Comparative Dictionary of Geʿez

(Classical Ethiopic)

Geʿez-English / English-Geʿez
with an index of the Semitic roots

by

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To CHARLOTTE

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One more time

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INTRODUCTION

Geez is the classical language of Ethiopia and belongs to the Semitic language family. The other Semitic-Ethiopian languages are Tigre and Tigrinya (known as North Ethiopic), Amharic (the national language of Ethiopia), Argobba, Harari, Gafat, and Gurage (called South Ethiopic). Although Geez ceased to be spoken in the twelfth or thirteenth century, it has remained the language of literature and of liturgy. Our knowledge of the language derives from the vast literature written in Geez[1]. The literature includes religious texts (such as the Bible, Apocrypha, Pseudepigrapha, liturgical literature, homiletic, theological, and magical texts, stories of martyrs and saints, religious poetry, hymns in honor of Christ, the Virgin, the martyrs, the saints, and angels), as well as secular writings (histories and romances, legal, mathematical, and medical texts). While some of the texts were originally written in Geez, others were translations from Arabic, Greek, either directly or through Arabic, from Syriac, and Coptic, mostly through Arabic.

Geez lexicography goes back to J. Wemmers, *Lexicon Aethiopicum...*, published in 1638. It was H. Ludolf's dictionary, published in 1661 (2d ed., 1669), which started a new era in Ethiopian studies. Dillmann's monumental dictionary, published in 1865 with references to the literature, became the standard work for Geez lexicography. S. Grébaut 1952 published additions to Dillmann's dictionary and edited a dictionary by Juste d'Urbin. P. Gabriele da Maggiora 1953 translated Dillmann's dictionary into Italian and added lexemes from the various dictionaries compiled by Ethiopian scholars.

Geez grammatical studies and Geez-Amharic dictionaries having the name of *Sawāsəw* 'ladder'[2] written by Ethiopians were known to exist in manuscript form. In 1897 Aläqa Tayyä published the first Sawāsəw. Kidanä Wäld Kəfle's dictionary, published in 1956, is an important contribution to Geez lexicography. Smaller Geez-Amharic vocabularies were published by Abba Yaʿqob Gäbrä ›Iyyäsus (1928) and Abba Täsfa Səllase (1946). Other Sawāsəw were edited by H. Brauner-Plazikowski in 1913, H. Hirschfeld in 1919-1921, and by Makonnen Argaw in 1973[3].

These various dictionaries published by Western and Ethiopian scholars greatly enhanced our knowledge of the Geez vocabulary. Our knowledge of the Semitic languages and of the Semitic-Ethiopian languages has increased substantially since Dillmann's time. It therefore seemed to me

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[1] For a survey of Geez literature, see E. Littmann, "Geschichte der äthiopischen Literatur", in *Geschichte der christlichen Literaturen des Orients*, by C. Brockelmann, et al., vol. 7 (1907), pp. 187-270; I. Guidi, *Storia della letteratura etiopica* (Roma: Istituto per l'Oriente, 1932); E. Cerulli, *Storia della letteratura etiopica* (Milano: Nuova Accademia Editrice, 1956), and *La letteratura etiopica* (Milano: G.C. Sanson, 1968); L. Ricci, "Letteratura d'Etiopia", in *Storia delle letterature d'Oriente* (Milano: Botto, 1969); E. Ullendorff 1973:131-151.

[2] For more information on the Sawāsəw, see I. Guidi 1910, and M.M. Moreno, "Struttura e terminologia del Sawāsəw", *RSE* 3 (1949 [1950]).12-62.

[3] For details on these dictionaries, see "Abbreviations of the Geez sources" and "Observations on the dictionaries".

that the time has come to compile a comprehensive dictionary of Geez which would be comparative at the same time.

Observations on the dictionaries. The dictionaries mentioned with full titles in the section "Abbrevations of the Geez sources" are discussed here in more detail. For the sake of convenience I treat them in alphabetical order, even though priority should have been given to Tayyä, Kidanä Wäld Kəfle, Kəflä Giyorgis, and the minor Sawāsəw inasmuch as they are less known to the Semitist. It is also because of the reader's familiarity with Ludolf and Dillmann that I keep my observations on these dictionaries to a minimum.

B = H. Brauner-Plazikowski. This Sawāsəw is arranged in the order of the Geez alphabet. At times its author lists synonyms; thus in connection with *laḥakʷa* 'fashion, form' she enumerates *ḥanaṣa* 'build', *śārara* 'lay a foundation'. The synonyms *(ḥanaṣa, śārara)* are then given under the respective letters and referred to *laḥakʷa*. The derived nouns are recorded under the root; thus *malāhəqt* 'elders' is listed under *lhq* even though *lhq* is not given. The editor of the Sawāsəw corrects wrong spellings in the footnotes.

D = Dillmann. It is the most detailed dictionary, with references to the Geez writings (printed books and manuscripts) known to Dillmann. In his comparisons he makes use of Arabic, Hebrew, Aramaic, and Syriac. He also uses a Sawāsəw, termed by him 'Voc.Ae.'. The Amharic translation is introduced by *za* or *bə(hil)*: e.g., *saḥaṭa* 'hurt, do harm', *za näkka; gʷadʿa* 'smite, touch', *bə näkka*.

The dictionary has the following sections:
Cols. 1-1392: Geez-Latin dictionary.
Cols. 1393-1398: Index of words of doubtful origin.
Cols. 1399-1408: Index of foreign words.
Cols. 1409-1424: Index of proper nouns.
Cols. 1425-1434: Additions and corrections.
Cols. 1435-1522: Latin index, the numbers referring the reader to the page where the Geez lexeme is found.

Dillmann occasionally gives the variant spellings, referring the reader to the spelling he considers the correct one: thus, **ሠሀለ** *śahala* 'be sharp', see **ሰሐለ** *saḥala*; **ሐከከ** *ḥakak* 'tumult', see **ሀከከ** *hakak*.

DTW = Dästa Täklä Wäld. This Amharic-Amharic dictionary occasionally lists Geez nouns and verbs in the basic stem and in the derived stems. For details on Dästa Täkla Wäld's life and activity, see Berhanou Abebbe, pp. 27-36.

Gr. = Grébaut. This Geez-French supplement to Dillmann's dictionary gives new meanings or new forms of words, with occasional references to the literature. There are, however, few new lexemes that are not found in Dillmann. At times Grébaut's orthography differs from that of Dillmann.

The dictionary consists of several parts:
Pp. 1-390: Additions that also incorporate Juste d'Urbin's dictionary with an Amharic translation.

Pp. 391-398: Corrections to the preceding pages.
Pp. 399-443: "Complément du lexique de Juste d'Urbin, relevé par Roger Schneider"; this part is in Geez-Latin-French with an Amharic translation.
Pp. 445-490: "Addenda" to the preceding vocabularies.
Pp. 491-516: "Listes des diverses catégories grammaticales".

H = H. Hirschfeld. The author calls his work "Ethiopic-Falasi (Falasha) glossary" on the basis of the description given in the catalog as "Geez and Falasha manuscript". It is in fact a regular Sawāsəw, not a Falasha Sawāsəw.

The dictionary lists only verbs in the order of the last letter. The lexemes not found in Dillmann are marked by an asterisk. As the other native sources (such as T.K.Y) likewise have these lexemes most of the time, I do not indicate H as a possible source. At times there are lexemes marked with an asterisk which go back to a misprint or to a misspelling in the manuscript. One example is G. **በቈሰ** *baqʷasa* = Amh. *näqqäsä* 'comb', but G. *baqʷasa* means 'uproot' and Amh. **ነቀሰ** *näqqäsä* is a misprint for **ነቀለ** *näqqälä* 'uproot', a translation that is given in another Sawāsəw. Another misprint (either in the manuscript or in the printed text) occurs in G. **ለሕሐ** *laḥəḥa* (p. 213) = Amh. *särra* 'work', the correct Geez verb being **ለሐከ** *laḥakʷa*, which is in Dillmann.

I do not correct Hirschfeld's occasional misunderstanding of the Amharic translation. For example, G. **ተቃረነ** *taqārana* (p. 212) = Amh. **ተጣለ** *täṭalla* is translated by him 'be thrown', as if it came from *ṭalä* 'throw', but in fact it comes from *ṭälla* and it means 'oppose one another'.

I do not register the variant spellings from Hirschfeld, nor do I register strange meanings not encountered elsewhere (such as G. *dayyana* = Amh. *atta* 'want').

K (or KWK) = Kidanä Wäld Kəfle whose full name was Kidanä Wäld Kəfle Wäldä Abba Täkle. KWK was born in 1879 and died in 1944. He was the disciple of Kəfla Giyorgis. For details on his scholarly activity, see Berhanou Abebbe 17-27.

KWK'S dictionary is arranged in the order of the *abugida*, that is, of the Hebrew alphabet. The arrangement is as follows: **አ, በ, ገ, ደ, ሀ, ወ, ዘ, ሐ, ጠ, መ, የ, ከ, ለ, ሙ, ነ, ሠ, ዐ, ፈ, ጸ, ቀ, ፐ, ረ, ሰ, ተ, ኀ, ፕ**. In transcription: *ʾ, b, g, d, h, w, z, ḥ, ḫ, ṭ, y, k, l, m, n, ś, ʿ, f, ṣ, ḍ, q, r, s, t, p, p*.

All the derived forms (verbal and nominal) are given under the root. Occasionally, KWK lists derived stems and refers the reader to the basic stem, as in *ʾawśəʾa* (207), under *wś*ʾ; *ʾarmama* (242), see *rmm*.

The references used to illustrate the lexemes are nearly all taken from Dillmann. An entry for which KWK has no reference is marked with an asterisk in this dictionary.

For the triradicals he gives either the verbal noun or the gerund, and in parentheses he indicates the perfect, imperfect, and jussive: e.g., *wagiz (wagaza, yəwaggəz, yəgaz)*; *dammərо (dammara, yədemmər, yədammər)*. For the noun, he indicates the plural.

Gemination is occasionally marked with the letter **ጠ** *ṭ*, that is, *ṭəbq*: e.g., *baṭṭiḥ* 'melon, squash', *bayyana* 'discern, distinguish'.

Sometimes KWK gives the lexeme with the various spellings and refers the reader to the spelling that he considers to be correct: e.g., *ʾabār* 'dryness', see *ʿabara*; *ʾagata* 'surround', see *ʿagata*; *baṣʿa*, see *baḍʿa*.

He seems to be of the opinion that every verb must have a basic stem. Indeed, the verbs that

are known to occur only in the *ta*-stem are given by KWK in the form of the basic stem, and even though the verb quoted by him is in the *ta*-stem he states that the form in the *ta*-stem for the basic meaning is not correct. Examples are: *bakʷara* 'give birth for the first time' (170), *baśara* 'announce good news' (275), *gāyaṣa* 'offend' (313), *ḥaqara* 'disdain' (460).

KWK tends to create denominatives: e.g., *ʾazana* 'listen' (219), from *ʾəzn* 'ear'; *ʾaggara* 'walk' (201), from *ʾəgr* 'foot'; *barḥa* 'enter into a wilderness' (287), from *baraḥā* 'wilderness'; *sanawa* 'irrigate', from *masno* 'irrigation channel'. It is, of course, possible that some of these denominatives existed in the language even though KWK does not give references for their occurrence. I am not consistent in recording these denominatives.

It would also seem that KWK converts Amharic biradicals into Geez triradicals by adding a laryngeal: e.g., G. *baʿāt* 'calf of leg', from Amh. *bat*; *baggəʿa* 'be good', from Amh. *bäggo* 'good'; *gāʿ* 'width of the palm', from Amh. *gat*.

KWK was familiar with Hebrew, Arabic, and Latin, and he records these languages in his dictionary without stating the origin of the lexeme. In fact, he does not give the reference for the cited word. A reader not familiar with these languages is likely to consider them to be Geez. These obvious loans are not recorded in the comparative dictionary.

Examples from Hebrew: *nāfala* 'fall', *dod* 'uncle', *ʿazaba* 'leave', *māsara* 'deliver', *kārʿa* 'kneel down', *ʿabra* 'cross'; Arabic: *balad* 'country', *ʾasl* 'origin', *badala* 'exhange'.

Foreign languages, such as Latin, French, English: *ʾartikl* 'article', *degri* 'degree', *dubl* 'double', *mil* 'mile', *wəski* 'whisky'.

It would be worthwhile to analyze in more detail the method used by KWK in his dictionary.

KBT = Täsämma Habtä Wäld. This Amharic-Amharic dictionary occasionally lists Geez nouns and verbs in the basic stem and in the derived stems.

KG = Kəflä Giyorgis. He was born in 1825 and died in 1908. For details on his life and his scholarly activity, see Berhanou Abebbe 7-17, and R. Cowley, in Leslau 1983:99-113. Note that it was Kəflä Giyorgis who collaborated with I. Guidi in his various works.

The handwriting and the exactitude of translation in KG 2 are better than in KG 1 and KG 3. For KG 1, 2, 3, see "Abbreviations of the Geez sources".

The dictionary is arranged in the order of the Geez alphabet. For the verbs, the author lists the perfect, imperfect, jussive, the verbal noun, the active participle, the singular and plural, the masculine and feminine. The derived stems follow the basic stem. The Geez verb is rendered by the Amharic verbal noun: e.g., *lamada* = Amh. *mälmäd*. The passive participle is placed under the consonant of the sixth order; thus, *bəzuḫ* 'numerous' is not placed with *bazḫa*. The gemination of the perfect is indicated by ፐ *ṭ(əbq)* placed above the geminated consonant. The arrangement mentioned above is not always consistent.

Only occasionally do I correct the mistakes in the different KG copies. An illustration of confusion is G. *manzir* rendered in KG 1 by Amh. *ənzərt* 'spindle', but in KG 2 Amh. *ənzərt* is the translation of G. *mankʷakʷat* placed two lines above *manzir*. It would thus seem that the translation of *manzir* in KG 1 is wrong. Another example: KG 1 lists G. *ʾaḥqafa* = Amh. አሰየፈ *asäyyäfä* 'cut out at a slant', but KG 2 has Amh. አሳቀፈ *asaqqäfä* 'cause to hug', which is the correct translation. A more detailed analysis of the three copies would be useful.

KWK = K

L = Ludolf. The first edition was published in 1661; I used the second edition, published in 1669.

It is a Geez-Latin dictionary that gives references to the literature for the majority of the lexemes. Ludolf's orthography differs at times from that of Dillmann.

The dictionary consists of the following sections:
Cols. 1-632: Geez-Latin dictionary.
Cols. 633-664: Comparisons with Hebrew, Aramaic, and Arabic, in the original script.
Forty-two unnumbered pages of a Latin-Geez index; the Geez lexeme is not given and the reader is referred to the page where the lexeme is given.

Lt = Literature. This abbreviation designates new words, forms, and meanings that I encountered in my readings. It also includes glossaries published by various editors of Geez manuscripts, such as C. Bezold, *Kebra Nagaśt*, A. Grohmann, *Aethiopische Marienhymnen*, P. Marrassini, *Gadla Yohannes Mesraqawi*, V. Arras, *Collectio monastica* (CSCO, vol. 45), *Patricon Aethiopice* (CSCO, vol. 53), and others. I have purposely omitted giving references to the books from which I drew my own additions because the increased number of sources would have been too cumbersome for the reader. It is true that for some special entries I may have made an exception, but it was at times difficult to decide where to draw the line.

M = P. Gabriele da Maggiora. This Geez-Latin-Italian dictionary is presented in three columns. It is arranged in the alphabetical order of the forms, not in the order of the roots. Thus, the forms *ḥamma, ʾaḥmama, taḥamma, taḥāmama, ʾastaḥāmama, ḥəmum, ḥamāmi, ḥəmām, ḥəmāme, ʾaḥmāmi* are listed in ten different places, depending on the initial consonant and on the vowel of the consonant.

The dictionary is a translation of Dillmann augmented by the dictionaries of Aläqa Tayyä, Abba Yaʿqob Gäbrä ʾIyyäsus, and a few others. It gives no references to the literature.

MA = Makonnen Argaw. The vocabulary is arranged according to the last letter. The letters *h-ḥ-ḫ* are treated together. The spelling is strongly influenced by the pronunciation of *h, ḥ, ḫ* as *h*. Indeed, of 105 lexemes, 77 are spelled with a final *h* and 28 with a final *ḥ*; not a single lexeme is spelled with a final *ḫ*. The letters *s-ś* are treated together. Here again, of 92 lexemes, 90 are spelled with a final *s*, and 2 with a final *ś*. The letters *ʾ-ʿ* are listed together; of 105 lexemes, 101 are spelled with final *ʾ* and 4 with final *ʿ*. The letters *ṣ-ḍ* are listed together, but strangely enough all the 45 lexemes have a final *ḍ*. In an unusual order, the letter *p* follows *f*.

Only occasionally have I corrected a misprint, such as ሰንከተ *sanakata*, ሰንኮተ *sanakota* 'bake bread' for ሰጎከተ *saḥakata*.

One example will suffice to illustrate the complexity of interpretation: 'paint' is expressed by ሰአለ *saʾala* (meaning 'ask') instead of ሠዐለ *śaʿala*.

Several lexemes found in MA are strange in the form in which they appear: e.g., *sahap* 'fish', *sahapa* 'sacrifice', *sahapa* 'take a rest', *ʾalapu* 'love', *ʾabama* 'make a wall'. Unusual lexemes of this kind also occur in the other Sawäsəw, but for a relatively small Sawäsəw like MA, the number of unusual lexemes is noticeable. I therefore found it advisable not to list all the lexemes having unusual forms.

OT = Vocabulary of the Old Testament. This Geez-Amharic vocabulary gives foreign words and rare words that occur in the Old Testament. The foreign words come either from Greek or from Hebrew. The only letters treated together are ሰ *s* and ሠ *ś*, and they are placed after *r*. There are no examples of initial *ḫ*, *y*, or *ḍ*. There are occasional examples to illustrate the lexemes.

T = Aläqa Tayyä. The reprint (T⁺) differs from the original only in the spelling. Note that it was Tayyä who collaborated with E. Mittwoch in his various works. For details on Aläqa Tayyä's life and literary activity, see Aleme Eshete, "Alaqa Taye Gabra Mariam (1861-1924)", in *RSE* 25 (1971-72), Roma 1974, pp. 14-30; Taddäsä Tammərat, introduction (in Amharic) to Aläqa Tayyä, *Yaʿityoppəya ḥəzb tarik*, Addis Ababa 1964 (= 1971/2), pp. 9-28; Bairu Tafla, "Tayye Gabra-Maryam", in *Dictionary of African Biography* (New York: Reference Publications), vol. 1 (1977), p. 37 (my thanks to Lafranco Ricci for these bibliographical indications).

The dictionary registers nouns and verbs. It is arranged in the order of the last letter. The order of the initial letters is as follows: ሀ-ሐ-ኀ, ለ, መ, ሰ-ሠ, ረ, ቀ, በ, ተ, ነ, አ-ዐ, ከ, ወ, ዘ, የ, ደ, ገ, ጠ,ጸ, ጸ-ፀ, ፈ, ፐ. In transcription: *h-ḥ-ḫ, l, m, s-ś, r, q, b, t, n, ʾ-ʿ, k, w, z, y, d, g, ṭ, p, ṣ-ḍ, f, p*. Note that Tayyä was aware of the confusion in spelling and, as a result, he combined the letters ʾ-ʿ, *h-ḥ-ḫ, s-ś, ṣ-ḍ*.

The initial letters are arranged in the order of the traditional seven vowels: ለ, ሉ, ሊ, ላ, ሌ, ል, ሎ *la, lu, li, lā, le, l(ə), lo*.

The derived stems are given under the respective initial morphemes, that is, under ተ *t*, አ ʾ, and so on, and not under the root.

Tayyä quite often spells አ ʾ instead of ዐ ʿ, ሐ *ḥ* instead of ኀ *ḫ*, ሰ *s* instead of ሠ *ś*, ጸ *ṣ* instead of ፀ *ḍ*. For the inconsistency in spelling, see "Orthography".

The author does not give references for the quoted meanings.

Some misprints are corrected in Guidi 1906:918-921. Other misprints are corrected in this dictionary in the respective entries. Note that loanwords are occasionally corrupt: e.g., *ʾabṭəls, ʾakrap, ʾakyos* from Greek, *kalil*, from Hebrew, and others.

Many lexemes given by Tayyä are enigmatic concerning either the meaning or the origin. I thought it advisable, however, to include them in the dictionary for future research. A few examples of imprecise translation: *ʾaradā* is rendered 'fourth' (it should be 'the fourth nail with which Christ was crucified'); *ṭemen* (T⁺) 'image of an idol' (should be 'consecrated ground for idols'); *zaḥermu* (p. 104) 'ground where there is blood', but *zahermu* (p. 8 of the supplement) 'cracks in the soil'.

Tayyä has a list of nouns ending in an obscure *-hu, -hi*: e.g., *səmezyāhu, bəzyāhu, sərāmohi, qanṭorāhi* (for other examples, see p. 92). Without context it is difficult to know the origin of these suffixes; *-hu* could be the suffix of the 3d masc. sg., and *-hi* could be the particle *-hi*.

Tayyä occasionally interprets proper nouns: e.g., *Abrəham* 'the father of many', *muse* (Moses) 'taken out of the water'. I have not registered these nouns.

The entries in this dictionary taken from Tayyä are those of the original edition; occasionally I use the spelling of the reprint.

TS = Täsfa Səllase. No author is given on the title page. The introduction is signed merely 'An Ethiopian', but it is known that Abba Täsfa Səllase was the author of this Sawāsəw.

The glossary treats only verbs and is arranged in the order of the last letter. Here also *h-ḥ-ḫ, s-ś, ʾ-ʿ*, and *ṣ-ḍ* are treated together. The verbs are divided as follows: type *gabra, kafala, nababa, nadda, ṣoma, śema, qaddasa, nolawa, lelaya, bāraka, dangaḍa, (ʾan)qalqala, (ta)sanāʿawa, ṣāʿdawa, (ʾan)qāʿdawa*, and others. Within each type the author lists a noun, the gerund, the perfect, the verbal noun, the active participle, or the passive participle. This division is not given uniformly for all the verbs.

Y = (Abba) Yaʿqob Gäbrä ʾIyyäsus. The Sawāsəw consists of two parts: grammar of Geez, pp. 1-320; Geez-Amharic dictionary, pp. 321-364. The dictionary treats only verbs. It is arranged in the order of the Geez alphabet. The roots with the initial labiovelar q^w, k^w, and g^w are separated from the non-labiovelars *q*, *k*, and *g*. The roots with a labiovelar as second radical, however, are not separated from the non-labiovelars; thus, ሐቀለ *ḥaqala*, ሐቈነ *ḥaqʷana*, ሐቀየ *ḥaqaya* where one would expect ሐቀለ *ḥaqala*, ሐቀየ *ḥaqaya*, ሐቈነ *ḥaqʷana*.

After the perfect the author gives *yə-* followed by the first radical of the root to indicate the imperfect; thus from verbs with initial *l* the forms are: *yəla-* to indicate the imperfect of type A (e.g., *lamada*, imperfect *yəlamməd*); *yəle-* to indicate the imperfect of a type B (e.g., *yəlettət*, imperfect of *lattata*); *yələ-* to indicate verbs with a second radical laryngeal (e.g., *laḥasa*, imperfect *yələḥəs*).

The derived stems with *ta- ʾa-*, *ʾasta-* and the verbs with initial *ʾan-* are placed under the respective letters, that is, under *t* and ʾ.

The caution concerning the imprecision of meanings and the confusion in the orthography also applies to Y's vocabulary.

Composition of the Sawāsəw. I suggested to Dr. Getatchew Haile that he share his views on the composition of the sawāsəw with the readers of this dictionary. He kindly agreed to do so, and his text is reproduced below in full. This text was written after the introduction to the dictionary had been sent to the printer.

The *qəne* teacher does not tell his students how, or from what sources, the Geʿez vocabulary he transmits to them was compiled. The question hardly arises. He knows the vocabulary by heart, and he expects his students to memorize it in the order in which the words are presented. As the (evening) session starts, one of his students, speaking in a loud voice, lists in the Geʿez alphabetical order words (with their meaning in Amharic) of the first letter, that is, words that end (not begin) in ሀ. The class repeats the words after him. Because ሐ and ኀ have the same phonetic value, however, words that end in these letters are also treated as if they end in ሀ. The first word to be recited, therefore, is ሎሐ ፡ ጸፈ (that is, G. ሎሐ is Amh. *ṣafä* 'write')[4]. This treatment of letters representing the same sound, e.g., አ and ዐ, ሠ and ሰ, ጸ and ፀ has practical advantages, especially for blind students, of whom there are more than a few, for they rely on the sound of the word, not on the shape of the letters representing the word. At one class meeting the entire vocabulary of the letter (three letters in the case of *h*) may be presented to the students. The ritual is repeated during the next few sessions before the class moves on to the words of the next letter(s), e.g., ለ, then መ, then ሠ and ሰ, etc.

The manuscripts reveal at least three ways of arranging the words, the most common of which is the one outlined above. The words are listed in their alphabetical order, that is, in the order of

[4] It is interesting to note that ሎሐ is not attested in the texts. It is a denominative of ለሠሐ *lawḥ* (Leslau).

the letter with which the word ends. I believe, from my limited experience, that a number of such manuscripts are compilations by individual students who, at the end of their *qəne* schooling, want to put into writing what they have been learning by heart from oral teaching. The size of the vocabulary therefore varies significantly from one manuscript to another, reflecting the educational level of the compiler. The higher levels are attained by students who study under different famous teachers. It is clear that the *säwasəw* manuscripts of students who have graduated from different *qəne* schools at different times would be larger in size than those prepared by students who have not advanced beyond a school at a *qäṭär* (parochial) church. A student who has access to a *säwasəw* manuscript that offers him more than he already knows would rather copy it than compile his own manuscript. This practice is quite common.

Another arrangement, less frequently used, is thematic or topical. The lexical items are arranged according to the set or the class to which they belong: e.g., types of plants, *ʿəṣäwat*; herbs, *ʾatkəlt*; seeds, *ʾazrəʿt*; clothes, *ʾalbasat*; precious stones, *ʾaʿənāqʷ*, and so on. It is noteworthy that verbs can also be included in the classifications. For example, verbs such as *zärʾa* 'to sow', *ʾarärä* 'to glean', easily fit into the class of *ʾazrəʿt*; and *ʾanämä* 'to weave', *fätälä* 'to spin', into the class of *ʾalbasat*.

The third arrangement, which suggests to some extent the sources of the vocabulary, is based on the books from which the words are drawn. This method should not be viewed as a type of concordance. Only rare words, peculiar to one particular book, are listed under its title. Two examples are *Säwasəw zä-Qerəlos*, i.e., words from the work called *Qerəlos*, and *Nägärä Kufale*, i.e., words from Jubilees. Understandably, the size of this vocabulary, a collection of rare words, is not as large as the title might suggest.

It is my conviction that most of the words in the Geʿez vocabulary, especially the less common ones, come from works preserved in manuscripts in libraries of different churches and monasteries. A well-read teacher would enlarge the vocabulary he inherited from his teachers with new words he encounters through extensive reading. The prestige of, and the admiration for, a traditional poet derive from his use of rare but attestable words and incidents in his *qəne* poems. Such a composition is a step for the rare word on its way to the *säwasəw*. The many words in the *säwasəw* manuscripts, and in Tayyä's *Säwasəw*, whose etymology is not identified, indicate to me the size of the bibliography consulted by *qəne* teachers and suggest that more works may yet be discovered for the Geʿez literature. It is not impossible that, as our knowledge of the manuscripts grows, many of these words will be attested. Some will remain unidentified, unless we are fortunate enough to find the *säwasəw* manuscript in which the new words appeared for the first, or even the second, time.

As matters now stand, many of these rare words have been 'deformed', sometimes beyond recognition, in the process of repeated copying. What we now have are mostly recent manuscripts that have descended through an unknown number of generations. The copyist of unknown words - in fact, sometimes even of common words - may change letters. For example, ሰ ፡ መ ፡ አ ፡ ገ ፡ ጎ ፡ ጠ may easily become ሰ ፡ ወ ፡ ከ ፡ ባ ፡ ሳ ፡ ወ, respectively, and vice versa. The next copyist, in attempting to rectify the corrupt word, may succeed only in corrupting it. There are, for example, many names of God introduced in the *säwasəw* and translated or interpreted as *səmä ʾamlak* 'name of God'. A number of them are found in the funeral ritual, *Gənzät*, which includes the work called *Ləfafä ṣədq*, and in the other prayer books with *ʾasmat* '[secret] names [of God]', such as *Bartos* and *Säne Golgota*. A comparison of several manuscripts of the same

work shows clearly how these words, the *ʾasmat*, are preserved in various forms in different manuscripts, certainly as a result of copying mistakes.

The next logical question - how these rare words found their way into Geʿez literature - has to remain unanswered until the individual works have been discovered and duly analyzed. A plausible conclusion, using already analyzed works as representative samples, is that a translator of a foreign work into Geʿez borrowed the words in the *Vorlage*, if he is not aware of their counterparts in Geʿez. Many Greek and Arabic (and some Coptic) words became a part of the Geʿez vocabulary because of this practice.

Supplying examples for every point raised here would unnecessarily prolong this discussion, but it may be in order to mention the word *päṭägra* which I notice only recently. *Päṭägra* is a kind of disease (possibly 'gout'), mentioned in the legend of Abgar, παδάγραν, according to Eusebius (I, 13). Because, as it would seem, this extremely rare text did not come to the attention of the *qəne* teacher, this word and *ḥakuma* 'wise' (possibly 'black'), the title of the legendary King Abgar, are not yet included in the *säwasəw* tradition, at least not to my knowledge. Yet I would not be surprised to have seen these two words, in disguised form, in one of the *säwasəw* manuscripts, or in printed versions of them. *Ḥakuma* and *päṭägra* are their forms according to a fifteenth-century manuscript. In a nineteenth-century manuscript, the only other copy of this version of the legend presently known, they are *ḥakim* and *pagri*, respectively[5].

Locally composed works, too, have their share of words in curious forms. Loanwords appearing in them come from the immediate environment, mostly from (archaic) Amharic but also from other vernaculars. The royal chronicles offer useful examples. Any object unknown in Geʿez, occurring in the description of an episode, is recorded in the word of the language known to the chronicler and his readers at the royal military camp.

We are deeply indebted to Ethiopian traditional education for collecting the Geʿez vocabulary and translating it into Amharic. But a long-term project for the study of the *säwasəw*, involving several scholars, should be planned immediately. The problem is not limited to identifying Geʿez words; Amharic words used in the translation also continue to be obsolete and therefore become vulnerable to deformation or corruption. In fact, it is not always clear how several Amharic words given as translations of one Geʿez word are related to one another. Are they synonyms? Are they simply different expressions of one idea? Or are they different meanings of the Geʿez word? There are in Ethiopia still *qəne* teachers who can answer many of these crucial questions, but it is doubtful that the tradition will live forever.

Getatchew Haile, May 1987

Translations of the native sources. There are at times imprecise translations in various native sources. Only a few examples are given.

T 153 renders G. **አምዕዐ** *ʾamʿəʿa* by Amharic transitive verbs *abbäsačča* 'irritate', *asqʷäṭṭa* 'make angry', but also by an intransitive verb *färra* 'fear'. One would expect *asfärra* 'frighten'.

[5] The legend has it that Abgar Uchama or Ukkama was a king of Edessa who converted to Christianity as a result of his correspondence with Christ. The story was first known through Eusebius, who claims to have extracted it from archives in Edessa preserved in Syria. Those who studied the Syriac version (see especially George Phillips, *The Doctrine of Addai, the Apostle*, London 1876, p. I, note) believe that Uchama or Ukkama, the title of the king in Syriac, means 'Black'. Acording to the Ethiopian version, where it is *ḥakuma*/*ḥakim*, it means 'wise'.

T 167 translates G. ጸሐየ *ṣaḥaya* with Amh. *qʷässälä* 'be wounded' (intransitive), and *gʷädda* 'harm' (transitive). One would expect either *aqʷässälä* 'wound' (transitive like *gʷädda*), or *tägʷädda* 'be harmed' (intransitive like *qʷässälä*).

T 96 has ንኀለ *nəḫla* = Amh. *färräsä* 'be destroyed', but MA 57 has *nəhla* (instead of *nəḫla*) = Amh. *afärräsä* 'destroy'.

Y 326 has ሐፀነ *ḥaḍana* rendered correctly by *asaddägä* 'rear', but T 143 renders it wrongly by Amh. *addägä* 'grow, be reared'.

Y 323 translates G. ልሕሰ *läḥsa* with Amh. *näqqälä* 'uproot', but in view of Amh. *täbättänä* 'be dispersed', and *täsäddädä* 'be chased away' (translations of G. *läḥsa*), one would expect Amh. *tänäqqälä* 'be uprooted'. The same Geez root *lḥs* is given as *laḥasa* (T 107, Y 321) with the Amharic translation *täsäddädä* 'be chased away', but strangely G. ለሀሰ *lahasa* (Y 321), undoubtedly another spelling for ለሐሰ *laḥasa*, is translated *säddädä* 'chase away'.

Y 358 renders G. ገመጸ *gamaṣa* by Amh. *gaṭä* 'gnaw a bone', *gämmäṭä* 'tear off a chunk with the teeth', and also *alläqä* 'be used up'. However, considering the transitive meanings given for G. *gamaṣa*, one would expect Amh. *asalläqä* 'use up'.

The examples of imprecision of that kind can be multiplied and, as a result, the task of the lexicographer is not made easy.

Whenever an Amharic rendering of a Geez lexeme is ambiguous I quote the Amharic translation and its various meanings. The precise meaning of the Geez lexeme, however, remains unclear. Thus, G *ḫankaba* = Amh. *säffärä* may mean 'measure' or 'camp', or G. *ḫarasa* = Amh. *qällämä* may mean 'stain, dye' or 'catch a ball'. In other instances the correct reading of the Amharic lexeme is unclear. Thus, G. *waḍala* (MA 61) is rendered by Amh. አናፋ. If it is read *anaffa*, it means 'bray'; if it is read *annaffa*, it means 'blow on the fire'.

Sometimes the Amharic root is a homonym, but it does not necessarily follow that the Geez root is likewise a homonym. For example, in MA 40, G. *nafha* (instead of *nafḫa*) is rendered by Amharic *näffa* and translated 'inflate, sift'. In fact, Amh. *näffa* 'inflate' comes from *nfḫ*, whereas Amh. *näffa* 'sift' comes from *nfy*. Consequently, G. *nafha* (for *nafḫa*) can mean only 'inflate' and not 'sift'.

In other instances the inaccurate translation of one source can be cleared up by the correct translation of another source. For example, in H. 227 G. *ʾakmosasa* 'smile' is translated by Amh. *gälläṭä* 'uncover'. The explanation of the strange *gälläṭä* is cleared up in K 537, who besides *bäṭəqit saqä* 'laugh a little, smile' (correct translation of *ʾakmosasa*) also gives *känfärun gälläṭä* 'uncover the teeth (to smile)'. It then becomes clear that H's *gällaṭä* should read *känfärun gälläṭä*.

Misprints and unusual patterns. For the benefit of the reader I occasionally correct the misprints of the various sources, particularly of those that are likely to be used: e.g., ሲባን *sibān* (T*) 'dill' for ሲላን *silān* (D 325); ሰግሳስ *sagsās* (Sw. in D 1395) 'kind of euphorbia', possibly for ሶጠስስ *soṭasəs* (T 112); ዛራቅ *zārāq* (T.M) 'giraffe' for ዛራት *zārāt*; *gallada* (Gr.327) 'se ceindre' for 'se oindre', and many others. Of special interest are misreadings such as ቢዶን *bidon* 'spear' for ኪዶን *kidon* (p. 87). I did not correct the less used source of B where, for instance, ኖጸ *noṣā* (B 69) should read *ḫoṣā* 'sand'.

Quite often an Ethiopian lexicographer may have copied an entry from his predecessor without eliminating a misprint or a mistake. A case in point is መርደደ *mardada* I 'be obstinate, be courageous', translated, among others, by Amh. *däffänä* 'bury', undoubtedly a misprint for

däffärä 'be brave'. This occurs in T.Y. and M. We know that M(aggiora) copied Tayyä's vocabulary, and it is likely that Y also copied from Tayyä the G. *mardada* with the wrong Amharic translation *däffänä* 'bury'.

There are unexpected verbal patterns in the native sources. In the quadriradical verbs with a 2nd and 4th radical laryngeal, as in **lḥlḥ*, one would expect the form *lāḥləḥa*. T. and Y. often have the form *laḥləḥa*. Thus, (Y) *qaḥqəḥa* 'murmur, whisper', but (T) *qāḥqəḥa*; (T) *naḫnəḫa*, (Y) *naḥnəḥa* 'be in abundance'; (T) *lahləha* 'immerse, dip', (T reprint) *laḫaləḫa* (undoubtedly misprint for *laḥləḥa*) instead of the expected *lāḥləḥa*; (Y) *saḥsəḥa* 'brush the teeth', but (T) *sāḥsəḥa* 'move backward and forward'.

Orthography. There are certain consonants that have lost their original pronunciation in Amharic, and probably also in a later stage of Geez. As a result they are no longer used correctly in orthography. These consonants are: አ-ዐ *ʾ-ʿ*, ሀ-ሐ-ኀ *(h-ḥ-ḫ)*, ሰ-ሠ *(s-ś)*, and ጸ-ፀ *(ṣ-ḍ)*. This phenomenon occurs in all positions, but I list only examples for initial position. Note that the spelling of the first example is correct.

Examples for አ-ዐ (ʾ-ʿ): እገሌ *ʾəgale* 'so-and-so', (T) ዕገሌ *ʿəgale*; ዐብየ *ʿabya* 'be great', (T) አብየ *ʾabya*.

Examples for ሀ-ሐ-ኀ *(h-ḥ-ḫ)*: ሀድአ *hadʾa* 'be tranquil', (T) ኀድአ *ḫadʾa*; ሐጋይ *ḥagāy* 'summer', (T) ኀጋይ *ḫagāy*; ኀደፈ *ḫadafa* 'row', (L) ሐደፈ *ḥadafa*.

Examples for ሰ-ሠ *(s-ś)*: ሰዐረ *saʿara* 'remove', (Y) ሠዐረ *śaʿara*; ሠየየ *śaʿaya* 'winnow', (T.Y) ሰዐየ *saʿaya*.

Examples for ጸ-ፀ *(ṣ-ḍ)*: ጸዕደወ *ṣāʿdawa* 'be white', (T) ፃዕደወ *ḍāʿdawa*; ፀበጠ *ḍabaṭa* 'grasp', (Y) ጸበጠ *ṣabaṭa*.

It even happens that the reprint of Tayyä's dictionary has a different spelling from that of the original. Examples (the first word is that of the original, the second is the spelling of the reprint): ሰረየ *saraya* 'give a medicine': ሠረየ *śaraya*; ሳርሐ *sārḥa* 'light up': ሣርሐ *śārḥa*; አዘረ *ʾazara* 'sprinkle': ዐዘረ *ʿazara*; ሰአመ *saʾama* 'kiss': ሰዐመ *saʿama*; ለሀመ *lahama* 'be strong': ለሐመ *laḥama*; ሐበበ *ḥababa* 'press grapes': ሀበበ *hababa*.

Sometimes the spelling is different in the derived verbal or nominal forms: T (reprint) ሠረመ *śarama* 'become a swamp', but ተሰረመ *tasarama* 'enter into a swamp'; T (original) ራሕበነ *rāḥbana* 'love one another', but ርሀባን *rəḥbān* 'love' (n); T አሠረ *ʾaśara* 'bind' (should be አሰረ *ʾasara*), but ማዕሠርት *māʿəśart* 'snare'.

Because of the inconsistency in spelling, homographs abound in the various dictionaries compiled by Ethiopians. Thus, Y has G. ሐሰየ *ḥasaya* = Amh. *sänäṭṭäqä* 'split', and = Amh. *däss asäññä* 'make happy'. While for 'split' ሐሰየ *ḥasaya* is the correct spelling, the meaning 'make happy' is in fact expressed by ሐሠየ *ḥaśaya*. The G. verb ኀረሰ *ḫarasa* (Y) is = Amh. *arräsä* 'plough', and = Amh. *(tä)käbakkäbä* 'be pampered'. The meaning 'plough' is expressed, however, by G. ሐረሰ *ḥarasa*, whereas 'pamper' is ኀረሰ *ḫarasa*. The G. verb ፍህረ *fəhra* (H 227) is rendered by Amh. *aṭṭäa* 'betroth' and Amh. *qʷäffärä* 'dig', but 'betroth' is G. ፈኀረ *faḫara*, and 'dig' is G. ፈሐረ *faḥara*.

Needless to say, the transcription of loanwords is often erratic. Thus, ምስራ *məsrā*, ማሴር *māser*, ማሱራ *māsurā*, መአሱራ *maʾasurā*, name of the twelfth Coptic month.

For all these reasons I have applied the principle of etymology for the standardization of the orthography. Of the various Ethiopian languages, only Tigre and Tigrinya can serve as guides

for ኧ ʾ and ዐ ʿ, since for the other sounds a coalescence into one sound took place; thus, ሐ ḥ and ኀ ḫ coalesced into ḥ; ሰ s and ሠ ś became s, and ጸ ṣ and ፀ ḍ coalesced into ṣ. The other Semitic languages, however, can serve as guides for correct spelling; thus for ኧ ʾ and ዐ ʿ all the Semitic languages can be used. For ሀ h, ሐ ḥ and ኀ ḫ only Arabic and Epigraphic South Arabic can be used as guides. For ሰ s and ሠ ś the various Semitic languages, particularly Epigraphic South Arabic, can be useful. For ጸ ṣ and ፀ ḍ, Arabic, Epigraphic South Arabic, and Modern South Arabian were used as guides for correct spelling. When there is no Semitic comparison I have adopted Dillmann's spelling. As a rule, I indicate the various spellings registered by T.K.Y. and M; only occasionally is MA's spelling given. The variant spellings are normally given in the main entry only and rarely in the derived forms.

Transcription. A difficult problem for the compiler is the phonetic transcription of Geez which would correctly represent the pronunciation of the language. The present-day pronunciation is known as 'traditional pronunciation', but in fact it is not the pronunciation that was used at the time when Geez was spoken[6]. Indeed, the influence of Amharic is reflected in the present-day pronunciation of Geez. The consonants ʾ-ʿ lost their consonantal value and are pronounced as *zero*, *h-ḥ-ḫ* merged in the pronunciation as *h*, *s-ś* as *s*, and *ṣ-ḍ* as *ṣ* (for the transcription of these consonants in the dictionary, see below). Two features in the pronunciation require special attention: the geminated and the pronunciation of the so-called sixth order, that is, either the pronunciation of the consonant with the vowel *ə* or with a vowel *zero*. I was fortunate to have had the assistance of Dr. Sergew Hable Sellassie, Abba Täklä Mika'el Taffäsä, and especially of Dr. Getatchew Haile. On the whole the three Ethiopians versed in the traditional pronunciation agreed on these two features, though there were instances of disagreement. Since most of the work was done with Dr. Getatchew Haile, I adopted his pronunciation, though occasionally either the vowel *ə* or the consonant to be geminated is put in parentheses to indicate hesitation.

Transcription of Geez and of Semitic. CONSONANTS. The Geez consonants are transcribed as follows: ሀ *h*, ለ *l*, ሐ *ḥ*, መ *m*, ሠ *ś*, ረ *r*, ሰ *s*, ቀ *q*, በ *b*, ተ *t*, ኀ *ḫ*, ነ *n*, ኧ ʾ, ከ *k*, ወ *w*, ዐ ʿ, ዘ *z*, የ *y*, ደ *d*, ገ *g*, ጠ *ṭ*, ጰ *p*, ጸ *ṣ*, ፀ *ḍ*, ፈ *f*, ፐ *p*.

The Arabic consonants not occurring in Geez are transcribed: ج *ǧ*, ش *š*, ظ *ẓ*, غ *ġ*., and the interdentals ث *ṯ*, ذ *ḏ*. Note that *ṯ*, *ḏ* are distinguishable in print with some difficulty.

The Epigraphic South Arabic consonants not occurring in Geez are: 𐩣 *ḏ*, 𐩵 *ġ*, 𐩦 s_1, 𐩧 s_2, 𐩨 s_3, 𐩱 *ṯ*, 𐩲 *ẓ*.

The Hebrew-Aramaic consonants not occurring in Geez are: ש *š*, שׂ *ś* (note that *ś* of Heb.Aram. is probably not to be identified with *ś* of Geez), פ *p*. The spirants are transliterated: *b̲*, *g̲*, *d̲*, *k̲*, *p̲*, *t̲*.

The Ugaritic consonants not occurring in Geez are transliterated: *ẓ*, *ṡ*, *ǵ*, *ḏ*, *ṯ*.

VOWELS. The Geez vowels transcribed in the same manner as the vowels of the other Semitic-Ethiopian languages in the traditional order are: 2nd order *u*, 3rd order *i*, 5th order *e*, 6th order

[6] For the traditional pronunciation, see E. Littmann, "Geʿez-Studien", in *Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen*. Philosophisch-historische Klasse, 1917, pp. 627-702; 1918, pp. 318-339; M. Cohen, "La prononciation traditionnelle du guèze (éthiopien classique)", *JA*, série 11, vol. 17 (1921), pp. 217-269; E. Mittwoch, *Die traditionelle Aussprache des Aethiopischen* (Berlin und Leipzig: Verlag von Walter, 1926), 129 pages.

ə, 7th order *o*. The vowels of the 1st order and of the 4th order are transcribed in the spoken Semitic-Ethiopian languages as *ä* (higher-low, central) and *a* (low, back), whereas the same vowels in Geez are transcribed in this dictionary as *a*, *ā*, that is, vowels differentiated by quantity. It is true that in present-day Geez these vowels are pronounced *ä* and *a* as in the other Semitic-Ethiopian languages, but because these two vowels, at a time when Geez was spoken, were in my opinion differentiated in quantity, that is, *a* against *ā*, and because Geez in this dictionary is compared with the other Semitic languages in which the vowels are differentiated in both quality and quantity, it seemed advisable to keep this difference in quantity. The vowels *i*, *u* of Geez, when compared with the same vowels in the other Semitic languages, may probably likewise have been differentiated in quantity, but the script does not leave any trace of it. I am aware of the dichotomy created by this transcription when reading the same lexeme in Geez and, say, in Tigrinya, but the comparative approach outweighs the disadvantage.

Summary of the transcription symbols. The following consonants and their pronunciation require no explanation: *b*, *d*, *f*, *g*, *h*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *w*, *y*, *z*.

For the following transcription symbols, the occasional symbols in parentheses are those of the International Phonetic Association: Glottal stop ʾ (ʔ), voiceless. PHARYNGEALS: ʿ (ʕ) voiced, *ḥ* (*ħ*) voiceless. VELARS: *ḫ* (*x*) spirant voiceless, *ġ* (*ɣ*) spirant voiced. INTERDENTALS: *ṯ* (*ϴ*) spirant voiceless, *ḏ* (*ð*) spirant voiced, *ẓ* (*ðˀ*) emphatic. SPIRANTIZED (Hebrew, Aramaic, Syriac): *b̲* (pronounced *v*), *p̲* (pronounced *f*), *k̲* (pronounced *x*), *g̲* (possibly *ɣ*), *t̲* (possibly *ϴ*), *d̲* (possibly *ð*). Note that *k̲*, *q̲* also occur in Tigrinya. EMPHATICS (uvular or velarized in Arabic, glottalized or ejectived in Ethiopic): *ṭ* (*tˀ*, stop, voiceless), *ṣ* (*sˀ*, spirant, voiceless), *q* (*kˀ*, stop, voiceless), *ḍ* (*dˀ*, spirant, lateral, emphatic or glottalized), *p̣* (*pˀ*, only in Ethiopic). PREPALATALS: *ǧ* (*j*), *š* (*ʃ*), *č* (*c*), *č̣* (*cˀ*, glottalized), *ž* (*ʒ*). LATERAL spirant *ś*.

Entries. The entries are in phonetic transcription. In the main entry, the lexeme in phonetic transcription is followed by the Ethiopic script. It would, of course, have been preferable to use the Ethiopian alphabet combined with phonetic transcription throughout the dictionary, but this method would have considerably increased the price of the volume.

The arrangement of the dictionary is as follows: ʾ, ʿ, *b*, *d*, *f*, *g*, *h*, *ḥ*, *ḫ*, *k*, *l*, *m*, *n*, *p*, *p̣*, *q*, *r*, *s*, *ś*, *ṣ*, *t*, *ṭ*, *w*, *y*, *z*.

The form in parentheses after the verb is that of the jussive. The jussive forms are taken from Dillmann, Grébaut, and KWK. For the plural of the noun I list only the internal plural.

The order within the verbs is as follows: basic stem, *ʾa*-stem, *ta*-stem, *ta*+C-type, *ʾasta*- of the A, B, C type, active participle, passive participle, nominal derivations without prefixes or suffixes, nominal derivations with suffixes, nominal derivations with the prefixes ʾ-, *m*-, *t*-.

Verbs beginning with *ʾan*- are listed under the root; thus *ʾanbalbala* is listed under *blbl*.

Whenever a derived form is not easily recognizable it is cross-referred: e.g., *taʿbit*, see *ʿabya* (but *təʾəzāz* is not cross-referred as the root *ʾzz* is easily recognizable); *gərrat*, see *grr*; *śawit*, see *śawaya*; *mośāʾ*, see *wśʾ*.

A plural such as *ʾaqsəst*, *mawāśəʾt* has a special entry and is cross-referred to *qast* or *mośāʾ*.

If for a noun with the prefix *ma*- (such as *maswal*, *mazrəʿ*) the verbal root is not attested, the noun with the prefix *ma*- has its own entry, but quite often the hypothetical root is likewise given; thus *swl* II, see *maswal*; and *zrʿ*, see *mazrəʿ*. I use this procedure because the Semitist is accustomed to deriving nouns with the prefix *ma*- from a verbal root.

A reference such as "*nədet*; see *(nadya)*, *nədyat*" indicates that *nədet* is a variant of *nədyat* and the reader is referred to the verb in parentheses, that is, *nadya*.

I occasionally use cross-references for variants in spelling: e.g., *ʾarabon*, see *ʿarabon*.

The verbs of the class *qoma* or *śeba* are listed under their actual forms but are cross-referred to *qwm*, *śyb*.

The sources are given in parentheses. An entry taken from Dillmann is unmarked. It is only when an entry is taken from the various indexes of Dillmann beginning col. 1393 or wherever Dillmann quotes a *Sawāsəw* that the source is marked as D. Whenever a lexeme was found in several sources I listed only the important ones, namely, T.Y.K. and KG. It is also convenient to refer to M(aggiora), as his dictionary is more readily available than the dictionaries compiled by Ethiopians. Having used fifteen different sources (see "Abbreviations of the Geez sources") for the compilation of this dictionary, I was unable to avoid occasionally confusing one source with another.

Proper names and magical names are not listed in the dictionary.

A lexeme cited in the comparison without translation has the meaning of the preceding lexeme.

Neither in the verb nor in the noun are all the meanings indicated. If, however, *dangaḍa* means 'be perplexed', it is likely that *dəngāḍe* also means 'perplexity' even though this meaning is not given. Or, if *ḫabul* means 'audacious', the verb *(ta)ḫabala* may also have the meaning 'be audacious'.

An occasional translation into a language other than English comes from the source where the translation is given; for example, a French translation for a Tigrinya lexeme comes from Coulbeaux-Schreiber, a German translation for an Akkadian lexeme comes from von Soden, and so on. The source, however, is seldom indicated.

The symbol → indicates that the lexeme is also treated in the Additions.

Comparisons and etymologies. Comparisons are made with all the Semitic languages, the Semitic-Ethiopian languages, and with Cushitic. In the comparisons I list only the verbal or the nominal root. I do not give all the derivations because such a listing would unnecessarily increase the bulk of the dictionary. Whenever I quote a comparison suggested by someone without expressing my own opinion it means either that I agree with the suggestion or that I have no personal opinion on the comparison.

Within Semitic the adopted order is: Arabic (occasionally dialects), Epigraphic South Arabic, Modern South Arabian (from which I compare at random one or two dialects), Biblical Hebrew (designated as Hebrew), Postbiblical Hebrew, Aramaic, Syriac (occasionally Neo-Syriac), Mandaic, Phoenician, Ugaritic, and Akkadian. In Semitic I do not usually compare a triradical root with a biradical root. In special cases, however, I apply the principle for which I use the statement 'related to', which implies an etymological correspondence between two roots even though there is no regular correspondence among all the radicals of the root. This principle applies to roots in which the consonants are alike but contain a certain laryngeal in one language and a different laryngeal in another language. It may also be applied to roots of the 1.2.2 type in one language but of the 1.2. *w/y* type in another language, or to a 1.2.2 type in one language and to a root with a laryngeal in another language. The principle of 'related to' may be applied to a triradical having a last radical laryngeal in one language but a last radical *w/y* in another

language. Occasionally the different radical is the glottalized *ṭ* in one language and the glottalized *ṣ* in another language, this difference not being conditioned by phonetic reasons. For examples of that kind, compare *nagara*, *nəhqa*, *pāhaq*, *faṣḥa*, *galaṣa*, *gamasa*, *ḥaqafa*, *garada*, *ḫadafa*, *kəḥda*, and many others.

In some occurrences the irregular correspondence between a Geez root and a Semitic root may be owing to a false orthography of the Geez root, Thus, *ḥarafa* II (with *ḥ*) 'tear off a leaf from the top' is compared with Ar. *ḫaṛafa* (with *ḫ*) 'pluck (a fruit)'. It is quite possible that the Geez verb should be spelled *ḫarafa* instead of *ḥarafa*. There are similar examples in which *s-ś* or *ṣ-ḍ* are involved.

I am aware that for some roots it may not have been necessary to list all the Semitic languages (e.g., *labsa*), but I did so for the benefit of the non-Semitist who may be interested in the form of a specific Semitic language.

In the discussion of the various cognates in Semitic I limit the bibliographical references to a minimum. I refer the reader to the comparative dictionaries of Semitic or to articles dealing with Semitic for further information.

The comparisons within Semitic-Ethiopic are made with Tigre, Tigrinya, Amharic, Harari, Gafat, Argobba, and Gurage (a cluster from which I quote the lexeme that is discussed in Leslau 1979). The comparisons between Geez and Amharic seem to be more numerous than those between Geez and the other Ethiopian languages. This numerical superiority should not lead to the conclusion that the relationship between Geez and Amharic is closer than between Geez and the other Ethiopian languages, Tigre and Tigrinya in particular. The larger number of Amharic cognates may be explained by the fact that we have more sources for the Amharic vocabulary than for the other languages.

Within Cushitic I compare at random one or another Cushitic language. Because our knowledge of the Cushitic phonetic system is still inadequate, the relationship between Semitic-Ethiopic and Cushitic is not easy to establish. A Geez or a Semitic-Ethiopic root may be common with Cushitic or borrowed from Cushitic. A common root is expressed by the statement 'common with Cushitic'. For a Cushitic loanword in Geez, I say 'borrowed from Cushitic'. The existence of a Geez or a Semitic-Ethiopic root in Cushitic is expressed by the statement 'passed into Cushitic'. Whenever I have doubts whether a root is common with Cushitic, borrowed from Cushitic, or borrowed from Semitic-Ethiopic, I simply say 'also in Cushitic'. Note that not all the Semitic-Ethiopic loanwords in Cushitic are indicated.

Whenever I am hesitant about a comparison I use the words 'possibly', 'perhaps', and 'probably'. In this connection I would like to repeat what I said in Leslau 1979:x: "In reviewing my *Hebrew cognates in Amharic* one reviewer approved my way of indicating doubt by stating 'L'auteur a prudemment multiplié les formules dubitatives sur la dérivation d'un bon nombre de mots'. By contrast, it is rather surprising to read in another reviewer, in connection with my *Ethiopic and South Arabic contributions to the Hebrew lexicon*, that "all too often the identification is qualified by 'probably' or 'perhaps'". Does the reviewer suggest that one should *not* express doubt where there is doubt, and thus mislead the non-specialist and even the specialist? Is it not preferable to express doubt where it exists, so as to leave the door open for future investigation?"

Very often the lexemes taken from native sources defy comparison. Various lexemes of the Sawāsəw might come from Cushitic languages even though no Cushitic cognate came to my

attention. For the sake of completeness, I thought it advisable to include in the dictionary as many lexemes as possible in the hope that future research will bring to light more information.

Although I was occasionally tempted to compare the other languages of the Afro-Asiatic (Hamito-Semitic) group, I abstained from doing so.

Loanwords. As noted above, several Geez writings are translations from Arabic, Greek, Syriac, and Coptic. It is as a result of these translations that many lexemes of these languages came into Geez. In most cases they are transcription lexemes rather than loanwords, and they probably never became a part of the spoken language. It is for the sake of convenience, however, that I designate them as loanwords.

GREEK. The transcriptions from Greek originated in writings translated from Greek, most notably the Old Testament and the New Testament[7]. The Greek loanwords are often corrupt, and it is difficult to decide whether the responsibility is that of the translator or of the copyist. The Greek lexemes are quoted in the first person of the present, sometimes in the infinitive of the present.

HEBREW. The relatively few transcriptions from Hebrew could have come into Geez either through the Septuagint or through a version of the Septuagint based on a Hebrew text. Some obvious Hebrew transcriptions mentioned in Dillmann 1399-1408 are not recorded in this dictionary.

ARABIC. It seems likely that Arabic loanwords came either from classical Arabic through writings translated from Arabic into Geez[8] or through the intermediary of spoken Semitic-Ethiopian languages[9]. Note that many foreign loanwords (such as Greek, Coptic, or Aramaic-Syriac) could have come into Geez through Arabic.

ARAMAIC-SYRIAC. As we are still in the dark concerning the dialectal distinctiveness of the various dialects of Aramaic, and as it is still doubtful whether a given lexeme is taken from Aramaic or from Syriac, I use the general term 'Aramaic-Syriac'[10]. Noeldeke 1910:33 is careful to say "Wir dürften sie alle [expressions dealing with religion and church] oder fast alle jüdischen oder christlichen Missionaren zuschreiben".

COPTIC. With the exception of the names of the months there are few Coptic loanwords in Geez. In all probability they came into Geez through Arabic.

AMHARIC. Owing to the contact with Amharic at a certain time in its linguistic history Geez borrowed Amharic lexemes. Also at the time when Geez ceased to be spoken, the Geez writings, especially the royal chronicles, borrowed Amharic lexemes. Only a few are mentioned here: *leṭā* 'without harness', *ḥambal* 'breastplate for a horse', *nagārit* 'kind of trumpet', *kasasa* 'accuse'. KWK lists a considerable number of Amharic loanwords, but since they are not attested in the texts I did not record them in the dictionary. KWK states that some of them are Amharic: e.g., *bāzrā* 'mare', *balg* 'season of small rains', *ʾəmbosā* 'young calf', *watat* 'milk', *dabbaqa* 'hide'. He does not indicate the Amharic origin of others, as, for example, *bərq* 'rare', *gʷəlbat* 'knee', *ṭəyyət* 'cartridge'. In several occurrences it is difficult to decide whether a Geez lexeme was borrowed

[7] Ullendorff 1968:31ff.

[8] Murad Kamil, "Translations from Arabic in Ethiopic literature", *Bulletin de la Société d'archéologie copte* 7 (1941).62-71.

[9] W. Leslau, "Arabic loanwords in Geez", *JSS* 3 (1958).146-68.

[10] On this problem see Dillmann: col. xxii; Noeldeke 1910:32-46; Conti Rossini, *Storia d'Etiopia* 155-56; Polotsky 1964; Ullendorff 1968:120-130.

from Amharic or the other way around. Note that KWK also lists some Tigre words, such as *gān* 'big bird of prey', *garwāh* 'antelope'. As these lexemes have no reference I do not list them in the dictionary.

CUSHITIC. For the loanwords, see "Comparisons and etymologies".

INDIAN LOANWORDS. Contact with India brought a small number of loanwords of that country into Geez. It is difficult to know whether these loanwords came to Geez directly or through the intermediary of the spoken Semitic-Ethiopian languages[11].

Correspondence between Geez and the other Semitic-Ethiopian languages. Only the regular correspondences are indicated. The alternant consonants are given in parentheses.

LABIALS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
b	*b*	*b*	*b*	*b*	*b*	*b*	*b*
m	*m*	*m*	*m*	*m*	*m*	*m*	*m*
f	*f*	*f*	*f*	*f*	*f*	*f*	*f*
w	*w*	*w*	*w*	*w*	*w*	*w*	*w*

b can become *zero* in South Ethiopic: G. *kabd* 'liver', Amh. *hod*, Har. *kūd*; G. *ʾəbn* 'stone', Har. *ūn*, Wolane *un*.

m can become *zero* in Harari and in some Gurage dialects: G. *ḥaml* 'vegetation', Har. *ḥūl*; G. *səm* 'name', Ennemor *šu*. For more details on the labials in Gurage, see Leslau 1979:xxix-xxxv.

DENTALS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
d	*d*	*d*	*d*	*d*	*d*	*d*	*d*
t	*t*	*t*	*t*	*t*	*t*	*t*	*t*
ṭ	*ṭ*	*ṭ*	*ṭ*	*ṭ*	*ṭ*	*ṭ*	*ṭ*
ḍ	*ṣ*	*ṣ*	*ṭ*	*ṭ*	*ṭ*	*ṭ*	*ṭ*

In South Ethiopic the dentals *d*, *t* can become palatalized to *ǧ*, *č*; and *ṭ*, *ḍ* (passing through **ṣ* > *ṭ*) can become *č̣*. Examples: G. *ʾəd* 'hand', Amh. *əǧ*, Har. *iǧi*, Gur. *äǧi*; G. *ʾanti* 'you' (fem), Amh.Gaf. *ančі*, Arg. *anč*; G. *ṭayyaqa* 'observe, examine', Gur. *(a)č̣äqä* 'make sure'; G. *ḍabaṭa* 'seize', Amh.Gur. *č̣äbbäṭä*, Arg. *č̣ebbäṭa*.

SIBILANTS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
z	*z*	*z*	*z*	*z*	*z*	*z*	*z*
s	*s*	*s*	*s*	*s*	*s*	*s*	*s*
ś	*s*	*s*	*s*	*s*	*s*	*s*	*s*
ṣ	*ṣ*	*ṣ*	*ṭ*	*ṭ*	*ṭ (ṣ)*	*ṭ (ṣ)*	*ṭ*

[11] See J. Halévy, "Traces d'influence indo-parsie en Abyssinie", *RS* 4 (1896).258-65; Littmann 1926; Rabin 1968, 1970.

In South Ethiopic *z* is also represented as *ž*; *s, ś* as *š*; and *ṣ* > **ṭ* > *č̣*. Examples: G. *gazama* 'cut down', Amh. *gäžämo* 'big axe'; G. *ḥasaya* 'rub', Amh. *aššä*, Arg. *hašša*, Har. *ḥaša*, Gur. *äššäšä*; G. *ḥaśʿa* 'be quiet', Amh.Gur. *əš(š)* 'silence'; G. *ṣaʿana* 'load', Amh.Gaf. *č̣anä*, Arg. *č̣ahana*. Note that Te. and Tna. occasionally have *č̣* as against *ṣ* of Geez: G. *galaṣa* 'uncover', Te. *gälč̣a*; G. *gʷaraṣa* 'make an incision in the flesh', Tna. *gʷäräč̣č̣ ʾabälä*.

LIQUIDS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
n	*n*	*n*	*n*	*n*	*n*	*n*	*n*
l	*l*	*l*	*l*	*l*	*l*	*l*	*l*
r	*r*	*r*	*r*	*r*	*r*	*r*	*r*

In South Ethiopic *n* is palatalized into *ñ* in a verbal form ending in *-i*; e.g., active participle.

On the alternance of the liquids in Gurage, see Leslau 1979:xlvii-lii; on palatalization and loss of liquids, see ib. lii-lv. On the insertion of *n* in Gurage, see ib. lvi; in Harari, Leslau 1963:6.

An original final *-āl, -əl* in Harari, and Muher-Gogot of the Gurage group can become *-i, -e*. Examples: G. *məg(ə)l* 'pus', Har.Muher *məgi*; G. *ʾək(ə)l* 'food, bread', Har. *əxi*, Gogot *ähi*.

Occasional loss of *l* occurs, as in the root *śls* 'three' in Amh. *sost* 'three', Gaf. *sostä*, Har. *šīšti*.

VELARS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
g	*g*	*g*	*g*	*g*	*g*	*g*	*g*
k	*k*	*k*	*k*	*k*	*k*	*k*	*k*
q	*q*	*q*	*q*	*q*	*q*	*q*	*q*
ḫ	*ḫ*	*ḫ*	*zero*	*ḫ*	*zero*	*h*	*zero*

k can become *h* in some South Ethiopian languages: G. *kəlʾe* 'two', Amh. *hulätt*, Eža (Gurage) *hʷet*; G. *śok* 'thorn', Gaf. *əsihʷä*.

k can become *x* (= *k̲*, *ḫ̲*) in Harari, Gurage: G. *śok* 'thorn', Har. *usux*, Ennemor *sox*.

**ky* becomes *kʾ*, *č̣*, *ṣ̌* in Gurage: G. *bakaya* 'weep', Čaha *bäkʾä*, Selṭi *bäče*, Soddo *bäššä*.

**qy* becomes *qʾ*, *č̣* in Gurage, Gafat: G. *ḥaqaya* 'grind the teeth', Gaf. Soddo *ač̣č̣ä*, Čaha *aqʾä*.

ḫ̲ can become *h* in Selṭi, Endegeñ of the Gurage group.

For more details on the velars in Gurage, see Leslau 1979:xxxvi-xxxix.

As a result of *ḫ̲* becoming *zero* in Amharic, Gafat, and Gurage, the Geez triradicals with a second or third *ḫ̲* become biradicals in the above-mentioned languages.

LABIOVELARS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
gʷ	*g*	*gʷ*	*gʷ*	*g*	*gʷ*	*gʷ*	*gʷ*
kʷ	*k*	*kʷ*	*kʷ*	*k*	*kʷ*	*kʷ*	*kʷ*
qʷ	*q*	*qʷ*	*qʷ*	*q*	*qʷ*	*qʷ*	*qʷ*

LARYNGEALS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
ʾ	*ʾ*	*ʾ*	*zero*	*zero (ʾ)*	*zero*	*zero (h)*	*zero*
ʿ	*ʿ*	*ʿ*	*zero*	*zero (ʾ)*	*zero*	*zero (h)*	*zero*
h	*h*	*h*	*zero*	*ḥ*	*zero*	*h, zero*	*zero (h)*
ḥ	*ḥ*	*ḥ*	*zero*	*ḥ*	*zero*	*h, (ḥ), zero*	*zero (h)*

Harari *ʾ* occurs in medial and final position. On the existence of *ʾ, h* in some Gurage dialects, see Leslau 1979:lxiv-lxvii.

As a result of the laryngeals becoming *zero* in Amharic, Harari, Gafat, Argobba, and Gurage, the Geez triradicals with second or third laryngeal become biradicals in the above-mentioned languages.

PALATALS

Geez	Tigre	Tigrinya	Amharic	Harari	Gafat	Argobba	Gurage
y	*y*	*y*	*y*	*y*	*y*	*y*	*y*

Correspondence between Geez and some Semitic languages

Geez	Arabic	South Arabic	Hebrew	Syriac	Akkadian
ʾ	*ʾ*	*ʾ*	*ʾ*	*ʾ*	*zero*
ʿ	*ʿ, ġ*	*ʿ, ġ*	*ʿ*	*ʿ*	*zero*
b	*b*	*b*	*b*	*b*	*b*
d	*d*	*d*	*d*	*d*	*d*
ḍ	*ḍ*	*ḍ*	*ṣ*	*ṣ(ʿ)*	*ṣ*
f	*f*	*f*	*p*	*p*	*p*
g	*ǧ*	*g*	*g*	*g*	*g*
h	*h*	*h*	*h*	*h*	*zero*
ḥ	*ḥ*	*ḥ*	*ḥ*	*ḥ*	*zero*
ḫ̲	*ḫ̲*	*ḫ̲*	*ḥ*	*ḥ*	*ḫ̲*
k	*k*	*k*	*k*	*k*	*k*
l	*l*	*l*	*l*	*l*	*l*
m	*m*	*m*	*m*	*m*	*m*
n	*n*	*n*	*n*	*n*	*n*
q	*q*	*q*	*q*	*q*	*q*
r	*r*	*r*	*r*	*r*	*r*
s	*s, t*	*s₁ (s₃)*	*š (s)*	*š (s), t*	*š*
ś	*š (s)*	*s₂*	*ś*	*s*	*š*
ṣ	*ṣ, ẓ*	*ṣ, ẓ*	*ṣ*	*ṣ*	*ṣ*
t	*t*	*t*	*t*	*t*	*t*
ṭ	*ṭ (ẓ)*	*ṭ*	*ṭ*	*ṭ*	*ṭ*
w	*w*	*w*	*w*	*w*	*w*
y	*y*	*y*	*y*	*y*	*y*
z	*z, đ*	*z, đ*	*z*	*z, d*	*z*

Geez *p*, *p* are used mostly in Greek loanwords.

For the correspondences between Epigraphic South Arabic and Modern South Arabian, see Leslau 1938:14-15.

Sources for the Semitic languages

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Dialects: Syria-Palestine: Barthélemy, A. 1935; Denizeau, C. 1960; Datina: Landberg, C. 1920-42; Ḥaḍramut: Landberg, C. 1901; Yemenite: Rossi, E. 1939; Christian-Arabic: Graf, G. 1964.
Epigraphic South Arabic: SabDic 1982; Biella, J. 1982; Conti Rossini, C. 1931.
Modern South Arabian. Mehri: Bittner, M. 1909-14; Śaḥri: Bittner, M. 1916-17; Johnstone, T.M. 1981; Ḥarsusi: Johnstone, T.M. 1977; Soqoṭri: Leslau, W. 1938.
Aramaic: Levy, J. 1924; Jastrow, M. 1926, Jean, C.F., and J. Hoftijzer 1965.
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Syriac: Payne Smith, R. 1879-1901; Brockelmann, C. 1928.
Neo-Syriac: Maclean, A.J. 1901.
Ugaritic: Aistleitner, J. 1963; Gordon, C.H. 1965; de Moor, J.C. 1971; Caquot, A. 1974.

Sources for the Semitic-Ethiopian languages

Tigrinya: Coulbeaux, P.S., and J. Schreiber 1915; da Bassano, F. 1918; Yoḥannəs Gäbrä Egziʾabəḥer 1956.
Tigre: Littmann, E., and M. Höfner 1962; d'Abbadie, in Dillmann 1865, pp. 53-64; Leslau, manuscript.
Amharic: d'Abbadie, A. 1881; Guidi, I. 1910; Armbruster, C.H. 1920; Baeteman, J. 1929; Dästa Täklä Wäld (DTW), 1962 (=1969/70); Täsämma Habtä Mikaʾel (KBT), 1951 (=1958/9); and particularly the invaluable Amharic-English dictionary by T. Kane (4,200 pages in manuscript).
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Wolf LESLAU
Los Angeles, May 1987

ABBREVIATIONS OF THE GEEZ SOURCES

An unmarked entry is taken from A. Dillmann, *Lexicon linguae aethiopicae* (Lipsiae: T.O. Weigel, 1865; reprint: New York: P. Unger, 1955).

B Brauner-Plazikowski, H., *Ein äthiopisch-amharisches Glossar* (Sawāsew). Inaugural-Dissertation. Berlin, 1913. Geez-Amharic vocabulary, with a German translation, pp. 33-96.

D Dillmann (see above) when quoted from the various indexes beginning col. 1393 or wherever Dillmann quotes a Sawāsəw.

D+ A. Dillmann, *Chrestomathia aethiopica* (Lipsiae: T.O. Weigel, 1856), pp. 161-290.

DTW Dästa Täklä Wäld, *Addis yamarəñña mäzgäbä qalat* (Amharic-Amharic dictionary). Addis Ababa, 1962 (= 1969/70), pp. 60-1284.

Gr followed by a number = S. Grébaut, *Supplément au Lexicon linguae aethiopicae de August Dillmann (1865) et édition du lexique de Juste d'Urbin (1850-1855)*. Paris: Imprimerie Nationale, 1952, 520 pages

Gr without a number refers to items mentioned in Grébaut's articles (for a list of his articles, see W. Leslau, *An annotated bibliography of the Semitic languages of Ethiopia*, 1965, pp. 136-139).

Gt Getatchew Haile (personal communication).

H Hirschfeld, H. "An Ethiopic-Falasi glossary", in *Journal of the Royal Asiatic Society*, 1919, pp. 209-230; 1920, pp. 573-582; 1921, pp. 211-237. A Geez-Amharic vocabulary, with an English translation.

J *Complément du lexique de Juste d'Urbin relevé par Roger Schneider*, in Grébaut (see above), pp. 339-443; also in the various articles published by Grébaut, and in Grébaut's *Supplément*.

K Kidanä Wäld Kəfle, *Mäṣḥafä säwasəw wägəss wämäzgäbä qalat ḥaddis* (Geez-Amharic dictionary), published by Dästa Täklä Wäld. Addis Ababa, 1948 (= 1955/6). Introduction, pp. 1-191; vocabulary, pp. 193-908. See also KWK.

K* same author when the lexeme is given without a reference.

KBT Täsämma Habtä Mikaʾel, *Käsate bərhan täsämma* (Amharic-Amharic dictionary). Addis Ababa, 1951 (= 1958/9), 1,398 pages.

KG (KG 1, 2, 3), copy of an original Geez-Amharic dictionary in manuscript, by Aläqa Kəflä Giyorgis, compiled about 1880 (according to Marcel Cohen).

KG 1 same, MS. 47 of Marcel Cohen's collection, 668 pages (see *JSS* 9[1964].20-26).

KG 2 same, MS. 2334 of EMML, 406 pages (see EMML, vol. 6, pp. 382-3).

KG 3 same, MS. 2335 of EMML, 309 pages (see EMML, vol. 6, p. 384).

KWK K

L H. Ludolf, *Lexicon aethiopico-latinum*, 2nd edition (Francofurti ad Moenum, 1699), 664 pages, followed by a Latin index of 42 unnumbered pages.
Lt Literature; items taken from various Geez writings.
M P. Gabriele da Maggiora, *Vocabolario etiopico-italiano-latino* (Asmara: Scuola tipografica francescana, 1953), 579 pages.
MA Makonnen Argaw, *Lexique guèze-amharique des formes verbales* (Paris: Association langues et civilisations, 1974). A Geez-Amharic vocabulary of verbal forms, with a French translation, pp. 25-308, followed by an alphabetic index, pp. 311-370; index of the Amharic translations, pp. 373-428.
Mk Personal information from Abba Täklä Mikaʾel Taffäsä, a learned priest who spent some time in Los Angeles.
OT Geez-Amharic vocabulary in volume 4 of the *Bəluy Kidān* (Old Testament), Asmara, 1918 (= 1925/6), pp. 569-591.
Sw Sawāsəw (Geez-Amharic vocabulary) quoted in Dillmann; also minor vocabularies.
T Aläqa Tayyä, *Maṣḥafa sawāsəw* (Monkullo: Swedish Mission, 1889 = 1896/7), 336, 14 pages. Geez-Amharic vocabulary, pp. 89-190. Reprint, Addis Ababa: Bərhanənna Sälam, 1958 (= 1965/6).
T⁺ Additions to T (above), pp. 6-14, at the end of the book.
TS (Täsfa Səllase), *Aṣṣər yägəʿəz mämmariya*. Geez-Amharic vocabulary (Addis Ababa: Bərhanənna Sälam, 1938 = 1945/6), 141 pages.
Y Abba Yaʿqob Gäbrä 'Iyyäsus, *Maṣḥafa sawāsəw zagəʿəz* (Asmara, 1920 = 1927/8). Geez-Amharic vocabulary, pp. 569-591.

For more details on the sources, see "Observations on the dictionaries".

ABBREVIATIONS OF PERIODICALS, LANGUAGES AND GRAMMATICAL TERMS

PERIODICALS

Periodicals consisting of one word are not abbreviated, e.g., Orientalia, Language.

AAL Afroasiatic Linguistics (Malibu, California)
AGI Archivio glottologico italiano (Roma)
AION Annali, Istituto Orientale di Napoli (Napoli)
AJSL American Journal of Semitic Languages and Literatures (Chicago)
AO Archiv für Orientforschung (Graz)
BA Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft (Leipzig)
BES Bulletin of the Ethnological Society, University College of Addis Ababa (Addis Ababa)
BO Bibliotheca Orientalis (Leiden)
BSL Bulletin de la Société de linguistique de Paris (Paris)
BSOAS Bulletin of the School of Oriental and African Studies, University of London (London)
CAD The Assyrian Dictionary of the Oriental Institute, The University of Chicago (Chicago)
CBQ Catholic Biblical Quarterly (Washington)
CSCO Corpus Scriptorum Christianorum Orientalium (Louvain)
DLZ Deutsche Literaturzeitung (Berlin)
EI Eretz Israel (Jerusalem)
EMML (A Catalogue of) Ethiopian Manuscripts microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Hill Monastic Manuscript Library, Collegeville (Collegeville, Minnesota)
FRCS Folklore Research Center Studies (Jerusalem)
GGA Göttingsche Gelehrte Anzeigen (Göttingen)
GLECS Comptes rendus du groupe linguistique d'études chamito-sémitiques (Paris)
HS Hamito-Semitica. Proceedings of a colloquium held ...in 1970, edited by J. and T. Bynon, 1975 (Mouton: The Hague)
HUCA Hebrew Union College Annual (Cincinnati)
IOS Israel Oriental Studies (Tel Aviv)
JA Journal Asiatique (Paris)
JAOS Journal of the American Oriental Society (New Haven)

JBL	Journal of Biblical Literature (Society of Biblical Literature)
JES	Journal of Ethiopian Studies (Addis Ababa)
JJS	Journal of Jewish Studies (London)
JNES	Journal of Near Eastern Studies (Chicago)
JQR	Jewish Quarterly Review (Philadelphia)
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland (London)
JSS	Journal of Semitic Studies (Manchester)
JTS	Journal of Theological Studies (London)
MIO	Mitteilungen des Instituts für Orientforschung. Deutsche Akademie der Wissenschaften (Berlin)
MSL	Mémoires de la Société de linguistique de Paris (Paris)
OC	Oriens Christianus (Wiesbaden)
OCA	Orientalia Christiana Analecta (Roma)
OCP	Orientalia Christiana Periodica (Roma)
OLZ	Orientalistische Literaturzeitung (Berlin)
OS	Orientalia Suecana (Uppsala)
PCJS	Proceedings of the sixth World Congress of Jewish Studies held 13-19 August 1973, vol. 1, 1977 (Jerusalem)
PICES	Proceedings of the third International Conference of Ethiopian Studies, Addis Ababa, 1966, vol. 2, 1970 (Addis Ababa)
REJ	Revue des études juives (Paris)
RHR	Revue de l'histoire des religions (Paris)
RS	Revue sémitique (Paris)
RSE	Rassegna di studi etiopici (Roma, Napoli)
RSO	Rivista degli studi orientali (Roma)
SH	Scripta Hierosolymitana (Jerusalem)
SO	Studia Orientalia (Helsinki)
UF	Ugarit Forschungen (Neukirchen-Vlyun)
VT	Vetus Testamentum (Leiden)
WO	Die Welt des Orients (Göttingen)
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes (Wien)
ZA	Zeitschrift für Assyriologie und verwandte Gebiete (Berlin)
ZäS	Zeitschrift für ägyptische Sprache und Altertumskunde (Berlin)
ZAW	Zeitschrift für die alttestamentliche Wissenschaft (Berlin)
ZDMG	Zeitschrift der deutschen morgenländischen Gesellschaft (Wiesbaden)
ZKM	Zeitschrift für die Kunde des Morgenlandes (Göttingen, Bonn)
ZS	Zeitschrift für Semitistik und verwandte Gebiete (Leipzig)

GRAMMATICAL TERMINOLOGY

acc.	accusative
act.	active
adj.	adjective
adv.	adverb
caus.	causative
com.	common
f., fem.	feminine
gen.	genitive
intr.	intransitive
lit.	literally
m., masc.	masculine
mod.	modern
n.	noun
nom.	nominative
part.	participle, active participle
pass.	passive
pers.	person
pl.	plural
prep.	preposition
sg.	singular
tr.	transitive
v.	verb
voc.	vocative

LANGUAGES

Af.	Afar
Akk.	Akkadian
Al.	Alaba
Amh.	Amharic
Anc.	Ancient
Ar.	Arabic
Aram.	Aramaic
Arg.	Argobba
Ass.	Assyrian
Aw.	Awiya
Be., Bed.	Beğa, Bedawye
Bibl.	Biblical
Bil.	Bilin
Bish.	Bishari
Chr.-Ar.	Christian-Arabic
Dar.	Darasa
Dat.	Datina
Dem.	Dembya
G.	Geez
Gaf.	Gafat
Gim.	Gimira
Gk.	Greek
Gur.	Gurage
Ğan.	Ğanğero
Had.	Hadiya
Har.	Harari
Heb.	Hebrew
Ḥaḍr.	Ḥaḍramut
Ḥars.	Ḥarsusi
Jud.-Aram.	Judeo-Aramaic
Ka.	Kafa
Kam.	Kambata
Kham.	Khamir
Lat.	Latin
Md.	Mandaic
Mh.	Mehri
Min.	Minaean
Mo.	Moča
Neo-Syr.	Neo-Syriac
Or.	Oromo
Pal.	Palestinian
Palm.	Palmyrean
PbH.	Postbiblical Hebrew
Ph.	Phoenician
Pun.	Punic
Qab.	Qabenna
Qat.	Qataban
Qem.	Qemant
Qua.	Quara
Sa.	Saho
Sam.	Samaritan
SAr.	Epigraphic South Arabic

Sem.	Semitic	Te.	Tigre
Sid.	Sidamo	Tem., Ṭem.	Ṭembaro
Som.	Somali	Tham.	Thamudean
Soq.	Soqoṭri	Tna.	Tigrinya
Syr.	Syriac	Ug.	Ugaritic
Šḥ.	Śaḥri	Wol.	Wolamo
Šin.	Šinaša	Yem.	Yemenite

The symbol → indicates that the lexeme is also treated in the Additions

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An only book or article of an author referred to in the dictionary is most normally quoted without giving the date of publication.

If, of two or more books of an author, one is frequently referred to in the dictionary, it is likewise occasionally quoted without the date of publication. The bibliography indicates, however, the book to which the quotation refers, e.g., Hommel has the notation "without date, it refers to 1879".

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Geʿez-English Vocabulary

-ʾa አ is used whenever the exact words of messages, letters, utterances are quoted; e.g. *rəʾi-ʾa zanta-ʾa qobʿa-ʾa* 'see this headband!'; occasionally it is used in a narration (see also Bezold, *ZA* 15[1900].398);
it is also suffixed to the exclamation particle *ʾo*; e.g. *ʾoʾa gʷəyyu* 'ho, ho, flee!' (see Dillmann 1907:382-3).

ʾi- አ፡, negative particle prefixed to the verb; e.g. *ʾinəkl ḫawira* 'we cannot go'; for emphasis it is also prefixed to the noun: *ʾisamāya yaʿarrəgu* 'they do not ascend to heaven';
the particle *ʾi-* can be repeated with the verb and with the noun for emphasis; e.g. 'I will scatter them among the nations *ḫaba ʾiyyaʾamməru ʾiʾəmmuntu waʾiʾabawihomu* (to those) whom neither they nor their fathers knew (know)';
the negative particle *ʾi-* is also used with the negative *ʾalbo*; e.g. *waʾimāy ʾalbo lāʿlehu* 'and there is no water above it';
when prefixed to the jussive it serves for the expression of prohibition; e.g. *ʾitəʾmanu* 'believe not!';
combined with nouns it can correspond to the prefix 'un-, dis-', as in *ʾiʾamāni* 'disbeliever'; or it gives the noun a contradictory meaning, as in *ʾiyāʾaməro* 'ignorance', *ʾisamiʿ* 'disobedience';
an interrogative particle with the negative element *ʾi-* becomes a negative indefinite: *ʾi-mannu, ʾi-mannu-hi* 'no one, none, nobody'; *ʾi-mənt, ʾi-məntə-hi, ʾi-məntə-ni* 'nothing'; *ʾi-ʾayte* 'nowhere';
the element *ʾi-* is repeated in *ʾi---waʾi, waʾi---waʾi, ʾi..hi---waʾi...hi, ʾi...ni---waʾi...ni* 'neither ...nor'.

SEMITIC: Soq. *ʾē*, Heb. *ʾī*, Ph. *ʾy*, Ug. *iy*, Akk. *ay, ē*.

ETHIOPIC: Te. *ʾi*, also *ʾay*, as in *ʾəndäy* 'while not' (from *ʾəndo-ay*), Tna. *ʾay* (possibly from *ʾal*), Amh. *yä* (< *ī*) in *yälläm* 'there is not' (against *allä* 'there is'), Gur. *e in e-ŝ* 'no!'. Amharic *(ʾ)i-* to render 'in-' as in *ʾi-säbʿawi* 'inhuman' is taken from Geez.

ʾo- I አ, interjection expressing pain, threat, admiration, wonder;
as vocative it is either prefixed or suffixed (as *-o*) to the noun; e.g. *ʾo-gabr* 'o servant!', *ʾo ʾabd* 'thou fool!', *bəʾəsit-o* 'o woman!', *ʾo-ke* 'o what!';
occasionally prefixed and suffixed; e.g. *ʾo-bəʾəsit-o* 'o woman!' (Dillmann 1907:319-20);
note that the vocative can be expressed without *ʾo*; e.g. *ʾaḫazzən baʾəntiʾākki ʾiyarusālem* 'I am sad for thy sake, o Jerusalem';

SEMITIC: for the expression of the vocative in the other Semitic languages, see Brockelmann 1913: 33-5.

ETHIOPIC: Te. *wo-* (prefixed to the noun), *-o* (suffixed to the noun), Tna. *ʾo-*, Amh.Har. *-o, hoy*, Gaf. *hoyä*; also in Cushitic: Som. *-ō*. See also *ʾoʾo*.

ʾo II አ, rendering of Gk. *ō*.

ʾoʾa አአ (M), exclamation expressing pain, grief, admiration.

ʾaʾel አኤል (Y.T.M) 'trellis, lattice, grate, post'; see *ʾelaw*, below.

ʾaʾenāwon አኤናዎን (Gr.247,T.M), **ʾaʾenāʿon** አኤናዖን (K*) 'perpetual, eternal, who (that) lasts, who does not change, (T.M) being (n) eternal, (K) forever';

from Gk. *aiōnion*, acc. sg. masc. of *aiōnios* 'perpetual, eternal'; also in Amh. *aʾenawon* 'eternal' (from Geez).

ʾaʿarikon አዐሪኮን (M) 'prophecy';

since the noun can be taken only from Tayyā even though M does not say so, it is undoubtedly a misprint for *ʾaʿatrikon*, below.

ʾaʿatrikon አዐትሪኮን (K) 'sound, human voice, (T) prophecy';
see also *ʾatrikon, ʾaʿarikon.*

ʾaʿi አዒ, (K) **ʾaʿi አኢ**, interjection 'come on!, now then!';

SEMITIC: Ar. *ʾayā, hayā, hayyā* 'come on!'.

ʾaʿḍal አዕፀል (T.M) 'tanned hide';

probably for *ʾaʿdāl*, and see *ʾadl*, below.

ʾaʿnug አዕንግ; see *(ʿanaga), ʿang.*

ʾaʿəwām አዕዋም, pl. of *ʿom.*

ʾaʿəyyənt አዕይንት, pl. of *ʿayn.*

ʾab I (pl. *ʾabaw*) **አብ** 'father, forefather, ancestor, propagator, possessor or owner of (e.g. *ʾaba lāhm* 'owner of cattle'), abbot';
the suffix pronouns are added to the base *ʾabu-*, acc. *ʾabā*;
ʾabbā 'father!';
ʾabaw 'parents, ancestors';
ʾabawa ʾabaw 'grandparents';
ʾaba ʾabaw 'patriarch';
ʾaba mənet 'abbot';
ʾaba dam 'avenger of blood' (written in T *ʾabadam*);
ʾaba nuzāze 'father confessor';
liqa ʾabaw 'patriarch';
beta ʾab 'family';
ʾabuna, (K) *ʾabun*, title of the head of the Ethiopian church;
ʾabuna zabasamāyāt 'the Pater Noster' (lit. 'Our Father who art in heaven');
ʾabāwi 'paternal';
ʾabāwit 'ancestress';
ʾabənnā 'paternity, fatherhood';
ʾabawənnā (from *ʾabaw*) 'fatherhood, paternity';
ʾabawnāwi (Gr.463) 'paternal';

SEMITIC: Ar. *ʾab* 'father', SAr. *ʾb*, Mh. *ḥayb*, Heb. *ʾāḇ*, Aram.-Syr. *ʾabā*, Ug. *ab*, Akk. *abu.*

ETHIOPIC: Te.Tna. *ʾab* 'father', Amh. *abbat* 'father', *ab* 'elder, forefather', Gaf. *abʷä* 'father', Arg. *aw*, Har. *āw*, Gur. *ab*; also in Cushitic: Sa.Af.Bil.Kham. *abba*, Som. *āba.* See also *ʾabbā.*

ʾab II, **ʾeb አብ ፡ ኤብ**, the fifth Jewish month;

from Heb. *ʾāḇ.*

ʾabbā አባ 'father!', an honorific title applied to religious leaders (bishop, patriarch, monk, abbot);

from Aram.-Syr. *ʾabbā*; also in Amh. *abba.* See *ʾab.*

ʾabəʾa አብአ; see *bwʾ, boʾa.*

ʾabʿul አብዑል (T) 'watercourse formed by erosion';
pl. of *ʾubāl*, below.

ʾabāb አባብ (T) 'servant who receives a wage paid in money or in a stipulated amount of grain' (Amh. *bəndäññā*).

ʾababā አበባ (T.M) 'perfume, sweet odor';

probably from Amh. *abäba* 'flower'. Or could it be borrowed from Cushitic: Qem. *abäb* 'to pefume the milk jar with the smoke of sweet-smelling herbs'?

ʾababi አበቢ, 'flow, wave';

SEMITIC: Ar. *ʾubāb* 'flow, wave', but is perhaps borrowed from Ar. *ʾubāb.*

ʾabib አቢብ, name of the eleventh Coptic month (it correponds to G. *ḥamle);*

from Coptic (Bohairic) *epēp*, through Chr.-Ar. *ʾabīb.* See also *ʾappif.*

ʾabibən አቢብን (T.M) 'kind of bird';

perhaps a variant of *ʾibn* 'ibis', or of *ʾeppoppā.*

ʾabda (*yəʾbad*) **አብደ**, (Y) **ʿabda ዐብደ** 'be insane, become enraged, rage, be mad, be out of one's mind, become a fool, be foolish'; →
(Dillmann 760 also translates *ʾabda* 'run away' on the basis of 1 Kings 25:10, but the Asmara Bible edition has *taḫaṭʾa*);
ʾaʾbada, causative; also 'lead away, seduce';
taʾabda (Lt) 'be seduced, be led astray';
ʾastaʾabada, ʾastaʿābada 'infuriate, treat as foolish, despise as a fool, ridicule, act mad';

ʾabādi 'ignorant, stupid, mad';
ʾəbud 'foolish, stupid, mad, insane, enraged, furious';
ʾəbad 'folly, foolishness, madness, insanity, senselessness, being (n) out of one's senses';
ʾəbadāt (pl.) 'foolish things';
ʾabd (fem. *ʾabədd*, for *ʾabədt*) 'fool, foolish, stupid, senseless, ignorant, imprudent, mad, insane';
māʾəbadi 'one who makes another be a fool, deceiver, impostor, cheat';
mastaʾabəd, act. part. of *ʾastaʾabada*; also 'scornful, buffoon';
ʾabadbid, see below;

SEMITIC: Ar. *ʾabada* 'become wild (cattle), shy away', Heb. *ʾāḇaḏ* 'go astray, perish', Aram. *ʾāḇaḏ* 'be lost', Syr. *ʾeḇaḏ* 'come to naught, be lost', Md. *abd* 'go astray, perish', Ug. *ʾbd* 'perish', Akk. *abātu* 'destroy'. The basic meaning is 'be lost, go astray' either by not finding the way or in one's mind (become mad, wild), disappear, perish, be destroyed'. See also E. Jenni in Baumgartner 1967:148, n.7; Rabin in Ben-Ḥayyim 484.
ETHIOPIC: Te. *ʾabbäda* 'deceive', *ʾəbd* 'fool-hardy', Tna. *ʾabbädä* 'entice with promises', *ʿabädä* 'go mad, become insane', Amh. *abbädä* 'be insane, go mad'; passed into Cushitic: Sa. *ʾabad, ʿabad* 'be silly, be foolish', Bil *ʿawad.* See also *harbada.*

ʾabdo አብዶ (T⁺) 'partridge'.

ʾabdu አብዱ (Lt) 'kind of fragrance';

from Cushitic: Bil. *abdā* 'eine Baumsorte deren Holz wegen des angenehmen Geruches zum Räuchern im Rauchbad der Frauen verwendet wird' (for which see Reinisch 1887:7). Reinisch, ib. compares Bil. *abdā* with Te. *ʾadba.*

ʾabadbid አበድቢድ 'foolish, inept, empty (word)';
ʾabadbidāt (T.M) 'foolishness, stupidity, debility';

from *ʾbd* with the reduplication of the last two radicals; see *ʾabda.*

ʾabādon, ʾabdon አባዶን ፡ አብዶን, (T.Y.M) **ʾabādan አባደን** 'devil';

in connection with *ʾabadon*, below.

ʾabadon አበዶን, (K*) **ʾabdon አብዶን** 'ruin, perdition, place of perdition, hell';

from Heb. *ʾaḇaddōn* 'ruin, perdition' through the Greek transcription *abaddōn.* See also *ʾabādon*, above.

ʾabbāgʷənbāḥ, ʾabbāgunbāḥ አባጉንባሕ ፡ አባጉንባሕ 'hornbill';

composed of *ʾabbā gʷənbāḥ (gunbāḥ);*
SEMITIC: Dillmann 1176 quoting Ludolf compares it with Ar. *ǧunbuḥ* 'fat, stout, tall'.
ETHIOPIC: Te. *ʾabägənbaḥ* 'hornbill', Tna. *ʾabbagunbaḥ, ʾabbagumbaḥ*; in Reinisch 1887:151 *abbägʷəmba, ʾabbägʷənbaḥt.*

ʾabegyā አቤግያ (T⁺) 'precious stone'.

ʾabəḥa አብሐ 'permit, allow';
see *bwḥ* II, *boḥa.*

ʾabāl (pl. *ʾabālāt, ʾaʾbāl*) **አባል** 'flesh, piece of flesh, member of body, member (of a community), limb, genitals, self, person';
ʾabāla zarʾ 'genitals' (for the euphemism, cp. Heb. *ʾeḇer* 'member of body, genitalia)';

ETHIOPIC: Te. *ḥabal* 'sexual organ', Tna. *ʾabal* 'body', Amh. Gur. *abal* 'body, member of the body, sexual organ'. The suggestion made by Praetorius 1879:17 (and accepted by Wajnberg 1935:15) to connect Amh. *bəllət* 'part of the body' with *ʾabāl* (Amh. *abal*) is not convincing.

ʾabala I **አበለ**; see *bəhla.*

ʾabala II **አበለ** (T.Y) 'have something be obligatory, determine';

could it be the *a*-stem of *bəhla* 'say' with a meaning corresponding to Amh. *asäññä* 'name, designate'? It could also be connected with Amh. *abäll* 'allowance, allotment'.

ʾabālo, in **za-dagā ʾabālo ዘደጋ ፡ አባሎ** (Lt) = Amh. *yädäga abalo* 'a hardwood tree growing in the highland'.

ʾabbəl አብል (KG) 'jackal'.

ʾaboli, ʾabali, ʾoboli አቦሊ ፡ አበሊ ፡ አቦሊ 'a coin';

from Gk. *obolos* 'a coin'; also Amh. *aboli.* See also *wabale.*

ʾəblā እብላ, (T.M) **ʿəblā ዕብላ**, (Lt) **ʿəblāʿ ዕብላዕ**, one of the names of the moon;

a corrupt form of Heb. *ləḇānā* 'moon' (so Halévy, *JA* 9[1867].385).

ʿebelā ኤቤላ (Lt) 'kind of measure'.

ʾubāl I **ኡባል** (K) 'gulley, watercourse formed by erosion, bank (of a river)';

from Gk. *Oubal*, proper name of a river, transcription of Heb. *ʾūḇāl* 'stream'. See also *ʾabʿul*.

ʾubāl II **ኡባል** (T) 'hill';

probably a misunderstanding of *ʾubāl* I.

ʾabulidis አቡሊዲስ (Lt) 'singer';
variant of *ʾabsəlaṭes*, below.

ʾablalit, ʾablālit አብለሊት ፡ አብላሊት 'stinging beetle';

is borrowed from Cushitic: Qem. *ablālit*. Note that Amh. *ablalit* could also be a variant of *alläblabit* 'nettle', from *läbällābä* 'burn'.

ʾablis አብሊስ (Lt) 'Satan';

from Ar. *ʾiblīs* (for its derivation from Gk. *diabolos*, see Jeffery 47); also in Te. *ʾabliš*.

ʾabolisu አቦሊጹ (T) 'shimmering of a gridle';
variant of *ʾappolitu*, below.

ʾeblāṭon ኤብላጦን (T.M.D 1405) 'a bird that devours snakes';
corrupt form of *ʾalyāṭon*, below.

ʾablazr አብለዝር (T) 'dog that has little ones';
see also *ʾelbazr*.

ʾabama አበመ (MA) 'make a wall'.

ʾabāmo, ʾabəmo, ʾabame, ʾabami አባሞ ፡ አብሞ ፡ አበሚ ፡ አበሚ, (T.Lt) **ʾabamo አበሞ** 'kind of fragrant spice, cinnamon, (Gr.241) iris, (T) a plant whose bark is used for fumigating people or cattle ill with typhus' (in Amh. *qäbärəčč̣o*);

from Gk. *amōmon* 'spice-plant' (see Brockelmann 1908:226, with *m-m* > *b-m*).

ʾabun, ʾabuna አቡን ፡ አቡነ, title given to the patriarch or to the high dignitaries of the church;

lit. 'our father'; see *ʾab*.

ʾəbn I (pl. *ʾəban, ʾaʾbān, ʾaʾbānāt*) **እብን** 'stone'; often combined with names of precious stones, as in *ʾəbna sərdəyon, ʾəbna sanper, ʾəbna ʾadmās*, and others;
(*ʾəbna barad* 'hailstone');
(*ʾəbna faws* 'eye salve');
(*ʾəbna ʾasḥatəyā* 'crystal');
(*zaʾəbn* 'stony');
ʾabana 'become a stone' (denominative);
aʾbana 'change into a stone';
taʾabna (Lt) 'become a stone';
ʾəbun (Gr) 'hard like a stone';
ʾabnāwi (Gr) 'pertaining to a stone';

SEMITIC: Ar. *ʾabān*, proper name of Petra, SAr. *ʾbn* 'stone', Soq. *ʾoben*, Heb. *ʾeḇeḇn*, Aram.-Syr. *ʾaḇnā*, Md. *abna*, Ph. *ʾbn*, Ug. *abn*, Akk. *abnu*.
ETHIOPIC: Te. *ʾəbən*, Tna. *ʾəmni* (with alternance of labials), Gur. *əmən*, Har. *ūn* (with *b* > *b̲* > *zero*), Amh. *əbnä bärädo* 'marble', Tna. *ʾəmnä bäräd*.

ʾəbn II **እብን** 'son';

from Ar. *(ʾ)ibn*.

ʾibn ኢብን, (Lt) **ʿebn ኤብን** 'ibis, heron';

from Gk. *ībin*, acc. sg. of *ībis* 'ibis'; see also *yəbn*.

ʾabnus አብኑስ, (K) **ʾabnos አብኖስ** 'ebony';

from Ar. *ʾabnūs*; also Syr. *ʾaḇnūsā*, Amh. *abnos*. As for Gk. *ebenos* 'ebony', it is considered to be of Semitic origin (see Baumgartner 227, under *hoḇnīm*). For Heb. *hoḇnīm*, of Egyptian origin, see Lambdin 149; cp. also Ug. *hbn*.

ʾabənnat አብነት (T) 'model, pattern, medicine';

from Amh. *abənnät*; also Tna. *ʾabənnät*.

ʾabuqalamsis, ʾabu qalamsis አቡቀለምሲስ ፡ አቡ ፡ ቀለምሲስ 'Apocalypse';

from Gk. *apokalypsis* 'Apocalypse' through Chr.-Ar. *ʾabūkālamsīs, ʾabūḳālamsīs*; also in Te.Tna. *ʾabuqalämsis*, Amh. *abuqälämsis*.

ʾabaqte (pl. *ʾabaqteyāt*) **አበቅቴ** 'epact (the difference in days between a solar year and a lunar year), the number of days since the new moon at the beginning of the year, adjustment or correction made in a year to keep the calendar in step with the solar year';
(*ʾabaqte warḥ* [Lt] 'lunar year');

from Gk. *epaktē* 'intercalary day' through Chr.-Ar. *ʾabaqṭī*; also in Tna. *ʾabäqte*, Amh. *abäqte*. See also *ʾappaqte*. On the epact, see Chaîne 104-6; Neugebauer 188 ff.

ʾabār አባር 'thorn, prickle';

(K considers *ʾabār* a plural of *ʾabr*);
SEMITIC: Ar. *ʾibra* 'needle'.

ʾəber, ʾəber (pl. *ʾəberāt*) **እቤር ፡ አቤር**, (K) **ʿəber ዕቤር** 'old woman, widow, unmarried woman, (Lt) old man';
ʾəberāwi, ʾəberāy (fem. *ʾəberāwit, ʾəberāyt*) 'old man, old woman';
ʾəbret (Gr.241) 'old woman, nun';

SEMITIC: Soq. *ʿabreh* 'old age'. There is no connection between G. *ʾəber* and Ar. *ʾarmala* 'widow', as suggested by Brockelmann 1908:227. Likewise unlikely is the connection with Heb. *ʾabbīr* 'strong', Akk. *abru* suggested by Baumgartner 9 since one would not expect to connect old age with strength.
ETHIOPIC: Te. *ʾabbära* 'become old', *ʾaber* 'old', *barä* 'be old', Gur. *əber* 'grandfather, grandmother'. The connection with Te. *ʿabär* 'lack, defect' suggested by Littmann-Höfner 366 is doubtful. The root also occurs in Cushitic: Sa. *bara* 'old man', Or. *bēra* 'old woman', Had. *ebēra* 'old', Som. *habar* 'old woman'. Praetorius, *ZDMG* 47 (1893). 392 thinks that the Semitic-Ethiopic root is taken from Cushitic.

ʾabrāʿ አብራዕ (T) 'branches of a chandelier';
pl. of *bərʿ*, below.

ETHIOPIC: Amh. *abraʾ*, same (from Geez).

ʾabarbarā አበርበራ, (T) **ʾabarbāri አበርባሪ** 'nettle';

from Amh. *abärbära*; perhaps borrowed from Cushitic: Qem. *abarbārrā*.

ʾabargel አበርጌል (Lt), **ʾabargilā አበርጊላ** (K), **ʾabargelā አበርጌላ** (Lt), the game called *gäbäṭa* in Amharic.

ʾabraksis, ʾabrəksis አብረክሲስ ፡ አብርክሲስ 'Acts of the Apostles';

from Gk. *prakseis* 'Acts (of the Apostles)' through Chr.-Ar. *ʾabraksīs*.

ʾabril አብረል (T) 'proclamation, decree'.

ʾabrim I **አብረም** (Gr.435) 'Pater in divinis, the Father, (T) heart';

'heart' could be a transferred meaning of 'Father'. See also *ʾabrəwo, ʾaberyon*.

ʾabrim II **አብረም** (Lt) 'coverlet, carpet'.

ʾəbret እብሬት 'turn, alternation, alternative';
see *bry* II.

ʾabroṭros አብሮጥሮስ (Lt), **ʾabroṭəs አብሮጥስ** (K) 'priest who acts on behalf of the bishop';

from Gk. *epitropos* 'man in charge', through Chr.-Ar. *ʾabrūṭus*.

ʾabroṭəs አብሮጥስ (K); see *ʾabroṭros*, above.

ʾabrəwo አብርዎ (T.M) 'heart';

is either a variant or a misprint of *ʾabrim*, above.

ʾaberyon አቤርዮን (Gr.435) 'Filius in divinis, the Son';
see also *ʾabrim*.

ʾabbās አባስ 'prior, abbot';

from Gk. *abbās*, of Aramaic (*ʾabbā*) origin.

ʾabbasa I **አበሰ** 'sin, transgress, do wrong, act wrongly, commit a crime, be guilty, offend';
ʾaʾabbasa, causative;
ʾabbāsi (pl. *ʾabbāsəyān*), act. part. of *ʾabbasa*;
ʾəbbus 'wicked, criminal, who acts wrongly, sinner, slippery';
ʾabasā (pl. *ʾabasāt*) 'transgression, serious fault, iniquity, offense, sin, crime, guilt';
ʾəbsat 'act of sinning, transgressing, trespass, wickedness';
maʾabbəs 'sinner, wrongdoer, criminal, transgressor, guilty';

SEMITIC: perhaps Ar. *ʾabasa* 'receive badly, despise, offend'.
ETHIOPIC: Tna. *ʾabbäsä* 'act wrongly', Te. *ʾabbäsa* 'sin', Har. *abāsa* 'trouble, misfortune', Amh. *abbäsä*

'commit a sin' (from Geez); passed into Cushitic: Sa. *abās* 'sin'. Noeldeke, *ZDMG* 37 (1883). 375 derives it from *ʾabʿasa*, from *baʿsa* 'be bad' (see below); so also Brockelmann 1908:158, Nyberg 231-2, Rundgren, *Orientalia* 28 (1959). 365.

ʾabbasa II አበሰ (K*) 'feed, fatten, satiate';

transcription of Heb. *ʾābas* 'fatten'. Note, however, Amh. *abbäsä* 'grease, oil' which could possibly indicate an Ethiopic cognate with Heb. *ʾbs*.

ʾebis kobos ኤቢስ ፡ ኮቦስ (Gr) 'bishop';
see also *ʾabus qubus*, *ʾeppis qoppos*.

ʾabus qubus አቡስ ፡ ቁቡስ (Gr) 'bishop';
see *ʾebis kobos*, and *ʾeppis qoppos*.

ʾabsəldis አብስልዲስ, (Lt) **ʾabsəlidəs** አብስሊድስ, (K) **ʾabsəlidis** አብስሊዲስ 'singer, psalmist';
variant of *ʾabsəlates*, below.

ʾabsəlates, ʾabsəltis, ʾabsəltəs አብስለጢስ ፡ አብስልጢስ ፡ አብስልጥስ (T) 'cantor, singer, psalmist';
from Gk. *psaltēs* 'cantor' through Chr.-Ar. *ʾabsalṭ*. See also *ʾabsəldis*, above, *ʾabtəls*, and *pəsəlte*, below.

ʾabsəlwāṭəs, ʾabsəlwāṭis አብስልዋጥስ ፡ አብስልዋጢስ, (M) **ʾabsəlwāṭ** አብስልዋጥ, formula of absolution;
from Latin *absolutus* 'absolved'.

ʾabsimādakos አብሲማደኮስ (K*) 'two made into one';
perhaps from Gk. **eu syndetikos* 'well binding together' (W. Müller).

ʾabisor አቢሶር 'ibis';
corrupt from Gk. *ībis* 'ibis' (Hommel 1877:XXIX).

ʾabtikori አብቲኮሪ (Lt) 'kind of garment';
from Lat. *amictorium* 'garment which is thrown over one, wrap', through Gk., or Syr.-Aram. *miqṭōrīn*.

ʾabaṭa አበጠ (T) 'return, bring back';
misprint for *ʾasaṭa* አሰጠ.

ʾabṭəlmāho አብጥልማሆ (T) 'administrator of the church, overseer';
perhaps from Gk. *epimelētēs* 'curator, administrator' (Müller).

ʾabṭəlis, ʾabṭalis, ʾabsəlṭis, ʾabsəlṭəs (pl. *ʾabṭəlisāt*) አብጥሊስ ፡ አብጠሊስ ፡ አብስልጢስ ፡ አብስልጥስ, (T) **ʾabṭəls** አብጥልስ 'decree';
ʾabṭəlsāt 'Orders of the Apostles' (a collection of canon laws);
misreading of Ar. التطلسات *(ʾal)taṭlisāt* (from Gk. *titlos* 'inscription, decree', from Latin *titulus*) as البطلسات *(ʾal)baṭlisāt* confusing ت *t* and ب *b*. See also *ʾabsəlṭis*, **taṭlis*.

ʾabṭəls አብጥልስ (T) 'cantor, singer, psalmist';
see *ʾabsəlates*.

ʾabaw አበው; see *ʾab* I.

ʾabbāwi አባዊ 'river, Blue Nile';
could it be compared with Amh. *abbay* 'Blue Nile'? However, *abbay* undoubtedly means originally 'the big one' from the root *ʿby* (for which see *ʿabaya*).

ʾabwāq አብዋቅ; see *buq*.

ʾabaya *(yəʾbay)* አበየ, (Y) **ʾabya** አብየ 'refuse, be unwilling (to do), revolt, disobey, decline, say no, oppose, resist, reject, deny, disagree';
ʾaʿbaya (K*), causative;
taʾabaya, taʾabya, passive;
taʾābaya 'contend, resist one another, be in oposition to one another';
ʾabāyi, act. part. of *ʾabaya*;
ʾəbuy 'disobedient';
ʾəbay (K*) 'disobedience';

SEMITIC: Ar. *ʾabā (ʿby)* 'refuse'. On Heb. *ʾāḇā (ʿby)* 'want, desire' as well as on this root meaning 'want, desire' in some Arabic dialects, see Landberg 1920: 11ff. On the original meaning of *ʿby* 'want, desire', see Noeldeke 1904:66. Delitzsch 11 gives the root *ʿby* a basic meaning 'decide', hence 'agree' or 'refuse'. Baumgartner 3 suggests the basic meaning 'mangeln, bedürftig sein'.
ETHIOPIC: Tna. *ʾabäyä* 'refuse', Te. *ʾaba*, Amh. *abbäyä* 'disobey', *abaya* 'refractory ox', Gur. *ebbä* 'refuse, disobey'.

ʾabyātāwi አብያታዊ; see *byt* I, *beta*.

ʾabyāz አብያዝ; see (*beza*), *bez*.

ʾəd I (pl. *ʾədaw, ʾaʿdāw*) እድ 'hand, arm, handle, haft, part, side, place, (Lt) sleeve, (transferred meaning) favor, power, -fold'; the suffix pronouns are attached to the base *ʾəde-*, considered by Praetorius, *ZDMG* 47 (1893). 395 a dual ending;
ʾəda 'where, wherever';
ba-ʾəda-, baʾədawa- 'by, through, by the intermediary, thanks to';
diba ʾəda- 'by';

SEMITIC: Ar. *yad* 'hand', SAr. *yd*, Soq. *ʿed*, Heb. *yaḏ*, Aram. *yəḏā*, Syr. *ʿīḏā*, Md. *ʿda* 'hand', *yad* 'through', Ug. Ph. *yd* 'hand', Akk. *idu*. For a possible root *ʿd* in Hebrew and Ugaritic, see Dahood 1966:88, 95. For a Heb. root *d*, see Rabin *JJS* 6 (1955). 112; for *ʿd* in Arabic dialects, see Rabin ib. 84, 92. For this biradical root, see Noeldeke 1910:113-6.
ETHIOPIC: Te. *ʾəde*, Tna. *ʾid*, Amh. *əǧǧ*, Har. *iǧi*, Gur. *äǧ*, Arg. *əngˇ*.

ʾəd II እድ (T+) 'voice'.

ʾadafa *(yəʾdəf)* አደፈ (K*) 'be filthy';
ʾadaf 'filth, dung';
ʾadafāwi (K*) 'filthy';

ETHIOPIC: Amh. *addäfä* 'be dirty', Arg. *haddäfa*; also in Cushitic: Kham. *edif* 'filth', Qem. *adäf* 'be dirty'.

ʾadago አደጎ 'lowland';

ETHIOPIC: Amh. *adago* 'low-lying hot country'.

ʾadg (fem. *ʾadəgt, ʾədəgt*; pl. *ʾaʿdug*) አድግ 'ass';
ʾadg ʾanəst 'she-ass';
ʾadga gadām 'wild donkey' (see *gadām*);
ʾadga marab 'pelican, wild ass' (see *marab*);
māḫraḍa ʾadg 'millstone' (see *ḥaraḍa*);

SEMITIC: Barth 1893:45 connects it with Ar. *ʿilǧ* 'wild ass' (with alternance *l:d*, an alternance that is not regular). M. Cohen, *GLECS* 6 (1951-4). 16 identifies it with Syr. *dūgā* 'deaf' (with the passage of meaning to 'be dumb'), and *adeg* 'become deaf'. However the Syriac root is *dgg* and *ʾadeg* is an afʿel of *dgg*. J. Halévy, *MSL* 13 (1905-6). 65 derives it from Heb. *ʿqd, ʿgd* 'tie, bind' and states that 'l'âne est rarement débarassé de son bât et des sangles qui l'attachent au dos'. None of the etymologies suggested by the authors mentioned above is convincing.
ETHIOPIC: Tna. *ʾadgi* 'donkey', Te. *ʾadg*. For *ʾadga gadām*, cp. Tna. *ʾadgi bārāḳa* 'wild ass', Te. *ʾadg kädän*.

ʾadl, ʿadl አድል ፡ ዐድል, (Gr.250) **ʾadal** አደል, **ʿadal** ዐደል (pl. *ʾaʿdāl*) 'garment, vestment (seems to be of leather), shirt, tunic, cloak, underwear';

SEMITIC: perhaps Akk. *adīlu* 'a garment for festivities' (D. Cohen 1970:9).
ETHIOPIC: Amh. *aʿədal* 'skin, sackcloth' (from Geez). See also *ʾaʿḍal*.

ʾaddām አዳም 'Adam';
ʾaddāmāwi 'human';

SEMITIC: Ar. *ʾādamiyy* 'human' (from the proper name Adam), Ar. (Ḥaḍr) *ʾawādim* (pl. of *ʾādam*) 'people', SAr. *ʾdm* 'vassals, subjects', Heb. *ʾāḏām* 'man, mankind', Ph. *ʾdm*, Ug. *adm* 'mankind'. For a bibliography on this root, see D. Cohen 1970:9.
ETHIOPIC: Te. *ʾaddam* 'men, people'.

ʾaddama አደመ 'be agreeable, be pleasing, be pleasant, please, be beautiful, seem best, seem good, be subtle'; with object suffix pronouns 'be pleased, take delight, enjoy' (e.g. *ʾaddamo* 'he was pleased', lit. 'it pleased him');
ʾaʿaddama (Lt) 'find something pleasant';
taʾaddama (Lt) 'be pleased with, delight in';
ʾastaʾaddama 'have pleasure, be pleased with, consider pleasing, find pleasing, delight in, become desirous of';
ʾastaʾādama (Lt) 'find agreeable';
ʾaddām 'pleasant, pleasing, agreeable, fair, delightful, charming, beautiful';
(*ʾaddāma* 'with pleasure, agreeably');
ʾəddum 'pleasing, agreeable';
ʾaddəmo 'delight';
maʾaddəm 'pleasing, pleasant, charming, handsome';
təʾəddəmt (Lt) 'pleasure, enjoyment, delight';

SEMITIC: the Geez root *ʾdm* 'be pleasant' goes back to the meaning 'red' (so Dillmann 800 following Gesenius; also Ullendorff 1968:126). For 'red', see *ʾaddamāwi*, below. For Heb. *ʾāḏām* also 'pleasant, delicious', see Eitan 28; Ullendorff, ib. The derivation of *ʾaddama* from **ʾaʿama* and its identification with *ʿm* (with alternance *d:n*) suggested by Praetorius 1890:46-7 is unlikely.

ETHIOPIC: Amh. *addämä* 'be attractive' (from Geez); passed into Cushitic: Bil. *adam* 'be pleasant'.

ʾadim አዲም 'skin, hide, leather (of reddish color), red';
ʾadama (K*) 'be red' (denominative);

from Ar. *ʾadīm* 'hide, skin,leather' (possibly from the red or brown color; see *ʾaddāmāwi*); also in Te.Tna. *ʾadim* 'leather', Amh. *adim* 'red leather', Har. *adīm* 'tanned hide (mostly red)'; passed into Cushitic: Bil. *adim* 'hide of brownish color', Som. *idin*.

ʾadimā አዲማ (T.M) 'bedbug';

perhaps from *ʾadim* 'red or brown color'.

ʾedom (T.Lt) **ኤዶም** 'paradise';

from Heb. *ʿeḏen* 'garden of Paradise' through Gk. *edem*; also Amh. *edom* 'Eden, garden of Paradise'.

ʾadmās አድማስ 'adamant';
ʾadamas (K) 'plummet';

from Gk. *adamas* 'adamant, diamond'; also Syr. *ʾaḏamas, ʾaḏamwās*, Md. *dmasa* 'diamond'; in Ethiopic: Tna. *ʾadmas* 'diamond', Amh. *admas* 'plumb bob', *ʾəbnā admas* 'diamond'; corrupted in Ar. *ʾalmās* 'diamond' and borrowed by Te. *ʾalmas*, Amh. *almas, almaz*.

ʾaddāmāwi አዳማዊ 'red';

SEMITIC: Ar. *ʾadima* 'be brown', Heb. *ʾāḏam* 'be red' (for Heb. *ʾāḏom* 'pleasant', see *ʾaddama*, above), Ug. *ʾdm* 'rouge oneself', Akk. *adamu* 'red'. On a possible connection between *ʾdm* 'be red' and *dam* 'blood' (cp. also Aram. *ʾāḏam* 'blood'), see Buhl 10, D. Cohen 1970:9.
ETHIOPIC: Amh. *addämä* 'be blood-red' (probably derived from *adim* 'red leather', for which see above).

ʾadonāy አዶናይ, name of God;
ʾadonāwi 'divine';

from Heb. *ʾāḏonāy* 'God'.

ʾadār (ʾader) አዳር (አዴር), name of the 12th Jewish month;

from Heb. *ʾāḏār*; also Amh. *adar* (from Geez).

ʾaderā አዴራ (K) 'the fourth nail with which Christ was crucified';

from the Latin *opera* ***አዴራ** *ʾoperā* in which **ዴ** *pe* was misread for **ዶ** *de* (see Euringer, *ZS* 6[1928].304). For the bibliography, see H. Hofmann, 'Satorquadrat', in *Realencyclopädie der classischen Altertumswissenschaft*, Supplementband XV (München 1978), pp.477-565; for Geez, pp.487-490.

ʾadrāmelek አድራሜሌክ, ʾadarāmelek አደራሜሌክ 'owl';

transcription of Heb. *ʾaḏrammeleḵ*, name of an idol; also in Syr. *ʾaḏramelk*.

ʾadirot አዲሮት (T.M), **ʾaderot አዴሮት** (D 1406) 'assembly of elders, council'.

ʾadas አደስ (K*) 'myrtle, plant which has fragrant leaves that are used for perfuming butter to be put on the hair';

SEMITIC: Ar. *hadas* 'myrtle', Heb. *hăḏas*, Aram. *hăḏassā*.
ETHIOPIC: Tna. *ʾadäs*, same, Amh. *adäs* (for which see Strelcyn 1973:no.7)

ʾadawa አደወ 'sweep';
taʾadawa (K*) 'be swept';
ʾadāwi (K*), act. part. of *ʾadawa*;
ʾədəw 'swept, clean';
ʾəddāw, ʾəddaw 'sweepings, filth, rubbish, refuse';
ʾəddāwāt, pl. of *ʾəddāw* (Lt) 'dirt';
māʾədəw 'broom, (T.M) shovel, container for rubbish';

SEMITIC: the connection with Ar. *ʾidāwa* 'receptacle for holding water for ablutions' suggested by Fraenkel 171 (who translates Ar. *ʾidāwa* 'Waschbecken'), and G. *ʾadawa* 'sweep' being a denominative of *ʾəddāw* 'sweepings' is not convincing.
ETHIOPIC: Gur. *aǧǧä* 'sweep' (Polotsky, *JAOS* 69[1949].39), Har. *adu* 'manure'.

ʾədaw እደው; see *ʾəd*.

ʾadyām አድያም; see ******dym*.

ʾaḏara I **አፀረ** (TS) 'sweep';
see *ʿaṣara* 'squeeze'.

ʾaḏara II **አፀረ** (TS) 'delay'.

ʾaf (pl. *ʾafaw, ʾafawāt*) **አፍ** 'mouth, beak, entrance, brim, orifice, border, edge (of a sword)';
the suffix pronouns are attached to the base

ʾafu-; acc. (with suffix pronouns) *ʾafā-*.
(zakəlʾe ʾafu-hu 'two-edged');
ʾaf baʾaf 'mouth to mouth, face to face';
ʾafa ṣəbāḥ 'dawn, morning';
ʾafa nagh 'dawn';
baʾafa ḥaṣṣin, baʾafa sayf 'at the point of the sword';

SEMITIC: Ar. *fū* (in construct state) 'mouth', SAr. *f* 'voice, mouth', Heb. *pe*, Ph.Ug. *p*, Akk. *pû*; with final *-m*, in Ar. *fam*, Aram.-Syr. *pummā*, Md. *puma*. On the root see Noeldeke 1910:171-8, and Baumgartner 864.
ETHIOPIC: Te.Tna. *ʾaf*, Amh.Arg.Har.Gur. *af*; also in Cushitic: Som.Sa.Af.Qua. *af* 'mouth', Be. *yaf*, Kam.Qab. *afu* (see also Dolgopolsky 231, Cohen 1947:no.380 bis). See also *ʾafawa*.

አፋ ʾafā (Lt) 'dagger';

ETHIOPIC: Te. *hafa* 'sharp curved knife', Amh.*afa* 'short sword'. See also *ʾafot, ḥafā*.

ʾef, ʾif ኤፍ ፤ ኢፍ 'kind of measure';

from Heb. *ʾēpā* through Greek transcription *oiphi*; also Te. *ʿuf*. Note that Heb. *ʾēpā* is considered to be of Egyptian *(ʾipt)* origin (Sethe, *ZAS* 62[1927].61).

ʾəffo እፎ 'how?, how about?, in what way?, why?, how!, how great!, what!';
ʾəffo-nu, ʾəffo-nu-ma 'how?';
ba-ʾəffo 'in what way?, why?';
ʾəffo za-, baʾəffo za-, ʾəffo kama, baʾəffo kama 'for what?, and why?';
ʾəffo-ke 'how much more?, how much less?' (depending on the context);
zakama ʾəffo 'of what sort?, how much?, in what manner?, how?';
ʾəffo ʾənka, ʾəffo ʾəngā, ʾəffo-nu-ma ʾənka, ʾəffo fadfāda, ʾəffo-ke fadfāda, ʾəffo ʾənka fadfāda 'how much more?';
ʾəffoffo, ʾəffāffo, ʾəffaffo, ʾəffāʾəffo 'how?';
ʾəffoyāwi (T) 'such a, what a!';

SEMITIC: Soq. *ʾif-ol* 'how?' (Leslau 1938:69), Heb. *ʾēpō* 'how?' (in Judges 8:18; see Buhl 32). On the particle ******pa* in Semitic, see G. Garbini, *Biblica* 38 (1957).419-27; and *AION* 21 (1971).245-8. For the reduplication of the last radical in *ʾəffoffo*, cp. Heb. *ʾeḵāḵā* 'how?'. The element *f* also occurs in Ar. *kayfa* 'how?', but its identification with G. *ʾəffo*, as suggested by Jensen 1887:423, is unlikely.
ETHIOPIC: Te. *ʾafo* 'how?'.

ʾafʾā, ʾafʾa አፍአ ፤ አፍአ 'out, outside, outside part, outdoors, outward, outside of, on the outside, beyond'; with suffix pronouns: e.g. *baʾafʾā-hu* 'outside of it';
preceded or followed by prepositions: *baʾafʾā* 'outside, outwardly', *ʾənta ʾafʾā* 'abroad, outdoors', *ʾəmənna ʾafʾā, ʾəmʾafʾā* 'outside of, from without', *ʾəska ʾafʾā* 'out, outdoors', *ʾafʾā ʾəm, ʾafʾā ʾəmənna* 'outside of';
(za-ʾafʾā 'outer, external');
(sabʾa ʾafʾā 'outsiders');
ʾafʾāwi 'external, outward, outer, outsider (in religion)';

ETHIOPIC: Te. *ʾafʾa* 'outside', Amh. *afʾa* (from Geez); also in Cushitic: Be. *ēfo* 'front part of the house', Aw. *af* 'outside, outdoors'.

ʾəffāʾəffo እፋእፎ; see *ʾəffo*.

ʾafʿot አፍዖት 'adder, viper';

SEMITIC: Ar. *ʾafʿā"* 'viper', Heb. *ʿepʿē(h)*, Ug. *ʾpʿ* 'reptile' (Aistleitner, Caquot 442). See also *faʿawa*.
ETHIOPIC: Te. *ʾafʿot* 'viper', Tna. *ʾafʿut*, Amh. *əmfut*, Har. *amfut*, Gur. *ăfą̈ʾą̈*; related to Amh. *əffuñña*, Har. *ḥiffiñ*, Gur. *umfäññe*; passed into Cushitic: Bil. *afʿota*.

ʾefud ኤፉድ, (Lt) **ʾəfəd እፍድ** 'the upper garment of the priest of Israel in biblical times';

from Heb. *ʾepōḏ*, same, through Gk. *ephoud*; also in Amh. *efud*. In the other Semitic languages: Syr. *ʾāpūḏā, peḏtā*, Ug. *ipd*, Akk. *epattu*, pl. *epadātu* 'a costly garment' (see Baumgartner 75; D. Cohen 1970:28).

ʾəffoffo, ʾəffāffo እፎፎ ፤ እፋፎ; see *ʾəffo*.

ʾafākiyā, ʾafkiyā አፋኪያ ፤ አፍኪያ, (T) **ʾafkayā አፍክያ**, (K) **ʾafkəyā አፍክያ** 'ring, clasp';

SEMITIC: the comparison with *ʾ/hpk* 'turn over' (Heb. *hāpaḵ*, and others) suggested by Dillmann 808 (followed by D. Cohen 1970:28) is not convincing.

ʾiflusāwiyān ኢፍሉሳዊያን (D 1406), **ʾaliflusāwiyān አሊፍሉሳዊያን** (KG) 'those who close the gate';

from Gk. *pylōros* 'gate keeper'. See also *ʾarlefəlus*.

ʾaflāṭis አፍላጢስ 'bitumen, pitch, asphalt';
see *ʾasfāliṭo*, below.

ʿefenyos **ኤፈንዮስ** (T.M) 'perfume'.

perhaps from Gk. *eupnous* 'sweet-smelling' (Müller).

ʾafāqid, ʾafqud **አፋቂድ ፡ አፍቁድ** (T) 'female goat, sheep which has not yet been covered';

it looks like a plural of *fqd*. It is either a misprint of *ʾafquṣ* (see below) or the other way around.

ʾafquṣ **አፍቁጽ** (T) 'sheep or goat which has not yet been covered';
see *ʾafāqid*.

ʾafeqyā **አፈቅያ** (T⁺) 'precious stone'.

ʾafar **አፈር** 'dust, soil';

SEMITIC: Ar. *ʿafr, ʿafar* 'dust', Heb. *ʿāpār, ʿepr*. ETHIOPIC: Amh.Arg.Har.Gur. *afär* 'earth, soil', Gaf. *afärä*. Dillmann 808 considers G. *ʾafar* an Amharic loanword, unless it is to be identified with Heb. *ʿepr*, for which see Kutscher, *Leshonenu* 27-8 (1964). 184-5.

ʾafraḫt **አፍርጎት**; see *farḫ*.

ʾafreṭəls **አፍሬጥልስ** (K*) 'precious stone'.

ʾafsät, in beta ʾafsät **ቤተ ፡ አፍሳት** (Lt), **beta ʾafsot** **ቤተ ፡ አፍሶት** (OT) 'hospice for lepers, (OT) who are by themselves, separated from others';

from Gk. *aphphousōth*, transcription of Heb. *bet haḥopšīt*. See also *afsot* below.

ʾafsot **አፍሶት** (T) 'storage for grain';

is perhaps to be identified with *ʾafsät, ʾafsot*, above, that is, the storage for grain in a house by itself separated from the main house.

ʾafot **አፎት** (K*) 'short sword, two-edged sword';

ETHIOPIC: Amh. *afa* 'short sword'. See also *ʾafā*.

ʿefät **ኤፋት** (Sw. in D 1406), **ʿefot** **ኤፎት** (OT) 'small drum kept beside a large one used for summoning troops' (Amh. *ṭərän*).

ʿefot **ኤፎት** (T.K) 'necklace of gold, silver chain';

it occurs in the expression *bāzgənat zaʿefot* 'necklace of *ʿefot*' (Judges 8:26). Neither the Hebrew text nor the Septuagint gives any indication about the meaning of *ʿefot*. Could it mean 'the fringe of the *ʿefot*', and *ʿefot* would then be a transcription of Heb. *ʿepoḏ*?

ʾafaw I **አፈው**; see *ʾaf*.

ʾafaw II (pl. *ʾafawāt, ʾafəwāt*) **አፈው** 'sweet odor, scent, fragrance, perfume';
ʾafawāt 'sweet herbs, perfumed unguents, spices';

SEMITIC: Ar. *ʾafwāh* 'aromatics', from Geez (G. Hoffmann, *ZDMG* 32[1878].761) with a sg. *fūh* reconstructed from the plural (Noeldeke 1910:237-8).

ETHIOPIC: the root also occurs in Cushitic: Bil. *abbuwā* 'pleasant odor, aroma, perfume', Be. *fū* 'odor'. For Qem. *abäb* 'fumigate a utensil for milk', see Conti Rossini 1912:158.

ʾafawa **አፈወ** (K*) 'breathe, blow, sigh in relief'; →

denominative from *ʾaf* 'mouth'.

ʾafaya I **አፈየ** (T.Y.K*) 'bake',
taʾafya (K*) 'be baked';
ʾəfuy 'baked';

SEMITIC: Ar. (Dat) *hafā (hfy)* 'bake', *mīfaʾ* 'oven', SAr. *ʾfy* 'baked', Soq. *mofe* 'furnace', Heb. *ʾāpā (ʾpy)* 'bake', Aram. *ʾāpe*, Syr. *ʾepā*, Md. *apa*, Ug. *ʾpy*, Akk. *epû*.

ʾafaya II **አፈየ** (T) 'become fat';
ʾəfuy (T), *ʿəfuy* (Sw. in D. 810) 'fat';

SEMITIC: related to Ar. *ʿafā (ʿfy)* 'be dense'.

ʾofyomākən, ʾafyomākən **አፍዮማክን ፡ አፍዮማክን**, (Lt) **ʾafyokməyon** **አፍዮክምዮን** 'grasshopper, (T⁺) owl';

from Gk. *ophiomakhon*, acc.sg. of *ophiomakhos* 'kind of locust'.

ʾəffoyāwi **እፎያዊ**; see *ʾəffo*.

ʾagāʾəzt, ʾagāʾəst **አጋእዝት ፡ አጋእስት**; see (*gazʾa* I), *ʾəgzi*.

ʾagada *(yəʾgəd)* **አገደ** (K*) 'prevent, hinder';

from Amh. *aggädä*, same.

ʾagadā **አገዳ** 'thighbone, shinbone, tibia, leg, large bone of the leg, shoulder of animal';

ETHIOPIC: Amh. *agāda* 'leg (of man), hind leg (of a cow), shinbone'; also in Cushitic: Af. *agedā* 'arm', Sa. *agadā*.

ʾəgale (fem. *ʾəgalit*) **እገሌ**, (T) **ʿəgale ዕገሌ** 'so-and-so, such-and-such, certain (person)';
ʾəgaleyāwi 'so-and-so, a certain (place)';

ETHIOPIC: Te. *ʾəgäle* 'so-and-so', Tna. *ʾəgälä, ʾəkälä*, Amh. *ʾəgäle*, Gur. *ägäle*. Conti Rossini 1912:173 compares it with Qem. *ayla*, Khamta *aylät*.

ʾəgʷl (pl. *ʾəgʷal, ʾəgʷalāt*) **እጉል**, (T) **ʿəgʷal ዕጉል**, (K) **ʿəgʷl ዕጉል** 'the young of any animal or fowl' (also of humans, but the more frequent term is *ʾəgʷāl*, below);
ʾəgʷalt, ʾəgʷəlt (pl. *ʾəgʷalāt, ʾəgʷlāt, ʾəgʷālāt*) 'calf, heifer';
ʾəgʷāl, pl. *ʾəgʷālāt*, (T) *ʿəgʷāl* 'the young of any animal, fowl, or human, child, offspring, progeny';
ʾəgʷāla māwtā 'orphan', lit. 'offspring of a dead person';
ʾəgʷāla māwtənnā 'orphanage';
ʾəgʷāla ʾəmaḥəyāw, (K) *ʿəgʷāla maḥyāw, ʿəgʷāla məḥyāw* 'man, men, mankind, mortal', lit. 'progeny of the mother of the living (that is, Eve)';
ʾəgʷāla ʾəmaḥəyāwi, (K) *ʿəgʷāla maḥəyāwi* 'human';
(fəṭrata ʾəgʷāla ʾəmaḥəyāw 'human creature');
ʾagala; see *ʿagala* II; one would expect *ʾag-(g)ʷala*.

SEMITIC: Ar. *ʿiǧl* 'calf', Heb. *ʿeḡel* 'young bull', Aram. *ʿeglā*, Syr. *ʿeglā*, Md. *anglia*, probably 'calves', Ug. *ʿgl*; perhaps also Akk. *agalu* 'donkey'. ETHIOPIC: Te. *ʾəgal* 'calf'; with a reduplicated root in Te.Tna. *gəlgäl* 'the young of an ass or horse', Amh.Arg.Gaf. *gəlgäl* 'lamb', Gur. *gəlgəl*, Har. *gīgi* (with *l* becoming *zero*) 'the young of any animal'; also in Cushitic: Kham. *gilgil*, Kafa *gagerō*. Conti Rossini 1912:199 compares Qem. *gär*, pl. *gäl-ta* 'calf'. See also Cohen 1947:no.43.

ʾagmus **አግሙስ**; see *gamas*.

ʾigonṭe **ኢጎንጤ** (D 1406), **ʾegonṭe** **ኤጎንጤ** (K), apparently represents Gk. *gōniai* 'corners' which has no correspondent in the Hebrew text of Ez. 41:15 quoted by Dillmann.

ʾagre **አግሬ** (T.K*) 'large shield';
(M 394 misunderstood Amh. *bākāra* 'large shield' [Tayyā's translation of G. *ʾagre*] for *bāk*r* and, therefore, wrongly renders G. *ʾagre* by 'firstling, first-born');
ʾaggārāwi 'warrior';

ETHIOPIC: Amh. *agre* 'large shield', Har.Gur. *agri*; from Cushitic: Had. *agira* (Cerulli 1936:231).

ʾəgr (pl. *ʾəgar, ʾaʿgār*) **እግር** 'foot, measure';
(*ʾəgra ʾamir, ʾəgra ḏaḥāy* 'ray of sunlight, beams of the sun');
(*ba-ʾəgr, ʾənta ʾəgr* 'on foot');
(*sabʿa ʾəgr* 'infantry');
(*baʿaḥatti saʿāt ʾəgr* [Lt] 'at the first hour');
ʾaggār, ʾaggāri (pl. *ʾaggārān, ʾaggārəyān*) 'pedestrian, infantry';
ʾaggārāwi 'pedestrian';
ʾagrāwi (K*) 'worm with many feet';

ETHIOPIC: Te. *ʾəgər*, Tna. *ʾəgri*, Amh. *əgər*, Har. *igir, ingir*, Gaf. *əgʷrä*, Gur. *ägər*, Arg. *ingir*. The comparison with Heb. *regel* 'foot', Ar. *riǧl* in Buhl 744 and Koehler 872 on the authority of Brockelmann 1908:227, 231, and Růžička 55 (so also Littmann-Höfner 386) is doubtful. For its doubtful connection with *ʿiǧr, ʿəǧer* of the Arabic dialects of Datina and Syria, see Landberg 1920:63, Noeldeke *ZA* 20 (1907). 414, and Leslau 1958:49. For Syrian-Arabic *ʿeǧer*, Barthélemy 3 suggests a derivation from *leǧr* (by metathesis of *reǧl*), *l* being taken for the article so that the form *əǧer* is taken for the noun. König 144 (on the authority of Ewald) derives *ʾəgr* from *ʾəlgər* (with prothetic *ʾ*) > *ləgər* < *rəgəl*.

ʾəgure **እጉሬ** (T) 'red color';

perhaps from Cushitic: Sa. *egarīn* 'orange'.

ʾagrāgəlyon **አግራግልዮን** (Lt), **ʾagrigəlyon** **አግሪግልዮን** (T.M) 'rabbit';

from Gk. *khoirogryllion*, acc. of *khoirogryllios* 'rock badger'. See also *ʾakrigəlyon, kirogərliyos*.

ʾagorgān **አጎርጋን** (T) 'kind of bird'.

ʾgrt, taʾagrata **ተአግረተ** (T.Y.M) 'hasten, be fast';
secondary form of *hagrata*.

ʾagāśāʿ **አጋሣዕ** (T) 'castrated animal';

could it be a misprint for **አጋሰስ** *ʾagasās* (Amh) 'pack animal'?

›agwāl አግዋል; see *gol*.

›agyā አግያ 'holy' (fem.);
›agyos 'holy' (masc.);

from Gk. *hagios* 'holy', fem. *hagiā*; also Syr. *›agiyā*. See *›agyāsmānṭon*, below.

›agyos አግዮስ; see *›agyā*.

›agyāsmānṭon አግያስማንጦን (K) 'Holy Spirit';

corrupt from Gk. *hagiou pneumatos* 'of the holy spirit', gen.sg. of *hagion pneuma*. See also *›agyā*, above.

›əgzi› እግዚእ; see *gaz›a* I.

›əgzi›ab(ə)ḥer እግዚአብሔር 'God';
lit. 'the master of the land' (see *gaz›a* I, *bəḥer*);
›əgzi›ab(ə)ḥerāwi 'divine';
›əgzi›abəḥerənnā 'divine nature of God';

ETHIOPIC: Tna. *›əgzi›abəḥer*, abbreviated (with metathesis) *›əzgi*, Te. *›əgzaher*, Amh. *əgzi›abəher, əgzer, əgzihar*.

›agāzan, ›agāzen አጋዘን ፡ አጋዜን 'antelope';

ETHIOPIC: Tna. *›agazen, ›agāǧän*, Amh. *agazän*; from Cushitic: Aw. *agāzeni*, Qem. *agāzēn*.

›ah አሀ, (Lt) **›aḫ አኅ**, exclamation of pain or grief, sighing;
›əh bəhla (Lt) 'groan';

SEMITIC: Ar. *›ah, ›āh, ›āhā*, exclamation of pain, *›ahha* 'moan, complain', Heb. *›āhāh* 'alas', related to *›āḥ*, Syr. *›aḥ*. Note that in Heb. *›aḥălay, ›aḥăley* 'alas!' the preposition *l* 'to, for' is agglutinated with *›aḥ* (cp. G. *way* and *wayle* 'woe!').
ETHIOPIC: Te. *›ah, ›əh* 'ah!', Amh. *ah*, exclamation of sorrow, grief, *əhəh alä* 'utter a cry of sorrow', Gur. *ux barā* 'sigh'; also in Cushitic: Bil. *aḥa*, Sa.Af. *ah*, Som. *oh*.

›oho (›aho) አሆ ፡ (አሆ), expression of consent, 'certainly!, yes, indeed, by all means, all right, I am here!, (Lt) agreement, consent';
›oho bəhla (yəbe) 'agree, consent, obey, promise, submit, be submissive';
›oho ›abala, causative; also 'persuade';
›oho bəhilot 'compliance, submissiveness, obedience';
(*bəhila ›oho* [Lt] 'consent, agreement');

SEMITIC: Ar. *›iy* 'yes, certainly', Ḥars. *›ahā* 'yes', Ug. *i* 'truly'.

ETHIOPIC: Te. *›oho, ›uhu* 'yes!', Tna. *›əhə›* 'all right', *›əhe bälä* 'approve', Gur. *ō* 'yes', *yō* 'here I am!'; also in Cushitic: Bil. *ahō* 'all right, here I am!'. Dillmann 1907:114 analyzes it, with reservations, as *›o* (see *›o* I, above) and *-ho*.

›ahbuy አህቡይ ; see *hobāy*.

›ahut አሁት (Gr) 'fish' (constellation);

from Ar. *ḥūt*.

›aḥ አሕ (T), sound produced by the throat;

SEMITIC: onomatopoetic, as in Ar. *›aḥḥa* 'cough', *›aḥ›aḥ* 'sound of coughing'.
ETHIOPIC: Tna. *›uḥu bälä, ›əḥə‹ bälä* 'cough', Te. *›əḥu‹ bela*, Amh. *uhu alä, əhu alä*, Har. *oḥo› bāya*, Gur. *uxu barä*; also in Cushitic: Sa. *oho‹*, Or. *akki*.

›aḥā አሓ, (K) **›aḫā አኃ** 'cattle, cows';

ETHIOPIC: Te.Tna. *›aḥa* 'cattle'. Cohen 1947: n.11 identifies it with Egyptian *yḥ* 'ox'; also Coptic *ehe* 'cow'. Littmann, *Deutsche Literaturzeitung* 1931, p. 1404 suggests a common African origin.

›aḥadu (acc. *›aḥada*) **አሐዱ** (masc.) 'one, a certain, a, same, only one';
(*›aḥadu ›aḥadu, lalla ›aḥadu ›aḥadu, babba ›aḥadu* 'every one, each one, separately, individually');
(*›i-›aḥadu* 'not one');
(*›i-ba-›aḥadu* 'not in the slightest');
(*›aḥadu...wa›aḥadu* 'one...and the other');
›aḥād (pl. *›aḥādāt*) 'unit (numbers from one to ten), unique';
›əḥud 'first, first day of the week, Sunday';
(*›əḥud sanbat* 'Sunday, first day of the week');
›aḥada (Y) 'make one, be one' (denominative);
ta›āḥada (K*) 'become united, be linked together';
tə›ḥəd, tə›ḥədit 'unity, being united' (n);
mə›ḥədit (M) 'one part';

SEMITIC: Ar. *›aḥad* 'one', SAr. *›ḥd*, Heb. *›eḥād*, Aram.-Syr. *ḥaḏ*, Md. *ḥad*, Ug. *aḥd*, Ph. *›ḥd*, Akk. *wēdu* 'only, alone, single'.
ETHIOPIC: Tna. *ḥade* 'one', Te. *ḥəd* 'one another' (the expression for 'one' is *woro*), Gur. *had*, Amh. *and*, Arg. *hand* (for *ad* with inserted *n*), Gaf. *əǧǧä*. For the feminine, see *›aḥatti*. The root is connected with *whḍ*, below.

›aḥama አሐመ (MA) 'assemble in a row, arrange in order'.

›aḥmar አሕመር (Lt) 'red';

from Ar. *›aḥmar*.

›aḥur አሑር, (T) **›ahur አሁር** 'ram';

ETHIOPIC: perhaps related to Te. *wəḥər* 'bull'. The comparison with Amh. *awra* 'male' suggested by d'Abbadie 548 is doubtful. The root is common with Cushitic: Sa.Af. *awur, aûr* 'bull', Som. *aur* 'stallion', unless Cushitic: *awur, aûr* is to be identified with Amh. *awra*. For Cushitic **›awr-*, see Sasse 46.

›aḥraw አሕርው; see *ḥarāwəyā*.

›aḥṣā, ›aḥṣāt አሕጻ ፡ አሕጻት; see *ḥaṣṣ*.

›aḥatti (for *›aḥadti*; acc. *›aḥatta*) **አሐቲ** (fem.) 'one, only one, same';
›aḥatta 'one time, once, one (thing), at the same time';
(*›i-ba-›aḥatti* 'by no means');
›aḥattane 'together, in one place';
(*ba-›aḥattane, wəsta ›aḥattane*, same);

SEMITIC: Ar. *›iḥdā* 'one' (fem), SAr. *›ḥt*, Heb. *›aḥaṯ*, Aram. *ḥăḏā*, Syr. *ḥəḏā*, Md. *hda*, Ph. *›ḥt*, Ug. *aḥt*.
ETHIOPIC: Tna. *ḥanti*, Te. *ḥatte, ḥante*, Amh. *andit*. For the masculine, see *›aḥadu*.

›aḥattane አሐቲኔ; see *›aḥatti*.

›aḥazrāḥ, ›aḥezerāḥ አሐዝራሕ ፡ አሔዜራሕ; see *›azarāḥ*.

›aḫ አኅ; see *›ah*.

›eḫa ኤኅ; see *›ayḥ*.

›əḫ" አኍ, (Lt) **›əḫ አኅ**; see *›əḫaw*.

›əḥil, ›əḥel, ›əḥelā አኂል ፡ አኄል ፡ አኄላ 'heap (mass) of dried figs or dates, dough made from figs or dates, (T) date palm, dried figs';
see also *helā* II, *ḥelā*.

›aḫara I **አኀረ** 'be kept back, be delayed, (T.Y) make follow';
›aḫara 'keep back, delay';
›aḫāri 'hindmost, latter';
›aḫārit (M) 'extremity, end';

SEMITIC: Ar. *›aḫḫara* 'delay', *›āḫir* 'last', SAr. *ḥ-›ḫr* 'delay', Šḥ. *aḥeri* 'the second', Soq. *ḥer-ḥen* 'behind', Heb. *›aḥar* 'behind', Aram. *›āḥar* 'be behind', Syr. *›ḫr* (af‹el) 'tarry, delay, be late', Md. *ahuria* 'behind', Pun. *›ḫr* 'after', Ug. *›ḫr* 'tarry', *aḫr* 'after', Akk. *aḫāru* 'remain behind'.
ETHIOPIC: Te. *ḫar* 'behind' (Te *›aker* 'end' is an Arabic loanword), Har. *āḫär-le* 'behind', Gur. (Zway) *ir-äni* (or *irä-nī*). For Te. *räḫar* 'from behind, afterwards', Gur. (Wolane) *rer* 'back of the body', *bä-rer* 'after', see Leslau 1979:527.

›aḫara II **አኀረ** (T) = Amh. **ጠረገ** *ṭärrägä* 'sweep', (Y) = Amh. **ረገጠ** *räggätä* 'stamp';

it would seem that Tayyä's **ጠረገ** is a misprint for **ረገጠ**.

›aḫara III **አኀረ** (Y) 'widen, have (something) fixed into the ground'.

›aḫraw አኀርው; see *ḫarawa, ḫərəw*.

›aḫət አኀት; see *›aḫaw*.

›aḫatur አኀቱር, (T) **›aḫtur አሕቱር**, name of the third Coptic month (it correponds to G. *ḫədār*);

from Coptic (Bohairic) *athōr*; also Chr.-Ar. *hātūr*.

›aḫaw, ›aḫ" (pl. *›aḫaw*) **አኀው ፡ አኁ**, (Lt) **›aḫ አኅ** 'brother, blood relation, kindred, kinsman, fellow-countryman, friend';
the suffix pronouns are attached to the base *›aḫu-*, acc. *›aḫ"a-*;
(*›aḫawa ›ab* 'paternal uncle');
›aḫat (pl. *›aḫāt, ›aḫatāt*) 'sister';
(*›aḫata ›ab* 'paternal aunt');
›aḫaw (pl.) 'brothers and sisters';
›aḫawənnā, ›aḫawwənnā 'brotherhood, fraternity';
ta›aḫawa, ta›āḫawa 'be a brother, be brothers and sisters, have brotherly love for, fraternize, become comrades, contract an alliance, cultivate friendship' (denominative);
›asta›aḫawa, caus. of *ta›aḫawa*;
tā›aḫā, ta›aḫā, tā›aḫā, (T) *tā›aḫ* 'brothers, fraternity, friends, friendship';
ta›aḫawo(t) 'brotherhood, ties of brotherhood, brotherly kindness, brotherly love, fraternity, friendship';

according to Barth 1911:23 the initial vowel *ʾə* of *ʾəḫ*" (as against the vowel *a* of the other Semitic languages) is due to the form of the feminine *ʾəḫat*.
SEMITIC for 'brother': Ar. *ʾaḫ*, SAr. *ʾḫ*, Soq. *ʾaʿḥa*, Mh. *ǧā* (Bittner 1909:75), Heb. *ʾaḥ*, Aram.-Syr. *ʾaḥā*, Md. *aha*, Ph. *ʾḥ*, Ug. *aḫ*, Akk. *aḫu*.
ETHIOPIC: Te. *ḥu*, Tna. *ḥaw*, Arg. *äh*, Har. *əḥ* 'younger brother'. Note Amh. *wändəm* (for *wäldəm*) 'brother', lit. 'the child of the mother'; for the Semitic root *ʾḥ* in Amharic, see below for 'sister'.
SEMITIC for 'sister': Ar. *ʾuḫt*, Soq. *ʾəʿḥet*, Heb. *ʾāḥōṯ*, Aram. *ʾăḥāṯ*, Syr. *ḥāṯā*, Md. *ahata*, Ph. *ʾḥt*, Ug. *aḫt*, Akk. *aḫātu*.
ETHIOPIC: Te. *ḥət*, Tna. *ḥawti*, Amh. *ət*, *əhət*, Arg. *əhəd*, Gur. *ōt*, Har. *əḥit* 'younger sister'; passed into Cushitic: Sa. *atē* 'elder sister'.

ʾaḫaza *(yəʾḫaz, yaʾaḫaz)* **አኀዘ** 'take, catch, hold, lay hold of, take hold of, seize, seize upon, grasp, connect, apprehend, possess, control, constrain, restrain, occupy, dominate, take captive, make prisoner, take as a pledge, sustain';
ʾaʾḫaza, causative; also 'take as a pledge';
taʾəḫza, pass. of *ʾaḫaza*; also 'be taken as a pledge, be liable or responsible (for a debt)';
taʾāḫaza 'be contiguous, border upon, come in contact with, be involved in (a battle or another activity), come to blows, attack, be engaged (in battle), contend, dispute';
ʾastaʾaḫaza 'make seize, make join, make adhere, make contiguous, associate, connect, make engage in battle, commit to someone's charge, give as a pledge, receive as a pledge, start a fire (that is, make the fire seize something)';
ʾastaʾāḫaza 'make confront one another, make come to blows, make contiguous, connect, attach, cause to take one another, bind one another with a pledge';
ʾaḫāzi, act. part. of *ʾaḫaza*; also 'owner, master, lord, one who has power or dominion';
(ʾaḫāze kʷəllu 'all-embracing, omnipotent, almighty');
ʾəḫuz, pass. part. of *ʾaḫaza*; also 'captive, kept captive, joined, possessed by a spirit, holding (something), who holds, continuous, contiguous';
(ʾəḫuza nafṭ [Lt] 'fusilier');
ʾaḫaz, ʾaḫz 'hostage, pledge, security, numeral, cipher';
ʾəḫiz 'dominion, power';
ʾəḫizāt (pl) 'power (of angels, of heavens), virtues';
ʾəḫzat 'taking possession, seizing, domination, dominion';
maʾḫaz, maʾaḫazt (pl. *maʾāḫəz, maʾāḫazāt, maʾaḫazāt*) 'handle, hook, ribbon, joint, juncture, connection, frame, framing, courtyard, enclosure, confines, boundary marker, possession';
məʾ(ə)ḫāz, māʾ(ə)ḫaz 'boundary, confines, juncture, place where things touch';
(maʾəḫāza 'beside, close to');
māʾ(ə)ḫəzt (pl. *maʾāḫəzt*) 'stave';
taʾəḫəzot 'capture';

SEMITIC: Ar. *ʾaḫaḏa* 'hold, take possession of, seize', SAr. *ʾḫḏ*, Heb. *ʾāḫaz*, Aram. *ʾăḥaḏ*, Syr. *ʾeḥaḏ*, Md. *ahd*, Ug. *ʾḫḏ*, *ʾḥḏ*, Akk. *aḫāzu*.
ETHIOPIC: Tna. *ḥazä*, Amh.Gaf. *yazä*, Arg. *wähaza*, Gur. *ezä*.

ʾakko አኮ, it negates a member in an affirmative sentence: 'by no means, not' (see Dillmann 1907:509-10; Lambdin 129-30);
ʾakko ʾakko, repeated for emphasis;
ʾakko za + verb 'it is not that' (it negates the predicate in a cleft sentence);
waʾakko 'and not, but not';
ʾakko-ke 'not' (see *-ke*);
ʾakko-nu, ʾakko-hu 'not?' (one expects an affirmative answer);
ʾakko kəmma followed by *bāḥtitu*, or *ʾallā*, or *ʿādi*, or *dāʾəmu* 'not only...but also, not alone... but also, not...but';
ʾakkoza + verb ...*ʾallā* 'not...but';
ʾakko...waʾakko 'neither...nor';
ʾəmma ʾakko, waʾəmma ʾakko, waʾəmma ʾakkossa 'otherwise, and if not, or else, or';

for *ʾal-ko* (Praetorius 1886:143; Brockelmann 1908: 176; Rundgren 1955:36; Littmann-Höfner 377), *-ko* being shortened from *kona*. Dillmann 1907:120 analyzes it, with reservations, as coming from *ʾa* (< *ʾal*, negative) and *-ko* 'thus'.
ETHIOPIC: Te. *ʾikon* 'not, no', Tna. *ʾaykon*, Amh. *ənkʷan* 'no' (Praetorius 1879:259; Cohen 1939: 324).

ʾakadnā አክድና 'snake, viper';
from Gk. *ekhidna* 'viper'; also Syr. *ʿeḵeḏnā* 'viper'.

ʾakdin አክዲን (T), **ʾakāden አካዴን** (L) 'precious stone, (M) jewel, necklace';
see *ʾakāṭəs*.

ʾakdar አክደር (T) 'precious stone, (Lt.M) dark, brown, dark-brown';
from Ar. *ʾaḫḍar* 'green'; also Ar. *ʾakdar* 'dark-colored'; Te. *ʾakädär* 'third infusion of coffee' (because of its color), Tna. *ʾaḵädäray* 'rather dark'.

ʾakafa አከፈ (KG) 'sweep, wipe';
ʾakāfi (T) 'sweepings, rubbish';
ETHIOPIC: Amh. *akkäfä* 'scoop out'.

ʾakfār አክፋር 'chains, shackles';
seems to be a plural of **kafar*.

ʾakāhi አካሂ (T.K*.M) 'a cow which has milk, a cow which is not dry';
see also *kāhi*.

ʾakak አከክ (T. Sw. in D 1397) 'crumbled bread';
SEMITIC: Aram. *ʾakkāḵā* 'ground or pounded drug'.

ʾakala *(yəʾkal, yəʾkəl)* **አከለ** 'be equal, suffice, be enough, be approximately, be about, amount to, have enough'; with object suffix pronouns; e.g. *ʾakala-nni* 'it was sufficient for me';
(ʾakala lāʿəla 'prevail over');
(yaʾakkəl 'nearly, about');
ʾaʾkala 'be satisfied, have enough, find sufficient of, (Lt) make full, fill';
taʾākala 'be satisfied, be content (with), have enough';
taʾākala 'try to be equal, compete';
ʾastaʾakala 'give in abundance, satisfy';
ʾakāli 'sufficient';
ʾəkul 'sufficient, enough';
ʾaʾkalo 'sufficient number';
māʾəkal 'center, middle, midst, intermediary';
(zamāʾəkal, zabamāʾəkal 'mid-, middle' (adj.);
māʾəkala 'in the midst of, in the middle of, among' (the suffix pronouns are added to the base *māʾəkale-*);
(wəsta māʾəkala 'in the middle of, in the midst of');
(ʾəmənna māʾəkala 'from among, from');
(ba-māʿəkala 'in the midst of, in the middle of');
māʾəkalāwi, māʾəkalāy 'middle (adj.), of middle age, moderate, mediatory, intermediary';
māʾəkalənnā 'the middle';
SEMITIC: Dillmann 782 considers it to be related to Heb. *kwl*, (hifʿil) *heḵīl* 'contain'; cp. also Ar. *kāla (kyl)* 'measure', Aram. *kāl (kwl)*, Akk. *kullu* 'hold, contain'.
ETHIOPIC: Tna. *ʾakälä* 'be equal, be sufficient', Te. *ʾakla* 'suffice', *ʾakəl* 'according to, as much as', Amh. *akkälä* 'suffice, be enough, be equal'; also in the expression 'how many?': Te. *ʾakəl ʾayi*, Amh. *mən yahəl*, Arg. *mən yähal*, Gaf. *mən äkkäwm*; passed into Cushitic: Bil. *akal* 'be equal', Kham. *okul-s* 'make equal'. See also *mʾkl*.

ʾakāl (pl. *ʾakālāt*) **አካል** 'body, limb, substance, hypostasis, person, nature, volume';
maṭana ʾakāl 'manhood';
ʾabṣəḥa ʾakāla 'he reached manhood';
ləhqa ba-ʾakāl, same;
ETHIOPIC: Te.Tna. *ʾakal* 'body', Amh. *akal* 'person', Arg.Gur. *akal-at* (from Amh); passed into Cushitic: Qem.Kham. *akāl* 'body'. The analysis of *ʾakal* as coming from *ʾa-kāl*, originally 'that which contains, volume' suggested by Nyberg 231 is not convincing.

ʾəkl አክል 'food, bread, corn, grain, fodder, bait, produce of the field';
ʿawda ʾəkl 'threshing field';
SEMITIC: Ar. *ʾakala* 'eat', SAr. *ʾkl* 'grain crops', Heb. *ʾāḵal* 'eat', Aram. *ʾāḵal*, Syr. *ʿeḵal*, Md. *akal*, Ph.Ug. *ʾkl*, Akk. *akālu*.
ETHIOPIC: Te. *ʾakəl* 'corn', Tna. *ʾəḵli* 'cereals', Amh. Arg. *əhəl*, Har. *əxi*, Gur. *äkəl*.

ʾaklil አክሊል 'crown, diadem';
from Ar. *ʾiklīl* 'crown'; see also *kallala* I.

ʾakliros አክሊሮስ 'clergyman, priest';
from Gk. *klēros* 'clergy' through Chr.-Ar. *ʾaklīrūs*; also Amh. *akliros* 'vicar'.

ʾakilās አኪላስ (T) 'eagle';
perhaps from Latin *aquila* 'eagle'.

ʾakmām አክማም; see *kamām*.

ʾakimon አኪሞን 'kind of animal';

from Gk. *ikhneumōn* 'a weasel-like animal' (Hommel 1877:xxx).

ʾakməyās አክምያስ (Lt) 'precious stone'.

ʾkʷr I, **taʾakʷra** ተአኵረ (Y.M) 'pant'.

ʾkʷr II, **taʾakʷra** ተአኵረ (T) 'draw a bow'.

ʾakrigəlyon አክሪግልዮን 'rabbit';

from Gk. *khoirogryllion*, acc. of *khoirogryllios* 'rock badger'. See also *ʾagrāgəlyōn*.

ʾakrap አክረጵ (T) 'pure';

corrupt from *ʾakrāṭon*, below.

ʾakrəsmənton አክርስምንቶን 'precious stone';

from Gk. *khrysolithos* 'topaz'. See also *ʾarkarsemton, kərsimoton*.

ʾakrāṭon, ʾakrāṭos, ʾaqrāṭos አክራጦን ፡ አክራጦስ ፡ አቅራጦስ 'pure, unmixed (wine), (Lt) epithet of Christ';

from Gk. *akratos*, acc. *akraton* 'perfect, unmixed, absolute (of Christ)'; also Syr. *ʾaqraṭon* 'pure wine (not mixed with water)'.

ʾekəsdər, ʾeksodər, ʾekəsdəre ኤክስድር ፡ ኤክሶድር ፡ ኤክስድሬ, (T) **ʾeksedere** ኤክሴዴሬ 'chamber, (T) box, chest, coffer';

from Gk. *eksedra* 'hall furnished with seats'; also Syr. *ʾaksedrā* 'cell, chamber', Aram. *ʾaḵsaḏrā* 'recess, parlor'. See also *ʾeskederā*, below.

ʾaksāfos አክሳፎስ (T) 'ability, cleverness';

M has *ʾaksāros*; since M copied from T he undoubtedly misread ፎ *fo* for ሮ *ro*.

ʾaksimāros አክሲማሮስ (K) 'six days';

from Gk. **heksēmeros* 'of six days'.

ʾekson ኤክሶን (T⁺) 'olive oil'.

ʾaksorgis አክሶርጊስ (D 1506) 'exorcist';

from Gk. *eksorkistēs* 'exorcist' through Chr.-Ar. *ʾaksarḡīs, ʾaksargīs*.

ʾaksāron አክሳሮን (T⁺) 'kind of grass'.

ʾaksās አክሳስ (T) 'termite, (K) kind of worm';

probably a plural form of **kis, kəs*, from Gk. *kīs* 'weevil'.

ʾakist አኪስት (T) 'springs (of water)'.

ʾaksosyā አክሶስያ (K*) 'power, authority';

from Gk. *eksousia* 'power, authority'.

ʾakʷata አኰተ (K*); see *ʾaʾkʷata*;
ʾaʾkʷata 'praise, sing praise, laud, give glory, glorify, be grateful, thank, give thanks, be thankful, bless';
taʾakʷta, passive;
taʾākʷata (K*) 'praise one another';
ʾastaʾākʷata (K*), caus. of *taʾākʷata*;
ʾəkkut, ʾəkkʷət 'praised, lauded, thanked';
ʾaʾkʷāti, act. part. of *ʾaʾkʷata*;
ʾəkkʷāte 'glorification';
ʾakkʷatet 'praise, glorification, thankfulness, thanks-offering, thanksgiving, gratitude, Eucharist, bread that is brought to the church and distributed to the people after the Eucharist';
ʾakkʷateta qʷərbān 'Eucharistic prayer, anaphora';
(*ṣalota ʾakkʷatet* 'thanksgiving');
ʾakkʷatetāwi (Gr.463) 'one who offers thanks';
māʾəkʷat, māʾəkot, (T) *māʿəkʷat, māʿəkot* 'gift of glorification, favor, (T⁺) vow, pledge';

ETHIOPIC: Amh. *astakkʷätä* (from * *akkʷätä*) 'say prayers', *makʷətta* 'vow, present, gift', *(tä)makkʷätä* 'make a vow', Gur. (Selti) *ahat* 'thanks', Chaha, Eža *axäda* 'thanks, praise'. See also *mākʷtā*, below.

ʾakot አኮት; see *ʿakot*.

ʾəkkit እኪት; see (*ʾakaya*), *ʾəkkuy*.

ʾaktəyārān አክትያራን (T.D 1405) 'fish';

from Gk. **ikhthyarion*, diminutive of *ikhthys* 'fish'. See also *yāktiyārān*.

ʾakāṭe አካጤ 'cloth of silk and gold thread';

is there any connection with *ʾakṭe*, below?

ʾakṭe አክጤ (T), **ʾakāṭe** አካጤ (L) 'precious stone, agate';

see *ʾakāṭəs, ʾaqṭe*.

ʾakiṭin አኪጢን; see *ʾakāṭəs*.

ʾakāṭəs, ʾakṭəs, ʾakiṭin, ʾakiṭen, ʾaskəṭin አካጥስ ፡ አክጥስ ፡ አኪጢን ፡ አኪጤን ፡ አስክጢን 'precious stone, agate';

from Gk. *akhatēs*, acc. *akhātēn* 'agate'; also Syr. *ʾaḵāṭīn, ʾaḵāṭīs* 'precious stone', Aram. *ʾaḵāṭes*. See also *ʾaqāṭəs, ʾaqṭe, ʾakṭe, ʾakdin*.

ʾakawa አከወ (K*) 'deny, deny falsely';

perhaps related to *ʾakaya*, below.

ʾakaya, ʾakya *(yəʾkay)* አከየ ፡ አክየ 'be evil, be bad, be wicked';
with *ʾəm, ʾəmənna* 'be worse';
ʾaʾkaya 'make bad, make evil, do harm, treat badly, act badly, afflict, deprave, pervert, corrupt';
taʾakaya (T) 'be bad, (Lt) be hurtful';
ʾastaʾakaya 'hold as evil, declare bad, treat badly, do evil';
ʾastaʾākaya 'despise, scorn, mock, dishonor';
ʾəkkuy (fem. *ʾəkkit*) 'bad, wicked, villainous, evil, noxious, vile';
(*ʾəkkuya, ba-ʾəkkuy* 'badly');
ʾəkkuy, ʾəkkit (n) 'misfortune, evil thing, wickedness, viciousness, vice, wrongdoing, iniquity, malice, calamity';
(*ba-ʾəkkit* 'badly');
ʾəkay, same as *ʾəkkuy* (n.);
ʾəkkuyāwi (Lt) 'bad, wicked';
ʾaʾkāyi (Gr), act. part. of *ʾaʾkaya*;

SEMITIC: Brockelmann 1928:16 considers it to be related to Syr. *ʾakkaṭā* (from *ʾkk*) 'wrath, anger', Ar. *ʾakka* 'hate, hatred'.
ETHIOPIC: Te. *ʾaka (ʾky)* 'be bad, be evil, deteriorate', Tna. *ʾaḵäyä*, Amh. *akkäyä* (from Geez), *əkäy* 'evil' (n.); passed into Cushitic: Bil. *ekay* 'evil', Be. *aka* 'harm, mischief'.

ʾakyos አክዮስ (T) 'it is proper, it is fitting, he is worthy', expression of approval when a religious dignitary is promoted;

from Gk. *aksios* 'worthy, deserved'.

ʾakyəst አክይስት, pl. of *kaysi*.

ʾal- አል-, element of negation in *ʾalbə-, ʾalbo*; see below;

SEMITIC: SAr. *ʾl*, element of negation, Soq. *ʾal*, Heb.Aram. *ʾal*, Ph. *ʾl*, Ug. *al*, Akk. *ul*.

ETHIOPIC: Te.Tna. in *ʾalā-bu* 'there is not', Amh.Gaf.Har.Gur. *al-* used to express a negative verb in the perfect (e.g. *al-näggärä-m* 'he did not speak'), Amh.Gur.Gaf. *alä* 'without'. The derivation of Amh. *alä* from *balä* (as in G. *ʾənbala*) with loss of *b*, suggested by Praetorius 1879:57, is unlikely.

ʾallā አላ (mostly after a negative sentence) 'but, but rather, on the contrary';
ʾallā...hi, ʾallā...ni, ʾallā...ʿādi 'but also';
ʾallā ʾəm 'except if, unless';
ʾallā dāʾəmu 'on the contrary';

Ludolf 324 derives *ʾallā* from Gk. *alla*. Littmann 1964:372 compares it with Syr. *ʾellā* from *ʾen-lā* 'if not'.

ʾalle la- (with suffix pronouns) አሌ ፡ ለ- 'woe to!';
with the 3rd pers. masc. the form is mostly *ʾallelo*, but also *ʾalle lottu* 'woe on him!'; for 'woe on them' the form is *ʾallelotton, ʾallelon, ʾalle lon*;

SEMITIC: Ar. *ʾalla* 'moan', Heb. *ʾălălay* 'woe!', Aram. *ʾălā* 'lament', Syr. *ʾeli* 'mourning, lamentation', Md. *alai* 'woe on me!, alas!', Akk. *allû*.

ʾəlla እለ, relative pronoun 'who' (plural);
for the singular, see *za-*;
for the various usages of *ʾəlla*, see *za-*;
for the syntactic usage of the relative, see Dillmann 1907:332-3, 342-3;
the suffix pronouns are attached to the base *ʾəlliʾa-* (see below);

SEMITIC: the only languages that make a distinction between the singular and the plural are: Ar. *ʾalʾūlā* 'who', pl. (for the dialects, see Brockelmann 1908: 324-5, Barth 1913:156ff), SAr. *ʾl*, Mh. *le*, Soq. *ʾil*.
ETHIOPIC: while Te. has a relative pronoun *lā*, and Tna. dialectally *ʾəl*, there is no distinction between the singular and the plural. The situation is the same in other Ethiopian languages.

ʾəllu እሉ (masc.), **ʾəllā** እላ (fem.) 'these';
for the singular, see *zə*;

SEMITIC: Ar. *ʾūlā, ʾūlāʾi* 'these' (for the dialects, see W. Fischer 1959:102ff), SAr. *ʾlw, ʾln*, Soq. *elhe*, Heb.Aram. *ʾellę*, anc. Aram. Ph. *ʾl*, Akk. *ullû*.
ETHIOPIC: Te. *ʾəll-om* 'these' (masc.), Amh. *əllih*. Geez *ʾəlla*, Amh. *əllä*, Tna. *ʾənnä*, Amh.Gaf. *ənnä*, Gur. *nä* (variant of *ʾəllä, əllä*) are also used as a

plural marker: G. *ʾəllamān* 'who?' (pl), Amh.Gaf. *ənnantā* (Amh. also *əllantā*) 'you' (pl) for *ənnä (əllä)- antä*, Gur. *näzi* 'these' (for *nä-zi*). The element *ʾəlla, əllä, ənnä* is also used with a proper noun to express the idea of 'so-and-so and his followers'; e.g. *ənnä täklä maryam* 'Takla Maryam and those with him'. See also *ʾəlləkku, ʾəllon, ʾəllontu.*

ʾəlliʾa- እሊአ- is the form of *ʾəlla* with the suffix pronouns; it expresses the meaning 'those of...', and also 'followers'; e.g. *ʾəlliʾahu* 'his followers, his partisans';

ʾalbə- አልብ- represents the negative particle *ʾal* (see above) with the preposition *ba* 'in'; with object suffix pronouns it expresses 'not have', lit. 'there is not in...'; e.g. *ʾalbəya* 'I don't have'; with 3rd persons the forms are: *ʾalbo* or *ʾalbottu* (masc.), *ʾalbā* or *ʾalbātti* (fem.), 3rd pl. *ʾalbon* or *ʾalbontu*. Note that the thing possessed is in the accusative; e.g. *ʾalbəya beta* 'I don't have a house', but occasionally in the nominative (see Dillmann 1907: 438).
ʾalbo, ʾalbottu also means '(it) is not, there is not, there is no, there are not, nothing, not, non-existence'; after a question, 'no, not at all, it is not the case';
ʾalbo za + verb 'no one + verb, none of, nothing'; e.g. *ʾalbo zayəqabbəromu* 'no one will bury them' (lit. 'there is no one who will bury them'), *ʾalbo zayəḫeyyəs* 'nothing is better', *ʾalbo zagabra* 'he did not do anything';
ʾalbo---zaʾənbala 'only';
ʾalbo ʾama 'never' (lit. 'there is not when');
ʾalbo ḫaba 'nowhere';
ʾalbo + noun also expresses a negative adjective; e.g. *ʾalbo rāḫb* 'not broad';
zaʾalbo (Lt) 'nothingness';
zaʾalbo + noun also expresses at times a negative adjective with 'in-, un-', or '(who is) without'; e.g. *zaʾalbo ʾaśara* 'unsearchable', *zaʾalbo ḫ"əlq"a* 'innumerable', *zaʾalbo ḫaṭiʾata* 'who is without sin, who does not have sins'.

ETHIOPIC: Amh. *albo, alba* (from Geez); e.g. *səm alba* 'nameless'. For *ʾalbə-* with the suffix pronouns, see Dillmann 1907:408, 501ff.

ʾalbo I አልቦ (K*) 'anklet of silver';
from Amh. *albo*; also in Te.Tna. *ʾalbo* 'ring', Har. *albo* 'anklet'; from Cushitic: Aw. *aleḍu*, Qem. *alābo.*

ʾalbo II; see *ʾalbə-.*

ʾəlabo አለቦ (Lt) 'sheaf';

ETHIOPIC: perhaps Te. *ʾalabäna* 'ear of corn half-ripe or empty'.

ʾəlbāltaribon አልባልተሪቦን 'the Pater Noster';
from Ar. *ʾal-bātārīmūn*, corrupt from Gk. *pater hēmōn.*

ʾalbās አልባስ (T) 'troop, band, princes'.

ʾelbās ኤልባስ (Lt) 'elephant';
from Gk. *elephas* 'elephant'.

ʾalbāsṭros, ʾalbosṭros አልባስጥሮስ ፡ አልቦስጥሮስ 'alabaster';
from Gk. *alabastros* 'alabaster'.

ʾelbāzr ኤልባዝር (T) 'dog who has little ones';
see also *ʾablazr.*

ʾalād አላድ, a coin;

ETHIOPIC: Tna. *ʾalad*, Amh. *alad* 'half a silver thaler'.

ʾallada አለደ, (Y.Lt) **ʿallada ዐለደ** 'gather, assemble, collect, compile, accumulate';
taʾallada, passive, reflexive;
ʾallādi, act. part. of *allada*; also 'compiler of a book';
ʾəllud, pass. part. of *ʾallada*;
ʾəllāde (n) 'collecting, gathering';
məʾallād 'gathering place, receptacle (of water), cistern, fountain, compilation';

SEMITIC: perhaps Syr. *ʾuldā* 'a heap of chaff, a heap of corn' (Payne Smith, supplement p. 7).
ETHIOPIC: Amh. *allädä* 'gather' (from Geez).

ʾəlladku እልድኩ (T) 'wild cat';
would the initial *ʾəl-* be the Arabic article?

ʾalādor አላዶር (K*) 'the second nail with which Christ was crucified';
derived from **ሳዶር** *sādor* (see below) with **ሳ** *sā* misread for **ላ** *lā* (Euringer, *ZS* 6[1928].304). For the other nails, see *sādor.*

ʾaladās, ʾalādās, ʾalados አለዳስ ፡ አላዳስ ፡ አለዶስ 'island';
from Gk. *Hellados* (gen. of *Hellas*) 'Greece', possibly interpreted by the Ethiopians as 'island'.

ʾalādas አላዶስ (T+) 'dry well'.

ʾalfā አልፋ, first letter of the Greek alphabet, symbolic name of Christ.

ʾəlf (pl. *ʾaʾəlāf*) **እልፍ** 'thousand, ten thousand, myriad';
ʾulāfe (Gr) 'the biggest number expressed in thousands';
taʾəlfit, taʾələft 'a vast number, ten thousandfold, in the thousands';
maʾəlfit, (T) *maʿəlfit*, same;

SEMITIC: Ar. *ʾalf* 'thousand', SAr. *ʾlf*, Soq. *ʾalf*, Heb. *ʾeleף*, Aram.-Syr. *ʾalpā*, Md. *alpa*, Ph.Ug. *ʾlp.*
ETHIOPIC: Te. *ʾəlf* 'ten thousand, a great number', Tna. *ʾəlfi*, Amh. *əlf*, Har. *alfi*; passed into Cushitic: Sa. *alfe*, Af. *alfi.*

ʾaliflusāwəyān አሊፍሉሳውያን (KG); see *ʾiflusāwəyān.*

ʾallaga, ʿallaga አለገ ፡ ዐለገ (Y) 'gather, collect, (Y.H 232) curdle'.

ʾalgen አልጌን (T.M), **ʿalgen ዐልጌን** (K) 'small fork, forked stick, fork of a tree, trunk, (K) tent pole, gallows';

ETHIOPIC: Te. *ʾalgen* 'kind of tree'; the Geez meanings of 'trunk, tent pole' would then come from the *ʾalgen*-tree.

ʾəlhəluhi እልሀሉሂ (T) 'poorly tanned goat-skin bag';
from Ar. *laḥlaḥ* 'cloth of a wide weave'.

ʾelḥəḥ ኤልሕሕ (T) = Amh. *däggä sälam* 'small building to the left of the western entrance to a church where travelers may spend the night'.

ʾəlḥəzl እልሕዝል; see *ḥəzl.*

ʾalkā አልካ (T) 'palace';
could it be a corrupt form of *tāʾəkā*?

ʾəlləkku እልኩ 'those, the others';
from *ʾəll(u)*, see above, and *-k(k)u*, for which see *zəkku*, fem. *ʾəntəkku.*

ʾəlkorab እልኮረብ (M), **ʾəlkorap እልኮረፕ** (T), **ʾalkorap አልኮረጵ** (MA) 'flesh, body, (MA) wound of the body';
connected with *karap*, below; in this case *ʾəl* would be the Arabic article.

ʾəlkorep እልኮሬፕ (T.M) 'divinity';
perhaps from Latin *corpus (Christi)* with the Arabic article *ʾal, ʾəl.* See also *korep* I.

ʾəlləktu, ʾəlləkʷtu (acc. *ʾəlləkta, ʾəlləkʷta*) **እልክቱ ፡ እልኵቱ** 'those' (masc.);
ʾəllāktu 'those' (fem.);
plural of *zəktu*, below; for *ʾəllə*, see *ʾəllu*, above.

ʾəllaketru እለኬትሩ (T) 'the four apocalyptic animals';
see *ʾəllaqeṭru.*

ʾallala አለለ (T.M) 'be intemperate, be in heat';
ʾəlale 'stallion that is sexually aroused';
from Amh. *allälä* 'be in heat' (animal). See also *ḥalala* I.

ʾiluli, ʾiloli ኢሉሊ ፡ ኢሎሊ; see *ʾaylul.*

ʾelām ኤላም 'vestibule, porch, arcade';
from Gk. *ailam*, transcription of Heb. *ʾēlām* (but see also Euringer, *OC* 27[1930].229).

ʾalamidon አለሚዶን (T.D 1404), **ʾalamidan አለሚደን** (M) = Amh. *qäbärəčča* 'a woody plant whose bark is used for fumigating people or cattle ill with typhus';
ETHIOPIC: Tna. *ʾalämada* 'kind of plant'.

ʾəlmāḥaḥ እልማሐሕ (T+) 'boundaries of the earth'.

ʾelemon, ʾelāmon ኤሌሞን ፡ ኤላሞን; see *ʾelāmāw.*

ʾəlmaqliṭos እልመቅሊጦስ (L) 'kind of precious stone';
from Lat. *immaculatus* (Euringer, *OC* 24[1927].144).

ʾalamot አለሞት (OT), **ʾalmot አልሞት** (D 1404) wrongly translated 'lute' in OT;

the quoted passage from I Chronicles 15:20 has *baʿənzirāt lāʿəla ʾalamot* 'with lutes on Alamot' where Alamot is a transcription of Gk. *alaimōth*, Heb. *ʿālāmōṯ*; 'lutes' of OT 581 refers to *ʿənzirāt* and not to G. *ʾalamot*.

ʾelāmāw, ʾelāmu ኤላማው ፡ ኤላሙ (D 1404, OT), **ʾelemon, ʾelāmon ኤሌሞን ፡ ኤላሞን** (D 1404) 'porch';

from Gk. *ailammō*, transcription of Heb. *ʾēlammāw*.

ʾalon, ʾelon አሎን ፡ ኤሎን 'salt, Dead Sea';

from Gk. *halōn*, gen. pl. of *hals* '(sea) of salts'; also Syr. *ʾalūs* 'salt'. For 'Dead Sea', *ʾalon* comes from Gk. *(thalassa tōn) halōn* 'Dead Sea'.

ʾelonā, in **ʾelonā selem ኤሎና ፡ ሴሌም** 'the valley of Selem';

from Gk. *aulōn (Salēm)*; also Syr. *ʿawlonā* 'valley'. See also *ʿawloni*.

ʾelonqe ኤሎንቄ; see *ʾeloqe*.

ʾəllontu (acc. *ʾəllonta*) **እሎንቱ**, (Gr) **ʾəlluntu እሉንቱ** 'these' (masc.);
ʾəllāntu (acc. *ʾəllānta*) 'these' (fem.);

for the demonstrative plural augmented by *n*, cp. Ar. (Spanish) *haulin*, SAr. *ʾln*, Syr. *hāllen*. For *-ntu*, cp. also *ʿammuntu* 'they', below. For the singular 'this', see *zəntu*. See also *ʾəllu*.

ʾalepəp አሌፐፕ (T) 'the surroundings of a house'.

ʾalapu አለጰ (MA) 'love'.

ʾelpāppu ኤልጳጳ (T) 'disease';
see *ʾənpāppe, helpappa*.

ʾaliqe, ʾaleqe, ʾeleqe, ʾeleqen አሊቄ ፡ አሌቄ ፡ ኤሌቄ ፡ ኤሌቄን, (T) **ʾeleq ኤሌቅ** 'salty, brackish, salt sea (Dead Sea)';

from Gk. *halykē*, fem. sg. of *halykos* 'brackish'.

ʾeloqe ኤሎቄ, (Lt) **ʾelonqe ኤሎንቄ** 'vine shoot, (T) olive';

from Gk. *helikes* (dat.*helikī*) 'any spiral' (e.g. 'tendril of the vine'); also in Amh. *alqe* 'poisonous vine'.

ʾalqar አልቀር (T) 'euphorbia, cactus'.

ʾəlqatā እልቀታ (T) 'kind of pumpkin';

from Ar. *ʾalqittāʿ* 'cucumber'. See also *qatā*, below.

ʾəllaqeṭru, ʾella qeṭru, ʾelleqeṭru እለቄጥሩ ፡ ኤለ ፡ ቄጥሩ ፡ ኤሌቄጥሩ (T.Sw. in D 719) 'yellow, spangle of gold and silver, the four apocalyptic animals';

from Gk. *ēlektron* 'amber, alloy of gold and silver' (it translates Heb. *ḥašmāl*); also Syr. *ʾaleqṭrun* 'amber'. See also *ʾəllaketru*, above.

ʾelsā ኤልሳ 'grove, (M) name of an idol';

from Gk. *halsē*, pl. of *halsos* 'grove, sacred grove'. See also *ʾəlsodəs*.

ʾəlsodəs እልሶድስ, (T.M) **ʾəlsodis እልሶዲስ** 'woods, full of woods, (T.M) groves';

from Gk. *halsōdēs* 'woody'. See also *ʾelsā*.

ʾəlsəlbulāh እልስልቡላህ (T) 'constellation Virgo';

from Arabic *ʾal-sunbula*; see also *sanbulā*.

ʾelsāləs ኤልሳልስ (T) 'gateway of a church compound';

it gives the impression of being composed of the Arabic article *ʾel* and *sāləs* 'third'.

ʾelsāp ኤልሳፕ (T.M) = Amh. *wägän* whose various meanings are 'side, flank, clan, kin'.

ʾalsis አልሲስ (T.M) 'heretic, schismatic';
variant of *ʾarsis*, below.

ʾalastəyo አለስትዮ 'ape, baboon';
is an Amharized form of *ḥalastəyo*, below.

ʾəltāḥ እልታሕ (T) 'choice';
an interpretation of *ʾəltāḥ, ʾəltāḥ*.

ʾəltāḥ እልታኅ, (T) **ʾəltāḥ እልታሕ** 'undergarment, kind of tunic';

SEMITIC: Heb. *mĕlṭāḥā* 'wardrobe, place where clothes are kept in large quantities' (Dillmann 45) > 'clothes, tunics' (also Rabin, *SH* 8 [1961].391-2). Hebrew *mĕlṭāḥā* is considered a loanword from Akk. *maštaku* < *maltaktu* (Zimmern 32); however, in view of G. *ʾəltāḥ* (from *lṭḥ*) this may not be the case. O. Eisfeldt, *JSS* 5 (1960). 46 compares it with Ug. *mʾlḥ* 'cloakroom' from *ʾlḥ*.
ETHIOPIC: Amh. *əltah* 'piece of cloth cut for making a garment' (from Geez).

ʾalatinon አለቲኖን, (K) **ʾalātinon አላቲኖን**, (Lt) **ʾalātyon አላትዮን** 'real, true, genuine'; note that Tayyä illustrates this meaning by translating G. *ʾalātinon* 'man who became God';

from Gk. *alēthinon* (acc.sg) 'real'; also Syr. *ʾalītiyā* 'truth' (Payne Smith 208), from Gk. *alētheia*.

ʾalaṭ አለጥ (T) 'perfume';
see also *malaṭ*.

ʾilāṭe, ʾeleṭe ኢላጤ ፡ ኤሌጤ (D), **ʾelāṭe ኤላጤ** (T) 'fir';

from Gk. *elatē* 'fir'; also in Syr. *ʾelātē* 'fir trees'. See also *ʾilāṭinus*.

ʾelāṭeʾas ኤላጤአስ (T) 'juniper';
probably for *ʾelāṭenus*; see *ʾilāṭinus*, below.

ʾelāṭon ኤላጦን (T) 'a bird of prey that devours snakes';
see *ʾalyāṭon*.

ʾilāṭinus, ʾelāṭunus ኢላጢኑስ ፡ ኤላጡኑስ 'made of fir';
ʾelāṭenus 'kind of fir';

from Gk. *elatinos* 'made of fir'. See also *ʾilāṭe, ʾelāṭeʾas*.

ʾelāw ኤላው (D 1403, OT), **ʾaylew አይሌው** (D 1406), **ʾaʾel አኤል** (OT) 'post';

from Gk. *aileu*, transcription of Heb. *ʾēlāw* 'post'.

ʾelewon ኤሌዎን '(Mount) of Olives, (T) olive';
from GK. *elaiōn*, gen.pl. of *elaiā*; see *ʾelyās*, below.

ʾilewqen ኢሌውቄን (Lt); see *lewiqen*.

ʾelyo ኤልዮ, (K) **ʾelyu ኤልዩ**, name of a giant.

ʾelyāqemu ኤልያቄሙ (T) 'precious stone'.

ʾelyās ኤልያስ 'olive tree, olive fruit, oil';

from Gk. *elaiā* (gen. sg. *elaiās*) 'olive tree'. See also *ʾelewon*.

ʾalyāṭon, ʾeliyeṭon አልያጦን ፡ ኤሊዬጦን, (Lt) **ʾelyāṭān ኤልያጣን**, (KG) **ʾalyāṭol አልያጦል** 'sea eagle, (KG) snake-eating bird';

from Gk. *haliaeton*, acc. sg. of *haliaetos* 'sea eagle'; also Amh. *alyaṭon* 'fish-eating bird' (from Geez). See also *ʾelāṭon, ʾeblāṭon, ʾewlāṭon*.

ʾama አመ (preposition) 'at the time of, on, in (followed by a time word)'; see Dillmann 1907: 418;
(conjunction and relative adverb) 'when, at the time when';
ʾəm-ʾama, ʾəmənna ʾama 'from the time of, from the time when, from when';
ʾəska ʾama 'as long as, until the time of, until the time (that), until' (prep., conj.);
la-ʾama 'till, until, at the time when (conj.), at the time of';
ʾalbo ʾama 'not a day (like this), there is not a time when, at no time, never';
ʾalbo-hu ʾama, ʾalbo-ni ʾama 'never';
bo-ʾama 'sometimes';
bo-ʾama---bo-ʾama 'at one time---at another time';
za-ʾama 'at the time (of this) that';
the suffix pronouns are attached to the base *ʾame-*; e.g. *ʾəm-ʾame-ka* 'from your time, from the time that you live', *ʾəska ʾame-hu* 'until his time'; the most frequent form is *ʾame-hu, ʾame-ha* 'when, at that time, next';
za-ʾame-hu, za-ʾame-ha, '(the) then';
ʾəm-ʾame-ha 'from then on, from that time on, thereafter';
note that *ʾame* also occurs without suffix pronouns; e.g. *ʾame ʿəlata dayn* 'at the day of judgment';

SEMITIC: to be identified with Sem. *yom* 'day' (Praetorius, *ZDMG* 62[1908].78-9; Bittner, *WZKM* 23[1909-10].409); for *ʾ:y*, cp. Amh. *əǧǧ* 'hand' < Sem. *yad*. Noeldeke 1910:135, n. 1 expresses doubts about G. *ʾam* = *yom*. For 'day' coming to mean 'when', cp. also Soq. *ʿam* 'when', Śḥ. *yem*. On *yom* used as a conjunction in various Arabic dialects, see Leslau 1939:112; also Neo-Syr. *ʾimā* 'when'.
ETHIOPIC: Amh. *ama* 'when' (from Geez).

ʾema ኤመ; see *ʾym*.

ʾəm I እም introduces the apodosis of a conditional clause which does not state an actual

fact; e.g. *ʾəmnassəḥu* 'they would have repented' (see Dillmann 1907:418, 515ff);
it is also used in an optative clause: *mannu ʾəmkafalanni* 'o that one would pay me!', *mannu ʾəmrassaya lita* 'if only he (God) had made for me!', *ʾəmtamannayku* 'I would wish';

ETHIOPIC: Te. *ʾəm* introduces an unreal condition; *wäʾəmbello* 'I would have told him'; Tna. *mə* goes back to *ʾəm* according to Praetorius 1871:362.

ʾəm II **እም** 'from, out of (place), since, henceforth, because of, out of, for (e.g. *ʾəmfərhātu* 'for fear of him', *ʾəmtəʿbit* 'from pride'), of, part of, outside of, among (e.g. 'blessed art thou *[ʾəmʿanəst]* among women'); 'rather than' (e.g. 'it is better to trust in God *[ʾəmtaʿammano]* rather than trust in man'); 'than' in the comparative and superlative (e.g. 'the serpent was more subtle *[ʾəmkʷəllu]* than all the beasts');
it is also combined with various particles: *ʾəmʿama* 'since'; *ʾəmkama, laʾəmkama, laʾəma kama* 'as soon as, when'; *ʾəmzə* 'thereafter, after this, then, consequently'; *ʾəmhəyya* 'thence, from that place'; *ʾəmḥaba* 'from'; *ʾəmʿayte* 'from where?';
ʾəm za + perfect 'when, after that, since' (e.g. *ʾəmzatafaṭra* 'since he was created');

it is a shortened form of *ʾəmənna*, below. Note that only *ʾəmənna* is used with suffix pronouns;

SEMITIC: Barth 1893:58-9 compares G. *ʾəmzə* with Ar. *mud* (from *m-d*).
ETHIOPIC: Amh. *əm-* as in *əmqədmä aläm* 'before the beginning of the world' (taken from Geez).

ʾəmm (pl. *ʾəmmāt*) **እም** 'mother';
ʾəmma mənet 'abbess';
ʾəmahəyāw, in *ʾəgʷāla ʾəmahəyāw* 'man, human race', lit. 'offspring of the mother of the living' (see *ʾəgʷāl*); for *ʾəmahəyāw*, cp. the Hebrew expression *ʾem kol ḥay*. Note the non-gemination of *ʾəmahəyāw* as against *ʾəmm*.

SEMITIC: Ar. *ʾumm* 'mother', SAr. *ʾm*, Soq. *ʾam*, Mh. *hām*, Heb. *ʾem*, Aram. *ʾimmā*, Syr. *ʾemmā*, Md. *ʿma*, Ph. *ʾm*, Ug. *um*, Akk. *ummu*.
ETHIOPIC: Te. *ʾəm*, Arg. *əm*, Gur. *əmm*, Gaf. *əmʷit*, Tna. *ʾəm* in *ʾəmbet* 'mistress of the house', Amh. *əmnamma, əmməyye* 'mother!', *əmmäbet* 'mistress of the house' (the expression for 'mother' is *ənnat*), *ʾəmm* in *wändəmm* 'brother' (lit. 'the child *[wänd < wäld]* of the mother *[əmm]*'). The connection with Amh. *ənnat* 'mother', Tna. *ʾənna*, suggested by Praetorius 1879:59, is unlikely.

ʾəmma, (ʾəm), laʾəmma እመ ፣ (እም) ፣ ለእመ introduces the protasis in a conditional sentence 'if, suppose that'; it also introduces an indirect question 'whether' (Dillmann 1907: 417-8, 547ff); is used with various elements:
ʾəmma-ssa 'if really, if';
ʾəmma-ssa---hu 'if really';
waʾəmma-ssa 'if however, but if';
ʾəmma-ni 'even if, even when, although, though';
la-ʾəmma-ni, wa-ʾəmma-ni, same;
ʾəmma-ni---waʾəmma-ni 'if---or if, be it this---or that';
laʾəmma-ssa-ka 'even if';
ʾəmma-hi, laʾəmma-hi, waʾəmma-hi 'if even, even if, even though, although';
(la)ʾəmma-hu, (la)ʾəmma-nu 'whether';
(wa)ʾəm kama-ssa, laʾəm kama 'if';
laʾəmma-bo za + verb 'perhaps, lest, peradventure';
ʾəmma-bo (laʾəmma-bo) kama + perfect 'when';
laʾəmma-bo kama + imperfect 'perhaps';
ʾəmma-ke 'if';
ʾəmma ʾakko, ʾəmmāʾəkko, ʾəmmāʾəkko-ssa 'otherwise, else, or else, if not, or if not, if otherwise, if that were not so';
ʾəmma ʾi + verb, *laʾəmma ʾi* + verb, *ʾəmma-ke ʾi* + verb, *ʾəmmassa ʾi* + verb 'if not, whether not';
ʾəmma---waʾəmma 'either---or';
ʾəmma---walaʾəmmani 'either---or';
ʾəmma---ʾaw, ʾəmmahi---ʾaw, ʾəmmani---ʾaw 'either---or';
ʾəmmahi---ʾəmmahi 'either---or';
ʾəmma---waʾəmma, ʾəmma---waʾəmmani, laʾəmma---walaʾəmma 'be it---or';
ʾəmmani (ʾəmma-hi)---waʾəmma-ni (waʾəmma-hi) 'it may be this---or that, either---or, be it this---or that';
ʾəmma---waʾəmma ʾakko, ʾəmma ʾakko---waʾəmma ʾakko, ʾəmmāʾəkko---waʾəmmāʾəkko 'either---or'. See also *kama*;

either from *ʾən-ma* or from *ʾəm-ma* (Brockelmann 1913:635; Rundgren 1955:150; for *ʾəmmāʾəkko*, see Rundgren 1955:205).
SEMITIC: Ar. *ʾin*, also *ʾimmā* (Brockelmann 1913: 638; Praetorius *ZDMG* 62[1908].749 connects G. *ʾəmma* with Ar. *ʾimmā* 'or'), SAr. *hm*, Ḥars. *ʾam* 'if', Heb. *ʾim* (according to Koehler 58 originally a demonstrative used to emphasize a thing or phrase 'suppose that'), Aram, *ʾīn, ʾin, hen*, Syr. *ʾen*, Md. *hin*, Ug. *hm, im* 'if'.
ETHIOPIC: Tna. *ʾəntä* 'if', for *ʾən-tä*. Littmann-Höfner 441 derive Te. *wok* 'or' from G. *ʾəmmaʾakko*.

ʾim አ.ም (T.M) 'right (direction)';

perhaps for *yim*, from *yimn*, an analogical formation to *ḍim*, below.

ʾəmaʾa **አምአ**; see *mwʾ, moʾa*.

ʾəmmaʾakko, ʾəmmāʾəkko **አመአኮ ፣ አማእኮ**; see *ʾəmma*.

ʾamāʿut (pl. *ʾamāʿəwāt*) **አማዑት** 'intestine, bowel';

note that *ʾamāʿut* has the appearance of a plural form;
SEMITIC: Ar. *miʿaʾ, maʿy* 'intestine, bowel', Mh. *maʿaw-īn*, Heb. *meʿa-yim*, Aram. *məʿā, məʿayyā*, Syr. *maʿyā*, Md. *mia*, Akk. *amūtu* 'liver' (Holma 89). Rundgren *OS* 10 (1961).121-7 suggests a root *mʿy, mʿw*, from *wʿy* in Ar. *waʿā* 'umfassen, enthalten', *wiʿāʾ* 'Gefäß': **miʿwʿay*, etwa 'Sammlungsort, Gefäß', and for the development of meanings he compares Ar. *ḥašā* 'stopfen, füllen', *ḥašaʾ* < **ḥašawuʾ* 'Eingeweide'.
ETHIOPIC: Te. *ʾamʿit*, Tna. *ʾamʿut*.

ʾambā **አምባ** 'a flat-topped mountain formerly used as a fortress or place of refuge';

from Amh. *amba*.

ʾamibin **አሚቢን** (T.M) 'guardian of an object, custodian'.

ʾambār **አምባር** (Lt) 'anklet, bracelet';

from Amh. *ambar*; also Tna. *ʾambar*.

ʾambʷāy **አምቧይ** (Lt) 'a bush having a bitter red or yellow fruit';

ETHIOPIC: Amh. *ambʷay* (for which see Strelcyn 1973:no.77).

ʾəmbayna **እምበይነ**; see *ʾənbayna*.

ʾəm(m)ədru **እምድሩ** (K.T) 'wholly, absolutely, positively';

lit. 'from the very bottom' (from *mədr*).

ʾamādārot **አማዳሮት** (D 1404, OT) 'prancing';

from Gk. *amadarōth*, transcription of Heb. *middahārōṯ* 'prancing'.

ʾamefeq **አሜፈቅ** (D 1404, OT 582) 'threshold';

from Gk. *amapheth*, transcription of Heb. *miptān*.

ʾəmmāhut, ʾamāḥut **እማሁት ፣ አማሑት**; see *ʾəmmaḥew*.

ʾamḥərt **አምሕርት**; metathesis of *ʾamrəḥt*.

ʾəmmaḥew (fem. *ʾəmmaḥewt*; pl. *ʾəmmaḥewāt, ʾəmmaḥewān, ʾamāḥut*, [T] *ʾəmmāhut*) **እምሐው** 'ancestor, grandfather (fem. grandmother), great-grandfather (fem. great-grandmother)';
ʾəmmaḥew waʾəmmaḥewt 'progenitors';
ʾəmmaḥewān 'grandparents';

ETHIOPIC: Amh. *əmmahut* 'grandmother' (from Geez); Amh. *mita, əmmita* 'grandmother' is identified by Praetorius 1879:143, n.2 with G. *ʾəmmaḥewt*; cp. also Gur. *met* 'grandfather, grandmother', *mētiyä* 'grandfather', *mečwät* 'grandmother', Gaf. *əmʷitätä* 'grandmother' (for another interpretation see Leslau 1956:178).

ʾəmahəyāw **እመሕያው**; see *ʾəmm*.

ʾammaḥa **አምኀ**, (T) **ʾammaḥa** **አምሐ** 'kiss, embrace, greet, salute, worship, revere, pay respect to, offer a gift out of respect';
ʾaʾməḥa (K*), causative;
taʾāmmaḥa 'exchange salutations, kiss in greeting, salute, hail, show respect';
ʾastaʾāməḥa, caus. of *taʾāmmaḥa*;
ʾammāḥi, act. part. of *ʾammaḥa*;
ʾəmmuḥ 'greeted';
ʾammaḥā 'kiss, salute, salutation, greetings, gift offered out of respect, present';
ʾəmmāḥe 'greeting, salutation';
taʾammaḥo 'salutation';

ETHIOPIC: Har. *maḥ bāya* 'kiss'; from Cushitic: Qem. *yəmaġ* 'kiss', Qua. *imaġ*, Kham. *yemqu* (so

also Brockelmann 1950:15). Praetorius 1890:30 derives *›ammaḥa* from **›amʿaḥa*, denominative from *māʿaḥa* 'brotherhood, friendship', and *›ammaḥa* would originally mean 'treat someone like a brother'. This derivation is not convincing.

›amekalā አሜከላ 'thorn, thistle';

ETHIOPIC: Tna. *›amekäla*, Amh. *amekäla* 'bramble'.

›əmkama እምከመ; see *›əm* II, *kama*.

›amala አመለ (Y.M) 'work, do';

should be *›amala*, from Arabic; perhaps also in Amh. *ammälä* 'plane a board, shape wood (for building)'.

›amole አሞሌ (T) 'salt bar used for currency';

from Amh. *amole*, of Cushitic origin: Af. *amole*, Sid. *amōle*.

›amlāk, ›amlaka አምላክ ፤ አምለከ; see *malaka*.

›ammama (K*) **አመመ** 'shout';

SEMITIC: related to *hmm, hmy*: Ar. *hamhama* 'growl', Heb. *hāmā (hmy)* 'make noise'.
ETHIOPIC: Tna. *›amm bälä, ›əməmm bälä* 'produce a grumbling sound', Amh. *əməmm alä* 'make a continuous noise'; related to Tna. *hamhamä, hamämä* 'roar', Te. *hamhama* 'growl, roar', *hamäm bela* 'make noise', Amh. *həmhəmm alä* 'mutter, grumble'; also in Cushitic: Be. *hamām* 'neighing', Sa.Af.Bil. *hamham* 'neigh'.

›amna *(yəʿman)* **አምነ** 'believe, trust, have faith in, have confidence, be true, profess the faith, confess (sins), admit';
›aʿmana 'make believe, persuade, convert (to a religion), confess, assert';
taʿamna, taʿamana 'be believed, be entrusted, be trusted, be persuaded, be faithful, believe, trust, confide, rely, have confidence, be confident, live in confidence, be safe, be in security, feel secure, be of good courage, confess (sins), profess the faith';
taʿammana 'trust, entrust, confide';
taʿāmana (K*) 'trust one another';
›astaʿamana 'confirm, make believe, make confident, assure, make sure, prove';
›astaʿāmana, caus. of *taʿāmana*;
›amāni 'true, one who believes, believer, faithful, convert, confessor';
(›iʿamāni 'disbeliever');
›əmun 'faithful, true, loyal, trustworthy, reliable, sure, real';
›əmuna 'truly, in truth, confidentially, really, in reality';
›amān 'truth, true, right, faithful, valid, verily';
(›amān baʿamān 'certainly, truly');
(›amāna, ba-›amān 'truly, surely, verily, justly, rightly, really');
(zabaʿamān 'true, genuine, the very');
›amānāwi 'true, truthful, faithful';
›amin 'belief, faith, trust, truth';
(›iʿamin 'disbelief, infidelity');
›əmnat 'faith, act of faith, belief, confession, trust, deposit';
›aminot 'belief, trust, confidence';
(›iʿaminot 'disbelief');
məʿəman, māʿəman, māʿəmən 'faithful, believing, worthy of belief, devout, believer, confessor, true, trustworthy, trusted, reliable, veracious, one to be relied upon, sure, safe, trusting, who trusts';
(›imāʿəmən 'infidel');
məʿəmannā (Lt) 'faithfulness';
mastāʿəmən (Gr.462) 'who proselytizes';
taʿamāni 'believer, confessor';
taʿamno(t) 'faith, belief, profession of faith, confession, confidence, admission, trustworthiness, loyalty';

SEMITIC: Ar. *›amina* 'be safe, be secure, be faithful' (for the 4th form *›āmana* 'believe' and its derivatives borrowed from Aram.-Syr. or from Geez, see Ahrens 38, Jeffery 70-1), SAr. *›mn* 'be secure, do (something) with impunity', Soq. *›emon* 'tell the truth', Heb. *›mn* (nifʿal) 'prove oneself steady, faithful', (hifʿil) 'feel safe, believe', Aram. *›mn, hēmin* 'believe' (is considered a Hebraism), Syr. *›amīn* 'true, lasting', *›etʿemen* 'be steadfast, persevere', Md. *amn* 'be firm, be true'. See on this root in Semitic Hans Wildberger in Baumgartner 1967:372-386; Marrassini 80-82.
ETHIOPIC: Te. *›amna* 'believe', Tna. *›amänä*, Amh. *ammänä*, Gur. *amänä*, Har. *amäna*; passed into Cushitic: Bil. *amän*, Qem. *amn y.*

›amen አሜን 'verily, truly, amen';

from Heb. *›āmen* through Gk. *amēn*.

›əmənna እምነ, same meanings as *›əm* II; with suffix pronouns the base is *›əmənne-*;
›əmənnehu 'thereafter';

for the usage, see Dillmann 1907:392, 543; Dillmann 1907:70 derives it from *mən* 'from' with a prothetic ›. Barth 1893:58 brings it back to a form **›imna*. Rundgren 1955:22 derives *›əmənna* from **minmin* > **mimmin* > *›ammin* (by dissimilation); note, however, the pronunciation *›əmənna* (not *›ammənna*).
SEMITIC: Ar. *min*, Soq. *men*, Heb.Aram. *min*, Md. Ph. *mn*.
ETHIOPIC: Te. *mən*.

›əmmuntu እሙንቱ (masc), **›əmmāntu እማንቱ** (fem) 'they';

SEMITIC: from *›əmmu-ntu*. For *›əmmu*, cp. Ar. *hum(u)* 'they', SAr. *hm-t* (gen. acc), Heb. *hem*, Ph. *hm-t*, Ug. *hm*. For initial › of Geez *›əmmu* as against the initial *h* of the other Semitic languages, cp. Aram. *›innūn*. For *-t* added to a plural form, cp. SAr.Ph. *hm-t*, Ar. (Spain) *humat*, Akk. *šunu* 'they', gen. *šunūti*. For *-ntu* in G. *›əmmuntu*, cp. also *›əllantu* (masc.), *›əllāntu* (fem.) 'these'. Eitan, *AJSL* 44 (1927-8): 255 analyzes G. *›əmmuntu* as coming from *›əmmu-›anta* 'they who'. Littmann 1964:355 derives it from *›əmmu-n-tu*.

›ammara አመረ 'show, indicate, tell, make a sign, make known, demonstrate, inform, instruct, refer';
›aʿmara 'know (also 'have sexual relations'), understand, comprehend, become aware, learn, be skilled in, be knowledgeable, be an expert, realize, recognize, discern, perceive, take notice of, find out, acknowledge';
(›iyyaʿammər 'ignorant');
›aʿammara 'indicate, show, instruct, inform';
taʿamra, passive of *›ammara*; also 'be manifest, be shown as a sign, make oneself known, make a sign, use a sign' (denominative of *təʿəmərt* 'sign');
taʿamra, yetʿemmar (Lt) 'it is obvious, that is to say';
taʿammara 'show oneself, be signaled, be shown as a sign, be made as a sign';
taʿāmara 'know one another';
›astaʿammara (Lt) 'cause to know';
›əmur (fem. *›əmərt*) 'known, evident, recognized, famous, notable, manifest, appointed (day), ascertained, determined, distinct, informed';
›əmmāre (pl. *›əmmāreyāt*) 'sign, demonstration, indication, revelation, pointing toward, pointing at the sacred bread or the cup during the service';
›āməro(t) 'knowledge, understanding, intelligence, intellect';
(ba-›āməro 'knowingly, wittingly, deliberately');
(›iyāməro 'ignorance, error');
(baʿiyāməro 'inadvertently');
›aʿəmərotāwi 'intellectual, scientific';
māʿəmər 'learned, erudite, skilled, versed in, expert, experienced in, acquainted with, an acquaintance, wise man, prudent, intelligent, diviner, augur, wizard';
māʿəmari (Lt) 'knower of, who possesses knowledge';
təʿəmərt (pl. *taʿammər, təʿəmərtāt, taʿammərāt*) 'sign, signal, mark, notice, feature, document, indication, demonstration, token, miracle, wonder, omen, (Lt) passage (in a book)';
taʿamāri 'interpreter, augur, soothsayer';
taʿammərāwi 'who does miracles';

SEMITIC: Ar. *›amara* 'order, command', SAr. *›mr* 'sign, oracle', Heb. *›āmar* 'say' (for Heb. *›āmar* 'see' and a bibliography on the subject, see Dahood 1970:62; for *heʿemīr* 'he recognized', see Ullendorff 1968:127), Aram. *›āmar* 'say, speak', Syr. *›emar*, Md. *amr*, Ph. *›mr*, Ug. *›mr* 'see', Akk. *amāru* 'see'. See also Marrassini 106ff. Dillmann 728 seems to have been the first to state the original meaning of the root *›mr* as 'stand out, be conspicuous, be clear, be bright > make clear, show, say'. These meanings of the root *›mr* were confirmed subsequently by Delitzsch 28; Moscati, *Biblica* 27 (1946).115-26; Albright, *JAOS* 74 (1954). 229, n. 7 (who claims that the original meaning was 'to see' and that the shift in meaning came through the factitive stem 'to show', hence 'to speak'), and Rundgren, *Orientalia* 32 (1963).181-3. For a more detailed bibliography, see Marrassini 110; F.A. Dombrowski, *ZDMG* 134 (1984). 37, n. 41.
ETHIOPIC: Te. *›āmära* 'know, understand', *›ammära* 'be bright, be clear', Tna. *›ammärä* 'show', Amh. *ammärä* 'show, indicate'. For *təʿəmərt* 'miracle, wonder', cp. Tna. *təʿəmərti*, Te. *täʿamər*, Amh. *tammər*. *taʿamər* (from Geez).

ʾamer አሜር, (T) **ʾəmer** አሜር 'governor';

from Ar. *ʾamīr*; also in Amh. *əmer*.

ʾamir አሚር 'sun, day, time'; also 'the first day of the month' (e.g. *ʾama ʿaśuru waʾamiru* 'the eleventh day of the month', lit. 'the tenth day and the first day');
kʷəllo ʾamira 'all day', *lalla ʾamiru* 'every day', *waʾəta ʾamira* 'on that day';

ETHIOPIC: Gaf. *aymərä* 'sun'. Gurage *imir, yimər* 'sun' is not to be connected with Amh. *ǧämbär* 'disk of the sun', as suggested by Praetorius 1879:510. The root also occurs in Cushitic: Bil. Qua. *amäri* 'morning', Kham. *amir*. Reinisch 1887:30 identifies it also with Sa.Af. *aborī*, Or. *aborō*. For *ʾamir* 'sun' from *ʾmr* (see *ʾammara*, above) with a possibly basic meaning 'shine, be light', see Rundgren, *Orientalia* 32 (1963). 182. On a possible connection between *ʾamir* and *ayr* 'sun', see Leslau 1956:186.

ʾamrəḥt አምርሕት, pl. of *marḥ* (see *marḥa*).

ʾamsāl አምሳል; see *masala*.

ʾamāsinit አማሲኒት (D 1404,K*) 'kind of musical instrument';

from Gk. *amasenith*, transcription of Heb. *ʿal haššəmīnīṯ*; also Syr. *ʾansawnīwan* (in Payne Smith 239).

ʾamser, ʾamšir አምሴር ፡ አምሺር; see *mäšir*.

ʾamesyāhi አሜስያሂ (T.M.) 'the eastern door of a church, gateway of a church compound';

for the terms connected with the church ending in *-āhi* "in parte mistiche", see Guidi 1906:921.

ʾamoṣ አሞጽ (T) 'load';

could it be an interpretation of the proper name Amos, from Heb. *ʿāmōs*?

ʾamat (pl. *ʾaʾəmāt*) **አመት** 'maid';
ʾamatənna (Lt) 'state of being a maidservant';

SEMITIC: Ar. *ʾamat* 'bondswoman, slave girl', SAr. *ʾmt*, Heb. *ʾāmā(h)*, Aram. *ʾamtā*, Syr. *ʾam(ə)ṯā*, Md. *amta*, Ph. *ʾmt*, Ug. *amt*, Akk. *amtu*. On this biradical root, see Noeldeke 1910:129-30. Note that in Geez the final *-t* is considered a radical of the root if one judges by the plural *ʾaʾəmāt*.
ETHIOPIC: Te. *ʾamät* 'handmaid, slave girl', Amh. *amät*.

ʾəmat (pl. *ʾəmatāt*) **አመት** 'cubit, forearm, (T.Y.M) measure by cubits';
ʾammata (Y), *ʿammata* (T) 'measure by cubits' (denominative);

SEMITIC: SAr. *ʾmt* (pl. *ʾmm, ʾmn*) 'cubit', Soq. *ʾemeh*, Heb. *ʾammā*, anc. Aram. *ʾmh*, Syr. *ʾammaṯā*, Ug. *amt*, Md. *ama*, Akk. *ammatu*.
ETHIOPIC: Te. *ʾammät* 'forearm, cubit', Tna. *ʾəmmät*, Amh. *amät* (from Geez); passed into Cushitic: Som. *amāʾamad*. For the measure of the *ʾamat*, see Pankhurst 1969I:32.

ʾamtənt አምትንት; see *matn*.

ʾamotorqe አሞቶርቄ (T⁺) 'bread';
note that T has *ʾamotarqe*, name of a country.

ʾametist, ʾametaston, ʾametestinos, ʾametisotəs አሜቲስጥ ፡ አሜተስጦን ፡ አሜቴስጢኖስ ፡ አሜቲሶጥስ 'amethyst';

from Gk. *amethystos*, acc. *amethyston* 'amethyst'.

ʾamṭān አምጣን; see *maṭana*.

ʾamṭiton አምጢቶን (Lt) 'kind of disease'.

ʾamaya አመየ (T.M) 'accomplish, finish'.

ʾəmzə እምዝ; see *ʾəm* II, *zə*.

