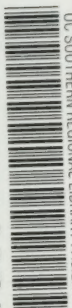
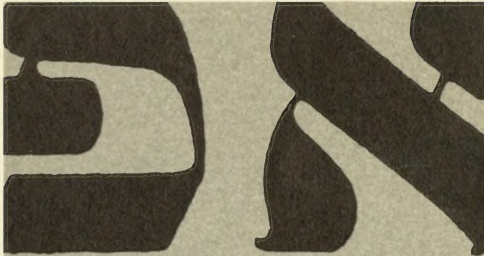




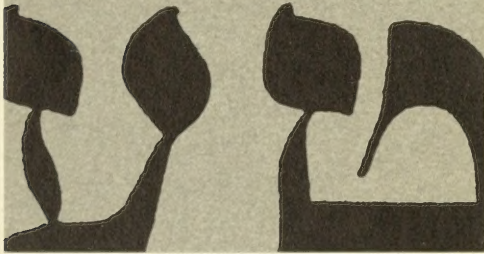
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**THE BOOK OF JONAH**

IN

CHALDEE, SYRIAC, AETHIOPIC AND ARABIC.

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# THE BOOK OF JONAH

IN

FOUR ORIENTAL VERSIONS,

NAMELY

CHALDEE, SYRIAC, AETHIOPIC AND ARABIC,

WITH GLOSSARIES.

EDITED BY

**W. WRIGHT.**

83495



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BS  
1601  
1857

## PREFACE.

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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

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 ܥܘܪܘܢܐܝܢ (p. 48, l. 8), the large point above the ܥ (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 ܥ and the second ܘ, indicate respectively the aspirated and unaspirated pronunciation of those letters (ethkatash, or more correctly ethkattash). So again in the word ܥܘܪܘܢܐܝܢ (p. 50, l. 13) the small dot between the ܘ and the ܥ indicates the unaspirated sound of the former, or rather the assimilation of the two letters (ettarraf instead of ethtarraf); whilst the large dot over the syllable ܥܘ is the mark of the fourth conj.

In ܘܢܘܢܐ (p. 49, l. 3) the two large points under the final ܢ are one way of indicating the 3. p. sing. fem., another being exemplified in ܘܢܘܢܐܐ (p. 49, l. penult.). In the noun ܡܫܠܐ (p. 49, l. 2), the large dot over the ܡ gives a clue to the pronunciation (khěbhālā or khěbhōlō), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ܐ or ܐ̇. 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 rūkāch (ܪܘܚܐ) and kûshāi (ܟܘܫܐ) 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. **וַיִּתֵּן**.
- P. 4. last line, note h) **אֲוֹרְרָנָא**.
- P. 5. l. 3, **אֲוֹרְרָנָא**; l. 4. **וַיִּתֵּן**.
- P. 6. l. 8. **מִיָּדָא**; l. 16. **הָרִיָּא**. After all, **أَلَا** is perhaps nothing but an abstract noun from **أَلَّ**, meaning *fear*, and used (like **דְּחִלְתָּא** and **سَكْنَان**) to denote *the object feared, the deity*.
- P. 8. l. 9. **אֲנִיבִי**.
- P. 9. l. 7. **אֲרוֹם**.
- P. 11. l. 1. **בְּעִיר**; l. 14. **בְּעִיר**.
- P. 13. l. 14. **נִבְּסֵי**; l. 19. **יְדִחֵל**.
- P. 15. l. 6. After **אֲשׁ** add: (pron. **אֲשׁ**).
- P. 17. l. 21. **רָא**.
- P. 19. last line, **אֲטַנְבִּי**.
- P. 20. l. 16. **מִטְּלִיָּא**.
- P. 22. l. 6. **מִנְיָא**; l. 9. **חֲסִיָּא**.
- P. 23. l. 2. **יְחֵלֵם**; l. 3. Epiphanius; last line, **(בְּיָחֵל)**.
- P. 25. l. 2. **עֵדִין**.
- P. 32. penult. **עֵבֵר**.
- P. 33. l. 17. **עַל**.
- P. 39. l. 3. **יְחֵא**.
- P. 45. l. 3. **יְחֵלִי**.
- P. 47. l. 5. **עֵבֵר**.
- P. 49. l. 5. **חֲסִיָּא**; l. 12. **חֲסִיָּא**.  
In several places in the Syriac text a point has been broken off; e. g. p. 49, last line, **חֲסִיָּא**; p. 50. l. 2. **חֲסִיָּא**; l. 17. **חֲסִיָּא**.
- P. 56. l. 21. **חֲסִיָּא**.
- P. 67. l. 25. **פִּירְעֵנוּ**.
- P. 75. l. 11. **ΦΑΙΣΟ**.
- P. 76. l. 7. **ΦΑΙΣΟ**; l. 15. **ΦΑΙΣΟ**; l. 20. **ΦΑΙΣΟ**.
- P. 77. l. 1. **ΦΑΙΣΟ**.
- P. 78. l. 12. **ΦΑΙΣΟ**; l. 13. **ΦΑΙΣΟ**; l. 20. **ΦΑΙΣΟ**; l. 26. **ΦΑΙΣΟ**; l. 29. **ΛΑΓ**.
- P. 79. l. 1. **†††††**: last line, **ΦΑΙΣΟ**.
- P. 80. l. 8. **ΦΑΙΣΟ**; l. 17. **ΦΑΙΣΟ**; last line, **ΦΑΙΣΟ**.
- P. 81. l. 7. — **Ζ†**; l. 17. **ΛΑΙΣΟ**; l. 25. **Χ**.
- P. 84. l. 1. **ΦΑΙΣΟ**.
- P. 89. l. 14. **ΦΑΙΣΟ**.
- P. 91. l. 11. imper. **ΦΑΙΣΟ**; l. 23. **ΦΑΙΣΟ**.
- P. 92. l. 14. **ΦΑΙΣΟ**.
- P. 95. l. 8. **ΦΑΙΣΟ**.
- P. 100. l. 11. **ΦΑΙΣΟ**; and **ΦΑΙΣΟ**.
- P. 104. penult. **ΦΑΙΣΟ**.
- P. 106. l. 7. **ΦΑΙΣΟ**; l. 8. **ΦΑΙΣΟ**; l. 18. **ΦΑΙΣΟ**.
- P. 110. l. 2. **Φ**.
- P. 111. l. 12. **ΑΧΑΤΤ**.
- P. 123. l. 7. **Σ**.
- P. 128. l. 17. **Ζ**.
- P. 129. l. 4. **Μ**; l. 13. **Σ**.
- P. 132. l. 10. **∇**.
- P. 135. l. 11. **Ε**.
- P. 136. l. 14. **Ε**.
- P. 138. l. 22. **Φ**.

# CHALDEE VERSION.

## יונה



- 1 והנה פתגם נבואה מן קדם יי עם יונה בר אמתאי למימר:
- 2 קים אול לנינה קרמא רבמא ואתנבי עליה ארי סליקת בישתהון
- 3 לקרמי ("): וקם יונה למערק לנפא מן קדם דאתנבי בשמא דני
- 4 ונחת ליפי ואשבה אלפא האולא (") לנפא ויחב אנגרה ונחת פה
- 5 למינר עמרון בנימא מן קדם דאתנבי בשמא דני: וני
- 6 ארים ריה רב על נפא והנה נחשול רב בנימא ואלפא בענא
- 7 לאתקרא ("): ודחילו ספניא ובעו גבר מן דתלמייה וחו ארי
- 8 לית בהון צרוך ורמי נת מניא דבאלפא לנפא לאתקרא מנחין (")
- 9 ויונה נחה (") לארעיה שדא האלפא ושכיב דמוך: וקרב
- 10 לנחיה רב ספניא ואמר (") ליה מא אף דמוך קים צלי קדם
- 11 אלהך מאם יתרחם (") מן קדם יי עלנא הלא נכיר: ואמרו גבר
- 12 דחבריה אתו וקרמי עדבין ונדע בדיל מן (") בישמא הדא לנא
- 13 ורמו עדבין ונפל עדבא על יונה: ואמרו ליה חנו כען לנא בדיל
- 14 מן (") בישמא הדא לנא מה עבדקך (") ומנן אף אתי אידא (") היא

(<sup>a</sup>) קרמי      (<sup>b</sup>) האולא      (<sup>c</sup>) לאתקרא      (<sup>d</sup>) מעליוהון  
 (<sup>e</sup>) נחית, נחיה      (<sup>f</sup>) ואמר      (<sup>g</sup>) יתרחם, רחים      (<sup>h</sup>) מה  
 (<sup>i</sup>) מה      (<sup>j</sup>) עבדך      (<sup>k</sup>) ומא

- 9 מדינ־סָף וְאִי מִדִּין עֲמַא אַתָּ: וְאָמַר לְהוֹן וְהוֹדְאִי<sup>1</sup> אֲנִי יִמֵן קָדָם  
 10 יְיָ אֱלֹהֵא דְשִׁמְעִיא אֲנִי דְחַל דְעֵבֵד נַח וְנִפְא וְנַח בְּשִׁפְטָא: וְדַחֲלוּ  
 גְבַרְיָא דְחִילָא<sup>2</sup> (" רַבָּא וְאָמְרוּ לִיה מַה־דָּא עֲבַדְתָּ אַרְי יִדְעוּ  
 11 גְבַרְיָא אַרְי מִן קָדָם יְיָ הוּא עָרִיק אַרְי חוּי לְהוֹן: וְאָמְרוּ לִיה  
 מַה־נְעֻבֵיד לָךְ וַיְנַח וְנִפְא מִנְנָא אַרְי וְנִפְא אֲזוּל וְנַחֲשׁוּלִיָּה  
 12 תְּקַף (": וְאָמַר לְהוֹן טְלוּנִי וְרַמוּנִי לְנִפְא וַיְנַח<sup>3</sup> וְנִפְא מַעֲלִיבּוֹן (" אַרְי  
 13 יָדַע אֲנִי אַרְי בְּדִילִי נַחֲשׁוּלִיָּה רַבָּא הָרִין עֲלִיבּוֹן: וְשִׁמְיִן  
 גְבַרְיָא<sup>4</sup> " לְאַחְבָּא לְבִשְׁתָּא וְלֹא יָכִילוּ אַרְי וְנִפְא אֲזוּל וְנַחֲשׁוּלִיָּה  
 14 תְּקַף (" עֲלִיהוֹן: וְצִלְיָאוּ<sup>5</sup> קָדָם יְיָ וְאָמְרוּ קָבִיל בְּעִיתָא יְיָ לֹא כָּעַן  
 14 גִּיבַד בְּחוּבַת נַפְשָׁה<sup>6</sup> דְגְבַרְיָא הָרִין וְלֹא תַתָּן עֲלֵנָא חוּבַת דָּם  
 15 וְזַי אַרְי אַתָּ יְיָ כְּמַא דְרַעְיָא קְרַמָּה עֲבַדְתָּא: וַנְסִיבוּ נַח וַיִּנְחָה  
 16 וְרַמוּהִי לְנִפְא וְנַח וְנִפְא מַנְחֻשׁוּלִיָּה: וְדַחֲלוּ גְבַרְיָא דְחִילָא רַבָּא  
 מִן קָדָם יְיָ וְאָמְרוּ לְרַבָּהָא דְבַח<sup>7</sup> קָדָם יְיָ וַיְבַדּוּ בְּרִין:

ב

- 1 וַיִּמֵן יְיָ נוּנָא רַבָּא לְמַכְלַע יַת יוֹנָה וְהוּהּ יוֹנָה בְּמַעְיָא דְנוּנָא תְּלָתָא  
 2 יוֹמִין וְתְלָתָא לַיְלוֹן: וְצִלְי יוֹנָה קָדָם יְיָ אֱלֹהֵיהּ מַמְעִיא דְנוּנָא:  
 3 וְאָמַר צִלְיִתִּי מַדְעַקַת<sup>1</sup> לִי קָדָם יְיָ וְקָבֵל צִלוּתִי מֵאַרְעֵית תְּהוּמָא  
 4 בְּעִיתִי עֲבַדְתָּא בְּעִיתִי: וְרַמִּיתִּי לְעוּמְקִיָּא<sup>2</sup> בְּלָבָא דְנִפְא וְנַחֲר<sup>3</sup>  
 5 סְחוּר סְחוּר לִי כָּל־נַחֲשׁוּלִוְהִי דְנִפְא וְגִלוּהִי עֲלִי עָדוּ<sup>4</sup>: וְאֲנִי  
 5 אָמְרִית<sup>5</sup> אַתְרֵבִית מִן קָדָם מִימְרָה בְּרַם אִיסִיף לְאַסְתְּבֵּלָא בְּחִיבְלָא  
 6 דְקַרְשָׁד: אֲקַפּוּנִי מִיָּא עַד מִיתָא תְּהוּמָא סְחוּר סְחוּר לִי וְנִפְא  
 7 דְסוּף תְּלִי עֵיל מְרִישִׁי: לְעַקְרֵי טוּרְיָא נַחֲתִית<sup>6</sup> אַרְעָא נַגְרַת<sup>7</sup>

1) וְהוֹדְאִי	2) תְּקַף	3) גְבַרְיָא דְחִילָא	4) וַיְנַח
5) מַנְחֻשׁוּלִיָּה	6) תְּקַף	7) גְבַרְיָא	8) וְצִלְי
9) נַפְשָׁה	10) מַדְעַקַת	11) רַבָּא	12) בְּ
13) וְנַחֲשׁוּלִיָּה	14) אֲמַרַת	15) עֲבָרוּ	16) נַחֲתִית
17) נַגְרַת, נַגְרַת			

בתוקפהא עיל מני עלמין<sup>(א)</sup> ואת קרוב<sup>(ב)</sup> קדמך לאפקא מתבלא  
 8 חיי יי אלהי<sup>(ג)</sup>: באשתדוקיות עלי נפשי פולחנא ביי אדברות  
 9 ועלת לקדמך עלותי להיכלא קדושך: לא בעממא פלתי  
 10 מענתא קמאתר<sup>(ד)</sup> דאחוב לחון לית און נדעין: ואמא  
 בתושבתא אנדארה קרבני אקרוב קדמך דנברית<sup>(ה)</sup> אשלם  
 11 פירקן נפשי כאלו קדם יי: ואמר יי לטנגא ופלא ית יונה  
 לנבשא:

ג

1 וזהו פתגם נבואה מן קדם יי עם יונה הנביא למימר:  
 2 קים אויל לניגור קרמא רבמא ואתנבי עלה ית נבואתא די  
 3 אמא ממלך אשד: וקם יונה ואיל לניגור בתקמא ביי וניגור  
 4 בדת קרמא רבמא קדם יי מבלא תלמא יומין: וישרו<sup>(א)</sup> יונה למעל  
 בקרמא מבלא יומא חד ואכריו ואמר בסוף ארבעין יומין וניגור  
 5 מתהפא: והימינו אנשי<sup>(ב)</sup> ניגור במימרא ביי וגורו צומא  
 6 ואשרו<sup>(ג)</sup> י שקון מרבחון ועד ועירחון: וממא פתקמא לות  
 מדא דניגור וקם מכרסי מלכותיה ואעדי לבישי<sup>(ד)</sup> וקרית  
 7 מניה ואתכסי שקא ותיב על קממא: ואכריו ואמר בניגור  
 מגורת מלכא ורברבנותי למימר אנשא ובערא תורא<sup>(ה)</sup> ועמא  
 8 לא וטעמון מדעם ולא ורעון ימא לא ושתון: ויתכסן סקון  
 אנשא ובערא ויעלון קדם יי בתקיף ותיכון ובר מארחה  
 9 בישא ומן תסופא דבידיהון: מן ירע דאית בדיה  
 חוכין ותיב מנהון ויתכסם עלהי<sup>(ו)</sup> מן קדם יי ותיב מסקיף  
 10 רוגניה ולא נכר<sup>(ז)</sup>: וילן קדם יי עובדיהון ארי חבי מארחהון  
 בישרא ורב יי מן בישא די מלל למעבר לחון ולא עבר:

(א) עלמין (ב) ואתקרוב (ג) אלהי (ד) מאתר (ה) דגדרת  
 (א) אנשי (ב) לבישי (ג) פורו (ד) עמא  
 (א) עמא (ב) נכר

ד

2 וּבָאֵשׁ לְיוֹנָה בִּישָׂא רַבָּא וְתַקִּיף לִיהּ: וְצַלִּי קָדָם יי' וְאָמַר קְבֵר 2  
 בְּעוֹתֵי יי' הַלְלָא דִּין סַחֲגֵמִי עַד דִּתְוִיתִי (°) עַל אַרְעֵי עַל כֵּן  
 אוֹחִיתִי לְמַעַרְק לְנִפְתָּא אָרִי יְדַעְנָא אָרִי אֵת אֱלֹהִיא חֲזַנְנָא  
 וְרַחֲמֵנָא מְרַחֵק רַגְוּ וּמְסַגֵּי לְמַעַבְד טַבְּוֹן (p) וּמְחִיב מִימְרֵיהּ  
 3 מְלֵא יִתְפָּאֵר בִּישָׂא (q): וּבְעֵן יי' סַב כְּעֵן נַפְשֵׁי מִנִּי אָרִי 3  
 טַב דְּאִימֹר (r) מְדַאֲחֵי (s): וְאָמַר יי' הַלְלֵנָא תַקִּיף לָךְ: וְנִפְק 4  
 יוֹנָה מִן קַרְתָּא וַיְחִיב מִמְדַּנְה לְקַרְתָּא וְעַבְד לִיהּ תַמָּן 5  
 מְטַלְתָּא (t) וַיְחִיב תְּחוּתָה כְּטוּלָא עַד דִּיחֲזִי מַהֲרֵיהּ כְּסוּף  
 קַרְתָּא: וְזַמִּין יי' אֱלֹהִים קִיקִיּוֹן וְסַלִּיק עֵיר מִן (u) יוֹנָה לְמַחֲזֵי 6  
 טוּלָא עַל רִישׁוּהָ לְאַגְנָא לִיהּ (v) מְבִישְׁתִּיהּ וְחַדִּי יוֹנָה עַל קִיקִיּוֹן  
 חֲזָוִא רַבָּא: וְזַמִּין יי' יַת הוֹלְעָתָא כְּמַסַּק צַפְרָא בִּישָׂא (w) 7  
 דְּבַתְרוּחֵיהּ (x) וּמַחַת (y) יַת קִיקִיּוֹן וַיְבִשׁ (z): וַהֲוֹה כְּמַדְנָה שְׁמֵשָׁא 8  
 וְזַמִּין יי' רוּחַ קַדְוָאָא שְׁתִּיקָתָא (a) וְטַפְּחַת (b) שְׁמֵשָׁא עַל רִישָׁא  
 דִּיוֹנָה וְאַשְׁתַּלְּחֵי וְשָׂאֵל נַפְשִׁיהּ לְמַמַּת (c) וְאָמַר טַב דְּאִמֹרִת 9  
 מְדַאֲחֵי (d): וְאָמַר יי' לְיוֹנָה הַלְלֵנָא תַקִּיף (e) לָךְ עַל קִיקִיּוֹן וְאָמַר 9  
 לְתַרְגָּא תַקִּיף לִי עַד מוֹתָא: וְאָמַר יי' אֵת חַסְפָּא (f) עַל קִיקִיּוֹן 10  
 דְּלֵא עַמְלָת (g) בִּיהּ וְלֵא רַבִּיתְהָ דִּי כְּלִילָא חֲדָן חוּדָה וְכְלִילָא  
 אַחֲרָנָא (h) אֶבְד: וְאַגָּא לֵא אַחוּס עַל נִינְוָה קַרְתָּא וּבְקָא דְאִרִּית 11  
 כְּה סַגֵּי מִתְרַתָּא עַסְרֵי רַבְּוֹן (i) אֲנִשָׂא דְלֵא יַדַּע פִּין יַמִּישָׁה  
 לְסַמְאֵלִיהּ וּבְעִירָא סַגֵּי:

(r) דְּאִמֹרִת, דְּאִמֹרִת	(q) בִּישָׂא	(p) טַבְּוֹן	Some edd. add קָדָם	(°) קָדָם
(u) מְעַל	(t) מְטַלְתָּא	(s) מְטַלְתָּא		(r) מְדַאֲחֵי
(v) וּמַחַת	(x) דְּבַתְ	(y) דְּיוּמָא		(v) עֵלְוֵי
(c) לְמַמַּת	(b) וְטַפְּחַת	(a) שְׁתִּיקָא		(z) וּבָאֵשׁ
(g) עַמְלָת, עַמְלָתָא	(f) חַסְפָּא	(e) תַקִּיף		(d) דְּאִמֹרִת מְדַאֲחֵי
		(i) רַבְּוֹן		(h) אַחֲרָנָא



## G L O S S A R Y.

### S

**אַבַּד**, impf. **יִאבַּד**, **יִבַּד**, *perish*. V. הוֹבַד (בִּיד, בִּיד) *destroy*, and intrans. *perish*. In bibl. Chald. a Hof al הוֹבַד occurs, Dan. VII. 11. — Heb. אָבַד, Syr. ܐܒܕ, Sam. 𐤀ܒܕ; Aeth. አብደ: *be mad* (comp. ܐܒܕ ܕܒܗܘܢܐ Jerem. IV. 9). The original signif. is simply *go*; Ar. بَاد, impf. يَبِيدُ, *go away, perish*; أَبَدَ *run away*; أَبَدٌ *eternity* (comp. *avov, aevum*, from the Sanskrit rad. *i, go*).

**אַגַּר** *hire*. — Ar. أَجَرَ, Syr. ܐܓܪ. **אַגַּר**, **אַגְרָא**, *hire, wages, reward*. — Ar. أَجْرٌ, Syr. ܐܓܪܐ, Sam. ܐܓܪܐ.

**אַזַּל**, impf. יִזַּל, imper. אֶזַּל, inf. מִזַּל, *go*. — Heb. אָזַל, Syr. ܐܙܠ, Sam. ܐܙܠ; Ar. زَالَ, impf. يَزُولُ, *move away* from a place; زَالَ, impf. يَزَالُ, *remove, intrans. cease*; also أَزَلٌ, *perpetuity, eternity*.

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

אָחֵר and אֲחֵרָא, אֲחֵרָא, *other, another*, f. אֲחֵרָא; pl. m. אֲחֵרָא, f. אֲחֵרָא. In the dialect of Jerusalem הֲוֵרָא, Sam. אֲחֵרָא (∇); Ar. آخَر, Heb. אָחֵר, Syr. اِخْر.

אֲ note of interrogation pref. to pron. and adv., as אֲיֵרָא, f. אֲיֵרָא, *which?* אֲיֵ מֵרָא *whence?* אֲיֵ מָרָא *when?* etc. — Ar. أَيّ, Aeth. ሕዩ: *who, which, what?* Heb. אֵי, אֵי, Sam. אֵי, with suff. pron. *where?* אֵי מָרָא *whence?* אֵי מָרָא *where?* Syr. اَيّ, اَيّ, in اَيّ *where?* اَيّ *whence?* اَيّ *when?* etc.

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

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

\*) 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 (أَلَّ, *worship*, being a denom. from أَلَّ, and أَلَّ, *be stricken with fear*, a variety of (وَلَّ), it is probably connected, as Arabic lexicographers suggest, with لَاح = لَاح, *shine* (comp. Sanskrit *dēva-s*, θεο-ς, *deu-s*, from the rad. *div*, shine, and *sura-s* from *sur*, shine); they however derive it from لاه in the sense of *create*.

אֶלֶּיךָ f. *a ship*; pl. אֶלֶּיךָ. Syr. اَلَّيْجَا.

אִיף: אִיף (lit. *what if* —?) *perhaps*. Another form is אִי, אִי; Ar. اِنَّ, Aeth. ኢ: Heb. Phoen. אִי, Syr. اَلَّ, Sam. אִי, אִי.

אִמֵּן not in use; Heb. אִמֵּן, *prop up, support*, אִמֵּן, *be faithful*, Ar. اَمِنَ *be void of fear, secure, confide in*, اَمِنَ *be faithful*; Aeth. ኢ: *trust, believe* (comp. اِعْتَمَدَ *rely upon*, from عَمَدَ *prop up*). Hence V. אִמֵּן *believe*: Ar. اَمِنَ *make safe, protect, believe*, هَيَّيْنَا *protect*, اَللّٰهُمَّ اَللّٰهُمَّ *God*. Syr. اَمِنَ *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. هَرَادَ for اَرَادَ *wish*, هَرَأَقَ for اَرَأَقَ *pour out*, هَاتِ for آتِ *give* (imperat. of آتَى), هَرَزَتْ and اَرَزَتْ *be quick*; perhaps also هَرَزَتْ *cut, prune*, and هَرَمَرَمَرَ *shake violently, annoy*.

אִמַּר, impf. אִמַּר, אִמַּר, imper. אִמַּר, inf. אִמַּר, *say*. — Heb. Phoen. אִמַּר; Syr. اَمَرَ, Sam. אִמַּר, *say, order*: Ar. اَمَرَ *order*.

אִמַּר, אִמַּר, אִמַּר, *word, speech, order*; pl. אִמַּרִּין.

רָרִיָא. Also used to denote *self*, partic. in reference to *God*, e. g. II, 5. — Syr. ܩܪܝܢܐ, Sam. 𐤓𐤓𐤓𐤓𐤓𐤓. 𐤓 where? whither? ܩܪܝܢܐ, ܩܪܝܢܐ, whence? — Ar. مِنْ أَيْنَ, أَيْنَ; Heb. מֵאֵי, מֵאֵי, מֵאֵי (2 Kings V. 25, *k'ûb*); Sam. 𐤓, 𐤓𐤓𐤓𐤓.

𐤓𐤓 (𐤓𐤓) *I*; pl. 𐤓𐤓𐤓𐤓, 𐤓𐤓𐤓𐤓, *we*. — Ar. أَنَا, pl. كُنَّا (vulg. كُنَّا, كُنَّا, كُنَّا); Aeth. አኃ: pl. አኃኃ: Syr. ܐܢܐ, pl. ܐܢܐ, ܐܢܐ (ܐܢܐ); Sam. 𐤓𐤓, 𐤓𐤓, 𐤓𐤓, pl. 𐤓𐤓𐤓, 𐤓𐤓𐤓𐤓; Heb. אֲנִי, אֲנִי (Sam. 𐤓𐤓𐤓, 𐤓𐤓𐤓), pl. 𐤓𐤓𐤓𐤓, later forms 𐤓𐤓 (Jerem. XLII. 6, *k'ûb*), 𐤓𐤓; Phoen. 𐤓𐤓, pl. 𐤓𐤓𐤓.

𐤓𐤓. See 𐤓𐤓.

𐤓𐤓, 𐤓, 𐤓, 𐤓, *a man, person, individual*; pl. 𐤓𐤓𐤓 (constr. 𐤓𐤓𐤓), 𐤓𐤓. — Heb. אִישׁ, Syr. ܐܢܫܐ pl. ܐܢܫܐ, Sam. 𐤓𐤓𐤓; cognate forms are Ar. ٱنْسَانٌ (with the collect. ٱنْسَانٌ, ٱنْسَانٌ, ٱنْسَانٌ *mankind*, Aeth. አኃነ: (rare), Heb. אִישׁ (for 𐤓𐤓), Phoen. 𐤓. The respective fem. are: Ar. ٱنْسَانَةٌ (very rare); Aeth. አኃነት: Heb. אִשָּׁה (Sam. 𐤓𐤓𐤓 or 𐤓𐤓), pl. 𐤓𐤓𐤓; Phoen. 𐤓𐤓; Chald. 𐤓𐤓 (𐤓𐤓), 𐤓𐤓, 𐤓𐤓, pl. 𐤓𐤓; Syr. ܐܢܫܐ, pl. ܐܢܫܐ; Sam. 𐤓𐤓, 𐤓𐤓, pl. 𐤓𐤓𐤓, 𐤓𐤓𐤓.

𐤓𐤓, 𐤓, *thou*; pl. m. 𐤓𐤓𐤓, 𐤓𐤓, f. 𐤓𐤓, 𐤓𐤓. — Ar. m. أَنْتَ, f. أَنْتِ, pl. m. أَنْتُمْ (poet. أَنْتُمْ), f. أَنْتُنَّ; Aeth. m. አኃነት: f. አኃነት: pl. m. አኃነተ: f. አኃነተ: Heb. m. 𐤓, f. 𐤓, 𐤓, pl. m. 𐤓, f. 𐤓; Syr. m. ܐܢܫܐ, f. ܐܢܫܐ, pl. m. ܐܢܫܐ, f. ܐܢܫܐ; Sam. m. 𐤓, 𐤓, f. 𐤓, 𐤓, pl. m. 𐤓, f. 𐤓.



אֲחַר. Hence בְּאַחַר, בְּחַר, חַמָּה, אַחַר, فِي آخِرٍ or بِآخِرٍ (vulg. باثر *bāthar*), *after*; in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find בְּחַרְךָ, בְּחַרְיָ, as well as בְּחַרְיָהוּ, בְּחַרְיָבֹן.

ב

בּ *in, at or near, by, with, on account of, etc.* Ar. ب, Aeth. በ: Heb. Phoen. בּ, Syr. ܒ, Sam. 𐤁.

בָּאֵשׁ, impf. יִבְאֵשׁ, *be bad, unpleasant, wicked*: בָּאֵשׁ עָלָהוּ or הָלָה, *he was displeased*. Another form is בָּעֵשׂ. — Heb. בָּאֵשׁ *smell badly*; Aeth. በአሰ: *be bad, wicked, difficult*; Ar. بَيْسٌ *be wretched*, بَوَسٌ *be bold, daring*; Syr. ܒܐܫܘܬܐ, ܒܐܫܘܬܐ, *do mischief, ill-use*: Sam. 𐤁𐤁𐤁, 𐤁𐤁𐤁. בְּיֵשׁ, בְּיֵשׂ, f. בְּיֵשׂא, בְּיֵשׂא, *bad, wicked*: as a subst. usually in the fem. בְּיֵשׂא, pl. בְּיֵשׂא, *evil, wickedness, misery, a calamity*. — Syr. ܒܝܫܘܬܐ, f. ܒܝܫܘܬܐ; Sam. 𐤁𐤁𐤁, f. 𐤁𐤁𐤁.

בְּרִיל. See רי.

בָּלַע, imperf. יִבְלַע, *swallow*. — Ar. بَلَعَ Heb. בָּלַע, Syr. ܒܠܥ, Sam. 𐤁𐤁𐤁; Aeth. በለሀ: *eat*.

בָּעַשׂ, imperf. יִבְעֵשׂ, *swell, boil or bubble; ask, entreat, demand*. — Ar. بَعِيَ *swell and fester; be proud, lustful, insolent, unjust; ask, demand*: Heb. בָּעַשׂ *make boil; ask, demand*: Syr. ܒܥܘܫܐ *desire, wish, ask*; Sam. 𐤁𐤁𐤁 and 𐤁𐤁𐤁. — Chap. I. 4. בָּעֵינָא לְאַתְבְּרָא, *on the point of being wrecked*. Comp. in vulg. Arab. اَلْحِدَارُ يَبْعِي

يُوقَعُ, *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 مِيخَوَاهُمْ and θέλω, *I wish*, and in our own lang. with *will*.

בְּעֵי, petition, entreaty; Syr. ܥܢܢܐ. Hence בְּעֵי pray (quaeso, obsecro); Syr. ܥܢܢܐ, Sam. 𐤁𐤓𐤁𐤁, gen. 𐤁𐤓𐤁 and 𐤁𐤓𐤁 (Gesenius, Carmina Samarit. III. 22. 1). Heb. בֵּי for בְּעֵי (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 تَبَغَى tabghī has become tabī, Z. d. D. M. G. vol. VI. p. 210).

בְּעִיר, בְּרָא, a *beast of burden*, and collect. *cattle*: pl. בְּעִירִין, בְּעִירָא. Heb. בְּעִיר, Syr. ܥܝܪܐ; Ar. بَعِيرٌ a *camel*; Aeth. ቡሪ: ቡሪ: and ቡሪ: an *ox*, pl. አባርር:

בֵּר, בְּרָא, a *son*. — Syr. ܒܪܐ, Sam. 𐤁𐤓𐤁, in the Sinaitic inscript. בר, and in the Ekhkilī or vulg. dial. of South Arabia *ber*. The pl. is בְּרִין, בְּרִיא, from בֵּר (see Arab. gloss. ابْنٌ); Syr. ܒܪܐ, Sam. 𐤁𐤓𐤁, also 𐤁𐤓𐤁; in the Sinaitic and Himyaritic inscript. בני. In like manner בְּרִיא a *daughter*, constr. בְּרִיָּה; ܒܪܐ, constr. ܒܪܐ, ܒܪܐ, constr. ܒܪܐ; have in the pl. בְּרִין, בְּרִיא; though 𐤁𐤓𐤁 also occurs. — Derived from בָּרָא, בְּרָא, *create*; not from ברר *be simple, pure, innocent*: comp. ܒܪܐ, ܒܪܐ, and Sanskrit *simu-s*, son, from the rad. *su*, beget, bring forth.

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

בָּתָר. See ܒܬܪ.

ג

גִּבּוֹר, *a man*; pl. גִּבּוֹרִים, גִּבּוֹרָה, גִּבּוֹרָה, גִּבּוֹרָה, גִּבּוֹרָה. — Heb. גִּבּוֹר, Syr. ܓܒܘܪܐ, Sam. ܓܒܘܪܐ; Ar. ܓܒܘܪ, according to the Kāmūs, ܓܒܘܪܐ ܘܐܠܥܒܘܕ ܘܐܠܗܘܐ ܘܐܠܗܘܐ ܘܐܠܗܘܐ, „a king and a slave (so that it is one of the words which have two opposite meanings), and a man“; Aeth. ܓܒܘܪ: a slave or servant.

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

גִּלְגָּל *a heap*; pl. גִּלְגָּלִים, *waves*. — Heb. גִּלְגָּל, pl. גִּלְגָּלִים; Syr. ܓܘܘܪܐ, Sam. ܓܘܘܪܐ.

גִּלְגָּל, impf. יגלגל, *uncover, unveil, reveal*. — Ar. ܓܘܘܪܐ, impf. ܓܘܘܪܐ, *uncover, reveal, polish, brighten*; Heb. ܓܘܘܪܐ, Syr. ܓܘܘܪܐ, Sam. ܓܘܘܪܐ. — Chap. III. 10. ܓܘܘܪܐ for ܓܘܘܪܐ, nom. pl. m. of the pass. participle. ܓܘܘܪܐ or ܓܘܘܪܐ.



