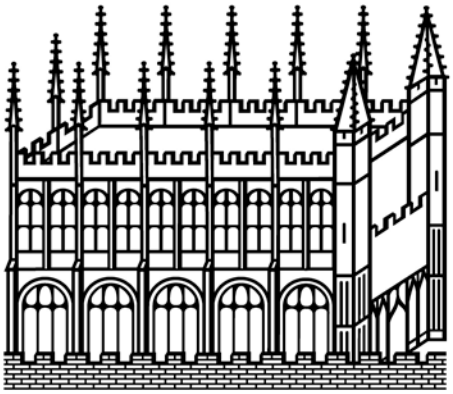


Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

http://www.bodleian.ox.ac.uk/dbooks

This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

ORIENTAL INSTITUTE
LIBRARY

OXFORD UNIVERSITY

HD231W

305031008K

THE BOOK OF JONAH

IN

CHALDEE, SYRIAC, AETHIOPIC AND ARABIC.

THE

BOOK OF JONAH

IN FOUR SEMITIC VERSIONS,

VIZ.

CHALDEE, SYRIAC, AETHIOPIC, AND ARABIC.

WITH

CORRESPONDING GLOSSARIES

BY

W. WRIGHT.

WILLIAMS AND NORGATE:
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND
20, SOUTH FREDERICK STREET, EDINBURGH.
PARIS: B. DUPRAT. LEIPZIG: F. A. BROCKHAUS.
1857.

ORIENTAL
OXFORD
INSTITUTE
ASHMOLEAN MUSEUM
MARGOLIOUTH
BEQUEST
1940
OXFORD

PREFACE.

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

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

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

In ܐܪܒܥܗ (p. 49, l. 3) the two large points under the final ܗ are one way of indicating the 3. p. sing. fem., another being exemplified in ܕܚܙܝܗ (p. 49, l. penult.). In the noun ܫܚܠܐ (p. 49, l. 2), the large dot over the ܚ gives a clue to the pronunciation (khĕbhālā or khĕbhōlō), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ◌ֲ or ◌ֳ. 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 (ܪ̈ܘܟܐ) and ḳūshāi (ܩ̈ܘܫܝ) 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. וַיַּת.

P. 4. last line, note h) אוּחַרָנָא.

P. 5. l. 3, וְצִי; l. 4. יאַבַד.

P. 6. l. 8. מְוָה; l. 16. הַיָּא. After all, אֱלָהּ is perhaps nothing but an abstract noun from אֶלַהּ, meaning *fear*, and used (like דְּחַלְתָּא and נְסִכְתָּן) to denote *the object feared, the deity*.

P. 8. l. 9. אָנְכִי.

P. 9. l. 7. אֲרוּם.

P. 11. l. 1. יַוְקַע; l. 14. בְּעִיר.

P. 13. l. 14. נוֹם; l. 19. יְדַחַל.

P. 15. l. 6. After אש add: (pron. אֵשׁ).

P. 17. l. 21. הָרָא.

P. 19. last line, אַמַיַּב.

P. 20. l. 16. מְטַלַּיָּא.

P. 22. l. 6. מַיָּא; l. 9. مُسْنِ.

P. 23. l. 2. יַהֲלֹם; l. 3. Epiphanius; last line, (בְּיָתָה).

P. 25. l. 2. עֲדָן.

P. 32. penult. עֲבַר.

P. 33. l. 17. עַל.

P. 39. l. 3. יְתָא.

P. 45. l. 3. יְתָלִי.

P. 47. l. 5. مِوْعَظ.

P. 49. l. 5. مَصْمِص; l. 12. حصنيك. In several places in the Syriac text a point has been broken off; e. g. p. 49, last line, مِكْبِ; p. 50. l. 2. شِعِما; l. 17. خِوعَا.

P. 56. l. 21. مَحْظَا.

P. 67. l. 25. פּוּרְעָנוּת.

P. 75. l. 11. ወፈርሁ:

P. 76. l. 7. ወፈርሁ: l. 15. ወፈቀዱ: l. 20. ፈቀዱኩ:

P. 77. l. 1. ወፈርህወ:

P. 78. l. 12. ወእንሰ: l. 13. እፈዮዋኩ: l. 20. ወሞዕዋዩ: l. 26. ዘቀዲሙ: l. 29. ለእገ:

P. 79. l. 1. ትትገፈ:ቱእ: last line, ወበበይፃ:

P. 80. l. 8. ወተፈሠሐ: l. 17. እይሞሕካ: last line, እይፈልጡ:

P. 81. l. 7. —ሌት: l. 17. ለፈርዩን: l. 25. حَمَّ.

P. 84. l. 1. ሐደፈ:

P. 89. l. 14. ቀሠፈ:

P. 91. l. 11. imper. ባእ: l. 23. እንበይፃ:

P. 92. l. 14. ኀለፈ:

P. 95. l. 8. እያእመረ:

P. 100. l. 11. ሀረፈ: and አሰረፈ:

P. 104. penult. ገደፈ:

P. 106. l. 7. وْنِ; l. 8. وْنِ; l. 18. ፈለገ:

P. 110. l. 2. قُمِ.

P. 111. l. 12. أَحَاطَتْ.

P. 123. l. 7. سمْص.

P. 128. l. 17. زَخَرَ.

P. 129. l. 4. مصلًا; l. 13. سَفِينَةٌ.

P. 132. l. 10. ∇ⱡⵣⵎ.

P. 135. l. 11. עֲנִי.

P. 136. l. 14. עַמְעַם.

P. 138. l. 22. قَدِى.

CHALDEE VERSION.

יונה

א

1 וַהֲוָה פִּתְגָם נְבוּאָה מִן קֳדָם יְיָ עִם יוֹנָה בַר אֲמִתַּי לְמֵימָר:
2 קוּם אֱזֹל לְנִינְוֵה קַרְתָּא רַבְּתָא וְאִתְנַבִּי עֲלָהּ אֲרֵי סְלִיקַת בִּישַׁתְהוֹן
3 לְקֳדָמָי (a: וְקָם יוֹנָה לְמֶעְרַק לְיַמָּא מִן קֳדָם דְּאִתְנַבִּי בְּשְׁמָא דַיְיָ
וּנְחַת לְיָפוֹ וְאַשְׁכַּח אִלְפָּא דְּאָזְלָא (b לְיַמָּא וְיהַב אַגְרָהּ וּנְחַת בָּהּ
4 לְמֵיזַל עִמְּהוֹן בְּיַמָּא מִן קֳדָם דְּאִתְנַבִּי בְּשְׁמָא דַיְיָ: וַיְיָ
אַרְים רוּחַ רַב עַל יַמָּא וַהֲוָה נַחְשׁוֹל רַב בְּיַמָּא וְאִלְפָּא בָּעֲיָא
5 לְאִתְבָּרָא (c: וּדְחִילוּ סַפָּנַיָּא וּבְעוֹ גְּבַר מִן דְּחַלְתֵּיהּ וַחֲזוֹ אֲרֵי
לֵית בְּהוֹן צְרוֹךְ וּרְמוֹ יַת מָנְיָא דִּבְאִלְפָּא לְיַמָּא לְאַקָּלָא מִנֵּהוֹן (d
6 וְיוֹנָה נְחַת (e לְאַרְעִית שִׁדָּא דְּאִלְפָּא וּשְׁכֵיב וּדְמוֹךְ: וּקְרֵב
לְוָתֵיהּ רַב סַפָּנַיָּא וַאֲמַר (f לֵיהּ מָא אַתְּ דְּמוֹךְ קוּם צַלֵּי קֳדָם
7 אֱלָהָךְ מָאִם יְתְרַחֵם (g מִן קֳדָם יְיָ עֲלָנָא וְלָא נוֹבִיד: וַאֲמַרוּ גְּבַר
לְחַבְרֵיהּ אֵתּוֹ וְנִרְמֵי עְדְבִין וְנִדַּע בְּדִיל מַן (h בִּישְׁתָּא הָדָא לָנָא
8 וּרְמוֹ עְדְבִין וּנְפַל עְדְבָא עַל יוֹנָה: וַאֲמַרוּ לֵיהּ חַוִּי כְעַן לָנָא בְּדִיל
מַן (i בִּישְׁתָּא הָדָא לָנָא מָה עֲבִידְתָּךְ (j וּמְנָן אַתְּ אָתֵי אֵידָא (k הֵיא

---

a) קֳדָמָי b) דַאֲזָלָא c) לְאִתְבָּרָא d) מֵעֲלֵיהוֹן
e) נְחֵית, נָחִית f) וְאָמַר g) יְתְרַחֲמִים, ־חֵים h) מָה
i) מָה j) עוֹבָדָךְ k) ומא

מְרִינְתָּךְ וְאִי מִדִּין עַמָּא אָתְּ: וַאֲמַר לְהוֹן יְהוּדָאי[l] אֲנָא וּמִן קֳדָם 9
יְיָ אֱלָהָא דִשְׁמַיָּא אֲנָא דָחֵל דַּעֲבַד יַת יַמָּא וְיָת יַבֶּשְׁתָּא: וּדְחִילוּ 10
גֻבְרַיָּא דְחִילָא[m] רַבְּתָא וַאֲמַרוּ לֵיהּ מַה־דָּא עֲבַדְתָּא אֲרֵי יְדָעוּ
גוּבְרַיָּא אֲרֵי מִן קֳדָם יְיָ הוּא עָרִיק אֲרֵי חַוִי לְהוֹן: וַאֲמַרוּ לֵיהּ 11
מַה־נַּעְבִּיד לָךְ וְינוּחַ יַמָּא מִנָּנָא אֲרֵי יַמָּא אָזִיל וְנַחְשׁוֹל לֵיהּ
תָּקֵף[n]: וַאֲמַר לְהוֹן טְלוּנִי וּרְמוּנִי לְיַמָּא וְינוּחַ[o] יַמָּא מֵעֲלֵיכוֹן[p] אֲרֵי 12
יָדַע אֲנָא אֲרֵי בְדִילִי נַחְשׁוֹלָא רַבָּא הָדֵין עֲלֵיכוֹן: וְשָׁיְטִין 13
גֻבְרַיָּא[q] לַאֲתָבָא לְיַבֶּשְׁתָּא וְלָא יְכִילוּ אֲרֵי יַמָּא אָזִיל וְנַחְשׁוֹלֵיהּ
תָּקֵף[r] עֲלֵיהוֹן: וְצַלִּיאוּ[s] קֳדָם יְיָ וַאֲמַרוּ קַבֵּיל בָּעוּתָנָא יְיָ לָא כְעַן 14
נֵיבַד בְּחוֹבַת נַפְשָׁהּ[t] דִּגְבָרָא הָדֵין וְלָא תִתֵּן עֲלָנָא חוֹבַת דָּם
זַכַּי אֲרֵי אַתְּ יְיָ כְּמָא דְרַעֲוָא קֳדָמָךְ עֲבָדְתָּא: וּנְסִיבוּ יַת יוֹנָה 15
וּרְמוֹהִי לְיַמָּא וְנָח יַמָּא מִנַּחְשׁוֹלֵיהּ: וּדְחִילוּ גֻבְרַיָּא דְחִילָא רַבָּא 16
מִן קֳדָם יְיָ וַאֲמַרוּ לְדַבָּחָא דְבַח[u] קֳדָם יְיָ וּנְדַרוּ נִדְרִין:

נ

וְזַמֵּן יְיָ נוּנָא רַבָּא לְמִבְלַע יַת יוֹנָה וַהֲוָה יוֹנָה בִּמְעָיָא דְנוּנָא תְּלָתָא 1
יוֹמִין וּתְלָתָא לֵילְוָן: וְצַלִּי יוֹנָה קֳדָם יְיָ אֱלָהֵיהּ מִמְּעָיָא דְנוּנָא: 2
וַאֲמַר צַלֵּיתִי מִדְּעָקַת[v] לִי קֳדָם יְיָ וְקַבֵּל צְלוֹתִי מֵאַרְעִית תְּהוֹמָא 3
בְּעֵיתִי עֲבַדְתָּא בָּעוּתִי: וּרְמֵיתַנִי לְעוּמְקָנָא[w] בְּלָבָּא דְיַמָּא וּנְהַר[x] 4
סְחוֹר סְחוֹר לִי כָּל־נַחְשׁוֹלוֹהִי דְיַמָּא וְגַלּוֹהִי עֲלַי עֲדוֹ[y]: וַאֲנָא 5
אֲמַרִית[z] אִתְּרְכִית מִן קֳדָם מֵימְרָךְ בְּרַם אוֹסִיף לְאִסְתַּכָּלָא בְּהֵיכְלָא
דְקֻדְשָׁךְ: אַקְפוּנִי מַיָּא עַד מִיתָא תְּהוֹמָא סְחוֹר סְחוֹר לִי יַמָּא 6
דְסוּף תְּלֵי עֵיל מֵרֵישִׁי: לְעִקְּרֵי טוּרַיָּא נַחֲתִית[a] אַרְעָא נְגָרַת[b] 7

---

[l]) יְהוּדָאָה
[m]) גַּבְרַיָּא דַחֲלָא
[n]) תַּקִּיף
[o]) וְיִנְיַח
[p]) מְנָכוֹן
[q]) גַּבְרַיָּא
[r]) תַּקִּיף
[s]) וְצַלָּיו
[t]) נַפַּשׁ
[u]) דִּבְחִין
[v]) מִדְּעָקָא
[w]) בְּעִ׳
[x]) וְנַהֲרָא
[y]) עֲבָרוּ
[z]) אֲמִרַת
[a]) נְחַתִּית
[b]) נְגִדַת, נֶגְדַת

פְּתוּקְפָּהָא עֵיל מְנִי עָלְמִין[c] וְאַתְּ קָרִיב[d] קֳדָמָךְ לְאַפָּקָא מֵחַבָּלָא
8 חַיַּי יְיָ אֱלָהִי[e]: בְּאִשְׁתַּלְהָיוּתָא עֲלַי נַפְשִׁי פּוּלְחָנָא דַיְיָ אַדַּכְּרִית
9 וְעַלְתָא לְקָדָמָךְ צְלוֹתִי לְהֵיכְלָא דְקוּדְשָׁךְ: לָא כְעַמְמַיָּא פָּלְחֵי
10 טָעָוָתָא דְּמֵאַתַּר[f] דְּאִתּוֹטַב לְהוֹן לֵית אִנּוּן יָדְעִין: וַאֲנָא
בְּתוּשְׁבְּחָתָא אוֹדֵי קוּרְבָּנִי אַקְרֵיב קֳדָמָךְ דְּנַדְּרִית[g] אֲשַׁלֵּם
11 פּוּרְקַן נַפְשִׁי בְּצָלוֹ קֳדָם יְיָ: וַאֲמַר יְיָ לְנוּנָא וּפְלַט יָת יוֹנָה
לְיַבֶּשְׁתָּא:

ג

1 וַהֲוָה פִּתְגָם נְבוּאָה מִן קֳדָם יְיָ עִם יוֹנָה תִּנְיָנוּת לְמֵימָר:
2 קוּם אֱזֵיל לְנִינְוֵה קַרְתָּא רַבְּתָא וְאִתְנַבֵּי עֲלָהּ יַת נְבוּאֲתָא דִּי
3 אֲנָא מְמַלֵּל עִמָּךְ: וְקָם יוֹנָה וַאֲזַל לְנִינְוֵה כְּפִתְגָמָא דַיְיָ וְנִינְוֵה
4 הֲוָת קַרְתָּא רַבְּתָא קֳדָם יְיָ מַהֲלַךְ תְּלָתָא יוֹמִין: וְשָׁרִי[h] יוֹנָה לְמֵעַל
בְּקַרְתָּא מַהֲלַךְ יוֹמָא חַד וַאֲכְרִיז וַאֲמַר בְּסוֹף אַרְבְּעִין יוֹמִין וְנִינְוֵה
5 מְתְהַפְכָא: וְהֵימִינוּ אֱנָשֵׁי[i] נִינְוֵה בְּמֵימְרָא דַיְיָ וּגְזַרוּ צוֹמָא
6 וַאֲסָרוּ[j] שַׁקִּין מֵרַבְּהוֹן וְעַד זְעֵירְהוֹן: וּמְטָא פִּתְגָמָא לְוַת
מַלְכָּא דְנִינְוֵה וְקָם מִכּוּרְסֵי מַלְכוּתֵיהּ וְאַעְדִּי לְבוּשֵׁי[k] יְקָרֵיהּ
7 מִנֵּיהּ וְאִתְכַּסִּי שַׁקָּא וְיתֵיב עַלְ קִטְמָא: וַאֲכְרִיז וַאֲמַר בְּנִינְוֵה
מְגִזֵּרַת מַלְכָּא וְרַבְרְבָנוֹהִי לְמֵימַר אֱנָשָׁא וּבְעִירָא תּוֹרָא[l] וְעָנָא
8 לָא יִטְעֲמוּן מְדַעַם וְלָא יִרְעוֹן וּמַיָּא לָא יִשְׁתּוֹן: וְיִתְכַּסּוֹן סַקִּין
אֱנָשָׁא וּבְעִירָא וְיִצְלוֹן קֳדָם יְיָ בְּתָקּוֹף וְיתוּבוּן גְּבַר מֵאָרְחֵיהּ
9 בִּישְׁתָּא וּמִן חֲטוֹפָא דְּבִידֵיהוֹן: מַן יָדַע דְּאִיתְ בִּידֵיהּ
חוֹבִין יְתוּב מִנְּהוֹן וְיִתְרַחֵם עֲלוֹהִי[m] מִן קֳדָם יְיָ וְיתוּב מִתְּקוֹף
10 רוּגְזֵיהּ וְלָא נוֹבֵד[n]: וּגְלָן קֳדָם יְיָ עוֹבָדֵיהוֹן אֲרֵי תָּבוּ מֵאָרְחָתְהוֹן
בִּישְׁתָּא וְתָב יְיָ מִן בִּישְׁתָּא דִּי מַלֵּל לְמֶעְבַּד לְהוֹן וְלָא עֲבַד:

---

c) עַלְמִין d) וְאִתְקְרִיב e) אֱלָהָי f) מֵאָתַר g) דְּנַדְּרֵת
h) וּשְׁרִי i) אֲנָשֵׁי j) וּלְבָשׁוּ k) לְבוּשׁ l) תּוֹרֵי
m) עֲלָנָא n) נֵיבַד

ד

2 1 וּבְאֵשׁ לְיוֹנָה בִישָׁא רַבָּא וּתְקִיף לֵיהּ: וְצַלִּי קָדָם יְיָ וַאֲמַר קַבֵּל
בָּעוּתִי יְיָ הֲלָא דֵּין פְּתְגָמִי עַד דַּהֲוֵיתִי (o עַל אַרְעִי עַל כֵּן
אוֹחֵיתִי לְמֶעְרַק לְתַרְשִׁישׁ אֲרֵי יָדַעְנָא אֲרֵי אַתְּ אֱלָהָא חַנָּנָא
וְרַחְמָנָא מַרְחִיק רְגַז וּמַסְגֵּי לְמֶעְבַּד טָבְוָן (p וּמְתִיב מֵימְרֵיהּ
3 מִלְאַוָתָאדְ בִישְׁתָּא (q: וּכְעַן יְיָ סַב כְּעַן נַפְשִׁי מִנִּי אֲרֵי
4 טָב דְּאֵימוּתְ (r מִדְּאֵחֵי (s: וַאֲמַר יְיָ הֲלַהֲדָא תְּקִיף לָךְ: וּנְפַק
5 יוֹנָה מִן קַרְתָּא וְיָתִיב מִמַּדְנַח לְקַרְתָּא וְעָבַד לֵיהּ תַּמָּן
מְטַלְתָּא (t וְיָתִיב תְּחוֹתֵיהּ בְּטוּלָא עַד דֶּיחֱזֵי מַה־יְהֵי בְּסוֹף
6 קַרְתָּא: וְזַמֵּין יְיָ אֱלֹהִים קִיקָיוֹן וְסָלִיק עֵיל מִן (u יוֹנָה לְמֶהֱוֵי
טוּלָא עַל רֵישֵׁיהּ לְאַגָּנָא לֵיהּ (v מִבִּישְׁתֵּיהּ וַחֲדֵי יוֹנָה עַל קִיקָיוֹן
7 חֶדְוָא רַבָּא: וְזַמֵּין יְיָ יַרְ תּוֹלַעְתָּא בְּמַסַּק צַפְרָא בְּיוֹמָא (w
8 דְּתֶתְרוֹהִי (x וּמְחַת (y יַת קִיקָיוֹן וְיִבֵּשׁ (z: וַהֲוָה כְּמִדְנַח שְׁמְשָׁא
וְזַמֵּין יְיָ רוּחַ קְדוֹמָא שְׁתִיקְתָּא (a וּטְפַחַת (b שְׁמְשָׁא עַל רֵישָׁא
דְיוֹנָה וְאִשְׁתַּהְלָהִי וּשְׁאֵל נַפְשֵׁיהּ לְמֶמְרַת (c וַאֲמַר טָב דְּאֵמוּתְ
9 מִדְּאֵחֵי (d: וַאֲמַר יְיָ לְיוֹנָה הֲלַהֲדָא תֶּקֶף (e לָךְ עַל קִיקָיוֹן וַאֲמַר
10 לַהֲדָא תְּקוֹף לִי עַד מוֹתָא: וַאֲמַר יְיָ אַתְּ חַסְתָּא (f עַל קִיקָיוֹן
דְּלָא עֲמַלְתְּ (g בֵּיהּ וְלָא רַבֵּיתֵיהּ דִּי בְלֵילְיָא הָוֵן וּבְלֵילְיָא
11 אֲחֲרָנָא (h אֶבָד: וַאֲנָא לָא אֲחוּס עַל נִינְוֵה קַרְתָּא רַבְּתָא דְּאִיתְ
בָּהּ סַגִּי מִתַּרְתָּא עַסְרֵי רִבְוָן (i אֱנָשָׁא דְּלָא יַדַע בֵּין יְמִינֵיהּ
לְסְמָאלֵיהּ וּבְעִירָא סַגִּי:

---

o) קָם Some edd. add
p) טַבְוָן
q) בִישָׁא
r) דְּאֶמוּת, דַּאֲמוּת
s) מִדְּאֶחֵי
t) מַסַּלְתָּא, מְטַלְתָּא
u) מֵעַל
v) עֲלוֹהִי
w) דְּיוֹמָא
x) דְּבַת׳
y) וּמְחָא
z) וּבְאֵשׁ
a) שְׁתִיקָא
b) וְטַפַּחַת
c) לְמָמָת
d) דֶּאֱמוּת מִדְּאֶחֵי
e) תְּקוֹף
f) חַסְתָּ
g) עֲמַלְתָּ, עֲמַלְתָּא
h) אוֹבַדְנָא
i) רִבּוֹא

GLOSSARY.

א

אָבַד, impf. יֹאבַד, יֵבַד, *perish.* V. הוֹבֵד (־בַּד, ־בִּיד) *destroy,* and intrans. *perish.* In bibl. Chald. a Hof al הוּבַד occurs, Dan. VII. 11. — Heb. אָבַד, Syr. ܐܒܕ, Sam. ⱡⱃⰰ; Aeth. ኀበደ: *be mad* (comp. יֹאבַד לֵב־הַמֶּלֶךְ Jerem. IV. 9). The original signif. is simply *go*; Ar. بَادَ, impf. يَبِيدُ, *go away, perish*; أَبَدَ *run away;* أَبَدٌ *eternity* (comp. *αιων*, *aevum*, from the Sanskrit rad. *i*, go).

אָגַר *hire.* — Ar. أَجَرَ, Syr. ܐܓܪ.

אֶגֶר, אַגְרָא, *hire, wages, reward.* — Ar. أَجْرٌ, Syr. ܐܓܪܐ, Sam. ⱡⱃⰳⰰ.

אָזַל, impf. יֵזֵל, imper. אֱזֵל, inf. מֵזַל, *go.* — Heb. אָזַל, Syr. ܐܙܠ, Sam. ⰰⱃⰶⰰ; Ar. زَالَ, impf. يَزُولُ, *move away* from a place; زَالَ, impf. يَزَالُ, *remove,* intrans. *cease;* also أَزَلٌ, *perpetuity, eternity.*

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

אָחֳרָן and אוּחֳרָן, ־רָנָא, *other, another,* f. ־רַנְתָּא; pl. m. ־רָנִין, f. ־רַנְיָן. In the dialect of Jerusalem חוֹרָן, Sam. ⱑⱁⱂⱀⱍ (▽); Ar. آخَرُ, Heb. אַחֵר, Syr. ܐܚܪܢܐ.

אֵי note of interrogation pref. to pron. and adv., as אֵידֵין, f. אֵידָא, *which?* אֵי מְדֵין *whence?* אֵי מָתַי *when?* etc. — Ar. أَيٌّ, Aeth. ፌየ: *who, which, what?* Heb. אֵי, אַיֵּה, Sam. ⱑⱁ, with suff. pron. *where?* אֵי זֶה *which?* אֵי מִזֶּה *whence?* ⱑⱁⱂⱀⱍ *where?* Syr. ܐ, ܝ, in ܐܰܝܟܳܐ *where?* ܐܰܝܟܳܐ ܕ *whence?* ܐܰܝܟܰܕ *when?* etc.

אִית *there is,* etc. with pron. suff. אִיתַי, אִיתָךְ, אִיתוֹהִי, *I am, thou art,* etc. — Ar. أَيْسَ obsol., Heb. יֵשׁ and אִשׁ (2 Sam. XIV. 19, Micha VI. 10), bibl. Chald. אִיתַי, Syr. ܐܝܬ, Sam. ⱑⱁⱂⱀ, ⱑⱂⱀ, ⱑⱁ; with the negat. לַא, לָא, are formed, لَيْسَ, לֵית, ܠܝܬ, ⱍⱁ.

אֱלָהּ, ־הָא, *a god, God;* pl. אֱלָהִין, ־הַיָּא. Ar. إِلَهٌ or إِلٰهٌ, with the art. اَلْإِلٰهُ, contr. اَللّٰهُ; fem. اَلْإِلَاهَةُ, contr. اَللَّاتُ (*Αλιλατ* Herodot. III. 8, ed. Schweigh.); in the so-called Sinaitic Inscriptions *) אלה (e. g. כהן תא אלה *priest of the god Tā,* Tuch in the Z. d. D. M. G. vol. III. p. 212), in the Himyaritic אלה, f. אלהת (Rödiger's Excursus to his transl. of Wellsted's Travels in Arabia, p. 380-1, 390); Heb. אֱלוֹהַּ, Syr. ܐܰܠܳܗܳ, Sam. ⱑⱍⱁⱂⱀ.

*) 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 (أَلَهَ, *worship,* being a denom. from إِلٰهٌ, and أَلِهَ, *be stricken with fear,* a variety of وَلِهَ), it is probably connected, as Arabic lexicographers suggest, with لَاهَ = لَاحَ, *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.*

אֳנִיָּה f. *a ship;* pl. אֳנִיּוֹת. Syr. ܐܳܢܺܝܬܳܐ.

אִם *if;* מָאִם (lit. *what if —?*) *perhaps.* Another form is אִן, אִין; Ar. إِنْ, Aeth. ከመ: Heb. Phoen. אִם, Syr. ܐܶܢ, Sam. ⱑⱐⱋ, ⱑⱐⱍ.

אמן not in use; Heb. אָמַן, *prop up, support,* אָמֵן, *be faithful,* Ar. أَمِنَ *be void of fear, secure, confide in,* أَمُنَ *be faithful;* Aeth. ኣመነ: *trust, believe* (comp. إِعْتَمَدَ *rely upon,* from عَمَدَ *prop up*). Hence V. הֵימִין *believe;* Ar. آمَنَ *make safe, protect, believe,* هَيْمَنَ *protect,* أَلْمُهَيْمِنُ *God.* Syr. ܐܰܡܶܢ *believe.* This verb is an *Afʿēl,* not a *Paiʿēl,* and one of the very rare examples in the other dialects of the Heb. form *Hifʿīl;* comp. in Arab. هَرَادَ for أَرَادَ *wish,* هَرَاقَ for أَرَاقَ *pour out,* هَاتِ for آتِ *give* (imperat. of آتَى), هَرْزَفَ and أَرْزَفَ *be quick;* perhaps also هَرْبَزَ *cut, prune,* and هَرْمَرَ *shake violently, annoy.*

אָמַר, impf. יֹאמַר, יֵימַר, imper. אֱמַר, inf. מֵימַר, *say.* — Heb. Phoen. אָמַר; Syr. ܐܶܡܰܪ, Sam. ⱑⱐⱍ, *say, order;* Ar. أَمَرَ *order.*

מֵאמָר, מִימַר, אֳמָרָא, *word, speech, order;* pl. מֵימְרִין,

רַיָא־. Also used to denote *self*, partic. in reference to *God*, e. g. II, 5. — Syr. ܪܥܝܢܐ, Sam. 𐡓𐡏𐡔𐡌𐡀.

אָן *where? whither?* מְנָאן, מְנָן, *whence?* — Ar. أَيْنَ, مِنْ أَيْنَ; Heb. אַיִן, מֵאַיִן, מֵאָן (2 Kings V. 25, *k'tīb*); Sam. 𐡀𐡍𐡊, 𐡔𐡍𐡊𐡀𐡍𐡊.

אֲנָא (אֲנָה) *I;* pl. אֲנַחְנוּ, נַחְנוּ, *we.* — Ar. أَنَا, pl. نَحْنُ (vulg. نَحْنَ, نَحْنَا, أَحْنَا); Aeth. ፍእ፡ pl. ንሕና፡ Syr. ܐܢܐ, pl. ܚܢܢ (ܐܢܫܢ); Sam. 𐡀𐡍𐡀, 𐡄𐡍𐡀, pl. 𐡍𐡍𐡊, 𐡀𐡍𐡄𐡍𐡊; Heb. אָנֹכִי, אֲנִי (Sam. 𐡌𐡀𐡍𐡊, 𐡌𐡍𐡀), pl. אֲנַחְנוּ, later forms אֲנוּ (Jerem. XLII. 6, *k'tīb*), אֲנָן; Phoen. אנך, pl. אנחן.

אִנּוּן. See הוּא.

אֱנָשׁ, נָשׁ, שָׁא־, *a man, person, individual;* pl. אֱנָשִׁין (constr. אֱנָשֵׁי), נָשִׁין. — Heb. אֱנוֹשׁ, Syr. ܐܢܫ pl. ܐܢܫܐ, Sam. 𐡄𐡍𐡔𐡀; cognate forms are Ar. إِنْسَانٌ (with the collect. أُنَاسٌ, نَاسٌ), إِنْسٌ *mankind,* Aeth. ሰብእ፡ (rare), Heb. אִישׁ (for אֱנְשׁ), Phoen. אש. The respective fem. are: Ar. إِنْسَانَةٌ (very rare); Aeth. ሰብእት፡ Heb. אִשָּׁה (Sam. 𐡄𐡀𐡔𐡀 or. 𐡄𐡔𐡀), pl. נָשִׁים; Phoen. אשת; Chald. אֱנָשָׁא (אֱנוֹשׁ), אִתְּתָא, אִנְתְּתָא, pl. נְשִׁין; Syr. ܐܢܫܬܐ, pl. ܢܫܐ; Sam. 𐡄𐡀𐡀, 𐡄𐡀𐡀𐡀, pl. 𐡍𐡔𐡊, 𐡍𐡔𐡊.

אַנְתְּ, אַתְּ, *thou;* pl. m. אַנְתּוּן, אַתּוּן, f. אַנְתֵּין, אַתֵּין. — Ar. m. أَنْتَ, f. أَنْتِ, pl. m. أَنْتُمْ (poet. أَنْتُمُ), f. أَنْتُنَّ; Aeth. m. አንተ፡ f. አንቲ፡ pl. m. አንትሙ፡ f. አንትን፡ Heb. m. אַתָּה, f. אַתִּי, אְתְּ, pl. m. אַתֶּם, f. אַתֶּן, אַתֵּנָה; Syr. m. ܐܢܬ, f. ܐܢܬܝ, pl. m. ܐܢܬܘܢ, f. ܐܢܬܝܢ; Sam. m. 𐡄𐡀𐡀, 𐡀𐡀, f. 𐡌𐡀𐡀, pl. m. 𐡋𐡀𐡀𐡀, f. 𐡋𐡌𐡀𐡀.

אָסַר, imperf. יֵסוּר, *tie, bind, gird on.* — Ar. أَسَرَ, Aeth. ፀሠረ: Hebr. אָסַר, Syr. ܐܣܪ, Sam. ⱁⱄⱑ.

אָרַח *walk, go.* — Heb. אָרַח.

אוֹרַח, אוּרַח, אָרְחָא, f. *a way, road, custom, conduct* (comp. דֶּרֶךְ, سَبِيلٌ, سِيرَةٌ); pl. אָרְחָן, אָרְחָתָא. Heb. אֹרַח, Syr. ܐܘܪܚܐ, Sam. ⱁⱃⱀⱑ and ⱁⱃⱌⱑ.

אֲרֵי *that, because;* also אֲרוּם. Connected, as well as אָרוּ *lo,* with רָאָה *see.*

אַרַע, אַרְעָא, f. *the earth, the ground, a country.* — Ar. أَرْضٌ, Heb. Phoen. אֶרֶץ, Syr. ܐܪܥܐ, Sam. ⱂⱁⱃⱑ. — The change of ض, ص, ץ into ע, א is very frequent: e. g. ṣṣ: עֵץ, אָץ or אָא; عَرَضَ *happen,* עָרַע or אָרַע; ضَأْنٌ, צֹאן, עָאן; ṣmr: צָמַר, עָמַר; ضَاقَ, עָק, צוק; صَرَّفَ *change money,* כַּוֵּף; رَضِيَ, רָצָה, רְעָא; רָמָץ *hot ashes,* ܪܡܫܐ; ضِلْعٌ, צֵלַע, עִלְעָא, ܥܠܥܐ; צְרָעָה, עַרְעִיתָא or אוּרְעִיתָא; بَيْضَةٌ, בֵּיצָה, בֵּיעָתָא, ܒܝܥܬܐ; ضِفْدَعٌ, צְפַרְדֵּעַ, עוּרְדָּעָן, ܥܘܪܕܥܐ. Some words have passed through another stage, and converted ע, א into ק, ג: e. g. אַרְעָא, אַרְקָא; עֵץ, קֵיסָא, ܩܝܣܐ; שָׁמַע, ⱄⱁⱂⱑ; ضَحِكَ, צָחַק, גְּחַךְ, ⱂⱁⱃⱑ.

אַרְעִי, אַרְעִית, אַרְעָא, *the lower part, the bottom.*

אַתְּ. See אַנְתְּ.

אָתָא, imperf. יֵיתֵי, inf. מֵיתֵי, *come.* V. אַיְתֵי *bring, bring on, bring to pass;* inf. אַיְתָאָה. — Ar. أَتَى, Heb. אָתָה, Syr. ܐܬܐ, Sam. ⱀⱀⱀ; Aeth. ፀተወ: *return home, enter.*

אַתַר, אַתְרָא, *place, dwellingplace, country;* pl. אַתְרַיָּא. — Ar. أَثَرٌ, Aeth. ፀኰር: *footstep, trace;* Syr. ܐܬܪܐ, Sam.

𐤀𐤕𐤓. Hence בָּאתַר, בָּתַר, صُبَّ, בָּתַר, فِي أَثَرِ or بِأَثَرِ (vulg. باثر *băthar*), *after;* in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find בָּתְרִי, בָּתְרָךְ, as well as בָּתְרוֹהִי, בָּתְרֵיכוֹן.

ב

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

בְּאֵשׁ, impf. יִבְאַשׁ, *be bad, unpleasant, wicked;* בְּאֵשׁ עֲלוֹהִי or לֵהּ, *he was displeased.* Another form is בְּעֵשׁ. — Heb. בָּאַשׁ *smell badly;* Aeth. ብእሽ: *be bad, wicked, difficult;* Ar. بَئِسَ *be wretched,* بَؤُسَ *be bold, daring;* Syr. ܒܥܫ, ܐܥܫ, *do mischief, ill-use;* Sam. 𐤁𐤀𐤔, 𐤁𐤏𐤔. בִּישׁ, בִּישָׁא, f. בִּישְׁתָּא, בִּישָׁא, *bad, wicked;* as a subst. usually in the fem. בִּישְׁתָּא, pl. בִּישָׁתָא, *evil, wickedness, misery, a calamity.* — Syr. ܒܝܫ, f. ܒܝܫܬܐ; Sam. 𐤁𐤉𐤔𐤌, f. 𐤁𐤀𐤔𐤌.

בְּדִיל. See דִּי.

בְּלַע, imperf. יִבְלַע, *swallow.* — Ar. بَلِعَ Heb. בָּלַע, Syr. ܒܠܥ, Sam. 𐤁𐤋𐤏; Aeth. በለዐ: *eat.*

בְּעָא, imperf. יִבְעֵי, *swell, boil* or *bubble; ask, entreat, demand.* — Ar. بَغَى *swell and fester; be proud, lustful, insolent, unjust; ask, demand;* Heb. בָּעָה *make boil; ask, demand;* Syr. ܒܥܐ *desire, wish, ask;* Sam. 𐤁𐤏𐤄 and 𐤁𐤑𐤏. — Chap. I. 4. לְאִתְבָּרָא בָּעֲיָא, *on the point of being wrecked.* Comp. in vulg. Arab. أَلْجِدَارُ يَبْغِي

يَوْقَعُ, *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 مِيخَواهَمْ and θελω, *I wish,* and in our own lang. with *will.*

בְּעוּ, בָּעוּת, בְּעוּתָא, *petition, entreaty;* Syr. ܒܥܘܬܐ. Hence בְּבָעוּ *pray* (quaeso, obsecro); Syr. ܒܥܐ, Sam. 𐤁𐤏𐤉, gen. 𐤁𐤏 and 𐤌𐤏 (Gesenius, Carmina Samarit. III. 22. 1), Heb. בִּי for בְּעִי (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 تَبْغِي *tabghi* has become *tabī*, Z. d. D. M. G. vol. VI. p. 210).

בְּעִיר, בְּעִירָא, *a beast of burden,* and collect. *cattle;* pl. בְּעִירִין, בְּעִירַיָּא. Heb. בְּעִיר, Syr. ܒܥܝܪܐ; Ar. بَعِيرٌ *a camel;* Aeth. ብዕራዊ: ብዕራይ: and ብዕሬ: *an ox,* pl. ኣባዕር።

בַּר, בְּרָא, *a son.* — Syr. ܒܪܐ, Sam. 𐤁𐤓𐤀, in the Sinaitic inscript. בר, and in the Ekhkilī or vulg. dial. of South Arabia *ber.* The pl. is בְּנִין, בְּנָיָא, from בֵּן (see Arab. gloss. اِبْنٌ); Syr. ܒܢܝ, Sam. 𐤁𐤍𐤉𐤌, also 𐤁𐤍𐤀𐤌; in the Sinaitic and Himyaritic inscript. בנו. In like manner בְּרַתָּא. *a daughter,* constr. בְּרַת; ܒܪܬܐ, constr. ܒܪܬ; 𐤁𐤓𐤕𐤀, constr. 𐤁𐤓𐤕; have in the pl. בְּנָן, בְּנָתָא; though 𐤁𐤍𐤕 also occurs. — Derived from בָּרָא, בְּרָא, בְּרָא, ܒܪܐ, 𐤁𐤓𐤀, *create;* not from ברר *be simple, pure, innocent;* comp. وَلَدٌ, وِلْد, and Sanskrit *sūnu-s,* son, from the rad. *su,* beget, bring forth.

בְּרַם *truly, indeed; but, yet, nevertheless;* Syr. ܒܪܡ, Sam. בפצ and בפך. Hitzig on Daniel, II. 28, derives it from the Sanskrit *param,* farther, after, but; Gesenius views it as an asseverative from בָּרַם or אִבְּרַם *twist, make firm;* Dietrich, in his Abhandlungen zur Hebr. Gramm. p. 226, as a contraction from בַּר מָה, „ausser was (das Folgende betrifft)."

בָּתַר. See אֲתַר.

ג

גֶּבֶר, גַּבְרָא, גִּבְרָא, גּוּבְרָא, *a man;* pl. גַּבְרַיָּא, גֶּבֶ־. — Heb. גֶּבֶר, Syr. ܓܒܪܐ, Sam. גבגר; Ar. جَبْر, according to the Ḳāmūs, اَلْمَلِكُ وَالْعَبْدُ ضِدٌّ وَالرَّجُلُ, „a king and a slave (so that it is one of the words which have two opposite meanings), and *a man*"; Aeth. ገብር: *a slave* or *servant.*

גְּזַר, *cut, ordain, decree.* — Heb. גָּזַר, Syr. ܓܙܪ, Sam. גזר; Ar. جَزَرَ *prune, slaughter.* With. גְּזַר צוָּמָא, III. 5, and גְּזַר קְיָמָא, *conclude a treaty,* comp. בָּרַת בְּרִית, صَمَّمَ عَزْمًا, בצע ברית, and جَزَمَ, قَطَعَ, סמך, etc. גְּזֵרָא, גְּזֵרַת, גְּזֵרְתָּא, *a decree.* — Syr. ܓܙܪܬܐ and ܓܙܪܐ, Sam. צגזרא.

גַּל *a heap;* pl. גַּלִּין, *waves.* — Heb. גַּל, pl. גַּלִּים; Syr. ܓܠܐ, Sam. צחגלא.

גְּלָא, impf. יִגְלֵא, *uncover, unveil, reveal.* — Ar. جَلَا, impf. يَجْلُو, *uncover, reveal, polish, brighten;* Heb. גָּלָה, Syr. ܓܠܐ, Sam. אגא. — Chap. III. 10. גְּלָן for גְּלַיִן, nom. pl. m. of the pass. particip. גְּלֵא or גְּלִי.

גנן not used in I., *cover;* Ar. جَنَّ, Heb. גַּן. V. אַגֵּן *cover, shade,* inf. אַגָּנָא; Syr. ܐܓܢ. Hence in all the dialects the word for *a garden,* جَنَّةٌ, 𐤂𐤍𐤕: גַּן and גַּנָּה; גַּן, גִּנְּתָא, גִּנְּתָא, pl. גִּנְּתָן, גִּנָּן; ܓܢܬܐ pl. ܓܢܬܢ; ⱂⰳⰰⰽⰰ, pl. ⱂⰳⰰⰽⰰⱄ.

ד

דְּ. See דִּי.

דָּא. See דֵּן.

דָּבַח, imperf. יִדְבַּח, *slaughter, sacrifice.* III. דַּבַּח, *sacrifice* often or in great quantity, inf. דַּבָּחָא. — Ar. ذَبَحَ, Aeth. ዘበሐ: Heb. Phoen. זָבַח, Syr. ܕܒܚ, Sam. ⱍⰆⰁⰗ. דִּבְחָא, דִּבָּחָא, *a victim, sacrifice;* pl. דִּבְחִין. — Ar. ذِبْحٌ, Heb. Phoen. זֶבַח, Syr. ܕܒܚܐ, Sam. ⱍⰆⰁⰗⰰ.