ʾana አነ 'I';
ʾansa 'but I' (note the form *ʾan*);

SEMITIC: Ar. *ʾanā*, SAr. *ʾn*, Heb. *ʾānī*, anc. Aram. *ʾānā*, Syr. *ʾenā*, Md. *ana*, Ph. *ʾn*, Ug. *an*; augmented by *k* in Heb. *ʾānōḵi*, Aram. *ʾnk*, Ph. *ʾnk*, Ug. *ank*, Akk. *anāku*. For more details, see Brockelmann 1908:297-9; Barth 1913:3.
ETHIOPIC: Te. *ʾana*, Tna. *ʾane*, Amh. *ane*, Har. *ān*, Gur. *anä*, Arg. *ay*; also in Cushitic: Bil.Qua.Kham. *an*, Be. *ane*, Sa.Af. *anu*.

ʾən- I **እን-**; see *ʾənb-*, *ʾəndāʿi*.

ʾən- II **እን-**, in *ʾənka* 'so then', *ʾəngā* 'indeed', *ʾənkəmu* 'you (pl) take this!';

for this element, see **na-*, *ʾənbala*, and cp. Te. *ʾənka* 'take!', Amh. *ənka*.

ʾin ኢን 'kind of measure';

from Heb. *hīn* through Greek transcription *ein*; cp. also Ug. *hn* 'liquid measure'.

ʾənb- with suffixes **እንብ**; for the 1st person *ʾənbi, ʾənbəya* 'I am not in a position, I am not able, no, I refuse'; with other suffixes: *ʾənbəka, ʾənbəki, ʾənbəkkəmu*;
ʾənbəya bəhla 'be unwilling, refuse, reject';

SEMITIC: *ʾənb-* is a compound of the negative element *ʾən* and the preposition *b* 'in'. For the negative *ʾən*, cp. Ar. *ʾin*, Heb. *ʾēn*, Samaritan-Aram. *ʾin*, Akk. *yānu*, Ug. *yanu* 'there is not'. For *ʾən* in Ethiopic and Ar. *ʾin*, see Leslau, *AION* 29 (1969).137-145.
ETHIOPIC: the negative *ʾən* also occurs in *ʾəndāʿi* 'I don't know' (see below), in Amh. *ənkʷan* (see Praetorius 1879:259; Cohen 1939:324), and in the Gurage dialects. As for G. *ʾənbi*, cp. Tna. *ʾəmbi bälä, ʾənbi bälä* 'refuse', Amh. *əmbi alä*; passed into Cushitic: Bil.Qua.Kham. *embiy*, Qem. *enbīy*. In the light of the analysis of G. *ʾənbi* as *ʾən-b*, it is doubtful that *ʾənbi* is to be connected with *ʿabaya*, as suggested by Leslau 1979:5 in connection with Gur. *ebbä*.

ʾanbəʿ አንብዕ; see *nabʿa*.

ʾənbāl እንባል, (Lt) **ʾanbāl** አንባል 'saddle';

variant of *ḫənbāl*, below.

ʾənbala እንበለ, preposition and conjunction: 'without, save, before, except for, except (that), excepting, with the exception of, unless (when), but, but also, rather, outside of, besides, apart from, regardless of, so that not';
zaʾənbala, same;
zaʾənbala ʾama 'except (that), unless (that)';
ʾənbala dāʾəmu 'but not, but'; *zaʾənbala dāʾəmu* 'unless';
zaʾənbala za + verb 'but, except';
zaʾənbala kama + imperfect 'unless';
ʾalbo---zaʾənbala 'only';

the suffix pronouns are attached to the base *ʾənbale-*; it is composed of *ʾən-* (for which see also *ʾənbayna*) and *-bala*.
SEMITIC: Soq. *di-bal* 'without', Heb. *bal* 'not', Syr. *bəlay* 'without', Ug. *bal* 'not', Ph. *bl*, Akk. *balu, balī* 'without'. For *bl* augmented by *t*, cp. Heb. *bilti* 'without', Ph. *blt* 'except', SAr. *bl-tn, bl-ty* 'without'. As for Ar. *bal*, it expresses a denial after an interrogative or affirmative clause 'no, not at all, quite the contrary' (see Blachère 780; Lane 243). See also D. Cohen 1976:65. Dillmann's 1907:404 derivation of *ʾənbala* from *ʾəmbala* is unlikely since *mb* does not become *nb*. Barth 1907:32 seems to connect G. *ʾənbala* with Ar. *balā*; however, Ar. *balā* means 'yes, no doubt'. See also Rundgren 1955:23, 217, and passim; von Soden 380 connects *ʾən-* of *ʾənbala* with Akk. *ina, in* 'in, through'; cp. also Akk. *ina bāli* 'without'. Littmann 1964:372 considers, with reservations, *ʾən* of *ʾənbala* as a negative element.
ETHIOPIC: Te. *ʾəmbäl* 'without', Tna. *ʾənbälā* (for *ʾəmbär*, see Praetorius 1871:24), Amh. *ənbälā* (from Geez). See also M. Cohen, *GLECS* 4 (1945-8).62-3.

ʾənbiltā እንቢልታ (K*) 'flute';

from Amh. *ənbilta*; also in Tna. *ʾəmbilta*.

(ʾəl)ʾanbarsin (አል)አንበርሲን (T.M) 'which is not extinguished, which does not disappear';

the initial *ʾəl* seems to be the Arabic article, but the root is not Arabic.

ʾanbasā አንበሳ; see *ʿanbasā*.

ʾanbaṭā (pl. *ʾanābəṭ*) **አንበጣ** 'locust, grasshopper';

SEMITIC: Dillmann 659 (following Ludolf) connects it with Ar. *nabaṭa* 'gush forth'.
ETHIOPIC: Tna. *ʾanbäṭa, ʾambäṭa* 'locust', Te. *ʾambäṭa*, Amh.Arg.Gaf. *anbäṭa*, Gur. *ambäṭa*; also Cushitic: Aw. *anbiti*, Bil. *anbaṭa*, Kham. *abṭa*. It may even be borrowed from Cushitic. Wajnberg 1937c:188 connects it with Amh. *anbäṭṭ alä* 'skip', but *anbäṭṭ alä* is undoubtedly a denominative. There is no connection between *ʾanbaṭā* and Or. *awānisa*, as suggested by Praetorius, *ZDMG* 43 (1889).321-2. Brockelmann 1950:28 thinks that the Cushitic root is taken from Semitic.

ʾanboṭā አንቦጣ (T) = Amh. *anboṭa* 'honey made from the blooms of the *gaǧǧa*-grass', (KG) = Amh. *sälbot, səlbot* 'kind of grass'.

ʾənbuṭ እንቡጥ (K*) 'bud, bloom';

from Amh. *ənbuṭ*.

ʾənbəya እንብየ; see *ʾənb-*.

ʾənbayna, ʾəmbayna እንበይን ፡ እምበይን 'for the sake of, on account of, because of, on behalf of, about, concerning';
ʾənbayna-zə 'on account of this';

from *ʾən-* and *bayna*. For *ʾən*, see *ʾənbala*; for *bayna*, see below.

ʾanadā አነዳ, (Lt) **ʾandā አንዳ** 'skin, hide, leather, thong, whip';
ḥabla ʾanadā 'thong' (see *ḥabl*);

ETHIOPIC: from Cushitic: Sa. *anadā* 'skin', Be. *ada*.

ʾəndāʿi እንዳዒ 'I don't know, perhaps, probably';
ʾəndāʿi laʾəmma, ʾəndāʿi ʾəmma-nu 'perhaps';

ETHIOPIC: Tna. *ʾəndaʿi* 'I don't know', Amh. *əngǧa* (d'Abbadie 535 also *ənda*ʾ); from the negative *ʾən* (for which see *ʾənb-*, above), and *ydʿ*, *ʾaydəʿa* 'know', below. The form *ʾəndāʿi* gives the impression of being a verbal noun with the suffix pronoun *-i* of the 1st person, for which cp. *ʾənbi*.

ʾandabārā, ʾandābārā አንደባራ ፣ አንዳባራ, (K 337) **ʾandabarā አንደበራ** 'degenerate, illegitimate child, bastard, (T.M) dissolute, lustful, effeminate';

SEMITIC: Dillmann 1103 derives it, with reservations, from a non-existent *dabrawa* 'recede, be degenerate'. Dillmann 1907:27 connects it with Ar. *dabara* 'turn one's back' and states that "it appears to mean properly 'that which turns away from itself, that which abandons its nature'".
ETHIOPIC: Amh. *andäbärra* 'spoiled, unmannerly, rude' (undoubtedly from Geez). DTW 335 compares it with Amh. *däbrahom* 'minstrel, beggar'.

ʾandahullā እንደሁላ (Lt), a kind of large-leafed plant;

ETHIOPIC: Amh. *əndahulla, əndahʷahulla* (for which see Strelcyn 1973:no.79), Gur. *əndahulla*.

ʾandəqtəyon, ʾandəqtiyon እንድቅትዮን ፣ እንድቅቲዮን 'a space of fifteen years';

from Lat. *indictio* through Gk. *indiktiōn* 'a period of fifteen years'; also Chr.-Ar. (*ʾad-dawr*) *ʾal-indīqtī* 'New Year', Syr. *ʾandeqṭiyōnā* 'a space of fifteen years', Amh. *əndoqtəyon* 'the day in which light was created'.

ʾandər እንድር (Lt) 'flute';

ETHIOPIC: Amh. *əndər, əndur* 'flute'; variant of *ʿənzirā*.

ʾandarəbbi እንደርቢ (Gt) 'black magic, aggression on enemy's property';

ETHIOPIC: Amh. *ändärəbbi, ändärəbbe* 'malevolent or evil force'.

ʾəndirdānos እንዲርዳኖስ (Lt) 'otter';

from Gk. *enydridos*, gen. sg. of *enydris* 'otter'.

ʾəndərāpos እንድራጶስ (Lt) 'kind of gazelle';

from Gk. *antholops* 'antelope'; see Hommel 1877:XXIX.

ʾandet አንዴት (Gr.436) 'fly' (n.).

ʾnf; see **māʾənaf ማእነፍ**.

ʾanf (pl. *ʾaʾ(ə)nāf*) **አንፍ** 'nose, nostril';

SEMITIC: Ar. *ʾanf* 'nose, forepart of anything', SAr. *ʾf* (pl. *ʾnf*) 'façade' (W. Müller, *ZAW* 75[1963].306), Heb. *ʾap* 'nose', Aram. *ʾappē*, Syr. *ʾappe* 'nostril, face',Md. *anpia* 'face', Ug. *ap*, Akk. *appu* 'nose'. For other meanings of the root, see D. Cohen 1970:26.
ETHIOPIC: Te. *ʾan(ə)f* 'nose', Tna. *ʾanfi*, Gaf. *āfʷä*, Gur. *āfuna*, Har. *ūf*; 'blow the nose': Amh. *ənf alä, annäfä*, Gur. *ōf barä*; also in Cushitic: Kam. *imfu yeʾ*, Had. *imfā-kko*. Amharic also *(tä)näfännäfä* 'get angry, speak through the nose', Gur. *(tä)nfannäfä* 'talk angrily', connected with *ʾnf* 'nose' (Cohen 1939:275); cp. also Heb. *ʾanep* 'get angry'. Contrary to Cohen 1947:no.35, Amḥ. *afənča* 'nose' (also *anfəča*) is from the root *nfṭ* 'blow the nose' (see Leslau 1979:452) and is not to be connected with *ʾnf* 'nose'.

ʾanforā, ʾanforā እንፎራ ፣ አንፎራ 'anaphora, the part of the religious ceremony during which the Eucharistic elements are offered as an oblation, (T) priest (that is, the one who performs the anaphora)';

from Gk. *anaphorā* 'Eucharistic offering'; also in Chr.-Ar. *nāfūr, nāfūra*, Syr. *ʾanapōrā*.

ʾangā እንጋ (mostly in questions) 'then indeed?, so then, so, surely, really, indeed, well now!' (Dillmann 1907:415);

from *ʾən* (see *ʾənka*) and *-gā*; note that the meanings of *ʾangā* come close to those of *ʾənka*.
ETHIOPIC: Tna. *ʾənga* 'in case', Gur. *äga*.

ʾangʷəʿ (ʾanguʿ) አንጕዕ (አንጉዕ) 'marrow, the soft fat of animals';
ʾangʷəʿa 'break a bone to take out the marrow' (denominative);
ʾastanāgʷəʿa 'remove (the fat) from the marrow, suck the marrow';

SEMITIC: Nyberg 232 derives it, with reservations, from Ar. *nāǧiʿ, nağīʿ* 'wholesome, healthful', *nağaʿa* 'be wholesome, be beneficial' with a basic meaning 'be pure, be clear', and for the passage of meaning he compares Ar. *naqiya* 'be pure' and *niqīy* 'marrow of a bone'. This derivation is doubtful.
ETHIOPIC: Te. *ʾangəʿo* 'marrow, best part of a thing', Tna. *ʾangʷəʿ*, Amh. *angʷa*.

ʾangebenāy አንጌቤናይ (D 1405), **ʾangebenāwi አንጌቤናዊ** (masc), **ʾangebenāyit, ʾangebenāwit, አንጌቤናዪት ፣ አንጌቤናዊት** (fem.) (K) 'noble, noble lady';
ʾangeben (K*) 'offspring of an important family';

ETHIOPIC: Amh. *angebenayt* 'offspring of an important family' (from Geez). On this enigmatic word, see Littmann 1913:39; J. Pirenne, *JES* 15 (1982). 113-5. The identification with Lat. *ingenuus* 'noble' suggested by Guidi, *ZA* 11 (1896). 413 is unlikely. A. Schall (in an unpublished paper) suggests either Ar. *nağīb* 'nobly-born', or Oromo *hangafa, angafa* 'first, first-born'.

ʾəngədā I (pl. *ʾanāgəd*) **እንግዳ** 'foreigner, stranger, alien, guest';
ʾəngədāwi 'that refers to a stranger or guest';
taʾangada 'receive a guest, show hospitality, entertain' (denominative);
taʾangada 'travel about, become a stranger, emigrate, be a guest, lodge as guest';
ʾastaʾangada (Y.M) 'receive a guest, show hospitality';
taʾangədo(t) 'hospitality, entertainment of guests, state of being a host, state of being a guest, emigration';

ETHIOPIC: from the root *nagada* 'travel' (see below); also Tna. *ʾa-ʾangädä* 'receive a guest', *ʾəngəda* 'guest', Te. *ʾangäda* 'be a guest' (for which see Cohen 1939:253), Gaf. *əngədä* 'guest', Har. *nugda*, Gur. *nägda*.

ʾəngədā II **እንግዳ** (T) 'breast';

is a misprint for *ʾəngədʾā*, below.

ʾəngədʾā (ʾəngədʿā) እንግድኣ (እንግድዓ) 'breast, chest, leather cuirass, breastplate, stole (for a description, see *moṭāḥt*)';
malbasa ʾəngədʾā 'breastplate' (see *labsa*); for the development of meaning 'breast, breastplate', cp. Gk. *thōrāks*, Ar. *ḥağafa* 'breast, leather shield';
SEMITIC: Dietrich 168 suggests Ar. *nağd* 'breast'. Rabin 1975:90 suggests, with reservations, Heb. *neged* 'in front'. Neither of these suggestions is satisfactory.
ETHIOPIC: Tna. *ʾəngədʿa* 'back, backbone'. Dillmann 1203 quoting Ludolf connects the noun with G. *gʷadʿa* 'beat, strike', that is, 'palpitation of the heart in the chest'.

ʾangug, ʾangʷəgʷ አንጉግ ፣ አንጕጕ (T); see *ʿangug*.

ʾəngəlgā እንግልጋ; see *galaga*.

ʾanāgʷənəsṭis, ʾanāgʷənəsṭəs አናጕንስጢስ ፣ አናጕንስጥስ, (T) **ʾanāgunisṭis አናጉኒስጢስ**, (Lt) **ʾanāgusṭis አናጉስጢስ** 'the minor order entrusted with the recitation of the lections and responsory psalms, ranking below the sub-deacons';
ʾanāgʷənəsṭisāwi, same; also 'referring to the *ʾanāgʷənəsṭis*';

from Gk. *anagnōstēs* 'reader, member of minor order in church'; also Chr.-Ar. *ʾanāġnusṭ*, Syr. *ʾanagnōsṭā*.
ETHIOPIC: Tna. *ʾanagʷəsṭes*, Amh. *anagʷənəsṭis*.

ʾanāgusṭis አናጉስጢስ; see *ʾanāgʷənəsṭis*.

ʾəngʷat እንጐት (T) 'citrus fruit';
see also *ʿəngʷat*.

ʾangaz አንገዝ (T.B.M) 'armpit'.

ʾanḥəst አንሕስት; see *nāḥs*.

ʾanəḫa, ʾanoḫa አንኀ ፣ አኖኀ ; see *nwḫ, noḫa*.

ʾanāḫərṭis አናኅርጢስ (Lt); see *ʾanākʷərṭis*.

ʾənka እንከ 'so, then!, therefore, wherefore, now then, forthwith, yet, and so' (see Dillmann 1907:414-5);
ʾənka-ssa 'then, therefore';
ʾənka-ssa-ke 'then';
ʾənka ʿādi 'any more';
ʾaḥatta ʾənka 'once more, this once';
verb-*ke ʾənka* 'now therefore';
wa-verb *ʾənka* 'and so, therefore';
ʾi-verb *ʾənka* 'no longer, no more';

ʾənka-ssa-ke ʾi-verb 'no more';
ʾakko ʾənka-za- 'no more';

composed of *ʾən* and the element *-ka* (see Rundgren 1955:277, but see ib. 294). The connection with Aram. *kəʿan* 'so then' (with metathesis), suggested by Barth 1893:17, 18, is unlikeley. For *ʾən-*, cp. Ar. *ʾinna* 'behold!', Heb. *hen*; see also *ʾənbala, ʾənta* I.
ETHIOPIC: Amh. *ənkiya* 'in that case, well then'; perhaps also Tna. *ʾənkä* 'but', Te. *ʾənkä* (in Reinisch 1890:187). See also *hənk*.

ʾanāk"ə‹, ʾanāk"ā‹ አናኵዕ ፡ አናኳዕ 'locust-like grasshopper, cankerworm';

ETHIOPIC: Amh. *anko* 'young locust'. Praetorius, *ZDMG* 43 (1889). 322 derives it from Cushitic: Af. *unkub*. Note, however, loss of *b* in G. *ʾanāk"ə‹*, a feature which is not normal for Geez, unless *b* is a suffix in Afar.

ʾənkup I **እንኩፕ** (T) 'fish, (MA) hyena';

in the meaning 'fish' *ʾənkup* **እንኩፕ** is a misprint in relation to *ʾənkuṭ* **እንኩጥ**, unless the original form is *ʾənkup* and *ʾənkuṭ* would then be a misprint. Also, the meanings 'fish' and 'hyena' for the same noun are strange.

ʾənkup II **እንኩፕ** (T.M) 'raisin'.

ʾanāk"ərṭis, ʾanāḫərṭis አናኵርጢስ ፡ አናኅርጢስ (Lt) 'hermit';

from Gk. *anakhōrētēs* 'hermit'; also Chr.-Ar. *ʾanāḫurīṭ*.

ʾankaso, ʾankəso, ʾankos, ʾankəs አንከሶ ፡ አንክሶ ፡ አንኮስ ፡ አንክስ (D.T) 'myrrh, onyx, civet, (T) civet cat';

from Gk. *onyks* 'onyx'; also Aram. *ʾēnāḳ* 'onyx', Syr. *ʾenkā*. See also *ʾonikyon, ḥankəso*.

ʾənkuṭ እንኩጥ (T) 'fish';

see *ʾənkup* I.

ʾonikyon, ʾanekyon, ʾanəkyon ኦኒክዮን ፡ ኣኔክዮን ፡ አንክዮን 'onyx, precious stone';

from Gk. *onykhion* 'kind of onyx'. See also *ʾankaso*.

ʾinuli ኢኑሊ (T.M) 'moth'.

ʾanama I (*yəʾnəm, yəʾnam*) **አነመ** 'weave';
ʾaʾnama, causative;
taʾanma 'be woven';
ʾanāmi 'weaver';
ʾənum 'woven';
ʾənmo 'texture, web';
ʾənmat 'weaving, weave, woven work, texture, fabric';
māʾənam 'woven work, loom';
məʾnām 'loom, weaver's beam, place of weaving';

SEMITIC: SAr. *ʾnm* 'weavers'.
ETHIOPIC: Tna. *ʾanämä, ʾalämä* 'weave', Amh. *annämä* (from Geez). The derivation of Amh. *šämmane* 'weaver' (also Arg.Gur. *šämmane*) from *š* < *s* (causative morpheme) and *ʾmn*, metathesis of G. *ʾanama* 'weave', suggested by Praetorius 1879:136, is unlikely. As for *šämmane* 'weaver' it derives from *šämma* 'toga-like dress' with the suffix *-ne*.

ʾanama II **አነመ**; see *nwm, noma*.

ʾanānyā አናንያ (T) 'cloud';

could it be a transcription of Heb. *ʿānān* 'cloud'?

ʾənpāʾənpe, ʾanpāʿanpe እንጳእንጴ ፡ አንጳዐንጴ; see *ʾənpāppe*.

ʾənpānpe, ʾanpānpe እንጳንጴ ፡ አንጳንጴ; see *ʾənpāppe*.

ʾənpāppe, ʾənpānpe, ʾanpānpe ʾanpāʿānpe, ʾənpāʾənpe እንጳጴ ፡ እንጳንጴ ፡ አንጳንጴ ፡ አንጳዓንጴ ፡ እንጳእንጴ 'ulcers resulting from elephantiasis, pustules';
ʾanpapa (T.Y.M) 'suffer from ulcers' (denominative);

SEMITIC: Grimme 1914:261 connects it with Ar. *nabba (nbb)* 'have a knotted stem', *ʾunbūb* 'knot of a stem'. See also *ʾelpāpu, ḫənpāppe, ḥelpapa*. Guidi, *Aethiops* 1 (1922). 50 derives it from Gk. *hypōpia*, nom.-acc. pl. of *hypōpion* 'bruises'.

ʾanparāwzā እንጳራውዛ (T) 'bird of prey';

perhaps from Gk. **apharpazousa* 'that snatches away', from *apharpazō*. See also *ʾanṭarāwzā*.

ʾanaqa አነቀ (K*) 'shout, sob';

SEMITIC: Heb. *ʾānaq* 'sigh'; related to Aram. *nəʾaq* 'groan', Akk. *nâqu* 'cry'; see also *nəhqa*.

ʾanqe (pl. *ʾanāqəy*), **ʾanqet አንቄ ፡ አንቄት** 'hawk, kite';

SEMITIC: Ar. *ʾanūq* 'vulture'.
ETHIOPIC: Amh. *anqe, anč̣ət* (with *q* > *č̣*) 'hawk', Gur. *anq'it*. Reinisch 1895:12 compares Be. *ēke* (from *ayke, anke*).

ʾanqi አንቂ (KG) 'louse';
see *ʾanqāl*, and *ḥenqe*.

ʾənq"āʾ እንቋዕ, (T) **ʾənq"āʿ ዕንቋዕ**, an exclamation of joy 'aha!, bravo!, well now!, hurrah!, hail!';

ETHIOPIC: Tna. *ʾənq"aʿ* 'very well, bravo!', Amh. *ənk"a*.

ʾənq"əbat እንቍብት; see *nəqbat*.

ʾanqāl እንቃል 'louse, vermin';

ETHIOPIC, from Cushitic: Af. *inqāl* 'louse'. See also *ʾanqi*.

ʾənq"ālit እንቋሊት 'cheese';

ETHIOPIC: Amh. *anq"alit* 'milk curds'. The identification with G. *ʿəq"ān, ʿənq"ān* 'cream, curds', suggested by Praetorius 1879:VII, is unlikely. It is indeed tempting to compare *ʿənq"ān* with *ʿənq"ālit*, with alternance of liquids, but *ʿənq"ān* is a secondary form of *ʿəq"ān*, with inserted *n*.

ʾanqoqəho, ʾənqoqəho, ʾanqoq"əho, ʾənqoq"əho እንቆቅሆ ፡ እንቆቅሆ ፡ እንቆቍሆ ፡ እንቆቍሆ, (K) **ʾanqoqəḥo, ʾənqoqəḥo አንቆቅሖ ፡ እንቆቅሖ** 'egg';

SEMITIC: probably Soq. *qehelihon*, Śḥ. *qoḥlət*, Mh. *qoḥalēt*. Cohen 1947: no. 195 also compares it with Ar. *kayka* 'egg'.
ETHIOPIC: Te. *ʾənqoqho*, Tna. *ʾənq"aq"əho, ʾənqilaliḥ*, Amh.Arg. *ənqulal*, Gaf.Gur. *anq"ä*, Gur. also *ənqula*, Har. *aquḥ*. The root is common with Cushitic: Or. *(ḥ)anqāqū*, Sa. *unqāqoho, ənq"alaləḥ*, Had. *qunqa*, Som. *ugah*. See Cerulli 1936:235, Cohen 1947: no. 195. For the connection with 'testicles', see Leslau 1979:70, under *ənqulä*.

ʾanqar, ʾanqār አንቀር ፡ አንቃር 'the interior part of the mouth, throat';

ETHIOPIC: Te. *ʿanqär* 'uvula, throat, palate', Tna. *ʿanqär*, Amh. *anqar*; also in Cushitic: Bil.Sa. *anqar*, Af. *anqarā*, Be. *ankar*.

ʾənq"ərā, ʿənq"ərā እንቍራ ፡ ዕንቍራ, (T) **ʾənqurā እንቁራ, ʾanqorā አንቆራ** 'cell of a honeycomb';

ETHIOPIC: the original meaning is probably 'larva' transferred to the cell from which the larva emerges. The root occurs in Tna *ʾanq"ära* 'larva, cell of honeycomb', Amh. *ənq"ära* 'cell of honeycomb'. Dillmann 645 (followed by Nyberg 232) derives it from *näq"ärä* 'make a hole'.

ʾanqās, ʾənqās አንቃስ ፡ እንቃስ; see *naqasa* III.

ʾanqaṣ, ʾanqaḍ (pl. *ʾanāqəṣ*) **አንቀጽ ፡ አንቀዕ** 'door, gate, portal, narrow pass, vestibule, chapter, section, (Gt) cycle';
ʿaqqābe ʾanqaṣ 'doorkeeper';

SEMITIC: Ar. *naqaḍa* 'crack open' (so Dillmann 649).
ETHIOPIC: Tna. *ʾanqäṣ* 'gate, verbal root', Amh. *anqäṣ* (from Geez).

ʾanqet አንቄት; see *ʾanqe*.

ʾənqat እንቀት; see *naqata*.

ʾənquṭ, ənq"əṭ እንቁጥ ፡ እንቍጥ (T) 'nose'.

ʾanqəṭawros አንቅጠውሮስ, (Lt) **ʾanqəṭāwros አንቅጣውሮስ** 'Centaur';

from Gk. *onokentauros* 'ass-centaur, kind of demon'.

ʾənsəlāl እንስላል (Lt) 'fennel';

ETHIOPIC: Amh. *ənsəlal*. The identification of Amh. *ənsəlal* with G. *səlan* 'dill' suggested by Praetorius 1879:157 is doubtful.

ʾnsr, taʾansara ተአንሰረ 'become like an eagle';

denominative from *ʾansərt*, pl. of *nəsr* 'eagle', below.

ʾansirenis አንሲሬኒስ (Lt) 'siren';

see *sarnon*.

ʾansariq አንሰሪቅ (T.M) 'colored cloth (usually red), cloth of silk and gold thread'.

ʾənsəsā እንስሳ 'cattle, livestock, animals, beast';
taʾansasa 'become like a savage beast, be like a wild animal, become brutish' (denominative);
ʾənsus 'bestial, brutish, animal (adj)';
taʾansəsot 'brutality';

SEMITIC: the connection with Semitic *ʾnš* 'tame', suggested by D. Cohen 1970:26, is not convincing.
ETHIOPIC: Tna. *ʾənsəsa* 'animal, beast, cattle', Te.

ʾənsus, Amh.Gur. *ənsəsa*. Dillmann 386 derives it from G. *ʾansosawa* 'walk slowly'; so also Praetorius 1879:157; M. Cohen, *GLECS* 5 (1948-51). 86.

ʾanəst (pl. *ʾaʿnus*) **አንስት** 'woman, wife, female'; serves also as sex marker with animals: *ʾafrās ʾanəst* (or *ʾaʿnus*) 'mares', *ʾadg ʾanəst* 'she-ass';
ʾanəstəyā, ʾanəstiyā 'women folk, women, wives';
ʾanəstāwi, ʾanəstāy, ʾanəstəyāwi 'female, feminine';

SEMITIC: Ar. *ʾuntā* 'woman, female', SAr. *ʾnt-t, ʾtt*, Mh. *tēt* (for *tēt*; Bittner 1916:21), Heb. *ʾiššā* (< **inšā*), Aram. *ʾintaṯā, ʾittaṯā*, Syr. *ʾattā*, Md. *anta, anat*, Ph. *ʾšt*, Ug. *at-t*, Akk. *aššatu* (< *anšatu*).
ETHIOPIC: Tna. *ʾanəstäyti, ʾanəsti* 'woman', Te. *ʾəssit* (for *ʾənsit*), *ʾanəs* 'female', Amh. *anəst, ənəst* 'woman', Gur. *ənəst, əšta*, Har. *ənəsti*, Gaf. *ansətä*, Arg. *ənəščа*. For its connection with *ʾns*, see *nəʾsa*, below.

ʾənsay **እንሰይ** (K.D 1405) 'supplementary month';

from Ar. *ʾan-nasīʾ* 'intercalary days of the Coptic year'.

ʾanṣār **አንጸር**; see *naṣṣara*.

ʾanṣorra **አንጸረ**, **ʾanḍorra** **አንደረ**; see *ḍrr*.

ʾanāṣut **አናጹት**; see *ʾanṣawā* I.

ʾanṣawā I, **ʾanṣewā, ʾanṣowā** (pl. *ʾanāṣut*) **አንጸዋ ፤ አንጼዎ ፤ አንጸዎ** 'mouse, weasel';

SEMITIC: the connection with SAr. *nḍw* 'destroy', Heb. *nāṣā (nṣy)* 'fall in ruins' (that is, 'be destroyed') suggested by Nyberg 233 is unlikely.
ETHIOPIC: Tna. *ʾanč̣əwa* 'mouse', Te. *ʾanṣay, ʿanṣay*, Arg. *henṭ*; from Cushitic: Bil.Qem. *ənšəwa*, Qua. *enšewā*, Sa.Af. *andäwa*, Kham. *əčəwa* (so also Praetorius, *ZDMG* 47[1893].338). Amharic *ayṭ* 'mouse' can go back to **anṣay, *anṭay* > *ayṭ* (with *n* becoming *zero*). In case it does not go back to **anṣay*, cp. Akk. *ayaṣu* 'weasel'. See also *ḥanṣawā, ḥanṣe*.

ʾanṣawā II **አንጸዋ** (T) 'fly' (n).

ʾənṣəwāl **እንጽዋል**, **ʾanṣəwāl** **አንጽዋል** 'kind of ant';
see also *ḥanṣəwāl, ʾaṣnāwāl*.

ʾanot **አኖት** (T.M) = Amh. *doqma* 'kind of tree';

seems to be a misspelling of *ʾarot*, or the other way around.

ʾanta **አንተ**, fem. **ʾanti** **አንቲ** 'you' (sg);
it also serves as a vocative element; e.g. *ʾanta ʾəḫuya* 'you, my brother!';

SEMITIC, masculine: Ar. *ʾanta*, SAr. *ʾt*, Soq. *het*, Heb. *ʾattā*, Aram. *ʾantā*, Syr. *ʾa(n)t*, Md. *anat*, Ug. *at*, Akk. *atta*; feminine: Ar. *ʾanti*, Soq. *hit*, Heb. *ʾatt*, Aram. *ʾnty*, Syr. *ʾatti*, Akk. *atti*. For more details, see Barth 1913:8-10.
ETHIOPIC, masculine: Te. *ʾənta*, Tna. *ʾanta (ʾatta)* 'o you!' (the pronoun 'you' is expressed by *nəssəḳa*), Amh. *antä*, Gaf. *ant, antä*, Gur. *atä* (also *axä* for which see Leslau 1979:35); feminine: Tna. *ʾanti, ʾatti* 'o you!' (the pronoun 'you' is expressed by *nəssəḳi*), Te. *ʾənti*, Amh.Gaf. *ančі*, Arg. *anč*, Gur. *ači* (also *ax'*, for which see Leslau 1979:37).

The root also occurs in Cushitic: Bil. *enti*, Aw.Qua. *ent*, Sa.Af. *atu*, Qem. *anti*. See also *ʾantəmmu, ʾantən*.

ʾanta I **አንተ** 'through, by way of, by, at, into, to, in the direction of, because' (see Dillmann 1907:401-2);
is used with various prepositions: e.g. *ʾənta diba* 'on, over', *ʾənta mangala* 'through', *ʾənta dəḫra* 'behind', *ʾənta qədma* 'in front of', *ʾənta wəsta* 'through', *ʾənta ḫaba* 'by, along', *ʾənta bāḥtitu* 'he apart';
kama ʾənta 'just as, as';
it is also used as an expression of circumstance; e.g. *ʾənta kʷəllahe* 'all over', *ʾənta ʾayy fənot* 'which way (did he go)?';
is used for the expression of an adverb, as in *ʾənta wəsṭā waʿənta ʾafʿāhā* 'inwardly and outwardly';
baʿənta (zabaʿənta) 'about, concerning, regarding, with regard to, with respect to, on account of, by reason of, for, on, for the sake of (as in the expression *baʿənta māryām* 'for Mary's sake' [a beggar's cry]), for the purpose of, because of, thanks to, on behalf of';
baʿənta za + perfect 'because' (conj.);
baʿənta zə/zəntu 'thus, therefore, for the reason that';
baʿənta mənt 'why?';

baʿənta kama, baʿənta zakama 'concerning (that which)';
the suffix pronouns are attached to *baʿənti-a-*; e.g. *baʿənti-ahu* 'about him';

SEMITIC: Soq. *ʾamt* 'side'. Dillmann 1907:401, n.2 connects G. *ʾənta* in origin (not in meaning) with Heb. *ʾeṯ*, Ar. *ʿinda*, and identifies it with the demonstrative pronoun. While Delitzsch 115 accepts the idea of the demonstrative, he rejects that of the identification with Heb. *ʾeṯ*, Ar. *ʿinda*. Koehler 100, Baumgartner 97 likewise connect it with Heb. *ʾeṯ* 'together with, by the side of', Ph. *ʾt*, Akk. *itti* 'along with'. For Akkadian, cp. rather *itu* 'with, beside'. Rundgren 1955:201 derives *ʾənta* from *mənta*; elsewhere (p.218) he derives it from *ʾətt(a)* > *ʾət*. It is also possible to analyze *ʾənta* as *ʾən* (for which see Akk. *in, ina* 'in, through'; see also *ʾənbala, ʾənza*) and a demonstrative element *-t(a)*.
ETHIOPIC: Te. *ʾət* 'on, in, by, with, because of', *ʾətta* 'there', Amh. *ba-ənta* 'for the sake of' (from Geez); also in Tna. *mäntä, bäntä* (for *bä-ʾəntä*), Amh. *məntä*; with metathesis in Te. *mätan* 'for the sake of', Tna. *mətan*. See also Reinisch 1909:149.

ʾanta II **አንተ** (relative pronoun, feminine) 'who, that, which';
the suffix pronouns are attached to the base *ʾənti-a-*; e.g. *ʾənti-aya* 'that (she) of mine';

for the usage of the relative pronoun, see the masculine pronoun *za*. The final *-t* is a feminine marker, but the initial *ʾən* is difficult to explain. It is perhaps to be identified with Te. *ʾət ʾənta* 'while she is', Har. *intē* 'she is' (so also Rundgren 1955:211). Barth 1913:109 states, "Ich vermute einen berberischen Stamm". There is the possibility of *ʾənta* being common with Berber, but not taken from Berber.

ʾənti-a- **እንቲአ-**; see *ʾənta* II.

ʾəntəkku (acc. *ʾəntakku, ʾəntəkkʷa*) **እንትኩ** 'that' (demonstrative);

for the masculine, see *zəkku*;
it is composed of *ʾənta* and *-(k)ku*, for which see below.

ʾəntākti (acc. *ʾəntākta*) **እንታክቲ** 'that' (fem.);

for the masculine, see *zəktu*;
from *ʾənta* augmented by *-k, -t*; see also *-(k)ku*.

ʾntl, taʾantala **ተአንተለ** 'be impatient, resent, be irritated, be indignant, be weary of, feel annoyed, feel disgust, (K*) be idle, loaf';
taʿantəlo 'impatience, spite, disgust, annoyance, (K*) idleness';
(*ʾəmtaʿantəlo* 'accidentally');
ʾantāl (K*) 'impatience';
ʾantāle (Gr) 'repugnance, disgust, indignation';
mataʿantal, (T) *matʿantal* 'impatient, (T) who grumbles';
taʿantaltala 'be impatient, be unwilling';

SEMITIC: Ar. *ʾatala* 'walk in a disordered way (man who has lost his temper), get angry' (Růžička 155).

ʾantalam **እንተለም** (D.K.T), **ʾantalām** **እንተላም** 'kind of measure';

ETHIOPIC: Te.Tna. *ʾantälam* 'a dry measure'. For more details on *ʾəntalam*, see Pankhurst 1969, II:117.

ʾntltl, taʾantaltala **ተአንተልተለ**; see *ʾntl*.

ʾantəmu **አንትሙ** 'you' (pl. masc.);

SEMITIC: Ar. *ʾantumu*, Soq. *tin*, Heb. *ʾattem* (from *ʾantem*), Aram. *ʾantūn*, Syr. *ʾatton*, Md. *anatun*, Ug. *atm*, Akk. *attu*. For more details, see Barth 1913:10ff.
ETHIOPIC: Te. *ʾəntum*, Tna. *ʾantum, ʾattum* 'o you!' ('you' is expressed by *nəssəḳatkum*), Gur. *atum*; Amh.Gaf.Arg. *ənnantä* is formed with the morpheme of the plural *ənnä* + *antä* 'thou'. See also Leslau 1956:54. The root also occurs in Cushitic: Bil. *entin*, Qua. *entan*, Aw. *antū*, Sa. *atīn*. For the singular, see *ʾanta*.

ʾantən **አንትን** 'you' (pl.fem.);

SEMITIC: Ar. *ʾantunna*, Soq. *ten*, Heb. *ʾatten*, Aram.-Syr. *ʾattin, ʾatten*, Akk. *attina*. For more details, see Barth 1913:10ff.
ETHIOPIC: Te. *ʾəntən*, Tna. *ʾantən, ʾattən* 'o you!' ('you' is expressed by *nəssəḳatkən*); Amh.Arg. Har.Gaf. Oriental Gur. same as masculine; for West Gur. and Soddo, see Leslau 1956:54.

ʾanṭidiqomārṭos, ʾanṭidiqomāryāṭos **አንጢዲቆማርጦስ ፤ አንጢዲቆማርያጦስ** 'the religious sect of the Antidicomarianites' (for which see W.H. Lampe, ed. *A patristic Greek lexicon*, Oxford, 1961, p. 153a).

from Gk. *antidikomarianītēs*; see *ʾanṭimāryāṭos*.

ʾināṭoli ኢናጦሊ (T) 'young camel';

ETHIOPIC: Amh. *ənaṭoli* 'young female camel'.

ʾənṭulāʿe እንጡላዔ, ʾənṭuluʿ እንጡሉዕ; see **ṭolʿa*.

ʾənṭilit እንጢሊት (Lt) 'small part';

SEMITIC: probably to be connected with Ar. *naṭla* 'a small bit'. Or is there any connection with Tna. *ʾənṭiluqʷ*, *ʾənṭilliqʷ* 'small portion?.

ʾanṭimāryāṭos አንጢማርያጦስ; see *ʾanṭidiqomārṭos*.

ʾanṭorṭos አንጦርጦስ (K.Lt) 'hell, the inferno, the underworld, Tatar (legendary animal)';

possibly from Gk. *en tartarō* 'in hell' (Salinger); also Amh. *anṭorṭos* (from Geez). See also *barbaros*.

ʾanṭarāwzā አንጠራውዛ (T) 'bird of prey';

see also *ʾanparāwzā*.

ʾənza እንዘ 'while, whereas, when, even as, although, even though, since'; also used periphrastically as participle or adjective; e.g. *rəʾəya kālʾān ʾənza yəqawwəmu* 'he saw others standing' (see Dillmann 1907:419, 484-5);

SEMITIC: perhaps Ar. *ʾiḏā* 'when', SAr. *d*. Dillmann 1907:419 analyzes G. *ʾənza* as *ʾən-za*; von Soden 380 compares *ʾən* of *ʾənza* with Akk. *ina* 'in, through'. Rundgren 1955:202 likewise gives to *ʾən* of *ʾənza* the meaning 'in'.
ETHIOPIC: Te. *ʾəndo* 'while' (with a variant *d:z* that occurs in Tigre). Praetorius 1879:80 derives Amh. *əyyā* 'while' from *ʾənza*; so also Rundgren 1955:61.

ʾənzəhlul እንዝህሉል; see *zhll, ʾanzāhlala*.

ʾanzar አንዘር (Gr.436) 'wild cat';

since the Amharic equivalent is **አንር** *anär* one wonders whether *anzar* is not a misprint for *anar*.

ʾənzərt እንዝርት (K*) 'spindle';

from Amh. *ənzərt*.

ʾap አፕ (T.MA.M) 'warrior, courageous, brave, strong';
see also *sāp*.

ʾeppifānəyā ኤፒፋንያ; see *ʾeppifānəyā*.

ʾepapa ኤፕፕ (T) 'love, desire';
ʾapāpe (T) 'friend'; M 404 translates it 'kind of demon' on the authority of Tayyā, but Tayyā renders it with Amh. *wädağ* 'friend'. Note that 'friend' could be a euphemistic expression for 'demon'; cp. also *ʿarəkt* 'friend' (fem) used euphemistically for 'snake'. See also *ʿes(ə)p* I, II;

SEMITIC: Grimme 1914:264 connects it with Ar. *ʾabba* 'desire', Heb. *ʾāḇā (ʾby)* 'want'.

ʾapārupe አፓሩፔ (T) 'church custodian';

perhaps corrupt from Gk. *presbyteros* 'elder, priest'; see also *ʾarpāpe*.

ʾepəstu ኤፕስቱ (T) 'tent'.

ʾəppediqsəyo, ʾəppedəqsəyo እጴዲቅስዮ ፡ እጴድቅስዮ (T), name of a fabulous tree;

from Gk. *epideksiou*, gen. of *epideksios* 'auspicious'.

ʾappif አጲፍ, name of the eleventh Coptic month (corresponds to G. *ḥamle*);

from Coptic *epēp*. See also *ʾabib*.

ʾeppifānəyā, ʾeppifānəyā ኤጲፋንያ ፡ ኤፒፋንያ 'Epiphany';

from Gk. *epiphaneia* 'Epiphany'; also Amh. *eppifanəya*.

ʾappologəyu አጰሎግዩ (Lt) 'precious stone';

note that Gk. *apologos* means 'fable, story'.

ʾappolon አጰሎን; see *ʾappəlayon*.

ʾappalippu አጰሊጱ (D 1406) 'special room, separate room';

from Gk. *apoloipou*, gen.sg. of *apoloipos* 'the remaining over'.

ʾappoliṭu አጰሊጡ 'the shimmering of a griddle';

ETHIOPIC: Amh. *appoliṭu* 'sparks of burning soot on the butt of a griddle'. See also *ʾabolisu*.

ʾappəlayon, ʾappolon አጵልዮን ፡ አጰሎን 'he who destroys';

from Gk. *apollyōn* 'a destroying one'; also Amh. *apləyon* 'destructive enemy'.

ʾappeləyoṭen አጴልዮጤን 'east wind';

from Gk. *apēliōtēn*, acc. sg. of *apēliōtēs*, same.

ʾeppomidā podere ኤጳሚዳ ፡ ጰዶሬ (D), **ʾeppemod, ʾeppomodā ኤጴሞድ ፡ ኤጳሞዳ** (T);

it is a combination of two words: *eppomidā* and *poderē*; for *ʾeppomidā* (from Gk. *epōmis*, acc. *epōmida*), see *ʾeppemos*, below; for *podere*, see below.

ʾeppemidər ኤጴሚድር (T.M.Sw. in D 806), **ʾeppemídā ኤጴሚዳ** (KG) 'marble';
(M.407 wrongly renders Tayyā's *abnā bārād* [the Amharic translation of *ʾappemidər*] by 'hail'; in fact it also means 'marble').

ʾeppāmidās, ʾeppimides, ʾeppemidās ኤጳሚዳስ ፡ ኤጲሚዴስ ፡ ኤጴሚዳስ, (T) **ʾeppemedes ኤጴሜዴስ**;

from Gk. *epōmides* (nom. pl. of *epōmis*) 'shoulder'; it renders Heb. *kəṯēpōṯ* 'shoulders, sides'. OT 585 misunderstood Ez. 41:2 and wrongly rendered *ʾeppemedā* by 'width of door'.

ʾeppemos, ʾeppemus, ʾeppomidā ኤጴሞስ ፡ ኤጴሙስ ፡ ኤጳሚዳ, (Lt) **ʾeppomido ኤጳሚዶ** 'priestly garment made of two pieces joined on the shoulder' (translation of the Heb. *ʾēpōḏ*).
from Gk. *epōmis* (acc. sg. *epōmida*), same.

ʾeppoppā, ʾeppāppe ኤጳጳ ፡ ኤጳጴ 'hoopoe';

from Gk. *epopa* (acc. of *epops*) 'hoopoe'. See also *heppopā*.

ʾappaqte አጳቅቴ; see *ʾabaqte*.

ʾapporge, ʾapparge አጳርጌ ፡ አጳርጌ 'firstling, first offering';

from Gk. *aparkhē* 'firstling'; also Chr.-Ar. *ʾabarkā* 'wine used for the Mass'. See also *ʾappargəyos*, and *ʾaṭārqon*.

ʾapporgən አጳርግን (T) 'precious stone';

see *ʾappargəyon*.

ʾappargəyon, ʾapparogəyon አጳርግዮን ፡ አጳርጎዮን, (Lt) **ʾapporgewon አጳርጌዎን**, (T) **ʾapporgən አጳርግን** 'precious stone';

see also *ʾiyopporgəyon*.

ʾappargəyos አጳርግዮስ (T) 'meat';

probably rather 'animal sacrifice', and see *ʾapporge*.

ʾeppis qoppos, ʾeppisqoppos ኤጲስ ፡ ቆጳስ ፡ ኤጲስቆጳስ 'bishop';
liqa ʾeppis qoppos 'archbishop';
ʾeppis qopposənnā 'function of the bishop, episcopacy';

from Gk. *episkopos* 'overseer, bishop'; also Te. *ʾepəsqoppos*, Amh. *eppisqoppos*. See also *kore ʾepisqoppos, ʾabusqubus, ʾebis kobos*.

ʾaptu አጵቱ (T) 'interior room used for privacy';

from Gk. *abaton* 'inaccessible room of a temple'.

ʾappaydon, ʾeppaydon አጳይዶን ፡ ኤጳይዶን, (OT.T) **ʾappoydon አጳይዶን** 'enchanters, wizards, (T) Šatan';

from Gk. *epaoidōn* (gen. pl. of *epaoidos*) 'enchanter'.

ʾaq(q) አቅ (T) 'leather bottle';
see also *ʾaqiq*.

ʾaqabāt አቀባት (T) 'thistle'.

ʾaqlāmidon አቅላሚዶን, (T) **ʾaqlāmedān አቅላሜዳን** 'twigs, (T) euphorbia';

from Gk. *klēmatidōn* (gen. pl. of *klēmatis*) 'vine-branch'.

ʾaqlesəyā አቅሌስያ, (Gr.435) **ʾaqlasəyā አቅለስያ** 'church';

from Gk. *ekklēsia* 'assembly, church'; also Syr. *ʾeqlīsīyā*, Amh. *aqlesəya*.

ʾaqama አቀመ; see *qwm, qoma*.

ʾaqmons አቅሞንስ 'bishop';

from Gk. *hēgemonos*, gen. sg. of *hēgemōn* 'leader, bishop'. See also *qomos*.

ʾaqān, ʾaqāni, ʾəqān ኣቃን ፡ ኣቃኒ ፡ እቃን, (T.M) **ʾəqan እቀን**, (D 1397) **ʿəqan ዕቀን** 'thistle, thorn, (T) low-growing plant, parasitic plant';

from Gk. *akan* 'thistle'.

ʾaqānim ኣቃኒም; see *qənum*.

ʾaqaq maqaq አቀቅ ፡ መቀቅ (T.M) 'pestle and mortar';

ETHIOPIC: Amh. *aqäq mäqäq*, same.

ʾaqiq አቂቅ (T) 'perfume bottle, precious stone';

from Ar. *ʿaqīq* 'carnelian' (gem); also Amh. *aqiq* 'agate'.

ʾaqrāḫayon አቅራኾን (T) 'perfume'.

ʾaqāron አቃሮን (T) 'fly'.

perhaps from Gk. *akari* 'kind of mite'.

ʾaqrāṭos አቅራጦስ; see *ʾakrāṭon*.

ʾaqārəyo አቃርዮ; see *qaraya* III.

ʾaqās አቃስ (T) 'pearl, precious stone';

perhaps corrupt from Gk. *akhātēs* 'agate'. See also *ʾaqāṭəs*, *ʾakāṭəs*.

ʾaqsəst አቅስስት, **ʾaqəst አቅስት**; see *qast*.

ʾaqṭe አቅጤ (T) 'precious stone';

Amh. *bərälle* 'carafe' (translation given by Tayyä) is probably a misprint for *bərälle* 'crystal, quartz'. See also *ʾakṭe*, above.

ʾəqaṭu አቀጡ (T) 'monkey'.

ʾaqāṭān, ʾaqāṭon አቃጣን ፡ አቃጦን 'kind of locust';

from Gk. *attakēn* (acc. of *attakēs*) 'kind of locust'. See also *ʾaṭaqan*.

ʾaqāṭəs አቃጥስ 'agate';

see *ʾakāṭəs*, *ʾaqās*.

ʾār አር (D 1404) 'oath';

from Gk. *arā* 'vow'; also Syr. *ʾarā* 'imprecation, prayer, curse'.

ʾer, ʾir ኤር ፡ ኢር (D 1404, OT.B) 'sun, (T) light';

ETHIOPIC: Har. *īr* 'sun', Gur. *ayr*. It is difficult to know whether this root is borrowed from Cushitic (Sa.Af. *ayro*, Qab. *arru*), as suggested by Cerulli 1936:235, or whether it represents the Ethiopic root *ʾmr* (G. *ʾamir* 'sun, day', see above) with weakened *m*. Possibly the Ethiopic root *ʾamir* was taken over as *ir* in Cushitic and then borrowed under this form by the various Ethiopian languages. See also *ʾər*.

ʾər እር (T) 'time';

perhaps for *ʾer* and to be identified with *ʾer* 'sun, day' > 'time'.

ʾurāʾu (T⁺) **ኡራኡ** 'waist'.

ʾarʿayā አርአያ, (T) **ʾarʿayā አርዐያ**; see *rəʾya*.

ʾerāʿ ኤራዕ (D.T.B), **ʾerāʿe ኤራዔ**, a name of the moon;

could be either a corrupt transcription of Heb. *yārēaḥ* 'moon' or a misprint for *ʾerās*, below.

ʾaruʿer አሩዔር (T) 'jackal'.

ʾarəʿut አርዑት 'yoke, band for the neck, collar';

SEMITIC, from a root *rʿw*; cp. Ar. *ʾurʿuwwa* 'yoke' (Dillmann 309).
ETHIOPIC: Te. *ʾarʿot* 'yoke', Tna. *ʾarʿut*, Amh. *arut* (from Geez), from *rʿw*, below; passed into Cushitic: Sa. *aroʿūt*. For Praetorius' opinion, see *ʿaraya*, below.

ʾarabo አረቦ (T) 'pledge, earnest';

see *ʾarabon*.

ʾarbāʿ I, **ʾarbāʿəttu አርባዕ ፡ አርባዕቱ**; see *rabbəʿa*.

ʾarbāʿ II **አርባዕ** (T) 'angels';

misprint for *ʾarbāb* **አርባብ**.

ʾarbāb አርባብ (Lt) 'myriads, (D.T) name of a body of angels';

for the classes of angels, see Dillmann 287, under *ʾarbāb*, from Ar. *ʾarbāb* (pl. of *rabb* 'master');
ETHIOPIC: Amh. *arbab* 'a body of angels or of troops' (from Geez). For 'myriads', see *rabbawāt*.

ʾarabon አረቦን; see *ʿarabon*.

ʾarabonāt, ʾarabnat አረቦናት ፡ አረብነት; see *ʾarābot*.

ʾarbaq አርበቅ, **ʾarboq አርቦቅ** (T.M) 'thorny rose'.

ʾarabot አረቦት (T.M) 'plain';

for *ʿarabot*, proper name of a place.

ʾarābot, ʾarabonāt, ʾarabnat አራቦት ፡ አረቦና ት ፡ አረብነት (D 1404, T.OT), **ʾarbot አርቦት** (Gr. 238) 'ground corn';

from Gk. *araphāth*, transcription of Heb. *hārīpōṯ*, *ḥārīpōṯ* 'grains of sand' (2 Kings 17:19 = 2 Sam. 17:19).

ʾarbot (ʾarabot) አርቦት (አረቦት) 'kind of tree';

ETHIOPIC: Te. *ʾarib* 'a tree'. See also *ʾarot*.

ʾarodā አሮዳ 'one of the nails with which Christ was crucified, (T) the fourth one' (referring to the nail);

from the Latin AREPO > **አርጳ** Arəpo in which **ጳ** *po* was misread and substituted by **ዶ** *do*; thus **አረዶ** *ʾarado*, **አሮዳ** *ʾarodā* (Euringer, *ZS* 6[1928].304). See also *sādor*.

ʾardab አርዶብ 'measure of capacity for grain';

from Ar. *ʾirdabb* < Aram. *ʾardəḇā*, *ʾarṭəḇā* (of Iranian origin) > Akk. *ardabu*; passed also into Gk. *artabē*, Coptic *ertob*, *artab* (see Sethe, *Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen*. Philologisch-historische Klasse, 1916, pp. 112-6).

ʾardāmis, ʾardaməs, ʾardāmāwos አርዳሚስ ፡ አርደምስ ፡ አርዳማዎስ (D 1405, T), name of a Greek goddess (Artemis).

ʾarodəyon አሮድዮን, (T) **ʾordəyon አርድዮን**, (Lt) **ʾarodəynon አሮድይኖን** 'heron, (T) ibis, stork';

from Gk. *erōdion* (acc. of *erōdios*) 'heron'.

ʾarif አሪፍ (T) 'last year';

variant of *ḫarif*, below.

ʾaraft (pl. *ʾarafāt*) **አረፍት**, (T) **ʿaraft ዐረፍት** 'wall, (Gr. 239) bulwark, partition of boards';

SEMITIC: Ar. *ʾarrafa* 'set limits to', *ʾurfa* 'limit, frontier' (Dillmann 746), SAr. *ʾrft* (W. Müller 1983: 277), Soq. *ʿarebeh* 'wall' (with alternance of labials).
ETHIOPIC: Te. *ʾərfat* 'side'.

ʾaraga (*yəʾrəg*) **አረገ** 'be old';
ʾaragāwi, *ʾaragāy* (fem. *ʾaragāyt*, *aragit*; pl. *ʾaʾrug*, *ʾaragāwəyān*) 'old, old person, full of years, elder, elderly, aged, senior, abbot, name of the principal of the nine saints';
ʾərgənnā 'old age';

SEMITIC: the connection with Sem. *ʾrk* 'be long' (Heb. *ʾārōḵ*) suggested by Brockelmann 1928:49 is unlikely.
ETHIOPIC: Tna. *ʾarägä* 'be old', *ʾarägawi*, *ʾarägay* 'old', Te. *ʾarräga* 'become old', Amh. *arrägä*, *arägga* 'be old', *aroge* 'old', Gur. *raǧe*, Har. *räga*. The roots are different in the various languages: *ʾrg* (G.Te. Tna.Amh.), *rgy* (Amh), *rgy* (Gur). Praetorius, *ZDMG* 47 (1893). 393, and Cerulli 1936:268 derive it from Cushitic: Som. *rag* 'to last'. Kham. *areg* 'become old' is probably borrowed from Tna. *ʾarägä*.

ʾerag I **ኤረግ** (T); see *ʿerag* I.

ʾerag II **ኤረግ** (T), **ʿerag ዔረግ** (KG) 'sword, (KG) sword from Balaw (the ancient Muslim kingdom in northeastern Ethiopia)';
mudāya ʾerag (T) 'sheath', lit. 'the receptacle of the sword'.

ʾereg ኤሬግ (Sw. in D 1396) 'kind of plant';
see *ʾergāhe*.

ʾorigā አሪጋ, (T) **ʾarigā, ʾargā አሪጋ ፡ አርጋ** 'roebuck, kind of gazelle, (T) clipspringer, giraffe, owl';

from Gk. *oryga* (acc. of *oryks*) 'gazelle'.

ʾargāb አርጋብ (OT), **ʾergāb ኤርጋብ** (K.Lt) 'chest, trunk, (Lt) kind of wood';

from Gk. *argab*, *ergab*, transcription of Heb. *ʾargāz* read as *ʾargāb*. See also *tamergāb*.

ʾargeb አርጌብ (Gr.239) 'south, south wind'.

ʾergab ኤርገብ (T) 'watercourse formed by erosion'.

ʾergāhe ኤርጋሄ (T) 'kind of grass';

ETHIOPIC: Tna. *ʾargəhe* (also *rəghe*) 'kind of grass with which one makes baskets'. See also *ʾereg*.

ʾargānon አርጋኖን, (Lt) **ʾorgānon አርጋኖን** 'stringed instrument, lute, harp';
ʾargānona wəddāse, prayers to the Blessed Virgin for the days of the week, lit. 'the harp of the praise'; see Hammerschmidt, in Assfalg-Krüger 26.

from Gk. *organon* 'musical instrument'; also Chr.-Ar. *ʾarġanūn*, Syr. *ʾōrganōn* 'instrument', Amh. *arganon* 'organ'.

ʾaragit አረጊት; see (*ʾaraga*), *ʾaragāwi*.

ʾaragāwi, ʾaragāy አረጋዊ ፡ አረጋይ; see *ʾaraga*.

ʾargewos አርጌዎስ (Lt) 'white linen';

perhaps from Gk. *argēs* 'shining, white'.

ʾarigʷāz አሪጓዝ (KG) 'saddle'.

ʾerəhu ኤርሁ (T), name of a star;

perhaps from Syr. *ʾaryā* 'Leo, the sign of the zodiac for August'.

ʾəraḥ (pl. *ʾərāḥāt*) **አራሕ** 'palm of hand';

SEMITIC: Ar. *rāḥa* 'palm of hand', Soq. *riḥoh*, Heb. *raḥaṭ* 'winnowing shovel', Ug. *rḥṭ-m* 'hands' (dual), Akk. *rittu* 'hand' (Holma 119). Brockelmann 1908: 230 compares Syr. *laḥəṭā* 'palm of hand' (with alternance of liquids).
ETHIOPIC: Tna. *raḥat* 'palm of hand' is borrowed from Arabic. The comparison with Sa. *harā* 'hand' suggested by Reinisch 1890:190 is unlikely.

ʾark አርክ; see *ʿaraka*.

ʾarke, in **maṣəḥafa ʾarke**, see *ʿaraka*.

ʾərkāb አርካብ; see *rəkāb*.

ʾarkubāt አርኩባት, ʾarkubāt አርኩባት; see *rākub* II.

ʾarkarsemton አርክርሴምቶን (T.D 1404) 'a stone of golden color';

ETHIOPIC: Amh. *arkärsemton* (from Geez). See *ʾakrəsmənton*.

ʾarlefəlus አርሌፍሉስ (T) 'who closes the gate';

corrupt from Gk. *pylōros* 'doorkeeper'. See also *ʾiflusāwiyān*

ʾarrama አረመ (T.Y.M) 'weed, correct';

from Amh. *arrämä*; also in Te. *ʾarräma* 'weed out, correct', Tna. *ʾarrämä*; passed into Cushitic: Bil. *arām* 'weed', Kham. *arem*.

ʾarami (pl. *ʾaramiyān, ʾaramәyān*) **አረሚ** 'heathen, pagan, non-Christian, infidel, Greek, gentile, (Lt) Muslim';
ʾaramāwi, ʾaramāy, same; also 'speaker of Aramaic';
ʾarmāyā 'gentiles';

from Heb. *ʾărammi* (Ullendorff 1968:122), while *ʾarmāyā* has a Syriac *(ʾarmāyā)* form; also in Te. *ʾarām*, Tna. *ʾarämawi*. See Noeldeke 1910:35, n.4, and *ʾaramane*.

ʾarmodid አርሞዲድ (T); note that **ʾarmodada** rendered by D 1404 *ṣəruf* 'offended, abused' is wrong since *ʾarmodada* is a verb in the perfect,

ʾarmāksāhu አርማክሳሁ (T) 'Holy Spirit'.

ʾarmāmi አርማሚ (T) 'scale, balance, (KG) judge';

perhaps originally 'that makes things quiet or balanced' (see *rmm* II, *ʾarmama*).

ʾaramane አረመኔ (Lt) 'uneducated';

ETHIOPIC: Amh. *wärämäne* 'uneducated' (from Geez). See also *ʾarami*.

ʾarmes አርሜስ (T) 'chain, necklace';
see *ʾarmāsəqos*.

ʾarmāsəqos አርማስቆስ, (L) **ʾormisqos አርሚስቆስ**, (Lt) **ʾarnesqos, ʾarneskos አርኔስቆስ ፡ አርኔስኮስ** 'small necklace, chain, bead';

from Gk. *hormiskos* 'small necklace'. See also *ʾarmes*.

ʾirnā ኢርና (T.M) 'sun';

perhaps to be identified with *ʾerar* 'sky', below.

ʾornā አርና (T.M.Sw. in D 1396) 'kind of antelope';

SEMITIC: Syr. *ʾarnā* 'mountain goat' considered a loanword from Akkadian (so Jensen in Brockelmann 1928:50); perhaps Soq. *ʾerehon* 'goats', Śḥ. *ʾerun*.

ʾarnab, ʾarnāb አርነብ ፡ አርናብ (Lt) 'hare';

SEMITIC: Ar. *ʾarnab* 'hare', Heb. *ʾarnębęṯ*, Aram. *ʾarnəḇā*, Md. *arnab*, Ug. *ʾnhb*, Akk. *arnabu, annabu*.
ETHIOPIC: Gur. *arbäññä* 'hare', Har. *ḥarbaññо*. The Semitic-Ethiopic root is perhaps an Arabic loanword.

ʾarpāpe አርፓፔ (T) 'archbishop, patriarch';
see *ʾapārupe*.

ʾarqamin አርቀሚን (Gr.237), **ʾarqomin አርቆሚን** (T.D 1404,OT) 'thorn, acacia, forked pole, wooden instrument used in preparing thread for weaving';

corrupt from Gk. *barkēnīm*, transcription of Heb. *barqōnīm* 'thorns'. See also *barāqenim*.

ʾarqewtinon, ʾarqewtinos አርቄውቲኖን ፡ አርቄውቲኖስ, (Sw. in D 742) **ʾartewqenon አርቴውቄኖን**, (K) **ʾartewqinon አርቴውቂኖን** 'juniper';

from one of the various cases of Gk. *arkeuthinos* 'made of juniper'.

ʾarara *(yəʾrar)* **አረረ** 'reap, gather, harvest';
ʾaʾrara, causative;
taʾarra, taʾarara, passive;
təʾrir 'harvest, crop';
māʾərar 'harvest, what is harvested (produce, fruit), vintage, summer, autumn';

a secondary form of *ʾaraya*, below.
ETHIOPIC: Amh. *arrärä* 'reap, mow', *marrärä* 'gather the harvest, glean' (denominative from *marär*); also Cushitic: Som. *urur* 'crowd, mass', Sa.Af. *arar* 'glean'.

ʾerar ኤረር (T.K) 'sky';

ETHIOPIC: Amh. *erär* 'sky' (from Geez); see also *ʾirnā*, above.

ʾarorān አሮራን (T⁺) 'perfume'.

ʾarurān አሩራን 'field, (K*) a big tree, wild date palm, (KG) pomegranate';

from Gk. *arouran*, acc. sg. of *aroura* 'field'.

ʾarārāy አራራይ 'mode of chant dedicated to the Holy Ghost'; it is used on ordinary days and also for the main holidays of the year;

ETHIOPIC: Tna. *ʾararay*, Te. *ʾərärä*, Amh. *araray*; passed into Cushitic: Bil. *erērā*. The noun is possibly onomatopoetic if it is connected with Amh. *ərrita* 'cry for help', *ərr* 'cry for chasing away goats'. For the other modes, see *gaʿz, ʿəzl*. For the various modes, see E. Wellesz, "Studien zur äthiopischen Kirchenmusik", *OC* 9 (1920).74-106, Tito Lepisa 163, Velat 76, 78, 686.

ʾerās ኤራስ (K), name of the moon;
see also *ʾerāʿ*.

ʾarāsib አራሲብ 'device for bringing water from a well';

ETHIOPIC: Amh. *arasib*, same.

ʾarsimatradās, ʾarsi matridā, ʾarsāy matrəyādəs (matrədəyān) አርሲመትረዳስ ፡ አርሲ ፡ መትረዳ ፡ አርሳይ ፡ መትርያድስ (መትርድያን), (K) **ʾarsimartidās አርሲመርቲዳስ** 'abbot, principal of the monks';

from Gk. *arkhimandritēs* 'principal of a group of monks'; also Chr.-Ar. *ʾarsī matrīdas*.

ʾarson አርሶን 'load, weight, board';
see also *ʾarsos*.

ʾarsəs, ʾarsis አርስስ ፡ አርሲስ, (T.M) **ʾarāsis አራሲስ** 'heretic';
taʾarsasa (Gr.462) 'become a heretic, be a heretic';

from Gk. *hairesis* 'heresy' through Chr.-Ar. *ʾarāsīs*; also Syr. *ʾeresis, heresis*. See also *ʾalsis*.

ʾarsos አርሶስ 'load, burden';

from Gk. *arsis* 'lifting, what is lifted, load'. See also *ʾarson*.

ʾarəṣṭāb አርስጣብ; see *ʾarəṣṭālāb*.

ʾarsaṭālu አርሰጣሉ (T⁺) 'mirror';

could it be a wrong form for *ʾarsaṭābu, ʾarəṣṭāb*?

ʾarəṣṭālāb አርስጣላብ, (T) **ʾarəṣṭāṭābālu አርስጣጣባሉ, ʾarəṣṭāb አርስጣብ** 'astrolabe';

from Gk. *astrolabos* 'armillary sphere'; also Amh. *arəṣṭalab*. See also *ʾasqolobā, ʾaṣṭālāb*.

ʾarəṣṭāṭālu አርስጣጣሉ (T) 'wizard';

from Gk. Aristotelēs, Aristotle, considered a wizard.

ʾarsāy matrəyādəs (matrədəyān) አርሳይ ፡ መትርያድስ (መትርድያን) 'abbot';
see *ʾarsimatradās*.

ʾarsāyəsros አርሳይስሮስ (D), **ʾarsāyəros አርሳይሮስ** (T.K) 'archbishop';

from Gk. *arkhiereus* 'high priest'; also Chr.-Ar. *ʾarši ʾarūs*.

ʾrt, taʾarata ተአረተ (T) 'be crowded together, constrain one another';

ETHIOPIC: Amh. *arrätä* 'tie a string, package by tying'.

ʾarot አሮት (T) = Amh. *doqma* 'tree of the temperate highlands';
see also *ʾanot*.

ʾorit አሪት 'the Law, the Ten Commandments, the Octateuch (that includes the Pentateuch and Joshua, Judges and Ruth)';
ʾoritāwi 'referring to *ʾorit*, devoted to Mosaic laws';

from Aram.-Syr. *ʾōraytā*.

ʾartodoks አርቶዶክስ (T), **ʾortodoks አርቶዶክስ** (K*) 'orthodox';
ʾartodoksāwi, ʾartodoksəyāwi 'orthodox';
ʾartodoksəyā 'orthodoxy';

from Gk. *orthodoksos* 'orthodox' through Chr.-Ar. *ʾurtaduks*; also Syr. *ōrtodōksā*, Tna. *ʾartodoksawi*.

ʾartew አርቴው (T) = Amh. *wanza* 'Cordia Abyssinica' (for which see Strelcyn 1973: no. 263).

ʾartewqenon አርቴውቄኖን: see *ʾarqewtinon*.

ʾarṭābos, ʾarṭibās አርጣቦስ ፡ አርጢባስ, (T) **ʾarṭabos አርጠቦስ**, (K*) **ʾarṭābās አርጣባስ** 'kind of measure';
see *ʾardab*.

ʾaraṭāl አረጣል (Lt) 'measure of weight';

from Ar. *ʾarṭāl*, pl. of *raṭl* (of Gk. [*litra*] origin). See also *laṭr*.

ʾarawa አረወ (T) 'hurt, injure';
taʾarawa (Y) 'be injured';

metathesis of *ʾwr, taʾawara*, below.

ʾarwā አርዋ (Lt) 'cloak of dark blue silk, blue silk';

from Amh. *arwa*, any kind of silk stuff.

ʾarwe (pl. *ʾarāwit, ʾarawit*) **አርዌ** 'animal, wild animal, beast, wild beast, reptile';
ʾarwe mədr 'snake, serpent, dragon';
ʾarwe ḥaris 'unicorn, rhinoceros';
ʾarwe zabərt 'silver dish in the form of a snake';
ʾarwaya, ʾarwəy, see below;

SEMITIC: Ar. *ʾurwiyya* 'mountain goat', SAr. *ʾrwy-n*, Heb. *ʾarye* 'lion' (for which see Wagner 29-30), Aram.-Syr. *ʾaryā*, Md. *aria*, Akk. *arwiu* 'buck (of gazelle or mountain goat)'. Koehler 86 considers it an 'African' loanword without giving, however, the name of the African language.
ETHIOPIC: Tna. *ʾarawit, ʾarä* 'wild animal', Te. *ʾarwe* 'serpent', Amh.Arg.Gaf.Gur. *awre* 'wild animal' (with metathesis), Gur. also *awre*, name of a spirit that possesses a person, Har. *ūri* 'wild animal'; also in Cushitic: Som. *ār* 'lion'. See *ʾawrāḥars, ʾaḥur*.

ʾərwar እርወር (T.Sw. in D 1396) 'uneven, rough'.

ʾərwər እርውር (T) = Amh. *sansa*, either 'pole which two men carry on their shoulders in order to transport a heavy object' or 'food plant'.

ʾarāwit አራዊት; see *ʾarwe*.

ʾərwit እርዊት; see (*ʾarwaya*), *ʾərwuy*.

ʾarwaya አርወየ (K*); see *taʾarwaya*;
taʾarwaya 'become brutal, become wild, become savage, become angry, rise against like a wild animal';
aʾarwaya, causative;
astaʾarwaya, astaʾarawa 'render wild';
ʾərwuy (fem. *ʾərwit*) 'wild, fierce, savage';
taʾarwəyo(t) 'cruelty, fierceness, savageness';

the verb is a denominative from *ʾarwe*, above.

ʾaraya አረየ, ʿaraya ዐረየ 'gather, glean, (Y) separate';
aʾraya (Lt), causative;
taʾarya (K*), passive;
ʾəruy (K*), pass. part. of *ʾaraya*; also (KG) = Amh. *kərdād* 'kind of grass';

SEMITIC: Heb. *ʾārā (ʾry)* 'collect, gather', Ph. *ʾry*, Akk. *arû* 'granary, storehouse'.
ETHIOPIC: Te. *ʾarā (ʾry)* 'gather, glean', Tna. *ʾaräyä*; also in Cushitic: Aw.Bil. *ar* 'gather, glean'. See also *ʾarara*.

ʾry, ʾaʾeraya አኤረየ (T.) 'consult a sorcerer to find out the future, have a prediction made'.

ʾorəyā አርያ (T.D 1404, OT), **ʾoriyā አሪያ** (D 1404), proper name 'Beautiful' referring to the

gateway of the church; T renders it wrongly by 'gateway of the church';

from Gk. *hōraiā*, fem.sg. of *hōraios* 'young, fresh, beautiful'.

ʾaryob አርዮብ 'constellation Orion, shimmering constellation';

from Gk. *ōriōn* through Ar. **ʾūriyūn* confusing the final ن *n* and ب *b*; also in Amh. *arəyob*. See also *ʾoryon*.

ʾaryām (pl. *ʾaryāmāt*) **አርያም** 'heights, the high, the highest, highest heaven, seventh heaven, (Gr.158) kind of *zemā*-chant';
ʾaryāmāwi 'sublime, celestial, lofty';

SEMITIC: Heb. *rāmīm* (pl. of *rām*) 'the high heaven' (Dahood 1968:247).
ETHIOPIC: Tna. *ʾaryam* 'highest heaven, kind of *zemā*-chant', Amh. *aryam* 'seventh heaven'; from *rym*, below.

ʾoryon አርዮን (T) 'constellation Orion';

from Gk. *ōriōn*; see also *ʾaryob*.

ʾorəyānos አርያኖስ (Lt), a name of the sun;
see *ʾaryāres*.

ʾaryāres, ʾoryāres አርያሬስ ፡ አርያሬስ, (Lt) **ʾorəyānos አርያኖስ**, a name of the sun;

explained by Dillmann 774 as coming from Heb. *ʾōr ḥeres* 'light of the sun' (so also J. Halévy, *JA* 9[1867].385); perhaps rather a variant of the form *ʾorəyānos* and to be derived from Gk. *ouranos* 'sky > sun'. See also *ʾirnā, ʾaryos*.

ʾaryos አርዮስ (T⁺) 'sun'; see *ʾaryāres*.

ʾaryuṭ አርዩጥ (T) 'supper'.

ʾarz (pl. *ʾaʾruz, ʾarzāt*) **አርዝ** 'cedar';

SEMITIC: Ar. *ʾarz*, Heb. *ʾerez*, Aram.-Syr. *ʾarzā*, Md. *arza*, Ug. *arz*. For a Hittite origine of *ʾrz*, see Rabin 1964:164-5.
ETHIOPIC: Te. *ʾarz*, Amh. *arz*. Noeldeke 1910:43 states that G. *ʾarz* (also Ar. *ʾarz*) is borrowed from Syr. *ʾarzā*.

ʾarzo አርዞ (T) 'priest';

perhaps from Gk. *hiereus* 'priest' (Müller). See also *ṭarzo*.

ʾarāzā አራዛ; see *rāzā*.

ʾās, in ʾəlʾās እልአስ 'myrtle';

from Ar. *ʾās* borrowed from Aram.-Syr. *ʾāsā* according to Fraenkel 139. In other Semitic languages: Heb. *ʾāsā(ʾ)*, Md. *asa*, Akk. *asu*.

ʾesa ኤሳ; see *ʾys*.

ʾis ኢስ; see *ʾayasa*.

ʾasbāb አስባብ; see *sbb* II, III.

ʾasbanyā አስበንያ, (T) **ʾasbānyā አስባንያ** 'moon';

to be identified with *ʾasonəyā*, below.

ʾasad አሰድ (T.K), a sign of the zodiac (Leo);

from Ar. *ʾal-ʾasad* 'lion'.

ʾasfāliṭo, ʾasfāliṭā, ʾasfaliṭ, ʾasfāliṭos አስፋሊጦ ፡ አስፋሊጣ ፡ አስፈሊጥ ፡ አስፋሊጦስ, (T) **ʾasfaliṭā, ʾasfaliṭo አስፈሊጣ ፡ አስፈሊጦ** 'bitumen, pitch';

from Gk. *asphaltos* 'pitch'; also Syr. *ʾaspalṭon*, Amh. *asfäliṭ, asfalṭ*. See also *ʾaflāṭis*.

ʾasfaluṭu, ʾasfaliṭu, ʾasfaliṭ, ʾasfaliṭo አስፈሉጡ ፡ አስፈሊጡ ፡ አስፈሊጥ ፡ አስፈሊጦ (T.Sw.in D 753) 'sesame';

perhaps from Gk. *asphaltion* 'clover' (Müller).

ʾasafim, ʾasefe አሰፈም ፡ አሴፈአ 'storehouse';

from Heb. *ʾăsuppīm* through Gk. *esephim*.

ʾəsfəntu እስፍንቱ 'how much?, how many?, how long?, how often?';

Dillmann 1907:361 derives *ʾəsfəntu* from an interrogative *ʾə* and *səfəntu* 'what is the size of?', in connection with *səfən*, properly 'prominence, size'. Praetorius 1890:370-1 derives *ʾəsfəntu* from *ʾəffo-sənt (ʾəffo* 'how?' in Geez; *sənt* 'how much?' in Amharic, from *wsn* > **ʾəfsənt* > *ʾəsfənt*, by metathesis). Rundgren 1955:40ff analyzes *ʾəsfəntu* as coming from **ʾəf-sən -tu, sən* representing *s* lengthened by *n*, the underlying form being *ʾay-fō-sə-n-tu*. It is more likely to be derived from *səfn* 'size' with a prothetic ʾ and a suffix *-tu* by analogy with the numerals ending in *-tu*. See also Gur. *məst* (Leslau 1979:431), and *-tu*.

›asfar አስፈር 'kind of disease';

from Ar. *›asfar* 'yellow'; it could then refer to jaundice (cp. also Ar. *ṣafar* 'jaundice'); also Te. *›asfār* 'yellow', Amh. *asfār* 'fever that makes one haggard'. See also *sāfrā, zāfrā, ›asfār, ›asfārs.*

›asfār አስፋር (D) 'yellow, (T) precious stone';

from Ar. *›asfar* 'yellow' (see also *›asfar*, above). As for 'precious stone', it could come from Gk. *sappheiros* 'lapis lazuli'.

›asfer አስፌር (T.K*) 'last year'.

›esfār ኤስፋር (D 1405) 'baker's loaf, date-cake, (OT) piece of meat';

transcription of Heb. *ʿeśpār* 'date-cake'.

›asfaredā, ›asfāredā, ›asfaridā, ›asfāridā, ›asfarid, ›asfared አስፈሬዳ ፡ አስፋሬዳ ፡ አስፈሪዳ ፡ አስፋሪዳ ፡ አስፈሪድ ፡ አስፈሬድ 'basket, a little basket';

from Gk. *spyrida*, acc. sg. of *spyris* 'basket'; also in Syr. *›esparīḏā.*

›asfārs አስፋርስ (K*) 'jaundice';
see *›asfar.*

›asḥart አስሐርት (T); see *śāhr, ›aśhart.*

›asḥatəyā, ›asḥatiyā አስሐትያ ፡ አስሐቲያ 'snow, frost, hoarfrost, ice, hail';
›əbna ›asḥatəyā 'crystal stone';

ETHIOPIC: Te.Tna. *›asḥayta* 'hoarfrost', Amh. *ashatya* (from Geez).

›əska (›əske) እስከ (እስኬ), preposition: 'until, till, unto, as far as, so much so, up to, to the point of, even to, even also, within, for'; also followed by other prepositions: *›əska la* 'until, to', *›əska ḥaba* 'up to', *›əska wəsta* 'even into', *›əska ›ama* 'until';
conjunction: 'so that, until, until that, to the point that, insomuch as, to the extent that, with the result that';
with prepositions: *›əska ›ama* 'till when, till the time that, so long as', *›əska soba* 'till that, insomuch (that), so that';
›əska-na, ›əska-ne, same as *›əska*; with suffix pronouns, as in *›əskanehu* 'until there, until it';
from *›əs-ka* (so also partially Eitan, *AJSL* 44[1927-8].186). Rundgren 1955:32 analyzes *›əska* as coming from **›ən-sə-ka* > *›əssəka* > *›əska*, but there is no need to introduce the element *›ən* even if it occurs elsewhere as in *›ənza*; see also Rundgren 1955: 28-32. Dillmann's 1907:395 identification of *›əska* with *ʿad-ka* is unlikely. Likewise unlikely is the identification of *›əs* (of *›əska*) with Ar. *ḥaytu* 'where' suggested by Praetorius 1879:269. Conti Rossini 1912:77 connects *›əska* with Bil. *-sik, -zik*, Qem. *-zi* suffixed to a verb to express a consecutive action. Brockelmann 1950:38 considers *›əska* a loanword from the Cushitic suffixes *-sik, -zik*. Albright, *AO* 12 (1937). 71 identifies it with Ar. *›iḏāka* > G. **›əzka* > *›əska.*
ETHIOPIC: Te. *›asək* 'until', Amh. *əskä* with a variant *əstä*, Gaf. *əstä---səlä* 'until'. Rundgren 1955:54 connects Tna. *kəsaʿ* 'up to, until' with *›əskä.*

›əsku እስኩ (used with the jussive or imperative) 'here is, lo and behold!, finally, at last, so then, I beg you!, o now!, o that!, let me!, please!';

Dillmann 1907:120 compares *-ku* of *›əsku* with *-ko* of *›akko* (see however *›akko*, above) and analyzes it as *›əs-ku* for *sə-ku* with a prothetic ›. Rundgren 1955:33 considers the *s* of *›əs* to be a demonstrative.

›eskederā, ›eskedere ኤስኬደራ ፡ ኤስኬደሬ (OT), **›eskedre, ›eskədre ኤስኬድሬ ፡ ኤስክድሬ** (D 1405), **›esekedre ኤሴኬድሬ** (T) 'chamber, (T) top of column, (OT) house of priests, basket for offerings';

from Gk. *eksedra* 'hall fitted with seats'. See also *›ekəsdər, ›eskare.*

›əskuf እስኩፍ 'bishop';
see *›əsquf.*

›askāl (pl. *›askālāt, sakʷalāt*) **አስካል** 'grape(s), cluster (of grapes, dates), bunch of fruit';
›askāla wayn 'a grape';
(*māya ›askāl* 'wine');
›askālon (T) 'cluster of grapes' (see below);

SEMITIC: Ar. *›itkāl,›utkūl, ʿitkāl* 'bough laden with clusters', Heb. *ʿeškōl* 'cluster of berries', Aram. *ʿeṯkālā*, Ug. *›škl* (Virolleaud, *GLECS* 7[1954-7].22), Akk. *is/šḫunnatu* 'bunch of grapes' (von Soden 387). Note that Baumgartner 92 quoting J.J. Stamm, *Die akkadische Namengebung* (1930), p. 255, n. 6. considers,

with reservations, Heb. *ʿeškōl* an Akkadian loanword. H. Bauer, *ZS* 10 (1935). 168 compares this root with Aram. *səgōl* 'cluster of grapes'.
ETHIOPIC: Amh. *askal* 'bunch of grapes' (from Geez). Amharic *aškəlla* 'kind of bindweed' is not to be compared with this root, contrary to Leslau 1958:11. See also *sakala.*

›askālon አስካሎን, (T) **›askāloni አስካሎኒ** 'cluster of grapes';

is either a variant of *›askaroni* (see below) or it consists of *›askāl*, above, and the enclitic *-ni.*

›askemā አስኬማ 'garb, monastic dress';
ləbsa ›askemā 'monastic dress';

from Gk. *skhēma* 'dress'; also Chr.-Ar. *›iskīm*; also Syr. *›eskēmā*, Tna. *›askema*, Amh. *askema.*

›əskana, ›əskane እስከነ ፡ እስከኔ; see *›əska.*

›eskapapa ኤስካፐፐ (T.M) 'plough';
›eskapəpe (T), *›eskəpəpe* (M) 'field';

from Gk. *skapane* 'digging tool, spade' (Müller). The form of the verb is strange. See also *›əsqəbte, hesqapa.*

›eskare ኤስካሬ (T) 'top of a column, window';
see *›eskederā.*

›askaren, ›askəren, ›əskəren አስካሬን ፡ አስካሬን ፡ እስካሬን, (Lt) **›askarem አስካሬም** 'chest, coffer, casket, bag, store, treasury, (Lt) coffin, corpse, skeleton';

from Lat. *scrinium* through Gk. *skrinion* 'box, chest'; also Tna. *›askären* 'corpse, skeleton', Amh. *askären.*

›askaroni, ›askuroni አስካሮኒ ፡ አስኩሮኒ, (T.M) **›askaron አስካሮን** 'grape, bunch of grapes, grape-seeds';

perhaps to be identified with *›askālon* (see above) with alternance of liquids.

›asakt አሰክት (K*) 'pubic hair, a creeper from the seeds of which children make bracelets';

ETHIOPIC: Amh. *ašäkt, ašəkt*, same. In the sense 'pubic hair', it is perhaps a variant of *›əskit* (see below).

›askʷāt አስኳት; see *sakʷat.*

›əskit (pl. *›asakt, ›asākət*) **እስኪት** 'testicle, genitalia (of man or woman)';

SEMITIC: Ar. *›ask* 'labia of the vulva' (D. Cohen 1970:35, with reservations), Heb. *ʿeśeḵ* 'testicle', Syr. *ʿeškā*, Ug. *ušk*, Akk. *išku.*
ETHIOPIC: Amh. *əskit* 'testicle' (from Geez). See also *›asakt.*

›askəṭin አስከጢን; see *›akāṭəs.*

›əslām እስላም 'Islam';
›aslama 'profess Islam, become a Muslim';
›əslāmāy (Gr.161) 'Muslim';

from Ar. *›islām.* See also *masləm.*

›əsma እስመ 'because, since, in that, that is, namely, indeed, in fact'; it also serves to introduce a quotation;

there are some who connect it with *səm* with a prothetic › while others see in *sm* a deictic element. Thus Praetorius 1890:378 derives it from *səm* 'name' with a prothetic › and compares Egyptian-Arabic *(›)ism ›an* 'unter dem Namen dass > weil' (so also Bittner, *WZKM* 15[1901].115). Barth 1893:59 derives it from **›n* (cp. Akk. *ina* 'when') and *səm*. Likewise Brockelmann 1908:496 (following Jensen) analyzes *›əsma* as coming from **›ənsəma* > **›əssəma* > *›əsma*. The analysis of *›əsma* as being composed of deictic elements *s-m* is suggested by Eitan, *AJSL* 44 (1927-8).185 who analyzes it as **sa-ma* 'that [is] what' or 'why' strengthened by a prothetic ›. Dillmann 1907:119 analyzes *›əsma* as coming from › (which he calls 'prefixed aspirate') and *sə-ma* 'that which'. Rundgren 1955:24 derives *›əsma* from *›ən* (for *›ən*, see *›ənza)-sə* (enclitic element) *-ma*; or from *sə* with a prothetic › (that is, *›əsə*) and *-ma*. I personally am inclined to connect *›əsma* with *səm* 'name'; cp. also Akk. *aššum* < *ana šum* 'concerning, because of', Aram. *bšm* 'because of' (for which see Kutscher, *JAOS* 74[1954].242). W. Müller adds German 'Name, nämlich'.

›asmāt አስማት, pl. of *səm* (see *samaya*).

›asnān አስናን, pl. of *sənn.*

›asonəyā አሶንያ, a name of the moon;

"from Heb. *›īšōn yāh* where *›īšōn* is a diminutive of *īš* and *yāh* merely an intensive termination. This is the name of the moon in connection with its likeness to the human face" (so Halévy, quoted in R.H. Charles, *Henoch* 208). See also *›asbanyā.*

ʾes(ə)p I **ኤስፕ** (T) 'friend';

probably a misprint for *ʾepəp* **ኤፕፕ**, and see *ʾepapa*. It is possible that *ʾes(ə)p* 'friend' is a euphemistic expression for *ʾes(ə)p* II 'evil spirit'.

ʾes(ə)p II, ʾes(ə)pe **ኤስፕ ፡ ኤስፔ** (M) 'evil spirit'; see *ʾes(ə)p* I.

ʾes(ə)pe **ኤስፔ** (T) 'basket'.

ʾaspadakloni **አስጰደክሎኒ** 'turtle';

from Gk. *aspidokhelōnē* 'shield turtle'.

ʾaspādāṭos, ʾaspādātos **አስጳዳጦስ ፡ አስጳዳቶስ** 'kind of thorn used for perfume, (Gr.240) kind of perfume';

from Gk. *aspalathos* 'shrub yielding fragrant oil'; also Syr. *ʾaspalīṯūs*.

ʾəsqəbte **እስቅብቴ** (T⁺) 'field';

see also *ʾəskapapa*, and perhaps also *ʾəsqərt*.

ʾəsquf **እስቁፍ** (Lt), **ʿəsquf** **ዕስቁፍ** (L) 'bishop';

from Gk. *episkopos* 'overseer, bishop' through Chr.-Ar. *ʾusquf*, Coptic *episqopos* in which the initial *p* was taken as the Coptic article and *skop* became *usquf* (Bittner, *WZKM* 23[1909].250). See also *ʾəskuf*.

ʾasqolobā **አስቆሎባ**, (K.T) **ʾasqalobā** **አስቀሎባ** 'astrolabe';

corrupted reading of the Arabic form استرلب as اسقولبا (see *ʾasṭālāb*).

ʾəsqərt **እስቅርት** (T) 'field';

perhaps a misprint for *ʾəsqəbte*, above.

ʾasqaṭin **አስቀጢን** 'myrrh oil, (T.M) resin';

corrupt form of Gk. *staktēn*, acc. sg. of *staktē* 'oil of myrrh'. See also *səṭuqāṭe*.

ʾasqaṭuqāṭe **አስቀጡቃጤ** (T⁺) 'perfume';

see *səṭuqāṭe*, *qaṭuqāṭe*.

ʾasqeṭəs **አስቄጥስ** (L) 'ascetic';

from Gk. *askētēs* 'hermit'.

ʾasara *(yəʾsər)* **አሰረ**, (L.T) **ʾaśara** **አሠረ** 'tie, tie up, bind, fetter, fasten, imprison, restrain';
ʾaʾsara, causative;
taʾasra, passive; also 'tie oneself';
ʾastaʾāsara, ʾastaʾasra 'join together';
ʾasāri, act. part. of *ʾasara*;
ʾəsur 'bound, tied, imprisoned, wrapped, restrained, restricted';
ʾasar, (Lt) *ʾasr* 'fastening (n), band, tie';
ʾəsrat (n) 'binding, tying, bunch, bundle';
māʾəsar, māʾəsər, māʾəsart (pl. *maʾāsər, māʾəsarāt*) 'string, rope, bond, bundle, knot, snare, obligation, vow (spiritual bond), connection, joint, a joining of boards';
māʾəsara gabr (Lt) 'black magic'; (on the root *ʾasara* used in magic, see Strelcyn 1955:XXII);

SEMITIC: Ar. *ʾasara* 'bind, tie', SAr. *ʾs₃r* 'take captive', Heb. *ʾāsar* 'bind, tie', Aram. *ʾāsar*, Syr. *ʾesar*, Md. *asr*, Ug. *ʾsr*, Akk. *esēru* 'enclose, confine, take captive'.
ETHIOPIC: Te. *ʾasra* 'bind, fetter', Tna. *ʾasärä*, Amh. *assärä*; passed into Cushitic: Sa. *ʾasar* 'prison'.

ʾaser **አሴር** (T) 'praised';

probably a qualification applied to *Aser* (Asher), one of the twelve tribes.

ʾasrāb **አስራብ**, **ʾasrābāt** **አስራባት**; see *saraba*.

ʾasorəyon, ʾasārəyon, ʾasarəyon **አሶርዮን ፡ አሳርዮን ፡ አሰርዮን** 'small coin, (KG) market';

from Lat. *assarius* through Gk. *assarion* 'small coin'; also in Syr. *ʾassārā*. The meaning 'market' seems to indicate a place where one deals with coins.

ʾisisāḥ **ኢሲሳሕ**, (K) **ʾesisāh** **ኤሲሳህ** 'raisin cake made of dried compressed grapes';

transcription of Heb. *ʾāšīšā*.

ʾasot **አሶት**; see *ʾasawa*.

ʾəsāt **እሳት** 'fire';
ʾəsātāwi 'fiery, creature of fire, of fire';

SEMITIC: Heb. *ʾeš*, Aram. *ʾiššāṯā*, Syr. *ʾešāṯā*, Md. *ʿšata*, Ug. *išt*, Akk. *išātu*.
ETHIOPIC: Te. *ʾəsat*, Amh.Gur. *əsat*, Gaf. *əsatä*, Har. *əsât*, *isāt*, Arg. *əsad*.

ʾesteʾekirān **ኤስቴኤኪራን** 'fish';

is there any connection with *ʾaktəyārān*, above?

ʾastaʿa **አስትዐ**; see **sataʿa*.

ʾastār **አስታር** (K*.T.M) 'pearl, measure of weight';

from Ar. *ʾistār* < Gk. *statēr*, any weight, especially a coin; also Amh. *astar* 'precious stone, jewel'. See also *saṭəṭirā*.

ʾasātərb **እሳትርብ** (T) 'people or goods brought together from various places';

ETHIOPIC: Amh. *astarəb*, same.

ʾasātarmu **አሳተርሙ** (T) 'moth, (M) butterfly';

perhaps from *ʾəsāt* 'fire' and **ʾarmu (rəmu)* of unknown origin. For 'moth' in connection with 'fire', cp. Amh. *yäəsat ərat* 'moth', lit. 'the dinner of the fire'.

ʾastaros **አስተሮስ** (T⁺) 'sky, heaven';

perhaps from Gk. *asteros*, gen. sg. of *astēr* 'star'; also Te. *ʾastir* 'heaven'. See also *ʿastar*.

ʾasaṭa **አሰጠ** (T) 'bring back, return';

is probably for *ʾaśaṭa*, *ʾa*-stem of *śoṭa* (see *śwṭ*, *śoṭa*). See also *ʾabaṭa*.

ʾasṭālāb **አስጣላብ** (T), **ʾasṭalobā, ʾasṭālobā** **አስጠሎባ ፡ አስጣሎባ** (Lt) 'astrolabe';

corrupt from *ʾarəsṭālāb*, above.

ʾasṭarāṭin **አስጠራጢን** (T.M), **ʾasṭārot** **አስጣሮት** (K*) 'idol';

from Gk. *Astartēn*, acc. of *Astartē*, name of a goddess.

ʾasawa **አሰወ** (K*) 'heal, give power';
ʾasāwi (K*) 'healer';
ʾasot 'healing, gift of healing, remedy, (T.K) spiritual power';

SEMITIC: Akk. *asû* 'healer, physician' (from Sumerian *azu*; see Leander, *ZA* 18[1904-5].390) > Aram.-Syr. *ʾāsyā* 'healer', *ʾassī* 'heal', Md. *asa* > Ar. *ʾās* 'healer' (Fraenkel 261) > Geez *ʾasot* (Noeldeke 1910:54). For Heb. *ʾāsōn* 'deadly accident', to be considered a euphemism originally meaning 'healing', or to be identified with Ar. *ʾasiya* 'be sad, afflicted', see Buhl 55.
ETHIOPIC: Tna. *ʾassäy* 'bravo!', Amh. *əssäy*, Te. *ʾaso* 'benefit, hail' are to be connected with G. *ḥaśaya* (see below) rather than with the root *ʾasawa* as suggested by D. Cohen 1970:27.

ʾaswad **አስወድ** (Lt) 'black';

from Ar. *ʾaswad*. See also *sāwdā*.

ʾaswār **አስዋር**; see *sor*.

ʾsy, təʾsit; see *təʾsit*.

ʾəssay **እሰይ** (T), exclamation of joy;

from Amh. *əssäy* for which see *ḥaśaya*, below.

ʾaśara **አሠረ** (TS), **ʿaśara** **ዐሠረ** (Y) 'follow, look for tracks' (denominative);
ʾaśar, (L.T) *ʾasar* 'path, trace, track, sole of foot, footprint, sign, mark';

SEMITIC: Ar. *ʾatar*, *ʾitr* 'trace, track', SAr. *ʾtr*, Soq. *ʾihor* 'follow' (with *h* < *ś*), Heb. *ʾāšar* 'walk', Aram. *ʾāṯar* 'place', Syr. *ʾaṯrā*, Md. *atra*, Ug. *atr*, Akk. *aš(a)ru*. See also Driver in Baumgartner 1967:51-3.
ETHIOPIC: Te. *ʾasra* 'follow the traces', *ʾasar* 'trace', Tna. *ʾassärä* 'follow the traces', *ʾasär* 'trace', Amh. *asär* 'footprint'.

ʾaśwāk **አሥዋክ**; see *śok*.

ʾaṣaba **አጸበ** (T.Y.M) 'anoint, grease';
ʾaṣb (T) 'grease' (n).

ʾaṣbāʿ(ə)t (pl. *ʾaṣābəʿ*) **አጽባዕት** 'finger, toe, kind of measure';

SEMITIC: Ar. *ʾiṣbaʿ* 'finger', SAr. *ʿṣbʿ*, Soq. *ʿeṣbaḥ*, Heb. *ʿeṣbaʿ*, Aram. *ṣiḇʿā*, Syr. *ṣeḇʿā*, Md. *ʿṣba*, Ug. *uṣbʿt*.
ETHIOPIC: Tna. *ʾaṣabəʿ*, Te. *ḳəbʿit*, Har. *aṭābiññə*, Gur. *atebät*, Amh. *ṭat*, Arg. *ṭad*, Gaf. *ṣaṭā*, with *b* becoming *zero*.

ʾaṣabṣib **አጸብጸብ** (T); see *ʿaṣabṣib*.

ʾaṣbāt **አጽባት** (T.M) 'weasel';

to be identified with *ʾasfāt*.

ʾaṣfār I **አጽፋር** (T), **ʾaṣfur** **አጽፉር** (Sw. in D 1397) 'crudely made hockey-ball'.

perhaps from Gk. *sphaira* 'ball' (Ambros).

ʾaṣfār II **አጽፋር**; see *ṣəfr*.

ʾaṣfāt አጽፋት (T.M) 'stone marten' (animal about the size of a cat which makes burrows); see also *ʾaṣbāt*.

ʾaṣladā አጽለዳ (T) = Amh. *əše* 'tree of the hot lowlands which has edible berries'.

ʾaṣmalt አጽምልት; see *ṣml*.

ʾaṣnāwāl አጽናዋል (T.M) 'kind of oat'; see also *ḥənṣawāl, ʾənṣawāl*.

ʾaṣara አጸረ; see *ṣwr, ṣora*.

ʾaṣt አጽት (T.M) 'ball of wood or woven leather strips used in hockey game'.

ʾaṣwār አጽዋር; see (*ṣwr*), *ṣor*.

ʾaṣaya አጸየ (T); see *ʿaḍaya*.

ʾeṯhanim ኤትሐኒም; see *ʾatāmin*.

ʾatāmin, ʾatāmen, ʾatāmon አታሚን ፡ አታሜን ፡ አታሞን, transcription of Gk. *athanim*, from Heb. *yɛraḥ hāʾēṯānīm* explained as the month in which formerly the overflowing rivers still have water left. See also *ʾatānim, ʾeṯhanim*.

ʾatāmen, in fəre ʾatāmen ፍሬ ፡ አታሜን 'kind of plant'; see *temān* II.

ʾəton እቶን 'oven, furnace'; (*baʿāla ʾəton* 'baker');

from Ar. *ʾattūn* < Aram.-Syr. *ʾattūnā*, Md. *attuna* < Akk. *atūnu* (Zimmern 32).
ETHIOPIC: Te.Tna. *ʾəton*, Amh. *əton*.

ʾatānim አታኒም (K), **ʾetānim ኤታኒም** (T); see *ʾatāmin*.

ʾətānim እታኒም (T.M) 'silver vessel'.

ʾatur, ʾater አቱር ፡ አቴር 'November';

from Coptic (Bohairic) *athōr*. See also *ḥatur*.

ʾatargāwon አተርጋዎን (T.K.M) 'talk, discourse';

perhaps to be identified with Aram. *turgəmānā* 'translation' (see *targ*ama*), or with *ʾatrikon*.

ʾatrikon አትሪኮን (KBT) 'prophecy';

ETHIOPIC: Amh. *atrikon* (from Geez). See also *ʾaʿatrikon*.

ʾatrākos አትራኮስ 'precious stone';

from Gk. *anthrakos*, gen. sg. of *anthraks* 'coal, precious stone of dark color'.

ʾatron አትሮን (T) 'lectern, reading desk';

ETHIOPIC: Tna. *ʾatranos* 'reading desk'. See also *ʾatrons, ʾaṭrons*.

ʾatrons, ʾatronos, ʾatrānos አትሮንስ ፡ አትሮናስ ፡ አትራናስ 'throne, seat, tribunal';

from Gk. *thronos* 'seat'. See also *ʾatron, ʾaṭrons*.

ʾatata *(yəʾtət)* **አተተ** 'be removed, be taken away, withdraw, (Lt) faint';
ʾaʿtata 'remove, take away, put away, put aside, turn away, put off, cast away, dismiss, withdraw, dispel, displace';
taʿatata, taʿattata, pass. of *ʾaʿtata*; also 'disappear, absent oneself, depart from, recede';
ʾastaʿatata (Lt) 'remove';
ʾatāti (K*), act. part. of *ʾatata*;
ʾətut (fem. *ʾətətt*) 'removed, taken away, distant';
ʾətuta 'separately, apart';
ʾəttāte 'removal';
ʾaʿtāti, part. of *ʾaʿtata*;
taʿatāti (Gr.463) 'displaced, removed';

SEMITIC; the comparison with Soq. *ʾoti* 'weak' suggested by Leslau 1938:77 is unlikely since G. *ʾatata* 'faint' (as given ib.) is a secondary meaning.
ETHIOPIC: Amh. *attätä* 'remove, take away'.

ʾətot እቶት; see (*ʾatawa*), *ʾətwat*.

ʾatawa *(yəʾtu)* **አተወ** 'come, come home, go home, return home, return';
ʾaʿtawa 'bring, bring home, bring in, bring about, yield, send home, let go home';
(*ʾaʿtawa ʾəmənna* 'bring away');
ʾətwat, ʾətot (n) 'coming home, coming, returning home, return, yield (of crops)';
məʿtāw 'place to which one returns, home, domicile, return, going (n)';

SEMITIC: Ar. *ʾatā (ʾty)* 'come, arrive', SAr. *ʾtw*, Soq.

ʾete 'pass', Heb. *ʾāṯā (ʾtw/y)*, Aram. *ʾāṯā*, Syr. *ʾeṯā*, Md. *ata*, Ug. *ʾtw*.
ETHIOPIC: Te. *ʾata (ʾtw)* 'enter, come, return home', Tna. *ʾatäwä*; also in Cushitic: Bil.Qua.Dem. *ent*, Kham. *et*.

ʾatewoqeḥ አቴዎቄሕ (D 1405), **ʾateweqeḥ አቴዌቄሕ** (KG) 'galleries';

transcription of Heb. *ʾattiwāqēhā* (Ez. 41:15).

ʾatewqinos, ʾatewqinon አቴውቂኖስ ፡ አቴውቂኖን (KG) = Amh. *zägba*, a large tree resembling the cedar.

ʾeṭəʾā ኤጥአ (T), **ʾəṭoyā እጦያ** (Lt) 'willow tree';

to be identified with *ʾiṭəyā*, below, from Gk. *itea* 'willow'.

ʾaṭaba አጠበ (MA) 'gather, collect'.

ʾeṭeberyos ኤጤቤርዮስ (Lt) 'terebinth';

corrupt from *ṭarbentos*, below.

ʾaṭbāt አጥባት; see *ṭəb*.

ʾaṭāli አጣሊ; see *ṭali*.

ʾaṭlāʾəs አጥላእስ (T) 'fly' (n).

ʾaṭlās አጥላስ (K*.KBT) 'black velvet or satin';

from Ar. *ʾaṭlas* 'satin'; also Amh. *aṭlas* 'black velvet or satin', Har. *aṭlās* 'silk'.

ʾeṭmopomor ኤጥሞጶሞር (T) 'kind of bird of prey'.

ʾaṭnān አጥናን; see *ṭnn* I.

ʾaṭaqa አጠቀ (D.T.M), **ʿaṭaqa ዐጠቀ** (Y.M); see *(ṭwq), ʾaṭwaqa*.

ʾəṭaqu እጠቁ (T) 'hedge, fence, enclosure';
ʾəṭqu 'wooden wall';

related to *ʾaṣq* II. As for *ʾəṭqu*, it is not to be considered a foreign word as suggested by Dillmann 805 following Ludolf.

ʾaṭaqan አጠቀን, (T.M) **ʾaṭāqān አጣቃን** 'kind of locust';
M 395 misunderstood Amh. *qʷənṭərra* 'wingless locust' (the translation of G. *ʾaṭāqān* given by Tayyä) as being derived from *qʷänäṭṭärä* 'take a small amount of bread, pinch' and, therefore, wrongly renders G. *ʾaṭāqān* by 'fist, small amount, pinch';

from Gk. *attakēn*, acc. sg. of *attakēs* 'locust'. See also *ʾaqāṭān*.

ʾaṭrons አጥሮንስ 'reading desk';
see *ʾatrons, ʾatron*.

ʾaṭārqon, ʾaṭərqon, ʾaṭrāqon አጣርቆን ፡ አጥርቆን ፡ አጥራቆን (D 1406, OT 584) 'firstlings, sacrifice';

scribal error for *ʾapərqon* **አፕርቆን** (so D 1406); from Gk. *aparkhōn*, gen. pl. of *aparkhē* 'firstling'. See also *ʾapporge*.

ʾaṭraskā I አጥረስካ (T) 'steep narrow path'.

ʾaṭraskā II አጥረስካ (T) 'gathered, piled up'.

ʾəṭas እጠስ (T) 'sleep, slumber' (n).

ʾəṭasalu እጠሰሉ (T) 'butter'.

ʾaṭaya አጠየ (T) 'cause to pester, cause to annoy'.
misprint for *ʾanṭaya* (see *nṭy*).

ʾiṭəyā ኢጥያ, ʾəṭoyā እጦያ 'kind of tree'; see also *ʾeṭəʾā*, above.

ʾaw አው 'or';
ʾaw---ʾaw 'either---or';
ʾaw---ʾaw---ʾaw 'either---or---or';
ʾəmma---ʾaw, ʾəmmahi---ʾaw 'either---or';

SEMITIC: Ar. *ʾaw*, SAr. *ʾw*, Heb.Aram. *ʾaw, ʾō*, Syr. *ʾaw*, Md. *ʿu*, Ug. *u*, Akk. *ū*.
ETHIOPIC: Te. *ʾaw* 'or', Har. *aw*; related to Tna.Amh.Gaf. *wäy*, Gur. *we*; also Cushitic: Sa. *ō*.

ʾawwa አወ; see *ʾww*.

ʾəwwa እወ 'yes, of course, certainly, indeed, even so';

SEMITIC: Ar. (dialectal) *ʾaywa, ʾēwa* 'yes', Mh. *aywa, ewe*.
ETHIOPIC: Tna. *ʾəwä* 'yes', Te. *ʾewä*, Amh. *awo, awon*, Gur. *äwo*. While phonetically it is possible to derive Amh. *awo, awon* 'yes' from the root *ʾmn* 'believe' (G. *ʾamän* 'true', with weakening of *m*, as suggested by Praetorius 1879:27), there is no need for this derivation since *awo, aw* has the nature of

an interjection expressing approval. The root also occurs in Cushitic: Be. *awo* 'yes', Bil. *yäwa*.

ʾawaʿ አውዕ (T) 'front leg'.

ʾawkaka አውክክ; see *ʿawkaka*.

ʾawkəmodes አውክሞዴስ (D 1406, OT) 'waste-land, dry land';

from Gk. *aukhmōdēs* 'dry, arid'.

ʾawkəsārayā አውክሳረያ, (T) **ʾawkəsārəyā አውክሳርያ** 'synaxarium';

corrupt from Gk. *synaksaria*, nom., acc. pl. of *synaksarion*.

ʾawkiyānos አውኪያኖስ 'ocean';

from Gk. *Ōkeanos* 'ocean'; also Syr. *ʾuqiyanos*, Aram. *ʾōqəyānōs*. See also *wəqəyānos*.

ʾawl አውል, (Lt) **ʿawl ዐውል** 'vapor, mist, (T.M) dew, (Lt) humidity';

SEMITIC: Ar. *ʾāl (ʾwl)* 'vapor that rises mornings and evenings'.
ETHIOPIC: Te. *ʾola (ʾwl)* 'be moist', *ʾawl* 'rainy season (in the lowland)', Tna. *ʾawəl* 'humid', *ʾawlä* 'dew'; Amh. perhaps also *awlo näfas* 'storm' (Kapeliuk).

ʾawlaʿ I **አውልዕ** 'olive tree, oak, wood from olive tree';

ETHIOPIC: Tna. *ʾawlaʿ* 'wild olive tree'; from Cushitic: Sa. *ōlaʿ*.

ʾawlaʿ II **አውልዕ** (T) 'rebel, outlaw';

could be a metathesis of *ʿalawa*, below.

ʾawlogəyā, ʾawlagiyā አውሎግያ ፡ አውለጊያ 'the blessed bread which is distributed among the clergy at the end of the Mass';
ʾawlogəyos (K) 'blessed';
ʾawlogəson (K) 'bless!' (Gk. *eulogēson*);

from Gk. *eulogia* 'blessed bread', through Chr.-Ar. *ʾawlūğiya*; also Tna. *ʾawlogiya* 'eulogy', Amh. *awlogiya*.

ʾawloni, ʾawlon, ʾawlonā አውሎኒ ፡ አውሎን ፡ አውሎና (D 1406, OT) 'lowland, plain';

from Gk. *aulōn* 'hollow between hills'; also Syr. *ʾawlānā, ʾawlonā* 'valley, open land'. See also *ʾelonā*.

ʾewlāṭon ኤውላጦን (T.M) 'locust-eating crane'; see *ʾalyāṭon*.

ʾewon ኤዎን 'idol';

could it be a transcription of Heb. *ʾāwęn* 'wickedness, uncanny words'?

ʾwr, taʾawara ተአወረ (Y), **taʿawara ተዐወረ** (T) 'be wounded';

see also *ʾawara* (above), unless the root is *taʿawara* and is to identified with *ʿwr* 'be blind'.

ʾawrāḥars, ʾawrārəs, ʾawrāris አውራሐርስ ፡ አውራርስ ፡ አውራሪስ (Lt), **ʾawrəḥars አውርሐርስ** (T.) 'rhinoceros';

ETHIOPIC: Tna. *ḥariš, ʾawrariš* 'rhinoceros', Te. *ḥariš*, Amh.Gur. *awraris*. Ar. *ḥarīs* is considered a Geez loanword (Noeldeke 1910:57). See also *ʾarwe*.

ʾawrānqi አውራንቂ (T) 'wind';
see also *ʾawrāqis*.

ʾawrāqis አውራቂስ (T.M.D) 'tempestuous wind';

from Gk. *eurakylōn* 'north-east wind'; also Syr. *ʾewrāqelidōn*. See also *ʾawrānqi*.

ʾawrāris, ʾawrārəs አውራሪስ ፡ አውራርስ; see *ʾawrāḥars*.

ʾawrās አውራስ, transcribes Gk. *horāsis* 'appearance'; the lexicographers misunderstood it and translated it 'stars (T.M), circling of the stars (OT), splendor' (K).

ʾwry, taʾawraya ተአውረየ (T) 'be angry, be enraged';

denominative of *ʾawre*, metathesis of *ʾarwe*, above.

ʾawrəyon አውርዮን (K*) 'next day';

from Gk. *aurion* 'tomorrow'.

ʾawasa I **አወሰ** 'cause to mix';
taʾawasa (T.M) 'be spilled, be diluted';

related to *ḫws, ḥosa* 'move, shake'.

ʾawasa II **አወሰ** (T) 'boast, brag'.

ʾawsənt አውስንት (Gr.436) 'eagle, bird of prey'; see also *ʾawəst*.

ʾawəst (ʿawəst) አውስት (ዐውስት) 'bird of prey';

the derivation of *ʾawəst* from *ʾaʿwəst* and its being borrowed from Heb. *ʿayiṭ* 'bird of prey', Ar. *ʿāʾit* 'lion', suggested by Dillmann 1907:306, is unlikely. See also *ʾawsənt*.

ʾawet አዌት (T) 'shout, cry, scream';

ETHIOPIC: Amh. *aw alä* 'cry, bark (hyena)', Amh. *awwäwä* 'howl'; related to *ʿawyawa*, below. See also *ʾww*.

ʾawit, ʾawet አዊት ፡ አዌት 'feast of nativity of St. John the Baptist';
yoḥannəs ʾawit 'hymn for St. John the Baptist'.

ʾawte አውቴ (Gr.436) 'messenger'.

ʾawtār አውታር; see (*watara*), *watr*.

ʾawtāy አውታይ (KG) 'tent';

perhaps a misunderstanding for *ʾawtār* **አውታር** 'cords of a tent'.

ʾawṭ, in **ṣallim ʾawṭ ጸሊም ፡ አውጥ** 'kind of tree';

it translates Amh. *ṭəqur awṭ* 'plante de la famille des Solanacées' (Strelcyn 1968:86; 1973:no.37).

ʾewiṭ, ʾiwiṭ ኤዊጥ ፡ ኢዊጥ (Lt) 'cord';

from Ar. *ḫayṭ* (Bezold, *Kebra Negest*, p.92, n.5).

ʾawṭebadl አውጤበድል (T), **ʾawṭebadal አውጤበደል** (M) 'bean';

from *ʾawṭe badl (badal)*, for which see below.

ʾawṭāki, ʾawṭāke አውጣኪ ፡ አውጣኬ (T.M) 'heretic';

refers to Eutyches, the heretic, ca. 378-454 (see F.L. Cross, *The Oxford Dictionary of the Christian church*, 1974, p.484).

ʾawṭinā አውጢና (T⁺) 'small skin used as a bag'.

ʾww, ʾawwa, ʾawawa አወ ፡ አወወ (K*) 'shout'; see *ʿawyawa*, and *ʾawet*, above.

ʾawaya አወየ (MA) 'be sweet, taste sweet'.

ʾay (acc. *ʾaya*, pl. *ʾayāt*) **አይ** 'which?, what?, what kind?, what sort of?, what a!'; indefinite 'whoever, whatever';
ʾay-nu 'what?, which?, of what kind?, what!';
ʾay-ni, ʾay-hi 'whoever, whatever, whichever';
with prepositions: *baʾay* 'in which?, in what?, by what?, at what?'; *laʾay* 'for which?'; *ʾamʾay* 'from which?, for what?';
with suffix pronouns: *ʾayātomu* 'which of them?'; see Dillmann 1907:119, 335-6;

SEMITIC: Ar. *ʾayy* 'which?', SAr. *ʾy* 'whatsoever', Mh. *ey*, Heb. *ʾē* 'where?', *ʾē zę* 'which?', Aram. *ʾē* 'what?, where?, how?', *ʾēḵā* 'where now?' (augmented by *ḵā*), Syr. *ʾaynā* 'what?', *ʾaykā* 'where?', Ug. *ʾy* 'any', Akk. *ayyu* 'which?'. See also Jensen 1889:422; Brockelmann 1908:327; Barth 1913: 143ff; D. Cohen 1976:16, under *ʾyy*; Pennacchietti 98ff.
ETHIOPIC: Te. *ʾayi* 'which?', Tna. *ʾayyän, ʾayyänay*, also in *nabäy* 'whither?' (from *nab ʾay*), *kämäy* 'how!' (from *kämä ʾay*), Har. *äy* 'which?', Gur. *e* 'where?'; also in Cushitic: Aw.Sa.Af. *ay* 'who?, which?', Bil.Kham. *aü*, Qem. *aw*, Som. *ē* (see also Dolgopolsky 131).

ʾəyo እዮ 'distance, separation'.

ʾiyobāb ኢዮባብ (T⁺) 'sun'.

ʾayobāli አዮባሊ (T.M) 'litigant'.

ʾiyyobel (ʾiyyubel) ኢዮቤል (ኢዮቤል) 'jubilation, trumpet';
ʾiyyobelyos, ʾiyyobelyon, ʾiyyobelyu 'jubilee year';

from Heb. *yōḇel* through Gk. *iōbēl*; also Syr. *yūḇəlāyē* 'jubilee year', Tna. *ʾiyobel, ʾiyubel*, Amh. *iyobelyu*.

ʾayhi አይሂ; see *ʾay*.

ʾayhud አይሁድ; see *yəhudā*.

ʾayḫ አይኅ 'flood, the Deluge';
ʾeḫa 'drown with a flood' (denominative);
ʾayḫa (Y.T.M) 'destroy, drown' (tr.);
taʾayḫa 'drown (intr.), (K) be covered with water';

ETHIOPIC: Te. *mayä ʾayḥ* 'flood' (from Geez), Tna. *ʾayḥi*, Amh. *mayä ayəh* (from Geez). W. Müller,

Muséon 74 (1961). 203 compares it with Egyptian *ḥ*. See also *ʾyḫ, (yḫʾ), ʾayḫəʿa*.

ʾyḫ, ʾeḫa (T.Y.Sw. in D 797) 'ignite, set on fire'; *taʾayḫa* (Y) 'be ignited';

perhaps from *ʾeḫa* (see *ʾayḫ*) 'drown with a flood, destroy > destroy through fire, ignite'.

ʾaylul አይሉል, name of the sixth Hebrew month;

from Heb. *ʾelūl* through Chr.-Ar. *ʾaylūl*; also Syr. *ʾaylūl*. See also *ʾiluli, ʾiloli*.

ʾym, ʾema, ʿema ኤመ ፡ ዔመ 'make a hedge for a pen, bring cattle into the pen for a rest'; *məʾ(ə)yām, məʿ(ə)yām* 'stall, pen, sheepfold, resting place of cattle during the heat of the day';

ETHIOPIC: Tna. *ʿemä* 'sleep (cattle)', *maʿemi* 'place where cattle rest'.

ʾiyyāmin ኢያሚን (D 1406,OT.T) 'shovel, (T) spoon, (OT) a tool to rake a fire';

from Gk. *iamin*, transcription of Heb. *hay-yāʿīm* 'shovels'. See also *yāmin*.

ʾayyana አየነ (K*); see *taʾayyana*;
taʾayyana 'live well and comfortably, be pampered';

SEMITIC: Ar. *ʾāna (ʾwn)* 'enjoy peacefulness, relax' (Dillmann 797).

ʾaynu, ʾayni አይኑ ፡ አይኒ; see *ʾay*.

ʾayapa አየጰ (MA) 'descend, go down'.

ʾiyopporgəyon ኢዮጰርግዮን (T) 'precious stone'; see *ʾappargəyon*.

ʾayqunā, ʾayqonā አይቁና ፡ አይቆና 'icon';

from Gk. *eikona*, acc. sg. of *eikōn* 'picture, icon, likeness' through Chr.-Ar. *ʾiqūna, ʾayqūna, qūna*; also Aram. *ʾīqōnā*, Syr. *yuqnā*.

ʾiyyāqiq ኢያቂቅ (T) 'colored cloth'.

ʾayyar I (pl. *ʾayyarāt*) **አየር** 'air';
ʾiyyor 'air, sky, the highest sky';
ʾayyarāwi 'aerial, of the air, ethereal';
from Gk. *aēr* 'air'; also PbH. *ʾăwīr*, Aram. *ʾăwīrā*, Syr. *ʾāʿar*, Md. *aiar*.
ETHIOPIC: Te.Tna. *ʾayyär*, Amh. *ayyär*.

ʾayyar II **አየር**, (K) **ʾayyār አያር**, name of the second Hebrew month;

from Heb. *ʾiyyār*, through Chr.-Ar. *ʾayyār*; also Syr. *ʾiyār*, Akk. *ayaru*.

ʾayyār አያር (T) 'precious stone'.

ʾyr, taʾayyara ተአየረ (T) 'be changed around, return'.

ʾəyyur እዩር (T.KBT) 'punishment which befalls a wrongdoer';

probably for *ʿəyyur* 'reviled, insulted, offended' (see *ʿyr* II).
ETHIOPIC: Amh. *əyyur*, same. It is difficult to know whether Amh. *əyyur* is borrowed from Geez or the other way around.

ʾys, ʾesa (*yəʾis*) **ኤሰ, ʾayasa አየሰ** (T.Y), **ʿayasa ዐየሰ** (Sw. in D 796), **ʿesa ዔሰ** (Lt) 'waste away, languish, (T.Y.D.796) be turbulent, rave, be confounded, boil, boil over, quarrel, go here and there looking for something, groan in distress, (Lt) soften, grow soft';
taʾesa (D 1397) 'be patient';
ʾis 'roaming here and there' (n.);

SEMITIC: Ar. *ʾayisa* 'despair of'; related to Heb. *yʾš* (nifʿal), Ar. *yaʾisa*.

ʾayasa አየሰ (T.Y.M); see *ʾys, ʾesa*.

ʾiyyāsebu ኢያሴቡ (T) 'wasteland, desert';

one recognizes the root *ʾys* 'waste away'.

ʾiyyāseḥ ኢያሴሕ (T.M), **ʾaysəḥi አይስሕ** (T) 'no, it is not';

one recognizes the negative *ʾi*.

ʾiyyāsemer ኢያሴሜር (T) 'precious stone'.

ʾiyyāsānibā ኢያሳኒባ (T) 'pillar, pole'.

ʾiyyāspid, ʾiyyāsped ኢያስጲድ ፡ ኢያስጴድ, (Lt) **ʾiyyāsapid ኢያሰጲድ** 'jasper';

from Gk. *iaspidi*, dat. sg. of *iaspis* 'jasper'; also Amh. *iyyaspid* (from Geez). See also *ʾiyyāspin, ʾiyyāspis*.

ʾiyyāspin ኢያስጲን 'jasper';

from Gk. *iaspin* (acc. sg. of *iaspis*) 'jasper'. See also *ʾiyyāspid, ʾiyyāspis*.

ʾiyyāspis ኢያስጲስ 'jasper';

from Gk. *iaspis* 'jasper'; also Syr. *ʾiyaspis*. See also *ʾiyyāspid, ʾiyyāspin, yāsbis*.

ʾayat አየት (T), **ʾəyat እየት** (Lt) 'shroud, winding sheet'.

ʾayāt I **አያት** (Lt) 'wafer (made with honey)'; see also *ʾay(y)āyāt*.

ʾayāt II **አያት**; see *ʾayaya*.

ʾayyata አየተ (T) 'swell, be lumpy (wound)'; *ʾəyyat* (T.M) 'swelling, lump, bruise'.

ʾayte አይቴ 'where?, whither?' (see Dillmann 1907:379);
ʾayte-nu 'where?, whither?';
ba-ʾayte 'where?, in what way?, how?';
ʾəm-ʾayte, ʾəm-ʾayte-nu 'whence?, (Gr.233) by what means?, with what motive?';
ḫaba ʾayte 'whither?, to what place?';
ʾayte-ma 'where?', *ʾayte-nu-ma* 'where?';
ʾayte-ni 'anywhere';
(*ʾi-ʾayte-ni* 'nowhere');
ʾayte-hi 'anywhere';

composed of *ʾay* and *-te*.
SEMITIC: Ar. *ʾay-na* 'where?', Heb. *ʾayye* 'where?' (lengthened from *ʾay*), *ʾayin*, in *min ʾayin, meʾayin* 'from where?', Aram. *ʾe, ʾayye* 'where?', Syr. *ʾay-kā*, Ug. *iy* 'where is/are?', Akk. *ai* 'where?'.
ETHIOPIC: Te. *ʾaya* 'where?', Tna. *ʾay* in *ʾabāy* 'where?'; augmented by *-t* in Te. *ʾəttäya, ʾatäy* 'where?', Tna. *ʾayti*, Amh. *yät*, Arg. *yed*, Gur. *et*.

ʾayāwi አያዊ; see *ʾayaya*.

ʾayāy አያይ (T) 'earth';

could it be a qualification of the earth as being even or level according to Tayyä, and to be compared with *ʾayaya*, below?

ʾayaya አየየ (TS) 'make equal, even out, (K*) be equal';
taʾayaya 'be equal, be comparable, be compared, be paired';
taʾāyaya (K*) 'resemble one another';
ʾaʿeyaya (T.Y.M) rendered by Amh. *tämällāsä* **ተመለሰ** 'return'; however, in view of *ʾayaya, tämälläsä* **ተመለሰ** is an error for *tämässälä* **ተመሰለ** 'be like, resemble';
ʾayāwi 'equal';
ʾayāy 'equal, associate, likeness, image, appearance';
ʾəyuy 'equal, comparable';
ʾayāt 'equality, likeness, resemblance, analogy, allegory, example, conformity, harmony';
ʾayāta, ʾayāyāta 'equally, in like manner, like';
ʾayāyā (T) 'equal, resembling; equality, resemblance';
ʾayāyāt, same as *ʾayāt*; also 'neither moist nor dry (hide)';
məʾyāy (Lt) 'point of reference';

SEMITIC: Syr. *ʾwy* in *ʾāwē* 'agreeing, in concord', *ʾeṯʿewī* 'agree, make an alliance' (Dillmann 797, Noeldeke 1910:190, n.2). The suggestion made by Brockelmann 1927:38 to derive G. *ʾayāy* from Ar. *ʾāya* 'sign' (not existing in Geez) with the adjectival *-āy*, the meaning being 'mit demselben Zeichen versehen', is unlikely.
ETHIOPIC: Te. *ʾayay* 'relative, kinsman', Amh. *ayaya* 'comrades, partners who are equal in age and status'.

ʾay(y)āyāt አያያት (T) 'pure honey';

is connected with *ʾayāt* 'wafer (of honey)'.

ʾay(y)āyāy አያያይ (T) 'harvest'.

ʾiyyāzebu ኢያዜቡ (T) 'bridle, rein';

ETHIOPIC: Tna. *ḥəzab* 'rein', Amh. *əzab, zab*, Arg. *zab*, Gur. *əzab*; passed into Cushitic: Kam. *zaba*, Qab. *izāba*.

ʾiyyāzer, yāzer ኢያዜር ፡ ያዜር (D 1406,OT) 'crown, (Lt) blue, blue garment';

corrupt from Gk. *nezer*, transcription of Heb. *nezer* 'crown'.

ʾəza እዘ 'while';
in the Aksum inscription 9, 20 (see Littmann 1912:27);

to be identified with *ʾənza*.

ʾozā እዛ (T.M) 'one who does an injustice';

from Ar. *ʾāḏā (ʾḏy)* 'harm, hurt'.

ʾzb, ʾastaʾazaba አስተአዘበ (KG) 'explore, look at something carefully';

variant of (*ḥzb* I), *ʾastaḥazaba*.

ʾazaba አዘበ (K*) 'spurt out, squirt';
ʾastaʾazaba 'urinate';

SEMITIC: Ar. *ʾazaba* 'flow'.
ETHIOPIC: perhaps Amh. *azaba* 'dung of bovines which has collected in the pen'. See also *ʿazābā*.

ʾazzaba አዘበ (T.MA) 'tie, bind, sew, (T) braid';
ʾazzāb (T.Sw. in D 1397) 'braid of silk';

ETHIOPIC: Amh. *azzäbä* 'tie, braid, plait'.

ʾazāb, ʾazab, ʾazob አዛብ ፡ አዘብ ፡ አዞብ 'hyssop, mint';

from Heb. *ʾezōḇ*; in the other Semitic languages: Ar. *ʾazāb*, Aram. *ʾezoḇā*; also Ar. *zūfā*, Syr. *zūp̄ā*, Akk. *zūpu* < Aram.-Syriac > Gk. *hyssōpos* 'hyssop' (see Lokotsch, no. 566). For a bibliography on the plant, see Baumgartner 26.
ETHIOPIC: Amh. *azab* 'hyssop', Te. *ʾisop*. See also *həsop*.

ʾazeb አዜብ 'south, south wind';
(*nəgəśta ʾazeb*, name of the Queen of Saba);
ʾazebāwi 'southern';

SEMITIC: Ar. *ʾazyab* 'south wind, southeast, south', Ar. (Oman) *ezyeb* 'north wind', Mh. *haziēb* 'south wind' (see Vollers, *ZDMG* 49[1895].507; Landberg 1909:1708-9; Noeldeke 1910:62-3).
ETHIOPIC: Te.Tna. *ʾazeb* 'south-east, south', Amh. *azeb*. For the same word expressing different directions, see also *samen*.

ʾəzḥ እዝኅ 'hard stone, flint';

ETHIOPIC: Tna. *ʾazaḥit, zaḥit, qəzaḥit* (*q* < ʾ by hypercorrection), *ʾashit* (from *ʾazḥit*), Amh. *azahit* (from Tna), Te. *ʾənĝəḥ* (with augmented *n*) 'quartz', *näĝĝäḥa* 'put quartz stones on a tomb' (denominative). The root is common with Egyptian *ʾzḥ* 'cut with a reaping-hook' (Conti 1978:163; also *RSO* 48[1973-4].31, but see Rössler, in Leslau 1983:335-6).

ʾazḥā mazḥā እዝኃ ፡ መዝኃ (T⁺) 'day and night';

ETHIOPIC: Amh. *azha māzha*, same (from Geez).

ʾzl, mətaʾzāl ምትእዛል (T) 'separation, disintegration';

undoubtedly for *mətaʿzāl*, borrowed from Ar. *muʿtazal*, from *ʿazala* 'remove, set aside, segregate'; also Amh. *məʾəzal* 'division in reciting the Psalms'.

ʾazzala አዘለ (T.K.M) 'be strong, grow up, prevail, be superior';
ʾastaʾazzala (Y) 'strengthen';
ʾazzāl, (KBT) *ʿazzāl* 'strong, strong man, courageous, brave';

ETHIOPIC: Amh. *azzälä* 'be strong, powerful' (from Geez).

ʾazmar I አዝሞር 'purple, scarlet';

from Ar. *ʾasmar*.

ʾazmar II አዝሞር 'kind of tree';

ETHIOPIC: Amh. *azamər, azamär* 'a tree the leaves of which are wrapped around the *dabbo*-bread when it is baked'.

ʾazmarā አዝመራ (K*) 'crop, harvest';

from Amh. *azmära*. See also *zammara* III.

ʾəzn (pl. *ʾəzan, ʾaʾzān*) እዝን 'ear';

SEMITIC: Ar. *ʾuḏn*, Soq. *ʾidihen*, Heb. *ʾoznen*, Aram. *ʾuḏnā*, Syr. *ʾeḏnā*, Md. *ʿudna*, Ug. *udn*, Akk. *uzun*.
ETHIOPIC: Te. *ʾəzən*, Tna. *ʾəzni*, Gaf. *əznä*, Har. *uzun*, Arg. *izin*, Gur. *əzən*. See also *ʾzn, māʾəzən*.

ʾzn, māʾəzən, māʾəzan, māʾəzənt, māʾəzant (pl. *maʾāzən*) ማእዝን ፡ ማእዘን ፡ ማእዝንት ፡ ማእዘንት 'angle, corner, border (of garment)';
maʾāzən 'cardinal points, zone';
(*ʾəbna māʾəzant* 'corner stone');
(*rəʾsa māʾəzant* 'head of a corner, corner stone');
məʾəzun (Gr.463) 'angular';

from *ʾəzn* 'ear', above;
ETHIOPIC: Tna. *mäʾazən* 'angle, corner', Amh. *maʾəzän*, Amh. Gur. *mazän*.

ʾazerā አዜራ; see *ʾazarāḥ*.

ʾazarāḥ, ʾəzrāḥ, ʾaḥezerāḥ አዘራሕ ፡ እዝራሕ ፡ አሐዜራሕ (D 1406), **ʾazerā** አዜራ (KG) 'barrier, enclosure';

transcription of Heb. *ʿăzārā(h)* 'barrier, enclosure' (so Dillmann 1406, rather than of Heb. *ʿăṣārā(h)* as given by Dillmann 1404, under *ʾaḥazrāḥ*).

ʾazirān አዚራን, ninth Syrian month;
see also *ḥazurān*.

ʾazraq አዝረቅ 'dark blue, dark green';
ʾazraqa (MA) 'dye in a blue or in a green color';

from Ar. *ʾazraq* 'blue' (for its Persian origin, see Eilers 627); in the other Semitic languages: Syr. *ʾazraq* 'dark blue', Md. *zaruq* 'blue (eyes)', Heb. in *śeḇā(h) zārəqā(h) ḇō* (Hos. 7, 9) translated by Driver (*JTS* 33[1932].38) 'hoar hairs are grey upon him' (so also Koehler 269, but Baumgartner 273 'sich einschleichen' following J. Blau, *VT* 5[1955].341).

ʾazyāb አዝያብ (T.M) 'depth, abyss'.

ʾazzaza አዘዘ 'order, command, rule, exercise dominion, instruct (an inferior), prescribe, make a will, bequeath';

ʾaʾazzaza (K*), causative;
taʾazzaza, passive; also 'obey, be under someone's authority';
taʾāzaza (K*) 'take turns obeying';
ʾastaʾāzaza (K*) 'cause to obey one another, cause to order each other';
ʾazzāzi, act. part. of *ʾazzaza*; also 'testator, secretary';
ʾəzzuz 'commanded, ordered, obedient';
təʾəzāz 'commandment, decree, command, edict, law, ordinance, order, precept, prescription, will, provision';
taʾazzāzi 'commanded, ordered, obedient, submissive';
taʾazzəzot 'obedience';
(*ʾi-taʾazzəzot* 'disobedience');
maʾazzəz (Lt) 'preceptor, instructor';

SEMITIC: Ar. *ʾazza* 'incite, urge, instigate' (Ambros).
ETHIOPIC: Tna. *ʾazzäzä* 'order', Te. *ʾazzäza*, Amh. *azzäzä*, Arg. *ezzäza*, Gaf. *izzäzä*, Gur. *azäzä*; passed into Cushitic: Kham. *azes*, Bil. *aded* (with alternance *d:z*), Dar. *azaz*, Kam. *azzaǧǧo*.

ʿ ዐ

ʿu ዑዕ (Gr.437) 'excrement of a horse'.

ʿəbā ዕባ (Lt) 'dung';

ETHIOPIC: Tna. *ʿiba* 'dung', Amh. *əbāt*.

ʿabd I ዐብድ (Lt) 'enchanter';
ʿəbad 'power, capacity';

ETHIOPIC: Te. *ʿabda* 'gain power over somebody'.

ʿabd II ዐብድ (K*) 'slave';

from Ar. *ʿabd*.

ʿabdəyu ዐብድዩ (T) 'mud';

perhaps a symbolic interpretation of the name Obadia (Getatchew).

ʿabbala ዐበለ (K*) 'make, do';
māʿəbal, māʿəbalt (pl. *maʿābəl, maʿābəlt*) 'tool, instrument, fittings, arrow, weapon (arrow, spear)';

is either a metathesis of *mabʿal* (see *bʿl* I) or is to be compared with *ʿml* 'work', with alternance of labials (Brockelmann 1908:226): Ar. *ʿamila* 'work, make', Heb. *ʿāmal* 'labor, toil', Aram. *ʿåmal* 'work, do', Syr. *ʿəmal*, Md. *ʿmila* 'well-worked', Akk. *nēmelu* 'profit, gain'. Noeldeke 1910:55 derives Ar. *miʿbala* 'arrowhead' from G. *māʿəbal*, and ib. he separates G. *mabʿal* 'instrument' from *māʿəbal* 'arrow'.

ʿabala ዐበለ (K*) 'flow';
māʿəbal, māʿəbəl (pl. *māʿəbalāt, maʿābəlt*) 'wave, flood, waved molding, (transferred meaning) wreath (that is, something with a wavy shape), (T) flash, dazzling light' (is probably Tayyä's interpretation of *māʿəbala zawarq* 'a golden wreath' of Ex. 25:11, 24);

it is possible that K reconstructed the verb *ʿabala* 'flow' from the noun *māʿəbal*.

ETHIOPIC: W. Müller suggests Te. *ʿabälle* 'strong, mighty (torrent)'. For *māʿəbal*, cp. Tna. *maʿbäl* 'wave, storm', Amh. *mabäl, maʿəbäl* (from Geez). See also *mʿbl*, below.

ʿəblā ዕብላ; see *ʾəblā*, above.

ʿubāl ዑባል (Gr.437), **ʾubāl ኡባል** (T.D 1405) 'hill'; M 404 misread Tayyä's **ኰረፍታ** *kʷärəfta* 'hill' (Amharic translation of *ʿubāl*) as **ኰርፍታ** *kʷərrəfta* 'sulking' and wrongly rendered G. *ʿubāl* by 'grudge'.

ʿabaqa ዐበቀ (M), **ʾabaqa አበቀ** (T) 'itch, have scabies';
ʿabaq, (K.T) *ʾabaq* 'scabies, itch, sores, skin rash, leprosy';
ʿəbuq 'scabby';

SEMITIC: Ar. *ʿabāqiya* 'scar on the face', Akk. *epqu* 'scabies'; related to Ar. *bahaq* 'leprosy', Aram. *baḥåqā, būḥqā* (Dillmann 985, with reservations).
ETHIOPIC: Te. *ʿabqa* 'be scabby', *ʿabq* 'scabies', Tna. *ʿabäqä* 'be scabby', *ʿabäqa* 'scabies', Amh. *abäq* 'itchy rash'; also in Cushitic: Khamta *ʿawq-ō*. See *bak*, below.

ʿabra *(yəʿbar)* **ዐበረ**, **ʿabara ዐበረ**, (T) **ʾabara አበረ** 'dry up, be arid, grow barren (earth), be sterile';
ʾaʿbara, causative;
ʿəbur 'arid, dry, sterile, (Gr.255) untruthful';
ʿabār 'dryness, bareness, scarcity, drought, famine, penury, sterility' (M 455 wrongly translates Amh. *dərq* given by Tayyä for *ʿabār* as 'disturbo intestinale', while here it means 'drought');
ʿubāre (Gr.470) 'dryness';
ʿəbret (Lt) 'sterility';

SEMITIC: possibly Ar. *ġabara* 'dust' (Baumgartner 832 under *ʿārāḇā* III); Dillmann 832 (following Gesenius) suggests Heb. *ʿārāḇā* 'desert' (from **ʿrb*).
ETHIOPIC: Te. *ʿabra* 'become waste', *ʿabar* 'dryness', Tna. *ʿabärä* 'become meager, become dry', Amh. *abar* 'drought', Har. *abār* 'famine', Gur. *abar* 'dry season'; also in Cushitic: Som. *abār* 'dry season, famine', Bil. *ʿabār* 'dryness', Sa.Af. *abār*, Or. *abar* 'famine'.

ʿəber ዕቤር; see *ʾəber*.

ʿəbret ዕብሬት; see *bry* II.

ʿəbrāwi, ʿəbrāy (pl. *ʿəbrāwəyān*) **ዕብራዊ ፡ ዕብራይ** 'Hebrews (people)';

SEMITIC: Heb. *ʿibrī*.
ETHIOPIC: Amh. *əbrawi* 'Hebrew (person)'.

ʿəbrāyəsṭ, ʿəbrāyəsṭi ዕብራይስጥ ፡ ዕብራይስጢ 'Hebrew (language)';
ʿəbrāyəsṭāwi 'Hebrew, Hebraic';

from Gk. *hebraisti* 'in Hebrew'; also Amh. *əbrayəsṭ* 'Hebrew language' (from Geez).

ʿabbaṭa ዐበጠ, (T) **ʾabaṭa አበጠ** 'exact compulsory service, compel, force, coerce, take by force, (Gr.292) requisition, (Lt) ruin, push, place an obstacle', (KG) = Amh. *mälläsä* 'return' should be *bägədd mälläsä* 'return by force' as given in Y;

SEMITIC: SAr. *ʿbṭ* 'compulsory service, calamity' (Müller 1983:277), 'exaction, compulsion' (Biella 350), Akk. *ebēṭu* 'tie, bind > tighten, put someone in straits', Md. *abṭ* 'bind, hold fast' (Dietrich 293). Dillmann 988 (also Brockelmann 1928:504, Leslau 1958:37) suggests Sem. *ʿbd* (Heb. *ʿāḇaḏ*) 'work'.
ETHIOPIC: Tna. *ʿabäṭä* 'hurl oneself upon to tear to pieces', Amh. *abbäṭä* 'trouble, upset, compel'.

ʿabya *(yəʿbay)* **ዐብየ**, (T) **ʾabya አብየ** 'be great, be big, be large, be important, become famous, be powerful, increase (intr), be promoted, prevail, be raised (voice), (Lt) become fat, be inflated, swell';
(zayaʿabbi 'great, big, elder, senior');
ʾaʿbaya 'make great, magnify, increase, augment, enlarge, promote, lift (voice), exalt, extol, exaggerate';
taʿabaya, taʿabbaya, (T) *taʾabaya* 'be haughty, become proud, be puffed up, boast, be boastful, be arrogant, magnify oneself, be exalted';
taʿābaya (K*) 'compete';
ʾastaʿabaya, ʾastaʿabbaya 'breed conceit, swagger, exalt, raise';
ʾastaʿābaya (K*) 'cause to compete';
ʿəbbuy 'proud, arrogant, boastful, haughty, insolent';
(*ʿəbbuya ləbb* 'presumptuous');
ʿəbay 'greatness, size, magnitude, magnificence, majesty, honor, glory';
ʿabiyy (fem. *ʿabbāy*; pl. com. *ʿabbayt*) 'big, great, large, important, lofty, elder, old, notable, loud (voice)';
(*ʿabiyyāt* 'great things');
(*ʿabiyy(a) krəstiyān* 'adult Christians', opposed to *nəʾusa krəstiyan*; see *krəstiyān*);
(*kāhən ʿabiyy* 'high priest');
(*ʿabiyya* 'highly, greatly');
ʿabbaytāt (Lt) 'insolent'(pl);
taʿ(ə)bit 'haughtiness, pride, arrogance, insolence, conceit, boasting';
taʿab(b)āyi, part. of *taʿab(b)aya*;
taʿab(b)əyo 'pride';

SEMITIC: Ar. *ʿabbā (ʿby)* 'fill a sack' (Ar. *ʿubiyya* 'pride, haughtiness' is considered an Ethiopian loanword by Noeldeke 1910:59 following Horovitz), Heb. *ʿāḇā (ʿby)* 'be thick', Aram. *ʿāḇe*, Syr. *ʿəḇā* 'thicken', Md. *aba (ʿby)* 'be thick', Ug. *ġb-n* 'fullness', Akk. *ebû* 'be thick'. The connection with Ar. *(ġby), ʾaġbā* 'dense, tangled (tree), overgrown' suggested by Rabin *HS*:89, no. 5 is unlikely, since these meanings are secondary from an original meaning 'cover, conceal'.
ETHIOPIC: Tna. *ʿabäyä* 'be big', *ʿabbay* 'Sunday', Te. *ʿaba (ʿby)* 'be big, be great', *ʿəbbuy* 'haughty', *sänbät ʿabbay* 'Sunday', Amh. *t-abbäyä* 'be proud', *abbay* 'Nile' (lit. 'the big one'), Gur. *abbä* 'Sunday'; passed into Cushitic: Qab.Al.Kam. *abbá-ta* 'Sunday', Bil. *ʿabay* 'become big'.

ʿad(d) ዐድ (KG.K) 'forever';

the quoted sentence *yənaggəś ʾəgziʾabəher laʿālama ʿālam waʿadd* 'God reigns forever' clearly indicates that *(wa)ʿadd* transcribes Hebrew *wāʿeḏ* in the expression *laʿōlām wāʿeḏ* 'forever'.

ʿādi ዓዲ 'still, still more, again, once more, moreover, further, furthermore, besides,

rather, but also'; with a negative '(not) yet';
also used with suffix pronouns; e.g. *ʿādi-hu* 'he still';

SEMITIC: in connection with the root *ʿoda (ʿwd*, below): Ar. *ʿāda (ʿwd)* used adverbially 'more' (Barth 1902:34; Landberg 1920-42:2338-9), SAr. *ʿd* 'again' (W. Müller), Ḥars. *ʿād* 'still, yet, again', Mh. *ʿād* < *ʿād*, Heb.Aram. *ʿōḏ* (see also Jean-Hoftijzer 203), Ug. *ʿd* 'still'.
ETHIOPIC: Te. *ʿadu* 'yet'. Barth 1913:60 analyzes G. *ʿādi* as coming from *ʿād-ye*, *y* being a demonstrative.

ʿəd (pl. *ʿəḏaw*, *ʾaʿəḏāw*) **ዕድ** 'man, male, husband'; pl. 'men, people';

SEMITIC: Heb. *ʿeḏy-eḵ* in Ps. 103:5 is rendered by Driver (*JTS* 36[1935].155) 'thy prime' and compared with the Geez root.
ETHIOPIC: Te. *ʿad* 'tribe, family, people', Tna. *ʿaddi* 'country, village, people'; also in Cushitic: Som. *ʿed* 'people'.

ʿədā ዕዳ; see *ʿadaya*.

ʿədo ዕዶ; see *ʿadawa*.

ʿoda ዖዳ, **ʿud ዑድ**; see *ʿwd*.

ʿud ዑድ 'aloe, stem of aloe';

from Ar. *ʿūd* 'aloe'; also Syr. *ʿūḏā*, Tna.*ʿud*, Amh. *ud*.

ʿadada *(yəʿdəd)* **ዐደደ** (T) 'be removed to a distance, be discarded, flee, be exiled, be humiliated, (K) remove;
ʾaʿdada 'remove, make disappear, chase away';
ʿədad 'repelling, removal, rejection, expulsion, humiliation';

secondary form of *ʿadawa* 'pass' (Dillmann 1013 following Ludolf), SAr. *(h)ʿdw* 'remove (boundary stones)'.

ʿadala ዐደለ (K*) 'distribute';

from Amh. *addälä*.

ʿadl ዐድል; see *ʾadl*.

ʿaddama ዐደመ, (T) **ʾaddama አደመ** 'appoint a time, designate, determine, fix (a time, a price), convoke, invite';
ʾaʿdama, same;
taʿaddama, passive;
taʿādama 'agree with one another upon a fixed time or on any other matter';
ʿəddum (K*), pass. part. of *ʿaddama*;
ʿədme (pl. *ʿədmeyāt*) 'time, set time, proper time, opportune time, season, period';
(ba-ʿədme [Lt] 'on credit');
(ba-ʿədmehu 'in due time');
ʿədmeyāt 'holidays';

SEMITIC: the connection with Ar. *ʿiddān* 'time', Aram. *ʿiddānā* 'time', suggested by Dillmann 1009 following Ludolf 501, is doubtful. The root is perhaps related to Ar. *ʿazama* 'invite (to dinner)' with alternance *d:z*.
ETHIOPIC: Tna. *ʿədme* 'age, period of time', Amh. Gur. *ədme*; Tna. *ʿaddämä* 'invite to a banquet', Te. *(tä)ʿadäma* 'make an appointment, invite', Amh. *addämä* 'make an appointment'; passed into Cushitic: Qem. *ədmē* 'time', Kham. *edem* 'invite'.

ʿudr ዑድር, (T) **ʾudr ኡድር** 'excuse';

from Ar. *ʿuḏr*; also in Te. *ʾadr* 'excuse'.

ʿudat ዑደት; see *ʿwd*.

ʿadawa *(yəʿdu)* **ዐደወ**, (T) **ʾadawa አደወ** 'cross, cross over, pass over, pass, transgress, exceed, surpass';
ʾaʿdawa 'bring across, take across, transport';
taʿadawa, *taʿadwa* 'go beyond, step over, pass over, pass by, surpass, exceed, encroach, transgress, deviate, rebel';
taʿādawa 'cross one another';
ʾastaʿādawa 'make cross one another';
ʿadāwi, act. part. of *ʿadawa*;
ʿədəw 'something that one crosses over, one who crosses over';
ʿədəwa (Gr.298) 'across, opposite';
ʿədo, same as *ʿədəw*;
ʿədəw (pl. *ʿədəwāt*) 'place where two ways meet, crossroad, fork in the road';
ʿədwat (TS) 'act of crossing, passing over, transgression, violation (of duty)';
taʿadāwi, part. of *taʿadawa*;
māʿədot, *māʿədo* (pl. *maʿādəw*) 'the opposite side, passage, bank (of river, sea), ford, ferry boat';
(māʿədota 'across, to the opposite side, beyond, on the other side of, along');

ba-māʿədotu [Lt] 'without delay');
(baʿāla māʿədot 'Monday after Easter');
məʿ(ə)dāw (pl. *maʿādəw*) 'ford, passage, crossing, anything that makes cross (e.g. bridge)';
məstəʿ(ə)dāw (K*), same;

SEMITIC: Ar. *ʿadā (ʿdw)* 'run, pass', SAr. *ʿdw* 'move, march', Soq. *ʿdy* 'cross', Heb. *ʿāḏā (ʿdy)* 'stride' (see also Wagner 91), Aram. *ʿāḏā* 'pass by', Syr. *ʿəḏā* 'pass near', Md. *ada*, *ʿda* 'pass by, pass over', Ug. *ʿdy* (M.C. Astour, *JNES* 27[1968].25).
ETHIOPIC: Te. *ʿada (ʿdy)* 'cross', Tna. *(tä)ʿadda*, Gaf. *adda*, Har. *ada*, Gur. *ode*; passed into Cushitic: Sa. *adaw* 'go'. For *māʿadot*, cp. Te. *maʿdo*, Amh. *mado*, Har. *mädu* 'across'. See also *ʿədəw*.

ʿədaw ዕዶው, pl. of *ʿəd*.

ʿədāwi ዕዳዊ; see *ʿadaya*.

ʿədəw (pl. *ʿədəwān*) **ዕድው**, (Gr.298) **ʿadəw ዐድው**, (T) **ʿədaw ዕደው** 'enemy, adversary';

from Ar. *ʿaduww* 'enemy'; also in Te. *ʿado*; or could it be derived from *ʿadawa* 'transgress, become an enemy'?

ʿadaya *(yəʿdi)* **ዐደየ** (Y.K*), **ʾadaya አደየ** (T.M) 'pay, pay back';
ʿadāyi (K*), act. participle;
ʿədā 'debt, compensation, responsibility, fault, sin, guilt, punishment';
(baʿāla ʿədā, *bāʿla ʿədā*, *bəʾase ʿədā* 'debtor, creditor');
(yədalləwo ʿədā 'he is held responsible, he is responsible'; see *dalawa* II);
ʿədāwi (K*) 'debtor, creditor';

SEMITIC: Ar. *ʾadā (ʾdy)* 'pay, repay' (Dillmann 1011), Akk. *idū* 'hire, wages, rent' (D. Cohen 1979:8).
ETHIOPIC: Tna. *ʿəda* 'debt', *ʿadäyä* 'pay back', Te. *ʿəday* 'debt', *(tä)ʿadda* 'owe', Amh.Arg.Gur. *əda* 'debt', Amh. *adäyyä* 'owe' (denominative from *əda* 'debt'); also in Cushitic: Qua. *adā* 'debt', Qem. *adū*, Kham. *edū*. Cerulli 1951:404 also compares Kafa *erat* 'lend'.

ʿaḍḍa ዐፀ; see *ʿḍḍ*.

ʿəḍ I (pl. *ʿəḍaw*, *ʿəḍawāt*) **ዕፅ** 'tree, shrub, bush, wood, stick, staff (of spear)';
ʿəḍaw 'herbs, beams forming the frame of a building';
(za-ʿəḍ 'wooden');
(ʿəḍa wayn 'vine');
ʿəḍat 'shrub, bush, tree';
ʿaḍḍa (T.M) 'become a tree' (denominative);
taʿaḍawa (Sw.in D 1026) 'become a tree';

SEMITIC: Ar. *ʿiḍāh*, any great trees having thorns, (Dat) *ʿaḍa*, *ʿuḍah* 'tree', SAr. *ʿd* 'woodwork', Heb. *ʿeṣ* 'tree, wood', Aram. *ʿā* (< *ʿā*), Eg.Aram. *ʿq*, Ug.Pun. *ʿṣ*, Akk. *iṣu*. See also Noeldeke 1910:144-5.
ETHIOPIC: Tna. *ʿənṣäyti*, *ʿənṣäyti*, *ʿəčäy* 'tree, wood', Te. *ʿəčča*, Amh. *ənčät*, *əṭ*, *əṣ*, Arg. *ənčed*, Gaf. *ənča*, Har. *inči*, Gur. *äčä*. For G. *ʿəḍawāt* 'plants', cp. Amh. *əṣäwat* 'flora' (from Geez), Gur. *äṣawat* (from Amharic).

ʿəḍ II **ዕፅ** 'lot';

secondary form of *ʿəḍā*, below.

ʿəḍā, ʿəḍ ዕፃ ፡ ዕፅ 'lot';
taʿāḍawa, (T) *taʿāḍawa* 'cast lots, be assigned by lot' (denominative);
ʾastaʿāḍawa 'draw lots, cast lots, cause to draw lots';
ʿəḍḍāwe, *ʿuḍāwe* 'casting lots' (n);

SEMITIC: Ar. *ʿiḍa(t)* 'piece, portion'; related to Ar. *ḥaẓẓ* 'fortune, luck, good fortune', Heb. *ḥeṣ* 'arrow', Ug. *ḥẓ* 'lucky'. On a possible relation between 'arrow' (Heb. *ḥeṣ*, Ar. *ḥaẓwa*) and 'fortune', see Hommel 1879:65; Noeldeke 1910:147-8. Fleisch 231 connects 'lot' with *ʿəḍ* 'bois, morceau de bois pour tirer au sort'.
ETHIOPIC: Te. *ʿəṣ* 'lot', Tna. *ʿəṣa*, *ʿəčʿa*, Amh.Arg. *əṭa*, Har. *ḥəṭa*, *ḥiṭa*, Gur. *äṭ*; also in Cushitic: Or. *iṭa*, Sid. *ḥiṭa*.

ʿəḍe (pl. *ʿəḍeyāt*, *ʿəḍayāt*) **ዕፄ** 'vermin, worm, moth, caterpillar';
ʿaḍaya, *ʿaḍya (yəʿḍi)*, (T) *ʾaṣaya* 'breed worms, produce worms, get worms, be eaten by worms, rot, putrefy' (denominative);

SEMITIC: related to Ar. *ʿutta* 'moth-worm' (Dillmann 1026); if so, cp. also Heb. *ʿāš*, Aram. *ʿāšā*, Syr. *ʿaššā*, Akk. *ašāšu*.
ETHIOPIC: Tna. *ʿəṣe* 'larva', Amh. *əč*. Conti Rossini 1912:208 compares Cushitic: Qem. *ḥəšā* 'worm', Qua. *ḥəšī*, Kham. *ḥesā*, Bil. *qešā*.

ʿḍḍ, ʾaʿḍādāt አዕፃዳት (T) = Amh. *färǧ* 'piece of cloth which is as wide as the width of the loom'.

ʿaḍada *(yəʿḍəḍ)* **ዐፀደ**, (T) **ʾaḍada አፀደ**, (K) **ʿaṣada ዐጸደ** 'reap, mow';
(zayaʿaḍḍəd 'mower');
taʿaḍḍa, taʿaḍada, passive;
ʿaḍādi (pl. *ʿaḍadd*, for *ʿaḍadt*; also *ʿaḍādəyān*) 'reaper, mower';
ʿəḍud (K*) 'reaped';
ʾaʿḍādāt (Lt) 'harvest';
māʿəḍad, māʿəḍəd (pl. *maʿāḍəd*) 'sickle, scythe, pruning hook, (Gr) harvest, harvest time';

SEMITIC: Ar. *ʿaḍada* 'cut trees, mow', related to *ḥaṣada* (for which see Jeffery 109), Heb. *maʿăṣaḏ* 'billhook' (for the bibliography on the various meanings of *ṣd* in the Gezer calendar, see Baumgartner 819), Aram. *ḥăṣad* 'mow, cut', Syr. *ʿad* (< *ʿd* < *ʿḍd*), Md. *ḥṣd*, Ug. *mʿḍd* 'harvesting instrument', Akk. *eṣēdu* 'harvest'.
ETHIOPIC: Tna. *ʿaṣädä* 'reap', Te. *ʿaṣda, ḥaṣṭa*, Amh. *aṣṣädä*, Arg. *haṣṣäda*, Gaf. *aṣṣädä*, Gur. *adädä* where the sequence *ḍ-ḍ* of Proto-Ethiopic became *d-d* by assimilation, as against R. Hetzron and Habte-Mariam Marcos, *JES* 4 (1966). 19, n. 1 who explain it by the phoneme *ḍ* of Geez represented as *d* in Gurage. For *māʿəḍad* 'sickle', cp. Tna. *maʿṣäd*, Te. *māʿaṣäd*, Amh. *maṣṣäd*, Gaf. *maṣṣədä*, Gur. *mäddäd*. The root probably passed into Cushitic: Aw. *aṣäd* 'mow', Qua. *ašed*.

ʿḍḍ, ʿaḍḍa, ʿaḍaḍa *(yəʿḍəḍ)* **ዐፀ ፧ ዐፀፀ** 'deprive, cause harm, (Lt) affront, do wrong, (Y) rob, take away by force, (K*) become a desert';
ʿaḍḍ, ʿāḍḍ 'desolation, waste, bareness, wilderness, desert';

SEMITIC: related to Ar. *ġaḍḍa* 'lessen, diminish', *ʿaṣṣa* 'become hard' (Dillmann 1027), roots that could explain the Geez meanings 'desolation, bareness'. For the meanings 'rob, take away by force', cp. Ar. *ʿaḍḍa* 'seize with the teeth, bite', *ʿiḍḍ* 'wicked'.
ETHIOPIC: Amh. *aṭ(ṭ)* 'wilderness'.

ʿḍl, ʾaʿḍāl (pl) **አዕፃል** (T) 'tanned hide';

SEMITIC: W. Müller suggests, with reservations, Śḥ. *ʿeḍl* 'old cloth'.

ʿaḍm, ʿaṣm (pl. *ʾaʿəḍəmt*) **ዐዕም ፧ ዐጽም**, (T) **ʾaṣm አጽም** 'bone';
(ʿaḍma gabo 'rib');
(ʿaḍma rəʾs 'skull');
(ʿaḍma zabān 'backbone');
(ʿaḍma ʾəgr 'shinbone');
(ʿaḍma śəgā 'skeleton');

SEMITIC: Ar. *ʿaẓm* 'bone', Heb. *ʿeṣem*, Aram. *ʿiṭmā*, Syr. *ʿaṭmā* 'thigh', Ug. *ʿẓm* 'bone', Ph. *ṣm*, Akk. *eṣmu*.
ETHIOPIC: Te. *ʿaṣəm, ʿaṣ̌əm* 'bone', Tna. *ʿaṣmi*, Gaf. *aṣmʷä*, Arg. *haṭəm*, Amh. *aṭənt, aṣm, aṭm*, Gur. *aṭəm*, Har. *āṭ* (with *m* > *zero*).

ʿəḍat ዕፀት; see *ʿəḍ* I.

ʿḍw, taʿāḍawa ተዓፀወ; see *ʿəḍā*.

ʿaḍawa ዐፀወ (T.M) 'doze, fall asleep';
could it be a misprint for *baḍawa በፀወ*, below?

ʿəḍaw, ʿəḍawāt ዕፀው ፧ ዕፀዋት; see *ʿəḍ* I.

ʿaḍaya, ʿaḍya ዐፀየ ፧ ዕፅየ; see *ʿəḍe*.

ʿof ዖፍ, ʿofa ዖፈ; see *ʿwf*.

ʿfr, (T.M) **ʾafara** (with ʾ) **አፈረ** 'smell nice, give off a good odor';
ʿəfrat (pl. *ʿəfratāt*) 'ointment, unguent, fragrant oil, perfume';
(ləssāna ʿəfrat 'sweet tongue' [lit. 'tongue of perfume'], epithet of Apostle Paul');

SEMITIC: Ar. *ʿarifa* 'use perfumes' (with metathesis), *ʿarf* 'good smell'.
ETHIOPIC: Amh. *afär* 'perfume'; also in Cushitic: Kham. *afir* 'hair-oil made of butter'.

ʿafara *(yəʿfər)* **ዐፈረ** (K*) 'cover, put on something';
māʿəfart, məʿfārit 'headband, turban, tiara, (T) short-sleeved shirt';

SEMITIC: Ar. *ġafara* 'cover', *ġufra* 'cover, lid', *ġifāra* 'hair-covering', Heb. *ʾāper* 'headgear' (considered by Zimmern 36, with reservations, an Akkadian loanword), Syr. *ʿappar* 'veil, cover the face', Akk. *apāru, epēru* 'cover the head'. Noeldeke 1901:40 considers G. *māʿəfart* an Aram.-Syr. loanword: Aram. *maʿăpārā* 'cloak with a hood', Syr. *maʿperā* 'cloak, hood, one of the Eucharistic vestments'. Note also PbH. *maʿăporeṯ* 'cloak, wrap'. See also *ʿrf* II, below.

ʿage (pl. *ʿageyāt, ʿagəyāt*) **ዐጌ**, (T) **ʾage አጌ** 'linen cloth, flax';

ETHIOPIC: Amh. *hage* 'cotton'. See also *ḥage*.

ʿega ዔገ; see *ʿyg*.

ʿoga ዖገ; see *ʿwg* I, II.

ʿagala I **ዐገለ**, (Y.T.M) **ʾagala አገለ** 'place in layers, place in a row, heap up, make an enclosure, surround with a wall, fence in';
ʿagl, (T.M) *ʾagl* 'layer, heap, row, pile, palisade, enclosure';
ʿaglā (D.T) 'enclosure';
the basic meaning is perhaps 'pile up in a circle', hence 'enclosure, palisade';

SEMITIC: for 'enclosure, round', cp. Ar. *ʿağala* 'wheel', Soq. *igʿalil* 'roll oneself', Heb. *ʿāgol* 'round', Aram. *ʿāgal* 'be round', Syr. *ʿagal*; also Aram.-Syr. *ʿargel* (by dissimilation) 'roll about'.
ETHIOPIC: Te. *ʿagla* 'pile up (in a circle), assemble', Amh. *aggälä* 'build a hedge or palisades'.

ʿagala II **ዐገለ** (K*) 'give birth to, hatch (hen: eggs)';
for *ʾagala*, denominative from *ʾagʷl*; one would expect *ʿag(g)ʷala* or *ʾag(g)ʷala*.

ʿaggala I **ዐገለ** (K), **ʾagala አገለ** (Y) 'revolt, rebel, oppress';
taʿaggala 'oppress, force, mistreat, deceive, cheat, do violence, maltreat, defraud, be fraudulent, rob, pervert, cause to suffer, be taken by violence, be robbed';
ʾaʿgala, ʾastaʿagala (K*), causative;
taʿāgala, reciprocal of *taʿaggala*;
ʾastaʿāgala, caus. of *taʿāgala*;
ʿəgul, ʿəgʷəl, pass. part. of *ʿagala, taʿaggala*;
taʿaggāli, part. of *taʿaggala*; also 'robber, oppressor, deceiver';
mastaʿagəl, act. part. of *ʾastaʿagala*; also 'fraudulent person';
təʿ(ə)gəlt 'fraud, violence, deed of violence, deceit, oppression, force, ceaseless greed, covetousness, extortion, robbery';
taʿaggəlo(t) 'robbery, oppression, ruin';

ETHIOPIC: Te. *ʿəggul* 'ready to fight', *(tä)ʿaläga* (with metathesis) 'wrestle, fight', Amh. *(t)aggälä* 'struggle, wrestle, strive'.

ʿaggala II **ዐገለ** (K*) 'be in a hurry, be fast';
from Ar. *ʿağğala* 'hurry, rush, urge'.

ʿgś, taʿaggaśa ተዐገሠ, (T) **taʾaggaśa ተአገሠ** 'bear patiently, be tolerant, forbear, endure, persevere, put up with, restrain oneself (from), practise restraint, abstain, refrain from, (Lt) hold a secret';
ʾastaʿaggaśa, causative; also 'exercise patience, refrain, bear patiently';
ʿəgguś 'patient, slow to anger, tolerant'; with possessive suffix pronouns: '(he, she) being patient' (e.g. *ʿəggušu* 'he being patient');
mastaʿaggəś 'patient, long-suffering, patiently enduring, temperate, ascetic';
təʿəgəśt 'patience, patient endurance, perseverance, temperance, continence, tolerance, asceticism';
taʿaggāśi, participle of *taʿaggaśa*; also 'patient';
taʿaggəśo(t) 'endurance, abstinence, self-restraint';

SEMITIC: Dillmann 1014 compares Ar. *ʿağasa* 'withhold, hold back'.
ETHIOPIC: Tna. *täʿaggäsä* 'be patient', Amh.Gur. *(t)aggäsä*; passed into Cushitic: Aw. *tages-gʷa*.

ʿagʷəstär, ʿəguśtär ዕጉሥታር ፧ ዕጉሠታር, (Lt) **ʿagʷəstrā ዕጉስትራ**, (T) **ʾagustär እጉስታር** 'aloe, wormwood, absinthe';

perhaps from Gk. *hygiesteron* 'better for the health' (W. Müller). See also *ʿəgutśär*.

ʿagata *(yəʿgət)* **ዐገተ**, (T) **ʾagata አገተ** 'encompass, encircle, surround, choke, contain, besiege, lie in ambush';
ʾaʿgata, causative;
taʿagta, pass. of *ʿagata*;
taʿāgata 'encircle in masses';
ʿəgut, pass. part. of *ʿagata*;
ʿəgtat 'siege, fortification, scheme, encircling, compassing';
māʿəgat 'confinement, border, snare, net, ambush, fortification', (T) = Amh. *aškäla* 'creeper which is used for making snares or traps for animals';

ETHIOPIC: Te. *ʿagta* 'fence in, guard', Tna. *ʿaggätä* 'restrain, bridle a horse', Amh. *aggätä* 'hold back an enemy's assault'.

ʿəgutśär, ʾagutsär ዕጉትሣር ፧ እጉትሳር, metathesis of *ʿəgʷəśtär*, above.

ʿageyāt ዐጌያት; see *ʿage*.

ʿakaka *(yəʿkək)* **ዐከከ** (K*) 'be full of, contain a lot of water, be full of liquid';
māʿəkak (pl. *maʿākəkt, maʿākakāt*) 'basin, tub for bathing, laver, bowl, chamber pot';

SEMITIC: Noeldeke 1910:41 compares it with Ar. *makkūk* 'measure for grain, drinking cup' and considers it borrowed from Aram-Syr. *maqūq* 'cup'. See also Fraenkel 207-8.
ETHIOPIC: perhaps Te. *ʿəkkät* (pl. *ʿəkäk*) 'leather vessel for butter', Tna. *ʿəkkot*, from Arabic *ʿakka* (Littmann-Höfner 477).

ʿakot ዐኮት, ʾakot አኮት 'small locust, dog-fly, (T.M) wasp';

ETHIOPIC: Tna. *ʿəkkot* 'wasp-like insect'; perhaps from Cushitic: Kham. *agid* 'small locust'.

ʿakaṭa ዐከጠ (Y.M) 'feed';
māʿəkaṭ (T.Sw. in D 1394), *maʾakṭā* (D 1401), *maʾakṭo* (T), *maʿākṭo* (OT), *maqtā* (L), *maʿaqṭā* (L) 'food';

Dillmann 1401 (following Ludolf 77) considers *maʾakṭā* a corruption of Heb. *makkoleṭ* (1 Kings 5:11). It is strange that *ʿanaṭa* **ዐነጠ** has the same meaning, and one wonders whether one verb is not a mistake (or misprint?) for the other.

ʿakawa *(yəʿku)* **ዐከወ** (K*) 'prohibit, prevent entering';
ʿakot (K*) 'who prohibits (access to the monarch)';
seems to be a reconstructed verb from *tāʿəkā* 'palace'.

ʿela ዔለ; see *ʿyl*.

ʿelā ዔላ 'fountain';

ETHIOPIC: Te.Tna. *ʿela* 'cistern', Amh. *ela* 'cistern, well' (from Geez), Har. *ela* 'stagnant water'; also in Cushitic: Sa.Af.Bil. *ʿela*, Som. *ʿel*, as against Leslau 1963:24.

ʿalʿala ዐልዐለ (KG) 'raise, elevate';

a reduplicated root *ʿl* < *ʿly*, for which see *laʿala*.

ʿalabā ዐለባ (M), **ʾalabā አለባ** (T) 'linen, cloth, spinning thread';

ETHIOPIC: Tna. *ʿalāba* 'cloth, cotton'; also in Cushitic: Qem. *alva*, Khamta *alāba*.

ʿulbat ዑልበት 'box';

from Ar. *ʿulba(t)*; also Tna. *ʿalba* 'box', Te. *ʾəlbät, ʾəlbät* 'round vessel used for carrying milk', Syr. *ʿulbā* 'sack'; Cushitic: Be. *elba* 'small box'.

ʿallaga I **ዐለገ** (K*), **ʾallaga አለገ** (T.M) 'castrate, (K*) defeat, vanquish';
ʿəlgat 'genitals, trophy of a battle (e.g. genitalia), (K.Lt) triumph';

SEMITIC: perhaps Ar. *ʿālağa* 'strive, prevail, overcome'.
ETHIOPIC: Te. *ʿallägä* 'kill in close combat'.

ʿallaga II **ዐለገ** (Y) 'coagulate, congeal'.

ʿallala I **ዐለለ** (K*) 'separate, set aside a place, excommunicate, (Y) grant someone a fief, delimit the borders of a fief';
(the only example *yaʿalləlu* given by Dillmann 950 could mean 'they dye, they sprinkle', and would then belong to *ʿallala* II);
ʾaʿlala 'separate, consecrate, excommunicate';
taʿallala, pass. of *ʿallala, ʾaʿlala*;
ʿəllul 'separated, segregated, (K) excommunicated, (Lt) who dwells apart';
māʿəllal 'variety of colors' given by Dillmann 951 belongs to *ʿallala* II;
māʿəllal (TS) 'fief, (Lt) alcove, recess';
māʿəllalt 'excommunication, anathema, (Sw. in D 951) 'fief, (T) recess'; note that KG strangely renders it by Amh. **ጉልቻ** *gʷəlläčča* 'earthenware tripod' instead of the expected **ጉልት** *gʷəlt* 'fief'.

ETHIOPIC: Te. *ʿalläla* 'distinguish, recognize', Amh. *allälä* 'mark out, set aside a place'; Tna. *ʾaläläyä* 'separate' comes from *lyly*. The root also occurs in Cushitic: Bil. *alät* 'look at, recognize, distinguish', Sa.Af. *ilal*.

ʿallala II **ዐለለ** (Y.TS.Lt), **ʾallala አለለ** (T) 'dye, color cloth or straw (often red)';
ʿəllul 'dyed, multicolored';
ʿalalā (Lt) 'dyed (red)';
māʿəllal 'variety of colors';

SEMITIC: Ug. *ġll* 'dip in' (for which see Aistleitner, no. 2147); if so, cp. also Ar. *ġalla* 'insert', Heb. *ʿolel*.

(For 'dip, put in, dye', in Indo-European, see Buck 415). It is tempting to connect it with Ar. *ʿalla (ʿll)* 'dye a second time', but Ar. *ʿalla* seems to mean 'do something a second time (e.g. drink)', and occasionally it can refer to any activity done a second time.
ETHIOPIC: Tna. *ʿallälä* 'dye', Amh. *allälä* 'dye cloth or straw for basketry'.

ʿlm, taʿalma ተዐልመ (K*) 'be hidden, disappear from sight';
ʿəlum (K) 'hidden'; this form is given by K by a mistaken correction of *ʿalaməna* of Ps. 89.9 (Hebrew text 90:8) to *ʿəlumna*; the Septuagint renders it 'our age', from *ʿālam*.

SEMITIC: Heb. *ʿlm* (nifʿal) 'be hidden', Ug. *ġlm-t* 'concealment' (de Moor 172). For the opposite meaning of Ar. *ʿalima* 'know' (also Ug.Geez), see Kopf 161-2; Barr 159. The Geez root is possibly a transcription of Heb. *ʿlm* 'be hidden'.
ETHIOPIC: Amh. *allämä, əlləmm alä* 'disappear from sight', Tna. *ʾaʿläbä* 'hide', with alternance of labials.

ʿallama ዐለመ (K), **ʿalama ዐለመ** (D), **ʾalama አለመ** (T) 'write, seal, teach, signal, make a sign, mark, indicate';
taʿallama (K*), passive;
taʿālama 'write down, write below';
ʿalāmā (Lt.K) 'insignia';
maʿalləm 'teacher';

from Ar. *ʿalama* 'mark a thing', *ʿallama* 'teach', *ʿalāma* 'mark, sign', *muʿallim* 'teacher'; also in Te. *ʿalläma* 'teach', *ʿaläma* 'make a sign', Tna. *ʿallämä* 'teach', Amh. *allämä* 'signal' (v); Te. *ʿəlam* 'banner', Tna. *ʿəlama* 'insignia', Amh. (*sändäq*) *alama* 'flag, signal'.

ʿālam (pl. *ʿālamāt*) **ዓለም** 'world, this world, the secular world, universe, mankind, eternity, lifetime, time';
ʿālam following a noun in the construct state means 'secular'; e.g. *makʷannəna ʿālam* 'secular judge';
(*laʿālam* 'in eternity, forever');
(*laʿālama ʿālam* 'forever, from eternity to eternity');
(*ʾəska laʿālam* 'forever');
(*zalaʿālam* 'everlasting, perpetual, eternal');
ʿālamāwi 'worldly, of this world, secular, layman';
(*zalaʿālamāwi* 'eternal');
ʿālamənnā, in zalaʿālamənnā 'eternal';
ʿal(l)ama (H) 'create the world' (denominative; cp. also Amh. *allämä*);

SEMITIC: Ar. *ʿālam* 'world' (for its Aram.-Syr. origin, see Jeffery 208), Heb. *ʿōlām*, Aram. *ʿālam*, Syr. *ʿālmā*, Ug. *ʿlm* 'eternity, universe'. Noeldeke 1910:37-8 considers G. *ʿālam* to be an Aram.-Syr. loanword.
ETHIOPIC: Te.Tna. *ʿalām* 'world', Amh.Gur. *alām*.

ʿalaqt ዐለቅት, (T) **ʾalaqt አለቅት** 'leech';

SEMITIC: Ar. *ʿalaqa* 'leech', Heb. *ʿălūqā*, Aram. *ʿălaqtā*, Syr. *ʿelaqtā*, Akk. *ilqu*.
ETHIOPIC: Tna. *ʿaläqti* 'leech', Te. *ʿaläq*, Amh. *alāqt, alqətt*, Arg. *haləqit*, Gur. *aläqət*, Har. *ēqti* (with *l* > *zero*); also in Cushitic: Bil.Qem. *inkā, inqā* (with alternance of liquids).

ʿalas (ʿālas) ዐለስ (ዓለስ), (T) **ʾalas አለስ** 'spelt' (kind of wheat);

SEMITIC: Ar. *ʿalas* 'spelt'.
ETHIOPIC: Tna. *ʿaläs* 'oats, rye'; Har. *ēs*, from Or. *ēs*, is to be identified with *ʿls*, with loss of the liquid *l*. The root probably passed into Cushitic: Kam. Qab. *alasu*.

ʿalat ዕለት; see *waʿala*.

ʿalut ዕሉት; see *(ʿalawa), ʿəlw*.

ʿilat ዒለት; see *ʿyl*.

ʿalawa, ʿalwa *(yəʿlu)* **ዐለወ ፡ ዐልወ** (D.Y), **ʾalawa, ʾalwa አለወ ፡ አልወ** (T) 'deal treacherously, conspire, distort, pervert, act perversely, corrupt, violate (the law), rebel, be rebellious, transgress (laws), depart, desert, reject, be faithless, be an apostate, be heretical, change, change in shape, transform, reflect, reverberate, (T.Y.M) turn upside down, translate, interpret';
ʾaʿlawa, causative; also 'pervert, corrupt, distort, deviate, translate, copy, transcribe, compile';
taʿalwa, passive of *ʿalawa*;
ʾastaʿalawa (Gr) 'corrupt';
ʿalāwi (pl. *ʿalawt*), act. part. of *ʿalawa*; also 'rebel, rebellious, disobedient, wicked, subverted, lawless, heretical, apostate';

ʿəlaw (fem. *ʿəlut*) 'crooked, perverse, evil, perfidious, iniquitous, disobedient, rebellious, rebel, apostate, heretic, heretical; copy';
ʿaliw 'rebellion';
ʿaliwot 'perjury, transgression';
ʿəlwat 'disaster, downfall, perfidy, iniquity, perversity, heresy, apostasy, transgression, violating, revolt, rebellion; copy';
ʾaʿlāwi, act. part. of *ʾaʿlawa*; also 'copyist, translator';

SEMITIC: Heb. *ʿalwā* 'disobedience' (with Koehler 707, and Rabin, *SH* 8[1961].396; it could, however, be a metathesis of *ʿawlā*), Syr. *ʿelyā* 'malice, wrong' (see *ʿalaya*, below). Rabin, ib. also compares Ug. *ġlyt* in Keret II VI.32.45, and SAr. *ġlyt* 'unjust dealings, wrong'. Sab. Dic. 53 translates SAr. *ġlyt* 'wrath, overbearingness' and derives it from *ġll*; Biella 395 renders it 'hatred'. Geez *ʿalawa* is not to be connected with Sem. *ʿly* 'be high' contrary to Aistleitner, no. 2030. Margoliouth in JRAS 1939, p. 60, derives Ar. *ʿalaw* 'rebel' of Surah 44:19 from G. *ʿalawa*. For the root *ʿwl*, metathesis in relation to *ʿlw*, cp. Ar. *ʿāla (ʿwl)* 'deviate from the right course', Heb. *ʿiwwel* 'act wrongfully', Aram. Syr. *ʿawlā* 'unrighteousness', Md. *ʿula*.

ETHIOPIC: Te. *(tä)ʿalla (ʿlw)* 'start a riot', *ʿaläwäñña* 'rebel', Tna. *ʿalāwā* 'rebel'; Amh. *allo alä* 'deny', *alloñña* 'who denies' is to be identified with Amh. *alu alä* 'deny', *aluta* 'negation', and is not to be connected with Te. *ʿaläwäñña* 'rebel', as suggested by Littmann-Höfner 453. The root also occurs in Cushitic: Sa.Af. *ʿalaw* 'rebel'. See also *ʿalaya*.

ʿalwa ዐልወ (Y), **ʾalwa አልወ** (T) 'be on guard duty';
ʾalwā (T) 'guard';

ETHIOPIC: Te. *ʾala (ʾly)* 'guard, preserve', Tna. *ʾalāyä* 'guard', Amh. *əlläwa* 'night watch'.

ʿalwā, ʿālaw, ʿālwā ዐልዋ ፡ ዓልው ፡ ዓልዋ, (T) **ʾalaw, ʾalaw አለው ፡ አልው** 'aloe';

from Gk. *aloē* through Syr. *ʾelway, ʿalway* (of Sanskrit origin); also in Ar. *ʾuluwwa, ʾalwa, luwwa*, Heb. *ʾāhālōṯ*, Md. *ʿluaya*, Te. *ʾalwe*. For the various forms in Arabic and Syriac, see Noeldeke 1910:43, n. 4.

ʿalaya ዐለየ, (T.Y) **ʾalaya አለየ** 'rebel, be refractory, shirk, (T) bend, distort, twist, deny, refuse';
ʿəluy 'perverse';
māʿəlet 'defection, rebellion, revolt, revolting, transgression, plot, conspiracy, deceit, treason, wickedness';

SEMITIC: Ar. *t-ʿly* 'infringement, tampering', Syr. *ʾaʿlī (ʿly)* 'act perversely'. It is a secondary form of *ʿalawa*, above. See also *mʿly*, *mamʿela*.

ʿām ዓም 'year';
ʿāmat (pl. *ʿāmatāt*) **ዓመት** 'year, epoch';
(*ʿāmata məḥrat* 'Year of Grace' [designates the Ethiopian year]);
(*ʿāmata śəggāwe* (K*) 'the year of Jesus' incarnation', i.e., His birth);
(*ʿāmata ʿālam* (K*) 'the period from the creation of the world to the end of the world');
(*zaʿāmat* 'a year old');
(*babbaʿāmatu* 'every year');
(*laʿāmu* 'for next year');
(*babbaʿāmu* 'yearly');

SEMITIC: Ar. *ʿām* 'year', SAr. *ʿwm* 'year' (?), Śḥ *ʿoñ*, *ʿanut* (Bittner 1916:39, 51).
ETHIOPIC: Te.Tna. *ʿamät* 'year', Amh.Har.Gur. *amät*, Arg. *amäd*. As for *ʿām*, it occurs in Tna. *ʿami* 'year', Te. *tə-ʿam* 'last year', Amh. *am* 'year' (from Geez), Amh.Arg. *am-na* 'last year' (from *am* 'year' and the morpheme *-na* for the expression of time in the past), Gur. *am-nä, em-na*, Gaf. *yaymən*; also in Cushitic: Bil. *amī* 'time', Qem. *amäy* 'year', Aw. *amätī*, Kham. *amerā* (pl. *amät*), Bil. *amärā* (with alternance *r:t*).

ʿom (pl. *ʿomāt, ʾaʿwām*) **ዖም** 'tree, grove, forest, woodland';

ETHIOPIC: Te. *ʿum, ʿom* 'tree', Tna. *ʾom*, Amh. *woma, wäma*.

ʿoma ዖመ; see *ʿwm*.

ʿamʿam ዐምዐም, (T) **ʾamʾam አምአም** 'mire, marshland, mud, slime, swamp';

ETHIOPIC: Te. *ʿamʿama* 'spoil' (milk that has stagnated) (Littmann-Höfner 457). See also *ʿamama* I.

ʿambar ዐምበር; see *ʿanbar*.

ʿammada ዐመደ, (T) **ʾammada አመደ** 'erect a column, stand (as a column), (TS) sustain, prop up (with a column), (Y.M.K) strengthen, form' (denominative);

ʿammādi (K*.Gt), act. part. of *ʿammada*;
ʿamd (pl. *ʾaʿəmād, ʾaʿəmādāt*), (T) *ʾamd* 'column, pillar, post, balustrade, mast, (D 1433,K) column of a page';
ʿamdāwi 'stylite' (solitary ascetic who lives on the top of a high pillar);
məʿəmmād (pl. *maʿāməd*) 'base of a column, socket, pedestal, (Gr.286) vestibule of a temple or of a palace';

SEMITIC: Ar. *ʿimād* 'column' (for which see Jeffery 216), SAr. *ʾʿmd* 'columns', Śḥ *ʿamud* 'pillar', Heb. *ʿammūḏ*, Aram.-Syr. *ʿammūḏā*, Ph. *ʿmd*, Akk. *imdu*. See also Marrassini 41-2.
ETHIOPIC: Tna. *ʿamdi* 'column', Te. *ʿamd*, Amh. *amd* 'column' (from Geez), *ammädä* 'put on a column'; passed into Cushitic: Sa. *ʿamid* 'column'.

ʿammaḍa ዐመፀ, (T) **ʾammaḍa አመፀ** 'act unjustly, do wrong, do violence, commit an iniquity, act wickedly, treat with roughness, injure, harm';
ʾaʿmaḍa 'act unjustly, violate the law';
taʿammaḍa 'be treated unjustly, be wronged';
taʿāmaḍa, reciprocal of *ʿammaḍa*;
ʾastaʿammaḍa, caus. of *ʿammaḍa*;
ʾastaʿāmaḍa, caus. of *taʿāmaḍa*;
ʿam(m)āḍi 'unjust, wrongdoer, oppressive, oppresor, transgressor, lawless, wicked';
ʿəmmuḍ 'treated unjustly, wronged';
ʿamaḍā, (M) *ʿamaḍ* 'injustice, violence, oppression, iniquity, crime, lawlessness';
(*zaʿamaḍā* 'unjust');
maʿammәḍ 'wicked, who acts unjustly, perfidious';

SEMITIC: Ar. *ġamaṣa* 'despise, blame', *maġmūṣ ʿalayhi* 'shaken in one's belief'; related to Heb. *ḥāmaṣ* 'oppress', Md. *hmṣ* 'suppress, subdue', Akk. *ḫamāṣu* 'take off (clothes) by force', *ḫummuṣu* 'strip, rob'. Brockelmann 1928:241 also compares Aram. *ḥimmūṣā* 'shame', Syr. *ḥammeṣ* 'make ashamed, put to shame'. Nyberg 192, n. 2 connects it with Heb. *ʾāmeṣ* 'be strong, prevail', with *ʾ-ṣ* becoming in Geez *ʾ-ṣ(ḍ)*. The derivation of *ʿammaḍa* from **ʾamʿaḍa*, a denominative from *mʿḍ* coming from *ʿḍ* or *ʿḍw* and the comparison with SAr. *m-ʿḍw* 'malice', suggested by Praetorius 1890:30-1, is unlikely.
ETHIOPIC: Tna. *ʿamäṣä, ʿamṣäṣä* 'do violence, revolt, oppress', Te. *ʿammäṣa*, Amh. *ammäṭä*; passed into Cushitic: Bil. *amaṣ*.

ʿamala ዐመለ; see *ʾamala*.

ʿammala ዐመለ (Y.M) 'become moldy, be covered with mildew';

SEMITIC: Ar. *ġamila* 'be in a corrupt state (plant, or a bandaged wound)'.
ETHIOPIC: Tna. *ʿamälä* 'grow moldy', Amh. *ammälä* 'be spoiled (grain by dampness)'.

ʿamama I **ዐመመ** (K*) 'be dark, be black, be dirty';

SEMITIC: Ar. *ġamma* 'cover, conceal', *ʾaġamma* 'be overcast (sky)'. This verb is possibly the root of *ʿamʿam*, above.

ʿamama II **ዐመመ** (K*.DTW 937) 'be numerous, be abundant';

perhaps from Ar. *ʿamma* 'include, comprehend the whole of, be comprehensive'.
ETHIOPIC: Amh. *ammämä* 'be numerous' (from Geez).

ʿamaqa *(yəʿməq, yəʿmaq)* **ዐመቀ**, (Y) **ʿamaqʷa ዐመቈ** 'be deep, submerge (intr)';
ʿammaqa 'make deep, deepen, dig deeply, dig out';
ʾaʿmaqa 'make deep, penetrate deeply';
taʿamāmaqa 'engage too deeply in' (a form of the reduplicative stem in the spoken languages);
ʿəmuq, (T) *ʾəmuq* 'deep, secret';
ʿəmuqāt (pl.) 'deep things';
ʿəmaq 'depth, deepness';
(*ʿəmaqa mədr* [Lt] 'lower regions');
māʿəməq, maʿəmaq, māʿəməqt (pl. *maʿāməq, maʿāməqt*) 'deep place, the deep, depth, abyss, pit, valley, ravine';

SEMITIC: Ar. *ʿamuqa* 'be deep', Soq. *ʿamq* 'middle', Heb. *ʿāmaq* 'be deep', Aram. *ʿāmaq*, Syr. *ʿəmaq*, Md. *ʿmq*, Ug. *ʿmq* 'valley', Ph. *ʿmq* 'plain', Akk. *emqu* 'wise'.
ETHIOPIC: Tna. *ʿamäqʷä* 'be deep', Te. *ʿamqa* 'be concave, be hollowed', Amh. *ammäqä* 'be deep, make deep', *mäqmäq* 'abyss' (referring to hell).

ʿāmat ዓመት; see *ʿām*.

ʿəmāwot ዕማዎት (T.Sw. in D 1407), **ʾəmāwot እማዎት** (M) 'sky';

comes close to *samāyāt* **ሰማያት**, and one wonders whether it is not a misprint.

ʿenā ዓና (T.M.D 1397) 'time, turn, place';

SEMITIC: G. *ʿenā* could be for *ʾenā* and be compared with Ar. *ʾān, ʾawān* 'time'.
ETHIOPIC: Te. *ʾawan* 'time', Tna. *ʾəwan*, from Ar. *ʾawān*.

ʿanbar, ʿanbari (pl. *ʿanābərt*) **ዐንበር ፤ ዐንበሪ**, (T) **ʾambar, ʾanbar አምበር ፤ አንበር**, (T) 'amber, (D) whale, sea monster';

from Ar. *ʿanbar* (Noeldeke 1910:62) 'a certain odoriferous substance, an excrement found in the belly of a certain great fish which is called by the same name' (Lane); also Soq. *ʿambeher* 'amber', Amh. *asa anbäri* 'whale', Tna. *ʿanbär* 'amber', Te. *ʾambäri*, Som. *ʿambar, nabiri* 'whale'. See also Landberg 1920-42:2332ff. On Akk. *amru(m)* 'amber', see Landsberger 120.

ʿanbasā (pl. *ʿanābəst*) **ዐንበሳ** 'lion';
ʿanbasāwi 'leonine';
ʿanbasāwit 'lioness';
taʿanbasa 'have a lion's nature, behave like a lion, become a lion';

SEMITIC: Ar. *ʿanbas* 'lion' is considered a Geez loanword by Arab lexicographers (but see Hommel 293 who identifies it with Ar. *ʿabbās* 'lion'). Růžička 114 also derives Ar. *ʿanbas* (and G. *ʿanbasā*) from Ar. *ʿabasa* 'look sternly, frown'. Noeldeke 1904:77 reads the noun as **አንበሳ** *ʾanbasā* (with ʾ) and sees no connection with Ar. *ʿanbas*; he considers G. *ʾanbasā* a Cushitic loanword (could it be Kham. *absa*?).
ETHIOPIC: Tna. *ʾanbäsa* (with ʾ), while Gur. and Amh. *anbässa* (written **አንበሳ**) can go back either to *ʾanbäsa* or *ʿanbäsa*.

ʿanbaza ዐንበዘ, (K.T) **ʾanbaza አንበዘ** 'be faint-hearted, be disheartened, fail (heart), be weak-minded, be cast down, faint, be foolish, (K.Y) wander about restlessly (one who is mentally deranged), (T) wake up with a start';
taʾanbaza (T.M, with ʾ) 'become stupefied, be faint-hearted, be foolish';
ʿənbuz 'faint-hearted, downcast, senseless, foolish, bewildered';
ʿənbāze 'despondency, faint-heartedness, insanity, despair';
ʿənbəzənnā, same;

ETHIOPIC: Amh. *ənbuz* 'stupefied'. While the ʿ is the 1st radical of the Geez root, cp. also Amh. *näbbäzä* 'daze, be in a stupor', *näbazənnät* 'impairment of intellect or judgment'.

ʿəndər, ʿəndar ዕንድር ፤ ዕንደር (Lt) 'musical instrument (flute)';

from Amh. *əndər* (see *ʿanzara*).

ʿanḍawa ዐንፀወ (D.Y); see *naḍawa*.

ʿənforā ዕንፎራ; see *ʾənforā*.

ʿanaga ዐነገ (K*.Y), **ʾanaga አነገ** (T.M.MA) 'tie, bind, (K*) make earrings' (probably a reconstructed denominative from *ʿang*);
ʿang, ʿanag (pl. *ʾaʿnug*) 'earring, nosering, chain (for the neck)';

SEMITIC: Ar. *ʿināğ* 'rope of a bucket, loop on the lower part of a bucket'. The comparison with Ar. *ġaniğa* 'be over-affected, be coquettish', Heb. *ʿng* (hitpaʿel) 'be of dainty habits, find pleasure', Aram. *ʿānag* 'be soft, be tender' suggested by Baumgartner 805 is doubtful.
ETHIOPIC: the comparison with Te. *ʿanig* 'beautiful' suggested by Littmann-Höfner 475 is doubtful.

ʿangug, ʿang"ag" (pl. *ʿang"āg"āt, ʿang"ag"āt, ʿanāg"əg"*) **ዐንጉግ ፤ ዐንጐጕ** (D.K), **ʾangug, ʾang"əg" አንጉግ ፤ አንጐጕ** (T), **ʿəngug ዕንጉግ** (Sw. in D 993), **ʾangog አንጎግ** (KG) 'turtle, lizard, an aquatic reptile (resembling the crocodile), (Sw. in D 993) cunning person, sly';

SEMITIC: Ar. *ʿunğūğ* 'long-bodied, long-necked', referring to horses and camels (Dillmann 993, Hommel 93).
ETHIOPIC: Tna. *ʿangog* 'lizard', *ʿang"ag"* *may* 'salamander', Amh. *angug* 'a kind of desert snake'; also in Cushitic: Be. *nignigo* 'lizard'.

ʿəng"at (pl. *ʿəng"atāt*) **ዕንጐት**, (KG) **ʾəngut ዕንጉት** 'mandrake, (KG) citrus fruit'.

ʿanin ዐኒን, (T) **ʾanin አኒን**, (KG) **ʾəlʿanin እል ዐኒን** 'impotence, (T.M) genitals';

from Ar. *ʿinnīn* 'impotent'.

ʿnq, see *māʿanaq*.

ʿanaqa *(yaʿnəq, yaʿnaq)* **ዐነቀ**, (T) **ʾanaqa አነቀ** 'carry around the neck, hang around the neck';

ʾaʿnaqa 'put around the neck, make carry around the neck, put on a necklace';
taʿanaqa 'be hung (carried) around the neck';
ʿənuq (Gr.293) 'who receives a necklace, (KG) tied around the neck';

SEMITIC: Ar. *ʿunq* 'neck', Heb. *ʿānaq* 'wear a necklace', *ʿānāq* 'necklace', Aram. *ʿinqā* 'neck', Syr. *ʿeqqā* 'necklace' (Brockelmann 1928:541), Akk. *unqu* 'necklace' (< Aram. *ʿunqā*).
ETHIOPIC: Amh. *anäqä* 'put around the neck', Tna. *maʿnäqya* 'necklace'; related to Tna. *ʿangät* 'neck', Te. *ʾangät*, Amh.Har.Gaf.Gur. *angät*, Arg. *angäd*. Cerulli 1936:234 and Cohen 1947:no. 71 connect it with *ḥanaqa* 'strangle'.

ʿənq" (pl. *ʾaʿnāq"*) **ዕንቍ** 'precious stone, pearl';
(*ʿənq"a bāḥrəy* 'mother-of-pearl');
(*ʿənq" ḥamalmil* 'emerald', lit. 'green pearl'; see *ḥamalmil*);
ʿənuq (Gr) 'surrounded by gems';

SEMITIC: von Soden 1422 connects it with Akk. *unqu, uqqu* 'ring'.
ETHIOPIC: Tna. *ʿənq"i* 'precious stone', Amh. *ənq"*. The derivation from Ar. *ʿanaqa* 'carry around the neck' (see above) suggested by Dillmann 990 (followed by Buhl 606, Baumgartner 812) is doubtful. Praetorius 1890:42 considers it a Greek (*onyks*) loanword.

ʿənqəb ዕንቅብ (KBT 1010) 'large basket used as a grain measure';

from Amh. *ənqəb*. Praetorius 1879:99 derives, with reservations, Amh. *ənqəb* from G. *ʿəqəb*, from *ʿqb* 'guard'.

ʿənq"ān ዕንቋን; see *ʿəq"ān*.

ʿənq"ərā ዕንቍራ; see *ʾənq"ərā*.

ʿənq"əyā ዕንቍያ (Lt) 'ounce';

secondary form of *waqet*.

ʿansaba ዐንሰበ (K*), see *taʿansaba*;
taʿansaba (H) 'foretell the future, divine';
maʿansəb 'soothsayer, sorcerer, wizard, diviner';

Getatchew, *BSOAS* 43 (1980). 214, n. 50 suggests, with reservations, Ar. *naṣīb* 'luck'. However in view of *maʿasəb* (see *ʿsb* I, below) it is likely that the original root is *ʿsb* and *taʿansaba* is augmented by *n*. Incidentally, this example would indicate that a non-etymological *n* is not always to be interpreted in terms of 'dissimilation'. See on this problem Blau 126ff.

ʿanāsər, ʿanāsor (pl. form) **ዐናስር ፤ ዐናስር** 'substance, element, inborn quality, (T.M) four corners';

from Ar. *ʿanāṣir* (from the sg. *ʿunṣur*) 'elements'; also Amh. *anasər* 'substance, element, the four cardinal directions' (from Geez).

ʿənsarā ዕንሰራ, (T) **ʾənsarā እንሰራ** 'Pentecost';

from Chr.-Ar. *ʿanṣara*, transcription of Heb. *ʿăṣārā*.

ʿanaṭa ዐነጠ (Y) 'feed';
maʿānṭ (T) 'food';
maʿānṭā (Lt) 'rich sweets';
see *ʿakaṭa*, above.

ʿanṭaṭa ዐንጠጠ (Y), **ʾanṭaṭa አንጠጠ** (T.M) 'scrape, scratch';

ETHIOPIC: Amh. *anäṭṭäṭä* 'scrape, smooth by scraping', Te. *ʿaṭäṭṭ wäda* 'crack (new leather)', Tna. *ʿaṭäṭṭ bälä* 'crack, squeak'. See also *ḥanṭaṭa, ḥanṣaṣa*.

ʿanzara ዐንዘረ, (T.Lt) **ʾanzara አንዘረ** 'play a musical instrument (flute, lyre, pipe)';
taʿanzara (KG), passive;
ʿanzāri, act. part. of *ʿanzara*;
ʾənzirā, (T) *ʾənzirā* 'musical intrument (flute, lyre, pipe)';
(*ʾənzirā səbḥat* 'Lyre of the Praise', religious text, for which see Hammerschmidt 1977:94);
maʿanzər 'singer, musician (flute player, piper), troubadour';
maʿanzərt (fem) 'singing woman';

ETHIOPIC: Te. *ʾəndər* 'flute', Tna. *ʾəndur*, Gur. *andər*, with alternance *d:z*; Amh. also *ənzira* 'lyre', *näzzärä* 'tune a harp', Te. *ʾənzər* 'flute' (in Reinisch 1887:34); also in Cushitic: Bil. *andir*. Brockelmann 1950:21 derives the Geez root from Cushitic. See also *ʿəndər*.

ʿoqa ዖቀ; see *ʿwq*.

ʿaqab I ዐቀብ, (T) **ʾaqab አቀብ** 'ascent, mountain pass, declivity, steep place';

SEMITIC: Ar. *ʿaqaba* 'ascent, mountain road', Heb. *ʿāqoḇ* 'knobby ground', Ug. *ʿqb* 'hilly' (Baumgartner 826).
ETHIOPIC: Tna. *ʿaqāb* 'ascent', Te. *ʿaqāb* 'steep hill', Amh. *aqäbät* 'upward slope, ascent'.

ʿaqab II, **ʿaqāb** **ዐቀብ** ፡ **ዐቃብ** 'thorn';

ETHIOPIC: Te. *ʿaqba* 'thorn tree'.

ʿaqaba *(yəʿqab)* **ዐቀበ** 'guard, stand guard, watch, keep watch, keep safe, safeguard, keep, tend (flocks), preserve, take care of, care for, take heed, protect, handle with care, observe (the law, a holiday)';
ʾaʿqaba 'put in charge, hand over for safekeeping, keep safe, protect, preserve, give to keep, leave in trust, keep in trust';
taʿaqba, taʿaqaba 'be watched, be cared for, be kept, be preserved, watch oneself, be watchful, watch out (not to do something), wait, beware of, be on one's guard, take heed, be careful, take care, observe';
(*taʿaqba ʾəmənna* 'be preserved from, avoid, stay away from');
taʿāqaba 'watch one another';
ʾastaʿaqaba 'cause to watch, place guards';
ʿaqqābi (pl. com. *ʿaqqabt*) 'guardian, guard, keeper, watchman, protector, official';
(*ʿaqqābe nabib* 'orator, spokesman, advocate, observer');
(*ʿaqqābe rəʾs, ʿaqqābe śəgā* 'body guard');
(*ʿaqqābe saʿāt* 'Times Keeper' for the emperor's schedules as well as for the hours of the prayers);
(*ʿaqqābe śərāy* 'physician, magician, witchdoctor'; see Worrell I, 182-3);
ʿəqub, pass. part. of *ʿaqaba*; also 'reserved (for), heedful, cautious';
(*ʿaquba* 'cautiously');
ʿaqib 'observance';
ʿəqəbt (fem. of *ʿəqub*; pl. *ʿəqubāt, ʿəqəbtāt*) 'concubine' (lit. 'guarded');
ʿuqābe 'keeping, observing, watch, custody, protection, safety';
(*malʾaka ʿuqābe* 'guardian angel');
(*sabʾa ʿuqābe* 'astrologers');
ʿuqābəyāwi 'referring to observing';
ʿəqbənnā (Gr.470) 'supervision, watch, surveillance';
ʿəqbat 'guarding, observing, keeping watch, vigil, protection, preservation, enclosure';
ʾaʿqābi (Gr) 'depositor, who hands over for safekeeping';
māʿəqab, māʿəqəb (pl. *maʿāqəb*) 'sentinel, guard, guard-post';
maʿaqəb (pl. *maʿaqəbān*) 'watchman, sentinel, guard, depositor';
māʿaqabi 'depositor';
məʿqāb (Gr.469) 'guard-post, enclosure, pen';
məʿqəbannā (Lt) 'deposit';
(*məʿqəbannā nəwāy* [Lt] 'deposit');
taʿaqəbo 'preservation, care, preservation of the natures of Christ';

SEMITIC: SAr. *ʿqb-t* 'fortress, stronghold, watchtower', *m-ʿqb-t* 'guards' (W. Müller 1983:277), Amorite *ʿqb, ḥqb* (H.B. Huffmon, *Amorite personal names*, p. 203), Heb. *ʿqb* in *yaʿqoḇ-ʾel* 'God watches you' (Montgomery, *JAOS* 52[1932].196), Ug. *ʿqb* 'be near' (from the original meaning 'follow someone closely'; see Dietrich-Loretz, *BO* 23[1966].131). The verb *ʿqb* 'guard' is possibly a denominative from *ʿqb* 'heel', that is, 'be behind someone, watch, guard': Ar. *ʿuqb* 'heel', *ʿaqaba* 'come at the heel of', Aram. *ʿiqba* 'heel', Syr. *ʿeqbā*, Heb. *ʿāqeḇ*, Md. *ʿqba*, Ug. *ʿqb*, Akk. *eqbu*.

ETHIOPIC: Tna. *ʿaqqābä* 'guard', Te. *ʿaqba*, Amh. *aqqäbä* 'guard, protect, tend livestock', Har. *ēqäba* 'wait, expect', Gur. *aqqäwä* 'count' (from 'guard, keep, watch > keep track of > count'), Amh. *əqqub* 'cooperative banking in which each member gets his share by drawing lots', lit. 'that which is kept, guarded', Gur. *əqʷəb*. For *ʿəqəbt* 'concubine', cp. Amh. *əqqubat, qubat*. The connection between Geez *ʿəqub* and Har. *qōba* 'equal (person or one member of a pair equal to the other)', ancient Har. *qōba* 'fixed' suggested by Cerulli 1936:427 is doubtful. The root also occurs in Cushitic: Som. *ugub* 'watch, guard', Sa.Af. *agābo* 'protection'. Bilin *akab* 'watch' is borrowed from Tigre. See also *mʿqb*.

ʿaqad **ዐቀድ** (M), **ʾaqad** **አቀድ** (T) 'clay jar placed on top of a hut';

probably the same root as *ʿaqd*, below.

ʿaqd **ዐቅድ**, (T) **ʾaqadu** **አቀዱ** 'arch, vault, capital of column';
māʿəqəd (pl. *maʿāqəd*), architectural term, (T.M) 'central part of the frame of the roof, structure of a roof';

ETHIOPIC: Amh. *aqd* structure of a building'. The noun *māʿəqəd* could be derived from *ʿaqada* 'bind, tie', possibly indicating the beams tied to one another. See also *ʿaqad*, above.

ʿaqada *(yəʿqəd)* **ዐቀደ**, (Gr.291) **ʿaqqada** **ዐቀደ**, (T) **ʾaqada** **አቀደ** 'tie, bind';
taʿaqda (K*), passive;
ʿəqud, ʿəqʷəd 'tied, bound';
ʿəqad (K*) 'binding, tying' (n);

SEMITIC: Ar. *ʿaqada* 'tie, bind', SAr. *m-ʿqd* 'fixed, determined' (?), Śḥ *ʿaqod* 'make a marriage contract', Heb. *ʿāqaḏ* 'tie, bind', Aram. *ʿăqaḏ*, Syr. *ʿəqaḏ*, Md. *aqd*.
ETHIOPIC: Te. *ʿaqda* 'knot', Gaf. *aqqädä*, Gur. *agädä*, with *q-d* > *g-d* (so also Cerulli 1936:231, Polotsky 1938:149, n. 5); passed into Cushitic: Sa. *akad* 'tie'. See also *ʿaqd*, above.

ʿaqafa, see *ʾaʿqafa*;
ʾaʿqafa **አዕቀፈ** 'trip someone, make stumble, hinder, impede, present an obstacle to someone, offend';
taʿaqfa, (T) *taʾaqfa* 'trip, stumble, be hindered, be offended, be scandalized, be shocked, be crooked, be perverse';
taʿāqafa 'withstand, make one another stumble, (Lt) be on bad terms, think evil, disparage';
ʿəquf, pass. part. of *ʾaʿqafa*; also 'recipient of offense, offense, offensive';
ʿuqāfe (Gr.470) 'stumbling block';
ʿəqfat (Lt) 'contest, variance';
ʿəqəft 'impediment, stumbling block, obstacle, hindrance, scandal, offense, vexation, fault';
ʾaʿqāfi (Gr), act. part. of *ʾaʿqafa*;
māʿəqəf, māʿəqəf, māʿəqəft 'stumbling block, hindrance, offense, cause of offense, scandal, insult';
māʿəqəfāwi 'scandalous';
taʿaqāfi, part. of *taʿaqfa*;
taʿaqfo(t) 'scandal';

SEMITIC: Ar. *ʿaqafa* 'bend, make hooked'.
ETHIOPIC: Te. *ʿanqäfa* 'make stumble', Tna. *ʿanqäfä*, Amh. *anäqqäfä* 'cause to stumble'; Tna. *ʿəqəfat* 'obstacle', Amh.Arg. *ənqəfat*, Gaf. *ənqəfatä*, Gur. *ənqəft*, Har. *ḥənqəfti*; passed into Cushitic: Bil. *anqaf-s* 'stumble'. For the augmented *n* in the spoken languages, see Praetorius 1879:99; Leslau 1979:LVI.

ʿaqala *(yəʿqəl)* **ዐቀለ** (T.Y.Sw. in D 975,M) 'delimit, (K*.Lt) gather (tr.,intr), be collected';
ʾaʿqala 'gather water in a basin or in a reservoir, cause to gather water';
taʿaqala (Lt), passive;
ʿaql (Gr) 'lake, pool';
(*ʿaqla bāḥr* [Gr.469] 'ocean, sea');
məʿqāl 'pool, pond, cistern, reservoir';
(*məʿqāla māyāt* 'reservoir');

SEMITIC: Ar. *ʿaqala* 'collect', *maʿqula* 'place that retains rain water'. See also *mʿql*.

ʿaql **ዐቅል** 'understanding, inteligence, prudence';

from Ar. *ʿaql*; also Te. *ʿaql*, Tna. *ʿaqli* 'patience', Amh. *aqəl* 'intelligence'.

ʿaqqama (ʿaqama) **ዐቀመ** 'delimit, define, decree, prescribe, encompass, direct, detain, confine, hold in check, restrain';
taʿaqqama, passive;
ʿaqqāmi, act. part. of *ʿaqqama*;
ʿəqqum, ʿəqqʷəm 'limited, defined, decreed, determined, who is in full measure, kept within bounds, moderate, (Gr.240) bound, tied';
ʿaqm 'measure, limit, enclosure, extent, capacity, moderation, end, completion, maturation, rule, decree';
(*ʿaqma wərzāwe* [Lt] 'adolescence');
(*ba-ʿaqm* 'moderately, in moderation');
(*ʿaqm-a* + noun 'according to');
ʿəqqāme 'determination, definition, statute, assigned standing, attendance';
ʿəqmat 'fitting proportion';

SEMITIC: Ar. *ʿaqīm* 'constricted, obstructed', (Dat) *ʿaqam* 'curb, obstruct', Ar. (Yem) *ʿuqma* 'embankment (of a field)'.
ETHIOPIC: Te. *ʿaqqäma* 'be able', *ʿaqəm, ʾaqəm* 'ability, strength', Tna. *ʿaqmi*, Amh. *aqəm* 'ability, limit, confines', Gur. *aqəm* 'ability'; passed into Cushitic: Aw. *akəm* 'means'.

ʿəqʷān **ዕቋን**, **ʾəqʷān** **እቋን**, (B) **ənqʷān** **ዕንቋን** 'cream, butter, curds'; note that KG I has *ʿəqʷāl*, but KG II has *ʿəqʷān*;

ʿaqʷana (K*) 'produce butter' (denominative); *məʿ(ə)qʷān* (M) 'receptacle for churning butter';

ETHIOPIC: related to *ḥqʷn* 'churn butter', Te. *ḥəqan* 'buttermilk'. The connection with Amh. *anqʷalit* 'milk curds' (see also G. *ʾənqʷalit*) suggested by Praetorius 1879:VI is unlikely. The root occurs in Cushitic: Sa. *ʿoqān* 'cream'.

ʿaqāqir **ዐቃቂር**, (T) **ʾaqāqir** **አቃቂር**; see *ʿaqār*.

ʿaqār (pl. *ʿaqāqir*, Gr.469 *ʿaqāqirāt*) **ዐቃር** 'drug, medicine, condiment, spice, enchantment by means of drugs';

SEMITIC: Ar. *ʿaqqār*, pl. *ʿaqāqīr* 'drug' (of Aramaic origin; see Fraenkel 163), Soq. *ʿeqre* 'shoot, sprout', Heb. *ʿiqqār* 'root', Aram. *ʿiqqāra*, Syr. *ʿeqqārā* 'root, medicinal herb'. See for this root Schwally, *ZDMG* 52 (1898).140-2.
ETHIOPIC: Amh. *aqaqir* 'mixture of spices'.

ʿaqʷara *(yəʿqʷər, yəʿqʷar)* **ዐቈረ**, (T) **ʾaqʷara** **አቈረ** 'roll up, wrap up, bind up, knot, confine, retain, collect, (Lt) curdle, form, fashion';
ʾaʿqʷara (DTW 952), causative;
taʿaqʷra, passive; also 'be conceived';
(zaʾiyyətʿaqqʷar 'incomprehensible, inconceivable');
ʿəqur, pass. part. of *ʿaqʷara*;
ʿəqʷr (pl. *ʿəqʷar*) 'bundle, sack, bag';
ʿəqʷrat (Lt) 'bag';
(ʿəqʷrata ʿayn 'pupil of the eye');

SEMITIC: the connection with SAr. *ʿqr* 'the wall that supports a reservoir' suggested by Avanzini 1978: 61 is possible. However according to SabDic. 18, SAr. *ʿqr* means perhaps 'land watered by rain'. Brockelmann 1927:28 compares *ʿqʷr* with Ar. *ʿaqada* 'tie, bind', the *r* of which is due to 'Reimwortbildung' with *ʿasara* 'tie, bind'.
ETHIOPIC: Tna. *ʿaqʷärä* 'collect, retain water, keep in custody', Te. *ʿaqra* 'tie up, wrap up', Amh. *ʿaqqʷärä* 'collect', Har. *aqära* 'wrap up, make a bundle'; also in Cushitic: Bed. *hakur* 'tie, bind', Sa.Af. *ʿaqar*. Somali *oholi* 'leather bag' compared by Reinisch 1902:23 is the Or. *okolē* and is not to be connected with G. *ʿaqʷər*.

ʿaqrab I, **ʿaqrāb** (pl. *ʿaqārəbt*) **ዐቅረብ ፡ ዐቅራብ**, (T) **ʾaqrab, ʾaqrāb** **አቅረብ ፡ አቅራብ** 'scorpion, whip, (K) Scorpio (sign of zodiac)';

SEMITIC: Ar. *ʿaqrab* 'scorpion', Śḥ *ʿaqreb*, Heb. *ʿaqrāḇ*, Aram. *ʿaqrabbā*, Syr. *ʿeqqarbā*, Md. *arqaba* (with metathesis), Akk. *aqrabu* (< West Semitic). R.C. Steiner, *AAL* 8, 4, p. 18 brings up the possibility of connecting *ʿqrb* 'scorpion' with **ʿrqb* 'mouse'.
ETHIOPIC: Te. *ʿarqäb, ʿarqab* (with metathesis), Tna. *ʿənqərbit*, Amh. *aqrab*. In the meaning 'Scorpio', G. *ʿaqrab* is borrowed from Ar. *ʾal-ʿaqrab*.

ʿaqrab II **ዐቅረብ** (KG) = Amh. *əmbʷay* 'bush having bitter red or yellow fruit';
see also *qarab*.