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

ג

ג. See גי.

גא. See גן.

גב, imperf. גָּבַה, *slaughter, sacrifice*. III. גָּבַה, *sacrifice* often or in great quantity, inf. גָּבַהָא. — Ar. ذَبَحَ, Aeth. ገብሐ: Heb. Phoen. גָּבַה, Syr. ܓܒܗ, Sam. 𐤂𐤁𐤁. גָּבַה, גָּבַהָא, *a victim, sacrifice*; pl. גָּבַהִין. — Ar. ذَبَحَ, Heb. Phoen. גָּבַה, Syr. ܓܒܗ, Sam. 𐤂𐤁𐤁.

גון or גין, perf. גָּן, imperf. גָּנַן, גָּנִין, *judge*. — Ar. دَانَ, imperf. يَدِينُ; Heb. גָּן; Syr. ܓܢܐ, impf. ܓܢܐ; Sam. 𐤂ܢ. impf. ܓܢܐ; Aeth. ገደረ: *judgment*.

גָּוֵה, מְדִינָה, *a province, city*; pl. גָּוֵהִים. Heb. מְדִינָה *a province*, Ar. مَدِينَةٌ *a city*; Syr. ܓܘܘܗܐ, Sam. 𐤂ܘܘܗܐ.

גחל, גָּחַל, impf. גָּחַל, *be afraid, fear, dread*. — Heb. גָּחַל *creep* (a serpent), approach with a stealthy, timid pace. *fear*; Ar. دَخَلَ *enter into a hidingplace* (دَخَلَ), *retire from fear*, دَخَلَ *hide one's self*; Syr. ܓܚܠܐ, Sam. 𐤂ܚܠܐ.

Another form is גָּחַל.

גָּחַל *fear*.

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

feared, *a god*; pl. דִּהְלֵתָהּ. — Syr. ٱسْعَدًا, Sam. אַסְעַדָּא.

וְ, וְ, *who, which, that*; conj. *that, in order that, because*: Aeth. H: Syr. ۶, Sam. ֿ (comp. Heb. וְאִשֶּׁר). Like H: ֿ and ֿ, it is used to circumscribe the *genitive*, as אֲשֶׁר דִּי-מְלִכָּא, שְׁלִיטָא דִּי-מְלִכָּא [the same construction precisely is found in Pers., for in *فَرْمَانَ سُلْطَان*, *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 daryāvihā i pa gēhān*, and these seas which (are) in the world. Spiegel, Gramm. d. Pārsi-sprache, p. 52.]. With ֿ or ֿ annexed, דִּיל or דִּיר, it is used with pronom. suff. to express the possessive adj., as דִּילִי or דִּירִי *mine*, דִּילְךָ *thine*, דִּירְךָ *his*; Syr. ٱسْعَدًا, Sam. ֿ (Heb. — particularly in the so-called Song of Solomon and the postbiblic writings—and Phoen. שֶׁל, for אֲשֶׁר ֿ, Cant. I. 6, II. 7, רְחוֹבָהּ שֶׁל עִיר, פְּתָהּוּ שֶׁל הַיָּבֵל, בּוֹם שֶׁל זָהָב, Plaut. Poenul. V. 3, 22. *Hau anna silli*, חוון בני שלי, *hauon bene silli*, הו אַמַּא שלי, with ֿ prefixed, בְּדִיל, ֿ, *on account of* (בְּאֲשֶׁר ֿ, בְּשֶׁל). — Besides H: ֿ and ֿ, other cognate forms are ٱ in the dialect of the Arab tribe Tayy (طَيِّ ٱ); ֿ in the Sinaitic inscript. (Z. d. D. M. G. vol. III. p. 192); ֿ in the Himyaritic (Rödiger's transl. of Wellsted, p. 383, 393, 400), e. g. בּוֹרָה דְחָרֵק = بَوْرَحْ ذَخْرِيْقْ *in the month of Kharik* (or the period of the monsoon); ֿ, 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. (inser. *Massil.* l. 6, 10). — I may add that the Phoen. inscriptions furnish us also with the intermediate step between אָשָׁר and אֵשׁ, in the form אֵשׁ, e. g. *Massil.* l. 20. אֵשׁ יִסְמָא לִי יִתְנַבֵּל, *Athen.* IV. אֵשׁ יִקָּח מִשְׁמַת (the monument) *which Yittenbēl erected for me*, *Sidon.* l. 4. אֵשׁ בְּנַת, and in the formula אֵשׁ נָדָר, — *which vowed* —.

דָּבַר, impf. יִדְבַּר, *remember*. II. אֲדָבַר *be remembered; call to mind, remember*. — Ar. ذَكَرَ, Aeth. ዘከረ: Heb. זָכַר (Phoen. זָכַר *remembrance*), Syr. ܕܥܘܪܐ, Sam. 𐤃𐤁𐤁.

דָּם, דָּמָא, *blood*. Other forms are אֲדָם and אֲדָם. — Ar. دَم, Aeth. ደሞ: Heb. דָּם, Phoen. (according to Augustine) *edom*, Syr. ܕܡܘܥܐ, Sam. 𐤃𐤌 and 𐤃𐤌𐤁.

דָּמַד (דָּמַד), impf. יִדְמַד, *sleep*. — Syr. ܕܡܘܕ, Sam. 𐤃𐤌𐤃.

דָּמַד particip. adj. *sleeping*, I. 6. — Syr. ܕܡܘܕܐ, Sam. 𐤃𐤌𐤃.

דָּן, דָּן m., דָּן f., *this, that*: pl. אֲדָן. — Sam. 𐤃𐤍 m., 𐤃𐤍 f., pl. 𐤃𐤍𐤁: Aeth. ዘነ: m. ዘነ: f., pl. m. 𐤃𐤍𐤁: f. 𐤃𐤍𐤁: and in the Himyaritic inscript. 𐩧 (Rüdiger's transl. of Wellsted, p. 398, 403).

דָּנָה, impf. יִדְנָה, *rise (the sun)*. — Ar. شَرَقَ, Aeth. ሠረዋ: Heb. זָרַח, Syr. ܕܢܐ, Sam. 𐤃𐤍𐤁: cognate forms in Syr. are ܕܢܐ and ܕܢܐ.

דָּנָה, דָּנָה, *the place where the sun rises, the east*. — Ar. مَشْرِقُ, Heb. מִזְרַח, Syr. ܕܢܐ, Sam. 𐤃𐤍𐤁.

ה

הָ interrog. particle: Ar. <sup>ه</sup>أ, Sam. <sup>ה</sup>א. The fuller form is הָהּ, Ar. هَلْ.

הָהּ m., הָהּ f., *this, that*; pl. הָהִין, הָהֵין; comp. of הָהּ (Syr. <sup>ه</sup>ا) *this*, and הָהּ. — Ar. هَذَا m., هَذِهِ f., هَذِي f., pl. هَؤُلَاءِ; Heb. הַזֶּה m., הַזֹּאת f., pl. הַאֵלֶּה; Syr. هَذَا m., هَذِهِ f., pl. هَؤُلَاءِ.

הוּא m., הוּא f., *he, she, it*; pl. m. הֵנּוּ, f. הֵנָּה, and in bibl. Chald. הַמּוֹן, הַמּוֹ. — Ar. هُوَ m., هِيَ f., pl. m. هُمْ (poet. هُمُّ), f. هُنَّ; Heb. הוּא m., הוּא f., pl. m. הֵם, f. הֵנָּה; Syr. هُوَ m., هِيَ f., pl. m. هُمْ, f. هُنَّ.

הוּא, הוּא, impl. יִהְיֶה or יִהְיֶה, inf. מִהְיֶה, *be, happen*. — Heb. הוּא and הוּא (Gen. XXVII. 29, Jes. XVI. 4), Phoen. הוּא (inser. Eryc. l. 3. יִהְיֶה; comp. Eccl. XI. 3), Syr. הוּא, Sam. <sup>ה</sup>א<sup>ה</sup>; Ar. هَوَى *fall, happen*.

הוּבֵל, הוּבֵל, *any large building, a palace, temple, church*; pl. הוּבֵלִים. — Ar. هَيْكَلٌ *be tall and stout, tall, stout, also a palace or temple*; Aeth. ሆኅል: Heb. הוּבֵל, Syr. هَيْكَل.

הוּלַל *go, walk*, little used in L. gen. in III. הוּלַל; Ar. هَلَلَ. هَلَلَ, *die*; Heb. Phoen. הוּלַל, Syr. هَلَلَ, Sam. <sup>ה</sup>ל<sup>ל</sup>. Another Chald. form is הוּלַל, perf. הוּלַל, an exact parallel to our *walk*, except that we retain the *l* in writing.

הוּלַל *a walk, journey*. — Heb. מַהְלָךְ.

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

*turn, flee.* — Ar. أَفَكَ<sup>3</sup> *move, remove*, but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. (נִדְבָרָהּ בְּלִשְׁנוֹ (נִדְבָרָהּ אֵינֶנְכָּהּ), in VIII. אֵינֶנְכָּהּ *be overturned*, whence in the Kur-ān, الْمَوْتَفِكَاتُ (scil. الْمَدُنُ), *Sodom and Gomorrah*, also called by the Arabs الْأَرْضُ الْمَقْلُوبَةُ (from قَلَبَ *turn*); Heb. נִדְבָרָהּ, Syr. ܢܝܕܒܪܗܐ, Sam. ܢܝܕܒܪܗܐ.

י

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

י

יָדָא, יָדָי, impf. יָדָי, *be pure* in a moral sense, *chaste, innocent, just.* — Ar. زَكَا, Heb. יָדָה, Syr. ܝܕܐ, Sam. ܝܕܐ. In Aramaic *physical* purity is expressed by the cognate יָדָי, יָדָי, ܝܕܐ.

יָדָי, יָדָי, (יָדָי, יָדָי), f. יָדָה, יָדָה, *pure, innocent, just.* — Syr. ܝܕܐ.

יָדָה not used in I. — III. יָדָה *prepare, make ready, appoint, invite.* — Syr. ܝܕܐ.

יָדָה *be small.* — Ar. صَغَرَ, صَغَرَ, Heb. צָעַר, Syr. ܝܕܐ and (in the sense of *be despised*) ܝܕܐ, Sam. ܝܕܐ.

יָדָה, יָדָה, f. יָדָה, יָדָה, *small, little, young.* — Ar. صَغِيرٌ, Heb. צָעִיר, Syr. ܝܕܐ, Sam. ܝܕܐ.

י

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

joint or otherwise maimed. *be mad*, II. **חָבַל** *put out of joint, maim, disorder*; Heb. **חָבַל**, Syr. **ܚܒܠ**, Sam. 294. See Gesenius' Thesaurus, rad. **חָבַל**.

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

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

**חָבַר**, **חָבַר**, **חָבַר**, *an associate, companion, colleague*; pl. **חָבַרִּין**, **חָבַרִּים**. Heb. **חָבַר**, Syr. **ܚܒܪ**, Sam. 3994. Preceded by **אֶחָד**, *the one — the other* (comp. **אֶשֶׁר** or **אֶתֶּם** with **אֶחָד**, **אֶתֶּם**, **אֶתֶּם**).

**חָדָה**, f. **חָדָה**, *one*. — Ar. **أَحَدٌ**, f. **أَحَدَى**; Aeth. **ḫdḥ**: f. **ḫdḥ**: Heb. **חָדָה**, f. **חָדָה**, Phoen. **ḥdh**; Syr. **ܚܕܐ**; Sam. 548 and 54, 354, f. 354, 884, 8848. The rad. is **חָדַד**, **חָדַד**, *be single, at one with, united*; Aeth. **ḫdḥ**: *be united*: Syr. **ܚܕܐ** *lone, solitary*: **ܚܒܪ** *unite*.

**חָדָה** *very, excessively*.

**חָדָה**, **חָדָה**, **חָדָה**, **חָדָה**, *impf. be glad, rejoice*. — Heb. **חָדָה**, Syr. **ܚܕܐ**, Sam. 354, 884.

**חָדָה**, **חָדָה**, *joy, gladness*. — Syr. **ܚܕܐ**, **ܚܕܐ**, Sam. 354.

**חָדָה** not used in I.; III. **חָדָה**, **חָדָה**, *announce, tell*. — Ar. **وَحَى** *reveal*: Heb. **חָדָה**, Syr. **ܚܕܐ**, Sam. 884 (884, 884).

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

**חָדָה**, **חָדָה**, *a fault, sin, debt*; pl. **חָדָה**. — Ar. **حُوبٌ**, **حُوبٌ** *a crime*, Heb. **חָדָה**, Syr. **ܚܐܒ**.

רָחַם, רָחַמָה, רָחַמָה, *id.*: רָחַמָה, pl. Ar. حَوَّيَّةٌ, حَوَّيَّةٌ, Syr. رَحِمًا, Sam. רַחַמַּח.

רָחַם, perf. רָחַם, imperf. יְרַחֵם (יְרַחֵם), *have compassion upon, pity, spare.* — Heb. רָחַם, Syr. رَحِمَ, Sam. רַחַח.

רָחַם, impf. יְרַחֵם, יְרַחֵם, *see, observe.* — Heb. רָחַם, Syr. رَحِمَ, Sam. רַחַח; Ar. حَرَا *divine, prognosticate*, from watching the flight of birds (comp. רָחַם, רָחַם).

רָחַם *snatch, carry off, plunder.* — Ar. حَطَفَ, Heb. רָחַם, Syr. رَحِمَ, Sam. רַחַח.

רָחַם, רָחַם, *rapine, violence.* — Syr. رَحِمًا.

רָחַם, imperf. יְרַחֵם, יְרַחֵם, *live.* — Ar. حَيَّى, حَيَّى: Aeth. ሕደዐ; Heb. רָחַם, רָחַם, Phoen. *avo, hau, hauon* (Plaut. Poemul.); Syr. رَحِمَ, Sam. רַחַח.

רָחַם pl. *life.* — Heb. רָחַם, Phoen. רָחַם, Syr. رَحِمًا, Sam. רַחַח.

רָחַם, perf. רָחַם, *feel compassion, pity, be propitious to.* — Ar. حَنَّ, Heb. רָחַם, Syr. رَحِمَ.

רָחַם, רָחַם, *compassionate, merciful.* — Ar. حَنَّانٌ, Syr. رَحِمًا, Heb. רָחַם, Phoen. Hanno, *Arvov* (comp. *Hannibal* רָחַם, *Anna* רָחַם).

## ט

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

with the same signif. as III. — VI. אֶחָזֵב imperf., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful*; Heb. טָב, imperf. וַיִּטֵּב; Syr. ܛܒ. ܛܒ, f. ܛܒܬܐ, ܛܒܬܐ, *good, pleasant*; followed by ܡܢ, *better than*. — Ar. طَيَّبَ, Heb. טוֹב, Syr. ܛܒ, Sam. 𐤒𐤅.

טוֹב, ܛܒܬܐ, ܛܒܬܐ, *goodness, bounty*; pl. ܛܒܘܢ (ܛܒܘܢ). — Syr. ܛܒܘܢ, ܛܒܘܢ, Sam. 𐤒𐤅𐤅𐤅.

טוֹר, ܛܘܪ, *a mountain*; pl. ܛܘܪܐ. Heb. צוּר, Syr. ܛܘܪ, Ar. طُور.

טֶלַל not used in I.; III. טֶלַל *shade, cover*. — Ar. ظَلَّلَ, Aeth. 𐌸𐌸𐌸: Heb. צֶלַל and טֶלַל, Syr. ܛܠܠ.

טֶלַל, ܛܠܠ (for ܛܠܠ), *shade, shadow*. — Ar. ظَلَّ, Heb. צַל and ܥܠܠ, Sam. 𐤒𐤅.

טֶלַח, ܛܠܠܬܐ, ܛܠܠܬܐ, *a shade or covering, a (lightly built) hut*; pl. ܛܠܠܬܐ. — Ar. مَطَّلَ, Aeth. 𐌸𐌸𐌸: Syr. ܛܠܠܬܐ and ܛܠܠܬܐ, Sam. 𐤒𐤅𐤅.

טָעָה, imperf. וַיִּטְעֵה, *wander, go astray, err*; cognate form ܛܥܥܐ. — Heb. ܛܥܥܐ; Ar. طَغَى, طَغَى, *be disobedient, rebellious, impious*, Syr. ܛܥܥܐ, Sam. 𐤒𐤅𐤅.

טָעָה, ܛܥܥܐ, ܛܥܥܐ, *error, an idol*; pl. ܛܥܥܘܬܐ (ܛܥܥܘܬܐ, which some derive from a sing. ܛܥܥܘܬܐ). — Syr. ܛܥܥܘܬܐ and ܛܥܥܘܬܐ, Sam. 𐤒𐤅𐤅𐤅𐤅; Ar. طَاعُوتٌ *an idol*, Aeth. 𐌸𐌸𐌸: whence the denom. ܛܥܥܘܬܐ: *worship idols*.

טָעַם, imperf. וַיִּטְעֵם, *taste, eat*. — Ar. طَعِمَ, Aeth. 𐌸𐌸𐌸: Heb. ܛܥܥܐ, Syr. ܛܥܥܐ.



טפח *strike, clap the hands*: denom. from טפח, which orig. signif. *the open palm of the hand* (Syr. **تَفَعَ**: *spread out*, Ar. **صَفَحَ**, Aeth. ሰፋሐ:: ሰፋሐ: ሰፋሐ: *breadth*). — Aeth. ሰፋሐ: Ar. **صَفَحَ**, **صَفَّقَ**, **صَفَّقَ**, **صَفَّعَ**, **صَفَّعَ**. Aeth. ጸፋሀ: Heb. סָפַק.

יבש, יבש, imperf. ייבש, *be dry, dry up, wither*. — Ar. **يَبَسَ**, Aeth. P-ገሰ: Heb. יבש, Syr. **بَصَف**, Sam. **𐤁𐤏𐤍**. יבשה *the dry ground, land*: properly the fem. of the adj. יבש = יבש (Ar. **يَبِيسُ**, Syr. **بَصِيف**). — Heb. יבשה, יבשה, Syr. **بَصِيف**, Sam. **𐤁𐤏𐤍**.

יד, ידא, ידא, f. *the hand*: pl. ידין, ידיא. — Ar. **يَدٌ** (vulg. **يَدٌ**, **ايد**), Aeth. ጸዖ: Heb. יד, Syr. **يَد**, **يَد**, Sam. **𐤁𐤃** and **𐤁𐤃**.

ידא not used in I.; III. ידי *confess*. V. אנדי *confess, give thanks, praise*; Heb. הודא, Syr. **ܐܘܕܐ**, Sam. **𐤁𐤃𐤃𐤃**. אנדיא, אנדיא, אנדיא, *confession, thanksgiving, praise*: also written הודא. The corresponding word in Heb. is הודא (also used in Chald.), and in Syr. **ܐܘܕܐ**.

ידע, imperf. ידע (ינדע), יידע, imper. ידע, inf. ינדע, particip. ידע and יידע, *know*. — Heb. ידע, Syr. **ܝܕܥ**; Aeth. ጸዖሀ: *make known, announce*.

יחב, imper. יחב, particip. יחב and יחב, *give*. The imperf. יחב and inf. יחב are from יחב, not used in the perf., imper., and particip. — Ar. **وَهَبَ**, imperf. **يَهَبُ**, imper. **هَبْ**; Aeth. ጸዖሀ: imperf. indic. **ዖሀ**: subj. **ዖሀ**: imper.

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

יהודי collect. *the Jews, Judaea.*

יהודאי (יְהוּדַאי), יְהוּדָה, *a Jew.*

יום, יָמָא, *a day*; pl. יוֹמִין, יָמִיָא. Ar. يَوْمٌ, Aeth. 𐩦𐩣𐩪: (*today, now*). Heb. יוֹם, Syr. ܡܝܘܡܐ, Sam. 𐤒𐤓𐤌. — Hence, in comb. with מָחָר, מְחָרָה *tomorrow*, in Chald. יוֹמְחָרָא and יוֹמְחָרִין as well as מְחָרָה, Syr. مَحْر, Sam. 𐤒𐤓𐤌. Examples of similar mutilations are הַשְּׁמַיָא (הַיָּמָא) *now*, Syr. ܫܡܝܐ and ܫܡܐ; vulg. Ar. لِسَاءٌ *to this hour, yet* (for لِسَاعَةٌ): ܫܦܫܦܐ (ܫܦܫܦܐ) *last year*, and ܫܦܦܦܐ (ܫܦܦܦܐ) *this year*; vulg. Arab. فِى وَسْطٍ for فِى وَسْطٍ *in the midst*; etc.

יהא not used except in V. ܐܗܝ, ܐܗܝ, *hasten, make haste.* —

Ar. وَحَى and V. تَوَحَّى *hasten.*

יטב. See טוב.

יְהוָה 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 יְהוָה and וְיְהוָה, but לְיְהוָה and וְיְהוָה (i. e. לְאֲדָנִי and וְאֲדָנִי); not אֲדָנִי יְהוָה, but always אֲדָנִי יְהוָה (i. e. אֲדָנִי 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 *IAΩ*, *IAOY*, *IEYΩ*, *Jaoh*, *Jaho*) leads to the pronunciation יְהוָה for יְהוָה or

יְהוּה (comp. יָסַב for יָסַב; יָקוּם, יָקוּם for יָקוּם), according to the form יַעֲקֹב, יַהֲלִים; but as Theodoretus and Epiphanius give *LABE*, the former adding that such was the pron. of the Samaritans, it is extremely probable that the correct form is יַהֲוֶה *Iahveh*, from הָוָה = הָוָה *be*.

יָכַל, יָכִיל, impf. יִכּוֹל, inf. יִכּוֹל, *be able*. — Heb. יָכַל (impf. יִכּוֹל), Sam. יָכַל; Aeth. ነጋላ::

יָם, יָמָא, *the sea*; pl. יַמִּין, יַמִּיָא. — Ar. يَمٌّ, Heb. פְּהֵן. Phoen. יָם, Syr. يَمٌّ, Sam. יָם.

יָמִין (יַמִּין), יָמָא, f. *the right hand*. — Ar. يَمِينٌ, Aeth. የግዳ: Heb. יָמִין, Syr. يَمِينٌ, Sam. יָמִין.

יָקַף not used except in V. אִיקַף, אִיקַף, *add, increase, do again*. — Heb. יָקַף, הוֹסִיף, Syr. اَوْضَف, Sam. יָקַף. יָקַף.

יָקַף. See יָקַף.

יָקָר, impf. יִקָּר, *be heavy, burdensome, valuable*. III. יָקָר *honour*. — Ar. وَقَرٌ, وَقَرٌ, *be heavy, grave, sedate*. وَقَرٌ *be deaf*; Heb. יָקָר, Syr. يَكْرٌ, Sam. יָקָר.

יָקָר, יָקָר, *worth, honour, pomp*. — Ar. وَقَارٌ *dignity of manner, gravity*, Heb. יָקָר, Syr. يَكْرٌ, Sam. יָקָר.

יָת a word pref. to def. nouns in the accus., identical with the Heb. אֵת, אֵת, אֵת (Gesenius' Gram. 16th ed., §. 101. 1. rem. 1. and §. 115. 2 with the note), Phoen. אֵת (Sidon. l. 4. וְכֵן אֵת מִשְׁכָּב וְ), Syr. اَيْت; Sam. אֵת, e. g. אֵת אֵת (אֵת).

ܐܘܢܝܢܐ (ܩܢܝܢܐ) ܐܘܢܝܢܐ (see Geiger's Lehrbuch zur Sprache d. Mischmah, p. 36, where are cited among other examples אֲוֹנוֹ הַיּוֹם, אֲוֹנוֹתַי הַיְשָׁרָה); perhaps Ar. ܐܘܢܝܢܐ, used (like Aeth. Ἰ. P. 1) only with pron. suff. ܐܘܢܝܢܐ, etc.

ܝܬܒ, ܝܬܝܒ, impf. ܝܬܒ, ܝܬܝܒ, imper. ܝܬܒ (ܝܬܝܒ), inf. ܡܝܬܒ, ܡܝܬܝܒ, *sit, dwell*. — Ar. وَثَبَ, impf. يَثِبُ, imper. ثَبُ, in the Himyaritic dialect *sit* (generally *leap*), وَثَابُ, *a seat*, وَثَبَ *stand immoveable*; Heb. יָשַׁב, Syr. ܡܕܝܥ, Sam. ܐܘܢܝܢܐ, imper. ܐܘܢܝܢܐ.

## כ

ܩ as, like, according to; Ar. ܩ, Phoen. ܩ, Sam. ܩ. — ܩܡܐ *id.*; Ar. ܩܡܐ, Aeth. Ἰ. P. 1: Heb. ܩܡܐ, Syr. ܩܡܐ, Sam. ܩܡܐ.

ܩܠܐ *the totality, the whole*, often to be transl. as an adj. *whole, all*. — Ar. ܩܠܐ, Aeth. Ἰ. P. 1: Heb. Phoen. ܩܠܐ, Syr. ܩܠܐ, Sam. ܩܠܐ and ܩܠܐ.

ܩܢ so, thus; Heb. ܩܢ, Sam. ܩܢ; Syr. ܩܢ *then*; prob. contracted for ܩܢܐ *like this* (Ar. ܩܢܐ and ܩܢܐ, Aeth. Ἰ. P. 1: *thus*). — ܩܢܐ *therefore*.

ܩܢܐ gen. used in III. ܩܢܐ, *cover, conceal, clothe or dress*. IV. ܩܢܐ *be covered, concealed, put on clothes*. — Ar. ܩܢܐ *clothe*, Heb. ܩܢܐ gen. ܩܢܐ, Syr. ܩܢܐ gen. ܩܢܐ, Sam. ܩܢܐ.

ܩܢܐ *now*, a word of doubtful origin. It has been thought by some a secondary formation from ܩܢ (comp. ܩܢܐ Nehem. II. 16 with ܩܢܐ 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. עָדָת).

ברו only in V. אֶבְרָו *cry aloud, proclaim, preach, declare*: Syr. אֶבְרָו, Sam. אֶבְרָו. Prob. from the Gr. εὐφρασσα. אֶבְרָו, אֶבְרָו, אֶבְרָו, אֶבְרָו, *a throne*; pl. אֶבְרָוֹת. Heb. אֶבְרָו, which is the orig. form: Syr. אֶבְרָו, Sam. אֶבְרָו, Ar. كُرْسِيّ.

ל

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

לֹא *no, not*: Ar. لا, Heb. לא, Syr. ܠܐ and ܠܘ, Sam. 𐤊. It supplies the place of the Heb. Phoen. לא 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 𐤊, and in Aeth. አለቦ: *there is not*, አለቦ: *I have not*, አለቦ: etc.

לֵב, לֵבָא, with suff. לֵבִי, *the heart*, pl. לֵבִים; also constr. לֵבָב, with suff. לֵבְבִי, pl. לֵבְבֵיָא. — Ar. لُبٌّ, Aeth. ለቦ: Heb. Phoen. לב and לבב (inser. Eryc. l. 5, 6), Syr. ܠܒܐ, Sam. ܠܒ and ܠܒܒ.

לְבוּשׁ, לְבוּשָׁא, impf. יִלְבֹּשׁ, *put on clothes*. — Ar. لَبَسَ, Aeth. ለቦህ: Heb. לְבוּשׁ, לְבוּשָׁא, Syr. ܠܒܘܫܐ, Sam. ܠܒܘܫܐ.

לְבוּשׁ, לְבוּשָׁא, *a garment, robe*; pl. לְבוּשִׁים. Ar. لَبُوسٌ, Heb. לְבוּשׁ, Syr. ܠܒܘܫܐ, Sam. ܠܒܘܫܐ.

לָחַד, impf. לֹחֵד, *labour, be wearied, fatigued, disheartened.*  
 V. אֶשְׁתַּלַּח אֶתְּחַד, *Shaf'el שְׁתַּלַּח id.: Ishtaf'al אֶשְׁתַּלַּח be wearied, faint.* Cognate forms are לָאֵץ and לָעֵץ;  
 Ar. لَآئٍ *be slow or lazy*, لَآئٍ *misfortune, difficulty*;  
 Heb. לָאֵץ and לָחַד; Syr. ܠܚܕ, *Shaf'el ܠܚܕ*; Sam. 𐤀𐤎𐤂, whence 𐤀𐤎𐤂, 𐤀𐤎𐤂, 𐤀𐤎𐤂, *fatigue.*

אֶשְׁתַּלַּח, חֹד, *weariness, faintness, despondency.*

לָחַד, with suff. לֹחֵדִי, לֹחֵדֶיךָ, *at, near, to or towards*;  
 Syr. ܠܚܕ, Sam. 𐤀𐤎𐤂. Properly a noun denoting  
*adhesion, connexion*, from לָחַד or לָחַד *adhere, be united.*  
 Heb. לָחַד, Syr. ܠܚܕ, Ar. وَلى *be near.* With the same  
 rad. are connected ܠܚܕ, ܠܚܕ, and Ar. وَلى.

לָחַד. See ܠܚܕ.

לַיְלָה, לַיְלָה (from the form לַיְלָה, Sam. 𐤀𐤎𐤂, used as  
 an adv. *by night, night*; pl. לַיְלָה, לַיְלָה. — Ar. لَيْلٌ,  
 لَيْلَةٌ. Aeth. 𐌌𐌊𐌆: Heb. לַיְלָה, לַיְלָה, Syr. ܠܝܠ and ܠܝܠܬ, Sam.  
 𐤀𐤎𐤂.

לַיְלָה. See אֵית.

## מ

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

מִיָּנָה (מִיָּנָה), מִיָּנָה, *any article of furniture, pot or vessel, instru-*  
*ment of any kind, dress*; pl. מִיָּנָה, מִיָּנָה. Syr. ܡܝܢܐ,  
 Sam. 𐤀ܡܝܢܐ, Ar. مَاعُون.

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

force to the negat. — *not a single thing*; Syr. ܡܢܢܐ. Fürst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְדַעַם from מְדַעַם = דַּעַת (rad. יָדַע) and מָדָה, comparing מְדַעַיִם, and view ܡܢܢܐ, מִדָּם (מְדָם), מִדְּי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, ܡܢܢܐ ܡܢܢܐ *pars partis, aliqua pars*, particularly as מְדַעַם seems rather to be derived from מְדַעַם, מוֹם, *a flaw, defect* (hence what is *worthless, insignificant, trifling*) than from מָדָה וְדָה. See Dietrich, Abhandl. p. 233.

מָוֶה, perf. מָוָה, impf. יָמוּהַ (יָמוּהַ), inf. מְוִיַּה (מְוִיַּה), *die*. — Ar. مَاتَ, Aeth. 𐩧𐩢𐩣: Heb. מָוָה, impf. יָמוּהַ; Phoen. מוה *dead* (Massil. l. 17); Syr. ܡܘܗ; Sam. 𐤎𐤏𐤏 and 𐤎𐤏𐤏, impf. 𐤎𐤏𐤏.

מוֹת, perf. מָוָה, impf. יָמוּהַ (יָמוּהַ), *death*. — Ar. مَوَاتٌ, Aeth. 𐩧𐩢𐩣: Heb. מוֹת, constr. מוֹת, Phoen. מוה (inser. Eryc. l. 7), Syr. ܡܘܗ. Sam. 𐤎𐤏𐤏.

מָוָה, impf. יָמוּהַ, *strike, bite or sting* (an insect). — Heb. מָוָה, מָוָה, Syr. ܡܘܗ, Sam. 𐤎𐤏𐤏 (also written with 𐤎 or 𐤏 for 𐤎, and with 𐤏 or 𐤎 for 𐤎).

מָוָה, impf. יָמוּהַ, *come to, reach, happen*. — Ar. مَفَى *go*; Aeth. 𐩧𐩢𐩣: *come, find*; Heb. מָוָה *find*; Syr. ܡܘܗ, Sam. 𐤎𐤏𐤏, 𐤎𐤏𐤏.

מִיּוֹן, constr. מִי, *water*. — Ar. مَاءٌ, pl. مِيَاهٌ; Aeth. 𐩧𐩢𐩣: Heb. מִיּוֹן, Phoen. מי (Eryc. l. 6); Syr. ܡܘܗ, Sam. 𐤎𐤏𐤏.

מָוָה not used except in III. מָוָה, *speak*. IV. מָוָה. Heb. מָוָה, Syr. ܡܘܗ, Sam. 𐤎𐤏𐤏.

מַלְךְ, impf. וְיִמְלֹךְ, *counsel, advise; rule, reign.* — Ar. مَلِكٌ *possess*, Aeth. ማሊክ: Heb. מַלְךְ, Syr. مَلِك, Sam. 𐤌𐤊𐤂.

מַלְכָּא, מַלְכֵּי, *a king*; pl. מַלְכִּין, מַלְכֵּי. — Ar. مَلِكٌ, Heb. מַלְכָּא, Phoen. מַלְכָּא, Syr. مَلِكًا, Sam. 𐤌𐤊𐤂.

מַלְכוּת, מַלְכוּתָא, מַלְכוּתֵי, *sovereignty, royal dignity.* — Syr. مَلِكُوּتًا, Ar. مَلِكُوْتٌ, Heb. מַלְכוּת = Ar. مَمْلَكَةٌ, Heb. מַמְלָכָה, Phoen. ממלכת (inser. Sidon.).

מִן. See מאן.

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

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. מִן, Syr. مَن, Sam. 𐤌𐤍; Aeth. ከኖ: and ከኖ::

מַעֲיָא *the belly*; hardly used except in the pl. מַעֲיִין, מַעֲיָא, *the intestines, the belly.* — Ar. مَعِيٌّ and مَعِيٌّ *an intestine*, pl. أَمْعَاءٌ; Aeth. ኣጦፀተ: pl. ኣጦፀፑተ: Heb. מַעֲיִים; Syr. مَعِيَّة; مَعِيَّة, Sam. 𐤌𐤊𐤂.

נ

נָבִיא not used except in IV. נְבִיאֵי *prophecy.* — Ar. نَبِيًّا, Aeth. ብሔር: Heb. נָבִיא and הַנְּבִיאִים, Syr. نَبِيٌّ; denom. from نَبِيٌّ, نَبِيٌّ, نَبِيٌّ: Heb. נָבִיא, נְבִיאָה or נְבִיאָה, נְבִיאָה, *a prophet.*

נְבוּאָה, נְבוּאָה, *prophecy, a prophecy.* — Ar. نُبُوَّةٌ. Sam. 𐤌𐤊𐤂.



