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Sinteres



**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

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## 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 ܘܢܘܠܘܢܘܢ (p. 48, l. 8), the large point above the ܘ (it should have been still larger in proportion to the rest) belongs to the oldest system of punctuation, and shows that it is of the fourth conj. or Ethpa'al; whilst the small points under the first ܘ and over the ܘ and the second ܘ, indicate respectively the aspirated and unaspirated pronunciation of those letters (ethkatash, or more correctly ethkattash). So again in the word ܘܢܘܠܘܢܘܢ (p. 50, l. 13) the small dot between the ܘ and the ܘ indicates the unaspirated sound of the former, or rather the assimilation of the two letters (ettarraf instead of ethtarraf); whilst the large dot over the syllable ܘܢ is the mark of the fourth conj.

In ܐܘܪܘܫܐܝܡ (p. 49, l. 3) the two large points under the final ܐ are one way of indicating the 3. p. sing. fem., another being exemplified in ܐܘܪܘܫܐܝܡܐ (p. 49, l. penult.). In the noun ܡܫܠܐ (p. 49, l. 2), the large dot over the ܡ gives a clue to the pronunciation (khëbhâlâ or khëbhôlô), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ܐ or ܐ̇. Some information on this subject may be found in the larger Syriac Grammars; more in Ewald's *Abhandlungen zur orientalischen und biblischen Literatur* (Göttingen 1832) and Bernstein's Preface to his edition of the Gospel of St. John (Leipzig 1853), which latter work is printed in a remarkably clear and beautiful type. I should mention that I have inserted the points rūkâch (ܪܘܚܐ) and kûshâi (ܩܘܫܐܝ) 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.

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November 1856.

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# ERRATA.

- P. 2 l. 2 **וִינָה**.
- P. 4. last line, note h) **אוֹתְרָנָא**.
- P. 5 l. 3, **וְצַב**; l. 4. **יאבד**.
- P. 6 l. 8. **מְוִה**; l. 16 **הִיָּא**. After all, **أَلَا** is perhaps nothing but an abstract noun from **أَلَّ**, meaning *fear*, and used (like **דַּחְלָא** and **مُحَدِّم**) to denote *the object feared, the deity*
- P. 8 l. 9 **אָנְבִּי**.
- P. 9 l. 7 **אָרוּם**.
- P. 11 l. 1 **יִרְעָ**; l. 14. **בעיר**.
- P. 13 l. 14 **נִסְיָ**; l. 19 **וִדְחַל**.
- P. 15 l. 6 After **אש** add (pron. **אֶשׁ**)
- P. 17 l. 21 **רָא**.
- P. 19 last line, **אָטִיב**.
- P. 20. l. 16 **מְטִלְיָא**.
- P. 22 l. 6 **מִיָּא**, l. 9. **חֶסֶן**.
- P. 23 l. 2 **וְהוֹלֵם**, l. 3 Epiphanius, last line, (**בִּיְהוּדָה**)
- P. 25 l. 2 **עָרָן**.
- P. 32 penult **עֵבֶר**.
- P. 33 l. 17 **עַל**.
- P. 39 l. 3 **יִתְחַא**.
- P. 45 l. 3 **וִתְלִי**.
- P. 47 l. 5 **עִמְכָּ**.
- P. 49 l. 5 **חֶסֶן**; l. 12 **חֶסֶן**  
 In several places in the Syriac text a point has been broken off, e. g. p. 49, last line, **חֶסֶן**; p. 50. l. 2 **חֶסֶן**; l. 17 **חֶסֶן**.
- P. 56 l. 21 **חֶסֶן**.
- P. 67 l. 25 **פִּירְעֵנוּח**.
- P. 75. l. 11 **ⲠⲗⲚⲠ**:
- P. 76 l. 7 **ⲠⲗⲚⲠ**: l. 15 **ⲠⲗⲠⲠ**:  
 l. 20 **ⲗⲠⲠⲠ**:
- P. 77 l. 1. **ⲠⲗⲚⲠ**:
- P. 78 l. 12 **Ⲡⲗⲗⲗ**: l. 13 **ⲗⲗⲠⲠⲠ**:  
 l. 20 **ⲠⲠⲠⲠⲠ**: l. 26 **ⲠⲠⲠⲠ**:  
 l. 29 **ⲗⲗⲗ**:
- P. 79 l. 1 **ⲧⲧⲗⲗⲧⲧ**: last line, **ⲠⲠⲠⲠ**:
- P. 80 l. 8 **ⲠⲧⲗⲠⲠ**: l. 17. **ⲗⲗⲠⲠⲠⲠ**: last line, **ⲗⲗⲗⲗⲗⲗ**:
- P. 81 l. 7 — **ⲗⲧ**: l. 17 **ⲗⲗⲚⲠ**:  
 l. 25 **Ⲡ**.
- P. 84 l. 1 **ⲗⲗⲗ**:
- P. 89 l. 14 **ⲠⲠⲗ**:
- P. 91 l. 11 imper **Ⲡⲗ**: l. 23 **ⲗⲗⲠⲠ**:
- P. 92 l. 14 **ⲗⲗⲗ**:
- P. 95 l. 8 **ⲗⲗⲗⲗ**:
- P. 100 l. 11 **Ⲡⲗⲗ**: and **ⲗⲠⲗⲗ**:
- P. 104 penult **ⲗⲗⲗ**:
- P. 106 l. 7 **ⲗⲧ**; l. 8 **ⲗⲧ**;  
 l. 18 **ⲗⲗ**:
- P. 110 l. 2 **Ⲡ**
- P. 111 l. 12 **ⲗⲗⲗⲗ**
- P. 123 l. 7 **Ⲡ**.
- P. 128 l. 17 **ⲗⲗ**
- P. 129 l. 4 **ⲗⲗ**; l. 13 **ⲗⲗⲗ**.
- P. 132 l. 10 **ⲗⲗⲗⲗ**
- P. 135 l. 11 **ⲗⲗ**.
- P. 136 l. 14 **ⲗⲗⲗⲗ**.
- P. 138 l. 22 **ⲗⲗ**

# Syriac Alphabet.

## Consonants.

	Initial.	Medial	Final.	
			Annexed	Unannexed
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ
Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ
Ⲇ	Ⲇ	Ⲇ	Ⲇ	Ⲇ
Ⲉ	Ⲉ	Ⲉ	Ⲉ	Ⲉ
Ⲋ	Ⲋ	Ⲋ	Ⲋ	Ⲋ
Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ
Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ
Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ
Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ
Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ
Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ
Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ
Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ
Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ
Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ
Ⲣ	Ⲣ	Ⲣ	Ⲣ	Ⲣ
Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ
ⲧ	ⲧ	ⲧ	ⲧ	ⲧ
ⲩ	ⲩ	ⲩ	ⲩ	ⲩ
ⲫ	ⲫ	ⲫ	ⲫ	ⲫ
ⲭ	ⲭ	ⲭ	ⲭ	ⲭ
ⲯ	ⲯ	ⲯ	ⲯ	ⲯ
ⲱ	ⲱ	ⲱ	ⲱ	ⲱ
ⲳ	ⲳ	ⲳ	ⲳ	ⲳ
ⲵ	ⲵ	ⲵ	ⲵ	ⲵ
ⲷ	ⲷ	ⲷ	ⲷ	ⲷ
ⲹ	ⲹ	ⲹ	ⲹ	ⲹ
ⲻ	ⲻ	ⲻ	ⲻ	ⲻ
ⲽ	ⲽ	ⲽ	ⲽ	ⲽ
ⲿ	ⲿ	ⲿ	ⲿ	ⲿ
ⲱ	ⲱ	ⲱ	ⲱ	ⲱ
ⲳ	ⲳ	ⲳ	ⲳ	ⲳ
ⲵ	ⲵ	ⲵ	ⲵ	ⲵ
ⲷ	ⲷ	ⲷ	ⲷ	ⲷ
ⲹ	ⲹ	ⲹ	ⲹ	ⲹ
ⲻ	ⲻ	ⲻ	ⲻ	ⲻ
ⲽ	ⲽ	ⲽ	ⲽ	ⲽ
ⲿ	ⲿ	ⲿ	ⲿ	ⲿ

Vowels: a e i o (ā) u



# Aethiopic Alphabet.

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

<i>ä</i>	<i>û</i>	<i>î</i>	<i>â</i>	<i>ê</i>	<i>ë</i>	<i>ô</i>
ሀ	ሁ	ሂ	ሃ	ሄ	ህ	ሆ
ለ	ሉ	ሊ	ላ	ሌ	ል	ሎ
ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሖ
ዎ	ዑ	ዒ	ዓ	ዔ	ዕ	ዖ
ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ
ረ	ሩ	ሰ	ሱ	ሲ	ሳ	ሴ
ሰ	ሱ	ሲ	ሳ	ሴ	ስ	ሶ
ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ
ቦ	ቧ	ቨ	ቩ	ቪ	ቫ	ቬ
ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ
ኘ	ኙ	ኚ	ኛ	ኜ	ኝ	ኞ
ኘ	ኙ	ኚ	ኛ	ኜ	ኝ	ኞ
አ	አ	አ	አ	አ	አ	አ
ከ	ከ	ከ	ከ	ከ	ከ	ከ
ዐ	ዐ	ዐ	ዐ	ዐ	ዐ	ዐ
ሀ	ሀ	ሀ	ሀ	ሀ	ሀ	ሀ
ዘ	ዘ	ዘ	ዘ	ዘ	ዘ	ዘ
ዞ	ዞ	ዞ	ዞ	ዞ	ዞ	ዞ
ዞ	ዞ	ዞ	ዞ	ዞ	ዞ	ዞ
ገ	ገ	ገ	ገ	ገ	ገ	ገ
ጠ	ጠ	ጠ	ጠ	ጠ	ጠ	ጠ
ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
ሀ	ሀ	ሀ	ሀ	ሀ	ሀ	ሀ
ፈ	ፈ	ፈ	ፈ	ፈ	ፈ	ፈ
ፒ	ፒ	ፒ	ፒ	ፒ	ፒ	ፒ

## Diphthongs.

	ቀ <i>kua</i>	ቁ <i>kui</i>	ቂ <i>kuā</i>	ቃ <i>kuē</i>	ቄ <i>kué</i>
	ኘ	ኙ	ኚ	ኛ	ኜ
	ከ	ከ	ከ	ከ	ከ
	ገ	ገ	ገ	ገ	ገ

# Samaritan Alphabet.

Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ

Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ

## CHALDEE VERSION.

### ונה

- 1 וְהוּנָה פְּתָנִים נְבוּאָה מִן קָדְם יְיָ עִם יוֹנָה בַר אֲמִתִּי לְמִימְרֵי:  
 2 קוּם אוֹל לְנִינוּה קִרְתָּא רְבָתָא וּאֲתַנְבִּי עָלָה אַרְי סְלִיקַת בִּישְׁתַּהוּן  
 3 לְקַדְמִי<sup>(א)</sup>: וְקָם יוֹנָה לְמַעַרְק לִימָא מִן קָדְם דְּאֲתַנְבִּי בְּשִׁמְא דְרֵי  
 4 וּנְחַת לִיפּוֹ וְאַשְׁכַּח אֲלִפָּא דְאַוּלָּא<sup>(ב)</sup> לִימָא וְיַהֲב אַנְרָה וּנְחַת בָּהּ  
 5 לְמִיזְלָ עִמְהוֹן בִּימָא מִן קָדְם דְּאֲתַנְבִּי בְּשִׁמְא דְרֵי: וְיֵי  
 6 אַרְיִים רוּחַ רַב עַל יָמָא וְהוּנָה נַחְשׁוּל רַב בְּיָמָא וְאַלְפָּא בְּעִנְיָ  
 7 לְאַתְבְּרָא<sup>(ג)</sup>: וְדַחִילוֹ סְפִינְיָא וּבְעוּ גְבַר מִן דְּחַלְחִיָּה וַחֲזוּ אַרְי  
 8 לִית בַּהוּן צְרוּךְ וּרְמּוֹ וַת מְנַיָּא דְּבַאֲלִפָּא לִימָא לְאַקְלָא מְנַהִין<sup>(ד)</sup>  
 9 וְיוֹנָה עֲתַר<sup>(ה)</sup> לְאַרְעִירָ שַׁדָּא דְאַלְפָּא וּשְׂבִיב וּדְמוּךְ: וְקָרַב  
 10 לְחַתִּיָּה רַב סְפִינְיָא וְאַמַּר<sup>(ו)</sup> לִיָּה מָא אַתְּ דְּמוּךְ קוּם צְלִי קָדְם  
 11 אֲלֵהֶךָ מָאָם יַחְרַחֵם<sup>(ז)</sup> מִן קָדְם יְיָ עֲלֵנָא וְלֵא נְבִירָ: וְאַמְרוּ גְבַר  
 12 לְחַבְרִיָּה אָתוּ וְנַרְמִי עַדְבִּין וּנְדַע בְּדִיל מִן<sup>(ח)</sup> בִּישְׁתָּא הֲדָא לָנָא  
 13 וּרְמּוֹ עַדְבִּין וּנְפַל עַדְבָּא עַל יוֹנָה: וְאַמְרוּ לִיָּה חֲוִי כַעַן לָנָא בְּדִיל  
 14 מִן<sup>(י)</sup> בִּישְׁתָּא הֲדָא לָנָא מַה עַבִּידְתְּךָ<sup>(י)</sup> וּמְנָן אַתְּ אֲתִי אִידָא<sup>(כ)</sup> הִיא

(<sup>א</sup>) קַדְמִי      (<sup>ב</sup>) דְאַוּלָּא      (<sup>ג</sup>) לְאַתְבְּרָא      (<sup>ד</sup>) מְעַלְיוֹן  
 (<sup>ה</sup>) נְחִית, נְחִית      (<sup>ו</sup>) וְאַמַּר      (<sup>ז</sup>) יַחְרַחֵם, יַחֲוִים      (<sup>ח</sup>) מָה  
 (<sup>י</sup>) מָה      (<sup>י</sup>) עַבִּידְתְּךָ      (<sup>כ</sup>) וּמָא



מדינתך ואי מדון עמא את: ואמר להון יהודאי (א) אגא ומן קדם 9  
 יי אלהא דשמא אגא דחל דעבד ית ימא וית בשחא: ודחילו 10  
 גבריא דחילא (ב) רבא ואמרו ליה מהדרא עבדתא ארי ידעו  
 גבריא ארי מן קדם יי הוא עריק ארי חזי להון: ואמרו ליה 11  
 מה-נעבד לך וינח ימא מנגא ארי ימא אויל ונחשו ליה  
 תקף (ג): ואמר להון מלוגי ורמוגי לימא וינח (ד) ימא מעליכון (ה) ארי 12  
 ידע אגא ארי בדילי נחשולא רבא הדין עליכון: ושמיין 13  
 גבריא (ו) לאהבא ליבשחא ולא יכילו ארי ימא אויל ונחשוליה  
 תקף (ז) עליהון: וצליאו (ח) קדם יי ואמרו קבל בעותגא יי לא כען 14  
 ניכד בחוכת נפשה (י) דנבא הדין ולא תתן עלגא חוכת דם  
 זכי ארי את יי כמא דרעא קנאך עבדתא: ונסיבו ית יונה 15  
 ורמוהי לימא ונח ימא מנחשוליה: ודחילו גבריא דחילא רבא 16  
 מן קדם יי ואמרו לדבא דבח (י) קדם יי ונדרו נדרין:

ב

1 וזמן יי נונא רבא למבלע ית יונה והוה יונה כמעגא דנונא תלתא  
 2 יומין ותלתא לילון: וצלי יונה קדם יי אלהיה ממעגא דנונא:  
 3 ואמר צליתי מדעקת (א) לי קדם יי וקבל צלותי מארעית תהומא  
 4 בעיתי עבדתא בעותי: ורמיתני לעומקיא (ב) בלבא דיימא ונהר (ג)  
 5 סחור סחור לי קל-נחשולוהי דיימא ונלוהי עלי עדו (ד): ואגא  
 6 אמדית (ה) אתרכית מן קדם מימרך ברם אוסיף לאסתכלא בהיכלא  
 7 דקרשך: אקפוני מיא עד מיתא תהומא סחור סחור לי ימא  
 דסוף חלי עיל מרישי: לעקרי טורת נחתית (א) ארעא נגרת (ב)

( <sup>1</sup> ) יהודא	( <sup>א</sup> ) תקיף	( <sup>ב</sup> ) גבריא דחילא	( <sup>ג</sup> ) ויניח
( <sup>2</sup> ) מנבון	( <sup>ד</sup> ) תקיף	( <sup>4</sup> ) גבריא	( <sup>ה</sup> ) וצלי
( <sup>3</sup> ) נפש	( <sup>ו</sup> ) מדעקא	( <sup>א</sup> ) דבחן	( <sup>ז</sup> ) בעל
( <sup>4</sup> ) ונהרא	( <sup>ז</sup> ) אמרת	( <sup>ב</sup> ) עברו	( <sup>ח</sup> ) נחתית
( <sup>5</sup> ) נגרת, נגרת			

מחוקפּהָא עיל מני עלמין<sup>(ג)</sup> ואת קריב<sup>(ד)</sup> קדמך לאסקא מחבלא  
 8 תני יי אלהי<sup>(ה)</sup>: באשת להיור עלי נפשו פולחנא דיי אדברית  
 9 ועלת לקדמך עלוהי להיכלא דקורשך: לא כעממית פלהי  
 10 טענתא דמאתר<sup>(ו)</sup> דאחוטב להון לית אנון ידעין: ואנא  
 בחושבתא אורארה קורבני אקריב קדמך דנדריה<sup>(ז)</sup> אשלם  
 11 פורקן נפשי בצלו קדם יי: ואמר יי לנונא ופלט ית יונה  
 ליקשתא:

ג

1 ויהוה פתגם נבואה מן קדם יי עם יונה תנינות למימר:  
 2 קום אזיל לנינורה קרתא רבתא ואתנבי עלה ית נבואתא די  
 3 אנא ממלל עמד: וקם יונה ואזל לנינורה ספתנמא דיי ונינורה  
 4 הות קרתא רבתא קדם יי מהלך תלתא יומין: ושרי<sup>(א)</sup> יונה למעל  
 בקרתא מהלך יומא חד ואכריו ואמר בסוף ארבעין יומין ונינורה  
 5 מתהסבא: והימינו אנשי<sup>(ב)</sup> נינורה במימרא דיי וגזרו צומא  
 6 ואסרו<sup>(ג)</sup> שקין מרבהון ועד זעיריהון: ומטא פתנמא לנת  
 מלבא דנעורה וקם מכורסי מלכותיה ואעדי לבושי<sup>(ד)</sup> יקריה  
 7 מניה ואתבסי שקא ויתיב עלן קטמא: ואכריו ואמר בנינורה  
 מגזירת מלבא ורבךבגוהי למימר אנשא ובעירא תורא<sup>(ה)</sup> וענא  
 8 לא יטעמון מדעם ולא ירעון ומיא לא ישתון: ויחכסון סקין  
 אנשא ובעירא ויצלון קדם יי בתקופ ויתובון גבר מארחיה  
 9 בישתא ומן תטופא דבידיהון: מן ידע דאירא בידיה  
 חובין יחוב מנהון ויתרחם עלוהי<sup>(ו)</sup> מן קדם יי ויתוב מתקופ  
 10 רוגזיה ולא נוכר<sup>(ז)</sup>: ונלן קדם יי עוכדיהון ארי תבו מארתההון  
 בישתא ותב יי מן בישתא די מלל למעבר להון ולא עבר:

(ג) עלמין	(ד) ואתקריב	(ה) אלהי	(ז) דנדרת
(א) ושרי	(ב) אנשי	(א) לבוש	(ח) תורי
(ב) ענא	(ג) ניכר		

ד

ובאש ליונה בישא רבא ותקיף ליה: וצלי קדם יי ואמר קבל 21  
 בעותי יי הלא דין פתגמי עד דתויתי (9) על ארעי על כן  
 אוחיתי למערק לימא ארי ידענא ארי את אלקהא חננא  
 ורחמנא מרחיק רנו ומסגי למעבר טבון (10) ומחיב מיסריה  
 מלאיתארה בישתא (9): ובען יי סב כען נפשי מני ארי 3  
 טב דאימור (1) מדאחי (5): ואמר יי הלחרא תקיף לך: ונפק 4  
 יוגה מן קרתא וחיב ממדנח לקרתא ועבר ליה תמן 5  
 מטלתא (1) ויחיב תחזקה בטולא עד דיחוי מה יהוי בסוף  
 קרתא: וזמין יי אלהים קיקיון וסליק עיל מן (1) יוגה למחוי 6  
 טולא על רישיה לאגנא ליה (1) מבישתיה וחדוי יוגה על קיקיון  
 חזא רבא: וזמין יי ית תולעתא במסק צפרא ביומא (1) 7  
 דבתרוהי (2) ומחת (1) ית קיקיון ויבש (2): ונהו כמדנח שמשא 8  
 וזמין יי רוח קדומא שתיקתא (1) וטפתח (1) שמשא על רישא  
 דיוגה ואשתלהי ושאל נפשיה לממת (9) ואמר אב דאמור  
 מדאחי (9): ואמר יי ליונה הלחרא תקיף (9) לך על קיקיון ואמר 9  
 לחרא תקיף לי עד מותא: ואמר יי את חסתא (1) על קיקיון 10  
 דלא עמלת (1) ביה ולא רביתיה די בליליא הדין הוגה ובליליא  
 אחרנא (1) אבד: ואגא לא אחוס על גיגוה קרתא רבתא דאר 11  
 בה סגי מהרתא עסרי רבון (1) אנשא דלא ידע בן ימינה  
 לסמאליה ובעירא סגי:

קים (9)	Some edd	טבון (10)	בישא (9)	דאמות, דאמות (1)
מדאחי (9)		מטלתא, מטלתא (1)	מטלתא (1)	מעל (1)
עלוהי (1)		דיומא (1)	ובת (1)	ומחא (1)
ובאש (2)		שתיקא (1)	וטפתח (1)	לממת (9)
דאמות מדאחי (1)		תקיף (9)	חסת (1)	עמלת, עמלתא (1)
אוברנא (1)		רבא (1)		

## G L O S S A R Y.

### א

אָבֵר, impf. יאבֵר, ייבֵר, *perish*. V. הוֹבֵר (יבֵר, יבֵר) *destroy*, and intrans. *perish*. In bibl. Chald. a Hof al הוֹבֵר occurs, Dan. VII. 11. — Heb. אָבֵר, Syr. اِبْر, Sam. אָבֵר; Aeth. አቡ: *be mad* (comp. לב־הַמֶּלֶךְ יאבֵר Jerem. IV. 9). The original signif. is simply *go*; Ar. بَاَد, impf. يَبِيْدُ, *go away, perish*; أَبَدَ *run away*; بَادٌ *eternity* (comp. *aww, aevum*, from the Sanskrit rad. *ι, go*).

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

אָנֵר, אָנֵרָא, *hire, wages, reward*. — Ar. أَجَرَ, Syr. اَجَرَ, Sam. אָנֵרָא.

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

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

אחר and אחרון, אחר, אחר, *other, another*, f. אחרת; pl. m. אחרים, f. אחרות. In the dialect of Jerusalem אחר, Sam. אחר (▽); Ar. آخِر, Heb. אחר, Syr. اِخْر.

א note of interrogation pref. to pron. and adv., as אידין, f. אידא, *which?* מדין *whence?* מתי *when?* etc. — Ar. أَي, Aeth. ለፆ: *who, which, what?* Heb. אי, איה, Sam. אא, with suff. pron. *where?* אי זה *which?* אי מזה *whence?* אמת *where?* Syr. اِن, اِن, in اِن *where?* اِن *whence?* اِن *when?* etc.

איה *there is*, etc. with pron. suff. איתי, איתך, איתוהי, *I am, thou art*, etc. — Ar. اَيْس̄ obsol., Heb. יש and אש (2 Sam. XIV. 19, Micha VI. 10), bibl. Chald. איתי, Syr. اِن, Sam. אא, אא, אא; with the negat. לא, לה, are formed, לֵאִס, לֵאִת, אא.

אלה, אלה, *a god, God*; pl. אלהים, אלהים. Ar. اِلٰه or اِلٰه, with the art. اِلٰه, contr. اَللّٰه; fem. اِلٰهَة, contr. اَللّٰهَة (*Alilāt* Herodot. III. 8, ed. Schweigh.); in the so-called Sinaïtic Inscriptions \*) אלה (e. g. הא אלה *priest of the god Tū*, Tuch in the Z. d. D. M. G. vol. III. p. 212), in the Himyaritic אלה, f. אלהה (Rödiger's Excursus to his transl. of Wellsted's Travels in Arabia, p. 380-1, 390); Heb. אלה, Syr. اِلٰه, Sam. אא.

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\*) 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 (أَلَّفَ, *worship*, being a denom. from أَلِفٌ, and أَلِفٌ, *be stricken with fear*, a variety of وَلِيَ), it is probably connected, as Arabic lexicographers suggest, with لَاحَ = 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 لָء in the sense of *create*.

אֶלֶפָא f. *a ship*; pl. אֶלֶפִּיָא. Syr. حَجَبٌ.

אֶלֶפָא *if*; אֶלֶפָא (lit. *what if* —?) *perhaps*. Another form is אֶלֶפָא, אֶלֶפָא; Ar. اِن, Aeth. አዎ: Heb. Phoen. אֶלֶפָא, Syr. אֶלֶפָא, Sam. אֶלֶפָא, אֶלֶפָא.

אֶלֶפָא not in use; Heb. אֶלֶפָא, *prop up, support*, אֶלֶפָא, *be faithful*, Ar. أَمِنَ *be void of fear, secure, confide in*, أَمِنَ *be faithful*; Aeth. አዎኛ: *trust, believe* (comp. اِعْتَمَدَ *rely upon*, from عَمَدَ *prop up*). Hence V. הַיְמִין *believe*; Ar. آمِنَ *make safe, protect, believe*, هَيَّيْنَا *protect*, اَللّٰهُمَّ اِنِّهٖنِ *God*. Syr. اَمِنَ *believe*. This verb is an *Af'el*, not a *Pai'el*, and one of the very rare examples in the other dialects of the Heb. form *Hif'il*; comp. in Arab. هَرَادَ for هَرَادَ *wish*, هَرَأَفَ for هَرَأَفَ *pour out*, هَرَأَتَ for هَرَأَتَ *give* (imperat. of هَرَأَى), هَرَزَفَ and هَرَزَفَ *be quick*; perhaps also هَرَزَبَرَ *cut, prune*, and هَرَزَمَرَ *shake violently, annoy*.

אֶמַר, impf. יאמר, יימר, imper. אֶמַר, inf. מימר, *say*. — Heb. Phoen. אֶמַר; Syr. اَمَر, Sam. אֶמַר, *say, order*; Ar. أَمَرَ *order*.

אֶמַר, impf. יאמר, יימר, imper. אֶמַר, inf. מימר, *word, speech, order*; pl. מימרין,



אַסַר, imperf. גַּיְסוּר, *tie, bind, gird on.* — Ar. اَسَرَ, Aeth. አሠረ: Hebr. אַסַר, Syr. اَسَر, Sam. 𐤀𐤏𐤁𐤀.

אַרַח *walk, go.* — Heb. אָרַח.

אֹרַח, אֶרַח, אֶרְחָא, f. *a way, road, custom, conduct* (comp. גָּרַד, סֵבִיל, סֵבִירָה); pl. אֶרְחוּ, אֶרְחָא. Heb. אֶרַח, Syr. اَرَح, Sam. 𐤁𐤓𐤁𐤀 and 𐤁𐤓𐤁𐤀.

אַרִי *that, because;* also אַרְיוּם. Connected, as well as אַרְיוּ לו, with רָאָה *see.*

אַרְעָ, אֶרְעָא, f. *the earth, the ground, a country.* — Ar.

أَرْضٌ, Heb. פְּאָרֶץ, Syr. اَرِض, Sam. 𐤀𐤓𐤁𐤀. —

The change of א, ע, י, ו, מ into א, ע, נ is very frequent:

e. g. אָרַע: עָרַע, אָרַע or אָרַע; عَرَضَ *happen*, עָרַע or

עָרַע; عَرَضَ, עָרַע; צָמַר: עָמַר, עָמַר; عَرَضَ, עָרַע; צָמַר:

עָרַע, עָרַע; عَرَضَ, עָרַע; عَرَضَ, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; عَرَضَ, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; عَرَضَ, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע; עָרַע, עָרַע;

אַח. See אָח.

אַחַר, imperf. יָחַי, inf. מִיחַי, *come.* V. אָחַר *bring, bring on,*

*bring to pass;* inf. אָחַרָה. — Ar. اَآى, Heb. אָחַר,

Syr. اَآى, Sam. 𐤀𐤁𐤁𐤀; Aeth. አተፀ: *return home, enter.*

אַחַר, אֶחְרָא, *place, dwellingplace, country;* pl. אֶחְרָא. — Ar.

اَآر, Aeth. አር: *footstep, trace;* Syr. اَآر, Sam.



בְּאַחַר. Hence בְּאַחַר, בְּחַר, חָדָּ; אַחַר, *בַּאֲחַר* or *בַּאֲחַר* (vulg. *בַּאֲחַר* *bāthar*), *after*; in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find בְּחַרְךָ, בְּחַרְיָ, as well as בְּחַרְהוּ, בְּחַרְיָ, בְּחַרְיָבֹן.

## ב

ב *m*, *at* or *near*, *by*, *with*, *on account of*, etc. Ar. ب, Aeth.

ⲃ: Heb. Phoen. ב, Syr. ܒ, Sam. 𐤁.

בָּאֵשׁ, impf. יִבְאֵשׁ, *be bad, unpleasant, wicked*; בָּאֵשׁ עָלוּהוּ or לָהּ, *he was displeased*. Another form is בָּעֵשׂ. — Heb. *בָּאֵשׁ* *smell badly*; Aeth. ⲃⲁⲗ: *be bad, wicked, difficult*: Ar. *بِئْسَ* *be wretched*, *بَوَّسَ* *be bold, daring*; Syr. *ܒܘܫܘܬܐ*, *ܒܘܫܘܬܐ*, *ܒܘܫܘܬܐ*, *ܒܘܫܘܬܐ*, *do mischief, ill-use*; Sam. *𐤁𐤁𐤁*, *𐤁𐤁𐤁*. *בִּישָׁא*, *בִּישָׁא*, f. *בִּישָׁא*, *bad, wicked*; as a subst. usually in the fem. *בִּישָׁא*, pl. *בִּישָׁא*, *evil, wickedness, misery, a calamity*. — Syr. *ܒܘܫܘܬܐ*, f. *ܒܘܫܘܬܐ*; Sam. *𐤁𐤁𐤁*, f. *𐤁𐤁𐤁*.

בְּרִיל. See רי.

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

בָּעָא, 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. *ܒܥܘܢܐ* *desire, wish, ask*; Sam. *𐤁𐤁𐤁* and *𐤁𐤁𐤁*. — Chap. I. 4. *בְּעֵינַי לֹאֲחַזְכָּרָא*, *on the point of being wrecked*. Comp. in vulg. Arab. *أَلْجَدَارُ يَبْغِي*

يُوقِعُ, *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 مِيخْرَاهُمْ and θελω, *I wish*, and in our own lang. with *will*.

בעָוה, בעָוה, בעָוה, *petition, entreaty*; Syr. صَحَّةٌ. Hence בעָוה *pray* (quaeso, obsecro); Syr. صَحَّة, Sam. 𐤆𐤃𐤃, gen. 𐤆𐤃𐤃 and 𐤎𐤃𐤃 (Gesenius, Carmina Samarit. III. 22. 1), Heb. כָּי for בעי (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 تَبَعِي *tabghu* has become *tabī*, Z. d. D. M. G. vol. VI. p. 210).