ʿaqqaṣa **ዐቀጸ**, (T) **ʾaqqaṣa** **አቀጸ** 'ensnare, entangle, cause to stumble, impede, defraud, (T.M.Gr.291) pierce, afflict';
ʾaʿqaṣa 'ensnare, bind the feet, overthrow, overcome, cast down, repel, suppress, cause to stumble, supplant, defraud, cut off';
taʿaqṣa 'stumble, be ensnared, be overthrown, be thrown down, (T.M) bend';
ʿəqṣat, verbal noun of *ʿaqqaṣa*;
ʾaʿqāṣi, act. part. of *ʾaʿqaṣa*;

SEMITIC: Ar. *ʿaqaṣa* 'twist and plait (the hair)'; Brockelmann 1928:543 compares Syr. *ʿəqīsā* 'twisted'.
ETHIOPIC: Tna. *ʿaqäṣä, ʿanqäṣä* 'make stumble, impede'; passed into Cushitic: Sa. *aqaš* 'tie'.

ʿuqat **ዑቀት**; see *ʿwq*.

ʿer **ዔር**, (T) **ʾer** **አር** 'watcher, guardian', epithet of angels;

from Heb. *ʿer* through Greek transcription *eir*.

ʿora **ዖረ**; see *ʿwr*.

ʿarab **ዐረብ** 'Arabia';
ʿarabi 'Arabian, Arabic';
ʿarabāwi 'Arabian';

SEMITIC: Ar. *ʿarab, ʿarabiyy* 'Arab', SAr. *ʿrb* 'bedouins, Arabs', Heb. *ʿārāḇ* 'Arabia', Syr. *ʿarabiyā*. See also *ʿarabnat*.

ʿarabā **ዐረባ** (Lt) 'wilderness';

transcription of Heb. *ʿārāḇā*. Note, however, that Bilin also has *arāba* 'wilderness, desert' where no transcription of Heb. *ʿārāḇā* can come into consideration.

ʿarba, ʿaraba I *(yəʿrab, yəʿrəb)* **ዐርበ ፡ ዐረበ** 'set (sun, heavenly bodies), (KG) become evening';
ʾaʿraba 'cause to set';
ʿarab 'west, (Gr.288) sunset';
ʿarabi 'western';
ʿərbat 'setting (of the sun)';
ʿarabāwi 'western';
məʿrāb 'west, setting (of the sun)';
(məʿrāba ḍaḥāy 'west');
māʿarabt (KG) 'west, setting (of the sun)';

SEMITIC: Ar. *ġaraba* 'set (sun)', SAr. *m-ʿrb* 'west', Heb. *ʿārāḇ* 'set (sun)', Aram. *ʿārāḇ*, Syr. *ʿereḇ*, Md. *arb*, Ph. *ʿrb*, Ug. *ʿrb*, Akk. *erēbu*. Noeldeke, *ZDMG* 54 (1900). 155 considers *ʿrb* to be the original form, Arabic *ġ* of *ġrb* being due to the presence of *r*.
ETHIOPIC: Tna. *ʿarābä* 'set (sun)', Amh. *arrābä* (from Geez). For *məʿrāb* 'west', cp. Te.Tna. *məʿrab*, Amh. *mərab, məʿarab*, Gur. *marāb, mərab*.

ʿarba II *(yəʿrəb)* **ዐርበ** (K*) trade, be a merchant';
māʿarab, māʿarabt, (OT) *maʿarab, māʿərabt* 'market, trading place, (T) market-goer';

SEMITIC: Heb. *ʿārāḇ* 'exchange merchandise', *maʿărāḇ* 'articles of exchange'. Fraenkel 1898:74 connects it with Syr. *ʿarrep* 'change money'.
ETHIOPIC: Amh. *maʿərābt* 'market-goers'. I is possible that *māʿarab* is a transcription of Heb. *maʿărāḇ*, and the verb *ʿarba* is a denominative.

ʿarb **ዐርብ** 'eve of Sabbath, Friday, the sixth day';
ʿəlata ʿarb, ʿarb ʿəlat 'Friday';

possibly from Heb. *ʿereḇ (šabbāṯ)*; see Noeldeke 1910:237; also in Tna. *ʿarbi* 'Friday', Amh. *arb*, Gaf. *arbä*; passed into Cushitic: Aw. *arbi*, Kam. *harb*.

ʿarbana **ዐርበነ** (Y.), **ʾarbana** **አርበነ** (T.) 'remove the hulls from grain';
ʿarabon (Y), pl. *ʾarabonāt* (T) 'hull removed from grain, ground corn, groats';

ETHIOPIC: *ʿarbana* is perhaps a denominative from *ʿarabon*, from *ʿrb* with the suffix *-n* and to be compared with Te. *ʿarbay* 'cutter'.

ʿarabon, ʾarabon **ዐረቦን ፡ አረቦን** 'pledge, security, earnest money';

from Gk. *arrhabōn*, same, of Semitic (Hebrew or Phoenician) origin (Masson 30-31); also in Te. *ʾarbun* 'pawn', Tna. *ʾərbon*, Amh. *arābon*. For the Semitic root *ʿrb*, cp. Ar. *ʿaraba* 'give earnest-money', SAr. *t-ʿrb* 'give pledges', Heb. *ʿārāḇ* 'stand bail for', Aram. *ʿārēḇ* 'vouch for', Syr. *ʿareḇ* 'pledge oneself, give security', Ug. *ʿrb* 'enter as a pledge', Akk. *erubbātu* 'pledge'. Driver 1957:64 connects this root with Sem. *ʿrb* 'enter': Akk. *erēbu* 'enter', Ar. *ġaraba* 'penetrate (arrow), set (sun, star)' "for it describes the debtor as 'entering' the creditor's house in default of payment".

ʿarabnat **ዐረብነት** (T) 'leather coming from a foreign country';

from *ʿarab nat*.
ETHIOPIC: Amh. *arrābä* 'make Moroccan leather', from *(ʾ)arab* 'Arab, foreign' (see Leslau, *The Muslim World* 39[1949].307-8); Amh. *arāb* also 'red leather'. For *nat*, see *natʿ*.

ʿrf I, **ʾaʿrafa** **አዕረፈ** 'rest, find rest, come to rest, be at ease, find relief, cease, die, make rest, give rest, give relief';
ʿəruf 'resting, still, tranquil, who is at ease, idle, dead';
(ʿərufa, ba-ʿəruf 'quietly');
ʿarif 'rest' (n);
ʿurāfe (Gr.469) 'rest';
ʿərafi 'rest, peace, quiet, respite, repose, comfort, death';
ʾaʿrāfi (Lt), act. part. of *ʾaʿrafa*;
məʿərāf 'resting place, quiet place, site, residence, support'; also 'a measure of length, chapter of a book, section of a book, common antiphonary, collection of hymns and chants, punctuation mark' (see also *məʿərāf*, below);

SEMITIC: the suggestion made by Praetorius 1890:23 to consider G. *ʾaʿrafa* a denominative from Ar. *ġurfa* 'room on the upper floor (where one takes a rest)' is unlikely. Jeffery 65 (following Ludolf) derives Ar. *ʾal-ʾaʿrāf* 'the wall which separates Paradise from Hell' (Surah 7:44) from G. *ʾaʿrafa* 'rest', Ar. *ʾaʿrāf* being possibly a corruption of G. *məʿərāf*.
ETHIOPIC: Te. *ʿäräfa* 'take a rest', Tna. *ʿäräfä*, Amh. *arräfä*, Arg. *harräfa*. As for G. *məʿərāf* 'a measure of length', and so on, it is also to be derived from *ʾaʿrafa* 'rest, take a rest', the root referring either to a measure of length, that is, a section of the road where one stops or takes a rest, or to a section of a book where one stops or rests before going to the next section. For *məʿərāf* in this meaning, cp.

Te.Tna. *mäʾraf* 'a measure of length', Amh. *mäʾraf*. For *mäʿärāf* 'antiphonary', see Hammerschmidt 1977:99.

ʿrf II, **taʿārafa** **ተዓረፈ** (Lt) 'cover one another';
mäʿrāfit 'covering, cover, turban';

metathesis in relation to *mäʿfārit*, for which see *ʿafara*.

ʿərf **ዕርፍ** 'spoon, handle of a plough, plough, (contrary to Brockelmann 1950:17 who separates *ʿərf* 'spoon' from *ʿərf* 'handle of a plough');
ʿərfa masqal 'spoon serving for administering the Eucharist', lit. 'spoon of the cross' (it is so called because the handle has a little cross);

SEMITIC: Ar. *ġarafa* 'scoop', *miġrafa* 'big spoon', Dat. *maġrifa* 'large spoon', SAr. *ʿrf* 'well from which one draws water' (Avanzini 1978:64-6), Mh. *ġarōf* 'draw water'.
ETHIOPIC: Tna. *ʿərfi* 'handle of a plough', Amh. *ərf*, Gur. *urf*; also in Cushitic: Bil. *erbāna* (pl. *erfān*) 'handle of a plough' (passed into Te. *ʿərbana*), Som. *irfi*. See also Cohen 1947:no.110. For G. *ʿərfa masqal*, cp. Tna. *ʿərfä mäsqäl*, Amh. *ərfä mäsqäl* (from Geez).

ʿarga *(yəʿrag, yəʿrəg)* **ዐርገ** 'ascend, go up, climb';
ʾaʿraga 'raise, take up, lead up to, offer (sacrifices, Mass)';
ʿarāgi, act. part. of *ʿarga*;
ʿərug 'who goes up, offered (sacrifice)';
ʿərgat 'ascent, ascension, assumption (into heaven)';
(*ʿərgata qʷərbān* 'offering of sacrifice, end of sacrifice');
(*baʿāla ʿərgat* 'Ascension' (40 days after Easter);
māʾərəg (pl. *maʿārəg, maʿārəgāt*) 'ascent, grade, rank, dignity, hierarchy, degree, ladder, step, stair';
maʿarg (Lt) 'staircase';
məʿrāg 'ascent, ascending road, ladder';
(*məʿrāga hagar* 'citadel');

SEMITIC: Ar. *ʿaraǧa* 'ascend' (for the possibility of its being a Geez loanword, see J. Blau, in Ben-Hayyim 69-72), Heb. *ʿārag* (Ullendorff 1968:129), possibly Heb. *ʿărūgā* 'garden bed'.
ETHIOPIC: Te. *ʿarga* 'go up', Tna. *ʿarägä*, Amh. *arrägä*, Gur. *arägä* 'have intercourse' (euphemism from 'go up, ascend'; for the euphemism 'have intercourse', from 'go up', cp. Heb. *ʿālā* in Gen. 31:10); passed into Cushitic: Bil *arag* 'go up'. For G. *māʿarag* 'rank, degree', cp. Tna. *maʿarg*, Amh. Gur. *maräg*.

ʿerag I **ዔረግ**, (T) **ʾerag** **ኤረግ** 'trap, cage, snare, beehive, basket';

ETHIOPIC: Amh. *erägg* 'cage full of young birds'.

ʿerag II **ዔረግ** (Lt) 'inner parts of the body, entrails'.

ʿaraka *(yəʿrək)* **ዐረከ** (Lt) 'be friendly with';
taʿāraka, (T) *taʾāraka* 'be friendly with someone, be a friend, make friends, associate, be a companion, be joined';
ʾastaʿāraka 'cause to become friends, reconcile';
ʿəruk 'friend';
ʿark, ʿārk (fem. *ʿarəkt*; pl.m. *ʿarkān*, fem. *ʿarkāt*, pl. com. *ʾaʿrəkt*) 'friend, intimate, best man (to a bridegroom)';
(*maṣḥafa ʾarke* [*ʿarke*], collection of short hymns or *salām* at the end of the lives of saints or of the Senkesar [so called after the name of the composer 'Arka Səllus 'a friend of the Trinity']);
(*ʿārəkt zaṭəmqata krəstənnā* 'godmother');
taʿārkot (Lt) 'friendship, association, associating';

ETHIOPIC: Tna. *ʿarki* 'friend', *taʿarāḵä* 'be friends', Amh. *ark* 'friend'; also in Cushitic: Af. *arkī* 'bridegroom's friend'. In an old Geez graffito, *ʿarəkt* (fem. of *ʿark*) seems to be used as a euphemism for 'snake' (see Littmann in Noeldeke 1910:89). See also *ʿarqa* II.

ʿərinā **ዕሪና**; see *ʿarraya*.

ʿaraq I **ዐረቀ** (K*) 'sweat';

from Ar. *ʿaraq* 'sweat'; also Amh. *arräq*.

ʿaraq II **ዐረቀ** (K*) 'arrack, anise';

from Ar. *ʿaraqī*; also Amh. *arräqe, arräqi*.

ʿarqa, ʿaraqa I *(yəʿraq, yəʿrəq)* **ዐርቀ ፡ ዐረቀ** 'be naked, be emptied, be empty, be abandoned, be orphaned, be childless, be bereft (of parents or children), be wanting. (T) be hungry';
ʿarraqa 'strip naked';
ʾaʿraqa 'make naked, strip naked, strip bare, make empty, empty out, uncover, lay bare, deprive';
taʿarqa, taʿaraqa 'be naked, be stripped, be denuded, be emptied, undress oneself, be bereft (of parents or children), be void, be deprived of';
ʿaruq 'naked, bare, empty, void, stripped, devoid of, destitute'; also used with possessive suffix pronouns, as in *ʿaruq-u* 'he empty-handed';
(*ʿaruq bəʾəsi* 'mere man, ordinary man');
ʿarāq 'emptiness, nakedness'; with possessive suffix pronouns: '(he, she) naked, bare, empty, empty-handed, devoid, alone, merely';
ʿarqān 'nakedness, genitals';
ʿarqənnā, (M) *ʿarāqənnā* 'nakedness';
ʿarqat 'nakedness';
ʿarāqāwi 'naked';

SEMITIC: Ar. *ʿaraqa* 'strip (a bone) of flesh', Heb. *ʿāraq* 'gnaw', Syr. *ʿarreq*.
ETHIOPIC: Te. *ʿarqa* 'be naked', Tna. *ʿarägä*, Amh. *arräqä*, *(tä)raqqʷätä* 'be naked' (denominative from *raqut*), Gur. *ənd̄araq* 'nakedness', where one recognizes *ərag* preceded by the enigmatic *ənd*. There is no connection between this root and *ʿarqa* II 'be friendly', as suggested by Hommel 91, n.3.

ʿarqa, ʿaraqa II **ዐርቀ ፡ ዐረቀ** 'be friendly with, be equal, reconcile, effect reconciliation, (K*) straighten out';
ʾaʿraqa 'make equal, bring about peace, reconcile';
taʿaraqa, (T) *taʾaraqa* 'be reconciled, reconcile oneself';
taʿāraqa 'be reconciled with one another, make peace with one another';
ʾastaʿāraqa 'reconcile';
ʿarāqi 'peacemaker, intermediary, mediator, meek';
ʿərq, ʿarq, (T) *ʾərq* 'reconciliation, peace';
ʿərqānā 'concord';
ʿərqənnā (M) 'state of agreement';
ʿərāqəyənnā 'mediatorship' (rather than 'nakedness' as given in Gr.469);

ETHIOPIC: Tna. *ʿarāqā* 'reconcile', Te. *(ʾattä) ʿarāqa*, Amh. *arräqä* 'straighten out', *(ast)arräqä* 'reconcile', Gur. *(at)arräqä*; also in Cushitic: Kham. *areq*, Bil. *arak*, Sa. *ʿaraq*, Som. *ergo*. See also *ʿaraka*.

ʿrr I, **ʾanʿorara** **አንዖረረ** (Lt) 'become blind'; → *ʿərərt* (KBT 1010) 'kind of eye-disease';

SEMITIC: secondary form of *ʿwr, ʿora* 'be blind', with reduplicated last radical.
ETHIOPIC: Amh. *ərərt* 'kind of eye-disease'.

ʿrr II, **taʿrir** **ትዕረር** (T) 'deserted area, desolate area';

probably for *taʾrir* 'harvest, crop' (from *ʾrr*), but the meaning 'deserted area' given by Tayyā seems strange. Or would the meaning 'deserted area' derive from the meaning 'harvest > harvested > deserted, abandoned'?

ʿarar **ዐረር** 'lead' (n);

ETHIOPIC: Te.Tna. *ʿarär* 'lead', Amh. *arär*; also in Cushitic: Be. *arer* 'lead', Kham. *arir*, Bil. *arārā* 'bullet'.

ʿarara **ዐረረ** (D 1432, 1433) 'be equal';
taʾrir (D 1432, 1433) 'equality, the same thing, an equal thing';

ETHIOPIC: Te. *(tä)ʿarora* 'be equal'; a secondary form of *ʿarraya*, below.

ʿərərt **ዕርርት** (KBT 1010) 'kind of eye-disease'; see *ʿrr* I.

ʿarsu **ዐርሱ** (T) 'precious stone'.

ʿariś **ዐሪሥ**, (T) **ʾaris** **አሪስ** 'hut, tent';

probably from Ar. *ʿarīš* 'hut made of twigs, booth, trellis'; cp. also SAr. *ʿrs*$_2$ 'shed, hut' (?), Soq. *ʿariš* 'hut' (see also Noeldeke 1910:51).

ʿarāt **ዐራት**, (T) **ʾarāt** **አራት** 'bed, couch, bier, scaffolding';

ETHIOPIC: Te.Tna. *ʿarat* 'bed'; is not to be connected with Heb. *ʿereś* 'bed', as suggested by Dillmann 964. The root is probably derived from Cushitic: Bil.Kham. Sa.Af. *arāt*, Bil. *arāt* 'rest in the shade (cattle during the heat of the day)'.

ʿərit **ዕሪት**; see *(ʿarraya), ʿəruy*.

ʿurat **ዑራት**; see *ʿwr*.

ʿarraya, ʿaraya *(yəʿri)* **ዐረየ** 'be equal, be even, be leveled off, be level, be smooth, agree with, concur, be the same; make equal, render equal, make straight' (perhaps originally *ʿaraya*, intransitive; *ʿarraya*, transitive);
ʾaʿraya, (KG) *ʾaʿeraya* 'equalize, make equal, make even, make uniform, share equally';
taʿarraya 'be equal, be the same';
taʿāraya (Lt) 'become equal to one another, be in agreement with one another';
ʾastaʿarraya, ʾastaʿāraya 'consider equal, make equal, level';
ʿəruy (fem. *ʿərit*) 'equal, identical, the same, equitable, equivalent';
(*ʿəruya, ba-ʿəruy* 'equally, to the same extent');
ʿərāy 'equality';
ʿərrəyat 'equality';
ʿərəyənnā 'equality, state of equality, agreement';
ʿərinā 'equality, agreement, (D 1433) the equinox';
(*ba-ʿərinā* 'equally');
təʿrin (T) 'near';
təʿrinā 'equality';
maʿarrəy 'equal, who makes equal';
ʾamāʿraya, see *mʿry*;

SEMITIC: Lindberg 87 compares G. *ʿarräyä* with Ar. *ʿāyara* 'make even'. The connection between this root and G. *ʾarʿut* 'yoke' from *(ʾa)rʿaya* > *ʿaraya* suggested by Praetorius 1890:31 (following Hupfeld) is doubtful.
ETHIOPIC: Tna. *ʿaräyä* 'reconcile, pacify', *maʿräyä* 'be equalized' (denominative from *maʿrāy*), Te. *ʿara (ʿry)* 'reconcile', Gur. *ere*; also in Cushitic: Qem. *iru-š* 'equalize', *arāy-s* 'make peace', Qua. *arē* 'be equal', Sid. *arār-si* 'reconcile', Som. *ār* 'peace'. See also *ʿarara*.

ʿaraza **ዐረዘ** (K*) 'be less, be wanting, be deficient, be meager';
taʿarza (K*) 'lack clothes or food, be naked';
ʿərzannā (K*) 'lack' (n);

from Amh. *arräzä* 'be wanting'. See also *ʿarraza*.

ʿarraza, (K) **ʿaraza** *(yəʿrəz)* **ዐረዘ** 'dress, clothe, furnish clothing';
ʾaʿraza (Lt) 'help to dress';
taʿarraza, (KG) *taʿarza* 'be dressed, put on clothes, be clothed';
ʿarrāzi, act. part. of *ʿarraza*;
ʿarruz, (T) *ʾarruz* 'clothed, dressed';
ʿarrāz, (T) *ʾarrāz* (pl. *ʿarrāzāt*) 'clothing, garment, vestments, apparel';
(*ʿarrāza ʾalbās, ʾalbāsa ʿarrāz* 'changes of raiment');
təʿrəzt 'clothes';

ETHIOPIC: Amh. *araz* 'clothes' (probably from Geez), Har. *irāz, ərāz*, Gur. *əraz*. This root also came to mean 'be naked', denominative with a privative meaning, from *əraz* 'toga, clothes': Amh. *(t)arräzä* 'be naked', Har. *aräza*, Gur. *(t)ārāzä*. See also *ʿaraza*, above.

ʿesa **ዔሰ**; see *ʿys*.

ʿasaba *(yəʿsəb)*, (KG) **ʿassaba** **ዐሰበ**, (T) **ʾasaba** **አሰበ** 'hire for wages, engage, recruit, pay a salary, recompense';
ʿassaba 'let (premises), lease';
ʾaʿsaba, caus. of *ʿasaba*;
taʿasba, taʿasaba, pass. of *ʿasaba*; also 'hire for oneself, lease for oneself';
ʾastaʿāsaba 'let, lease';
ʿassābi 'hireling, lessor';
ʿassāb 'hireling, day laborer, salaried, mercenary';
ʿasb, (Lt) *ʿāsb, ʿasbo*, (T) *ʾasb* 'hire, salary, payment, price, rent, wages, reward, remuneration, compensation, profit';
ʿəssābe 'remuneration';
ʿassābāwi 'mercenary' (n. adj.);
taʿasābi, part. of *taʿasba*; also 'lessee';
taʿasəbo(t) 'compensation, lease, hire, price of the hire';

SEMITIC: Ar. *ʿasaba* 'pay hire for a stallion's covering', SAr. *ʿs₃b* 'hiring charge (of beast)'. It is, however, possible that the Ar. and SAr. meaning is derived from the original meaning 'a stallion's covering of a mare' and 'give hire for a stallion's covering' is secondary.
ETHIOPIC: Tna. *(tä)ʿasbä* 'be hired', *ʿasbi* 'price, salary', Amh. *asb* 'salary', *assäbä* 'serve for wages' (probably from Geez); passed into Cushitic: Sa. *ʿasbe* 'salary'. See also *ʿasba diyāqon*.

ʿasba diyāqon **ዐስበ ዲያቆን** 'the central square of the consecrated host put into the chalice';

transliteration of Chr.-Ar. *isbādīkūn*, from Gk. *sōma despotikon* 'body of the Lord' and resolved by folk etymology into *ʿasba diyāqon* 'salary of the deacon'.

ʿsb I, **maʿasəb** **መዐስብ** 'soothsayer, sorcerer, diviner';

augmented by *n* in *ʿansaba*, above.

ʿsb II; see *māʿsaba*.

ʿasaqa, ʿaśaqa **ዐሰቀ ፡ ዐሠቀ**, (K*) **ʿassaqa** **ዐሰቀ**, (T) **ʾasaqa** **አሰቀ** 'weave, embroider, (Y) roll up, twist';
taʿassaqa (K*), passive;
ʿasāqi (K*), act. part. of *ʿasaqa*;
ʿəsuq, (T) *ʾəsuq* 'woven, embroidered, variegated, of various colors, (Lt) who has a malignant ulcer, (T) shaped, sculptured';
ʿasq, (T) *ʾaśq* 'thread, embroidery, many-colored garment, woven (embroidered) garment, (T) black felt cloak';
(*za-ʿasq* 'many-colored');
maʿassəq 'weaver';
maʾaśq, (with ʾ, T) 'garment made of gold strips';

SEMITIC: SAr. *ʿs₂q* 'layout, installation, such as digging a well, cutting a road, terracing' (W. Müller 1983:277), Md. *ʿsqa* 'band, snare'. For the meaning 'twist', cp. perhaps Heb. *ʿāšaq* 'extort', Aram. *ʿăšaq* 'oppress'.
ETHIOPIC: Amh. *asq* 'multicolored' (from Geez).

ʿasset **ዕሴት**; see *ʿasaya*.

ʿastar **ዐስተር** (in an inscription, Littmann 1913) 'sky';

SEMITIC: SAr. *ʿtr* 'star god', Heb. *ʿaštoreṯ*, ancient Aram. *ʿtr*, Syr. *ʿesterā*, Md. *ʿstira*, Ph. *ʿštrt*, Ug. *ʿtr(t)*, Akk. *ištar*; see G. Garbini, *RSO* 35 (1960). 25-8; *AION* 24 (1974).406-10. On the bibliography, see Baumgartner 851. See also *ʾastaros*.
ETHIOPIC: Te. *ʿastär* 'heaven', Amh. *astär* 'star' (from Geez); passed into Cushitic: Bil. *astär* 'sky'.

ʿasaya *(yəʿsi)*, **ʿassaya, ʿaśaya** **ዐሰየ ፡ ዐሠየ**, (T) **ʾasaya** **አሰየ** 'repay, reward, recompense, requite (a favor)';
taʿasya, taʿasaya, passive; also 'accept payment';
ʿassāyi, act. part. of *ʿassaya*;
ʿəssuy, pass. part. of *ʿassaya*;
ʿasset, ʿəssəyat (pl. *ʿəsseyāt*), (T) *ʾasset* 'wages, payment, retribution, recompense, remuneration, compensation, reward';
(*ʿəsseta* (T) 'for'; for the development of meaning, see *bezawa, bezā*);
təʿsit (K*) 'gift, bribe';

SEMITIC: Barth 1893:56 compares Heb. *ʿāśā (ʿśy)* 'make' with G. *ʿasaya* (so also Dillmann 974) that he translates 'einem antun, entrichten, geben'. He also compares Ar. *saʿā (sʿy)* 'act' (but not so Fraenkel 1898:32), and SAr. *ʿs₁y* 'sacrifice' (so already Brockelmann 1913:514, n. 1, and also W. Müller 1983:277). For the root *ʿsy (ʿśy)*, see also Rundgren 1968:161-2.
ETHIOPIC: Amh. *əset* 'remuneration' (from Geez).

ʿāśā **ዓሣ** 'fish';

ETHIOPIC: Te.Tna. *ʿasa*, Amh.Gur. *asa*, Gaf. *asä*; from Cushitic: Bil. *ʿasa*, Kem.Qua. *azā*.

ʿaśśara I **ዐሠረ**, (Y) **ʾaśśara** **አሠረ**, (T) **ʾassara** **አሰረ** 'invite, call a meeting, inaugurate';
taʿaśra, taʿaśśara 'be invited';
ʿəśśur 'invited';
ʿaśur 'feast, banquet';
ʿəśśāre 'invitation';

SEMITIC: Ug. *ʿšr* 'serve drinks at a banquet'.

ʿaśśara II **ዐሠረ**, (T) **ʾassara** **አሰረ** 'give a tithe, impose a tithe' (denominative);
ʾaʿaśśara 'order to give a tithe';
taʿaśśara 'be imposed (tithe), be given (tithe)';
ʿaśśur (KG) 'tithe that is imposed';
ʿaśru 'ten' (used with fem. nouns);
ʿaśśartu 'ten' (used with masc. and fem. nouns);
ʿəśr 'ten' (used with measures);
ʿāśər 'tenth';
ʿaśur 'the tenth day, ten days';
ʿəśrā 'twenty';
ʿaś(ə)ron (Lt) 'decade';
(*ʿaś(ə)ron qālāt* [Lt] 'the Ten Commandments');
ʿāś(ə)rāwi, ʿāś(ə)rāy (fem. *ʿāśərit*) 'tenth';
ʿaśrāt, ʿaśrāt ʾəd, (T) *ʾaśrāt* 'tithe, a tenth part, offering, gift, tribute';
maʿaśśər (Lt) 'assessor of a tithe';
məʿśərit (M) 'tenfold';
təʿ(ə)śərt 'tenfold, ten times';

SEMITIC: Ar. *ʿaśr* 'ten', SAr. *ʿśr*, Soq. *ʿeśereh*, Heb. *ʿeśer*, Aram. *ʿåśar, ʿåsar*, Syr. *ʿesrā*, Md. *asra*, Ug. *ʿšr*, Ph. *ʿsr, ʿšrt*, Akk. *ešir*.
ETHIOPIC: Te. *ʿassər*, Tna. *ʿassärte*, Amh.Arg. *assər*, Gaf. *asrä*, Har. *assir*, Gur. *asər*. For 'tithe', cp. Ar. *ʿušr*, Tna. *ʿasrat*.

ʿaśaya *OWʔ* (L) 'rot, perish';

it has the same meaning as *ʿaḍaya*; related to Ar. *ʿatta* 'be worm-eaten'.

ʿaṣaba, ʿaṣba *(yəʿṣəb)* **ዐጸበ ፡ ዐጽበ**, (T) **ʿaḍaba ዐፀበ** 'be difficult, be hard, be harsh, be troublesome, be grievous, be serious'; with object suffix pronouns: 'be in difficulty, feel distressed, be under stress, be necessary for (e.g. *ʿaṣabanni* 'it is difficult for me, I feel distressed'), seem extraordinary, seem astonishing';
ʾaʿṣaba, causative;
taʿaṣaba, taʿaṣba, (T) *taʾaṣba* 'be hard'; with object suffix pronouns: 'be hard for, be difficult for';
ʾastaʿaṣaba, ʾastaʿāṣaba, (T) *ʾastaʾaḍaba*, (Y) *ʾastaʿaḍaba* 'harass, put in straits, consider difficult, consider harsh (hard, grievous, incredible, strange, extraordinary), bear with reluctance, admire, wonder, marvel';
ʿəṣub, (Y) *ʿəḍub* 'hard, harsh, difficult, severe, serious, rough, rugged, harassed, oppressed, troublesome, vehement, grievous, fierce, austere, onerous, difficult to perceive, inconceivable, marvelous, astonishing, stupendous';
(*ba-ʿəṣub* 'hardly, barely');
(*ʾəm-ʿəṣub* 'hardly, grudgingly, with difficulty, scarcely');
ʿəṣubāt (Lt) 'harshness';
ʿəṣab 'harshness, rigor, severity, difficulty, trouble, toil, calamity, necessity, need, want, lack, wonder, marvel';
ʿaṣabā, same;
(*zamana ʿaṣabā* 'hard times');
ʿəṣabāwi, ʿəḍabāwi (Gr.471) 'harsh, severe, powerful';
ʿəṣbat 'harshness, difficulty, (D 1433) necessity';
ʿəṣbənnā 'vexation, troublesome life, difficult life';
maʿaṣbāt (Lt) 'difficulties';
ʿaṣabṣib, (T) *ʾaṣabṣib* 'very hard, (T) narrow path, time of famine';

the development of the meanings is 'be difficult, be extraordinary, be astonishing, be marvelous'.

SEMITIC: Ar. *ʿaṣaba* 'bind, tighten', *inʿaṣaba* 'be difficult' (Buhl 609, Baumgartner 818 [following Gesenius and Lagarde] also compare Ar. *ġaḍiba* 'be angry'; however, the comparison with Ar. *ṣaʿuba* [with metathesis] 'be hard, be difficult' is more likely), Heb. *ʿṣb* 'to pain', (nifʿal) 'be grieved', (hifʿil) 'grieve', Aram. *ʿåṣaḇ* 'be grieved'.
ETHIOPIC: Te. *ʿaṣba* 'be in distress, suffer from hunger', Tna. *ʿaṣäbä* 'be in misery, be in distress', Amh. *aṭṭäbä* 'be in distress, marvel', *aṣäba* 'poverty, distress', *əṣub* 'distressed, astounding, marvelous'; passed into Cushitic: Bil. *aṣab* 'laborious, troublesome'.

ʿaṣabṣib *ዐጸብጽብ*; see *ʿaṣaba*.

ʿaṣad (pl. *ʾaʿṣād, ʾaʿṣādāt*) **ዐጸድ**, (T) **ʿaḍad ዐፀድ** 'a circumscribed area (such as courtyard, court), palace, atrium, hall, vestibule, enclosure, pen, stall, sheepfold, plot, territory, farm yard, village, tent'; 'curtain' (for *ʾalbāsa ʿaṣad*);
(*ʿaṣada ʾabāgāʿ* 'sheepfold'; see *baggāʿ*);
(*ʿaṣada ʾəkl* 'threshing field');
(*ʿaṣada ʾalhəmt* 'stockyard'; see *lāhm*);
(*ʿaṣada ḥaml* 'garden');
(*ʿaṣada nəguś* 'court, king's palace');
(*ʿaṣada qamḥ* 'orchard');
(*ʿaṣada wayn* 'vineyard');

SEMITIC: SAr. *ʾ-ʿṣd* 'villages' (Müller 1983:278).
ETHIOPIC: Amh. *aṣäd* 'garden, sacred grove around a church'.

ʿaṣafa *(yəʿṣəf)* **ዐጸፈ**, (T) **ʾaṣafa አጸፈ** 'bend, fold up, double, put on clothes';
taʿaṣfa, taʿaṣafa 'clothe oneself, cover oneself with a mantle, be clothed, be wrapped';
ʿaṣāfi (K*), act. part. of *ʿaṣafa*;
ʿəṣuf, ʿuṣuf 'folded up, enveloped, clothed, double';
(*kəlʾe ʿəṣufāt* 'twofold');
ʿasf, (T) *ʾasf* (pl. *ʾaʿṣaft, ʿasfāt*) 'cloak, mantle, robe, tunic, raiment, sacerdotal vestment (a sort of cape of leather bound at the waist by a girdle)'; Hammerschmidt 1970:156;
ʿuṣāfe 'putting on clothes, manner of putting on clothes';

māʿəṣaf, māʿəṣafi 'garment, mantle, cloak';
taʿaṣāfi (Gr), part. of *taʿasfa*;

SEMITIC: Soq. *ʿaḏf* 'fold', Akk. *eṣēpu*; with metathesis in Ar. *ḍāʿafa* 'redouble', Heb. *ṣāʿīp* 'wrapper, shawl'. Note Syr. *ʾeʿap, ʿāp, ʿap* 'fold' < *ʿʾp* < *ʿḍp* < *ḍʿp* (Brockelmann 1928:517).
ETHIOPIC: Tna. *ʿaṣäfä* 'wrap oneself, fold', Te. *ʿasfa* 'double', Amh. *aṣṣäfä, aṭṭäfä* 'bend, fold', Arg. *haṭṭäfa*, Gur. *aṭäfä*; also in Cushitic: Bil.Qem. *ašäb* 'fold', Qua. *ašab*, Sa. *ʿasab* (with *ṣ* represented as *s, š*, and *b* alternating with *f*). The root is related to *ʿaṭafa*, below.

ʿaṣq I (pl. *ʾaʿṣuq, ʾaʿṣuqāt, ʾaʿṣəqt*) **ዐጽቅ** 'bough, branch, branches (also of candlestick), tree top, stem (of candlestick), joint, palm branch, vine branch, cluster (of grapes), bunches, (Lt) basket (that is, a bundle containing things), cake of figs';
ʾaʿṣaqa 'produce branches' (denominative);
taʿaṣqa (Lt) 'produce branches';

SEMITIC: Dillmann 1019 (followed by Barth 1893: 53) compares it with Ar. *ʿiḏq* 'bunch of grapes', Syr. *ʿeḏqā* 'curled lock of hair'. Barth, ib. also compares PbH. *ʿoqeṣ* 'stem of plant'.
ETHIOPIC: Tna. *ʿaṣqi* 'knot in wood', Amh. *aṭq, aṣq* 'joint, articulation', Gaf. *aṣqä* 'finger', Gur. *aṭq* 'joint of bamboo, joint of finger'. See also *ʿaṣq* II.

ʿaṣq II *ዐጽቅ*, (T.M) **ʾaṣqu አጽቁ** 'hedge, fence, enclosure';

connected with *ʿaṣq* I 'branch', the hedge being made of branches.

ʿṣq, taʿaṣqa (Lt) **ተዐጽቀ** 'cling to';

SEMITIC: perhaps Ar. *ʿasiqa* 'stick to' (with *ṣ-q* > *s-q* or with an original *s-q* > *ṣ-q*).

ʿaṣara *ዐጸረ*, (T) **ʾaṣara አጸረ** 'press out, press, squeeze, wring out';
ʿaṣṣara 'twist';
taʿaṣra, passive;
ʿaṣṣāri, act. part. of *ʿaṣṣara*;
ʿaṣṣir, (T) *ʾaṣṣir* 'juice pressed out';

SEMITIC: Ar. *ʿaṣara* 'press out, squeeze out', Soq. *ʿṣr*, Syr. *ʿəṣar*, Md. *aṣr (ʿṣr)*, and perhaps Heb. *ʿoṣer* 'oppression' (so also Baumgartner 823; on the Heb. root *ʿṣr*, see E. Kutscher, *VT* 2[1952].57-69), and SAr. *t-ʿṣr* 'struggle with one another'. As for G. *ʿaṣṣir* 'juice pressed out' (a passive participle form that is rare in G), it could have come from Ar. *ʿaṣīr* (Ambros).
ETHIOPIC: Te. *ʿaṣr* 'obstacle'.

ʿəṣut *ዕጹት*; see (*ʿaṣawa* I), *ʿəṣəw*.

ʿaṣawa I *(yəʿṣu)* **ዐጸወ**, (T) **ʾaṣawa አጸወ** 'close, shut, shut up, lock, bolt, block, confine, stop';
ʾaʿṣawa, causative;
taʿaṣwa, reflexive, passive; also 'be enclosed';
ʿaṣāwi (pl. *ʿaṣawt*; the pl. *ʿaṣāwənt* is strange), act. part. of *ʿaṣawa*; also 'doorkeeper';
(*ʿaṣāwe ʾanqāṣ, ʿaṣāwe ḫoḫət* 'guardian of the gate');
ʿəṣəw (fem. *ʿəṣut*) 'locked, closed, enclosed, shut up, bolted';
ʿəṣwat 'locking, siege';
māʿəṣo, māʿəṣut, māʿəṣot (pl. *maʿāṣut, maʿāṣəw, maʿāṣəwāt*) 'lock of a door, gate, door, bolt, bar for closing a door';

SEMITIC: Ar. *ġḍy* (IV form) 'close the eyes' (also Ar. *ġaḍḍa* 'lower the eyes, contract the eyes, blink'), Heb. *ʿāṣā (ʿṣy*, with *ʿayin* 'eye') 'look with blinking eyes' (that is, 'have the eyes half-closed'). Brockelmann, *ZS* 8 (1932).102 identifies G. *ʿaṣawa* with Ar. *ʿaṣaba* 'tie, bind', the *-wa* of *ʿaṣawa* 'close' being due to 'Reimwortbildung' with G. *ʾarḥawa* 'open'.
ETHIOPIC: Tna. *ʿaṣäwä, ḥaṣäwä* 'close', Te. *ʿaṣa (ʿṣw)* 'fence in', Gaf. *aṣṣä* 'close', Gur. *aṣä*. For *māʿəṣo* 'door', cp. also Tna. *maʿṣo*. The root also occurs in Cushitic: Kham. *ieṣuw* 'tie, bind', Aw. *anṣiaw*, Qem. *anšäw* (Conti Rossini 1912:168). See also *ʿaṣawa* II.

ʿaṣawa II *(yəʿṣu)* **ዐጸወ** 'cut off, detach';
so translated by Dillmann 1023, but it can also be rendered 'shut off' and in this case it is identical with *ʿaṣawa* I.

ʿataba *(yəʿtəb, yəʿtab)* **ዐተበ**, (T) **ʾataba አተበ** 'seal, mark with a seal, bless with the sign of the cross, make the sign of the cross, (K*) cut, finish';
ʾaʿtaba 'make the sign of the cross with the purpose of blessing';
taʿatba, passive; also 'cross oneself';
ʿətub 'sealed, blessed with the sign of the cross';
ʿutābe 'sealing, the making of the sign of the cross';

ʿəṭbat 'act of sealing, act of making the sign of the cross';
māʿəṭab (pl. *maʿāṭəb*) 'seal, sign of the cross, cord worn by Christians around the neck, bracelet';

SEMITIC: SAr. *ʿṭb* 'vow, destine' (Müller 1983:278).
ETHIOPIC: Tna. *ʿaṭäbä* 'make the sign of the cross', Amh. *aṭṭäbä*; Tna. *maʿṭäb* 'cord worn by Christians around the neck', Te. *mäʿaṭäb*, Amh.Gur. *maṭäb*. For the *maṭäb* in the Ethiopian culture, see Walker 18, Taddese Tamrat, *BES* 9 (1959).38-42. The root passed into Cushitic: Sa. *māʿetab*, Bil. *māʿṭab*, Or. *māṭabā*. See also *mʿṭb*.

ʿattama *ʿəttəm* (T.K*) 'become angry';
ʿəttum (Lt) 'crushed';
maʿattəm, *maʿāttəm* 'angry, prone to anger, irate, passionate, quarrelsome, fierce, furious, irascible';

SEMITIC: perhaps Heb. *ʿṭm* (nifʿal) which occurs only in Is. 9:18 rendered 'verwüstet, erschüttert' (Baumgartner 856). Note that the meaning of Heb. *ʿṭm* (nifʿal) 'be dark' (so also in various Arabic dialects; see Blau, *VT* 5[1955].342) may likewise explain the meaning 'get angry' from a metaphorical expression such as 'his face became dark > he became angry'. On the other hand, one wonders whether *ʿattama* is not a reconstructed verb from *maʿattəm* which could then be a derived nominal form of *maʿat* 'anger' (see below) with the unusual suffix *-m*.

ʿatar *ʿətər*, (T) **ʾatar** አተር 'pea';

SEMITIC: perhaps from Ar.(Aden) *ʿatar* 'pea'.
ETHIOPIC: Te.Tna. *ʿatär*, Amh.Arg.Gur.Har. *atär*, Gaf. *atärä*; in Cushitic: Or.Kam.Ṭem. *atara*, Qem. Qua. *azär*, Kham. *adir*, Sa.Af. *atir*.

ʿatara *ʿətärä* (Y.M), **ʾatara** አተረ (T.M) 'seize, grasp, lay hands on, hold tightly in one's fist';

ETHIOPIC: Tna. *ʿatärä* 'seize, grasp', Te. *ʿattära* 'seize', Amh. *ətṭär(t)* 'that which can be seized with two fingers'.

ʿaṭafa *(yəʿṭəf)* ዐጠፈ (D.Y.M), **ʾaṭafa** አጠፈ (T) 'fold, wrap, plait';
taʿaṭfa (K*), passive;
ʿəṭuf, pass. part. of *ʿaṭafa*; also 'which is woven, web, texture';
ʿaṭf 'which is woven, web, wooden roller around which a weaver winds the finished portion of the cloth';

SEMITIC: Ar. *ʿaṭafa* 'fold', SAr. *ʿṭf* 'mantle', Śḥ. *ʿoṭaf* 'fold', Heb. *ʿāṭap* 'envelop oneself with', Aram. *ʿāṭap*, Syr. *ʿəṭap* 'clothe oneself', Md. *aṭp*, Ph. *ʿṭp-t* 'wrappings' (?).
ETHIOPIC: Amh. *aṭṭäfä* 'fold'. See also *ʿaṣafa*.

ʿaṭana *(yəʿṭən, yəʿṭan)* ዐጠነ, (T) **ʾaṭana** አጠነ 'burn incense, offer incense, fumigate with incense';
taʿaṭna 'be fumigated with incense, be burnt (incense)';
ʿaṭāni (K*) 'who burns incense';
ʿəṭun 'fumigated with incense';
ʿəṭān (pl. *ʿəṭānāt*) 'incense';
(*ṣalota ʿəṭān* 'Ritual of the Incense');
(*ʾəṭāna mogar*, religious song consisting of eleven verses, sung after the communion); Velat 64;
ʿəṭnat 'incense offering';
məʿṭān 'place where one offers incense';
māʿəṭant (pl. *maʿāṭən*, *maʿāṭənt*) 'censer, thurible, (Lt) fumigation with incense';

SEMITIC: related to *ʿṭr* (with alternance of liquids): Ar. *ʿaṭṭara* 'to perfume', *ʿiṭr* 'perfume', Śḥ. *ʿəṭr* 'perfume', Aram. *ʿăṭar* 'smoke', Syr. *ʿeṭrā* 'incense'; note Heb. **ʿāṭār* 'perfume' (with *ṭ*). Brockelmann 1927:28 compares *ʿaṭana* with Sem. (Ar.Syr) *ʿṭr* 'perfume, scent', the *n* of which is due to 'Reimwortbildung' with *tanana* 'smoke'.
ETHIOPIC: Tna. *ʿaṭänä* 'fumigate, perfume, render fragrant with incense', Te. *ʿaṭna*, Amh. *aṭṭänä*, Gur. *aṭänä*, Har. *aṭäna*. For 'incense', cp. Te.Tna. *ʿəṭan*, Amh.Gur. *əṭan*, *ṭan*. The root passed into Cushitic: Sa.Af. *ʿaṭān*. See also *ʿaṭṭār*.

ʿaṭaqa *(yəʿṭəq)* ዐጠቀ 'gird, gird oneself, gird about firmly, put around the waist, fasten, restrain';
ʾaʿṭaqa, causative;
ʿaṭāqi (K*), act. part. of *ʿaṭaqa*;
ʿəṭaq (K*) 'act of girding oneself';
ʿəṭāq (Gr.471) 'girdle, belt';
māʿṭaqit (Lt) 'waistband';

SEMITIC: Dillmann 1017 analyzes it as *ʾaṭaqa* and considers it related to Ar. *ṭawq* 'necklace, collar'.
ETHIOPIC: Tna. *ʿaṭäqä* 'gird', Amh. *(ɪ)aṭṭäqä* 'gird oneself', Gur. *(ɪ)aṭṭäqä* 'place a lid over a jar', Te. *ʿandäqa* 'girdle' (with augmented *n* and *ṭ-q* becoming *d-q* by dissimilation), for which see Littmann, *ZA* 14 (1899).25. A. Ambros suggests a

connection with G. *taʿaqa* (with metathesis) 'enclose, clasp'.

ʿaṭq ዐጥቅ (K*); see *ʿaṣq*.

ʿaṭṭār ዐጣር (Lt) 'grocer';
ʿaṭṭāri (Lt) 'itinerant merchant';

from Ar. *ʿaṭṭār* 'merchant of perfumes, candles, and so on' (Dozy), from *ʿiṭr* 'perfume'. For the root *ʿṭr* in the other Semitic languages, see *ʿaṭana*.

ETHIOPIC: Tna. *ʿaṭärä* 'trade', *ʿaṭäri* 'itinerant peddler', Amh. *aṭṭärä* 'sell perfume, be an itinerant peddler'. The root for 'perfume' also occurs in Te. *ʿəṭr*, Amh. *əṭr*, Tna. *ḥəṭur*.

ʿaṭro ዐጥሮ (Lt) 'kind of antelope';

ETHIOPIC: Te. *ʿeṭro* 'dwarf antelope'.

ʿaṭārəd ዐጣርድ, name of a planet (Mercury);

from Ar. *ʿuṭārid*.

ʿaṭasa *(yəʿṭəs)* ዐጠሰ (T.M) 'sneeze';
ʿəṭas, *ʿəṭās* 'sneezing';

SEMITIC: Ar. *ʿaṭasa* 'sneeze', Soq. *ʿeṭoš*, Heb. *ʿāṭaš*, Aram. *ʿăṭaš*, Syr. *ʿəṭāšā* 'sneezing'.

ETHIOPIC: Te. *ḥaṭṭäša* 'sneeze', Tna. *haṭäsä*, Gaf. *iṭṭäsä*, Har. *ḥaṭṭiš bäya*, Gur. *äṭišša bäya*; augmented by *n* in Te. *ḥanṭäša*, Tna. *hanṭäšä*, *ʾənṭəšo bälä*, Amh.Gur. *anäṭṭäsä*. The root probably passed into Cushitic: Bil. *heṭiš y*, Kam. *hanṭiššaʿe*, Qem. *atäš*, Or. *haṭṭissō*.

ʿəṭās ዕጣስ (T) 'eyebrow'.

ʿāw ዓው 'bending, curvature, broad part of thigh, flesh of thigh, (T.M) front, socket of hipbone';

SEMITIC: Ar. *ʿawā (ʿwy)* 'bend'.

ʿwd, ʿoda *(yəʿud)* ዖደ 'go around, turn around, circle, encircle, encompass, surround, circulate, revolve, turn';
ʿawwada, (T) *ʾawwada* 'issue a decree, proclaim';
ʾaʿoda, causative; also 'send around, lead around';
taʿawda, pass. of *ʿoda*;
ʿawādi, act. part. of *ʿoda*;
ʿawwādi, act. part. of *ʿawwada*; also 'crier, herald, preacher, messenger';
ʿəwwəd, *ʿəwwud*, pass. part. of the transitive meanings of *ʿoda*;
ʿawd, (T) *ʾawd* (pl. *ʾaʿwād*, *ʾaʿwādāt*) 'circle, circuit, cycle, circumference, threshing floor, court, hall, judgment seat, tribunal, court of law, judgment, assembly, council, district, environs, neighborhood, vicinity, area, period of time';
ʿawd- (followed by suffix pronouns) 'around, round about';
ʿawda 'around' (adv.);
ʾaʿwādāt (Gr.437) 'meeting place of the elders, synagogues';
(*ʿawda ʾəkl*, *ʿawda māʾərar* 'threshing floor');
(*ʿawda ʿaṣad* 'court');
(*ʿawda makʷānənt* 'court of law');
(*ʿawda nagaśt* 'The Cycle of the Kings', a book dealing with divination and fortune-telling; it consists of circular drawings; see Conti Rossini, *RSE* 1 (1941).127-45; Hammerschmidt-Six 1983:89);
(*ʿawda qamar* 'lunar cycle');
(*ʿawda qəśt* 'court of law');
(*ʿawda ṣab* 'battlefield');
(*ʿawda wayn* 'vineyard');
(*rəʾəsa ʿawda ʿāmat* 'New Year');
ʿudat, verbal noun of *ʿoda*; also 'circle, circuit, turn, orbit, revolution, procession';
ʿəwwāde (pl. *ʿəwwādeyāt*) 'going around (n.), circling, revolving, circular course, revolution, cycle (of year)';
məʿwād 'circle, circuit, periphery, circumference, border, village';
taʿawdot 'transgression';

SEMITIC: Ar. *ʿāda (ʿwd)* 'return, come back to', SAr. *ʿwd* 'return', Heb. *ʿiwweḏ* 'surround', Ug. *ʿ(w)d* 'go around' (de Moor 130). For the connection with Ar. *ʿāda* 'custom', Syr. *ʿəyādā*, see Buhl 568, Koehler 685, Baumgartner 751. See also *ʿādi*, above.
ETHIOPIC: Te. *(tä)ʿawäda* 'turn, go around', Amh. *awwädä* 'go around'. The root *ʿwd* 'go around' is not to be identified with *ʿwd* 'tell' of the various Ethiopian languages (see Leslau 1979:111-2). For G. *ʿawd* 'threshing floor', cp. Tna. *ʿawdi*, Te. *ʿawd*, Gur. *awd*, Har. *ūd*. The root also occurs in Cushitic: Or. *uda* 'threshing floor', Kam.Qab. *ōdu*, Sa. *ʿaude*. The spelling of G. *ʾoda* እዶ is a variant spelling of *ʿoda* ዖዶ and there is no reason to suggest two different roots *ʾoda* and *ʿoda*, as stated, with reservations, by Löfgren 1927:108.

ʿwf, ʿofa *(yəʿuf)* **ይፈ** (Gr.295, K*) 'fly';
ʿof (pl. *ʾaʿwāf*) 'fowl, bird';
ʿof bāḥtāwi (Sw. in D 1002) 'owl';
ʿofa masqal (L) 'bird that appears around the masqal-festivity';
ʿofa ʸārad (L 381) 'hoopoe';

SEMITIC: Ar. *ʿāfa (ʿalā)* 'circle over a thing (bird)', *ʿawf* 'omen, augury' (Noeldeke 1904:85), Soq. *ʿef* 'fly', Heb. *ʿōp* 'bird, fowl', Aram. *ʿāpā*, Syr. *ʿawpā*, Ug. *ʿp-t* 'bird', *ʿup* 'fly'.
ETHIOPIC: Te. *ʿof* 'bird', Tna. *ʿof, ʿuf*, Har. *ūf*, Gur. *of*, Amh.Arg. *wof*, Gaf *yəfʷä*.

ʿwg I, **ʿoga** *(yəʿug)* **ይገ** (K*) 'be crooked, be curved, be bent, be cross-eyed';
taʿawga, with ʾ (T) = Amh. *wägäššä* 'become mad with rage, be furious';

SEMITIC: Ar. *ʿawiğa* 'be crooked, be curved', PbH. *ʿāg (ʿwg)* 'draw a circle', Heb. *ʿūgā* 'circular loaf of bread'. D.H. Müller, *WZKM* 23 (1909). 353 identifies it with Soq. *ʿayeg* 'give birth', Mh. *ġayg* 'man' from the meaning of *ʿwg, ʿeg* 'be twisted, be tortuous > have labor pains, give birth', and he compares Heb. *ḥīl* 'labor pains' from *ḥwl* 'turn to this side and that side'.
ETHIOPIC: Amh. *awwägä* 'be twisted, be deformed'.

ʿwg II, **taʿawga, taʿawwaga ተዐውገ ፡ ተዐወገ**, (T) **taʾawga ተአውገ** 'deride, mock, jeer, hold in contempt, scorn, make a scornful gesture';

SEMITIC: Dillmann 1001 (so also Rabin, *Eretz-Israel* 8[1967].253) connects it with *ʿwg* I stating "ut videtur, proprie: oculos, nares distorquere".
ETHIOPIC: Amh. *(t)awwägä* 'mock, make fun of'.

ʿwg III, **ʿoga ይገ** (K*) 'bake';
taʿawga (K*) 'be baked';
ʿugāt (K*) 'cake';

the verb is reconstructed from the noun *ʿugāt* which is undoubtedly a transcription of Heb. *ʿūgaṯ*, a construct state of *ʿūgā* 'cake'.

→ **ʿawkaka ዐውከከ** 'deviate, go astray, recoil, swerve, confuse, disturb';
ʿaʿawkaka (Lt), causative; also 'shake';
ʿəwkəkənnā 'deviation, going astray';

also written *ʾawkaka* **አውከከ** which could be interpreted as an *a*-stem of *wkk*. In view of the form *ʿəwkəkənnā* (or *ʾəwkəkənnā*), the verb is either a 4-radical *ʿwkk* or *ʾwkk*. Note that M. Höfner in Baumgartner 1967:112 reads *ʾawkaka* 'confuse, disturb' and connects it with Ar. *ʾawka* 'affliction, distress', SAr. *ʾk*. As for Amh. *awwäkä*, ib., its origin is *hwk*, G. *hoka*, and is not to be connected with *ʾwk*.

ʿawlo ዐውሎ 'tempest, whirlwind, storm';
nafāsa ʿawlo, same;

SEMITIC: possibly related to Syr. *ʿalʿālā* 'whirlwind', Aram. *ʿalʿōl* (Dillmann 994), PbH. *ʿalʿōl*, compared by Schulthess 45 with Ar. *ġāla (ġwl)* 'destroy, take unexpectedly'.
ETHIOPIC: Te. *ʾawlay* 'wind', Amh. Gur. *awlo nəfas* 'whirlwind'; also in Cushitic: Be. *ʾaûlāy*, Kham. *aûlā*.

ʿəwāl ዕዋል 'young of animal, foal, colt';

SEMITIC: connected with Ar. *ʿāla (ʿwl)* 'feed', *ʿiyāl, ʿayyil* 'the persons whom one feeds (including children)', Śḥ *ʿel*, Heb. *ʿūl, ʿōlel* 'suckling', Aram. *ʿūlā* 'infant, child', *ʿilā* 'foal', Syr. *ʿūlā* 'newborn baby', *ʿīlā* 'colt', Pun. *ʿl* 'nursling', Ug. *ʿl* 'child' (for which see Caquot 264).
ETHIOPIC: Te. *ʿəwal* 'young of an elephant', *ʿəlu* 'young of the donkey', Tna. *ʿillu*; also in Cushitic: Sa. *ʾellu* 'foal', Af. *allū*.

ʿwm, ʿoma *(yəʿum)* **ይመ** (K*) 'cover';

SEMITIC: related to Ar. *ġamma* 'cover, conceal'.

ʿwq, ʿoqa *(yəʿuq)* **ይቀ** 'know, understand, take heed (with or without *rəʾs* 'head'), take notice (of), beware of, take care of, observe'; imperative *(ʿuq)* with the negative subjunctive 'take care not to..., take heed';
ʾaʿoqa 'make known, show, manifest, make evident, indicate, demonstrate';
taʿawqa, taʿawwaqa, (T) *taʾawaqa* 'be known (with object suffix pronouns 'be known to'; e.g. *yətʿawwaqo* 'it is known to him'), be made known, be revealed, be recognized, become evident, be identified, be noticed, be made manifest, be understood';
taʿāwaqa (K*) 'know one another';
ʾastaʿāwaqa (K*), caus. of *taʿāwaqa*;
ʿəwwəq, ʿəwwuq 'well-known, familiar, manifest, famous';
ʿawq 'friend, familiar';
ʿuqat 'knowledge, instruction';
taʿawqot 'knowledge';

ETHIOPIC: Amh. *awwäqä* 'know', Har. *āqa*; from Cushitic: Aw. *yaq* 'know', Som. *ōq*, Qua. *ax* (Cerulli 1936:234).

ʿwr, ʿora *(yəʿur)*, **ʿawra ይረ ፡ ዐውረ** 'be blind';
ʾaʿora, ʾaʿawra 'blind (a person or an eye), make blind, put out (an eye)';
taʿawwara, (T) *taʾawwara* 'become blind, show oneself blind to, overlook, treat lightly, disregard, neglect, be negligent, be heedless, despise, (T) wound';
ʿəwwər, ʿəwwur 'blind';
ʿəwar 'blindness';
ʿawwār (pl. *ʿawāwərt*) 'blind';
ʿurat 'blindness';
taʿawwāri, part. of *taʿawwara*; also 'heedless';
taʿawwəro, taʿawwəro qāl 'negligence';
təʿəwwərt (TS.T) 'treating lightly, neglecting, ignoring';

SEMITIC: Ar. *ʾaʿwar* 'blind in one eye, one-eyed', Soq. *ʾer* 'be blind', Heb. *ʿiwwer* 'blind', Aram. *ʿăwīrā*, Syr. *ʿəwīrā*, Md. *ʿuira*, Ug. *ʿwr*.
ETHIOPIC: Te.Tna. *ʿəwar* 'blind', Amh.Arg. *əwwər*, Gaf. *əwwərä*, Gur. *ūr*; verbs: Te. *ʿora* 'be blind', Tna. *ʿawärä*, Amh.Gur. *(t)awwärä*. See also *ʿrr, ʾanʿorara*.

ʿawtata ዐውተተ (KBT 59 under *ḥawtata*) 'loaf';

ETHIOPIC: Amh. *awtatta* 'one who wanders about from place to place', *wättätä* 'wander about from place to place'.

ʿawya ዐውየ (Lt) 'moan, wail';
taʿawya (Lt) 'moan';
ʿawyā, ʿawyāw 'wailing' (under *ʿawyāt*, Dillmann 998);
see *ʿawyawa*, below.

ʿawyawa ዐውየወ, (Y) **ʾawyawa አውየወ** 'wail in mourning, howl, groan, moan, lament, cry, cry out';
ʾaʿawyawa, causative;
ʿawyāt 'wailing, lamentation, lamenting, cry, howling, cries of woe';

SEMITIC: Ar. *ʿawā (ʿwy)* 'shout, howl', Mh. *aww*, Śḥ *ʿwy*, Heb. *ʾōy* 'woe!', Aram. *ʿăwē (ʿwy)* 'shout, howl', Syr. *ʿəwā*, Md. *awa*.
ETHIOPIC: Tna. *ʿaway bälä, ʿaw bälä, waʿ bälä* 'shout, howl', Te. *wāwʿa, wäʿa* 'shout', *ʾawʾoy* 'lamentation of women at the death of a nobleman', *ʿəway* 'din', Gaf. *yäyä* 'shout', Har. *aw bāya*, Amh. *u-u alä*, Gur. *u balä*. Bezold in Dillmann 1907:133, n.1 reads *ʾawyawa* and derives it from *way* 'woe!' with the causative morpheme *ʾa-*. The root also occurs in Cushitic: Ṭem. *oʾe*, Bil. *wāʾy*, Som. *uwo*, Qem. *aw y*. See also *ʿawya, wawwəʿa*, and Sasse 42.

ʿyg, ʿega ዔገ (Y), **ʾega ኤገ** (H), **ʿayaga ዐየገ** (Y), **ʾayaga አየገ** (T) 'accumulate, gather (intr.), collect (intr)';
taʿayaga (Lt) 'form a pond' (denominative);
ʿayg, ʾayg (pl. *ʾaʿyāg*) 'lake, pond, pool, marsh';
məʿyāg (Gr.470) 'pond';

SEMITIC: Soq. *ʿežeh* 'pond' (Leslau 1938:307); related to Syr. *ʾīgā (ʾyg)* 'stream'.
ETHIOPIC: Te. *ʿayg* 'pond, swamp', Tna. *ʿəyag*; passed into Cushitic: Bil. *ʿayg*.

ʿaygan, ʿaygān ዐይገን ፡ ዐይጋን, (T) **ʾaygan አይገን** 'basin, tub, pitcher';
(M 457 wrongly translates it 'lip' confusing *lābrum* 'basin' [given in Dillmann 1008 as *labrum*] with *lăbrum* 'lip').

SEMITIC: Ar. *ʾiğğāna* 'urn' (Dillmann 1008); possibly Heb. *ʾaggān* 'bowl', Aram.-Syr. *ʾaggānā*, Md. *agania*, Ug. *agn*, Akk. *agannu* (see also D. Cohen 1970:7; Conti 1978:60, n.3).
ETHIOPIC: related to G. *ganʿ* 'big jar', Te. *gänəʿ*, Tna. *gänʿi*, Amh. *gan*; also in Cushitic: Som. *agān*. See also Calice, no.511; Cohen 1947:no.12.

ʿyl, ʿela *(yəʿil)*, **ʿayyala ዔለ ፡ ዐየለ**, (Y) **ʾela ኤለ** 'go astray, wander about restlessly, roam about, ramble, err, turn around';
ʾaʿela, causative; also 'lead astray';
taʿayyala 'roam about, go astray';
ʿayyāl, ʿayāli 'who goes astray, roaming, rambling, wandering up and down';
ʿəyyul (Lt) 'who goes astray';
ʿilat 'emigration, the act of roaming, of rambling';

SEMITIC: Ar. *ʿāla (ʿyl)* 'lead astray' (Hava).
ETHIOPIC: perhaps Te. *ʿel* 'stupid' (that is, someone who roams about aimlessly).

ʿayn (pl. *ʾaʿəyyənt*) **ዐይን** 'eye, spring, source, tongue (of a balance), engraving (of a seal)';
(*ʿayn ba-ʿayn* 'face-to-face');
(*ʿayna mədr* 'latrine');
(*ʿayna warq* 'jaundice');

(*la-ʿayn* 'before');
(*za-ʿayn. sabʿa ʿayn* 'watchman, supervisor, spy, spies, scout');
(*bənta ʿayn* 'pupil of the eye, eyeball');
(*kama qəṣbata ʿayn* 'in the twinkling of an eye');
ʿaynat (Lt) 'evil eye';
ʿayyana, (T) *ʾayyana* 'contemplate, observe, perceive, view mentally, (T.Y.M) evaluate, examine, inspect, put in order' (denominative);
taʿayyana 'contemplate (observe) attentively, examine, guard, keep';
taʿay(y)ana 'camp, set, set up a camp (possibly 'to seek for oneself a well to establish a camp'; so Dillmann 1007), congregate'; with *lāʿəla*, 'besiege';
əyyun, pass. part. of *ʿayyana*; also 'considered carefully, selected';
təʿəyyənt (pl. *təʿəyyəntāt, taʿāyən*) 'camp, tabernacle, tent, army, hosts, troops, company, assembly, congregation, choir';

SEMITIC: Ar. *ʿayn* 'eye, source', SAr. *ʿyn*, Soq. *ʿain*, Heb. *ʿayin*, Aram. *ʿenā*, Syr. *ʿaynā*, Md. *aina*, Ug.Ph. *ʿn* 'eye', Akk. *īnu*.

ETHIOPIC: Tna. *ʿayni* 'eye', Te. *ʿin*, Amh.Arg.Gur. *ayn*, Gaf. *inä*, Har. *īn*; Tna. *ʿayyänä* 'explore the camp of the enemy'. The root is common with Cushitic: Bil. *ʿil* 'eye', Qua.Kham. *el*, Af.Som. *il*.

ʿyr I, ʿayara ዐየረ (K*) 'mix, blend';
ʿəyyur (K*), pass. participle;

ETHIOPIC: Amh. *ayyärä* 'mix, blend'.

ʿyr II, ʿayyara ዐየረ 'rebuke, reproach, (T) despise, mock, make fun of';
taʿayyara, passive; also 'revile, make reproaches, reprove, scoff, insult, affront, offend, despise, defy, (Lt) brag';
ʿəyyur, pass. participle;
təʿəyyərt 'reproach, aspersion, offense, disgrace, dishonor, infamy, derision, mockery, insult, abuse, insolence, arrogance, subject of reproach, disgrace';
taʿayyəro, same;

SEMITIC: Ar. *ʿayyara* 'revile', SAr. *ʿyr* 'disgrace, shame', Śḥ. *ʿer* 'disgrace', Heb. *ʿyr* (polel *ʿorer*) 'revile' (Driver, *VT* 3, Supp. [1955].72, and Barr 125), Akk. *âru* (Kinnier Wilson, *JSS* 7[1962].181).

ETHIOPIC: Te. *ʿayyära* 'insult', Tna. *ʿayyärä* 'joke, jest'; passed into Cushitic: Kham. *ier* 'calumniate, slander', Af. *ʿayara* 'give offense'.

ʿyr III, maʿayyər መዐይር (4 Kings 12:12); this reading is that of Ludolf, but Dillmann's text has *magayyər* መገይር (as does also the Asmara Bible), for which see *gayyara* I.

ʿys, ʿesa ዔሰ (Lt) 'soften, grow soft';
taʿesa (D 1397) 'be patient';
see also *ʾys, ʾesa*, even though *ʾys* seems to have an opposite meaning.

ʿəyat ዕየት; see *wəʿya*.

ʿayaya *(yəʿyay, yəʿyəy)* ዐየየ, (Y.T) **ʾayaya** አየየ → 'err, wander from, deviate, stray, be ignorant of, not understand, be mistaken, be different, be distant, be separated';
taʿayaya 'be diverted from the right path';
ʿəyyuy 'insane, senseless, dull, stupid, delirious, raving, different, distinct, schismatic'; also participial meanings of *ʿayaya*; e.g. 'who strays', and so on.

SEMITIC: Ar. *ġawā (ġwy)* 'err', *ʿawā (ʿwy)* 'bend, twist', Aram. *ʿăwē* 'curve', *ʾaʿawē* 'be wrong'; von Soden 267 compares Akk. *ewû(m)*, "etwa 'belasten mit'".

ʿəyiyən ዕዪይን (T) 'chosen';
seems to be for *ʿəyyun* (see *ʿayn*).

ʿazzaba, ʾazzaba ዐዘበ ፡ አዘበ 'assist, uphold, help';
taʿazzaba, passive;
ʾastaʿazaba (Y), *ʾastaʾazaba* (T), *ʾastaʿāzaba* (M) 'protect, uphold';

note that the Amharic translations *täṭägga* and *astägga* given by T.Y are contradictory since *täṭägga* means 'seek protection, lean against', and *astägga* means 'give protection'.
SEMITIC: Heb. *ʿāzaḇ* 'help' in Jer. 49:25 (Driver, *JQR* 28[1937-8].126; see also Barr 140), Akk. *azibatu* 'help' (n); perhaps SAr. *ʿdb* 'followers, adherents' (W. Müller).

ʿazābā ዐዛባ (K*) 'dung of bovines';

from Amh. *azaba*. See also *ʾazaba*.

ʿəzl ዕዝል, mode of chant (during important festivities); for the other modes, see *gəʿəz, ʾarārāy*, and Tito Lepisa 163-4;
məʿzāl, see below;
ʾastaʿazala 'sing in the *ʿəzl*-mode, sing in response, alternate in reciting the Psalms' (denominative);

ETHIOPIC: Tna. *ʿəzli*, mode of chant, Amh. *əzl*. See also *ḥəzl*, and Velat 76, 78.

ʿazama ዐዘመ (MA.Lt) 'conjure, cast spells';
ʿazāmi (Lt) 'magician';

from Ar. *ʿazama*; also Amh. *azzämä* 'practice sorcery'.

ʿazaqa *(yəʿzəq)* ዐዘቀ (Y.M) 'become marshland, (K*) dig, make a hole, drill';
ʿazaqt (pl. *ʿazaqāt, ʿazaqtāt*), (T) *ʾazaqt* 'pit, well, cistern, dungeon';

SEMITIC: Buhl 578, Baumgartner 766, and Leslau 1958:39, following Dillmann 1003, connect it with Ar. *ʿazaqa* 'dig up'; cp. also PbH *ʿāzaq* 'dig'. If however, the origin of the Geez noun *ʿazaqt* is the verb *ʿazaqa* 'become muddy', the Arabic comparison would not be valid unless G. *ʿazaqa* 'become muddy' is a denominative from *ʿazaqt* 'pit, well'.
ETHIOPIC: Amh. *azäqt* 'deep pit' (from Geez), Te. *ʿazäq* 'swamp', Tna. *ʿazäqti*.

ʿəzaqʷ ዕዘቁ (T) 'precious stone';
could it be a misprint for *ʿənqʷ* ዕንቁ?

ʿazara *(yəʿzər)* ዐዘረ (K*.M.DTW 481), **ʾazara** አዘረ (T) 'spatter, sprinkle';
taʿazra, taʿazara (L.Gr.296) 'make an attack upon, press into, assail, (D) be strewn, be scattered, be diffused, spread itself, (T) vanish from sight', (T.M) *taʾazra* ተአዘረ 'go from one place to another' (that is, 'scatter oneself'), pitch camp (referring to pitching the camp in various places, that is, go from place to place). The passage of Judges 15:9 favors Dillmann's and Tayyä's meanings;

SEMITIC: Ullendorff 1977:127 accepts Ludolf's translation 'make an attack on, assail', and compares Ar. *ġazura* 'be abundant, be copious' (so also Dillmann 1003, with reservations), Ug. *ġzr* 'hero, noble', and Heb. *ʿzr* (nifʿal) in 1 Chron. 5:20. For the meanings 'be strewn, be scattered', the root *ʿzr* could be related to *zarzara* 'scatter', from *zr-zr*.
ETHIOPIC: Tna. *ʾəzərr bälä, täʿazrä* 'vanish from sight'.

ʿzr, (T) ʾazara (with *ʾ*) አዘረ 'brighten up';
māʿəzar, māʿəzər, məʿəzär (pl. *maʿāzər*), (T) *māʾəzar* 'shining splendor, brilliant rays, (OT) light, a crown that shines';
məʿzur (Lt) 'surrounded with splendor';

ETHIOPIC: Amh. *məʾzar* 'rays of sun'. See also *mʿzr*.

ʿazzaza ዐዘዘ 'be strong, be steadfast, be vigorous, be firm';
(perhaps *ʿazaza* 'be strong', and *ʿazzaza* 'overwhelm' in *ʿazzazanni* 'it overwhelmed me' rather than translating *ʿazzaza* 'become strong' and considering *-nni* an indirect object, as suggested by Dillmann 1004);
taʿazzaza (Lt) 'be overwhelmed';
ʾastaʿazzaza 'conduct oneself as being strong';
əzzuz 'powerful, mighty, strong, huge';
(*əzzuza* 'strongly');
ʿazziz, (T) *ʾazziz* (fem. *ʿazzāz*) 'mighty, strong, vigorous, excellent';
əzaz 'power, strength, vigor, dominion, excellence, dignity';

SEMITIC: Ar. *ʿazza* 'be powerful', SAr. *ʿz-t* 'strength', Soq. *ʿzz* 'give strength', Heb. *ʿoz* 'strength', Aram. *ʿăzaz* 'be strong', Syr. *ʿaz* 'be powerful', Md. *azz (ʿzz)* 'strengthen', Ph.Ug. *ʿz* 'strong', Akk. *ezēzu* 'be fierce, be furious'.
ETHIOPIC: Te. *ʿazza (ʿzz)* 'be strong, be mighty', Tna. *ʿazäzä*, Amh. *azzäzä* 'be firm, be solid'. This root is not to be connected with Amh. *azzäzä* 'command', as suggested by Littmann-Höfner 480.

ʿzz, ʾasʿozaza አስዖዘዘ, (T) **ʾasʾozaza** አስአዘዘ 'become cramped, grow stiff, be benumbed, be torpid, be stupefied, make benumbed, make stupefied, make obstinate, make refractory, affect with convulsion, (Lt) stimulate, intoxicate, (T) limp';

the derivation from *ʿazzaza* 'be strong', *ʾasʿozaza* 'sich versteifen', that is, 'starr, steif sein' suggested by Stade 37 is unlikely.

B በ

ba በ 'in, at, into, on, by, through, with (by means of), after (kind and means), by reason of, because of, out of, on account of, according to, concerning, against (contiguity)'; is used with suffix pronouns; e.g. *bəka* 'in you';
with suffix pronouns it also expresses possession; e.g. *bəka* 'you have';
bo, bottu 'he has' (that is, *ba* with the suffix pronoun of the 3rd masc. sg) also means 'there is, there are'; the negative 'there is not, there are not' is expressed by *ʾalbo* (see above);
bo+*za*+verb means 'someone, something';
bo+*za*+verb...*wabo*+*za*+verb 'one who... the other who; some...some';
bo ʾama 'sometimes';
boʾama...waboʾama 'one time...and another time';
babba- (that is, repeated *ba*) serves for the expression of the distributive 'each'; e.g. *wanaśʾu babbadinār* 'they took a dinar each'; *babba ʾaḥadu* 'one by one'; *babba bəḥeru* 'in diverse lands';
bohu, bonu (that is, *bo* with the interrogative element *-hu, -nu*) is used in a rhetorical question; e.g. *bonu ʿaqqābihu ʾana* 'am I his keeper?', *bonu ʾitaʾammaru* 'don't you know?';
for more details, see Dillmann 1907:374-90, 407, 437, 493, 510ff, 513, 532; for the expression of the distributive, see Dillmann 1907: 373-5.

SEMITIC: *bə, bi* (Arabic); for this preposition in Semitic, see Brockelmann 1913:363ff.

ETHIOPIC: *bä*, Te. *ʾəb*, Tna. *ʾab, bə* (as in *bəyä* 'I have', lit. 'in me').

boʾa ቦአ; see *bwʾ*.

baʾama በአመ (MA) 'arrange, put in order'.

baʾunāh, bəʾunāh በኡናህ ፤ ብኡናህ, tenth Coptic month (corresponds to G. *śane*);
from Coptic *paōne* through Chr.-Ar. *baʾūna*. See also *bāwəni, pəyon*.

baʾənta በእንተ; see *ʾənta* I.

bəʾsa I *(yəbʾas)* **ብእሰ**, (T) **bəʿsa ብዕሰ** 'be bad, become worse, be vicious, be irritable, be harmful, be unsatisfactory, be severe or aggravated (pain)';
ʾabʾasa, causative; also 'do harm, torment, harass, treat severely';
tabaʾasa, tabāʾasa 'fight with one another, struggle, use force, do violence, attack, act fiercely, wrangle, quarrel, contend, strive, compete, exert oneself, be in conflict with one another, be antagonistic toward';
ʾastabāʾasa (K), caus. of *tabāʾasa*;
baʾāsi (K*) 'bad, harmful';
bəʾus 'bad, vile, unsuccessful';
bāʾs, (T) *bāʿs* 'contention, conflict, fight, fighting, altercation, contest, quarrel';
bəʾsat (K*), verbal noun of *bəʾsa*;
mabʾas, mabʾəs, part. of *ʾabʾasa*; also 'that which is rough, rugged, bad, disabled, tripping a little, abrupt, litigant';
mabāʾəst, pl. (Lt) 'who attack one another';
mastabāʾəs 'combative, rival, antagonist, fighter, warrior, who stirs up a fight';

SEMITIC: Ar. *baʾisa* 'be wretched, be unfortunate', SAr. *bʾs,* 'be bad', Heb. *bāʾaš* 'smell bad', Aram. *bəʾeš* 'be bad, unpleasant, wicked', Syr. *be(ʾ)š*, Md. *biš*, Ug. *bʾš*, Akk. *baʾāšu* 'be of bad quality, smell bad'.

ETHIOPIC: Te. *bəʾəsa* 'be angry', Tna. *bäʾasä* 'get worse', Amh. *basä* 'get worse, get aggravated (pain)', *bäššəta* 'disease', Gur. *bäʾasä* 'become worse'. The meaning of G. *tabāʾasa* 'fight with one another' is not to be connected with *bʾs* 'be strong, intrepid' (for which see *bəʾsa* II, below), as against Barth 1911:23, n. 1. The root is perhaps common with Cushitic (Bil. *bīs* 'get angry', Aw. *bas* 'be bad, worse') rather than being considerd a borrowing from Cushitic, as suggested by Cerulli 1938:196.

bəʾsa II **ብእሰ** (K*) 'grow, grow mature, be strong, be swift' (denominative from *bəʾəsī*);
bəʾəsi 'man, male, husband, person, someone';
(bəʾəse nəguś 'a certain king');
bəʾəsit 'woman, wife, (Lt) female (animal)';

SEMITIC: Ar. *baʾusa* 'be strong, be intrepid'; for the passage of meaning, cp. Ethiopic *thʿ* 'be strong', Amh. *täbat* 'male'.

ETHIOPIC: Te. *bəʾəs* 'husband'. G. *bəʾəsit* is formed from the masc. *bəʾəsi* through the suffixing of the feminine marker *-t*. The identification of *bəʾəsi* with Gur. *məs* 'male' suggested by Praetorius 1879:50 is unlikely.

baʾat በአት, (K*) **buʾat ቡአት** 'entry, entrance, entering, beginning (of month, fast)';

see *bwʾ, boʾa*, below. See also *baʾata, baʾatt*, below.

baʾatt በአት, (Lt) **baʿatt በዐት** 'cave, den';

see *bwʾ, boʾa*, below. Note the geminated *t* of *baʾatt* as against the non-geminated *t* of *baʾat* 'entrance'.

baʾata በአተ (Lt) 'begin (month)';

denominative of *baʾat* 'entry', above.

ETHIOPIC: Amh. *batä* 'begin (month)', Tna. *bähatä, bäʾatä, bäḥatä*. It is not to be connected with Te. *ʾanbäta* 'begin', as suggested by Brockelmann 1950:37, nor is it Cushitic, as stated by Brauner-Plazikowski 1953:265 .

bāʿ ባዕ 'palm of hand, cubit';
bōʿa (K*) 'measure with the arm span' (denominative);

from Ar. *bāʿ* 'cubit'; also Te. *baʾ*.

baʿada, bəʿda *(yəbʿad)* **በዐደ ፤ ብዕደ** 'change, alter, distinguish, separate, render alien, (Y) be altered, be separated';
ʾabʿada, causative;
tabaʿada, tabəʿda 'be a stranger, be separated, move away, emigrate, change the dwelling place, change (intr), be changed, be alien, be unfamiliar, deviate from, become other';
tabāʿada 'be estranged from one another, be alienated from one another';
ʾastabāʿada, (T) *ʾastabāʿada*, caus. of *tabāʿada*;
baʿādi (K*), act. part. of *baʿada*;
bəʿud 'different, diverse, foreign, alien, alienated, strange, unusual, changed, of various colors, undecided, disturbed (mind)';
bāʿd 'other, different, strange, alien, outsider, foreign';
buʿāde, (Gr.190) *bəʿāde* 'change, difference, variation, diversity, separation';
bəʿdənnā 'change, difference, mutability, variation, diversity, separation';
mastabāʿəd, part. of *ʾastabāʿada*;

SEMITIC: Ar. *baʿuda* 'be distant', *baʿda* 'after', SAr. *bʿd* 'remove to a distance', *bʿd* 'after', Soq. *baʿad* 'after', Heb. *(mib)baʿad* 'from behind' (lit. 'from out of the distance of'), Syr. *(ʾa)bʿed* 'drive far away', *mabʿedā* 'distant, remote', Ug. *bʿd* 'behind'. Driver, *VT* 4 (1954).244 interprets Heb. *baʿaḏ* as meaning 'in exchange for, in place of' coming close to Ethiopic *bʿd*.

ETHIOPIC: Tna. *baʿdi* 'another, stranger', Te. *bäda* 'stranger' (probably from Amh. *bäda*), *baʿəd* 'another', Amh. *badä* 'be separated, isolated', *baʿəd, bada* 'stranger, non-relative', Gur. *bada*; passed into Cushitic: Bil. *bādi* 'foreigner', Qem. *bāda* 'stranger'.

baʿāl I (pl. *ʾabʿəlt, baʿāwəlt*) **በዓል** 'owner, head of family, husband';
is also used in various compounds in the construct state, as in *baʿāla ʿədā* 'creditor', *baʿāla wəddet* 'calumniator', and so on;
see *baʿla* I.

baʿāl II **በዓል**, (K) **bəʿel ብዔል** 'the Phoenician god Baal';

from Gk. *baal*, Heb. *baʿal*.

baʿāl III **በዓል** 'festival, feast day, feast, banquet';
baʿāl təkəlt 'fixed festival';
baʿāl ʾitəkəlt 'movable festival';
(gabra baʿāla 'celebrate a festival');
ʾabʿala 'celebrate a festival';
tabəʿla 'be celebrated (festival)';
bəʿul 'festival';

ETHIOPIC: Te. Tna. *bäʿal* 'festival', Amh.Arg. *bal*, Gur. *baʾal, bal*; passed into Cushitic: Sa. *bal*, Mo. *bāro*.

bəʿla I *(yəbʿal)* **ብዕለ** 'be rich, be wealthy';
ʾabʿala 'make rich, enrich';
ʾastabʿala 'acquire wealth, covet wealth';
bāʿl (pl. *ʾabʿalt*) 'rich, wealthy, owner, possessor, master, head of family';
(bāʿla ṣaggā 'generous');
(bāʿla maṣḥaf 'skilled in writing');
bāʿalt (fem. of *bāʿl*) 'mistress of the house';
baʿāl (pl. *ʾabʿalt*) 'owner, possessor, master, head of family';
bəʿul 'rich, wealthy';
bəʿl 'wealth, riches';
bāʿalāy 'rich, wealthy';
mabʿali 'one who makes rich';
mabʿal 'that which serves to honor';

SEMITIC: Ar. *baʿl* 'husband, master, owner' (for 'master', as a possible loanword from South Arabia, see Rabin 26, no.2), SAr. *bʿl* 'master, owner', Soq. *baʿal* 'master, lord', Heb. *baʿal* 'owner, husband', Aram. *baʿălā*, Md. *bil* 'lord, master, husband', Ug.Ph. *bʿl* 'master', Akk. *bēlu* 'master, owner'.
ETHIOPIC: Tna. *bäʿal, baʿal* 'master', Te. *bäʿal*, Amh.Gaf.Gur. *bal*; passed into Cushitic: Sa.Af. *baʿela* 'master, husband'. For 'wealth', cp. Tna. *baʿal* 'rich', *bəʿli* 'wealth'; denominative *baʿläyä* 'be rich'.

bəʿla II *(yəbʿal)* **ብዕለ** (Y.K), **beʿala ቤዐለ** (TS), **baʿala በዐለ** (T) 'marry, take a wife, be a husband, (T.Y) love'; T also = Amh. *täqämaṭṭälä* 'be spoiled, be treated indulgently', should be Amh. *aqämaṭṭälä* 'spoil, treat indulgently';
biʿolā (K) 'married woman, (T.M) love, affection' (rather 'married' since it renders the Heb. *bəʿūlā*);
beʿolā (OT 579) 'loved, honored'; means in fact 'married, wedded' rendering the Heb. form *bəʿūlā* in Is.62:4 quoted in OT 579;

the verb is a denominative of *baʿāl* I; cp. also Ar. *baʿala* 'marry', Soq. *baʿal*.

beʿala ቤዐለ (T); see *bəʿla* II.

bʿl I, **mabʿal, mabʿəl** (pl. *mabāʿəlt, mabāʿəlāt*) **መብዐል ፡ መብዕል** 'iron tool, axe';

SEMITIC: SAr. *bʿl* 'work, excavate', Akk. *bēlu*, "etwa 'Waffe'" (von Soden 120). One is tempted to compare Ug. *bʿl* 'work', but Ug. *bʿl* is to be identified with Ar. *fʿl*, Heb. *pʿl*. Rabin *HS*:91 also compares G. *bʿl*, the root of *mabʿal*, with Ar. *faʿala*, Heb. *pāʿal*.
ETHIOPIC: Gur. *bəl* 'action' (see Leslau 1979:138). Dillmann 983 (followed by Brockelmann 1908:273) considers it a metathesis of *māʿəbal*, for which see *ʿabbala*.

bʿl II, **ʾabʿala አብዐለ**; see *baʿāl* III.

bāʿəlāy ባዕላይ; see *bəʿla* I.

baʿara I *(yəbʿar)* **በዐረ** (K*) 'eat up completely, burn up, set (a field of grass) on fire, set ablaze';

SEMITIC: Heb. *bāʿar* 'burn', Ug. *bʿr* (Moor 109, Caquot 203). Geez *bʿr* may be a transcription of the Hebrew root *bʿr* taken from a biblical passage; cp., however, Te. *barʿe* (with metathesis) 'the fire broke out and spread', *barəʿ* 'fire in the wilderness'. See also *baʿara* II.

baʿara II *(yəbʿar)* **በዐረ** (K*) 'be stupid, be ignorant, be a fool';

SEMITIC: Heb. *bāʿar* likewise has the meaning 'be stupid', and Geez *bʿr* may have been taken from a biblical passage (see also *baʿara* I). For the relation between *bʿr* 'be stupid' and *bəʿər* 'horned cattle' (below), see *bəhma*, below.

baʿara III *(yəbʿar)* **በዐረ** (K*) 'dig, plough, break clods';
mabʿar (K*) 'one who ploughs, plough (n), instrument for digging';
məbʿār (K*) 'instrument for digging';

SEMITIC: Heb. *biʿer* 'remove, sweep', Neo-Syr. *bʿr*, Syr. *bəʿar* 'pluck one by one, pick out', Śh. *embayʿer* 'destroy, spoil' (from *bʿr* with the prefix *əm* < *ən*).

bəʿər (pl. *ʾabāʿər*) **ብዕር** (K), **bəʿərā ብዕራ** (T.K*), **bəʿ(ə)rāwi, bəʿ(ə)rāy ብዕራዊ ፡ ብዕራይ** (K.D) 'ox, bull, horned cattle, (K) stupid person';

SEMITIC: Ar. *baʿīr* 'camel', SAr. *bʿr* 'cattle', Soq. *beʿer* 'camel', Heb. *bəʿīr* 'cattle', Aram.Syr. *bəʿīrā*, Md. *bira*, Akk. *būru* 'young calf'.
ETHIOPIC: Tna.Te. *bəʿəray* 'ox, bull', Amh. *bäre*, Te.Arg. *bara*, Har. *bāra, baʿara*, Gur. *bora*; Te. *bəʿer* 'young camel', from Ar. *baʿīr*. The root is common to Ethiopic and Cushitic (so also Cohen 1947:no.386): Bil.Kham. *birā*, Sa.Af. *beʿēra*, Be. *beʿrāy*, Qem. *birā*, Had. *baʿara*. See also Conti Rossini 1912:178-9, and *baʿara* II, above.

bəʿ(ə)rāwi, bəʿ(ə)rāy ብዕራዊ ፡ ብዕራይ; see *bəʿər*.

baʿāt በዓት (K*) 'calf of leg';
baʿātāwi (K*) 'big-calved';

seem to be reconstructed from Amh. *bat* 'calf of leg'.

bəʿeza ብዔዘ (M) 'lead away, carry away';
the form is unusual.

bəʿəzā I **ብዕዛ**, (T) **bəʿezā ብዔዛ** 'kind of antelope, gazelle';

ETHIOPIC: Te. *bəʿəzza* 'kind of antelope', Amh. *bəʿəz, bəʿəza*; probably from Cushitic: Sa.Af. *bəʿida* 'antelope', Som. *bəʿīd* (with alternance *d:z*). See also *bəʿəzā* II.

bəʿəzā II **ብዕዛ**, (L) **bəʿezā ብዔዛ**, (Gr.190) **bəʿizā ብዒዛ**, (T) **bəʿəzā ብእዛ** 'kind of musical instrument (horn, trumpet, flute), small bell, cymbals';

ETHIOPIC: Amh. *bəʿəza* 'trumpet, flute' (from Geez); so called because the horn (as musical instrument) resembles the horn of the antelope (Ludolf 247; Hommel 390). See also *bəhənzā*.

bāb I **ባብ** (K*) 'gate, door';

from Ar. *bāb* < Aram. (Fraenkel 14).

bāb II **ባብ** (T.Mk) 'goat's milk';

perhaps an onomatopoetic expression from the sound of the goat (see *babbaya*).

bābā I **ባባ** (Gr.457) 'bishop, pope, high ecclesiastic, patriarch';

from Ar. *bābā* 'pope' < Gk. *papas* (Graf 19).

bābā II **ባባ** (K*) 'grandfather, ancestor';

SEMITIC: Ar. *bābā* 'father, grandfather'.

bābā III **ባባ**; see *bābāh*.

bābi ባቢ; see *bābāh*.

beba ቤበ (Gr.190) 'go around';

to be identified with *bebaya* II 'roam restlessly' (see below).

bābāh ባባህ, (T) **bābi ባቢ**, name of the second Coptic month (corresponds to G. *ṭəqəmt*);

from Coptic *paape, poope* through Chr.-Ar. *bāba*.

babik በቢክ (D.K) 'fruit of the tree of Paradise which Adam was not supposed to eat';

ETHIOPIC: K and DTW 168 (under *biyah*) connect it with Amh. *biyakbiyak alä* 'consider worthless, unclean, disgusting'. Note that E. Trumpp, *Der Kampf Adams*, p.28 corrects it to **በጢክ** *baṭik* 'watermelon' (equivalent to **በጢሕ** *baṭih*) on the basis of the Arabic *Vorlage*.

bābbala ባበለ (K.DTW) 'be mixed up, be messed up, be confused, be scattered';
ʾabābbala (K) 'mix, confuse';
bābil (T) 'being confused (n), being scattered';

from *balbala* becoming *bbl* by assimilation, going back to *bll* (see *bll* II). It may also stem from an interpretation of the Tower of Babel symbolizing confusion. See also *bablāt* I.

bābil ባቢል, name of a fictitious bird;

from Ar. *ʾabābīl* (Qurʾān 106:3; see Jeffery 43-4); perhaps also Amh. *bəb(bə)liya* 'brown and black bird'.

bablāt I **በብላት** (T.M) 'salty and muddy spring';

for the meaning 'muddy spring', cp. *bābbala* 'be mixed up' (see above).

bablāt II **በብላት** (T.M), **bāblāt ባብላት** (D 1396) 'chiseled and smoothed trunk of tree'.

bābənā ባብና (T) 'river'.

bābut ባቡት (D 1396,K*.M) 'tortoise, turtle';

ETHIOPIC: Amh. *babut*, same. See also *bābute*.

bābute ባቡቴ (K*) 'wheaten bread baked in an oblong shape (like a tortoise shell)';

ETHIOPIC: Amh. *babute*; see *bābut*.

babbaya, bebaya በበየ ፡ ቤበየ 'jubilate, be happy';

ETHIOPIC, onomatopoetic: Tna. *bub bälä* 'produce a sound (flowing water, or an angry person)', Te. *bubb bela* 'bark', Amh. *baba alä* 'shout', *(an)babba* 'make shout', *(an)bʷabbʷa* 'make a noise', *bu alä*,

bubb alā; also in Cushitic: Som. *bībī* 'sound of the flute' (for which see Reinisch 1902:70). The Geez root is also related to *yababa* (Dillmann 516).

bebaya I **ቤበየ** (Y.M) 'stretch out, lengthen, (M.TS 114) separate';
bibuy (KG) 'separated'.

bebaya II **ቤበየ** (T.K*.D 1396) 'go around, roam aimlessly here and there, rave, lust after, crave (food, drink)';
ʾanbebaya (T.Y.M.D 1396) 'roam aimlessly';

ETHIOPIC: Amh. *(an)babba* 'incite sexual desire'. See also *beba*.

badda **በደ**; see *bdd*.

badā **በዳ** 'desert, wasteland';
see *badwa*.

bədā **ብዳ** (K*), **bəddu** **ብዱ** (KG) 'white, yellow';

from Ar. *bayḍāʾ*, fem. of *ʾabyaḍ* 'white'. See also *byd*, below.

budā **ቡዳ** (Lt) 'one who causes harm by means of the evil eye';

ETHIOPIC: Tna.Amh.Har.Gur. *buda* 'magician, man who has the power of casting the evil eye', Te. *bozzay* 'magician' (with alternance of *d:z*); also in Cushitic: Bil. *bōda*, Or.Sa.Af. *budā*, Ka. *būdo* 'potter'. Cerulli 1951:411 considers the root to be of Nilotic origin: Šilluk *bōdo* 'ironsmith'. Tanners and ironsmiths are considered to be *buda*; see Walker 20, Worrell III 128, M. Griaule 1930:139-42, Rodinson 58.

badbada **በድበደ** 'perish, disappear, decay, (T.K*.Y.M) weaken, get sick, die, get rusty';
ʾabadbada (K*), causative; also 'soil, kill';
bədbud (Gr.457) 'destroyed, ruined';
bədbəd 'plague, pestilence, calamity, (K) rust';

SEMITIC: Syr. *baḏbeḏ* 'perturb, trouble' (Rabin, *JSS* 18[1973].58). The connection with Ar. *bidda* 'strength', Heb. **badd-īm* suggested by Rabin, ib. is less convincing. For the meaning 'perish' the root is related to Ar. *bāda (byd)* 'perish'.

bdbd, ʾanbadbada **አንበድበደ** (K*) 'fear, shake';

ETHIOPIC: Tna. *bäbdäd bälä*, *ʾanbädbädä* 'tremble, shake', Te. *bädbäda*, *ʾanbädbäda*, Amh. *tänbädäbbädä*, *tänbodäbbodä*; passed into Cushitic: Qem. *tänbädäbäd*.

badibalu **በዲበሉ** (T.M), name of the devil;

reflects *diyablos* 'devil' (see below), perhaps with the preposition *ba* 'by', and *badibalu* would then mean 'in the name of the devil'.

bdd, badada, badda *(yəbdəd)* **በደደ ፡ በደ** 'separate, detach, make single';

SEMITIC: Ar. *badda* 'separate', Mh. *bedīd*, Heb. *bāḏaḏ* 'be isolated', *bāḏāḏ* 'isolated', PbH. *bāḏaḏ* 'separate, sever', Ph. *bdd*, Akk. *badādu*, *buddudu* 'waste, squander'.
ETHIOPIC: Te. *bädäd bela* 'scatter'. The root is common with Cushitic: Bil. *bid* 'open', Be. *bādo* 'furrow' (that is, 'split'), Sid. *badi* 'separate', Mo. *bādda(ye)* 'split wood'. The root is related to *btt* (see *batata*), and *batbata*.

badado **በደዶ** (D 1396,K.T) 'smallpox';

ETHIOPIC: Tna. *bädädo*, *bädido* 'smallpox', Te. *bädido*; from Cushitic: Kham. *bidīd*, Aw. *buzi* (with alternance *d:z*).

badal **በደል** (Gr.428), **badl** **በድል** (D 1396,T.M) 'bean';

perhaps to be identified with Sid. *badila* 'kind of maize'.

badala I **በደለ** (K*) 'do wrong, commit an injustice, inflict (pain)';

SEMITIC: Ar. *badhala* 'damage' (that is *bdl* with augmented *h*), *badila* 'suffer from pain in the joints' (that is, 'be afflicted with pain'), SAr. *bdl* 'sickness'.
ETHIOPIC: Tna.Amh. *bäddälä* 'mistreat, offend', Arg. *beddäla*, Gaf. *biddälä*, Gur. *bäddälä*; passed into Cushitic: Aw. *bedälu-*, Sid. *baddali*.

badala II **በደለ** (K*) 'exchange';

from Ar. *badala* 'exchange'; also in Te. *bädäla*, Tna. *bädälä*, Amh. *bäddälä*.

badelāh **በዴላህ** (T+) 'mushroom'.

badn I **በድን** (Lt) 'linen';

from Gk. *baddin* (see Löfgren 1927:143), transcription of Heb. *baddīm*, pl. of *baḏ* 'piece of cloth'.

badn II **በድን**; see *badna*.

badna *(yəbdən)* **በድነ**, (T) **badana** **በደነ** 'become a corpse' (denominative);
ʾabdana (K*), causative;
tabadna, *tabaddana* 'become a corpse, be lifeless';
badn (pl. *ʾabdənt*) 'corpse, dead person, dead body, carcass';
bədun (Gr.191) 'corpse-like, cadaverous';

SEMITIC: Ar. *badan* 'body', Mh. *bedēn*.
ETHIOPIC: Tna. *bädni* 'corpse', Te. *bädän*, *bädən*, Amh. *bädən*; passed into Cushitic: Sa. *bədenā* 'corpse', Bil. *bäddän* 'stink'.

bidon **ቢዶን** (K.OT 579) 'spear, dagger';

seem to be a misreading of Heb. *kīḏōn* 'spear' by confusing כ *k* with ב *b*.

badaqa **በደቀ** (K) 'renew, repair, restore';
bedeq, *bedaq* (D 1403,K.T.M) 'cracks in a wall, wall about to collapse, anything to be repaired or restored, chapel, treasury, (T) storehouse, warehouse';

the original meaning is probably that of the noun 'breach, crack', and the verb 'repair, mend' is a denominative. The situation is perhaps the same in Heb. *bḏḏeq* 'crack', Aram. *biḏqā*, where Heb. *bāḏaq* 'repair', Aram.Syr. *bəḏaq* would be denominatives. The Geez noun *bedeq*, *bedaq* transcribes Heb. *bḏḏeq* (so also transcribed in the Septuagint as *bedek*) 'crack in the temple > wall about to collapse', and it is possibly generalized to mean a special part of the temple, such as the chapel or the treasury. In addition to Heb.Aram. *bdq* 'split', cp. also Md. *bdaqa*, Ug. *bdq-t* (Moor, Aistleitner). For a related root, see *bataka*, below.
ETHIOPIC: Amh. *bedeq* 'treasury' (from Geez).

badara *(yəbdər)* **በደረ** 'be swift, hurry, precede, advance, surpass, be preeminent, arrive first in a race (T), be early';
ʾabdara, causative; also 'prefer, give preference, choose, select, favor, give priority, esteem highly, do something eagerly';
tabadra, passive of *ʾabdara*;
tabādara 'compete, rival, hasten, run hastily, run a race, run with eagerness, get ahead of';
ʾastabādara (K.Gr.187) 'surpass, excel, compete';
badāri, act. part. of *badara*;
bədur (K*) 'that precedes, preferred';
badr 'race, contest, strife, life (of a saint)';
tabādəro (Lt) 'race';
tabādərot (Lt) 'competition';

SEMITIC: Ar. *badara* 'precede, arrive unexpectedly, be first, rush', Hars. *bedōr* 'outstrip all others', Tham. *bdr* 'hurry'.
ETHIOPIC: Te. *bädra* 'hasten, go ahead', Amh. *bäddärä* 'hasten, win a race', Gur. *bäddärä*; passed into Cushitic: Bil. *badar*.

badr I **በድር**; see *badara*.

badr II **በድር** 'holiday celebrated by the Jews in the month of Tishri' (first month of the year);

it seems to refer to the Day of Atonement (see Mauro da Leonessa, *RSE* 3[1943].305-6).

badr III, **badrā** **በድር ፡ በድራ** (K*.T.Lt) 'a certain quantity of money';

from Ar. *badra* 'sum of money, purse'. See also *batr*.

bādos **ባዶስ** 'measure of fluids';

from Gk. *batos*, transcription of Heb. *baṯ* 'measure of liquids'; also in Amh. *bados*, *beddo*, *bedu*. For the measure *bādos*, see Pankhurst 1969, II:159. See also *bāt*, below.

bədut **ብዱት**; see *(badwa)*, *bədəw*.

badwa *(yəbdu)* **በድወ**, (Lt) **badawa** **በደወ** 'be a desert, be a wasteland, be desolate';
ʾabdawa, causative; also 'lay waste';
tabadwa (Gr.457) 'become a desert, be ruined, become desolate, dwell in the desert';
tabādawa 'be dispersed in the desert, become desolate';
badw 'desert, wasteland, wilderness, uncultivated area, desolate place, desolation';
(*mədra badw* 'desert');
badā 'desert, wasteland';
bədəw (fem. *bədut*) 'desolate, deserted, laid waste';
bədwat 'desolation, ruin';

SEMITIC: Ar. *badw* 'desert', *badā* 'live in a desert' (denominative), SAr. **bdw*, *bdt* 'open country'.

ETHIOPIC: Tna. *bädäwä, bädäyä* 'become a desert', *bäda, bädu* 'desert', Te. *bäda* 'perish', *ʾabda* 'destroy', *bädu* 'fallow ground', *bädäb* 'desert' (augmented with the Bilin element *b*), Amh. *bäda, bädəw* 'uncultivated land, desert', Gur. *bäda*. Some of the forms, such as *bäda, bädəw*, are probably borrowed from Arabic. The root passed into Cushitic: Bil. *bäda* 'desert', Sa. *badaw*. See also *badaya*, below.

badaya በደየ 'be a desert';
ʾabdaya 'lay waste, devastate, (Lt) make fail (to do something)';

ETHIOPIC: Tna. *bädäyä* 'become a desert'. See *badwa*, above.

bədyon ብደ'ዮን (T.M) 'quail';
see *bədyos*, below.

bədyos ብደ'ዮስ (D 1403), **bədyon ብደ'ዮን** (T.M) 'quail'.

baḍʿa *(yəbḍāʿ)* **በፀዐ**, (L) **baḍʾa በፀአ**, (T) **baṣʾa በጸአ** 'make a vow, consecrate';
bəḍuʿ 'vowed, dedicated, (Lt) one who keeps his promise';
bəḍ(ə)ʿ 'vow';
bəḍəʿt 'offering';
bəḍʿat, bəḍʿät 'vow, votive offering';

SEMITIC: from the original meaning 'cut, cut off > separate (or put aside)': Ar. *baḍaʿa* 'cut, decide', SAr. *bḍʿ* 'decree', Heb. *bāṣaʿ* (piʿel) 'cut off, fulfill (one's words)', Aram. *baṣaʿ* 'break', Ug. *bṣʿ* 'tear up'.
ETHIOPIC: Tna. *bäṣʿe* 'make a vow', Te. *bäṣʿa*. See also *baḍäwəʿ* I.

baḍawa *(yəbḍu)* **በፀወ**, (L.T) **baṣawa በጸወ** 'be sleepy, fall asleep, be drowsy, doze, stretch out, (K) rave, tell things that are not true, jest'; (T 160 renders it 'mix' referring the reader to p. 48, but on p. 48 he does not give any example with this meaning);
bəḍäw, (T) *bəṣəw* 'slumber (n), sleep, delirium, jest';
məbḍäw, (T) *məbṣäw* 'place where one sleeps';

SEMITIC: related to Heb. *bāṭā (bṭy, bṭʾ)* 'speak thoughtlessly', Ar. *baṭbaṭa* 'gossip, chatter' (reduplicative root of *bṭ, bṭʾ*, or *bṭw*). While the meanings 'rave, tell things that are not true' could be derived from 'fall asleep, doze', it is also possible that one should consider the existence of two roots: *baḍawa* I and *baḍawa* II.
ETHIOPIC: Tna. *baṭa* 'jest, joke', from a root *bṭy* < *bṣy, bḍy*.

baḍäwəʿ I, **baḍwəʿ, baḍwäʿ በፃውዕ ፡ በዕውዕ ፡ በዕዋዕ**, (T) **baḍawəʿ በፀውዕ** 'magic, divining spirit, divination of magicians and ventriloquists, omens';

baḍäwəʿ (pl. *baḍäwəʿät*) 'magician, diviner, wonder-worker, conjurer, ventriloquist' of Gr.428 and T 156 undoubtedly stands for *za-baḍäwəʿ*, lit. 'that (the one) of divination, omens'. The form *baḍäwəʿ* has the appearance of an internal plural of **baḍʿ, *baḍiʿ*. There is perhaps a connection between this root and *baḍʿa* 'make a vow'.

baḍäwəʿ II **በፃውዕ**, (Gr.428) **bəṣäwəʿ ብጸውዕ** 'tomb, grave'.

baggəʿ (pl. *ʾabägəʿ*) **በግዕ** 'sheep, ram';
(*baggəʿ ʾanəst* 'ewe lamb');
(*mäḥsəʿ baggəʿ* 'suckling lamb, calf');
baggəʿt 'ewe lamb, sheep';

ETHIOPIC: Te. *bəgguʿ* 'sheep', Tna. *bägʿi*, Amh.Gaf. *bäg*, Arg. *bägi*; from Cushitic: Qem. *bagā*, Bil. *bägga*, Qua. *bagā*. Conti Rossini 1912:175 states that "l'origine de cet animal en Ethiopie est de plus douteuse. Peut-être, l'animal est arrivé de plusieurs côtés aux différents peuples éthiopo-hamitiques", and he thinks that the Cushitic root is taken from Semitic, while Cerulli 1951:411 is of the opinion that the Semitic-Ethiopic *bgʿ* is taken from Cushitic. See also Dolgopolsky 29, and *baggəʿa* I, below.

baggəʿa I **በግዐ** (K*) 'be good, be righteous';
baggəʿu (T) 'just, righteous, good';

is either a denominative of *baggəʿ* 'lamb' (see above) with the meaning 'be like a lamb', or it is perhaps a reconstructed form with a last radical ʿ from Amh. *bäggo, boggo* 'good, healthy', Tna. *bägg"ənnät* 'goodness'. For the Cushitic origin of Amh. *boggo*, see Leslau 1979:134, under *bōge*.

baggəʿa II **በግዐ** (K*) 'be the dry season';

probably a denominative from Amh. *bäga* 'dry season' in a reconstructed Geez form.

bagbaga በግበገ (MA) 'be sick, (T.Y.M) calumniate, slander';

ETHIOPIC: Amh. *bägäbbägä* 'eat away the skin (disease), slander', from the basic meaning of Amh. *bägäbbägä* 'consume (of fire) > consume someone by slander'. For the development of meaning, cp. Ar. *bāğa (bwğ)* 'flash (lightning)', *bawwāğ* 'squalling, bawling'. For 'flash', cp. Te. *bägbäg bela* 'flash, shine', Tna. *bägg bälä, bägbägä, bogg bälä*, Amh. *bogg alä, bogäbbogä* 'flash', *(tän)bägäbbägä, (tän)-bogäbbogä* 'blaze, burn', Har. *bäg bäya, bägbäg bäya* 'flare up', Gur. *bʷägg bea*.

bagedän በጌዳን (T.M) 'leather belt, cartridge belt'.

bag(g)ana I **በገነ** (K*) 'play the *baganā*-harp' (denominative);
baganā 'ten-stringed harp';

ETHIOPIC: Amh. *bäggänä* 'play the harp', Te.Tna. Amh. *bägäna* 'harp'.

baggana II **በገነ** (K*) 'be angry, burn with anger';
bagan (K*) 'gonorrhea';

from Amh. *bäggänä* 'be angry', *bägän* 'roughness of burned skin, gonorrhea'; also in Te. *bägän, bäğän* 'gonorrhea'.

bagara I *(yəbgər)* **በገረ** (K*) 'grow, become physically developed';
bagor (K*) 'young man';

ETHIOPIC: Amh. *bäggärä* 'become physically developed'. While it has the same meaning as PbH. *bgr* 'become an adult', it is perhaps to be considered a denominative of Amh. *bəg"ər, bəgər* 'pimple' if one keeps in mind the definition of Amh. *bəg"ər, bəgər*, namely 'pimples, something that appears on the face and forehead of a young man' (KBT 538). The Geez verb would then mean 'he has pimples', that is, 'he is a grown-up'.

bagara II *(yəbgər)* **በገረ** (K*) 'draw a design, measure (land)';
bagär 'calipers, a pair of compasses';

from Amh. *bäggar* 'calipers' < Ar. *bīkār*, of Persian *(birkar)* origin. The G. verb is a denominative from *bagär*, that is, 'use calipers in measuring'.

bag"əryamä በጕርየማ (M), **bag"əremä በጕሬማ** (T) 'honey'.

bähəd ባሀድ (D.L.T) 'eve of a feast';

Dillmann 486 expresses doubts about the reading of the word. Indeed, it should be *gahäd*, for which see below.

bəhla (impf. *yəbl, yəbe*, juss. *yəbal*) **ብሀለ**, (T) **bəḥla ብሕለ** 'say, speak, call, announce, command' (see Dillmann 1907:179, 351; Lambdin 181-2);
(*za-yəbl* 'the following');
ʾabala (for *ʾabhala*), causative;
tabəhla 'be spoken, be said, be mentioned, be named, be spoken of';
tabähala 'speak with one another, debate, discuss, (Gr.181) argue, contradict one another, disagree';
ʾastabähala (K), causative of *tabähala*;
bahäli, act. part. of *bəhla*;
bəhul, pass. part. of *bəhla*;
bähl 'a saying, statement, word, speech, discussion, (empty) talk, mode of expression, meaning';
(*bähla ʾagar* 'custom of country');
bəhil 'saying, statement, that is, that is to say';
bəhilot 'expression';
ʾabhäli, mabhali, mabhəl, part. of *ʾabala*;
mabhəl (Gt) 'spokesman';
mabhəlt 'contradiction';

SEMITIC: Akk. *baʾālu, bâlu* 'beseech, pray', Ar. *(bhl), ʾibtahala* 'implore, beseech', Mh. *behl-īt* 'word, thing', Ḥars. *behelēt*. Fronzaroli 1966 II:253 264 compares Ar. *bahala* 'pronounce a curse', Heb. *(ni)bhal* 'be frightened', Aram. *bihel* 'frighten'.
ETHIOPIC: Tna. *bälä* 'say', Te. *bela*, Gaf. *balä*, Har. *bäya*, Amh. *alä*, Arg. *ala*. Note that Amh. *alä* does not come directly from *balä* as suggested by Praetorius 1879:57; rather, the *b* is lost in a form such as the imperfect *yəbal* > **yəbəl* > *yəl*, and it is from the imperfect *yəl* that *alä* is reconstructed. On the changes that the root *bhl* underwent in the various Ethiopian languages, see Leslau *Word* 25 (1969). 188. The root passed into Cushitic: Be. *behāl* 'say', *bahəl* 'custom, tradition'.

bəhma *(yəbham)* **ብሀመ**, (T) **bəḥma ብሕመ** 'be mute, be dumb, speak with difficulty';
ʾabhama (K*.Gr.181), causative;
bəhum 'mute, dumb';
bähm (Gr.181) 'mute';
bahäm 'mute, dumb, speechless, one who speaks with difficulty';

bəhmat 'muteness, dumbness, difficulty in speaking';
mabhəm, ›abhāmi (K*), part. of *›abhama*;

SEMITIC: Ar. *›abham* 'bereft of articulate speech', Heb. *bəhemā* 'animal, without speech'. Ar. *bahīma* 'animal' is considered by Jeffery 85 a Hebrew loanword.
ETHIOPIC: Tna. *bāhamā* 'be dumb', Te. *bähama*, Tna. *bəḥəm bälä* 'speak in a low voice'. For the relation between 'be dumb, be mute' and 'animal' as in Heb. *bəhemā*, see *ba·ara* II.

bəhemot, bəḥemot ብሂሞት ፣ ብሔሞት 'hippopotamus';

from Heb. *bəhemōṯ* 'hippopotamus'; Amh. *bəhemot* comes from Geez. For Heb. *bəhemōṯ*, see G.R. Driver, in Levi della Vida 1956:234ff.

bahana *(yəbhan)* **በሀነ** (K*) 'fly in the air (smoke, dust)';
bāhən (K*), act. participle;
see *bāhnana* II.

bāhnana I **ባሀነነ** (K.Y.M), **bāḥnana ባሕነነ** (T) 'loaf, roam, vanish, go to waste, evaporate, withdraw, escape, perish';
›abāhnana, causative; also 'destroy';
tabāhnana 'be void, be rendered void, be invalid, be of no effect, withdraw, fail';
bəhnun 'one who loafs, empty, void';

ETHIOPIC: Te. *bahnänä* 'evaporate, become useless, become spoiled', Te. *bähanäna*. If *bāhnana* I is to be identified with *bāhnana* II (see below), the root is *bhn* (see *bahana*, above) with a reduplicated last radical. Stade 30 likewise considers a triradical root with a reduplicated *n*, but he did not record a triradical *bhn*. See also *(ta)bəḥna*.

bāhnana II **ባሀነነ** (K.Y.M), **bāḥnana ባሕነነ** (T) 'rise in the air, wake with a start';

ETHIOPIC: Tna. *ba·nänä* 'start up', *bänän bälä* 'rise (smoke)', Amh. *bannänä* 'wake up with a start', *bännänä, bunn alä* 'fly here and there', Gur. *bunn alä* 'rise (dust, smoke)', Har. *bänäna* 'be sprinkled', *biñbiñ äša* 'scatter'; passed into Cushitic: Qem. *bānan* 'become panicky'. It is also possible that the meanings of *bāhnana* I and *bāhnana* II can be reduced to one root, namely, 'loaf, rise in the air' developing into 'wake up with a start'.

bəhənzā ብሀንዛ (T.M) 'kind of flute';

to be identified with *bə·əzā* (see above), with augmented *n* and *h*:ˁ.

bāhrara ባሀረረ; see *bāḥrara* II.

baharus በሀሩስ 'cypress';

variant of *biroš* 'cypress', below. Note that *baharus* is quoted in Dillmann 494 under *bāḥrus*.

bāḥ, bāḥā, baḥā ባሕ ፣ ባሓ ፣ በሓ, (T) **baḥ በኅ** 'greetings!, hail!';
bāḥ bəhla (yəbe) 'greet';
also used with the suffixes of the 2nd person: *bāḥā-ka, bāḥ-ka, bāḥā-ki* 'hail to you!';

SEMITIC: Ar. *baḥ baḥ* 'bravo!, well done!'.
ETHIOPIC: Amh. *bäha* 'feeling of joy', Te. *bah bela, baḥ bela* 'rejoice', Tna. *bah bälä, baḥ bälä* 'take pleasure, be pleased'; passed into Cushitic: Bil. *bāḥ*.

bəḥa, in **›abəḥa አብሐ**; see *bwḥ*.

biḥ, bəḥe ቢሕ ፣ ብሔ; see *bəḥe*.

boḥa ቦሐ; see *bwḥ*.

bəḥ›a *(yəbḥā›)* **ብሕአ** 'be fermented, ferment (intr), turn sour';
›abḥə›a 'ferment' (tr);
tabəḥ›a 'ferment' (intr);
bəḥu›, fem. *bəḥə›t*, (T) *bəhu›* 'fermented, acid, sour, leaven, yeast';
bəḥə› 'leaven';
bəḥi› 'vinegar, acid';
(ḥamla bəḥi› 'bitter herbs');
bəḥ›at 'fermentation';

ETHIOPIC: Tna. *bäḥaqʷä* 'ferment' (with alternance *q*:›); related to Tna. *bäk̲ʷˁe, boḳbok̲ bälä* 'rise (dough)', Amh. *bʷäkka, bokka*, Gur. *bʷäka*, probably also Har. *bug bāya*. Littmann-Höfner 291 compare Tna. *bäk̲ˁe* 'rise (dough)' with Te. *(tə)-bäkkə·a* 'burst, crack'. It is possible that the Geez root *bḥ›* became **bhˁ*, *bh* > *bkˁ*, *bk*, with false reconstruction. Praetorius 1879:67 likewise thinks that *ḥ* of *bḥ›* became *k*, but without considering it a false reconstruction. The root also occurs in Cushitic: Bil. *baqū* 'be fermented', Kham. *baq*. The root with *k* occurs in Qem. *bukʷata* 'dough', Or. *bukō*, Kam. *būkko*. Cerulli 1936:249, under *guohoy*, thinks that the Semitic-Ethiopic root is taken from Cushitic.

bḥbḥ I, **bāḥbəḥa ባሕብሐ** (instead of *baḥbaḥa* of M) 'flow roaring, rumble';
›anbāḥbəḥa 'flow roaring, rumble, roar, resound, well up';
›abḥabəḥa (T) 'flow roaring, drip';
nabāḥbāḥ (K*) 'roaring of water';
mənbāḥbāḥt, manbāḥbāḥt (pl. *mənbāḥbāḥāt, mənbāḥbəḥāt, mənbaḥabḥāt*) 'waterfall, floodgate, cataract';

SEMITIC: Ar. *bḥ, bḫ* expresses noise: *baḥḥa* 'have a hoarse voice', *baḥbūḥa* 'hoarseness', *baḥḥa, baḥbaḥa* 'grumble (camel)', *baḥbaḥa* 'pool of water'.
ETHIOPIC: Tna. *baḥbähe, bahbəhe* 'flow roaring, sprinkle', *bʷah bälä* 'flow (a waterfall)', Har. *buḥ bāya* 'flow', Amh. *(tän)bʷabbʷa* 'gush, bubble, be poured in large quantity', *baba alä* 'make noise'. For the basic meaning 'roar, make noise', cp. also Te. *bubu bela* 'bark', *›əmba bela* 'low', Tna. *bubb bälä* 'make noise', *›əmbaḥ bälä*, Amh. *bu alä* 'roar', *bubbubb alä* 'gurgle', *əmbʷa alä* 'low', Har. *ḥumbō bāya* 'moo', Gur. *əmbabba* 'pop'. For the connection with the root *nbḥ* 'bark', see Conti 1980:74. The root also occurs in Cushitic: Qem. *boḥ y* 'be spilled', Qua. *bogu*. See also *yənbaḥāḥət*.

bḥbḥ II, **bāḥbəḥa ባሕብሐ** (instead of *baḥbəḥa* of K*) 'paint, draw, portray, create, make';
tabāḥbəḥa (K*), passive;
bəḥbāḥe 'form, formation, forming, creation'.

bḥbḥ III, **bāḥbəḥa ባሕብሐ**; see *bāḥʷbəḥʷa*.

baḥakʷ (pl. *›abḥākʷ, ›abāḥəkʷ*) **በሐኩ**, (Lt) **bəḥkʷ ብሕኩ** 'male of cattle, ram, billy goat';

from Cushitic: Be. *bōk* 'billy goat';

bḥn, tabəḥna ተብሕነ (T.M) 'be extinguished, be lost';
another spelling for *tabəḥna*; see *bāhnana* I, above.

bāḥqaqa ባሕቀቀ (K*) 'soil, dirty (tr), mix, confuse';
tabāḥqʷaqʷa (T.M) 'be mixed, be confused';

metathesis of *ḥabqaqa* (see below).

bḥqw, ›anbāḥqawa አንባሕቀወ (D 1395,K*.T) 'open, yawn, gape, release';
nabāḥqāw (K*) 'opening, yawning' (n);

ETHIOPIC: Tna. *›anbähaqʷä, ›anbäḥaqʷä* 'yawn', Amh. *ambʷaqqäqä, täbaqqäqä*; a quadriradical augmented by *ḥ (h)* in relation to *bqw* (see *baqawa*).

bāḥr (pl. *›abḥərt, bāḥrāt*) **ባሕር** 'sea, lake, ocean, large river; west, northwest, north';
bāḥrāwi, bāḥrəyāwi 'marine, maritime, pertaining to the sea';
(ḥəmām bāḥrəyāwi 'seasickness');

SEMITIC: Ar. *baḥr* 'sea, large river', SAr. *bḥr*. Syr. *baḥrā* is an Arabic loanword. Akkadian *bērtu, berātu* 'swamps(?), "etwa 'Wasserlauf'" (von Soden 122) is connected by Fronzaroli 1968, V, p.288 with *bḥr*, but the connection with Sem. *bʾr* 'well' should not be excluded.
ETHIOPIC: Te. *baḥr* 'sea', Tna. *baḥri*, Har. *bāḥar*, Arg. *bāḥar*, Amh. *baḥər, bar* 'sea'. The root passed into Cushitic: Bil. *bāḥar*, Sa. *bāherā*, Be. *behār*, Qem. *bär*. See also *bəḥra, bāḥrara*, below.

bəḥer (pl. *baḥāwərt, baḥāyərt, baḥāwərtāt*) **ብሔር** 'region, province, district, country, homeland, land, place, nation; part of a text, individual book of a collection (as, for instance, the Bible)'; is also used in expressions about weather, light, as in *masya bəḥer* 'it is evening', *ṣabḥa bəḥer* 'it is morning', *ṣəḥaw bəḥer* 'fair weather' (cp. a similar usage with Amh. *mədər* 'earth', Ar. *dunyā* 'world'; e.g. *›amsat ›addunyā* 'it is dark');
bəḥer also occurs in *›əgzi›abəḥer* 'God', from *›əgzi›* 'Lord', and *bəḥer* 'world';
baḥāwərt (pl. of *bəḥer*) 'countrymen, inhabitants or people of a country';
(baḥāwərta ālam [Lt] 'secular domain');
bəḥerāwi, fem. *bəḥerāwit* (Gr.456) 'regional';

SEMITIC: Ar. *baḥra* 'coastal region, flatland', SAr. *bḥr*. Noeldeke 1910:60, n.2 considers G. *bəḥer* a diminutive of *bāḥr*, above. Brockelmann, *ZS* 6 (1928).113 considers G. *bəḥer* a 'Kontrastbildung' to *bāḥr*.

bāḥri, bāḥrəy (pl. *bāḥrəyāt)* **ባሕሪ ፣ ባሕርይ** 'pearl, precious stone, essence, element, nature, substance, quality, hypostasis';
bāḥrəya malakot (Lt) 'divine nature';
bāḥrəya səgā (Lt) 'human nature';
(›əbna bāḥrəy 'pearl');
(ʿənqʷa bāḥrəy 'mother-of-pearl');
(in a construct state structure it means 'precious', as in *ʿamda bāḥrəy* 'precious mast');
bāḥrəyāwi 'jeweled, substantial, natural';
bāḥrəyāwit 'substance, essence';

the meanings of *bāḥrəy* 'pearl, nature, substance' are influenced by Ar. *ǧawhar* 'pearl, substance'. According to Noeldeke, *WZKM* 19 (1905). 407, "Geez *bāḥrəy* 'Perle' verdankt seine Bedeutung *natura, hypostasis, persona* dem Verkennen der Bedeutungsentwicklung von (Ar.) *ǧawhar*. Dieses bedeutet zunächst etwa 'Wesen, Quintessenz', dann erst 'Juwel', und wohl 'Perle' wie *bāḥriyy*". However, according to Lane 475 and Blachère 1957, it would seem that the primary meaning of Ar. *ǧawhar* is 'jewelry, pearls' developed into the meaning of 'substance'. On G. *bāḥrəy*, see Cerulli 1957:20-23, Hammerschmidt 1967:112-3, Mario da Abiy-Addi, 55ff.

bəḥra *(yəbḥar)* **ብሕረ** (K*.Y.M) 'be wide, be extended';

denominative from *bāḥr* 'sea, large river'; cp. also Ar. *baḥira* (V form) 'become broad, become deep'. It could also be a denominative from *bəḥer*.

bāḥrara I **ባሕረረ** (K*.M) 'sink (intr), seek to jump in a lake';
ʾabāḥrara (K*) 'sink (tr), drown (tr)';

denominative from *bāḥr* 'sea', with reduplication of the last radical; cp. also Ar. *baḥira* (X form) 'be covered with water'.

bāḥrara II **ባሕረረ** (K*.T.M), **bāhrara ባህረረ** (Y) 'be startled, fear, be frightened, bolt';
ʾabāḥrara (D.K), *ʾabāhrara* (L.Gr.181) 'cause fright, startle, terrify, chase away';

ETHIOPIC: Tna. *baḥrärä, bahrärä* 'be frightened, startle', Te. *bäharära*. In view of the fact that *bḥrr*, a 1.2.3.3 root, could be derived from a 1.2.3 root with reduplication of the last radical (for which cp. Ar. *baḥira* 'be startled'), the G. and Tna. root is *bḥrr* rather than *bhrr*.

bāḥrus, bəḥrus ባሕሩስ ፡ ብሕሩስ 'reed, cane, stubble';
bərʿa bāḥrus (Lt) 'kind of reed';

some of the biblical passages quoted by Dillmann 494 render it 'stubble'; other passages (as in 4 Kings 18:21 = 2 Kings 18:21) render it 'reed'. See *bərʿ*, below.

bāḥrəy ባሕርይ; see *bāḥri*.

bḥt I, **baḥata በሐተ**, (Lt) **bəḥta ብሕተ** 'be alone';
tabaḥata (Lt) 'be alone, be only one';
bəḥut 'alone, unique, solitary';
bəḥutāwi 'solitary, anchorite';
bāḥəttu, wabāḥəttu 'only, but, however, yet, nevertheless, other than, but rather, on the contrary, moreover' (see also Dillmann 1907: 414);
bāḥəttā 'moreover';
bāḥətit 'solitude'; with suffix pronouns (e.g. *bāḥətitu*, and so on; see Dillmann 1907:363) 'alone, only, merely, sole, solitary, privately, oneself, individually';
(ʾənta bāḥətit- [with suffix pronouns] 'separately, apart, by oneself, alone');
(ba-bāḥətit-u 'he apart, he alone, he merely, he privately');
(ʾakko bāḥətitu...ʿādi (waʿādi, ʿādi-hi, ʿādi-ni) 'not only...but also';
(ʾakko bāḥətitu...ʾallā (ʾallā-ni) 'not only...but also');
(babbabāḥətit- (with suffix pronouns) 'each alone');
bāḥətāwi 'hermit, anchorite, one who lives in solitude, solitary, deserted';
bəḥtənnā (Lt) 'solitude';
bəḥtənnāwi 'pertaining to solitude';
mabḥat, (Lt) *mabḥət* 'that which is pure, unmixed, unviolated, whole';

SEMITIC: Ar. *baḥt* 'unmixed, anything that is eaten alone without seasoning' developed into the meaning of 'alone, only'.
ETHIOPIC: Tna. *bäḥatä, baḥtäwä* 'be alone', *baḥtu, bəḥtu* 'only', Te. *bäḥata* 'be alone', Amh. *bəčča* 'only', *bahtawi* 'monk, hermit' (from Geez). The derivation of *baḥata* from *ba* 'with' and *ʾaḥatti* 'one' suggested by Praetorius 1879:140 and by Bravmann 1977:554 is unlikely. See also *bāḥtawa*, below.

bḥt II, **bəḥta** *(yəbḥat)* **ብሕተ** 'have power, have capability, have capacity, have means, prevail';
ʾabḥata 'give means, give power';
tabāḥata 'have the power or means (of attacking), fight, attack';
bəḥut 'one who has power, one who has authority';
bəḥət waddad (T), honorific title given to someone who has full power (cp. Amh. *bitwäddäd*);
bəḥtat, same as *mabḥat*;

mabḥat, (L.T) *mabāḥt* 'capacity, power, fullness of power, authority, permission, consent';
ETHIOPIC: Te. *bäḥata* 'own a thing alone, take for oneself', Tna. *bäḥatä* 'acquire, have power', Amh. *batä* 'dominate, take possession', *mäbt* 'privilege, right, authority'. Dillmann 495 considers *bəḥta* a denominative of *mabāḥt*, from *boḥa* (see *bwḥ, boḥa*, below). The root passed into Cushitic: Bil. Sa. *bahat* 'take possession of'.

bḥt III, **baḥata በሐተ** (Lt) 'begin';
variant of *baʿata*, above.

bāḥətit, bāḥətitu ባሕቲት ፡ ባሕቲቱ; see *bḥt* I.

bəḥtot ብሕቶት, bəḥtut ብሕቱት; see *bāḥtawa*.

bāḥtawa ባሕተወ 'be alone, be solitary, be separated';
tabāḥtawa 'be alone, be solitary, lead a solitary life';
bəḥtəw (fem. *bəḥtut*) 'alone, solitary, segregated, isolated, one who leads a solitary life';
bəḥtot (Gr.184) 'oneness, uniqueness, unity';
bəḥtut (from *bəḥtəw-t*) 'oneness, integrity, uniqueness, the only one, the only begotten';
(babəḥtut [Lt] 'alone');
bəḥtāwe (K) 'the being alone, seclusion, solitariness';
bəḥtəwənnā 'anchoritism, solitude, solitary life';
bəḥtənnāwi 'pertaining to solitude or anchoritism';
tabāḥətāwi 'one who leads a solitary life, anchorite';
tabāḥətəwo 'solitude, solitary life';

the verb is a denominative of *bāḥətāwi*, for which see *bḥt* I.

bəḥəw ብሕው (T) 'forest, woodland'.

baḥāwərt በሓውርት; see *bəḥer*.

bəḥəwwəs ብሕውስ (D.M) 'useless kind of plant, (K) excrement of chicken, leaf that has a bad smell'.

bāḥzəyon ባሕዝዮን (D.1403,Gr.425) 'topaz';

corrupt form of *pāzəyon* (see below), from Gk. *topazion* 'topaz'.

bəḥe, biḥ, biḥ ብሔ ፡ ቢሃ ፡ ቢሕ, (T) **bəḥe ብሔ** (pl. *biḥot, biḥāt, bəḥeyāt*) 'hippopotamus';
Hommel 381 considers it a Coptic loanword, but he does not give the Coptic form. It is either the Coptic *iḫ* 'demon > monster' (with the agglutinated article *p*), or Coptic *(p)ehe* 'cow', passing throug Ar. (Egyptian) *bīḥ*. Note that Littmann, *ZA* 21 (1908). 63 considers Ar. *bīḥ* an ancient Egyptian loanword.

baḫʷbaḫʷa በኀበኀ (D.K.T), **bāḫbəḫʷa ባኀብኀ** (L), **bāḫbaḥa ባሕብሐ** (Y.T), **bāḫbaḥa ባሕበሐ** (M) 'decay, become putrid, be worm-eaten, rot, stink, perish, be destroyed';
ʾabaḫʷbaḫʷa 'produce purulent matter';
bəḫbuḥ, bəḫʷbəḫʷ, baḫʷbaḫʷ 'putrid, decayed, rotten, worm-eaten';
bəḫbəḥ (Lt) 'rot, putrefaction';
bəḫbāḥe (one would expect *bəḫʷbāḫʷe*), *bəḫʷbāḥe*, (K) *bəḫʷbāḫʷe*, (T) *bəḫbāḥe* 'putrefaction, bad smell';

SEMITIC: Ar. *baḥw* 'dates beginning to rot', *bāḥa* 'rot' (Dillmann 517).
ETHIOPIC: Tna. *baḥbəḥe* 'rot', Te. *bähbäḥa* 'putrefy'; also in Cushitic: Sa. *bah* 'putrefy', Qua. *bohŭ*, Som. *baq* (Dolgopolsky 283). The root is related to Tna. *bäḵʷbäḵʷä, boḵʷboḵʷä* 'be worm-eaten', Amh. *bokäbokä*.

bak በክ (D 1396,T), **bok ቦክ** (D 1430,K*) 'scab, wound';

the connection with Heb. *bohaq* 'scab' suggested by Dillmann 1430 and accepted in the various dictionaries of Hebrew is doubtful. D. Cohen 1976:49 likewise expresses doubts about this connection.

bakk በክ, bakka በክ; see *bkk*.

bəke ብኬ; see *bakaya*.

bakʷḥa *(yəbkʷāḥ)* **በኵሐ** 'blow on the fire by mouth or with bellows';
ʾabkʷəḥa 'blow on the fire, inflate the bellows, blow upon, exhale';
məbkʷāḥ, mabkʷəḥ, (Lt) *məbkʷəḥ*, (L.Gr.188) *məbkʷāh*, (Lt) *mabkʷəh* 'a blowing, bellows';
mabkʷəḥi (Gr.188) 'one who causes to blow, one who blows with the bellows';

ETHIOPIC: related to Tna. *bäḵʷʿe* 'blow on the udders of a cow to make her give milk'; also in Cushitic: Sa. *bawak* 'blow on the fire', *ǫbūk* 'blow on the udder of a cow'. See also *mbkʷḥ*.

bkk, bakka *(yəbkək)* **በከ** (T.K) 'vanish, fade away, disappear, become void, become futile';
bakk (D.T.M) 'being void, vacuity, solitude, idleness, emptiness, nothingness; void, empty, single (not married), devoid, (Lt) useless';
(babakk, labakk [Lt] 'in vain');
bakka (T.K) 'in vain, uselessly, for nothing, fortuitously, without cause, for no purpose, in idleness, by mere chance';

SEMITIC: perhaps Ar. *bakka* 'tear, break, lower the value of something' > 'being nothing'.
ETHIOPIC: Tna. *bäkki* 'just so, useless', Amh. *bäkkäkä* 'be destroyed, ruined, useless', *bäkk* 'useless, valueless, vain', Gur. *bokäk bälä* 'exhaust oneself, become tired because of making an effort'; also in Cushitic: Sa. *bakk* 'ruin'. See also *bakaya* II.

bakʷara I *(yəbkʷər)* **በኰረ**; see *tabakʷra*;
bakkʷara (Mk) 'offer a first-born animal to the church'; denominative of *bakʷr*, below;
ʾabkʷara (Lt) 'give birth for the first time';
tabakʷra 'be a first-born, give birth for the first time, have a first-born';
bakʷr (pl. *bakʷrāt, ʾabkʷər, ʾabkʷār*) 'first-born, firstling, first fruits';
bəkʷrannā, bakʷrannā, bəkʷrannāt 'primogeniture, status of first-born, birthright';

SEMITIC: Ar. *bikr* 'first-born', SAr. *bkr*, Soq. *bekir*, Heb. *bəḵōr*, Aram. *bukrā*, Md. *bukra*, Ug. *bkr*, Akk. *bukru*. For 'first fruit', cp. Syr. *bəḵar* 'bring forth early fruit', Heb. *bikkūrīm* 'first fruit'.
ETHIOPIC: Tna. *täbäkkʷärä* 'give birth for the first time', Te. *təbäkkära*, Amh. *abäkkärä*. For 'first-born', cp. Tna. *bäḵʷri*, Te.Gur. *bäkər*, Amh. *bähər*, Arg. *bəhər*; passed into Cushitic: Bil. Qua. *bäġer*, Kham. *baûr*.

bakʷara II **በኰረ** (Y.M), **bakora በኮረ** (T) 'be suspended, be put off, fail to occur, stop (intr)';
ʾabkʷara (K) 'suspend, put off, hold back, stop (tr), give up';
tabakʷra (K) 'be suspended';
bakʷāri (K*), act. part. of *bakʷara*;
bəkur (K) 'that which is put off or suspended';

ETHIOPIC: Tna. *bäḵʷärä* 'be suspended, be absent', Te. *bäkra* 'neglect, not work, delay', Amh. *bäkkʷärä* 'be suspended, fail to be held' (rather than *bäkkärä* 'stop giving birth to children', as suggested in Leslau 1979:136), Gur. *bäkärä* 'lack, not find, miss'.

bəkr ብኩር (Gr.189) 'virgin';

from Ar. *bikr*.

bəkorā ብኮራ (Gr.427) 'stagnant water';

ETHIOPIC: Tna. *boḵra, buḵra* 'rigole autour du moulin où s'arrête et tombe la farine moulue'; not to be identified with Ar. *birka* 'pond', as suggested by D. Cohen 1976:65.

bakaya I *(yəbki)* **በከየ** 'weep, mourn, bewail';
ʾabkaya, causative; also 'move to tears';
tabakaya (D.1430) 'pretend to weep';
tabākaya 'weep together, mourn mutually';
ʾastabākaya (K) 'make weep (mourn) together';
bakāyi 'one who weeps, who laments';
bəkuy (K*) 'mourner';
bəkāy, (Lt) *bəke* 'weeping, lamentation';
mabkəy, mabāki, mabākəy 'mourner';
məbkāy 'place of mourning';

SEMITIC: Ar. *bakā (bky)* 'weep', Mh. *bekū*, Heb. *bāḵā (bky)*, Aram.-Syr. *baḵā*, Ug. *bky*, Akk. *bakû*.
ETHIOPIC: Te.Har. *bäka* 'weep', Tna. *bäḵäyä*, Gur. *bäkʾä*, Gaf. *bäššä* (*ky* > š); perhaps also Cushitic: Som. *bih* 'cry' (with *k* > *h*).

bakaya II **በከየ** 'vanish'; see also *bkk*.

bal በል, imperative of *bəhla*, above.

balla በለ; see *bll*.

bala, in **ʾabala አበለ**; see *bəhla*, above.

balʿa *(yəblāʿ)* **በልዐ** 'eat, consume, devour; → (figurative) accuse, calumniate';
(balʿa maḥalā 'he violated the oath');
ʾablʿa 'feed, give to eat';
tabalʿa 'be eaten, be consumed';
(zayətballāʿ 'edible');
tabālʿa 'devour one another';
ʾastabālʿa 'incite to eat one another, (Gr.182) urge to eat';
balāʿi 'one who eats, voracious, gluttonous, consuming';
bəluʿ 'eaten, corroded';
bəllāʿ 'food, that which is eaten up, leftover, residue of food, fodder';

bəlʿat 'consumption, eating, devouring';
mablʿ (pl. *mabālʿ, mabālʿt, mablʿtāt*) 'food, dish (food), provisions, alimentation, fodder';
məblāʿ (K*) 'eating, something in /with/ which one eats';
tabalāʿi (Gr), part. of *tabalʿa*;

SEMITIC: Ar. *baliʿa* 'swallow ', Śḥ. *belaʿ*, Heb. *bālaʿ*, Aram.-Syr. *bəlaʿ*, Md. *bla*.
ETHIOPIC: Te. *bälʿa* 'eat', Tna. *bälʿe*, Amh.Arg. *bälla*, Gaf. *bällä*, Har. *bälaʿa*, Gur. *bäla*. The root passed into Cushitic: Bil. *belāʿ*, Sa. *balaʾ*.

balbala I **በልበለ** (T.Y.K.M) 'become old';
bəlbāle, balbāle 'tattered clothes, sack, soiled garment';

a reduplicative root of *bly* (see *balya*, below).
SEMITIC: Md. *bulbulaia* 'marks of deterioration', likewise a reduplicative root of *bla* 'wear out'. For the cognates of the root *bly*, see *balya*.
ETHIOPIC: Amh. *bäläbbälä* 'become old, become tattered (clothes)', *boläbbolä* 'become threadbare'.

balbala II, **ʾanbalbala አንበልበለ** 'blaze, emit flames, kindle into a blaze, let glitter, flash'; (D 650 lists it under *nblbl*);
ʾənbulbul 'that which blazes';
nəbəlbul (M) 'inflamed';
nabalbāl 'flame';
nabalbālāwi 'flaming, fiery';

ETHIOPIC: Tna. *bälbälä, bälbäl bälä, tänbälbälä* 'flame, blaze, flicker', *näbälbal* 'flame' (n.), Amh. *tänbäläbbälä, tänboläbbolä* 'blaze, emit flames', *bilbill alä* 'burn quickly', *näbälbal* 'flame' (n.), Gur. *bolbol balä, əmbʷäläbbälä, balal barä* 'flicker, blaze'. This root is common with Cushitic: Or. *belbel* 'flame', Som.Be. *balōl*, Sa. *bolol*, Bil. *birbir, bura* (with alternation of liquids), Som. also *belbel* 'flame'. Cerulli 1936:259 (under *lablab*) thinks that Semitic-Ethiopic is a Cushitic loanword. Dillmann 650 considers *n-blbl* a metathesis of *lblb* (for which see *lahaba*, below). The meaning 'flicker, blaze' is connected with 'shake, sway', for which cp. Amh. *bäläbbälä* 'shake, sway in the wind', Tna. *bälbälä*, Te. *ʿabälbäla* (augmented by ʿ) 'flutter, quiver to and fro'; also in Cushitic: Sa. *bāl* 'tremble', *bālbāl* 'hover, float'.

balbala III **በልበለ** (Lt) 'predict through omens';

ETHIOPIC: Te. *(ʾa)bälbäla* 'talk like one possessed'.

balbisāt በልቢሳት (KG) 'dish(es)';

corrupt form of *labesāt*.

bol(l)ad ቦለድ (Lt) 'rebel';

from Amh. *bollād* 'person who lives alone in an area he has settled'.

bəlādəyos ብላድዮስ 'coat';
see also *bilāndəyos*.

balg በልግ 'season of light rains';

from Amh. *bälg*.

balgər, balāgir በልግር ፡ በላጊር 'kind of precious stone';
see *balagir*, below.

balagir በለጊር (T.M), **balāgir በላጊር** (M) 'silken garment, velvet';

the basic meaning of the root is probably 'something precious'; see also *balgər* 'kind of precious stone', above.

bāl(ə)ḥa I **ባልሐ** 'liberate, rescue, save';
tabāləḥa, passive; also 'escape, get rid of';
ʾastabāləḥa 'give an order to liberate, order to be liberated';
bālāḥi, act. part. of *bāl(ə)ḥa*; also 'liberator';
bəluḥ, pass. part. of *bāl(ə)ḥa*;
bāləḥat, bāləḥot (D), *bəlḥat* (Gr.455) 'liberation, deliverance';
mabāləḥi, (Mk) *mabāləḥ* 'liberator';

ETHIOPIC: Te. *balḥa* 'loosen, free', Tna. *balḥe*.

bāl(ə)ḥa II **ባልሐ** (Y) 'hide, conceal'.

bələḥor ብልሖር (D), **bələhor ብልሆር** (T.M), **bələher ብልኄር** (Lt), name of Satan;

to be identified with *bəryal* (see below), from **bəlyal* > **bəlyar* > *bələher, bələḥor*. R.H. Charles, *The Ascension of Isaiah* (1900), p.15, quotes Gesenius who derives *bəlḥor* from Heb. *baʿal qiryā* 'Lord of the world'.

bəlḥit ብልሒት (T.M) 'white quartz that sparkles in the sun';

instead of *bəlḥit*, from *balḥa* 'be sharp' (see below).

balḥa *(yəblāḥ)* **በልኀ**, (KG) **balḥa በልሐ** 'be sharp, (KBT) be smart, be clever, be quick';

ʿablәḥa 'sharpen';
ballih 'sharp, quick, swift, violent, penetrating, fierce (lion), smart';
(balliha qāl 'eloquent');
bәlḥ 'sharp, sharp point, sharp edge, sharpness, cleverness, acuteness';
bәlḥat 'brightness, sharpness, cleverness, (Gr.424) lightning';
mabläḥ (pl. *mabāläḥt*) 'implement of iron';
mabläḥi (K*) 'one who sharpens';
mәblāḥ (K*) 'instrument serving to sharpen';

ETHIOPIC: Tna. *bälḥe* 'be sharp', Te. *bälḥa*, Har. *bäläḥa*, Amh. *bälla* 'be sharp', *bäliho* 'knife, something sharp', Gur. *(a)bälla* 'sharpen'; passed into Cushitic: Bil. *balaḥ* 'spear'. For the passage of meaning 'be sharp > be smart', cp. Amh.Gur. *bәlәh* 'clever, smart', Tna. *bälḥatä* 'be smart', denominative from *bәlḥat*. See also *bәlḥit*, above.

bll I, **balla** *(yәbläl)* **በለ** (K*) 'moisten, wet, immerse in a liquid';
ʿablala (K*), causative;
bәlul (K*) 'humid, wet, moistened, dampened';

SEMITIC: Ar. *balla* 'moisten', Heb. *bālal*, Ug. *bll*, Syr. *bal (bll)*, Akk. *balālu*; related to Syr. *pal (pll)* 'sprinkle'. It is also possible that G. *balla* simply transcribes Heb. *bālal*. See also *bll* II.

bll II, **balla** *(yәbläl)* **በለ** (K*) 'spoil, ruin, destroy, mix, confuse';
ʿablala (K*), causative;
bәlul (K*) 'mixed up, mixture, motley';

SEMITIC: Ar. *balbala* 'mix, confuse', Heb. *bālal*, PbH. *bilbel*, Syr. *bal* 'confuse', *bәlīl* 'mixed, confused > disorderly', *balbel* 'confuse, spoil', Md. *blila* 'confused, idle, useless', Akk. *balālu* 'mix, brew beer'.
ETHIOPIC: Amh. *bolläbbolä* 'combine *nug*-seeds with flax seeds', Te. *ʿabälbäla* 'be confused'. For the meaning 'be spoiled', cp. Tna. *bälälä* 'be spoiled', *bälāla* 'without importance', Te. *bällāla* 'lose color', *tәbällāla* 'be weakened', Amh. *bällälä* 'be spoiled, not succeed, become nothing', *bälāla* 'in vain', Har. *bälāla* 'get spoiled', Gur. *(bä)bäläl* 'in vain, gratis, for nothing'. The root passed into Cushitic: Or. *ballaw* 'be spoiled'. It is also possible that the meaning of *bll* II 'be mixed' could be derived from *bll* I 'moisten, wet', the notion of wetting or moistening bringing about the meaning of things being mixed up as a result. See also *bābbala*.

ballama **በለመ** (MA.Mk) 'write';

probably from French *plume* 'pen', denominative *ballama* (with *p* > *b*), created by an Ethiopian scholar familiar with French.

balan, balāno, bālān, bolān, balānon, bālānon **በለን ፡ በላኖ ፡ባላን ፡ ቦላን ፡ በላኖን ፡ ባላኖን**, (T) **bәlane** **ብለኔ** 'oak tree, (T) acacia tree';

from Gk. *balanos* 'acorn'. Note that Amh. *läbät* given by Tayyä is probably a misprint for *balut* 'acorn'.

bәlane, bәlani **ብለኔ ፡ ብለኒ**, (Lt) **bәlāne** **ብላኔ** 'bath, christening font';
beta bәlane 'public bath';

from Gk. *balaneion* 'bathing establishment'; also in Ar. *ballān* 'a hot bath', Syr. *balānā*, Amh. *bәlane*, *betä bәlane* 'place for immersion'.

bәlen I **ብሌን** (K*) 'pupil of the eye';

from Amh. *bәlen*; see also *bәlen* II.

bәlen II **ብሌን** 'spatula with which one applies antimony to the eyelashes';

would it be connected with *bәlen* I 'pupil of the eye' and come to mean 'an instrument for applying antimony to the eye'?

bәlen III, **balino, balinon** **ብሌን ፡ በሊኖ ፡ በሊኖን** 'veil with which women cover their faces when appearing in public, linen garment worn by women, cover';

from Gk. *pallion* 'cloak' from Lat. *pallium*, through Chr.-Ar. *ballīn*.

bilāndәyos **ቢላንድዮስ** (Lt) 'coat';

see also *bәlādәyos*. One recognizes *bәlen* III with an additional element.

bālānon, balānon **ባላኖን ፡ በላኖን**; see *balan*.

balinon **በሊኖን**; see *bәlen* III.

balaq, bālaq, bālāq (pl. *ʿablāq*) **በለቅ ፡ ባለቅ ፡ ባላቅ** 'marble, alabaster, onyx';
ʿablāq (pl. of *balaq*) 'tablets of stone';

SEMITIC: Ar. *balaq* 'marble', SAr. *blq* 'limestone'. Hommel 56 connects Ar. and G. *balaq* with Ar. *ʿablaq* 'dappled black and white'.

ETHIOPIC: Te. *bälqat* 'rock', Tna. *bäläq* 'marble', Amh. *baläq*. It is also possible that the Ethiopic expressions are borrowed from Ar. *balaq*. Amh. *bәlčәt* 'obsidian' derives from *blṣ* > *blṭ* (Leslau 1979:140) and is not connected with *balaq* as suggested in Rabin 1980:17.

bālāq **ባላቅ** (T.M) 'fragrance, odoriferous tree'.

beleq **ቤሌቅ** (D 1403); see *ṭarzabelq*.

blq I, **balaqa** **በለቀ** (K*) 'grow up, become sexually mature';
bәluq (K*) 'mature, adult, old enough for intercourse';

from Ar. *bālaġa* 'become mature'; also in Amh. *balläqä*, Te. *ʿabläqa* (contrary to Wajnberg 1937c:200, D. Cohen 1976:69), Gur. *baläqä*, Har. *bāläxa*; in Cushitic: Qab.Al. *bāliqi*.

blq II, **bālaqa** **ባለቀ** (T.M) 'perform a military dance';
bālqe (T) 'military dance';

SEMITIC: the notion of movement is to be compared with Ar. *balaqa* 'go rapidly'.
ETHIOPIC: Tna. *bäläq bälä* 'gush out', Amh. *bulläqq alä*, *bolläqä* 'gush out, burst forth (spring)'.

balqam **በልቀም** 'phlegm';

from Gk. *phlegma* through Ar. *balġam*; also in Neo-Syr.Md. *balqam*, Syr. *pәlegmā*, Te.Amh. *bälqäm*. For Ar. *balġam*, a secondary singular of **balāġim* < Gk. *phlegma*, see Spitaler 217.

bәlur **ብሉር** 'beryl, crystal';

from Gk. *bēryllos* 'beryl', with metathesis through Ar. *ballūr*; also Syr. *belūrā*, Md. *bilur*, *bilaur*; in Ethiopic: Te. *bälur*, *bänur*, Amh. *bälur*; in Cushitic: Af. *banūr*. See also *bәralle*. On its Tamil origin, see Rabin 1968:436.

balas (pl. *balasāt*, *ʿablās*) **በለስ** 'fig tree, fig, sycamore (tree and fruit)';

perhaps from Ar. *balas* 'fig tree' (considered to be Yemenite; see Blachère 797); in Heb. as denominative *bālas* 'nip the unripe sycamore figs' (see Greenspahn 105-6); in Ethiopic: Te.Tna.Amh.Gur. *bäläs* 'fig'; passed into Cushitic: Bil. *bäläsa*, *Sa. balas*.

balasā **በለሳ** (Lt) 'kind of measure'.

balasān, balsān, balason **በለሳን ፡ በልሳን ፡ በለሶን** 'balm, balsam tree, balm tree, chrism (holy oil)';

from Gk. *balsamon* 'balsam tree' through Ar. *balasān*; also in Tna. Amh. *bälsan*, Som. *bilsin*, Syr. *balsәmūn*, Aram. *balsәmōn*. For Gk. *balsamon* derived from Heb. *bāśām*, see D. Cohen 1976:88; Masson 77-8. For Gk. *ls* representing the lateral pronunciation of Heb. *ś*, see Steiner 124ff.

balaṣa I **በለጸ** (M) 'sparkle, glitter';
tabālaṣa (M) 'glitter, shine'; the meaning of 'shatter, break to pieces' given by Dillmann 492 to *tabālaṣa* undoubtedly refers to his reading *tafālaṣa*;

SEMITIC: Ar. (Chado-Sudanese) *balaṣ* 'sparkle', Syr. *bәlaṣ* 'flourish', *bәlṣūṣītā* 'spark', Neo-Syr. *balbiṣ* 'shine, sparkle', Akk. *balāṣu* 'stand out, be prominent' (from a meaning 'shine').
ETHIOPIC: Te. *bäläčč bela*, *bäläčläča* 'flash, glitter', Tna. *bәlläčč bälä*, *bәlәčәlläčč bälä*, Amh. *bäläčča*, *bәlläčč alä*, *täbläčälläča*, Arg. *bәlәčč ala*, Har. *bilič bilič bāya*, Gur. *bәlläč alä*. It is from this root that Amh. *balčut* 'obsidian' derives (see *boltata*, below). The root passed into Cushitic: Kam. *billič-ye*, Bil. *bilič y*, contrary to Brockelmann 1950:32 who considers the Ethiopian-Semitic root taken from Cushitic. See also *baraṣa*.

balaṣa II **በለጸ** (Y) 'be shrewd, be cunning, be smart';

from the Ethiopian root *blṣ*, *blṭ* 'be superior, exceed' passing into the meaning 'be clever, cheat, outwit': Tna. *bäläṣä* 'exceed, outwit', *(tä)bälaṣi* 'cunning', Te. *tәbälläṣa* 'cheat', Amh. *bälläṭä* 'exceed, be superior', *bәlṭ* 'cunning', Har. *bäläṭa* 'cheat, be cunning', Gaf. *bәlṭä* 'cunning', Gur. *bälläṭä* 'be superior, exceed, cheat, outwit'. The root passed into Cushitic: Qab. *balṭi-yo* 'surpass'. Arabic *balaṣa* 'oppress, extort' is not to be identified with the Ethiopic root, as suggested by D. Cohen 1976:69, since the meaning 'cheat, be shrewd' of the Ethiopic root is secondary.

ballata **በለተ** (K*.Y) 'separate, cut meat into pieces, (M.K*) render poor, render lonely';
taballata (K*) 'be separated, be lonely, be poor';
ballāti (K*) 'one who separates, butcher (one who cuts meat into various cuts)';

ballut (K*) 'cut, separated, lonely';
maballat, see below;

SEMITIC: Ar. *balata* 'cut short, break off', Ug. *blt* 'break through' (for which see Aistleitner 50).
ETHIOPIC: Har. *(is)bälät* 'separately, separate', Amh. *bällätä* 'cut meat into various cuts, dismember, render lonely, render poor'. The root passed into Cushitic: Aw. *bellet* 'chop up'.

balotā በሎታ (Lt) 'knobby club';

from Amh. *bälota*, same.

bəlit ብሊት; see (*balya*), *bəluy*.

bəlātənnā ብላትና (Lt) 'page, servant';

from Amh. *blatenna*.

bəlātanʿāšā ብላተንዓሻ (K), **balātanaʾašā በላተነአሻ** (OT 578), **bəltanaʾašā ብልተነአሻ** 'constellation of the Bear';

from Ar. *banāt naʿš* 'the bearers of a bier (when the corpse is on it)'; so called because they (the stars) are likened to the bearers of a bier since they form a square (Lane 2816). According to Kunitzsch 1959: 149 the meaning is not clear. See also *bəltānās*.

bəltānās ብልታናስ (T) 'moon';

undoubtedly to be connected with *bəlātanʿāšā*; the difference in meaning is due to a misunderstanding of the noun.

(ʾəl)bāltaribon እልባልተሪቦን 'Pater Noster';

a corrupt form of Gk. *patēr hēmōn* 'The Pater Noster' through Chr.-Ar. *bātārīmūn*, *bātarīmūn*; note the Arabic article *ʾəl*.

bəltit ብልቲት; see *boltata*.

boltata ቦልተተ (T.M) 'make an obsidian blade, scintillate' (denominative);
bəltit, (T.) *bəltut* 'flint, (T.M) white quartz that sparkles in the sun';

ETHIOPIC: Amh. *bəltit* 'sharp piece of obsidian used for shaving the head or cutting veins for cupping', Te. *bəltot* 'pointed stone'; related to Amh. *balčut*, *balčət* 'obsidian', Gur. *bälәčča*; also in Cushitic: Or. *bālčita*, Had. *bānča* (with alternance of liquids). Dillmann 488 derives it from *blt* 'cut' (see *ballata*, above). See also *bəlhit*.

bāluṭ ባሉጥ 'oak tree';

from Ar. *ballūṭ* (taken from Aram. *bəlūṭā*; see Fraenkel 139); also in Te.Amh. *baluṭ* (see also Noeldeke 1910:44, n.1); in other Semitic languages: PbH. *bālūṭ* 'acorn', Syr. *bəlūṭā*, Md. *baluda*.

bəlṭonos ብልጦኖስ (D 1251), **bəltānos ብልጣኖስ** (D 1403), **bəlāṭonos ብላጦኖስ** (T) 'plane tree';

from Gk. *platanos* 'plane tree'; see also *pəlāṭānos*.

balaw በለው (D 1395,T.M) 'silken garment, velvet, wide trousers';

ETHIOPIC: Amh. *bäläw* 'wide trousers'; Amh. *bolale* 'wide trousers' is probably borrowed from Gurage.

balya *(yəblay, yəbli)* **በልየ** 'be old, grow old, age, be worn-out, be decrepit, be obsolete, be antiquated';
ʾablaya, causative; also 'consider worn-out';
balāyi 'old, wearing out';
bəluy (fem. *bəlit*) 'old, ancient, antiquated, decrepit, obsolete, worn-out';
bəluy and *bəlit* also refer to the Old Testament;
bəlyat 'old age';
ʾablāyi (K*), part. of *ʾablaya*;
mablayi (K*), part. of *ʾablaya*;

SEMITIC: Ar. *baliya* 'be old, be worn-out', Heb. *bālā (bly)*, Aram.-Syr. *bəlā*, Md. *bla*, Ug. *bly-m* 'worn-out', Akk. *balû*, *belû* 'come to an end'. The connection with SAr. *bly-t* 'be buried', *blwt* 'tomb' suggested by W. Müller 1962:29, 1963:307 is doubtful.
ETHIOPIC: Tna. *bäläyä* 'be old, be worn-out', Te. *bäla*, Amh. *bəluy* 'old' (in *bəluy kidan* 'Old Testament', from Geez). The root passed into Cushitic: Som. *bāli* 'worn-out thing', Bil. *bäl*. See also *balbala* I.

balaz በለዝ (K) 'name of pillar in Solomon's temple, (D 1403) straight, (K) uprightness';

from Gk. *bolōz*; also Amh. *bäläz* 'pillar of the church sanctuary' (from Geez). Note that the Hebrew name of the column (in 3 Kings 7:21; in the Hebrew Bible 1 Kings 7:21) is *boʿaz*, a proper name. The Gk. *bolōz* is then a corrupt transcription. See also *balaza*, and *yāqum*.

balaza በለዘ (T.Y.M) 'be hard, be strong';
balaz 'hard, strong, rough';

the verb is a denominative from *balaz* 'pillar' (see above). As for the meanings 'hard, strong', they are interpretations of the qualities of a column.

bāmā ባማ 'high place, place of worship';

from Heb. *bāmā(h)*.

bonu ቦኑ 'is there?, are there?';
see *ba*, *nu*.

bənʾoni ብንኦኒ (T) 'son of affliction';
transcription and translation of Heb. *bęn ʿônī*.

banana በነነ (Lt) 'rise (dust), ascend (smoke from a fire)';
ʾabnana (Lt), causative;

ETHIOPIC: Tna. *bänän bälä* 'rise (smoke)', Amh. *bännänä*, *bonnänä*, *bənn alä*, *bunn alä* 'fly here and there (smoke, dust)', Har. *bänäna* 'be sprinkled', Gur. *bunn *balä* 'rise (dust, smoke)'. See also *bāhnana* II.

bənāse ብናሴ, a name of the moon;

the interpretation of Halévy, *JA* 9 (1867). 385 for this noun as coming from Heb. *bęn kęsę*, i.e., *ksy* 'cover' is unlikely. The noun *bənāse* is perhaps a corruption of *bəltānās*.

bannata በንተ 'make a gift, pay tithe, pay tribute';
bənnat 'tribute, offering, gift, profit, gain';

SEMITIC: SAr. (Qataban) *bnt* 'tax, duty'. Zimmern 10 compares G. *bənnat*, with reservations, with Aram. *bəlō* 'taxes', coming from Akk. *biltu* 'tax'. However, Akk. *biltu* 'tax' is derived from *wabālu*. The connection with Heb. *mənāṯ* 'portion, share' (from *mny* 'count') suggested by Reinisch 1887:80 is doubtful.
ETHIOPIC, common with Cushitic: Bil. *bän* 'pay tribute', Kham. *bin* 'reward for a job well done'.

benāti ቤናቲ -; see *bayna*.

bənt, in **bənta ʿayn ብንተ ፡ ዓይን** 'pupil of the eye, eyeball', lit. 'daughter of the eye';

this is the only example in Geez where Semitic *bənt* 'daughter' is used. Noeldeke 1910:135, n.5 thinks that *bənta ʿayn* is taken from Ar. *bintu-l-ʿayn*; cp. also Heb. *baṯ ʿayin* 'eyeball, pupil of the eye'. For 'pupil of the eye' expressed by 'daughter of the eye', cp. Tna. *gʷal ʿayni*, Te. *wälätt ʿayn*, Amh. *yayn mammito*. Gurage *yen brät*, and Amh. *yayn brät* 'pupil of the eye' are identified by Praetorius 1879:297 with G. *bəntä ʿayn*. DTW 212 connects *brät* of Amh. *yayn brät* with *brät* 'iron', the pupil of the eye being compared with polished iron that reflects an image.

bəntāle ብንታሌ (D 1396), **bantale በንተሌ** (Lt);

D 1396 quotes a passage *waʾaṣnaʿəwo falfala wabəntāle* without translating *bəntāle*. J. Halévy, *Təʾazāza Sanbat* (p.78; translation, p.194) renders it 'panthers' (?). J. Tubiana, *GLECS* 9 (1960-63). 102 translates it 'hare'; he derives it from Cushitic: Qem. *bāntāra*, and identifies it with G. *mantale* (for which see below). However, since *bantale*, *bəntāle* follows *falfal* 'elephant' (D 1396), *falfalāt* 'elephants (Halévy, ib), it is not likely that *bantale* could mean 'hare'.

bānyān ባንያን (Lt) 'Indian trader';
bānyānāwi (Lt) 'pertaining to an Indian trader';

from Sindhi *vāṇyāṇi* through Ar. (Yemen) *bāniyān* (W. Müller, *ZDMG* 122[1972].306); also in Amh. *baniyan*, Tna. *banyan*, *baynan*, Te. *bäynani*, Som. *banyāl*.

baqqa በቀ; see *bqq*.

beqa ቤቀ; see *byq*.

buq ቡቅ; see *bwq*.

baqʷʿa I *(yəbqʷāʿ)* **በቀዐ** 'be useful, be of use, benefit, be of benefit, be serviceable, serve, be profitable, have advantage, fit, be fit, be suitable, be appropriate, be gratifying, be worthy, be capable of';
(baqʷʿa larəʾsu 'he was self-supporting');
(zayəbaqqʷəʿ 'suitable');
(zaʾiyyəbaqqʷəʿ 'useless');
(bəqʷəʿa-nni, bəqʷəʿu-ni 'I beg you (sg.pl), I pray you, please!, I am content with', lit. 'do me a favor, oblige me!');
ʾabqʷəʿa (K*), causative;
tabaqʷʿa 'be helped, be made use of, find advantage, take advantage of, (K) be asked, be begged';
ʾastabqʷəʿa, ʾastabaqʷəʿa 'ask for a favor, request, plead, beseech, supplicate, implore, entreat, intercede, console, encourage, exhort, think fit';

baqʷāʿi 'useful, beneficial, salutary, benefactor, who bestows, worthy, fit';
bəqʷəʿ, *bəquʿ* 'useful, beneficial';
bāqʷəʿ 'useful, beneficial, suitable, worthy (of), fit, effective';
baqʷəʿ 'use, usefulness, profit, favor, efficiency, value';
baqʷʿet, *bāqʷʿet*, *baqʷʿāt*, (K) *bəqʷʿat* 'use, usefulness, benefit, profit, advantage, comfort, efficiency, favor, asking favor, (Lt) interest on a loan';
bəqʷʿətāwi, *baqʷʿetāy* (Lt) 'useful, beneficial';
bəqʷʿān, *bəquʿān*, same as *baqʷʿet*;
ʾastabqʷāʿi, (Gr) *mastabqʷəʿi* 'supplicant, mediator, intercessor';
ʾastabqʷəʿot 'entreaty';
mastabqʷəʿ, *mastabquʿ* 'supplicant, one who beseeches urgently, one who intercedes; supplication, prayer of intercession (liturgy), solemn prayer'; see Velat 187, 198:
məstəbqʷāʿ (Gr.188) 'intercession, mediation, plea';

Ethiopic: Te. *bäqʿa* 'be useful, do things well', Tna. *bäqʷəʿe* 'be sufficient, be suitable', Amh.Arg. *bäqqa* 'be sufficient, be enough, be competent', Gaf. *bäqqä*. The comparison between Amh. *əbakk-əh* 'please!' and G. *bəqʷəʿanni* 'I pray you, please!' suggested by d'Abbadie 355 presents difficulties. Praetorius 1879: 72 likewise suggests, with reservations, the derivation of Amh. *əbakkəh* from a Geez form such as *ʾastabqʷəʿ-akka*. Littmann-Höfner 285 connect Te. *bäqʿa* 'be strong' with the Geez root *bqʷʿ* 'be useful'.

baqʷʿa II *(yəbqʷāʿ)* **በቀዐ** (M) 'scratch, tear, scrape, rake';

Semitic: Ar. *buqʿa* 'piece, part, portion (Lane), depressed ground, place between mountains', Ar. *baʿaqa* 'split' (with metathesis, according to Barth 1893:2), Heb. *bāqaʿ* 'split', *biqʿā* 'valley', Aram. *bəqaʿ* 'split', Ug. *bqʿ*. The root is related to *pqʿ*, *fqʿ*: Ar. *faqaʿa* 'pierce', Heb. *pāqaʿ* 'burst open, split', Syr. *pəqaʿ*.
Ethiopic: Te. (ʾ)*bqəʿa* 'sharpen'. See also *bqq*, *baqbaqa* I, *baqawa*.

baqbaqa I **በቀበቀ** (K*) 'cultivate the soil';

Ethiopic: Amh. *bäqäbbäqä* 'break the soil', a reduplicated root of *bqq* 'split open'. See also *baqʷʿa* II, and *bqq*.

baqbaqa II, in **ʾanbaqbaqa** (K*) **አንበቀበቀ** 'cause to gargle, bubble';

Semitic: onomatopoetic: Ar. *baqbaqa* 'gargle, bubble', Heb. *baqbūq* 'bottle', PbH. *biqbūq* 'bubbling', Syr. *baqbeq* 'boil, bubble', *bagbūgā* 'jug'.
Ethiopic: Te. *bäqbäqa* 'churn', Amh. *(tän)bäqäbbäqä*, *(tän)boqäbbäqä* 'gargle', *boqq alä* 'make a sound (water) when being poured from one container into another', Gur. *bʷäq bʷäq epä* 'gargle'.

baqqala በቀለ (K*); see *tabaqqala*;
tabaqqala 'punish, take vengeance, seek vengeance, avenge, vindicate, plead, be avenged';
ʾabqala (D), *ʾabaqqala* (K), causative;
ʾastabaqqala (K*.M), causative of *tabaqqala*;
baqal 'revenge, taking (n) revenge, call to vengeance';
(fadaya baqala 'take revenge');
baqala, see below;
ʾastabaqqāli (Gr) 'avenger, vengeful, vindictive, seeker of vengeance';
mabaqqəl, *mastabaqqəl*, same;
tabaqqāli 'avenger, one who is seeking revenge';
tabaqqəlo 'punishment, chastisement, vengeance';

Semitic: Akk. *baqāru* 'take vengeance' (with alternation of the liquids *l*:*r*). For the interpretation of Heb. *biqqoreṭ*, from *bqr* 'vindicate, make good for economic damage', see E.A. Speiser, "Leviticus and the critics", in *Yehezkiel Kaufmann Jubilee Volume* (1960).33-36.
Ethiopic: Tna. *täbäqälä* 'take vengeance', Amh. *täbäqqälä*.

baqala በቀለ (T) 'instead of, for';

originally, 'in vengeance for', from *baqal* 'vengeance' (see *baqqala*). For the development of the meaning, cp. *bezā* 'for', from *bezā* 'redemption'; *fəddā* 'for', from *fəddā* 'retribution'.

baqʷala, baqʷla *(yəbqʷəl, yəbqʷal)* **በቁለ ፡ በቀዐለ** 'sprout, shoot forth, grow';
ʾabqʷala, (Y) *ʾabqala* 'germinate, make sprout, make grow, plant';
baqʷāli (K*), act. part. of *baqʷala*;
bəqul (Lt) 'that germinates';
baqʷl (pl. *baqʷlāt*, *ʾabqʷāl*, *ʾabqʷəlt*) 'plant, herb, vegetation';

baqʷlāt (Lt) 'vegetable garden';
baqʷlāwi 'pertaining to plants';
baqalt 'date palm, trunk of a palm tree';
ʾabqʷāl (pl. of *baqʷl*) 'vegetables';
ʾabqʷəlt, pl. of *baqʷl* (K) 'creeping ivy';
mabqʷali (Gr.187) 'that which causes germination';

Semitic: Ar. *baqala* 'grow (plants)', SAr. *bql* 'plant', Ḥars. *baqel* 'vegetation', Syr. *būqqālā* 'offshoot, bud', Ug. *bql* 'groats', Akk. *baqlu* 'sprouted'.
Ethiopic: Tna. *bäqʷälä* 'germinate, sprout', Te. *bäqla*, Amh. *bäqqälä*, Har. *bäqäla*, Arg. *bäqqäla*; passed into Cushitic: Bil. *bäqʷal*, Sa. *baqal*, Sid. *baqela* 'germinated grain'.

bāqelā ባቄላ, (K) **baqʷlā, baqʷelā በቀዐላ ፡ በቄላ** 'bean';

from Ar. *bāqilāʾ* 'bean'; also Amh.Te.Tna.Gur. *baqela*; Cushitic: Kham. *bäqilā*, Or. *bakela*, Sid. *baqela*, Mo. *bāqēro*.

baql (pl. *ʾabqəl*, *ʾabqəlt)* **በቀል** 'mule';
mastabaq(q)əl (K) 'owner of a mule, one who breeds mules';

Semitic: Ar. *baġl* 'mule' is considered a Geez loanword (Hommel 113; Noeldeke 1910:58). However, a Geez loanword is less likely in view of SAr. *bġl*. Syriac *baqlā* is borrowed from Arabic.
Ethiopic: Te.Har. *bäqäl*, Tna. *bäqli*, Amh. *bäqlo*, Gaf. *bəčälä*, Gur. *bʷäqla*; also in Cushitic: Bil. *baqla*, Som. *baġal*, Be. *bagal*, Had. *baqulla*, Qem. *bayla* (pl. *bäkəl*).

baqalt, baqʷəlt (pl. *baqalāt*, *baqaltāt)* **በቀልት ፡ በቀዐልት** 'date palm, trunk of a palm tree';

Semitic: Mh. *baglāt* (pl.) 'date palms'.
Ethiopic: Amh. *bäqält* 'date palm' (probably from Geez); see *baqʷala*, above.

bqq, baqqa *(yəbqəq)* **በቀ** (K*) 'split, break up (clods of earth)';

Semitic: Ar. *baqqa* 'split', Heb. *bāqaq* 'lay waste', Syr.Md. *bqq* 'be corroded, be worm-eaten, putrefy'.
Ethiopic: Amh. *bäqqäqä* 'gape, be opened', *anbaqqäqä* 'yawn, open the mouth wide', Te. *bäqq ʾabäla* 'hit', *(tän)bäqäbbäqa* 'be ploughed deeply', Tna. *bärqʷäqʷä* (with augmented *r*) 'uproot, tear out', *(ʾam)bāhaqʷä* 'yawn', Gur. *bʷäqäqa* 'crack in the ground after the rainy season'; also in Cushitic: Or. *baqaqa* 'crack in the ground', Kam. *bäqaqa*. See also *baqawa*, *baqbaqa* I, *baqʷʿa* II. See also Conti 1980:77.

baqʷasa በቈሰ (Y.M) 'dig out, uproot';

Ethiopic: Tna. *bäqqʷäsä* 'pull out'; passed into Cushitic: Kham. *boqes* 'pull out', Bil. *bäqus*.

baqʷṣa *(yəbqʷəṣ)* **በቀጸ**, (T) **baqoṣa በቆጸ**, (Y.K) **baqʷaṣa በቈጸ**, (Y) **baqʷaḍa በቈፀ** 'put together live coals and kindle a fire, blow (on coals), poke (the fire), rake coals, singe, make a fire (of coals)';
tabaqʷṣa (K*), passive;
bəqʷəṣ, *bəquṣ* 'heaped and kindled, ardent, scraped together (coal), poked (fire), singed';
(bəquṣ fəḥm [Gr] 'charcoal fire');
məbqʷāṣ (K*) 'instrument for kindling or poking a fire';

for the action of poking, cp. Tna. *bäqʷäṣä* 'husk grain, rub the grain to husk it', Te. *bäqäṣa*.

baqawa *(yəbqu)* **በቀወ** (T.K.M) 'separate, split, open, break, cut, (K) be wide open';
ʾabqawa 'stretch asunder, disjoin, open (the mouth), crack open, split';
tabaqawa (Lt) 'open the mouth wide, yawn, split (intr)';
bəqəw 'one who opens the mouth, one who yawns, open (mouth)';
bəqwat (K*) 'yawning, opening of the mouth';
ʾabqāw (K.Lt) 'throat, organ of speech';
tabqāw (L) 'gaping (n), opening of the mouth';

the root *baqawa* is related to *bqq*, *baqbaqa* I, *bḥqw*, and *baqʷʿa* II.

barr በር (K*) 'gate, passage';
see *brr* III.

barra በረ; see *brr* I, II, III, IV.

barʿa *(yəbrāʿ)* **በርዐ** (K*) 'tremble, shake, be agitated';

Ethiopic: Te. *bärʿa* 'fear'. Littmann-Höfner 278 compare the Te. root with Ar. *waraʿa* 'fear'; cp. rather Syrian-Ar. *barbaʿ* 'frighten', with inserted *b* of the root *brʿ*.

bərʿ (pl. *ʾabrāʿ)* **ብርዕ** 'reed, reed pen, branch of a chandelier, stalk, stem of fruit, stubble';

(*ʿəḍa bārəʿ* [Lt] 'cane plantation');
ʾabrāʿ 'branches of a chandelier';

SEMITIC: von Soden 141 connects G. *bərʿ*, with reservations, with Akk. *burû* 'reed mat' > Syr. *būryā*. See also Brockelmann 1928:95.
ETHIOPIC: Tna. *bərʿi* 'reed, reed pen', Te. *bərəʿ*, Amh. *bər*, *bəʾər* 'stubble, stalk of wheat, reed pen', Har. *bir*.

bərbā ብርባ (D 1403,T.M) 'temple of idol';

from Coptic *perpē* (that is, *erpē* with the agglutinated article *p*) through Chr.-Ar. *barbā*, *birbā* 'ancient temple of Egyptians'.

barabā በራባ (T.M) 'east'.

barbar በርበር 'barbarians';
(*sabʾa barbar* [Lt] 'barbarians');

from Ar. *barbar* 'barbarians', of Greek (*barbaros*) origin; also in Syr. *barbārā*. See on this root Landberg 1920:145-6.

barbara በርበረ 'pillage, plunder, ravage, ransack, (Y) search carefully, rummage, confiscate';
ʾabarbara (K*.Gr.185), causative; also 'give an order to pillage';
tabarbara, pass. of *barbara*;
barbāri, act. part. of *barbara*; also 'plunderer, robber';
bərbur (K*), pass. part. of *barbara*;
barbar, *barbār*, (Lt) *bərbar* 'booty, prey, spoils; plunderer';
(*sabʾa barbār* 'plunderers, pillagers, robbers');
bərbāre 'plundering, robbing';
barbaryā, *barbāryā* 'booty, prey';

SEMITIC: SAr. *brr* 'make a sally', Neo-Syr. *barber* 'attack, assail'. Dillmann 503 compares Ar. *barra* (8th form); while Wahrmund 193 translates it 'berauben', Kazimirski 103 by 'dépouiller, priver', Blachère 529 renders it by 'rise above the others, dominate'. Stade 14 and Brockelmann 1950:35-6 connect G. *brbr* 'pillage', originally 'ausziehen', with Heb. *bārar* 'set apart, choose', for which see *brr* II, below.
ETHIOPIC: Tna. *bärbärä* 'pillage', Te. *bärbära*, Amh. *bärräbbärä*, Gur. *bərräbärä*. Praetorius 1879:56 compares G. *barbara* with the root *wrr* 'invade, pillage': Tna. *wärärä*, Te. *wärra*, Amh. *wärrärä*, Gur. *wärär dänägä* 'attack the enemy boldly'. The root passed into Cushitic: Kham. *birbir* 'pillage', Qem. *bäräbär*, Bil. *bärbär* 'take the honey from a beehive'.

barbarre በርበሬ 'pepper';

SEMITIC: Ar. *bābāriyy* 'black pepper'.
ETHIOPIC: Te.Tna.Arg.Gur. *bärbär(r)e* 'pepper', Amh. *bärbärre*; also in Cushitic: Sa.Or. *barbarē*, Bil. *bärbäri*, Kham. *birberā*, Mo. *baro*. W. Müller 1981:199 states that "der Name für den Pfeffer, der in den äthiopischen Sprachen von den Wörtern für dieses Produkt in den übrigen semitischen Sprachen abweicht (see, however, Ar. *bābāriyy*), ist vielleicht von Berbera, dem einstigen Einfuhrhafen, beeinflusst worden". The root is related to *plpl*, *flfl*: Heb. *pilpel* 'pepper', Ar. *filfil*, from Sanskrit *pippala* > Gk. *peperi*, Latin *piper* (see Buck 382). See also *papare*, below.

barbār በርባር (K*) 'kind of bush whose seeds are used to stun fish';

ETHIOPIC: Tna.Amh. *bərbərra* 'kind of bush' (for which see Strelcyn 1973:no.49, and Rodinson 95, n.6.) Is there any connection with Gur. *(a)bräbärä* 'be drunk'?

barbir በርቢር, (T) **bərbir** ብርቢር 'cistern, well, pit, latrine';

SEMITIC: Dillmann 503 compares with it Heb. *bəʾer* 'well', *bōr* 'hole'.
ETHIOPIC: Amh. *bərbir* 'latrine'; perhaps derived from *brbr* represented in Amh. as *boräbborä* 'make a hole', Gur. *bərräbärä*. Leslau 1979:150 connects G. *bərbir*, with reservations, with Gur. *bʷər*, *bur* 'pit, well', Amh. *bir*, Har. *buʾur*, *būr* 'deep'. The root also occurs in Cushitic: Had. *bare* 'well, pit', Som.Or. *bōr* 'dig', and is common to Semitic and Cushitic rather than being considered a Cushitic loanword, as suggested by Cerulli 1938:194, under *bālē*.

barbor በርቦር (L.Gr.186) 'brown color, blackish, color of ashes';

ETHIOPIC: perhaps a reduplicative of Amh. *bora* 'horse or mule whose muzzle and forehead are white, the rest of the coat being dark', Gur. *bʷärä* 'cow that has a white spot on the forehead', Har, *bōra*; Amh. *boräbor* 'red soil', Gur. *barbura* (even though it may go back to *balbula*); from Cushitic: Or. *bōra* 'brown', Kam. *bora*, Af. *bora* 'white-faced animal'.

bərbārā ብርባራ 'subterranean region';
see also *barbāros*, below.

barbāros በርባሮስ (K*.T) 'deep and wide hole, the pit, inferno';

from Ar. *tartarūs* (instead of the expected *ṭarṭarūs*, Gk. *tartaros*, see *ʾanṭorṭos*) being mispelled *barbarūs* by confusing ب *b* for ت *t*, but perhaps connected with *barbir* (Salinger).

brd I, **barada** *(yəbrəd)* በረደ (K*.M) 'be cold, be covered with hail';
ʾabrada 'cool (tr), cause to hail';
barādi, *bərud* (K*) 'cold, cool';
barad 'hail, snow, hoarfrost, (Lt) crystal';
(*ʾəbna barad* 'hailstone');
ʾabrād (pl. of *barad*) 'hailstones';

SEMITIC: Ar. *baruda* 'be cold', SAr. *brd* 'cold weather, hail', Ḥars. *berēd* 'hail, frost', Heb. *bārāḏ* 'hail', Syr.Aram. *bardā*, Md. *barda* 'cold, hail'.
ETHIOPIC: Tna.Gur. *bäräda* 'be cold', Te. *bärda*, Amh. *bärrädä*, Arg. *bärräda*, Gaf. *bäräda*. For 'hail', cp. Te.Tna.Har. *bäräd*, Amh.Arg. *bäräd*o, Gaf. *bäräda*, Gur. *bäräd*, *boroda*, *bäräǧä*. See also *bardada* I, II, III, IV.

brd II, **mabrad** መብረድ (K*) 'file, rasp';

from Ar. *mibrad* 'file, razor'; also Amh. *bärrädä* 'file off', *moräd* 'file', denominative *morrädä*, Te. *bärräda* 'polish, file off', *mäbräd* 'file', Tna. *bäräda* 'file off', *mäbräd* 'file'; passed into Cushitic: Bil. *mäbräd*.

bārid ባረድ (T.D 1396) 'distance of about 3 miles';
mabārdin (Lt) 'express messenger, courier';

from Ar. *barīd* 'distance traversed by a messenger', *mubrid-īn* 'messengers'. See also Noeldeke, *WZKM* 19 (1905). 405; Praetorius, *ZA* 19 (1905-6).187.

bardada I በርደደ (K*) 'calm down, be settled, be stable, be firm, be heavy';

ETHIOPIC: Te. *bärdäda* 'cool off', from *brd* 'calm down' (cp. Amh. *bärrädä* 'cool off > calm down'; see *brd* I, above), with a reduplicated last radical. For 'be heavy', cp. Amh. *bäräddädä* 'outweigh'.

bardada II በርደደ 'pelt with stones, crush with stones, (K) hit, hammer, pound';

ETHIOPIC: Amh. *bäräddädä* 'hammer, pound'; a denominative of *barad* 'hail' (see *brd* I), with a reduplicated last radical, from an original meaning 'crush with hail' extended to 'crush with stones, hammer'. See also *bardada* III.

bardada III በርደደ 'cover as with hail, (T.M) cover, bury';

ETHIOPIC: Amh. *bäräddädä* 'conceal, hide'. The original meaning could be that of covering with hail (denominative of *barad* 'hail', with reduplicated last radical) extended to a general meaning of covering, hiding. See also *bardada* II.

bardada IV በርደደ (T.Y.M) 'set in order, arrange one thing near another or one thing on top of another';

the meaning 'arrange one thing on top of another' could be identified with *bardada* III 'cover'.

bardəyos በርድዮስ; see *barəyodəs*.

brḍ I, **tabaraḍa** ተበረዐ (T) 'be scattered'.

brḍ II, **tabāraḍa** ተባረዐ (T) 'be annoyed, be angry';

ETHIOPIC: perhaps Te. *barṣ bela* 'be frightened, shrink back suddenly'.

bərforikon ብርፎሪኮን, (T) **barforikon** በርፎሪኮን, (KG) **borforikon** ቦርፎሪኮን 'uttered words';

from Gk. *prophorikon*, acc. sg. of *prophorikos* 'expressed (Logos)', probably through Arabic; also in Amharic *borforikon*, from Geez.

bərgānā ብርጋና (T.M), **bərgāno** ብርጋኖ (Lt) 'kind of bird';

ETHIOPIC: Tna. *bərniggo*, *bərənhiggo* 'quail', Te. *fərəng*, *fənərg*.

bərǧ ብርጅ (Lt), sign of the zodiac;

from Ar. *burǧ* < Gk. *pyrgos* 'tower'; also in Amh. *burǧ*.

barha *(yəbrāh)* በርሀ, (T) **barḥa** በርሐ 'shine, be bright, be light, light up, be clear';
ʾabrəha, causative; also 'illuminate, emit light, enlighten, give light, make see the light, make clear, explain';
tabarha 'be illuminated';

bəruh 'bright, shining, shiny, brilliant, lit, splendid, clear (voice), cheerful, happy';
(bəruh-a, babəruh 'clearly');
barh 'light, brightness, brilliance, splendor';
bəruhāwi 'pertaining to bright things';
bərhān, see below.
ʾabrāhi (Gr), part. of *ʾabrəha*;
mabrəh (pl. *mabārəht*) 'that which gives light, lamp, candlestick';
mabrəhi 'that which gives light, enlightener';
məbrāh (K*) 'that which throws light, that which is bright';
mabrāhət (Gt.456) 'luminous (angels)'; should it read *mabārəht*?
barāhrəht (fem.) 'glittering, sparkling';
bərəhrəht (K) 'spots of leprosy';

SEMITIC: *brh, bhr* (note the metathesis in the root): Ar. *bahara* 'shine', and also *bariha* 'be white', Soq. *birihot* 'light', Heb. *(bhr) bāhīr* 'clear', Aram. *bəhar* 'be clear', Syr. *(ša)bhar* 'glorify', Md. *bhr, bar* 'shine'; probably also Akk. *barû* 'see, look upon'.
ETHIOPIC: Te. *bärha* 'shine', Tna. *bärhe*, Tna. also *bärhaw bälä* 'clear up (weather)', Amh. *bärra* 'shine, the rain has stopped', Har. *zənāb bāra* (from *bhr*) 'the rain has stopped', Gaf. *(a)bärä* 'emit light', Gur. *barrä* 'the rain has stopped'. The root also occurs in Cushitic: Bil. *barh* 'be clear', Or. *bariʾa*, Kam. *birreʾ* 'clear up (weather)'. See also *bərhānnā*.

bərhān ብርሃን 'light, brightness, glitter, splendor, proof';
bərhānāwi 'luminous, radiant, shining';
bərhānāwit 'luminous nature, bright nature';
bərhānāt (pl.) 'luminaries';

from *barha*, above.
ETHIOPIC: Te.Tna.Amh. *bərhan* 'light' (see *barha*, above). Har. *bērāna* 'be light, clear up (weather)' is a denominative from *bərhan*. Arabic *burhān* 'light' is borrowed from Geez (Noeldeke 1910:58-9; Ahrens 1930:22), while Ar. *burhān* 'proof' developed from 'light'. As for G. *bərhān* 'proof', it is borrowed from Arabic. For *brhn* 'proof', cp. also SAr. *brhn* (Beeston, *Muséon* 91[1978].201-2).

bərhānnā ብርሃና 'parchment';

ETHIOPIC: Amh. *bəranna*, Tna. *bəranna*, from Amharic. A connection with *brh* 'be light, be clear' (see *barha*, above) is likely since parchment, when well prepared, is of a light color. Isenberg 87 derives it from Lat. *membrana, bembrana*. See also M. Cohen, *BSL* 29 (1928-9).135-6.

barāhrəht (fem.) በራህርህት, (T) **barāhərt** በራህርት 'glittering, sparkling';
bərəhrəht (K) 'spots of leprosy';

from *brh* 'be light, shine' (see *barha*, above) with the repetition of the last two radicals. For 'spots of leprosy', cp. Heb. *baḥereṯ* (with metathesis) 'white spot on the skin', Aram. *bahartā*, Akk. *biʾāru*.

barhus በርሁስ 'cypress';

variant of *baharus* (see above).

barihot በሪሆት (T.D 1396) 'jaw';
see also *barisat*.

barhaya በርሀየ (D 1430,T.Y.M) 'be dry, become uninhabited, become devastated';

instead of *barḥaya*, denominative from *baraḥā* 'desert, uninhabited place', Amh. *bäräha* (see *barrəḥa* II); see also H. Schlobies, in Cohen 1939:40. Stade 24 connects the G. root with Ar. *bahā* 'be deserted', with augmented *r*.

barrəḥa I በርሐ (K*) 'be bald';
barrāḥ, (Gr.425) *bərrāḥ*, (L) *barrāḥ*, (T) *barrāh* 'bald, having a high forehead';
bərḥat, (Gr.425) *bərḥat* 'baldness';

SEMITIC: Ar. *barāḥ* 'bare stretch of land' (Brockelmann 1928:96), Syr. *barraḥ* 'make clear, transparent'.
ETHIOPIC: Tna. *bärḥe* 'be bald', Te. *bärḥa*, Amh. *bära* 'bald', Gur. *bʷära* 'baldness'; passed into Cushitic: Som. *barhad* 'baldness'. See also *barrəḥa* II.

barrəḥa II በርሐ (K*) 'enter the wilderness, take to the woods, flee, escape, run' (denominative from *baraḥā*);
baraḥā (K*) 'wilderness, uninhabited place' (from Amharic);
barrāḥ (K*) 'desert dweller, hunter, monk' (both the hunter and the monk frequenting the desert);
barḥat (K*) 'taking to the woods';

SEMITIC: it is tempting to connect G. *baraḥā* 'wilderness' with Ar. *barāḥ* 'bare stretch of land' (see *barrəḥa* I, above), but Te. and Tna. have a root *brk* (see below). While *k* can become *h* through spirantization > *ḥ*, an original *ḥ* becoming *h* > *k* would

have to be considered an inverse process (see Leslau 1979:LXXXII).
ETHIOPIC: Amh. Gur. *bäräha* 'desert', Tna. *bärāḳa*, Te. *bäräka*. The root passed into Cushitic: Sa. *barakā* 'wilderness', Bil. *bāraġa*, Kham. *barexa, bareġa*.

brk I, **baraka** *(yəbrək)* በረከ 'kneel, kneel down, bend the knee, make genuflection' (denominative from *bərk*);
ʾabraka, causative;
ʾastabraka 'make kneel down, kneel, kneel down, bend the knees, fall on one's knees';
bəruk (K*) 'one who kneels';
bərk (pl. *bərak, ʾabrāk*) 'knee';
ʾastabrəko 'genuflection';

SEMITIC: Ar. *baraka* 'crouch down, kneel down', Ḥars. *berōk*, Heb. *bārak*, Syr. *bərak*, Md.Ug. *brk*. For 'knee', cp. Heb. *bereḳ*, Aram. *birkā*, Ug. *brk*, Akk. *birku, burku*; with metathesis in Ar. *rukba*, Śḥ. *(e)rkebet*, Aram. *ʾarkubtā*.
ETHIOPIC: Te. *bäräka* 'kneel', Tna. *bärākä, (tän)bärkäkä*, Amh. *(tän)bäräkkäkä*, Arg. *(əm)bäräkkäka*, Gaf. *(tän)birräkä*, Gur. *(an)birräkä*. For 'knee', cp. Te. *bərk*, Tna. *bərki*, Gur. *bərk*, Amh. *bərk* (from Geez), Har. *bərxi, bəxri*. The root passed into Cushitic: Bil. *bärāk*, Sa. *barak*.

brk II, **bāraka** ባረከ 'bless, praise, worship, celebrate, salute, bid farewell, congratulate, (K.T) offend, calumniate, curse';
ʾabāraka, causative;
tabāraka, passive; also 'receive benediction, bless one another, ask for benediction';
ʾastabāraka, caus. of *tabāraka*;
bārāki (Gr.186,M), act. part. of *bāraka*;
buruk (fem. *burəkt*) 'blessed, praised, consecrated, fortunate, happy, good, excellent, outstanding';
burāke (pl. *burākeyāt*) 'blessing, ceremony of blessing, benediction, prayer of benediction, praising, gifts from God';
barakat 'blessing, benediction, praise, gift, gift expressive of a blessing, offering, fortune, good things, (Gr.186) blessed object, blessed relic'; for *barakat* used as a form of *gematria*, see Neugebauer 162;
(gaṣṣa barakat 'gift');
(ba-barakat 'bountifully');

the sense of blessing is derived from that of kneeling (see *brk* I). For the bibliography dealing with the connection between 'kneel' and 'bless', see D. Cohen 1976:84.
SEMITIC: Ar. *bāraka* 'bless', SAr. *brk* (on Sabean *krbt* 'blessings', see A.F. Beeston, in Maria Höfner 1981:21ff), Soq. *borik*, Heb. *bāreḳ*, Md.Ug. *brk*; with metathesis in Akk. *karābu* 'bless, praise'. Jeffery 75 suggests that the meaning 'bless' is originally North Semitic and it was taken over by South Semitic.
ETHIOPIC: Te. *bäräka* 'bless', Tna. *bäräḳä*, Amh. *barräkä*, Gur. *bäräkä*. Getatchew in Leslau 1983: 164 suggests the possibility of connecting Amh. *barräkä* in a form such as *yəbarkaccəhu* 'he blesses you' with Amh. *əbakkaccəhu* 'I ask you, please!'. For G. *barakat* 'gift, fortune', cp. Te. *bärkäta* 'yield much produce, become copious', Tna. *bärkätä* 'be plentiful', Amh. *bäräkkätä* 'be plentiful', *bäbäräkät* 'plentifully'. The verbs are denominatives from *bäräkät*. The meanings 'offend, calumniate' are euphemistic expressions; cp. G. *daḫara* 'bless, curse', Heb. *bāreḳ* 'bless, curse' (see Noeldeke 1910:89); Aram. *qalles* 'praise', Heb. *qilles* 'disdain'. It is possible that the opposite meanings of these roots lie in the structure with different prepositions (see D. Cohen, *Arabica* 8[1961].9).

bərkəʾel በርከኤል (T), name of a star;

from *bərk* and *ʾel*. Would it be an inversion of Ar. *ʾal-buruk* 'die niederknieenden Kamele' (name of stars; see Kunitzsch 1961:no.67), or can it be explained from *bərk* 'blessing' and *ʾel* from Heb. *ʾel* 'God'?

bərkʷət በርኵት (K) 'stone block, heavy chunk of metal';

ETHIOPIC: undoubtebly connected with Amh. *bərkʷät, bərkot* 'wooden headrest', since the headrest is carved from a block of wood.

bərkʷättā በርኵታ (K) 'bread made by wrapping dough around a heated stone';

probably from Amh. *bərkʷətta*, same meaning; Te. *bərkətta* 'unleavened bread', Tna. *bərkutta*; from Cushitic: Bil. *birkətā*, Kham. *bukərtā*, Sa.Af. *burkətā*. The derivation of Amh. *bərkʷətta* from *bʷäkka* 'be fermented', with an inserted *r*, suggested by Praetorius 1879:91, is unlikely. For a detailed description of preparing the *bərkutta*, see Coulbeaux-Schreiber 393-4; Littmann 1910, vol. 1, 190-2; vol. 2, 229-32.

berkətān ቤርክታን (T.M) 'camel saddle';

KBT 529 also records *berkətān*, stating that it is Geez but without giving its meaning. It is probably to be identified with *bersektān*, below.

bəralle, biralle, bərəlle ብረሌ ፡ ቢረሌ ፡ ብርሌ, (L.Gr.425) **bərel ብሬል** 'beryl, crystal';

from Gk. *bēryllos* 'beryl', from Middle Indic of Dravidian origin, from *vēḷūr*, place name (Franke, *ZDMG* 47[1893].600); also in Semitic: Ar. *ballūr* (with metathesis), Syr. *berul(l)ā, bel(l)ūrā*, Aram. *būrlā*, Md. *bilaur*, Akk. *burallu*.