נָגַר *draw, flow*; Syr. **ܢܓܪ** *be extended, long*; Heb. נָגַר, Phoen. נגר (inser. Erye. l. 6), *be spread out, poured out, flow*. III. נָגַר *bolt or bar*, chap. II. 7, denom. from נִגְרָא (Ar. نَجْرَانٌ) *a bolt or bar*. Several edd. however have in this passage נִגְרַת or נִגְרַה (נִגְרַה), from נָגַר, impf. נִגְרַד or נִגְגֹד, *draw, lead*; Syr. **ܢܓܪ** impf. **ܢܓܪܐ**, Sam. **נַגְרַ**.

נָדַר, impf. נִדְרַר, *vow*. — Ar. فَدَّرَ, Heb. Phoen. נִדְרַר, Syr. **ܢܕܪܐ**, Sam. **נַדְרַ**.

נָדַר, a *vow*; pl. נִדְרִין. — Ar. فَدَّرٌ, Heb. נִדְרַר, Syr. **ܢܕܪܐ**, Sam. **נַדְרַ**.

נָהַר, a *river*; pl. נַהְרִין and נַהֲרִין. From the rad. נָהַר *flow*, Heb. נָהַר. — Ar. نَهَرَ or نَهَّرٌ, Heb. נָהַר. Syr. **ܢܗܪܐ**, Sam. **נַהֲרַ**.

נָוַה, perf. נָוַה, impf. נִוְוַה, *be quiet, tranquil, cease or desist*. — Heb. נָוַה, Syr. **ܢܘܫ**, Sam. **נַוַ**.

נָוַה, a *fish*; pl. נִוְוִין. — Ar. نُونٌ, Syr. **ܢܘܢܐ**, Sam. **נַוַ**, constr. **נַוַ**.

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

נָחַת, impf. נִחַת, נַחַת, imper. נַחַת, inf. נַחַת, *descend*. — Heb. נָחַת, Syr. **ܢܚܬܐ**, Sam. **נַחַ**, **נַחַ**. A secondary formation from נָוַה, like שָׁחַת, שָׁרַח, from שָׁוַה, שָׁוַר.

נָטַל, impf. נִטַּל, imper. טַל, *lift up, carry, set out on a journey*. — Heb. נָטַל, Syr. **ܢܬܠܐ** *be heavy*, Sam. **נַטַ** *set out on a journey*.

נָסַב, impf. נִסַּב, imper. סַב, *take*. — Syr. **ܢܫܒܐ**, Sam. **נַסַ**.

נסק. See סלק.

נפל, impf. יפול, יפול, ינפול, in bibl. Chald. יפל, *fall*. — Heb. נפל; Syr. نَفَلَ, impf. نَفَلْ; Sam. נפל.

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

נפש, נפשא, f. *the breath, the soul or spirit, life*; pl. נפשאן. — Ar. نَفَسٌ, Aeth. ነፍስ: Heb. נפש, Syr. نَفَس, Sam. נפשאן. Used in all the dialects to express *self*, e. g. נפשי *myself*, like נפח, נפח, נפח, etc.

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

נתן *give*, not used in Aramaic except in the imperf. ינתן, Syr. نَتَن, Sam. נתן; and inf. מתן, מנתן, Syr. مَتَن. Sam. נתן. — Heb. Phoen. נתן.

ד

סגיא, סגיי, impf. יסגיי, *grow, increase, be great or numerous*. V. יסגיי *augment, multiply, magnify or exalt*. — Heb. שגיא, שגיא, Syr. سَجِيَ. Sam. יסגיא, יסגיא. Cognate form סגע.

סגיא, סגיי, f. סגיא, *much, numerous, great*; pl. m. סגיאן, f. סגיאן. Heb. שגיא, Syr. سَجِيَ, Sam. יסגיא.

סוף, perf. סף, impf. יסוף, *end, cease, perish*. — Heb. סוף, Syr. سَف, Sam. סוף.

סוף, *end.* — Syr. *سوف*, *سوف*, Sam. 𐤒𐤃𐤉; 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. *סָפַר*, Sam. 𐤒𐤃𐤉; in Syr. we find the deriv. *سَفَدٌ* a *strolling mendicant, beggar*.

סוף prop. a noun signif. *circuit, circumference* (Sam. 𐤒𐤃𐤉, 𐤒𐤃𐤉). but used as an adv. *around, round-about*, and commonly repeated *סוף סוף סוף*. — Sam. 𐤒𐤃𐤉, 𐤒𐤃𐤉𐤃𐤃, 𐤒𐤃𐤉𐤃𐤃, and with suff. *𐤒𐤃𐤉𐤃𐤃*, *𐤒𐤃𐤉𐤃𐤃*.

סוף (*שׁוּבַל*) *look upon, behold, contemplate, consider, understand*; hardly used except in IV. *אסתבל*. — Heb. *שׁוּבַל*, Syr. *اِسْتَبَلَ*, Sam. 𐤒𐤃𐤉𐤃𐤃.

סוף, *סוף*, impf. *יסק* (for *יסקל*), imper. *סק* (for *סקל*), inf. *קסק* (for *קסקל*), *go up, ascend*. III. *קסק* *make ascend, raise, remove*. IV. *אסקל*. V. *אסק* (for *אסקל*) *make ascend, bring forth, offer.* — Syr. *سَكف*, Sam. 𐤒𐤃𐤉. — A rad. *סק* does not exist in Aramaic, for *𐤒𐤃* in Sam. (Gen. XIX. 15) is not for *𐤒𐤃* (as *𐤒𐤃* for *𐤒𐤃*, *𐤒𐤃*, *𐤒𐤃*, Uhlemann's *Institutiones*, §. 26. 1. annot.), but for *𐤒𐤃*; and *سَكف* is the usual form of the perf. in modern Syriac, e. g. in the Creed, *اَنَا اِحْتَبَلْتُ سَكْفًا* *I believe (that) he ascended to heaven* (*سَكْفًا* for *سَكْفًا*). See an article by Rödiger in the *Z. f. d. Kunde d. Morgenlandes*, vol. II. p. 91.

לְשׂוֹמֵל (שׂוֹמֵל) and שׂוֹמֵל, def. אֶל־, *the left hand*. — Ar.

שְׂמָל, Heb. שְׂמֹאל, Syr. ܫܡܘܠ, Sam. 𐤑𐤒𐤀𐤋.

אֶרְבֵּי, a *ship*: pl. אֶרְבֵּי. Ar. سَفِينَة, Heb. אֶרְבֵּי, Syr.

ܐܪܒܝ, Sam. 𐤑𐤒𐤁𐤋. The word prop. denotes a large *decked vessel*, from אֶרֶב *cover*.

אֶרֶב, a *sailor*; pl. אֶרְבֵּי. Syr. ܐܪܒܝ.

אֶרֶב, אֶרֶב (אֶרֶב), *coarse cloth, sackcloth*: pl. אֶרְבֵּי. — Heb.

אֶרֶב, Aeth. ὠφ: Syr. ܐܪܒ, Sam. 𐤑𐤒𐤀. From the Shemitic lang. the word has passed into the Lat. and Greek, σακκος, *saccus*, and thence into the modern European languages.

ע

אֶצֶן (אֶצֶן), אֶצֶן, collect. *sheep or goats*. — Ar. صَان, Heb.

אֶצֶן, Syr. ܐܨܢ, Sam. 𐤑𐤒𐤀; in Arab. however صَان,

individ. صَائِن, is limited to *sheep* (the word for *goats* being مَاعِز, indiv. مَاعِز), whilst شَاة (Heb. אֶצֶן) is an indiv. of *either* sort, the corresponding collect. being عֶמֶת.

עָבַד, impf. יַעֲבֹד, יַעֲבֹד, *do, make*. — Syr. ܥܒܕ, Sam. 𐤑𐤒𐤀:

Heb. אֶבַד *labour, serve, worship* a deity, in which last sense Ar. عَبَد, but عَبَد = Heb. אֶבַד, Syr. ܥܒܕ, a *slave or servant*.

עֹבֵד, אֶבְרָהָם, *work, deed, act*. — Sam. 𐤑𐤒𐤀.

אֶבְרָהָם, אֶבְרָהָם, *work, business, trade or occupation*. —

Syr. ܥܒܕ, Sam. 𐤑𐤒𐤀.

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

עָבַר, Syr. ܥܒܕ, Sam. 𐤑𐤒𐤀.

עד conj. *while, until*; prep. *during, until, as far as, till, to*. — Heb. עד, Syr. عَدَّ, Sam. 𐤍𐤃. Properly a noun denoting *progression*, from the verb

עָדַס, impf. נָעַדְי, *pass*, with על, *pass over, come upon, befall*, with מִן, *pass away, recede*. V. נָעַדְי אָעַדְי *make pass, remove, cast off*. — Ar. عَدَا, Aeth. ሀደፀ: Syr. نَعَا.

עָדַב, עָדַבָּא, *a lot*; pl. עָדַבְנָן. Hence רָמַס עָדַבְנָן = הָפִיל גּוּרְלוֹת *cast lots*.

עוּק, perf. עָק, *be narrow, in distress or anguish*. — Ar. ضَاقَ, impf. يَضِيقُ; Syr. حُص; Aeth. አጥፀፀ: and አጽሀፀ: *contract, compress, distress*; Heb. הָצִיק and הָעִיק, Sam. 𐤍𐤃𐤍𐤃. — Gen. used impers. עָקַח לָהּ (scil. נִפְשָׁהּ) = ضَاقَتْ نَفْسُهَا = צָר לוֹ; comp. Syr. عَمِدَ حَسَّ عَمِدَ حَسَّ *he was shocked or disgusted*.

עָקַס, עָקַסָּא, *distress, anguish*. — Heb. עָקַח, Syr. حُص, Sam. 𐤍𐤃𐤍.

עָלַל, perf. עָל, impf. יַעוּל, יַעוּל, imper. עוּל, עוּל, inf. מַעוּל, *go in, enter*. — Ar. عَالَ *insert*, Heb. עוּלַל (Job XVI. 15), Syr. عَال, Sam. 𐤍𐤃.

עָלַל *above, upon, on, over; in addition to; against, etc.* — Ar. عَلَى, Heb. פּוּעַל, Syr. عَال, Sam. 𐤍𐤃. Hence מַעוּל (Ar. مِنْ عَلَى, Sam. 𐤍𐤃. 𐤍𐤃) *off, from*.

עָלַל, עוּל, prop. a subst. denoting *the upper part*, hence as an adv. *above, over*, followed by מִן (מַעוּל לְ); often comp. with לְ, לַעוּל *upwards, above* (Syr. حَال, Sam. 𐤍𐤃𐤍; Aeth. ላሀለ: = عَلَى); and מִן מַעוּל *from above* (Syr. حَال, Sam. 𐤍𐤃𐤍; Ar. مِنْ عَل or

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

עַל or עַל not used in Aramaic in L., *be high, exalted, go up, ascend.* — Ar. عَلَا, Heb. עָלָה.

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

עִם with, along with. — Heb. עִם, Syr. ܥܡܐ, Sam. 𐤀𐤌𐤎; 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 الْحَمَّامَاتِ the water supplies all the baths. Hence also

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

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

עֲמַק not used, *be deep.* — Ar. عَمَّقَ, Heb. עָמַק.

עוֹמָק, עוֹמָק, עוֹמָקָא, a depth, abyss. — Ar. عَمَّقَ, Heb. עָמַק, Syr. ܥܡܩܐ, Sam. 𐤀𐤌𐤎.

עָן. See עָאן.

עָסַר f. עָסְרָא m., ten. — Ar. عَشْرَةٌ, عَشْرٌ: Aeth. 𐩦𐩣𐩪𐩥: Heb. עָשָׂר, עֶשְׂרִים; Phoen. עָסַר (inser. Sidon. l. 1), עֶשְׂרִים (inser. Massil. l. 3); Syr. ܥܣܪܐ, ܥܣܪܐ; Sam. 𐤀𐤓𐤏𐤋. 𐤀𐤓𐤏𐤋. Hence עָסַר עָסַר m. עָסְרִים f. twelve. See עָרִין.

עֵקֶן, עֵקֶן, *the root* (also *the stem*) of a tree, *base, origin, source*; pl. עֵקֶרִין, עֵקֶרִין. Syr. عَمَّارٌ: Ar. عَقَارٌ *a tree*.

עָרַם, impf. יַעְרֹם, יַעְרֹם, *flee*. — Syr. عَرَفَ, Sam. 497; Ar. عَرَقَ *set out, depart*.

פ

פָּלַח, impf. יַפְלִיחַ, *labour, serve, worship* a deity (comp. עָבַד). — Heb. פָּלַח, Ar. فَطَحَ, *cleave, plough, cultivate*: Syr. فَطَحَ, Sam. 423.

פָּלַח, impf. יַפְלִיחַ, *work, servitude, worship*. — Syr. فَطَحَ, Sam. 423 f.

פָּלַח, impf. יַפְלִיחַ, *vomit, throw up*. — Syr. فَطَحَ.

פָּרַק, impf. יַפְרֹק, *cleave, separate, pull off; rescue, save, redeem*. — Ar. فَزَقَ *separate*, Heb. פָּרַק, Syr. فَزَع. Sam. 493.

פָּרַק, impf. יַפְרֹק, *liberation, preservation, redemption*. — Ar. فَزَقَانٌ *clear and convincing proof, victory*; Aeth. ቀረቃ: *deliverance*; Syr. فَزَعَانٌ, Sam. 493.

פָּרַק, impf. יַפְרֹק, pl. פָּרָא, *a word, message, decree*, and in a wider sense *affair, matter* (comp. דָּבָר); Syr. فَطَحَانٌ. It is borrowed from the Persian, in which lang. پَیغام, or پَیام, means *a message*, (whence پَیغَمَبَرٌ *a message-bearer, a prophet*), comp. of the inseparable prep. پَی (rarely پَاد, پَا, and پَدِی, from the Sanskrit प्रति Zand patī, old Pers. pati, Pārsī pad and paē, Gr. προς, 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: פְּהַבְּנָן, פְּהַשְּׁנָן (פְּרִשְׁנָן), פְּהַבֵּר, מַנְעָא.

צ

צוּם, perf. צָם, impl. יִצוּם, *fast*. — Ar. صَامَ, Aeth. 𐩨𐩣: Heb. צָם, Syr. ܥܡܘܿܬܐ.

צוּם, צוּם, *a fast*. — Ar. صَوْمٌ, Aeth. 𐩨𐩣: Heb. צוּם, Syr. ܥܡܘܿܬܐ.

צָלָא *bend, stoop*; אֲוֹרְנָא צָלָא *incline the ear, listen, attend to* (Syr. ܥܠܐ ܥܠܐ, Aeth. 𐩨𐩣: 𐩧𐩨𐩣:). III. צָלִי, צָלִי, *pray*: Ar. صَلَّى, Aeth. 𐩨𐩣: Syr. ܥܠܐ, Sam. 𐤆𐤇𐤍.

צָלוּ, צָלוּ, *prayer*. — Ar. صَلَاةٌ, صَلَوَةٌ, Aeth. 𐩨𐩣: Syr. ܥܠܐ, Sam. 𐤆𐤇𐤍.

צָפֶר, צָפֶר, *the dawn, morning*. — Syr. ܥܦܪܐ, Sam. 𐤆𐤇𐤍. Connected with שָׁפֵר *be beautiful, pleasing* (Heb. שָׁפֵר, Syr. ܥܦܪܐ, Sam. 𐤆𐤇𐤍; Ar. سَفَّرَ *dawn*), whence שְׁפָרְפָרָא (*פרָא*) and מַפְרָא, *the morning*.

צָר only used in IV. אֲצָרְךָ *have need of, be in want of, be poor*. — Syr. ܥܘܪܐ, Ar. ضَرَّ *be poor and miserable*; comp. اِضْطَرَّ *have need of*. Hence צָרְךָ *wants, necessities*.

צָרוּךְ *use, usefulness, advantage or profit*. לֵית בְּהוֹן צָרוּךְ = לֹא יִלְצְחוּ לְבָל, *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. קָבַל *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. تَقَابَلَا *be opposite one another* of two or more individuals, VIII. اِقْتَبَلَ *begin*, X. اِسْتَقْبَلَ *go to meet*; Aeth. ጥቀለ: *meet, receive, accept*; Heb. קָבַל *receive, accept*, הִקְבִּיל *be opposite*; Syr. ܩܒܠ *meet*, with ܩܒܠܐ, *upbraid or complain of* (prop. *advance towards* in a hostile or threatening manner), as also in Chald. קָבַל, impf. יִקְבֹּל, יִקְבֹּל, *complain of, cry out for help*; Sam. 𐤒𐤓 *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 הַ, וְ, לְ, it takes simple *shiv'a* instead of ׀, as יִקְדָּם, יִקְדָּם, יִקְדָּם. — Syr. ܩܕܡ, Sam. 𐤒𐤓. Contracted קָם, Sam. 𐤒𐤓 (so also קָמָא *first*, 𐤒𐤓𐤒𐤓𐤒𐤓 *beginning*).

קָדוּם, קָדוּם, *the east, the east wind*. — Sam. 𐤒𐤓𐤒𐤓. Heb. קָדוּם. — The *east* is called קָדוּם, קָדוּם, 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 אֲחֵרֶת (Ar. دُبُرٌ *the west*



*light, lighten; hold light, despise.* — Ar. قَلَّ *be few or small*, Aeth. ቀለለ: Heb. קָל, Syr. قَلَّ, Sam. 2X.

קָרַי, קָרַיָא, קָרַיָא, קָרַיָא; and קָרַיָא, קָרַיָא, קָרַיָא, קָרַיָא (קָרַיָא) קָרַיָא, f. *a town, city*: pl. קָרַיָא, קָרַיָא, and קָרַיָא. — Ar. قَرِيَّةٌ, in the dial. of Yaman قَرِيَّةٌ, pl. قَرِيٌّ; Heb. קָרַיָא, קָרַיָא; Phoen. קָרַיָא, e. g. in the name of the deity Μελιζαφθος, מִלְזַרְתָּ or מִלְזַר (מִלְזָּה קָרַיָא) Carthada, Carthago, Καρχαδων = Νεαπολις, קָרַיָא הַדְרֵשֶׁת on the coins of Palermo; Syr. قَرِيَّةٌ, قَرِيَّةٌ, pl. قَرِيَّةٌ; Sam. 3X, 3X, 3X, 3X, pl. 3X, 3X, and 3X, constr. 3X.

קָרַב, קָרַיב, impf. יִקְרַב, *be near, approach*, III. קָרַב and V. אֶקְרַב, *bring near, offer a sacrifice.* — Ar. قَرَّبَ and قَرَّبَ, II. قَرَّبَ, Aeth. ቀርቦ: IV. አቀረቦ: Syr. قَرَّبَ, III. قَرَّبَ; Sam. 3X.

קָרַיב, קָרַיב, *near, related.* — Ar. قَرِيبٌ, Syr. قَرِيبٌ, Sam. 3X; Heb. קָרוֹב.

קָרַבָּן *an offering, sacrifice.* — Ar. قَرِبَانٌ, Aeth. ቀርባን: Heb. קָרַבָּן, Syr. قَرِيبَانٌ, Sam. 3X.

ר

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

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

Syr. רָבָא, Sam. רָבָא. Other forms used as subst. are רָבָן, רָבָא, רָבָן, and as an adj. or subst. רָבָא. רָבָא.

רָבָן not used in the sing. = רָב; pl. רָבָן, *the nobles or chief men of the state* (Ar. أَرْكَانُ الدَّوْلَةِ *the cornerstones of the state*). — Syr. رָبَاب.

רָבָא f. *ten thousand, a myriad*: pl. רָבָן. — Ar. رَبْعَةٌ, also رَبْعَةٌ and رَبْوَةٌ; Aeth. ረባተ: (from a sing. ረባ:) Heb. רָבָה and רָבָו; Syr. رָبَا, Sam. רָבָא.

רָבָא, רָבָא, impf. רָבָא, *increase, be augmented, grow up*. III. רָבָא *make grow, rear, educate*. — Ar. رَبَّأ, Heb. רָבָה, Syr. رָبَا, Sam. רָבָא.

רָבָע f. אַרְבַּעָא m. *four*. — Ar. أَرْبَعَةٌ, أَرْبَعٌ; Aeth. አርባተ: Heb. אַרְבַּעָה, אַרְבַּעָה, Phoen. אַרְבַּע (inser. Sidon.); Syr. אַרְבַּעָה, אַרְבַּעָה: Sam. אַרְבַּעָה, אַרְבַּעָה. — Pl. אַרְבַּעָה *forty*: Ar. أَرْبَعُونَ, Aeth. አርባዓ: Heb. אַרְבַּעִים, Syr. אַרְבַּעִים, Sam. אַרְבַּעִים.

רָבָה *be agitated, angry*. — Heb. רָבָה, Syr. رَابَا, Sam. רָבָה; Ar. رَجَسَ *tremble*, رَجَزَ and رَجَزَ *peal* (thunder), *of thunder or the cry of the camel*.

רָבָה and רָבָה, רָבָה, רָבָה, *agitation, commotion, anger*. — Heb. רָבָה, Syr. رَابَا, Sam. רָבָה; Ar. رَجَسَ, or رَجَزَ, *anger, punishment, a crime*.

רָבָה, רָבָה, m. f. *breath, the soul or spirit; the wind*. — Ar. رُوحٌ *breath*, رِيحٌ *wind*; Heb. רוּחַ (inser. Eryc. l. 5), Syr. رُوحَا, Sam. רָבָה. See the Syr. gloss.

רום, perf. רָם, impf. יָרום, *be high, uplifted, proud, rise*.  
 V. אָרום *make high, exalt, lift up, raise*; אָרום רוח =  
 הָטיל רוח, *raise a storm*. — Heb. רָם, Sam. אָרַם, Syr.  
 اَرَم and اَرَم (from a rad. اَرَم, Ar. وَرَم *shoot up,*  
*swell*).

רחם, רָחַם, *love*. II. אָתְרַחַם *be loved*. III. רָחַם *love fervently,*  
*have pity or compassion upon*. IV. אָתְרַחַם *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. رَحِم, Sam. אָרַחַם, אָרַחַם.

רחמן, רָחֵם, *compassionate, merciful*. — Ar. رَحْمَانٌ.  
 gen. with the art. الرَّحْمَنُ, *the Compassionate, God*;  
 Sam. אָרַחַם.

רחק, רָחַק, *be distant, retire, depart*. V. אָרַחַק *remove, lay*  
*aside*. — Aeth. ርከቆ: Heb. רָחַק, Syr. رَحِم.

ראש, רָאָשׁ, *the head*; pl. רִישִׁין. — Ar. رَأْسٌ, Aeth.  
 ርእሱ: Heb. רִאשׁ, pl. רִאשִׁים, Syr. رَأْسًا, Sam. אָרַשׁ  
 and אָרַשׁ.

רמס, impf. יִרְמֵס, *throw, cast*. — Ar. رَمَى, Heb. רָמָה, Syr.  
 رَمَى, Sam. אָרַמַּס; Aeth. ረመፆ: *wound*, prop. with an  
 arrow or spear.

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

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

רָעוּנָא *delight, pleasure, goodwill, desire, wish.* — Ar. *رَضِيَ* or *رَضَوَانٌ*, Heb. רָצוּן, Sam. 𐤓𐤇𐤓.

ש

שָׂאֵל, שָׂאַל, impf. יִשְׁאַל, *ask, demand, entreat.* — Ar. سَأَلَ. Aeth. ሰለለ: and ሰለለ: Heb. שָׂאַל, Syr. ܣܥܠܐ, Sam. 𐤓𐤏𐤀𐤀.

שָׁבַח not used in I.—III. שָׁבַח *praise.* — Ar. سَبَّحَ, Aeth. ሰበሐ: Heb. שָׁבַח, Syr. ܣܒܚܐ, Sam. ܫܒܚܐ.

תְּהִלָּתָא, תְּהִלָּתָא, *praise, glory, a hymn.* — Syr. ܬܗܝܠܬܐ, constr. ܬܗܝܠܬܐ, Sam. ܬܗܝܠܬܐ and ܬܗܝܠܬܐ (Exod. XV. 11).

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

שִׁיט in Chald. *swim*, in Heb. *row*, denom. from שִׁיט *an oar* (twin form to שִׁיט, Ch. שִׁיטָא, Syr. ܫܝܬܐ, Ar. سَوَّطَ, *a staff, rod, whip*), whence in Chald.

שִׁיט *a rower*, pl. שִׁיטִין.

שָׁבַב, impf. יִשְׁבֹּב, *lie down.* — Aeth. ሰበበ: Heb. Phoen. שָׁבַב, Syr. ܣܒܒܐ, impf. ܣܒܒܐ, Sam. ܫܒܒܐ.

שָׁבַח impf. יִשְׁבַּח, inf. בְּשִׁבְחָה, *find*; gen. used in V. שָׁבַח, impf. יִשְׁבַּח, יִשְׁבַּח. — Syr. ܣܒܚܐ, Sam. ܫܒܚܐ, gen. ܫܒܚܐ or ܫܒܚܐ.

שָׁלַח. See. לָהֵי.

שָׁלַם, 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. *سَلِمَ*.  
Sam. *ܣܠܡܐ*.

*שָׁם* and more usually *שׁוּם*, *שָׁמָּה*, *a name*, pl. *שָׁמָּה*. — Ar. *سَمٌّ*, rarely *سَمٌّ*, *سَمٌّ*; Aeth. *ሰፍ*: Heb. *שָׁם*; Syr. *سَمٌّ*, pl. *سَمَمٌ*, *سَمَمٌ*; Sam. *ܣܡܡܐ*, pl. *ܣܡܡܐ*.  
Derived from *سَمَّ* *mark*, *سِمَّةٌ* *a mark*.

*שָׁמַיִם* *the sky, the heavens, heaven.* — Ar. *سَمَاءٌ*, Aeth. *ሰፍ*: Heb. *שָׁמַיִם*, Phoen. *samem (-en, -in)* [Plaut. Poenul. V. 2, 67. *Gune bel balsamem (en)*, באונוני בל בשמים; *balsamen*, according to Augustine = *dominus coeli*: *Βεελσαμμην* = *κυριος ουρανου*, *Σαμμυμομος* = *ὁ ὑψουραμιος*, שמים רומי (Movers, Phoen. Texte, I. p. 56), and *Ζωμωσμμην* = *ουρανου ζωμωται*, ציפי שמים, in the fragments of Philo Byblius]; Syr. *سَمَاءٌ*, Sam. *ܣܡܝܐ*. From *سَمَّ* *be high* (comp. *סָפַד*: from *רום*).

*שָׁשׂוּשׁ*, *שָׁשׂוּשׁ*, m. f. *the sun.* — Ar. *شَشَشٌ*, f., Heb. Phoen. *שָׁשׂוּשׁ* m. f., Syr. *سَشَشٌ* gen. m., Sam. *ܣܫܫܐ*.

*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. *החיל*. — Syr. *سَرَحًا*, III. *سَرَحًا*; Sam. *ܣܪܚܐ*, III. *ܣܪܚܐ*; Aeth. *ሰፈ*: *pardon*.

*שָׁחַח*, *שָׁחַח*, *שָׁחַח*, impf. *יִשְׁחַח*, imper. *שָׁחַח* and *שָׁחַח*, *drink.*  
— Aeth. *ሰፈ*: Heb. *שָׁחַח*, Syr. *سَحَحًا*, Sam. *ܣܫܫܐ*.

*שָׁחַח*, *שָׁחַח*, impf. *יִשְׁחַח*, *be silent.* — Heb. *שָׁחַח*, Syr. *سَحَحًا*, Sam. *ܣܫܫܐ*. — Cognate forms are: *שָׁחַח*, Sam. *ܣܫܫܐ*.

Heb: *שָׁחַח*, *הִשְׁכִּיחַ*, Ar. *سَكَتَ*.

רוח ק' ש', f. שְׁתִּיקָא, שְׁתִּיקָא, *silent*, hence רוח ק' ש' (chap. IV. 8), an eastwind so gentle as to be scarcely perceptible. — Syr. ܫܬܝܩܐ, Sam. 𐤍𐤕𐤍.

## ת

תָּבַר, impf. וַתָּבַר, *break*. II. אֶתְבַּר *be broken*. Chap. I. 4 (where some edd. have IV. אֶתְבַּר). — Ar. تَبَّرَ *break*, قَبَّرَ *perish*, قَبَّرَ *destroy, perish*; Aeth. ተበረ: Heb. תָּבַר, Syr. ܬܒܪ, Sam. 𐤕𐤁𐤕.

תְּהוֹם, תְּהוֹם, *the ocean*: Syr. ܬܗܘܡܐ, Sam. ܬܗܘܡܐ. Not an Aram. word, but merely borrowed from the Heb.

תּוֹב, perf. תָּב, impf. וַתָּב, *return, repent*. V. אֶתְבּוֹב *make return, bring forth, turn away, answer*. — Arab. تَوَّبَ *return*, تَوَّبَ *repent*; Heb. תָּב, Syr. ܬܒ, Sam. 𐤕𐤁.

תּוֹר, תּוֹרָא, *an ox, collect. cattle*; pl. תּוֹרִין. — Ar. تَوَّرَ, Aeth. ተወር: Heb. תּוֹר, Phoen. 𐤕𐤕 (according to Plutarch, but the inscr. Massil. l. 3 has אלה, Heb. אֱלֹהִים), Syr. ܬܘܪܐ, Sam. ܬܘܪܐ. Derived either from تَوَّرَ *be stirred up* (dust, tumult, anger), IV. اَتَّارَ *stir up* (dust), plough (comp. ܬܩܪ and *armentum*), or from سَارَ = 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. *tyr*.

תַּחַת *below, beneath, under*. — Ar. تَحْتًا, Aeth. ተከተ:



Heb. Phoen. תָּרַח, Syr. ܛܪܚ, Sam. 𐤒𐤓𐤁. — From  
רוח = שוה *sink, descend*, Ar. قَاخ and قَاخ = سَاخ.  
תָּלַע, impf. יִתְּלֵי, *hang, suspend*. — Heb. תָּרַח, Syr. ܛܪܚ,  
Sam. 𐤒𐤓𐤁.

תֹּלַעַת, תֹּלְעָה, *a worm or caterpillar*: Syr. ܛܠܥܬܐ. Most  
prob. from the rad. יָלַע *lick*, hence *lick up, consume*  
(Ar. وَلَعَ *lap*); see however Gesenius' Thesaurus,  
art תֹּלַעַת.

תֵּלַח, f. תֵּלְחָה, m., *three*. Ar. ثَلَاث, ثَلَاثَة: Aeth. 𐩦𐩣𐩪𐩬𐩪:  
Heb. שָׁלוֹשׁ, שְׁלוֹשָׁה: Phoen. *salus* (according to August-  
fine), שלשה (inser. Massil. l. 9, 11); Syr. ܛܠܫ, ܛܠܫܐ;  
Sam. 𐤒𐤓𐤁, 𐤒𐤓𐤁𐤁.

תָּמַן *there*: Syr. ܛܡܢ, Sam. 𐤒𐤓𐤓, 𐤒𐤓𐤓𐤁. Another form  
is תָּמָה, Ar. ثَمَّ, ثَمَّه, *there*, ثَمَّ, ثَمَّت, *then*;  
Heb. שָׁם and שָׁמָּה.

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

תִּנְיָן, f. תִּנְיָה, *second*. — Sam. 𐤒𐤓𐤓𐤁, Syr. ܛܢܐ  
*repeating*, subst. *repetition*.

תִּנְיָנוּת, prop. *repetition*, as an adv. *a second time, again*.  
— Syr. ܛܢܢܘܬܐ, Sam. 𐤒𐤓𐤓𐤁𐤁.

תָּקַף, תִּקְוָה, impf. יִתְּקַף, *be strong, violent, severe*: imper.  
תִּקְוָה לוֹ = תָּקַף לוֹ, *he was angry*. — Ar. ثَقَّفَ *find*,  
*seize, take possession of*; ثَقَّفَ *be active, sagacious,*  
*talented*: Heb. תָּקַף *attack, oppress*: Syr. ܛܩܦ, Sam. 𐤒𐤓𐤓.  
תִּקְוָה, תִּקְוָה, תִּקְוָה, *strength: vehemence, vio-*  
*lence, anger; a strong place, fortress*: pl. תִּקְוָה,  
תִּקְוָה. — Heb. תָּקַף, Syr. ܛܩܦ, Sam. 𐤒𐤓𐤓, 𐤒𐤓𐤓.

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

תָּקִיף *strong, powerful, vehement, violent*. — Syr. ܛܩܝܦ, Sam. ܛܩܝܦ.

תְּרֵין, f. תְּרֵינִי, *two*. — Ar. اِثْنَان, اِثْنَان and اِثْنَان; Heb. שְׁנַיִם, שְׁתַּיִם; Phoen. constr. שֵׁן (for שְׁנֵי), inscr. Melit. I.; Syr. ܛܝܢ, ܛܝܢ; Sam. ܛܝܢ, ܛܝܢ. Hence תְּרֵי עָסָר, f. תְּרֵי עָסָרִי, *twelve*; see עָסָר.

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





- 7 اِسْتَجِبَ رُفْعًا ۖ وَاللَّامِئَاتِ ۚ وَبَدَا لَيْسَانَ ۚ فَانْطَأِ اسْمُهُ فَصَوِّمَتْ
- 8 عَاقِدَ كُنُفِهِ ۚ فَاصْبَحَ يَتَّبِعُ فِي سَفَلِ عَيْنِهَا كَتَمًا ۖ عَمَّ
- 9 اِلْتَوَيْتُ لِيَعْمَدَ (٩) فَمَنْعَتَا اِلْتَوَيْتُ (١٠) ۚ فَانْبَدَتْ عَرْمَتُهُ ۚ وَجَدَتْ
- 10 فَصَعِبَ ۖ اِنَّا رَبُّ عَقَلًا وَنَدْمَانَا اِذْ عَصَى كُو ۚ وَفِي رُكْبَةِ اِسْمَاعِيلَ
- 11 عَدُوًّا لِمَنْعَتَا ۚ وَفَعَّرَ عَيْنًا خَلِيلًا ۖ فَصَلَّبَهُ خَيْدَةَ لِمَنْعَتَا ۖ

عقود

- 1 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 2 عَمَّ اِسْمًا ۖ خَلِيلًا مَمْنُونًا ۚ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 3 اِنَّا كُو ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 4 مَمْنُونًا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 5 خَلِيلًا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 6 لَيْلًا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 7 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 8 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 9 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 10 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ

عقود

- 1 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ
- 2 وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ وَفِي رُكْبَةِ عَيْنِهَا ۖ

٩) One ms. ذوس . ١٠) اِلْتَوَيْتُ . ١١) وَفِي رُكْبَةِ عَيْنِهَا .  
 ١٢) One ms. نَمْعًا . ١٣) وَفِي رُكْبَةِ عَيْنِهَا . ١٤) وَفِي رُكْبَةِ عَيْنِهَا .



