשאן. — Ar. ܓܦܨ, Aeth. 𐩨𐩣𐩪: Heb. גפש, Syr. ܓܦܨ, Sam. ܓܦܨ. Used in all the dialects to express *self*, e. g. גפשי *myself*, like גפם, גפם, עין, etc.

גקה not used = Syr. ܓܩܗ *be joined, adhere, follow*; = Heb. גקה *strike*. V. גקיה *join, unite, go round, surround*. This form is often wrongly referred to a rad. יקה.

גח *give*, not used in Aramaic except in the imperf. יגח, יגחן, Syr. ܓܚܐ, Sam. ܓܚܐ; and inf. מגח, מגחן, Syr. ܓܚܐ, Sam. ܓܚܐ. — Heb. Phoen. גח.

ד

דגא, דגני, impf. ידגני, *grow, increase, be great or numerous*. V. דגני *augment, multiply, magnify or exalt*. — Heb. דגא, דגני, Syr. ܕܓܐ, Sam. ܕܓܐ, ܕܓܐ. Cognate form דגע.

דגיא, דגני, f. דגיא, *much, numerous, great*; pl. m. דגיאן, f. דגיאן. Heb. דגיא, Syr. ܕܓܐ, Sam. ܕܓܐ.

דסה, perf. דס, impf. ידסה, *end, cease, perish*. — Heb. דס, Syr. ܕܨܐ, Sam. ܕܨܐ.

סוף, *end.* — Syr. *شعب*, *شعبا*, Sam. *ܫܦܐ*; Ar. *سَوْفَ*, a particle pref. to the imperf. when it denotes futurity, usually abbrev. *سَ*.

סוף *reeds, seaweed.* Occurs only in the phrase *סוף דסוף* from the Heb. *ים-סוף*.

סוף *go round, surround.* — Heb. *סָחַר*, Sam. *ܫܚܪ*; in Syr. we find the deriv. *شهمون* a *strolling mendicant, beggar.*

סוף prop. a noun signif. *circuit, circumference* (Sam. *ܫܚܪ*, *ܫܚܪܐ*), but used as an adv. *around, round-about*, and commonly repeated *סוף סוף*. — Sam. *ܫܚܪܐ*, *ܫܚܪܐܐ*, *ܫܚܪܐܐܐ*, and with suff. *ܫܚܪܐܐܐܐ*, *ܫܚܪܐܐܐܐܐ*.

סוף (*שב*) *look upon, behold, contemplate, consider, understand*; hardly used except in IV. *אסתכל*. — Heb. *שָׁבַל*, Syr. *شبل*. Sam. *ܫܒܠܐ*.

סוף, סוף, impf. *שפ* (for *שפל*), imper. *שפ* (for *שפל*), inf. *שפ* (for *שפל*), *go up, ascend.* III. *שפל* *make ascend, raise, remove.* IV. *אשפל*. V. *שפ* (for *אשפל*) *make ascend, bring forth, offer.* — Syr. *شف*, Sam. *ܫܦܐ*. — A rad. *שפ* does not exist in Aramaic, for *ܫܦܐ* in Sam. (Gen. XIX. 15) is not for *ܫܦܐ* (as *ܫܦܐ* for *ܫܦܐ*, *ܫܦܐ*, *ܫܦܐ*, Uhlemann's *Institutiones*, §. 26. 1. annot.), but for *ܫܦܐ*; and *شف* is the usual form of the perf. in modern Syriac, e. g. in the Creed, *ܐܢܐ ܝܫܘܥ ܡܨܝܒܐ ܫܦܐ ܫܦܐ* *I believe (that) he ascended to heaven* (*شف* for *شف*). See an article by Rödiger in the *Z. f. d. Kunde d. Morgenlandes*, vol. II. p. 91.

שְׂמאל (סְמל) and שְׂמאל, def. יָאֵל, *the left hand*. — Ar.

שְׂמאל, Heb. שְׂמאל, Syr. سَمَال, Sam. 𐤑𐤍𐤁𐤏.

סְפִינָא, a *ship*; pl. נְפָא. Ar. سَفِينَة, Heb. סְפִינָה, Syr.

سَفِينَة, Sam. 𐤑𐤍𐤁𐤏. The word prop. denotes a large *decked vessel*, from סָפַן *cover*.

סָפַן, a *sailor*; pl. נְפָא. Syr. سَعْفَان.

סָפַן, סָפַן (שְׂפָא), *coarse cloth, sackcloth*; pl. סְפָא. — Heb.

שָׂק, Aeth. ὠψ: Syr. سَمَّ, Sam. 𐤑𐤏𐤁.

From the Shemitic lang. the word has passed into the Lat. and Greek, σακκος, *saccus*, and thence into the modern European languages.

ע

עֲאֵן (עֵן), נָא, collect. *sheep* or *goats*. — Ar. صَان, Heb.

צֵאן, Syr. كَنَّا, Sam. 𐤑𐤏𐤁; in Arab. however صَان, individ.

صَائِن, is limited to *sheep* (the word for *goats* being

مَاعِز, indiv. مَاعِز), whilst شَاة (Heb. שָׂה) is an

individ. of *either sort*, the corresponding collect. being غَنَم.

עֲבַד, impf. יַעֲבֹד, יַעֲבֹד, *do, make*. — Syr. حَص, Sam. ܥܒܕ;

Heb. עָבַד *labour, serve, worship* a deity, in which last

sense Ar. عَبَد, but عَبْد = Heb. Phoen. עֲבַד, Syr.

حَص, *a slave or servant*.

עֲבָד, כְּבָא, *work, deed, act*. — Sam. ܥܒܕ.

עֲבָדָא, רְבָא, *work, business, trade or occupation*. —

Syr. حَصْبَا, Sam. ܥܒܕܘܬܐ.

עָבַר, impf. יַעֲבֹר, יַעֲבֹר, *pass by or over*. — Ar. عَبَرَ, Heb.

עָבַר, Syr. حَص, Sam. ܥܒܕ.

עד conj. *while, until*; prep. *during, until, as far as, till, to*. —

Heb. עד, Syr. حَم, Sam. 𐤇𐤆. Properly a noun denoting *progression*, from the verb

עָרָא, impf. יַעְרִי, *pass*, with על, *pass over, come upon, befall*, with מִן, *pass away, recede*. V. יַעְרִי אַעְרִי *make pass, remove, cast off*. — Ar. عَدَا, Aeth. ሀደፀ: Syr. حَمَا

עָרַב, עָרַבָא, *a lot*; pl. עָרַבִין. Hence רָמָא עָרַבִין = הִפִּיל הַפִּיל גּוֹרְלוֹת *cast lots*.

עוּק, perf. עָק, *be narrow, in distress or anguish*. — Ar.

ضَاقَ, impf. يَضِيقُ; Syr. حُف; Aeth. አጥፀፀ: and

አጸፀፀ: *contract, compress, distress*; Heb. הִצִּיק and

הִעִיק, Sam. 𐤇𐤍𐤅𐤁. — Gen. used impers. לֹה עָקָה לָהּ

(scil. נִפְשָׁהּ) = ضَاقَتْ نَفْسُهُ = צָר לוֹ; comp. Syr.

عَاقَبَ حَمَّ، عَاقَبَ حَمَّ *he was shocked or disgusted*.

עָקָה, עָקָה, עָקָה, *distress, anguish*. — Heb. עָקָה, Syr.

حَمَّ، Sam. 𐤇𐤆𐤆.

עָלָה, perf. עָל, impf. יַעֲלֶה, יַעֲלֶה, imper. עָלֵה, עָלֵה, inf. מַעֲלֵה,

go in, enter. — Ar. عَالَى *insert*, Heb. עָלָה (Job XVI. 15),

Syr. حَلَّ, Sam. 𐤇𐤆.

עַל *above, upon, on, over; in addition to; against, etc.* —

Ar. عَلَى, Heb. Phoen. על, Syr. حَلَّ, Sam. 𐤇𐤆. Hence

מֵעַל (Ar. مِنْ عَلَى, Sam. 𐤇𐤆. 𐤇𐤆) *off, from*.

עַל, עֵיל, prop. a subst. denoting *the upper part*, hence as

an adv. *above, over*, followed by מִן (מֵעַל לְ); often

comp. with לְ, לְעַל *upwards, above* (Syr. حَلَّ, Sam.

𐤇𐤆𐤆; Aeth. ላላ: = (عَلَى); and מִן מֵעַל *from*

above (Syr. حَلَّ مِنْ, Sam. 𐤇𐤆𐤆; Ar. مِنْ عَلٍ or

עַל (מִן עַל), opposed to מִלְרַע (אַרַע the ground) from below. — Both על and על are from the rad.

עֲלָא or עָלִי not used in Aramaic in I., *be high, exalted, go up, ascend.* — Ar. عَالَا, Heb. עָלָה.

עֲלָמָא (עֲלָמָא), any long indef. period of time, eternity, the universe or world; pl. עֲלָמִין (עֲלָמִין). — Ar. عَالَمٌ the universe, created beings; Aeth. 𐩪𐩣𐩨𐩪: Heb. Phoen. עֲלָמָא, Syr. ܥܠܡܢܐ, Sam. 𐤀𐤋𐤍𐤁𐤃.

עִמָּא with, along with. — Heb. עִמָּךְ, Syr. ܥܡܟܐ, Sam. 𐤀𐤋𐤍; Ar. مَعَ or مَع. Prop. a noun denoting union, from the rad. עָמַם collect, unite, Ar. عَمَّ include the whole, e. g. عَمَّتِ السَّحَابَةُ السَّمَاءَ the cloud covered the whole sky, يَعْمُ الْمَاءُ الْحَمَامَاتِ the water supplies all the baths. Hence also

עַמָּא, a people or nation, people, a multitude or crowd; pl. עַמְמִין, עַמְמִיָּא. — Ar. عَمَّ and عَمَمٌ a multitude, عَامَّةٌ the common people; Heb. Phoen. עַמָּא, Syr. ܥܡܢܐ, Sam. 𐤀𐤋𐤍.

עֲמַל labour. — Ar. عَمِلَ, Heb. עָמַל, Syr. ܥܡܠܐ.

עַמְקָא not used, *be deep.* — Ar. عَمِيقٌ, Heb. עֲמֵק.

עוֹמְקָא, עוֹמְקָא, a depth, abyss. — Ar. عَمِيقٌ, Heb. עֲמֵק, Syr. ܥܡܝܩܐ, Sam. 𐤀𐤋𐤍.

עָן. See עָאן.

עָסֵר f., עָסֵרָא m., ten. — Ar. عَشْرَةٌ, عَشْرَةٌ; Aeth. 𐩪𐩨𐩪𐩪: Heb. עָשָׂר, עֲשָׂרָה; Phoen. עָסֵר (inscr. Sidon. l. 1), עֲשָׂרָה (inscr. Massil. l. 3); Syr. ܥܫܪܐ, ܥܫܪܐ; Sam. 𐤀𐤋𐤍, 𐤀𐤋𐤍. Hence עָסֵרָא f., עָסֵרָא m., twelve. See עָרִין.

עֵקוּן, הָרֵא, *the root* (also *the stem*) of a tree, *base, origin, source*; pl. עֵקְרִין, הָרֵא. Syr. حَمْرًا; Ar. عَقَارٌ *a tree.*

עָרַק, impf. יַעְרוֹק, יַעְרוֹק, *flee.* — Syr. حَرَف, Sam. פֶּרֶק; Ar. عَرَقَ *set out, depart.*

פ

פָּלַח, impf. יִפְלֹחַ, *labour, serve, worship* a deity (comp. עָבַד). — Heb. פָּלַח, Ar. فَلَاح, *cleave, plough, cultivate*; Syr. فَلَاح, Sam. פֶּלַח.

פִּיּוּחָן, הָחָנָא, *work, servitude, worship.* — Syr. فَمَحْسِنًا, Sam. פִּיּוּחָן f.

פָּלַט, impf. יִפְלֹט, יִפְלֹט, *vomit, throw up.* — Syr. فَلَط.

פָּרַק, impf. יִפְרֹק, *cleave, separate, pull off; rescue, save, redeem.* — Ar. فَرَقَ *separate*, Heb. פָּרַק, Syr. فَرَف, Sam. פֶּרֶק.

פְּרִיקָן, הָקָנָא, *liberation, preservation, redemption.* — Ar. فَرَقَانٌ *clear and convincing proof, victory*; Aeth. ቆረቆረ: *deliverance*; Syr. فَرَمَانًا, Sam. פֶּרֶקָן.

פְּרִיקָנִים, הָמִיָּא, pl. הָמִיָּא, *a word, message, decree, and in a wider sense affair, matter* (comp. הָדָר); Syr. فَرَمَانًا. It is borrowed from the Persian, in which lang. پَیْتَاَم, or پَیْتَاَم, means *a message*, (whence پَیْتَاَمَبَرٌ *a message-bearer, a prophet*), comp. of the inseparable prep. پَی (rarely پَا, پَا, and پَدِی, from the Sanskrit prati, Zand patī, old Pers. pati, Pārsī pad and pāē, Gr. προσι, ποτι = προς) *to, towards, against, and the*

Sanskrit rad. *gam*, go (comp. Pers. گام *step, pace*).
The same word presents itself in the Armenian *patgam*
or *padkam*, message. Other words of Pers. origin
comp. with this prep. are: פִּתְשָׁנָן, פִּתְשָׁנָן, פִּתְשָׁנָן,
עֲלֵמָא.

צ

צום, perf. צָם, impf. יִצֹם, *fast*. — Ar. صَامَ, Aeth. 𐩨𐩣:
Heb. צָם, Syr. ܘܥܡܐ.

צום, a *fast*. — Ar. صَوْمٌ, Aeth. 𐩨𐩣: Heb. צום,
Syr. ܘܥܡܐ.

צָלָא *bend, stoop*; צָלָא אֹדְנָא *incline the ear, listen, attend to*
(Syr. ܘܥܡܐ, Aeth. 𐩨𐩣: 𐩨𐩣:). III. צָלִי, *pray*;
Ar. صَلَّى, Aeth. 𐩨𐩣: Syr. ܘܥܡܐ, Sam. 𐤆𐤌𐤁.

צֶלוּ, -וּחַ, -וּחַ, *prayer*. — Ar. صَلَاةٌ, صَلَاةٌ, Aeth.
𐩨𐩣: Syr. ܘܥܡܐ, Sam. 𐤆𐤌𐤁.

צָפֶר, צָפֶרָא, *the dawn, morning*. — Syr. ܘܥܡܐ, Sam. 𐤆𐤌𐤁.
Connected with שָׁפֵר *be beautiful, pleasing* (Heb. שָׁפֵר,
Syr. ܘܥܡܐ, Sam. 𐤆𐤌𐤁; Ar. سَفَرٌ *dawn*), whence שָׁפֶרָא
(-פֶרָא) and מַעְרָא, *the morning*.

צָר only used in IV. אֶצְרֶךָ *have need of, be in want of,*
be poor. — Syr. ܘܥܡܐ, Ar. ضَرَبْتُ *be poor and mise-*
rable; comp. اِحْتَرْتُ *have need of*. Hence צָרָךְ *wants,*
necessities.

צָרוֹךְ *use, usefulness, advantage or profit*. לֵית בְּרוּן צָרוֹךְ
= לֵית יִלְצָחוּ לְכָל, *they are good for nothing at all*.

ק

קָבַל *be opposite, come or go towards, meet*, in which signif. it does not occur in Chald. Hence III. קִבַּל *receive* a visitor, *accept* a present, *listen* to a request or prayer. — Ar. I. قَبِلَ and V. تَقَبَّلَ *receive* or *accept*, II. قَبَّلَ *kiss*, III. قَابَلَ *be opposite, compare*, IV. أَقْبَلَ *advance towards, undertake*, VI. تَقَابَلَ *be opposite one another* of two or more individuals, VIII. اِقْتَبَلَ *begin*, X. اِسْتَقْبَلَ *go to meet*; Aeth. ተቀበለ: *meet, receive, accept*; Heb. קָבַל *receive, accept*, הִקְבִּיל *be opposite*; Syr. مَصَّ *meet*, with كَلَّ *upbraid* or *complain of* (prop. *advance towards* in a hostile or threatening manner), as also in Chald. קָבַל, impf. וְקָבַל, וְקָבֹל, *complain of, cry out for help*; Sam. 𐤒𐤓𐤐 *receive, accept*.

קָדַם not used in I., *be in front* or *before, precede*. See the Syr. gloss.

קָדַם, prop. a noun signif. *the front*, but used as a prep., *in presence of, before*; preceded by דָּ, בְּ, לְ, it takes simple *sh'vā* instead of ׀, as וְקָדַם, וְקָדַם, וְקָדַם. — Syr. مَفُء, Sam. 𐤒𐤓𐤐. Contracted קָדַם, Sam. 𐤒𐤓𐤐 (so also קָדַם *first*, 𐤒𐤓𐤐𐤒𐤓𐤐 *beginning*).

קָדִים, קָדַם, *the east, the east wind*. — Sam. 𐤒𐤓𐤐𐤒, Heb. קָדִים. — The *east* is called קָדִים, קָדַם, as being that quarter towards which the face of the observer is turned, or supposed to be turned, in describing relative position. Hence the *west* is אַחֲזָר (Ar. دُبُرٌ ⁸ *the west*

wind, from ⁹זָבַר the back), the north ⁹צפון (Ar. ⁹شَمَالٌ the north, ⁹شِمَالٌ the left, ⁹الشَّامُ Syria), the south ⁹דרום (Ar. ⁹يَمِينٌ the right, ⁹الْيَمَنُ Yaman or South Arabia). So in Sanskrit pūrva, the east, avara, the west, dakshina, the south, the Dekkan.

קדש not used in I., be clean or pure, holy. III. קדש hold sacred, consecrate. — Heb. קדש, קדש, Ar. قَدَّسَ, Aeth. ቀደሰ: Syr. قَدَّسَ, Sam. 𐤒𐤌𐤔.

קודש, קודש, קודשא, holiness, sanctity, anything holy or consecrated; ⁹הַיְקוּלָא דְקוּדְשָׁא thy holy temple. — Ar. قُدْسٌ, Heb. קדש, Syr. قُدْسٌ, Sam. 𐤒𐤌𐤔.

קום, perf. קם, impf. יקום, rise, stand. — Ar. قَامَ, Aeth. ቀመ: Heb. קם, Syr. قَمَّ, Sam. 𐤒𐤌 (𐤒𐤌𐤔).

קום, קום, standing, firm, lasting; living, being. — Ar. قِيَامٌ, قِيَوْمٌ, Syr. قِيَامٌ, Sam. 𐤒𐤌𐤔.

קטם, קטמא ashes. — Syr. قَتَمًا, Ar. قَتَمٌ dust.

קיקיון the castor-oil shrub, ricinus communis (Ar. ⁹الْخِرْوَجُ, Pers. ⁹بیدانجیر). The word is derived from the Egypt. name of the plant, written by Greek and Latin authors ⁹κικι, ⁹cici and in the Talmūd ⁹קיק (the proper Gr. name is ⁹κροτων). The old translators and commentators usually render it, though erroneously, by ⁹κολοκυνθη, ⁹𐤒𐤒𐤒: ⁹مَرَّةٌ, ⁹قَرَعَةٌ, ⁹يَقْطِينٌ, ⁹دُلَاعٌ, ⁹דלעא, all words denoting the gourd; and this blunder has of course found a place, amidst thousands of others, in the received English Version.

קלל, perf. קל, be light, swift; small, worthless. V. ⁹אקל make

light, lighten; hold light, despise. — Ar. قَلَّ *be few or small*, Aeth. ΦΑΛ: Heb. קָל, Syr. ܩܠ, Sam. 𐤒𐤒.

קָרַי, קָרַיָא, קָרַיָא, קָרַיָא; and קָרַיָא, קָרַיָא, קָרַיָא; and קָרַיָא (קָרַיָא) קָרַיָא, f. *a town, city*; pl. קָרַיָוּן, קָרַיָוּן, and קָרַיָוּן. — Ar. قَرِيَّةٌ, in the dial. of Yaman قَرِيَّةٌ, pl. قَرِيٌّ; Heb. קָרַיָה, קָרַיָה; Phoen. קרת, e. g. in the name of the deity *Μελικαρθος*, מלְקָרַת or מלְקָרַת (for מלְךְ קרת) Carthada, Carthago, Καρχηδων = *Νεαπολις*, קרת חרשח, on the coins of Palermo; Syr. مَينَا, مَينِمَا, pl. مَينَا; Sam. 𐤒𐤒𐤓𐤓, 𐤒𐤒𐤓𐤓, pl. 𐤒𐤒𐤓𐤓𐤓, and 𐤒𐤒𐤓𐤓𐤓, constr. 𐤒𐤒𐤓𐤓.

קָרַב, קָרַיב, impf. וְקָרַב, *be near, approach*. III. קָרַב and V. אֶקָרַב, *bring near, offer a sacrifice.* — Ar. قَرَّبَ and قَرَّبَ, II. قَرَّبَ, Aeth. Φርጋ: IV. ልቀረጋ: Syr. مَينَا, III. مَينَا; Sam. 𐤒𐤒𐤓.

קָרַיב, קָרַיב, *near, related.* — Ar. قَرِيبٌ, Syr. مَينَا, Sam. 𐤒𐤒𐤓𐤓; Heb. קָרַיב.

קָרַיבָן *an offering, sacrifice.* — Ar. قَرِبَانٌ, Aeth. Φርጋ: Heb. קָרַיבָן, Syr. مَينَا, Sam. 𐤒𐤒𐤓𐤓.

ר

רַבב not used in I. *be large, great, numerous.* — Heb. רַבב, Syr. مَينَا.

רַב, רַבָא; f. רַבָא, רַבָא, *large, great, numerous*; as a subst. *the headman* in any department, *prefect* or *magistrate, general, teacher, etc.* — Ar. رَبٌّ, *possessor or owner*, رَبُّ اللَّهِ *God*; Heb. רַב, Phoen. רב, f. רבָא;

Syr. ^{אֲזַלְ}, Sam. ^{אָצַר}. Other forms used as subst. are ^{רָבִין}, ^{רָבִין}, ^{רָבִין}, and as an adj. or subst. ^{רָבִין}, ^{רָבִין}.

^{רָבִין} not used in the sing. = ^{רָב}; pl. ^{רָבִין}, *the nobles or chief men of the state* (Ar. ^{أَرْكَانُ الدَّوْلَةِ} *the cornerstones of the state*). — Syr. ^{رُؤَسَاءِ}.

^{רָבִין}, f. *ten thousand, a myriad*; pl. ^{רָבִין}. — Ar. ^{رَبْعَةٌ}, also ^{رَبْعَةٌ} and ^{رَبْعَةٌ}; Aeth. ^{ጸጠቶ}: (from a sing. ^{ጸጠ};) Heb. ^{רַבְּבָה} and ^{רָבִין}; Syr. ^{רָבִין}, Sam. ^{אָצַר}.

^{רָבִין}, ^{רָבִין}, impf. ^{רָבִין}, *increase, be augmented, grow up*. III. ^{רָבִין} *make grow, rear, educate*. — Ar. ^{رَبَّأَ}, Heb. ^{רַבְּבָה}. Syr. ^{רָבִין}, Sam. ^{אָצַר}.

^{רָבִין} f., ^{רָבִין} m., *four*. — Ar. ^{أَرْبَعَةٌ}, ^{أَرْبَعَةٌ}; Aeth. ^{ጸጠቶ}: Heb. ^{אַרְבַּעַת}, ^{אַרְבַּעַת}, Phoen. ^{אַרְבַּעַת} (inscr. Sidon.); Syr. ^{אַרְבַּעַת}, ^{אַרְבַּעַת}; Sam. ^{אַרְבַּעַת}, ^{אַרְבַּעַת}. — Pl. ^{אַרְבַּעַת} *forty*; Ar. ^{أَرْبَعُونَ}, Aeth. ^{ጸጠቶ}: Heb. ^{אַרְבַּעִים}, Syr. ^{אַרְבַּעַת}, Sam. ^{אַרְבַּעַת}.

^{רָבִין}, *be agitated, angry*. — Heb. ^{רָבִין}, Syr. ^{רָבִין}, Sam. ^{אַרְבַּעַת}; Ar. ^{رَجَسَ} *tremble*, ^{رَجَسَ} and ^{رَجَسَ} *peal* (thunder), ^{رَجَسَ} of thunder or the cry of the camel.

^{רָבִין} and ^{רָבִין}, ^{רָבִין}, ^{רָבִין}, *agitation, commotion, anger*. — Heb. ^{רָבִין}, Syr. ^{רָבִין}, Sam. ^{אַרְבַּעַת}; Ar. ^{رَجَسَ}, or ^{رَجَسَ}, *anger, punishment, a crime*.

^{רָבִין}, ^{רָבִין}, m. f. *breath, the soul or spirit; the wind*. — Ar. ^{رُوحٌ} *breath*, ^{رُوحٌ} *wind*; Heb. Phoen. ^{רוּחַ} (inscr. Eryc. l. 5), Syr. ^{רוּחַ}, Sam. ^{אַרְבַּעַת}. See the Syr. gloss.

רום, perf. רָם, impf. יָרוּם, *be high, uplifted, proud, rise*.
 V. אָרִים *make high, exalt, lift up, raise*; אָרִים רָחַ =
 הָטִיל רָחַ, *raise a storm*. — Heb. רָם, Sam. אָרִים, Syr.
 אָרִים and אָרִים (from a rad. אָרַם, Ar. وَرَمَ *shoot up,*
swell).

רָחַם, רָחִים, *love*. II. אֶחָרַם *be loved*. III. רָחַם *love fervently,*
have pity or compassion upon, IV. אֶחָרַם impers.
compassion is shown, chap. I. 6, III. 9. — Ar. رَحِمَ
 or رَحِمَ *be soft or gentle, brood over, cherish,*
 رَحِمَ *love, pity, have mercy or compassion upon*;
 Heb. רָחַם, Syr. رَحِمَ, Sam. רָחַם, רָחַם.

רָחִימָן, רָחִימָן, *compassionate, merciful*. — Ar. رَحِيمَانٌ,
 gen. with the art. الرَّحِيمَانُ, *the Compassionate, God*;
 Sam. רָחִימָן.

רָחַק, רָחִיק, *be distant, retire, depart*. V. אֶרָחַק *remove, lay*
aside. — Aeth. ርከቆ: Heb. רָחַק, Syr. رَحِمَ.

רִישׁ, רִישָׁא, *the head*; pl. רִישִׁין. — Ar. رَأْسٌ, Aeth.
 ርከከ: Heb. ראשׁ, pl. ראשים, Syr. رِيسًا, Sam. رِيسًا
 and رِيسًا.

רָמַא, impf. יָרַמִי, *throw, cast*. — Ar. رَمَى, Heb. רָמָה, Syr.
 رَمَى, Sam. רָמַא; Aeth. ረመ: *wound*, prop. with an
 arrow or spear.

רָעָא, impf. יָרַעִי, *tend or feed a flock, watch over or take*
care of, rule, govern; intrans. *graze*. — Ar. رَعَى,
 Aeth. ርዮ: Heb. רָעָה, Syr. رَعَى, Sam. רָעָא.

רָעָא, impf. יָרַעִי, *be pleased with, propitious to, delight in,*
love, desire. — Ar. رَعِيَ, Heb. רָעָה, Syr. رَعَى, Sam. רָעָא.

רָעוּנָה *delight, pleasure, goodwill, desire, wish.* — Ar.
 رُضِيَ or رِضْوَانٌ, Heb. רָצוֹן, Sam. 𐤇𐤃𐤁.

ש

שָׂאֵל, שָׂאֵל, impf. יִשְׁאַל, *ask, demand, entreat.* — Ar. سَأَلَ,
 Aeth. ሰለለ: and ሰለለ: Heb. שָׂאֵל, Syr. ܫܐܠ, Sam. 𐤇𐤃𐤁.

שָׁבַח not used in I.—III. שָׁבַח *praise.* — Ar. سَمَّحَ, Aeth.
 ሰበሐ: Heb. שָׁבַח, Syr. ܫܒܚ, Sam. 𐤇𐤃𐤁.

הוֹשִׁיבָהּ, הוֹשִׁיבָהּ, *praise, glory, a hymn.* — Syr.
 ܫܒܚܐ, constr. ܫܒܚܐ, Sam. 𐤇𐤃𐤁 and 𐤇𐤃𐤁 (Exod. XV. 11).

שָׂדֵה *the side.* Cognate form שָׂדֵה, Heb. צַד, whence לְצַד
 or לְצִיד *towards, against*; Syr. ܫܘܢ or ܫܘܢ in the
 possession of, at or in, to.

שׂוֹט in Chald. *swim*, in Heb. *row*, denom. from שׂוֹט *an oar*
 (twin form to שׂוֹט, Ch. שׂוֹט, Syr. ܫܘܬܐ, Ar. سَوْطٌ,
 a staff, rod, whip), whence in Chald.

שׂוֹט *a rower*, pl. שׂוֹטִין.

שָׁכַב, impf. יִשְׁכַּב, *lie down.* — Aeth. ሰበሐ: Heb. Phoen.
 שָׁכַב, Syr. ܫܒܚ, impf. ܫܒܚ, Sam. 𐤇𐤃𐤁.

שָׁכַח impf. יִשְׁכַּח, inf. מִשְׁכַּח, *find*; gen. used in V. אִשְׁכַּח,
 הִשְׁכַּח, impf. יִשְׁכַּח, יְהִשְׁכַּח. — Syr. ܫܒܚ, Sam. 𐤇𐤃𐤁,
 gen. 𐤇𐤃𐤁 or 𐤇𐤃𐤁.

שָׁלְהִי. See. לְהִי.