דון or דין, perf. דָּן, imperf. יְדוֹן, יְדִין, *judge.* — Ar. دَانَ, imperf. يَدِينُ; Heb. דִּין; Syr. ܕܝܢ, impf. ܢܕܘܢ; Sam. ⱄⰴ, impf. ⱄⰴⰵⰾ; Aeth. ዲዲነ: *judgment.*

מְדִינָא, מְדִינְתָּא, *a province, city;* pl. מְדִינָתָא. Heb. מְדִינָה *a province,* Ar. مَدِينَةٌ *a city;* Syr. ܡܕܝܢܬܐ, Sam. ⱍⰵⰴⰻⰾⰰⱄⰵⰾ.

דְּחַל, דְּחִיל, impf. יִדְחַל, *be afraid, fear, dread.* — Heb. זָחַל *creep* (a serpent), approach with a stealthy, timid pace, *fear;* Ar. دَحَلَ *enter into a hidingplace* (دَحْلٌ), *retire from fear,* دَحِلَ *hide one's self;* Syr. ܕܚܠ, Sam. ⱄⰴⰾ. Another form is דְּלַח.

דְּחִילָא *fear.*

דְּחַלְתָּא, דַּחֲלָא, *fear, reverence;* hence, that which is

feared, *a god;* pl. דַּחֲלָתָה. — Syr. ܕܚܠܬܐ, Sam. ⱭⱠⱢⱋⱦ.

דִּי, דְ, *who, which, that;* conj. *that, in order that, because;* Aeth. H: Syr. ܕ, Sam. ⱦ (comp. Heb. אֲשֶׁר). Like H: ܕ and ⱦ, it is used to circumscribe the *genitive*, as מַלְכָּא דִּי־מַלְכָּא שַׁלִּיטָא דִּי אַרְעָא, [the same construction precisely is found in Pers., for in سُلْطَانْ فَرْمَانِ, *the Sultān's fermān,* the connective vowel *i* was orig. a relat. pron. (Sanskrit *ya*), and in the older Parsī is actually so used; comp., for example, *ṣtaishn i yazdan*, the praise of God, with *u īn daryāwihā i pa gēhān*, and these seas which (are) in the world. Spiegel, Gramm. d. Pārsi-sprache, p. 52.]. With לְ or דְ annexed, דִּיל or דִּיד, it is used with pronom. suff. to express the possessive adj., as דִּילִי or דִּידִי *mine,* דִּילָךְ *thine,* דִּידֵהּ *his;* Syr. ܕܝ, Sam. ⱦⱋ (Heb. — particularly in the so-called Song of Solomon and the postbiblic writings — and Phoen. שֶׁל, for אֲשֶׁר לְ, Cant. I. 6, II. 7, רְחוֹבָהּ שֶׁל עִיר, פִּתְחוּ שֶׁל הֵיכָל, בּוֹם שֶׁל זָהָב, Plaut. Poenul. V. 3, 22. *Hau amma silli,* חו אמא שלי, hauon bene silli, חוון בני שלי); with בְּ prefixed, בְּדִיל, ⱭⱠⱦⱁ, *on account of* (בַּאֲשֶׁר לְ, בְּשֶׁל). — Besides H: ܕ and ⱦ, other cognate forms are ذُو in the dialect of the Arab tribe Ṭayy (طَيِّئ); די in the Sinaitic inscript. (Z. d. D. M. G. vol. III. p. 192); ד in the Himyaritic (Rödiger's transl. of Wellsted, p. 383, 393, 400), e. g. בורח דחרק = بَوْرْخ ذخَرِيق *in the month of Kharīḳ* (or the period of the monsoon); זי, as mark of the genit., in the

monument of Carpentras and other Shemitic remains brought from Egypt (Gesenius, Monum. Phoen. p. 228, 242; and ז as mark of the genit. in Phoen. (inscr. Massil. l. 6, 10). — I may add that the Phoen. inscriptions furnish us also with the intermediate step between אֲשֶׁר and שֶׁ in the form אש, e. g. Massil. l. 20. כל כֹּהֵן אש יִקַּח מַשְׂאֵת, Athen. IV. אש יְתָנָא לי יִתֶּנְבַּל (the monument) *which Yittenbēl erected for me*, Sidon. l. 4. בְּמָקֹם אש בָּנָתְ, and in the formula אש נָדַר, — *which vowed* —.

זָכַר, impf. יִזְכַּר, *remember*. II. אִזְכַּר *be remembered; call to mind, remember*. — Ar. ذَكَرَ, Aeth. ዘከረ: Heb. זכר (Phoen. זכר *remembrance*), Syr. ܕܟܪ, Sam. ⱪⱬⱤ.

דָּם, דָּמָא, *blood*. Other forms are אֲדָם and אדם. — Ar. دَمٌ, Aeth ደም: Heb. דָּם, Phoen. (according to Augustine) *edom*, Syr. ܕܡ, ܕܡܐ, Sam. ⱣⱮ and ⱣⱮⱭ.

דָּמַךְ (הָמַךְ), impf. יִדְמוֹךְ, *sleep*. — Syr. ܕܡܟ, Sam. ⱣⱮⱫ. דָּמוֹךְ particip. adj. *sleeping*, I. 6. — Syr. ܕܡܟ, ܕܡܟܐ.

דֵּין, דֵּן m., דָּא f., *this, that;* pl. אֵלֶּין. — Sam. ⱑⱏ m., ⱒⱏ f., pl. ⱑⱏⱂⱭ; Aeth. ዝንቱ: m. ዛቲ: f., pl. m. እሉንቱ: f. እላንቱ: and in the Himyaritic inscript. דן (Rödiger's transl. of Wellsted, p. 398, 403).

דָּנַח, impf. יִדְנַח, *rise* (the sun). — Ar. شَرَقَ, Aeth. ሠረቀ: Heb. זָרַח, Syr. ܙܪܚ, Sam. ⱔⱑⱏ; cognate forms in Syr. are ܕܢܚ and ܙܢܚ.

מַדְנַח, מִזְרָח, *the place where the sun rises, the east*. — Ar. مَشْرِقٌ, Heb. מִזְרָח, Syr. ܡܕܢܚ, Sam. ⱒⱔⱑⱏⱂ

ה

הַ interrog. particle; Ar. أَ, Sam. 𐤄. The fuller form is הַל, Ar. هَلْ.

הֵדֵן, הָדֵין m., הָדָא f., *this, that;* pl. הָאִלֵּין, הָלֵין; comp. of הָא (Syr. ܗܵܐ) *this,* and דֵּן. — Ar. هٰذَا m., هٰذِهِ, هٰذِي f., pl. هٰؤُلَاءِ; Heb. הַזֶּה m., הַזֹּאת f., pl. הָאֵלֶּה; Syr. ܗܵܢܵܐ m., ܗܵܕܹܝ f., pl. ܗܵܠܵܝ.

הוּא m., הִיא f., *he, she, it;* pl. m. אִנּוּן, f. אִנִּין, and in bibl. Chald. הֵמּוֹן, הֵמָּה. — Ar. هُوَ m., هِيَ f., pl. m. هُمْ (poet. هُمُ), f. هُنَّ; Heb. הוּא m., הִיא f., pl. m. הֵם, f. הֵן, הֵנָּה; Syr. ܗܽܘ m., ܗܝ f., pl. m. ܗܽܢܽܘܢ, ܐܢܽܘܢ, f. ܗܽܢܝ, ܐܢܝ.

הָוָא, הֲוָה, impf. יֶהֱוֵא or יְהֵי, inf. מֶהֱוֵי, *be, happen.* — Heb. הָיָה and הָוָה (Gen. XXVII. 29, Jes. XVI. 4), Phoen. הוא (inscr. Eryc. l. 3. יהוא; comp. Eccl. XI. 3), Syr. ܗܘܵܐ, Sam. 𐤄𐤅𐤄; Ar. هَوَى *fall, happen.*

הֵיכָל, הֵיכְלָא, *any large building, a palace, temple, church;* pl. הֵיכְלָא. — Ar. هَيْكَلَ *be tall and stout,* هَيْكَلٌ *tall, stout,* also *a palace* or *temple;* Aeth. ሀይካል: Heb. הֵיכָל, Syr. ܗܝܟܠ.

הָלַךְ *go, walk,* little used in I., gen. in III. הַלֵּךְ; Ar. هَلَكَ, هَلِكَ, *die;* Heb. Phoen. הָלַךְ, Syr. ܗܠܟ, Sam. 𐤄𐤋𐤊. Another Chald. form is הוך, perf. הָךְ, an exact parallel to our *walk,* except that we retain the *l* in writing.

מַהֲלַךְ *a walk, journey.* — Heb. מַהֲלָךְ.

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

turn, flee. — Ar. أَفَكَ *move, remove,* but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. נֶהְפָּךְ בִּלְשׁוֹנוֹ), in VIII. إِيتَفَكَ *be overturned,* whence in the Ḳur-ān, اَلْمُوتَفِكَاتُ (scil. اَلْمُدُنُ), *Sodom and Gomorrha,* also called by the Arabs اَلْأَرْضُ اَلْمَقْلُوبَةُ (from قَلَبَ *turn*); Heb. הָפַךְ, Syr. ܐܦܟ, Sam. 𐤀𐤐𐤊.

ו

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

ז

זָכָא, זְכִי, impf. יִזְכֵּי, *be pure* in a *moral* sense, *chaste, innocent, just.* — Ar. زَكَا, Heb. זָכָה, Syr. ܙܟܝ, Sam. 𐤆𐤊𐤄. In Aramaic *physical* purity is expressed by the cognate דְּכִי, ܕܟܝ, 𐤃𐤊𐤉.

זַכַּי (זַכַּאי), זַכָּאָה, f. זַכְיָא, זַכְיְתָא, *pure, innocent, just.* — Syr. ܙܰܟ̰ܝ.

זמן not used in I. — III. זַמֵּן *prepare, make ready, appoint, invite.* — Syr. ܙܰܡ̰ܶܢ.

זְעַר *be small.* — Ar. صَغُرَ, صَغِرَ, Heb. צָעַר, Syr. ܙܥܘ and (in the sense of *be despised*) ܙܥܪ, Sam. 𐤑𐤏𐤓.

זְעֵיר, זְעִירָא, f. זְעֵירָה, זְעֵירְתָּא, *small, little, young.* — Ar. صَغِيرٌ, Heb. צָעִיר, Syr. ܙܥܘܪ, Sam. 𐤆𐤏𐤉𐤓.

ח

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

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

חֶבֶל, חֶבֶל, לֹא־, *corruption, injury, destruction.* — Syr. ܚܒܠ.

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

חֲבֵר, חָבַר, חַבְרָא, *an associate, companion, colleague;* pl. חֲבֵרִין, רַיָּא־. Heb. חָבֵר, Syr. ܚܒܪ, Sam. ⵃⵄⴱⵔ. Preceded by גְּבַר, *the one — the other* (comp. אִישׁ or אָדָם with אָח, רֵעַ, עָמִית).

חַד, f. חָדָא, *one.* — Ar. أَحَدٌ, f. إِحْدَى; Aeth. አሐደ: f. አሐተ: Heb. אֶחָד, f. אַחַת, Phoen. אחד; Syr. ܚܕ; Sam. ⵜⵃⴷⵀ and ⵜⵃⴷ, ⵃⵜⵃⴷ, f. ⵃⵜⵃⴷ, ⵀⵍⵃⴷ, ⵀⵍⵃⴷⵀ. The rad. is وَحِدَ, יָחַד, *be single, at one with, united;* Aeth. ተዋሐደ: *be united;* Syr. ܝܚܝܕ *lone, solitary;* ܚܕ *unite.*

לַחֲדָא *very, excessively.*

חֲדָא, חֲדִי, חֲדִי, impf. יֶחֱדֵי, יֶחְדֵי, *be glad, rejoice.* — Heb. חָדָה, Syr. ܚܕܐ, Sam. ⵃⵜⵃⴷ, ⵠⵜⵃⴷ.

חֶדְוָא, חֶדְוָתָא, *joy, gladness.* — Syr. ܚܕܘܬܐ, ܚܕܝܢܐ, Sam. ⵃⵍⵄⵜⵃⴷ.

חוא not used in I.; III. חַוִּי, חַוִּי, *announce, tell.* — Ar. وَحَى *reveal;* Heb. חָוָה, Syr. ܚܘܐ, Sam. ⵠⵄⵃ (ⵠⵃⵃ, ⵠⵃⵃ).

חוב, perf. חָב, *commit a fault, sin, be in debt.* — Ar. حَابَ, Syr. ܚܘܒ.

חוֹב, חוֹבָא־, *a fault, sin, debt;* pl. חוֹבִין. — Ar. حَوْبٌ, حُوبٌ *a crime,* Heb. חוֹב, Syr. ܚܘܒܐ.

חוָּא, חֻבְתָּא, *id.;* pl. חֻבָתָא. Ar. حُوبَةٌ, حُوبَةٌ, Syr. ܚܘܒܬܐ, Sam. 𐤇𐤅𐤁𐤄.

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

חָזָא, impf. יֶחֱזֵי, יְחֱזֵי, *see, observe.* — Heb. חָזָה, Syr. ܚܙܐ, Sam. 𐤇𐤆𐤄; Ar. حَزَا *divine, prognosticate,* from watching the flight of birds (comp. חֹזֶה, רֹאֶה).

חֲטַף *snatch, carry off, plunder.* — Ar. خَطَفَ, Heb. חָטַף, חָתַף, Syr. ܚܛܦ, Sam. 𐤇𐤕𐤅.

חֲטוּף, חֲטָפָא, *rapine, violence.* — Syr. ܚܛܘܦܐ.

חָיָא, imperf. יְחֵי, יֵחֵי, *live.* — Ar. حَيِيَ, حَيَّ; Aeth. ሐየወ: Heb. חַי, חָיָה, Phoen. *avo, hau, hauon* (Plaut. Poenul.); Syr. ܚܝ, Sam. 𐤇𐤌𐤄.

חַיִּין pl. *life.* — Heb. חַיִּים, Phoen. חים, Syr. ܚܝܶܐ, Sam. 𐤇𐤌𐤌𐤇.

חנן, perf. חַן, *feel compassion, pity, be propitious to.* — Ar. حَنَّ, Heb. חַן, Syr. ܚܢ.

חַנָּן, חַנָּנָא, *compassionate, merciful.* — Ar. حَنَّانٌ, Syr. ܚܰܢܳܢ, Heb. חַנּוּן, Phoen. Hanno, *Ἀννων* (comp. *Hannibal* חנבעל, *Anna* חַנָּה).

ט

טוב *be good.* The various parts of this verb are furnished by three cognate radicals, טְאַב, טָב, and יְטַב. — I. perf. טְאַב, imperf. יִיטַב, יִיטַב, *be well, happy, joyful,* often used impers. III. טַיֵּב *improve, benefit, prepare, make ready.* IV. אֲטַיַּב. V. אִיטֵיב, אוֹטֵיב, also הֵיטֵיב, הוֹטֵיב,

with the same signif. as III. — VI. אִתּוֹטַב impers., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful;* Heb. טוֹב, imperf. וַיִּיטַב; Syr. ܛܒ. טָב, טָבָא, f. טָבָה, טָבְתָּא, *good, pleasant;* followed by מִן, *better than.* — Ar. طَيِّبٌ, Heb. טוֹב, Syr. ܛܒ, Sam. 𐤈𐤅𐤁.

טֹב, טוּב־, וֹת־, וָתָא־, *goodness, bounty;* pl. טֳבוֹן (טַבְוָן). — Syr. ܛܘܒܢܐ, ܛܝܒܘܬܐ, Sam. 𐤈𐤅𐤁𐤉𐤕𐤀.

טוּר, רָא־, *a mountain;* pl. רַיָּא־. Heb. צוּר, Syr. ܛܘܪ, Ar. طُورٌ.

טלל not used in I.; III. טַלֵּל *shade, cover.* — Ar. ظَلَّلَ, Aeth. ጸለለ: Heb. צָלַל and טָלֵל, Syr. ܛܠܠ.

טוּל, טוֹלָא (for טָלָא), *shade, shadow.* — Ar. ظِلٌّ, Heb. צֵל and צֵלָל, Sam. 𐤑𐤅𐤋.

מְטַלָּא, מְטַלַּת, מְטַלְתָּא, *a shade* or *covering, a (lightly built) hut;* pl. מְטַלְיָא. — Ar. مِظَلَّةٌ, Aeth. መጸለት: Syr. ܡܛܠܬܐ and ܡܛܠܝܢ, Sam. 𐤑𐤅𐤋𐤉𐤌.

טָעָא, impf. יִטְעֵי, *wander, go astray, err;* cognate form תְּעָא. — Heb. תָּעָה; Ar. طَغَى, طَغِيَ, *be disobedient, rebellious, impious,* Syr. ܛܥܐ, Sam. 𐤕𐤏𐤅.

טָעוּ, וֹת־, וָתָא־, *error, an idol;* pl. טָעֲוָתָא (טַעֲוָתָא, which some derive from a sing. טַעֲוָא). — Syr. ܛܥܘܬܐ and ܛܥܘܢܐ, Sam. 𐤕𐤏𐤅𐤉𐤕𐤀; Ar. طَاغُوتٌ *an idol,* Aeth. ጣዖት: whence the denom. ጸጣዐወ: *worship idols.*

טְעֵם, imperf. וְיִטְעַם, *taste, eat.* — Ar. طَعِمَ, Aeth. ጥዕመ: Heb. טָעַם, Syr. ܛܥܡ.

טָפַח *strike, clap the hands;* denom. from טֶפַח, which orig. signif. *the open palm of the hand* (Syr. ܦܰܫ *spread out,* Ar. صَفَحَ, Aeth. ጸፍሕ፡፡ ፀፍሕ፡ ስፍሕ፡ *breadth).* — Aeth. ጠፍሐ፡ Ar. صَفَحَ, سَفَقَ, صَفَقَ, سَفَعَ, صَفَعَ, Aeth. ጰፍሀ፡ Heb. סָפַק.

ו

יָבֵשׁ, יְבִישׁ, impf. יִיבַשׁ, *be dry, dry up, wither.* — Ar. يَبِسَ, Aeth. ደብሀ፡ Heb. יָבֵשׁ, Syr. ܝܒܶܫ, Sam. Ɑⱂⱄⱁ. יַבֶּשֶׁת *the dry ground, land;* properly the fem. of the adj. יַבִּישׁ = יָבֵשׁ (Ar. يَبِيسٌ, Syr. ܝܰܒܺܝܫܳܐ). — Heb. יַבָּשָׁה, יַבֶּשֶׁת, Syr. ܝܰܒܺܝܫܳܐ, Sam. Ɑⱂⱄⱁⱂⱄⱁ.

יַד, יָדָא, אַיְדָא, f. *the hand;* pl. יְדִין, יְדָיָא. — Ar. يَدٌ (vulg. يَدٌ, إِيد), Aeth. እድ፡ Heb. יָד, Syr. ܝܰܕ, ܐܺܝܕܳܐ, Sam. Ɑⱂ and Ɑⱅ.

ידא not used in I.; III. וַדִּי *confess.* V. אוֹדִי *confess, give thanks, praise;* Heb. הוֹדָה, Syr. ܐܘܳܕܶܐ, Sam. ⱭⱅⱬⱭ. אוֹדָאָה, אוֹדָאֲתָא, אוֹדְיָתָא, *confession, thanksgiving, praise;* also written הוֹדְאָה. The corresponding word in Heb. is תּוֹדָה (also used in Chald.), and in Syr. ܬܘܳܕܺܝܬܳܐ.

יָדַע, imperf. יִדַּע (יְנַדַּע), יֵידַע, imper. דַּע, inf. מְדַע, particip. יָדַע and יָדִיעַ, *know.* — Heb. יָדַע, Syr. ܝܰܕܺܝܥ; Aeth. አእደወ፡ *make known, announce.*

יְהַב, imper. הַב, particip. יָהֵב and יְהִיב, *give.* The impf. יִתֵּן and inf. מִתַּן are from נָתַן, not used in the perf., imper., and particip. — Ar. وَهَبَ, impf. يَهَبُ, imper. هَبْ; Aeth. ወሀበ፡ impf. indic. ይሁብ፡ subj. ይሀብ፡ imper.

הב: Heb. יָהַב, scarcely used except in the imper. הַב or הָבָה; Syr. ܗܰܒ; Sam. 𐤄𐤁𐤌, complete in all its parts (imper. sometimes 𐤆𐤉 and 𐤁𐤀).

יְהוּד collect. *the Jews, Judaea.*

יְהוּדָאי (־דַאי), ־דָאָה, *a Jew.*

יום, ־מָא, *a day;* pl. יוֹמִין, ־מָיָא. Ar. يَوْم, Aeth. ፐዎ: *(today, now),* Heb. יום, Syr. ܝܰܘܡ, Sam. 𐤉𐤆𐤏𐤌. — Hence, in comb. with אַחֵר, מָחָר *tomorrow,* in Chald. יוֹמָחָרָא and יוֹמָחָרָן as well as מָחָר, Syr. ܡܚܪ, Sam. 𐤌𐤇𐤓. Examples of similar mutilations are הַשְׁתָּא (הָא שָׁעָתָא) *now,* Syr. ܗܫ and ܗܫܬ; vulg. Ar. لِسَّا *to this hour, yet* (for لِلسَّاعَةِ); אִשְׁתְּקַד (שַׁתָּא קַדְמָיְתָא) *last year,* and אִשְׁתָּדָא (שַׁתָּא הָדָא) *this year;* vulg. Arab. فُسْط for وَسْط فِي *in the midst;* etc.

יחא not used except in V. אוֹחֵי, אוֹחִי, *hasten, make haste.* — Ar. وَحَى and V. تَوَحَّى *hasten.*

יטב. See טוב.

יְיָ 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* אֲדֹנָי or אֱלֹהִים; and hence we find, not לַיהוָה and וַיהוָה, but לַיהוָה and וַיהוָה (i. e. לַאדֹנָי and וַאדֹנָי); not אֲדֹנָי יְהוִה, but always אֲדֹנָי יֱהוִה (i. e. אֲדֹנָי 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 יָהוֹ for יַהֲוֹה or

יַהֲוֶה (comp. יָסַב for יַסְבֵּב; יָקוּם, יָקֵם for יְקַוֵּם), according to the form יַעֲקֹב, יְהַלֹּם; but as Theodoretus and Epiphanias give *IABE*, the former adding that such was the pron. of the Samaritans, it is extremely probable that the correct form is יַהְוֶה *Iahveh*, from הָוָה = הָיָה *be*.

יָכֹל, יָכִיל, impf. יְכוּל, inf. מְכַל, *be able*. — Heb. יָכֹל (impf. יוּכַל), Sam. 2꞊ⳑ; Aeth. ꓬꓠꓛ::

יַם, יַמָּא, *the sea*; pl. יַמִּין, יַמַּיָּא. — Ar. يَمٌّ, Heb. Phoen. יָם, Syr. ܝܰܡ݂ܳܐ, Sam. ⳑ꞊ⳑ.

יְמִין (יַמִּין), יָ־, f. *the right hand*. — Ar. يَمِينٌ, Aeth. ꓐꓜꓫ: Heb. יָמִין, Syr. ܝܰܡ݂ܺܝܺܢ, Sam. ⳑ꞊ⳑ⳨ⳑ.

יסף not used except in V. אוֹסִיף, אוֹסִיף, *add, increase, do again*. — Heb. יָסַף, הוֹסִיף, Syr. ܐܰܘ݂ܣܶܦ, Sam. ⳑ꞊ⳑⳝ, ⳑ꞊ⳑⳝ.

יקף. See נקף.

יָקַר, impf. יִיקַר, *be heavy, burdensome, valuable*. III. יַקֵּר *honour*. — Ar. وَقُرَ, وَقَرَ, *be heavy, grave, sedate*, وَقِرَ *be deaf*; Heb. יָקַר, Syr. ܝܩܰܪ, Sam. ⳑ꞊ⳑ.

יְקָר, יָ־, *worth, honour, pomp*. — Ar. وَقَارٌ *dignity of manner, gravity*, Heb. יְקָר, Syr. ܝܩܳܪܳܐ, Sam. ⳑ꞊ⳑⳝ.

יַת a word pref. to def. nouns in the accus., identical with the Heb. אוֹת, אֶת־, אֵת (Gesenius' Gram. 16th ed., §. 101. 1. rem. 1, and §. 115. 2 with the note), Phoen. איתּ (Sidon. l. 4. וכל אדם אל יפתח איתּ מִשְׁכָּב ז), Syr. ܐܺܬ; Sam. ⳝⳑ, e. g. ⳑⳝⳃⳝ. (בְּיָתָה) ⳑⳝⳑⳃ,

𐡄𐡔𐡔𐡆𐡌 (בְּיָתֵהּ) 𐡄𐡀𐡌𐡃 (see Geiger's Lehrbuch zur Sprache d. Mischnah, p. 36, where are cited among other examples אוֹתוֹ הַיּוֹם, אוֹתָהּ הַשָּׂדֶה); perhaps Ar. إِيَّا, used (like Aeth. ነፍ፡) only with pron. suff. إِيَّاكَ, إِيَّاهُ, etc.

יָתֵב, יְתִיב, impf. יֵיתֵב, יִתֵּב, imper. תֵּב (תִּיב), inf. מֵיתַב, מִתַּב, *sit, dwell.* — Ar. وَثَبَ, impf. يَثِبُ, imper. ثِبْ, in the Ḥimyaritic dialect *sit* (generally *leap*), وِثَابٌ *a seat,* وَثَبَ *stand immoveable;* Heb. יָשַׁב, Syr. ܝܬܒ, Sam. 𐡉𐡀𐡔𐡁, imper. 𐡉𐡀.

כ

כְּ *as, like, according to;* Ar. كَ, Phoen. כ, Sam. 𐡊. — כְּמָא *id.;* Ar. كَمَا, Aeth. ከመ፡ Heb. כָּמוֹ, Syr. ܐܝܟܢܐ, Sam. 𐡊𐡌𐡀.

כֹּל (כָּל־), כֻּלָּא, כְּלָא, *the totality, the whole,* often to be transl. as an adj. *whole, all.* — Ar. كُلٌّ, Aeth. ኩሉ፡ Heb. Phoen. כֹּל, Syr. ܟܠ, Sam. 2𐡊 and 2𐡊𐡌𐡀.

כֵּן *so, thus*; Heb. כֵּן, Sam. 𐡊𐡉𐡍; Syr. ܟܝ *then;* prob. contracted for כְּדֵן *like this* (Ar. كَذَا and كَذٰلِكَ, Aeth. ከመዝ፡ *thus*). — עַל־כֵּן *therefore.*

כְּסָא gen. used in III. כַּסִּי, *cover, conceal, clothe* or *dress.* IV. אִתְכַּסִּי *be covered, concealed, put on clothes.* — Ar. كَسَا *clothe,* Heb. כָּסֶה gen. כְּסֵה, Syr. ܟܣܐ gen. ܟܣܝ, Sam. 𐡊𐡎𐡀.

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

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

ברז only in V. אַבְרֵז *cry aloud, proclaim, preach, declare;* Syr. ܐܰܒ̰ܪܶܙ, Sam. 𐤀𐤁𐤓𐤆. Prob. from the Gr. *κηρυσσω.*

כָּרְסֵא, כָּרְסֵי, כּוּרְסֵי, כּוּרְסְיָא, *a throne;* pl. כָּרְסָוָן, כּוּרְסְיִין. Heb. כִּסֵּא, which is the orig. form; Syr. ܟ̰ܘܼܣܵܐ, Sam. 𐤊𐤉𐤎𐤀, Ar. كُرْسِيٌّ.

ל

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

לָא *no, not;* Ar. لَا, Heb. לֹא, Syr. ܠܵ and ܠܹܐ, Sam. 𐤋𐤀. It supplies the place of the Heb. Phoen. לֹא and אַל, which latter does not occur except in bibl. Chald., and is likewise unknown to the Arab. and Syr. In Sam. however we find 𐤋𐤀, and in Aeth. ኣልቦ: *there is not,* ኣልብኩ: *I have not,* ኣልብሙ: etc.

לֵב, לִבָּא, with suff. לִבִּי, *the heart,* pl. לְבִין; also constr. לִבַּב, with suff. לִבָּבִי, pl. לִבָּבָיָא. — Ar. لُبٌّ, Aeth. ልብ: Heb. Phoen. לֵב and לֵבָב (inscr. Eryc. l. 5, 6), Syr. ܠܹܒ̰ܵܐ, Sam. 𐤋𐤁 and 𐤋𐤁𐤁.

לְבֵשׁ, לְבִישׁ, impf. יִלְבַּשׁ, *put on clothes.* — Ar. لَبِسَ, Aeth. ለብሰ: Heb. לָבַשׁ, לָבֵשׁ, Syr. ܠܒ̰ܰܫ, Sam. 𐤋𐤁𐤔.

לְבוּשׁ, שָׁא־, *a garment, robe;* pl. שִׁין־. Ar. لَبُوسٌ, Heb. לְבוּשׁ, Syr. ܠ̰ܒ̰ܽܘܫܵܐ, Sam. 𐤋𐤁𐤅𐤔𐤀.

לְהֵי, impf. יִלְהֵי, *labour, be wearied, fatigued, disheartened.* V. אַלְהֵי *tire, weary.* Shaf'ēl שַׁלְהֵי *id.;* Ishtaf'al אִשְׁתַּלְהֵי *be wearied, faint.* Cognate forms are לְאֵי and לְעֵי; Ar. لَأَى *be slow* or *lazy,* لَأْيٌ *misfortune, difficulty;* Heb. לָאָה and לָהָה; Syr. ܠܳܐ, Shaf'ēl ܫܰܠܗܶܐ; Sam. 𐤋𐤅𐤀, whence 𐤑𐤌𐤅𐤀, 𐤑𐤀𐤀, 𐤑𐤌𐤀, *fatigue.*

אִשְׁתַּלְהָיוּ, -וּת, *weariness, faintness, despondency.*

לְוָת, לְוַת, with suff. לְוָתִי, לְוָתְהוֹן, *at, near, to* or *towards;* Syr. ܠܘܳܬ, Sam. 𐤀𐤑𐤀. Properly a noun denoting *adhesion, connexion,* from לְוָא or לְוֵי *adhere, be united,* Heb. לָוָה, Syr. ܠܘܶܐ, Ar. وَلِيَ *be near.* With the same rad. are connected אֶל-, לְ, and Ar. إِلَى.

לַחֲדָא. See חַד.

לַיִל, לֵיל, לֵילְיָא (from the form לֵילֵי, Sam. 𐤌𐤌𐤌𐤀, used as an adv. *by night), night;* pl. לֵילְוָן, לֵילָן. — Ar. لَيْلٌ, لَيْلَةٌ, Aeth. ለሊት: Heb. לַיִל, לַיְלָה, Syr. ܠܶܠܝܳܐ and ܠܶܠܝ, Sam. 𐤋𐤌𐤌𐤌𐤀.

לֵית. See אִית.

מ

מָא, מָה (-מַה, מֶה), *what? what, whatsoever;* as an adv. *why? how!* — Ar. مَا, Aeth. ማ: Heb. מָה, Syr. ܡܳܢ, Sam. 𐤋𐤑𐤀. — מָאִם. See אִם.

מָאן (מָן), -נָא, *any article of furniture, pot* or *vessel, instrument of any kind, dress;* pl. מָאנִין, -נַיָּא. Syr. ܡܳܢܳܐ, Sam. 𐤋𐤑𐤀𐤍𐤊, Ar. مَاعُونٌ.

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

force to the negat. — *not a single thing*; Syr. ܡܕܡ. Fürst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְדַעַם from דַּעַת = מְדַע (rad. יָדַע) and מָה, comparing מַדּוּעַ, and view מִדַּם, מִידֵי (מְדַם), מֵידִי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, מָה, מֶה *pars partis, aliqua pars*, particularly as מְאוּמָה seems rather to be derived from מְאוּם, מוּם, *a flaw, defect* (hence what is *worthless, insignificant, trifling)* than from מָה וּמָה. See Dietrich, Abhandl. p. 233.

מוּת, perf. מֵת, impf. יָמוּת (יְמוּת), inf. מָת (מֶמֶת), *die*. — Ar. مَاتَ, Aeth. ሞተ: Heb. מֵת, impf. יָמוּת; Phoen. מת *dead* (Massil. l. 17); Syr. ܡܝܬ; Sam. 𐤀𐤌𐤔 and 𐤀𐤌𐤔, impf. 𐤀𐤉𐤔𐤌.

מוֹת, -תָא, *death*. — Ar. مَوْتٌ, Aeth. ሞት: Heb. מָוֶת, constr. מוֹת, Phoen. מת (inscr. Eryc. l. 7), Syr. ܡܘܬܐ, Sam. 𐤄𐤀𐤉𐤔𐤌.

מָחָא, impf. יִמְחֵי, *strike, bite* or *sting* (an insect). — Heb. מָחָא, מָחָה, Syr. ܡܚܐ, Sam. 𐤄𐤇𐤔 (also written with 𐤄 or ▽ for 𐤇, and with 𐤙 or 𐤌 for 𐤄).

מְטָא, impf. יִמְטֵי, *come to, reach, happen*. — Ar. مَضَى *go;* Aeth. መጸአ: *come, find*; Heb. מָצָא *find*; Syr. ܡܛܐ, Sam. 𐤄𐤕𐤔, 𐤌𐤕𐤔.

מַיִן, מַיָא, constr. מֵי, *water*. — Ar. مَاءٌ, pl. مِيَاهٌ; Aeth. ማይ: Heb. מַיִם, Phoen. מי (Eryc. l. 6); Syr. ܡܝܐ, ܡܢ, Sam. 𐤄𐤌𐤔.

מלל not used except in III. מִלֵּל, *speak*. IV. אִתְמַלֵּל. Heb. מִלֵּל, Syr. ܡܠܠ, Sam. 22𐤔.

מָלַךְ, impf. יִמְלוֹךְ, *counsel, advise; rule, reign.* — Ar. مَلَكَ *possess*, Aeth. ፈለከ: Heb. מָלַךְ, Syr. ܡܠܟ, Sam. 𐤌𐤋𐤊.

מֶלֶךְ, מַלְכָּא, *a king*; pl. מַלְכִּין, מַלְכַיָּא. Ar. مَلِكٌ, Heb. Phoen. מֶלֶךְ, Syr. ܡܠܟܐ, Sam. 𐤌𐤋𐤊.

מַלְכוּ, מַלְכוּת, מַלְכוּתָא, pl. מַלְכֻתָא, *sovereignty, royal dignity.* — Syr. ܡܠܟܘܬܐ, Ar. مَلَكُوتٌ, Heb. מַלְכוּת = Ar. مَمْلَكَةٌ, Heb. מַמְלָכָה, Phoen. ממלכת (inscr. Sidon.).

מָן. See מאן.

מַן *who? who, whosoever.* — Ar. مَنْ, Syr. ܡܢ, Sam. 𐤌𐤍; Heb. מִי.

מִן *from, of, out of,* etc.; after an adj. *than.* Orig. the construct state of a noun מֵן *a part* or *portion*, from a rad. מנן = מָנָה. — Ar. مِنْ, Heb. Phoen. מִן, Syr. ܡܢ, Sam. 𐤌𐤍; Aeth. ከሙ: and ከሙ፡።

מָעָא *the belly*; hardly used except in the pl. מָעִין, מְעָיָא, *the intestines, the belly.* — Ar. مَعًى and مِعًى *an intestine*, pl. أَمْعَاءٌ; Aeth. ሐማዑት: pl. ሐማዕዋት: Heb. מֵעִים; Syr. ܡܥܝܐ; ܡܥܝܬܐ, Sam. 𐤌𐤏𐤉𐤌.

נ

נבא not used except in IV. אִתְנַבִּי *prophesy.* — Ar. تَنَبَّأَ, Aeth. ተነበየ: Heb. נָבָא and הִתְנַבֵּא, Syr. ܐܬܢܒܝ; denom. from نَبِيٌّ, נָבִיא, נְבִיאָה or נְבִיָּא, נְבִיָּא, 𐤍𐤁𐤉𐤀, *a prophet.*

נְבוּאָה, נְבוּאָתָה, *prophecy, a prophecy.* — Ar. نُبُوَّةٌ, Sam. 𐤍𐤁𐤅𐤀𐤄.

נָגַר *draw, flow*; Syr. ܢܓܪ *be extended, long*; Heb. נָגַר, Phoen. נגר (inscr. Eryc. l. 6), *be spread out, poured out, flow.* III. נַגֵּר *bolt* or *bar,* chap. II. 7, denom. from נַגָּרָא (Ar. نَجْرَانٌ) *a bolt* or *bar.* Several edd. however have in this passage נַגְדַּת or נֶגְדַּת (נַגְּדַת), from נָגַד, impf. יִגּוֹד or יְנַגּוֹד, *draw, lead*; Syr. ܢܓܕ impf. ܢܓܘ, Sam. לדנ.

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

נֶדֶר, נִדְרָא, *a vow*; pl. נִדְרִין. — Ar. نَذْرٌ, Heb. נֶדֶר, Syr. ܢܕܪܐ, Sam. אררדנ.

נְהַר, נַהֲרָא, נַהְרָא, *a river*; pl. נַהֲרִין and נַהֲרָן. From the rad. נַהַר *flow,* Heb. נָהַר. — Ar. نَهَرٌ or نَهْرٌ, Heb. נָהָר, Syr. ܢܗܪܐ, Sam. אהרנ.

נוח, perf. נָח, impf. יְנוּחַ, *be quiet, tranquil, cease* or *desist.* — Heb. נָח, Syr. ܢܘܚ, Sam. חנ.

נוּן, נָא־, *a fish*; pl. נוּנִין. — Ar. نُونٌ, Syr. ܢܘܢܐ, Sam נצנ, constr. אנצנ.

נַחְשׁוֹל, לָא־, *a storm*; pl. לִין־, *waves, billows.* Syr. ܢܚܫܠܐ. It seems to be connected with the rad. חשל.

נָחַת, impf. יֵחוֹת, יְחוֹת, imper. חוֹת, inf. מֵחַת, *descend.* — Heb. נָחַת, Syr. ܢܚܬ, Sam. אחנ, אחר. A secondary formation from נוח, like שְׁחֵת, שְׁרֵת, from שׁוּר, שׁוּח.

נָטַל, impf. יִטּוֹל, imper. טוֹל, *lift up, carry, set out on a journey.* — Heb. נָטַל, Syr. ܢܛܠ *be heavy,* Sam. לטנ *set out on a journey.*

נְסֵב, נְסִיב, impf. יִסַּב, imper. סַב, *take.* — Syr. ܢܣܒ, Sam. בסנ.

נסק. See סָלַק.

נְפַל, impf. יִפֵּל, יִפּוֹל, יִנְפּוֹל, in bibl. Chald. יִפֵּל, *fall.* — Heb. נָפַל; Syr. ܢܦܠ, impf. ܢܦܘ; Sam. ⱝⱒⱄ.

נְפַק, impf. יִפּוֹק, יִפַּק, imper. פּוֹק, *go* or *come out.* — Ar. نَفَقَ *come out* of a hole, *sell well* (merchandise); Syr. ܢܦܩ, Sam. ⱝⱒⱂ.

נְפַשׁ, נַפְשָׁא, f. *the breath, the soul* or *spirit, life*; pl. נַפְשָׁן. — Ar. نَفْسٌ, Aeth. ነፍስ: Heb. נֶפֶשׁ, Syr. ܢܦܫ, Sam. ⱝⱒⱍⱄ. Used in all the dialects to express *self,* e. g. נַפְשִׁי *myself,* like עֶצֶם, גֶּרֶם, عَيْنٌ, ዓይን, etc.

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

נתן *give,* not used in Aramaic except in the imperf. יִתֵּן, יִנְתֵּן, Syr. ܢܬܶܠ, Sam. ⱝⱅⱁ; and inf. מִתַּן, מִנְתַּן, Syr. ܡܶܬܬ, Sam. ⱝⱅⱁⱄ. — Heb. Phoen. נָתַן.

ס

סְגִי, סְגָא, impf. יִסְגֵּי, *grow, increase, be great* or *numerous.* V. אַסְגֵּי *augment, multiply, magnify* or *exalt.* — Heb. שָׂגָה, שָׂגָא, Syr. ܣܓܶܐ, Sam. ⱑⱅⱂ, ⱎⱅⱂ. Cognate form סְגַע.

סַגִּי, סַגִּיא, f. סַגִּיאָה, *much, numerous, great*; pl. m. סַגִּיאִין, f. סַגִּיאָן. Heb. שַׂגִּיא, Syr. ܣܓܺܐ, Sam. ⱎⱅⱂ.

סוף, perf. סָף, impf. יְסוּף, *end, cease, perish.* — Heb. סָף, Syr. ܣܽܦ, Sam. ⱑⱂ.

סוֹף, פָּא־, *end.* — Syr. ܣܘܦ, ܣܘܦܐ, Sam. ; Ar. سَوْفَ, a particle pref. to the imperf. when it denotes futurity, usually abbrev. سَ.

סוּף *reeds, seaweed.* Occurs only in the phrase יַמָּא דְסוּף from the Heb. יַם־סוּף.

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

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

סָבַל (שְׂבַל) *look upon, behold, contemplate, consider, understand*; hardly used except in IV. אִסְתַּבַּל. — Heb. שָׂבַל, Syr. ܐܣܬܟܠ. Sam. .

סָלַק, סְלִיק, impf. יִסַּק (for יִסְלַק), imper. סַק (for סְלַק), inf. מְסַק (for מְסְלַק), *go up, ascend.* III. סַלֵּק *make ascend, raise, remove.* IV. אִסְתַּלַק. V. אַסֵּק (for אַסְלֵק) *make ascend, bring forth, offer.* — Syr. ܐܣܩ, Sam. . — A rad. נסק does not exist in Aramaic, for in Sam. (Gen. XIX. 15) is not for (as for , , , Uhlemann's Institutiones, §. 26. 1. annot.), but for ; and ܣܩ is the usual form of the perf. in modern Syriac, e. g. in the Creed, ܘܐܡܝܢ ܐܢܐ ܕܣܩ ܒܫܡܝܐ ܘܝܬܒ ܠܝܡܝܢܗ ܕܐܒܐ *I believe (that) he ascended to heaven* (ܣܩ for ܣܩ ܒ). See an article by Rödiger in the Z. f. d. Kunde d. Morgenlandes, vol. II. p. 91.

סְמָאל (סְמָל) and שְׂמָאל, def. ־לָא, *the left hand.* — Ar. شِمَالٌ, Heb. שְׂמֹאל, Syr. ܣܡܵܐܠ, Sam. 𐤔𐤌𐤀𐤋.

סְפִינָא, ־נָתָא, *a ship*; pl. ־נָתָא. Ar. سَفِينَةٌ, Heb. סְפִינָה, Syr. ܐܶܣܛܶܝܢܵܐ, Sam. 𐤎𐤐𐤉𐤍𐤄. The word prop. denotes a large *decked* vessel, from סָפַן *cover.*

סַפָּן, ־נָא, *a sailor*; pl. ־נַיָּא. Syr. ܐܶܣܛܰܝܢܵܐ.