## GLOSSARY.

1

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

أَبِي, impf. يَأْبِي, *perish*. V. أَمَسَ *destroy*. See Chald. gl. אבר.

أَيْ interj. *O!*

أَجَلٌ, impf. يَأْجَلُ, imper. أَجِلْ, *go*; أَجَلٌ = أَجَلٌ = أَجَلٌ *becoming more and more agitated*. See Chald. gl. אזל.

أَخَذَ, impf. يَأْخُذُ, *take, seize, hold, possess, shut*. — Ar. أَخَذَ, Aeth. አኃዘ: Heb. אָחַז, Chald. אַחַר, Sam. אַחַח.

أَيْتَرٌ, impf. يَأْتِرُ, f. أَيْتَرًا, *other, another*; pl. m. أَيْتَرِينَ, f. أَيْتَرَاتٍ. See Chald. gl. אחר.

أَيْتَرٌ. See أَيْتَرٌ.

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

אֵימָן *where? where.* — Heb. אֵימָן, Chald. אֵימָן. Comp. of אֵי and מָן *here* (Heb. כֹּה, Chald. כֵּן).

אֵימָן *whence? whence.* Comp. of אֵי and מֵמָן *hence*.

אֵימָן, f. אֵימָן, *who, which, what?* pl. אֵימָן; אֵימָן *he who.*  
— Chald. אֵימָן, f. אֵימָן. Comp. of אֵי and מָן, f. מָן, *this*.

אֵימָן *there is, etc.; with suff. אֵימָן, אֵימָן, אֵימָן, I am, etc.*  
Comp. with אֵי, אֵי *there is not, etc.* — See Chald. gl. אֵימָן.

אֵימָן *if not, unless, except, but.* — Ar. أَلَّا, Aeth. አለ: Chald. אֵימָן, Sam. אֵימָן; Heb. אֵימָן. Comp. of אֵי and מָן.

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

אֵימָן, f. אֵימָן, *a ship*, pl. אֵימָן. — See Chald. gl. אֵימָן.

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

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

אֵימָן *if.* — See Chald. gl. אֵימָן.

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

אֵימָן, אֵימָן. See אֵימָן.

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

אֵימָן, f. אֵימָן, *thou*; pl. אֵימָן, f. אֵימָן, *you.* It also expresses the verb *be*, as אֵימָן *thou doest* (art doing). — See Chald. gl. אֵימָן.

אֵימָן *also, likewise, moreover*: אֵימָן *neither, nor.* — Heb. Phoen. אֵימָן, Chald. אֵימָן and אֵימָן.



— **אַפָּ**, **אַפָּ**, *the face; front, surface, external form or appearance*; for **אַפָּ**, from an unused sing. **אַפ**; Ar. **أَنْفٌ**, Aeth. አንፋ: *the nose*, Heb. **אָף** *the nose*, • du. **אַפִּים** *the nostrils, face*: Chald. **אַפָּא**, **אַפָּא**, pl. **אַפִּין**. **אַפִּין**, **אַפִּות**; Sam. **אַפִּין**. The Syriac Grammarians and Lexicographers wrongly derive **אַפָּ** from **אַפָּ**, **אַפָּ**, Heb. **פָּה**, Chald. **פָּהא**, **פָּהא**, *the face*.

**אַרְצָה**, **אַרְצָה**, f. *a way, road, journey; custom, conduct*; pl. **אַרְצָה**. — See Chald. gl. **אַרְחָה**.

**אַרְצָה**, **אַרְצָה**, f. *the earth, ground, a country*; pl. **אַרְצָה**. — See Chald. gl. **אַרְעָה**.

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

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

ע

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

**עָלַם** not used in I., *be bad*. V. **עָלַם**, **עָלַם**, *injure, hurt*. — See Chald. gl. **בְּאַש**.

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

**עָלַם**, **עָלַם**, **עָלַם**, *wickedness*. — Chald. **בְּיִשׁוּ**.

עֲמִיד and עֲמִיד, contr. עֲמֵ, *between, among*. — Chald.

בִּינָה, בִּינֵי, בִּינֵי, בִּינֵי; see Aeth. gl. በጸፋ።

בָּלַע, impl. תִּטְכֵּן, *swallow, devour*. — See Chald. gl. בלע.

בִּטְיָא, בִּטְיָא, *a beast of burden, coll. cattle*; pl. בִּטְיָא. — See Chald. gl. בעיר.

בֵּר, בֵּר, *a son*; pl. בֵּרֵי. — See Chald. gl. בר.

Hence

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

pl. בְּרִיאָה, בְּרִיאָה. — Chald. בֵּר נֶשׁ, בֵּר אֲנָשׁ (Dan.

VII. 13. וַיֵּצֵאוּ עִמָּם אֲנָשׁ כְּבָר אֲנָשׁ אֲתָהּ הָיָה 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. بَرْنَسَاءَ, بَرْنَسَاءَ, a word borrowed from the Nabathaeans; Heb. בֶּן־אָדָם.

בָּרִי, בָּרִי, *uncultivated ground, a field, plain, desert*. Hence

with prep. בְּחוּץ, *out, outside*; מִחוּץ, *outside, besides,*

*except*; מִחוּץ, *from without* (comp. חוּץ). — Ar.

בְּרָא, בְּרָא, בְּרָא; *adv. בְּרָא, מִן בְּרָא, מִן בְּרָא*; Chald. בְּרָא, בְּרָא;

*מִלְבָּרָא*; Sam. 𐤁𐤓𐤁, 𐤁𐤓𐤁, etc. Opp. to בְּרָא, *the*

*centre, interior*, בְּרָא *within*, בְּרָא, בְּרָא,

*etc.* (Ar. جَوًّا, *adv. جَوًّا*; Chald. ܒܝܘܢ, ܒܝܘܢ, *constr. ܒܝܘܢ, ܒܝܘܢ,*

*etc.*; Sam. 𐤁𐤓, 𐤁𐤓, etc.).

ב

בְּרִיאָה, בְּרִיאָה, *a man*; pl. בְּרִיאָה. — See Chald. gl. גבר.

בְּרִיאָה, *happen, befall*.

בְּרִיאָה, בְּרִיאָה, *gap, for*. Like the Gr. word, it never commences a phrase.

ܘܘܩܝܘܢ, ܘܘܩܝܘܢ, *waves*. — See Chald. gl. ܘܘܩܝܘܢ.

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

— Heb. ܘܘܩܝܘܢ, Chald. ܘܘܩܝܘܢ. Cognate form ܘܘܩܝܘܢ.

?

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

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

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

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

ܘܘܩܝܘܢ, ܘܘܩܝܘܢ, *a city*; pl. ܘܘܩܝܘܢ.

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

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

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

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

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

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

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

ܘܘܩܝܘܢ, ܘܘܩܝܘܢ, *particip. adj. sleeping*.

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

ܘܘܩܝܘܢ, ܘܘܩܝܘܢ, *the east*.

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

א

יָהּ *he, she, it* (Chald. אָהּ; Phoen. אָהּ, inscr. Sidon.); adv. *here, there* (comp. הָהּ); interj. *lo, see* (Ar. هَا, Chald. אָהּ, אָהּ, Sam. אָהּ).

עָהּ m., אָהּ f., *he, she, it*; pl. אָהֵם m., אָהֵנָּה f., and as accus. after a verb אָהֵם, אָהֵנָּה. Often used to express the verb *be*, in which case it is gen. written עָהּ, אָהּ (as עָהּ אָהֵם *thou art*, אָהּ אָהּ *she is*); sometimes, however, א is suppressed (as אָהֵם *who is?*), or changed into א (as אָהֵם *he is*). With words ending in אָ and אֵ, עָהּ and אָהּ form the diphthongs *au, oi, eu, ei*, as עָהּ אָהֵם, אָהּ אָהֵם, *I am*, אָהֵם אָהֵם *where is he?* עָהּ אָהֵם *he is pure*; except אָהֵם, which makes אָהֵם *this is*. — See Chald. gl. אָהּ.

עָהּ m., אָהּ f., *he, she, it, this, that*; pl. m. אָהֵם, f. אָהֵנָּה. Contr. for עָהּ אָהֵם, אָהּ אָהֵם (Heb. אָהֵם, אָהֵם).

אָהֵם, impf. אָהֵם, אָהֵם, *be, happen*. When a mere auxil., א is suppressed, as אָהֵם אָהֵם *he was killing*, אָהֵם אָהֵם *he had killed*, אָהֵם אָהֵם *he was*, אָהֵם אָהֵם *he had been*. — See Chald. gl. אָהּ.

אָהֵם, אָהֵם, *a large building, temple, church, palace*: pl. אָהֵם. — See Chald. gl. אָהֵם.

אָהֵם, אָהֵם m., אָהֵם f., *this*; pl. אָהֵם.

אָהֵם, impf. אָהֵם, *turn, return; change; overturn, destroy*. II. אָהֵם *be turned, changed, destroyed*. IV. אָהֵם *(versatus est) stay, remain, be on the point of*. V. אָהֵם *turn away, avert*. — See Chald. gl. אָהֵם.

o

o *and, but.* — See Chald. gl. ג.

1

اَعْتَبَ, اَعْتَابًا, *time*; pl. اَعْتَبَاتٍ *times* (vices), in which sense it is fem., as اَعْتَبْتُكَ *thrice*, اَعْتَبْتُكَ اَعْتَبًا *a second time, again.* — Ar. زَمَنٌ and زَمَانٌ, Aeth. ዘመን: Heb. זָמַן, pl. זְמַנִּים; Chald. זָמַן, זְמַנָּא, pl. זְמַנִּין; Sam. זָמַן; it has also passed into Pers. as زَمَانٌ and زَمَانَه. Another form is اَعْتَبَا, اَعْتَبَاتُ, pl. اَعْتَبَاتُ.

اَعْتَبَ, impf. تَطَهَّرَ, *be pure* in a moral sense, *chaste, innocent, just; conquer.* — See Chald. gl. זבא.

اَعْتَبَ, اَعْتَابًا, *pure, innocent, just; victorious.*

اَعْتَبَ, impf. تَطَهَّرَ, *be small: be depressed, despond.* — See Chald. gl. זער.

اَعْتَبَ, f. اَعْتَبَاتُ, *small, little, young*; pl. m. اَعْتَبَاتُ, f. اَعْتَبَاتُ.

—

سُحِّتٌ not used in I., *be corrupted, vitiated.* II. سَحَّطَ *corrupt, destroy.* — See Chald. gl. חבל.

سُحُّطٌ *corruption, destruction.*

سَحَّطَ, سَحَّطًا, *a companion or associate*: pl. سَحَّطَاتٌ. — See Chald. gl. חבר.

سَحَّطَ, impf. تَسَحَّطَ, *shut up, confine, imprison.* II. اِسْتَسَحَّطَ pass. — Ar. حَبَسَ; Heb. קָבַע *bind, imprison.*

سَوَّ, f. سَوِّ, *one*. — See Chald. gl. קר.

سَوِّ, impf. تَسَوِّ, *be glad, rejoice*. — See Chald. gl. קרא.  
 سَوِّ, سَوِّ, *joy*.

سَدَّ not used in I. — III. سَدَّ *show, announce, tell*. — See  
 Chald. gl. קרא.

سَفَّ, impf. تَسَفِّ, *have compassion on, pity, spare*. — See  
 Chald. gl. קום.

سَوِّ, impf. تَسَوِّ, *see, observe*. — See Chald. gl. קרא.

سَوِّ, impf. تَسَوِّ, *snatch, carry off, plunder*. — See  
 Chald. gl. קרא.

سَمَّ, impf. تَسَمِّ, *inf. تَسَمِّ, تَسَمِّ, live*. — See Chald.  
 gl. קרא.

سَمِّ, *life*.

سَمَّ, impf. تَسَمِّ, *be hot, warm*. — Ar. حَمَّ *warm, be warm*,  
 Heb. Chald. קם. See Aeth. gl. ሐጦ ::

سَمِّ *heat, passion, anger*. — Chald. קומקא *heat*,  
 Heb. קמה.

سَمَّ *sigh, groan*.

سَمِّ *a sigh, groan*.

سَمَّ. See سَمَّ.

ب

بَيَّ, impf. تَبَيِّ, *be well, happy, joyful*: often impers. — III.  
 بَيَّ *prepare, make ready*. — See Chald. gl. טוב.

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

بَيَّ, *goodness, bounty*; pl. بَيَّ.

بَيَّ, *a mountain*; بَيَّ. — See Chald. gl. טור.



יָמַיִם the sea; pl. יַמַּיִם. — See Chald. gl. ים.

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

יָמַם not used except in V. יָמַם add, increase, do again. —

See Chald. gl. יסף.

יָמַם, impf. יָמַם, imper. יָמַם, shoot up, grow. — Chald. יָמַם; identical with Aeth. ያሰሰ: Heb. יָמַם go out (comp. in partic. יָמַם shoots, and יָמַם: an embryo or foetus).

יָמַם, impf. יָמַם, imper. יָמַם, sit. — See Chald. gl. יתב.

יָמַם, impf. יָמַם, remain over and above, be abundant, abound, make gain or profit. — Heb. יָמַם, Chald. יָמַם, Sam. יָמַם.

יָמַם, יָמַם, f. יָמַם, יָמַם abundant, excellent; with יָמַם, more than; as an adv. very, much, more, besides (Heb. יָמַם). — Chald. יָמַם, Sam. יָמַם.

י

יָמַם perhaps. — Heb. Chald. יָמַם long ago, already, perhaps (comp. יָמַם already, perhaps).

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

יָמַם, יָמַם, יָמַם, the totality, the whole; all, whole. — See Chald. gl. יָמַם.

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



עָנָה, impf. תִּעַנֶּה, *be painful, disagreeable, grieve*; only used impers. עֲנֵנִי, etc. (comp. עֲנֵנִי). — Chald. כְּרָא, Ar. كَرِهَ *be unpleasant, كَرِهَ be averse to, dislike.*  
 עֲנֵנִי *pain, grief.*

עָנָה not used in I.—V. אֲעֲנֶה *proclaim, preach, declare.* — See Chald. gl. כְּרָא.

אֲעֲנֶה *a proclamation or announcement, preaching, the gospel.*

עָנָה, impf. תִּעַנֶּה, *go round, surround; wrap up, protect.* Chald. כְּרָה. Like other radicals of a similar form (עָנָה *provoke, עָנָה disturb, שָׁמַשׁ, שָׁמַשׁ, שָׁמַשׁ*), עָנָה is a later formation from עָנָה, from the rad. כְּרָה.

עָנָה, f. עֲנֵנִי, *the belly, the inmost or deepest part*; pl. עֲנֵנִי. — Ar. كَرَش, كَرَش *the stomach* of ruminant animals, Aeth. ስርዓ: Heb. כְּרֵשׁ, Chald. כְּרֵשָׁא, Sam. כְּרֵשָׁא.

עָנָה, עֲנֵנִי, *a throne*; pl. עֲנֵנִי. — See Chald. gl. כְּרֵשָׁא.

עָנָה *strike, strive or contend*, IV. אֲעֲנֶה *strive with one another, fight, strive or exert one's self, endeavour.* — Ar. كَدَش, Heb. כְּדַשׁ, Chald. כְּדַשׁ, Sam. כְּדַשׁ.

§

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

§ *no, not.* — See Chald. gl. לֹא.

אָב labour, be fatigued, exhausted: perf. 3 s. f. אָבַם, 2 m. אָבַם, f. אָבַמָּה, etc.; impf. אָבֵם, imper. אָבֵם, inf. אָבֵם, part. אָבֵם, אָבֵם. — See Chald. gl. לָרִי.

כֶּבֶד the heart, the innermost part or midst; pl. כֶּבֶדִּים. — See Chald. gl. לֵב.

כָּסַם, impf. תְּכַסֵּם, put on clothes. — See Chald. gl. לְבַשׁ.  
כֶּדָּה at, near, to or towards. — See Chald. gl. לְוָה.

כָּסָה, כָּסִי, night; pl. כֶּסֶדִּים. — See Chald. gl. לַיִל.

✽

כֶּסֶל, כֶּסֶלָּה, any article of furniture, pot or vessel, implement, dress; pl. כֶּסֶלִּים. — See Chald. gl. מֵאָן.

כֶּסֶלֶם something. — See Chald. gl. מִדְּעָם.

כָּסַם, impf. תְּכַסֵּם, imper. כָּסֵם, die. — See Chald. gl. מוּת.  
כָּסֵם death.

כָּסַם, impf. תְּכַסֵּם, strike, bite or sting (an insect). See Ch. gl. מִדָּס.  
כָּסֵם, כָּסֵםֶה, a storm; pl. כָּסֵםֶה waves. — See Chald. gl. נַהֲשׁוּל.

כָּסַם, impf. תְּכַסֵּם, come to, happen; part. כָּסֵםֶה he was able, had power. — See Chald. gl. מִטָּא.

כָּסֵםֶה on account of, for; כָּסֵםֶה because, since. — Chald. אֲמָסוּל, אֲמָסוּל, Prob. comp. of כָּסֵםֶה, אֲמָסוּל, the pertaining to (כָּסֵםֶה in relation to, in consideration of, because of; Chald. אֲמָסוּ) and כָּסֵםֶה.

כָּסֵםֶה, כָּסֵםֶה, water. — See Chald. gl. מִיָּן.

כָּסֵםֶה hence; כָּסֵםֶה hence to i. e. within, in. — Chald. מִכָּה; comp. of כָּסֵםֶה and כָּסֵםֶה here, Heb. כָּה, Chald. כָּה.

כָּסֵםֶה from this time forward, any longer: now, therefore.

Comp. of **עָן** and **עַם** = Chald. **ܢܫܐ** *here*, whence **ܢܫܐ** *hence*; comp. **ܗܝܥܘܢ** *then, therefore*, **ܗܝܥܘܢ** *hitherto*. **עַם** not used in I.—III. **עִנֵּן** *speak*. — See Chald. gl. **ܡܢܠܠ**. **עֵצָה**, **עֵצָה**, *a word, saying; thing, matter* (comp. **דָּבָר**). pl. **עֵצוֹת**, **עֵצוֹת**. — Heb. Chald. **מַלְאָה**, pl. **מַלְאִים**, **מַלְאִין**; Sam. **𐤌𐤍𐤁**, pl. **𐤌𐤍𐤁𐤁**.

**עַם** f. *salt*. — Ar. **مِلْح**. Heb. **מֶלַח**. Chald. **ܡܠܚܐ**, Sam. **𐤌𐤍𐤁**; in Aeth. there occurs the denom. verb **ሪልከ**: *salt*. From this word in the sense of *the sea*, is derived

**עַם**, **עַם**, *a sailor*; pl. **עַם**. — Ar. **مَلَّاح**, Heb. Chald. **ܡܠܚܐ**.

**עָנָה**, impf. **עֲנִי**, *counsel, advise; be king, reign*. — See Chald. gl. **ܡܠܚ**.

**עֵצָה**, **עֵצָה** *a king*; pl. **עֵצָה**.

**עַם** *who? who*: also a particle = Gr. **μεν**. — See Ch. gl. **מן**. **עַם** (for **עַם**) *who is?* also used for **עַם** *what is?* Chap. I. 8.

**עַם** *from, of, out of, etc.* — See Chald. gl. **מן**.

**עַם**, **עַם**, *what? what*; adv. *why?* (**עַם**) From **עַם**, **עַם**, *what?* and **עַם**. **עַם** (for **עַם**) *what is?*

**עַם**, **עַם**, *the intestines, the belly*. — See Chald. gl. **ܡܝܘܢ**.

**עַם**, **עַם**, *a possessor, owner, master*: pl. **עַם**. As a title of respect, **עַם** = **רַבִּי**, *κύριε, my lord, sir, Lord!* **עַם** *our Lord* (Christ). **עַם** *Mar Ephraem*. **עַם** *Mar Jacob*, etc. A cognate form is

**עַם**, **עַם**; pl. **עַם**, **עַם**. Def. **עַם**, **ὁ κύριος**,

*the Lord.* — Ar. **مَرِي**, **مَرِي**, **مَرِي**, *a man*; Chald. **מָר**,

**מָרַי**; Sam. **מַרַי**, **מַרַי**.

**מַרַי** *Ματθαίος, Matthew.*

נ

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

**נְבִיָּא** *prophecy, a prophecy.*

**נָדָר** *be extended, long.* — See Chald. gl. **נדר**.

**נָדָר** *long, protracted, slow, gentle*; **נָדָר** = **נָדָר**

**נָדָר** *slow to anger.*

**נָדָר**, impf. **נָדָר**, **נָדָר**, *vow.* — See Chald. gl. **נדר**.

**נָדָר** *a vow*; pl. **נָדָר**.

**נָהַר** *a river*; pl. **נָהַר** — See Chald. gl. **נהר**.

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

**נָחַל** *a fish*; pl. **נָחַל**. — See Chald. gl. **נון**.

**נָחַל**, impf. **נָחַל**, *descend.* — See Chald. gl. **נחת**.

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

(comp. **נָחַל**). — Ar. **نَظَرَ** *see, observe, inspect, نظر*

*watch, help, defend*; Aeth. **ነረ**: *see, observe*;

Heb. **נָחַר**, **נָחַר**, Chald. **נָחַר**, Sam. **נָחַר**.

**נָחַל**, impf. **נָחַל**, imper. **נָחַל**, *take.* — See Chald. gl. **נשב**.

**נָחַל**, impf. **נָחַל**, imper. **נָחַל**, *go out.* — See Chald. gl. **נפק**.

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

See Chald. gl. **נפש**.

ק

קָבַע, impf. קָבַעוּ, *grow, increase, be great or numerous.* — See Chald. gl. קָבַע.

קָבַע, קָבַעוּ, I. קָבַעוּ, *much, numerous, great;*  
pl. קָבַעוּ, קָבַעוּ, f. קָבַעוּ, קָבַעוּ.  
קָבַעוּ, constr. קָבַעוּ, *a great quantity, abundance;*  
with suff. קָבַעוּ, קָבַעוּ, קָבַעוּ, etc. — Chald. קָבַעוּ,  
קָבַעוּ, קָבַעוּ; Sam. קָבַעוּ, קָבַעוּ; also קָבַעוּ  
*a myriad.*

קָבַע, impf. קָבַעוּ, *close, shut.* — Ar. كَبَّر dam a stream,  
Heb. קָבַע in Nif'al, Chald. קָבַע. Cognate rad. קָבַע,  
קָבַע; Aeth. קָבַע; *catch in a net or snare.*  
קָבַעוּ *a bolt or bar;* pl. קָבַעוּ. — Chald. קָבַעוּ.

קָבַע, impf. קָבַעוּ, imper. קָבַע, inf. קָבַעוּ, *go up, ascend.* V.  
קָבַעוּ *make ascend, bring out.* — See Chald. gl. קָבַע.  
קָבַעוּ, (Castell. קָבַעוּ) *time of ascending, rising;*  
pl. קָבַעוּ.

קָבַעוּ f. *the left hand.* — See Chald. gl. קָבַעוּ.

קָבַעוּ *coarse cloth, sackcloth;* pl. קָבַעוּ. — See Chald. gl. קָבַעוּ.

קָבַעוּ not used in I.—III. קָבַעוּ *empty, render vain and useless.*  
— Chald. קָבַעוּ.

קָבַעוּ, f. קָבַעוּ, קָבַעוּ, *empty, vain, useless;* pl. m.  
קָבַעוּ, f. קָבַעוּ. — Chald. קָבַעוּ.

קָבַע, impf. קָבַעוּ, *do, make.* — See Chald. gl. קָבַעוּ.

קָבַעוּ, קָבַעוּ, *work, deed or act, business.* — Heb.  
קָבַעוּ, קָבַעוּ.

حَصَّ, impf. تَحْصِي, *pass by* 'or *over*. — See Chald. gl. עבר.

حَصْمًا, עֲבָרִי, חֲסִי: עִבְרָאֲנִי, *Hebrew*.

حَصًّا *as far as, until*. Comp. of حَصَّ, عَدَّ, *as far as, till*, and حَصَّ, مَرَّ.

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

حَصًّا, حَصْمًا, حَصْمًا, *distress, anguish*.

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

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

עֵינָא, Sam. עֵינָא.

حَضَّ, impf. تَحْضِي, inf. حَضٌّ, part. حَاضٍ, f. حَاضَةٌ, *go in, enter*.

— See Chald. gl. עלל.

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

See Chald. gl. על.

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

حَضٌّ *upwards, حَضٌّ above*.

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

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

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

حَضٌّ, حَضٌّ, *a people or nation, people, a multitude*: حَضٌّ,

حَضٌّ. — See Chald. gl. עם.

حَضٌّ *a depth, abyss*: pl. حَضٌّ. — See Chald. gl. עמק.

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

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

(see حَضٌّ). — See Chald. gl. עסר.

حَضٌّ, impf. تَحْضِي, *flee*. — See Chald. gl. ערק.

מ

מָנַח *throw up, vomit*; Chald. מַנַּח. A more usual signif. of this verb is *escape*, in which sense it occurs in the other dialects: Ar. تَفَلَّتْ, أَفَلَّتْ. Heb. מָנַח, Sam. 𐤌𐤍𐤇.

מָנַח, מָנַח, impf. תָּמַח, *turn, return*. II. מָנַח id. — Heb. מָנַח, Chald. מַנַּח, מָנַח, Sam. 𐤌𐤍𐤇.

מָסַח, impf. תָּמַסַח, *cut, decree or appoint*. — Ar. فَسَّقَ of fruit that *split* their outer covering when ripe, e. g. the date; Chald. מַסַּח, Sam. 𐤌𐤑𐤇.

מָסַח, מָסַח, *a part or portion, a lot*; pl. מָסַח. — Ar. فَصَّ *a piece*, Chald. מַסַּח, מַסַּח. Another form is מָסַח, pl. מָסַח, Chald. מָסַח; Aeth. ጠፋሰሰ: *cast lots*.

מָסַח not used in I., *separate, open*; Ar. فَصَّى, Heb. מָסַח, Chald. מַסַּח. III. מָסַח *deliver, save*; Ar. فَصَّى, Heb. מָסַח, Chald. מַסַּח, מָסַח, Sam. 𐤌𐤑𐤇.

מָסַח, impf. תָּמַסַח, *order, command, decree*. — Heb. מָסַח, Chald. מַסַּח, Sam. 𐤌𐤑𐤇.

מָסַח, מָסַח, *an order, command, decree*. — Chald. מַסַּח, Sam. 𐤌𐤑𐤇 = Syr. مَسَاح.

מָסַח *suitable, fitting, useful*: gen. used in the sense of *it is good, fitting*.

מָסַח, impf. תָּמַסַח, *compensate or make up for, pay a debt, fulfil a vow, requite*. — Chald. מָסַח.

מָסַח, מָסַח, *fulfilment of a vow, retribution, requital, revenge*. — Chald. מָסַח *an avenger*, מָסַח. Sam. 𐤌𐤑𐤇, *revenge*.

מָסַח, מָסַח, *a word, message, decree; matter, thing*; pl. מָסַח. — See Chald. מָסַח.

3

عَا, impf. تَعَا, *wish, desire*. — Ar. صَبَا impf. يَصْبُو *love*:  
Chald. צָבִי, צָבִי, Sam. צָבִי.

ص, impf. صَو, *fast*. — See Chald. gl. صوم.  
صَوَّ, a *fast*.

ب, *be bright, shine, be hot*. — Ar. ضَحَّ *the sun, sun-  
shine, صَاكُضَحَّ, وَضَحَّ, be clear, evident*; Heb. בָּה *be  
white, בָּה clear, bright, warm*; Chald. צָהַר, צָהַר *polish*. —  
See Aeth. gl. ԹԻԲ::

ب, impf. بَو, *bend*. III. بَوَّ, *pray*. — See Chald. gl. בָּלָא.  
بَوَّ, a *prayer*; pl. بَوَّ.

ص

ص, impf. صَوَّ, *be before, precede, anticipate or be be-  
forehand with, in old Engl. prevent*. III. صَوَّ, *make  
precede, do beforehand, anticipate*. صَوَّ صَوَّ اِنْدَه, *مَبِينِ  
since ye are aware beforehand, صَوَّ اِنْدَه اِنْدَه اِنْدَه  
my brother told me beforehand*; صَوَّ صَوَّ صَوَّ صَوَّ  
*all the astronomers foretold*; صَوَّ صَوَّ صَوَّ  
*he outran Simeon*. — Ar. قَدَّمَ *precede, قَدَّمَ  
approach, arrive, قَدَّمَ be ancient*; Aeth. ፳፻፱: Heb.  
קָדַם, Chald. קָדַם, Sam. קָדַם.

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

ص, f. صَوَّ, *first*. — Chald. קָדַם, Sam.  
קָדַם, Aeth. ፳፻፱::



קָדַשׁ not used in I., *be clean or pure, holy*. III. קָדַשׁ *purify, consecrate*. — See Chald. gl. קִדַּשׁ.

קָדַשׁ, קָדַשׁ, f. קָדַשׁ, קָדַשׁ, *holy, sacred*. — Ar.

קָדַשׁ or קָדַשׁ *God*: Aeth. ቀዱስ: Chald. קִדַּשׁ, Sam. 𐤒𐤓𐤕𐤔; Heb. Phoen. קִדַּשׁ (inser. Sidon.).

קָוָה, קָוָה, *the voice, sound*: pl. קָוָה. — Ar. قَوْلٌ, قَوْلٌ, *a word, saying*: Aeth. ቀለ: Heb. Phoen. קָ (inser. Melit. I), Chald. קָל, Sam. 𐤒𐤓, 𐤒𐤔𐤓.

קָמַח, impf. קָמַח, imper. קָמַח, *rise, stand*. — See Chald. gl. קָמַח.

קָמַח, impf. קָמַח, imper. קָמַח, *cut, break*. — Ar. قَطَمَ *cut, bite*, Chald. קָמַח.

קָמַח, קָמַח, *ashes*. — See Chald. gl. קָמַח.

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

קָמַח i. e. קָמַח, κεφαλατον, *a chapter or section*: pl. קָמַח.

קָמַח, impf. קָמַח, *call, cry, proclaim, call on, invoke*: name, read. — Ar. قَرَأَ. Heb. קָרָא, Chald. קָרָא, Sam. 𐤒𐤓𐤕.

קָמַח *a gourd*. — Ar. قَرَعَةٌ, قَرَعَةٌ, Chald. קָרָא, קָרָא.

קָמַח, impf. קָמַח, *be near, approach*. — See Chald. gl. קָרַב.

;

קָמַח not used in I., *be large, great, numerous*. — See Chald. gl. רָבַב.

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

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

קָמַח, קָמַח, *ten thousand, a myriad*: pl. קָמַח.

קָמַח, impf. קָמַח, *increase, grow*. III. קָמַח *make grow, rear, educate*. — See Chald. gl. רָבַב.

קָמַח f., קָמַח m., *four*: pl. קָמַח *forty*. — See Ch. gl. אַרְבַּע.

קָמַח, f. קָמַח, *fourth*. — Chald. רָבַע, Sam. 𐤒𐤓𐤕𐤔.

רָעַץ, impf. יִרְעַץ, *be angry*. — See Chald. gl. רגז.

רָעַץ, *anger*.

רָעַץ, impf. יִרְעַץ, prop. *tread*, hence *go, set out, flow; bestow pains or labour upon, study* (comp. רָרַץ), *educate; chastize*. — Ar. رَدَى *tread, stamp, crush, go, perish*; Heb. רָרַץ *tread, go, rule*; Chald. רָרַץ *flow, spread out, plough, row, chastize, rule*: Sam. רָרַץ.

רָעַץ a *journey*. Also רָעַץ.

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

Ar. رَوْح *be wide, spacious*, Heb. רוּחַ, Chald. רוּחַ, Sam.

רוּחַ, רוּחַ. Prob. רוּחַ, רוּחַ, stands for רֹבַח, רֹבַח,

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

רוּחַ; and רוּחַ, רוּחַ, with רוּחַ). Comp.

רוּחַ, opp. to רוּחַ, etc.

רוּחַ, impf. יִרוּחַ, *breathe, smell or give scent*; from the drawing of a full breath are derived the signif. of ‘being relieved’ or ‘at ease’, whence III. רוּחַ *soothe*

or *appease*: and of ‘rejoicing’. — Ar. يَرَّاحُ, impf. يَرَّاحُ,

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

thing, Heb. רוּחַ, Chald. רוּחַ, Syr. רוּחַ, Sam. רוּחַ;

רוּחַ, impf. יִרוּחַ *rejoice*.

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

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

רוּחַ, impf. יִרוּחַ, *love*. III. רוּחַ *love, have pity upon*. — See Chald. gl. רוּחַ.

רוּחַ *compassionate, merciful*.

רוּחַ *compassion, mercy*.

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

رَحِيمًا *compassionate, merciful*.

*be distant, retire, depart*. IV. *be removed, retire*. See Chald. gl. רָחַק.

رִישָׁא, *the head*; pl. רִישָׁא. — See Chald. gl. רִישָׁא.

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

רָחַץ, impf. רָחֵץ, *tend or feed a flock*; intrans. *feed, graze*. — See Chald. gl. רָחַץ.

—

רָחַץ, impf. רָחֵץ, *ask, demand, entreat*. — See Chald. gl. רָחַץ.

רָחַץ, a word borrowed from the Heb. שָׁחַץ, which has also passed into the other dialects under the forms ῤ.ῤ.ῤ. : שָׁחַץ, ῤ.ῤ.ῤ., and even into old Pers. as شَوْل شول and شولمان sholman.

رָחַץ, impf. رָحֵץ, *let go, dismiss, pardon; permit; let alone, forsake, abandon, leave behind* (comp. רָחַץ). — Chald. רָחַץ, Sam. רָחַץ. Hence the exclamation of Jesus on the cross: *Ελωϊ, ελωϊ, λαμα σαβαχθανι*; אלהי אלהי למא שבקתני.

רָחַץ, impf. רָחֵץ, *throw, cast*: Chald. רָחַץ. A secondary formation, somewhat after the manner of שָׁחַץ, from the rad. רָחַץ *throw* (comp. שָׁחַץ, שָׁחַץ, *be black*, from שָׁחַץ, *be hot*; שָׁחַץ *be black*, from שָׁחַץ *be dry* or *parched*; שָׁחַץ, *lift up, carry*, perhaps connected with שָׁחַץ id.).