בעיר, בעיר, *a beast of burden, and collect. cattle*; pl. בעירין, בעיר. Heb. בעיר, Syr. صَحْبًا; Ar. بَعِيرٌ *a camel*; Aeth. ብርከቲ: ብርከቲ: and ብርከቲ: *an ox*, pl. አብርከቲ::

בר, בר, *a son*. — Syr. صُ, Sam. 𐤁𐤃, in the Sinaitic inscript. בר, and in the Ekhkilī or vulg. dial. of South Arabia *ber*. The pl. is בנין, בנין, from בן (see Arab. gloss. (إِنْسٌ); Syr. صِبْ, Sam. 𐤁𐤃𐤍, also 𐤁𐤃𐤍; in the Sinaitic and Himyaritic inscript. בני. In like manner ברתא *a daughter*, constr. ברת; 𐤁𐤃, constr. 𐤁𐤃, constr. 𐤁𐤃; have in the pl. בנין, בנין; though 𐤁𐤃 also occurs. — Derived from ברא, ברא, *create*; not from ברר *be simple, pure, innocent*; comp. בָּרָא, בָּרָא, and Sanskrit *sūnu-s*, son, from the rad. *su*, beget, bring forth.

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

בְּתָר. See ܐֲתָר.

ג

גבר, *a man*; pl. גְּבוּרִים, גְּבוּרָא, גְּבוּרָה, גְּבוּרָה, גְּבוּרָה, גְּבוּרָה, גְּבוּרָה. — Heb. גִּבּוֹר, Syr. ܓܒܘܪܐ, Sam. 𐤂𐤁𐤓; Ar. جَبْرٌ, according to the Kāmūs, ٱلْكَوْنُ ٱلْعَبْدُ ضِدُّ ٱلرَّجُلِ, „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*.

גור, *cut, ordain, decree*. — Heb. גִּזַּר, Syr. ܓܘܪܐ, Sam. 𐤂𐤁𐤓; Ar. جَزَرَ *prune, slaughter*. With. גִּזַּר צוֹמָא, III. 5, and גִּזַּר קִיּוּמָא, *conclude a treaty*, comp. בְּרַחַת בְּרִיחַ, ܩܘܡܐ ܩܘܡܐ, and ܩܘܡܐ ܩܘܡܐ, etc. ܩܘܡܐ ܩܘܡܐ, etc. — Syr. ܓܘܪܐ and ܓܘܪܐ, Sam. 𐤂𐤁𐤓.

גל *a heap*; pl. גְּלוּיִם, *waves*. — Heb. גַּל, pl. גְּלוּיִם; Syr. ܓܠܝܝܬܐ, Sam. 𐤂𐤁𐤓.

גלה, impf. יגלה, *uncover, unveil, reveal*. — Ar. جَلَا, impf. يَجْلُو, *uncover, reveal, polish, brighten*; Heb. גָּלָה, Syr. ܓܠܐ, Sam. 𐤂𐤁𐤓. — Chap. III. 10. גָּלָה for גָּלָה, nom. pl. m. of the pass. particip. גָּלָה or גָּלָה.

גנ not used in I., *cover*; Ar. جَنَّ, Heb. גַּן. V. אָנַן *cover*, *shade*, inf. אֲנַנָּא; Syr. ܐܢܢܐ. Hence in all the dialects the word for *a garden*, جَنَّة, ܓܢܬܐ: גַּן and גִּנָּה; גַּן, אֲנַנָּא, pl. אֲנַנָּו, גִּנָּה, pl. גִּנָּהוּ; ܓܢܬܐ, pl. ܓܢܬܐܘܗܘܐ.

ג

ג. See די.

גא. See דן.

גב, imperf. וּדְבַח, *slaughter, sacrifice*. III. דְּבַח, *sacrifice* often or in great quantity, inf. דְּבַחָא. — Ar. دَبَحَ, Aeth. ዘብሐ: Heb. Phoen. דְּבַח, Syr. ܕܒܚܐ, Sam. 𐤃𐤁𐤄. דְּבַח, דְּבַחָא, *a victim, sacrifice*; pl. דְּבַחִין. — Ar. دَبِحَ, Heb. Phoen. דְּבַח, Syr. ܕܒܚܐ, Sam. 𐤃𐤁𐤄.

גד or דין, perf. דָּן, imperf. יִדְּוֹן, יִדְּוִין, *judge*. — Ar. دَانَ, imperf. يَدِينُ; Heb. דִּין; Syr. ܕܢܐ, impf. ܕܢܐ; Sam. 𐤃ܢ, impf. ܕܢܐ; Aeth. ደደ: *judgment*.

גה, נְהָא, *a province, city*; pl. נְהָא. Heb. מְדִינָה *a province*, Ar. مَدِينَةٌ *a city*; Syr. ܡܕܝܢܐ, Sam. ܡܕܝܢܐ.

גח, דְּחַל, impf. יִדְּחַל, *be afraid, fear, dread*. — Heb. דְּחַל *creep* (a serpent), approach with a stealthy, timid pace, *fear*; Ar. دَحَلَ *enter into a hidingplace* (دَحَلًا), *retire from fear*, دَحَلَ *hide one's self*; Syr. ܕܚܠ, Sam. ܕܚܠ.

Another form is דְּחַח.

גחא *fear*.

גחא, דְּחַחָא, *fear, reverence*; hence, that which is

feared, *a god*; pl. רַחֲלֵתָהּ. — Syr. ܩܫܝܢܐ, Sam. 𐤒𐤓𐤕𐤓.

וְ, ו, *who, which, that*; conj. *that, in order that, because*; Aeth. H: Syr. ܘ, Sam. 𐤕 (comp. Heb. אֲשֶׁר). Like H: , and 𐤕, it is used to circumscribe the *genitive*, as מְלִכָּא דִּי-מְלִכָּא שְׁלִימָא דִּי-מְלִכָּא [the same construction precisely is found in Pers., for in *فَرْمَانَ سُلْطَانَ*, *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, *ḡtaishn i yazdan*, the praise of God, with *u in daryāmhā i pa gēhān*, and these seas which (are) in the world. Spiegel, Gramm. d. Pārsi-sprache, p. 52.]. With ל or ו annexed, וְלִ or וְדִ, it is used with pronom. suff. to express the possessive adj., as דִּילִ or דִּיִּי *mine*, דִּילְךָ *thine*, דִּירָה *his*; Syr. ܘܢܐ, Sam. 𐤕𐤓𐤕 (Heb. — particularly in the so-called Song of Solomon and the postbiblic writings—and Phoen. שֶׁל, for אֲשֶׁר ל, Cant. I. 6, II. 7, רַחֲבֹהָ שֶׁל עֵיר, בּוֹם שֶׁל זָרָב, Plaut. Poenul. V. 3, 22. *Hau amma silli*, חוֹ אַמַּא שְׁלִי, hauon bene silli, חוֹן בְּנֵי שְׁלִי); with ב prefixed, בְּדִיל, 𐤕𐤓𐤕, *on account of* (בְּאֲשֶׁר ל (בְּשֶׁל). — Besides H: , and 𐤕, other cognate forms are ܘܢܐ in the dialect of the Arab tribe Tayy (طَيِّبٌ); וְ in the Sinaitic inscript. (Z. d. D. M. G. vol. III. p. 192); ו in the Hymyaritic (Rödiger's transl. of Wellsted, p. 383, 393, 400), e. g. בּוֹרָה דְחֹרֶק = مَوْزِح دَحْرَبِق in the month of *Kharik* (or the period of the monsoon); וי, as mark of the genit., in the

monument of Carpentras and other Shemitic remains brought from Egypt (Gesenius, Monum. Phoen. p. 228, 242; and ו 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 אֲשַׁר and אֵשׁ in the form אֵשׁ, e. g. Massil. l. 20. אֵשׁ יִטְנֵא לִי יִחְנַבֵּל, Athen. IV. אֵשׁ יִקַּח מִשְׁאֵחַ (the monument) *which Yittenbēl erected for me*, Sidon. l. 4. אֵשׁ נָדַר, אֵשׁ בְּנָתָהּ, and in the formula אֵשׁ בְּמָקָם אֵשׁ בְּנָתָהּ, — *which vowed* —.

דָּבַר, impf. יִדְבֹּר, *remember*. II. אִדְבֹּר *be remembered; call to mind, remember*. — Ar. دَكَرَ, Aeth. ዘከረ: Heb. זָכַר (Phoen. זכר *remembrance*), Syr. دَعَا, Sam. זָכַר.

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

דָּמַד, impf. יִדְמוּד, *sleep*. — Syr. دَمَد, Sam. דָּמַד. דָּמַד particip. adj. *sleeping*, I. 6. — Syr. دَمَد, دَمَد.

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

דָּנָה, impf. יִרְנָה, *rise (the sun)*. — Ar. دَنَى, Aeth. ደነ: Heb. דָּנָה, Syr. دَنَى, Sam. دَنَى; cognate forms in Syr. are دَنَى and دَنَى.

דָּנָה, דָּנָה, *the place where the sun rises, the east*. — Ar. دَنَى, Heb. מוֹרָחַ, Syr. دَنَى, Sam. دَنَى.

ה

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

הָהן m., הָהָה f., *this, that*; pl. הָהָהָה; comp. of הָהָה (Syr. **ܗܘܐ**) *this*, and הָהן. — Ar. **هَذَا** m., **هَذِهِ** f., pl. **هَؤُلَاءِ**; Heb. הַזֶּה m., הַזֹּאת f., pl. הָאֵלֶּה; Syr. **ܗܘܢܐ** m., **ܗܘܢܐ** f., pl. **ܗܘܢܐ**.

הוּא m., הוּיָה f., *he, she, it*; pl. m. **הוּנָה**, f. **הוּנִיָה**, and in bibl. Chald. **ܗܘܡܢ**, **ܗܘܡܢܐ**. — Ar. **هَؤُ** m., **هِيَ** f., pl. m. **هَؤُم** (poet. **هَؤُم**), f. **هَؤُن**; Heb. הוּא m., הוּיָה f., pl. m. **הוּם**, f. **הוּנָה**; Syr. **ܗܘܐ** m., **ܗܘܐ** f., pl. m. **ܗܘܐܝܢܐ**, f. **ܗܘܐܝܢܐ**.

הוּאָה, הוּיָה, impf. יְהוּאָה or יְהוּיָה, inf. מהוּיָה, *be, happen*. — Heb. הוּיָה and הוּיָהָה (Gen. XXVII. 29, Jes. XVI. 4), Phoen. הוּא (inscr. Eryc. l. 3. יְהוּאָה; comp. Eccl. XI. 3), Syr. **ܗܘܐܝܢܐ**, Sam. **𐤇𐤆𐤇**; Ar. **هَوَى** *fall, happen*.

הוּבָה, הוּבָהָה, *any large building, a palace, temple, church*; pl. הוּבָהָהָה. — Ar. **هَيَّكَلٌ** *be tall and stout, tall, stout, also a palace or temple*; Aeth. **ሆኅኅ**: Heb. הוּבָהָה, Syr. **ܗܘܒܐܠܐ**.

הוּבָה *go, walk*, little used in I., gen. in III. הוּבָהָה; Ar. **هَلَكَ**, **هَلِكٌ**, *die*; Heb. Phoen. הוּבָהָה, Syr. **ܗܘܒܐܠܐ**, Sam. **𐤇𐤆𐤇**. Another Chald. form is הוּבָהָה, perf. הוּבָהָה, an exact parallel to our *walk*, except that we retain the *l* in writing.

הוּבָהָה *a walk, journey*. — Heb. מהוּבָהָה.

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

*turn, flee.* — Ar. أَفَكَ *move, remove*, but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. (גַּהֲפֹךְ בְּלִשְׁנוֹ), in VIII. اِبْتَفَكَ *be overturned*, whence in the Kur-ān, اَلْمَدِيْنَةُ (scil. اَلْمَدِيْنَةُ), *Sodom and Gomorrha*, also called by the Arabs اَلْاَرْضُ الْمَقْلُوْبَةُ (from قَلَبَ *turn*); Heb. הִפֵּךְ, Syr. ܩܦܥܝܢ, Sam. 𐤒𐤓𐤁.

ו

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

ז

זָכָא, זָכִי, impf. יִזְכִּי, *be pure in a moral sense, chaste, innocent, just.* — Ar. زَكَا, Heb. זָכָה, Syr. ܙܟܐ, Sam. ܙܟܐ. In Aramaic *physical* purity is expressed by the cognate רָכִי, רָכִי, ܙܟܐ.

זָכִי, זָכָה, f. זָכָה, זָכָה, *pure, innocent, just.* — Syr. ܙܟܐ.

זָמַן not used in I. — III. ܙܡܢ *prepare, make ready, appoint, invite.* — Syr. ܙܡܢ.

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

זָעִיר, זָעִיר, f. זָעִיר, זָעִיר, *small, little, young* — Ar. صَغِيرٌ, Heb. צָעִיר, Syr. ܙܥִיר, Sam. ܙܥִיר.

ח

חָבַל not used in I., *be corrupted or vitiated, rotten.* III.

חָבַל *corrupt, destroy.* — Ar. خَبِلَ *be sprained, out of*







with the same signif. as III. — VI. אֶחָוֶטֶב impers., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful*; Heb. טב, imperf. יִיטֵב; Syr. ܛܒ. טב, מְטָא, f. מְטָא, טַבְהָא, *good, pleasant*; followed by מן, *better than*. — Ar. طَبَّبَ, Heb. טוּב, Syr. ܛܒ, Sam. 𐤒𐤅.

טָבוּ, טוּבָא, טוּבָא, *goodness, bounty*; pl. טַבְוֹן (טַבְוֹן). — Syr. ܛܒܘܢ, Sam. 𐤒𐤅𐤁𐤅.

טוֹר, טָרָא, *a mountain*; pl. טָרֵיא. Heb. צוּר, Syr. ܛܘܪ, Ar. ٴطَوْرٌ.

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

טוּל, טוּלָא (for טָלָא), *shade, shadow*. — Ar. طَلَّ, Heb. צַל and צָלַל, Sam. 𐤒𐤅.

מִטְלָא, מִטְלַח, מִטְלָחָא, *a shade or covering, a (lightly built) hut*; pl. מִטְלָחֵיא. — Ar. مَطَّلَعَ, Aeth. 𐌸𐌳𐌳: Syr. ܛܠܠ and ܛܠܠ, Sam. 𐤒𐤅.

טָעָא, impf. יטעי, *wander, go astray, err*; cognate form טָעָא. — Heb. תָּעָה; Ar. طَغَى, طَغَى, *be disobedient, rebellious, impious*, Syr. ܛܓܐ, Sam. 𐤒𐤅𐤅.

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

טָעַם, imperf. יטעם, *taste, eat*. — Ar. طَعِمَ, Aeth. 𐌸𐌳𐌳: Heb. טָעַם, Syr. ܛܥܡ.

טָפַח *strike, clap the hands*; denom. from טָפַח, which orig. signif. *the open palm of the hand* (Syr. **بُف** *spread out*, Ar. **صَفَحَ**, Aeth. **ቡፋሕ** :: **ሀፋሕ** : **ቡፋሕ** : *breadth*). — Aeth. **ጠፋሕ** : Ar. **صَفَحَ**, **سَفَقَ**, **صَفَّقَ**, **سَفَع**, **صَفَع**, Aeth. **ጸፋሀ** : Heb. **טָפַח**.

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יָבֵשׁ, *impf. יִבֵּשׁ, be dry, dry up, wither*. — Ar. **يَبَسَ**, Aeth. **ጸብሰ** : Heb. **יָבֵשׁ**, Syr. **يَبَسَ**, Sam. **𐤎𐤁𐤍**. **יַבְשָׁה** *the dry ground, land*; properly the fem. of the adj. **יָבֵשׁ** = **יָבֵשׁ** (Ar. **يَبَسَ**, Syr. **يَبَسَا**). — Heb. **יַבְשָׁה**, **יָבֵשׁ**, Syr. **يَبَسَا**, Sam. **𐤎𐤁𐤍**.

יָד, *ידא, יִדְא, f. the hand*; pl. **יָדַי, יִדְאֵי**. — Ar. **يَدٌ** (vulg. **يَدٌ**, **يَدٌ**), Aeth. **አዳ** : Heb. **יָד**, Syr. **يَدٌ**, Sam. **𐤎** and **𐤎א**.

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

יָדַע, *imperf. יִדְע (יִדְע), imper. יִדְע, inf. מִדְע, particip. יָדַע and יָדַע, know*. — Heb. **יָדַע**, Syr. **يَدَع**; Aeth. **አደሮ** : *make known, announce*.

יָהַב, *imper. יָהַב, particip. יָהַב and יָהַב, give*. The *impf.* **יָהַב** and *inf.* **יָהַב** are from **יָהַב**, not used in the *perf.*, *imper.*, and *particip.* — Ar. **يَهَبُ**, *impf. يَهَبُ, imper. يَهَبُ*; Aeth. **ሀሀ** : *impf. indic. ሀሀ-ሀ*; *subj. ሀሀ-ሀ*; *imper.*

U-ŏ: Heb. יָהָב, scarcely used except in the imper. הָב or הָבָה; Syr. حَبَّ; Sam. 𐤇𐤃𐤌, complete in all its parts (imper. sometimes 𐤆𐤃 and 𐤇𐤆).

יהוד collect. *the Jews, Judaea.*

יהודאי (יְדָאִי), יְדָא, *a Jew.*

יום, יוֹם, *a day*; pl. יוֹמִין, יוֹמִיא. Ar. يَوْمٌ, Aeth. 𐩱𐩣𐩪: (*today, now*), Heb. יוֹם, Syr. ܝܘܡܐ, Sam. 𐤇𐤃𐤌. — Hence, in comb. with אַחַר, מָחָר *tomorrow*, in Chald. יוֹמְחָרָא and יוֹמְחָרָן as well as מָחָר, Syr. ܡܚܪܐ, Sam. 𐤌𐤇𐤃. Examples of similar mutilations are הַשָּׁחָא (הָא שְׁעָחָא) *now*, Syr. ܫܥܦ and ܫܥܦܐ; vulg. Ar. لِسَا *to this hour, yet* (for لِلسَاعَةِ); אֲשַׁחֲקֶד (שָׁחָא קְדַמְיָהָא) *last year*, and אֲשַׁחֲדָא (שָׁחָא הָדָא) *this year*; vulg. Arab. فِى وَسْطٍ for فِى وَسْطٍ *in the midst*; etc.

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

Ar. وَحَى and V. تَوَحَّى *hasten.*

יטב. See טוב.

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

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

יָבֵל, יָבֵל, impf. יָבֵל, inf. מִבֵּל, *be able*. — Heb. יָבֵל (impf. יוֹבֵל), Sam. 𐤁𐤌𐤁; Aeth. ጸሁለ ::

*the sea*; pl. יַמִּיָּא, יַמִּיָּא. — Ar. يَمٌّ, Heb. פְּהֵן. יָם, Syr. ܡܝܢܐ, Sam. 𐤁𐤌𐤁.

יָמִין (יַמִּיָּן), יָמִין, f. *the right hand*. — Ar. يَمِينٌ, Aeth. 𐌱𐌹𐌶: Heb. יַמִּיָּן, Syr. ܡܝܢܐ, Sam. 𐤁𐤌𐤁.

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

יָקָף. See נָקָף.

יָקָר, impf. יַיָּקָר, *be heavy, burdensome, valuable*. III. יָקָר *honour*. — Ar. وَقَرَّ, وَقَرَّ, *be heavy, grave, sedate, be deaf*; Heb. יָקָר, Syr. ܡܝܢܐ, Sam. 𐤁𐤌𐤁.

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

יָא a word pref. to def. nouns in the accus., identical with the Heb. אוֹת, אֶת, אֶת (Gegenius' Gram. 16th ed., §. 101. 1. rem. 1, and §. 115. 2 with the note), Phoen. אוֹת (Sidon. l. 4. וְכָל אָדָם אֵל יַפְתַּח אוֹת מְשֻׁבָּב וְ), Syr. ܡܝܢܐ; Sam. 𐤁𐤌𐤁, e. g. 𐤁𐤌𐤁.

אָמַן (בְּיָמָה) אָמַן (see Geiger's Lehrbuch zur Sprache d. Mischnah, p. 36, where are cited among other examples אָמַן הַיּוֹם, אָמַן הַשָּׂדֶה); perhaps אָמַן, used (like Aeth. ሰጠ:) only with pron. suffixes, אָמַן, אָמַן, etc.

מָחַב, מִיָּחַב, impf. יִחַב, יָחַב, imper. חַב (חִיב), inf. מִיָּחַב, *sit, dwell*. — Ar. وَتَبَّ, impf. يَتَّبُ, imper. تَبَّ, in the Himyaritic dialect *sit* (generally *leap*), وَتَابَّ *a seat*, وَتَبَّ *stand immoveable*; Heb. יָשַׁב, Syr. جَدَس, Sam. 𐤇𐤌𐤁, imper. 𐤇𐤌.

## כ

כּ *as, like, according to*; Ar. كَ, Phoen. כ, Sam. 𐤊. — 𐤊 *id.*; Ar. كَمَا, Aeth. ከጠ፡ Heb. כִּמוֹ, Syr. ܐܚܘܢܐ, Sam. 𐤊𐤌𐤌.

כָּל *the totality, the whole*, often to be transl. as an adj. *whole, all*. — Ar. كُلُّ, Aeth. ከጠ፡ Heb. Phoen. כָּל, Syr. ܟܠ, Sam. 𐤊𐤌 and 𐤊𐤌𐤌.

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

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

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

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

כַּר only in V. אָבַרוּ *cry aloud, proclaim, preach, declare*; Syr. אֲבַרְוּ, Sam. אַבְרָא. Prob. from the Gr. ἀηρυσσω.  
 בָּרַסָא, בָּרַסִי, בָּרַסִי, בָּרַסִי, a throne; pl. בָּרַסָנָן. Heb. כַּסָּא, which is the orig. form; Syr. כַּסְעָא, Sam. אַבְרָא, Ar. كُرْسِيٌّ.

ל

ל *to, for, according to*, etc. Sign of the dat. and of the accus. — Ar. ل and with pron. suff. لِي, Aeth. Λ; Heb. Phoen. ל, Syr. ܠ, Sam. ㄥ.

לָא *no, not*; Ar. لَآ, Heb. לֹא, Syr. ܠܐ and ܠܘ, Sam. ㄥㄨ. It supplies the place of the Heb. Phoen. לֹא and לָא, which latter does not occur except in bibl. Chald., and is likewise unknown to the Arab. and Syr. In Sam. however we find ㄥㄨ, and in Aeth. አለብ: *there is not*, አለብ: *I have not*, አለብ: etc.

לֵב, לְבַא, with suff. לְבִי, *the heart*, pl. לְבָבִין; also constr. לְבַב, with suff. לְבָבִי, pl. לְבָבָיָא. — Ar. لُبٌّ, Aeth. ልብ: Heb. Phoen. לב and לְבַב (inscr. Eryc. l. 5, 6), Syr. ܠܒܐ, Sam. ㄥㄨ and ㄥㄨㄨ.

לְבַשׁ, לְבַשׁ, impf. יִלְבַּשׁ, *put on clothes*. — Ar. لَبِيسٌ, Aeth. ልብስ: Heb. לְבַשׁ, לְבַשׁ, Syr. ܠܒܫܐ, Sam. ㄥㄨㄨ.

לְבוּשׁ, לְבוּשׁ, a garment, robe; pl. לְבוּשִׁין. Ar. لَبُوسٌ, Heb. לְבוּשׁ, Syr. ܠܒܫܐ, Sam. ㄥㄨㄨㄨ.



להי, impf. וְלָהִי, *labour, be wearied, fatigued, disheartened.*

V. אֶשְׁתַּלְּהִי *tire, weary.* Shaf'el שְׁלָהִי *id.*; Ishtaf'al אֶשְׁתַּלְּהִי *be wearied, faint.* Cognate forms are לאי and לעי; Ar. لَئِي *be slow or lazy*, لَيْسٌ *misfortune, difficulty*; Heb. לָאָה and לָהָה; Syr. لَئِي, Shaf'el لَئِي; Sam. 𐤋𐤏𐤋, whence 𐤆𐤌𐤏𐤋, 𐤆𐤌𐤏, 𐤆𐤌𐤏, *fatigue.*

אֶשְׁתַּלְּהִי, וְחַו, *weariness, faintness, despondency.*

לְחוֹן, לְחוֹן, with suff. לְחוֹתִי, לְחוֹהוֹן, *at, near, to or towards:*

Syr. ܚܘܢ, Sam. 𐤋𐤏𐤏. Properly a noun denoting *adhesion, connexion*, from לָוֹן or לָוִי *adhere, be united*, Heb. לָוֶה, Syr. ܚܘܒ, Ar. وَوِي *be near*. With the same rad. are connected 𐤋, אֶל- and Ar. ٱلِي.

לְחָרָא. See 𐤋𐤏𐤏.

לַיְלָה, לַיְלָה, לַיְלָה (from the form לַיְלִי, Sam. 𐤋𐤏𐤏𐤏, used as an adv. *by night*), *night*; pl. לַיְלָהִים, לַיְלָהִים. — Ar. لَيْلٌ, لَيْلَاتٌ, Aeth. 𐌌𐌌𐌌: Heb. לַיְלָה, לַיְלָה, Syr. ܠܝܠܐ and ܠܝܠܐ, Sam. 𐤋𐤏𐤏𐤏.

לִיחַ. See 𐤋𐤏.

## מ

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

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

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

force to the negat. — *not a single thing*; Syr. ܦܢܝܢ Furst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְרַעַם from מְרַע = רָעַת (rad. יָרַע) and מָרָה, comparing מְרַוֵּעַ, and view ܦܢܝܢ, מִירָם (מִרָם), מִיָּרִי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, ܦܢܝܢ ܦܢܝܢ *pars partis, aliqua pars*, particularly as מְרַוֵּעַ seems rather to be derived from מְרַוֵּם, מְרַוֵּם, *a flaw, defect* (hence what is *worthless, insignificant, trifling*) than from מְרַוֵּה וּמְרַוֵּה. See Dietrich, Abhandl. p. 233.

מָוַת, perf. מִיָּת, impf. יָמוּת (יָמוּת), inf. מָוַת (מָוַת), *die*. — Ar. مَاتَ, Aeth. 𐩈𐩢𐩨: Heb. מָוַת, impf. יָמוּת; Phoen. מַח *dead* (Massil. l. 17); Syr. ܡܘܬ; Sam. 𐤌𐤏𐤕 and 𐤌𐤏𐤕, impf. 𐤌𐤏𐤕𐤓.

מָוַת, perf. מָוַת, *death*. — Ar. مَوْتٌ, Aeth. 𐩈𐩢𐩨: Heb. מָוַת, constr. מוֹת, Phoen. מַח (inscr. Eryc. l. 7), Syr. ܡܘܬ, Sam. 𐤌𐤏𐤕.

מָוַת, impf. יָמוּת, *strike, bite or sting* (an insect). — Heb. מָוַת, מָוַת, Syr. ܡܘܬ, Sam. 𐤌𐤏𐤕 (also written with 𐤌 or 𐤓 for 𐤌, and with 𐤕 or 𐤓 for 𐤌).

מָוַת, impf. יָמוּת, *come to, reach, happen*. — Ar. مَضَى *go*; Aeth. 𐩈𐩢𐩨: *come, find*; Heb. מָוַת *find*; Syr. ܡܘܬ, Sam. 𐤌𐤏𐤕, 𐤌𐤏𐤕.

מִיָּם, constr. מִי, *water*. — Ar. مَاءٌ, pl. مِيَاهٌ; Aeth. 𐩈𐩢𐩨: Heb. מִיָּם, Phoen. מִי (Eryc. l. 6); Syr. ܡܝܢ, Sam. 𐤌𐤏𐤕.

מָלַל not used except in III. מָלַל, *speak*. IV. אַחְמָלַל. Heb. מָלַל, Syr. ܡܠܠ, Sam. 𐤌𐤌𐤌.

מַלְךְ, impf. יְמַלֹּךְ, *counsel, advise; rule, reign.* — Ar. مَلَكٌ *possess*, Aeth. 𐩦𐩣𐩪: Heb. מֶלֶךְ, Syr. مَلِك, Sam. 𐤌𐤊𐤋.

מֶלֶךְ, a *king*; pl. מְלָכִים, - כִּיָּא. Ar. مَلِكٌ, Heb. Phoen. מלך, Syr. مَلِكًا, Sam. 𐤎𐤊𐤋.

מַלְכוּת, - וְחָא, pl. כְּוָחָא, *sovereignty, royal dignity.* — Syr. مَلِكُوت, Ar. مَلِكُوتٌ, Heb. מַלְכוּת = Ar. مَمْلَكَةٌ, Heb. מַמְלָכָה, Phoen. ממלכה (inscr. Sidon.).

מִן. See מאן.

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

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

מַעֵין *the belly*; hardly used except in the pl. מַעֵינַי, *the intestines, the belly.* — Ar. مَعْيٌ and مَعْيٌ *an intestine*, pl. أَمْعَاءٌ; Aeth. 𐩨: pl. 𐩨: Heb. מַעֵיִם; Syr. مَعِين; مَعِينًا, Sam. 𐤌𐤊𐤊.

## נ

נָבִיא not used except in IV. נְתִיבָה *prophecy.* — Ar. نَبِيًّا, Aeth. 𐩨: Heb. נָבִיא and נְתִיבָה, Syr. نَبِيٍّ; denom. from نَبِيٌّ, نَبِيٌّ, 𐩨: נְבִיאָה, נְבִיאָה or נְבִיאָה, 𐤌, *a prophet.*

נְבִיאָה, - וְחָא, *prophecy, a prophecy.* — Ar. نَبِيَّةٌ, Sam. 𐤌𐤊𐤊.

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

נַר, impf. יַר, *vow*. — Ar. نَدَّر, Heb. פִּנֵּן, Phoen. נַר, Syr. ܢܪ, Sam. ܢܪ.

נַר, impf. יַר, *vow*; pl. נַרִין. — Ar. نَدَّر, Heb. פִּנֵּן, Phoen. נַר, Syr. ܢܪ, Sam. ܢܪ.

נַר, impf. יַר, *vow*; pl. נַרִין. — Ar. نَدَّر, Heb. פִּנֵּן, Phoen. נַר, Syr. ܢܪ, Sam. ܢܪ.

נַר, impf. יַר, *vow*; pl. נַרִין. — Ar. نَدَّر, Heb. פִּנֵּן, Phoen. נַר, Syr. ܢܪ, Sam. ܢܪ.

נח, perf. נַח, impf. יִנַּח, *be quiet, tranquil, cease or desist*. — Heb. נַח, Syr. ܢܫ, Sam. ܢܫ.

נון, *a fish*; pl. נוֹנִין. — Ar. نُون, Syr. ܢܘܢ, Sam. ܢܘܢ, constr. ܢܘܢܐ.

נוח, *a storm*; pl. נוֹחִין, *waves, billows*. Syr. ܢܘܫܐ. It seems to be connected with the rad. חישל.

נחת, impf. יִנַּח, *be quiet, tranquil, cease or desist*. — Heb. נַח, Syr. ܢܫ, Sam. ܢܫ. A secondary formation from נוח, like שחת, שרת, from שור, שוח.

נטל, impf. יִנַּח, imper. טיל, *lift up, carry, set out on a journey*. — Heb. נָטַל, Syr. ܢܬܐ *be heavy*, Sam. ܢܬܐ *set out on a journey*.

נסב, impf. יִנַּח, imper. סב, *take*. — Syr. ܢܫܦ, Sam. ܢܫܦ.

נסק. See סלק.

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

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

נפש, נפש, f. *the breath, the soul or spirit, life*; pl. נַפְשֵׁן. — Ar. نَفْسٌ, Aeth. ነፍስ: Heb. נֶפֶשׁ, Syr. نَفَس, Sam. נַפְסָא. Used in all the dialects to express *self*, e. g. נַפְשִׁי *myself*, like עצם, גרם, מַעֲבֵן, etc.

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

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

ד

סגיא, סגיא, impf. יסגיא, *grow, increase, be great or numerous*. V. יַסְגִּיא *augment, multiply, magnify or exalt*. — Heb. שָׁגָה, שָׁגָה, Syr. سَجَّ, Sam. סַגִּיא, סַגִּיא. Cognate form סגע.

סגיא, סגיא, f. סַגִּיאָה, *much, numerous, great*; pl. m. סַגִּיאִין, f. סַגִּיאָן. Heb. שְׁגִיָּה, Syr. سَجَّ, Sam. סַגִּיא.

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

סוף, שפא, *end.* — Syr. شفا, شفا, Sam. 𐤒𐤃𐤁; Ar. سوف, a particle pref. to the imperf. when it denotes futurity, usually abbrev. س.