שָׁלַם, impf. יִשְׁלַם, *be entire, safe or well, complete*
 or *finished.* III. שָׁלַם *make entire, complete or finish,*

- fulfil* a vow. — Ar. *سَلِمَ*, Heb. *שָׁלַם* or *שָׁלַם*; Syr. *ܫܠܡܐ*, Sam. *𐤑𐤋𐤌*.
- שׁ* and more usually *שׁוּם*, *שָׁמָא*, *a name*, pl. *שְׁמוֹת*. — Ar. *اِسْمٌ*, rarely *سِمٌ*, *سُمٌ*; Aeth. *ሰዎ*: Heb. *שָׁם*; Syr. *ܫܡܐ*, pl. *ܫܡܝܢܐ*, *ܫܡܝܢܐ*; Sam. *𐤑𐤌*, pl. *𐤑𐤌𐤍*.
Derived from *שָׁם* *mark*, *שֵׁמָה* *a mark*.
- שְׁמַיָא* *the sky, the heavens, heaven*. — Ar. *سَمَاء*, Aeth. *ሰዓዖ*: Heb. *שָׁמַיִם*, Phoen. *samem* (*-en, -in*) [Plaut. Poenul. V. 2, 67. *Gune bel balsamem (en)*, *בַּעַל שְׁמַיִם*; *balsamen*, according to Augustine = *dominus coeli*; *Βεελσαμην* = *κυριος ουρανου, Σαμημουρομος* = *ὁ ὑπουραγιος*, *רומי שְׁמַיִם* (Movers, Phoen. Texte, I. p. 56), and *Ζωφασημιν* = *ουρανου κατοπται*, *צופי שְׁמַיִם*, in the fragments of Philo Byblius]; Syr. *ܫܡܝܢܐ*, Sam. *𐤑𐤌𐤍*. From *سَمَا* *be high* (comp. *ܐܘܪܘܟܝܢ*: from *רום*).
- שְׁמֶשׁ*, *שְׁמֶשֶׁת*, *m. f. the sun*. — Ar. *شَمْسٌ*, *f.*, Heb. Phoen. *שְׁמֶשׁ* *m. f.*, Syr. *ܫܡܫܐ* *gen. m.*, Sam. *𐤑𐤌𐤍*.
- שָׁרַח*, *impf. יִשְׁרַח, loosen, untie; set free, pardon; from the signif. of untying and unpacking arises that of encamp, dwell, remain* (comp. *חָלַל*). III. *שָׁרַח* *begin, commence* (comp. *הִחִיל*). — Syr. *ܫܪܚܐ*, III. *ܫܪܚܐ*; Sam. *𐤑𐤌𐤍*, III. *𐤑𐤌𐤍*; Aeth. *ሰረዖ*: *pardon*.
- שָׁחַח*, *שָׁחַח*, *אֶשְׁחַח*, *impf. יִשְׁחַח, imper. שְׁחַח* and *אֶשְׁחַח, drink*. — Aeth. *ሰጠዖ*: Heb. *שָׁחַח*, Syr. *ܫܚܚܐ*, Sam. *𐤑𐤌𐤍*.
- שָׁחַק*, *שָׁחַק*, *impf. יִשְׁחַק, be silent*. — Heb. *שָׁחַק*, Syr. *ܫܚܩܐ*, Sam. *𐤑𐤌𐤍*. — Cognate forms are: *שָׁחַק*, Sam. *𐤑𐤌𐤍*, Heb. *שָׁחַק*, *הִשְׁכַּח*, Ar. *سَكَت*.

רַחַח ק' ש', f. שְׁחִיקָא, שְׁחִיקָא, *silent*, hence רַחַח ק' ש' (chap. IV. 8), an eastwind so gentle as to be scarcely perceptible. — Syr. **ܫܚܝܩܐ**, Sam. **𐤍𐤒𐤍**.

ח

חָבַר, impf. יִחַבֵּר, *break*. II. אֶחָבַר *be broken*. Chap. I. 4 (where some edd. have IV. אֶחָבַר). — Ar. **حَبَرَ** *break*, **حَبِرَ** *perish*, **حَبَّرَ** *destroy, perish*; Aeth. **ሐረ**: Heb. **שָׁבַר**, Syr. **ܫܒܪ**, Sam. **𐤍𐤁𐤁**.

חָוּם, מָא, *the ocean*; Syr. **ܫܘܡܐ**, Sam. **𐤍𐤕𐤍**. Not an Aram. word, but merely borrowed from the Heb.

חָוַב, perf. חָבַב, impf. יִחַוֵּב, *return, repent*. V. אָחַוֵּב *make return, bring forth, turn away, answer*. — Arab. **حَاب** *return*, **حَابَ** *repent*; Heb. **שָׁב**, Syr. **ܫܒ**, Sam. **𐤍𐤁**.

חֹר, חֹרָא, *an ox, collect. cattle*; pl. חֹרִין. — Ar. **حُورٌ**, Aeth. **ዘር**: Heb. **שׁוֹר**, Phoen. **Θωρ** (according to Plutarch, but the inscr. Massil. l. 3 has **אלף**, Heb. **אֶלֶף**), Syr. **ܫܘܪ**, Sam. **𐤍𐤕**. Derived either from **حَارَ** *be stirred up* (dust, tumult, anger), IV. **أثَارَ** *stir up* (dust), *plough* (comp. **حָקַר** and *armentum*), or from **حَارَ** = **سَارَ**, impf. **يَسُورُ**, *spring upon, attack*; more probably from the former. Misled by the similarity of sound, many have identified with this word the Gr. **ταυρος**, Lat. *taurus*, but these are related to the Sanskrit *sthūra-s*, strong; *taurus* consequently stands for *staurus*, Germ. *Stier*, Eng. *steer*, Dan. *tyr*, Swed. *tjur*.

חָרוּחַ *below, beneath, under*. — Ar. **حَتَّ**, Aeth. **ተከተ**:

Heb. Phoen. תָּחַח, Syr. ܕܫܚܘܘܬܐ, Sam. 𐤔𐤇𐤇. — From
 חוּח = שוּח *sink, descend*, Ar. قَاخ and قَاخ = سَاخ.
 תָּלַא, impf. יִתְּלֵי, *hang, suspend*. — Heb. תָּלַה, Syr. ܦܠܥ,
 Sam. 𐤔𐤌𐤇.

תּוֹלַעַת, תּוֹלַעְתָּא, *a worm or caterpillar*; Syr. ܕܫܚܘܬܐ. Most
 prob. from the rad. יָלַע *lick*, hence *lick up, consume*
 (Ar. وَلَعَ *lap*); see however Gesenius' Thesaurus,
 art תָּלַע.

תְּלַח f., תְּלַחָא m., *three*. Ar. ثَلَاثٌ, ثَلَاثَةٌ; Aeth. 𐩦𐩣𐩪𐩬𐩪:
 Heb. שָׁלוֹשׁ, שְׁלוֹשָׁה; Phoen. *salus* (according to August-
 tine), שלשה (inscr. Massil. l. 9, 11); Syr. ܕܫܠܫܐ,
 Sam. 𐤔𐤌𐤇, 𐤔𐤌𐤇𐤇.

תָּמָן *there*; Syr. ܕܫܡܝܢܐ, Sam. 𐤔𐤌𐤇, 𐤔𐤌𐤇𐤇. Another form
 is תְּמַה, Ar. ثَمَّ, ثَمَّة, *there*, ثَمَّتْ, ثَمَّتْ, *then*;
 Heb. שָׁם and שָׁמָּה.

תָּנַח, impf. יִתְּנֵי, prop. *bend, fold*, hence *do again, repeat*.
 — Ar. ثَنَى, Heb. שָׁנָה, Syr. ܦܢܐ, Sam. 𐤔𐤌𐤇.

תְּנִינָא f., תְּנִינָא, *second*. — Sam. 𐤔𐤌𐤇, Syr. ܕܢܝܢܐ
repeating, subst. repetition.

תְּנִינָא, prop. *repetition*, as an adv. *a second time, again*.
 — Syr. ܕܢܝܢܐ, Sam. 𐤔𐤌𐤇.

תְּקִיף, תְּקִיף, impf. יִתְּקֵף, *be strong, violent, severe*; impers.
 תְּקִיף לֹא = תְּקִיף לֹא, *he was angry*. — Ar. تَقَفَّ *find*,
seize, take possession of; تَقَفَّ *be active, sagacious,*
talented; Heb. תְּקַף *attack, oppress*; Syr. ܕܩܦܐ, Sam. 𐤔𐤓𐤕.
 תְּקִיף, תְּקִיף, תְּקִיף, *strength; vehemence, vio-*
lence, anger; a strong place, fortress; pl. תְּקִיפִין,
 תְּקִיפִין. — Heb. תְּקִיף, Syr. ܕܩܦܐ, Sam. 𐤔𐤓𐤕, 𐤔𐤓𐤕.

In chap. II. 7 it corresponds to the Heb. בָּרִיחִים *bolts* or *bars*.

תְּקִיף *strong, powerful, vehement, violent.* — Syr. ܬܩܝܦ, Sam. ܬܩܝܦ.

תְּרִין, f. תְּרִיחַ, *two.* — Ar. اِثْنَان, اِثْنَتَان and اِثْنَتَان; Heb. שְׁנַיִם, שְׁתַּיִם; Phoen. constr. שן (for שני), inscr. Melit. I; Syr. ܬܪܝܢ, ܬܪܝܢ; Sam. ܬܪܝܢ, ܬܪܝܢ. Hence תְּרִי עָסַר, f. תְּרִי עָסַר, *twelve*; see עָסַר.

תָּרַד not used in I.—III. תָּרַד *drive out, expel.* IV. אֶתְרַד *be driven out, expelled.* — Ar. تَرَكَ *leave, abandon.*

SYRIAC VERSION.

ܠܒܢܝܗܘܢ ܕܡܪܝܢ

ܡܩܐ

- 1 ܡܪܝܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 2 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 3 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 4 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 5 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 6 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 7 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ
 8 ܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ ܕܡܪܝܢܝܗܘܢ

a) On the marg. of one Ms. ܕܡܪܝܢ. b) Var. ܕܡܪܝܢܝܗܘܢ.
 c) ܕܡܪܝܢܝܗܘܢ. d) Var. ܕܡܪܝܢ.
 e) A ms. adds ܕܡܪܝܢܝܗܘܢ. f) 2 mss. ܕܡܪܝܢ.
 g) 2 mss. ܕܡܪܝܢ.

GLOSSARY.

1

أَب, أَبَا, *a father*, pl. أَبْتِهَام, أَبْتِهَامُ; with suff. أَبِي, أَبِي, أَبِي, etc. — Ar. أَبٌ, Aeth. አብ: with suff. አቡ: Heb. אב, Chald. אב, אבא, Sam. 𐤀𐤁.

إِضَى, impf. يَإْضَى, *perish*. V. أَمْضَى *destroy*. See Chald. gl. אכר.

إِوْ interj. *O!*

إِنَّى, impf. يَنْي, imper. نِي, *go*; إِنِّي = إِنِّي = הוֹלֵךְ הוֹלֵךְ *becoming more and more agitated*. See Chald. gl. אול.

إِمْو, impf. يَأْشِمْ, *take, seize, hold, possess, shut*. — Ar. أَخَذَ, Aeth. አዛዘ: Heb. אָחַז, Chald. אַחַר, Sam. 𐤀𐤇𐤀.

إِمْو, f. إِمْو, pl. m. إِمْو, f. إِمْو. See Chald. gl. אחר.

إِمْو. See إِمْو.

إِمْو *as, according to, about* (in stating numbers). — Heb. אֵיךְ *how?* Chald. אֵיךְ, אֵיךְ, Sam. 𐤀𐤁𐤀. Comp. of אֵי (see Chald. gl. אֵי) and אֵי, אֵי; and therefore prop., as in Heb. and Chald., an interrog.

אַמָּן *where? where.* — Heb. אַמִּיקָה, Chald. אַמִּיקָא. Comp. of
אָ and אַ here (Heb. כֹּה, Chald. כְּה).

אַמְחָא *whence? whence.* Comp. of אָ and אַמְחָא *hence.*

אַמָּן, f. אַמָּן, *who, which, what?* pl. אַמְחָא; אַמָּן *he who.*
— Chald. אַמִּיקָא, f. אַמִּיקָא. Comp. of אָ and אַמָּן, f.
אַמָּן, *this.*

אַמָּן *there is, etc.; with suff. אַמְחָא, אַמְחָא, אַמְחָא, I am, etc.*
Comp. with אָ, אַמָּן *there is not, etc.* — See Chald.
gl. אַמָּן.

אַמָּן *if not, unless, except, but.* — Ar. أَلَّا, Aeth. አላ: Chald.
אַמָּן, Sam. אַמָּן; Heb. אַמָּן. Comp. of אָ and אַמָּן.

אַמָּן *a god, God; pl. אַמָּן.* — See Chald. gl. אַמָּן.

אַמָּן, f. אַמָּן, pl. אַמָּן. — See Chald. gl. אַמָּן.

אַמָּן. — V. אַמָּן *believe, believe in.* — See Chald. gl. אַמָּן.

אַמָּן, impf. אַמָּן, inf. אַמָּן, *say, order.* — See Chald.
gl. אַמָּן.

אַמָּן. — See Chald. gl. אַמָּן.

אַמָּן *I; pl. אַמָּן, gen. אַמָּן, we.* It often expresses the verb
be, and is then written אַמָּן as אַמָּן *I am, אַמָּן;*
I fear (am fearing). — See Chald. gl. אַמָּן.

אַמָּן. See אַמָּן.

אַמָּן, אַמָּן, *a man, person, individual; pl. אַמָּן.* —
See Chald. gl. אַמָּן.

אַמָּן, f. אַמָּן, *thou; pl. אַמָּן, f. אַמָּן, you.* It also expres-
ses the verb *be*, as אַמָּן אַמָּן *thou doest (art doing).* —
See Chald. gl. אַמָּן.

אַמָּן *also, likewise, moreover; אַמָּן neither, nor.* — Heb. Phoen.
אַמָּן, Chald. אַמָּן and אַמָּן.

أَقْبَع, أَقْبَا, *the face; front, surface, external form or appearance*; for اِنْعَت, from an unused sing. اِنْع; Ar. أَنْف, Aeth. አንፍ: *the nose*, Heb. אָף *the nose*, du. אַפִּים *the nostrils, face*; Chald. אַנְפָּא, אַנְפָּא, pl. אַנְפִּין, אַפִּין, אַפּוּח; Sam. אַנְפָּא. The Syriac Grammarians and Lexicographers wrongly derive اِنْع from اِنْع, اِنْع, Heb. אַפָּח, Chald. אַפְחָא, אַפְחָא, *the face*.

اَوْت, اَوْتَا, f. *a way, road, journey; custom, conduct*; pl. اَوْتَا. — See Chald. gl. אורח.

אָר, אָרָא, f. *the earth, ground, a country*; pl. אָרָא. — See Chald. gl. ארע.

אָרָא *the lowest part, bottom, base*; pl. אָרָא *nates*. It is prop. the stat. emph. of אָר, which occurs, for example, in the compound אָרָא, pl. אָרָא, *the base or foundation* (of a wall); Ar. اِسْت and اِسْت *podex, nates*; Heb. אָר, pl. אָרָא; from a rad. אָר = אָר *place*.

אָר, impf. אָר, imper. s. m. אָר, f. אָר, pl. m. אָר and אָר, f. אָר and אָר, inf. אָר and אָר, *come*. — See Chald. gl. ארוא.

ו

ו *in, at or near, by, with, on account of, etc.* — See Chald. gl. ב.

ו *not used in I., be bad*. V. אָר, אָר, *injure, hurt*. — See Chald. gl. באש.

ו, אָר, אָר, f. אָר, אָר, *bad, wicked*; as a subst. *evil, wickedness, misery, calamity*.

ו, אָר, אָר, *wickedness*. — Chald. אָר.

ضند and ضند, contr. عهد, *between, among*. — Chald.

בין; see Aeth. gl. $\Omega\Xi\text{Z}$:

صك, impf. نك, *swallow, devour*. — See Chald. gl. بلع.

صجن, *a beast of burden, coll. cattle*; pl. صجنًا. —

See Chald. gl. בעיר.

ص, صا, *a son*; pl. صتة, صتًا. — See Chald. gl. בר.

Hence

صئف, صئف, *a human being, person, individual*;

pl. صئفًا, صئفًا. — Chald. בר אנש, בר אנש (Dan.

VII. 13. וראו עם-עני שמיא כבר אנש אתה יהיה *and see! with the clouds of heaven there was coming as it were a man, the figure of a man* — not „one like-

the Son of man“); Ar. بَرَسَاء, بَرَسَاء, a word borrowed from the Nabathaeans; Heb. בן-אדם.

ص, صا, *uncultivated ground, a field, plain, desert*. Hence

with prep. صخ out, outside, صخ outside, besides,

except, صخ من صخ from without (comp. حوى). — Ar.

ص, adv. ص من ص, ص من ص; Chald. ص, ص, ص,

ص, the

centre, interior, ص within, ص, ص

(Ar. ص, adv. ص; Chald. ص, constr. ص, ص, etc.); Sam. ص, etc.).

ص, ص, *a man*; pl. ص. — See Chald. gl. ص.

ص happen, befall.

ص, ص, *γαρ, for*. Like the Gr. word, it never commences a phrase.

נָבִי, נָבִי, *naves*. — See Chald. gl. נָבִי.

נָבִי, impf. נָבִי, *cry out, call on*; of animals *low, bellow*.

— Heb. נָבִי, Chald. נָבִי. Cognate form נָבִי.

?

נָבִי, *who, which, that*; mark of the genit., as נָבִי הַסֵּפֶל *the hold of the ship*; conj. *that, in order that*. — See Chald. gl. נָבִי.

נָבִי, impf. נָבִי, *sacrifice*. III. נָבִי *sacrifice* often or in great quantity. — See Chald. gl. נָבִי.

נָבִי *a victim, sacrifice*; pl. נָבִי.

נָבִי, impf. נָבִי, *judge*. — See Chald. gl. נָבִי.

נָבִי, *city*; pl. נָבִי.

נָבִי, *fear*. — See Chald. gl. נָבִי.

נָבִי, *fear, dread, reverence, an object of fear or reverence, deity*; pl. נָבִי.

נָבִי, *δε, but, yet*. Like *δε* it never holds the first place in a phrase, gen. the second.

נָבִי, impf. נָבִי, *remember*. II. נָבִי *be remembered; call to mind, remember*. — See Chald. gl. נָבִי.

נָבִי *make turbid, disturb, agitate*. III. נָבִי *id*. IV. נָבִי pass. — Heb. נָבִי, Sam. נָבִי.

נָבִי, *blood*. — See Chald. gl. נָבִי.

נָבִי, impf. נָבִי, *sleep*; part. נָבִי *sleeping*. — See Chald. gl. נָבִי.

נָבִי, particip. adj. *sleeping*.

נָבִי, impf. נָבִי, *rise (the sun)*. — See Chald. gl. נָבִי.

נָבִי, *the east*.

נָבִי, f. נָבִי, *eastern*; as a subst. *the east*.

ח

יֹחַ *he, she, it* (Chald. חַא; Phoen. חַא, inscr. Sidon.); adv.

here, there (comp. חַח); interj. *lo, see* (Ar. هَا, Chald.

חַח, חַח, Sam. חַח).

חַח m., חַח f., *he, she, it*; pl. חַח m., חַח f., and as

accus. after a verb חַח, חַח. Often used to express

the verb *be*, in which case it is gen. written חַח, חַח

(as חַח חַח *thou art*, חַח חַח *she is*); sometimes, how-

ever, ח is suppressed (as חַח *who is?*), or changed

into ח (as חַח *he is*). With words ending in חַ and

חַ, חַח and חַח form the diphthongs *au, oi, eu, ei*, as

חַח חַח, חַח חַח, *I am*, חַח חַח *where is he?* חַח חַח *he is*

pure; except חַח, which makes חַח *this is*. — See

Chald. gl. חַח.

חַח m., חַח f., *he, she, it, this, that*; pl. m. חַח, f. חַח.

Contr. for חַח חַח, חַח חַח (Heb. חַח, חַח).

חַח, impf. חַח, חַח, *be, happen*. When a mere auxil.,

ח is suppressed, as חַח חַח *he was killing*, חַח

חַח *he had killed*, חַח חַח *he was*, חַח חַח *he had*

been. — See Chald. gl. חַח.

חַח, חַח, *a large building, temple, church, palace*; pl.

חַח. — See Chald. gl. חַח.

חַח, חַח m., חַח f., *this*; pl. חַח.

חַח, impf. חַח, *turn, return; change; overturn, destroy*.

II. חַח *be turned, changed, destroyed*. IV. חַח

(versatus est) *stay, remain, be on the point of*. V.

חַח *turn away, avert*. — See Chald. gl. חַח.

◦ *and, but.* — See Chald. gl. ١.

١

اَصَّ, اَصْنَا, *time*; pl. اَصِيْتِ time*s* (vices), in which sense it is fem., as اَصَّتْ اَصْتِ thrice, اَصَّتْ اَصْتِ a second time, again. — Ar. زَمَنْ and زَمَانٌ, Aeth. ዘመን: Heb. זמן, pl. זמנים; Chald. זמן, זמנא, pl. זמנין; Sam. 𐤆𐤌𐤍; it has also passed into Pers. as زَمَان and زَمَانَه. Another form is اَصْنَا, اَصِيْنَا, pl. اَصْنَانَا.

اَطَا, impf. اَطَا, *be pure* in a moral sense, *chaste, innocent, just; conquer.* — See Chald. gl. ܐܬܐ.

اَطَا, *pure, innocent, just; victorious.*

اَخَّ, impf. اَخَّ, *be small; be depressed, despond.* — See Chald. gl. ܐܚܐ.

اَخَّ, f. اَخَّةَا, *small, little, young*; pl. m. اَخَّةَا f. اَخَّةَا.

ܘ

ܘܘ not used in I., *be corrupted, vitiated.* II. ܘܘ corrupt, *destroy.* — See Chald. gl. ܘܘܠ.

ܘܘܘ *corruption, destruction.*

ܘܘܘ, ܘܘܘܘ, *a companion or associate*; pl. ܘܘܘܘܘ. — See Chald. gl. ܘܘܘܘ.

ܘܘܘܘ, impf. ܘܘܘܘܘ, *shut up, confine, imprison.* II. ܘܘܘܘܘܘ pass. — Ar. حَبَسَ; Heb. חָבַשׁ *bind, imprison.*

אֶחָד, f. אַחַדָּא, *one*. — See Chald. gl. חַד.

אֶחָד, impf. תִּשְׂמְחִי, *be glad, rejoice*. — See Chald. gl. חַדָּא.
אֶחָדָּא, joy.

אֶחָד not used in I. — III. שִׁיבִי *show, announce, tell*. — See
Chald. gl. חוּא.

אֶחָד, impf. תִּשְׁתַּחֲבֵּב, *have compassion on, pity, spare*. — See
Chald. gl. חוּם.

אֶחָד, impf. תִּשְׁתַּבֵּחַ, *see, observe*. — See Chald. gl. חוּא.

אֶחָד, impf. תִּשְׁבֹּחַ, *snatch, carry off, plunder*. — See
Chald. gl. חַחָא.

אֶחָד, impf. תִּשָּׂא, inf. תִּשָּׂא, *live*. — See Chald.
gl. חוּיא.

חַיָּיָא, *life*.

אֶחָד, impf. תִּשְׂרַחֵם, *be hot, warm*. — Ar. حَم *warm, be warm*,
Heb. Chald. חָם. See Aeth. gl. ሠፍ ::

אֶחָדָּא *heat, passion, anger*. — Chald. חוּמְחָא *heat*,
Heb. חָפָה.

אֶחָד *sigh, groan*.

אֶחָדָּא *a sigh, groan*.

אֶחָד. See אֶחָדָּא.

ד

אֶחָד, impf. תִּדְבֹּחַ, *be well, happy, joyful*; often impers. — III.
אֶחָדָּא *prepare, make ready*. — See Chald. gl. טוּב.

אֶחָד, f. אֶחָדָּא, *good*; followed by אֶחָד, *better than*; as an adv. *well, very, excessively*.

אֶחָדָּא, *goodness, bounty*; pl. אֶחָדָּא.

אֶחָד, *a mountain*; אֶחָדָּא. — See Chald. gl. טוּר.

𐤁 not used in I.—III. 𐤁𐤊 *shade, cover*. — See Chald. gl. 𐤁𐤊𐤋.

𐤁𐤊 *shade, shadow*. — Aeth. 𐩈𐩈𐩈𐩈: Chald. 𐤁𐤊𐤋, Sam. 𐤁𐤊𐤋; Ar. ظلال *anything that gives shade*.

𐤁𐤊𐤋 *a shade or covering, hut*; pl. 𐤁𐤊𐤋𐤌.

𐤁𐤊𐤍, impf. 𐤁𐤊𐤍, *taste*. — See Chald. gl. 𐤁𐤊𐤍.

𐤁𐤊𐤎 *strike, beat*. III. 𐤁𐤊𐤎 *distress, afflict, vex*. IV. 𐤁𐤊𐤎𐤏 pass. — Ar. 𐤁𐤊𐤎 *give a blow, wink with the eye*; Heb. 𐤁𐤊𐤎 *tear in pieces*; Chald. 𐤁𐤊𐤎, Sam. 𐤁𐤊𐤎.

𐤁𐤊𐤏, impf. 𐤁𐤊𐤏, *be dry, dry up, wither*. V. 𐤁𐤊𐤏 *dry up, make wither*. — See Chald. gl. 𐤁𐤊𐤏.

𐤁𐤊𐤏 *dry ground, land*. — Ar. 𐤁𐤊𐤏, Aeth. 𐩈𐩈𐩈::

𐤁𐤊𐤐, f. 𐤁𐤊𐤐, *the hand*; pl. 𐤁𐤊𐤐𐤑, 𐤁𐤊𐤐𐤒. — See Chald. gl. 𐤁𐤊𐤐.

𐤁𐤊𐤐 not used in I.—V. 𐤁𐤊𐤐 *confess, give thanks, praise*. — See Chald. gl. 𐤁𐤊𐤐.

𐤁𐤊𐤑, 𐤁𐤊𐤑, *confession of faith, religion; praise, thanksgiving*.

𐤁𐤊𐤒, impf. 𐤁𐤊𐤒, inf. 𐤁𐤊𐤒, imper. 𐤁𐤊𐤒, *know*. — See Chald. gl. 𐤁𐤊𐤒.

𐤁𐤊𐤓 *give*; imper. 𐤁𐤊𐤓, part. 𐤁𐤊𐤓; impf. 𐤁𐤊𐤓, inf. 𐤁𐤊𐤓, from a rad. 𐤁𐤊 = 𐤁𐤊. — See Chald. gl. 𐤁𐤊𐤓.

𐤁𐤊𐤔, *a day*; pl. 𐤁𐤊𐤔𐤕, 𐤁𐤊𐤔𐤖, and 𐤁𐤊𐤔𐤗. — See Chald. gl. 𐤁𐤊𐤔.

𐤁𐤊𐤔, 𐤁𐤊𐤔, *day (as opp. to night)*; pl. 𐤁𐤊𐤔𐤕. — Chald. 𐤁𐤊𐤔 *day*, 𐤁𐤊𐤔 *by day* = 𐤁𐤊𐤔, 𐤁𐤊𐤔.

𐤁𐤊𐤕, 𐤁𐤊𐤕, 𐤁𐤊𐤕, 𐤁𐤊𐤕, *Jaffa*, 𐤁𐤊𐤕, *Joppa or Jaffa*.

מַעַן the sea; pl. מִצְמַנִּים. — See Chald. gl. ים.

יְמִינָא, מְעִינָא, f. the right hand. — See Chald. gl. ימין.

מַעַב not used except in V. אִסְעַב add, increase, do again. — See Chald. gl. יסף.

יִמְא, impf. תִּמְא, imper. יִמְב, shoot up, grow. — Chald. ינעא; identical with Aeth. ፬፮፩: Heb. יָצָא go out (comp. in partic. יִצְאָנִים shoots, and אֵרָאֵל: an embryo or foetus).

יִמְב, impf. תִּמְב, imper. יִמְב, sit. — See Chald. gl. יחב.

יִמְד, impf. תִּמְד, remain over and above, be abundant, abound, make gain or profit. — Heb. יָהַר, Chald. יחר, Sam. אֲרָא.

יִמְדָּא, מְדָּא, f. יִמְדָּא, יִמְדָּא abundant, excellent; with מְדָּא, more than; as an adv. very, much, more, besides (Heb. יוֹתֵר). — Chald. יחר, Sam. אֲרָא.

ס

מַבְּ perhaps. — Heb. Chald. כְּבָר long ago, already, perhaps (comp. אֵלְּ already, perhaps).

מַבְּ when, after; whilst; although. Comp. of מַבְּ, כְּ and the relat. מַבְּ (corresp. to Heb. כִּשְׁ, כִּבְּ), and hence its frequent use with participles and adj., e. g. מַבְּ אֵלְּ saying (lit. as one who says). — Chald. כְּרִי, כְּרִי, Sam. כְּרִי.

מַבְּ, מַבְּ, מַבְּ, the totality, the whole; all, whole. — See Chald. gl. כל.

מַבְּ cover, clothe, conceal. III. מַבְּ id. IV. מַבְּ be covered, concealed, put on clothes. — See Chald. gl. כסא.

כָּרַח, impf. תִּכְרַח, *be painful, disagreeable, grieve*; only used impers. כָּרַחְךָ, etc. (comp. מִכָּרַחְךָ). — Chald. כְּרַח, Ar. كَرِهَ *be unpleasant, كَرِهَ be averse to, dislike*.
כָּרַח pain, grief.

כָּרַח not used in I.—V. אֲכַרֵּחַ *proclaim, preach, declare*. — See Chald. gl. כְּרַח.

כָּרַח a proclamation or announcement, preaching, the gospel.

כָּרַח, impf. תִּכְרַח, *go round, surround; wrap up, protect*. Chald. כְּרַח. Like other radicals of a similar form (כָּרַח *provoke*, מִכָּרַח *disturb*, שָׁכַח, שָׁכַח, שָׁכַח), כָּרַח is a later formation from כָּרַח, from the rad. כָּרַח.

כָּרַח, f. הַכָּרַח, *the belly, the inmost or deepest part*; pl. הַכָּרַחִים. — Ar. كَرَش, كَرَش the stomach of ruminant animals, Aeth. ካርሠ: Heb. כְּרַח, Chald. כְּרַח, Sam. כְּרַח.

כָּרַח, הַכָּרַח, *a throne*; pl. הַכָּרַחִים. — See Chald. gl. כְּרַח.

כָּרַח *strike, strive or contend*, IV. אֲכַרֵּחַ *strive with one another, fight, strive or exert one's self, endeavour*. — Ar. كَدَش, Heb. כְּרַח, Chald. כְּרַח, Sam. כְּרַח.



∖ *to, for, according to*, etc. Sign. of the accus. and of the dat. — See Chald. gl. לָ.

לָ *no, not*. — See Chald. gl. לָ.

لَبَّ labour, be fatigued, exhausted; perf. 3 s. f. لَبَّ، 2 m. لَبَّ، f. لَبَّ، etc.; impf. لَبَّ، imper. لَبَّ، inf. لَبَّ، part. لَبَّ، لَبَّ. — See Chald. gl. להי.

لَبَّ the heart, the innermost part or midst; pl. لَبَّ. — See Chald. gl. לב.

لَبَّ، impf. لَبَّ، put on clothes. — See Chald. gl. לבש.

لَبَّ at, near, to or towards. — See Chald. gl. לוח.

لَبَّ، night; pl. لَبَّ. — See Chald. gl. ליל.