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

شَبَّ kindle, burn; Heb. שָׁרַיב flame.

فُحַ heat, drought.

فُحַ, always with ۱ pref., ۱ فُحַ find, be able; impf. فُحַص, inf. فُحַصَّة, part. فُحַص.

فُحَا, impf. فُحَا, cease, be quiet or tranquil. — Ar.

فُحَا, impf. فُحَا: Heb. שָׁלוּ, שָׁלוּ, Chald. שָׁלִי, שָׁלִי.

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

See Chald. gl. שָׁלֵם.

فُحَا, فُحَا, the sky, the heavens, heaven. — See Chald. gl. שָׁמַיָא.

فُحَا, impf. فُحَا, hear, obey. — Ar. سَمِعَ, Aeth. ሰጠፀ:

Heb. Phoen. שָׁמַע, שָׁמַע (inser. Melit. I.), Chald. שָׁמַע,

Sam. 𐤑𐤍𐤍, 𐤑𐤍𐤍.

فُحَا, m. f. the sun. — See Chald. gl. שָׁמַשׁ.

فُحَا, impf. فُحَا, be beautiful, please. — See Chald. gl. צָפַר.

فُحَا, the morning.

فُحَا, impf. فُحَا, lift up, carry, take away. — Chald.

שָׁקַל, Sam. 𐤑𐤍𐤍.

فُحَا be firm. — Aeth. ሰጠፀ: found.

فُحَا, فُحَا, a shoot or sprout, tendril.

فُحَا, impf. فُحَا, loosen or untie. III. فُحَا begin. — See

Chald. gl. שָׁרַס.

فُحَا (for فُحَا), impf. فُحَا, drink. — See Chald. gl. שָׁרַס.

2

ܚܒܪܐ, impf. ܚܒܪܐ, *break*. II. ܚܒܪܐܐ pass. — See Chald. gl. ܚܒܪܐ.

ܚܒܪܐܐ *the ocean*. — See Chald. gl. ܚܒܪܐܐ.

ܚܒܪܐܐ, ܚܒܪܐܐ, *a crown*. — Ar. ܚܒܪܐܐ, whence the denom. verb

ܚܒܪܐܐ *crown*; Chald. ܚܒܪܐܐ; from the Pers. ܚܒܪܐܐ.

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

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

ܚܒܪܐܐ *below, beneath, under*; with suff. ܚܒܪܐܐܐ, ܚܒܪܐܐܐ, etc.

— See Chald. gl. ܚܒܪܐܐ.

ܚܒܪܐܐܐ, def. ܚܒܪܐܐܐܐ, *a worm, caterpillar*. — See Chald.

gl. ܚܒܪܐܐܐ.

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

ܚܒܪܐܐ *third*. Chald. ܚܒܪܐܐܐ, Sam. ܚܒܪܐܐܐܐ.

ܚܒܪܐܐ *there*. — See Chald. gl. ܚܒܪܐܐ.

ܚܒܪܐܐ, ܚܒܪܐܐ, f. ܚܒܪܐܐܐ, ܚܒܪܐܐܐ, *two*. Hence ܚܒܪܐܐܐ, f.

ܚܒܪܐܐܐܐ, *twelve*. — See Chald. gl. ܚܒܪܐܐܐ.

ܚܒܪܐܐܐ, f. ܚܒܪܐܐܐܐ, *second*.



# AETHIOPIC VERSION.

ዘዮናስ፡ ናቢይ።

ኖህ፡ ፩፡

ወኅደ፡ ቃለ፡ እግዚአብሔር፡ ናቢ፡ ዮናስ፡ ወልደ፡ አግቲ፡ 1  
 ወይሴሎ። ተኝሆኦ፡ ወሐር፡<sup>a)</sup> ናኔ፡ ሀገር፡ ሃባይ፡<sup>b)</sup> ወሱብዳ፡ 2  
 ሎ። እስ። ሃር፡<sup>c)</sup> እነዮ። ናቢዮ። ወሐር፡ ዮናስ፡ ወተኝ፡ 3  
 ብሔር፡ ተርኤስ፡ እኖገ፡ እግዚአብሔር፡ ወወረደ፡ ሀገር፡ አዮ፡  
 ወረኅብ፡ ሐዳ፡ ዘይገደ፡ ብሔር፡<sup>d)</sup> ተርኤስ፡ ወተኝ፡  
 ሐዳ፡<sup>e)</sup> ወሃር፡ ወሱብ፡ ይገደ፡ ኖህ፡ ተርኤስ፡<sup>f)</sup>  
 እኖገ፡ እግዚአብሔር። ወአኖ፡ እግዚአብሔር፡ ናቢ፡ ሃባይ፡ 4  
 ወሱብ፡ ባሕር፡ ወሃባይ፡<sup>g)</sup> ግህባ፡ ባሕር፡ ወተኝ፡  
 ሐዳ፡ ኅዳ፡ ይህር። ወሓር፡ ፍትዮ፡ ወአዮ፡ 5  
 ኅዳ፡ ናቢ፡ አግልዳ፡ ወአሱብ፡ ወረደ፡ ወሱብ፡  
 ባሕር፡ ናዮ፡ ኅዳ፡ ይቃል፡<sup>h)</sup> ሐዳ፡ ወወረደ፡ ዮናስ፡  
 ወሱብ፡ ኅርዛ፡ ሐዳ፡ ወኖ፡ ወኔረ። ወወረደ፡ ናቢ፡ 6  
 ዘሐዳ፡<sup>i)</sup> ወይሴሎ፡ ኖኝ፡<sup>j)</sup> ይኖ፡ ተኝሆኦ፡ ወደወ፡  
 አኖ፡ ኅዳ፡ ይኖ፡ እግዚአብሔር፡ ወአኖ፡

<sup>a)</sup> P. ወሐር፡    <sup>b)</sup> P. ናኔ፡ ሀገር፡ ሀባይ፡    <sup>c)</sup> P. adds ገሃር፡  
<sup>d)</sup> Var. ሐገር፡    <sup>e)</sup> Wanting in one Ms. and P.  
<sup>f)</sup> Var. ወሃር፡ ይኖ፡ ወተኝ፡ እኖገ፡    <sup>g)</sup> P. ወሀባይ፡  
<sup>h)</sup> P. ይቃል፡    <sup>i)</sup> Var. ዘይኖ፡    <sup>j)</sup> Var. ኖኝ፡  
<sup>k)</sup> Var. ወደወ፡ ኅዳ፡ አኖ፡





ወሊርሀወ፡ ለእግዚአብሔር፡ እውነቱ፡ ሰደወ፡ ሄቢ፡ ፋርሃተ፡ 16  
ወሃሁ፡ ለእግዚአብሔር፡ ማሃሃዕተ፡ ወበዕኡ፡ ብዕአተ፡ :: ::

ዎ፡ ሪ፡

ወአዘዘ፡ እግዚአብሔር፡ ሀኃበረ፡ ሄቢ፡ ሀሐጦ፡<sup>c)</sup> ለጥኅነ፡ 1  
ወኃበረ፡ ጥኅነ፡ ወኅተ፡ ነርሀ፡ አኃበረ፡<sup>d)</sup> ሃሐሽ፡ ማላተ፡<sup>e)</sup>  
ወሃሐሽ፡ ለሊተ፡<sup>f)</sup> :: ወጸለጥ፡ ጥኅነ፡ ወኅተ፡<sup>g)</sup> ነርሀ፡ 2  
አኃበረ፡ ኃበ፡ እግዚአብሔር፡ አዋላኅ፡ ወይቤ፡ :: አወጥወኅ፡ 3  
በዋኃይቤ፡ ኃበ፡ እግዚአብሔር፡ አዋላኅ፡ ወኅዋሃኒ፡  
በወኅተ፡<sup>h)</sup> ነርሀ፡ ቀላይ፡ ጽራሃ፡<sup>i)</sup> ወኅዋሃኒ፡ ቀለ፡ ::  
ወወረወኒ፡ ወኅተ፡ ልበ፡<sup>j)</sup> ባከር፡ ወሀተኒ፡ አፋላግ፡ ወወጽኦ፡ 4  
ላዕለ፡ ነሎ፡ ግዕበልኅ፡ ወዋይኅ፡<sup>k)</sup> :: ወአኃነ፡ እቤ፡ 5  
ገደፋኅኒ፡ እኃነ፡ እዋቅድ፡ አዕይኃተኅ፡<sup>l)</sup> እዳግዳ፡ እኃነ፡  
ርአ፡ ቤተ፡ ማቅደስኅ፡ :: ወከዘ፡<sup>m)</sup> ግይ፡ እኅነ፡ ኃፋሽ፡ 6  
ወሀተኒ፡ ቀላይ፡ በተሕቱ፡ ወተሽጥ፡ ርአሽ፡ ወኅተ፡  
ኃቅሀተተ፡ አድባር፡<sup>n)</sup> :: ወወረደኅ፡ ወኅተ፡ ሞድር፡ እኃተ፡ 7  
ዕጽወ፡ ማኅነግቲሃ፡ እዋፋጥረተ፡ ሃለዋ፡ ወሀርኅ፡<sup>o)</sup>  
እዋኔ፡ እዋኔ፡ ማኅነ፡ ሕይወት፡ :: [In the Oxford Ms.  
verses 5, 6, and 7, are as follows. ወእቤ፡ ተሐጥልኅ፡  
እኃነ፡ እዋቅድ፡ አዕይኃተኅ፡ ሀላኅ፡ እርአይ፡ ጽርሐ፡  
ማቅደስኅ፡ አኃነኅ፡ ግይ፡ እኅነ፡ ርአሽ፡ ቀላይ፡ ናሁ፡  
ርአሽ፡ ተሐጥ፡ ወኅተ፡ ኃቅሀተተ፡ አድባር፡ :: ወወረደኅ፡  
ወኅተ፡ ሞድር፡ ነቦ፡ ማሕቅ፡ ተሕተ፡ ትዕርግ፡ ሕይወት፡

<sup>c)</sup> Var. ወአዘዘ፡ እ፡ ለሀቢ፡ አኃበረ፡ ጥኅነ፡  
<sup>d)</sup> P. ሀኃበር፡ and above ሀኃበረ፡ <sup>e)</sup> Var. ሀለተ፡  
<sup>f)</sup> Var. ለጥለ፡ <sup>g)</sup> P. በወኅተ፡ <sup>h)</sup> Var. ወኅተ፡  
<sup>i)</sup> Var. ነርሀ፡ ስሌ፡ ቀለ፡ ጽራሕ፡ <sup>j)</sup> P. adds ቀለ፡  
<sup>k)</sup> One Ms. adds እኃተ፡ ላዕለ፡ ኃለዳ፡ <sup>l)</sup> Var. ገደኅ፡  
<sup>m)</sup> Var. ወኃዘዘ፡ sic. <sup>n)</sup> Var. ደባር፡  
<sup>o)</sup> One Ms. ትዕርግ፡ and omits the next 3 words.

8 ዘኔሰለ፡ ጮኸ፡ ኔቤኸ፡ እግዚአብሔር፡ አዎላኅባ፡።] ስባ፡ ኔልቀት፡  
 ኔሩስ፡ ጥዘኅርዳ፡ ለእግዚአብሔር፡ ትብጻሕ፡ ጸሎት፡  
 9 ቅድሚኑ፡ ጽርሕ፡ ጮቅደስኸ፡። እለህ፡ ዓቅቡ፡ ነንቶ፡ ወሐሰተ፡  
 10 ገደፈ፡ ሠሃሎ፡። ወአኔህ፡<sup>፱)</sup> ሞሰ፡ ቃለ፡ ስብሐት፡  
 ወተጋኝ፡<sup>፲፱)</sup> እሠውህ፡ ለኸ፡ ጮጠ፡ ጸሎት፡ በሕይወት፡  
 11 አዎላ፡ ለእግዚአብሔር፡። ወአዘዞ፡ እግዚአብሔር፡ ለውኔቱ፡<sup>፲)</sup>  
 አኔሰለ፡ ደውጽኦ፡ ለፖናስ፡ ወስተ፡ ሞዶ፡<sup>፳)</sup> ወአውጽኦ፡  
 ወስተ፡ ሞዶ፡። [In the edition of Petraeus these four  
 verses are as follows. ወጥዘኅርዳ፡ ለእግዚአብሔር፡  
 ስባ፡ ኔልቀት፡ ኔሩስ፡ እዎላህላ፡ ትብጻሕ፡ ጸሎት፡  
 ኔቤኸ፡ ጽ፡ ጮ፡ ወእለህ፡ ደዓቅቡ፡ ነኸ፡ ወ፡ ገ፡ ሠ፡።  
 ወአኔህ፡ በቃለ፡ ጸሎት፡ እገኔ፡ ለኸ፡ ወእሠውህ፡ ለኸ፡።  
 ነቤሎ፡ ዘበዓኸኸ፡ እረድድኸ፡ በሕይወት፡። ወተአዘዞ፡  
 ለእግዚአብሔር፡ ወኔቱ፡ ሀኔሰለ፡ ወአውህኦ፡ ለፖናስ፡ ወ፡ ሞ፡።]

፩፡ ፲፫፡

1 ወኸ፡ ቃለ፡ እግዚአብሔር፡ ደግ፦ ኔባ፡ ፖናስ፡ ወይቤሎ፡።  
 2 ተኝሠኔ፡ ወሐር፡<sup>፲)</sup> ኔኔ፡ ሀገር፡ ዓባይ፡<sup>፱)</sup> ወስብኸ፡ ሎ፡  
 3 በኸ፡ ቀደ፡<sup>፲፱)</sup> ስብኸተ፡<sup>፳)</sup> ዘኔቤላኸ፡ አኔ፡ ወተኝሠኔ፡  
 ፖናስ፡ ወሐር፡ ኔኔ፡ በኸ፡ ደቤሎ፡ እግዚአብሔር፡ ወኔኔኸ፡  
 ዓባይ፡<sup>፳)</sup> ሀገር፡ ደኔቲ፡<sup>፶)</sup> ለእግዚአብሔር፡ ወሞሀዋዳ፡ ቅጽፈ፡  
 እዎአኔ፡ ለአኔ፡ ጮጠ፡ ሞሕዋረ፡ ሠሎስ፡ ጮህል፡  
 በእግር፡<sup>፳)</sup> ወአልጸቆ፡ ደባኔ፡ ሀገር፡ ስባኸ፡<sup>፳)</sup> እዎሕዋረ፡

፱) Var. አኔህ፡ ፲፱) Var. በተጋኝ፡ ፲) One Ms. omits ወኔቱ፡  
 ፳) One Ms. omits these 3 words and adds ለፖናስ፡ after ወአውጽኦ፡  
 ፲) P. ወሐር፡ ፱) P. ኔኔ፡ ሀገር፡ ሀባ፡  
 ፶) P. ዘቀደ፡ ፳) One Ms. and P. ስብኸተ፡  
 ፳) Var. ዓባይ፡ ፶) One Ms. and P. ወኔቱ፡  
 ፳) One Ms. has ለእግዚአብሔር፡ ወሞሕዋረ፡ ሠሎስ፡ ህለት፡።  
 P. ለእገ፡ ጮጠ፡ ሞሕዋረ፡ ሠ፡ ህ፡ ፳) Var. ወስባኸ፡

ህለት፡ ወይቤ፡ ንሱኅ፡ ጭህል፡ ሠሉህ<sup>b)</sup> ትትገሊቱኛ፡  
 ኝኛ፡ ወተሐዎኛ፡ ሱብኛ፡ ኝኛ፡ በቃለ፡ ንግዚሐብሔር፡ 5  
 ወሸብኅ፡ ጸጦ፡ ወላብሱ፡ ሠቀ፡ ንኡሾ፡ ወህቢዎ፡ ወኦኛተ፡  
 ኦልባሲዎ፡ ወኔባሊ፡ ወሸተ፡ ሐዎ፡ ወሸቆህ፡ ንጉሠ፡ 6  
 ኝኛ፡ ወተኝሠኛ፡ ንኖኛ፡ ጦኔባሊ፡ ወኦኛተ፡ ኦልባሲዎ፡  
 ወላብሱ፡ ሠቀ፡ ወኔባሊ፡ ወሸተ፡ ሐዎ፡ ወሸቆህ፡ ንጉሠ፡ 7  
 ለኝኛ፡ ወላሀባዎ፡<sup>c)</sup> ወይቤ፡ ሱብኛ፡ ወኦኛተ፡ ወኦልባዎ፡  
 ወኦልባዎ፡ ኦይባላዎ፡ ወኦኛተ፡ ወኦይተሀዎ፡ ወኦይተዎ፡  
 ጭ፡ ወላብሱ፡ ሠቀ፡ ሱብኛ፡<sup>d)</sup> ወኦኛተ፡ ወኦዎዎ፡ ንባ፡ 8  
 ንግዚሐብሔር፡ ሃባሊ፡ ወኔ፡ ሃባሊ፡ ንኅዎ፡ ጭባር፡  
 ወህዎ፡ ዘወሸተ፡ ንዎዎ፡ ወይቤላ፡ ጭ፡ ጭባር፡ 9  
 ንጭ፡ ይኔህ፡ ንግዚሐብሔር፡ ወይባዎ፡ ጭህ ፍተ፡ ጭተ፡  
 ወኦኛተ፡ ንንኅ፡ ወርኦ፡ ንግዚሐብሔር፡ ጭባር፡ 10  
 ኅጭ፡ ንህሔ፡ ንኖ፡ ንኅዎ፡ ንግዚሐብሔር፡<sup>e)</sup> ንህሔ፡  
 ንኖ፡ ንባ፡<sup>f)</sup> ንኅዎ፡ ኅጭ፡ ይጭ፡<sup>g)</sup> ላህላዎ፡ ወኦኛተ፡  
 ንኅዎ፡ ፡ ፡ ፡

ጭ፡ ▽፡

ወተኅዎ፡ ጭኅ፡ ህባዎ፡ ትኅዎ፡ ወሐዘኛ<sup>h)</sup>፡ ወጸላ፡ ንባ፡ 1  
 ንግዚሐብሔር፡<sup>i)</sup> ወይቤ፡ ንግዚሐ፡ ኦሃኛ፡ ኅጭ፡ ንቤ፡ 2  
 ብብሔር፡ ወበኦኛተ፡<sup>j)</sup> ኅኛ፡ ተኝግኅ፡ ተርሱ፡ ንሾ፡  
 ኦኛ፡ ኅጭ፡ ጭኅ፡ ኦኛተ፡ ወሸተሀዎ፡ ርሔ፡ ጭተ፡  
 ወብሔኛ፡ ጭኅተ፡ ወጸዎ፡ ወተኔህ፡ በኦኛተ፡ ንኅተ፡ ፡

<sup>b)</sup> One Ms. and P. ሠሉህ፡ ጭህል፡  
<sup>c)</sup> So P. — The one Ms. has ወሸ፡ ን፡ ለኝኛ፡ ለኝሁሾ፡  
 ወላህባዎ፡ the other merely ወሸቆህ፡ ለህባዎ፡  
<sup>d)</sup> The Oxf. Ms. has ወይቤላ፡ ሱብኛ፡ ሠቀ፡  
<sup>e)</sup> P. ወኦኛ፡ ፡<sup>f)</sup> One ms. ንኖኛ፡ ፡ P. ንኖኛ፡ ዘኔባሊ፡  
<sup>g)</sup> These 2 words are wanting in one Ms.  
<sup>h)</sup> Wanting in one Ms. ፡<sup>i)</sup> One Ms. adds ኦኛተ፡  
<sup>j)</sup> Var. ወሸቆህ፡



## GLOSSARY.

### U:

UΛΦ: contracted UA: impf. PZA: *be*.

U<sup>h</sup>Ω: impf. PUO<sup>h</sup>Ω: *disturb, agitate*. VII. TUO<sup>h</sup>Ω: impf.

P<sup>h</sup>TUO<sup>h</sup>Ω: pass. -- Ar. هَوَكَ *be silly, simple*, مُتَهَوَّكَ *confounded, stupified*: cogn. هَجَجَ, impf. يَهْجِجُ *excite, be excited*, أَهْوَجَ *violent* (wind).

UIC: *a city*: pl. hUIC: — L<sup>h</sup>T: and hUIC: — L<sup>h</sup>T:: Ar. هَجْرٌ in the dial. of Yaman.

### A:

A: *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. WTNC: h<sup>h</sup>MLh<sup>h</sup>NC: AL<sup>h</sup>NC: h<sup>h</sup>Q<sup>h</sup>: OL<sup>h</sup>T: Q<sup>h</sup>PC: *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. h<sup>h</sup>Q<sup>h</sup>: P<sup>h</sup>Q<sup>h</sup>: AL<sup>h</sup>A: PC<sup>h</sup>Q<sup>h</sup>: *of the blood of those giants*; h<sup>h</sup>A<sup>h</sup>: AL<sup>h</sup>C<sup>h</sup>Q<sup>h</sup>: *Pharaoh's dream*. — With pron. suff. A<sup>h</sup>T:: A<sup>h</sup>Ω: A<sup>h</sup>Ω:: A<sup>h</sup>E: A<sup>h</sup>T:: A<sup>h</sup>Z:: A<sup>h</sup>Q<sup>h</sup>: A<sup>h</sup>Q<sup>h</sup>:: A<sup>h</sup>∞: A<sup>h</sup>Z: or A<sup>h</sup>T<sup>h</sup>Z:

ΛΥΦ: *an ox*; pl. አΛΥΦተ::

ልብ: *the heart*; pl. አልባብ:: ልቦ: ባሕር: = ዲጉጋጋ *the depths of the sea*. — See Chald. gl. ܒܠ.

ለብሱ: impf. ያለብሱ: subj. ያለቦሱ: *put on clothes*. — See Chald. gl. ܫܒܠ.

ልብሱ: *a dress*; pl. አልባሱ:: Ar. لِبْسٌ.

ላህለ: *upon, above; to, towards, against*; corresp. to ካህ in the other dialects (see Chald. gl. ካህ). With suff. ላህለዎ: ላህለኩ: etc. ኧረላህለ: *from off, away from, from* (ካህረ). — Hence is formed a verb አላህለ: *raise, exalt*, and other derivatives, e. g.

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

ዎልህልተ: *over, above*.

ለሊተ: *night*; pl. ለዋይዎ:: — See Chald. gl. ካላ.

ለገተ: *a hut*; pl. ለገተተ:: Perhaps from the rad. وَلَجَ, *go in, enter* (comp. Sanskrit *vēṇa-s*, *Forzo-ς*, *vicu-s*, from the rad. *viç*).

ለጸቆ: impf. ያለጸቆ: *adhere, be united*. IV. አለጸቆ: *make adhere or approach, unite*; intrans. *be near or on the point of*, followed by the subj.; chap. III. 4. ወአለጸቆ: ያባኝ: ሀገረ: (we may supply ነቦ:). — Ar. لَصِقَ, لَزَجَ, لَزِقَ, لَسِقَ, *adhere*.

### ሐ:

ሐዎ: impf. የሐዎዎ: *be afflicted, sick*. IV. አሐዎዎ: *hurt, distress*. — Ar. حَمَّ *warm, make anxious* (see Syr. gl. ܫܡܪ), حُمَّ *have fever*, (حُمِّي); هَمَّ *make anxious, sickly*.

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

ከዎከዎ: *a gourd.*

ከዎር: *a ship*: pl. ኦከዎር:: Perhaps connected with **حَمَل** *carry*.

ከዎዩ: *ashes.*

ከረረ: *be hot.* — Ar. **حَرَّ**, Heb. **חָרַר**, Aram. **ܚܪܐ**, **ܚܪܐ**.

ከረር: (formed liked **ܚܪܐ**), f. ከርርተ: (**ܚܪܐ**) *hot, scorching*

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

ከሰወ: impf. ዩከሰ: *lie.*

ከሰተ: *falsehood, a lie.*

ከረ: impf. Pከወር: subj. ዩከር: (ዩከር:) imper. ከር: (ከር:) *go.* — Ar. **حَارَ** *return.* Hence ከዋርዎ: **حَوَارِي** *an apostle.*

ዎከዋር: *space or distance, a journey*: ኦዎከዋር: chap. III. 4 = ኦዎ: ዎከዋር::

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

ከዘዘ: and ከከዘ: impf. Pከከዘ: *be sad, sorrowful.*

Ar. **حَزَنَ**.

ከዘዘ: *cough*. IV. ኦከከዘ: *make cough, choke.*

ከዩዎ: impf. Pከዩ: subj. ዩከዩዎ: inf. ከዩዎ: (for ከዩዎ:) *live.* — See Chald. gl. 877.

ከዩዎተ: *life.* — Ar. **حَيَاةٌ**, **حَيَوَةٌ**.

ሐዶ፡፡ impf. ዶሐዶ፡፡ *steer, direct, protect, save.* — Ar.

حَدُّ the helm or rudder (سَكَّانُ السَّفِينَةِ), Aeth.

ዶሐዶ፡፡

ሐጉ፡፡ *perish.* VII. ተሐጉ፡፡ or VIII. ተሐጉ፡፡ id.

ዶ:

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

ዶላከ: impf. ዶዶላከ: *rule, govern.* — See Chald. gl. ገጢ.

ኦዶላከ: *a god, God;* pl. ኦዶላከተ: It is itself, like ጠካላ, a plur. (remnant of orig. polytheism) from ጠገ *a king*, which occurs in the Himyaritic inscript. (see Rödiger's Transl. of Wellsted's Travels, p. 398, or his „Versuch“, p. 27).

ዶሐፈ: and ዶሐፈ: impf. ዶዶሐፈ: subj. ዶዶሐፈ: *have mercy or compassion upon.* — Transp. from ሐገገ; see Chald. gl.

ዶሐፈ: (maḥḥārī) *compassionate, merciful.*

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

ዶሐከ: and ዶሐከ: impf. ዶዶሐከ: subj. ዶዶሐከ: *pity, spare.*

ዶከ፡፡ *with.* With suff. ዶከ፡፡ ዶከ፡፡ etc.

ዶከ፡፡ *rot, perish.* — Ar. اَسِنَ *become putrid* (esp. water).

ዶከ፡፡ *putrefaction, corruption, destruction.*

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



ዮንተ: *what?* acc. ዮንተ:: ኢዮንተኒ: *not even a single thing.* Another form is ዲ: (Heb. *יִי* *who?*).

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

ዮንደበ: *affliction, distress, danger;* pl. ዮንደበዎተ::

Connected with Ar. نَدَبٌ = خَطَرٌ *danger.* نَدَبٌ *be-wail the dead.*

ዮንለ: *to, towards.*

ዮተ: impf. ደዮተ: subj. ደዮተ: *die.* — See Chald. gl. מוה.

ዮተ: *death.*

ዮገደ: and ዮገደ: coll. *waves, a storm;* pl. ዮገደ: and

ዮገደተ:: Prob. from a rad. ወገደ: = Chald. *ገገ* *flow,* which see.

ዮሀለተ:: See ወሀለ::

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

ዮሀተ: *anger, rage.*

ዮዎ: *water;* pl. ዮዎተ:: See Chald. gl. *ጠጠ.*

ዮጠ: impf. ደዮዎተ: subj. ደዮዎተ: *bend, turn, turn away, avert; bring back, convert.* VIII. ተዮዎጠ: *turn, return, be converted.* — Ar. *مَاطَ*, impf. *يَمِيْطُ*, *turn away, retire from, drive off;* Heb. *מָט*, Syr. *مَاطَ*.

*waver, shake.*

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

ዮጠን: impf. ደዮጠን: *measure.*

ጾጠኝ: *measure, quantity, quality, worth, merit* (comp. <sup>قَدْرٌ</sup>). ጾጠኝ: ጸለዮቡ: *as much as (whatsoever, all) I have vowed.* Chap. II. 10.

ጾጽኦ: *come, find.* IV. ኦጾጽኦ: *cause to come, bring.* — See Chald. gl. ጸጸጸ, and add Syr. <sup>اَبْلَغَ</sup> *able*, <sup>اَبْلَغُ</sup> *be able.*

### W:

WUጸ: *gentleness, clemency, pardon.* — Ar. <sup>سَهْلٌ</sup> *be smooth, level*, III. <sup>سَاعَلٌ</sup> *be kind to.* Hence ጥWUጸ: *be gentle, pardon*: and the verb, adj. ጾኩጥWUጸ: *gentle, gracious.*

Wጸጵ: *obsol.*, Wጸጵ: and gen. Wጸጵጽ: *three.* — See Chald. gl. ጸጸጸ.

Wጸጵጸ: or Wጸጵጸ: f. — ጸጸጸ: or — ጸጸጸ: and Wጸጵጵ: f. Wጸጵጵ: (Ar. <sup>ثَالِثٌ</sup>) *third.*

Wጸጵጵ: *three*, with nouns of time, as ጸጸጸ: and ጸጸጸ: — WZጸ: *rise* (the sun). — See Chald. gl. ጸጸጸ.

Wጸ: *sackcloth*: pl. Wጸጸ: ኦWጸጸ: ኦWጸጸጸ: See Chald. gl. ጸጸጸ.

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

ጸWጸጸጸ: *a sacrifice*: pl. ጸWጸጸጸ: ጸWጸጸጸጸ: See

### Z:

Cጸጸ: impf. ጸCጸጸ: subj. ጸCጸጸ: *be distant, retire.* — See Chald. gl. ጸጸጸ.

Cጸጸጸ: (form ጸጸጸ), f. Cጸጸጸጸ: (rihbukṭ) *distant.*

*remote.* ርሑቁ፡ ዐሀት፡ *slow to anger, forbearing*  
(ጳጳሃሃ፡ ጳጳሸዛሃ) Gesenius, Carm. Samarit. II. 19).

ረዐዐ፡ not used. IV. አረዐዐ፡ *be silent, tranquil.*

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

ርብዕ፡ obsol. ረብዕ፡ and gen. አረብዕቱ፡ *four.* — See Ch.  
gl. ፻፳፮.

ራብዕዊ፡ — ዓይ፡ f. ራብዕዊት፡ — ዒት፡ and ራብዕ፡  
f. ራብዕት፡ (Ar. رابع) *fourth.*

ርእሰ፡ *the head*: pl. አርእሰት፡፡ See Chald. gl. ፵፯.

ርእዖ፡ impf. ይረእህ፡ subj. ይርእይ፡ imper. ርእህ፡ inf. ርእይ፡ (for  
ርእይ፡) *see.* — Ar. رأى, Heb. ראה.

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

ርዕዖ፡ impf. ይረዕህ፡ and ይርዕህ፡ subj. ይርዕይ፡ *take to pasture,*  
*tend a flock.* VIII. ተረዕዖ፡ *feed, graze.* — See Chald.  
gl. ፳፻፲.

## ሰ፡

ሰ፡ *but, indeed;* always affixed to other words, as አእሰ፡  
አለሰ፡፡

ሰዎዐ፡ impf. ይሰዎህ፡ *hear.* — See Syr. gl. ፳፻፲፯.

ሰዎ፡ *a name: fame or renown* (as in Heb. שמותי רבים Gen.  
VI. 4, שמותי-רבים Num. XVI. 2, שמותי-רבים [ב]תנאים Gen.  
IX. 26, rather than „in the tents of Shem“). — See  
Chald. gl. ፸፯.

ሰዓይ፡ *the sky, heaven*: pl. ሰዓይት፡፡ See Chald. gl. ፳፻፲፯.

ḥΦP: impf. PḥΦ: *water, irrigate*. — Ar. سَقَى *give to drink, irrigate*: Heb. הִשְׁקָה; Aram. הִשְׁקָה, اَمْعَب, ܡܫܩܘܬܐ and ܡܫܩܘܬܐ (Pa<sup>el</sup>).

ḥΩ: *when, whilst; after*.

ḥ-Ωḥ: impf. Pḥ-Ωḥ: *praise, glorify*. — See Chald. gl. הַבְּחֵן. ḥ-Ωḥḥ: *praise, laudation*. — Ar. سُبُكَّةٌ *prayer, a rosary*.

ḥΩZ: impf. Pḥ-ΩC: *break*. VII. ḥḥ-ΩZ: pass., impf. Pḥḥ-ΩC: (yessabar) for Pḥḥ-ΩC: a usual assimilation in Aeth. (e. g. ΦḫWΩΦΩ: *and I will answer them, ΦPḥḥ-Ωḥ: and may be celebrated*), which takes place also before ḥ: ḥ: P: H: ḫ: θ:: For the Arab., comp. such forms as يَطَّوْفُ, يَدَّكَّرُ, يَصَدَّقُوا, يَضْرَعُونَ, in the ḫur-ān, for يَتَطَوَّفُ, يَتَدَكَّرُ, يَتَصَدَّقُوا, يَتَضْرَعُونَ: for the Heb., see Gesenius' Gram. §. 53, 16. edit. — See Chald. gl. הַבְּר.

ḥ-Ωḫ: coll. *man, mankind, people* (a single individ. is ḥḫḥ: f. ḥḫḥḥ:).

ḥΩḥ: impf. Pḥ-Ωḥ: imper. ḥ-Ωḥ: *proclaim, preach*. ḥ-Ωḥḥ: *proclamation, preaching*.

ḥḥP: impf. Pḥḥ: subj. PḥḥP: *drink*. — See Chald. gl. הַשְׁתֵּה.

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

ḥḫḥ: *the next day*. ḥḫḫḥ: *next day* (the fem. suff. refers to ḥḫḥḥ:). Ar. ثَانٍ (vulg. ثَانِي, f. ثَانِيَّةٌ, *second*, Heb. שְׁנַי, f. שְׁנַיִת).

ḥḫḫ: from the Heb. שְׁנַיִת. — See Syr. gl. ܫܢܝܬܐ.

ሰኢኛ: impf. ይኸኢኛ: *be unable.*

ሰወሰዐ: not used. — ኢኝሰሰዐ: *walk.* — Heb. נָשַׁע *lead.*

ኢኝሰሰ: coll. *animals, cattle.* — Comp. Ar. مَاشِيَةٌ from مَشَى *walk*: Syr. ܩܢܳܐܳܘܳܬܳܐ *goods, wealth* (orig. *flocks, herds*), from ܩܳܢܳܐ (Aeth. ርዳ: Heb. קָרָה, Chald. ܩܪܳܗ, Sam. 𐤒𐤒, V. 𐤒𐤒𐤕) *run.*

ሰሰዐ: not used. VII. ተሰዐዐ: *be plunged in, immersed, submerged.*

Φ:

ΦΑΑ impf. ይΦΑΑ: subj. ይΦΑΑ: *be light, easy.* IV.