סַק, סָקָא (שַׂקָא), *coarse cloth, sackcloth*; pl. סַקִּין. — Heb. שַׂק, Aeth. ሠቅ: Syr. ܣܰܩܳܐ, Sam. 𐤔𐤐𐤒. From the Shemitic lang. the word has passed into the Lat. and Greek, *σακκος, saccus,* and thence into the modern European languages.

ע

עָאן (עָן), ־נָא, collect. *sheep* or *goats.* — Ar. ضَأْنٌ, Heb. צֹאן, Syr. ܥܢܵܐ, Sam. 𐤏𐤋𐤀𐤍; in Arab. however ضَأْنٌ, individ. ضَائِنٌ, is limited to *sheep* (the word for *goats* being مَعْزٌ, indiv. مَاعِزٌ), whilst شَاةٌ (Heb. שֶׂה) is an indiv. of *either* sort, the corresponding collect. being غَنَمٌ.

עֲבַד, impf. יְעֲבֵד, יַעְבֵּד, *do, make.* — Syr. ܥܒܰܕ, Sam. 𐤏𐤁𐤃; Heb. עָבַד *labour, serve, worship* a deity, in which last sense Ar. عَبَدَ, but عَبْدٌ = Heb. Phoen. עֶבֶד, Syr. ܥܒܳܕ, *a slave* or *servant.*

עוֹבָד, ־בָדָא, *work, deed, act.* — Sam. 𐤏𐤁𐤃𐤀.

עֲבִידָא, ־דְתָא, *work, business, trade* or *occupation.* — Syr. ܥܒܺܝܕܬܳܐ, Sam. 𐤀𐤏𐤁𐤃𐤄.

עֲרַב, impf. יֶעֱרַב, יֶעְבַּר, *pass by* or *over.* — Ar. عَبَرَ, Heb. עָבַר, Syr. ܥܒܰܪ, Sam. 𐤏𐤁𐤓.

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

עָדָא, impf. יֶעְדֵּי, *pass,* with עַל, *pass over, come upon, befall,* with מִן, *pass away, recede.* V. אַעְדֵּי *make pass, remove, cast off.* — Ar. عَدَا, Aeth. ዐደወ: Syr. ܥܕܐ.

עֲדַב, עַדְבָּא, *a lot;* pl. עַדְבִין. Hence רְמָא עַדְבִין = הִפִּיל גּוֹרָלוֹת *cast lots.*

עוק, perf. עָק, *be narrow, in distress* or *anguish.* — Ar. ضَاقَ, impf. يَضِيقُ; Syr. ܥܩ; Aeth. ፅጰወፀ: and ፅጸሀፀ: *contract, compress, distress;* Heb. הֵצִיק and חֵעִיק, Sam. 𐤑𐤌𐤅𐤀. — Gen. used impers. עָקַת לֵהּ (scil. נַפְשֵׁהּ) = ضَاقَتْ نَفْسُهُ = צַר לוֹ; comp. Syr. ܥܩܡ ܠܗ, ܐܬܩܥ ܒܗ *he was shocked* or *disgusted.*

עָקָא, עָקַת, עָקְתָא, *distress, anguish.* — Heb. עָקָה, Syr. ܥܩܘܬܐ, Sam. 𐤏𐤒𐤅.

עלל, perf. עַל, impf. יֵעוּל, יֵעֵל, imper. עוּל, עֵל, inf. מֵעַל, *go in, enter.* — Ar. غَلَّ *insert,* Heb. עוֹלֵל (Job XVI. 15), Syr. ܥܠ, Sam. 𐤏𐤅.

עַל *above, upon, on, over; in addition to; against,* etc. — Ar. عَلَى, Heb. Phoen. עַל, Syr. ܥܠ, Sam. 𐤏𐤅. Hence מֵעַל (Ar. مِنْ عَلَى, Sam. 𐤏𐤅. 𐤏𐤋) *off, from.*

עַל, עֵיל, prop. a subst. denoting *the upper part,* hence as an adv. *above, over,* followed by מִן (מֵעַל לְ); often comp. with לְ, לְעֵל *upwards, above* (Syr. ܠܥܠ, Sam. 𐤏𐤅𐤋; Aeth. ዐዑለ: = عَلَى); and מִן, מִלְעֵיל *from above* (Syr. ܡܢ ܠܥܠ, Sam. 𐤏𐤅𐤋𐤌𐤍; Ar. مِنْ عَلُ or

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

עלא or עלי not used in Aramaic in I., *be high, exalted, go up, ascend.* — Ar. عَلَا, Heb. עָלָה.

עָלַם (עַלַם), עָלְמָא (עַלְמָא), *any long indef. period of time, eternity, the universe* or *world;* pl. עָלְמִין (עַלְמִין). — Ar. عَالَمٌ *the universe, created beings;* Aeth. ዓለም: Heb. Phoen. עֹלָם, Syr. ܥܠܡܐ, Sam. 𐤏𐤋𐤌.

עִם *with, along with.* — Heb. עִם, Syr. ܥܡ, Sam. 𐤏𐤌; Ar. مَعَ or مَعْ. Prop. a noun denoting *union,* from the rad. עמם *collect, unite,* Ar. عَمَّ *include the whole,* e. g. عَمَّتِ ٱلسَّحَابَةُ ٱلسَّمَاءَ *the cloud covered the whole sky,* يَعُمُّ ٱلْمَاءُ ٱلْحَمَّامَاتِ *the water supplies all the baths.* Hence also

עַם, עַמָּא, *a people* or *nation, people, a multitude* or *crowd;* pl. עַמְמַיָּא, עַמְמִין. — Ar. عَمٌّ and عَمَمٌ *a multitude,* عَامَّةٌ *the common people;* Heb. Phoen. עָם, Syr. ܥܡܐ, Sam. 𐤏𐤌.

עֲמַל *labour.* — Ar. عَمِلَ, Heb. עָמַל, Syr. ܥܡܠ.

עמק not used, *be deep.* — Ar. عَمُقَ, Heb. עָמַק.

עוֹמֶק, עִמַק, עוּמְקָא, *a depth, abyss.* — Ar. عُمْقٌ, Heb. עֹמֶק, Syr. ܥܡܩܐ, Sam. 𐤏𐤐𐤌.

עָן. See עָאן.

עֲסַר f., עַסְרָא m., *ten.* — Ar. عَشْرٌ, عَشَرَةٌ; Aeth. ዐሠረ: Heb. עֶשֶׂר, עֲשָׂרָה; Phoen. עסר (inscr. Sidon. l. 1), עשרת (inscr. Massil. l. 3); Syr. ܥܣܪ, ܥܣܪܐ; Sam. 𐤏𐤎𐤓, 𐤄𐤏𐤎𐤓. Hence תְּרֵי עֲסַר m., תַּרְתָּא עַסְרֵי f., *twelve.* See תְּרֵין.

עֶקֶר, ־רָא, *the root* (also *the stem)* of a tree, *base, origin, source;* pl. עִקָּרִין, ־רֵיא. Syr. ܥܩܪܐ; Ar. عَقَّار *a tree.*

עָרַק, impf. יַעֲרוֹק, יְעָרוֹק, *flee.* — Syr. ܥܪܩ, Sam. ע֝ר֝ק; Ar. عَرَقَ *set out, depart.*

פ

פָּלַח, impf. יִפְלַח, *labour, serve, worship* a deity (comp. עָבַד). — Heb. פָּלַח, Ar. فَلَحَ, *cleave, plough, cultivate;* Syr. ܦܠܚ, Sam. פ֝ל֝ח.

פּוּלְחָן, ־חָנָא, *work, servitude, worship.* — Syr. ܦܘܠܚܢܐ, Sam. פ֝ל֝ח֝ן֝ה f.

פָּלַט, impf. יְפַלַּט, יְפַלּוּט, *vomit, throw up.* — Syr. ܦܠܛ.

פָּרַק, impf. יִפְרוֹק, *cleave, separate, pull off; rescue, save, redeem.* — Ar. فَرَقَ *separate,* Heb. פָּרַק, Syr. ܦܪܩ, Sam. פ֝ר֝ק.

פּוּרְקָן, ־קָנָא, *liberation, preservation, redemption.* — Ar. فُرْقَان *clear and convincing proof, victory;* Aeth. ፍርቃን *deliverance;* Syr. ܦܘܪܩܢܐ, Sam. פ֝ר֝ק֝ן.

פִּתְגָם, ־גָמָא, pl. ־מַיָא, *a word, message, decree,* and in a wider sense *affair, matter* (comp. דָּבָר); Syr. ܦܬܓܡܐ. It is borrowed from the Persian, in which lang. پَيْتَامْ, پَيْغَامْ, or پَيَامْ, means *a message,* (whence پَيْغَمْبَرْ *a message-bearer, a prophet),* comp. of the insep. prep. پَىْ (rarely پَاذْ, پَا, and پَذِى, from the Sanskrit *prati,* Zand *paiti,* old Pers. *pati,* Pārsī *pad* and *paē,* Gr. προτι, ποτι = προς) *to, towards, against,* and the

Sanskrit rad. *gam*, go (comp. Pers. گَامْ *step, pace*). The same word presents itself in the Armenian *patgam* or *padkam*, message. Other words of Pers. origin comp. with this prep. are: פַּתְבֵּג, פַּתְשֶׁגֶן (פַּרְשֶׁגֶן), פַּתְכַּר, ܦܬܟܪ.

צ

צום, perf. צָם, impf. יְצוֹם, *fast.* — Ar. صَامَ, Aeth. ጸመ: Heb. צָם, Syr. ܨܡ.

צוֹם, מָ־, *a fast.* — Ar. صَوْمٌ, Aeth. ጾም: Heb. צוֹם, Syr. ܨܘܡܐ.

צָלָא *bend, stoop;* צָלָא אוּדְנָא *incline the ear, listen, attend to* (Syr. ܨܠܐ, Aeth. ጸለወ: ጸሐዘ:). III. צַלֵּי, צַלִּי, *pray;* Ar. صَلَّى, Aeth. ጸለየ: Syr. ܨܠܝ, Sam. צלם.

צְלוֹ, וֹת־, וָתָא־, *prayer.* — Ar. صَلْوَةٌ, صَلَاةٌ, Aeth. ጸሎት: Syr. ܨܠܘܬܐ, Sam. צלו.

צֶפֶר, צַפְרָא, *the dawn, morning.* — Syr. ܨܦܪ, Sam. צפרם. Connected with שָׁפַר *be beautiful, pleasing* (Heb. שָׁפַר, Syr. ܫܦܪ, Sam. שפר; Ar. سَفَرَ *dawn),* whence שַׁפְרְפָרָא (־פְּרָא) and ܫܦܪܐ, *the morning.*

צרך only used in IV. אִצְטָרַךְ *have need of, be in want of, be poor.* — Syr. ܐܬܨܪܟ, Ar. ضَرُكَ *be poor and miserable;* comp. اِضْطَرَّ *have need of.* Hence צָרֶךְ *wants, necessities.*

צָרוֹךְ *use, usefulness, advantage* or *profit.* לֵית בְּהוֹן צָרוֹךְ = לֵא יְלְצָחוּ לַכֹּל, *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. קַבֵּל *receive* a visitor, *accept* a present, *listen* to a request or prayer. — Ar. I. قَبِلَ and V. تَقَبَّلَ *receive* or *accept,* II. قَبَّلَ *kiss,* III. قَابَلَ *be opposite, compare,* IV. أَقْبَلَ *advance towards, undertake,* VI. تَقَابَلَ *be opposite one another* of two or more individuals, VIII. إِقْتَبَلَ *begin,* X. إِسْتَقْبَلَ *go to meet;* Aeth. ተቀበለ: *meet, receive, accept*; Heb. קִבֵּל *receive, accept,* הִקְבִּיל *be opposite;* Syr. ܩܒܠ *meet,* with ܥ, *upbraid* or *complain of* (prop. advance towards in a hostile or threatening manner), as also in Chald. קְבַל, impf. יְקַבַּל, יְקִבּוֹל, *complain of, cry out for help*; Sam. 𐤒𐤁𐤋 *receive, accept.*

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

קֶדֶם, prop. a noun signif. *the front,* but used as a prep., *in presence of, before*; preceded by דְּ, וְ, לְ, it takes simple *sh'vā* instead of ֶ, as וּקְדֶם, דִּקְדֶם, לִקְדֶם. — Syr. ܩܕܡ, Sam. 𐤒𐤃𐤌. Contracted קֶם, Sam. 𐤒𐤌 (so also קַמָּא *first,* 𐤀𐤋𐤒𐤀𐤌 *beginning).*

קְדוֹם, קֵדְמָא, *the east, the east wind.* — Sam. 𐤒𐤃𐤑𐤌, Heb. קָדִים. — The *east* is called קֶדֶם, קְדוֹם, 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 אָחוֹר (Ar. دَبُورٌ *the west*

wind, from דֹּבֶר *the back),* the *north* שְׁמֹאל (Ar. شَمَالٌ *the north,* شِمَالٌ *the left,* اَلشَّامُ *Syria),* the *south* יָמִין (Ar. يَمِينٌ *the right,* اَلْيَمَنُ *Yaman* or South Arabia). So in Sanskrit pūrva, *the east,* avara, *the west,* dakshina, *the south, the Dekkan.*

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

קוֹדֶשׁ, קוֹדַשׁ, קוֹדְשָׁא, *holiness, sanctity, anything holy* or *consecrated;* הֵיכְלָא דְקוֹדְשָׁךְ *thy holy temple.* — Ar. قُدْسٌ, Heb. קֹדֶשׁ, Syr. ܩܘܕܫܐ, ܩܕܫܐ, Sam. ϡϱϱϒ.

קום, perf. קָם, impf. יָקוּם, *rise, stand.* — Ar. قَامَ, Aeth. ቀመ: Heb. קָם, Syr. ܩܡ, Sam. ϡϒ (ϡϽϒ).

קַיָּם, -מָא, *standing, firm, lasting; living, being.* — Ar. قَيُّومٌ, قَيَّامٌ, Syr. ܩܝܡܐ, Sam. ϡϩϽϒ.

קִטָּם, קִטְמָא *ashes.* — Syr. ܩܛܡܐ, Ar. قَتَمٌ, قَتَامٌ *dust.*

קִיקָיוֹן *the castor-oil shrub,* ricinus communis (Ar. اَلْخِرْوَعُ, Pers. بِيدْاَنْجِيرْ). The word is derived from the Egypt. name of the plant, written by Greek and Latin authors *κικι, cici* and in the Talmūd קִיק (the proper Gr. name is *κροτων*). The old translators and commentators usually render it, though erroneously, by *κολοκυνθη,* ሐሞሐሞ: ܩܪܥܬܐ, يَقْطِينٌ, دُلَّاعٌ, דְּלַעַת, all words denoting *the gourd;* and this blunder has of course found a place, amidst thousands of others, in the received English Version.

קלל, perf. קַל, *be light, swift; small, worthless.* V. אַקֵּל *make*

light, lighten; hold light, despise. — Ar. قَلَّ *be few* or *small*, Aeth. ΦΛΛ: Heb. קל, Syr. ܩܠ, Sam. 2ל.

קְרִי, קִרְיָא, קִרְוָא, קוּרְיָא; and קִרְיָא, קוּרְיָא, יְרָא־; and (קֶרֶת) קִרְתָּא, f. *a town, city;* pl. קִרְוִין, קוּרְוִין, and קוּרְיָן. — Ar. قَرْيَةٌ, in the dial. of Yaman قِرْيَةٌ, pl. قُرًى; Heb. קִרְיָה, קֶרֶת; Phoen. קרת, e. g. in the name of the deity *Μελικαρθος*, מלקרת or מלקר (for מלך קרת) Carthada, Carthago, *Καρχηδων = Νεαπολις*, קרת חדשת on the coins of Palermo; Syr. ܩܪܝܐ, ܩܪܝܡܐ, pl. ܩܪܝܡ; Sam. ⱞⱠⱂⱀⱑ, ⱞⱠⱗⱀⱑ, pl. ⱠⱞⱠⱂⱀⱑⱠ, and ⱠⱂⱀⱏⱑⱠ, constr. ⱂⱀⱏⱑ.

קָרַב, קְרֵיב, impf. יִקְרַב, *be near, approach.* III. קָרֵב and V. אַקְרֵב, *bring near, offer a sacrifice.* — Ar. قَرُبَ and قَرِبَ, II. قَرَّبَ, Aeth. ΦCΛ: IV. ΑΦ<Λ: Syr. ܩܪܒ, III. ܩܰܪܶܒ; Sam. ⱏⱀⱑ.

קָרִיב, קָרֵב־, *near, related.* — Ar. قَرِيبٌ, Syr. ܩܪܺܝܒ, Sam. ⱏⱂⱀⱑ; Heb. קָרוֹב.

קוּרְבָּן *an offering, sacrifice.* — Ar. قُرْبَانٌ, Aeth. ΦCΛΗ: Heb. קָרְבָּן, Syr. ܩܘܼܪܒܵܢ, Sam. Ⱡⱏⱑⱀⱑ.

ר

רבב not used in I. *be large, great, numerous.* — Heb. רָבַב, Syr. ܪܒܒ.

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

Syr. ܪܒ, Sam. 𐡓𐡁. Other forms used as subst. are רַבָּן, רַבִּי, רַבּוֹן, and as an adj. or subst. רַבָּה, רַבְרְבָן.

רַבְרְבָן not used in the sing. = רַב; pl. רַבָּנִין, *the nobles* or *chief men of the state* (Ar. أَرْكَانُ ٱلدَّوْلَةِ *the cornerstones of the state*). — Syr. ܪܒܪܒܢ.

רִבּוֹ, רִבּוֹא, f. *ten thousand, a myriad;* pl. רִבָּוָן. — Ar. رُبَّةٌ, also رُبَةٌ and رِبْوَةٌ; Aeth. ፈዐዋት: (from a sing. ፈዐ:) Heb. רִבָּבָה and רִבּוֹ; Syr. ܪܒܘ, Sam. 𐡓𐡁𐡀𐡁𐡓.

רָבָא, רָבֵי, impf. יִרְבֵּי, *increase, be augmented, grow up.* III. רַבֵּי *make grow, rear, educate.* — Ar. رَبَا, Heb. רָבָה, Syr. ܪܒܐ, ܐܪܒܐ, Sam. 𐡓𐡁𐡉.

אַרְבַּע f., אַרְבָּעָא m., *four.* — Ar. أَرْبَعٌ, أَرْبَعَةٌ; Aeth. ኦርባዕት: Heb. אַרְבַּע, אַרְבָּעָה, Phoen. ארבע (inscr. Sidon.); Syr. ܐܪܒܥ, ܐܪܒܥܐ; Sam. 𐡀𐡓𐡁𐡏, 𐡄𐡀𐡓𐡁𐡏. — Pl. אַרְבְּעִין *forty;* Ar. أَرْبَعُونَ, Aeth. ኦርዐ: Heb. אַרְבָּעִים, Syr. ܐܪܒܥܝܢ, Sam. 𐡔𐡌𐡀𐡓𐡁𐡏.

רְגַז, *be agitated, angry.* — Heb. רָגַז, Syr. ܪܓܙ, Sam. 𐡓𐡂𐡆; Ar. رَجِفَ *tremble,* تَرَجَّزَ and إِرْتَجَزَ *peal* (thunder), رَجَسَ of thunder or the cry of the camel.

רְגַז and רוֹגֶז, רוּגַז, רוּגְזָא, *agitation, commotion, anger.* — Heb. רֹגֶז, Syr. ܪܘܓܙܐ, Sam. 𐡄𐡓𐡂𐡆; Ar. رِجْسٌ, or رِجْزٌ, *anger, punishment, a crime.*

רוּחַ, רוּחָא, m. f. *breath, the soul* or *spirit; the wind.* — Ar. رُوحٌ *breath,* رِيحٌ *wind;* Hęb. Phoen. רוּחַ (inscr. Eryc. l. 5), Syr. ܪܘܚܐ, Sam. 𐡓𐡅𐡇. See the Syr. gloss.

רום, perf. רָם, impf. יְרוּם, *be high, uplifted, proud, rise.* V. אֲרִים *make high, exalt, lift up, raise;* אֲרִים רוּחַ = הֵטִיל רוּחַ, *raise a storm.* — Heb. רָם, Sam. ⳓⳉⳍ, Syr. ܪܡ and ܐܪܡ (from a rad. ⳓⳉⳍ, Ar. رَمَ *shoot up, swell).*

רָחֵם, רְחִים, *love.* II. אִתְרְחַם *be loved.* III. רַחֵם *love fervently, have pity* or *compassion upon,* IV. אִתְרַחַם impers. *compassion is shown,* chap. I. 6, III. 9. — Ar. رَخَمَ or رَخُمَ *be soft* or *gentle,* رَخَّمَ *brood over, cherish,* رَخِمَ *love, pity,* رَحِمَ *have mercy* or *compassion upon;* Heb. רָחַם, Syr. ܪܚܡ, Sam. ⳓⳉⳎⳍ, ⳓⳉⳏⳍ.

רַחְמָן, רַחְמָנָא, *compassionate, merciful.* — Ar. رَحْمَانٌ, gen. with the art. اَلرَّحْمٰنِ, *the Compassionate, God;* Sam. ⳊⳓⳉⳎⳍ.

רָחַק, רְחִיק, *be distant, retire, depart.* V. אַרְחֵק *remove, lay aside.* — Aeth. ርሕቀ፡ Heb. רָחַק, Syr. ܪܚܩ.

רֵישׁ, רֵישָׁא, *the head;* pl. רֵישִׁין. — Ar. رَأْسٌ, Aeth. ርእስ፡ Heb. רֹאשׁ, pl. רָאשִׁים, Syr. ܪܫܐ, Sam. ⳓⳎⳍ and ⳓⳍⳁ.

רָמָא, impf. יְרְמֵי, *throw, cast.* — Ar. رَمَى, Heb. רָמָה, Syr. ܪܡܐ, Sam. ⳓⳉⳍ; Aeth. ረመየ፡ *wound,* prop. with an arrow or spear.

רָעָא, impf. יְרְעֵי, *tend* or *feed* a flock, *watch over* or *take care of, rule, govern;* intrans. *graze.* — Ar. رَعَى, Aeth. ርዕየ፡ Heb. רָעָה, Syr. ܪܥܐ, Sam. ⳓⳉⳏⳍ.

רָעָא, impf. יְרְעֵי, *be pleased with, propitious to, delight in, love, desire.* — Ar. رَضِيَ, Heb. רָצָה, Syr. ܪܨܐ, Sam. ⳓⳉⳈⳍ.

רָעָא *delight, pleasure, goodwill, desire, wish.* — Ar. رِضًى or رِضْوَانٌ, Heb. רָצוֹן, Sam. ⵔⵄⵚ.

ש

שְׁאַל, שְׁאֵל, impf. יִשְׁאַל, *ask, demand, entreat.* — Ar. سَأَلَ, Aeth. ሰአለ: and ሰኣለ: Heb. שָׁאַל, Syr ܫܐܠ, Sam. ⵛⵄⵍ.

שבח not used in I.—III. שַׁבַּח *praise.* — Ar. سَبَّحَ, Aeth. ሰብሐ: Heb. שִׁבֵּחַ, Syr. ܫܒܚ, Sam. ⵛⵃⵚ.

תּוּשְׁבְּחָא, ־בַּחְתָּא, *praise, glory, a hymn.* — Syr. ܬܫܒܚܬܐ, constr. ܬܫܒܚܬ, Sam. ⵜⵍⵛⵃⵚⵍ and ⵛⵃⵚⵍ (Exod. XV. 11).

שְׂדָא *the side.* Cognate form צְדָא, Heb. צַד, whence לְצַד or לְצֵיד *towards, against;* Syr, ܠܘܬ or ܠܘ *in the possession of, at* or *in, to.*

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

שָׁיֵט *a rower,* pl. שָׁיְטִין.

שְׁכַב, impf. יִשְׁכַּב, *lie down.* — Aeth. ሰከበ: Heb. Phoen. שָׁכַב, Syr. ܫܟܒ, impf. ܢܫܟܒ, Sam. ⵛⵇⵚ.

שְׁכַח impf. יִשְׁכַּח, inf. מִשְׁכַּח, *find;* gen. used in V. אַשְׁכַּח, הַשְׁכַּח, impf. יַשְׁכַּח, יְהַשְׁכַּח. — Syr. ܐܫܟܚ, Sam. ⵛⵇⵃ, gen. ⵛⵇⵃⵍ or ⵜⵇⵃⵍ.

שַׁלְהֵי. See. לְהֵי.

שְׁלֵם, שְׁלִים, impf. יִשְׁלַם, *be entire, safe* or *well, complete* or *finished.* III. שַׁלֵּם *make entire, complete* or *finish,*

fulfil a vow. — Ar. سَلِمَ, Heb. שָׁלֵם or שָׁלַם, Syr. ܫܠܡ, Sam. ⳁⳉⳍ.

שֵׁם and more usually שׁוּם, שְׁמָא, *a name,* pl. שְׁמָהָן. — Ar. اِسْمٌ, rarely سَمٌ, سُمٌ; Aeth. ስም: Heb. שֵׁם; Syr. ܫܡ, ܫܘܡ, pl. ܫܡܗܝ, ܫܡܗܬ; Sam. ⳁⳉⳍ, pl. ⳁⳉⳍⳉⳍⳁ. Derived from وَسَمَ *mark,* سِمَةٌ *a mark.*

שְׁמַיָּא *the sky, the heavens, heaven.* — Ar. سَمَاءٌ, Aeth. ሰማይ: Heb. שָׁמַיִם, Phoen. *samem (-en, -in)* [Plaut. Poenul. V. 2, 67. *Gune bel balsamem (en),* גאוני בל בעל שמים; *balsamen,* according to Augustine = dominus coeli; *Βεελσαμην = κυριος ουρανου, Σαμημρουμος = ὁ ὑψουρανιος,* שמים רומו (Movers, Phoen. Texte, I. p. 56), and *Ζωφασημιν = ουρανου κατοπται,* צופי שמים, in the fragments of Philo Byblius]; Syr. ܫܡܝܐ, Sam. ⳁⳉⳍⳉⳍⳁ. From سَمَا *be high* (comp. አርያም: from רום).

שְׁמֶשׁ, שְׁמְשָׁא, m. f. *the sun.* — Ar. شَمْسٌ, f., Heb. Phoen. שֶׁמֶשׁ m. f., Syr. ܫܡܫܐ gen. m., Sam. ⳁⳉⳍⳉⳍ.

שְׁרָא, impf. יִשְׁרֵי, *loosen, untie; set free, pardon;* from the signif. of untying and unpacking arises that of *encamp, dwell, remain* (comp. حَلَّ). III. שָׁרֵי *begin, commence* comp. הֵחֵל). — Syr. ܫܪܐ, III. ܐܫܪܝ; Sam. ⳁⳉⳍ, III. Ⳉⳉⳍ; Aeth. ሠረየ: *pardon.*

שְׁתָא, שְׁתֵי, אִשְׁתִּי, impf. יִשְׁתֵּי, imper. שְׁתֵי and אִשְׁתִּי, *drink.* — Aeth. ሰተየ: Heb. שָׁתָה, Syr. ܫܬܐ, Sam. ⳁⳉⳍ.

שְׁתֵּק, שְׁתִּיק, impf. יִשְׁתּוֹק, *be silent.* — Heb. שָׁתַק, Syr. ܫܬܩ, Sam. ⳁⳉⳍ. — Cognate forms are: שְׁרוֹךְ, Sam. ⳁⳉⳍ, Heb. שָׁקַט, הַסְכִּית, Ar. سَكَتَ.

שְׁתִיק, קָא־, f. שְׁתִיקָא, קָתָא־, *silent,* hence רוּחַ ק' שׁ' (chap. IV. 8), an eastwind so gentle as to be scarcely perceptible. — Syr. ܫܬܺܝܩ, Sam. ϱĀϣ.

ת

תְּבַר, impf. יְתְבַּר, *break.* II. אִתְּבַר *be broken.* Chap. I. 4 (where some edd. have IV. אִתַּבַּר). — Ar. تَبَرَ *break,* تَبِرَ *perish,* ثَبَّرَ *destroy, perish;* Aeth. ተበረ: Heb. שָׁבַר, Syr. ܬܒܰܪ, Sam. ϱϐϱ.

תְּהוֹם, מָא־, *the ocean;* Syr. ܬܗܳܘܡܳܐ, Sam. ϱϩϢϱϱ. Not an Aram. word, but merely borrowed from the Heb.

תוּב, perf. תָּב, impf. יְתוּב, *return, repent.* V. אֲתֵיב *make return, bring forth, turn away, answer.* — Arab. ثَابَ *return,* تَابَ *repent;* Heb. שָׁב, Syr. ܬܽܘ, Sam. ϱϐ.

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

תְּחוֹת *below, beneath, under.* — Ar. تَحْتَ, Aeth. ተሕተ:

Heb. Phoen. תַּחַת, Syr. ܬܚܬ, Sam. 𐤀𐤇𐤕. — From תוח = שוח *sink, descend,* Ar. تَاخَ and ثَاخَ = سَاخَ.

תָּלָא, impf. יִתְלֵי, *hang, suspend.* — Heb. תָּלָה, Syr. ܬܠܐ, Sam. 𐤀𐤋𐤀.

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

תְּלָת f., תְּלָתָא m., *three.* Ar. ثَلَاثٌ, ثَلَاثَةٌ; Aeth. ሠለስቱ: Heb. שְׁלֹשׁ, שְׁלֹשָׁה; Phoen. *salus* (according to Augustine), שלשת (inscr. Massil. l. 9, 11); Syr. ܬܠܬ, ܬܠܬܐ; Sam. 𐤀𐤋𐤀, 𐤄𐤀𐤋𐤀.

תַּמָּן *there;* Syr. ܬܡܢ, Sam. 𐤀𐤔𐤌𐤊, 𐤀𐤔𐤏𐤊. Another form is תַּמָּה, Ar. ثَمَّ, ثَمَّهَ, *there,* ثُمَّ, ثُمَّتَ, ثُمَّتْ, *then;* Heb. שָׁם and שָׁמָּה.

תְּנָא, impf. יִתְנֵי, prop. *bend, fold,* hence *do again, repeat.* — Ar. ثَنَى, Heb. שָׁנָה, Syr. ܬܢܐ, Sam. 𐤄𐤍𐤀.

תִּנְיָן, f. תִּנְיָנָא, *second.* — Sam. 𐤀𐤍𐤄𐤍, Syr. ܬܢܝܢ *repeating,* subst. *repetition.*

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

תְּקֵף, תֻּקְפָּא, impf. יִתְקֵף, *be strong, violent, severe;* impers. תְּקֵף לֵהּ = חָרָה לוֹ, *he was angry.* — Ar. ثَقِفَ *find, seize, take possession of;* ثَقُفَ *be active, sagacious, talented;* Heb. תָּקַף *attack, oppress;* Syr. ܬܩܦ, Sam. 𐤂𐤑𐤀.

תֻּקְפָּא, תּוּקְפָּא, תּוּקְפָּא, תָּקְפָּא, *strength; vehemence, violence, anger; a strong place, fortress;* pl. תּוּקְפִּין, תָּקְפִּין. — Heb. תֹּקֶף, Syr. ܬܘܩܦܐ, Sam. 𐤂𐤑𐤏𐤀, 𐤄𐤂𐤑𐤀.

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

תַּקִּיף *strong, powerful, vehement, violent.* — Syr. ܬܩܝܦ, Sam. ⳓⳑⳡⳁ.

תְּרֵין, f. תַּרְתֵּין, *two.* — Ar. إِثْنَانِ, إِثْنَتَانِ and ثِنْتَانِ; Heb. שְׁנַיִם, שְׁתַּיִם; Phoen. constr. שן (for שני), inscr. Melit. I.; Syr. ܬܪܝܢ, ܬܪܬܝܢ; Sam. ⳓⳑⳡⳁⲗ, ⳓⳑⳁⳡⳁⲗ. Hence תְּרֵי עַסַר, f. תַּרְתָּא עַסְרֵי, *twelve;* see עַסַר.

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

SYRIAC VERSION.

ܠܘܩܐ ܕܡܪܩܘܣ ܀

ܦܪ ܀

1 ܗܘ ܕܒܪܫܝܬ ܟܐ ܡܠܐ ܕܐ ܒܟܪ ܟܬܒܐ ܕܒܪܝܬܐ ܀
2 ܥܡ ܐܠ ܕܒܝܬܗ ܡܫܬܕܐ ܘܐܡܪ ܠܗ ܐܝܬ ܕܒܝ. ܘܐܡܪ ܠܗ ܫܟܒ
3 ܒܝ ܕܒܢܝܡ ܥܡܟ ܀ ܘܥܡ ܡܠܐ ܕܐܡܪ ܕܐܡܪ (a ܕܒܢܝܡ ܒܝ
ܥܡ ܒܢܝ. ܘܫܒܩ ܠܗ ܐܠܗܐ (b ܟܠ ܝܘܡܐ ܕܒܢܝܡ.
ܘܐܝܟ ܐܝܬ ܠܗ ܫܒܩ ܠܟ. ܕܐܢܟ ܐܡܪ ܕܐܡܪ ܕܒܢܝܡ ܕܒܪܝܬ
4 ܒܝ ܥܡ ܒܢܝ ܀ ܘܒܢܝ ܐܝܟܒ ܙܟܐ ܕܐܡܪ ܒܢܝ. ܗܘ
ܡܫܡܫܢܐ ܙܟܐ ܒܢܝ. ܠܐ ܒܢܝ ܕܐܡܪ ܡܢ ܕܐܡܪ ܕܒܪܝܬ (c ܀
5 ܗܘ ܒܫܟ ܩܪܝܐ. ܘܒܟ ܐܢܫ ܕܥܡ ܟܠܗ. ܘܒܟ ܩܪܐ ܒܝ
ܟܠ ܒܢܝ ܕܐܡܪ ܕܢܐܡܪ ܒܟ. ܡܠܐ ܕܡ ܫܒܩ ܟ ܠܐܝܟ ܕܟܠ
6 ܗܘ ܀ ܘܐܡܪ ܕܐ (d ܕܐܡܪ ܕܒܝ ܕܐܡܪ ܟ. ܒܢܝ ܕܐ
ܐܢܐ. ܥܡ ܕܒܪ ܡܢ ܠܐܟܘ. ܕܐ (e ܕܢܡܪ ܟܠܗ ܠܐ ܠܐܝܟ ܀
7 ܗܘ (f ܕܐ ܟܬܒ ܟܬܒܗ. ܒ ܕܢܐ ܕܐ ܒܟ ܒܝܬܗ ܕܐ
ܒܢܝ ܒܝ ܐܝܟ ܟܠ. ܘܐܡܪ ܒܟ ܐܡܪ ܐܢܐ. ܫܟܒ ܕܐ ܡܢ ܡܠܐ ܀
8 ܗܘ ܟ. ܫܡ ܒܝܬܗ ܕܐ ܒܢܝ ܒܝ ܐܝܟ ܟ.
ܒܢܐ (g ܟܒܪ. ܒܟ ܐܢܫ ܐܢܐ. ܘܐܡܪ ܐܢܐ. ܒܟ

---

a) On the marg. of one Ms. ܒܢܝ. b) Var. ܐܠܗܐ, ܐܠܗܐ, ܐܠܗܐ.
c) ܕܒܪܝܬ. d) Var. ܐܡܪ.
e) A ms. adds ܠܐ ܕܐܡܪ. f) 2 mss. ܘܐܡܪ.
g) 2 mss. ܒܢܐ.

9 ܐܡܪܐ ܐܢܐ ܟܬܒ(h ܠܟ ܒܪܝ ܐܝܟ ܕܐܡܪ ܐܒܐ.
10 ܟܠ ܡܢ ܕܡܬܐ ܒܫܠܡ ܘܥܒܕ ܨܕܩܬܐ ܗܘ ܢܚܐ ܘܫܪܝܪ ܗܘ ܠܗ ܠܥܠܡ ܥܠܡܝܢ.
11 ܘܗܐ ܐܢܐ ܐܬܝ ܥܡܟ ܘܐܦ ܐܝܠܝ ܡܢ ܡܕܝܢܬܐ ܕܡܪܕܘܟ(j ܐܡܪ ܝܗ ܡܪܝ ܐܠܗܐ ܕܐܒܗܬ ܟܠ ܡܠܟܘܬܐ ܕܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.
12 ܘܐܢ(k ܠܐ ܫܡܥܘ ܠܟ ܐܦܩ(l ܠܡܕܝܢܬܐ ܗܘ ܐܙܠ ܘܐܒܕ ܠܗܘܢ ܕܐܝܬ ܠܗ ܐܘܕܢ ܠܫܡܥ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܙܠ ܘܐܒܕ ܠܗܘܢ.
13 ܐܬܝ ܐܢܐ ܥܠ ܐܪܥܐ ܕܡܨܪܝܢ ܘܐܡܪ(m ܠܗܘܢ ܐܢܐ ܐܬܐ ܠܘܬ ܥܡܐ ܕܐܠܗܐ ܐܠܐ ܒܐܬܪ ܕܐܝܬ ܠܗ ܐܘܕܢ ܠܫܡܥ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܙܠ ܘܐܒܕ ܠܗܘܢ.
14 ܐܠܐ ܐܢ ܠܐ ܫܡܥܘ ܠܟ ܐܦܩ ܠܡܕܝܢܬܐ ܗܘ ܐܙܠ ܘܐܒܕ ܠܗܘܢ ܕܐܝܬ ܠܗ ܐܘܕܢ ܠܫܡܥ.
15 ܘܐܬܐ ܐܢܐ ܥܠ ܐܪܥܐ ܕܡܨܪܝܢ ܘܐܡܪ ܠܗܘܢ ܐܢܐ ܐܬܐ ܠܘܬ ܥܡܐ ܕܐܠܗܐ ܐܠܐ ܒܐܬܪ ܕܐܝܬ ܠܗ ܐܘܕܢ ܠܫܡܥ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܙܠ ܘܐܒܕ ܠܗܘܢ.
16 ܘܐܬܐ ܐܢܐ ܥܠ ܐܪܥܐ ܕܡܨܪܝܢ ܘܐܡܪ ܠܗܘܢ ܐܢܐ ܐܬܐ ܠܘܬ ܥܡܐ ܕܐܠܗܐ ܐܠܐ ܒܐܬܪ ܕܐܝܬ ܠܗ ܐܘܕܢ ܠܫܡܥ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܙܠ ܘܐܒܕ ܠܗܘܢ.

ܦܩ ܟ

1 ܒܫܡ ܡܢܐ ܕܐܢܐ ܐܟܬܒ ܟܬܒܐ ܗܢܐ. ܘܐܡܪ ܡܪܝ
2 ܨܒܝܬ ܒܐܢ. ܟܕ ܐܬܦܩܕܬ ܒܟܝܐ ܟܬܟܝ ܘܐܡܪ ܒܪܝ
3 ܡܢ ܡܢܝ ܟܝ ܥܠ ܨܒܝܬ ܒܐܢ ܘܐܡܪ ܠܗ ܠܐ ܬܫܩܪ ܟܝ ܐܢ ܐܬ ܠܐ ܫܡܝܥ ܠܝ ܐܘ(n ܐܦ ܐܢ ܐܬ ܠܐ ܫܡܝܥ ܠܝ

7 ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܠܡܐ ܐܢܬ ܥܒܕ ܠܝ. ܐܘ ܡܢ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܠܡܐ ܐܢܬ ܥܒܕ ܠܝ.
8 ܐܝܟ ܕܠܐ ܡܫܟܚ. ܐܝܬ ܠܗ ܒܢܬ ܐܘ ܒܪ ܐܝܬ ܠܗ ܒܢܬ ܐܘ ܒܪ ܐܝܬ ܠܗ ܒܢܬ ܐܘ ܒܪ
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(o ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(o. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(o ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(o
9 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
10 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
11 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ

ܦ ܥ ܀

1 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
2 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
3 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
4 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(q ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
5 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
6 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(r ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
7 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(s ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ.
8 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
9 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ(t ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
10 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ.
ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ.

ܦ ܨ ܀

1 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ
2 ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ.

---

o) One ms. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ. p) ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ q) ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ, ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ, ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ.
r) One ms. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ. s) One ms. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ t) One ms. ܐܝ ܠܐ ܢܥܒܕ ܠܐܒܘܗܝ.

ܐܡܪ ܠܗ ܡܪܝ ܥܠ ܡܐ ܕܐܡܪ ܠܢ ܐܢ ܢܫܬܘܩ ܠܟ ܘܢܫܬܘܩ ܠܟ[u] ܐܘ ܢܫܬܘܩ ܠܟ ܘܢܫܬܘܩ ܠܟ

GLOSSARY.

ا

اَبْ, اَبَا, *a father*, pl. اَبَهَاتْ, اَبَهْ; with suff. اَبُوْ, اَبُهُوْ, اَبُهَاتِيْ, etc. — Ar. أَبٌ, Aeth. ᎠᏰ: with. suff. ᎠᏰᎿ: Heb. אָב, Chald. אַב, אַבָּא, Sam. Ⳁⳁ.

اِبَدْ, impf. يِبَدْ, *perish.* V. اَبَّدْ *destroy.* See Chald. gl. אבד.

اَهْ interj. *O!*

اِيْلْ, impf. يِيْلْ, imper. اِيْلْ, *go;* اِيْلْ مَكْدَبُّكْسْ = הוֹלֵךְ וְסָעֵר *becoming more and more agitated.* See Chald. gl. אזל.

اِخَذْ, impf. يِاْخُذْ, *take, seize, hold, possess, shut.* — Ar. أَخَذَ, Aeth. ᎠᏃH: Heb. אָחַז, Chald. אֲחַד, Sam. ⳄⳎⳀ.

اِخَرْ, اِخَنْ, f. اِخِيْ, *other, another;* pl. m. اِخَرِيْ, f. اِخَرَنْ. See Chald. gl. אחר.

اَمَنْ. See اَمَنْ.

اَمُوْ *as, according to, about* (in stating numbers). — Heb. אֵיךְ *how?* Chald. אֵיךְ, הֵיךְ, Sam. ⳂⳅⳀ. Comp. of اَ (see Chald. gl. אי) and مُ, בְּ; and therefore prop., as in Heb. and Chald., an interrog.

ܐܰܝܟܳܐ *where? where.* — Heb. אֵיכָה, Chald. אֵיכָא. Comp. of ܐ and ܟ *here* (Heb. כֹּה, Chald. כָּא).

ܐܰܝܟܰܢܳ *whence? whence.* Comp. of ܐ and ܟܢ *hence.*

ܐ, f. ܐܝ, *who, which, what?* pl. ܐܝܟ; ܐ *he who.* — Chald. אֵידֵין, f. אֵידָא. Comp. of ܐ and ܗ, f. ܗܝ, *this.*

ܐܝ *there is,* etc.; with suff. ܐܝܢ, ܐܝܟ, ܐܝܗ, *I am,* etc. Comp. with ܠ, ܠܝܬ *there is not,* etc. — See Chald. gl. איתי.