⋈

لَبَّ، any article of furniture, pot or vessel, implement, dress; pl. لَبَّ. — See Chald. gl. מאן.

لَبَّ something. — See Chald. gl. מרעם.

لَبَّ، impf. لَبَّ، imper. لَبَّ، die. — See Chald. gl. מוח.

لَبَّ death.

لَبَّ، impf. لَبَّ، strike, bite or sting (an insect). See Ch. gl. מוח.

لَبَّ، a storm; pl. لَبَّ waves. — See Chald. gl. נחשול.

لَبَّ، impf. لَبَّ، come to, happen; part. لَبَّ he was able, had power. — See Chald. gl. מומא.

لَبَّ on account of, for; ; لَبَّ because, since. — Chald. אַמטול, אַמטול. Prob. comp. of لَبَّ، the pertaining to (لَبَّ in relation to, in consideration of, because of; Chald. אַמטול) and ٬.

لَبَّ، water. — See Chald. gl. מין.

لَبَّ hence; ; لَبَّ hence to i. e. within, in. — Chald. מְכָא comp. of لَبَّ and لَبَّ here, Heb. פֹּה, Chald. פָּא.

لَبَّ from this time forward, any longer; non, therefore.

- Comp. of **ك** and **ع** = Chald. **כאן** *here*, whence **מבאן** *hence*; comp. **סוּיב** *then, therefore*, **חַיְב** *hitherto*.
- ك** not used in I.—III. **كَل** *speak*. — See Chald. gl. **מלל**.
קלא, **קלדא**, *a word, saying; thing, matter* (comp. **קבר**).
 pl. **קליל**, **קלילת**. — Heb. Chald. **מלה**, pl. **מלים**, **מלין**;
 Sam. **קלל**, pl. **קללל**.
- كَل** f. *salt*. — Ar. **ملح**, Heb. **מלח**, Chald. **מלה**, **מלחא**,
 Sam. **קלל**; in Aeth. there occurs the denom. verb
መለከ: *salt*. From this word in the sense of *the sea*,
 is derived
مَلَح, **مَلَح**, *a sailor*; pl. **مَلَح**. — Ar. **مَلَح**, Heb.
 Chald. **מלהח**.
- كَل**, impf. **تصلح**, *counsel, advise; be king, reign*. —
 See Chald. gl. **מלך**.
مَلِك, **مَلِك** *a king*; pl. **مَلِك**.
- كَل** *who? who*; also a particle = Gr. *μεν*. — See Ch. gl. **מן**.
مَنْ (for **مَنْ**) *who is?* also used for **مَنْ** *what is?*
 Chap. I. 8.
- كَل** *from, of, out of, etc.* — See Chald. gl. **מן**.
- كَل**, **مَنْ**, *what? what*; adv. *why?* (**مَنْ**) From **مَنْ**,
מח, **מח**, *what?* and **מח**.
מَنْ (for **מח**) *what is?*
- كَل**, **مَنْ**, *the intestines, the belly*. — See Chald. gl. **מח**.
- كَل**, **مَنْ**, *a possessor, owner, master*; pl. **مَنْ**. As a title of
 respect, **مَنْ** = **רבי**, *κύριε, my lord, sir, Lord!* **מח** *our*
Lord (Christ), **מח** *Mar Ephraem*, **מח** *Mar Jacob*, etc. A cognate form is
מח, **מח**; pl. **מח**, **מח**. Def. **מח**, **δ κύριος**,

the Lord. — Ar. *إِمرؤ, مَرؤ, مَرؤ*, *a man*; Chald. *מָר, מָרַי, מָרַא*; Sam. *מָרַי, מָרַא*.
מָתַת *Ματθαίος, Matthen.*

נ

נַבְיָא *a prophet.* — See Chald. gl. *נבא*.

נְבִימָא *prophecy, a prophecy.*

נָהַר *be extended, long.* — See Chald. gl. *נר*.

נְהַיָא *long, protracted, slow, gentle*; *נְהַיָא = אָרַךְ*
אֶפְסוּם *slow to anger.*

נָוָה, impf. *נָוִה, נָוִה, נָוִה*, *vow.* — See Chald. gl. *נר*.

נָוִה *a vow*; pl. *נָוִה*.

נְהַיָא *a river*; pl. *נְהַיָא* — See Chald. gl. *נר*.

נָח *be quiet, tranquil.* II. *נָח* *rest, repose, cease or desist.* — See Chald. gl. *נח*.

נִשְׁכָא *a fish*; pl. *נִשְׁכָא*. — See Chald. gl. *נן*.

נָשַׁב, impf. *נָשַׁב, נָשַׁב*, *descend.* — See Chald. gl. *נרח*.

נָשַׁב, impf. *נָשַׁב, נָשַׁב, נָשַׁב*, *watch, protect, preserve, worship*

(comp. *שָׁמַר*). — Ar. *نَظَرَ* *see, observe, inspect, watch, نَصَرَ* *help, defend*; Aeth. *ነረ*: *see, observe*;

Heb. *נָשַׁב, נָשַׁב*, Chald. *נָשַׁב*, Sam. *נָשַׁב*.

נָשַׁב, impf. *נָשַׁב, נָשַׁב*, imper. *נָשַׁב*, *take.* — See Chald. gl. *נחב*.

נָשַׁב, impf. *נָשַׁב, נָשַׁב*, imper. *נָשַׁב*, *go out.* — See Chald.

gl. *נפק*.

נְשַׁמָא, f. *the breath, soul or spirit, life*; pl. *נְשַׁמָא*. —

See Chald. gl. *נפש*.

ש

שָׁבַע, impf. תִּשְׁבַּע, *grow, increase, be great or numerous.* — See Chald. gl. סגא.

שָׁבַע, f. שְׁבַעַתָּא, שְׁבַעַתָּו, *much, numerous, great;*
pl. שְׁבַעַתָּיָא, שְׁבַעַתָּו, f. שְׁבַעַתָּו, שְׁבַעַתָּו.

שָׁבַע, constr. שְׁבַעַתָּא, *a great quantity, abundance;*
with suff. שְׁבַעַתָּיָא, שְׁבַעַתָּו, שְׁבַעַתָּו, etc. — Chald. סגא, סגא, סגא, סגא; Sam. סגא, סגא; also סגא, סגא
a myriad.

שָׁבַע, impf. תִּשְׁבַּע, *close, shut.* — Ar. سَكَّر dam a stream,
Heb. סָבַר in Nif'al, Chald. סָבַר. Cognate rad. שָׁבַע,
סָבַר, סָבַר; Aeth. ሄሠረ: *catch in a net or snare.*

שָׁבַע a bolt or bar; pl. שְׁבַעַתָּו. — Chald. סגא.

שָׁבַע, impf. תִּשְׁבַּע, imper. שֶׁבַע, inf. שְׁבַעַתָּא, *go up, ascend.* V.
שָׁבַע make ascend, bring out. — See Chald. gl. סגא.
שָׁבַע, (Castell. מְשַׁבַּע) *time of ascending, rising;*
pl. מְשַׁבַּעַתָּו.

שָׁבַע f. the left hand. — See Chald. gl. סמאל.

שָׁבַע coarse cloth, sackcloth; pl. שְׁבַעַתָּו. — See Chald. gl. סק.

שָׁבַע not used in I.—III. שְׁבַעַתָּו *empty, render vain and useless.*
— Chald. סָבַר.

שָׁבַע, f. שְׁבַעַתָּו, שְׁבַעַתָּו, *empty, vain, useless;* pl. m.

שְׁבַעַתָּו, f. שְׁבַעַתָּו. — Chald. סָבַר.

שָׁבַע, impf. תִּשְׁבַּע, *do, make.* — See Chald. gl. עבר.

שָׁבַע, חֲצָא, *work, deed or act, business.* — Heb.
עָבַד, עָבַד.

חָצַב, impf. נִחְצַב, *pass by or over*. — See Chald. gl. עבר.

חֲצִבָּא, עֲבָרִי, ט-ו-ל-פ: עִבְרָאִי, *Hebrew*.

חַרְמָא *as far as, until*. Comp. of חָרַם, עַר, *as far as, till*, and חָרַם, חָרַם.

חָרַם *be narrow, in grief or distress*. — See Chald. gl. עק.

חָרַם, חָרַם, חָרַם, *distress, anguish*.

חַיְתָּא, f. *the eye, a fountain*; pl. חַיְתָּא *eyes, fountains*.

— Ar. عَيْنٌ, Aeth. ሀይ: Heb. עֵינַן, Chald.

עֵינָא, Sam. עֵינָא.

חָלַ, impf. תִּחַל, inf. חָלַ, part. חָלַ, f. חָלַ, *go in, enter*.

— See Chald. gl. עלל.

חָלַ *above, upon, on, over; in addition to; against, etc.* —

See Chald. gl. על.

חָלַ prop. a subst. signif. *the upper part*; hence as an adv.

חָלַ upwards, חָלַ above.

חָלַ, חָלַ, *any long indef. period of time, eternity, the*

universe or world. — See Chald. gl. עלם.

חָלַ *with, along with*. — See Chald. gl. עם.

חָלַ, חָלַ, *a people or nation, people, a multitude*;

חָלַ. — See Chald. gl. עם.

חָלַ a *depth, abyss*; pl. חָלַ. — See Chald. gl. עמק.

חָלַ or חָלַ f. *sheep, goats*. — See Chald. gl. עאן.

חָלַ f., חָלַ m., *ten*. Hence חָלַ m., חָלַ f., *twelve*

(see חָלַ). — See Chald. gl. עסר.

חָלַ, impf. תִּחָל, *flee*. — See Chald. gl. ערק.

فَلَّجَ *throw up, vomit*; Chald. פִּלַּט. A more usual signif.

of this verb is *escape*, in which sense it occurs in the

other dialects; Ar. تَفَلَّتَ, أَفَلَّتَ, Heb. פָּלַט, Sam. פִּלַּט.

عَبَا, impf. نَعَبْنَا, *turn, return*. II. عَابَ id. — Heb.

פָּנָה, Chald. פִּנָּא, פִּנִּי, Sam. פִּנִּי.

فَسَّقَ, impf. نَعَشَعُ, *cut, decree or appoint*. — Ar. فَسَّقَ

of fruit that *split* their outer covering when ripe, e. g.

the date; Chald. פִּסַּק, Sam. פִּסַּק.

فَيْلًا, فَيْلًا, *a part or portion, a lot*; pl. فَيْلًا. — Ar. فَئِصٌّ

a piece, Chald. פִּצְצָא, פִּצְצָא. Another form is فَيْلًا, pl.

فَيْلًا, Chald. פִּיפִּי; Aeth. ተፈሰሰ: *cast lots*.

فَا not used in I., *separate, open*; Ar. فَصَّى, Heb. פָּצָה,

Chald. פִּצְצָא. III. فَصَّى *deliver, save*; Ar. فَصَّى, Heb. פָּצָה,

Chald. פִּצְצָא, פִּצְצָא, Sam. פִּצְצָא.

فَصَّرَ, impf. نَعْمَعُ, *order, command, decree*. — Heb. פָּקַד,

Chald. פִּקַּד, Sam. פִּקַּד.

فَصْمُ, *an order, command, decree*. — Chald.

פִּוּקַּדָּא, Sam. פִּוּקַּדָּא = Syr. فِصْمَا.

فَعْمٌ *suitable, fitting, useful*; gen. used in the sense of *it is good, fitting*.

فَعَّرَ, impf. نَعْفِو, *compensate or make up for, pay a debt,*

fulfil a vow, requite. — Chald. פִּרַע.

فَعْنُ, *fulfilment of a vow, retribution, re-*

quital, revenge. — Chald. פִּוּרַעַן *an avenger*, פִּוּרַעַנִּי,

Sam. פִּוּרַעַן, *revenge*.

فَعْدٌ, *a word, message, decree; matter, thing*; pl.

فَعْدٌ. — See Chald. פִּהוּם.

3

רָצָא, impf. תִּרְעָא, *wish, desire*. — Ar. يَصْبَا impf. *love*; Chald. רָצָא, רָצָא, Sam. רָצָא.

רָצָא, impf. רָצָא, *fast*. — See Chald. gl. רָצָא.
רָצָא a *fast*.

רָצָא *be bright, shine, be hot*. — Ar. ضَمَّ the sun, *sun-shine*, ضَمَّ, ضَمَّ *be clear, evident*; Heb. רָצָא *be white, רָצָא clear, bright, warm*; Chald. רָצָא *polish*. — See Aeth. gl. ጸሐዶ::

רָצָא, impf. רָצָא, *bend*. III. רָצָא *pray*. — See Chald. gl. רָצָא.
רָצָא a *prayer*; pl. רָצָא.

4

רָצָא impf. רָצָא, *be before, precede, anticipate or be beforehand with*, in old Engl. *prevent*. III. רָצָא *make precede, do beforehand, anticipate*. רָצָא אֵלֶּיךָ *since ye are aware beforehand*; רָצָא יָבֹא אֵלַי *my brother told me beforehand*; רָצָא שִׁמְעוֹן כֹּהֵן *all the astronomers foretold*; רָצָא שִׁמְעוֹן *he outran Simeon*. — Ar. قَدَّمَ *precede, approach, arrive*, قَدَّمَ *be ancient*; Aeth. ጸሐዶ: Heb. קָדַם, Chald. קָדַם, Sam. קָדַם.

רָצָא, רָצָא *the front*; as an adv. *before, in presence of*. — See Chald. gl. קָדַם.

רָצָא, f. רָצָא, *first*. — Chald. קָדַם, Sam. קָדַם, Aeth. ጸሐዶ::

مُط not used in I., *be clean or pure, holy*. III. مُطِّف *purify, consecrate*. — See Chald. gl. קרש.

مُطِّم, f. مُطِّمًا, مُطِّمًا, f. مُطِّمًا, *holy, sacred*. — Ar. أَلْقَدُّوسُ or أَلْقَدُّوسُ *God*; Aeth. ቀደስ: Chald. קדיש, Sam. 𐤒𐤍𐤕𐤕; Heb. Phoen. קדיש (inscr. Sidon.).

مُطِّم, مُطِّمًا, *the voice, sound*; pl. مُطِّمًا. — Ar. قَوْلٌ, قَالٌ, *a word, saying*; Aeth. ቀል: Heb. Phoen. קל (inscr. Melit. I), Chald. קל, Sam. 𐤒𐤕, 𐤒𐤕𐤕.

مُطِّم, impf. مُطِّم, imper. مُطِّم, *rise, stand*. — See Chald. gl. קום.

مُطِّم impf. مُطِّم, imper. مُطِّم, *cut, break*. — Ar. قَطَمَ *cut, bite*, Chald. קטם. مُطِّم, *ashes*. — See Chald. gl. קטם.

مُطِّم *be light, swift, small*. V. مُطِّم *lighten*. — See Chald. gl. קלל.

مُطِّم i. e. مُطِّمًا, κεφαλαιον, *a chapter or section*; pl. مُطِّمًا.

مُطِّم, impf. مُطِّم, *call, cry, proclaim, call on, invoke; name, read*. — Ar. قَرَأَ, Heb. קרא, Chald. קרא, Sam. 𐤒𐤕𐤕.

מִטְּמָה *a gourd*. — Ar. قَرَعٌ, قَرَعَةٌ, Chald. קרי, קרא.

מִטְּמָה, impf. מִטְּמָה, *be near, approach*. — See Chald. gl. קרב.

;

מִטְּמָה not used in I., *be large, great, numerous*. — See Chald. gl. רכב.

מִטְּמָה, f. מִטְּמָה, מִטְּמָה, *large, great, numerous*; as a subst. *the headman, chief, magistrate, etc.*

מִטְּמָה not used in the sing.; pl. מִטְּמָה *chief men, nobles*.

מִטְּמָה, *ten thousand, a myriad*; pl. מִטְּמָה.

מִטְּמָה, impf. מִטְּמָה, *increase, grow*. III. מִטְּמָה *make grow, rear, educate*. — See Chald. gl. רבא.

מִטְּמָה f. מִטְּמָה m., *four*; pl. מִטְּמָה *forty*. — See Ch. gl. ארבע.

מִטְּמָה, f. מִטְּמָה, *fourth*. — Chald. רביעאה, Sam. 𐤒𐤕𐤕.

רָחַף, impf. תִּרְחַף, *be angry*. — See Chald. gl. רנו.

רָחַף *anger*.

רָחַץ, impf. תִּרְחַץ, prop. *tread*, hence *go, set out, flow; bestow pains or labour upon, study* (comp. הִרְשֵׁהוּ, *educate; chastize*). — Ar. رَحَى *tread, stamp, crush, go, perish*; Heb. רָדָה *tread, go, rule*; Chald. רָדָא *flow, spread out, plough, row, chastize, rule*; Sam. רָדָא. מְרָחֶזְתָּ a *journey*. Also מְרָחֶזְתָּ.

רָחַב, *be wide, spacious; have ample room; be refreshed, relieved*. V. אֲרָחֵב *widen, expand; refresh, relieve*. —

Ar. رَوَّحَ *be wide, spacious*, Heb. רָחַב, Chald. רָחַב, Sam.

רָחַב, רָחַב. Prob. רָחַב, רָחַב, stands for רָחַב, רָחַב,

transposed from רָחַב, רָחַב (comp. רָחַב, רָחַב, with

רָחַב, רָחַב; and רָחַב, רָחַב, with רָחַב). Comp.

רָחַב, רָחַב, opp. to רָחַב, רָחַב, etc.

רָחַץ, impf. תִּרְחַץ, *breathe, smell or give scent*; from the drawing of a full breath are derived the signif. of 'being relieved' or 'at ease', whence III. רָחַץ *soothe*

or *appease*; and of 'rejoicing'. — Ar. رَاحَ, impf. يَرِاحُ,

blow (the wind); رَاحَ, impf. يَرِاحُ or يَرِاحُ, *smell any-*

thing, Heb. הִרְיִחַ, Chald. הִרְיִחַ, Syr. اَرِاحَ, Sam. רָחַץ;

רָחַץ, impf. יִרְאֵחַ, *rejoice*.

רָחַץ, רָחַץ, m. f. *breath, the soul or spirit, the wind;*

m. *the Holy Spirit*. — See Chald. gl. רוח.

רָחַם, impf. תִּרְחַם, *love*. III. רָחַם *love, have pity upon*. —

See Chald. gl. רחם.

רָחֵם *compassionate, merciful*.

רָחֵם *compassion, mercy*.

נִמַּע not used in I., *be soft, gentle*. III. נִמַּע brood over as a bird. — Ar. رَخِفَ, رَخِفَ, *be soft*; Heb. רָחַף.

נִמַּעָא compassionate, merciful.

נִמַּע be distant, retire, depart. IV. נִמַּע be removed, retire.

See Chald. gl. רַחַק.

נִמַּע, נִמַּע, the head; pl. נִמַּעַ. — See Chald. gl. רִישׁ.

נִמַּע throw, cast; used in I. only in the particip. נִמַּע and נִמַּע (sometimes נִמַּע) V. נִמַּע id. — See Chald. gl. רָמַע.

נִמַּע, impf. תִּנְמַע, tend or feed a flock; intrans. feed, graze.

— See Chald. gl. רָעַע.

נ

נִמַּע, impf. תִּמַּע, ask, demand, entreat. — See Chald. gl. שִׁאל.

נִמַּע, a word borrowed from the Heb. שָׁאַל, which has also passed into the other dialects under the forms ᲚᲗᲘᲙ: שִׁוּל, ᲚᲗᲘᲙ, and even into old Pers. as شَوْلُ shol and شَوْلْمَنْ sholman.

נִמַּע, impf. תִּמַּע, let go, dismiss, pardon; permit; let alone, forsake, abandon, leave behind (comp. נִמַּע). —

Chald. נִמַּע, Sam. נִמַּע. Hence the exclamation of Jesus on the cross: Ελωϊ, ελωϊ, λαμα σαβαχθανι; אלהי אלהי למא שבקחני.

נִמַּע, impf. תִּמַּע, throw, cast; Chald. נִמַּע. A secondary formation, somewhat after the manner of Shaf'el, from the rad. נִמַּע throw (comp. נִמַּע, נִמַּע, be black, from נִמַּע, נִמַּע, be hot; נִמַּע be black, from נִמַּע be dry or parched; נִמַּע, נִמַּע, lift up, carry, perhaps connected with נִמַּע id.).

فَص *burn*. — Ar. شَهَبَ *burn, scorch*, of heat and cold;

شَبَّ *kindle, burn*; Heb. שָׂרַיִב *flame*.

مُصًا *heat, drought*.

مَصَب, always with | pref., اِحْتَب *find, be able*; impf. تَمَصَّب, inf. تَمَصُّبُهُ, part. تَمَصِّبٌ.

مَأًا, impf. تَمَلَّأ, *cease, be quiet or tranquil*. — Ar.

سَلَا, impf. يَسْلُو; Heb. שָׁלוּ, שָׁלוּ, Chald. שְׁלִי, שְׁלִי.

مَكْمَر, impf. تَمَكَّمَر, *be entire, safe or well, complete or finished*. III. تَمَكَّمَر, *make entire, finish, fulfil a vow*. —

See Chald. gl. שְׁלֹם.

مَصْنَأ, مَصْنَأ, *the sky, the heavens, heaven*. — See Chald. gl. שְׁמַיָא.

مَصَع, impf. تَمَصَّع, *hear, obey*. — Ar. سَمِعَ, Aeth. ሰጠጠ:

Heb. Phoen. שָׁמַע, שָׁמַע (inscr, Melit. I.), Chald. שָׁמַע, Sam. ሸጠጠ, ሸጠጠ.

مَصْنَم, مَصْنَم, m. f. *the sun*. — See Chald. gl. שְׁמֶשׁ.

مَعْف, impf. تَمَعَّف, *be beautiful, please*. — See Chald. gl. צִפְר.

مَعْنَا, مَعْنَا, *the morning*.

مَفَّأ, impf. تَمَفَّفَ, *lift up, carry, take away*. — Chald.

שָׁקַל, Sam. ሸጠጠ.

مُف *be firm*. — Aeth. ሸጠጠ: *found*.

مُفَس, مُفَس, *a shoot or sprout, tendril*.

مُفَا, impf. تَمَفَّأ, *loosen or untie*. III. مُفَا *begin*. — See

Chald. gl. שְׂרָא.

مُفَف (for مُفَف), impf. تَمَفَّفَا, *drink*. — See Chald. gl. שְׂרָא.

2

ܩܒܘܠ, impf. ܩܒܘܠ, *break*. II. ܩܒܘܠܘܢ pass. — See Chald. gl. ܩܒܘܠ.
ܩܒܘܠܐ *the ocean*. — See Chald. gl. ܩܒܘܠܐ.

ܩܒܘܠܐ, ܩܒܘܠܐ, *a crown*. — Ar. ܩܒܘܠܐ, whence the denom. verb
ܩܒܘܠܐ *crown*; Chald. ܩܒܘܠܐ; from the Pers. ܩܒܘܠܐ.

ܩܒܘܠ, impf. ܩܒܘܠ, *return, repent*. — See Chald. gl. ܩܒܘܠ.

ܩܒܘܠܐ *an ox*; pl. ܩܒܘܠܐ. — See Chald. gl. ܩܒܘܠܐ.

ܩܒܘܠܐ *below, beneath, under*; with. suff. ܩܒܘܠܐ, ܩܒܘܠܐ, etc.

— See Chald. gl. ܩܒܘܠܐ.

ܩܒܘܠܐ, def. ܩܒܘܠܐ, *a worm, caterpillar*. — See Chald.
gl. ܩܒܘܠܐ.

ܩܒܘܠܐ f., ܩܒܘܠܐ m., *three*. — See Chald. gl. ܩܒܘܠܐ.

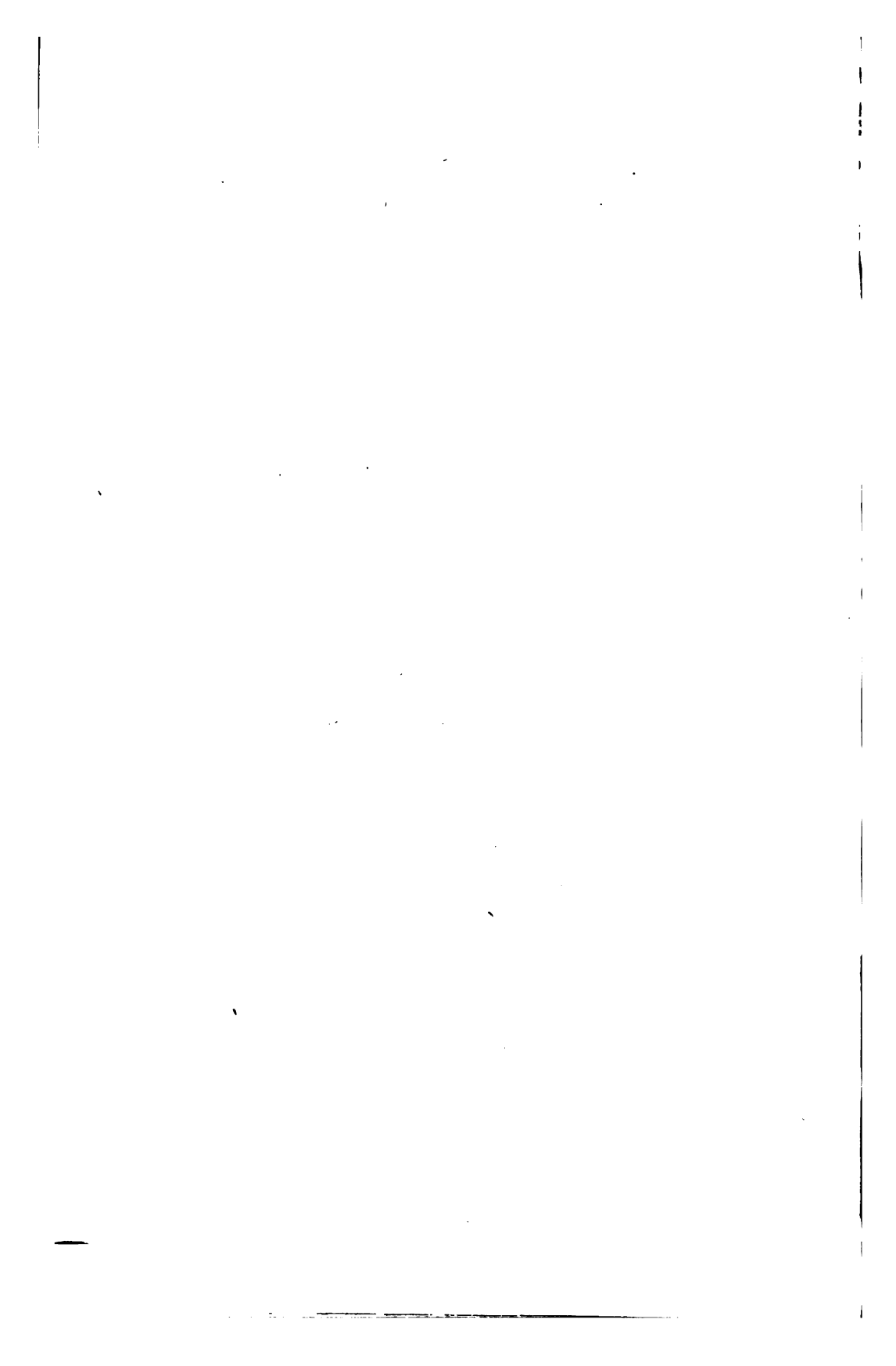
ܩܒܘܠܐ *third*. Chald. ܩܒܘܠܐ, Sam. ܩܒܘܠܐ.

ܩܒܘܠܐ *there*. — See Chald. gl. ܩܒܘܠܐ.

ܩܒܘܠܐ, ܩܒܘܠܐ, f. ܩܒܘܠܐ, ܩܒܘܠܐ, *two*. Hence ܩܒܘܠܐ, f.

ܩܒܘܠܐ, *twelve*. — See Chald. gl. ܩܒܘܠܐ.

ܩܒܘܠܐ, f. ܩܒܘܠܐ, *second*.



ÆTHIOPIC VERSION.