ETHIOPIC: Te. *bərälle, bännur*, Tna. *bərälle, bərəllä*, Amh.Gur. *bərälle*; passed into Cushitic: Bil. *biralē*, Kham. *birillī*, Or. *bililē*. See also *bəlur*.

barmudā በርሙዳ, (T) **baramdāḥ በረምዳሕ**, the eighth month of the Coptic calendar (corresponding to G. *miyāziyā*);

from Coptic (Saidic) *parmoute* through Chr.-Ar. *barmūda*. See also *fāminut*.

baramḥāt በረምሓት, (K) **baramhāt በረምሃት**, the seventh month of the Coptic calendar (corresponding to G. *maggābit*);

from Coptic *paramhat* through Chr.-Ar. *baramhāt*.

bərānnā ብራና (K) 'parchment';

from Amh. *bəranna*. See also *bərhānnā*.

bərni ብርኒ (K*.T.) 'cat, kind of civet cat';

from Ar. (Sudanese-Ar.) *burra* 'cat' with final *-n* in Bari (Sudan) *burän*. W. Müller suggests the possibility of a misprint for **ጽርኒ** *ṣərni* 'civet', written wrongly **ጵርኒ** *pərni*, with a variant *bərni*.

bornebālu ቦርኔባሉ (T) 'precious stone';
gives the impression of being a compound of two words.

bərənqe ብርንቄ (T) 'one who has reached the age of manhood, robust young man, virile'.

barnus በርኑስ (Gr.456) 'black felt cloak with an attached pointed hood worn by men and women of nobility';

from Amh. *bärnos, barnos*, coming from Ar. *burnūs, burnus*, for which see Dozy 1845:73-80. For the Latin (*burrus, birrus*) origin of Ar. *burnūs*, see Vollers 1897:312.

baraqa *(yəbrəq)* **በረቀ** 'flash, lighten, scintillate, shine, become shining, sparkle';
ʾabraqa, causative;
tabāraqa 'flash, lighten intermittently';
baraq (Gr.456) 'light, bright light' (from Arabic);
mabraq, mabrəq (pl. *mabārəqt*) 'lightning, thunderbolt, bright light';

SEMITIC: Ar. *baraqa* 'lighten', SAr. *brq* 'lightning', Soq. *brq* 'lighten', Heb. *bāraq* 'flash, sparkle', Syr. *bəraq*, Md. *brq*, Ug. *brq* 'lightning', Akk. *barāqu* 'to lighten'.
ETHIOPIC: Te. *bärqa* 'to lighten, scintillate', Tna. *bäräqä, bərəqrəq bälä*, Amh. *bärräqä, šäbärräqä* (augmented by *š*), Har. *biriq bāya*, Gur. *bərq balä*; passed into Cushitic: Kham. *bireq*, Bil. *bäriq*, Sa. *baraq, barag*.

baraq I **በረቅ** (K*) 'white stone or soil used for whitewash';

from Ar. *būraq, bawraq* 'borax' (of Persian origin); also in Amh. *boräq*, Tna. *bäräq, bäläq*.

baraq II **በረቅ** (Gr) 'leaf, sheet';

from Ar. *waraq* (Grébaut, *Aethiopica* 4[1936].39).

bərq ብርቅ (K*) 'scarce, rare, strange';

from Amh. *bərq*, same; also Tna. *bərqi*, Gur. *bərq*.

barāqenim በራቂኒም (T.D 1403,M), **barāqinim በራቂኒም** (K) 'kind of plant with thorny leaves';

from Gk. *barkēnim*, transcription of Heb. *barqōnīm* 'thorns'; also in Amh. *barqone* 'plant used in the manufacture of buttons' (from Geez). See also *ʾarqamin*.

brr I, **barra** *(yəbrər)* **በረ** (K*) 'purify, make white';
tabarra (K*) 'be purified';
bərur 'silver, money';
(*nahābe bərur* 'silversmith');
bərurāt 'silver pieces';

SEMITIC: Ar. *barrara* 'clear, consider to be pure or innocent', SAr. *h-brr* 'perform a duty faithfully', Heb. *bārer* 'purify', Aram. *bərar* (on Aram. *brr* 'silver', see Guidi 1879:16, n. 8), Ug. *brr* 'be pure', *brr* 'a metal', Akk. *barru* 'pure' (von Soden).
ETHIOPIC: Tna. *bərur* 'silver', *bərri* 'taler', Te. *bərur* 'regular, straight', Amh. *bərr* 'taler, silver', Arg. *bər*,

Gaf. *bər, bərrä*, Gur. *bər(r)* 'silver, taler', *bərbər barä* 'shimmer, flicker'; also in Cushitic: Qem. *bərr* 'silver', Or. *birī*, Kam. *barra* (see C. Conti Rossini, in *Florilegium Melchior de Vogüé*, p. 147). The root *brr* I is perhaps to be derived from *brr* II, that is, 'separate' becoming 'purify'.

brr II, **barra** *(yəbrər)* **በረ** (K*) 'separate, choose, select';
tabarra (K*), passive;
bərur (K*) 'separated, chosen';

SEMITIC: Ar. *brr* (8th form) 'be separated from one's friends', Heb. *bārar* 'separate, select, choose', Aram. *bərar* 'separate, choose', Syr. *bar*.
ETHIOPIC: in Cushitic: *bärär* 'separate'. For the connection with *brr* I, see above. See also *brr* III.

brr III, **barra** *(yəbrər)* **በረ**, (T.Y) **barara በረረ** 'pierce, penetrate, go through';
ʾabrara (Gr.456), causative;
barāri (K*), act. part. of *barra*;
barar (T.M) 'opening';
barr (K*) 'gate, passage';

SEMITIC: SAr. *brr* 'erupt'; perhaps also Heb. *bārūr* in *ḥeṣ bārūr* 'a penetrating arrow' even though the form has the appearance of a passive participle (suggestion by M. Goshen-Gottstein); cp. also Heb. Syr. *bar* 'open country, outside'.
ETHIOPIC: Amh. *bärrärä* 'pierce, make a hole in a water jug', *bärr* 'door, gate', Tna. *bärri* 'passage, entrance', Te.Gaf.Arg.Gur. *bär(r)*, Har. *bäri*. The root is also to be identified with Amh. *boräbborä* 'dig', Tna. *bärbärä* 'cut the flesh to heal a wound', Te. *bärabära* 'pierce'. The root *brr* III is to be connected with *brr* II 'separate > pierce'. It also occurs in Cushitic: Som. *burur* 'broken piece', Sa. *burbūr*.

brr IV, **barra በረ** (K.T.M) 'fly, run fast';
barāri (K*), act. participle;

SEMITIC: Md. *brr* 'chase, expel', probably also Ug. *brr* 'be free'. The connection between *brr* 'flee' and Heb. Syr. *bar* 'open country, outside' suggested by Brockelmann 1928:88 is doubtful. For Heb.Syr. *bar*, see *brr* III.
ETHIOPIC: Tna. *bärärä* 'fly', Te. *bärra*, Amh. *bärrärä, bərr alä*, Arg. *bərr ala*, Har. *bärära*, Gur. *bär(r)ärä*; also in Cushitic: Sa. *barar*, Aw. *beräru*. The root is related to Semitic *frr*: Ar. *farra* 'fly', Soq. *fer* 'run away', Syr. *par*; in Ethiopic: Te. *färra* 'fly', Tna. *färärä*.

brr V, **ʾabrara አብረረ** (T) 'announce good news';

a misprint for *ʾabsara* **አብሰረ**.

bərur ብሩር 'silver, money';
see *brr* I.

bersektān ቤርሴክታን (K*.T.D 1403,M), **berasəktān ቤረስክታን** (D 1403) 'box, leather bag, coffer, bamboo basket', (T) = Amh. *korägʷa* 'linen cloth placed on the back of a saddle';

the Greek text in 1 Kings 6:8 has *bersekhthan*, a corrupt transcription of Heb. *baʿargāz* 'in the box' (Ludolf 232; Henry Preserved Smith's *Commentary on Samuel* [New York, 1909], p. 46). See also *berkatān*.

birusim, barsim ቢሩሲም ፡ በርሲም, (T) **beresim ቤረሲም**, (K.T) **berusim ቤሩሲም** 'cypress';

from Heb. *bərōšīm*; see also *biroš*, below.

bərsən ብርስን 'lentil, (Gr.185) pea, chickpea, pulse';

probably from Ar. *bulsun* (with alternance *l:r*); also in Te.Tna. *bərsən*; passed into Cushitic: Sa. *birsin*.

bərsənot ብርስኖት (T.M) 'myrtle';

ETHIOPIC: Amh. *bärsänät* 'myrtle'; see also *bərsəyun, mərsəne*.

barisat በሪሰት (T.D 1396) 'jaw';

is a misprint for *barihot* **በሪሆት**, or the other way around.

bərsəyun ብርስዩን (T), **bərsəyon ብርስዮን** (M) 'myrtle';
see also *bərsənot*.

biroš ቢሮሽ, (K) **beruš ቤሩሽ** 'cypress, (K) juniper';

from Heb. *bərōš* (the consonant *š* of G. *biroš* indicates that the noun is not Geez). See also *birusim, burāt, baharus, barhus*.

baraṣ በራጽ (K*) 'leprosy';

from Ar. *baraṣ* 'leprosy'; also Te. *ʾabräs* 'tertiary syphilis', Gur. *burs* 'furuncle', Har. *bursi*. For Ar. *baraṣ*, see *baraṣa*, below.

baraṣa በራጸ (K*); see *tabāraṣa*;
tabāraṣa 'scintillate, flash, redden';

SEMITIC: Ar. *barīṣ* 'shining, glistening' (Noeldeke 1910:88, n.2 connects Ar. *ʾabraṣ* 'leper' with this root because of the shiny appearance of leprosy; so also Rundgren, *Orientalia* 32[1963].181), Akk. *barāṣu* 'sparkle, shine brightly'.
ETHIOPIC: Tna. *bärṣäṣä* 'shine, flash' (from *brṣ* with a reduplicated last radical), Gur. *(a)brəṭa* 'be smooth and shiny' (from a root *brṭ?*, *brṣ?*), and probably also Amh. *boräboç*, *borboç* 'multicolored smooth pebbles'. The root is related to *balaṣa* I (see above), and *nabarṣaw*, below.

bāret, bārayt ባሬት ፣ ባረይት (Lt), equivalent of a small sum.

bərat ብረት (K*) 'iron';

from Amh. *brät* 'iron'; also Tna.Har. *brät*, Gur. *brät*, *bräd*, Arg. *bräd*. Cerulli 1936:241 suggests a Cushitic origin for *brät*: Sa.Af. *birtā*, Kham. *birät* (but see *bərt*, below). The derivation from G. *brr* 'penetrate' (see *brr* II) suggested by Praetorius 1879:162 is doubtful. For Semitic, cp. Ar. *burt* 'axe' (Yemenite according to Blachère 497).

bərt ብርት 'copper, brass';
(*bərta libānos* 'fine brass, yellow copper', lit. 'copper of Lebanon');
(*za-bərt* 'brazen');
bərtāt 'articles of brass';

ETHIOPIC: Tna. *bərti*, Amh. *bərt* 'metal basin'; possibly borrowed from Cushitic: Sa.Af. *birtā*, Kham. *birät* (see also *bərat*, above). Noeldeke 1910:158 asks whether Ar. *bura(t)* 'ring made of brass fixed through a camel's nostrils' could not be compared with G. *bərt*. Lagarde 78 compares G. *bərt* with Coptic *barōt*. Hintze 84, no.402 derives G. *bərt*, Amh. *brät* from Egyptian *bjꜣ*.

burāt, burāten ቡራት ፣ ቡራቴን, (T.M.K*) **burāte ቡራቴ** 'kind or tree, olive tree';

from Gk. *brathy* (Lat. *bratus*); it renders Heb. *bərōṯ* (considered an Aramaic loanword; see Wagner 38, no.49), a secondary form of *bərōš*; cp. also Akk. *burašu*, Syr.Aram. *bərōṯā*, Md. *bərāṯā*. Gurage has also *burat*, but it is difficult to establish whether Geez *burāt* and Gurage *burat* designate the same tree.

burāten ቡራቴን; see *burāt*.

bry I, baraya በረየ (K*) 'bolt and flee (mount)'; probably from Amh. *bäräyyä* 'flee', related to *brr* IV.

bry II, tabāraya ተባረየ 'follow successively, do by turns, alternate with one another, relay one another';
ʾastabāraya 'replace, change alternately, cause to alternate with one another, do something in turn with others, take turns, relieve one';
tabārəyo (Gr.186) 'action of alternating, alternation, doing things alternately';
(*ba-tabārəyo* 'alternately, in turns');
ʾəbret (ʿəbret) 'alternation, successive turns, vicissitude, tour of duty or office, term of office, tenure, succession, course, change';
(*baʾəbret* 'during the administration of, on account of, for the sake of');
(*babbaʾəbret*, with suffix pronouns, 'each in turn');

SEMITIC: Ar. *bārā (bry)* 'vie, compete with one another'. Note that the ʾ of *ʾəbret* is to be considered a prothetic ʾ (so also Dillmann 507). Dillmann 1907:255 connects G. *ʾəbret* (also spelled *ʿəbret*) with Heb. *ʿăḇūr* 'on account of'. Rundgren 1955:115, n.7 states: "vielleicht liegt im Geez ein Ineinandergehen der Wurzel *bry* and *ʿbr* (with which he compared Heb. *ba-ʿăḇūr* 'on account of') vor".
ETHIOPIC: Tna. *(tä)baräyä* 'do successively, help one another', Amh. *əbrit* 'turn, taking turns', *täbaryo* 'working in shifts' (from Geez); passed into Cushitic: Sa. *baray* 'alternation'.

bāryā ባርያ (Lt) 'slave, one who is in the service of a demon, epilepsy';

ETHIOPIC: Tna.Amh.Gur. *barya* 'slave'; originally a name of a population. The word in the meaning of epilepsy occurs in magical texts (Strelcyn 1955:346). According to the popular belief, the *barya* is a spirit that brings on epilepsy. The derivation of *bāryā* from *bəryāl* suggested by Grébaut, ROC 21 (1918-9). 319 is unlikely. See also Worrell II 62, n.2; III 134.

barəyodəs, barəyudəs በርዮድስ ፣ በርዩድስ 'the four-year cycle of the Ethiopian calendar';

from Gk. *periodos* 'period'; also Amh. *bärdəyus*. See also *bardəyos*.

bəryāl ብርያል, name of Satan;

from Gk. *beliar* going back to Heb. *bəliyaʿal* (see S. Euringer, *ZS* 6[1928].306); also Syr. *bəlyar*. In the Falasha text "The Book of Angels", *bəryal* has the same role as Bərnāʾel (also known as Bərhānaʾel 'the light of El') and it is possible that *Bəryāl* is remodeled into Bərnāʾel (see Leslau 1951:144, n.29). See also *belḥor*, above. On the literature on *bəryāl*, see Dobberahn 150-1.

baraymun በረይሙን, in **ʿəlata baraymun** (D 1403), **bayramun በይረሙን** (KG) 'eve of a festival';

from Gk. *paramonē* through Chr.-Ar. *bārāmūn* 'eve of a festival'.

bəryāmin ብርያሚን 'Chronicles, Paralipomena';

from *dəryāmin*, below; also Chr.-Ar. *baryūmīn*, *baryāmīn*, Syr. *beryāmīn*.

bārayt ባረይት; see *bāret*.

brz I, baraza *(yəbrəz)* በረዘ (K*) 'separate, put aside, evacuate the bowels';
tabarza (K*), passive;
tabāraza (K*.M) 'evacuate the bowels, leave after evacuating the bowels';
tabaraz (T.M; perhaps rather *tabāraz*), *ʾəltabāraz* (Lt) 'urine';
tabriz (K*) 'excrement, dregs, lees';

from Ar. *(ta)bāraza* 'evacuate the bowels'; also Amh. *täbäräz* 'urine'. See also *tarbiz*.

brz II, baraza *(yəbrəz)* በረዘ (K*) 'dilute with water, mix two kinds of beverage together';
tabaraza (K*), passsive;
tabāraza (K*) 'be mixed with one another';
baruz (K*) 'diluted';
bərz (K*) 'honeyed water';

ETHIOPIC: Amh.Gur. *bərz* 'honeyed water', Tna. *bərzi*, Har. *birzi*; also in Cushitic: Qab. *bərzi-ta*, Qem. *bərz*, Or. *bərzi*. For *bərz*, see Conti Rossini 1912:180. For G. *məzər*, see below.

baržad በርጃድ (T) 'emerald';

the consonant *ž* indicates that it is a loanword; probably corruption of Ar. *zabarǧad* 'topaz', of Persian origin (Hava 283).

basʿa በሰዐ (Lt) 'flay alive';

ETHIOPIC: Tna. *bäsʿe* 'pierce', Amh. *bässa* 'perforate, puncture'.

basbasa I በሰበሰ (K*) 'be wet, be drenched, decay';

SEMITIC: Ar. (Magrib) *m-bašbaš* 'drenched' (for which see D. Cohen 1976:72, under *bsbs*).
ETHIOPIC: Te. *bäsbäsa* 'become moist, become moldy', Tna. *bäsbäsä* 'be rotten', Amh. *bäsäbbäsä* 'decay, be wet'; passed into Cushitic: Qem. *bäsbäs* 'be wet'.

basbasa II በሰበሰ (K*) 'open wide (the eyes), wink, twinkle, move, shake, wag (the tail), overthrow';
anbasbasa 'leap, jump, skip, move quickly, run rapidly, go here and there, glitter, sparkle (eyes), flash, light up, gleam, move the eyelids, wink, twitch, blink, palpitate, be shaken';
nabasbās, *nəbəsbās* 'a leap, quick motion (such as the movement of the eyes or of the wind), blinking, twitch, tremulous movement';

ETHIOPIC: Amh. *(tā)bäsabbäsä* 'throw down one another'. For 'light up, move the eyelids, wag (the tail)', the G. root is related to Ar. *bassa*, *baṣbaṣa* 'show, open the eyes, wag the tail' (Ludolf 237, Dillmann 509). Conti 1980:78 compares Ar. *basbasa* 'run out (liquid)'. See also *fsfs*.

basaka በሰከ (K*) 'tear, rip';

from Amh. *bässäkä*, same.

basala *(yəbsəl)* በሰለ 'be cooked, be ripe';
ʾabsala 'cook';
tabasla 'be cooked';
bəsul 'cooked, ripe';
bəslo, (Lt) *bəslā* 'cooked food';
bəslat (Lt) 'decoction, mixture';
ʾabsāli (K*) 'cook' (n);
mabsəl, *mabassəl*, *mabsali* 'cook' (n);
mabsal, *mabsəl* 'cooking pot';
(*beta mabsəl* 'kitchen, oven');
mabsəlāt 'dish, cooked dish';
tabsil, *təbsil*, see below;

SEMITIC: Ar. *(ʾa)bsala* 'boil dates and dry them', Ar. (Dat) *basal* 'cooked meat', SAr. *m-bs/l* 'cooking place', Soq. *behel* 'be cooked' (with *h* corresponding to *š*), Śh. *bešəl*, Heb. *bāšal* 'boil' (intr), Syr. *bəšel*, Aram. *bəšal*, Md. *bšl*, Akk. *bašālu*.
ETHIOPIC: Tna. *bäsälä* 'be cooked', Te. *bäsla*, Amh.Gaf. *bässälä*, Har. *bäsäla*, Gur. *bäsälä*.

bislisāt ቢስሊሳት (Lt) 'Melchite';

corrupt form of *basilāwi* (see below) through confusion with *bāsəlis* 'Basil'.

basilāwi በሲላዊ 'Melchite';

related to Gk. *basileus* 'king'. The Melchites are so named because they adopted the dogmatic definition of the court. On the Melchites, see Assfalg-Krüger 261. See also *bislisāt*, above.

bəsəm, bisam ብስም ፤ ቢሰም, (T.K) **bisom** ቢሶም 'balsam tree', (T) = Amh. *bamba* 'baobab, (KG) fig tree';

from Heb. *bośem, bĕśem*; note Te. *bäšäm*, from Ar. *bašām*. In the other Semitic languages: Aram. *būsmā*, Syr. *besmā*, Ph. *bšm*. See also *balasān*, above.

bəsnā ብስና; see *bəsnāʿ*.

bison ቢሶን 'cotton stuff, fine linen';
see *bisos*, below.

bəsnāʿ, bəsnā ብስናዕ ፤ ብስና (Lt) 'belching';

ETHIOPIC: Tna. *bâsnāwā* 'bring out bad breath', Te. *bāsna wāda* 'belch', Amh. *bäsänna* 'have bad breath due to indigestion'.

bəsənson ብስንሶን; see *bəson(ə)s*.

bason(ə)s በሶንስ, (T) **bəsənsos** ብስንሶስ, (KG) **basənson** በስንሶን, the ninth month of the Coptic calendar (corresponds to G. *gənbot*);

from Coptic *pašons* through Chr.-Ar. *bašans*.

bisənso ቢስንሶ (T) 'green, azure';
see *bisos*, below.

bəsənsos ብስንሶስ; see *bason(ə)s*.

bsr (D), **baśara** *(yəbśər)*, **baśśara** በሠረ (K*);
see *ʾabsara*;
ʾabsara 'announce good tidings';
tabasra 'be announced (good news)';
ʾastabsara, caus. of *ʾabsara*;
bəsr (Gr.456) 'good news';
bəsrāt 'good news, gospel';
(baʿāla bəsrāt 'Annunciation'; celebrated the 29 of Maggābit);
bəsrātāwi 'one who brings good news, evangelist';
ʾabsāri 'one who announces good news';
mabassər, same;
mastabassər (K*), part. of *ʾastabsara*;

SEMITIC: Ar. *baššara* 'announce good news', SAr. *t-bs₂r*, Soq. *ʾibšir*, Heb. *biśśer*, Aram. *bəsar, bəśar*, Syr. *sabber* (with metathesis), Ug. *bśr* 'get good tidings', Akk. *bussuru* 'bring good news'.
ETHIOPIC: Tna. *ʾabsärä* 'announce good news', Te. *bäššära* (from Arabic), Amh. *abässärä* 'announce good news', *yämasrač*, exclamation on hearing good news (for the alternance *b:m*, see Cohen 1931:387-9); passed into Cushitic: Sa. *basar* 'announce good news', Be. *basāra* 'good news'.

bāsor I ባሶር, (K) **bāśor** ባሦር 'flesh';

from Heb. *bāśār* 'flesh' (so Dillmann 509 against Praetorius 1879:14), while Har.Gur. *bäsär* 'flesh', Gaf. *bäsärä* are cognates with the Semitic root for 'flesh': Ar. *bašar-at* 'human skin, human body', SAr. *bs₂r* , Heb. *bāśār* 'flesh', Aram. *biśrā, bisrā*, Syr. *besrā* 'flesh, body', Ug. *bśr* 'flesh'.

bāsor II ባሶር (KG) 'colored cloth';

perhaps corruption of *bisos*, below.

basasa *(yəbsəs)* በሰሰ (K*) 'spy, investigate, hunt';

from Ar. (Egypt) *baṣṣa*; also Amh. *bässäsä*. The meaning 'hunt' would come from the meaning 'look here and there'.

bisos, bəsos ቢሶስ ፤ ብሶስ, (Lt) **busus, basus, bəsus, bəsis** ቡሱስ ፤ በሱስ ፤ ብሱስ ፤ ብሲስ 'cotton stuff, green linen, fine linen';

from Gk. *byssos* 'byssus'; also Tna. *biso* 'green (leather, velvet)'. On the origin of Gk. *byssos* in connection with Heb. *būṣ*, Akk. *būṣu*, Aram.-Syr. *būṣā*, Ph. *bṣ*, see Buhl 89, D. Cohen 1976:52, and Masson 22. For Ar. *bīsa(t)*, see Vollers 1897:295. For the Egyptian origin of Heb. *būṣ*, see T. Lambdin, *JAOS* 73 (1953).147-8. On the Sanskrit or Tamil origin of this root, see Rabin 1968:436. See also *bison, bisənso*.

bəsāṭ ብሳጥ (Lt) 'carpet, rug';

from Ar. *bisāṭ*; also Amh. *bəsṭ*, Har. *bisāṭ*.

bəsṭāwros ብስጣውሮስ (Gr.426) 'cross';

from Gk. *stauros* 'cross' through Coptic *pestawros*, *pe* being the article, through Arabic where a foreign *p* becomes *b*.

beṣa ቤጸ, **beṣā** ቤጻ; see *byṣ* I, III.

biṣ ቢጽ, **biṣa** ቢጸ; see *byṣ* I.

baṣʿa *(yəbṣāʿ)* በጽዐ, (L.K) **baḍʿa** በፅዐ 'value, define, determine, esteem, evaluate, be fortunate, be blessed, be honored';
ʾabṣaʿa 'declare or make blessed, proclaim blessed, become happy, become blessed, honor';
tabaṣʿa 'be valued, be honored, be proclaimed blessed';
ʾastabṣaʿa 'consider oneself blessed, declare blessed, make blessed, honor, call one happy, felicitate, give thanks, proclaim beatitude, (T) esteem, admire';
bəṣuʿ (fem. *bəṣaʿt*) 'fortunate, blessed, happy';
bəṣʿ 'honor, blessedness, beatitude';
bəṣʿat, bəṣʿāt 'state of grace, blessedness';
bəṣuʿāwi 'beatific, pertaining to the blessed';
bəṣʿān 'beatification, beatitude, blessedness, blessed state, happiness';
bəṣʿannā 'beatitude';

ETHIOPIC: Tna. *bäṣʿe* 'be blessed', Te. *bäṣʾa* (with *ʾ*), Amh. *bəṣuʾ* 'blessed, His Holiness' (from Geez).

basbasa በጽበጸ (Lt) 'mix up by stirring vigorously, (Lt) confuse';

on the basis of Tna. *bäṣbäṣä* 'mix up by stirring, be putrid', G. *baṣbaṣa* has perhaps also the meaning 'be putrid' and is to be compared with Ar. *baṣṣa* 'ooze', Heb. *biṣṣā* 'oozy place'.
ETHIOPIC: Tna. *bäṣbäṣä*, see above, Amh. *bäṭäbbäṭä* 'mix up by stirring, become turbid', Arg. *bäṭäbbäṭa*, Gur. *bəṭäbäṭä* 'mix up by stirring, become turbid'; passed into Cushitic: Qab. *bobaČ̣Č̣oʾ* (from *bČ̣bČ̣*) 'stir, dilute'. See also *baṭbaṭa*, below.

baṣḥa *(yəbṣāḥ)* በጽሐ, (T) **baṣḥa** በጽኀ 'arrive, happen, befall, come to pass, occur, fall to one's lot, appear (in court), reach, amount to, result in, pervade, extend, be accomplished, (K) reach a mature age';
(baṣḥa lāʿəla 'attain');
(baṣḥa lamawit 'be near death');
baṣṣəḥa 'bring (charges against), prove (charges)';
ʾabṣəḥa, causative; also 'bring, bring forward, deliver, lead, make ready, convey, demonstrate, explain, prove';
tabāṣəḥa 'come upon, be connected with, be associated with, bring before a judge, summon one another';
ʾastabaṣḥa 'cause to come';
ʾastabāṣəḥa, caus. of *tabāṣəḥa*; also 'summon';
baṣāḥi (K*), act. part. of *baṣḥa*;
bəṣuḥ 'one who arrives, one who is ready, matured';
(bəṣuḥa ʾamṭān 'one who has reached the age of maturity, mature');
bəṣḥ 'share';
bəṣḥat 'arrival, completion, bringing proof, result (in arithmetic)';
ʾabṣāḥi, part. of *ʾabṣəḥa*;
məbṣāḥ, (Lt) *məbṣəḥ* 'place of arrival, destination, result (in arithmetic)';
məstabṣāḥ (K*) 'place of arrival, place of meeting';
tabāṣəḥot (Gr.457) 'opportunity, that which occurs, that which happens';

SEMITIC: SAr. *wṣḥ* 'reach, come to' (Conti Rossini 1931:139; W. Müller 1983:285).
ETHIOPIC: Te. *bäṣḥa* 'arrive', Tna. *bäṣḥe*; Te. *bäṣiḥ* 'youth', that is, 'a person who has reached *(bäṣḥa)* the age of maturity', Tna. *bäṣḥi*; passed into Cushitic: Bil. *baṭeḥ* 'youth' (from Te. *bäṣiḥ*), Be. *beḍah* 'come'.

baṣal በጸል,(T.M) **boṣal** ቦጸል (not *bosal* as in Guidi 1906:920) 'onion, (T) garlic';

from Ar. *baṣal*; also Te. *bäsäl*. Dillmann 545 seems to connect it with *baṣṣala* 'tear', below. In other Semitic languages: SAr. *bṣl* 'onion', Soq. *biṣle*, Heb. *bāṣāl*, Syr. *beṣlā*, Aram. *buṣlā*, Ph. *bṣl*.

baṣṣala በጸለ 'tear, lacerate, cut, separate, strip, peel, dissolve';
tabaṣla, tabaṣṣala, passive;
bəṣṣāl 'piece, (K) torn part, stripped part, rag';
bəṣṣalat, baṣṣalat 'torn part';

SEMITIC: Ar. *baṣṣala* 'strip of clothes or possessions', SAr. *bṣl* 'torn' (see M. Höfner, in Baumgartner 1967:108), Aram. *bəṣal* 'split, peel'.
ETHIOPIC: Tna. *bäṣṣäl* 'stub, cut piece', Amh. *bäṭṭälä* 'be torn, be uprooted'.
The root is related to *fṣl*: Ar. *faṣala* 'split', Heb. *piṣṣel* 'bark, peel', Aram. *paṣṣel*, Syr. *pəṣal*, Md. *pṣl*; Te. *fänčäla* 'separate', Tna. *fänčälä* (with augmented *n*). See also *baṣara*, below.

bisaltumā ቢጸልቱማ (T.M) 'red onion';

combined of *bisal* (for *basal*) 'onion' (see *basal*, above) and of *tumā* 'garlic' (from Ar. *tūm*).

bāsān ባጻን (Gr.428) 'big'.

baseqā በጼቃ 'glistening white stone';

from Ar. *busāq*, in *busāq al-qamar* 'glistening white stone', lit. 'spittle of the moon'.

basara በጸረ (T.Y) 'separate, detach, tear';

SEMITIC: Ar. *basara* 'cut', Soq. *bḏr* 'rend asunder', Heb. *bāsar* 'harvest a vintage, cut off', Aram.Syr. *bəsār* 'tear off'. The meanings 'lessen, lack, diminish, subdue' of *bsr* (Heb.Syr.Aram.Md) are to be derived from *bsr* 'cut' (so also, with reservations, Baumgartner 142, as against Koehler 142).
ETHIOPIC: Amh. *abäṭṭärä* 'separate the good from the bad'. The root is related to *bassala* 'tear, lacerate' (with alternance of liquids); see above.

bsw I; see *badawa*.

bsw II, **tabāsawa ተባጸወ** 'be a companion'; denominative of *bis* 'companion'; see *bys* I, II.

basāwəʿ በጸውዕ; see *badāwəʿ*.

bāt, bet ባት ፡ ቤት 'measure of fluid';

from Heb. *baṯ*, or from Gk. *batos* going back to Hebrew; also in Te.Amh. *bat*. See also *bādos*.

bet ቤት, beta ቤተ; see *byt* I.

batbata በትበተ (K*) 'hollow out, eat the inside, rend with the teeth, consume';

SEMITIC: a reduplicative root *btt*: Ar *batta* 'cut off', Heb. *bāṯaṯ*.
ETHIOPIC: Tna. *bätbätä* 'gnaw, nibble', Amh. *bätäbbätä*. The root is related to *bdd* (see *badda*), and *btt* (see *batata*).

bataka *(yəbtək)* **በተከ** 'break, tear apart, burst, tear off, remove, displace, turn over (a big stone)';
ʾabtaka, causative; also 'cause to settle a quarrel';
tabatka, pass. of *bataka*; also 'break' (intr);
bətuk, pass. part. of *bataka*;
bətk, (Gr.188) *batk* 'broken thing, a cut, a slash, gap, animal that has been torn apart';
bətkat 'fracture, breaking';

SEMITIC: Ar. *bataka* 'cut off'.
ETHIOPIC: Te. *bätka* 'cut off', Tna. *bätäk̲ä*, Amh. *bättäkä* 'be torn', *abtäkättäkä* 'tear to pieces', Gur. *bätäkä* 'uproot, pull out', *bəttayhä* 'cut of meat'; passed into Cushitic: Qab. *butukkoʾ* 'cut', Be. *betik*, Bil. *bätäk*.
The root is related to *ftk*, *ftq*, *bḍq*, *btq*, *bṭq* 'split, kill, slaughter': Ar. *fataka*, *fataqa*, Soq. *bḍq*, Ar. *baḍaka*, Heb. *bitteq*, Akk. *batāqu*; Amh. *bäṭṭäqä*, *bäčč̣äqä*. See also *badaqa*, above.

bātul ባቱል (D 1403,T.K*.M), **bətul ብቱል** (K*) 'virgin';

from Ar. *batūl* 'virgin'. In other Semitic languages: Heb. *bəṯūlā* 'virgin', Aram.Syr. *bəṯul-tā*, Ug. *btl-t*, Akk. *batūlu* 'young man', *batūl-tu* 'adolescent, nubile girl'.

batana *(yəbtən)* **በተነ** (K*) 'disperse, scatter';

SEMITIC: the root is related to Ar. *batala* 'separate, detach' (with alternance of liquids).
ETHIOPIC: Tna. *bätänä* 'disperse, scatter', Amh.Gur. *bättänä*, Arg. *bättäna*, Har. *bētäna*; passed into Cushitic: Qua.Bil. *bätän*, Kham. *biten*, Qem. *bätän*.

batara *(yəbtər)* **በተረ** (K*) 'cut, hit, straighten out';

SEMITIC: Ar. *batara* 'cut', Heb. *bāṯar*, Aram. *biṯrā* 'piece', Akk. *butturu* 'mutilate' (?).
ETHIOPIC: Te. *bätray* 'deprived of everything', Gur. *bätärä* 'separate'. The root is related to *matara*, below.

batr I (pl. *ʾabtər*, *ʾabtār*) **በትር** 'branch, shoot, stick, rod, scepter, stave, tribe, race, offspring'; (*batra nagad* 'tribe, race, offspring');

ETHIOPIC: Te. *bätər* 'stick', Tna. *bätri*, Amh. *bättər*, Arg. *bəttər*, Gur. *bättər*; with metathesis in: Har. *bärti*, Gaf. *bärtä*, Gur. *bärt*. For 'rod, scepter' and 'tribe', cp. Heb. *šeḇeṭ*, *maṭṭe(h)*, and Ar. *ʿaṣā* (for which see Landberg 1909:1755).

batr II **በትር** (Lt), a certain quantity of money; see *badr* III.

bāterā ባቴራ (T.KBT.M) 'thin air';

ETHIOPIC: Amh. *batera* 'invisible gas which is in the atmosphere' (probably from Geez).

batrafiyāk በትረፊያክ (T), a misprint for **በትረያርክ** *batrayārk*, below.

batārikun በታሪኩን (Gr.457) 'Fathers of the Church';

from Gk. *paterikon*, acc.sg. of *paterikos* 'pertaining to the Fathers of the Church'.

batāron በታሮን 'forefathers';

from Gk. *paterōn*, gen. pl. of *patēr* 'father'.

batrayārk በትረያርክ 'patriarch';
also written *batra yārk* **በትረ ፡ ያርክ**, *batra yārek* **በትረ ፡ ያሬክ**;

from Gk. *patriarkhēs* 'patriarch'; also Amh. *bäträyarək*, Tna. *bäträyarək*, *bətəryarək*.

btt I, **batata** *(yəbtət)* **በተተ** (K*) 'wear out, become old and worn-out';

ETHIOPIC: Amh. *bättätä* 'wear out', *butətto* 'worn-out clothes', Har. *bututtu*, Gur. *butəto*, Tna. *bätbätä* 'grow old' (refers to a person, but could probably also be applied to a thing); also in Cushitic: Or. *bututtū* 'worn-out cloth', Al. *bututto*, Mo. *butitto* (see Leslau 1979:164, under *butəto*). See also *batbata*.

btt II, **betata ቤተተ** (Gr.190) 'persevere, persist, last, stay';

from *beta* 'spend the night, stay', with reduplication of the last radical. For the root *byt* augmented by *t*, cp. also Aram. *bəṯaṯ* 'stay, dwell'.

baṭbaṭa በጥበጠ (K*) 'mix up by stirring vigorously (e.g. honey in water)';

in view of Tna. *bäṣbäṣä*, with *ṣ* (but also *bäṭbäṭä*), G. *baṭbaṭa* is undoubtedly an Amharism from *bäṭäbbäṭä*. The original root is *bṣbṣ*; see *baṣbaṣa*, above.

baṭha *(yəbṭāḥ)* **በጥሐ** 'make an incision, make gashes, scarify, scratch open, cut with a scalpel';
tabaṭha (K*), passive;
baṭāḥi, act. part. of *baṭha*;
bəṭuḥ (K*), pass. part. of *baṭha*;
bəṭḥat 'incision, a cutting up';

SEMITIC: Ar. *baṭaḥa* 'level the soil and cover it with gravel', where the leveling involves cutting the uneven parts; Ar. also *baṭaḥa* 'hit' (Dozy). The root is related to Ar. *baṭṭa (bṭṭ)* 'slit a wound'.
ETHIOPIC: Tna. *bäṭḥe* 'make an incision', Amh. *bäṭṭa* (from *bṭḥ*), *bʷaṭṭäṭä* 'scratch, tear', Te. *bältəḥa* (augmented by *l*); passed into Cushitic: Bil. *bälteh* (from Tigre), Be. *beḍha* 'cupping'. See also *baṭha*.

baṭṭiḥ በጢሕ (K*.T.M) 'melon, squash';

from Ar. *baṭṭīḫ*, of Syriac origin (Fraenkel 140), also in Amh. *bäṭṭih*. Arabic *barṭīḫ* passed into Som. *bartīḫ*. The root also occurs in Heb. *ʾăḇaṭṭiʷḥ*, Aram. *ʾăḇaṭṭīḫā*. See also *bāṭiq*.

baṭḥa በጥጎ (T.M) 'be deaf, be dumb';

perhaps for *baṭha* 'cut, make an incision' (see above), the cutting suggesting a defect in the ear.

baṭala *(yəbṭəl)* **በጠለ** 'be useless, be idle, be futile, be void, fail, be without aim and reason, be of no effect, be annulled, be reduced to nothing, be invalid, be abolished, be in vain, come to nothing';
baṭṭala, causative; also 'repel, do away with, impair';
ʾabṭala, *ʾabaṭṭala*, causative; also 'declare invalid, invalidate, abolish, refute, prove futile, nullify, restrain, reduce to nothingness, make void, make of no effect, dissolve (marriage), annul, cancel out, divert, bring to naught';
tabaṭla, *tabaṭṭala* 'be weak, be slack, be inefficient, be abolished';
baṭāli 'vain, futile, idle, transitory';
bəṭul 'futile, useless, vain, void';
bəṭlat 'abolition, being futile, being idle, being void';
ʾabṭəlo 'abolition';
ʾabṭāli, *mabṭali* 'one who abrogates, one who makes cease, one who makes futile';

SEMITIC: Ar. *baṭala* 'be vain, be useless, be invalid', SAr. *bṭl-t* 'uselessness', Śḥ. *bṭol* 'be reduced to nothing', Heb. *bāṭal* 'cease working', Syr. *bəṭel*, Md. *biṭil*, Akk. *baṭālu* 'stop, cease, come to an end'.
ETHIOPIC: Te. *bäṭla* 'be useless, be vain', *bäṭṭälä* 'stop' (tr), Amh. *bäṭṭälä* 'be spoiled, be ruined, be abolished', Har. *abäṭäla* 'abolish'. Gur. *baṭil* 'unjust', and Har. *bāṭil* are taken from Arabic.

boṭala ቦጠለ (T.M) 'cut';

ETHIOPIC: Amh. *bäṭṭälä* 'be torn, be uprooted'. Note the rare form with *o* after the 1st radical.

baṭəlsāt, bəṭəlsāt, bəṭlasāt በጥልሳት ፡ ብጥልሳት ፡ ብጥለሳት; see *›abṭəlis*.

bəṭm, buṭm ብጥም ፡ ቡጥም 'terebinth tree';

from Ar. *buṭm* (from Aramaic; see Fraenkel 139); also in Amh.Tna. *buṭəm*. For Semitic, cp. Heb. *boṭnā*, Jud.-Aram. *buṭmā, buṭnā*, Syr. *bəṭməṭā* (see Löw 68-70), Akk. *buṭnu*. For *m:n* in the various languages, see Růžička 128.

bāṭiq ባጢቅ (Lt) 'cucumber';
see *baṭṭiḥ*.

baṭara *(yəbṭər)* **በጠረ** (K*) 'winnow, comb';
›abṭara (K*), causative;
tabaṭra (K*), passive;
məbṭār (K*) 'winnowing platter, comb';

probably from Amh. *abäṭṭärä* 'winnow'; also in Arg. *abeṭṭära*, Gaf.Gur. *abiṭṭärä*.

baṭriq, baṭrəq በጥሪቅ ፡ በጥርቅ (Lt) 'patrician, patriarch';
baṭriqā (pl. *baṭārəqt, baṭriqāt*) 'patrician's wife';

from Gk. *patrikios*, fem. *patrikiā* 'patrician' (of Latin [*patricius*] origin) through Ar. *baṭrīq, baṭrīqa*.

baṭrasin በጥረሲን (Lt) 'stole';

from Ar. *baṭrašīn, baṭrašīl* < Gk. *epitrakhēlion* 'stole' (Vollers 1897:295).

baṭritā በጥሪታ (T.M) 'nobleman';

from Lat. *patricius* through Gk. *patrikios*; note, however the enigmatic ending *-tā* of G. *baṭritā*.

baṭasa *(yəbṭəs)* **በጠሰ** (K*) 'break, detach, cut off';

SEMITIC: Ar. *baṭaša* 'hit, strike, behave in a brutal way', Aram. *bəṭaš* 'stamp', Syr. *buṭšəṭā* 'striking with the heels', Md. *bṭš* 'tread down, trample, treat violently'.
ETHIOPIC: Amh. *bäṭṭäsä* 'break off by pulling', Gaf. *biṭṭäsä*, Arg. *beṭṭäsa*, Gur. *bäṭäsä*, Har. *bäṭäsa*.

bāṭos ባጦስ 'bramble bush';
ʿəḍa bāṭos 'bramble bush';

from Gk. *batos* 'bramble bush'; also Amh. *baṭos*, Ar. *bāṭūs*. See also *pāṭos*.

baṭaṭa I *(yəbṭaṭ)* **በጠጠ** (K*) 'lie on the stomach';

SEMITIC: Ar. *baṭṭaṭa* 'flatten'; related to Ar. *(ta)baʿaṭa* 'lie on the stomach', and *(›in)baṭaḥa* 'lie prone', Soq. *bṭḥ*, Heb. *bāṭaḥ* 'lie flat on one's belly'. See on this root Driver 1957:59, Kopf 7ff., Barr 90ff., and Rabin in Baumgartner 1967:225ff.
ETHIOPIC: Tna. *bäṭṭ bälä* 'lie down, be stretched out', Te. *bäṭṭ bela*, Amh. *bäṭṭäṭä* 'stretch out'; also in Cushitic: Bil. *baṭ y* 'lie down, stretch out', Sa. *baṭ ḍah*.

baṭaṭa II *(yəbṭaṭ)* **በጠጠ** (K*) 'jump up, leap up (animal), hop';

ETHIOPIC: Te. *beṭṭ bela* (in Reinisch 1902:71), Amh. *baṭṭäṭä, baṭṭ alä*; also in Cushitic: Som. *bōd* 'a jump'.

baṭaṭa III *(yəbṭaṭ)* **በጠጠ** (K*) 'defecate (animal)';

SEMITIC: Ar. (Syria) *baṭbaṭ* 'defecate'.
ETHIOPIC: Te. *bäṭäṭṭ bela*, Amh. *bäṭṭäṭä, bäṭṭ alä*.

bw›, bo›a (impf. *yəbawwə›*, subj. *yəbā›*) **ቦአ** 'enter, penetrate, proceed, frequent, be involved, intermingle, have intercourse';
›abo›a, ›abə›a, causative; also 'bring, fetch, lead to, take in, introduce, insert, present, admit, offer';
(*›abo›a krəstənnā* 'rechristen');
tabaw›a 'be introduced';
tabāwə›a 'interfere, intrude, slip in uninvited, creep (into), insinuate oneself (into), steal in, (K*) marry';
›astabāwə›a, ›astabə›a, caus. of *tabāwə›a*; also 'bring to oneself';
bawā›i, act. part. of *bo›a*;
bawā›it 'a crowd of people entering';
ba›at, baʿat, (K*) *bu›at* 'entry, entrance, entering, beginning (of month, of fast)';
ba›att 'cave, lair, den, cell';
bawi›ot (Lt) 'entrance';
›abā›i, act. part. of *›abə›a*;
mabə› (K*), same;
mabā› 'offering to God or to church, bringing in, gift, oblation';
(*mabā›a ›akkʷatet* 'Eucharistic offering');
mubā›, same as *məbwā›*;
məbwā›, mubā› (pl. *mabāwə›, mabwā›ət*) 'entrance, place of entering, act of entering, admission, entry, coming, setting of sun or moon, (Gr.189) beginning';

mabwā›ət, məbwā›ət 'joint, juncture, inserted poles, stretcher';

SEMITIC: Ar. *bā›a* 'return' (also 'come' according to Noeldeke, *ZDMG* 40[1886].726), SAr. *bh›* 'enter', Heb. *bā›* 'come', Ug. *b›a*, Ph. *b›*, Akk. *bâ›u* 'go alongside, come in'.
ETHIOPIC: Tna. *bo›e* 'enter', Te. *bo›a*, Har. *bō›a*, probably also Gur. *bʷəyä* 'go down to a lower place'. For G. *mabā›*, cp. Amh. *mäba* (from Geez). For G. *ba›at*, cp. Amh. *bä›at* 'entering, entrance', *bä›ata, bata* 'presentation of the Virgin at the temple', lit. 'her entering' (from Geez), Tna. *ba›ata*, same. For *ba›att* 'cave', cp. Te. *bä›at, bä›at*, Tna. *bä›atti, bahəta*. For the denominative *ba›ata*, see above. The root passed into Cushitic: Be. *bi›* 'return home'.

bwḥ I, **boḥa** *(yəbāḥ)* **ቦሐ** 'be seen, be revealed, be clear';

SEMITIC: Ar. *bāḥa (bwḥ)* 'be revealed, become public'.
ETHIOPIC: Amh. *bäha* (KBT) 'be visible, be seen' (from Geez), *buh* (DTW) 'that which is seen'.

bwḥ II, **boḥa** *(yəbāḥ)* **ቦሐ** (K*) 'receive authority, receive permission';
›abəḥa, (Lt) *›abawḥa* 'permit, allow, concede, give authority, authorize, give power, grant the right';
tabawḥa, pass. of *›abəḥa*; also 'have power, be endowed with power, be master, have authority, have permission, take upon oneself, (Lt) succeed';
tabāwəḥa 'give one another permission';
›astabawwəḥa, ›astabəḥa 'give permission, permit, give authorization, give power, give authority, obtain permission';
bəwwəḥ, bəwwuḥ 'one who has power, one who has permission, one who has the means of doing, allowed, allowable, permitted, permissible, legitimate, it becomes, it is meet';
bawḥ 'permission, authority';
bəwwəḥənnā (K*) 'authority';
mabāḥt 'permission, power, authority, authorization, dominion';

SEMITIC: Ar. *(›a)bāḥa (bwḥ)* 'permit'. See also *bḥt* II.

bāwəni ባውኒ, (KG) **bəwənā ብውና**; see *ba›unāh*.

bwq, boqa *(yəbuq)* **ቦቀ** (K*) 'blow the trumpet' (denominative from *buq*);
buq, bawq (pl. *›abwāq*) 'trumpet';

from Ar. *būq* 'trumpet', considered to be of Latin *(buccina)* origin; also late Gk. *būkinon*.

bwz, boza ቦዘ (K*) 'be dull, be stupid, become bleary (eyes)';
boz (K*) 'dull, stupid';

ETHIOPIC: Amh. *bozä* 'be dull, be stupid', Gur. *buz* 'ignorant, stupid', Har. *bāzāy* 'idle'.

byd, ›abyād አብያድ 'white';

from Ar. *›abyaḍ*. See also *bədā*, and *byṣ* III.

beyādār ቤያዳር (T), the seventh month of the year;

from Ar. *bayādir*, pl. of *baydar* 'threshing floor', *zamānu-l-baydar* 'threshing season'.

bay(y)ama በየመ (MA) 'become a monk'.

bayyana በየነ 'discern, distinguish, remark, pay attention, notice, recognize, consider, demonstrate, decide, (Y.T) judge, pass judgment, expound';
›abayyana, causative; also 'decide, make clear, make evident, make see clearly, state clearly, demonstrate, prove, manifest, make understand, make a difference';
tabayyana, pass. of *bayyana*;
bəyyun, pass. part. of *bayyana*; also 'evident, proven, manifest, understood';
bayn (Lt) 'interval, distance';
bayna, see below;
bəyyāne 'decision, determination, explanation, description, interpretation';
›abayyəno (Lt) 'solicitude, carefulness';
›abayyənot 'understanding, perception, discernment';
mabayyən, part. of *›abayyana*; also 'judge';
mabəyyan (pl. *mabāyənt*) 'argument, way of demonstrating';

the basic meaning is that of 'separate, distinguish > discern, know'.
SEMITIC: Ar. *bāna* 'be separated, be clear, be evident', SAr. *byn* 'separate, know' (Müller 1963:307), Heb. *(byn), he-bīn* 'understand', Syr. *bayyen* 'show, discern', Md. *ban* 'separate', Ug. *byn* 'know'.

ETHIOPIC: Te. *(tə)bäyyäna* 'become evident, become clear', Tna. *bäyyänä* 'discern, decide', Amh. *bäyyänä* 'distinguish, give a verdict'; passed into Cushitic: Qem. *bäyan* 'decide'.

bayna በይን 'between';
ʾənbayna, ʾəmbayna, see above;
babayna 'for, because of, for the sake of, on account of';
babayna zə 'because of this, therefore, about this';
babayna mənt 'why?';
babayna-, babaynāti-, babenāti- (with suffix pronouns) 'between, among, to one another';
babaynom 'between them, together';

from the basic meaning of *bayyana* 'separate' (see above). For more details, see Dillmann 478ff; Dillmann 1907:374, 389-90, 403.
SEMITIC: Ar. *bayn* 'interval', *bayna* 'between', SAr. *byn* 'between', Heb. *ben*, Aram. *ben, be*, Syr. *bayna-(y)*, Md. *binat-, binia*, Ph.Ug. *bn*.
ETHIOPIC: Te. *bäyən* 'separate' (adj), *ʾəb bäyn* 'between', *bän-* (with suffix pronouns) 'alone, by oneself', Tna. *bäyn-* (with suffix pronouns) 'alone, apart'. For Te. *bäyn*, see Rundgren, *OS* 16 (1961). 134-6.

baynāt- በይናት-; see *bayna*.

byq, beqa ቤቀ (MA) 'give a name'.

bayramun በይረሙን; see *baryamun*.

byṣ I, **beṣa** *(yəbiṣ)* ቤጸ (K*.T.M) 'separate, cut in equal parts, choose';
bayyaṣa 'separate, distinguish, discern, mark out';
tabayṣa (K*), passive of *beṣa*;
bayyāṣi, act. part. of *bayyaṣa*;
bəyyuṣ (K*) 'separated';
biṣ (pl. *ʾabyāṣ*) 'single, individual, a certain, piece, some, friend, fellow, companion, comrade, equal, neighbor, intimate';
(biṣ labiṣu 'one to another');
biṣa (Gr.428) 'near, at the side of, beside';

SEMITIC: Dillmann 539, and Praetorius 1890:30 compare the Geez root with *bṣʿ, bḍʿ* 'cut'. For *byṣ, bṣw* 'cut, separate', see D. Cohen 1976:76, under *bṣ/ḍ*.
ETHIOPIC: the Geez root is perhaps related to *bṣy* > *bč* in Amh. *baččä* 'be separated', Gur. *bečče* 'separate the seeds'; also in Cushitic: Sid. *boči* 'split'. For *biṣ* 'companion', cp. Tna. *bəčay, bəṣay*, Gur. *bəte*, Amh. *bite, bəte* 'companion, equal, of the same status'. See also *byṣ* II.

byṣ II, **tabāyaṣa** ተባየጸ 'become companions (to one another), become friends, become equal';
ʾastabāyaṣa, causative;
tabayāṣi (one would expect *tabāyāṣi*), *tabāyāṣi* (M) 'companion';
mastabāyəṣ 'companion, participant';

denominative of *biṣ* (see *byṣ* I). For the denominative, cp. also Amh. *täbayyäṭä* 'become friends'. For another form of the G. denominative, see *bṣw* II, above.

byṣ III, **beṣa** ቤጸ (K*) 'become white, yellow';
beṣā, bəṣā (K*) 'yellow';

SEMITIC: Ar. *bāḍa (byḍ)* 'grow yellow', *bayyaḍa* 'make white'. Dietrich 294 compares Akk. *peṣû* 'be white'.
ETHIOPIC: Te. *bäyyäṣa* 'be bright, be brilliant', Amh. *bəča* 'yellow'; also in Cushitic: Kham. *beča* 'be yellow'. For the relation between 'white' and 'yellow', cp. Amh. *näṭṭa* 'become white, pale, turn yellow (cereal)'. The root *byṣ* 'become white' is the origin of the noun 'egg' in the various Semitic languages: Ar. *bayḍa*, Heb. *beṣā*. F. Rosenthal (private communication) prefers to derive Ar. *bāḍa* 'be white' from *bayḍa* 'egg'.

byt I, **beta** *(yəbit)* ቤተ 'spend the night, remain overnight, remain, stay in a house, dwell' (probably denominative);
ʾabeta, causative; also 'lodge, leave overnight, delay until the next day';
bayāti (K*), act. part. of *beta*;
bet (pl. *ʾabyāt*) 'house, room, lodging, family, household, generation, tribe';
(beta krəstiyān 'church', *beta darāsəyān* 'academy', *beta māḫ(ə)bar* 'monastery', *beta moqəḥ* 'prison', *beta maṣāḥəft* 'library', *beta mayāsi* 'tavern', *beta nəguś* 'palace', *beta ṣabḫ* 'kitchen');
ʾabyātāwi (formed from *ʾabyāt*) 'servant, one who is a member of the household';
məbyāt 'place where one spends the night, night quarters, dwelling, lodging';

SEMITIC: Ar. *bayt* 'house', SAr. *byt*, Soq. *beyt*, Heb. *bayiṯ*, Aram.Syr. *baytā*, Ug.Ph. *bt*, Akk. *bītu*. For 'spend the night', cp. Ar. *bāta*, SAr. *byt*, Aram.Syr. *bāṯ*, Md. *but*, Ug. *bt*, Akk. *bâtu*.
ETHIOPIC: Te.Tna.Amh. *bet* 'house'; Te. *beta* 'spend the night'. See also *betata*.

byt II, **ʾabeta** አቤተ (T) 'cause to kneel';

it is perhaps connected with *byt* I and the causing to kneel would then refer to the cattle that spend the night in their respective places while resting or kneeling.

bazza በዘ; see *bzz*.

beza ቤዘ (K*) 'shine' (denominative);
bez, (Lt) *biz*, *bezā* (pl. *ʾabyāz*) 'shining star, morning star';

from Cushitic: Al. *bez-ečču* 'morning star', Bil. *bidā* (with alternance *d:z*), Qem. *bez* 'make clear'.

bezā ቤዘ 'ransom, redemption, propitiation, substitute, (Lt) expiation; in exchange for, for the sake of';
see *bezawa*, below.

boz ቦዝ (K*) 'harp string';

ETHIOPIC: Amh. *boz* 'harp string'; is there any connection with Te. *boza* 'a certain tune of the flute played at games'?

boza ቦዘ; see *bwz*.

bazbaza I በዝበዘ (T.K.M) 'pillage';

SEMITIC: Ar. *bazza, bazbaza* 'wrest, snatch', Heb. *bāzaz* 'take spoils', Aram. *bəzaz, bazbez* 'pillage', Syr. Md. *baz*.
ETHIOPIC: Tna. *bäzbäzä* 'pillage', Te. *bäzbäza*, Amh. *bäzäbbäzä*, Gur. *bəzäbbäzä*; passed into Cushitic: Qem. *bäzäbäz*.

bazbaza II በዝበዘ (K*) 'spread, waste';

SEMITIC: PbH. *bizbez* 'waste', Aram. *bazbez*. The G. *bazbaza* is perhaps a transcription of the Hebrew verb.

bazbaza III በዝበዘ (K*) 'calumniate, offend, despise';

SEMITIC: Ar. *bazā (bzw)* 'subdue, consider oneself superior to another', Heb. *bāzā (bzy), bāz (bwz)* 'despise', Aram. *bəzā, bəsā*, Akk. *buzzuʾu* 'treat unjustly'. See also *bzz (bazza)*.

bazgənā, bāzgənā, bazgānā, bəzgənā, bəzgānā በዝግና ፡ ባዝግና ፡ በዝጋና ፡ ብዝግና ፡ ብዝጋና 'necklace, collar, (T) fringe, ruffle, ornament'; see also *māzgənā*.

bazḫa *(yəbzāḫ)* በዝኅ, (T) **bazḫa** በዝሐ 'be numerous, be abundant, be much, be many, increase' (intr);
ʾabzəḫa 'multiply, make numerous, increase (tr), augment, produce a lot of, have a lot of';
tabazḫa 'increase, multiply' (intr);
tabāzəḫa 'be multiplied, multiply together';
ʾastabāzəḫa, caus of. of *tabāzəḫa*;
bəzuḫ 'many, much, numerous, abundant';
(bəzuḫa, babəzuḫ 'much, in large numbers');
bəzḫ 'multitude, large number, large amount';
bəzḫat 'multitude';
ʾabzāḫi, ʾabzəḫi, part. of *ʾabzəḫa*;
mabzəḫi, same;
mabzəḫt, mabzaḫt 'major part, majority of, most of, the most, large part, the greatest part, multitude';
(mabzəḫta, mabzəḫto 'often, frequently, most of it');

SEMITIC: Ar. *bazḥ* 'abundance of wealth'. The connection with Ar. *bāḍiḥ* 'high, proud' suggested by Noeldeke, *ZDMG* 66 (1912).788 is unlikely.
ETHIOPIC: Tna. *bäzḥe* 'be abundant, be numerous', Te.Har. *bäzäḥa*, Arg. *bäzzaha*, Amh.Gur. *bäzza*; passed into Cushitic: Bil. *bäǧag* 'be numerous', Kham. *biǧeq*, Qua. *baǧag*.

bāzikā I ባዚካ 'quicksilver, mercury';
see *bāzeqā* I, below.

bāzikā II ባዚካ (M) 'harmonium';

perhaps from Gk. *mousikē* (Lat. *musica*); also Tna. *bazeqa* 'music, harmonium', Amh. *maziqa*.

bāzeqā I ባዜቃ (K) 'quicksilver, mercury';

from Ar. *zibāq, zābiq*, of Persian *(zīva)* origin.

bāzeqā II ባዜቃ (D 1403,OT 579), **bāziqā** ባዚቃ (K) 'lightning';

it renders Heb. *bāzāq*, translated 'lightning'. For Heb. *bāzāq*, cp. Jud.-Aram. *bəzaq* (J. Blau, *VT* [1956].97).

bāziq ባዚቅ (T.M) 'belt, girdle of fiber worn by monks'.

bezeqā ቤዜቃ (T.M), **bezaq** ቤዘቅ (D 1403) 'pearl, precious stone'.

bāzrā ባዝራ (K*) 'mare';

from Amh. *bazra*; also Te.Tna.Gur.Arg. *bazra*; also in Cushitic: Sid. *bāzra*, Bil. *badra* (pl. *bazir*), Af. *badira*.

bəzr ብዝር (K*) 'seed, grain';

from Ar. *baḏr, bazr*. For the root in Semitic, cp. Śḥ. *beḏər* 'seed', Heb. *bāzar* 'scatter', Aram. *bizrā* 'seed', Syr. *bəḏar* 'strew, disperse'; related to *pzr*: Heb. *pizzer* 'scatter'. See also Wagner 33, under *bzr*.

bazzata በዘተ 'fluff up cotton for carding';
tabazzata (K*), passive;
bazzāti, act. part. of *bazzata*;
bəzzut 'carded';
bəzzət (Sw. in D 532) 'linen, wool';

ETHIOPIC: Tna.Amh. *bäzzätä, bozzätä* 'gin cotton', Te. *bäzzäta*, Amh. *bəzzət* 'wool'.

bezawa ቤዘወ 'redeem, ransom, (Y) save, rescue';
ʾabezawa, causative;
tabezawa 'be redeemed, redeem oneself, ransom oneself';
bezāwi 'redeemer, rescuer';
bizəw (K*) 'one who is ransomed, or saved';
bezā, see above;
bezwat 'redemption';
bezāwit (Lt) 'redemption';
mabez(z)əw 'redeemer, rescuer, one who ransoms';
mabez(z)āwi 'redeemer, rescuer';

SEMITIC: Ar. *bāza (byz)* 'be saved, live'.
ETHIOPIC: Tna. *beza, bäğa* 'ransom' (n), Te. *beza* 'redeem', Amh. *bäžžä, bežžä* 'ransom, rescue, save', *beza* 'ransom' (n). The connection between *bezawa* and *bazbaza* 'pillage' suggested by Praetorius 1890:33 is doubtful. Since many verbs ending in *-wa* are denominatives, it is possible that *bezawa* is a denominative from *bezā*.

bəzyāhu ብዝያሁ (T.M) = Amh. *säbäz* 'kind of plant from which one makes baskets'.

bzz, bazza በዘ (K*) 'threaten, boast, put on airs';
see *bazbaba* III.

D ደ

dāʾəmu (dāʿəmu) ዳእሙ (ዳዕሙ) 'verily, really, indeed, moreover, much more, furthermore, however, only, just, merely, but rather, on the contrary, nevertheless';
ʾallā dāʾəmu 'on the contrary';
ʾakko...dāʾəmu 'not only...but also';
ʾənbala dāʾəmu (Lt) 'never';

ETHIOPIC: Te. *dāʾam* 'but', Tna. *daʾam, däʾä, dəʾa*. Rundgren 1955:208, 217 analyzes it as **ʾəndā-ʾi-mu* < **ʾə-ta-ʾi-mu* 'indem es nicht so ist > es ist vielmehr so'. The root passed into Cushitic: Bil. *daʾam* 'but'.

dāʿro ዳዕሮ 'sycamore';

ETHIOPIC: Te.Tna. *daʿro* 'sycamore'; from Cushitic: Sa. *in-dāʿarō*, Be. *mindāʾro*, Kham. *dirunā*.

dabb ደብ (T), name of a sign of the zodiac;

misprint for *dəbb*, from Ar. *dubb*; also Amh. *təlləq dəbb* 'southern star', *tənnəš dəbb* 'northern star'; from Ar. *ʾad-dubb al-ʾakbar wad-dubb al-ʾaṣġar* 'major and minor Ursa'. For *dəbb* 'bear', see below.

→ **dəbb** ድብ 'bear';

SEMITIC: Ar. *dubb* 'bear', Heb. *doḇ*, Aram. *dubbā*, Syr. *debbā*, Akk. *dubbu, dabû* (West-Semitic loanword).
ETHIOPIC: : Te.Amh. *dəbb*, Tna. *dəbbi*.

dəbb ʿanbasā, dəbba ʿanbasā ድብ ፡ ዐንበሳ ፡ ድበ ፡ ዐንበሳ 'kettledrum, big drum';

SEMITIC: onomatopoetic, as in Ar. *dabdāb* 'drum', Soq. *debābeh*; related to Ar. *duff* 'tambourine', Heb. *top̄*, Aram. *tuppā*.
ETHIOPIC: Te.Tna. *däbay* 'big drum', Amh. *dəbbe* 'flat drum used by sorcerers or minstrels', *dəbb anbässa* 'big drum' (from *dəbb* 'drum' and *anbässa* 'lion', as is also the case of G. *dəbb ʿanbasā*), Gur. *dibbe* 'kind of drum'; also in Cushitic: Or. *dibbē* 'drum'. See also *dabdaba* I.

diba (dibe) ዲበ ፡ (ዲቤ) 'upon, on, onto, above, over, against, in opposition to, concerning, on account of';
diba zəni, badiba zəntu 'and besides, in addition to this';
badiba, see *diba*;
ʾəmdiba 'down from, from on, from upon';
ʾənta diba 'above, over, on, upon, through';
with the suffix pronouns the base is *dibe-*;

ETHIOPIC: Te. *dib* 'on, over, to'; connected with Har. *dabba* 'raised ground'; from Cushitic: Qem. *dābā* 'hill', Qua. *debā*, Bil. *dibbā* (so also Brockelmann 1950:38). Rundgren 1955:221 analyzes *diba* as coming from *di-ba*. See also *dayyaba*, below.

dibā ዲባ 'ambush';
see *dabaya*, below.

dabəʿkʷəl, dəbəʿkʷəl ደብዕኵል ፡ ድብዕኵል, **dənbəʿkʷəl** ድንብዕኵል, (K) **dəbʿənkʷəl** ድብዕንኵል 'den, cage, rope to tie animals, (K) snare, trap'.

dəbʿənkʷəl ድብዕንኵል (K) 'snare, trap';
from *dəbəʿkʷəl* (above) augmented by *n*.

dabub ደቡብ 'north, south';
dababa (K*) 'go south' (denominative);
dabubāwi 'northern, southern';

ETHIOPIC: Tna.Amh.Gur. *däbub* 'south'; passed into Cushitic: Kham. *dibub* 'south'. For the same noun expressing different directions, see *ʾazeb, samen*.

dəbāb ድባብ 'large umbrella held over the king or the ark, baldachin, dais, canopy, small roof over a gate';
dababa, subj. *yədbəb* (K*.T.M), *dabbaba* (KG) 'open an umbrella, spread, distend' (denominative);

tadabba (K*), passive; also 'be constructed (framework of a roof)';
dəbub (K*), pass. part. of *dababa*;
tadbād 'umbrella that priests carry in a procession, roof, covered pavilion, overhang, platform, baldachin, canopy, bulwark, parapet, battlement, projecting part (of a thing), pinnacle';

ETHIOPIC: Te.Tna.Amh. *dəbab* 'umbrella that priests carry in procession', Gur. (Zway) *dəbab*, Amh. *däbbäbä* 'shade the earth (cloud), give shade (tree)'; passed into Cushitic: Or. *dibābē* 'umbrella', but probably common with Bil. *däbbä* (pl. *däbāb*) 'roof'. For G. *tadbāb*, cp. also Amh. *tädbab*.

dabābisāt ደባቢሳት (T), pl. of *dəbbus*.

dabdaba I ደብደበ (K.Y) 'hit, strike, pound, beat, weaken';
tadabdaba (KG), passive;

SEMITIC: Ar. *dabdaba* 'resound (trampling), trample'.
ETHIOPIC: Te. *dəbdəb bela* 'trample', Amh. *däbäddäbä* 'beat, strike, thresh grain, resound', Gur. *dəbädäbä* 'hit, strike', *dəbbe* 'stick used for hitting a ball'; also in Cushitic: Af. *dabb* 'sound produced by clapping hands', Som. *dubba* 'hammer'. See also *dəbb ʿanbasā*.

dabdaba II ደብደበ 'be restless, (T.Y.M) be sad, worry, be troubled, be inactive, be feeble, be dazed, look haggard', (T) = Amh. *adäkkämä* 'weaken' (should read = Amh. *däkkämä* 'be weak');
ʾadabdaba, causative;
dəbdābe (Lt) 'apprehension, anxiety, uneasiness of mind';

SEMITIC: Ar. *dabdaba* 'crawl, hesitate in speaking' (for which see Dozy).
ETHIOPIC: Gur. *(tä)dbadäbä* 'hesitate, falter, be confused'; also in Cushitic: Qab. *dabdabi-yoʾ* 'stammer'.

dabdaba III ደብደበ (K.MA.Lt) 'be bloated, be blown up';

SEMITIC: Ar. (Dat) *dabb* 'fill up'.
ETHIOPIC: Te. *däbdäba* 'cram a measure', Amh. *däbäddäbä* 'begin to swell or fill out (ear of grain)', *(tän)däbäddäbä* 'swell, form blisters', Gur. *dəbädäbä* 'be distended (stomach)'; also in Cushitic: Had. *dūbā-kko* 'be swollen'.

dabdaba IV ደብደበ (K*) 'patch';

from Amh. *däbäddäbä* 'patch'; also in Gur. *dəbädäbä*, Har. *däbāt* 'patch' (n); in Cushitic: Qab. *dibu-ta*.

dəbdābe ድብዳቤ (Gr.475) 'register';

from Amh. *däbdabbe* 'letter'; also Tna. *däbdäbä*; passed into Cushitic: Bil. *däbdäba* 'letter, document'.

dibdiqu ዲብዲቁ (T) 'light' (n).

dibdiqon, dəbdiqon ዲብዲቆን ፡ ድብዲቆን, (T) **dibdiyāqon** ዲብዲያቆን 'two-leaved tablets on which the names of dead bishops and saints are written, diptych';

from Gk. *diptykhon* 'diptych'; also in Chr.-Ar. *dibtīḫā, dibtīkā* 'prayer of intercession'.

dibāg ዲባግ 'brocade';

from Ar. *dībāǧ* 'brocade' < Pers. *dēbāg, dēpāg* (Eilers 605); also in Syr. *dīḇāgā*, Md. *dibaš*.

dabala *(yədbəl)* ደበለ (K*) 'bring together, gather, make braids, plait';
tadābala, (M) *tadabala* 'come together, assemble, hold a meeting';
dabl (M) 'bunch, bundle';
madbal 'assembly, assemblage, gathering, collection, crowd, chorus';

SEMITIC: Ar. *dabala* 'unite', Soq. *dbl*. For the various meanings of this root in the Semitic languages, see Nyberg 219.
ETHIOPIC: Te. *däbbäla* 'stick together', Amh. *däbbälä* 'double, unite, add', Gaf. *däbbälä* 'repeat', Har. *däbäla* 'add, put together', Gur. *däbälä*; with metathesis in Tna. *dälläbä* 'accumulate', Te. *dälläba*; passed into Cushitic: Be. *debil* 'gather, collect', Or. *dabala* 'repeat, add'. The connection with Bil. *däbbäl* 'ein Tuch zusammenlegen um es als Leibgürtel umzubinden' suggested by Reinisch 1887:95 is unlikely. See also *madbala*.

dābelā, dabelā ዳቤላ ፡ ደቤላ 'billy goat, bull, male of any animal';
dābelā za-ṭāli 'billy goat';

SEMITIC: Dillmann 1101 (followed by Nyberg 219) connects it with Ar. *dawbal* 'wild boar, suckling pig, fox, wolf'.

ETHIOPIC: Te. *däbela* 'ram', Tna. *dibäla*, Amh. *dabela, däbäl* 'billy goat'; from Cushitic: Sa.Af. *dabēlā* (so also Brockelmann 1950:22); cp. also Har. *däbāy* 'heifer', Gur. *zäbay* (with alternance *d:z*), the final *la* of the various Ethiopian languages would then be palatalized in Harari and Gurage; also in Cushitic: Som. *dibi* 'calf', Or. *dibiččа* 'young bull'.

dibelim ዲቤሊም (OT), **dābelām** ዳቤላም (K) 'cake of pressed dried figs';

transcription of Heb. *dəḇelīm* (pl. of *dəḇelā*), same.

dabanā ደበና (Lt) 'royal tent';

probably from Amh. *däbäna*, same;

dabanānsā ደበናንሳ (Lt) 'sorcerer, ironsmith';

from Amh. *däbänansa*, from *däbän* 'hair, grime, dirt' and *ansa* 'pick up', the expression meaning 'pick up the dirt!' (so DTW 333). Strelcyn 1955: 342 (quoting other sources) suggests *dəbbəl ansa* 'enlève le fardeau!' (Amharic), or *däbän ansa* 'ouvriers qui érigeaient la tente royale' (from *däbäna* and Amh. *nässa*).

dabaqa ደበቀ (Lt) 'conceal, hide, ambush';

ETHIOPIC: Tna. *däbbäqä* 'hide, conceal', Amh. *däbbäqä* 'hide', *tädäbabbäqä* 'lie in ambush', Har. *däbäqa* 'hide, conceal'.

debeq ዴቤቅ (Gr.438) 'fortress, tower'.

dbr, tadabbara ተደበረ (Lt) 'lie on one's back';

SEMITIC: Ar. *dubr* 'back', *dabara* 'turn the back', Heb. *dibber* 'turn the back' (Eitan 33-4), 'recline' (Dahood 1968:227), Md. *dibra* 'back, tail'; to be connected with Ar. *dabara* 'follow' (that is, 'be back of someone'). The connection with G. *dabr* 'mountain', originally '*Bergrücken', suggested by Dillmann 1102 (followed by Hommel 1877:xxvii) is unlikely. Likewise doubtful is the identification with Akk. *duppuru* 'absent oneself, withdraw' with Ar. *dubr* 'back', as suggested by von Soden 177.
ETHIOPIC: Tna. *(tä)däbärä* 'be inclined', Te. *(tə)däbbära* 'be placed on the side (in order to be killed)'. See also *dabarbir*.

dabara *(yədbər)* ደበረ (K*) 'establish a monastery' (denominative);
dabr (pl. *ʾadbār*) 'mountain, region where there is a monastery, convent, monastery';
(*dabr qəddus* [Lt], a holy mountain in which the fallen angels lived before the deluge);
(*dabra hagar, dabra ʾahgur* 'metropolis');
(*zadabra tābor* 'Feast of the Transfiguration, celebrated on the 13th of *Naḥase*');
(*dabra zayt* 'Mount of Olives');
(*zadabra zayt* 'the fourth Sunday in Lent');
ʾadbār (pl. of *dabr*) 'mountains, hill country';
ʾadbārāt 'a bishop's jurisdiction';
dabrāwi (Gr.319) 'mountainous';

SEMITIC: Ar. *dabra* 'cultivated field' (from Ar. *dabr* 'mountain' coming from Geez; see Lane 845; Littmann 1964:353 connects G. *dabr* 'mountain' with Ar. *dabr, dubr* 'back, hinder part'), Heb. *doḇer* 'pasture', Aram. *daḇrā* 'pasture, field', Syr. *daḇrā* 'field', Md. *dibra* 'wilderness, desert, field', Ug. *dbr* 'steppe'. For the meanings 'mountain, field', cp. Akk. *šadû* 'mountain', Heb. *śāḏę* 'field'. For the root *dbr* in Semitic, see T. Plassmann, *CBQ* 4 (1942).119-32; for Ethiopic, see p. 132.
ETHIOPIC: Te. *däbər* 'mountain', Tna. *däbri* 'mountain, monastery', Gaf. *däbrä* 'mountain, forest', Gur. *dəbər*, Amh. *däbər* 'monastery'. The connection between 'mountain' and 'monastery' can be explained by the fact that monasteries are usually on mountains. The root passed into Cushitic: Sa. *daber* 'mountain'.

dābər, dabr (pl. *dābrāt, dabrāt*) ዳብር ፡ ደብር 'territory, city, village';

ETHIOPIC: Tna. *dänbär, dämbär* 'territory, frontier', Te. *dänbär* 'boundary', Amh. *dänbär, danbär, dəmbär*, Gur. *dəmbär*, a root augmented by *n*.

dāber, dābir ዳቤር ፡ ዳቢር 'shrine, sanctuary, innermost room, (T.M) ecclesiastic council';

from Gk. *dabir*, transcription of Heb. *dəḇīr* 'back room of a temple'.

dabarbir ደበርቢር 'heap of earth on which monks lean for sleeping, backrest, inclining place for the back, lying on the back';

a 1.2.3.2.3 root developed from *dbr*, above.

dabrān, dabarān ደብራን ፡ ደበራን, name of a constellation;

from Ar. *ʾad-dabarān* 'the Hyades, five stars of Taurus' (for which see Kunitzsch 1959:109, 1961: 51).

dabrawa ደብረወ (K*) 'be well-developed, be well-grown (child), engage in illicit sex';
dabarā (K*) 'engaging (n.) in illicit sex';

ETHIOPIC: Amh. *dabbārā* 'be well-developed, be well-grown (child)'. Could there be any connection with *ʾandabārā*, above?

dəbrəyāmin ድብርያሚን (K 361) 'Book of Chronicles' (also called *ḥəṣuṣān*);

transcription of Heb. *diḇrē hayyāmīm*, same; also in Syr. *dəḇar yāmīn*. See also *dəryāmin*, *bəryāmin*.

dbs * ድብስ (epigraphic Geez) 'honey';

SEMITIC: Ar. *dibs* 'honey', SAr. *dbs*$_1$, Śḥ. *debš*, Heb. *dəḇāš*, Aram. *dūḇəšā*, Syr. *deḇšā*, Md. *dubša*, Akk. *dišpu*.
ETHIOPIC: Gaf. *dəbsä* 'honey', Arg. *dims*, Har. *dūs*; Tna.Gur. *däbäsä* 'dilute honey with water' (denominative).

dəbbus (pl. *dəbbusāt*, *dabābisāt*) ድቡስ 'club, iron mace, goad';

from Ar. *dabbūs*, considered to be of Persian origin (see Landberg 1909:341, 1920:694; W. Marçais 1911:290). See also *dəmbus*, *dənbus*.

dabata I ደበተ (T.MA.M) 'be bent, walk bent over';
dəbut (T) 'bent, bent over'.

dabata II ደበተ (T.M) 'level, make level, (M) connect two banks of a river with a bridge';
dəbut (T) 'leveled, evened';

ETHIOPIC: Amh. *däbbätä* 'press down (in measuring grain)'.

dəbut ድቡት; see *dabawa* I.

dabtar ደብተር (K*.Lt) 'notebook, register';

from Gk. *diphthera* 'skin, leather, parchment'; also in Amh. Tna. *däbtär* 'register', Te. *däftär*, Ar. *daftar*, Aram. *diṯərā*.

dabtarā (pl. *dabtarāt*, *dabātər*) ደብተራ 'tabernacle, (royal) tent, hut, pavilion, sanctuary, (by extension) unordained member of the clergy who is well-versed in traditional church learning and who performs the hymns and sacred dances during the Mass, cantor, chorister';
(*dabtarā marṭul* 'tabernacle, Holy of Holies');
(*dabtarā səmʿ* 'tabernacle');
(*kāhnāta dabtarā* 'clergy of the royal camp');
(*liqa dabtarā* 'provost of the tabernacle');
ʾadabtara, (KG) *dabtara* 'spread as an awning or as a tent' (denominative);
tadabtara 'be spread as an awning, be pitched (tent)';
dəbtur (K) 'spread as an awning, pitched (tent)';
dəbtāre (K*) 'spreading as a tent, (Lt) tent';
dabtarāwi 'one who makes tents';

from Gk. *diphthera* 'skin (used as a tent), leather' (see also *dabtar*, above); also in Te.Tna.Amh. *däbtära* 'unordained member of the clergy', Amh. *däbtära* 'tent' (from Geez). For Ar. *daftar* 'album', A. Fischer 1953:39 suggests either a Persian or a Greek borrowing. On the *däbtära*, see Walker 115-6; Lifchitz 9; Ullendorff 1968:91-2; D. Levine 171-3; E. Hammerschmidt, in Assfalg-Krüger 99-100; Velat, *Les Cahiers coptes* (Le Caire), no. 5, 1954.

dabawa I *(yədbu)* ደበወ (K*.DTW 327) 'be hidden';
dəbut-a, *ba-dəbut* (D.K*) 'secretly, quietly, unexpectedly, opportunely, properly, decently';
see also *dabaya*.

dabawa II ደበወ (K*) 'press down on one' (speaking of sleep);

ETHIOPIC: related to Amh. *däbäyyä* 'stamp the earth'. Note also the Amharic expression *ənqəlf däbbätä-w* 'sleep pressed down on him'.

dabaya *(yədbi)* ደበየ (T.Lt) 'hide, lie in wait, approach stealthily, attack by surprise, fall upon suddenly, assault, pillage, invade, destroy, throw down, (K*) play a trick on someone';
tadabaya (Lt) 'be struck, be attacked';
tadābaya 'attack, assault';
dabāyi, act. part. of *dabaya*; also 'invader';

SEMITIC: Ar. (Dat) *dabā (dby)* 'creep', *dabb (dbb)* 'surprise', Aram. *dəḇā (dby)* 'lie in wait'.
ETHIOPIC: Te. *däba (dby)* 'waylay, be hidden', *däbdäba* 'hide in the ground', Tna. *(ʾa)däbba* 'hide, lie in wait', *däbdäbä* 'hide in the ground', Amh. *a-debä* 'hide, lie in wait', *däbba (db?)* 'play wicked tricks on someone', *däbäyyä* 'ambush'; related to Gur. *(a)däfäfä* 'crouch down to lie in wait'. The root also occurs in Cushitic: Bil. *dib-s* 'hide', Qua. *däb* 'bury'. The derivation of the Ethiopian root from Or. *ripa*, *əripa* 'hide' suggested by Praetorius, *ZDMG* 43 (1889). 322-3 is unlikely. See also *dibā*, *dabawa* I, *depa*.

dede (pl. *dedāt*, *dedeyāt*, *dedəyāt*, *dedāyāt*) ዴዴ 'door, courtyard, gate, vestibule, porch, open space (in front of a church)';
(*dede bərhān* 'outbuilding on the eastern side of a church where the Host is prepared');
(*dede salām* 'small building to the left of the western entrance to a church where food is distributed');

SEMITIC: the identification with Heb. *dalte* (plural, construct state) 'doors' > *dede* suggested by Bezold in Dillmann 1907:286, n. 2 (so also Brockelmann 1908:179) is unlikely.
ETHIOPIC: Amh. *dägg* 'door', Te. *dägä* (< *dägg*; Praetorius 1871:50, possibly by pseudo-correction of *d*>*ǧ*>*g*). The identification of *dede* with Te. *ʾadde* 'door' suggested by Littmann-Höfner 383 is doubtful.

dəd I ድድ; see *wdd*.

dəd II ድድ 'voice, sound';

SEMITIC: Ar. *dawdā* 'cries, shouts, noises'.
ETHIOPIC: Amh. *(tän)dʷaddʷa* 'be heard (series of sounds)'. See also *dodəwo*.

dodo ዶዶ (T.Sw. in D 1398) 'fire for burning the cleared-off trees and bushes of a field'.

dud ዱድ (T) 'uncle';

SEMITIC: possibly a 'Lallwort' (see also Noeldeke 1910:121), as in Ar. *dāda* 'wet nurse', SAr. (Qataban) *dd* 'uncle', Soq. *dedo*, Heb. *dōḏ* 'beloved, uncle', Aram. *dōḏā*, Syr. *dāḏā*, Md. *dada*, Ug. *dd* 'love', Akk. *dādu* 'favorite, darling'. Some of these nouns may be derived from the root *wdd* 'love'.
ETHIOPIC: Gur. *dade*, form of address to an old man or to an elder relative; also Cushitic: Had. Kam. *dadda*.

dadak ደደክ 'frost, cold, (K.T.M) highland (that is, a cold region)';

SEMITIC: the derivation from Ar. **dak* '(wahrscheinlich) was den Boden stampft und breit, hart macht' suggested by Růžička 196 is unlikely. Reinisch 1890: 101 compares Sa. *dadāʿ* 'rainy season', but the phonetic correspondence is not normal.

dədkəme ድድክሜ (T.M) 'scales (for weighing)'; see also *dədərkəm*, below.

dudāleb ዱዳለብ (KBT 1026) 'desert, dry land', (T) = Amh. *yämədər bota* 'place of the land';

ETHIOPIC: Amh. *dudaleb*, *dudalem* 'center of the world, Jerusalem, dry land, desert', from *dud* (= *dəd*) 'foundation' and *alām* 'world'. Tayyä's translation 'place of the land' is strange.

dədəmos ድድሞስ (T), **didimos** ዲዲሞስ (K*) = Amh. *mänta* 'twin, fork of a road';

from Gk. *didymos* 'twin, twofold'.

dədən ድድን (Lt) 'cold and strong wind';

ETHIOPIC: Amh. *didän*, *dədän* 'fierce and cold wind'.

daddaqa, dadaqa ደደቀ 'happen, occur suddenly, come upon unexpectedly, fall upon, crush, press upon, knock down, strike hard, (T) attack by surprise';
dädaqa 'knock down, strike';
tadaddaqa, see *tadädaqa*;
tadädaqa 'happen, come upon, happen to arrive, happen by chance, befall, fall upon, appear, occur, surprise, meet, rush into';
dədq 'accident, chance, event (unforeseen), calamity, that which befalls, (T.M) contagious disease, fever';
(*dədqa* 'perchance');
dadaq, see *dədq*;
dəddäqi (Lt) 'sudden';

ETHIOPIC: from *dqdq*, from *wdq* 'fall > fall upon, happen' (Dillmann 1907:132): Amh. *däddäqä* 'pursue and suddenly attack an enemy'; perhaps also Gur. *dudəq balä-* 'be confused, not know what to do, be surprised, wonder'. Růžička 197 connects **dqdq* with Ar. *daqqa* 'break, bruise' (see *dqq*, below). H. Bauer, *ZS* 10 (1935). 176 derives *daddaqa* from **tawdaqa* < *wdq* 'fall' (that is, a 'verkapptes *t*-Reflexivum') > **dawdaqa* > *daddaqa*.

deder ዴዴር 'kind of thorn, thistle';

from *dandar* > *ded(d)er*.

dədərkəm ድድርክም (Gr.438) 'scales (for weighing)';

is there any connection with *didrakəm* 'double drachma' conceived as weight? See also *dədkəme*.

didrakəm, didərkəm, didərkəme, didərkəmā ዲድረክም ፡ ዲድርክም ፡ ዲድርክሜ ፡ ዲድርክማ, (Lt) **dədarkəmā** ድደርክማ 'a double drachma';

from Gk. *didrakhmon* 'two-drachma coin'; also Syr. *dīḏərak̲mā*. See also *dədərkəm, darkame, dərham.*

didarkano ዲደርክኖ (Lt) 'purple';

perhaps from Gk. **didarkanos* 'double purple' (W. Müller). See also *darakano.*

dodəwo ዶድም (Gr.477) 'disturbance, perturbation';
see *dəd* II.

dedaya ዴደየ 'begin to run (child), toddle';

SEMITIC: Ar. *daʿdaʿa* 'run fast'.
ETHIOPIC: Amh. *dadde* 'steps taken by a baby learning to walk'; Te. *dädädəʿa* 'run quickly', probably also *deda* 'take by the hand' (if it refers to training a child to walk).

dafʿ ደፍዕ (K*) 'doorsill, threshold';

SEMITIC: related to Ar. *daff* 'leaf of a door'.
ETHIOPIC: Amh. *däf, dänf* 'threshold', Gur. *däf* 'doorframe'; passed into Cushitic: Kam. *defa*, Or. *däfu.*

dafʿa *(yədfāʿ)* ደፍዐ, (T) **dafəa** ደፍአ 'thrust, push, kick, cast away';
dəfuʿ (DTW), pass. participle;
dəfʿ (K*) 'thrusting, pushing' (n);
dəfʿat (DTW), verbal noun of *dafʿa*;

SEMITIC: Ar. *dafaʿa* 'push' (on the various Arabic dialects, see W. Marçais 1959:1289ff), Śḥ. *defaʿ*; related to Akk. *daʿāpu* 'push'.
ETHIOPIC: Te. *däfʿa* 'push', Tna. *däfʿe* 'push', *däfʿe* 'crush, squash', Amh. *däffa* 'push', Gur. *däffəʿa* 'turn on its side (e.g. a vessel when emptying manure)'.

dafdafa ደፍደፈ 'cover with boards, plaster';
dafdaf, (Lt) *dafdāf, dəfdāf, dəfdaf* 'covering with boards or plaster, (T) floor, pavement';

ETHIOPIC: Tna. *dāfdäfā* 'put earth on top of thatch', Amh. *däfäddäfä* 'coat, plaster, besmear (with ointment)'.

dəfdəf ድፍድፍ (Lt) 'brewage, (K) must of wine';

ETHIOPIC: Amh. *däfäddäfä* 'mix water with ingredients such as *geśo*-plant, ground barley sprouts to make the must for wine', *dəfdəf* 'must of wine', Gur. *dəfädäfä* 'brew beer'.

dafana *(yədfən)* ደፈነ 'cover, hide, conceal, bury, obstruct, lay aside, block, bake (under ashes)';
tadafna, passive, reflexive;
dafāni, act. part. of *dafana*;
dəfun, pass. part. of *dafana*;
dafin 'obstruction';
dəfnat 'covering, hiding, burying';
dāfənt, dāfəntā, (T) *dəfənt* 'cake baked under ashes (that is, covered with ashes), (K) night blindness' (lit. 'covering of eyes');
madfən (pl. *madāfənt*) 'treasure, hidden treasure, sepulcher, (T+) box';

SEMITIC: Ar. *dafana* 'hide, cover, bury', SAr. *mdfn* 'corn-storage pit', Ar. (Yem) *madfan*, Soq. *defon* 'bury'. For Syriac, see *dofoni*, below.
ETHIOPIC: Te. *däfna* 'cover, block up', Tna. *däfänä*, Amh. *däffänä*, Arg. *däffäna*, Har. *däfäna*, Gur. *däfänä*. For *dāfənt* 'cake baked under ashes' from *dafana* 'cover', cp. Amh. *dəfuñ* 'a wheaten bread (cooked under ashes)', Gur. *dəfun* 'bread of inferior quality' (lit. 'covered'), Syr. *ṭəmīrtā* 'cake', from *ṭəmar* 'hide'. The root passed into Cushitic: Bil. *däfän* 'bury', Aw. *defänŭ-k̲ʷa*. See also *dafnata.*

dafn, dəfn ደፍን ፡ ድፍን, (K) **dāfən** ዳፍን 'laurel, (T) juniper';

from Gk. *daphnē* 'laurel'; also in Syr. *dap̲nē*, Aram. *dap̲nā*.

dofoni ዶፎኒ, (T) **dafoni** ደፎኒ 'coffin, repository, sepulcher, (T) box';

from Syr. *dup̲nā* which perhaps goes back to *dafana*, above.

dafnata ደፍነተ (T) 'bake';

denominative from *dāfənt* (see *dafana*).

dafantar ደፈንተር (T+) = Amh. *qammo* 'a tree whose fruit grows in bunches and is edible cooked or raw'.

dafar ደፈር (K*.Lt) 'hill';

ETHIOPIC: Amh. *däfär* 'hill, height that blocks the view'.

dafara *(yədfər, yədfar)* ደፈረ 'dare, be bold, be audacious, be insolent, be irreverent, affront';
(dafara lāʿəla 'treat with insolence');
ʾadfara, causative;
tadafra 'be degraded, be offended by someone's impudence';
dəfāri 'bold, daring, insolent, audacious';
dəfur 'one who is treated with insolence';
dəfrat 'audacity, boldness, impudence, insolence, irreverence, shamelessness';
(bədəfrat 'boldly, presumptuously)';

SEMITIC: perhaps Ar. *dafara* 'push', Akk. *dapāru* 'become sated' (for the passage of meaning 'be sated > be bold, be insolent', cp. Amh. *ṭäggäbä* 'be sated, be arrogant, be insolent').
ETHIOPIC: Tna. *däfärä* 'be daring, be bold, be insolent', Te. *däfra*, Amh. *däffärä*, Arg. *däffära*, Gur. *däfärä*; passed into Cushitic: Bil.Qua. *däfär* 'be insolent', Aw. *defär-g̃ʷa*.

difrān, defrān ዲፍራን ፡ ዴፍራን 'kind of fir tree', (T) = Amh. *qäräṭ* 'kind of tree (Osyris compressa)';

SEMITIC: Syr. *dap̲rānā* 'juniper', Ug. *dprn*, Akk. *dap̲rānu.*

difat ዲፈት (T) 'loom';

ETHIOPIC: perhaps to be compared with Amh.Gur. *däffit* 'snare'.

dəgg ድግ (K*.KBT) 'belt';

SEMITIC: related to Aram. *tik̲tā* 'drawstring, waistband', Syr. *tek̲tā*, Md. *takta*. Arabic *dikka, tikka* is considered an Aramaic loanword (Fraenkel 55).
ETHIOPIC: Amh. *dəg(g)* 'a sort of sash of cloth wrapped around the body over the clothing from chest to waist'. M. Cohen 1931:109 compares *dəg(g)* with Gur. *däqot* 'belt' (cp. also Gaf. *dəqʷätä*), with *d-q* (Gur.Gaf.) > *d-g* (Amh.G); also in Cushitic: Aw. *dungi* 'belt'. See also *dagdaga* III.

dəggʷā ድጓ 'antiphonary supplied with cantillation signs indicating the proper intonation of hymns';

ETHIOPIC: Amh. *dəggʷa*; see Strelcyn 1974:6, Hammerschmidt 1977:90. See also *(ṣwm), ṣom.*

dagʿ, dagʿā, dagʷʿā ደግዕ ፡ ደግዓ ፡ ደጕዓ (Lt) 'highland';

ETHIOPIC: Tna. *dägʷʿa* 'highland', Amh. *däga*, Gaf. *dāga, dāgi*, Har. *dāg* 'elevated ground'; from Cushitic: Sa.Af. *dagā* 'highland', Bil. *dag* 'on, above', Qua. *dāg.*

dagʷaʿāli, dagʷāʿəli, dagʷāʿale, dagʷāʿəle ድጕዓሊ ፡ ደጓዕሊ ፡ ደጓዕሌ ፡ ደጓዕሌ 'kind of palm, palm leaves, (T) garment of palm leaves'.

dagobəyā, dagabəyā, dagobiyā, dogabiyā ደጎብያ ፡ ደገብያ ፡ ደጎቢያ ፡ ዶገቢያ 'kind of locust, cricket, caterpillar';

ETHIOPIC: Tna. *dagʷäbä* (also *godābo*, with metathesis) 'kind of cricket', Te. *dängäbät* (instead of *dängʷäbät* in Reinisch 1887:108), Amh. *dägobe, dägobəya* 'wingless locust'; from Cushitic: Bil. *dängʷabe, gʷändäbe* 'locust' (Brockelmann 1950:28). However, it may be possible that the Te. root *dängäba* 'cut through, cut off' is the origin of the noun for 'cricket, locust'.

dagdaga I ደግደገ 'be lean, be meager, be emaciated, (Lt) waste away, wither away';
ʾadagdaga, causative; also 'beat until small';
dəgdug 'meager, thin, lean, emaciated, gloomy';
dagadag, dagdag, dəgdəg, dagdāg, same; also (T) 'crumbs';
dəgdāge 'leanness, meagerness';

SEMITIC: Ar. (Dat) *dağğ* 'grind to a powder'.
ETHIOPIC: Amh. *dägäddägä* 'pulverize, become thin, be emaciated'. For 'beat until small', cp. Te. *dägdäga* 'crush under foot > *make meager, emaciated', Tna. *dägdägä* 'trample, step on', Gur. *dəgädägä* 'squeeze'.

dagdaga II ደግደገ (T.Y.MA.M) 'be early morning, get up early in the morning';
ʾadagdaga (K*) 'cause to get up early in the morning';
dagadag, dagdag, dagdāg,dagdig 'early morning';
dəgdug (Amsalu) 'one who gets up early in the morning';

ETHIOPIC: Amh. *dägäddägä* 'get up early in the morning, hasten off' (from Geez). The verb is perhaps a denominative from *dəgdəg* 'cock' (see below) whose crowing indicates the early morning.

dagdaga III ደግደገ (K*) 'gird oneself';
ʾadagdaga (K*), causative;

dəgdug (Amsalu) 'one who has girded himself'; *dəgdāge* (K*) 'girding oneself' (n);

ETHIOPIC: Tna. *ʾadägdägä* 'gird oneself', Amh. *(a)dägäddägä* 'wear the *šämma*-garment around the waist'. The verb is either a reduplicative of *dəgg* 'belt' (above) or a development of meaning of *dagdaga* II 'get up early in the morning > gird oneself and be ready to move'. For a similar development, cp. Heb. *hiškīm* 'rise early, do something early', denominative from *šeḵem* 'shoulder', the verb meaning 'load (in the early morning) the back of a beast > get up early, do something early in the morning'.

dəgdəg ድግድግ (T) 'cock';

SEMITIC: Ar. *daǧāǧ* 'domestic fowls: cocks, hens, chickens', from an onomatopoetic *dgdg*, for which cp. Šḥ. *edegdeg* 'make a tapping noise'. See also *dagdaga* II.

dəgdug ድግዱግ (Lt) 'fearful';

ETHIOPIC: Amh. *(as)dägäddägä* 'frighten, cause to be afraid'.

dagafa *(yədgəf)* ደገፈ (K*.KBT) 'sustain, prop, support';

ETHIOPIC: Tna.Amh. *däggäfä* 'sustain, prop, support one's family', Te. *dägfa*, Arg. *deggäfa*, Gur. *deggäfä*; passed into Cushitic: Bil. *däggäfä* 'sustain', Aw. *degäf-ḵʷa*.

dagaga *(yədgəg)* ደገገ (K*) 'be superior, be proud';

ETHIOPIC: Amh. *däggägä* 'be proud, be arrogant'.

dagʷha ደጐሀ (H), **dagʷḥa** ደጐሐ (Lt) 'strike, fight';

ETHIOPIC: Te. *dägha* 'strike' is not to be connected with G. *zägḥa* 'close', as suggested by Littmann-Höfner 541. The root passed into Cushitic: Bil. *dagah* 'strike' (from Tigre).

dagal I ደገል (T) 'shackle'.

dagal II ደገል (T) = Amh. *gagano* 'ibis';

probably wrongly taken from *danqal* = Amh. *gagano* 'ibis', 4 lines above *dagal* in Tayyä 101.

dəgʷləmmā ድጐልማ 'necklace, bracelet';

metathesis in relation to *dəlgʷəmmā* II, below.

dagama *(yədgəm)* ደገመ 'repeat, do a second time, be again, recite prayers or incantations'; (*dagama* + verb expresses 'again, a second time' of the action of the verb);
ʾadgama (K*), causative;
tadagma, pass. of *dagama*;
dagāmi, act. part. of *dagama*;
dəgum (K*) 'repeated, recited';
dāgəm (fem. *dāgəmt*) 'second, other, further';
(*dāgəm ʾorit, ʾorit zadāgəm* 'Deuteronomy');
(*dāgəma, ba-dāgəm* 'twice, for the second time, secondly, again, further, furthermore, once more, moreover');
(*ʾidagma* 'no more, never more, no longer');
dəgām (K*) 'repeating, reciting the prayers' (n);
dagimot 'repetition';
dāgəmāwi, dāgəmāy (fem. *dāgəmāwit, dāgəmit*) 'second';
mədgām 'place, time, or book for reciting, a piece in the *dəggʷā* to be repeated' (Velat 469);

ETHIOPIC: Te. *dägma* 'repeat', *dəggäm* 'second infusion of coffee', Tna. *dägämä* 'repeat, recite', Amh. *däggämä* 'repeat, add, recite prayers', *dagəm* 'second', *dägmo, dämmo* 'again', Har. *dagän ääša* 'review a lesson' (that is, 'do it a second time'). The root passed into Cushitic: Bil. *dägäm* 'repeat'.

dagān, dogān ደጋን ፧ ዶጋን, (OT) **digān** ዲጋን, (K) **degān** ዴጋን 'curved, winding, bent, turned the wrong way, bow (n)';

ETHIOPIC: Amh.Gur. *dägan* 'carding bow', Har. *dīgān* 'bow', *(tä)dōgäna* 'be bent'; also in Cushitic: Som. *degan* 'carding bow', Aw. *dagān*, Sid.Dar. *digāna*.

dāgen ዳገን (T) 'pan, frying pan';
see also *ṭegan, tegan* I.

degana ዴገነ 'pursue, persecute, chase, follow, track (hunter)';
ʾadegana, causative;
degāni, (KG) *deggān*, act. part. of *degana*;

SEMITIC: the connection with Syr. *dəgan* 'be blurry (eyes)' suggested by Brockelmann 1928:142 is unlikely.
ETHIOPIC: Tna. *dagänä* 'pursue', Te. *dägna* 'chase, drive away', *(tä)dagäna* 'persecute', Amh. *däggänä* 'track' (hunter; from Geez). Reinisch 1902:105 compares Som. *(mi)dgan* 'hunter'; cp. also Bil. *dägän* 'chase away', Sid. *duganna* 'hunter'.

dagʷara ደጐረ (K*) 'brood, hatch'.

dəgʷr ድጐር, (K*) **dagʷr** ደጐር 'plough beam';

SEMITIC: Ar. *dağr* 'wood of the plough to which the plowshare is attached'.
ETHIOPIC: Tna. *dugri, dəgʷri* 'plough beam', Amh. Gur. *dəgər*; also in Cushitic: Be. *dugure*, Sa. *dugre*, Or. *digre*.

dagʷaṣa I *(yədgʷəṣ)*, **daggʷaṣa** ደጐጸ 'prick, puncture, goad, poke, prod, transfix, pierce, sting, smite, punch, wound';
tadagʷṣa, passive;
tadāgʷaṣa (K*), reciprocal of *dagʷaṣa*;
ʾastadāgʷaṣa 'slander, express enmity through slander, cause dispute, sow discord';
dagʷāṣi, act. part. of *dagʷaṣa*;
dəguṣ, pass. part. of *dagʷaṣa*;
dəgʷṣat, verbal noun of *dagʷaṣa*;
madgʷəṣ, madguṣ, madgʷaṣ 'goad';
mastadāgʷəṣ, part. of *ʾastadāgʷaṣa*;

SEMITIC: the closest root is Aram.-Syr. *dəʿaṣ* 'prick, stick, thrust in' (so also Dillmann 1133), but the phonetic correspondence is not regular.
ETHIOPIC: Amh. *mädgʷäṣ* 'cattle prod' (from Geez).

dagʷaṣa II ደጐጸ (K*) 'arrange, arrange well, prepare (food for a wedding feast), decorate, cover with leather';

ETHIOPIC: Amh. *dägg*ʷ*äsä* 'cover with leather, make designs on a book cover' (note Amh. *dgʷs*, with *s*, as against G. *dgʷṣ*, with *ṣ*).

dahi ደሂ (T.M) = Amh. *gʷayya* 'kind of pea believed to cause paralysis of the legs if eaten with milk or linseed'.

dahal ደሀል (Gr.438) 'gold';

misprint for *dahab*, from Ar. *ḏahab*; also Te.Tna. *dähab* 'gold'.

dhm, madāhəmt መዳሀምት (D 1394); for *madāməḥt*, for which see *damḥa* II.

dāhmama ዳሀመመ (K*), **dāḫmama** ዳኻመመ (T), **dāḫmama** ዳሕመመ (KG) 'demolish, destroy, (K) dig, scratch the ground, cultivate, pile up (grain), make a bed (for flowers, vegetables)';

SEMITIC: Praetorius, *ZDMG* 57 (1903). 275 connects it with Ar. *hadama* 'demolish, pull down' (with metathesis and reduplication of the last radical). He also identifies it with Ar. (Dat) *hadmala* and *dahmala* 'destroy' (with metathesis *hdm:dhm*, and augmentation with *l*).
ETHIOPIC: Tna. *dahmämä* 'destroy'.

dāherā ዳሄራ (Lt) 'gunpowder';

from Ar. *ḏaḫīra* 'ammunition for war'; also Amh. *dahera*.

daḫafa *(yədḫaf)* ደሐፈ (T.M) 'perish, be wiped out, be spoiled, (K.DTW 374) push aside, repulse';
dāḫf 'pushing out, expulsion, plundering, (T.M) ruin, disaster, perdition, corruption';

SEMITIC: Heb. *dāḥap* 'push away, knock off', Aram. *dəḥap*, Akk. *daʿāpu* (von Soden 146); related to Ar. *dahaf* 'push' (see Landberg 1920:860).
ETHIOPIC: Tna. *däḫafä* 'damage, harm, injure', Amh. *dafä* 'push, push over, shove'; related to Amh. *däffa (df?)* 'push over', Gur. *däf balä* 'disappear, be extinguished'.

daḫka *(yədḫak)* ድሕከ, (T) **daḫka** ድኻከ 'creep, crawl, go on all fours, be lame, limp, hesitate (in speaking)';
ʾadḫaka, causative;
dəḫuk (K*) 'one who crawls, who creeps';
mədḫāk (K*) 'place where one creeps';

SEMITIC: related to Ar. *dahaǧa* 'drag on the ground' (Dillmann 1084).
ETHIOPIC: Te. *däḫaka* 'crawl on hands and knees', Tna. *däḫaḳä* 'stamp', Amh.Gur. *dahä, dakä*.

dəḫla *(yədḫal)* ድሕለ (K.DTW 351) 'flee, be defeated';
tadəḫla, (L.Gr.313) *tadəhla*, (T) *tadəḫla* 'withdraw, retreat, retire, flee, be put to flight, run away, (K) be defeated';
dāḫl (K*) 'fleeing' (n);

SEMITIC: Ar. *daḥala* 'remove to a distance, flee'. The connection with Ug. *dḥl* 'fear' (Fisher 65), and Syr. *dəḥel* 'fear' (Appleyard 54) is unlikely. Schulthess 66-7 likewise connects various Semitic roots meaning 'fear' and 'flee'. See on this root H. Rabin, *IOS* 2 (1972).363, 367.
ETHIOPIC: Te. *dälḥa* 'reject, drive away' (with metathesis), Amh. *dälla* (from *dl?*) 'flee'; cp. also Tna. Amh.Gur. *dəl* 'victory', Har. *dili*. The noun *dəl, dili* would then mean 'act of making someone flee', that

is, 'victory' (so also Praetorius 1879:385; d'Abbadie 774).

dəḥənṣā, dəḥəndā ድሕንጻ ፡ ድሕንፃ 'a little stick used for striking a stringed instrument';

ETHIOPIC: Amh. *dəḥənṣa* (from Geez).

daḥara *(yədḥar)* ደሐረ 'divorce, repudiate (a wife), send away (a wife)';
tadəḥra (K*) 'be divorced';
dəḥərt (fem. of **dəḥur*) 'divorced, repudiated';

SEMITIC: Ar. *daḥara* 'drive away, banish, repudiate'.
ETHIOPIC: Te. *(tə)dāḥara* 'be separated, be kept apart'; passed into Cushitic: Qua. *dahar* 'divorce'; perhaps Bil. *daqar*.

dḥs, tadaḥasa ተደሐሰ (Lt) 'be trampled down, be trod on';
ʾadḥəsot (Lt) 'swift movement of the feet';

SEMITIC: Ar. *daḥasa* 'search by stirring the ground with the feet', Ar. (Oman) *daḥas* 'destroy'; related to Ar. *dahasa* 'trample, crush', *daʿasa* 'trample down, crush'.
ETHIOPIC: Tna. *dāḥasā* 'destroy, demolish', Te. *dāḥasa* 'tread down', Amh. *dasā* 'step on, trample, demolish', Gur. *dasā* 'demolish, destroy'. See also *dasaya*.

daḥaya ደሐየ; see *daḥaya*.

dəḥud ድኁድ (Sw. in D 1398, Gr.438), **dəhud** ድሁድ (B) 'bridle'.

dəḥḍa *(yədḥaḍ)* ድኅፀ 'glide, slide, slip, trip, stumble, totter, miscarry';
ʾadḥaḍa 'let slip, let slide, miscarry, make miscarry';
daḥāḍi, act. part. of *dəḥḍa*;
dəḥuḍ 'one who slides, one who slips';
dāḥḍ, daḥaḍ, (L) *daḥāḍ* 'sliding (n), slipping, downfall, slippery ground, slippery thing, stumbling block, error, obstacle, impediment, abortion';
dəḥḍat 'slipping (n), tottering, blunder';
madḥəḍ, madḥaḍ, (K*) *madḥaḍi* 'slipping (n), sliding, (K) that which makes slip, that which makes slide, slippery';
mədḥāḍ 'slippery place';

SEMITIC: Ar. *daḥaḍa* 'slip', *ʾadḥaḍa* 'make slippery', Ar. (Yemen) *ṭaḥaṣ* 'slip', Soq. *daḥaḍ* 'slide'.
ETHIOPIC: Te. *dāḥaṣa* 'slip, stumble', Tna. *dāḥaṣā, (ʾan)dālḥaṣā* (with augmented *l*), Amh.Gur. *daṭā* 'glide, trample, crush'. The derivation of Har. *dīğa* 'come' from *dḥḍ* suggested by Littmann, *ZA* 33 (1921).108 is unlikely. The root *dḥḍ, dlḥḍ* is undoubtedly connected with Bil. *ğalḥat* 'slide'.

daḥəḥa I *(yədḥāḥ)* ደኀኀ (K*) 'excavate, hollow out';
dəḥuḥ 'hollow, excavated, concave, chasm, cave';
related to *daḥaya*.

daḥəḥa II *(yədḥāḥ)* ደኀኀ (Y.M.T in the reprint), **dahəḥa** ደሀሐ (T), **dahəha** ደሀሀ (MA) 'be strong, be solid, be high';
dəḥuḥ (T) 'strong';

SEMITIC: Ar. *daḥūḥ* 'big, enormous (woman, she-cattle)'.

dəḥna *(yədḥan)* ድኅነ 'be saved, be unharmed, escape safely, be spared, be safe and sound, be released';
ʾadḥana 'save, keep safe, deliver, rescue, be a guarantor';
tadəḥna 'act as a guarantor (for a person)';
(zatadəḥna 'the person for whom a guaranty is given');
dəḥun 'safe and sound, wholesome, unharmed, immune (to)';
(dəḥuna 'safely, peacefully');
dəḥin 'deliverance, salvation';
dāḥn, dəḥn 'safe, sound and well, whole, unharmed, (Gr.476) innocent, not guilty; safety, well-being, security, immunity';
(dāḥna, ba-dāḥn 'peacefully, safely');
dāḥnā (dəḥnā) 'health, safety, safeguard, soundness, integrity, welfare, security';
(ba-dāḥnā 'safely');
dəḥnat 'salvation, deliverance, integrity';
(ṣoma dəḥnat 'Fast of Wednesday and Friday');
ʾadḥāni, act. part. of *ʾadḥana*; also 'savior';
ʾadḥəno(t) 'salvation, deliverance, guaranty (for a person)';
(ʾadḥəno za-nafs 'guaranty for a person');
madḥən 'redeemer, savior, saving (adj), deliverer, guarantor for a person';
(madḥəna nafs 'guarantor for a person');

madḥani 'redeeming (adj), redeemer, savior';
(madḥane ʿālam 'Christ', lit. 'savior of the world');
madḥanit 'salvation, deliverance, safety, redemption, medicine';
madḥənāwe 'salvation';
madḥənāwi 'saving' (adj);
tadəḥno(t) 'guaranty for a person';

SEMITIC: Praetorius 1890:45-6 wrongly suggests two roots: *dḥn* I 'be saved', and *dḥn* II 'guaranty'. His identification of *dḥn* 'guaranty' with Ar. *rahana* 'pledge' is unlikely. Nor is his identification of *dḥn* 'be saved' with the Semitic root *hnʾ* 'enjoy', with a prefixed *t-* becoming *thn* (with agglutinated *t*) > *dhn, dḥn*, convincing.
ETHIOPIC: Tna. *dāḥanä* 'be safe, be well', Te. *dāḥana*, Amh. *danä* 'be saved, be spared (life)', Gur. *dähna* 'well' (from Amharic). For G. *madḥən* 'guarantor', cp. Tna. *mädḥən*, Amh. *mädən*, Gur. *mädin*. The root passed into Cushitic: Qua. *dāhan* 'be saved, be in good health', Kham. *dihen*, Be. *dehan, mədən* 'guarantor'.

dḥr I, **dəḥra** *(yədḥar)* ድኅረ, **daḥara** ደኀረ (D.K) 'be behind, follow behind, be late, be last';
daḥara 'delay';
ʾadḥara, ʾadaḥara 'delay, defer, retard, leave behind, (T) cause to follow';
tadəḥra, tadaḥara 'remain behind, be behind, stay away, tarry, draw back, loiter, linger, be delayed, be late, come at a late hour';
ʾastadaḥara, ʾastadāḥara 'preserve to the last, reserve to the last, reserve, keep back, restrain, postpone, defer, delay, retard, find oneself lagging behind, linger';
daḥāri (fem. *daḥārit*, pl. m. *daḥārəyān*, pl. f. *daḥārəyāt*, pl. com. *daḥart*) 'last, latter, posterior, rear, latest, hindmost';
(za-daḥāri 'last, farthest');
(ba-daḥāri 'later on');
dāḥra (Gr) 'then, afterwards';
dəḥr, (Gr.476) *dāḥr* 'rear, posterior, back, past (time)';
(dəḥra 'behind, back, back of, backwards, afterwards, then, finally, at last, after, last [adv], late');
(with suffix pronouns the base is *dəḥre-*; note *dəḥrehu* 'afterwards, thereafter');
(ba-dəḥra 'behind, after');
(ʾanta dəḥra 'behind');
(ʾəmdəḥr 'from behind, after [time]');
(ʾəmdəḥra [conj] 'after that');
(ʾəmdəḥra-zə 'afterwards, later');
(ʾəmdəḥra zəntussa 'from now on');
daḥārit 'end, posterity';
(daḥārita 'at the end, backwards, behind, in the back');
dəḥrit-a 'backward, backwards, in the back, behind';
dəḥərt 'end';
dāḥ(ə)rāwi, dāḥ(ə)rāy 'last, late, farthest';
daḥārāwi, daḥārāy, same;
dəḥrənnā 'end';
tadəḥrot (n) 'being afterwards, being later on';

SEMITIC: Soq. *ṯḥar* 'remain behind'. H. Bauer, *ZS* 10 (1935).176 derives G. *dəḥra* from Semitic *t* + *ʾḥr* (so also Dillmann 1108) with a 'verkapptes *t*-Reflexivum': **taʾaḥara* > **taḥara* > *dḥr* (with *t* > *d* by assimilation due to *r*). Rundgren 1955:209 derives *dəḥra* from **ʾanta ʾəḥra* > **ʾandəḥra* > *dəḥra*. For *ʾḥr*, see *ʾaḥara*, above.
ETHIOPIC: Tna. *dāḥarä* 'delay, be late, remain behind', Te. *tāḥara* 'delay, retard', *(tä)dähara* 'be kept apart', Amh. *dəhrä* 'post-' as in *dəhrä məruq* 'post-graduate' (*dəhrä* coming from Geez). The connection with Te. *dähara* 'be low, be little' suggested by Littmann-Höfner 509 is unlikely. As for *dəro* 'previously' (Tna.Amh.Arg.Gur.), the suggestion made by Praetorius 1879:375 to derive it from *dḥr*, that is, 'something that is behind', is doubtful.

dḥr II, **daḥara** *(yədḥar)* ደኀረ, (L) **dəḥra** ድሕረ 'bless, invoke favor upon, sanction, allow, (K*) marry off';
tadəḥra, passive;
dəḥur 'blessed';
madḥar, madḥər 'one who blesses; benediction, blessing, sanction, (M) good omen';

SEMITIC: the derivation of *dḥr* (instead of *dḥr*) from **tḥwart* (from a non-existing *ḥwr* in Geez 'be merciful') > **tḥr* > *dḥr* suggested by Praetorius 1890:46 is unlikely.
ETHIOPIC: Te. *dähara* 'bless, implore blessing', Arg. *dähara*, Gur. *darä* 'bless the newly married', Amh. *darä* 'marry off' (probably by giving a blessing).

dāḥs ዳኅሰ (Lt) 'cottage';

seems to represent Amh. *das* (see below) in a Geez form.

daḫaya *(yədḫay)* **ደኀየ**, (T.Y.M) **daḫaya ደሐየ** 'excavate, dig up, hollow out, grind grain, (T) dig deep, penetrate';
tadəḫya (K*), passive;
daḫāyi (with *ḥ*), *madḫayi*, *madḫay* (K*), part. of *daḫaya*;
dəḫuy (K.Gr) 'dug up, hollowed out';
madḫe (pl. *madāḫay)* 'upper millstone';

SEMITIC: related to Ar. *daḫā (dḥy)* 'push', Heb. *dāḫā (dḥy)*, Aram. *dəḥā*, *dəḥī* 'push, knock down', Syr. *dəḥā*. The comparison with Ar. *raḥā* 'grindstone', Heb. *reḥa-yim* suggested by Praetorius 1890: 45 (followed by Brockelmann 1928:72) is unlikely.
ETHIOPIC: Te. *mädid* 'upper grindstone', Amh. *mäğ*, Har. *mäğği*, Gur. *mäğä*, from *mädḫe* > **mäde* > *mäğ*, *mağği*. The root passed into Cushitic: Or. *magī*, Qab.Al. *maǧǧa*. See also *madḫa*, *daḫəḫa* I.

dəkuʿ ድኩዕ, (T) **dəkʷəʿ ድኵዕ** 'excrement, dung';

ETHIOPIC: Tna. *däkkʷəʿe* 'to manure', *däkʷiʿ* 'manure'. There is no connection with Tna. *därkʷəʿe* 'knead', as suggested by Wajnberg 1937b:18. The root also occurs in Cushitic: Or. *dikē* 'dirt, dung'.

dakma *(yədkam, yədkəm)* **ደክመ** 'become weak, become weary, become feeble, be tired, be exhausted, be ill';
ʾadkama 'weaken, make weak, weary, make soft, tire, (Gr.322) deprive of virginity, violate';
dakāmi (Lt) 'weak';
dəkum, *dəkʷəm* 'weak, feeble, tired, exhausted, tender, wretched';
dəkām 'weakness, exhaustion, weariness, fatigue, feebleness, infirmity, slackness, delicacy, trouble, effort, toil, labor, hardship';
dəkmat, verbal noun of *dakma*;
dəkmənnā 'state of infirmity, weakness';
ʾadkāmi (Gr) 'one who tires out';
madkəm, part. of *ʾadkama*; also 'troublesome';
madkami (Gr) 'one who tires out';

SEMITIC: von Soden 151 connects with it Akk. *dakāmu*, "etwa 'sich beugen'". Barth 1893:2-3 identifies with it Aram. *dəmaḵ* 'sleep' (with metathesis), as against Fraenkel 1898:64.
ETHIOPIC: Tna. *däḵämä* 'be tired, be weak', Te. *däkma*, Amh. *däkkämä*, Arg. *däkkäma*, Har. *daggämä* (with *dk* > *dg*); passed into Cushitic: Qem. *däkäma* 'weak'. Praetorius 1894:324 suggests a connection with Or. *ḍukkuba* which means, however, 'hurt, ail, be sore'.

dəkəmt ድክምት (Lt) 'kind of measure';
see also *dəlkəmt*.

dəkun ድኩን (Lt) 'kind of fruit or plant'.

dakusbatari ደኩስበተሪ, (K) **dakʷəsbatari ደኵስ በተሪ** 'glory (praise) to the Father';

from Gk. *doksa patri* 'glory to the Father'.

daktama ደክተመ 'become an orphan, be deprived of parents or children, be destitute, become poor';
ʾadaktama 'make orphaned, (M) deprive one of parents or children';
dəktum 'orphan, deprived of parents or children, (T) destitute, poor';
daktām 'orphan, (KG) poor';
dəktāme, same as *dəktəmənnā*; also 'seclusion, retirement';
dəktəmənnā 'state of being orphaned, state of orphanhood, state of being deprived of parents or children';

SEMITIC: Grohmann 1919:245 derives it from a basic meaning 'be secluded', from *t-ktm*, Ar. *katama* 'conceal', *takattama* 'be concealed', with *t* becoming *d* and agglutinated to the root. He justifies his derivation by stating "da man im Orient zum Zeichen der Trauer sich ins Haus zurückzieht und sich nicht sehen liesse, wäre der Bedeutungsübergang zu 'orbari' (be deprived of children) leicht verständlich". This comparison is unlikely. The derivation from *daq-yatām* 'orphan-child' suggested by Littmann, *ZA* 11 (1896). 321 is not convincing. One might suggest deriving *daktama* 'be an orphan' from *dakma* 'be feeble', above, with an infixed *t*.
ETHIOPIC: Tna. *zäḵtämä* 'be an orphan', with a variant *d:z*. The root passed into Cushitic: Sa. *daktām* 'orphan'. For the meanings 'orphan, poor', cp. Gur. (Masqan) *yätīm*.

dālle ዳሌ, (Gr.438) **dalle ደሌ** 'bone of the back, (Gr) buttocks';

ETHIOPIC: Amh. *dalle* 'hips (of a woman)'.

dalu ደሉ (Lt) 'Aquarius (sign of the zodiac)';
see *dəlw*.

daldala ደልደለ 'level, even out';

ETHIOPIC: Tna. *däldälä* 'level off the ground', Amh. *däläddälä*, Har. *diläddäla*, Gur. *dəläddälä*. See also *dəldəyy*, below.

dəldəyy ድልድይ (Lt) 'bridge';

from Amh. *dəldəyy*; also Arg.Gaf. *dəldəy*. The other Ethiopian languages have the root *dldl*: Tna *dəldəl*, Har. *dildila*, Gur. *dildil*. The verbs 'build a bridge' (Te. *däldäla*, Tna. *däldälä*, Amh. *däläddälä*) are denominatives. Praetorius 1879:132 is undoubtedly correct in deriving *dəldəyy* 'bridge' from the root *dldl* 'even out, level off'.

dalaga I, (K.Y.) **dallaga ደለገ** 'be violent, be vehement, be bold, be spirited, (T.Y.Lt) boast, be energetic, be lively, be ardent for battle, (Gr.314) risk, venture, (K) jump, rush into, parry blows, (Y) throw, hurl';
tadalaga, same;
tadälaga (T.Y) 'boast one to another, exchange words in a lawsuit, (T) mock one another, throw things at one another';
dəlag, *dəläg* (T), *dəlägot* (T.K*) 'boasting, jumping, parrying blows';

ETHIOPIC: Te. *däläga* 'be bold, be courageous'. The connection with Har. *däläga* 'work, prepare, cultivate the land' suggested by Littmann, *ZS* 1 (1922). 46 is unlikely. A. Ambros suggests a connection with *dalaqa*, below.

dalaga II **ደለገ** (Sw. in D 1083) 'put on clothes';

ETHIOPIC: Amh. *dälago* 'cloak of hide or sheepskin'.

dəlgʷəmmā I **ድልጕማ** (T), **dəlgʷəmmān ድልጕማን** (KG) 'porridge';
dalgʷama (T) 'prepare porridge' (denominative);

ETHIOPIC: Amh. *dälgʷäm* 'a variety of sorghum'.

dəlgʷəmmā II **ድልጕማ** 'ring, bracelet, necklace';

SEMITIC: SAr. *dglm-t* 'ring, bracelet' (W. Müller 1983:278). Ar. *dumluǧ*, *dumlūǧ* 'ring, bracelet' is taken from Geez according to Fraenkel 56 and Noeldeke 1910:53. For the Arabic dialectal variants of this noun, see W. Marçais 1911:293, under *dəblīž*; note Ar. (Alger) *medlež* (with metathesis). Landberg 1920:846 seems to derive the Arabic noun from Ar. (Dat) *damlaǧ* 'roll'.
ETHIOPIC: Te. *təmləğ* 'bracelet', Amh. *dəlgumma*. See also *dəgʷləmmā*.

dəlkəmt ድልክምት (Lt) 'kind of measure';
see also *dəkəmt*.

dalala, dallala ደለለ (T.Y.K.M) 'comb the hair, braid the hair, trim the hair neatly';
tadalala, *tadalla*, passive; also 'be wavy (hair)';
dəllul 'combed, curly, curled, undulating, trimmed';
dəllāle 'curled hair, curl, (Gr.473) woman's hairdo, thick head of hair'; (note that *dəllāle* 'black hair' in Gr.473 comes from the expression *dəllālehu ṣallim* (Cant. 5:11) 'his hair is black', and *dəllāle* by itself does not mean 'black hair');

SEMITIC: Ar. *(ta)dalala*, *(ta)dandala* 'dangle' (Dozy I:463; W. Marçais 1911:302; Landberg 1920: 854-5), Soq. *n-dldl* 'swing', Heb. *dal (dll)* 'dangle', *dallā* 'disheveled hair', PbH. *dildel* 'dangle', Syr. *(ʾeṯ)dandal* (possibly from *ʾeṯdaddal* > *ʾeṯdandal*).
ETHIOPIC: Te. *däläla* 'wave', Amh. *dällälä* 'trim hair'.

dalaqa *(yədlaq)* **ደለቀ** (K) 'be agitated, be shaken, be turbulent, move quickly';
ʾadlaqa (K*) 'agitate, shake, cause to be turbulent';

SEMITIC: Ar. *dalaqa* 'dash forward', *ʾindalaqa* 'be impelled', Ar. (Dat) *dalaq* 'push forward'.
ETHIOPIC: Amh. *dälläqä* 'strike, hit hard', Har. *dilliq āša* 'hit violently and produce a sound'. See also *dlqlq*, and *dalaga* I, above.

dlqlq, ʾadlaqlaqa አድለቅለቀ 'shake (intr), be shaken, quake, tremble, cause to quake, cause to tremble';
dələqləq 'shaking (n), violent agitation, rattling, trembling, quaking, tumult, uproar, commotion, tempest, earthquake'; (Gr.313) 'brossage et arrangement des cheveux' is strange since it is not a translation of 'concussio, agitatio' given by Grébaut, ib.; it seems to refer to the preceding *dəllul*;

ETHIOPIC: Te. *däläqläqa* 'shake, tremble', *dələqləq* 'earthquake', Tna. *dələqləq* 'earthquake', Amh. *(a)dläqälläqä* 'shake'; passed into Cushitic: Bil. *dälaqlaq* 'quake'. See also *dalaqa*.

diloson, deloson ዲሎሶን ፡ ዴሎሶን, (T) **dilosān ዲሎሳን** 'garment of a high priest, (T) silken turban';

from Gk. *dēlōsin* (acc. sg. of *dēlōsis*) 'explanation, interpretation'. It renders Heb. *ʾūrīm*, and G. *diloson* seems to be wrongly translated by Tayyā as Amh. *kufar* 'white silk cloth, silken turban'.

dəlut, dəllut ድሉት; see (*dalawa* I, II), *dəlaw*, *dəlläw*.

dalawa I *(yədlu)*, **dallawa ደለወ** 'weigh';
ʾadlawa 'cause to weigh';
tadalwa, tadalawa 'be weighed';
dalāwi 'one who weighs';
dəlaw (fem. *dəlut*) 'weighed';
dəlwat 'weight, weighing';
madlo (Lt) 'weight, balance';
madlot (pl. *madālaw*) 'weight, measure, balance, scales, price, value, proportion';
(*madālawa ḍaḥāy* 'sundial'; translation of Ar. *mīzānu aš-šams*);
(*ʾəbna madālaw* 'balance');
(*ʿayna madālaw* 'tongue of a balance');
madlut 'price';
madläw (Lt), *madlawi* (M) 'balance';

SEMITIC: SAr. *m-dlw, m-dlt* 'weight', Soq. *dele* 'weigh'. Dillmann 1078 (followed by others) connects it with Sem. *dlw, dly* 'draw water from a well': Heb. *dālā*, Ar. *dalā*, Aram. *dəlā, dəlī*, Syr. *dəlā*, Akk. *dalû*. A. Ambros suggests for *dlw/y* an original meaning 'hinuntergehen lassen', that is, 'den Eimer in den Brunnen ebenso wie das gewogene Gut zur Gewichts-bestimmung an der Waage'. However, these verbs are denominatives from **dəli* 'pail' and there does not seem to be any connection between G. *dlw* 'weigh' and *dlw, dly* 'draw water from a well'. Praetorius 1890:32 note * considers it related to Ar. *dalla (dll)* 'indicate'.
ETHIOPIC: Tna. *däläwä* 'weigh', Amh. *dälla* 'be measured out, be weighed', perhaps Te. *däla (dlw)* 'know exactly' (that is, 'by weighing'). Praetorius 1879:132 connects it with the root *dldl* 'level' (Amh. Tna.Har.Gur). See also *dalawa* II.

dalawa II *(yədlu)* **ደለወ** 'be suitable, suit, be fitting, befit, be appropriate, be proper, be seemly, be correct, be becoming to, behoove, be convenient, be incumbent upon, be necessary, have to, be one's duty, deserve, be useful, be profitable, be agreeable'; with object suffix pronouns, 'deserve, be worthy of, be due to, be entitled to, should' (e.g. *yədalläwom* 'they deserve, they are worthy', *yadalläwanni* 'I should');
(*zayədallu* 'proper, seemly, appropriate');
(*zaʾiyyədallu* 'unseemly, improper');
(*bazaʾiyyədallu* 'unduly');
ʾadlawa, causative; also 'please, satisfy, prepare, accept favorably, respect, revere, do favors, show partiality, take sides, flatter, adulate, be a hypocrite';
(*ʾadlawa la-gaṣṣ, ʾadlawa lāʿəla gaṣṣ* 'show partiality to, show favor to, favor');
tadallawa 'be prepared, get ready, be found worthy, enjoy oneself, live in luxury, enjoy pleasure, be fortunate, have in abundance';
ʾastadallawa, ʾastadālawa 'make ready, make preparations, prepare, cause to prepare, establish, make worthy, reserve, revere, (Lt) equalize';
dəlläw (fem. *dəllut*) 'fit, fitting, proper, suitable, worthy, deserving, becoming, appropriate, due, successful, established, ready, prepared'; see also *dəlläwān*, below;
(*dəlläwa, ba-dəlläw* 'worthily, becomingly, suitably, properly');
dəlläwān, pl. of *dəlläw* (Gr.474,KBT) 'that which is proper, that which is right, special funeral rites' (so called because this word occurs in the section of prayers for this kind of funeral);
dəlwat 'being fit (n), fitness, being appropriate (n), propriety, worthiness, suitability, legal right, desert, merit';
(*dəlwata, ba-dəlwat* 'duly, justly, rightly');
tadlā 'pleasure, enjoyment, delight, rapture, luxury, charm, affluence, dignity, glory, suitability, propriety, appropriateness, preparation';
ʾadläwo, ʾadläwo gaṣṣ 'doing favors (n), favoritism, flattery, partiality, hypocrisy, taking sides' (n);
(*ʾiʾadläwo* 'impartiality');
ʾastadālāwi (Gr), part. of *ʾastadālawa*;
madalläw, madläw, madālaw, madlawi 'hypocrite, unjust judge';
madālaw 'fitting';
madlut 'fitting manner, suitable manner';

ETHIOPIC: Tna. *(ʾad)dalāwä* 'be partial', Amh. *dälla* 'be comfortable, be convenient, be suitable', Amh. Gur. *(a)dälla* 'show favor', Te. *däla (dlw)* 'be ready', *ʾab dəlit* 'indeed, certainly'. For Amh. *aydollām* 'he is not' going back to *dlw* 'be convenient', see Cohen 1924:134, but see Leslau 1979:14. Praetorius, *ZDMG* 62 (1908).753-4 is probably correct in combining *dalawa* I 'weigh' with *dalawa* II 'be suitable', that is to say, the concept 'weigh, have the correct weight' could have developed into that of something being suitable, correct, fitting, and so on. However, he wrongly separates the meaning 'get ready' (as *tadallawa* 'be ready', *dəlläw* 'ready') from *dalawa* II and compares it with Ar. (Ḥaḍr. Dat) *dallā* 'begin'. See also *mdlw*.

dəlw, dəlāwi, dəlawi ድልው ፡ ደላዊ ፡ ደለዊ, (Lt) **dəlu ደሉ** 'Aquarius (zodiac sign)';

from Ar. *ʾad-dalw* 'Water carrier'; also in Amh. *dälay näfas*, Aram.-Syr. *dawlā*, Md. *daula*. For Ar. *ʾad-dalw*, see Kunitzsch 1961:52.

dəlläwān ድልዋን; see *dalawa* II.

dalaya ደለየ (H) 'wish, want';

ETHIOPIC: Tna. *däläyä* 'wish, desire', Te. *däla (dly)* 'care about'.

dalāy ደላይ (T) 'male genital organs'.

dam ደም 'blood, sap';
(*dama nafs* 'human or animal blood');
(*ʾaba dam, baʿāla dam* 'avenger of blood');
(*bəʾəse dam* 'bloodthirsty');
(*sutāfe dam* 'relation by blood');
damāwi (K*) 'pertaining to blood, bloody';
dammawa, see below;

SEMITIC: Ar. *dam* 'blood', SAr. *dm*, Heb. *dam*, Aram.-Syr. *dəmā*, Md. *dma*, Ug. *dm*, Akk. *dāmu*. See on this biradical root Noeldeke 1910:117ff.
ETHIOPIC: *däm*.

dom ዶም (T) 'slave'.

dmʿ, ʾadməʿa አድምዐ 'reach, obtain, receive, attain, overtake, grasp, acquire, find';
(M renders Y's *adämmäqä* [Amharic translation of *ʾadməʿa*] 'make red-hot', but it could also mean 'cause to sing together with other singers' and possibly be a development of the meaning 'participate', as is the case in Te. *(ʾad)dämməʿa* 'let participate', Tna. *(tä)dämməʿe* 'participate in a culpable action of someone'. See also *damḥa* I.

dāmbure ዳምቡሬ (Lt) 'coarse (fabric)';

probably from Amh. *dämburra, dämburre* 'cheap quality cloth made of cotton and other materials'.

dəmbus ድምቡስ 'club, iron mace, iron staff';

represents *dənbus*, with inserted *n*, see *dəbbus*. For *mb* < *nb* < *bb*, cp. also Ar. (Iraq) *dambūs* 'mace'.

damdama ደምደመ (T.M) 'let the hair grow long, have long hair';
ʾadamdama (Lt) 'adorn the head with knotted hair';
dəmdəmā 'hair of head, long locks, (Sw. in D 1091) head, top of head';

ETHIOPIC: Amh. *dämäddämä* 'let the hair grow'; perhaps to be identified with *dəmāḥ* 'head' (see below) reduced to *dm* and reduplicated as *dmdm*.

dmdm I, **ʾadamdama አደምደመ** (T.Y.M) 'go together (army)';

SEMITIC: related to the meaning of Ar. *damma* 'make even'.
ETHIOPIC: Amh. *dämäddämä* 'level off', Gur. *dəmm barä, dəmdəmm barä* 'be very close to one another'.

dmdm II, **ʾadamdama አደምደመ** (Y.M) 'cause to be astonished or stupefied';
see *dmm* I, *tadamma*.

damḍa *(yədməḍ, yədmaḍ)* **ደምፀ** 'resound with cries, shout, roar, make noise';
ʾadmaḍa 'make resound';
dəmuḍ 'resounding';
dəmḍ 'voice, sound, loud noise, rumbling, rumor, report, noise, whisper';
dəmḍāwi (Gr) 'noisy, one with a good voice';
ʾadmāḍi (Gr.475), *madmaḍ* (K*) 'that makes resound';

ETHIOPIC: Te. *ʾadmäṣa* 'sound, speak', Tna. *ʾadmäṣä*, Amh. *dämmäṣä* 'cry out, make noise', *dəmṣ* 'voice, sound'; passed into Cushitic: Qem. *dəmit* 'sound'.

damḥa I **ደምሐ** (T.Y.M) 'possess, acquire, dominate';

related to *dmʿ, ʾadməʿa* 'receive, acquire', above.

damḥa II *(yədmāḥ)* **ደምሐ** (K.Y) 'dip, dunk, plunge, sink, draw with a ladle, scoop up with a basket, (Y.T.K) penetrate, know thoroughly, examine';
madməḥ (K), *mədmāḥ* (T), *madməḥ, madməḥt* (L.D), *madmāḥ* (L), pl. *madāməḥ, madāməḥ, madāməḥt* (L) 'ladle, cup, bowl, spoon for administering the Eucharist, grater'.

dəmāḥ ድማሕ, (K) **dəmāḥ ድማኅ**, (T) **dəmāh ድማህ** 'head, crown of the head, skull, summit';

is either borrowed from Ar. *dimāġ* 'brain' or is connected with Ar. *dammaḥa* 'incline the head', a denominative from **dimāḥ*. The root also occurs in Amh. *dəmah* 'top of the head' (probably from Geez), Arg. *dəmah* 'head', Gaf. *dəmʷä*, Gur. *dum* 'head, hair of the head', Te. *dəmqät* 'crown of the head' (with *ġ* > *q* in an Arabic loanword); in Cushitic: Aw. *dūmī* 'top', Or. *dumi* 'head'. W. Müller suggests that G. *dəmāḥ* (with *ḥ*) is the original form and considers it a cognate with Ar. *dimāġ* and not a loanword from Ar. *dimāġ*.

dəmākən ድማክን 'large bird of prey, (T) young lion';
see also *dəmānq, dəyomākən*.

damāli, damāle ደማሊ ፡ ደማሌ 'heifer (worshiped as idol), (T) idol in the form of a lion';
damala (MA) 'make an idol' (denominative)';

from Gk. *damalis* 'young calf, heifer'; also in Amh. *dämali* 'image or likeness of lion' (from Geez).

dmm I, **damama** *(yədməm)* **ደመመ** (Lt) 'fill with admiration';
tadamma, tadamama (Gr.315,Lt) 'be silent, stop, be immobile, be stupefied, be astonished, be amazed, marvel, wonder, be dumbfounded, be confused';
ʾadmama (D) 'stupefy, astound, astonish, (Gr.315) remain immobile';
ʾastadamama (Lt) 'be surprised, wonder';
dəmām 'stupefaction, astonishment, marvel, wonder, (K) silence';
dəmmat (K*) 'wondering, astonishment';
madməm 'stupefying, astonishing, astounding, wonderful, marvelous; miracle, wonder';
tadammo 'awe, wonder';

SEMITIC: originally 'be silent > be deprived of speech > be stupefied, marvel', as in Heb. *dam (dmm)* 'be silent', PbH. *dimdem* 'to silence', Aram. *damdem* 'lie in a stupor', Md. *dndm* (< *dmdm*) 'be deprived of speech or movement by emotion, be stupefied', *dmm* 'come to a stop'; for Ug. *dm* 'be tranquil', see Caquot 532. The root is related to Ar. *dāma (dwm)* 'stand still', Heb. *dāmā (dmy)* 'be silent', *dūmā (dwm)* 'silence', Soq. *deme* 'sleep', Md. *dum* 'be quiet'. J. Blau, *VT* 6 (1956).242-3 connects the root *dmm* I with *dmm* II. See on this root G. v. Schick, "The stems *dūm* and *dmm* in Hebrew", *JBL* 32 (1913).219-43; N. Lohfink, *VT* 12 (1962).275-6. For a bibliography dealing with the Hebrew root *dmm*, see ib. 275, n.1.
ETHIOPIC: Te. *ğämäm bela* 'be silent', *(ʾas)dämmäma* 'be astonished, astonish', Tna. *(ʾas)dammämä* 'be astonished, be marvelous, astonish', Amh. *dämmämä* 'be astonished, be amazed', Gur. *dəm barä* 'be quiet'; passed into Cushitic: Bil. *(as)damäm* 'be amazed'.

dmm II, **dammama ደመመ** (K*) 'close, cover, fill up, heap up, level';

SEMITIC: Ar. *damma* 'stop up (a hole), level'.
ETHIOPIC: Te. *damäma* 'close the udder', Tna. *dämdämä* 'finish', Gur. *dəmäddämä* 'block the mouth of someone, finish thatching a house'.

dmm III, **dəmmat ድመት** (K*.DTW 359) 'shouting, noise';

SEMITIC: Ar. *damdama* 'rumble', Heb. *dāmam* 'weep' (Dahood 1966:24-5), Ug. *dmm* 'grieve', Md. *dmdm* 'mutter, grumble', Akk. *damāmu* 'moan, mourn'.
ETHIOPIC: Tna. *dämm bälä* 'resound, give forth a sound', Amh. *dəmm alä, dämmämä* 'make noise', *(a)dämäddämä*, same, Gur. *dəmm barä* 'make noise by falling', *dəmdəm balä*, same.

dammana ደመነ 'cover with clouds, darken, be clouded, be dark, be spotted, (T.M) be thick, be dense' (denominative of *dammanā*);
ʾadammana, (L) *ʾadmana* 'envelop in clouds, render dark, darken, make gloomy';
tadammana, tadamna 'be covered, be obscured, be darkened';
dammāni (Gr.474), same as *dəmmāne*;
dəmmun 'cloudy, covered with clouds, obscure, gloomy';
dammanā (pl. *dammanāt*) 'cloud, mass';
(qasta dammanā 'rainbow');
(ṣəge dammanā 'tender flower, spring flower');
dəmmāne 'darkness, obscurity, cloudy sky';

damanmin 'obscure, very gloomy, rather cloudy';

SEMITIC: the connection with Heb. *domen* 'dung', Ar. *damana* 'manure a field' (eig. 'überziehen [den Acker]') suggested by Buhl 165 is unlikely. Landberg 1920:848 gives Ar. *dmn* a basic meaning 'be obscure', but in fact this meaning applies only to G. *dammana*, while there is no justification for it for the various meanings of Ar. *dmn*, ib.
ETHIOPIC: Tna. *dämmäna, däbäna* 'cloud', Te. *dämäna, däbäna*, Amh.Arg. *dammäna*, Gaf. *dämmänä*, Gur. *dämmäna, däbäna*, Har. *dāna* (with *m* > *zero*); also in Cushitic: Aw. *dammänä*, Qem. *dämäna*, Had. *dubān-čo*. Cerulli 1936:245 (followed by Brockelmann 1950:33, and Appleyard, *Abbay* 9[1978].52) connects these nouns with the Cushitic root *tum, dum* 'be black'. See also Dolgopolsky 1937:51.

damanmin ደመንሚን 'obscure, rather cloudy, very gloomy, (T) storehouse' (lit. 'dark place');

ETHIOPIC: Amh. *dämänmin* 'heavy cloud'. See *dammana*.

dəmānq ድማንቅ (T) 'large bird of prey';
see *dəmākən*.

dəmāntos, dəmāntəs ድማንቶስ ፡ ድማንጥስ (Lt) 'diamond';

from Gk. *adamantos* (gen. sg. of *adamas* 'diamond').

damaqa *(yədməq)* **ደመቀ** 'crush, pound, grind, grind to powder, bruise', (T) = Amh. *qäṭṭänä* 'be fine, be thin' (should be = Amh. *aqäṭṭänä* 'make thin');
tadamqa, passive;
damāqi (Gr.315), act. part. of *damaqa*;
dəmuq 'crushed, bruised, pounded';
damaq, damq 'powder, pulverized substance, crumbs, dust';
dəmqat 'crushing (n), pounding';

SEMITIC: Ar. *damaqa* 'hit on the mouth and break the teeth'.
ETHIOPIC: Amh. *dämmäqä* 'crush, squash'.

dmq, ʾadmaqa አድመቀ (Lt) 'adorn, embellish';
dəmuq (Lt) 'adorned, embellished';

SEMITIC: Akk. *damāqu* 'be pleasing', Ug. *dmq* 'fine, good'.
ETHIOPIC: Tna. *dämäqä* 'be pretty', Te. *dämqa* 'shine brightly, gleam' (as against Leslau, *JAOS* 82[1962].3), Amh. *dämmäqä* 'be bright (color), be lively', Arg. *dämmäqa* 'be beautiful', Gur. *dämäqä*, Har. *dämäqa* 'become lively'.

dammara I **ደመረ** 'insert, add, join, associate, unite, mix, mingle, confound, multiply (in arithmetic)';
tadammara, passive, reflexive; also 'ally oneself, have intercourse';
tadamämara 'mingle with' (Amharic form);
dammäri (Gr.315), act. part. of *dammara*;
dəmmur 'added, mixed, united, joined, conjoint, mingled, common; sum, total';
(dəmmura 'jointly, implicitly');
dəmmäre 'joining together, mingling, connecting, unity, uniting, union, oneness, mixing, mixture, communion, intercourse';
damarā (Lt.T) 'mingling';
təḍmərt 'union, union of the two persons of Christ, communion, connection, mixture, associating, association, addition, multiplication, intercourse';
tadammərо 'unity, union';

SEMITIC: the root is not to be connected with Syr. *dāmartā* 'wonderful, marvelous', as suggested by Brockelmann 1928:158.
ETHIOPIC: Te. *dämmära* 'intermingle, mix, add, sum up, heap up', Tna.Amh. *dämmärä*; Tna. also *dämbärä* (with augmented *b*). The connection with the Amharic root *ğmr, žmr* 'begin, start' (for which see Leslau 1979:317) suggested by Praetorius 1879:86 is unlikely. The root passed into Cushitic: Aw. *demerg*ʷ*a*. For the Geez root *dmr*, see Hammerschmidt 1961:152ff. On an expression in the Anaphora where this root occurs, see J.M. Hanssens, *OCP* 7 (1941). 206-32.

dammara II **ደመረ** (Lt) 'kick, tap';

SEMITIC: possibly Ar. *damara* 'destroy', Mh. *demōr*.

damraz ደምረዝ (T) = Amh. *ənbʷay* 'bush having a bitter red or yellow fruit'.

damasa I **ደመሰ** (DTW 335, under *däbbäsä*) 'abolish, destroy, delete';
tadamsa, passive;
dəmus (DTW 335), pass. part. of *damasa*;

ETHIOPIC: Amh. *dabbäsä* 'be destroyed' (with alternance of labials). See also *damsasa*, below.

damasa II *(yədməs)* **ደመሰ** (T) 'cover, hide';
damsa (K*) 'be dark';
damus, (K) *dəmus* 'dark, clouded over, cloudy';

SEMITIC: Ar. *damasa* 'cover, hide, (XIII form) be cloudy'.
ETHIOPIC: Amh. *dämmäsä* 'tarnish, lose luster', *dabbäsä* (with alternance of labials) 'turn dull or dark', *dämus* 'black cloud'.

damsasa **ደምሰሰ** 'abolish, obliterate, erase, destroy, quench, blot out, extinguish, wipe out, efface';
ʾadamsasa, causative;
tadamsasa, pass. of *damsasa*; also 'be lost';
tadamäsasa (Lt) 'destroy one another';
damsäsi, act. part. of *damsasa*; also 'destroyer';
dəmsus, pass. part. of *damsasa*;
dəmsäse 'destruction, blotting out, obliteration, perdition, annihilation';
madamsəs, part. of *ʾadamsasa*;

SEMITIC: the identification with Heb. *šmd* (hifʿil) 'destroy' suggested by Barth 1893:10 is doubtful.
ETHIOPIC: Tna. *dämsäsä* 'destroy', Te. *dämsäsa*, Amh. *dämässäsä*. See also *damasa* I.

damṣāwi **ደምጻዊ**, variant of *danṣāwi*; see *danṣawa* I.

dəmmat I **ድመት** 'cat';

SEMITIC: Dozy I, 45 (followed by Noeldeke 1910:58) considers Ar. *dimma-t* 'cat' a Geez loanword. In view of the existence of the root in Ar. (Yem) *dimm, dumm* 'cat', W. Müller considers it a cognate and not a borrowing.
ETHIOPIC: Te.Tna. *dəmmu* 'cat', Amh.Gaf. *dəmmät*, Tna. *dum*, utterance used to chase away a cat. The root also occurs in Cushitic: Bil. *dummū* 'cat', Qem. *dāmi*, Som. *dummad*.

dəmmat II **ድመት**; see *dmm* I, III.

dammawa **ደመወ** (K.Lt) 'issue blood, bleed, become blood' (denominative from *dam*);
ʾadammawa 'make bleed';

ETHIOPIC: Te. *dämma* 'bleed', Tna. *dämäwä*, Amh. *dämma*.

dino **ዲኖ** (Lt), name of an evil spirit;

SEMITIC: perhaps connected with Syr. *daywānā* 'evil spirits, demons', from *daywā, daywīnā* 'demoniac', Aram. *dew* 'demon', Md. *daiua*, from Persian *dēw*.
ETHIOPIC: Amh. *dino*, name of an evil spirit. See Mercier 295, n.18.

dənbəʿkʷəl **ድንብዕኵል** 'den, cage, net';

from *dəbəʿkʷəl*, augmented by *n*.

danbasa **ደንበሰ** (MA) 'wrap up, roll up, make a bundle'.

dənbus **ድንቡስ** 'club, iron mace';

represents *dəbbus*, above, with augmented *n*; see also *dəmbus*, above (with *nb* > *mb*); cp. also Ar. *da/u/nbus* (Landberg 1920:694).

danbaza **ደንበዘ** (T.Y.M) 'support, sustain';
dənbāz (D.T.M) 'bar, pole, forked pole, prop, support, beam, wooden box for a musical instrument, (K*) plectrum for the *baganā*-harp', (Sw. in D 1116) = Amh. *sansa* 'pole that two men carry on their shoulders in order to transport a heavy object';

ETHIOPIC: Tna. *dənbaz* 'stretcher' (for which see Reinisch 1887:107), Amh. *dənbuz* 'plectrum for the *bägäna*-harp'.

dānād **ዳናድ** (T.M.Sw. in D 1407), **dānāt** **ዳናት** (Lt) 'one of the nails of the cross, (T) third nail';

transcription of Latin *tenet*; see Worrell III 88, n.7; Euringer, *ZS* 6 (1928).304-5; Strelcyn 1955:80, n.1; and *sādor*, below.

dandana **ደንደነ** (K*.MA) 'be fat, be stout';

SEMITIC: Ug. *dn* 'powerful' (Aistleitner 80), Akk. *danānu* 'become strong, become of even thickness', *dandannu* 'almighty'.
ETHIOPIC: Amh. *dänäddänä* 'be fat, be stout', Arg. *dänäddäna*, Gur. *dənäddänä*. Littmann-Höfner 532 suggest Te. *däntäna* 'lift heavy things'; passed into Cushitic: Qua. *dinädän* 'be fat', Kam. *diden*.

dandānā **ደንዳና** (K*) 'kind of leaf that serves as a medicine'.

dandar **ደንደር** 'kind of thorn, thistle';

SEMITIC: Ar. *dardar* 'thistle' (G. *dandar* < *dardar* by dissimilation; see Brockelmann 1908:226), Heb. *dardar*, Aram. *dardar*, Syr. *dardəre*, Akk. *daddaru* 'a thorny plant, wild thistle'. Note that Ar. *dardar* 'thistle' is considered a transcription of Heb. *dardar* (Dozy I 432).

ETHIOPIC: Tna. *dandär* 'thistle', Amh. *dändär*. See also *deder*.

dangaḍa, dangaṣa **ደንገፀ ፡ ደንገጸ** 'be terrified, be shocked, be dismayed, be alarmed, be perplexed, be perturbed, be upset, be astonished, be stupefied, be confounded, be amazed, be disturbed in mind, panic, tremble, quake';
ʾadangaḍa 'terrify, inspire fear, dismay, strike with terror, alarm, perturb, astonish, amaze';
tadangaḍa 'be struck with consternation';
dəngud 'frightened, dismayed, confounded, disturbed, alarmed, astonished, terrified, terror-struck';
dəngāḍe 'terror, dismay, astonishment, amazement, dread, stupor, tumult';
dəngəḍənnā, same;
madangəḍ, part. of *ʾadangaḍa*; also 'terror-inspiring, terrifying, horrible, stupefying, amazing, astonishing';

SEMITIC: the connection between *dngḍ, dngṣ, dngṭ* and Ar. *naǧaḍa* 'vacillate' suggested by Praetorius 1879:137 is unlikely. Likewise unlikely is the connection with Syr. *nəqaš*, eigentlich 'gestossen werden' suggested by Stade 39.
ETHIOPIC: Te. *dängäṣa* 'be frightened, be startled, be shocked', Tna. *dängäṣä*, Amh. *dänäggäṭä*, Arg. *dänäggäṭa*, Gur. *dənäggäṭä*. Littmann, *ZA* 33 (1921).107 (followed by Cerulli 1936:245) compares *dngṣ, dngṭ* with *dnbṭ* (for which see Leslau 1979:211). If this comparison is correct, the original root would have to be *dngʷṭ* with *gʷ* becoming *w,b* in *dnbṭ*. The root passed into Cushitic: Qua. *dagaṭ* 'be terrified', Khamta *dagiṣ*.

dangaga **ደንገገ** (T.K*.M) 'delimit, mark off a boundary';
tadangaga, passive;
dəngāg 'edge, border, boundary, rim, brink, bank of a river, seashore, margin';
dəngāge, same;
dəngug 'limited, marked off by boundaries';
tadangəgo (Lt) 'limitation';

ETHIOPIC: Tna. *dängägä* 'delineate borders, determine, define', Amh. *dänäggägä* 'delimit, decree, define (laws)'; also *dänäǧǧä* (with palatalization of *g*) 'decree, institute a law'. The root also occurs in Cushitic: Qab. Had. *dänga*. It is from *dänga* that Gur. *däng* is borrowed.

dangal **ደንገል** (Lt) 'stalk of papyrus';

ETHIOPIC: Amh. *dängäl* 'papyrus reed which grows in Lake Tana and is used for making *tankʷa*-boats'.

dangʷallā, dangʷallat, dangʷallāt **ደንጐላ ፡ ደንጐላት ፡ ደንጐላት** 'lily', (T) = Amh. *suf* 'sunflower';
(*ṣəge dangʷallāt* 'lily');
(*ʿəḍa dangʷallā* 'stem of lily').

dəngəl (pl. *danāgəl*) **ድንግል** 'chaste (young man), celibate (monk), virgin';
dəngəlt (pl. *danāgəl*) 'virgin, maiden';
(*dəngəl bakəlʾe* 'twofold virgin', that is, in body and spirit);
tadangala 'be a virgin, persevere in virginity' (denominative);
dəngāle 'maidenly bearing, virginity, virginal purity';
dəngələnnā 'virginity, chastity';
dəngələnnāwi 'maidenly';
tadangəlo 'virginity, chastity';

SEMITIC: the derivation of *dəngəl* from *nǧl* (Ar. *naǧala* 'beget') suggested by Praetorius 1879:77 is unlikely.
ETHIOPIC: Te.Tna.Amh.Gur. *dəngəl* 'virgin'; passed into Cushitic: Sa. *dingil* 'girl who has reached the age of marriage'.

dangʷaza **ደንጐዘ** (K*), **dangaza** **ደንገዘ** (T.M) 'braid, plait, make curls';
dənguz, dəngʷəz (pl. *dənguzāt*) 'curl, braid, act of plaiting'.

danaka *(yədnək)* **ደነከ** (T.Y.M.Sw. in D 1398) 'cut meat into strips to dry it';
danak (T.K*) 'meat cut into strips';

SEMITIC: from a root *dnk* 'be short' > 'be cut'; see *dənk*, below.

dənk **ድንክ** (K*) 'bed with short legs, midget';

from Amh. *dənk*, same; also in Te.Gur. *dənk*, Tna. Har. *dənki*, from a root such as Tna. *däḳdäḳä* 'be short'. See also *danaka*, above.

dənkʷān **ድንኳን** (Lt) 'tent';

ETHIOPIC: Tna.Amh. *dənkʷan* 'tent', Te. *dəkkan*, Arg. *dukkan*; also in Cushitic: Or. *dunkan*, Sa. *dukān*. For Amh. *dənkʷan* Praetorius 1879:99 suggests a borrowing from Ar. *dukkān* 'shop'. As for

G. *dənkʷân*, he states (*ZDMG* 64[1910].623) that it is an Amharic loanword.

danana *(yədnan, yədnan)* **ደነነ** (D.Lt) 'stoop down, bow down, recline, be submissive';
dannana 'walk with a bent back';
ʾadnana, causative; also 'bow down, bend, be tilted, yield, be submissive';
dənun 'bent, who stoops down, lowly, submissive, subjugated';
dənnāne 'inclining, stooping down, subjection';
ʾadnāni, madnani, part. of *ʾadnana*;
mədnān 'inclining (n), bending, (KG) place for bending over';

SEMITIC: Ar. *danna (dnn)* 'be crook-backed', Ar. (Dat) *danna* 'bow down'; related to *dny*, and *dnʾ*: Ar. *danna biraʾsihi* 'he inclined his head' (for which see Landberg 1920:856), Ar. *danaʾa* 'be low', Aram. *dənā* 'be lowly, prostrate oneself', Syr. *ʾaḏnā nafšeh* 'he submitted himself', Md. *dna* 'be submissive, prostrate oneself'; also Ug. *dn-t* 'baseness'.
ETHIOPIC: Te. *dänna* 'incline, stoop', Tna. *dänänä*, Amh. *dännänä* 'bend, bend over'.

danaqa *(yədnəq)* **ደነቀ** (K*) 'be admirable, be wonderful, be marvelous';

from Amh. *dännäqä*, same; also Tna. *dännäqä*, Gaf. *(ad)dinnäqä* 'amaze', Har. *dänäqa* 'be amazing', Gur. *(ad)dinnäqä* 'surprise'. The root passed into Cushitic: Khamta *dinïq* 'marvelous'.

danqal ደንቀል (T.M) 'ibis'.

dənqunā ድንቁና; see *danqawa*.

dənqʷənqʷ ድንቍንቍ; see *dəqʷəndəq*.

danqāqi ደንቃቂ (Lt) 'single, plain';

possibly to be identified with *dqq* 'be fine, be minute'; see *däqäqä*. It could also be a misprint for **ደንቃዊ** *danqāwi*, for which see *danqawa*.

dənqat ድንቀት 'chance';
(*dənqata* 'suddenly, unexpectedly');

from *dəqat* 'event', with nasalization of *q* through *n* (Dillmann 932). Tna.Amh.Gur. *dəngät* 'by chance' < *dənqät*, with *nq* > *ng* (so also Praetorius 1879: 72). On *dəngät*, see Leslau 1979:213, 314, under *(ad)dinnäqä*.

danqawa ደንቀወ 'be deaf, be hard of hearing, be ignorant, be stupid';
ʾadanqawa (K*), causative;
dənqəw 'deaf, hard of hearing, simple, plain';
dənqāwe 'deafness';
danqāwi, dənqāwi 'simple, plain, deaf';
dənqunā (Lt) 'simplicity of character';

ETHIOPIC: Har. *dōnqa* 'deaf', Gaf. *dänqu*, Gur. *donqä*; also in Cushitic: Or. *donqo* 'stupid', Som. *doqon* 'fool', Ṭem. *danqa*. For the connection between *dnqw* and *dnqʷr* 'be deaf' in the various Ethiopian languages, see Dillmann 1116, Praetorius 1879:137, Leslau 1979:215 (under *dənäqqʷärä*). For the meanings 'be deaf, be stupid', see Gur. *dənäqqʷärä* (Leslau 1979:215).

dinār ዲናር 'coin, silver coin, gold coin';

either directly from Gk. *dēnarion* (from Latin *denarius*) or from Aram.-Syr. *dīnārā* (see Noeldeke 1910:33, 41; Jeffery 133-5); also Ar. *dīnār* (for which see Jeffery, ib.), Amh. *dinar*. On the weight of the *dinār*, see Pankhurst 1970, I:55.

dannasa I **ደነሰ** (Y) 'defile, render unclean, pollute';
tadannasa 'be unclean, be defiled, be polluted, defile oneself, (T) be a sinner';
dənnus 'dirty, unclean, polluted, impure, impudent, base';
danas 'filth, dirt, defilement, adulteration, pollution, unchasteness, corruption';
(*zaʾənbala danas* 'spotless');
danasā (Lt) 'defilement';
danasāwi 'given to unchasteness or foulness';

SEMITIC: Ar. *danisa* 'be defiled, be polluted'.
ETHIOPIC: Te. *dännäsa* 'defile, render unclean', Tna. *dännäsä* 'damage, disfigure, render inferior, stain'. See also *dannasa* II.

dannasa II **ደነሰ** 'give rewards, give wages';
tadannasa 'receive rewards';
danas 'reward, hire, wages, price';
Littmann-Höfner 531 combine *dannasa* I and *dannasa* II translating *dannasa* 'einen Hurenlohn geben', *tadannasa* 'sich beschmutzen', but in fact *dannasa* II 'give reward, give hire' is not limited to 'Hurenlohn'.

danaṣa *(yədnəṣ)* **ደነጸ** (K*), **danaḍa ደነፀ** (T) 'be envious, be jealous, be stingy';

danṣ, (Lt) *dənṣ* 'envy, strife, contention';
see *danṣawa* I.

danṣawa I **ደንጸወ** 'be envious, be jealous, be greedy, (Y.T) be stingy, be unfeeling';
tadanāṣawa 'envy one another, be jealous of one another, contend enviously with one another, (Lt) shout at one another';
danṣāwi, danṣawi 'deceitful, ill-disposed, envious, stingy, avaricious';
dənṣəw 'envying, holding fast to something';
dənṣāwe 'stinginess, stint, envy';
madanṣəw (Gr) 'envious, jealous';

ETHIOPIC: Tna. *dänṣäwä* 'feel resentment, be displeased'. See also *danaṣa*.

danṣawa II **ደንጸወ** (T) 'grow numb, be in a stupor'.

dānāt ዳናት; see *dānād*.

dentara ዴንተረ (T) 'draw the waistband of the trousers tight by pulling the string'; (note that the form of the verb is unusual; it seems to be a denominative from *dəntār*;
dənitāro (T), *dintāro, dəntār* (K*) 'running knot'.

dəntat ድንተት (L); to be corrected into *dənqat* (see Dillmann 1116).

dānaya ዳነየ (T.K), **danaya ደነየ** (Y.M) 'be a judge',
dānāyi (K*) 'judge' (n);
dānyot (K*) 'judging' (n);

secondary form of *dayyana*, below; also Amh. *dännäyä* 'to judge', Tna. *danäyä*. It is from *dny* that Tna.Amh.Har. *danña* is derived.

danzaza ደንዘዘ (T.Y.MA) 'be numb, be dull, be blunt, be bland, be sluggish, be indolent, languish, be inactive, (T) become deaf';
ʾadanzaza (Lt), causative;
dənzuz 'blunt, dull, numb, bland, sluggish, indolent, inactive';
dənzāze 'dullness, bluntness, sluggishness';

ETHIOPIC: Te. *dänzäza* 'grow stiff, be stunned', Tna. *dänzäzä* 'become numb', Amh. *dänäzzäzä* 'be numb, be slow', *dännäzä* 'be blunt', Arg. *dänäzzäza* 'be numb', Gur. *dənäzzäzä*; passed into Cushitic: Qab. *diräzäžžo*.

depa ዴፓ, dipā ዲፓ; see *dyp, depa*.

daqqa ደቀ, daqq ደቅ; see *dqq*.

dəqduq ድቅዱቅ (Gr.438) 'colonnade (of a church)';

ETHIOPIC: probably to be identified with Amh. *mädäqaduq* 'temporary scaffolding'.

dəqudəqʷ ድቁድቀ; see *dəqʷəndəq*.

dqʷdqʷ, tadaqʷdaqʷa ተደቀደቈ (Lt) 'be terror-stricken';

ETHIOPIC: a transferred meaning of Tna. *däqʷdäqʷä* 'press, squeeze, wring', Te. *däqdäqa* 'split'.

daqḥa I **ደቅሐ** 'perforate, bore, drill, (Y) twist, (KG) hit';
daqāḥi (DTW 378), act. participle;
madqəḥ (pl. *madāqəḥ*) 'instrument for boring, awl, hammer, drill, vessel used for religious practices' (possibly for *maqādəḥ* 'bucket');

ETHIOPIC: Amh. *däqqa* 'hit, strike hard'; related to Te. *taqḥa* 'rub (tinder, wood)', with *d-q* > *t-q* by assimilation, *matqəḥ* 'fire drill'. The root *dqḥ* is also a metathesis in relation to *qdḥ*. *qadḥa* II. See also *daqḥa* II, *mdqḥ* I.

daqḥa II **ደቅሐ** (T.K.M) 'bless, consecrate';
madqəḥ 'consecration, dedication, dedication festival, dedication of a temple';

Dillmann 1098 connects it with *daqḥa* I 'perforate'. For 'consecration, dedication', see also *qadḥa* II.

daqal ደቀል (Lt) 'mast of a ship';

from Ar. *daqal* < Aramaic (according to Fraenkel 223, but not so Landberg 1920:823), from *dql* 'palm tree' (see also Landberg, ib.); also Te. *däqäl* 'mast', Tna. *däqäl*, Amh. *däqäl, dänqäl*; passed into Cushitic: Sa.Af. *dakal*, Be. *dägel*, Som. *daḥal*. For 'palm tree', cp. Ar. *daqal*, PbH. *dəqel*, Aram. *diqlā*, Syr. *deqlā*, Md. *diqla*.

dəqāl (pl. *daqāləw*) **ድቃል** (K*) 'bastard';

ETHIOPIC: Te. *dəqala*, Tna. *dəqala*, Amh. *diqala*, Har. *diqāla*; passed into Cushitic: Bil. *dəqʷālā*, Or. *diqala*.

deqona ደቆነ, **diqqunnā** ዲቁና, **diqq"ənnā** ዲቀ"ና; see *diyāqon*.

dəq"əndə**q"** ድቀ"ንድቀ", (T) **dəq"ənd**ə**q** ድቀ"ንድቅ, (K) **dəq"ənduq** ድቀ"ንዱቅ 'axe, crowbar';

ETHIOPIC: Amh. *duqənduq, duqəddu*q 'crowbar', from *dqdq*, with augmented *n* going back to *dqq* 'crush', below.

dəq"əndə**q** ድቀ"ንድቅ, **dənq"ənq"** ድንቀ"ንቀ", **dəqudəq"** ድቁድቀ" (Sw. in D 1100) = Amh. *dängäṣər, dängäṣär* 'narrow colored stripe paralleling the wide colored stripe of the *šämma*-garment'.

dqq, daqqa, daqaqa *(yədqəq)* ደቀ ፣ ደቀቀ (T.Y.M) 'be small, be a child, be thin';
daqaqa, daqqaqa 'crush, pound, grind, powder';
ʾadqaqa 'grind, pound, crush, make fine, weaken';
dəqquq 'crushed, pounded, ground fine, thin (voice), weak (voice), small';
daqiq (fem. *daqqāq*, pl. masc. *daqiqān*, pl. fem. *daqiqāt, daqqāqāt*; pl. com. *daqāwəq, daqāwəqt, daqāyəq*) 'crushed, pounded, ground, slight, thin, minor, small, little, young, child, son, servant, children, little ones (also of animals), offspring, progeny, disciples';
(*daqiqa daqiq* 'grandchildren');
(*daqiqa nabiyāt* 'minor prophets');
daqāwəqt 'newly converted Christians';
daqqāq (fem. of *daqiq*) 'small particle';
daqq 'little ones, children, sons, servant(s)';
(*daqqa ṣərḥ* 'chamber servants, eunuchs');
(*daqqa mazmur* 'disciples');
daqiqənnā 'childhood, youth';
madqaq, madqaqt, (T) *madqəq* 'mortar for grinding, (T) grinding slab';

SEMITIC: Ar. *daqqaqa* 'reduce to powder', SAr. *dqq* 'flour', Soq. Mh. *daqq* 'pound', Heb. *daq (dqq)* 'crush', Aram. *dəqaq*, Syr. *daq (dqq)* 'reduce to powder, crush', Md. *dqq*, Ug. *dq* 'small', Akk. *daqāqu* 'be small', *duqququ* 'crush'; related to *dkk, dky, dwq*: Ar. *dakka* 'crush', Soq. *dekdek* 'beat', Heb. *dāḵā (dky)*, Aram. *dəḵaḵ*, Ug. *dk* 'pound, mix', Akk. *dakāku*, Syr. *dūqā (dwq)* 'something broken'. For 'child', cp. Syr. *daqdəqā* 'young children', *dardəqā* (Aram.Syr. by dissimilation), Md. *dirdiqia*.

ETHIOPIC: Tna. *däqäqä* 'be refined, be minute', Te. *däqqa (dqq)*, Amh. *däqqäqä* 'be fine, be minute' (also *däddäqä* < *dqdq* 'break the ground, level off'), Arg. *(a)däqqäqa* 'grind fine', Gur. *däqäqä* 'be ground fine'. For 'children', cp. Tna. *däqqi*. The root is common with Cushitic: Or. *dāka* 'grind', Sid. *dak* (see Cohen 1947:no. 326).

daqiqā (pl. *daqāyəq)* ደቂቃ 'minute';

from Ar. *daqīqa*; also in Te. *däqiqät*, Amh. *däqiqa*.

daqqasa ደቀሰ 'be sleepy, fall asleep, slumber';
ʾadaqqasa, causative;
dəqqus 'one who slumbers, one who is asleep';
dəqqās 'sleep, slumber, drowsiness';
mədəqqās 'place where one sleeps, bed' (note that መንታ *mänta*, the Amh. translation of G. *mədəqqās* given by Tayyä, p.111, is to be corrected into መኝታ *mäññəta*);

SEMITIC: related to Ar. *dukās* 'sleepiness'.
ETHIOPIC: Tna. *däqqäsä* 'sleep', Amh. *däqqäsä* (from Geez).

dəqat ድቀት; see *wadaqa*.

daqāwəq ደቃውቅ, **daqāwəqt** ደቃውቅት, **daqāyəq** ደቃይቅ; see *(dqq), daqiq*.

daqāyəq ደቃይቅ, pl. of *daqiqā*.

darra ደረ; see *drr*.

dar ዳር (M) 'pearl, divine fire';

misreading of *dār* III given by Tayyä, reprint. See also *dor* I, II.

dār I ዳር 'race, generation';

from Aram.-Syr. *dārā*. See also *dor* III.

dār II ዳር (T.M) 'dry season'.

dār III ዳር (reprint T) 'pearl';

misprint for *dor* given in Tayyä.

der ደር 'monastery';

from Ar. *dayr* 'monastery', of Syriac *(dayrā)* origin (see Fraenkel 275); also Amh. *der*.

dor I ዶር 'pearl';

from Ar. *durr(a)* 'pearl'; also in Aram. *dūrā, durrā*, Md. *dura* (Fraenkel 58, 210). See also *dor* II.

dor II ዶር 'divine fire';

perhaps to be connected with *dor* I 'pearl', the brightness of the pearl referring to the divine fire. See also *dar*.

dor III ዶር 'race, generation';

comes close to Heb. *dōr* 'generation', whereas *dār* I is taken from Aram.-Syr. *dārā*.

dora ዶረ; see *dwr*.

dur ዱር 'forest';
dor 'wilderness';

from Amh. *dur* 'forest' < *däbər* (for which see [*dabara*], *dabr*); also in Tna. *dur*.

darʿa ደርዐ (DTW 381) 'sink down, become nearly flat (roof formerly pitched)';

ETHIOPIC: Amh. *därra*, same.

darrəʿa ደርዐ (Y), **darrəʾa** ደርአ (T) 'be determined, be harsh, be severe';

ETHIOPIC: Tna. *därrəʿe* 'beat, strike'.

darʿ I (pl. *ʾadrāʿ*) ድርዕ 'coat of mail, breastplate, harness';
(*dərʿa ʾəngədʿā* 'breastplate)';
darrəʿa 'wear a coat of mail' (denominative);
tadarrəʿa, same; also 'be armed as with a coat of mail';
dərruʿ (Lt) 'who wears a coat of mail, armor-plated';

SEMITIC: Ar. *dirʿ* 'breastplate', Soq. *daraḥ* 'put on a garment' (Bittner, *WZKM* 30[1917-18].352, n.3). Noeldeke 1910:53 thinks that Ar. *dirʿ* is borrowed from Geez.
ETHIOPIC: Te. *därʿ* 'coat of mail', Tna. *dərʿi*, Amh. *dir, dər*.

dərʿ II ድርዕ (DTW 382) 'warp';

ETHIOPIC: Amh. *dər* 'warp'; connected with Te. *därʿa* 'patch, sew together', Tna. *därrəʿe*.

darabāwi ደረባዊ; see *darbaya*.

darbaya ደርበየ 'throw (a weapon), hurl, hit hard, shoot, pierce (with a weapon)';
tadarbaya (Gr), passive;
tadarābaya 'throw at one another, pierce';
darabāwi (Lt) 'bowman, spearman';

SEMITIC: Ar. *darbā (drby)* 'throw into (a disagreeable affair)'. Dillmann 1094 compares Heb. *dārəḇān, dorbān* 'the (iron) point of a cattle prod'; see on this noun E.Y. Kutscher, *Leshonenu* 30 (1966). 18.

ETHIOPIC: Tna. *därbäyä* 'throw', Te. *därba (drby)*, Amh. *därräbba*; also Cushitic: Aw. *dərbū-g"a* 'throw', Dar. *darbe*.

dardā ደርዳ (M) 'region where monkeys live';
Tayyä quoted by M 486 has *yərdā* ይርዳ.

därdā ዳርዳ (M) 'robber';
see *daraṣa*.

darfəʾa ደርፍአ (T.Y.MA) = Amh. *därrätä*, perhaps in the meaning 'be broad-chested' (denominative of *därät* 'chest'); *darfəʾa* would then be a denominative of *darfəʾu* 'hump', below. Note that Amh. *därrätä* also means 'patch, pile one thing atop another (like a patch)'.

darfəʾu ደርፍኡ (T) 'hump (of animal)';
see *darfəʾa*, above.

darfilāt ደርፊላት (Gr.475) 'dolphins';

from Ar. *darfīl* 'dolphin' (for which see Dozy I 435), from Gk. *delphīna*, acc. of *delphis* 'dolphin'.

darga I *(yədrag)* ደርገ 'be joined together, be united';
darraga (KG) 'join, unite';
ʾadraga 'connect, join, assemble, harness';
tadarga, tadarraga, passive of *ʾadraga*;
tadāraga 'be joined to one another';
ʾastadāraga 'cause to be joined to one another';
dərug 'connected, joined';
(*dəruga* 'jointly, together, equally');
darg 'union, connection, conjunction';
(*darga, ba-darg* 'jointly, together, equally');
dərgat 'conjunction, union, connection, alignment, incorporation, company (business), association, choir';
(*dərgata* 'in a crowd, together');
ʾadrāgi (Gr.475) 'one who assembles';
ʾadrəgo ʾafrās 'the harnessing of horses';
tadārāgi, part. of *tadāraga*;
ʾastadārāgi (Gr.475), part. of *ʾastadāraga*;

SEMITIC: perhaps Ar. *(ʾa)draġa* 'insert something into'.
ETHIOPIC: Te. *därga* 'mix', Tna. *därägä* 'unite, join', Amh. *därrägä* 'become one, be united, be combined' (possibly from Geez); passed into Cushitic: Sa. *darag* 'be united'. See also *dargu* II.

darga II **ደርገ** (Gr.317) 'assign an allowance, transfer the rights of property';
dāraga 'assign an allowance, charge, delegate';
tadāraga 'be assigned, receive an assignment';
ʾastadāraga, caus. of *tadāraga*;
dārāgi, (Gr.317) *darāgi*, act. part. of *darga*, *dāraga*;
dərug 'assigned';
dərgo 'assignment, charge, delegation' (perhaps from Amh. *dərgo* 'allowance of food or money');
ʾadrāgi (Gr.475) 'one who assigns, one who delegates';
ʾastadārāgi (Gr.475), part. of *ʾastadāraga*;
tadārāgi, part. of *tadāraga*;

ETHIOPIC: Tna.Amh. *darrägä* 'assign a regular allotment of food or money to a poor person', Te. *därräga* 'transfer a debt', *dərgät* 'share', Amh. *dərgo* 'allotment of food or money'; passed into Cushitic: Sa. *darag* 'give an allowance of food'.

darga III *(yədrəg)* **ደርገ** (Lt) 'rise in rank';
ʾadraga (K*), causative;
dərgat 'rank';

from Ar. *daraǧa* 'rank, stair' in a dialect in which *ǧ* is pronounced *g*; also Amh. *däräġa* 'stairs'.

dargu I (pl. *darāgəw*) **ደርጉ** (K*) 'tweezers, pincers';
see also *medargu*.

dargu II **ደርጉ** (K*) = Amh. *maṭṭabäqiya* 'paste, glue';

derived from *darga* I 'be joined'.

dirāgbo **ዲራግቦ** (T) 'farmer'.
darāgbo, in *marāgbo darāgbo* (T+) 'head farmer'.

dargəḥa **ደርግሐ** (T.Y.M.Gr.318) 'patch, mend';
dərgəḥā, *dargəḥā*, (K) *dərgāḥ*, (KG) *dargəḥ* 'small piece of cloth, rag, stuff, new piece of cloth, (KG) patched garment';
dərgəḥā ləbs 'new cloth'.

darāgon **ደራጎን** (Lt) 'dragon';

from Gk. *drakōn* 'dragon'; also Amh. *däragon*, Aram. *darqōn*, Syr. *darqūnā*.

dorho, doroho (pl. *dawārəh*) **ዶርሆ ፡ ዶሮሆ** 'chicken, hen, rooster, cock, fowl';

ETHIOPIC: Tna. *därho*, Te. *derho*, Amh.Arg. *doro*, Gur. *ǧärä*; from Cushitic: Qem.Bil. *dirwa*, Sa. *dōrhō*, Aw. *duri*, Som. *dōro*.

dərhəm (pl. *dərhəmāt*, *darāhəm*) **ድርሀም** 'dirham, gold coin';

from Gk. *drakhmē* through Persian *d(i)rahm*, and Ar. *dirham*; also Tna. *därhim*, *dərim*, Te. *därhəm*, Amh. *dərim*, *dərhəm*. For Aram. *darkəmōnā*, Syr. *dərakmā*, see Fraenkel 191, Jeffery 129. Hebrew *darkemōn(ōṯ)* is an Aramaism. For the value of the Amh. *dərhəm*, see Pankhurst 1970, I:55-6. See also *didrakəm*, *darkame*.

daraka *(yədrək)* **ደረከ** 'be rough, be hard, be well-trodden, be stubborn, be savage, be cruel, be harsh, be fierce, become angry';
dəruk 'hard, harsh, ferocious, fierce, rough, savage, cruel, stubborn';
madrak 'doorway, doorpost, threshold, porch, entrance court, vestibule';
(*madraka ḫoḫ* 'threshold');

SEMITIC: Ug. *(m)drk* 'rule, dominion' (that is, 'harshness'). In view of G. *madrak* 'doorway, threshold' it is tempting to connect the root *drk* with Heb. Aram.-Syr. *drk* 'tread upon, step upon' (so Dillmann 1095), but the basic meaning of G. *daraka* is 'be rough, hard' developed into the secondary meaning 'be well-trodden' (hence 'doorway, threshold'), and it is not to be compared with the Semitic root *drk* 'tread upon'.
ETHIOPIC: Tna. *därräḳä* 'press, oppress', Te. *därräka* 'push away'; Amh. *mədrak* 'threshold' is borrowed from Geez.

dərkʷəkʷt **ድርኩኵት** 'doorpost, door hinge';
seems to be a feminine of **dərkʷəkʷ*;

ETHIOPIC: Tna. *dərkʷəḳit* 'doorpost'. Reinisch 1890: 114 cites Te. *dərkʷəkʷ*, but Te. has no labiovelar. The root passed into Cushitic: Sa. *durkəkit*.

darkame, dərikme **ደርከሜ ፡ ድሪክሜ** 'dirham';

from Gk. *drakhmē*. See also *dərhəm*, *didrakəm*.

darakano, darkano **ደረከኖ ፡ ደርከኖ**, (Lt) **darkāno** **ደርካኖ** 'purple, hyacinth-colored, blue';

from Gk. *darkanos* 'madder, Rubia tinctoria, dye made therefrom' (W. Müller). See also *didarkano*.

dorākās **ዶራካስ**; see *darqās*.

darom **ደሮም** 'south wind';

transcription of Heb. *dārōm*.

dərāmo **ድራሞ** (K) 'a sleep-demon';

ETHIOPIC: Amh. *däramo*, same. See also *ṣərāmo*.

dərmān(ə)q, darmān(ə)q **ድርማንቅ ፡ ደርማንቅ** 'thigh bandages, trousers, drawers, undergarment, loincloth, tunic' (M 496 'without intelligence' is a mistranslation of Tayyä's *ləbbalba* as *ləbb alba*, for in fact it means 'pantaloons'; likewise M's rendering 'jealousy' is a mistranslation of Tayyä's *qənat*, which also means 'belt');
dərmānq(a) zabəʾsi zaḥaqʷe (Ex. 28:4) 'a man's girth around the hips' (Ludolf 498); it stands strangely for Heb. *miṣnepeṯ*, Gk. *kidaris* 'miter, turban'.

SEMITIC: Ludolf 498 and Dillmann 1092 connect it with Ar. *durmūk*, *durnūk* 'kind of carpet, kind of garment' (for which see Dozy I 438). Fraenkel 289 derives it from Syr. *tarbānqā* 'tunic' (from Persian *tanbānak*). He also compares it with Ar. *zarmānaqa* 'kind of cloak made of wool', and not with *durnūk*.
ETHIOPIC: Amh. *dərmanq* 'trousers that have close-fitting embroidered cuffs'.

dərmus **ድርሙስ** (T.M), **beta dərmus** **ቤተ ፡ ድርሙስ** (Sw. in D 1407) 'kitchen, dining room, (KG) storage house, (K) forest' (it translates Heb. *yaʿar* 'forest' in 3 Kings 7:2 = 1 Kings 7:2);

from Gk. *oikon drȳmou* 'house of the forest' (*oikon*, acc. sg. of *oikos* 'house'; *drȳmou* is the gen. sg. of *drȳmos* 'thicket'. The translation given by T.M.Sw. is strange.

dərnəq, dərnāq **ድርንቅ ፡ ድርናቅ** 'quail';

ETHIOPIC: Dillmann 1095 and Praetorius 1879:71 identify it with Amh. *dərčätt* 'partridge'. In this case *dərnəq* would go back to *dərraq*, with *q*> *č* (for which see Cohen 1939:36).

durāp **ዱራፕ** (T.M) 'chief, leader';
derpa (MA) = Amh. *tämäggäbä* translated 'eat, feed', but in view of *durāp* 'chief, leader' it should be rendered 'be administered'.

durāpi **ዱራፒ** (T.M) 'white silk, dye';
derāp (MA) 'purple';
durāp (T) 'color, dye'.

dərqodəs **ድርቆድስ** 'gazelle';

from Gk. *dorkados*, gen. sg. of *dorkas* 'gazelle' (Hommel 1877:xxix, 86). See also *darqās*.

dāriqon **ዳሪቆን** (D), **dəriqon** **ድሪቆን** (K), **duriqon** **ዱሪቆን** (L.D.T), **dərqiqon, dərqeqon, dərqiqnon** **ድርቂቆን ፡ ድርቄቆን ፡ ድርቂቅኖን** (KG) 'one of the seven heavens, (T.K) the seventh heaven, (KG) the sixth heaven';
see also *dərteqon*.

dərqiqon **ድርቂቆን**, **dərqiqnon** **ድርቂቅኖን**; see *dāriqon*.

darqās **ደርቃስ** (T.M), **dorqās** **ዶርቃስ** (K.Sw. in D 1407), **dorākās** **ዶራካስ** (Sw. in D 1407) 'antelope, hide of antelope worn as garment, shawl-like garment made of a single layer of cloth';

from Gk. *dorkas* 'gazelle'. See also *dərqodəs*.

drr, darra **ደረ** (K*), see *tadarra*;
tadarra, tadarrara **ተደረ ፡ ተደረረ** 'eat dinner, dine';
dərār 'dinner, supper, supper time, food, vigil';
(*dərāra ṣom* 'eve of Lent, fast on the eve of a holiday');

ETHIOPIC: Te.Tna. *dərar* 'meal', Te. *(tə)darrära* 'find nourishment, eat', Tna. *(tä)därra* 'eat dinner', Amh. *dərar* 'eve of a festival, supper eaten at that time'. Praetorius, *ZDMG* 47 (1893). 387 derives it, with reservations, from Cushitic: Or. *dərāra* 'midday meal'. The root is possibly common with Cushitic: Bil. *derār* 'dinner', Af. *dirār*.

dorār **ዶራር** (Gr.438) 'millet';

ETHIOPIC: Te. *däriro* 'kind of grain', Amh. *dorar* 'a variety of sorghum'; also in Cushitic: Sa. *däriro*.

darasa *(yədrəs)* **ደረሰ** 'compose a religious treatise, compose a book, discuss, interpret';
ʾadrasa (K*), causative;

tadarsa, pass. of *darasa*;
darāsi 'writer, commentator, interpreter';
dərus (K*), pass. part. of *darasa*;
dərsat 'treatise, dissertation, exegesis, commentary, poem';
dərsān 'treatise, homily, dissertation, discourse, commentary';
mədrās 'treatise, commentary';

SEMITIC: Ar. *darasa* 'study' (considered by Jeffery 128-9 to be of Hebrew origin; see also Landberg 1920:750ff), Soq. *deros* 'study', Heb. *dāraš* 'seek, study', Aram.-Syr. *dəraš* 'examine, interpret', Md. *drš* 'teach, instruct', Ug. *drš* 'seek'. For Syr. *maḏraštā* 'school' being borrowed from Arabic, see Schwally, *ZDMG* 52 (1898).137-8.
ETHIOPIC: G. *darasa* is considered by Noeldeke 1910:38 a Syriac loanword. Ullendorff 1968:97, n. 5 (following Polotsky) thinks that the Ethiopic forms "tally with their Hebrew rather than their Syriac counterparts"; cp. also Te. *därsa* 'recite, read', Tna. *däräsä*, Amh. *därräsä* 'compose a book'. For its connection with Gur. *däräsä* 'praise in song, sing and dance', see Leslau 1979:221. The root passed into Cushitic: Bil. *drīs* 'preach'.

darās ደራስ (T) 'sleep' (n);

ETHIOPIC: Te. *(mä)dräs* 'resting place (of cows, of goats)', Te. *därsa* 'lie down, rest (cows)', perhaps Amh. *baldäras* 'stable master'.

dars ደርስ (Lt), **dərs ድርስ** (T) 'olive tree';
see also *dərwās*.

dərs ድርስ, (M) **dərus ድሩስ** 'oak';

from Gk. *drȳs* 'oak tree'; see also *dərāy*, *dəryos*.

darsane ደርሰኔ, (Gr.317) **darsen ደርሴን**, **darsin ደርሲን** (KG) 'kind of medicine, (KG) perfume, (K) odoriferous tree';

from Ar. *dār ṣīnī* of Persian (*dār čīnī*) origin; also Amh. *därsini*, *därsäne* 'an odoriferous and medical tree, cinnamon'.

daraṣa ደረጸ (T.M) 'rob, plunder';
därṣā (T), *därḍā* (M) 'robber';

ETHIOPIC: Amh. *därräṭä* 'ravage, destroy (by raiding)'.

dərteqon ድርቴቆን (D.T), **dərtiqon ድርቲቆን** (K) 'the second heaven';

see also *märidərtiqun*, *däriqon*. For the ending *-qon*, see *lewəqen* (ending *-qen*), one of the names of the fifth heaven.

dərwās ድርዋስ (T) 'wild olive tree';
see also *dars*.

dərāy ድራይ 'oak';

from Gk. *drȳi*, dat. sg. of *drȳs* 'oak tree'. See also *dərs*, *dəryos*.

dəryāmin ድርያሚን, (T) **daryāmin ደርያሚን** 'Book of Chronicles';

from *dəbrəyāmin*, above.

dəryos ድርዮስ 'oak';

from Gk. *drȳos*, gen.sg. of *drȳs* 'oak tree'. See also *dərs*, *dərāy*.

darizon ደሪዞን (OT 587,K) 'partition wall';
diyorizon (Sw. in D 1407), same;

from Gk. *diorizon (teikhos)* 'separating (wall)'.

dās ዳስ 'hut, cabin, shed, shelter';

ETHIOPIC: Tna.Amh.Gur. *das*, Har. *dās*, Te. *dosa*; from Cushitic: Sa.Som.Af. *dās*, Bil. *dōsā* (Brockelmann 1950:18-9). See also *dāḫs*.

dassa ደሰ; see *dss*.

dəsbuṭā ድስቡጣ 'chief, master';

from Gk. *despota*, voc.sg. of *despotēs* 'master, lord'.

dask ደስክ 'evil spirit or demon that brings about a disease, (T) pleurisy';

ETHIOPIC: Amh. *däsk*, *däsq*, same. See Worrell III:138, Euringer, *ZS* 6 (1928).97, Strelcyn 1955:44, Mercier 282ff.

daskən, dəskən (pl. *dasākən*) **ደስክን ፡ ድስክን** (D), **daskan, daskano ደስክን ፡ ደስክኖ** (T.M), **dəskan ድስክን** (Lt) 'stag, kind of antelope, ibex, (Sw. in D 1098) buffalo';

ETHIOPIC: Te. *däskäna* 'buffalo'. See also Hommel 390, 392.

dasippodā ደሲጶዳ, (T) **daspidā ደስጲዳ**, (K) **daspədā ደስጲዳ**, (Lt) **dāsippādā, dāspādā, dāsippidā, dāsippon, ዳሲጳዳ ፡ ዳስጳዳ ፡ ዳሲጲዳ ፡ ዳሲጲን** 'hare';

from Gk. *dasypoda*, acc. sg. of *dasypous* 'hare'; also in Aram. *dāṣipī* (Krauss 186).

dəsqən ድስቅን, (T.M) **dasqan ደስቀን** 'small dish used for the Eucharist';

from Gk. *diskon*, acc. of *diskos* 'dish that serves as a portable table'; also Chr.-Ar. *disqa*, *disqisa*, Syr. *disqos*, Aram. *disqōs*, *disqā*.

dss I, **dassa, dasasa** *(yədsəs)* **ደሰ ፡ ደሰሰ** (K*. DTW 395) 'lean to one side, be bent';

ETHIOPIC: Amh. *dässäsä*, *(tän)dassäsä*, *dasäss alä* 'be bent over, lean to one side, sink down'.

dss II, **dassa, dasasa** *(yədsəs)* **ደሰ ፡ ደሰሰ** (K*) 'hide, conceal, screen from view';

SEMITIC: Ar. *dassa* 'conceal'.

dss III, **dassa, dasasa** *(yədsəs)* **ደሰ ፡ ደሰሰ** (K*) 'touch, feel, grope one's way';

SEMITIC: Ar. *dassa* 'touch, feel with the hand'.
ETHIOPIC: Te. *dässäsa* 'touch', Amh. *dässäsä*, *dassäsä* 'touch, feel, grope one's way'; related to Tna. *dahsäsä* 'touch'. The root passed into Cushitic: Qua. *däsäs*, *däse* 'touch, feel', Bil. *dahas*.

dasset (pl. *dassayāt)* **ደሴት** 'island';

ETHIOPIC: Te.Tna. *däset* 'island', Amh. *dässet*, Gur. *dässīt*; passed into Cushitic: Bil.Sa. *däsēt*.

dasaya *(yədsi)* **ደሰየ** (K*) 'step on, trample on, crush underfoot';

SEMITIC: related to Ar. *dāsa (dws)* 'tread on', Heb. Aram.Syr. *dāš (dwš)* 'trample, thrash', Md. *duš*, Akk. *dâšu*; is also related to Sem. *dḫs*, for which see *daḫasa*, above.
ETHIOPIC: related to G. *(ta)daḫasa*, above.

dassayāt ደሰያት, pl. of *dasset*.

dawe ደዌ; see *dawaya*.

dawal I (pl. *ʾadwāl*) **ደወል** 'region, territory, district, area, boundary, border, frontier, limit';
dawala, *dawwala* (K*.Y.M) 'delimit, define' (denominative);
tadāwala 'be a boundary, be a border, be contiguous, be limitrophe';

SEMITIC: Dillmann 1123 connects it with Ar. *dāla (dwl)* 'turn'. The connection with Md. *dul* 'move about', Akk. *dâlu* 'wander about aimlessly', suggested by Dietrich 295, is doubtful.
ETHIOPIC: Te. *däwäl* 'district, country'. It is tempting to connect it with Amh. *däwäl* 'periphery of the church parish', but Amh. *däwäl* is probably an extension of meaning of *däwäl* 'bell', specifically 'the church bell' > 'area around the church bell'.

dawal II **ደወል** 'bell';
dawwala (K*.DTW) 'ring a bell';

SEMITIC: Brockelmann 1928:144 connects it with Syr. *dāl (dwl)* 'move, quiver'.
ETHIOPIC: Te.Tna.Amh.Gur. *däwäl* 'bell', Har. *däwwäl*; 'ring a bell': Te. *däwwäla*, *däwwäna*, Tna. Gur. *däwwälä*; also in Cushitic: Bil. *dawalā* 'bell', Sa.Som. *dawan*, Sid. *däwäla*.

dwr, dora *(yədur)* **ዶረ** (K*) 'stir a fire, place wood on a fire, burn';

SEMITIC: Ar. (Dat) *dāra (dwr)*, *dahar* 'stir the fire' (for which see Landberg 1920:859).

dawārəh ደዋርሀ, pl. of *dorho*.

dāwit ዳዊት 'Psalter, Psalms of David';

from the name of David; also Syr. *dawīḏ*, Ethiopic *dawit*.

dawaya (*yədway*) **ደወየ**, (Gr.477,Y) **dawya ደውየ** 'be sick, be ill, be diseased, fall sick, suffer, be sorrowful';
dawwaya 'make sick';
ʾadwaya 'make sick';
tadawaya 'feign illness';
dawāyi 'sick, ill';
dəwwuy, *dəwwəy* (fem. *dəwwəyt*, pl. m. *dəwwuyān*, *dəwwəyān*) 'sick, ill, diseased, weak (voice)';
(*beta dəwwəyān* 'hospital');
dawe (pl. *daweyāt*, *dawəyāt*, *dawayāt*) 'disease, sickness, illness';
(*dawe siḥ* 'fever');
(*dawe q*^{w}*əsl* 'bubonic plague');
duy 'sick';

SEMITIC: Ar. *dawiya* 'be diseased', Heb. *dāwā (dwy)*, Aram. *dəwā*, *dəwē*, Syr. *dəwī*, *dəwā (dwy)*, Md. *dwa* 'be wretched, be miserable', Ug. *dw* 'sick', *dwy* 'be sick'; von Soden 166 compares Akk. *dawû*, *damû* 'stagger'.
ETHIOPIC: Tna. *däwäyä* 'become sick', Amh. *däwwäyä* (from Geez); Te. *däwa*, *dawa* 'give a medicine, cure' is taken from Ar. *dāwā*. The root passed into Cushitic: Qem. *duwā* 'disease'.

dəyā ድያ (D 1407,T.M), **diyā** ዲያ (Gr.323) 'Zeus', (T) name of a star;
dəyās, dəyos (D 1407,T), same;

from Gk. *Zeus* 'Zeus', gen. *dios*, acc. *dia*.

duy ዱይ 'sick';
see *dawaya*.

dayyaba ደየበ (Y.K*.M) 'go up, climb, rise';

ETHIOPIC: Tna. *dayyābā* 'ascend, climb', Te. *(tə)dāyyāba* 'swell up (body)'; perhaps from *diba* 'on, over', above.

diyāblos ዲያብሎስ 'devil';
diyāblosāwi (Gr.478) 'diabolic';

from Gk. *diabolos* 'devil'; also in Te.Tna.Amh. *diyablos*, Gur. *dabilos*.

***dym, ʾadyām** (pl) አድያም 'area, region, outskirts, environs, borders, limits, bordering cities, confines, district, province';

SEMITIC: perhaps Ar. *dawwama* 'move in a circle, turn'. See also *madyām*.

dəyomākən ድዮማክን (T) 'young elephant';
see also *dəmākən*.

dayyana ደየነ 'judge, sentence, punish, condemn, convict, damn';
tadayyana, passive;
dayyāni 'judge';
dəyyun (K*) 'judged, convicted';
dayn 'judgment, damnation, condemnation, doom';

SEMITIC: Ar. *dāna (dyn)* 'pass judgment, condemn', SAr.(Qat) *dyn* 'judgment, punishment', Heb. *dān (dyn)* 'judge' (v), Md. *dun* 'judge' (v), *daiana* 'judge' (n), Ug. *dyn* 'judge' (v), Akk. *diānu, dānu* 'judge' (v), *dayyānu* 'judge' (n). Noeldeke 1910:39 thinks that G. *dayn* 'judgment', Ar.Heb. *dīn*, Ar.Heb. *dayyān* 'judge' (n) are taken from Aramaic. Zimmern 23-4 is of the opinion that Akk. *dēnu, dīnu* 'judgment', *dānu* 'judge' is the origin of the Semitic root. Kaufman 43, n.58 thinks that the root *dyn* is common Semitic. For Ar. *dīn* 'religion, judgment', see Jeffery 132.
ETHIOPIC: Tna. *dāyyānā* 'condemn', *danāyā* 'pass judgment', *dayna, daññа* 'judge', Te. *danya, dayna* 'mediator', *(tə)dana* 'accept a verdict', Amh. *daññā* 'arbitrate, judge', Amh.Arg.Har. *daññа* 'judge' (n), Gur. *daññā*. See also *dānaya*.

dyp, depa ዴፐ 'lie in ambush';
dipā 'ambush, lying in wait, snare';
see *dabaya*.

dāyəq ዳይቅ 'bulwark';

transcription of Heb. *dāyeq*.

doyəq ዶይቅ (T) 'jar made of hide';
(M's *dayəq* is a misreading of Tayyä's *doyəq*);

from Amh. *dəyyəq* 'large waterskin of tanned hide'.

diyāqon (pl. *diyāqonāt*) ዲያቆን 'deacon' (see Walker 105-9, Hammerschmidt 1967:120, 130);
(liqa diyāqon, liqa diyāqonāt 'archdeacon');
(rəʾsa diyāqonāt 'archdeacon');
(nəfqa diyāqon, manfaqa diyāqon 'sub-deacon');
diyāqonāy 'deacon';
diyāqonāwit, diyāqonāyt 'deaconess';
diyāqonənnā 'diaconate';
diqqunnā, diqqʷənnā 'diaconate';
dəyāqʷana (D), *deqona* (K*) 'become deacon' (denominative);

from Gk. *diakōn, diakonos* 'deacon'; also in Te.Tna. Amh.Gur. *diyaqon*, Chr.-Ar. *diyākun*, Syr. *diyāqun*. See also *zeqʷana, zəyāqʷana*, with a variant *z:d*.

diyorizon ዲዮሪዞን; see *darizon*.

dəyās, dəyos ድያስ ፡ ድዮስ; see *dəyā*.

dəyosporā, dəyos porā, diyos porā ድዮስጶራ ፡ ድዮስ ፡ ጶራ ፡ ዲዮስ ፡ ጶራ 'diaspora, dispersion';

from Gk. *diaspora* 'dispersion'.

dəyostəyābu ድዮስትያቡ (T) 'string or belt of colored glass beads worn about the waist'.

dəyotrābu ድዮትራቡ (T⁺) 'kind of hawk'.

duzā, duzduzā ዱዛ ፡ ዱዝዱዛ (T) 'sea pirates';

ETHIOPIC: perhaps Amh. *dāzäddāzä* 'thrash'.

duzduzā ዱዝዱዛ; see *duzā*.

duzyāhu ዱዝያሀ (T.M) 'bell';
(note that the print is not clear; it could be *dizyāhu* or *dezyāhu*);

ETHIOPIC: related to Amh. *dāzäddāzä* 'sound the drum', *dəzdəz* 'sistrum'. See also *muzyāhu*.

Ḍ ḍ

ḍeʾa ጼአ; see *ṣyʾ, ṣeʾa*.

ḍāʾḍāʾ ፃአፃአ, (T) **ḍāʿḍāʿ** ፃዕፃዕ, (Lt) **ṣāʾṣāʾ** ጻአ ጻአ 'abortion, aborted foetus, stunted, shoots, cost, expenses, troublesome matter, problem';
ḍāʾḍəʾa (MA.M), *ṣāʿḍəʿa* (T) 'abort, miscarry, bear expenses, remain uncompleted, be little' (denominative);
taḍāʾḍəʾa, taṣāʾṣəʾa, (T) *taḍaʿāḍəʿa* 'remain uncompleted, be little, (T) be impure';
ʾaḍāʾḍəʾa, ʾaṣāʾṣəʾa 'hire' (lit. 'cause to bear expenses');

ḍāʾḍāʾ with the meanings stated above comes from the root *wḍʾ* 'go out' (see below). This root explains the meanings 'aborted foetus, expenses'; cp. Heb. *ṣeʾēṣāʾīm* 'offspring, descendants', likewise from the root *yṣʾ* 'go out; Ar. *ḍuʾḍuʾ, ḍiʾḍiʾ* 'many descendants' even though there is no Arabic root *wḍʾ* meaning 'go out'. Praetorius 1879:84 connects G. *ḍāʾḍāʾ* with Amh. *čačut* 'young of chicken'; however, *čačut* probably derives from an onomatopoetic expression *čč*. For the connection between *ḍāʾḍāʾ* 'problem' and *taḍāʾḍəʾa* 'remain uncompleted, be incomplete', cp. Amh. *gudday* 'problem, matter', from *gʷädälä* 'be wanting', that is, 'something that is wanting, that is to be done, matter, affair'. The meaning 'be little, become little' could be derived from 'bear the expenses > spend > become little'. For the meaning 'troublesome matter', cp. Amh. *ṭaṭa*.

ḍaʾat ፀአት; see *waḍʾa*.

ḍiʾot, ṣiʾot ፂአት ፡ ጺአት, (Gr.365) **ṣiʾat** ጺአት 'low grounds, valley, meadow, pasture';

SEMITIC: Ar. *ḍayʿa* 'village, countryside, field', for which a Geez origin was suggested by Noeldeke 1910:59.

ḍəʿəʿa, ḍaʿəʿa ፅዕዐ ፡ ፀዕዐ, (Lt) **ṣəʿəʿa** ጽዕዐ, (T) **ṣāʿəʿa** ጻዕዐ 'thunder, lighten';
ḍaʿā (pl. *ḍaʿāʿāt*) 'thunderstorm, crash of thunder, thunderbolt, thundering, lightning, (KG) glittering, sparkling';

ETHIOPIC: Gur. *ṭat, ṭʷat* 'thunder, lightning', Amh. *ṭa alä* 'make noise, crack', *ṭaṭ alä* 'crackle', Tna. *ṭaʿṭaʿ bälä* 'crackle', Te. *čäčäʿ* 'crash'; also in Cushitic: Bed. *ṭēw* 'crash of thunder', and in Moča *ṭēyo* 'crackle'.

ḍəʿla ፅዕለ (T) = Amh. *dänäqqʷärä* 'be deaf, be stupid'.

ḍəbʿ (pl. *ʾaḍbāʿāt*) ፅብዕ 'hyena';

SEMITIC: Ar. *ḍabuʿ, ḍabʿ* 'hyena', Soq. *ḍabuʿah*, Heb. *ṣāḇūaʿ*, PbH. *ṣāḇūaʿ* 'hyena, leopard', Aram.-Syr. *ʾapʿā* 'hyena' (Brockelmann 1908:156); von Soden 143 (followed by Fronzaroli 1969, V, 55) also compares Akk. *būṣu* 'hyena'. For the origin of Heb. *ṣāḇūaʿ*, see Buhl 672. See also *ṣəʿb*.

ḍabdana ፀብዶነ (MA) 'put on a dress';

see *ṭabdan, ṭabnada*.

ḍəbn (pl. *ḍəban, ʾaḍbān*) ፅብን, (T) **ṣəbn** ጽብን 'handle, ring attached to a box or to another utensil'.

ḍabart ፀበርት (Gr.443) 'the *koso*-plant';

if there is a lack of precision, *ḍabart* may then be connected with *ṣabart* 'palm' (for which see below).

ḍabsa *(yəḍbas)* ፀብሰ, (Y) **ṣabsa** ጸብሰ 'be slack, become withered, be limp, become weak, become infirm, be powerless, become paralytic, be intimidated';
ʾaḍbasa, causative; also 'weaken, lame, disable, (Gr.376) intimidate';
taḍabsa 'become weak';
ʾastaḍbasa, ʾastaḍabasa, ʾastaḍābasa 'alarm, weaken';

ḍəbus 'weakling, sickly, cowardly, one with withered members, lame'; B 90 *ṣəbub* ጽቡብ was wrongly copied for *ṣəbus* ጽቡስ
ḍəbas 'infirmity, slackness, limpness, lassitude, weakness';
ḍəbsat, verbal noun of *ḍabsa*; also 'infirmity, weakness';

SEMITIC: Ar. *ḍabīs* 'weak'. Barth 1893:9 compares Heb. *šāḇāṣ* 'seizure of feebleness' (with metathesis). See also *ḍawasa*.

ḍabaṭa *(yəḍbəṭ)* **ፀበጠ**, (Y) **ṣabaṭa ጸበጠ** 'grasp, take hold of, lay hands on';
taḍabṭa, passive;
ḍabāṭi, act. participle;
ḍəbuṭ 'grasped, seized';
ḍəbṭat (n.) 'grasping, seizing';

SEMITIC: Ar. *ḍabaṭa* 'seize', Mh. *ḍaybeṭ*, Heb. *ṣāḇaṭ*, Ug. *ṣbṭ* in *m-ṣbṭ-m* 'tongs', Akk. *ṣabātu* (with *t*) 'seize'; perhaps also Md. *ṣbṭ* 'join, associate with' < Akk. *ṣabātu* (according to Dietrich 302). A related form also occurs in Heb. **ṣeḇeṭ* 'bundle of ears of corn', PbH. *ṣāḇaṭ* 'unite'; for Aram. *'bṭ*, see Noeldeke 1875:43, n.1; J. Greenfield, *JAOS* 62 (1962). 296.
ETHIOPIC: Te. *ṣäbṭa* 'seize, catch, hold fast', Tna. *ṣäbbäṭä*, Amh. *č̣äbbäṭä*, Gaf. *ṣäbbäṭä*, Arg. *č̣ebbäṭa* 'squeeze', Gur. *ṭäbbäṭä*, *č̣äbbäṭä* 'seize, hold'. See also *ḍabṭ*.

ḍabṭ ፀብጥ (K*) 'gonorrhea';

ETHIOPIC: Tna. *č̣äbṭi* 'gonorrhea', Amh. *č̣äbṭ*, *č̣əbṭ* from the root *ḍbṭ* 'something that seizes one' (see *ḍabaṭa*, above); cp. also Te. *(tə)ṣabäṭa* 'be smitten by calamity'.

ḍāḍe ፃፄ 'moth, worm';

SEMITIC: Buhl 548 (followed by Koehler 662, Baumgartner 718, von Soden 1032) compares Ar. *sūs* 'moth-worm', Heb. *sās*, Aram.-Syr. *sās*, Md. *sase*, Akk. *sāsu*. The identification *ḍ* (Geez):*s* (Semitic) is not convincing.
ETHIOPIC: Te. *ṣaṣe* 'a sort of ant', Tna. *ṣaṣä*, Amh. *č̣əč̣at* 'swarm of ants', *č̣əč̣an* 'kind of a small ant'.

ḍəf' (ḍaf') ፅፍዕ ፡ (ፀፍዕ) 'filth, excrement';

SEMITIC: Ar. *ḍaf'* 'excrement', Mh. *ḍōfa'* 'cow dung', Heb. *ṣāpī*^{w}' 'dung'.
ETHIOPIC: Te. *č̣äfə'*, *ṣäfə'* 'cow dung', Tna. *ṣäf'i*; probably passed into Cushitic: Bil *diffā* 'excrement'.

ḍafara *(yəḍfər)*, **ḍaffara ፀፈረ**, (T.Y) **ṣafara** → **ጸፈረ** 'braid, plait, drape, weave, intertwine, interlace, twist, entangle, (figuratively) plot, intrigue, subvert';
taḍafra, passive; also 'be snarled';
taḍāfara (K*) 'be linked with one another';
'astaḍāfara (K*), causative of *taḍāfara*;
ḍafāri, act. part. of *ḍafara*;
ḍəfur, pass. part. of *ḍafara*; also 'wreathed work';
ḍəfr (Lt) 'braid';
ḍəfro 'basketry, plait, plaited work, woven work, wreath, curls, braids';
ḍəfrat, verbal noun of *ḍafara*;
ḍufāre (Gr) 'interlacing, intertwining';
taḍafro (M.) 'plaiting';
maḍfar (Gr) 'iron collar';
maḍfart, (T) *maṣfart* 'interwoven work (such as snare, net, grate)';

SEMITIC: Ar. *ḍafara* 'braid' (v.), Soq. *ḍafreh* 'braid' (n.), Heb. *ṣəpīrā* 'wreath, garland', Aram. *ṣəpar* 'braid' (v), Akk. *ṣipirtu* 'sack woven in a special technique'.
ETHIOPIC: Te. *ṣäfra* 'braid', Tna. *ṣäfärä*, *č̣äfärä* (in Praetorius 1871:127), Amh. *(tä)ṭaffärä* 'be woven (leather straps)'. Note that Bed. *defir* 'braid' is probably borrowed from Ar. *ḍafara*. See also *ḍanfart*.

***ḍfr, 'aḍfār አፅፋር** 'tapeworms';

probably from *ḍafara* 'intertwine', the tapeworms being attached to one another or to the interior of the stomach.

ḍoga, ḍug ዶግ, ፀ·ግ; see *ḍwg*.

ḍag'a *(yəḍgā')* **ፀግዐ** (Lt) 'make up a bed, (K) lean upon, be close to';
ḍaggə'a (Lt) 'sustain, uphold';
'aḍgə'a, (Lt) *'aṣgə'a* 'make rest, lay, cause to recline';
taḍāgə'a (Gr.487) 'lie down, be stretched out';
'astaḍāgə'a 'place on a bed, make lie down, make lean one against the other';
ḍagu' (K*) 'who reclines, who lies down';
ḍəg', *ḍəgā'* (pl. *ḍəgā'āt*, *ḍəg'āt*) 'pillow, mattress';
məḍgā' 'place where one lies down or reclines';
maḍāg^{w}*ə'* (note *g*^{w}), *maḍāgu'* 'paralytic, paralyzed, one who is taken with palsy, bedridden';
(za-maḍāg^{w}*ə'* 'third Sunday of Lent', that is, the time of the miracle of Christ with the paralytic);

SEMITIC: Ar. *ḍağa'a* 'lie on one's side, recline', *maḍğa'* 'couch, bed'.
ETHIOPIC: Te. *ṣäggə'a* 'lean against, lie down', *məṣgga'* 'seat, support', *č̣ängə'a* 'lie on the side', *məč̣ənga'* 'place for reclining, stall, crib'; Tna. *täṣäggə'e* 'lean upon, rest against', *ṣəggə'ta* 'place to lean upon', *mäṣg*^{w}*ä'e* 'be paralytic' (denominative from **məṣg*^{w}*ā'*); Amh. *taṭägga* 'get near, take shelter under', *aṣṭägga* 'lean one thing against the other', *mäč̣äggiya* 'cushion (decorated with silk and gold braids)'. See also *ḍangə'a*, and *ṭag'a* I.

ḍagama ፀገመ (K*), **ṣagama ጸገመ** (H) 'be on the left hand, (H 223) be twisted, be distorted, go left';
ḍagām 'left, left hand, left side';
(ḍagām-a 'əd 'left-handed');
ḍəgm, (T) *ṣəgm* 'left side, left hand';
ḍagmat (K*) 'being twisted (n.), being on the left side';
ḍagāmāwi, *ḍagāmāy* 'left-handed';
ḍagāmāwəyān 'things that one disapproves of';

SEMITIC: Ar. *ḍağīma* 'be distorted, be crooked' (Dillmann 1336). W. Müller suggests, with reservations, Śh. *ḍogum* 'speak out of the side of the mouth'.
ETHIOPIC: Tna. *ṣagam* 'left', *č̣äggäm* 'left-handed'; perhaps also Tna. *ṣäggämä* 'be inconvenient, be difficult', Te. *ṣäggäma* (cp. Latin *sinister* 'sinister, left'). The root is possibly common with Cushitic: Kham. *ṣagib* 'left' (with alternance *b*:*m*), Bil.Qua. *šangab*, with inserted *n*, hence Te.Tna. *šängäb* 'left', Aw. *č̣angaba*.

ḍugat ፀ·ገት; see *ḍwg*.

ḍahasa *(yəḍhas)* **ፀሐሰ**, **ṣahasa ጸሐሰ**, (T) **ṣəḥsa ጸሕሰ** 'stamp (one's feet), beat the ground with the feet, pace up and down, move about, dance, (T.Y) keep time to the music by moving the feet (the *däbtära*), clap the hands in time to the music';
'aḍhasa, (L) *'aṣhasa*, causative;
ḍāḥs (n.) 'stamping, pacing up and down, moving about';
maḍhəs (K*), part. of *'aḍhasa*;

SEMITIC: related to Ar. *daḥasa* 'throw about (the feet)', *daḥaṣa* 'agitate the feet', *daḥaḍa* 'jerk (slaughtered animal)'.
ETHIOPIC: Tna. *taḥsäsä* 'stamp on a sown field', figuratively in *ṭäḥasä* 'overcome an obstacle, break through, violate (the law)', Amh. *tasä* 'crash through (an obstacle), break through, violate (regulations)', Gur. *tasä* 'violate (the law)'.

ḍaḥawa ፀሐወ (T) 'shout';

related to *ṣawwə'a*; see above.

ḍaḥāy ፀሓይ 'sun';
ḍaḥāyāwi 'solar';

SEMITIC: Ar. *ḍuḥā (ḍhy)*, *ḍiḥḥ* 'sun', Heb. *ṣaḥ* (Eitan, *HUCA* 12-13, 1937-8, p. 65); in connection with *ṣhy*, *ṣḥḥ*, for which see *ṣəḥwa*, above. Note that Ar. *ḍiḥḥ* 'sun' is formed as 'Reimwortbildung' with *rīḥ* 'wind' according to Brockelmann 1927:14-16.
ETHIOPIC: Te.Tna. *ṣäḥay* 'sun', Amh. *ṭay*, *ṣahay* (literary language), Arg. *č̣ähed*, Gur. *č̣et*. See also *ḍhyy*.

ḍhyy, taḍāḥyaya ተፀሓየየ (Lt) 'be like the sun, warm oneself (in the sun)';

denominative of *ḍaḥāy* (see above).

ḍak", ḍāk", ṣak" ፀኵ, ፃኵ, ጸኵ, (T.K*) **ṣak ጸክ, ṣok ጸክ**, (L) **ḍako ፀኮ** 'hip, hipbone, thigh, thighbone, (T) flesh of thigh, shoulder blade';

SEMITIC: the connection with Ar. *sāq* 'thigh', Heb. *šōq*, Syr. *šāqā* suggested by Brockelmann 1908:239 is unlikely.

ḍim ፂም (T) 'left';

from *ḍəgm* 'left', above. It is an analogical formation with *'im* 'right', above.

ḍam'a ፀምአ, see *'aḍmə'a*;
'aḍmə'a, (T) *'aṣmə'a* 'listen, hearken, heed, incline (the ear), give ear';
'astaḍāmə'a 'listen carefully, discover by hearkening';
'aḍmə'o (n.) 'hearing';
maḍmə', *maḍmə'i* 'who listens, who gives ear';

SEMITIC: related to Syr. *ṣəmā (ṣmy)* 'observe attentively'.
ETHIOPIC: Gur. *(ač̣)č̣äma* (from *ṣm'*) 'overhear, listen in silence', Amh. *č̣əmč̣əmta* 'rumor' (that is, what one hears).

ḍamada *(yəḍməd)* **ፀመደ**, (T) **ṣamada ጸመደ** 'yoke, harness, bind together, join, link, subjugate';

ʾaḍmada, causative;
taḍamda, *taḍamada* 'yoke oneself, be yoked, bind oneself, join oneself, be an adherent of, adhere, be a disciple, subjugate oneself, be assiduous, be in attendance, dedicate oneself, devote oneself (to God, to ascetic life, or to error), be addicted, serve, serve in a devout manner, be devoted to something assiduously';
taḍāmada 'bind one another, link one another';
ʾastaḍmada 'accustom to serve';
ḍamādi, act. part. of *ḍamada*; also 'servant';
ḍamud 'joined, connected, subjugated, assiduous, servant, devoted (to God), pious, devout';
ḍamḍ, *ḍamd* 'yoke, pair (of animals, objects)';
ḍammād 'servant, attendant, sectarian, devoted, minister (priest)';
ḍumāde 'servitude';
ḍamuḍāwi (Lt) 'given to devotional practice';
maḍmaḍ, *maḍmad* (pl. *maḍāmaḍ*), *masmid* (Gr.118), *masmad* (T) 'rope, thong';
taḍmād 'religious cult, religious service';
taḍamādi 'assiduous, devoted, (T) servant';
taḍamdo(t) 'religious discipline, devotion, asceticism, ascetic life, mortification';

SEMITIC: Ar. *damada* 'bind, conjoin', Heb. *smd* (nif'al) 'attach oneself to', *semeḏ* 'couple', PbH. *sāmaḏ* 'join, attach', Aram.-Syr. *samaḏ* 'bind together, yoke', Md. *smd* 'bind, join, couple', Ug. *smd* 'pair, yoke', Akk. *šamādu* 'yoke, attach'.
ETHIOPIC: Tna. *sämädä* 'yoke', Te. *sämda*, Amh. *tämmädä*, Arg. *tämmäda*, Gur. *ṭämädä*; passed into Cushitic: Dar. *ṭamada* 'yoke', Qab. *ṭamdi-ta* 'pair of oxen', Aw. *tsemäd-g"a* 'yoke', Or. *ṭamada*.

ḍamama *(yəḍmam)* **ፀመመ** 'bind, tie around, patch up, restrain (appetite), appease, (K) heal, skin over (wound), dry (tr.), treat a fracture, strengthen';
ʾaḍmama, causative; also 'dress wounds';
ḍamum 'hard, strong, solid (that is, fastened solidly), healed, (K.M) dry';

SEMITIC: Ar. *damma* 'bring together, join, enclose, surround', PbH. *simsem* (from *smm*) 'press, oppress'. For 'hard', cp. also Ar. *ʾasamm* (from *smm*) 'hard'.
ETHIOPIC: Te. *sämma (smm)* 'squeeze together', Amh. *čämäčämä* 'bind', *ṭämäṭämä* 'tie with a string'; passed into Cushitic: Bil. *ḍamäm* 'enclose, surround'. For the meaning 'dry', see also *smm*.

ḍammunē **ፀመ-ና**; see *ḍammawa*.

ḍamara, ḍammara **ፀመረ**, (T) **ṣamara** **ጸመረ** 'unite, join, affix, connect, attach, fasten together, nail down, (T) impale together';
ḍamāmara (K) 'add to one another' (a reduplicative form used in the spoken languages);
ʾaḍam(m)ara (Gr) 'unite';
taḍamra, passive;
taḍāmara, (T) *taṣāmara* 'cleave to, cling to, attach oneself to, associate with one another';
ʾastaḍāmara, *ʾastaḍammara*, caus. of *taḍāmara*; also 'join together';
ḍamāri, act. part. of *ḍamara*;
ḍamur 'united, joined, connected, affixed';
(ḍamur-a 'together, jointly, at the same time');
ḍāmrā (Lt) 'pair';
ḍammāre '(act of) linking, coupling, joining, union, uniting';
ḍamrat 'unity, union, joining, connecting';
ḍamrit (TS) 'manner of linking';
maḍmar, *maḍmar* (pl. *maḍāmar*, *maḍāmərt*), (T) *maṣmar* 'companion, partner, mate, husband';
maḍmar (instead of T *maṣmar*) 'means of having one's opponent tied to one, fetters';
maḍāmərt 'marriage, spouse, mate, husband';
mastaḍāmar 'who joins together';

SEMITIC: perhaps related to *ṣbr* (with alternance of labials): Ar. *ṣabara* 'bind, tie', SAr. (Qataban) *dmr* 'bind, unite', Heb. *ṣāḇar*, Ug. *ṣbr-t* 'band, group'. Brockelmann 1927:28 identifies *dmr* with G. *ḍamada* (see above), the *r* of which is due to 'Reimwortbildung' with *dammara* 'unite'.
ETHIOPIC: Tna. *ṣämmärä* 'unite, add, put together', Te. *ṣämra*, Amh. *ṭämmärä*, *čämmärä*, Arg. *čämmära*, Gur. *(at)ṭammärä* 'combine'. Tigrinya *ṭämmärä* (with *ṭ*), and *čämmärä* (with *č*) seem to be borrowed from Amharic. Tigrinya *sämbärä*, *sänbärä* 'mix', augmented by *n* (becoming *m* before *b*) is to be connected with *ṣbr* (Heb. *ṣāḇar*) rather than with *ṣmr* with augmented *b*, as suggested by Wajnberg 1937b:18; this is so because an augmentation with *n* is more normal than an augmentation with *b*. The root passed into Cushitic: Bil. *ḍammar* 'tie, gather'.

ḍamr **ፀምር** 'wool, fleece, woolen garment, (K*.T) mown field, grass';
SEMITIC: Heb. *ṣemer* 'wool', Aram.-Syr. *ʾamrā*, Md. *amra*, *agamra*, Ug. *ṣmr* (with alternance *l:r*; see Dietrich-Loretz, *BO* 23[1966].132).
ETHIOPIC: Tna. *sämri* 'wool', Amh. *sämr* 'white cloak made of a mixture of silk and wool' (from Geez); also in Cushitic: Kham. *samir* 'tail, hairy tail', Aw. *simar*, Bil. *šemar*.

ḍammawa **ፀመወ**, (Y) **ṣammawa** **ጸመወ** 'be quiet, not emit a sound, be lonely, be separated from others, lead a quiet life';
ḍāmawa, *ṣāmawa* (Lt) 'lead an ascetic life';
ḍammaw, (T) *ṣammaw* 'quiet, peaceful, tranquil, calm, sedate, lonely, meditative, moderate';
(ḍammaw-a, *ba-ḍammaw* 'quietly, silently, peacefully, carefully, in a low voice');
ḍammāwe 'quiet (n.), silence, sedateness, stillness, loneliness, solitude';
ḍammunā, (T) *ṣammunā*, (Lt) *ḍammonā* 'stillness, tranquility, quietness, loneliness, solitude, solitary life, contemplative life, contemplation, life of asceticism, sedateness';
maḍmāwe (Lt) 'solitude';

ETHIOPIC: Tna. *ṣammäwa* 'be lonely, be solitary', Amh. *čämm alä* 'become quiet, become silent', *ṣammuna*, *ṭammona* 'calm (n.), quiet', *ṣämmäwe* 'being alone' (from Geez). The connection with Te. *čämba* 'be lonely' suggested by Littmann-Höfner 624 is unlikely. See for this root Praetorius 1890:35, no. 27.

ḍanā **ፀና** (T.M) 'sun'; is also used as the name of a person and the name of a city.

ḍanbəl, ḍənbəl **ፀንበል : ፅንበል**, (T) **ṣanbil** **ጸንቢል**, (Lt) **ṣənbəl** **ጸንበል** 'ornament for the forehead, diadem, (T) black silk';

ETHIOPIC: Te. *ṣənbəlt*, *ṣənbəlt* 'frontlet', Amh. *čənbal*, *čänbəla* 'headcloth'.

ḍənd **ፀንድ**; see *ḍamada*;

note that *md* of *ḍmd* became *nd* in *ḍənd*.

ḍanfart **ፀንፈርት**, (T.B) **ṣənfərt** **ጸንፍርት** 'trap, snare';

from *ḍafara* 'braid, weave, intertwine' (see above) with inserted *n*, but it is also possible to derive it from *ṣanfar* 'kind of creeping ivy used to make snares' (see below). For the same development of meaning, cp. Amh. *aškälla* (translation of *ṣanfar*) 'kind of creeping ivy', and 'trap that is made of the *aškälla*'. The connection with Amh. *wäfänṭär* 'trap for catching mice or birds' suggested by Praetorius 1879:95 is unlikely.

ḍangəra **ፀንገ**, (T) **sangəra** **ሰንገ** 'lie on the side, recline on a cushion';
taḍangəra 'recline, lie down, lie on the side';
ʾaḍangəra (T), causative;
maḍəngā, (T) *maṣangā* 'place for reclining on cushions, place where one reposes, wall to lean against, stable, stall, crib, pen';

SEMITIC: the connection with Heb. *sīnōq* 'iron collar' suggested by Rabin 1978:404 is unlikely.
ETHIOPIC: Te. *(ta)čängəra* 'lie on the side', from *čg*, augmented by *n*; see *dagra*, above.

ḍngə, maḍəngā **ፀንገ** (Sw. in D 1333), **maṣangā** **ምጽንገ** (T) 'intense heat';

perhaps connected with *(ma)dāg"ə* 'paralytic', the disease being identified with intense heat.

ḍansa *(yəḍnəs, yəḍnas)* **ፀንሰ**, (T) **ṣansa** **ጸንጸ** 'become pregnant, conceive';
ʾaḍnasa 'make pregnant';
taḍansa 'be conceived';
ḍanāsit 'pregnant';
ḍanus (fem. *ḍənəst*) 'pregnant, who is with child, the child in the womb';
ḍans 'conception, pregnancy, unborn foetus';
ḍanis, *ḍanisot* 'conception';
ḍansat 'conception, pregnancy';
taḍanso 'pregnancy';

ETHIOPIC: Tna. *sänäsä-t* 'she conceived', Amh. *tänäsä*, *ṭänässäsä*, Gur. *ṭənäsäsä*.

ḍaq"ana *(yəḍq"ən)*, **ṣaq"ana** **ፀቈነ : ጸቈነ** 'hedge in, make a hedge, surround, (T) straighten sticks for use in making walls of a rural house';
ḍaq"an, *ḍaq"ən* 'hedge, fence, enclosure, wall, (Lt) fortification, (T) sticks used for making a wall';
see *ṣaq"ana*.

ḍar I **ፀር**; see *ḍarara*.

ḍar II **ፀር** (Gr.443) 'guinea hen'.

ḍarra *(yəḍrār)* **ፀርር** (Lt.M), **ṣarra** **ጸርር**(Y), **ṣərra** **ጸርጀ** (T) 'be annulled, be made of no effect, be idle';
ʾaḍrara 'annul, leave aside, leave off, desist,

bring to a stop, make stop, neglect, cease, make cease, make worthless, be idle, leave idle, abandon, give up, interrupt, abrogate, omit, keep back, hinder, divert, leave aside, abolish, make void, use up'; also causative of the meanings of *ḍarʿa*;
taḍarʿa, passive of *ʾaḍraʿa*; also 'be lacking, be idle, cease, recede, abolish, be repealed, be neglected, be in vain, miss';
ḍaruʿ 'idle, inactive, careless, lazy, inert, brought to a stop, worthless, vain, void, null, invalid, of no effect';
(*ḍaruʿa* 'idly, in vain');
ḍarʿ 'interruption, cessation, idleness, laziness, inactivity, inertia';
ḍarʿat, (T) *ṣarʿat*, (Gr.486) *ḍarāʿt* 'ceasing, idleness, respite, letup, intermission, interruption, rest from work, nullity, invalidity, (Gr.486) laziness';
(*zaʾanbala ḍarʿat* 'ceaselessly, without interruption');
ḍarʿāt (Gr.486) 'laziness';
ʾaḍraʿot 'ceasing, idleness, inanity';

SEMITIC: Barth 1902:42 connects it with Ar. *ḍarraʿa* which he translates 'gar sein, (fast) zu Ende sein (die Sonne nahe am Untergehen, gekochtes)'; he interprets it as 'coming to an end', but in fact it means 'draw near, approach' and not 'come to an end'.
ETHIOPIC: Tna. *ṣärrəʿe* 'lack, stop, be interrupted (rain)'.

ḍarab **ፀረዐ** (Gr.443) 'embryo, foetus'.

ḍarafa, ḍarfa *(yəḍrəf)* **ፀረፈ, ፀርፈ** 'blaspheme, slander, vilify, abuse, revile';
ʾaḍrafa (K), causative;
taḍarfa, passive;
taḍārafa 'slander one another';
ʾastaḍārafa (K*), causative of *taḍārafa*;
ḍarāfi 'slanderer, blasphemer';
ḍaruf 'given to blasphemy, blasphemous, slanderer, slanderous, abusive';
ḍarfat 'blasphemy, abuse';
mastaḍārəf, part. of *ʾastaḍārafa*;

ETHIOPIC: Te. *ṣärfa* 'abuse', Tna. *ṣäräfä* 'curse', Amh. *ṭärräfä* 'insult, scorn'.

ḍarama **ፀረመ** (MA) 'sustain, help';

metathesis of *ḍamara* 'unite, join'.

ḍarq (pl. *ʾaḍrəqt*) **ፀርቀ**, (T) **ṣarq** **ጸርቀ** 'patch, rag, tatter';
(*za-ḍarq* 'tattered, ragged');
ʾaḍrəqt 'shreds, swaddling clothes, ragged garment, tatters';

ETHIOPIC: Tna.Har. *ṣärqi* 'rag', Te.Amh.Arg.Gur. *ṣärq*; passed into Cushitic: Kam *ṣarqa*, Qab. *ṣärqa*, Be. *darāk*

ḍrr, ʾanḍorara **አንፆረረ**, (T) **ʾanṣorra, ʾanṣorara ʾanṣarara** **አንጸረ ፡ አንጸረረ ፡ አንጸረረ** 'turn about, be turned round, (T) be troubled, be distressed, be agitated, be restless, (T.TS.K) rave, (T) be squint-eyed';
naḍorār, (T) *naṣorār* 'torment, affliction, (T. TS.K*) headache, violent pain, grief, squinting';

SEMITIC: Ar. *(ta)ḍawwara* 'wither with pain' (Fleisch 216).
ETHIOPIC: Te. *ʾanṣorära, ʾanṣorära* 'be dizzy', Tna. *ʾanṣäraräwä* 'produce dizziness', *ṣərur bälä* 'feel dizzy'.

ḍarara **ፀረረ**, see *ʾaḍrara*;
ʾaḍrara, (T) *ʾaṣrara* 'become an enemy, become a foe, be hostile, be an adversary, rebel, revolt, stir up trouble, start a fight, start a war';
taḍārara 'quarrel, be foes to one another, be an enemy of, be hostile, rise against, oppose';
ʾastaḍārara 'breed mutual enmity, make certain persons enemies of others, put enmity between persons';
ḍarāri (K*) 'enemy, hostile';
ḍərur 'hostile';
ḍar (pl. *ʾaḍrār*) 'enemy, adversary';
ḍarāwi, ḍarāy 'hostile, enemy';
taḍarāri 'enemy';
təḍrərt 'enmity';
taḍārəro(t) 'hostility, enmity, hate';
maḍrər (pl. *maḍārərt*) 'mischief-maker, who incites enmity, who sows dissension';
mastaḍārər, part. of *ʾastaḍārara*;

SEMITIC: Ar. *ḍarra* 'injure, be harmful', SAr. *ḍrr* 'wage war', Soq. *ḍer(r)* 'strike', Heb. *ṣārar* 'show hostility toward', *ṣar* 'enemy', Aram. *ʿār* 'enemy', Ug. **ṣrr* 'hurt, afflict', *ṣr-t* 'enemy', Md. *ṣara*, Akk. *ṣerru* 'hostility, enemy'; also 'rival wife', in Ar. *ḍarra*, Heb. *ṣārā*, Syr. *ʿarrəṯā*, Ph. *ṣrt*, Akk. *ṣerretu*.
ETHIOPIC: Tna. *(tə)ṣarärä* 'be hostile', *ṣär* 'enemy', Te. *(tə)ṣarära* 'be hostile', Amh. *(tä)ṭarrärä* 'quarrel, be enemies', *ṭäro* 'enemy'; Tna.Amh.Gur. *(ṣärä) ṭärä maryam* 'Protestant', lit. 'enemy of Mary'.