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

See Chald. gl. ܠܩ.

ΦΑይ: *an abyss*; pl. ΦΑየት::

ΦΩፈ: impf. ይΦΩፋ: *lash, scourge, chastize.*

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

Φተ: impf. ይΦተ: *kill.* — Ar. قَتَلَ, Heb. הָרַג, Aram. ܗܪܳܓ, ܗܪܳܓܳܐ, ܗܪܳܓܳܐܳܘܳܬܳܐ.

ፈ, ፈፈ.

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

Φየዐ: impf. ይΦየዐ: *be in front, precede, anticipate.* —

See Syr. gl. ܦܳܝܳܐ.

Φየዐ: *the beginning*; adverb. acc. Φየዐ: *in front, in presence of, before*; with suff. Φየዐኝ: etc. — Ar.

قديم *olden time.* Heb. ܩܳܕܳܝܳܡ, Syr. ܩܳܕܳܝܳܡܳܐ, Chald. ܩܳܕܳܝܳܡܳܐ, Sam. ܩܳܕܳܝܳܡ.

ፈፈ.

Φየዐ: adv. *before, formerly*; ΗΦየዐ: *former.* —

Chald. ܩܳܕܳܝܳܡ, Syr. ܩܳܕܳܝܳܡܳܐ; Ar. قديم *old, ancient,*

*eternal*; Heb. ܩܳܕܳܝܳܡ *the front, the east.*

ΦΡΑ: ΦΡΑΦ: and — ΑΡ: f. — ΑΦ:†: and -  
Α†: *first*.

ΦΜΟ: not used. VIII. †ΦΦΟ: impf. Ρ†ΦΑΟ: *be indig-  
nant at, disgusted with*. †ΦΦΟ†: ΖΑΗ: *he was  
weary of his life*, chap. IV. 8. — Comp. ΦΜΜ: and  
Heb. קוץ, קוט.

ΦΔΖ: *hedge in, surround*. — Ar. قَصَرَ *set limits to, re-  
strain, imprison, shorten, cut short; قَصْرٌ be short;*  
Heb. קָצַר, קָצַר. Cognate radicals, ΔΔΖ: حَصَرَ, حَظَرَ,  
Chald. חָטַר.

ΦΔΣ: *a hedge, wall; castle*. — Ar. قَصْرٌ *a castle;*  
cognate words, Heb. חָצֵר *a courtyard*, حِصָּרٌ *a fortress*,  
حَظِيرَةٌ *a cattle-pen*, in Chald. חוֹטְרָא.

Π:

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

ΠΟΛ: This verb is very irreg. The perf. ΠΟΛ: is  
only used in the sense of *contradict, oppose*. In  
the signif. of *say, speak*, we find as perf. s. 3 m.  
ΠΩ: f. †Π: 2 m. †Π: f. †ΠΛ: 1 m. f. ΖΩ: pl.  
3 m. ΠΩΛ: f. ΠΩΛ: 2 m. †ΠΛ: f. †ΠΛ: 1 m. f.  
ΖΩ: The Λ: however reappears in the apocopated  
forms when they take a suff., as ΠΩΛΣ: ΠΩΛΣ: ::  
Imperf. ΠΩΔ: subj. ΠΩΔ: imper. ΠΔ: inf. ΠΩΔ: ::  
IV. ΖΩΛ: VII. †ΠΟΛ: IX. †ΠΟΛ: *say to one an-  
other, contradict one another, dispute*.

ΠΑΟ: impf. ΠΩΔΟ: subj. ΠΩΑΟ: *swallow, eat, devour*. —  
See Chald. gl. בלע.



በጽሕ: impf. ይበጽሕ: subj. ይበጽሕ: *come to, reach to: happen.*

በፅኦ: *vow.*

·በፅኦት: *a vow.*

ተ:

ተስተ: *under, adv. down.* በተስተ: *below, beneath: Ar.*

مِنْ تَحْتٍ. — See Chald. gl. תחת.

ተርሴስ: תרשש, *Tartessus.*

ተኅዘ: impf. ይተኅዘ: *be sad, grieved.*

ተኅዘ: *grief, sorrow.*

ኝ:

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

ኝለፈ: impf. ይኝለፋ: *pass by, over, or away, perish.* — Heb. עָלָה.

ኝበ: *to, into; at, near; according to.* With suff. ኝበዎ: etc.

ኝበረ: and ኝበረ: *be united.* — See Chald. gl. חבר.

ኝበር: (form ኝበረ) *united: adv. acc. ኝበረ: together.*

ኝዎ: impf. ይኝዎ: *be better, preferable.*

ኝደገ: impf. ይኝደገ: subj. ይኝደገ: *leave, forsake.* ይኝደገ: ባሕር: *that the sea may leave us, i. e. may subside, go down.*

ኝጥኦ: impf. ይኝጥኦ: *not to find, not to have.* VII. ተኝጥኦ: *not to be found, be concealed, withdraw secretly, abscond.* — Ar. خَطَا and خَطِي miss one's aim in shooting, whence خَطِي *go astray, sin, ኝጥኦ: a sinner:*



Heb. סָפַדְתָּ (comp. espec. Job V. 24. סָפַדְתָּ וְלֹא חָסַדְתָּ וְלֹא חָסַדְתָּ  
and thou shalt survey thy flocks and not miss any-  
thing), Aram. סָפַדְתָּ, סָפַדְתָּ, סָפַדְתָּ, סָפַדְתָּ.

ז:

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

ז: enclit. part. *too, also, even.*

זו: *lo, behold!*

זִהַז: impf. זִהַזְתָּ: *snore.* — Ar. نَحَرَ. Syr. نَسَم: Heb.  
זִהַז *the snorting* of a horse.

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

זָנַח: impf. זָנַחְתָּ: *repent of, regret.*

זָנַח: *bolt a door.*

זָנַח: or זָנַח: *a bolt;* pl. זָנַחְתָּ::

זָפַח: *be cleft, gape.* — Ar. فَتَقَ *rend, tear,* Heb. פָּרַח;  
Aram. פָּרַח, فَتַח, *a ditch* (זָפַח: *a fountain, فَتَقَ a pool*  
of stagnant water).

זָפַחְתָּ: *a cleft, fissure.*

זָנַח: impf. זָנַחְתָּ: *sit, remain, dwell.*

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

**ጸበበ**: impf. **ይጸቡቡ**: *speak*.

**ጸቢ**: *a prophet*: pl. **ጸቢዎች**:: f. **ጸቢት**: or **ጸቢት**::  
Hence **ጥጸቢ**: *prophecy*, **ጥጸቢት**: *a prophecy*. — See  
Chald. gl. 822.

**ጥጥዎ**: *a sailor*: pl. **ጥጥዎች**: (for — **ዎዎች**:). — Ar.  
فُوتِي, pl. فَوَاتِي, فَوَاتِيَّة. From Gr. ναυτης.

**ጸጼ**: **ጸጼ**: ܢܝܢܘܒ, *Nineveh*.

**ጸሐሴ**: impf. **ይጸሐሴ**: *be small, young*.

**ጸሐሴ**: (form ܢܫܐ), f. **ጸሐሴት**: (ni "üst) and **ጸሐሴ**:  
(as if from a masc. **ጸሐሴ**:) *small, young*. In the Him-  
yaritic inser. 282 (Rödiger's Transl. of Wellsted's Tra-  
vels, p. 384).

**ጥፎ**: impf. **ይጥፍ**: subj. **ይጥፍ**: *sleep*. IV. **አጥፎ**: impf.  
**ይጥፍ**: *make sleep*. — Ar. نَام, Heb. נָם, Syr. نَم.

**ጸዋ**: *any utensil, pot or vessel, implements, apparatus,*  
*wealth*; pl. **ጸዋዎች**::

**ጸሀ**: or **ጸሁ**: *come!* f. **ጸሁ**: pl. m. **ጸሀ**: f. **ጸሁ**::

**ጸሐሠ**: impf. **ይጸሐሠ**: *reign, be king*. — Ar. نَجَش drive,  
*chase, hunt*; Heb. שָׁג.

**ጸሐሠ**: (form ܢܫܐ), *a king*: pl. **ጸሐሠት**: f. **ጸሐሠት**: (niggüst),  
*a queen*: pl. **ጸሐሠተት**:: From another form **ጸሐሠ**: the  
Arabs have derived the name they give to the kings  
of Aethiopia, النجاشي.

**ጸሐረ**: impf. **ይጸሐር**: *tell, relate*.

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



ኸዎ፡፡ See ኸዎ፡፡

ኸሰዎ፡ (sma), *for, because.*

ኸሰኅ፡ (ska), *to, up to, as far as, till;* adv. and conj. *until, that, in order that.* Comp. Ar. *حَتَّى*.

አተተ፡ impf. Pአተተ፡ *depart, perish* (comp. Heb. *הָיָה* *go*, Ar. *هَلَكَ* *die*; *مَضَى* *go*, *مَضَى لِسَبِيلِهِ* *he has gone his way, is dead*; *بَانَ*, Turk. *گیتmek* *gitmek*, *our own he is gone, etc.*). IV. አአተተ፡ impf. Pአአተተ፡ *cause to depart, remove, take off.*

አኃ፡ I: with the enclit. ሰ: it becomes አኃሰ፡፡ pl. ኃከኃ፡፡ See Chald. gl. *נס*.

ኸኃሰሳ፡፡ See ሰወሰወ፡፡

አኃቆ፡ *a gate, door;* pl. አኃቆ፡፡ From a rad. ኃቆ፡ connected with ኃቆ፡ *be cleft*, *نَقَبَ*, *נָקַב* *pierce*, etc. (comp. *נָקַב*, *נָקַב*).

ኸኃቆ፡ and Hኸኃቆ፡ prep. and conj. *without, besides, except, unless, before that.* The latter member of this comp. word is obscure (*בְּאֵל* *state, condition?*); the former is clearly ገሰ *not* (comp. ኸኃቆ፡ or ኸኃቆ፡ lit. it is not in me, *I wout*, ኸኃቆ፡ ብሂል፡ *refuse*; ኸኃቆ፡ lit. it is not my knowledge or opinion, *perchance, perhaps*).

አኃተ፡ *thou*, f. አኃተ፡፡ pl. m. አኃተዎ፡፡ f. አኃተኝ፡፡ See Chald. gl. *נס*.

ኸኃተ፡ f. *which.* See H፡፡ Hence ኸኃተአ፡ —ኅ፡ etc. *mine, thine, etc.* በኸኃተ፡ *for, on account of*: በኸኃተአ፡ *on my account, etc.* (comp. *בְּרִי* and *בְּשִׁל*).

ኸኃኅ፡ *then, therefore.*

**ኧኧ**: *then, therefore*; usually preceded by the interrog. enclit. **ኦ**::

**አኮ**: *not*.

**አዳዎ**: impf. **ዋአኮ**: *be bad, wicked*.

**ኧኮይ**: *wickedness*; pl. **ኧኮይተ**::

**ኧኮይ**: (form ገገጌገ) *wicked*, f. **ኧኮይት**: (ikkīt, for ኧኮይት: as **ይገገ**, pl. of **ላይገገ** *white*, for **ይገገ**), as a subst. *evil, a misfortune*.

**አወዋወ**:: See **ሀወዋወ**::

**አዘዘ**: impf. **ይአዘዘ**: *order, command*. VIII. **ተአዘዘ**: *obey*. In the Himyaritic inscr. ገገገ (Rödiger's Transl. of Wellsted's Travels, p. 380).

**አይ**: *who, which, what?* **አይቱ**: *where? whither? ኧኖአይቱ*: *whence?* — See Chald. gl. ገገ, ገገ.

**አይደ**: *Ἰοππη, Joppa*.

**አይ**: *the hand*, with suff. **አይሀ**: etc. pl. **አይወ**: and **አአይወ**:: See Chald. gl. ገገ.

**አገር**: *the foot*; pl. **አገር**: and **አአገር**:: Ar. **رجل** (in the vulg. dial. of Syria **أجر**), Heb. **לָגַף**, Aram. **ገገገ**, **ገገ**, **ገገገ**.

**አገዘአብሔር**:: See **ገዘአ**::

**ዘ**:

**ዘልኤ**: (k'lē) m. f., **ዘልኤቱ**: m., **ዘልኤቱ**: f. *two*. — Ar. **كَلَا**, f. **كَلْتَا**, **كَلْتَا**, *both*; Heb. **שְׁנֵי דָבָר** *two things of different sorts*. Hence **ዘልኤ**: f. **ዘልኤት**: *other, another*.

**ዘሉ**: acc. **ዘሉ**: *the totality, the whole; all, whole*. — See Chald. gl. ገገ.

ከዎ: *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as ከዎ: ዮቆልሉ: ሐዎሮዎ: *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. 𐩧𐩣𐩪.

ከኔቱ: acc. ከኔቱ: *what is vain or futile* (𐩧𐩣𐩪, 𐩧, 𐩣, 𐩪): ከኔቱ: and በከኔቱ: *in vain* (𐩧, 𐩣, 𐩪, 𐩣, 𐩪).

ኮፈ: impf. ዮከወን: subj. ዮከን: *be, become*. Like Ar. 𐩧𐩣. ኮፈ: has the accus. after it; e. g. ወንጌላዲ: ለክዎ: ኮፈ: ዮፍፋፍ: (not — ቆ:) ኢኮፈ: ዓዲዎ: ንጉሠ: (not — ዎ:) ኦዮዮክክ:: *and the king, if he become a heretic, is no longer king from that time*. — Ar. 𐩧𐩣, Phoen. 𐩧, impf. 𐩧 (inscr. Erye. l. 3, Massil. l. 3, 4, etc. Sidon. l. 8), Syr. 𐩧. — The orig. signif. of the rad. 𐩧 is *be erect, stand*; comp. Sanskrit *sthā, stare*, with Pers. 𐬎𐬀𐬎𐬀 (is), Fr. *être* (old *estre*), Span. *estar*.

### ዐ:

ዐ: *and*; it must sometimes be transl. by *in order that*, as chap. l. 11. ዮንቱ: ኦንከ: ንገሲከ: ወዮንቱ: በከር: *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 𐩧 and 𐩣 in Arabic.

ዐለዮ: impf. ዮዐለዮ: subj. ዮለዮ: *beget, bring forth*. — Arab. 𐩧𐩣, Heb. 𐩧, Aram. 𐩧, 𐩣, 𐩪.

ዐለዮ: *a son*, and in gen. *a boy, youth*; pl. ዐለዮ:: Ar. 𐩧𐩣, Heb. 𐩧, 𐩣, Aram. 𐩧, 𐩣, 𐩪. — ዐለቱ:

(for **ፀለጽተ**;) *a daughter, a girl*; pl. **አጥልጽተ**: and **አጥልጽ**:

**ፀከዘ**: impf. **ይፀከዘ**: subj. **ፆከዘ**: *flow*.

**ፀረፀ**: impf. **ይፀረ**: *throw*. — Heb. **רָרַר**.

**ፀረዶ**: impf. **ይፀርዶ**: subj. **ይረዶ**: imper. **ረዶ**: *go down, descend*. — Heb. **רָרַר**, Ar. **رَوَّى** gen. in the restricted sense of *go to drink*, **رَوَّى الْمَاءَ** or **إِلَى الْمَاءِ رَوَّى**.

**ፀከተ**: *in, into, on, upon*; with suff. **ፀከተት**: **በፀከተ**: *within*. Connected with **ፀከፍ**: **سَطَّ**, *the interior*, **سَطَّ** *in the midst of*.

**ፀዛደ**: impf. **ይፀዛፍ**: subj. **ፆዛፍ**: *swallow*.

**ፀኡቱ**: f. **ይኡቱ**: *he, she, it*; pl. m. **ፀኡቶ**: f. **ፀኡቶን**: and m. **ኡኡቱ**: f. **ኡኡቱ**: (comp. Chald. **ܝܘܒܝ**). — See Chald. gl. **ܣܘܒ**.

**ፀሀለ**: impf. **ይፀህል**: *pass the day*.

**ህለቱ**: *a day*; pl. **ህለቱት**:

**ፀሀለት**: and **ጥሀለት**: *a day*; pl. **ፀጥሀለት**:

**ፀህዶ**: impf. **ይፀህድ**: subj. **ፆህዶ**: *be burnt*. IV. **አፀሀድ**: impf. **ይፀህድ**: (**yāwē-i**) subj. **ፆፀህድ**: (**yāw-i**). *burn, scorch*.

**ፀህል**: impf. **ይፀህል**: subj. **ይህል**: imper. **ህል**: *go out*. IV. **አፀህል**: impf. **ይፀህል**: subj. **ፆፀህል**: *bring out, cast out, emit*. XIII. **አከተጥህል**: *bring out piece by piece, in succession, lay out money*. — See Syr. gl. **ܠܫܐ**.

## U:

**ህለዎ**: *any period of undefined length, eternity, the world*: pl. **ህለዎቱ**: *ages*. — See Chald. gl. **ܥܠܝ**.

**ሀሪሀ**: impf. **ይሀረህ**: *act unjustly*. — Heb. **זָרַם** *injure*,

*oppress*, אִרְמָן, אִרְמָן *an oppressor* (see Gesenius' Thesaurus; and as to the interchange of **U**: and **π**, comp. **Z**Ω $\Omega$ : רָעֵב *be hungry*, **U**Θ $\Theta$ : حَصَدَ *reap*), modern Syr. حَصَى [Rödiger's Chrestom. Syr. p. 139. l. 5. إِنَّمَا خَصِي سَتِينَا صَبِيحًا وَمَسَاءً, apparently: *that Satan may not violently inflict injury* (Pers. زِيَان) *upon me*]. **U**Θ $\Theta$ : *injustice, wickedness*. — Heb. אִרְמָן.

ὄψα: *obsol.*, ψα: ψα: and gen. **U**Ω $\Omega$ : *ten*. —

See Chald. gl. עסר.

**U**Ω: *impf.* **P**Ω: *subj.* **P**Ω $\Omega$ : *ascend*. — Ar. عَجَّ.

**U**Ω $\Omega$ : *not used*. IV. **κ**Ω $\Omega$ : *be quiet, stop, remain, rest*.

Ω $\Omega$ : *place at which to stop, place of rest; section, chapter*.

**U**Ω $\Omega$ : *hire*. IX. **†**Ω $\Omega$ : *hire*.

**U**Ω $\Omega$ : *impf.* **P**Ω $\Omega$ : *rarely* **P**Ω $\Omega$ : *subj.* **P**Ω $\Omega$ : *imper.* Ω $\Omega$ : *repay, requite; perform, fulfil a vow*.

**U**Φ $\Phi$ : *impf.* **P**Ω $\Phi$ : *watch, observe, keep, guard, preserve*. VIII. **†**Ω $\Phi$ : *watch narrowly*, espec. with an evil design (whence Ω $\Phi$ : *snares, wiles*). — Heb. עָקַב *lie in wait for, deceive or circumvent*, עֲרַבָה *craft, wile*.

Ω $\Phi$ : עָבַר, *Hebrew*.

**U**Ω $\Omega$ : *be great, large*. — Heb. עָבַר *be thick, dense, fat* (Sam. אִבְדָן), עָבַר *thicken, condense*, Syr. عَجَب *harden one's heart*.

**U**Ω $\Omega$ : *f.* **U**Ω $\Omega$ : *great, large*; *pl. m.* **U**Ω $\Omega$ : and **U**Ω $\Omega$ : *f.* **U**Ω $\Omega$ :

**U**Ω $\Omega$ : *a large fish*, a word used to express the Gr. *στῆτος*. — Ar. عَجَب (the form **U**Ω $\Omega$ : in Aeth. seems doubtful).



ሀንበዘ: *faint, be faint, fainthearted, despond.* — Connected with *غَبَسَ be dark, غَبَشُ faint twilight* (comp. *עָרַב, עָרַב, (عُشِيَ عَلَيْهِ)?*)

ሀወዎ: impf. **PUP:** *cry out, lament.* — Ar. *عَوَى howl, اَبْنُ آوَى the jackal* (Heb. *עֵיִשׁ* from a rad. *עָוַ*); Syr. *عَوَّ, عَوَّ* and *عَوَّ*.

ወደ: *go round.* — Heb. *עָרַב surround.* — Hence **ሀወድ:** *a circle, an assembly* (comp. *حَلَقَةٌ*).

ዎህዋድ: *circuit.* The passage chap. III. 3. **ወዎህዋድ: ቅጽጽ: ንዎክንዎጽ: ለክንዎጽ:** seems inaccurately expressed, since the words **ንዎክንዎጽ: ለክንዎጽ:** imply measurement in a straight line from one side to the other.

ሀይን: *the eye, a fountain;* pl. **ኣህይንተ:** See Syr. gl. *حَـ*. **ሀድ:** *a man,* as opposed to **ኣንስተ:** (*anest*) *a woman;* pl. **ሀድወ:**

ሀንተ: impf. **ሀንተ:** *surround.*

ሀጸወ: impf. **ሀጸ:** *close, shut.* — Ar. *عَصَا bind up a wound;* *أَغَضَى*, Heb. *עָצַע, close the eyelids.*  
**ሀጸወ:** (form *ሀጸወ*) f. **ሀጸተ:** *closed, shut.*

ሀሀወ: not used. IX. **ተሀሀወ:** impf. **ይተሀሀወ:** *cast lots.* Denom. from

**ሀሀ:** *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. *ע* *wood* = Heb. *עֵץ*, inser. Tugg. l. 6. *ההרשם שער* *the*

*cutters of wood*, i. e. carpenters; according to Augustine, *iar*); Aram. 𐤍, 𐤎, 𐤏, 𐤐, 𐤑, also 𐤒, 𐤓.

𐤐𐤐𐤑: *produce worms*. Denom. from

𐤐𐤑: *a worm, maggot, caterpillar*; pl. 𐤐𐤑𐤒𐤑::

## H:

𐤆: f. 𐤆𐤑𐤒: *who, which, that*; pl. m. f. 𐤆𐤏:: Like the cognate 𐤑 in the Aram. dialects, it is used to circumscribe the genit., as 𐤐𐤆𐤑𐤒: 𐤆𐤑𐤒𐤑: *a psalm of David*, 𐤐𐤑𐤒𐤑: 𐤆𐤑𐤒𐤑: 𐤐𐤑𐤒𐤑𐤒𐤑: *a description of the righteous and of sinners*, 𐤆𐤑𐤒𐤑𐤒𐤑: 𐤆𐤑𐤒𐤑: 𐤆𐤑𐤒𐤑𐤒𐤑𐤒𐤑: *this is the gate of the Lord*. It is also used as a conj. *that*. — See Chald. gl. 𐤆𐤑.

𐤆: accus. 𐤆: f. 𐤆: *this, that*; pl. m. 𐤆𐤏: f. 𐤆𐤏:: Hence 𐤆𐤑𐤒𐤑: *thus*, 𐤆𐤑𐤒𐤑: *after this*.

𐤆𐤑𐤒𐤑: acc. 𐤆𐤑𐤒𐤑: f. 𐤆𐤑𐤒𐤑: acc. 𐤆𐤑𐤒𐤑: *this, that*; pl. m. 𐤆𐤏𐤑𐤒𐤑: acc. — 𐤆: f. 𐤆𐤏𐤑𐤒𐤑: acc. — 𐤆:: 𐤆𐤑𐤒𐤑: and 𐤆𐤑𐤒𐤑: acc. — 𐤆: m. f. *this, that*; pl. 𐤆𐤏𐤑𐤒𐤑: and 𐤆𐤏𐤑𐤒𐤑: acc. — 𐤆:: With these different forms comp. Ar. 𐤆, f. 𐤆 (𐤆, 𐤆), pl. 𐤆; 𐤆, f. 𐤆, pl. 𐤆; Himyar. inser. 𐤆 (Rödiger's Transl. of Wellsted's Travels, p. 384, 388, 398), 𐤆 (p. 398); Heb. m. 𐤆, f. 𐤆, 𐤆, m. f. 𐤆, pl. 𐤆, 𐤆; Phoen. 𐤆 m. f. (inser. Sidon.), *syth* f. (Plant. Poenul. l. 1, 1), 𐤆 (inser. Sidon.); Aram. 𐤆, 𐤆, 𐤆, f. 𐤆, 𐤆, 𐤆, pl. 𐤆, 𐤆, 𐤆; in the Egypt. dial. 𐤆, f. 𐤆 (Gesenius, Monum. Phoen. p. 242).

𐤆𐤑𐤒𐤑: impl. 𐤆𐤑𐤒𐤑: subj. 𐤆𐤑𐤒𐤑: *remember, be mindful of*. VIII. 𐤆𐤑𐤒𐤑: *remember, recollect*. — See Chald. gl. 𐤆𐤑𐤒.

P:

- Pᵛᵛ:** *the right side, right hand.* — See Chald. gl. 𐤏𐤃.  
**Pᵛᵛ:** impf. **ᵛᵛᵛ:** *dry up, wither.* — See Chald. gl. 𐤏𐤃.  
**Pᵛᵛ:** *the dry land.*  
**Pᵛᵛ:** *Ἰωνᾶς, Jonah.*  
**Pᵛᵛ:** See **ᵛᵛᵛ:**  
**Pᵛᵛ:** *now.* — Comp. of **Pᵛᵛ:** = 𐤏𐤃 *this* (as in **Pᵛᵛ:**), and a subst. denoting *time*, which appears in the Ar. 𐤏𐤃, 𐤏𐤃, *when*, 𐤏𐤃 *then*, 𐤏𐤃 *then*, Heb. 𐤏𐤃, Aram. 𐤏𐤃, 𐤏𐤃, and Aeth. 𐤏𐤃: *when?*

P:

- Pᵛᵛ:** *blood.* — See Chald. gl. 𐤏𐤃.  
**Pᵛᵛ:** *above, upon, on;* with suff. **ᵛᵛᵛ:** etc.  
**Pᵛᵛ:** *a mountain:* pl. **ᵛᵛᵛ:** Sam. 𐤏𐤃, Heb. 𐤏𐤃: connected with Chald. 𐤏𐤃 (see Chald. gl.).  
**Pᵛᵛ:** *be safe, sound.* IV. **ᵛᵛᵛ:** *save, preserve,* impf. **ᵛᵛᵛ:** (*yādēkhēn*), subj. **ᵛᵛᵛ:** (*yādkhēn*).  
**Pᵛᵛ:** impf. **ᵛᵛᵛ:** *do again, repeat, reiterate* (comp. 𐤏𐤃, 𐤏𐤃).  
**Pᵛᵛ:** *second;* adv. acc. **ᵛᵛᵛ:** *a second time, again.*  
**Pᵛᵛᵛ:** and — **ᵛᵛᵛ:** f. — **ᵛᵛᵛ:** — **ᵛᵛᵛ:** *second.*

P:

- Pᵛᵛ:** impf. **ᵛᵛᵛ:** subj. **ᵛᵛᵛ:** *act, do, work.* — Ar. 𐤏𐤃 *set a broken limb, strengthen;* Heb. 𐤏𐤃, Aram. 𐤏𐤃, 𐤏𐤃, *be strong.* As to the form, comp.

Ar. **عَمِلَ** *act, do*, whence **عَمَلٌ** *practice*, as opp. to **عِلْمٌ** *theory*.

**ጉብር**: *a slave or servant*; pl. **አጉብርት**:: See Chald. gl. **גבר**.

**ተግባር**: *trade, occupation*.

**ጥግባር**: *way of acting, conduct, acta, res gestae*; pl. **ጥግባራት**::

**ገንዖ**: impf. **ይገዛ**: *be humble or submissive to, serve or obey, praise and thank God in a humble spirit*. IX.

**ተገንዖ**: *humble one'sself, confess one's sins, give thanks to God*. — Ar. **جَنَأَ**, III. **جَانَأَ**, VI. **تَجَانَأَ**, *fall prostrate*, Aram. **ܢܘܩܝܐ**, **ܡܘܩܝܐ** *lie down*.

**ገሪ**: and **ገሪ**: *cry out, esp. from pain, groan*. — Ar. **جَارَ** *cry out*, Heb. **גָּרַע**, Syr. **ܩܪܝܐ**, *chide*.

**ገረ**: *outcry, groaning*.

**ገዛኛ**:: A common verb in Amhāric in the form **ገዛ**: *possess, rule*; also found by Rödiger (transl. of Wellsted's Travels, p. 398) in the Himyaritic inscr. under the form **ገዛ**.

**አገዛኛ**: *a ruler or master*; voc. **አገዛኛ**:: pl. **አገዛኛት**: and sometimes **አገዛኛት**:: Hence **አገዛኛ-ብሔር**: *God* (lit. the Lord of the Earth). — As to its form, **አገዛኛ**: seems related to the intensive adj. of the form **أَفْعَلٌ** in Arab., of which formation **גָּרַע**, **בָּרַע**, and **יָרַע**, 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.*

**𐤀𐤍18:** = 𐤍𐤍𐤍, 𐤍𐤍𐤍.

**14:𐤍:** *overturn, destroy.* VII. **𐤍14:𐤍:** *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, جَفَّ insult*), and 4:𐤍:𐤍: *break* (Heb. 𐤍𐤍, Ar. فَتَّ).

### III:

**𐤍𐤍:** *very, excessively.*

**𐤍4:𐤍:** *be extinguished, perish.* IV. **𐤍𐤍4:𐤍:** *extinguish, de-*

*stroy.* — Ar. طَفَّى, Chald. 𐤍𐤍𐤍, 𐤍𐤍𐤍.

### 𐤍:

**𐤍𐤍𐤍:** impf. 𐤍𐤍𐤍𐤍: *give shade, overshadow.*

**𐤍4𐤍:𐤍:** *shade, shadow.* — See Chald. gl. 𐤍𐤍𐤍.

**𐤍𐤍𐤍:** impf. 𐤍𐤍𐤍: *pray, vow.* — See Chald. gl. 𐤍𐤍𐤍.

**𐤍4:𐤍:** *prayer;* pl. **𐤍4:𐤍:𐤍:**

**𐤍𐤍𐤍:** not used. III. **𐤍𐤍𐤍:** *labour, bestow labour upon, be distressed or afflicted.*

**𐤍𐤍𐤍:** *a temple or palace:* pl. **𐤍𐤍𐤍𐤍:** Ar. صَرَحَ.

Heb. 𐤍𐤍𐤍.

**𐤍𐤍𐤍:** *cry out.* — Ar. صَرَخَ, Heb. 𐤍𐤍𐤍, Chald. 𐤍𐤍𐤍𐤍: in

Syr. we find ܨܪܝܫܐ, *a harsh cry, as of an eagle, peacock, etc.*

**𐤍𐤍𐤍:** *a cry.* — Ar. صَرَخَ.

𐤀𐤌: impf. 𐤀𐤀𐤌𐤑: *fast*. — See Chald. gl. 𐤇𐤌.

𐤀𐤌: *a fast*; pl. 𐤀𐤀𐤌𐤑::

𐤀𐤌𐤐: and 𐤀𐤌𐤐: impf. 𐤀𐤀𐤌𐤐: *cry out, call, invoke*. —

Ar. صَاح, Heb. 𐤒𐤑, 𐤑𐤒, Aram. 𐤒𐤑, 𐤒𐤑𐤌.

𐤀𐤌𐤑: *be just, be truthful, tell the truth*. — Ar. صَدَقَ

*tell the truth, صدقٌ truth; sincerity*; Heb. 𐤒𐤑 *be just*, Syr. 𐤀𐤌𐤑 *just, proper, fitting*, Heb. 𐤒𐤑, Aram. 𐤒𐤑, 𐤒𐤑𐤌, *what is just and right, justice, law*.

𐤀𐤌𐤑: *just, veracious*.

### 𐤐:

𐤐𐤀𐤌: *the sun*. — Ar. ضَمَّى *the time when the sun is high and shines brightly, the sun*; ضَمَّ and ضَمَّ *the sun*. Comp. also صَحَا, 𐤀𐤀𐤌: *be clear*, 𐤀𐤀𐤌 *clearness of sky*; and see Syr. gl. 𐤑.

𐤐𐤑𐤑: *the left, the left hand*.

### 𐤀:

𐤀𐤀𐤑: *a river*; pl. 𐤀𐤀𐤑: — 𐤀𐤀𐤑:: Ar. فَلَجٌ *a small stream*, Heb. 𐤑𐤑. From a rad. 𐤀𐤀𐤑: = Ar. فَلَجَ, Heb. 𐤑𐤑, Aram. 𐤑𐤑, 𐤑𐤑, 𐤑𐤑, *separate, divide*.

𐤀𐤀𐤌: impf. 𐤀𐤀𐤌𐤑: *separate, distinguish*. In the other dialects the rad. 𐤀𐤀𐤌, 𐤀𐤀𐤌, 𐤀𐤀𐤌, means *escape* (see Syr. gl.), but the idea of *cleaving* or *separating* attaches to the syll. 𐤀𐤌 in 𐤀𐤀𐤌, 𐤀𐤀𐤌, 𐤀𐤀𐤌, 𐤀𐤀𐤌, 𐤀𐤀𐤌.



𐤀𐤌𐤆: impf. 𐤏𐤀𐤆𐤇: *create*. — Ar. فَطَرَ. See Gesenius' Thesaurus, art. פָּתַר.

𐤏𐤀𐤆𐤇: *creation*. — Ar. فِطْرَةٌ.

𐤀𐤏𐤇: impf. 𐤏𐤀𐤏𐤇: *cut, finish, fulfil*. VIII. 𐤏𐤀𐤏𐤇: pass. — Ar. فَصَمَ *cut, break*; IV. أَفْصَمَ *cease*; Heb. פָּצַח.