ܐܠ *if not, unless, except, but.* — Ar. إِلَّا, Aeth. ፡ Chald. אֶלָּא, Sam. ⱡⱥⱡ; Heb. אִם־לֹא. Comp. of ܐ and ܠ.

ܐܠܳܗ *a god, God;* pl. ܐܠܗܐ. — See Chald. gl. אלה.

ܐܠܦ, ܐܠܦܐ, f. *a ship,* pl. ܐܠܦܐ. — See Chald. gl. אלפא.

ܐܡܢ. — V. ܐܰܡܶܢ *believe, believe in.* — See Chald. gl. אמן.

ܐܡܪ, impf. ܢܐܡܪ, inf. ܡܐܡܪ, *say, order.* — See Chald. gl. אמר.

ܐܢ *if.* — See Chald. gl. אם.

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

ܐܢܬ, ܐܢܬܝ. See ܗ.

ܐܢܫ, ܐܢܫܐ, *a man, person, individual;* pl. ܐܢܫܐ, ܐܢܫ. — See Chald. gl. אנש.

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

ܐ *also, likewise, moreover;* ܐ *neither, nor.* — Heb. Phoen. אַף, Chald. אַף and אוף.

ܐܦܐ, ܐܦܝ, *the face; front, surface, external form* or *appearance;* for ܐܢܦܐ, from an unused sing. ܐܢܦ; Ar. أَنْفٌ, Aeth. ፍንጫ: *the nose*, Heb. אַף *the nose*, du. אַפַּיִם *the nostrils, face;* Chald. אַנְפָּא, אַפָּא, pl. אַנְפִּין, אַפִּין, אַפּוֹת; Sam. ⱡⱝⱒⱑⱀ. The Syriac Grammarians and Lexicographers wrongly derive ܐܦܐ from ܦܬܚ, ܦܬܐ, Heb. פֶּאָה, Chald. פֶּאתָא, פֶּתָא, *the face.*

ܐܘܪܚܐ, ܐܘܪܚܬܐ, f. *a way, road, journey; custom, conduct;* pl. ܐܘܪܚܬ̈ܐ. — See Chald. gl. ארח.

ܐܪܥܐ, ܐܪܥܬܐ, f. *the earth, ground, a country;* pl. ܐܪܥ̈ܐ. — See Chald. gl. ארע.

ܫܦܠ *the lowest part, bottom, base;* pl. ܫܦ̈ܠܐ *nates.* It is prop. the stat. emph. of ܫܦܠ, which occurs, for example, in the compound ܫܘܫܦܠ, pl. ܫܘܫܒ̈ܐ, *the base* or *foundation* (of a wall); Ar. إِسْتٌ and سَتْهٌ *podex, nates;* Heb. שֵׁת, pl. שְׁתוֹת; from a rad. שָׁתָה = שִׁית *place.*

ܐܬܐ, impf. ܢܐܬܐ, imper. s. m. ܐܬܐ, f. ܐܬܝ, pl. m. ܐܬ̈ܘ and ܐܬ̈ܝ, f. ܐܬ̈ܝ and ܐܬ̈ܝܢ, inf. ܡܐܬܐ, *come.* — See Chald. gl. אתא.

ـ

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

ـ not used in I., *be bad.* V. ܐܬܚ, ܐܬ̈ܚ, *injure, hurt.* — See Chald. gl. באש.

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

ـ, ـ, ـ, *wickedness.* — Chald. בִּישׁוּ.

ܒܝܢ and ܒܝܢ, contr. ܒܝܢ, *between, among.* — Chald. בֵּין, בֵּי, בֵּינֵי, בֵּינָת; see Aeth. gl. ሀበ፡፡

ܒܠܥ, impf. ܢܒܠܥ, *swallow, devour.* — See Chald. gl. בלע.

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

ܒܪ, ܒܪܐ, *a son;* pl. ܒܢܝܢ, ܒܢܐ. — See Chald. gl. בר. Hence

ܒܪܢܫ, ܒܪܘܬ, *a human being, person, individual;* pl. ܒܪܢܫܐ, ܒܪܬܐ. — Chald. בַּר אֱנָשׁ, בַּר נָשׁ (Dan. VII. 13. וַאֲרוּ עִם־עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָה *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. بَرْنَاسَاء, بَرْنَسَاء, a word borrowed from the Nabathaeans; Heb. בֶּן־אָדָם.

ܒܪ, ܒܪܐ, *uncultivated ground, a field, plain, desert.* Hence with prep. ܒܪ *out, outside,* ܠܒܪ ܡܢ *outside, besides, except,* ܡܢ ܒܪ *from without* (comp. חוּץ). — Ar. بَرّ, adv. بَرًّا, برّا مِنْ برّا; Chald. בָּרָא, לְבָרָא, מִבָּרָא, מִלְּבָרָא; Sam. ⱣⱢⱤ, ⱣⱢⱤⱠ, etc. Opp. to ܓܘ, ܓܘܐ, *the centre, interior,* ܒܓܘ *within,* ܠܓܘ, ܡܢ ܓܘ, ܒܓܘ ܡܢ (Ar. جَوّ, adv. جَوًّا; Chald. גַּוָּא, גַּוָּא, constr. גּוֹ, בגו, לגו, etc.; Sam. ⱦⱤ, ⱦⱤⱢ, etc.).

ܓ

ܓܒܪ, ܓܒܪܐ, *a man;* pl. ܓܒܪܝܢ. — See Chald. gl. גבר.

ܓܕܫ *happen, befall.*

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

ܓܠܝ̈ܐ, ܓܠ̈ܝ̈ܐ, *waves.* — See Chald. gl. גל.

ܓܥ, impf. ܢܓܥ, *cry out, call on;* of animals *low, bellow.* — Heb. גָּעָה, Chald. גְּעָא. Cognate form ܥܓ.

ʾ

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

ܕܒܚ, ܢܕܒܚ, *sacrifice.* III. ܐܕܒܚ *sacrifice* often or in great quantity. — See Chald. gl. דבח.

ܕܒܝܚܐ *a victim, sacrifice;* pl. ܕܒ̈ܝ̈ܚ̈ܐ.

ܕܝܢ, impf. ܢܕܝܢ, *judge.* — See Chald. gl. דון.

ܡܕܝ̈ܢܬܐ, ܡܕ̈ܝ̈ܢ̈ܬ̈ܐ, *a city;* pl. ܡܕ̈ܝ̈ܢ̈ܬ̈ܐ.

ܕܚܠ, ܢܕܚܠ, *fear.* — See Chald gl. דחל.

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

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

ܕܟܪ, impf. ܢܕܟܪ, *remember.* II. ܐܬܕܟܪ *be remembered; call to mind, remember.* — See Chald. gl. דכר.

ܕܟܟ *make turbid, disturb, agitate.* III. ܐܕܟܟ *id.* IV. ܐܬܕܟܟ pass. — Heb. דָּלַח, Sam. ⱑⱔⱐ.

ܕܡ, ܕ̈ܡ̈ܐ, *blood.* — See Chald. gl. דם.

ܕܡܪ, impf. ܢܕܡܪ, *sleep;* part. ܕ̈ܡ̈ܝ̈ܪ *sleeping.* — See Chald. gl. דמך.

ܕ̈ܡ̈ܝ̈ܪ, ܕ̈ܡ̈ܝ̈ܪ̈ܐ, particip. adj. *sleeping.*

ܕܪܡ, impf. ܢܕܪܡ, *rise* (the sun). — See Chald. gl. דנח.

ܡܕ̈ܪ̈ܡ̈ܐ, ܡܕ̈ܪ̈ܡ̈ܐ, *the east.*

ܡܕ̈ܪ̈ܡ̈ܝ̈ܐ, f. ܡܕ̈ܪ̈ܡ̈ܝ̈ܬ̈ܐ, *eastern;* as a subst. *the east.*

ה

הוּא *he, she, it* (Chald. הָא; Phoen. הא, inscr. Sidon.); adv. *here, there* (comp. הֵה); interj. *lo, see* (Ar. هَا, Chald. הָא, הֵא, Sam. 𐤄𐤀).

הִי m., הִא f., *he, she, it;* pl. הִמּוֹן m., הִינֵּה f., and as accus. after a verb הִמּוֹן, הִינֵּה. Often used to express the verb *be,* in which case it is gen. written הִי, הִא (as הִי אַתְּ *thou art,* הִא הִיא *she is*); sometimes, however, ה is suppressed (as מַנּוּ *who is?*), or changed into א (as אִיהִי *he is*). With words ending in וּ and וֹ, הִי and הִא form the diphthongs *au, oi, eu, ei,* as הִי אֲנָה, הִא אֲנָה, *I am,* אַיֵּהוּ *where is he?* הִי טָהוֹר *he is pure;* except הוּא, which makes הִא הוּא *this is.* — See Chald. gl. הוא.

הוּא m., הִיא f., *he, she, it, this, that;* pl. m. הִמּוֹן, f. הִינֵּה. Contr. for הִי הוּא, הִא הוּא (Heb. הַהוּא, הַהִיא).

הוֹה, impf. יְהֵי, יְהֹא, *be, happen.* When a mere auxil., ה is suppressed, as הוֹה קָטֵל *he was killing,* קָטֵל הוֹה *he had killed,* הוֹה הֲוָה *he was,* הוֹה הוֹה *he had been.* — See Chald, gl. הוא.

הֵיכָל, הֵיכְלָא, *a large building, temple, church, palace;* pl. הֵיכְלָתָא. — See Chald. gl. היכל.

הָא, הָדֵין m., הָדֵא f., *this;* pl. הָאִלֵּין.

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

ه

ه *and, but.* — See Chald. gl. ו.

ו

ڢ, ڢ, *time;* pl. ڢ *times* (vices), in which sense it is fem., as ڢ *thrice*, ڢ *a second time, again.* — Ar. زَمَنٌ and زَمَانٌ, Aeth. ዘመን: Heb. זְמַן, pl. זְמַנִּים; Chald. זְמַן, זְמָנָא, pl. זְמָנִין; Sam. ; it has also passed into Pers. as زَمَانْ and زَمَانَه. Another form is ڢ, ڢ, pl. ڢ.

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

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

ڢ, impf. ڢ, *be small; be depressed, despond.* — See Chald. gl. זער.

ڢ, f. ڢ, *small, little, young;* pl. m. ڢ f. ڢ.

س

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

ڢ *corruption, destruction.*

ڢ, ڢ, *a companion* or *associate;* pl. ڢ. — See Chald. gl. חבר.

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

ـحـ, f. ـحـا, *one.* — See Chald. gl. חד.

ـحـ, impf. ـحـا, *be glad, rejoice.* — See Chald. gl. חדא.

ـحـا, ـحـاا, *joy.*

ـحا not used in I. — III. ـحـ *show, announce, tell.* — See Chald. gl. חוא.

ـحـ, impf. ـحـ, *have compassion on, pity, spare.* — See Chald. gl. חום.

ـحا, impf. ـحا, *see, observe.* — See Chald. gl. חוא.

ـحـ, impf. ـحـ, *snatch, carry off, plunder.* — See Chald. gl. חטף.

ـحـا, impf. ـحـا, ـحـا, inf. ـحـا, ـحـا, *live.* — See Chald. gl. חיא.

ـحـا, ـحـا, *life.*

ـحـ, impf. ـحـ, *be hot, warm.* — Ar. حَمَّ *warm, be warm,* Heb. Chald. חַם. See Aeth. gl. ሐመ::

ـحـاا *heat, passion, anger.* — Chald. חוּמְתָא *heat,* Heb. חֲמָה.

ـحـ *sigh, groan.*

ـحـاا *a sigh, groan.*

ـحـ. See ـحـ.

ـط

ـطا, impf. ـطـ, *be well, happy, joyful;* often impers. — III. ـطـ *prepare, make ready.* — See Chald. gl. טוב.

ـط, ـطا, f. ـطا, ـطاا, *good;* followed by ـحـ, *better than;* as an adv. *well, very, excessively.*

ـطـ, ـطـ, ـطـاا, *goodness, bounty;* pl. ـطـاا.

ـطـ, ـطـا, *a mountain;* ـطـ. — See Chald. gl. טור.

ظل not used in I. — III. ظَلَّلَ *shade, cover.* — See Chald. gl. טלל.

ظِلٌّ *shade, shadow.* — Aeth. ጸላሎት: Chald. טְלָלָא, Sam. 𐡈𐡋𐡋𐡀; Ar. ظَلَالٌ *anything that gives shade.*

مَظَلَّةٌ *a shade* or *covering, hut;* pl. مَظَلَّاتٌ.

ظعن, impf. يَظْعَنُ, *taste.* — See Chald. gl. טעם.

ظلف *strike, beat.* III. ظَالَفَ *distress, afflict, vex.* IV. أَظْلَفَ pass. — Ar. طَرَفَ *give a blow, wink with the eye;* Heb. טָרַף *tear in pieces;* Chald. טְרַף, Sam. 𐡈𐡓𐡐.

ع

عطش, impf. يَعْطَشُ, *be dry, dry up, wither.* V. أَعْطَشَ *dry up, make wither.* — See Chald. gl. יבש.

عَطَشٌ *dry ground, land.* — Ar. يَبَسٌ, Aeth. ዮብስ።

عِدٌ, إِيدٌ, f. *the hand;* pl. أَعْيُدٌ, إِعْيَادٌ. — See Chald. gl. יד.

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

عَوْدٌ, عَوْدَةٌ, *confession of faith, religion; praise, thanksgiving.*

عِلِمَ, impf. عَلَمُ, inf. عَلْمٌ, imper. عَلَمْ, *know.* — See Chald. gl. ידע.

عَطَى *give;* imper. عَطِ, part. مُعْطٍ, مِعْطٍ; impf. عَطَيُ, inf. عَطْيٌ, from a rad. عطا = נתן. — See Chald. gl. יהב.

عَدٌ, عَدَدٌ, *a day;* pl. أَعْدَادٌ, عُدَدٌ, and عُدَدَةٌ. — See Chald. gl. יום.

إِعْدٌ, إِعْدَدٌ, *day* (as opp. to night); pl. إِعْدَادٌ. — Chald. יְמָמָא *day,* יְמָם *by day* = בְּיוֹמָא, בִּיוֹמָם, יוֹמָם.

عَفَا (عُفَا), عَفَ (عِفَ), إِعْفَ (إِعْفَ), يَفَا, يَافَا, *Ιοππη, Joppa* or *Jaffa.*

ܚܰܕ, f. ܚܰܕܳܐ, *one.* — See Chald. gl. חד.

ܚܰܕܶܐ, impf. ܢܶܚܕܶܐ, *be glad, rejoice.* — See Chald. gl. חדא.

ܚܰܕܽܘܬܳܐ, ܚܰܕܽܘܬܳܐ, *joy.*

ܚܙܳ not used in I. — III. ܐܰܚܙܶܐ *show, announce, tell.* — See Chald. gl. חוא.

ܚܽܘܣ, impf. ܢܰܚܽܘܣ, *have compassion on, pity, spare.* — See Chald. gl. חום.

ܚܙܳ, impf. ܢܶܚܙܶܐ, *see, observe.* — See Chald. gl. חוא.

ܚܛܰܦ, impf. ܢܶܚܛܽܘܦ, *snatch, carry off, plunder.* — See Chald. gl. חטף.

ܚܝܳ, impf. ܢܺܚܶܐ, ܢܺܚܰܐ, inf. ܚܰܝܽܘܬܳܐ, ܚܰܝܳܐ, *live.* — See Chald. gl. חיא.

ܚܰܝܶܐ, ܚܰܝܳܐ, *life.*

ܚܡܰ, impf. ܢܶܚܡܰ, *be hot, warm.* — Ar. حَمَّ *warm, be warm,* Heb. Chald. חַם. See Aeth. gl. ሐመ።

ܚܡܳܬܳܐ *heat, passion, anger.* — Chald. חוּמְתָא *heat,* Heb. חֲמָה.

ܚܢܰܩ *sigh, groan.*

ܚܢܺܝܩܳܐ *a sigh, groan.*

ܚܣܰܡ. See ܐܰܚܣܶܡ.

ط

ܛܳܒ, impf. ܢܺܛܰܒ, *be well, happy, joyful;* often impers. — III. ܐܰܛܝܶܒ *prepare, make ready.* — See Chald. gl. טוב.

ܛܳܒ, ܛܳܒܳ, f. ܛܳܒܬܳ, ܛܳܒܳܐ, *good;* followed by ܡܶܢ, *better than;* as an adv. *well, very, excessively.*

ܛܽܘܒܳܢ, ܛܽܘܒܳܢܳ, ܛܽܘܒܳܢܳܐ, *goodness, bounty;* pl. ܛܽܘܒܳܢܳܬܳܐ.

ܛܽܘܪ, ܛܽܘܪܳ, *a mountain;* ܛܽܘܪܳܢܳ. — See Chald. gl. טור.

ܛܠܠ not used in I. — III. ܐܛܠܠ *shade, cover.* — See Chald. gl. טלל.

ܛܠܠܐ *shade, shadow.* — Aeth. ጸላሎት: Chald. טְלָלָא, Sam. Ᵽⰰⰰⰼⰼⰰ; Ar. ظِلَالٌ *anything that gives shade.*

ܡܛܠܬܐ *a shade* or *covering, hut;* pl. ܡܛܠܝܬܐ.

ܛܥܡ, impf. ܢܛܥܡ, *taste.* — See Chald. gl. טעם.

ܛܪܦ *strike, beat.* III. ܐܛܪܦ *distress, afflict, vex.* IV. ܐܬܛܪܦ pass. — Ar. طَرَفَ *give a blow, wink with the eye;* Heb. טָרַף *tear in pieces;* Chald. טְרַף, Sam. ⰔⰢⰖ.

י

ܝܒܫ, impf. ܢܝܒܫ, *be dry, dry up, wither.* V. ܐܝܒܫ *dry up, make wither.* — See Chald. gl. יבש.

ܝܒܫܐ *dry ground, land.* — Ar. يَبَسٌ, Aeth. የብስ::

ܝܕ, ܐܝܕܐ, f. *the hand;* pl. ܐܝܕܝ, ܐܝܕܝܢ. — See Chald. gl. יד.

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

ܘܕܝܐ, ܬܘܕܝܬܐ, *confession of faith, religion; praise, thanksgiving.*

ܝܕܥ, impf. ܢܕܥ, inf. ܡܕܥ, imper. ܕܥ, *know.* — See Chald. gl. ידע.

ܝܗܒ *give;* imper. ܗܒ, part. ܡܗܒ, ܝܗܒ; impf. ܢܬܠ, inf. ܡܬܠ, from a rad. ܢܬܠ = נתן. — See Chald. gl. יהב.

ܝܡܐ, ܝܘܡܐ, *a day;* pl. ܝܡܝ, ܝܡܝܡ, and ܝܡܝܡܐ. — See Chald. gl. יום.

ܐܝܡܡܐ, ܐܝܡܡܝܡܐ, *day* (as opp. to night); pl. ܐܝܡܡܝ. — Chald. יְמָמָא *day,* יְמָם *by day* = בְּיוֹמָא, בְּיוֹמָם, יוֹמָם.

ܝܦܐ (ܝܘܦܐ), ܝܦ (ܝܘܦ), ܐܝܦ (ܐܘܦ), יְפוֹ, יָפָא, *Ιοππη, Joppa* or *Jaffa.*

ܝܰܡܳܐ the sea; pl. ܝܰܡܡܳܐ. — See Chald. gl. ים.

ܝܰܡܺܝܢܳܐ, ܝܰܡܺܝܢܳܝܳܐ, f. *the right hand.* — See Chald. gl. ימין.

ܝܰܣܶܦ not used except in V. ܐܰܘܣܶܦ *add, increase, do again.* — See Chald. gl. יסף.

ܝܰܨܳܐ, impf. ܢܰܨܺܐ, imper. ܨܺܐ, *shoot up, grow.* — Chald. ܢְܦַܩ; identical with Aeth. ΦΘΆ: Heb. יָצָא *go out* (comp. in partic. צָאֲצָאִים *shoots,* and ጸእጸእ: *an embryo* or *foetus*).

ܝܰܬܶܒ, impf. ܢܺܬܺܒ, imper. ܒܺܐ, *sit.* — See Chald. gl. יתב.

ܝܰܬܶܪ, impf. ܢܺܬܺܪ, *remain over and above, be abundant, abound, make gain* or *profit.* — Heb. יָתַר, Chald. יְתַר, Sam. ϑΛϖ.

ܝܰܬܺܝܪ, ܝܰܬܺܝܪܳܐ, f. ܝܰܬܺܝܪܬܳܐ, ܝܰܬܺܝܪܳܬܳܐ *abundant, excellent;* with ܡܶܢ, *more than;* as an adv. *very, much, more, besides* (Heb. יוֹתֵר). — Chald. יַתִּיר, Sam. ϑϖΛϖ.

ܟ

ܟܰܕ *perhaps.* — Heb. Chald. כְּבָר *long ago, already, perhaps* (comp. قَدْ *already, perhaps).*

ܟ *when, after; whilst; although.* Comp. of ܟ, כְּ and the relat. ܕ (corresp. to Heb. כַּאֲשֶׁר, כְּשֶׁ), and hence its frequent use with participles and adj., e. g. ܟ ܐܳܡܶܪ *saying* (lit. as *one* who says). — Chald. כְּדִי, כַּד, Sam. ϖϒ.

ܟܠ, ܟܠܳܐ, ܟܠܳܝܳܐ, *the totality, the whole; all, whole.* — See Chald. gl. כל.

ܟܣܳܐ *cover, clothe, conceal.* III. ܟܳܣܶܐ id. IV. ܐܶܬܟܰܣܺܐ *be covered, concealed, put on clothes.* — See Chald. gl. כסא.

ܟܪܗ, impf. ܢܟܪܗ, *be painful, disagreeable, grieve;* only used impers. ܟܐܒ ܠܗ ܟܪܗ, etc. (comp. ܟܐܒ ܠܗ ܒܥܐ). — Chald. כְּרָא, Ar. كَرُهَ *be unpleasant,* كَرِهَ *be averse to, dislike.*

ܟܪܗܐ *pain, grief.*

ܟܪܙ not used in I.—V. ܐܟܪܙ *proclaim, preach, declare.* — See Chald. gl. כרז.

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

ܟܪܟ, impf. ܢܟܪܟ, *go round, surround; wrap up, protect.* Chald. כְּרַךְ. Like other radicals of a similar form (ܟܥܣ *provoke,* ܟܫܫ *disturb,* שבש, שמש, שרש), ܟܪܟ is a later formation from ܟܪܟ, from the rad. כרר.

ܟܪܫ, ܟܪܫܐ, f. *the belly, the inmost* or *deepest part;* pl. ܟܪܫܬܐ. — Ar. كَرِش, كِرْش *the stomach* of ruminant animals, Aeth. ክርሥ: Heb. כֶּרֶשׂ, Chald. כְּרֵיסָא, Sam. 𐤊𐤓𐤔.

ܟܘܪܣܝ, ܟܘܪܣܝܐ, *a throne;* pl. ܟܘܪܣܝܬܐ. — See Chald. gl. כרסא.

ܟܫ *strike, strive* or *contend,* IV. ܐܬܟܫ *strive with one another, fight, strive* or *exert one's self, endeavour.* — Ar. كَدَشَ, Heb. כָּחַשׁ, Chald. כְּחַשׁ, Sam. 𐤊𐤇𐤔.

ܠ

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

ܠܐ *no, not.* — See Chald. gl. לא.

ﻋﻴﻴ *labour, be fatigued, exhausted;* perf. 3 s. f. ﻋﻴﻴﺖ, 2 m. ﻋﻴﻴﺖ, f. ﻋﻴﻴﺘﻢ, etc.; impf. ﺗﻌﻴﻴﻦ, imper. ﻋﻴﻴ, inf. ﻣﻌﻴﻴﻦ, part. ﻋﻴﻴﺎ, ﻋﻴﻴﻦ. — See Chald. gl. להי.

ﻟﺒﺎ *the heart, the innermost part* or *midst;* pl. ﻟﺒﺒﻮﺗﺎ. — See Chald. gl. לב.

ﻟﺒﺲ, impf. ﺗﻠﺒﺲ, *put on clothes.* — See Chald. gl. לבש.

ﻟﻮﺕ *at, near, to* or *towards.* — See Chald. gl. לות.

ﻟﻴﻞ, ﻟﻴﻠﻴﺎ, *night;* pl. ﻟﻴﻠﻮﺗﺎ. — See Chald. gl. ליל.

ﻣ

ﻣﺎﻥ, ﻣﺎﻧﻴﺎ, *any article of furniture, pot* or *vessel, implement, dress;* pl. ﻣﺎﻧﻴﻦ. — See Chald. gl. מאן.

ﻣﺪﻋﻢ *something.* — See Chald. gl. מִדַּעַם.

ﻣﻴﺖ, impf. ﻧﻤﻮﺕ, imper. ﻣﻮﺕ, *die.* — See Chald. gl. מות. ﻣﻮﺗﺎ *death.*

ﻣﺤﺎ, impf. ﺗﻤﺤﺎ, *strike, bite* or *sting* (an insect). See Ch. gl. מחא.

ﻣﺴﻌﺮﺍ, ﻣﺴﻌﺮﺗﺎ, *a storm;* pl. ﻣﺴﻌﺮﻳﺎ *waves.* — See Chald. gl. נחשול.

ﻣﻨﺎ, impf. ﺗﻤﻨﺎ, *come to, happen;* part. ﻣﻨﺎ ﻫﻮﻳﺖ *he was able, had power.* — See Chald. gl. מטא.

ﻣﻄﻰ *on account of, for;* ﻣﻄﻰ ﺩ *because, since.* — Chald. מְטוּל, אַמְטוּל. Prob. comp. of ﻣﻄﺎ, ﻣﻄﻮﺗﺎ, *the pertaining to* (ﻣﻄﻮﺗﺎ ﺩ *in relation to, in consideration of, because of;* Chald. אַמְטוּ) and ﻉ.

ﻣﻴﻤﺎ, ﻣﻴﻤﻦ, ﻣﻴﻨﺎ, *water.* — See Chald. gl. מיין.

ﻣﻨﻬﻨﺎ *hence;* ﻉ ﻣﻨﻬﻨﺎ *hence to* i. e. *within, in.* — Chald. מִכָּא; comp. of ﻣ and ﻫﻨﺎ *here,* Heb. כּה, Chald. כָּא.

ﻣﻨﻴﻤﺎ *from this time forward, any longer; now, therefore.*

Comp. of ܗܳ and ܐ = Chald. ܗܳܐ *here,* whence ܡܶܢܳܐ *hence;* comp. ܗܳܐ *then, therefore,* ܥܕܡܐ *hitherto.*

ܐ not used in I.—III. ܐܶܡܶܪ *speak.* — See Chald. gl. ܡܠܠ.

ܡܶܠܬܳܐ, ܐܶܡܪܳܐ, *a word, saying; thing, matter* (comp. ܕܳܒܪ). pl. ܐܶܡܪܶܐ, ܡܶܠܶܐ. — Heb. Chald. מִלָּה, pl. מִלִּים, מִלִּין; Sam. 𐤌𐤋𐤀, pl. 𐤌𐤋𐤉𐤌.

ܡܶܠܚܳܐ f. *salt.* — Ar. مِلْحٌ, Heb. מֶלַח, Chald. מְלַח, מְלָחָא, Sam. 𐤌𐤋𐤇; in Aeth. there occurs the denom. verb ⲙⲁⲗⲁϩ: *salt.* From this word in the sense of *the sea,* is derived

ܡܰܠܳܐ, ܡܰܠܰܝܳܐ, *a sailor;* pl. ܡܰܠܰܝܶܐ. — Ar. مَلَّاحٌ, Heb. Chald. מַלָּח.

ܡܰܠܟ, impf. ܢܶܡܠܽܟ, *counsel, advise; be king, reign.* — See Chald. gl. מלך.

ܡܰܠܟܳܐ, ܡܰܠܟܬܳܐ *a king;* pl. ܡܰܠܟܶܐ.

ܡܰܢ *who? who;* also a particle = Gr. μεν. — See Ch. gl. מן.

ܡܰܢܽܘ (for ܡܰܢ ܗܽܘ) *who is?* also used for ܡܰܢܽܘ *what is?* Chap. I. 8.

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

ܡܳܢ, ܡܳܢܳܐ, *what? what;* adv. *why?* (ܠܡܳܢܳܐ) From ܡܰܢ, ܡܳܐ, מָה, *what?* and ܐ.

ܡܳܢܽܘ (for ܡܳܢܳܐ ܗܽܘ) *what is?*

ܡܥܶܝܬܶܐ, ܡܥܳܝܬܳܐ, *the intestines, the belly.* — See Chald. gl. מעא.

ܡܳܪܶܐ, ܡܳܪܳܝܳܐ, *a possessor, owner, master;* pl. ܡܳܪܶܐ. As a title of respect, ܡܳܪܝ = ῥαββι, κυριε, *my lord, sir, Lord!* ܡܳܪܰܢ *our Lord* (Christ), ܡܳܪܝ ܐܶܦܪܶܡ *Mar Ephraem,* ܡܳܪܝ ܝܰܥܩܽܘܒ *Mar Jacob,* etc. A cognate form is

ܡܳܪܳܐ, ܡܳܪܰܝܳܐ; pl. ܡܳܪܳܘܶܐ, ܐܰܪܒܳܒܶܐ. Def. ܡܳܪܰܝܳܐ, ὁ κυριος,

the Lord. — Ar. مَرْءٌ, مُرْءٌ, إِمْرُءٌ, *a man;* Chald. מָר, מָרָא, מָרֵי; Sam. ⳩⳩, ⳩⳩⳥.

ⲙⲁⲑⲑⲁⲓⲟⲥ *Ματθαιος, Matthew.*

ⲛ

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

ⲛⲁⲓⲉ *prophecy, a prophecy.*

ⲛⲁⲕ *be extended, long.* — See Chald. gl. נגר.

ⲛⲁⲕⲉ *long, protracted, slow, gentle;* ⲛⲁⲕⲉⲛ ⲛⲓⲙ = אֶרֶךְ אַפַּיִם *slow to anger.*

ⲛⲁⲩ, impf. ⲧⲁⲩ, ⲧⲁϩⲩ, *vow.* — See Chald. gl. נדר.

ⲧⲁⲩ *a vow;* pl. ⲧⲁⲩⲁⲩ.

ⲛⲁⲩ *a river;* pl. ⲛⲁⲩⲟⲩⲉ — See Chald. gl. נהר.

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

ⲛⲓⲧ *a fish;* pl. ⲛⲓⲧⲉ. — See Chald. gl. נון.

ⲛϩⲏ, impf. ⲧϩⲏ, *descend.* — See Chald. gl. נחת.

ⲛϩⲓ, impf. ⲧϩⲓ, ⲧϩⲁϩⲓ, *watch, protect, preserve, worship* (comp. שָׁמַר). — Ar. نَظَرَ *see, observe, inspect,* نَطَرَ *watch,* نَصَرَ *help, defend;* Aeth. ናጸረ: *see, observe;* Heb. נָצַר, נָטַר, Chald. נְטַר, Sam. ⳩⳩⳥.

ⲛϩⲟ, impf. ⲧϩⲟ, imper. ϩⲟ, *take.* — See Chald. gl. נסב.

ⲛϩⲱⲡ, impf. ⲧϩⲱⲡ, imper. ϩⲱⲡ, *go out.* — See Chald. gl. נפק.

ⲛϩⲙⲉ, ⲛϩⲙⲏ, f. *the breath, soul* or *spirit, life;* pl. ⲛϩⲙⲏⲩⲉ. — See Chald. gl. נפש.

ﺳ

ﺳَﻤَﻦَ, impf. ﺗَﺴْﻤُﻦُ, *grow, increase, be great* or *numerous.* — See Chald. gl. סגא.

ﺳَﻤِﻴْﻦٌ, ﺳَﻤِﻴْﻨَﺔٌ, f. ﺳَﻤِﻴْﻨَﺎﺕٌ, ﺳَﻤَﺎﺋِﻦُ, *much, numerous, great;* pl. ﺳَﻤِﻴْﻨُﻮْﻥَ, ﺳَﻤِﻴْﻨَﺎﺕٌ, f. ﺳَﻤِﻴْﻨَﺎﺕٌ, ﺳَﻤَﺎﺋِﻦُ.

ﺳَﻤْﻦٌ, constr. ﺳَﻤْﻦِ, *a great quantity, abundance;* with suff. ﺳَﻤْﻨِﻲ, ﺳَﻤْﻨُﻪُ, ﺳَﻤْﻨِﻬَﺎ, etc. — Chald. סוּגְיָא, סוּגְיָה, סוּגִי, סָגִי; Sam. Ᵽⱁⰳⰻ, Ᵽⱁⰰⰳⰻ; also Ᵽⱁⰰⰰⰳⰻ *a myriad.*

ﺳَﻜَﺮَ, impf. ﺗَﺴْﻜُﺮُ, *close, shut.* — Ar. سَكَرَ *dam a stream,* Heb. סָכַר in Nif'al, Chald. סְכַר. Cognate rad. ﺳَﺠَﺮَ, סָגַר, סָגַר; Aeth. ሰገረ: *catch in a net* or *snare.*

ﺳِﻜْﺮٌ *a bolt* or *bar;* pl. ﺳُﻜُﻮْﺭٌ. — Chald. סוּכְרָא.

ﺳَﻠَﻚَ, impf. ﺗَﺴْﻠُﻚُ, imper. ﺳُﻞْ, inf. ﺳُﻠُﻮْﻙٌ, *go up, ascend.* V. ﺃَﺳْﻠَﻚَ *make ascend, bring out.* — See Chald. gl. סלק.

ﺳُﻠُﻮْﻙٌ, ﺳُﻠُﻮْﻛَﺔٌ, (Castell. ﺳُﻠُﻮْﻛَﺎ) *time of ascending, rising;* pl. ﺳُﻠُﻮْﻛَﺎﺕٌ.

ﺳِﻤَﺎﻝٌ f. *the left hand.* — See Chald. gl. סמאל.

ﺳَﻤْﺮٌ *coarse cloth, sackcloth;* pl. ﺳُﻤُﻮْﺭٌ. — See Chald. gl. סק.

ﺳَﻤِﻲَ not used in I.—III. ﺃَﺳْﻤَﻰ *empty, render vain and useless.* — Chald. סָרַק.

ﺳَﻤِﻲٌّ, ﺳَﻤِﻴَّﺔٌ, f. ﺳَﻤِﻴَّﺎﺕٌ, ﺳَﻤَﺎﻯٍ, *empty, vain, useless;* pl. m. ﺳَﻤِﻴُّﻮْﻥَ, f. ﺳَﻤِﻴَّﺎﺕٌ. — Chald. סָרִיק.

ﺻ

ﺻَﻨَﻊَ, impf. ﺗَﺼْﻨَﻊُ, *do, make.* — See Chald. gl. עבר.

ﺻُﻨْﻊٌ, ﺻُﻨُﻮْﻋٌ, *work, deed* or *act, business.* — Heb. עֲבֹדָה, עֲבָד.

ܥܒܰܪ, impf. ܢܥܒܰܪ, *pass by* or *over*. — See Chald. gl. עבר.
ܥܶܒ̰ܪܳܝ, עִבְרִי, ⲞⲂⲢⲀⲒⲞⲤ: عِبْرَانِيٌّ, *Hebrew*.

ܥܕܰܡܳܐ *as far as, until*. Comp. of ܥܰܕ, עַד, *as far as, till*, and ܡܳܐ, מָה.

ܥܩ *be narrow, in grief* or *distress*. — See Chald. gl. עוק.
ܥܩܳܐ, ܥܩܳܬܳ, ܥܩܽܘܳܬܳ, *distress, anguish*.

ܥܶܝܢ, ܥܰܝܢܳܐ, f. *the eye, a fountain;* pl. ܥܝܢܶܐ *eyes*, ܥܝܢܳܬܳ *fountains*. — Ar. عَيْنٌ, Aeth. ⵄⵢⵏ: Heb. עַיִן, Chald. עֵינָא, Sam. ⱷⰻⰽⰰ.

ܥܠ, impf. ܢܥܠ, inf. ܡܥܠ, part. ܥܳܠ, f. ܥܳܠܬܳ, *go in, enter*. — See Chald. gl. עלל.

ܥܰܠ *above, upon, on, over; in addition to; against*, etc. — See Chald. gl. על.

ܥܠ prop. a subst. signif. *the upper part;* hence as an adv. ܥܠ ܥܠ *upwards*, ܡܢ ܥܠ *above*.

ܥܠܡ, ܥܠܡܳܐ, *any long indef. period of time, eternity, the universe* or *world*. — See Chald. gl. עלם.

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

ܥܡ, ܥܡܳܐ, *a people* or *nation, people, a multitude;* ܥܡܡܶܐ, ܥܡܡܳܬܳ. — See Chald. gl. עם.

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

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

ܥܣܪ f., ܥܣܳܪ m., *ten*. Hence ܥܣܪ̈ܳܐ m., ܥܣܪ̈ܶܐ f., *twelve* (see ܫ̈ܪܶܐ). — See Chald. gl. עסר.

ܥܪܩ, impf. ܢܥܪܘܩ, *flee*. — See Chald. gl. ערק.

ف

فلط *throw up, vomit;* Chald. פְּלַט. A more usual signif. of this verb is *escape,* in which sense it occurs in the other dialects; Ar. أَفْلَتَ, تَفَلَّتَ, Heb. פָּלַט, Sam. ⱤⱢⱠ.

فنا, فنى, impf. تفنا, *turn, return.* II. افنى id. — Heb. פָּנָה, Chald. פְּנָא, פְּנִי, Sam. ⱣⱠⱢ.

فسق, impf. تفسق, *cut, decree* or *appoint.* — Ar. فَسَقَ of fruit that *split* their outer covering when ripe, e. g. the date; Chald. פְּסַק, Sam. ⱣⱢⱠ.

فضا, فضى, *a part* or *portion, a lot;* pl. افضاء. — Ar. فَضٌّ *a piece,* Chald. פְּצָא, פְּצָתָא. Another form is فسا, pl. افساء, Chald. פְּיָם; Aeth. ፈጸመ: *cast lots.*

فصا not used in I., *separate, open;* Ar. فَصَى, Heb. פָּצָה, Chald. פְּצָא. III. افصى *deliver, save;* Ar. فَصَّى, Heb. פָּצָה, Chald. פְּצָא, פְּצִי, פְּצֵי, Sam. ⱣⱥⱠ.

فقم, impf. تفقم, *order, command, decree.* — Heb. פָּקַד, Chald. פְּקֵד, Sam. ⱣⱣⱠ.

فقمن, فقمنا, *an order, command, decree.* — Chald. פּוּקְדָן, Sam. ⱣⱣⱠⱠ = Syr. فقمنا.

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

فكا, impf. تفكا, *compensate* or *make up for, pay* a debt, *fulfil* a vow, *requite.* — Chald. פְּרַע.

فكاك, فكاكا, *fulfilment* of a vow, *retribution, requital, revenge.* — Chald. פּוּרְעָן *an avenger,* פּוּרְעָנוּת, Sam. ⱣⱥⱢⱠ, *revenge.*

فصحا, فصحا, *a word, message, decree; matter, thing;* pl. فصحاء. — See Chald. gl. פִּתְגָם.

ܥܒܪ, impf. ܢܥܒܪ, *pass by* or *over*. — See Chald. gl. עבר.

ܥܒܪܝ, עִבְרִי, ⵄⴱⵔⵉ: عِبْرَانِيٌّ, *Hebrew*.

ܥܕܡܐ *as far as, until*. Comp. of ܥܕ, עַד, *as far as, till*, and ܡܐ, מָה.

ܥܩ *be narrow, in grief* or *distress*. — See Chald. gl. עוק.

ܥܩܬܐ, ܥܩܬܐ, ܥܩܘܬܐ, *distress, anguish*.

ܥܝܢ, ܥܝܢܐ, f. *the eye, a fountain;* pl. ܥܝܢܬܐ *eyes,* ܥܝܢܘܬܐ *fountains*. — Ar. عَيْنٌ, Aeth. ⵄⴰⵢⵏ: Heb. עַיִן, Chald. עֵינָא, Sam. Ɑⰻⰽⰰ.

ܥܠ, impf. ܢܥܠ, inf. ܥܠܘ, part. ܥܠ, f. ܥܠܐ, *go in, enter*. — See Chald. gl. עלל.

ܥܠ *above, upon, on, over; in addition to; against,* etc. — See Chald. gl. על.

ܥܠ prop. a subst. signif. *the upper part;* hence as an adv. ܠܥܠ *upwards,* ܡܢ ܥܠ *above*.

ܥܠܡ, ܥܠܡܐ, *any long indef. period of time, eternity, the universe* or *world*. — See Chald. gl. עלם.

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

ܥܡ, ܥܡܐ, *a people* or *nation, people, a multitude;* ܥܡܡܐ, ܥܡܝܡܐ. — See Chald. gl. עם.

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

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

ܥܣܪ f., ܥܣܪܐ m., *ten*. Hence ܥܣܪ ܘܚܕ m., ܥܣܪܐ ܘܚܕܐ f., *twelve* (see ܘܚܕ). — See Chald. gl. עסר.

ܥܪܩ, impf. ܢܥܪܘ, *flee*. — See Chald. gl. ערק.

ف

فلظ *throw up, vomit;* Chald. פְּלַט. A more usual signif. of this verb is *escape,* in which sense it occurs in the other dialects; Ar. أَفْلَتَ, تَفَلَّتَ, Heb. פָּלַט, Sam. פלט.

فنا, فنى, impf. تفنى, *turn, return.* II. افنى id. — Heb. פָּנָה, Chald. פְּנָא, פְּנִי, Sam. פנה.

فصم, impf. تفصم, *cut, decree* or *appoint.* — Ar. فَسَقَ of fruit that *split* their outer covering when ripe, e. g. the date; Chald. פְּסַק, Sam. פצח.

فرا, فرى, *a part* or *portion, a lot;* pl. افراء. — Ar. فَضٌّ *a piece,* Chald. פְּצָא, פְּצָתָא. Another form is فصا, pl. افصاء, Chald. פְּיָם; Aeth. ፈጸመ: *cast lots.*

فرا not used in I., *separate, open;* Ar. فَصَى, Heb. פָּצָה, Chald. פְּצָא. III. فرّى *deliver, save;* Ar. فَصَّى, Heb. פָּצָה, Chald. פְּצָא, פְּצִי, פַּצִּי, Sam. פצי.

فقم, impf. تفقم, *order, command, decree.* — Heb. פָּקַד, Chald. פְּקֵד, Sam. פקד.

فقمن, فقمنا, *an order, command, decree.* — Chald. פּוּקְדָן, Sam. פצנ = Syr. افقمنا.

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

فقى, impf. تفقى, *compensate* or *make up for, pay* a debt, *fulfil* a vow, *requite.* — Chald. פְּרַע.