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

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

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

סוף (שב) *look upon, behold, contemplate, consider, understand;* hardly used except in IV. אסתל. — Heb. שבל, Syr. ܫܒܠ. Sam. 𐤒𐤃𐤁𐤁.

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

סמאל (סמל) and שמאל, def. לָא, *the left hand*. — Ar.

שמאל, Heb. שְׂמֹאל, Syr. شَمَالٌ, Sam. 𐤑𐤍𐤁𐤏.

ספינא, נָחָא, *a ship*; pl. נָחָא. Ar. سَفِينَةٌ, Heb. סְפִינָה, Syr.

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

סָפַן, נָחָא, *a sailor*; pl. נָחָא. Syr. سَافِنٌ.

סַק, סָקָא (שָׂקָא), *coarse cloth, sackcloth*; pl. סָקִין. — Heb.

שַׂק, Aeth. ሠቆ: Syr. سَقٌّ, Sam. 𐤑𐤏𐤍.

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

ל

עֲאָן (עֹן), נָא, collect. *sheep* or *goats*. — Ar. ضَانٌ, Heb.

צֹאן, Syr. ضَانٌ, Sam. 𐤑𐤏𐤍; in Arab. however ضَانٌ

individ. ضَائِنٌ, is limited to *sheep* (the word for *goats*

being مَعَزٌ, indiv. مَاعِزٌ), whilst شَاةٌ (Heb. שֶׂה) is an

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

עֲבַר, impf. יַעְבֵּר, יַעְבֵּר, *do, make*. — Syr. حَضَّرَ, Sam. 𐤑𐤏𐤍;

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

sense Ar. عَبَدَ, but عَبَدٌ = Heb. Phoen. עֲבַר, Syr.

حَصْرًا, *a slave or servant*.

עוֹבֵד, נְבִיאָא, *work, deed, act*. — Sam. 𐤑𐤏𐤍.

עוֹבֵדָא, נְהָא, *work, business, trade* or *occupation*. —

Syr. حِصْرًا, Sam. 𐤑𐤏𐤍.

עֲרַב, impf. יַעְבֵּר, יַעְבֵּר, *pass by* or *over*. — Ar. عَبَرَ, Heb.

עֲבַר, Syr. حَضَّرَ, Sam. 𐤑𐤏𐤍.

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

Heb. עַר, Syr. حَم, Sam. 𐤓𐤅. Properly a noun denoting *progression*, from the verb

עָרָא, impf. יעָרִי, *pass*, with עָל, *pass over, come upon, befall*, with מִן, *pass away, recede*. V. יעָרִי אַעָרִי *make pass, remove, cast off*. — Ar. عَدَا, Aeth. ሀደፀ: Syr. حَمَّ.

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

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

ضَاقَ, impf. يَضِيقُ; Syr. حُف; Aeth. አጥፀፀ: and አጸሀፀ: *contract, compress, distress*; Heb. הַצִּיק and הָעִיק, Sam. 𐤑𐤓𐤅𐤁.

— Gen. used impers. עָקָה לָהּ (scil. נִפְשָׁהּ) = ضَاقَتْ نَفْسُهَا = יָצַר לוֹ; comp. Syr.

هَمَّ كَسَمَ, هَمَّ كَسَمَ *he was shocked or disgusted*.

עָקָה, עָקָה, עָקָה, *distress, anguish*. — Heb. עָקָה, Syr. حَمَّ, Sam. 𐤑𐤓𐤅.

עָל, perf. עָל, impf. יעוֹל, יעוֹל, imper. עוֹל, עוֹל, inf. מעוֹל, *go in, enter*. — Ar. عَالَّ *insert*, Heb. עוֹלֵל (Job XVI. 15), Syr. حَلَّ, Sam. 𐤒𐤅.

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

Ar. عَالَى, Heb. Phoen. עָל, Syr. حَلَّ, Sam. 𐤒𐤅. Hence

מעָל (Ar. مِنْ عَالَى, Sam. 𐤒𐤅. 𐤑𐤓) *off, from*.

עָל, עָל, prop. a subst. denoting *the upper part*, hence as an adv. *above, over*, followed by מִן (מעָל ל); often comp. with ל, *upwards, above* (Syr. حَالَّ, Sam. 𐤒𐤅𐤅; Aeth. ላላ: = עָל); and מִן מְלֵעִל *from above* (Syr. حَالَّ مَع, Sam. 𐤒𐤅𐤅; Ar. مِنْ عَالَّ or



עַלְמָא, opposed to מְלַרְע (אַרְע), *the ground* from below. — Both על and על are from the rad.

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

עַלְמָא (עַלְמָא), *any long indef. period of time, eternity, the universe or world*; pl. עַלְמַיִן (עַלְמַיִן). — Ar. عَالَمٌ *the universe, created beings*; Aeth. 𐩪𐩣𐩨𐩪: Heb. Phoen. עַלְמָא, Syr. ܚܘܠܡܐ, Sam. 𐤀𐤇𐤍𐤁𐤏.

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

עַמָּא, *a people or nation, people, a multitude or crowd*; pl. עַמַּיִן, עַמַּיִתָא. — Ar. عَمَّ and عَمَّ *a multitude*, عَامَّةً *the common people*; Heb. Phoen. עַמָּא, Syr. ܥܡܐ, Sam. 𐤀𐤇𐤍.

עַמְלָא *labour*. — Ar. عَمِلَ, Heb. עָמַל, Syr. ܥܡܠܐ.

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

עוּמְקָא, עוּמְקָא, *a depth, abyss*. — Ar. عُمُقٌ, Heb. עֵמֶק, Syr. ܥܡܩܐ, Sam. 𐤀𐤇𐤍𐤏.

עָן. See עָאן.

עָסְרָא f., עָסְרָא m., *ten*. — Ar. عَشْرَةٌ, عَشْرَةٌ; Aeth. 𐩪𐩨𐩪𐩨: Heb. עֶשֶׂר, עֶשְׂרֵה; Phoen. עָסְרָא (inscr. Sidon. l. 1), עֶשְׂרָתָא (inscr. Massil. l. 3); Syr. ܥܫܪܐ, ܥܫܪܐ; Sam. 𐤀𐤇𐤍𐤏, 𐤀𐤇𐤍𐤏. Hence חָרִי עָסְרָא m., חָרִי עָסְרֵי f., *twelve*. See חָרִין.

עֵקֶר, עֵרָא, *the root* (also *the stem*) of a tree, *base, origin, source*; pl. עֵקְרִין, עֵרָא. Syr. عَمْرًا; Ar. عَقَارٌ *a tree*.

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

פ

פָּלַח, impf. יַפְלִיחַ, *labour, serve, worship a deity* (comp. עֲבָד). — Heb. פָּלַח, Ar. فَלَحَ, *cleave, plough, cultivate*; Syr. فَلَخ, Sam. פֶּלַח.

פִּלְחָן, פִּלְחָן, *work, servitude, worship*. — Syri. פִּלְחָנָא, Sam. פִּלְחָן f.

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

פָּרַק, impf. יַפְרוֹק, *cleave, separate, pull off; rescue, save, redeem*. — Ar. فَرَقَ *separate*, Heb. פָּרַק, Syri. פֶּרֶק, Sam. פֶּרַק.

פְּרִיקָא, פְּרִיקָא, *liberation, preservation, redemption*. — Ar. فُرْقَانٌ *clear and convincing proof, victory*; Aeth. ቀርባን: *deliverance*; Syr. فَرِيقَانَا, Sam. פֶּרֶקָא.

פְּתָמָא, פְּתָמָא, pl. פְּתָמָא, *a word, message, decree*, and in a wider sense *affair, matter* (comp. דְּבָרָא); Syr. فִּתְמָא. It is borrowed from the Persian, in which lang. پَبَقَمَبَر, or پَبَام, means *a message*, (whence پَبَقَمَبَر *a message-bearer, a prophet*), comp. of the inseparable prep. پَدِي (rarely پَاد, پَا, and پَدِي, from the Sanskrit *prati*, Zand *paiti*, old Pers. *paiti*, Pārsi *pad* and *paē*, Gr. προσι, ποσι = προς) *to, towards, against*, and the



ק

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

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

קדם, prop. a noun signif. *the front*, but used as a prep., *in presence of, before*; preceded by ל, ו, ה, it takes simple *sh'vā* instead of קָ, as וקדם, וקדם, וקדם. — Syr. ܩܕܡܐ, Sam. קדם. Contracted קם, Sam. קם (so also קם *first*, ܩܕܡܐ *beginning*).

קדם, קדם, *the east, the east wind*. — Sam. קדם, Heb. קדם. — The *east* is called קדם, קדם, 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 אחר (Ar. دُبُور<sup>o</sup> *the west*

*wind*, from <sup>9</sup>זָרָה *the back*), the *north* שְׂמֹאל (Ar. شَمَالٌ *the north*, شِمَالٌ *the left*, الشَّامُ *Syria*), the *south* יָמִין (Ar. يَمِينٌ *the right*, الْيَمَنُ *Yaman* or *South Arabia*). So in Sanskrit *pūrva*, *the east*, *avara*, *the west*, *dakshina*, *the south*, *the Dekkan*.

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

קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, *holiness*, *sanctity*, *anything holy* or *consecrated*; הַיְכֹלָה דְּקֹדֶשׁ *thy holy temple*. — Ar. قُدُسٌ, Heb. קָדַשׁ, Syr. قُدَّسَ, Sam. 𐤒𐤌𐤔.

קָוַם, perf. קָם, impf. יָקוּם, *rise*, *stand*. — Ar. قَامَ, Aeth. ቀመ: Heb. קָם, Syr. قَامَ, Sam. 𐤒𐤌 (𐤒𐤌𐤔).

קָוַם, קָוַם, *standing*, *firm*, *lasting*; *living*, *being*. — Ar. قَامًا, قَامًا, Syr. قَامًا, Sam. 𐤒𐤌𐤔.

קָטַם, קָטַם *ashes*. — Syr. قَطَمًا, Ar. قَتَمَ *dust*.

קִיקְיֹון *the castor-oil shrub*, *ricinus communis* (Ar. الخَرْوَعُ, Pers. بیدْ أَنْجَبِرُ). 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 *κροστων*). The old translators and commentators usually render it, though erroneously, by *κολοκυνθῆ*, 𐤒𐤌𐤔: קָרְעָה, קָרְעָה, 𐤒𐤌𐤔, 𐤒𐤌𐤔, all words denoting *the gourd*; and this blunder has of course found a place, amidst thousands of others, in the received English Version.

קָלַל, perf. קָל, *be light*, *swift*; *small*, *worthless*. V. 𐤒𐤌𐤔 *make*

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

קרי, קריא, קריא, קריא; and קוריא, קוריא, קוריא (קרה) קריא, f. *a town, city*; pl. קוריון, קוריון, and קורין. — Ar. قَرِيَّةٌ, in the dial. of Yaman قَرِيَّةٌ, pl. قُرَى; Heb. קריה, קרה; Phoen. קרה, e. g. in the name of the deity *Μελικαρθος*, מלקרה or מלקר (מלך קרה) Carthada, Carthago, *Καρχηδων* = *Νεαπολις*, קרה חדשה on the coins of Palermo; Syr. ܩܪܝܐ, ܩܪܝܐ, pl. ܩܪܝܐ; Sam. 𐤒𐤓𐤓, 𐤒𐤓𐤓, pl. 𐤒𐤓𐤓, and 𐤒𐤓𐤓, constr. 𐤒𐤓𐤓.

קרב, קריב, יקרב, *be near, approach*. III. קרב and V. אקרב, *bring near, offer a sacrifice*. — Ar. قَرَبَ and قَرَّبَ, II. قَرَّبَ, Aeth. ቀርቦ: IV. አቀረቦ: Syr. ܩܪܒ, III. ܩܪܒ; Sam. 𐤒𐤓𐤓.

קריב, קריב, *near, related*. — Ar. قَرِيبٌ, Syr. ܩܪܝܒ, Sam. 𐤒𐤓𐤓; Heb. קרוב.

קורבן *an offering, sacrifice*. — Ar. قُرْبَانٌ, Aeth. ቀርባን: Heb. קורבן, Syr. ܩܪܒܢ, Sam. 𐤒𐤓𐤓.

ר

רב not used in I. *be large, great, numerous*. — Heb. רַב, Syr. ܪܒ.

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

Syr.  $\text{ܕܘܢܐ}$ , Sam.  $\text{דונא}$ . Other forms used as subst. are  $\text{דון}$ ,  $\text{דון}$ ,  $\text{דון}$ , and as an adj. or subst.  $\text{דונא}$ ,  $\text{דונא}$ .

$\text{דון דון}$  not used in the sing. =  $\text{דן}$ ; pl.  $\text{דונין}$ , *the nobles or chief men of the state* (Ar.  $\text{أركان الدولة}$  *the cornerstones of the state*). — Syr.  $\text{ܕܘܢܐ}$ .

$\text{דון}$ , f. *ten thousand, a myriad*; pl.  $\text{דונן}$ . — Ar.  $\text{رُبَّة}$ , also  $\text{رَبَّة}$  and  $\text{رَبْوَة}$ ; Aeth.  $\text{ጊባቲ}$ : (from a sing.  $\text{ጊባ}$ ;) Heb.  $\text{רבָּה}$  and  $\text{דון}$ ; Syr.  $\text{ܕܘܢܐ}$ , Sam.  $\text{דונא}$ .

$\text{רבא}$ ,  $\text{רבי}$ , impf.  $\text{ירבי}$ , *increase, be augmented, grow up*. III.  $\text{רבי}$  *make grow, rear, educate*. — Ar.  $\text{رَبَا}$ , Heb.  $\text{רָבָה}$ , Syr.  $\text{ܕܘܢܐ}$ , Sam.  $\text{דונא}$ .

$\text{ארבע}$  f.,  $\text{ארבעא}$  m., *four*. — Ar.  $\text{أَرْبَعَة}$ ,  $\text{أَرْبَع}$ ; Aeth.  $\text{አርባቲ}$ : Heb.  $\text{אַרְבַּע}$ ,  $\text{אַרְבַּעָה}$ , Phoen.  $\text{ארבע}$  (inscr. Sidon.); Syr.  $\text{ܐܪܒܥܐ}$ ; Sam.  $\text{ארבעא}$ ,  $\text{ארבעא}$ . — Pl.  $\text{ארבעין}$  *forty*; Ar.  $\text{أَرْبَعُونَ}$ , Aeth.  $\text{አርባዓ}$ : Heb.  $\text{אַרְבַּעִים}$ , Syr.  $\text{ܐܪܒܥܝܢܐ}$ , Sam.  $\text{ארבעיןא}$ .

$\text{רנן}$ , *be agitated, angry*. — Heb.  $\text{רָנוּ}$ , Syr.  $\text{ܕܘܢܐ}$ , Sam.  $\text{דונא}$ ; Ar.  $\text{رَجَسَ}$  *tremble*,  $\text{تَرَجَّزَ}$  and  $\text{إِرْتَجَرَ}$  *peal* (thunder), of thunder or the cry of the camel.

$\text{רנו}$  and  $\text{רזנו}$ ,  $\text{רזנו}$ ,  $\text{רזנו}$ , *agitation, commotion, anger*. — Heb.  $\text{רָנוּ}$ , Syr.  $\text{ܕܘܢܐ}$ , Sam.  $\text{דונא}$ ; Ar.  $\text{رَجَسَ}$ , or  $\text{رَجَزَ}$ , *anger, punishment, a crime*.

$\text{רוח}$ ,  $\text{רוחא}$ , m. f. *breath, the soul or spirit; the wind*. — Ar.  $\text{رُوح}$  *breath*,  $\text{رِيح}$  *wind*; Heb. Phoen.  $\text{רוח}$  (inscr. Eryc. l. 5), Syr.  $\text{ܕܘܢܐ}$ , Sam.  $\text{דונא}$ . See the Syr. gloss.

רום, perf. רָם, impf. ירום, *be high, uplifted, proud, rise.*

V. אָרַם *make high, exalt, lift up, raise*; אָרַם רַח = רָחַל רַח, *raise a storm.* — Heb. רָם, Sam. רָצַי, Syr. אָרַם and אָרַם (from a rad. אָרַם, Ar. رَمَّ - *shoot up, swell*).

רחם, רַחִים, *love*. II. אָתַרְחַם *be loved*. III. רַחַם *love fervently, have pity or compassion upon*, IV. אָתַרְחַם *impers. compassion is shown*, chap. I. 6, III. 9. — Ar. رَحِمَ or رَحَّمَ *be soft or gentle*, رَحَّمَ *brood over, cherish, love, pity*, رَحَّمَ *have mercy or compassion upon*, Heb. רַחַם, Syr. رَحِم, Sam. רַחַם, רַחַם.

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

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

ריש, רִישָׁא, *the head*; pl. רִישִׁין. — Ar. رِئَاسٌ, Aeth. ርከቆ: Heb. רִאשׁ, pl. רִאשִׁים, Syr. رِئَاسٌ, Sam. רִאשִׁין and רִאשִׁין.

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

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

רעא, impf. ירעא, *be pleased with, propitious to, delight in, love, desire.* — Ar. رَضِيَ, Heb. רָעָה, Syr. رَعَى, Sam. רָעָה.



רַעְוָא *delight, pleasure, goodwill, desire, wish.* — Ar. *رَضِيَ* or *رَضَوَانٌ*, Heb. רָצוֹן, Sam. 𐤇𐤄𐤁.

ש

שׂאַל, שׂאַל, impf. יִשׂאַל, *ask, demand, entreat.* — Ar. سَأَلَ, Aeth. ሰለለ: and ሰለለ: Heb. שָׁאַל, Syr. ܫܥܠ, Sam. 𐤍𐤊𐤍.

שַׁבַּח not used in I.—III. שַׁבַּח *praise.* — Ar. سَبَّحَ, Aeth. ሰበሐ: Heb. שָׁבַח, Syr. ܫܒܥ, Sam. 𐤍𐤁𐤁.

הוֹשִׁבְהָא, בְּחַזָּא, *praise, glory, a hymn.* — Syr. ܘܫܒܥܗܐ, constr. ܘܫܒܥܗܐ, Sam. 𐤍𐤁𐤁𐤍 and 𐤍𐤁𐤁𐤍 (Exod. XV. 11).

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

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

שָׁיט *a rower*, pl. שָׁיטִין.

שָׁבַח, impf. יִשָּׁבַח, *lie down.* — Aeth. ሰበሐ: Heb. שָׁבַח, Phoen. ܫܒܥ, Syr. ܫܒܥ, impf. ܫܒܥ, Sam. 𐤍𐤁𐤁.

שָׁבַח impf. יִשָּׁבַח, inf. מְשַׁבַּח, *find*; gen. used in V. אֲשַׁבַּח, חָשַׁב, impf. יִחַשְׁבַּח, יִחַשְׁבַּח. — Syr. ܫܒܥ, Sam. 𐤍𐤁𐤁, gen. 𐤍𐤁𐤁 or 𐤍𐤁𐤁.

שָׁלַח. See. לָחַץ.

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

*fulfil* a vow. — Ar. سَلِمَ, Heb. שָׁלַם or שָׁלַם, Syr. سَلِم, Sam. ܣܠܡ.

שָׁם and more usually שוּם, שָׁמָא, *a name*, pl. שְׁמוֹת. — Ar. سَمٌّ, rarely سَمٌّ, سَمٌّ; Aeth. ስጦ: Heb. שָׁם; Syr. سَم, سَم, pl. مَسَم, مَسَم; Sam. ܣܡܡ, pl. ܣܡܡܝܢ. Derived from سَمَّ *mark*, سَمَّة *a mark*.

שָׁמַיִם *the sky, the heavens, heaven*. — Ar. سَمَاء, Aeth. ስጦ: Heb. שָׁמַיִם, Phoen. samem (-en, -in) [Plaut. Poenul. V. 2, 67. *Gune bel balsamem (en)*, בל גאנוני שמים בעל שמים; *balsamen*, according to Augustine = dominus coeli; Βεελσαμμην = κυριος ουρανου, Σαμμηρουμος = ὁ ὑψουραnios, רומי שמים (Movers, Phoen. Texte, I. p. 56), and Ζωφασημιν = ουρανου κατοπται, צופי שמים, in the fragments of Philo Byblus]; Syr. مَسَم, Sam. ܣܡܡܝܢ. From سَمَّ *be high* (comp. ስጦ: from רום).

שָׁמֶשׁ, שָׁמֶשׁ, m. f. *the sun*. — Ar. شَمْسٌ, f., Heb. שֶׁמֶשׁ m. f., Syr. مَسَم gen. m., Sam. ܣܡܡܝܢ.

שָׁרַח, impf. יִשְׂרִי, *loosen, untie; set free, pardon*; from the signif. of untying and unpacking arises that of *encamp, dwell, remain* (comp. חָלַל). III. שָׁרַח *begin, commence* comp. החל). — Syr. حَرَا, III. حَرَا; Sam. ܣܪܚܝܢ; Aeth. ስጦ: *pardon*.

שָׁחַח, שָׁחַח, impf. יִשְׁחַח, imper. שַׁחַח and שַׁחַח, *drink*. — Aeth. ስጦ: Heb. שָׁחַח, Syr. ܣܚܚ, Sam. ܣܚܚܝܢ. שָׁחַח, impf. יִשְׁחַח, *be silent*. — Heb. שָׁחַח, Syr. ܣܚܚ, Sam. ܣܚܚܝܢ. — Cognate forms are: שָׁחַח, Sam. ܣܚܚܝܢ, Heb. שָׁחַח, Ar. سَكَت.



Heb. Phoen. תַּחַח, Syr. ܛܚܚ, Sam. 𐤕𐤕𐤕. — From תוח = שוח *sink, descend*, Ar. قَاخ and قَاخ = سَاخ. תָּלַא, impf. יחלי. *hang, suspend*. — Heb. תָּלַה, Syr. ܛܠܗ, Sam. 𐤕𐤔𐤕.

חולעת, חולעתה, *a worm or caterpillar*; Syr. ܛܠܥܐ. Most prob. from the rad. ילע *lick*, hence *lick up, consume* (Ar. وَلَعَ *lap*); see however Gesenius' Thesaurus, art ילע.

תָּלַח f., תָּלַחָא m., *three*. Ar. ثَلَاثٌ, ثَلَاثَةٌ; Aeth. 𐩨𐩣𐩨𐩥: Heb. שלוש, שלשה; Phoen. *salus* (according to Augustine), שלשה (inscr. Massil. l. 9, 11); Syr. ܛܠܗ, ܛܠܗ; Sam. 𐤕𐤔𐤕, 𐤕𐤔𐤕𐤕.

תָּמַן *there*; Syr. ܛܡܢ, Sam. 𐤕ܡܢ, 𐤕ܡܢ. Another form is תָּמָה, Ar. تَمَّ, تَمَّه, *there*, تَمَّ, تَمَّت, تَمَّتْ, *then*; Heb. שָׁם and שָׁמָה.

תָּנַא, impf. יחני, prop. *bend, fold*, hence *do again, repeat*. — Ar. نَمَى, Heb. שָׁנָה, Syr. ܛܢܐ, Sam. 𐤕ܢܐ.

תַּנְנִין, f. תַּנְנִי, *second*. — Sam. 𐤕ܢܢ, Syr. ܛܢܢ *repeating*, subst. *repetition*.

תַּנְנִינֹת, prop. *repetition*, as an adv. *a second time, again*. — Syr. ܛܢܢܐ, Sam. 𐤕ܢܢܐ.

תָּקַח, impf. יתקח, *be strong, violent, severe*; impers. תָּקַח לָהּ = תָּקַח לָהּ, *he was angry*. — Ar. نَقَفَ *find, seize, take possession of*; نَقَفَ *be active, sagacious, talented*; Heb. תָּקַח *attack, oppress*; Syr. ܛܩܦ, Sam. 𐤕ܩܦ. תָּקוּף, תּוּקְפָא, תּוּקְפָא, *strength; vehemence, violence, anger*; *a strong place, fortress*; pl. תּוּקְפִין, תּוּקְפִין. — Heb. תָּקַח, Syr. ܛܩܦ, Sam. 𐤕ܩܦ, 𐤕ܩܦ.

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

תקוף *strong, powerful, vehement, violent*. — Syr. ܛܘܦܝܢ, Sam. ܛܘܦܝܢ.

תרין, f. תרחין, *two*. — Ar. اِثْنَان, اِثْنَان and اِثْنَان; Heb. שנים, שנים; Phoen. constr. שן (for שני), inscr. Meht. I.; Syr. ܛܘܦܝܢ, ܛܘܦܝܢ; Sam. ܛܘܦܝܢ, ܛܘܦܝܢ. Hence תרי עסר, f. תרחא עסרי, *twelve*; see עסר.

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

# SYRIAC VERSION.

ⲛⲓⲥⲏⲉ ⲛⲉⲗⲉ

ⲙⲉⲗⲉ

1 ⲛⲓⲥⲏⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 2 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 3 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 4 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 5 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 6 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 7 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ  
 8 ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ ⲛⲉⲗⲉ

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

- 9 أَنبَأَ أَنبَأَ كُنْطَا<sup>١١</sup> \* أَمْكُو (أ) حَسَمَ مَعْنَى. خُصُومًا أَنبَأَ.
- 10 دَحْضِنْبًا كَحَسَا بُمَعْنَا بُسَلَابًا. دَحْضِي مَعْنَا مَصْمَا \* دَوْبَلَه  
رَحْوًا نَتَمَى بَسِكْدَا أَصْدَا. دَوْبَلَه جِه مَعْنَا خَصْبِي. مَعْنَى  
11 دَوْبَلَه أَنبَأَ نَتَمَى بَعَل مَعْنَا مَعْنَا جَوْف \* دَوْبَلَه سِيَم يَأْتِي (أ).  
أَخْوَجَ كَس. مَعْنَا تَحْبِي خَو مَعْنَا مَعْنَا مَعْنَى. مَعْنَى مَعْنَا  
12 نَا<sup>١٢</sup> أَلَا مَعْنَى كَحَسَمَ \* أَمْكُو (أ) حَسَمَ مَعْنَى. مَعْنَى  
دَوْبَلَه مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى  
13 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى (٣) أَنبَأَ  
نَتَمَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى مَعْنَى  
14 مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى  
مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى مَعْنَى. مَعْنَى  
15 بِأَنبَأَ مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى  
مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى  
16 أَنبَأَ نَتَمَى بَسِكْدَا مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى  
دَوْبَلَه مَعْنَى

ع ف ص

- 1 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى  
2 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى  
3 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى  
مَعْنَى مَعْنَى مَعْنَى. مَعْنَى (١١) مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى  
4 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى  
5 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \* مَعْنَى مَعْنَى مَعْنَى  
مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى \*  
6 مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى مَعْنَى. مَعْنَى مَعْنَى مَعْنَى مَعْنَى

<sup>١١</sup>) One ms أَنبَأَ مَعْنَى (sic) مَعْنَى مَعْنَى, another مَعْنَى مَعْنَى مَعْنَى.

<sup>١٢</sup>) One ms مَعْنَى. <sup>١٣</sup>) One ms مَعْنَى.

<sup>١٤</sup>) Wanting in one ms. <sup>١٥</sup>) One ms. مَعْنَى.

<sup>١٦</sup>) Lee مَعْنَى مَعْنَى مَعْنَى. <sup>١٧</sup>) One ms مَعْنَى.

- 7 الحصف وبعث + ولاعبه من وهدوا نبيهم . وادنا اسمي ههذمه
- 8 جابو ككخر . واهبه سب فب صلا فزما كسم + صو
- 9 ابزفد نعم<sup>o</sup> كخزما اذفد<sup>p</sup> . هكبد صمضو زخمه
- 9 كمنخر مرمما + ك ولفهم قسدا هزمصدا مرمصنلهو
- 10 مصيغ + انا فب صلا ودمدا اذوب حبو . هضمو ودمو اذبحر
- 11 هفخنا كخرمما + هضم فزما كهدا هفله كهدا كصما +

مقا

- 1 1010 فاهه هضمو ك ماع ودمو اعلى كخناجو
- 2 مبر ا كملها مدمتا ودا . احوو كلس هزو احوو
- 3 انا كمو هبم ماع ا ا كملها امر صكلا هضمو . هلمدا
- 4 مدمتا 201 ودا لالحا مودا<sup>q</sup> كدا هضمو + هبمو ماع
- 5 ككب كملها مودا مدمما سو . احوو احوو مفا لادحبه هضمو
- 5 لندا مدمصا + هضمه انمنا وندا كاحا . هضمه هضمو
- 6 كصمه هما . هضم ودمصو هضمو كاحه ودمصو + هضمه
- 7 كدا كملها وندا . هبم م هدمه هصا هضمه<sup>r</sup>
- 7 كصم هما هبم ك مدمما + احوو احوو<sup>s</sup> هلمدا . م
- 8 هضمنا وكملا ودمدمه . هلمما هضمنا هدمو هلمنا
- 8 لا لخطم موم ولا بوم . افلا مفا لجمو + الا لدهم
- 9 هبنا هلمما هضموا . هضمه لالحا صلمدا . هضمه انا
- 9 م اومس همدما . هضم هدمما ودمه هدمه م م
- ا مدمما كسا<sup>t</sup> هضمو كلم . هضمه مفا همدما ودمه
- 10 ولا باعو + سفا كسا هضمه . هضمه م اومس همدما .
- هضمه مفا همدما ودمه م الا اومس

مقا

- 1 هضمه كهدا هدمه اذدا . هدمه ك هضم + هضم موم
- 2 فزما احوو . ا فزما . لا هدمو اذدا هضم م انا هضم

هضمو ، مودا ، مودا<sup>q</sup> . اذفد<sup>p</sup> . هضم<sup>o</sup> One ms  
 كسا مدمما<sup>t</sup> . احوو احوو<sup>s</sup> . هضم<sup>r</sup> . هضم<sup>s</sup> One ms



1 مَعْلِيَّ اَنْتَا<sup>u</sup>) فَرِحْتَهُ اَنْتَمُ خَرِمْتَهُ اَمَّا اَنْتَ وَمَعِي. مَرَّةً مَرَّةً  
 بِمَنْ دَلَّهَا اَنْتَ مَرِحْتَهَا مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا مَرِحْتَهَا  
 2 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 3 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 4 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 5 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 6 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 7 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 8 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 9 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 10 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا  
 11 مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا اَنْتَ مَرِحْتَهَا. مَرِحْتَهَا

مَرِحْتَهَا اَنْتَ مَرِحْتَهَا

<sup>u</sup>) One ms. اَنْتَا.    <sup>v</sup>) One ms مَرِحْتَهَا.    <sup>w</sup>) One ms اَنْتَا اَنْتَا اَنْتَا.  
<sup>x</sup>) اَنْتَا اَنْتَا.    <sup>y</sup>) One ms اَنْتَا, another اَنْتَا اَنْتَا.  
<sup>z</sup>) One ms مَرِحْتَهَا.    <sup>a</sup>) One ms مَرِحْتَهَا.

## GLOSSARY.

1

أَب, أَبَا, *a father*, pl. أَبَوَاتٍ, أَبَوَاتٍ; with suff. أَبِي, أَبِي, أَبِي, etc. — Ar. أَبٌ, Aeth. አብ: with suff. አብኛ: Heb. אב, Chald. אב, אבא, Sam. 𐤁𐤏.

أَبَد, impf. يَأْبُدُ, *perish*. V. أَمْحَ *destroy*. See Chald gl. אבר.

أَيْ interj. *O!*

أَزِيدُ, impf. يَزِيدُ, imper. اذْهَبْ, *go*; أَزِيدُكَ = הולך *becoming more and more agitated*. See Chald gl. אזל.

أَخَذَ, impf. يَأْخُذُ, *take, seize, hold, possess, shut*. — Ar. أَخَذَ, Aeth. አዛዘ: Heb. אָחַז, Chald. אַחַד, Sam. 𐤁𐤏𐤁.

أُخْرَى, f. أُخْرَى, *other, another*; pl. m. أُخْرَى, f. أُخْرَى. See Chald gl. אחר.

أَمَّا. See אַמָּא.

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

אִמָּן *where? where.* — Heb. אִיכָּה, Chald. אִיכָּה. Comp. of  
אִמָּן and הֵּן *here* (Heb. כֹּה, Chald. כֹּה).