ḍarsa *(yəḍrəs)* **ፀርሰ** 'be set on edge (teeth), become dull (teeth)'; denominative of *ḍərs*;
ʾaḍrasa, (T.Y) *ʾaṣrasa* 'set on edge (teeth), break off the edge of the teeth';
→ *ḍərs*, pl. *ḍəras*, (T) *ṣərs* 'molar tooth';

SEMITIC: Ar. *ḍirs* 'tooth', *ḍarisa* 'become dull (tooth)', SAr. *ʾ-ḍrs₁* 'molar teeth'. Bittner 1909:30 compares Mh. *m-ḍarah* 'tooth' (from *ḍrh* = *ḍrs*).
ETHIOPIC: Amh.Arg. *ṭərs* 'tooth', Har. *ṭirsi*, Tna. *ṭərsi*; Amh. *ṭärräsä* 'break the teeth', Gur. *ṭäräsä* 'break off a piece', Har. *(a)ṭäräsa* 'set on edge'. Tna. *ṭärsämä* 'break a tooth', Amh. *ṭärässämä* are denominatives of **ṭərs-am* 'big-toothed'. Tigrinya *ṭärräsä* 'finish', and Te. *ṭärsa* 'become emaciated, become weak > *come to an end' are to be compared with Amh. *ṣärräsä* 'finish, exterminate' and not with G.Amh. *ṭrs* 'break the teeth, have dull teeth', as suggested by Littmann-Höfner 611. See also *ṭarsa*.

ḍarsu **ፀርሱ** (T) 'precious stone'.

ḍarawa **ፀረወ** (MA) 'fortify, build a fort'.

ḍarāwi **ፀራዊ**; see *ḍarara*.

ḍarāy **ፀራይ**; see *ḍarara*.

ḍewā I, **ṣewā** **ጼዋ**, **ጸዋ** (Lt) 'army unit';

ETHIOPIC: Tna.Amh. *ṣäwa* 'freeborn'. Brockelmann 1950:8 derives it from Bil. *ṣibā* 'family' (probably 'a good family > freeborn').

ḍewā II **ጼዋ**; see *ḍewawa*.

ḍwg, ḍoga *(yəḍug)* **ዶገ**, (K) **ḍawwaga** **ፀወገ** 'be malignant, be perverse, be vicious, be cruel, be ferocious, be fierce, be savage';
ʾaḍwaga, ʾaṣwaga (Lt), causative;
taḍawga, same as *ḍoga*;
taḍawwaga (Y.Gr), *taṣaw(w)aga* (T),same as *ḍawwaga*; also 'show oneself cruel (perverse, vicious)';
ḍawāgi, act. part. of *ḍoga*;
ḍug, (T) *ṣug* 'perverseness, depravity, baseness, wickedness, ferocity, (Gr.375) ignominy, dishonor, infamy, malice, naughtiness';
ḍugat, same;
ḍawwāg, (T.M) *ṣawwāg* 'perverse, depraved, malignant, distorted, unpolished (person), abominable, hateful, evil, wicked, perfidious, fierce, enraged, wild (animal)';
ḍəwwag (K), same;
ḍəwwāge (Gr.487) 'perversity, cruelty';
taḍaw(w)āgi (Gr.486) 'cruel';

SEMITIC: perhaps related to Hars. *ṣg(g), ṣeg* 'cheat, low person'.
ETHIOPIC: Tna. *(tä)ṣawwägä* 'have an angry look, be sullen, be gloomy', Te. *ṣäwwäga* 'look gloomy, distort one's face', *(ʾat)ṣäwwäga* 'be unruly'.

ḍawasa *(yəḍus)*, **ḍawwasa** **ፀወሰ** 'be weakened, (Lt) be crippled, be lamed, be paralyzed, be twisted';
ʾaḍawwasa, (K) *ʾaḍwasa* 'weaken, cripple, lame, maim';
taḍawwasa (T) 'be paralyzed, be crippled';
ḍəwwəs, ḍəwwus 'weakened, feeble, twisted, drooping, maimed, paralyzed, crippled, lame, palsied, defective, (Gr.375) castrated, mutilated';
(*ḍəwwəsa ʾəgər* 'lame');

is a variant of *ḍabsa* (see above). For 'castrate', cp. Ar. *ṭawwaša*, from which Te. *ṭawäša* is borrowed.

ḍewawa **ጼወወ** 'take prisoner, capture, carry captives, deport, exile, seize (goods)';
(*ḍewawa ləbbo* 'he won the heart of someone');
taḍewawa, passive;
ḍewāwi, act. part. of *ḍewawa*; also 'captive';
ḍəwəw, ḍiwəw, (T) *ṣiwəw* 'captive, prisoner, exiled';
ḍewā 'captivity, exile; prisoner, exiled';
ḍewāwe, ḍiwāwe 'captivity, imprisonment, exile';

ETHIOPIC: Te. *ṣewa* 'take prisoner, steal', Tna. *ṣäwäyä* 'kidnap to sell as slaves'. Brockelmann, *ZS* 8 (1932).116-7 compares it with Ar. *ḍawiya* 'be lean, scrawny, weak', Egyptian *ḏw* 'bad', and for the meanings 'weak, take prisoner' and 'bad' he compares Italian *cattivo*. This comparison is not convincing.

F ፈ

fe ፈ, in **lafe ለፈ** 'to this side, in the direction of, that way';
walafe 'and beyond, and above';
lafe...walafe 'this way...and that way, on this side...and on that side, here...and there';
lafe walafe (Lt) 'on either side';
ʾəmlafe-hi...waʾəmlafe-hi 'on every side, on one side... and on the other side';
balafe...balafe 'on this side...(and) on that side';
ʾənta lafe ...waʾənta lafe 'within and without, hither and thither';
ʾəmkaḥā...waʾəmlafe 'on this side...and on that side';

Dillmann 65 records *lafe* as the lexeme whereas *lafe* is more likely to be analyzed as *la-fe*, with agglutinated *la* (so also Praetorius 1879:143; Brockelmann 1908:333).
SEMITIC: Heb. *peʾā(h)* 'side, edge', Aram. *pā(ʾ)-ṯā*, Ug. *pit* 'corner', Akk. *pātu* 'edge', *pūtu* 'front'; Ar. *fiʿa* 'troop, band' is given by Noeldeke 1910:152 an original meaning 'Angriffsfront'. Rundgren 1955:70 connects *fe* with Heb. *pō* 'here'. For this biradical root, see Noeldeke 1910:151.
ETHIOPIC: Amharic *fit* 'front'.
For *lafaya* **ለፈየ**, see below.

foʾa ፎአ, foʿa ፎዐ; see *fwʾ*.

fʾm, ʾafʾama አፍአመ 'put a morsel of food in another's mouth, feed, give bread to a beggar'; *tafəʾma*, (T) *tafəʿma* 'put food into one's mouth, put a morsel into the mouth, feed on, beg for bread';
tafāʾama (K*) 'put food in one another's mouths';
ʾastafʾama 'beg for a morsel, beg';
ʾastafāʾama (K*), caus. of *tafāʾama*;
fāʾm (pl. *ʾafʾəmt, ʾafʾamt, faʾmāt, ʾafʾām*) 'morsel, small bread divided among the poor';

SEMITIC: Ar. *faʾama* 'fill its mouth with herbage (camel)'; and perhaps Heb. *pīmā* 'fat' < **pəʾimā*. Von Soden 862 compares Heb. *pīmā* with Akk. *piyām/nu*, "etwa 'stark'" (so also Koehler 759). The identification of G. *fʾm* with Ar. *fam* 'mouth' (a secondary form of *fū*), suggested by Dillmann 1374, is less likely.
ETHIOPIC: Gaf *(tä)famä* 'take a mouthful'; Amh. *fämma* (from *fmʾ*, as against *fʾm* of Geez and Gafat), *däbtära*-argot for *bälla* 'eat'.

fāʾm ፋአም 'woof, spun yarn, opening of a tunic';

ETHIOPIC: Tna. *faʾmi* 'the thread that remains in the shuttle for weaving'. Dillmann 1374 connects the meanings of *fāʾm* 'morsel' and *fāʾm* 'woof', and for the relation between the meanings he compares Ar. *luḥma* 'woof' and 'bait'.

faʾasa ፈአሰ (MA) 'go the rounds'.

fəʿg ፍዕግ 'dung';

ETHIOPIC: Amh. *fəg* 'dung', *(a)fagä* 'to manure with dung', Gur. *fig* 'hay left after the cows have eaten'; possibly related to *fagaga* I.

faʿaqa ፈዐቀ (T) 'have heartburn';
ETHIOPIC: Amh. *faqä*, same.

fʿrlw, ʾasfaʿerlawa አስፈዓርለወ (T.Sw. in D 1398) 'heap up, store, accumulate';

for *-lawa*, see *frlw*, in *ʾasfarlawa*. The form is strange.

faʿawa ፈዐወ (K*) 'shout, whistle, breathe hard, pant';

ETHIOPIC: Amh. *fu alä* 'hiss (snake), snort (ox, from anger)', *fiw alä* 'whistle'; is possibly connected with G. *ʾafʿot* 'viper'. There is also the possibility that KWK simply transcribed Heb. *pāʿā (pʿy)* 'groan'.

fəddā ፍዳ; see *fadaya*.

fadfada ፈድፈደ 'increase, augment, exceed, excel, become numerous, be copious, become abundant, multiply, surpass, be superior';
ʾafadfada 'multiply (tr.), augment, surpass, make exceed, give in abundance, do in abundance, do more';
tafadfada, passive;
fədfud 'excellent, abundant, excessive, exceeding, extreme';
fadfād 'excellence, superiority, advantage, excess; superfluous';
fadfādāt (pl. of *fadfād*) 'appendages';
fadfād-a 'abundantly, exceedingly, extremely, particularly, in particular, greatly, above all, more, in a high degree';
(ʾəffo fadfāda [Lt] 'how much more!');
fadfāda-ssa 'chiefly, especially, particularly, above all';
fədfād 'superiority, excellence, pre-eminence';
(fədfād-a 'exceedingly, especially, very');
fədfāde 'abundance, superiority, advantage, excellence';
fədfədannā 'excellence, superiority';
mafadfəd 'major part, the greater part';

SEMITIC: SAr. *fdfd-t-m* 'reichlich tragend' (Müller 1983:279); perhaps also related to Ar. *fāda (fyd)* 'be useful, be beneficial'.
ETHIOPIC: Te. *fädfäda* 'have many children', *fədfud* 'large, plentiful', Tna. *fädfädä* 'exceed, be plentiful', Amh. *fädäffädä*; also in Cushitic: Som. *fad* 'be in abundance'; related to Som. Sa. *bad* 'abundance'.

fadala I *(yəfdəl)* **ፈደለ** (K.H 218) 'be numerous, be abundant, be in excess, exceed the limits, be left over';
fədul (Lt) 'gracious; merit';

from Ar. *fadala* 'be left over, excel'; also in Te. *(tə)fäddäla* 'excel', *fadəl* 'excellent, great', Amh. *fəddəl* 'large, stocky person'.

fadala II *(yəfdəl)* **ፈደለ** (K*) 'separate, set apart';

is either related to *bdl* (Heb. *bdl*, hifʿil 'separate') or is to be connected with *fidal* 'letter' (see below), that is, 'separated, set apart'. See also *fdl* I, *ʾasfadlawa*.

fdl I, **ʾasfadlawa አስፈድለወ** (H 221), **ʾasfedlawa አስፈድለወ** (T) 'cut down (trees), prune branches';

to be connected with *fadala* II 'separate'. Or could the root be *sfd* with the enigmatic ending *-lawa*, as in *fʿrlw, ʾasfaʿerlawa*?

fdl II, **ʾasfadlawa አስፈድለወ** (T) 'bend double'.

fidal ፊደል 'letter of the Ethiopian syllabary, alphabet, syllabary';
fadala (T.MA) 'write, master the alphabet' (denominative);
fədul (Gr.387) 'learned, literate';

ETHIOPIC: Te. *fidel* 'letter', Tna.Amh. *fidäl*, Amh. *fäddälä* 'write'; perhaps derived from *fadala* 'separate', that is, something that is separated or set apart, that forms a unit.

faddasa ፈደሰ (T.MA.Y) 'puncture, pierce, cut a vein in the forehead in order to bleed or cup a person';

ETHIOPIC: Te. *fäddäsa* 'make an incision (e.g. on the forehead to cure a headache)', Tna.Amh. *fäddäsä*; Amh. also *fänäddäsä* (with augmented *n*) 'split'.

fodat ፎደት (T.M) 'ball (used in a game)'.

fadaya *(yəfdi)* **ፈደየ** 'recompense, restore, remunerate, requite, reward, substitute, pay back, repay, pay a penalty, pay a debt, owe a debt';
(fadaya baqala 'take revenge');
(zayəfaddi 'debtor');
ʾafdaya, causative;
tafadya, passive; also 'exact payment, demand payment, receive something in compensation, obtain indemnity, receive payment, receive a due award, suffer vengeance, take revenge, avenge, receive punishment, bear punishment';
fadāy, fadāyi, act. part. of *fadaya*; also 'answerable';
fəddā 'retribution, remuneration, repayment, recompense, reward, compensation, ransom, punishment, revenge';
fəddā 'for' (for the passage of meaning, see *baqala, bezā*);
fadəy 'payment, repayment, retribution';
fədyat (n.) 'paying, rewarding, compensating';
mafde 'money, reward, payment';
məfdāy 'that with which a debt was paid';

SEMITIC: Ar. *fadā (fdy)* 'buy off, ransom', SAr. *fdy* 'redeem (a debt), pay (money)', Soq. *fede* 'ransom',

Heb. *pāḏā (pdy)*, Ug. *pdy*, Akk. *padû, pedû* 'exempt, set free'.
ETHIOPIC: Tna. *fädäyä* 'pay, repay, requite', Te. *fäda*, Amh. *fäḫḫä* 'finish, fulfill', Har. *fäḫa* 'exterminate' (Cerulli 1936:415), Gur. *fäḫä* 'accomplish, finish, fulfill'. The final *z* of Te. *fəza* 'ransom' in relation to the final *d* of G. *fəddā* is explained by Brockelmann 1927:21 as 'Angleichung' to *bezā* (see above). However, the alternance *d:z* in Tigre is a frequent occurrence.

faḍama, faḍḍama ፈፀመ, (KG.Y) **faṣama** ፈጸመ 'obstruct, close up, shut, stop up, make speechless, silence, (TS.KG) smear (on), (Y) put on a bit, crush, muzzle';
ʾafḍama ʾəm-təb 'wean' (see *təb*);
tafaḍma, tafaḍḍama, passive; also 'lose one's speech, keep silent, be still, become mute';
fəḍum 'obstructed, closed up';

SEMITIC: Śḥ *foṣum* 'stop someone's mouth'.
ETHIOPIC: Gur. *fäṭämä* 'close the eyes or the mouth, block the road'; related to *faṣṣama* (see below).

faḍana *(yəfḍən)*, **faṣana** ፈፀነ ፡ ፈጸነ 'be feverish, be sick with fever, shiver, (K*.TS) have diarrhea, (K*.Y.M) be angry' (unless *tänaddädä*, the translation of *faṣana*, is a denominative of *nədad* 'fever'; *tänaddädä* would then mean 'be feverish');
fəṣ(ə)n (T) 'fever, shivering';
faḍḍant, (Lt) *faṣ(ṣ)ant, faṣənt* 'fever, (K*.TS) diarrhea'; see also *fanṣant*.

fagga ፈገ, **fəgg** ፍግ; see *fagaga* I.

fagʿa *(yəfgāʿ)*, **faggəʿa** ፈግዐ 'live a life of pleasure, find pleasure in, live in luxury, live sumptuously, enjoy oneself, be given to delight';
ʾafgəʿa (Lt) 'procure pleasure';
tafagʿa, (T) *tafagʿa*, same as *fagʿa*;
ʾastafagʿa 'delight, procure pleasure';
fəguʿ 'given to pleasure, given to wantonness';
fəgʿ 'pleasure, delight, amusement, recreation, satisfaction, life of pleasure';
fəgʿā, same;
fəgʿat 'delight, enjoyment, satisfaction';
təfgəʿt 'pleasure, delight, enjoyment, luxury, concupiscence, reveling';

ETHIOPIC: Te. *fägʿa* 'comfort', Tna. *təfgəʿt* 'reveling' (probably from Geez); perhaps also Amh. *fägga* 'shine, brighten, sparkle'.

fgg I, **fagaga** *(yəfgəg)* ፈገገ, (MA) **fagga** ፈገ 'have a bad odor, exhale a bad odor, be fetid';
fəgug 'foul, fetid, rank, bad odor';
fəgg (Gr.388) 'dung, stench';
fəgag (K*) 'stench, bad odor';

SEMITIC: related to Ar. *fāğa (fwğ)* 'exhale an odor'. Baumgartner 860 compares, with reservations, Ar. *fiğğ* 'unripe', Heb. **pag*, Aram. *paggā*.
ETHIOPIC: Te. *fäggäga* 'putrefy, rot', Tna. *fägägä* 'disgust, nauseate', Amh. *fäggägä* 'have a foul odor'; passed into Cushitic: Bil. *fägäg* 'rot'. See also *fəʿg*.

fgg II, **fagaga** ፈገገ (K*) 'light up (sky), smile';

ETHIOPIC: Amh. *fäggägä* 'light up (sky), smile'; passed into Cushitic: Qem. *fägäg* 'smile'.

fagara *(yəfgər)* ፈገረ (K*) 'scratch the ground, be intent (on a task), strive, work hard, become exhausted';

SEMITIC: Ar. *faǧara* 'cleave, cut, break open', PbH. *pigger* 'break up, destroy', Aram. *paggar*.
ETHIOPIC: Tna. *fägärä* 'make a hole in a wall to enter the house with the intention of robbing', Amh. *faggärä, foggärä* 'paw the ground, dig the dirt'; Te. *fägra* 'go out' comes close to the meaning of Ar. *faǧara* (see above).

fahaqa, fəhqa I *(yəfhaq)* ፈሀቀ ፡ ፍሀቀ (M.K*), **faḥaqa** ፈሐቀ (K*.Y) 'have hiccups, have heartburn, breathe out';
fahāqi (K*), act. participle;
fahāq, fāhq (Lt.K) 'hiccups';

SEMITIC: PbH. *pāhaq* 'yawn'; related to Ar. *fāqa (fwq)* 'have hiccups, be afflicted with panting'. See also *fahaqa* II.
ETHIOPIC: Amh. *(a)faqä* 'have hiccups'.

fahaqa, fəhqa II *(yəfhaq)* ፈሀቀ ፡ ፍሀቀ (D.M), **fəḥqa** ፍሕቀ (T.Y) 'put to flight, chase away, separate, flee';

perhaps connected with *fahaqa* I 'breathe out' which could have come from the meaning 'chase away' > *'chase out, *send out' > 'breathe out'.

foḥa ፎሐ; see *fwḥ*.

faḥala *(yəfḥal)* ፈሐለ (D.T), **fəḥla** ፍሕለ (T.Y) 'exult, gambol, leap, be lascivious, be impudent, (T.Y.M) be easily angered, seethe with anger, be sexually aroused (animal), get drunk';
tafāḥala, same; also 'be adulterous';
faḥal, faḥāl, fāḥl, (T) *fəḥil* 'lust, lasciviousness, petulance, impudence, (T) drunkenness';
faḥāli (T), act. part. of *faḥala*;
fəḥilot 'fierceness';

SEMITIC: Ar. *faḥl* 'stallion (D 1347), putting of a he-camel among she-camels', Mh. *faḥl* 'penis', Syr. *peḥlā* 'yearning for coition', *pāḥlā* 'testicle', Md. *pihla* 'male organ', Ug. *pḥl* 'ass', Akk. *puḫālu* 'stallion used for covering'.

fəḥm ፍሕም 'coals, carbon, live coal, embers';
faḥama (yəfḥam), (Y) *fəḥma*, (T) *fəḥma* 'become live coal' (denominative);
ʾafḥama (K*), causative;

SEMITIC: Ar. *faḥm* 'charcoal', Soq. *ḥam*, Heb. *peḥām*, Syr. *paḥmā*, Ug.Ph. *phm*, Akk. *pēntu* (for *pēmtu*).
ETHIOPIC: Te. *fäḥam* 'charcoal', Tna. *fəḥmi*, Arg. *fəḥam*, Amh. *fəm*, Gur. *fem*; Har. *fēḥama* 'be red-hot'; passed into Cushitic: Or. *fimi* 'charcoal, embers', Qab. *fēma*, Kham. *feḥmā*.

faḥaqa *(yəfḥaq)* ፈሐቀ, (L) **faḫaqa** ፈኀቀ, (T) **fəḥqa** ፍሕቀ 'scrape, erase, scratch, smooth (parchment), tan, engrave, carve, polish, wipe off, wipe away, rub off, scrub, clean, (T) separate, chase away';
ʾafḥaqa (DTW), causative;
tafəḥqa (K*), passive;
faḥāqi, act. part. of *faḥaqa*; also 'sculptor, maker of parchments';
fəḥuq 'scraped, carved, polished, hewn, smooth, well-shaped';
fəḥuqāt 'polished objects';
fəḥqo 'carved work, scraped work, graven work';
fəḥqat (DTW), verbal noun of *faḥaqa*;
maḥfaq 'scraper, instrument for carving, polishing, etc';
məfḥāq (K*) 'scraper, place where one scrapes';

SEMITIC: Dillmann 1348 connects it with Ar. *maḥaqa* 'efface, strike out' (with alternance of labials); in this case, cp. also Heb. *māḥaq* 'skin' (v), PbH. *māḥaq* 'wipe off'.
ETHIOPIC: Te. *fäḥaqa* 'gnaw, exterminate', Tna. *fäḥaqʷä* 'scrape a bone' (also *fälḥaqʷä* 'remove the fiber from a bark', with augmented *l*), Arg. *fähaqa* 'tan', Har. *fēḥaqa* 'tan, scrub', Amh. *faqä, fäqäfäqä* (reduplicated *faqä*), Gur. *faqä*; also in Cushitic: Aw. *faki*, Som. *fiq* 'scrape', Kham. *faq*.

faḥara *(yəfḥar)* ፈሐረ, **fahara** ፈሀረ 'dig, dig up, bury';
faḥāri (K*), act. participle;

SEMITIC: Ar. *faḥara* 'dig, notch, cut' (Dozy); Ar. *faʿara* 'dig' mentioned by Amsalu 61 is a denominative from *faʿr* 'rat, mouse' and would mean 'dig as a rat does'. The root also occurs as *ḥfr*, with metathesis, in Ar. *ḥafara* 'dig', SAr. *ḥfr*, Heb. *ḥāpar*, Aram. *ḥāpar*, Syr. *ḥapar*, Md. *ḥpr*, Akk. *ḫapāru*.
ETHIOPIC: Tna. *fäḥarä* 'dig out', Amh. *farä*; with a reduplicated root in Amh. *färäffärä*, Gur. *fəräfärä*. Tigre has *ḥafra* 'dig' (with metathesis), as is the case in some Semitic languages; see above.

fḥs I, **faḥasa** *(yəfḥas)* ፈሐሰ (T), **fəḥsa** ፍሕሰ (Y) 'spin (thread), twist, (K*) rub, (K*.H) make red by dyeing';
tafəḥsa (K*), passive;
fəḥus (K) 'of purple color, dyed red';
fəḥso 'thread, (L.D.K) kind of red flower, (K*) red color, red thread';

this root can either be divided into *faḥasa* I 'spin, twist, rub' (*fəḥso* 'thread'), and *faḥasa* II 'make red by dyeing' (*fəḥso* 'red color, kind of red flower', *fəḥus* 'of purple color'), or be represented only as *faḥasa* with the basic meaning 'spin, twist, rub', and 'make red by dyeing' would derive from rubbing, mixing, and producing a red color.
SEMITIC: for the meaning 'twist, rub', cp. Ar. *faḥasa* 'rub ears of barley to remove the grain', Mh. *ḥās* 'twist'; related to Ar. *faḥaṣa* 'scrape the ground (for laying eggs)', PbH. *pāḥas* 'smash, beat out of shape, dissolve by rubbing'.
ETHIOPIC: Te. *fäḥasa* 'twist', Tna. *fäḥasä*, Amh. *fəḥəso, fəḥiso* 'kind of red flower' (from Geez).

fḥs II, **fəḥsa** ፍሕሰ (MA) 'spread out, stretch out'.

fḥs III, **faḥasa** ፈሐሰ (K*) 'dig, examine, scrutinize carefully, question repeatedly'.

SEMITIC: related to Ar. *faḥaṣa* 'scrutinize'.

faḥaṭa ፈሐጠ (T), **fahaṭa ፈሀጠ** (MA) 'pinch';

ETHIOPIC: to be identified with G. *ḥafaṭa* (with metathesis), and *ḥanfaṭa* I 'scratch with the fingernail', with metathesis and insertion of *n*.

faḥara *(yəfḥar)* **ፈኀረ**, (T) **faḥara ፈሐረ** 'engage, betroth, ask in marriage, espouse';
tafaḥra, *tafəḥra*, passive;
faḥāri 'betrothed' (masc.); pl. *faḥāriyān* 'betrothed (bride and bridegroom)';
fəḥur 'betrothed, fiancé';
fəḥart, (T) *fəhart* 'betrothed, bride, fiancée';
fəḥrat 'betrothal, engagement, proposal';

SEMITIC: Heb. *ḥrp* (with metathesis) in *nəḥrəpət lə-ʾīš* 'engaged (betrothed) to a man' (see Z. Ben-Ḥayyim, *Leshonenu* 7[1936].362-366).

***fḥr, ʾafḥart አፍኀርት**; see *frḥ*.

fakha ፈኽሐ (H 213) 'be happy, rejoice';

SEMITIC: related to Ar. *fakiha* 'become merry, gay'.
ETHIOPIC: Har. *fäkäḥa* 'become bright, bloom', Amh. *fäkka* 'burst open (flower), beam (face), light up (face)'.

fakkara I **ፈኸረ** 'explain, expound, interpret, comment';
tafakkara, passive;
fakkāri 'interpreter';
fəkkāre (pl. *fəkkāreyāt*) 'interpretation, exposition, commentary, explanation, (Lt) prophecy';
(fəkkāre ʾiyyasus 'The Explanations of Jesus', a book of prophecy foretelling the events which will occur in the eighth millennium); on a bibliography, see Hammerschmidt-Six 1985: 65;
mafakkər 'interpreter, commentator, expounder, soothsayer, prophet';
mafakkəri 'interpreter';

SEMITIC: Ar. *fakara* 'consider, examine mentally'. Brockelmann 1928:568 also compares Syr. *pəḵar* 'bind', and for the relation of meanings he quotes Ar. *ʿaqala* 'bind' and *ʿaql* 'mind, intelligence'.
ETHIOPIC: Te. *fäkkära* 'explain, expound', Tna.Amh. *fäkkärä* 'interpret, explain'; Amh. also *fänäkkärä* (with augmented *n*) 'reveal, open'.

fakkara II **ፈኸረ** (Lt.K*) 'boast';
ʾastafakkəro (Lt) 'boasting';

from Ar. *faḫara* 'brag, boast'; also in Te. *fäkkära* 'boast of one's exploits', Tna. *fäkkärä*, Amh. *fokkärä*, Gaf. *fikkärä*, Har. *(tä)fäxära*, Gur. *fʷäkärä*; in Cushitic: Aw. *fekär*, Kam. *fokkaru*. This root is not to be connected with G. *fäkkärä* I 'interpret' as suggested by Praetorius 1879:7, and Amsalu 62.

fikātəm I **ፈካትም** (K.DTW 419, under *wəha ənnat*), **fikatəm ፈክትም** (T.D 1398) 'kind of beetle';

ETHIOPIC: perhaps Amh. *fokkätä* 'nibble (cattle: ground where there is no grass)'. Dillmann 1398 suggests a reading *rekatəm* **ፈክትም**; T has both *fikatem* and *rekatəm*. See also *fikātəm* II.

fikātəm II **ፈካትም** (K*) 'large stream (or river) which passes into a body of water like the Blue Nile or Lake Tana';

it is strange that this lexeme should have two unconnected meanings. Could it be interpreted by the possibility of the beetle's (called *fikātəm*) being found in such bodies of water?

fāl I **ፋል**; see *fwl* I.

fāl II **ፋል**; see *ful*.

falla ፈለ; see *fll*.

fālo ፋሎ (T), **falo ፈሎ** (M) 'wallet, purse, basket'.

ful ፉል, **fāl ፋል** (D.T.K) 'bean';

from Ar. *fūl*; also Te.Tna.Amh. *ful*; in the other Semitic languages: Heb. *pōl*, Aram. *pōlā* (see Löw 312ff).

falfala ፈልፈለ 'gush out, spring forth, bubble up, break forth, burst out as a fountain, (Lt) make gush, dispense, (K*) shell, pierce';
ʾafalfala, causative;
tafalfala (Y.M) 'be far from one another';
falfal 'fountain';

SEMITIC: Ar. *falla (fll)* 'dent, break', Syr. *pal (pll)* 'sprinkle'.
ETHIOPIC: Te. *fälfäla* 'sprout forth, break through', Tna. *fälfälä* 'break, make a hole', Amh. *fäläffälä* 'shell (peas, beans), gush out', Har. *filäfäla*, Gur. *fəläfälä* 'shell, hatch out, make a hole by scratching'. For 'spring of water', cp. Te. *fälfäl*, Tna. *fəlfalo*, Amh. *fəlfəl*. The root passed into Cushitic:

Bil. *fälfäl* 'gush out', Qab. *fälfällo*, *falfalla*. See also *fəlfal*.

falfal I **ፈልፈል** (D.K) 'water buffalo, (M) elephant';

SEMITIC: Ar. *fīl* 'elephant', PbH. *pīl*, Aram.-Syr. *pīlā*, Md. *pil(a)*, Akk. *pīlu*, *pīru*. The derivation of *falfal* 'elephant' from *falfala* 'gush out, break out' suggested by Hommel 376, n. 1 is unlikely. For Ar. *fīl*, Jeffery 230-1 states "it would seem to be of Iranian origin". A. Fischer 1953:101 suggests either a direct borrowing from Persian *pīl* or through the intermediairy of Aram. *pīlā*. Iranian origin coming through Aramaic could also apply to Akkadian *pīlu*.

falfal II **ፈልፈል** (D), **fəlfəl ፍልፍል** (T.K), **fəlfal ፍልፈል** (Lt) 'pepper';

SEMITIC: Ar. *filfil*, Mh. *felfēl*, PbH. *pilpel*, Syr. *pelpəlā*, Md. *pilpil*, from Sanskrit *pippalī* (see Löw 317).
ETHIOPIC: Te. *färfär* 'black pepper' (with alternance of liquids), Amh. *fəlfäl dar* 'imported pepper for stew'; passed into Cushitic: Som. *filfil*, Be *finfil*. See also *barbarre*.

falfal III **ፈልፈል**; see *falfala*.

fəlfal ፍልፈል (K*) 'mole' (animal);

ETHIOPIC: Amh.Arg. *fəlfäl*, Gaf. *fəlfəlä*, Gur. *fälfäl*, Har. *fīfī* (from *flfl*); see *falfala*, above.

falaga *(yəfləg)* **ፈለገ** (Lt) 'flow, (T.M) cause to flow in torrents, dig out, hollow out, (K) divide, split, (Y) hew, prepare, arrange';
falag (pl. *ʾaflāg*) 'river, brook, valley';
fəlug 'hollow, hollowed, dug out, divided, (T) prepared, ready, arranged';

SEMITIC: Ar. *falaǧa* 'split', Heb. *pilleg*, Aram.-Syr. *pəlag*, Md.Ug. *plg*. It is from 'split' that the noun *plg*, *flg* 'river, riverbed' developed: Ar. *falağ*, *falǧ* 'small river, brook', Mh. *felēg* 'watercourse', SAr. *m-flg* 'exit channel (of dam)'?, Heb. *pelęg* 'river', Ug. *plg*, Akk. *palgu* 'ditch, channel'.
ETHIOPIC: Te. *fälag* 'ravine', Tna. *fälag* 'riverbed', Amh. *fälag* 'river' (from Geez).

falḫa *(yəflāḥ)* **ፈልሐ** 'bubble up, boil (intr), boil forth, be effervescent, foam, flare up, break out, gush out, (Y) get angry';
ʾafləḥa, causative;
fəluḥ 'boiling, bubbling, fervid';
(fəluḥa ruṣat 'swift on a mission');
fəlḥat (n.) 'bubbling, boiling, ardor';
mafləḥ (pl. *mafāləḥt*) 'vessel in which one boils, boiler, a thing that one boils or makes effervescent';

ETHIOPIC: Te. *fälḥa* 'boil', Tna. *fälḥe*, Amh. *fälla*, Arg. *fällaḥa*, Har. *fälaḥa*, Gur. *fäla*; also in Cushitic: Qem. *bulū*, Qua. *bel*, Kham. *bil*.

falak (pl. *ʾaflāk*) **ፈለክ** 'celestial sphere, orbit, sky, (T) part, division';
(sabʾa falak 'astronomers');
ʾaflāk 'division, dividing, hypocrisy';
fālek (D) 'one of the seven heavens, (T) sky';
falaka (T.MA.M) 'divide, create' (denominative);

from Ar. *falak* 'celestial sphere'; also in Amh. *fālāk* 'planet'. Geez *ʾaflāk* 'division, hypocrisy' is connected by Dillmann 1343 with Syr. *plg* (as probably derived from *plg*); however, it is rather to be derived from the verb *falaka* 'divide, create', a denominative of *falak* 'sky'. For the meaning 'divide, create', cp. *faṭara*, below.

fll, falla, falala *(yəfləl)* **ፈለ ፡ ፈለለ** (K*) 'descend, prolapse';

ETHIOPIC: Amh. *tänfallälä*, same.

felālemlemonim ፈላሌምሌሞኒም; see *felmon*.

falama ፈለመ (K*) 'split, divide, strike the first blow (in a combat), be the first in doing something (such as in giving a pledge or a deposit in order to keep someone from buying something)';

SEMITIC: Ar. *flm*, *(i)f-ta-lama* 'cut off the nose', Ar. (Dat) *falam* 'notch, indent'.
ETHIOPIC: Tna. *fällämä* 'begin', Te. *fälma* 'break to pieces', Amh. *fällämä* 'strike the first blow, initiate an action'.

felmon ፈልሞን, **filmon ፊልሞን**, **filmunṭe ፊልሙንጤ**, **filmunṭi ፊልሙንጢ** 'such-and-such a place, a certain place, (T.M) a hidden place, an unidentified place, (K) so-and-so';

from Gk. *phelmouni*, *phellani maenoni*, transcription of Heb. *pəlonī ʾalmonī*, *palmonī*. See also *falānemunemunim*, *felālemlemonim*. Löfgren 1927:136 explains the form with the final *-ṭe*, *-ṭi* (as in *filmunṭe*) as a misreading of Gk. *ei* in *phelmounei* as *-ti*.

felon ፈሎን, (T.M) **filon** ፊሎን 'kind of cloak, (K*) cover of a book, (T.M) box, trunk';

from Gk. *phailonē* 'cloak'.

falānemunemunim ፈላእሙኤሙኒም (T) 'hidden place';

see *felmon*.

filpos ፊልጶስ (T) 'horseman, horse lover';

from Gk. *philippos* 'horse lover'.

falaqa ፈለቀ (T.K) 'gush out, spill out, boil over';
ʾaflaqa (M.Y), caus. of *falaqa*; also 'make scintillate';

SEMITIC: Ar. *falaqa* 'split, cleave', SAr. *m-flq* '(water distributed) by opening a dam'(?), Śḥ. *falaq* 'split, crack', Aram. *pəlaq*, Syr. *pelqā* 'axe, hatchet', Md. *pilqa*, Akk. *palāq/k/u* 'slay, slaughter'. Akkadian *pilaqqu* is rendered 'axe' and according to Zimmern 12 it is borrowed from Sumerian, while von Soden 863 renders it 'stiletto, spindle' and does not consider it to be of Sumerian origin. For the origin of the root within the various Semitic languages, see Zimmern 12, Jeffery 229. For the origin of Gk. *pelekys* 'axe', see Masson 117; for additional bibliography on the Greek noun, see Jeffery 229, n. 2. On *plq*, *plg*, *blq* being phonetic variants, see Rabin 1980:21.
ETHIOPIC: Tna. *fälläqä* 'gush out', Te. *(ʾa)fläqa* 'split', Amh. *fälläqä*, *(tä)fläqällaqä* 'gush out, spring from, sparkle, scintillate', Arg. *fälläqa*, Gur. *fäläqä*, Har. *fäläqa* 'hit the head with a stone or a stick so that blood comes forth or the head swells'. The root is to be connected with *flqq* 'split': Tna. *fälqäqä*, Amh. *fälāqqäqä*, Gur. *fəläqäqä*.

flq, ʾaflaqa አፍለቀ 'behave unsuitably, straddle, be lustful, be impudent, be perverse, (M) be effeminate';

ETHIOPIC: for 'straddle', cp. Amh. *(tä)fläqällaqä* 'ride on an even-paced mule'.

filāq I (pl. *filāqāt*) ፊላቅ (D) 'storehouse, granary, (T) box, (Gr.488) reserve, stock, (Lt.K) vessel, heap';

from Gk. *phylakeion* 'watchtower, fort'. See also Grébaut, *Aethiopica* 2 (1934).23-4.

filāq II ፊላቅ (T⁺) 'precious stone'.

falasa *(yəfläs)* ፈለሰ 'depart, emigrate, go over to, be transferred, be removed, be banished, go into banishment, go into exile, be transformed, be changed, secede, split off, separate oneself, withdraw, sojourn abroad';
ʾaflasa 'make depart, send away, cast out, remove, banish, transfer, deport, shift, exile, transport, transplant, carry away as captive, change, separate';
tafalasa 'depart, be transferred';
tafālasa 'be transferred, wander from one place to another, emigrate, roam, pass from one generation to another, pass over, (T) be in conflict, argue';
ʾastafālasa 'remove, transfer';
falāsi (pl. *falast*) 'an exile, exiled, stranger, alien, sojourner, one who is uprooted from a normal life, monk, ascetic, pilgrim, wanderer, proselyte';
fəlus 'exiled, who is in exile, deported, migrant';
fallās 'neighbor, sojourner';
falāsāwi 'stranger';
falāsiyāwi (M) 'pilgrim, stranger';
fəlsat 'departure, wandering, vagrancy, migration, travel, exile, transportation, withdrawal, assumption, death';
(ṣom-a fəlsat-ā 'Fast of the Assumption of the Holy Virgin [in the month of *naḥāse* 1-15]', lit. 'the fast of her assumption');
mafləs (maflas) 'wanderer, wandering, savage, wild';
mafləst, maflast 'path, by-path, backdoor';

SEMITIC: SAr. *fls*, 'put to flight', Heb. *palles* 'prepare a road' < 'break through' (see also Driver, *VT* 36 [1935].151), PbH. *pilleš* 'make a hole, pass through from end to end', Syr. *pəlaš* 'break through', Akk. *palāšu* 'break through, bore through'.
ETHIOPIC: Te. *fälsa* 'emigrate, be driven away', Tna. *fäläsä* 'be uprooted (plant)', *fälläsä* 'become a monk' (denominative from *fälasi*, from *fls* 'depart, separate oneself, withdraw'), Amh. *fälläsä* 'emigrate, be uprooted'. See also *maflas*.

fəlus ፍሉስ (Lt) 'money';

from Ar. *fulus* (pl. of *fa/i/ls*) 'a small coin', from Latin *follis* > Gk. *phollis*; also in Amh. *fəlus* 'money', Syr. *pūlsā* 'a small copper coin'. For Ar. *fulūs* in the various dialects, see Landberg 1942:2432ff.

filās, filaso ፊላስ ፡ ፊለሶ 'canopy, (K) cover'.

falāsfā, falasfā, filosof (pl. *falāsəfāt*) ፈላስፋ ፡ ፊለስፋ ፡ ፊሎሶፍ 'philosopher, wise man';
falsafa (T) 'be learned, philosophize' (denominative);
tafalsafa 'philosophize, be a philosopher';
fəlsuf 'philosopher, (Gr) who likes philosophy';
fəlsufāwi, filsofāwi (Gr.488) 'philosophical';
fəlsāfe, fəlsəfənnā 'philosophy';
tafalsəfo (Gr.488) 'philosophy';
tafalsəfoyāwi (Gr) 'philosophical';

from Gk. *philosophos*; also in Te. *fəlosof* 'philosopher', Tna. *fəlasfa*, Amh. *fälasfa*, *fäläsma*.

fələṣṭā ፍልስጣ (Lt) 'lie, tell a lie';

from Gk. *plastos* 'fabricated, forged'; also in Syr. *pəlaṣṭas*, Aram. *pəlaṣṭōn*.

falaṣa *(yəfläṣ)* ፈለጸ (T.Y) 'divide in two, split, separate';
tafalṣa (K), passive;
tafālaṣa 'be split into small pieces, (T) glitter, shimmer';
fəlṣ (K*) 'broken piece';
fəlṣat (Lt) 'headache';

SEMITIC: Ar. *falaṣa* 'escape from' (< 'separate, split'; for the development of meaning, see *falaṭa*); also *fṣl*, *pṣl* (with metathesis): Ar. *faṣala* 'separate', Ḥars. *feṣōl*, Heb. *pissel* 'bark, peel', Aram.-Syr. *pəṣal* 'cleave, cut through', Md. *pṣl*; related to *bṣl* (see *baṣṣala*, above).
ETHIOPIC: Te. *fälläṣa* 'split', Tna. *fälläṣä*, old Amh. *fälläṣä*; see also *falaṭa*. For *fṣl* (with metathesis) > **fṭl, fčl* > *fnčl* (with augmented *n*), cp. Te. *fänčäla* 'separate', Tna. *fänčälä*; passed into Cushitic: Bil. *fänčäl* 'split'. For 'headache', cp. Amh. *fəlṣat*.

fələṣut ፍላጹት (DTW 980) 'kind of hawk';

ETHIOPIC: Amh. *fəlṣut*.

felti ፈልቲ (T.M) 'commander of the right wing';

transcription of Heb. *pəleṭī*, in *hakkəreṭī wəhappəleṭi* 'bodyguard of David'; also in Amh. *felti* 'king David's Philistine troops'.

falaṭa *(yəfläṭ)* ፈለጠ 'separate, put asunder, disjoin, divide, split, segregate, sever, set apart, set aside, diversify, discern, make a distinction, know, distinguish, single out, determine, settle';
ʾaflaṭa, caus. of *falaṭa*; also 'make a distinction, speak clearly';
tafalṭa, passive, reflexive; also 'be distinct, divorce';
tafālaṭa 'be separated from one another, depart from one another';
ʾastafālaṭa, caus. of *tafālaṭa*; also 'separate, alienate one another, cause to be separated';
falāṭi (Gr.489), act. part. of *falaṭa*;
fəluṭ 'set apart, distinguished, separated, segregated, secluded, specific, distinct, different, singled out';
(fəluṭa 'separately');
faliṭ 'diversity';
fəlṭ (Lt) 'separated';
fəllāṭe 'discrimination, difference';
fəlṭat 'division, distinction, separation, segregation, difference, schism, diversity';
fəlṭān 'separation, divorce, dissension, difference';
tafalṭot (Lt) 'division, schism, difference, departure, separation, exclusion';

SEMITIC: related to Ar. *ʾaflata* (rarely *ʾaflaṭa*) 'save, rescue' < 'cleave, split, separate' (for the passage of meanings, cp. Heb. *nṣl* (hifʿil) 'save, deliver', G. *(ta)nasla* 'be detached', Tna. *näṣälä* 'separate'), SAr. *flṭ* 'assign land' (Müller 1983:279), Śḥ. *felaṭ* 'escape', Heb. *pālaṭ*, Syr. *pəlaṭ*, Md. *plṭ*, Ug. *plṭ* 'save', Akk. *balāṭu* 'live' (von Soden 99 followed by others).
ETHIOPIC: Tna. *fäläṭä* 'know, understand' (< 'discern, distinguish'), Amh. *fälläṭä* 'split', Arg. *fälläṭa*, Har. *fäläṭa*, Gur. *fäläṭä*; passed into Cushitic: Sa. *falaḍ* 'split', Som. *faliḍ* 'splinter'.

falawa ፈለወ; see *falaya*.

falaya *(yəfli)* ፈለየ, **falawa** ፈለወ 'separate, divide, distinguish';
tafalya, passive;
tafālaya, tafālawa 'be separated from one another';
məflāy (Gr.489) 'separation';

SEMITIC: Ar. *falā (flw)* 'wean', *faliya* 'be cut off', SAr. *fly-t* 'ordinance, regulation' (?), from **fly* 'separate, decide', Heb. *ply* (hifʿil) 'treat as special, distinguish between', Aram. *pəlā (ply)* 'split, cut open', Md. *pla*, Ug. *ply* 'be separated, be distinguished'.
ETHIOPIC: Tna. *fäläyä* 'separate', Te. *fäla (fly)*; also in Cushitic: Bil. *faley* 'separate', Bil.Qua. *fal* 'comb' (that is, 'separate the hair'), Sa. *fil*.

femā ፈማ 'oracular answer, oracle, (T.Sw. in D 1348) artist, artisan, craftsman'; (Gr.381) also, epithet of Christ;

from Gk. *phēmē* 'prophetic saying'; also Christian-Ar. *fīmī* 'die Nennung der Titel und des Namens des zelebrierenden Bischofs oder Patriarchen vor der Epistel' (Graf 86). See also Worrell I:171, 177, Dobberahn 153.

fāminut ፋሚኑት, seventh Coptic month (corresponding to *mäggabit* 'March');

from Coptic (Bohairic) *phamenōt*. See also *baramḥāt*.

fanna ፈነ; see *fnn*.

fənnā ፍና; see *fannawa*.

fənd ፍንድ; see *fandawa*.

fandada ፈንደደ (K*) 'bend over, walk bent over';

ETHIOPIC: Amh. *(a)fänäddädä* 'bend, walk bent over', *(tä)fonäddädä* 'be bent, be bowed'.

fənduq, fəndəq ፍንዱቅ ፡ ፍንድቅ (T) 'inn, lodging place';

from Ar. *funduq* (of Greek [*pandokheion*] origin); also in Amh. *fənduq*.

fandot (pl. *fanādut*) **ፈንዶት** (K*) 'anus, buttock';

ETHIOPIC: Te. *fändot* 'buttock', Har. *fuddi* 'anus', Gur. *fodo*; also in Cushitic: Som. *futto*, Or. *huddu*; perhaps also Dar. *fido* 'genitals'. Cerulli 1936:246 derives Har. *fuddi* from Cushitic.

fandawa ፈንደወ (K*) 'burst open (bud), pop open';
fənd (pl. *fənādəw*) (K*) 'ripe cotton boll';

SEMITIC: related to Ar. *fannada* 'diversify'.
ETHIOPIC: Te. *fändaʿa* 'divide into two parts', Amh. *fänädda* 'burst', Gur. *fənäda*; passed into Cushitic: Qab. *finäddaʾ-yo*.

fanfana ፈንፈነ (K*) 'criticize';
fanāfənt (K*), *fanāfəntām* (D.K*) 'hermaphrodite';

ETHIOPIC: Tna. *fänfänä* 'abhor', Amh. *fänäffänä* 'abhor, be a hermaphrodite', Tna. *fänafənti* 'hermaphrodite', Amh. *fänafənt*, *fənafənt*.

fanāfənt, fanāfəntām ፈናፍንት ፡ ፈናፍንታም; see *fanfana*.

fənfənt ፍንፍንት (T) = Amh. *awč̣* 'kind of animal credited with exhuming and eating corpses';

ETHIOPIC: Amh. *fänäffänä* 'search for something (hen, dog)'.

fəngā ፍንጋ (K*) 'decayed, spoiled, fetid' (Charles in *Book of Jubilees* 24:19 translates it 'valley');

ETHIOPIC: Amh. *(tä)fännägä* 'stink, smell', *fənga* 'spoiled'.

fnk, ʾastafnaka አስተፍነከ (T) 'strike hard, stamp on the ground'.

finkəs ፈንክስ; see *fonqās*.

fnn I, fanna, fanana *(yəfnən)* **ፈነ ፡ ፈነነ** (K*) 'go on a campaign on one's own';

ETHIOPIC: Amh. *fännänä*.

fnn II, fanna, fanana ፈነ ፡ ፈነነ (Lt) 'cut off the end of the nose';

ETHIOPIC: Amh. *fonnänä*.

finiqā, finqo, finqin, finqon, finiqon ፈኒቃ ፡ ፈንቆ ፡ ፈንቂን ፡ ፈንቆን ፡ ፈኒቆን 'date palm';

from different case endings of Gk. *phoiniks* 'date palm'.

fanqala ፈንቀለ (K.T.Y) 'pry loose, dig up, tear up the ground (in search of things), examine, rummage through';

SEMITIC: Ar. (Syria) *fanqal* 'overturn', probably SAr. *fql* 'reap crops' from the meaning 'pull out'. Brockelmann 1927:30 (following Dillmann 1371, and Stade 25) compares Ar. *faqara* 'pierce, bore, perforate', the Ethiopian form *fanqala*, *fanaqqala* being a 'Reimwortbildung' with *naqala*.
ETHIOPIC: Te. *fänqäla* 'roll', Tna. *fänqälä* 'pry loose, displace', Amh. *fänäqqälä*, *fänäggälä*, Gur. *fənäqqälä* 'pull out something entrenched in the ground'.

finqin, finqon, finiqon ፈንቂን ፡ ፈንቆን ፡ ፈኒቆን; see *finiqā*.

fonqās ፎንቃስ (D), **finqās ፈንቃስ** (T), **finkəs ፈንክስ** (D.T.) 'phoenix (the fabled bird), eagle';

from Gk. *phoiniks*, same.

fonqəs ፎንቅስ, foqəns, foqans ፎቅንስ, ፎቀንስ, fonqās ፎንቃስ 'long-tailed monkey which has black and white fur' (Amh. *gureza*); see Hommel 383. See also *foqəns*.

fanṣant, in **ḥəmāma fanṣant ሕማመ ፡ ፈንጸንት** (Gr.448) 'dysentery';
augmented by *n* in relation to *faḍḍant* 'diarrhea'.

fanṣāṣā ፈንጸጸ, (Lt) **fənṣāṣā ፍንጸጸ** 'smallpox'; *fanṣaṣa* (K*) 'smallpox breaks out' (denominative);

ETHIOPIC: Tna. *fənṭaṭa* 'syphilis', Amh.Gur. *fänṭaṭa* 'smallpox'; on Amh. *fänṭaṭa*, see Strelcyn 1970: 326ff. The root also occurs in Cushitic: Qab.Al. *fänṭaṭṭa*, Bil.Sa. *finṭāṭa*, Or. *fänṭāṭa*, Som. *fanto*.

fənot ፍኖት, **fənnut ፍኑት**; see *fannawa*.

fantawa ፈንተወ (K*) 'separate, divide, share';

ETHIOPIC: Te. *fänta* (root *fntw*) 'separate, distinguish, divide', Tna. *fäntäwä*, *fäntäyä*, Amh. *fänättäwä*, Gur. *fäntä* 'divide in half'; Te.Tna.Amh. *fänta* 'portion, share', Gur. *fənt* 'half a loaf of bread'; passed into Cushitic: Bil. *fäntay* 'separate', Qua. *fäntē*.

fanāṭol ፈናጦል (T⁺) 'python'.

fannawa ፈነወ 'send, send away, dismiss, send off, send forth, see off';
tafannawa, passive;
tafānawa 'take leave of one another, bid farewell to one another';
ʾastafānawa 'accompany, bid farewell, see someone off, escort, send away';
fannāwi, act. part. of *fannawa*;
fənnəw (fem. *fənnut*) 'sent';
fənnā 'way, path, part, side, place, circumstance, mode, concept';
(*fənnā sark* 'towards evening, early evening');
(*fənnā nagh* 'towards dawn');
(*ba-fənnā* 'towards, in regard to');
fənot (pl. *fənnāw*, *fənnāwāt*) 'way, path, road, journey, course, wayside, side, street, passage, entrance, opportunity, mode';
(*fənot-a* 'towards, by way of');
fənnāwe (K*.Gr.490) 'sending (n.), missive';
tafannāwi 'sent';
ʾastafānəwot 'farewell';

SEMITIC: Ar. *fanā (fny)* 'turn to, turn away', Soq. *fini* 'go toward', Heb. *pānā (pny)* 'turn toward a direction', Aram.-Syr. *pənā* 'turn toward or upon', Md. *pna*, Ug. *pn*, Akk. *panū*. The meanings 'turn toward, go to' could have developed into the meaning 'make someone go to, turn toward', that is, 'send'. The above-mentioned verbs are denominatives from 'face, front': Ar. *fināʾ* 'courtyard, open space in front of the house', SAr. *fnw* 'front (of building)', Mh. *fenē* 'before, in front of', Heb. *pānīm* 'face', Syr. *pənīṯā* 'side', Ug.Ph. *pn* 'face', Akk. *pānu* 'front'. For *fannawa* 'send' in relation to 'face', cp. Ar. (Ḥaḍr) *waǧǧah* 'send' in connection with *waǧh* 'face' (see Landberg 1942:2904).
ETHIOPIC: Tna. *fännäwä* 'release, abandon, let go, send', Te. *fäna (fnw)* 'depart', Amh. *fina*, *fəna* 'direction, side (location)', *fənot* 'road' (from Geez), Gaf. *fännä* 'towards', Har. *fõñ*, Gur. *foñe* 'go toward'.

faqqa ፈቀ; see *fqq*.

foqa ፎቀ; see *fwq*.

faqʿa *(yəfqāʿ)*, **faqʿa ፈቅዐ ፡ ፈቅአ** 'cleave, split asunder, shatter, break through, split someone's head, wound, injure';
tafaqʿa, passive;
fəqʿat, *fəqʿat* (n.) 'cleaving, shattering, bruise, wound';

SEMITIC: Ar. *faqaʿa* 'explode', related to *faqaʿa* 'split', PbH. *pāqaʿ* 'split, burst asunder', Aram.-Syr. *pəqaʿ* (Syr. also *parqaʿ*, with augmented *r*), Md. *pqa*.
ETHIOPIC: Te. *fäqʿa*, *fäqʿa* 'split, hit on the head', Tna. *fäqʿe*, Amh. *fäqqa* 'make a cut or incision in the body', Gur. *fäqa* 'split with an axe'; also in Cushitic: Kam. *fiqqo*, Bil. *faq*. See also *fqq* I.

faqada *(yəfqəd)* **ፈቀደ** 'wish, desire, want, be willing, require, seek, request, need, be in need, permit, supervise, consider, regard, value, care for, take care of, look after, survey, review, muster, number, enumerate'; →
ʾafqada, causative;
tafaqda 'be wanted, be desired, be required, be needed, be necessary, be numbered, be enumerated, be mustered';

tafāqada 'number oneself, be numbered, be reviewed';
ʾastafāqada 'number, count, review, take account of, survey, muster, record, visit, seek out, inspect, supervise';
faqādi (pl. *faqadd*, for *faqad-t*) act. part. of *faqada*; also 'who is missed, needy, inspector, wizard';
fəqud, pass. part. of *faqada*;
fāqəd (Gr.490) 'supervisor, inspector';
fəqd (faqd) 'number, numbering, census, calculation, survey, surveillance';
faqād (pl. *ʾafqād*) 'wish, desire, will, intention, liking, volition, consent, pleasure, goodwill, permission';
(*ba-faqādu* 'voluntarily, of his own accord, intentionally');
faqid '(good) will';
faqādāwi 'voluntary, yielding, submissive';
mafqəd (mafqad) 'necessary, required, necessary thing, necessities (of life), need, wish, thing to be desired, thing that is desired, sought after, purpose, intention, business, petition, that which is missed, that which necessitates; goods, recompense, reward';
(*za-mafqəd* 'necessary');
(*sabʿa mafqəd* 'petitioners');
mafqadi 'needy, necessary';
mafqədāwi 'needy, necessary';
mafqadəyā (KG 3) 'place from which one keeps watch' (note that KG 1, 2 have wrongly *mafqəyā*);

it is questionable whether the various meanings of *fqd* belong to one root. In fact, Ludolf 618-9 separates these meanings under *faqada* I, and *faqada* II;
SEMITIC: Ar. *faqada* 'fail to find, miss', *tafaqqada* 'seek, look, search, examine', SAr. *fqd* 'lose, be absent', Soq. *foqad* 'not find', Heb. *pāqaḏ* 'miss, look after', Syr. *pəqaḏ* 'visit, inquire, review, see to', Md. *pqd* 'order, command, entrust', Ug. *pqd* 'give orders', Akk. *paqādu* 'take care of, attend to, entrust'.
ETHIOPIC: Te. *fāqda* 'remember, meditate', Tna. *fäqädä* 'count, permit', Amh. *fäqqädä* 'want, desire, permit, count', Har. *(tä)fäqäda* 'take care of someone', Gur. *fäqädä* 'permit, allow'.

fiqan, fiq"an ፈቃን ፡ ፈቋን 'vase';

ETHIOPIC: Amh. *fiqən* 'container for water'; also in Cushitic: Som. *fiqēn*.

foqəns, foqans (pl. *fawāqəns*) **ፎቅንስ ፡ ፍቀንስ**, (K) **foqāns ፎቃንስ**; see *fonqəs*.

fqq I, **faqqa ፈቀ** (Lt) 'split, cleave';

SEMITIC: Ar. *faqqa (fqq)* 'split, separate'; related to *faqʿa*.
ETHIOPIC: Amh. *fʷaqqäqä* 'scratch about'.

fqq II, **faqqa ፈቀ** (K*) 'step aside, move over, get out of the way';

ETHIOPIC: Te. *fäqq bela, fäqäqq bela*, Tna. *fäqäq bälä*, Amh. *fäqq alä, fäqäqq alä, foqäqq alä*, Har. *fiq bäya*; passed into Cushitic: Qem. *fäkäk y* 'be at a distance'. These meanings could derive from *fqq* I.

faqara ፈቀረ (K*) 'be heavy, be expensive'.

fqr, ʾafqara አፍቀረ 'love, long for, cherish';
tafaqra, passive;
tafāqara 'love one another, make friends, be friendly, live in friendship';
ʾastafāqara 'cause to be in love, cause to love one another';
fəqur 'loved, beloved, lover, friend';
fəqurāwi, (Gr.489) *fəqrāwi* 'lover, friend, lovely, loving, amorous';
fəqr 'love, affection, friendship, amity, friendly way, friendliness, charity';
fəqrāwi (Gr) 'of love';
tafāqərot 'affection, mutual love, friendship, (Lt) charity';
ʾafqəro 'affection, love';
(*ʾafqəro nagd* 'hospitality');
(*ba-ʾafqəro* 'kindly');
ʾafqāri 'lover, friend';
mafqər 'who loves';
mafqari 'lover, friend, studious';
(*mafqare nagd, mafqare ʾəngədā* 'hospitable');
mastafāqər, act. part. of *ʾastafāqara*; also (Gr.489) 'lover, friend';

SEMITIC: Barth 1893:9 compares Ar. *rafiqa* (with metathesis) 'be kind, be friendly, treat gently'. The connection with Akk. *paqāru, baqāru* 'Anspruch geltend machen, vindizieren', SAr. *fqr* 'sich bereiterklären, wünschen' (not attested in the existing dictionaries) suggested by Dietrich 302 is unlikely.
ETHIOPIC: Tna. *ʾafqärä* 'love', Amh. *afäqqärä*.

fiqār ፈቃር, (Lt) **fəqār ፍቃር** 'girdle, belt, cowl, vestment of a priest, (M) pantaloons with embroidered cuffs' (see Hammerschmidt 1970: 153);

SEMITIC: Syr. *paqīrā, paqīlā* 'headdress of a priest, turban', from Gk. *phakialion* 'face cloth, turban' (Payne Smith 3224) < Lat. *faciale* 'face cloth, turban', Ar. *baqyār*.
ETHIOPIC: Amh. *fiqar* 'dress, pantaloons with embroidered cuffs' (from Geez).

farra ፈረ; see *frr*.

ferā ፌራ (K.Lt), **forā ፎራ** (T) 'pestilence, plague, (T) blood';

ETHIOPIC: Tna. *fera* 'typhus, plague', Amh. *fera*. See Worrell III:133.

fəre ፍሬ; see *farya*.

frʿṣ, ʾanfarʿaṣa አንፈርዐጸ 'exult, spring, leap, skip about, prance, dance, frolic';
ʾənfərʿuṣ 'who exults, who dances, who leaps';
fərʿuṣ (Lt), same;
nafarʿāṣ 'exultation, enjoyment, petulance';

SEMITIC: Ar. *(ta)barʿaṣa* 'se remuer sous quelque chose (se dit, p. ex. d'un homme qu'on voit se remuer sous quelque chose qui le couvre, d'un serpent sous l'herbe)'; see Růžička 231. The connection with Heb. *parʿoš* 'flea' suggested by Dillmann 1354 (following Gesenius) is doubtful.

farada ፈረደ (K*.Gr.382) 'separate, (T.Y.M) judge';
tafarda (K*) 'be separated';
tafārada 'judge one another, be in litigation, (K*) be separated from one another';
farādi, act. part. of *farada*;
fərud (K*) 'separated';
fərd 'justice, judgment';

SEMITIC: the basic meaning is 'separate, distinguish' > 'discern, judge' (for the development of meanings, see Palache 59 under *pll*), Ar. *farada* 'be separate, be unique', *ʾafrada* 'isolate', SAr. *frd-m* 'uniquely, alone' (that is, 'separately'), Heb. *prd* (nifʿal) 'separate, be separated', Aram. *pərad* 'separate, scatter', Syr. *pəraḏ* 'place apart', Md. *prd* 'break through, tear apart'.
ETHIOPIC: Te. *färda* 'judge', Tna. *färädä*, Amh. *färrädä*, Har. *färäda*, Gur. *färädä*; passed into Cushitic: Bil. *färäd*, Sa. *farad*.

fard ፈርድ (K*) 'garment of a single layer of cloth';

ETHIOPIC: Amh. *färǧ* 'piece of cloth which is as wide as the width of the loom', or perhaps rather from *farada* 'separate' (above), that is 'separated, single'.

fārfā (T) **ፋርፋ** 'river';

would it be a name of a river?

frfr, ʾanfarfara አንፈርፈረ (K*) 'thrash about, flail about, move convulsively';

ETHIOPIC: Tna. *ʾanfärfärä* 'writhe, flop around', Amh. *tänfäräffärä*; to be identified with *frfr* 'agitate' (see *fərfərt*).

farfara ፈርፈረ (T.M.Gr.383) 'crumble bread';
fərfār, fərfur (pl. *fərfārāt, fərfərāt, fərfurāt*) 'crumbs';

SEMITIC: Ar. *farfara* 'cut', Heb. *prr* (hifʿil) 'break', PbH. *pirper* 'crush, crumble, pulverize', *prr* (piʿel) 'crumble', Aram. *parper*, Ug. *prr* 'break', Akk. *parāru*.
ETHIOPIC: Te. *färfära* 'be reduced to powder', Tna. *färfärä* 'cut wood or a stone into small pieces, break into small pieces', *fərfar* 'small pieces of wood', Amh. *färäffärä* 'crumble', Har. *firäfära*, Gur. *fəräfärä*; Arg. *fəraffari* 'crumbs'; passed into Cushitic: Or. *firfari* 'crumbs'. See also *frr, farra*, below.

fərfərt ፍርፍርት 'quail, (K*) night moth, butterfly';

SEMITIC: Ar. *furfur* 'small bird', Heb. *parpar* 'butterfly', from *frr, frfr, prpr* 'flutter, quiver, move convulsively': Ar. *farfara* 'move, shake wings', Soq. *frfr* 'fan', Heb. *pōrar* 'stir, rouse', PbH. *pirper*, Aram.-Syr. *parpar*.
ETHIOPIC: Te. *fərfərät* 'a bird', Amh. *fərfərt* 'partridge', Tna. *färfär bälä* 'palpitate', Har. *firfir bäya* 'be in convulsions'. See also *frfr, ʾanfarfara*.

fargəʿa ፈርግዐ (T) 'form pea-like lumps on the body';
see *fargaga*, below.

fargaga ፈርገገ 'heal (wound), become an ulcer, form (a scar), become inflamed';
fargag (K*) 'healing, inflammation';

see also *fargəʿa*.

farha *(yəfrāh)* **ፈርሀ**, (T) **farḥa ፈርሐ** 'be afraid, fear, revere';

ʾafrəha 'make afraid, frighten, bring terror, terrify, make revere';
tafarha 'be feared';
tafārəha (K*) 'fear one another';
ʾastafārəha 'make fearful';
farāhi 'fearful, reverent';
farāh, (KG) *farrāh* 'timorous, fearful, coward, timid';
fəruh 'feared, fearful, timid, careful';
fərhat 'fear, fright, terror, dread, awe, reverence';
təfrəht 'fright, fear, consternation';
mafrəh 'fearful, terrifying, frightening, terrible, dreadful, fear-inspiring; fear, thing that excites fright';
mafrəhi 'fearful, terrifying, dreadful';

ETHIOPIC: Te. *färha* 'fear, be afraid', Tna. *färhe*, Amh.Arg. *färra*, Har. *fära*, Gur. *färe*, Gaf. *fäyä* (for which see Leslau 1956:199).

farḥ ፈርኅ (K), **fərəht** ፍርህት (T), pl. *ʾafrəḥt*, *ʾafḥərt* 'chick, young bird';

SEMITIC: Ar. *farḥ* 'young bird', PbH. *pāraḥ* 'fly', Heb. *ʿeproʿh* 'young bird', Aram.-Syr. *pəraḥ* 'fly', Aram. *parḥā* 'young bird', Syr. *pāraḥtā*, Md. *pra* 'fly'.

farḥa ፈርኀ (Gr.382) 'sprout, germinate';

SEMITIC: Ar. *farraḥa* 'sprout', Heb. *pāraḥ*, Akk. *parāḫu* "etwa 'gären'" (von Soden 827).

farkalisā ፈርካሊሳ (T.M.K) 'perfume, (K) bunch of grapes';

perhaps from Gk. *perikallēs* 'very pretty' (Müller).

fərukāmən, fərukāmin, fərkāmən ፍሩካምን ፡ ፍሩካሚን ፡ ፍርካምን (T.M.D 1408) 'happy ones, contented ones'.

frlw, ʾasfarlawa አስፈርለው (T.M) 'weigh, balance';

perhaps *ʾa-sfr* (for which see *safara*) with an enigmatic *-lawa*, for which see also *sakāʿlawa*, *(ʾas)-faʿerlawa*.

fərm ፍርም (T.D 1408) 'azure, (L) kind of tree of azure color'.

farmuni ፈርሙኒ (D), Coptic month;

misspelling for *farmuti* ፈርሙቲ, below.

farmuti ፈርሙቲ (T), **farmuni** ፈርሙኒ (D), eighth Coptic month (corresponding to *miyāzəyā* 'April');

from Coptic (Bohairic) *pharmouthi*. See also *barmudā*, *marmudā*.

frns, tafarnasa ተፈርነሰ 'enjoy oneself, take pleasure in, (T) be pampered';
fərnus (K*) 'who enjoys himself';

ETHIOPIC: Tna. *(tä)färnäšä* 'lie down in relaxation', Amh. *(tä)färännäsä*.

faraqa ፈረቀ (T.Y.M) 'save, redeem, (K*) divide, separate, (KG.Y) create';
ʾafraqa (K*), causative;
tafarqa (K*), pass. of *faraqa*;
farāqi 'savior, redeemer';
fərqān 'salvation, redemption';

SEMITIC: it is from the basic meaning 'split, detach' that the meanings 'free, save, deliver' developed: Ar. *faraqa* 'split, discriminate' (for the various meanings of Ar. *furqān*, see Jeffery 225ff), SAr. *frq* 'deliver, save', *t-frq* 'be dispersed, be scattered', Heb. *pāraq* 'tear off', Aram. *pəraq* 'separate', *pārōqā* 'savior, redeemer', *pūrqān* 'deliverance, redemption', Syr. *pəraq* 'separate from', *pāroqā* 'savior', *purqānā* 'salvation', Md. *prq* 'sever, detach, free, deliver, save', Ug. *prq* 'break', Akk. *parāqu* 'separate'.
ETHIOPIC. While it is possible that the meanings 'save, redeem' of G. *faraqa* derive from 'divide, separate', as stated above for Semitic, it is also possible to consider the verb *faraqa* 'save, redeem' to be a denominative from *fərqān* 'salvation, redemption'. As for G. *fərqān*, it is considered taken from Christian-Palestinian Aram. *pūrqān* (see Jeffery 227). The root also exists in Te. *färqa* 'pierce, perforate', Tna. *färräqä* 'split, divide', Amh. *färräqä* 'separate, divide', *färäqqäqa* 'split', Gur. *fəräqa* 'split, tear off a branch'.

frr, farra *(yəfrər)* ፈረ (K*) 'shell, husk';

SEMITIC: Ar. *frr*, *ʾa-farra* 'split', Heb. *prr*, (hifʿil) 'break', Aram. *pərar*, Akk. *parāru*.
ETHIOPIC: Tna. *färrärä* 'dissolve', Amh. *fär(r)* 'furrow' (n.), from *frr* 'remove > shell, furrow'.

faras (pl. *ʾafrās*) ፈረስ 'horse';
(ṭāʿəwā färäs 'colt');
(sabʾa ʾafrās 'horsemen');
farasāwi 'horseman, knight';
ʾafrāsi 'rider, horseman';

SEMITIC: Ar. *faras* 'horse', SAr. *frs*$_1$, Mh. *ferhīn*, Heb. *pārāš*; Aram.-Syr. *parāšā* 'horseman', Md. *paraša*.
ETHIOPIC: Te.Tna.Amh.Gur. *färäs* 'horse', Har. *färäz*; common with Cushitic: Bil. *färda*, Qua. *farzā*, Sa.Som. *faras*.

farasa *(yəfrəs)* ፈረሰ (T.Y.M) 'be demolished, be destroyed';
ʾafrasa 'demolish, destroy';
fərsat 'destruction, demolition';

SEMITIC: Ar. *farasa* 'tear a prey', Ḥars. *ferōs*, Heb. *pāras* 'break (bread)', PbH. *pāras*, *pāraś* 'split, break up', Aram. *pəras* 'divide, break up', Akk. *parāsu* 'separate'. Brockelmann 1928:609 compares Ar. *farata* 'pierce', Aram.-Syr. *pərat* 'split up', Md. *prt*.
ETHIOPIC: Te. *färsa* 'be ruined', Tna. *färäsä*, Amh.Gur. *färräsä* 'be demolished', Arg. *(a)färräsa* 'demolish'; passed into Cushitic: Be. *ferās* 'be destroyed', Bil. *farās*, Qem. *afārās* 'uproot'.

farsak ፈርሰክ (Lt), a measure of distance;

of Persian (*parasang*, *farsang*) origin, through Ar. *farsaḫ*; also Syr. *parsəḫā*, Md. *parsa*. On this measure, see R. Pankhurst, *JES* 1969, I:47, and Lane 2369, col. 1.

farsut ፈርሱት; see (*farsawa*), *fərsāwe*.

farsawa ፈርሰወ (K*) 'make known, impose an *afärsata* (see *fərsāwe*, below);
farsāwi (K*) 'who imposes an *afärsata*';
fərsāwe, *farsut* (K*) 'investigation imposed on a community to apprehend or identify a wrongdoer';

ETHIOPIC: Amh. *afärsata* 'investigation imposed on a community', Tna. *ʾafärsata*, *ʾafärseta*.

farasa *(yəfrəṣ)* ፈረጸ (K*) 'break open, cut open, split';

SEMITIC: Ar. *faraṣa* 'cut', *faraḍa* 'make an incision', Heb. *pāraṣ*, Aram. *pəraṣ*, Md. *prṣ* 'break through', Ug. *prṣ* 'open', Akk. *parāṣu*; related to *prṭ*: Ar. *farraṭa* 'separate', PbH. *pāraṭ* 'split', Aram.-Syr. *pəraṭ*, Md. *prṭ*.
ETHIOPIC: Tna. *färṭaʿ bälä*, *fäṭraʿ bälä* (with metathesis) 'be torn, burst', Amh. *färräṭä* 'burst, smash', Arg. *färräṭa*, Har. *färṭäṭa*, Gur. *färäṭä*.

farṣ (pl. *ʾafrāṣ*) ፈርጽ 'precious stone for rings';

from Ar. *farṣ*; also in Amh. *färṣ*, *färṭ*, and probably Te. *fərz*.

farya, faraya *(yəfray)* ፈርየ ፡ ፈረየ 'bear fruit, produce fruit, yield fruit, be fruitful, (Lt) engender';
ʾafraya, causative; also 'bear fruit, produce fruit';
farāyi (K*), act. part. of *farya*;
fəruy (K*) 'that bears fruit';
fəre (pl. *fəreyāt*, *fərəyāt*) 'fruit, fruit (of land, womb, work, justice), blossom, bud, profit, offering';
fəryat 'bearing of fruit';
mafrəy, *mafrayi*, 'that bears fruit, fruitful';

SEMITIC: Heb. *pərī* 'fruit', Syr. *pe(ʾ)rā*, Md. *pira*, Ph.Ug. *pr*; Heb. *pārā (pry)* 'bear fruit', Aram. *pərā*, Syr. *pərā*, *pərī*, Md. *pra*. For the related roots *prʿ*, *prḥ*, see Dietrich 302, under *pra* I (however, the quoted G. *farʿi* does not exist).
ETHIOPIC: Te. *fära (fry)* 'bear fruit', Tna. *färäyä*, Amh.Gur. *(a)färra*; common with Cushitic: Kham. Qua. *fir* 'fruit', Bil. *frī* 'bear fruit'.

fərz ፍርዝ (Lt) 'queen (chess)';

from Ar. *farza* (Dozy) of Persian origin; also in Amh. *fərz*.

farzaza ፈርዘዘ (T.TS.K*) 'pamper, please, produce fruit' (note that [Y] አፈረ *affärä* 'be ashamed', the Amharic translation of *färzäzä*, is to be corrected into አፈራ *afärra* 'produce fruit' as given in Tayyä);
tafarzaza 'burst, burst forth, crack open, leap up, burst out laughing, be scattered, be carefree and happy, be pampered, be pleased, (Gr.443) flower, blossom, open up (flower), (K*) be dispersed';
ʾafarzaza (T.Y.M) 'form (scar having small protuberances), form lumps on the body';
fərzuz (K*) 'who is carefree and happy, elated';
fərzāze 'being carefree, being jovial, impetuosity, elation, burst of laughter, being pampered (n.)';

the basic meaning is probably 'burst, open up', hence 'produce' (whether fruit or scars) developing into 'burst out laughing, be happy, be pampered'.
SEMITIC: Ar. *fazza* 'become excited with ardor', Heb. *pzz* (qal) 'be agile', (piʿel) 'leap', Syr. *paz (pzz)* 'leap'. In this case Ethiopic *frzz* is augmented by *r*.
ETHIOPIC: Te. *färzäza* 'burst forth, burst out laughing, be happy', Tna. *fərzuž* 'joyful', Amh.

(tăn)fărăzzăzā, (tă)fărăzzăzā 'be happy, be without worries, be carefree, be pampered, produce much fruit', Gur. *fʷănže balā* 'feel relaxed'. Geez *(ta)farzaza* is not to be connected with Te. *făzza (fzz)* 'to have one's eyes open', as suggested by Littmann-Höfner 672.

fassa ፈሰ, fāss ፋስ; see *fss*.

fəsuʿ ፍሱዕ (K*.M) 'outside the limits, protruding (eyes), bulging'.
see also *fəsus*, below.

fsfs, ›anfasfasa አንፈስፈሰ (Lt) 'overthrow';

related to *basbasa* II.

fiśhā ፈስሓ (K.DTW 169 under **ənbuka**), **fiśhay ፈስሓይ** (KG) 'bad odor due to indigestion, bad smell, belch'.

fāsikā (fāsəkā) ፋሲካ (ፋስካ) 'Easter, Passover, paschal lamb';
(sanbata maḥātəwa fāsikā 'Easter eve');

from Gk. *paskha, phasek*, of Hebrew (*pęsaḥ*) origin; also in Tna. *fasiḳa, fasiga*, Te. *faziga*, Amh. *fasika, faziga*. See also *fəśḥ, pāsā, pāsikā*.

fss, fassa, fasasa *(yəfsəs)* **ፈሰ ፡ ፈሰሰ** (K*.T.M.Gr.383) 'draw lots, play a game of chance by using fingers';
tafāsasa 'draw lots mutually, use fingers in a guessing game';
fāss (K*) 'lot';

from Syr. *pessā* 'lot'; also Aram. *payīs* 'arbitration, allotment', *paysā* 'lot, balloting', *passā* 'lot' (Fraenkel 60, 289, Noeldeke 1910:45 [correct *tafāsafa* into *tafāsasa*]). For the description of allotting things by using fingers, cp. also PbH. *payis* 'arbitration, esp. by counting out a certain number on the raised fingers of those among whom a decision is to be made' (Jastrow 1162).
ETHIOPIC: perhaps Te. *fäsäs, fäsäsa* '(military) billeting, provisioning' (if it is done by drawing lots), Tna. *fäsäs* 'tax, tribute', Amh. *fäsäs* 'tax in food or grain for soldiers, which is imposed on a district'.

fəsus ፍሱስ (T) 'cross-eyed, squint-eyed'.
see also *fəsuʿ*, above.

fasawa ፈሰወ (K*) 'break wind';
fasaw, (K*) *fasəw* 'flatus';
SEMITIC: Ar. *fasā (fsw)* 'break wind'.

ETHIOPIC: Te. *fäša (fšy)*, Tna. *fäsäwä*, Amh.Arg. *fässa*, Gaf. *fʷäsa*, Gur. *foššä*, Har. *fäs äša*; passed into Cushitic: Bil. *faša*.

fśḥ, tafaśśəḥa ተፈሥሐ 'rejoice, be glad, be cheerful, be merry, enjoy oneself, be comforted';
(tafaśśaḥ 'hail!');
›astafśəḥa, ›astafaśśəḥa 'gladden, cause to rejoice, delight, comfort, make one enjoy himself, make joyous, make glad';
fəśśuḥ 'glad, joyful, jubilant, delightful, pleasant, merry, happy, joyous, rejoicing, cheerful';
fəśśəḥā 'joy, gladness, happiness, mirth, comfort, consolation';
təfśəḥt 'joy, gladness, enjoyment, delight, mirth';
tafaśśāḥəyāt (Gr) 'wishes of joy';
mastafśəḥ 'who bestows gladness, comforter, rejoicer, pleasant, delightful';
mastafśəḥi, (Gr) *mastafśāḥi*, same;

SEMITIC: Ar. *fasuḥa* 'be wide, be spacious', *›infasaḥa* 'be dilated with joy' (Dillmann 1348), *fasīḥ* 'free from distress of mind', Ar. (Syria) *t-fassaḥ* 'rejoice', SAr. *h-fs;ḥ* 'cause to rejoice', Akk. *pašāḫu* 'become soothed, become appeased'. Vollers, *ZA* 9 (1894). 205 compares Heb. *pęsaḥ*, originally 'dance', and Ar. *fašaḥa* 'part the legs' (see also Landberg 1920:355). For Heb. *pāsoᵃḥ* in Is. 31:5, meaning 'Raum schaffen', see Kopf 166. The connection with Heb. *śāmeᵃḥ* 'be joyful' suggested by Barth 1893:33 is unlikely.
ETHIOPIC: Te. *fəsəsəḥ bela* 'rejoice', Tna. *fäšḥayä, (tä)fässəḥe*, Amh. *fässa* 'be joyful', *fəssəha* 'joy' (from Geez); passed into Cushitic: Sa. *fəsūḥ* 'joyful'.

fəśḥ I, **fəsḥ ፍሥሕ ፡ ፍስሕ**, (Lt) **fəsḥā ፍስሓ** 'Passover, Easter, paschal lamb';
(fəśḥa ›orit 'Passover, Saturday of the Passion Week');
(ʿarba fəśḥ 'Good Friday');

from Heb. *pęsaḥ* (Noeldeke 1910:37) or Jewish-Aram. *pisḥā* (Ullendorff 1968:123); also Amh. *fəsh* (from Geez). Note that Chr.-Ar. *fiśḥ, faśḥ* comes from Syr. *peśḥā* < Gk. *paskha*. See also *fāsikā*.

fəśḥ II, **fəśḥat** (pl. *fəśəḥtāt, fəśḥatāt*) **ፍሥሕ ፡ ፍሥሐት** 'narrow passage, narrow pass, ravine, (Lt) uphill, steep place, heap of earth, mound, shrine on an elevated place, (Lt) high place, (T) fortified place'. See also *fətḥatāt*.

fāṣā ፋጸ, fāṣ ፋጽ; see *faṣaya*.

faṣḥa *(yəfṣəḥ)* **ፈጽሐ** 'cut, break with a hammer, split with a wedge, cut stones, hew out';
tafaṣḥa, passive;
fəṣuḥ, pass. part. of *faṣḥa*;
mafṣəḥ, mafṣəḥt (pl. *mafāṣəḥt*) 'hammer, axe, wedge, blow of a chisel, stonecutter';

SEMITIC: Ar. *faḍaḥa* 'break, crush', Ar. (Syria) *faṣḥ* 'wound on the head'; also *faḥaṣa* (with metathesis) 'dig, hollow out', Heb. *pṣḥ* (piʿel) 'break to pieces', Neo-Assyrian *paṣāḫu*; related to *pṣṣ* (Heb. *pāṣāṣ*), and *pṣy, fṣy*: Ar. *faṣā (fṣy)*, Heb. *pāṣā (pṣy)* 'open the mouth', Aram. *pəṣā*, Syr. *paṣṣī (pṣy)* 'set free', Md. *pṣa*.
ETHIOPIC: Tna. *fäṣṣəḥe* 'break to pieces', Te. *fənṣäḥat gəʿa* 'break' (intr.), *fənčəḥ bälä* 'split to pieces' (with inserted *n*); related to *fṣy* in Amh. *fäčča* 'grind flour', Arg. *fäčča*, Har. *fäča*, Gur. *äčä*; in reduplicative form in Tna. *fäsfäṣä, fäčfäča* 'cut into small pieces', Te. *fäčfäča* 'smash, crush'; passed into Cushitic: Som. *fafačči* (from *fčfč*) 'grind coarsely'.

faṣṣama ፈጸመ, faḍḍama ፈፀመ 'fill, complete, accomplish, finish, consume, end, fulfill, execute, carry out, satisfy, perfect, perform, exhaust, stop';
›afaṣṣama, causative; also 'order the completion, render perfect';
tafaṣṣama, passive; also 'die right away, be effected, (T) worship idols, be consecrated';
›astafaṣṣama (Lt) 'bring to an end, accomplish';
faṣṣāmi, act. participle;
fəṣṣum 'accomplished, completed, finished, fulfilled, filled, full, complete, perfect, perfected, whole, unblemished';
(fəṣṣuma 'completely, perfectly, entirely, fully, through and through'; negative verb + *fəṣṣuma* 'not at all');
(fəṣṣumān ›aḫaw 'blood brothers', lit. 'full brothers');
fəṣm 'end, consummation, termination';
fəṣṣāme 'completion, conclusion, execution, end, consummation, perfection, fullness, consecration';
fəṣṣəmənnā 'perfection, integrity';
mafaṣṣəm 'who fulfills, who accomplishes, who executes, who completes, who perfects';
mafəṣṣəm (Lt) 'end';
tafṣām 'completion, ending';
tafṣāmi 'last, that brings to completion';
tafṣāmet 'completion, fulfillment, consummation, end, performance, perfection';

SEMITIC: Ar. *(›a)fṣama* 'cease, pass away' could be derived either from the meaning 'break' (Ar. *faṣama*, Heb. *pāṣam*), or from 'be finished, come to an end' (G. *faṣṣama*), that is, 'cease'.
ETHIOPIC: Te. *fäṣma* 'finish', Tna. *fäṣṣämä*, Amh. *fäṣṣämä, fäṭṭämä*, Arg. *feṭṭäma*, Gaf. *fiṭṭämä*, Gur. *fiṣṣämä*. See also *faḍama*.

fəṣm (pl. *fəṣmāt*) **ፍጽም** 'front, forehead, forefront (e.g. of temple), avant-garde';
fəṣma 'before, in front (of), in advance, foremost, in opposition (to)';
fəṣum 'who is in front line, predecessor, forerunner';

ETHIOPIC: Gur. *fənčä, finčä* 'forehead' < **fəmčä* < **fəčmä* (with metathesis) < **fəṣmä*. The connection between Gur. *fənčä* and Amh. *bä-fänta* 'instead of' suggested by Rundgren 1955:86 is doubtful.

faṣawa ፈጸወ; see *faṣaya*.

faṣaya, fāṣaya, faṣawa ፈጸየ ፡ ፋጸየ ፡ ፈጸወ (T.TS) 'whistle, hiss, rustle';
tafāṣaya 'whistle, hiss, (L) rejoice exceedingly';
›astafaṣawa 'whistle';
fāṣā, fāṣ 'whistle, whistling, hissing, rustle';

SEMITIC: Heb. *ṣipṣep* 'chirp, whisper' (with Dillmann 1390, against Cerulli 1936:246 who derives the root from Cushitic); also Ar. *ṣafṣafa*, PbH. *ṣipṣep* 'whistle'. Brockelmann 1928:443 compares also Syr. *naṣap* 'hiss', Aram. *nəṣep* 'chirp'; onomatopoetic.
ETHIOPIC: Te. *fäṣa (fṣy)* 'whistle', Tna. *fäṣäyä, fiṣṣ ›abälä*, Amh. *(a)fʷaččä, (an)fʷaččä*, Arg. *(a)fočča*, Har. *(a)feča, fič äša*; also in Cushitic: Kam.Al. *fīqqo* 'whistle', Qab. *fīqqo›* (for *q:č*, see Cohen 1931:397), Som. *fōḍi* 'play the flute'.

fatta, fətt, fəttā, fətto ፈተ ፡ ፍት ፡ ፍታ ፡ ፍቶ; see *ftt*.

fota ፎተ, fot ፎት; see *fwt*.

fatfata ፈትፈተ (K*) 'crumble bread';

SEMITIC: Ar. *fatfata* 'crumble' (Dozy), PbH. *piṭpeṭ*, Syr. *paṭpeṭ*; also Ar. *fatta* 'crumble', Heb. *pāṭaṭ*, Syr. *paṭ*.

ETHIOPIC: Tna. *fätfätä* 'crumble', Te. *fätfäta*, Amh. *fätäffätä* 'break up bread and mix it with sauce'; also Te. *färtäta* 'crumble', Tna. *färtätä*; also in Cushitic: Bil.Sa. *fartat* 'break, crumble', Be. *fetit* 'distribute'. See also *fatata*.

fatḥa *(yəftāḥ)* **ፈትሐ** 'open, loosen, let loose, untie, unfasten, release, dissolve, disengage, make of no effect, set free, solve, absolve, forgive (sins), give absolution, break a fast, do justice, judge, pass judgment, administer justice, arbitrate, decide, interpret';
(fatḥa lāʿəla 'condemn');
ʾaftəḥa, causative; also 'bring to judgment, ask for justice, release, set free';
tafatḥa, passive; also 'relax';
tafātəḥa 'be separated from one another, bring suit, sue one another, engage in a legal case, be in court with someone, stand trial, condemn, contend';
ʾastafātəḥa, causative of *tafātəḥa*;
fatāḥi, act. part. of *fatḥa*; also 'judge';
fətuḥ, pass. part. of *fatḥa*; also 'open, unconstrained, discharged, absolved';
fətḥ 'precept, law, suit, lawsuit, justice, judgment, proceeding, decision, verdict, sentence (in court)';
(fətḥa nagaśt 'Code of the Kings', title of a book; for a bibliography, see Hammerschmidt 1973:174);
(manbara fətḥ 'tribunal, court of justice');
(ʿawda fətḥ, same);
fətḥat 'opening (n), absolution, judging (n), provision';
tafātəḥo(t) 'lawsuit, litigation';
maftāḥ (Gr.490) 'motive for a decision';
maftəḥ 'solution, solving, (M) instrument for opening (key)';
maftəḥi, (M) *maftaḥi* 'opener, who dissolves, who sets free';
(maftəḥe śərāy 'prayer against charms', lit. 'that loosens the charms');

SEMITIC: Ar. *fataḥa* 'open', *fatḥ* 'judgment, decision' (in the Qurʾān, from Geez; see Jeffery 221, contrary to Müller who considers it Arabic in view of SAr. *fth*), SAr. *h-fth* 'obtain a judicial order', *fth* 'lawsuit, judicial order', Śḥ. *fetaḥ* 'open', Heb. *pātaḥ*, Aram.-Syr. *pəṯaḥ*, Md.Ph.Ug. *pth*, Akk. *petû*, *patû*.

ETHIOPIC: Te. *fätḥa* 'loosen, open, untie, release', Tna. *fäthe*, Amh.Arg. *fätta* 'undo, release, absolve of sin, divorce', Har. *fätaḥa*, Gur. *fäta*; 'law, precept': Te. *fətəḥ*, Tna. *fəthi*, Amh. *fəth* (from Geez); passed into Cushitic: Bil. *fätah* 'open', Be. *fetah*.

fətḥatāt ፍትሐታት (T) 'fortified places';
a variant reading of *fəśḥatāt* (see *fəśḥ* II).

fatala *(yəftəl)* **ፈተለ** 'spin, twist';
tafatla, passive;
fatāli, act. part. of *fatala*;
fətul 'twisted, spun';
fatl, *fətl* (pl. *ʾaftāl*, *ʾaftəlt*) 'thread, cord, wick, string';
(fatla śāret 'spider web');
fətāl (Lt) 'toga';
fətlo 'network, thread';
fətlat (n.) 'spinning, twisting';

SEMITIC: Ar. *fatala* 'twist, spin', Śḥ. *ftel* 'roll a wick', Heb. *pāṯal* 'twist', Aram.-Syr. *pəṯal*, Md. *ptl*, Akk. *patālu* 'spin'.
ETHIOPIC: Te. *fätla* 'twist, weave', Tna. *fätälä*, Amh.Gaf.Gur. *fättälä* 'spin, twist, braid', Arg. *fättäla*, Har. *fätäla*; passed into Cushitic: Sa.Af. *fatal* 'spin'.

fatana *(yəftən)* **ፈተነ** 'try, test, put to test, investigate, scrutinize, explore, examine, search, probe, tempt, prove, probe, (T) melt';
ʾaftana 'allow to be explored or examined, confess';
tafatna, passive of *fatana*;
tafātana, reciprocal of *fatana*;
ʾastafātana (K*), causative of *tafātana*;
fatāni 'examiner, explorer, investigator';
fətun 'tested, tried, investigated, examined, explored';
fatanā 'proof, experiment, trial, attempt, temptation';
fətnat (n) 'testing, probing, trial';
maftani, participle of *ʾaftana*; also 'means of testing';

SEMITIC: Ar. *fatana* 'tempt, seduce', Mh. *fetōn*, Syr. *petnā* 'tumult, discord', Md. *pitna* 'temptation' (from Arabic).
ETHIOPIC: Te. *fätna* 'attempt, prove, seduce', *ʾafättäna* 'try', Tna.Amh. *fättänä* 'test, try, examine', Arg. *fettäna*, Gur. *fetänä*; passed into Cushitic: Sa.Af. *fatan* 'test', Bil. *fätän*.

ftn, ʾaftana አፍተነ (M) 'hurry, cause to be fast';
is a misprint for *ʾafṭana* **አፍጠነ**.

ftr, ʾaftara አፍተረ (MA) 'kill'.

ftt, fatta, fatata, fattata ፈተ ፡ ፈተተ 'break off a piece, fracture, crush, break the Host during the communion, break and distribute (bread or anything else), give out, make a gift, appoint a portion, give a share';
tafat(t)ata, passive;
fattāti (K*), act. part. of *fattata*;
fəttut 'broken, fracture, fragment';
fəttat 'piece, fragment, scrap, morsel, piece of bread';
fəttāte 'breaking the holy bread for distribution';
fattəto 'fraction, portion';
(ṣalota fattəto 'prayer when breaking the bread for the Eucharist');
fətt, *fəttā*, (T.M) *fətto* 'piece, portion, fraction, morsel, gift';

SEMITIC: Ar. *fatta (ftt)* 'break', Soq. *en-fetit* 'break in small pieces', Heb. *pāṯaṯ*, PbH. *pāṯaṯ*, *piṯpeṭ*, Aram. *pəṯaṯ*, Syr. *paṯ*, *paṯpeṭ* 'crumble', *partūṯā* (with augmented *r*) 'crumbs', Md. *ptt* 'crumble'.
ETHIOPIC: Te. *fätäta*, *fätfäta*, *färtäta* 'crumble bread, break into small pieces', Tna. *fättätä*, *fätfätä*, *färtätä*, Amh. *fättätä*, *fätäffätä*, Gur. *fətäfätä*; passed into Cushitic: Bil. *färtät* 'crumble', Sa. *fartat*, Be. *fetit* 'divide'. See also *fatfata*.

fətot ፍቶት; see *fatawa*.

fatawa, fatwa *(yəfto, yəftu, yəftaw)* **ፈተወ ፡ ፈትወ** 'desire, wish, love, covet, lust for, have a liking for';
ʾaftawa, causative; also (with object suffix pronouns) 'please, satisfy';
tafatwa, passive; also 'long for, be desirable';
fatāwi, act. part. of *fatawa*; also 'lustful, covetous';
fətaw 'desired, desirable, pleasing, pleasant, delightful';
fətwat, *fətot* 'desire, wish, desirable thing, lust, concupiscence, craving, liking (for), being desired, pleasure';
fətāw, same;
fətwatāwi 'given to lust, given to desire';
maftəw 'lust, wish, (it is) fitting, suitable, fit, becoming, convenient, seemly, proper, (it is) necessary, obligatory, that gives pleasure, pleasant, pleasing, delightful, precious, desirable, desired; (Gr) enticement';

SEMITIC: Heb. *pṯy* (piʿel) 'seduce' (Dillmann 1368), Ug. *pṯy* 'copulate' (Ullendorff 192; his comparison with Ar. *fatiya* 'be youthful' is less convincing).
ETHIOPIC: Te. *fäta (ftw)* 'love, wish, desire', Tna. *fätäwä*, Amh. *fətwat* 'desire, lust' (from Geez); also Amh. *(a)fättätä* 'wish, like' (a secondary form); passed into Cushitic: Bil. *fätay* 'friend'.

faṭṭa ፈጠ; see *fṭṭ*.

feṭa ፈጠ; see *fyṭ*.

faṭana *(yəftən)* **ፈጠነ** 'be fast, be swift, hurry, be in a hurry, be prompt, speed up';
ʾafṭana 'make haste, hasten, accelerate, hurry, move swiftly, (with an infinitive) hurry, do quickly, do hastily';
tafāṭana 'press, urge, succeed in doing fast';
ʾastafāṭana 'quicken, make haste, hasten, accelerate, urge, overtake';
faṭṭān (Lt) 'swift, rapid';
fəṭun 'swift, quick, rapid, prompt, hastening';
(ba-fəṭun, *fəṭuna* 'immediately, right away, promptly, speedily, quickly, swiftly, suddenly');
fəṭin (fem. *faṭṭān*) 'swift, hasty, sudden';
fəṭnat 'rapidity, velocity';
maftani, (Gr) *ʾafṭāni* 'who accelerates, hasty, hurried, rapid, sudden';
mastafāṭni, *mastafāṭāni*, (K*) *mastafāṭən*, same;

SEMITIC: Ar. *faṭuna* 'be clever, discerning'. For the relation between 'clever, discerning' and 'fast', cp. Heb. *maher* 'fast', *māhīr* 'skilled', and Geez *(ta)məhra* 'study'.
ETHIOPIC: Tna. *fäṭänä* 'be rapid', Amh. *fäṭṭänä*, Har. *fäṭna*, Gur. *fäṭänä*; Te. *fäṭna* (and also Bil. *faṭan*) 'understand' is borrowed from Arabic.

faṭara ፈጠረ 'create, fashion, produce, fabricate, devise, invent, feign, contrive, inscribe (or carve) magic letters, make incisions on the flesh';
tafaṭra, passive;

faṭāri 'creator';
fəṭur 'created, creature';
fəturāwi 'pertaining to created things';
faṭarā 'invention, fiction, falsehood, designs, incisions, cuttings, magical figures, (T⁺) idol';
fəṭrat 'act of creating, creation, things created, creature, nature, character, disposition, constitution, origin, kind, species, generation, family';
(*ləssāna fəṭrat* [Lt] 'mother tongue');
fəṭratāwi 'natural';
tafaṭro (Gr.388) 'nature, creature';
məfṭār 'place where things are done, origin, provenance';

SEMITIC: root *fṭr* whose basic meaning is 'split > fashion, create, invent' (in Amharic also figuratively 'lie'): Ar. *faṭara* 'split, create' (for which see Schwally, *ZDMG* 53 (1899). 201, and Noeldeke 1910:49 who suggests a Geez origin), Heb. *pāṭar* 'set free, let out < split > create', Aram.-Syr. *pṭr* (piʿel) 'separate, dissolve', Md. *pṭr* 'open, set apart', Ug. *pṭr* 'split', Akk. *paṭāru* 'loosen, detach'.
ETHIOPIC: Te. *fäṭra* 'create', Tna. *fäṭärä*, Amh. *fäṭṭärä* 'create, invent, lie', Gur. *fäṭärä*; passed into Cushitic: Bil. *faṭar* 'create'. For 'create > invent, lie', cp. also Te. *mäna (mny)* 'create, lie'.

fṭṭ, faṭṭa ፈጠ (T) 'run';
faṭṭi (T) 'run' (n.);
see also *fyṭ*.

fewā ፈዋ 'dark wood, (T.K) rotten log or wood, name of a tree';

"Wenn es sich um eine 'dark root' (statt 'wood') und um einen 'name of plant' (statt 'tree') handeln würde, könnte man an arabisch *fuwwa* 'Krapp, Färberröte, Rubia tinctorum L.' denken, der in Südarabien der roten Wurzel wegen angebaut wird" (Müller).

fwʾ, fwʿ, foʾa, foʿa ፎአ ፤ ፎዐ (Y.MA); see *fwḥ*.

fāwd ፋውድ (DTW 974) 'tribulation, suffering';

ETHIOPIC: Amh. *fayd*, same.

fwḥ, foḥa ፎሐ (T) 'divide in two';

ETHIOPIC: perhaps Tna. *faḥ bālā* 'be spread, be dispersed'. See also *fwʾ, fwʿ*.

fwl I, tafāwala ተፋወለ 'foretell, read omens';
fāl 'omen, good omen';
(*sabʾa fāl* 'diviners');

from Ar. *faʾl* 'omen'; also in Amh.Gur. *fal*, Har. *fāl*; in Cushitic: Or. *fala*, Bil. *fāl*. On Ar. *faʾl* in the various Arabic dialects, see Landberg 1942:2391ff. See also *wfl*.

fwl II, (ta)fawwala ተፈወለ (T.M) 'be restless, be fidgety, start (someone who is surprised)'.

fwq, foqa *(yəfuq)* ፎቀ (K*) 'jump up, spring up, go up, boil over';

SEMITIC: perhaps in connection with Ar. *fāqa (fwq)* 'surpass', *fawqu* 'up, upstairs, on top'.

fawwasa ፈወሰ 'cure, heal';
ʾafawwasa, causative;
tafawwasa 'recover from illness, be cured, be healed, take care of oneself, be appeased, be smoothed';
fawwāsi 'one who heals, who cures';
fəwwəs (K*) 'healed, cured';
faws 'healing, cure, medecine, remedy, (Lt.K*) poison, medicinal herb';
(*ʾəbna faws* 'liquid eye salve');
(*faws manfasāwi* 'Spiritual Healing', title of a book; for a bibliography, see Hammerschmidt-Six 1983:225);
(*baʿāla faws* 'physician');
fəwwāse (n.) 'healing';
tafawwəsot 'recovery';
mafawwəs 'physician, healer';
mafawwəsi, (Gr) *mafawwāsi* 'physician';

SEMITIC: Dillmann 1376 (followed by Barth 1893: 14) compares Ar. *šafā (šfy)* 'heal'. The connection with Syr. *pāš (pwš)* 'remain, expect, stay behind' suggested by Brockelmann 1928:561 is unlikely.
ETHIOPIC: Tna. *fäwwäsä* 'heal, cure', Amh. *fäwwäsä* (from Geez).

fwt, fota ፎተ, **fawata** ፈወተ (K*) 'err, stray';
fot, fawt, pl. *ʾafwāt* (K*) 'dissolute woman';

ETHIOPIC: Te. *fäwita* 'dissolute woman', *fäytät* 'prostitute', Tna. *fätätä* 'be given to a dissolute life'.

fwz, foza ፎዘ 'wipe off, wipe clean, efface, rub (the back), clean by rubbing, dry by wiping, (T.Y) sweep';

ETHIOPIC: Tna. *fawäzä* 'scrape'.

fəyyāl (pl. *fəyyālāt, fəyyalāt*) ፍያል 'vial, glass, bowl, cup, (Lt) porcelain';
fəyyālāt (Lt) 'fleshhooks';

from Gk. *phialē* 'bowl, drinking bowl'; also Syr. *piyalē* (see Krauss 443), Md. *piala*.

fayana ፈየነ (T) 'estimate, evaluate';

ETHIOPIC: related to Te. *fänna (fnn)* 'explain, interpret'.

fayata, fayyata I ፈየተ 'plunder, rob';
tafayta, tafayyata, passive;
fay(y)āt 'robber, thief, plunderer';
fəyyut (K*) 'robbed';
fayyātāwi, fayyātāy 'robber, thief, brigand';
məfyāt 'place where robbers hide';

ETHIOPIC: perhaps Te. *fetäta* 'knock down', Amh. *fäyyätä* 'rob', *fäyatawi* 'thief' (from Geez; only with reference to the thieves crucified with Christ).

fayyata II ፈየተ (K*) 'be first, be in front';

from Amh. *fäyyätä*, denominative from *fit* 'face'.

fyṭ, feṭa ፈጠ (T) 'run';
feṭi (T) 'running' (n.);

ETHIOPIC: Amh. *(tā)fʷafʷaṭā* (from *foṭä*) 'dash about (several persons, animals)'. See also *fṭṭ*.

foza ፎዘ; see *fwz*.

fāzuq ፋዙቅ (T) 'three-pronged spear';

ETHIOPIC: Amh *fazuq* (probably from Geez); perhaps also Te. *fazuq* 'place of execution' (which may have some connection with a spear).

fazaza ፈዘዘ (Lt) 'be stupefied, be dumbfounded, (Lt) be paralyzed';
ʾafzaza (Lt), causative;
mafzəz (Lt) 'that makes stupefied';

ETHIOPIC: Te. *fäzza (fzz)* 'have one's eyes opened', Tna. *fäzäzä* 'be stupefied', Amh. *fäzzäzä* 'be in a stupor, be dazed'.

G ገ

-g^{w}ā -ኃ 'also, certainly, doubtless'.

ge ጌ (Lt) 'territory';

for G. *ge*, see Conti Rossini 1912:193; Arg. *ge*, Amh. *ge* (Getatchew 1970:78); in Amh. also in *balā-ge* 'rude' (lit. 'a man of the countryside'); with place-names as in *harär-ge, sälam-ge, gurage-ge*, and in combinations such as, 'head of the bed': Amh. *ras-ge*, Gur. *gunnän-ge, dumi-ge*; 'at the foot of': Amh. *gər-ge, əgər-ge* (see Praetorius 1879:406; Cohen 1939:100). Cohen, *GLECS* 1 (1933). 34 connects *ge* with Heb. *gay* 'valley', Ar. *ğiwā'* 'valley' (rather than *ğaww* 'interior').

g'z, 'ag'aza አግአዘ (MA) 'surround with a hedge';

undoubtedly wrongly copied by MA instead of *'agzaza* (see *gzz* II).

gə'za *(yəg'az)*, **gə'za ግእዘ ፡ ግዕዘ**, (K) **ga'aza ገአዘ**, (T) **ga'aza ገዐዘ** 'loathe, revile, disparage, chide, blame, upbraid, reproach, (K) be irritated, be annoyed';
'ag'aza, causative; also 'blame, reprove, complain about';
tagə'za (K*), passive of *gə'za*;
tagā'aza 'quarrel, strive, dispute with one another, have a dispute, vie, contend, object, argue, speak ill of';
'astagā'aza (K*), caus. of *tagā'aza*;
ga'āzi, act. part. of *gə'za*;
gə'uz, pass. part. of *gə'za*;
gə'z 'disputing, strife, quarrel, argument, enmity';
gā'z 'quarrel, quibble, litigation, reviling, contention, strife, controversy, dispute, discussion, disagreement, reprimand';
gə'zat 'reviling, contention, strife, reprehension';
ga'zot 'dispute';
'ag'āzi (Gr.479), act. part. of *'ag'aza*;
tagā'āzi 'quarrelsome, litigant';
tagā'əzot 'competition, dispute, strife, quibble, chicanery, quarrel';
mag'əz 'quarrelsome, wrathful, contentious';
mastagā'əz 'contentious, who stimulates contention, litigious, wrangling, disputer, argumentative';

ETHIOPIC: Tna. *(tä)ga'azä* 'quarrel' (v.), *ga'zi* 'quarrel' (n.), Amh. *gaz* 'dispute, argument', *gə'əzənna* 'reproach, blame'; perhaps also Cushitic: Bil. *gūš* 'reject, hate' (Reinisch 1887:165).

g^{w}ə' ጕዕ (K*) 'unripe fruit';

SEMITIC: Soq. *goihe* 'be ripe' (perhaps 'be half-ripe'). ETHIOPIC: Tna. *g^{w}ä'e* 'be unripe', *g^{w}ə'* 'unripe', Amh. *g^{w}'a* 'unripe fruit', *g^{w}'a'* 'cotton boll that is ready to burst open'; also in Cushitic: Bil.Qua. *gi* 'become ripe', Qem. *gi*.

g'l, 'ag'əlt አግዕልት 'potsherds';
for *'aglə't* **አግልዕት**; see *gal'*.

g^{w}a'apa ጕዐጰ (MA), misprint or misreading for *g^{w}'aḥapa*, below.

gə'ra, ga'ara *(yəg'ar)* **ግዕረ ፡ ገዐረ** 'cry out, cry → in a loud voice, clamor, groan, moan, sigh, wail, lament';
'ag'ara, causative;
ga'āri (K*), act. part. of *gə'ra*;
ga'ar, (K) *ga'ār*, (T) *ga'ar* 'cry, shout, clamor, outcry, groan, groaning, lamentation, wailing, complaint';
gə'ur 'who cries out, who groans, who laments';
təg'ərt (təgrə't) 'lamentation, groan, tyranny';

SEMITIC: Ar. (Syria) *ğa'ar* 'low, moo', also class. Ar. *ğa'ara* (Dozy); related to class. Ar. *ğa'ara* (Dillmann 1186, Barth 1893:18, as against Fraenkel 1898:7), Heb. *gā'ar* 'roar', Aram.-Syr. *gə'ar* 'rebuke, shout at', Ug. *g'r* 'roar, rebuke'. The root is related to Ar. *ğahura* 'be loud (voice)', Md. *ghr* 'vibrate'. ETHIOPIC: Tna. *gä'arä* 'shout', Te. *gä'ara* 'shout, roar', Amh. *garä* 'cry out', *g^{w}'agg^{w}'ärä* 'bellow, cry out' (reduplicative *g^{w}'r*); related to *(a)g^{w}'ärra* (from *g^{w}'r?*) 'roar, bellow', Har. *girgir bāya* 'be noisy', Gur. *(a)g^{w}'ärra* 'bellow'.

ga'ata *(yəg'at)* **ገዐተ** 'give to drink, put food into someone's mouth, (Y.K) force a baby to drink, (T.K.M) prepare porridge';
ga'at, (T) *ga'at* 'portion, food put into the mouth, (T.K.M) porridge';
gā't (K*) 'porridge';

ETHIOPIC: Te. *(a)gä'ata* 'prepare porridge', Tna. *gä'atä*, Amh. *gatä* 'force a baby or an animal to drink'; Te.Tna. *gä'at* 'porridge', Amh. *gat*. The verb is perhaps a denominative from **ga'at*, from *wag'a* 'feed with milk', below.

gā't ጋዕት (K*) 'width of the palm';

possibly reconstructed from Amh. *gat* 'width of the palm across the knuckles'.

gə't ግዕት (K*) 'breast, udder';

from Amh. *gət*, same.

g^{w}a'taya ጕዕተየ (K*) 'deceive, beguile, fool';
g^{w}ə'tuy 'deceived, deluded, (Lt) overcome by work, (T) weak, that falls into ruin';
g^{w}ə'täyā (T.K.Lt) 'deceit, deception, appeasement of a spirit, illusion, (K) fortune-telling, hard labor, toil, fatigue, (Lt) deterioration, decay'. While 'hard labor' is not given by Dillmann, several examples quoted by him have the meaning of 'hard labor, toil';

ETHIOPIC: Te. *(tə)gä'ata* 'be distressed', Tna. *('a)g^{w}a'täyä* 'despise, scorn', Amh. *gu'at* 'work, labor, toil' (from Geez). Dillmann 1186 derives *g^{w}ə'täyā* 'deception' from Gk. *goēteia* 'magic, art of casting spells'. One should perphaps consider the possibility of a root *g^{w}'ty* I 'deceive, fool', and *g^{w}'ty* II 'be overcome by hard work, become weak'.

gə'za I *(yəg'az)* **ግዕዘ**, (K*) **gə'za ግእዘ** 'move (intr.), change camp, change residence, depart, encamp, pitch camp, march (into), go on a trip';

'ag'aza 'transfer, transport, move (tr.), remove, make wander, send into exile, banish';
tagā'aza (K*) 'be transported (much baggage)';
gə'uz 'removed';
ga'az, gā'z 'baggage, (Gr.439) camp, artisans of the camp, servants';
g^{w}ā'zo, g^{w}a'az (Lt), *g^{w}ā'z* (M) 'baggage (of an army), caravan that follows an army (family, animals, equipment)';
gə'z 'journey, wandering, walk';
g^{w}ə'z (Lt) 'a day's journey';
gu'zo, g^{w}ə'zo (Lt) 'traveling (n), a day's march, stage';
gə'zat 'migration, transition';
'ag'āzi, act. part. of *'ag'aza*;
məg'az 'setting out, departure';

SEMITIC: related to Ar. *ğāza (ğwz)* 'pass along', *ğaza'a* 'cross, go over', from *ğz'* 'cut' (Dillmann 1187; Brockelmann 1908:273), Heb. *gāz (gwz)* 'pass along'.
ETHIOPIC: Te. *gä'aza* 'emigrate, depart with one's family', Tna. *gä'azä* 'depart', *gä'az, g^{w}ə'zo* 'baggage', Amh. *(tä)g^{w}azä* 'travel, go on a trip', *(a)gazä* 'banish', *guzo* 'baggage', Har. *gāza* 'change residence', Gur. *ga'azä*; Amh.Gur. *g^{w}az* 'caravan', Har. *gāz*. Reinisch 1887:134 compares Bil. *ga'd* 'move', Sa. *gedi* 'move to another pasture' (with alternance *z:d*).

gə'za II **ግዕዘ** 'become free, be set free, be emancipated';
'ag'aza, 'agə'za 'set free, make free, send forth free (a slave)';
tagə'za, taga'aza 'become free, be made free, be set at liberty, free oneself';
tagā'əza (Gr.479) 'become free';
ga'āzi (M) 'free';
gə'uz 'free, freeman, one who is set free';
gə'z, (K) *gə'z* 'nature, manner, custom, behavior, conduct, fashion, character, habit(s), disposition, temperament, essence, quality, mode of life, ways; the Geez language, the first order of the Ethiopian syllabary, one of the three modes of plainchant' (Velat 75, 625ff; for other modes, see *'arārāy, 'əzl*);
(ləssāna gə'z 'the Geez language');
(bəḥera gə'z 'Ethiopia');
gə'zat 'being set free' (n.);

gə‹zān 'freedom, manumission, liberation';
gə‹zannā 'liberation from slavery, status of freedom';
›ag‹āz, ›ag‹āzi 'freeman, free man, master, Ethiopian';
(bəhera ›ag‹āzi 'Ethiopia', lit. 'the land of the free');
›ag‹āzit 'free woman';
›ag‹azo gabr (Lt) 'manumission', lit. 'setting free of a slave';
›ag‹āzāy, (Lt) *›agā‹zāy* 'free, freeman';

SEMITIC: SAr. *›g‹zyn* 'Ethiopian' (W. Müller).
ETHIOPIC: for Tigre and Tigrinya only a few meanings are registered in the existing dictionaries, but they undoubtedly have the various meanings of Geez. Tna. *gə›əz* 'habit, the Geez language, first order of the Ethiopian syllabary, one of the three modes of the plainchant'; Te. *›ag‹aza* 'spell', *›ag‹azi* 'clever'; Amh. *(a)gazä* 'liberate', *gə›əz* 'habit, action(s), character, the Geez language, the first order of the Ethiopian syllabary, one of the three modes of the plainchant', *gə›zan* 'freedom', *gə›əzənna* 'liberation from slavery'. Several meanings of Tna. *gə›əz*, and Amh. *gə›əz* are undoubtedly borrowed from Geez.

gabā ገባ (Lt) 'kind of a tree';

ETHIOPIC: Te.Amh. *gäba*, Tna. *gaba*. For *gäba*, see Strelcyn 1973:no. 100; from Cushitic: Be. *gāba*, Bil. *gūbā*.

gabo (pl. *gabawāt*) ገቦ 'side, flank, rib, loins'; *(sab›a gabawāt, ›əlla ›əmgabawāt* 'collaterals'); *(›arafta gabo* 'lateral wall');
gabawa (MA) 'be at the side of, be close to' (denominative);

SEMITIC: the Semitic **gab(b)* derives from *gnb, ǧnb*, to judge from Ar. *ǧanb* 'side' (Dillmann 1173), Md. *gamba, ganba*. The root *gnb* became *gabb* in PbH. **gabbe*, in *lə-gabbe* 'near to, concerning', Aram.-Syr. *gabbā* 'side', Akk. *gabbu* 'part of human or animal body'.
ETHIOPIC: the Ethiopic **gab* is probably independent of **gnb* of the other Semitic languages. Thus, Te. *gäbo* 'side', Tna. *gobo*; also in Cushitic: Bil.Qua. *gabā* 'side', Kham. *gebā*. See also Cohen, *BSL* 29 (1928-9).136-7, and Brockelmann 1950:21.

gəbb (pl. *gəbab, ›aghāb*) ግብ 'pit, ditch, cavern, abyss, cave, lair, hole, den';

SEMITIC: Ar. *ǧubb* 'well, pit' (Jeffery 98 considers it an Aramaic loanword since it is used in the Koran only in the Joseph story; however, *ǧubb* is used in all of Arabia according to Landberg 1920:259), Heb. *geḇ* 'pit, ditch', Aram.-Syr. *gubbā, gūḇā*, Md. *guba*, Ug. *gb* (Caquot 313), Akk. *gubbu* 'water well'. While Zimmern 44 (followed by Brockelmann 1928: 100) considers Akk. *gubbu* to be the origin of the Semitic root, von Soden 295 considers Akk. *gubbu* an Aramaic loanword. See also Rundgren, *OS* 10 (1961).107.
ETHIOPIC: Te. *gəbb* 'cave, hole, pit', Amh. *gəbb*, Har. *gäb*.

gab›a *(yəgbā›)* ገብአ 'return, leave, turn back, come back, enter, be delivered, be restored';
(gab›a ləbbu 'he was in his right mind, he became conscious');
(gab›a krəstənnā [Lt] 'be rechristened');
combined with another verb it means 'again'; e.g. *wagab›a wala›aka* 'he sent again';
gābə›a, same as *›astagābə›a*;
›agbə›a 'turn (tr.), make return, give back, bring, bring back, take back, return, deliver, hand over, restore, restitute, revoke, put up, set, recompense, recover, give over, betray';
(zayāgabbə› 'traitor');
tagab›a 'be turned back, be gathered, turn (intr.)';
tagābə›a 'be collected, be compiled, be gathered, gather together (intr), assemble (intr), be assembled, be united with one another, be circumscribed, come together, come to an agreement';
›astagābə›a (›astagb›a) 'gather, collect, bring into, assemble, compile, cause to be gathered, call up (spirits), bring together, recover, heap up, restore, sum up, bring back, take up, cause (a city) to surrender, take by force of arms';
gabā›i, act. part. of *gab›a*; also 'hireling, hired servant, mercenary';
gəbu›, gubu› 'who returns, assembled, gathered';
gəb› (Lt) 'cave';
gubā›e, (T) *g"əbā›e* 'gathering, assembly, reunion, council, congregation, synod, session, meeting, community (of faithful), collection';
(gubā›e qānā 'kind of *qəne*-poem'); Velat 64;
gubā›eyāwi 'pertaining to gathering';

gəb›at 'entering, return, military inspection, conversion, betrayal';
(gəb›ata maret 'burial', lit. 'entering the earth');
(gəb›ata manṭolāt 'withdrawal of the curtain');
›agbā›i 'traitor';
›agbə›ot 'restitution';
›astagābə›i 'convener';
›astagābā›i 'who gathers, who compiles, (Gr.337) magician, sorcerer';
›əstəgubu›, ›əstəgbu› 'collected , collection, gathered together';
(maṣḥafa ›əstəgbu› 'collected writings');
məgbā› 'returning, return, recurring, gathering place, refuge';
məgubā›, (K*) *məg"bā›* 'confluence, place where rivers flow together, (K) place of gathering';
mastagābə›, mastagābə›i 'one who assembles, one who gathers, collection' (Velat 219ff);
məstəg"bā› (K*), see *məg"bā›*;
məstəgubu›, məstəgbu› 'gathered, collected, meeting place, place of gathering, place of contracting (shrinking)';
məstəgubā›, məstəgubā›e 'assembly, congregation, meeting place';
tagābə›o(t) 'synod, council, congregation, collection';

SEMITIC: Ar. *ǧaba›a* 'turn back, remain behind, abstain (with *‹an* 'from'), come upon' (with *‹alā*, but also without *‹alā*; (see Dillmann 1168; F. Rundgren, *OS* 10 [1961]. 105ff "*ǧaba›a* 'sich zurückziehen, zurückkehren' kann an sich als eine Art *vox media* betrachtet werden"), SAr. *gb›* 'return, come back', *h-gb›* 'transfer'. One wonders whether the various meanings of the root *gb›* belong to a single root or whether one should not consider a *gb›* I 'return' and *gb›* II 'collect'. Hebrew *gḇḇ(›)* 'cistern' connected by Ludolf 659 (followed by Rundgren, *OS* 10[1961].107; Ullendorff 192) with G. *gb›* would then be derived from *gb›* II 'collect'. For 'collect', the root is related to Ar. *ǧabā (ǧby)*, Aram.-Syr. *gəḇā*, Md. *gba*.
ETHIOPIC: Tna. *gäb›e* 'turn, return, pass', Te. **gäb›a* (which became *ga›a* 'happen'; see Cohen 1924:131), Amh. *gäbba* 'enter, return home, live, reside', Gaf. *gäbbä*, Har. *gäba›a* 'return home, live, reside', and perhaps also Har. *girägäba* 'return', Gur. *gərägäbä*, going back to **gbgb* (with dissimilation of *gb-gb* to *gr-gb*) which represents a reduplicated root *gb›, gb*. For 'gathering', cp. Te.Tna.Amh. *guba›e*. Amharic *gäbäya* 'market' is derived by Praetorius 1879:171 from *gb›* and would mean originally 'gathering'. The root passed into Cushitic: Sa. *gaba›* 'turn back'. See also *gabgab*, below.

gabbaba I ገበበ (K*) 'gather';

SEMITIC: Ar. *ǧabǧāb* 'plentiful, copious, numerous', Ar. (Dat). *ǧabǧab* 'gather here and there', PbH. *gāḇaḇ* 'gather', Aram. *gabbeḇ*, Akk. *gabbu* 'totality, the whole, entirety'; related to Ar. *ǧabā (ǧby)* 'gather, collect', Aram.-Syr. *gəḇā (gby)*, Md. *gba*.
ETHIOPIC: Te. *gäbob* 'troop'; DTW 217 translates Amh. *gäbäggäbä* 'gather food', this sense coming from the original meaning 'desire, be stingy'.

gabbaba II ገበበ (K*) 'be bent';

SEMITIC: Heb. *gab* in *gabbe-* 'bosses on a shield', PbH. *gaḇ* 'back, hunch' (Cohen 1947:no. 202), Syr. *gəḇīḇā* 'hunch-backed', Md. *gab (gbb)* 'bend, curve'; for Ar. of South Arabia, see Landberg 1909:1643-4.
ETHIOPIC: Amh. *g"äbbäbä, g"äbäbb alä* 'be bent', Te. *gäbb bela* 'incline', Tna. *g"äg"äbä* 'be crooked, be twisted' (from *g"b-g"b*); also in Cushitic: Af. *gūb* 'be bent'.

gabgab, gabgabo, gabagabo, gəbgābo ገብገብ ፡ ገብገቦ ፡ ገበገቦ ፡ ግብጋቦ, (T) **gabgābo** ገብጋቦ 'entrance, reception room, vestibule, open area in the middle of a room, (T.KG) assembly, council held in front of the entrance';

perhaps from *gb›* (see *gab›a*) 'enter, gather' > *gb* > *gb-gb* (reduplicative *gb*). While the derivation from *wgb* is possible (cp. *habhab* 'gift', from *whb*), the connection with Ar. *waqaba* 'in die Höhle eintreten' (Mh. *weqôb* 'enter') suggested by Bittner, *WZKM* 27 (1913).129 is unlikely.

gabgāb ገብጋብ (Lt) 'forced labor';

SEMITIC: W. Müller suggests Ar. *waǧaba* 'be obligatory, be binding', G. *gbgb* coming from *gb-gb*, from *wgb*.
ETHIOPIC: the comparison with Amh. *gäbägäb* 'stingy, greedy' suggested by Noeldeke, *WZKM* 19 (1905). 406 is not convincing; probably common with Cushitic: Bil. *gab* 'oppress'.

gablā, gəblā ገብላ ፡ ግብላ, (Gr) **gəblat** ግብላት, (T) **gablāt** ገብላት (probably a plural) 'gutter, trough, pitcher';

SEMITIC: Soq. *gib›eleh* 'hollow place in which there is water'.

ETHIOPIC: Te. *gābla* 'water basin near a cistern for animals', Tna. *gabla* 'trough', Amh. *gabla* 'place where cattle spend the night' (would it be near the trough?).

gebelem ገቤሎም (T) 'place from which a proclamation is read';
perhaps refers to a proper name.

gablata ገብለተ (T) 'grow numb, grow stiff'.

gəbnat, g"əbnat ግብነት ፡ ጉብነት, (L) **gabinat** ገቢነት 'cheese, coagulated milk';
gabana (K*) 'make cheese' (denominative);

from Ar. *ǧubn* 'cheese'; also Amh. *ǧābna*. In the other Semitic languages: Mh. *ǧiben*, Heb. *gəḇīnā*, Syr. *gəḇettā* (from *gəbenta*), Aram. *gubnā*, Akk. *gubnatu*. For an Akkadian form *gabān*, see H. Huffner, *JAOS* 86 (1966).27-33. As for the origin of the noun, Koehler 167 and Baumgartner 167 (with a question mark) derive it from the root *gbn* 'be hunched' whereas Buhl 127 derives it from *gbn* II 'curdle' and separates it from *gbn* I 'be hunched'.

gabra *(yəgbar)* ገበረ 'act, do, work, make, be active, practice, labor, perform, manufacture, produce, bring forth, create, build, fashion, function, carry out, prepare, achieve, execute, procure, enact, keep (ordinances), observe (ordinances, fast)';
gabbara (K*) cultivate land, till land, pay taxes';
ʾagbara, causative;
ʾagabbara 'constrain, force, compel, coerce, impose tribute';
tagabra, passive of *gabra*; also 'happen';
tagabbara 'work, toil, labor, conduct business, trade, till land, cultivate';
ʾastagabra 'apply oneself';
ʾastagabbara, causative of *tagabbara*; also (Gr.335) 'distribute work among artisans';
gabāri, act. part. of *gabra*; also 'craftsman';
gəbur, pass. part. of *gabra*;
gəbr (pl. *gəbar, gəbrāt*) 'affair, matter, thing, act, work, workmanship, manner, mode, action, task, office, duty, event, deed, service, business, function, procedure, charge, activity, occupation, doing of work, situation, product, produce, conduct, tribute, contribution, religious service, magical activity, force, reality, compulsion, constraint, necessity, (K*) taxes';
(*gəbra ʾəd* 'manual work, trade');
(*gəbra ḥawārəyāt* 'Acts of the Apostles');
(*gəbra ḥamāmāt* 'Ritual for the Passion Week');
(*baʿāla gəbr* 'versed in magic');
(*baʿāla gəbra ʾəd* 'craftsman');
(*ba-gəbr* 'by force, by necessity, necessarily');
gabr (pl. *ʾagbərt*) 'slave, servant, bondsman, vassal');
(*zagabr ḥer* 'fifth Sunday of Lent', lit. 'of the good servant');
gabir 'practice, conduct, prescription against black magic, practice of magic';
gabbār 'workman, laborer, farmer, peasant; one who pays taxes';
(*liqa gabbār* 'taskmaster, foreman');
gəbrat 'work, working, construction, building, workmanship';
gabbārāwi 'workman, laborer, farmer, peasant';
gəbrənāt 'service, action, servitude, enslavement, bondage';
gəbrannā, same;
ʾagbāri, act. part. of *ʾagbara*;
ʾagabbāri, act. part. of *ʾagabbara*;
ʾagbərtāwi (= *agbərt*, pl. of *gabr* + *āwi*) 'pertaining to servants';
ʾagbəro, ʾagbərot, ʾagabro 'coercion, compulsion, impulse, tyranny, violence, force, necessity';
magbar (pl. *magābərt*) 'tool, instrument';
məgbār 'action, mode of action, feat, achievement, workmanship, function, practice, occupation, work, deed, operation, conduct, behavior, duty, business, negotiation, activity, office, charge, practice, magical activity, (Lt) liturgy, divine service';
mastagabbər, mastagābər 'tiller, cultivator, worker, trader, merchant, laborious, laborer';
mastagabbərāwi 'laborious, industrious';
məstagbār 'market';
tagbār 'work, workmanship, performance, occupation, deed, labor, farming, business, task, activity, job, trade, trading, affair, assignment';
tagabbāri 'workman, farmer, (Gr.335) one who prepares an edition of a book in handwriting';

taghərot 'labor';
təghərt 'production, produce, yield';

SEMITIC: Ar. *ǧabara* 'force to do something, submit', *ǧabr* 'powerful man, constraint, coercion', Heb. *gāḇar* 'prevail', *gibbōr* 'manly', Aram.-Syr. *gabber* 'prevail', Md. *gbr* 'be strong, prevail', Ph. *gbr-t* 'mighty deeds', Akk. *gapāru* 'surpass', *gabru, gapru* 'strong'. For the verb 'make' used in the expression of magical activity, cp. Aram. *ʿbd*, Heb. *maʿăśē* (see Strelcyn 1955:XXI-XXII).
ETHIOPIC: Te. *gābra* 'do, make', *gābbāra* 'enslave, subdue', Tna. *gābārā* 'make, do', Amh. *gäbbärä* 'farm', *agäbbärä* 'force', Har. *agābāra* 'tame', Gur. *gäbbärä*. For Geez *gəbr* 'taxes', cp. Tna. Amh. *gäbbärä* 'pay taxes', Te.Arg. *gäbbära*, Gur. *gäbärä*, Amh.Te.Gur. *gəbər* 'taxes', Tna.Har. *gəbri*. The root passed into Cushitic: Kam. *gabbárro* 'tame', Ṭem. *gäbärre*, Sa. *gibr-e* 'work', Had. *gibirā-kko* 'pay taxes', Kam. *gibirro*.

gabrodāhi ገብሮዳሂ (T), **gabrondāhi** ገብሮንዳሂ (in another Sw) 'area around a house';

ETHIOPIC: Amh. *gäbrodahi* 'area around a compound'. Note the ending *-āhi* in *gabronāhi*. For this ending see Guidi 1906:921.

gabronāhi ገብሮናሂ (T) 'chief of drumbeaters, trumpet player';

ETHIOPIC: Amh. *gäbronahi*. DTW 224 identifies *-hi* with *-w* and translates it 'their slave'. Note also *-āhi* in *gabrodāhi*, and *gandorāhi*. It is strange that *gabronāhi* has the same meaning as *gandorāhi*, below.

gabasa I *(yəgbəs)* ገበሰ (K*) 'gather, collect (straw, wood)';

SEMITIC: PbH. *gibbeš* 'put in one heap', Aram. *gəḇaš* 'heap up', Akk. *gupšu* 'mass', Ug. *gbt-t* 'humps' (Caquot 341).
ETHIOPIC: Amh. *gäbbäsä* 'gather, collect', *(a)gbäsäbbäsä* 'collect'.

gabasa II *(yəgbəs)* ገበሰ (K*) 'lime, plaster';
see *gəbsəs*, below.

gabs ገብስ (K*) 'barley';

probably from Amh. *gäbs*; also Gur.Arg. *gäbs*, Har. *gūs* (from *gbs*); perhaps also Te. *gäsa* 'barley bread' (from *gäbsa*); in Cushitic: Gimir *gos*, Čara *guosa*. See also *sagam, səgam*.

gəbsāʿ ግብሳዕ (T.M) 'mule';

would it mean 'barley-colored' from *gabs*?; for a similar description, cp. Amh. *gäbsəma doro* 'chicken that has small white spots on its wing feathers'.

gabsasa ገብሰሰ 'plaster with stucco' (denominative);
tagabsasa, passive;
gabsāsi, act. part. of *gabsasa*;
gəbsus 'plastered, covered with whitewash';
gəbsəs, gabsəs 'lime, plaster';

from Gk. *gypsos* 'plaster'; also in Ar. *ǧibs* 'plaster', *ǧibsīn* (Dozy), Syr. *gūpsīn, gūḇsīn* 'lime', Aram. *gipsōs, gipsīs, giḇsīs*, PbH. *geḇes* 'lime, plaster', *gippes* 'plaster' (v). For Ar. *ǧiṣṣ* (< *ǧibṣ, ǧibs*) 'lime', *qiṣṣ* of the same origin, see Fraenkel 9-10; Vollers, *ZDMG* 51 (1897). 296. Von Soden 282 derives Ar. *ǧaṣṣ (ǧiṣṣ)*, Aram.-Syr. *gaṣṣā* from Akk. *gaṣṣu*. For Gk. *gypsos* coming from Semitic, see O. Blau, *ZDMG* 25 (1871).542. See also *gəmsəs* I.

gabatā I (pl. *gabātəw*) ገበታ 'pan, platter, plate, (M) wooden cover of a parchment manuscript';
(*gabatā ḥawāriyā* (M) 'First John, chapter 1');
W. Müller suggests, with reservations, Gk. *gabathon, gabatha* 'bowl, dish'. For a possible Semitic origin of Gk. *gabathon*, see Masson 75.
ETHIOPIC: Te. *gābāta* 'measure of corn', Amh. Arg. *gäbäta* 'large wooden bowl, measure of grain', Gur. *gäbäta* 'plate made of wood', Har. *gäbata* 'eating bowl'. The root also occurs in Cushitic: Or. *gabata* 'table, plate' is considered by E. Haberland, *Galla Süd-Äthiopiens*, p.422 an Amharic loanword; also Had. *gabata* 'plate', Kam. *gabati-ta*.

gabatā II ገበታ (T) 'griddle';

probably to be identified with *gabatā* I.

gabatā III ገበታ 'high hill';

from Amh. *gäbäta* 'high hill'; also in Cushitic: Qem. *gubāttā* 'hill'.

gəbt ግብት, **gəbtāwi** ግብታዊ; see *wgb* I.

gəbāt ግባት (Lt) 'royal banquet';

from Amh. *gəbat*.

gabtəa ገብትአ (T) 'defeat, win, vanquish, overturn';
variant of *gaftəa* (see below).

gabaṭa ገበጠ (T.KBT) 'hit, strike';
gabṭ, gabaṭ, gəbṭ 'colic, stomach ache, nausea, hookworm, (T.OT.588) rumbling of the bowels caused by dysentery';
tagbiṭ (K*) 'diarrhea, dysentery';

ETHIOPIC: Amh. *gäbbäṭä* 'hit, whack', *gäbṭ* 'upset stomach'; perhaps Tna. *gäbbäṭä* 'knead', that is, 'strike the dough'. For 'stomach ache' from 'cut, incise', see *qaraṣa*. See also *gabaṭbāṭ*.

gabaṭā ገበጣ (T) 'a game using beans or pebbles played on a board';

ETHIOPIC: Tna.Amh.Gur. *gäbäṭa*, Te. *gäbäta*; also in Cushitic: Al. *gäbäṭa*, Mo. *gabato*. For the *gabaṭā*-game, see R. Pankhurst, *Ethiopia Observer* 14 (1971). 154-206; *Azania* 17 (1982).27-42.

gəbṭo ግብጦ (K*) 'kind of bean';

from Amh. *gəbṭo*, same.

gabaṭbāt, gəbəṭbāṭ ገበጥባጥ ፡ ግብጥባጥ 'stomach disease, hookworm, (Lt) overthrow' (n.);

from *gbṭ* with reduplication of the last two radicals; see *gabaṭa*, above.

gabawa ገበወ, gabawāt ገበዋት; see *gabo*.

gabaz I ገበዝ 'riverbank';
gabaza (K*) 'delimit, measure, cut around';

SEMITIC: Ar. *ǧabaza* 'cut, set aside'.
ETHIOPIC: Amh. *gäbbäzä* 'be a riverbank, be a boundary'. See also *gabaz* II.

gabaz II ገበዝ 'watch, keeper, overseer, administrator of a church, person who manages the internal affairs of the church, sacristan';
qaysa gabaz, qasisa gabaz 'administrator of a church';

ETHIOPIC: Tna.Amh. *gäbäz* 'administrator of a church'. Dillmann 1174, perhaps rightly, connects *gabaz* I and *gabaz* II; in this case the basic meaning would be 'riverbank', that is 'guard, protector'. See also Walker 109-10, Conti Rossini 1923:375.

gabaza ገበዘ (MA) 'be weak, be feeble';

ETHIOPIC: Amh. *gäbbäzä* 'be feeble'.

gadd ገድ (Lt) 'luck';
gād (T) 'well-being, safety';

from Ar. *ǧadd*; also in Te.Amh. *gädd* 'luck, fortune', Tna. *gäddi*, Te. *gäd*; in Cushitic: Had. *gada'a* 'luck', Qem. *gāz*, with alternance *d:z*.

gādā ጋዳ 'gift, present, offering, tribute';
gadawa (K*) 'make a gift' (denominative);

SEMITIC: Ar. *ǧadā'* 'gift, bounty', *ǧadā (ǧdw)* 'give a gift', SAr. *gdy-t* 'grant of land'.
ETHIOPIC: Amh. *gada* 'gift, present' (from Geez). The connection with Te. *gada* 'admiration, astonishment' suggested by Littmann-Höfner 598 is doubtful.

geda ጌዶ ; see *gyd*.

gəddu ግዱ (T.Sw.in D 1398) 'piece of wood cut off with an axe or with a saw';

SEMITIC: Ar. *ǧadda* 'cut', Śḥ. *gedd* 'decide firmly on something' (from the original meaning 'cut'), SAr. *h-gdd* 'validate a decree < decide < cut', Heb. *gdd* in *hitgōḏeḏ* 'make incisions in oneself', Aram. *gəḏaḏ* 'cut', Syr. *gad (gdd)*, Md. *gdd* 'cut off, put an end to', Akk. *gadādu* 'chop'.
ETHIOPIC: Te. *gädda (gdy)* 'tear off', *gədet* 'a piece of meat (severed from the bone)', Amh. *gəd*, name of a cut of meat; Amh. *gədday* 'booty, trophy' is derived from *gdl* 'kill', and not from *gdy*, as suggested in D. Cohen 1976:100.

godd ጎድ; see *gadada*.

g"ad'a *(yəg"dā')*, **g"ad'a** *(yəg"dā')* **ጐድአ ፡ ጐድዐ** 'strike, smite, thrust, knock, crush, shake, touch, butt, heave with sobs';
tag"ad'a, passive; also 'be injured';
tag"ādə'a 'strike one another, clap one against the other, be entangled, clash';
'astag"ādə'a (Gr) 'injure violently';
g"adā'i (K*), act. part. of *g"ad'a*;
g"ədu' (K*), pass. part. of *g"ad'a*;
g"əd'at 'striking, stroke';
mag"də' (T) 'hammer';

SEMITIC: Ar. *ǧada'a* 'cut off, mutilate', Heb. *gāḏa'* 'cut', Aram.-Syr. *gəḏa'* 'amputate'.
ETHIOPIC: Te. *gäd'a* 'push, pound', Tna. *g"äd'e* 'crush, damage', Amh.Arg. *g"ädda* 'harm, damage', Gur. *g"äda*; passed into Cushitic: Had. *goddä'a*, Tem. *godda'e*, but Bil. *gad* 'smite, hit' is common with Ethiopic.

godə' ጎድዐ (T) 'slow-moving, calm'.

g"adaba *(yəg"dəb)* **ጐደበ** (K*) 'cut with an axe, dig a ditch, excavate';
g"əḏb, (T) *gudb* 'axe';
g"əḏbā (K*) 'trench, ditch, gully, low place where water collects';

SEMITIC: related to Ar. *ǧaḏaba* 'tear out by pulling' (developed from the original meaning 'pull, draw to oneself');
ETHIOPIC: Te. *(tə)gadäba* 'split into', *gədəb* 'axe', Tna. *gädäbä* 'cut', Amh. *g"äddäbä* 'dig, cut' (also *g"änäddäbä* 'cut, carve', with augmented *n*), *mäg"däbiya, gidäba, gidoba* 'axe'; also in Cushitic: Bil. *gudub* 'axe', Som. *ǧidib*. The root is related to *gdm* (see below) with alternance of labials.

gadada *(yəgdəd)* **ገደደ** (K*.Y.M) 'force, compel, (K) be cruel, be deformed';
gədud 'serious, severe, (T) impure, dirty';
(bagədud [Lt] 'by force');
gədd, gəddat, (T.M) *gəddənnat* 'severity, vehemence';
M. 150 translated *gadada* by 'get worse'. In view of the meaning of this root (see *gədud*) M seems to have misunderstood the Amharic *basä* (given by Y). While its basic meaning is 'be bad, become worse', it also serves for the intensification or seriousness of a condition (such as disease) and it is the meaning 'be serious' that is correct for *gadada*. Indeed, K 300 renders Geez *gədud* by Amh. *yä-basä, yä-şänna, yäbärätta*, expressions implying strength;

SEMITIC: Ar. *ǧadda* 'appear serious', *ǧidd* 'zeal, effort'. Geez *gədud* 'serious' is not to be derived from Semitic *gdd* 'cut', as suggested by Buhl 129, and Brockelmann 1928:103.
ETHIOPIC: Te. *gədd* 'compulsion, force', *gädda (gdd)* 'arracher à la fille l'aveu de l'auteur de sa grossesse', Tna. *gəddi bälä, gädädä* 'force, compel', Amh. *(as)gäddädä*, Har. *gädäda*, Gur. *(as)giddädä*; also in Cushitic: Or. *giddī* 'force', Had. *gidda*, Bil. *gidd y* 'compel, force'.

gədud I ግዱድ; see *gadada*.

gədud II ግዱድ 'plunderer, raider';

Brockelmann 1928:104 gives the impression that Geez *gədud* is to be identified with Ar. *ǧund* 'army', Heb. *gəḏūḏ*, but in fact it is a transcription of Heb. *gəḏūḏ*. Geez *gədud* is not to be identified with Te. *gädo* 'brigand' as given by D. Cohen 1976:99.

g"dd, g"adda, g"adada ጐደ ፡ ጐደደ (K*) 'walk proudly or full of assurance, strut';

ETHIOPIC: Amh. *(tä)g"addädä* 'walk slowly and proudly, be puffed up'.

gadafa *(yəgdəf)* **ገደፈ** 'throw away, thrust, reject, cast away, discard, cast down, cast aside, retrench, give up, abandon, omit, repudiate, despise, lose, avoid, deduct, forget';
'agdafa, causative; also 'help to forget';
tagadfa, passive; also 'stray, go astray';
gadāfi, act. part. of *gadafa*;
gəduf, pass. participle of *gadafa*; also 'cast-away, outcast, lost, perverse, that goes astray';
gədfat 'rejection, omission, mistake, error, negligence';

SEMITIC: Ar. *ǧaddafa* 'blaspheme, revile', Heb. *giddep*, Aram.-Syr. *gaddep*, Md. *gdp* 'scrape, cut away, blaspheme, revile'. For 'throw > repudiate, blaspheme', cp. Ar. *qaḏafa* 'throw, defame', G. *wadaya* 'throw', *'astawadaya* 'calumniate'. See also Wagner 39.
ETHIOPIC: Te. *gädfa* 'throw away', Tna. *gädäfä* 'abandon, throw away', Amh. *gäddäfä* 'forget something one has learned, skip a line', Gur. *gädäfä* 'break a fast'; passed into Cushitic: Kam. *gaddafuta* 'food taken after an anthelmintic', that is, 'break a fast', Qem. *gädäf* 'break a fast'. See also *g"ədf*.

g"ədf ጐድፍ (T.K) 'sweepings, rubbish, refuse';

SEMITIC: Ar. *ǧadaf* 'dregs', Ar. (Yemen) *kuddāfa* 'rubbish'.
ETHIOPIC: from a root *g"df (g"adafa)* recorded only by K who considers it an Amharic loanword. The root also occurs in Tna. *g"äduf* 'rubbish', Te. *gədəf*, Amh. *g"ədəf* 'cast-out things', Har. *guduf* 'place where rubbish is placed', Gur. *guduf* 'dirt'. There is also the possibility of identifying it with *gadafa*, above.

godfara ጎድፈረ (MA) 'scratch';

is either wrongly copied by MA instead of *gəsfara* **ጎጽፈረ** (see below) or is borrowed from Amh. *g"ädäffärä*.

gadgada ገድገደ (T.Y.K.M) 'erect poles that will form the walls of a house';
gadgad, gadagad 'wall, enclosure';

SEMITIC: reduplication of *gd* and to be compared with Ar. *ǧudd* 'earthen embankment used as a

boundary', Aram. *gūḏā, guddā* 'wall', Syr. *gūḏā*, Md. *guda* 'partition, wall'.
ETHIOPIC: Tna. *gədgədda* 'wall', Amh. *gədgədda, gərgədda*, Har. *gidägäd, digädäg*, Gur. *gədgədda*; passed into Cushitic: Kam. *gəḏgədda* 'wall', Som. *gidāngid*, Or. *girgidda*, Sa. *gidgidō*.

g"adg"ada ጐድጐደ 'knock (at the door), (T.M) clap hands rhythmically, strike, accompany a dance with hand clapping';
ʾang"adg"ada 'thunder' (v.);
nag"adg"ād 'thunder (n.), clap of thunder, striking, (T) noise';

ETHIOPIC: Tna. *g"ədg"əd bälä* 'thunder' (v.), *näg"ädg"ad* 'thunder' (n.), Amh. *täng"ädägg"ädä* 'thunder' (v.), *näg"ädg"ad* 'thunder' (n.), Gur. *näg"ädg"ad* 'thunder' (n.). It is from *näg"ädg"ad* that a secondary verb *ng"d* developed: Tna. *näg"ädä* 'thunder' (v.), Amh. *nägg"ädä*; also in Cushitic: Bil. *näg"äd*, Kham. *nugəd*, Af. *angädä* (see Dolgopolsky 176).

gadala I *(yəgdəl)* **ገደለ** 'strive';
tagādala 'wrestle, struggle, strive, contend, fight, battle, combat, fight a spiritual fight';
ʾastagādala, causative of *tagādala*;
gadl 'strife, striving, conflict, contending, combat, mortification, spiritual fight, life (of a saint)';
tagādəlo(t) 'conflict, strife, struggle, wrestling';
tagādāli, part. of *tagādala*; also 'ascetic';
mastagādəl 'champion, fighter, combatant, wrestler, one who fights a spiritual fight, martyr, ascetic';
mastagādāli (Gr), same;

SEMITIC: Ar. *ǧadala* 'be strong', Soq. *godil*, Heb. *gāḏel* 'be big', Ug. *gdl* 'large'. The Arabic root comes to mean 'to quarrel, fight' in the derived stems such as *ǧādala, taǧādala*.
ETHIOPIC: Te. *gadäla* 'wrestle, fight', *gədla* 'conflict', *gädli* 'strife, life of a saint', Tna. *tägadälä* 'fight', Amh. *tägaddälä* 'struggle', Gur. *tägaddälä* 'endeavor to do something'. This root is probably to be identified with *gadala* II, but since *gadala* II in the meaning 'kill' is an Amharism it seemed appropriate to separate the two verbs.

gadala II *(yəgdəl)* **ገደለ** 'kill, slaughter, immolate';
ʾagdala (K*), causative;
tagadla (K*), passive;
tagādala (M) 'kill one another';
gadāli (K*), act. part. of *gadala*;
gədul (K*), pass. part. of *gadala*;
gadalā 'carcass, corpse, killed creature';

is an Amharism; for the meaning 'kill' in the Ethiopian languages, cp. Arg. *gäddäla*, Har. *gädäla*, Gur. *gäddälä*. Praetorius 1879:72 compares *gdl* 'kill' with Geez *qtl*, but since *qtl, qṭl* also exists in Gurage one would have to conclude that the root has doublets. For the relationship between *gdl* and *qtl*, see also Beguinot 529ff.

g"adala ጐደለ 'be missing, lack, be wanting, be incomplete';
ʾag"dala (K*) 'diminish, lessen' (trans);
g"adāle, gudāle, g"adalo, godalo 'deficiency, lack, lessening';
g"adalo (Gt) 'a shorter version of the religious chants for the day';
g"adalāwi 'defective, imperfect, incomplete';
g"ədlat (K*) 'lack, deficiency, imperfection';

ETHIOPIC: Tna. *g"ädälä* 'diminish, decrease, be missing', Amh. Gur. *g"äddälä*, Arg. *g"äddäla*, Har. *gädäla*; passed into Cushitic: Bil. *g"ädäl* 'become lean, thin'. See also *g"ədäle*.

g"ədāle, gudāle ጉዳሌ ፡ ጉዳሌ 'evil spirit, man possessed by an evil spirit';

ETHIOPIC: S. Euringer, *ZS* 6 (1928). 92 connects it with *g"adāle, gudāle* 'deficiency, lack' (see *g"adala*, above), which developed into 'consumption, an evil spirit that causes consumption'. See also Dobberahn 154; Getatchew Haile, *Paideuma* 20 (1983). 114, n. 14; Mercier 290ff.

gdm, gadāmit ገዳሚት (T) 'that which cuts, scissors';

SEMITIC: Ar. *ǧaḏam* 'small, dwarf' (from 'cut'), related to Ar. *ǧaḏama, ǧazama* 'cut off, section', Soq. *gidem* 'be cut', SAr. *gḏm(n)* 'deliverance from difficulty', PbH. *gāḏam* 'cut', Aram.-Syr. *gəḏam* 'cut down', Md. *gḏm*, Akk. *gadāmu* 'cut off hair'; augmented by *r* in Ar. (Syria) *ǧardam*, PbH. *girḏem*, Aram.-Syr. *gardem*.
ETHIOPIC: Te. *gəddom* 'pickaxe' (probably not borrowed from Ar. *quddūm*, as suggested by Littmann-Höfner 599), Amh. *gäǧämo* 'axe'; also in Cushitic: Af. *gadumā* 'axe', Som. *gudūmo*. The root is augmented by *r* in Te. *gärdäma* 'break off, break in

pieces', Tna. *g"ärdämä*, Amh. *gäräddämä, g"äräddämä* 'break', Gur. *gəräddämä* 'split in half'.

gadama *(yəgdəm)* **ገደመ** (T.Y) 'be in a horizontal position, be inclined';
ʾagdama (T.Y) 'place in a transverse position, lay down horizontally, cross the legs';
gadām 'horizontal side, (T+) cross';
gədm (pl. *gədam*) 'side, direction, breadth, width, transverse side';
gədm-a 'breadthwise, across, obliquely, perversely, contrary, evasively';
gəddāme 'transverse position';
gadāmi (K*), act. part. of *gadama*;
gədmat (Gr.480) 'arm (of a cross)';
gədmita (Lt) 'crosswise, obliquely';
magdəm (K*), act. part. of *ʾagdama*; also 'crooked, bent';

ETHIOPIC: Te. *(tə)gadäma* 'lie down to sleep', Tna. *(tä)gadämä*, Amh.Gur. *(tä)gaddämä*; Te. *gədəm* 'edge, side', Tna. *gədmi* 'side, flank', Amh. *agäddäm, gädäma* 'direction, side', *gədm* 'width (of church or house), horizontal road', Gur. *gədmän* 'horizontal'; also in Cushitic: Bil. *gədum* 'side', Sa. *gadim* 'width', Kham. *gidem-š* 'stretch out', Be. *gedim* 'side'. Note that Dillmann 1202 combines *gadama* and *gaddama*. See also *gdmdm* and *mgdm*.

gaddama ገደመ (K*) 'build a monastery' (denominative);
gadām 'uninhabited place, plain, field, wilderness, forest, desert, monastery';
(ʾənsəsā zagadām, ʾarāwit zagadām 'wild beasts');
gadāmāwi 'dweller in the desert, desert monk, who lives in a monastery';
magdəm 'who stays in the desert, who wanders through the desert';
məgdum (Lt) 'vagabond';

ETHIOPIC: Te. *gädam* 'monastery, convent', *gadəm* 'plain', *gədam* 'outside', Tna.Amh. *gädam* 'convent', Tna. *gədam* 'outside'. The meanings 'outside, plain, monastery' go back to the same root *gdm* (since monasteries are normally in the wilderness), contrary to Littmann-Höfner 599 who record for Tigre three different roots: *gädam* 'convent', *gadəm* 'plain, country', and *gədam* 'outside'.

gdmdm, ʾagdamdama አግደምደመ (T.Y.K) 'cross, fold (the legs)';
connected with *gadama* 'be in a horizontal position, be inclined' (see above).

gəddənnat ግድንት; see *gadada*.

gedār ጌዳር (KG) 'nomads';
variant of *qedār* III, below.

gedor ጌዶር 'troop';
transcription of Gk. *geddur*, from Heb. *gəḏūḏ* (misread *gəḏūr*?).

gəddat ግደት, gəddənnat ግድንት; see *gadada*.

g"ədāṭ ጕዳጥ (T), **gudaṭ ጉደጥ** (Sw. in D 1398) 'tongs';
possibly to be identified with *g"əṭṭat* (with *ṭ-t* > *d-t* by dissimilation).

gadawa ገደወ; see *gādā*.

g"adaya ጕደየ (Lt) 'hit';
related to *g"ad‹a*, above.

gadey ገድይ 'Capricorn' (sign of a zodiac);
from Ar. *ʾal-ǧady* 'Capricorn' (< 'kid'). In the original meaning 'kid' it also occurs in Heb. *gədī*, Aram.-Syr. *gadyā*, Ug.Ph. *gdy*; Akk. *gadū* is considered an Aramaic loanword.

g"adāg"əd ጕግጕዕ, g"adāg"əṣ ጕግጕጽ; see *g"aṣ-g"aṣa*

gaf‹a *(yəgfā‹)*, **gaf‹a ገፍዐ ፡ ገፍአ** 'oppress, repress, press, harm, afflict, treat violently, do violence, wrong, vex, push';
ʾagfə‹a (K*), causative;
tagaf‹a, passive; also 'suffer injustice, suffer violence';
tagāfə‹a, reciprocal of *gaf‹a*; also 'collide, be crushed (by a crowd), press (upon)';
ʾastagāfə‹a, causative of *tagāfə‹a*; also 'accuse unjustly';
gafā‹i 'oppressor, violent, tyrant, unjust';
gəfu‹, pass. part. of *gaf‹a*; also 'who is suffering wrong';
gəf‹ 'oppression, violence, wrongdoing, wrong, persecution, vexation, injustice';
(ba-gəf‹, gəf‹a 'unrighteously, wrongfully, unjustly');

gəf‹at 'oppression, committing of injustice'; *tagafā‹i* 'oppressed, treated unjustly';

SEMITIC: Ar. *ğafa‹a* 'bring down an adversary, uproot (a tree)'; related to Ar. *ğafa‹a* 'turn upside down, lift someone up and throw him to the ground'.
ETHIOPIC: Te. *gäf‹a* 'push away, treat unjustly', Tna. *gäf‹a*, Amh.Arg. *gäffa* 'push, shove, oppress', Har. *gōfa‹a*, *gōfa*, Gur. *gäfa*; passed into Cushitic: Bil. *gafa›* 'offend'.

gff, gaffa *(yəgfəf)* **ገፈ** (K*) 'strip off'; *gafafā* (Lt) 'booty, pillage';

SEMITIC: perhaps Ar. *ğaffa* (VIII) 'empty a receptacle'.
ETHIOPIC: Te. *gäffa (gff)* 'take away everything, rob', Tna. *gäfäfä* 'plunder', Amh. *gäffäfä* 'strip off, pillage'; passed into Cushitic: Bil.Sa. *gafaf* 'plunder, strip'.

gafḥa (Y) 'be wide';

ETHIOPIC: Tna. *gäfḥe* 'be widened', Te. *gufəḥ* 'large'; Amh. *gäffa* 'grow' mentioned by Littmann-Höfner 604 comes from *gf‹* and does not belong here; it means 'push' and only with *əḍme* 'age' does it mean 'grow, get on in years'; cp. rather Amh. *gäffa* 'protrude, bulge (stomach)', possibly from *gfḥ*.

gafata *(yəgfət)* **ገፈተ** (K*) 'float on the surface';

ETHIOPIC: Amh. *gäffätä*.

gaftə›a (gaftə‹a) ገፍተአ (ገፍተዐ) 'destroy utterly, pervert, subvert, cast down, overturn, throw down, upset, turn away (from)'; *tagaftə›a*, passive; *gaftā›i*, act. part. of *gaftə›a*; *gəftu›*, pass. part. of *gaftə›a*; also 'perverse, crooked'; *gəftā›e* 'subversion, overthrowing'; *gəftə›at* 'subversion, overthrowing';

SEMITIC: Dillmann 1211 (followed by Stade 41 and Blachère 1565) suggests a connection with Ar. *ğafa‹a* 'lift and throw to the ground' (see *gaf‹a*, above), with augmented *t*. For the various Arabic dialects, see Leslau 1938:114.
ETHIOPIC: Te. *gäftə›a* 'put on top, turn over, upset', Tna. *gäftə›e*, *gäbtə›e*. See also *gabtə›a*, above.

gāg, gāgā ጋግ ፡ ጋጋ 'pillory, shackle, fetter, chain of iron, chain for the neck, collar, yoke (of iron)';

SEMITIC: Akk. *gāgu* 'ornament, (probably) necklace'.
ETHIOPIC: Te. *gagen* 'fetters (for captives)', Tna. *gagən*, Amh. *gaga* 'leg-irons'.

g"āg"ā ጓጓ (K*) 'swan, ibis';

ETHIOPIC: Amh. *gagano*; probably onomatopoetic.

gugā I, **g"əgā, gug"ā, g"əg"ā ጉጋ ፡ ጕጋ ፡ ጉጓ ፡ ጕጓ** 'owl, nighthawk, raven';

ETHIOPIC: onomatopoetic. Tna. *g"əgg"a, gugg"a* 'owl', Amh. *g"ägga, g"əgg"ət, guggut, gugg"ət*, Gur. *g"äng"ä*; also in Cushitic: Or. *gugā*, Sa.Af. *gūgga*, Be. *gūg*. See also *k"āk"ā* I 'raven'.

gugā II **ጉጋ** (T) 'flea'.

g"agg"ə›a ጐጐአ, (T) **g"agg"ə‹a ጐጐዐ** 'hurry, rush, do rashly, be quick, hasten, carry out hastily, flee, beat fast (heart), be in a state of trepidation, be restless, be assiduous, be zealous, be solicitous, be thoughtful'; *ag"agg"ə›a*, causative; also 'press, hasten, urge to, confound, disturb, agitate'; *tag"agg"ə›a* 'be alarmed, (Gr) hurry, make haste'; *g"agg"ā›i*, act. part. of *g"agg"ə›a*; *g"əggu›*, *g"əgg"ə›* 'hurrying, speedy, hasty, restless, assiduous, zealous, solicitous'; (*g"əggu›-a, bə-g"əggu›* 'hastily, with haste, speedily, fast'); *g"əgg"ə›ā* 'tumult, hurry, haste, disquiet, zeal, agitation'; *g"əgg"ā›e*, (Gr.509) *guggā›e* 'haste, hastening, speed, assiduity'; *g"əgg"ə›at* 'haste, speed'; *›ag"agg"ā›i*, part. of *›ag"agg"ə›a*;

SEMITIC: Ar. *(ta)ğa›ğa›a* (reduplicated *ğ›*) 'flee'.
ETHIOPIC: Amh. *g"äg"a* 'hurry, rush', Gur. *g"äg"ä* (reduplicative *g"-g"* or *gy-gy*, and probably to be identified with *g"yy* 'flee', below). The comparison with Te. *gäggə›a* 'stutter (in a certain way)' suggested by Littman-Höfner 603 is unlikely. Te. *gäggə›a* goes back to *g›-g›* and is to be compared with Tna. *›ag›ag bälä* 'stutter'.

gogal ጎገል (T.Sw. in D 1408) 'broken bits and pieces, crumbled up material, any round or circular object';
M wrongly translates it 'kind of bird'; he probably misunderstood the Amh. *ənk"ərk"ər* 'broken bread removed from the griddle, small round stones' (the translation of *gogal* given by Tayyä) by reading it *ank"ar* 'kind of bird';

from *glgl*, or *g"lg"l*, and cp. Amh. *g"älägg"älä* 'break up clods'.

gaggaṣa ገገጸ, (MA) **gaggaḍa ገገዐ** 'tremble with terror, be confounded, be in anxiety, flinch, recoil, refrain, (Lt) hesitate in fear, be afraid'; T.K. render it with Amh. *tägg alä* 'pause in an activity', but Y renders it with Amh. *təgg alä* 'dazzle, blind';
›agaggaṣa (K*), causative;
gəggāṣe, (L) *gəggāḍe* 'fear, fright, pulling back';
gəggəṣənnā 'fear, (T.Y) throb, pulsation';

SEMITIC: from *gṣ-gṣ*, and it comes close to Akk. *gaṣāṣu* 'gnash the teeth, rage'.

gəgwā ግግዋ (T) 'cloth of red silk and gold thread';
see also *gawā*.

gogawa I *(yəgogu)* **ጎገወ** (T.K*) 'err' (probably a back formation of *›angogawa*, below);
›angogawa 'wander, wander about restlessly, ramble about, hesitate, go astray'; also 'cause to wander, cause to go astray, make insane, make a fool of';
›angugəw 'erring, wandering';
›angugāw 'aberration, wandering';
›angugāwe 'aberration';
nagogāw, (T) *nəgogāw* 'hesitation, erring, moving about restlessly, state of confusion';
›angogāwi, mangogəw 'vagabond';

ETHIOPIC: Te. *›angoga* 'run about at random', *guguy* 'gone astray', Amh. *gäwgawwa* 'who wanders about aimlessly, fool'; connected with Cushitic: Qab. *gawwa* 'stupid', Had. *gāwwa*. The root is related to *gegaya*, below.

gogawa II **ጎገወ** (K*) 'be numerous, come in a large group';

ETHIOPIC: Amh. *(tän)gagga* 'come in a large group'.

gegaya ጌገየ 'err, go astray, go wrong, sin, deal wrongfully, deceive, beguile, go hither and thither, wander about erratically, turn aside'; *›agegaya* (K*), causative; *›angegaya*, causative; also 'lead to sin'; *gegāyi*, act. part. of *gegaya*; *gegāy* 'iniquity, sin, error, transgression, guilt, trespass, offense, crime'; *giguy* 'faulty, erring, guilty, sinner, deceiving, criminal, wicked, transgressor, mad'; *mag"əg"əy* 'impious'; *›angiguy* (K*), *›angəguy* (M) 'who wanders about'; *›angegāy*, (K) *›angegəy* 'aberration, going astray, absent-mindedness';

SEMITIC: Rabin *EI* 9 (1963). 153 considers Heb. *šāgag* 'commit an error' a secondary šaf‹el formation in relation to *ggy*; also Ar. *ğawā (ğwy)* 'be heartbroken (from love, grief)'.
ETHIOPIC: Te. *gega, gaga* 'be mistaken, err', *gega* 'mistake', Tna. *gägäyä, (tä)gagäyä* 'err'; passed into Cushitic: Sa. *gagay* 'err'. The derivation from Aw. *genga, gēga* 'sein ist nicht' and *yä* 'sagen' = 'sein ist nicht es sagt' suggested by Plazikowski-Brauner, 1953:264-5 is unlikely. See also *gogawa* I.

goha ጎሀ; see *gwḥ* I.

goho›el ጎሆኤል (KG) 'lowland'.

gahada, gəhda *(yəhgad)* **ገሀደ, ግሀደ** (D.K) 'be manifest, be said openly, be revealed, become visible'; *›aghada* 'proclaim publicly, make public, expose, make manifest, declare (speak) openly, reveal, disclose'; *tagəhda*, passive, reflexive of *›aghada*; *gahādi* (K*), act. part. of *gahada*; *gəhud* (fem. *gəhədd*, for *gəhədt*) 'manifest, open, evident, visible, clear, plain, obvious'; (*bagəhud* [Lt] 'openly, publicly'); *gahād* 'manifest, public, open, clear; the day of the revelation of Christ's mission, the eve of a holy day during which one fasts (e.g. Christmas, Epiphany)'; see Walker 76; (*ṣoma gahād* 'fast on the eve of Epiphany'); *gahād-a, ba-gahād* 'openly, plainly, clearly, manifestly, publicly'; *gəhdat* 'revealing, manifestation, openness, being public (n.), being revealed' (n.);

(ba-gəhdat 'publicly');
gəhdənnā, same as *gəhdat*;
ʾaghādi, maghadi, maghəd (K*), act. part. of *ʾaghada*;
məghād (K*) 'place or means of revealing, manifestation';

SEMITIC: Ar. *ʾağhada* 'appear'.
ETHIOPIC: Tna. *gähadä* 'be clear, be manifest, be open', *gähad* 'eve of Christmas or of Epiphany', Te. *ʾaghada* 'make known', *gähad* 'manifest, open', Amh. *gadä* 'be revealed', *gähad* 'matter that is known', *gəhud* 'revealed' (from Geez), *gād* 'fast before a festival'.

gahafa ገሀፈ, gahafat ገሀፈት; see *gaḥafa*.

ghgh I, **gāhgəha ጋህገሀ, gahagəha ገሀገሀ**, (T) **gahgəḥa ገህገሐ** (should read *gāhgəḥa*) 'remove, prohibit, restrain, make cease, suppress, keep back, (MA) open (< remove)';

SEMITIC: Ar. *ğahğaha* 'drive away, chase', *tağahğaha ʿan* 'abstain from', Syr. *gəhā (ghy)* 'be released, be dispensed from'. The comparison with Heb. *gāhā (ghy)* 'heal' (translated by Dillmann 1138 'remove, repel') suggested by Dillmann, ib. (followed by Buhl 132, Koehler 173, Baumgartner 174) is unlikely.
ETHIOPIC: Amh. *gagga* (from $g^{?}g^{?}$) 'chase away, remove from the house'. See also *ghgh* II.

ghgh II, **tagahagaha ተገሀገሀ** (T.M.D.1398; should read *tagāhgəha*) 'argue, quarrel, dispute';

could it be a *ta*-stem of *ghgh* I whose meaning 'prohibit, restrain' developed into 'argue, quarrel'? It could also be related to *gwḥ* II, *tagāwəḥa* 'argue, dispute'.

gahəha *(yəghāh)* **ገሀሀ** (K*.T.Y.M) 'dawn, shine, be bright, disclose, illuminate';
gahah, gahāh 'full moon, fifteenth day of the month';
(warḥa gahah 'full moon');
(ʿəlata gahah 'day of full moon');

SEMITIC: Ar. *(ğahiya), ʾağhā* 'be serene, be conspicuous', Syr. *gahgah* 'dawn'; related to *ngh* (see *nagha*).
ETHIOPIC: the brightness is expressed in Amh. *gäha* 'kind of white clay, chalk'.

g^{w}ahana *(yəg^{w}hən, yəg^{w}han)* **ጕሀነ** (Y), **g^{w}əhna ጕህነ** (K*) 'cover, hide, conceal, wrap up';
tag^{w}āhnawa (T) 'be interpreted (mystery), be revealed (mystery)'; probably denominative of *g^{w}əhān* 'mystery';
ʾastag^{w}āhnawa 'reveal the mysteries, initiate someone into the mysteries, interpret the mysteries';
g^{w}ahāni (K*), act. part. of *g^{w}ahana*;
g^{w}əhān, guhān, g^{w}əhnā, (K*) *g^{w}əhan, g^{w}əhn* 'hidden, sacred secret, mystery';
g^{w}əhnat (Lt), *g^{w}əḥnat* (KG) 'mystery';

SEMITIC: Syr. *gəhānā* 'inclination, prayer of inclining' (said by the priest with bent head and low voice = Lat. *oratio secreta*). The identification with *kāhən* 'priest' (of which *ghn* is a 'volkstümliche und heidnische Form') suggested by Praetorius 1890:24 (followed by Brockelmann 1908:169) is unlikely.

gahannam, gahānnam ገሀነም ፡ ገሃነም 'Gehenna, hell, the infernal region, (T) torture';
gahannamāwi 'hellish, infernal';

from Heb. *gēhinnōm* 'hell'; also in Tna. *gähannäm, gähannäb*, Te. *gähannäb* (Te. *ğähannäb*, with *ğ*, is taken from Ar. *ğahannam*, with alternance of labials), Amh. *gähannäm, gannäb*, Gur. *gähannäm* (Gur. *ğähannäb* is taken from Arabic with alternance of labials); Ar. *ğahannam* is borrowed from Ethiopic (Noeldeke 1910:47; Jeffery 105).

g^{w}hnw, tag^{w}āhnawa ተጐህነወ; see *g^{w}ahana*.

gāhrata ጋህረተ (T) 'be in a hurry, be prompt';
tagāhrata (D) 'be intent on something, pay close attention, be eager, be full of zeal, do something first, seek to precede';
ʾagāhrata (H) 'tighten, squeeze';

metathesis of *hagrata* (see below).

gəḥe (pl. *gəḥeyāt*) **ግሔ**, (T) **gəhe ግሄ**, (K) **gaḥāy ገሓይ** 'rock badger, hyrax';

ETHIOPIC: Tna. *giḥe*, Te. *gəḥe, gəḥet*; from Cushitic: Bil.Bed. *gehē* (so also Brockelmann 1950:24). Littmann-Höfner 565 consider it an onomatopoetic expression.

goḥa ጎሐ, goḥ ጎሕ, (T) **goh ጎህ**; see *gwḥ* I.

gaḥafa *(yəgḥaf)*, **gahafa ገሐፈ ፡ ገሀፈ**, (L) **gəḥfa ግሕፈ** 'take away, tear out, remove, dis-

perse, carry off, drive away, sweep, scoop up';
ʾagḥafa (K*), causative;
tagəḥfa, passive;
gaḥāfi (K*), act. part. of *gaḥafa*;
gəḥuf, pass. part. of *gaḥafa*;
gəḥfat 'taking away' (n.);
məgḥāf (K*) 'means of scooping up grain, means of sweeping';

SEMITIC: Ar. *ğaḥafa* 'skin, strip, scrape', Ar. (Dat) *ğaḥaf* 'sweep off, carry off', Śḥ. *ğaḥaf* 'take everything'.
ETHIOPIC: Te. *gäḥafa* 'take away', *gähafa* 'scrape together for oneself', Tna. *g^{w}äḥaf^{w}ä* 'scoop up, sweep', Amh. *gafä* 'scoop up grain that is being parched on a griddle', Gur. *gafä* 'take as much as possible with one or two hands'. See also *gaḥaft*, below.

gaḥaft ገሐፍት, (T) **gahaft ገሀፍት** 'basket';

SEMITIC: perhaps Ar. (Dat) *ğaḥf* 'gourd', but could also be derived from *gaḥafa* (see above), that is, 'basket in which one places scooped-up things', for which cp. Te. *mägḥaf* 'dustpan'.

g^{w}aḥala, g^{w}əḥla I *(yəg^{w}ḥal)* **ጕሐለ ፡ ጕሕለ** (K*) 'burn, destroy by fire';
g^{w}aḥāli (K*), act. participle;

SEMITIC: Heb. *gaḥeleṯ* 'coal'; for Ar. *ğayhal, miğhal* 'stick for raking coal', see Rabin 26.
ETHIOPIC: Amh. *galä* 'be red-hot', Arg. *gähala*; passed into Cushitic: Qem. *gāl* 'be red-hot'. See also *gāḥr*.

g^{w}aḥala, g^{w}əḥla II **ጕሐለ ፡ ጕሕለ**; see *g^{w}aḥlawa*.

g^{w}əḥlut ጕሕሉት; see *g^{w}aḥlawa*.

g^{w}aḥlawa, g^{w}āḥlawa ጕሕለወ ፡ ጓሕለወ 'be crafty, use a trick, scheme, deceive with false promises, be cunning, cheat';
tag^{w}āḥlawa 'defraud, commit a fraud, use trickery, dupe, deceive, (Y.M) steal; K translates it as a passive; H 222 wrongly renders *tag^{w}āḥlawa* 'to rise' having been misled by the spelling **ሠረቀ** *śarraqa* 'rise', the Amharic translation given in the Sawāsəw for *tag^{w}āḥlawa*; in fact, **ሠረቀ** *śärräqä* in this context is a variant spelling for **ሰረቀ** *särräqä* 'steal';
ʾastag^{w}āḥlawa, ʾastag^{w}alḥawa (with metathesis), causative of *tag^{w}āḥlawa*;
g^{w}aḥlāwi, g^{w}āḥlāwi, g^{w}əḥlāwi 'treacherous, fraudulent, corrupt, deceitful, crafty, traitor';
g^{w}əḥləw 'fraudulent, crafty, deceitful';
g^{w}əḥlāwe (K*), same as *g^{w}əḥlut*;
g^{w}əḥlut 'fraud, deceit, craft, perdition, treachery, ruse, guile';
(ba-g^{w}əḥlut 'deceitfully');
g^{w}əḥləyā, g^{w}aḥlāy 'cheater, fraudulent, robber';
tag^{w}āḥləwo(t) 'cunning, deceit, perfidy, treachery';

ETHIOPIC: Tna. *g^{w}äḥalä, g^{w}aḥläwä* 'rob, pillage', *tag^{w}āḥaläyä* 'spy upon', Te. *(tə)gähala* 'ambush, sneak about'. Reinisch 1887:162 connects it with Bil. *g^{w}areḥ*, Sa.Af. *g^{w}areh* 'cheat, deceive'; Bil. *gahal* 'crouch (lion) to jump on the prey' is borrowed from Tigre. Cohen 1947:no. 236 considers it a possible borrowing from Cushitic. For various attempts at comparisons, see Brockelmann 1950:36. See also *g^{w}aḥala, g^{w}ḥw*.

g^{w}əḥləyā ጕሕልያ, g^{w}aḥlāy ጕሕላይ; see *g^{w}aḥlawa*.

g^{w}aḥana ጕሐነ (T.M), **g^{w}əhna ጕህነ** (K*) 'shout, have a loud harsh voice';
tag^{w}āhana, tag^{w}āhnawa (K* for *tag^{w}āḥana, tag^{w}āḥnawa*) 'shout to one another';
ʾastag^{w}āhnawa (K* for *ʾastag^{w}āḥnawa*), caus. of *tag^{w}āḥnawa*;
g^{w}ahāni (K* for *g^{w}aḥāni*) 'one who shouts';
g^{w}əḥnā, g^{w}əḥn (T), *g^{w}əhnā* (K*) 'loud voice, harsh voice';

ETHIOPIC: Amh. *guhəna* 'loud voice' (from Geez), *tā-g^{w}ag^{w}anä* (from *g^{w}anä*) 'come to a head (quarrel)'; perhaps a metathesis of *ganḥa* (see below).

gḥnw, see *g^{w}aḥana*.

g^{w}aḥapa ጕሐጰ (T.Sw. in D 1398) 'make pointed remarks, incite with words, goad, prick'.

g^{w}əḥq^{w}a *(yəg^{w}ḥaq^{w})* **ጕሕቈ** 'bend (intr.), be distorted, be stooped, be bent, be curved, be bowed (because of old age), become weak (because of old age)';

ʾag"ḥaq"a, causative;
g"āḥq", *g"əḥq"* (Lt) 'old age, weakness (because of old age)';
g"əḥuq", *gəḥuq*, *gəhuq*, (KG) *g"əḥq"* 'bent, hunched (because of old age)';
g"əḥq"at (K*) 'being curved' (n.);

ETHIOPIC: Tna. *g"ähaq"ä* 'be sunken in (belly)', the basic meaning of 'be curved' referring either to a concave or to a convex position.

gāḥr ጋሕር (K*) 'coal';

ETHIOPIC: Te. *gähar* 'coal, glow', (Munzinger) *gäḥara* 'catch fire, blaze', Tna. *g"äharä* 'become embers', Amh. *gərr alä* 'blaze, burn brightly'; related to *gḥl*, with alternance of liquids (see *g"aḥala* I).

gəḥśa, gəhśa, gəḫśa ግሕሠ ፡ ግሀሠ ፡ ግኀሠ, (Y) **gaḥaśa** ገሐሠ, (T) **gahaśa** ገሀሠ 'retire, withdraw, turn away from'; with the prepositions *ḫaba, wəsṭa* 'to, into', it means 'turn aside into > enter'; it is the use of these prepositions which leads to the meanings 'enter, spend the night, stay' (given by T.Y.K. and M). Dillmann 1144 rightly calls attention to Heb. *sār (swr)* 'turn aside', but with *ʾel* 'to' it means 'turn aside into, einkehren bei';
ʾagḥaśa 'cause to turn aside, take aside, put aside, withdraw, remove, deviate, divert, avert, pervert (justice)'; with the preposition *wəsta* 'into' it means 'turn aside into, receive, bring in';
tagəḥśa 'withdraw, retreat, retire, step aside, be set aside, be detached, turn away, turn aside, abstain, avoid, depart, refrain, separate oneself (from), be rejected, recede, swerve, cease';
tagāḥaśa 'withdraw from one another';
ʾastagḥaśa, (KG) *ʾastagaḥaśa*, causative of *tagəḥśa*; also 'help to escape';
gaḥāśi, act. part. of *gəḥśa*;
gəḥuś 'secluded, retired, averted, far removed, detached, who turns aside';
gəḥś (Lt) 'turning aside' (n.);
gəḥśat 'removal, turning aside' (n.);
ʾagḥāśi, act. part. of *ʾagḥaśa*;
məgḥāś 'place set apart, secluded place, place where one can turn aside, shovel' (that is,

təgḥəśt 'divergence, deviation, retirement, defection, seclusion';
tagḥəśot (Lt) 'retirement, abstention';

SEMITIC: Ar. *ǧaḥaśa (ʿan)* 'go away from someone or something', *ǧaḥīš* 'secluded, who holds aloof'.
ETHIOPIC: Tna. *gäḫasä* 'disobey an order', Amh. *gəḫus* 'man who lives alone in the desert' (from Geez).

gaḥāy ገሓይ; see *gəḥe*.

gaḥaya I ገሐየ (K*) 'be afraid, be anxious, worry';
see *g"əḥya*, below.

gaḥaya II ገሐየ (K*) 'get up early in the morning';
related to *gwḥ* I.

g"əḥya ጕሕየ, (Y) **g"ahaya** ጕሀየ 'be sad, be sorry, regret';

ETHIOPIC: Tna. *g"ähayä* 'be sad', Te. *gäha, gäḫa* (Reinisch) 'feel sorrow'; passed into Cushitic: Bil. *g"ähay* 'be sad'. See also *gaḥaya* I.

g"aḫapa ጕኀጰ (T) 'take a rest';
the Amharic translation *arräfä* could, however, also mean 'die'.

galla ገለ; see *gll* I, II.

gāle ጋሌ 'weasel, ferret, (T.Sw. in D 1138) serpent, crocodile';

from Gk. *galē* 'weasel'; also in Amh. *gale* 'marten, stone marten'. Considering the variety of animals expressed by *gāle*, Hommel 367 rightly stated "man begreift wie der Name des eben in Habesch fehlenden Wiesels zu solchen Verwirrungen Anlass gegeben hat". See also *gālen*.

gəlā ግላ; see *galawa*.

g"ələ, g"əle (pl. *g"əlāt*) ጕላ ፡ ጕሌ (K) 'jug'.

g"əle ጕሌ (Lt) 'bosom, lap';

ETHIOPIC: Tna. *g"ələ* 'breast'.

g"əlo ጕሎ (K*) 'castor-bean plant';

gol (pl. *ʾagwāl*) ጎል 'stable, crib, manger, (Lt) cave';

ETHIOPIC: Te. *gol* 'stable', Gur. *g"ala*; probably from Cushitic (Had.Som.Or. *gola*) rather than connected with Semitic *gwl, ǧwl* (Ar. *ǧāla*, Heb. *gwl*) 'execute a turning movement', as suggested by Noeldeke 1904:43 (followed by Blachère 1944). Littmann, *ZA* 13 (1898). 164 connects it with Te. *gelāla* 'drive a herd forward'.

gl^ʿa *(yəglāʿ)* ገልዐ (K*) 'split, break';
galʿ (pl. *galʿāt, ʾaglәʿ*) 'clay pot, potsherd, fragment of a pitcher, wooden cover of a book'; T renders it with Amh. *mänq"är, mänäqiya*, probably 'log hollowed out with apertures for a prisoner's feet';

SEMITIC: Ar. *ǧalaʿa* 'uncover, show the teeth', Heb. *glʿ* (hitpaʿel) 'burst out (in contention)', PbH. *gālaʿ* 'uncover', Syr. *gəlaʿ* 'cut' > 'circumcise'. The derivation of *galʿ* 'potsherd' from *glʿ* 'break, split' is likelier than that suggested by Leslau, *JAOS* 84 (1964).116, with reservations, comparing *galʿ* with Akk. *gulgullu* 'skull, container shaped like a human skull' from the basic root 'be round'.
ETHIOPIC: Te. *gälʿa* 'uncover, split, break', *gäläʿ* 'potsherd' (that is, 'broken vessel'), Tna. *gälläʿe* 'split', *gälʿi* 'potsherd', Amh.Gur. *gäl* 'potsherd', Har.Arg. *gäli*; passed into Cushitic: Kam. *galʿa*, Had. *gala*, Or. *gälli*, Sa. *galeʿā*.

glʿ, see **magulāʿ** መጉላዕ.

galaba I *(yəgləb)* ገለበ (T.Y) 'hide';
maglab, magalb (T.M) 'who hides, hiding' (n.);
galab (T) 'shield';

ETHIOPIC: Te.Tna.Amh. *gäläb* 'shield', Tna. *gälläbä* 'hide' (v.); also in Cushitic: Bil. *gīb* 'shield', Bed. *gube*, Sa.Af. *gōb* (Reinisch 1887:136). The verb *glb* (G.Tna) is probably a denominative of *galab* 'shield', the meaning 'hide' coming from 'protect with a shield'.

galaba II *(yəgləb)* ገለበ 'catch fish, capture';
galab (pl. *ʾaglāb*) 'fishhook, fish trap';
maglab, (T) *magalb* 'fisherman' (M translates Amh. *aṭmağ* given by Tayyä for *maglab* as 'plotter', but while Amh. *ṭämmädä* also means

SEMITIC: Ar. (Dat) *ǧalab* 'catch fish in a net', *ǧalab* 'fishhook';
ETHIOPIC: Amh. *gällābä* 'catch fish, make a net to catch fish', Te. *gälāb* 'fishhook'; also in Cushitic: Af. *gilab*, Bed. *ǧilab*, Som. *ǧilāb*.

galaba III *(yəgläb)* ገለበ (T.Y) 'chase away, defeat, (Y.MA) flee, run away';
ʾaglaba (K*), causative;
ʾaglābi (K*), act. participle;
maglab (T), *magalb* (Y) 'who chases away';

ETHIOPIC: Te. *gälba* 'run, flee', Tna. *gäläbä* 'flee', Amh.Gur. *gallābä* 'gallop', Arg. *galläba*, Har. *guluf āša*; also in Cushitic: Qab. *gālabbo* 'run', Bil. *galab*, Som. *galib, galelef*, Sid. *gulufi*, Or. *gulufa*.

galbaba ገልበበ 'veil, cover, envelop, wrap in clothes, blindfold, smear, anoint';
tagalbaba, passive; also 'veil oneself';
galbābi (K*), act. part. of *galbaba*;
gəlbub, pass. part. of *galbaba*;
gəlbāb, gəlbābe 'covering, cover, veil, wrapper, sacerdotal vestment' (see Hammerschmidt 1970:155);
magalbəb (K*), same as *galbābi*;

SEMITIC: Ar. *ǧilbāb* 'long, flowing outer garment' is considered by Noeldeke 1910:53 and Jeffery 102 a Geez loanword.
ETHIOPIC: Te. *gälbäba* 'conceal, veil, cover', *gälabäba* 'wrap up', Tna. *gälläbä* 'cover, conceal', *(tä)g"älbäbä* 'cover the head', Amh. *(tä)gälläbbäbä* 'be covered', Har. *gulub bāya* 'cover the head with cloth', *gulub* 'veil'; also Amh. *g"älläbä* 'cover a drum or a basket with leather', Har. *gōläba*; related to Gur. *gälämä* 'sew leather on the cover of a basket'; passed into Cushitic: Or. *gōläbä* 'cover a basket with hide'.

gallada ገለደ 'cover over, overlay, cover with hide, deck, (T.) strew over, spread, (T.Y.Gr.438) gird oneself'; Gr.327 's'oindre' (anoint oneself) is a misprint for 'se ceindre' (gird oneself);
tagallada (K*), passive;
gallādi (K*), act. part. of *gallada*;
gəllud (G*), pass. part. of *gallada*;
gald (K*) 'skin, hide';
maglad (K*) 'means of covering with leather';

'cover over', cp. Ar. *ǧalada* 'cover with leather', PbH. *gālaḏ* 'form a coating'. For this root see Wagner 40.
ETHIOPIC: Te. *gəldät* 'hairless skin of animals', *ǧild* 'skin' (from Arabic). The meaning of 'skin' developed into 'belt with which one girds oneself': Gaf. *gälädä* 'gird oneself', Gur. *gälladä* 'gird trousers, put on trousers'. Amharic *(a)gälāddämä* 'gird oneself with a loincloth called *gəldəm*' is a denominative of *gəldəm*, from *gld* with the suffix *-m*; Te. also *gäläd* 'alliance, treaty', a secondary meaning of *gld* (see *gəldät*, above, 'skin' > 'girdle'. For the 'girdle' having the meaning 'oath, treaty', cp. Gur. *gurda* 'oath', and Amh. *gurda* 'small belt' (see Leslau 1979:291). Amharic *mägäräğa* 'screen', from *garrädä* 'screen from view, curtain off' is not to be connected with G. *gallada* as suggested by Praetorius 1871:118.

galado ገለዶ (K*) 'knife with a curved point';
from Amh. *gälädo*; also in Te. *gäloda*, Tna. *gälido*; in Cushitic: Bil. *galūdā*, Sa.Af. *galōdā*.

galafa *(yəgləf)* **ገለፈ** 'grave, engrave, hew in stone, carve (a statue, an idol), sculpture, chisel, (Lt.K*) imprint, embroider, mold, form, fashion';
ʾaglafa, causative;
tagalfa, pass. of *galafa*;
galāfi (K*) 'engraver, hewer in stone, sculptor';
gəluf 'carved, graven, engraved, chiseled, hewn';
gəlfo (pl. *gəlfawāt, gəlfəwāt*) 'carved work, carved idol, graven idol, statue, graven image, idol';
(za-gəlfo 'carved, sculptured');
gəlfat 'carving, engraving, imprint';

SEMITIC: Ar. *ǧalafa* 'peel, strip, scrape', PbH. *gālap* 'engrave', Aram.-Syr. *gəlap* 'engrave', *gelīpā* 'husked', Md. *glapa* 'inset of a ring'. There seems to be no need to separate the Syriac root into *glp* I and *glp* II (Brockelmann 1928:119). Concerning Syr. *glp* 'carve' Krauss 178 rightly expresses doubts about the Greek origin of the root for 'engrave', as suggested by Rödiger and Brockelmann 1928:119.
ETHIOPIC: Te. *gälläfa* 'engrave, carve', Tna. *gäläfä*, Amh. *gälläfä* 'make carvings, make idols'.

gəlfāl ግለፋል 'brick, baked clay, tile';
see *ganfala*, below.

gəlfawāt, gəlfəwāt ግልፈዋት ፡ ግልፍዋት; see *(galafa), gəlfo*.

gallaga ገለገ (K*) 'be well-dressed, be decorated, be adorned'.

glg, ʾangallaga አንገለገ 'assemble (intr.), come together, keep company, band together, gather in crowds, (Lt) be in an uproar, rage';
əngəlgā 'congregation, assembly, council, concourse, meeting, gathering, multitude, throng';
məngəllāg, (L) *mangallag* 'assembly, multitude, congregation, (K*) place of meeting';

SEMITIC: G. *ʾangallaga* is an abbreviated root from *ʾan-glgl* and is to be compared with *gll, glgl* (so also Dillmann 1141) with the meaning 'roll together > come together, be assembled'. For *gll, glgl*, cp. Heb. *gālal* 'roll', *galgal* 'wheel', PbH. *gilgel* 'roll', Aram. *gəlal, galgel*, Syr. *gal (gll)*, *galgel*, Md. *gll, glgl*, Akk. *galālu* 'roll' (von Soden 273). For more details on the root, see D. Cohen 1976:118. The possibility of connecting *gll* with G. *ʾangargara* (see below) expressed in Leslau 1958:15 is still a valid possibility. Botterweck 34 connects G. *ʾangallaga* with the Semitic root *ǧll (gll)* 'be powerful, be strong' (Ar. *ǧalla* 'mass').
ETHIOPIC: Te. *gälgäla* 'gather'; also in Cushitic: Bed. *galal* 'gather, bring together', Sa.Af. *gal*.

galgala ገልገለ (D.K*) 'lay bare, empty, evacuate, separate, (T.Y.M) pillage, destroy';
tagalgala, passive; also 'go into captivity, be taken into exile';
galgāli (K*), act. part. of *galgala*;
galgal (Lt) 'empty';

SEMITIC: Syr. *galleg* (from *glgl*) 'lay bare'. While 'lay bare' > 'break up' could develop into G. *tagalgala* 'go into captivity', it is also possible to identify the root *glgl* with *gly* (see *galaya*, below) > reduplicated *gl* (that is, *glgl*). For *gly* 'go into captivity', cp. Ar. (Dat) *ǧalā (ǧly)* 'emigrate', Heb. *gālā (gly)*, Syr. *gəlā (gly)*, Ug. *gly*.
ETHIOPIC: Te. *gälgäla* 'tear off and split', Tna. *gʷägʷälä* 'take out', Amh. *gäläggälä* 'uproot', *gʷälägʷälä* 'break up clods, pull out', *gäläll alä* 'make way, part'; probably also *gälaggälä* 'separate two people who are coming to blows'. See also *gll* I.

gʷlgʷl, ʾagʷalgʷala አጐልጐለ (Gr) 'produce thick smoke';

ETHIOPIC: Amh. *(a)gʷälägg*ʷ*älä* 'continue smoking'; related to *tgʷlgʷl* in *tätägʷälägg*ʷ*älä* 'billow upward (cloud of smoke)', *təgʷəlgʷəl* 'cloud of vapor or smoke, emitting much smoke'.

gelgel, gelgelā ጌልጌል ፡ ጌልጌላ (T.K) 'heaven';
transcription of Gk. *gelgel*, from Heb. *galgal*, originally 'sphere' > 'celestial sphere'; see also *gergel, gerger* below.

→ **gʷalḥa** *(yəgʷlāḥ)* **ጐልሐ** (K*) 'be visible, be conspicuous, be shaved (that is, be cleared of hair)';
ʾagʷlaḥa (K*), causative;
gʷəlḥ 'manner of writing in large (that is, in clear) letters';
gʷəluḥ, gʷəlḥ (K*) 'conspicuous, visible';
gʷəlḥāwi (K*) 'shaved' (i.e., 'cleared of hair');

SEMITIC: Ar. *ǧaliḥa* 'become bald', Heb. *gillaḥ* 'shave', Aram. *gallaḥ*, Aram.-Syr. *gəlaḥ* 'show, divulge (a secret)'.
ETHIOPIC: Te. *gälḥa* 'be bald', *gəluh* (with *h*) 'bald on the front of the head', Tna. *gʷälḥayä* 'shave the head when mourning'; related to *glh*: Tna. *gälhe* 'reveal', *gʷəlhi, gʷəl* 'visible', *guləh* 'visible', Amh. *gʷälla* 'be visible, be conspicuous'; passed into Cushitic: Bil. *gʷalhay* 'be bald', Som. *galaḥ* 'bald head'.

gʷlḥ, tagʷālḥa ተጓልሐ (K*) 'engage in unseemly merriment, hit each other playfully';
gʷālḥ (K*) 'engaging in unseemly merriment'.

gʷlḥw, ʾastagʷalḥawa አስተጐልሐወ, metathesis of *gʷaḥlawa*, above.

gʷālkʷe ጓልኬ (T.Sw. in D 1398) 'mustard';

ETHIOPIC: undoubtedly to be identified with Amh. *gʷəlqʷas* 'castor-bean plant' (Ricinus communis), *gʷəlqʷa* (in Reinisch 1887:149), Tna. *gʷəlləqʷa, gʷəlləqʷta*; also in Cushitic: Bil. *gùlqʷā*. Reinisch 1902:169 identifies Amh. *gʷəlqʷa* with Som. *gulʿe*, Sa. *gulʿe*, for which see *gʷəlo*, above.

gll I, galla, galala *(yəgləl)* **ገለ ፡ ገለለ** (K*) 'separate, pick out, choose, set aside, move aside, winnow';
tagalla (K*), passive;
gəlul (K*), pass. part. of *galla*;
gəlāl (K*) 'matter picked out (gleanings), winnowed or cleared grain';

ETHIOPIC: Tna. *gälälä* 'move away from a place, make way', Amh. *gälälläläläla* 'make way, part'; see *galgala*, above.

gll II, galla, galala *(yəgləl)* **ገለ ፡ ገለለ** (K*) 'lay on the back';
tagalla 'lie on the back';
gəlal 'lying on the back' (n.);

ETHIOPIC: Amh. *(tän)gallälä* 'lie on the back'.

gʷəlləlāt ጕልላት (M) 'metal ornament surmounted by a cross placed atop a church';
gʷallala (K*) 'place the *gʷəlləlāt*' (denominative);

SEMITIC: Heb. *gullā* 'horizontal projections on pillars' (Wajnberg 1937a:35), Akk. *gullatu* 'capital of a column'; Koehler 183 compares also Ug. *gl* 'cup, bowl'.
ETHIOPIC: Tna.Amh. *gʷəlləlat*, same as Geez; *gʷälläläla* 'place the *gʷəlləlat*'.

gʷalama *(yəgʷləm)* **ጕለመ** (K*) 'give a plot of land (e.g. to a servant)';

ETHIOPIC: Amh. *gʷälläma*, same.

golāmḥəsā ጎላምሕሳ (T) 'old pen for cattle';
one recognizes *gol*, see above.

galmin ገልሚን (T.M), **galmen ገልሜን** (D 1398) 'scissors, clippers';

SEMITIC: Ar. *ǧalama* 'cut, slice off, prune', *ǧalam* 'scissors' (Dozy), Śḥ. *golum* 'cut the top hair', PbH. *gālam* 'cut, separate'; related to Ar. *ǧarama* 'prune, remove the flesh from a bone'.
ETHIOPIC: Te. *gälma* 'break off, cut into pieces', Tna. *gʷäläma* 'take a bite of bread, break the edge of a jar', Amh. *gʷälämmämä* 'test something by biting it'.

gālamotā ጋለሞታ (Lt) 'prostitute';
from Amh. *galämota*, same; also in Tna. *gälämota*.

galameṭu ገለሜጡ (T) 'deacon';
for the ending *-ṭu*, see also *zanzariṭu*.

galämewos, galamewos ገላሜዎስ ፡ ገለሜዎስ 'chameleon';
from Gk. *khamaileōn* 'chameleon'. See also *kamelewon*.

gālen ጋሌን (Lt) 'weasel';

from Gk. *galēn* (acc. sg. of *galē* 'weasel'); see *gāle*, above.

galasa *(yəgləs)* ገለሰ (K*) 'cover with leather (basket)';
gəlās (K*) 'saddle cover';

ETHIOPIC: Te. *gälsa* 'cover with hide', Tna. *gäläsä*; Tna.Amh.Har. *gəlas* 'saddle cover', Te. *gəlas* 'cover, wrapper', Gur. *gəlas* 'saddle blanket'.

galaṣa *(yəgləṣ)* ገለጸ (T.M) 'reveal, disclose, expose, open';
tagalaṣa, (K.M) *tagalṣa*, passive;
gəluṣ, pass. part. of *galaṣa*;

SEMITIC: related to Ar. *ǧalaṭa* 'skin an animal, separate (an animal from the herd)'.
ETHIOPIC: Te. *gälṣa* 'uncover, show', Tna. *gäläṣä* 'disclose', Amh.Gur. *gälläṭä*, Arg. *gälläṭa*, Har. *gäläṭa*; passed into Cushitic: Bil. *gallaṭ* 'disclose, show'.

g"alata, g"allata ጐለተ 'bequeath, make a legacy, grant land, grant a fief';
tag"allata, passive;
g"allāti 'legator';
g"əlt 'feudal benefice, land grant, fief, legacy, patrimony, charitable institution, charitable legacy';

SEMITIC: SAr. *gwl* 'with full ownership rights' (Conti Rossini 1931:121).
ETHIOPIC: Tna.Amh. *g"ällätä* 'make a legacy, grant a fief'; Tna. *g"əlti* 'fief', Amh. *g"əlt*, Te. *gəlt*.

gālāt ጋላት (D.T.OT 588) 'bodyguards, body of troops, commander of a thousand';

ETHIOPIC: perhaps Tna. *gila*, *gilawa* 'servant'; in this case *-āt* of G. *gālāt* would be a plural marker. The root also occurs in Cushitic: Sa. *giläwo* 'soldiers, servants'.

gəlāt, golāt ግላት ፡ ጎላት (OT 588) 'embossed work, pommel';

probably to be identified with *g"əlā*, pl. *g"əlāt*, for which see above.

galawa *(yəglu)* ገለወ 'cover over, cover with leather, envelop, veil, wrap around, (L) darken, obscure, prevent from seeing';
tagalwa, passive;
galāwi (K*), act. part. of *galawa*;
gələw (Lt), pass. part. of *galawa*; also 'inlaid';
gəlā 'covering, cover, envelope, veil, darkness';
gəlwat 'covering, covering over' (n.);
magləw (K*), same as *galāwi*;

SEMITIC: related to *gll (ǧll)*, *gwl (ǧwl)*: Ar. *ǧull*, *ǧall* 'horse blanket, blanket' (considered by Fraenkel 103-4 an Aramaic loanword, contrary to Schulthess 13), Ar. (Dat) *ǧallal* 'to cover', Ar. (Dat) *ǧawwal* 'cover the face', Ar. *ǧilwī* 'veil' (Dozy), Ar. *ǧall* 'sail' (Fraenkel 216; for 'veil, sail' he compares Lat. *velum* which has both meanings), Aram. *gōlaṯā* 'wrapper, woolen cloak used at prayers'.
ETHIOPIC: Tna. *gäläwä* 'cover a drum or a basket with leather'; Littmann-Höfner 563 compare Te. *gəlot* 'thicket'. The connection between G. *gälawä* 'veil, cover over' and Soddo (Gurage) *gubilla* 'fog' suggested by Praetorius 1879:509 is unlikely. The transcription of the noun as *gəllā* given by Brockelmann 1928:114 is misleading since it gives the impression that it is from *gll*, but in fact it is *gəlā* from the root *glw*. As for G. *galawa*, it is not to be compared with Semitic *glw*, *gly* 'uncover' as suggested by Dillmann 1140, Brockelmann 1928: 115, and Blachère 1660. The root also occurs in Cushitic: Sa. *gulā* 'blanket', *gōlo* 'mat serving as a curtain', Af. *gōli*.

gəlawqā, gəlāwqā, galāwqā ግለውቃ ፡ ግላውቃ ፡ ገላውቃ, (T) **gelāwqā, galāwqəyā** ጌላውቃ ፡ ገላውቅያ 'kite, (T) owl';

from Gk. *glauka* (acc. sg. of *glauks* 'owl').

galaya ገለየ 'cut off, cut away, pluck off, break off, separate, divide, explain, interpret, reveal, disclose';
ʾaglaya (K*), causative;
tagalya (K*), passive of *galaya*;
gəluy (K*) 'cut, explained';
gəlyat 'explanation, interpretation; lateral margin of a page, title of a book';
gəlayā, same;

Dillmann 1140-1 divides the root *gly* into *galaya* I 'cut, amputate', and *galaya* II 'explain'. Blachère likewise divides Ar. *ǧlw/y* into *ǧlw/y* I 'unveil' (p. 1660), and *ǧlw/y* II 'leave, evacuate' (p. 1666). However, the various meanings of the Semitic root *glw/y* can be explained by one root with the meaning 'cut, uncover, separate, emigrate'. For the same meanings, see also *galgala*.

SEMITIC: Ar. *ǧalā (ǧly)* 'uncover, unveil, make clear, emigrate' (note that Ar. *ta-ǧallā* 'reveal oneself, be bright [oncoming day]' seems to have been formed under the influence of Syr. *ʾeṯgallī*; see Jeffery 91), Heb. *gālā (gly)* 'uncover, emigrate', Aram.-Syr. *gəlā (gly)* 'uncover, depart', Ug. *gly* 'leave', Md. *gla (gly)* 'uncover, exile'. Akk. *galû* 'exile' is considered an Aramaic loanword (von Soden 275).
ETHIOPIC: Amh. *gəlyät* 'lateral margin of a page' (from Geez). The root is related to *gll*: Amh. *gällälä* 'cut', Har. *gälälä* 'remove impurities from a surface', Gur. *gällälä* 'separate'; also in Cushitic: Qem. *g"äläy* 'separate', Qua. *gälē*. See also *galgala*, *gayala*.

geləyā ጌልያ (T.Sw. in D 1398) 'boat';

from Byzantine Gk. *galea* 'galley' (Müller).

gamā ገማ 'necklace';

ETHIOPIC: perhaps Te. *gamma* 'crown, diadem' (Littmann-Höfner 566), Tna.Amh. *gamma* 'ribbon worn around the forehead on the occasion of festivities'. See also *qāmā*.

gām(m)e ጋሜ (K*) 'straight tree that is used in making carding bows';

from Amh. *gamme*, same.

gime ጊሜ, (T) **gum** ጉም 'fog, cloud, dampness, mist, vapor';
gema (K*) 'be cloudy, be foggy' (denominative);

SEMITIC: related to Ar. *ġaym* 'cloud' (Praetorius 1879:67), Syr. *ʿaymā* 'mist, fog, cloud'.
ETHIOPIC: Tna. *gime*, *gəmä* 'cloud, mist', Te. *gim* 'fog, cloud', Amh. *gum* 'fog, mist', *gime* 'cloud' (from Geez), Gur. *gūwä* (with *w* coming from *m*, see Leslau 1979:XXXIII); also in Cushitic: Sid. *gomi-ččo* 'fog', Aw. *gum*, Wol. *gumā* 'cloud', Bed. *gīm*, *gēm*.

gumā I ጉማ (KWK) 'blood money';

from Cushitic (Or. *gumā*, Som. *guno*; also Ka. *gumō*) through Amh. *guma*; also in Har. *gumma*.

gumā II, **g"əmā** ጉማ ፡ ጕማ 'melody, melodious sound';

SEMITIC: Heb. *gam* in *gam bāḵīnū* (Ps. 137:1) 'aloud we wept' (see Dahood, *CBQ* 22[1960].402), unless Heb. *gam* is composed of *g* with the adverbial element *-m*, as is the case in Ug. *g* 'voice', *gm* 'aloud'.
ETHIOPIC: Amh. *gämäggämä*, *gəmm alä* 'crash (thunder), rumble (thunder)', Tna. *gəmya*, exclamation used when one hears thunder for the first time.

gamʿa *(yəgmāʿ)* ገምአ (K*) 'smell bad';
gəmuʿ (K*) 'that which smells bad';
gəmʿat (K*) 'foul smell, stench';

reconstructed from Amh. *gämma*.

gammaʿa, gamʿa *(yəgmāʿ)* ገምዐ, (T) **gamʿa** ገምአ 'pluck out, cut, remove, shave';
ʾagammaʿa (K*), causative;
tagammaʿa, pass. of *gammaʿa*;
gammāʿi (K*), act. part. of *gammaʿa*;
gəmmuʿ (K*), pass. part. of *gammaʿa*;
gəmmāʿe (K*) 'plucking out' (n.);

SEMITIC: related to *gmm* (see *gamama*, below).
ETHIOPIC: Te. *(tə)gämmaʿa* 'break apart', Tna. *gämʿe* 'split, separate', Amh. *g"ämägg"ämä* 'appear, sprout' (reduplicative root of *g"mʿ* > *g"m*) from the basic meaning 'break apart'; also Gur. *(a)g"äma* (from *g"mʾ*) 'be about to burst'. See also *gumāʿ*, *gamha*.

gəmʿe (pl. *gamāʿəy*, *gamāʿəw*, *gəmʿeyāt*) ግምዔ 'pitcher, can, jar, vessel, flask'; probably originally a container from which one drinks;

SEMITIC: PbH. *gāmaʿ* 'drink, sip', Aram. *gəmaʿ*; related to Heb. *gmʾ* (piʿel) 'swallow', (hifʿil) 'give to drink'.

gomeʿ ጎሜዕ, (K) **g"ameʾ** ጐሜእ 'papyrus, reed, (T) boat made of reeds';

transcription of Heb. *gomę(ʾ)*. For the Egyptian origin of the Heb. *gomę(ʾ)*, see T. Lambdin, *JAOS* 73 (1953).149.

gumāʿ ጉማዕ (K*) 'chunk of meat';

ETHIOPIC: Amh. *gumma* 'chunk of meat', from *gammaʿa* 'cut' (see above).

gamāʿəw, gamāʿəy ገማዕው ፡ ገማዕይ; see *gəmʿe*.

gəmb ግምብ (Lt) 'castle';
for *gənb*; see *ganaba*, below.

gamad ገመድ (K*.Lt) 'cord, rope';
from Amh. *gämäd*, same; also Tna. *gämäd*.

gamada *(yəgməd)* **ገመደ** 'cut down, cut in pieces, cut up, amputate, decapitate, prune, harvest, (M) destroy';
gammada 'cut';
ʾagmada (K*), causative;
tagamda, passive;
gamādi, act. part. of *gamada*;
gəmud 'sectioned, mutilated, cut down';
gamid 'pruning, mowing' (n);
gəmd 'cut piece, slice';
gəmmād, (Lt) *gəmad* 'relic, piece, slice, segment';
(ləbsa gəmmād [Lt] 'rag, tatter');
gəmdat, verbal noun of *gamada*;
təgməddd (for *təgmədt*) 'being cut (n), amputation';
məgmāda ʾaʾəbān 'stone quarry' (see *ʾəbn*);

SEMITIC: Ar. *ǧamada* 'cut', Soq. *ʾegmed* 'be missing', Aram.-Syr. *gəmaḏ* 'cut off, mutilate'; related to *gdm* (with metathesis), *grdm* (augmented by *r*); see *gdm*, above.
ETHIOPIC: Tna. *gʷämädä* 'cut, cut up', Te. *gämd* 'piece of cloth', Amh. *gämmädä*, *gʷämmädä* 'cut'; augmented by *r* in Tna. *gʷärmädä*, Amh. *gʷärämmädä*; augmented by *l* in Amh. *gämäddälä* 'cut, cut up', Gur. *gəmäddälä*; also in Cushitic: Qem. *gomad* 'cut', Sa. *gamad*.

gumgumā **ጉምጉማ** (K*) 'pelican';

ETHIOPIC: Tna. *gumguma* 'kind of bird'; also in Cushitic: Bil. *gumguma*.

gamha **ገምሀ** (MA) 'pull out, pluck out';

ETHIOPIC: Te. *gämḥa* 'curtail (horns of a bull)'; related to *gammaʾa*.

gamal (pl. *gamalāt*, *ʾagmāl*) **ገመል** 'camel';
gamalāwi 'camel driver';

SEMITIC: Ar. *ǧamal*, Soq. *gimal*, Heb. *gāmāl*, Aram.-Syr. *gamlā*, Md. *gumla*, Akk. *gammalu*. For Gk. *kamēlos* 'camel' from Semitic, see Masson 66; for the root in Indo-European, see Buck 189.
ETHIOPIC: Te.Tna. *gämäl*, Amh.Gur. *gəmäl*, Arg. *gamela*, Har. *gāmäla*, *gāmila*. While Kam. (Cushitic) *gāmela* is taken from Semitic, the common Ethiopic and Cushitic root has the form *gāla* in Cushitic: Sid.Dar.Or. *gāla* (see Cerulli 1938:203 under *gāla*). Cushitic *gāla* passed into Zway (Gur.) *gāla*.

gammama **ገመመ** (K*) 'clip the hair, shave';

SEMITIC: Ar. *ǧamma* 'cut off short', PbH. *gāmam*, Syr. *gam (gmm)* 'cut', Aram. *gəmam* 'cut, shave', Md. *gumma* 'diminishment', Akk. *gamāmu* 'cut off'.
ETHIOPIC: Te. *gamäma* 'cut off, clip', Tna. *gʷaʾmä*, Amh. *gämmämä* 'shave the hair, chip the rims', Gur. *gämämä* 'chip the rims of a utensil'.

gmn I, **gammana** **ገመነ** 'pollute, defile, profane, sully, soil, stain, contaminate, violate';
ʾagammana, same; also causative;
tagammana, passive;
gammāni, act. part. of *gammana*;
gəmn, *gəman*, (K) *gəmmān* 'uncleanliness, impurity, filth';
gəmmunā, *gəmmənā* (Lt) 'filth, dirt, rubbish';
gəmmāne 'profanation, pollution, defiling, contamination';
gəmnat 'stain, blemish, filth';

SEMITIC: de Moor 199 compares Ug. *gmn* which he translates 'defiled' on the basis of the Geez root, but see *gmn* II.
ETHIOPIC: Amh. *gämmänä* 'commit a sin', *(a)gämmänä* 'defile, pollute'; related to Tna. *gäbän* 'wrong, defect, fault, blemish'.

gmn II, **gamana** **ገመነ** (K*) 'be burned, be scorched';

SEMITIC: Ug. *gmn* is interpreted as 'sacrifice' (see Gordon 380 and Caquot 254), but see also *gmn* I.
ETHIOPIC: Amh. *gämmänä* 'be burned, be scorched'; also *gäbän* (with alternance of labials).

gamar (pl. *gamarāt*, *ʾagmār*) **ገመር** (K*) 'large monkey';

from Amh. *gämär*, same.

gamara **ገመረ** (K*), see *ʾagmara*;
ʾagmara 'accomplish, complete, perfect, consummate, bring to an end, contain, comprehend, include completely, hold, encompass, comprise';
tagamra, passive; also 'be limited, be done completely (as in *tagamra ʿadiwa* 'he crossed completely');
gəmur (K*), pass. part. of *ʾagmara*;
gəmurā 'completely, entirely, altogether, utterly, absolutely, definitely, wholly, ever, forever, always'; (with a negative verb) 'not at all, never, by no means';

(la)gəmurā 'certainly, utterly, always, ever, forever, continually';
magmari, part. of *ʾagmara*;
(la)tagamro 'wholly, utterly, forever';
təgmərt (K*) 'proficiency, perfection';

SEMITIC: Ar. *ǧammara* 'collect, retain', Heb. *gāmar* 'bring to an end', Aram.-Syr. *gəmar* 'complete', Md.Ug. *gmr* 'be complete', Akk. *gamāru* 'bring to an end, finish'.
ETHIOPIC: Te. *gämmärä* 'einsäumen, einfassen', to be translated 'enclose' rather than 'edge' (Littmann-Höfner 568), *gämmärtay* 'who takes a handful'. The connection with *ǧmr* 'begin' (Tna.Amh.Arg.Gur) suggested by Ullendorff 1955:71 is unlikely.

gamaro, gʷəmaro **ገመሮ ፡ ጉመሮ** (K*) 'a tree of the lowland';

ETHIOPIC: Te. *gämrot* 'acacia', Tna. *gomra*, *gomrat*, Amh. *gumāro*, *gämāro* 'kind of strong vine', Gur. *gəmar* 'kind of tree', Har. *gumär* 'kind of acacia'; from Cushitic: Som. *gumar*, Or. *gumarä*, Bil.Sa. *gamāro*, Kham. *gimerā*.

gomāri **ጎማሪ**, (K) **gʷämāri, gʷəmāri** **ጐማሪ ፡ ጉማሪ** 'hippopotamus';

from Amharic. In the other Ethiopian languages: Tna. *gumarre*, Har. *gumārre*, Gur. *gʷämarre*; from Cushitic: Qab. *gumarru*, Sa. *gümāre*, Som. *gomāri*. For the root in other Cushitic languages, see Cerulli 1951:444 under *gomānō*.

gomor **ጎሞር** 'kind of measure';

transcription of Gk. *gomor* going back to Heb. *ʿomer* 'a measure of grain'; also in Amh. *gomor* (from Geez), Syr. *gūmūr*. See also *homer*.

gamas (pl. *ʾagmus*) **ገመስ** 'ring for the little finger made of buffalo horn > small coin, penny';

ETHIOPIC: Te. *gamus* 'ring made of hoofs of cattle'; undoubtedly from *gāmus* 'buffalo'.

gamasa *(yəgməs)* **ገመሰ** (K*) 'divide in two, cut in half';
ʾagmasa (K*), causative;
tagamsa (K*), pass. of *gamasa*;
gamāsi (K*), act. part. of *gamasa*;
gəmus (K*), pass. part. of *gamasa*;
gəmmās (Lt) 'piece';
gamis (K*) 'piece';

SEMITIC: Ar. *ǧamaša* 'remove the hair', *ǧamīs* 'shorn of its plants, bare (expanse)'.
ETHIOPIC: Te. *gämsa* 'tear off, bite off, cut off', Tna.Gur.Gaf. *gämäsä* 'split, cut in two', Amh. *gämmäsä*; Tna.Amh. *gəmša* 'half, half of a loaf of bread', Gur. *guns* 'bread'.

gāmus **ጋሙስ**, (K) **gamus** **ገሙስ** 'buffalo';

from Ar. *ǧāmūs* 'buffalo'; also Te. *gamus* 'European cattle without a hump', Amh. *gämus* (from Geez); Cushitic: Bed. *gamūs*, *ǧamūs*. Spitaler 1955:215 interprets Ar. *ǧāmūs* as a secondary singular of **ǧāwāmis* from Persian *ǧāw-mēš*, lit. 'ram', or through Syriac *gaumēš*, *gūmīše*, *gūmīšā*, (also Md. *gamušan*). Hommel 377 recognized that G. *gāmus* is represented in Amharic as *goš*; cp. also Arg. *goššš*, Har. *gōš*, Gur. *gāš*; in Cushitic: Kham. *guša*, Sid. *goše*. Cerulli 1938:75 thinks that the origin of Cushitic **goš* is Ar. *ǧāmūs* which became adapted to the Cushitic pattern. There is also the possibility of a Cushitic **goš* coming from Ar. *ǧāmūs* (as suggested by Cerulli) and of the form *goš* being borrowed by Semitic-Ethiopic. Brockelmann 1950:17 states that Semitic-Ethiopic and Cushitic *goš* "ist das einheimische Wort mit dem Ar. *ǧāmūs* kontaminiert".

gomis **ጎሚስ** (T.M) = Amh. *fila* 'plant that grows on the border of the lake, papyrus';

there is perhaps a connection with *gomeʿ* 'papyrus, reed' (for which see above).

gəmsəs I **ግምስስ** 'chalk';

a variant of *gəbsəs* (see above) with alternance of labials *b:m*.

gəmsəs II **ግምስስ** (T), **gəmsəst** **ግምስስት** (KG), name of an idol.

gamaṣa I *(yəgməṣ)*, **gammaṣa** **ገመጸ**, (MA) **gamaḍa** **ገመፀ** 'incline, bend, be bent, bow down, pervert (justice), be partial (in justice), pass a wrong judgment';
tagamṣa, *tagammaṣa*, passive;
gamāṣi (Gr.32), act part. of *gamaṣa*; also 'unjust judge';
gəmṣat 'inclination, bending' (n.);
məgmāṣ (Lt) 'place of inclination';
Dillmann 1150 and M 504 make a distinction between *gamaṣa* and *gammaṣa*, but in fact the meaning is the same.