ዘዋናዎ: ነቢይ።

ጥዕና፡ ፩፡

ወኅደ፡ ቃለ፡ እገዢአብሔር፡ ነቢይ፡ ዋናዎ፡ ወልደ፡ አጭ፡ 1
 ወይሁሉ፡ ተንሠኦ፡ ወሔር፡^{a)} ነፍ፡ ሀገር፡ ሃባይ፡^{b)} ወሰብክ፡ 2
 ሉሙ፡ እሰሙ፡ ሃር፡^{c)} እከዋሙ፡ ነቢይ፡ ወሔር፡ ዋናዎ፡ ወተንጥኦ፡ 3
 ብሔር፡ ተርሴስ፡ እግዳ፡ እገዢአብሔር፡ ወወረደ፡ ሀገር፡ አዋዳ፡
 ወረከባ፡ ሔረ፡ ዘይንደ፡ ብሔር፡^{d)} ተርሴስ፡ ወተንጥኦ፡
 ሔረ፡^{e)} ወሃር፡ ወሰብክ፡ ይንደ፡ ጥሰላሙ፡ ተርሴስ፡^{f)}
 እግዳ፡ እገዢአብሔር፡ ወአጥኦ፡ እገዢአብሔር፡ ነቢይ፡ ሃባይ፡ 4
 ወሰብክ፡ ባሕር፡ ወሃባይ፡^{g)} ግዕዝ፡ ባሕር፡ ወተንጥኦ፡
 ሔረ፡ ከሙ፡ ይሰበር፡ ወረከባ፡ ናትዋት፡ ወአወዋ፡ 5
 ከሉሙ፡ ነቢይ፡ አጭክቲሆሙ፡ ወአሰተጥኦኦ፡ ወገደ፡ ወሰብክ፡
 ባሕር፡ ነፍሱ፡ ከሙ፡ ይቅልል፡^{h)} ሔረ፡ ወወረደ፡ ዋናዎ፡
 ወሰብክ፡ ከሙ፡ ሔረ፡ ወኖሙ፡ ወንከረ፡ ወወረደ፡ ነቢይ፡ 6
 ዘሔደ፡ⁱ⁾ ወይሁሉ፡ ጥንት፡^{j)} ይንጥኦ፡ ተንሠኦ፡ ወአወሰ፡
 አጥኦከሙ፡^{k)} ከሙ፡ ይንጥኦ፡ እገዢአብሔር፡ ወአንጥኦ፡

^{a)} P. ወሔር፡ ^{b)} P. ነፍ፡ ሀገር፡ ሀባይ፡ ^{c)} P. adds ገሃር፡
^{d)} Var. ሔረ፡ ^{e)} Wanting in one Ms. and P.
^{f)} Var. ወሃር፡ ይንጥኦ፡ ወተንጥኦ፡ እግዳ፡ ^{g)} P. ወሀባይ፡
^{h)} P. ይቅልል፡ ⁱ⁾ Var. ዘይንደ፡ ^{j)} Var. ጥንት፡
^{k)} Var. ወአወሰ፡ ከሙ፡ አጥኦከሙ፡

- 7 **ወተባህሉ፡ ሰባይ፡ ተሆነ፡ ንቡ፡ ንትግፀው፡ ወናኸኖር፡ ሰባይ፡ ማ፡ ረከበተ፡ ዛቲ፡ ኢኪት፡ ወተግፀው፡ ወወረደ፡ ስፅ፡¹⁾**
- 8 **ላሀል፡ የፍስ፡ ወይቤልወ፡ ንገረ፡ ሰባይ፡ ምንት፡²⁾** ረከበተ፡ ዛቲ፡ ኢኪት፡ ወምንት፡³⁾ ተገባርኪ፡ ወእኖአይቱ፡ ማጸአኪ፡ ወአይቱ፡ ተፈወር፡ ወአይቱ፡ ብጠርኪ፡ ወምንት፡ ሕዝብኪ።
- 9 **ወይቤሉ፡ የፍስ፡ ስብረጭ፡ አ፤፡⁴⁾** ወአኖላኪ፡ ከገዢብጠር፡
- 10 **አሚላኪ፡ ሰግይ፡⁵⁾** ዘገብረ፡ ባሕረ፡ ወየብሰ፡፡ ወረርሀ፡ ኢሚንቱ፡ ኢደው፡ ሃቢ፡ ፋርህተ፡ ወይቤልወ፡ ምንተ፡ ገበርኪ፡ ወአክሮርወ፡ ኢሚንቱ፡ ስደው፡⁶⁾ ካሙ፡ ኢኖገጸ፡ ከገዢብጠር፡
- 11 **ተንጥአ፡ ኢስሙ፡ ነገርሙ፡፡ ወይቤልወ፡ ምንተ፡ ኢንኪ፡ ንረሲኪ፡ ወይጥጥ፡⁷⁾** ባሕር፡⁸⁾ ኢስሙ፡ ይትሀወክ፡ ባሕር፡ ወይትፈሀኢ፡
- 12 **ግዕባል፡ ሃቢይ፡፡ ወይቤሉ፡ የፍስ፡ ንሠኡ፡ ወወርወ፤፡⁹⁾** ወስተ፡ ባሕር፡ ወየጥጥክሙ፡ ባሕር፡¹⁰⁾ አ፤፡ አከኖር፡¹¹⁾ ካሙ፡ ሰኢንቲአ፡ ማጸአኪሙ፡ ዝንቱ፡ ግዕባል፡ ሃቢይ፡፡
- 13 **ወረቆደ፡¹²⁾** ካሙ፡¹³⁾ ይትሀወኩ፡ ማንገል፡ ምድር፡ ኢሚንቱ፡ ስደው፡ ኢስሙ፡ ትትሀወክ፡¹⁴⁾ ባሕር፡ ወይትፈሀኢ፡ ላዕሊሆሙ፡
- 14 **ግዕባል፡፡¹⁵⁾** ወአወየው፡ ጥሉሙ፡ ሃቡረ፡ ነቢ፡ ከገዢብጠር፡ ወይቤሉ፡ ጥቢ፡ ለካ፡ ከገዢ፡ አቲጥፋአ፤፡ ሰባይ፡ ነፋሱ፡ ለዝንቱ፡ ብኢሲ፡ ወኢትረሲ፡ ላዕሊ፡ ደሙ፡ ጸደቅ፡ ኢስሙ፡
- 15 **አንተ፡ ከገዢ፡ ዘካሙ፡ ረቆደኪ፡ ገበርኪ፡፡¹⁶⁾** ወንሠከወ፡ ለየፍስ፡ ወወረወወ፡ ወስተ፡ ባሕር፡ ወኦርሮሞት፡¹⁷⁾ ባሕር፡፡

1) Mss. ስፅ፡ m) P. ማ፡ n) P. ምንት፡

o) Var. and P. ገብረ፡ ከገዢብጠር፡ አ፤፡

p) One ms. adds ወምድር፡

q) Var. ኢደው፡ ፋርህተ፡ ሃቢ፡ ኢስሙ፡ አክሮርወ፡ ካሙ፡

r) Var. ይጥጥ፡ s) Var. ግዕባል፡ t) P. ወወርወ፤፡

u) Var. ግዕባል፡ v) P. አክሮርኪ፡ w) ወተባሕሱ፡

x) Wanting in one Ms. and P. y) Var. ይትፈሀክ፡

z) P. ወትትፈሀኢ፡ ግ፡ ላ፡፡

a) Var. ገበር፡

b) Var. ወኦርሮሞ፡

ወረርሃወ፡ ለእገዚአብሔር፡ እጮኝቱ፡ ሰደወ፡ ዓቢዮ፡ ፋርሃተ፡ 16
ወሠዐ፡ ለእገዚአብሔር፡ ማዋዎተ፡ ወበፅአ፡ ብፅአተ፡ :: ::

፡ ጸ ፡

ወእዘዘ፡ እገዚአብሔር፡ ሀንበረ፡ ዓቢዮ፡ ገሰጦ፡) ለጥኅ፡ 1
ወንበረ፡ ጥኅ፡ ወስተ፡ ነርሠ፡ አንበረ፡^{d)} ሠሉስ፡ ማልተ፡^{e)}
ወሠሉስ፡ ልልተ፡^{f)}፡፡ ወጸለጥ፡ ጥኅ፡ ወስተ፡^{g)} ነርሠ፡ 2
አንበረ፡ ንበ፡ እገዚአብሔር፡ አዳላኑ፡ ወይቤ፡፡ አዎጥኑ፡ 3
በዳንዳጥ፡ ንበ፡ እገዚአብሔር፡ አዳላኑ፡ ወስዳዓ፡
በወስተ፡^{h)} ነርሠ፡ ቀላ፡ ጽራኝ፡ⁱ⁾ ወስዳዓ፡ ቀላ፡፡
ወወረወረ፡ ወስተ፡ ልበ፡^{j)} ባሕር፡ ወሀገቱ፡ አፋላገ፡ ወወጽአ፡ 4
ላዕልጥ፡ ነጥሉ፡ ዓዕበልኑ፡ ወዋጊዳኑ፡^{k)}፡፡ ወአንስ፡ አቤ፡ 5
ገዳፋኅዚ፡ እንገ፡ እዳቅዳዳ፡ አዕይንተኑ፡^{l)}፡ እጥገዳ፡ እንገ፡
ርአ፡ ቤተ፡ ማቅደስ፡፡ ወሕዘ፡^{m)} ጣ፡ አሰኑ፡ ፋሩ፡ 6
ወሀገቱ፡ ቀላ፡ በተሕቱ፡ ወተሰጥ፡ ርአ፡ ወስተ፡
ንቅሀተተ፡ አዳባር፡ⁿ⁾፡፡ ወወረዳኑ፡ ወስተ፡ ዳዳር፡ እንተ፡ 7
ዕጽወ፡ ማኅንተሃ፡ እዳፋጥተ፡ ዓለዳ፡ ወሀርገ፡^{o)}
እዳፋ፡ እዳ፡ ማኅ፡ ሕይወት፡፡ [In the Oxford Ms.
verses 5, 6, and 7, are as follows. ወአቤ፡ ተሕጉልኑ፡
እንገ፡ እዳቅዳዳ፡ አዕይንተኑ፡ ሀሉኑ፡ አርአይ፡ ጽርሕ፡
ማቅደስ፡፡ ላኅዘዘ፡ ጣ፡ አሰኑ፡ ርአ፡ ቀላ፡ ፋላ፡ ፋሀ፡
ርአ፡ ተሠጥ፡ ወስተ፡ ንቅሀተተ፡ አዳባር፡፡ ወወረዳኑ፡
ወስተ፡ ዳዳር፡ ነጥ፡ ማልሕቅ፡ ተሕተ፡ ትዕርገ፡ ሕይወት፡

^{e)} Var. ወእዘዘ፡ ኦ፡ ለዓቢዮ፡ አንበረ፡ ጥኅ፡
^{d)} P. ሀንበር፡ and above ሀንበረ፡ ^{e)} Var. ሰለተ፡
^{f)} Var. ለጥላ፡ ^{g)} P. በወስተ፡ ^{h)} Var. ወስተ፡
ⁱ⁾ Var. ነርሠ፡ ሰሉላ፡ ቀላ፡ ጽራሕ፡ ^{j)} P. adds ቀላ፡
^{k)} One Ms. adds እንተ፡ ላዕል፡ ኃለ፡ ^{l)} Var. ገዳኑ፡
^{m)} Var. ወኅዘዘ፡ sic. ⁿ⁾ Var. ዳባር፡
^{o)} One Ms. ትዕርገ፡ and omits the next 3 words.

8 ዘእንበለ፡ ሙስ፡ ነቤካ፡ እገዚአብሔር፡ አዳኅሳሳ፡] ሰባ፡ ኃልቆት፡
 ነሩሰ፡ ተዘኅርኳወ፡ ለእገዚአብሔር፡ ትብጻሕ፡ ጸሎት፡
 9 ቅድሚካ፡ ጸርሕ፡ ማቅደስካ፡፡ አለህ፡ ዓቅቡ፡ ካንተ፡ ወሐስተ፡
 10 ገደረ፡ ሠሀሎ፡፡ ወእንሰ፡^{p)} ሞስለ፡ ቃለ፡ ስብሐት፡
 ወተገንዮ፡^{q)} አሠወዕ፡ ለካ፡ ሙዳ፡ ጸሎት፡ በሕይወት፡
 11 አዓሠዮ፡ ለእገዚአብሔር፡፡ ወአዘዮ፡ እገዚአብሔር፡ ለወኃቱ፡^{r)}
 እንበረ፡ ዮድጽ፡ ለዮናስ፡ ወስተ፡ ሞደር፡^{s)} ወአወጽኦ፡
 ወስተ፡ ሞደር፡፡ [In the edition of Petraeus these four
 verses are as follows. ወተዘኅርኳወ፡ ለእገዚአብሔር፡
 ሰባ፡ ኃልቆት፡ ነሩሰ፡ እዳኅሳሳ፡ ትብጻሕ፡ ጸሎት፡
 ነቤካ፡ ጸ፡ ሙ፡፡ ወአለህ፡ ዮዕቅቡ፡ ካ፡ ወ፡ ገ፡ ሠ፡፡
 ወእንሰ፡ በቃለ፡ ጸሎት፡ እገረ፡ ለካ፡ ወአሠወዕ፡ ለካ፡፡
 ካሎ፡ ዘበዓኳካ፡ አረዳዮካ፡ በሕይወት፡፡ ወተአዘዮ፡
 ለእገዚአብሔር፡ ወኃቱ፡ ሀንበረ፡ ወአወጽኦ፡ ለዮናስ፡ ወ፡ ሞ፡፡]

ሙ፡ ፫፡

1 ወኅዳ፡ ቃለ፡ እገዚአብሔር፡ ዳግሙ፡ ነባ፡ ዮናስ፡ ወይቤሎ፡፡
 2 ተንሠኔ፡ ወሐር፡ⁱ⁾ ነፃ፡ ሀገር፡ ዓባይ፡ⁱⁱ⁾ ወስብካ፡ ሎሙ፡
 3 በካሎ፡ ቆይሎ፡ⁱⁱⁱ⁾ ስብካተ፡^{iv)} ዘኤቤላካ፡ አፈ፡፡ ወተንሠኔ፡
 ዮናስ፡ ወሐር፡ ነፃ፡ በካሎ፡ ይቤሎ፡ እገዚአብሔር፡ ወነፃ፡
 ዓባይ፡^{v)} ሀገር፡ ይኔተ፡^{vi)} ለእገዚአብሔር፡ ወሞሀደ፡ ቅጽራ፡
 አዳኅሳሳ፡ ለአንቆጽ፡ ሙዳ፡ ሞክዋረ፡ ሠሎስ፡ ሞዕል፡
 በአገር፡^{vii)} ወአልጸቆ፡ ይባኔ፡ ሀገር፡ ስብካ፡^{viii)} አዳኅሳሳ፡

p) Var. እንሰ፡ q) Var. በተገንዮ፡ r) One Ms. omits ወኃቱ፡
 s) One Ms. omits these 3 words and adds ለዮናስ፡ after ወአወጽኦ፡
 i) P. ወሐር፡ ii) P. ነፃ፡ ሀገር፡ ሀባይ፡
 iii) P. ዘቆይሎ፡ iv) One Ms. and P. ስብካተ፡
 v) Var. ዓባይ፡ vi) One Ms. and P. ወኃቱ፡
 vii) One Ms. has ለእገዚአብሔር፡ ወሞክዋረ፡ ሠሎስ፡ ዕለት፡፡
 P. ለአገ፡ ሙዳ፡ ሞክዋረ፡ ሠ፡ ዕ፡^{viii)} Var. ወስብካ፡

ዕለት፡ ወይቤ፡ እስኪ፡ ጭዕል፡ ሠሉስ ስ) ትትገረታኦ፡
 ሳ።፡ ወተአዎቶ፡ ሰብአ፡ ሳ።፡ በቃለ፡ እገዚአብሔር፡ 5
 ወሰባህ፡ ጾ።፡ ወላብሱ፡ ሠቆ፡ ንኡሶ።፡ ወዓቢዎ።፡ ወአከተቱ፡
 አልባሲሆ።፡ ወፈባረ፡ ወሰተ፡ ሐዎቶ።፡ ወሰኖዓ፡ ንጉሠ፡ 6
 ሳ።፡ ወተንሠአ፡ እኖ፤፡ ጭባረ፡ ወአከተተ፡ አልባሲሆ፡
 ወላብሱ፡ ሠቆ፡ ወፈባረ፡ ወሰተ፡ ሐዎቶ።፡ ወሰባህ፡ ንጉሠ፡ 7
 ለሳ።፡ ወላባህ፡ ስ) ወይቤ፡ ሰብአ፡ ወአንሰሳ፡ ወአላህኖት፡
 ወአባገ፡ አይባላሁ፡ ወአኖንተ፤፡ ወአይትረሀይ፡ ወአይስተይ፡
 ጭ።፡ ወላብሱ፡ ሠቆ፡ ሰብአ፡ ስ) ወአንሰሳ፡ ወአወዎ፡ ንባ፡ 8
 እገዚአብሔር፡ ንባረ፡ ወኖቶ፡ ነቡሉ፡ እኪዎ፡ ጭባረ።፡
 ወዓዎ፡ ዘወሰተ፡ እዎህ።፡ ወይቤሉ፡ ጭ፡ ዎአኖር፡ 9
 አ።፡ ይሰሐ፡ እገዚአብሔር፡ ወይዎህ፡ ጭሠ፡ ጭ፡
 ወአንዎት፡ እንኪ።፡ ወርአዎ፡ እገዚአብሔር፡ ጭባረ።፡ 10
 ኪ፡ ነሐ፡ አኖ፡ አኖ፡ እገዚአብሔር፡ ስ) ነሐ፡
 አኖ፡ ነባ፡ ስ) እኪዎ፡ ኪ፡ ይገባር፡ ስ) ላዕላህ።፡ ወአገብረ፡
 እኪዎ።፡ ፡ ፡ ፡

ጭ፡ ህ፡

ወተኪዘ፡ ዎኖ፡ ዓቢዎ፡ ትኪዘ፡ ወሐዘ ስ)።፡ ወጸለዎ፡ ንባ፡ 1
 እገዚአብሔር፡ ስ) ወይቤ፡ እገዚአ፡ አኖ፡ ኪ፡ ኪ፡ 2
 በብሔርዎ፡ ወበእንተ፡ ስ) ኪ፡ ተኖኪዘ፡ ተርሴስ፡ አሰ።፡
 አኖር፡ ኪ፡ ጭረ፡ አንተ፡ ወሰተሠህላ፡ ርሐ፡ ጭት፡
 ወብዘ፡ ጭረት፡ ወጸዎ፡ ወትሰሐ፡ በእንተ፡ እኪት።፡

፡) One Ms. and P. ሠሉስ፡ ጭዕል፡

ስ) So P. — The one Ms. has ወሰ፡ ን፡ ለሳ።፡ ለንባህ፡ ወላባህ፡ ስ) ወይቤ፡ ሰብአ፡ ስ) ወአንሰሳ፡ ወአወዎ፡ ንባ፡

ስ) The Oxf. Ms. has ወይቤ፡ ሰብአ፡ ስ) ወአንሰሳ፡ ወአወዎ፡ ንባ፡

ስ) P. ወአን፡ ስ) One ms. አኖንባ፡ P. አኖ፡ ኪ፡ ኪ፡

ስ) These 2 words are wanting in one Ms.

ስ) Wanting in one Ms. ስ) One Ms. adds አኖኪ፡

ስ) Var. ወላባህ፡

3 ወይኔዘ፤ እገዚኦ፡^{k)} ነሆኦ፡ ለፋሰ፡ አዳፋ፡ አሰ፡
 4 ይኒይሰ፤ ጭት፡ አዳፊወ፡፡ ወይቤ፡ እገዚኦ፡
 5 ለፆፍ፡ ጥቆ፡ ትቴኸኸ፡^{l)} አንተ፡፡ ወአዳ፡ ወጸኦ፡ ፆፍ፡
 አዳፊ፡ ወፊሰ፡ አንቆ፡ ሀገር፡ ወገብ፡ ሉቱ፡ ልገተ፡
 ወፊሰ፡ ተሕተ፡ ጸላሉ፡ አሰኸ፡ ይረኦ፡ ዘይከወን፡ ሀገር፡፡
 6 ወአዘ፡ እገዚኦ፡ ሕዳ፡ ወቤብ፡ ወጸላ፡
 ጭሰተ፡ ርከሱ፡ ለፆፍ፡^{m)} ከ፡ አዳፊ፡ ፀሐይ፡ⁿ⁾
 ወተረሠ፡ ፆፍ፡ ዓቢ፡ ፋሰ፡ በአንተ፡ ሕዳ፡፡
 7 ወአዘ፡ እገዚኦ፡ በሳይቲ፡ ሰፊ፡ ወቆተ፡ ለይኔ፡^{o)}
 8 ሕዳ፡ ወፆ፡ ወፆ፡ ወሀፊ፡ ፀሐይ፡ አዘ፡^{p)} እገዚኦ፡
 ነፊ፡ ሕረ፡ ዘፆ፡ ወአዳ፡ ፀሐይ፡ ርከሱ፡ ለፆፍ፡
 ወአንበ፡ ወተቆ፡ ፆፍ፡^{q)} ነፊ፡ ወይ፡ ይኒይሰ፡ ጭት፡
 9 አዳፊ፡፡ ወይቤ፡ እገዚኦ፡ ለፆፍ፡ ጥቆ፡
 ተኸኸ፡^{r)} በአንተ፡ ሕዳ፡ ወይ፡^{s)} ጥቆ፡ ተኸኸ፡
 10 አሰ፡ ለፆፍ፡^{t)}፡፡ ወይቤ፡ እገዚኦ፡ አንተ፡ ትፆ፡
 ሕዳ፡ ዘአዳ፡ ወአዳ፡ ዘላ፡^{u)} ዘላ፡ በቆተ፡
 11 ወላ፡ ፆፍ፡፡ ወአዳ፡^{v)} አዳፊ፡ ለፆ፡ ሀገር፡
 ዓቢ፡ ዘሀ፡^{w)} ወከተ፡ ሰብኦ፡ ለፆ፡ አዳ፡
 ወይ፡ አዳ፡^{x)} አዳ፡ ወይ፡ ወፆ፡ ወአንበ፡
 ብዙ፡፡ ፡፡

ተረፊ፡ ለፆ፡ ነፊ፡፡

^{k)} Wanting in one Ms.

^{l)} Var. ተኸኸ፡

^{m)} So P. — The one Ms. ወላ፡ ያ፡ ርከሱ፡ ለፆ፡ the other ወላ፡ ለፆ፡ ፆ፡ ር፡ ለፆ፡

ⁿ⁾ One Ms. and P. ከ፡ ወላ፡ አዳ፡ አዳ፡

^{o)} One Ms. and P. ወቆተ፡ ለኸኸ፡ ^{p)} Var. ወሀ፡ ወአዘ፡

^{q)} One Ms. ወተቆ፡ ነፊ፡ P. ወተቆ፡ ነፊ፡

^{r)} P. ተኸኸ፡ ^{s)} Var. ወይ፡ ፆ፡ ^{t)} Var. ለፆ፡

^{u)} P. ወአዳ፡ ^{v)} P. ወአንበ፡ ^{w)} Var. ዘሀ፡

^{x)} P. አዳ፡ ወይ፡ ወይ፡ አዳ፡ ^{y)} Var. አዳ፡

GLOSSARY.

U:

UΛΘ: contracted UΛ: impf. PVA: *be*.

U'Ω: impf. PUΘ'Ω: *disturb, agitate*. VII. †UΘ'Ω: impf.

P†UΘ'Ω: pass. — Ar. هَوَى *be silly, simple*, مَتَهَوَى *confounded, stupified*; cogn. هَوَجَ, impf. يَهَيِّجُ *excite, be excited*, أَهْوَجَ *violent* (wind).

UΓC: *a city*; pl. ḁUΓC: — L†: and ḁUΓC: — L†:: Ar. هَجْرٌ in the dial. of Yaman.

Λ:

Λ: *to, for, according to, etc.* Sign of the dat., and also of the accus. (see Chald. gl. 5), with a preceding pron. suff., e. g. Gen. II. 7. ΘΓ-ΩC: ḁΓΗ, ḁ-ΩC: ΛΩ-Ωḁ: ḁΩ: ΩL†: ΩP†C: *and God made man* (lit. made-him, man,) *of the dust of the ground*. It is likewise used, with a preceding pron. suff., to circumscribe the genit., e. g. ḁΩ: PΩ: ΛḁA: PC-Ω: *of the blood of those giants*; ḁA: ΛLΩ: *Pharaoh's dream*. — With pron. suff. Λ†: ΛΩ: ΛΩ:: Λ†: A†: Λ: ΛΩ: ΛΩ:: Λ: Λ: or Λ†: Λ::

ԱՍՓ: *an ox*; pl. հԱՍՓԻ::

ԱՌ: *the heart*; pl. հԱՌՌ:: ԱՌ: ՈՒՅԸ: = օր֊ն֊ the depths of the sea. — See Chald. gl. ܢܒ.

ԱՌՌ: impf. ԲԱՌՌ: subj. ԲԱՌՌ: *put on clothes*. — See Chald. gl. ܫܒܒ.

ԱՌՌ: *a dress*; pl. հԱՌՌ:: Ar. لِبْسٌ.

ԱՕԱ: *upon, above; to, towards, against*; corresp. to օյ in the other dialects (see Chald. gl. օյ). With suff. ԱՕԱԲ: ԱՕԱԳ: etc. հՓԱՕԱ: *from off, away from, from* (օյն). — Hence is formed a verb հԱՕԱ: *raise, exalt*, and other derivatives, e. g.

ՓԱՕԱԻ: *an elevated place, top, summit*; adverb. acc.

ՓԱՕԱԻ: *over, above*.

ԱԼԻ: *night*; pl. ԱԲԱԲ:: — See Chald. gl. ԼԻ.

ԱԼԻ: *a hut*; pl. ԱԼԻԻ:: Perhaps from the rad. وَلَجَ *go in, enter* (comp. Sanskrit *vēṣa-s*, *Εοιχο-ς*, *vicu-s*, from the rad. *vic*).

ԱՋՓ: impf. ԲԱՋՓ: *adhere, be united*. IV. հԱՋՓ: *make adhere or approach, unite*; intrans. *be near or on the point of*, followed by the subj.; chap. III. 4. ՓՀԱՋՓ:

ԲՈՒՀ: ՍԼԸ: (we may supply ԿՈՐ:). — Ar. لَصِقَ,

لَزَجَ, لَزِقَ, لَسِقَ, *adhere*.

հ:

հՓ: impf. ԲհՓՓ: *be afflicted, sick*. IV. հհՓՓ: *hurt, distress*. — Ar. حَمَّ *warm, make anxious* (see Syr. gl. ܡܚ), حُمَّ *have fever, (حُمَّى)*; حَمَّ *make anxious, sickly*.

ከጻዎ: *distress, disease.* — Ar. **حَمَامٌ** *fever, حَمَامٌ* *death.*

ከዎከዎ: *a gourd.*

ከዎር: *a ship*; pl. **አከዎር**:: Perhaps connected with **حَمَلٌ** *carry.*

ከዎዩ: *ashes.*

ከረረ: *be hot.* — Ar. **حَرَّ**, Heb. **רָחַץ**, Aram. **ܪܚܥܝܢ**.

ከረር: (formed liked **ገገገ**), f. **ከርርት**: (*hīrrürt*) *hot, scorching.*

ካሰ: prop. a verb optat. in the perf., *absit*; **ካሰ**: **ለኅ**: *far be it from thee!* Ar. **حَاشَاكَ**, **حَاشَا لَكَ**, **حَاشَا لِلَّهِ**; Aram. **ܩܘܪܥܝܢ**, **ܩܘܪܥܝܢ**, **ܩܘܪܥܝܢ** (Gesenius, *Carm. Samarit. II. 16. V. 6*), **ܩܘܪܥܝܢ** **ܩܘܪܥܝܢ** *far be it from thy servants!* Gen. XLIV. 7.

ከሰፀ: impf. **ይከሱ**: *lie.*

ከሰት: *falsehood, a lie.*

ካረ: impf. **የከወር**: subj. **ይኮር**: (**ይከር**!) imper. **ኮር**: (**ከር**!) *go.* — Ar. **حَارَ** *return.* Hence **ከዋርዮ**: **حَوَارِيٌّ** *an apostle.*

ዋከዋር: *space or distance, a journey*; **ኧዋከዋረ**: chap. III. 4 = **ኧዎ**: **ዋከዋረ**::

ከከብ: *a body of men, tribe, nation*; pl. **አከከብ**:: Ar. **حِزْبٌ**, pl. **أَحْزَابٌ**.

ከከኔ: and **ከከኔ**: impf. **የከከኔ**: *be sad, sorrowful.* — Ar. **حَزِنَ**.

ከከከ: *cough.* IV. **አከከከ**: *make cough, choke.*

ከዩፀ: impf. **የከዩ**: subj. **ይከዩፀ**: inf. **ከዩፀ**: (for **ከዩፀ**!) *live.* — See Chald. gl. **ܣܝܦ**.

ከዩፀት: *life.* — Ar. **حَيَاةٌ**, **حَيَوَانٌ**.

ጠዶፈ: impf. ደጠዶፋ: *steer, direct, protect, save.* — Ar. **حَدَفَ** *the helm or rudder* (سُكَّانُ السَّفِينَةِ), Aeth. ጠጠዶፋ::
ጠጠላ: *perish.* VII. ጠጠላ: or VIII. ጠጠላ: *id.*

ዎ:

ዎልጠቆ: *an anchor.* From **لَحِقَ** *adhere to, reach or overtake.*

ዎልከ: impf. ደዎልከ: *rule, govern.* — See Chald. gl. ገጠ. አዎልከ: *a god, God;* pl. አዎልከት:: It is itself, like ጠጠከ, a plur. (remnant of orig. polytheism) from ጠጠ, *a king*, which occurs in the Himyaritic inscript. (see Rödiger's Transl. of Wellsted's Travels, p. 398, or his „Versuch“, p. 27).

ዎጠፈ: and ዎጠፈ: impf. ደዎጠፈ: subj. ደዎጠፈ: *have mercy or compassion upon.* — Transp. from ጠጠ; see Chald. gl.

ዎጠፈ: (maḥḥārī) *compassionate, merciful.*

ዎጠፈት: *compassion, mercy.* — Ar. رَحْمَةٌ.

ዎጠከ: and ዎጠከ: impf. ደዎጠከ: subj. ደዎጠከ: *pity, spare.*

ዎጠፈ: *with.* With suff. ዎጠፈፆ: ዎጠፈከ: etc.

ዎጠፈ: *rot, perish.* — Ar. **أَسِنَ** *become putrid* (esp. water).

ዎጠፈ: *putrefaction, corruption, destruction.*

ዎጠፈ: (for ዎጠፈ:) *who? accus.* ዎጠፈ:: Ar. مَنْو, gen. مَنِى, acc. مَنَا; f. مَنَّة, مَنَّت; etc. — See Chald. and Syr. gl. ጠ, ጠ.

𐤒𐤆𐤏: *what?* acc. 𐤒𐤆𐤏:: 𐤀𐤒𐤆𐤏𐤏: *not even a single thing.* Another form is 𐤒: (Heb. *מי* *who?*).

𐤒𐤆𐤏𐤍: not used except in VII. 𐤏𐤒𐤆𐤏𐤍: *be afflicted, distressed, in danger*; denom. from

𐤒𐤆𐤏𐤍: *affliction, distress, danger*; pl. 𐤒𐤆𐤏𐤍𐤏𐤏::

Connected with Ar. نَدَبٌ = حَظْرٌ *danger*, نَدَبٌ *be-nail the dead.*

𐤒𐤆𐤏𐤍: *to, towards.*

𐤒𐤏: impf. 𐤏𐤒𐤏𐤏: subj. 𐤏𐤒𐤏: *die.* — See Chald. gl. מוה.

𐤒𐤏: *death.*

𐤒𐤏𐤍𐤏: and 𐤒𐤏𐤍: coll. *waves, a storm*; pl. 𐤒𐤏𐤍𐤏: and 𐤒𐤏𐤍𐤏𐤏:: Prob. from a rad. 𐤏𐤍𐤏: = Chald. 𐤏𐤍𐤏 *flow*, which see.

𐤒𐤏𐤍𐤏𐤏:: See 𐤏𐤏𐤍::

𐤒𐤏𐤍𐤏𐤍: coll. *waves, billows*; pl. 𐤒𐤏𐤍𐤏𐤍𐤏:: Perhaps connected with 𐤏𐤍𐤏 *pass by or over, inundate* (Jes. VIII. 8, Nah. I. 8). See Chald. gl.

𐤒𐤏𐤏: *anger, rage.*

𐤒𐤏: *water*; pl. 𐤒𐤏𐤏:: See Chald. gl. מין.

𐤒𐤏𐤍: impf. 𐤏𐤒𐤏𐤏: subj. 𐤏𐤒𐤏: *bend, turn, turn away, avert; bring back, convert.* VIII. 𐤏𐤒𐤏𐤍: *turn, return, be converted.* — Ar. مَاطَ, impf. يَبِيطُ, *turn away, retire from, drive off*; Heb. מָט, Syr. مَط, *waver, shake.*

𐤒𐤏𐤏: *the earth, land.* — Ar. مَدْرٌ *clay, mud*; Syr. مَدْرٌ *a clod of earth.*

𐤒𐤏𐤍: impf. 𐤏𐤒𐤏𐤏: *measure.*

ጾጠኝ: *measure, quantity, quality, worth, merit* (comp. ⁹قَدْر). **ጾጠኝ**: **ጸለዮኹ**: *as much as (whatsoever, all) I have vowed*. Chap. II. 10.