אִמָּן *whence? whence.* Comp. of אִמָּן and הֵּן *hence*.

אִמָּן, f. אִמָּן, *who, which, what?* pl. אִמָּן; אִמָּן *he who*.  
— Chald. אִידין, f. אִידין. Comp. of אִמָּן and הֵּן, f.  
הֵּן, *this*.

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

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

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

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

אִמָּן. — V. אִמָּן *believe, believe in.* — See Chald. gl. אִמָּן.  
אִמָּן, impf. אִמָּן, inf. אִמָּן, *say, order.* — See Chald.  
gl. אִמָּן.

אִמָּן *if.* — See Chald. gl. אִמָּן.

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

אִמָּן, אִמָּן. See אִמָּן.

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

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

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

أَفْعِي, أَفْعَا, *the face; front, surface, external form or appearance*; for اِنْفَع, from an unused sing. اِنْف; Aī. أَنْفٌ, Aeth. አንፋ: *the nose*, Heb. אָף *the nose*, du. אַנְפִּים *the nostrils, face*; Chald. אַנְפָּא, אַנְפָּא, pl. אַנְפִּין, אַנְפִּין; Sam. אַנְפִּין. The Syriac Grammarians and Lexicographers wrongly derive اِنْفَع from اِنْفَع, اِنْفَع, Heb. אָפָה, Chald. אַפְתָּא, אַפְתָּא, *the face*.

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

אָרֶץ, אָרֶץ, f. *the earth, ground, a country*, pl. אָרְצֵי — See Chald. gl. אַרַע.

אֶחָדָא *the lowest part, bottom, base*; pl. אֶחָדִין *nates*. It is prop. the stat. emph. of אַחַד, which occurs, for example, in the compound אַחַד־אֶשְׁלָא, pl. אַחַד־אֶשְׁלִין, *the base or foundation* (of a wall); Ar. اِسْتٌ and سِتَّةٌ *podex, nates*, Heb. שַׁח, pl. שַׁחֹת; from a rad. שָׁחַ = שִׁיחַ *place*.

אָזַל, impf. יֵאָזַל, imper. s. m. אָזַל, f. אָזַל, pl. m. אָזַל and אָזַל, f. אָזַל and אָזַל, inf. יֵאָזַל, *come*. — See Chald. gl. אַחַח.

### כ

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

כָּאֵב not used in I., *be bad*. V. אָכַב, אָכַב, *injure, hurt*. — See Chald. gl. באַשׁ.

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

כָּאֵב, כָּאֵב, *wickedness*. — Chald. גִּישׁוּ.

صُنْد and صُنْد, contr. عَمَد, *between, among*. — Chald.

בין, ביני, ביני, ביני; see Aeth. gl.  $\Omega\text{P}\text{I}::$

صَك, impf. نَصَك, *swallow, devour*. — See Chald. gl. بلع.

صِحْم, صِحْمًا, *a beast of burden, coll. cattle*; pl. صِحْمًا. —

See Chald. gl. בעיר.

ص, صُن, *a son*; pl. صِن, صِنًا. — See Chald. gl. בר.

Hence

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

pl. صُرَيْفًا, صُرَيْفًا. — Chald. בַּר אִנְשׁ (Dan.

VII. 13. וַיֵּרָאוּ עִמָּם-עֲנַנֵי שָׁמַיִם כְּבַר אִנְשׁ אֲזָחָה הַרְוָה *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. بَرْنَسَاء, بَرْنَسَاء, a word borrowed from the Nabathaeans; Heb. בֶּן-אָדָם.

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

with prep. حَصْرٌ out, outside, حَصْرٌ outside, besides,

except, حَصْرٌ حَصْرٌ from without (comp. حَوْض). — Ar.

بَرٌّ, adv. بَرًّا, مِنْ بَرًّا, مِنْ بَرًّا; Chald. بְרָא, לְבְרָא, בְרָא,

מְלֻכְרָא; Sam.  $\text{𐤁𐤓𐤁}$ ,  $\text{𐤁𐤓𐤁}$ , etc. Opp. to حَا, حَا, *the*

*centre, interior, حَا within, حَا, حَا, حَا*

(Ar. حَوًّا, adv. حَوًّا; Chald. גּוּ, גּוּ, constr. גּוּ, גּוּ,

etc.; Sam.  $\text{𐤂𐤓}$ ,  $\text{𐤂𐤓}$ , etc.).

٦

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

صُرَّ happen, befall.

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

ܘܢܝܚܝܢ, ܘܢܝܚܝܢ, *waves*. — See Chald gl. ܒܠ.  
 ܢܝܚܝܢ, impf. ܢܝܚܝܢ, *cry out, call on*; of animals *low, bellow*.  
 — Heb. נָחַח, Chald. ܢܝܚܝܢ. Cognate form ܡܢܚܢ.

,

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

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

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

ܘܢܝܚܝܢ, impf. ܘܢܝܚܝܢ, *judge*. — See Chald. gl. ܒܝܢ.

ܘܢܝܚܝܢ, ܘܢܝܚܝܢ, *a city*; pl. ܘܢܝܚܝܢ.

ܘܢܝܚܝܢ, ܘܢܝܚܝܢ, *fear*. — See Chald gl. ܒܚܠ.

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

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

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

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

ܘܢܝܚܝܢ, ܘܢܝܚܝܢ, *blood*. — See Chald. gl. ܒܒܚ.

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

ܘܢܝܚܝܢ, particip. adj. *sleeping*.

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

ܘܢܝܚܝܢ, ܘܢܝܚܝܢ, *the east*.

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

הוּן *he, she, it* (Chald. הוּא; Phoen. הוּא, inscr. Sidon.); adv. *here, there* (comp. יוּה); interj. *lo, see* (Ar. هَا, Chald. הוּא, הוּא, Sam. אַחַי).

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

הוּ m., הוּה f., *he, she, it, thus, that*; pl. m. הוּת, f. הוּת. Contr. for הוּת הוּת, הוּת הוּת (Heb. הוּא, הוּא).

הוּת, impf. הוּת, הוּת, *be, happen*. When a mere auxil., הוּ is suppressed, as הוּת הוּת *he was killing*, הוּת הוּת *he had killed*, הוּת הוּת *he was*, הוּת הוּת *he had been*. — See Chald. gl. הוּא.

הוּת, הוּת, *a large building, temple, church, palace*; pl. הוּת. — See Chald. gl. הוּת.

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

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

II. הוּת *be turned, changed, destroyed*. IV. הוּת *(versatus est) stay, remain, be on the point of*. V. הוּת *turn away, avert*. — See Chald. gl. הוּת.

o

o *and, but.* — See Chald. gl. ג.

1

אָצַ, *time*; pl. אָצִיבֵי *times* (vices), in which sense it is fem., as אָצַבֵי חָדָשׁ *thrice*, אָצִיבֵי שֵׁנִית *a second time, again.* — Ar. زَمَانٌ and زَمَانٌ, Aeth. ዘገገ: Heb. זָמַן, pl. זְמַנִּים; Chald. זַמְנָא, pl. זַמְנִין; Sam. 𐤆𐤌𐤍; it has also passed into Pers. as زَمَانٌ and رَمَانَةٌ. Another form is אָצַבֵי, pl. אָצִיבֵי.

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

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

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

אָצַ, f. אָצַבֵי, *small, little, young*; pl. m. אָצַבֵי, f. אָצַבֵי.

מ

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

אָצַ *corruption, destruction.*

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

אָצַ, impf. תְּסַחֵב, *shut up, confine, imprison.* II. אָצַבֵי pass. — Ar. حَبَسَ; Heb. הִבִּישׁ *bind, imprison.*



سَمِيحٌ, f. سَمِيحَةٌ, *one*. — See Chald. gl. קר.

سَمِيحٌ, impf. تَسْمِيحٌ, *be glad, rejoice*. — See Chald. gl. קרא.  
 سَمِيحَةٌ, *joy*.

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

سَمِيحٌ, impf. تَسْمِيحٌ, *have compassion on, pity, spare*. — See  
 Chald. gl. קום.

سَمِيحٌ, impf. تَسْمِيحٌ, *see, observe*. — See Chald. gl. קרא.

سَمِيحٌ, impf. تَسْمِيحٌ, *snatch, carry off, plunder*. — See  
 Chald. gl. קחף.

سَمِيحٌ, impf. تَسْمِيحٌ, inf. سَمِيحٌ, *live*. — See Chald.  
 gl. קרא.

سَمِيحٌ, *life*.

سَمِيحٌ, impf. تَسْمِيحٌ, *be hot, warm*. — Ar. حَمٌ *warm, be warm*,  
 Heb. Chald. קח. See Aeth. gl. ሐም።

سَمِيحٌ *heat, passion, anger*. — Chald. חוקמא *heat*,  
 Heb. קחף.

سَمِيحٌ *sigh, groan*.

سَمِيحٌ *a sigh, groan*.

سَمِيحٌ. See سَمِيحٌ.

ب

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

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

بَاطِلٌ, بَاطِلَةٌ, *goodness, bounty*; pl. بَاطِلَةٌ.

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



מַיָּן the sea; pl. מַיָּנִים. — See Chald. gl. ים.

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

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

יָצָא, impf. תֵּצֵא, imper. יֵצֵא, *shoot up, grow*. — Chald. יצא; identical with Aeth. ԹԻՃ: Heb. יָצָא *go out* (comp. in partic. צֹאצֹאִים *shoots*, and אֵרָאֵר *an embryo or foetus*).

יָסַד, impf. תִּסַּד, imper. יִסַּד, *sit*. — See Chald. gl. יתב.

יָבֵד, impf. תִּבֵּד, imper. יִבֵּד, *remain over and above, be abundant, abound, make gain or profit*. — Heb. יָבַד, Chald. יתב, Sam. 𐤁𐤏𐤁.

יָבֵד, יָבֵד, f. יָבֵד, יָבֵד *abundant, excellent; with more than; as an adv. very, much, more, besides* (Heb. יוֹתֵר). — Chald. יתיר, Sam. 𐤁𐤏𐤁.

כ

כִּבְרָא *perhaps*. — Heb. Chald. כְּבַר *long ago, already, perhaps* (comp. קַדְּ *already, perhaps*).

כִּי *when, after; whilst; although*. Comp. of כ, כִּי and the relat. ׀ (corresp. to Heb. כִּי, כִּשׁוֹ), and hence its frequent use with participles and adj., e. g. אֲכִי *saying* (lit. as *one* who says). — Chald. כְּרִי, כְּרִי, Sam. 𐤊𐤁.

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

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

כָּבֵד, impf. תִּכְבֵּד, *be painful, disagreeable, grieve*; only used impers. כָּבֵד יָחֵ, etc. (comp. יִכְבֵּד יָחֵ). — Chald. כְּבָא, Ar. كَبَّرَ *be unpleasant, كَبَّرَ be averse to, dislike.*

כָּבֵדָה *pain, grief.*

כָּבַר not used in I.—V. אֶכְבֵּר *proclaim, preach, declare.* — See Chald. gl. כְּרָו.

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

כָּוַח, impf. תִּכְוֹחַ, *go round, surround; wrap up, protect.* Chald. כְּוַךְ. Like other radicals of a similar form (שָׂרַשׁ, שָׂמַשׁ, שָׂבַשׁ, שָׂבַח), כָּוַח is a later formation from כָּוַח, from the rad. כָּוַח.

כֶּסֶף, f. הַכֶּסֶף, *the belly, the inmost or deepest part*; pl. כֶּסֶפִּים. — Ar. كَبَش, كَبَش the stomach of ruminant animals, Aeth. ክብሶ: Heb. כֶּבֶשׂ, Chald. כְּרִישָׁא, Sam. כְּרִישָׁא.

כִּסֵּי, a throne; pl. כִּסְיִים. — See Chald. gl. כְּרִישָׁא.

כָּחַל *strike, strive or contend*, IV. נִכְחַל *strive with one another, fight, strive or exert one's self, endeavour.* — Ar. كَدَش, Heb. כָּחַשׁ, Chald. כְּחַשׁ, Sam. כְּחַשׁ.



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

כִּי *no, not.* — See Chald. gl. לֹא.

אָבֵב *labour, be fatigued, exhausted*; perf. 3 s. f. אָבֵב, 2 m. אָבֵב, f. אָבֵב, etc.; impf. אָבֵב, imper. אָבֵב, inf. אָבֵב, part. אָבֵב, אָבֵב. — See Chald. gl. לָהֵי.

אָבֵב *the heart, the innermost part or midst*; pl. אָבֵבִים. — See Chald. gl. לָב.

אָבֵב, impf. אָבֵב, *put on clothes*. — See Chald. gl. לָבַשׁ.  
אָבֵב *at, near, to or towards*. — See Chald. gl. לָוֵחַ.

אָבֵב, אָבֵב, *night*; pl. אָבֵבִים. — See Chald. gl. לַיִל.

∞

אָבֵב, אָבֵב, *any article of furniture, pot or vessel, implement, dress*; pl. אָבֵבִים. — See Chald. gl. מֵאָן.

אָבֵב *something*. — See Chald. gl. מֵרָעָם.

אָבֵב, impf. אָבֵב, imper. אָבֵב, *die*. — See Chald. gl. מוֹת.  
אָבֵב *death*.

אָבֵב, impf. אָבֵב, *strike, bite or sting* (an insect). See Ch. gl. מוֹחֵא.  
אָבֵב, אָבֵב, *a storm*; pl. אָבֵבִים *waves*. — See Chald. gl. גִּזְשׁוּל.

אָבֵב, impf. אָבֵב, *come to, happen*; part. אָבֵבֵי *he was able, had power*. — See Chald. gl. מֵמַא.

אָבֵב *on account of, for*; אָבֵב *because, since*. — Chald. אָבֵב, אָבֵב, אָבֵב, Prob. comp. of אָבֵב, אָבֵב, *the pertaining to* (? אָבֵבִים *in relation to, in consideration of, because of*; Chald. אָבֵב) and אָבֵב.

אָבֵב, אָבֵב, *water*. — See Chald. gl. מֵיִן.

אָבֵב *hence*; אָבֵב *hence to i. e. within, in*. — Chald. מֵמָּה; comp. of אָבֵב and אָבֵב *here*, Heb. כֹּה, Chald. כֹּה.

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

Comp. of **מָה** and **מֵ** = Chald. **מָהַן** *here*, whence **מֵמָהַן** *hence*; comp. **מֵהֵנָּה** *then, therefore*, **מֵהֵנָּה** *hitherto*. **מֵ** not used in I.—III. **מֵכַח** *speak*. — See Chald. gl. **מַלְל**. **מֵכַח**, **מֵכַחְא**, *a word, saying; thing, matter* (comp. **מֵכַחְר**). pl. **מֵכַחֵי**, **מֵכַחֵי**. — Heb. Chald. **מֵכַח**, pl. **מֵכַחִים**; Sam. **מֵכַחֵי**, pl. **מֵכַחֵי**.

**מֵכַח** f. *salt*. — Ar. **مِلْح**, Heb. **מֵלַח**, Chald. **מֵלַח**, **מֵלַחְא**, Sam. **מֵלַחֵי**; in Aeth. there occurs the denom. verb **መለከ**: *salt*. From this word in the sense of *the sea*, is derived

**מֵכַחֵי**, **מֵכַחֵי**, *a sailor*, pl. **מֵכַחֵי**. — Ar. **مَلَّاح**, Heb. Chald. **מֵלַח**.

**מֵכַחֵי**, impf. **מֵכַחֵי**, *counsel, advise; be king, reign*. — See Chald. gl. **מֵלַךְ**.

**מֵכַחֵי**, **מֵכַחֵי** *a king*; pl. **מֵכַחֵי**.

**מֵ** *who? who*; also a particle = Gr. **μεν**. — See Ch. gl. **מֵן**. **מֵ** (for **מֵה**) *who is?* also used for **מֵ** *what is?* Chap. I. 8.

**מֵ** *from, of, out of, etc.* — See Chald. gl. **מֵן**.

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

**מֵ**, **מֵ**, *the intestines, the belly*. — See Chald. gl. **מֵעָא**.

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

**מֵ**, **מֵ**; pl. **מֵ**, **מֵ**. Def. **מֵ**, **δ κυριος**,

*the Lord.* — Ar. *مَرِيءٌ, مَرِيءٌ, اِمْرِيءٌ*, *a man*; Chald. *מָר, מָרַא*; Sam. *מָרַי, מָרַא*.

*מָרַא* *Ματθαίος, Matthem.*

נ

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

*נִבְיָא* *prophecy, a prophecy.*

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

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

*נָגַד*, impf. *נִגְדִי, נִגְדִי, נִגְדִי*, *vow.* — See Chald. gl. *נדר*.

*נָגַד* *a vow*; pl. *נִגְדִין*.

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

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

*נִשְׁמָא* *a fish*; pl. *נִשְׁמָת*. — See Chald. gl. *נון*.

*נָסַד*, impf. *נִסְדִי, נִסְדִי*, *descend.* — See Chald. gl. *נחה*.

*נָשָׂא*, impf. *נִשְׂאִי, נִשְׂאִי, נִשְׂאִי*, *watch, protect, preserve, worship*

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

Heb. *נָשָׂא, נָשָׂא*, Chald. *נִשְׂר, נִשְׂר*, Sam. *נִשְׂר*.

*נָסַב*, impf. *נִסְבִי, נִסְבִי*, imper. *נִסְבִי*, *take.* — See Chald. gl. *נסב*.

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

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

Sée Chald. gl. *נפש*.

ש

שָׁמַע, impf. תִּשְׁמַע, *grow, increase, be great or numerous.* — See Chald. gl. סגא.

שָׁמַע, f. שְׁמַעָא, שְׁמַעָא, *much, numerous, great*;  
pl. שְׁמַעָא, שְׁמַעָא, f. שְׁמַעָא, שְׁמַעָא.

שָׁמַע, constr. שְׁמַעָא, *a great quantity, abundance*;  
with suff. שְׁמַעָא, שְׁמַעָא, שְׁמַעָא, etc. — Chald. סוגא, סוגא, סוגא; Sam. שְׁמַעָא, שְׁמַעָא; also שְׁמַעָא *a myriad.*

שָׁמַע, impf. תִּשְׁמַע, *close, shut.* — A1. סַכַּר *dam a stream.*  
Heb. סָכַר in Nif'al, Chald. סכר. Cognate rad. שָׁמַע,  
סַכַּר, סַכַּר; Aeth. ልሳሪ: *catch in a net or snare.*

שָׁמַע *a bolt or bar*, pl. שְׁמַעָא. — Chald. סוכרא.

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

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

שָׁמַע *coarse cloth, sackcloth*; pl. שְׁמַעָא — See Chald. gl. סק.

שָׁמַע not used in I.—III. שְׁמַעָא *empty, render vain and useless.*  
— Chald. סרק.

שָׁמַע, f. שְׁמַעָא, שְׁמַעָא, *empty, vain, useless*; pl. מ.  
שְׁמַעָא, f. שְׁמַעָא — Chald. סריק.

שָׁמַע, impf. תִּשְׁמַע, *do, make.* — See Chald. gl. עבר.

שָׁמַע, חֲשִׁבָא, *work, deed or act, business.* — Heb.  
חֲשִׁבָא



חָצַם, impf. תִּחַצֵּם, *pass by or over*. — See Chald. gl. עבר.

חֲצֻמָא, עֵבְרָאִי, עֵבְרִי, חֲצֻמָא, *Hebrew*.

חֲזָמָא *as far as, until*. Comp. of חָזַם, עַד, *as far as, till*, and חָזַם, מָה.

חָמַם *be narrow, in grief or distress* — See Chald. gl. עיק.

חָמָא, חָמַם, חָמָא, *distress, anguish*.

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

— Ar. عَيْنٌ, Aeth. ሀዩን: Heb. עֵינָן, Chald.

עֵינָא, Sam. עֵינָא.

חָלַם, impf. תִּחַלֵּם, inf. חַלְמָא, part. חָלֵם, f. חָלֵמָא, *go in, enter*.

— See Chald. gl. עלל.

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

See Chald. gl. על.

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

חָלַם *upwards, above*.

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

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

חָלַם, חָלַם, *a people or nation, people, a multitude*, חָלַם,

חָלַם. — See Chald. gl. עם.

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

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

חָלַם f., חָלַם m., *ten*. Hence חָלַם m., חָלַם f., *twelve* (see חָלַם). — See Chald. gl. עמר.

חָלַם, impf. תִּחַלֵּם, *flee*. — See Chald. gl. ערק.

פ

פָּלַח *throw up, vomit*; Chald. פִּלַּח. A more usual signif. of this verb is *escape*, in which sense it occurs in the other dialects; Ar. أَفَلَّتْ, تَعَلَّتْ, Heb. פָּלַח, Sam. פִּלַּח.

פָּנָה, impf. תָּעַנָה, *turn, return*. II. אָפַי id. — Heb. פָּנָה, Chald. פִּנָּה, Sam. אָפַי.

פָּשַׁם, impf. תַּעֲשֵׂם, *cut, decree or appoint*. — Ar. فَسَقَ of fruit that *split* their outer covering when ripe, e. g. the date; Chald. פִּסַּק, Sam. פִּשַּׁם.

פָּצָא, פָּצִי, *a part or portion, a lot*; pl. פָּצִי — Ar. فَصَّ *a piece*, Chald. פִּצְאָ, פִּצְאָ. Another form is פָּצָא, pl. פָּצִי, Chald. פִּצִּים; Aethl. ተፈሰሰ: *cast lots*.

פָּצַח not used in I., *separate, open*, Ar. فَصَى, Heb. פָּצַח, Chald. פִּצְאָ. III. פָּצַח *deliver, save*; Ar. فَصَّى, Heb. פָּצַח, Chald. פִּצְאָ, פִּצְאָ, פִּצְאָ, Sam. אָפַי.

פָּקַד, impf. תַּעֲמֵד, *order, command, decree*. — Heb. פָּקַד, Chald. פִּקַּד, Sam. אָפַי.

פָּדַח, פָּדַח, *an order, command, decree*. — Chald. פִּדְחָ, פִּדְחָ, Sam. אָפַי = Syr. פָּדַח

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

פָּדַח, impf. תַּעֲפֵד, *compensate or make up for, pay a debt, fulfil a vow, requite*. — Chald. פִּדַּח.

פָּדַח, פָּדַח, *fulfilment of a vow, retribution, requital, revenge*. — Chald. פִּדְחָ, פִּדְחָ, an avenger, Sam. אָפַי, revenge.

פָּדַח, פָּדַח, *a word, message, decree; matter, thing*; pl. פָּדַח. — See Chald. gl. פִּדְחָ.

3

צָוָה, impf. תִּצְוֶה, *wish, desire*. — Ar. صَبَا impf. بَصَّبُو *love*, Chald. צָוִי, צָוִי, Sam. צָוִי.

צָוָה, impf. תִּצְוֶה, *fast*. — See Chald. gl. צָוָה.  
צָוָה *a fast*.

צָוָה *be bright, shine, be hot*. — Ar. صَبَّحَ *the sun, sun-shine, shine, وَضَحَ, فَضَحَ, وَضَحَ be clear, evident*; Heb. צָוָה *be white, צָוָה clear, bright, warm*: Chald. צָוָה צָוָה *polish*. — See Aeth. gl. ፱፻፫::

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

4

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

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

צָוָה, f. צָוָה, *first*. — Chald. קָדַם, Sam. קָדַם, Aeth. ፱፻፮::

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

𐤎𐤍, f. 𐤎𐤍, 𐤎𐤍, f. 𐤎𐤍, 𐤎𐤍, *holy, sacred*. — Ar. 𐤎𐤍 or 𐤎𐤍 *God*, Aeth. 𐌸𐌹𐌸: Chald. קדיש, Sam. 𐤎𐤍𐤎𐤍; Heb. Phoen. קדש (mscr. Sidon.).

𐤎, 𐤎, *the voice, sound*; pl. 𐤎. — Ar. 𐤎, 𐤎, *a word, saying*: Aeth. 𐌸𐌸: Heb. Phoen. קל (mscr. Mehit. I), Chald. קל, Sam. 𐤎, 𐤎.

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

𐤎 impf. 𐤎, 𐤎, *cut, break*. — Ar. 𐤎 *cut, bite*, Chald. קטם. 𐤎, 𐤎, *ashes*. — See Chald. gl. קטם.

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

𐤎 i. e. 𐤎, κεφαλαιον, *a chapter or section*; pl. 𐤎. 𐤎, impf. 𐤎, 𐤎, *call, cry, proclaim, call on, invoke; name, read*. — Ar. 𐤎, Heb. קרא, Chald. קרא, Sam. 𐤎.

𐤎 *a gourd*. — Ar. 𐤎, 𐤎, Chald. קרי, קרי.

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

,

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

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

𐤎 not used in the sing.; pl. 𐤎 *chief men, nobles*. 𐤎, 𐤎, *ten thousand, a myriad*; pl. 𐤎

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

𐤎 f., 𐤎 m., *four*; pl. 𐤎 *forty*. — See Ch. gl. ארבע. 𐤎, f. 𐤎, *fourth*. — Chald. רביעאה, Sam. 𐤎𐤎𐤎𐤎,

רָעַ, impf. רָעַוּ, *be angry*. — See Chald. gl. רנו.

רָעַוּ *anger*.

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

רָעַוּ *a journey* Also רָעַוּ

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

Ar. رَوَّحَ *be wide, spacious*, Heb. רָוַח, Chald. רֻוַח, Sam

רָוַח, רָוַח. Prob. רָוַח, רָוַח, stands for רָוַח, רָוַח, transposed from רָוַח, רָוַח (comp. רָוַח, רָוַח, with

רָוַח; and רָוַח, רָוַח, with רָוַח). Comp

רָוַח, opp. to רָוַח, etc

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

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

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

thing, Heb. רָוַח, Chald. רֻוַח, Syr. رَاحَ, Sam. רָוַח;

רָעַ, impf. يَرِاحُ, *rejoice*.  
 רָעַ, m. f. *breath, the soul or spirit, the mind*;  
 m. *the Holy Spirit*. — See Chald. gl. רוח.

רָעַ, impf. רָעַוּ, *love*. III. רָעַ *love, have pity upon* —  
 See Chald. gl. רחם.

רָעַ *compassionate, merciful*.

רָעַ *compassion, mercy*.

not used in I., *be soft, gentle*. III. **نَسَفَ** *brood over as a bird*. — Ar. **رَحَفَ**, **رَحِفَ**, *be soft*: Heb. רָחַף.  
**مَرْسُفًا** *compassionate, merciful*.

**سَف** *be distant, retire, depart*. IV. **سَفَّ** *be removed, retire*.  
 See Chald. gl. רַחַק.

**يَم**, **يَمًا**, *the head*; pl. **يَمًا**. — See Chald. gl. רִישׁ.

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

**سَفَّ**, impf. **سَفِّ**, *tend or feed a flock*; intrans. *feed, graze*.  
 — See Chald. gl. רָעַא.

س

**سَأَلَ**, impf. **سَأَلْ**, *ask, demand, entreat*. — See Chald. gl. שְׂאַל.

**سَأَلَ**, a word borrowed from the Heb. שָׁאַל, which has also passed into the other dialects under the forms **سَأَلَ**: **שְׂאוּל**, **שְׂאוּל**, and even into old Pers. as **شَوْل** *shol* and **شَوْلْمَان** *sholman*.

**سَفَّ**, impf. **سَفِّ**, *let go, dismiss, pardon; permit; let alone, forsake, abandon, leave behind* (comp. **سَفَّ**). — Chald. **שַׁבַּק**, Sam. **שַׁבַּק**. Hence the exclamation of Jesus on the cross: *Ελωι, ελωι, λαμα σαβαχθανι*; **אלהי אלהי למא שבקתני**.

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

burn. — Ar. شَهَبَ *burn, scorch*, of heat and cold;  
 kindle, burn; Heb. שָׂרַיב *flame*.  
 heat, drought.

always with | pref., اِحْصَ *find, be able*; impf. تَحْصَبْ,  
 inf. تَحْصَبُهُ, part. تَحْصَبُ

مَا, يَجِدْ, impf. تَمَلَّأْ, *cease, be quiet or tranquil*. — Ar.  
 سَلَا, impf. يَسْلُو; Heb. שָׁלוּ, שָׁלוּ, Chald. שְׁלִי, שְׁלִי.

مَكْر, impf. تَمَكَّر, *be entire, safe or well, complete or  
 finished*. III. مَكَّر, *make entire, finish, fulfil a vow*. —  
 See Chald. gl. שְׁלֵם.

مَصْنَا, مَصْحَتَا, *the sky, the heavens, heaven*. — See Chald.  
 gl. שְׁמִיָּא.

مَعَى, impf. تَمَعَى, *hear, obey*. — Ar. سَمِعَ, Aeth. ሰጠጠ:  
 Heb. Phoen. שָׁמַע, שָׁמַע (mscr. Melit. I.), Chald. שָׁמַע,  
 Sam. 𐤔𐤌𐤕, 𐤔𐤌𐤕.

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

مَعْن, impf. تَمَعْن, *be beautiful, please*. — See Chald. gl. צִפֶּר.  
 مَعْر, مَعْرَا, *the morning*.

مَعَا, impf. تَمَعَا, *lift up, carry, take away*. — Chald.  
 שָׁקַל, Sam. 𐤔𐤌𐤕.

مُ be firm. — Aeth. ሰጠጠ: *found*.

مَعْدِي, مَعْدِيَا, *a shoot or sprout, tendril*.

مُحَا, impf. تَمَحَا, *loosen or untie*. III. مَحَى *begin*. — See  
 Chald. gl. שְׁרַא.

مُحِف (for مَحِف), impf. تَمَحِف, *drink* — See Chald. gl. שְׁחַא.

2

כָּרַע, impf. יִכָּרַע, *break*. II. כָּרַעַךְ pass. — See Chald. gl. חֲבַר.  
יַמְּסָה the *ocean*. — See Chald. gl. תַּחֲוּם.

כִּיָּץ, כִּיָּץ, a *crown*. — Ar. كِنَاحٌ, whence the denom. verb  
כָּנַח *crown*; Chald. קִנָּא; from the Pers. کِنَاج.

כָּבַע, impf. יִכָּבַע, *return, repent*. — See Chald. gl. חֹב.  
יֹכֶז an *ox*; pl. יֹכֶזִים. — See Chald. gl. חֹר.

כַּחַט *below, beneath, under*; with. suff. כַּחַטִּי, כַּחַטֵּי, etc.  
— See Chald. gl. תַּחֲוּת.

כַּחֲמָל, def. כַּחֲמָלִים, a *worm, caterpillar*. — See Chald.  
gl. חֹלְעָה.

כַּלָּה f., כַּלָּל m., *three*. — See Chald. gl. חֲלָה.

כַּלְמָה *third*. Chald. חֲלִיקָה, Sam. אֶלְמָלֶלֶל.

כַּמָּן *there*. — See Chald. gl. חֲמָן.

כַּמֵּי, כַּמֵּי, f. כַּמֵּי, כַּמֵּי, *two*. Hence כַּחֲמֵי, f.  
כַּחֲמֵי, *twelve*. — See Chald. gl. חֲרִין.

כַּמֵּי, f. כַּמֵּי, *second*.

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# AETHIOPIC VERSION.