ETHIOPIC: Te. *gəmçuy* 'crooked, perverted', Tna. *gämäṣä* 'tell a lie', Amh. *gämmäṭä* 'speak ill (of an absent person').

gamaṣa II **ገመጸ** 'gnaw, nibble, tear off a chunk with the teeth, (TS) diminish, (K*) calumniate, blame'; (T) renders it also by Amh. *alläqä* 'come to an end', but it should be *asalläqä* 'bring to an end, finish up';

ETHIOPIC: Te. *gämäča* 'pinch lightly', *gämaṭ* 'beater'; perhaps also *gämṣa* (not *gämṭa* as in Leslau 1979:279) 'make poor' coming from the basic meaning 'nibble off, snatch away', Amh.Gur. *gämmäṭä* 'tear off a chunk with the teeth, take a bite, break the edge of a jar', Arg. *gämmäṭa*, Gur. *gämäṭä*; Te. *gaḥmäča* 'tear into pieces' is considered by D. Cohen 1976:113 (under *ghms*) a cross between *gmṭ* and *ghṣ*; Te. *gämḥača* can likewise be interpreted in the same way.

gamata *(yəgmət)* **ገመተ** (T) 'cut, (K*) estimate, evaluate';
gamatā (Lt.M) 'quantity of a crop paid by a farmer to the landlord as rent, (T) piece';

ETHIOPIC: Tna.Amh.Gur. *gämmätä* 'estimate, evaluate', Arg. *gemmäta*.

gomit ጎሚት (T.Sw. in D 1398) 'stick, (K) kind of snake';

there seems to be some confusion with the interpretation of this root. While T and Sw. in D have 'stick', K has *gomit* or *gomit gannā* 'kind of snake', *gomit gannā* meaning (as is the case in Amharic) 'poisonous snake about the length of a *gänna*-hockey stick', and one wonders why T and Sw. in D give only the meaning of 'stick'.

gammawa ገመወ (Y) 'cover, hide';

SEMITIC: related to Ar. *kamā (kmy)* 'hide'.

ganna ገነ; see *gnn*.

gennā ገና 'Christmas';

from Gk. *genna* 'birth, nativity of Christ'; also in Te.Tna.Amh.Gur.Har. *gänna, genna*; passed into Cushitic: Or. *ganna*.

gʷanʾa ጐንአ (D) 'thresh, (L.T) heap up';

the meaning of 'thresh' seems to be a wrong interpretation of the sentence in 2 Esdras 23:15 quoted by Dillmann 1177 under *gʷanakʷa* where *yəgʷannəʾu* could mean 'they heap up'. As for *gʷanʾa* 'heap up', one has the impression that it is a misprint of *gʷanakʷa* (for which see below).

ganʿ, gānʿ (pl. *ʾagnəʿt*) **ገንዕ, ጋንዕ** 'big jar, caldron';

ETHIOPIC: Te. *gänəʾ* 'big jug', Tna. *gänʾi*, Amh. *gan*, Gaf. *ganä*, Har. *gān*; from Cushitic: Or. *gāni*, Sid. *gane*, Qem.Sa. *gan*. Leslau 1958:9 and 1969:43 compares this root, with reservations, with Heb. *ʾaggān* 'bowl'. For the root *ʾgn, ʿgn* in the various Semitic languages, see D. Cohen 1970:7, Conti 1978:60, n.3. For the root in Hamito-Semitic, see Calice, no.511, Cohen 1947:78, no.12.

ganaba ገነበ (K*) 'build a wall';
taganba (K*), passive;
gəmb (Lt) 'castle' (from *gənb*);

ETHIOPIC: Amh. *gänäbba* 'build a wall, construct', *gəmb* 'wall constructed of stones and mortar, (stone) palace', Tna. *gəmbi* 'palace'; also in Cushitic: Bil.Qua. *gimb* 'tower', Kam. *gimbeʾ* 'make a wall'.

gʷənbāḥ, gunbāḥ ጉንባሕ ፡ ጉንባሕ; see *ʾabbāgʷənbāḥ*.

ganbil ገንቢል (T) 'crown'.

gənbāt ግንባት 'vessel of skin';

SEMITIC: possibly Ar. *ǧubba* 'vessel of skin' (Dillmann 1176).
ETHIOPIC: Te. *ganobät* 'skin, hide', Tna. *gämbo, gänbo* 'vessel for beer', Amh. *gänbo, gämbo* 'clay vessel', Gur. *gämbo*; from Cushitic: Kam. *gamba-ta*, Or. *gambō*, Qem. *gänbo*.

gənbot ግንቦት, ninth Ethiopian month (9 May-7 June);

ETHIOPIC: Tna.Amh.Gur. *gənbot*; also in Cushitic: Qab.Tem. *gəmbōta*, Kam. *gimbōta*. The derivation of *gənbot* from Ar. *ǧanaba* 'keep away', *gənbot* meaning 'month of abstinence' suggested by Conti Rossini 1925:495 is unlikely. Cohen 1931:382 takes as the basis of this noun the Čaha form *gərmʷät* and derives it from *grm* 'be admirable'. However, *gərmʷät* is a normal phonetic development of *gənbot* with *n:r* and the alternance *b:m*.

gʷanada I*(yəgʷnəd)* **ጐነደ** (K*) 'stand alone';
from Amh. *gʷänädä* 'live alone'.

gʷanada II **ጐነደ**; see *(gʷənd), gʷanada*.

gʷənd, gund (pl. *ʾagʷnād, gʷəndāt*) **ጕንድ ፡ ጉንድ** 'log, trunk, stem of a tree, stalk, log with openings through which a prisoner's legs are placed, lower part of an object, the foot (of a mountain), race, lineage';
(gʷənda wayn 'vine');
gʷanada (T.K*) 'become like a trunk, become stocky' (denominative);
gʷənud 'that became like a trunk, changed into a trunk, stocky';
gʷəndān (Lt) 'relatives'; for the meaning 'trunk, race, lineage', cp. PbH. *gẹzaʿ* 'trunk, race, lineage';

SEMITIC: Śḥ. *gendet* 'trunk'. The comparison with Heb. *gomęḏ* 'linear measure' (not 'stick' as in Brockelmann 1908:163), Syr. *garmīḏā* 'ell, cubit' suggested by Brockelmann 1928:133 and Koehler 188 is unlikely since G. *gʷənd* means 'trunk'. It is not likely that a trunk should be used as a measure. It is more tempting to derive it from *gamada* 'cut down', *gəmd* 'cut piece' becoming *gənd*, as suggested by Dillmann 1180 (and followed by Praetorius 1894:342).
ETHIOPIC: Tna. *gʷəndi* 'trunk', Te. *gənday*, Amh. Arg.Gur. *gənd*; passed into Cushitic: Qem.Qua. *gənd* 'log', Sa. *gund-e*.

gundan ጉንደን (Gr.338) 'spider, place where there is water' (on the authority of Juste d'Urbin); perhaps rather a misinterpretation of a meaning such as '*gundan*-spider that is found where there is water';

one wonders whether *gundan* is not confused with *gundān* 'ant' given in K. As for 'ant', cp. Amh. *gʷəndan, gʷände*, Gur. *gʷända*; from Cushitic: Or. *gōnda* 'ant', Kam.Tem. *gonda*.

gandor ገንዶር, (Lt) **gandorā ገንዶራ** 'shackle, fetter, chain, (Gr.338) yoke';

ETHIOPIC: Amh. *gändär, gändor* 'leg-irons'.

gandorāhi ገንዶራሂ (T⁺) 'who beats the drum';

ETHIOPIC: Amh. *gändorahi*. For the ending *-hi* as well as for the meaning, see also *gabronāhi*.

gʷndw, tagʷanādawa ተጐናደወ (T) 'be tripped somewhat, trip a little'.

gʷandaya ጐንደየ 'delay (intr.), tarry, linger, loiter, wait, be slow (in coming), be late in doing something (e.g. *gʷandaya ḫawira* 'he was late in going'), last, remain a long time';
ʾagʷandaya 'defer (tr.), delay (tr.), cause to delay, make slow in coming, put off, hold back, prolong, make wait, wait a long time, procrastinate';
tagʷandaya 'be late';
tagʷanādaya 'loiter, be late, last long, delay, be of long duration';
ʾastagʷanādaya 'think that one has come too late'; also same as *ʾagʷandaya*;
gʷandəyo 'after a time';
gʷandəyot 'delay' (n);
gʷənduy 'of long duration, delaying, delayed, slow, late, lasting';
(ʾəmgʷənduy ʿəlat [or *zaman*] 'since a long time ago, after a long time');
(gʷənduy-a 'a long time, for a long time');
(gʷənduya maʿat 'slow to anger');
magʷandəy, ʾagʷandāyi 'who delays';

ETHIOPIC: Tna. *dängʷäyä* 'delay' (with metathesis), Te. *gände* 'stay a long time'. The derivation from *gʷənd* 'trunk' suggested by Dillmann 1180 (followed by Stade 42) 'stämmig, dauerhaft sein' is not convincing. See also *gʷantaya*.

ganafa I*(yəgnəf)* **ገነፈ** (T.K*) 'wash clothes';
gannāf, ganāfi, (OT 588) *ganof* 'fuller, who washes clothes';

ETHIOPIC: Tna. *gänäfä* 'wash a clay vessel', Amh. *gʷännäfä* 'clean a container by putting hot ashes and water in it'. Dillmann 1182 derives G. *ganāfi* from Gk. *gnapheus* 'fuller'.

ganafa II **ገነፈ** (K*) 'carve, shape wood';

ETHIOPIC: Amh. *gʷännäfä*, same.

ganfo ገንፎ (K*) 'porridge';

from Amh. *gänfo*; also in Arg. *gənfo*, Gaf.Gur. *gänfʷä*; from Cushitic: Or. *gänfo*; Kafa *gufō*, Moča *gūppo* 'grain boiled in water' are Amharic loanwords.

ganfala ገንፈለ 'make bricks, (T.Y) make a wall';
gənfāl 'brick, baked clay, tile, powder from bricks';

ETHIOPIC: Tna. *gänfälä* 'boil over', Amh. *gänäffälä* 'boil over', *tägänaffälä* 'boil', developed into the meaning 'bake' which would then apply to bricks. See also *gəlfäl*.

ganḥa *(yəgnäḥ)* **ገንሐ** 'behave impetuously, behave arrogantly, get angry, speak vehemently, reprimand, (Gr.337) offend';
ʾagnəḥa (K*), causative, (Gr.337) 'offend';
ganäḥi (K*), act. part. of *ganḥa*;
gənuḥ (K*), same as *ganäḥi*; also 'who is offended';
gənäḥ, (T) *gənäh* 'vehemence, haughtiness, rebuke, reprimand, scolding';
(qäla gənäḥ 'threatening shout');
ganḥ (Lt) 'pride, haughtiness, violence';
ʾagnäḥi (K*), part. of *ʾagnəḥa*;

SEMITIC: Ar. *ǧunāḥ* 'reproach, remonstrance' (but note that Ar. *ǧunāḥ* is considered a Persian loanword [Jeffery 103]), PbH. *gānaḥ* 'groan, moan', Aram.-Syr. *gənaḥ*, Akk. *ganāḫu* 'have a fit of coughing'. See also *g"aḥana*.
ETHIOPIC: Tna. *gänḥe* 'get angry, make reproaches'; perhaps Te. *təganḥa* 'show oneself > be proud > behave impetuously'.

g"anak"a, g"annak"a **ጐነከ** 'heap up, accumulate, make a large amount'; (K*) = Amh. *täšäkkämä* means in this context 'be filled up (ear of corn)';
tag"annak"a, passive;
g"annäk"i (K*), act. part. of *g"annak"a*;
g"ənk"at (Lt) 'act of piling up';

ETHIOPIC: Tna. *g"änäk"ä* 'make a pile of mown hay or grain'. Reinisch 1887:221 connects it with Bil. *k"amk"am*, Qua. *k"ank"*. See also *g"anʾa*.

gnn, ganna *(yəgnən)* **ገነ** (K*) 'become important, be proud';
ʾagnana (K*), causative;
gənun (Gr) 'notable, person of note';

ETHIOPIC: Te. *gänna (gnn)* 'exceed the measure', Amh.Gur. *gännänä* 'increase, become important', Amh. *gänana* 'abundant, illustrious', Tna. *gänänä* 'be numerous, be strong'; passed into Cushitic: Qem. *gänän* 'obtain wealth'.

gänen (pl. *ʾagänənt*) **ጋነን** 'demon, ghost, evil spirit, devil, specter';
(za-gänen, pl. *ʾəlla gänen, ʾəlla ʾagänənt* 'demoniac, lunatic, possessed by a demon');
gənun (Gr) 'demoniac, possessed by a demon';
gänenäwi, (K*) *gänenäy* 'demon-possessed';

SEMITIC: Ar. *ǧinn* 'demon' (see Noeldeke 1910:63; Blachère 1791). A. Ambros is inclined to connect it with Syr. *gnn*, (afʿel) *ʾaggen* 'inhabit, rest in (speaking of a spirit)'.
ETHIOPIC: Te.Tna.Amh.Gur. *ǧən, ǧin* 'spirit' taken from Arabic; Tna.Amh. *ganen* (Amh. also *ganel*), Te. *gənni* 'evil spirit'; passed into Cushitic: Bil. *gänän*, Qua. *gänēn*. For *-el, -en* in *ganen, ganel*, cp. *kiruben, kirubel* 'cherub'.

ganin **ጊንን** (K*) 'foetus, embryo';

from Ar. *ǧanīn*, same, in a dialect where *ǧ* is pronounced *g*.

ganapa **ገነጰ** (K*), **g"anapa** **ጐነጰ** (T) 'gather, bring together, put into a quiver';
məg"ənpā, məgunpā, (T) *mog"ənpā, mog"anpā* 'quiver, (T) cover for a spearhead';

ETHIOPIC: Praetorius, *ZDMG* 47 (1893). 391 suggests a Cushitic origin: Som. *gabayo* 'quiver'. Grimme 1914:261 connects it with Ar. *ǧulbat* 'Lederscheide für Amulette' (the existing dictionaries give 'amulet' for *ǧulbat*), or *ǧilbāb* 'wrapping'. The last comparison is unlikely since *ǧilbāb* is borrowed from Geez and goes back to the root *glbb* (see *galbaba*), and the identification of *gnp* with *glbb* is not without difficulties. Dillmann 1182 connects G. *məg"ənpā* with Ar. *(qnb), miqnab* 'bag, satchel'. Within Ethiopic the root *gnp, g"np* could rather be compared with Te. *gänb-ät* 'cover under a saddle', Amh. *g"ännäbä* 'cover one's head', the basic meaning of the root being 'to cover, put into something', the 'cover' being either the 'cover for holding arrows, the cover under the saddle', or 'something to cover the head'.

ganpala **ገንጰለ** 'distort, turn upside down, overturn, pervert, upset';
taganpala, passive;
ganpäli (K*), act. part. of *ganpala*;
gənpul (K*), pass. part. of *ganpala*;
gənpəlit, ganpəlit 'perversion';
gənpəlit-a 'the wrong way, perversely, reversed, inverted';
maganpəl (K*), same as *ganpäli*;

SEMITIC: the connection with Ar. G. *qalaba* 'turn upside down' suggested by Dillmann 1182 (followed by Grimme 1914:261, and Růžička 134) is not convincing.
ETHIOPIC: Amh. *gänäbbälä* 'overturn'.

ganās **ገናስ** (KG) 'striped, spotted, speckled'.

genasa **ገነሰ** (T.M) 'be poor, be in distress';
genās (T.M) 'poverty, distress, privation, hardship'.

gannat (pl. *gannatāt*) **ገነት** 'garden, the Garden of Eden, Paradise';
(ʾaqqābe gannat 'gardener');
(mədra gannat 'Paradise');

from Aram.-Syriac; also in Tna.Amh. *gännät*; Te. Har. *ǧännät*, Gur. *ǧänät*, from Ar. *ǧanna(t)* 'garden, orchard, Paradise'. As for Ar. *ǧannat*, it is of Aram.-Syriac origin (Fraenkel 148-9, Noeldeke 1910:42, Jeffery 103-4). The root in the meaning 'garden' occurs in SAr. *gnt*, Heb. *gan*, Aram. *ginnəṯā*, Syr. *gannəṯā*, Pun. *gnt*, Ug. *gn*.

ganetā, gänetā **ጊኔታ ፡ ጋኔታ** (Lt) 'mare';

ETHIOPIC: Amh. *gaňňa, geňňa* 'stallion', Gur. *gäňä*; from Cushitic: Or. *gaňňa*, Kam. *gäňa*, Sid. *gaňňā*, Som. *genyo*.

gantā **ገንታ** 'small trumpet, flute';

from Sanskrit *ghaṇṭā* 'bell, gong'; also Amh. *gänta*, Som. *gändo*. This noun is not to be connected with Amh. *qänd* 'horn', G. *qärn*, as suggested by Praetorius 1879:78.

gentāro **ገንታሮ** (T) 'drawstring for trousers'.

gantata **ገንተተ** (T.Y.M) 'speak vehemently, speak loudly';

perhaps from Amh. *gänättätä* 'speak loudly'. As for *gntt*, could it come from the Ethiopic root *gnḥ* 'speak vehemently' (see *ganḥa*, above), noun **ganḥat* > *gnt*, with reduplicated last radical *gntt*?

g"antaya **ጐንተየ** (H 228) 'delay';
for *g"andaya* (see above).

gannawa **ገነወ** (T.Y.M) 'make idols, serve idols';
gannāwi (pl. *gannawt*) 'idol-priest';
gennəwo (T+) 'Holy Spirit';

either denominative of *gänen* 'ghost, evil spirit' (see above), or possibly from *ganaya* 'render thanks, serve' (so also Dillmann 1177). Noeldeke 1910:63 does not think that *gannawa* is connected with *gänen* and suggests, with reservations, Syr. *genyāṯā* 'secret places for worshiping idols'. It comes close to Akk. *ginû* 'regular sacrifice', Md. *ginia* 'offerings to idols', but Akk *ginû* is considered a Sumerian loanword.

ganaya *(yəgnay, yəgni)* **ገነየ** 'bow down, be submissive, thank, give thanks, render humble thanks, praise, do homage, serve, humble oneself, acknowledge humbly, attest, beg, prostrate oneself';
ʾagnaya, causative; also 'subjugate, subdue, subject';
taganya 'be humble, ask humbly';
tagänaya 'humble oneself, be humble, worship humbly, entreat, beseech, praise, give praise, pay homage, laud, submit oneself, supplicate, make supplications, acknowledge humbly, confess sins, ask forgiveness';
ʾastagänaya (K*), caus. of *tagänaya*;
ganäyi (K*), act. part. of *ganaya*;
gənuy 'submissive, who humbles himself';
gənäy 'homage, praise, thanksgiving, thanks, giving of thanks in humility, acknowledgment';
gənyat 'submission';
məgnäy (Gr) 'place of supplication or of paying homage';
taganyo 'thanksgiving';
tagänəyot 'entreaty, supplication';

SEMITIC: Aram.-Syr. *gənā (gny)* 'lie down, recline', Md. *gna*; related to Ar. *ǧanaʾa* 'bend over something' (Dillmann 1178; Noeldeke, *ZDMG* 54[1900]. 158; Brockelmann, *ZS* 8[1932].115), and to Soq. *ʾiǧnin* 'bend, bow down'.
ETHIOPIC: Praetorius 1879:7 connects the root *gny* 'find, meet' (Tna. *ʾagnäyä*, Amh.Gur. *agäňňä*, Arg. *agäňňa*, Har. *agäňa*) with the Geez root *gny*. This identification is not convincing. Furthermore the connection between G. *ganaya* and Har. *gäňa* 'throw away' suggested by Littmann, *ZDMG* 75 (1921).24 is unlikely.

genaya **ጌነየ** (H 229) 'flee';

from Cushitic: Bil.Qua. *gäŋ* 'run'.

ganaza *(yəgnəz)* **ገነዘ** 'shroud, wrap in linen, → prepare a body for burial';
ʾagnaza, causative;

taganza, pass. of *ganaza*;
ganāzi, act. part. of *ganaza*;
gənuz 'shrouded, prepared for burial';
ganzen (K*) 'linen used for shrouding';
gənzān 'shrouding';
gənzat 'enshrouding, funeral ceremonies, funeral ritual';
(*ʿarāt-a gənzat* 'bier');
(*maṣḥafa gənzat* 'Funeral Ritual'; for a bibliography of this text, see Strelcyn 1974:12, Hammerschmidt 1977:12);
magnaz (pl. *magānəz*) 'material used in preparing a body for burial (bed, boards, linen)';

SEMITIC: Ar. *ǧanaza* 'conduct a funeral service' (from Geez: see Noeldeke 1910:58), SAr. *gnz* 'funeral'.
ETHIOPIC: Te. *gänza* 'shroud, wrap a corpse', Tna. *gänäzä*, Amh.Gur. *gännäzä*; passed into Cushitic: Bil. *genädät* 'corpse', *magnad* 'shrouding material' (with the regular alternance *z:d*), Sa. *ganaz* 'bury'.

ganzab ገንዘብ 'money, treasure-house';

ETHIOPIC: Te.Tna.Amh.Gur. *gänzäb* 'money, treasure', Gaf. *gänzäbä*; passed into Cushitic: Bil. *gandab*, Kham. *ginzib*. Dillmann 1178 seems to have misread Aram. *gənūzkā* for *gənuzbā*, and consequently his suggestion of an Aramaic loanword is unlikely. Praetorius 1890:41 derives *ganzab* from **gzb* with inserted *n* and connects the root *gzb* with Ar. *kasaba* 'gain, acquire profit', *ks* > *gz* because of the voiced *b*. Brockelmann, *ZS* 5 (1927). 29 compares *ganzab* with Ar. *kanz* 'treasure', and he states that the *b* of *ganzab* is due to 'Reimwortbildung' with Amh. *zgb* in *mäzgäb* 'treasure'. In this case he would consider Geez *ganzab* to be an Amharic loanword.

gippā, geppā, gippo, gəppā ጊፓ ፡ ጌፓ ፡ ጊጶ ፡ ግጶ,(Lt) **gippos ጊጶስ** 'vulture';

from Gk. *gyps* 'vulture', gen. *gypos*, acc. *gypa*. T(ayyä), p. 183 registers three different translations: *gipā* = Amh. *amora* 'bird of prey', and in the next two lines: *gipā* = Amh. *agäda*, and *gipā* = Amh. *sänbär*, but it fact it should be *gipā* = *agäda sänbär amora* (for *agäda səbär*) 'bird of prey which breaks the leg bone'. Note that there is also a bird in Amharic called *qəlṭəm səbär* 'bird of prey which cracks open bones to get the marrow'.

gippos ጊጶስ; see *gippā*.

garra ገረ; see *garara*.

gerā I **ጌራ** (pl. *gerāt*) 'metal helmet, headpiece, headband, diadem';

SEMITIC: Conti 1980:63, n. 3 compares, with reservations, Ug. *grgr-t* 'a weapon'; however, the reading of Ug. *grgr-t* is doubtful (Gordon 381, Caquot 554).
ETHIOPIC: Amh. *gera*, *gira* 'metal helmet, diadem'.

gerā II **ጌራ** (K) 'small coin';
(K quotes Ez. 45:12, but the Asmara Bible edition has *ʾaboli* 'small coin')';

transcription of Heb. *gerā* 'small coin'; also Amh. *gera*. In other Semitic languages: Aram. *gērā* > Akk. *girû* '1/24 of a shekel'.

gərā ግራ 'honeycomb';
maʿār-a gərā 'beeswax', lit. 'sweetness of the honeycomb';

ETHIOPIC: Amh. *gäre* 'hive from which honey has been taken'; probably also Tna. *garna* 'honeycomb' (from *gar* with the suffix *-na*).

gir ጊር (K*) 'lime';
see *gayyara* I.

gor ጎር; see *gwr*.

grʿ, təgrəʿt ትግርዕት, metathesis of *təgʿərt*; see *gəʿra*.

g"arʿa ጐርዐ (DTW 300) 'pile, heap up stones';
probably reconstructed from Amh. *g"ärra*.

g"ərʿe, gurʿe ጕርዔ ፡ ጉርዔ 'throat, neck, palate';
g"arāʿit (pl. of *g"ərʿe*) 'the region of the neck' (see Dillmann 1907:313);
g"arʿaya 'stab the throat, slaughter, strangle' (denominative);
tag"arʿaya 'kill oneself, (T) strangle oneself';
g"ərʿuy (K*) 'strangled';
g"ərʿit (K*) 'choking';

SEMITIC: the root occurs as *grʿ*, *grr*, and *grgr* (reduplicated *gr*): Ar. *ǧaraʿa* 'swallow, gulp down', *ǧarǧara* 'gurgle', *ǧurǧur* 'noisy (throat)', Mh. *ǧorā* 'drink', Heb. *gārōn* 'throat' (formed with the suffix *-ōn*), **gargarōṯ* 'throat, gullet', PbH. *gargeṛeṯ*, Syr. *gagartā* (< *gargartā*) 'throat', Md. *gangarata*, Akk. *gangurītu*, *gaggurītu*, possibly 'gullet'.

ETHIOPIC: Te. *gəraʿ* 'throat', Tna. *g"äraʿraʿ bälä* 'gargle', *g"äräro*, *g"äräro* 'throat', *g"ärg"arit* 'goiter', Amh.Arg. *g"ərorro*, *gurorro* 'throat', Gaf. *gurarä*, Gur. *g"ärärä*. For 'slaughter', cp. also Har. *gōraʿa*, Gur. *gorā*. The root is common with Cushitic: Sid. *gorri* 'slaughter', Kam. *gora-ʧʧo*, Som. *gauraʿ*. See Cohen 1947:no.206; Cerulli 1951:448 (under *gür*). For Indo-European *g"ər* for 'throat', see Buck 234.

g"arʿama ጕርዐመ (Y.H), **g"arʿema ጕርዔመ** (D 1398) 'draw blood with a suction cup';

ETHIOPIC: Tna. *g"ärʿamä* 'drink voraciously, drain off'; in Geez the draining off refers to blood. Wajnberg 1935:11 derives Tna. *g"ärʿamä*, with reservations, from G. *g"ərʿe* 'throat'. See also *g"aryama*.

g"arʿaya ጕርዐየ; see *g"ərʿe*.

gərāb I **ግራብ** 'leather bag, leather bottle, vessel of skin';

SEMITIC: Ar. *ǧirāb* 'bag' (see Fraenkel 64, 81), Soq. *girib* 'basket', Syr. *gərābā*, Aram. *garbā*, Akk. *gurāb*.
ETHIOPIC: Te. *gərab* 'receptacle, vessel' (possibly from Ar. *ǧirāb*); also Amh. *girba* 'container (for water or honey) made of calf skin'; passed into Cushitic: Sa. *girbo*, Af. *girib*.

gərāb II **ግራብ** (Lt) 'pelican';

since the Ar. text has *ġayhab* 'male ostrich' (see Conti Rossini, *RSE* 10[1951].19, n.9) one wonders whether G. *gərāb* might not be a wrong transcription of Ar. *ġayhab*. Getatchew suggests, with reservations, a wrong transcription of Ar. *ġurāb* 'crow'.

gərbāb ግርባብ (T) 'shroud';

ETHIOPIC: Te. *gərbab* 'garment made of leather', Tna. *gərbab* 'linen cloth'.

garada I*(yəgrəd)* **ገረደ** (K*) 'remove chaff';

SEMITIC: Ar. *ǧarada* 'scrape, weed, peel', Heb. *grd* (hitpaʿel) 'scratch oneself', Aram.-Syr. *gəraḏ* 'scrape off', Md. *grida* 'scraped', Ph. *m-grd* 'file'.
ETHIOPIC: Te. *gərd* 'chaff', Tna. *gurdi* 'chaff', *g"ärädä* 'become chaff', Amh. *gərd*, *g"ərdo* 'chaff', *g"ärrädä* 'separate chaff from grain'; also in Cushitic: Bil. *gürd* 'chaff', Sa. *garad* 'scratch off'.

garada II **ገረደ** (K*) 'screen from view';

ETHIOPIC: Tna. Amh. *garrädä*, same.

gorada ጎረደ (KBT 1226) 'be reduced' (used as a grammatical term, as in a verb final *w* or *y* such as *talawa*, the imperfect *yətalləw* becoming *yətallu*);

ETHIOPIC: Tna. *g"ärädä* 'cut off, mutilate', Tna. *gärdädä* 'gnaw off', Amh. *g"ärrädä (gorrädä)* 'cut off, be reduced'. See also *gurdo*.

gurdo ጉርዶ (T) 'small loaf of bread, kind of bread made from wheaten batter' (Amh. *läkät*, *ṭəbəññña*).
to be derived from *gorada* 'be reduced'.

gardəʾu ገርድኡ (T) 'judge';

could it be from *garād* 'tribal chief (Har.), judge, governor' (Som.Sid), with an enigmatic ending *-ʾu* or *-li* as in *gardāli* (below)? See also *gazdəʾu*.

gardāli ገርዳሊ (T) 'judge';
see *gardəʾu*, above.

g"arādəl ጐራድል (T) 'hyena'.

g"ārden ጓርዴን (Lt) 'kind of disease';

ETHIOPIC: perhaps Cushitic: Bed. *gurda* 'fever, disease'.

g"araḍa ጐረፀ (MA) 'terrify, frighten'.

garafa I *(yəgrəf)* **ገረፈ** (L.T.Y) 'set traps, (Gr.334) make nets';
garif 'net'.

SEMITIC: Ar. *ǧārūf* 'trawling net'. Brockelmann 1928: 143 connects it with Ar. *ǧarafa* 'take away, sweep away', Heb. *gārap* 'sweep away' (so also Dillmann 1158), Aram.-Syr. *gərap* 'carry away'.

garafa II *(yəgrəf)* **ገረፈ** (K*.MA) 'whip';
məgrāf (K*) 'means of lashing';

ETHIOPIC: Tna. *gäräfä* 'whip', Te. *gärfa*, Amh. *gärräfä*, Arg. *gärräfa*, Gur. *gäräfä*; passed into Cushitic: Kam. *garraffo*, Sid. *garafi*. See also *g"arifā*.

garif ገረፍ (T) 'this year';
probably a misprint for *ḥarif* **ኀረፍ**. Note, however, that KG likewise has *garif*.

g"arif ጐረፍ (K*) 'flood';
from Amh. *g"ärif*.

g"arifā, gorifā ጕሪፋ ፡ ጎሪፋ, (T) **g"arafā** ጕሪፋ, (K) **garafā** ገሪፋ 'punishment, retribution, chastisement, torment';

from *garafa* II 'lash, whip'; cp. also Tna.Amh. *gərrafta* 'punishment'.

gorifā ጎሪፋ (T) 'vain, idle'.

g"arafāt ጕሪፋት (T) 'sin';

perhaps connected with *g"arifā*, above.

gergel ጌርጌል, (L) **gargel** ገርጌል 'wheel, one of the seven heavens';

from *glgl* (by dissimilation); cp. Md. *gargul* 'wheel, sphere', Syr. *gargəlā*. See also *gelgel, gerger*.

gərogliryos, gərogərləyos ግሮግሊርዮስ ፡ ግሮግር ልዮስ; see *kirogərliyos*.

grgr, ʾangargara አንገርገረ 'wallow, revolve, roll, roll oneself, make roll about, spin, drive round (tr., intr.), flop around, wriggle (one possessed by a spirit)';
ʾangargāri (K*), act. participle;
nagargār 'rolling, spinning, epilepsy, palsy, possession by a spirit, evil spirit';
(*za-nagargār* 'epileptic, one possessed by an evil spirit');

SEMITIC: Ug. *t-grgr* 'bustle about, make haste'; to be identified with Semitic *gll, glgl* (see *glg*, above) with alternance of liquids.
ETHIOPIC: Te. *ʾangärgära* 'roll, wallow', Tna. *ʾangärgärä*, Amh. *nägärgar* 'epilepsy'; also in Cushitic: Bil. *egirgir* 'move', *engirgir* 'epilepsy', Sa. *gur* 'roll', *gargar* 'roll', Som. *girāngir* 'wheel'.

g"rg"r, ʾang"arg"ara አንጕርጕረ 'murmur, mutter, grumble, complain, claim, be vexed, be angry';
ʾang"arg"āri (Gr.334), act. participle;
nag"arg"ār 'murmuring, whispering, complaint, indignation' (not *nagargār* as in Dillmann 1158, but correctly *nag"arg"ār* in the quoted passages);
mang"arg"ər, mang"arāg"ər 'who murmurs, who mutters, who complains, choleric';

SEMITIC: onomatopoetic, as in Ar. *ğarğara* 'grunt, grumble'. For the connection of *g"rg"r* with Semitic *ğ"r (g"r), ngr*, see Conti 1980:62. Note that Ludolf 246 records it under *ngr*; in 494 he compares it with Heb. *rāgan* 'grumble', metathesis in relation to *ngr*.
ETHIOPIC: appears as *gr, g"r, g"rg"r*: Tna. *ʾang"ärg"ärä* 'mutter, mumble', Amh. *ang"ärragg"ärä, g"ərg"ərr alä* 'mutter', Gur. *angəraggärä* 'grumble', *(a)g"räk"ärä* (from *ag"rägg"ärä*), *(a)g"arra* 'roar', *gur balä* 'thunder', *gurgur balä* 'murmur', Har. *gür bāya, gurgur bāya* 'thunder'.

gargāri ገርጋሪ (Lt) 'opponent, who opposes someone in a court case';

from Amh. *gärgāri*, from *gäräggärä* 'be an opponent, oppose someone in a court case'.

gerger ጌርጌር (KG) 'heaven';

variant of *gelgel*; see also *gergel*.

gərgərtā (Lt) ግርግርታ 'confusion';

from Amh. *gərgərta*.

garha I *(yəgrāh)* **ገርሀ** 'be (become) kind, be mild-tempered, be meek, be gentle';
garh (K*) 'kind, meek, gentle';

ETHIOPIC: Tna. *gärhe, gärḥe* 'tame', Te. *gärḥa* 'become tamed', Amh.Gur. *gärra* 'tame', Arg. *gärräha*; related to *grr*: G. *ʾagrara* 'subdue', Te. *gärgära* 'get used to, learn', Tna. *gärgärä*.

garha II *(yəgrāh)* **ገርሀ** (K*) 'plough';
garāht (pl. *garāhtāt, garāwəh, garāwəht*), *garh* (T) 'field, arable land, farm, estate';

SEMITIC: Dillmann 1153 (followed by Brockelmann 1908:169) compares it with Ar. *qarāḥ*, a root that has a variety of meanings in connection with land but refers mostly to land without vegetation (Lane 2511). However, the phonetic correspondence is not regular.
ETHIOPIC: Te. *gärhat* 'field', Tna. *gərat* (pl. *gərahəw*); also in Cushitic: Bed. *garha*.

garḥ (pl. *garāwəḥ*) **ገርሕ**, (KG) **garoḥ** ገሮሕ 'merchandise, freight, cargo, (T.Sw. in D 1153) money, capital used in commerce';

SEMITIC: Ar. *ğaraḥa* 'gain, acquire' (Dillmann 1153).

garḥa ገርሐ (T.Y), **garha ገርሀ** (K*) 'tame, break a horse or mule';
garḥ 'tamed (horse, mule)';
gərḥ, (T) *gərh* 'tamed (horse, mule)';

ETHIOPIC: Tna. *gärhe, gärḥe* 'tame', Te. *gärḥa* 'become tamed', Amh.Gur. *gärra* 'tame', Arg. *gärräha*; related to *grr*: G. *ʾagrara* 'subdue', Te. *gärgära* 'get used to, learn', Tna. *gärgärä*.

garama *(yəgrəm)* **ገረመ** 'be frightful, be awesome, be fear-inspiring, be terrible, become formidable, become admirable, be amazed'; also used impersonally with object suffix pronouns: e.g. *yəgarrəmomu* 'they will be amazed';
garrama 'terrify, alarm, frighten, scare, frighten away';
ʾagrama (Lt) 'make majestic';
tagarma, tagarama, tagarrama 'be terrible, be fearful, be threatening, be terrifying';
gərum 'terrible, dreadful, terrifying, awesome, awful, fearful, wondrous, amazing, marvelous, majestic, august, venerable, tremendous, terrible thing, terror';
(*gəruma gərumān* [Lt] 'most terrifying');
gərmā 'terror, fear, dread, awe, glorious act, glory, majesty, dignity, magnificence, pomp';
gəramt 'terror, dread';
magramt 'terror';
magrami 'terrible, terrifying, admirable, extraordinary';
tagarmo 'intimidation';
təgrəmt 'terror, terrifying fear, threat, menace';

ETHIOPIC: Te. *gärräma* 'frighten', Tna. *gärämä* 'astonish, amaze', Amh.Gaf. *gärrämä* 'be amazing, wonderful', Arg. *gärräma*, Gur. *gärämä*; passed into Cushitic: Sa. *garam* 'terrible', Qem. *gärrämä* 'surprise'. The derivation from Cushitic: Bish. *rek"* 'fear', Or. *rogom* 'tremble, fear' (*rog-* enlarged by *-om*), *rgm* becoming *grm* by metathesis, suggested by Praetoruis, *ZDMG* 47 (1893).394, is unlikely.

gorem ጎረም; see *g"aryama*.

g"ərn, gorn, gurn, g"ərnā ጕርን ፡ ጎርን ፡ ጉርን ፡ ጕርና 'threshing floor';

SEMITIC: Ar. *ğurn, ğirn* 'threshing floor, corn store', SAr. *grn*, Heb. *gorən*, Ug. *grn*. Koehler 194, Baumgartner 195, and H. Rabin 1976:243 also compare Aram.-Syr. *gūrnā* 'large vessel'; add Akk. *garannu* 'small vessel'.
CUSHITIC: Bil. *wäränā* 'threshing floor', Kham. *wärna* (with *g"* becoming *w*; so also Reinisch 1887:360). On the other hand, Cushitic *wrn* could be compared with Te. *wədna* 'threshing floor' (with alternance *d:r*).

gərippā ግሪጳ, (T) **gərāp** ግራጵ 'bearded vulture';

from Gk. *grȳpa* (acc. of *gryps* 'griffin').

garara, garra *(yəgrər, yəgrar)* **ገረረ ፡ ገረ** 'submit (intr.), be subject to, be subdued, obey';
garrara 'be subject to' (the intransitive is strange; to read perhaps *wayəgarrər* [Synaxary, *gənbot* 18] instead of *wayəgerrər*; in this case the imperfect would come from *garara*);
ʾagrara 'subdue, subject, submit (tr.), tame, make subject to, make submissive, overthrow, bend, be master of';
garāri, act. part. of *garara*;
gərur 'submissive, subject';
garir 'submission';
gərrat 'submission';
ʾagrāri, same as *magrari*;
magrar (K.Gr.333) 'tamer';
magrari 'subduer, conqueror, vanquisher';
təgrərt (KG) 'submission';

SEMITIC: from *grr* 'pull, drag' > 'subjugate' (Dillmann 1155): Ar. *ğarra*, Heb. *gārar*, Syr. *gar (grr)*.
ETHIOPIC: Te. *təgärrära* 'be a vassal', Amh. *gärrärä* 'pull, drag' (from Geez), *agärrärä* 'reduce to a tribute-paying status'.

gar(r)asa ገረሰ (T.Y.Sw. in D 1156,M) 'build, make';
gerasa (T.Y.M) 'build, make snares to catch animals' (probably reconstructed from *yəgerrəs*, imperfect of **garrasa*);
gars (garś), garis (pl. *garsāt, garisāt*) 'hinge, coupling, (T.Gr.439) chain, (OT.588) means of nailing';

ETHIOPIC: Amh. *g"ärräsä* 'wedge (e.g. a loose peg in a hole with bits of wood so that it will be firm)'.

garaśa ገረሠ (K*) 'eat powdery or grainy food';
gārśā 'soft or powdery food, (Lt) a bite';

SEMITIC: Ar. *ğaraša* 'crush, grind (grain)', *ğurāša* 'wheat coarsely ground', Heb. *gərəś* 'groats', Aram.-Syr. *gəras* 'crush, grind'.
ETHIOPIC: Amh. *(a)g"ärräsä* 'make coarse-ground flour'; connected with Tna. *g"äräsä* 'take a mouthful, tear off food with the teeth', Amh. *g"ärräsä* 'take a mouthful', Te. *gärariš* 'leavened porridge'.

gārśā I ጋርሣ (T) 'kind of tree';

ETHIOPIC: Te.Tna. *garsa* 'a tree with edible fruit'; from Cushitic: Bil.Sa. *garsā*, Som. *garas*.

gārśā II ጋርሻ (T) 'kind of fish';

ETHIOPIC: Amh. *garsa* 'catfish-like fish'.

g"araṣa I *(yag"rəṣ)* ጐረጸ (K*) 'make an incision in the flesh in order to cup, (TS) bite'; *mag"raṣ* 'means of cutting, means of scraping, fangs, claws';

SEMITIC: related to *qrṣ, q"rṣ*; see *qaraṣa, q"araṣa*.
ETHIOPIC: Amh. *garrāṭā* 'cut a vein in the forehead in order to bleed or cup a person', *mag"ərṭ* 'claws of a bird or animal', Tna. *ʾag"räṣä* 'prick, prod', *g"äräṣṣ ʾabälä, g"äräčč ʾabälä* 'tear off with the teeth'. See also *g"araṣa* II, and *qaraṣa*.

g"araṣa II *(yəg"rəṣ)* ጐረጸ (Gr.334) 'pounce, take possession of, (MA) frighten';

ETHIOPIC: Amh. *garrāṭā* 'hold a prey in the mouth'. This root is possibly to be combined with *g"araṣa* I.

gər(r)at ግረት 'acacia';

ETHIOPIC: Te.Amh.Gur. *gərar* 'acacia'; probably from Cushitic: Had. *grāra*, Ṭem. *grar*. For *gərar*, see Strelcyn 1973:no.116.

gərrat I ግረት (Lt) 'a measure';

from Ar. *ǧarra* 'jar, vessel'.

gərrat II ግረት; see *garara*.

gərṭāt ግርጣት 'a musical instrument'.

garāwəh ገራውህ, **garāwəht** ገራውህት; see *(garha* II), *garāht*.

garāwəḥ ገራውሕ; see *garḥ*.

g"aryama ጐርየመ (T.M), **goryama** ጎርየመ (K) 'draw blood with a suction cup'; *gorem*, pl. *gorāyəm* (K*) 'who draws blood'; *mag"ərəyam* (T.M) 'suction cup to draw blood'; see *g"arʿama*.

garaza ገረዘ 'cut';

SEMITIC: Ar. *ǧaraza, ǧazara* 'tear, bite', Heb. *gāraz, gāzar*.
ETHIOPIC: Te. *gärza* 'divide', Tna. *gäräzä* 'partition', *gärzäwä, gärzäyä* 'divide meat of a slaughtered cow', Amh. *gärräzä* 'circumcise', *gäräzzäzä* 'cut down a tree', Gaf. *gärräzä* 'cut', Har. *gēräza* 'plait (hair)', from the basic meaning 'separate'. See also *gazara*.

garzen ገርዜን 'fine linen cloth, silk cloth';

corruption of Gk. *karpasinos* 'consisting of *karpasos* 'cotton, linen'; also in Amh. *gärzen* 'silk cloth' (from Geez).

gās, gāso ጋስ ፡ ጋሶ (K.Lt) 'animal that is spotted, speckled, or has a black and white coat'.

gesa ጌሰ; see *gys*.

gasgasa I ገስገሰ (Y) 'scrape away, shave off, (L) take away by force';
see *gasasa* II.

gasgasa II ገስገሰ (T.Y) 'plaster (v.), whitewash'; *gasgas* (Lt) 'whitewash' (n.);

either from **gəbs* 'lime' (see *gəbsəs*, above) > *gas* > *gəsgəs* (reduplicated *gəs*), or connected with Ar. *ǧaṣṣ* (see *gəbsəs*) < **ǧass (gass)* > reduplicated *gs*.

gesam ጌሰም; see *gys*.

gasasa I *(yəgsəs)* ገሰሰ, (Y.KG) **gaśaśa** ገሠሠ 'touch, feel, handle';
ʾagsasa, causative;
tagassa, tagasasa 'be touched, be palpable, be tangible';
(zayətgassas 'palpable');
tagāsasa (Lt) 'slander, calumniate';
gasāsi 'who touches';
gəsus 'touched, handled, (Gr.478) withered';
gəssāse 'touching, feeling' (n.);
gəssat 'touch (n.), touching, handling';
tagasāsi (Gr), part. of *tagassa*;

SEMITIC: Ar. *ǧassa* 'touch, handle', Heb. *gāšaš* 'grope', Aram. *gəšaš* 'feel, touch', Syr.Md. *gaš (gšš)*.
ETHIOPIC: Te. *(tə)gasāsa* 'honor by touching, kissing, or prostrating oneself' (cross *gaǧaǧa* of Baumgartner 198), Tna. *(tä)gasäsä* 'go around a church praying (and touching the walls)'. Amh. *gəssase* 'feeling with the fingers' is taken from Geez. Note that *tagāsasa* is a transferred meaning, for which cp. Amh. *gässäsä* 'degrade, humiliate'. See also *gəśś*.

gasasa II ገሰሰ (Lt, and D 1159 under *gasgasa*) 'scrape away, shave off, pluck out (hair)';
tagasasa 'withdraw' (lit. 'be scraped off', that is, 'be put aside'). See also *gasgasa* I.

SEMITIC: Ar. *ǧatta* 'tear out, uproot', Akk. *gašāšu* 'cut down'.
ETHIOPIC: Te. *gässa (gss)* 'wipe off with the hand, sweep', Amh. *gässäsä* 'efface, wipe out', Gur. *(a)gäsäsä* 'remove completely by cutting and digging'; also in Cushitic: Bil.Sa. *gäsäs* 'wipe', Kham. *gis*. See also *gasgasa* II.

gəsās ግሳስ (Lt) 'thicket, shrubbery'.

gisat ጊሰት; see *gys*.

gəssat ግሰት; see *gasasa* I.

g"əstəyā ጉስትያ (T+) 'of necessity';

perhaps from Lat. *angustia* 'of necessity' (Müller).

g"āsaya ጓሰየ (Y) 'watch, tend (cattle)';

ETHIOPIC: Tna. *g"asäyä* 'tend cattle'. Inasmuch as Abba Yaʿqob was Eritrean it is possible that he may have taken this root from Tigriña.

geśa ጌሠ; see *gys (gesa, geśa)*;

gəśś ግሥ (Lt) 'conjugation of the verb, grammar';

ETHIOPIC: Tna. *gəssi*, Amh. *gəss*; probably from *gasasa* I 'handle' (see above).

g"aśʿa *(yəg"śāʿ)*, **g"aśʾa** ጐሥዐ ፡ ጐሥአ 'belch, vomit, boil over, bubble, well up, utter, bring forth, speak (that is, belch out words), compose, (Gr.332) fly into a passion';
ʾag"śəʿa, causative; also 'instruct, express';
g"əśʿat 'belching, bubbling';
(g"əśʿata ləbb 'the inspiration of the heart');
mag"śəʿ, mag"səʾ (T.M) 'belching, that which is ruminated';

SEMITIC: Ar. *ǧašaʿa* 'belch', Ar. (Dat) *taǧaššaʿ*, Hars. *geśō (gśw)*, Syr. *gəsā (gsy, gsʾ)*, Md. *gsa*, Akk. *gešû*, with metathesis in Heb. *gāʿaš* 'retch' (J. Greenfield, *HUCA* 29[1958].205ff); related to *gāsā (gsy)* 'belch'. See also Fronzaroli 1964:52.
ETHIOPIC: Te. *gäsʿa* 'belch', Tna. *g"äśʿe*, Amh. *gäsa*, Arg. *(as)gessa*, Gur. *(a)gäsa*, Har. *gäzaʾ āša*.

gaśgaśa ገሥገሠ (Lt) 'go on a rapid march';
ʾangaśgaśa, (T) *ʾangasgasa* 'agitate, be agitated, set in motion, excite, quiver, smite';
gəśgaśā (Lt) 'rapid march';
nagaśgāś 'motion, commotion, agitation, passion';

SEMITIC: Ar. *ǧāša (ǧyš)* 'become agitated, boil' (Lane 492), Akk. *gâšu* 'whirl' (CAD 5:58), "etwa 'schnell laufen'"(von Soden 283).
ETHIOPIC: Te. *gäsgäsa* 'hasten along quickly, move quickly', Tna. *gäsgäsä* 'be in a hurry', Amh. *gäsägäsä* 'move in a hurry, walk rapidly', Gur. *gəsägäsä*; passed into Cushitic: Kam. *gasagaššo*, Qab. *gasagaššoʾ*.

geśam ጌሠም; see *gys*.

gaśśaṣa ገሠጸ, (MA) **gassaḍa** ገሰፀ 'admonish, chastise, reprove, rebuke, scold, exhort, urge, give an injunction, warn, discipline, instruct, teach, charge, correct, restrain';
tagaśśaṣa, passive; also 'reform (intr.), take warning, be forewarned';
gaśśāṣi, act. part. of *gaśśaṣa*;
gəśśuṣ, pass. part. of *gaśśaṣa*; also 'learned, instructed, who has good manners';
gəśśāṣe 'admonition, chastising, chastisement';
gaśśəṣo(t) 'correction, exhortation';
magaśśəṣ, part. of *gaśśaṣa*; also 'teacher, reformer';
tagśāṣ 'rebuke, reproach, reproof, discipline, admonition, exhortation, correction, instruction, chastening, chastisement, punishment';
(tagśāṣa salomon 'Proverbs');
(ba-tagśāṣ 'properly');

ETHIOPIC: Tna. *gässäṣä* 'reproach', Amh. *gässäṣä, gässäṭä*, Gur. *gissäṣä*.

gaṣṣ ገጽ 'face, countenance, aspect, appearance, presence, person (of Christ), each member of the Trinity, hypostasis, surface, direction, side, front row (of army), cardinal point, front (of house), passage (of Scripture), page, point of view, chapter (of a book)';
(gaṣṣ bagaṣṣ 'face to face');
(gaṣṣa samāy 'firmament');
(babba gaṣṣu 'in detail');
(qədma gaṣṣ-a + noun 'before [a place]');
(ʾartəʿa gaṣṣo 'he went toward');
(naśʾa gaṣṣo 'have regard for, have respect for, show consideration');
gaṣṣawa 'represent, denote, (Gr.441) become a person' (denominative);
ʾagaṣṣawa 'show, demonstrate, (T.Y) manifest, personify, describe';

tagaṣṣawa, passive;
(*za'iyyətgeṣṣaw* 'inconceivable');
gəṣṣəw 'denoted, who has his face turned toward, directed (toward), evident, represented, personified, (Lt) steadfast';
gəṣṣāwe 'explanation, exposure, personhood, humanness, hypostasis, personality, demonstration, manifestation, synopsis, presentation, (Lt) steadfastness';
(*śər'ata gəṣṣāwe* 'the lectionary for the year');
'agaṣṣawo 'personification';

SEMITIC: the connection with Sem. *ḥzy* (Syr.Heb) 'see' suggested by Dillmann 1208 and by Bittner, *WZKM* 23 (1909-10). 412 is unlikely.
ETHIOPIC: Te.Tna. *gäṣṣ* 'face', Amh. *gäṣṣ*, *gäṭṭ* (from Geez). A possible denominative from *gaṣṣ* is Tna. (*tä)gaččäwä* 'clash, collide' (that is, 'come face to face'), Amh.Gur. *(tä)gaččä*, Amh. *(tän)gäčaggäčä*, Arg. *(əg)gačča*, Har. *(tä)gāča*; Amh. also *gäčč alä* 'appear in front of, to face'; perhaps taken from Cushitic: Kham. *gaṣ* 'face', Bed. *gedi*, Bil.Qem. *gaž* (see also Cohen 1947:no. 197).

geṣ ገጽ; see *gayyaṣa* I.

g"eṣa ጌጸ, g"əṣ ጕጽ; see *g"yṣ*.

g"aṣfara ጕጽፈረ (K*.T.DTW 242, under *g"ädäffärä*) 'dig a hole for planting, dig, scratch';
g"əṣfär (K*) 'itch';

ETHIOPIC: Amh. *g"äffäṣärä* (with metathesis) 'scrape, scratch'. See also *godfara*, above.

g"aṣg"aṣa ጕጽጕጸ (Lt) 'corrode, erode, be rugged, be rough (road)';
g"aṣāg"əṣ, *g"aḍāg"əḍ*, (T) *g"aḍāg"əṣ* 'rugged, rough (road), rocky, knobby (wood), knotty, (T) hill, bank of earth';

ETHIOPIC: Amh. *g"ätägg"äṭä* 'pry, dig out, scrape', *g"äṭag"əṭ* 'uneven, rough', Tna. *g"äṣäg"əṣ*. See also *g"aṭ*, *g"əṭ* I.

gaṣṣawa ገጸወ, gəṣṣāwe ግጸዌ; see *gaṣṣ*.

gəṣəyt ግጽይት (Lt) 'small vessel'.

g"etnata ጌትነተ (T.D 1398) 'examine, investigate'; (the form of the verb is unusual; it has the appearence of a denominative from *g"etnat*);
tag"ätnata (T.M), *tag"etnata* (D. 1398) 'be examined, investigate one another';

ETHIOPIC: perhaps Amh. *g"etnat* 'domination' (from *geta*, *g"eta* 'master'), the denominative verb meaning 'have the power to do things, such as examine, investigate'.

gatata *(yəgtət)* **ገተተ** (Y.M) 'wear out (tr), make be out of use';
tagatta (K*) 'become old and worn-out';
gətat 'worn-out basket, patched vessel, broken vessel, worthless vessel';
gətut 'old basket, worn-out vessel, useless, sewn, patched, (Lt) spotted (cattle)';

ETHIOPIC: Amh. *gättätä* 'become old and worn-out (basket)', *gətəčča* 'old and decrepit, worn-out basket', Tna. *gətät*; passed into Cushitic: Or. *gitičča* 'basket', Qem. *gətəčā*.

g"aṭ, g"əṭ I ጕጥ ፤ ጕጥ (D.K*) 'uneven, rough';

ETHIOPIC: Amh. *guṭ*, *g"əṭ* 'knob, knot (of wood)'; related to *g"aṣg"aṣa*.

g"aṭ, g"əṭ II ጕጥ ፤ ጕጥ (D.K.M) 'point, pointed end';
see *g"aṭaṭa* I.

guṭ, in 'əltaguṭ አልተጉጥ (Lt), **'əltagwiṭ አልተግ ዊጥ** (T) 'excrement, relieving one's bowels';

from Ar. *ġūṭ* (pl. of *ġā'iṭ*) 'excrement', with the Arabic article *'al-*, *'əl-*; see also *g"ayaṣa* II.

g"əṭṭat ጕጠት; see *g"aṭaṭa* I.

g"aṭaṭa I ጕጠጠ 'dig out (with a pointed object)';
g"əṭ, *g"aṭ* 'point, pointed';
g"əṭṭat 'tongs, pincers, (K*) fork';

ETHIOPIC: Amh. *gäṭṭätä* 'scrape clean, cut the root', *g"ätägg"äṭä* 'dig out with a sharp pointed instrument', Tna. *g"äṭg"äṭä*; related to *g"äṭäyä* 'seize with pincers or tongs'. For *g"əṭṭat*, cp. Amh. *guṭät* 'tongs, pincers', Tna. *guṭet*; passed into Cushitic: Sa. *guṭṭat*. Dillmann 1208 compares *g"əṭ* with *q"əṭ* (see *q"aṭaṭa* I). See also *g"aṭaya*.

g"aṭaṭa II ጕጠጠ (Y.M) 'be thick (hair), be full (hair), have long hair'.

perhaps related to *q"aṭaṭa* III 'become fat'.

g"aṭaya ጕጠየ 'dig, dig out with a sharp pointed instrument, prick, (T.Y) fasten with spikes or nails, (K*) pinch, hold tightly';
g"aṭāyi (K*), act. participle;
məg"ṭay, *məguṭay*, (K*) *məg"ṭay* 'ox goad, stimulus, peg, (T) spike';

ETHIOPIC: Tna. *g"ätäyä* 'prod with a stick', Amh. *g"agg"äṭä*, *g"äṭägg"äṭä*; also in Cushitic: Sa. *guṭay* 'goad'. See also *g"aṭaṭa* I.

gawā ገዋ (T) 'cloth of red silk and gold thread';
see also *gəgwā*.

gwh, tagāwəha ተጋውሀ (T) 'assemble, gather, accumulate' (intr.).

gwḥ I, goḥa *(yəguḥ)*, **goha ጎሐ ፤ ጎሀ** 'dawn (v), grow light, break forth (light)';
tagāwəḥa, (L) *tagawḥa* 'dawn (v), begin to dawn';
goḥ, (T) *goh* 'dawn, daybreak';

SEMITIC: Ar. (Dat) *ġawaḥ* 'to dawn', *ġawḥ* 'dawn', Heb. *gāḥ (gwḥ, gyḥ)* 'burst forth' (so Dillmann 1184; see also Noeldeke 1904:44); related to Syr. *gahgah* 'to dawn', and see *gahəha*, above.
ETHIOPIC: Te. *goḥa* 'dawn', *'agwāḥ* 'early morning', Tna. *gaḥ*, *gaḥgaḥ* 'dawn', Amh. *goh*, *g"āh*, Gur. *ga balä* 'to dawn', *ga'at* 'dawn, early morning'. The root is related to *wgḥ*: Te. *wägḥa* 'break out (day)', Tna. *wägḥe*. Tigriña has also *məg"aḥat* and *bəg"aḥat* 'early morning'. Bassano 127 considers *bəg"aḥat* "poco correttamente", but in fact the pronunciation *bəg"aḥat* (for *bə-g"aḥat* 'in the early morning') is the correct one. Tigre has also *fängoḥ*, *fänguḥ* 'tomorrow' from *fän-goḥ/guḥ*, from *fəna* 'toward' (attested only in Geez) and *goḥ/guḥ* 'morning, tomorrow' (for 'morning, tomorrow', cp. *nagha*). Rundgren 1955:222 analyzes *fängoḥ* as **ba-naghū* > **banguḥ* > *fanguḥ*; ib. p. 223 he suggests, with reservations, *fənā-giḥ* > *fangoḥ* without explaining *fənā*.

gwḥ II, tagāwəḥa ተጋውሐ (D 1398) 'argue, dispute, quarrel';

SEMITIC: Syr. *gūḥā* 'uproar, conflict', Md. *guha*.
ETHIOPIC: Te. *gäh* 'crash' (n.), Amh. *g"a alä* 'to crash'; also in Cushitic: Bil. *g"ax y*, *g"ah y* 'resound, ring', Som. *gūḥ* 'noise'. See also *ghgh* II.

gwr, tagāwara ተጋወረ 'dwell together in a neighborly way, live in the vicinity, be a neighbor, be near';
gor (pl. *'agwār*) 'neighbor, neighborhood, vicinity'; in Job 20:26 *gor* is used to translate 'stranger';
(*ba-'agwār-a* 'near');

SEMITIC: Ar. *ǧār* 'neighbor', Śḥ. *ger* in *śəgēr* 'become a neighbor', SAr. *gr* 'visit a sanctuary', Heb. *gār* 'dwell as client', *ger* 'sojourner, newcomer', Syr. *giyūrā* 'alien', Ug. *gr* 'foreign resident'. For 'stranger, enemy' and 'guest', see Blachère 1892-3, 1897 who compares Latin *hospes* 'stranger, guest', *hostis* 'stranger, enemy'; see also Baumgartner 177 (under *gwr*), 193 (under *ger*), and Müller 1962:39.
ETHIOPIC: Te. *(tə)gawära* 'be a neighbor', Tna. *(tä)gawärä*; Te.Tna. *gor* 'neighbor', Amh.Tna. *g"ärabet* (from *g"ärä bet*), Arg. *g"äräbed*, Gaf. *g"ärabetä*; passed into Cushitic: Sa. *gōr* 'neighbor'.

gaws ገውስ, name of a sign of the zodiac (Gemini);

from Ar. *ǧawzā'*; see also *gawzā*.

gawsān ገውሳን, (T) **gəwsān ግውሳን** 'leather cuirass';

from Ar. *ǧawšan* 'coat of mail'.

gawz ገውዝ 'nut, (T) perfume';

from Aram.-Syr. *gawzā* (of Persian origin), as is also the case of Ar. *ǧawz* (Noeldeke 1910:43; Wagner 18). In the other Ethiopian languages: Tna. Amh. *gäwz*, Tna. *gäwzi*. For Heb. *'ĕgoz*, Aram. *'angūzā* to be identified or not with *ǧawz* (with a prothetic *'*), see Noeldeke 1910:43, n. 5; Baumgartner 10; Wagner 18. For the Hittite origin of this root, see Rabin 1964:151. The root passed into Cushitic: Bil *gaūz* 'nut'.

gawzā ገውዛ, (T) **gawz ገውዝ**, name of a sign of the zodiac (Gemini);

from Ar. *'al-ǧawzā'*; see also *gaws*.

g"ayya ጕየ, g"əyyā ጕያ; see *g"yy*.

g"āyyā ጓያ (K*) 'kind of pea believed to cause paralysis of the legs';

from Amh. *g"ayya*; probably from Cushitic: Qem. Kham. *g"āyā*, Or. *gayo*.

g"əyyā ጉያ (K*) 'area between the thighs, lap';

from Amh. *g"əyya*.

gayb I ገይብ 'cup, goblet, pitcher';

SEMITIC: Brockelmann 1908:233 connects it with Ar. *ǧawb* 'basin'.
ETHIOPIC: Te. *gaybo* 'vase', Tna. *g"äybi*, Amh. *geb* 'tumbler', Har. *gēb*; also in Cushitic: Sa. *gaybe*.

gayb II ገይብ 'pocket';

from Ar. *ǧayb*.

gyd, geda ጌደ (K*); see *gāyada*, below;
gāyada (Y.T.M) 'be quick (horse), be fast, be nimble';
tagāyada (Y.T.M) 'hasten, hurry, be rapid, be fast, gallop';
ʾastagāyada (T), caus. of *tagāyada*;
gayyəd, gāyəd 'fast (horse), quick, nimble, (T) adversary';

SEMITIC: Ar. *ǧāda (ǧwd)* 'be swift (horse)', Ḥars. *ged (gyd)* 'good, fine', SAr. *gwd* 'swift'. For the Arabic root, see Blachère 1879ff.
ETHIOPIC: Te. *geda (gyd)* 'hurry', Amh. *gāyəd* 'spirited horse', Gur. *gaday* (with metathesis) 'fast, rapid, short-tempered'. Tna. *gäyyädä* 'not walk well (horse)' is to be connected with Te. *gedo* 'horse (mule) that does not run well', and not with Te. *geda* as suggested by Littmann-Höfner 597.

gayala ገየለ (T) 'cut, separate';
gaylā (T.M) 'salt bar used as currency' (so called because it is a cut piece);

ETHIOPIC: Tna. *gäyla* 'bar of salt' (called *amole* in Amharic); metathesis in relation to *galaya*, above.

gāyle ጋይሌ (T) 'black snake'.

gayyara I ገየረ 'plaster with lime, whitewash';
tagayyara (K*), passive;
gayyāri (K*), act. participle;
gəyyur 'plastered with lime, whitewashed';
gir (K*) 'lime';
gəyyāre (K*) 'plastering with lime' (n.);
magayyər 'who plasters with lime, wall builder';

from Ar. *ǧīr* 'lime', of Aramaic origin (Noeldeke 1910:45; Wagner 42); also SAr. *gyr* 'plaster', Heb. *gīr*. For Ar. *ǧīr*, see Dozy I 238, and Blachère 1974.

ETHIOPIC: Te. *ǧir* 'a kind of white soil', also from Arabic; Te. *gərgər* (reduplicated *gər*) 'limestone' is undoubtedly to be connected with *gir*.

gayyara II ገየረ 'be a stranger, be an alien, (H) emigrate';
tagayyara (K*.T.M), same;
gayyāri (K*), act. participle;
gəyyur 'stranger, alien';
gəyyurāwi (DTW 761) 'stranger, alien, exiled';
gəyyərənnā (K*) 'status of a stranger, (Lt) compulsory service';
see *gwr, tagāwara*.

gys, gesa *(yəgis)*, **geśa ጌሰ ፡ ጌሠ** 'be early, do things early in the morning (such as rise, come, leave, go, travel)';
gayyasa (Lt) 'hurry in the morning';
agesa, (Gr.440) *ʾagyasa*, causative; also 'dismiss';
gayāsi, act. part. of *gesa*;
gays 'journey';
gisat (K*) 'doing things early in the morning' (n.);
gesam, geśam 'tomorrow, the morrow, the following day';
gesam-a 'on the morrow, tomorrow, in the morning';

SEMITIC: Modern South Arabian *ghm, ǧhm*: Śḥ. *gehem* 'come in the morning', Mh. *ǧihem* 'travel, leave' is connected by Bittner 1914:25 and Rundgren 1955:254 with Ethiopic *gesa, gesam-a* 'morning' (the Modern South Arabian *ghm* would then be a denominative from *gesam*). While the alternance *š(s):h* is possible for Modern South Arabian (see Leslau 1938:33), such is not the case in the Arabic dialects of South Arabia where the root *ǧhm* means 'leave in the morning' (Landberg 1920:304-5). For that matter, *ǧahma* 'end of the night' also occurs in classical Arabic, and in SAr. *ghm-y* 'last part of night, just before dawn'. H. Bauer, *ZDMG* 69 (1915). 566 compares G. *gesa* with Ar. *ǧāša* 'bubble over, boil over, rush toward' > 'set out early'.
ETHIOPIC: Te. *gesa* 'walk, travel (in general, at any time of the day)', Tna. *gesä* 'travel to a foreign country', *gis* 'go away!' (used in a game). For 'morning, tomorrow', cp. Har. *gīš* 'tomorrow', Gur. *gēs*, Amh. *magəst* 'the next day' (with the prefix *ma-* and the suffix *-t*). It is the same *magəs* that occurs in Amh. *maksäññ* 'Tuesday' for *mags-säññ*, from *ma-gs-säññ* (*Word* 3[1949].277-8). Another explanation of *maksäññ* is given by Rundgren 1955:253. Note that some meanings of *gsgs* coincide with those of the root *gesa (gys)*; thus Tna. *gäsäggäsä* 'leave early in the morning', Te. *gäsgäsa* 'move along quickly', Amh. *gäsäggäsä*, probably originally 'move on quickly in the morning'. For *gesam* 'tomorrow' (from *gesa-m*), cp. Te. *gesäm*, and for the ending *-m*, also *təmālam* 'yesterday'. For the ending *-m* in Semitic, see H. Torczyner, *Die Entstehung des semitischen Sprachtypus* (1916).144-159. Cerulli 1936:251 thinks that the Semitic-Ethiopic root is borrowed from Cushitic: Bil. *kes* 'become morning', Qem. *kās, kis*. Note that Bil. *gažāy* 'traveler' is taken from Te. *gašay*.

gāys ጋይስ (Gr.440), **gāyso ጋይሶ** (L.K.OT 588) 'shield, spear, haft of spear';

T. 115 also renders Geez *gāyso* by Amh. *g"älmassa (gulmassa)* 'growing to young manhood'. For this meaning there seems to be some connection with Amh. *gašša* 'shield' meaning also 'military prowess'.

ETHIOPIC: Te.Tna.Amh.Arg.Gur. *gašša* 'shield', Gaf. *gašā*. Guidi 772 also records Amh. *gayso* 'kind of spear'; from Cushitic: Sid. Qem.Qua. *gāšā*, Som. *gōšan* (Cerulli 1951:437, under *gaccō*). Ludolf 543 derives G. *gāyso* from Gk. *gaisos* 'javelin'. The derivation of Amh. *gašša* from G. *gəḥša* 'ward off' suggested by Praetorius 1879:171 is unlikely.

gāyso I ጋይሶ; see *gāys*.

gāyso II ጋይሶ (T.M) 'ordinance';

ETHIOPIC: perhaps to be identified with Te. *ma-gays* 'way of life'.

gayyaṣa I (T.Y.M) **ገየጸ** 'be well-dressed, be embellished';
tagāyaṣa (T) 'be well-dressed, be conceited';
gayṣ, geṣ (K*) 'adornment';

ETHIOPIC: Tna. *gäyṣi* 'decoration', Amh.Gur. *(a)geṭā* 'adorn', Arg. *(a)geṭa*. See also *g"ayaṣa* I.

gayyaṣa II (T.M) **ገየጸ** 'dislike, detest'.

g"yṣ, g"eṣa ጌጸ (Gr.440), **g"ayaṣa ጐየጸ** (K*.T.M) 'break wind';
g"əṣ (Gr.440) 'flatus, (T.M) excrement'; see *g"ayaṣa* II.

g"ayaṣa I ጐየጸ (T.K*.M) 'wash oneself';
see *gayyaṣa* I.

g"ayaṣa II ጐየጸ (T.K*.M) 'defecate';
g"əyaṣ (T.M) 'excrement';
see *g"yṣ, g"eṣa*.

gāyaṣa ጋየጸ (K*), see *tagāyaṣa*, below;
tagāyaṣa 'offend, be hostile, be an adversary, be an enemy, be opposed (to), plague, vex, quarrel, argue, disdain, scorn, be haughty, show arrogance, give oneself airs'; (note that K interprets *tagāyaṣa* as a passive);
giyāṣ 'contention, strife';
tagāyṣo (Lt) 'hostilities';

ETHIOPIC: Te. *(tə)gayāṣa* 'be hostile', Amh. *(tā)gāyyäṣä* 'be defiant, be hostile, be obstinate' (in "Amharische Kaiserlieder" according to Littmann-Höfner 598); Amh. *(tā)geṭä-bhät* 'he derided him' comes either from *a-geṭä* 'deride' (cp. Geez *tagāyaṣa*) or from *(a)geṭä* 'he was dressed up in his best (against him) > he showed off (against him) > he derided (him)'. The basic meaning of the Geez root seems to be 'be hostile, vex' which developed secondarily into 'be haughty', and it would seem that the connection with *gyṣ* 'decorate, adorn' (see *g"ayaṣa* I) suggested by Praetorius 1879:146 is unlikely, unless the basic meaning is 'be haughty'. For the meaning 'be haughty', cp. Ar. *ǧāḍa* 'strut' (D. Cohen 1976:107).

g"əyyat ጉየት, g"ayyat ጉየት; see *g"yy*.

g"yy, g"ayya, g"ayaya *(yəg"yay, yəg"yəy)* **ጉየ ፡ ጉየየ** 'run, run away, flee, escape, desert';
ʾag"yaya 'put to flight';
tag"äyaya (Lt) 'flee';
g"ayāyi, g"ayyāy 'fugitive, deserter, strayed';
g"əyuy 'fleeing';
g"əyəy, guyəy 'flight';
g"əyyā 'flight';
g"əyyat, g"ayyat 'flight';
g"ayəyot 'flight';
ʾag"yāyi, act. part. of *ʾag"yaya*;
mag"yəy, məg"yāy 'flight, place of refuge, asylum, refuge';

SEMITIC: Soq. *ge* 'flee, hurry'; related to Syr. *gəhā* 'flee, escape', Md. *gha* 'flee from'.
ETHIOPIC: Tna. *g"äyäyä* 'flee, run away', Amh. *(ən)g"əy* 'who flees', Gaf. *g"iǧǧä* (for *ǧ* < *y*, see Leslau 1956:9). See also *g"agg"əa*.

gazza ገዘ; see *gzz* I, II.

gāz, gāzā, gizān ጋዝ ፡ ጋዛ ፡ ጊዛን 'treasury, treasure, wealth, money';

from Gk. *gaza* 'treasure'; also occurs in Aram.-Syr. *gazzā* going back to Median *ganza* (Wagner 41). As for Gk. *gaza*, see Wagner 41, Masson 30, n. 1. See also *gizā*.

gāzā I ጋዛ (T) 'spring, hole, ditch';

refers perhaps to the city of Gaza in connection with the baptism in Acts 8 (Getatchew).

gāzā II ጋዛ (T) 'source of strife';

perhaps from Ar. *ġazā(t)* 'military expedition, attack'.

gāzā III ጋዛ; see *gāz*.

gəz ግዝ; see *wgz, ʾawgaza*.

gizā ጊዛ (T) 'precious stone';

perhaps a variant of *gāz, gāzā*, above, or from Ar. *ġazʿ* 'onyx'.

gize (pl. *gizeyāt*) ጊዜ 'time, a time, season, hour, moment, period';
with a verb it means 'when', as in *gize mäṣʾa* 'when he came';
wəʾəta gize, yəʾəta gize 'at that time, then, straightway, suddenly, at once';
migize 'when?';
za gize 'at this time, at this hour';
ba-gizehu 'at its proper time, in due time';
ba-gizehā 'straightway, right away, at once, immediately';
la-gizehu, la-gizehā 'for the present, for a while, for the time being';
lallagizehu 'all the time, at all times';
kālʾa gize 'another time, again';
ba-kʷəllu gize 'all the time, always';
(maṣ(ə)ḥafa gizeyāt 'Horologium');
gizeyāwi (Gr.479) 'sudden, momentary';

ETHIOPIC: Tna.Amh. *gize*, Gaf. *gəzye*, Gur. *gəz(ə)yä*. The derivation of *gize* from Ar. *ǧāza* 'pass' as suggested by Dillmann 1196, and Praetorius 1879:173 is doubtful. Likewise the connection with the root *gzw (ǧzw)* 'cut, determine, fix (time)' suggested by D. Cohen 1976:110 is doubtful. It is perhaps to be analyzed as *gi-ze* 'this time' (Rundgren 1955:44); for *gi*, cp. Gur. *gi, ge, ga* (Leslau 1979:254). The root also occurs in Cushitic: Qem. *giza*, Dar. *gizäta*. Plazikowsky-Brauner, *MIO* 1/2 (1953).267 connects it also with Sa. *gēd, gēdda*.

gʷəzā, guzā ጉዛ ፡ ጉዛ 'bird of prey, falcon, hawk';

SEMITIC: PbH. *gaz* 'bird of prey', Aram. *gazzā*.
ETHIOPIC: Amh. *gʷəza*; the derivation from Kafa *gaču* suggested by Brockelmann 1950:26 is unlikely.

gʷəzo ጉዞ (Lt) 'expedition, day's march';

from Amh. *gʷəzo*.

gazʾa I *(yəgzā)* ገዝአ 'dominate, master';
ʾagzəʾa (K*), causative;
tagazʾa (K*), passive;
gazāʾi (K*), act. part. of *gazʾa*;
gəzuʾ (K*), pass. part. of *gazʾa*;
gəzʾat 'dominion, sovereign authority, ownership';
ʾəgziʾ (pl. *ʾagāʾəzt, ʾagāʾəst*) 'master, lord, owner, ruler, chief';
ʾagāʾəzt, pl. of *ʾəgziʾ*; also 'governors';
ʾəgzəʾt, ʾəgziʾt 'mistress, lady';
ʾəgziʾənnā 'dominion, sovereignty, superiority';
ʾəgziʾāwi 'pertaining to a lord or master; of a lord, of a master';
ʾəgziʾabəḥer 'God', lit. 'the Lord of the land' (see *bəḥer*);
ʾəgziʾabəḥerāwi 'pertaining to God';
ʾəgziʾabəḥerännā 'majesty, divine nature of God';

SEMITIC: Dillmann 1191 connects this root with Ar. *ǧazā (ǧzy)* 'reward'.
ETHIOPIC: Te. *gäzʾa* 'rule, govern, possess', Tna. *gäzʾe*, Har. *gäzaʾa* (also *gisti* < *gizti* 'mistress of the house'), Amh. *gäzza*, Arg. *gäzza*, Gaf. *gäzzä*, Gur. *gäza* 'own, possess'; also Gaf. *gəzzä* 'money, cattle' (that is, 'possessions'), Arg. *gīzi*, Gur. *gəzz*. The root passed into Cushitic: Bil. *gadaʾ* (with the alternance *z:d*).

gazʾa *(gazʿa)* II ገዝአ (ገዝዐ) 'serve at a feast';
gazzāʾ, gazāʾi (pl. *gazāʾt*) 'servant who serves at the table, servant, cupbearer';
ʾagzāʾi (T.M) 'messenger, waiter';
gəzʾ, gazʾ 'banquet, feast, festivity; ram fattened for slaughter';
magzāʾ (pl. *magāzəʾ, magāzəʾt*) 'fatted (calf), fat, fatling';
magzəʾa lāhm (Lt) 'calf';

ETHIOPIC: Te. *gäzʿa, gärzəʿa* 'have a drinking bout', Amh. *gəʾəze* (with metathesis) 'kind of banquet'; passed into Cushitic: Bil. *gardaʿ* 'serve at a feast'. See also *mgzʾ*.

gazʾa *(yəgzāʿ)* ገዝዐ, (K*) **gazʾa** ገዝአ 'cut, saw up, slaughter';
ʾagzəʾa (DTW 747), causative;
tagazʾa, ib., passive;
gəzuʿ, ib., pass. part. of *gazʿa*;
gəzzāʿ (K*) 'trunk';
magzāʿ (pl. *magāzəʿ*) 'saw';

SEMITIC: Ar. *ǧazaʿa* 'cut', SAr. *gzʿ* 'assign', Heb. *gęzaʿ* 'stump' (that is, something cut), Syr. *gəzaʿ* 'cut', *gūzʿā* 'trunk'.
ETHIOPIC: Tna. *gäzʿe* 'divide, separate', Amh. *gäzäggäzä* 'saw, cut with difficulty'; Amh.Arg.Gur. *mägaz* 'saw', Tna. *mägaz* (from Amharic), and a denominative in Tna.Amh. *mäggäzä* 'cut with a saw'.

gazdəʾu ገዝድኡ (T) 'person of high social or of free status';

perhaps a misprint for *gardəʾu* (see above).

gazfa I *(yəzgəf)* ገዝፈ, (KG) **gazafa** ገዝፈ 'be thick, be dense, be stout, be obese, become fat';
with *ləbb* 'heart' it means 'become obstinate, harden';
ʾagzafa 'thicken, harden, make hard, cause to condense'; with *ləbb* 'heart', or *kəsād* 'neck' it means 'be stubborn, be obstinate';
gazif 'thick, stout, rough, coarse (material)';
(gazif-a śəgā 'obese');
gəzuf 'thick, fat, rough';
(gəzuf-a kəsād 'stiff-necked, stubborn, obstinate');
(gəzuf-a ləbb 'presumptuous');
gəzaf, gəzf 'thickness, density, mass, harshness, obstinacy';
gəzfat 'being (n) thick, gross, dense';
magzəf, magzafi, act. part. of *ʾagzafa*;
magzəfa mədr 'clayish ground';
magzaf 'a thick or stout thing';

ETHIOPIC: Te. *gäzfa* 'be thick, be big', Tna. *gäzäfä*, Amh. *gäzzäfä*.

gazfa II ገዝፈ (K*) 'shout when the *zar*-spirit manifests himself';

from Amh. *gäzzäfä*.

gʷazgʷaza ጉዝጉዝ (K*.Gr.440) 'put up a bed';
gʷazgʷāz (pl. *gʷəzägʷəz, gʷazägʷəz*) 'covering, spread, carpet, mat, mat made of rush';

ETHIOPIC: Tna. *gʷäzgʷäzä* 'cover the floor with fresh grass or rushes', Amh. *gʷäzägg*ʷäzä*, Arg. *gʷäzägʷäza*, Har. *guzguz äša*; Amh. *guzgʷaz, gʷazgʷaz* 'fresh grass or reeds for spreading on the floor', Tna. *guzgʷaz* 'mattress'.

gazama *(yəgzam)* ገዘመ 'cut, cut down, cut off, retrench, tear up, rend, hew (wood); despise, hold in contempt' (Conti Rossini 1923:374); can be derived from 'cut down > diminish > consider of little value > despise';
ʾagzama, causative;
tagazma, pass. of *gazama*;
gazāmi (K*), act. part. of *gazama*;
gəzum (K*), pass. part. of *gazama*;
gazm (K*) 'portion of a field, plot';
gəzzām (K*) 'cut-off piece';
gəzmat 'a cutting';
magzəm (K*) 'axe, (Gr.479) that cuts';

SEMITIC: Ar. *ǧazama* 'cut', Soq. *megzimoh* 'ruin' (from *gzm*), SAr. *gzm* 'extirpate, defeat an enemy, conclude a pact', Heb. *gāzam* 'cut', Aram.-Syr. *gəzam* 'cut off', Md. *gzm* 'threaten, be violent'.
ETHIOPIC: Tna. *gʷäzämä* 'divide up meat of a slaughtered animal', Amh. *gäzzämä* 'divide land into lots', also 'conquer, vanquish' (for which see SAr. *gzm*); Tna. *gäzämo* 'big axe', Amh. *gäžämo, gäǧämo*, Gur. *gänžämʷä* (augmented by *n*); Tna. *gäzmi* 'dowry' < 'pact'.

gizān ጊዛን (KG) 'things, objects, goods';
betä gizān 'house of treasure';
see *gāz*.

gazara *(yəgzər)* ገዘረ 'circumcise';
ʾagzara, causative;
tagazra 'be circumcised';
gazāri 'who circumcises';
gəzur 'circumcised';
gəzro 'circumcision';
gəzrat 'circumcising';
(baʿāla gəzrat 'Feast of the Circumcision' [6th of the month *Ṭərr*]);

SEMITIC: Ar. *ǧazara, ǧaraza* 'cut, slaughter', Śh. *gezer*, Heb. *gāzar, gāraz*, Aram.-Syr. *gəzar*, Md. *gzr* 'circumcise', Ug. *gzr* 'cut' (Caquot).
ETHIOPIC: Te. *gänzära* 'cut meat into pieces' (from

gzr with augmented *n*), *gəzrät* 'circumcision', Tna. *gäzärä* 'cut', Amh. *gäzzärä*. See also *garaza*.

gazirat ገዚረት (T.K) 'island';

from Ar. *ǧazīra*; also Te. *gäzirät*, Syr. *gāzurtā*.

gəzat ግዝት 'anathema, excommunication, penalty of excommunication';

see *wgz*. Note the denominative *gzt* (from *gəzät*) in Tna.Amh. *gäzzätä* 'excommunicate'.

gizeyāwi ጊዜያዊ; see *gize*.

gzz I, **gazaza, gazza** *(yəgzəz)* **ገዘዘ ፡ ገዝ** (K*.Y.M) 'cut, split, cleave asunder, slaughter';
›agzaza (K*), caus. of *gazaza*; also 'diminish';
gazāzi (K*), act. part. of *gazaza*;
gazazā (M) 'cleft, crack, split';
magzəz, act. part. of *›agzaza*;

SEMITIC: Ar. *ǧazza* 'cut', Soq. *gezz*, SAr. *gzz* 'assign property rights' < 'cut' (Müller 1963: 308), Heb. *gāzaz* 'cut off', Aram. *gəzaz* 'cut', Syr. *gaz (gzz)*, Md. *gzz*, Ug. *gzz* 'shear', Akk. *gazāzu*.
ETHIOPIC: Te. *gäzza (gzz)* 'divide', Tna. *g*ʷ*äzäzä* 'split', Amh. *gäzäggäzä* 'saw, cut', Gur. *gəzägäzä* 'cut a part of the body'; related to *gzʿ* (see *gazʿa*).

gzz II, **gazza, gazaza ገዘ ፡ ገዘዘ**; see *›agzaza*;
›agzaza 'surround with a hedge, fence in, enclose, make a palisade';
magzaz, magzəz 'that which serves to enclose (wall, veil), means of screening (curtain)';

ETHIOPIC: Amh. *gäzzäzä* 'make a palisade or a fence'; perhaps connected with *gzz* I 'cut > separate > surround with something (e.g. hedge) that separates one section from another'.

H *ʋ*

-hā I **-ሃ**, possessive suffix pronoun of the 3rd fem. singular ('her, its') used with a noun ending in a vowel;
it is also used with expressions of time; e.g. *ʿobe-hā* 'afterward', *›ame-ha* 'then';

SEMITIC: Ar. *-hā*, SAr. (Sabaean) *-h*, Heb. *-hā* in special occurrences, Aram.-Syr. *-āh*. For this suffix pronoun in the other Semitic languages, see Brockelmann 1908:311-2; Barth 1913:56ff.
ETHIOPIC: Te. *-ha*, Gaf. *-hä*. For the other Ethiopian languages, see Leslau 1956:58.

-hā II **-ሃ**, marker of the accusative with proper nouns (e.g. *yəhudā-hā* 'Judah' [acc.]).

-he -ሄ 'there, here, away to' (e.g. *k*ʷ*əllə-he, bak*ʷ*əllə-he* 'everywhere', *k*ʷ*əlla-he* [acc] 'in every direction').

-hi -ሂ 'also, and, further, even, the very, for one's part' (e.g. *›ana-hi* 'I, for my part');
is attached to *mannu, mənt, ›ayte (mannu-hi, mənta-hi, ›ayte-hi)*, mostly in negative sentences; it expresses the indefinite 'no one, nothing, nowhere';
it is combined with *›əmma-* in *›əmma-hi* 'though, even though';
›əmma...wala›əmma-hi 'either...or'; *›əmma-hi ...wa›əmma-hi* 'either...or';
in the meaning 'and' it can be repeated, as in *›ana-hi wawa›ətu-hi* 'both I and he, I and he'; or in *-hi...-ni*, as in *›əmmuntu-hi wa›abuhomu-ni* 'they as well as their father'.

-hu I **-ሁ**, possessive suffix pronoun of the 3rd masc. sg. ('his, its') used with a noun ending in a vowel; occasionally used as the definite article;

SEMITIC: Ar. *-hu* 'his, its', SAr. (Sabaean) *-hw, -h*, Mh.Soq. *-h, -eh*, Heb. *-hū* (occasionally), Aram.-Syr. *-h, -eh*, Ph.Ug. *-h*. For more details on this suffix pronoun, see Brockelmann 1908:311-2; Barth 1913:49 ff.
ETHIOPIC: Te. *-hu*, Gaf. *-ho*; for the contracted form *-u* in the other Ethiopian languages, see Leslau 1956:58.

-hu II **-ሁ**; it serves as an interrogative particle (e.g. *ta›ammənu-hu* 'do you believe?'); it expresses doubt or uncertainty (see Dillmann 1907:378, 514); it also serves for the reinforcement of a conditional sentence (e.g. *›əmma-ssa ›anta-hu* 'if it is indeed thou'); see also Dillmann 1907:550;

SEMITIC: Ar. *-hu* in the dialects, and occasionally in classical Arabic; see Brockelmann 1913:190, and Landberg 1909:1362 who identifies it with the suffix pronoun of the 3rd masc. singular.
ETHIOPIC: also in Cushitic: Sa. *-ho*, interrogative.

hab ሀብ (masc.sg.), **habu ሀቡ** (masc.pl.), **habā ሀባ** (fem.pl.) 'then!, now then!, well!, come on!';
from *wahaba* 'give', below;

SEMITIC: Ar. *hab, hāb*, exclamation (see Schulthess, *ZA* 19 [1905].131; Noeldeke, *ZDMG* 66 [1912].736-7), Soq. *habu, hibo* 'let (one do something!)', Heb. *haḇ, hāḇā* 'go on, now then!'.

həbo (habo) ሀቦ (ሀቦ) 'dew';
habawa (T.Y.MA.M) 'become dewy, fall (dew)' (denominative);

SEMITIC: related to Ar. *ḥabāba* 'dew drops'.
ETHIOPIC: Tna. *hubo* 'dew', Gur. *ab*ʷ*ä, awā*.

hababa I **ሀበበ** (MA; rather than *ḥabba* **ሐበ** given by MA) 'blow, be windy';

SEMITIC: Ar. *habba* 'blow (wind)'; related to *haffa* 'blow'.
ETHIOPIC: Te. *habba (hbb)* 'roar (wind)', Har. *ḥabāb bāya* 'roar (wind)'; also in Cushitic: Bil. *habba* 'wind'.

hababa II **ሀበበ** (K*.DTW 415) 'despise, revile'; *tahabba (tahababa)* 'defame, reproach, revile, slander, (T.M) disparage, grumble'; also 'be insulted, insult one another';
ʾastahababa, (T.M) *ʾastaḥababa* 'grumble, revile, disparage, insult one another';
habābi, māhbabi, māhbəb (K*), part. of *tahabba*;
mastahabəb, act. part. of *ʾastahababa*;

ETHIOPIC: Amh. *habhabb alä* 'mock, deride'. See also *ḥababa* I.

habhab **ሀብሀብ** 'reward, gift';
from *wahaba* 'give', below;

SEMITIC: Heb. **haḇhāḇ-īm* interpreted as 'gifts, offerings'; see Buhl 172, Baumgartner 227.

hablaya **ሀብለየ** 'ridicule, mock, make fun of'; *tahablaya* 'amuse oneself, procure for oneself a spectacle';
həbluy 'spectacle';
həbləyā (Lt) 'welcome sight';

SEMITIC: the connection with Heb. *hāḇal* 'be vain' suggested by Stade 45 is unlikely.
ETHIOPIC: Tna. *ḥablaya* (with *ḥ*) 'deceive by a hoax'. See also *hawlaya* I.

habrata **ሀብረተ** (MA) 'tremble with fear';

to be connected with *harbada*, below.

habt **ሀብት** 'gift, donation';

from *wahaba* 'give', below.

habawa **ሀበወ**; see *həbo*.

hobāy (pl. *hobāyāt, ʾahbuy*) **ሆባይ** 'kind of hawk, kite, (T.M. Sw. in D 9) ape';

ETHIOPIC: Te. *habäy, humbay* 'baboon, monkey', *hobay* 'kite', Tna. *həbäy* 'monkey', *həbäy sämay* 'kind of hawk', Amh. *eba* 'monkey, monkey's cry'; from Cushitic: Sa.Af. *habub, habúbbā* 'ape', *habū* 'the sound of the ape'.
There is the possibility of separating *hobāy* I 'kite' from *hobāy* II 'monkey'. However, the root *hobāy* meaning 'monkey' and 'kite' could be explained by a sound that may be considered common to both the monkey and the kite; in this case there would be a single root *hobāy*.

hado **ሀዶ** (T) 'midday heat'.

heda **ሄደ**; see *hyd*.

hadʾa (*yəhdāʾ*) **ሀድአ**, (L.T) **ḥadʾa** **ኀድአ**, **hadʿa** **ሀድዐ** 'be tranquil, be quiet, quiet oneself, be at peace, be appeased, abate, subside';
ʾahdəʾa 'calm, quiet, appease, make tranquil, pacify, mitigate';
hadāʾi (Gr. 13), see *hədu*ʾ;
*hədu*ʾ 'calm, quiet, tranquil, placid, peaceful, relieved, calmed down';
*hədu*ʾ*āwi* 'inclined to quiet, to calm';
*həd*ʾ*at*, (T) *ḥəd*ʾ*at* 'tranquility, serenity, quietness, calm, repose, peace, modesty, bashfulness, gentleness';
*(bahəd*ʾ*at* 'quietly');
ʾahdāʾi, māhdəʾi (Gr), part. of *ʾahdəʾa*;
māhdəʾi 'who brings quiet, who tranquilizes, who calms';

SEMITIC: Ar. *hadaʾa* 'be quiet', Soq. *hyode*, Śḥ. *hedeʾ*. For Heb. *hdy*, see Greenspahn 85.
ETHIOPIC: Te. *hadʾa* 'become quiet', Tna. *hadʾe*, Amh. *da alä* 'be quiet'; also in Cushitic: Be. *ad, haduw* 'tranquility', Af. *idiyā*. See also *hdy*.

hadafa **ሀደፈ** (MA) 'be dirty, be soiled';

from Amh. *addäfä* 'be dirty'.

haddama **ሀደመ** (D.Y), **ḥaddama** **ሐደመ** (T.K) 'sleep, slumber, (T.Y) tell idle stories, (K) become dark (night)'; note that KG differentiates between *hadama* 'slumber' and *haddama* 'tell stories';
tahaddama, (L) *taḥadma*, (T) *taḥadma* 'become drowsy, be overcome by sleep, (T) be created, be invented' (connected with the meaning 'phantom', below);
hədmat, (T) *ḥədmat* 'deep sleep, numbness, torpor, absurdity';
mahaddamt, māh(ə)damt, (T) *maḥaddamt*, (Lt) *māḥ(ə)damt* 'dreaminess, reverie, phantom, idle stories, fable, frivolity, absurdities, insanity, (Lt) imagination, hallucination, drolleries';
(nagara mahaddamt 'fictitious story');
məhdəm (M), *məḥdām* (T) 'place where one sleeps, place where one stretches out to rest or to sleep, rug, carpet, mat';

it is doubtful whether the various meanings belong to the same root;

SEMITIC: Ar. *hudām* 'giddiness'. Hurwitz 95 identifies it with the root *dmm, dwm*: Heb. *dāmam* 'be silent', *dūmā* 'silence'.
Bittner, *WZKM* 30 (1917-8). 425 connects it with Soq. *hidem-an* 'dream', *šodim* 'to dream', going back to *dmy*: Heb. *dāmā (dmy)* 'take a rest'. Praetorius, *ZDMG* 57 (1903). 271 connects it with SAr. *hrm* (with alternance *r:d*), but *hrm* expresses some kind of misfortune and does not agree in meaning with G. *hdm*.

hadama I **ሀደመ** (Lt), **ḥadama** **ሐደመ** (H) 'escape';

ETHIOPIC: Te. *hadma* 'escape, run away', Tna. *hadama*.

hadama II **ሀደመ** (Y), **ḥadama** **ሐደመ** (MA) 'delimit, establish, determine, fix';
tahadama (Lt), passive;

ETHIOPIC: Tna. *haddämä* 'build an enclosure', Amh. *addämä* 'build a fence or enclosure of stone', *hədmo* 'fence of stone constructed around the city'.

hədmat **ሀድመት** (Lt) 'a garment of several pieces sewn together';

SEMITIC: Ar. *hidm* 'worn-out garment', *(ta)haddama* 'be worn-out (garment)'.

ETHIOPIC: Te. *hədämat* 'shabby clothes'.

hidat **ሂደት**; see *hyd*.

hdy, ʾahdāyi **አህዳዪ** (M) 'one who pacifies';

related to *hadʾa*, above.

hadaya, ḥadaya **ሀደየ ፡ ሐደየ** (T.Y.K*.M) 'dissolve by overcooking, cook completely';
tahadya, (Lt) *taḥadya* 'be burned through heat, be scorched, be dissolved by being cooked too much, be macerated, be fully cooked, be separated, (K*) become soft, (Lt) dry up';

SEMITIC: related to Ar. *hḏy*, *ʾahḏā* 'boil meat to shreds' (Dillmann 18). Fisher 73 compares Ug. *hdy* 'lacerate'.

haf, ḥaf **ሀፍ ፡ ሐፍ**; see *hafawa*.

hafawa **ሀፈወ**, (T) **ḥafawa** **ሐፈወ** 'be hot, get heated, sweat, perspire';
hafāwi (Gr.15) 'who perspires';
həfəw (Gr.15) 'full of perspiration';
haf, hāf, ḥaf 'heat, sweat, (Gr) dampness, moisture';
həfwat (Gr.15) 'act of perspiring';

SEMITIC: related to Ar. *hawf, hayf* 'hot wind'.
ETHIOPIC: Te. *haf* 'heat', Tna. *hafa* 'fever'.

hagʷla *(yəhgʷal)* **ሀገለ** , (L) **ḥagʷla** **ሐገለ** 'be lost, be destroyed, perish, be deprived of';
hagʷala (yəhgʷəl, yəhgʷal) 'lose, suffer a loss, destroy';
ʾahgʷala 'destroy, lose, make lose, waste, ruin, defraud, put off';
tahagʷla, tahagʷala, (T) *taḥagʷla* 'perish, be destroyed, be ruined, be lost, fail, die';
tahāgʷala (M) 'destroy one another, ruin one another';
ʾastahāgʷala (DTW), caus. of *tahāgʷala*;
həgʷəl (həgul) 'lost, who loses, destroyed, ruined, debased, decaying, doomed to destruction, rejected, pernicious';
hagʷl 'destruction, perdition, loss, waste, corruption, perfidy, havoc, ruin, end; place of perdition' (that is, abode of the dead);
həgʷlat 'loss, perdition';
ʾahgʷāli, act. part. of *ʾahgʷala*;
māhgʷəl (māhgul) 'destroying, deceitful, destructive, pernicious';
māh(ə)gʷali 'destroyer, who causes ruin, pernicious, who corrupts, destructive';
məhgʷāl (Lt) 'place of destruction';
tahagʷāli, part. of *tahagʷala*;
tahagʷlo(t) 'ruination, extermination, destruction';
təhgʷəlt, same;

SEMITIC: Ar. *hǧl, ʾahǧala* 'lose (wealth)'. The connection with Ar. *halaka* 'perish, die' suggested by Dillmann 18 is not convincing.
ETHIOPIC: Te. *ḥagla* 'vanish, perish', Tna. *ḥagʷälä* 'abandon, impoverish', Amh. *aggʷälä* 'put off'; also in Cushitic: Kham. *akʷel* 'disappear'. See also *ḥagala*.

hagar (pl. *ʾahgur, ʾahgurāt*) **ሀገር** 'city, town, village, province, district, country, homeland, inhabited region';
(hagara ṭəqm 'walled city');
(hagar ṣənəʿt 'strong city');
(sabʿa hagar 'citizens');
(rəʾsa hagar 'capital');
hagarit, (T) *ḥagarit* 'town, city, state, townspeople, citizens, intimate(s), friends, acquaintance(s), (K*) uneducated';
hagarāwi 'urban, pertaining to a city, civic, citizen';
hagaritāwi, (Lt) *hagaritāy* 'citizen, townsman, (K*) pagan';

SEMITIC: Ar. (Dat) *haǧar* 'village in ruins', (Yem) *hiǧreh* 'protected enclave', SAr. *hgr* 'city'.

ETHIOPIC: Te.Tna. *hagär* 'land, country', Amh.Gur. *agär*. See on this root Cohen 1947:no. 1.

hag"re, higore, hegore ሀጕሬ ፤ ሂጎሬ ፤ ሄጎሬ, (K) **ḥag"re ሕጕሬ** 'vermilion, red color';
ḥagure (T) 'inkhorn';

ETHIOPIC: Te. *ḥaggära* 'dye red'.

hagarit ሀገሪት; see *hagar*.

hagrata ሀግረተ (T.Y.M) 'be eager, be intent on something, be diligent, hurry, be fast';
həgrut, (T) *ḥagrut* 'intent on something, attentive, eager, solicitous, who applies oneself, anxious';
həgrətannā, (T) *ḥagrətannā* 'assiduity, applying oneself, anxiety, solicitude, (T) speed';

ETHIOPIC: Hommel 1877:56, n. 54 considers it a denominative of *hagarit* (see *hagar*) with the meaning 'in der Politik nach etwas streben'. This connection is doubtful. See also *(ta)ʾagrata, gährata*.

hag(g)"āt ሀጎት 'whey';

from Amh. *agg"at*; also in Tna. *angat* (recorded by Reinisch 1890:189); perhaps from Cushitic: Sa. *hangāt* 'buttermilk'.

hagwaza ሀግወዘ (instead of *hagawaza* **ሀገወዘ** given by MA 232) 'produce light, make produce light';

a misprint in relation to *hanwaza*, below.

hohe (pl. *hohəyāt*) **ሆሄ** 'letter of the alphabet, (Lt) one iota';
hohəyāta fidal, (Lt) *ḥohəyāta fidal* 'letters';

ETHIOPIC: Amh. *hahu alä* 'learn the alphabet', *hohe* 'syllabary symbol, letter', Te. *hahuhi bela* 'read the alphabet'; from the first letter of the alphabet that is read *ha, hu, hi*, and so on.

hoka ሆከ; see *hwk, hoka*.

hakaka *(yəhkək)* **ሀከከ** (Lt.Y), **ḥakaka ሐከከ** (TS) 'quarrel, cause insurrection, agitate, perturb, trouble';
ʾahkaka (Gr.6), causative;
tahakka (Gr.6), *tahakaka* (K) 'be tumultuous';
ʾastahakaka (Gr.6) 'cause to be tumultuous';
hakāki (Gr.6) 'tumultuous';
həkuk 'turbulent, seditious, perturbed, agitated, troubled';
hakak 'tumult, sedition, riot, revolt, trouble, turmoil, terror, alarm, uproar, quarrel, discord, dissension, consternation, commotion, chaos, disorder, (Gr.6) religious persecution';
həkak (T), same;

ETHIOPIC: related to *hwk, hoka*.

haket ሀኬት; see *hakaya*.

hukat ሁከት; see *hwk, hoka*.

hakaya ሀከየ,(T) **ḥakaya ሐከየ** 'be lazy, be sluggish, be slack, be inactive, be weary, languish, be indolent';
ʾahkaya, causative;
tahakaya, (Gr.7) *tahakkaya* 'be sluggish, be slack, be slothful, be weary, be nonchalant, neglect, be negligent, be lazy, be indolent, be inert, be tranquil, be idle, be remiss, cease, hesitate, delay, decline, disdain';
ʾastahakaya, caus. of *tahakaya*; also (Gr.7) 'despise, disdain, bring about dissension';
hakkāy 'sluggard, indolent, inert, idle, languishing, lazy, slothful, negligent';
haket 'weariness, idleness, slothfulness, laziness, apathy, inertia, negligence';
tahakāyi, part. of *tahakaya*;
ʾahkāyi, mahakəy 'one who causes weariness, wearisome';
mastahakəy (Gr.7, K*), part. of *ʾastahakaya*;

SEMITIC: Ar. *kahiya* (with metathesis) 'be weak, cowardly', Mh. *hatkī* (from *hky*) 'bend downward', Heb. *kāhā (khy), qāhā (qhy)* 'grow dim, grow dull', Aram. *kəhī (khy)* 'be dim', Syr. *qəhā (qhy)* 'be blunt, be dull' (so also Brockelmann 1928:650). Note that Dillmann 10 compares G. *hakaya* with these roots, but with reservations. Holma, *ZA* 28 (1914).147 identifies it with Akk. *akû* 'destitute, weak' (and other related Semitic roots), but von Soden 30 considers *akû* 'cripple' a Sumerian loanword.

ETHIOPIC: Te. *hakka (hky)* 'be weary, be indolent', Tna. *hakäyä*, Amh. *haket* 'indolence' (from Geez), and a denominative *takkätä* (from *t-akkätä*) 'be tired, become weary'; passed into Cushitic: Bil. *hakay* 'tired, weary', Qem. *akēt* 'laziness'.

halä ሀላ (T.M) 'Gospel'.

halle ሀሌ; see *(ḥalaya), ḥalle*.

hallo ሀሎ; see *hallawa*.

helä I ሄላ (T), **ḥelä ኄላ** (Lt) 'spring (of water)';
**hela*, (T) *ḥela* 'go out';

ETHIOPIC: Amh. *hela* 'cistern, deep well'; variant of *(ʿ)ela*.

helä II ሄላ 'date cluster, sycamore fruit';
see *ʾəḥil*.

hul I ሁል (T.M) 'vase, utensil, object'.

hul II ሁል (KG), **ḥul** (K*) 'which is unclean';

probably transcription of Heb. *ḥol* 'profane'.

holob ሆሎብ (KG) 'skin bag for provisions'.

halada *(yəhləd)* **ሀለደ**; see *ḥallada* II.

həluhi ሀሉሂ; see *ʾəlhəluhi*.

həlkəs ሀልክስ (T.M) 'whirlwind, tornado';

ETHIOPIC: it is tempting to connect it with Sa. *halkas* 'cause discord'; the whirlwind would be something that causes atmospheric disturbance.

hll, tahalala ተሀለለ (Gr.2) 'jubilate, utter cries of joy';

SEMITIC: Ar. *hallala* 'rejoice, cheer', Heb. *hillel* 'praise, intone the Hallelujah', Aram. *hallel* 'praise', Syr. *hallel* 'rejoice', Md. *hll* 'utter cries of joy, praise', Ug. *hll* 'shouting', Akk. **alālu, atlulu* 'shout *alāla* (an exclamation of joy)'.

ETHIOPIC: Te. *ʾəlall* 'shout of joy', Tna. *ʾəlall bälä* 'jubilate', Amh. *allälä* 'utter shouts of joy or jubilation', *əlall* 'shouts of joy'; also in Cushitic: Bil. *ilil* 'ululation', Be. *hell* 'shout'. The connection with G. *(ta)mählala* 'beseech' suggested by Praetorius 1890:370 is unlikely.

halale ሀለሌ (T.M) 'male equine at rut';

ETHIOPIC: Tna. *halali, həlala* 'donkey that brays when at rut', Te. *halla* 'cover (animal)', Amh. *allälä* 'be in heat', *alāle* 'of dissolute life', Gur. *alāle* 'donkey that is used for sexual intercourse'; also in Cushitic: Or. *alali*. See also *ʾallala*.

həlāl ሀላል 'new moon';
həlāli 'lunar';
halala (KG) 'shine, be bright' (denominative);

from Ar. *hilāl* 'new moon'; also in Amh. *həlal* 'full moon'.

həlul ሀሉል (Gr.2); see *ḥll* I.

hälleluyä ሃሌሉያ 'hallelujah';
hälletä 'the chanting of hallelujah', (Gr.2) collection of various modes of singing hallelujah';
(ʾanqaṣa hälletä 'index of type of melodies');

from Heb. *hal(l)əlū yāh* 'praise God!' through Gk. *allēlouia*; also Tna. *halleluya*. See also *hll*.

həllunä ሀሉና; see *hallawa*.

helänsən ሄላንስን (T), **helänsän ሄላንሳን** (K*) 'turban, referring to wrapping, (KG) carpet, rug';

perhaps from Gk. *heliksin*, acc. sg. of *heliksis* 'rolled bandage'. The difference *(k:n)* could be explained by confusing ን *n* and ክ *k*.

hälletä ሃሌታ; see *hälleluyä*.

həllat ሀለት; see *ḥəllat*.

həllut ሀሉት; see *(hallawa), həlləw*.

hallawa, hallo ሀለወ ፤ ሀሎ 'be, exist, be present, be extant, there is, be available, abide, live'; also as present 'is';
the verb *hallawa, hallo* + imperfect of another verb (or imperfect + *hallawa, hallo*) expresses duration in the past or in the future;

the verb *hallawa* with object suffix pronouns followed by a jussive expresses an obligation or an instant future (e.g. *hallawakkəmu tərʾayəwo* 'you will be obliged to see him'); for more details, see Cohen 1924:94-6;
(*za-hallo* 'existing');
(*za-ʾihallo* 'non-existing');
ʾahallawa 'give existence, make live';
hallāwi 'essential, substantial, unfailing, who exists, who lives';
həlləw (fem. *həllut*) 'existing, who exists, who lives, that lasts, lasting, constant, that is present, who originates, that is true, that is exact';
(*bə-həlləw, həlləwa* 'really, exactly, truly');
həllāwe 'substance, essence, nature, existence, hypostasis, being, state, presence, position, condition, (Lt) dwelling, residence';
(*ʾihəllāwe* 'absence');
həllāwəyāt (pl. of *həllāwe*) 'elements';
halləwo(t), see *həllāwe*; also 'vicissitude, chance';
(*ʾihalləwo, ʾihallo* 'nothingness');
həllunā 'essence';
məhəllāw 'dwelling place, domicile';

SEMITIC: Ar. (Yemen) *hallo* 'there is' (W. Müller, *ZDMG* 131 [1981].399). Dillmann 3 connects it with Ar. *ḥāl* 'state'. Praetorius 1890:34 identifies it with Ar. *halhala* which he translates 'wait and hesitate' according to the Qāmūs, and with *hallala* 'remain behind'. This identification is doubtful. Cohen 1924: 94 quotes Som. *hay, al* 'be' according to Reinisch. Cohen 1947:no.27 connects *hallawa* with Ar. (Taʿizz) *ma ʾallōš* 'there is not', but see Rodinson, *JA* 238 (1950).160 who analyzes *ma ʾallōš* as coming from *mā lahu šayʾ* and does not see a connection with *hallawa*.
ETHIOPIC: Te. *halla* 'be', Tna. *ʾallo*, Arg. *halla*, Har. *ḥal*, Amh. *allä*, Gur. *alä*. For more details, see Leslau 1956:79-80. For G. *həllāwe* 'hypostasis', see Cerulli 1957:20-23. For the combination of *hallo* with various tenses, see Cohen 1924:94-6, 198-9, 254.

heloyālef ሄሎያሌፍ (T), name of a star;

perhaps from Gk. *hēlios* 'sun' combined with the letter *alef*; or could it be identified with *həlāl* 'new moon'?

-homu -ሆሙ, suffix pronoun of the 3rd masc. pl. attached to nouns ending in a vowel;

SEMITIC: Ar. *hum(ū)*, SAr. (Sabaean) *-hmw*, *-hm*, Mh. *-hem*, Heb. *-ḥem* after a vowel, Aram. *-hōm*, Ug. *-hm*. For more details, see Brockelmann 1908:312-3; Barth 1913:66ff.
ETHIOPIC: Te. *-hom* (after a vowel).

homer ሆሜር 'kind of measure';

transcription of Heb. *ʿomer*. See also *gomor*.

-hon -ሆን, suffix pronoun of the 3rd fem. pl. attached to nouns ending in a vowel;

SEMITIC: Ar. *-hunnā*, SAr. (Sabaean) *-hn*, Heb. *-hen* after a vowel, Aram. *-hōn, -hēn*, Ug. *-hn*. For more details, see Brockelmann 1908:312-3; Barth 1913:66ff.

ETHIOPIC: Te. *-han*.

hənb ሀንብ (Lt) 'big-mouthed jar'.

henbeliyāl ሄንቤሊያል (T⁺) 'white millet';
see also *ḥenbāli*.

hənk ሀንክ (Gr.6), **hənkā** ሀንካ (Lt) 'take!, so then!, please!';

ETHIOPIC: Tna. *hənka* 'take!', Te.Tna. *ʾənka* 'take!, lo!', Amh. *ənka* 'take!, have!, here!'. See also *ḥanaka* III, and *ʾənka*.

hanos ሀናስ (KBT.M), **ḥanos** ሐናስ (T) 'sphere above the sky which is one-third water, (KG) turbid water', (L) proper name of an ocean;

in view of the variant *ḥaros* it is perhaps derived from Gk. *ouranos* 'sky'; also in Amh. *hanos* (from Geez).

hənsat ሀንሰት (Lt) 'banana-like plant';

ETHIOPIC: Amh. *ənsät* 'Ensete muse', also *hənsät*, Gur. *äsät* (for which see Strelcyn 1973:no.90).

hənsot ሀንሶት (T⁺) 'plain' (n).

hanwaza ሀንዋዘ (MA) 'produce light, shine';

is a misprint in relation to *hagwaza* ሀግዋዘ, or the other way around.

happala ሀፐለ (Lt) 'wash clothes';
happāli (K*) 'one who washes clothes, fuller';
mahappil, mahappel, maḥappil 'one who washes clothes, fuller';

SEMITIC: Ar. *wabala* 'hit with a stick', *wabīl* 'stick with which one beats clothes that are being washed to remove the dirt' (Dillmann 22).

hep ሄጵ, **hepa** ሄጳ; see *hyp* I, II.

hippo diyāqon ሂጶ ፡ ዲያቆን, (T) **ḥeppo diyāqon** ሔጶ ፡ ዲያቆን 'assistant deacon';

from Gk. *hypodiakōn*.

hippodiṭen, heppodiṭen, həppodiṭe ሂጶዲጤን ፡ ሄጶዲጤን ፡ ሀጶዲጤ, (T) **ḥəppodeṭe, ḥeppodeṭen** ሕጶዶጤ ፡ ሔጶዶጤን, (Gr.14) **hepodiṭes** ሄጶዲጤስ 'vestment of priest';

from Gk. *hypodytēs* 'undergarment'.

hippilāpi ሂፒላጲ (MA); see *hepelāpu*.

hepapa ሄጳጳ (MA) 'bring out, make go out';
see *hyp* II.

heppopā ሄጶጳ, (Gr.14) **heppāpā** ሄጳጳ, (T) **hippāpā** ሂጳጳ, **heppopas** ሄጶጳስ 'hoopoe, (Gr.14) screech owl';

from Gk. *epops*, acc.sg. *epopa* 'hoopoe'. See also *ʾeppoppā, ḥepən*. Note that the second *p* is probably also geminated.

hipat, see *hyp* I, *hepa*.

həqqu ሀቁ (T.M) 'deacon';
any connection with *ḥeppo* ሔጶ?

harbada ሀርበደ, (T.Y) **ḥarbada** ሐርበደ 'be violently mad, be maddened, be furious, tremble with fear, (K) be spoiled, behave in a fashion not in keeping with one's true condition, (L) wallow in mire';
taharbada 'be driven by madness';
hərbud (L) 'enraged, full of wrath';
hərbədənnā (K) 'arrogance, state of being pampered';
taharbədo 'violent madness';

SEMITIC: related to Ar. *ʿarbada* 'be quarrelsome, be ill-natured'.
ETHIOPIC: Te. *harbäda* 'stupidity', Tna. *ʿarbädbädd bälä* 'gesticulate wildly', *ʿabädbädd bälä*, same, Amh. *aräbbädä* 'be agitated'; enlarged with *r* in relation to *ʾabda* 'be insane, be enraged', above; see also Růžička 124. For the initial ʿ of Ar. and Tna., cp. Tna. *ʿabädä* 'go mad'.

herodəyānos ሄሮድያኖስ (T) 'heron';
see *ʾarodəyon*.

haraka ሀረከ (Y.M) 'bind, tie, plait';

seems to be a reconstructed form of *māhraka*, for which see below.

harmās ሀርማስ (Lt) 'elephant';

probably to be identified with *ḥarmaz*, below. In this case *harmās* would be reconstructed from a pl. **harāməst* < *harāməzt*, by assimilation. Note that *h* of *harmās* could be a variant of *ḥarmaz*. As for Ar. *hirmīs* 'lion, rhinoceros, buffalo', it is puzzling in relation to G. *harmās*. See also Noeldeke 1910:58.

haros ሀሮስ (T) 'sky';
see *hanos*.

hərəstiyos ሀርስቲዮስ 'weasel';

perhaps corrupt from Gk. *hystriks* 'porcupine' (Hommel 1877:xxiii).

hoseʿ ሆሴዕ (T) 'help!';

transcription of Heb. *hōšāʿ, hōšiʿāʿ* 'help!'.

hosāʿnā ሆሳዕና 'Hosanna, palm tree, Palm Sunday';
(*zahosāʿnā, baʿāla hosāʿnā, ʿəlata hosāʿnā* 'Palm Sunday');
(*maḥātəwa hosāʿnā* 'eve of Palm Sunday'); see *ḥatawa*;

from Heb. *hōšīʿāʿ-nā* 'help, please!' through Gk. *hōsanna*; also in Te. *hosaʿana, ʾawsaʿna*, Tna. *hosaʿna*; in Cushitic: Kham. *ausanā*.

hasapa ሀሰጳ (MA) 'be violent, be rebellious, be unjust';

undoubtedly a misprint in relation to *ḥarapi* with the same meaning.

həsop, həśopu, həspu, huspu, husopu, hospu ሀሶጵ ፡ ሀሦጲ ፡ ሀስጲ ፡ ሁስጲ ፡ ሁሶጲ ፡ ሆስጲ 'hyssop';
(*ḥamla həspu* 'hyssop');

from Gk. *hyssōpos* 'hyssop'; also in Te. *hisop*. See also *ʾazāb*.

hesqapa ሄስቀፐ (T.M) 'plow, cultivate the land' (the form is strange);
hesqəpe (T.M) 'cultivated land, plantation';

husāse ሁሳሴ (KG); see *ḥašaśa*.

hawā ሀዋ, instead of **ḥawā** ሕዋ (KBT), **ḫawā** ኀዋ (K) 'atmosphere';

from Ar. *hawā'*; also Amh. *həwa*, Har. *ḥawā'*, Tna. *həwahəw* 'air'.

hwk, hoka *(yəhuk)* **ሆከ** 'stir, stir up, move, disturb, agitate, excite, toss about, perturb, unsettle, trouble, vex, molest';
ʾahoka (J), causative;
tahawka, tahawaka, tahoka, passive; also 'move about, quake, rebel';
hawāki, act. part. of *hoka*; also 'inconstant, who causes unrest, agitator';
həwwək, həwwuk, pass. part. of *hoka*;
hawk, same as *hukat*;
hukat 'movement, motion, trouble, turmoil, disturbance, tumult, perturbation, commotion, uproar, turbulence, agitation, disorder, riot';
tahawāki 'perturbed, moved violently';
tahawko(t) 'tumult, disorder, perturbation, unrest, agitation';
mahawək, māhəwək, act. part. of *hoka*;

SEMITIC: Ar. *(ta)hawwaka* 'be stupefied, be astounded' (Armbruster 14). The connection with Biblical Aram. *hāḵ* in *yəhāḵ* 'he goes' suggested by Noeldeke, *ZA* 20 (1907).142, n.1 is unlikely.

ETHIOPIC: Te. *hawwäka* 'confound, excite', Tna. *hawwäḵä* 'agitate, excite, stir up', Amh. *awwäkä*; passed into Cushitic: Bil. *hawak* 'excite, stir up', Sa. *haük-e* 'tumult'.

hawlaya I **ሀውለየ**, (T) **ḥawlaya** ሐውለየ 'ridicule, mock, make fun of, jeer at, (T.M) despise, (Lt) underestimate, (T) be distrustful';
tahawlaya 'amuse oneself, procure for oneself a spectacle';
hawləyo (Lt) 'spectacle';

SEMITIC: could be considered a variant of *hablaya* (above), with weakening of *b*, but this root could also be considered related to Heb. *hll* (polel) 'make a fool of', Syr. *hll* (afʿel) 'deride, mock'.
ETHIOPIC: Te. *haläwläw* 'fool'; see *hablaya*.

hawlaya II **ሀውለየ** (Y.M), **ḥawlaya** ሐውለየ (Lt) 'mix, mingle, confuse';
see *ḥawala* I.

hawlaya III **ሀውለየ** (Y) 'burn brightly, be vivid (color), be restless'.

hewləyāt ሄውልያት (Gr.7) 'the elements';

W. Müller suggests Gk. *hȳlē* 'matter'; perhaps rather metathesis of *həllāwe* (see *hallawa*).

hawwaṭa **ሀወጠ** (MA) 'decorate, adorn, embellish'.

həyya, hiyya **ሀየ ፡ ሂየ** 'there, thither, in that place';
bahəyya 'there';
ʾəmhəyya 'from there, thence';
ʾənta həyya 'that way, through it';
ḥaba həyya 'thither, to that place';

SEMITIC: Barth 1907:20,25 connects it with PbH. *hē* 'behold!, here is!'. Philippi, *ZDMG* 29 (1875). 172 analyzes *həyya* and *zəya* as coming from *hə*, and *zə* with - *(y)ya* 'a pronominal root' which he sees in Ar. *hiya* 'she'. For the final *-(y)ya*, see *zəya*, below.

hayb **ሀይብ** 'coagulated milk';

from Amh. *ayb*.

hyd, heda *(yəhid)* **ሄደ**, **ḥeda** ሐደ 'rob, take by force, plunder, spoil, break (the law), carry away by force, wrest, snatch away, confiscate, seize, wrong, outrage, (figurative) ravish, bewitch' (for the figurative meaning 'ravish, bewitch', cp. Amh. *marräkä* 'take prisoner in war, capture, captivate, fascinate');
hayyada, intensive of the preceding meaning;
ʾaheda (Gr.12), causative of *heda*;
tahayda, passive;
tahāyada 'rob one another, take by force';
hayyādi, act. part. of *hayyada*; also 'rapacious';
həyyud (Gr.12) 'robbed';
hayyād (Lt) 'extortioner, robber';
hayd 'plunder, pillage, robbery, wresting';
hidat 'plundering, robbery, abduction';
tahayādi (Gr.12) 'who was robbed';
təhyədənnā 'the condition of being robbed' (*təhdənnā* of M 283 is perhaps a misprint for *təhyədənnā*);
mahayyəd 'robber, extortioner';

SEMITIC: comes close to the meaning of Ar. *hāda (hyd)* 'distress, oppress'.

ETHIOPIC: Tna. *hayädä* 'prevent, interdict', Amh. *hedä* 'be taken away (object)'.

hayada **ሀየደ** (Y.KG), **ḥayada** ሐየደ (T) 'glitter, shine';
hayādi (KG) 'that glitters, that shines'.

haydo **ሀይዶ** (T) 'guide of the blind';
perhaps *hayyədo* 'making go, walk' from *hayyada* 'make go';

from Amh. *hedä* 'go, walk'; it could also be in connection with Ar. *hadā (hdy)* 'guide'.

haykal I **ሀይከል**, (T) **ḥaykal** ኀይከል 'temple, sanctuary, altar, (T) Noah's ark';

from Ar. *haykal*, Syr. *haykəlā*, Aram. *hēḵālā* (Fraenkel 274), also Heb. *hēḵāl*, Ug. *hkl* < Akk. *ekallu*, of Sumerian origin. For a bibliography, see D. Cohen 1970:18; add Blau 50, n.14, Kaufman 27.

haykal II **ሀይከል**, **ḥaykal** ሐይከል (Lt) 'amulet';

Getatchew, BSOAS 43 (1980). 225, n. 127 connects it with Ar. *haykal* 'frame'; also Te. Tna. *haykäl*.

həyākəntos **ሀያክንቶስ** (T) 'precious stone';

from Gk. *hyakinthos* 'jacinth'. See also *yākənt*.

hayyal (pl. *hayyalāt*) **ሀየል**, (L.T) **ḥayyal** ኀየል 'ibex, mountain goat';

SEMITIC: Ar. *ʾayyal* 'mountain goat, stag', Śḥ. *hayyol*, SAr. *ʾyl*, Heb. *ʾayyāl*, Aram. *ʾayyālā*, Syr. *ʾayyəlā*, Md. *aiala* 'deer', Ug. *ʾyl*, Akk. *ayyalu* 'stag'. For a bibliography, see D. Cohen 1970:17.
ETHIOPIC: Tna. *ḥay(y)al* 'antelope', Amh. *hayäl* (from Geez).

haymana **ሀይመነ** (Gr.11) 'be a believer, be faithful (in the religious sense), have the faith' (denominative);
ʾahaymana (Gr.11), causative;
tahaymana (Gr.11) 'believe, show oneself a believer';
hāymānot, haymānot 'belief, creed, faith, religion';
(hāymānot rətaʿt 'orthodox religion');
(hāymānot masiḥāwit 'faith of the Unctionists'; see Crummey 20-3);
(hāymānota ʾabaw 'the Faith of the Fathers', a collection of confessions and testimonies of the Church Fathers concerning their Christian belief; see Hammerschmidt 1977:82);
(ḥaddisa hāymānot 'neophyte');
(rətuʿa hāymānot 'orthodox');
(mazgaba hāymānot 'Treasure of the Creed'; see Hammerschmidt 1977:62);
hāymānotāwi (Gr.11) 'believer, faithful, religious';
mahayyəmn 'believer, faithful (in the religious sense), trusty, trustworthy, (Lt) coreligionist';

for the Aramaic or Syriac origin of *haymānot*, see Polotsky 6-7 and others quoted in Polotsky's article, Noeldeke 1910:35; also in Tna.Amh.Gur. *haymanot*. For G. *mahayyəmn*, cp. Amh. *mähayyəman, mähayyəm, mayyəm* (from Geez), Gur. *mayəm* (from Amharic).

həyyanta **ሀየንተ** 'instead of, in place of, in return for, in substitution for, by reason of, (Gr.8) because of, in compensation, like';
the suffix pronouns are attached to the base *həyyante-*; e.g. *həyyantehu lakrəstos* 'the vicar of Christ';

ETHIOPIC: Tna. *həyyänta* 'replacement for, in place of'. Praetorius 1871:237 identifies it with Tna. *kəndi* 'instead of', with *nt* (of Geez) > *nd*, by assimilation (see also Brockelmann 1908:153), but the Geez *h* becoming *k* in Tigrinya is difficult to explain. Rundgren 1955:232 analyzes it either as *həyya-n-ta* or *həyya-ʾənta*. Praetorius 1879:270 derives it from G. *wahaya* 'wander about' > *həy(y)at*, "etwa 'Gang, Weg' (vgl. 'wegen')" > *həy(y)anta*, with inserted *n*. However, the verb is *waḥaya*, not *wahaya*. See also *həyyata*.

hyp I, **hepa** *(yəhip)* **ሄጰ**, (T) **ḥepa** ሐጰ 'strike, smite, shoot with an arrow, throw, hit with a bow and arrow, brandish a spear, pierce, split (someone's head), (L) hit the target by throwing a stone or by shooting an arrow';
ʾahepa (Gr.13), causative;
tahaypa, passive;
hayāpi (Gr.13), act. part. of *hepa*;
həyyup (Gr.13), passive part. of *hepa*;
hepu (T) 'disease' (from *hepa* 'strike'; cp. Amh. *mätta* 'beat', *məčč* 'disease');
hipat, verbal noun of *hepa*;
tahayāpi (Gr.13) 'struck';

SEMITIC: Dillmann 16 compares Ar. *habba* 'cut, sever (sword)'.

ḥyṗ II, ḥepa ሄጵ (MA) 'go, leave, bubble, gush';
ḥeṗapa 'make go out';
ḥeṗ (instead of *ḥep* of MA) 'spring';

figurative meaning of *ḥepa* I 'shoot > go out, bubble' (cp. English 'shoot [arrows, plants]')'.

ḥəyyata, ḥəyyate ሀየተ ፡ ሀየቴ (T) 'instead of, in place of';

it is difficult to decide whether *ḥəyyata* is the original form developed into *ḥəyyanta* (with an augmented *n*) or whether the original form is *ḥəyyanta* becoming *ḥəyyata*.

ḥyy, taḥayyaya ተሀየየ, (T) **taḥayyaya ተሐየየ** 'be free from care, be careless, be heedless, be unmindful, disregard, overlook, forsake, be indifferent, be neglectful, esteem lightly, disdain, scorn, despise';
ʾaḥyaya 'cause to disregard, cause to overlook, cause to be dumbfounded';
ḥəyyuy 'who neglects, who is heedless, who holds in light esteem';
ḥəyyat (K) 'negligence, carelessness';
tahayyāyi, part. of *tahayyaya*;
tahayyəyo(t) 'negligence, carelessness'.

Ḥ ሐ

ḥabi ሐቢ; see *ḥabaya*.

ḥeba ሔበ; see *ḥyb*.

ḥbb, taḥababa, taḥabba ተሐበበ ፡ ተሐበ 'be in love';
ḥabib (K*) 'friend';
maḥbub (K*) 'loved';

from Ar. *ḥabba* 'love', *ḥabīb* 'friend'; also in Tna. *ḥabäbä*, Te. *(tä)ḥabäba* 'be kind'.

ḥababa ሐበበ; see *hababa*.

ḥabala I *(yəḥbəl)* **ሐበለ** 'bind, tie, fetter';
ʾaḥbala, same; also causative of *ḥabala*;
ḥabl (pl. *ʾaḥbāl, ʾaḥbālāt*), (T) *ḥabl* 'string, cord, rope, snare, (T) plait, spoils, booty (taken by snare), relationship' (from 'bind');
(*ḥabla rəst* 'rope serving to measure land, land that is measured by rope');
(*ḥabla kəsād* 'stole'; for the description see *moṭāḥt*);
ḥablat, ḥablāt 'plaited work, (T) ornamental collar for mules, (KG) anything pendent, hanging';

SEMITIC: Ar. *ḥabala* 'tie with a rope, make a treaty', *ḥabl* 'rope'; SAr. *ḥbl* 'conclude a pact', *ḥbl* 'alliance, pact', Soq. *ḥabehol* 'rope', Heb. *ḥeḇel* 'rope' (for Heb. *ḥeḇel* 'piece of field', from 'length of rope as unit of measure', SAr. *ḥbl-t* 'terraced field', cp. Amh. *qälad* 'rope, piece of land measured by the *qälad*-rope'), Aram.-Syr. *ḥablā* 'rope', Md. *habla*, Ug. *ḥbl*, Akk. *eblu*. Schulthess 26 thinks that the verbs (Ar. *ḥabala*, G. *ḥabala*) are denominatives.
ETHIOPIC: Te. *ḥabl* 'rope', Tna. *ḥabli*, Amh. *habl*. For G. *ḥabl* 'relationship', cf. also Ar. (Dat) *ḥabl* 'parents, tribe' (Landberg 1920:342), Te. *ḥabäl*. See also *ḥabala* II.

ḥabala II, **ḥabla** *(yəḥbəl, yəḥbal)* **ሐበለ ፡ ሐብለ** 'act craftily, deceive, tell a lie, use guile, plot, lie in wait, ensnare, (T) be dissolute, be lustful';
(MA 49 = Amh. *bəlläççe alä* 'scintillate'; the Amharic translation of *ḥabala* should be corrected into *bəlläṭṭ alä* 'be cunning');
ʾaḥbala (K*), causative;
taḥabala 'act craftily, deal treacherously, act with deceit, ensnare';
ḥabāli 'deceiver, deceitful, fraudulent, crafty';
ḥəbul 'deceitful, impostor, wicked, crafty, cheat, fraudulent, traitor'; also pass. part. of *ḥabala*;
ḥabl, ḥəbl 'cunning, guile, deceit, ruse, snare, wickedness';
ḥabil (Lt) 'fraud';
ḥəblat (Gr.51) 'ruse, craft, guile';
taḥablo, taḥablot (Gr.404) 'fraud, deceit, treachery';
taḥabāli 'deceiver, deceitful, fraudulent, presumptuous';
ḥababāli (form taken from Amharic; should read *ḥabābālī*), (T.M) *hababāli* 'deceitful, deceiver, (T.M) lustful, lascivious';

SEMITIC: Ar. *ḥabala* 'corrupt', but also *ḥabala* 'set a trap', *ḥibl* 'shrewd, cunning', Heb. *ḥāḇal* 'act craftily against', Syr. *ḥabbel*, Akk. *ḥabālu* (with *ḥ*) 'tie, snare, harness, oppress, do wrong'.
ETHIOPIC: Tna. *ḥabälä* 'cheat', Te. *ḥabbäla* 'twist', *ḥabäli* 'bright, clever', Amh. *abbälä* 'coax, entice, tell lies, break one's promise', Har. *ḥibäbäla*, Gur. *ababälä*. This root is to be separated from Har. *abäla* 'refuse' against Cerulli 1936:230. For a possible connection between *ḥabl* 'rope' (see *ḥabala* I) and *ḥabala* 'act craftily', that is 'to rope > twist', see Schulthess 28-9, Barth 1893:31, Noeldeke, *ZDMG* 54 (1900).161. See also *ḥablaya*.

ḥablaka ሐብለከ (MA) 'go away for good, vanish from sight'.

ḥəblet ሕብሌት; see *ḥablaya*.

ḥablaya ሐብለየ 'spoil, plunder, acquire by trickery, treat deceitfully, deal craftily, defraud, (T) lie, suspect, be distrustful';
ʾaḥablaya (Gr.5), causative;
taḥablaya, passive of *ḥablaya*;
taḥabālaya (Gr.51), *taḥāblaya* (K*) 'plunder one another';
ḥablāyi (Gr.51), act. part. of *ḥablaya*;
ḥəbluy (K*), pass. part. of *ḥablaya*;
ḥəbləyā, ḥabləyā 'prey, booty, spoils';
ḥəblet (Gr.51) 'act of plundering';

probably denominative from *ḥabl* (see *ḥabala* II). ETHIOPIC: Tna. *ḥabläyä* 'report what is said about someone'.

ḥabqaqa, ḥabqʷaqʷa ሐብቀቀ ፡ ሐብቈቈ (T.MA.M) 'bedaub oneself, stain, contaminate, mix, intermingle, confound, make dirty, despise, (Gr.404) desecrate, (T.Y) strip off, (Sw. in D 1393,T) covet, be greedy';
taḥabqaqa, taḥabqʷaqʷa, passive; also 'meddle, interfere, be dirty, be spoiled';
ḥəbquq 'mingled, stained, contaminated, polluted, dirty';
ḥəbqāqe, ḥəbqʷāqʷe 'stain, spot, contamination, pollution, impurity, (Gr.404) desecration, (Sw. in D 103) blame';
ḥəbqəqt 'intemperance, inability to restrain one's desires';

SEMITIC: the connection with Syr. *ḥəḇaḳ* 'mix, mingle' suggested by Dillmann 103 is also taken up by Brockelmann 1928:210 who adds Ar. *ḥabaka* 'weave well'.
ETHIOPIC: Tna. *ḥabaläqä* 'mix' (from a root *ḥbq* with an inserted *l*); cp. also Har. *ḥabäqa* 'dissolve by mixing with liquids', Amh. *abbäqä* 'add flour to the batter in order to thicken it'. The root is related to Te. *ḥablāka* 'confound', and probably also Tna. *ḥabläḳä* 'tie, twist'. Note that Md. *ḥbq* 'embrace, cling to', Ar. *ḥabaqa* suggested by Dietrich 296 is to be connected with G. *ḥaqafa* rather than with G. *ḥabqaqa*. In G. *ḥabqaqa* the last *q* is reduplicated. See also *bāḥqaqa*, above.

ḥābara ሐበረ (K*), **ḥobara** ሐበረ (T.M), **ḫabara** ኀበረ (T.Y.M), **ḫobara** ፍበረ (KG) 'dye, adorn, decorate, (T.Y) clean, polish, scrub';
ʾaḥbara, (K*) *ʾaḥābara* 'scour, clean, polish, (T) color, paint'; also causative of *ḥābara*;
ḥābāri (K*), act. part. of *ḥābara*;
ḥəbr (pl. *ḥəbar, ḥəbrāt*) 'color, ink, complexion, beauty, appearance, kind, spot, scurf (which turns the skin white), skin rash';
(*ḥəbra ḥamad* 'ash-colored'; see *ḥamad*);
(*ḥəbra ʿasq* 'of diverse colors'; see *ʿasq*);
(*ḥəbra kabd* 'purple'; see *kabd*);
(*ḥəbra sirā* [Lt] 'chess', so called because of the colored pawns; see *sirā*);
(*ḥəbra samāy* [K*] 'vitriol blue');
(*ḥəbra maṣrəy* [T] 'rose'; see *ṣaraya*);
(*za-ḥəbr* 'speckled');
(*zazzaḥəbr* (Gr.51) 'of diverse colors, multicolored';
ḥəbur, ḥubur, ḥubər 'colored, of diverse colors, variegated, decorated with colors, dressed in a multicolored garment';
ḥəbərt, ḥubərt (fem. of *ḥəbur*) 'colored decoration, multicolored';

SEMITIC: Ar. *ḥabara* 'be variegated (cloth)', *ḥibr* 'color, complexion, variegated cloth, ink' (considered by Fraenkel 247 an Aramaic loanword), Soq. *ḥobir* 'multicolored', Syr. *ḥabrā* 'ink', Akk. *ebru* 'painted, made-up'; Heb. *ḥbr* (hifʿil) in Job 16:4 is translated 'be brilliant (with words)', as in Koehler 273; 'harangue' by Finkelstein (JBL 75[1956].329) on the basis of Akk. *ḫabāru* 'be noisy, make noise'. On the numerous interpretations of this verb, see P. Dhorme, *Le livre de Job* (1926), p. 208, n.4.
ETHIOPIC: Te. *ḥəbr* 'color, shape', Tna. *ḥəbri* 'color', Amh.Gur. *həbrä sämay, kəbrä sämay* 'azure', lit. 'color of sky', from Geez, with the unusual change of *ḥ* to *k*. See also *həbərbəre, ḥabrata*.

ḥəbərbəre ሕብርብሬ (Lt) 'eruption on the skin';

SEMITIC: Ar. *ḥibr* 'scar, bruise', Heb. *ḥabbūrā* 'bruise', *ḥāḇarbūrōṯ* 'skin specks', Aram. *ḥabbūrtā* 'wound', Syr. *ḥəḇārtā* 'bruise, sore', Akk. *ibāru* 'a mark or a discoloration of the skin'. See *ḥābara*, and *ḥənbərbəre*.

ḥabrata ሐብረተ 'make smooth, polish, scour, scrub, (Y) cleanse';
taḥabrata, passive;
ḥəbrut 'polished, scoured, scrubbed, cleansed';
ḥubrətāt, pl. of **ḥubrət*, (K) 'multicolored decorations';

denominative from **ḥəbrat*, from *ʾaḥbara* 'scour, polish'.

ḥabbasa ሐበሰ (Y) 'imprison';
taḥabbasa (T.Y), *taḥabsa* (K*), passive;
ḥabs 'prison';
ḥəbus 'imprisoned';
məḥbus (Lt) 'confined';

from Ar. *ḥabasa* 'imprison'; also in Te. *ḥabbāsa* 'take prisoner', Tna. *ḥabbäsä*; passed into Cushitic: Bil. *habäs*. See also *ḥafs*.

ḥabeta ሐቤተ (T.M) 'serve, assist';

denominative from *ḥəbit, ḥabit*; see *ḥabaya*. Note the unusual form of the perfect.

ḥəbit, ḥabit, ḥibat ሕቢት ፡ ሐቢት ፡ ሒበት; see *ḥabaya*.

ḥabaṭa I, **ḥabṭa** *(yəḥbaṭ)* ሐበጠ ፡ ሐብጠ 'swell up, blow up, (T) become proud';
ʾaḥbaṭa (Gr.52), causative;
taḥabaṭa 'swell, swell (with pride)';
ḥəbuṭ, fem. *ḥəbəṭṭ*, for *ḥəbəṭ-t* (Gr.52) 'swollen, (L) ulcerous';
ḥəbaṭ, ḥabaṭ 'boil, swelling, tumor, (K*) pride';
ḥəbṭat 'act of swelling, tumor';

SEMITIC: Ar. *ḥabiṭa* 'have a swollen stomach', Śḥ. *ḥēṭ (ḥbṭ)* 'become swollen', Akk. *ebēṭu*, "etwa 'unter Krämpfen anschwellen'" (von Soden).
ETHIOPIC: Tna. *ḥabäṭä* 'be swollen', Te. *ḥabṭa*, Amh. *abbäṭä*, Arg. *abbäṭa*, Gur. *abäṭä*, Har. *ḥabäṭa*.

ḥabaṭa II ሐበጠ (T.M.Sw. in D 105) 'split'.

ḥby, taḥabaya ተሐበየ (T) 'disregard, ignore, be reluctant to do something'.

ḥabaya *(yəḥbi)* ሐበየ (T.Y.M) 'give surety, give bail, be a bondsman, (T) guard';
ʾaḥbaya, (T) *ʾahbaya* 'offer security, give in custody, receive in charge, (T) guard';
taḥabaya, taḥabbaya 'have charge of, take care of, oversee, administer, assume the position of administrator and surety, sponsor, become surety, pledge oneself, stand as guarantor, vouch for, be a godparent';
(*zataḥabaya* 'godchild');
ḥabāyi (pl. *ḥabayt*) 'chief, prefect, governor, (K*) warrantor';
ḥabi, (T) *habi* 'security, warrantor, guarantor, hostage, manager, chief, army officer';
(*ḥabe məʾt* 'centurion');
ḥəbuy (K) 'guaranteed';
ḥəbit, ḥabit, ḥəbyat, (M) *ḥibat* 'administration, service, charge, taking care of, ministration, ministry, turn to do things, surety, guarantee of debt, security, bail, (K.T) church land for which the holder must render services to the church, (M) woman who looks for a guarantor';
taḥabāyi, (Lt) *taḥabāy* 'sponsor, guarantor (of debt)';
(*taḥabāyi baṭəmqata krəstənnā* 'godparent', lit. 'sponsor in [or 'through'] the baptism');
taḥabəyo 'guarantee of debt, surety, guarantee';
taḥbit, same; also 'charge of godparents';

SEMITIC: Ar. *ḥabā (ḥbw)* 'grant favor, endow (with a gift), protect'.
ETHIOPIC: Har. *ḥabi* 'work, occupation, duty', Gur. *epä* (for *ebbä*) 'do, make, act'; also in Cushitic: Bil. *abā* 'guarantor', Or. *hubi* 'care'. Cohen 1931:182 suggests a Cushitic origin for Gur. *ebbä, eppä*.

ḥadid ሐዲድ 'iron';
ḥadada (T.Y.TS.M) 'grind, pound, hammer, become strong' (denominative);

from Ar. *ḥadīd* 'iron'; also in Te. *ḥaddad* 'ironsmith'. Amharic *hadid* 'rail (from a railroad)' is likewise taken from Ar. *ḥadīd*.

ḥaddāf (pl. *ʾaḥdāf*) ሐዳፍ, (L) **ḥadf, ḥədf** ጎድፍ ፡ ጎድፍ 'neck'.

ḥadaka ሐደከ (MA) 'wander about aimlessly, go astray'.

ḥaddasa ሐደሰ 'renew, restore, renovate, repair, (K*) inaugurate';
ʾaḥaddasa (K*), causative;
taḥaddasa, passive;
ʾastaḥaddasa 'renovate, restore, reestablish, inaugurate';
ḥaddāsi, act. part. of *ḥaddasa*;
ḥaddis (fem. *ḥaddās*) 'new, recent, junior, the New Testament';
(*ḥagg ḥaddis* 'the New Testament');
(*ḥaddis wabəluy* 'Old and New Testaments');

ḥaddəs (Gr.458 *ḥaddəs*) 'excellent';
ḥəddāse 'renewal, restoration';
ḥaddəso 'renewal';
taḥaddāsi, part. of *taḥaddasa*;
taḥaddəso (Y) 'renewal';

SEMITIC: Ar. *ḥaduta* 'be new', SAr. *h-ḥdt* 'inaugurate', Heb. *ḥiddeš* 'renew', *ḥādāš* 'new', Aram. *ḥaddiṯ* 'renew', *ḥăḏaṯ* 'new', Syr. *ḥaddeṯ* 'make new', Md. *ḥdt* 'be new', Ph. *ḥdš* 'repair', Ug. *ḥdt*, Akk. *edēšu* 'be new'.
ETHIOPIC: Tna. *ḥaddäsä* 'renew', Te. *ḥaddäsa*, Amh.Gaf. *addäsä* 'be new', Gur. *iddäsä* 'renew, repair', Arg. *ḥağəs* 'new', Har. *ḥağīs*; passed into Cushitic: Bil. *haddas* 'renew'.

ḥadaya, ḥadaya ሐደየ ፣ ሀደየ (T.Y.M) 'grind grain, pulverize';
taḥadya (T.Y), passive;

metathesis in relation to *daḥaya*.

ḥədey ሕዴይ (T) = Amh. *säsa*, name of a tree which grows straight; its wood is preferred for making yokes; (note that Amh. *säsa* also means 'klipspringer');

ETHIOPIC: Te.Tna. *ḥəda* 'a tree'; also in Cushitic: Bil.Sa. *hedā*.

ḥaḍe ሐዲ, title of the emperors of Ethiopia;
ḥaḍe-ge, same;
qāla ḥaḍe (Lt) 'the one who is in charge of transmitting the order of the king or the emperor', lit. 'the voice of the emperor';

SEMITIC: Dillmann 141 connects it with Ar. *ḥaziya* 'be esteemed, be an occupant of a high place'. Praetorius 1890:36 identifies it with SAr. *ḥzy* 'favor, good will of lords'. E. Cerulli, *RSE* 3 (1943). 276 derives it from *ḥaḍāni* 'tutor' (see *ḥaḍana*, below) with *-āni* > **-āñ* > **ay* > *e*. Conti Rossini 1912:171 derives it from Cushitic: Qem.Qua. *ašēnā* 'king' (Cushitic *š* going back to *s* < *ṣ*). The identification of *ḥaḍe* with *ḥaḍaya* 'be engaged' (that is, the emperor being considered as someone engaged to his country), suggested by KWK 557, gives the impression of a folk etymology.
ETHIOPIC: Tna. *ḥaṣäy*, Amh.Gur. *aṣe*, *aṭe*.

ḥəḍe ሕዲ; see *ḥaḍaya*.

ḥḍb, ʾastaḥaḍaba አስተሐዐበ (T) 'shudder with fear, be shocked, feel ill at ease'.

ḥaḍana *(yəḥḍən)* ሐዐነ 'hold in the lap, nurse, nourish, suckle, feed, rear, bring up, train, educate, foster, take care of (one's young)';
ʾaḥḍana, causative; also 'give a child to a nurse';
taḥaḍna, passive;
ḥaḍāni, act. part. of *ḥaḍana*; also 'tutor, guardian of children, educator';
ḥaḍānit (fem. of *ḥaḍāni*) 'nurse, wet nurse';
ḥəḍun (Gr.68), pass. part. of *ḥaḍana*;
ḥəḍn, pl. *ḥəḍan*, (T) *ḥəṣn* 'bosom, womb, lap, embrace, tutelage, guardianship, midst, middle, (T.KG) armpit, afterbirth';
ḥəḍān (pl. *ḥəḍānāt*) 'infant, young child, page';
ḥəḍnat 'nursing, nourishing, education, tutelage, upbringing';
ḥəḍānāwi (Lt) 'childish';
ḥəḍānənnā, ḥəḍānnā 'childhood';
ḥaḍinot (Lt) 'charge';
māḥəḍan (pl. *maḥāḍən, māḥəḍānāt*) 'bosom, womb, mother's lap, uterus';
taḥaḍnot (Lt) 'charge';

SEMITIC: Ar. *ḥiḍn* 'breast, bosom', *ḥaḍana* 'bring up, raise', Soq. *ḍanaḥ* 'breast' (with metathesis), Heb. *ḥoṣen* 'bosom', Aram.-Syr. *ḥannā* 'lap' (< **ḥaʿnā* < *ḥaḍnā*), Md. *hana*, Akk. *ḥaṣānu* 'embrace' (von Soden), 'shelter' (CAD).
ETHIOPIC: Tna. *ḥaṣänä* 'protect, adopt', Amh. *aṭṭänä* 'raise a child'; 'lap': Te. *həṣn*, Tna. *həṣni*; 'boy, child': Te.Tna. *həṣan*, Amh. *həṣan*. For Amh.Arg. Gaf. *č̣ən* 'thigh', Har. *č̣ən* 'waist', see Leslau 1979: 183. The root passed into Cushitic: Bil. *haṭān* 'boy, servant', Sa. *haẓan*. See also *mḥḍn*.

ḥəḍit ሕዲት; see *(ḥaḍaya)*, *ḥəḍəyt*.

ḥaḍaya *(yəḥḍi)* ሐዐየ, (L) **ḥaṣaya** ሐጸየ 'betroth, affiance, be engaged (to marry), give the dowry (the boy's or the girl's parents)';
ʾaḥḍaya 'give a daughter in marriage, order to give a dowry';
taḥaḍya 'be betrothed, be given the dowry';
taḥādaya 'be engaged to each other';
ḥaḍāyi (K*), *ḥaṣāyi* (Gr.68), act. part. of *ḥaḍaya*;
ḥəḍuy (K*) 'engaged (man)';
ḥəḍəyt, ḥəḍit 'engaged (woman)';
ḥəḍe (T) 'betrothal, dowry';
ḥəḍyat 'act of betrothing, state of being betrothed';

SEMITIC: the connection with Heb. *ḥāṣā (ḥṣy)* and Ar. *ḥaṣṣa (ḥṣṣ)* suggested by Appleyard 8 is not convincing since Heb. *ḥāṣā* means 'divide' and not 'share'. As for Arabic, a corresponding root would be *ḥzy* or *ḥdy* in view of G. *ḥdy*.
ETHIOPIC: Tna. *ḥaṣäyä* 'betroth, affiance', Te. *ḥaṣa (ḥṣy)*, Amh. *ač̣č̣ä*, Gaf. *ač̣ä*; passed into Cushitic: Bil. *hač̣ay*, Qem. *iċoñā* 'bride'.

ḥafā ሐፋ (Lt) 'dagger';

ETHIOPIC: Te. *hafa* 'sharp curved knife', Amh. *afa* 'short sword'. See also *ʾafā*.

ḥafana *(yəḥfən)* ሐፈነ (T.K*.M) 'take earth or grain with two hands held cupped together';
ʾaḥfana (DTW 947), causative;
taḥafna (DTW 947), passive;
ḥəfn 'handful, fistful, (Lt) fist';

SEMITIC: Ar.*ḥafna* 'handful', Śḥ. *ḥfun* 'scoop up in the cupped hands', Heb. *ḥopen* 'the hollow of the hand', Aram.-Syr. *ḥupnā*, Md. *hupna*, Ug. *ḥpn* 'take a fistful' (Caquot 472), Akk. *upnu* 'handful'.
ETHIOPIC: Te. *həfən* 'both hands full', *ḥaffäna* 'take with both hands', Tna. *həfni* 'handful', Amh.Arg. *əffəñ*; passed into Cushitic: Aw. *afān-x*a* 'take a handful'.

ḥafs ሐፍስ (Lt) 'prison';
(beta ḥafs 'prison');
ḥafsot (K*) 'lack of freedom, lack of liberty';

ETHIOPIC: Amh. *hafs* 'prison', from *ḥabs*; see *ḥabbasa*.

ḥafaśa ሐፈሠ 'rake up, sweep up, scatter as chaff, carry away (specifically an amount held in two hands), take a handful';
ʾaḥfaśa (DTW 947), causative;
taḥafśa (DTW 947), passive;
ḥafāśi (Gr.68), act. part. of *ḥafaśa*;
ḥəfuś (Gr.68), pass. part. of *ḥafaśa*;
ḥafś, (T) *ḥafs* 'amount carried away in two hands, handful, gift placed in the hands of someone';
ḥafśat (Gr.69) 'sweeping (n.), carrying away';

SEMITIC: Ar. *ḥafaša* 'gather, collect', Śḥ. *ḥfeś*, Heb. *ḥāpaś* 'search', PbH. *ḥāpaś* 'dig, search', Aram. *ḥāpas* 'dig', Ug. *ḥpš-t* 'straw picker'; von Soden 223 compares Akk. *epēšu* 'make, do'.
ETHIOPIC: Tna. *ḥafäsä, ḥafäšä* 'scoop up', Te. *ḥafsa* 'scrape corn together', Har. *ḥafäsa* 'take something with one or two hands or with an instrument', Arg. *haffäsa*, Amh. *affäsä*, Gur. *afäsä*; passed into Cushitic: Qab.Al. *hamfaššo*, Sa. *hafas* 'take hold of'.

ḥft, ḥəftat ሕፍጠት (KG) 'engraving of the seal';

see *ḥanfaṭa* I.

ḥafaṭa ሐፈጠ (T.M) 'blacken, make black, carbonize'.

ḥage ሐጌ (Lt) 'linen cloth'; see *ʿage*.

ḥəgg ሕግ; see *ḥgg*.

ḥagafa ሐገፈ (Gr.406) 'cause to abandon, cause to send away';

SEMITIC: Ar. *ḥāğafa* 'oppose and repel, confront an adversary in a duel', *iḥtağafa* 'turn someone away from something'. In Arabic the verb seems to be a denominative from *ḥağafa* 'shield' (see *ḥagafā*, below).

ḥagafā (pl. *ḥagafāt*) ሐገፋ 'shield';
ḥagafa (K*) 'carry a shield' (denominative);

SEMITIC: Ar. *ḥağafa* 'shield made of skins'. See also *ḥagafa*, above.

ḥgg, ḥaggaga ሐገገ 'lay down laws, write laws, legislate, ordain, decree, institute laws';
taḥaggaga, passive; also (Lt) 'accept the laws';
ḥəgg (pl. *ḥəgag, ḥəgagāt*) 'law, decree, canon, rite, rule, regulation, statute, ordinance, norm, covenant, usage, custom';
(za-ḥəgg 'lawful');
(zaʾənbala ḥəgg 'unlawful');
(ba-ḥəgg 'lawfully, legally');
(śarāʿe ḥəgg 'lawgiver');
(ṣaḥāfe ḥəgg 'lawyer');
(ḥəgga [T.K] 'like, like as, just as, according to');
ḥaggāgi 'lawgiver, legislator';
ḥəggug (K*), pass. part. of *ḥaggaga*;
ḥəggāwi 'lawful, legal, legitimate';

SEMITIC: Ar. *ḥağğa* 'plead in a lawsuit', *ḥuğğa* 'argument, plea', SAr. *ḥg* 'ordinance, right, statute'; related to *ḥqq* (see *ḥaqaqa*, below).
ETHIOPIC: Tna. *ḥaggi* 'law', *ḥaggägä* 'lay down laws', Te. *ḥagga* 'be fixed, be sure', *ḥaggäga* 'delimit', Amh. *ḥagg* 'law' (from Geez), Amh. *haggägä* 'pass laws', Gur. *həgg* 'law' (from Amh.); passed into Cushitic: Bil. *hagge* 'law'.

ḥagala (*yəḥgəl*) **ሐገለ** (K*) 'tie, bind';
ḥagl, (T.M) *ḥagl* 'bond, fetter, shackle', (KG) = Amh. *manäqo* 'rods of the yoke which press against the oxen's necks to keep the yoke from sliding off';

SEMITIC: Ar. *ḥiğl* 'fetter, chain, anklet', SAr. *m-ḥgl* 'enclosed field', Soq. *ḥgl* 'surround', Śḥ. *ḥagəl* 'anklet ring', Aram. *ḥăg̱al* 'encircle', Syr. *ḥəg̱al* 'encircle, gird'. The connection with *ḥgr* suggested by Buhl 214 is possible: Ar. *ḥağğara* 'make an enclosure', SAr. *ḥgr* 'reserve' (that is, 'enclose, set apart'), Heb. *ḥāgar* 'gird, encircle', Aram. *ḥăg̱ar*, Syr. *ḥaggar*, Ug. *ḥgr* 'gird'. For this root, see Marrassini 89ff.
ETHIOPIC: Te. *ḥağl* 'bracelet for the foot', from Ar. *ḥağl*.

ḥag"ama ሐጕመ (T.M), **ḥagama ሐገመ** (K*.T. reprint) 'draw blood with a suction cup';

from Arabic: *ḥağama* 'cup'; also in Tna. *ḥag"ämä* 'draw blood with a cup', Te. *ḥagma*, Har. *ḥagäma*, Amh. *aggämä*; passed into Cushitic: Sa. *hagam*.

ḥəg"ər, ḥəgur, ḥag"ər, in **zabiba ḥəg"ər ዘቢበ ፡ ሕጕር** 'grape seeds';
ḥag"ər (Gr.65), *ḥəg"ər* (M), *ḥagur* (Sw. in D 130), *ḥəgure* (T) 'raisin';

probably from Ar. *ḥağar* 'stone' (also Te. *ḥəgrat* 'a sort of red stone or red earth') rather than from an original meaning 'compact, solid' from a non-attested root *ḥgr*, as suggested by Dillmann 130 and Marrassini 91. Note the structure *zabiba ḥəg"ər* instead of the expected *ḥəg"əra zabib*, unless *ḥəg"ər* has a special meaning.

ḥəgur ሕጕር (KG) 'that which is clarified (butter)'.

ḥagaṣ ሐገጽ 'lizard', also translated 'crocodile';

Reinisch 1902:187 compares it with Som. *ğaḥas* 'crocodile'. See also *ḥargaṣ*.

ḥagāy ሐጋይ, (T) **ḥagāy ኀጋይ** 'summer, dry season (January-March)';
ḥagaya (yəḥgi) 'spend the summer, become summer' (denominative);
ḥagayāwi 'pertaining to summer';

ETHIOPIC: Te. Tna. *ḥagay* 'dry season', Amh. *ḥagay*, *agay*; also in Cushitic: Bil.Sa.Be. *ḥagāy*, Kam. *ḥagū*.

ḥagaz ሐገዝ (K*) 'armpit, area between the thighs';
see also *ḥangaz*.

ḥagaza (*yəḥgəz*) **ሐገዘ** (Y.K*.M) 'help, support, sustain';
taḥagaza (D.T), *taḥagza* (K*) 'be helped, make firm for oneself (e.g. ship by dropping the anchor), make fast for oneself';
taḥāgaza (T.H.K*) 'help one another';

SEMITIC: Ar. *ḥağaza* 'intervene' which could have developed into 'help'.
ETHIOPIC: Te. *ḥagza* 'be an ally', Tna. *ḥaggäzä* 'help', Amh. *aggäzä*; passed into Cushitic: Bil. *haggada* 'repulse, prevent, protect' (with alternance of *d:z*), Sa. *hagaz*.

ḥeka ሔከ; see *ḥyk*.

ḥakaka (*yəḥkək*) **ሐከከ** 'itch, scratch, rub, scrape, have an itch, (T.M) be cut into, be notched';
taḥakka, *taḥakaka*, passive;
ḥakāki (K*), act. part. of *ḥakaka*;
ḥəkuk (K*), pass. part. of *ḥakaka*;
ḥəkak, *ḥəkāk* 'itch' (n.);
ḥakak 'pointed stick';

SEMITIC: Ar. *ḥakka* 'scratch', Mh. *ḥek*, Heb. *ḥakkā* (from *ḥkk*) 'fish hook', PbH. *ḥāḳaḳ* 'scratch', Aram. *ḥăḳaḳ*, Syr. *ḥaḳ* (from *ḥkk*), Md. *hkk (huk)* 'itch', Akk. *ekēku*.
ETHIOPIC: *ḥkk* and *ḥnkk* (augmented with *n*): Tna. *ḥaḳäḳä*, *ḥank"äḳ"ä* 'scratch', Te. *ḥakka*, *ḥankäka* 'scratch, scrape', Har. *ḥakäka*, Arg. *hakkäka*, Amh. *akkäkä*, Gur. *akäkä*, Gaf. *ənk"ak"ä* 'scab'; also in Cushitic: Sa.Af. *hakak* 'itch, scratch', Bil. *hank"ak*, Had. *hakakā-kko*.

ḥakala ሐከለ (T.Y.M), **hakala ሀከለ** (Y.M) 'load, put a load on a pack animal, place the pack-saddle'.

ḥkm I, **taḥakama ተሐከመ** 'restrain';

SEMITIC: Ar. *ḥakama* 'restrain'.
ETHIOPIC: Te. *ḥakma* 'decide, rule'; from the Semitic root *ḥkm* 'be wise'.

ḥkm II, **ḥakama** (*yəḥkəm*) **ሐከመ** (T.Y) 'treat medically, be wise';
ḥakim 'physician, philosopher, wise man';

from Arabic: *ḥakkama* 'practice medicine', *ḥakīm* 'physician'; also in Te. *ḥakim* 'physician', Amh. *ḥakim*.

ḥikat ሒክት; see *ḥyk*.

ḥalle ሐሌ; see *ḥalaya*.

ḥelā, ḥelā ሔላ ፡ ኄላ; see *ʾəḥil*.

ḥola ሐለ; see *ḥawala*.

ḥalaba I (*yəḥləb*) **ሐለበ** 'milk' (v.);
ʾaḥlaba (Gr.42), causative;
taḥalaba (Gr.42), *taḥalba* (K*), passive;
ḥalābi (K*.Gr.42) 'who milks';
ḥalib 'milk, curds, juice, milky juice';
ḥəlub (K*.Gr.42) 'milked';
ḥəlbat (K*.TS) 'act of milking, state of being milked';
ḥalab, (T) *ḥalob* 'sour milk';
māḥlab, pl. *maḥāləb* (K*) 'jar for milk';

SEMITIC: Ar. *ḥalaba* 'milk' (v.), *ḥalab* 'fresh milk', Soq. *ḥelob* 'milk' (v.), Heb. *ḥālāḇ* 'milk' (n.), *ḥālaḇ* 'milk' (v.), Aram. *ḥălāḇ* 'milk' (n.), Syr. *ḥalbā*, Pun. *ḥlb*, Md. *halba*, Ug. *ḥlb*, Akk. *ḥalābu* 'milk' (v.).
ETHIOPIC: Tna. *ḥaläbä* 'milk' (v.), Te. *ḥalba*, Arg. *hallāba*, Har. *ḥaläba*, Amh. *allābä*, Gur. *alābä*; Te.Tna. *ḥalib* 'milk' (n.), Arg. *hayu*, Har. *ḥay* (< *ḥlb*), Gur. *eb*, Amh.Arg. *ayb* 'cheese' (< *ḥlb*).

ḥalaba II **ሐለበ** (M) 'place a bookmark';

ETHIOPIC: Amh. *allābä*, same.

ḥalibā ሐሊባ (T.M) 'sin, fault', (KG), proper name;

personification of the feminine proper name Oliba, Heb. *ʾohŏlībā* (Ez. 23:4) who committed adultery.

ḥəlbat I **ሕልበት** 'nostril, (T.OT.M) cheek';

(ETHIOPIC: perhaps Te. *ḥəlbät* 'nose rope for the camel' > 'nose'.

ḥəlbat II **ሕልበት** (DTW 928) 'Lenten dish consisting of barley, pepper, and beans';

SEMITIC: Ar. *ḥulba* 'kind of food (called *farīqa*) which is given to women when pregnant', Ar. (Yem) *ḥilba*, *ḥulba* 'vegetable stew prepared with fenugreek'.
ETHIOPIC: Tna. *ḥəlbät* 'stew of barley, pepper, and so on', Amh. *əlbät*, *həlbät*.

ḥallada ሐለደ (T.Y.M) 'intermingle, be mixed'; (the meaning 'place, make enter' given by M on the authority of T.Y is not found in their dictionaries and is probably to be identified with *ḥallada* I).

ḥalafa ሐለፈ (K*) 'swear, take an oath';
taḥalafa 'swear, curse, execrate, (K*) swear to one another, (T.M) speak to one another' (should be *taḥālafa*); note that while Dillmann 70 records it as *ḥalafa* (with *ḥ*), the verb is *ḫalafa* (with *ḫ*) in the quoted passages;
taḥālafa (K*) 'swear to one another';
ʾastaḥalafa (T) 'proclaim, speak';
təḥlāf (K*) 'oath';
təḥləft (Gr.43) 'imprecation';

SEMITIC: Ar. *ḥalafa* 'swear', SAr. *ḥlf*, Mh. *š-ḥalef*. See also *ḥlf*, below.

ḥlf, taḥalafa ተሐለፈ (T.M) 'render harsh, render strong, invigorate';
təḥlāf (T) 'of necessity, perforce';

comes perhaps close to Ar. *ḥalafa* 'swear' (for which see *ḥalafa*, above), and also *ḥalf* 'the act of confederating, the act of making a compact or confederacy' (Lane), *ḥālafa-hu* 'he held fast to it'.

ḥalḥala ሐልሐለ (Lt) 'adjure, implore';

probably a repetition of the preceding *ʾamḥala* in Lifschitz 162.

ḥalala I **ሐለለ** (K*.Gr.41), **halala ሀለለ** (T.M) 'burn, be burning, be scorched, (T.Y) dry up';
ḥallala, see *ʾaḥlala*, below;
ʾaḥlala, (T.Gr.2) *ʾahlala* 'char, scorch, burn (tr), dry up';
taḥalla (Gr.41) 'be burned, be scorched';
ḥəllāle 'burn (n.), burning' (n.);
ḥəlul (TS.Gr.41) 'burnt, that burns';
ʾaḥlāli (Gr.41) 'perfumer';
maḥalləl, *māḥləl* 'perfumer (who extracts the perfume by heating the spices), dealer in unguents';
məḥlāl (Gr.41) 'place where one burns, means of burning';

ETHIOPIC: Te. *ḥallāla* 'be burning', Tna. *həll belä*, *halhalä* 'blaze', Amh. *hallälä* 'dry out, become dry'; probably also Amh. *allälä* 'be in heat (animal)'; passed into Cushitic: Qem. *alāl* 'be in heat', Sa. *halal* 'burn'. See also *ʾallala*, *halale*.

ḥalala II **ሐለለ** (Y) 'be gathered, come in';
məḥlal (T, should read *məḥlāl, məḥlāl*), *māḥlal* (Sw.in D 1394) 'place where people gather';

SEMITIC: Ar. *ḥalla* 'take up residence', *ḥallala* 'make alight at', SAr. *ḥll* 'encamp'.

ḥalama (*yəḥləm*) **ሐለመ** 'dream';
ʾaḥlama (K*.Gr.41) 'cause to dream';
taḥallama, (K*.Gr.41) *taḥalma* 'be dreamed, dream, see visions';
ʾastaḥalama (Gr.41) 'cause to dream often';
ḥalāmi 'one who dreams, dreamer';
ḥəlum (Gr.41) 'dreamed';
ḥəlm (pl. *ḥəlam, ʾaḥlām*) 'dream, vision';
ḥəlmat (Gr.41) 'act of dreaming';
ʾaḥlāmi, maḥlami 'that causes to dream';

SEMITIC: Ar. *ḥalama* 'dream' (v.), SAr. *ḥlm* (n.), Śḥ. *ḥelm*, Heb. *ḥālam* 'dream' (v.), Aram. *ḥălam*, Syr. *ḥəlam*, Ph. Ug. *ḥlm*, Md. *ḥilma* 'dream' (n.).
ETHIOPIC: Te. *ḥalma* 'dream' (v.), Tna. *ḥalämä*, Amh. *allämä*.

ḥəlmalmelek **ሕልመልሜሌክ** (T.K), name of a star;

seems to be a composite noun; also Amh. *həlmelmelek*, same (from Geez).

ḥelpapa **ሔልጳጳ** (T) 'be sick' (the form is strange);
ḥelpāpā, (T) *helpāpā*, *ʾelpāpu* 'sickness, disease';
see also *ʾənpāppe*.

ḥalaqa (*yəḥləq*) **ሐለቀ** (T.Y.K*.M) 'become round, grow round';
maḥaləq (T.K.M) 'round, circular, (D) circular table';
ḥəlqat (pl. *ʾaḥlāq, ḥəlaqāt, ḥəlqatāt*) 'ring, finger ring, (L) circle, a circular figure (ring, necklace');

SEMITIC: Ar. *ḥalqa* 'ring of metal', *ḥallaqa* 'draw a circle' (denominative), *taḥallaqa* 'sit in a circle', Soq. *ḥalqeh* 'ring'.
ETHIOPIC: Te. *ḥəlqät* 'hair ring'.

ḥalqa **ሐልቀ** (H 575) 'grow, grow up, increase';

perhaps for *halqa* and metathesis of *ləḥqa* (for which see below).

ḥəlq I (pl. *ʾaḥlāq*) **ሕልቅ** 'throat, gullet, palate, (T.Gr.402) chin, jaw';

SEMITIC: Ar. *ḥalq* 'throat', *ḥulqūm* 'larynx' (see Landberg 1920:475-6), Śḥ. *ḥalqūt* 'Adam's apple', Heb. *malqoḥayim* 'palate' (metathesis of *ḥlq*; see Holma 25), Ug. *ḥlq-m* 'throat, neck' (Gordon 397), Akk. *līq pi, lāq pi* (Holma 25, von Soden 555).
ETHIOPIC: Amh. *əlləqt* 'depression at the base of the neck directly below the Adam's apple'; Te. *ḥəlqəm* 'throat', from Ar. *ḥulqūm*; passed into Cushitic: Bil. *halqum*.

ḥəlq II **ሕልቅ** 'ounce, (Lt) drachm';

from Gk. *holkē* 'drachm as a weight'; also in Tna. *ḥəlqi*. See also *ḥəlqat* I.

ḥəlāq **ሕላቅ** (K) 'base, foundation on which a column rests';
see also *ḥəlqat* II.

ḥəlqat I **ሕልቀት** (Lt) 'ounce';

see *ḥəlq* II.

ḥəlqat II **ሕልቀት** 'doorpost, threshold';

there seems to be a connection with *ḥəlāq*.

ḥəlqat III **ሕልቀት**; see *ḥalaqa*.

ḥalastəyo, ḥalastiyo (pl. *ḥalastəyotāt*) **ሐለስተ ዮ ፡ ሐለስቲዮ** 'ape, baboon, wild ass';

see Hommel 1877:8, 38, 54, 92. Dillmann 67 suggests Ar. *ḥalīs, ḥilāsiyy* 'of mixed colors, hair having whiteness mixed with its blackness'; note also *ḥilāsiyy* 'a domestic fowl begotten between an Indian and a Persian fowl' (Lane). See also *ʾalastəyo*.

ḥalaṣa I **ሐለጸ** (DTW 929) 'be bland, lack seasoning';

SEMITIC: either related to Ar. *ḥalaṣa* (with *ḥ*) 'be pure, be free from admixture', or G. *ḥalaṣa* is another spelling of *ḥallaṣa* and in this case the comparison with Ar. *ḥalaṣa* is more evident.
ETHIOPIC: Amh. *allätä* 'be bland', *alläççä* 'stew of various vegetables but not containing *bärbärre*-pepper'.

ḥalaṣa II **ሐለጸ** (K*) 'pull out (an object from a receptacle)';

seems to be a transcription of Heb. *ḥālaṣ*.

ḥəlṣ **ሕልጽ** (K) 'loin';

transcription of Heb. *ḥeleṣ*.

ḥallata **ሐለተ** (T.Y.M) 'cut off, prune, choose (among many things)';

SEMITIC: Ar. *ḥalata* 'shave (the head), pluck (wool)'.

ḥly, ʾaḥallaya, ʾaḥlaya **ኣሐለየ ፡ ኣሕለየ**, (T) **ʾahlaya** **ኣህለየ** 'bribe, give a bribe, corrupt with a bribe, (T) accept bail';
taḥallaya, (K*) *taḥalya* 'be bribed, accept bribes, become corrupt by bribes';
ḥəlyān; see below.

either denominative from *ḥəlyān*, below, or is related to Ar. *ḥalaʾa* 'give money to' or to *ḥalā (ḥlw)* 'give something as gratuity', SAr. *ḥlʾ* 'pay a sin-offering' (Müller).

ḥalaya *(yəḥli)* **ሐለየ**, (L.T.Gr.204) **ḥalaya** **ኀለየ** 'sing, celebrate with songs';
ʾaḥlaya (Lt), causative;
taḥalya 'be sung, sing for oneself';
ḥalāyi (fem. *ḥalāyt*) 'who sings, singer, minstrel';
ḥalle 'song' (perhaps for *halle* 'hallelujah'; see Dillmann 69);
ḥəlyat 'act of singing, canticle';
māḥəlet (pl. *maḥāləy, māḥəletāt*) 'song, canticle, hymn, psaltery, musical instrument, service in which *dəggʷa* (see above) is used';
(*māḥəleta ṣəge* 'Canticle of the Flower', a collection of hymns in verse composed in honor of the Virgin);
(*nəwāya māḥəlet* 'musical instrument');
(*qəne māḥəlet* 'the western part of the outer corridor of the Ethiopian church', lit. 'place where hymns are sung');
maḥāləya maḥāləy 'Song of Songs';
məḥlāy (K*) 'place where one sings';
māḥəletāy, māḥəletāwi 'musician, singer, troubadour, the *däbtära* (see above) who spends time in the *qəne māḥəlet* (see above)';

SEMITIC: Ar. *ḥalā (ḥlw)* 'be sweet, be delicious', *ḥaliya* 'be agreeable', *muḥalliʾ* 'musician' (Dozy), Heb. *māḥălat*, technical musical term (possibly from the root *ḥly*; see Baumgartner 540), Aram. *ḥălī, ḥălā* 'be sweet', Syr. *ḥəlī*, Md. *ḥla*.
ETHIOPIC: Tna. *ḥaläyä* 'chant', Te. *ḥala*, Amh. *hallä-yä* 'sing' (from Geez), *mahəlet* 'sacred song' (from Geez); passed into Cushitic: Bil. *halay* 'sing'.

ḥelay **ሔለይ** (K*.DTW) 'turtle';

ETHIOPIC: Amh. *eli, yäli*. W. Müller suggests a Greek *(khelys)* origin.

ḥəlyān **ሕልያን** 'bribe, gratuity, gift, reward';
ḥalyana (T) 'give a bribe' (denominative);

from Ar. *ḥulwān* 'gratuity'; see *ḥly*, above.

ḥalzaza **ሐልዘዘ** (T.Y.K*.Sw.in D 1393.M) 'produce fruit, fructify';
ḥalāziz (KG) 'almonds';

ETHIOPIC: Tna. *ḥanzäzä* 'produce a lot of fruit' (Wajnberg 1937c: 201), with alternance of liquids. The verb could also be considered a denominative from *ḥalziz*, below, with the meaning 'bring forth a shellfish'.

ḥalziz **ሐልዚዝ** (K*) 'shell, shellfish';

from Ar. *ḥalazūn* 'snail'. See also *ḥalzaza*.

ḥam **ሐም**; see *ḥamawa*.

ḥamma **ሐመ**; see *ḥmm* I, II, III.

ḥambal **ሐምበል**; see *ḥənbāl*.

ḥambalāy, hambalāy **ሐምበላይ ፡ ሀምበላይ** (Lt) 'white horse';

ETHIOPIC: Te. *ḥambälay, hanbälay* 'gray horse', Tna. *ʾambälay* 'white horse', Amh. *ambälay*. Praetorius 1879:166 derives Amh. *ambälay* 'white horse' (and this would apply to the other languages) from Amh. *ambäl* 'breast plate for a horse, saddle', *ambälay* meaning originally 'that with a saddle', that is, 'horse', specializing into the meaning 'white horse'. This derivation is not convincing. Praetorius, *ZDMG* 64 (1910). 621 states that *ḥambalāy* is an Amharic loanword. The root passed into Cushitic: Bil. *hambälāy*.

ḥamad **ሐመድ** 'ashes, dust';
ḥamda, ḥamada (yəḥməd) 'become ashes, be extinguished' (denominative);
ʾaḥmada (K*), causative;
taḥamda, taḥamada 'be burnt to ashes, become ashes';
ḥəmud 'burnt to ashes, reduced to ashes';
ḥamadāwi 'ash-colored';

SEMITIC: Ar. (Dat) *ḥamad* 'be hot, burn', and perhaps also Ar. *ḥamada* (*ḥ* as against *ḥ* of Geez) 'the fire subsided but its embers remained unextinguish-

ed'. Rabin *HS*:89, no. 1 compares G. *ḥamad* with Ar. *(ḥdm)*, *iḥtadama* 'be very hot'.
ETHIOPIC: Te.Tna. Har. *ḥamäd* 'ashes', Arg. *hamäd*, Amh.Gur. *amäd*; Amh. *ammädä* 'reduce to ashes'.

ḥamadā ሐመዳ 'snow, hoarfrost, frost, (T.Sw. in D 79) damage to grain because of frost';
ḥam(m)ada (T) 'be frosty' (denominative);

ETHIOPIC: Te. *ḥamda* 'hoarfrost', Har. *ḥamadāy*, Amh. *amäday*, Gaf. *amädaǧ* (with *ǧ* < *y*; see Leslau 1956:9), Gur. *amädar* (with the suffix *-ar*); also in Cushitic: Or. *hamaday*, Bil. *hamdā*. The connection with G. *ḥamad* 'ashes' suggested by Appleyard 34 is unlikely.

ḥamadā kobo ሐመዳ ፡ ኮቦ (KG) = Amh. *amädmado* 'a kind of plant which has whitish leaves';

ETHIOPIC: Amh. *amäd käbo* 'having white dots or spots on it', from *ḥamad* 'ashes, dust'.

ḥamaga I *(yəḥməg)* **ሐመገ** 'trouble, disturb, render turbid';
ʾaḥmaga (K*), causative;
taḥamga 'be troubled, be sullied, be turbid, be dimmed (eye)';
ʾastaḥamaga (Lt) 'trouble';
ḥəmug 'turbid, turbulent';
ḥəmag 'impurity, dimness (of sight), haziness';
ḥəmgat 'act of being turbid, turbid state, act of causing to be turbid, dimness, muddiness';

SEMITIC: Ar. *ḥamiǧa* 'spoil, decay, be corrupt', Ar. (Dat) *ḥamiǧ* 'become turbid'. Note Ar.*ḥmǧ* (with *ḥ*) as against G. *ḥmg* (with *ḥ*).
ETHIOPIC: Te. *ḥamräga* 'make muddy', Tna. *ḥamrägä* (with augmented *r*), Amh. *(t)ammägä* 'be moldy, smell bad'.

ḥamaga II **ሐመገ** (DTW 934) 'gather, collect, enclose cattle in a pen';
taḥamga, passive;
ḥəmug, pass. part. of *ḥamaga*;

ETHIOPIC: Amh. *ammägä* 'gather, collect'.

ḥamagd ሐመግድ (Lt) 'leech'.

ḥamḥam ሐምሐም 'gourd' (hollowed out and used as vessel for liquids);

SEMITIC: perhaps Ar. (Yem) *ḥabḥab* 'melon' (Müller). Fisher 86 compares Ug. *ḥm-t* 'bottle (for wine)'.

ETHIOPIC: Te.Tna. *ḥamḥam* 'gourd', Amh. *hamham* (from Geez); also in Cushitic: Bil.Sa.Af. *hamham*.

ḥamala I *(yəḥməl, yəḥmal)* **ሐመለ**, *ḥamala* **ኀመለ** (L.Gr.204) 'become verdant, gather herbs' (denominative);
ʾaḥmala (K*), causative;
ḥaml (pl. *ʾaḥmāl*, *ʾaḥmālāt*) 'vegetation, vegetables, herbs, shrubs';
(*ʿaṣada ḥaml*, *ʿaṣada ʾaḥmāl* 'garden'; see *ʿaṣad*);
(*ḥamla qəbʾ* 'beet'; see *qabʾa*);
(*ḥamla bəḥiʾ* 'bitter herb'; see *baḥʾa*);
ʾaḥmalmala, see *ḥmlml*;

SEMITIC: it is tempting to connect it with Ar. *ḥaml*, *ḥiml* 'fruit', but in fact it is a derived meaning of *ḥaml* 'gestation, the young that is borne in the womb of an animal, and the fruit of a tree'. Arabic *ḥamala* '(er)tragen' in Littmann-Höfner 59 refers to Te. *ḥammal* 'one who carries anything', and not to *ḥml* 'vegetables' contrary to Leslau 1979:48. Ambros suggests Ar. *ḥamīla* 'collection of trees, a meadow in which there are trees'.
ETHIOPIC: Tna. *ḥamli* 'vegetables', *ḥamälä* 'gather herbs' (denominative), Te. *ḥamle* 'vegetables', Amh. Arg. *haməl* 'garden', Gaf. *amlä*, Gur. *aməl*, Har. *ḥūl* 'kind of cabbage' (with *m* > *zero*). Note also Gur. *ambər* 'cabbage' < *amal* > **ambal* > *ambər* (Leslau 1979:45). The root also occurs in Cushitic: Aw. *amli*, Sid. *hamila*, Qua. *ambir*, Bil. *hamlā*.

ḥamala II **ሐመለ** (K*) 'carry a burden';
taḥamla (T) 'carry'; also passive;
ḥamāli (K*) 'carrier, porter';
ḥəml 'load';

from Ar. *ḥamala* 'carry'; also Amh. *hammälä*, Te. *ḥammal* 'one who carries anything'.

ḥamal ሐመል, (T) **ḥaml ሐምል** 'Ram, a sign of the zodiac';

from Ar. *ḥamal*; also Amh. *amäl*.

ḥamle ሐምሌ, eleventh Ethiopian month (8 July - 6 August);

lit. 'the month of green (cereals)', from *ḥaml* (see *ḥamala* I); so also Conti Rossini 1923:376. For the transfer of meanings, cp. Burği *yebala* 'a green cereal', and the name of month when crop is cut.
ETHIOPIC: Te. *ḥamle*, Tna. *ḥamlä*, *ḥamle*, Amh. *amle*.

ḥmlml, ʾaḥmalmala አሕመልመለ 'grow green, look green, be greenish, become verdant, cause to be verdant';
ḥamalmil (fem. *ḥamalmāl*) 'green, verdant';
ḥamalmāl (pl. *ḥamalmālāt*, *ʾaḥmalmālāt*) 'green color, green thing, verdure, herbage, herbs';

ETHIOPIC: enlarged from the root *ḥml* (see *ḥamala* I): Te. *ḥamälmäla* 'become brown', Tna. *ḥamälmil* 'brown', *ḥəmälməlay* 'not very dark', Amh. *hamälmal*, *hamälmil* 'green, verdant' (from Geez); passed into Cushitic: Bil. *hamälmil*.

ḥamelat, ḥamelāt ሐሜለት ፡ ሐሜላት 'mantle, headcloth, turban';

from Aram.-Syr. *ḥāmīlā*, *ḥāmīltā*, *ḥəmīltā* 'a rough outer garment' (Noeldeke 1910:39); related to Ar. *ḥaml*, *ḥamla* 'garment of wool, fringes of a carpet' (see on this noun Vollers 1896:630). For its connection with *melāt*, see Noeldeke 1910:39.
ETHIOPIC: Amh. *hamelat* 'headcloth' (from Geez).

ḥmm I, **ḥamma, ḥamama** *(yəḥmam, yəḥməm)* **ሐመ ፡ ሐመመ** 'be in pain, suffer illness, be ill, have labor pains, be afflicted, suffer distress, (K) have a fever';
ʾaḥmama 'bring suffering, inflict pain, afflict with illness, harm, grieve, make sorrowful, torment, distress, put on pressure, torture';
taḥamma 'be afflicted, torment oneself, simulate disease';
taḥāmama 'afflict one another, hate one another, provoke one another, strive with another';
ʾastaḥāmama, *ʾastaḥamama* 'trouble oneself, tire oneself, be anxious, care for the sick, nurse, take care of, do something with care, look after, take pains, endeavor, be assiduous, be preoccupied, give careful attention to, devote oneself to, share the passion, share the suffering';
ḥamāmi 'sick, sickly, suffering';
ḥəmum 'ill, sick, unhealthy, suffering, diseased, afflicted, distressed';
ḥəmām (ḥəmam) 'illness, disease, pain, suffering, grief, distress, affliction, tribulation, passion, Passion (of Christ), Passion Week';
ḥəmāmāt 'Passion (of Christ), Good Friday';
(*gəbra ḥəmāmāt* 'the Rite of Passion Week'; see Hammerschmidt, in Assfalg-Krüger 117); (*soma ḥamāmāt* 'Good Friday', lit. 'fast of the suffering of Christ');
ḥəmāme, *ḥəmame* 'affliction, sorrow, passion, disaster';
ʾaḥmāmi 'that renders sick, painful, that afflicts with pain or disease';
taḥamāmi (Gr.44) 'who has a chronic disease';
taḥammo (Gr.402) 'grief, sadness';
māḥmam, *māḥmami* 'painful, that causes pain, agonizing, mortification (of body)';
māḥməm 'grievous, afflicting with grief or pain, who suffers, that causes pain, labor pains, woman in labor';
mastaḥāməm (mastaḥaməm) 'anxious, troubled about anything, who takes care of a sick person, who nurses, (KG) who assigns tasks, (K*) that makes sick';
ʾastaḥamāmi (Gr.45) 'zealous, eager';
ʾastaḥammo(t) 'care, trouble, preoccupation, solicitude, zeal';
(*baʾastaḥammo* 'carefully, eagerly');

SEMITIC: from the root *ḥmm* 'be hot': Ar. *ḥamma* 'heat', *ḥumma* 'have a fever', Ar. (Dat) *ḥmy* 'be hot', SAr. *ḥmm* 'hot season' (?), Śḥ. *ḥmm* 'be hot', Heb. *ḥam (ḥmm)* 'be warm, be hot', Aram. *ḥāmam*, Syr. *ḥam*, Ug. *ḥm* 'heat', Akk. *emēmu* 'be warm, be hot'. For the relation between 'be hot, be feverish' and 'be sick' in Indo-European, see Buck 302.

ETHIOPIC: Tna. *ḥamämä* 'be sick, suffer pain', Te. *ḥamma*, Amh. *ammämä* 'be painful, be sore', *ammämä-w* 'he felt sick'. For Geez *ḥamāmāt* 'Passion (of Christ), Good Friday', cp. Tna. *ḥəmamat*, Amh. *həmamat*, *mamat*, Gur. *amamat*. For G. *ʾastaḥāmama* 'care for the sick, nurse', cp. Ar. *dāwā* (*dwy*) 'nurse' and *dawā* (*dwy*) 'be sick'.

ḥmm II, **ḥamma, ḥamama** (*yəḥməm*) **ሐመ ፡ ሐመመ** (T.MA.K.M) 'be envious, be jealous, (K) be stingy, be avaricious';
taḥāmama (K) 'envy one another';
ʾastaḥāmama (K*), caus. of *taḥāmama*;
ḥamāmi 'envious, jealous, evil (eye)';
ḥəmmāme (T.TS) 'envy, jealousy, avarice, (K*) deceiving (n) with promises';
taḥammo (Gr.402) 'envy'.

ḥmm III, **taḥamma ተሐመ** (MA) 'be swampy, be muddy';

SEMITIC: related to Ar. *ḥamiʿa* 'be swampy', Ar. (Ḥad) *ḥamme* 'swamp'.

ḥamaqa, ḥamqa ሐመቀ ፡ ሐምቀ (T.Y) 'be humiliated, be despised, be bad, be overcome, be stupid, be foolish' (M quoting T.Y translated *ḥamaqa* also 'coprire di un velo'; he apparently mistook Amh. *tāšännāfā* 'be overcome' [given by T.Y as the translation of G. *ḥamaqa*] for *tāšäffänā* 'he covered');
ʾaḥmaqa (K*), causative;
ʾastaḥamaqa (D.K) 'consider stupid, (K) consider disgraceful, consider despicable, (T) despise, esteem lightly';
ḥəmuq (D.K) 'silly, foolish, (T.K) despised, unimportant, wretched';
ḥamaq (D.K) 'foolishness, (T.K) humiliation';

SEMITIC: Ar. *ḥamiqa* 'be foolish, be stupid'.
ETHIOPIC: Te. *ḥamqa* 'become weak', Tna. *ḥamāqā* 'become bad, be spoiled, lose its value'.

ḥmr, təḥmərt ትሕምርት 'abstinence';

for *təḥrəmt*, see *ḥarama*.

ḥamar I (pl. *ʾaḥmār, ʾaḥmārāt*) ሐመር 'ship, small boat, (figuratively) church, ark';
ʾaḥmār 'fleet';
(*śərʿāta ḥamar* [Lt] 'mast');

SEMITIC: Dillmann 75 connects the root of *ḥamar* 'ship' with that of *ḥămōr* 'donkey' from a root *ḥmr* 'carry' (so also Ullendorff 1968:127). While it is true that Aram. *ḥmr* has the meaning 'load' and that *ḥmr* can be identified with *ḥml* 'carry' (with alternance of liquids), neither *ḥmr* nor *ḥml* exists in Geez. Note that G. *ḥamala* 'carry' is an Arabic loanword.
ETHIOPIC: Tna. *ḥamār* 'ship', Amh. *hamär* 'ship, ark' (from Geez).

ḥamar II (pl. *ʾaḥmār*) ሐመር 'red berry';
ḥamara ṣərāʿ, ʾaḥmāra ṣərāʿ, ḥomara ṣərāʿ, (KG) *ḥamara ṣərʿ* 'pods, husks (that swine eat)'. Ludolf 31 renders it 'Greek bean', identifying *ṣərāʿ* with *ṣərʿ* 'Greece';

SEMITIC: Ar. *ʾaḥmar* 'red', SAr. *ḥmr-t* 'red' (?), PbH. *ḥămarmar* 'become red' (figurative meaning from 'be hot, be parched'), Akk. *emēru* 'become red'.
ETHIOPIC: Tna. *ḥamär, ḥamray* 'red', Te. *ḥamär* 'red-brown'; Amh. *hamär* 'reddish (horse)', *hamrawi, hamray* 'pink, purple' is probably an Arabic loanword. See also *ḥomar* I.

ḥamor ሐሞር (KBT), **ḥomar** ሐመር (K) 'tamarind';

from Ar. *ḥumar* (for which see Landberg 1920:482); also in Te. *ḥomär* 'tamarind', Tna. *ḥamär, ḥomär, ḥamor*, Amh. *homär*; also in Cushitic: Som. *hamar*, Sa. *homar*.

ḥamr I ሐምር (T) 'kind of color, complexion';

it is tempting to connect it with *ḥamar* II 'red berry', but if it had the meaning of 'red' Tayyā would not have translated it by 'kind of color'.

ḥamr II ሐምር (T) = Amh. *wägän* translated by M 'side, kin, family, tribe, race'. Tayyā's translation is doubtful; one has the impression that the translation is not complete.

ḥomar I ሐመር 'acorn';
ḥomara ṣərāʿ (D. under *ḥamar*, Gr.45) 'carob tree, carob fruit', (T) = Amh. *qəmmo* 'a tree whose fruit grows in bunches and is edible when cooked'. See also *ḥamar* II.

ḥomar II ሐመር (K); see *ḥamor*.

ḥms I, **ḥammasa** ሐመሰ, (Y) **ḥammasa** ኀመሰ (T.M) 'swim';
ḥəmmāse (KG) 'swimming';
məḥmās (T) 'swimming pool';

ETHIOPIC: Te. *ḥammäsa* 'swim', Tna. *ḥamāsā*; also *ḥambäsä* (with augmented *b*, due to *m*?).

ḥms II, **ḥammasa** ሐመሰ (D⁺. Lt) 'lick salt, eat bitter and salty plants';

SEMITIC: Dillmann 1856:167 connects it with Ar. *ḥamaḍa* 'graze upon acid plants', but the correspondence *s:ḍ* is not normal.

ḥms III, **ḥammasa** ሐመሰ (K*) 'dry grain, parch grain lightly to facilitate grinding'.

SEMITIC: Ar. *ḥamasa* 'fry meat', Ar. (South Ar) *ḥamas* 'roast coffee'.
ETHIOPIC: Tna. *ḥammäsä* 'parch grain', Te. *ḥammäsa*, Amh. *ammäsä*. The root also occurs in Cushitic: Bil. *amūs* 'Durrakorn das nicht zur Reife gelangen kann weil vom Reife versengt oder in Folge von Wurmstich' (definition given by Reinisch 1887:31).

ḥəmś ሕምሥ, (T.L) **ḥəms** ሕምስ 'uterus, womb, (Lt) pubes';

SEMITIC: Mh. *ḥamt* 'lower belly, pubes', Heb. *ḥomeṣ* 'belly', Akk. *emšu*; for Syr. *ḥumšā*, see R. Degen (*OC* 62[1978].53-9) who considers it a Hebrew loanword because on the basis of Hars. *ḥamt*, one would expect *t* in Syriac. See on this root W. Müller, *Der Islam* 57 (1980). 57.
ETHIOPIC: Te. *ḥəms* 'pubes, abdomen', Tna. *ḥəmsi*, Amh. *əms* 'vagina'; passed into Cushitic: Bil. *himez* 'genitals'. The connection with Amh. *ənzät* 'intestine, bowels' suggested by Reinisch 1887:36 and Guidi 469 is doubtful.

ḥamāt ሐማት; see *ḥamawa*.

ḥamet ሐሜት, **ḥəmet** ሕሜት; see *ḥamaya*.

ḥamot ሐሞት 'bile, gall, venom';

SEMITIC: the root of the various languages is *yḥm, ḥwm*, or *ḥmw*. Arabic *ḥuma, ḥumma* 'venom', Heb. *ḥemā* 'heat, poison, rage', Aram. *ḥămā* 'anger', Syr. *ḥemaṭā* 'heat, venom, rage', Md. *himta* 'venom, anger', Ug. *ḥmt* 'venom', Akk. *imtu*.
ETHIOPIC: Tna. *ḥamot* 'bile', Amh.Gur. *amot*, Gaf. *amotā*; transferred meaning in Te. *ḥamot* 'pride', Tna. *ḥamot* 'courage'. Amh. *amot*; passed into Cushitic Kham. *ḥamut* 'bile', Aw. *amut*.

ḥəmmat ሕመት 'soot, charcoal, black liquid, blackness';
(*māya ḥəmmat* 'ink', lit. 'liquid of soot');
ḥammata (T.MA. Sw. in D 1393) 'cause to char' (denominative);
taḥammata (DTW 939) 'burn, become charcoal';

SEMITIC: Ar. *ḥamma (ḥmm)* 'become black', *ḥumam* 'charcoal, ashes', Ar. (Dat) *ḥumum* 'soot', Śḥ *ḥum(m)* 'charcoal'; perhaps also Heb. *ḥūm* 'black and white'.
ETHIOPIC: Te. *(tä)ḥamäma* 'become sooty', *ḥəmmät* 'soot', Tna. *ḥəmmät* 'coal', *ḥamätä* 'become charcoal' (denominative), Amh. *əmmät* 'soot, ash from burning incense (used for healing)', *ammätä* 'reduce to ashes' (denominative).

ḥameṭəldəs ሐሜጥልድስ (T) 'interest on money, usury'.

ḥamawa ሐመወ; see *taḥamawa*;
taḥamawa, (T) *taḥamaya* 'become a son-in-law, acquire a son-in-law, contract marriage, intermarry, become a kinsman' (denominative);
taḥāmawa 'be related by marriage';
ʾastaḥāmawa (T), causative of *taḥāmawa*;
ḥam (pl. *ʾaḥmāw*) 'father-in-law, son-in-law'; the suffix pronouns are attached to the base *ḥamu-*;
ḥamāt 'mother-in-law, daughter-in-law';
ḥamayt (T) 'in-laws';
mastaḥamәw 'who is a near relation, who is a kinsman';
tāḥmā 'affinity, in-law relationship, sons-in-law';

SEMITIC: Ar. *ḥam* 'father-in-law', Śḥ. *ḥim* 'brother-in-law', Heb. *ḥām* 'father-in-law', Aram. *ḥămā*, Syr. *ḥəmā*, Md. *ham*, Akk. *emu*.
ETHIOPIC: Te. *ḥam* 'father-in-law, son-in-law', Tna. *ḥamu*, Arg. *hamač*, Har. *ḥamāči*, Amh.Gur. *amat*, Gaf. *amʷā*. For 'mother-in-law', cp. Te.Tna. *ḥamat*, Amh.Gur. *amat*, Har. *ḥamāt*.

ḥmy, taḥamaya ተሐመየ (T); see *ḥamawa*.

ḥamaya *(yəḥmi)* ሐመየ 'speak ill against someone, disparage, revile, calumniate, blame, slander, defame, bring an accusation, curse';
ʾaḥmaya (K*), causative;
taḥamya, passive;
taḥāmaya, reciprocal of *ḥamaya*; also 'treat with offense, disgrace';
ʾastaḥāmaya (Lt), caus. of *taḥāmaya*;
taḥāmyo 'reviling, slandering';
ḥamāy, ḥamāyi (pl. *ḥamayt*), act. part. of *ḥamaya*;
ḥəmuy, pass. part. of *ḥamaya*; also 'disgraceful, infamous, detestable, shocking';
ḥamet, (K*) *ḥəmet*, (D 1427) *ḥəmyat* 'reviling, calumny, abuse, slander, invective, blame, suspicion of falsehood';

SEMITIC: perhaps Ar. *ḥamiya ʿalā* 'be angered'.
ETHIOPIC: Tna. *ḥamāyā* 'slander', Te. *ḥama (ḥmy)*, Arg. *hamma*, Har. *ḥēma, ḥēmaʿa*, Amh. *amma*, Gur. *ama*; perhaps passed into Cushitic: Had. *hamā-kko*, Som. *ham*, Or. *hammu*, Sa. *hammi*. Cerulli 1936:418 considers it a common root with Semitic.

ḥəmz I ሕምዝ 'poison, venom, bitterness, rage, furor, wrath, gall, (Lt) scorpion';
ḥamaza (T.K*) 'be poison, to poison, be enraged' (denominative);
ḥəmzāwi (Gr.45) 'poisonous';

SEMITIC: Ar. *ḥamz* 'pungency, acridity';

ETHIOPIC: Te. *ḥamz* 'poison (of animals)', Tna. *ḥamzi, ḥanzi*, Amh. *ḥamz* (from Geez).

ḥamz II **ሕምዝ** (T) 'body of troops, retinue'.

ḥannā ሐና (T) 'grace, charm, joy';

from Ar. *ḥanna* 'tenderness of heart' (Müller), or could it be a transferred meaning from *ḥannā*, the mother of Mary?

ḥenā ሔና (KG I, but not KG II, III) 'spring (of water)'.

ḥannā ሕና (T) 'henna (reddish-orange cosmetic gained from the leaves of the henna plant)';

from Ar. *ḥinnāʾ*; also in Syr. *ḥennā*, Te. *ḥənna*, Har. *ḥinna*, Amh. *ḥənna*.

ḥanbaba ሐንበበ 'put forth berries, bear fruit, bear grapes, sprout';
ḥənbub 'that has berries';
ḥənbāb 'berry, bunch of grapes, grain';
(*ḥənbāba māy* 'drops of water');
(*ḥənbāba balas* 'fig');

SEMITIC: from *ḥbb* with augmented *n*: Ar. *ḥabba* 'berry', SAr. *ḥbb* 'cereal crop'.
ETHIOPIC: Te. *ḥəbb-ät* 'berry', Tna. *ḥabbi*, in *ḥabbi koso* 'anthelmintic', lit. 'the berry of the *koso*-tree', *ḥabbi* 'anthelmintic, tapeworm'; Tna.Amh. *abäsuda* 'cumin', from Ar. *ḥabba sawdāʾ* 'black grain'.

ḥənbāl, ḥənbalt ሕንባል ፡ ሕንበልት, (Lt) **ḥambal ሐምበል**, (T) **ḥənbal ሕንበል** 'breastplate for a horse, saddle, packsaddle, saddle blanket, (T) wooden headrest (in the shape of a saddle)';
ḥanbala (T.Y.K*) 'put a saddle on an animal, saddle, load' (denominative);

SEMITIC: Ar. *ḥanbal* 'old and worn-out fur, garment' (for more details see Noeldeke 1910:54). There is the likelihood of a borrowing, but it is difficult to decide whether Arabic borrowed it from Geez or the other way around.
ETHIOPIC: Te *ḥənbalät* 'belly band of camel's saddle', *ḥanbalät* 'saddle girth', Amh. *hambäl, ambäl* 'breastplate for a horse'.

ḥenbāli ሔንባሊ (T.M) = Amh. *ṭef* 'a very fine grain used in making the *ənǧära*-bread';
see also *henbeliyāl*.

ḥənbār ሕንባር (T) 'wooden headrest';
to be identified with *ḥənbāl*, with alternance of liquids *l:r*.

ḥənbərbəre ሕንብርብሬ 'scab, scabby eruption of the skin, (T.KG) series of spots, spotted';
from *ḥəbərbəre* (see above), with inserted *n*.

ḥənbərt ሕንብርት 'navel, middle, center';

ETHIOPIC: Te. *ḥəmbər, ḥənbər, ḥənbərt* 'navel', Tna. *ḥəmbərti, ḥanbärti*, Amh.Arg. *ənbərt, əmbərt*, Har. *ḥambūrṭi* (with *ṭ*), Gur. (Zway) *əmbərbiṭ* (with *ṭ*); perhaps related to Gaf. *gumbərä*, Amh. of Gondar *gumbəra*; from Cushitic: Qua. *gumbera*, Qem. *gämbära*, Kham. *herbir*. See also Cerulli 1936:254; Cohen 1947:no.123.

ḥanāfi, ḥonāfi ሐናፊ ፡ ሖናፊ; see *ḥonāfi*.

ḥanfasa I **ሐንፈሰ** (T) 'doubt, hesitate';

ETHIOPIC: perhaps Te. *ḥanfäsa* 'confuse'.

ḥanfasa II **ሐንፈሰ** (T.M) 'stretch, extend, spread out';

ETHIOPIC: Te. *ḥanfäsa* 'disperse'.

ḥanfaṣa ሐንፈጸ, (Y.L) **ḥanfaṣa ኀንፈጸ** 'winnow, sift, clean grain by rubbing lightly';
taḥanfaṣa, passive;
ḥənfuṣ (K*), pass. part. of *ḥanfaṣa*;

ETHIOPIC: Amh. *ənfučč* 'kernels that are light due to frost and blow away with chaff'. Dillmann 111 (followed by Conti Rossini 1923:466) derives G. *ḥanfaṣa* from *nafaṣa* 'be scattered' (see below) with an agglutinated *ḥ* coming from *h*, a causative morpheme. Conti Rossini ib. also identifies it with Tna. *hanfäṣä* (with *h*) 'mix wheat and barley' given by Bassano 8. However, the form is given as *ḥanfäṣä* by Yoḥannəs G.E. and the meaning 'mix wheat and barley' is not to be identified with G. *ḥanfaṣa* 'winnow'. See also *ḥanfaṭa* II.

ḥanfaṭa I **ሐንፈጠ** 'scratch, scrape, (KG) write';
Dillmann wrongly makes a distinction between *ḥanfaṭa* (col.111) 'scratch, scrape' and *ḫanfaṭa* (col. 628) 'strike, engrave'. In fact, the root is perhaps rather *ḫanfaṭa*; see below, and *ḥft*, above.

ḥanfaṭa II **ሐንፈጠ** (Gr.54) 'clean grain by rubbing lightly, winnow with a sieve';
related to *ḥanfaṣa*, above.

ḥangada ሐንገደ (Y.M) 'disobey';

ETHIOPIC: Tna. *ḥangädä* 'be refractory (cow that refuses to be milked)', Te. *ḥəngəd* 'that gives little milk'.

ḥangaz, ḥəngāz ሐንገዝ ፡ ሕንጋዝ, (T) **ḫangaz ኀንገዝ** 'eyebrow, wing, armpit, pubic hair';

SEMITIC: Dillmann 109 connects it with Ar. *ḫaǧǧaza* 'surround' which could apply to the eyebrows or to pubic hair. See also *ḥagaz*.

ḥanaka I *(yəḥnək)* **ሐነከ**, (TS) **ḫanaka ኀነከ** 'be anxious, be under stress, (T.Y.Gr.53, M) be ashamed, blush, (Gr.53) be sad, (M) suffocate, strangle';
ʾaḥnaka (Gr.53), causative;
ḥanik (T) 'shy'; (rather 'shyness'?);
ḥənuk (Gr.53) 'who is ashamed, who blushes, who is sad';
ḥənkat 'anguish, vexation, torment, (Gr.53) sorrow, grief, (Gr.53,T) shame, (Lt) cruelty, ferocity';

ETHIOPIC: Te. *ḥanka* 'fear out of respect', *ḥankätkäta* 'fear' (denominative from *ḥənkät* with reduplication of the last two radicals), Tna. *ḥanäḳä* 'be shy, be timid, fear'.

ḥanaka II *(yəḥnək)* **ሐነከ** 'understand, comprehend, perceive';
ḥanik (Lt) 'prudence, wisdom';

SEMITIC: Ar. *ḥanaka* 'understand, have sound judgment', Heb. *ḥānaḳ* 'train a person'; considered a denominative from 'palate': Ar. *ḥanak*, Heb. *ḥeḳ*.

ḥanaka III **ሐነከ** (T.DTW 942) 'give' (denominative from *ḥənk, hənk*).
ḥənk (K*.DTW 942) 'take!';
see *hənk*, above.

ḥanaka IV **ሐነከ** (DTW 942) 'munch, chew, eat';
ʾaḥnaka (DTW), causative;
taḥanka (DTW), passive;
ḥənuk (DTW), pass. part. of *ḥanaka*;
māḥnak, pl. *maḥānək* (K) 'jaw, means of chewing, means of grinding up meat and bones';

SEMITIC: Ar. *ḥanaka* 'chew', from *ḥanak* 'palate', Soq. *ḥ-t-nk* 'give food, receive food'.
ETHIOPIC: Te. *(tä)ḥannäka* 'gulp down with an effort', Amh. *aññäkä* 'chew'.

ḥankā ሕንካ 'initiation';
ḥanaka (yəḥnək) (K*) 'initiate, inaugurate' (denominative from *ḥənkā*);

transcription of Heb. *ḥănukkā* 'initiation, consecration'. For 'initiation, consecration' from *ḥanak* 'palate', see Landberg 1909:1712-4.

ḥankaba ሐንከበ (T.Y.MA.M) = Amh. *säffärä*, either 1) 'measure' or 2) 'camp';
see *ḥnks* II.

ḥənkākəyā, ḥənkakayā ሕንካክያ ፡ ሕንከክያ (Lt) 'kind of tree, fruit of that tree'.

ḥnks I, **ḥankasa ሐንከሰ** 'be lame, (T.Y.K) doubt, hesitate' (for the meanings, see also Amh. *anäkkäsä*, below);
ʾaḥankasa (DTW 943), causative;
ḥankās, (DTW 943) *ḥankāsā* 'lame';
ḥənkāse 'limp (n.), lameness, (T) doubt' (n.);
ḥənkəsənnā 'lameness, limp' (n.);

SEMITIC: Ar. (Dat) *ḥakas* 'limp', Syr. *ḥaggīsā* 'lame' (Dillmann 109; so also Brockelmann 1928:214). The connection between Ethiopic *ḥnks* and Heb. *ʿeḳeṣ* 'anklet, bangle' as suggested by Rundgren, *Oriens* 13-4 (1961).369 is unlikely.
ETHIOPIC: Tna. *ḥankäsä* 'be lame', Te. *ḥankäša*, Amh. *anäkkäsä* 'limp, be slow-witted', Arg. *anäkkäsa*, Har. *ḥankässa* 'lame', Gur. *ankassa*; passed into Cushitic: Bil.Sa.Af. *hankas*, Kham. *hakes*.

ḥnks II, **ḥənkəsənnā ሕንክስና** 'hiding place' (2 Kings 22:46);

perhaps misprint for **ሕንክብና** *ḥənkəbənnā*, and see *ḥankaba* 'camp'.

ḥankəso ሐንክሶ 'odoriferous plant';
see also *ʾankaso*.

ḥenelewotu ሔኤሎዎቱ (T) 'hall'.

ḥnn, taḥanana ተሐነነ (T) 'be able';

ETHIOPIC: perhaps Tna. *hannänä* 'apply oneself'.

ḥanpin, ḥənpin ሐንጲን ፡ ሕንጲን (Lt), **ḥanpon, ḥənpān ሐንጳን ፡ ሕንጳን** (T.K.D) 'lizard, (T) kind of beetle, scarab, (Lt) chameleon';

SEMITIC: perhaps Ar. *ḥanfāʾ* 'sea tortoise' (Dillmann 110).

ḥənpāppe ሕንጳጳ; see *ʾənpāppe*.

ḥenqe ሔንቄ (T) 'louse';
see also *ʾanqi*.

ḥanqaqa I ሐንቀቀ 'be inclined, slip, slide, be prone (to any feeling), (Gr.52,L.Lt) be in anxiety, be fearful, fear, (K*.T.Y) be pampered, be capricious, (K*) desire something that is beyond one's capacity';
ʾaḥanqaqa (Gr.52), causative;
ḥənquq (L.K*.Gr.52) 'fearful, timid, (K*) pampered, capricious';
ḥənqāqe (D.T), *ḥənqʷāqʷe* (KG) 'inclination, being prone to (n.), being pampered, being capricious, (L.Lt.Gr.52) anxiety, fear';
māḥənqaqi (Gr.52) 'who frightens';

ETHIOPIC: Tna. *ḥanqäqä* 'be spoiled, be pampered', Te. *ḥanqäqa* 'live in luxury', *ḥənquq* 'spoiled'.

ḥanqaqa II ሐንቀቀ (T) 'be superstitious, predict the future';
ḥənquq (K*.T) 'superstitious, soothsaying'.

ḥənqərt I ሕንቅርት (DTW 944), **ḥənqərt** ኅንቅርት (K) 'goiter';

ETHIOPIC: Tna. *ʿənqərti* 'goiter', Amh. *ənqərt*.

ḥənqərt II ሕንቅርት 'melting pot, furnace, pit in which blacksmiths melt iron';

ETHIOPIC: Amh. *ənqərt* 'shaft from which minerals or ores are taken'.

ḥənqās ሕንቃስ (T.M) 'mud';
see also *ʾanqās*.

ḥanos ሐኖስ; see *hanos*.

ḥanaṣa *(yəḥnəṣ)* ሐነጸ, (T) **ḥanaḍa** ሐነፀ 'build, build up, construct, repair, erect';
ʾaḥnaṣa, causative;
taḥanṣa 'be built, be erected';
ḥanāṣi 'builder, mason, architect';
ḥənuṣ 'built, constructed';
ḥənṣ, ḥənṣā, ḥənṣe- (with suffix pronouns) 'structure, building, construction, (Lt) rule';
ḥənṣat 'construction, structure, process of building';
(*baʿāla ḥənṣatā* 'Feast of the Construction of the first church [the 20 and 21 of *śane*])';
ʾaḥnāṣi, maḥnaṣi (Gr), part. of *ʾaḥnaṣa*;

SEMITIC: Praetorius, *ZDMG* 61 (1907). 616 considers the verb *ḥanaṣa* 'build' a denominative from *ḥənṣ* 'building', metathesis of Ar. *ḥiṣn* 'fortress' (for which see *ḥəṣn*, below).
ETHIOPIC: Tna. *ḥanäṣä* 'build', Amh. *annäṭä*, Gur. *anaṭi* 'carpenter' (from Amharic).

ḥanṣe ሐንጼ (Lt) 'mouse';

see *ḥanṣawā*.

ḥanṣawā ሐንጸዋ (Sw. in D 780) 'mouse';

variant of *ʾanṣawā*, above. See also *ḥanṣe*.

ḥənṣawāl ሕንጽዋል, (T) **ḥanṣawāl** ኅንጸዋል 'kind of oat';
see also *ʾənṣawāl*.

ḥanet ሐኔት (D.T) 'contention';

ETHIOPIC: Dillmann 79, 109 considers it a variant of *ḥamet*; cp. Tna. *ḥannəḥannä* 'rivalry'; in Cushitic: Be. *hane* 'reproach'.

ḥanot (pl. *ḥawānit, ḥawanāt*, [K*] *ḥanwāt*) ሐኖት 'cell, vault, slaughter house, (T) tavern, inn';
(*beta ḥanot* 'tavern');

of Aram.-Syr. (*ḥănūṯā, ḥānūṯā*) origin (Fraenkel 172; Noeldeke 1910:45); also in Ar. *ḥānūt*, Heb. *ḥānūṯ*, Amh. *hanot* 'butcher shop'.

ḥanaṭa ሐነጠ (D.T.Y) 'perfume the corpse, embalm the corpse, massage, rub with perfume';

SEMITIC: Ar. *ḥannaṭa* 'embalm', Heb. *ḥānaṭ*, Aram. *ḥănaṭ*, Syr. *ḥənaṭ*.

ḥnṭb, ʾaḥanṭaba አሐንጠበ (Lt) 'scratch';

SEMITIC: Ar. *ḥaṭaba* 'prune (a vine)'; the Ethiopic root is augmented by *n*.
ETHIOPIC: Te. *ḥanṭäba* 'cut the ear of corn'.

ḥanṭaṭa ሐንጠጠ (Y.M) 'scratch, strip off';

SEMITIC: Ar. *ḥaṭṭa* 'cut, cleave, engrave', PbH. *ḥāṭaṭ* 'dig, cut out', Aram. *ḥăṭaṭ*, Syr. *ḥaṭ (ḥṭṭ)* 'dig, dig out', Md. *ḥṭṭ* (probably) 'dig out, excavate', Akk. *ḥaṭāṭu*.
ETHIOPIC: Tna. *ḥanṭäṭä* 'scratch', Te. *ḥanṭäṭa* 'be torn', Amh. *anäṭṭäṭä* 'scrape, smooth by scraping'. The Ethiopic root is enlarged by *n* in relation to Semitic *ḥṭṭ, ḥṭṭ*. See also *ʿanṭaṭa, ḥanṣaṣa*.