فقوى, فقوتا, *fulfilment* of a vow, *retribution, requital, revenge.* — Chald. פּוּרְעָן *an avenger,* פּוּרְעָנוּת, Sam. פרענ, *revenge.*

فقم, فقما, *a word, message, decree; matter, thing;* pl. افقماء. — See Chald. gl. פּתְגָם.

ጎ

ጎጸ, impf. ጎጸፍ, *wish, desire.* — Ar. صَبَا impf. يَصْبُو *love;* Chald. צְבֵי, צְבִי, Sam. ⱜⰱⰱⰻ.

ጎፅ, impf. ጎፆም, *fast.* — See Chald. gl. צום.
ጎፆም *a fast.*

ጎጽ *be bright, shine, be hot.* — Ar. ضِحٌّ *the sun, sunshine,* ضَحْضَحَ, وَضَحَ *be clear, evident;* Heb. צָחַ *be white,* צַח *clear, bright, warm;* Chald. צַחְצַח *polish.* — See Aeth. gl. ፀሐይ።

ጎፕ, impf. ጎፕል, *bend.* III. ጎጼፕ *pray.* — See Chald. gl. צלא.
ጎጼፕ *a prayer;* pl. ጎጼጼፕ.

ጸ

ጸፐ impf. ጸጼፐ, *be before, precede, anticipate* or *be beforehand with,* in old Engl. *prevent.* III. ጸጼፐ *make precede, do beforehand, anticipate.* ጸፐ ጸፐክሙ እግዚአብሔር *since ye are aware beforehand,* ጸፐኒ እኅየ ነገረኒ *my brother told me beforehand;* ጸፐዎሙ ሰዓሌ ኵሎሙ ኀሳባውያን *all the astronomers foretold;* ወጸፐ ጸፐዎ ለስምዖን *he outran Simeon.* — Ar. قَدَمَ *precede,* قَدِمَ *approach, arrive,* قَدُمَ *be ancient;* Aeth. ቀደመ: Heb. קֶדֶם, Chald. קֶדֶם, Sam. ⱛⱑⱔⱐ.
ጸፐ, ጸፐዎ *the front;* as an adv. *before, in presence of.* — See Chald. gl. קדם.
ጸፐዊ, f. ጸፐዊት, *first.* — Chald. קַדְמָאָה, Sam. ⱜⰰⱛⱑⱔⱐ, Aeth. ቀዳሚ።

ܩܕܫ not used in I., *be clean* or *pure, holy.* III. ܐܩܕܫ *purify, consecrate.* — See Chald. gl. קדש.

ܩܕܝܫ, ܩܕܝܫܐ, f. ܩܕܝܫܬܐ, ܩܕܝܫܬܐ, *holy, sacred.* — Ar. ٱلْقُدُّوسُ or ٱلْقَدُّوسُ *God;* Aeth. ቅዱስ: Chald. קַדִּישׁ, Sam. 𐤒𐤃𐤔; Heb. Phoen. קָדֹשׁ (inscr. Sidon.).

ܩܠ, ܩܠܐ, *the voice, sound;* pl. ܩܠܐ. — Ar. قَوْلٌ, قَالٌ, *a word, saying;* Aeth. ቃል: Heb. Phoen. קֹל (inscr. Melit. I), Chald. קָל, Sam. 2P, 2ϞP.

ܩܡ, impf. ܢܩܘܡ, imper. ܩܘܡ, *rise, stand.* — See Chald. gl. קום.

ܩܛܡ impf. ܢܩܛܘܡ, *cut, break.* — Ar. قَطَمَ *cut, bite,* Chald. קְטַם.

ܩܛܡ, ܩܛܡܐ, *ashes.* — See Chald. gl. קטם.

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

ܩܦ i. e. ܩܦܠܐ, κεφαλαιον, *a chapter* or *section;* pl. ܩܦܠܐ.

ܩܪܐ, impf. ܢܩܪܐ, *call, cry, proclaim, call on, invoke; name, read.* — Ar. قَرَأَ, Heb. קָרָא, Chald. קְרָא, Sam. ϞϤP.

ܩܪܥ *a gourd.* — Ar. قَرْعٌ, قَرْعَةٌ, Chald. קְרֵא, קְרֵי.

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

ر

ܪܒ not used in I., *be large, great, numerous.* — See Chald. gl. רבב.

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

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

ܪܒܘ, ܪܒܘܬܐ, *ten thousand, a myriad;* pl. ܪܒܘܬܐ.

ܪܒܐ, impf. ܢܪܒܐ, *increase, grow.* III. ܐܪܒܐ *make grow, rear, educate.* — See Chald. gl. רבא.

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

ܪܒܝܥܝ, f. ܪܒܝܥܝܬܐ, *fourth.* — Chald. רְבִיעָאָה, Sam. ϤϞϪϢϤϘ.

ܪܓܙ, impf. ܢܪܓܙ, *be angry.* — See Chald. gl. רגז.
ܪܓܙܐ *anger.*

ܪܕܐ, impf. ܢܪܕܐ, prop. *tread,* hence *go, set out, flow; bestow pains* or *labour upon, study* (comp. דָּרַשׁ), *educate; chastize.* — Ar. رَدَى *tread, stamp, crush, go,* رَدِيَ *perish;* Heb. רָדָה *tread, go, rule;* Chald. רְדָא *flow, spread out, plough, row, chastize, rule;* Sam. 𐤓𐤃𐤀. ܡܪܕܬܐ *a journey.* Also ܡܗܠܟܬܐ.

ܪܘܚ *be wide, spacious; have ample room; be refreshed, relieved.* V. ܐܪܘܚ *widen, expand; refresh, relieve.* — Ar. رَوَحَ *be wide, spacious,* Heb. רָוַח, Chald. רְוַח, Sam. 𐤓𐤅𐤇, 𐤓𐤅𐤇. Prob. رَوَحَ, רָוַח, stands for رَبِحَ, רבח, transposed from رَحُبَ, רָחַב (comp. 𐤓𐤅𐤇, ܪܘܚܐ, with רְחוֹב, רַחְבָּה; and 𐤓𐤌𐤅𐤇, ܪܘܡܐ, with רָחָב). Comp. وَسِعَ, הוֹשִׁיעַ, opp. to ضَاقَ, הֵצִיק, צַר, צָרָה, etc.

ܢܦܫ, impf. ܢܢܦܫ, *breathe, smell* or *give scent;* from the drawing of a full breath are derived the signif. of 'being relieved' or 'at ease', whence III. ܪܘܚ *soothe* or *appease;* and of 'rejoicing'. — Ar. رَاحَ, impf. يَرَاحُ, *blow* (the wind); رَاحَ, impf. يَرَاحُ or يَرِيحُ, *smell* anything, Heb. הֵרִיחַ, Chald. אֲרַיחַ, Syr. ܐܪܝܚ, Sam. 𐤄𐤓𐤉𐤇; رَاحَ, impf. يَرَاحُ, *rejoice.*
ܢܦܫ, ܢܫܡܬܐ, m. f. *breath, the soul* or *spirit, the wind;* m. *the Holy Spirit.* — See Chald. gl. רוח.

ܪܚܡ, impf. ܢܪܚܡ, *love.* III. ܪܘܚܡ *love, have pity upon.* — See Chald. gl. רחם.
ܪܚܝܡܢܐ *compassionate, merciful.*
ܪܚܡܢܘܬܐ *compassion, mercy.*

ڕحم not used in I., *be soft, gentle.* III. ڕاحم *brood over* as a bird. — Ar. رَخِفَ, رَخُفَ, *be soft;* Heb. רָחַף. ڕحمان *compassionate, merciful.*

ڕحم *be distant, retire, depart.* IV. اڕحم *be removed, retire.* See Chald. gl. רחק.

ڕيم, ڕيما, *the head;* pl. ڕيما. — See Chald. gl. רוש.

ڕما *throw, cast;* used in I. only in the particip. ڕاما and ڕما (sometimes ڕاما) V. اڕما id. — See Chald. gl. רמא.

ڕما, impf. ڕنما, *tend* or *feed* a flock; intrans. *feed, graze.* — See Chald. gl. רעא.

ـه

ڪما, impf. ڪنما, *ask, demand, entreat.* — See Chald. gl. שאל. ڪمصا, a word borrowed from the Heb. שְׁאוֹל, which has also passed into the other dialects under the forms ܫܐܘܠ: שְׁיוֹל, 𐡔𐡀𐡅𐡋, and even into old Pers. as شُوْلْ *shol* and شُوْلْمَنْ *sholman.*

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

ڪوا, impf. ڪموا, *throw, cast;* Chald. שְׁדָא. A secondary formation, somewhat after the manner of Shaf'ël, from the rad. יָדָה *throw* (comp. שְׁחַם, ڪسحا, *be black,* from חַם, سحا, *be hot;* שָׁחַר *be black,* from חַר *be dry* or *parched;* שְׁקַל, ڪصا, *lift up, carry,* perhaps connected with قَلَّ id.).

ܫܗܒ *burn.* — Ar. شَهَبَ *burn, scorch,* of heat and cold; شَبَّ *kindle, burn;* Heb. שְׁבִיב *flame.*

ܫܗܒܐ *heat, drought.*

ܐܫܟ, always with ܐ pref., ܐܫܟ *find, be able;* impf. ܢܫܟ, inf. ܡܫܟܚ, part. ܡܫܟ.

ܫܠܐ, ܫܠܝ, impf. ܢܫܠܐ, *cease, be quiet* or *tranquil.* — Ar. سَلَا, impf. يَسْلُو; Heb. שָׁלָה, שָׁלֵו, Chald. שְׁלִי, שְׁלִי.

ܫܠܡ, impf. ܢܫܠܡ, *be entire, safe* or *well, complete* or *finished.* III. ܐܫܠܡ, *make entire, finish, fulfil* a vow. — See Chald. gl. שלם.

ܫܡܝܐ, ܫܡܝܬܐ, *the sky, the heavens, heaven.* — See Chald. gl. שמיא.

ܫܡܥ, impf. ܢܫܡܥ, *hear, obey.* — Ar. سَمِعَ, Aeth. ሰምዐ: Heb. Phoen. שָׁמַע, שָׁמֵעַ (inscr. Melit. I.), Chald. שְׁמַע, Sam. ⱱⲥⲙⲁ, ⲣⲥⲙⲁ.

ܫܡܫ, ܫܡܫܐ, m. f. *the sun.* — See Chald. gl. שמש.

ܫܦܪ, impf. ܢܫܦܪ, *be beautiful, please.* — See Chald. gl. צפר.

ܫܦܪ, ܫܦܪܐ, *the morning.*

ܫܩܠ, impf. ܢܫܩܠ, *lift up, carry, take away.* — Chald. שְׁקַל, Sam. ⲥⲣⲁ.

ܫܪܐ *be firm.* — Aeth. ሠረረ: *found.*

ܫܪܒܬܐ, ܫܪܒܘܬܐ, *a shoot* or *sprout, tendril.*

ܫܪܐ, impf. ܢܫܪܐ, *loosen* or *untie.* III. ܐܫܪܝ *begin.* — See Chald. gl. שרא.

ܐܫܬܐ (for ܫܬܐ), impf. ܢܫܬܐ, *drink.* — See Chald. gl. שתא.

ܥ

ܒܥܪ, impf. ܢܒܥܪ, *break*. II. ܒܥܥܪ pass. — See Chald. gl. תבר.

ܬܗܘܡܐ *the ocean*. — See Chald. gl. תהום.

ܟܠܝܠ, ܟܘܠܐ, *a crown*. — Ar. تَاجٌ, whence the denom. verb تَوَّجَ *crown;* Chald. תָּגָא; from the Pers. تَاجْ.

ܬܘܒ, impf. ܢܬܘܒ, *return, repent*. — See Chald. gl. תוב.

ܬܘܪܐ *an ox;* pl. ܬܝܪܐ. — See Chald. gl. תור.

ܬܚܬ *below, beneath, under;* with. suff. ܡܢܬܚܬ, ܒܬܝܬܚܬ, etc. — See Chald. gl. תחות.

ܬܘܠܥܐ, def. ܬܘܠܥܬܐ, *a worm, caterpillar*. — See Chald. gl. תולעת.

ܬܠܬ f., ܬܠܬܐ m., *three*. — See Chald. gl. תלת.

ܬܠܝܬܝ *third*. Chald. תְּלִיתָאָה, Sam. Ᵽⰰⰻⰹⰰⰼⰰ.

ܬܡܢ *there*. — See Chald. gl. תמן.

ܬܪܝ, ܬܪܬܝ, f. ܬܬܝ, ܬܬܬܝ, *two*. Hence ܬܪܬܥܣܪ, f. ܬܬܬܥܣܪ, *twelve*. — See Chald. gl. תרין.

ܬܪܬܝ, f. ܬܪܬܝܬܐ, *second*.

AETHIOPIC VERSION.

ዘዮናስ፡ ነቢይ።

ምዕራፍ፡ ፩፡

ወኮነ፡ ቃለ፡ እግዚአብሔር፡ ኀበ፡ ዮናስ፡ ወልደ፡ አማቴ፡ 1
ወይቤሎ። ተንሣእ፡ ወሑር፡[a]) ነነዌ፡ ሀገር፡ ዓቢይ፡[b]) ወስብክ፡ 2
ሎሙ፡ እስመ፡ ዓርገ፡[c]) እኩዮሙ፡ ኀቤየ። ወሖረ፡ዮናስ፡ወተንሥአ፡ 3
ብሔረ፡ ተርሴስ፡ እምገጸ፡ እግዚአብሔር፡ ወወረደ፡ ሀገረ፡ ኢዮጴ፡
ወረከበ፡ ሐመረ፡ ዘይነግድ፡ ብሔረ፡[d]) ተርሴስ፡ ወተዓሰበ፡
ሐመረ፡[e]) ወዓርገ፡ ውስቴቱ፡ ይነግድ፡ ምስሌሆሙ፡ ተርሴስ፡[f])
እምገጸ፡እግዚአብሔር። ወአምጽአ፡እግዚአብሔር፡ ነፋስ፡ዓቢየ፡ 4
ውስተ፡ ባሕር፡ ወዓብየ፡[g]) ማዕበለ፡ ባሕር፡ ወተመንደበ፡
ሐመሮሙ፡ ኀበ፡ ይሰብር። ወፈርሁ፡ ናትያት፡ ወአውየዉ፡ 5
ኩሉሙ፡ ኀበ፡ አማልክቲሆሙ፡ ወአስተዋፅኡ፡ ወገደፉ፡ ውስተ፡
ባሕር፡ ንዋዮሙ፡ ኀበ፡ ይቅልል፡[h]) ሐመሮሙ፡ ወወረደ፡ ዮናስ፡
ውስተ፡ ኀርሠ፡ ሐመር፡ ወኖመ፡ ወንሕረ። ወወረደ፡ ኀቤሁ፡ 6
ዘሐደፈ፡[i]) ወይቤሎ፡ ምንት፡[j]) ይእዎምከ፡ ተንሣእ፡ ወጸውዕ፡
አምላኮከ፡[k]) ኀበ፡ ይድኅነነ፡ እግዚአብሔር፡ ወኢንሞት።

---

[a]) P. ወሖር፡ [b]) P. ነነዌ፡ ሀገረ፡ ሀባየ፡ [c]) P. adds ገዓረ፡
[d]) Var. ሐገረ፡ [e]) Wanting in one Ms. and P.
[f]) Var. ወዓርገ፡ ደቤሃ፡ ወተንሥአ፡ እምገጸ፡ [g]) P. ወሀበየ፡
[h]) P. ይቅልሉ፡ [i]) Var. ዘይሔድፋ፡ [j]) Var. ምንትኑ፡
[k]) Var. ወጸውዕ፡ ስመ፡ አምላኽከ፡

AETHIOPIC VERSION.

ዘዮናስ፡ ነቢይ።

ምዕራፍ፡ ፩፡

ወኮነ፡ ቃለ፡ እግዚአብሔር፡ ኀበ፡ ዮናስ፡ ወልደ፡ አማቴ፡ 1
ወይቤሎ። ተንሣእ፡ ወሑር፡[a]) ነነዌ፡ ሀገር፡ ዓቢይ፡[b]) ወስብክ፡ 2
ሎሙ፡ እስመ፡ ዓርገ፡[c]) እኩዮሙ፡ ኀቤየ። ወሖረ፡ዮናስ፡ወተነሥአ፡ 3
ብሔረ፡ ተርሴስ፡ እምገጸ፡ እግዚአብሔር፡ ወወረደ፡ ሀገረ፡ ኢዮጴ፡
ወረከበ፡ ሐመረ፡ ዘይነግድ፡ ብሔረ፡[d]) ተርሴስ፡ ወተዓሰበ፡
ሐመረ፡[e]) ወዓርገ፡ ውስቴቱ፡ ይነግድ፡ ምስሌሆሙ፡ ተርሴስ፡[f])
እምገጸ፡እግዚአብሔር። ወአምጽአ፡ እግዚአብሔር፡ ነፋሰ፡ዓቢየ፡ 4
ውስተ፡ ባሕር፡ ወዓብየ፡[g]) ማዕበለ፡ ባሕር፡ ወተመንደበ፡
ሐመሮሙ፡ ኀበ፡ ይሰብር። ወፈርሁ፡ ናትያት፡ ወአውየዉ፡ 5
ዃሎሙ፡ ኀበ፡ አማልክቲሆሙ፡ ወአስተዋፅኡ፡ ወገደፉ፡ ውስተ፡
ባሕር፡ ኀዋዮሙ፡ ኀበ፡ ይቅልል፡[h]) ሐመሮሙ፡ ወወረደ፡ ዮናስ፡
ውስተ፡ ኀርሠ፡ ሐመር፡ ወኖመ፡ ወነሐረ። ወወረደ፡ ኀቤሁ፡ 6
ዘሐደፈ፡[i]) ወይቤሎ፡ ምንት፡[j]) ይእዎምኀ፡ ተንሣእ፡ ወጸውዕ፡
አምላኀኅ፡[k]) ኀበ፡ ይድኀነነ፡ እግዚአብሔር፡ ወኢንሞት።

---

[a]) P. ወሖር፡ [b]) P. ነነዌ፡ ሀገረ፡ ሀባየ፡ [c]) P. adds ገዓረ፡
[d]) Var. ሐገረ፡ [e]) Wanting in one Ms. and P.
[f]) Var. ወዓርገ፡ ደቤሃ፡ ወተነሥአ፡ እምገጸ፡ [g]) P. ወሀበየ፡
[h]) P. ይቅልሉ፡ [i]) Var. ዘይሔድፋ፡ [j]) Var. ምንትኑ፡
[k]) Var. ወጸውዕ፡ ስመ፡ አምላኀኅ፡

7 ወተባሀሉ፡ በበይናቲሆሙ፡ ንሁ፡ ንትዓፀው፡ ወናእሮር፡ በበይነ፡
ሞኑ፡ ረክበተነ፡ ዛቲ፡ እኪት፡ ወተዓፀዉ፡ ወወረደ፡ ዕፅ፡[l])
8 ላሀለ፡ ዮናስ። ወይቤልዎ፡ ንግረነ፡ በበይነ፡ ሞንት፡[m]) ረክበተነ፡
ዛቲ፡ እኪት፡ ወሞንት፡[n]) ተግባርክ፡ ወእሞአይቱ፡ ሞጻእክ፡
ወአይቱ፡ ተሐውር፡ ወአይቱ፡ ብሔርክ፡ ወሞንት፡ ሕዝብክ።
9 ወይቤሎሙ፡ ዮናስ፡ዕብራዊ፡ አነ፡[o]) ወአሞላኪየ፡ እግዚአብሔር፡
10 አሞላክ፡ ሰማይ፡[p]) ዘንብረ፡ ባሕረ፡ ወየብሰ። ወፈርሁ፡
እሞንቱ፡ እደው፡ ዓቢየ፡ ፋርሀተ፡ ወይቤልዎ፡ ሞንተ፡ ገበርክ፡
ወአእሞርዎ፡ እሞንቱ፡ ዕደው፡[q]) ክሞ፡ እሞገጸ፡ እግዚአብሔር፡
11 ተንጥአ፡ እስሞ፡ ነገሮሙ። ወይቤልዎ፡ ሞንተ፡ እንክ፡ ንረሲክ፡
ወይሔድገነ፡[r]) ባሕር፡[s]) እስሞ፡ ይትሀወክ፡ ባሕር፡ ወይትነሣእ፡
12 ማዕበል፡ ዓቢየ። ወይቤሎሙ፡ ዮናስ፡ ንሥኡኒ፡ ወውርውኒ[t])
ውስተ፡ ባሕር፡ ወየነድገክሙ፡ ባሕር፡[u]) አነ፡ አአሞር፡[v])
ክሞ፡ በእንቲአየ፡ ሞጽአክሙ፡ ዝንቱ፡ ማዕበል፡ ዓቢየ።
13 ወፈቀዱ፡[w]) ክሞ፡[x]) ይትሞየጡ፡ ሞንገለ፡ ሞድር፡ እሞንቱ፡
ዕደው፡ እስሞ፡ ትትሀወክ፡[y]) ባሕር፡ ወይትነሣእ፡ ላዕሌሆሙ፡
14 ማዕበል።[z]) ወአወየዉ፡ ኩሉሙ፡ ኀቡረ፡ ኀበ፡ እግዚአብሔር፡
ወይቤሉ፡ ሓሰ፡ ለክ፡ እግዚኦ፡ ኢተጥፋእነ፡ በበይነ፡ ነፍሱ፡
ለዝንቱ፡ ብእሲ፡ ወኢትረሲ፡ ላዕሌነ፡ ደመ፡ ጻድቅ፡ እስሞ፡
15 አንተ፡ እግዚኦ፡ ዘክሞ፡ ፈቀድክ፡ ገበርክ።[a]) ወነሥእዎ፡
ለዮናስ፡ ወወረወዎ፡ ውስተ፡ ባሕር፡ ወአርሞሞት፡[b]) ባሕር።

---

[l]) Mss. ዕፃ፡ [m]) P. ሞኑ፡ [n]) P. ሞንት፡
[o]) Var. and P. ገብረ፡ እግዚአብሔር፡ አነ፡
[p]) One ms. adds ወሞዶር፡
[q]) Var. እደው፡ ፋርሃተ፡ ዓቢየ፡ እስሞ፡ አእሞርዎ፡ ክሞ፡
[r]) Var. ይሔድገነ፡ [s]) Var. ማዕበል፡ [t]) P. ወወርውኒ፡
[u]) Var. ማዕበል፡ [v]) P. አእሞርክሙ፡ [w]) ወተባአሱ፡
[x]) Wanting in one Ms. and P. [y]) Var. ይትሐወክ፡
[z]) P. ወትትነሣእ፡ ማ፡ ላ። [a]) Var. ገበር፡
[b]) Var. ወአርሞሞ፡

ወፈርሀወ፡ ለእግዚአብሔር፡ እምንቱ፡ ዕደው፡ ዓቢዮ፡ ፍርሃተ፡ 16
ወሤሁ፡ ለእግዚአብሔር፡ ምሣዋዕተ፡ ወበፅኡ፡ ብፅአተ፡፡ ፡፡ ፡፡

ሖ፡ R፡

ወአዘዘ፡ እግዚአብሔር፡ ሀንበረ፡ ዓቢዮ፡ ዮሐጦ፡[c]) ለዮናስ፡ 1
ወሃበረ፡ ዮናስ፡ ውስተ፡ ኀርሠ፡ አንበሪ፡[d]) ሠሉሰ፡ ሖጎልተ፡[e])
ወሠሉሰ፡ ሌሊተ[f])፡፡ ወጸለዮ፡ ዮናስ፡ ውስተ፡[g]) ኀርሠ፡ 2
አንበሪ፡ ኀበ፡ እግዚአብሔር፡ አምላኩ፡ ወይቤ፡፡ አውዮውኩ፡ 3
በምንዳቤዮ፡ ኀበ፡ እግዚአብሔር፡ አምላኪዮ፡ ወሰምዓኒ፡
በውስተ፡[h]) ኀርሠ፡ ቀላይ፡ ጽሬኅዮ፡[i]) ወሰምዓኒ፡ ቃልየ፡፡
ወወረወኒ፡ ውስተ፡ ልበ፡[j]) ባሕር፡ ወሀገቱኒ፡ አፋላግ፡ ወመጽአ፡ 4
ላዕሌየ፡ ኩሉ፡ ማዕበልኩ፡ ወዋገደኩ[k])፡፡ ወአንሰ፡ እቤ፡ 5
ገደፍኩኒኑ፡ እንጋ፡ እምቅድመ፡ አዕይንቲኩ[l])፡ እደግሞኑ፡ እንጋ፡
ርኢየ፡ ቤተ፡ መቅደስኩ፡፡ ውሕዘ፡[m]) ማይ፡ እስኩ፡ ነፍስየ፡ 6
ወሀገተኒ፡ ቀላይ፡ በቷሕቱ፡ ወተሰጥመ፡ ርእስየ፡ ውስተ፡
ኀቅሀቷተ፡ አድባር[n])፡፡ ወወረድኩ፡ ውስተ፡ ሞድር፡ እንተ፡ 7
ዕጽው፡ መናስግቲሃ፡ እምፋጥረተ፡ ዓለም፡ ወሀርገት፡[o])
እምኔየ፡ እምነ፡ መስና፡ ሕይወትየ፡፡ [In the Oxford Ms. verses 5, 6, and 7, are as follows. ወእቤ፡ ተሐጕልኩኑ፡ እንጋ፡ እምቅድመ፡ አዕይንቲኩ፡ ሀሎኩኑ፡ እርአይ፡ ጽርሐ፡ መቅደስኩ፡፡ አኀዘዘኒ፡ ማይ፡ እስኩ፡ ርእስየ፡ ቀላይኒ፡ ናሁ፡ ርእስየ፡ ተሠጥመ፡ ውስተ፡ ኀቅዓቷተ፡ አድባር፡፡ ወወረደኩ፡ ውስተ፡ ሞድር፡ ኩመ፡ መልሕቅ፡ ቷሕተ፡ ትዕርግ፡ ሕይወትየ፡

---

[c]) Var. ወአዘዞ፡ እ፡ ለዓቢይ፡ አንበሪ፡ የኃጦ፡
[d]) P. ሀንበር፡ and above ሀንበረ፡ [e]) Var. ዕለተ፡
[f]) Var. ለያልየ፡ [g]) P. በውስተ፡ [h]) Var. ውስተ፡
[i]) Var. ኀርሠ፡ ሲኦል፡ ቀለ፡ ጽሬሕየ፡ [j]) P. adds ቀላየ፡
[k]) One Ms. adds እንተ፡ ላዕሌየ፡ ኃለፈ፡ [l]) Var. ገጽኩ፡
[m]) Var. ወኀዘዘኒ፡ *sic.* [n]) Var. ደብር፡
[o]) One Ms. ትዕርግ፡ and omits the next 3 words.

8 ዘእንበለ፡ ምስና፡ ኀቤሃ፡ እግዚኦ፡ አምላኪየ።] ሶበ፡ ኃለቀት፡
ነፍስየ፡ ተዘከርክዎ፡ ለእግዚአብሔር፡ ትብጻሕ፡ ጸሎትየ፡
9 ቅድሜክ፡ ጽርሐ፡ ምቅደስክ። እለሰ፡ ዓቀቡ፡ ከንቶ፡ ወሐሰተ፡
10 ገደፉ፡ ሣህሎ።። ወአንሰ፡[p]) ምስለ፡ ቃለ፡ ስብሓት፡
ወተጋንዮ፡[q]) እሠውዕ፡ ለከ፡ ምጠነ፡ ጸለይኩ፡ በሕይወትየ፡
11 አዒሦ፡ ለእግዚአብሔር። ወአዘዞ፡ እግዚአብሔር፡ ለውእቱ፡[r])
አንበሪ፡ ያውጽኦ፡ ለዮናስ፡ ውስተ፡ ምድር፡[s]) ወአውጽኦ፡
ውስተ፡ ምድር።። [In the edition of Petraeus these four verses are as follows. ወተዘከርክዎ፡ ለእግዚአብሔር፡ ሶበ፡ ኀለቀት፡ ነፍስየ፡ እምላዕሌየ፡ ትብጻሕ፡ ጸሎትየ፡ ኀቤሃ፡ ጽ፡ ም።። ወእለሰ፡ የሀቅቡ፡ ኳ፡ ወ፡ ገ፡ ሣ።። ወአንሱ፡ በቃለ፡ ጸሎትየ፡ እገሂ፡ ለኳ፡ ወእሠውዕ፡ ለኳ።። ኵሉ፡ ዘበፃእኩ፡ እፈጽየካ፡ በሕይወትየ።። ወተአዘዘ፡ ለእግዚአብሔር፡ ውእቱ፡ ሀንበሪ፡ ወአውፅኦ፡ ለዮናስ፡ ው፡ ም።]

፡ ፫ ፡

1 ወኮነ፡ ቃለ፡ እግዚአብሔር፡ ዳግም፡ ኀበ፡ ዮናስ፡ ወይቤሎ።።
2 ተንሣእ፡ ወሑር፡[t]) ነነዌ፡ ሀገር፡ ዓባይ፡[u]) ወስብኣ፡ ሎም፡
3 በኳሎ፡ ቀደም፡[v]) ስብኣተ፡[w]) ዘእቤለኳ፡ አነ።። ወተንሥአ፡
ዮናስ፡ ወሖረ፡ ነነዌ፡ በኳሎ፡ ይቤሎ፡ እግዚአብሔር፡ ወነነዌሰ፡
ዓባይ፡[x]) ሀገር፡ ይእቲ፡[y]) ለእግዚአብሔር፡ ወምሀዋደ፡ ቀጽሌ፡
እምአንቀጽ፡ ለአንቀጽ፡ ምጠነ፡ ምሕዋረ፡ ሠሉስ፡ ምዋዕል፡
በእግር[z])።። ወአልጸቀ፡ ይባእ፡ ሀገረ፡ ሰበዓ፡[a]) እምሕዋረ፡

---

[p]) Var. አንሰ፡ [q]) Var. በተጋንዮ፡ [r]) One Ms. omits ውእቱ፡
[s]) One Ms. omits these 3 words and adds ለዮናስ፡ after ወአውጽኦ፡
[t]) P. ወሖር፡ [u]) P. ነነዌ፡ ሀገረ፡ ሀባዮ፡
[v]) P. ዘቀደሙ፡ [w]) One Ms. and P. ስብኣት፡
[x]) Var. ዓቢይ፡ [y]) One Ms. and P. ውእቱ፡
[z]) One Ms. has ለእግዚአብሔር፡ ወምሕዋረ፡ ሠሉስ፡ ዕለት።። P. ለእገ፡ ምጠነ፡ ምሕዋረ፡ ሠ፡ ዕ፡ [a]) Var. ወሰበዓ፡

ዕለት፡ ወይቤ፡ እስክ፡ ሞዋዕል፡ ሠሉስ [b]) ትትገፈቷእ፡
ሃሃቄ:: ወተአመፉ፡ ሱብአ፡ ሃሃቄ፡ በቃለ፡ እግዚአብሔር፡ 5
ወሰበክ፡ ጾመ፡ ወለብሱ፡ ሠቀ፡ ንኡሶሙ፡ ወዓቢዮሙ፡ ወአእተቱ፡
አልባሲሆሙ፡ ወነበረ፡ ውስተ፡ ሐመድ:: ወሰሞዓ፡ ንጉሠ፡ 6
ሃሃቄ፡ ወተንሣእ፡ እሞነ፡ መንበረ፡ ወአእተተ፡ አልባሲሁ፡
ወለብሰ፡ ሠቀ፡ ወነበረ፡ ውስተ፡ ሐመድ:: ወሰበክ፡ ንጉሠ፡ 7
ለሃሃቄ፡ ወለሀበይቱ፡ [c]) ወይቤ፡ ሱብእ፡ ወእንስሳ፡ ወአልህሞት፡
ወአባግዕ፡ ኢይብልሁ፡ ወኢሞንተነ፡ ወኢይትረሀዩ፡ ወኢይስተዩ፡
ማየ:: ወለብሱ፡ ሠቀ፡ ሱብእ፡ [d]) ወእንስሳ፡ ወአውየው፡ ኀበ፡ 8
እግዚአብሔር፡ ኀቡረ፡ ወነደጉ፡ ኩሉ፡ እክየ፡ ሞግባሮሙ፡
ወዓመፃ፡ ዘውስተ፡ እደዊሆሙ:: ወይቤሉ፡ ሞኑ፡ የአሞር፡ 9
እሙ፡ ይነስሕ፡ እግዚአብሔር፡ ወይመይጥ፡ መቅሠፍተ፡ መዓቱ፡
ወኢንሞውት፡ እንክ:: ወርእየ፡ እግዚአብሔር፡ ሞግባሮሙ፡ 10
ክሙ፡ ነስሑ፡ እሞፋናቶሙ፡ እክይ፡ እግዚአብሔርነ፡ [e]) ነስሐ፡
እሞዘ፡ ነበበ፡ [f]) እክየ፡ ክሙ፡ ይግበር፡ [g]) ላዕሌሆሙ፡ ወኢገብረ፡
እክየ :: :: ::

ሞ፡ ▽፡

ወተኳዘ፡ ዮናስ፡ ዓቢየ፡ ትካዘ፡ ወሐዘነ [h])። ወጸለየ፡ ኀበ፡ 1
እግዚአብሔር፡ [i]) ወይቤ፡ እግዚኦ፡ አኮኑ፡ ክሙዝ፡ እቤ፡ 2
በብሔርየ፡ ወበእንተ፡ [j]) ዝንቱ፡ ተኀጣእኩ፡ ተርሴስ፡ እስሙ፡
አአሞር፡ ክሙ፡ መሓሪ፡ አንተ፡ ወመስተሣህል፡ ርሑቀ፡ መዓት፡
ወብዙኃ፡ ሞሕረት፡ ወጸድቅ፡ ወትነስሕ፡ በእንተ፡ እኪት።

---

[b]) One Ms. and P. ሠሉስ፡ ሞዋዕል፡
[c]) So P. — The one Ms. has ወሰ፡ ነ፡ ለሃሃቄ፡ ለንሁሶሙ፡ ወለዓቢዮሙ፡ the other merely ወሰበክ፡ ለዓበይቱ፡
[d]) The Oxf. Ms. has ወይልበሱ፡ ሱብእ፡ ሠቀ፡
[e]) P. ወእግ፡ [f]) One ms. እሞነበ፡ P. እመነ፡ ዘነበ፡
[g]) These 2 words are wanting in one Ms.
[h]) Wanting in one Ms. [i]) One Ms. adds አሞላክ፡
[j]) Var. ወበ በየነ፡

3 ወይእዜኒ፡ እግዚኦ፡[k]) ንሣእ፡ ለነፍስየ፡ እምኔየ፡ እስመ፡
4 ይኄይሰኒ፡ ሞቲት፡ እምሕይወ። ወይቤሎ፡ እግዚአብሔር፡
5 ለዮናስ፡ ጥቀኑ፡ ትቴክኸ፡[l]) አንተ። ወእምኀ፡ ወጽአ፡ ዮናስ፡
እምሀገር፡ ወነበረ፡ አንቀጸ፡ ሀገር፡ ወገብረ፡ ሎቱ፡ ልገተ፡
ወነበረ፡ ተሕተ፡ ጸላሎቱ፡ እስኪ፡ ይረኢ፡ ዘይኬውን፡ ሀገር።
6 ወአዘዘ፡ እግዚአብሔር፡ ሐምሐመ፡ ወበቀለ፡ ወጸለለ፡
መልዕልተ፡ ርእሱ፡ ለዮናስ፡[m]) ኀመ፡ ኢይሕምቀ፡ ፀሓይ፡[n])
ወተፈሣሐ፡ ዮናስ፡ ዓቢየ፡ ፍሥሓ፡ በእንተ፡ ሐምሐሞ።
7 ወአዘዘ፡ እግዚአብሔር፡ በሳኒቱ፡ ዕፄ፡ ወቀተላ፡ ለይእቲ፡[o])
8 ሐምሐሞ፡ወየብሰት። ወሠረቀ፡ፀሓይ፡ አዘዘ፡[p]) እግዚአብሔር፡
ነፈሰ፡ ሕረረ፡ ዘያውኂ፡ ወአሕመቀ፡ ፀሓይ፡ ርእሱ፡ ለዮናስ፡
ወአንበዘ፡ ወተቀጥዓት፡[q]) ነፍሱ፡ ወይቤ፡ ይኄይሰኒ፡ ሞቲት፡
9 እምሕይወ። ወይቤሎ፡ እግዚአብሔር፡ ለዮናስ፡ ጥቀኑ፡
ተኀዝኀ፡[r]) በእንተ፡ ሐምሐሞ፡ ወይቤ፡[s]) ጥቀ፡ ተኀዝኩ፡
10 እስኪ፡ ለሞት፡[t])። ወይቤሎ፡እግዚአብሔር፡ አንተሰ፡ ትምሕኅ፡
ሐምሐሞ፡ ዘኢጸመውኀ፡ ወኢሰቀይኀ፡[u]) ዘሌሊተ፡ በቀለት፡
11 ወሌሊተ፡ ሞተት። ወአነኑ፡[v]) አይምሕኅ፡ ለነነዌ፡ ሀገር፡
ዓባይ፡ ዘሀለወ፡[w]) ውስቴቱ፡ ሰብኤ፡ ፈድፋደ፡ እምነ፡
፲ወ፪፻፳ኤለ፡[x]) ኢፈለጡ፡[y]) ፀጋሞ፡ ወየማኖሙ፡ ወእንስሳ፡
ብዙኅ። ። ።

ተፈጸመ፡ ዘዮናስ፡ ነቢይ።

---

[k]) Wanting in one Ms. [l]) Var. ተኀዝኀ፡
[m]) So P. — The one Ms. ወጸለሎ፡ደበ፡ ርእሱ፡ ለዮናስ፡ the other ወጸለሎ፡ ለዮናስ፡ ሞ፡ ር፡ ለዮናስ፡
[n]) One Ms. and P. ኀመ፡ ይጸልሎ፡ እምፀሓይ፡ እምሕማሞ፡
[o]) One Ms. and P. ወቀተሎ፡ ለዝኩ፡ [p]) Var. ወሠረቀ፡ፀ፡ወአዘዘ፡
[q]) One Ms. ወተቀጥሀ፡ ነፍሱ፡ P. ወተቀጥሀ፡ ነፍሰ፡
[r]) P. ትቴክኸ፡ [s])Var. ወይቤሎ፡ዮናስ፡ [t]) Var. ለሞቲት፡
[u]) P. ወዘኢሰ፡ [v]) P. ወአንሰ፡ [w]) Var. ዘሀለወ፡
[x]) P. እምሀሠርቱ፡ ወክልኤቱ፡ እልፍ፡ እለ፡ [y]) Var. ኢይፈልጡ፡

GLOSSARY.

ሀ:

ሀለወ: contracted **ሀሎ**: impf. **ይሄሉ**: *be.*

ሆከ: impf. **ፐሀውክ**: *disturb, agitate.* VII. **ተሀውከ**: impf. **ይትሀወክ**: pass. — Ar. هَوِكَ *be silly, simple,* مُتَهَوِّكٌ *confounded, stupified;* cogn. هَاجَ, impf. يَهِيجُ *excite, be excited,* أَهْوَجُ *violent* (wind).

ሀገር: *a city;* pl. **አህጉር**:—**ጌት**: and **አህጉር**:—**ጌተ**:: Ar. هَجَر in the dial. of Yaman.

ለ:

ለ: *to, for, according to,* etc. Sign of the dat., and also of the accus. (see Chald. gl. ל), with a preceding pron. suff., e. g. Gen. II. 7. **ወገብር**: **እግዚአብሔር**: **ለሰብእ**: **እሞሃ**: **መሬተ**: **ሞጽር**: *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. **እሞሃ**: **ደቁሙ**: **ለእለ**: **ፐርብሃ**: *of the blood of those giants;* **ሕልሙ**: **ለፈርዖን**: *Pharaoh's dream.* — With pron. suff. **ሊተ**:: **ለክ**: **ለኪ**:: **ሎቱ**: **ላቲ**:: **ለሃ**:: **ለክሙ**: **ለክን**:: **ሎሙ**: **ሎን**: or **ሎተን**::

ላህሞ: *an ox;* pl. **አልህሞት**::

ልብ: *the heart;* pl. **አልባብ**:: **ልበ: ባሕር**: = לֶב־יָם *the depths of the sea.* — See Chald. gl. לב.

ለብሰ: impf. **ይለብስ**: subj. **ይልበስ**: *put on clothes.* — See Chald. gl. לבש.

ልብስ: *a dress;* pl. **አልባስ**:: Ar. لِبْسٌ.

ላዕለ: *upon, above; to, towards, against;* corresp. to על in the other dialects (see Chald. gl. על). With suff. **ላዕሌየ**: **ላዕሌሃ**: etc. **እምላዕለ**: *from off, away from, from* (מֵעַל). — Hence is formed a verb **አልዐለ**: *raise, exalt,* and other derivatives, e. g.

ምልዕልት: *an elevated place, top, summit;* adverb. acc. **ምልዕልተ**: *over, above.*

ሌሊት: *night;* pl. **ለያልይ**:: — See Chald. gl. ליל.

ልገት: *a hut;* pl. **ልገቶት**:: Perhaps from the rad. وَلَجَ *go in, enter* (comp. Sanskrit *vēça-s*, *Foικo-ς*, *vicu-s*, from the rad. *viç*).

ለጸፈ: impf. **ይለጽፍ**: *adhere, be united.* IV. **አልጸፈ**: *make adhere* or *approach, unite;* intrans. *be near* or *on the point of,* followed by the subj.; chap. III. 4. **ወአልጸፈ: ይባእ: ሀገረ**: (we may supply **ኪሮ**:). — Ar. لَصِقَ, لَسِقَ, لَزِقَ, لَزِجَ, *adhere.*

ሐ:

ሐመ: impf. **የሐምም**: *be afflicted, sick.* IV. **አሐመመ**: *hurt, distress.* — Ar. حمَّ *warm, make anxious* (see Syr. gl. سمر), حُمَّ *have fever,* (حُمّى); هَمَّ *make anxious, sickly.*

ሕማም: *distress, disease.* — Ar. حُمَّام *fever*, حِمَام *death.*

ሐሞሐሞ: *a gourd.*

ሐመር: *a ship;* pl. **አሕማር**:: Perhaps connected with حَمَلَ *carry.*

ሐመድ: *ashes.*

ሐረረ: *be hot.* — Ar. حَرَّ, Heb. חַר, Aram. חַר, ܚܪ.

ሕረር: (formed liked לְמוּד), f. **ሕርርት**: (ḥirrŭrt) *hot, scorching.*

ሓሸ: prop. a verb optat. in the perf., *absit;* **ሓሸ ለኻ**: *far be it from thee!* Ar. حَاشَ لِلّٰهِ, حَاشَا لَكَ, حَاشَاكَ; Aram. חָס לָךְ, ܚܘܣ ܠܟ, **ኧ2ኾዟ** (Gesenius, Carm. Samarit. II. 16. V. 6), **ኧጠፕኋ∇2· 2ኾዟ** *far be it from thy servants!* Gen. XLIV. 7.