ዘገታ ስጦታ፡ ፡

ጥቅም፡ ፡

ወገን፡ ቀለ፡ እገዚአብሔር፡ ነብ፡ ገብረ፡ ወልደ፡ አጭ፡ 1  
 ወይሁሉ፡ ተኝሞኑ፡ ወሐር፡<sup>a)</sup> ነገ፡ ሀገር፡ ዓቢይ፡<sup>b)</sup> ወስብስ፡ 2  
 ሎሎ፡ እስሎ፡ ዓርገ፡<sup>c)</sup> እከሎሎ፡ ነብ፡ ወሐር፡ ገብረ፡ ወገን፡ ወገን፡ 3  
 ብሔር፡ ተርሕስ፡ እገባ፡ እገዚአብሔር፡ ወወረደ፡ ሀገር፡ አዎ፡  
 ወረደ፡ ሐደ፡ ዘይነገ፡ ብሔር፡<sup>d)</sup> ተርሕስ፡ ወገን፡  
 ሐደ፡<sup>e)</sup> ወዓርገ፡ ወስብስ፡ ይነገ፡ ጥቅም፡ ተርሕስ፡<sup>f)</sup>  
 እገባ፡ እገዚአብሔር፡ ወአጭ፡ እገዚአብሔር፡ ነብ፡ ዓቢይ፡ 4  
 ወስብስ፡ ባሕር፡ ወዓቢይ፡<sup>g)</sup> ጥቅም፡ ባሕር፡ ወገን፡  
 ሐደ፡ ከሎ፡ ይሰር፡ ወረደ፡ ነገ፡ ወአጭ፡ 5  
 ከሎሎ፡ ነብ፡ አጭ፡ ወአጭ፡ ወረደ፡ ወስብስ፡  
 ባሕር፡ ነገ፡ ከሎ፡ ይሰር፡ ወረደ፡ ገብረ፡  
 ወስብስ፡ ከሎ፡ ወረደ፡ ወረደ፡ ወረደ፡ ወረደ፡ 6  
 ወረደ፡<sup>h)</sup> ወይሁሉ፡ ጥቅም፡<sup>i)</sup> ይነገ፡ ወአጭ፡  
 አጭ፡ ከሎ፡<sup>k)</sup> ከሎ፡ ይነገ፡ እገዚአብሔር፡ ወአጭ፡

<sup>a)</sup> P ወሐር፡    <sup>b)</sup> P ነገ፡ ሀገር፡ ሀገር፡    <sup>c)</sup> P. adds ገብረ፡  
<sup>d)</sup> Var ሐደ፡    <sup>e)</sup> Wanting in one Ms and P.  
<sup>f)</sup> Var ወዓርገ፡ ይነገ፡ ወገን፡ እገባ፡    <sup>g)</sup> P. ወሀገር፡  
<sup>h)</sup> P. ይሰር፡    <sup>i)</sup> Var. ይነገ፡    <sup>j)</sup> Var. ጥቅም፡  
<sup>k)</sup> Var ወአጭ፡ ከሎ፡ አጭ፡





8 ዘኢንባለ፡ ሙስ፡ ገብካ፡ ኢገዚኦ፡ አዋላቢ፡] ሰባ፡ ኃልቆት፡  
 ናፋሰ፡ ተዘካርኃወ፡ ለኢገዚኦ-ብጩር፡ ትብጻሕ፡ ጸሎት፡  
 9 ቅድሚኑ፡ ጽርሕ፡ ማቅደስካ፡፡ ኢለሰ፡ ዓቅቡ፡ ካንተ፡ ወጠሰተ፡  
 10 ገደ፡ ሠሀሎ፡፡ ወአንሰ፡<sup>p)</sup> ሞሰለ፡ ቃለ፡ ስብሐት፡  
 ወተገንዘ፡<sup>q)</sup> ኢሠወዕ፡ ለካ፡ ሙዘ፡ ጸሎት፡ በሕይወት፡  
 11 አዓሠ፡ ለኢገዚኦ-ብጩር፡፡ ወአዘዘ፡ ኢገዚኦ-ብጩር፡ ለወኡ፡<sup>r)</sup>  
 አንባ፡ ደዋጽኦ፡ ለፆኖ፡ ወስተ፡ ሞደ፡<sup>s)</sup> ወአወጽኦ፡  
 ወስተ፡ ሞደ፡፡ [In the edition of Petraeus these four  
 verses are as follows. ወተዘካርኃወ፡ ለኢገዚኦ-ብጩር፡  
 ሰባ፡ ኃልቆት፡ ናፋሰ፡ ኢዋላሳ፡ ትብጻሕ፡ ጸሎት፡  
 ገብካ፡ ጽ፡ ሙ፡፡ ወኢለሰ፡ ደዋቅቡ፡ ካ፡ ወ፡ ገ፡ ሠ፡፡  
 ወአንሰ፡ በቃለ፡ ጸሎት፡ ኢገዚ፡ ለካ፡ ወኢሠወዕ፡ ለካ፡፡  
 ካሎ፡ ዘበዓካ፡ ኢረዳ፡ በሕይወት፡፡ ወተዘዘ፡  
 ለኢገዚኦ-ብጩር፡ ወኡ፡ ሀንባ፡ ወአወጽኦ፡ ለፆኖ፡ ወ፡ ሞ፡፡]

፩ ፡ ፲ ፡

1 ወካ፡ ቃለ፡ ኢገዚኦ-ብጩር፡ ደገ፡ ገብ፡ ፆኖ፡ ወይሎ፡፡  
 2 ተንሠኦ፡ ወሐር፡<sup>t)</sup> ናዎ፡ ሀገር፡ ዓባይ፡<sup>u)</sup> ወስብካ፡ ሎ፡፡  
 3 በካ፡ ቆደ፡<sup>v)</sup> ስብካተ፡<sup>w)</sup> ዘኢሎካ፡ አ፡፡ ወተንሠኦ፡  
 ፆኖ፡ ወሐር፡ ናዎ፡ በካ፡ ደሎ፡ ኢገዚኦ-ብጩር፡ ወናዎ፡  
 ዓባይ፡<sup>x)</sup> ሀገር፡ ደኦ፡<sup>y)</sup> ለኢገዚኦ-ብጩር፡ ወሞሆደ፡ ቅጽ፡  
 ኢዋኦኦ፡ ለአንቆ፡ ሙዘ፡ ሞሐዋረ፡ ሠሎ፡ ሞሆላ፡  
 በአገር፡<sup>z)</sup>፡፡ ወአልጸቆ፡ ደባኦ፡ ሀገር፡ ሰባ፡<sup>a)</sup> ኢዋሐዋረ፡

<sup>p)</sup> Var አንሰ፡    <sup>q)</sup> Var ባተገንዘ፡    <sup>r)</sup> One Ms omits ወኡ፡  
<sup>s)</sup> One Ms. omits these 3 words and adds ለፆኖ፡ after ወአወጽኦ፡  
<sup>t)</sup> P. ወሐር፡    <sup>u)</sup> P ናዎ፡ ሀገር፡ ሀባ፡  
<sup>v)</sup> P. ዘቆደ፡    <sup>w)</sup> One Ms and P. ስብካት፡  
<sup>x)</sup> Var ዓባይ፡    <sup>y)</sup> One Ms and P ወኡ፡  
<sup>z)</sup> One Ms. has ለኢገዚኦ-ብጩር፡ ወሞሐዋረ፡ ሠሎ፡ ሰላት፡፡  
 P ለአገ፡ ሙዘ፡ ሞሐዋረ፡ ሠ፡ ሰ፡<sup>a)</sup> Var ወሰባ፡

ህለት፡ ወይቤ፡ እስካ፡ ማዕል፡ ሠሉስ <sup>b)</sup> ትትገረታክ፡  
 ለገጽ፡፡ ወተአዎኑ፡ ሰብአ፡ ለገጽ፡ ለቀለ፡ እገዚአብሔር፡ 5  
 ወሰባኩ፡ ጸዎ፡ ወለብሱ፡ ሠቆ፡ ንኡሶ፡ ወዓቢዮ፡ ወአእተቱ፡  
 አልባሲሆ፡ ወገባረ፡ ወስተ፡ ሐዎድ፡፡ ወሰኖዓ፡ ንጉሠ፡ 6  
 ለገጽ፡ ወተኝሠአ፡ እኖኝ፡ ማንበረ፡ ወአእተተ፡ አልባሲሆ፡  
 ወለብሰ፡ ሠቆ፡ ወገባረ፡ ወስተ፡ ሐዎድ፡፡ ወሰባካ፡ ንጉሠ፡ 7  
 ለገጽ፡ ወለሀቢዮቱ፡<sup>c)</sup> ወይቤ፡ ሰብአ፡ ወአንስሳ፡ ወአላሀኖት፡  
 ወአባገግ፡ አይብላሁ፡ ወአኖኝተኔ፡ ወአይትረሀይ፡ ወአይስተዮ፡  
 ግዮ፡፡ ወለብሱ፡ ሠቆ፡ ሰብአ፡<sup>d)</sup> ወአንስሳ፡ ወአወዋው፡ ንባ፡ 8  
 እገዚአብሔር፡ ኃቡረ፡ ወኔደጉ፡ ነቡሎ፡ እካዮ፡ ሞገባር፡  
 ወዓዎዎ፡ ዘወስተ፡ እደዊሆ፡፡ ወይቤሉ፡ ማኑ፡ ሆአኖር፡ 9  
 አዎ፡ ይኔስሐ፡ እገዚአብሔር፡ ወይዎይጥ፡ ማቆሠ ፋተ፡ ማዕቱ፡  
 ወአንዎውት፡ አንካ፡፡ ወርአዮ፡ እገዚአብሔር፡ ሞገባር፡ 10  
 ካዎ፡ ነስሐ፡ እኖፋኖተዎ፡ እካዮ፡ እገዚአብሔር(ኔ፡<sup>e)</sup> ነስሐ፡  
 እኖዘ፡ ነበባ፡<sup>f)</sup> እካዮ፡ ካዎ፡ ይገባር፡<sup>g)</sup> ላህላሆ፡ ወአገብረ፡  
 እካዮ፡፡፡፡

ኖ፡ ህ፡

ወተካዘ፡ ሆኖ፡ ዓቢዮ፡ ትካዘ፡ ወሐዘ <sup>b)</sup>፡፡ ወጸለዮ፡ ንባ፡ 1  
 እገዚአብሔር፡<sup>i)</sup> ወይቤ፡ እገዚአ፡ አካኑ፡ ካዎዘ፡ እቤ፡ 2  
 ባብሔርዮ፡ ወባእኝተ፡<sup>j)</sup> ከኝቱ፡ ተኝጣእካ፡ ተርሴስ፡ እሰዎ፡  
 አአኖር፡ ካዎ፡ ማሐረ፡ አኝተ፡ ወወስተሠህል፡ ርሐቆ፡ ማዕት፡  
 ወብዘኝ፡ ሞሕረት፡ ወጸደቆ፡ ወትኔስሐ፡ ባእኝተ፡ እካት፡፡

<sup>b)</sup> One Ms and P ሠሉስ፡ ማዕል፡

<sup>i)</sup> So P — The one Ms has ወሰ፡ ን፡ ለገጽ፡ ለንባዎ፡ ወለዓቢዮ፡ the other merely ወሰባካ፡ ለዓቢዮ፡

<sup>d)</sup> The Oxf Ms has ወይቤሰ፡ ሰብአ፡ ሠቆ፡

<sup>e)</sup> P ወእገ፡ <sup>f)</sup> One ms እኖኝበባ፡ P እኖኝ፡ ዘነበባ፡

<sup>g)</sup> These 2 words are wanting in one Ms

<sup>h)</sup> Wanting in one Ms <sup>i)</sup> One Ms adds አኖላክ፡

<sup>j)</sup> Var ወባባዮ፡



## GLOSSARY.

### U:

UΛΘ: contracted UA: impf. PVA: *bc.*

UḠN: impf. PUḠN: *disturb, agitate.* VII TUDN: impf.

PṬUDN: pass. — Ar. هَوَكَ *bc silly, simple, مَنهَوَكَ*  
*confounded, stupified*, cogn. هَاجَ, impf. يَهْبِجُ *excite,*  
*be excited, أَهْوَجَ violent (wind).*

UḠC: *a city*; pl. ḠUṬC: — ZṬ: and ḠUṬC: — ZṬ:: Ar.  
 هَجْرٌ <sup>s</sup> in the dial. of Yaman.

### A:

A: *to, for, according to*, etc. Sign of the dat., and also of  
 the accus. (see Chald. gl. 5), with a preceding pron.  
 suff., e. g. Gen. II. 7. ḠḠNC: ḠḠHḠ-NC: AḠ-NC:  
 ḠḠC: ḠCṬ: ḠCṬ: *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. ḠḠC: ḠCṬ: AḠA: ḠC-NC: *of the*  
*blood of those giants*; ḠAṬ: AḠCḠC: *Pharaoh's*  
*dream.* — With pron. suff. AṬ:: AḠ: AḠ:: AḠ: AṬ::  
 AḠ:: AḠṬ: AḠC:: AṬ: AḠ: or AṬC::



**AVQ:** *an ox*; pl. **hAVQw:**

**hA:** *the heart*; pl. **hAQA:** **hA:** **QA:** = **Qw** *the depths of the sea*. — See Chald. gl. **Qw**.

**hAQA:** impf. **hAQA:** subj. **hAQA:** *put on clothes*. — See Chald. gl. **hAQA**.

**hAQA:** *a dress*; pl. **hAQA:** :: Ar. **لبس**.

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

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

**hAQA:** *over, above*.

**hAQA:** *night*; pl. **hAQA:** — See Chald. gl. **hAQA**.

**hAQA:** *a hut*; pl. **hAQA:** :: Perhaps from the rad. **hAQA** *go in, enter* (comp. Sanskrit *vēca-s*, *Foixw-s*, *vicu-s*, from the rad. *vic*)

**hAQA:** impf. **hAQA:** *adhere, be united* IV. **hAQA:** *make adhere or approach, unite*; intrans. *be near or on the point of*, followed by the subj.; chap. III. 4. **hAQA:** **hAQA:** (we may supply **hAQA**:). — Ar. **لصق**, **لصق**, **لصق**, *adhere*

### h:

**hAQA:** impf. **hAQA:** *be afflicted, sick* IV. **hAQA:** *hurt, distress* — Ar. **حم** *warm, make anxious* (see Syr. gl. **hAQA**), **حم** *have fever*, (**hAQA**); **حم** *make anxious, sickly*



ḥḥḥ: impf. ḥḥḥḥ: *steer, direct, protect, save* — Ar.

خَذْفُ *the helm or rudder* (سَكَّانُ السَّفِينَةِ), Aeth.

ḥḥḥḥ::

ḥḥḥḥ: *perish*. VII. ḥḥḥḥḥ: or VIII. ḥḥḥḥḥ: *id.*

ḥ:

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

ḥḥḥḥ: impf. ḥḥḥḥḥ: *rule, govern*. — See Chald. gl. ḥḥḥ.

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

ḥḥḥḥ: and ḥḥḥḥ: impf. ḥḥḥḥḥ: subj. ḥḥḥḥḥ: *have mercy or compassion upon* — Transp. from ḥḥḥḥ; see Chald. gl.

ḥḥḥḥ: (maḥḥāri) *compassionate, merciful*

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

ḥḥḥḥḥ: and ḥḥḥḥḥ: impf. ḥḥḥḥḥḥ: subj. ḥḥḥḥḥḥ: *pitv, spare*

ḥḥḥḥḥ: *with* With suff. ḥḥḥḥḥḥ: ḥḥḥḥḥḥḥ: etc.

ḥḥḥḥḥ: *rot, perish* — Ar. اَسِنَ *become putrid* (esp. water).

ḥḥḥḥḥ: *putrefaction, corruption, destruction*

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

**ዩኑት**: *what?* acc. **ዩኑተ**:: **ኢዩኑትኒ**: *not even a single thing*. Another form is **ዩ**: (Heb. **מִי** *who?*).

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

**ዮኒቦ**: *affliction, distress, danger*; pl. **ዮኒቦብት**::

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

**ዮኒላ**: *to, towards*

**ዮተ**: impf. **ይዮፀት**: subj. **ይዮት**: *die* — See Chald gl. **מור**.

**ዮት**: *death*.

**ዮፀቶ**: and **ዮቶ**: coll. *waves, a storm*; pl. **ዮፀቶ**: and

**ዮቶት**:: Prob. from a rad. **ፀቶ**: = Chald. **נַר** *flow*, which see.

**ዮፀላት**:: See **ፀላ**::

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

**ዮፀት**: *anger, rage*

**ዮይ**: *water*; pl. **ዮይት**:: See Chald. gl. **מִיַּן**.

**ዮፀጠ**: impf. **ይዮይፕ**: subj. **ይዮፕ**: *bend, turn, turn away, avert; bring back, convert*. VIII. **ተዮይጠ**: *turn, return, be converted*. — Ar. **مَاطَ**, impf. **يَبِيْطُ**, *turn away, retire from, drive off*; Heb. **מָטַף**, Syr. **مَظَب**, *waver, shake*.

**ዮዮር**: *the earth, land*. — Ar. **مَدْرَجٌ** *clay, mud*; Syr. **مَظْرَجٌ** *a clod of earth*.

**ዮጠን**: impf. **ይዮፕን**: *measure*

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

ግጸአ: *come, find* IV. አግጸአ: *cause to come, bring*. — See Chald. gl. ጸጸጸ, and add Syr. اِطْعَمَ *able*, اِطْعَمَ *be able*.

### W:

ወሀል: *gentleness, clemency, pardon* — Ar. سَهْلٌ *be smooth, level*, III سَاعَلٌ *be kind to*. Hence ተወሀለ: *be gentle, pardon*; and the verb. adj. ግስተወሀል: *gentle, gracious*  
 ወልስ: *obso.*, ወልስ: and gen. ወልስቱ: *three*. — See Chald. gl. ገሌገ.

ወልሳዊ: or ወልሳዊ: f. — ሳዊት: ግ — ሳት: and ወልስ: f. ወልስት: (Ar. ثَالِثٌ) *third*

ወሉስ: *three*, with nouns of time, as ሰለት: and ለሊት::

ወረቆ: *rise* (the sun) — See Chald. gl. ገገገ.

ወቆ: *sackcloth*; pl. ወቆት: አወቆቆ: አወቆቆት:: See Chald. gl. ገገገ.

ወዐ: impf. ይወዐዐ: subj. ይወዐ: *sacrifice*. — The Phoen. ገገገ (inscr. Massil.), denoting a particular kind of offering, seems connected with this verb.

ግወዐት: *a sacrifice*; pl. ግወዐት: ግወዐትት::

### Z:

ርሕቆ: impf. ይርሕቆ: subj. ይርሕቆ: *be distant, retire*. — See Chald. gl. ገገገ.

ርሕቆ: (form ገገገ), f. ርሕቆት: (rihḥukṭ) *distant*,

*remote.* **ርሑቁ:** **መሀት:** *slow to anger, forbearing*  
(**ጳጳሃጳጵ ጳጳሙዳ** Gesenius, Carm. Samait. II. 19).

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

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

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

**ረብዓዊ:** — **ዓይ:** f. **ረብዓዊት:** — **ዓት:** and **ረብዕ:**  
f. **ረብዕት:** (Ar. **رابع**) *fourth*

**ርእስ:** *the head:* pl. **አርእስት:** See Chald. gl. **ראי.**

**ርእዎ:** impf. **ደረአ:** subj. **ደርእዎ:** imper. **ርአ:** mf. **ርአዎ:** (for  
**ርአዎ:**) *see.* — Ar. **رأى**, Heb. **ראו.**

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

**ርዕዎ:** impf. **ደረዓ:** and **ደርዓ:** subj. **ደርዕዎ:** *take to pasture,*  
*tend a flock.* VIII. **ተረዕዎ:** *feed, graze.* — See Chald.  
gl. **אער.**

## ሰ:

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

**ሰዎ:** impf. **ደሰዎ:** *hear.* — See Syr. gl. **سمع.**

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

**ሰዓይ:** *the sky, heaven;* pl. **ሰዓዮት:** See Chald. gl. **שמיא.**



ሰክኛ: impf. ደሴክኛ: *be unable.*

ሰፀሰፀ: not used. — ኧክሶሰፀ: *walk.* — Heb. נשׂוּף *lead.*

ኧክሰሳ: coll. *animals, cattle.* — Comp. Ar. مَاشِيَةٌ from مَشَى *walk*. Syr. ܩܘܪܘܬܐ *goods, wealth* (orig. *flocks, herds*), from ܩܘܪܐ, (Aeth. ርጸ: Heb. רָץ, Chald. ܪܫܪܐ, Sam. 𐤒𐤒, V. 𐤒𐤒𐤅) *run.*

ሰጠፀ: not used. VII. ተሰፐፐ: *be plunged in, immersed, submerged.*

ቆ:

ቆለለ impf. ደቆለለ: subj. ደቆለለ: *be light, easy.* IV

አቆለለ: *lighten, make easy: hold light, despise.* —

See Chald. gl. ܠܩܠ.

ቆላይ: *an abyss*, pl. ቆላየት::

ቆሠሠ: impf. ደቆሠሠ: *lash, scourge, chastize.*

ፀቆሠሠት: *a blow or stripe, chastisement*, pl — ቲት::

ቆተለ: impf. ደቆተለ: *kill.* — Ar. قَتَلَ, Heb ܩܬܠ, Aram ܩܬܠ, ܩܬܠ, ܩܬܠ.

ቆል: *the voice, sound.* — See Syr gl. ܩܘܠ.

ቆደደ: impf ደቆደደ: *be in front, precede, anticipate* —

See Syr. gl ܩܕܡ.

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

قَدِيمٌ *olden time*, Heb. ܩܕܡ, Syr. ܩܕܡܐ, Chald. ܩܕܡܝܢ, Sam. ܩܕܡܝܢ.

ቆደደ: adv. *before, formerly*; ዘቆደደ: *former.* —

Chald. ܩܕܝܡ, Syr. ܩܕܝܡܐ; Ar. قَدِيمٌ *old, ancient, eternal*; Heb. ܩܕܝܡ *the front, the east*



ΦΡΩ: ΦΡΩΦ: and — ΩΡ: f. — ΩΦ†: and — Ω†: *first*.

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

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

ΦΣΣ: *a hedge, wall, castle*. — Ar. قَصْرٌ *a castle*: cognate words, Heb. חצר *a courtyard*, حَصْرٌ *a fortress*, حَطْرَةٌ *a cattle-pen*, in Chald. חָטַר.

Ω:

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

ΩΩΛ:: This verb is very irreg. The perf. ΩΩΛ: is only used in the sense of *contradict, oppose*. In the signif. of *say, speak*, we find as perf. s. 3 m. ΡΩ: f. †Ω: 2 m. †Ω: f. †ΩΛ: 1 m. f. ΞΩ: pl. 3 m. ΡΩΛ: f. ΡΩΛ: 2 m. †ΩΛ: f. †ΩΛ: 1 m f. ΞΩ:: The Λ: however reappears in the apocopated forms when they take a suff., as ΡΩΛΞ: ΡΩΛ:: Imperf. ΡΩΛ: subj. ΡΩΛ: imper. ΩΛ: inf ΩΩΛ:: IV. ΞΩΛ: VII. †ΩΩΛ: IX. †ΩΩΛ: *say to one another, contradict one another, dispute*.

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

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

አብሕርት:: Ar. نَحْرٌ

ብሔር: *a country, nation*: pl ብሔራት: and ባሕርት::

Ar. نَحْرَةٌ.

በቆለ: and በቆለ: impf. ይበቆል: *shoot forth, sprout*. —

Ar. بَقَلَ. Hence በቆል: *a plant*, Ar. بَقْلٌ, Syr. ܥܡܠܐ

ብእሰ: impf. ይብእሰ: *be bad, wicked, difficult*. VIII. ተባእሰ:

or IX. ተባእሰ: *use violence, strive, fight*. — See Ch.

gl. שׂא.

ብእሰ: *a man, a person*. ብእሰት: *a woman*.

ባእ: impf. ይባእ: subj. ይባእ: impel. ባእ: *enter*. IV

አባእ:: Heb. בא, Ar. اء return.

በዝኛ: *be numerous*.

ብዝኛ: (form למור), f. ብዝኛት: (bizzükht) *much, many*.

ቤተ: *pass the night* — Ar. نَات, impf. يَبِيتُ, Aram. ܒܬܐ,

impf. יבית, ܘܒ, impf. ܘܒܘ, ܘܒ, impf. ܘܒܘ

ቤተ: *a house, temple*; pl. አብዮት:: Ar. نَبَتْ, Heb. ביה,

Phoen. בת, pl. בתם (mscr Sidon.), Aram. ܒܝܬܐ, ܒܝܬܐ,

ܘܒܘ, ܘܒܘ.

በይኛ: *between, among; for, on account of*. — Ar. نَسْنٌ

*interval*, from بَانَ *be separate*, بَيْنَ *between, among*,

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

ኛ: ኛ-በይኛ: *because, on account of, concerning*; or

በ: በበይኛ: and በበይኛት: *between, among, on account*

*of* (comp. the forms in Heb. ביני, בינות, Aram. ביני, בינות,

ܘܒܘ, ܘܒܘ, ܘܒܘ)

በጎሶ: *a sheep*; pl. አባጎሶ:: f. በጎሶት: pl. አባጎሶት::

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

በፅአ: *vow.*

ብፅአት: *a vow.*

ተ:

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

ተርሴስ: *ששיר, Tartessus*

ተኅዘ: impf. ይቱኅዘ: *be sad, grieved.*

ትኅዘ: *grief, sorrow.*

ፈ:

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

ፈለፈ: impf. ይፈለፍ: *pass by, over, or away, perish.* —  
Heb. פָּלַף

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

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

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

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

ፈለፈ: impf ይፈለፈ: subj. ይፈለፈ: *leave, forsake.* ይፈለፈ:  
ገለገለ: *that the sea may leave us, i e. may subside,*  
*go down.*

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

Heb **סָפַדְתָּ** (comp. espec. Job V. 24. **סָפַדְתָּ אֶת־צֹאֲנֵיךָ וְלֹא־תִשְׁכַּח־אֶת־אֲדָמָתְךָ** and thou shalt survey thy flocks and not miss anything), Aram. **סָפַדְתָּ**, **סָפַדְתָּ**, **סָפַדְתָּ**, **סָפַדְתָּ**.

**ז:**

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

**ז:** enclit. part. *too, also, even*

**זו:** *lo, behold!*

**זָחַל:** impf. **זָחַלְתָּ:** *snore*. — Ar **نَحَرَ**, Syr. **نَسَّ**; Heb. **נָחַל** *the snorting* of a horse.

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

**זָחַל:** impf. **זָחַלְתָּ:** *repent of, regret*.

**זָחַל:** *bolt* a door.

**זָחַל:** or **זָחַל:** *a bolt*. pl. **זָחַלְתָּ:**

**זָחַל:** *be cleft, gape*. — Ar. **فَقَعَ** *rend, tear*, Heb. **פָּקַע**; Aram. **פָּקַע**, **פָּקַע**, *a ditch* (**זָחַל:** *a fountain*, **פָּקַע** *a pool* of stagnant water).

**זָחַל:** *a cleft, fissure*.

**זָחַל:** impf. **זָחַלְתָּ:** *sit, remain, dwell*.

**זָחַל:** *a seat, throne*; pl. **זָחַלְתָּ:** **זָחַלְתָּ:** Ar. **مَنْزَرٌ**, pl. **مَنْابِرٌ**, *a raised seat, spec. a pulpit*.

**ኒበበ**: impf. **ይኒበ-በ**: *speak*.

**ኒቢይ**: *a prophet*; pl. **ኒቢያት**:: f. **ኒቢያት**: or **ኒቢት**::  
Hence **ተኒበ**: *prophesy*, **ትኒበት**: *a prophecy*. — See  
Chald. gl. ፳፭፭.

**ናትዖ**: *a sailor*; pl. **ናትዖት**: (for — **ዖት**:). — Ar  
فُونِي, pl. فَوَانِبَةٌ, فَوَاتِي. From Gr. ναυτης.

**ነኖ**: **ነኖ**: ܢܝܢܘܗ, *Nineveh*.

**ነኡስ**: impf. **ይነኡስ**: *be small, young*.

**ነኡስ**: (form ܢܘܫܐ), f **ነኡስት**: (nī “üst) and **ነኡስ**:  
(as if from a masc. **ነኡስ**:) *small, young* In the Him-  
yaritic mscri. ܢܘܫܐ (Rödiger's Transl. of Wellsted's Tra-  
vels, p. 384).

**የዖ**: impf. **ይየዖ**: subj. **ይየዖ**: *sleep*. IV. **አየዖ**: impf.  
**የየዖ**: *make sleep*. — Ar. نَامَ, Heb. ַנָּם, Syr. ܢܡܘ

**የዖ**: *any utensil, pot or vessel, implements, apparatus,*  
*wealth*; pl. **የዖት**::

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

**የዖ**: impf. **ይየዖ**: *reign, be king*. — Ar. نَجَّشَ *drive,*  
*chase, hunt*; Heb. ַנָּשׁ.

**የዖ**: (form ܢܘܫܐ), *a king*; pl. **የዖት**: f. **የዖት**: (niggüst),  
*a queen*; pl. **የዖት**:: From another form **የዖ**: the  
Arabs have derived the name they give to the kings  
of Aethiopia, النَّجَاشِي.

**የዖ**: impf. **ይየዖ**: *tell, relate*.

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

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

ܝܘܢ: *breath, the soul, life*. ܝܘܢܦ: *I myself*. — See Chald. gl. שפנ.

ܝܘܢ: *the wind*; pl. ܝܘܢܝܬ::

አ:

አ: *not*. When pref. to any part of a verb commencing with the letter አ: it converts it into P: as አ.ፆአዎር: *he did not know* (for አ.አአዎር:), አ.ደዎሐዝ: *shall I not have pity?* (for አ.አዎሐዝ:). — Heb. א (e. g. אִי-נָקָא Job. XXII. 30, אִי-כַבֹּד; comp. አ.ተሀብ: *humility*).

አለ:: See H::

አለፋ: *ten thousand, a myriad*; pl. አአላፋ: አአላፋት::  
A1. ألف<sup>90E</sup>, Heb. אָלֶף, Aram. אַפְלֶף, ܐܠܦ, אַלְפֶּה, all sign. *a thousand*, in which sense አለፋ: seems also to be employed.

አዎ: *if*. — See Chald. gl. אס.

አዎ: አዎኒ: *from, away from, out of, of, etc.*; after an adj. *than*. — See Chald. gl. אן.

አዎር: impf. ደአዎር: *point out, show*. IV. አአዎር: *know, be able* (comp. Turk. بِلْمَك *bilmek*, Fr. *savoir*), impf. ደአዎር: subj. ደአዎር::

አዎነቱ:: See ወአቱ::

አዎኒ: *trust, believe, believe in* (with በ:), *assert as true*.

VIII. ተአዎኒ: *trust to or confide in, believe*. — See

Chald. gl. אמן.

አዎኒ: אמן, *Amen*.

**አዋኑ**:: See **አዋ**::

**አሰዎ**: ('sma), *for, because*.

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

**አተተ**: impf. **ዋአተተ**: *depart, perish* (comp. Heb. **גָּזַל** *go*, Ar. **هَلَكَ** *die*; **مَضَى** *go*, **مَضَى لِسَبِيلِهِ** *he has gone his way, is dead*; **وَدَّ**, Turk. **گۆتتیک** *gütmek*, our own *he is gone*, etc.). IV **አአተተ**: impf. **ዋአተተ**: *cause to depart, remove, take off*.

**አኑ**: *I*; with the enclit. **ከ**: it becomes **አኑከ**:: pl. **ኑከኑ**:: See Chald. gl. **אנא**.

**አኑከኑ**:: See **ከዋከዋ**::

**አኑቆጽ**: *a gate, door*; pl. **አኑቆጽ**:: From a rad **ኑቆጽ**: connected with **ኑቆሀ**: *be cleft*, **נָקַע**, **נָקַע** *perce*, etc. (comp. **נָקַע**, **נָקַע**)

**አኑበለ**: and **ዘአኑበለ**: prep. and conj. *without, besides, except, unless, before that*. The latter member of this comp. word is obscure (**سَال** *state, condition?*); the former is clearly **ገሌ** *not* (comp. **አኑበለ**: or **አኑበ**: lit. it is not in me, *I wont*, **አኑበለ**: **ብሄል**: *refuse*; **አኑቆሄ**: lit. it is not my knowledge or opinion, *perchance, perhaps*).

**አኑተ**: *thou*, f. **አኑተ**: pl. m. **አኑተዎ**: f. **አኑተኑ**:: See Chald. gl. **אנא**.

**አኑተ**: f. *which*. See **ዘ**:: Hence **አኑተአዎ**: —**ከ**: etc. *mine, thine*, etc. **በአኑተ**: *for, on account of*; **በአኑተአዎ**: *on my account*, etc. (comp. **בש** and **בדי**)

**አኑከ**: *then, therefore*.

**ኣንጋ**: *then, therefore*; usually preceded by the interrog. enclit. **ኣ**::

**ኣኅ**: *not*.

**ኣኅዎ**: impf. **ዎኣኅ**: *be bad, wicked*.

**ኣኅዎ**: *wickedness*; pl. **ኣኅዎት**::

**ኣኅዎ**: (form ገጣጥ) *wicked*, f. **ኣኅት**: (ikkīt, for **ኣኅዎት**: as **بِئْسَ**, pl. of **أَبْيَسٌ** *white*, for **بَيْسٌ**), as a subst. *evil, a misfortune*.