ጾጽኡ: *come, find*. IV. **አጾጽኡ**: *cause to come, bring*. — See Chald. gl. **ጸጸጸ**, and add Syr. **ܐܘܨܝܢܐ** *able*, **ܐܘܨܝܢܐ** *be able*.

ሠ:

ሠሠላ: *gentleness, clemency, pardon*. — Ar. **سَهْلٌ** *be smooth, level*, III. **سَاعَلٌ** *be kind to*. Hence **ተሠሠላ**: *be gentle, pardon*; and the verb. adj. **ጾከተሠሠላ**: *gentle, gracious*.

ሠላከ: *obsol.*, **ሠላከ**: and gen. **ሠላከቱ**: *three*. — See Chald. gl. **ጠጠ**.

ሠላሳዊ: or **ሠላሳዖ**: f. — **ሳዊት**: or — **ሳት**: and **ሠላከ**: f. **ሠላከት**: (Ar. **ثَالِثٌ**) *third*.

ሠላከ: *three*, with nouns of time, as **ዕለት**: and **ለሊት**::

ሠረቆ: *rise* (the sun). — See Chald. gl. **ጠጠ**.

ሠቆ: *sackcloth*; pl. **ሠቆት**: **አሠቆቆ**: **አሠቆቆት**:: See Chald. gl. **ጸጸ**.

ሠዐ: impf. **ጸሠዐ**: subj. **ጸሠዐ**: *sacrifice*. — The Phoen. **ጸጸጸ** (inscr. Massil.), denoting a particular kind of offering, seems connected with this verb.

ጾሠዐት: *a sacrifice*; pl. **ጾሠዐት**: **ጾሠዐት**::

ረ:

ርከቆ: impf. **ጸርከቆ**: subj. **ጸርከቆ**: *be distant, retire*. — See Chald. gl. **ጸጠጠ**.

ርከቆ: (form **ጸጠጠ**), f. **ርከቆት**: (**rihhukt**) *distant*,

remote. **ርሐቁ: መሀት:** *slow to anger, forbearing*
(ጳውሎስ ጳውሎስ Gesenius, Carm. Samarit. II. 19).

ረመመ: not used. IV. **አርመመ:** *be silent, tranquil.*

ረሰዖ: impf. **ደረሰ:** subj. **ደረሰ:** *put or place* (hence with
ለ: or ላዕለ: *lay to one's account, impute*, chap. I. 14);
do or make.

ርብዕ: obsol., **ረብዕ:** and gen. **አርባዕተ:** *four.* — See Ch.
gl. עברא.

ረብዕዊ: — **ዓዖ:** f. **ረብዕዊት:** — **ዓት:** and **ረብዕ:**
f. **ረብዕት:** (Ar. رابع) *fourth.*

ርሐስ: *the head;* pl. **አርሐስት:** See Chald. gl. שׂר.

ርሐዖ: impf. **ደረሐ:** subj. **ደርሐዖ:** imper. **ርሐ:** inf. **ርሐዖ:** (for
ርሐዖ:) *see.* — Ar. رآى, Heb. ראָה.

ረከበ: impf. **ደረከበ:** *find, obtain; befall or happen to,*
with acc. of the person, chap. I. 7, 8.

ርዕዖ: impf. **ደረዓ:** and **ደርዓ:** subj. **ደርዕዖ:** *take to pasture,*
tend a flock. VIII. **ተረዕዖ:** *feed, graze.* — See Chald.
gl. רעה.

ሰ:

ሰ: *but, indeed;* always affixed to other words, as **አሰሰ:**
አለሰ:

ሰዖመ: impf. **ደሰዖመ:** *hear.* — See Syr. gl. سمع.

ሰዖ: *a name; fame or renown* (as in Heb. שְׁמֵי הַשָּׁמַיִם Gen.
VI. 4, וְשֵׁבֶט בְּאֶהְרֵלִי-שֵׁם Num. XVI. 2, וְשֵׁבֶט בְּאֶהְרֵלִי-שֵׁם Gen.
IX. 26, rather than „in the tents of Shem“). — See
Chald. gl. ש.

ሰዓዖ: *the sky, heaven;* pl. **ሰዓዖት:** See Chald. gl. שמיא.

ሰቀዖ: impf. ደሰቀዖ: *water, irrigate*. — Ar. سَقَى *give to drink, irrigate*; Heb. הִשְׁקָה; Aram. ḥṣḳ, ḥṣḳ, ḥṣḳ and ḥṣḳ (Pa^{al}).

ሰባ: *when, whilst; after*.

ሰባሕ: impf. ደሰባሕ: *praise, glorify*. — See Chald gl. ሰባሕ.

ሰባሕት: *praise, laudation*. — Ar. سُبْحَةٌ *prayer, a rosary*.

ሰባረ: impf. ደሰባረ: *break*. VII. ተሰባረ: pass., impf.

ደሰባረ: (yessabar) for ተሰባረ: a usual assimilation in Aeth. (e. g. ቀጸሠጠዎ: *and I will answer them, ቀደሰባሕ: and may be celebrated*), which takes place also before ተ: ጠ: ደ: ደ: ደ: ፀ:: For the Arab., comp. such forms as يَطْرَفُ, يَدْكُرُ, يَصَدَّقُوا, يَضْرَعُونَ, in the ḳur-ān, for يَتَطْرَفُ, يَتَدَكَّرُ, يَتَصَدَّقُوا, يَتَضَرَّعُونَ; for the Heb., see Gesenius' Gram. §. 53, 16. edit. — See Chald. gl. ሰባረ.

ሰባሕ: coll. *man, mankind, people* (a single individ. is ሰባሕ: f. ሰባሕት:).

ሰባኅ: impf. ደሰባኅ: imper. ሰባኅ: *proclaim, preach*.

ሰባኅት: *proclamation, preaching*.

ሰተዖ: impf. ደሰተ: subj. ደሰተዖ: *drink*. — See Chald. gl. ሰተዖ.

ሰተዖ: *the next day, the day after; the second day of the week*.

ሰተዖት: *the next day*. ሰተዖት: *next day* (the fem. suff. refers to ሰተዖት:). Ar. ثَانٍ (vulg. ثَانِي), f. ثَانِيَّة, *second*, Heb. שְׁנַי, f. שְׁנַיִת.

ሰባሕ: from the Heb. שְׁבַח. — See Syr. gl. ܫܒܚܐ.

ሰአኒ: impf. **ይሰአኒ**: *be unable*.

ሰጥሰጥ: not used. — **አኒሶሰጥ**: *walk*. — Heb. **נשׂוּ** *lead*.

አኒሰሳ: coll. *animals, cattle*. — Comp. Ar. **مَاشِيَةٌ** from **مَشَى** *walk*; Syr. **ܠܝܫܘܬܐ** *goods, wealth* (orig. *flocks, herds*), from **ܥܫܐ** (Aeth. **ርጸ**: Heb. **רץ**, Chald. **ܫܪܝܐ**, Sam. **𐤔𐤕𐤂**, V. **𐤕𐤍𐤂𐤕**) *run*.

ሰጠፍ: not used. VII. **ተሰጥፍ**: *be plunged in, immersed, submerged*.

Φ:

ΦΛΛ impf. **ይΦልል**: subj. **ይΦልል**: *be light, easy*. IV.

አΦΛለ: *lighten, make easy; hold light, despise*. —

See Chald. gl. **ܠܩܐ**.

Φፈይ: *an abyss*; pl. **Φፈየት**::

Φሠረ: impf. **ይΦሠሩ**: *lash, scourge, chastize*.

ፍΦሠሩት: *a blow or stripe, chastisement*; pl. — **ተት**::

Φተለ: impf. **ይΦተለ**: *kill*. — Ar. **قَتَلَ**, Heb. **קָטַל**, Aram. **ܩܬܐ**, **ܩܬܐ**, **ܩܬܐ**.

Φል: *the voice, sound*. — See Syr. gl. **ܦ**.

Φዶፍ: impf. **ይΦዶፍ**: *be in front, precede, anticipate*. —

See Syr. gl. **ܦܘܦ**.

Φዶፍ: *the beginning*; adverb. acc. **Φዶፍ**: *in front, in presence of, before*; with suff. **ፍዶፍኩ**: etc. — Ar. **قَدِيمٌ** *olden time*, Heb. **קָדִים**, Syr. **ܦܘܦܐ**, Chald. **ܩܕܝܡܝܢ**, Sam. **𐤕𐤕𐤕**.

Φዶፍ: adv. *before, formerly*; **Hፍዶፍ**: *former*. — Chald. **ܩܕܝܡ**, Syr. **ܦܘܦܐ**; Ar. **قَدِيمٌ** *old, ancient, eternal*; Heb. **קָדִים** *the front, the east*.

ΦΡΩ: ΦΡΩΦ: and — ΩΡ: f. — ΩΡΤ: and — ΩΤ: *first*.

ΦΜΟ: not used. VIII. ΤΦΤΟ: impf. ΡΤΦΩΟ: *be indignant at, disgusted with*. ΤΦΤΟΤ: ΞΑΗ: *he was weary of his life*, chap. IV. 8. — Comp. ΦΜΜ: and Heb. קוט, פוק.

ΦΣΖ: *hedge in, surround*. — Ar. قَصَرَ *set limits to, restrain, imprison, shorten, cut short; be short*; Heb. קצר, קצר. Cognate radicals, חסר: حَصَرَ, حَظَرَ, Chald. חטר.

ΦΣΣ: *a hedge, wall; castle*. — Ar. قَصْرٌ *a castle*; cognate words, Heb. חצר *a courtyard*, حصارٌ *a fortress*, حظيرةٌ *a cattle-pen*, in Chald. חטר.

Ω:

Ω: *in, at or near, by, with, etc.* — See Chald. gl. ב.

ΩΩΑ: This verb is very irreg. The perf. ΩΩΑ: is only used in the sense of *contradict, oppose*. In the signif. of *say, speak*, we find as perf. s. 3 m. ΩΩ: f. ΩΩ: 2 m. ΩΩ: f. ΩΩΑ: 1 m. f. ΩΩ: pl. 3 m. ΩΩΑ: f. ΩΩΑ: 2 m. ΩΩΑ: f. ΩΩΑ: 1 m. f. ΩΩ: The Δ: however reappears in the apocopated forms when they take a suff., as ΩΩΑΔ: ΩΩΑ: Imperf. ΩΩΑ: subj. ΩΩΑ: imper. ΩΩ: inf. ΩΩΑ: IV. ΩΩΑ: VII. ΩΩΩΑ: IX. ΩΩΩΑ: *say to one another, contradict one another, dispute*.

ΩΩΩ: impf. ΩΩΩΟ: subj. ΩΩΩΩ: *swallow, eat, devour*. — See Chald. gl. בלע.

ባሕር: *the sea, a lake, a large river* (comp. בַּיַם , בַּיָּם); pl.

አብሕርት :: Ar. بَحْر .

ብሔር: *a country, nation*; pl. ብሔራት: and ባላዎርት::

Ar. بَحْرَة .

ቦቅለ: and ቦቅለ: impf. ደቦቅለ: *shoot forth, sprout*. —

Ar. بَقَلَ . Hence ቦቅለ: *a plant*, Ar. بَقْل , Syr. ܒܥܡܐ .

ብሕሰ: impf. ደብሕሰ: *be bad, wicked, difficult*. VIII. ተብሕሰ:

or IX. ተባሕሰ: *use violence, strive, fight*. — See Ch. gl. שׂאב .

ብሕሰ: *a man, a person*. ብሕሰት: *a woman*.

ቦአ: impf. ደቦዎአ: subj. ደባአ: imper. ባአ: *enter*. IV.

አብአ:: Heb. בוא , Ar. بأ *return*.

ቦዘኛ: *be numerous*.

ብዘኛ: (form בזח), f. ብዘኛት: (*bizzükht*) *much, many*.

ቤተ: *pass the night*. — Ar. بَات , impf. يَبِيْتُ , Aram. ܒܩܬ ,

impf. בִּיַּת , بُ , impf. نَضَم , لٓ , impf. لٓ .

ቤት: *a house, temple*; pl. አብዮት:: Ar. بَيْت , Heb. בית ,

Phoen. ܒܝܬ , pl. בית (inscr. Sidon.), Aram. ܒܝܬܐ , בית , בית , בית .

ቦይኛ: *between, among; for, on account of*. — Ar. بَيْن

interval, from بَانَ *be separate*, بَيْن *between, among*;

Heb. בין , Aram. בין , בין , בין . Usually comp. with

አዎ: አኝቦይኛ: *because, on account of, concerning*; or

ቦ: ቦቦይኛ: and ቦቦይኛት: *between, among, on account*

of (comp. the forms in Heb. בין , בין , Aram. בין , בין ,

بَيْن , بَيْن , بَيْن).

ቦገሶ: *a sheep*; pl. አባገሶ:: f. ቦገሶት: pl. አባገሶት::

በጽሐ: impf. ደበጽሐ: subj. ደብጽሐ: *come to, reach to; happen.*

በፅሐ: *vow.*

ብፅሐት: *a vow.*

ተ:

ተሕተ: *under, adv. down.* በተሕተ: *below, beneath; Ar. مِنْ تَحْتُ.* — See Chald. gl. חוּרַח.

ተርሴሴ: *ጽሁጥ, Tartessus.*

ተግዛ: impf. ደተግዛ: *be sad, grieved.*

ተግዛ: *grief, sorrow.*

ፈ:

ፈጸፈ: impf. ደፈጸፈ: *fail, perish.* — Ar. خَلِقَ *be worn out* (a dress).

ፈለፈ: impf. ደፈለፈ: *pass by, over, or away, perish.* — Heb. הִלֵּךְ.

ፈለ: *to, into; at, near; according to.* With suff. ፈለፎ: etc.

ፈለፈ: and ፈለፈ: *be united.* — See Chald. gl. חָבַר.

ፈለፈ: (form ጸጸፈ) *united; adv. acc. ፈለፈ: together.*

ፈለፈ: impf. ደፈለፈ: *be better, preferable.*

ፈለፈ: impf. ደፈለፈ: subj. ደፈለፈ: *leave, forsake.* ደፈለፈ:

ፈለፈ: *that the sea may leave us, i. e. may subside, go down.*

ፈለፈ: impf. ደፈለፈ: *not to find, not to have.* VII. ተፈለፈ: *not to be found, be concealed, withdraw secretly, abscond.* — Ar. خَطِيَ and أَخْطَأَ *miss one's aim in shooting, whence خَطِيَ go astray, sin, ፈለፈ: a sinner;*

Heb. **נִשְׁפָּט** (comp. espec. Job V. 24. **וְלֹא תִשְׁפָּט וְלֹא תִפְקַד** and thou shalt survey thy flocks and not miss anything), Aram. **נִשְׁפָּט**, **سُفِط**, **ܢܫܦܬܐ**, **ܢܫܦܬܐ**.

י:

י: enclitic interrog. particle. Chap. I. 6, II. 5, IV. 2. 4.

י: enclit. part. *too, also, even.*

יֹ: *lo, behold!*

יִחַז: impf. **יִחַז:** *snore.* — Ar. **نَحَرَ**, Syr. **ܢܫܘ**; Heb. **יִחַז** *the snorting* of a horse.

יָשָׁא: impf. **יָשָׁא:** subj. **יָשָׁא:** imper. **יָשָׁא:** *lift up, take, receive.* IV. **יָשָׁא:** *lift up, awake or rouse, excite, raise* the dead; whence is formed as pass. **יָשָׁא:** *rise.* VII. **יָשָׁא:** *be taken.* IX. **יָשָׁא:** *rise up against, rebel.* — Ar. **نَشَأَ** *rise, grow up;* Heb. **יָשָׁא**, Aram. **יָשָׁא**, **ܝܫܘܥܐ** (Pa“ēl, *uprear*, Gesenius, Carm. Samarit. XII. 15).

יָשָׁח: impf. **יָשָׁח:** *repent of, regret.*

יָשָׁח: *bolt* a door.

יָשָׁח: or **יָשָׁח:** *a bolt;* pl. **יָשָׁחִים:**

יָשָׁח: *be cleft, gape.* — Ar. **نَقَعَ** *rend, tear,* Heb. **נִקַּץ**; Aram. **נִקַּץ**, **ܢܩܥܐ**, *a ditch* (**יָשָׁח:** *a fountain,* **נִקַּץ** *a pool* of stagnant water).

יָשָׁח: *a cleft, fissure.*

יָשָׁח: impf. **יָשָׁח:** *sit, remain, dwell.*

יָשָׁח: *a seat, throne;* pl. **יָשָׁחִים:** **יָשָׁחִים:** Ar. **مَنْبَرٌ**, pl. **مَنْابِرٌ**, *a raised seat, spec. a pulpit.*

ḫḳḳ: impf. **ḫḫḳḳ**: *speak*.

ḫḳḳ: *a prophet*; pl. **ḫḳḳḫ**:: f. **ḫḳḳḫ**: or **ḫḳḫ** ::
Hence **ḫḫḳḳ**: *prophecy*, **ḫḫḳḫ**: *a prophecy*. — See
Chald. gl. 𐩧𐩣.

ḫḫḫ: *a sailor*; pl. **ḫḫḫḫ**: (for — **ḫḫḫḫ**:). — Ar.
نَوَاتِيَّةٌ, فَوَاتِيَّةٌ, نُوتِيَّةٌ, pl. فَوَاتِيَّةٌ, نُوتِيَّةٌ. From Gr. ναυτης.

ḫḫḫ: **ḫḫḫ**: ܢܝܢܘܒܝܗ, *Nineveh*.

ḫḫḫ: impf. **ḫḫḫḫ**: *be small, young*.

ḫḫḫ: (form 𐩧𐩣𐩪), f. **ḫḫḫḫ**: (ni“ üst) and **ḫḫḫ**:
(as if from a masc. **ḫḫḫ**:) *small, young*. In the Him-
yaritic inscr. 𐩧𐩣𐩪 (Rödiger's Transl. of Wellsted's Tra-
vels, p. 384).

ḫḫḫ: impf. **ḫḫḫḫ**: subj. **ḫḫḫḫ**: *sleep*. IV. **ḫḫḫḫ**: impf.
ḫḫḫḫ: *make sleep*. — Ar. نَامَ, Heb. 𐤒, Syr. نَم.

ḫḫḫ: *any utensil, pot or vessel, implements, apparatus,*
wealth; pl. **ḫḫḫḫ**::

ḫḫḫ: or **ḫḫḫ**: *come!* f. **ḫḫḫ**: pl. m. **ḫḫḫ**: f. **ḫḫḫ**::

ḫḫḫ: impf. **ḫḫḫḫ**: *reign, be king*. — Ar. نَجَشَ *drive,*
chase, hunt; Heb. 𐤒.

ḫḫḫ: (form 𐩧𐩣𐩪), *a king*; pl. **ḫḫḫḫ**: f. **ḫḫḫḫ**: (niggüst),
a queen; pl. **ḫḫḫḫḫḫ**:: From another form **ḫḫḫḫ**: the
Arabs have derived the name they give to the kings
of Aethiopia, النَجَاشِيَّة.

ḫḫḫ: impf. **ḫḫḫḫ**: *tell, relate*.

ḫḫḫ: impf. **ḫḫḫḫ**: *set out on a journey, depart*. — Syr.
𐩧𐩣 *draw*, also *go*, as John XI. 7 (ed. Bernstein) 𐩧𐩣
𐩧𐩣 𐩧𐩣 𐩧𐩣 𐩧𐩣 *come, let us go again to Judaea* (see

Chald. gl. under ננר); comp. Germ. *in ein anderes Land ziehen*, and Ital. *trarre*.

𐩧𐩣𐩨: *breath, the soul, life*; 𐩧𐩣𐩨P: *I myself*. — See Chald. gl. שפנ.

𐩧𐩣𐩨: *the wind*; pl. 𐩧𐩣𐩨𐩥::

𐩧:

𐩧: *not*. When pref. to any part of a verb commencing with the letter 𐩧: it converts it into P: as 𐩧P𐩧𐩣: *he did not know* (for 𐩧𐩧𐩧𐩣:), 𐩧P𐩧𐩣𐩨: *shall I not have pity?* (for 𐩧𐩧𐩣𐩨:). — Heb. 𐤒 (e. g. 𐤒𐤒𐤒 Job. XXII. 30, 𐤒𐤒-𐤒𐤒); comp. 𐩧T𐩣𐩨P: *humility*.

𐩧𐩨:: See H::

𐩧𐩨𐩣: *ten thousand, a myriad*; pl. 𐩧𐩨𐩣𐩣: 𐩧𐩨𐩣𐩥:: Ar. ألف, Heb. 𐤒𐤒, Aram. 𐩧𐩨𐩣, 𐩧𐩨𐩣, 𐩧𐩨𐩣𐩣, all sign. *a thousand*, in which sense 𐩧𐩨𐩣: seems also to be employed.

𐩧𐩣: *if*. — See Chald. gl. 𐩣𐩨.

𐩧𐩣: 𐩧𐩣𐩣: *from, away from, out of, of, etc.*; after an adj. *than*. — See Chald. gl. 𐩣.

𐩧𐩣𐩣: impf. P𐩧𐩣𐩣: *point out, show*. IV. 𐩧𐩣𐩣: *know, be able* (comp. Turk. 𐤒𐤒 bilmek, Fr. *savoir*), impf. P𐩧𐩣𐩣: subj. P𐩧𐩣𐩣::

𐩧𐩣𐩣𐩣:: See 𐩣𐩣𐩣::

𐩧𐩣𐩣: *trust, believe, believe in* (with 𐩣:), *assert as true*. VIII. T𐩧𐩣𐩣: *trust to or confide in, believe*. — See Chald. gl. 𐩣𐩨.

𐩧𐩣𐩣: 𐩣𐩨, *Amen*.

አዎኑ:: See **አዎ**::

አሰዎ: ('sma), *for, because.*

አሰኅ: ('ska), *to, up to, as far as, till*; adv. and conj. *until, that, in order that.* Comp. Ar. **حتى**.

አተተ: impf. **ፆአተተ**: *depart, perish* (comp. Heb. **אָזַח** *go*, Ar. **هَلَكَ** *die*; **مَضَى** *go*, **مَضَى لِسَبِيلِهِ** *he has gone his way, is dead*; **بَانَ**, Turk. **گیتmek**, *our own he is gone, etc.*). IV. **አአተተ**: impf. **ፆአተተ**: *cause to depart, remove, take off.*

አኑ: *I*; with the enclit. **ኅ**: it becomes **አኑኅ**:: pl. **ኑኅኑ**:: See Chald. gl. **אנא**.

አኑሰሰ:: See **ሰዎሰዎ**::

አኑቆጽ: *a gate, door*; pl. **አኑቆጽ**:: From a rad. **ኑቆጽ**: connected with **ኑቆሀ**: *be cleft*, **نَقَبَ**, **נקב** *pierce, etc.* (comp. **נָקַע**, **נָקַע**).

አኑባ: and **ዘአኑባ**: prep. and conj. *without, besides, except, unless, before that.* The latter member of this comp. word is obscure (**بَالٍ** *state, condition?*); the former is clearly **ሳ** *not* (comp. **አኑባ**: or **አኑባ**: lit. it is not in me, *I wont*, **አኑባ**: **ብሄል**: *refuse*; **አኑባ**: lit. it is not my knowledge or opinion, *perchance, perhaps*).

አኑተ: *thou*, f. **አኑተ**: pl. m. **አኑተዎ**: f. **አኑተኑ**:: See Chald. gl. **אנא**.

አኑተ: f. *which*. See **ዘ**:: Hence **አኑተአፆ**: —**ኅ**: etc. *mine, thine, etc.* **ባአኑተ**: *for, on account of*; **ባአኑተአፆ**: *on my account, etc.* (comp. **בְּשַׁל** and **בְּרִי**).

አኑኅ: *then, therefore.*

አንጋ: *then, therefore*; usually preceded by the interrog. enclit. **ኑ**::

አኅ: *not*.

አኅዎ: impf. **ዋአኅ**: *be bad, wicked*.

አኅዎ: *wickedness*; pl. **አኅዎት**::

አኅዎ: (form ገዳጌ) *wicked*, f. **አኅት**: (ikkīt, for **አኅዎት**: as **بيض**⁹, pl. of **أبيض**⁹ *white*, for **بيض**⁹), as a subst. *evil, a misfortune*.

አዎዎ:: See **ዐዎዎ**::

አዘ: impf. **ደአዘ**: *order, command*. VIII. **ተአዘ**: *obey*.

In the Himyaritic inscr. ገጸ (Rödiger's Transl. of Wellsted's Travels, p. 380).

አዶ: *who, which, what?* **አዶቴ**: *where? whither? ከዎአዶቴ*: *whence?* — See Chald. gl. **ጸ**, **ጸ**.

አዎሌ: *Ἰοππη, Joppa*.

አዎ: *the hand*, with suff. **አዎሁ**: etc. pl. **አዎው**: and **አአዎው**:: See Chald. gl. **ገ**.

አገር: *the foot*; pl. **አገር**: and **አአገር**:: Ar. **رجل**⁵ (in the vulg. dial. of Syria **جر**), Heb. **רגל**, Aram. **ጸገገ**, **ጸገ**, **ጸገገ**.

አገዚአብሔር:: See **ገዘአ**::

ከ:

ከልኤ: (k'lē) m. f., **ከልኤት**: m., **ከልኤት**: f. *two*. — Ar.

كَلَا, f. **كَلْتَا**, **كَلْتَا**, *both*; Heb. **שתי** *two things of different sorts*. Hence **ከልኤ**: f. **ከልኤት**: *other, another*.

ከፍሉ: acc. **ከፍሉ**: *the totality, the whole; all, whole*. — See Chald. gl. **ገ**.



ከዎ: *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as **ከዎ**: **ጾቆሉ**: **ከረረዎ**: *in order that they might lighten their ship*. **በከዎ**: *according to, as*. — See Chald. gl. 2.

ከርዎ: *the belly, the hold* of a ship. — See Syr. gl. 3.

ከንቱ: acc. **ከንተ**: *what is vain or futile* (לְשׁוֹן, רִיק, הַקֶּבֶל); **ከንተ**: and **በከንቱ**: *in vain* (לְשׁוֹן, רִיק, הַקֶּבֶל).

ኮን: impf. **ጾከዎን**: subj. **ጾከን**: *be, become*. Like Ar. كَان, **ኮን**: has the accus. after it; e. g. **ወንተሠኒ**: **ለአዎ**: **ኮን**: **ወንተሠ**: (not — **ኮ**;) **አኮን**: **ዓዲሁ**: **ንተሠ**: (not — **ዎ**;) **አዋይአዜ**:: *and the king, if he become a heretic, is no longer king from that time*. — Ar. كَان, Phoen. 𐤊, impf. 𐤊 (inscr. Eryc. l. 3, Massil. l. 3, 4, etc. Sidon. l. 8), Syr. ܕ. — The orig. signif. of the rad. 𐤊 is *be erect, stand*; comp. Sanskrit *sthā, stare*, with Pers. هَسْت (is), Fr. *être* (old *estre*), Span. *estar*.

ዐ:

ዐ: *and*; it must sometimes be transl. by *in order that*, as chap. l. 11. **ዋንተ**: **አንከ**: **ንረሲከ**: **ወዋዳን**: **ባከር**: *what then shall we do unto thee that the sea may subside* (lit. *leave us*)? in which case it is followed by the subj., as **و** and **ف** in Arabic.

ዐለዎ: impf. **ጾዐለዎ**: subj. **ጾለዎ**: *beget, bring forth*. — Arab. ٱَلَّو, Heb. ٱלל, Aram. ܦܠܠ, ܦܠܠ.

ዐለዎ: *a son*, and in gen. *a boy, youth*; pl. **ዐለዎ**:: Ar. ٱلْد, Heb. ٱלל, ٱלל, Aram. ܦܠܠ, ܦܠܠ. — **ዐለት**:

(for **ፀለዮት**;) *a daughter, a girl*; pl. **አጥልዮት**: and **አጥልዮ**::

ፀሕዘ: impf. **ይፀሕዘ**: subj. **ዞሕዘ**: *flow*.

ፀረፀ: impf. **ይፀረ**: *throw*. — Heb. **הרץ**.

ፀረዮ: impf. **ይፀርዮ**: subj. **ይረዮ**: imper. **ረዮ**: *go down, descend*. — Heb. **הרץ**, Ar. **دَرَسَ** gen. in the restricted sense of *go to drink*, **دَرَسَ الْمَاءَ** or **إِلَى الْمَاءِ**.

ፀሰተ: *in, into, on, upon*; with suff. **ፀሰተት**:: **በፀሰተ**: *within*. Connected with **ፀሰጥ**: **سَطَّ** *the interior*, **سَطَّ** *in the midst of*.

ፀዣጢ: impf. **ይፀዣጥ**: subj. **ዞዣጥ**: *swallow*.

ፀኧቱ: f. **ይኧተ**: *he, she, it*; pl. m. **ፀኧተዎ**: f. **ፀኧተኝ**: and m. **ኧዎኝቱ**: f. **ኧዎኝቱ**: (comp. Chald. **ܝܘܡܝܢ**). — See Chald. gl. **ܣܝܢ**.

ፀሀለ: impf. **ይፀሀል**: *pass the day*.

ሀለት: *a day*; pl. **ሀለተት**::

ዎሀለት: and **ጥሀለት**: *a day*; pl. **ዎጥሀል**::

ፀሀዞ: impf. **ይፀሀ**: subj. **ዞሀዞ**: *be burnt*. IV. **አፀሀዞ**: impf. **ዞሀዞ**: (yāwē'ī) subj. **ዞሀዞ**: (yāw'ī), *burn; scorch*.

ፀሀክ: impf. **ይፀሀክ**: subj. **ዞሀክ**: imper. **ሀክ**: *go out*. IV. **አፀሀክ**: impf. **ዞሀክ**: subj. **ዞሀክ**: *bring out, cast out, emit*. XIII. **አስተጥሀክ**: *bring out piece by piece, in succession, lay out money*. — See Syr. gl. **ܡܥܝܢ**.

ሀ:

ህለዮ: *any period of undefined length, eternity, the world*; pl. **ህለዮት**: *ages*. — See Chald. gl. **ܥܠܝܝܢ**.