ሐሸወ: impf. **ይሐሹ**: *lie.*

ሐሸት: *falsehood, a lie.*

ሖረ: impf. **የሐውር**: subj. **ይሖር**: (**ይሑር**:) imper. **ሖር**: (**ሑር**:) *go.* — Ar. حَارَ *return.* Hence **ሐዋርያ**: حَوَارِيٌّ *an apostle.*

ሞሕዋር: *space* or *distance, a journey;* **እሞሕዋረ**: chap. III. 4 = **እሞ**: **ሞሕዋረ**::

ሕዝብ: *a body of men, tribe, nation;* pl. **አሕዛብ**:: Ar. حِزْبٌ, pl. أَحْزَابٌ.

ሐዘነ: and **ሐዝነ**: impf. **የሐዝን**: *be sad, sorrowful.* — Ar. حَزِنَ.

ሐኀኀ: *cough.* IV. **አሕኀኀ**: *make cough, choke.*

ሐየወ: impf. **የሐዩ**: subj. **ይሕየው**: inf. **ሐይው**: (for **ሐዩው**:) *live.* — See Chald. gl. חיא.

ሕይወት: *life.* — Ar. حَيْوٰةٌ, حَيَاةٌ.

ሕዶፌ: impf. **ይሕዮፍ**: *steer, direct, protect, save.* — Ar. خَذْفٌ *the helm* or *rudder* (سُكَّانُ ٱلسَّفِينَةِ), Aeth. **ማሕዶፋ**::

ሐጕለ: *perish.* VII. **ተሐጕለ**: or VIII. **ተሐጐለ**: id.

ሎ:

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

ሎለካ: impf. **ይሎልክ**: *rule, govern.* — See Chald. gl. מלך. **አሎላክ**: *a god, God;* pl. **አማልክት**:: It is itself, like אֱלֹהִים, a plur. (remnant of orig. polytheism) from מלך *a king*, which occurs in the Himyaritic inscript. (see Rödiger's Transl. of Wellsted's Travels, p. 398, or his „Versuch", p. 27).

ሎሕረ: and **ሎሐረ**: impf. **ይሎሕር**: subj. **ይሎሐር**: *have mercy* or *compassion upon.* — Transp. from רחם; see Chald. gl.

ሎሓሪ: (maḥḥārī) *compassionate, merciful.*

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

ሎሕካ: and **ሎሐካ**: impf. **ይሎሕክ**: subj. **ይሎሐክ**: *pity, spare.*

ሎኰለ: *with.* With suff. **ሎኰሌየ**: **ሎኰሌካ**: etc.

ማሽፈ: *rot, perish.* — Ar. أَسِنَ *become putrid* (esp. water). **ሎኵና**: *putrefaction, corruption, destruction.*

ሎኑ: (for **ሎንሁ**:) *who?* accus. **ሎኒ**:: Ar. مَنُو, gen. مَنِي, acc. مَنَا; f. مَنَهْ, مَنَتْ; etc. — See Chald. and Syr. gl. מן, ܡܢ.

ምንት: *what?* acc. **ምንተ**:: **ኢምንትኒ**: *not even a single thing.* Another form is **ማ**: (Heb. מִי *who?*).

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

ምንደቤ: *affliction, distress, danger;* pl. **ምንዶብያት**:: Connected with Ar. نَدْبٌ = خَطَرٌ *danger,* نَدَبَ *bewail the dead.*

መንገለ: *to, towards.*

ቀተ: impf. **ይመውት**: subj. **ይመት**: *die.* — See Chald. gl. מות.

ቀት: *death.*

መውገድ: and **ቀገድ**: coll. *waves, a storm;* pl. **መቀገድ**: and **ቀገዶት**:: Prob. from a rad. **ወገደ**: = Chald. נְגַד *flow,* which see.

መሀልት:: See **ወሀለ**::

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

መሀት: *anger, rage.*

ማይ: *water;* pl. **ማያት**:: See Chald. gl. מיין.

ማጠ: impf. **ይመይጥ**: subj. **ይማጥ**: *bend, turn, turn away, avert; bring back, convert.* VIII. **ተመይጠ**: *turn, return, be converted.* — Ar. مَاطَ, impf. يَمِيطُ, *turn away, retire from, drive off;* Heb. מָט, Syr. ܡܛ, *waver, shake.*

ምድር: *the earth, land.* — Ar. مَدَرٌ *clay, mud;* Syr. ܡܕܪܐ *a clod of earth.*

መጠነ: impf. **ይማጥን**: *measure.*

መጠን: *measure, quantity, quality, worth, merit* (comp. قَدْرٌ). **መጠን: ጸለይኹ**: *as much as (whatsoever, all) I have vowed.* Chap. II. 10.

መጽአ: *come, find.* IV. **አምጽአ**: *cause to come, bring.* — See Chald. gl. מטא, and add Syr. مَخَّا *able*, إِمخَّب *be able.*

ሠ:

ሠህል: *gentleness, clemency, pardon.* — Ar. سَهُلَ *be smooth, level,* III. سَاهَلَ *be kind to.* Hence **ተሠህለ**: *be gentle, pardon;* and the verb. adj. **መስተሠህል**: *gentle, gracious.*

ሠልስ: obsol., **ሠላስ**: and gen. **ሠለስቱ**: *three.* — See Chald. gl. תלת.

ሠልሳዊ: or **ሠልሳይ**: f. —**ሳዊት**: or —**ሲት**: and **ሠልስ**: f. **ሠልስት**: (Ar. ثَالِثٌ) *third.*

ሠሉስ: *three,* with nouns of time, as **ዕለት**: and **ሌሊት**::

ሠረቀ: *rise* (the sun). — See Chald. gl. דנח.

ሠቅ: *sackcloth;* pl. **ሠቃት**: **አሠቃቅ**: **አሠቃቅት**:: See Chald. gl. סק.

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

መሠዋዕት: *a sacrifice;* pl. **መሠውዕ**: **መሠዋዕታት**::

ረ:

ርሕቀ: impf. **ይርሕቅ**: subj. **ይርሐቅ**: *be distant, retire.* — See Chald. gl. רחק.

ርሑቅ: (form לְמוּד), f. **ርሕቅት**: (riḥḥuḳt) *distant,*

remote. ርሑቅ፡ መዐት፡ *slow to anger, forbearing* (ቋንቋኘግ ቋየጠቁኘ Gesenius, Carm. Samarit. II. 19).

ፈመመ፡ not used. IV. አርመመ፡ *be silent, tranquil.*

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

ርብዕ፡ obsol., ፈብዑ፡ and gen. አርባዕቱ፡ *four.* — See Ch. gl. ארבע.

ሩብዓዊ፡ — ዓይ፡ f. ሩብዓዊት፡ — ዒት፡ and ሩብዕ፡ f. ሩብዕት፡ (Ar. رَابِعٌ) *fourth.*

ርእስ፡ *the head;* pl. አርእስት፡፡ See Chald. gl. רישׁ.

ርአየ፡ impf. ይፈእይ፡ subj. ይርአይ፡ imper. ርኢ፡ inf. ርእይ፡ (for ርኣይ፡) *see.* — Ar. رَأَى, Heb. רָאָה.

ፈከበ፡ impf. ይፈኽብ፡ *find, obtain; befall* or *happen to,* with acc. of the person, chap. I. 7, 8.

ርዕየ፡ impf. ይፈዒ፡ and ይርዒ፡ subj. ይርዕይ፡ *take to pasture, tend* a flock. VIII. ተፈውየ፡ *feed, graze.* — See Chald. gl. רעא.

ሸ፡

ሸ፡ *but, indeed;* always affixed to other words, as አንሸ፡ እለሸ፡፡

ሰምዐ፡ impf. ይሰምዕ፡ *hear.* — See Syr. gl. ܫܡܥ.

ስም፡ *a name; fame* or *renown* (as in Heb. אַנְשֵׁי הַשֵּׁם Gen. VI. 4, אַנְשֵׁי־שֵׁם Num. XVI. 2, וְיִשְׁכֹּן בְּאָהֳלֵי־שֵׁם Gen. IX. 26, rather than „in the tents of Shem"). — See Chald. gl. שם.

ሰማይ፡ *the sky, heaven;* pl. ሰማያት፡፡ See Chald. gl. שמיא.

ሰቀየ: impf. **ይሰቅ**: *water, irrigate.* — Ar. سَقَى *give to drink, irrigate;* Heb. הִשְׁקָה; Aram. אַשְׁקִי, אַסְקֵי, ܐܫܩ and ܫܩܐ (Pa"ēl).

ሰበ: *when, whilst*; *after.*

ሰብሐ: impf. **ይሴብሕ**: *praise, glorify.* — See Chald gl. שבח.

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

ሰበረ: impf. **ይሰብር**: *break.* VII. **ተሰብረ**: pass., impf. **ይሰበር**: (yessabar) for **ይትሰበር**: a usual assimilation in Aeth. (e. g. **ወእሠጠዎሙ**: *and I will answer them,* **ወይሰባሕ**: *and may be celebrated),* which takes place also before **ተ**: **ጠ**: **ደ**: **ዘ**: **ጸ**: **ፀ**:: For the Arab., comp. such forms as يَضَّرَّعُونَ, يَصَّدَّقُوا, يَذَّكَّرُ, يَطَّوَّفُ, in the ḳur-ān, for يَتَضَرَّعُونَ; يَتَصَدَّقُوا, يَتَذَكَّرُ, يَتَطَوَّفُ; for the Heb., see Gesenius' Gram. §. 53, 16. edit. — See Chald. gl. תבר.

ሰብእ: coll. *man, mankind, people* (a single individ. is **ብእሲ**: f. **ብእሲት**:).

ሰበከ: impf. **ይሰብክ**: imper. **ስበክ**: *proclaim, preach.*

ስብከት: *proclamation, preaching.*

ሰተየ: impf. **ይሰቲ**: subj. **ይስተይ**: *drink.* — See Chald. gl. שתא.

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

ሳኒት: *the next day.* **በሳኒት**: *next day* (the fem. suff. refers to **ዕለት**:). Ar. ثَانٍ (vulg. ثَانِى), f. ثَانِيَةٌ, *second,* Heb. שֵׁנִי, f. שֵׁנִית.

ሲኦል: from the Heb. שְׁאוֹל. — See Syr. gl. ܫܐܘܠ.

ስእነ: impf. **ይሴእነ**: *be unable.*

ሰወሰወ: not used. — **እነሶሰወ**: *walk.* — Heb. שָׁשָׁא *lead.*
እነስሳ: coll. *animals, cattle.* — Comp. Ar. مَاشِيَةٌ from مَشَى *walk;* Syr. ܡܫܝܢܐ *goods, wealth* (orig. *flocks, herds)*, from ܡܫܐ (Aeth. **ርጸ**: Heb. רָץ, Chald. רְהַט, Sam. ϜϽϽϤ, V. ϜϖϤϠϡ) *run.*

ሰጠመ: not used. VII. **ተሰጥመ**: *be plunged in, immersed, submerged.*

ፀ:

ፀለለ ımpf. **ይፀልል**: subj. **ይፀልል**: *be light, easy.* IV. **አፀለለ**: *lighten, make easy; hold light, despise.* — See Chald. gl. קלל.

ፀልይ: *an abyss;* pl. **ፀልያት**::

ፀወፈ: impf. **ይፀውፍ**: *lash, scourge, chastize.*
መፀወፍት: *a blow* or *stripe, chastisement;* pl. — **ቲት**::

ፀተለ: impf. **ይፀትል**: *kill.* — Ar. قَتَلَ; Heb. קָטַל, Aram. קְטַל, ܩܛܠ, 2ϜΡ.

ፀል: *the voice, sound.* — See Syr. gl. ܩܠ.

ፀደመ: impf. **ይፀድም**: *be in front, precede, anticipate.* — See Syr. gl. ܩܕܡ.
ፀድም: *the beginning;* adverb. acc. **ፀደመ**: *in front, in presence of, before;* with suff. **ፀድማቦ**: etc. — Ar. قِدْمٌ *olden time,* Heb. קֶדֶם, Syr. ܩܕܡܝܬܐ, Chald. קַדְמִין, Sam. ϢϤΡ.
ፀደመ: adv. *before, formerly;* **ሀፀደመ**: *former.* — Chald. קְדוֹם, Syr. ܩܕܡ ; Ar. قَدِيمٌ *old, ancient, eternal;* Heb. קֶדֶם *the front, the east.*

ቀደሚ: ቀደማዊ: and — ማይ: f. — ማዊት: and — ሚት: *first.*

ቀጠዐ: not used. VIII. ተቀጥዐ: impf. ይትቋጣዕ: *be indignant at, disgusted with.* ተቀጥዐት: ነፍሱ: *he was weary of his life,* chap. IV. 8. — Comp. ቀጠጠ: and Heb. קוט, קוץ.

ቀጸረ: *hedge in, surround.* — Ar. قَصَرَ *set limits to, restrain, imprison, shorten, cut short;* قَصُرَ *be short;* Heb. קָצַר, קָצַר. Cognate radicals, ሐጸረ: حَصَرَ, حَظَرَ, Chald. חֲטַר.

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

በ:

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

ብህለ:: This verb is very irreg. The perf. ብህለ: is only used in the sense of *contradict, oppose.* In the signif. of *say, speak,* we find as perf. s. 3 m. ይቤ: f. ትቤ: 2 m. ትቤ: f. ትቤለ: 1 m. f. እቤ: pl. 3 m. ይቤሉ: f. ይቤላ: 2 m. ትቤሉ: f. ትቤላ: 1 m. f. ንቤ:: The ለ: however reappears in the apocopated forms when they take a suff., as ይቤለኒ: ይቤሎ:: Imperf. ይብል: subj. ይበል: imper. በል: inf. ብሂል:: IV. አበለ: VII. ተብህለ: IX. ተባህለ: *say to one another, contradict one another, dispute.*

በልዐ: impf. ይበልዕ: subj. ይብላዕ: *swallow, eat, devour.* — See Chald. gl. בלע.

ባሕር: *the sea, a lake, a large river* (comp. **ዬም**, يَمٌّ); pl. **አብሕርት**:: Ar. بَحْرٌ.

ብሔር: *a country, nation;* pl. **ብሔራት**: and **በሓውርት**:: Ar. بَحْرَةٌ.

በቀለ: and **በቀለ**: impf. **ይበቅል**: *shoot forth, sprout.* — Ar. بَقَلَ. Hence **በቀል**: *a plant,* Ar. بَقْلٌ, Syr. ܒܩܠܐ.

ብእሲ: impf. **ይብእስ**: *be bad, wicked, difficult.* VIII. **ተበእሰ**: or IX. **ተባእሰ**: *use violence, strive, fight.* — See Ch. gl. באש.

ብእሲ: *a man, a person.* **ብእሲት**: *a woman.*

ዐለ: impf. **ይዐውል**: subj. **ይባእ**: imper. **ባእ**: *enter.* IV. **አብአ**:: Heb. בוא, Ar. باء *return.*

በዝኀ: *be numerous.*

ብዙኀ: (form לְמוּד), f. **በዝኀት**: (bizzŭkht) *much, many.*

ቤተ: *pass the night.* — Ar. بَاتَ, impf. يَبِيتُ, Aram. בָּת, impf. יְבִית, ܐܸܬ, impf. ܢܸܬ, ግዕ, impf. ግዐመ.

ቤት: *a house, temple;* pl. **አብያት**:: Ar. بَيْتٌ, Heb. בַּיִת, Phoen. בת, pl. בתם (inscr. Sidon.), Aram. בַּיְתָא, בֵּיתָא, ܒܝܬܐ, ቓግዐመ.

በይነ: *between, among; for, on account of.* — Ar. بَيْنٌ *interval,* from بَانَ *be separate,* بَيْنَ *between, among;* Heb. בֵּין, Aram. בֵּי, בֵּין, ልመዐ. Usually comp. with **እሞ**: **እንበይነ**: *because, on account of, concerning;* or **በ**: **በበይነ**: and **በበይናት**: *between, among, on account of* (comp. the forms in Heb. בֵּינֵי, בֵּינוֹת, Aram. בֵּינֵי, בֵּינָת, ܒܝܢܝ, ܒܝܢܬ, ܒܝܢ).

በግዕ: *a sheep;* pl. **አባግዕ**:: f. **በግዕት**: pl. **አባግዕት**::

በጽሐ: impf. **ይበጽሕ**: subj. **ይብጻሕ**: *come to, reach to; happen.*

በፅአ: *vow.*

ብፅአት: *a vow.*

ተ:

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

ተርሴስ: תַּרְשִׁישׁ, *Tartessus.*

ተካዘ: impf. **ይቴኽዝ**: *be sad, grieved.*

ትካዝ: *grief, sorrow.*

ኀ:

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

ኀለፈ: impf. **የኀልፍ**: *pass by, over,* or *away, perish.* — Heb. חָלַף.

ኀበ: *to, into; at, near; according to.* With suff. **ኀቤሃ**: etc.

ኀበረ: and **ኀብረ**: *be united.* — See Chald. gl. חבר.

ኀቡር: (form לְמוּד) *united;* adv. acc. **ኀቡረ**: *together.*

ኀየሰ: impf. **ይኄይስ**: *be better, preferable.*

ኀደገ: impf. **የኀድግ**: subj. **ይኅድግ**: *leave, forsake.* **ይኅድገኒ ባሕር**: *that the sea may leave us,* i. e. *may subside, go down.*

ኀጥአ: impf. **የኀጥእ**: *not to find, not to have.* VII. **ተኀጥአ**: *not to be found, be concealed, withdraw secretly, abscond.* — Ar. خَطِئَ and أَخْطَأَ *miss one's aim* in shooting, whence خَطِئَ *go astray, sin,* **ኀጥእ**: *a sinner;*

Heb. חָטָא (comp. espec. Job V. 24. וּפָקַדְתָּ נָוֶךָ וְלֹא תֶחֱטָא *and thou shalt survey thy flocks and not miss anything*), Aram. חֲטָא, سُمْ, ⱡⱏⱏ, Ⱡⱏⱏ.

ኀ

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

ኂ: enclit. part. *too, also, even.*

ናሁ: *lo, behold!*

ንሕረ: impf. ይንሕር: *snore.* — Ar. نَخَرَ, Syr. ܢܚܪ; Heb. נַחַר *the snorting* of a horse.

ኀሠሠ: impf. ይኀሥሥ: subj. ይንሢሥ: imper. ንሢሥ: *lift up, take, receive.* IV. አንሥአ: *lift up, awake* or *rouse, excite, raise* the dead; whence is formed as pass. ተንሥአ: *rise.* VII. ተኀሥአ: *be taken.* IX. ተናሠአ: *rise up against, rebel.* — Ar. نَشَأَ *rise, grow up;* Heb. נָשָׂא, Aram. נְשָׂא, ⱡⱎⱏ (Pa"ēl, *uprear*, Gesenius, Carm. Samarit. XII. 15).

ኀጸሐ: impf. ይኀጽሕ: *repent of, regret.*

ኀሸገ: *bolt* a door.

መንሸገ: or መንጽገ: *a bolt;* pl. መናጽግት::

ኀቀዐ: *be cleft, gape.* — Ar. نَقَعَ *rend, tear,* Heb. נָקַע; Aram. נָקַע, ⱡⱁⱆ, *a ditch* (ኀቀዕ: *a fountain,* نَقْعٌ *a pool* of stagnant water).

ንቀዐት: *a cleft, fissure.*

ኀበረ: impf. ይንብር: *sit, remain, dwell.*

መንበር: *a seat, throne;* pl. መናብር: መናብርት:: Ar. مِنْبَرٌ, pl. مَنَابِرُ, *a raised seat,* spec. *a pulpit.*

ነበበ: impf. **ይነብብ**: *speak.*

ነቢይ: *a prophet;* pl. **ነቢያት**:: f. **ነቢይት**: or **ነቢት**:: Hence **ተነበየ**: *prophesy,* **ትንቢት**: *a prophecy.* — See Chald. gl. נבא.

ናትያዊ: *a sailor;* pl. **ናትያት**: (for — **ያውያት**:). — Ar. نُوتِىٌّ, pl. نَوَاتِىٌّ, نَوَاتِيَةٌ. From Gr. *ναυτης.*

ነነዌ: **ነንዌ**: נִינְוֵה, *Nineveh.*

ንእሽ: impf. **ይንእስ**: *be small, young.*

ንኡስ: (form לְמוּד), f. **ንእስት**: (ni "ŭst) and **ነኣስ**: (as if from a masc. **ነኢስ**:) *small, young.* In the Ḥimyaritic inscr. נאם (Rödiger's Transl. of Wellsted's Travels, p. 384).

ናመ: impf. **ይነውም**: subj. **ይኑም**: *sleep.* IV. **አናመ**: impf. **ያነውም**: *make sleep.* — Ar. نَامَ, Heb. נָם, Syr. ܢܡ.

ንዋይ: *any utensil, pot* or *vessel, implements, apparatus, wealth*; pl. **ንዋያት**::

ነዐ: or **ነዓ**: *come!* f. **ንዒ**: pl. m. **ንዑ**: f. **ንዓ**::

ነገሠ: impf. **ይነግሥ**: *reign, be king.* — Ar. نَجَشَ *drive, chase, hunt;* Heb. נָגַשׁ.

ንጉሥ: (form לְמוּד), *a king;* pl. **ነገሥት**: f. **ንግሥት**: (niggŭst), *a queen;* pl. **ንግሥቲት**:: From another form **ነጋሢ**: the Arabs have derived the name they give to the kings of Aethiopia, اَلنَّجَاشِىُّ.

ነገረ: impf. **ይነግር**: *tell, relate.*

ነገደ: impf. **ይነግድ**: *set out on a journey, depart.* — Syr. ܢܓܕ *draw,* also *go,* as John XI. 7 (ed. Bernstein) ܢܓܕ ܠܝܗܘܕ ܢܐ *come, let us go again to Judaea* (see

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

ነፍስ: *breath, the soul, life;* ነፍስP: *I myself.* — See Chald. gl. נפש.

ነፋስ: *the wind;* pl. ነፋሳት::

አ:

ኢ: *not.* When pref. to any part of a verb commencing with the letter አ: it converts it into P: as ኢPአምር: *he did not know* (for ኢአአምረ:), ኢPምሕኝ: *shall I not have pity?* (for ኢአምሕኝ:). — Heb. אִי (e. g. אִי־נָקִי Job. XXII. 30, אִי־כָבוֹד; comp. ኢተሀብP: *humility*).

ኤለ:: See H::

ኤልፍ: *ten thousand, a myriad;* pl. አእላፍ: አእላፊት:: Ar. اَلْف, Heb. אֶלֶף, Aram. אַלְפָא, ᎠᏁᏓᎵ, ᎠᏆᏘᎯ, all sign. *a thousand,* in which sense ኤልፍ: seems also to be employed.

እም: *if.* — See Chald. gl. אם.

እም: እምነ: *from, away from, out of, of,* etc.; after an adj. *than.* — See Chald. gl. מן.

አምረ: impf. Pኤምር: *point out, show.* IV. አእምረ: *know, be able* (comp. Turk. بِلْمَكْ *bilmek,* Fr. *savoir),* impf. Pአምር: subj. Pአምር::

እምንቱ:: See ውእቱ::

አምነ: *trust, believe, believe in* (with በ:), *assert as true.* VIII. ተአምነ: *trust to* or *confide in, believe.* — See Chald. gl. אמן.

አሜን: אָמֵן, *Amen.*

እሞ፡፡ See **እሞ፡፡**

እስመ፡ ('sma), *for, because.*

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

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

አነ፡ *I;* with the enclit. **ሰ፡** it becomes **አንሰ፡፡** pl. **ንሕነ፡፡** See Chald. gl. אנא.

እንስሳ፡፡ See **ሰዎሰወ፡፡**

አንቀጽ፡ *a gate, door*; pl. **አናቅጽ፡፡** From a rad. **ነቀጸ፡** connected with **ነቀዐ፡** *be cleft,* نَقَبَ, נָקַב *pierce,* etc. (comp. שַׁעַר, נְפֹכָא).

እንበለ፡ and **ዘእንበለ፡** prep. and conj. *without, besides, except, unless, before that.* The latter member of this comp. word is obscure (بَالٌ *state, condition?*); the former is clearly אֵין *not* (comp. **እንብዎ፡** or **እንቢ፡** lit. it is not in me, *I wont,* **እንብዎ፡ ብሂለ፡** *refuse*; **እንዮሚ፡** lit. it is not my knowledge or opinion, *perchance, perhaps).*

አንተ፡ *thou,* f. **አንቲ፡** pl. m. **አንትሙ፡** f. **አንትን፡፡** See Chald. gl. אנת.

እንተ፡ f. *which.* See **ዘ፡፡** Hence **እንቲአየ፡ —ኁ፡** etc. *mine, thine,* etc. **በእንተ፡** *for, on account of*; **በእንቲአየ፡** *on my account,* etc. (comp. בְּשָׁל and בְּרִיל).

እንዘ፡ *then, therefore.*

እንጋ: *then, therefore;* usually preceded by the interrog. enclit. **ኑ**::

አኮ: *not.*

አክየ: impf. **የአክዪ**: *be bad, wicked.*

እኩይ: *wickedness;* pl. **እኩያት**::

እኩይ: (form לְמוּד) *wicked,* f. **እኪት**: (ikkīt, for **እክያት**: as بِيضٌ, pl. of أَبْيَضُ *white,* for بُيْضٌ), as a subst. *evil, a misfortune.*

አወየወ:: See **ሀወየወ**::

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

አይ: *who, which, what?* **አይቴ**: *where? whither?* **እምአይቴ**: *whence?* — See Chald. gl. אי, אן.

አዮጴ: *Ιοππη, Joppa.*

እድ: *the hand,* with suff. **እዴሁ**: etc. pl. **እዳው**: and **አእዳው**:: See Chald. gl. יד.

እገር: *the foot;* pl. **እገር**: and **አእጋር**:: Ar. رِجْلٌ (in the vulg. dial. of Syria إِجْر), Heb. רֶגֶל, Aram. רַגְלָא, ܪܓܠ, ⳉⲁⲅⲉⲗ.

እግዚአብሔር:: See **ገዘአ**::

ከ:

ክልኤ: (k'lē) m. f., **ክልኤቱ**: m., **ክልኤቲ**: f. *two.* — Ar. كِلَا, f. كِلْتَا, *both;* Heb. כְּלָאַיִם *two things of different sorts.* Hence **ካልእ**: f. **ካልእት**: *other, another.*

ኩሉ: acc. **ኩለ**: *the totality, the whole; all, whole.* — See Chald. gl. כל.

ካመ፡ *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as **ካመ፡ ያቅልሉ፡ ሐመርሙ፡** *in order that they might lighten their ship.* **በካመ፡** *according to, as.* — See Chald. gl. ב.

ካርሠ፡ *the belly, the hold* of a ship. — See Syr. gl. حوشا.

ካንቱ፡ acc. **ካንተ፡** *what is vain* or *futile* (הֶבֶל, רִיק, שָׁוְא); **ካንተ፡** and **በካንቱ፡** *in vain* (רִיק, לָרִיק, לַשָּׁוְא).

ኮነ፡ impf. **ይካውን፡** subj. **ይኩን፡** *be, become.* Like Ar. كَانَ, **ኮነ፡** has the accus. after it; e. g. **ወንጉሥኒ፡ ለእመ፡ ኮነ፡ መናፍቀ፡** (not — **ቀ፡**) **እኮነ፡ ዓዲሁ፡ ንጉሠ፡** (not — **ሠ፡**) **እምይእዜ።።** *and the king, if he become a heretic, is no longer king from that time.* — Ar. كَانَ, Phoen. כן, impf. יכן (inscr. Eryc. l. 3, Massil. l. 3, 4, etc. Sidon. l. 8), Syr. ܟܘܢ. — The orig. signif. of the rad. כון is *be erect, stand;* comp. Sanskrit *sthā, stare,* with Pers. هَسْتْ (is), Fr. *être* (old *estre),* Span. *estar.*

ወ፡

ወ፡ *and;* it must sometimes be transl. by *in order that,* as chap. I. 11. **ምንተ፡ እንሣ፡ ንረሲኩ፡ ወይጸድገነ፡ ባሕር፡** *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 وَ and فَ in Arabic.

ወለደ፡ impf. **ይወልድ፡** subj. **ይልድ፡** *beget, bring forth.* — Arab. وَلَدَ, Heb. יָלַד, Aram. יְלִיד, ܝܠܶܕ, ⠕⠇⠙.

ወልድ፡ *a son,* and in gen. *a boy, youth;* pl. **ውሉድ።።** Ar. وَلَدٌ, Heb. יֶלֶד, יֶלֶד, Aram. יְלִידָא, ⠕⠇⠙. — **ወለት፡**

(for ወለዶት፡) *a daughter, a girl;* pl. አዋልዶት፡ and አዋልዶ።

ውሕH፡ impf. ይወሕሕ፡ subj. ፃሕ፡ *flow.*

ወረወ፡ impf. ይቄረ፡ *throw.* — Heb. יָרָה.

ወረደ፡ impf. ይወርድ፡ subj. ይረድ፡ imper. ረድ፡ *go down, descend.* — Heb. יָרַד, Ar. وَرَدَ gen. in the restricted sense of *go to drink,* وَرَدَ ٱلْمَاءَ or وَرَدَ إِلَى ٱلْمَاءِ.

ውስተ፡ *in, into, on, upon;* with suff. ውስቴት። በወስተ፡ *within.* Connected with ውስጥ፡ وَسْطٌ *the interior,* وَسْطَ *in the midst of.*

ውኀጠ፡ impf. ይውኅጥ፡ subj. ፃጥ፡ *swallow.*

ውእቱ፡ f. ይእቲ፡ *he, she, it;* pl. m. ውእቶሙ፡ f. ውእቶን፡ and m. እሙንቱ፡ f. እማንቱ፡ (comp. Chald. הִמּוֹן). — See Chald. gl. הוא.

ወዐለ፡ impf. ይውዕል፡ *pass the day.*

ዕለት፡ *a day;* pl. ዕለታት።

ሙዐልት፡ and ሞዐልት፡ *a day;* pl. ሙዋዕል።

ውዕP፡ impf. ይውዒ፡ subj. PዐይP፡ *be burnt.* IV. አውዐP፡ impf. ያውዒ፡ (yāwĕʿī) subj. ያውዒ፡ (yāwʿī), *burn, scorch.*

ወፅአ፡ impf. ይወፅእ፡ subj. ይፃእ፡ imper. ፃእ፡ *go out.* IV. አውፅአ፡ impf. ያወፅእ፡ subj. ያውፅእ፡ *bring out, cast out, emit.* XIII. አስተዋፅአ፡ *bring out piece by piece, in succession, lay out money.* — See Syr. gl. ܐܦܩ.

ዐ፡

ዓለም፡ *any period of undefined length, eternity, the world;* pl. ዓለማት፡ *ages.* — See Chald. gl. עלם.

ዐመፀ፡ impf. ይዓምፅ፡ *act unjustly.* — Heb. חָמַס *injure,*

ORIENTAL OXFORD ASHMOLEAN MUSEUM

oppress, חוּמֵץ, חָמוּץ *an oppressor* (see Gesenius' Thesaurus; and as to the interchange of ሀ: and ח, comp. ረኀበ: רָעֵב *be hungry*, ሀፀደ: حَصَدَ *reap)*, modern Syr. ܚܨܝ [Rödiger's Chrestom. Syr. p. 139. l. 5. ܘܠܐ ܚܨܝ ܫܘܠܛܢܐ ܡܢ ܒܢܝ ܐܢܫܐ, apparently: *that Satan may not violently inflict injury* (Pers. زِيَان) *upon me*]. ሀሞፃ: *injustice, wickedness.* — Heb. חָמָס.

ዕሠር: obsol., ዓሠረ: ዓሠር: and gen. ሀሠርቱ: *ten.* — See Chald. gl. עסר.

ሀርገ: impf. ፐሀርግ: subj. ይዕረግ: *ascend.* — Ar. عَرَجَ.

ሀረፈ: not used. IV. አዕረፈ: *be quiet, stop, remain, rest.* ምዕራፍ: *place at which to stop, place of rest; section, chapter.*

ሀሸበ: *hire.* IX. ተዓሸበ: *hire.*

ሀሸፀ: impf. ፐሀሺ: rarely ይዓሺ: subj. ይዕሺ: imper. ዕሺ: *repay, requite; perform, fulfil* a vow.

ሀቀበ: impf. ፐሀቅብ: *watch, observe, keep, guard, preserve.* VIII. ተሀቀበ: *watch narrowly*, espec. with an evil design (whence ምዓቅብ: *snares, wiles).* — Heb. עָקַב *lie in wait for, deceive* or *circumvent*, עָקְבָּה *craft, wile.*

ዕብራዊ: עִבְרִי, *Hebrew.*

ሀብየ: *be great, large.* — Heb. עָבָה *be thick, dense, fat* (Sam. ⱡⱁⱝ), עִבָּה *thicken, condense*, Syr. ܥܒܝ *harden one's heart.* ሀበይ: f. ሀባይ: *great, large;* pl. m. ሀበይን: and ሀበይት: f. ሀበያት::

ሀንበሪ: *a large fish*, a word used to express the Gr. κητος. — Ar. عَنْبَر (the form ሀንበር: in Aeth. seems doubtful).

ሀዝበH: *faint, be faint, fainthearted, despond.* — Connected with غَبَسَ *be dark,* غَبَشٌ *faint twilight* (comp. עלף, עוף, غُشِيَ عَلَيْهِ)?

ሀውየወ: impf. **የሀዩ:** *cry out, lament.* — Ar. عَوَى *howl,* إِبْنُ آوَى *the jackal* (Heb. אִיִּים from a rad. אָוָה); Syr. ܐܘܳܐ, ܐ̈ and ܐ̈ܘ̈.

ደዲ: *go round.* — Heb. עוּר *surround.* — Hence **ሀውዲ:** *a circle, an assembly* (comp. حَلْقَةٌ).

ምሰዋዲ: *circuit.* The passage chap. III. 3. **ወምሰዋዲ: ቅጽሬ: ኧምኣንቀጽ: ለኣንቀጽ:** seems inaccurately expressed, since the words **ኧምኣንቀጽ: ለኣንቀጽ:** imply measurement in a straight line from one side to the other.

ሀይን: *the eye, a fountain;* pl. **ኣሰይንት::** See Syr. gl. عين.

ሰድ: *a man,* as opposed to **ኣንስት:** (anĕst) *a woman;* pl. **ሰደው::**

ሀገተ: impf. **የሀገት:** *surround.*

ሀጸወ: impf. **የሀጹ:** *close, shut.* — Ar. عَصَا *bind up* a wound; أَغْضَى, Heb. עָצָה, *close* the eyelids.

ሰጽው: (form לְמוּד) f. **ሰጹት:** *closed, shut.*

ሀፀወ: not used. IX. **ተዓፀወ:** impf. **ይትዓፀው:** *cast lots.* Denom. from

ሰፅ: *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. קסם]. — Ar. عَصًا *a staff, spear,* Heb. עֵץ *a tree, wood* (comp. Phoen. יר *wood* = Heb. יַעַר, inscr. Tugg. l. 6. שִׂיר החרשם *the*

cutters of wood, i. e. carpenters; according to Augustine, *iar*); Aram. אָע, עָא, ⅄∀, ⅁∀, also קִיסָא, ꝰ.

ሀፀፐ: *produce worms.* Denom. from

ሰፄ: *a worm, maggot, caterpillar;* pl. **ሰፄፐት**::

H:

H: f. **እንተ**: *who, which, that;* pl. m. f. **እለ**:: Like the cognate ד in the Aram. dialects, it is used to circumscribe the genit., as **መዘሙር**: **ዘዳዊት**: *a psalm of David,* **ፍካሬ**: **ዘጸድቃን**: **ወዘኃጥኣን**: *a description of the righteous and of sinners,* **ዝአንቀጽ**: **እንተ**: **እግዚአብሔር**: *this is the gate of the Lord.* It is also used as a conj. *that.* — See Chald. gl. די.

ዝ: accus. **ዘ**: f. **ዛ**: *this, that;* pl. in. **እሉ**: f. **እላ**:: Hence **ከመዝ**: *thus,* **እመዝ**: *after this.*

ዝንቱ: acc. **ዝንተ**: f. **ዛቲ**: acc. **ዛተ**: *this, that;* pl. m. **እሉንቱ**: acc. — **ተ**: f. **እላንቱ**: acc. — **ተ**:: **ዝኩ**: and **ዝክቱ**: acc. —**ተ**: m. f. *this, that;* pl. **እልኩ**: and **እልክቱ**: acc. — **ተ**:: With these different forms comp. Ar. ذَا, f. ذِى (تِى, تَا), pl. أُولَاءِ; ذَاكَ, f. تَاكَ, تِيكَ, pl. أُولَئِكَ; Ḥimyar. inscr. ד (Rödiger's Transl. of Wellsted's Travels, p. 384, 388, 398), דן (p. 398); Heb. m. זֶה, f. זוֹ, זֹה, זֹאת, m. f. זוּ, pl. אֵ, אֵלֶּה; Phoen. ז m. f. (inscr. Sidon.), *syth* f. (Plaut. Poenul. I. 1, 1), זן (inscr. Sidon.); Aram. דֵּן, ⅂⅄, דֵּךְ, f. דָּא, ⅋⅄, דָּךְ, pl. אִלֵּין, ⅄⅂⅁⅄, אִלֵּךְ; in the Egypt. dial. זי, f. זא (Gesenius, Monum. Phoen. p. 242).

ዘከረ: impf. **ይዘክር**: subj. **ይዝክር**: *remember, be mindful of.* VIII. **ተዘከረ**: *remember, recollect.* — See Chald. gl. דכר.

ፐ:

ፐማኝ: *the right side, right hand.* — See Chald. gl. ימין.

ፐብሕ: impf. **ይፐብሕ:** *dry up, wither.* — See Chald. gl. יבש.

ፐብሕ: *the dry land.*

ፐናስ: *Ιωνας, Jonah.*

ይእተ:: See **ውእተ::**

ይእዜ: *now.* — Comp. of **ይእ:** = הֵיא *this* (as in **ይእተ:**), and a subst. denoting *time,* which appears in the Ar. إِنْ, إِذَا, *when,* حِينَئِذٍ *then,* إِذَّاكَ *then,* Heb. אָז, Aram. אֱדַיִן, ⲁⲧⲧⲁ, and Aeth. **ማእዜ:** *when?*

ደ:

ደሞ: *blood.* — See Chald. gl. דם.

ደበ: *above, upon, on;* with suff. **ደቤሁ:** etc.

ደብር: *a mountain;* pl. **አደባር::** Sam. ⲧⲁⲃⲱⲣ, Heb. טַבּוּר; connected with Chald. טור (see Chald. gl.).

ደኀየ: *be safe, sound.* IV. **አደኀየ:** *save, preserve,* impf. **ይደኀይ:** (yādĕkhĕn), subj. **ይደኀይ:** (yādkhĕn).

ደገመ: impf. **ይደግሞ:** *do again, repeat, reiterate* (comp. שָׁנָה, הִנָּא).

ደግሞ: *second;* adv. acc. **ደገመ:** *a second time, again.*

ደገማዊ: and **—ማይ:** f. **—ማዊት:** **—ማት:** *second.*

ገ:

ገብረ: impf. **ይገብር:** subj. **ይግበር:** *act, do, work.* — Ar. جَبَرَ *set* a broken limb, *strengthen;* Heb. גָּבַר, Aram. גְּבַר, ⲅⲃⲁⲣ, إِجْبَارٌ, *be strong.* As to the form, comp.

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

ገብር: *a slave* or *servant;* pl. **አግብርት**:: See Chald. gl. גבר.

ተግባር: *trade, occupation.*

ምግባር: *way of acting, conduct, acta, res gestae;* pl. **ምግባሬት**::

ገሠፀ: impf. **ይገሥጽ**: *be humble* or *submissive to, serve* or *obey, praise and thank God in a humble spirit.* IX. **ተጋሠፀ**: *humble one'sself, confess one's sins, give thanks to God.* — Ar. جَنَأَ, III. جَانَأَ, VI. تَجَانَأَ, *fall prostrate,* Aram. גְּנָא, ܓܢܐ *lie down.*

ገሠረ: and **ገፀረ**: *cry out*, esp. from pain, *groan.* — Ar. جَأَرَ *cry out,* Heb. גָּעַר, Syr. ܓܥܪ, *chide.*

ገዓር: *outcry, groaning.*

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

አግዚእ: *a ruler* or *master;* voc. **አግዚኦ**:: pl. **አጋእዝት**: and sometimes **አጋእስት**:: Hence **አግዚአብሔር**: *God* (lit. the Lord of the Earth). — As to its form, **አግዚእ**: seems related to the intensive adj. of the form أَفْعَلُ in Arab., of which formation אַכְזָר, אַכְזָב, and אֵיתָן, are remnants in Heb.

ገደፈ: impf. **ይገድፍ**: *throw away, reject, abandon, neglect.* — Ar. قَذَفَ (see the Arab. text, chap. II. 11).

ገጽ: *the face, countenance, surface, front.*

ከመገጸ: = מִלִּפְנֵי, מִפְּנֵי.

ገፍትኦ: *overturn, destroy.* VII. **ተገፍትኦ**: *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 **ገፍዐ**: *attack, insult* (Ar. جَفَعَ *dash to the ground,* جَفَا *insult),* and **ፈተተ**: *break* (Heb. פָּתַח, Ar. فَتَّ).

ጠ:

ጥቀ: *very, excessively.*

ጠፍኦ: *be extinguished, perish.* IV. **አጥፍኦ**: *extinguish, destroy.* — Ar. طَفِئَ, Chald. טְפָא, טְפִי.

ጸ:

ጸለለ: impf. **ይጼልል**: *give shade, overshadow.*

ጽላሎት: *shade, shadow.* — See Chald. gl. טלל.

ጸለየ: impf. **ይጼልይ**: *pray, vow.* — See Chald. gl. צלא.

ጸሎት: *prayer;* pl. **ጸሎትት**::

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

ጽርሕ: *a temple* or *palace;* pl. **አጽርሖ**:: Ar. صَرْح, Heb. צָרִיחַ.

ጸርኀ: *cry out.* — Ar. صَرَخَ, Heb. צָרַח, Chald. אֲצְרִיחַ; in Syr. we find ܨܪܝܚܘܬܐ *a harsh cry,* as of an eagle, peacock, etc.

ጽራኅ: *a cry.* — Ar. صُرَاخ.

ጾመ: impf. **ይጸውሞ**: *fast.* — See Chald. gl. צום.

ጾም: *a fast;* pl. **አጽዋም**::

ጸወዐ: and **ጸውዐ**: impf. **ይጼውዕ**: *cry out, call, invoke.* — Ar. صَاحَ, Heb. צָוַח, שָׁוַע, Aram. צְוַח, ⱦⱁⱨⱑ.