ḥanzaza ሐንዘዘ (Y) 'come out of the nose (drink or food)';

ETHIOPIC: Amh. *anäzzäzä* 'come out of the nose (food or drink) owing to a spasm of the trachea'. See also *ḥazaza*.

ḥənzəz ሕንዝዝ (DTW 941) 'beetle';

ETHIOPIC: Tna. *ḥənžiž* 'beetle', Amh. *ənzəz*.

ḥeppā ሔጳ (T) 'bird of prey'.

ḥeppo ሔጶ (T) 'deacon';

wrongly reconstructed from *ḥeppo diyāqon* (see *hippo diyāqon*)

ḥepodeṭen ሔጶዴጤን (T), **ḥepodiyāṭen** ሔጶዲያጤን (M) 'silken veil, cloth of silk and gold thread, colored cloth';

to be identified with *hippodiṭen*, above.

ḥepelāpu ሔጴላጵ (T), **hipilāpi** ሂጲላጲ (MA), **ʾapolipu** አጶሊጵ (T) 'the eastern door of the church, gateway of the church compound';

possibly to be identified with Gk. *(hē)pylē* '(the) gate'. See also *ʾappālippu*.

ḥepən ሔጵን (T), **ḥepan** ሔጰን (M) 'bird that does not fly';

would it be the same as *ʾeppoppā*?

ḥaqe ሐቄ, **ḥaqʷā** ሐቋ; see *ḥaqaya*.

ḥaqʷe ሐቋ (also **ḥawqe, ḥawqʷe** ሐውቄ ፡ ሐውቋ), pl. *ḥaqʷeyāt* 'hip, loin, thighbone';

SEMITIC: Ar. *ḥaqw* 'loin', SAr. *ḥqw* 'loins, hips', Mh. *ḥaqou*, Heb. *ḥeq* 'lap'.
ETHIOPIC: Te. *ḥəqqät* 'loin, hip', Tna. *ḥaqqät, ḥəqqʷä, ḥəqqʷe*, Har. *ḥaʿči* 'back of body', coming to mean 'back of, behind, after' in the various Gurage dialects (see Leslau 1979:72, under *anq'ä*) as well as in Te. *ḥaqo* (*JNES* 15[1956].241-2). Littmann, *ZS* 1 (1922). 66 compares Har. *ḥaʿči* 'back' with Te. *ʿeṣ* 'back'.

ḥəqq ሕቅ; see *ḥqq*.

ḥəqqʷ, ḥəqqu ሕቍ ፡ ሕቁ, (T.M) **ḥəwəq** ሕውቅ, (T) **ḥəqəw** ሕቅው 'odoriferous wood, cedar wood, pine tree, (T) perfume, aroma';

ETHIOPIC: Reinisch 1887:39 compares it with Tna. *ʾanqʷa* 'der afrikanische Wachholderbaum', Te. *ʾanqa* (instead of *ʾanqʷa* given by Reinisch); also in Cushitic: Bil. *anqʷā*.

ḥaqafa *(yəḥqəf, yəḥqaf)* ሐቀፈ 'hug, embrace, brood, fold (hands)';
ʾaḥqafa, causative;
taḥaqfa, passive;
taḥāqafa 'embrace each other';
ʾastaḥāqafa, caus. of *taḥāqafa*;
ḥaqāfi (K*), act. part. of *ḥaqafa*;
ḥəquf, ḥuquf 'embraced, hugged';
ḥuqāfe 'embrace, embracing' (n);
ḥəqfat 'embrace, guardianship';
məḥqāf (K*) 'means or place of holding in the arms';

SEMITIC: perhaps Ar. *ḥaqafa* 'be bent, be curved' (Ambros), Śḥ. *ḥfeq* 'embrace', and perhaps also *ḥeqef* 'bend, sleep (protectively) over (a child)', Neo-Syr. *ḥəpaq* 'embrace', Akk. *epēqu*, wohl 'umfassen' (von Soden 222); related to *ḥbq* (with alternance of labials and metathesis): Soq. *ḥ-t-bq* 'embrace one another', Heb. *ḥāḇaq* 'embrace', Aram. *ḥabbeq*, Syr. *ḥəḇaq* 'surround, encompass', Md. *ḥbq* 'embrace', Ug. *ḥbq*. Hetzron, *BSOAS* 33 (1970). 612 suggests the possibility of Heb. *ʿqf* 'surround'; note also Syr. *ʿəpaq* 'embrace' (Fraenkel, *BA* 3[1898].73 against Barth 1893:25). Barth, ib. compares Ar. *ḥaqab* 'girdle, girth'.
ETHIOPIC: Tna. *ḥaqäfä, ḥaqʷäfä* 'embrace', Te. *ḥaqfa*, Arg. *ḥaqqäfa*, Amh. *aqqäfä*, Gur. *anqäfä*, Har. *ḥafäqa* (for *ḥaqäfa*, with metathesis, a feature that is frequent in Harari). The root passed into Cushitic: Kam. *hanqaffo*, Sid. *hanqafi*, Sa. *haqaf*.

ḥəqʷəf ሕቍፍ (Gr.50) 'priest'.

ḥaql (pl. *ʾaḥqāl, ʾaḥqul, ʾaḥqəlt*) ሐቅል 'field, plain, desert, wilderness, countryside, district';
(*nəwāya ḥaql* 'weapon');
ḥaqqala (K*) 'go to the field, (T.Y.M) become a rebel, plunder, become an uninhabited place';
ḥaqqāl 'countryman, farmer, native, rustic, (T) robber, fighter, barbarian, savage, (KG) one who lives in the desert';
ḥaqqāli, same;
ḥaqqālāwi 'one of the field, peasant, rustic, rude, (Lt) rebel';
ḥaqlāwi (Gr.50) 'uninhabited (place), empty, uncultivated (place)';

SEMITIC: Ar. *ḥaql* 'field, fertile field', SAr. *ḥql* 'field', Aram. *ḥāqal*, Syr. *ḥaqlā*, Md. *ḥaqal*, Akk. *eqlu*.
ETHIOPIC: Amh. *ḥaql* 'wilderness' (from Geez).

ḥaq"ana, ḥaq"na ሐቈነ ፡ ሐቍነ (D.T.Y) 'churn butter';
məḥq"ān (T) 'vessel for churning butter';

SEMITIC: Ar. *ḥaqana* 'churn'.
ETHIOPIC: Te. *(ʾat)ḥaqäna* 'churn', *ḥəqan* 'buttermilk', Tna. *ḥaq"änä* 'churn', *ḥəq"an* 'buttermilk'. See also *ʾəq"ān*.

ḥaqaqa *(yəḥqəq)* ሐቀቀ (T.M) 'level off, fasten, fix, (K*) make exact by increasing what is little or by diminishing what is much';

SEMITIC: Ar. *ḥaqqa* 'be suitable', *ḥaqq* 'right, truth', SAr. *ḥqq* 'valid, binding', Soq. *ḥaq* 'judgment', Heb. *ḥoq* 'prescription, rule, limit', Aram. *ḥqq* 'cut into > decree', Syr. *ḥuqqā* 'rule', Md. *ḥqq* 'be orderly'.
ETHIOPIC: Te. *ḥaqq* 'right', Tna. *ḥaqqi* 'truth'. The root is related to *ḥgg* (see *ḥagaga*, above); see also *ḥqq*, below.

ḥqq, ḥəqq ሕቅ 'little, a little, moderate, somewhat, mediocre';
ḥəqqa 'a little, a little while, for a short time, a little way, by degrees';
(ḥabbaḥəqq 'little by little, gradually, by degrees');
(ʾəmdəḥra ḥəqqa 'soon after');
baḥəqqu 'sufficiently, enough, very, very much, greatly, considerably, thoroughly, completely, exceedingly, utterly, intently, accurately, entirely, (Lt) in a little time'; (with a negative) 'not at all';

the basic meaning is 'be in the right measure (be it little or much)'; see *ḥaqaqa*, above.

ḥaqara ሐቀረ; see *ʾastaḥaqara*;
ʾastaḥaqara, ʾastāḥqara, (K*) *ʾaḥqara* 'disdain, despise, look down on, deceive, esteem lightly, profane, humiliate, behave contemptuously, treat with contempt, vilify, revile, abuse, mock, ridicule, blame, censure';
taḥaqra (K*), passive;
ḥəqur, (T) *ḥəq"ər*, pass. part. of *ʾastāḥqara*; also 'submissive, vile, despicable';
ḥəq"r (M), *ḥaqr* (K*) 'contempt, vileness, schism, heresy';
ḥaqrat, ḥəqrat 'dishonor, contempt, disdain';
ḥaqarāt (Lt) 'rejection, repudiation';
ʾastaḥaqāri (Gr.50), part. of *ʾastaḥaqara*;
ʾastāḥqərot (Lt) 'insolence, dishonor, treachery';
mastaḥaqər, (K*) *maḥqər*, part. of *ʾastaḥaqara*;

SEMITIC: Ar. *ḥaqara* 'think lightly of', Heb. *ḥāqar* (Prov.28:11, Judges 5:16) 'despise' (Kopf 198, Barr 258 following others), Syr. *ḥəqar* 'talk boastfully' (Brockelmann 1928:252), Md. *ḥqr* 'boast, speak boastfully'.
ETHIOPIC: Amh. *astaqqärä* 'belittle, disdain' (an Amharicized form of G. *ʾastaḥaqara*); perhaps Te. *ʾastäḥaqära* 'complain'.

ḥəqəw ሕቅው (T); see *ḥəqq"*.

ḥaqaya *(yəḥqi)* ሐቀየ, (Gr.50) **ḥaqya** ሐቅየ 'gnash the teeth, grind the teeth, break with the teeth, break by chewing, (M) grind one tooth against another, (T) bring close (probably, the teeth), chew hard food (such as roasted grain), (Lt) crunch';
ʾaḥqaya, causative;
taḥaqya, passive;
taḥāqaya (K*) 'grind the teeth against each other';
ḥaqāyi (K*), act. part. of *ḥaqaya*;
ḥəquy (K*) 'gnashed (teeth)';
ḥaqe, ḥaqay, (T) *ḥaqəy, ḥaq"ā*, (L) *ḥaqiy* 'gnashing of teeth';

ETHIOPIC: Tna. *ḥaqäyä* 'gnash the teeth', Te. *ḥaqa* (Reinisch), Gaf. *ačč̣ä* (Polotsky, *JAOS* 69[1949].41); also in Cushitic: Bil. *haqaq-d* 'gnash the teeth', Kam. *anč̣ē-kko* 'chew', Dar. *ūnč̣e*. Or could Kam. Dar. *anč̣e, ūnč̣e* be identified with Semitic *ḥnk* (see *ḥeka*) with *k:q:č̣*?

ḥaq"eyāt ሐቈያት; see *ḥaq"e*.

ḥarā ሐራ 'army, troops, hosts, soldiers, soldiery, captains, officers';
ḥarāwi 'soldier, captain, freeborn, nobleman';
ḥarāwənnā (Lt) 'freedom';
ḥarənnat (T.M) 'freedom';

SEMITIC: Ar. *ḥurr* 'freeborn', SAr. *ḥr* 'free', Heb. **ḥor, ḥor-īm* 'free men', PbH. *bḥn ḥor-īn* 'free, freed', Aram. *bar ḥōrīn*, Syr. *ḥerā, ḥerāyā*, Md. *br haria*.
ETHIOPIC: Amh. *hara* 'army, troops' (from Geez); Te. *kärayi* 'army, band' (Littmann-Höfner 404). For 'free, freedom', cp. Tna. *ḥara* 'free', *ḥarənnät* 'freedom', Te. *ḥara* 'free, freedom', Amh. *hurr* 'free', *ara, arənnät* 'freedom', Gur. *hurru bālä* 'be free'. While it is tempting to connect the meanings of *ḥarā* 'army', *ḥarāwi* 'soldier, freeborn' and *ḥarənnat* 'freedom', this may not be the case.

ḥarra ሐረ; see *ḥrr*.

ḥora ሐረ; see *ḥwr*.

ḥarb ሐርብ (K*) 'war';

from Ar. *ḥarb*; also in Te. *ḥarəb*, Har. *ḥarbi*, Amh.Gur. *harb, arb*; Te. *(tä)ḥaräba* 'fight' is a denominative.
SEMITIC: SAr *ḥrb-t* 'battle', Soq. *ḥarib* 'fight', Heb. *ḥereb* 'sword', Aram.-Syr. *ḥarbā*, Md. *harba*, Ug. *ḥrb*.

ḥereb ሔረብ (T) = Amh. *əmb"ay* 'kind of plant having sour fruit';

ETHIOPIC: perhaps Te. *ḥaräba* 'a plant'.

ḥeraba ሔረበ (T.M) 'scrape, delete by scraping, tan (hide)'; could be either an original form or a reconstructed perfect from the imperfect *yəḥerrəb*, from **ḥarraba*;
ḥerabi (T+); should be *ḥerābi, ḥerēbi* (K*) 'tanner';

seems to be a wrongly reconstructed form of Amh. *arräbä* 'make Moroccan leather', from **ʿrb* (with initial *ḥ* instead of *ʿ*).

ḥarbata I ሐርበተ (T.M) 'fend off, parry, ward off a blow with a shield'.

ḥarbata II ሐርበተ (MA) 'be panic-stricken, be appalled';
ETHIOPIC: Tna. *harbätä* 'not know how to distinguish between things'; perhaps also Amh. *tä-rbätäbbätä*, from *rbt* (with reduplication of the last two radicals), from an original *ʾrbt*.

ḥarada *(yəḥrəd)* ሐረደ, (L) **ḥarada** ጎረደ 'slaughter, sever, cut the throat, slay, destroy';
ʾaḥrada (K*), causative;
taḥarda, passive;
taḥārada (K*) 'slaughter one another';
ʾastaḥārada (K*), causative of *taḥārada*;
ḥarādi (K*), act. part. of *ḥarada*;
ḥərud, pass. part. of *ḥarada*;
ḥərdat, verbal noun of *ḥarada*;

SEMITIC: Ar. *ḥarada* 'pierce'. G.R. Driver in Baumgartner 1967:54 connects this root with Heb. *ḥārad* which occurs in several passages in the meaning 'set out, hurry' which he derives from the basic meaning 'pierce' (Ar. *ḥarada*) > 'he separated himself from his own people' > 'hurried away on a journey, set out'.
ETHIOPIC: Tna. *ḥarädä* 'slaughter', Te. *ḥarda*, Amh.Gur. *arrädä*, Arg. *arräda*; passed into Cushitic: Be. *haräd*, Qua. *ard*.

ḥarādəl ሐራድል (T.M) 'hyena';
seems to be a plural form.

ḥaraḍa *(yəḥrəḍ)* ሐረዐ, (K) **ḥaraṣa** ሐረጸ, (L.T) **ḥaraṣa** ጎረጸ 'grind, pulverize, reduce to powder, mash, crush, cut off';
ʾaḥraḍa, causative;
taḥarḍa, passive;
ḥarāḍi 'miller';
ḥərud 'ground, pulverized';
ḥariḍ, (K.T) *ḥariṣ* 'powder, flour, dough';
ḥərḍat, verbal noun of *ḥaraḍa*;
māḥ(ə)raḍ 'mill, millstone, lower millstone';
(māḥraḍa ʾadg 'millstone', see *ʾadg*);
(ʾəbna māḥraḍ 'millstone');
(beta māḥraḍ [L] 'mill');

SEMITIC: related to Ar. *ḥaraṣa* 'split', SAr. *ḥrḍ* 'Mehlkuchen' (?) (Müller 1983:280).
ETHIOPIC: Te.Tna. *ḥariṣ* 'flour', Arg. *harṭ*, Gur. *arṭ*; passed into Cushitic: Sa.Af. *harid*.

ḥarafa I *(yəḥrəf)* ሐረፈ (K.Y.M) 'drip, drop';
ḥarafā, (KG) *ḥarifā, hərafā* 'saliva, phlegm, foam, (T.M) oil of mustard, juice (sap) of spinach';
ḥarfot (M) 'juice of peas or chickpeas';

SEMITIC: related to Heb. *ʿārap* 'drip, trickle'.
ETHIOPIC: Amh. *äräfa, äräfat* 'foam', Gur. *äräfa*, Arg. *äräfa, haräfat*, Har. *haräfa, ḥorofa*, and perhaps also Te.Tna. *ʿafra* 'foam' (with metathesis and *ḥ:ʿ*).

ḥarafa II ሐረፈ (T.Y.M) 'crush, grind, tear off a leaf from the top, make thin' (should be Amh. *asassa* rather than *sassa* 'be thin' as in T.Y);
ḥarifot (T) 'ground, crushed' (see also *ḥarifonot*);

SEMITIC: perhaps Ar. *ḥarafa* (with *ḥ*) 'pluck (a fruit), cut off (fruit)'. W. Müller suggests Ar. *ḥarafa* 'turn away, discard from', Śḥ. *ḥaref* 'remove'.

ḥarif ሐሪፍ (T.M) 'vegetables, seed of vegetables';

perhaps for *ḥarif* with the meaning 'that which is harvested early', or 'that which is gathered'; cp. Ar. *ḥarafa* 'pluck (a fruit), gather fruit'.

ḥarifonot ሐሪፎኖት (KG) 'coarsely ground (wheat), split (lentils)'.

probably for *ḥarifot* (see *ḥarafa* II).

ḥərrifāt ሐሪፋት (T.M) 'useless, futile, idle'.

from Ar. *ḥurāfā*, pl. *ḥurāfāt* 'nonsense, gratuitous story' (Ambros).

ḥaraga ሐረገ (K*) 'wind around, interlace';
ḥarag (pl. *ʾaḥrāg, ʾaḥrug*) 'vine shoot, twig, creeper, ornamented headings, ornamental design, vignette';
(*nəʾus ḥarag* 'dependent clause');
(*ʿabiyy ḥarag* 'main clause'); expressions created by Marsəʿe Ḥazän;

SEMITIC: Ar. *ḥaraǧa* 'dense and tangled trees'.

ETHIOPIC: Tna. *ḥarägä* 'vine branch', Te. *ḥarägä* 'a tree', Amh. *arägä* 'a creeping plant'; passed into Cushitic: Sa. *harag*, same.

ḥarge (pl. *ḥarāgit, ʾaḥrug*) ሐርጌ, (Gr.48) **ḥargi** ሐርጊ 'ram, male of sheep or goats, kid (of goats)';

ETHIOPIC: Praetorius, *ZDMG* 43 (1899). 326 derives it from Cushitic: Sa.Af. *hargi* 'eunuch, castrated male sheep'; cp. also Som. *urgi* 'ram'.

ḥargaṣ (pl. *ḥargaṣāt*) ሐርገጽ, (K) **ḥargaḍ** ሐርገፅ 'crocodile';

ETHIOPIC: Tna. *ḥargaṣ* 'crocodile'; augmented by *r* in relation to *ḥagaṣ*, above.

ḥarḥar I ሐርሐር (Lt) 'multicolored';
see also *ḥarḥar* II.

ḥarḥar II ሐርሐር (Lt) 'swampy';

perhaps to be connected with *ḥarḥar* I because of the many colors of a swampy place.

ḥarama *(yəḥrəm)* ሐረመ 'forbid, prohibit, abandon, set aside as sacred, declare sacred, consecrate, dedicate to a deity, (T.M) serve a deity or a sacred thing';
ḥarrama 'anathematize';
ʾaḥrama 'forbid, prohibit as illicit, lay a ban, consecrate, devote, cause to be devoted, declare as taboo, declare illicit, anathematize';
taḥarma, taḥarrama 'be forbidden, abstain, keep oneself away from something (because of its being illicit), make a vow, be taboo, cultivate sacred things';
ḥarāmi (K.Gr.46), act. part. of *ḥarama*; also 'abstinent, penitent';
(*ḥarāme ʾəkl* 'one who abstains from food');
ḥərum 'not permissible, illicit, forbidden, consecrated, dedicated (to God), devoted (to God), anathematized, who abstains';
ḥərm 'forbidden thing, prohibited by law, (Lt) setting aside as sacred';
ḥərmat 'prohibition, abstinence, sacredness, sacred rites, ritual, religion, ceremony, rite, mortification, anathema';
ʾaḥrāmi, māḥrami (Gr), part. of *ʾaḥrama*;
məḥrām 'sanctuary, shrine, temple, chapel, temple of the pagans';
taḥarāmi 'bereaved, who abstains, who keeps away (from something)';
taḥarmo 'abstinence';
təḥrəmt 'abstinence, vow, devotion, mortification';

SEMITIC: Ar. *ḥaruma* 'be forbidden, be prohibited', *ḥarrama* 'forbid, pronounce inviolable or entitled to respect', SAr. *ḥrm* 'prohibit', Śḥ. *aḥrim* 'forbid', Heb. *ḥrm* (hifʿil) 'banish' (for the various meanings of Heb. *ḥrm*, see G.R. Driver in Baumgartner 1967:56-9), Aram. *ḥarem* 'excommunicate, declare something set apart for the temple's use', Syr. *ʾaḥrem* 'interdict, separate from the ordinary use, devote to God', Md. *ḥrm* 'ban, curse', Akk. *ḫarāmu* 'separate'. For 'sanctuary', cp. Ar. (Dat) *miḥrām*, SAr. *mḥrm*, Te. *məḥram*. As for Ar. *miḥrāb* 'prayer niche', Landberg 1920:396-8 derives it from SAr. *mḥrm*, whereas R.S. Serjeant, *BSOAS* 22 (1959). 439-453 derives it from SAr. *mḥrb*. See also Noeldeke 1910:52, n. 3.

ETHIOPIC: Te. *ḥarräma* 'forbid', Tna. *ḥarämä* 'be prohibited', Amh. *harrämä, arrämä* 'forbid, ban'. Note that the forms *ḥaram, ḥarim* 'forbidden, taboo' in the various Ethiopian languages are borrowed from Arabic.

ḥərmətənnā ሕርምትና (Lt) 'perdition, misery';

metathesis for *ḥərtəmənnā*; see *ḥartama*.

ḥarmaz, ḥarmāz (pl. *ḥarāməz*) ሐርመዝ ፡ ሐርማዝ 'elephant, (K) rhinoceros';

ETHIOPIC: Te.Tna. *ḥarmaz* 'elephant'; passed into Cushitic: Af. *harmaz*, Qua. *harmāz*. See Hommel 333, 374, 381, and *harmās*, above.

ḥarang"āde ሐረንጓዴ (Lt) 'light green';

from Amh. *aräng"ade*.

ḥarənnat ሐርነት 'freedom';

is perhaps a loanword from Ar. *ḥurr* 'free', and is not to be connected with *ḥarā*.

ḥarapi ሐረጲ; see *ḥarpapa*.

ḥarpapa ሐርጰጰ (T.Y), **harpapa** ሀርጰጰ (MA) 'be rebellious, be violent';
ḥarapi (MA has *harapi*) 'violent, criminal';

SEMITIC: Grimme 1914:261 connects it with Ar. *ḥariba* 'be violent, be vehemently angry', Heb. *ḥārap* 'say sharp things', Syr. *ḥarrep* 'sharpen'.

ḥaraqus I ሐረቁስ (Lt) 'an insect, (K) which is nibbled, chewed, gnawed, bitten (food, fruit)'; one would expect 'which nibbles, chews, and so on';

from Ar. *ḥurqūṣ* 'winged insect'.

ḥaraqus II ሐረቁስ (Sw. in D 1399) 'material for coloring'.

ḥrr, ḥarra, ḥarara *(yəḥrər, yəḥrar)* ሐረ ፡ ሐረረ 'burn (intr.), be ablaze, be hot, be grilled, (T) be dried up';
ʾaḥrara 'burn up (tr.), consume, dry up (tr.)';
ḥərur 'burnt, dried out';
ḥarur 'intense heat, ardor, fervor' (probably from Ar. *ḥarūr*);
ḥərār 'ardor, fervor, heat, glowing ashes, (Gr.47) fever'; (Gr.47 has an entry *ḥarār* ሐራር, but the quoted text has *ḥərār* ሕራር);

SEMITIC: Ar. *ḥarra* 'be hot', Śḥ. *ḥar* 'heat' (n.), Heb. *ḥārar, ḥārā (ḥry)* 'be hot', *ḥarḥur* 'feverish heat', Aram. *ḥărar* 'burn', Syr. *ḥar* 'be dry', Md. *ḥrr* 'be hot', Ug. *ḥrr* 'scorch, roast', Akk. *erēru* 'be arid, be parched' (?), *arāru* 'burn up'.

ETHIOPIC: Tna. *ḥarärä* 'burn, be hot, be burned', Te. *ḥarra* 'be hot', *ḥarur* 'heat' (n.), Har. *ḥarära* 'be hot', Amh.Gur. *arrärä* 'be charred'; also in Cushitic: Tem. *harūrre* 'be hot', Sid. *ārri*, Or. *aru* 'be charred', *ār* 'be angered', Bil. *harär* 'burn', Af. *ur*.

ḥarir ሐሪር 'silk';
ḥarirāt 'silk dresses';

SEMITIC: Ar. *ḥarīr* 'silk', Soq. *haraher*.
ETHIOPIC: Te.Tna. *ḥarir* 'silk', Te. also *ḥar*, Amh. *har, harir*, probably from Ar. *ḥarīr*; also in Cushitic: Sa. *harīr*, Af. *harēr*.

ḥarasa I *(yəḥrəs)* ሐረሰ 'plow, cultivate land';
ʾaḥrasa, causative;
taḥarsa, passive;
ḥarāsi (pl. *ḥarast, ḥarāsəyān*) 'plowman, farmer';
ḥərus (K*) 'plowed';
ḥərs (K*) 'plowed field, farmland';
ḥarsāwi 'plowman, farmer';
ḥərsat (K*) 'act of plowing';
māḥras (pl. *maḥāras*) 'plowshare, plow';

SEMITIC: Ar. *ḥarata* 'plow', SAr. *m-ḥrt-t* 'plowland', Heb. *ḥāraš* 'plow', Syr. *ḥaraṯ*, Md. *ḥrt* 'dig out', Ph. *ḥrš* 'plow', Ug. *ḥrt*, Akk. *erēšu* 'cultivate a field'.
ETHIOPIC: Tna. *ḥaräsä* 'plow', Te. *ḥarsa*, Har. *ḥaräsa*, Arg. *harräsa*, Amh.Gaf. *arräsä*, Gur. *aräsä*. For 'plow' (n.), cp. Te.Tna. *maḥräša*, Amh.Gur. *maräša*. The root passed into Cushitic: Bil. *arās*, Sa.Af. *harās*.

ḥarasa II *(yəḥrəs)* ሐረሰ 'practice sorcery, foretell the future, devise, (K*) have bad thoughts, (M) lie';
ḥarāsi 'magician, who has the divining spirit, enchanter';
ḥaras, ḥars, (L) *ḥarś*, (KG) *ḥaris* 'incantation, divining power, divination';
(*sabʿa ḥarś* [L], *sabʿa ḥaris* [Lt] 'diviners');
ḥarso (T.M) 'one who predicts, magician';
ḥarasāwi, see *ḥarāsi*;

SEMITIC: Heb. **ḥereš* 'magic', Aram. *ḥārāš* 'magician', *ḥarš-īn* 'magic', Syr. *ḥarrāšā* 'magician', Md. *haršin* 'enchantment, magic', Ug. *ḥ-t-rš* 'work magic'. Barth 1893:3 connects the root with Ar. *siḥr* (with metathesis) 'magic' against Fraenkel, *BA* 3 (1898). 64. Von Soden 324 connects it with Akk. *ḫarāšu* 'tie, bind', the tying referring to the magical practice of tying knots (see also *ḥəbr* II). On Heb. *ḥereš* and on its connection with Ar. *ḥurs* 'the food given to the women in childbed (as a magical drug)

to facilitate delivery', see W. Robertson Smith, *The Journal of Philology* 14 (1885).124-5.
ETHIOPIC: Noeldeke 1910:37 considers G. *ḥarasa* an Aramaic loanword; however, in view of Gur, *arāši* 'one who has the power of casting the evil eye', the root is to be considered Ethiopic; passed into Cushitic: Be. *hariš* 'magic'. See also *ḥarāsi*.

ḥarrasa ሐረሰ (Y.H.M) 'sleep';

ETHIOPIC: probably for *ḥarasa* 'be in childbed', and cp. also Tna. *harāsä* 'sleep, slumber, be in childbed' (Tna. *harāsä* would then be for *ḥarāsä*).

ḥarāsi ሐራሲ, pl. *ḥarast* (KG) 'judges';

is there any connection with *ḥarast* (pl. of *ḥarāsī*) 'magicians' (for which see *ḥarasa* II)?

ḥaris ሐሪስ; see *ḥarasa*.

ḥariś ሐሪሥ, (T) **ḥaris** ሐሪስ, (Gr.48) **ḥoras** ሐረስ, **ʾarwe ḥoras** አርዌ ፡ ሐረስ (probably from a miscopied text) 'rhinoceros';

ETHIOPIC: Te.Tna. *ḥariś* 'rhinoceros', Amh. *haris, awraris* (from *awra aris*, originally *ʾawrā ḥariś*); passed into Arabic *ḥarīš* (Noeldeke 1910:57), and Cushitic: Sa. *hariš*. See also Hommel 332, 381.

ḥarāṣā ሐራጻ (K*) 'usury';

ETHIOPIC: Tna. *ḥarāṣa* 'usury', *ḥarāṣā* 'lend money at interest', Amh. *araṭa* 'usury'.

ḥurat ሑረት; see *ḥwr*.

ḥartama ሐርተመ 'become wretched, be abominable, be miserable, be distressed, look poor (due to hardship, illness, ignorance), be upset by grief or worry, be vile, be disgraced, be emaciated';
ʾaḥartama, causative;
ḥərtum 'unfortunate, abominable, wretched, miserable, prodigal, wicked';
ḥərtəmənnā 'misery, annoyance, wretchedness, impiety, ungodliness, perdition, destruction, evil, infamy, (T) emaciation';
(*bəʾse ḥərtəmənnā* 'wicked, villainous');

SEMITIC: the connection with Ar. *(ta)ḥattama* (with augmented *r*) 'crumble, break into small bits' suggested by Růžička 166 is plausible. See also *ḥərmətənnā*.

ḥarāṭəqā, ḥarā ṭəqā ሐራጥቃ ፡ ሐራ ፡ ጥቃ 'heretic';

from Gk. *hairetikos* (pl. *hairetikoi*) through Chr.-Ar. (pl.) *harāṭiqa*.

ḥarāwi ሐራዊ, **ḥarāwənnā** ሐራውና; see *ḥarā*.

ḥarāwəyā, ḥarawyā, ḥarawiyā (pl. *ʾaḥrəw*) ሐራውያ ፡ ሐረውያ ፡ ሐረዊያ 'pig, wild boar';
ḥarāwəyā ḥaql 'wild boar';

ETHIOPIC: Te. *ḥarāwya* 'boar', Amh. *ərəya*, Har. *ḥariyya* 'wild pig', Gur. *həräyä* 'porcupine', Gur. (Selti) *iräyä* 'pig'; also in Cushitic: Or. *eriya*, Af. *härāy*, Sa. *harā*, Be. *harāwya*. Appleyard 43 derives it from G. *ḥarawa* 'dig', but the Geez root for 'dig' is *ḥarawa*.

ḥässa, ḥassa ሓሰ ፡ ሐሰ 'God forbid, (Lord) forbid';
ḥässa la- (with suffix pronouns): e.g. *ḥässa lita* 'far be it from me!'; combined with *ʾəska* + imperfect: e.g. *ḥässa lana ʾəska naḥaddəg* 'be it far from us to abandon!';

from Aram.-Syr. *ḥas, ḥas l-* (Noeldeke 1910:38). The expression also occurs in PbH. *ḥas wəḥālīlā, ḥas wəšālōm* 'let it not be, God forbid!', Md. *ḥas*. Arabic *ḥāšā*, in *ḥāšāka, ḥāšā laka* 'God forbid' is not a loanword (as suggested by Noeldeke, ib) since none of the other Semitic languages has *š*. The root is compared with Ar. *ḥassa* 'be compassionate' (Künstlinger, *OLZ* 33[1930].669-70). See also Rundgren, *Oriens* 13-14 (1960-61).368.
ETHIOPIC: Te.Tna. *ḥašša* 'far be it!', from Ar. *ḥāšā*; also in Amh. *šaša* (reduplicated *ša*).

ḥesa ሔሰ, **ḥis** ሒስ; see *ḥys*.

ḥosa ሖሰ; see *ḥws*.

ḥasaba ሐሰበ 'think, believe, impute, consider, estimate, esteem, appreciate, regard, deem worthy, take into consideration, have regard for';
ḥassaba 'compute, count, reckon, record, give an account, calculate';
taḥasaba, (T) *tahasaba* 'be computed, give an account, settle an account, ask for an account';
taḥassaba, passive of *ḥassaba*;
taḥāsaba 'have consideration for, take up accounts with, ask for an account';
ʾastaḥasaba 'call to account';

ḥasābi, act. part. of *ḥasaba*;
ḥassābi, act. part. of *ḥassaba*;
ḥassub, ḥussub 'calculated, computed, considered';
ḥassāb 'account, accounting, reckoning, evaluation, calculation, computation, chronology, quantity, price, portion, proportion, share';
(*ba-ḥassāb-a* + noun 'according to, in proportion to');
(*ḥassāba kawākəbt* 'astrology');
(*ḥassāba zaman* 'calendar');
(*baḥra ḥassāb* 'Treatise on Computation');
maḥassəb 'astronomer, chronologer';
taḥsəbt (K*) 'reckoning, computing';

SEMITIC: Ar. *ḥasiba* 'think', *ḥasaba* 'calculate, count', Soq. *ḥoseb* 'count', Heb. *ḥāšaḇ* 'think', Aram. *ḥāšeḇ*, Syr. *ḥašaḇ*, Md. *ḥšb*, Ph. *ḥšb*.
ETHIOPIC: Tna. *ḥasābä* 'think', Te. *ḥasba*, Arg. *ḥassāḥa*, Har. *ḥēsāba*, Amh. *assābā*, Gaf. *issābā*, Gur. *asābā*; passed into Cushitic: Sid. *assabi*, Bil. *hasaba*, Sa. Af. *hasāb*.

ḥesefot ሔሴፎት (KG) 'thanks, thanksgiving'.

ḥashast ሐሸሐሸት (Lt) 'chameleon';
see *ḥəšəšt*.

ḥasak (pl. *ḥasakāt, ʾaḥsāk*) ሐሰክ, (KG) **ḥask** ሐሸክ 'kind of worm, (Gr.49) caterpillar that appears during rains';
ḥasaka I (MA) 'become stunted, stop growing, become emaciated' (denominative with the meaning of becoming small or stunted, being affected by worms);

ETHIOPIC: Tna. *ḥašāḳa* 'a worm'.

ḥasaka II ሐሰከ (K*) 'to rain, be cold, make shiver (cold, rain)';

SEMITIC: Ar. *ḥašaka* 'let fall rain', *ḥaška* 'abundant rain'.
ETHIOPIC: Amh. *əssəkk alā, əššəkk alä* 'shiver from cold'.

ḥasala I *(yəḥsəl)* ሐሰለ 'put on a halter or a headstall on a mule or a horse, lead by the bridle';
ʾaḥsala, same; also causative;
taḥasla (K*), passive;
ḥasāli, act. part. of *ḥasala*;
ḥəsul, pass. part. of *ḥasala*;
ḥəsāl, ḥasāl, (T) *həsāl* 'bridle, halter, headstall, chain, cord';

SEMITIC: Ar. *ḥasala* 'urge on a beast', Akk. *aṯlu* 'rope' > Aram. *ʾašlā* (Zimmern 35, Kaufman 39), Syr. *ʾišlā*, Md. *ašla*. Or could G. *ḥasala* be connected with Syr. *ḥəsal* 'restrain'?
ETHIOPIC: Te. *ḥasla, ḥašla* 'bridle' (v.), *ḥəsal, ḥəšal* 'camel's bridle'.

ḥasala II ሐሰለ 'put in storage, insert, (K*) load'; *ḥasl* (pl. *ʾaḥsəl, ʾaḥsāl, ʾaḥsəlt*), (L) *ḥasl*, (Gr.48) *ḥəsāl* 'sack'.

ḥesemet ሔሴሜት (T.M) 'cat'.

ḥasen ሐሴን, (T) **hasen** ሀሴን 'butterfly';

SEMITIC: Ug. *ḥsn* 'grasshopper' (Fisher 88). Dahood 1965:58 compares Heb. *ḥāsīl* with Ug. *ḥsn* (with alternance *l:n*).
ETHIOPIC: Tna. *ḥasān* 'termite', Amh. *ašān* 'termite, small locust'.

ḥisān ሒሳን; see *ḥys*.

ḥassat ሐሰት, **ḥəsat** ሕሰት; see *whs*.

ḥisat ሒሰት; see *ḥys*.

ḥusat ሑሰት; see *ḥws*.

ḥasawa *(yəḥsu)* ሐሰወ 'cover, hide, put (into the pocket), (KG) intertwine, put something around the neck';
ḥassawa 'lie, tell a lie, utter a falsehood, falsify, deny, belie, deceive, be deceitful, be false, bring false witness, (Y) twist';
ʾaḥsawa, ʾaḥassawa 'cause to lie, consider something to be a lie, declare to be a lie, falsify, accuse of lying, make a liar of, accuse of falsehood, induce to falsehood';
taḥassawa 'be convicted of falsehood, be accused of falsehood, be shown false, be shown a liar, be found out as a liar';
(*zaʾiyyəṯessaw* 'unfailing, infallible');
ʾastaḥassawa 'accuse of lying or of falsehood, declare untrue or false';
ḥassāwi 'liar, lying, false, impostor';
(*ḥassāwe masiḥ* 'Antichrist, false Christ');

ḥəssəw (fem. *ḥəssut, ḥəssəwt*) 'given to deceiving, deceitful, lying, liar, false';
(ḥəssəwa səm 'cheater');
(ba-ḥəssəw 'falsely');
ḥəssāwe 'lie, untruth, falsehood';
ḥassat 'lie, falsehood, error';
(ba-ḥassat 'falsely');
(zenā ḥassat 'false report');
(samāʿta ḥassat 'false witness');

SEMITIC: related to Akk. *ḫesû, ḫasû* 'cover > hide > lie'. Note that Heb. *ḥāsā (ḥsw/y)* 'take refuge', that is, 'hide' is likewise connected with this root. Praetorius 1890:34 connects it with Ar. *ḥass (ḥss)* 'ruse'.
ETHIOPIC: Te. *ḥassa (ḥsy)* 'to lie', *ḥassay* 'liar', Tna. *ḥassäwā* 'lie' (v), Amh. *waššā* 'to lie', *assät* 'lie' (n.), from Geez; passed into Cushitic: Sa. *asaw* 'be insidious'.

ḥasaya *(yəḥsi)* **ሐሰየ** 'rub, rub off, friction, (Y) split, (Y.M) reduce to powder, soften, swallow, trample on a sown place, break through';
ʾaḥsaya (K*.DTW 962), causative;
taḥasya, passive;
ḥasāyi, (K*), act. part. of *ḥasaya*;
ḥəsuy 'rubbed off, made ready by rubbing, (M) tanned';
ḥəsyat (K*) 'act of rubbing, state of being rubbed';

SEMITIC: related to Ar. *ḥassasa* 'caress, stroke'; perhaps Akk. *ḫašû* (with *ḫ*) 'chop'.
ETHIOPIC: Tna. *ḥasäsä, ḥasäyä, ḥaṣḥasä* 'wipe, rub', Te. *ḥasa, ḥaša, ḥaṣḥasa*, Arg. *haššа*, Har. *ḥāsäsa* 'caress, stroke', *ḥaša* 'rub something between two objects', Amh. *aššä* 'rub', *assäsä* 'rub off', Gur. *äššäšä* 'rub, massage'; perhaps common with Cushitic: Bil. *hashas*, Sa. *hašay*.

ḥaśama *(yəḥśəm)* **ሐሠመ**, (T) **ḥasama** **ሐሰመ** 'be bad, be evil, be foul, be deformed, be ugly';
ʾaḥśama 'make foul, make evil, bring into disgrace, ill-treat, treat badly, do evil, corrupt, act wickedly, afflict, do harm, hurt, damage, abuse, offend, curse';
(ʾaḥśama gaṣṣo lāʿlehu 'he looked at him unpleasantly');
(ʾaḥśama qāla lāʿla 'he spoke evil against');
ʾastaḥaśama 'consider disgraceful, consider hateful, consider ugly';
ḥəśum 'detestable, abominable, disgraceful, despicable, perverted, ugly, evil, foul, bad, wicked, indecent, abusive, harmful';
(ba-ḥəśum, ḥəśuma 'wretchedly, wickedly');
ḥəśumāt 'abominations';
ḥəśam 'ugliness, blemish, guilt, abomination, wickedness, villainy, evil, evil deed, misdeed, harm, infamy, disgrace';
(ḥəśama rāʾy (Lt) 'ugliness');
ḥəśm (TS), same as *ḥəśam*;
ḥəśmat 'ugliness, trouble, defect, blemish, fault';
ʾaḥśāmi, māḥśami (Gr.46), act. part. of *ʾaḥśama*;

SEMITIC: Ar. *ḥašima* 'be confounded by shame', *ḥašama* 'put to shame, annoy, anger', Śḥ. *ḥaśm* 'unpleasant taste in one's mouth'. Praetorius, *ZDMG* 62 (1908). 750-1 (so also Barth 1893:54) connects the Geez root with Ar. *ġašīm* 'ignorant, dumb, stupid' and suggests that the Geez root is an original *ḥašama*. However, Geez *ḥ*: Ar. *ġ* is not a normal correspondence. Fraenkel 1898:62, and Praetorius, ib. rightly object to the comparison with Heb. *ḥāmas* 'treat violently' suggested by Barth 1893:54.
ETHIOPIC: Tna. *ḥasämä* 'be bad, be vicious', Amh. *həsmät* 'ugliness' (from Geez).

ḥaśām **ሐሣም** (K*.DTW 945) 'wild boar, pig';

ETHIOPIC: Te. *ḥasama* 'pig', Tna. *ḥasäma*, Amh. *asama*, Har. *ḥasāmā*. KWK 455 connects it with *ḥaśama* 'be ugly'; so also Appleyard 42.

ḥaśar **ሐሠር** 'straw, piece of straw, dry reeds, stubble, dry twigs, refuse, chaff';
ḥaśara (K*) 'collect straw or chaff, peel fruit' (denominative);

SEMITIC: Ar. *ḥušr, ḥušur* 'husks', Soq. *ḥosir* 'bad pasture'. Bittner 1909:18 compares Mh. *ġaśér* 'straw'.
ETHIOPIC: Te. *ḥašär* 'straw', Tna. *ḥasär*, Amh. *asär, hasär* (from Geez) 'dregs, husk', Gur. *ašära*, Har. *ḥašär*; passed into Cushitic: Kam.Qab. *ašara*, Bil. *haššär*.

ḥśś, taḥāśaśa **ተሐሠሠ** (Lt) 'rub vigorously';
secondary form of *ḥasaya*, above.

ḥaśśet **ሐሤት**; see *ḥaśaya*.

ḥaśaya, ḥaśya *(yəḥśi)* **ሐሠየ, ሐሥየ** 'make happy, give joy';
ḥaśśaya, same;
taḥaśaya, taḥaśya 'rejoice, enjoy oneself, be joyful, exult, be glad';
ḥaśśet 'joy, gladness, happiness';
ḥəśuy (Gr.46) 'joyful, pleased, satisfied, content, glad';
taḥaśśet (M) 'joy, happiness, exultation';

SEMITIC: Ar. (Yem) *ḥseh* 'bravo!', Akk. *ḫašāšu* (with *ḫ*) 'rejoice'.
ETHIOPIC: Tna. *ʾəssäy* 'bravo!', Amh. *əssäy*, exclamation of joy, *əsso, aššo* 'bravo!', *hasset* 'joy' (from Geez), Gur. *aššu* 'bravo!'; also in Cushitic: Had. *haššu*, Kam. *aššu*.

ḥaṣṣ (pl. *ʾaḥṣā, ʾaḥṣāt*) **ሐጽ** 'arrow, dart';

SEMITIC: Ar. *ḥaẓwa, ḥuẓwa* 'arrow', SAr. *ḥẓy-n* 'archer', Heb. *ḥeṣ* 'arrow', Aram. *ḥṣ'*, Ph. *ḥṣ*, Ug. *ḥẓ*, Akk. *ūṣu, uṣṣu*. See also Noeldeke 1910:147-8.
ETHIOPIC: Te. *ḥaṣ* 'sting', Har. *ḥināč* 'arrow' (Littmann, *ZS* 1[1922].57), Amh. *haṣ* (from Geez).

ḥaṣṣa **ሐጸ**; see *ḥṣṣ*.

ḥaṣe **ሐጼ**; see *ḥaḍe*.

ḥəṣn **ሕጽን** (Lt) 'fortress, castle';

SEMITIC: Ar. *ḥiṣn* 'fortress', SAr. *m-ḥṣn* 'defense work', Soq. *ḥoṣon* 'fortress'. Praetorius, *ZDMG* 61 (1907). 616 connects G. *həṣn* 'fortress' with G. *ḥanaṣa* 'build' (see above). Brockelmann 1928:247 compares Syr. *ḥasen* 'be strong', *ḥesnā* 'fortress' with Ar. *ḥaṣuna* 'be strong', *ḥiṣn* 'fortress'. As for Ar. *ḥiṣn*, Fraenkel 235 (following Guidi) considers it a loanword coming from Syr. *ḥesnā*. He explains Ar. *ḥiṣn* (with *ṣ*) against Syr. *ḥesnā* (with *s*) as a folk etymology due to Ar. *ḥaṣuna* 'be inaccessible'. The Aram.-Syr. origin of Ar. *ḥiṣn* is doubtful since *ḥṣn* also occurs in South Arabic. See also Landberg 1920:424ff.

ḥaṣara *(yəḥṣər)* **ሐጸረ**, (T) **ḥaḍara** **ኀፀረ** 'fence off, enclose with a fence, make a rampart, build a mound, compass, encompass, besiege';
ʾaḥṣara, causative; also 'besiege';
taḥaṣra, passive;
taḥāṣara, reciprocal of *ḥaṣara*;
ḥaṣāri, act. part. of *ḥaṣara*;
ḥəṣur 'fenced-in, besieged, surrounded';
ḥaṣr 'surrounding (n.) with a wall, fencing off' (n.);
ḥaṣur 'fenced-in place, fence, wall, hedge, enclosure, rampart, mound, trench';
(ḥaṣura masqal 'Rampart of the Cross', a group of short poems for the days of the week; see Lifschitz 87ff);
ḥəṣrat (Gr.67), verbal noun of *ḥaṣara*;
məḥṣār (Gr.67) 'place where one makes a fence';

SEMITIC: Ar. *ḥaẓīra, ḥiṣār* 'enclosure', Ar. (Dat) *ḥaḍīra* (see Landberg 1920:432ff), SAr. *ḥṣwr* (pl.) 'enclosed cultivated lands', Śḥ. *ḥoṣor* 'besiege, hem in', Heb. *ḥāṣer* 'yard, enclosure' (see Orlinsky, *JAOS* 26[1939].22ff), Aram. *ḥuṭrā*, Syr. *ḥəṣārā*, Ph. *ḥṣr*, Ug. *ḥṭr, ḥẓr* 'court'; possibly Akk. *ḫaṣāru* (with *ḫ*) 'enclosure for sheep'. Note that Akk. *uṣurtu* (Orlinsky, ib. 24) is not given in von Soden 1440 in the meaning of 'enclosure'.

ETHIOPIC: Tna. *ḥaṣärä* 'make a fence', Te. *ḥaṣṣära*, Arg. *haṭṭära*, Har. *ḥēṭära*, Amh. *aṭṭärä*, Gur. *aṭärä*.

ḥṣṣ, ḥaṣaṣa, ḥaṣṣa *(yəḥṣəṣ)* **ሐጸጸ** ፣ **ሐጸ** 'be deficient, subside, wane, decrease (intr.), be wanting, be less, be subtracted, diminish (intr.), be inferior (in quality), be short of, be the least, be little, be imperfect';
ḥaṣṣaṣa (T) 'shorten';
(zayəḥaṣṣəṣ 'imperfect');
ʾaḥṣaṣa 'decrease, detract, subtract, diminish, reduce, lessen, abate, make less, make few, omit, make inferior, slight, belittle';
(ʾaḥṣaṣa rəʾso 'he humiliated himself');
taḥaṣaṣa (Lt), passive of *ʾaḥṣaṣa*;
ḥəṣuṣ 'diminished, minor, less, insufficient, lacking in fullness, wanting, deficient, inferior, low, the least, small, short, imperfect, dwarf';
(warḥ ḥəṣuṣ 'hollow month'; Neugebauer 79, n. 1);
ḥəṣuṣān (also *zenā mawāʿəl*) 'Chronicles (Bible), genealogy, lineage, generations';
(ḥəṣuṣān maṣāḥəft 'Chronicles');
(ḥəṣuṣāna nagašt 'Paralipomena');
ḥəṣaṣ 'lack, deficiency, decrease, subtraction, scarcity, shortage, loss, waning (n.), inferiority, diminution, reduction, want, imperfection';
(ba-ḥəṣaṣ 'sparingly');
ḥuṣāṣe 'decrease, diminution';
ḥəṣṣat, same as *ḥəṣaṣ*;

tāḥṣāṣ, tāḥṣaṣit 'decrease, deficiency, inferior condition, diminution, waning';
təḥṣāṣe, tāḥṣāṣe, same;
təḥṣəṣt 'scarcity, littleness';

SEMITIC: Ar. *ḥaṣṣa* 'cut off', PbH. *ḥāṣaṣ*, Akk. *ḫuṣṣusu* (with *ḫ*) 'cut, break'.
ETHIOPIC: Tna. *ḥaṣäṣä* 'be little, be deficient', *ʾaḥṣäṣä* 'diminish', Amh. *aṭṭätä, aṣṣäṣä* 'lack, be deficient, diminish', *həṣäṣ* 'decrease' (from Geez); also in Cushitic: Bil. *haṣaṣ* 'cut in small pieces'. See also *ḥanṣaṣa*.

ḥəṣṣat ሕጻት; see *ḥṣṣ*.

ḥaṣwannā ሕጽውና (Lt) 'loneliness, helplessness';

possibly a secondary form of *ḥṣṣ*, above.

ḥṣy, see *māḥṣe*.

ḥut, ʾəlḥut ሑት ፡ እልሑት 'Pisces (constellation)';

from Ar. *(ʾal)ḥūt* (for which see Kunitzsch 1961, Index, p. 124).

ḥataba ሐተበ (MA) 'bind with leather strips, fasten the framework of the roof with leather strips'.

ḥatur ሕቱር (T.M), **ḫatur** ኀቱር (D), third Coptic month, from October 28 to November 27;

from Coptic (Saidic) *hatōr*, also Chr.-Ar. *hatūr*; see also *ʾatur*.

ḥatata *(yəḥtət)* ሐተተ 'search, search out, inquire, question, ask, interrogate a witness, investigate, explore, examine, beseech, scrutinize, discern, adjudicate';
ʾaḥtata, causative;
taḥatata, (K*) *taḥatta*, passive;
taḥātata (K*) 'investigate one another';
ʾastaḥatata 'cause to search, investigate';
ḥatāti, act. part. of *ḥatata*;
ḥətut (K*), pass. part. of *ḥatata*;
ḥatatā 'searching, scrutiny, question, judicial investigation, request, inquiry, inquisition, trial, commentary';
ḥatit (Lt) 'inquiry';
ḥatto (M) 'request';
taḥatāti 'investigator, examiner, who scrutinizes';
maḥatət (K*) 'who investigates, examiner';
māḥtat 'witness, testifier, testimony';

SEMITIC: perhaps Ar. *ḥatta(ḥtt)* 'scrape, rub', Heb. *ḥat (ḥtt)* 'be shattered, be broken', Syr. *ḥattet* 'settle, ratify, prove'. For the development of meaning 'scrape, break > discern, adjudicate', cp. French *trancher* 'cut, settle'.
ETHIOPIC: Tna. *ḥatätä* 'ask, inquire, question', Te. *hattətt wä-bättətt ʿala* 'grope about', Amh. *attätä* 'inquire', *hatäta* 'illustration' (from Geez). See also *māḥtata*.

ḥetyot ሔትዮት (Lt) 'mark, (T.M) abject, base';

transcription of Heb. *hattāw* 'the mark' (Ez.9:4). The meanings 'abject, base' are undoubtedly interpretations given by Tayyä to the noun *ḥetyot*.

ḥataba *(yəḥtəb)* ሐጠበ 'cut (wood), split (wood), gather (wood)';
ʾaḥtaba (Gr.66), causative;
taḥaṭba (Gr.66), passive;
ḥaṭābi, ḥaṭṭāb 'woodcutter, one who gathers (wood)';
ḥəṭub, pass. part. of *ḥataba*;
ḥaṭb, (M) *ḥəṭb* 'wood that is cut, wood that is gathered';
ḥəṭbat (Gr.66) 'act of cutting or gathering (wood)';
məḥṭāb (Gr.66) 'place where one cuts or gathers wood';

SEMITIC: Ar. *ḥataba* 'gather wood', *ḥaṭab* 'firewood', Soq. *ḥaṭab* 'gather wood', Heb. *ḥāṭaḇ* 'gather firewood', PbH. *ḥāṭaḇ* 'cut, split', Ug. *ḥṭb* 'firewood'.
ETHIOPIC: Te. *ḥaṭaba* 'gather wood'.

ḥaw ሐው, (T) **haw** ሀው 'fire';

ETHIOPIC: Tna. *ḥawi* 'fire', Te. *ḥaw*, Amh. *haw*, Te. *haya* 'burn'; also in Cushitic: Bil.Kham. *haū y* 'burn' (intr.). See also *ḥawaya*.

ḥāwi, in **maṣ(ə)ḥafa ḥāwi** መጽሐፈ ፡ ሐዊ, title of a theological encyclopedia;

from Ar. *ʾal-ḥāwī* 'that collects' (see E. Hammerschmidt 1977:127).

ḥawaḍa ሐወፀ (T.M); see *ḥawaṣa*.

ḥwḍ, ʾaḥwāḍāt አሕዋፃት (Lt) 'porches';
it is a plural form.

ḥawkaka ሐውከከ (MA) 'diminish'.

ḥawala, ḥola II *(yəḥul)* ሐወለ ፡ ሐለ (K*) 'mix' mingle';
taḥawla (K), *taḥawala* (D), *tahawala* (L) 'be mixed, be mingled, be united';
taḥāwala, taḥāwwala (K.M.); (Dillmann has *taḥawala*) 'be associated (with), participate, have communion (with), have fellowship (with), have dealings (with someone)';
ḥawāli (K*), act. part. of *ḥawala*;
ḥawwəl 'connected, united, associated, mingled';
(ḥəwwəla (L) 'jointly, together');

ETHIOPIC: Te. *(tā)ḥawäla* 'eat and drink in community', *ḥəwala* 'common eating and drinking'. See also *ḥawlaya* II.

ḥawala, ḥola II *(yəḥul)* ሐወለ ፡ ሐለ (K*) 'turn around';

probably reconstructed from *ḥawalt*, below.

ḥawl (pl. *ḥawlāt*) ሐውል (K) 'sharp obsidian'; K quotes *ḥawlāt* from Job 41:21, but the Asmara Bible edition has *ḥawalt* ሐውልት, for which see below.

ḥawalt (pl. *ḥawlāt, ʾaḥwālāt*) ሐውልት 'column, pillar, stele, obelisk, pyramid, (Lt) calendar';

SEMITIC: Ar. *ḥawla* 'around', SAr. *ḥwl*, Soq. *ḥel* 'go around'; perhaps Heb. *ḥāl (ḥwl)* 'dance round dances' or *ḥel* 'rampart', both roots possibly going back to 'be round, do something in circular movements'. For 'calendar', cp. Ar. *ḥawl* 'year'. See also Marrassini 60ff. Rabin, *Orientalia* 32 (1963).120, n.3 connects the Geez root with the SAr. (Minaean) architectural term *ḥyl-n*.
ETHIOPIC: Tna. *ḥawälti* 'column', Te. *ḥawält*, Amh. *hawält*. Geez *ḥawält* 'calendar' also derives from the basic meaning of the months going around in the year.

ḥəwläyā ሕውልያ (T) 'difference'.

ḥawana ሐወነ (T) 'take a rest';
ḥəwānit (T) 'resting place' (perhaps for *ḥawānit*, below).

ḥawānit ሐዋኒት, **ḥawānāt** ሐዋናት; see *ḥanot*.

ḥawaqa ሐወቀ (MA) 'name, call'.

ḥawqe ሐውቄ, **ḥawq"e** ሐውቁ; see *ḥaq"e*.

ḥəwəq ሕውቅ (T.M); see *ḥəqq"*.

ḥwr, ḥora *(yəḥor, yəḥur)* ሐረ 'go, go forth, proceed, depart, follow a way of life, have sexual intercourse';
(zayəḥawwər 'a moving creature');
ʾaḥora, causative; also 'lead, bring (into)';
taḥawra, (K*) *taḥora* 'go, walk';
ʾastaḥawra, (K*) *ʾastaḥāwara* 'bring back, report to, (Lt) send (lit. 'make go'), (KG) help to carry';
ḥawāri (pl. *ḥawārəyān*), act. part. of *ḥora*; also 'traveler';
(ḥawāre māy 'water carrier');
(ḥawāre bəʾəsi (Gr.56) 'man who copulates with a man, sodomite');
(ḥawāre ʾənsəsā (Gr.56) 'man who copulates with animals');
ḥəwwər (K*) 'who walks';
ḥəwār (pl. *ḥəwārāt*) 'colonnade, platform, public place, courtyard, porch, chamber, alcove, storeroom';
(ba-ḥəwār-a 'in the compass of');
ḥawārəyā (pl. *ḥawārəyān, ḥawārəyāt*) 'traveler, messenger, envoy, apostle, (D+) Acts of Apostles';
(gadla ḥawārəyāt 'the Lives of the Apostles'; for a bibliography, see Hammerschmidt 1973: 138; Strelcyn 1974:9);
ḥawārəyāwi 'apostolic';
ḥurat 'course, walking, going, manner of going, step, journey, departure, way of life, manners, customs, conduct, behavior';
ḥuratāt (pl. of *ḥurat*) 'behavior, way of life, manners';
maḥawwər (K*), part. of *ʾaḥora*;
məḥwār, muḥār, (K) *məḥor* 'space, course, path, orbit, distance of traveling, journey, itinerary, march, day's march';
məḥwāra māy 'watercourse';
mastaḥawwər, (K) *mastaḥāwwər* 'who wanders, who strolls';
maḥurawḥāt (instead of *maḥurawḥāt* of T.M) 'feet of the bed';

SEMITIC: Ar. *ḥāra* 'quarter of a city', that is, 'a place where one settles'; perhaps also Ar. *rāḥa* 'go' (with

metathesis), SAr. *ḥwr* 'settle in a town' > 'go'. Dillmann 113 compares G. *ḥora* with Ar. *ḥāra* 'return', a comparison not accepted by Noeldeke 1910:48 (see also Landberg 1923:1506). Arabic *ḥawāriyyūna* 'apostles' is borrowed from G. *ḥawārəyā* (already recognized by Ludolf 637).
ETHIOPIC: Tna. *ḥorä* 'go', Gaf. *(a)horä*, Amh. *horä* in *huru bäsälam* 'go in peace!', a benediction said at the end of the communion (from Geez), Har. *ḥära* 'go', Gur. *wärä*. The initial *ḥ* of the root *ḥora (ḥwr)* reappears in Gur. (Endegeň) *yəxʷär*. In Tigre the root appears in *ḥawarya* 'apostle'. For G. *ḥəwār*, cp. also Amh. *həwar* 'series of terraces, area around a town' (from Geez).

ḥawārəyā **ሐዋርያ**; see *ḥwr*.

ḥws, ḥosa *(yəḥus)* **ሐሰ** (T.Y.M) 'move (intr), shake (intr), wag, agitate, mix';
ʾaḥosa 'move, cause to move, shake (one's head), agitate, stir up, toss';
taḥawsa, taḥawasa, taḥosa, passive; also 'move (intr.), creep';
(zayəṯḥawwas 'reptile');
ḥawāsi (Gr.57), act. part. of *ḥosa*;
ḥəwwəs, ḥəwwus (Lt.K), *ḥəwwəs* (L) 'agitated, shaken';
ḥəwās, see below;
ḥusat 'movement, motion, moving (n.), agitation';
taḥawso 'movement';
taḥawāsi 'that which stirs, that which moves, reptile, movable property';
taḥawāsəyān 'crawling beings';

SEMITIC: Ar. *ḥāsa (ḥws)* 'prowl about' (for *ḥws*, see Landberg 1920:512f), Ar. (Dat) *ḥaswās* 'agitation'. Barth 1893:68 also compares Ar. *ḥatta* 'urge' (see also Noeldeke 1904:44), Heb. *ḥāš (ḥwš)* 'get excited, hurry' (Driver, *JTS* 32[1931].253; Eitan, *HUCA* 12-13[1937-8].72), Syr. *ḥaṯḥeṯ* 'excite' (Barth 1893:68), Ug. *ḥš* 'hurry!', Akk. *ḫâšu, ḫiāšu* 'hurry, shake'.

ETHIOPIC: Te. *ḥasosa* 'move', Tna. *ḥawwäsä* 'mix', Amh. *(ḥ)awwäsä* 'mix, stir', Har. *ḥēwäsa* 'stir'.

ḥawisā, ḥawesā **ሐዊሳ ፡ ሐዌሳ**, exclamation of admiration, of joy, or of approval, bravo!;
(ḥawesā laməʾatkəmu ḥabena 'welcome!, your coming to us is welcome');

ETHIOPIC: Amh. *aššа*, exclamation of pleasure.

ḥəwās (pl. *ḥəwāsāt*) **ሕዋስ** 'physical sense, member of the body';

from Ar. *ḥawāss* (pl. of *ḥāssa*); also Amh. *həwas*.

ḥawaṣa **ሐወጸ** (K*), **ḥawaḍa** **ሐወፀ** (T.M), **ḥawaḍa** **ሀወፀ** (MA) 'shine, light up, become light, (K) be pure, be clear, be bright';

undoubtedly to be identified with *ḥawwaṣa*, below.

ḥawwaṣa **ሐወጸ**, (T) **ḥawwaḍa** **ሐወፀ** 'glance, look on, look after, peep, visit, pay a visit, watch, observe, explore, inspect, oversee, take care of, be solicitous, (K.H) spy';
(zayəḥewwəṣ 'watchman');
taḥawwaṣa, passive;
ʾastaḥawwaṣa (Gr.58) 'consider, meditate, ponder';
ḥawwāṣi, act. part. of *ḥawwaṣa*; also 'overseer, observer, watcher, watchman, spy';
ḥəwwuṣ, pass. part. of *ḥawwaṣa*;
ḥawwaṣā 'survey';
ḥəwwāṣā 'visit';
ḥəwwāṣe 'watching, contemplation, visitation, visit, inspection, providence';
ḥawwəṣot (Lt) 'visit, providence';
maḥawwəṣ 'spectator, observer, (K*) spy';
məḥəwwāṣ 'view, observatory, place through which one looks (such as window), place of visitation';

SEMITIC: Ar. *ḥāwaṣa* (with *ḥ*) 'consider, examine' (Dozy), *ḥaṣḥaṣa* 'appear in broad light', that is, *ḥṣ-ḥṣ* related to *ḥws* (V. Christian, *WZKM* 54[1957].266).
ETHIOPIC: Te. *ḥawwäṣa* 'appear', Tna. *ḥawäṣä* 'look around, inspect', Amh. *awwäṭä* 'visit' (Amharicized form of *ḥawwäṣä*). See also *ḥayaṣa*.

ḥiwat **ሒወት**; see *ḥaywa*.

ḥawaya *(yəḥway)* **ሐወየ** (T.Y) 'become dark → (due to sunset), become gloomy, become evening';
ḥəwāy, ḥawāy 'evening, the red glow of the evening sky, twilight';

SEMITIC: Ar. *ḥawiya* < *ḥawiwa*, in *iḥwawā* 'become red inclining to blackness'. Jeffery 286 considers Ar. *hāwiya*, one of the names of hell, of Surah 101:6, as coming from G. *ḥəwāy* and *ḥaw* 'fire'.
CUSHITIC: Sa. *hawā* 'sunset', Be. *awi* 'dusk, twilight'. For the red color, cp. perhaps *ḥaw* 'fire', above.

ḥawəy **ሐውይ** (T) 'Oh!';

if it is an interjection expressing pain, cp. Gur. *wa* (Leslau 1979:639, under *wa* II).

ḥawaza I *(yəḥuz)* **ሐወዘ** (K*) 'be pleasant, be pleasing, be agreeable'; with object suffix pronouns 'feel comfortable, be satisfied, agree';
ʾi-ḥawaza- with object suffix pronouns 'be displeased';
ḥawwaza, same as *ḥawaza*; also 'make pleasant, gladden, give joy, delight, please';
ʾaḥoza, same as *ḥawwaza*; also causative of *ḥawaza*;
taḥawwaza, (K*) *taḥawza* 'take pleasure, take delight, delight oneself, be pleased';
ʾastaḥawaza 'make something pleasant';
ʾastaḥawwaza, ʾastaḥāwaza 'find something pleasant, regard as acceptable, enjoy, please, delight';
ḥawz 'pleasure, delight, satisfaction, enjoyment'; DTW 991 renders G. *ḥawz* with Amh. *awza* 'chat (Catha edulis)'; it is boiled to produce an infusion; this infusion is drunk to cure gonorrhea;
ḥawiz (Gr.57) 'agreeable, charming, pleasant';
ḥawāz 'pleasant, pleasing, delightful, agreeable, suave, sweet; pleasure, delight';
ʾastaḥawzo 'feeling of pleasure, pleasantness';

ETHIOPIC: Amh. *awaz* 'attractive, tasty'; probably also Te. *ḥawwäza* 'become fat', Tna. *ḥawwäzä* 'increase (family)', that is, 'become pleasing, become enjoyable'.

ḥawaza II **ሐወዘ** (Y) = Amh. **ፈቀቅ ፡ አለ** *fäqäqq alä* 'step aside, get out of the way';

is perhaps a misprint for **ፈገግ ፡ አለ** *fägägg alä* 'smile', and could be identified with *ḥawaza* I.

ḥyb, ḥeba *(yəḥib)* **ሔበ** 'draw water'; M 41 wrongly interprets Amh. *ṭälläqä* (translation given by Tayyä for *ḥeba*) as 'be deep' whereas in fact *ṭälläqä* also means 'draw water with a container';
ʾaḥeba (Gr.61), causative;
taḥayba (Gr.61), passive;
ḥayābi (Gr.61), act. part. of *ḥeba*;
(ḥayābe maʿār (Lt) 'one who receives the honey that is brought as tribute');
ḥəyyub (Gr.61) 'drawn';
māḥyab, (T) *māḥyab* 'pail, bucket, vessel';
məḥyāb (Gr.61) 'place where one draws, fountain, well'. See also *māḥyaba, māḥbaba*;

SEMITIC: related to Akk. *ḫabû* 'draw water'.
ETHIOPIC: Te. *ḥayyäba* 'gather'.

ḥayb **ሐይብ** (T.K*), **hayb** **ሀይብ** (D) 'cheese, curds';

from Amh. *ayb* rendered in a Geez form.

ḥaydana **ሐይደነ** (T.M) 'go mad, go insane'; see also *ḥaydanaya*.

ḥaydanaya **ሐይደነየ** (T.M) 'go mad, go insane';
see also *ḥaydana*.

ḥyk, ḥeka *(yəḥik)* **ሔከ**, (T) **ḥeka** **ኀከ** 'chew, masticate, (Gr.62) bite';
taḥayka, passive;
ḥayāki (Gr.62), act. part. of *ḥeka*;
ḥəyyuk (Gr.62), pass. part. of *ḥeka*;
ḥikat (Gr.62, K*) 'act of chewing';

SEMITIC: related to the root *ḥnk, ḥkk*: Ar. *ḥanak* 'palate', Śḥ *ḥonuk* 'the gum and the palate', Heb. *ḥeḵ* 'palate', Aram. *ḥikkā*, ancient Aram. *ḥnk*, Syr. *ḥenkā, ḥekkā*, Md. *hinka*.
ETHIOPIC: Tna. *ḥeḵä, ḥayäḵä* 'chew', Te. *ḥanäk* 'palate', *(tā)ḥannäka* 'gulp down with effort', Har. *ḥeka* 'chew', Amh. *aññäkä* (from *ḥnk* with *n* becoming palatalized), Arg. *haññäha* (with *h* < *k*), Gaf. *haññähä*, Gur. *enke*; also in Cushitic: Be. *ayuk* 'chew'. See also *ḥanaka* IV.

ḥayq (pl. *ʾaḥyəq*) **ሐይቅ** 'shore (of sea, lake), → seashore, riverbank';

SEMITIC: SAr. *ḥyq-n* 'port, bay', Mh. *ḥayq* 'seashore'.
ETHIOPIC: Amh. *hayq* 'lake'.

ḥys, ḥesa *(yəḥis)* **ሔሰ**, (T) **ḥesa** **ኀሰ** 'blame, rebuke, scold, revile, have a grievance, insult, vituperate, reprove, reprimand, accuse';
ʾaḥesa, ʾaḥyasa, causative; also 'deform, distort';
taḥaysa, passive;
taḥāyasa (K*, Gr), reciprocal of *ḥesa*;
ʾastaḥāyasa (Gr), causative of *taḥāyasa*;
ḥayāsi (Gr.60), act. part. of *ḥesa*;
ḥəyyus (Gr.60), pass. part. of *ḥesa*;

ḥis 'reproof, reproach, vituperation, blame, scolding';
ḥisān (Gr.60) 'blame, reproach, reprimand, disgrace';
ḥisat (Gr.61), verbal noun of *ḥesa*;
taḥāyāsi (Gr.60) 'who reprimands';
maḥayyəs (Lt) 'that deforms';

SEMITIC: perhaps Ar. *ḥāsa (ḥys)* 'act treacherously', SAr. *ḥys*, even though the correspondence *ḥ:ḥ* is not normal.
ETHIOPIC: Amh. *hesä* 'criticize' (from Geez).

ḥayaṣa ሐየጸ (K*), see *ʾastaḥāyaṣa*;
ʾastaḥāyaṣa, ʾastaḥayaṣa 'perceive, view, discern, look at, look on, observe, observe closely, consider carefully, search for, watch, examine, spy, explore, scrutinize, lie in wait, be on the lookout for';
taḥāyaṣa (Lt) 'watch';
ḥayāṣi (K*), act. part. of *ʾastaḥāyaṣa*;
ḥəyyāṣe, ḥuyāṣe, (KG) *ḥəyyāḍe* 'observation, observing, lookout, being (n) viewed or seen';
maḥayyəṣ (K*) 'who perceives, who discerns';
mastaḥāyyəṣ, (Gr.63, K*) *ʾastaḥāyāṣi*, act. part. of *ʾastaḥāyaṣa*; also 'explorer, examiner, curious person';
see also *ḥawwaṣa*.

ḥayata ሐየተ (T.Y.M) 'wander about aimlessly, guard here and there';
ḥəyat (K*) 'visiting, watching over';

the verb *ḥayata* seems to be a denominative from *ḥəyat*. As for *ḥəyat*, it is derived from *waḥaya*, below.

ḥaywa *(yəḥyaw, yəḥyu)* ሐይወ 'live, be alive, come back to life, revive (intr.), be well, be healed, be cured, recover, be restored, be saved';
(ḥaywa ʾəmqatil 'he escaped death');
ʾaḥyawa 'keep alive, make to live, let live, enliven, vivify, raise up alive, restore to life, cure, heal';
ʾastaḥāyawa 'bring back to life, repair, restore';
ḥəyāw (fem. *ḥəyāwt*) 'alive, living, healed, whole (unharmed), safe and sound'; with suffix pronouns: *ḥəyāwānihomu* 'they (who are) alive';
(ḥəyāw nəguś 'long live the king!');
(used in oaths, e.g. *ḥəyāw ʾəgziʾabəḥer kama* 'as God lives'; *ḥəyāw ʾana kama* 'as I live');
(ʾəgʷāla ʾəmaḥəyāw 'children', lit. 'children of the mother of the living', that is, Eve);
ḥəyəw (Lt) 'healthy, sound';
ḥəywat, ḥiwat 'life, lifetime, healing, good health, salvation, restoration, state, situation';
(nafsa ḥəywat 'living creature');
(used in oaths, e.g. *ḥəywata farəʿon kama* 'by the life of Pharaoh');
ḥəyāwənnā, (Gr.62) *ḥəyəwənnā* 'state (condition) of living, of being alive';
māḥəyəw, māḥəyawi 'life-giving, life-giver, saving, savior';
məḥ(ə)yāw (K*) 'place where one lives';

SEMITIC: Ar. *ḥayya* 'live', SAr. *ḥyw*, Soq. *ḥyy*, Mh. *ḥewya* 'recover, be cured', Heb. *ḥāyā(ḥ)* 'live', Aram. *ḥăyā, ḥăyī*, Syr. *ḥəyā*, Md. *hia*, Ph. *ḥwʾ*, Ug. *ḥyy*.
ETHIOPIC: Tna. *ḥayäwä* 'live, be healthy' (also *ḥawäyä*, with metathesis), Te. *ḥaya*; Tna. *ḥəywät* 'life', Te. *ḥayot*, Amh. *həywät*, Gur. *xəywät*; Amh. *həyaw* 'living, alive' (from Geez); passed into Cushitic: Be. *hāy* 'live', Sa.Af. *hay*.

ḥayzət ሐይዝት (KG) 'flood, torrent';

probably from *wəḥza* 'flow', below.

***ḥoza**, in **ʾaḥoza** አሐዘ; see *ḥwz*.

ḥazʾa *(yəḥzāʾ)* ሐዝአ (Y.M) 'prevent, bar, hinder, drive, chase away';
ḥəzʾat, (K*) *ḥəzʾ*, (T) *ḥəzʾat* 'hiding place, den, lair, retreat, enclosure, manger, refuge, closed-in pasture, sheepfold';

SEMITIC: Ar. *ḥazaʾa* 'gather and drive camels'.
ETHIOPIC: Te. *ḥazʾat* 'reserved pasture', Tna. *ḥazʾe* 'reserved pasture', Amh. *həzʾat* 'den, lair' (from Geez); passed into Cushitic: Bil. *hedʾat* 'robbers' den', Be. *hidaʾa* (with alternance *d:z*).

ḥzb I, **ḥazaba, ḥazzaba** ሐዘበ 'think, consider, count, believe, suppose, presume, suspect, (T) deceive with false promises';
ʾaḥzaba, (K*) *ʾaḥazaba*, causative;
taḥazba, taḥazzaba 'think, consider, watch out, believe, expect, be conscious (of), care, look for someone, be concerned, suppose, imagine, have suspicions, suspect, doubt, fear, be anxious, mistrust, distrust, be uncertain';

taḥāzaba (K*) 'observe one another, suspect one another';
ʾastaḥazzaba 'raise suspicion, (T) cause to be embittered toward each other';
ḥazābi (Gr.59), act. part. of *ḥazaba*;
ḥəzub (K), pass. part. of *ḥazaba*;
ḥəzbat (D 1427) 'suspicion, expectation, opinion';
taḥzəbt 'thought, opinion, belief, imagination, conscience, doubt, suspicion, distrust, blame, fear of things to come, expectation, apprehension'.
The opposite meanings of *ḥazaba* and of some derived forms seem to go back to the general idea of thinking or considering things from various points of view.

SEMITIC: Ar. *(ta)ḥazzaba* 'plot, conspire'. Barth 1893:50 connects the root with Semitic *ḥsb* 'think'; so also Noeldeke 1910:59, n. 3.
ETHIOPIC: Te. *(tä)ḥazzäba* 'doubt, cast suspicion on', Amh.Gur. *(t)azzäbä*, Har. *(tä)ḥazäba* 'keep in memory something that someone has done'; related to Tna. *(tä)ʾazzäbä*.

ḥzb II, **ḥazzaba** ሐዘበ (K*) 'tie, bind';

SEMITIC: perhaps Ar. *ḥazama* 'tie up', with alternance of labials *b:m* (G. Salinger).
ETHIOPIC: Amh. *azzäbä* 'plait, make thongs', Tna. *ḥazäbä* 'interlace the braid of blue silk which Christians wear around their necks'; Tna. *həzab* 'rein', Amh. *əzab, zab*, Arg. *zab*, Gur. *əzab, zab*; also in Cushitic: Kam. *zaba*, Qab.Al. *izāba*.

ḥəzb (pl. *ḥəzab, ʾaḥzāb*) ሕዝብ 'nation, people, tribe, sect, multitude, crowd; partisans, gentiles, pagans, heathens';
ḥəzbāwi 'layman, laity, common, vulgar, secular';
ʾaḥzābāwi (Lt) 'stranger';
ḥəzbənnā 'stage or condition of being a group';
ḥəzbat 'dignity of a nation, (T) civility, good breeding';

SEMITIC: Ar. *ḥizb* 'party, sect', SAr. *ʾ-ḥzb* 'armed bands'. It is difficult to know whether Ar. *ḥazzaba* 'collect, congregate, assemble' is the primary meaning or whether it is a denominative from *ḥizb* 'party, company of men, sect'. Praetorius, *ZDMG* 57 (1903).271-2 derives Ar. and G. *ḥzb* from *ḥasab* 'Adel, Angehörige' (possibly from a form such as **ḥasbəka* > *ḥazbəka*); so also Noeldeke 1910:59, n. 3.
ETHIOPIC: Te. *ḥəzb* 'people, nation', Tna. *ḥəzbi*, Amh.Gur. *ḥəzb*; passed into Cushitic: Bil. *hizb*, Sa. *hizb-e*. Ambros connects G. *ḥəzb*, with reservations, with *ḥzb* II.

ḥazḥaza ሐዝሐዘ, (T.Y.M) **ḥazḥaza** ኀዝኀዘ 'become a swamp, be swampy';
ḥazḥaz, (Lt) *ḥəzḥəz*, (T) *ḥazḥaz* 'flint, gravel, place full of gravel, swamp, pool, muddy place, clod';

SEMITIC: Ar. *ḥazīz* 'place abounding with stones' (Dillmann 120). See also *ḥazaza*.

ḥazala *(yəḥzəl)* ሐዘለ, (T) **ḥazala** ኀዘለ 'carry on the back, carry a burden';
ʾaḥzala (K*), causative;
taḥazla, passive;
taḥāzala (K*) 'carry one another';
ʾastaḥāzala (T.K*) 'cause to carry one another';
ḥazāli 'porter';
ḥəzul 'carried';
ḥəzlat (Gr.58) 'act of carrying';
māḥzal (K*.Gr.58) 'means of carrying';

ETHIOPIC: Tna. *ḥazälä, ḥanzälä* 'carry on the back', Te. *ḥazla*, Arg. *ḥazzäla*, Har. *ḥazäla*, Amh. *azzälä*, Gur. *ezzälä*.

ḥəzl ሕዝል (K*), mode of religious song;
see *ʾəzl*.

(ḥəzl), ʾəlḥəzl አልሕዝል, (K) **ḥəzl** ኀዝል 'kind of game played with six sugar canes split in half' (called in Amh. *ṭab*).

Guidi 1899:485, n. 5 derives it from Ar. *ḥazl* 'joke, jest' restricted in the translation of the Fəṯḥa nagaśt to a game. The derivation from Ar. *ʾal-ḥādil* 'abstaining from' suggested by Dillmann 1399 is less likely.

ḥazana, ḥazna *(yəḥzən, yəḥzan)* ሐዘነ ፡ ሐዝነ, (T) **ḥazana** ኀዘነ 'be sad, be sorrowful, be grieved, be in mourning, have compassion, be sorry for, sympathize';
ḥazzana, same (possibly with intensity);
ʾaḥzana 'sadden, make sad, afflict, cause sorrow, inspire compassion';
ʾaḥzana with indirect object suffix pronouns, 'care for, be saddened for, be sorrowful for';

ʾastaḥazana (Lt) 'afflict, vex, distress';
ʾastaḥāzana (Gr.59) 'have compassion, console a grieving person';
ḥazāni, act. part. of *ḥazana*;
ḥəzun 'sad, grieved, sorrowful, distressed, who is in mourning';
ḥazan 'sadness, grief, sorrow, mourning, affliction, melancholy, care';
ḥazanzin 'mournful, lugubrious';
māḥzan 'cause of sadness';
māḥzən, māḥzani 'saddening, provoking sadness, who causes sorrow, sorrowful, grievous';
maḥazzan (Lt) 'companion in pain';
mastaḥāzən (Gr.60) 'one who has compassion';

SEMITIC: Ar. *ḥazina* 'be sad', Śḥ. *aḥzin*.
ETHIOPIC: Tna. *ḥazänä* 'be sad', Te. *ḥazna*, Arg. *ḥazzäna*, Amh. *azzänä*, Gur. *azänä*, Har. *ḥuzni* 'sadness'; passed into Cushitic: Bil. Sa. *ḥazän* 'be sad'.

ḥazanzin ሐዘንዚን; see *ḥazana*.

(ḥazur), ʾəlḥazur እልሐዙር (Lt) 'amulet';

from Ar. *ḥirz* (pl. *ḥurūz*) 'amulet' (with metathesis). W. Müller suggests, with reservations, Ar. *ḥaḏar* 'precaution'.

ḥazurān ሐዙራን, (Gr) **ḥazirān** ሐዚራን, ninth Syrian month;

either directly from Syr. *ḥazīrān* or through Christian-Arabic *ḥazīrān*. See also *ʾazirān*.

ḥazat ሐዘት (T.M) 'bench made of earth or stone, platform for sitting or sleeping';
ḥazata, ḥazata (T.Y.M) 'build a bench of earth or stone' (denominative).

ḥazaza ሐዘዘ (L) 'cough, (Y) swallow a liquid that chokes and causes coughing';
ʾaḥzaza, (T) *ʾaḥzaza* 'cause to cough, irritate, render rough, block the breath (from an original meaning 'feel discomfort in the throat, have a feeling of roughness'), (T) come out of the nose (food) while one is asleep, swallow a liquid that chokes and causes coughing, (K*) have heartburn';

SEMITIC: Ar. *ḥazāz* 'rough'.
ETHIOPIC: Amh. *anäzzäzä* 'come out of the nose (food or drink) because of a spasm in the trachea' is connected by Praetorius 1879:100 with G. *ḥzz* augmented by *n*. See also *ḥanzaza*.

Ḥ ኀ

ḫaba (ḫabe) ኀበ (ኀቤ) 'toward, near to, near, to, by, at, in, with (place), in the presence of, in reference to, in comparison with';
la-ḫaba 'away to, unto, toward, at';
ba-ḫaba 'among, at, upon, by, in, wheresoever, near, with (at), to, toward, from, in the presence of, before, in comparison with';
bo-ḫaba 'somewhere, there is';
bo-ḫaba ... bo-ḫaba 'at one moment ... at another';
ʾəmḫaba 'from (with), from the presence of, from before, from where, by means of';
ʾənta ḫaba 'through';
ʾəska ḫaba 'as far as';
ḫaba ḫaba 'more and more';
as relative, adverb: *ḫaba* 'where, wheresoever, whither';
za-ḫaba 'where, in which, the place where (also without *makān* or *mədr*)';
ḫaba...həyya (zəya) 'wherein';
ba-ḫaba 'where, there where, in which';
ʾənta ḫaba 'wheresoever, the same way, by which';
ʾəm-ḫaba, ʾəmənna ḫaba 'whence, from where';
ʾəska ḫaba 'to where, whither';
the suffix pronouns are attached to the base *ḫabe-*;

Dillmann 1907:394 analyzes *ḫaba* as coming from *ḫa-ba* 'in-there'; so also Rundgren 1955:47 who identifies *ḫa* with *ḫa* of *kaḫa* 'yonder, away' even though the correspondence *ḥ:ḫ* is not normal; however, the meaning of *ḫa* is not clearly indicated. The connection between *ḫaba* and SAr. *b-ʿbr* suggested by Praetorius, *ZDMG* 57 (1903). 272 is unlikely regardless of the possible identity of meaning. Praetorius 1879:266 relies on Ludolf's spelling of the Amharic preposition *h* < *k* as *ḫ* and connects it with G. *ḫa* of *ḫaba*. Cp. rather *kab* 'from', and for the final *b*, see also Tna. *nab* 'toward', *kəsab* 'until'. For the initial *ḫa*, cp. also Soq. *ḫa* 'here', *ḫak* 'there'.

ḫabʾa *(yəḫbāʾ)* ኀብእ 'hide, conceal';
ʾaḫbəʾa (K*), causative;
taḫabʾa, passive, reflexive;
ḫabāʾi, act. part. of *ḫabʾa*;
ḫəbuʾ 'hidden, concealed, secret';
(*za-ḫəbuʾ* 'mystery');
(*ba-ḫəbuʾ, ḫəbuʾa* 'secretly');
(*təmhərta ḫəbuʾāt* 'Doctrine of Mysteries, the Mystagogia'; see Lifchitz 19-85; Hammerschmidt-Six 1983:55; Strelcyn 1974:65);
ḫəbuʾāwi 'concealed, clandestine';
ḫəbʾat 'hiding' (n.);
məḫbāʾ 'hiding place, hidden place, secret place, receptacle';

SEMITIC: Ar. *ḫabaʾa* 'hide', SAr. *ḫbʾ*, Heb. *ḫbʾ* (hifʿil), Aram. *ḥăḇā (ḥbʾ)*, Syr. *ḥuḇyā* 'darkness' (Brockelmann 1928:209), Md. *hba* 'hide', Akk. *ḫabû*.
ETHIOPIC: Tna. *habʾe* 'hide', Te. *ḫabʾa, ḫambəʾa*, Amh. *abba* 'hide', *həbuʾ* 'concealed, hidden' (from Geez).

ḫababa I ኀበበ (M) 'defame';
taḫbāb (Lt) 'slander' (n.);

SEMITIC: Ar. *ḫabba* 'be deceitful'. See also *ḫababa* II.

ḫababa III ኀበበ (K*.T), **ḫababa** ሐበበ (M.T. in the reprint) 'press (grapes)';
māḫ(ə)bab, māḫ(ə)babt, māḫ(ə)bəbt (pl. *maḫābəb*), (M.T) *māh(ə)bab, māh(ə)babt* 'clay vessel, oil cellar, winepress';

SEMITIC: the comparison with Akk. *ḫabābu* 'murmur, chirp', Ar. *ḫabba* 'rage, dash' suggested by von Soden 301, with reservations, is unlikely. Also unlikely is the connection with Heb. *geḇ* 'pit, ditch', Ar. *ǧubb* suggested by Schulthess 55, n. 17.

***ḥbb, taḥababa** ተሓበበ (T.M) 'fall on one's knees, prostrate oneself';

ETHIOPIC: Tna. *ḥanbäbä* (with augmented *n*) 'make fall'.

ḥabḥaba ሓብሓበ (T.Y) 'swear';
ḥabḥab, (T) *ḥabḥab* 'one who swears'.

ḥabala ሓበለ (T.K); see *taḥabala*;
taḥabala, (T) *taḥabala* 'be bold, dare, be daring, be arrogant, be impudent, be presumptuous';
ʾaḥabala (K*) 'dare someone, challenge';
taḥābala (K*), reciprocal of *taḥabala*;
ʾastaḥabala (K*) 'dare someone, challenge';
ʾastaḥābala (K*), causative of *taḥābala*;
ḥabāli 'bold, daring';
ḥəbul, (KG) *ḥəbbul* 'bold, daring, arrogant, presumptuous';
ḥəbl (K*) 'boldness, arrogance';
maḥabl (K*) 'who challenges, who dares someone';
mastaḥabl 'who challenges';
taḥabāli 'arrogant, audacious';
taḥablo(t) 'boldness, bold behavior, audacity, arrogance';

according to another source the *b* is geminated throughout.

SEMITIC: perhaps Ar. *ḥabila* 'be of unsound mind', Heb. *ḥăḇāl-īm* 'arrogant ones' (as in Ps. 140:6; see Dahood, *Biblica* 45[1964].407).
ETHIOPIC: Tna. *habara* 'be presumptuous' (with alternance of liquids, and *h* for *ḥ*).

ḥabana *(yəḥbən)* ሓበነ, (T.Y.M) **ḥabana** ሐበነ 'wrap around, (K*) tuck away, put into the pocket';
ḥabbāne, *ḥabbane*, (T.M) *ḥabbāne*, (Lt) *ḥabbāne* 'hood, headcloth worn by priests, turban, hem, fringe, border of a garment, collar' (see Hammerschmidt 1970:155);

SEMITIC: for 'fringes, borders of a garment', cp. Ar. *ḥabana* 'hem, tuck, and sew a garment for shortening it'.
ETHIOPIC: Tna. *ḥabbane* 'turban worn by priests', Amh. *habbane*, *abbane* (from Geez).

ḥabara, ḥabra *(yəḥbar)* ሓበረ ፡ ሓብረ 'be connected (with), be associated (with), associate (with), coincide, join, participate, ally oneself, collaborate, consent, agree (with), be in accord with, share something (with), have in common, conspire (against)'. With another verb (in the gerund) it means 'do jointly, do together';
ʾaḥbara 'connect, join, associate, mingle, unite, be in agreement, be in accord, form a conspiracy';
taḥabra 'be associated (with), be connected (with)';
taḥābara 'join one another';
ʾastaḥābara (Gr), caus. of *taḥābara*; also 'harmonize';
ḥabāri (K*), act. part. of *ḥabara*;
ḥəbur 'associated, joined, conjoined, united, connected';
(*ḥəbura həllāwe* 'of like nature or substance');
ḥəbura (adv.) 'together, jointly, all together, at the same time, in unison';
ḥubāre, (T) *hubāre* 'union, unity, conjunction, association';
ḥəbr 'crowd, (Lt) unit of soldiers belonging to a territory';
ḥəbrat 'unison, union, joining, community, association, agreement, consensus, accord, harmony, collection';
(*ḥəbrata zemā* 'harmony [in song]');
(*ba-ḥəbrat* 'unanimously');
ʾaḥbəro 'agreement';
(*maṣḥafa ʾaḥbəro* 'a homily for the feast of St. George and Mary');
(*ba-ʾaḥbəro* 'unanimously');
(*ba-ʾaḥbəro qāl* 'with a unanimous voice');
māḥ(ə)bar 'association, society, company, choir, community, assembly, multitude, crowd, congregation, gathering, council, convent, monastery';
(*beta māḥ(ə)bar* 'monastery, convent');
māḥ(ə)bart 'company, (Lt) joint, articulation';
māḥ(ə)barāwi 'who lives in a convent, monk';
taḥabāri 'agreeing, harmonious, united';
taḥabrot, in *bataḥabrot* 'in unison, together';
**mḥbr*, see below.

SEMITIC: Ar. (Yem) *ḥubra* 'association', Soq. *maḥber* 'hundred' (from the root *ḥbr* 'join, unite'), Heb. *ḥāḇar* 'be united', *ḥāḇer* 'companion, fellow', Aram. *ḥabber* 'join, fasten', Syr. *ḥabbar (ʿam)* 'associate with, be in the company of', Md. *ḥbr*, Ug. *ḥbr* 'companion', Ph. *ḥbr*, Akk. *ebru*, *ibru* 'companion, friend'. See on this root Wagner, in Baumgartner 1967, p.360-1.F. Rosenthal (*A history of Muslim historiography*, 1951, p.10, n.2) makes a distinction between *ḥ/ḥbr* (Heb. Ethiopic) 'join, connect' and *ḥbr* (Heb) 'associate, colleague'. There may be two different roots *ḥbr* and *ḥbr*, but it seems to me that the meanings 'join, connect, associate, colleague' may go back to a single root. F. Rosenthal, ib. derives Ar. *ḥabar* 'information' from *ḥbr* 'connect'. Note that Ar. *ḥabara* 'inform, give news' is connected by Finkelstein, *JBL* 75 (1956). 328ff with Akk. *ḥabāru* 'be noisy, make noise'.
ETHIOPIC: Tna. *ḥabärä* 'be joined (to a group), be in agreement', Te. *ḥabra* 'assemble', Amh.Gur. *abbärä*. For G. *māḥ(ə)bar*, cp. Tna. *maḥbär*, Te. *mäḥabär*, Amh. *mahbär*, *mabär*, Gur. *mabär*; passed into Cushitic: Bil. *habar* 'unite'.

ḥəbr I ሕብር 'portion (of land, ground, city, camp), side (of mountain, valley), cord';

SEMITIC: Ar. *ḥubra* 'portion, share'.

ḥəbr II ሕብር 'incantation, enchantment, witchcraft';
ḥəbrat 'enchantment, magic spell';

SEMITIC: Heb. *ḥāḇar* 'conjure', Aram-Syr. *ḥabbārā* 'conjuror, charmer', Aram. *ḥabber* 'charm', Ph. *ḥbr* 'magic'. The various Hebrew dictionaries connect Heb. *ḥbr* 'magic' with the root *ḥbr* 'tie, bind', the notion of tying referring to the magical practice of tying knots. Finkelstein, *JBL* 75 (1956).328ff., connects Heb. *ḥbr* 'magic, charm' with Akk. *ḥabāru* 'be noisy', *ḥubūru* 'uproar', the charmer being the one who mutters sounds.
ETHIOPIC: Har. *ḥabār* 'curse', Gur. *abār-ən sāno* (lit. 'make a curse') is borrowed from Cushitic: Som. *habār* 'curse', Sa.Af. *ʿabār*.

ḥabbasa ሓበሰ, (Y.M) **ḥabbasa** ሐበሰ 'bake';
ḥabbāsi (M) 'baker';
məḥbās (Lt) 'bakery';

denominative from *ḥəbəst* 'bread', for which see *ḥabaza*.

ḥbt, māḥ(ə)bat ማሕበት (T. in the reprint), **māh(ə)bat** ማህበት (M.T. in the original edition) 'means for closing, means of connecting or joining together';

ETHIOPIC: Amh. *abbätä* 'tie into a bundle'.

ḥəbay ሕበይ 'kind of vase' (the quoted passage in Dillmann 602 has *ḥəbay*);

from Aram.-Syr. *ḥāḇīṯā* 'wine jug' > Ar. *ḥābiya* 'barrel' (see, however, Kaufman 53) > G. *ḥəbay* (Fraenkel 168). Zimmern 33 thinks that the origin of the above-mentioned nouns is Akk. *ḥābû* 'jug'.

ḥabaza *(yəḥbəz)* ሓበዘ, (T) **ḥabaza** ሐበዘ 'bake';
ʾaḥbaza (K*), causative;
taḥabza, passive;
ḥabāzi (pl. *ḥabāziyān*, *ḥabazt*) 'baker';
ḥəbuz 'baked';
ḥabz (T.M), *ḥəbz* (K*) 'bread';
ḥəbəst, (pl. *ḥabāwəz*), (T) *ḥəbəst* (coming from *ḥəbəzt*, with *z* > *s* by assimilation) 'bread, piece of bread, loaf of bread, the consecrated bread (a round, flat wheaten bread with thirteen crosses imprinted on the surfaces; when given at communion, it is broken so that each communicant receives a piece with a cross on it)';
(*beta ḥəbəst* [Lt] 'bakery');
māḥ(ə)baz 'oven, bakery';
məḥəbbāz 'bakery, bakehouse';

SEMITIC: Ar. *ḥubz* 'bread' (considered by Noeldeke 1910:56 a Geez loanword as against Landberg 1920:553ff), Mh. *ḥabōz* 'bake', *ḥabz* 'bread'. The connection with Heb. *ḥăḇittīm* 'pans for baking' (from a non-existing *ḥbt*) suggested by Buhl 213 on the authority of Gesenius is unlikely.

ETHIOPIC: Te. *ḥəbbäzät* 'thick round bread', Tna. *ḥəbəsti*, Amh. *abbäzä* 'bake bread', *abbəzt* 'a small loaf of bread', *həbəst*, *abəst* (from Geez); passed into Cushitic: Qem. *abäza* 'woman who bakes bread', Kham. *ebez* 'make cook'. The derivation of Amh. *amazza* (also *amizza*) 'bread made of a mixture of flours that are beginning to turn sour' from G. *ḥabaza* 'bake', suggested by Praetorius 1879:58, is unlikely. For a possible Cushitic origin of *amazza*, see Brockelmann 1950:21. See also *kobaza*, and **ḥmz*.

ḥəbbāz ሓባዝ (K*); see *ḥənbāz*.

ḥadʾa ሓድአ (T); see *hadʾa*.

ḥadafa, ḥaddafa ሓደፈ, (L) **ḥadafa** ሐደፈ 'row, steer (a boat), be a pilot, direct, lead, guide, teach, devise, (T.Y.M) save, cure, polish, render clean';
(*zayəḥaddəf*, *zayəḥeddəf*) 'pilot';

taḫaddafa, passive;
ḫadaf (pl. *›aḫdāf*) 'oar, rudder';
ḫaddāf, (T) *ḫaddāf* 'oar, rudder, governance, direction, (T) rower, teacher';
(*za-ḫaddāf* 'rower, pilot');
ḫaddāfi 'rower, steersman, pilot';
ḫəduf (K*), pass. part. of *ḫadafa*;
ḫəddāfe 'governance';
māḫəddaf 'oar, rudder, (KG) means of polishing';
maḫaddəf (K*) 'rower, steersman';
məḫəddāf 'place of steering';

SEMITIC: related to Ar. *ġadafa* 'row', *ġādif* 'rower'. For G. *qadafa*, *ḫadafa* and Ar. *ġadafa*, *qaḏafa*, *qadafa*, *ǧaḏafa*, see Fraenkel 227-8, and Noeldeke 1910:61-2. For a possible relation between *q:ḫ*, cp. *qafara* III, and *ḫaṣara*.
ETHIOPIC: Tna. *qäzäfä* (with alternace *d:z*), Te. *qäzfa*, *qädfa*, Amh. *qäzzäfä*. While 'polish, render clean' of G. *ḫadafa* could have developed from a meaning such as 'save, cure', that is, 'make neat, clean', it is also possible that these meanings belong to a root *ḫadafa* II.

ḫadaga I *(yaḫdag)* **ኀደገ** 'abandon, leave, leave behind, leave off, leave out, omit, give up, let go, desist, cease, do away with, quit, desert, dispense, neglect, dismiss, depose, reject, ignore, repudiate, renounce, divorce, forgive, forsake, let, allow, permit, commit something to someone, (Lt) be a representative (denominative from *ḫədug*)';
›aḫdaga, causative; also 'save';
taḫadga, passive; also 'cease';
taḫādaga 'divorce, repudiate one another';
›astaḫādaga, caus. of *taḫādaga*;
ḫadāgi, act. part. of *ḫadaga*;
ḫədug 'left, abandoned, deserted, divorced, repudiated, forgiven, representative, deputy' (that is, left behind in someone's place);
ḫədag (Lt) 'divorce, repudiation, abandoning';
ḫəddāg 'divorce, remains, residue, top and bottom margins (that is, space left, abandoned)';
(*ḫəddāga wayn* 'recovering from wine' (according to the Hebrew text of Ps. 78:56);
ḫədəgu, *ḫədgə-ssa*, *ḫədago-ssa*, *ḫədagu-ssa* 'not to speak of, without mentioning, not only, let alone, how much rather, how much more, so much more, how much less';
ḫədgat 'release, remission (of sins or debt), immunity, forgiveness, pardon';
ḫəddəgāt, *ḫəd(d)āgāt* 'divorce, state of divorcement, dismissal, exemption';
(*maṣḥafa ḫəddəgāt* 'bill of divorce');
ḫadigot 'abandonment';
ḫədgān, same;
taḫadgo(t) 'omission, release';

SEMITIC: Ar. *ḫadaǧa* 'miscarry, cast her young before time (she-camel)', SAr. *ḥdg* 'leave'.
ETHIOPIC: Tna. *ḫadägä* 'abandon', Te. *ḫadga*, Amh. *addägä* 'let go' (from Geez), Gaf. *adägä* 'abandon, throw away'. Guidi 688 and Baeteman 934 derive Amh. *dug* 'representative of a chief during his absence' from *ḫdg*, *dug*, for **ədug*, passive participle; cp. also Te. *ḫədug* 'inspector', Amh. *ḫədug* 'the patriarch's deputy' (from Geez). The identification of *ḫadaga* with Amh. *kädda* 'deny' (< **ḫädda* < *ḫada'a* < *ḫadaga*) suggested by Rundgren 1955:74-5 is unlikely. The root also occurs in Cushitic: Sa. *hadag* 'chase away', Bil. *adag* 'take away'.

ḫadaga II **ኀደገ** (T) 'cut parchment to size, write';

denominative from *ḫəddāg* 'top and bottom margins'.
ETHIOPIC: Amh. *addägä* 'straighten by cutting'.

ḫadara *(yaḫdar)* **ኀደረ** 'reside, dwell, lodge, abide, inhabit, halt, stay overnight';
(*ḫadara lā'əla* 'reside in, possess (of demon or spirit in a person)';
›aḫdara, causative; also 'lodge (tr.), settle';
taḫadra 'be inhabited';
taḫādara 'live together, make a treaty with one another';
›astaḫadara 'cause to dwell, place (a cornerstone), cause to be in a certain condition, (T) prepare, (Lt) give a chronic disease';
ḫadāri 'sojourner, lodger, family';
ḫədur 'set, fixed, who dwells, who stays overnight, residing, living, who inhabits, that is placed';
ḫidr (Lt) 'inside of an apartment of women';
ḫədrat 'dwelling, residing, sojourn, sojourning';
ḫadarāy (Lt) 'hospitable';
›aḫdāri, act. part. of *›aḫdara*;
(*›aḫdāre ›əngədā* 'hospitable');
māḫ(ə)dar (pl. *maḫādər*, *māḫ(ə)darāt*) 'place of habitation, dwelling, habitation, lodging, abode, resting place, residence, room, tabernacle, tent, leather case for keeping a book, case, box, lunar station';
mastaḫadər (Lt) 'that protects property, (T.M) lodging-house, who lodges, innkeeper, (Lt) that gives a chronic disease';
mastaḫadāri (Lt) 'that gives a chronic disease';
mastaḫadərt (Lt) 'black magic, formula of a charm, specific prayer of secret names *(›asmāt)* to protect a lost animal from being attacked by wild animals';

SEMITIC: Ar. *ḫadara* 'remain and keep to a place', *ḥidr* 'women's quarters of a tent', SAr. *ḥdr* 'chamber', *m-ḥdr* 'residence', Heb. *ḥeḏer* 'room', Ph. *ḥdr* '(burial) chamber', Ug. *ḥdr* 'room' (with *ḥ*).
ETHIOPIC: Tna. *ḫadärä* 'spend the night', Te. *ḫadra* 'dwell, stay', Har. *ḫadära*, Amh.Gur.Gaf. *addärä*, Arg. *addära*. For *mastaḫadərt*, cp. Tna. *mastaḫaddär*. The root passed into Cushitic: Bil. *hadär* 'settle', Sa.Af. *hadar* 'spend the night'.

ḫədär **ኀዳር**, third Ethiopian month (10 Nov.-9 Dec.);

ETHIOPIC: Tna. *ḫədar*, Amh. *hədar*, Gur. *ədar* passed into Cushitic: Qab. Ṭem. *ḥidära*. Had. *idära*. In view of G. *ḫədär*, the connection with Heb. *›ăḏār* suggested by D. Cohen 1970:10 is unlikely.

ḫədāṭ **ኀዳጥ** 'a small amount, little, a little while, few in number, a small quantity, small matter, trifle, a thing of no value, small';
ḫədāṭa, *ba-ḫədāṭ* 'a little, a little bit, a little while, in small quantities, in few words';
ḫəduṭ (Lt) 'small in number';
ḫədāṭāt 'few, few in number';

Dillmann 622 derives it from *ḫəṭāṭ*, from *ḥṭṭ*; so also Brockelmann 1908:237 (see *ḫəṭṭat*). The derivation from *whḍ* 'become few, be little' suggested by Noeldeke 1904:30 would be possible were it not for the final *ṭ*. The final *ṭ* is perhaps to be explained by assimilation to the initial *ḫ*.

ḫaḍaba *(yaḫḍəb)* **ኀፀበ**, (T) **ḫaṣaba** **ሐጸበ**, (KG) **ḫaḍaba** **ሐፀበ** 'wash, wash away';
›aḫḍaba, causative;
taḫaḍba 'bathe, wash oneself, wash the body, be washed';
›astaḫaḍba 'ask to prepare a bath';
ḫaḍābi 'one who washes';
ḫəḍub 'washed';
ḫaḍb (Lt) 'soap';
ḫəḍb (Lt) 'washing';
ḫəḍḍāb 'washing (n.), water with which one washes, wash water';
ḫaḍabā 'a washing, a bathing';
ḫəḍbat 'washing (n.), ablution';
māḫ(ə)ḍab 'bath, basin';
məḫ(ə)ḍāb 'place where one washes, bath, bathing place, basin';
māḫḍabi 'one who washes';

SEMITIC: Dillmann 624 compares the Geez root with Ar. *ḫaḍaba* 'dye, color'.
ETHIOPIC: Te. *ḫaṣba* 'wash', Tna. *ḫaṣäbä*, Har. *ḫaṭäba*, Arg. *haṭṭäba*, Amh. *aṭṭäbä*, Gur. *aṭäbä*, Gaf. *aṣäbä*.

ḫfd, see *māḫ(ə)fad* I, II.

ḫfr I, **ḫafara**, **ḫafra** *(yəḫfar)* **ኀፈረ** ፡ **ኀፍረ**, (T), **ḫafra** **ሐፍረ** 'be shy, shun, be ashamed, be embarrassed, be confounded, be disgraced, fear, revere, reverence';
›aḫfara 'put to shame';
taḫafra, *taḫafara* 'be put to shame, be covered with shame, blush with shame, be ashamed, be confounded, be disgraced, be offended, be humiliated';
›astaḫafara 'shame, put to shame, disgrace, dishonor, confound, humiliate, offend, vilify';
ḫaffār, *ḫafāri* 'modest, shy, ashamed, shameful';
(*›iḫafāri* 'shameless, impudent');
ḫəfur 'ashamed, shamefaced, disgraced, (Gr) infamous, dishonored';
ḫufāre (K.Gr.210) 'obscenity, impurity, infamy, dishonor';
ḫafrat 'shame, blush, turpitude, ignominy, impropriety, disgrace, dishonor';
(*ḫafrata śəgā* 'genitals');
māḫfari, (K*) *›aḫfāri* 'what causes shame, what puts to shame';
məḫfār 'genitals';

SEMITIC: Ar. *ḫafira* 'be timid, be shy, be bashful' Heb. *ḥāpēr*, Aram *ḥāpar*, Syr. *ḥəpar* 'be ashamed'. O. Kapeliuk suggests Heb. *ḥerpā* 'shame' (with metathesis).

ETHIOPIC: Tna. *ḥafärä* 'be ashamed, be shy', Te. *ḥafra* 'be in awe', Amh. *affärä* 'be shy, be timid', Arg. *affära*, Gur. *in affar* 'bashful'; passed into Cushitic: Kham. *ḥafer*. Reinisch 1887:186 also compares Bil. *hobar* (with alternance *b:f*) 'become sad owing to shame', *habar-īs* 'put to shame'.

ḫfr II, **ḫafara** ኀፈረ (Lt) 'protect, defend';
māḫ(ə)far (pl. *maḫāfər*) 'friend, client, acquaintance, relative';

SEMITIC: Ar. *ḥafara* 'protect', SAr. *ḫfr* 'protection', Śḥ. *ś-ḥefer* 'ask someone to give protection', Heb. *ḥpr* (pu'al) 'be protected'. Brockelmann, *ZS* 8 (1932). 112 gives it a basic meaning 'to cover'; see *ḫfr* III.

ḫfr III, **māḫfarit** ማኀፈሪት 'diadem, headdress of the high priest';

ḫfr III could be connected with *ḫfr* II with the basic meaning 'to cover > headcover, protection'. It is also related to *mā'far*, for which see *'afara* II.

ḫafaṭa *(yəḫfəṭ)* ኀፈጠ (D.Y.M) 'scratch, engrave, design, imprint, strike, write';
ḫafṭat, ḫəfṭat (T.TS.Lt) 'engraving, imprint';

SEMITIC: related to *ḫbṭ, ḥbṭ* (so also Dillmann 628): Ar. *ḥabaṭa* 'beat, strike', SAr. *ḫbṭ*, Heb. *ḥāḇaṭ*, Aram. *ḥāḇaṭ*, Syr. *ḥəḇaṭ*, Md. *ḥbṭ* 'batter down, beat down, strike upon'. See also *ḥanfaṭa* I, and *faḥaṭa*.

ḫagala (T.Y.M) 'be poor';
ḫagl (T.M) 'poor';

to be identified with *hag"la*, above.

ḫoḫ ኆኅ (D), **ḫoh** ኆሀ (T) 'plum tree, (T.M) peach';

from Ar. *ḫawḫ(a)* 'peach, plum'; also Tna. *kuḵ* 'peach', Te.Amh. *kok*. See also *kok*.

ḫoḫət (pl. *ḫoḫāt, ḫawāḫəw*) ኆኅት (D 606) 'door, doorway, gate, portal, leaf of door';
(madraka ḫoḫət 'threshold');
for *ḫawāḫəw* 'gates' used in astronomy, see O. Neugebauer, *Orientalia* 33 (1964).49-71.

SEMITIC: Ar. *ḫawḥa* 'aperture in a wall, small doorway between houses' (considered by Noeldeke 1910:51 a Geez loanword, but in view of SAr. *ḫḥ*, below, this may be not the case), SAr. *ḫḥ* 'passageway, corridor' (?), Heb. *ḥăwāḥ-īm* 'hollows, recesses', Mh. *ḥō* 'mouth, opening'.

ETHIOPIC: Amh. *hohət* 'blank space between letters' (from Geez).

ḫela ኀለ; see *ḫyl*.

ḫelā I ኀላ; see *helā* I.

ḫelā II ኀላ; see *'əḫil*.

ḫallada I ኀለደ (K*), **ḫalada** ሐለደ (T) 'last long, gather, accumulate';
taḫallada (D.Lt) 'adhere to, be applied to';

SEMITIC: Ar. *ḫalada* 'last long, remain forever'.

ḫallada II ኀለደ (K), **ḫallada, hallada** ሐለደ ፡ ሀለደ (T.Y.M) 'accomplish, exterminate, appoint to the office of the executioner, (Gr.4) order';
taḫallada (K), *taḫallada* (T.M), *tahallada* (Gr.4), passive, (Gr.4) also 'accuse', (L) 'be refuted';

ETHIOPIC: Har. *ḫēläda* 'finish, accomplish, bring to an end', Tna. *ḫalädä* 'lose one's position' (that is, 'be terminated').

ḫəld ኀልድ (K*) 'mole rat';
transcription of Heb. *ḥolḏ*.

ḫalafa *(yəḫləf)* ኀለፈ, (T) **ḫalafa** ሐለፈ 'pass, pass by, pass away (from), pass through, pass over, cross over, depart, step aside from, go beyond, transgress, perish, die';
'aḫlafa, causative; also 'pass (time)';
taḫalafa 'pass on, go by';
taḫālafa 'wander to and fro';
'astaḫalafa 'make pass, put off, leave out';
'astaḫālafa 'make (the hands) pass over each other, send around, cross, transfer, adjourn';
ḫalāfi, act. part. of *ḫalafa*; also 'passerby, transitory, transient, temporal, temporary';
ḫəluf 'who passes, who crosses, who trespasses';
(ḫəluf gaṣṣo la- 'who aims toward');
ḫəlufa 'while passing';
ḫalāfit 'people traveling or passing by, crowd';
ḫalāfiyāt, ḫalāfəyāt (pl. of *ḫalāfit*) 'things that pass away, transitory things';
ḫəlfat 'passing, passing by, passing away, passage, departure, transitoriness, death';
təḫlāf 'passing from place to place';
māḫ(ə)laf, māḫ(ə)laft 'passing, pass, password';

məḫlāf 'passage, place for crossing or passing through';

SEMITIC: Ar. *ḫalafa* 'follow, succeed', *ḫallafa* 'leave behind', SAr. *ḫlf* 'passage between hills', Śḥ. *ḫo-t-lef* 'change', Heb. *ḥālap* 'pass', Aram. *ḥălaḥ* 'pass by', (pa'el) 'change', Syr *ḥəlaḥ* 'exchange, substitute', (pa'el) 'change, exchange', Md. *hlp*.
ETHIOPIC: Tna. *ḫaläfä* 'pass', Te. *ḫalfa*, Har. *ḫuluf bāya*, Arg. *hallāfa*, Amh.Gaf.Gur. *alläfä*; passed into Cushitic: Sa. *halaf* 'pass'.

ḫll I, **taḫalala** ተኀለለ (T, reprint), **taḫalala** ተሐለለ (T) 'be restless, become tired';
ḫalul (Gr.2) 'bent, inclined';

SEMITIC: Ar. *ḫalla* 'be lean, be destitute', Heb. *ḥālal* 'be troubled, be pained, tremble' (Kaddary, *VT* 13[1963].486-9).
ETHIOPIC: Te. *ḫallāla* 'render unable', *taḫallāla* 'be unable, be tired', Amh. *alall zälall alä* 'be unstable, be unsettled'; passed into Cushitic: Bil. *halal-s* 'become tired'.

ḫll II; see *ḫəllat*.

ḫallinā ኀሊና, **ḫəllināt** ኀሊናት; see *ḫallaya*.

ḫalqa *(yəḫlaq, yəḫləq)* ኀልቀ, (T) **ḫalqa** ሐልቀ 'be consumed, be wasted, perish, cease, disappear, come to an end, be accomplished, be terminated, be finished, be destroyed, fail, dwindle away, be spent, die, be decided upon, be determined';
'aḫlaqa, causative; also 'bring to an end, cease (tr.), accomplish, finish, destroy, exterminate, spend, lay waste, use up, annihilate, decree, decide';
taḫalqa, passive of *'aḫlaqa*;
taḫālaqa, reciprocal of *'aḫlaqa*;
'astaḫālaqa, causative of *taḫālaqa*; also 'come to a settlement';
ḫəluq 'finished, accomplished, destroyed, decided upon, precise';
(mətura waḫəluqa 'resolutely');
ḫəlq 'destruction, end';
ḫəlqat 'end, consummation, dwindling, completion, performance, execution, death';
māḫ(ə)laqt, māḫ(ə)ləqt 'ceasing, end, conclusion, ruin, loss, death';

SEMITIC: Ar. *ḫaliqa* 'be shabby (clothes)', *'aḫlaqa* 'wear out (a garment)', Heb. *ḥilleq* 'destroy', Ug. *ḥlq* 'perish', Akk. *ḫalāqu* 'disappear, perish'. Praetorius, *ZDMG* 61 (1907). 624 compares Ar. *ġaliqa* 'disappear', Soq. *'eylaq*.
ETHIOPIC: Tna. *ḫalāqā* 'finish, be finished', Amh. *allāqā* 'come to an end, be finished, be consumed'.

ḫ"allaq"a ኰለቈ 'count, number, enumerate, take account, review, impute, consider';
'aḫ"allaq"a (K*), causative;
taḫ"allaq"a, passive; also 'be regarded as';
(za'iyyəṯḫ"ellaq" 'countless, innumerable');
ḫ"allāq"i (K*), act. part. of *ḫ"allaq"a*;
ḫ"əlluq, ḫ"alluq" 'numbered, counted, reckoned';
ḫ"əlq", ḫ"alq", (Lt) *ḫolq* (pl. *ḫ"əlaq"*) 'number, calculation, enumeration, sum';
('orit zaḫ"əlq", 'orita ḫ"əlq" 'the Book of Numbers');
('albo ḫ"əlq"a, za'ənbala ḫ"əlq" 'innumerable, boundless, limitless');
(ba-ḫ"əlq" 'according to the number');
ḫ"əllāq"e 'enumeration, quantity, numbering, counting, number';

SEMITIC: Ar. *ḫalaqa* 'measure, proportion', Heb. *ḥālaq* 'divide', Aram. *ḥālaq* 'allot', Syr. *ḥəlaq* 'allot', *ḥəlqā* 'lot, portion', Md. *hlq* 'allot, assign'.
ETHIOPIC: Tna. *ḫəlq"* 'number, count', Amh. *əlq, əlqo* 'number', Har. *ḫēlāqa* 'count, consider', Gur. *elāqä*.

ḫəllat ኀለት, (KG) **həllat** ሀለት 'cane on which the cross is nailed and carried by the deacon, reed, stubble, chaff, papyrus, (Lt) pole, long spear';

SEMITIC: the root is undoubtedly *ḫll*. If there is an element of the cane or stalk being hollow, cp. Heb. *ḥālāl* 'cavity', Aram. *ḥălīlā*, Syr. *ḥālūlā*. The connection with Syr. *ḥeltā* (or *ḥelləṯā*) 'sheath', Ar. *ḫilla(t)* suggested by Brockelmann 1928: 232 is unlikely. It is tempting to connect it with Heb. *ḥālīl* 'flute', but in view of Har. *ulullu* 'flute' and also of Qabenna (Cushitic) *ulīlli-ta* one wonders whether the root is not onomatopoetic and is common to Semitic and Cushitic.
ETHIOPIC: Tna. *həllät* 'cane on which the cross is nailed', Amh. *həllät* 'staff, rod' (from Geez), Te. *ḫəll* 'kind of cane', Tna. *ḫall*; passed into Cushitic: Sa. *halat* 'reed, rush'.

ḫallawa ኀለወ, (T) **hallawa** ሀለወ, **ḥallawa** ሐለወ 'watch, keep watch, guard';
(H 218 has *ḫallawa* = Amh. ጠለቀ *ṭälläqä* 'be deep'; it is a misprint for ጠበቀ *ṭäbbäqä* 'guard');
ḫallāwi 'custodian';
**ḫəlləw*, (Gr.203) *ḫəlləw* 'watchman, night guard, custodian';

SEMITIC: SAr. *ḫlw, ḫly* 'save, deliver'; related to Ar. *ḫāla (ḫwl)* 'take care of'.
ETHIOPIC: Tna. *ḫalläwä* 'watch', Amh. *əlləwa, əlläwa* 'night watch'.

ḫallaya ኀለየ, (L) **ḫallaya** ሐለየ 'consider, think, ponder, keep in mind, meditate, look after someone, take care of, watch, reason, reflect upon, turn over in one's mind, perceive, decide, devise, imagine';
ʾaḫlaya, ʾaḫallaya, causative; also 'remind, suggest';
taḫallaya, passive; also 'be conceived, be mindful of';
ʾastaḫallaya 'cause to keep under control';
ḫallāyi, act. part. of *ḫallaya*;
ḫəlluy (M), pass. part. of *ḫallaya*; also 'meditated, thought, considered';
ḫəlləyā 'faculty of thinking, intellect';
ḫalləyo(t) 'opinion, intellect, mind, meditation';
ḫəllinā 'thinking, faculty of thinking, mind, thought, understanding, intelligence, intellect, reasoning, reason, device, imagination, intention, conscience, proposal, opinion';
(*muqata ḫəllinā* 'enthusiasm');
ḫəllināt 'conscience';
ḫəllināwi 'pertaining to thought';

SEMITIC: related to Ar. *(ta)ḫayyala* 'imagine', Heb. *ḫālā (ḥly)* 'think, care for' (Driver, *JTS* 29[1928].392; Eitan, *HUCA* 12-13[1937-8].82-3), Talmudic Aram. in *lā ḥōlī wəlā margīš* (Eitan, ib).
ETHIOPIC: Tna. *ḫaläyä* 'think', Amh. *halləyo* 'theory' (from Geez); Tna. *ḫalläna* 'think' (denominative from *ḫəllina* 'thought'), Gur. *atyanä* (*at*-stem of *anä*) 'consider' (for *n:l*, see Leslau 1979:8.23). Cohen 1939:34 following Praetorius 1879:7 identified Amh. *ayyä* 'see' with G. *ḥly* 'think', but see Praetorius 1879:510 and Leslau 1979:123 who connect Amh. *ayyä* 'see' with the Semitic root *ḥzy* 'see'.

ḫambo ኀምቦ 'pit, marsh';

ETHIOPIC: Amh. *ambo, anbo* 'brackish water from a mineral spring'; also in Cushitic: Bil. *hambō* 'cistern'.

ḫamr ኀምር (K*) 'wine';
ḫamrāwi (K*) 'wine-colored';

from Ar. *ḫamr* 'wine', but *ḫamrāwi* could also be another spelling for *ḫamrāwi* and be connected with *ḫamr* I, above.

ḫammasa ኀመሰ 'make five' (denominative);
taḫammasa (K*) 'become five';
ḫams, ḫəms 'five' (with a feminine noun);
ḫams-a 'five times';
ḫəmmus 'quintuple, fivefold';
ḫamməstu 'five' (with a masculine and feminine noun); the suffix pronouns are attached to *ḫamməsti-*;
ḫāməs (fem. *ḫāməst*) 'fifth';
ḫām(ə)sāwi, ḫām(ə)sāy 'fifth';
(*ḫām(ə)sāya* 'the fifth time');
ḫām(ə)sit 'fifth part of the *kikros*' (for which see below);
ḫamus 'five (days), the fifth day (of the week or month), Thursday';
(*ḫamus mawāʿəl* 'five days');
(*ʾama ḫamusu laśarq* 'the fifth day of the month');
ḫamsā 'fifty';
(*baʿāla ḫamsā* 'Pentecost');
ḫummāse, ḫəmmāse 'the five, reunion of five, the becoming five';
maḫammas (KG) 'that has five sides';
məḫəmməst 'five times';
tāḫmās, təḫmās 'quintupling, number five, set of five';
təḫməst 'fivefold, five times, five parts';

SEMITIC: Ar. *ḫams* 'five', SAr. *ḫms*$_1$, Soq. *ḥamoš*, Heb. *ḥāmeš*, Aram. *ḥamšā*, Syr. *ḥam(m)eš*, Md. *ḥamša*, Ph. *ḥmš*, Akk. *ḫamšu*.
ETHIOPIC: Tna. *ḫammušte* 'five', *ḫamäs* 'the fifth order of the vowels', Te. *ḫamäs* 'five', Har. *ḫammisti*, Gaf. *ammästä*, Amh.Arg. *ammäst*, Gur. *amäst*.

ḫamaya *(yəḫmi)*, **ḫammaya** ኀመየ, (T.Y) **ḫammaya** ሐመየ 'chain, tie, bind, shackle';
ʾaḫammaya, causative;
taḫamya, taḫammaya, passive;

ḫammāyi (K*), act. part. of *ḫammaya*;
ḫəmmuy 'bound, tied';
ḫəmmāye 'binding, tying';
māḫəme, (KG) *māḫame* 'bond, fetter, shackle';
māḫmame (T reprint), *māhmame* (T) 'shackle';

SEMITIC: related to Ar. *ḫamā (ḫmy)* 'deny, interdict', that is 'restrain > tie, bind', Akk. *ḫamū* 'immobilize, paralyze'.

***ḫmz, məḫəmmāz** ምኀማዝ 'oven';
for *məḫəbbāz* (with alternance of labials), from *ḫabaza* 'bake'.

Reinisch 1887:194, under *hamäd*, records G. *ḫamaza* 'bake', not attested elsewhere.

ḫənbāz ኀንባዝ, (T) **hənbāz** ሀንባዝ 'instrument of torture, (T) forked pole';
Dillmann 602 records it under *ḫbz* II. K gives *ḫəbbāz* and *ḫənbāz*; however, in all the cited examples the form is *ḫənbāz*.

ETHIOPIC: Littmann-Höfner 83 compare it, with reservations, with Te. *ḫanobäza* 'make noise', *ḫanobäz* 'confusion'.

ḫonāfi, ḫonofe, ḫanāfi ኆናፊ ፡ ኆናፌ ፡ ኀናፊ 'pagan';
ḫanafāwi, ḫanifāwi 'pagan';

from Ar. *ḫanafiyy*, of Syriac *(ḫanpā)* origin (Noeldeke 1910:35). On Ar. *ḫanīf*, see Noeldeke 1910:30, Jeffery 112-5. The root exists in a related meaning in Heb. *ḥānep* 'be polluted, be alienated from God'.

ḫanfaṭa ኀንፈጠ 'scratch, scrape, engrave, carve';
ʾaḫanfaṭa (Lt), causative;
taḫanfaṭa, passive;

ETHIOPIC: Tna. *ḫanfätä* 'scratch', Te. *ḫanfäča, ḫafäṣa*; undoubtedly also Gur. *affätä* (for *t:ṭ*, see Leslau 1979:15.2). The root is augmented by *n* in relation to *ḫafaṭa*. See also *ḫanfaṭa* I.

ḫangara I ኀንገረ (D), **ḫangara** ሐንገረ (Y.M) 'carry on the shoulders';
ḫangāri (Lt), act. participle;

Dillmann 605 connects Amh. *əškokko alä* (translation of *ḫangara*) with *əškokko* 'rock hyrax' and seems to give the meaning of 'rock hyrax' to G. *ḫangara*. The Amharic expression *əškokko alä* may be connected with the name of the animal *əškokko*, but the expression *əškokko alä* means 'carry on the back'.
ETHIOPIC: Tna. *ḫangärä* 'carry on the back', Te. *ḫangära*.

ḫangara II ኀንገረ (K*) 'limp';

seems to be a transcription of Heb. *ḥigger*, with an inserted *n*.

ḫəngat ኀንጋት (KG) 'goiter'.

ḫanaqa *(yəḫnəq)* ኀነቀ 'strangle, choke, throttle, take by the throat, put on the neck';
ʾaḫnaqa (K*), causative;
taḫanqa, passive, reflexive;
taḫānaqa (DTW 944), reciprocal;
ḫənuq 'strangled, choked';
ḫanqat, verbal noun of *ḫanaqa*;
maḫnəq (K*) 'that strangles';
maḫanaq (Lt) 'means of strangling or choking';

SEMITIC: Ar. *ḫanaqa* 'strangle', Heb. *ḥānaq*, Aram. *ḥānaq*, Syr. *ḥanaq*, Md. *ḥnq*, Ug. *ḥnq*, Akk. *ḫanāqu*.
ETHIOPIC: Tna. *ḫanäqä* 'strangle', Te. *ḫanqa*, Arg. *hannäqa*, Har. *ḫanäqa*, Amh. *annäqä*, Gur. *anäqä*.

ḫanṣaṣa ኀንጸጸ, (T.M) **ḫanṣaṣa** ሐንጸጸ, (Gr.54) **ḫanḍaḍa** ሐንፀፀ 'break the pods of beans or peas with the teeth in order to eat the legume, sift, separate, draw a line (to separate), make a drinking cup from an animal's horns';
taḫanṣaṣa, passive;
ḫanṣāṣ (K*) 'broken open pod';

SEMITIC: Ar. *ḫaṣāṣ* 'crack, crevice', Heb. *ḥāṣaṣ* 'divide in groups', PbH. *ḥāṣaṣ* 'separate'.
ETHIOPIC: Te. *ḫanṣäṣa* 'cut off the branches', Tna. *ḫanṣäṣä* 'break the shell with the teeth, mark a border (to separate it from another)', Amh. *anäṭṭäṭä* 'scrape, smooth by scraping'. See also *ḥṣṣ, ḫaṣaṣa, ḫanṭaṭa, ʿanṭaṭa*.

ḫanzir (pl. *ḫanāzir*) ኀንዚር (Lt), **ḫanzar, ḫanzir, ḫənzir** ሐንዘር ፡ ሐንዚር ፡ ሐንዚር (D.T.M) 'pig, wild boar';
ḫənzirā (Lt) 'whip of pigskin';

from Ar. *ḫinzīr* (considered by Fraenkel 110 an Aramaic loanword; see also Jeffery 126), Tna. *känzir*; in the other Semitic languages: Heb. *ḥăzīr*, Aram. *ḥăzīrā*, Syr. *ḥəzīrā*, Md. *ḥizura*, Ug. *ḫnzr*, Akk. *ḫuziru*.

ḫənzəz ኀንዝዝ (T) 'plough beam'.

ḫepa ኀፐ; see *ḫyp*.

ḫer ኀር, **ḫera** ኀረ; see *ḫayara*.

ḫəre ኀሬ; see *ḫarya*.

ḫəro ኀሮ, (T) **həro** ሀሮ; see *ḫarawa*.

ḫarif ኀሪፍ, (T.M) **ḫarif** ሐሪፍ 'current year, (T.M) last year, (K*) season of the year';
ḫarifa, ḫarifa-ni 'this year' (adv.);

SEMITIC: Ar. *ḫarīf* 'autumn, year', SAr. *ḫrf* 'autumn, year', Heb. *ḥorep* 'harvest time', Akk. *ḫarpu* '(early) harvest, summer'. For the relation between 'winter, rainy season' and 'year', cp. Som. *gū* 'rainy season, year', Amh. *kärrämä* 'spend the rainy season, spend the year'. See also *ḫarif*.

ḫarama ኀረመ (K*) 'sting, prick';
ḫərmat 'letter, leg of a letter, single stroke made in forming a letter, word set off by double dots serving as word separators, minute letter of the law';

SEMITIC: Ar. *ḫarama* 'slit, crack, perforate', the tracing of the letter being perceived as perforation. For 'slit', cp. also Śḥ. *ḫarmet* 'notch in the ear or in the lid'. Noeldeke 1904:133, n.1 connects it with the name of the letter *ḫarm (ḥ)*. Ambros suggests a borrowing from Gk. *grammata* 'letters' (pl. of *gramma*) since Gk. *g* is taken over as *ġ* in Arabic and Ar. *ġ* normally becomes *ḥ* in Geez in Arabic loanwords.
ETHIOPIC: Amh. *hərmät*, same as Geez.

ḫərum ኀሩም (Gr.429) 'muscle of the thigh';

perhaps for *ḫarum* 'forbidden, taboo' referring to the prohibition of eating the sinew of the thigh vein in Gen. 32:32 (Getatchew).

ḫirunā ኀሩና; see *(ḫerawa), ḫirəwännā*.

ḫarasa, ḫaraśa ኀረሰ ፡ ኀረሠ, (L) **ḫaraśa** ሐረሠ 'bear a child, lie in bed when giving birth to a child, be with child or with young (cattle)';
ḫarraśa (Y) 'assist in childbed';
ʾaḫrasa, (L) *ʾaḫraśa* 'assist in childbed';
ḫarās, (T) *ḫarās*, (L) *ḫarāś* 'who is with child or with young';
ḫərs 'confinement of a woman in childbed';
ḫarsi (T), same;
ḫarso (T) 'state of a woman in childbed';
ḫaris (with *ḥ* in KG) 'small hut, secluded place' (possibly where a woman in childbed retires); or could it be a variant of *ʿariś* (for which see above)?;
ʾaḫrāsi, māḫrasi (Gr) 'who assists in childbed';

SEMITIC: Ar. *ḫarūs* 'woman in the first period of pregnancy', Akk. *ḫarāšu* 'be a woman in confinement'.
ETHIOPIC: Tna. *ḫarāsä(t)* 'give birth to a child', Te. *ḫaras* 'woman in childbed', Har. *ḫarās*, Arg. *haras*, Amh.Gaf.Gur. *aras*; passed into Cushitic: Bil. *harās* 'give birth to'. See also *ḫaraśa* I.

ḫaraśa I *(yəḫrəś)* ኀረሠ, (T.TS) **ḫarasa** ሐረሰ, (KG) **ḫarrasa** ኀረሰ 'feed, nourish, take good care of someone by properly feeding him, fatten, (T.Y) pamper, spoil'; perhaps originally 'take good care of a woman in childbed' coming to have the general meaning of taking care of anyone;
ʾaḫraśa, (T) *ʾaḫrasa* 'nourish well, (T) bring up';
taḫarśa, passive of *ḫaraśa*;
ḫarāśi (K*), act. part. of *ḫaraśa*;

SEMITIC: Ar. *ḫarrasa* 'feed on the occasion of childbirth'.
ETHIOPIC: Amh. *arräsä* 'take care of a parturient woman'. *ḫarasa* is separated here from *ḫaraśa* (as does Dillmann 587), but in fact it is probably the same root with a different spelling and means 'to bear a child' and 'feed (or take care of) the woman in childbed'.

ḫaraśa II ኀረሠ (Y) = Amh. *qällämä* 1) 'stain, dye'; 2) catch a ball'.

ḫaraṣa ኀረጸ 'cut in, carve, engrave, incise, write';
taḫaraṣa, passive;

SEMITIC: Ar. *ḫaraṣa* 'cleave, strip off, scrape off', SAr. *ḫrṣ* 'valuation (of agricultural products)', Heb. *ḥārīṣ* 'slice', *ḥāraṣ* 'decide' (see Akk. below), PbH. *ḥāraṣ* 'cut a trench', Aram. *ḥāraṣ* 'cut into', Ug. *ḥrṣ* 'cut' (Caquot 441), Akk. *ḫarāṣu* 'cut, cut off, engrave, decide, determine' (see Heb. *ḥāraṣ*, above). See on this root Marrassini 130ff.
ETHIOPIC: Gaf.Gur. *arrätä* 'cut'; perhaps also Amh. *hərəčrəčč alä* (from *hərəč* < **ḫrṣ/ṭ* with reduplication of the last two radicals) 'make a grinding or grating noise'. In view of the Semitic root *ḫrṣ* 'cut off, incise' there is no need to consider the Gaf.Gur.

root a hybrid between **ḫrd* 'slaughter' and *q"rṭ* 'cut' as suggested by Polotsky, *JAOS* 69 (1949).41.

ḫəret ኀሬት, **ḫərit** ኀሪት; see *ḫarya*.

ḫirat ኀረት; see *ḫayara*.

ḫirut ኀሩት; see *ḫerawa*.

ḫarawa *(yəḫru)* ኀረወ, (T.K*) **ḫarawa** ሐረወ 'pierce, perforate, make a hole, carve, engrave, chisel, make a sketch, (Y.K*) dig, dig out, excavate';
ʾaḫrawa, causative; also 'engrave';
taḫarawa, (L) *taḫarwa*, passive of *ḫarawa*;
ḫarāwi, act. part. of *ḫarawa*; also 'sculptor';
ḫəro (K*), *həro* (T) 'chisel';
ḫərəw, ʾaḫrəw 'perforated, carved, engraved, chiseled';
ḫərwat 'act of engraving, act of carving, carved work, hollow, cavity, chisel, engraving tool, clasp';

SEMITIC: related to Ar. *ḥurr* 'mouth of a millstone' (that is, 'hollow, cavity'), Heb. *ḥor* 'hole', Syr. *ḥūrā* 'hole', *ḥērīṭā* 'ditch, trench' (considered by Brockelmann 1928:208 an Akkadian loanword), Ug. *ḥrt* (from *ḥry*) 'grave', Akk. *ḫerû, ḫarāru* 'dig, dig out'.
ETHIOPIC: Tna. *ḫaräwä* 'open' (could it be a metathesis of *rḫw*?), Amh. *märo* 'chisel' (ancient form *məḫro, məhro*; see Dillmann 588, under *ḫərwat*), Gur. *m"arä, märo*, from **məḫraw* (Praetorius 1879:157).

ḫerawa ኀሬወ 'be good, be benevolent, be excellent';
ʾaḫerawa (Gr.209), causative;
taḫerawa (T) 'be good';
ḫerāwi (M) 'benevolent';
ḫirut 'goodness, kindness, benevolence, excellence, virtue, good quality, integrity, benefit, preference, (Lt) merit, good action';
ḫirəwännā, ḫirunā, (Lt) *ḫerwənā* 'goodness, beneficence';

the verb is a denominative from *ḫer* (see *ḫayara*).

ḫarya, ḫaraya *(yəḫray, yəḫri)* ኀርየ ፡ ኀረየ 'choose, discern, elect, select';
ʾaḫraya, causative;
taḫarya, passive;
ʾastaḫarya (Gr.206) 'choose with discrimination';
ḫarāyi, act. part. of *ḫaraya*;
ḫəruy (fem. *ḫərit*) 'chosen, elect, selected, excellent, pleasing, acceptable, preferable, arbiter, mediator';
ḫəre, (T) *ḫəre* 'election, selection, choice, choosing';
ḫəret (Lt) 'election, choice';
ḫəryat 'choosing, choice, election, selection, privilege';
ḫərəyannā (Gr.206) 'choice';

SEMITIC: related to Ar. *ḫyr*, in *taḫayyara, iḫtāra* 'choose, select', Akk. *ḫiāru, ḫâru* 'choose'.
ETHIOPIC: Tna. *ḫaräyä* 'choose', Te. *ḫara (hry)*.

ḫarəy ኀርይ in Proverbs 8:19 (of the Asmara Bible) is probably a misprint for *fəreya* ፍሬየ 'my fruit'; indeed the Amharic Old Testament has *fəreyä* 'my fruit'. Or could it be a misprint for *ḫaruy* 'chosen, preferable'? (Getatchew).

ḫesa ኀሰ; see *ḫys*.

ḫisān ኀሳን; see *ḫys*.

ḫasra *(yəḫsar)* ኀስረ, (KG) **ḫaśra** ኀሥረ 'be disgraced, suffer disgrace, be wretched, be miserable, be reduced to poverty, be dishonored, be confounded, be vilified, endure hardship, be humbled, be brought low, be abased, be despised, languish, be wasted (corn), be depleted (land)';
ḫassara 'treat with indignity, treat with ignominy';
ʾaḫsara 'debase, reduce to disgrace, abuse, humble, humiliate, expose to humiliation, degrade, dishonor, treat with ignominy, despise, depreciate, shame, bring to nothing, bring low, afflict';
(*ʾaḫsara rəʾso* 'he degraded himself, he dishonored himself');
taḫasra 'be afflicted with abuse, be treated with ignominy';
ʾastaḫasara (Lt) 'disgrace';
ḫəsur 'wretched, miserable, impoverished, despicable, despised, vile, defective, afflicted, worthless, contemptible, of lowly position, degraded, low, dishonorable';
ḫasār 'dishonor, wretchedness, abominable

thing, disgrace, misery, ignominy, humiliation, infamy, contempt, abasement';
ḥasr (Lt) 'lowness, baseness';
ḥasrat 'decline, impoverishment, being reduced to humiliation';
ʾaḥsāri (Gr), act. part. of *ʾaḥsara*;
ḥasarsara, see below;

SEMITIC: Ar. *ḥasira* 'suffer loss, lose, be beguiled', SAr. perhaps *ḥsɣr* 'poorer class', Soq. *di-ḥosir* 'cheap', Śḥ. *ḥsor* 'lose', Heb. *ḥāser* 'diminish, decrease', Aram. *ḥăsar* 'diminish', *ḥasser* 'lessen, deprive', Syr. *ḥasar* 'decrease, be in want', Md. *ḥsr* 'lack, be defective', Ug. *ḥsr*, Akk. *ḥasāru* 'break off'.
ETHIOPIC: Tna. *ḥasärä* 'be humiliated, be in distress, be used up (clothes), go down in price', Te. *ḥasra* 'become of inferior value', Amh. *asar, hasar* 'affliction, misfortune', *ahsäro* 'humiliation' (from Geez).

ḥasarsara ሐሰርሰረ 'be reviled, be humiliated';
ʾaḥsarsara 'revile repeatedly';

from *ḥsr* (see above) with reduplication of the last two radicals.

ḥośa ፍሠ; see *ḥwś*.

ḥaśʿa, ḥaśʾa *(yəḥśāʿ)* ሐሥዐ ፡ ሐሥአ, (T) **ḥasʾa** ሐስአ, (L) **ḥaśʾa** ሐሥአ 'be calm, be still, be appeased, cool off (anger), subside, be faint';
ʾaḥśaʿa, causative;

SEMITIC: Ar. *ḥašaʿa* 'be humble, be submissive, be faint (voice)', perhaps Heb. *ḥāšā (ḥšy)* 'keep silence', Aram. *ḥăšā, ḥăšī* 'be silent, be quiet'.
ETHIOPIC: Tna. *ʾəšš bälä* 'be quiet', Amh. *əšš* 'silence!', Te. *ḥəss*, Gur. *əš*; also Cushitic: Or.Som. *us*, Sa. *asāʿ* 'the being quiet'.

→ **ḥaśafa** *(yəḥśəf)* ሐሠፈ, (T.M) **ḥasafa** ሐሰፈ 'be scabby, be scurfy, be covered with a rash, (K) itch, peel, scratch, (T.M) widen (wound)';
ḥəśuf, (K.Gr.49) *ḥəsuf* 'scabby, scurfy, that itches, (K*) covered with wounds';
ḥəśaf (K*) 'itch, a boil';

SEMITIC: Ar. *ḥašifa* 'be infected by scabies'.

ḥaśaśa *(yəḥśəś)* ሐሠሠ 'seek, seek out, look for, search, explore, desire, wish, inquire, demand, entreat, scrutinize, investigate, pursue';
ʾaḥśaśa (Gr.205) 'seek after, investigate';
taḥaśśa, taḥaśaśa, passive, reflexive; also 'dispute, debate, demand';
taḥāśaśa 'inquire collectively, discuss with one another, seek one another, have a controversy with one another, provoke one another, (Lt) object, claim, reclaim, request, require';
ʾastaḥaśaśa (L) 'devise a skill';
ʾastaḥāśaśa, caus. of *taḥāśaśa*;
ḥaśāśi, act. part. of *ḥaśaśa*;
ḥəśuś (K*), pass. part. of *ḥaśaśa*;
ḥaśaśā 'inquiry, searching, request, claim, petition, expectation, wish, desire, investigation';
ḥuśāśe, (KG) *husāse* 'inquiry, (KG) prediction, presentiment';
ḥaśiś (Lt) 'pursuit';
ḥaśiśot 'desire';
taḥaśāśi 'who inquires diligently, who scrutinizes, who investigates';
taḥāśəśo(t) 'legal action, controversy, question, inquiry';
mastaḥaśəś 'inventor, discoverer, who inquires diligently';
māḫ(ə)śaś 'demand, petition, request, scrutiny, desire, controversy';

SEMITIC: Akk. *ḥašāḫu* (from *ḥš-ḫš*) 'desire, need, require', Syr. *ḥəšaḥ* 'be needed'.
ETHIOPIC: Te. *ḥassa (ḥss)* 'watch, pay attention', *mäḥasäs* 'spy', Tna. *ḥasäsä* 'seek, search', Amh. *assäsä* 'scout, examine, look for'. For Har. *xaša* 'desire, wish, want', Gur. *käše*, see Leslau 1979:355. See also ib. p. 557 for *šä, ša*. The root passed into Cushitic: Bil.Sa. *hasas* 'spy, investigate'.

ḫʷaśaśa, ḥośaśa ኰሠሠ ፡ ፍሠሠ (T.M), **ḥaśaśa** ኀሠሠ (K) 'sweep';
maḫʷaśəś, maḫʷəśaś, pl. *maḫʷāśəśt* (D), *maḥośəś* (K.M.T), *maḥosəs* (M), *maḫʷasəs* (Lt), *maḥasas* (T) 'broom, meat hook, hooked piece of iron, tongs, fork';

ETHIOPIC: Tna. *ḥasäsä* 'sweep, wipe off', Te. *ḥas(s)äsa*, Amh. *assäsä*.

ḥəśəśt ኀሠሠት (K*) 'chameleon';

ETHIOPIC: Amh. *əsəst*. See also *həsḥəst*.

ḥuśat ኰሠት; see *ḫwś*.

ḥoṣā ፍጸ, (T) **ḥoḍā** ፍፃ 'sand, gravel';

SEMITIC: Ar. *ḥaṣāʾ* (with *ḥ)* 'stone, pebble', *ḥiṣḥiṣ* 'stones', Soq. *ḥaṣaḥaṣihin* 'gravel', Heb. *ḥāṣāṣ* 'pebbles, gravel', Aram. *ḥăṣāṣā* 'gravel', Syr. *ḥəṣāṣā*, Md. *aṣaṣa, ṣaṣa*, Akk. *ḫiṣṣu*.

ETHIOPIC: Tna. *ḥoṣa* 'gravel', Te. *ḥoṣa, ḥoṣät, ḥaṣḥaṣ*, Amh. *haṭa* 'resembling coarse white sand', *hoṣa* 'sand' (from Geez). The identification of Amh. *ašäwa* 'sand' with G. *ḥoṣā* suggested by Praetorius 1879:82 is unlikely. Amh. *ašäwa* could be identified with G. *ḥoṣā* only if it were borrowed from a Cushitic language where *ṣ* > *s* > *š*. The root passed into Cushitic: Sa. *hōṣe, hōze*.

ḥaṣada *(yəḥṣad)* ኀጸደ 'twist, make tight, bend, curve';
ḫʷəṣād, ḫʷaṣād (pl. *ḫʷəṣādāt, ḫʷaṣādāt*), (Lt) *ḥoṣād* (pl. *ḥoṣādāt*) 'ring, hook, clasp, twisted';

SEMITIC: related to Ar. *ḥaṣada* 'twist'.
ETHIOPIC: Reinisch 1895:34 compares Be. *ʾašta* 'ring' (< *ašda, kašda*).

ḥaṣṣin ኀጺን 'iron, sword, weapon, breastplate, iron tool (axe, razor, nail)';
(ləbsa ḥaṣṣin 'cuirass');
ḥaṣāwənt (pl.) 'iron tools';

SEMITIC: Ar. *ḥaṣīn* 'axe' (considered by Fraenkel 86 an Aramaic loanword), Soq. *ḥeṣihin*, Aram. *ḥăṣīnā*, Syr. *ḥaṣṣīnā*, Akk. *ḥaṣṣinnu*. According to Zimmern 12 (contrary to Kaufman 54) Akk. *ḥaṣṣinnu* > probably Aram. > Ar.Geez. On its connection with Heb. *garzen* 'axe', Ar. *karzan* < **k/garsin*, see Salonen, *SO* 17, 2 (1952). 8, and Baumgartner 195. For more details on *ḥaṣṣin*, see Furlani, *RSE* 6 (1947).1-11. On Md. *qurnasa* 'axe' < Akk. *ḥaṣṣinnu*, see Dietrich 303.
ETHIOPIC: Tna. *ḥaṣin* 'iron', *ḥənṣi* (with metathesis), Te. *ḥaṣin*, Amh. *haṣṣin* (from Geez); passed into Cushitic: Aw.Kham. *aṣ̌in* 'iron, weapon'.

ḥaṣara *(yəḥṣər)* ኀጸረ, (T) **ḥaḍara** ኀፀረ 'be short, be shortened, be brief';
ʾaḥṣara 'shorten, abridge, abbreviate, diminish, (Lt) hold in low esteem, depreciate';
ʾastaḥaṣara 'shorten, diminish, reduce, abbreviate';
ḥəṣar 'shortness, shortage';
ḥəṣur 'short, shortened, brief, restricted';
(ḥəṣura, ba-ḥəṣur 'in a few words, briefly');
ḥaṣṣir (fem. *ḥaṣṣār*), (T) *ḥaṣṣir* 'short, brief';
ḥuṣāre (Gr) 'shortness';
ḥəsrat 'brevity, shortness';
ʾaḥṣəro 'abridgment, abbreviation';
(ba-ʾaḥṣəro 'briefly);

SEMITIC: Ar. *ḥaṣira* in *iḥtaṣara* 'shorten', *ḥinṣir* 'little finger', Syr. *ḥeṣrā*, Md. *ḥiṣra*. For a possible connection with Heb. *qṣr* 'short' (with *q:ṣ*), see *ḥadafa, qafara* II.
ETHIOPIC: Tna. *ḥaṣärä* 'be short', Te. *ḥaṣ̌ra*, Har. *ḥaṭära*, Arg. *haṭṭära*, Amh. *aṭṭärä*, Gur. *aṭärä*.

ḥaṣawa *(yəḥṣu)*, **ḥaḍawa** ኀፀወ (KG) 'castrate'; (H 219 wrongly translates G. *ḥaṣawa* 'decide' on the basis of Amh. *qʷärräṭä*, translation of *ḥaṣawa*. It is true that Amh. *qʷärräṭä* also means 'decide', but 'decide' is a figurative meaning of 'cut');
ʾaḥṣawa (K*), causative;
taḥaṣwa 'be made a eunuch, be castrated';
ḥəṣəw 'eunuch, chamberlain';
ḥəṣwat 'act of emasculating';

SEMITIC: Ar. *ḥaṣā (ḥṣy)* 'castrate', *ḥaṣīy* 'eunuch', Heb. *ḥāṣā (ḥṣy)* 'divide', PbH. *ḥāṣā (ḥṣy)* 'split', Syr. *ḥaṣā (ḥṣy)* 'pluck out, tear out', Akk. *eṣû* 'slit'. Noeldeke 1910:103 considers Ar. *ḥaṣā* a denominative from *ḥuṣya* 'testicle'. This may be the case for Ar. *ḥaṣā*, but not for G. *ḥaṣawa* since Geez does not have the noun *ḥṣy* for 'testicle'. See on this root Rundgren 1968:163-4.
ETHIOPIC: Tna. *ḥəṣəw* 'eunuch' (from Geez), Amh. *həṣəw* (from Geez); passed into Cushitic: Bil. *ašuw* 'castrate'.

ḥaṣāwənt ኀጸውንት; see *ḥaṣṣin*.

ḥatama *(yəḥtəm)* ኀተመ 'seal, seal up, stamp, impress, engrave, mark, sign, coin (money), tattoo, prick, anoint with holy oil, sanction with a seal, shut, close (and seal), end';
ʾaḥtama, causative;
taḥatma, pass. of *ḥatama*;
ḥatāmi, act. part. of *ḥatama*;
ḥətum 'sealed, stamped, coined, signed, marked, shut';
ḥəttāme (Gr.458) 'sealing' (n);
ḥətmat 'sealing' (n);
māḫ(ə)tam, maḫ(ə)tamt (pl. *māḫ(ə)tamāt, māḫ(ə)təmāt, maḫātəm, maḫātəmt*) 'stamp, seal, mark, impression, sign, (Lt) letter (by extension), closure, prison';
(māḫ(ə)tama rāsiʿān 'hell', lit. 'closure [prison] of the wicked');
maḥatəmt (T.M) 'golden chain' (read *maḫātəmt*);

SEMITIC: Ar. *ḫatama* 'seal' (v), denominative from *ḫātam* 'seal' (n.), of Aramaic origin according to Fraenkel 252; SAr. (Qat) *ḫtm* 'seal', Heb. *ḥōtam* (for its Egyptian origin, see Ellenbogen 74, with bibliography), Aram. *ḫāṭam* 'seal' (v.), Syr. *ḫaṭam*, Md. *htm*, Ph. *ḥtm*.
ETHIOPIC: Tna. *ḫatämä* 'seal' (v.), Te. *ḫatma* 'seal, stamp, print', Arg. *hattäma*, Amh. *attämä*, Gur. *atämä*.

ḫatur ኀቱር; see *ḫətur*.

ḫatawa *(yəḫtu)* ኀተወ, (T) **ḫatawa** ሐተወ 'be kindled, burn, be alight, shine';
ʾaḫtawa 'light a torch or a lamp, burn, kindle, emit light, give light';
ḫətaw, (KG) *ḫəttaw* 'lit, burning, shining';
māḫ(ə)tot (pl. *maḫātəw*, *maḫātəwāt*) 'lamp, light, torch, candlestick';
(maḫātəwa hosāʿnā 'eve of Palm Sunday');
(maḫātəwa baʿāla ləḫat 'Christmas eve');
(sanbata maḫātəwa fāsikā 'Easter eve');
(wāzemā maḫātəw 'hymns sung on the eve of a holiday');
māḫtaw, *māḫtəw*, same as *māḫ(ə)tot*;

SEMITIC: Heb. *ḥātā (ḥtw/y)* 'kindle, ignite' (Barth 1902:24), *maḥtā* 'fire pan, censer', that is, 'a utensil that serves as receptacle for burning things' (Eitan 1924:25), PbH. *ḥittā (ḥty)* 'stir embers, rake', Aram. *ḥāṭā*, *ḥāṭī* 'stir embers, take coal out with a pan'.
ETHIOPIC: Har. *maḥtūt (maxtūt)* 'light-giving object'; *maktūt* (from Cerulli 1936:262) gives the impression of coming from *maḥtūt* with *ḥ* > *k* in loanwords, Amh. *mahtot*, *matot* (from Geez); passed into Cushitic: Or. *maktuta*, Af. *maktut*.

ḫatta ኀጠ; see *ḫtt*.

ḫeṭa ኄጠ; see *ḫyṭ*.

ḫaṭʾa *(yəḫṭāʾ)* ኀጥአ 'lack, be deprived of, not find, miss, be in want of, not have, be bereaved, be destitute, be desolate, fail, (Y) sin';
ʾaḫṭəʾa 'bereave, cause to lack, deprive, cause to sin';
taḫaṭʾa 'lack, be wanting, be missing, be deprived (of), withdraw, escape, flee, vanish, be absent, be lost, disappear, withdraw, shun';
(taḫaṭʾa ʾəmənna 'lose');
ḫāṭəʾ, *ḫaṭāʾi*, act. part. of *ḫaṭʾa*; also 'sinner, sinful, wicked';
ḫəṭuʾ 'wanting, deprived of, indigent, needy, who is in need, who does not have, devoid of, destitute, fugitive, (Lt) that is missing';
ḫaṭiʾ 'loss, lack, want, (Lt) scarcity, penury';
ḫaṭāʾ, *ḫəṭāʾ* 'lack, want, scarcity';
ḫəṭʾat 'lack, want, scarcity';
ḫaṭiʾat (pl. *ḫaṭāwəʾ*, *ḫaṭāyəʾ*) 'lack, fault, offense, sin, trespass';
(za-ḫaṭiʾat 'sin-offering');
ḫāṭ(ə)ʾāwi 'sinner';
ḫəṭ(ə)ʾənnā 'state of wanting, the being deprived of, the being in need';
māḫ(ə)ṭəʾ (M), *māḫəṭāʾ* (D) 'fugitive(s), refugee(s)';
māḫ(ə)ṭaʾ (Lt) 'refuge';
taḫaṭ(ə)ʾot 'state of non-existence, absence, lack';

SEMITIC: Ar. *ḫaṭiʾa* 'sin, commit an error' (for its being borrowed from Syriac, see Schwally, *ZDMG* 52[1898].132; however, in view of SAr. *ḥṭʾ* 'commit an offense', the borrowing seems unlikely, according to W. Müller); Soq. *ḥaṭaʾ* 'sin', Śḥ. *ḥaṭe* 'get lost', Heb. *ḥāṭā(ʾ)* 'sin, miss a mark, fail' (for Heb. *ḥaṭṭā(ʾ)t* 'penury' [a meaning found in Geez] in Job 14:16, see W. Thomas, *JTS*, n.s. 15[1964].295ff), Aram. *ḥāṭā(ʾ)*, *ḥāṭī* 'sin', Syr. *ḥəṭā(ʾ)*, Md. *ḥṭa* 'sin, err, fail', Ug. *ḥṭʾ*, Akk. *ḫaṭû* 'sin'.

ETHIOPIC: Tna. *ḫaṭʾe* 'sin' (v.), Te. *ḫaṭʾa* 'be wanting', Amh. *aṭṭa* 'lack, be wanting, miss'. For 'sin' (n.), cp. Tna. *ḫaṭiʾat*, Amh. *aṭiyat*, Gur. *ḫaṭiat*. For the meaning 'sin', the root is borrowed from Aramaic (Noeldeke 1910:36).

ḫiṭān ኂጣን; see *ḫyṭ*, *ḫeṭa*.

ḫəṭṭat ኀጠት, (T) **ḫəṭṭat** ሐጠት 'grain, seed';

SEMITIC: related to Ar. *ḥaṭīṭ* 'thin, small' (Dillmann 622). Praetorius 1890:24 derives it rightly from the Semitic root *ḥṭ (ḥnṭ)* 'corn, rye' which took the meaning of 'grain' (note, however, that Geez has the root *ḥṭ*): Ar. *ḥinṭa* 'wheat', Soq. *ḥinṭeh*, Heb. *ḥiṭṭā*, Aram. *ḥinṭəṭā*, *ḥiṭṭəṭā*, Syr. *ḥəṭṭəṭā*, Md. *ḥṭita*, Ug. *ḥṭ-t*, Akk. *uṭṭatu*; probably also Cushitic: Som. *haḍūḍ* 'corn'. See also *ḫədāṭ*, *ḫtt*.

ḫiṭat ኂጠት; see *ḫyṭ*, *ḫeṭa*.

ḫtt, ḫatta, ḫaṭaṭa *(yəḫṭaṭ)* ኀጠ ፡ ኀጠጠ 'be small';
ḫaṭṭannat (Lt) 'subtlety, acuteness';

ETHIOPIC: Tna. *ḫanṭāṭā* 'pick off one by one', that is, 'make small'. For 'small', cp. Te.Tna. *ḫanṭāt* 'little child', from *ḥṭ(ṭ)* with augmented *n*. The root also occurs in Cushitic: Bil. *ḥinṭan* 'be thin, weak, delicate', Kham. *ieṭin*, *eṭin*.

ḫeṭawa ኄጠወ (Gr.458) 'seduce, persuade';
secondary form of *ḫyṭ*, *ḫeṭa*.

ḫawa, ḫawawa ኀወ ፡ ኀወወ (K*) 'open';
ḫəwā (K*) 'window';
seems to be reconstructed from *ḫawāḫəw*.

ḫawāḫəw ኀዋኀው; see *ḫoḫət*.

ḫəwwər ኀውር (T.M), **ḫəwwur** ኀዉር (K) 'weak, invalid, who has no knowledge';

SEMITIC: Ar. *ḥuwār* 'young unweaned camel', *ḥūr* (from *ḥwr*) 'deficiency', Mh. *ḥawr* 'few, little', Heb. *ḥwr* in *ḥāru* (Is.24:6) 'become little, waste away'.
ETHIOPIC: Te. *ḫawära* 'lose the voice owing to weakness'; Te. *ḫəwar* 'young (of camel and donkey)', Bil. *ḫuwer* is borrowed from Arabic *ḥuwār*.

ḫwś, ḫośa *(yəḫuś)* ሐሠ 'mix, mingle, confuse';
taḫawśa, passive;
taḫāwaśa 'make fellowship (with), have intercourse';
ḫəwwəś, *ḫəwwuś* 'mixed, confused, confederate';
ḫawś 'mixture, confusion, blending, fusion';
ḫuśat 'act of mixing, mingling, fusion, blending, mixture';

ETHIOPIC: Tna. *ḫawwäsä* 'mingle', *ḫəwəswəs* 'mixed', Amh. *hawwäsä* 'mix'.

ḫayyaḍa ኀየዐ (T.Y.M) 'sting, pierce, wound';
taḫayṣa (D 1396), passive;

SEMITIC: related to Ar. (Dat) *ḫāḍ (ḫwḍ)* 'agitate, shake'.

ḫyl, ḫela *(yəḫil)* ኄለ 'become well, become strong, have the upper hand, be mighty, be powerful, prevail, (T.TS.M) utter cries of joy, boast, (K*) shout for help';
ḫayyala 'become strong, exert strength, overcome, overpower, prevail over, be superior to, give power';
ʾaḫayyala, causative; also 'strengthen';
taḫayyala 'become strong, be strengthened, be powerful, have power, get the upper hand, force (one's way), gain mastery, do by force, take by force, use violence, be violent, overcome by violence, tyrannize, oppress, dominate, be empowered, make an effort, strive';
taḫāyala 'encourage one another';
ʾastaḫayyala, causative of *taḫayyala*;
ḫayyāl 'strong, powerful, mighty, prevailing, champion, active, valiant, violent';
ḫayyul, same;
ḫayl 'power, strength, might, force, valor, virtue, severity, firmness';
(ba-ḫayl 'violently, mightily');
ḫaylāt (pl. of *ḫayl*) 'duties, faculties, exploits, mighty works, army, troops, hosts';
mastaḫayyəl, (Gr) *mastaḫayyāli* 'violent, oppressor';
taḫayyāli 'oppressor';
taḫayyəlo(t) 'duress, sternness, harsh treatment, force';
(bataḫayyəlo 'impetuously');
təḫəyyəlt 'duress, violence, oppression';

SEMITIC: Ar. *ḥayl*, *ḥawl* 'power, strength' (note *ḥ* as against *ḫ* of Geez), SAr. *ḥyl*, Heb. *ḥayil*, Aram. *ḥelā*, Syr. *ḥaylā*, Md. *haila*, Ug. *ḥl* 'army', perhaps Akk. *illatu* 'army'.
ETHIOPIC: Tna. *ḫayälä* 'be strong', Te. *ḫela*, Amh. *ayyälä*. For 'power', cp. Tna. *ḫayli*, Te. *ḫil*, Amh.Gur. *ḫayl*; passed into Cushitic: Bil. *ḫayil* 'strong', Sa. *ḫaylä* 'power'.

ḫaymat ኀይመት, (T.M) **ḫaymat** ሐይመት 'tent, tabernacle';
ḫaymatāwi (Lt) 'tentmaker';

SEMITIC: Ar. *ḫayma* 'tent' (considered by Fraenkel 30 of uncertain origin, but possibly from Geez. Vollers 1896:631 thinks that it is of Persian origin, but not so Landberg 1920:674ff.; see also Jeffery 127), SAr. (Minaean) *ḫym* (pl) 'cabins' given by Conti Rossini 1931:155 is not recorded in the recent dictionaries of South Arabic; Ug. *ḫmt* 'tent' (Gordon 403), 'enclosure, sheepfold' (Caquot 513).

ETHIOPIC: Te. *ḫaymät* 'round hut made of branches' (Te. *käymät* is an Arabic loanword), Amh. *haymät*; passed into Cushitic: Bil. *kaymat* (from Te. *käymät*).

ḫyp, ḫepa ጎጰ (MA) 'become a man';

from Gk. *hēbaō* 'attain puberty, be in the prime of youth' (Müller).

ḫayara ጎየረ (Y), **ḫera** ጎረ (K*) 'be good';
ḫer (fem. *ḫert*; pl.m. *ḫerān*, pl.f. *ḫerāt*) 'good, excellent, good thing';
ḫerawa, see above;
ḫirat (K) 'goodness';

SEMITIC: Ar. *ḫayr* 'good'; SAr. *ḫyr* 'nobleman', Akk. *ḫiāru, ḫâru* 'choose'.
ETHIOPIC: Tna. *ḫeray* 'good'; also *ker, šär*, Te. *käyyära* 'select', *ker* 'good luck' (from Ar. *ḫayr*), Amh. *čär* 'generous, good' (see Praetorius 1879:67), Gur. *ker*. See also *ḫerawa*.

ḫys, ḫesa ጎሰ 'be suitable'; the object suffix pronouns when attached to it have the meaning of an indirect object; e.g. *ḫesanni* 'it is suitable for me' (or 'it suits me');
ḫayyasa 'be better, be suitable'; with object suffix pronouns: *yəḫeyyəsā* 'he is better than she', *təḫeyyəsakki* 'she is better for you';
ʾaḫyasa, ʾaḫesa 'do good things, make something good, make something better';
ʾaḫayyasa 'make better, make more pleasing, regard as better, comfort';
taḫayyasa 'be placed first, be placed as better';
ʾastaḫayyasa 'prefer, regard as preferable, regard as better, praise, ameliorate';
ḫəyyus (Lt) 'better';
ḫisān 'goodness, excellence, superiority, preponderance';
ḫəy(yə)sənnā (Lt) 'excellence, goodly appearance';

ETHIOPIC: Tna. *ḫayäsä, ḫesä* 'be better', Te. *ḫayyäsa*; passed into Cushitic: Be. *ḫayis* 'better', Af. *ays*.

ḫaysa ጎይሰ (T) 'be sad'.

ḫyṭ, ḫeṭa *(yəḫiṭ)* ጎጠ, (Gr.458) **ḫayaṭa** ጎየጠ, (T) **heṭa** ሄጠ 'deceive, cheat, seduce, corrupt, entice, persuade, convince, flatter, urge (with words)';
taḫayṭa, taḫeṭa, passive;
ḫayāṭi, (T) *ḫayāṭi*, act. part. of *ḫeṭa*;
ḫəyyuṭ, pass. part. of *ḫeṭa*; also 'treacherous';
ḫiṭat 'trick, deception, seduction';
ḫiṭān 'seduction, enticing, persuading, artifice, ruse';

ETHIOPIC: Amh. *hiṭan* 'flattering' (from Geez). The derivation of *ḫeṭa* from a noun **ḫiṭ* 'mistake', suggested by Praetorius 1890:27, is unlikely. See also *ḫeṭawa*.

ḫazʾa ጎዘአ (Y.H.M) 'be quiet, be tranquil';
for *hazʾa* ሀዘአ, variant of *hadʾa* (see above).

ḫazaza ጎዘዘ (T) 'sink into something soft';

probably instead of *ḫazaza* and to be compared with *ḫazḫaza*.

K ከ

-ka -ክ possessive suffix pronoun of the 2nd masc. sg.; subject suffix pronoun of the 2nd masc. sg. of the verb in the perfect and the gerund; object suffix pronoun of the 2nd masc. singular.

-ki -ኪ possessive suffix pronoun of the 2nd fem. sg.; subject suffix pronoun of the 2nd fem. sg. of the verb in the perfect and the gerund; object suffix pronoun of the 2nd fem. singular.

SEMITIC: for more details, see Brockelmann 1908:309-310; Barth 1913:43-48.
ETHIOPIC: for more details, see Leslau 1956:58.

-ke -ኬ 'now, then, so then, thus, therefore, of course, indeed, accordingly, to be sure, in fact, and yet, even, as for';

SEMITIC: Heb. *kī* 'surely, yea, then' (see V. Christian, *WZKM* 31[1924].178-182; Baumgartner 43), Ug.Ph. *k*, Aram.Akk. *kī*. See also D. Cohen 1970:16, under *ʾyy*.
ETHIOPIC: Tna. *-kä, käʾa* 'then', *-kä* 'and, then', Gur. *xeta* (from *xe-ta*) 'so then', Chaha *-xe* 'to be sure'. For *kä* in combination with various elements, see Dillmann 1907:120.

-(k)ku -ኩ, an element expressing distance, as in *zəkku, ʾəntəkku, ʾəllənku*;

SEMITIC: Ar. *hunā-ka* 'there', Heb. *kāḵā* 'thus', Aram. *de-ḵ* 'that'. For more details, see Barth 1913:80-3.

kʷāʾkʷəʾa ኳእኵአ (Lt) 'entice, seduce';
kʷəʾkʷāʿe, kʷəʾkʷāʿe (Lt) 'inducement'.

kʷaʾasa ኰአሰ (MA) 'dig';
probably a misreading for *kʷaʿata* (see *kʷaʿata* 'dig').

koʾis, kʷəʾis, koʾiso, koʾisā, kʷəʾisi ኮኢስ ፡ ኵኢስ ፡ ኮኢሶ ፡ ኮኢላ ፡ ኵኢሲ, (T.K) **kʷəʾis** ኵዒስ 'measure for liquids, clay vessel, jar for transport and storage of water';

from Gk. *khoeis* (pl. of *khoeus*) 'measure for liquids'.

kaʿaba *(yəkʿab)* ከዐበ (K*) 'make double' (denominative);
kāʿəb 'second, other, companion' (for the meanings 'other, companion', cp. also *kālaʾ*);
kāʿ(ə)ba 'secondly, another time, a second time, twice, two (followed by a measure), again, once more, furthermore, besides, moreover';
kəʿub 'double, doubly twined';
kəʿuba 'doubly';
kəʿbo 'doubling, reduplication';
kuʿābe (Gr) 'repetition';
kāʿ(ə)bāwi (fem. *kāʿəbit*) 'second, other';
kāʿ(ə)bat 'doubling, double (n), double amount';
kāʿ(ə)bata 'doubly, twofold, twofold more, repeatedly, twice, double portion, -fold (with any number)';
kəʿbat, same as *kāʿ(ə)bat*;
məkʿəbit 'doubling, double (n), double amount, two parts, twofold, multiplied, -fold (with any number)';
məkʿəbita 'twofold, doubly, a second time, twice, -fold (with any number)';
(*bəzuḫa məkʿəbita* 'manifold');
(ʾa)kāʿbata, see below;
(ʾa)makʿaba, (ta)makʿaba, (ʾa)makʿabata; see below;

ETHIOPIC: Te. *käʿaba* 'to double', anc. Har. *kaʿab* 'second', mod. Har. *kāb* 'additional (food)', Amh. *kaʾəb* 'second order of the Ethiopian syllabary'

(from G. *kāʿəb*); *kabä* 'do twice (the work), make twice (the number)', Gur. *kabä* 'do something again', Tna. *kaʿbi* 'measure of cereals equivalent to about two quintals'. For *kəʿub* 'doubly twined', cp. Amh. *kəʿub* 'spool of thread'.

kəʿba ከዕበ (Y.M) 'be dry, dry up';

ETHIOPIC: perhaps Amh. *kabä* 'build a dry wall of stones or bricks', that is, without cement.

kʿbt, ʾakāʿbata አካዕበተ 'duplicate, double (v), give twice as much';

ETHIOPIC: denominative from a form such as *kāʿ(ə)bat*: Te. *käʿabät* 'loan at hundred percent interest' (that is, double), Tna. *ʾakaʿbätä* 'double' (v), Amh. *(tä)käbbätä* 'double' (intr); passed into Cushitic: Sa. *kaʿbat* 'replacement at hundred percent', Bil. *kaʿbät*.

kʷāʿlawa ኳዕለወ (Sw. in D 1392) 'mow';
see also *makāʿlawa*, *kʷālawa*.

kʷəʿənt I ኰዕንተ 'trouble, torment'.

kʷəʿənt II ኰዕንተ 'kind of vegetable';

ETHIOPIC: Te. *kaʿən* 'truffle', Tna. *kʷəʿənti*, Amh. *kʷənti, kunti* 'a vegetable slightly larger than a lentil which is eaten only during famine'.

kʷəʿənt III ኰዕንተ (K*) 'excavating (n), hole';
from *kʷaʿata* I 'dig' (below), with augmented *n*.

kāʿse ካዕሰ (D.T) 'excrement, dung, (T.M.Sw. in D 866) contents of the stomach';

SEMITIC: related to Ar. *ġaʿs* 'excrement' (Dillmann 866).
ETHIOPIC: Te. *käʿas* 'broken meat in an animal's stomach', Te. *kaʿše, käʿaše* 'animal's stomach', Tna. *kaʿsi*, Amh. *kʷəs, kus* 'excrement (usually of fowl)'; also in Cushitic: Bil. *kaʿad* (pl. *kāʿas*) 'stomach, contents of the stomach, excrement'.

kʷəʿis ኰዒስ; see *koʾis*.

kʷəʿso ኰዕሶ (K) 'ball';
kʷəʿsa (yəkʷʿas) 'be made into a ball' (denominative);

ETHIOPIC: Tna. *kʷəʿso*, Amh.Gur. *kʷas*, Arg. *kʷašä*, Har. in *atännäkōš, ḥatännäkōš* 'ball'; also in Cushitic: Sa. *kaʿso*.

kʷaʿata I *(yəkʷʿat)* **ኰዐተ** (T.Y.M), **kaʾata ከአተ** (MA) 'dig, make a hole';
kʷʿāti (DTW), act. participle;

ETHIOPIC: Tna. *kʷäʿatä* 'dig, break up the soil', Amh. *kʷatä* 'break up the soil', *kʷätakkʷätä* 'cultivate, weed'. See also *kʷaʾasa*, and *kʷəʾənt* III.

kʷaʿata II *(yəkʷʿat)* **ኰዐተ** (T.Y.M) 'surround';
Dillmann 1399 suggests the reading *ʿagata*.

kəʿut ከዑት (T.M) 'dung, manure, cow dung that serves as fuel'.

kaʿawa *(yəkʿaw)* **ከወ**, (T) **kaʾawa ከአወ** 'pour, pour out, spill, spread, disperse';
ʾakʿawa, causative;
takəʿwa, passive; also 'spread' (intr);
kaʿāwi, act. part. of *kaʿawa*;
kəʿəw 'poured out, shed, spilled';
kəʿiw 'effusion';
kəʿwat 'overflow, outpouring';
(kəʿwata dam 'bloodshed');
məkʿāw 'place where something is poured out';

ETHIOPIC: Tna. *käʿawä* 'spill, pour out', Te. *käʿa*, Har. *(a)kōʾa*, Gur. *xaʾä*.

kāb ካብ (Lt) 'fortress, fort';

from Amh. *kab* 'fort'; possibly of Cushitic (Or. *kab*) origin; also in Gur. *kab* 'wall made of stone', Gaf. *kabä* 'village'. W. Müller, *ZDMG* 131 (1981). 400 compares, with reservations, SAr. *kʾbt* 'part of dam structure', and perhaps Ar. (Yem) *kāba* 'pillar' (Müller).

kābi ካቢ (T) 'calf of leg';

ETHIOPIC: Har. *kābi* 'calf of leg' (quoted in Reinisch 1902:236); also Som. *kub*.

kəbo ከቦ (T⁺.K) 'dry cow's dung';

SEMITIC: Ar. *kuba* 'sweepings', Ar. (Dat) *kabū* 'dry dung', Aram. *kəḇūyā*, Syr. *kəḇūṯā*, Akk. *kabû* 'excrement, dung'. For the biradical root, see Noeldeke 1910:162-3, contrary to Levy II, p. 284 who derives the Aram.-Syr. noun from *kbb* 'be round'.
ETHIOPIC: Te. *kəbo, kəbotät* 'dry excrement of animal', Tna. *kubo*, Amh.Arg.Gaf. *kubät*, Gur. *kubäta*; also in Cushitic: Had *kobōta*, Aw. *kubʾet*, Or *kabota*.

kababa I *(yəkbəb)* **ከበበ** 'encircle, surround, go around in a circle, (K*) gather, (Lt) roll or wind into a ball';
ʾakbaba, causative; also 'convoke, bring together, summon, invite';
takababa, takabba 'be encircled, be turned around, be surrounded';
kabābi, act. part. of *kababa*;
kəbuḥ, pass. part. of *kababa*; also 'round';
kəbb 'round';
kabib 'circular, round';
kəbab 'circuit, roundness, circumference, disk, ball, circlet, firmament, total';
kabāb, kəbāb 'circle, sphere, round, circlet, knob, (T) means of closing';
kabābarəʾs (T), should read *kabāba rəʾs* 'upper part of a wall';
makbəb 'circle, circumference, sphere, that which encompasses, community, congregation, assembly, total, sum, who convokes, who summons, title of a district or provincial chief, preacher, the Book of Ecclesiastes';
(ba-makbəb 'on the whole');
makbābiyā, makābabyā (Lt) 'compound' (an Amharic pattern);

SEMITIC: Ar. *kabbaba* 'form into a ball', *kubba* 'ball, ball of thread, lump', *kabkāb* 'ball of thread' (Dozy), PbH. *kirkeḇ* 'encircle' (from *kibkeḇ*, by dissimilation; see Růžička 119).
ETHIOPIC: Tna. *käbäbä* 'surround', Te. *käbba (kbb)*, Amh. *käbbäbä, (an)käbäkkäbä* 'make something round like a ball' (from *kbb-khb*), Gur. *käbäbä* 'surround'; passed into Cushitic: Qab. *kabbabboʾ*, Had. *kibbā-kko*, Bil. *käbäb* 'go around, surround'. See also *kababa* II.

kababa II ከበበ (T.TS.M) 'appoint to an office, invest with an office';

denominative from *makbəb* (see *kababa* I).

kabbaba ከበበ (Gr) 'restore integrity'.

kabābarəʾəs ከባበርኣስ; see *kababa* I.

kabda *(yəkbad, yəkbəd)* **ከብደ** 'be heavy, be a burden, be serious, be severe (sickness), become hardened (heart)'; with indirect object suffix pronouns 'be heavy for';
ʾakbada 'make heavy, lay a burden, burden, be heavy, be burdensome, be a burden, make vehement (violent), harden (the heart)';
ʾastakbada 'be burdensome, lay a heavy burden, deem heavy';
ʾastakābada 'deem heavy';
kəbud (fem. *kəbədd*) 'heavy, heavily laden, weighty, burdensome, burdened, overburdened, onerous, grievous, severe (disease), honored';
kəbad 'heaviness, burden, load, weight, seriousness';
kəbdat 'heaviness, severity';
makbad 'weight';

SEMITIC: Ar. *kabada* 'afflict, press hard', *takabbada* 'thicken (milk)', SAr. (Min) *kbwdt* 'taxes', Heb. *kāḇeḏ* 'be heavy', Ug. *kbd* 'heavy', Akk. *kabātu, kabādu* 'be heavy'; developed into 'honor, glory': Heb. *kāḇōḏ*, Ph.Ug. *kbd*, Akk. *kabātu* 'become honored'.
ETHIOPIC: Te. *käbda* 'be heavy', Tna. *käbädä*, Amh.Gur. *käbbädä*, Arg. *käbbäda*, Gur. *(a)käbbädä* 'respect, honor'. See also *kabd*.

kabd ከብድ 'liver, stomach, belly';
(ḥəbra kabd 'purple', lit. 'color of the liver');

SEMITIC: from the root *kbd* 'be heavy' (for 'liver', originally 'heavy heart', see Buck 252): Ar. *kabid* 'liver', Soq. *šibdeh* (with *ki* > *š*), Heb. *kāḇeḏ*, Aram.-Syr. *kaḇḏā*, Md. *kabda*, Ug. *kbd*, Akk. *kabattu, kabittu*.
ETHIOPIC: Te. *käbəd* 'belly', Tna. *käbdi*, Gur. *käbd*, Amh. *hod* (< *käbd* > **häbd* > **häwd* > *hod*), Har. *kūd* (with *b* > **b* > **w* > *zero*).

kabha ከብሀ (MA) 'hide';

perhaps a misprint or a misreading for *kabata* **ከበተ**.

kabkaba ከብከበ (T.Y.M) 'give a wedding feast, cause to celebrate a wedding';
kabkāb 'wedding, nuptials, wedding feast, assembly, congregation';
(sabʾa kabkāb 'wedding guests');
kabkabo (T) 'assembly';

SEMITIC: Noeldeke 1904:112, n. 3 connects it with Ar. *wakaba*, but none of the meanings of Ar. *wakaba* fits the meaning of *kabkāb*. Bittner, *WZKM* 27 (1913). 129 compares Soq. *ʾekob* 'enter' (add Mh. *wekōb*), with the specific meaning 'enter the bridegroom's house'; for the development of the meanings, cp. Amh. *agäbba* 'marry', lit. 'bring (into the

house'). Geez *kabkaba* may also be considered a reduplication of the root *kbb* (see *kababa*, above) either in the meaning 'gather', or 'go around', referring to dances.
ETHIOPIC: Tna. *käbkäbä* 'give a banquet', Amh. *käbäkkäbä* 'hold a feast or wedding reception'; connected by Dillmann 1432 with Te. *käbkäba* 'hop, skip', that is 'dance', the dancing being an essential part of the wedding festivities. For *kabkāb* 'assembly, congregation', cp. Te. *käbkäba* 'gather'.

kabalo ከበሎ 'hook, ring (on a sandal or on a carrying pole), loop';

SEMITIC: Ar. *kabl, kibl* 'leg iron, chain, shackle' (for its Syriac origin, see Fraenkel 243), Heb. *kębęl* 'fetter, bond' (Aramaism according to Wagner 64), Aram. *kiḇlā*, Syr. *keḇlā*, Md. *kublia* 'bonds, fetters', Akk. *kabālu* 'tie, fetter' (Zimmern 35); also in Cushitic: Sa. *kabalō* 'traveling bag'. See M. Cohen 1926-7:103, and *kanbal*, below.

k"ablala ከብለለ (Lt) 'flee, run away';
tankoblala (Lt) 'flee';

ETHIOPIC: Tna. *k"äblälä* 'stroll about', Te. *(tə)käblāla* 'roll while falling', Amh. *k"äbällälä* 'run away'.

kabaro I (pl. *kabārəw*) **ከበሮ** 'drum, timbrel' (see Powne 16-19);

SEMITIC: Ar. *kabar* considered by Noeldeke 1910:56 a Geez loanword, Ar. (Sudan) *kəbūr* 'drum'.
ETHIOPIC: Te.Tna.Amh. *käbäro* 'drum', Arg. *käräbo*, Har. *käräbu*, Amh.Gaf.Gur. *käbäro, käräbo*; also in Cushitic: Sa.Af. *kabarō*, Bil. *kabūr*, Aw. *kiriwi*.

kabaro II **ከበሮ** (T) 'woven basket';

metathesis in relation to *karabo*.

kabra *(yəkbar)* **ከብረ** 'be honored, be glorious, be magnificent, be great, be famous, be illustrious, be precious';
ʾakbara, causative; also 'pay honor, glorify, venerate, value';
takabra 'be honored, behave haughtily, boast';
takābara 'honor one another';
kəbur 'honored, honorable, glorious, magnificent, famous, illustrious, noble, precious';
kəburāt (Gr) 'exploits';
kəbr 'honor, glory, reverence, prestige, splendor, pomp, magnificence';
(*kəbr yaʾəti*, name of a type of a Geez poem, lit. 'she is the glory');
(*kəbra nagaśt* 'The Glory of the Kings'; title of a book "which has as its central-piece the legend of the Queen of Sheba" [see Ullendorff 1968:74ff., 139ff; Hammerschmidt, in Assfalg-Krüger 164);
kəbrat (Gr.464) 'glory';
kəbərtāwi (Lt) 'revered';
kəbrənnā (K) 'honor, (Gr) glorification';
ʾakbāri, part. of *ʾakbara*;
ʾakbərot 'honor';
takābāri, part. of *takābara*;
takāb(ə)ro (Gr.464) 'honor, esteem';

SEMITIC: Ar. *kabura* 'be big, be great, be illustrious', SAr. *kbr* 'great, magistrate', Heb. *kabbīr* 'powerful', Aram.-Syr. *kəḇar* 'abound, increase', Md. *kbar* 'be great', Akk. *kabāru* 'become fat, thick, strong'.
ETHIOPIC: Tna. *käbärä* 'be honored', Te. *käbra*, Amh.Gur. *käbbärä*; Gur. *käbbärä* 'become rich' (denominative from Ar. *kabīr* 'rich'); also Amh. *kəbr, käbbärte* 'rich', Arg. *kəbər*; passed into Cushitic: Bil.Sa *kabar* 'be honored', Be. *kebār*.

kabārit ከባሪት, (K) **kabrit ከብሪት**, (Lt) **kəbrit ከብሪት** 'sulphur';
kəbritāwi 'sulphurous';

from Ar. *kibrīt* 'sulphur' (for its Syriac [*kəḇrīṯā*] origin, see Fraenkel 153; considered by Zimmern 60 to be of Akkadian [*kibrītu*] origin); also in Te. *kərbit* 'wood for making fire', Tna. *kərbit, kəbrit* 'matches', Amh. *kəbrit*.

kabasa *(yəkbəs)* **ከበሰ** (T.Y.M) 'wrap (a cloth or scarf around the head), wind around, decorate (the hair), fasten with a hairnet, tie up (the hair with cloth)';
takabsa, passive;
kabso, kəbso 'hairnet, woman's covering, chaplet worn around the head, headband, veil cloth';
kabasā (M) 'headband, diadem, (Gr.263) bracelet worn by women, ornament of women';

SEMITIC: Ar. *kabasa* 'surround (a town), lay siege', *kabasa raʾsahu fī* 'muffle one's head (with a garment)'.
ETHIOPIC: Te. *käbsa* 'fold', Amh. *käbbäsä* 'wrap cloth around one's head', *käbäsa* 'wrapping-cloth around one's head'.

kəbās ክባስ 'timber for building';

Dillmann 1432 interprets it as a transcription of Heb. *kāpīs* 'stuccowork (laid over paneling)'. Note that the Asmara Bible does not have this noun for 3 Kings 7:2 (= 1 Kings 7:2) quoted by Dillmann ib.

kobs, k"abs ኮብስ ፡ ኰብስ 'dropsy, swelling, mucus';

ETHIOPIC: Amh. *käbbäsä* 'make the leg thick', *k"äbəs* 'sore which does not heal, elephantiasis'.

kabata I *(yəkbət)* **ከበተ** 'hide, conceal, keep secret, take away by hiding';
takabta, passive; also 'disappear';
kabāti, act. part. of *kabata*;
kəbut, pass. part. of *kabata*; also 'secret, clandestine';
kəbut-a, ba-kəbut 'secretly';
kabatā 'hidden thing, hidden nature, secret';
kəbtat 'act of hiding, concealing, keeping secret';
kəbutāwi 'hidden, concealed, secret, pertaining to hidden things';

SEMITIC: Ar. *kabata*, in *kabata ǧayẓahu fi ǧawfihi* rendered by Lane 2583 'he restrained his rage in his insides (or bosom)', but by Hava 640 'he concealed his anger in his bosom'. Bittner, *WZKM* 30 (1917-18). 425 identifies it with Soq. *qabit* 'teach', and for the meanings 'teach, hide' he compares Ar. *ʿallama* 'teach', and Heb. *ʿlm* (nifʿal) 'hide'. This identification is not convincing.
ETHIOPIC: Tna. *käbätä* 'hide', Te. *kəbt* 'treasure', Amh. *käbbätä* 'steal money and go into hiding'.

kabata II **ከበተ** (Lt) 'humiliate, degrade';

SEMITIC: Ar. *kabata* 'debase'.

kabawa ከበወ (K*) 'be extinguished, disappear, become dull (eyes)';

is probably a transcription of Heb. *kāḇā (kby)* 'be extinguished'.

kabyon, kabiyon, kābeyon, kabeyon ከብዮን ፡ ከቢዮን ፡ ካቤዮን ፡ ከቤዮን (Lt) 'convent';

corruption of Gk. *koinobion* 'monastery'; see also *kanubyā*, below.

kobaza ኮበዘ (T.M), **kabaza ከበዘ** (MA) 'bake bread';

from Ar. *ḫabaza* 'bake', *ḫubz* 'bread' (with *ḫ* becoming *k* in the loanwords); also in Som. *kibis* 'bread'. For the Geez root, see *ḫabaza*, above.

keda ኬደ; see *kyd*.

kadʿa ከድዐ (DTW 639), **kadʿa ከድአ** (Lt) 'betray, abandon';
ʾakdəʿa (DTW), causative;
takadʿa (DTW), passive;
takādəʿa (DTW) 'betray one another';
kadāʿi (DTW), act. part. of *kadʿa*;
kədʿat (DTW) 'betrayal';

from Ar. *ḫadaʿa*; also Te. *kädʿa* 'betray', Tna. *kädʿe*, Amh.Gur. *kädda*, Har. *xädaʿa*.

kādkod ካድኮድ 'precious stone';
variant of *karakand*.

k"adk"ada I **ኰድኰደ** (H) 'bind, tie';
MA has *kodkoda* **ኮድኮደ** with the Amharic translation *näqqäfä* 'blame'. It is quite possible that **ነቀፈ** *näqqäfä* is a misprint or a misreading for **አቀፈ** *aqqäfä* 'embrace, take in one's arms', a meaning that comes close to 'bind, tie' given by H;

ETHIOPIC: Tna. *k"äkk"ädä* (< *k"ädk"ädä*) 'tie', Amh. *k"ädäkk"ädä* 'tie up (a criminal or a prisoner)'.

k"adk"ada II **ኰድኰደ** (KBT) 'be bloated (stomach due to illness)';

ETHIOPIC: Amh. *k"ädäkk"ädä*, same.

kadana *(yəkdən)* **ከደነ** 'cover, wrap, clothe, hide, veil, close, protect, forgive (sins)';
ʾakdana, causative;
takadna, takadana 'be covered, cover oneself, be clothed, clothe oneself, be protected';
kadāni, act. part. of *kadana*; also 'protector';
kədun 'covered, hidden, protected';
kədān 'cover, covering, hiding place, garment, tunic, veil placed on top of the *ṣəwwāʿ* and *ṣāḥn*' (for which see below);
kədnat 'covering, protection';
makdan, makdən, makdənt, (T) *makdān*, (T) *makdant* (pl. *makādən, makādənt, makdantāt*) 'cover, covering, veil, silk veil of an altar';
(*makdana rəʾs* 'helmet');
məkdān 'cover';

SEMITIC, 'cover > thatch a house, put on clothes, protect': Ar. *kadana bi* 'wrap oneself in (clothes)', Ar. (Dat) *makdana* 'cover of an oven', Akk. *kadānu* 'protect'. Brockelmann 1928:318 also compares Aram.-Syr. *kəḏan* 'yoke, couple, bind' (cp. also Md. *kdn*). Praetorius 1890:25 derives G. *kdn* from Ar. *ik-t-anna* 'be covered'; Brockelmann 1908:533, n.3 rightly expresses doubts about this comparison.
ETHIOPIC: Tna. *kädänä* 'cover, clothe', Te. *kädna* 'cover', Amh. *käddänä* 'cover the roof with straw, cover a pot', Har. *xädäna* 'cover, thatch', Gur. *kädänä* 'cover with a lid', *täxäddärä* (with *r* < *n*) 'wear clothes'; passed into Cushitic: Bil. *kadän* 'cover'.

kidān ኪዳን; see *kyd* II.

kidat ኪደት; see *kyd* I.

kadawā ከደዋ 'precious material, brocade, precious stone';

ETHIOPIC: Amh. *kädäwwa* 'brocade' (from Geez).

kāf I ካፍ 'heel, palm of hand, sole of foot';

probably transcription of Heb. *kap* 'palm of hand'; also Amh. *kaf* (from Geez). In the other Semitic languages: Ar. *kaff* 'palm of hand', Mh. *keff* 'back of hand', Aram-Syr. *kappā* 'palm of hand', Md. *kapa*, Ug. *kp*, Akk. *kappu*.

kāf II ካፍ (T.M) 'shoe, sandal';

is either an extension of *kāf* I 'sole of foot', or confused with *kuf* (for which see below).

kefā, kifā, kefās ኬፋ ፡ ኪፋ ፡ ኬፋስ 'stone', nickname of the apostle Peter;

from Aram.-Syr. *kepā* 'rock, stone'; Heb. *kep* comes likewise from Aramaic (Wagner 65), Akk. *kāpu* 'cliff'; for *kefās*, cp. Gk. *kēphās*;
ETHIOPIC: Amh. *kefa* 'stone, precious stone' (from Geez).

***kofa, akofa** አኮፈ; see *kawafa*.

kuf, k"əf (pl. *ʾakfāf*) ኩፍ ፡ ኵፍ 'shoe';

from Ar. *ḫuff*; also in Amh. *kuf*, *kof*, Har. *xuffi*. See also *kāf* II.

kafʾa *(yəkfāʾ)* ከፍአ 'become blunt, become dull (eye), become obtuse, become weak';
ʾakfəʾa, causative;
takafʾa 'become blunt';
kəfuʾ (Gr) 'blunt, obtuse, weakened';
kəfʾat 'bluntness, deformity';

ETHIOPIC: Tna. *käfʾe* 'be bad', Te. *käfʾa*, Amh. *käffa*, Amh.Arg.Gur. *kəfu* 'bad, evil'.

kafala *(yəkfəl)* ከፈለ 'distribute, divide, separate, distinguish, allot, assign, apportion, give a share, grant, bestow, impart, make someone a participant';
takafla, passive; also 'be given a portion';
(zaʾiyyətkaffal 'indivisible');
takāfala 'share among themselves, divide up among themselves, become a partner, participate';
ʾastakāfala, caus. of *takāfala*; also 'apportion, divide among many';
kafāli, act. part. of *kafala*;
kəful, pass. part. of *kafala*;
kafil 'distribution';
kəfl 'part, portion, share, lot, division, fraction, category, chapter, section, verse';
kufāle (k"əfāle) 'partition, division, distribution, separation';
(maṣəḥafa kufāle 'Book of Jubilees'; for a bibliography, see Hammerschmidt-Six 1983:278);
kəflat 'division, distribution, (Lt) portion';
məkfāl (Gr) 'cross-roads';
makfalt 'part, portion, share, lot, diversity';
takaflot (Lt) 'share';

SEMITIC: Ar. *kifl* 'part, share', *kafala* 'provide for someone', Mh. *kafelêt* 'half of a fraction'. For its relation with Heb. *kāpal* 'fold, double', see Dillmann 876, Noeldeke 1910:97; also Ug. *kpl* 'duality'.
ETHIOPIC: Tna. *käfälä* 'pay, divide, share', Te. *käfla*, Amh. *käffälä*, Arg. *käffäla*, Gur. *käfälä*; passed into Cushitic: Sid. *kaffali*, Dar. *kafale*, Or. *kafala*.

kufāle ኩፋሌ (T) 'colored cloth'.

kafana ከፈነ (T.Y.M) 'cover, veil';
kafan (K*) 'shroud';

SEMITIC: Ar. *kafana* 'envelop, shroud', Śḥ. *ekofən* 'enshroud'.
ETHIOPIC: Te. *käfna* 'wrap in shrouds', Har. *kēfäna*, Gur. *käfänä*; Te. *käfən* 'shroud', Amh.Har.Gur. *käfän*, Gaf. *käfänä*; passed into Cushitic: Or. *kafana*, Sa. *kafan*.

kafar I (pl. *ʾakfār*) ከፈር 'basket, container for measuring, bushel';

SEMITIC: Ar. *kāfira* 'jar' (from *kafara* 'cover, conceal'), Heb. *kəpōr* 'bowl, jar', Syr. *kapurtā*, Akk. *kapru*, a type of sacrifice and the platter for it.
ETHIOPIC: Tna. *käfär* 'big basket'; also in Cushitic: Bil. *kabār* (pl. *kafāt*). See also M. Cohen 1926-7:95.

kafar II (pl. *ʾakfār*) ከፈር 'grave, hole';

from Ar. *kafar* 'the netherworld'.

kafara ከፈረ (KG) = Amh. *affärä* 'be ashamed, be embarrassed';

it is possible that Amh. *affärä* has here the meaning 'turn to dust', and G. *kafara* would then be a denominative of *kafar* II.

kafur ከፉር 'camphor';

from Sanskrit *karpūra* through Ar. *kāfūr* (Littmann 1926:415); also Amh. *kanfur*. For Ar. *kāfūr*, see Jeffery 246.

k"əfār, kufār ኮፋር ፡ ኩፋር 'kind of vestment of a bishop, (T.M) headgear of a bishop';

SEMITIC: Ar. *kafara* 'cover, hide', *kāfiru d-durūʿi* 'garment that is worn over a coat of mail'. For Heb. *kipper* 'make good, pardon sin, make atonement for' (also Ar. *kaffāra* 'atonement') from an original meaning 'cover', see Koehler 452, Baumgartner 470.
ETHIOPIC: Amh. *kufar* 'silken turban, white silk cloth'.

kefās ኬፋስ, (Lt) **kefāz** ኬፋዝ 'precious gold';

from Gk. *kai phaz* 'and *phaz*' (transcription of Heb. *ʿūpāz*) read *kaiphaz* as one word (Euringer, *OC* 24[1927].145). See also *qefāz*.

kafata I ከፈተ (K*) 'open';
kafāti (K*) 'who opens';

from Amh. *käffätä* 'open'.

kafata II ከፈተ (K*) 'form a group or a party';
makfat (K*) 'clan, tribe'.

kəftur ክፍቱር (T) 'circumcised';
note (KG) *kāfitor* 'uncircumcised'.

kaftawa ክፍተወ (MA) = Amh. *abaṭṭä* 'separate, divide; make fun of, belittle'.

kafawi ከፈዊ (Lt) 'garment';

ETHIOPIC: Tna. *käfäy* 'kind of silken shirt', Amh. *käfay*, *kafay* 'kind of fine cloth', Har. *kafäwi* 'kind of cloth'. See also *kafaya* II.

kafaya I ከፈየ (Y.M.H) 'be sufficient';

from Ar. *kafā (kfy)* 'be sufficient'; also in Te. *käffa*.

kafaya II ከፈየ (K*); see *kafawi*.
makfe 'wrapper, cover, belt, (Lt) towel, (L) bundle, parcel, (KG) wraparound, apron-like garment'.

kefāz ኬፋዝ; see *kefās*.

kāhi (pl. *kāhəyāt*) ካሂ (T.K*) 'heifer';
see also *ʾakāhi*.

kəhla ክህለ (imperf. *yəkl*, subj. *yəkhal*) 'be able, can do things, prevail (against), overcome, master, have power to do things, avail (against)'; with object suffixes: 'be able to endure, be possible for one';
(ʾi-kəhla 'be unable, be inept');
(za-yəkl 'able');
ʾakhala 'enable, make able, make prevail, give superiority, give strength';
takəhla 'be possible (also used with object suffixes), gain power over';
takāhala 'agree (with), come to an agreement (with), be in accord (with)', lit. 'make things be possible for one another';
ʾastakāhala (K*) 'make agree';
kahāli 'mighty, all-powerful, capable';
(kahāle k"əllu 'omnipotent');
kəhul (Gr.255) 'powerful';
kəhil, kəhl, kəhilot 'means, ability, power, faculty';
ʾakhāli, makhəl (K*), part. of *ʾakhala*;
takahāli 'possible';
takahlo 'power';

SEMITIC: Ar. (Dat) *kahil* 'be able', *kāhil* 'powerful', Ar. *kahala* 'reach maturity', that is, 'be in a position to do things', SAr. *khl* 'be successful', Soq. *khel* 'be able, know', Aram. *khel* 'be able'; related to Heb. *yāḵol* 'be able'.
ETHIOPIC: Te. *kähala* 'be able', Tna. *käʿälä*, Amh.Gur. *čalä*, Arg. *čahala*, Gaf. *šalä* 'know', Gur. *xarä* 'know'. The palatalized *č*, *š* comes from a form such as **yəkəhəl* > **yəkəyəl* > *yəčəl, yəšəl*. The root passed into Cushitic: Bil. *kahal* 'be able'.

k"āhelā I ኳሃላ (Sw. in D 813) 'meadow'.

k"āhelā II ኳሄላ (K*) 'plaything that one places on the forehead on the Thursday after the fast of Nineve to amuse people'.

k"āhilā, k"āhelā I ኳሂላ ፡ ኳሄላ 'refuse, dirt, rubbish, sweepings, filth, scum, dregs, mud, things without value, trifle, little thing';

SEMITIC: Dillmann 813 compares Ar. *qahila* 'be unclean' (with the variant *k:q*).

k"āhilā, k"āhelā II ኳሂላ ፡ ኳሄላ 'tamarisk, juniper';

SEMITIC: Ar. *kuḥaylā'* 'marigold' (Dillmann 1856: 239).

k"āhilā, k"āhelā III ኳሂላ ፡ ኳሄላ (T.Sw. in D 813) 'ball of wood or woven leather, game in which spear-like sticks are thrown at a target (often a cactus or euphorbia), an object thrown (to serve) as a target';
note that T.K. and Sw. in D 813 also have the Amharic translation *alama* 'target' which may come from the above-mentioned practice of throwing at a target in the *k"āhilā*-game.

k"āhilā, k"āhelā IV ኳሂላ ፡ ኳሄላ (T) 'hole of a stone marten';
probably the same as *k"āhilā* V.

k"āhilā, k"āhelā V ኳሂላ ፡ ኳሄላ (Sw.in D 813) 'fox-like animal, (K*) solitary animal of the wilderness';
see *k"āhilā* IV.

k"əhāl ኰሃል (Gr.436) 'vase';

ETHIOPIC: perhaps Amh. *(ma)kahəl* 'container of skin'.

kāhən (pl. *kāhnāt*) ካህን 'priest, clergyman';
(*kāhən ʿabiyy* 'high priest');
(*kāhən nəfq, nəfqa kāhən* 'assistant priest');
(*liqa kāhnāt* 'high priest');
kāhnāt 'priests, clergy';
takəhna 'perform the priestly duties, officiate as priest, be assigned the office of priesthood' (denominative);
kəhnat 'priesthood, office of priesthood, sacerdotal duty';
(*liqənnā kəhnat* 'high priesthood');
(*za-kəhnat* 'priestly, sacerdotal');
kəhnatāwi, kāhnātāwi 'sacerdotal, priestly';
takəhno 'ministration of a priest, priesthood, office of a priest';

SEMITIC: Ar. *kāhin* 'diviner, priest', Heb. *kohen* 'priest', Aram.-Syr. *kāhnā*, Md. *kahna*, Ph.Ug. *khn*. On the Aramaic origin of G. *kāhən*, and Ar. *kāhin*, see Noeldeke 1910:36, and n. 6, Jeffery 247. On the etymology of *kāhin*, see bibliography in Baumgartner 440. See also Rabin 1976:246.
ETHIOPIC: Tna.Amh. *kahən* 'priest'.

k"ahapa ኰሀፐ (MA) 'be sweet, be tasty';
probably misprint or misreading of *k"arapa*; see *korep* II.

k"əhis ኰሂስ, variant of *koʾis*, above.

kaḥā, kaḥa ከሓ ፡ ከሐ, (K) **kahā** ከሃ 'yonder, away, to yonder place, thither, farther on, down there';
bakaḥa 'in yonder place, thither, on the other side, beyond';
ḥaba kaḥa 'to yonder';
ʾəmkaḥa 'from yonder, from the other side';
kaḥaka, kaḥak, kāḥ(ə)ka 'there, back there, yonder, on that side, onwards, beyond, above, (and) upwards';
bakaḥaka 'there, beyond';
ʾəmkaḥaka, ʾəmkaḥak 'on that side';
with suffixes, as in *kaḥakātihomu* 'beyond them';

kaḥa is composed of *ka* and *ḥa*; *kaḥak* is composed of *ka-ḥa-k*. The initial *k* is to be identified with the preposition *kä* 'from, to' (Amh.Gaf.), *ke* (Mh.Soq), and probably Tna. *kab* 'from' from *ka* and *-ab*. The final *k* is an element expressing distance; cp. Ar. *ḏāka* 'that', Aram. *-kā*, Heb. *lə-ḵā* 'there' (in *leḵ ləḵā* 'go thither'). See also Dillmann 1907:116, 377; Brockelmann 1908:323; Rundgren 1950:105, 117.

k"əḥ ኰሕ (T.M) 'hook'.

k"iḫā I, **k"əḫā** ኰሐ ፡ ኰሓ, (T+) **k"eḫā** ኬሐ 'willow';

ETHIOPIC: Amh. *kaya* 'weeping willow', Tna. *k"iḫa*.

k"iḫā II ኰሐ (K 269, MK) 'blowing of bellows';

ETHIOPIC: Tna. *k"aḥ bälä* 'crackle', Amh. *k"a alä*; also in Cushitic: Sa.Af. *käḥ* 'sound, resound'.

kəḥda *(yəkḥad)* ክሕደ, (T) **kəḥda** ክሀደ 'deny, abjure, denounce, repudiate, renounce, reject, rebel, be perfidious, be treacherous, disown, be disobedient, turn aside, apostatize';
ʾakḥada 'convict of falsehood, contradict, lack faith, be an unbeliever, not believe, lead from faith, lead to apostasy'; also causative of *kəḥda*;
takəḥda, pass. of *kəḥda*;
takāḥəda 'argue with, dispute, contradict one another, disagree with one another, oppose, stimulate controversy, be an adversary of, contest';
ʾastakḥada, ʾastakaḥada 'induce to fall away from a faith, create controversy, declare untrue, deny';
kaḥādi 'infidel, impious, unbeliever, rebel, rebellious, apostate, disobedient, contentious';
kəḥud (Gr.257) 'infidel, apostate';
kāḥd 'lack of faith, apostasy, impiety, heresy, perfidy, disobedience, denial, rebellion, sedition, contention, controversy, contradiction, offense, stumbling';
kaḥad, kəḥid, (L) *kaḥid*, (Lt) *kəḥd*, same;
kəḥdat 'denial, infidelity, treachery, rebellion, impiety, heresy, apostasy';
mastakāḥəd 'heretic, infidel, liar, litigious, traitor, contentious, who creates controversy, who denies';
ʾakḥādi, makḥadi, makḥəd, part. of *ʾakḥada*;
takāḥ(ə)do 'argument, strife, dispute';

SEMITIC: Ar. (Dat) *kḥd* 'deny', Heb. *kḥd* (piʿel) 'hide, conceal'. The connection with Syr. *kəḥaḏ* 'revere, be modest' suggested by Brockelmann 1928:324 (followed by Drower-Macuch 205 for Mandaic) is unlikely. The root *kḥd* is related to Ar. *ǧaḥada* 'negate, deny' (Dillmann 824).
ETHIOPIC: Tna. *käḥadä* 'deny', Te. *käḥada*, Amh.Gur. *kadä*; passed into Cushitic: Bil.Sa. *kahad* 'deny', Qua. *kād*. Cerulli 1936:257 connects *kḥd* with the root *kdʿ* 'betray' (see *kadʿa*, above); however, *kdʿ* is borrowed from Arabic.

kaḥaka, kaḥāka, kaḥak ከሐከ ፡ ከሓከ ፡ ከሐክ; see *kaḥā*.

kḫkḫ, ʾaskāḥkəḥa አስካሕክሐ (H) 'neigh';

SEMITIC: onomatopoetic, related to Ar. *qaʿqaʿa* 'make noise', Aram. *kiʿkaʿ*.

ETHIOPIC: Tna. *k"aḥ bälä* 'make noise (a falling object)', Te. *kärkaḥ bela* 'make noise', Amh. *k"ak"a alä* 'crack, explode', *askakka* 'neigh, cluck', Har. *kaḥkaḥ* 'sound of knocking'; also Cushitic: Af. *kaḥ*.

kāḥkəḥa ካሕክሐ (instead of *kaḥkəḥa* of K*) 'mix, grind coarsely, break open (a seed), crash';
ʾankəḥakəḥa (T.H; should read *ʾankāḥkəḥa*) 'crumble up bread and mix it with sauce, water, butter, and so on'. (It is strange that M quoting T renders it 'trot'; one gets the impression that M mistakenly translated the line above, namely, G. *ʾanbəḥabəḥa* = Amh. *dubb dubb alä* 'trot');
kāḥakāḥat (M) 'dish made of small pieces of meat cooked in a sauce';
nakāḥkāḥ (instead of *nakaḥkāḥ* of K*) 'dish made of crumbled-up bread, sauce, butter, and so on, dregs or residue floating on the surface of a beverage';

ETHIOPIC: Amh. *käkka* 'grind coarsely, smash the head', Te. *kaḥ ʾabälä* 'hit the head making a wound'.

k"aḥala *(yək"ḥal)* ኰሐለ, (DTW 648) **k"əḥla** ኰሕለ, (T) **k"əhla** ኰሀለ 'use antimony for the eyelid, anoint the eyelid, (T.K.Lt) mark with an iron, cauterize';
tak"əḥla, tak"aḥala, passive; also 'paint the eyelid (with antimony)';
tak"āḥala (DTW 648) 'paint one another's eyelids';
ʾastak"āḥala (DTW 648), caus. of *tak"āḥala*;
k"aḥāli (K*), act. part. of *k"aḥala*;
k"əḥul (K.Lt) 'painted with antimony';
k"əḥl 'antimony, dye for the eyelid';
k"əḥli 'blue';
tak"əḥlot 'use of antimony for the eyelid';

from Ar. *kuḥl* 'antimony' (Noeldeke 1910:40 thinks that G. *k"əḥl* is of Aram.-Syr. *[kuḥlā]* origin); also in Tna. *k"äḥalä* 'apply antimony', Te. *k"äḥala*, Amh. *k"alä*, Gur. *(tä)k"alä*; 'antimony': Te. *k"əḥəl*, Amh. *k"əl*, Gur. *kul*. According to Zimmern 61 the origin of this root is Akk. *guḫlu* 'antimony' > Aram.-Syr. *kuḥlā*, Md. *kula* > Heb. *kāḥal* 'paint the eyelid', Ph. *kḥl* 'antimony', Ar. *kuḥl* > *alcohal* (Lokotsch, no. 1227).

kaḥasa ከሐሰ (Lt) 'compensate, replace';
kaḥasā 'replacement, compensation';

ETHIOPIC: Tna. *kāḥasä* 'compensate', Te. *käḥasa*, Amh. *kasä*, Arg. *kähasa*, Har. *kēḥasa*; passed into Cushitic: Aw. *kasu*. Note that Praetorius 1879:7 does not connect this root with Heb. *kāḥaš* 'grow lean', as suggested by Appleyard 50.

k^{w}əḥsa *(yək^{w}ḥas)* ኰሐሰ 'become thin, skinny, lean';

SEMITIC: Heb. *kāḥaš* 'grow lean' (so also Praetorius 1879:7), Aram. *kəḥaš*.
ETHIOPIC: related to Amh. *kässa* 'be thin' (from *ks*ʾ), *k^{w}ässäsä*, Tna. *k^{w}äsäsä*, Arg. *k^{w}ässäha*.

k^{w}əḥśa, k^{w}əḥsa *(yək^{w}ḥaś)* ኰሐሠ ፡ ኰሐሰ 'be inflamed (wound), fester (wound), (T.TS.H) be large (wound), ooze (wound), (K) be superficially healed';
k^{w}əḥs (T.M) 'inflammation, (T.M) widening of a wound, (K*) woman's genitalia';

ETHIOPIC: Tna. *k^{w}äśḥe* (with metathesis) 'become large (wound)'.

k^{w}āk^{w}ā I ኳኳ (Lt) 'raven';

SEMITIC, onomatopoetic: Ar. *kākā* 'cluck (hen), cackle, chatter' (Dozy II, 435).
ETHIOPIC: Te. *kak bela* 'croak', *käkay* 'raven', Tna. *k^{w}aḵ bela* 'croak', *k^{w}aḵ* 'raven', Amh. *k^{w}ak*, call or cry made by a chicken, *(tän)k^{w}akk^{w}a* 'clatter', *(as)kakka* 'cluck'. See also Gur. *ka balä, k^{w}a balä, kaka* III (Leslau 1979:331, 340). The root also occurs in Cushitic: Sa.Af. *kāk* 'shout, noise', Sa. *kāko* 'raven', Af. *kakō*, Bil. *k^{w}ik^{w}ay*. See also *gugā* 'raven', *q^{w}āʿ* I.

k^{w}āk^{w}ā II, **k^{w}āk^{w}** ኳኳ ፡ ኳኵ 'scarlet, purple, (OT) black felt cloak with an attached hood, (T) a red worm that produces scarlet color';

from Gk. *kokkos* 'grain, seed, scarlet'.

kok ኮክ (T) 'plum, peach';

from Ar. *ḫawḫ(a)* 'plum, peach' (for its Aramaic origin, see Fraenkel 142); also in Te.Amh. *kok* 'peach', Tna. *kuḵ*, Gur. *kuk*, Har. *xūxi*; in Cushitic: Sa. *kak* 'peach', Bil. *kok*. See also *kokəḥ, ḥoḥ*.

kokab (pl. *kawākəbt*) ኮከብ 'star';
(*kokab zabottu zanab* 'comet', lit. 'a star that has a tail');
(*ḥassābe kawākəbt* 'astrologer');
(*raʾāye kokab* 'astrologer');
(*rəʾya kokabt* 'astrology');

SEMITIC *kbkb* > *kwkb*: Ar. *kawkab* 'star', SAr. *kwkb*, Mh. *kobkīb*, Soq. *kibšib* (with *ki* > *š*), Heb. *kōḵāḇ*, Aram. *kōḵəḇā*, Syr. *kawkəḇā*, Md. *kukba*, Ug. *kbkb*, Ph. *kkb*, Akk. *kakkabu*. Moscati, *Biblica* 27 (1946).269-72 connects the noun with the root *kbb* 'shine' (Akk. *kabābu* 'burn'). For a bibliography on the etymology, see Baumgartner 441-2.
ETHIOPIC: Te.Amh.Arg. *kokäb* 'star', Tna. *koḵob*, Gaf. *kokobä*, Gur. *k^{w}äk^{w}äb*.

k^{w}ak^{w}əḥ (pl. *kawākəḥ*) ኰኵሕ, (L) **kok^{w}əḥ** ኮኵሕ 'stone, rock, stony ground';
(*əbn k^{w}ak^{w}əḥ* 'flinty rock');
in construct state 'stony'; e.g. *garāhta k^{w}ak^{w}əḥ* 'stony field';
k^{w}ak^{w}(ə)ḥāwi (DTW 645) 'stony, rocky';

SEMITIC: Ar. *kāḥ, kīḥ* 'rugged face of a mountain, side of a valley consisting of the hardest and roughest stone'. Dillmann 859 (so also Koehler 430, Baumgartner 447) suggests Heb. *koᵃḥ* 'strength'.
ETHIOPIC: Tna. *käwḥi, k^{w}äḵ^{w}ḥi* 'rock', Amh. *k^{w}äkka* 'stony place', *käkka* 'hit with a rock', *k^{w}äk^{w}əh* 'rock' (from Geez); also in Cushitic: Sa. *kakāḥ* 'rock'.

kokəḥ ኮክሕ, (Lt) **k^{w}ak^{w}əḥ** ኳኵሕ, (K) **kokəh** ኮክህ 'peach, plum';
see *kok*.

kekul ኬኩል (KG) 'border, boundary';

misprint for *kelul* ኬሉል; see *kallala* I.

kokam ኮክም (T), **kakam** ኸክም (M), **kokām** ኮካም (Gr.266), **kokāmā** ኮካማ (L), pl. *kakamāt, kəkəmāt, kokəmāt, kokamāt* (D) 'hollowed gourd used for liquids, bowl, pan, (K.T.) scoop for removing ashes, potsherd (for borrowing coals for a fire), (Gr.266) cauldron';

SEMITIC: Fraenkel 70 derives it, with reservations, from Ar. *qumqum* 'long-necked bottle'. Noeldeke 1910:41 suggests Syr. *qūmā* 'jar'.

k^{w}akama ኰኸመ (K*) 'hurt, ache';

ETHIOPIC: Amh. *kakkämä*.

kikros, kekros ኪክሮስ ፡ ኬክሮስ 'a measure of time, the sixtieth part of the day, (Gr.267) interval of twenty-four minutes';

the derivation from Gk. *kirkos*, Lat. *circus*, suggested by Dillmann 859 is not accepted by Neugebauer 175. For more details on G. *kikros, kekros*, see Neugebauer 175-7.

kokawa I ኮኰወ (K*) 'turn' (intr);
ʾankokawa 'roll around, make roll';
mankokot, pl. *manākukt* (D.T), *mankokt* (T.K*), *mank^{w}akt* (KG) 'axis, wheel, rotation, spindle' (note that KG I *mank^{w}akt* = Amh. *awraṭat* 'thumb' is copied by mistake from *mankobyāt* = Amh. *awraṭatočč* 'thumbs' of the line above).