ሀዎፀ: impf. **ይህዎፀ**: *act unjustly*. — Heb. **עָוַן** *injure*,

oppress, חֹמֵץ, מִצֵּץ *an oppressor* (see Gesenius' Thesaurus; and as to the interchange of σ : and τ , comp. $\Lambda\Upsilon\Omega$: $\tau\epsilon\upsilon$ *be hungry*, $\sigma\theta\alpha$: حَصَد *reap*), modern Syr. حصى [Rödiger's Chrestom. Syr. p. 139. l. 5. فَا فَه , apparently: *that Satan may not violently inflict injury* (Pers. زبان) *upon me*]. $\sigma\sigma\varphi$: *injustice, wickedness*. — Heb. עָרָף .

$\sigma\omega\tau$: *obsol.*, $\varphi\omega\lambda$: $\varphi\omega\tau$: and gen. $\sigma\omega\tau$: *ten*. — See Chald. gl. ער .

$\sigma\tau$: *impf.* $\rho\sigma\tau$: *subj.* $\rho\sigma\lambda$: *ascend*. — Ar. عرج .

$\sigma\lambda\lambda$: *not used*. IV. $\kappa\sigma\lambda\lambda$: *be quiet, stop, remain, rest*. $\varphi\sigma\lambda\lambda$: *place at which to stop, place of rest; section, chapter*.

$\sigma\acute{\alpha}\alpha$: *hire*. IX. $\tau\varphi\acute{\alpha}\alpha$: *hire*.

$\sigma\acute{\alpha}\rho$: *impf.* $\rho\sigma\acute{\alpha}$: *rarely* $\rho\varphi\acute{\alpha}$: *subj.* $\rho\sigma\acute{\alpha}$: *imper.* $\sigma\acute{\alpha}$: *repay, requite; perform, fulfil a vow*.

$\sigma\phi\Omega$: *impf.* $\rho\sigma\phi\Omega$: *watch, observe, keep, guard, preserve*. VIII. $\tau\sigma\phi\Omega$: *watch narrowly*, espec. with an evil design (whence $\sigma\varphi\phi\Omega$: *snare, wile*). — Heb. עקב *lie in wait for, deceive or circumvent*, עקבה *craft, wile*.

$\sigma\acute{\alpha}\lambda\varphi$: עברי , *Hebren*.

$\sigma\acute{\alpha}\rho$: *be great, large*. — Heb. עבה *be thick, dense, fat* (Sam. עבה), עבה *thicken, condense*, Syr. عصب *harden one's heart*. $\sigma\Omega\rho$: *f.* $\sigma\Omega\rho$: *great, large*; *pl. m.* $\sigma\Omega\rho\lambda$: and $\sigma\Omega\rho\tau$: *f.* $\sigma\Omega\rho\tau$::

$\sigma\lambda\Omega\lambda$: *a large fish*, a word used to express the Gr. κητος . — Ar. عنبر (the form $\sigma\lambda\Omega\tau$: in Aeth. seems doubtful).

Ⲛⲟⲩⲟⲩ

ሀንዕ: *faint, be faint, fainthearted, despond.* — Connected with **غَبَسَ** *be dark*, **غَبَشُ** *faint twilight* (comp. **עָרַב**, **עָרַב**, **עָרַב**?)

ሀዎዎ: impf. **ሀዎ**: *cry out, lament.* — Ar. **عَوَى** *howl*, **أَرَى** *the jackal* (Heb. **אַרְיָא** from a rad. **אַרַּא**); Syr. **ܐܪܝܐ**, **ܐܪܝܐ** and **ܐܪܝܐ**.

ዎዎ: *go round.* — Heb. **עָרַב** *surround.* — Hence **ሀዎ**: *a circle, an assembly* (comp. **حَلَقَة**).

ዎዎዎ: *circuit.* The passage chap. III. 3. **ዎዎዎዎ**: **ዎዎዎ**: **ዎዎዎዎ**: **ዎዎዎዎ**: **ዎዎዎዎ**: **ዎዎዎዎ**: seems inaccurately expressed, since the words **ዎዎዎዎ**: **ዎዎዎዎ**: imply measurement in a straight line from one side to the other.

ሀይን: *the eye, a fountain*; pl. **ዎዎዎዎ**:: See Syr. **ܥܝܢ**. **ሀይ**: *a man*, as opposed to **ዎዎዎ**: (*anēst*) *a woman*; pl. **ሀይዎ**::

ሀይ: impf. **ሀይዎ**: *surround.*

ሀዕ: impf. **ሀዕ**: *close, shut.* — Ar. **عَصَا** *bind up a wound*; **أَغَضَى**, Heb. **עָצַף**, *close the eyelids.* **ሀዕ**: (form **ሀዕ**) f. **ሀዕ**: *closed, shut.*

ሀዕ: not used. IX. **ዎዎዎ**: impf. **ዎዎዎ**: *cast lots.*

Denom. from

ሀዕ: *a tree* (also *the cross or gallows*), *wood, a lot* [for purposes of divination the Arabs used to employ small unfeathered arrows, or similar pieces of wood, with certain marks upon them; comp. Ezech. XXI. 26, and see Gesenius' Thesaurus, art. **קָסָם**]. — Ar. **عَصَا** *a staff, spear*, Heb. **עֵץ** *a tree, wood* (comp. Phoen. **ܐܝܬ** *wood* = Heb. **עֵץ**, inscr. Tugg. I. 6. **ܐܝܬ** *the*

cutters of wood, i. e. carpenters; according to Augustine, *iar*); Aram. ܡܪ, ܡܪ, ܡܪ, ܡܪ, ܡܪ, also ܡܪܦ, ܡܪܦ.

ܐܘܦ: *produce worms*. Denom. from

ܐܘܘ: *a worm, maggot, caterpillar*; pl. ܐܘܘܦܝܝܢ::

H:

H: f. ܗܝܬ: *who, which, that*; pl. m. f. ܗܐ:: Like the cognate ܗ in the Aram. dialects, it is used to circumscribe the genit., as ܗܘܪܥ: ܗܦܝܬ: *a psalm of David*, ܗܘܠ: ܗܘܪܦܝ: ܗܘܝܦܝܝܢ: *a description of the righteous and of sinners*, ܗܘܝܦܝܝܢ: ܗܝܦܝܝܢ: ܗܝܠܘܢܐܘܠܥ: *this is the gate of the Lord*. It is also used as a conj. *that*. — See Chald. gl. ܗ.

H: accus. **H:** f. ܗ: *this, that*; pl. in. ܗܐ: f. ܗܐ:: Hence ܗܘܪܥ: *thus*, ܗܘܪܥ: *after this*.

ܗܝܬ: acc. ܗܝܬ: f. ܗܝܬ: acc. ܗܝܬ: *this, that*; pl. m. ܗܐܝܬ: acc. — ܗ: f. ܗܐܝܬ: acc. — ܗ: ܗܝܬ: and ܗܝܬ: acc. — ܗ: m. f. *this, that*; pl. ܗܐܝܬ: and ܗܐܝܬ: acc. — ܗ: With these different forms comp. Ar. ܗ, f. ܗܝ (ܗܝ, ܗܝ), pl. ܗܐ; ܗܐ, f. ܗܐ, ܗܐ, pl. ܗܐ, ܗܐ; Phoen. ܗ m. f. (inscr. Sidon.), *syth* f. (Plaut. Poenul. I. 1, 1), ܗ (inscr. Sidon.); Aram. ܗ, ܗ, ܗ, f. ܗܝ, ܗܝ, ܗܝ, pl. ܗܝܝܢ, ܗܝܝܢ, ܗܝܝܢ; in the Egypt. dial. ܗ, f. ܗ (Gesenius, Monum. Phoen. p. 242).

Hܘܠ: impf. **ܦܗܘܠ:** subj. **ܦܗܘܠ:** *remember, be mindful of*.

VIII **ܦܗܘܠ:** *remember, recollect*. — See Chald. gl. ܦܗܘܠ.

P:

- PḶ:** *the right side, right hand.* — See Chald. gl. ימין.
P-Ḷ: impf. **ḶP-Ḷ:** *dry up, wither.* — See Chald. gl. יבש.
P-Ḷ: *the dry land.*
PḶ: *Iωνας, Jonah.*
ḶḶ: See **ḶḶ:**
ḶḶ: *now.* — Comp. of **Ḷ:** = איה *this* (as in **ḶḶ:**),
and a subst. denoting *time*, which appears in the Ar.
إِذْ, إِذًا, *when*, حِينَئِذٍ *then*, إِذًا *then*, Heb. אָז, Aram.
זַרְזָר, ܐܝܢܐ, and Aeth. ማሕዘ: *when?*

R:

- R:** *blood.* — See Chald. gl. ܪܘܫ.
R: *above, upon, on;* with suff. **R-U:** etc.
R: *a mountain;* pl. **R-U:** Sam. ܪܘܫ, Heb. ܪܘܫ; con-
nected with Chald. ܪܘܫ (see Chald. gl.).
R-U: *be safe, sound.* IV. **R-U:** *save, preserve,* impf.
R-U: (*yādēkhēn*), subj. **R-U:** (*yādkhēn*).
R-U: impf. **R-U:** *do again, repeat, reiterate* (comp.
ܪܘܫ, ܪܘܫ).
R-U: *second;* adv. acc. **R-U:** *a second time, again.*
R-U: and — **R-U:** f. — **R-U:** — **R-U:** *second.*

T:

- T-U:** impf. **T-U:** subj. **T-U:** *act, do, work.* — Ar.
ܛܘܫ *set a broken limb, strengthen;* Heb. ܛܘܫ, Aram.
ܛܘܫ, ܛܘܫ, *be strong.* As to the form, comp.

Ar. عَمِلَ *act, do*, whence عَمَلٌ *practice*, as opp. to عِلْمٌ *theory*.

ገብር: *a slave or servant*; pl. አገብርት:: See Chald. gl. גבר.

ተገብር: *trade, occupation*.

ጭገብር: *way of acting, conduct, acta, res gestae*; pl. ጭገብራት::

ገዘፆ: impf. ይዘኛ: *be humble or submissive to, serve or obey, praise and thank God in a humble spirit*. IX.

ተገዘፆ: *humble one'sself, confess one's sins, give thanks to God*. — Ar. جَنَّ، III. جَانًا، VI. تَجَانًا، *fall prostrate*, Aram. ܢܦܝܢ, ܢܦܝܢܝܢ *lie down*.

ገሪ: and ገሪ: *cry out, esp. from pain, groan*. — Ar. جَارَ *cry out*, Heb. גָּרַגַּר, Syr. ܩܪܝܢܐ, *chide*.

ገጭር: *outcry, groaning*.

ገዘአ:: A common verb in Amhâric in the form ገዛ: *possess, rule*; also found by Rödiger (transl. of Wellsted's Travels, p. 398) in the Himyaritic inscr. under the form ጸዘ.

አገዘአ: *a ruler or master*; voc. አገዘአ:: pl. አገዘአት: and sometimes አገዘአት:: Hence አገዘአ-ብጩር: *God* (lit. the Lord of the Earth). — As to its form, አገዘአ: seems related to the intensive adj. of the form أَفْعَلٌ in Arab., of which formation ܐܦܥܠܐ, ܐܦܥܠܐ, and ܐܦܥܠܐ, are remnants in Heb.

ገደረ: impf. ይገደሩ: *throw away, reject, abandon, neglect*. —

Ar. قَدَفَ (see the Arab. text, chap. II. 11).

18: *the face, countenance, surface, front.*

ḥḥ18: = ḥḥḥ, ḥḥḥḥ.

14ḥ: *overturn, destroy.* VII. **ḥ14ḥ:** *be overturned, destroyed.* Appar. comp. of **جَفَّ** *tilt over a vessel and pour out its contents, dash to the ground, and فَتَّ* *break.* Cognate words in actual use in Aeth. are **14U:** *attack, insult* (Ar. **جَفَعَ** *dash to the ground, جَفَا* *insult*), and **ḥ1ḥ:** *break* (Heb. **נָפַח**, Ar. **فَتَّ**).

m:

ḥḥ: *very, excessively.*

mḥ: *be extinguished, perish.* IV. **ḥḥḥ:** *extinguish, destroy.* — Ar. **طَفِيَ**, Chald. **ḥḥḥ**.

ḥ:

ḥḥḥ: impf. **ḥḥḥḥ:** *give shade, overshadow.*

ḥḥḥḥ: *shade, shadow.* — See Chald. gl. **ḥḥḥ**.

ḥḥḥ: impf. **ḥḥḥ:** *pray, vow.* — See Chald. gl. **ḥḥḥ**.

ḥḥḥ: *prayer;* pl. **ḥḥḥḥḥ:**

ḥḥḥ: not used. III. **ḥḥḥ:** *labour, bestow labour upon, be distressed or afflicted.*

ḥḥḥ: *a temple or palace;* pl. **ḥḥḥḥḥ:** Ar. **صَرَح**, Heb. **צָרַח**.

ḥḥḥ: *cry out.* — Ar. **صَرَخ**, Heb. **צָרַח**, Chald. **ḥḥḥḥḥ**; in Syr. we find **ḥḥḥḥḥ** *a harsh cry*, as of an eagle, peacock, etc.

ḥḥḥ: *a cry.* — Ar. **صَرَخ**.

𐤀𐤃: impf. 𐤀𐤀𐤃𐤃: *fast*. — See Chald. gl. צום.

𐤀𐤃: *a fast*; pl. 𐤁𐤀𐤃𐤃::

𐤀𐤀𐤃: and 𐤀𐤀𐤃: impf. 𐤀𐤀𐤃𐤃: *cry out, call, invoke*. —
Ar. صَاح, Heb. צָוַע, שָׁוַע, Aram. צוּח, ܘܘܚܘܘܢ.

𐤀𐤀𐤃: *be just, be truthful, tell the truth*. — Ar. صَدَقَ
tell the truth, صدقٌ truth, sincerity; Heb. צָדַק *be
just*, Syr. اَدَبٌ *just, proper, fitting*, Heb. צָדַק, Aram.
אֲדַב, ܐܕܒܘܢ, *what is just and right, justice, law*.

𐤀𐤀𐤃: *just, veracious*.

𐤀:

𐤀𐤀𐤃: *the sun*. — Ar. ضَعِيَ *the time when the sun is
high and shines brightly, the sun*; ضَمٌّ and ضَمٌّ *the
sun*. Comp. also صَحَا, 𐤀𐤀𐤃: *be clear, صَمًا clear-
ness of sky*; and see Syr. gl. ܘܘܒ.

𐤀𐤀𐤃: *the left, the left hand*.

𐤀:

𐤀𐤀𐤃: *a river*; pl. 𐤁𐤀𐤀𐤃: — 𐤀𐤀𐤃:: Ar. فَلَجٌ *a small
stream*, Heb. פְּלֵג. From a rad. 𐤀𐤀𐤃: = Ar. فَلَجَ,
Heb. פָּלַג, Aram. פֻּלַג, ܦܘܠܓ, ܦܘܠܓ, *separate, divide*.

𐤀𐤀𐤃: impf. 𐤀𐤀𐤃𐤃: *separate, distinguish*. In the other
dialects the rad. فَلַت, פֻּלַט, ܦܘܠܬ, means *escape* (see
Syr. gl.), but the idea of *cleaving* or *separating* at-
taches to the syll. פֵּל in فَلَّ, פֵּל, פֻּלַא, فَلַج, פֻּלַג,

𐤀𐤌𐤆: impf. 𐤏𐤀𐤓𐤕: *create*. — Ar. فَطَرَ. See Gesenius' Thesaurus, art. פָּטַר.

𐤀𐤓𐤕: *creation*. — Ar. فِطْرَةٌ.

𐤀𐤓𐤕: impf. 𐤏𐤀𐤓𐤕: *end, finish, fulfil*. VIII. 𐤏𐤀𐤓𐤕: pass. — Ar. فَصَمَ *cut, break*, IV. أَفْصَمَ *cease*; Heb. צָצַף.

ARABIC VERSION.

بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ إِلَيْهِ وَاحِدٍ *
 تَرْجَمَةَ نُبُوَّةَ يُونَانَ النَّبِيِّ ابْنِ مَتَّى^{هـ} صَلَاتُهُ تَكُونُ مَعَنَا آمِينَ *
 الْفَصْلُ الْأَوَّلُ *

- 1 وَكَانَتْ كَلِمَةُ الرَّبِّ عَلَى يُونَانَ بْنِ مَتَّى^{هـ} يَقُولُ لَهُ، ثُمَّ
- 2 فَأَنْطَلِقُ إِلَى نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ وَنَادَى^و فِيهَا يَانَّ
- 3 شُرُورُكُمْ قَدْ صَعِدَتْ أَمَامِي، وَقَامَ يُونَانُ لِيَفِرَّ إِلَى تَرْسِيسَ
- مِنْ قُدَّامِ الرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَجَدَ سَفِينَةً تَخْرُجُ إِلَى
- تَرْسِيسَ فَأَعْطَى الْمَلَّاحَ أَجْرَهُ وَنَزَلَ فِي السَّفِينَةِ لِيَدْخُلَ
- 4 مَعَهُمْ إِلَى تَرْسِيسَ هَرَبًا مِنْ قُدَّامِ الرَّبِّ، فَاهْبَبَ الرَّبُّ
- رِيحًا عَظِيمَةً فِي الْبَحْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِي الْبَحْرِ وَكَانَتْ
- 5 السَّفِينَةُ تَتَمَايَلُ لِيَتَنَكَّسَرَ، وَفَرَّقَ^د الْمَلَّاحُونَ وَجَارَ كُلُّ
- إِنْسَانٍ مِنْهُمْ إِلَى إِلَهِهِ وَطَرَحُوا مَتَاعًا مِنَ السَّفِينَةِ فِي
- الْبَحْرِ لِيُخَفِّفُوا عَنْهَا وَيُونَانُ^و هَبَطَ إِلَى أَسْفَلِ السَّفِينَةِ

*) Ms. مسى. ب) Ms. مسا. ج) Vulg. for وَنَادَى. د) Ms. وفرق.

ه) The Ms. adds لحق.

- 6 وَنَامَ ، فَدَنَا سَيِّدُ السَّفِينَةِ وَالْمَلَأُونَ وَقَالُوا لَهُ لِمَاذَا
 قَتَلْتَهُمْ فَمُؤَدَّعُوا (١) إِلَهَكَ لَعَلَّ اللَّهَ يُخَلِّصَنَا وَلَا نَهْلِكَ ،
 7 وَقَالَ الرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَقْتَرِعْ لِنَعْلَمَ هَذَا الشَّرَّ
 مِنْ قَبْلِ مَنْ جَاءَ عَلَيْنَا فَأَقْتَرَعُوا فَصَارَتِ الْقِرْعَةُ عَلَى
 8 يُونَانَ ، فَقَالُوا لَهُ أَخْبِرْنَا هَذَا الشَّرَّ لِمَاذَا أَتَى عَلَيْنَا وَمَا
 ذَا عَمَلِكَ وَمِنْ أَيِّنَ أَنْتَ وَأَيُّ أَرْضٍ أَرْضُكَ وَمِنْ أَيِّ شَعْبٍ
 9 أَنْتَ ، فَقَالَ لَهُمْ يُونَانُ أَنَا عِبْرَانِيٌّ وَلِلَّهِ رَبِّ السَّمَاوَاتِ أَخْشَى
 10 الَّذِي خَلَقَ الْبَرَّ وَالْبَحْرَ ، فَفَرَّقُوا (٢) مِنْهُ الْقَوْمَ فَرَقًا شَدِيدًا
 وَقَالُوا لَهُ مَاذَا صَنَعْتَ لِأَنَّ أَوْلَائِكَ النَّاسَ عَلِمُوا أَنَّكَ مِنْ
 11 قَدَمِ الْإِلَهِ هَرَبَ ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَاذَا نَصْنَعُ بِكَ
 حَتَّى يَسْكُنَ الْبَحْرُ عَنَّا لِأَنَّ الْبَحْرَ هُوَ ذَا مَنْطَلِقِ يَزْحَرُ
 12 عَلَيْنَا ، قَالَ لَهُمْ خُذُونِي وَأَطْرَحُونِي فِي الْبَحْرِ وَهُوَ يَسْكُنُ
 عِنْدَكُمْ لِأَنِّي أَعْلَمُ أَنَّ هَذَا الْمَوْجَ الْعَظِيمَ مِنْ أَجْلِ هَاجَ
 13 عَلَيْنُكُمْ ، فَجَاهِدُوا أَوْلَائِكَ النَّاسَ أَنْ يَرْجِعُوا إِلَى السَّاحِلِ
 فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا لِأَنَّ الْبَحْرَ كَانَ ذَاهِبًا يَزْحَرُ
 14 عَلَيْنَهُمْ ، وَدَعَا الرَّبَّ وَقَالُوا أَيُّهَا الرَّبُّ لَا تَحْسَبْ عَلَيْنَا
 15 أَلْدَمَ الرَّكِيِّ وَلَا نَهْلِكَ بِنَفْسِ هَذَا الرَّجُلِ إِنَّكَ أَنْتَ الرَّبُّ
 16 فَاسْتَقَرَّ الْبَحْرُ وَهَدَّتْ (٣) أَمْوَاجُهُ ، وَفَرَّقُوا (٤) أَوْلَائِكَ النَّاسَ مِنْ

(١) Vulg. for أَدْعُ . (٢) Ms. ففرقوا and فرقا . (٣) Vulg. for وَهَدَّتْ .

(٤) Ms. وفرقوا and فرقا .

قَدَّامَ الرَّبِّ فَرَقًا شَدِيدًا وَذَبَحُوا ذَبَائِحَ لِلرَّبِّ وَنَدَرُوا
لَهُ النَّدْوَرَ*

الفصل الثاني *

- 1 وَهَيَّاَ الرَّبُّ حُوتًا عَظِيمًا فَابْتَلَعَ يُونَانَ وَكَانَ يُونَانُ فِي بَطْنِ
- 2 الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ، وَصَلَّى يُونَانُ النَّبِيُّ قَدَّامَ
- 3 الرَّبِّ إِلَهُهِ وَهُوَ فِي بَطْنِ الْحُوتِ وَقَالَ * صَلَاةُ يُونَانَ وَهُوَ
- 4 فِي بَطْنِ الْحُوتِ * دَعَوْتُ الرَّبَّ فِي حُزْنِي فَأَجَابَنِي وَمِنْ
- 5 بَطْنِ الْجَحِيمِ تَصَرَّعْتُ إِلَيْهِ وَسَمِعَ صَوْتِي، طَرَحَنِي فِي غُورِ
- 6 قَلْبِ الْبَحْرِ وَالْأَنْهَارُ أَحَاطَتْ بِي وَجَمِيعُ أَمْوَاجِكَ عَلَيَّ
- 7 عَبْرَتُ، وَأَنَا بِحَقِّ قُلْتُ إِنِّي تَبَاعَدْتُ مِنْ حِذَاءِ عَيْنَيْكَ
- 8 أَنْزَلَنِي الْآنَ أَعُوذُ فَانظُرْ إِلَيَّ هَيْكَلِكَ الْمُقَدَّسِ، وَقَدْ أَحَاطَتْ
- 9 بِي الْمَيَاهُ وَوَصَلَتْ إِلَيَّ نَفْسِي وَالْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْفَلِ
- 10 الْبَحْرِ وَأَخْتَبِسَ رَأْسِي، وَإِلَى أَسْفَلِ الْجِبَالِ هَبَطْتُ أَغْلَاقَهَا^ك)
- 11 فِي رَجْوِي إِلَى الدَّهْرِ وَمِنْ الْعَنَارِ^ل أَصْعَدْتُ حَيَاتِي إِلَيْكَ
- 12 يَا رَبِّي وَإِلَهِي، حَيْثُ اعْتَمَتُ نَفْسِي ذَكَرْتُ الرَّبَّ وَدَخَلْتُ
- 13 صَلَاتِي أَمَامَكَ وَإِلَى هَيْكَلِكَ الْمُقَدَّسِ، وَكُلُّ الَّذِينَ يَحْفَظُونَ
- 14 الْأَشْيَاءَ^م الْبَاطِلَةَ يَتْرُكُونَ رَحْمَتَهُمْ، أَنَا بِحَقِّ أَنَا بِصَوْتِ
- 15 الشُّكْرِ أَقْرَبُ لَكَ ذَبَائِحَ وَمَا نَدَرْتُ أُوقِيهِ لِلرَّبِّ * وَأَمَرَ
- 16 الرَّبُّ الْحُوتَ فَقَدَفَ يُونَانَ فِي الْيَبَسِ *

الانسان Ms. ^م). العنار Ms. ^ل). اغلاقها Ms. ^ك). وقلته Ms. ^ل).

الفصل الثالث *

- 1 وَآتَى كَلَامُ اللَّهِ إِلَى يُونَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، ثُمَّ وَأَنْطَلِقُ
 2 إِلَى نِينَوَى الْمَدِينَةِ الْعَظْمَى وَنَادَى (١) فِيهَا بِمَا أَقُولُ لَكَ،
 3 وَقَامَ يُونَانُ فَأَنْطَلَقَ إِلَى نِينَوَى مِثْلَ كَلِمَةِ الرَّبِّ وَنِينَوَى
 4 كَانَتْ (٢) مَدِينَةً عَظِيمَةً مَسِيرَةَ ثَلَاثَةِ أَيَّامٍ، وَبَدَى (٣) يُونَانُ
 5 أَنْ يَدْخُلَ إِلَى نِينَوَى مَسِيرَةَ يَوْمٍ وَاحِدٍ وَنَادَى وَقَالَ مِنْ
 6 الْآنَ إِلَى أَرْبَعِينَ يَوْمًا مَدِينَةُ نِينَوَى تَنْكَسِفُ، فَأَمَنُوا
 7 أَهْلُ نِينَوَى بِاللَّهِ وَفَرَضُوا الصَّوْمَ وَلَبَسُوا الْمُسْوَحَ مِنْ
 8 كِبَارِهِمْ إِلَى صِغَارِهِمْ، وَأَنْتَهتِ الْكَلِمَةُ إِلَى مَلِكِ نِينَوَى
 9 فَقَامَ عَنِ كُرْسِيِّهِ وَنَزَعَ تَاجَهُ وَلَبَسَ مِسْحًا وَجَلَسَ عَلَى
 10 الرَّمَادِ، وَنَادَى فِي نِينَوَى وَقَالَ الْمَلِكُ وَأَشْرَافُهُ أَمَرُوا النَّاسَ
 11 وَالْتِيْرَانَ وَالْعَنَمَ وَالْبَهَائِمَ أَنْ لَا يَذُوقُوا شَيْئًا مِنَ الطَّعَامِ
 12 وَلَا يَرْعَوْا وَالْمَاءَ فَلَا يَشْرَبُوا، وَلَكِنْ يَلْبَسُونَ الْمُسْوَحَ
 13 النَّاسَ وَالْبَهَائِمُ أَيْضًا وَيَدْعُونَ اللَّهَ وَيَضْرَعُونَ إِلَيْهِ وَأَنْ
 14 يَرْجِعَ كُلُّ إِنْسَانٍ (٤) عَنِ طَرِيقِهِ السَّرَّهِ وَعَنِ الظُّلَمِ الَّذِي
 15 فِي يَدَيْهِ، وَقَالُوا مِنْ (٥) هَذَا الَّذِي يَعْلَمُ إِنْ اللَّهُ يُقِيدُ
 16 إِلَيْنَا وَيَتَرَحَّمُ عَلَيْنَا وَيَرُدُّ عَلَنَا رِجْزَهُ وَعَصْبَةَ لَيْلًا نَهْلِكَ،

١) Vulg. for وَنَادَى. ٢) The Ms. adds بعيدة. ٣) Vulg. for وَبَدَأَ.

٤) Ms. انسانًا. ٥) So Ms., according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ اللَّهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طُرُقِهِمْ
السُّوءِ فَرَدَّ غَضَبَهُ وَرَجَرَهُ عَنْهُمْ فَلَمْ يُبْدِهِمْ*) *

الفصل الرابع*

1 وَحَزِنَ يُونَانُ حَزَنًا شَدِيدًا وَتَكَرَّرَ مِنْ ذَلِكَ جِدًّا، وَصَلَّى
2 وَقَالَ قُدَّامَ الرَّبِّ أَيُّهَا الرَّبُّ أَلَمْ تَكُنْ هَذِهِ كَلِمَتِي وَأَنَا
فِي بِلَادِي وَلِذَلِكَ سَبَقْتُ وَفَرَرْتُ إِلَى تَرْسِيسَ قَدْ عَرَفْتُ
بِحَقِّي أَنَّكَ إِلَهُ الرُّؤُوفِ ذُو التَّوَدَّةِ كَثِيرُ الرَّحْمَةِ تَرُدُّ الشَّرَّ،
3 أَلَا يَا رَبِّ! أَنْزِعْ نَفْسِي مِنِّي لِأَنَّ الْمَوْتَ أَنْفَعُ لِي مِنَ
4 الْحَيَاةِ، وَقَالَ لَهُ الرَّبُّ مَا أَشَدَّ مَا حَزِنْتَ يَا يُونَانُ، وَخَرَجَ
5 يُونَانُ خَارِجَ الْمَدِينَةِ وَأَتَّخَذَ لَهُ هُنَاكَ مِطْلَةً^٥، وَإِنَّ
6 اللَّهَ الرَّبَّ أَمَرَ أَصْلَ الْقَرْعِ فَنَبَتَ وَارْتَفَعَ عَلَى رَأْسِ يُونَانَ
وَصَارَ ظِلَالًا عَلَى رَأْسِهِ وَتَفَرَّجَ^٦ مِنْ شِدَّتِهِ وَفَرِحَ يُونَانُ
7 بِأَصْلِ الْقَرْعِ فَرَحًا عَظِيمًا، وَفِي الْيَوْمِ الْآخِرِ أَمَرَ اللَّهُ دُودَةً
8 فِي مَطْلَعِ الْفَبْخَرِ نَضْرَبَتْ أَصْلَ الْقَرْعِ وَقَرَصَتْهُ، فَلَمَّا طَلَعَتْ
الشَّمْسُ أَمَرَ اللَّهُ رِيحَ السُّبُومِ فَيَبَسَ أَصْلَ الْقَرْعِ وَحَمِيَتْ
الشَّمْسُ فِي رَأْسِ يُونَانَ فَاعْتَمَّ وَسَالَ لِنَفْسِهِ الْمَوْتَ وَقَالَ

*) Ms. يبديهم. ٥) For رَبِّي. ٦) Several words are wanting

here, which may be thus supplied from the London Polyglot:

وَجَلَسَ تَحْتَهَا فِي الظِّلِّ إِلَى أَنْ يَرَى مَا يَكُونُ فِي الْمَدِينَةِ،

٧) Ms. وتفرخ.