ጸድቀ: *be just, be truthful, tell the truth.* — Ar. صَدَقَ *tell the truth,* صِدْقٌ *truth, sincerity;* Heb. צָדַק *be just,* Syr. ܙܕܩ *just, proper, fitting,* Heb. צֶדֶק, Aram. ܙܕܩܐ, ⱦⱁⱨⱑ, *what is just and right, justice, law.*

ጸድቅ: *just, veracious.*

ፀ:

ፀሓይ: *the sun.* — Ar. ضُحًى *the time when the sun is high and shines brightly, the sun;* ضِحٌّ and ذُكَاءٌ *the sun.* Comp. also صَحَا, **ጸሐወ**: *be clear,* ܨܚܘܬܐ *clearness* of sky; and see Syr. gl. ܙܗ.

ፀጋሙ: *the left, the left hand.*

ፈ:

ፈለገ: *a river;* pl. **አፋላገ**: —**ላጋት**:: Ar. فَلَجٌ *a small stream,* Heb. פֶּלֶג. From a rad. **ፈለገ**: = Ar. فَلَجَ, Heb. פָּלַג, Aram. פְּלַג, ܦܠܓ, ⱦⱂⱗ, *separate, divide.*

ፈለጠ: impf. **ይፈልጥ**: *separate, distinguish.* In the other dialects the rad. فَلَتَ, פָּלַט, ܦܠܛ, means *escape* (see Syr. gl.), but the idea of *cleaving* or *separating* attaches to the syll. פל in פַּלַּג, פֶּלֶא, פָּלָא, فَلَجَ, פֶּלֶג,

فَلَحَ, فَلَخَ, فَلَحَ, فَلَذَ, فَلَعَ, فَلَقَ, فَلَا, فَلَهَ, and cognate words.

ፈሠሐ: not used. VII. **ተፈሠሐ**: impf. **ይትፈሀሕ**: *rejoice, be glad.* — Ar. فَصَحَ *be clear,* يَوْمٌ فِصْحٌ *a clear day;* Syr. ܐܶܬܰܦ̈ܰܫ; *gladden* or more prob. connected with فَسَحَ *be wide, spacious;* comp. بَسَطَ *spread out,* VII. إِنْبَسَطَ *be glad,* شَرَحَ *widen, expand,* VII. إِنْشَرَحَ *be cheerful.*

ፋሠሓ: *joy.*

ፈርሀ: impf. **ይፈርህ**: *be afraid, fear.*

ፋርሀት: *fear.*

ፈቀደ: impf. **ይፈቅድ**: *examine* or *survey, count; wish, desire.* — Heb. פָּקַד *examine, survey, miss upon examination* or *survey* (1 Sam. XX. 6, XXV. 15); Ar. فَقَدَ *seek* what has been lost, *long for,* فَقْدٌ *longing, regret.*

ፈነወ: impf. **ይፈኑ**: *send.* — Heb. פָּנָה, Aram. פְּנָא, פְּנֵי, ܦܢܐ, ܦܢܝ, ⅁⅂⅃ *turn* (vertit se), פָּנִים *the face;* comp. وَجَّهَ *send,* تَوَجَّهَ *turn towards,* وَجْهٌ *the face.*

ፋናት: *a road, journey, way of life, conduct;* pl. **ፋናው**: **ፋናዋት**:: Comp. דֶּרֶךְ, אוֹרָה, سَبِيلٌ, سِيرَةٌ, مَذْهَبٌ, طَرِيقٌ, etc.

ፈደየ: impf. **ይፈድ**: *restore* or *make good, requite* good or evil, *fulfil, perform.* — Ar. فَدَى, Heb. פָּדָה, *ransom.*

ፈድፈደ: *be more abundant, exceed, excel.*

ፈድፋድ: *the greater part;* adv. acc. —**ደ**: *very, much,* with **እምነ**: *more than.*

ፈጠረ: impf. **ይፈጥር**: *create.* — Ar. فَطَرَ. See Gesenius' Thesaurus, art. פָּטַר.

ፍጥረት: *creation.* — Ar. فِطْرَة.

ፈጸመ: impf. **ይፈጽም**: *end, finish, fulfil.* VIII. **ተፈጸመ**: pass. — Ar. فَصَمَ *cut, break,* IV. أَفْصَمَ *cease;* Heb. פָּצַם.

ARABIC VERSION.

بِسْمِ ٱلْأَبِ وَٱلْاِبْنِ وَٱلرُّوحِ ٱلْقُدْسِ إِلٰهٍ وَاحِدٍ ✻
تَرْجَمَةُ نُبُوَّةِ يَوْنَانَ ٱلنَّبِيِّ ٱبْنِ مَتَّى[a] صَلَاتُهُ تَكُونُ مَعَنَا آمِينُ ✻

أَلْفَصْلُ ٱلْأَوَّلُ ✻

1 وَكَانَتْ كَلِمَةُ ٱلرَّبِّ عَلَى يَوْنَانَ بْنِ مَتَّى[b] يَقُولُ لَهُ، قُمْ
2 فَٱنْطَلِقْ إِلَى نِينَوَى ٱلْمَدِينَةِ ٱلْعَظِيمَةِ وَنَادِى[c] فِيهَا بِإِنَّ
3 شُرُورَكُمْ قَدْ صَعِدَتْ أَمَامِى، وَقَامَ يَوْنَانُ لِيَفِرَّ إِلَى تَرْسِيسَ
مِنْ قُدَّامِ ٱلرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَجَدَ سَفِينَةً تَخْرُجُ إِلَى
تَرْسِيسَ فَأَعْطَى ٱلْمَلَّاحَ أَجْرَهُ وَنَزَلَ فِى ٱلسَّفِينَةِ لِيَدْخُلَ
4 مَعَهُمْ إِلَى تَرْسِيسَ هَرَبًا مِنْ قُدَّامِ ٱلرَّبِّ، فَأَهَبَّ ٱلرَّبُّ
رِيحًا عَظِيمَةً فِى ٱلْبَحْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِى ٱلْبَحْرِ وَكَانَتِ
5 ٱلسَّفِينَةُ تَتَمَايَلُ لِتَنْكَسِرَ، وَفَرِقَ[d] ٱلْمَلَّاحُونَ وَجَأَرَ كُلُّ
إِنْسَانٍ مِنْهُمْ إِلَى إِلٰهِهِ وَطَرَحُوا مَتَاعًا مِنَ ٱلسَّفِينَةِ فِى
ٱلْبَحْرِ لِيُخَفِّفُوا عَنْهَا وَيَوْنَانُ[e] هَبَطَ إِلَى أَسْفَلِ ٱلسَّفِينَةِ

---

[a]) Ms. مسى. [b]) Ms. مسا. [c]) Vulg. for وَنَادِ. [d]) Ms. وقرق.
[e]) The Ms. adds لحق.

وَنَامَ ، فَدَنَا سَيِّدُ ٱلسَّفِينَةِ وَٱلْمَلَّاحُونَ وَقَالُوا لَهُ لِمَا ذَا 6
تَنَامُ قُمْ ٱدْعُوا (f إِلٰهَكَ لَعَلَّ ٱللّٰهَ يُخَلِّصُنَا وَلَا نَهْلِكُ ،
وَقَالَ ٱلرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَقْتَرِعْ لِنَعْلَمَ هٰذَا ٱلشَّرَّ 7
مِنْ قِبَلِ مَنْ جَاءَ عَلَيْنَا فَٱقْتَرَعُوا فَصَارَتِ ٱلْقُرْعَةُ عَلَى
يَوْنَانَ ، فَقَالُوا لَهُ أَخْبِرْنَا هٰذَا ٱلشَّرُّ لِمَا ذَا أَتَى عَلَيْنَا وَمَا 8
ذَا عَمَلُكَ وَمِنْ أَيْنَ أَنْتَ وَأَيِّ أَرْضٍ أَرْضُكَ وَمِنْ أَيِّ شَعْبٍ
أَنْتَ ، فَقَالَ لَهُمْ يَوْنَانُ أَنَا عِبْرَانِيٌّ وَلِلّٰهِ لِرَبِّ ٱلسَّمَاءِ أَخْشَى 9
ٱلَّذِي خَلَقَ ٱلْبَرَّ وَٱلْبَحْرَ ، فَفَرِقُوا (g مِنْهُ ٱلْقَوْمُ فَرَقًا شَدِيدًا 10
وَقَالُوا لَهُ مَا ذَا صَنَعْتَ لِأَنَّ أُولَائِكَ ٱلنَّاسَ عَلِمُوا أَنَّهُ مِنْ
قُدَّامِ ٱلْإِلٰهِ هَرَبَ ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَا ذَا نَصْنَعُ بِكَ 11
حَتَّى يَسْكُنَ ٱلْبَحْرُ عَنَّا لِأَنَّ ٱلْبَحْرَ هُوَ ذَا مُنْطَلِقٌ يَزْخَرُ
عَلَيْنَا ، قَالَ لَهُمْ خُذُونِي وَٱطْرَحُونِي فِي ٱلْبَحْرِ وَهُوَ يَسْكُنُ 12
عَنْكُمْ لِأَنِّي أَعْلَمُ أَنَّ هٰذَا ٱلْمَوْجَ ٱلْعَظِيمَ مِنْ أَجْلِي هَاجَ
عَلَيْكُمْ ، فَجَهَدُوا أُولَائِكَ ٱلنَّاسُ أَنْ يَرْجِعُوا إِلَى ٱلسَّاحِلِ 13
فَلَمْ يَجِدُوا إِلَى ذٰلِكَ سَبِيلًا لِأَنَّ ٱلْبَحْرَ كَانَ ذَاهِبًا يَزْخَرُ
عَلَيْهِمْ ، وَدَعَوُا ٱلرَّبَّ وَقَالُوا أَيُّهَا ٱلرَّبُّ لَا تَحْسُبْ عَلَيْنَا 14
ٱلدَّمَ ٱلزَّكِيَّ وَلَا نَهْلِكْ بِنَفْسِ هٰذَا ٱلرَّجُلِ إِنَّكَ أَنْتَ ٱلرَّبُّ
وَأَنْتَ تَصْنَعُ مَا تَشَاءُ ، وَأَخَذُوا يَوْنَانَ وَطَرَحُوهُ فِي ٱلْبَحْرِ 15
فَٱسْتَقَرَّ ٱلْبَحْرُ وَهَدَتْ (h أَمْوَاجُهُ ، وَفَرِقُوا (i أُولٰئِكَ ٱلنَّاسُ مِنْ 16

---

f) Vulg. for أُدْعُ. g) Ms. فقرقوا and قرقا. h) Vulg. for وَهَدَأَتْ.
i) Ms. وقرقوا and قرقا.

قُدَّامِ ٱلرَّبِّ فَرَقًا شَدِيدًا وَذَبَحُوا ذَبَائِحَ لِلرَّبِّ وَنَذَرُوا لَهُ ٱلنُّذُورَ ✻

ٱلْفَصْلُ ٱلثَّانِي ✻

1 وَهَيَّأَ ٱلرَّبُّ حُوتًا عَظِيمًا فَٱبْتَلَعَ يَوْنَانَ وَكَانَ يَوْنَانُ فِي بَطْنِ
2 ٱلْحُوتِ ثَلٰثَةَ أَيَّامٍ وَثَلٰثَ(j لَيَالٍ، وَصَلَّى يَوْنَانُ ٱلنَّبِيُّ قُدَّامَ
ٱلرَّبِّ إِلٰهِهِ وَهُوَ فِي بَطْنِ ٱلْحُوتِ وَقَالَ ✻ صَلَاةُ يَوْنَانَ وَهُوَ
3 فِي بَطْنِ ٱلْحُوتِ ✻ دَعَوْتُ ٱلرَّبَّ فِي حُزْنِي فَأَجَابَنِي وَمِنْ
4 بَطْنِ ٱلْجَحِيمِ تَضَرَّعْتُ إِلَيْهِ وَسَمِعَ صَوْتِي، طَرَحَنِي فِي غَوْرِ
قَلْبِ ٱلْبَحْرِ وَٱلْأَنْهَارُ أَحَاطَتْ بِي وَجَمِيعُ أَمْوَاجِكَ عَلَيَّ
5 عَبَرَتْ، وَأَنَا بِحَقٍّ قُلْتُ إِنِّي تَبَاعَدْتُ مِنْ حِذَاءِ عَيْنَيْكَ
6 أَتَرَانِيَ ٱلْآنَ أَعُودُ فَأَنْظُرَ إِلَى هَيْكَلِكَ ٱلْمُقَدَّسِ، وَقَدْ أَحَاطَتْ
بِيَ ٱلْمِيَاهُ وَوَصَلَتْ إِلَى نَفْسِي وَٱلْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْفَلِ
7 ٱلْبَحْرِ وَٱحْتُبِسَ رَأْسِي، وَإِلَى أَسَافِلِ ٱلْجِبَالِ هَبَطْتُ أَغْلَاقُهَا(k
فِي وَجْهِي إِلَى ٱلدَّهْرِ وَمِنَ ٱلْعَثَارِ(l أَصْعَدَتْ حَيَاتِي إِلَيْكَ
8 يَا رَبِّي وَإِلٰهِي، حَيْثُ ٱغْتَمَّتْ نَفْسِي ذَكَرْتُ ٱلرَّبَّ وَدَخَلَتْ
9 صَلَاتِي أَمَامَكَ وَإِلَى هَيْكَلِكَ ٱلْمُقَدَّسِ، وَكُلُّ ٱلَّذِينَ يَحْفَظُونَ
10 ٱلْأَشْيَاءَ(m ٱلْبَاطِلَةَ يَتْرُكُونَ رَحْمَتَهُمْ، أَنَا بِحَقٍّ أَنَا بِصَوْتِ
11 ٱلشُّكْرِ أُقَرِّبُ لَكَ ذَبَائِحَ وَمَا نَذَرْتُ أُوَفِّيهِ لِلرَّبِّ ✻ وَأَمَرَ
ٱلرَّبُّ ٱلْحُوتَ فَقَذَفَ يَوْنَانَ فِي ٱلْيَبَسِ ✻

---

j) Ms. وتلثه. k) Ms. اعلاقها. l) Ms. العمار. m) Ms. الانسان.

ٱلْفَصْلُ ٱلثَّالِثُ ❋

1 وَأَتَى كَلَامُ ٱللّٰهِ إِلَى يَوْنَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، قُمْ وَٱنْطَلِقْ
2 إِلَى نِينَوَى ٱلْمَدِينَةِ ٱلْعُظْمَى وَنَادِى([n] فِيهَا بِمَا أَقُولُ لَكَ،
3 وَقَامَ يَوْنَانُ فَٱنْطَلَقَ إِلَى نِينَوَى مِثْلَ كَلِمَةِ ٱلرَّبِّ وَنِينَوَى
4 كَانَتْ([o] مَدِينَةً عَظِيمَةً مَسِيرَةَ ثَلٰثَةِ أَيَّامٍ، وَبَدَى([p] يَوْنَانُ
أَنْ يَدْخُلَ إِلَى نِينَوَى مَسِيرَةَ يَوْمٍ وَاحِدٍ وَنَادَى وَقَالَ مِنَ
5 ٱلْآنَ إِلَى أَرْبَعِينَ يَوْمًا مَدِينَةُ نِينَوَى تَنْخَسِفُ، فَآمَنُوا
أَهْلُ نِينَوَى بِٱللّٰهِ وَفَرَضُوا ٱلصَّوْمَ وَلَبِسُوا ٱلْمُسُوحَ مِنْ
6 كِبَارِهِمْ إِلَى صِغَارِهِمْ، وَٱنْتَهَتِ ٱلْكَلِمَةُ إِلَى مَلِكِ نِينَوَى
فَقَامَ عَنْ كُرْسِيِّهِ وَنَزَعَ تَاجَهُ وَلَبِسَ مِسْحًا وَجَلَسَ عَلَى
7 ٱلرَّمَادِ، وَنَادَى فِي نِينَوَى وَقَالَ ٱلْمَلِكُ وَأَشْرَافُهُ أَمَرُوا ٱلنَّاسَ
وَٱلثِّيرَانَ وَٱلْغَنَمَ وَٱلْبَهَائِمَ أَنْ لَا يَذُوقُوا شَيْئًا مِنَ ٱلطَّعَامِ
8 وَلَا يَرْعَوْا وَٱلْمَاءَ فَلَا يَشْرَبُوا، وَلٰكِنْ يَلْبَسُونَ ٱلْمُسُوحَ
ٱلنَّاسُ وَٱلْبَهَائِمُ أَيْضًا وَيَدْعُونَ ٱللّٰهَ وَيَضْرَعُونَ إِلَيْهِ وَأَنْ
يَرْجِعَ كُلُّ إِنْسَانٍ([q] عَنْ طَرِيقِهِ ٱلسَّوْءِ وَعَنِ ٱلظُّلْمِ ٱلَّذِي
9 فِي يَدَيْهِ، وَقَالُوا مِنْ([r] هٰذَا ٱلَّذِي يَعْلَمُ إِنِ ٱللّٰهُ يُقْبِلُ
إِلَيْنَا وَيَتَرَحَّمُ عَلَيْنَا وَيَرُدُّ عَنَّا رِجْزَهُ وَغَضَبَهُ لِئَلَّا نَهْلِكَ،

ان

---

[n]) Vulg. for وَنَادِ. [o]) The Ms. adds بعيدة. [p]) Vulg. for وَبَدَأَ.
[q]) Ms. انسانًا. [r]) So Ms., according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ ٱللّٰهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طُرُقِهِمِ
ٱلسَّوْءِ فَرَدَّ غَضَبَهُ وَرِجْزَهُ عَنْهُمْ فَلَمْ يُبِدْهُمْ(s) ✻

أَلْفَصْلُ ٱلرَّابِعُ ✻

1 وَحَزِنَ يَوْنَانُ حَزَنًا شَدِيدًا وَتَكَرَّهَ مِنْ ذٰلِكَ جِدًّا، وَصَلَّى
2 وَقَالَ قُدَّامَ ٱلرَّبِّ أَيُّهَا ٱلرَّبُّ أَلَمْ تَكُنْ هٰذِهِ كَلِمَتِي وَأَنَا
فِي بِلَادِي وَلِذٰلِكَ سَبَقْتُ وَفَرَرْتُ إِلَى تَرْسِيسَ قَدْ عَرَفْتُ
بِحَقٍّ أَنَّكَ ٱلْإِلٰهُ ٱلرَّؤُوفُ ذُو ٱلتُّؤَدَةِ كَثِيرُ ٱلرَّحْمَةِ تَرُدُّ ٱلشَّرَّ،
3 أَلْآنَ يَا رَبِّ(t) ٱنْزِعْ نَفْسِي مِنِّي لِأَنَّ ٱلْمَوْتَ أَنْفَعُ لِي مِنَ
4 ٱلْحَيَاةِ، وَقَالَ لَهُ ٱلرَّبُّ مَا أَشَدَّ مَا حَزِنْتَ يَا يَوْنَانُ، وَخَرَجَ
5 يَوْنَانُ خَارِجَ ٱلْمَدِينَةِ وَٱتَّخَذَ لَهُ هُنَاكَ مِظَلَّةً(u)، وَإِنَّ
6 ٱللّٰهَ ٱلرَّبَّ أَمَرَ أَصْلَ ٱلْقَرْعِ فَنَبَتَ وَٱرْتَفَعَ عَلَى رَأْسِ يَوْنَانَ
وَصَارَ ظَلَالًا عَلَى رَأْسِهِ وَتَفَرَّجَ(v) مِنْ شِدَّتِهِ وَفَرِحَ يَوْنَانُ
7 بِأَصْلِ ٱلْقَرْعِ فَرَحًا عَظِيمًا، وَفِي ٱلْيَوْمِ ٱلْآخَرِ أَمَرَ ٱللّٰهُ دُودَةً
8 فِي مَطْلَعِ ٱلْفَجْرِ فَضَرَبَتْ أَصْلَ ٱلْقَرْعِ وَقَرَضَتْهُ، فَلَمَّا طَلَعَتِ
ٱلشَّمْسُ أَمَرَ ٱللّٰهُ رِيحَ ٱلسَّمُومِ فَيَبَّسَ أَصْلَ ٱلْقَرْعِ وَحَمِيَتِ
ٱلشَّمْسُ فِي رَأْسِ يَوْنَانَ فَٱغْتَمَّ وَسَأَلَ لِنَفْسِهِ ٱلْمَوْتَ وَقَالَ

---

s) Ms. يبيدهم. t) For رَبِّي. u) Several words are wanting here, which may be thus supplied from the London Polyglot:
وَجَلَسَ تَحْتَهَا فِي ٱلظِّلِّ إِلَى أَنْ يَرَى مَا يَكُونُ فِي ٱلْمَدِينَةِ،
v) Ms. وتفرخ.

إِنَّكَ يَا رَبِّ لَقَادِرٌ أَنْ تَنْزِعَ نَفْسِى مِنِّى لِأَنِّى لَسْتُ خَيْرًا
مِنْ آبَاءِى، وَقَالَ ٱلرَّبُّ لِيَوْنَانَ مَا أَشَدَّ مَا حَزِنْتَ عَلَى 9
أَصْلِ ٱلْقَرْعِ فَقَالَ يَوْنَانُ جِدًّا أَحْزَنْتَنِى حَتَّى ٱلْمَوْتِ، فَقَالَ 10
لَهُ ٱلرَّبُّ أَنْتَ شَفِقْتَ عَلَى أَصْلِ ٱلْقَرْعِ ٱلَّذِى لَمْ تُعْنَى فِيهِ
وَلَمْ تُرَبِّهِ(w ٱلَّذِى إِنَّهُ فِى لَيْلَةٍ نَبَتَ وَفِى لَيْلَةٍ يَبِسَ، فَكَيْفَ لَا 11
أَشْفَقُ أَنَا عَلَى نِينَوَى ٱلْمَدِينَةِ ٱلْعَظِيمَةِ ٱلَّتِى فِيهَا أَكْثَرُ
مِنِ ٱثْنَتَىْ عَشْرَةَ(x رِبْوَةً مِنَ ٱلنَّاسِ ٱلَّذِينَ لَا يَعْرِفُونَ
أَيْمَانَهُمْ(y مِنْ يَسَارِهِمْ وَبَهَائِمُ كَثِيرَةٌ ✵

تَمَّ بِمَعُونَةِ ٱللّٰهِ تَرْجَمَةُ نُبُوَّةِ يَوْنَانَ ٱلنَّبِيِّ صَلَاتُهُ تَحْفَظُنَا
آمِينُ ✵

---

w) Ms. تربيه. x) Ms. عشر. y) Ms. ايمانهم.

GLOSSARY.

ا

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

أَبٌ *a father;* gen. أَبٍ, acc. أَبًا; in the construct state, nom. أَبُو, gen. أَبِي, acc. أَبَا; du. أَبَوَانِ *two fathers*, also *father and mother;* pl. آبَاءٌ *fathers, ancestors.* — See Syr. gl. اث.

إِبْنٌ. See بَنَى.

أَتَى, impf. يَأْتِي, *come.* — See Chald. gl. אתא.

أَجْرٌ *a reward, hire;* pl. أُجُورٌ. See Chald. gl. אגר.

أَجْلٌ *cause* (to be carefully distinguished from أَجَلٌ *fate, death*); لِأَجْلِ or مِنْ أَجْلِ *on account of, because of.*

أَخَذَ, impf. يَأْخُذُ, imper. خُذْ, *take, seize.* VIII. إِتَّخَذَ (for إِئْتَخَذَ or إِيتَخَذَ, as إِتَّجَرَ *receive hire,* إِتَّزَرَ *put on the robe called* إِزَارٌ *izār*), *take* (for one's self), *choose, make.* — See Syr. gl. اسب.

آخَرُ *other, another*, pl. آخَرُونَ and أُخَرُ; f. أُخْرَى, pl. أُخَرُ and أُخْرَيَاتٌ. — See Chald. gl. אחר.

أَرْضٌ f. *the earth, the ground, a country;* pl. أَرَضُونَ, أَرَاضٍ. — See Chald. gl. ארע.

إِسْمٌ. See سَمَا.

أَصْلٌ *a root, origin;* pl. أُصُولٌ. Prob. connected with وَصَلَ *join, unite.*

أَلْ 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 ث ت the final ل is assimilated, e. g. أَلتَّمْرُ *the date*, أَلشَّمْسُ *the sun*, أَلظُّلْمُ *injustice.* — Heb. Phoen. הַ for הַל.

أَلَّذِى, f. أَلَّتِي, *who, which, that;* du. nom. m. أَللَّذَانِ, f. أَللَّتَانِ; pl. أَلَّذِينَ, f. أَللَّاتِ or أَللَّاتِي. Rarer forms are: pl. m. أَلْأُولَى or أَلْأُلَى, f. أَللَّوَاتِي, أَللَّاءِى or أَللَّاءِ; very rare: sing. m. أَللَّذْ, f. أَللَّتْ, pl. nom. m. أَلَّذُونَ. — أَلَّذِى is comp. of the art. أَلْ, a demonstr. letter ل (see ذَالِكَ), and the pron. ذَا, f. ذِى; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הַלָּזֶה, הַלָּז, Phoen. אלז (inscr. Eryc. l. 7). The art. أَلْ, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. **H:** זוּ, דִּי, דְּ.

إِلَاهٌ or إِلٰهٌ *a god, an idol;* pl. آلِهَةٌ; with the art. أَلْإِلَاهُ, أَلْإِلٰهُ, usually أَللّٰهُ, *God.* — See Chald. gl. אלהּ.

إِلَى *to, towards, in addition to, until;* with suff. إِلَيَّ, إِلَيْكَ, إِلَيْهِ, etc. — Heb. -אֶל, poet. אֵלַי. See Chald. gl. לות.

أَمَّ, impf. يَؤُمُّ, prop. *precede,* hence *set an example, teach.*

أَمَامَ *in front, before;* prop. the acc. of a noun أَمَامٌ *the front.*

أَمَرَ, impf. يَأْمُرُ, imper. مُرْ, *order, command.* — See Chald. gl. אמר.

أَمِنَ, impf. يَأْمَنُ, *be void of fear, secure, confide in.* IV. آمَنَ *make safe, protect,* with بِ, *believe in,* whence إِيمَانٌ *belief, faith.* — See Chald. gl. אמן.

آمِينُ, أَمِينُ, אֵמֵן, *Amen.*

أَنْ 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;* أَرَدتُّ أَنْ أُكْرِمَهُ *I wished to do him honour;* but if merely introducing the statement of a fact, it is followed by the perf. or impf. indic., as عَجِبْتُ أَنْ كَتَبَ *I wonder that he wrote,* أَعْلَمُ أَنْ يَنَامُ *I know that he is asleep.*

أَنَّ conj. *that,* followed by a noun or pron. in the acc., e. g. حُكِيَ أَنَّ شَيْخًا مِنْ شُيُوخِ بَغْدَادَ كَانَ لَهُ تِلْمِيذَانِ *it is related that a certain shaikh in Bagdād had two disciples,* حُكِيَ أَنَّهُ كَانَ بِمِصْرَ مَلِكٌ *it is related that there was in Egypt a king.* With the suff. 1 pers. sing. the form أَنِّي is equally common with أَنَّنِي.

إِنْ conj. *if.* In correlative clauses, as the general rule, it requires the verb of each clause to be in the perf. or the jussive, as: إِنْ فَعَلْتَ ذٰلِكَ هَلَكْتَ or إِنْ تَفْعَلْ ذٰلِكَ تَهْلِكْ *if you do this, you (will) perish* — See Chald. gl. אם.

إِنَّ a particle having the sense of *utique* or *profecto*, and followed by a noun or pron. in the acc., e. g. إِنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *profecto 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 إِنَّنِي.

أَنَا *I*, pl. نَحْنُ *we.* In poetry the second syll. is often short (∪ ∪); the form أَنْ is also said to occur (comp. Aeth. ፍንሕ:). — See Chald. gl. אנא.

أَنْتَ, f. أَنْتِ, *thou;* du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald gl. אנת.

إِنْسَانٌ *a man, person, individual;* pl. أُنَاسٌ or نَاسٌ. The fem. إِنْسَانَةٌ is said to exist. — See Chald. gl. אנש.

أَهْلٌ *the family* or *kindred* of a man, *the people* or *inhabitants* of a place; pl. أَهْلُونَ, أَهَالٍ. — The word orig. means a man's *tent,* Heb. אֹהֶל (comp. بَيْتٌ, בַּיִת, and *house).*

أَوَّلُ *first,* pl. أَوَّلُونَ, أَوَائِلُ, أُوَلُ; f. أُولَى, pl. أُوَلُ.

أُولَائِكَ. See ذَاكَ.

آنٌ *time, a moment;* adv. acc. ٱلْآنَ *now.*

أَيٌّ, f. أَيَّةٌ, *who, which, what? whoever, whatever.* — See Chald. gl. אי. — يَا أَيُّهَا, or simply أَيُّهَا, interj. *O!* followed by a def. noun in the nom., as أَيُّهَا ٱلْوَزِيرُ *O vizir!*

أَيْضًا *again, also;* prop. the acc. of a noun أَيْضٌ *returning, repetition,* from آضَ, impf. يَئِيضُ, *return* (comp. Syr. ܐܺܝܳܕ from ܐܳܕ).

أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* — See Chald. gl. אן.

ب

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

بَحْرٌ *the sea, a large river;* pl. بِحَارٌ, بُحُورٌ, أَبْحُرٌ. — See Aeth. gl. **ባሕር**:

بَدَأَ, impf. يَبْدَأُ, *begin.* The form بَدَى, chap. III. 4, is vulgar.

بَرٌّ *the dry land, a plain* or *desert.* — See Syr. gl. ܒܪ.

بَطَلَ, impf. يَبْطُلُ, *be in vain, useless, fruitless, idle.* — Aeth. **በጠለ**: *be in vain,* Heb. בָּטַל *cease* from labour, Aram. בְּטֵל, ܒܛܶܠ, **ⴱⴰⵟⴰⵍ**, *cease, desist.*

بَاطِلٌ part. adj. *vain, useless; false, wrong,* opp. to حَقٌّ.

بَطْنٌ *the belly, womb, the innermost part;* pl. بُطُونٌ, أَبْطُنٌ. — Heb. בֶּטֶן, Chald. בִּטְנָא.

بَعُدَ, impf. يَبْعُدُ, and بَعِدَ impf. يَبْعَدُ, *be distant, far off.* VI. تَبَاعَدَ *recede from one another, be removed* or *distant.* — Aeth. **በዐደ**: *change, alter.*

بَعِيدٌ, f. بَعِيدَةٌ, *distant.*

بَلَدٌ *a town* or *city, province, country;* pl. بِلَادٌ, بُلْدَانٌ.

بَلِعَ, impf. يَبْلَعُ, *swallow.* VIII. إِبْتَلَعَ *id.* — See Chald. gl. בלע.

بَنَى, impf. يَبْنِي, *build;* بَنَى عَلَى أَهْلِهِ or بَنَى بِأَهْلِهِ *marry and beget children* (comp. בָּנָה בַיִת לְפִלֹנִי or עָשָׂה Deut.

XXV. 9, 2 Sam. VII. 11, 27; Turkish اَوْلَنْمَكْ evlenmek, *marry,* from اَوْ ev, *a house*). — Heb. בָּנָה, Aram. בְּנָא, صْنَا, פלח.

إِبْنٌ *a son;* pl. أَبْنَاءٌ, بَنُونَ. In stating names of persons, it takes the form بْنُ, but only when immediately preceded and followed by a proper name; e. g. one may also be spoken of عَبْدُ ٱللّٰهِ بْنُ مَسْعُودٍ ٱلشَّيْخُ ٱبْنُ مَسْعُودٍ. — Heb. Phoen. בֵּן (בֶּן־, בֶּן־); in Aram. only the pl. בְּנִין, صِبْيَا, פלחן occurs. — The fem. is إِبْنَةٌ or بِنْتٌ *a daughter,* pl. بَنَاتٌ, Heb. Phoen. בַּת (for בַּנָת), with suff. בִּתִּי, Aeth. ብንተ: in the phrase ብንተ: ዐይን: *the pupil of the eye;* Aram. pl. בְּנָן, صْبَا, פלך. — See Chald. gl. בר.

بهم not used. IV. أَبْهَمَ *shut.* X. إِسْتَبْهَمَ *be dumb.*

بَهِيمَةٌ *an animal* (we speak of „the dumb animals"); pl. بَهَائِمُ. — Heb. בְּהֵמָה, Sam. ⱁⱂⱁⱆⱁ; Aeth. ዐሠም: *dumb.*

بَادَ, impf. يَبِيدُ, *go away, perish.* IV. أَبَادَ *destroy.* Comp. هَلَكَ, and مَضَى. — See Chald. gl. אבד.

ت

تُؤَدَةٌ. See وَأَدَ.

تَحْتَ *under, beneath;* acc. of a subst. تَحْتٌ *the lower part.* — See Chald. gl. תחות.

تَرْجَمَ *translate* from one lang. into another, *interpret, explain, entitle.* — Aeth. ተርጐመ: Aram. תַּרְגֵּם, ܬܪܓܡ. Hence Ar. تَرْجُمَانٌ, Aeth. ተርጓሚ: Chald. תּוּרְגְּמָן (תָּא),

Syr. ܬܘܪܓܡܢܐ, *an interpreter* (Ital. *turcimanno,* Portug. *turgimão, trugimão,* Fr. *drogman,* Engl. *dragoman).*

تَرْجَمَةٌ *a translation, history, chapter* or *section;* pl. تَرَاجِمُ. — Chald. תַּרְגּוּם.

تَرْسِيسُ, Θαρσις, תַּרְשִׁישׁ, *Tartessus.* The geographical Lexicon entitled مَرَاصِدُ ٱلِاطِّلَاعِ has ترشيش.

تَرَكَ, impf. يَتْرُكُ, *leave* or *abandon, let.* — See Chald. gl. תרך.

تَمَّ, impf. يَتِمُّ, *be whole, entire, complete* or *finished; finish,* — Heb. תַּם.

تَابَ, impf. يَتُوبُ, *repent.* — See Chald. gl. תוב.

تَاجٌ *a crown* or *tiara;* pl. تِيجَانٌ. — See Syr. gl. ܟܬܪ.

ث

ثَلَاثَةٌ or ثَلْثَةٌ, f. ثَلَاثٌ or ثَلْثٌ, *three.* — See Chald. gl. תלת.

ثَالِثٌ, f. ثَالِثَةٌ, *third.* — See Aeth. gl. ፫ለሰ::

إِثْنَانِ, f. إِثْنَتَانِ, ثِنْتَانِ, *two.* Hence إِثْنَا عَشَرَ, f. إِثْنَتَا عَشْرَةَ, *twelve;* vulg. إِثْنَاعَشْ. See عشر and Chald. gl. תרין.

ثَانٍ, f. ثَانِيَةٌ, *second.* — See Aeth. gl. ካልዕ::

ثَوْرٌ *an ox;* pl. ثِيرَانٌ. — See Chald. gl. תור.

ج

جَأَرَ, impf. يَجْأَرُ, *cry out, bellow; pray* or *supplicate* with cries and tears. — See Aeth. gl. ጸውዐ::

جَبَلٌ *a mountain;* pl. جِبَالٌ, أَجْبَالٌ, أَجْبُلٌ.

جَحِمَ, impf. يَجْحَمُ, and جَحُمَ, impf. يَجْحُمُ, *burn.*

جَحِيمٌ *a fiercely burning fire; hellfire, hell.*

جَدَّ impf. يَجِدُّ, يَجُدُّ, *exert one's self, be diligent, serious.*

جِدٌّ *diligence, zeal, earnestness* (opp. to هَزْلٌ); adv. acc. جِدًّا *exceedingly, very.*

جَلَسَ, impf. يَجْلِسُ, *sit.* — Heb. יָשַׁב.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble.*

جَمِيعٌ *the whole, all.*

جَهَدَ, impf. يَجْهَدُ, *exert one's self, labour, strive.*

جَابَ, impf. يَجُوبُ, *cleave, rend; traverse* (Heb. גָּב). IV. أَجَابَ *answer.* Aram. אֲנִיב, ܐܲܫܘܲܒ, ἀπεκρίθη.

جَاءَ, impf. يَجِيءُ, *come.*

ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison.* VIII. إِحْتَبَسَ id. — See Syr. gl. ܐܲܣܲܪ.

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.*

حَذَا, impf. يَحْذُو, *match* one article with another. III. حَاذَى *be over-against* or *opposite to.*

حِذَاءٌ *the being opposite to;* adv. acc. حِذَاءَ *opposite;* مِنْ حِذَاءِ *from before.*

حَزِنَ, impf. يَحْزَنُ *be sad, sorrowful.* IV. أَحْزَنَ *make sad, distress.* — See Aeth. gl. ሐዘነ::

حَزَنٌ and حُزْنٌ *sorrow, grief.* — Aeth. ሐዘን::

حَسَبَ, impf. يَحْسُبُ, *count, reckon.* To be carefully distinguished from حَسِبَ, impf. يَحْسِبُ or يَحْسَبُ *think.* — Aeth. ሐሰበ: Heb. חָשַׁב, Aram. חֲשַׁב, سمے, ⳉⲥⲏⲡ.

حَفِظَ, impf. يَحْفَظُ, *watch* or *observe, keep, guard, preserve, retain in the memory.* — Syr. سْقِف *incite, exhort, encourage.*

حَقَّ, impf. يَحُقُّ and يَحِقُّ, *be necessary, proper, right, just.* — Heb. חַק (see Gesenius' Thesaurus), Aeth. ሐገገ: *appoint, ordain.*

حَقٌّ *what is right and proper, truth, justice, equity;* بِحَقٍّ *truly, verily.* — Heb. חֹק *a law*, Aeth. ሕግ: *law, religion.*

حَمِيَ, impf. يَحْمَى, *be warm, hot.* Cognate حَمَّ, impf. يَحُمُّ *warm,* impf. يَحَمُّ *be warm.* — See Syr. gl. سمر, Aeth. gl. ሐመ::

حُوتٌ *a fish;* pl. حِيتَانٌ, أَحْوَاتٌ.

حَاطَ, impf. يَحُوطُ, *guard, preserve.* IV. أَحَاطَ *surround;* construed with بِ.

حَيْثُ *where, when.*

حَيَّ, impf. يَحَيُّ, and حَيِيَ, impf. يَحْيَى, *live.* — See Chald. gl. חיא.

حَيْوَةٌ and حَيَاةٌ *life.* — Aeth. ሕይወት::

خ

خَبِرَ, impf. يَخْبَرُ, *know;* خَبُرَ, impf. يَخْبُرُ *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. خَارِجَ *outside.*

خَسَفَ, impf. يَخْسِفُ, *tear, cut off* a part, *diminish; be eclipsed* (the moon); *sink and disappear.* VII. إِنْخَسَفَ *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 ٱلشَّيْءَ عَنْهُ.

خَلَصَ, impf. يَخْلُصُ, *be preserved* or *delivered, come safely to, attain to; be pure, good, excellent.* II. خَلَّصَ *deliver; make pure.* — Heb. חָלַץ *pull out* or *off* (Ar. خَلَعَ *take off* clothes, Syr. ܫܠܚ *strip* or *plunder*), II. *deliver.*

خَلَقَ, impf. يَخْلُقُ, *smooth* or *polish, frame* or *fashion, create;* خَلِقَ, خَلُقَ, *be smooth.* — Heb. חָלַק.

خَيْرٌ *good;* followed by مِنْ, *better than;* pl. خِيَارٌ, أَخْيَارٌ. — Aeth. ኸይር

د

دَخَلَ, impf. يَدْخُلُ, *enter.*

دَعَا, impf. يَدْعُو, *call, invite; call on* or *pray to; bless* (لِفُلَانٍ), *curse* (عَلَى فُلَانٍ).

دَمٌ *blood;* pl. دِمَاءٌ. — See Chald. gl. דם.

دَنَا, impf. يَدْنُو, *be near, approach.* — Syr. ܕܢܐ *approach, undertake, agree with, obey.*

دَهْرٌ *time,* partic. *a long period, an age;* pl. دُهُورٌ; أَلدَّهْرَ or إِلَى ٱلدَّهْرِ *for ever,* לְעוֹלָם. The origin of the word is to be sought in the *circling* course of the seasons; comp. דור, دَوْرٌ, and دَارَةٌ, from דור and دَارَ = تَارَ *revolve;* also Syr. ܕܘܪܐ *a mill.*

دُودَةٌ *a worm;* coll. دُودٌ.

دَانَ, impf. يَدِينُ, *be in debt, submit to* or *obey, worship; repay* or *requite, judge* or *condemn.* — See Chald. gl. דון.

مَدِينَةٌ *a city;* pl. مُدُنٌ, مَدَايِنُ.

ذ

ذَا, f. ذِى (تِى, تَا); du. nom. m. ذَانِ, f. تَانِ; pl. أُولَاءِ and أُولَى (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 من ذا الذى ضربك,

مَا ذَا عَمَلُكَ ;ما ذا الذى قلت *what is thy trade* or *profession?* — See Aeth. gl. ʰH::

ذَاكَ, f. تَاكَ, تِبكَ; du. nom. m. ذَانِكَ, f. تَانِكَ; pl. أُولَائِكَ, أُولَاكَ; *this, that.*

ذَالِكَ, ذٰلِكَ, f. تِلْكَ; du. nom. m. ذَانِّكَ, f. تَانِّكَ; pl. أُولَا لِكَ (scarcely used); *this, that.* — ذَاكَ is comp. of ذَا and the pron. suff. كَ; ذٰلِكَ of the same words with the addit. of the demonstr. letter ل (see أَلَّذِى). In old writings the pron. suff. is regularly declined according to the number and sex of the persons adressed, e. g. فَذٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ, ذٰلِكُمُ ٱللّٰهُ رَبُّكُمْ, ذٰلِكُمَا ٱلْكِتَابُ *this is he because of whom you* (women) *reproached me.*

ذَبَحَ, impf. يَذْبَحُ, *kill, sacrifice,* — See Chald. gl. דבח.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim;* pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate.* — See Chald. gl. דבר.

ذٰلِكَ. 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. ذِى, acc. ذَا; f. nom. ذَاتُ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أُولُو

(first syll. short), f. ذَوَاتُ. — It is really the same word as Aram. דְּ, דִּי, Heb. זֶה, זוּ, f. זאת.

ذَاقَ, impf. يَذُوقُ, *taste.*

ر

رَأْسٌ *the head;* pl. رُؤُوسٌ, رُءُوسٌ. — See Chald. gl. ריש.

رَأَفَ, رَئِفَ, impf. يَرْأَفُ; رَؤُفَ, impf. يَرْؤُفُ, *be compassionate or merciful.* Connected with رَخُفَ *be soft,* Heb. רָחַף. See Syr. gl. ܪܦ.

رَؤُوفٌ, رَءُوفٌ, *compassionate, merciful.*

رَأَى, impf. يَرَى (for يَرْأَى), *see, think.* — See Aeth. gl. ርአየ::

رَبٌّ *a possessor, owner, master;* اَلرَّبُّ *the Lord;* pl. أَرْبَابٌ. — See Chald. gl. רבב.