**ኣዎዎ**:: See **ዐዎዎ**::

**ኣከከ**: impf. **ዎኣከከ**: *order, command*. VIII. **ተኣከከ**: *obey*. In the Himyaritic inscr. ገገ (Rödiger's Transl. of Wellsted's Travels, p. 380).

**ኣዎ**: *who, which, what?* **ኣዎቴ**: *where? whither?* **ኣዎኣዎቴ**: *whence?* — See Chald. gl. **ኣ**, **ገ**.

**ኣዎጳ**: *Ιοππη, Joppa*.

**ኣዎ**: *the hand*, with suff. **ኣዎሁ**: etc. pl. **ኣዎ**: and **ኣኣዎ**:: See Chald. gl. **ገ**.

**ኣገር**: *the foot*; pl. **ኣገር**: and **ኣኣገር**:: Ar. **رَجُلٌ** (in the vulg. dial. of Syria **أَجْرٌ**), Heb. **לָגַר**, Aram. **ḥḡḡ**, **ḡḡ**, **ḡḡḡ**.

**ኣገዚኣብጵር**:: See **ገዚኣ**::

## ኅ:

**ኅልኡ**: (k'le) m. f., **ኅልኡቴ**: m., **ኅልኡተ**: f. *two*. — A1. **كَلَا**, f. **كَلْتَا**, **كَلْتَا**, *both*; Heb. **דְּשָׁנִים** *two things of different sorts*. Hence **ኅልኡ**: f. **ኅልኡት**: *other, another*.

**ኅሉ**: acc. **ኅሉ**: *the totality, the whole; all, whole*. — See Chald. gl. **ገ**.



**ከዐ**: *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as **ከዐ**: **ዎቅልሉ**: **ከመርሙ**: *in order that they might lighten their ship*. **ቢከዐ**: *according to, as*. — See Chald. gl. ᠒.

**ከርዎ**: *the belly, the hold* of a ship. — See Syr. gl. ᠎᠐

**ከንቱ**: acc. **ከንተ**: *what is vain or futile* (הבלי, ריק, ושו); **ከንተ**: and **ቢከንቱ**: *in vain* (ריק, לְרִיק, לְשׁוֹן).

**ኮን**: impf. **ዎኮዐን**: subj. **ዎኮን**: *be, become*. Like Ar. كَان, **ኮን**: has the accus. after it; e g. **ዐንተሠኒ**: **ለአዐ**: **ኮን**: **ዐናቆ**: (not — ቅ): **አኮን**: **ዓዲሁ**: **ንተሠ**: (not — ሠ): **አዎይኔ**:: *and the king, if he become a heretic, is no longer king from that time*. — Ar. كَان, Phoen. ᠒, impf. ነን (inser Eryc. l. 3, Massil. l. 3, 4, etc. Sidon l. 8), Syr. ܟܢ — The orig. signif. of the rad. ነን is *be erect, stand*, comp Sanskrit *sthā, stare*, with Pers. هَسْت (is), Fr. être (old estre), Span. estar.

## ዐ:

**ዐ**: *and*; it must sometimes be transl. by *in order that*, as chap. l. 11 **ዎንተ**: **አንከ**: **ንረሲከ**: **ዐይዳን**: **ባከር**: *what then shall we do unto thee that the sea may subside* (lit. *leave us*)? in which case it is followed by the subj., as وَ and فَ in Arabic.

**ዐለዎ**: impf. **ዎዐለዎ**: subj. **ዎለዎ**: *beget, bring forth*. — Arab. وَلاَد, Heb. יָלַד, Aram. יָלַד, ܝܠܕ.

**ዐለዎ**: *a son*, and in gen. *a boy, youth*; pl. **ዐለዎ**:: Ar. وَلاَد, Heb. יָלַד, יָלַד, Aram ܝܠܕ, ܝܠܕ. — **ዐለተ**:

(for **᠒᠕ᠦᠲᠦ**;) *a daughter, a girl*; pl. **᠕ᠯᠠᠮᠦᠲᠦ**: and **᠕ᠯᠠᠮᠦᠳᠦ**:

**᠒ᠦᠮᠦᠬᠡ**: impf. **ᠶᠡᠮᠦᠬᠡ**: subj. **ᠮᠦᠬᠡ**: *flow*.

**᠒ᠤᠯᠤ᠋᠋᠋**: impf. **ᠶᠡᠯᠤ᠋᠋᠋**: *throw*. — Heb. **הָרָג**.

**᠒ᠤᠯᠦᠰᠦ**: impf. **ᠶᠡᠮᠤᠴᠦᠰᠦ**: subj. **ᠶᠡᠯᠦᠰᠦ**: imper. **ᠯᠦᠰᠦ**: *go down, descend*. — Heb. **הָרָג**, Ar. **دَرَسَ** gen. in the restricted sense of *go to drink*, **دَرَسَ الْمَاءَ** or **دَرَسَ إِلَى الْمَاءِ**.

**᠒ᠦᠨᠲᠦ**: *in, into, on, upon*; with suff. **᠒ᠦᠨᠲᠦᠲᠦ**:: **᠒ᠦ᠒ᠦᠨᠲᠦ**: *within*. Connected with **᠒ᠦᠨᠲᠦ**: **سَطَّ** *the interior*, **سَطَّ** *in the midst of*.

**᠒ᠦᠮᠦᠮᠦ**: impf. **ᠶᠡᠮᠦᠮᠦᠲᠦ**: subj. **ᠮᠦᠮᠦᠲᠦ**: *swallow*.

**᠒ᠦᠬᠦᠲᠦ**: f. **ᠶᠡᠬᠦᠲᠦ**: *he, she, it*; pl. m. **᠒ᠦᠬᠦᠲᠦᠳᠦ**: f. **᠒ᠦᠬᠦᠲᠦᠵᠦ**: and m. **ᠬᠦᠳᠦᠵᠦᠲᠦ**: f. **ᠬᠦᠵᠦᠵᠦᠲᠦ**: (comp. Chald. **ܘܡܝܪ**). — See Chald. gl. **ܡܝܪ**.

**᠒ᠦ᠕ᠠ**: impf. **ᠶᠡᠮᠦ᠔ᠠ**: *pass the day*.

**᠔ᠠᠲᠦ**: *a day*; pl. **᠔ᠠᠲᠦᠲᠦ**::

**ᠶᠡᠮᠦ᠔ᠠᠲᠦ**: and **ᠶᠡᠮᠦ᠔ᠠᠲᠦᠲᠦ**: *a day*; pl. **ᠶᠡᠮᠦ᠔ᠠᠲᠦ**::

**᠒ᠦ᠔ᠦᠷ**: impf. **ᠶᠡᠮᠦ᠔ᠦ**: subj. **ᠶᠡᠮᠦ᠔ᠦᠷ**: *be burnt*. IV. **᠕ᠲᠦ᠕ᠦᠷ**: impf. **ᠶᠡᠮᠦ᠔ᠦ**: (*yāwē'ī*) subj. **ᠶᠡᠮᠦ᠔ᠦ**: (*yāw'ī*), *burn, scorch*

**᠒ᠦ᠔ᠦᠬᠡ**: impf. **ᠶᠡᠮᠦ᠔ᠦᠬᠡ**: subj. **ᠶᠡᠮᠦ᠔ᠦᠬᠡ**: imper. **ᠶᠡᠬᠡ**: *go out*. IV **᠕ᠲᠦ᠕ᠦᠬᠡ**: impf. **ᠶᠡᠮᠦ᠔ᠦᠬᠡ**: subj. **ᠶᠡᠮᠦ᠔ᠦᠬᠡ**: *bring out, cast out, emit*. XIII. **᠕ᠲᠦ᠕ᠦᠲᠦ᠕ᠦᠬᠡ**: *bring out piece by piece, in succession, lay out money*. — See Syr. gl. **ܠܥ**

## ᠒:

**᠒ᠤ᠕ᠠᠶᠦ**: *any period of undefined length, eternity, the world*, pl. **᠒ᠤ᠕ᠠᠶᠦᠲᠦ**: *ages*. — See Chald. gl. **ܡܠܝܚܝܢ**.

**᠒ᠦᠮᠦᠮᠦ**: impf. **ᠶᠡᠮᠦᠴᠦᠰᠦ**: *act unjustly*. — Heb. **עָוַר** *injure*,



**ሀንዕዘ:** *faint, be faint, fainthearted, despond.* — Connected with **غَبَسَ** *be dark*, **غَبَسٌ** *faint twilight* (comp. **עָרַף**, **עָרַף**, **عُشِيَ عَلَيْهِ**)?

**ሀዕዖዐ:** impf. **ሀዕዖ:** *cry out, lament.* — Ar **عَرَى** *howl*, **إِنَّ آرَى** *the jackal* (Heb. **אַיִם** from a rad. **אַרַף**); Syr. **ܚܳܐ**, **ܐܳܘ** and **ܐܳܘܳܐ**

**ዖዖ:** *go round.* — Heb **עָרַף** *surround.* — Hence **ሀዕዖ:** *a circle, an assembly* (comp. **حَلْفَةٌ**).

**ዖዕዖዖ:** *circut.* The passage chap. III. 3. **ዕዖዕዖዖ:** **ዕዖዕ:** **አዖአንዖዖ:** **ለአንዖዖ:** seems inaccurately expressed, since the words **አዖአንዖዖ:** **ለአንዖዖ:** imply measurement in a straight line from one side to the other.

**ሀይን:** *the eye, a fountain*, pl. **አዕይነት**:: See Syr. gl. **حَم**  
**ዕዖ:** *a man*, as opposed to **አንስት:** (*anēst*) *a woman*;  
pl. **ዕዖዕ**::

**ሀገተ:** impf. **ሀገት:** *surround.*

**ሀዕዐ:** impf **ሀዕ:** *close, shut.* — Ar. **عَصَا** *bind up a wound*; **أَغَضَى**, Heb **עָצַף**, *close the eyelids.*

**ዕዖዐ:** (form **ሀገተ**) f. **ዕዖት:** *closed, shut.*

**ሀፀዐ:** not used. IX. **ተዖፀዐ:** impf **ዖትዖፀዐ:** *cast lots.*  
Denom. from

**ዕፀ:** *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. **קָצַם**]. — Ar. **عَصَا** *a staff, spear*, Heb. **עֵץ** *a tree, wood* (comp. Phoen. **ἵ** *wood* = Heb **עֵץ**, inscr. Tugg. l. 6. **החֵרֶשֶׁם שֵׁנֵר** *the*

*cutters of wood*, i. e. carpenters; according to Augustine, *iar*); Aram. ܡܢ, ܢܡ, ܠܘ, ܫܘ, also ܢܡܝܢ, ܡܡܢ.

UHP: *produce worms*. Denom. from

ܐܘܡ: *a worm, maggot, caterpillar*; pl. ܐܘܡܝܢ::

## H:

H: f. ܗܝܬ: *who, which, that*; pl. m. f. ܗܐ:: Like the cognate ܗ in the Aram. dialects, it is used to circumscribe the genit., as ܡܢ ܗܘܘܢ: ܗܦܫܝܬ: *a psalm of David*, ܘܢܘܠ: ܗܘܘܘܢ: ܘܗܝܘܘܢ: *a description of the righteous and of sinners*, ܗܘܘܘܢ: ܗܝܬ: ܗܘܘܘܢ: *this is the gate of the Lord*. It is also used as a conj. *that*. — See Chald. gl. ܗ.

H: accus. H: f. ܗ: *this, that*; pl. in. ܗܐ: f. ܗܐ:: Hence ܗܘܘܘܢ: *thus*, ܗܘܘܘܢ: *after thus*.

ܗܝܬ: acc. ܗܝܬ: f. ܗܝܬ: acc. ܗܝܬ: *this, that*; pl. m. ܗܐܝܬ: acc. — ܗ: f. ܗܐܝܬ: acc — ܗ:: ܗܘܘܘܢ: and ܗܘܘܘܢ: acc. — ܗ: m. f. *this, that*; pl. ܗܐܘܘܢ: and ܗܐܘܘܢ: acc. — ܗ:: With these different forms comp. Ar. ܗܐ, f. ܗܐ (ܗܐ, ܗܐ), pl. ܗܐܘܘܢ; ܗܐ, f. ܗܐ, pl. ܗܐܘܘܢ; Himyar. inscr. ܗ (Rödiger's Transl. of Wellsted's Travels, p. 384, 388, 398), ܗ (p. 398); Heb. m. ܗ, f. ܗ, ܗ, ܗܐ, m. f. ܗ, pl. ܗ, ܗ; Phoen. ܗ m. f. (inscr. Sidon.), *syth* f. (Plaut. Poenul. I. 1, 1), ܗ (inscr. Sidon.); Aram. ܗ, ܗ, ܗ, f. ܗ, ܗ, ܗ, pl. ܗ, ܗ, ܗ; in the Egypt. dial. ܗ, f. ܗ (Gesenius, Monum. Phoen. p. 242).

Hܘܘܘܢ: impf. ܗܘܘܘܢ: subj. ܗܘܘܘܢ: *remember, be mindful of*.  
VIII. ܗܘܘܘܢ: *remember, recollect*. — See Chald. gl. ܗܘܘܘܢ.

P:

**ṖṖ:** *the right side, right hand.* — See Chald. gl. ימין.

**Ṗ-ṖṖ:** impf. **ṖṖ-ṖṖ:** *dry up, wither.* — See Chald. gl. שׁבַּח.

**Ṗ-ṖṖ:** *the dry land.*

**ṖṖṖ:** *Ἰωνᾶς, Jonah.*

**ṖṖṖ:** See **ṖṖṖ:**

**ṖṖṖ:** *nov.* — Comp. of **ṖṖ:** = נִיחַ *thus* (as in **ṖṖṖ:**), and a subst. denoting *time*, which appears in the Ar. اِذَا, اِذَا, *when*, حِينَئِذٍ *then*, اِذَاكَ *then*, Heb. אָז, Aram ܐܝܢܐ, ܐܝܢܐ, and Aeth. ግድግዳ: *when?*

P:

**ṖṖ:** *blood.* — See Chald. gl. ܕܡܐ.

**ṖṖ:** *above, upon, on;* with suff. **ṖṖṖ:** etc.

**ṖṖṖ:** *a mountain;* pl. **ṖṖṖṖ:** Sam. ܩܘܪܝܢܐ, Heb. ܩܘܪܝܢܐ; connected with Chald. ܩܘܪܝܢܐ (see Chald. gl.).

**ṖṖṖṖ:** *be safe, sound.* IV. **ṖṖṖṖ:** *save, preserve,* impf. **ṖṖṖṖ:** (yādēkhēn), subj. **ṖṖṖṖ:** (yādkhēn).

**ṖṖṖ:** impf. **ṖṖṖṖ:** *do again, repeat, reiterate* (comp ܩܘܪܝܢܐ, ܩܘܪܝܢܐ).

**ṖṖṖ:** *second;* adv. acc. **ṖṖṖ:** *a second time, again.*

**ṖṖṖṖ:** and — **ṖṖ:** f. — **ṖṖṖ:** — **ṖṖ:** *second.*

P:

**ṖṖṖ:** impf. **ṖṖṖṖ:** subj. **ṖṖṖṖ:** *act, do, work.* — Ar.

ܩܘܪܝܢܐ *set a broken limb, strengthen;* Heb. ܩܘܪܝܢܐ, Aram. ܩܘܪܝܢܐ, ܩܘܪܝܢܐ, *be strong* As to the form, comp.

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

**ገብር**: *a slave or servant*; pl. **አገብርት**:: See Chald. gl. **גבר**.

**ተገብር**: *trade, occupation*.

**ጭገብር**: *way of acting, conduct, acta, res gestae*; pl. **ጭገብረት**::

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

**ተገዥ**: *humble one'sself, confess one's sins, give thanks to God*. — Ar. **جَنَأَ**, III. **جَانَأَ**, VI. **تَجَانَأَ**, *fall prostrate*, Aram. **ܢܢܐ**, **ܢܐ** *he down*.

**ገሀረ**: and **ገሀረ**: *cry out, esp. from pain, groan*. — Ar. **جَارَ** *cry out*, Heb. **גָּרַגַּ**, Syr. **ܓܪܓܪ**, *chide*.

**ገዓር**: *outcry, groaning*.

**ገዢ**:: A common verb in Amhâric in the form **ገዣ**: *possess, rule*; also found by Rödiger (transl. of Wellsted's Travels, p. 398) in the Hîmyaritic inscr. under the form **ገጢ**.

**አገዢ**: *a ruler or master*, voc. **አገዢሉ**:: pl. **አጋኝዘት**: and sometimes **አጋኝዘት**:: Hence **አገዢሉ-ብጩር**: *God* (lit. the Lord of the Earth). — As to its form, **አገዢ**: seems related to the intensive adj. of the form **أَفْعَلٌ** in Arab., of which formation **גָּרַגַּ**, **כָּבַד**, and **קָבַד**, are remnants in Heb.

**ገደረ**: impf. **ይገደሩ**: *throw away, reject, abandon, neglect*. — Ar. **قَدَّى** (see the Arab. text, chap. II. 11).

**𐤀𐤃**: *the face, countenance, surface, front.*

**𐤁𐤃𐤀**: = **𐤁𐤃𐤀**, **𐤁𐤃𐤀**.

**𐤀𐤃𐤀**: *overturn, destroy.* VII. **𐤀𐤃𐤀**: *be overturned, destroyed* Appar. comp. of **𐤀𐤃𐤀** *tilt over a vessel and pour out its contents, dash to the ground, and 𐤀𐤃𐤀 break.* Cognate words in actual use in Aeth. are **𐤀𐤃𐤀**: *attack, insult* (Ar. **𐤀𐤃𐤀** *dash to the ground, 𐤀𐤃𐤀 insult*), and **𐤀𐤃𐤀**: *break* (Heb. **𐤀𐤃𐤀**, Ar. **𐤀𐤃𐤀**).

**𐤀**:

**𐤀𐤃**: *very, excessively.*

**𐤀𐤃𐤀**: *be extinguished, perish.* IV. **𐤀𐤃𐤀**: *extinguish, destroy* — Ar. **𐤀𐤃𐤀**, Chald. **𐤀𐤃𐤀**, **𐤀𐤃𐤀**.

**𐤀**:

**𐤀𐤃𐤀**: impf. **𐤀𐤃𐤀**: *give shade, overshadow.*

**𐤀𐤃𐤀**: *shade, shadow.* — See Chald. gl. **𐤀𐤃𐤀**.

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

**𐤀𐤃𐤀**: *prayer*; pl. **𐤀𐤃𐤀**:

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

**𐤀𐤃𐤀**: *a temple or palace*; pl. **𐤀𐤃𐤀**: Ar. **𐤀𐤃𐤀**, Heb. **𐤀𐤃𐤀**.

**𐤀𐤃𐤀**: *cry out.* — Ar. **𐤀𐤃𐤀**, Heb. **𐤀𐤃𐤀**, Chald. **𐤀𐤃𐤀**; in Syr. we find **𐤀𐤃𐤀** *a harsh cry, as of an eagle, peacock, etc.*

**𐤀𐤃𐤀**: *a cry.* — Ar. **𐤀𐤃𐤀**.







**𐤀𐤌𐤆**: impf. **𐤀𐤀𐤆𐤇**: *create*. — Ar. **فَطَرَ**. See Gesenius' Thesaurus, art. **פָּצַר**.

**𐤀𐤆𐤌𐤕**: *creation*. — Ar. **فِطْرَةٌ**.

**𐤀𐤀𐤆**: impf. **𐤀𐤀𐤆𐤇**: *end, finish, fulfil*. VIII. **𐤕𐤀𐤀𐤆** pass. — Ar **فَصَمَ** *cut, break*, IV. **أَفْصَمَ** *cease* Heb. **פָּצַח**.

## ARABIC VERSION.

بِسْمِ الْآبِ وَالْإِنِّ وَالرُّوحِ الْقُدِّيسِ إِلَيْهِ وَاحِدٍ \*  
 تَرْجَمَةُ نُبُوَّةِ بَوْنَانَ النَّبِيِّ أَنَّنِ مَتَّى (ب) صَلَاتُهُ تَكُونُ مَعَا آمِينَ \*  
 الْفَصْلُ الْأَوَّلُ \*

- 1 وَكَانَتْ كَلِمَةُ الرَّبِّ عَلَى بَوْنَانَ نِنْ مَتَّى (ب) يَقُولُ لَهُ، فَمُ
- 2 فَأَنْطَلِقُ إِلَى نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ وَنَادَى (ج) فِيهَا بِإِنَّ
- 3 شُرُورَكُمْ فَمَا صَعِدَتْ أَمَامِي، وَقَامَ بَوْنَانَ لِيَعْرِ إِلَى تَرْسِبَسَ
- 4 مِنْ فُدَامِ الرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَحَدَ سَعِبَةَ نَخْرَجُ إِلَى
- 5 تَرْسِبَسَ فَأَعْطَى الْمَلَّاحَ أَحْرَهُ وَنَزَلَ فِي السَّعِبَةِ لِيَدْخُلَ
- 4 مَعَهُمْ إِلَى تَرْسِبَسَ هَرًا مِنْ فُدَامِ الرَّبِّ، فَأَهَبَ الرَّبُّ
- رِيحًا عَظِيمَةً فِي الْبَحْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِي الْبَحْرِ وَكَانَتْ
- 5 السَّعِينَةُ تَتَمَايَلُ لِيَتَنَكَّسَرَ، وَفَرَّقَ (د) الْمَلَّاحُونَ وَجَارَ كُلُّ
- إِنْسَانٍ مِنْهُمْ إِلَى إِلَهِهِ وَطَرَحُوا مَتَاعًا مِنْ السَّفِينَةِ فِي
- الْبَحْرِ لِيُبَحِّثُوا عَنْهَا وَيَبْنُونَ (ه) هَبَطَ إِلَى أَسْفَلِ السَّفِينَةِ

\*) Ms مَتَّى. (ب) Ms. مسا. (ج) Vulg for وَنَادَى. (د) Ms وفرق.

(ه) The Ms adds لِحَقِّ.

6 وَنَامَ ، فَدَنَا سَيْدُ السَّفِينَةِ وَالْمَلَّاحُونَ وَقَالُوا لَهُ لِمَاذَا  
 تَنَامُ قُمْ اذْعُوا<sup>١</sup> إِلَهَكَ لَعَلَّ اللَّهَ يُخَلِّصَنَا وَلَا نَهْلِكَ ،  
 7 وَقَالَ الرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَفْتَرِعْ لِنَعْلَمَ هَذَا الشَّرَّ  
 مِنْ قَبْلِ مَنْ جَاءَ عَلَيْنَا فَأَقْتَرَعُوا فَصَارَتِ الْقُرْعَةُ عَلَى  
 8 بَوَّانَ ، فَقَالُوا لَهُ أَخْبِرْنَا هَذَا الشَّرَّ لِمَاذَا آتَى عَلَيْنَا وَمَا  
 ذَا عَمَلِكَ وَمِنْ أَيْنَ أَنْتَ وَأَيُّ أَرْضٍ أَرْضُكَ وَمِنْ أَيِّ شَعْبٍ  
 9 أَنْتَ ، فَقَالَ لَهُمْ بَوَّانُ أَنَا عِبْرَانِيٌّ وَاللَّهِ لِرَبِّ السَّمَاءِ أَخْشَى  
 10 أَلَدِي حَلَقَ الْبَرَّ وَالْبَحْرَ ، فَفَرُّوا<sup>٢</sup> مِنْهُ الْقَوْمَ فَرًّا شَدِيدًا  
 وَقَالُوا لَهُ مَاذَا صَنَعْتَ لِأَنَّ أَوْلَئِكَ النَّاسَ عَلِمُوا أَنَّهُ مِنْ  
 11 نُدَامِ الْأَلِيلَةِ هَرَبَ ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَاذَا تَصْنَعُ بِكَ  
 حَتَّى يَسْكُنَ الْبَحْرُ عِنَّا لِأَنَّ الْبَحْرَ هُوَذَا مُنْطَلِقٌ يَزْخُرُ  
 12 عَلَيْنَا ، قَالَ لَهُمْ حُدُونِي وَأَطْرَحُونِي فِي الْبَحْرِ وَهُوَ يَسْكُنُ  
 عِنكُمْ لِأَنِّي أَعْلَمُ أَنَّ هَذَا الْمَوْجَ الْعَظِيمَ مِنْ أَجْلِ هَاجِ  
 13 عَلَنُكُمْ ، فَحَدُّوا أَوْلَئِكَ النَّاسَ أَنْ يَرْجِعُوا إِلَى السَّاحِلِ  
 فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا لِأَنَّ الْبَحْرَ كَانَ ذَاهِبًا بَرَّخُرُ  
 14 عَلَنِهِمْ ، وَدَعَوْا الرَّبَّ وَقَالُوا أَيُّهَا الرَّبُّ لَا نَحْسِبُ عَلَيْنَا  
 أَلَدَمَ الرَّكِيِّ وَلَا نَهْلِكَ بِنَفْسِ هَذَا الرَّجُلِ إِنَّكَ أَنْتَ الرَّبُّ  
 15 وَأَنْتَ تَصْنَعُ مَا تَشَاءُ ، وَأَخَذُوا بَوَّانَ وَطَرَحُوهُ فِي الْبَحْرِ  
 16 فَاسْتَقَرَّ الْبَحْرُ وَهَدَّتْ<sup>٣</sup> (أمواجُه) ، وَفَرُّوا<sup>١</sup> أَوْلَئِكَ النَّاسَ مِنْ

١) Vulg for اذْعُ . ٢) Ms فررو and فررو . ٣) Vulg for هَدَّاتُ .

١) Ms فررو and فررو .

فُدَامَ الرَّبِّ قَرَقًا شَدِيدًا وَذَنَحُوا ذَنَائِحَ لِلرَّبِّ وَنَدَرُوا  
لَهُ النَّذُورَ \*

الفصل الثاني \*

- 1 وَهَبَّ الرَّبُّ حُوتًا عَظِيمًا فَأَنْتَلَعَ يُونَانَ وَكَانَ يُونَانُ فِي بَطْنِ
  - 2 الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَنَلِثَ (١) لَيْالٍ، وَصَلَّى يُونَانُ النَّبِيُّ فُدَامَ
  - الرَّبِّ إِلَهِهِ وَهُوَ فِي بَطْنِ الْحُوتِ وَقَالَ \* صَلَاةُ يُونَانَ وَهُوَ
  - 3 فِي بَطْنِ الْحُوتِ \* دَعَا الرَّبَّ فِي حُرْنِي فَأَحَاتَنِي وَمِنْ
  - 4 بَطْنِ الْجَحِيمِ نَضَرَعْتُ إِلَيْهِ وَسِعَ صَوْتِي، طَرَحَنِي فِي غَوْرٍ
  - قَلْبِ الْبَحْرِ وَالْأَنْهَارُ أَحَاطَتْ بِي وَجَمِعُ أَمْوَاجِكَ عَلَيَّ
  - 5 عَبَرْتُ، وَأَنَا بِحَقِّ فُلْدٍ إِنِّي نَبَاعَدْتُ مِنْ حِدَاءِ عَيْنَيْكَ
  - 6 أَنْرَأِي الْآنَ أَعُودُ فَأَنْظُرَ إِلَى هَيْكَلِكَ الْمُقَدَّسِ، وَقَدْ أَحَاطَتْ
  - بِي الْبِيَاهُ وَوَصَلَتْ إِلَى نَفْسِي وَالْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْعَلِ
  - 7 الْبَحْرِ وَأَحْتَبِسَ رَأْسِي، وَإِلَى أَسَافِلِ الْجِبَالِ هَبَطْتُ أَغْلَافَهَا (٢)
  - بِي وَجَهَى إِلَى الدَّهْرِ وَمِنْ الْعَنَارِ (٣) أَصْعَدْتُ حَيَاتِي إِلَيْكَ
  - 8 يَا رَبِّي وَالْهَى، حَيْثُ أَعْتَمَّتْ نَفْسِي ذَكَرْتُ الرَّبَّ وَدَحَلْتُ
  - 9 صِلَانِي أَمَامَكَ وَإِلَى هَيْكَلِكَ الْمُقَدَّسِ، وَكُلُّ الدِّينِ يَحْفَظُونَ
  - 10 الْأَشْيَاءَ (٤) الْبَاطِلَةَ يَنْزُكُونَ رَحْمَنَهُمْ، أَنَا بِحَقِّ أَنَا بِصَوْتِ
  - 11 الشُّكْرِ أُرَبُّ لَكَ ذَبَائِحَ وَمَا نَدَرْتُ أُوقِيهِ لِلرَّبِّ \* وَأَمَرَ
- الرَّبُّ الْحُوتَ فَعَدَفَ يُونَانَ فِي الْبَيْسِ \*

١) Ms. العنار. ٢) Ms. الانسان. ٣) Ms. اعلافاها ٤) Ms. وبلته

### الفصل الثالث \*

1 وَاتَى كَلَامُ اللَّهِ إِلَى يُونَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، ثُمَّ وَأَنْطَلِقُ  
 2 إِلَى بِنْتَى الْمَدِينَةِ الْعُظْمَى وَنَادَى (n) فِيهَا بِمَا أَقُولُ لَكَ،  
 3 وَقَامَ يُونَانُ فَأَنْطَلَقَ إِلَى بِنْتَى مِثْلَ كَلِمَةِ الرَّبِّ وَبِنْتَى  
 4 كَانَتْ (o) مَدِينَةً عَظِيمَةً مَسْبُورَةً ثَلَاثَةَ أَيَّامٍ، وَنَدَى (p) يُونَانُ  
 أَنْ يَدْخُلَ إِلَى بِنْتَى مَسْبُورَةً يَوْمَ وَاحِدٍ وَنَادَى وَقَالَ مِنْ  
 5 آلَانِ إِلَى أَرْعَبِينَ يَوْمًا مَدِينَةَ بِنْتَى تَنْخَسِفُ، فَأَمَّنُوا  
 6 أَهْلُ بِنْتَى بِاللَّهِ وَقَرَضُوا الصَّوْمَ وَلَبَسُوا الْمُسُوحَ مِنْ  
 7 كِبَارِهِمْ إِلَى صِغَارِهِمْ، وَأَنْتَهَتِ الْكَلِمَةُ إِلَى مَلِكِ بِنْتَى  
 8 فَقَامَ عَنْ كُرْسِيِّهِ وَنَزَعَ نَاجَهُ وَلَبَسَ مِسْحًا وَجَلَسَ عَلَى  
 9 الرَّمَادِ، وَنَادَى فِي بِنْتَى وَقَالَ الْمَلِكُ وَأَشْرَفَهُ أَمْرُوا النَّاسَ  
 وَالْبَنِرَانَ وَالْعَمَمَ وَالْبَهَائِمَ أَنْ لَا يَدُوقُوا شَيْئًا مِنَ الطَّعَامِ  
 وَلَا يَرْعَوْا وَالْمَاءَ فَلَا يَشْرَبُوا، وَلَكِنْ يَلْبَسُونَ الْمُسُوحَ  
 النَّاسُ وَالْبَهَائِمُ أَيْضًا وَيَدْعُونَ اللَّهَ وَبَضْرَعُونَ إِلَيْهِ وَأَنْ  
 يَرْجِعَ كُلُّ إِنْسَانٍ (q) عَنْ طَرِيقِهِ السَّوِّءِ وَعَنِ الطَّلِيمِ الَّذِي  
 فِي يَدَيْهِ، وَقَالُوا مِنْ (r) هَذَا الَّذِي يَعْلَمُ إِنْ اللَّهُ يُقْبِلُ  
 الْبَنَانَ وَيَتَرَحَّمُ عَلَيْنَا وَيَرُدُّ عَنَّا رِجْرَهُ وَعَصَبَهُ لِيَلَّا نَهْلِكَ،

(n) Vulg. for وَنَادَى. (o) The Ms. adds بعيدة. (p) Vulg for وَنَدَى.