## ARABIC VERSION.

بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ إِلَهٍ وَاحِدٍ \*  
تَرْجَمَهُ نُبُوَّةُ يُونَانَ النَّبِيِّ ابْنِ مَتَّى (١) صَلَاتُهُ تَكُونُ مَعَنَا آمِينَ \*  
الْفَصْلُ الْأَوَّلُ \*

1 وَكَانَتْ كَلِمَةُ الرَّبِّ عَلَى يُونَانَ بْنِ مَتَّى (٢) يَقُولُ لَهُ، ثُمَّ  
2 فَأَنْطَلِقْ إِلَى نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ وَنَادِ (٣) فِيهَا بِإِنَّ  
3 شُرُورَكُمْ قَدْ صَعِدَتْ أُمَامِي، وَقَامَ يُونَانُ لِيَفِرَّ إِلَى تَرْسِيسَ  
4 مِنْ فِئَامِ الرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَجَدَ سَفِينَةً تَخْرُجُ إِلَى  
5 تَرْسِيسَ فَأَعْطَى الْمَلَّاحَ أَجْرَهُ وَنَزَلَ فِي السَّفِينَةِ لِيَدْخُلَ  
6 مَعَهُمْ إِلَى تَرْسِيسَ هَرَبًا مِنْ فِئَامِ الرَّبِّ، فَاهْبَبَ الرَّبُّ  
7 رِيحًا عَظِيمَةً فِي الْبَحْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِي الْبَحْرِ وَكَانَتْ  
8 السَّفِينَةُ تَتَمَايَدُ لِتَنْكَسِرَ، وَفَرَّقَ (٤) الْمَلَّاحُونَ وَجَارَ كُلُّ  
9 إِنْسَانٍ مِنْهُمْ إِلَى إِلَهِهِ وَطَرَحُوا مَتَاعًا مِنَ السَّفِينَةِ فِي  
10 الْبَحْرِ لِيُخَفِّفُوا عَنْهَا وَيُونَانُ (٥) هَبَطَ إِلَى أَسْفَلِ السَّفِينَةِ

١) Ms. متى. ٢) Ms. مسما. ٣) Vulg. for وَنَادِ. ٤) Ms. وفرق.

٥) The Ms. adds لِحُق.

- 6 وَنَامَ ، فَدَنَا سَيْدُ السَّفِينَةِ وَالْمَلَّاحُونَ وَقَالُوا لَهُ لِمَاذَا  
 تَنَامُ فَمُ أَدْعُوا<sup>1)</sup> إِلَيْكَ لَعَلَّ اللَّهَ يُخَلِّصَنَا وَلَا نَهْلِكَ ،  
 7 وَقَالَ الرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَقْتَرِعْ لِنَعْلَمَ هَذَا الشَّرَّ  
 مِنْ قَبْلِ مَنْ جَاءَ عَلَيْنَا فَأَتَرَعُوا فَصَارَتِ الْقُرْعَةُ عَلَى  
 8 يُونَانَ ، فَقَالُوا لَهُ أَخْبِرْنَا هَذَا الشَّرَّ لِمَاذَا أَتَى عَلَيْنَا وَمَا  
 ذَا عَمَلِكَ وَمِنْ أَيْنَ أَأْتِ أَرْضَ أَرْضِكَ وَمِنْ أَيِّ شَعْبٍ  
 9 أَأْتِ ، فَقَالَ لَهُمْ يُونَانُ أَنَا عِبْرَانِيٌّ وَلِلَّهِ رَبِّ السَّمَاءِ أَخْشَى  
 10 الَّذِي خَلَقَ الْبَرَّ وَالْبَحْرَ ، فَفَرَّقُوا<sup>2)</sup> مِنْهُ الْقَوْمَ فَرَقًا شَدِيدًا  
 وَقَالُوا لَهُ مَاذَا صَنَعْتَ لِأَنَّ أَوْلَائِكَ النَّاسَ عَلِمُوا أَنَّكَ مِنْ  
 11 قُدَامِ إِلَهِ هَرَبَ ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَاذَا نَصْنَعُ بِكَ  
 حَتَّى يَسْكُنَ الْبَحْرُ عِنَّا لِأَنَّ الْبَحْرَ هُوَ ذَا مَنْطَلِقِ يَزْحَرُ  
 12 عَلَيْنَا ، قَالَ لَهُمْ خُذُونِي وَأَطْرَحُونِي فِي الْبَحْرِ وَهُوَ يَسْكُنُ  
 عِنكُمْ لِأَنِّي أَعْلَمُ أَنَّ هَذَا الْمَوْجَ الْعَظِيمَ مِنْ أَجْلِ هَاجَ  
 13 عَلَيْكُمْ ، فَجْهَدُوا أَوْلَائِكَ النَّاسَ أَنْ يَرْجِعُوا إِلَى السَّاحِلِ  
 فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا لِأَنَّ الْبَحْرَ كَانَ ذَاهِبًا يَزْحَرُ  
 14 عَلَيْهِمْ ، وَدَعُوا الرَّبَّ وَقَالُوا أَيُّهَا الرَّبُّ لَا تَخَسِبْ عَلَيْنَا  
 15 أَلَدَمَ الزَّكِيِّ وَلَا نَهْلِكَ بِنَفْسِ هَذَا الرَّجُلِ إِنَّكَ أَنْتَ الرَّبُّ  
 وَأَنْتَ تَصْنَعُ مَا تَشَاءُ ، وَأَخَذُوا يُونَانَ وَطَرَحُوهُ فِي الْبَحْرِ  
 16 فَاسْتَقَرَّ الْبَحْرُ وَهَدَّتْ<sup>3)</sup> أَمْوَاجُهُ ، وَفَرَّقُوا<sup>4)</sup> أَوْلَائِكَ النَّاسَ مِنْ

1) Vulg. for أَدْعُ . 2) Ms. ففرقوا and فرقا . 3) Vulg. for وَهَدَّتْ .

4) Ms. وفرقوا and فرقا .

فَدَامَ الرَّبُّ فَرَقًا شَدِيدًا وَذَبَحُوا ذَبَائِحَ لِلرَّبِّ وَنَدَرُوا  
لَهُ النَّدُورَ \*<sup>١</sup>

الفصل الثاني \*<sup>٢</sup>

- 1 وَهَيَّا الرَّبُّ حُرْنَا عَظِيمًا فَاَبْتَلَعَ يُونَانَ وَكَانَ يُونَانُ فِي بَطْنِ
  - 2 الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ (١) لَيَالٍ، وَصَلَّى يُونَانُ النَّبِيُّ فَدَامَ
  - الرَّبِّ إِلَيْهِ وَهُوَ فِي بَطْنِ الْحُوتِ وَقَالَ \*<sup>٣</sup> صَلَاةُ يُونَانَ وَهُوَ
  - 3 فِي بَطْنِ الْحُوتِ \*<sup>٤</sup> دَعَا الرَّبُّ فِي حُزْنِي فَأَجَابَنِي وَمِنْ
  - 4 بَطْنِ الْجَحِيمِ تَصَرَّعْتُ إِلَيْهِ وَسَمِعَ صَوْتِي، طَرَحَنِي فِي غُورِ
  - قَلْبِ الْبَحْرِ وَالْأَنْهَارُ أَحَاطَتْ بِي وَجَمِيعُ أَمْوَاجِكَ عَلَيَّ
  - 5 عَبَرْتُ، وَأَنَا بِحَقِّي قُلْتُ إِنِّي تَبَاعَدْتُ مِنْ حِذَاءِ عَيْنَيْكَ
  - 6 أَتْرَانِي الْآنَ أَعُودُ فَأَنْظِرْ إِلَيَّ هَيْكَلِكَ الْمَقْدَسِ، وَقَدْ أَحَاطَتْ
  - بِي الْبِيَاهُ وَوَصَلَتْ إِلَيَّ نَفْسِي وَالْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْفَلِ
  - 7 الْبَحْرِ وَأَحْتَبِسَ رَأْسِي، وَإِلَى أَسْفَلِ الْجِبَالِ هَبَطْتُ أَعْلَانَهَا (٢)
  - فِي وَجْهِي إِلَى الدَّهْرِ وَمِنْ الْعَثَارِ (٣) أَصْعَدْتُ حَيَاتِي إِلَيْكَ
  - 8 يَا رَبِّي وَإِلَهِي، حَيْثُ أَعْتَمَّتْ نَفْسِي ذَكَرْتُ الرَّبَّ وَدَخَلَتْ
  - 9 صَلَاتِي أَمَامَكَ وَإِلَى هَيْكَلِكَ الْمَقْدَسِ، وَكُلُّ الَّذِينَ يَحْفَظُونَ
  - 10 الْأَشْيَاءَ (٤) الْبَاطِلَةَ يَتْرُكُونَ رَحْمَتَهُمْ، أَنَا بِحَقِّي أَنَا بِصَوْتِ
  - 11 الشُّكْرِ أَقْرَبُ لَكَ ذَبَائِحَ وَمَا نَدَرْتُ أُوقِبِهِ لِلرَّبِّ \*<sup>٥</sup> وَأَمَرَ
- الرَّبُّ الْحُوتَ فَقَذَفَ يُونَانَ فِي الْبَيْسِ \*<sup>٦</sup>

١) Ms. وتلته. ٢) Ms. اعلاقتها. ٣) Ms. العمار. ٤) Ms. الانسان.

### الفصل الثالث \*<sup>١</sup>

1 وَآتَى كَلَامُ اللَّهِ إِلَى يُونَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، ثُمَّ وَأَنْطَلِقَ  
 2 إِلَى نِينَوَى الْمَدِينَةَ الْعَظْمَى وَنَادَى (" فِيهَا بِمَا أَتَى لَكَ،  
 3 وَقَامَ يُونَانُ فَأَنْطَلَقَ إِلَى نِينَوَى مِثْلَ كَلِمَةِ الرَّبِّ وَنِينَوَى  
 4 كَانَتْ<sup>٥</sup>) مَدِينَةً عَظِيمَةً مَسِيرَةً ثَلَاثَةَ أَيَّامٍ، وَبَدَى (" يُونَانُ  
 5 أَنْ يَدْخُلَ إِلَى نِينَوَى مَسِيرَةً يَوْمٍ وَاحِدٍ وَنَادَى وَقَالَ مِنْ  
 6 الْآنَ إِلَى الْأَرْبَعِينَ يَوْمًا مَدِينَةَ نِينَوَى تَنْكَسِفُ، فَأَمَرُوا  
 7 أَهْلَ نِينَوَى بِاللَّهِ وَفَرَضُوا الصَّوْمَ وَلَبَسُوا الْمَسُوحَ مِنْ  
 8 كِبَارِهِمْ إِلَى صِغَارِهِمْ، وَأَنْتَهتِ الْكَلِمَةُ إِلَى مَلِكِ نِينَوَى  
 9 فَقَامَ عَنْ كُرْسِيِّهِ وَنَزَعَ تَاجَهُ وَلَبَسَ مِسْحًا وَجَلَسَ عَلَى  
 10 الرَّمَادِ، وَنَادَى فِي نِينَوَى وَقَالَ الْمَلِكُ وَأَشْرَفَهُ أَمْرُوا النَّاسَ  
 11 وَالْأَشْيِرَانَ وَالْغَنَمَ وَالْبَهَائِمَ أَنْ لَا يَدُوثُوا شَيْئًا مِنَ الطَّعَامِ  
 12 وَلَا يَرْعَوْا وَالْمَاءَ فَلَا يَشْرَبُوا، وَلَكِنْ يَلْبَسُونَ الْمَسُوحَ  
 13 النَّاسَ وَالْبَهَائِمَ أَيْضًا وَيَدْعُونَ اللَّهَ وَيَضْرَعُونَ إِلَيْهِ وَأَنْ  
 14 يَرْجِعَ كُلُّ إِنْسَانٍ<sup>٦</sup> عَنْ طَرِيقِهِ السَّوِّءِ وَعَنِ الظُّلْمِ الَّذِي  
 15 فِي يَدَيْهِ، وَقَالُوا مِنْ<sup>٧</sup> هَذَا الَّذِي يَعْلَمُ إِنْ اللَّهُ يُقْبِلُ  
 16 إِلَيْنَا وَيَتَرَحَّمُ عَلَيْنَا وَيَرُدُّ عَنَّا رِجْرَهُ وَغَضَبَهُ لِيَلَّا نَهْلِكَ،

<sup>٥</sup>) Vulg. for وَنَادَى. <sup>٦</sup>) The Ms. adds بعيدة. <sup>٧</sup>) Vulg. for وَبَدَى.

<sup>٨</sup>) Ms. انسانًا. <sup>٩</sup>) So Ms., according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ اللَّهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طُرُقِهِمْ  
السُّوءِ فَرَدَّ غَضَبَهُ وَرَحِمَهُ عَنْهُمْ فَلَمْ يُبِدِّهِمْ\*)

### الفصل الرابع\*

1 وَحَزِنَ يُونَانُ حَزَنًا شَدِيدًا وَتَكَرَّهَ مِنْ ذَلِكَ جِدًّا، وَصَلَّى  
2 وَقَالَ قَدَامَ الرَّبِّ أَيُّهَا الرَّبُّ أَلَمْ تَكُنْ هَذِهِ كَلِمَتِي وَأَنَا  
3 فِي بِلَادِي وَلِذَلِكَ سَبَقْتُ وَفَرَّزْتُ إِلَى تَرْسِيسَ قَدْ عَرَفْتُ  
4 بِحَقِّي أَنَّكَ إِلَهُ الرُّووفِ ذُو التُّودَةِ كَثِيرِ الرَّحْمَةِ قَرَدَ الشَّرِّ،  
5 الْآنَ يَا رَبِّ! أَنْزِعْ نَفْسِي مِنِّي لِأَنَّ الْمَوْتَ أَنْفَعُ لِي مِنْ  
6 الْحَيَاةِ، وَقَالَ لَهُ الرَّبُّ مَا أَشَدَّ مَا حَزِنْتَ يَا يُونَانُ، وَخَرَجَ  
7 يُونَانُ خَارِجَ الْمَدِينَةِ وَاتَّخَذَ لَهُ هُنَاكَ مِظْلَةً<sup>١)</sup>، وَإِنَّ  
8 اللَّهَ الرَّبَّ أَمَرَ أَصَدَ الْقَرَعِ فَنَبَتَ وَارْتَفَعَ عَلَى رَأْسِ يُونَانَ  
وَصَارَ ظِلَالًا عَلَى رَأْسِهِ وَتَفَرَّجَ<sup>٢)</sup> مِنْ شِدَّتِهِ وَفَرِحَ يُونَانُ  
بِأَصَدِ الْقَرَعِ فَرَحًا عَظِيمًا، وَفِي الْيَوْمِ الْآخِرِ أَمَرَ اللَّهُ دُودَةَ  
9 فِي مَطْلَعِ الْفَجْرِ فَضْرَبَتْ أَصَدَ الْقَرَعِ وَفَرَسَتْهُ، فَلَمَّا طَلَعَتِ  
10 الشَّمْسُ أَمَرَ اللَّهُ رِيحَ السَّمُومِ فَيَبَّسَ أَصَدَ الْقَرَعِ وَحَمَيْتِ  
الشَّمْسُ فِي رَأْسِ يُونَانَ فَأَغْتَمَّ وَسَالَ لِنَفْسِهِ الْمَوْتَ وَقَالَ

\*) Ms. يبديهم. ١) For رَبِّي. ٢) 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،

٣) Ms. وتفرخ.

إِنَّكَ يَا رَبِّ لَقَادِرٌ أَنْ تَنْزِعَ نَفْسِي مِنِّي لِأَنِّي لَسْتُ خَيْرًا  
مِنْ آبَائِي، وَقَالَ الرَّبُّ لِيُونَانَ مَا أَشَدَّ مَا حَزَنْتَ عَلَيَّ 9  
أَصْلِ الْقَرْعِ فَقَالَ يُونَانُ جِدًّا أَحْزَنْتَنِي حَتَّى الْمَوْتِ، فَقَالَ 10  
لَهُ الرَّبُّ أَنْتَ شَفِقتَ عَلَيَّ أَصْلِ الْقَرْعِ الَّذِي لَمْ تُعْنَى فِيهِ  
وَلَمْ تُرَبِّهِ<sup>١١</sup> الَّذِي إِنَّهُ فِي لَيْلَةٍ نَبَتَ وَفِي لَيْلَةٍ بَيَسَ، فَكَيْفَ أَلَا 11  
أَشْفَقُ أَنَا عَلَيَّ يَبْنَوي الْمَدِينَةَ الْعَظِيمَةَ الَّتِي فِيهَا أَكْثَرُ  
مِنْ أَثْنَتَيْ عَشْرَةَ<sup>١٢</sup> رِبْوَةً مِنَ النَّاسِ الَّذِينَ لَا يَعْرِفُونَ  
أَيْمَانَهُمْ<sup>١٣</sup> مِنْ يَسَارِهِمْ وَبَهَائِمُ كَثِيرَةٌ \*  
تَمَّ بِمَعُونَةِ اللَّهِ تَرْجَمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ صَلَاتُهُ تَحْفَظُنَا  
\* آمِينَ \*

١١) Ms. تربيته.

١٢) Ms. عشر.

١٣) Ms. ايمانهم.

## GLOSSARY.

1

أ̄ interrog. particle; always joined in writing to the following word, as أَلَمْ. — See Chald. gl. 7.

أَب̄ a father; gen. أَب̄, acc. أَبَا; in the construct state, nom. أَبُو, gen. أَبِي, acc. أَبَا; du. أَبَوَان̄ two fathers, also father and mother; pl. آبَاء̄ fathers, ancestors. — See Syr. gl. 1c.

أَبْن̄. See بَنَى.

أَتَى, impf. يَأْتِي, come. — See Chald. gl. 888.

أَجْر̄ a reward, hire; pl. أَجُور̄. See Chald. gl. 889.

أَجَل̄ cause (to be carefully distinguished from أَجَل̄ fate, death); لِأَجَل̄ or مِنْ أَجَل̄ on account of, because of.

أَخَذَ, impf. يَأْخُذُ, imper. خُذْ, take, seize. VIII. اِتَّخَذَ (for اِتَّخَذَ or اِيْتَّخَذَ, as اِتَّخَذَ receive hire, اِتَّرَزْ put on the robe called إِزَار̄ izār), take (for one's self), choose, make. — See Syr. gl. 18.

آخَرُ other, another, pl. آخِرُونَ and آخِرُ; f. أُخْرَى, pl. أُخْرَى and أُخْرِيَّات̄. — See Chald. gl. 888.

أَرْضٌ f. *the earth, the ground, a country*: pl. أَرْضُونَ.

— See Chald. gl. ארע.

اسْمٌ. See سَمَا.

أَصْلٌ *a root, origin*: pl. أَصُولٌ. Prob. connected with وَصَلَ *join, unite*.

الْ def. art. *the*: pron. by many of the Badawīn *hal* (Z. d. D. M. G. vol. VI. p. 217); when followed by the letters ن ل ظ ط ض ص ش س ز ر ذ د ت the final ل is assimilated, e. g. الشَّمْسُ *the sun*, الظُّلْمُ *injustice*. — Heb. Phoen. הָ for הָ.

الَّذِي, f. الَّتِي, *who, which, that*; du. nom. m. اللذَّانِ, f. اللتانِ; pl. الَّذِينَ, f. اللاتِ or اللاتي. Rarer forms are: pl. m. الأولي or الألي, f. اللواتي, اللاتي or اللاتي; very rare: sing. m. اللدّ, f. اللتّ, pl. nom. m. اللذون. — الَّذِي is comp. of the art. الّ, a demonstr. letter ل (see ذَالِكَ), and the pron. ذَا, f. ذِي; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הָלוּ, הָלוּ, Phoen. אלו (inser. Eryc. l. 7). The art. الّ, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. H: הָ, הָ, הָ.

الْإِلَٰه or إِلَهٌ *a god, an idol*; pl. آلِهَةٌ; with the art. الْإِلَٰهَةُ, الْإِلَٰهَةُ, usually اللّٰه, *God*. — See Chald. gl. אלה.

إِلَى *to, towards, in addition to, until*: with suff. إِلَيْكَ, إِلَيْهِ, etc. — Heb. -אֶל-, poet. אֶלַי. 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. אַמַר.

أَمِنَ, impf. يَأْمِنُ, be void of fear, secure, confide in. IV. آمَنَ make safe, protect, with بِ, believe in, whence إِيْمَانٌ belief, faith. — See Chald. gl. אַמַן.

أَمِينَ, آمِينَ, אַמִּין, 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 أَكْرِمَهُ 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. حُكِيَ أَنَّ شَيْخًا مِّنْ شُبُوحِ بَغْدَادَ كَانَ لَهُ تَلْبِيدَانِ it is related that a certain shāikh in Bagdād had two disciples, حُكِيَ أَنَّهُ كَانَ بِمِصْرَ مَلِكًا it is related that there was in Egypt a king. With the suff. 1 pers. sing. the form أَنِّي is equally common with أَنِّي.

إِن 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 تَفْعَلْ if you do this, you (will) perish — See Chald. gl. אַן.

إِنَّ a particle having the sense of *utique* or *perfecto*, and followed by a noun or pron. in the acc., e. g. إِنَّ اللَّهَ *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 اِنِّي.

أَنَا I, pl. نَحْنُ *we.* In poetry the second syll. is often short (v v); the form اُنْ is also said to occur (comp. Aeth. አኒ:). — See Chald. gl. אנה.

أَنْتَ, f. أَنْتِ, *thou*; du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald. gl. אנה.

إِنْسَانٌ *a man, person, individual*; pl. أَنْسَاءُ or نَاسٌ. The fem. اِنْسَانَةٌ is said to exist. — See Chald. gl. אנה.

أَهْلٌ *the family or kindred of a man, the people or inhabitants of a place*; pl. أَهْلُونَ, أَهَالٌ. — The word orig. means a man's *tent*, Heb. אהל (comp. בֵּית, בֵּית, and *house*).

أَوَّلٌ *first*, pl. أَوَّلُونَ, أَوَائِلٌ, أَوُولٌ; f. أَوْلَى, pl. أَوْلٌ. ذَاكَ. See ذَاكَ.

آنَ *time, a moment*; adv. acc. اَلآنَ *now.*

أَيُّ, f. أَيَّةٌ, *who, which, what? whoever, whatever.* — See Chald. gl. א. — يَا أَيُّهَا, or simply أَيُّهَا, interj. *O!* followed by a def. noun in the nom., as أَيُّهَا الْوَزِيرُ *O vizir!*

أَيْضًا *again, also*; prop. the acc. of a noun اَيْضٌ *returning, repetition*, from آص, impf. يَبِيضُ, *return* (comp. Syr. ܐܝܨ from ܐܨ).

أَيْنَ<sup>ف</sup> *where?* مِنْ أَيْنَ<sup>ف</sup> *whence?* إِلَى أَيْنَ<sup>ف</sup> *whither?* — See Chald. gl. ١٨.

ب

بِ in, at or near, by, with, on account of, etc. — See Chald. gl. ٢٠.

بَكَرٌ *the sea, a large river*: pl. بَكَارٌ, بُكَورٌ, أَبْكَرٌ. — See Aeth. gl. 𐩈𐩣𐩀:

بَدَأَ, impf. يَبْدَأُ, *begin*. The form بَدَى, chap. III. 4. is vulgar.

بَرٌّ *the dry land, a plain or desert*. — See Syr. gl. ٤٠.

بَطَلَ, impf. يَبْطُلُ, *be in vain, useless, fruitless, idle*. — Aeth. 𐩈𐩈𐩀: *be in vain*, Heb. בָּטַל *cease from labour*, Aram. ܒܬܘܠ, ܒܬܘܠ, ܒܬܘܠ, *cease, desist*.

بَاطِلٌ part. adj. *vain, useless; false, wrong*, opp. to حَقٌّ.

بَطْنٌ *the belly, womb, the innermost part*: pl. أَبْطُنٌ, بَطُونٌ. — 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. 𐩈𐩈𐩀: *change, alter*.

بَعِيدٌ, f. بَعِيدَةٌ, *distant*.

بَلَدٌ *a town or city, province, country*: pl. بِلَادٌ, بُلْدَانٌ.

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. בָּנָה בֵּית לְפָנָי or עָשָׂה Deut.

XXV. 9, 2 Sam. VII. 11, 27; Turkish **أَوْلَيْتَكَ** evlenmek, *marry*, from **أَوْ** ev, *a house*). — Heb. **בָּנָה**, Aram. **בָּנָא**, **בָּנָא**, **בָּנָא**.

**ابْنٌ** *a son*: pl. **أَبْنَاءٌ**, **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. **בֶּן** (**בֶּן** - , **בֶּן** - ); in Aram. only the pl. **בְּנִין**, **عَبْت**, **בְּנִינ** occurs. — The fem. is **ابْنَةٌ** or **بِنْتٌ** *a daughter*, pl. **بَنَاتٌ**, Heb. Phoen. **בַּת** (for **בַּת**), with suff. **בַּתִּי**, Aeth. **·በገገገ**: in the phrase **·በገገገ**: **ሀ.ፆፂ**: *the pupil of the eye*: Aram. pl. **בְּנִין**, **عَت**, **بְּנִין**. — See Chald. gl. **בר**.

**بِهِم** not used. IV. **أَبَهُم** *shut*. X. **اسْتَبَهُم** *be dumb*. **بَهِيمَةٌ** *an animal* (we speak of „the dumb animals“); pl. **بَهَائِمٌ**. — Heb. **בְּהֵמָה**, Sam. **בְּהֵמָה**; Aeth. **በሃዖ**: *dumb*. **بَادَ**, impf. **يَبِيدُ**, *go away, perish*. IV. **أَبَادَ** *destroy*. Comp. **بَادَ**, **هَلَكَ**, and **مَضَى**. — See Chald. gl. **אבר**.

ت

**تَوَدَّةٌ**. See **وَادَ**.

**تَحْتٌ** *under, beneath*: acc. of a subst. **تَحْتُ** *the lower part*. — See Chald. gl. **תחת**.

**تَرْجَمَ** *translate from one lang. into another, interpret, explain, entitle*. — Aeth. **ተርገሞ**: Aram. **תרגם**, **תרגם**. Hence Ar. **تَرْجَمَانٌ**, Aeth. **ተርገሞ**: Chald. **תרגמן** (**תרג**).

Syr. ܕܘܥܡܢܐ, *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 ܕܩܪܝܬܐ has ܩܪܝܬܐ.

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *leave or abandon, let*. — See Chald. gl. ܩܪܝܬܐ.

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *be whole, entire, complete or finished: finish*, — Heb. ܩܪܝܬܐ.

ܩܪܝܬܐ, impf. ܩܪܝܬܐ, *repent*. — See Chald. gl. ܩܪܝܬܐ.

ܩܪܝܬܐ *a crown or tiara*; pl. ܩܪܝܬܐ. — See Syr. gl. ܩܪܝܬܐ.

### ث

ثَلَاثَةٌ or ثَلَاثَةٌ, f. ثَلَاثٌ or ثَلَاثٌ, *three*. — See Chald. gl. ܩܪܝܬܐ.

ثَالِثٌ, f. ثَالِثَةٌ, *third*. — See Aeth. gl. 𐩮𐩣𐩪𐩥::

ثَنَانٌ, f. ثَنَانٌ, ثَنَانٌ, *two*. Hence ثَنَانٌ عَشْرٌ, f. ثَنَانٌ عَشْرَةٌ, *twelve*: vulg. ثَنَانٌ عَشْرٌ. See عَشْرٌ and Chald. gl. ܩܪܝܬܐ.

ثَانٍ, f. ثَانِيَةٌ, *second*. — See Aeth. gl. 𐩮𐩣𐩪𐩥::

ثَوْرٌ *an ox*; pl. ثَوْرَانٌ. — See Chald. gl. ܩܪܝܬܐ.

### ج

جَارٌ, impf. ܩܪܝܬܐ. *cry out, bellow: pray or supplicate with cries and tears*. — See Aeth. gl. 𐩮𐩣𐩪𐩥::

جَبَدٌ *a mountain*; pl. جَبَالٌ, أَجْبَالٌ, أَجْبَدٌ.

جَحِمَ, impf. يَجْحِمُ, and جَاكَمَ, impf. يَجْكُمُ, *burn*.

جَاكِمٌ *a fiercely burning fire; hellfire, hell*.

جَدَّ, impf. يَجِدُّ, يَبْجِدُّ, *exert one's self, be diligent, serious*.

جِدٌّ *diligence, zeal, earnestness* (opp. to هَرَلٌ); adv.

acc. جِدًّا *exceedingly, very*.

جَلَسَ, impf. يَجْلِسُ, *sit*. — Heb. יָשַׁב.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble*.

جَمِيعٌ *the whole, all*.

جَهَدَ, impf. يَبْجُهِدُ, *exert one's self, labour, strive*.

جَابَ, impf. يَبْجُوبُ, *cleave, rend; traverse* (Heb. בָּ). IV.

أَجَابَ *answer*. Aram. ܐܘܨܪܝܬܐ, ܐܘܨܪܝܬܐ.

جَاءَ, impf. يَجِيئُ, *come*.

## ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison*.

VIII. اِحْتَبَسَ id. — See Syr. gl. ص ܦ.

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*.

حَدَّى, impf. يَحْدُو, *match one article with another*. III. حَادَى *be over-against or opposite to*.

حَدَاً *the being opposite to; adv. acc. حِدَاً opposite:*

حَدَاً *from before*.

حَزَنَ, impf. يَحْزَنُ *be sad, sorrowful*. IV. أَحْزَنَ *make sad, distress*. — See Aeth. gl. 𐩧𐩢𐩣::

حَزْنٌ and حُزْنٌ *sorrow, grief*. — Aeth. 𐩧𐩢𐩣::

حَسَبَ, impf. يَحْسِبُ, *count, reckon*. To be carefully distinguished from حَسِبَ, impf. يَحْسِبُ or يَحْسَبُ *think*. — Aeth. 𐩧𐩢𐩣: Heb. חָשַׁב, Aram. חָשַׁב, ܚܫܒܐ.

حَفِظَ, impf. يَحْفَظُ, *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. 𐩧𐩢𐩣: *appoint, ordain*.

حَقٌّ *what is right and proper, truth, justice, equity*; بِحَقِّ *truly, verily*. — Heb. קָח *a law*, Aeth. 𐩧𐩢𐩣: *law, religion*.

حَمِيَ, impf. يَحْمِي, *be warm, hot*. Cognate حَمَّ, impf. يَحْمُ *warm*, impf. يَحْمُ *be warm*. — See Syr. gl. ܚܡܐ, Aeth. gl. 𐩧𐩢𐩣::

حُوتٌ *a fish*; pl. حَيْتَانٌ, أَحْوَاتٌ.

حَاطَ, impf. يَحْطُوطُ, *guard, preserve*. IV. أَحَاطَ *surround*: construed with پ.

حَيْثُ *where, when*.

حَى, impf. يَحْيَى, and حَيَّ, impf. يَحْيَى, *live*. — See Chald. gl. ܚܝܐ.

حَيَوٌ and حَيَاٌ *life*. — Aeth. 𐩧𐩢𐩣::

خ

خَبِرَ, impf. يَخْبِرُ, *know*; خَبِرَ, impf. يَخْبِرُ *be versed or experienced in*; خَبَرَ, impf. يَخْبُرُ, *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. اِنْكَسَفَ *be eclipsed, submerged*.

خَشِيَ, impf. يَخْشَى, *fear*.

خَفَّ, impf. يَخِفُّ, *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. פָּלַץ *pull out or off* (Ar. خَلَعَ *take off* clothes, Syr. مَكَّرَ *strip or plunder*). II. *deliver*.

خَلَقَ, impf. يَخْلُقُ, *smooth or polish, frame or fashion, create*; خَلِقَ, خَلَقَ, *be smooth*. — Heb. חָלַק.

خَيْرٌ *good*: followed by مِنْ, *better than*; pl. أَحْيَارٌ, خَيْرَاتٌ.

— 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. ٤٦.

دَنَا, impf. يَدْنُو, *be near, approach*. — Syr. ܕܢܝܢܐ *ap-  
proach, undertake, agree with, obey*.

دَهْرٌ *time, partic. a long period, an age*; pl. دُهُورٌ. الدَّهْرُ  
or إِلَى الدَّهْرِ *for ever*, لِعَلَّامٍ. The origin of the word  
is to be sought in the *circling* course of the seasons;  
comp. ٤٧, ٤٨, and قَارَةٌ, from ٤٧ and قَارٌ = دَارٌ *re-  
volve*; also Syr. ܕܘܪܐ *a mill*.

دُودٌ *a worm*; coll. دُودٌ.

دَانَ, impf. يَدِينُ, *be in debt, submit to or obey, worship;  
repay or requite, judge or condemn*. — See Chald.  
gl. ٤٦.

مَدَائِنٌ *a city*; pl. مَدُنٌ.

ذ

ذَا, f. ذِي (ذِي, ذَا); du. nom. m. ذَانِ, f. ذَانِ; pl. أَولَاءُ  
and أَوْلَى (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; مَاذَا الَّذِي قُلْتَ *what is thy trade or profession?* — See Aeth. gl. H::

ذَاكَ, f. تَآكَ. تَبِكَ; du. nom. m. ذَانِكَ, f. تَانِكَ; pl. أَوْلَايِكَ, أَوْلَاكَ; *this, that.*

أَوْلَايِكَ, ذَايِكَ, f. تَايِكَ; du. nom. m. ذَانِكَ, f. تَانِكَ; pl. أَوْلَايِكَ (scarcely used); *this, that.* — ذَاكَ is comp. of ذَا and the pron. suff. كَ 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 لَمُتَّنَنِي فِيهِ, ذَلِكُمْ اللَّهُ رَبُّكُمْ, ذَلِكُمَا الْكِتَابُ *this is he because of whom you (women) reproached me.*

ذَبَحَ, impf. يَذْبَحُ, *kill, sacrifice.* — See Chald. gl. ܕܒܚ.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim;* pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate.* — See Chald. gl. ܕܒܪ.

ذَلِكَ. See ذَالِكَ.

ذَهَبَ, impf. يَذْهَبُ, *go, go away, depart.*

ذُو, f. ذَاتٌ, *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. ذَاتٌ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أَوْلُو

(first syll. short), f. ذَوَاتٌ. — It is really the same word as Aram. דָּוָה, דָּוָה, דָּוָה. Heb. דָּוָה, דָּוָה, f. דָּוָה.

ذَاقَ, impf. يَذُوقُ, *taste*.

رَأَسَ the head: pl. رُؤُوسٌ, رُؤُوسٌ. — See Chald. gl. ראשׁ.

رَأَفَ, impf. يَرَأِفُ; رَوَّفَ, impf. يَرَوِّفُ. *be compassionate or merciful*. Connected with رَحَفَ *be soft*, Heb. רַחַף. See Syr. gl. رفس.

رَوَّفَ, رَوَّفَ, *compassionate, merciful*.

رَأَى, impf. يَرَى (for يَرَى), *see, think*. — See Aeth. gl. ረአP::

رَبٌّ a possessor, owner, master; رَبُّ الرَّبِّ the Lord; pl. أَرْبَابٌ. — See Chald. gl. רבב.

أَرْبَعَةٌ, f. أَرْبَعٌ, *four*: pl. أَرْبَعُونَ *forty*. — See Chald. gl. ארבע.