إِنَّكَ يَا رَبِّ لِقَادِرٌ أَنْ تَنْزِعَ نَفْسِي مِنِّي لِأَنِّي لَسْتُ خَيْرًا
مِنْ آبَائِي، وَقَالَ الرَّبُّ لِيُونَانَ مَا أَشَدَّ مَا حَزَنْتَ عَلَيَّ 9
أَصِلِ الْفَرْعَ فَقَالَ يُونَانُ جِدًّا أَحْزَنْتَنِي حَتَّى الْمَوْتِ، فَقَالَ 10
لَهُ الرَّبُّ أَنْتَ شَفِقتَ عَلَيَّ أَصِلِ الْفَرْعَ الَّذِي لَمْ تُعْنَى فِيهِ
وَلَمْ تُرَبِّهِ (٣) الَّذِي إِنَّهُ فِي لَيْلَةٍ نَبَتَ وَفِي لَيْلَةٍ يَبَسَ، فَكَيْفَ لَا 11
أَشْفَقُ أَنَا عَلَيَّ نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ الَّتِي فِيهَا أَكْثَرُ
مِنْ أُمَّتِي عَشْرَةَ (٤) رِبْوَةً مِنَ النَّاسِ الَّذِينَ لَا يَعْرِفُونَ
أَيْمَانَهُمْ (٥) مِنْ يَسَارِهِمْ وَبَهَائِمُ كَثِيرَةٌ *
تَمْ بِمَعُونَةِ اللَّهِ تَرْجَمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ صَلَاتُهُ تُحْفَظُنَا
آمِينَ *

٣) Ms. تربيته.

٤) Ms. عشر.

٥) Ms. ايمانهم.

GLOSSARY.

1

أ interrog. particle; always joined in writing to the following word, as أَلَمْ. — See Chald. gl. א.

أَب a father; gen. أَب, acc. أَبَا; in the construct state, nom. أَب, gen. أَبِي, acc. أَبَا; du. أَبَوَان two fathers, also father and mother; pl. آبَاء fathers, ancestors. — See Syr. gl. אב.

إِبْن. See بَنَى.

آتَى, impf. يَأْتِي, come. — See Chald. gl. אָתָא.

أَجْر a reward, hire; pl. أَجْرٌ. See Chald. gl. אָגַר.

أَجَل cause (to be carefully distinguished from أَجَلَ fate, death); لِأَجَلٍ or مِنْ أَجَلٍ on account of, because of.

أَخَذَ, impf. يَأْخُذُ, imper. خُذْ, take, seize. VIII. اِتَّخَذَ (for اِتَّخَذَ or اِتَّخَذَ, as اِتَّخَذَ receive hire, اِتَّخَذَ put on the robe called إِزَارٌ izār), take (for one's self), choose, make. — See Syr. gl. אָסַפּ.

آخَر other, another, pl. آخَرُونَ and آخَرٌ; f. أُخْرَى, pl. أُخْرَى and أُخْرِيَّات. — See Chald. gl. אָחַר.

أَرْضٌ f. *the earth, the ground, a country*; pl. أَرْضُونَ.

— See Chald. gl. ארע.

إِسْمٌ. See سَمَا.

أَصْلٌ a *root, origin*; pl. أَصْلٌ. Prob. connected with وَصَلَ *join, unite*.

أَلٌ def. art. *the*; pron. by many of the Badawin *hal* (Z. d. D. M. G. vol. VI. p. 217); when followed by the letters ن ل ط ظ ص ص ش س ز ر ذ د ت ت the final ل is assimilated, e. g. أَلْتَمَرُ *the date*, أَلشَّمْسُ *the sun*, أَلظُّلْمُ *injustice*. — Heb. Phoen. הַל for הָל.

أَلَّذِي, f. أَلَّتِي, *who, which, that*; du. nom. m. أَللَّذَانِ, f. أَللَّذَاتِنِ; pl. أَلَّذِينَ, f. أَللَّاتِ or أَللَّاتِي. Rarer forms are: pl. m. أَللَّذِينَ or أَللَّذِي, f. أَللَّذَاتِي, أَللَّذِي or أَللَّذِي; very rare: sing. m. أَللَّذِي, f. أَللَّذِي, pl. nom. m. أَللَّذُونَ. — أَلَّذِي is comp. of the art. أَل, a demonstr. letter ل (see ذَالِك), and the pron. ذَا, f. ذِي; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הַלְזוּ, הַלְזוּ, Phoen. אלו (inscr. Eryc. l. 7). The art. أَل, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. H: וז, וזי, ז.

إِلَٰهٌ or إِلَهٌ a *god, an idol*; pl. آلِهَةٌ; with the art. أَلْإِلَٰهَةُ, usually أَللَّهُ, *God*. — See Chald. gl. אלה.

إِلَى *to, towards, in addition to, until*; with suff. إِلَيْكَ, إِلَيْهِ, etc. — Heb. אֶל, poet. אֵלַי. See Chald. gl. לוח.

أَمٌ, impf. يَوْمٌ, prop. *precede*, hence *set an example, teach*.

أَمَامَ *in front, before*; prop. the acc. of a noun أَمَامٌ *the front.*

أَمَرَ, impf. يَأْمُرُ, imper. مُرْ, *order, command.* — See Chald. gl. אמר.

أَمِنَ, impf. يَأْمِنُ, *be void of fear, secure, confide in.* IV. آمَنَ *make safe, protect, with ب, believe in, whence إِيْمَانٌ belief, faith.* — See Chald. gl. אמן.

أَمِينُ, أَمِينُ, آمين, *Amen.*

أَنَّ conj. *that.* After verbs of wishing, fearing, ordering, etc., and in gen. when a relation of design or causation is expressed, it requires the subj., as: أَخَافُ أَنْ يَفْعَلَ كَذَا وَكَذَا *I fear that he will do so and so, أَرَدْتُ أَنْ أُكْرِمَهُ I wished to do him honour*; but if merely introducing the statement of a fact, it is followed by the perf. or impf. indic., as عَجِبْتُ أَنْ كَتَبَ *I wonder that he wrote, أَعْلَمُ أَنْ يَنَامَ I know that he is asleep.*

أَنَّ conj. *that,* followed by a noun or pron. in the acc., e. g. حِكِيَ أَنَّ شَيْخًا مِّنْ شُيُوخِ بَغْدَادَ كَانَ لَهُ تَلِيْدَانِ *it is related that a certain shaikh in Bagdad had two disciples, حِكِيَ أَنَّهُ كَانَ بِبِصْرَ مَلِكٌ it is related that there was in Egypt a king.* With the suff. 1 pers. sing. the form أَنِّي is equally common with أَنِّي.

إِنْ conj. *if.* In correlative clauses, as the general rule, it requires the verb of each clause to be in the perf. or the jussive, as: إِنْ فَعَلْتَ ذَلِكَ هَلَكَتَ or إِنْ تَفْعَلْ إِنْ ذَلِكَ تَهْلِكُ *if you do this, you (will) perish* — See Chald. gl. אם.

إِنَّ a particle having the sense of *utique* or *perfecto*, and followed by a noun or pron. in the acc., e. g. إِنَّ اللَّهَ قَدِيرٌ *perfecto Deus omnipotens est*. In many cases it does not admit of any transl. into English, e. g. ثُمَّ إِنَّهَا قَالَتْ *then she said*. With the suff. 1 pers. sing. إِنِّي is used as well as إني.

أنا I, pl. نَحْنُ we. In poetry the second syll. is often short (و); the form أَنْ is also said to occur (comp. Aeth. አንሰ). — See Chald. gl. אנה.

أنت f. أَنْتِ, thou; du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald. gl. אנה.

إنسان a man, person, individual; pl. أَنْسَاءُ or نَاسٌ. The fem. إِنْسَانَةٌ is said to exist. — See Chald. gl. אנה.

أهل the family or kindred of a man, the people or inhabitants of a place; pl. أَهْلًا, أَهْلُونَ. — The word orig. means a man's tent, Heb. אָהֶל (comp. בֵּית, בֵּית, and house).

أول first, pl. أَوْلُونَ, أَوْلَائِكُ, أَوْلُ; f. أَوْلَى, pl. أَوْلُ. See ذَاكَ.

آن time, a moment; adv. acc. الآن now.

أَيّ f. أَيَّةٌ, who, which, what? whoever, whatever. — See Chald. gl. אי. — يَا أَيُّهَا, or simply أَيُّهَا, interj. O! followed by a def. noun in the nom., as أَيُّهَا الرَّزِيزُ O vizir!

أيضاً again, also; prop. the acc. of a noun أَيْضٌ returning, repetition, from آص, impf. يَيْضُ, return (comp. Syr. ܐܝܨ from ܐܘܨ).

أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* — See Chald. gl. אן.

ب

بِ *in, at or near, by, with, on account of, etc.* — See Chald. gl. ב.

بَحْرٌ *the sea, a large river*; pl. بَحَارٌ, بُحُورٌ, أَبْحَرٌ. — See Aeth. gl. በከር:

بَدَأَ, impf. يَبْدَأُ, *begin*. The form بَدَى, chap. III. 4, is vulgar.

بَرٌّ *the dry land, a plain or desert*. — See Syr. gl. ܒܪ.

بَطَلَ, impf. يَبْطُلُ, *be in vain, useless, fruitless, idle*. — Aeth. በጠለ: *be in vain*, Heb. בָּטַל *cease from labour*, Aram. ܒܫܬܠ, ܒܫܬܠ, ܒܫܬܠ, *cease, desist*.

بَاطِلٌ part. adj. *vain, useless; false, wrong*, opp. to حَقٌّ.

بَطْنٌ *the belly, womb, the innermost part*; pl. بُطُونٌ. — Heb. בֶּטֶן, Chald. ܒܬܘܢܐ.

بَعَدَ, impf. يَبْعُدُ, and بَعِدَ impf. يَبْعِدُ, *be distant, far off*. VI. تَبَاعَدَ *recede from one another, be removed or distant*. — Aeth. በዐደ: *change, alter*.

بَعِيدٌ, f. بَعِيدَةٌ, *distant*.

بَلَدٌ *a town or city, province, country*; pl. بِلَادٌ.

بَلَغَ, impf. يَبْلُغُ, *swallow*. VIII. اِبْتَلَعَ *id.* — See Chald. gl. ܒܠܥ.

بَنَى, impf. يَبْنِي, *build*; بَنَى عَلَى أَهْلِهِ or بَنَى بِأَهْلِهِ *marry and beget children* (comp. ܒܢܐ ܒܝܬܐ ܠܦܠܘܘܢܐ or ܒܢܐ ܒܝܬܐ ܠܦܠܘܢܐ Deut.

XXV. 9, 2 Sam. VII. 11, 27; Turkish **أَوْلَنَمَكْ** evlenmek, *marry*, from **أَوْ** *ev, a house*). — Heb. **בָּנָה**, Aram. **בָּנָה**, **עָנָה**, **בָּנָה**.

ابْنٌ *a son*; pl. **أَبْنَاة**, **بَنُونَ**. In stating names of persons, it takes the form **بُنٌ**, but only when immediately preceded and followed by a proper name; e. g. one **الشَّيْخُ عَبْدُ اللَّهِ بَنُ مَسْعُودٍ** may also be spoken of **أَبْنُ مَسْعُودٍ**. — Heb. Phoen. **בָּן** (**בָּן** - **בָּן**); in Aram. only the pl. **בָּנִין**, **عِبْتֵ**, **בָּנִין** occurs. — The fem. is **ابْنَةٌ** or **بِنْتُ** *a daughter*, pl. **بَنَاتٌ**, Heb. Phoen. **בַּת** (for **בָּתָה**), with suff. **בָּתָי**, Aeth. **በገጥ**: in the phrase **በገጥ**: **ሀገጥ**: *the pupil of the eye*; Aram. pl. **בָּנִין**, **عָنָה**, **בָּנִין**. See Chald. gl. **בר**.

بهم not used. IV. **أَبْتَهُم** *Aut. X. اِسْتَبْتَهُم* *be dumb*. **بِهِمَّةٌ** *an animal* (we speak of „the dumb animals“); pl. **بِهِامٌ**. — Heb. **בְּהֵמָה**, Sam. **בְּהֵמָה**; Aeth. **በሃዋ**: *dumb*.

باد. impl. **يَبِيدُ**. *go away, perish*. IV. **أَبَانٌ** *destroy*. Comp. **باد**. **مَضَى**. and **هَلَكَ**. — See Chald. gl. **בא**.

ت

تَوَاتَرٌ. See **وَادٌ**.

تَحْتٌ *under, beneath*; acc. of a subst. **تَحْتٌ** *the lower part*. See Chald. gl. **תחת**.

تَرْجَمَ *transmit from one lang. into another, interpret, explain, entitle*. Aeth. **ተርገሞ**: Aram. **תרגמו**. Hence **تَرْجُومٌ**. Aeth. **ተርገሞ**; Chald. **תרגמו**.

Syr. ܘܡܩܢܐ, *an interpreter* (Ital. *turcimanno*, Portug. *turgimão*, *trugimão*, Fr. *drogman*, Engl. *dragoman*).

ܩܪܝܬܐ *a translation, history, chapter or section*; pl. ܩܪܝܬܐ. — Chald. ܩܪܝܬܐ.

ܩܪܝܬܐ, ܩܪܝܬܐ, ܩܪܝܬܐ, *Tartessus*. The geographical Lexicon entitled ܩܪܝܬܐ ܩܪܝܬܐ has ܩܪܝܬܐ.

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *leave or abandon, let*. — See Chald. ܩܪܝܬܐ.

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *be whole, entire, complete or finished; finish*, — Heb. ܩܪܝܬܐ.

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *repent*. — See Chald. ܩܪܝܬܐ.

ܩܪܝܬܐ *a crown or tiara*; pl. ܩܪܝܬܐ. — See Syr. ܩܪܝܬܐ.

ث

ܩܪܝܬܐ or ܩܪܝܬܐ, f. ܩܪܝܬܐ or ܩܪܝܬܐ, *three*. — See Chald. ܩܪܝܬܐ.

ܩܪܝܬܐ, f. ܩܪܝܬܐ, *third*. — See Aeth. gl. ܩܪܝܬܐ::

ܩܪܝܬܐ, f. ܩܪܝܬܐ, *two*. Hence ܩܪܝܬܐ, f. ܩܪܝܬܐ, *twelve*; vulg. ܩܪܝܬܐ. See ܩܪܝܬܐ and Chald. ܩܪܝܬܐ.

ܩܪܝܬܐ, f. ܩܪܝܬܐ, *second*. — See Aeth. gl. ܩܪܝܬܐ::

ܩܪܝܬܐ *an ox*; pl. ܩܪܝܬܐ. — See Chald. ܩܪܝܬܐ.

ج

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *cry out, bellow; pray or supplicate with cries and tears*. — See Aeth. gl. ܩܪܝܬܐ::

أَجْبَلٌ *a mountain*; pl. جِبَالٌ, أَجْبَالٌ, جَبَلٌ.

جَحِمٌ, impf. يَجْمُ, and جَحْمٌ, impf. يَجْمُ, *burn*.

جَحِيمٌ *a fiercely burning fire; hellfire, hell*.

جَدٌ, impf. يَجِدُ, يَجِدُ, *exert one's self, be diligent, serious*.

جِدٌ *diligence, zeal, earnestness* (opp. to هَزَلٌ); adv.

acc. جِدًّا *exceedingly, very*.

جَلَسَ, impf. يَجْلِسُ, *sit*. — Heb. שָׁבַט.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble*.

جَمِيعٌ *the whole, all*.

جَهَدَ, impf. يَجْهَدُ, *exert one's self, labour, strive*.

جَابَ, impf. يَجُوبُ, *cleave, rend; traverse* (Heb. נָבַ). IV.

أَجَابَ *answer*. Aram. אָנַב, אָנַב, אָנַב.

جَاءَ, impf. يَأْتِي, *come*.

ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison*.

VIII. اِحْتَبَسَ id. — See Syr. ḡ. ܡܚܒܝܢ.

حَتَّى *as far as, till, to*; adv. *even, also*; conj. *till, that, so that, in order that*; when a purpose or design on the part of the agent is implied, it is followed by the subj. — Connected with حَدٌّ *limit, boundary*.

حَدَا, impf. يَحْدُو, *match one article with another*. III. حَادَى *be over-against or opposite to*.

حَدَاءٌ *the being opposite to*; adv. acc. حِدَاءٌ *opposite*;

حَدَاءٌ *from before*.

حَزِنَ, impf. يُحْزِنُ *be sad, sorrowful*. IV. أَحْزَنَ *make sad, distress*. — See Aeth. gl. 𐩧𐩬𐩣::

حَزْنٌ and حُزْنٌ *sorrow, grief*. — Aeth. 𐩧𐩬𐩣::

حَسَبَ, impf. يَحْسِبُ, *count, reckon*. To be carefully distinguished from حَسِبَ, impf. يَحْسِبُ or يَحْسَبُ *think*. — Aeth. 𐩧𐩬𐩠: Heb. חָשַׁב, Aram. חָשַׁב, חָשַׁב, חָשַׁב.

حَفِظَ, impf. يَحْفِظُ, *watch or observe, keep, guard, preserve, retain in the memory*. — Syr. حَفِظَ *incite, exhort, encourage*.

حَقَّ, impf. يَحْكُقُ and يَحْكِقُ, *be necessary, proper, right, just*. — Heb. קָח (see Gesenius' Thesaurus), Aeth. 𐩧𐩬𐩠: *appoint, ordain*.

حَقٌّ *what is right and proper, truth, justice, equity; truly, verily*. — Heb. קָח *a law*, Aeth. 𐩧𐩬𐩠: *law, religion*.

حَبِيَ, impf. يَحْبِي, *be warm, hot*. Cognate حَمَّ, impf. يَحْمُ *warm, impf. يَحْمُ be warm*. — See Syr. gl. حَم, Aeth. gl. 𐩧𐩬𐩠::

حَوْثٌ *a fish*; pl. حَيْثَانٌ, أَحْوَاتٌ.

حَاطَ, impf. يَحْكُوطُ, *guard, preserve*. IV. أَحَاطَ *surround*; construed with بِ.

حَيْثٌ *where, when*.

حَيَّ, impf. يَحْيِي, and حَيَّيَ, impf. يَحْيِي, *live*. — See Chald. gl. חַי.

حَيَوَةٌ and حَيَاةٌ *life*. — Aeth. 𐩧𐩬𐩠𐩥::

خ

خَبِرَ, impf. يَخْبِرُ, *know*; خَبْرٌ, impf. يَخْبُرُ *be versed or experienced in*; خَبَرَ, impf. يَتَخَبَّرُ, *experience*. IV. أَخْبَرَ *inform of, report, relate*.

خَرَجَ, impf. يَخْرُجُ, *go out*. Part. adj. خَارِجٌ *going out, what is outside*; adv. acc. خَارِجٌ *outside*.

خَسَفَ, impf. يَخْسِفُ, *tear, cut off a part, diminish; be eclipsed (the moon); sink and disappear*. VII. اِنْتَخَسَفَ *be eclipsed, submerged*.

خَشِيَ, impf. يَخْشَى, *fear*.

خَفَّ, impf. يَخْفُفُ, *be light, slight, few, nimble*. II. خَفَّفَ *lighten, alleviate*; takes the acc. of the burden and عَنْ with the person relieved, خَفَّفَ الشَّيْءَ عَنْهُ.

خَلَصَ, impf. يَخْلُصُ, *be preserved or delivered, come safely to, attain to; be pure, good, excellent*. II. خَلَّصَ *deliver; make pure*. — Heb. הִצִּיל *pull out or off* (Ar. خَلَعَ *take off clothes*, Syr. سَخَى *strip or plunder*), II. *deliver*.

خَلَقَ, impf. يَخْلُقُ, *smooth or polish, frame or fashion, create*; خَلِقَ, خَلَقَ, *be smooth*. — Heb. הִלָּק.

خَيْرٌ *good*; followed by مِنْ, *better than*; pl. أَحْيَارٌ, خِيَارٌ. — Aeth. 𐩮𐩣::

د

دَخَلَ, impf. يَدْخُلُ, *enter*.

دَعَا, impf. يَدْعُو, *call, invite; call on or pray to; bless*
(عَلَى فُلَانٍ), *curse* (لِفُلَانٍ).

دَمٌ *blood*; pl. دِمَاءٌ. — See Chald. gl. 66.

دَنَا, impf. يَدْنُو, *be near, approach*. — Syr. اِنْدَبِيب *ap-
proach, undertake, agree with, obey*.

دَهْرٌ *time, partic. a long period, an age*; pl. دُهُورٌ; دَهْرٌ
or إِلَى الدَّهْرِ *for ever*, لِعَوْلَمٍ. The origin of the word
is to be sought in the *circling* course of the seasons;
comp. دَوَّرَ, دَوَّرَ, and دَوَّرَ, from دَوَّرَ and دَوَّرَ = دَوَّرَ *re-
volve*; also Syr. دَوَّرَ *a mill*.

دُودَةٌ *a worm*; coll. دُودٌ.

دَانَ, impf. يَدِينُ, *be in debt, submit to or obey, worship;*
repay or requite, judge or condemn. — See Chald.
gl. 67.

مَدَائِنٌ *a city*; pl. مَدَائِنٌ, مَدَائِنٌ.

ذ

ذَا, f. ذِي (ذِي, ذَا); du. nom. m. ذَانِ, f. ذَاتَانِ; pl. ذَوَاءٌ
and ذَوَا (first syll. short); *this*. ذَا is often annexed to
the interrog. مَنْ, مَا, as: مَنْ ذَا ضَرَبَكَ *who (was it
that) beat thee?* مَا ذَا قُلْتَ *what hast thou said?*
shorter forms of expression for مَنْ ذَا الَّذِي ضَرَبَكَ

مَاذَا عَمَلُكَ; ما ذا الذى قلت *what is thy trade or profession?* — See Aeth. gl. H::

ذَاكَ, f. تَاكَ, تَبِكَ; du. nom. m. ذَايَكَ, f. تَايَكَ; pl. أُوَلَايَكَ, أُوَلَاكَ; *this, that.*

ذَالِكَ, ذَالِكُ, f. تَالِكُ; du. nom. m. ذَايَكَ, f. تَايَكَ; pl. أُوَلَايَكَ (scarcely used); *this, that.* — ذَاكَ is comp. of ذَا and the pron. suff. كُ of the same words with the addit. of the demonstr. letter ل (see *الَّذِي*). In old writings the pron. suff. is regularly declined according to the number and sex of the persons addressed, e. g. فَذَلِكَ الَّذِي لَمْتَنِي فِيهِ, ذَلِكُمْ اللَّهُ رَبُّكُمْ, ذَلِكُمْ آيَاتُكَ *this is he because of whom you (women) reproached me.*

ذَبَحَ, impf. يَذْبَحُ, *kill, sacrifice,* — See Chald. gl. רבח.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim;* pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate.* — See Chald. gl. רבר.

ذَلِكَ. See ذَاكَ.

ذَهَبَ, impf. يَذْهَبُ, *go, go away, depart.*

ذُو, f. ذَاتُ, *the owner or possessor of a thing, one who is endowed with a quality.* Being almost only found in the construct state, its decl. is as follows: sing. m. nom. ذُو, gen. ذِي, acc. ذَا; f. nom. ذَاتُ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أُوَلُو

(first syll. short), f. **ذَوَاتُ**. — It is really the same word as Aram. **דָּוָה**, **דָּוָה**, **דָּוָה**, Heb. **זוה**, **זוה**, f. **זוהת**.

ذَاتِ, impf. **يَذُوقُ**, *taste*.

رَأْسٌ *the head*; pl. **رُؤُوسٌ**, **رُؤُوسٌ**. — See Chald. gl. **רוש**.

رَأْفٌ, **رَأْفٌ**, impf. **يَرَأْفُ**; **رَوْفٌ**, impf. **يَرَوْفُ**, *be compassionate or merciful*. Connected with **رَخْفٌ** *be soft*, Heb. **רַחַף**. See Syr. gl. **رصف**.

رَوْفٌ, **رَوْفٌ**, *compassionate, merciful*.

رَأَى, impf. **يَرَى** (for **يَرَأَى**), *see, think*. — See Aeth. gl. **ርእየ**:

رَبٌّ *a possessor, owner, master*; **الرَّبُّ** *the Lord*; pl. **أَرْبَابٌ**. — See Chald. gl. **רבב**.

أَرْبَعَةٌ, f. **أَرْبَعٌ**, *four*; pl. **أَرْبَعُونَ** *forty*. — See Chald. gl. **ארבע**.

رَابِعٌ *fourth*. — See Aeth. gl. **ርብ**:

رَبًّا, impf. **يَرْبُو**, *grow, grow up, increase*. II. **رَبَّى** *rear, bring up, educate*. — See Chald. gl. **רבא**.

رَبْوَةٌ *ten thousand*. — See Chald. gl. **רבב**.

رِجْسٌ *filth; a crime, punishment, anger*. Another form is **رِجْسٌ**, pl. **أَرْجَاسٌ**. — See Chald. gl. **רגו**.

رَجَعَ, impf. **يَرْجِعُ**, *return*.

رَجُلٌ *a man* (as distinct from a woman); pl. **رِجَالٌ**.

رَحِمٌ, impf. **يَرْحَمُ**, *be compassionate, have pity or mercy upon*. V. **تَرَحَّمَ**. id. — See Chald. gl. **רחם**.

رَحْمَةٌ *mercy*.

رَدَّ, impf. يَرُدُّ, *send or give back, restore; avert; reject or refuse; answer, confute.*

رَعَى, impf. يَرْعَى, *feed or graze; tend a flock, guard or take care of, govern.* — See Chald. gl. רעא.

رَفَعَ, impf. يَرْفَعُ, *lift up, raise; remove, abolish.* VIII. اُرْتَفَعَ *raise; be raised, rise or be high.*

رَمَادٌ *ashes.* — Connected with رَمَضَ *be hot*; Chald. רמא, Syr. رَمَادًا, رَمَضَانًا, *hot ashes.*

رَاحَ, impf. يَرِاحُ, *blow (the wind);* impf. يَرْبِجُ, *smell (anything).* — See Syr. gl. راب.

الرُّوحُ; اِرْوَاحٌ^٥ m. f. *the breath, spirit or soul*; pl. اِرْوَاحٌ^٥; اِرْوَاحُ^٥ *the holy Spirit*, but Muhammadans understand by it *the angel Gabriel* and sometimes *Christ.*

رِيحٌ^٥ f. *the wind* (רַיחַ, רַיחָ); *scent, smell* (רַיחָ, רַיחָ); pl. اِرْوَاحٌ^٥, اِرْوَاحٌ^٥, رِيَّاحٌ^٥.

ز

زَخَرَ, impf. يَزْخَرُ, *swell or rise, be agitated or rage* (esp. the sea).

زَكَ, impf. يَزْكُو, *be pure, good, innocent.* — See Ch. gl. זכא.

زَكِيٌّ^٥ f. *pure, good, innocent.*

س

سَدَّ, impf. يَسُدُّ, يَسْتَدُّ, imper. اِسْأَلْ, *ask, beg;* سَأَلَهُ الشَّيْءَ or سَأَلَ عَنْ الشَّيْءِ *he asked him about the thing.* — See Chald. gl. שאל.

سَبَقَ, impf. يَسْبِقُ, يَسْبِقُ, *precede, anticipate, outrun, excel.*

سَبِيلٌ m. f. *a road or path, way, method, conduct*; pl. سُبُلٌ.

— Heb. שְׁבִיל, Aram. שְׁבִילָא, عَصَلَا, ܣܒܝܠܐ.

سَكَلَ, impf. يَسْكَلُ, *rub off, peel.*

سَاحِلٌ *the seashore, beach, coast*; pl. سَوَاحِلُ; in part.

السَّاحِلُ *the coast of Syria and Palestine.* — Comp.

حَافَةٌ, Heb. חֹף; Aram. ܣܦܪܐ, ܣܦܪܐ.

سَفَلَ, impf. يَسْفَلُ, and سَفَلَّ, impf. يَسْفَلُّ, *be low, lowly,*

mean, humble. — Heb. שָׁפַל; Aram. ܣܦܠܐ, ܣܦܠܐ, used

chiefly in some of the derived conj.

أَسْفَلٌ *low, mean.* أَسْفَلٌ *lower, the lowest part*; pl. أَسْفَالٌ.

سَفِينَةٌ *a vessel, ship*; pl. سُفُنٌ. — See Chald. gl. ܣܦܝܢܐ.

سَكَنَ, impf. يَسْكُنُ, *be quiet or tranquil, subside or go*

down (the sea), dwell. — Heb. שָׁכַן or שָׁכַן, Syr. ܣܟܢܐ.

سَمَّ, impf. يَسُمُّ, *poison*; hence سَمٌّ *poison*, Syr. ܣܡܢܐ *medicine, poison.*

سَمُومٌ *the hot wind or simoom (more corr. samim).*

سَمِعَ, impf. يَسْمَعُ, *hear, obey.* — See Syr. gl. ܣܡܥܐ.

سَمَا, impf. يَسْمُو, *be high.*

إِسْمٌ *a name*; pl. أَسْمَاءٌ. In the phrase بِسْمِ اللَّهِ the

init. ا is always dropped, whilst a whim of the calli-

graphers has ordered that the upward stroke of the ب

should be lengthened. — See Chald. gl. ܣܡܐ.

سَمَاءٌ m. f. *the sky, heaven, a roof or ceiling.* — See

Chald. gl. ܣܡܝܐ.

سَاء, impf. يَسُوءُ, *be bad or wicked; injure, hurt, distress.*
 سُوءٌ, سُوءٌ, *evil, wickedness, an evil or calamity,*
 رَجُلٌ سَوٌّ *a bad man,* سُوءٌ أَعْمَالِهِمْ *the wickedness of*
their actions. — Aeth. ሀዩኢ: Heb. אָשָׁא.

سَادَ, impf. يَسُونُ, *be lord or master of, rule over.*

سَادَاتٌ, سَادَةٌ, *a lord or master, chief, prince; pl.*

Vulgarly contracted into *sīd* (*sīdi, my lord, sir, a title*

like مُحَمَّد — hence *the Cid* — still farther abbrev. *si*),

and the fem. سَادَةٌ into سِيْتٌ *sitt.* — Heb. אֱלֹהִים *false*

gods, idols; Aram. אֲשֵׁרָא an evil spirit, demon (Z. d.

D. M. G. vol. IX. p. 481), مَآبِئًا

سَارَ, impf. يَسِيرُ, *go, walk, set out on a journey.* —

Heb. שָׁר.

مَسِيرَةٌ *a journey, space, distance.*

ش

شَدَّ, impf. يَشُدُّ, *bind or tie firmly, strengthen, rush upon*

or attack. IV. أَشَدُّ as „verbum admirationis“,

مَا أَشَدَّ مَا حَزَنْتَ *how very much grieved thou art!* — Aeth.