(q) Ms. انسانًا. (r) So Ms, according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ اللَّهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طَرَفِهِمْ  
السُّوءِ فَرَدَّ غَضَبَهُ وَرَجَرَهُ عَنْهُمْ فَلَمْ يُبَدِّهِمْ \*)

### الفصل الرابع \*

1 وَحَزِنَ يُونَانُ حَزْنًا شَدِيدًا وَنَكَرَهُ مِنْ ذَلِكَ جِدًّا، وَصَلَّى  
2 وَقَالَ قَدَامَ الرَّبِّ أَيُّهَا الرَّبُّ أَلَمْ تَكُنْ هَدَيْتَنِي وَأَنَا  
3 فِي بِلَادِي وَلِدَلِكِ سَبَقْتُ وَفَرَرْتُ إِلَى تَرْسُبَسَ قَدْ عَرَفْتُ  
4 بِحَقِّي أَنَّكَ إِلَهِهُ الرُّؤُوفُ ذُو التُّؤَدَةِ كَثِيرُ الرَّحْمَةِ تَرُدُّ الشَّرَّ،  
5 الْآنَ يَا رَبِّ (١) أَنْرِعْ نَفْسِي مِنِّي لِأَنَّ الْمَوْتَ أَنْفَعَ لِي مِنَ  
6 الْحَيَاةِ، وَقَالَ لَهُ الرَّبُّ مَا أَسَدَّ مَا حَزَنْتَ يَا يُونَانُ، وَحَرَجَ  
7 بَوْنَانُ حَارِجَ الْمَدِينَةِ وَأَتَّخَذَ لَهُ هُنَاكَ مِظْلَةً (٢)، وَإِنَّ  
8 اللَّهَ الرَّبَّ أَمَرَ أَصْلَ الْفَرْعِ فَنَبَتَ وَأَرْفَعَ عَلَى رَأْسِ يُونَانَ  
9 وَصَارَ طَلَالًا عَلَى رَأْسِهِ وَتَفَرَّجَ (٣) مِنْ شِدَّتِهِ وَفَرِحَ يُونَانُ  
10 مَأْصِلَ الْفَرْعِ فَرِحًا عَظِيمًا، وَفِي الْيَوْمِ الْآخِرِ أَمَرَ اللَّهُ دُودَةً  
11 فِي مَطْلَعِ الْفَبْحَرِ فَضَرَبَتْ أَصْلَ الْفَرْعِ وَقَرَضَتْهُ، فَلَمَّا طَلَعَتِ  
12 الشَّمْسُ أَمَرَ اللَّهُ رِيحَ السُّوْمِ فَنَبَسَ أَصْلَ الْفَرْعِ وَحَمِيَّتِ  
13 الشَّمْسُ فِي رَأْسِ يُونَانَ فَاعْتَمَّ وَسَالَ لِنَفْسِهِ الْمَوْتَ وَقَالَ

\*) Ms يببدهم. (١) For رَبِّي. (٢) Several words are wanting

here, which may be thus supplied from the London Polyglot

وَجَلَسَ تَحْتَهَا فِي الظِّلِّ إِلَى أَنْ يَرَى مَا يَكُونُ فِي الْمَدِينَةِ،

(٣) Ms وتفرخ.



إِنَّكَ يَا رَبِّ لِقَادِرٌ أَنْ تَنْزِعَ نَفْسِي مِنِّي لِأَتِي لَسْتُ خَيْرًا  
مِنْ آبَائِي، وَقَالَ الرَّبُّ لِيُونَانَ مَا أَشَدَّ مَا حَزَنْتَ عَلَيَّ 9  
أَصِلِ الْقَرْعَ فَقَالَ يُونَانُ حِدًّا أَحْرَنْتَنِي حَتَّى الْمَوْتِ، فَقَالَ 10  
لَهُ الرَّبُّ أَنْتَ شَفِقتَ عَلَيَّ أَصِلِ الْقَرْعَ الَّذِي لَمْ نَعْنِي فِيهِ  
وَلَمْ تُرَبِّهِ (w) الَّذِي إِنَّهُ فِي لَيْلَةٍ نَبَتَ وَفِي لَيْلَةٍ يَبَسَ، فَكَيْفَ لَا 11  
أَشْفَقُ أَنَا عَلَيَّ نِبْنَوِي الْمَدِينَةِ الْعَظِيمَةِ الَّتِي فِيهَا أَكْثَرُ  
مِنْ أَنْتَنِي عَشْرَةَ (x) رِبْوَةً مِنَ النَّاسِ الَّذِينَ لَا يَعْرِفُونَ  
أَيْمَانَهُمْ (y) مِنْ يَسَارِهِمْ وَنَهَائِمُ كَنْدَرَةٌ \*

نَمْ بِمَعُونَةِ اللَّهِ تَرْجَمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ صَلَاتُهُ نَحْفَظُنَا

آمِينَ \*

Ms (w) نربيه.

Ms (x) عشر.

Ms (y) ايمانهم

## GLOSSARY.

1

أ interrog. particle; always joined in writing to the following word, as أَلَمْ. — See Chald. gl. א. ה.

أَب a father; gen. أَب, acc. أَبَا; in the construct state, nom. أَب, gen. أَبِي, acc. أَبَا; du. أَبَوَان two fathers, also father and mother; pl. آبَاء fathers, ancestors. — See Syr. gl. אב.

أَبْن. See بَنَى.

أَتَى, impf. يَأْتِي, come. — See Chald. gl. א. ח. א.

أَجْر a reward, hire; pl. أَجُور. See Chald. gl. א. נ. ר.

أَجَل cause (to be carefully distinguished from أَجَل fate, death); لِأَجْلِ or مِنْ أَجْلِ on account of, because of.

أَخَذ, impf. يَأْخُذ, imper. خُذ, take, seize. VIII. اِتَّخَذَ (for اِتَّخَذَ or اِبْتَعَدَ, as اِتَّخَذَ receive hire, اِتَّخَذَ put on the robe called إِزَار izār), take (for one's self), choose, make. — See Syr. gl. א. ס. פ.

أَخْر other, another, pl. آخَرُونَ and أَخْر; f. أُخْرَى, pl. أَخْر and أُخْرِيَات. — See Chald. gl. א. ח. ר.

أَرْضٌ f. *the earth, the ground, a country*; pl. أَرَاضٍ, أَرْضُونَ.

— See Chald. gl. ארע.

اسْمٌ. See سَمًا.

أَصْلٌ a *root, origin*; pl. أَصُولٌ. Prob. connected with وَصَلَ *join, unite*.

أَلٌ 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 ط ط ص ش س ر ر ذ د ت ب the final ل is assimilated, e. g. التَّمْرُ *the date*, الشَّمْسُ *the sun*, الظُّلْمُ *injustice*. — Heb. Phoen. הָל for הָלָ.

أَلِدِي, f. أَلِيَّةٌ, *who, which, that*; du. nom. m. أَلِدَانِ, f. أَلِدَاتِ; pl. أَلِدِينَ, f. أَلِدَاتِي or أَلِدَاتِي. Rarer forms are: pl. m. أَلِدِي or أَلِدِي, f. أَلِدَانِي, أَلِدَانِي or أَلِدَانِي; very rare: sing. m. أَلِدٌ, f. أَلِدَةٌ, pl. nom. m. أَلِدُونَ. — أَلِدِي is comp. of the art. أَلٌ, a demonstr. letter ل (see ذَالِكُ), and the pron. ذِي, f. ذِي; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הָלָ, הָלָ, Phoen. אלו (inscr. Eryc. l. 7). The art. أَلٌ, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. H: וו, וי, ו, ,

إِلَٰهَةٌ or إِلَهَةٌ a *god, an idol*; pl. آلِهَةٌ; with the art. الإِلَٰهَةُ, usually إِيْلَهُ, usually إِيْلَهُ. — See Chald. gl. אלה.

إِلَى *to, towards, in addition to, until*; with suff. إِلَيْكَ, إِلَيْهِ, etc. — Heb. אל-, poet. יאלי. See Chald. gl. לוח.

أَمٌ impf. يَوْمٌ, prop *precede*, hence *set an example, teach*.

أَمَامَ *in front, before*; prop. the acc. of a noun أَمَامٍ *the front.*

أَمَرَ, impf. يَأْمُرُ, imper. مُرْ, *order, command.* — See Chald. gl. אמר.

أَمِنَ, impf. يَأْمِنُ, *be void of fear, secure, confide in.* IV. آمَنَ *make safe, protect, with پ, believe in, whence إِيْمَانٌ belief, faith.* — See Chald. gl. אמן.

أَمِينَ, آمِينَ, אָמֵן, *Amen.*

أَنَّ conj. *that* After verbs of wishing, fearing, ordering, etc, and in gen. when a relation of design or causation is expressed, it requires the subj., as: أَخَافُ أَنَّ يَفْعَلُ كَذَا وَكَذَا *I fear that he will do so and so, أَرَدْتُ أَنَّ 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 أَنَّ كَتَبَ *I wonder that he wrote, أَعْلَمُ أَنَّ يَنَامُ I know that he is asleep.*

أَنَّ conj. *that*, followed by a noun or pron. in the acc., e. g. حُكِيَ أَنَّ سَيِّئًا مِّنْ شُيُوخِ بَغْدَادَ كَانَ لَهُ تَلْبِيزَانِ *it is related that a certain shaiikh in Bagdād had two disciples, حُكِيَ أَنَّهُ كَانَ بِيصْرَ مَلِكٍ it is related that there was in Egypt a king* With the suff. 1 pers. sing. the form أَنَّنِي 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 ذَلِكَ هَلَكَتَ or إِنْ تَفْعَلْ إِنْ ذَلِكَ تَهْلِكُ *if you do this, you (will) perish* — See Chald. gl. אם.

إِنَّ a particle having the sense of *utique* or *perfecto*, and followed by a noun or pron. in the acc., e. g. إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *perfecto Deus omnipotens est*. In many cases it does not admit of any transl. into English, e. g. ثُمَّ إِنَّهَا قَالَتْ *then she said*. With the suff. 1 pers. sing. إِنِّي is used as well as إِنِّي.

أَنَا *I*, pl. نَحْنُ *we*. In poetry the second syll. is often short (v v); the form أَنْ is also said to occur (comp. Aeth. አንሰ:). — See Chald. gl. אנה.

أَنْتَ, f. أَنْتِ, *thou*; du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald. gl. אנת.

إِنْسَانٌ *a man, person, individual*; pl. أَنْسَاءُ or نَاسٌ. The fem. إِنْسَانَةٌ is said to exist. — See Chald. gl. אנוש.

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. אהל (comp. בֵּית, בַּיִת, and *house*).

أَوَّلٌ *first*, pl. أَوْلُونَ, أَوَائِلٌ, أَوَّلٌ; f. أَوْلَى, pl. أَوْلٌ. أَوْلَاتِكَ. See ذَاكَ.

آنٌ *time, a moment*; adv. acc. الْآنَ *now*.

أَيٌّ, f. أَيَّةٌ, *who, which, what? whoever, whatever*. — See Chald. gl. אי. — يَا أَيُّهَا, or أَيُّهَا, interj. *O!*

followed by a def. noun in the nom., as أَيُّهَا الرَّبِّيرُ *O vizir!*

أَيْضًا *again, also*; prop. the acc. of a noun أَيْضٌ *returning, repetition*, from آص, impf. يَيْعِضُ, *return* (comp. Syr. ܐܝܨ from ܥܝܨ).

أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* — See Chald. gl. א.

ب

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

بَحْرٌ *the sea, a large river*; pl. بَحَارٌ, نُحُورٌ, أَنْحَرٌ. — See Aeth. gl. በኮር:

بَدَأَ, impf. يَبْدَأُ, *begin*. The form نَدَى, chap. III. 4, is vulgar.

بَرٌّ *the dry land, a plain or desert*. — See Syr. gl. ܒܪܐ.

بَطَلَ, impf. يَبْطُلُ, *be in vain, useless, fruitless, idle*. — Aeth. በጠለ: *be in vain*, Heb. בָּטַל *cease from labour*, Aram. בטל, ܒܬܠ, ܒܬܠ, *cease, desist*

بَاطِلٌ part. adj. *vain, useless; false, wrong, opp. to حَقٌّ*

بَطْنٌ *the belly, womb, the innermost part*; pl. أَبْطُنٌ, بَطُونٌ. — Heb. בֶּטֶן, Chald. ܒܬܢܐ.

بَعَدَ, impf. يَبْعَدُ, and بَعِدَ impf. يَبْعِدُ, *be distant, far off* VI. تَبَاعَدَ *recede from one another, be removed or distant*. — Aeth. በዐር: *change, alter*.

بَعِيدٌ, f. بَعِيدَةٌ, *distant*

بَلَدٌ *a town or city, province, country*; pl. بِلَادٌ, بُلْدَانٌ.

بَلَغَ, impf. يَبْلُغُ, *swallow* VIII. اِبْتَلَعَ *id.* — See Chald. gl. ܒܠܥ.

بَنَى, impf. يَبْنِي, *build*; بَنَى عَلَى أَهْلِهِ or بِأَهْلِهِ *marry and beget children* (comp. בָּנָה בְּיָתָא לְפִלְגִי or עָשָׂה Deut.

XXV. 9, 2 Sam. VII. 11, 27; Turkish **أَوْلَيْتَكَ** evlenmek, *marry*, from **أَوْ** ev, *a house*). — Heb. **בָּנָה**, Aram. **בְּנָא**, **בְּנָא**, **בְּנָא**.

**بُنٌ** *a son*; pl. **أَبْنَاؤُ**, **بَنُونَ**. In stating names of persons, it takes the form **بُنٌ**, but only when immediately preceded and followed by a proper name; e. g. one **الشَّيْخُ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ** may also be spoken of **أَبْنُ مَسْعُودٍ**. — Heb. Phoen. **בן** (**בן**-, **בן**-); in Aram. only the pl. **בְּנִין**, **בְּנִינָא**, **בְּנִינָא** occurs. — The fem. is **بِنْتٌ** or **بِنْتٌ** *a daughter*, pl. **بَنَاتٌ**, Heb. Phoen. **בַּת** (for **בַּת**), with suff. **בַּתִּי**, Aeth. **ቤተ**: in the phrase **ቤተ: ሀይረ**: *the pupil of the eye*; Aram. pl. **בְּנִין**, **בְּנִין**, **בְּנִין**. — See Chald. gl. **בר**.

not used. IV. **أَسْتَبَهُمَ** *shut* X. **أَسْتَبَهُمَ** *be dumb*. **بَهِيمَةٌ** *an animal* (we speak of „the dumb animals“); pl. **بَهَائِمٌ**. — Heb. **בהמה**, Sam. **ܒܗܝܡܐ**; Aeth. **በሃዖ**: *dumb*.

**تَاد**, impf. **يَبِيدُ**, *go away, perish*. IV. **أَتَادَ** *destroy*. Comp. **הָרַף**, **הָרַף**, and **מָצָא**. — See Chald. gl. **אבר**.

ت

**تَادَ**. See **وَادَ**.

**تَحْتٌ** *under, beneath*; acc. of a subst. **تَحْتُ** *the lower part*. — See Chald. gl. **תחת**.

**تَرْجَمَ** *translate from one lang. into another, interpret, explain, entitle*. — Aeth. **ተርጎሞ**; Aram. **תַּרְגַּם**. Hence Ar. **تَرْجَمَانٌ**, Aeth. **ተርጎሞ**: Chald. **תורגמן** (**ת**),

Syr. **ܘܢܘܡܢܐ**, *an interpreter* (Ital. *turcimanno*, Portug. *turgunão*, *trugimão*, Fr. *drogman*, Engl. *dragoman*).

**ܩܪܝܬܐ** *a translation, history, chapter or section*; pl. **ܩܪܝܬܐ**. — Chald. **ܩܪܝܬܐ**.

**ܩܪܝܬܐ**, **Θαρσισ**, **ܩܪܝܬܐ**, *Tartessus*. The geographical Lexicon entitled **ܩܪܝܬܐ** has **ܩܪܝܬܐ**.

**ܩܪܝܬܐ**, impf. **ܩܪܝܬܐ**, *leave or abandon, let*. — See Chald. gl. **ܩܪܝܬܐ**.

**ܩܪܝܬܐ**, impf. **ܩܪܝܬܐ**, *be whole, entire, complete or finished; finish*. — Heb. **ܩܪܝܬܐ**.

**ܩܪܝܬܐ**, impf. **ܩܪܝܬܐ**, *repent*. — See Chald. gl. **ܩܪܝܬܐ**.

**ܩܪܝܬܐ** *a crown or tara*; pl. **ܩܪܝܬܐ**. — See Syr. gl. **ܩܪܝܬܐ**.

### ث

**ܩܪܝܬܐ** or **ܩܪܝܬܐ**, f. **ܩܪܝܬܐ** or **ܩܪܝܬܐ**, *three*. — See Chald. gl. **ܩܪܝܬܐ**.

**ܩܪܝܬܐ**, f. **ܩܪܝܬܐ**, *third*. — See Aeth. gl. **ܩܪܝܬܐ**:

**ܩܪܝܬܐ**, f. **ܩܪܝܬܐ**, *two*. Hence **ܩܪܝܬܐ**, f. **ܩܪܝܬܐ**, *twelve*; vulg. **ܩܪܝܬܐ**. See **ܩܪܝܬܐ** and Chald. gl. **ܩܪܝܬܐ**.

**ܩܪܝܬܐ**, f. **ܩܪܝܬܐ**, *second*. — See Aeth. gl. **ܩܪܝܬܐ**:

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

### ج

**ܩܪܝܬܐ**, impf. **ܩܪܝܬܐ**, *cry out, bellow; pray or supplicate with cries and tears*. — See Aeth. gl. **ܩܪܝܬܐ**:



جَبَلٌ *a mountain*; pl. جِبَالٌ, أَجْبَالٌ, أَجْبَلٌ.

جَحِمَ, impf. يُجَحِّمُ, and جَحَّمَ, impf. يُجَحِّمُ, *burn*.

جَحِيمٌ *a fiercely burning fire; hellfire, hell*

جَدَّ, impf. يَجِدُّ, يَجِدُّ, *exert one's self, be diligent, serious*.

جِدٌّ *diligence, zeal, earnestness* (opp. to هَرَلٌ); adv.

acc. جِدًّا *exceedingly, very*.

جَلَسَ, impf. يَجْلِسُ, *sit*. — Heb. שָׁבַע.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble*

جَمِيعٌ *the whole, all*.

جَهَدَ, impf. يَجْهَدُ, *exert one's self, labour, strive*.

حَابَ, impf. يَحْبُوبُ, *cleave, rend; traverse* (Heb. חָבַ). IV.

أَجَابَ *answer*. Aram. אָבַיב, אָבַיב, אָבַיב.

جَاءَ, impf. يَأْتِي, *come*.

## ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison*.

VIII. اِحْتَبَسَ id. — See Syr. gl. حَبَسَ.

حَتَّى *as far as, till, to; adv. even, also; conj. till, that, so that, in order that; when a purpose or design on*

the part of the agent is implied, it is followed by the subj. — Connected with حَدٌّ *limit, boundary*.

حَدَا, impf. يَحْدُو, *match one article with another*. III. حَادَى *be over-against or opposite to*.

حَدَاءٌ *the being opposite to; adv. acc. حِدَاءٌ opposite;*

حَدَاءٌ *from before*

حَرِنَ, impf. يَكْرِنُ *be sad, sorrowful*. IV. أَحْرَنَ *make sad, distress*. — See Aeth. gl. 𐩧𐩢𐩣::

حَزْنٌ and حُزْنٌ *sorrow, grief*. — Aeth. 𐩧𐩢𐩣::

حَسَبَ, impf. يَحْسِبُ, *count, reckon*. To be carefully distinguished from حَسِبَ, impf. يَحْسِبُ or يَحْسَبُ *think*. — Aeth. 𐩧𐩢𐩣: Heb. חָשַׁב, Aram. חָשַׁב, ܚܫܒ, ܚܫܒ.

حَمِظَ, impf. يَحْفِظُ, *watch or observe, keep, guard, preserve, retain in the memory*. — Syr. ܚܡܝܥ *incite, exhort, encourage*.

حَقَّ, impf. يَكْحُقُّ and يَكْحِقُّ, *be necessary, proper, right, just*. — Heb. חָק (see Gesenius' Thesaurus), Aeth. 𐩧𐩢𐩣: *appoint, ordain*.

حَقٌّ *what is right and proper, truth, justice, equity*; حَقِيقٌ *truly, verily*. — Heb. חָק *a law*, Aeth. 𐩧𐩢𐩣: *law, religion*.

حَمِيَ, impf. يَكْمِي, *be warm, hot*. Cognate حَمَّ, impf. يَكْمُ *warm, impf. يَكْمُ be warm*. — See Syr. gl. ܚܡܐ, Aeth. gl. 𐩧𐩢𐩣::

حُوتٌ *a fish*; pl. حِثَانٌ, أَحْوَاتٌ.

حَاطَ, impf. يَكْحُوطُ, *guard, preserve*. IV. أَحَاطَ *surround*, construed with بِ.

حَيْثُ *where, when*.

حَيَّ, impf. يَكْحِي, and حَيِيَ, impf. يَكْحِي, *live*. — See Chald. gl. ܚܝܐ.

حَيَاةٌ and حَيَوَةٌ *life*. — Aeth. 𐩧𐩢𐩣::

خ

خَيْرٌ, impf. يَخْبُرُ, *know*; خَبْرٌ, impf. يَخْبُرُ *be versed or experienced in*; خَبْرٌ, impf. يَخْبُرُ, *experience*. IV. أَخْبَرَ *inform of, report, relate*.

خَرَجَ, impf. يَخْرُجُ, *go out*. Part. adj. خَارِجٌ *going out, what is outside*; adv. acc. خَارِجٌ *outside*.

حَسَفَ, impf. يَحْسِفُ, *tear, cut off a part, diminish; be eclipsed (the moon); sink and disappear*. VII. انْكَسَفَ *be eclipsed, submerged*.

خَشِيَ, impf. يَخْشَى, *fear*.

خَفَّ, impf. يَخِفُّ, *be light, slight, few, numble*. II. حَفَّفَ *lighten, alleviate*; takes the acc. of the burden and عَنْ with the person relieved, خَفَّفَ الشَّيْءَ عَنْهُ.

خَلَصَ, impf. يَخْلُصُ, *be preserved or delivered, come safely to, attain to; be pure, good, excellent*. II. خَلَّصَ *deliver; make pure*. — Heb.  $\text{חָלַץ}$  *pull out or off* (Ar.  $\text{حَلَعَ}$  *take off clothes*, Syr.  $\text{ܡܚܝ}$  *strip or plunder*), II. *deliver*

خَلَقَ, impf. يَخْلُقُ, *smooth or polish, frame or fashion, create*; خَلِقَ, خَلَقَ, *be smooth*. — Heb.  $\text{חָלַק}$ .

خَيْرٌ *good*; followed by مِنْ, *better than*; pl. أَحْيَارٌ, حَبَارٌ.  
— Aeth. 𐩧𐩣::

د

دَخَلَ, impf. يَدْخُلُ, *enter*.

دَعَا, impf. يَدْعُو, *call, invite; call on or pray to; bless*  
(عَلَى فُلَانٍ), *curse* (فُلَانٍ).

دَمٌ *blood*; pl. دِمَاءٌ. — See Chald. gl. ٥٦.

دَنَا, impf. يَدْنُو, *be near, approach*. — Syr. اِدْنِي *ap-  
proach, undertake, agree with, obey*.

دَهْرٌ *time*, partic. *a long period, an age*; pl. دُهُورٌ; الدَّهْرُ  
or إِلَى الدَّهْرِ *for ever*, لَعَلَّاهُ. The origin of the word  
is to be sought in the *circling* course of the seasons;  
comp. ٦٦, ٦٧, and قَارَةٌ, from ٦٦ and قَارَ = دَارَ *re-  
volve*; also Syr. دَمْدَمٌ *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. ٦٦.

مَدَائِنٌ *a city*; pl. مَدُنٌ.

ذ

ذَا, f. ذِي (تِي, تَا); du. nom. m. ذَانِ, f. ذَانِ; pl. ذَوَاءٌ  
and ذَوِي (first syll. short); *this*. ذَا is often annexed to  
the interrog. مَنْ, مَا, as: مَنْ ذَا ضَرَبَكَ *who (was it  
that) beat thee?* مَا ذَا قُلْتَ *what hast thou said?*  
shorter forms of expression for مَنْ ذَا الِذِي ضَرَبَكَ,

ما ذا الذي قلت *what is thy trade or profession?* — See Aeth. gl. H::

ذَاكَ, f. تَاكَ, تَمَكَ; du. nom. m. ذَانِكَ, f. تَانِكَ; pl. أَوْلَانِكَ, أَوْلَاكَ; *this, that.*

ذَالِكَ, ذَالِكَ, f. ذَالِكَ; du. nom. m. ذَانِكَ, f. تَانِكَ; pl. أَوْلَانِكَ (scarcely used); *this, that.* — ذَاكَ is comp. of ذَا and the pron. suff. كَ; ذَالِكَ of the same words with the addit. of the demonstr. letter ل (see أَلَدِي). In old writings the pron. suff. is regularly declined according to the number and sex of the persons addressed, e. g. قَدْ لَكُنَّ أَلَدِي لَمُنْتَنِي فِيهِ, ذَلِكُمْ أَلَلَهُ رَبُّكُمْ, ذَلِكَمَا أَلَكْتَابُ *this is he because of whom you (women) reproached me.*

ذَبَحَ, impf. يَذْبَحُ, *kill, sacrifice,* — See Chald. gl. רבח.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim;* pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate.* — See Chald. gl. רבר.

ذَالِكَ. See ذَالِكَ.

ذَهَبَ, impf. يَذْهَبُ, *go, go away, depart*

ذُو, f. ذَاتٌ, *the owner or possessor of a thing, one who is endowed with a quality.* Being almost only found in the construct state, its decl. is as follows: sing. m. nom. ذُو, gen. ذِي, acc. ذَا; f. nom. ذَاتٌ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أَوْلُو

(first syll. short), f. ذَوَاتُ. — It is really the same word as Aram. דָּוָ, דָּ, דָּ, Heb. זוּ, זוּ, f. זָוָה.

ذَاتِ, impf. بَذَوُّ, *taste*.

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رَأْسُ *the head*; pl. رُؤُوسٌ, رُؤُوسٌ. — See Chald. gl. רִישׁ.

رَأْفٌ, رَافٌ, impf. يَرَأْفُ; رَوْفٌ, impf. يَرَوْفُ, *be compassionate or merciful*. Connected with رَحْفٌ *be soft*, Heb. רַחַף. See Syr. gl. رُف.

رَوْفٌ, رَوْفٌ, *compassionate, merciful*.

رَأَى, impf. يَرَى (for تَرَى), *see, think*. — See Aeth. gl. ረአP::

رَبٌّ *a possessor, owner, master*; pl. أَرْبَابٌ. — See Chald. gl. רבב.

أَرْبَعَةٌ, f. أَرْبَعٌ, *four*; pl. أَرْبَعُونَ *forty*. — See Chald. gl. ארבע.

رَابِعٌ *fourth*. — See Aeth. gl. ረብ::

رَبَا, impf. يَرْبُو, *grow, grow up, increase*. II. رَبَى *rear, bring up, educate*. — See Chald. gl. רבא.

رَبْوَةٌ *ten thousand* — See Chald. gl. רבב.

رَجْرٌ *filth; a crime, punishment, anger*. Another form is رَجْسٌ, pl. أَرْجَاسٌ. — See Chald. gl. רגו.

رَجَعَ, impf. يَرْجِعُ, *return*.

رَجُلٌ *a man* (as distinct from a woman); pl. رَجَالٌ.

رَحِمَ, impf. يَرْحَمُ, *be compassionate, have pity or mercy upon*. V. تَرَحَّمَ. id. — See Chald. gl. רחם.

رَحْمَةٌ *mercy*.

رَدَّ, impf. يَرُدُّ, *send or give back, restore; avert; reject or refuse; answer, confute.*

رَعَى, impf. يَرَعَى, *feed or graze; tend a flock, guard or take care of, govern.* — See Chald. gl. רעא.

رَفَعَ, impf. يَرْفَعُ, *lift up, raise; remove, abolish.* VIII. اِرْتَفَعَ *raise; be raised, rise or be high.*

رَمَادٌ, *ashes* — Connected with رَمِصَ *be hot*; Chald. רמץ, Syr. رَمَضًا, رَمَضًا, *hot ashes.*

رَاحَ, impf. يَرِاحُ, *blow (the wind)*; impf. يَرِيحُ, *smell (anything).* — See Syr. gl. ريس.

رُوحٌ m. f. *the breath, spirit or soul*; pl. اَرْوَاحٌ; اَلرُّوحُ اَلْاَمِينُ *the holy Spirit*, but Muhammadans understand by it *the angel Gabriel* and sometimes *Christ*.

رِيحٌ f. *the wind* (רוח, ريس); *scent, smell* (ريح, ريسا); pl. اَرْوَاحٌ, اَرْيَاحٌ, رِيَّاحٌ.

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رَخَرَ, impf. يَزْخُرُ, *swell or rise, be agitated or rage (esp. the sea).*

زَكَا, impf. يَزْكُو, *be pure, good, innocent.* — See Ch. gl. זכא.  
زَكِيٌّ, f. رَكِيَّةٌ, *pure, good, innocent*

س

سَأَلَ, impf. يَسْأَلُ, يَسْتَلُّ, يَسْتَلُّ, imper. اِسْأَلْ, اِسْتَلْ, *ask, beg*; سَأَلَهُ عَنِ الشَّيْءِ or سَأَلَهُ الشَّيْءَ *he asked him about the thing.* — See Chald. gl. שאל.

سَبَقَ, impf. يَسْبِقُ, يَسْبِقُ, *precede, anticipate, outrun, excel.*

سَبِيلٌ m. f. *a road or path, way, method, conduct*; pl. سُبُلٌ.

— Heb. שְׁבִיל, Aram. שְׁבִילָא, عِصْلَا, ܫܒܝܠܐ.

سَكَلَ, impf. يَسْكَلُ, *rub off, peel.*

سَاحِلٌ *the seashore, beach, coast*; pl. سَوَاحِلُ; in part.

السَّاحِلُ *the coast of Syria and Palestine.* — Comp.

حَافَةٌ, Heb. חֹף; Aram. ܚܦܐ, ܚܦܐ.

سَفَلَ, impf. يَسْفَلُ, and سَفَلَّ, impf. يَسْفَلُّ, *be low, lowly,*

*mean, humble.* — Heb. שָׁפַל; Aram. ܫܦܠ, ܫܦܠ, used chiefly in some of the derived conj.

سَافِلٌ *low, mean.* أَسْفَلٌ *lower, the lowest part*; pl. أَسْفَالٌ.

سَفِينَةٌ *a vessel, ship*; pl. سُفُنٌ. — See Chald. gl. ܫܦܝܢܐ.

سَكَنَ, impf. يَسْكُنُ, *be quiet or tranquil, subside or go*

*down (the sea), dwell* — Heb. שָׁכַן or שָׁכַן, Syr. ܫܚܢ.

سَمَّ, impf. يَسُمُّ, *poison*; hence سُمٌّ *poison*, Syr. ܫܡܥܢ *medicine, poison.*

سَمُوْمٌ *the hot wind or simoom (more corr. samūm).*

سَمِعَ, impf. يَسْمَعُ, *hear, obey.* — See Syr. gl. ܫܡܥ.

سَمَا, impf. يَسْمُو, *be high.*

سِمٌّ *a name*; pl. أَسْمَاءٌ. In the phrase بِسْمِ اللَّهِ the init. ا is always dropped, whilst a whim of the calligraphers has ordered that the upward stroke of the ب should be lengthened. — See Chald. gl. ܫܡ.

سَمَاءٌ m. f. *the sky, heaven, a roof or ceiling.* — See Chald. gl. ܫܡܝܐ.



سَاءَ, impf *يَسُوءُ*, *be bad or wicked; injure, hurt, distress.*  
 سُوءٌ, سَوِيءٌ, *evil, wickedness, an evil or calamity,*  
 رَجُلٌ سَوِيءٌ *a bad man, سُوءُ أَعْمَالِهِمْ the wickedness of*  
*their actions.* — Aeth. ሠዔኛ: Heb. שׂוּא.