أَرْبَعَةٌ, f. أَرْبَعٌ, *four;* pl. أَرْبَعُونَ *forty.* — See Chald. gl. ארבע.

رَابِعٌ *fourth.* — See Aeth. gl. ራብዕ::

رَبَا, impf. يَرْبُو, *grow, grow up, increase.* II. رَبَّى *rear, bring up, educate.* — See Chald. gl. רבא.

رِبْوَةٌ *ten thousand.* — See Chald. gl. רבב.

رِجْزٌ *filth; a crime, punishment, anger.* Another form is رِجْسٌ, pl. أَرْجَاسٌ. — See Chald. gl. רגז.

رَجَعَ, impf. يَرْجِعُ, *return.*

رَجُلٌ *a man* (as distinct from a woman); pl. رِجَالٌ.

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. يَرْعَى, *feed* or *graze; tend* a flock, *guard* or *take care of, govern.* — See Chald. gl. רעא.

رَفَعَ, impf. يَرْفَعُ, *lift up, raise; remove, abolish.* VIII. إِرْتَفَعَ *raise; be raised, rise* or *be high.*

رَمَادٌ *ashes.* — Connected with رَمِضَ *be hot;* Chald. רָמָץ, Syr. ܪܡܡܐ, ܪܡܡܝܐ, *hot ashes.*

رَاحَ, impf. يَرَاحُ, *blow* (the wind); impf. يَرَاحُ, يَرِيحُ, *smell* (anything). — See Syr. gl. ܪܝܚ.

رُوحٌ m. f. *the breath, spirit* or *soul;* pl. أَرْوَاحٌ; اَلرُّوحُ ٱلْأَمِينُ *the holy Spirit*, but Muḥammadans understand by it *the angel Gabriel* and sometimes *Christ.*

رِيحٌ f. *the wind* (רוּחַ, ܪܘܚܐ); *scent, smell* (רֵיחַ, ܪܝܚܐ); pl. رِيَاحٌ, أَرْيَاحٌ, أَرْوَاحٌ.

ز

زَخَرَ, impf. يَزْخَرُ, *swell* or *rise, be agitated* or *rage* (esp. the sea).

زَكَا, impf. يَزْكُو, *be pure, good, innocent.* — See Ch. gl. זכא.

زَكِيٌّ, f. زَكِيَّةٌ, *pure, good, innocent.*

س

سَأَلَ, impf. يَسْأَلُ, يَسْئَلُ, يَسَلُ, imper. إِسْأَلْ, إِسْئَلْ, سَلْ, *ask, beg;* سَأَلَهُ ٱلشَّيْءَ or سَأَلَهُ عَنِ ٱلشَّيْءِ *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, ⁊2ⲙⲡⲓ.

سَحَلَ, impf. يَسْحَلُ, *rub off, peel.*

سَاحِلٌ *the seashore, beach, coast;* pl. سَوَاحِلُ; in part. اَلسَّاحِلُ the coast of Syria and Palestine. — Comp. حَافَّةٌ, Heb. חוֹף; Aram. סְפַר, ܣܦܪ.

سَفِلَ, impf. يَسْفَلُ, and سَفُلَ, impf. يَسْفُلُ, *be low, lowly, mean, humble.* — Heb. שָׁפַל; Aram. שְׁפַל, ܫܦܠ, used chiefly in some of the derived conj.

سَافِلٌ *low, mean.* أَسْفَلُ *lower, the lowest part;* pl. أَسَافِلُ.

سَفِينَةٌ *a vessel, ship;* pl. سُفُنٌ. — See Chald. gl. כפינא.

سَكَنَ, impf. يَسْكُنُ, *be quiet* or *tranquil, subside* or *go down* (the sea), *dwell.* — Heb. שָׁכַן or שָׁבַן, Syr. ܫܟܢ.

سَمَّ, impf. يَسُمُّ, *poison;* hence سَمٌّ *poison,* Syr. ܣܡܐ *medicine, poison.*

سَمُومٌ *the hot wind* or *simoom* (more corr. *samūm*).

سَمِعَ, impf. يَسْمَعُ, *hear, obey.* — See Syr. gl. ܫܡܥ.

سَمَا, impf. يَسْمُو, *be high.*

إِسْمٌ *a name;* pl. أَسْمَاءٌ. In the phrase بِسْمِ ٱللّٰهِ 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. שם.

سَمَاءٌ m. f. *the sky, heaven, a roof* or *ceiling.* — See Chald. gl. שמיא.

سَاءَ, impf. يَسُوءُ, *be bad* or *wicked; injure, hurt, distress.* سَوْءٌ, سُوءٌ, *evil, wickedness, an evil* or *calamity,* رَجُلُ سَوْءٍ *a bad man,* سُوءُ أَفْعَالِهِمْ *the wickedness of their actions.* — Aeth. ⵙⵄⵅ: Heb. שָׁוְא.

سَادَ, impf. يَسُودُ, *be lord* or *master of, rule over.*

سَيِّدٌ *a lord* or *master, chief, prince;* pl. سَادَةٌ, سَادَاتٌ. Vulgarly contracted into *sīd* (sīdi, *my lord, sir,* a title like مَوْلَى — hence *the Cid* — still farther abbrev. *sī*), and the fem. سَيِّدَةٌ into سِتّ *sitt.* — Heb. שֵׁדִים *false gods, idols;* Aram. שֵׁידָא *an evil spirit, demon* (Z. d. D. M. G. vol. IX. p. 481), جِنّ

سَارَ, impf. يَسِيرُ, *go, walk, set out on a journey.* — Heb. שָׁר.

مَسِيرَةٌ *a journey, space, distance.*

ش

شَدَّ, impf. يَشُدُّ, *bind* or *tie firmly, strengthen, rush upon* or *attack.* IV. أَشَدَّ as „verbum admirationis", مَا أَشَدَّ حَزِنْتَ *how very much grieved thou art!* — Aeth. ⵚⵄⵔ: *drive out, expel*; Heb. שָׁדַד *destroy.*

شِدَّةٌ *strength, violence*; *distress, misfortune.*

شَدِيدٌ *strong, violent.*

شَرِبَ, impf. يَشْرَبُ, *drink.* — Aeth. ⵚⵣⴱ::

شَرَّ, impf. يَشِرُّ, يَشُرُّ, *be bad* or *wicked.* — Heb. סָרַר *be refractory,* שֹׂרֵר *an enemy.*

شَرٌّ *evil, wickedness, a crime, misfortume,* pl. شُرُورٌ; adj. *bad, wicked* = شَرِيرٌ, pl. شِرَارٌ, أَشْرَارٌ. — Heb. סַר.

شَرِفَ, impf. يَشْرَفُ, *be high;* شَرُفَ, impf. يَشْرُفُ *be noble.*

شَرِيفٌ *noble, illustrious, excellent;* pl. أَشْرَافٌ. — Heb. שָׂרִפִים.

شَعَبَ *divide, separate.* — Heb. סעף, whence סָעִיף *a cleft, a branch* (Ar. شِعْبٌ *a cleft, defile,* شُعْبَةٌ *a branch),* and סְעִפִּים, שְׂעִפִּים, *thoughts, opinions.*

شَعْبٌ *a tribe* or *people;* pl. شُعُوبٌ.

شَفِقَ, impf. يَشْفَقُ, *feel pity* or *compassion;* more common in IV. أَشْفَقَ.

شَكَرَ, impf. يَشْكُرُ, *reward, give thanks, be grateful.* — Heb. שָׁבַר, also אָשְׁכָּר.

شُكْرٌ *a reward, thanks, gratitude.*

شَمْسٌ f. *the sun;* pl. شُمُوسٌ. — See Chald. gl. שמש.

شَاءَ (for شَيِئَ), impf. يَشَاءُ, *wish, will.*

شَيْءٌ *a thing* (res); pl. أَشْيَاءُ. — Heb. שַׁי. Comp. חֵפֶץ and ضِمْنٌ.

ص

صَحِبَ, impf. يَصْحَبُ, *be companion to, accompany.*

صَاحِبٌ *a companion, owner* or *possessor;* pl. صَحْبٌ, أَصْحَابٌ, صِحَابٌ, and صَحَابَةٌ. Also used in connect. with رَجُلٌ (as רֵעַ with אִישׁ) to denote *the one — the other.*

صَعِدَ, iwpf. يَصْعَدُ, *go up, ascend.* IV. أَصْعَدَ id. — Heb. צָעַר.

صَغُرَ, impf. يَصْغُرُ, *be small;* صَغِرَ, impf. يَصْغَرُ, *be small, worthless, mean, despised.* — See Chald. gl. זְעַר.

صَغِيرٌ *small, young;* pl. صِغَارٌ.

صلا. II. صَلَّى *pray.* — See Chald. gl. צְלָא.

صَلْوٌ, صَلَاةٌ, *a prayer;* pl. صَلَوَاتٌ.

صَنَعَ, impf. يَصْنَعُ, *make, do.* — Syr. ܥܒܕ *be diligent, artful, cunning;* Aeth. ሰንዐ *be firm, strong, brave;* Sam. ⱔⱍⱑⱄ = 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. צוֹם.

صَوْمٌ *a fast.*

صَارَ, impf. يَصِيرُ, *become, begin* to do anything; *go* (سَارَ).

ض

ضَرَبَ, impf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע, صَرَعَ, and צִרְעָה.

ضَرَعَ, ضَرِعَ, impf. يَضْرَعُ, *be humble* or *submissive.* V. تَضَرَّعَ *humble one'sself.*

ط

طَرَحَ, impf. يَطْرَحُ, *throw, cast away.*

طَرِيقٌ, m. f. *a road, way, way of life, conduct;* pl. طُرُقٌ, طُرُقَاتٌ.

طَعِمَ, impf. يَطْعَمُ, *taste, eat.* — See Chald. gl. טעם.

طَعَامٌ *food;* pl. أَطْعِمَةٌ.

طَلَعَ, impf. يَطْلُعُ, يَطْلَعُ, *come forth, appear, rise, ascend.* — Chald. טְלַע *draw out* or *off,* Syr. ܐܶܛܠܰܥ *examine, investigate* = تَطَلَّعَ or إِطَّلَعَ.

مَطْلَعٌ, مَطْلِعٌ, *the place of ascent* or *rising;* pl. مَطَالِعُ.

طَلَقَ, impf. يَطْلِقُ, *loosen;* طَلَقَ, impf. يَطْلُقُ, *be divorced;* طَلُقَ, impf. يَطْلُقُ, *be loose, cheerful, divorced.* VII. إِنْطَلَقَ *be sent away, go, depart, be cheerful.* — Syr. ܛܠܰܩ *be consumed* or *destroyed,* ܛܲܠܶܩ *divorce, destroy;* Chald. טְלַק *throw away,* Sam. ⱣⰓⰅ.

ظ

ظلل. II. ظَلَّلَ *shade, overshadow.* — See Chald. gl. טלל.

ظِلٌّ *shade, shadow;* pl. ظِلَالٌ.

ظَلَالٌ *anything that gives shade.*

مِظَلَّةٌ *an instrument for giving shade, an umbrella;* also *a hut* or *tent;* pl. مَظَالُّ.

ظَلَمَ, impf. يَظْلِمُ, *injure, oppress.* — Aeth. ⲙⲁⲥ: Aram. ܛܠܶܡ, ܛܲܠܶܡ, ⱣⰓⰅ.

ظُلْمٌ *oppression, wrong, injustice.*

ع

عَبَرَ, impf. يَعْبُرُ, *pass over.* — See Chald. gl. עבר.

عِبْرَانِىٌّ *Hebrew.*

عَثَرَ, impf. يَعْثُرُ, *stumble.*

عَثَارٌ *adversity, calamity;* chap. II. 7 (I am not however certain that this is the correct reading).

عَرَفَ, impf. يَعْرِفُ, *know.*

عَشَرَةٌ, f. عَشْرٌ, *ten.* See إِثْنَانِ and Chald. gl. עסר.

عَطَا, impf. يَعْطُو, *take in the hand, receive.* IV. أَعْطَى *give.*

عَظُمَ, impf. يَعْظُمُ, *be large, important.* — Heb. עָצַם *be strong, numerous.*

عَظِيمٌ *large, great, important;* pl. عِظَامٌ, عُظَمَاءُ.

أَعْظَمُ, f. عُظْمَى, *larger, largest, very large.*

عَلَّ and لَعَلَّ, *perhaps;* construed with the acc., as لَعَلَّ ٱلْمَوْتَ قَرِيبٌ *perhaps death is near;* لَعَلَّهُ, لَعَلَّكَ, etc.; لَعَلِّى however is freq. used for لَعَلَّنِى.

عَلِمَ, impf. يَعْلَمُ, *know.*

عَلَا, impf. يَعْلُو, and عَلِىَ, impf. يَعْلَى, *be high, exalted, noble.* VI. تَعَالَى *be high, exalted; come.* — Heb. עָלָה, Aram. עֲלָא (not used in I.); cognate words are غَلَا impf. يَغْلُو, *shoot up luxuriantly, exceed due limits, be dear;* Aeth. ΘΛΦ: *break the law, be faithless* or *perfidious, betray.*

عَلَى *over, above, upon, on, in addition to, notwithstanding, against,* etc. — See Chald. gl. על.

عَمِلَ, impf. يَعْمَلُ, *labour, work, do.*

عَمَلٌ *labour, work, deed* or *act; a district* or *government;* pl. أَعْمَالٌ.

عَنْ *away from, from; without; after.* With suff. عَنِّي, عَنْكَ, etc.

عَنَا, impf. يَعْنُو, and عَنَى, impf. يَعْنِي, *distress* or *cause anxiety;* pass. عُنِيَ = VIII. إِعْتَنَى *be solicitous* or *concerned about, bestow pains* or *labour upon.* — Heb. עָנָה (for ענו), Aram. עְנִי, حْنَا.

عَادَ, impf. يَعُودُ, *return, repeat* or *do again* (comp. שׁוּב, ھْو, رَجَعَ, ܬܒ:); *become* (رَجَعَ). — Heb. עוּד *surround,* הֵעִיד *affirm solemnly, testify;* Syr. عَوَّدَ) حْمِ *accustom;* Aeth. ዐወደ: *go round* or *about,* which see.

عان. IV. أَعَانَ *assist, help.*

مَعُونَةٌ, مَعْوَنَةٌ, *help, aid.*

عَيْنٌ f. *the eye, a fountain;* pl. عُيُونٌ, أَعْيُنٌ. — See Syr. gl. حمے.

غ

غَضِبَ, impf. يَغْضَبُ, *be angry.* — Heb. עָצַב *afflict, distress;* Aeth. ዐፀበ: *be hard, difficult.* — The origin of these diff. signif. is to be sought in the idea of *tying firmly* (عَصَبَ, خْوَص); hence arise the signif. of 1) *binding up wounds, curing* or *healing* (خْوَص); 2) of *collecting* (عَصَبَ, عُصْبَةٌ *a body of men*); 3) of *hard-*

ness, whence originate the various signif. of *a) difficulty* (סֵבֶל), *b) calamity* (عَصَبَ of a year of famine caused by drought, يَوْمٌ عَصِيبٌ and عَصْبَصَبٌ), *c) sternness* or *severity* (קָשָׁה), *d) anger* (غَضِبَ, עָצַב), *e) oppression, affliction* (עָצַב, غَصَبَ, عَضَبَ); 4) of *violent exertion, zeal, perseverance* (عَصَبَ, إِعْصَوْصَبَ; تَعَصَّبَ, عَصَبِيَّةٌ *patriotic* or *religious zeal)*, and in a more general sense of *toil, labour, work* (עִצָּבוֹן, עָצָב, עָצַב). Comp. the various signif. of the rad. شَدَّ, שָׁדַד and حَزَقَ, חָזַק.

غَلَقٌ *the bolt* or *bar* of a door; pl. أَغْلَاقٌ.

غَمَّ, impf. يَغُمُّ, *cover, afflict* or *grieve.* VIII. إِغْتَمَّ *be grieved* or *distressed.* — Heb. עָמַם (see Gesenius' Thesaurus); Chald. עַמְעֵם *make blind* (prop. *cover* the eyes, Ar. عَمِيَ *be blind*) and אִתְעַמַּם *be blind.*

غَنِمَ, impf. يَغْنَمُ, *take possession of, carry off as booty.*

غَنَمٌ f. *sheep and goats* (the most important possessions of a nomade people); pl. أَغْنَامٌ.

غَارَ, impf. يَغُورُ, *sink down, be low* or *sunken, subside, set* (the sun).

غَوْرٌ *that which lies low* or *deep, the bottom, a valley;* in particular أَلْغَوْرُ *el-Ghor*, the valley of the Jordan.

ف

فَ a conj., differing from وَ in that it implies, not a mere *juxtaposition* of two things or events, but an *onward*

progression or an *internal connection*, as of cause and effect and the like. Hence it may be very variously translated into English, according as the context demands. Sometimes by *then* (in which case it may also be altogether passed over), as: إِنْ قُلْتَ هٰذَا فَأَنْتَ مِنَ ٱلْكَافِرِينَ *if thou hast said this, (then) thou art an unbeliever;* إِنْ كُنْتُمْ تُحِبُّونَ ٱللّٰهَ فَٱتَّبِعُونِى, *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 ٱلْجَنَّةَ *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 socalled *waw conversivum* of the Hebrew.

فَجْرٌ *the dawn, the morning.*

فَرَجَ, impf. يَفْرُجُ, *cleave* or *divide; remove one's sorrow, console.* II. فَرَّجَ id. V. تَفَرَّجَ *be free of grief, amuse* or *entertain one'sself.* — Syr. ܦܪܚ and ܐܬܦܪܚ.

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. فَرَصَ, פָּרַץ, ܦܪܨ, and other words containing the syll. פר (see Gesenius' Thesaurus, art. פרר).

فَرِقَ, impf. يَفْرَقُ, *be afraid.*

فَرَقٌ *fear.*

فَصَلَ, impf. يَفْصِلُ, *divide.* — Syr. ܦܨܠ.

فَصْلٌ *a division, difference* or *distinction, chapter* or *section, season* of the year; pl. فُصُولٌ.

فِي *in, on, concerning, in comparison with.*

ق

قَبِلَ, impf. يَقْبَلُ, *come towards, approach; receive* or *accept.* IV. أَقْبَلَ *approach,* in a friendly manner, *receive kindly,* in a hostile manner, *attack; undertake* anything. — See Chald. gl. קבל.

قِبَلٌ prop. *that which is opposite;* adv. acc. قِبَلَهُ *in his possession;* مِنْ قِبَلِهِ *on his part, from him.* — Aram. קֳבֵל or קָבֵל, מקבל, 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 وِلَايَتَهُ *we have (already) narrated his reign;* جَاءَهُ وَوَجَدَهُ قَدْ بَكَرَ *he went to his house, but found he had (already) gone out.* It also conveys the idea of sufficiency, as قَدِظ (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 ٱلْكَذُوبَ قَدْ يَصْدُقُ *the liar sometimes speaks the truth.*

قَدَرَ, impf. يَقْدُرُ, يَقْدِرُ, *be powerful, able.*

قَادِرٌ part. adj. *powerful, able.*

قدس. II. قَدَّسَ *purify, consecrate;* hence اَلْبَيْتُ اَلْمُقَدَّسُ or بَيْتُ اَلْمَقْدِسِ or بَيْتُ اَلْمُقَدَّسِ *Jerusalem.* — See Chald. gl. קדשׁ.

قُدْسٌ *purity, sanctity;* hence اَلْقُدْسُ *Jerusalem,* اَلرُّوحُ اَلْقُدْسُ or رُوحُ اَلْقُدْسِ *the holy spirit* (according to the Muḥammadans, the angel Gabriel).

قَدَمَ, impf. يَقْدُمُ, *go before, precede;* قَدِمَ, impf. يَقْدَمُ, *approach, arrive;* قَدُمَ, impf. يَقْدُمُ, *be old* or *ancient.* — See Syr. gl. ܩܕܡ.

قُدَّامٌ prop. *the front;* adv. acc. قُدَّامَ *in front of, before;* مِنْ قُدَّامِ *from before, away from.*

قَذَفَ, impf. يَقْذِفُ, *throw; throw up, vomit.* — See Aeth. gl. ገፐፈ::

قَرَّ, impf. يَقَرُّ, يَقِرُّ, *be cold; be quiet, stay, remain.* X. إِسْتَقَرَّ *be quiet, remain, dwell.* — Aeth. ፍዐፈ: *be cold,* Syr. ܩܪ, Chald. אִתְקְרַר; Heb. קַר *cold.*

قَرَضَ, impf. يَقْرِضُ, *cut, tear, gnaw.* Cognate form قَرَصَ, Aeth. ፍፈፀ: *shear;* Heb. קָרַץ; Chald. קְרַץ, chiefly used in such phrases as (קְרַץ) אֲבַל קַרְצוֹהִי, ܐܟܠ ܩܪܨܘܗܝ, *to slander* or *calumniate a person,* Ar. أَكَلَ عِرْضَهُ.

قَرَعَ, impf. يَقْرَعُ, *beat, knock.* VIII. إِقْتَرَعَ *cast lots.* — Heb. קָרַע *tear, rend* (see قرض).

قَرْعٌ, nomen unitatis قَرْعَةٌ, *a gourd.* — See Syr. gl. ܩܪܥ.

قُرْعَةٌ *a lot.*

قَلْبٌ *the innermost part, interior;* hence *pith, kernel, marrow, the heart;* pl. قُلُوبٌ. — Heb. לֵב.

قَالَ, impf. يَقُولُ, *say, speak.* — See Syr. gl. ܐܡܪ.

قَامَ, impf. يَقُومُ, *stand up, rise, stand.* — See Chald. gl. קום.

قَوْمٌ *people, a people, a nation;* pl. أَقْوَامٌ.

ك

كَبُرَ, impf. يَكْبُرُ, *be large, stout;* كَبِرَ, impf. يَكْبَرُ. *be old.* — Aeth. ክብረ: *be honoured, illustrious,* Heb. הִכָּבֵד, Syr. ܟܒܪ.

كَبِيرٌ *large, old, great* or *famous;* pl. كِبَارٌ, كُبَرَاءُ. — Heb. כַּבִּיר.

كَثُرَ, impf. يَكْثُرُ, *be much, numerous.*

كَثِيرٌ *much, many, numerous.*

أَكْثَرُ *more, most.*

كُرْسِيٌّ *a seat, throne;* pl. كَرَاسِيُّ. — See Chald. gl. כרסא.

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss.* V. تَكَرَّهَ id. — Aeth. ክርሀ: (Ar. كُرْهٌ) *force, compulsion;* Syr. ܟܪܗ *grieve, be sick,* Chald. כְּרָא, אִתְכְּרִי, Syr. ܟܪܐ or ܟܪܝ, which see.

كَسَرَ, impf. يَكْسِرُ, *break, put to rout.* VII. إِنْكَسَرَ *be broken, routed, wrecked.*

كُلٌّ *the whole, all.* — See Chald. gl. כל.

كلم. II. كَلَّمَ *speak, speak to, address.*

كَلَامٌ *speech, address;* كَلَامُ ٱللّٰهِ *the word of God.*

كَلِمَةٌ *a word;* pl. كَلِمٌ, كَلِمَاتٌ.

كَانَ, impf. يَكُونُ, *be, become, happen.* — See Aeth. gl. ::ሃሃ

كَيْفَ *how?*

ل

لَ emphat. part., *certainly.* Of constant occurrence after إِنَّ, as: إِنَّ ٱللّٰهَ لَغَفُورٌ *verily God is ready to forgive,* and in the apodosis of conditional statements, after لَوْ and لَوْلَا, as: لَوْ كَانُوا عَرَفُوا لَمَا صَلَبُوا رَبَّ ٱلْمَجْدِ *if they had known (it), they would not have crucified the Lord of glory;* also in such phrases as: لَعَمْرِى *by my life,* لَعَمْرُ أَبِيكَ *by the life of thy father.*

لِ, and with pron. suff. لَ, *to, for, according to,* etc. Sign of the dat., and of the acc. (principally with particip. and inf., as مُعْجِبٌ لَكَ *filling thee with wonder,* ٱلْمُفَسِّرُونَ لِهٰذِهِ ٱلْأَبْيَاتِ *the expounders of these verses;* or when the acc. precedes the verb, as إِنْ كُنْتُمْ لِلرُّويَا تَعْبُرُونَ *if ye interpret visions*). — See Chald. gloss. ל.

لِ *in order that, that;* construed with the subj., as وَقَامَ يُونَانُ لِيَفِرَّ *Jonah arose that he might flee* (to flee). Prop. it is identical with the prep. لِ, and is often conjoined with أَنْ (as وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ *and I was ordered to be the first of the Muslims),*

always when followed by the neg. لَا (as إِنَّمَا قَالَ ذٰلِكَ لِئَلَّا يُسْتَخَفَّ بِٱلْعِلْم *he said this only in order that learning might not be disparaged* — لِئَلَّا for لِأَنْ لَا).

لَا *no, not.* When = אל, it is followed by the Jussive. — See Chald. gl. לא.

لِئَلَّا, for لِأَنْ لَا, *in order that — not.* See لِ.

لِأَنْ and لِأَنَّ *because, since.* See أَنْ, أَنَّ, and لِ.

لَبِسَ, impf. يَلْبَسُ, *put on clothes.* — See Chald. gl. לבש.

لَعَلَّ. See عَلَّ.

لَاكِنْ or لٰكِنْ *but.* Before nouns and pron. suff. it takes the form لٰكِنَّ, and is construed with the acc. (but لٰكِنِّي as well as لٰكِنَّنِي).

لَمْ *not;* followed by the Jussive, as لَمْ يَكُنْ يُحِبُّ ٱلشِّعْرَ *he did not like poetry.*

لَمَّا *when, after.*

لِمَا (also لِمَ and in poet. لِمْ) *on account of what? why?* See مَا.

لَيْسَ *there is not, was not.* Comp. of لَا and the obsol. أَيْسَ = יֵשׁ. — See Chald. gl. איתי.

لَيْلٌ *night;* nomen unitatis لَيْلَةٌ *a night,* pl. لَيَالٍ. — See Chald. gl. ליל.

م

مَا *what? that which, what, whatever.* In interrog. ذَا is often annexed, as مَا ذَا قُلْتَ, لِمَا ذَا أَتَيْتَ (see ذَا).

The same word is used as conj. *in as far as* (مَا 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 أَعْجَبَ أَمْرَكَ *how strange is your conduct!* مَا أَشَدَّ مَا حَزِنْتَ *how violent is your grief!*). From it too has sprung

مَا *not.* See Gesenius' Hebr. Gr. 16 th ed., p. 239. note * of the Engl. transl.

مَتَاعٌ *wares, merchandise, utensils, furniture;* pl. أَمْتِعَةٌ.

مَتَّى, ⲙⲁⲑⲉ, *Ματθαιος*; the prophet Jonah is called by the Arabs يُونُسُ بْنُ مَتَّى.

مَثَلَ, مَثُلَ, impf. يَمْثُلُ, *stand erect*; مَثَلَ, impf. يَمْثُلُ, *be like, resemble; make like, assimilate, compare.* — Aeth. ⵎⵜⵍ: or ⵎⵜⵍ: *be like, seem;* Heb. נִמְשַׁל *be like*, Chald. II. אִתְמְתִיל, part. pe'il מְתִיל *like.* The noun מָשָׁל occurs in all the dialects: Ar. مَثَلٌ, Aeth. ⵎⵜⵍ: Aram. מַתְלָא, ⲙⲁⲑⲗⲁ, ⲘⲀⲐⲖⲀ.

مِثْلٌ *what is like* or *equal,* pl. أَمْثَالٌ; adv. acc. مِثْلَ *like, as.* — Heb. מִשְׁל, Phoen. משל (inscr. Eryc. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on,* or *away.*

مَرَّةٌ *a single time;* pl. مَرَّاتٌ, مِرَارٌ; adv. acc. مَرَّةً *once.*

مِسْحٌ *a garment of coarse cloth;* pl. مُسُوحٌ.

مَعَ or مَعْ *with, along with.* — See Chald. gl. עם.

مَلَّاحٌ *a sailor,* pl. مَلَّاحُونَ. — See Syr. gl. ܡܠܚܐ.

مَلَك, impf. يَمْلِكُ, *be master of, possess.* — See Chald. gl. מלך.

مَلِكٌ *an owner* or *possessor, king;* pl. مُلُوكٌ.

مَنْ (in Egypt. مِنْ or مِينْ) *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. تَمَايَلَ *bend to and fro, be agitated* or *tossed about.*

ن

نَاسٌ. See إِنْسَانٌ.

نَبَأَ, impf. يَنْبَأُ, *be raised* or *elevated.* II. نَبَّأَ *bring news, announce; choose as a prophet.* V. تَنَبَّأَ *appear as a prophet.* — See Chald. gl. נבא.

نَبِيٌّ (for نَبِيءٌ) *a prophet,* pl. أَنْبِيَاءُ.

نُبُوَّةٌ (for نُبُوءَةٌ) *the office of prophet, prophecy, a prophecy.*

نَبَتَ, impf. يَنْبُتُ, *sprout, grow.*

نَدَا, impf. يَنْدُو, *call* or *summon; come together, assemble.* III. نَادَى *cry out, proclaim, call* or *summon.*

نَذَرَ, impf. يَنْذُرُ, يَنْذِرُ, *vow.* — See Chald. gl. נדר.

نَذْرٌ *a vow;* pl. نُذُورٌ.

نَزَعَ, impf. يَنْزِعُ, *tear* or *pull off, snatch away.* — Cognate words in Heb. are נָסַע and נָסַח.

نَزَلَ, impf. يَنْزِلُ, *come down, descend, alight, take up one's abode.* — Heb. נָזַל *flow.*

نَظَرَ, impf. يَنْظُرُ, يَنْظِرُ, *see, look at, observe, consider.* — See Syr. gl. ܢܛܪ.

نَفْسٌ f. *the soul, life; a person, person* or *self;* pl. نُفُوسٌ, أَنْفُسٌ. — See Chald. gl. נפש.

نَفَعَ, impf. يَنْفَعُ, *be of use* or *advantage.*

نَافِعٌ part. adj. *useful;* أَنْفَعُ *more useful, better.*

نَهَرَ, impf. يَنْهَرُ, *flow.* — See Chald. gl. נהר.

نَهَرٌ, نَهْرٌ, *a river, a canal;* pl. أَنْهَارٌ.

نَهَى, impf. يَنْهَى, gen. used in the pass. نُهِيَ, *come to, reach.* VIII. إِنْتَهَى *come to, reach; come to an end, be finished.*

نَامَ, impf. يَنَامُ, *sleep.* — Aeth. ናመ: Heb. נָם, Syr. ܢܡ. In Ar. نَامَ is used in speaking of sound sleep, وَسِنَ of lighter slumbers; in Heb. the use of נָם and יָשֵׁן is reversed.

نِينَوَى, נִינְוֵה, *Nineveh.*

هـ

هَبَّ, impf. يَهُبُّ, *blow.* IV. أَهَبَّ *make blow.*

هَبَطَ, impf. يَهْبُطُ, يَهْبِطُ, *fall down, go down, descend.*

هَدَأَ, impf. يَهْدَأُ, *be still, quiet.* — Aeth. ሀደአ::

هَاذَا, هٰذَا, f. هٰذِهِ, هٰذِى, *this;* du. nom. m. هٰذَانِ, f. هٰتَانِ; pl. هٰؤُلَاءِ. — Comp. of هَا = הָא, הֵא, and ذَا.

هَرَبَ, impf. يَهْرُبُ, *flee.*

هَرَبٌ *flight.*

هَيْكَلٌ *anything large* or *bulky,* espec. *a large building, palace, temple.* — See Chald. gl. היכל.

هَلَكَ, impf. يَهْلِكُ, and هَلِكَ, impf. يَهْلَكُ, *die, perish.* — See Chald. gl. הלך.

هُنَاكَ *here, there.* Comp. of هُنَا *here* and كَ. Other forms are هُنَالِكَ, and هَاهُنَا, هٰهُنَا (comp. ذَا and its compounds).

هُوَ, f. هِيَ, *he, she, it;* du. هُمَا; pl. m. هُمْ (in poet. هُمُ), f. هُنَّ. When preceded by وَ or فَ, the vowel of the first syll. is gen. dropped, وَهْوَ, فَهْيَ. — See Chald. gl. הוא. — هُوَ ذَا (هُوذَا, هَاهُوذَا) as interj., *lo! see!*

هَالَ, impf. يَهُولُ, *terrify.*

هَوْلٌ *fear, terror, anything terrible;* pl. أَهْوَالٌ.

هَاءَ, impf. يَهَاءُ, يَهِىءُ, *be prepared, ready.* II. هَيَّأَ *prepare, make ready.*

هَاجَ, impf. يَهِيجُ, *be agitated, excited, rage*; *excite, rouse.* — See Aeth. gl. ሀየጀ::

و

وَأَدَ, impf. يَئِدُ, *bury alive.* VIII. إِتَّأَدَ *go slowly along.* Formed by transposition from آدَ (أَوَدَ) *bend, load* or *burden, oppress,* Heb. אִיד *a burden.*

تُؤَدَةٌ *weight; slowness in motion, delay* or *hesitation; stedfastness* or *gravity, patience, endurance* (comp. وَقَارٌ, יְקָר). Formed like تُدَعَةٌ *ease, affluence,* from وَدُعَ; تُخَمَةٌ *indigestion,* from وَخِمَ; تُكَأَةٌ *a prop, staff, cushion,* from إِتَّكَأَ (وَكَأَ); تُهَمَةٌ *suspicion,* from وَهَمَ; farther تُكْلَانٌ *confidence,* from وَكَلَ, تُرَاثٌ *inheritance,* from وَرِثَ; تُقًى *fear of God,* from وَقَى. Comp. such secondary formations as تَخِمَ = إِتَّخَمَ, تَقَى = إِتَّقَى, تَكِلَ (Aram. תְּכַל, ܬܟܠ) = إِتَّكَلَ, تَلَدَ and its derivatives from وَلَدَ, تَلِهَ = إِتَّلَهَ, تَهُمَ = إِتَّهَمَ, تَجَرَ = إِتَّجَرَ from أَجَرَ, and تَخَذَ = إِتَّخَذَ from أَخَذَ. Freytag has in his Lexicon تَوُدَّةٌ under أَدَّ and تَوَدَّةٌ under وَدَّ — both, I believe, mistakes.

وَجَدَ, impf. يَجِدُ *find.*

وَجْهٌ *the face, the front, surface; way* or *manner;* pl. أَوْجُهٌ, وُجُوهٌ.

وَحِدَ, وَحُدَ, impf. يَحِدُ, *be alone, single, the only one of the sort, unique.* — See Chald. gl. חד.

وَاحِدٌ *one, sole, alone.* — Aeth. ፍሕድ::

وَصَلَ impf. يَصِلُ, *join, come* or *attain to, reach.* — Hence in Syr. ܨܠ, Ar. وُصْلٌ, *a joint.*

وَفَى, impf. يَفِي, *be entire, keep faith* or *one's word, pay a debt.* II. وَفَّى *keep engagements, perform promises,* or *pay debts,* to the uttermost (prop. *make complete,* from وَفِيٌّ *entire, abundant*). — Syr. ܐܦܥ *be able,* also *be consumed, cease, perish;* Aeth. ኦፍረ: *de-*

liver up. As to these diff. signif., comp. the rad. שלם, سلم, and תם, تمّ, in the several dialects.

ى

يَافَا, יָפוֹ *Jaffa,* or *Joppa.*

يَبِسَ, impf. يَيْبَسُ, *be dried up, withered.* II. يَبَّسَ *dry up, make wither.* — See Chald. gl. יבש.

يَبَسٌ *a dry place, dry land.*

يَدٌ f. *the hand;* du. يَدَانِ; pl. أَيْدٍ, أَيَادٍ. — See Ch. gl. יד.

يَسَارٌ *the left side, left hand* = أَلْيُسْرَى.

يَمِينٌ f. *the right side, right hand* = أَلْيُمْنَى, *an oath,* pl. أَيْمَانٌ. — See Chald. gl. ימין.

يَوْمٌ *a day* (i. e. the *civil day* of 24 hours; the *natural day* is نَهَارٌ, as opp. to *night* لَيْلٌ); pl. أَيَّامٌ. — See Chald. gl. יום.

يُونَانُ, يَوْنَانُ, יוֹנָן, *Jonah;* gen. called by the Arabs يُونُسُ (*Ιωνας*).

Leipzig: Printed by Fr. Nies.

Syriac Alphabet.

Consonants.

	Initial.	Medial.	Final. Annexed.	Final. Unannexed.
ܐ	ܐ	ܐ	ܐ	ܐ
ܒ	ܒ	ܒ	ܒ	ܒ
ܓ	ܓ	ܓ	ܓ	ܓ
ܕ	ܕ	ܕ	ܕ	ܕ
ܗ	ܗ	ܗ	ܗ	ܗ
ܘ	ܘ	ܘ	ܘ	ܘ
ܙ	ܙ	ܙ	ܙ	ܙ
ܚ	ܚ	ܚ	ܚ	ܚ
ܛ	ܛ	ܛ	ܛ	ܛ
ܝ	ܝ	ܝ	ܝ	ܝ
ܟ	ܟ	ܟ	ܟ	ܟ
ܠ	ܠ	ܠ	ܠ	ܠ
ܡ	ܡ	ܡ	ܡ	ܡ
ܢ	ܢ	ܢ	ܢ	ܢ
ܣ	ܣ	ܣ	ܣ	ܣ
ܥ	ܥ	ܥ	ܥ	ܥ
ܦ	ܦ	ܦ	ܦ	ܦ
ܨ	ܨ	ܨ	ܨ	ܨ
ܩ	ܩ	ܩ	ܩ	ܩ
ܪ	ܪ	ܪ	ܪ	ܪ
ܫ	ܫ	ܫ	ܫ	ܫ
ܬ	ܬ	ܬ	ܬ	ܬ

Vowels: *a* *e* *i* *o (ā)* *u*

Arabic Alphabet.

Consonants.

Hebrew-Arabic.		Initial.	Medial.	Final. Annexed.	Final. Unannexed.
א		ا	ـا	ـا	ا
ב	b	بـ	ـبـ	ـب	ب
ת	t	تـ	ـتـ	ـت	ت
ת׳	th	ثـ	ـثـ	ـث	ث
ג׳	j, g	جـ	ـجـ	ـج	ج
ח	ḥ	حـ	ـحـ	ـح	ح
כ׳	kh	خـ	ـخـ	ـخ	خ
ד	d	دـ	ـدـ	ـد	د
ד׳	dh	ذـ	ـذـ	ـذ	ذ
ר	r	رـ	ـرـ	ـر	ر
ז	z	زـ	ـزـ	ـز	ز
ס	s	سـ	ـسـ	ـس	س
ש	sh	شـ	ـشـ	ـش	ش
צ׳	ṣ	صـ	ـصـ	ـص	ص
ד׳	ḍ	ضـ	ـضـ	ـض	ض
ט	ṭ	طـ	ـطـ	ـطـ	ط
ט׳	zh	ظـ	ـظـ	ـظ	ظ
ע		عـ	ـعـ	ـع	ع
ג׳	gh	غـ	ـغـ	ـغ	غ
פ	f	(ﻓـ) فـ	(ـﻔـ) ـفـ	(ـﻒ) ـف	(ف) ف
ק	ḳ	(ﻗـ) قـ	(ـﻘـ) ـقـ	(ـﻖ) ـق	(ق) ق
כ	k	كـ	ـكـ	ـك	ك
ל	l	لـ	ـلـ	ـل	ل
מ	m	مـ	ـمـ	ـم	م
נ	n	نـ	ـنـ	ـن	ن
ה	h	هـ	ـهـ (ـﻬ)	ـه	ه
ו	w	و	ـو	ـو	و
י	y	يـ	ـيـ	ـى	ى

Vowels. *a* ـَ (*an* ـً) *i* ـِ (*in* ـٍ) *u* ـُ (*un* ـٌ)

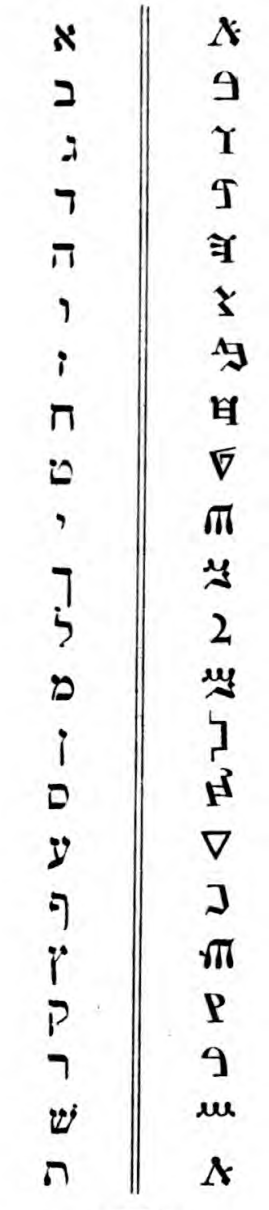
Aethiopic Alphabet.

	ă	*ū*	*ī*	*ā*	*ē*	*ĕ*	*ō*
ה	ሀ	ሁ	ሂ	ሃ	ሄ	ህ	ሆ
ל	ለ	ሉ	ሊ	ላ	ሌ	ል	ሎ
ח	ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሖ
מ	መ	ሙ	ሚ	ማ	ሜ	ም	ሞ
ש	ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ
ר	ረ	ሩ	ሪ	ራ	ሬ	ር	ሮ
ס	ሰ	ሱ	ሲ	ሳ	ሴ	ስ	ሶ
ק	ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ
ב	በ	ቡ	ቢ	ባ	ቤ	ብ	ቦ
ת	ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ
ג	ገ	ጉ	ጊ	ጋ	ጌ	ግ	ጎ
ט	ጠ	ጡ	ጢ	ጣ	ጤ	ጥ	ጦ
p	ጰ	ጱ	ጲ	ጳ	ጴ	ጵ	ጶ
צ	ጸ	ጹ	ጺ	ጻ	ጼ	ጽ	ጾ
ף	ፀ	ፁ	ፂ	ፃ	ፄ	ፅ	ፆ
ק	ፈ	ፉ	ፊ	ፋ	ፌ	ፍ	ፎ
p	ፐ	ፑ	ፒ	ፓ	ፔ	ፕ	ፖ

Diphthongs.

ק	ቈ	*ḳuă*	ቊ	*ḳuī*	ቋ	*ḳuā*	ቌ	*ḳuē*	ቍ	*ḳuĕ*
ג	ጐ		ጒ		ጓ		ጔ		ጕ	
	ኰ		ኲ		ኳ		ኴ		ኵ	
	ዐ		ዒ		ዓ		ዔ		ዕ	

Samaritan Alphabet.



ORIENTAL INSTITUTE OXFORD
ASHMOLEAN MUSEUM OXFORD

Leipzig, printed by Fr. Nies (Carl B. Lorck).

721.24 JON