رَابِعٌ *fourth*. — See Aeth. gl. ረሳ።

رَبَّى, impf. يَرْبُو, *grow, grow up, increase*. II. رَبَّى *rear, bring up, educate*. — See Chald. gl. רבא.

رَبْوَةٌ *ten thousand*. — See Chald. gl. רבב.

رَجَزٌ *filth: a crime, punishment, anger*. Another form is رَجَسٌ, pl. أَرْجَاسٌ. — See Chald. gl. רגז.

رَجَعَ, impf. يَرْجِعُ, *return*.

رَجُلٌ a man (as distinct from a woman); pl. رَجَالٌ.

رَحِمَ, 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. يَرَعَى, *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. اُرْفَعُ *raise; be raised, rise or be high.*

رَمَادٌ *ashes.* — Connected with رَمِضَ *be hot;* Chald. רמץ, Syr. رَمَضًا, *hot ashes.*

رَاحَ, impf. يَرِاحُ, *blow (the wind);* impf. يَرِيحُ, *smell (anything).* — See Syr. gl. رِس.

رُوحٌ m. f. *the breath, spirit or soul;* pl. اُرْوَاهُ; اَلرُّوحُ اَلْقُدُّوسُ *the holy Spirit, but Muhammadans understand by it the angel Gabriel and sometimes Christ.*

رِيحٌ f. *the wind* (رِيحًا, رِيحًا); *scent, smell* (رِيحًا, رِيحًا); pl. اُرْوَاهُ, اُرْيَاهُ, رِيحًا.

ز

زَخَرَ, impf. يَزْخَرُ, *swell or rise, be agitated or rage* (esp. the sea).

زَكَاَ, impf. يَزْكُو, *be pure, good, innocent.* — See Ch. gl. זכא.

زَكِيٌّ, f. زَكِيَّةٌ, *pure, good, innocent.*

س

سَأَلَ, impf. يَسْأَلُ, يَسْتَلُّ, يَسْتَلُّ, imper. اِسْأَلْ, اِسْتَلْ, *ask, beg:* سَأَلَ الشَّيْءَ or سَأَلَ الشَّيْءَ *he asked him about the thing.* — See Chald. gl. שאל.

سَبَقَ, impf. يَسْبُقُ, يَسْبِقُ. *precede, anticipate, outrun, excel.*

سَبِيلٌ m. f. *a road or path, way, method, conduct*; pl. سُبُلٌ.

— Heb. שְׁבִיל, Aram. שְׁבִילָא, ܫܒܝܠܐ.

سَاكَلَ, impf. يَسَاكَلُ, *rub off, peel.*

سَاحِلٌ *the seashore, beach, coast*; pl. سَوَاحِلُ; in part.

السَّاحِلُ *the coast of Syria and Palestine.* — Comp.

حَافَةٌ, Heb. הוֹף; Aram. ܫܦܪܐ, ܫܦܪܐ.

سَفَلَ, impf. يَسْفَلُ, and سَفَلٌ, impf. يَسْفَلُ, *be low, lowly, mean, humble.* — Heb. שָׁפַל; Aram. ܫܦܠܐ, ܫܦܠܐ, used chiefly in some of the derived conj.

سَافِلٌ *low, mean.* أَسْفَلٌ *lower, the lowest part*; pl. أَسْفَالٌ.

سَفِينَةٌ *a vessel, ship*; pl. سُفُنٌ. — See Chald. gl. ܫܦܝܢܐ.

سَكَنَ, impf. يَسْكُنُ, *be quiet or tranquil, subside or go down (the sea), dwell.* — Heb. שָׁבַן or שָׁבַן, Syr. ܫܦܢܐ.

سَمَّ, impf. يَسُمُّ, *poison*; hence سَمٌّ *poison*, Syr. ܫܡܢܐ *medicine, poison.*

سَمُومٌ *the hot wind or simoom (more corr. samūm).*

سَمِعَ, impf. يَسْمَعُ, *hear, obey.* — See Syr. gl. ܫܡܥܐ.

سَمَا, impf. يَسْمُو, *be high.*

سِمٌّ *a name*; pl. أَسْمَاءٌ. In the phrase بِسْمِ اللَّهِ the init. **ا** is always dropped, whilst a whim of the calligraphers has ordered that the upward stroke of the **ب** should be lengthened. — See Chald. gl. ܫܡܐ.

سَمَاءٌ m. f. *the sky, heaven, a roof or ceiling.* — See Chald. gl. ܫܡܝܐ.

سَاءَ, impf. يَسُوءُ, *be bad or wicked; injure, hurt, distress.*  
 سُوءٌ, سُوءَةٌ, *evil, wickedness, an evil or calamity,*  
 رَجُلٌ سَوْءٌ *a bad man,* سُوءُ أَعْمَالِهِمْ *the wickedness of*  
*their actions.* — Aeth. ሠፆአ: Heb. שָׂוָה.

سَادَ, impf. يَسُوْدُ, *be lord or master of, rule over.*

سَيِّدٌ *a lord or master, chief, prince; pl. سَادَاتٌ, سَادَةٌ.*

Vulgarly contracted into *sīd* (*sīdi, my lord, sir, a title*  
 like عَنِي — hence *the Cid* — still farther abbrev. *sī*),

and the fem. سَيِّدَةٌ into سِتٌّ *sitt.* — Heb. שִׁדּוֹת *false*  
*gods, idols; Aram. שִׁדָּא an evil spirit, demon* (Z. d.

D. M. G. vol. IX. p. 481), هَانُوْءٌ

سَارَ, impf. يَسِيْرُ, *go, walk, set out on a journey.* —  
 Heb. שָׂרָה.

مَسِيْرَةٌ *a journey, space, distance.*

ش

شَدَّ, impf. يَشُدُّ, *bind or tie firmly, strengthen, rush upon*  
 or *attack.* IV. أَشَدَّ as „verbum admirationis“, مَا أَشَدَّ  
 مَا حَزَنْتَ *how very much grieved thou art!* — Aeth.

ሰደደ: *drive out, expel; Heb. שָׁרַד destroy.*

شِدَّةٌ *strength, violence; distress, misfortune.*

شَدِيْدٌ *strong, violent.*

شَرَبَ, impf. يَشْرَبُ, *drink.* — Aeth. ሰረቦ::

شَرَّ, impf. يَشْرُؤُ, يَشْرُؤُ, *be bad or wicked.* — Heb. שָׁרַר *be*  
*refractory, שָׁרַר an enemy.*

شُرُورٌ *evil, wickedness, a crime, misfortune*, pl. شُرُورٌ;  
 adj. *bad, wicked* = شَرِيرٌ, pl. شَرَارٌ, أَشْرَارٌ. —  
 Heb. סָר.

شَرَفٌ, impf. يَشْرَفُ, *be high*; شَرَفٌ, impf. يَشْرُفُ *be noble*.  
 شَرِيفٌ *noble, illustrious, excellent*; pl. أَشْرَافٌ. — Heb.  
 שְׂרָפִים.

شَعَبٌ *d'vide, separate*. — Heb. סַעַף, whence קַעַף *a cleft,*  
*a branch* (Ar. شِعْبٌ *a cleft, defile*, شُعْبَةٌ *a branch*),  
 and سِبْعَافِمْ, سِبْعَافِمْ, *thoughts, opinions*.

شُعْبٌ *a tribe or people*; pl. شُعُوبٌ.

شَفِيقٌ, impf. يَشْفِقُ, *feel pity or compassion*; more common  
 in IV. أَشْفَقُ.

شَكَرٌ, impf. يَشْكُرُ, *reward, give thanks, be grateful*. — Heb.  
 שָׁכַר, also שָׁכַר.

شُكْرٌ *a reward, thanks, gratitude*.

شَمْسٌ f. *the sun*; pl. شُمُوسٌ. — See Chald. gl. שְׁמִשׁ.

شَاءَ (for شَيْئِي), impf. يَشَاءُ, *wish, will*.

شَيْءٌ *a thing* (res); pl. أَشْيَاءٌ. — Heb. שֵׁי. Comp.  
 שְׂדֵי and שְׂדֵי.

ص

صَاحِبٌ, impf. يَصْحَبُ, *be companion to, accompany*.

صَاحِبٌ *a companion, owner or possessor*; pl. صَاحِبٌ.  
 صَاحِبٌ, and صَاحِبَةٌ. Also used in con-  
 nect. with رَجُلٌ (as رَجَع with رَجَعَ) to denote *the one*  
 — *the other*.

صَعِدَ, impf. يَصْعَدُ, *go up, ascend*. IV. أَصْعَدُ id. —

Heb. צָעַר.

صَغِرَ, impf. يَصْغُرُ, *be small*; صَغِرَ, impf. يَصْغُرُ, *be small, worthless, mean, despised*. — See Chald. gl. זָעַר.

صَغِيرٌ *small, young*; pl. صِغَارٌ.

صَلَا. II. صَلَّى *pray*. — See Chald. gl. זָלַל.

صَلَوَةٌ, صَلَاةٌ, *a prayer*; pl. صَلَوَاتٌ.

صَنَعَ, impf. يَصْنَعُ, *make, do*. — Syr. ܘܢܝܢܐ *be diligent, artful, cunning*; Aeth. ጸገዐ: *be firm, strong, brave*;

Sam. 𐤔𐤃𐤌 = صَنِيعٌ *a feast*.

صَاتَ, impf. يَصُوتُ, 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. צָוַם.

صَوْمٌ *a fast*.

صَارَ, impf. يَصِيرُ, *become, begin to do anything; go* (سَارَ).

### ض

ضَرَبَ, impf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע,

ضَرَعٌ, and צָרַעָה.

ضَرَعَ, ضَرَعٌ, 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, طَرِيقَاتٌ.



طَعَمَ, impf. يَطْعَمُ, *taste, eat*. — See Chald. gl. טעם.

طَعَامٌ *food*; pl. أَطْعِمَةٌ.

طَلَعَ, impf. يَطْلَعُ, *come forth, appear, rise, ascend*. — Chald. טַלַּע draw out or off, Syr. «<sup>ط</sup>طَلَعُ» examine, investigate = تَطَّلَعَ or اِطَّلَعَ.

مَطْلَعٌ, 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. اِنطَلَّقَ *be sent away, go, depart, be cheerful*. — Syr. طَلَّقَ *be consumed or destroyed, divorce, destroy*; Chald. طַלַּק throw away, Sam. ʾ22ʾ.

ظ

ظَلَّ. II. ظَلَّلَ *shade, overshadow*. — See Chald. gl. טַלַּל.

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. ጠለሙ: Aram.

טַלַּם, טַלַּם, טַלַּם.

ظُلْمٌ *oppression, wrong, injustice*.

ع

عَبَرَ, impf. يَعْْبُرُ, *pass over*. — See Chald. gl. עבר.

عِبْرَانِيّ Hebrew.

عَثَرَ, impf. يَعْثُرُ, *stumble*.

عَثَارٌ *adversity, calamity*; chap. II. 7 (I am not however certain that this is the correct reading).

عَرَفَ, impf. يَعْرفُ, *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. עָצַם *be strong, numerous*.

عَظِيمٌ *large, great, important*; pl. عِظَامٌ.

اَعْظَمَ, f. عِظْمِي, *larger, largest, very large*.

عَدَّ and لَعَلَّ, *perhaps*; construed with the acc., as لَعَلَّ قَرِيبٌ *perhaps death is near*; لَعَلَّكَ, لَعَلَّه, etc.;

لَعَلِّي however is freq. used for لَعَلِّي.

عَلِمَ, impf. يَعْلمُ, *know*.

عَلَا, impf. يَعْلو, 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. ሀለወ: *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, عَنكَ, etc.

عَنَا, impf. يَعْزُبُ, and عَنِي, 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. עֲנִי, חָנָה.

عَادَ, impf. يَعُودُ, *return, repeat or do again (comp. שׁוּב, רָجַע, רָجַע); become (رَجَع).* — Heb. עָוָה *surround, affirm solemnly, testify; Syr. عَوَدَ (عَوَد) accustom; Aeth. ላዎ፡ go round or about, which see.*

IV. اَعَانَ *assist, help.*

مَعُونَةٌ, مَعُونَةٌ, *help, aid.*

عَيْنٌ f. *the eye, a fountain; pl. عَيْنُونَ, عَيْنٌ.* — See Syr. gl. ع.

## غ

عَضِبَ, impf. يَعْضَبُ, *be angry.* — Heb. עָצַב *afflict, distress; Aeth. ሀፀፀ፡ be hard, difficult.* — The origin of these diff. signif. is to be sought in the idea of *tying firmly (عَصَبَ, حَصَبَ);* hence arise the signif. of 1) *binding up wounds, curing or healing (حَصَبَ);* 2) of *collecting (عَصَبَ, عَصَبَةٌ a body of men);* 3) of *hard-*

ness, whence originate the various signif. of *a) difficulty* (𐤀𐤄𐤁); *b) calamity* (عَصَبَ of a year of famine caused by drought, يَوْمَ عَصِيبٍ and عَصَبَيْبٍ); *c) sternness or severity* (𐤀𐤄𐤁); *d) anger* (عَضِبَ, عَضِبَ), *e) oppression, affliction* (عَضِبَ, عَصَبَ, عَضِبَ); 4) of *violent exertion, zeal, perseverance* (عَصَبَ, عَصَوَصَبَ; تَعَصَّبَ, عَصِيَّةٌ patriotic or religious zeal), and in a more general sense of *toil, labour, work* (عَضِبَ, عَضِبَ, عَضِبَ). Comp. the various signif. of the rad. شَدَّ, شَرَدَ and حَرَقَ, حَرِقَ.

عَلَقَ the bolt or bar of a door; pl. أَغْلَاقٌ.

عَمَّ, impf. يَعْغَمُ, cover, afflict or grieve. VIII. اِغْتَمَّ be grieved or distressed. — Heb. עָמַם (see Gesenius' Thesaurus); Chald. עַמְעַם make blind (prop. cover the eyes, Ar. عَمِيَ be blind) and עַמְעַמִּים be blind.

عَنِمَ, impf. يَعْغِمُ, take possession of, carry off as booty.

عَنِمٌ f. sheep and goats (the most important possessions of a nomade people); pl. أَعْنَامٌ.

عَارَ, impf. يَعْوَرُ, 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 تُدَّتْ 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 عَيْنِ 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. **يَفْرُجُ**, 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**, **فَرَضَ**, **فَرَضَ**, and other words containing the syll. **فَر** (see Gesenius' Thesaurus, art. **فَر**).

فَرَّقَ, impf. يَفْرِقُ, *be afraid.*

فَرَقَ *fear.*

فَصَلَ, impf. يَفْصِلُ, *divide.* — Syr. ڤصَل.

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. ܩܒܠ.

قَبْلٌ *prop. that which is opposite; adv. acc. قَبْلَهُ in his possession; مِنْ قَبْلِهِ on his part, from him.* — Aram. ܩܒܠ or ܩܒܠ, ܩܒܠ, ܩܒܠ.

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 وَأَلَيْنَاهُ* *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 *قَدِظَ (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.*

قَدَّرَ, impf. يَقْدِرُ, يَقْدِرُ, *be powerful, able.*

قَادِرٌ part. adj. *powerful, able.*

قدس. II. قَدَّسَ *purify, consecrate*; hence الْبَيْتُ الْقُدْسُ or بَيْتُ الْقُدْسِ or بَيْتُ الْمَقْدِسِ *Jerusalem.* — See Chald. gl. קדש.

قُدُسٌ *purity, sanctity*; hence الْقُدْسُ *Jerusalem*, الرُّوحُ الْقُدْسُ or الرُّوحُ الْقُدْسِ *the holy spirit* (according to the Muhammadans, the angel Gabriel).

قَدَّمَ, impf. يَقْدُمُ, *go before, precede*; قَدِمَ, impf. يَقْدَمُ, *approach, arrive*; قَدَّمَ, impf. يَقْدُمُ, *be old or ancient.* — See Syr. gl. ܩܕܡܐ.

قُدَّامٌ prop. *the front*; adv. acc. قُدَّامَ *in front of, before*; مِنْ قُدَّامٍ *from before, away from.*

قَذَفَ, impf. يَقْذِفُ, *throw; throw up, vomit.* — See Aeth. gl. 𐌒𐌸𐌵::

قَرَّ, impf. يَقَرُّ, يَقَرُّ, *be cold; be quiet, stay, remain.* X. اسْتَقَرَّ *be quiet, remain, dwell.* — Aeth. 𐌸𐌵𐌵:: *be cold*, Syr. ܩܪ, Chald. ܩܪܪ; Heb. קר *cold.*

قَرَضَ, impf. يَقْرَضُ, *cut, tear, gnaw.* Cognate form قَرَصَ. Aeth. 𐌸𐌵𐌵: *shear*; Heb. קרץ; Chald. ܩܪܝܢ, chiefly used in such phrases as ܐܘܒܠ ܩܪܝܘܗܝ (ܩܪܝ) *to slander or calumniate a person*, Ar. أَكَلَ عَرَضَهُ.

قَرَعَ, impf. يَقْرَعُ, *beat, knock.* VIII. اِغْتَرَعَ *cast lots.* — Heb. קרע *tear, rend* (see قرض).

قَرَعٌ, nomen unitatis قَرَعَةٌ, *a gourd.* — See Syr. gl. ܩܪܥܐ. قَرَعَةٌ *a lot.*

تَلَبَّ<sup>s</sup> *the innermost part, interior; hence pith, kernel, marrow, the heart; pl. قُلُوبٌ<sup>s</sup>. — Heb. קֶרֶב.*

قَالَ, impf. يَقُولُ, *say, speak. — See Syr. gl. قَال.*

قَامَ, impf. يَقُومُ, *stand up, rise, stand. — See Chald. gl. קים.*

قَوْمٌ *people, a people, a nation; pl. أَقْوَامٌ<sup>s</sup>.*

ك

كَبِرَ, impf. يَكْبُرُ, *be large, stout; كَبِيَ, impf. يَكْبِي, be old. — Aeth. ካብረ: be honoured, illustrious, Heb. קָבַר, Syr. كَبَر.*

كَبِيرٌ *large, old, great or famous; pl. كِبَارٌ, كِبَرَاءٌ. — Heb. קָבִיר.*

كَثُرَ, impf. يَكْتَثِرُ, *be much, numerous.*

كَثِيرٌ *much, many, numerous.*

أَكْثَرُ *more, most.*

كُرْسِيٌّ *a seat, throne; pl. كُرَاسِيٌّ. — See Chald. gl. ברסא.*

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss. V. تَكْرَهُ id. — Aeth. ካርካ: (Ar. كُرْهٌ) force, compulsion; Syr. ܟܪܝܘܐ grieve, be sick, Chald. ܟܪܝܘܐ, ܟܪܝܘܐ, Syr. ܟܪܝܘܐ or ܟܪܝܘܐ, which see.*

كَسَرَ, impf. يَكْسِرُ, *break, put to rout. VII. اِنْكَسَرَ be broken, routed, wrecked.*

كُلُّ *the whole, all. — See Chald. gl. כל.*

كَلَّمَ<sup>II</sup>  *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. 𐩈𐩣::

كَيْفَ *how?*

ل

لَ emphat. part., *certainly*. Of constant occurrence after إِنَّ, as: إِنَّ اللَّهَ لَعَفُورٌ *verily God is ready to forgive*, and in the apodosis of conditional statements, after لَوْ and لَوْلَا, 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: لَعَمْرِي *by my life*, لَعَمْرُ أَبِيكَ *by the life of thy father*.

لَ, and with pron. suff. لَ, *to, for, according to*, etc. Sign of the dat., and of the acc. (principally with particip. and inf., as لَكَ مُعْجِبٌ *filling thee with wonder*, الْمَفْسَّرُونَ 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. ٦.

لَ *in order that, that*; construed with the subj., as وَقَامَ يُونَانُ لِيَفْرَّ *Jonah arose that he might flee* (to flee). Prop. it is identical with the prep. لَ, and is often conjoined with أَنْ (as وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ *and I was ordered to be the first of the Muslims*),

always when followed by the neg. لَا (as اِنَّمَا قَالَ ذَلِكَ لَا لِئَلَّا يُسْتَخَفَّ بِاَلْعِلْمِ he said this only in order that learning might not be disparaged — لِئَلَّا for لَا لِأَنَّ).

لَا no, not. When = لَأَنَّ, it is followed by the Jussive. — See Chald. gl. لَأَنَّ.

لِيَأْتِيَ, for لِأَنَّ, in order that — not. See لِ.

لِأَنَّ and لِأَنَّ because, since. See أَنَّ, أَنَّ, and لِ.

لَبَسَ, impf. يَلْبَسُ, put on clothes. — See Chald. gl. لَبَسَ.

لَعَلَّ. See عَلَّ.

لَا يَكُنْ or لَا يَكُنْ but. Before nouns and pron. suff. it takes the form لَا يَكُنْ, and is construed with the acc. (but لَا يَكُنْ as well as لَا يَكُنْ).

لَمْ not; followed by the Jussive, as لَمْ يَكُنْ يُحِبُّ الشِّعْرَ he did not like poetry.

لَمَّا when, after.

لِمَا (also لِمِ and in poet. لِمِ) on account of what? why? See مَا.

لَيْسَ there is not, was not. Comp. of لَا and the obsol. لَيْسَ = لَيْسَ. — See Chald. gl. لَيْسَ.

لَيْلٌ night; nomen unitatis لَيْلَةٌ a night, pl. لَيْالٍ. — See Chald. gl. لَيْلٍ.

م

مَا what? that which, what, whatever. In interrog. مَا is often annexed, as مَاذَا قُلْتَ, مَاذَا أَتَيْتَ (see مَاذَا).

The same word is used as conj. *in as far as* (مَا <sup>ف</sup>أَسْتَطِيعُ *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 عَجَبَ أَمْرَكَ *how strange is your conduct!* مَا أَشَدَّ مَا حَزَنْتَ *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. <sup>س</sup>أَمْتِعَةٌ.

مَتَّى, مَتَّى, Ματθαῖος; the prophet Jonah is called by the Arabs يُونُسُ بْنُ مَتَّى.

مَثَلٌ, مَثَلٌ, impf. يَمَثُلُ, *stand erect*; مَثَلٌ, impf. يَمِثُلُ, *be like, resemble; make like, assimilate, compare*. — Aeth. ጠለ: or ጠለ: *be like, seem*: Heb. כְּמִשְׁלָה *be like*, Chald. II. כְּמִשְׁלָה, part. pe'il כְּמִשְׁלָה *like*. The noun מִשְׁלָה occurs in all the dialects: Ar. مَثَلٌ, Aeth. ጠለ: Aram. כְּמִשְׁלָה, מִשְׁלָה, מִשְׁלָה.

مِثْلٌ *what is like or equal*, pl. <sup>أ</sup>أَمْثَالٌ; adv. acc. مِثْلٌ *like, as*. — Heb. כְּמִשְׁלָה, Phoen. כְּמִשְׁלָה (inser. Erye. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on, or away*.

<sup>س</sup>مَرَّةً *a single time*: pl. <sup>س</sup>مَرَّاتٍ, <sup>س</sup>مَرَّارٍ; adv. acc. <sup>س</sup>مَرَّةً *once*.

<sup>س</sup>مِسْحٌ *a garment of coarse cloth*; pl. <sup>س</sup>مِسْخٌ.

مَعَ or مَعٌ *with, along with*. — See Chald. gl. ൫൮.

<sup>س</sup>مَلَّاحٌ *a sailor*, pl. <sup>س</sup>مَلَّاحُونَ. — See Syr. gl. ൫൮.

مَلِكٌ, impf. يَمْلِكُ, *be master of, possess.* — See Chald.

gl. מלך.

مَلِكٌ *an owner or possessor, king*; pl. مُلُوكٌ.

مِنْ (in Egypt. مِين or مِين) *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. يَمِيلُ, *bend or incline.* VI. تَمَائَلَ *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.

نَدْرٌ *a vow*; pl. نُدُورٌ.

فَرَعَ, impf. يُفْرِعُ, *tear or pull off, snatch away*. — Cognate words in Heb. are פָּרַע and פָּרַח.

فَرَلَ, impf. يُفَرِّلُ, *come down, descend, alight, take up one's abode*. — Heb. פָּרַל *flow*.

فَطَرَ, impf. يُفَطِّرُ, *see, look at, observe, consider*. — See Syr. gl. פָּטַר.

فَنَسَ f. *the soul, life; a person, person or self*; pl. نَفُوسٌ, أَنْفُسٌ. — See Chald. gl. נַפְשָׁא.

فَنَعَ, impf. يُفَنِّعُ, *be of use or advantage*.

فَنَاعَ part. adj. *useful*; أَنْفَعُ *more useful, better*.

فَنَهَرَ, impf. يُفَنِّهَرُ, *flow*. — See Chald. gl. נַהַר.

فَنَهَرٌ, نَهَرٌ, *a river, a canal*; pl. أَنْهَارٌ.

فَنَهَى, impf. يُفَنِّهَى, gen. used in the pass. نُفِّهَى, *come to, reach*. VIII. اِنْتَهَى *come to, reach; come to an end, be finished*.

فَنَامَ, impf. يُفَنِّامُ, *sleep*. — Aeth. ፩፬: Heb. נָם, Syr. نَم.

In Ar. فَنَامَ is used in speaking of sound sleep, وَسَنَ of lighter slumbers; in Heb. the use of נָם and נָחַם is reversed.

فَنِينَوَى, فَنِينَوَا, *Nineveh*.

8

فَهَبَّ, impf. يُفَهِّبُ, *blow*. IV. أَهَبَّ *make blow*.

فَهَبَطَ, impf. يُفَهِّبُطُ, *fall down, go down, descend*.

فَهَدَأَ, impf. يُفَهِّدَأُ, *be still, quiet*. — Aeth. ሆዳ።

هَذَا, هَذَا, f. هَذِهِ, هَذِي, *this*; du. nom. m. هَذَان, f.  
 هَذَانِ; pl. هَؤُلَاءِ. — Comp. of هَا = هَا, هَا, and ذَا.

هَرَبَ, impf. يَهْرُبُ, *flee*.

هَرَبٌ *flight*.

هَيْكَلٌ *anything large or bulky, espec. a large building, palace, temple*. — See Chald. gl. הַיְכָל.

هَلَكَ, impf. يَهْلِكُ, and هَلِكُ, impf. يَهْلِكُ, *die, perish*. —

See Chald. gl. הַלֵךְ.

هُنَا *here, there*. Comp. of هُنَا *here* and لَ. Other forms are هُنَالِكَ, and هَاهُنَا, هَهُنَا (comp. ذَا and its compounds).

هُوَ, f. هِيَ, *he, she, it*; du. هُمَا; pl. m. هُمْ (in poet. هُم), f. هُنَّ. When preceded by وَ or فَ, the vowel of the first syll. is gen. dropped, وَهُوَ, فَهِيَ. — See Chald. gl. הוּא. — هُوَذَا (هُوَذَا, هَاهُوَذَا) as interj., *lo! see!*

هَالَ, impf. يَهْوِلُ, *terrify*.

هَوَلٌ *fear, terror, anything terrible*; pl. أَهْوَالٌ.

هَاءَ, impf. يَهَيِّئُ, يَهَيِّئُ, *be prepared, ready*. II. هَيَّأَ *prepare, make ready*.

هَاجَ, impf. يَهِيحُ, *be agitated, excited, rage; excite, rouse*.

— See Aeth. gl. ሆከ::

,

وَأَدَّ, impf. يَبْدُدُ, *bury alive*. VIII. أَتَادَ *go slowly along*.

Formed by transposition from آَدَ (أَوْدَ) *bend, load or burden, oppress*, Heb. אָוֶר a burden.

تَوَدُّةٌ *weight; slowness in motion, delay or hesitation; steadfastness or gravity, patience, endurance* (comp. وَقَارٌ, وَقَارٌ). Formed like تَدَعَةٌ *ease, affluence*, from وَدَعٌ; وَدَعٌ *indigestion*, from وَجَمَ; وَجَمَ *a prop, staff, cushion*, from وَجَمَ; وَجَمَ *suspicion*, from وَهَمَ; farther وَجَمَ *confidence*, from وَكَلَّ; وَكَلَّ *inheritance*, from وَرَثَ; وَرَثَ *fear of God*, from وَتَى. Comp. such secondary formations as وَجَمَ = وَجَمَ, وَجَمَ = وَجَمَ, وَجَمَ = وَجَمَ (Aram. ܘܟܠܐ, ܘܟܠܐ) = وَجَمَ and its derivatives from وَدَّ, وَدَّ = وَدَّ, وَدَّ = وَدَّ, وَجَمَ = وَجَمَ from أَجَرَ, and وَجَمَ = وَجَمَ from أَخَذَ. Freytag has in his Lexicon تَوَدُّةٌ under وَدَّ and تَوَدُّةٌ under وَدَّ — both, I believe, mistakes.

وَجَدَ, impf. يَجِدُ *find*.

وَجَهُ *the face, the front, surface; way or manner; pl. أَوْجُهُ, أَوْجُهُ.*

وَجَدَ, وَجَدَ, impf. يَجِدُ, *be alone, single, the only one of the sort, unique.* — See Chald. gl. ܘܟܠܐ.

وَجَدَ *one, sole, alone.* — Aeth. ܘܟܠܐ::

وَصَلَ, impf. يَصِلُ, *join, come or attain to, reach.* — Hence in Syr. ܘܟܠܐ, Ar. وَصَلَ, *a joint*.

وَغَى, impf. يَغِي, *be entire, keep faith or one's word, pay a debt.* II. وَغَى *keep engagements, perform promises, or pay debts, to the uttermost* (prop. *make complete*, from وَغَى *entire, abundant*). — Syr. ܘܟܠܐ *be able*, also *be consumed, cease, perish*; Aeth. ܘܟܠܐ: *de-*

*liver up*. As to these diff. signif., comp. the rad. שלם, سلم, and תם, תמ, in the several dialects.

י

יָאָפָא, יָפּוּ *Jaffa*, or *Joppa*.

יִבֶּס, impf. יִיבֶּס, *be dried up, withered*. II. יִבֶּס *dry up, make wither*. — See Chald. gl. יבש.

יָבֵס *a dry place, dry land*.

יָד f. *the hand*; du. יָדָן; pl. אֵיֶד, אֵיָד. — See Ch. gl. יד.

יָסָר *the left side, left hand* = אֲלֵיֶסְרִי.

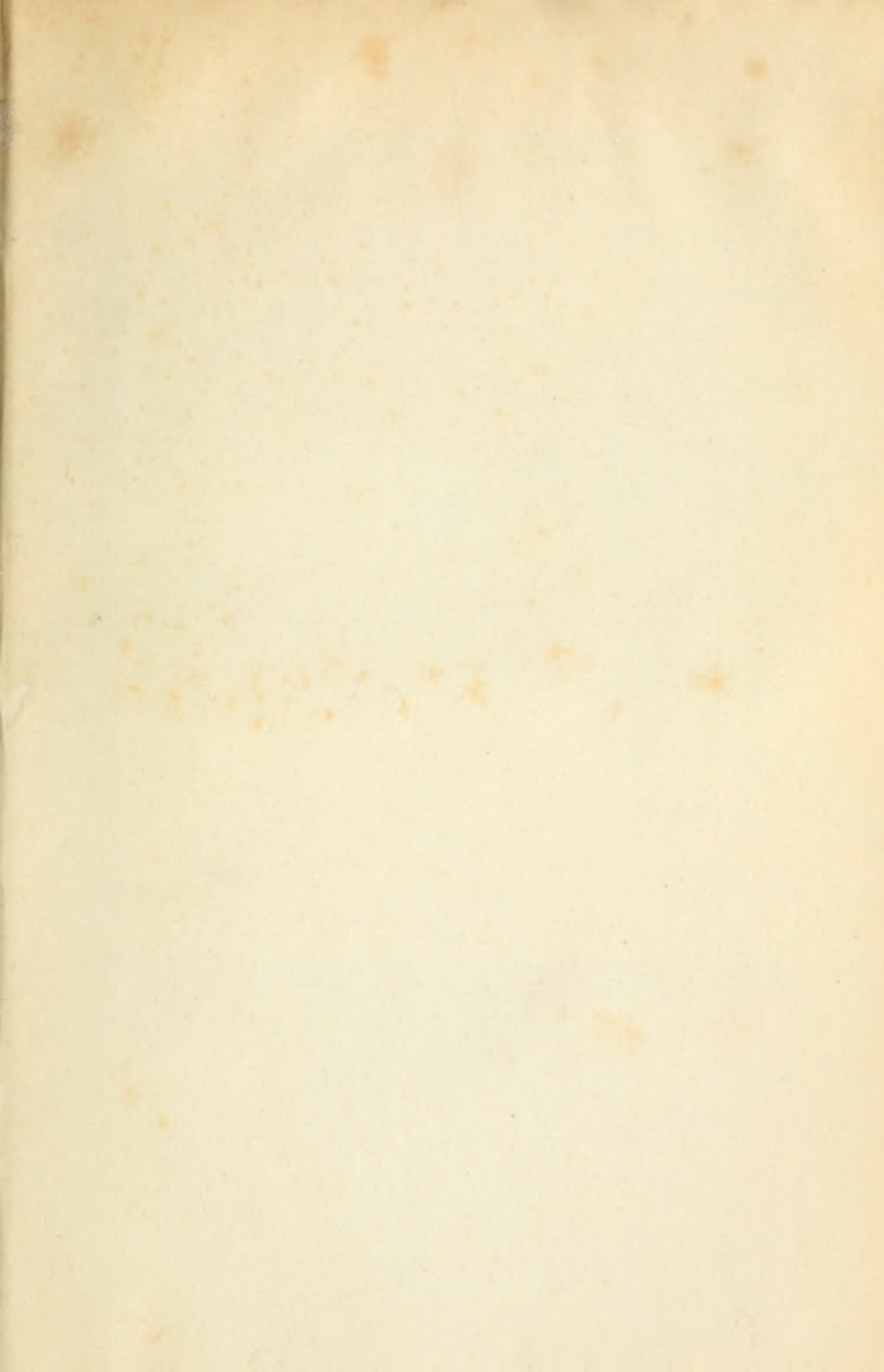
יָמִין f. *the right side, right hand* = אֲלֵיֶמִנִי, *an oath*, pl.

אֵימָן. — See Chald. gl. ימין.

יּוֹם *a day* (i. e. the *civil day* of 24 hours; the *natural day* is נֶהָר, as opp. to *night* לַיִל); pl. אֵיָם. — See Chald. gl. יום.

יּוֹנָן, יוֹנָן, *Jonah*; gen. called by the Arabs يُونُس (Iovaz).





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