سَادَ, impf *يَسُودُ*, *be lord or master of, rule over.*

سَيِّدٌ *a lord or master, chief, prince; pl. سَادَاتٌ, سَادَةٌ.*  
 Vulgarly contracted into *sīd* (*sīdi, my lord, sir*, a title  
 like مَخْدَمٌ — hence *the Cid* — still farther abbrev. *sī*),  
 and the fem. سَيِّدَةٌ into سَيِّتٌ *sitt.* — Heb. שֵׁרִים *false*  
*gods, idols; Aram. שִׁיָּא an evil spirit, demon* (Z. d.  
 D. M. G. vol. IX. p 481), حَاوِيَا

سَارَ, impf. *يَسِيرُ*, *go, walk, set out on a journey.* —  
 Heb. שָׁרַ.

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 مَا حَزَنْتَ how very much grieved thou art!* — Aeth.  
 ስደደ: *drive out, expel; Heb. שָׁרַר destroy.*

شِدَّةٌ *strength, violence; distress, misfortune.*

شَدِيدٌ *strong, violent.*

شَرِبَ, impf. *يَشْرَبُ*, *drink.* — Aeth ስረባ::

شَرَّ, impf. *يَشُرُّ, يَشُرُّ*, *be bad or wicked.* — Heb. שָׂרָר *be*  
*refractory, שָׂרָר an enemy.*

شُرٌّ <sup>9</sup> *evil, wickedness, a crime, misfortune*, pl. شُرُورٌ <sup>9</sup>;  
adj. *bad, wicked* = شَرِيرٌ <sup>9</sup>, pl. شَرَارٌ <sup>9</sup>, أَشْرَارٌ <sup>9</sup>. —  
Heb. שָׂרָר.

شَرَفٌ, impf. يَشْرَفُ, *be high*; شَرُفٌ, impf. يَشْرُفُ *be noble*.  
شَرِيفٌ <sup>9</sup> *noble, illustrious, excellent*; pl. أَشْرَافٌ <sup>9</sup>. — Heb.  
שָׂרְפִים.

شَعَبٌ *divide, separate*. — Heb סֶעַף, whence סַעֲפָה *a cleft, a branch* (Ar. شَعْبٌ <sup>6</sup> *a cleft, defile*, شُعْبَةٌ <sup>6</sup> *a branch*),  
and סַעֲפִים, דְּסַעֲפִים, שַׁעֲפִים, *thoughts, opinions*.

شُعْبٌ <sup>6</sup> *a tribe or people*; pl. شُعُوبٌ <sup>6</sup>.

شَعِقٌ, impf. يَشْفِقُ, *feel pity or compassion*; more common  
in IV. أَشَقَّ <sup>9</sup>.

شَكَرٌ, impf. يَشْكُرُ, *reward, give thanks, be grateful*. — Heb.  
אִשְׁכַּר, also שָׁכַר  
שִׁכְרٌ <sup>9</sup> *a reward, thanks, gratitude*.

شَمْسٌ f. *the sun*; pl. شُمُوسٌ <sup>9</sup>. — See Chald. gl. שָׁמַשׁ.

شَاءَ (for شَيْءٌ), impf. يَشَاءُ, *wish, will*.

شَيْءٌ <sup>9</sup> *a thing (res)*; pl. أَشْيَاءٌ <sup>9</sup>. — Heb. שֵׁי. Comp  
שָׂמַעַן and חֲכָמִים.

ص

صَاحِبٌ, impf. يَصْحَبُ, *be companion to, accompany*.

صَاحِبٌ <sup>9</sup> *a companion, owner or possessor*; pl. صَاحِبٌ <sup>9</sup>,  
صَاحِبٌ <sup>9</sup>, أَصْحَابٌ <sup>9</sup>, and صَاحِبَةٌ <sup>9</sup>. Also used in con-  
nect. with رَجُلٌ (as رَاعٍ with رَاعٍ) to denote *the one*  
— *the other*.

صَعِدَ, iupf. يَصْعَدُ, *go up, ascend.* IV. أَصْعَدَ id. —

Heb. צָעַד.

صَغِرَ, impf. يَصْغُرُ, *be small*; صَغِرَ, impf. يَصْغُرُ, *be small, worthless, mean, despised.* — See Chald. gl. זָעַר.

صَغِيرٌ *small, young*; pl. صِغَارٌ.

صَلَا. II. صَلَّى *pray.* — See Chald. gl. צָלַא.

صَلَاةٌ, صَلَوَاتٌ, *a prayer*; pl. صَلَوَاتٌ.

صَنَعَ, impf. يَصْنَعُ, *make, do.* — Syr ܐܘܢܢܐ *be diligent, artful, cunning*; Aeth. ጸገፀ: *be firm, strong, brave*;

Sam. 𐤒𐤌𐤁𐤍 = صَنِيعٌ *a feast.*

صَاتَ, impf. يَصُوتُ, بَصَاتٌ, *emit a sound, cry out.*

صَوْتٌ, *a sound, a cry, the voice*; pl. أَصْوَاتٌ.

صَامَ, impf. يَصُومُ, *abstain from (esp. food).* — See Chald. gl. צוּם.

صَوْمٌ *a fast*

صَارَ, impf. بَصِيرٌ, *become, begin to do anything*; *go* (سَارَ).

### ض

ضَرَبَ, impf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע,

ضَرَعٌ, and צָרַעָה.

ضَرَعَ, ضَرَعٌ, impf. يَضْرَعُ, *be humble or submissive* V. تَضَرَّعَ *humble one'sself.*

### ط

طَرَحَ, impf. يَطْرَحُ, *throw, cast away.*

طَرِيقٌ, m. f. *a road, way, way of life, conduct*; pl. طُرُقٌ, طَرِيقَاتٌ.

طَعِمَ, impf. يَطْعَمُ, *taste, eat*. — See Chald. gl. טעם.

طَعَامٌ *food*; pl. أَطْعِمَةٌ.

طَاعَ, impf. يَطْلُعُ, *come forth, appear, rise, ascend*. — Chald. טלע *draw out or off*, Syr. اطلع *examine, investigate* = تَطَّلَعَ or اِطَّلَعَ.

مَطْلَعٌ, *the place of ascent or rising*; pl. مَطَالِعُ.

طَلَّقَ, impf. يَطْلِقُ, *loosen*; طَلَّقَ, impf. يَطْلُقُ, *be divorced*; طَلَّقَ, impf. يَطْلُقُ, *be loose, cheerful, divorced*. VII. اِنْتَلَقَ *be sent away, go, depart, be cheerful*. — Syr. اُتخ *be consumed or destroyed, divorce, destroy*; Chald. טלק *throw away*, Sam. פלף.

ظ

ظَلَّ. II. طَلَّلَ *shade, overshadow*. — See Chald. gl. טלל.

ظِلٌّ *shade, shadow*; pl. ظِلَالٌ.

ظِلَالٌ *anything that gives shade*.

مِظَلَّةٌ *an instrument for giving shade, an umbrella*; also *a hut or tent*; pl. مِظَالٌ.

ظَلَمَ, impf. يَظْلِمُ, *injure, oppress*. — Aeth. ጠለሙ: Aram.

טלם, אכז, אכז.

ظُلْمٌ *oppression, wrong; injustice*.

ع

عَبَرَ, impf. يَعْبُرُ, *pass over*. — See Chald. gl. עבר.

عِبْرَانِي 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*.

عَشْرَةٌ, f. عَشْرٌ, *ten*. See اِثْنَانٍ and Chald. gl. עשר.

عَطَا, impf. يَعْطُو, *take in the hand, receive*. IV. اَعْطَى *give*.

عَظَمَ, impf. يَعْظُمُ, *be large, important*. — Heb. עָצַם *be strong, numerous*.

عَظِيمٌ *large, great, important*; pl. عِظَامٌ.

أَعْظَمُ, f. عُظْمَى, *larger, largest, very large*.

عَدَّ and لَعَلَّ, *perhaps*; construed with the acc., as لَعَلَّ قَرِيبٌ *perhaps death is near*; لَعَلَّكَ, لَعَلَّتْ, etc;

لَعَلَّنِي however is freq used for لَعَلَّنِي.

عَلِمَ, impf. يَعْلَمُ, *know*.

عَلَا, impf. يَعْלו, and عَلِيَ, impf. يَعْلى, *be high, exalted, noble*. VI. تَعَالَى *be high, exalted; come*. — Heb. עָלָה, Aram. גָּלָה (not used in I.); cognate words are غَلَا impf. يَغْلُو, *shoot up luxuriantly, exceed due limits, be dear*; Aeth. ሀለወ: *break the law, be faithless or perfidious, betray*

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

عَمِلَ, impf. بَعَعِلُ, *labour, work, do.*

عَمَلٌ *labour, work, deed or act; a district or government; pl. أَعْمَالٌ.*

عَنْ *away from, from; without; after.* With suff. عَنِّي, عَنكَ, etc.

عَانَ, impf. يَعْغُو, and عَنِى, impf. يَعْغِي, *distress or cause anxiety; pass. عُنِيَ = VIII. اِعْتَنَى be solicitous or concerned about, bestow pains or labour upon.* — Heb. עָנָה (for עָנָה), Aram. עֲנִי, חָנָה.

عَادَ, impf. يَعْوُدُ, *return, repeat or do again (comp. שׁוּב, רָجַע); become (رَجَعَ).* — Heb. עוּד *surround, affirm solemnly, testify; Syr. عَوَدَ (عَوَدَ) accustom; Aeth. ሁድ: go round or about, which see.*

عَانَ. IV. اَعَانَ *assist, help.*

مَعُونَةٌ, مَعُونَةٌ, *help, aid.*

عَيْنٌ f. *the eye, a fountain; pl. عَيْنٌ, عَيْنٌ.* — See Syr. gl. ع.

## ع

عَضِبَ, impf. تَعْضَبُ, *be angry.* — Heb. עָצַב *afflict, distress; Aeth. ሁድ: be hard, difficult.* — The origin of these diff. signif. is to be sought in the idea of *tying firmly (عَضَبَ, عَضِبَ);* hence arise the signif. of 1) *binding up wounds, curing or healing (عَضِبَ);* 2) of *collecting (عَضِبَ, عَضِبَةٌ a body of men);* 3) of *hard-*

*ness*, whence originate the various signif. of *a) difficulty* (صعوبة:), *b) calamity* (عَصَبٌ of a year of famine caused by drought, عَصَبٌ and بَوْمٌ عَصَبٌ), *c) sternness or severity* (صعوبة:), *d) anger* (غَضَبٌ, عَصَبٌ), *e) oppression, affliction* (عَصَبٌ, غَضَبٌ); 4) of *violent exertion, zeal, perseverance* (عَصَبٌ, عَصَوَصَبٌ; تَعَصَّبَ, عَصَبَتْ <sup>9</sup> *patriotic or religious zeal*), and in a more general sense of *toil, labour, work* (عَصَبٌ, عَصَبٌ). Comp. the various signif. of the rad. شَدَّ, شَرَرٌ and حَزَقَ, حَزَقٌ.

عَلَقَ <sup>9</sup> the bolt or bar of a door; pl. أَغْلَاقٌ.

عَمَّ, impf. يَعْمُّ, cover, afflict or grieve. VIII. اِغْتَمَّ be grieved or distressed. — Heb. עָמַם (see Gesenius' Thesaurus); Chald. עַמַּעַם make blind (prop. cover the eyes, Ar. عَمِيَ be blind) and אַמַּעַם be blind.

عָנַם, impf. يَبْغֶנֶם, take possession of, carry off as booty.

عَنْمٌ f. sheep and goats (the most important possessions of a nomade people); pl. أَغْنَامٌ.

عَارَ, impf. يَغُورُ, sink down, be low or sunken, subside, set (the sun).

عَوْرٌ that which lies low or deep, the bottom, a valley; in particular اَلْغَوْرُ el-Ghor, the valley of the Jordan.

## ف

فَ a conj., differing from وَ in that it implies, not a mere juxtaposition of two things or events, but an *onward*

*progression* or an *internal connection*, as of cause and effect and the like. Hence it may be very variously translated into English, according as the context demands. Sometimes by *then* (in which case it may also be altogether passed over), as: **إِنْ قُلْتَ هَذَا** *if thou hast said this, (then) thou art an unbeliever*; **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** *if ye love God, (then) follow me*. Sometimes simply by *and*, as: **عَطِشَ فَأَتَى إِلَى 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 فَادْخُلَ الْجَنَّةَ** *pardon me, O my Lord, that I may enter (and so, and in consequence, I shall enter) Paradise*. Hence it corresponds in many points with the so-called *naw conversivum* of the Hebrew.

**فَجَّرَ** *the dawn, the morning*.

**فَرَجَ**, impf. **يَفْرُجُ**, *cleave or divide; remove one's sorrow, console*. II. **فَرَجَ** id. V. **قَفَّرَجَ** *be free of grief, amuse or entertain one'sself*. — Syr. **فَرَجَ** and **فَرَجَ**.

**فَرِحَ**, impf. **بَفْرَحُ**, *be glad, happy, rejoice*.

**فَرَحٌ** *joy, happiness*.

**فَرَّ**, impf. **يَفِرُّ**, *flee, run away*.

**فَرَضَ**, impf. **يَفْرِضُ**, *cut or notch, fix or determine, ordain, proclaim by edict*. — Cogn. **فَرَضَ**, **פָּרַץ**, **פָּרַץ**, and other words containing the syll. **פָּר** (see Gesenius' Thesaurus, art. **פָּרַץ**).



فَرَّقَ, impf. يَفْرِقُ, *be afraid.*

فَرَقَ *fear.*

فَصَلَ, impf. يَفْصِلُ, *divide.* — Syr. ڤص.

فَصْلٌ *a division, difference or distinction, chapter or section, season of the year; pl. فُصُولٌ.*

في *in, on, concerning, in comparison with.*

## ف

قَبِلَ, impf. يَقْبَلُ, *come towards, approach; receive or accept.* IV. أَقْبَلَ *approach, in a friendly manner, receive kindly, in a hostile manner, attack; undertake anything.* — See Chald. gl. קבל.

قَبْلٌ prop. *that which is opposite; adv. acc. قِبْلَةً in his possession; مِنْ قِبَلِهِ on his part, from him.* — Aram. קבל or קבל, ܡܘܫܐ, 292.

قَدْ adv. derived from the rad. قَدَّ *cut through, conveying the idea of being done and finished, already.* Hence قَدْ, or still more emphat., لَعَدْ, is pref. to a verb in the perf. to indicate the entire completion of the act at a past time, as: وَقَدْ ذَكَرْنَا وَلَايَتَهُ *we have (already) narrated his reign; وَوَجَدَهُ قَدْ نَكَرَ he went to his house, but found he had (already) gone out.* It also conveys the idea of sufficiency, as قَدِطْ (قَدْنِي) *دِرْهَمٌ a darham (coin) is enough for me; and is hence used with the impf. in the sense of pretty often, sometimes, perhaps, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ the liar sometimes speaks the truth.*

قَدَرَ, impf. يَقْدِرُ, يَقْدِرُ, *be powerful, able.*

قَادِرٌ part. adj. *powerful, able.*

قدس. II. قَدَّسَ *purify, consecrate*; hence اَلْبَيْتُ اَلْمَقْدَّسُ or بَيْتُ اَلْمَقْدَّسِ or بَبْتُ اَلْمَقْدَّسِ *Jerusalem.* — See Chald. gl. קדש.

قُدُسٌ *purity, sanctity*; hence اَلْقُدُّسُ *Jerusalem*, اَلرُّوحُ اَلْقُدُّسُ or رُوحُ اَلْقُدُّسِ *the holy spirit* (according to the Muhammadans, the angel Gabriel).

قَدَّمَ, impf. يَفْدُمُ, *go before, precede*; قَدِمَ, impf. تَفْدُمُ, *approach, arrive*; قَدَّمَ, impf. يَفْدُمُ, *be old or ancient.* — See Syr. gl. ܩܕܡܐ.

قُدَّامٌ prop. *the front*; adv. acc. قُدَّامَ *in front of, before*; مِنْ قُدَّامٍ *from before, away from.*

قَدَفَ, impf. يَقْدِفُ, *throw; throw up, vomit.* — See Aeth. gl. 𐩧𐩢𐩀::

قَرَّ, impf. يَقَرُّ, يَقَرُّ, *be cold; be quiet, stay, remain.* X. اِسْتَقَرَّ *be quiet, remain, dwell.* — Aeth. 𐩧𐩣𐩣: *be cold*, Syr. قَر, Chald. ܩܪܪ; Heb. קר *cold.*

قَرَضَ, impf. يَقْرَضُ, *cut, tear, gnaw.* Cognate form قَرَصَ, Aeth. 𐩧𐩣𐩀: *shear*; Heb. קרץ; Chald. קרץ, chiefly used in such phrases as *אֶבְלַל קְרָצוּהוּ (קרצ')* *אֶבְלַל קְרָצוּהוּ*, *to slander or calumniate a person*, Ar. أَكَلَ عِرْضَةَ.

قَرَعَ, impf. يَقْرَعُ, *beat, knock.* VIII. اِقْتَرَعَ *cast lots.* — Heb. קרע *tear, rend* (see قرض).

قَرَعٌ, nomen unitatis قَرَعَةٌ, *a gourd.* — See Syr. gl. ܩܪܥܐ. قَرَعَةٌ *a lot.*

قَلْبٌ *the innermost part, interior; hence pith, kernel, marrow, the heart; pl. قُلُوبٌ*. — Heb. קרב.

قَالَ, impf. يَقُولُ, *say, speak*. — See Syr. gl. 𐤒.

قَامَ, impf. يَقُومُ, *stand up, rise, stand*. — See Chald. gl. קים.  
 قَوْمٌ *people, a people, a nation; pl. أَقْوَامٌ*.

ك

كَبَرَ, impf. يَكْبُرُ, *be large, stout; كَبِيَ, impf. يَكْبُرُ be old*. —  
 Aeth. ክብረ: *be honoured, illustrious*, Heb. הַבְּבִיר, Syr. ܟܥܘܪ.

كَبِيرٌ *large, old, great or famous; pl. كِبَارٌ, كِبَرَاءٌ*. —  
 Heb. בְּבִיר.

كَثُرَ, impf. يَكْتَثِرُ, *be much, numerous*.

كَثِيرٌ *much, many, numerous*.

أَكْثَرُ *more, most*.

كُرْسِيٌّ *a seat, throne; pl. كُرَاسِيٌّ*. — See Chald. gl. כרסא.

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss*.  
 V. تَكْرَهُ id. — Aeth. ክርኖ: (Ar. كُرْهٌ) *force, compulsion*; Syr. ܟܪܝܐ ܘܟܪܝܐ *grieve, be sick*, Chald. ܟܪܝܐ, ܟܪܝܐ, ܟܪܝܐ,  
 Syr. ܟܪܝܐ or ܟܪܝܐ, which see.

كَسَرَ, impf. يَكْسِرُ, *break, put to rout*. VII. اِنْكَسَرَ *be broken, routed, wrecked*.

كُلُّ *the whole, all*. — See Chald. gl. כל.

كَلَّمَ II. كَلَّمَ *speak, speak to, address*.

كَلَامٌ *speech, address*; كَلَامُ اللَّهِ *the word of God*.

كَلِمَةٌ *a word*; pl. كَلِمَاتٌ, كَلِمٌ.

كَانَ, impf. يَكُونُ, *be, become, happen*. — See Aeth. gl. ١٢٤::

كَيْفَ *how?*

ل

لَ emphat. part., *certainly*. Of constant occurrence after إِنَّ, as: إِنَّ اللَّهَ لَغَفُورٌ *verily God is ready to forgive*, and in the apodosis of conditional statements, after لَوْ and لَوْلَا, as: لَوْ كَانُوا عَرَفُوا لَمَا صَلَبُوا رَبَّ الْمَجْدِ لَوْلَا *if they had known (it), they would not have crucified the Lord of glory*; also in such phrases as: لِعَبْرِي *by my life*, لِعَبْرِ آبِكَ *by the life of thy father*.

لِ, and with pron. suff. لِ, *to, for, according to*, etc. Sign of the dat., and of the acc (principally with particip. and inf., as مُعْجِبٌ لَكَ *filling thee with wonder*, الْمَفْسِّرُونَ لِهَذِهِ الْآيَاتِ *the expounders of these verses*; or when the acc. precedes the verb, as إِنَّ كُنْتُمْ لِلرُّوْيَا تَعْبُرُونَ *if ye interpret visions*). — See Chald. gloss. ٥.

لِ *in order that, that*; construed with the subj., as وَقَامَ يُونَانُ لِيَفْرَ *Jonah arose that he might flee (to flee)*. Prop. it is identical with the prep. لِ, and is often conjoined with أَنْ (as وَأَمْرٌ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ *and I was ordered to be the first of the Muslims*),

always when followed by the neg. لَا (as **إِنَّمَا قَالَ ذَلِكَ لَا** *he said this only in order that learning might not be disparaged* — **لَأَنَّ لَا** for **لَأَنَّ**).

لَا *no, not*. When = **لَا**, it is followed by the Jussive. — See Chald. gl. **לֹא**.

**لِئَلَّا**, for **لِأَنَّ لَا**, *in order that* — *not*. See **لِ**.

**لِأَنَّ** and **لِأَنَّ** *because, since*. See **أَنَّ**, **أَنَّ**, and **لِ**.

**لَيْسَ**, impf. **يَلْبَسُ**, *put on clothes*. — See Chald. gl. **לִבַּשׁ**. **لَعَدَّ**. See **عَلَّ**.

**لَا كِن** or **لَيْكِن** *but*. Before nouns and pron. suff. it takes the form **لَيْكِن**, and is construed with the acc. (but **لَيْكِنِي** as well as **لَيْكِنِي**).

**لَمْ** *not*; followed by the Jussive, as **لَمْ يَكُنْ يُحِبُّ الشَّعْرَ** *he did not like poetry*.

**لَمَّا** *when, after*.

**لِمَا** (also **لِمَ** and in poet **لِمَ**) *on account of what? why?*  
See **مَا**.

**لَيْسَ** *there is not, was not*. Comp. of **لَا** and the obsol. **أَيْسَ** = **יש**. — See Chald. gl. **אִישׁ**.

**لَيْلٌ** *night*; nomen unitatis **لَيْلَةٌ** *a night*, pl. **لَيَالٍ**. — See Chald. gl. **לַיְלָה**.

٢

**مَا** *what? that which, what, whatever*. In interrog. **مَا** is often annexed, as **مَاذَا قُلْتَ**, **مَاذَا أَقْبَيْتَ**, **مَاذَا** (see **مَاذَا**).

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 حَزَنْتَ *how violent is your grief!*).

From it too has sprung

مَا *not*. See Gesenius' Hebr. Gr 16th ed., p. 239. note \* of the Engl. transl.

مَتَاعٌ *wares, merchandise, utensils, furniture*; pl. أَمْتَعَةٌ.

مَتَّى, مَتَد, Ματθαίος; the prophet Jonah is called by the Arabs يُونُسُ نُنُ مَتَّى.

مَتَل, مَتَل, impf. يَمْتَل, *stand erect*; مَثَل, impf. يَمْتَل, *be like, resemble; make like, assimilate, compare*. — Aeth. ሙሰለ: or ሙሰለ: *be like, seem*; Heb. נמשל *be like*, Chald. II. מְחַל, part. pe' ul מְחַל *like*. The noun מְשַל occurs in all the dialects: Ar. مَثَل, Aeth. ሙሰለ: Aram. מְחַל, מְחַל, ܡܚܠܐ.

مِنْهُ *what is like or equal*, pl. أَمْثَالٌ; adv. acc. مِثْلَ *like, as*. — Heb. משל, Phoen. משל (inscr. Eryc. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on, or away*.

مَرَّةً *a single time*; pl. مَرَّاتٌ, مَرَّارٌ; adv. acc. مَرَّةً *once*.

مِسْحٌ *a garment of coarse cloth*; pl. مَسُوحٌ.

مَعَ or مَعٌ *with, along with*. — See Chald. gl. ܡܥ.

مَلَّاحٌ *a sailor*, pl. مَلَّاحُونَ. — See Syr. gl. ܡܠܚܐ.

مَلَكَ, impf. يَمْلِكُ, *be master of, possess.* — See Chald.

gl. מלך.

مَلِكٌ *an owner or possessor, king*; pl. مُلُوكٌ.

مَنْ (in Egypt. مِنْ or مِينٌ) *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. מת.

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 اِنْسَانٌ.

نَبَأَ, impf. يَنْبَأُ, *be raised or elevated.* II. نَبَأَ *bring news, announce*; *choose as a prophet.* V. تَنَبَّأَ *appear as a prophet.* — See Chald. gl. נבא.

نَبِيٌّ (for نَبِيٌّ) *a prophet*, pl. أَنْبِيَاءٌ.

نُبُوَّةٌ (for نُبُوَّةٌ) *the office of prophet, prophecy, a prophecy.*

نَبَتَ, impf. يَنْبُتُ, *sprout, grow.*

نَدَا, impf. يَنْدُرُ, *call or summon; come together, assemble.*

III. نَادَى *cry out, proclaim, call or summon.*

نَدَرَ, impf. يَنْدُرُ, *vow.* — See Chald. gl. נדר.

نَدْرٌ *a vow*; pl. نُدُورٌ.

فَرَعَ, impf. يَنْزِعُ, *tear or pull off, snatch away*. — Cognate words in Heb. are נָסַע and נָסַח.

نَزَلَ, impf. يَنْزِلُ, *come down, descend, alight, take up one's abode*. — Heb. נָזַל *flow*.

نَظَرَ, impf. يَنْظُرُ, *see, look at, observe, consider*. — See Syr. gl. نَه.

نَفْسٌ f. *the soul, life; a person, person or self*; pl. نَفُوسٌ, أَنْفُسٌ. — See Chald. gl. נפֿשׁ.

نَفَعَ, impf. يَنْفَعُ, *be of use or advantage*.

نَافِعٌ part. adj. *useful*; أَنْفَعٌ *more useful, better*.

نَهَرَ, impf. يَنْهَرُ, *flow*. — See Chald. gl. נהר.

نَهْرٌ, نَهَرٌ, *a river, a canal*; pl. أَنْهَارٌ.

نَهَى, impf. يَنْهَى, gen. used in the pass. نُهِىَ, *come to, reach*. VIII اِنْتَهَى *come to, reach; come to an end, be finished*.

نَامَ, impf. يَنَامُ, *sleep*. — Aeth. 𐩦𐩣: Heb. נָם, Syr. نَم.

In Ar. نَامَ is used in speaking of sound sleep, وَسِينَ of lighter slumbers; in Heb. the use of נָם and נָשַׁן is reversed.

نَيْنَوَى, נִינוּה, *Nineveh*.

8

هَبَّ, impf. يَهْبُ, *blow*. IV. أَهَبَّ *make blow*.

هَبَطَ, impf. يَهْبِطُ, *fall down, go down, descend*.

هَدَأَ, impf. يَهْدَأُ, *be still, quiet*. — Aeth. ሆዳ።



هَذَا, هَذَا, f. هَذِي, هَذِي, *this*; du. nom. m. هَذَان, f. هَذَان; pl. هَذَاء. — Comp. of هَا = هَا, هَا, and هَا.

هَرَبَ, impf. يَهْرَبُ, *flee*.

هَرَبٌ *flight*.

هَيْكَلٌ *anything large or bulky, espec. a large building, palace, temple*. — See Chald. gl. הַיְכָל.

هَلَكَ, impf. يَهْلِكُ, and هَلِكَ, impf. يَهْلِكُ, *die, perish*. —

See Chald. gl. הָלַךְ.

هُنَا *here, there*. Comp. of هُنَا *here* and هُنَا. Other forms are هُنَالِكَ, and هَاهُنَا, هَاهُنَا (comp. هَا and its compounds).

هُوَ, f. هِيَ, *he, she, it*; du. هُمَا; pl. m. هُمْ (in poet. هُمُ), f. هُنَّ. When preceded by وَ or ف, the vowel of the first syll. is gen. dropped, وَهُوَ, وَهِيَ. — See Chald. gl. הוּא. — هُوَذَا (هُوَذَا, هَاهُوَذَا) as interj., *lo! see!*

هَالَ, impf. يَهْوِلُ, *terrify*.

أَهْوَالٌ *fear, terror, anything terrible*; pl. أَهْوَالٌ.

هَاءَ, impf. يَهَيِّئُ, *be prepared, ready*. II. هَيِّئْ *prepare, make ready*.

هَاجَ, impf. يَهْجِعُ, *be agitated, excited, rage; excite, rouse*.

— See Aeth. gl. ሆኅ::

,

وَآدَ, impf. يَبْدُ, *bury alive*. VIII. اِتَّأَدَ *go slowly along*. Formed by transposition from آوَدَ (أَوَدَ) *bend, load or burden, oppress*, Heb. אִרְבַּע *a burden*.

تَوَدُّةٌ *weight; slowness in motion, delay or hesitation; steadfastness or gravity, patience, endurance* (comp. *يَقَر*, *وَقَار*). Formed like *تُدَعَّةٌ ease, affluence*, from *وَدَع*; *نُكَّأَةٌ a prop, staff, cushion*, from *نَكَأَ* (*وَكَّأَ*); *نُهْمَةٌ suspic.ion*, from *نَهَمَ*; farther *تُكْلَانٌ confidence*, from *وَكَل*, *تُرَاثٌ inheritance*, from *وَرِثَ*; *نَقَى fear of God*, from *وَنَى*. Comp. such secondary formations as *نَقَى = أَنْقَمَ = تَنَحَّمَ*, *نَكَدَ = إِتَكَدَ* (Aram. *נָכַד*, *נָכַד*) = *نَكِلَ*, *إِنَّقَى* derivatives from *وَلَدَ*, *تَهَمَ = إِتَلَّهَ = تَلَّهَ*, *إِثْتَهَمَ = تَهَمَ*, *تَنَجَّرَ = إِتَجَرَّ* from *أَجَرَ*, and *إِنْتَعَدَ = تَعَدَّ* from *أَخَدَ*. Freytag has in his Lexicon *تَوَدُّةٌ* under *أَد* and *نَوَدَّةٌ* under *وَد* — both, I believe, mistakes.

وَجَدَ, impf. *يَجِدُ find*.

وَجْهٌ *the face, the front, surface, way or manner; pl. أَوْجُهٌ, وَجُوهُ*.

وَجِدَ, وَحَدَ, impf. *يَجِدُ be alone, single, the only one of the sort, unique*. — See Chald. gl. *ܘܚܕ*.

وَاحِدٌ *one, sole, alone*. — Aeth. *ግሁዳ*:

وَصَلَ impf. *يَصِلُ join, come or attain to, reach*. — Hence in Syr. *ܘܨܠܐ*, Ar. *وُصِّلَ*, *a joint*.

وَفَى, impf. *يَفِي be entire, keep faith or one's word, pay a debt*. II. *وَفَى keep engagements, perform promises, or pay debts*, to the uttermost (prop. *make complete*, from *وَفَى entire, abundant*). — Syr. *ܘܘܦܝܐ* *be able*, also *be consumed, cease, perish*; Aeth. *አወረደ*: *de-*

*live up*. As to these diff. signif., comp. the rad. שלם, سلم, and תם, תם, in the several dialects.

י

יָאָפָא, יָפָא, *Jaffa*, or *Joppa*.

יָיִבֵּס, impf. יִיבֵּס, *be dried up, withered*. II. יָיִבֵּס *dry up, make wither*. — See Chald. gl. יבש.

יָיִבֵּס *a dry place, dry land*.

יָדָא f. *the hand*; du. יָדָאן; pl. אֵיּוֹד, אֵיּוֹדִים. — See Ch. gl. יד.

יָסָרָא *the left side, left hand* = אֵלֵּי־יָסָרִים.

יָיִמִין f. *the right side, right hand* = אֵלֵּי־יָמִין, *an oath*, pl.

אֵימָנִים. — See Chald. gl. ימין.

יּוֹמָא *a day* (i. e. the *civil day* of 24 hours; the *natural day* is נְהָרָא, as opp. to *night* לַיְלָא); pl. אֵיּוֹמִים. — See Chald. gl. יום.

סוּדָא יוֹנָא, יוֹנָא, *Jonah*; gen. called by the Arabs يُونُس (Iwvas).