ሰዩዩ: *drive out, expel; Heb. שָׁרַד destroy.*

شِدَّةٌ *strength, violence; distress, misfortune.*

شَدِيدٌ *strong, violent.*

شَرِبَ, impf. يَشْرَبُ, *drink.* — Aeth. ሰረብ::

شَرَّ, impf. يَشُرُّ, يَشُرُّ, *be bad or wicked.* — Heb. שָׁרַר *be*

refractory, שָׁרַר an enemy.

شُرُورٌ ⁹ *evil, wickedness, a crime, misfortune*, pl. شُرُورٌ; adj. *bad, wicked* = شَرِيرٌ ⁹, pl. شَرَارٌ, أَشْرَارٌ. — Heb. פָּר.

شَرِيفٌ, impf. يَشْرِيفُ, *be high*; شَرَفٌ, impf. يَشْرِفُ *be noble*. شَرِيفٌ ⁹ *noble, illustrious, excellent*; pl. أَشْرَافٌ. — Heb. שְׂרָפִים.

شَعَبٌ *divide, separate*. — Heb. סַעַף, whence סַעַף *a cleft, a branch* (Ar. شِعْبٌ *a cleft, defile*, شُعْبَةٌ *a branch*), and סַעַפִּים, שְׂעָפִים, *thoughts, opinions*. شُعْبٌ ⁹ *a tribe or people*; pl. شُعُوبٌ.

شَفِيقٌ, impf. يَشْفِيقُ, *feel pity or compassion*; more common in IV. أَشْفَقَ.

شَكَرٌ, impf. يَشْكُرُ, *reward, give thanks, be grateful*. — Heb. שָׁכַר, also שָׁכַר. שִׁכּוּרָא ⁹ *a reward, thanks, gratitude*.

شَمْسٌ f. *the sun*; pl. شُمُوسٌ. — See Chald. gl. שמש.

شَاءَ (for شَيْئًا), impf. يَشَاءُ, *wish, will*.

شَيْءٌ *a thing* (res); pl. أَشْيَاءٌ. — Heb. שׂוּי. Comp. شَيْءٌ and شَيْءٌ.

ص

صَحْبٌ, impf. يَصْحَبُ, *be companion to, accompany*.

صَاحِبٌ *a companion, owner or possessor*; pl. صَاحِبُونَ, صَاحِبَاتٌ, and صَاحِبَاتٌ. Also used in connect. with رَجُلٌ (as رَجُلٌ with صَاحِبٌ) to denote *the one — the other*.

صَعِدَ, iupf. يَصْعَدُ, *go up, ascend*. IV. أَصْعَدَ id. —

Heb. צָעַר.

صَغَرَ, impf. يَصْغُرُ, *be small*; صَغِرَ, impf. يَصْغِرُ, *be small, worthless, mean, despised*. — See Chald. gl. זָעַר.

صَغِيرٌ *small, young*; pl. صِغَارٌ.

صَلَا. II. صَلَّى *pray*. — See Chald. gl. צָלַא.

صَلَاةٌ, صَلَوَاتٌ, *a prayer*; pl. صَلَوَاتٌ.

صَنَّ, impf. يَصْنَعُ, *make, do*. — Syr. اِزْنَنَ *be diligent, artful, cunning*; Aeth. ጸገፀ: *be firm, strong, brave*;

Sam. נַצַּח = صَنِيعٌ *a feast*.

صَاتَ, impf. يَصْرَتُ, يَصَاتُ, *emit a sound, cry out*.

صَوْتٌ, *a sound, a cry, the voice*; pl. أَصْوَاتٌ.

صَامَ, impf. يَصُومُ, *abstain from (esp. food)*. — See Chald. gl. צוּם.

صَوْمٌ *a fast*.

صَارَ, impf. يَصِيرُ, *become, begin to do anything; go* (سَار).

ض

ضَرَبَ, impf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע, צָרַעָה, and צָרַעָה.

ضَرَعَ, ضَرَعُ, impf. يَضْرَعُ, *be humble or submissive*. V. تَضَرَّعَ *humble one'sself*.

ط

طَرَحَ, impf. يَطْرَحُ, *throw, cast away*.

طَرِيقٌ, m. f. *a road, way, way of life, conduct*; pl. طُرُقٌ, طُرُقَاتٌ.

طَعِمَ, impf. يَطْعَمُ, *taste, eat*. — See Chald. gl. טעם.

أَطْعَمَ *food*; pl. أَطْعِمَةٌ.

طَلَعَ, impf. يَطْلَعُ, *come forth, appear, rise, ascend*. — Chald. טלע *draw out or off*, Syr. ܛܠܥ

examine, investigate = تَطَّلَعَ or إِطَّلَعَ.

مَطْلَعٌ, *the place of ascent or rising*; pl. مَطَالِعُ.

طَلَّقَ, impf. يَطْلِقُ, *loosen*; طَلَّقَ, impf. يَطْلُقُ, *be divorced*; طَلَّقَ, impf. يَطْلُقُ, *be loose, cheerful, divorced*. VII. اِنطَلَقَ *be sent away, go, depart, be cheerful*. — Syr. ܛܦܩ *be consumed or destroyed, divorce, destroy*; Chald. ܛܦܩ *throw away*, Sam. 𐤕𐤓𐤕.

ط

ظَلَّ. II. ظَلَّلَ *shade, overshadow*. — See Chald. gl. טלל.

ظِلٌّ *shade, shadow*; pl. ظِلَالٌ.

ظِلَالٌ *anything that gives shade*.

مِظَلَّةٌ *an instrument for giving shade, an umbrella*; also a *hut or tent*; pl. مِظَالٌ.

ظَلَمَ, impf. يَظْلِمُ, *injure, oppress*. — Aeth. 𐩮𐩣𐩪: Aram.

ܛܠܡ, ܛܠܡ, ܛܠܡ.

ظُلْمٌ *oppression, wrong, injustice*.

ع

عَبَرَ, impf. يَعْبرُ, *pass over*. — See Chald. gl. עבר.

عِبْرَانِيّ *Hebren*.

عَثَرَ, impf. يَعْثرُ, *stumble*.

عَثَارٌ *adversity, calamity*; chap. II. 7 (I am not however certain that this is the correct reading).

عَرَفَ, impf. يَعْرِفُ, *know*.

عَشْرَةٌ, f. عَشْرٌ, *ten*. See اِثْنَانٍ and Chald. gl. עשר.

عَطَا, impf. يَعْطُو, *take in the hand, receive*. IV. اَعْطَى *give*.

عَظُمَ, impf. يَعْظُمُ, *be large, important*. — Heb. עצם *be strong, numerous*.

عَظِيمٌ *large, great, important*; pl. عِظَامٌ.

أَعْظَمَ, f. عَظْمِيّ, *larger, largest, very large*.

عَدَّ and لَعَلَّ, *perhaps*; construed with the acc., as لَعَلَّ لَعَلَّ and لَعَلَّكَ, *perhaps death is near*; لَعَلَّكَ, etc.; لَعَلِّي however is freq. used for لَعَلِّي.

عَلِمَ, impf. يَعْلَمُ, *know*.

عَلَا, impf. يَعْלו, and عَلِيَ, impf. يَعْلى, *be high, exalted, noble*. VI. تَعَالَى *be high, exalted; come*. — Heb. עלה, Aram. עלא (not used in I.); cognate words are عَلَا impf. يَعْלו, *shoot up luxuriantly, exceed due limits, be dear*; Aeth. ሀለፀ: *break the law, be faithless or perfidious, betray*.

عَلَى *over, above, upon, on, in addition to, notwithstanding, against, etc.* — See Chald. gl. על.

عَمِلَ, impf. يَعْمَلُ, *labour, work, do.*

عَمَلٌ *labour, work, deed or act; a district or government; pl. أَعْمَالٌ.*

عَنْ *away from, from; without; after.* With suff. عَنِّي, عَنْكَ, etc.

عَنَا, impf. يَعْزُبُ, and عَنَى, impf. يَعْزِي, *distress or cause anxiety; pass. عُنِيَ = VIII. اِعْتَنَى be solicitous or concerned about, bestow pains or labour upon.* — Heb. עָנָה (for עָנָה), Aram. עָנִי, חָנָה.

عَانَ, impf. يَعْزُبُ, *return, repeat or do again* (comp. שׁוּב, רָجַע, רָجַע); *become* (رَجَعَ). — Heb. עָנָה *surround*, אָמַד *affirm solemnly, testify*; Syr. عَوَّ (عَوَّ) *accustom*; Aeth. ለላ: *go round or about*, which see.

IV. اَعَانَ اَعَانَ *assist, help.*

مَعُونَةٌ, مَعُونَةٌ, *help, aid.*

عَيْنٌ f. *the eye, a fountain*; pl. عَيْنُونَ, اَعْيُنٌ. — See Syr. gl. ع.

ع

عَضِبَ, impf. يَعْضَبُ, *be angry.* — Heb. עָצַב *afflict, distress*; Aeth. ለላ: *be hard, difficult.* — The origin of these diff. signif. is to be sought in the idea of *tying firmly* (عَضَبَ, عَضِبَ); hence arise the signif. of 1) *binding up wounds, curing or healing* (عَضِبَ); 2) of *collecting* (عَضِبَ, عَضِبَةٌ *a body of men*); 3) of *hard-*

ness, whence originate the various signif. of *a) difficulty* (ὀθῶν:), *b) calamity* (عَصَبَ of a year of famine caused by drought, يَوْمٌ عَصِيبٌ and عَصَبُ), *c) sternness or severity* (ὀθῶν:), *d) anger* (عَصَبَ, عَصَبَ), *e) oppression, affliction* (عَصَبَ, عَصَبَ); 4) of *violent exertion, zeal, perseverance* (عَصَبَ, عَصَبَ; تَعَصَّبَ, عَصَبِيَّةٌ *patriotic or religious zeal*), and in a more general sense of *toil, labour, work* (عَصَبَ, عَصَبَ). Comp. the various signif. of the rad. شَدَّ, شَدَّ and حَزَقَ, حَزَقَ.

أَغْلَقَ the bolt or bar of a door; pl. أَغْلَاقٌ.

عَمَّ, impf. يَغْمُ, cover, afflict or grieve. VIII. أُعْتِمَ be grieved or distressed. — Heb. עָמַם (see Gesenius' Thesaurus); Chald. עַמְעַם make blind (prop. cover the eyes, Ar. عَيَّ be blind) and אַחַמְעַם be blind.

عَنِمَ, impf. يَغْنِمُ, take possession of, carry off as booty.

عَنَمٌ f. sheep and goats (the most important possessions of a nomade people); pl. أَغْنَامٌ.

عَارَ, impf. يَغُورُ, sink down, be low or sunken, subside, set (the sun).

عَوْرٌ that which lies low or deep, the bottom, a valley; in particular الْعَوْرُ el-Ghor, the valley of the Jordan.

ف

فَ a conj., differing from وَ in that it implies, not a mere juxtaposition of two things or events, but an onward

progression or an *internal connection*, as of cause and effect and the like. Hence it may be very variously translated into English, according as the context demands. Sometimes by *then* (in which case it may also be altogether passed over), as: **إِنْ قُلْتَ هَذَا** if thou hast said this, (then) thou art an unbeliever; **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** if ye love God, (then) follow me. Sometimes simply by *and*, as: **عَطِشَ فَأَتَى إِلَى عَيْنٍ مَاءٍ يَشْرَبُ** he was thirsty and (in consequence) went to a spring to drink. Sometimes by *in order that*, *so that*, *that* (in which case a following verb is put in the subj., as after **لِ**), as: **إِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ** pardon me, O my Lord, that I may enter (and so, and in consequence, I shall enter) *Paradise*. Hence it corresponds in many points with the so-called *nan conversivum* of the Hebrew.

فَجَّرَ the dawn, the morning.

فَرَجَ, impf. **يَفْرِجُ**, cleave or divide; remove one's sorrow, console. II. **فَرَجَ** id. V. **تَفَرَّجَ** be free of grief, amuse or entertain one'sself. — Syr. **فَرَجَ** and **فَرَجَ**.

فَرِحَ, impf. **يَفْرَحُ**, be glad, happy, rejoice.

فَرَحٌ joy, happiness.

فَرَّ, impf. **يَفِرُّ**, flee, run away.

فَرَضَ, impf. **يَفْرِضُ**, cut or notch, fix or determine, ordain, proclaim by edict. — Cogn. **فَرَضَ**, **פָּרַץ**, **פָּרַץ**, and other words containing the syll. **פָּר** (see Gesenius' Thesaurus, art. **פָּרַץ**).

فَرَّقَ, impf. يَفْرِقُ, *be afraid*.

فَرَقٌ *fear*.

فَصَلَ, impf. يَفْصِلُ, *divide*. — Syr. مَصَّ.

فَصْلٌ *a division, difference or distinction, chapter or section, season of the year*; pl. فُصُولٌ.

فِي *in, on, concerning, in comparison with*.

ق

قَبِلَ, impf. يَقْبَلُ, *come towards, approach; receive or accept*. IV. أَقْبَلَ *approach, in a friendly manner, receive kindly, in a hostile manner, attack; undertake anything*.

— See Chald. gl. קבל.

قَبْلٌ prop. *that which is opposite*; adv. acc. قَبْلَهُ *in his possession*; مِنْ قَبْلِهِ *on his part, from him*. —

Aram. קבל or קבל, مَضَّ, 292.

قَدْ adv. derived from the rad. قَدَّ *cut through*, conveying the idea of being done and finished, *already*. Hence قَدْ, or still more emphat., لَقَدْ, is pref. to a verb in the perf. to indicate the entire completion of the act at a past time, as: وَقَدْ ذَكَرْنَا وَلَايَتَهُ *we have (already) narrated his reign*; وَوَجَدَهُ قَدْ بَكَرَ *he went to his house, but found he had (already) gone out*. It also conveys the idea of sufficiency, as قَدِطٌ (قَدْنِي) دِرْهَمٌ *a dirham (coin) is enough for me*; and is hence used with the impf. in the sense of *pretty often, sometimes, perhaps*, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ *the liar sometimes speaks the truth*.

قَدَرَ, impf. يَقْدِرُ, يَقْدِرُ, *be powerful, able.*

قَادِرٌ part. adj. *powerful, able.*

قدس. II. قَدَّسَ *purify, consecrate*; hence الْبَيْتُ الْمَقْدَسُ
or بَيْتُ الْمَقْدِسِ or بَيْتُ الْمَقْدِسِ *Jerusalem.* — See
Chald. gl. קדש.

قُدُسٌ *purity, sanctity*; hence الْقُدْسُ *Jerusalem*, الرُّوحُ
الْقُدْسُ or رُوحُ الْقُدْسِ *the holy spirit* (according to
the Muhammadans, the angel Gabriel).

قَدَّمَ, impf. يَقْدُمُ, *go before, precede*; قَدِمَ, impf. يَقْدِمُ,
approach, arrive; قَدَّمَ, impf. يَقْدُمُ, *be old or ancient.*
— See Syr. gl. ܩܡܘܫ.

قَدَّمَ prop. *the front*; adv. acc. قَدَّمَ *in front of, be-
fore*; مِنْ قَدَّمَ *from before, away from.*

قَدَفَ, impf. يَقْدِفُ, *throw; throw up, vomit.* — See Aeth. gl. 𐩧𐩣𐩪:.

قَرَّ, impf. يَقْرُ, يَقْرُ, *be cold; be quiet, stay, remain.* X. اِسْتَقَرَّ
be quiet, remain, dwell. — Aeth. 𐩧𐩣𐩪: *be cold*, Syr.
قَرَّ, Chald. ܩܪܪ; Heb. קר *cold.*

قَرَضَ, impf. يَقْرُضُ, *cut, tear, gnaw.* Cognate form قَرَصَ,
Aeth. 𐩧𐩣𐩪: *shear*; Heb. קרץ; Chald. ܩܪܝܥ, chiefly
used in such phrases as اِنْبَلَّ كِرْضَاوَهِي (קרצה) *to slander or calumniate a person*, Ar.
اَكَلَ عِرْضَةَ.

قَرَعَ, impf. يَقْرَعُ, *beat, knock.* VIII. اِقْتَرَعَ *cast lots.* —
Heb. קרע *tear, rend* (see قرض).

قَرَعٌ, nomen unitatis قَرْعَةٌ, *a gourd.* — See Syr. gl. ܩܪܥ.
قَرْعَةٌ *a lot.*

قَلْبٌ *the innermost part, interior; hence pith, kernel, marrow, the heart; pl. قُلُوبٌ.* — Heb. קֶלֶב.

قَالَ, impf. يَقُولُ, *say, speak.* — See Syr. gl. ܩܐ.

قَامَ, impf. يَقُومُ, *stand up, rise, stand.* — See Chald. gl. קים.
قَوْمٌ *people, a people, a nation; pl. أَقْوَامٌ.*

ك

كَبُرَ, impf. يَكْبُرُ, *be large, stout; كَبِيَ, impf. يَكْبُرُ. be old.* —
Aeth. 𐩧-𐩺𐩣: *be honoured, illustrious*, Heb. הַקְבִּיר, Syr. ܟܒܪܐ.

كَبِيرٌ *large, old, great or famous; pl. كِبَرَاءٌ, كِبَرَاءٌ.* —
Heb. הַבְּיָר.

كَثُرَ, impf. يَكْتَثِرُ, *be much, numerous.*

كَثِيرٌ *much, many, numerous.*

أَكْثَرُ *more, most.*

كُرْسِيٌّ *a seat, throne; pl. كُرَاسِيٌّ.* — See Chald. gl. כרסא.

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss.*

V. كَرِهَ id. — Aeth. 𐩧-𐩺𐩣: (Ar. كُرْهٌ) *force, compulsion*; Syr. ܟܪܗܐ ܘܟܪܗܐ *grieve, be sick*, Chald. ܟܪܗܐ, ܟܪܗܐ, Syr. ܟܪܗܐ or ܟܪܗܐ, which see.

كَسَرَ, impf. يَكْسِرُ, *break, put to rout.* VII. اِنْكَسَرَ *be broken, routed, wrecked.*

كُلُّ *the whole, all.* — See Chald. gl. ܟܠ.

كَلَّمَ. II. كَلَّمَ *speak, speak to, address.*

كَلَامٌ *speech, address; كَلَامُ اللَّهِ the word of God.*

كَلِمَةٌ *a word; pl. كَلِمَاتٌ, كَلِمٌ.*

كَانَ, impf. يَكُونُ *be, become, happen.* — See Aeth. gl. ١١١::

كَيْفَ *how?*

ل

لِ emphat. part., *certainly.* Of constant occurrence after إِنَّ, as: إِنَّ اللَّهَ لَغَفُورٌ *verily God is ready to forgive*, and in the apodosis of conditional statements, after لَوْ and تَوَلَّى, as: لَوْ كَانُوا عَرَفُوا لَمَا صَلَبُوا رَبَّ الْمَبْعُودِ *if they had known (it), they would not have crucified the Lord of glory*; also in such phrases as: لِعَبْرِي *by my life*, لِعَمْرٍ أَيْبِكَ *by the life of thy father.*

لِ, and with pron. suff. لِ, *to, for, according to*, etc. Sign of the dat., and of the acc. (principally with particip. and inf., as مُعْجِبٌ لَكَ *filling thee with wonder*, الْمَفْسِّرُونَ لِهَذِهِ الْآيَاتِ *the expounders of these verses*; or when the acc. precedes the verb, as إِنَّ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ *if ye interpret visions*). — See Chald. gloss. ٥.

لِ in order that, that; construed with the subj., as وَقَامَ لِيُونَانَ لِيَفْرَّ *Jonah arose that he might flee* (to flee). Prop. it is identical with the prep. لِ, and is often conjoined with أَنْ (as وَأَمْرٌ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ *and I was ordered to be the first of the Muslims*),

always when followed by the neg. **لَا** (as **إِنَّمَا قَالَ ذَلِكَ لَا** *he said this only in order that learning might not be disparaged* — **لَأَنَّ لَا** for **لَأَنَّ**).

لَا *no, not.* When = **לֹא**, it is followed by the Jussive. — See Chald. gl. **לֹא**.

لِئَلَّا, for **لِأَنَّ لَا**, *in order that* — *not.* See **لِ**.

لِأَنَّ and **لِأَنَّ** *because, since.* See **أَنَّ**, **أَنَّ**, and **لِ**.

لَيْسَ, impf. **يَلْبَسُ**, *put on clothes.* — See Chald. gl. **לְבַשׁ**.
لَعَلَّ. See **عَلَّ**.

لَاكِن or **لِكِن** *but.* Before nouns and pron. suff. it takes the form **لِكِن**, and is construed with the acc. (*but* **لِكِنِي** as well as **لِكِنِي**).

لَمْ *not;* followed by the Jussive, as **لَمْ يَكُنْ يُحِبُّ الشِّعْرَ** *he did not like poetry.*

لَمَّا *when, after.*

لِمَا (also **لِمَ** and in poet. **لِمَ**) *on account of what? why?*
See **مَا**.

لَيْسَ *there is not, was not.* Comp. of **لَا** and the obsol. **لَيْسَ** = **לֹא**. — See Chald. gl. **לֹא**.

لَيْلٌ *night;* nomen unitatis **لَيْلَةٌ** *a night*, pl. **لَيَالٍ**. — See Chald. gl. **לַיְלָה**.

٢

مَا *what? that which, what, whatever.* In interrog. **ذَا** is often annexed, as **مَاذَا قُلْتَ**, **مَاذَا أَتَيْتَ**, **مَاذَا** (see **ذَا**).

The same word is used as conj. *in as far as* (مَا اسْتَطِيعُ *in as far as I can, as much as I can*), *as long as* (مَا دُمْتُ حَيًّا *as long as I remain alive*), and *how* (in one of the verbal forms of expressing wonder, e. g. مَا أَعْجَبَ أَمْرَكَ *how strange is your conduct!* مَا أَشَدَّ مَا حَزِنْتَ *how violent is your grief!*). From it too has sprung

مَا *not.* See Gesenius' Hebr. Gr. 16 th ed., p. 239. note * of the Engl. transl.

مَتَاعٌ *wares, merchandise, utensils, furniture*; pl. أَمْتِعَةٌ.

مَتَّى, مَتَد, Ματθαίος; the prophet Jonah is called by the Arabs يُونُسُ بْنُ مَتَّى.

مِثْلٌ, مِثَلٌ, impf. يَمِثُلُ, *stand erect*; مِثَلٌ, impf. يَمِثَلُ, *be like, resemble; make like, assimilate, compare.* — Aeth. ጠለ: or ጠለ: *be like, seem*; Heb. בְּמִשַׁל *be like*, Chald. II. מִשְׁלִי, part. pe' מְשַׁל *like*. The noun מִשַׁל occurs in all the dialects: Ar. مِثَلٌ, Aeth. ጠለ: Aram. מְשַׁל, מְשַׁל, ܡܫܠܐ.

مِثْلٌ *what is like or equal*, pl. أَمْثَالٌ; adv. acc. مِثَلٌ *like, as.* — Heb. מִשַׁל, Phoen. מִשַׁל (inscr. Eryc. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on, or away.*

مَرَّةٌ *a single time*; pl. مَرَّاتٌ, مَرَّارٌ; adv. acc. مَرَّةً *once.*

مِسْحٌ *a garment of coarse cloth*; pl. مَسُوحٌ.

مَعَ or مَعٌ *with, along with.* — See Chald. gl. ܡܥ.

مَلَّاحٌ *a sailor*, pl. مَلَّاحُونَ. — See Syr. gl. مܠܚܐ.

مَلِكٌ, impf. يَمْلِكُ, *be master of, possess.* — See Chald.

gl. מלך.

مَلِكٌ *an owner or possessor, king*; pl. مُلُوكٌ.

مَنْ (in Egypt. مِنْ or مَيْن) *who?* — See Chald. gl. מן.

مِنْ *from, of, out of*; after the comparative, *than.* — See

Chald. gl. מן.

مَاتَ, impf. يَمُوتُ, *die, be dead.* — See Chald. gl. מית.

مَوْتٌ *death.*

مَاجَ, impf. يَمُوجُ, *move to and fro, be agitated.*

مَوْجٌ *a wave*, pl. أَمْوَاجٌ.

مَالَ, impf. يَبِيلُ, *bend or incline.* VI. تَمَائِلَ *bend to and fro, be agitated or tossed about.*

ن

نَاسٌ. See اِنْسَانٌ.

نَبَأَ, impf. يَنْبَأُ, *be raised or elevated.* II. نَبَأَ *bring news, announce; choose as a prophet.* V. تَنَبَّأَ *appear as a prophet.* — See Chald. gl. נבא.

نَبِيٌّ (for نَبِيٌّ) *a prophet*, pl. أَنْبِيَاءٌ.

نُبُوَّةٌ (for نُبُوَّةٌ) *the office of prophet, prophecy, a prophecy.*

نَبَتَ, impf. يَنْبُتُ, *sprout, grow.*

نَدَا, impf. يَنْدُرُ, *call or summon; come together, assemble.*

III. نَادَى *cry out, proclaim, call or summon.*

نَدَرَ, impf. يَنْدُرُ, *vow.* — See Chald. gl. נדר.

نُدُورٌ *a vow*; pl. نُدُورٌ.

فَرَعَ, impf. يَنْزِعُ, *tear or pull off, snatch away*. — Cognate words in Heb. are נָסַע and נָסַח.

نَزَلَ, impf. يَنْزِلُ, *come down, descend, alight, take up one's abode*. — Heb. נָזַל *flow*.

نَظَرَ, impf. يَنْظُرُ, *see, look at, observe, consider*. — See Syr. gl. نَبو.

نَفْسٌ f. *the soul, life; a person, person or self*; pl. نَفُوسٌ, أَنْفُسٌ. — See Chald. gl. נפֿשׁ.

نَفَعَ, impf. يَنْفَعُ, *be of use or advantage*.

نَافِعٌ part. adj. *useful*; أَنْفَعٌ *more useful, better*.

نَهَرَ, impf. يَنْهَرُ, *flow*. — See Chald. gl. נהר.

نَهْرٌ, *a river, a canal*; pl. أَنْهَارٌ.

نَهَى, impf. يَنْهَى, gen. used in the pass. نُهِىَ, *come to, reach*. VIII. اِنْتَهَى *come to, reach; come to an end, be finished*.

نَامَ, impf. يَنَامُ, *sleep*. — Aeth. ነሎ: Heb. נָם, Syr. نَم.

In Ar. نَامَ is used in speaking of sound sleep, وَسِنَ of lighter slumbers; in Heb. the use of נָם and נָשַׁן is reversed.

نَيْنَوَى, *Nineveh*.

هَبَّ, impf. يَهْبُ, *blow*. IV. أَهَبَّ *make blow*.

هَبَطَ, impf. يَهْبِطُ, *fall down, go down, descend*.

هَدَأَ, impf. يَهْدَأُ, *be still, quiet*. — Aeth. ሆደ፡፡

هَادَا, هَادَا, f. هَادِي, هَادِي, *this*; du. nom. m. هَادَان, f. هَاتَان; pl. هَوْلَاء. — Comp. of هَا = הָא, הַא, and דָּא.

هَرَب, impf. يَهْرُب, *flee*.
هَرَبٌ *flight*.

هَيْكَلٌ *anything large or bulky, espec. a large building, palace, temple*. — See Chald. gl. הַיְכָל.

هَلَكَ, impf. يَهْلِك, and هَلِك, impf. يَهْلِك, *die, perish*. — See Chald. gl. הַלַךְ.

هُنَا *here, there*. Comp. of هُنَا *here* and هُنَا. Other forms are هُنَالِكَ, and هَاهُنَا, هَاهُنَا (comp. دَا and its compounds).

هُوَ, f. هِيَ, *he, she, it*; du. هُمَا; pl. m. هُمْ (in poet. هُم), f. هُنَّ. When preceded by وَ or ف, the vowel of the first syll. is gen. dropped, وَهُوَ, فَهِيَ. — See Chald. gl. הוּא. — هُوَذَا (هُوَذَا, هَاهُوَذَا) as interj., *lo! see!*

هَالَ, impf. يَهْوِل, *terrify*.

أَهْوَالٌ *fear, terror, anything terrible*; pl. أَهْوَالٌ.

هَاء, impf. يَهَيِّئ, *be prepared, ready*. II. هَيِّئْ *prepare, make ready*.

هَاج, impf. يَهِيح, *be agitated, excited, rage; excite, rouse*. — See Aeth. gl. ሆከ::

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وَآد, impf. يَبْدُ, *bury alive*. VIII. اِتَّأَد *go slowly along*. Formed by transposition from آَد (أَرَد) *bend, load or burden, oppress*, Heb. אִיר *a burden*.

تَوَدَّ weight; slowness in motion, delay or hesitation; steadfastness or gravity, patience, endurance (comp. وَقَارٌ, وَقَارٌ). Formed like تَدَعَةٌ ease, affluence, from وَدَعَ; وَدَعٌ indigestion, from وَجَمَ; وَجَمَةٌ a prop, staff, cushion, from وَجَمَ (وَجَمًا); وَجَمَةٌ suspicion, from وَهَمَ; farther تَوَكَّلَانٌ confidence, from وَكَلَّ, وَكَلٌّ inheritance, from وَرَثَ; وَرَثَةٌ fear of God, from وَتَى. Comp. such secondary formations as تَقَى = تَقَى, تَقَى = تَقَى, تَقَى = تَقَى (Aram. ܩܘܠܐ, ܩܘܠܐ) = تَقَى and its derivatives from وَكَلَّ, تَقَى = تَقَى, تَقَى = تَقَى, تَقَى = تَقَى from تَقَى, and تَقَى = تَقَى from تَقَى. Freytag has in his Lexicon تَوَدَّ under وَدَّ and تَوَدَّ under وَدَّ — both, I believe, mistakes.

وَجَدَ, impf. يَجِدُ *find*.

وَجْهٌ *the face, the front, surface; way or manner; pl. أَوْجَةٌ, وَجُوَةٌ.*

وَجِدَ, وَجِدَ, impf. يَجِدُ, *be alone, single, the only one of the sort, unique.* — See Chald. gl. ܩܘܐ.

وَاحِدٌ *one, sole, alone.* — Aeth. 𐩮𐩣𐩪𐩬::

وَصَلَ, impf. يَصِلُ, *join, come or attain to, reach.* — Hence in Syr. ܡܘܨܠܐ, Ar. وَصَلَ, *a joint.*

وَفَى, impf. يَفِي, *be entire, keep faith or one's word, pay a debt.* II. وَفَى *keep engagements, perform promises, or pay debts, to the uttermost (prop. make complete, from وَفَى entire, abundant).* — Syr. ܐܘܦܝܐ *be able, also be consumed, cease, perish;* Aeth. 𐩬𐩣𐩪𐩬: *de-*