ETHIOPIC: Amh. *(tän)käwäkkäwä* 'run here and there, rush around', *käwwa* 'wandering'.

kokawa II ኮኰወ (T.M) 'break or chip the teeth, set the teeth on edge (sour fruit)';

ETHIOPIC: Tna. *(ʾa)ḵoḵ^{w}äyä* 'set the teeth on edge'.

kall I ኸል (T) 'dark mourning dress';

perhaps from Ar. *ḫall* 'old and worn-out garment'; also Amh. *käll*.

kall II ኸል (T) 'vinegar';

from Amh. *käll*, of Arabic *(ḫall)* origin; also in Te. *käll*.

kalo ከሎ (T) 'butter'.

k^{w}ālā ኳላ; see *kawwala*.

k^{w}əll- ኵል- 'all, every, each';
without suffix pronouns in *k^{w}əlləhe, k^{w}əllahe* (see below);
with suffix pronouns: e.g., *k^{w}əlləna ḥorna*, or *ḥorna k^{w}əlləna* 'we have all left'; *k^{w}əllomu* 'all of them, they all';
k^{w}əllu (acc. *k^{w}əllo*) is used in the sense of 'everything, everybody, anything, all'; e.g., *zəntu k^{w}əllu* 'all this'; in a construct state position as in *ʾəgziʾa k^{w}əllu* 'the Lord of all';
k^{w}əll- with possessive suffix pronouns of the 3rd person (that is, *k^{w}əllu, k^{w}əllā, k^{w}əllom, k^{w}əllon*) preceding or following a noun means 'all, all the, every, each, the whole'; e.g., *k^{w}əllu bəʾəsi*, or *bəʾəsi k^{w}əllu* 'every man, all men', *k^{w}əllā bāḥr* 'all the seas, every sea', *k^{w}əllā hagar*, or *hagar k^{w}əllā* 'all the city, the whole city, each city', *k^{w}əllomu ḫāṭəʾān* 'all the sinners';
k^{w}əllu is also used with a feminine singular or with a plural noun; e.g. *k^{w}əllu mangəśt* 'the whole kingdom', *k^{w}əllu mawāʿəlihu* 'all his days';
k^{w}əllo (adv.) 'altogether, completely'; with a negative 'not at all';
k^{w}əlləhe, k^{w}əllahe 'everywhere, in every direction, wherever'; *bak^{w}əlləhe, bak^{w}əllahe* 'everywhere, wherever, in every way, completely';
ʾəmk^{w}əlləhe, ʾəmk^{w}əllahe 'from everywhere, from all parts';
k^{w}əllāwi 'universal';
k^{w}əllantā 'totality, entirety, the whole person'; with suffix pronouns 'all together, the whole of, wholly'; e.g., *k^{w}əllantāhu* (Gr. also *k^{w}əlluntāhu*) 'he wholly, the whole of him, all of it'; also with a noun: *k^{w}əllantāhā lelita* 'the whole night', *k^{w}əllantāhu śəgāka* 'the whole of thy body';
k^{w}əllantāwi 'total';
k^{w}əllantāwit 'the whole person';

SEMITIC: Ar. *kull* 'all', SAr. *kl* 'all, every', Soq. *kol* 'every', Heb. Aram. *kol*, Syr. *kul*, Md. *kul*, Ph.Ug. *kl*, Akk. *kullatu* 'all, the totality'.
ETHIOPIC: Tna. *k^{w}əll-u* 'all', Te. *kəl*, Gur. *kull-əm*, Har. *kull*, Amh. *hullu*, Gaf. *əl-əm*.

k^{w}əllu, k^{w}əllā ኰሉ ፡ ኰላ (D 1406,OT) 'glue';

transcription of Gk. *kolla* 'glue'.

kol, k^{w}al (pl. *ʾakwāl*) ኮል ፡ ኰል 'apple';
kola ḥaql 'mandrake';

from Ar. *kūla* 'fruit dans l'Inde qui ressemble à l'orange' (Dozy II, p.501); also Amh. *kol*.

kul ኩል (T), eighth Hebrew month;

undoubtedly wrongly for *ʾelūl* ኤሉል even though *ʾelūl* is not the eighth month. See also *kalil*.

kalʾa *(yəklāʾ)* ከልአ 'hinder, prohibit, forbid, prevent, keep back, hold back, deprive, restrain, impede, decline, reject, refuse';
takalʾa, passive; also 'abstain, restrain oneself, hold oneself back, refrain, withdraw';
kalāʾi, act. part. of *kalʾa*;
kəlʾ, pass. part. of *kalʾa*;
kaliʾ 'prohibition';
kəlʾat 'restraint, hindrance, prohibition, prevention';

makallə›, makləʾi (Lt.K), act. part. of *kal›a*; also 'adversary, opponent';
maklā›, (Lt) *maklə›* 'hindrance, impediment';
(zə›albo maklə› 'indisputable');
məklā› (K*) 'that which prevents someone from entering (gate, enclosure)';
takal(ə)›ot 'abstinence, impediment, restraint, hindrance, obstacle, prohibition';

SEMITIC: Ar. *kalla›a* 'retain, detain', Soq. *kole* 'turn away', Heb. *kālā(›)* 'restrain, keep from', Aram.-Syr. *kəlā*, Md. *kla* 'hold back, withhold', Akk. *kalû* 'detain, hold back, refuse'.
ETHIOPIC: Te. *käl›a* 'hinder, prevent', Tna. *käl›e*, Amh.Gur. *källa*; also in Cushitic: Sa.Af. *kal, kale* 'hold back'. See also *kalkala*.

kallə›a ከልሐ (T.Y.M), **kallə‹a ከልዐ** (KG) 'make two, make another, (L) change, alter' (denominative);
kəl›e 'two, both, double, twofold'; with suffix pronouns: 'both of..., two of...';
(ba-kəl›e 'twofold');
kəl›ettu (acc. *kəl›etta*) 'two (with masc. and fem. nouns), both, double';
kəl›etti 'two (with fem. nouns), both';
kālə› (fem. *kālə›t*) 'other, another, anyone else, second, successor, companion, friend, neighbor';
(kālə› lakālə›u 'one to another');
(kālə› ›əmkālə›u 'one more than another');
kālə›a 'again';
kālə›it (Lt) 'second section of a day';
kālə›āwi (fem. *kālə›it*) 'second';

SEMITIC: Ar. *kilā* 'both', SAr. *klʾy*, Soq. *keʿala, kiala*, Heb. *kil›ayim* 'of two kinds', Ug. *kla-t* 'both', Akk. *kilallū(m)*. For more details on the Arabic root, see Rabin 69.
ETHIOPIC: Te. *kəl›ot* 'two', Tna. *kələtte* (root *kl›*), Har. *ko›ot, kōt* (*l* > *zero*), Arg. *ket*, Gur. *kʷett, hʷett*, Amh. *hulätt*, Gaf. *ələttä* (*k* > *h*, *zero*); Tna. *kalə›* 'another'; Amh. also *källa* 'to double, make two' (from G. *kəl›e*); passed into Cushitic: Som. *kall* 'another'. Rabin 69 seems to connect this root with *kl›* 'restrain' (see *kal›a*, above) with an original meaning 'yoke'.

kal‹a *(yəklāʿ)* **ከለዐ** 'pull out (the weeds), peel off, undress, strip off, remove, (Lt) break, dislocate';

ETHIOPIC: Amh. *källa* 'take off the clothes'; also in Cushitic: Sa. *kalaʿ*, Af. *kal*. The root is related to *qlʿ* (see *qal‹a*). Guidi *Aethiops* 1 (1922). 51 has *kal›a* and he derives it from Ar. *ḫala‹a* 'take off'.

kalaba ከለበ (T) 'pass, go beyond';
takalaba (T.Y.Sw. in D 1397) 'pass';

would it mean 'go or run like a dog'? If so, it would be a denominative from *kalb*.

kalb (pl. *kalabāt, ›aklәbt, ›aklāb, ›akālәbt*) **ከልብ** 'dog';
takallaba 'have a canine nature';
takalbotənnā 'canine nature';

SEMITIC: Ar. *kalb* 'dog', SAr. *klb*, Soq. *kalb*, Mh. *kōb* (with *l* > *zero*), Heb. *kęlęḇ*, Aram.-Syr. *kalbā*, Md. *kalba*, Ph.Ug. *klb*, Akk. *kalbu*; denominative: Ar. *kaliba* 'behave like a rabid dog', Syr. *kəleḇ*.
ETHIOPIC: Te. *kälb*, Tna. *kälbi*. See also *kalaba*.

kalbane, kalbanen ከልበኔ ፣ ከልበኔን 'galbanum (a resinous soap)';

from Gk. *khalbanē* 'galbanum', of Semitic origin (Masson 60); also in Amh. *kälbäne*. In the other Semitic languages: Ar. *ḥalbāna* 'storax', Heb. *ḥęlbənā*, PbH. *ḥęlbōn*, Aram. *ḥilbēntā, ḥelbānā*, Syr. *ḥelbānīṯā*, Md. *hilbuna*. See also *qalbane*.

kalidin, kaldān ከሊዲን ፣ ከልዳን (Lt) 'swallow';

from Gk. *khelīdōn* 'swallow'.

kalādewon ከላዴዎን (T) 'magician';
originally 'Chaldean' (in Hebrew *kaśdī*), Chaldea being considered the seat of astrology;

from Gk. *khaldaion*, acc. sg. of *khaldaios* 'astrologer'.
SEMITIC: Ar. *kaldānī* 'astrologer', Aram. *kaldā›ā* 'Chaldean, soothsayer', Syr. *kaldāyā*, Md. *kaldaia*. On *Kaldu: Kaśdīm*, see Steiner 137-143.

kalifā ከሊፋ 'caliph';

from Ar. *ḫalīfa*; also in Tna.Te.Amh. *kälifa* 'disciple of a sheik'.

kʷəlləhe, kʷəllahe ኩልሄ ፣ ኩለሄ; see *kʷəll*.

kalḥa *(yəklāḥ)*, **kalləḥa ከልሐ** 'cry out, cry, shout, cry aloud, howl';
›akalləḥa, causative;
takalḥa, passive;

takālaḥa (K*) 'shout to or at one another';
›astakālaḥa 'roar, shout, cause to shout at one another, cause to cheer one another';
kalāḥi, act. part. of *kalḥa*;
kəlāḥ 'cry, outcry, shout, clamor, uproar, noise';
kəlḥ, same;

ETHIOPIC: Har. *kälaḥa, kalḥa* 'call someone by shouting', Amh. *(a)klalla* 'make a thundering noise' (a reduplicated *a*-stem of *källa*, root *klʾ*), and probably also *källälä* 'resound' (formed by reduplication of the 2nd radical), Te. *kälaḥ* 'little bell', Tna. *(tä)kalḥe* 'argue with one another, quarrel'; probably passed into Cushitic: Sa. *kallah*, Aw. *kəläx-xʷa* 'shout', Be. *kala›* 'bell'.

kalləḥa ከልሐ (Y.M) 'puncture, cut a vein in the forehead in order to bleed or cup a person';

ETHIOPIC: Te. *kälḥa* 'incise the skin on the forehead so that blood flows out', Tna. *källäḥe*, Gur. *kʷəläkʷälä* (reduplicated *klḥ* > *kl* > *klkl*) 'scratch the ground (hen, cock, bull), make little holes'.

kalkala ከልከለ 'hinder, prevent, prohibit';
takalkala, passive;
kalkāli (Lt), act. part. of *kalkala*;

ETHIOPIC: reduplicated verb of *kl* coming from *kl›* (see *kal›a*): Te. *kälkäla* 'hinder, keep back', Tna. *kälkälä*, Amh.Gaf. *käläkkälä*, Arg. *käläkkäla*, Gaf. *(tä)klakkälä*.

kʷəlkʷəl, kʷəlkʷəlt ኩልኩል ፣ ኩልኩልት (T.M) 'kind of black ant'.

kalākʷəstemā ከላኩስቴማ (T) 'honey';

from Gk. *glykiston* 'sweetest', from *glykus* 'sweet', or from *glykysma* 'sweetness' (Müller).

kallala I **ከለለ** 'surround, surround for protection, cover over, protect, encompass, encircle, fence in, crown';
›akallala (K*), causative;
takallala, pass. of *kallala*;
kallāli (K*), act. part. of *kallala*;
kəllul, pass. part. of *kallala*;
kəllāle 'crowning, coronation, surrounding, encompassing';
›aklil 'crown, diadem, garland, tiara, headdress worn by the deacons at the liturgy, (Lt) turban';
makallәl (Gr) 'who crowns';
taklil 'coronation, church wedding, nuptial ceremony (reserved for those who marry the first time)';

SEMITIC: Ar. *kallala* 'to crown', *takallala* 'be crowned' are denominatives. As for Ar. *›iklīl* 'crown' and G. *›aklil*, they are considered to be of Aramaic origin (Fraenkel 62), as is Heb. *kəlīlā* (Wagner 64). On the Akkadian *(kalīlu)* origin of this root, see Zimmern 36, von Soden 476. See also on this root Kaufman 63-4. For *kll* being the origin of Sem. *kul(l)* 'all', see Baumgartner 457. Hebrew *kallā* 'bride' (for the other Semitic languages, see Baumgartner 455) is perhaps also connected with this root.
ETHIOPIC: Te. *källa (kll)* 'go around', *kälkäla* 'encircle', *kəlal* 'circuit', *›aklil* 'crown', Tna. *kʷällälä* 'go around', *›aḳlil* 'crown', *täḳlil* 'sacrament of indissoluble marriage', Amh. *källälä* 'surround, crown, guard, protect', *aklil* 'crown', *täklil* 'sacrament of indissoluble marriage' (see Walker 36ff); passed into Cushitic: Sa. *kulel* 'circle', Bil. *kalāl*.

kallala II **ከለለ** (T.TS) 'cut, (M) decree, grant, (T.Y.K) thank';
kallil (Lt) 'who cuts, who assigns';

ETHIOPIC: Te. *källa (kll)* 'examine', *akällal* 'the separation of good and bad', Amh. *källälä* 'demarcate, delimit a boundary, set the limits'. Note that the meaning 'thank' could also be derived from *kallala* I 'crown > express thanks'.

kalil ከሊል (T), Hebrew fourth month;

corrupt form of *›elul* **ኤሉል**, from Heb. *›ęlūl* even though *›ęlūl* is not the fourth month. See also *kul*.

***kolala, *kʷalala, ›ankolala, ›ankʷalala አንኮለለ ፣ አንኩለለ** 'roll (intr), roll down (tears), fall (fruit, tears), be (become) giddy, be tossed about, turn (one's head; tr. intr), make giddy';
›akolala (Gr.266) 'be dizzy';
nakolāl 'dizziness, giddiness, spinning of the head, (Gr.221) agitation, excitement; lock, curl, tuft of hair' (< 'turn');
nəkulul (T.M), *nəkəwəll* (L) 'who loses his power of reasoning by being inebriated, one whose head turns (due to drunkenness, or for any reason)';
mankolāl (Lt) 'dizziness';
nəkul, see below;

ETHIOPIC: Te. *ʾankoläla* 'turn', *ʾənkəlolo* 'hoop, wheel', Tna. *kolälä, kʷälälä* 'go around', *ʾənkəlil bälä* 'surround', *ʾənkəliliw* 'round', Amh. *(tän)kʷallälä, (an)käwallälä, kʷäläll alä* 'roll, make turn', Har. *kulul bäya* 'roll', Gur. *(at)kulāle*. See also *kawlala*.

kalamedā, kəlāmedā ከለሜዳ ፡ ክላሜዳ, (T) **kalamādu ከለማዱ** 'robe, scarlet robe, vestment';

from Gr. *khlamyda* (acc. of *khlamys* 'cloak'); also in Amh. *kälämeda* 'red silk, red velvet' (from Geez), Syr. *kəlāmīḏā*. For Gk. *khlamys*, cp. Aram. *kalmūs, kəlāmūs* 'cloak', Syr. *kalmīs*.

kelamāṭe ኬለማጤ (T) 'language';

could it be borrowed from Ar. *kalimāt* 'words'? (Ambros); cp. also Te. *kalämäta* 'incite to fight by praising speeches', *kälamat* 'song'.

kelemewon ኬሌሜዎን (T) 'chameleon';
see *kamelewon* I.

kʷəllantā ኵለንታ; see *kʷəlit*.

kelqedon ኬልቄዶን, (T) **kalqedon ከልቄዶን** 'chalcedony (precious stone)';
kalqedonāwi (Lt) 'pertaining to chalcedony';

from Gk. *khalkēdōn*; also Amh. *kelqedon* (from Geez), Syr. *kalīḏūn*.

kalsasa ከልሰሰ (T.K.M) 'bind sheaves';
takalsasa (K*), passive;
kəlsəst (pl. *kəlsəsāt, kalāsəst*) 'sheaf, bundle';

SEMITIC: Dillmann 818 compares Ar. *kalaza* 'gather' > *kls* by partial assimilation (for which see Brockelmann 1908:153).
ETHIOPIC: Tna. *kʷälsäsä* 'bind the sheaves'.

kʷəlit (pl. *kʷəlayāt*) **ኵሊት** 'kidney';

SEMITIC: Ar. *kulya* 'kidney', Soq. *keloih* 'intestines', Heb. *kilyā* 'kidney', Aram.-Syr. *kulyā*, Md. *kulai*, Ug. *klyt*, Akk. *kalītu*.
ETHIOPIC: Tna. *kʷəlit* 'kidney', Te. *kəlkəlʾot, kälwat, kəlawəʾ*, Amh. *kʷəlalit*, Gur. *kulalit, kilāyo*, Gaf. *kullalit*, Arg. *kullay*, Har. *kulāy*; also in Cushitic: Bil. *kilʾōt*, Som. *kelī*, Or *kalē*; see also Sasse 12.

kaltəʾa ከልትአ (MA) 'tie, bind';
see *kaltəḥa*.

kaltafa ከልተፈ (T.Y.Sw. in D 1397) 'bind, tie';
takaltafa (Lt), passive;
kəltuf (T) 'bound, tied';

ETHIOPIC: Amh. *kʷälättäfä* 'hobble (domestic animal), stammer (that is, be tongue-tied)', Gur. *(tä)-kʷlattäfä* 'stammer'. The root is augmented by *l* in relation to *katafa* (see below). It is strange that it is similar in meaning to *kaltəḥa*, below.

kaltəḥa ከልትሐ (T.Y.M) 'tie, bind';
see also *kaltəʾa, kaltafa*.

kʷālawa ኳለወ (T) 'reap, mow';
see also *kʷāʿlawa, makāʿlawa*.

kalaya *(yəkli)* **ከለየ** (K*) 'measure';

seems to be a reconstructed form from *maklit* 'talent (weight)'.

SEMITIC: Dillmann 822 compares it with Ar. *kāla (kyl)* 'measure', Aram. Heb. *kāl (kwl, kyl)* 'contain', Aram. *kāl* 'measure', Syr. *kayl* 'a measure'. For G. *maklit*, see Pankhurst 1970, I:55.

kʷəlayāt ኵልያት; see *kʷəlit*.

kām ካም (T) 'black scar, fever';

ETHIOPIC: Amh. *kam*, same (from Geez); perhaps an interpretation of the biblical Ham, one of Noah's sons, referring to blackness.

kama ከመ (adverb, preposition, and conjunction) 'as, just as, even as, like, as if, such'; also used occasionally as an exclamation (e.g. *kama śannāy rəʾyatu* 'how fair is his appearance!'), and as an introduction to a statement;
with suffix pronouns the base is *kamā-* (e.g. *kamākəmu* 'like you'); note especially *kamāhu* 'like him', but also 'such a one, such a thing, thus, likewise, similarly, so'; *za kamāhu* 'such';
kama za-, kama ʾənta- 'as, just as, as if, as though';
kama zə, kama zəntu 'such, like this, thus, in this way, so';
kama məntə-nu 'how much?';
zakama, ʾənta kama 'as, even as, just as, according to, how, such as';
zakama zə, ʾənta kama zātti (fem.) 'like this, as this, such, such as, for instance, that is'; *ʾälla kamazə, zakama ʾälla* 'like these';
zakama ʾəffo; see *ʾəffo*;
bakama 'according to, in accordance with, as, like, likewise, how';
ʾikama 'not like, not even like';

conjunction: *kama* 'that, so that, in order that';
kama kama (Lt) 'from the fact that';
kama ʾi- (verb) 'so that not, in order that not, lest';
after verbs expressing command, order, intention, wish, permission, hope, etc., *kama* + subjunctive can be rendered by the infinitive; e.g., *azzazanna kama nəgbar* 'he ordered us to do'; *ḫallaya kama yəqtəl* 'he intended to kill'; *kama zaʾi* + verb 'as if not'; e.g., *kama zaʾitasabra* 'as if it were not broken';
ʾəmkama 'since, as soon as, inasmuch' (see *ʾəm*);
ʾəmkama, laʾəmkama, laʾəmma kama 'if, when, whenever, whensoever' (see *ʾəm, ʾəmma*);

SEMITIC: Ar. *kamā* 'like, as', Heb. *kəmō*, Aram. *kəmā*, Ug.Ph. *km*, Akk. *kīma*; it represents Semitic *k* 'like' with *-ma, -mā*, conceived either as an interrogative or as an indefinite particle (Brockelmann 1908:326).
ETHIOPIC: Tna. *käm* 'like, as, according to', Te. *kəm*, Amh. *kämä* (from Geez), Arg. *kämäy* 'how?' (lit. 'like what?'), Gur *(yä)--käma, (yä)--kom* 'like'.

kemā ኬማ, (K) **kimā ኪማ** 'Pleiades (constellation of seven stars)';

from Aram.-Syr. *kīmā*, Heb. *kīmā* (Noeldeke 1910:45), Md. *kima*; also in Te. *kema*; passed into Cushitic: Be. *hēma*, Bil.Sa. *kaymät*. Kaufman 64 connects it with Akk. *kimtu* 'family'.

kəmma ከመ 'thus, also, even, nearly, almost, just, merely, alone, the same, yet' (note that the meanings become clear from the context quoted in Dillmann); see also Dillmann 1907: 381;
ʾakko kəmma 'not only';

ETHIOPIC: Tna. *käma* 'so then', Te. *käma* 'then'; possibly composed of *kə (kä)* and *-mma*.

-k(k)əmu -ክመ-, suffix pronoun, 2nd pl. masc., with nouns, verbs, and particles;
see *-ka, -ki*, above.

kamāʿ ካማዕ (T+) 'disease of the heart'.

komol ኮሞል (T), **komal ኮመል** (Lt) 'kind of tree' (rendered by T as Amh. *əše* 'tree of the hot lowlands which has edible berries');

ETHIOPIC: Amh. *kʷämäl* 'kind of tree', Tna. *kumäl*. See also *kamelewon* II.

kamelewon I ካሜሌዎን, (L) **kāmelewon ካሜሌዎን**, (T) **kemelewon ኬሜሌዎን** 'chameleon, lizard';

from Gk. *khamaileōn* 'chameleon'; also Aram. *kameleʾūn*. See also *kelemewon, galāmewos*.

kamelewon II ካሜሌዎን (T+) = Amh. *qammo* 'a tree whose fruit grows in bunches';
could it be the same as *komol*?

kamama ከመመ (T.MA) 'cut, (K) equalize by cutting';
kəmām (KBT) 'cut' (n);

ETHIOPIC: Amh. *kämmämä, kämäkkämä, käräkkämä* 'trim', Tna. *kämkämä* 'equalize by cutting, trim', *kärkämä* (by dissimilation), Te. *kämkäma* 'put in order'.

kəmām (pl. *ʾakmām, ʾakmāmāt*) **ከማም** (K.Lt) 'fine vestment worn by an officiating priest, embroidered cuffs, maniple' (Brightman 591; Hammerschmidt 1970:153);

from Ar. *kumm* (pl. *ʾakmām*) 'sleeve'.

kəmin, kamin, kāmin, kamun, kamen ከሚን ፡ ከሚን ፡ ካሚን ፡ ከሙን ፡ ከሜን 'cumin, (Sw. in D 832,T.B) linseed, cress';

from Gk. *kymīnon* 'cumin', possibly through Ar. *kammūn*; also in Te. *kəmun*, Tna.Amh. *kämun*, Har. *kammōn, kummōn*.

SEMITIC: Heb. *kammōn*, Aram. *kammōnā*, Syr. *kammūnā*, Md. *kamuna*, Ph.Ug. *kmn*. For its Akkadian origin, see Zimmern 57. On Gk. *kyminon* in relation to Semitic, see Masson 51-2.

kamānim I ከማኒም (T) 'bread';
note that KG has *kawānim* 'provisions for a journey'. For the confusion *kawānim: kamānim*, see also *kamānim* II.

kamānim II ከማኒም (D 1406) 'golden coin';

Dillmann 1406 considers it a corruption of Heb. *(ʾăḏar)konīm* of Ezra 8:27. Note that K526 and KG have *kawānim*, but the Asmara Bible has *kamānim*. For *kamānim: kawānim*, see also *kamānim* I.

kamānyo ከማንዮ (T) 'panther'.

kamānyon ከማንዮን (T⁺) 'fenugreek';

perhaps from Gk. *kyminon* 'cumin' (Müller).

kamara ከመረ 'heap, accumulate';
takamra (Gr.258), passive;
kəmr, kamr (pl. *ʾakmār*) 'heap, pile';
makmar (Lt) 'heap';

SEMITIC: Ug. *kmr* 'pile', Akk. *kamāru* 'pile up'.
ETHIOPIC: Te. *kämmära* 'pile up', Tna. *kʷämmärä*, Amh. *kämmärä*, Arg. *kemmära*, Gaf. *kämmärä*, Gur. *kämärä*; passed into Cushitic: Sa.Af. *kamar* 'accumulate', Bil. *kʷämmär*. For its connection with *gmr* (see *gamara*), see Cohen 1926-7:97, n. 2.

kamr ከምር 'wine';

from Ar. *ḫamr*; also in Te. *kämr* 'fermented drink', Amh. *kämr*, Har. *xamri*.

kamārəm ከማርም (T.K) 'idolatrous priests';

transcription of Gk. *khōmarim*, from Heb. *kəmārīm* 'idolatrous priests'; also Chr.-Ar. *kumar* (from Syr. *kumərā*).

kms, see *məkmās* I, II.

kamasa ከመሰ (K*) 'deprive oneself of food';

SEMITIC: perhaps Ar. *kamasa* 'be stern-looking'.

kamos, kəmos, komos ከሞስ ፡ ክሞስ ፡ ኮሞስ (T.K), **kāmos ካሞስ** (D 1406), name of an idol (Moabite).

transcription of Gk. *khamōs*, from Heb. *kəmoš*, the God of the Moabites.

komos ኮሞስ (T.M) 'religious clerk who assigns lodgings to believers gathered for a festivity';

is to be identified with *qomos*, below.

kamosasa ከሞሰሰ (Lt) 'be somewhat serious';
ʾakmosasa 'smile, deride, chide, rebuke in a mild manner, reproach';
kəmusās, kamosās 'mild gravity, cheerfulness, smile' (n);
kəmsus (Gr.258) 'who smiles';

ETHIOPIC: Te. *kəmsəs bela* 'smile', Tna. *kəmäss bälä, (ʾa)ḵmäsmäsä*.

komāt ኮማት (T) 'gourd, flask'.

kmtt, ʾakmotata አከሞተተ (T.M) 'shorten';

ETHIOPIC: Amh. *kʷəmčəčč alä* 'be short (cloth, garment, due to shrinkage).

kamaz ከመዝ (T.K*), kind of beetle.

kena ኬነ; see *kyn* I.

kən ክን (T⁺) 'straw'.

-k(k)ən -ክን, suffix pronoun of the 2nd plural, fem. with nouns, verbs, and particles;
see *-ka, -ki, -k(k)əmu*, above.

kin ኪን 'art, craft, handicraft, workmanship, work of art, skill, device, plan, trick, fashion';
kinat 'art, craft, handicraft, workmanship';
kenəyā (pl. *kenəyāt, kinat, kenāt*) 'artisan, craftsman, fashioner, workman';
kenāwi (pl. *kenawt*) 'skillful, accomplished in art, artistic, artificial';
takenawa 'fabricate with skill, be skillful, fashion, use a stratagem';
takenəwo(t) 'handiwork, skill, work of art';

SEMITIC: related to Ar. *qayn* 'blacksmith', *qāna* 'beat iron', Aram. *qēnay, qēnāʾā* 'metalworker, silversmith', Syr. *qaynāyā*, Md. *qanaia*, Ug. *qyn* 'blacksmith'. On Heb. *qayin*, see H. Rabin, 1974:315, 325.
ETHIOPIC: Te. *kin* 'intention, will', Tna. *käynät* 'art', Amh. *kin* 'art', *kenya* 'skilled, artisan' (from Geez); also in Cushitic: Kham. *kin* 'custom, manners, way of life', Qua. *kīn*. See also *kʷināt*.

kona ኮነ; see *kwn*.

kanbal, kanbalo ከንበል ፡ ከንበሎ 'comb, pin, hook or ring (of a sandal)';

is augmented by *n* in relation to *kabalo*, for which see above.

kanbala ከንበለ (DTW.K*) 'turn over';

ETHIOPIC: Tna. *känbälä* 'turn over', *kəmbəlbəl bälä* 'tumble down', Te. *kämbäla* (< *knbl*) 'tumble and flow out', Amh. *känäbbälä* 'pour out (liquids), fall backward', *kanbäll alä* 'be turned over', Gur. *kənäbälä* 'return, bring back' (for the various meanings of the root in Gurage, see Leslau 1979:345); passed into Cushitic: Aw. *kəmbali* 'roll'.

kanubyā, kənubyā ከኑብያ ፡ ክኑብያ (Gr.464) 'dining hall, refectory (probably of a monastery)';

from Gk. *koinobia*, nom. acc. pl. of *koinobion* 'religious community, monastery'; cp. also Chr.-Ar. *qanūbiyū* 'cloister'. See also *kabyon*, above.

kanāf, kənāf ከናፍ ፡ ክናፍ (Lt) 'calf, ox';

ETHIOPIC: Amh. *känaf, kənaf* 'animal led by a rope passed through a nose ring'; see also Praetorius, *ZDMG* 64 (1910).623.

kənf (pl. *kənaf, ʾaknāf*) **ክንፍ** 'wing, fin (of fish), branch of tree, border (of garment, land)';
kanafa (yəknəf) (K*) 'fly' (denominative);

SEMITIC: Ar. *kanaf* 'wing', SAr. *knf* 'border, side', Heb. *kānāp* 'wing', Aram. *kənap*, Syr. *ken(ə)pā*, Md. *kanpa*, Ug. *knp*, Akk. *kappu*.
ETHIOPIC: Te.Amh.Arg. *kənf* 'wing', Tna. *kənfi*, Gur. *kanfa*; Amh. also *(tä)knäfännäfä* 'fly, flutter about'; common with Cushitic: Qab. *kānfʷa* 'wing', Bil. *kanfe*, Kham. *kuff* (see on this root Dolgopolsky 65). Conti Rossini 1912:214 also compares Qem. *kämbi*.

kanfif ከንፈፍ (L), **kənfif ክንፈፍ** (T) 'border, limit';

possibly in connection with *kənf* 'border', with reduplicated last radical.

kanfar (pl. *kanāfər*) **ከንፈር** 'lip, language, brim, edge, hem';

SEMITIC: Lagarde 231 compares Ar. *kinfira* 'tip of the nose'. In this case *knfr* would indicate the extremity of a part of the body, that is, the lips in relation to the mouth, and the tip of the nose in relation to the nose. The root would then be common with Cushitic rather than borrowed from Cushitic (Bil. *kanfar*, Qua. *kanpar*) as suggested by Cohen 1947:no.177. The connection between G. *kanfar* and Akk. *kipru* 'edge, shore', and their derivation from *knf* 'wing' (see *kənf*, above) suggested by Bravmann 508ff is not convincing. The connection with Mh. *karfif* 'lip', Śḥ. *qifrir* suggested by Bittner 1916:29 is unlikely.
ETHIOPIC: Te.Tna.Amh.Gur. *känfär* 'lip'.

kənfār ክንፋር (T.Sw. in D 404, top), **konfār ኮንፋር** (T) 'hump, arm, front of leg of an animal'.

kʷankʷal ኰንኰል (Lt) 'kind of garment';

from Gk. *konkhylion*, neuter of *konkhylios* 'purple colored'; G. *kʷankʷal* could probably mean 'garment dyed purple'.

knn, see *maknun* I, II.

kʷannana ኰነነ 'regulate, rule over, have dominion, govern, judge, pass judgment, pass sentence, plead, convict, condemn, punish, avenge, torture, vex, chastise, exercise power';
ʾakʷannana, causative; also 'appoint a judge, give authority over, establish, put in charge of';
takʷannana, pass. of *kʷannana*; also 'be executed, be subject to power, serve';
(*takʷannāni* 'punished');
takʷānana 'plead, carry on a lawsuit, litigate, press for justice, become reconciled';
ʾastakʷānana 'let appear for judgment, let appear in court';
kʷannāni, act. part. of *kʷannana*; also 'ruler, governor';
kʷənnun, pass. part. of *kʷannana*;
kʷənnāne 'rule, domain, sentence, judgment, trial, law, ordinance, damnation, condemnation, doom, punishment, torment, torture';
(*kʷənnāne fəṯḥ* 'judicial punishment');
kʷannəno 'judgment';
kʷənnat 'judgment, judging, condemnation';
kʷənnanāwi, (M) *kʷənnaneyāwi* 'judicial';
makʷannən (pl. *makʷānənt*) 'ruler, prince, governor, magistrate, officer, high official, headman, prefect, judge, noble, nobleman, dignitary';
məkʷənnān 'court of justice, hall of judgment, judgment seat, office, place of punishment, tribunal, jurisdiction, judgment, dominion, government, governorship, authority, territory subjected to the jurisdiction of';
takʷannənot 'lawsuit';

SEMITIC: the comparison with Heb. *kōnen* 'establish' suggested by Grimme 1901:424 is unlikely since Heb. *kōnen* is a pōlel-stem of *ken (kwn)* One might perhaps identify G. *kʷnn* with Semitic *kwn* (Heb. *ken*, Syr. *kawwen* 'erect, admonish') with reduplicated last radical, without comparing it with the Hebrew pōlel-stem. The connection between *makʷannən* and Soq. *qaninhin* 'master' suggested by Rabin 1978:400 is possible.
ETHIOPIC: Te. *kännäna* 'judge', Tna.Amh. *kʷännänä* 'judge, punish, condemn'; passed into Cushitic: Sa. Bil. *kʷänan* 'judge'.

kanun, kānun ከኑን ፡ ካኑን, name of a Syrian month;

from Syr. *kānūn*; also Chr.-Ar. *kānūn*, in the expression 'first *kānūn* = December; second *kānūn* = January'.

kananāwi ከነናዊ (Lt) 'heretic'.

kannasa ከነሰ (D.Lt) 'assemble in church, unite, convene';
ʾaknasa 'convoke a congregation for a sacred function';
takansa, takannasa 'be assembled for religious purposes, take part in a sacrament, receive the sacrament';
kənnāse 'union, ecclesiastical assembly';
kənsat, same;
kanisā (pl. *kanāyəs*) 'meeting of a religious congregation, assembly, (T) house of worship';
kanisāwi (Gr.264) 'ecclesiastical';
takanso 'church communion';

from Aram.-Syr. *kənīštā, kənūštā* 'church', and possibly from a Hebrew source (Ullendorff 1968:124); also in Chr.-Ar. *kanīsa*, PbH. *(bet) hakkənesɛt* 'synagogue'; in Ethiopic: Tna.Amh. *kānisa*. The verb 'gather' in Tna. *kännäsä*, Te. *kännäsa*, and G. *kannasa* is a denominative. Noeldeke 1910:37, n. 3 derives G. *kanisā* from Ar. *kanīsa*.

kantu (acc. *kanto*) ከንቱ 'nothingness, empty thing, emptiness, vanity, vain thing, vain, useless'; in the construct state 'vain, empty'; e.g., *nagara kantu* 'vain words, empty words';
kanto, bakantu, lakantu 'without reason, fortuitously, without purpose, without a cause, in vain, for nothing, unjustly, gratis, freely';

Dillmann 1907:363 analyzes *kantu* as a noun *kant* with the suffix pronoun *-u* of the 3rd pers. sg. masculine;

SEMITIC: the connection with Aram. *kəḏī* 'without special reason' suggested by Barth 1893:40 is doubtful. Note that Aram. *kəḏī* is explained by Levy II:296 as coming from *kəḏīḇ* 'falseness'.
ETHIOPIC: Tna.Amh.Gur. *(bā)kāntu* 'without reason'; passed into Cushitic: Qem.Qua. *kantu*. The root is not to be connected with Te. *kändo* 'perhaps' as suggested by Brockelmann 1950:54. Likewise unlikely is the suggestion made by Praetorius 1879:336 that *kant(u)* is an original *bakant* for *bakat* (with an inserted *n*), *bakat* being a feminine of *bak* 'useless, valueless' (for which see above).

kʷənnat ኵንት; see *kʷannana*.

kʷināt, kʷənāt (pl. *kʷəyānəw, kʷayānəw, kʷənātāt, kʷawānəw*) ኲናት ፡ ኵናት 'spear, javelin, point of spear, sword, war'; name for the thumb used in a guessing game (Dillmann 1357, under *fss*);

SEMITIC: probably to be identified with *kin* 'art, workmanship'. The connection with Heb. *ḥănīṯ* 'spear' suggested by Dillmann 870, Cohen 1947: no. 254 and others, is unlikely. As for Heb. *ḥănīṯ*, it is considered an Egyptian (*ḥnyt*) loanword (Buhl 244, Baumgartner 320). Brockelmann 1950:16 considers G. *kʷināt* a Kafa (*gʷinō*) loanword.
ETHIOPIC: Te. *konat* 'spear', Tna. *kʷənat*. See also *kanaya*.

kunat ኩነት, **kʷənat** ኵነት; see *kwn, kona*.

kʷantara ኲንተረ (T) 'make a pedestal or a bench' (denominative);
kʷəntārit 'pedestal, bench';

SEMITIC: related to Ar. *qanṭara* 'arched bridge, vaulted passage, arch' (Ambros).

kantəros ከንትሮስ (T.M), **kəntəros** ክንትሮስ (Gr.267), pl. *kantərosāt, kəntərosāt* (D) 'cycle, a fourth part of the year, (Gr.267) interval of two minutes'. Neugebauer 178 states that *kantəros* indicates 1/30.

from Gk. *kentron*, name of a parameter (see Neugebauer 175, 177-8).

kenotāt ኬኖታት (KG II, III; but KG I has wrongly *kerotāt*); see *(kwn), kawānit*.

knw, takenawa ተኬነወ, **kenāwi** ኬናዊ; see *kin*.

kanaya *(yəkni)* ከነየ (K*) 'parry a blow, fend off, ward off';

seems to be a denominative from *kʷināt* 'shield' with the original meaning 'ward off with a shield'.

kenəyā ኬንያ; see *kin*.

kāppā ካፓ, (MA) **kāp** ካፕ 'an over-vestment of priests'; in former times it had a hood, later the hood was removed and the *kāppā* was lengthened to reach the ankles (see Guidi, *ZA* 11[1896].404; Hammerschmidt 1970:154);

from Lat. *cappa* through Greek *kappa* 'hood'; also in Tna.Amh. *kabba, kappa*, Gur. *kabba*; in Cushitic: Or. *kabba*.

kāpe ካፔ (T) 'basket, inkpot';

probably a secondary form of *qafo*.

kop ኮፕ (T) 'head';
kup (MA) 'top of skull';
see also *kup* II.

kopa ኮፐ; see *kwp*.

kup I ኩፕ (T.M) 'nose';

could there be a graphic error for *rop* ሮፕ?

kup II ኩፕ (MA) 'top of skull';
see also *kop*.

kup III ኩፕ (T.M) 'light' (n).

kopu ኮፑ (T) 'perfume';

either from Gk. *kyphi* 'an Egyptian compound incense', of Egyptian *(kỉpt)* origin, or from Coptic *kōp* 'fumigation' (Müller). See also *(swp), sopa*.

karra ከረ; see *krr* I, II.

kārrā ካራ (originally 'knife'), name given a sect of the Ethiopian Orthodox church which followed an extreme interpretation of Monophysitism maintaining that Christ anointed himself. This sect referred to itself as **ወልድ ፡ ቅብዕ**, *wald qəbəʿ* ('the Son [is] the unction'), but received the name *kārrā* 'knife' because it 'cut off' the human nature of Christ by declaring this to have been absorbed by the divine nature or because it reduced His nature to one like the *kārrā*-knife which has only a single edge (definition given by J.J. Baeteman, *Dictionnaire amarigna-français*, 1929, col. 717);

SEMITIC: the derivation of *kārrā* from Sem. *wqr* 'punch' suggested by Praetorius 1879:72, 144-5 is unlikely.
ETHIOPIC: Tna.Amh. *karra* 'knife' (also the religious sect), Gaf. *karrä*, Har. *karrā* 'curved sword'; from Cushitic: Or. *kara*. Kham. *karrā*.

kʷar ኲር (K) 'kind of measure';

transcription of Heb. *kor* 'dry measure'; see for this noun Kaufman 65.

kir, in **ḥəmāma kir** ሕማመ ፡ ኪር (Lt) 'the *kir*-disease';

kor ኮር (T) 'saddle';
kora (K*) 'carry, transport a load' (denominative);

from Ar. *kūr* 'saddle'; also Te. *kor*, Amh. *kor, korəčča*; in Cushitic: Bil.Sa.Af.Be. *kōr*, Som. Or. *kōra*.

kora ኮረ; see *kawra*

korā I (pl. *korāt*) ኮራ, **kore** ኮሬ 'cup, bowl, jar';

ETHIOPIC: Tna. *kʷərro* 'jar', Amh. *kora*, Gur. *kuro*; also in Cushitic: Sa. *kurro* 'jar', Af. *kōrā*, Som. *kōra*. See also *kore*.

korā II ኮራ (K*) 'salt lick, water containing a mineral sought by animals for its salt content, pond';

ETHIOPIC: for 'pond', cp. Amh. *kure*.

kore ኮሬ 'spout of a pitcher, mouth of a vessel'.
see also *korā* I.

kore ʾeppisqoppos ኮሬ ፡ ኤጲስቆጶስ, **kore ʾabbiskobbos** ኮሬ ፡ አቢስኮቦስ (Lt) 'auxiliary bishop';

from Gk. *khōrepiskopos* 'country bishop'; also in Chr.-Ar. *ḫūrābiskubūs*, Syr. *kūrepīsqūpā*.

kʷarʿa, kʷarrəʿa I ኰርዐ, (T) **kʷarʿa** ኰርኦ 'hit on the head with the fist (or palms), strike, smite, oppress';
takʷarʿa, passive;
kʷəruʿ (K*) 'struck (head), hit (head)';
kʷərʿat 'striking, assault, reviling';

SEMITIC: related to Ar. *qaraʿa* 'knock (at a door), beat (a drum), strike on the head' (Dillmann 840; Grimme 1901:476).
ETHIOPIC: Tna. *kʷäraʿ ʾabälä* 'hit on the head', Amh. *kʷärra*. See also *qarʿa*.

kʷarʿa II ኰርዐ (Y.K) 'be proud, be arrogant';
kʷəruʿ (DTW) 'proud, arrogant';
kʷərʿat 'arrogance';

ETHIOPIC: Tna. *kʷärʿe* 'be proud, be conceited', Amh. *kʷärra*; passed into Cushitic: Kham. *kʷər* 'be arrogant', Or. *kōra* 'pride'.

k"rb, see *mək"rāb*, below.

karaba ከረበ (T.Y.K*.M) 'hang up, (K*) gather, collect';

SEMITIC: Ar. *karaba* 'fasten tightly', perhaps SAr. *(h)krb, (s)krb* 'unite a bride with one's family' (Müller);
ETHIOPIC: Te. *kärba* 'tie up', Amh. *kärrābā* 'hang, suspend from a hook'. See also *k"arbat*.

k"araba ኰረበ (T.Y.K*.M) 'hew (wood, stones), carve, (K) dig, plow, destroy';
mək"rabi (T.K*.M) 'plow, axe';

SEMITIC: Ar. *karaba* 'plow' (for a possible Aram.-Syr. [*kəraḇ*] origin, see Fraenkel 127), Md. *krb*. See also *krp*.

karabo ከረቦ 'woven basket, (KG) pouch';

SEMITIC: Buhl 347 (followed by others) compares Heb. *kəlūḇ* 'basket', PbH. *kəlīḇā*; Syr. *kulbāšā* 'basket for carrying grapes' seems to be derived from Gk. *klōbos* 'bird cage' rather than the other way around. See also M. Cohen 1926-7:105. A. Beeston, *Muséon* 91 (1978). 197 connects the root of 'woven basket' with *mək"rāb* 'gathering place' from a meaning 'tie, bind, unite', but 'woven basket' is *karabo* and not *karab* as given by Beeston, ib. See also *kabaro* II.
ETHIOPIC: Tna. *karibbo* 'small skin used as a bag', Amh. *kärābo* 'basket'.

karbe ከርቤ 'myrrh';

ETHIOPIC: Te.Tna.Amh.Gur. *kärbe* 'myrrh', Har. *kärābi*; also in Cushitic: Bil. *karbi*, Sa. *karbe*.

k"arābi ኰራቢ (Lt) 'crane';

a misprint for *k"arāki* ኰራኪ, below.

kirub, kerub (pl. *kiruben, keruben, kirubel*) **ኪሩብ ፡ ኬሩብ** 'cherub';
kirubāwi 'cherubic';

from Gk. *kheroub*, transcription of Heb. *kərūḇ*.

koreb ኮሬብ (M) 'mountain of God, (T) place of fire';

transcription of Gk. *khōrēb* (from Heb. *ḥoreḇ*) 'the mountain of Ḥoreb' which is the mountain of legislation, according to Deuteronomy.

kurb ኩርብ (KBT) 'center of the earth';

ETHIOPIC: Amh. *kurb*, same (from Geez).

kirubel, kiruben ኪሩቤል ፡ ኪሩቤን 'cherubs';
kirubelāwi (Lt) 'cherubic';

from *kirub* with the ending *-el*; probably under the influence of the names of angels such as *mikaʾel, gabrəʾel*.

k"ərbat ኵርበት 'amulet, talisman, charm';
k"ərbatāt 'phylacteries, (L) magic words';

SEMITIC: perhaps from *karaba* 'hang up', amulets being worn around the neck; or to be compared with SAr. *krb* 'blessing, favor'.

karabezā ከረቤዛ (T.M) 'female genitalia';

ETHIOPIC: Amh. *käräbeza*, same.

kardada ከርደደ (K*) 'be rough, be coarse';
kərdud (K) 'rough, coarse';

ETHIOPIC: Amh. *käräddädä* 'be rough'.

kərdād ከርዳድ 'weed, nettle';
kərdud 'covered with weeds';
kərdādāwi, in the pl. *kərdādāwəyān* 'one who arouses dissension', derived from an original meaning 'covered with weeds > bad > vicious';

ETHIOPIC: Te.Tna. *kərdad* 'weed, nettle', Amh. *kərdad, ənkərdad*.

karādəryon, karādəyon ከራድርዮን ፡ ከራድዮን 'heron';

from Gk. *kharadrion* (acc. of *kharadrios* 'a yellowish bird'); also in Amh. *käradəyon* (from Geez). See Conti Rossini, *RSO* 10 (1951).18-9, and 18, n. 5.

karādəyon ከራድዮን; see *karādəryon*.

karfas ከርፈስ (Lt) 'iron ring that holds the plowshare to the plow beam';

from Amh. *kärfās*.

kirogəlyon, kārgəlyon ኪሮግልዮን ፡ ካርግልዮን, (T) **kirogəlyos ኪሮግልዮስ**; see *kirogərliyos*.

k"arg"ana ኰርጐነ (T.Y.M) 'assemble, gather, collect';
k"ərg"āne 'camp, surrounding of a camp, court, hall (of palace, church), public place, circuit, an enclosed place, enclosure, (T.B.M) assembly, retinue';

(*k"ərg"āne taʿəyyənt* 'camp');
(*k"ərg"āne mangəśt* 'royal palace');
see also *k"ark"ana*.

karginos ከርጊኖስ (Lt) 'kind of leprosy'.

kirogərliyos, kərogərliyon, kirogəlyon ኪሮግርሊዮስ ፡ ከሮግርሊዮን ፡ ኪሮግልዮን, (Lt) **kārgəlyon, kərogəlyon ካርግልዮን ፡ ከሮግልዮን**, (T) **kirogəlyos ኪሮግልዮስ** 'hare, rock hyrax';

from Gk. *khoirogryllos* 'hyrax'. See also *ʾakrigəlyon, ʾagrāgəlyon, karāgəyo, gərogliryos, gərogərləyos*.

karāgəyo ከራግዮ (T+) 'pig';
for *karāgləyo*; see *kirogərliyos*.

karha ከርሀ (D 833), wrongly for *k"arha*, below.

k"arha *(yək"rāh)* **ኰርሀ** (so D 1432 instead of **karha** in D 833), (T) **k"arḥa ኰርሐ** 'compel, constrain, force';
k"ərh 'compulsion, constraint, aversion';
(*ba-k"ərh* 'involuntarily, by force');

SEMITIC: Ar. *ʾakraha (ʿalā)* 'compel', *karh, kurh* 'aversion'; related to PbH. *krḥ* (hifʿil) 'to force', Aram. *karḥā* 'force'. Brockelmann 1928:343 identifies it with Aram.-Syr. *krh* 'be ill, be ill-tempered'. The connection with Akk. *karû* 'be short' suggested by von Soden 452 is unlikely. The connection between G. *k"ərh* and Amh. *k"ärra* 'be proud' (also Tna. *k"ärʿe*, Arg. *kärräha*, Gur. *k"ärra*) suggested by Cohen 1939:25 is doubtful.

ETHIOPIC: in the meaning 'aversion', G. *k"ərh* comes close to Te. *kärha* 'decline', Tna. *kärhe* 'keep back'.

k"arāki ኰራኪ, (T) **korki ኮርኪ** 'crane';

from Ar. *karākiyy* (pl. of *kurkiyy* 'crane'); also in Som. *kurki*. In the other Semitic languages: Aram. *kurkəyā*, Syr. *kurkāyā*, Md. *kurkia*, Akk. *kurkû* going back to Sumerian (von Soden 510).

kəruk ክሩክ (T), **karuk ከሩክ** (Sw. in D 1397) 'dry, miserly';

could it be a misprint for *kərur* **ክሩር**?

karkāʿ ከርካዕ 'almond, walnut, almond tree, nut, citrus tree';

ETHIOPIC: Te.Tna. *kaʿkaʿ* 'almonds and nuts', Amh. *kärka*.

karkabaden ከርከበዴን; see *karkaden* II.

k"ark"ada ኰርኰደ (T.Sw. in D 1397,M) 'embrace, take in one's arms';

ETHIOPIC: Amh. *k"äräkk"ädä* 'tie up, shackle'. The root is not to be compared with *(ʾan)k"ark"ara* 'roll', as suggested by Růžička 35. See also *k"adk"ada*.

karkaden I **ከርከዴን** 'jasper';

also Amh. *kärkäden*, Aram. *karkəḏōn, kadkəḏōn, kadkəḏānā*, Syr. *karkaḏnā*, Ar. *karkand*. Note that Krauss 299 quotes Gk. *karkhēdonios* 'Carthaginian' that he translates 'Karfunkelstein', that is 'Carthaginian stone'. See also *karakand*.

karkaden II, **karkabaden ከርከዴን ፡ ከርከበዴን** (T+) 'kind of bird'.

karkaden III **ከርከዴን** 'kind of wood';

this seems to be the meaning of *karkaden* on the basis of the only example quoted in Dillmann 839. Dillmann ib. interprets it as wood that is red, and connects it with *karkaden* I.

k"ark"ana ኰርኰነ (T.Y.M), **korḥana ኮርሐነ** (MA) 'assemble, gather, collect';
see also *k"arg"ana*.

karakand ከረከንድ, (L.M) **karkand ከርከንድ**, (Gr.261) **karkande ከርከንዴ** 'precious stone';

from Ar. *karkand*; to be identified with *karkaden* I. Růžička 161 compares it with Heb. *kaḏkoḏ* 'precious stone'. On the Hittite origin, see Rabin 1964:152. See also *kādkod*.

karkand ከርከንድ 'unicorn, rhinoceros';

ETHIOPIC: Amh. *kärkänd, kärkända* 'unicorn' (from Geez). Hommel 328, 332 considers Ar. *karkaddan, karkadann* 'rhinoceros' a Geez loanword. On Syr. *karkaḏānā* (and Ar. *karkadann*) being considered a Sanskrit (*khadgin*) loanword, see Brockelmann 1928:346.

karkara ከርከረ (T.Y.M) 'grind coarsely';
makarkər 'that which grinds (jaw, teeth), (T) means of grinding coarsely';

SEMITIC: Ar. *karkara* 'cut in big pieces, grind'.

ETHIOPIC: Te. *kärkära* 'grind coarsely', Tna. *kärkärä*, Amh. *käräkkärä*, Gur. *kəräkä(< krkr)*. While Sa. *karkar* 'grind' is taken from Semitic-Ethiopic, the root is probably common with Cushitic in view of Bil. *kar* 'break'. See also *makark*, below.

k"rk"r I, **ʾank"ark"ara** አንኰርኵረ 'roll (tr., intr), roll around, roll along, roll off, revolve, overturn'; (T) 'pulverize, render fine' seems to refer to *karkara*, above.
nak"ark"ər, nak"ark"ār 'rotation, rolling, whirlpool';
(*nak"ark"āra nafās* 'whirlwind');
ʾənk"ərk"ər (Lt) 'rolled';
ʾank"ərk"ərə(t) 'rolling' (n);
mank"arāk"ər, mank"ərāk"ər 'turning round, wheel, chariot, circle, circuit, path';

SEMITIC: Ar. *karkara* 'turn the millstone', *karra* 'turn round', Ar. (Dat) *karkar* 'turn round', Ar. (Syria) *karr* 'roll, roll up', Ar. *kura(t)* 'ball' (see for this root Noeldeke 1910:158-9), SAr. *krkr* 'measure of weight' (for the possibility of its being round, cp. Akk. *kakkaru* 'metal disk weighing one talent'), Heb. *kikkār* (from *kirkār*) 'round loaf of bread, disk of gold or silver used as a weight', PbH. *kirker* 'go around', Aram. *kakkarā* 'ball', Ug.Ph. *kkr* 'talent', Akk. *kakkaru* 'metal disk weighing one talent, round loaf of bread'; also Aram.-Syr. *kəraḵ* 'go round, encircle', Md. *krk*, for *krkr*. The root *krkr* 'dance' occurs in Heb. *kirker*, Ug. *krkr* (Aistleitner, no. 1383).
ETHIOPIC: Tna. *ʾank"ärk"ärä* 'roll', *ʾankäräräwä, kärärä* 'be round', Te. *kärkära* 'roll', *ʾankärkära, ʾankärära* 'roll down', *korit* 'ball', *mänkärkər* 'carriage, wheel', Amh. *(tän)k"äräkk"ärä* 'roll', *mänk"ärak"ər* 'wheel', Gur. *(tä)k"räkk"ärä* 'be lumpy (flour)'; also in Cushitic: Sa.Bil. *karkar* 'be round'. The root *k"rk"r* 'be round' is not to be connected with *karkara* 'grind coarsely', as suggested by Marrassini 1971:99 and Conti 1980:85. See also *karir*, and *k"rk"r* II.

k"rk"r II, **ʾank"ark"ara** አንኰርኵረ (T) 'make thin'.

possibly to be identified with *k"k"r* I, the making thin derived from being rolled.

k"ərk"ər I ኵርኵር 'pillage';
see *q"rq"r* III.

k"ərk"ər II ኵርኵር (T) 'commotion, shouting, argument';

SEMITIC: from the root *kr(r)* expressing noise (see P. Haupt, "Die semitischen Wurzeln *qr, kr, xr*", *AJSL* 23 [1907].241-252): Ar. *karkara* 'rumbling noise', PbH. *kirker* 'shout, speak in a loud voice', Neo-Syr. *karker* 'emit a sound'.
ETHIOPIC: Te. *kərkər* 'cry of pain (of women)', Tna.Amh. *kərəkkər* 'argument'; also *krr*: Te. *kərir bela* 'talk nonsense', Tna. *kärärä* 'begin to sing', Har. *kärära* 'chatter continually', Gur. *kärärä* 'talk much, talk nonsense'.

kirākos ኪራኮስ (B) 'church';

from Gk. *kyriakon* 'church'.

kerləgyan ኬርልግያን (Lt) 'carbuncle';

perhaps distorted from Lat. *carbunculus* (Müller).

kərelosotobe ክሬሎሶቶቤ; see *kərəstilobe*.

kirālāyson ኪራላይሶን; see *kiryālāyson*.

karama, karma *(yəkrəm, yəkram)* ከረመ ፡ ከርመ 'spend the rainy season, spend the winter, be of the preceeding year (wine)';
ʾakrama, causative;
karāmi 'who spends the rainy season, one of preceeding year (wine), one year old (wine)';
k(ə)ramt (pl. *k(ə)rāmāt, k(ə)ramāt, ʾakrām*) 'rainy season, rains (June-July to September), winter, year';
k(ə)ramtāwi 'wintery';
məkrām 'winter quarters, winter residence, place where one spends the rainy season';
(*beta məkrām* 'winter residence');
makramiyā (Lt) 'winter quarters, place where one spends the rainy season' (from Amharic);

SEMITIC: connected with Ar. *karuma* 'be generous > yield rain' (cp. Ar. *raḥma* 'rain', *raḥima* 'have mercy on'; for dialectal *raḥma*, see Landberg 1923:1201). Note that Dillmann's statement "Ar. *karuma* 'pluviam profundit (nubes)'; deinde 'beneficus, generosus fuit'" should read 'beneficus, generosus fuit'; deinde 'pluviam profundit (nubes)'; cp. also the three months *el-karamāt* (dialectal Arabic) "sans doute ainsi appelés parce qu'il pleut alors" (Landberg 1923:1453).
ETHIOPIC: Tna. *krämti* 'rainy season', Te. *käräm*, Amh. Arg. *kərämt*, Gaf. *krämtä*, Har. *kirmi*, Gur. *kärm*. Praetorius 1879:158 identifies Amh. *mäskäräm*, name of the first month (corresponding to September) with *mäskärəm* 'Regen bringend' from

Amh. *kärrämä* 'spend the rainy season', *krämt* 'the rainy season', but *mäskäräm* is the end, not the beginning of the rainy season. Conti Rossini 1923: 376 likewise derives *mäskäräm* from *krm* and states "il nome potrebbe, forse, anche intendersi 'quello che fa finire la stagione delle grandi piogge'". For the relation between 'rainy season' and 'year', cp. Amh. *k(ə)rämt* 'rainy season, year', Sem. *ḫrf* 'fall, winter' and 'year' in Epigraphic South Arabic; Borano Or. *ganna* 'year', originally 'the rainy season' in the other dialects. The root is also found in Cushitic: Sa. *karma* 'rainy season', Be. *kerinti*, Som. *keran*, Qab. *kärmi*.

karm ከርም (T⁺) 'spring (of water)'.

kərm (karm) ከርም ፡ (ከርም) 'vine, grapevine';

from Ar. *karm*. In the other Semitic languages: Heb. *kęręm* 'vineyard', Aram.-Syr. *karmā*, Ug. *krm*; Akk. *karānu* 'wine, grapevine, grapes' rather than *karmu* 'ruin, ruin heap' as suggested in *Orientalia* 37 (1968). 357. W. Müller 1985:272 compares Mh. *karmaym* 'mountain', Ḥars *kermaym* with Heb. *kęręm*.

keramurādu ኬረሙራዱ (T) 'jar';

the first element is perhaps from Gk. *keramos* (gen. *keramou*) 'potter's clay, jar' (Müller).

karmil ከርሚል (T), **karmel** ከርሜል (T⁺.D 1406) 'low-growing bush' (called *čəfrəg* in Amharic);

could it be a transcription of Heb. *karmel* 'new corn'?

k(ə)ramt ክረምት; see *karama*.

k"ərnāʿ ኵርናዕ 'elbow, forearm';

SEMITIC *krʿ*: Ar. *kurāʿ* 'front leg, shank', SAr. *krʿ* 'leg of an animal', Ar. (Yemen) *kirʿān*, Soq. *šerʿehan* 'foot' (with *ki* > *š*), Heb. *kərāʿ-ayim* 'shank, split bone', Aram. *karʿā* 'leg', Syr. *kərāʿā*, Md. *kraia*, Akk. *kurītu*.
ETHIOPIC: Tna. *k"ərnaʿ* 'elbow, forearm', Amh. *kərn* 'elbow', *kənd* 'arm', Gaf. *kəndä* (for *nd:rn*, see Cohen 1931:380), Arg. *kərra* 'arm, elbow', Gur. *kərrä* 'arm, cubit', Har. *kuruʾ* 'cubit'; also in Cushitic: Wol. *kure*, Mo. *hiro* 'arm, cubit' (*h* < *k*). For the other Cushitic languages, see Cerulli 1951:455, under *hillō*. Reinisch 1887:225 also compares Bil. *k"ārāʿ* 'foot of bed'.

karap ከረፕ (T.M), **korp** ኮርፕ (Lt) 'body, corpse';

perhaps from Lat. *corpus* 'body'. See also *ʾəlkorap, ʾəlkorab, korep* I.

korep I ኮሬፕ (T.M) 'divinity';
perhaps from Lat. *corpus (Christi)*; see *karap*.

korep II ኮሬፕ (MA) 'sweet, tasty, agreeable';
see also *k"ahapa*.

k"araprap ኰረፐረፕ (MA) 'angel';

probably in connection with *kirub*.

k"arāpitā ኰራፒታ, (T) **k"arāpātā** ኰራፓታ, (K) **k"ərāpitā** ኵራፒታ 'pencil, pen, (T) tablet, ink';

from Gk. *graphida* (acc. sg. of *graphis*) 'stylus for writing on tablets'.

krp, ʾakrapa አክረጰ (Lt) 'scratch (writing) into a hard surface';

see *k"araba*, above, but perhaps to be connected with *karapa* 'cleanse through rubbing or scratching'.

karapa ከረጰ (T) 'wash, cleanse';
ʾakrapa (T.Sw. in D 1397), causative; also 'wash, cleanse';
ʾakrap (T) 'pure';

SEMITIC: Grimme 1914:261 connects it with SAr. *mkrb* 'Reiniger, Gereinigter (= priestlicher König)'. See also *krp*.

k"arapa ኰረጰ 'work';

SEMITIC: Grimme 1914:261 identifies it with Ar. *karaba* 'plow';

kəriporās ክረጰራስ (T) 'precious stone';

corrupt form of *kərəspərāsəs*, below.

karaqa ከረቀ (T) 'be wet';
kerqā (T) 'wet';

ETHIOPIC: Te. *kärqa* 'rain heavily'.

kerqā ኬርቃ (T) 'steep, narrow path'.

kirāq" ኪራቕ (T) 'day of judgment';
see *k"əryāq"*, below.

krr I, **karra, karara** *(yəkrər)* ከረ ፡ ከረረ (T.K*) 'be dry, dry up (spring)';

ʾakrara (K*) 'make dry';
karar (T), *karìr* (KG) 'dry land';

ETHIOPIC: Tna. *kärärä* 'be hard, be dry', Amh. *kärrärä* 'become hard, dry out', Har. *kärära* 'become stiff'.

krr II, karra, karara ከረ ፡ ከረረ (KBT) 'fall';

SEMITIC: Akk. *karāru* 'set, lay'.
ETHIOPIC: Te. *karära* 'lie down', Amh. *(tän)karrärä* 'lie on one's back'.

karir, kʷarir, korār, karer, kerār ከሬር ፡ ኩሬር ፡ ኮራር ፡ ከሬር ፡ ኬራር '(round) hill, (Lt) ravine, (KG) rock';

from the root *krr* 'be round'; see *kʷarkʷara*.

kərs ከርስ (T) 'red precious stone';
kìrās (K*) 'gold';

perhaps from Gk. *kirros* 'tawny'.

kərisolit ከሪሶሊት (T) 'chrysolite (precious stone)';

from Gk. *khrysolithos*, same; also in Syr. *kərisuliṯūs*.

keresəm ኬሬስም (T) 'kind of tree'.

kərsimoton, karsemoton ከርሲሞቶን ፡ ከርሴሞቶን, (OT) **karsimoton ከርሲሞቶን**, (K) **karsemton ከርሴሞቶን** 'chrysolite (precious stone)';

corrupt from Gk. *khrysolithos*. See also *kərəstilobe, ʾakrəsmanton, kərisolit*.

kərəspərāsəs, kəris parāsəs ከርስጵራስስ ፡ ከሪስ ፡ ጰራስስ, (L) **kərsoparasəs ከርሶጰረስስ** 'chrysoprase (precious stone)';

from Gk. *khrysoprasos*, same. See also *kəriporās*.

kərəstilobe, kəriso tolobe, kərelosotobe ከርስቲሎቤ ፡ ከሪሶ ፡ ቶሎቤ ፡ ከሬሎሶቶቤ, (L) **kəresotolobe ከሬሶቶሎቤ** 'chrysolite (precious stone)';

corrupt from Gk. *khrysolithos*, same. Euringer, *OC* 24 (1927).144 considers it a corrupt form of Gk. *krystallos*, but the final *-be* is unclear. Could it be instead of *-se* ሴ? See also *kersimoton*.

krəstun ክርስቱን, krəstənnā ክርስትና; see *krəstos*.

krəstos ክርስቶስ 'Christ';
krəstosāwi 'Christian';
krəstiyān 'Christian';
(*ʿabiyy krəstiyān* 'adult Christian');
(*nəʾusa krəstiyān, nəʾus krəstiyān* 'catechumen, one who is receiving elementary intruction in Christian religion, neophyte');
(*beta krəstiyān*, pl. *beta krəstiyānāt, ʾabyāta krəstiyānāt, ʾabyāta krəstiyān* 'church');
krəstiyānāwi 'Christian';
(*beta krəstiyānāwi* 'pertaining to the church');
krəstənnā 'Christianity';
(*maṣ(ə)ḥafa krəstənnā* 'Baptismal Ritual');
krəstun 'one who has become a Christian';

from Gk. *khristos*; also Tna.Amh. *krəstiyan* 'Christian', Te. *kəstan*; Tna. *kästänä* 'become a Christian'. On the church building, see Hyatt 109ff., Hammerschmidt 1967:91-2, Heyer 27ff.

krəstiyān ክርስቲያን; see *krəstos*.

karś (pl. *karśāt*) **ከርሥ** 'belly, stomach, womb, abdomen, interior (of ship, ark, vessel)';

SEMITIC: Ar. *kirš, kariš* 'belly', Śḥ. *ekreś* (pl. of *širs*), Heb. *kāreś*, Aram.-Syr. *karsā*, Md. *karsa*, Akk. *karšu*.
ETHIOPIC: Tna. *kärsi* 'belly', Te. *käräs, käršät*, Arg. Gur. *kärs*, Har. *kärsi*, Gaf. *ərsä* (*k* > *h* > *zero*), Amh. *kärsam* 'one who eats much, one who has a big stomach'.

ḳaraṣit ኸረጺት (T) 'purse, pouch, sack, bag';

from Ar. *ḥarīṭa* 'bag'; also Tna.Amh. *käräṭit*, Har. *xarīṭa*, Gur. *käräṭit*; in Cushitic: Or. *karaṭiti*. The form *ḳaraṣit* (with *ṣ*) is probably hypercorrection through Amharic where *ṣ* > *ṭ* is normal; therefore *ṭ* > *ṣ* by hypercorrection.

kərit ክሪት; see (*karaya* I), *kəruy*.

kərtās ክርታስ 'leaf of a book, scroll, roll, letter, slate, parchment, paper, leaf of paper'; *kartasa* 'write' (denominative);

from Gk. *khartēs* 'leaf of papyrus', through Ar. *qirṭās*; also Tna.Amh. *kərtas* 'parchment, paper', Syr. *karṭīsa*.

kʷərāṭətā ኵራጥታ (KG), misspelling for **ኵራፕታ** *kʷərāpətā*.

karaya I *(yəkri, yəkray)* **ከረየ** 'dig (a well, in the ground), make holes, dig up, excavate, peck (the eyes), make cuts or incisions';

ʾakraya, causative; also 'dig';
takarya, passive;
karāyi (pl. *karayt, karāyəyān*), act. part. of *karaya*;
kəruy (fem. *kərit*) 'dug, excavated';
kəryat 'digging, excavation, hole, pit';
makrəy, (Gr.260) *məkrāy* 'instrument for digging, pickaxe, spade';
makrit (D.Gr.260) 'shovel, spade';

SEMITIC: Ar. *karā (kry)* 'dig', Heb. *kārā (kry)*, Aram. *kərā (kry)*, Md. *kra*, Ph. *krʾ*, Ug. *kry* (Caquot 339).
ETHIOPIC: Te. *kära (kry)* 'cut off (by digging)', Gur. *käre*, Har. *xara*, Amh. *kärayyä* 'dig, till the earth'. Could Te. *käray* 'hyena', Be. *karāy* be connected with G. *karāyi* 'that which digs', referring to the hyena that digs up corpses?. See also *karaya* II.

karaya II **ከረየ** (D.T) 'stir, excite, incite, make haughty, puff up, blow up, (Y.M) get angry'; *takarya* (Lt) 'become glowing, become hot';

(Note that B 75 **ጽጋ ፡ ነፋው** *ṣəgā näffaw* should be corrected to **ጽጋብ ፡ ነፋው** *ṣəgāb näffaw*. Gr.435 *karayo* rendered by Amh. *ṭəgab* 'satiété, plenitude' is doubtful. The correct reading seems to be *ṭəgab karayo* 'the plenty pf of food *(ṭəgab)* made him be haughty or puffed him up *(karayo)*'.
ETHIOPIC: Tna. *kʷärräyä* 'become enraged', Te. *kära (kry)* 'attack'. Or could it be a transferred meaning of *karaya* I 'dig > stir up, incite'? See also *kʷaraya*.

kʷaraya ኰረየ (Y.M) 'become angry';

perhaps to be identified with *karaya* II 'incite', *takarya* 'become gloomy'.

kiryā lāyson ኪርያ ፡ ላይሶን, kiryālāyson ኪርያላይሶን, kirālāyson ኪራላይሶን 'Lord, have mercy!';

from Gk. *kyrie eleēson*, same.

kiruy ኪሩይ (T.M), **kʷarāy ኰራይ** (KG) 'pitcher, jug'.

kʷəryāqʷ I, **kiryāq ኵርያቅ ፡ ኪርያቅ**, (T) **kiyārqʷ ኪያርቅ**, fourth Coptic month;

corrupt from Coptic *khoiahk, koiahk*. See also *kiyāhək, kirāqʷ, qʷəryāqʷ*.

kʷəryāqʷ II **ኵርያቅ** (T) 'day of judgment';

from Gk. *kyriakē* '(day) of the Lord, of Last Day'. See also *kirāqʷ*.

karaza I **ከረዘ** (Y.K.M) 'proclaim, decree, edict, teach';
kərz (K*) 'proclamation, preaching';
takriz 'proclamation, edict, (K) blessing, sanctification';

from Gk. *kēryssō* 'I proclaim, I preach' through Chr.-Ar. *karaza*. On the Greek origin of this root, see Buhl 911, Koehler 1087. On the Aramaic origin, see Eilers 594.

karaza II **ከረዘ** (T.Y.M.Sw. in D 840) 'hang'; *karuz, kāruz*, (T) *karzu, kʷarz* 'cross';

SEMITIC: perhaps Ar. *karaza* 'lean toward'. For *karuz*, Müller suggests Lat. *crux*.

kʷərz ኵርዝ (T) 'case, pouch, wallet';
from Ar. *kurz* 'shepherd's bag, sack'.

kʷarāzi ኰራዚ (Lt) 'ant'.

kəruz ክሩዝ (T.M) 'poison'.

kʷasa ኰሰ; see *kws*.

kis ኪስ 'purse';

from Ar. *kīs* (of Aramaic *[kīsā]* origin; see Fraenkel 197). For the Akkadian *(kīsu)* origin of this noun, also for the origin of Heb. *kīs*, see Zimmern 20; also in Te.Amh.Arg. Gur. *kis*, Har. *kīs*.

kosa ኮሰ; see *kws*.

kasaba I *(yəksəb)* **ከሰበ** 'circumcise';
ʾaksaba, causative;
takasba, passive, reflexive;
kəsub 'circumcised';
kəsbat 'circumcision';
maksab (K*) 'foreskin';

SEMITIC: Ar. *kawāsib* (pl. of *kāsib*) 'wild animals, birds of prey', from a root *ksb* 'snatch away'; cp. Mh. *kesōb* 'snatch, disarm', Ar. (Oman) *kassāb* 'highwayman'; related to Heb. *kāsap* 'break' (Driver 1935:62-3), Ar. *kasafa* 'cut out (clothes), hock (a beast)', Akk. *kasāpu* 'cut, break off a piece'.
ETHIOPIC: Te. *käšba* 'circumcise', Tna. *känsäbä, känšäbä* (with augmented *n*), Gur. *(a)kässäbä* 'pound the shell of grain'.

kasaba II *(yəksəb)* **ከሰበ** (K*) 'earn money, make a profit';

from Ar. *kasaba*; also Amh. *kässäbä*, Te. *käsba*, Tna. *käsäbä*.

kəsād, kəśād (pl. *kəsādāt, kasāwəd, kəsāwəd*) **ክሳደ ፡ ክሣድ** 'neck';
(*ʿagzafa kəsādo* 'he is stiff-necked, he is stubborn');
(*kəsād yəbus* 'stiff neck, stubbornness');

SEMITIC: Śḥ. *kensed* 'shoulder', Md. *kšada* 'throat' (so Drower-Macuch 224; Kaufman 64 translates it 'a neck ornament'), Akk. *kišādu* 'neck, throat'. Dietrich 298 considers Md. *kšada* an Akkadian loanword.
ETHIOPIC: Tna. *kəsad* 'neck', Te. *səgad* (with metathesis and assimilation: **səkad* > *səgad*), Amh. *kəsad* 'back of the neck'. Reinisch 1895:150 compares Be. *kešiya*.

kasgu ከስጉ (T) 'army'.

k"asḥa *(yək"sāḥ)* **ኰሰሐ**, (T) **kosḥa ኮሰሐ** 'defecate, relieve the bowels';
ʾak"səḥa, causative; also 'defecate';
k"əsḥ 'filth, excrement, dung';
(*makāna k"əsḥ, muḍāʾa k"əsḥ* 'latrine');
mək"sāḥ 'latrine';

SEMITIC: Dillmann 842 connects it with Ar. *kasaḥa* 'sweep' with a possible development 'sweep > sweepings > filth > dung';
ETHIOPIC: Te. *käsḥa* 'soil, desecrate', Tna. *k"əshi* 'excrement (of chicken)', Amh. *k"ässa* 'defecate', *k"əs, kus* 'excrement', Arg. *kəš* 'dung (of chicken)', Gur. *käšä barä* 'have dysentery'; also in Cushitic (rather than 'passed into Cushitic' as in Leslau 1979:354): Al. *kus*, Sid. *kose*, Or. *kosī* 'dirt'.

kosḥa ኮሰሐ (M 432 going back to *k"asḥa*) 'make peace with one another' is given by M on the authority of Tayyä, but Tayyä has only the meaning of *k"asḥa* mentioned above.

k"ask"asa ኰሰኰሰ; see *k"aśk"aśa*.

k"əsk"əs, k"əsk"əst (pl. *k"asāk"əst, k"əsāk"əst, k"asāk"əs*) **ኵስኵስ ፡ ኵስኵስት** 'pitcher, pot';
k"asāk"əsa māy 'watering trough';

ETHIOPIC: Tna. *k"əsk"əsti* 'phial of glass or metal', Amh. *k"əsk"əst* 'water jug'; also in Cushitic: Kham. *kuskusā*, Af. *kûskûsti*.

kāsel ካሴል (D), **kāsele ካሴሌ** (L), **kasil, kaslu, kisle ከሲል ፡ ከስሉ ፡ ኪስሌ** (T.M), Hebrew month;

transcription of Heb. *kislew*.

kasilā ከሲላ, (K) **kesel ኬሴል** 'Orion (constellation)';

transcription of Heb. *kəsīl*; could *kasilā* be Aramaic with the Aramaic article *-ā*?

ksm, ʾaksama አክሰመ (M) 'dedicate';

ETHIOPIC: Tna. *k"əsmi* 'saint to whom a church is dedicated'; to be identified with *ksm* 'cut' (Heb. *kāsam*, Akk. *kasāmu*) > *separate > *assign > dedicate'. For Heb. *kirsem*, see Greenspahn 130.

kāsmā ካስማ (Lt) 'stake';
kasama (MA) 'plant stakes' (denominative);

ETHIOPIC: Tna. Amh. *kasma* 'tent peg'.

kosmos ኮስሞስ (M) 'world, universe';

from Gk. *kosmos*, same.

k"asara ኰሰረ, for *k"astara*, below.

kasasa ከሰሰ (Lt) 'accuse';

from Amh. *kässäsä*. Grébaut, *Aethiops* 3 (1930). 45 renders it 'break to pieces' and derives it from Ar. *kassa*. However, in the sentence given by Grébaut the verb *kss* could also mean 'accuse'.

k"əset ኵሴት; see *k"asaya* I.

kosata ኮሰተ (L) 'mix';
contraction of *kawsata*, below.

k"astara ኰስተረ 'sweep, cleanse, wipe away, get rid of debris, dust (and so on), purify, prune (trees), correct';
tak"astara, passive;
k"astāri, act. part. of *k"astara*;
k"əstur, pass. part. of *k"astara*; also 'dirt' (that is, 'what is swept');
k"əstər 'sweepings';
k"əstār (K*) 'sweepings';
mək"əstār 'rubbish heap, sweepings, refuse, (TS.K) broom, (L.D) twigs (serving as a broom), (L) snuffers for a candle';
mak"əstar, (Lt) *mak"astər* 'broom, snuffers';

ETHIOPIC: Tna. *k"ästärä* 'sweep, wipe off, filter', Te. *k"ästära* 'sweep away', Amh. *k"äsättärä* 'wipe off, sweep away', Gur. *kostarra* 'filtered'. See also *k"asara*.

k"asaya I *(yək"si)* **ኰሰየ** 'separate, divide, invalidate, abrogate, rescind, repel, abolish, destroy, dissolve, decompose, belittle, disprove, refute'; →

tak"asya, passive;
k"əsyat, k"əset, verbal noun of *k"asaya*; also 'abrogation, dissolution';

SEMITIC: related to *kss, ksḥ*, as in Ar. *kassa, kaskasa* 'pound, grind', Heb. *kāsas* 'divide into portions', *kāsaḥ* 'cut off brushwood', Syr. *kas* 'break into pieces', Akk. *kasāsu* 'chew up'.
ETHIOPIC: Tna. *k"äsäyä* 'break into pieces'; related to *k"äšḥe* 'break into pieces', Amh. *käsäkkäsä*, Gur. *kəsäkäsä* 'break a stone or a clod of earth'. For 'belittle, disparage', cp. Amh. *k"äššä* (from *k"sy*) 'joke', Gur. *(a)k'äšä*, Har. *qōsa*; also in Cushitic: Or. *qōsī*, Som. *qōš*.

k"asaya II **ኰሰየ** 'bear a surname, have the same name as someone else';
mak"si, mak"səy 'who has the same name, surname';
mak"sāyəyān (pl) 'homonyms';

ETHIOPIC: Tna. *mäk"si* 'namesake', Te. *məksa*, Amh. *mäk"še, mokše*, Gur. *mokše*; passed into Cushitic: Qem. *mokše*. See also *mk"sy*.

k"aśk"aśa ኰሥኰሠ (K*) 'be variegated, be speckled';
k"aśak"aś, k"aśk"aś, k"aśk"əś, k"aśāk"əś, k"əśāk"əś, (T) *k"ask"as*, (L) *k"asāk"əs* 'speckled, variegated, multicolored, spotted, black and white (horse, cow)';
(*ḥəbra k"aśāk"əś* 'of variegated colors');

ETHIOPIC: Amh. *k"äsäkk"äsä* 'paint something multicolored, speckle'.

kaśata *(yəkśət)* **ከሠተ** 'uncover, disclose, lay bare, expose, reveal, make manifest, divulge, discover, open (eyes, mouth, box)';
takaśta, passive; also 'be visible, appear, uncover oneself';
kaśāti, act. part. of *kaśata*;
(*kaśate bərhān* 'illuminator');
kaśut (fem. *kəśətt*) 'revealed, uncovered, bare, manifest, obvious, clear, evident, public, open (eye), visible';
(*kəśuta, ba-kəśut* 'visibly, openly, obviously, publicly, plainly');
kəśutāwi (Gr) 'pertaining to being revealed';
kaśit 'disclosure';
(*kaśita təsbəʾt* 'incarnation');
kəśtat 'uncovering, disclosure, revelation, opening, (Gr) prayer composed of verses taken from the Psalms and recited at funeral services';
makśət 'opening (n), act of opening, (KG) who uncovers, who reveals';

SEMITIC: Brockelmann 1927:28 compares it with Ar. *kašafa* 'reveal, disclose' > G. *kšt*, the *t* of which is due to 'Reimwortbildung' with the opposite *kbt* 'hide'.
ETHIOPIC: Te. *kästa* 'open', Tna. *käsätä*, Amh. *käsätä* (from Geez).

katta ከተ; see *ktt* I, II.

kataba *(yəktəb)* **ከተበ** (Y.Lt) 'write down, write, register';
takatba (Lt), passive;
katābi 'scribe';
kətāb 'writing, message, letter, book, text, document, charm, amulet';

from Ar. *kataba* 'write', *kitāb* 'book'; also Te. *kätba* 'write', Har. *kätäba*, Gur. *kätäbä*, Amh. *kättäbä* 'vaccinate', Tna.Amh.Gur. *kətab* 'charm, amulet'. See also *katapa*.

kətbā ክትባ (T) 'linseed'.

katafa *(yəktəf)* **ከተፈ** 'bind firmly, tie up';
takatfa (K*), passive;
kətuf 'bound firmly, tied up';
k"ətfat, kutfat, (T) *kətfat* 'binding (n), bond, tie';

SEMITIC: Ar. *katafa* 'tie the hands behind the back', Soq. *ktf*; but also a metathesis in: PbH. *kāpat* 'tie', Aram. *kəpaṭ*, Syr. *kəpaṭ* 'form into a knot', Md. *kpt* 'tie, bind', Akk. *kapātu* 'become compact'.
ETHIOPIC: Amh. *kutfat-ä əd* 'hands bound behind the back' (from Geez). See also *kaltafa*.

katolikā, kotolikā ከቶሊካ ፡ ኮቶሊካ 'Catholic';

from Gk. *katholikos*; also Te.Amh. *katolik*, Tna. *katolik*, Har. *kotalik*.

katama I **ከተመ** (T.Y.M) 'seal, stamp, close, vaccinate, tattoo, incise'; (Amh. *aṭäqqärä* given by Y as the translation of G. *katama* means 'tattoo' rather than 'be black', as rendered by M);

takatma 'be vaccinated, be tattooed'; (in the meaning 'disguise oneself' *takatma* is the transcription of Ar. *taḫattama*, according to Guidi 1899:458);
kətmat 'sealing, (T) sign, (Lt) obligation';

from Ar. *ḫatama* 'seal'; also Te. *(ʾa)ktäma* 'make an end', *katmät* 'end', Amh. *(a)kättämä* 'be finished, come to an end', Tna. *kätämä* 'be finished'; Te. *kätma* 'seal', Amh. *kättämä* 'print'; in Cushitic: Sa. *kātim* 'seal' (n.). See also *katama* II.

katama II **ከተመ** (Lt) 'assign a garrison' (denominative);
takatma (Lt) 'camp, be encamped, (Y) move here and there';
katamā 'extremity, utmost, tip, top, summit; camp, military camp';
kətum (Lt) 'conscripted';
kətmat (Lt) 'conscription';

ETHIOPIC: Te.Tna.Amh.Gur. *kätäma* 'military camp, city', Har. in *kätämbäri* 'gate of the compound' (from *kätäm[a] bäri*); Tna. *kättämä* 'establish a permanent camp'. However, it is also possible that the original meaning of *katamā* is 'compound' (as in Har. *kätämbäri* 'gate *[bäri]* of the compound *[kätäm]*') and could be derived from *katama* I 'seal', that is, 'close in'. Ludolf 402 (followed by Dillmann 852) identifies *katamā* 'camp, military camp' with *katamā* 'extremity, top', stating, "vulgo vocantur 'castra regina', scil. *summa*", that is, 'top, summit'.

kətān ክታን 'flax, linen, cloth, tunic';

from Ar. *kattān* 'linen' (for its Aramaic origin, see Fraenkel 42; for its Persian origin, see Vollers 1896:647); also Amh. *kətan* 'linen', Som. *kitān*. In the other Semitic languages: Heb. *kuttonet* 'tunic', Aram. *kittūnā*, Syr. *kettīnā*, Md. *kitana* 'linen', Ug.Ph. *ktn*, Akk. *kitī, kitintu* (considered to be of Sumerian origin). For Gk. *khitōn* 'undergarment, coat' borrowed from Semitic, see Masson 29. For more details on this root, see Baumgartner 480-1.

katapa ከተፐ (T.M) 'write';
kətəp (T.M) 'writing';
see *kataba*.

kətāp ክታፕ (T) 'wood, tree, bramblebush';

ETHIOPIC: perhaps Amh. *kätäbe* 'kind of tree'.

katara ከተረ (T.Y) 'curtain off, screen from view, bar, prohibit, forbid access, hinder, stop, abstain, detain, determine a boundary, (K*) make an enclosure, surround';
(katara bāḥra 'build a dam');
(baʿāla katarā 'eve of Epiphany', celebrated on the 10th of Ṭərr; so called because of the practice of damming a stream to form a pond);
katārit, fem. of *katāri* (T+) 'lion's den', lit. 'that which bars, encloses';

SEMITIC: connected with the root *ktr* 'surround, make a hedge', a meaning that developed into 'prohibit access': Heb. *kitter* 'surround', Md. *ktr* 'detain, retain'.
ETHIOPIC: Tna.Gur. *kätärä* 'prohibit, prevent, forbid access', Har. *xätära*, Tna. *kättärä* 'make a dam, make a fenced-in place', Te. *kätra* 'surround, make a hedge', Amh. *kättärä* 'screen, surround with a fence, dam a flowing stream'; passed into Cushitic: Qem. *kätär* 'dam up, embank'.

katār, kətr, kʷatārit, kotārit, kʷətirāt ከታር ፤ ክትር ፤ ኰታሪት ፤ ኮታሪት ፤ ኵቲራት, (Lt) **kətar ከተር**, (Gr.264) **kətor ክቶር** 'capital of a pillar, (Gr) crown, wreath of flowers';

transcription of Gk. *khōtar, khōthareth*, from Heb. *kotęret* 'capital (of pillar)'; also Amh. *kʷätarit* 'capital of a column' (from Geez).

katārāqāṭen ከታራቃጤን; see *kaṭārāqāṭen*.

ktt I, **katta** *(yəktət)* **ክተ** (K*) 'cut in little pieces, beat';

SEMITIC: Ar. (Dat) *katt* 'demolish, cut down', Heb. *kāṭaṭ* 'crush fine, crush to pieces', Aram. *kattet* 'pound, crush', Ug. *ktt* 'beaten (copper)', Akk. *katātu* 'be short' (from a meaning 'be cut down').
ETHIOPIC: Te. *kätkäta* 'hurt, beat', Tna. *kätkätä* 'cut', Amh. *kätäkkätä* 'cut in little pieces, chop up (wood)', Gur. *kətäkätä* 'break into pieces', *kätta* 'break bread in half' (from *kt?*), *kʷäčče* 'hashed meat' (from *kty*).

ktt II, **katta ክተ** (K*) 'gather';
ʾaskatata (Lt) 'mobilize' (from Amharic);

ETHIOPIC: Te. *kätta (ktt)* 'call together', *ʾaktäta* 'gather', Tna. *kätätä* 'gather, be mobilized', Amh.Gur. *kättätä* 'gather, mobilize troops', Har. *xätäta* 'store'; also in Cushitic: Sa.Af. *kat* 'gather, come together'.

keṭeʾem ኬጤኤም (OT) 'house';

from Gk. *khettiim*, a wrong transcription of Heb. *bāṭīm* resulting from a misreading of ב *b* as כ *k*.

koṭme ኮጥሜ (T.M), **ḳəṭme ኸጥሜ** (D) 'mallow (kind of herb)';

from Ar. *ḫiṭmiyy*.

kiṭrogawlos, keṭro gawlos ኪጥሮገውሎስ ፤ ኬጥሮ ፡ ገውሎስ 'basin, bowl, jar, kind of measure';

from Gk. *khytrogaulos* 'kind of pot'.

kaṭārāqāṭen ከጣራቃጤን (Lt) 'pelican';
see *qaṭarāqṭen*, and *katārāqāṭen*.

kʷəṭəṭme ኵጥጥሜ (T.M) 'cotton plant'.

kawafa *(yəkuf)* **ከወፈ** (Gr.267) 'draw (water)'; *ʾakofa*, (L) *ʾakwafa* 'collect (liquid that falls into a receptacle), (L) draw forth, (T) cause a puddle to form';

SEMITIC: Ar. *(ta)kawwafa* 'assemble (people)'. Note that Dillmann 866 suggests reading *yāwakkəfu* 'they accept, they receive' (see *wkf*) instead of *yākawwəfu*.
ETHIOPIC: Tna. *(ʾa)ḳofä* 'collect the urine of cows'.

kawākəbt ከዋክብት; see *kokab*.

kawākəḥ ከዋክሕ; see *kʷakʷəḥ*.

kiwakilu ኪ.ወኪሉ (KG) 'small house'.

kawwala ከወለ 'form the rearguard, hide';
takawwala 'stay behind, remain behind, follow behind, be the rearguard';
kəwwəl (K*) 'who remains behind';
kawalā, kawālā, kʷālā, (Gr.465) *kʷəwālā* 'behind, hind part, back part, rearguard';
kawalā, kawālā (adv) 'in the rear, afterwards, later on, in the back';

SEMITIC: related to Ar. *(ta)kayyala* 'keep on the rear' (Dillmann 860).
ETHIOPIC: Te. *kəwal* 'rearguard', *käwwäla* 'hide', Amh. *hʷala* 'behind', Gur. *fʷälä*, with *kʷ* > **w* > *f* (Praetorius 1879:522; Leslau 1979:231); also Tna. *käwwälä* 'hide, protect' from an original meaning 'stand behind to protect'.

→ **kwl, takewala ተኬወለ** (T) 'foretell, predict';
W. Müller suggests, with reservations, a borrowing from Ar. *taḫāyala* 'conceive eccentric ideas'.

kawlala ከውለለ (Lt) 'become giddy';
see **kolala, ʾankolala*.

kawama ከወመ (MA) 'burst';

SEMITIC: perhaps Ar. *kāma* 'cover (an animal)' [Ambros].

kwn, kona *(yəkun)* **ኮነ** 'be, become, there is, there was, exist, happen, occur, come into being, come to pass, take place, be done, be permissible'; with object suffix pronouns 'be sufficient (for), be enough (for), behoove (to)'. Note that the predicate noun or adjective with *kona* 'become' is used in the accusative; e.g., *kona nəguśa* 'he became king';
kona + imperfect expresses habitual action in the past;
kona + perfect expresses the pluperfect;
zakona, zakona kawino 'whoever, whatsoever, whatever happens, whosoever he may be';
takawana (K*) 'be finished';
ʾakona (D 1432) 'cause to be';
kon 'sufficiency'; the attested example is that of the 1st pers. sg., that is, *konəya* 'it is sufficient for me'; or would it be from *kona* with a not-attested suffix pronoun of the 1st person?;
kawāni, act. part. of *kona*;
kawānit, kəwānit (pl. *kəwānəyāt*, [KG] *kenotāt*) 'creature, being, image, column, obelisk; that which is a place of rest (that is, that which serves for something)';
kəwwən 'established';
kawin 'being (n), nature';
kawinā 'condition, quality';
kəwwāne 'being, origin, generating, essence, existence, nature, statute, condition, quality, manner';
kunat, kʷənat 'being (n), coming about, origin, essence, mode, situation, station';
makān (pl. *makānāt*) 'place, space, room, occasion';
(makāna 'in the place [of]');
makānāt (pl. of *makān*) 'oratory';

SEMITIC: Ar. *kāna* 'be, exist', SAr. *kwn* 'be, occur', Mh. *kān* 'be', Heb. *kwn* (hifʿil) 'be firmly established', Aram. *ken* 'so, thus', Syr. *kān* 'be, exist',

Md. *kan*, Ph.Ug. *kn* 'be', Akk. *kânu* 'be firmly in place, last'.
ETHIOPIC: Tna.Gur. *konä* 'be', Te. *ʾi..kon* 'no', Amh.Gaf. *honä* (with *k* > *h*), Arg. *hona*, Har. *xāna*; also in Cushitic: Bil. *kun* 'be', Sa. *kān*.

kawānim I, II **ከዋኒም**; see *kamānim* I, II.

kawānim III **ከዋኒም** (KG) 'priestly garment';
undoubtedly confusion with *kamānim* (see above), the form *kamānim* being corrupt from *kəmām*.

k"awānəw ኰዋንው; see *k"ināt*.

kwp, kopa ኮፐ (MA) 'create';
kop (MA) 'creator'.

kwr, kora ኮረ (K*) 'carry, load';
denominative from *kor* 'saddle'.

kawr ከውር 'furnace', (T) = Amh. *agodo* 'pit in which the blacksmith melts iron';
SEMITIC: Ar. *kūr* 'blacksmith's furnace', Heb. *kūr*, Aram.-Syr. *kūrā*. Zimmern 32 derives it, with reservations, from Akk. *kūru* (not so von Soden 512; Kaufman 65). There is also a form *kīr* (Heb.Ar) considered an Akkadian loanword according to von Soden 484, but not according to Kaufman 65.
ETHIOPIC: Tna.Amh. *käwr* 'furnace, melting pot'; Cushitic: Af. *kūr* borrowed from Arabic.

kawra, kora ከውረ ፣ ኮረ (Gr.267), **kawwara ከወረ** (K*) 'steer a ship';
takawwara 'steer a ship, keep a steady helm, (T) turn, go back and forth';
SEMITIC: Ar. (South Arabia) *kawwara* 'place a boat in the water'.
ETHIOPIC: for 'turn', cp. Amh. *(tän)käwarrärä* 'wander while searching'.

kawwara ከወረ (K*) 'set traps, catch fish'.

kws I, **kawasa, kosa ከወሰ ፣ ኮሰ** (T.Y.M) 'agitate, stir, incite, shake, mingle, mix';
ʾakosa, ʾakośa, (T) *ʾakwasa* 'move (tr), confound, trouble, perturb, disturb';
takawsa, takawśa, passive; also 'move (intr), be turned away, blaze';
takāwasa 'be perturbed, be moved (tossed) here and there';
kəwwus, pass. part. of *kawasa*;
SEMITIC: Ar. *(ta)kawwasa* 'be thrown upside down'.
ETHIOPIC: Tna. *(ʾak)kawäsä* 'stir up', Te. *kosäsa* (from a root *kss* or from *ks* with reduplication of the last radical), *kus bela* 'move', Amh. *käwwäsä* 'shake, stir'. Reinisch 1895:149 compares Be. *kūš* 'stir'. The root is perhaps to be identified with *kws* II.

kws II, **k"asa ኰሰ** (T.M), for **kosa ኮሰ** 'separate, sweep, destroy';
see also *kws* I.

kawsata ከውሰተ (L) 'mix';
denominative from **kəwsat*, from *kawasa* (see *kws* I). See also *kosata*.

kawawa *(yəkwəw)* **ከወወ** (T.Y.K) 'hasten, hurry, be quick, be swift, be agile, be smooth (words), lie, cheat';
kawāw 'rapid, energetic, swift, agile, smooth (words)';
kəwāw (K) 'rapidity, speed, agility';
ETHIOPIC: Amh. *käwwa* 'wandering'.

kāy ካይ (D 1407) 'precious stone'.

kiyā- ኪያ- with nominal suffix pronouns expresses the personal pronoun as direct object; it is used for special emphasis, e.g. *kiyā-ya* 'me', *kiyā-hu* 'him, it, the very same'. It is also followed by a noun in the accusative: e.g. *kiyā-hā mədra* 'even it, the land', that is, 'the land itself'. At times it takes the place of a demonstrative pronoun; e.g. *ba-kiyā-hom mawāʿəl* 'in those days', *kiyā-hā lelita* 'on that night'. The direct object may also be expressed with the object suffix pronouns attached to the verb and with *kiyā-*; e.g., *kiyāka taśāhalakka* 'he was gracious to you' (possibly with emphasis);
the derivation of *kiyā* from *k"əlayāt* (pl. of *k"əlit*) 'kidneys' > 'self' suggested by Praetorius, *ZDMG* 27 (1873). 640 is not convincing. Note that for a noun with suffix pronouns used as a pronoun he quotes Tna. *nəss-u* 'he' from *näfsu* 'his soul', or Amh. *əssu, ərsu* 'he' from *rəʾsu* 'his head'. It would seem that *kiyā-* comes from **kə-ʾa*, to be compared with *ziʾa-* from *zə-* (see also Rundgren 1955:188). As for *kə* it is perhaps a prepositional element (cp. Amh. *kä*) which becomes in Geez an element for the expression of the direct object.

kyd I, **keda** *(yəkid)* **ኬደ** 'tread, tread down, trample, trample down, thresh (by treading)';
ʾakeda, same; also 'make tread, make trample';
takayda, passive;
takāyada 'tread one upon another, trample';
kayādi, act. part. of *keda*;
kəyyud 'trodden down';
kayəd (Lt) 'trampling, treading';
kəyyād 'something trodden down';
kidat 'treading down, stepping, footstep';
makayad, makyad, (Lt) *makayəd* (pl. *makāyəd*) 'footstool, stool, step, platform, footprint, base (of a column or of an altar), sole of foot, foot (as measure), shoe';
məkyād (pl. *məkyādāt*) 'tramping-ground, trampled ground, threshold, threshing floor, winepress, oil press, footprint, foot (as measure)';
(məkyāda wayn 'winepress');
(məkyāda ʾəkl 'threshing floor');
SEMITIC: related to Ar. *kadda* 'press hard', Ar. *kadīd* 'ground trampled upon' (Dillmann 872). The connection with Heb. *kīḏōn* 'dart' suggested by Buhl 343 and Koehler 433 is unlikely.
ETHIOPIC: Te. *keda* 'tread upon', Tna. *kädä* 'walk', Amh.Gur. *hedä* (with *k* > *h*) 'walk, go', Arg. *heda*, Har. *xēğa* 'stamp, trample'; passed into Cushitic: Sa. *kayad* 'tread upon'.

kyd II, **ʾakeda** **አኬደ** 'take testimony (of witness)';
takāyada 'stipulate, demand a promise, enter into a confederacy, make a treaty, form an alliance, make a pact, make a covenant, be bound by a covenant, promise, pledge';
(takāyada kidāna 'make a treaty');
ʾastakāyada, causative of *takāyada*; also 'unite by covenant';
kidān 'covenant, pact, treaty, testimony, alliance, will, testament, promise made by God to the Virgin';
(kidān bəlit waḥaddās 'Old and New Testament');
(kidāna məḥrat 'testament [pact] of grace' [epithet of Mary]), promise made to a saint to grant all the prayers performed in his name');
(maṣ(ə)ḥafa kidān 'the Book of the Covenant' containing the teachings of Jesus during the 40 days before the resurrection); for a bibliography, see Hammerschmidt-Six 1983:62;
ETHIOPIC: Tna. *kidan* 'pact, covenant', Amh. *(tä)kayyädä* 'enter into a pact with one another', *kidan* 'pact, treaty'.

kyd III, **keda ኬደ** 'rob';
could it be for *heda*, above, with *k* > *h*? W. Müller suggests Ar. *kāda (kyd)* 'outwit, deceive, plot'.

kiyāhək ኪያህክ, (K*) **kiyāk ኪያክ**, the fourth Coptic month (corresponding to G. *tāḫśāś*);
from Coptic *khoiahk, kiahk*; also Chr.-Ar. *kiyahk*. See also *kiyārq", k"əryāq"* I, *qəryāq"*.

kyn I, **kena ኬነ** (K*) 'be sharp, be clever';
a denominative from *kin*, created by KWK.

kyn II, **takayana ተከየነ** (T.M) 'be covered';
misprint for *takadana* **ተከደነ**.

k"əyānəw ኵያንው, **k"ayānəw ኰያንው**; see *k"ināt*.

kiyārq" **ኪያርቅ** (T), the fourth Coptic month;
see *kiyāhək*.

***kys**, see *ʾakist* **አኪስት**.

kaysi (pl. *ʾakyəst*) **ከይሲ** 'serpent, dragon';
ETHIOPIC: Te. *käys* 'snake', Tna. *käyəs, käysi*, Amh. *käysi* (from Geez).

käyse ካይሴ (T+) 'liver';
could it be a corrupt form of *käʿse* (see above) 'contents of the stomach' and possibly also 'stomach', as in Te. *käʿas* 'stomach'? For 'stomach' and 'liver', cp. G. *käbd* 'liver' and Amh. *hod* (< *käbd*) 'stomach'.

kizā ኪዛ (T.M) 'arrow';
W. Müller suggests an Arabic origin: *ḥiẓāʾ*, pl. of *ḥiẓwa, ḥuẓwa* 'arrow'; however, Ar. *ḥ* becoming *k* in loanwords is not normal.

kazabal ከዘበል (T) 'measure of grain'.

kazama ከዘመ (MA) = Amh. *dälläsä* 'repair something broken by plastering over the cracks, anoint the hair, anoint the hair with butter and plaster down the hair with it'.

kzr, takzir ተከዝር (T) 'souvenir, remembrance';
metathesis of the root *zkr, zakara, tazkir* 'remembrance'.

kazara ከዘረ (MA) 'migrate, be uprooted'.

L ለ

la ለ 'to, toward, for, to the advantage of, with regard to, according to, of (as in *bet-u la-nəguś* 'the king's house', lit. 'his-house of-(or to) the-king'; for more details, see Dillmann 1907: 391-2; Lambdin 44-5);
it indicates purpose: e.g. *śannāy la bali‹* 'good to eat';
it serves for the expression of the direct complement (see Dillmann 1907:391);
la- prefixed to the jussive expresses a wish, a command or an injunction; e.g. *la-yəkun bərhān* 'let there be light!';
for *la-* with the suffix pronouns, see Dillmann 1907:406; see also *lita*;
lalla- (repeated *la*) expresses the distributive, '(at, for) every, each'; e.g. *lalla ba‹āl* 'at every feast';
with suffix pronouns the base is *lalli-, lallə-*; e.g. *lalləya* 'for my part', *lallihu* 'he himself, he alone', and so on (see Dillmann 1907:344, 374);

SEMITIC and ETHIOPIC: *la, li, lə*, Te. *›əl*. For this particle in Semitic, see Brockelmann 1913:377ff; in Ethiopic, see Leslau 1956:51, 149. For the expression of the distributive, see Dillmann 1907:373-5.

la›afa *(yəl›af)* ለአፈ (T) 'take a morsel, gulp, eat avidly';
lā›f, (T) *lāʿf* 'food, morsel, bait, (K) soft food';

SEMITIC: Ar. *la›afa* 'eat becomingly', Soq. *l›f* 'eat'.

ETHIOPIC: Amh. *lafä* 'swallow without chewing, eat quickly'; also in Cushitic: Som. Af. *la›āf* 'bait', Sa. *lā›if*.

la›aka *(yəl›ak)* ለአከ 'send, commission';
talə›ka 'be sent, serve (lit. 'be sent'), assist, be employed, minister, administer';
talā›aka 'correspond' (that is, 'send messages to one another');
lā›k (fem. *lā›əkt*) 'messenger, servant, attendant, deacon, minister, apostle';
la›āki, lā›ki, same;
lə›uk 'sent, messenger, apostle, cantor (ecclesiastic) of lower rank';
mal›ak (pl. *malā›əkt*) 'messenger, angel, governor, prefect, prince, chief, captain, ruler, commander';
mal›akāwi (Gr.37) 'angelic';
mal(ə)›əkt 'letter, message, epistle, duty, business, service, cult, mission, ministry, function, office, legation';
(*maṣ(ə)ḥafa mal(ə)›əkt* 'message');
tala›āki 'servant, minister, deacon';
talə›əko(t) 'service, serving';

SEMITIC: Ar. *›al›aka* 'send' (for *mal›ak* 'angel' borrowed from G. *mal›ak*, see Jeffery 269), Heb. *mal›āḵ* 'messenger, angel', Aram. Syr. *mal›aḵā*, Md. *m(a)laka*, Ph. *ml›k*, Ug. *l›k* 'send', *mlak* 'messenger'. For G. *mal›akt* 'business, service', cp. Heb. *məlā(›)ḵā* 'work, job'. As for Heb. *məlā(›)ḵā* 'service' (from *l›k* 'send'), Kopf 152 compares Heb. *mišlaḥ yaḏ* 'undertaking', from *šlḥ* 'send'. On Heb. *mal›āḵ, məlā(›)ḵā*, see Barr 160.

ETHIOPIC: Te. *lä›aka* 'send', Tna. *lä›aḵā*, Amh. Gaf. Gur. *lakä*, Arg. *lahaka*, Har. *la›axa, lāxa*; Amh. *lə›uk* 'envoy' (from Geez). For G. *mal›ak*, see Noeldeke 1910:34. The root passed into Cushitic: Sa. *lāk* 'send'. See also *ml›k*.

la‹d ለዕድ (T) 'butter';
misprint for *lasd* ለስድ.

la‹ala *(yəl‹al)* ለዐለ, **lə‹la** ልዕለ 'be high, be superior, be elevated';
›al‹ala, ›ala‹ala 'lift up, raise, elevate, exalt, extol';
talə‹la, tala‹ala, talā‹ala, (T) *tala›ala* 'rise, rise up, raise oneself, be raised, be lifted, ascend, be superior, be exalted, be extolled';

ʾastalaʿala 'extol';
ʾastalāʿala 'raise up, help to raise up';
laʿāli, act. part. of *laʿala*;
laʿul (fem. *laʿalt*) 'high, upper, lofty, elevated, superior, Most High, exalted';
lāʿl 'the above, height, elevation';
lāʿlu 'above, upward';
(*ba-lāʿlu* 'upon it, at its top');
(*ʾəm-lāʿlu* 'from the top');
(*za-lāʿlu* 'upper, the upper one');
lāʿla 'above, against, on, upon, over, about, concerning'; with suffix pronouns the form is *lāʿle-*;
(*ba-lāʿla* 'above, on high, upon, in, by, through, against');
(*ʾəm-lāʿla* 'from above, from on high, from');
luʿāle 'height, altitude, summit';
laʿələnnā 'height, exaltation, (Lt) high rank';
lāʿlāy, *lāʿlāʿwi* 'upper, high, superior';
laʿulāwi, *luʿālāwi* 'high, upper, superior, sublime, ascendant';
malʿāl 'elevated place, summit';
malʿali, *ʾalʿāli* 'who elevates';
malʿəl 'who raises, who elevates';
malʿəla (D 1426) 'upward, above';
məlʿāl 'summit';
malʿəlt 'upper part of everything, height, high place, higher part, top';
malʿəlta 'on, above, over, upward, on top of';
məlʿəlt 'high place';
talaʿəlot 'height, excellency';

SEMITIC: Ar. *ʿalā* 'go up', SAr. *ʿly*, Soq. *ʿeyli* 'be high', Heb. *ʿālā (ʿlh)* 'go up, ascend', Aram. *ʿalā*, *ʿālē* 'go up', Syr. *ʿallī* (paʿel) 'raise', Akk. *elû* 'go up'. F. Rundgren, *Orientalia* 28 (1959). 364ff. compares the Akkadian form *utlellū* 'rise, raise oneself', a *t*-form from **ulelū* < **laʿalay* > **leʿelī* (with agglutinated *l*, for which see below), from a root **ʿly*. Preposition 'on, above': Ar. *ʿalā*, SAr. *ʿl* (for the initial *l*, see Ethiopic, below), Heb. Syr. Aram. *ʿal*, Md. *al*.
ETHIOPIC *ʿl* arose from the preposition *la* agglutinated to the root *ʿly*: Te. *läʿal* 'on, above', Tna. *laʿli*, Gur. *lalä*, Amh. *laʿul* 'high, exalted, prince' (from Geez). The final *l* is palatalized in Amh. *lay* 'on, above', Har. *läʿay*, Gaf. *laǧǧä* (for which see Leslau 1956:9). For the agglutination of the *l*, cp. Syr. *laʿal* 'upward, above', SAr. *ʿl*, Md. *ʿl* (see Semitic, above). The verbs of G. *laʿala* 'be high', Tna. *läʿalä*, Te. *ʾalʿala* (by assimilation *ʾalʿalä*) 'raise' are denominatives. See also *ʾalʿala*.

lāʿlaʿa ላዕልዐ (K.Y.M), **lāʾlaʾa ላእልአ** (T) 'stammer, stutter';
ʾalāʿlaʿa (Gr), causative;
talāʿlaʿa 'stammer, stutter';
lāʿlāʿ 'stammerer, stutterer';
lāʿlāʿa ləssān, *lāʿlaʿa ləssān* 'stammerer';

SEMITIC: Ar. *laǧā (lǧw)*, *laǧiya* 'make mistakes in speaking, talk nonsense', Heb. *lʿ (or lwʿ?)* 'stutter'; possibly related to Ar. *laǧlaǧa* 'stammer', Aram. *ligleg*, Syr. *lagleg*, Md. *lag*, *lig*, and *ʿlg*, *lʿg*: Heb. *ʿillēg* 'stammer', Syr. *laʿeg* (Brockelmann 1928:368, under *laʿeg*).

ETHIOPIC: Tna. *laʿläʿe* 'stammer', Amh. *laʿlaʾ* 'tongue-tied' (from Geez); note Te. *laʿläʿa* 'speak in an animated way'.

laʿāt ለዓት 'hilt, haft, handle';
laʿata (K*) 'make a handle, put into the handle' (denominative);

ETHIOPIC: Te. Tna. *läʿat* 'handle (of a knife)', Amh. *lat*; also in Cushitic: Sa. *laʿat*.

ləbb ልብ; see *labbaba*.

libā ሊባ 'south, southwest, (Gr.28) sirocco';

from Gk. *liba* (acc. of *lips* 'south'); also in Te. *liba* 'southwest wind', Tna.Amh. *liba* 'northeast, sirocco', Syr. *lībā* 'southwest wind'; for Ar. *labāǧ*, likewise from Gk., see Dozy II 510.

lababa *(yəlbəb)* **ለበበ** (K*) 'put on a halter or headstall';

either from Amh. *läbbäbä* or from Ar. *labbaba* 'tighten the breast collar on a horse'; also in Tna. *läbäbä*, Te. *ləbab* 'front strap of the saddle of the mule', Gur. *ləbab* 'headstall'.

labbaba ለበበ (T.Y) 'understand, be intelligent, be perspicacious, pay attention' (denominative from *ləbb*);
ləbb (pl. *ʾalbāb*) 'heart, mind, understanding, intellect, consciousness, ideas; middle' (as in *ləbba bāḥr* 'heart of the sea, middle of the sea');
(*baləbb* 'by heart');
(*taḥuta ləbb* 'modest'; *təkkuza ləbb*, *ḥazuna ləbb* 'sad, afflicted'; *dəkuma ləbb* 'discouraged'; *ʾabbuya ləbb* 'haughty, arrogant');

ləbbub 'knowing, prudent, perspicacious, attentive, moderate, soothed, quiet';
ləbbəbännā 'prudence, moderation, presence of mind';
ləbbāwi 'pertaining to the mind, rational';
ləbbubāwi 'pertaining to knowing, prudent, that comes from the heart (feelings, words)';
ʾalbābi 'who gives intelligence';

SEMITIC: Ar. *lubb* 'heart', SAr. *lb*, Soq. *ʾilbib*, Heb. *leḇ*, Aram. *libbā*, Syr. *lebbā*, Md. *liba*, Ug. *lb*, Akk. *libbu*. For the denominative, cp. Heb. *lbb* (nifʿal) 'become understanding'. Delitzsch 89 explains the root *lbb* (*libbu* 'heart') through Akk. *labābu* 'in unruhiger Bewegung sein, aufgeregt sein'; however, the translation of Akk. *labābu* 'rage' (CAD, vol.9, p. 7), 'wüten' (von Soden 521) does not seem to favor this explanation.

ETHIOPIC: Te. *läbba (lbb)* 'be intelligent, be clever', Tna. *läbäbä*, Amh. *läbbäbä*, denominatives from *lb(b)* 'heart': Te.Amh.Gur. *ləbb* 'heart', Tna. *ləbbi*, Arg. *ləb(b)*; passed into Cushitic: Bil. *libbā* 'prudence'. See also *labbawa*.

labada ለበደ (KBT 17) 'plug, cover with a coating of plaster or dung, cover with a sticky substance';

SEMITIC: Ar. *labida* 'stick, cleave', perhaps SAr. *lmd* (?) 'harden (a surface) with cement', (Biella 260) 'coat with plaster'.
ETHIOPIC: Te. *ləbd* 'ointment for the hair'; Tna. *läbädä* 'glue (the griddle) with mud', Amh. *läbbädä* 'plug, paste on'; related to *labaṭa*, see below.

ləbd ልብድ (Gr.400) 'horse blanket';

from Ar. *libd*; also PbH. *leḇeḏ* 'felted stuff', Te. *ləbdät* 'saddle pad', Tna. *ləbdi*, Amh. *ləbd*.

labḥa ለብሐ (T.Y. MA) 'make earthenware, work iron';
ʾalbəḥa (Gr), causative;
labḥ (T) 'clay, (Gr) earthenware';
labḥā 'earthenware, an earthen vessel';
labāḥ, *labāḥi* (TS), *labaḥāwi*, *labḥāwi* (D) 'potter';

ETHIOPIC: Amh. *läbəh* 'clay, brick' (from Geez). See also *labḥawa*.

labḥawa ለብሐወ (Y) 'make earthenware';

denominative from *labḥā* or *labḥāwi*; see *labḥa*.

labaka ለበከ (MA) 'touch, reach';

SEMITIC: Ar. *labaka* 'mix' (which is done by touching), Aram.-Syr. *ləḇaḵ* 'lay hold of, hold fast'.
ETHIOPIC: Te. *läbbäka* 'rub in'.

ləbn ልብን 'storax tree';
(*māya ləbn* 'storax', lit. 'water [sap] of the storax tree');

SEMITIC: Ar. *lubnā* 'storax', SAr. *lbny*, Heb. *liḇnę* 'storax tree'.
ETHIOPIC: Amh. *ləbn* 'myrrh' (from Geez); also Cushitic: Af. *lawin*, *lauwin*.

ləbne ልብኔ 'kind of tree'; T renders it by Amh. *ləmbaç̌* 'a kind of palm tree'; KG renders it by Amh. *ləmmaç̌* 'a kind of tree whose twigs are used as toothbrushes'.

ləbbunā ልቡና; see *labbawa*.

labsa (*yəlbas*) **ለብሰ** 'clothe oneself, put on clothes, wear'; also 'clothe' (e.g. *labsa laʿaddām* 'he clothed Adam');
ʾalbasa 'clothe, dress';
talabsa, passive, reflexive;
talābasa 'disguise oneself, put on ostentatious clothes';
ʾastalābasa (Gr.29) 'clothe several persons';
labāsi, act. part. of *labsa*;
ləbus (fem. *ləbəst*) 'dressed, clothed';
ləbs (pl. *ʾalbās*, *ləbsāt*, *ʾalbāsāt*) 'clothes, garment, apparel, tunic, curtain (of court), silk veil of oblation in the church';
ləbsat (n.) 'dressing, clothing';
ʾalbāsi, *malbasi* (Gr.29) 'who clothes';
malbas, *malbast* (pl. *malābəs*) 'clothing, garment, tunic, cover';

SEMITIC: Ar. *labisa* 'wear, put on a garment', SAr. *lbs*,, Mh. *lībes*, Heb. *lāḇaš*, *lāḇaš*, Aram.-Syr. *ləḇeš*, Md.Ug. *lbš*, Akk. *labāšu*.
ETHIOPIC: Te. *läbsa* 'dress', Tna.Gur. *läbäsä*, Amh.Gaf. *läbbäsä*, Arg. *läbbäsa*, Har. *läbäsa*.

lbs, ʾalbās አልባስ (T) 'body of troops, princes';

the root is perhaps *ʾlbs*.

labesāt ለቤሳት (K.D 1399) 'caldrons';

from Gk. *lebēs* 'caldron', with the Geez plural marker *-āt*. See also *balbisāt*.

labaṭa (*yəlbəṭ*) **ለበጠ** 'overlay (with metal, wood), plate, gild, smear (with a coating)';
ʾalbaṭa, causative;
talabṭa, pass. of *labaṭa*; also 'welter (in one's blood)';
labāṭi (Gr.35), act. part. of *labaṭa*;
ləbuṭ (fem. *ləbəṭṭ*, for *ləbəṭt*) 'overlaid, plated, smeared with a coating';
ləbṭat 'act of overlaying, plating';

SEMITIC: perhaps related to Ar. *lāṭa (lwṭ)* 'plaster, overlay with clay', Heb. *lāṭ (lwṭ)* 'enwrap, envelop' (so also Armbruster 59, Leslau 1958:28), with alternance *b*: *w*.
ETHIOPIC: Te. *läbbäṭa* 'besmear, cover', Tna.Amh. *läbbäṭä* 'overlay (with metal, wood, etc)'. See also *labada*.

labiṭon ለቢጦን 'short, sleeveless tunic worn by monks';

from Gk. *lebētonarion*, same; also Amh. *labiṭonar*; *nār*. See also *labiṭonār*.

labiṭonār ለቢጦናር 'short, sleeveless tunic (worn by monks)';

from Gk. *lebētonarion*, same; also Amh. *labiṭonar*; see *labiṭon*.

labiṭos ለቢጦስ (Lt), same as *labiṭonār*.

labbawa ለበወ 'possess understanding, understand, comprehend, perceive, be clever, be mindful, devise, take heed, beware';
ʾalabbawa, caus. of *labbawa*; also 'instruct, give understanding, make intelligent, (Gr.33) inspire';
talabbawa 'be comprehended, be understood';
labbəwo 'intelligence, cleverness, prudence';
labbāwi, see *ləbbəw*; also 'rational, intelligent, who (that) reasons';
ləbbəw 'wise, understanding, intelligent, comprehending, prudent, skilled, learned';
(*ləbbəwa* 'skilfully');
ləbbāwe 'intelligence, prudence, mind, intellect';
ləbbunā, ləbbonā 'understanding, comprehension, intelligence, insight, wisdom, reason, reasoning, prudence, attention, skill, cleverness';
(*ba-ləbbunā* 'attentively');
ləbbunāwi 'wise, understanding, attentive';
ləbbəwənnā (K*) 'intelligence, wisdom, prudence';
ʾalabbāwi, part. of *ʾalabbawa*;
malabbəw 'teacher'; also participle of *ʾalabbawa*;

denominative either directly from *ləbb* 'heart' or from a form such as *labbāwi* 'rational'. The denominatives formed with final *-wa* are frequent formations in Geez; cp. *gaṣṣawa*, from *gaṣṣ*. For *ləbb*, see *labbaba*, above. For other denominatives from *ləbb*, cp. Tna.Amh. *läbbämä* 'be intelligent, be prudent, be perspicacious', Gur. *lebbämä* 'economize, be thrifty', from *ləbbam* 'intelligent, careful', from *ləbb*; Amh. *läbbäwä* 'be intelligent' is taken from Geez. See also *labbaba*.

ləbbāwi ልባዊ; see *labbaba*.

labbaya ለበየ 'err, be ignorant, blunder, be undecided, be perplexed, offend';
ʾalbaya 'induce into error, mislead, (T) make disappear';
ʾalabbaya (K*), caus. of *labbaya*;
ʾastalabbaya, (Gr.492) *ʾastalābaya* 'consider something as arisen through error and reject it, make disappear, consider to be in error, be reckless, (K*) mislead';
ləbbuy 'erroneous, arisen through error, reckless, blamed because of having been in error, (T) lazy';

ETHIOPIC: Reinisch 1887:250 compares Bil.Qua. *läb*, Kham. *lib* 'fall, attack'.

ləd ልድ, ləḍat ልዷት; see *walada*.

loḍa ሎዐ; see *lwḍ*.

laffa ለፈ; see *lff*.

lafe ለፌ; see *fe*, and *lafaya*.
lafeyāt (Lt) 'sides'.

lufi ሉፈ (T), first month of the year (*maskaram* 'September'), 'beginning of the dry season'.

lff, laffa, lafafa (*yəlfəf*) **ለፈ ፤ ለፈፈ** (T.Y) 'write, roll around, cover';
ʾalfafa (T), causative; also 'decree';
ləfāf 'scroll, (T) writing';
(*ləfāfa ṣədq* 'Bandlet of Righteousness, Decree of Righteousness', a scroll containing magic

names which is buried with the dead in order to enable their entry into heaven; see Euringer, *Orientalia* 9 (1940).76-99; Löfgren, *OS* 11 (1962).95-120; E.A. Wallis Budge, *The Bandlet of Righteousness* [London, 1929], Walker 21, 53);

SEMITIC: Ar. *laffa* 'wrap up, roll up', PbH. *lāpap* 'wrap', Aram. *ləpap*, Syr. *lap* 'join', Md. *lup (lpp)*, Akk. *lapāpu* 'wrap'.
ETHIOPIC: Te. *läffäfa* 'roll up, decree', Tna. *läfäfä*, Amh. *läffäfä*.

lafaqa I **ለፈቀ** (D) 'adhere, reach by pursuing, (T.Y.M) arrive, be near, receive';

SEMITIC: Ar. *lafiqa* 'obtain' (that is, 'reach something').
ETHIOPIC: Te. *(tə)lafäqa* 'be pressed together' (that is, 'stick to one another'), Gur. *(tä)läffäqä* 'be pressed (people in a room), be crammed'.

lafaqa II **ለፈቀ** (K*) 'be stained, be dirty, be smeared with dirt'.

lafaqa III **ለፈቀ** (T) 'be distrustful, doubt';

SEMITIC: perhaps Ar. *laffaqa* 'embellish (a narration with lies), forge (a story)'.

lafaṣa ለፈጸ 'knead, crush';
talafṣa (K*), passive;
ləfuṣ 'kneaded, mixed';
ləfṣat 'kneading' (n.);

ETHIOPIC: Tna. *läfäṣä* 'plaster', Amh. *läffäṭä* 'knead'. See also *lafṭ*.

ləft ልፍት (T.D 1393) 'share, portion';

perhaps derived from *lafaya* 'divide, share'.

lafṭ ለፍጥ (T) 'evening meal';

related to *lafaṣa* 'knead' (see above), or would it be a graphic confusion with **ቀፍጥ** *qafṭ*?

lafaya ለፈየ 'separate, divide, move here and there, (Y) err';
talafaya, passive;

denominative from *lafe* (see *fe*, above). See also *ləft*.

ləgʿ ልግዕ (DTW) 'the milk secreted a few days before and after childbed';

SEMITIC: Śḥ. *legaʿ* 'suck (teats)'.
ETHIOPIC: Tna. *lägaʿ*, *ləgaʿ* 'colostrum', Amh. *ləgəʾ* (from Geez).

lagaba ለገበ (T.Y.M) 'sew, patch, trim the edge of the leather, be superficially healed'; note that Amh. *läggämä* (translation of G. *lagaba* given by Y 324) also means 'be inactive, be lazy, shrink', meanings that come close to 'be superficially healed';

SEMITIC: perhaps Ar. *laǧama* 'sew', with alternance of labials (Ambros);
ETHIOPIC: Te. *lägba* 'patch', Tna.Amh. *läggäbä*; a variant of *läqqäbä*.

lagaga ለገገ (T.Y.KBT 19) 'drool, produce saliva';

SEMITIC: Ar. (Yemen) *laǧǧaǧ* 'drool, drivel', *luǧāǧ* 'saliva, drivel' (W. Müller).
ETHIOPIC: Amh. *läggägä*; passed into Cushitic: Qem. *ləgāg* 'saliva'. Conti Rossini 1912:223 compares Qua. *lāḥ*, Bil. *laq*.

lgm, see *malgam*.

lagama ለገመ (KBT 28) 'become inactive, work slowly';

ETHIOPIC: Tna.Amh. *läggämä* 'be inactive', Te. *lägma* 'be incurable', Gur. *läggämä* 'work slackly'.

lagʷama (*yəlgʷəm*) **ለጐመ** 'rein (v.), bridle, curb, restrain, hold in check, shut off' (denominative from *ləgʷām*);
ʾalgʷama, causative; also 'rein, bridle, to silence';
talagʷma, passive; also 'be silent, be quiet';
lagʷāmi, act. part. of *lagʷama*; also 'groom';
ləgum (Gr) 'bridled, restrained, repressed, overcome';
ləgʷām (pl. *ləgʷāmāt*, *ʾalgʷām*) 'bridle, rein, halter, band, tie';
malgʷam (Gr) 'bridle';
malgʷəm, malgʷəmi (Lt) 'which curbs, which binds';

ETHIOPIC: Noeldeke 1910:41 derives G. *ləgʷām* from a rarely attested Aram.Syr. *ləgāmā, lugmā* 'bridle', but it is perhaps rather borrowed from Ar. *liǧām* 'bridle', for which see Fraenkel 100; also in Te. *ləgam* 'bridle', Tna.Amh.Arg.Gaf.Gur. *ləgʷam*. Brockelmann 1928:359 connects the root with Syr. *lugmā* 'jaw'.

lagn ለግን, (T.M) **ləgn ልግን** 'cake, wafer'; (note that Amh. **ቀፎ** *qäfo* 'beehive', a transla-

tion given by Tayyä 147 for G. *lagn* is strange; it is perhaps a misprint for ድፎ *dəfo* 'kind of bread', a translation given by Tayyä 147 for *ləgn*);
lagana (K*) 'bake cakes' (denominative);

from Gk. *laganon* 'thin and broad cake'; also in Syr. *leḡnā, laḡnā* 'a cake made of flour and oil'.

ləg"ən ልጕን, (T) **ləg"an ልጐን** 'kind of measure, utensil serving as a measure, container for grain, (T) pot'; also = Amh. *mamma* 'shelter erected on poles or in a tree for guarding crops or cattle';

from Gk. *lagēnos* 'measure for liquids'; also in Amh. *lägän* 'pottery vessel'; in Semitic: Ar. *luḡna* (for which see Fraenkel 130-1), Aram.-Syr. *ləgīnā* 'bottle, vessel', Md. *lugiana*; Akkadian *liginnū, ligittu* quoted by Drower-Macuch 232 in the meaning of 'measure of grain' (on the authority of Zimmern) is registered with this meaning neither in von Soden nor in CAD. See also *ləgnat*.

ETHIOPIC: Reinisch 1890:27 compares Sa. *algēn* 'case, box'.

ləgnat ልግኑት 'porridge, container for grain, beehive';
lagnata (M) 'prepare porridge' (denominative);

for 'container for grain, beehive', see *ləg"ən*, above.

ligir ሊጊር 'kind of precious stone';

from Gk. *ligyros*, same; see also *lagiryon*.

lagiryon ለጊርዮን, (K) **lagəryon ለግርዮን** 'kind of precious stone';

from Gk. *ligyrion*, diminutive of *ligyros*, same; also in Syr. *līḡawrəyūn*. See also *ligir*.

ləgat ልገት 'hut, booth, cottage, storehouse, thatched house';

could be derived from *walaga*, below, but the connection is doubtful.

ləg"at ልጕት 'abyss, depth, pool of water, whirlpool, (D 1427) a piece of land' (in the expression *ləg"ata mədr*);
lag"ata (K*) 'be deep' (denominative);

SEMITIC: Ar. *luǧǧ, luǧǧa* 'depth of the sea, abyss, gulf'.
ETHIOPIC: Te. *ləggät* 'depth, whirlpool', Tna. *ləg"ät, nəg"ät*.

legewon, legəwon ሌጌዎን ፡ ሌግዎን, name of demon, body of demons;

from Gk. *legeōn*, from Lat. *legio* 'body of soldiers'.

logyon, logiyon, logyo ሎግዮን ፡ ሎጊዮን ፡ ሎግዮ 'oracular breastplate of the high priest';

from Gk. *logeion* 'oracle'; it translates Heb. *ḥošen*.

lahaba (*yəlhab*) **ለሀበ**, (T) **ləhba ልሀበ** 'burn (intr.), blaze, flame, (Y.K.MA.M), be warm, perspire';
ʾalhaba 'burn (tr.), ignite';
talahaba 'be inflamed, be ignited';
ləhub 'ignited, inflamed, warm';
lāhb 'flame, heat, glow, warmth, perspiration';
ləhbat (Lt) 'heat, (Gr) flame';
ʾalhābi (J) 'who ignites';

SEMITIC: Ar. *lahiba* 'flame' (v.), Mh. *lahab* 'flame' (n.), Heb. *lahaḇ, labbā*, Syr. *lhb* in *šalheḇ* 'flame' (v), Aram. *lahăḇā* 'flame' (n.), *šalheḇ* 'inflame', Akk. *laʾbu* 'contagious fever'. For the secondary šafʿel-formation *šlhb* in the various Semitic languages, see Rabin, *EI* 9 (1969). 152.
ETHIOPIC: Amh. *labä* 'be warm, perspire', Amh. *lahəb* 'flame' (n.), from Geez; Te. *lähaba, ləhəb bela* 'perspire', Tna. *lahbät* 'perspiration' (for the Indo-European root for 'sweat' going back to 'heat', see Buck 264). The root *lhb* > *lb*, reduplicated as *lblb*, occurs in Te. *läbläba* 'singe, kindle', *läblib* 'flame', Tna. *läbläbä* 'flame, flare', Amh. *läbälläbä*, Har. *läbläb* 'flame' (n.), Gur. *ləbälläbä* 'burn the surface'.

lhh, lahəha ለሀሀ (T.Y.M) 'draw water';

probably to be identified with *laḥaḥa* 'be humid'. For a connection between 'draw water' and 'be humid', cp. Amh. *qädda* 'draw water' and *qäddaw* 'it rained heavily'.

lāhlo ላሀሎ (T.M) 'iron ring of the plow', (T+) = Amh. *alälo* 'round, black stone used for crushing cotton seeds';
lāhlawa (T.M) 'make the iron ring of the plow' (denominative).

lāhlawa ላሀላወ (T.M); see *lāhlo*.

lahlaya ለሀለየ (T) 'comfort oneself, console oneself';
one would expect *lāhlaya*; to be connected with *lahaya*, below.

lahama ለሀመ (Lt) 'burn, flame';

variant of *lahaba*, above.

lāḥm (pl. *ʾalhəmt*) **ላህም**, (K) **lāḥm ላሕም** 'ox, bull, bullock, cow';
(lāḥma gadām [Lt] 'buffalo');
(tāʾəwā lāḥm 'calf');

SEMITIC: Hommel 1879:103, n.2 compares it with Heb. *lḥm* in *miṭlahămīm* 'who are swallowed greedily', Ar. *lahima* 'swallow greedily', *lihm* 'aged ox'. The identification of Ethiopic *lḥm* with Heb. *leḥem* 'bread' (that is, 'food' in general, 'bread' in Hebrew, 'meat' in Arabic) which goes back to Isenberg 6 and is taken up by Armbuster 29, and Ullendorff, *VT* 6 (1956). 192 is doubtful. G. Krotkoff, *WZKM* 62 (1969).76-82 likewise expresses doubts concerning this comparison.
ETHIOPIC: Tna. *lahmi, laḥmi, lam* 'cow', Amh.Arg. *lam*, Har. *lām*, Gaf. *ālām"*. There is perhaps a connection with Cushitic: Bil. *ləwi* 'cow', Kham. *ləwa*, with *m* > *w*.

ləḥqa (*yəlḥaq*) **ልሀቀ**, (KG) **ləḥqa ልሕቀ** 'grow, grow up, reach manhood, grow old';
(za-yələḥəq 'elder');
ʾalḥaqa, ʾalḥəqa 'bring up, rear, make grow, make grow old';
talaḥqa 'become old, become a presbyter' (denominative of *ləḥiq*);
talāḥaqa (K*) 'compete with someone in height, status, and so on';
ʾastalāḥaqa (K*), caus. of *talāḥaqa*;
ləḥiq (fem. *ləḥiqt, ləḥəqt*) 'grown-up, adult, old, old man, senior, presbyter';
liq, see below;
ləḥqat (n.) 'maturing, growing up, growth';
ləḥqāt 'old age, mature age';
ləḥqān 'seniority, (TS) old age';
ləḥqənnā 'old age, dignity of elder, principality';
ʾalḥāqi (K*.J) 'who brings up, foster father';
malḥəqt (pl. *malḥəqtāt, malāḥəqt, malāḥəqtāt*, [T] *malāḥəqt*) 'eldest, elder, senior, chief';
malḥəqa bet (Lt) 'steward';

SEMITIC: Soq. *dileq* 'be numerous' coming from *di* ('who, which') *ileq* 'is numerous', pl. *ʾil'eq*, from *il-leq* (*il* being the plural of the relative pronoun) from *lḥq* (Leslau 1938:129), Heb. *laḥăqā* 'seniors, elders' suggested by Ludolf 635 (so also Driver, *JTS* 29 [1928].394, Ullendorff, *VT* 6 [1956].194 and Barr 25), as against Greenfield, *HUCA* 29 (1950).212-4 who interprets Heb. *lḥq* as meaning 'band, company' connecting it with Ar. *lḥq* 'overtake, reach' with a possible passage of meaning 'join'. Praetorius, *ZDMG* 47 (1893). 393 connects G. *ləḥqa* with Ar. *lahiqa* 'become white', presumably because of age (so also Lindberg 83, n. 1, and Brockelmann 1928:360). The connection with Ar. *qahala* VII 'fall down due to infirmity or old age', *qahala* VII 'be weakened through age' suggested by Dillmann 25 is not convincing.
ETHIOPIC: Amh.Gur. *laqä* 'grow, grow up'. A derived noun *liq* 'chief' occurs in G.Amh.Te and Tigrinya (see below). The root passed into Cushitic: Kam. *läʾo* 'grow', Had. *liʾä-kko*, with *q* : ʾ.

ləḥsa, laḥasa ልሀሰ ፡ ለሀሰ, (Y) **laḥasa, ləḥsa ለሐሰ ፡ ልሕሰ** 'vanish, disappear, depart from, (T.Y) be sent away , be dispersed';
talaḥsa (D 1425), *talaḥasa* (T) 'glide away, escape, vanish, disappear, (M) elapse, (T) be sent away';

ETHIOPIC: connected with Cushitic: Som. *läso* 'bring to an end'.

lahaya ለሀየ (T.M) 'comfort oneself, amuse oneself, enjoy oneself';
lāhaya 'comfort, play'; (T.Y.M) *lāhaya* 'comfort one another' is undoubtedly for *talāhaya*;
ʾalhaya 'comfort, free someone from anxiety, (T) entertain, amuse';
talahaya (T.Gr.20) 'be in motion, be in movement, be agitated';
talāhaya, talahaya, (T) *talaḥaya* 'play, amuse oneself, enjoy oneself, amuse one another, comfort one another, play a musical instrument, (Gr.492) play together, (T) go here and there';
ʾastalāhaya 'amuse, entertain, divert';
talāhāyi 'who plays, player';
talāhəyā (K) 'movement';
talāhəyo 'amusement, mirth, pastimes';
təlhit 'play, amusement, entertainment';
məlhāy (Gr.20) 'place reserved for playing';
mastalāhəy (K*), act. part. of *ʾastalāhaya*;

SEMITIC: Ar. *lahā (lhw, lhy)* 'amuse oneself, play'; Heb. *lhlh* in *miṭlahlah* (Prov. 26:18-19), recorded in the existing dictionaries under *lhh*, is interpreted as 'trifle, enjoy oneself' and connected with the root *lhy* by Kopf 152.

ETHIOPIC: Te. *(tə)tälha* (secondary development of *lhy* with agglutinated *t*) 'play, dance', Tna. *(tä)läha-yä* 'sing, dance'.

lāḥ ላሕ, (T) **lāh ላህ**; see *laḥawa*.

laḥḥa ለሐ; see *lḥḥ*.

loḥa ሎሐ, **loha ሎህ**, **luḥ ሉሕ**; see *lawḥ*.

ləḥda I **ልሕደ**, (T.MA) **ləhda ልህደ**, (L) **ləḥda ልጎደ** 'be tender, be gentle, be delicate, be pampered';
taləḥda, same;
laḥādi (K*), act. part. of *ləḥda*;
ləḥud (fem. *ləḥədd*) 'tender, delicate, luxurious, pampered, given to pleasure, (T) old woman' (< 'delicate');
lāḥəd, same;

ETHIOPIC: Amh. *lädälläda* 'be soft' (reduplicated **lhd* > *ld*); also in Cushitic: Som. *līd* 'weakness, frailty'. See also *ləḥda*.

ləḥda II **ልሕደ** (M) 'be fixed, be established';
ləḥd (Gr.20) 'arranged with stones, bridge';
MA quotes *ləḥda* = Amh. *č̣ärräsä* 'finish'; it should be rather *täč̣ärräsä* 'be finished'.

ləḥda III **ልሕደ** (K*) 'prophesy, predict the future';
laḥādi (K*), act. participle; also 'sorcerer'.

laḥaf ለሐፍ (KBT 5) 'fringed rug or carpet made from silk or from other thread';

from Ar. *liḥāf*; also Amh. *läḥaf*.

***lḥf, talәḥfa ተልሕፈ**, (T.Y) **talaḥafa ተለሐፈ**, (T) **talḥafa ተልሐፈ** 'be troubled, worry, have concern for, be annoyed, be importuned, be affected by a matter, (T) be acquainted with one another (originally, 'have concern for one another');
ʾalḥafa (K*) 'cause concern';
ʾastalaḥafa 'cause concern, give worries';
talḥāf 'concern, worry, solicitude, dealings';

SEMITIC: related to Ar. *lahifa* 'grieve for', *lahf* 'sorrow'.

lḥḥ, laḥḥa, laḥaḥa ለሐ ፡ ለሐሐ 'be humid, (Y) be soft, be smooth';
ʾalḥaḥa 'moisten, cool off, soften', (KG) = Amh. *abbo abbo alä* 'ask St. Gäbrä mänfäs qəddus for help', (T) also = Amh. *abäzza* 'multiply' is probably a wrong interpretation;

SEMITIC: Ar. *laḥiḥa* 'stick together (eyelids)' where the effect of moisture is involved (Ambros), *(ʾa)laḥḥa* 'give a continuous rain (cloud)', Heb. *laḥ (lḥḥ)* 'moist, fresh', PbH. *liḥleᵃḥ* 'moisten', Aram. *laḥlaḥ*, Pal.Syr. *lḥ* 'moisture'.

ETHIOPIC: Te. *laḥläḥa* 'be soft, be dull' is to be compared with G. *läḥəḥa* 'be weak, be soft' and does not belong here, contrary to Baumgartner 499. See also *läḥläḥa*.

laḥakʷa (*yəlḥakʷ*) **ለሐኰ** 'fashion, form, mold, create, shape, (Gr.22) make earthenware';
ʾalḥakʷa, causative;
taləḥkʷa, passive;
laḥākʷi 'who fashions, fashioner, potter, creator';
ləḥukʷ 'fashioned, formed';
ləḥəkʷt (fem. of *ləḥukʷ*) 'formed, fashioned; form, formation, creation, work, handiwork, earthenware, (T) clay, (Lt) vase';
laḥākʷənnā, *ləḥkʷənnā* (Gr.23) 'art of the potter';
məlḥākʷ (J) 'place where pots are molded';

ETHIOPIC, from Cushitic: Bed. *luk* 'clay'; Praetorius, *ZDMG* 47 (1893). 390 following Reinisch 1884:89 derives it from Cushitic: Kham. *roqʷa* 'clay', Af. *rugā*, Bil. *darawqā*. The derivation of Ethiopic *šäkla* 'clay' from *š* + *kl* from G. *lḥkʷ* 'mold, shape' suggested by Praetorius 1879:94 is unlikely.

lāḥləḥa ላሕለሐ, (T) **lāhləha ላህለህ**, (Y) **lāḥləḥa ላጎለጎ** (instead of **ለጎለጎ**) 'be humid, be damp';
ʾalāḥləḥa, (D 1425) *ʾalḥalḥa* 'moisten';
ləḥluḥ 'humid, wet';
ləḥlāḥe (Gr.21) 'cooling, relief';
see also *lḥḥ*.

ləḥəlt ልሕልት (T) 'wet, humid, soft';

seems to be a wrong reading for *ləḥləḥt* (see Dillmann 30, under *ləḥluḥ*); as for the meaning 'soft', see *läḥläḥa*. M.19 renders it 'pearl'; he apparently misread Tayyä's Amh. *ləl* 'soft' (translation of G. *ləḥəlt*) for *lul* 'pearl'.

laḥama ለሐመ (K*), **lahama ለህመ** (T.Y) 'be strong, (T.Y.KG) become severe or worse (referring to a disease)';

ʾalḥama 'close, glue';
laḥum (KG) 'strong, severe (disease)';

SEMITIC: Ar. *laḥama* 'consolidate, solder, mend'. G. *laḥama* is perhaps borrowed from Ar. *laḥama* rather than being a cognate.
ETHIOPIC: Te. *läḥama* 'hold together by means of glue'.

ləḥma (*yəlḥam*) **ልሕመ** (D.Gr.21), **laḥama ለሐመ** (T.Y) 'be tender, be soft, be reduced to powder, be pulverized, be flexible, be supple, be feeble, be infirm, be moist';
ʾalḥama, causative;
ləḥum 'tender, soft, supple, weakened, feeble, (Gr.21) reduced to powder, pulverized';
ləḥmat (Gr.21) 'reducing to powder (n.), pulverizing';
ʾalḥāmi, *malḥami* (read thus instead of *ʾaḥlāmi*, *maḥlami* of Gr. 21), act. part. of *ʾalḥama*;
məlḥām 'place where one reduces to powder' (instead of *məḥlām* of Gr.21);

SEMITIC: related to Ar. *laḥma* 'languidness' (so also Amsalu 1).
ETHIOPIC: Tna. *läḥamä* 'be pulverized', *lähamä* 'be soft, be tender', Amh. *lamä* 'be pulverized, be tender', Arg. *lähim* 'soft', Har. *lēḥama* 'become soft', Gaf. *lämläm*ʷ*ä* 'soft', Gur. *lämä* 'be soft, be smooth' (Selti, Wolane also *ləmälämä*). Note that Gaf. and Gur. can go back to *lamlama*, below.

laḥaqa (*yəlḥaq*) **ለሐቀ** (K*.Gr.22) 'stick together, fasten, cling' (intr.);
malḥaq, (K) *malḥəq* (pl. *malāḥəq*) 'anchor';
malḥəq (T⁺) 'iron tripod';

SEMITIC: Ar. *laḥiqa* 'cling to'.
ETHIOPIC: Tna. *mälḥəq* 'anchor', Amh. *mälḥaq*.

laḥasa I (*yəlḥas*) **ለሐሰ**, (T) **ləḥsa ልሕሰ** 'lick, be parched (with thirst) and thrust out the tongue to lick'; (Y) *laḥasa* = Amh. *amarä* 'be pretty' is strange; possibly a misprint for *laḥaya*;
talāḥasa (Lt), *talāhasa* (M) 'move when hissing (tongue of a snake), move (scale, by counterbalance)';
ʾalḥasa (Gr.22) 'cause to lick';
taləḥsa (Gr.22) 'be licked';
laḥāsi (Gr.22) 'who licks';
ləḥus (Gr.22) 'licked';
ləḥsat (Gr.22) 'licking' (n.);
malḥasi (Gr.22) 'who gives to lick';
məlḥās (K*) 'tongue';

SEMITIC: Ar. *laḥisa* 'lick', Mh. *laḥās*, Akk. *lāšu* 'taste, lick'.
ETHIOPIC: Te. *läḥasa* 'lick', Tna. *läḥasä*, Amh.Gur. *lasä*, Arg. *lähasa*, Har. *läḥasa*; developed into the meaning 'tongue' in Tna. *mälḥas*, Amh. *məlas*, Gaf. *məlasä*. The root passed into Cushitic: Bed. *lehas*. See also *ləssän*, below.

laḥasa II **ለሐሰ**, (K*) **laḥʷasa ለጐሰ** 'murmur'; only in Jos.10:21, one of the three passages quoted by Dillmann, has *laḥasa* the meaning of 'murmur' (according to the Septuagint), but 'whet the tongue against' (according to the Hebrew text). Likewise in Ex.11:7, the Hebrew text has 'whet (the tongue)' while the Greek text has 'snarl'. Also, the meaning 'murmur' cannot easily be rendered by *laḥasa* with object suffix pronouns as is the case in Ex. 11:7 and Jos. 10:21. A meaning close to 'lick (them) to do harm' is perhaps more appropriate for *laḥasa* in these passages than 'murmur'. The same meaning can be applied to Judith 11:19;
ʾalḥasa (Lt) 'make murmur';

ETHIOPIC: for 'murmur', cp. Te. *lähasa* 'pant', and see below *laḥosasa*.

laḥasa III **ለሐሰ** (T.Y), **ləḥsa ልሕሰ** (Y) 'be chased away, be sent away, be dispersed';

ETHIOPIC: Te. *(tə)läḥasa* 'be swept away'.

laḥosasa ለሐሰሰ; see *ʾalḥosasa*;
ʾalḥosasa, (K) *ʾalḥʷasasa*, *ʾalḥʷassa*, (L) *ʾalḥosasa* 'whisper gently';
talḥʷasasa (K), same;
talḥawāsasa 'whisper gently to one another';
laḥosās, (Gr.23) *ləḥosās* 'whisper, soft whispering, style of singing';
ləḥusās (D 1425, Gr.23) 'soft whispering';
(ba-ləḥusās [Gr] 'in a low voice');
ʾalḥosāsi (Gr.23) 'who whispers';

SEMITIC: Heb. *lāḥaš* 'whisper' (v), Aram. *ləḥaš*, Syr. *ləḥeš*, Md. *lihša* 'whispering' (also *nhš* 'whisper'), Ug. *lḥš*, Akk. *laḥāšu* 'whisper' (v.).
ETHIOPIC: Tna. *loḥsäsä*, *läḥosäsä* 'whisper', Amh. *lahosas* 'whispering' (from Geez). See also *laḥasa* II.

laḥaṣa (*yəlḥaṣ*) **ለሐጸ**, (TS) **ləḥṣa ልሕጽ**, (T) **laḥaḍa ለሐዐ** 'peel, bark';
ʾalḥaṣa (Gr.24) 'cause to peel';
talaḥṣa, passive;
laḥāṣi (Gr.24) 'who peels';
laḥuṣ (Gr.24) 'peeled';
laḥṣ, (T) *laḥṣ* 'bark, rind';
laḥṣat (Gr.25) 'peeling' (n.);

SEMITIC: related to Ar. *laḥaṣa* 'extract the pith of'; perhaps also Hebrew *ḥālaṣ* 'draw off' (so also Dillmann 34), Aram. *ḥālaṣ* 'take off, undress', Syr. *ḥalleṣ* 'take spoils'.

ETHIOPIC: Te. *läḥaṣa* 'bark (trees)', Tna. *läḥaṣä*, Amh.Gur. *laṭä*, Arg. *läḥaṭa*, Har. *lēḥaṭa*, Gur. *leṭäṭä*, from *leṭä* with a reduplicated last radical; passed into Cushitic: Bil. *leheča* 'bark (a tree)'.

lāḥit ላሒት; see *(laḥaya)*, *lāḥəy*.

ləḥut ልሑት; see *(laḥawa)*, *ləḥəw*.

laḥawa (*yəlḥaw*) **ለሐወ** (Y), **lahawa ለሀወ** (T); see *lāḥawa*.
lāḥawa 'mourn for, lament, bewail, weep, grieve, groan, sigh';
ʾalḥawa, (Gr.23) *ʾalāḥawa*, causative;
ʾastalāḥawa (Gr.23) 'make weep often, weep often';
laḥāwi (fem. *laḥāwit*) 'mourner';
ləḥəw, *luḥəw* (fem. *ləḥut*) 'who mourns, grieving';
lāḥ, (T) *lāh* 'mourning, grief, dirge, (Gr.23) tears';
lāḥəwo (Lt) 'mourning, grief';
mastalāḥāwi (Gr.23) 'who makes weep';

ETHIOPIC: Te. *lāḥa (lḥw)* 'prattle', Tna. *laḥ bela* 'pester, annoy'.

laḥay ለሐይ (T) 'scarlet thread';

could it be connected with *laḥaya* 'be pretty'? See also *lay*.

laḥaya (*yəlḥay*) **ለሐየ**, (Gr.24) **ləḥya ልሕየ**, (T) **ləhya ልህየ** 'be pretty, be beautiful, be shiny, have a sheen (skin)';
(H 224 wrongly renders Amh. *wäzza* [translation of G. *ləḥya*] by 'perspire'; it also means 'be pretty');
ʾalḥaya (Gr.24), causative;
talaḥaya, (K.Gr.24) *talәḥya* 'be resplendent, adorn oneself, attire oneself';
talāḥaya (Lt) 'adorn oneself for others';
ʾastalāḥaya (Lt), caus. of *talāḥaya*;
ləḥuy 'pretty, handsome, brilliant';
laḥāy 'beautiful';
lāḥəy (fem. *lāḥəyt*, *lāḥit*) 'beautiful, handsome; beauty, splendor, brightness';
lāḥəyāt (Lt) 'beautiful things';
lāḥəyənnā (Gr.24) 'beauty';

SEMITIC: Barth 1893:3 connects the root *lḥy* with *ḥly* (with metathesis): Ar. *ḥalā (ḥly)* 'adorn', Heb. *ḥălāʾīm* 'ornaments' (going back to *ḥly*); so also Reinisch 1895:157. The connection with Ar. *laḥā (lḥy)* 'peel off', Syr. *laḥā* 'rub off' suggested by Brockelmann 1928:363 is unlikely.

ləḥda ልጎደ (Gr) 'pave, level off, make easy';
talәḥda (Gr), passive;
laḥādi (Gr), act. part. of *ləḥda*;
ləḥud (Gr), pass. part. of *ləḥda*;
ləḥdat (Gr) 'act of paving';

the meaning 'make easy' is to be identified with *ləḥda* (and, in fact, *ləḥda* could be another spelling for *ləḥda*); as for 'pave, level off', it can likewise be derived from the basic meaning 'be gentle, be easy' > 'be paved, leveled off'.

lāḫləḫa ላጎልጎ, (Y) **laḥləḥa ለሕልሐ** (should read *lāḥləḥa*) 'become weak, become slack, be soft, be loose, languish';
ʾalāḫləḫa (K*), causative;
ləḥluḥ 'soft, slack, loose, languid';
ləḥlāḫe 'weakness, softness, slackness';
ləḥləḥat (Gr.36) 'softness';
ləḥləḥənnā, see *ləḥlāḫe*;

SEMITIC: related to Ar. *laḥiʿa* 'be soft, be lax' reduced to *lḥ* in the reduplicated form *lḥlḥ* (see *lamlama* for a similar development).
ETHIOPIC: Te. *läḥ bela* 'relent', *läḥləḥa* 'be soft', *ʾalälläḥa* (from *ʾaläḥləḥa*) 'render soft', Tna. *laḥləḥe* 'be loose', Arg. *lähälläha*, Har. *laḥlaḥ bāya*, Amh.Gur. *lalla*, Amh. *ləhluh* 'soft' (from Geez); passed into Cushitic: Bil. *lāḥ y*.

lḫq, lhq, malāḫəqt መላጎቅት (T.M), **malāhəqt መላህቅት** (T reprint) 'kind of basket for food';

a plural of a singular **malḫəq*, *malhəq*.

lak"ā ለኳ, **lāk"ā ላኳ**, **lak"e ለኬ**; see *lāk"aya*.

ləkkā ልካ 'resin' (D 1426);

from Ar. *lakk*, of Middle-Indic *lakkha* origin.

lakʾa I (*yəlkāʾ*) **ለከአ** (D), **lakʿa ለከዐ** (Gr.38) 'inscribe, impress, imprint, mark, set down in writing, compose, (J) coin (money)';
ʾalkəʾa, causative;
talakʾa, passive;
lakāʾi, act. part. of *lakʾa*;
ləkuʾ, pass. part. of *lakʾa*;
ləkəʾt (Lt) 'text, original' (n);
lakʾat 'act of inscribing, impressing, recording';
malkəʾ 'form, image, figure, effigy, icon, portrait, likeness, aspect, a seal impression, kind of poetry (consisting of five verses) which eulogizes a saint by enumerating and praising the various parts of the body';
malkāʾ, *məlkāʾ* (KG) 'means of writing';

SEMITIC: SAr. (Qataban) *lkwʿ* (pl) '(schriftlich) festgelegt' (Müller).

ETHIOPIC: Tna. *läkkəʿe* 'measure', Amh.Gur. *läkka*, Arg. *likka*. For G. *malkəʾ*, cp. Tna. *mälkəʿ* 'aspect, appearance', Amh.Arg.Gur. *mälk*. The root passed into Cushitic: Dar. *likkē-su* 'measure', Al. *milk* 'appearance'. See also *lakʾa* II.

lakʾa II (*yəlkāʾ*) **ለከአ**, **lakʿa ለከዐ** 'affix, nail down, fasten to, adhere to';
talākəʾa (K) 'adhere to one another, be fastened to one another';
ʾastalākəʾa 'make adhere to one another, (Gr.492) make something adhere to oneself';
ləkuʾ 'affixed, fastened to';

SEMITIC: Ar. *lakiʿa* 'stick to'.
ETHIOPIC: Te. *läkʿa* 'fasten with nails', Tna. *läkʿe* 'hit, strike'. It is possible to connect the meanings of *lakʾa* II with those of *lakʾa* I.

lakafa (*yəlkəf*, *yəlkaf*) **ለከፈ** 'touch, smear, besmear, (K.Y) reach';
ʾalkafa 'cause to touch';
talakfa, passive;
talākafa 'touch one another, (Gr.492) come near one another';
ʾastalākafa (Gr.39) 'dash against each other';
ləkuf, pass. part. of *lakafa*;
ləkfat 'contact, touch';

SEMITIC: perhaps related to Ar. *laqafa* 'catch' (Ambros). The connection with Syr. *ləḇak* 'lay hold of, seize' suggested by Barth 1893:27 is unlikely.
ETHIOPIC: Tna. *läḳäfä* 'touch (with the tongue or the finger)', Amh. *läkkäfä* 'touch with the nose to sniff'. The connection with Te. *läkfa* 'throw' suggested by Littmann-Höfner 43 is unlikely.

lakāḫkāḥ ለካሕካሕ (D 1393. T.M) 'kind of fruit or vegetable' (Amh. *wəšəš*);

ETHIOPIC: Amh. *läkahkah* 'vine that has an edible root'.

lakaka ለከከ (T.Y.M) 'write';

probably a misprint for *lakʾa*, for which see above.

lak"ama ለኰመ (Y.M) 'hit someone's chest, hit';
ʾalk"ama 'dash against, thrust, strike, throw down, stamp the ground, hit'; note that the Amharic translation *ṣafä* 'write' given by Tayyä is wrongly copied from the line above;
lək"mat (Lt) 'act of hitting';

SEMITIC: Ar. *lakama* 'punch, strike with the fist'.
ETHIOPIC: Amh. *läkkämä*, *läk"ämä* 'punch, strike with the fist'.

lək"ənt ልኵንት 'pan, vase';

from Gk. *lekanē* 'dish, pot, pan'; see also *lək"tənt*.

laksa ለከሰ (T.M) 'swear to one another'.

ləkut ልኩት; see (*lakawa*), *ləkəw*.

lək"tənt ልኵትንት (T) 'pan, vase, pot';

variant of *lək"ənt*, above.

lakawa ለከወ 'become dull (eyes), become dim, be weak (eyes), be feeble, (Y.M) not understand, be ignorant';
ʾalkawa (K*.T) 'make dull, make dim, weaken';
ləkəw, fem. *ləkut* (Gr.37) 'weakened (eyesight), blinded, who does not see clearly';
ləkwat (Gr.38) 'weakening (of eyes)';
ʾalkāwi, *malkawi* (Gr.37) 'that weakens the eyesight';

ETHIOPIC: related to Te. *lakka (lkk)* 'be stupid'.

lākawa ላከወ (T) 'poke with a stick';

variant of *lāk"aya*; see below.

lakiwān ለኪዋን (Gr.38) 'peach'.

lakaya ለከየ (Y. H 225) 'touch, anoint';

SEMITIC: Ar. *lakiya* 'stick to'.
ETHIOPIC: Tna. *lāḳāyä* 'touch lightly, anoint'.

lāk"aya ላኰየ (T.K*), see *talāk"aya*;
talāk"aya 'quarrel with one another, dispute, discuss, wrangle, debate, contend, strive, revile, poke, reprimand, blame, (Y) importune, deride';
lāk"ā, lak"ā, lak"e 'altercation, strife, conflict';

ETHIOPIC: Reinisch 1887:252 connects it with Bil. *laġ* 'accuse, reprimand'. Fleisch 239, n. 2 thinks that the verb is a denominative.

lalla - ለለ; see *la*.

lilo ሊሎ 'vulture';

ETHIOPIC: Tna.Amh. *lila, lilo*, Te. *lilo*; also in Cushitic: Bil. *lilo*, Bed. *lalē*. See also *lolo, lulo*.

lolo ሎሎ (T) 'vulture';

see *lilo*.

lul ሉል 'pearl';

from Ar. *luʾluʾ*; also Te.Tna.Amh.Gur. *lul*, Har. *luʾluʾ*.

lulo ሉሎ (T), **lālo** ላሎ (Lt), name of Satan;

is there any connection with *lilo, lolo* 'vulture'?

lālāh ላላህ (Gr.20) 'big jar'.

lelit I (pl. *layāləy*) ሌሊት 'night';
(nəfqa lelit, manfaqa lelit 'midnight');
ʾalelaya 'spend the night (doing something), do something early in the night, rise early in the night' (denominative);

SEMITIC: Ar. *layl* 'night', SAr. (Qataban) *lyl*, Soq. *lilhe*, Heb. *layil*, Aram. *lelā, lelyā*, Syr. *lelyā*, Md. *lilia*, Ug. *ll*, Akk. *līliātu, līlātu*.

ETHIOPIC: Te. *lali*, Tna. *läyti*, Amh. *let, lelit*.

lelit II ሌሊት; see *lelaya*.

lilit ሊሊት; see *(lelaya), liluy*.

ləllāwi ልላዊ (T) 'understanding';

misprint for *ləbbāwi, labbāwi* ልባዊ ፧ ለባዊ.

lolawa I ሎለወ 'inflame, light up, kindle, make sparkle, make scintillate, illuminate, singe, scorch';
ʾalolawa (Lt), causative;

SEMITIC: related to Ar. *laʾlaʾa* 'shine, be bright' (Dillmann 53; so also Fleisch 217; note that his translation 'remuer la langue' refers to *lawlawa*, occasionally written *lolawa*).

ETHIOPIC: Tna. *läläwä* 'singe, scorch'.

lolawa II ሎለወ (T.Y) 'block up a hole, bank a fire';

seems to be opposite of *lolawa* I.

lolawa III ሎለወ (T.KG) 'separate';

secondary form of *lelaya*.

lelaya ሌለየ 'separate, disjoin, divide, distinguish, make a difference (between), segregate';
ʾalelaya, causative;
talelaya, passive, reflexive;
lelāyi (J), act. part. of *lelaya*;
liluy (fem. *liləyt, lilit*) 'separated, distinguished, segregated';
lilāy 'separation, distinction';
lelit (M) 'member of the body, joint';
taleləyo (Lt) 'separation';
malelit (pl. *malayāləy, malayāləyāt*) 'joint, limb, member of the body, sense, (T.KG) genital organs';

ETHIOPIC: G. *lelaya* is a reduplicated root *ly*; so also Te. *(ʾa)lela* 'separate, distinguish', Tna. *läläyä*. The root *ly(y)* occurs in Amh.Gur. *läyyä* 'separate, distinguish', Arg. *läyya*, Har. *läya*, Gaf. *liğğä* (for which see Leslau 1956:9). A reduplicated root also occurs in Amh.Arg.Gur. *lela* 'another, different'. For *malelit* 'joint, limb' coming from a root 'separate, disjoin', cp. Ar. *mafṣil* 'joint, articulation', from *faṣala* 'separate, disjoin'. The root also occurs in Cushitic: Sa. *layā* 'part, division'. See also *malaya*.

lly, ʾalelaya አሌለየ; see *lelit* I.

lāmā ላማ (T) 'why?';

transcription of Heb.Aram. *lāmā*.

lom ሎም (T.M) 'hyena'.

could it be a misprint for *lop* ሎፕ?

lomi ሎሚ 'lemon';

from Ar. *lūmī*: also in Te.Tna. *lomin*, Tna. also *lāmin*, Amh.Gur. *lomi*; in Cushitic: Af. *līm*, Bil. *lōmi*, Som. *līn*, Sa. *līmin*, Bed. *lemūn*. See also W. Müller, *ZDMG* (1981).400-1.

lamʾa ለምአ; see *lamʿa, lamḥa*.

lamʿa ለምዐ (D.TS), **lamʾa** ለምአ (T.Y) 'be resplendent, scintillate, shine';
ʾalmaʿa (Lt), causative;
talamʿa 'be resplendent, gleam, scintillate';
ləmuʿ (K*) 'shining, resplendent';

SEMITIC: Ar. *lamaʿa* 'shine, gleam'.
ETHIOPIC: Te. *lämʿa* 'blossom' (perhaps to be identified with *lämʿa* 'be green, be tender'; see *lamlama*), with metathesis in *läʿama* 'gain profit'; Tna. *lämʿe* 'prosper, flourish', with metathesis in *läʿamä* 'gain profit', Amh. *lämma* 'prosper, be fertile (land), shine'. See also *lamḥa*.

lamada (*yəlmad, yəlməd*) ለመደ 'be accustomed to, be familiar with, be used to, be trained, learn';
ʾalmada 'accustom, be accustomed to, be wont to, (Lt) tame';
talamda (K*) 'be a habit';
talāmada 'be accustomed to, have the habit, be accustomed to one another';
ləmād 'custom, habit, usage';
(za-ləmād 'habitual, customary');
ləmud (fem. *ləmədd* < *ləmədt*) 'who accustoms himself, accustomed, expert, usual, tamed, trained, (Lt) addicted';
ləmd (Gr.25) 'accustomed';
ləmādāwi (Gr.26) 'habitual, customary';
ʾalmādi, malmadi (Gr.26) 'who accustoms';
talmid, see below.

SEMITIC: Heb. *lāmaḏ* 'learn', *limmūḏ* 'accustomed', Syr. *lammeḏ* 'accustom', Ug. *lmd* 'learn', Akk. *lamādu* 'comprehend, learn'.
ETHIOPIC: Te. *lämda* 'get accustomed, learn', Tna. *lämädä*, Amh. *lämmädä*, Gur. *nämädä* (for *lämädä*) 'love'.

lamd ለምድ (K.KBT) 'sheepskin cloak, ornate ceremonial garment';

ETHIOPIC: Amh. *lämd*.

lāmedā ላሜዳ (T.K*) 'wooden shovel used for winnowing trampled grain';

from Amh. *lameda*; also Gur. *lameda*; perhaps from Cushitic: Had. Kam. *lamēda*. See also *lāydā*.

lamḥa ለምሐ (T.Y.M) 'become prosperous, thrive';
see *lamʿa*.

lamlama ለምለመ 'be verdant, bud, become soft, be smooth, be mild, become tender, be flexible, be fresh';
ʾalamlama, causative;
ləmlum 'soft, tender, mild, smooth, flexible, delicate, fresh, verdant';
lamlam, same;
ləmlāme 'verdure, freshness, moisture, softness, tenderness, delicacy';
malamləm, part. of *ʾalamlama*;

SEMITIC: Růžička 102 connects Ethiopic *lmlm* with PbH. *lblb* 'germinate, flourish, sprout, be green', with alternance of labials. Armbruster 27 compares Ar. *lamaʿa* 'gleam'.
ETHIOPIC: the reduplicated root goes back to *lmʾ* (ʾ = laryngeal which became *zero*) in Te. *lämläma* 'become green, sprout', Tna. *lämlämä*, Amh. *lämällämä* 'become verdant, send out shoots', Gaf. *lämläm"ä* 'tender'. The non-reduplicated *lmʿ* occurs in Te. *lämʿa* 'be green, be tender', Tna. *lämməʿe*, Amh. *lämma*, Gur. *läma*, Gaf. *lämmä*. The root also occurs in Cushitic: Qua. *lälām* (from *lmlm*) 'be verdant, be fresh', Kham. *lilem*. See also *lamʾa, lamʿa, lamḥa*.

lamama ለመመ (MA) = Amh. *näqqäsä* 'shape wood or stone, tattoo'.

lammana ለመነ 'beg';
məlammān (Gr.25) 'place where one begs'.

from Amh. *lämmänä* 'beg'; the root also occurs in Tna. *lämmänä* 'beg', Te. *ləmmano* 'begging', Gur. *lämmañ* 'beggar'.

lamənt ለምንት 'why?';

lit. 'for what?'; see *la, mən*.

lamənzuḥ ለምንዙኅ (Gr.25) 'accustomed, customary, usual';

seems to be composed of *la-* and *mənzuḥ* 'accustomed to pleasure'; see also *manzaḥa*, below.

lampā ለምፓ (T.MA) 'lamp';
lamapa (MA) 'shine, be bright' (denominative);

from Amh. *lampa* 'lamp' (a variant of *lamba*, from Ar. *lāmbā*, of Italian origin); also in Te.Tna.Gur. *lampa, lamba*, Har. *lämba*. See also *lap, lanpās*.

lampene ለምጴኔ; see *lanpene*.

lamsanyā ለምሰንያ, lamsənyā ለምስንያ (Lt) 'olive (fruit)';

from Gk. *lampsanē* 'charlock (herb)'.

lamaṣa ለመጸ, (D⁺, Gr.26) **lamḍa ለምፀ** 'be smooth, be soft, be polished, be plain, be bare, be bald';
lammaṣa, causative; also 'make slippery';
ʾalmaṣa, causative;
lamāṣi (Gr.26), act. part. of *lamaṣa*;
ləmuṣ 'smooth, slippery, soft, polished, bald, (D⁺) hard, rough' (but in the sentence quoted by Ludolf it could also mean 'slippery');

SEMITIC: Ar. *maliṣ* 'smooth', with metathesis (Dillmann 36), Heb. *mlṣ* (nifʿal) 'be smooth'.
ETHIOPIC: Te. *lämṣa* 'be smooth, be moist', Tna. *lämäṣä* 'become soft', Amh. *ləmuṭ* 'smooth, polished'. See also *lamṣ*.

lamṣ (lamḍ) ለምጽ (ለምፅ) 'leprosy, scab';
lamaṣa (T) 'become a leper' (probably denominative);
(*za-lamṣ*, pl. *ʾəlla lamṣ* 'leper', lit. 'of [who has, have] leprosy');
ləmuṣ 'leper, leprous';
lamṣāwi 'leper, leprous';

SEMITIC: Ar. *lamaz* 'white spots on a horse's lower lip' (Armbruster 35).
ETHIOPIC: Tna. *lämṣi* 'leprosy', Amh.Arg.Gur. *lämṭ*; passed into Cushitic: Al.Tem. *lämṭa*. The noun 'leper' is perhaps to be derived from *lamaṣa* in the meaning 'be bare, be bald', since the part of the body that is affected by leprosy is white and gives the impression of being bald.

lamṣidā ለምጺዳ (T) 'sap of the euphorbia'.

lənpāʾ ልንጳእ (Gr.400) 'litter, bed';
see *lanpene*.

lanpene ለንጴኔ, (J) **lanpāne ለንጳኔ**, (T) **lənpane ልንጳኔ** 'stretcher, throne, chariot, (T) headrest in the form of a half-moon, (J) tent, small tent within a bigger tent';

from Gk. *lampēnē* 'covered chariot'; also in Te. *länpäne* 'litter, tent', Amh. *lämpane, lämpäne* 'throne for the monarch or prince'. See also *lənpāʾ, lampene*.

lanpās ለንጳስ, (Lt) **lənpās ልንጳስ** 'lamp, torch, flame';
lanpasa (T) 'shine, scintillate, sparkle' (denominative);

from Gk. *lampas* 'lamp'. See also *lampā*.

lanpasa ለንጳሰ (Y.MA) 'wear a garment, wrap oneself in a garment';
lanpās (T) 'colored cloth'.

lanpewon ለንጴዎን (T.M) 'bandage, linen';
misprint for *lanṣewon* **ለንጼዎን**.

lanqā ለንቃ 'sacerdotal vestment, velvet cape formerly used by the ecclesiastics and the nobility';

ETHIOPIC: Amh. *lanqa*; see Hammerschmidt 1970: 154.

lanṣ ለንጽ, lānṣ ላንጽ 'bandage, linen, (J) shroud, belt of monks, (Sw. in D 47) priest's turban';

possibly Gk. *lention* 'cloth, towel, apron worn by monks' (Ludolf 477). See also *lanṣewon*.

lanṣewon ለንጼዎን (D.K) 'bandage, towel, linen';
see *lanṣ, lanpewon*.

lap ለፕ (T) 'lamp';
see *lampā*.

lpp, lappa ለፐ (MA) = Amh. *lämällämä* which, without a context, can mean 'become verdant, prosper, prune (a tree)';
lapā (T) 'grass', (MA) = Amh. *zär ዘር* is undoubtedly a misprint for *sar ሣር* 'grass'.

lop ለፐ (T) = Amh. *qes yohannəs* 'priest John'.

leqa ሌቀ; see *lyq*.

liq (pl. *liqān, liqānāt, liqāwənt*) **ሊቅ** 'chief, senior, old man, aged, elder, master, magistrate, learned man, presbyter';
liqa kahnāt 'archpriest, high priest';
liqa papāsāt 'patriarch, archbishop';
liqa malāʾəkt 'archangel';
liqa nafs (Gr.19) 'spiritual leader';
liqa ḥamar 'captain of a ship';
liqa ḥarā 'chief of the army';
(*sabʿā liqānāt* 'Septuagint', lit. 'seventy learned men');
liqənnā 'seniority';

derived from *ləhqa*, above. See also *loqā*.

liqā ሊቃ (T) 'precious stone';

perhaps from Cushitic: Bil. *laqāʾo* 'silver'.

loqa ሎቀ; see *lwq*.

loqā ሎቃ (T) 'elder, senior';
see *liq*, above.

laqqada I **ለቀደ** 'mock, deride';

ETHIOPIC: related to Te. *lägda* 'play, jest', Amh. *läggädä* 'make fun'; passed into Cushitic: Sa. *laged*, Qem. *lägät*.

laqqada II **ለቀደ** (T) 'exhibit to view, aspire to'.

laqqəḥa ለቅሐ 'lend';
(*zayəleqqəḥ* 'lender');
ʾalaqqəḥa 'cause to lend';
talaqqəḥa 'borrow';
(*zayətleqqāḥ* 'borrower');
laqqāḥi 'creditor, lender';
ləqquḥ (K*) 'lent';
laqqāḥ 'loan, giving a loan';
(*sabʿa ləqqāḥ* 'creditors');
ləqqāḥe 'borrowing, lending';
talaqqāḥi 'debtor';

SEMITIC: Ar. *laqaḥa* 'impregnate, conceive' (Noeldeke, *ZDMG*. 40[1886].723), SAr. *lqḥ* 'take', Heb. *lāqaḥ*, Aram. *lqḥ* (itpəʿal) 'be taken, be married', Ph.Ug. *lqḥ* 'take', Akk. *leqû*.
ETHIOPIC: Te. *ʾalaqḥa* (or *ʾalaqqəḥa*?) 'lend', Tna. *ʾaläqqəḥa*, Amh. *läqqa*, Har. *(a)lēqäḥa* (and *alēḥaqa*, with metathesis); also in Cushitic: Or. *liqē-ssa* 'lend', Qab. *liqē-ššo*, Sid. *liqī-ssi*, Sa. *liqaha*.

laqlaqa (T) **ለቅለቀ** 'cover with whitewash, plaster, overlay (with metal, wood, etc)';
ləqlāqe (K*) 'plastering, covering with whitewash';

SEMITIC: perhaps Ar. *laqlaqa* 'agitate, shake', Soq. *liqeleq* 'confuse', from a basic meaning 'mix'; possibly also Ar. *laqqa* 'lap, lick', Heb. *lāqaq*, PbH. *liqleq*.
ETHIOPIC: Te. *läqläqa* 'smear over', Tna. *läqläqä*, Amh. *läqälläqä*, Gur. *ləqaläqä*; also in Cushitic: Bil. *lalaq* (from *lqlq*), Kham. *lileq*.

laqama I **ለቀመ** (T.Y.M) 'pick, choose, separate';

ETHIOPIC: Te. *läqma* 'gather, pluck', Tna. *läqämä*, Amh. *läqqämä*, Arg. *läqqäma*, Har. *läqäma*, Gur. *läqämä*; passed into Cushitic: Bil. *laqam*, Kham. *liqem* . See also *laqama* II.

laqama II **ለቀመ** 'chew on food that is hard and makes noise when it is eaten';

SEMITIC: Ar. *laqima* 'eat, swallow up'.
ETHIOPIC: Tna. *läqämä* 'eat roasted grain', Te. *läqma* 'eat'. The root might also be identified with *laqama* I 'pick > peck, graze (as in Amharic), eat'.

laqaqa (*yəlqəq*) **ለቀቀ** (T.Y) 'shackle, bind a prisoner to his guard, (D 1426) strike through and through';

SEMITIC: Ar *laqqa* 'strike with the hand'.

laqasa ለቀሰ (K*.T.Y) 'mourn';
ʾalqasa (K*) 'cause to mourn';
ʾalāqasa 'condole with anyone, show sympathy';
talaqsa (K*) 'be mourned';
talāqasa (K*) 'mourn publicly';
ʾastalāqasa (K*) 'console';

SEMITIC: Ar. *laqisu n-nafsi* 'sad' (Dozy II 543); perhaps also Ar. *mulāqis* 'patient, who endures a lot'; a Geez form such as *ʾalāqasa* 'show sympathy, condole with someone' would mean 'help someone to endure' (Fleisch 210).
ETHIOPIC: Te. *läqsa* 'mourn', *laqsa* 'pay a visit of condolence', Tna. *ʾalqäsä*, Amh. *aläqqäsä*.

loqsā ሎቅሳ (T.M) 'empty house'.

luqās ሉቃስ (T) 'light';

proper name of the apostle Luke interpreted, with reference to Latin *lux, lucis*, as 'light'.

laqawa ለቀወ (T.Y) 'open the mouth, make the mouth wide open, (T.Y.M) yawn';
see *laqaya*.

laqaya ለቀየ (D 1393, T.Y.M), **lāqaya ላቀየ** (T) 'open, loosen';
the Amh. *lägg*^{w}*ämä* 'put on a bridle' given by T (as a translation of *laqaya*) is strange since one would rather expect 'release the bridle' for *laqaya*;

SEMITIC: related to Ar. *laqqa (lqq)* 'come loose'.
ETHIOPIC: likewise *lqq*, as in Tna. *läqäqä* 'take apart', Te. *läqqa (lqq)*, Amh. *läqqäqä*, Arg. *läqqäqa*, Gur. *läqäqä*, Har. *läqäqa* 'twist out of joint'.

laron, lāron ለሮን, ላሮን 'sea gull', (T) = Amh. *yəbra* 'mythical three-headed bird';
from Gk. *laros*, acc. *laron* 'seagull'. See also *nāron*.

lisā ሊሳ (T) 'forest'.

losa ሎሰ, lośa ሎሠ; see *lws*.

lasd ለስድ 'butter';
lasada (K*) 'suck' (denominative);

SEMITIC: Ar. *lasada* 'suck, lick'; Heb. *lāšāḏ* 'pastry' does not seem to correspond to the meaning of G. *lasd* 'butter', contrary to Dillmann 38 (followed by Buhl 391, Koehler 486, Baumgartner 509). Because of Tna. *läsdi* also occurring as *läsda*, variant of *lästa* I derived (Leslau 1958:29) Tna. *läsda* (and, by implication, also G. *lasd*) from *lästa*, name of a province south of Tigre following Coulbeaux-Schreiber 86-7: «*lästa* 'beurre frais qui n'a pas passé par le feu; cette dénomination lui vient de cette province; beurre de Lasta (en Amh. *lässəta qəbe*) parce que dans cette contrée on conserve le beurre frais, sans le faire bouillir, comme cela a lieu dans toutes les autres provinces». One might be inclined to compare Akk. *lišdu* 'cream' (also *lildu*) were it not for the doubtful meaning of *lišdu*, according to von Soden 552, under *lildu*; cp., however, PbH. *ləšaḏ* 'fat'.

lasḥa I **ለስሐ**, (L) **lasḫa ለስኀ** 'be insipid, be unseasoned, be tasteless, lose its saltiness, be flavorless, be ineffective, be inefficient, be harmless, be nonsense, be used up, be worn-out, blunder, (Lt.T.Y.M) fail (strength)';
ʾalsəḥa, causative;
ləsuḥ (fem. *ləsəḥt*) 'insipid, flavorless, tasteless, ineffective, used up, worn-out';
ləssāḥe (Gr.27) 'insipidity, flatness, foolishness, nonsense';
ləsḥat 'insipidity, folly';
ʾalsāḥi, malsəḥi (Gr.27), part. of *ʾalsəḥa*;

SEMITIC: Praetorius 1890:369 compares it with Ar. *salīḥ* 'tasteless (food)', with metathesis.

ETHIOPIC: perhaps related to Amh. *läss alä* 'become tepid, be lukewarm', or G. *ḥalaṣa* I 'be bland, lack seasoning'.

lasḥa II **ለስሐ** 'smack the lips, chew saliva making noise'.

ləssān ልሳን 'tongue, language';
(*ləssāna sabʾ*, a prayer against an evil tongue); see S. Grébaut, *Aethiopica* 3 (1936).6-12; Hammerschmidt-Six 1983:138;
(*ləssāna fəṭrat* [Lt] 'mother tongue');
(*ləssāna laṣliṣ* 'balance');
lassana (T) 'prattle' (denominative);
talassana 'babble on, talk foolishly, prattle';
ləssānāwi (K*) 'big talker';

SEMITIC: Ar. *lisān* 'tongue', SAr. *ls*$_1$*n*, Soq. *lešin*, Heb. *lāšōn*, Aram. *liššānā*, Syr. *leššānā*, Md. *lišana*, Ug. *lšn*, Akk. *lišānu*. Bittner, *WZKM* 23 (1909).144-50 derives it from *ls* 'lick', with the suffix *-ān*, for which he gives examples from Semitic and Cushitic. As for *lss*, he considers it related to *lḥs* 'lick' (see *laḥasa*, above).
ETHIOPIC: Te. *nəssal* 'tongue', also *ləsan* (Brockelmann 1908:227), Tna.Amh. *ləs(s)an*; Te. *lässäna* 'praise' (denominative); Tna. *lässänä* 'entice' could either have developed from *lässänä* 'polish' or be considered a denominative from *ləssan*; passed into Cushitic: Bil. *näsälä* 'tongue' (from Tigre).

losawa ሎሰወ (MA) 'roast';

probably misprint for *lolawa* **ሎለወ**, also rendered by Amh. *ṭäbbäsä* 'roast' in Tayyä.

laślaṣa ለጽለጸ (T.Y.MA.M) 'weigh, measure, be unsteady (scale), be inclined (scale), move to and fro';
ʾalaślaṣa, causative;
laśliṣ, (T) *ləssān zalaśliṣ* 'tongue of a scale, poise of a scale, pointer of a scale';
ləślāṣe 'fluctuation, moving to and fro, swinging';

SEMITIC: Ar *laślaṣa* 'agitate, shake'.
ETHIOPIC: Reinisch 1887:252 compares Bil. *lačač* 'stagger, hesitate'.

laṣaqa (*yəlṣəq*) **ለጸቀ** (D.T.Y.M) 'be close to, draw close, adhere, cling to, be affixed';
ʾalṣaqa, causative; also 'cling, be on the point of, be near to (as in *ʾalṣaqa la-mawit* 'he was near death'), draw near, approach';
talāṣaqa 'join one another, be side by side, be contiguous, become one, cling, stick together, be connected, stay near, adhere to, apply oneself, persevere';
ʾastalāṣaqa 'join closely, put together, unite, glue together, (Gr.493) associate oneself with someone';
ləṣuq 'adhering, adjoined, attached, connected, that clings, close to, near, borderline, continuous';
laṣq, lāṣq (Lt) 'connection, joining';
ləṣaq (ləṣq) 'inner place, secluded place (of a house)';
ləṣqat (Lt.TS) 'union, connection, bringing near, being near, annexation';
ʾastalāṣāqi, part. of *ʾastalāṣaqa*;

SEMITIC: Ar. *laṣiqa* 'adhere', SAr.(Qataban) *lṣq* 'attach oneself to' (Müller), Ḥars. *layṣeq* 'stick to'.
ETHIOPIC: Amh. *läṭṭäqä* 'be fastened, be joined'.
Cushitic: Be. *läseg* 'make stick on, paste together' is borrowed from an Arabic dialect such as Yemenite where *läsig* 'attached' occurs. See also *läṣqet*.

läṣqet, laṣqet ላጽቄት, ለጽቄት, (KG) **läṣqit ላጽቂት** 'lizard';

SEMITIC: Ar. (Ḥaḍr) *liṣqa* 'a kind of lizard', perhaps from *laṣaqa* 'cling to, be stuck to'. For the development of meaning, cp. Ar. *laḥaka* 'cleave to', and *laḥakāʾ* 'kind of lizard'.

luṣit I **ሉጺት** (T) = Amh. *däng̈äṭər* 'narrow colored stripe paralleling the wide colored stripe of a *šämma*-garment'.

luṣit II **ሉጺት**; see *(läṣaya), ləṣuy*.

läṣaya ላጸየ, (L) **läḍaya ላፀየ** 'shave';
talāṣaya 'be shaved, shave oneself';
ʾastalāṣaya, ʾalāṣaya (K*) 'cause to shave, cause to shave oneself';
ləṣuy, luṣuy (fem. *luṣit*) 'shaved';
malāṣe (malāṣi) 'razor, lancet'; the translation 'beehive' given by D.M. is strange;

ETHIOPIC: Tna. *laṣäyä* 'shave', Te. *laṣa (lṣy)*, Amh.Gur. *laṭṭä*, Arg. *laṭṭa*; also in Cushitic: Qem. Bil. *liš*, Kham. *liṭ*. The derivation of Ethiopic *lsy* from Cushitic suggested by Fleisch 206 is unlikely.

lat ለት (D 1399, T) 'the five books of Moses';

Dillmann 1399 considers it a foreign word without giving the origin. Ambros suggests to explain *lat* for *ləḏat* **ልደት** in *ʾorit za-ləḏat* 'Genesis' and used as pars pro toto.

lət ልት (K*) 'plant that grows on ash heaps and has a sticky sap that softens scabs';
from Amh. *lət*.

lita ሊተ 'for me', **lottu ሎቱ** 'for him', **lātti ላቲ** 'for her', **lotton ሎቶን** 'for them'; see *la*.

lota ሎተ; see *lwt*.

latḥa ለትሐ (T.Y.M) 'take a mouthful of liquid, (K*) blow up the cheeks' (reconstructed denominative from *maltāḥt* 'cheek');
ʾaltəḥa (K*), causative;
maltāḥt (pl. *malātəḥ*) 'cheek, jaw';

SEMITIC: *maltāḥt* is related to Heb. **maltāʿōṯ, məṯalʿōṯ* 'jawbones' (Dillmann 45). Holma 151 (following Hommel; so also Driver, *JTS* 23[1922].407) connects it with Akk. *attaʾu* < *altaʾu* 'teeth'. Driver derives Akk. *attaʾu* from *altaʾu*, from *latū* 'lacerate'. Note that von Soden 87 does not give any translation for *attaʾu* while CAD, vol. 1, II, p. 511 renders it by 'fang (?)'. Praetorius 1890:24-5 suggests Heb. *ləḥī* 'cheek' with an infixed *t*, or Ar. *lāḥa* 'shine'. Neither of these suggestions is convincing.
ETHIOPIC: Te. *məltəḥ* 'upper part of the cheek', Tna. *mätaləḥti* 'temple, side of the forehead', Amh. *mälätta* 'press one's hand against one's cheek'. See also *mlṯḥ*, below.

lataka ለተከ (MA) 'shake, stir, agitate'.

latama ለተመ (D.T.Y) 'crush, pound, refine, grind, hull grain';
ʾaltama (Gr.36), causative; also 'crush, pound, beat to death';
talatma, passive;
latāmi (Gr.36), act. part. of *latama*;

lətum 'crushed, pounded fine (flour)';
lətmat (Gr.36), verbal noun of *latama*;

SEMITIC: Ar. *latama, lattama* 'strike'.
ETHIOPIC: Te. *lättäma* 'pound', Tna. *lätämä* 'hit, bump', Amh. *lättämä* 'strike with the head, hit hard', Gur. *lätämä* 'hit, beat'.

litastrā ሊተስትራ (D 1393, T), **litostrā** ሊቶስትራ (KG) 'pavement';
see *litoṣtros*, below.

litoṣtros ሊቶስጥሮስ (D 1399), **litoṣtoros** ሊቶስጦሮስ (K*), proper name of a pavement in John 19:13;

from Gk. *lithostrōtos*, acc. *lithostrōton*, same. See also *litastrā, toləsroṭān, toləṣṭon*.

lattata I ለተተ (T.Y.K*) 'stammer, stutter, (TS.M) be mute, (Mk) be dull (knife), be lukewarm';
talattata 'stammer, stutter, falter (tongue)';
lattāt 'who stammers';
ləttut 'who stammers';
ləttāte (Gr.36, K*) 'stammering';

SEMITIC: Ar. *latlata* 'speak in an incomprehensible manner' (Dillmann 46).
ETHIOPIC: Tna.Amh. *lättätä* 'stutter', Te. *(tə)lättäta*; perhaps also Cushitic: Sa. *lät-ā* 'mute'.

lattata II ለተተ (K*) 'let the tongue hang out (animal suffering from the heat)';

ETHIOPIC: perhaps Amh. *lättätä* 'be tired (from walking)'.

leṭā ሌጣ (Lt) 'without harness or saddle (mount)';

from Amh. *leṭa*; also occurs in Te. *liṭa* 'not being saddled', Tna.Gur. *leṭa*; in Cushitic; Or.Kam. *lēṭa*.

liṭā ሊጣ (T) 'sesame';
see also *liṭos*.

loṭa ሎጠ, **loṭ** ሎጥ; see *lwṭ*.

laṭṭəḥa ለጥሐ (T.Y.K*.M) 'submit, greet, stoop, pay tribute';

ETHIOPIC: Amh. *läṭṭ alä* 'bow down, lie down, submit', Te. *läṭṭ bela* 'calm down, become silent', Tna. *läṭṭ bälä* 'take a rest, be quiet'.

liṭon ሊጦን 'litany for each day of the week, nine-part hymn in praise of Jesus, supplication, prayer';
laṭṭana (T.Y.MA) 'thank, glorify, praise';

from Gk. *litaneia* 'litany'; also in Tna.Amh. *liṭon*, Syr. *liṭaniyā, luṭaniyā*, Chr.-Ar. *lītīn*. See also *malṭana*, and Velat 175.

ləṭr I ልጥር, (T) **laṭr** ለጥር 'measure of weight'; *laṭara* (T.Y.M) 'weigh, measure' (denominative);

from Gk. *litra* 'pound'; also in Tna. *litär, litro*, Amh. *litər, litär, litro*; Tna. also *näṭri*, Amh. *näṭr* (variant of *ləṭr*, obsolete); on Ar. *raṭl*, see Landberg 1920-42:1117. See also *raṭər*.

ləṭr II ልጥር 'gum';

variant of *rəṭin*.

liṭos ሊጦስ (T) 'sesame';

see also *liṭā*.

loṭāwi (pl. *loṭāwəyān*) ሎጣዊ 'Sodomite, pertaining to Lot (biblical figure)';

SEMITIC: Ar. *lūṭī* 'Sodomite'.

lewi, in **lewāwəyān, ʾorit za-lewāwəyān** አሪት ዘሌዋውያን 'Leviticus' (the third book of the Pentateuch).

lwḍ, loḍa ሎዐ (MA) 'be the lady's companion, be a servant'.

lawh ለውህ; see *lawḥ*.

lawḥ (pl. *ʾalwāḥ*) ለውሕ, (T.Y.M) **lawh** ለውህ 'board, table, parchment';
luḥ 'plank of wood, timber';
loḥa (T.Y.TS), *loha* (T) 'write, (K) scrape, smooth' (denominative);
ʾaloha (J), causative;
talawha (Y), pass. of *loḥa*;
lawāhi (Y), act. part. of *loḥa*;
ləwəh (J), pass. part. of *loḥa*;
məlwāh (J) 'writing desk';

from Ar. *lawḥ*; also Te.Tna. *luh* 'board', Amh. *luh, luk* 'board, legal-size paper'; Amh. also *lohä* 'write'; in the other Semitic languages: Soq. *lōḥ* 'board', Heb. *lūʾḥ*, Aram.-Syr. *lūḥā*, Md. *luha*, Ug. *lḥ*, Akk. *lēʾu*.

lawāḥəq ለዋሕቅ (D 1399, K) 'intercalary month' (Amh. *paguʷmen*);

from Ar. *lawāḥiq* (Dozy).

lawala ለወለ (T.M) 'be agitated, roll around';
ʾastalāwala (D 1426) 'confuse, disturb';
mastalāwəl 'that which causes perplexity, uncertainty, embarrassment, that which causes to move restlessly';

ETHIOPIC: Te. *(tə)läwla* 'stagger'; perhaps also Amh. *a-wälawwälä* (with metathesis) 'be undecisive'. See also *lawlawa, lawaya*.

lawlawa ለውለወ 'move the tongue, stretch out the tongue, (K) yawn, gape'; the verb is occasionally written *lolawa* ሎለወ (< *lawlawa*); see Dillmann 53;
ʾalawlawa (L), causative;

SEMITIC: related to Ar. *laʿlaʿa* 'move, wag the tail' (Fleisch 217).
ETHIOPIC: Tna. *läläw bälä* 'move the tongue', Amh. *läwälläwä* 'wander about' (expressing movement), Har. *läwläw äša* 'swing'; also in Cushitic: Or. *lōl* 'move here and there', Som. *lūl* 'motion'. See also *lawala*.

lewen ሌዌን, one of the names of the fifth heaven;
see also *leweqen*.

lawəntəyos ለውንትዮስ (T) 'place of (divine) punishment'.

lewopeṭerəyā ሌዎጴጥሮያ (K*) 'smooth rock, bare rock';

from Gk. *leiopetra*, same.

lewoptərəyā ሌዎጵጥርያ (T), **liyoptərəyā** ሊዮጵጥርያ (T.M) 'container for water or beer';

probably in connection with *lewopeṭerəyā* with the possible meaning 'container made of stone'.

lwq, loqa ሎቀ (T.M) 'let go, release, let loose';

ETHIOPIC: related to Amh. *läqqäqä*.

lewqe ሌውቄ 'white poplar';

from Gk. *leukē*, same; see also *lewiqen*.

leweqen ሌዌቄን (T), one of the names of the fifth heaven;
see also *lewen, dərteqon*, and *dāriqon*.

lewiqen, lewqen, ʾilewqen ሌዊቄን ፡ ሌውቄን ፡ ኢሌውቄን 'white poplar';

from Gk. *leukēn* (acc. of *leukē* 'white poplar'). The Amh. *näčč* 'white' for *lewiqen, lewqen* in T (also M) is undoubtedly incomplete; perhaps for 'white tree'. See also *lewqe*.

lawara ለወረ (T.Y.M) 'perforate'.

liwāriqo ሊዋሪቆ (T.M) 'border, bank, shore'.

lws, losa, lośa (*yəlus, yəluś*) ሎስ ፡ ሎሠ 'knead, mingle, mix';
talosa, passive;
talāwasa 'be mingled with one another, (T) be moved, move about';
ləwwus, ləwwəs 'kneaded, mingled';
los (KG) 'dish made of crumbled bread, sauce, and butter';

SEMITIC: Ar. *lāta (lwt)* 'soak in water or in fat', Heb.Aram.Syr. *lāš (lwš)* 'knead', Md. *luš*, Akk. *lâšu*.
ETHIOPIC: Tna.Amh. *läwwäsä* 'knead', Arg. *lewwäsa*, Gaf. *liwwäsä*, Gur. *lawäsä*; also in Cushitic: Sa. *lās*.

lwt, lota ሎተ (MA) 'give a light blow, goad, send up the first shot'.

lewātā ሌዋታ, **lewātān** ሌዋታን 'sea monster';
see *lewiyātān*.

lwṭ, loṭa ሎጠ (K*.MA) 'change, put on clothes' (perhaps 'change clothes');
talawwaṭa (Lt) 'be transformed';
loṭ 'cloak, garment';
məlwāṭ (Lt) 'alternative';

ETHIOPIC: Te. *läwwäṭa* 'change', Tna.Amh. *läwwäṭä*, Arg. *lewwäṭa*, Gaf. *liwwäṭä*, Gur. *lewwäṭä*; passed into Cushitic: Bil. *lawat*, Kham. *laûṭ*. Geez also has *wallaṭa*, see below.

lawawa ለወወ (Y.K.MA) 'wrap around, twist, be evil, be impudent, be of threatening appearance, observe fixedly';
lawāw 'malignant, evil, (Lt) savage, wild';
lawāwi, same;

the original meaning 'twist' developed into 'be evil'; see *lawaya*.

lewawa ለወወ (D 1393) 'be a priest';

denominative from the proper name Levi.

lawaya ለወየ (T.Y.M) 'twist, wind, wrap around, err';
talawya, talāwaya, talwaya, passive;
məlwāy (K*) 'something that is wrapped around', that is, 'turban';

SEMITIC: Ar. *lāwā (lwy)* 'twist', Ḥars. *lewō* 'bend', Heb. *lūlāʾōṯ* 'loops, nooses', from a reduplicated *lwy* (Koehler 482); it is not to be connected with G. *malelit* 'joint, limb', as suggested by Baumgartner 504; Heb. also *liwyā* 'wreath', Akk. *lawû* 'wrap up'. Note that Koehler 475 and Baumgartner 496 also compare Heb. *lwy* 'accompany', (nifʿal) 'be joined unto', Aram.-Syr. *ləwā* 'accompany', Md. *lwa*.
ETHIOPIC: Tna. *läwäyä* 'twist', Te. *läwla* 'wind around' (from *lwlw*), *läwya* 'crooked'; also in Cushitic: Bed. *luwi* 'plait'. See also *lawawa, lawala*.

lewiyātān ሌዊያታን (T) 'sea monster';

transcription of Heb. *liwyāṯān*; also Amh. *lewatan*. See *lewātā, lewātān*.

lawz ለውዝ 'almond';

from Aram.-Syr. *lūz, lūzā* (Noeldeke 1910:43); also in Te.Tna.Amh. *läwz*, Har. *lōz* 'groundnut'. For the Aramaic origin of Ar. *lawz*, see Fraenkel 145; in other Semitic languages: Heb. *lūz*, Md. *luza*.

lwz, loza ሎዘ (T.MA) 'twist, wrap around, (K*) deviate from the road';

SEMITIC: Ar. *lāđa (lwđ)* 'turn aside', Heb. *nālōz* (nifʿal of *lwz, lāz*) 'devious, crooked'.

lay ለይ 'scarlet, scarlet thread, (T) red dye used for dyeing cloth or fly whisks';
papirā lay 'purple' (see *papirā*).

läydā ላይዳ (T.K*) 'wooden shovel used for winnowing the trampled grain';

from Amh. *layda*. See also *lämedā*.

lyly, see *lelaya*.

liyoṗtərəyā ሊዮጵጥርያ; see *lewoṗtərəyā*.

lyq, leqa (T.Y.J.M) **ሌቀ** 'become chief, become religious head, become an elder' (denominative from *liq*, above).

ʾaleqa (J), causative;
talayqa 'be appointed religious head or teacher'.

layqala ለይቀለ (T) 'polish';

misprint for *sayqala* **ሰይቀለ**.

loza ሎዘ; see *lwz*.

lozā I **ሎዛ** (T.M) 'place where one gets help';

in fact it is a place name *lozā*, Heb. *lūz* identified with *bet ʾel* 'house of God'; in Geez poetry it is identified with 'church' (see A. Grohmann, *Äthiopische Marienhymnen* 290, n. 1). See also *lozān*.

lozā II **ሎዛ, luzā ሉዛ**; see *lozān*.

lazlaza ለዝለዘ (T.Y.M) 'be sick';

ETHIOPIC: Amh. *läzällazä* 'throb with pain (finger)'.

lozān ሎዛን (D 1426, Gr.39), **luzān ሉዛን** (Gr.39) 'laudanum, the resinous juice obtained from the shrub Cistus ladaniferus'; Gr.39 has also *lozā, luzā*; so also A. Grohmann, *Äthiopische Marienhymnen*, p. 43, but on p. 290, n. 1 he considers it a place name, for which see *lozā* I, above;

SEMITIC: Ar. *lawdanūn* 'laudanum' (Dozy), *laḏun, lāḏun*, SAr. *ldn*, Syr. *laḏnā*, Aram. *lūḏnā*, Md. *ladan*, Akk. *ladinnu, ladnu*. Som. *ladin* is an Arabic loanword. For the Semitic origin of Gk. *ladanon, lēdanon*, see Masson 55, n. 3.

lazawa ለዘወ (MA) 'have difficulty in breathing, pant';

to be identified with *lazlaza*, above.

lzy, lazaya ለዘየ (T.Y.M) 'separate, (Y.M) produce saliva, drool';

in the meaning 'separate' *lazaya* is undoubtedly a misprint for *sazaya* **ሰዘየ**, *śazaya* **ሠዘየ**.

lzz, lazza (*yəlzəz*) **ለዘ** (K*) 'be somewhat moist or damp';

ETHIOPIC: Amh. *läzzäzä* 'be somewhat moist', Gur. *läzäzä* 'become flexible from being wet'; Te. *läzza* 'be soft, be smooth' is probably taken from Ar. *laḏḏa* 'be pleasant'.

M መ

-mma - መ, emphasizes the word to which it is attached, with such meanings as 'precisely, quite, then'; e.g. *kamāhu-mma* 'precisely in that way, the very same'; *wəsta matākəftihu-mma* 'upon his own shoulders'; *yəʾəti-mma* 'she herself'. It is also used with question particles: *məntənu-mma* 'what, pray?, what then?', *ʾaytenu-mma* 'where then?', *ʾəffo-mma* 'how then?'. See also *kəmma, mimma*. For more details, see Dillmann 1907: 382.

SEMITIC: SAr. *-m, -mw, -my*, Ḥars. *-me*, Ug. *-m*, Akk. *-ma*. A. Ambros suggests, with reservations, Ar. *-mma* in *ʾallāhu-mma* 'oh, Allah'.

ETHIOPIC: Te. *-mä*, Tna. *-əmmo*, Amh. *-mm* 'and, even, also, too', Gaf. *-m*, Har. *-ma* (see Leslau, *Mélanges Marcel Cohen* [1970].263-73). Dillmann 1907:382 identifies it with the interrogative *ma* 'what?'. For other suggestions, see ib. n. 1.

mi ማ 'what?' (not often used); e.g. *mi-lita walaka* 'what have I to do with thee?', *mi-ʾəgabbəro* 'what shall I do to him?', *mi-maṭana* 'how much?', *migize* 'when?', *mi-ke* 'how?'
Any part of speech prefixed by *-mi* can express an exclamation; e.g. *mi-bazḥu* 'how many they are!', *mi-ʾaddām* 'how pleasant!'. See also Dillmann 1907:335;

SEMITIC: Ar.Heb.Aram.Syr. *mā, ma* 'what?' (also used as an exclamation), Soq. *mī* 'when?', Heb.Ug.Ph. *mī* 'who?', Akk. *mā* 'what!' (with reservations, von Soden 570). See also Brockelmann 1908:326, Barth 1913:137, 140ff. For the connection between the interrogative and the exclamatory particle, see Jensen 1887:425.

ETHIOPIC: Te. *mə, mi* 'what?', Gur. *mə* in *məqar* (< *mə qar*), lit. 'which thing?'. See also *mannu, mənt, mimma*.

meʾa ሜአ; see *myʾ*.

moʾa ሞአ; see *mwʾ*.

maʾada መአደ (K*) 'measure, measure by cubit, equalize';

perhaps reconstructed by K on the basis of Heb. *māḏaḏ* 'measure' (v).

māʾədd ማእድ, (T) **māʿədd ማዕድ**, (Lt) **maʿādd መዓድ** 'table, food, banquet, meal, dish (food), Eucharistic offering';

SEMITIC: Ar. *māʾida, mayda* 'table' is rightly considered by Noeldeke 1910:54-5, and Jeffery 255 a Geez loanword as against Praetorius, *ZDMG* 61 (1907).622-3 who derives G. *maʾədd* from Ar. *māʾida*. Littmann 1964:369 derives G. *māʾədd* from *māʾəd-t* < Ar. *māʾida*.
ETHIOPIC: Te. *maʾəd* 'table', Tna. *mäʿaddi*, Amh. *mad* 'table, food', Gur. *mad* 'food'; passed into Cushitic: Bil. *mīd* 'table', Af. *mād*, Or. *māddī*. As for Be. *mēs* connected by Reinisch 1895:173 with Bil. *mīd*, it is rather borrowed from an Arabic dialect (Oman, Iraq, and others) < Persian *mīz*.

māʾəgar ማእገር (M) 'twigs that hold up the straw of the roof';

from *ʾgr*: Gur. (Soddo) *iggärä* 'bind planks for building a house', *magär* 'planks for building a wall', Amh. *magär* 'wall of poles fastened into the ground', *maggärä* 'make a trellis', Har. *migär äša* 'tie pieces of wood against a wooden frame'. The root passed into Cushitic: Kam. *meggaru-ta* 'planks for building a wooden wall', Or. *mīgara*.

muʾägəyä ሙኣግያ (T⁺) = Amh. *wäyyäw* 'oh dear!';

comes from Gk. *(mnēsthēti) mou hagie* '(remember me) oh, holy one!'; see also *maʿagəyä, mukiryä, madāsuṭā* (Hammerschmidt 1977:93).

ma›aka, ma‹aka መአከ ፡ መዐከ, (T) **mə‹ka** ምዕከ 'get angry, take offense, scold, (T.M) threaten, be hostile, be ill-disposed';
tamə›ka, tama›aka 'be threatened, be frightened'; also 'threaten, frighten';
mə›uk 'who threatens, frightened, brutal, rude, rough, angry, wild';
(*mə›uka ‹ayn* 'he who fixes his eyes');
mə›kat (K*), verbal noun of *ma›aka*;
təmə›kt, təmkə›t 'threat, anger, (K*) angry look';

SEMITIC: possibly Ar. *ma‹aka* 'rub' (that is 'do something in a rough way'), *mā‹ik* 'quarreler'.

me›ekebe‹ ሜኤኬቤዕ (T) 'mare';

a strange form; T has *makebə›* 'mule'.

m›kl, ›amā›kala አማእከለ, (T) **›amā‹kala** አማዕከለ 'place in the middle, encircle, be in mid-course';

denominative from *mā›akal* (for which see *›akala*); also in Tna. *ma›kälä* 'be in the middle'.

mā›ək"at, mā›əkot ማእኰት ፡ ማእኮት (D 787), **mā‹ək"at, mā‹əkot** ማዕኰት ፡ ማዕኮት (T) 'gift, present, (T) pledge, vow, (KG) intercession, entreaty';
see *›ak"ata*, and *māk"tā*.

ma›aktā መአክጣ, **ma›akto** መአክጦ; see *‹akaṭa*.

mə›ilu ምኢሉ (T.M) = Amh. *čəfrəgg* 'low-growing bush which is used like a brush in washing large crocks';

ETHIOPIC: perhaps Amh. *mäla* 'kind of grass or reed'.

ma›an መእን (T) 'kind of antelope';

ETHIOPIC, from Cushitic: Be. *mano* 'wolfhound'.

mā›ən ማእን, (T.M) **mā‹ən** ማዕን 'breadth, width';

ETHIOPIC: Reinisch 1890:278 connects it with Sa. *mayn* 'Fussfläche'.

mā›ənaf ማእነፍ (M), **mā‹ənaf** ማዕነፍ (T), **mā‹ənf** ማዕንፍ (T.Gr.107), pl. *ma›ānəft* (D 781,T) 'dish, plate, pan, basin, vessel used in offerings, (T.M) lid';
note that KG I has by error *ma›āfəst*.

mā›s, mā‹s (pl. *›am›əst*) ማእስ ፡ ማዕስ 'skin, hide, leather, headcover', (T+) = Amh. *dabba* 'monk's mantle of yellow leather';
ma›asa (K*) 'remove the hide' (denominative);

SEMITIC: Ar. *ma‹asa* 'rub (leather) vigorously' (Dillmann 196). The connection with Ar. *mā‹iz* 'goat, goatskin' suggested by Barth 1893:62 is unlikely.
ETHIOPIC: Tna. *ma›si* 'skin, leather', Te. *mä›as*, Amh.Gur. *mas*, Har. *mās*; also in Cushitic: Sa. *ma‹as* 'tan hide'.

mā›asurā ማአሱራ (D 177, under *məsrā*), **mā›surā** ማእሱራ (T), name of the 12th Coptic month (corresponds to G. *naḥāse*);
see *məsrā*.

mə›ət (pl. *›am›āt*) ምእት, (T) **mə‹ət** ምዕት 'hundred, century';
ma›ata (K*) 'be a hundred' (denominative);
›am›ata, (T) *›am‹ata* 'give a hundred, make a hundred';
təm›ət 'hundredfold';

SEMITIC: Ar. *mi›a* 'hundred' (on the various dialects, see Brockelmann 1908:487, Noeldeke 1910:152-3), SAr. *m›t*, Soq. *mi›e*, Heb. *me›ā*, Syr. *m(›)ā*, Md. *ma*, Ph.Ug. *m›t*, Akk. *me›atu*.
ETHIOPIC: Te. *mə›ət* 'hundred', Tna. *mə›ti*, Amh.Arg. Gur. *mäto*.

mu›at ሙአት; see *mw›*.

mā›əze ማእዜ 'when?';
mā›əze-nu, mā›əze-nu-mma 'when?';
›əska mā›əze(nu) 'till when?, how long?';
›əmmā›əze 'how long since?';
la-mā›əze 'for what time?';
›i-mā›əze 'at no time, never';

lit. 'what now? > when?'; from the interrogative *m* (see *mi*) and *yə›əze* 'now'. Littmann 1964:372 analyzes *mā›əze* as *mā-gize* 'what time?'.
ETHIOPIC: Te. *mä›aze, ma›əz* 'when?', Tna. *mä›az, mä‹az, ma‹aze, ma‹ze, mä›as*.

mā›zana ማእዘነ (Y), **mā‹zana** ማዕዘነ (T.M) 'hide, conceal';
›amā›zana (Y), *›amā‹zana* (H) 'divide';

the meaning 'divide' seems to be a denominative from *mā›əzən* 'angle'; cp. also Tna. *(tä)mazänä* 'divide'. The meaning 'hide' could go back to a meaning 'put something in a corner'.

mā›əzən, mā›əzan, mā›əzənt, mā›əzant ማእዝን ፡ ማእዘን ፡ ማእዝንት ፡ ማእዘንት 'corner, angle, border (of garment)';
see *›zn*.

me‹a ሜዐ; see *my‹*.

***mə‹a**, in **tamma‹a** ተምዐ; see *m‹‹*.

mi‹ā, me‹ā ሚዓ ፡ ሜዓ, (M) **mi‹** ሚዕ, (T+) **me›ā** ሜአ 'oil of myrrh, stacte, (T+.M) perfume';

from Ar. *mī‹a* 'oil of myrrh'; also Te. *mi‹a* 'storax', Amh. *mi›a*.

m‹‹, tamə‹ə‹a ተምዕዐ, **tamma‹a** ተምዐ, (T) **tamma›a** ተምአ 'be angry, rage, be enraged, be indignant, be irritated';
›ama‹ə‹a, (Gr.107) *›ama‹a* 'irritate, provoke to anger, provoke, inspire anger, enrage';
tamā‹ə‹a 'be angry at one another';
›astama‹ə‹a (Lt) 'provoke to anger';
›astamā‹ə‹a, caus. of *tamā‹ə‹a*; also 'bear a grudge';
mə‹u‹ 'angry, enraged, irritated, indignant';
ma‹at, ma‹āt 'anger, wrath, rage, indignation, irksomeness, calamity, scourge, great number';
(*rəḥuqa ma‹at* 'long-suffering, forbearing');
(*nuḥa ma‹at* 'long-suffering, forbearance, patience');
təm‹ə‹at 'anger, indignation';

ETHIOPIC: a noun developed from the root *m‹‹* in Te.Tna. *mä‹at* 'anger, rage, punishment', Gur. *ma›at, mat* 'rage, anger', Amh. *mä›at* 'calamity, scourge'. The root took the meaning of 'many, a lot' in Tna. *mä‹at*, Amh. *mat*, G. *ma‹at*. A denominative is formed in Tna. *mä‹atä* 'flagellate', Gaf. *(tä)mačä* 'get angry', Gur. *ma›ačä, mačä*. The connection with the noun for 'intestines' (Heb. *me‹-ayim*) suggested by Praetorius 1890:26 is unlikely. The noun passed into Cushitic: Bil. *ma›at* 'God's punishment'. See also *‹attama, ma‹attəm*.

mā‹əbal ማዕበል; see *‹abbala, ‹abala*, and *m‹bl*, below.

m‹bl, ›amā‹bala አማዕበለ 'dash (waves), sweep across, cause waves to rise, inundate';
tamā‹bala (Gr.106) 'become raging (sea)';

denominative from *mā›abal* 'wave', for which see *‹abala*.

ma‹ada, mə‹da *(yəm‹əd, yəm‹ad)* መዐደ ፡ ምዕደ 'counsel, warn, exhort, admonish';
tamə‹da, passive;
tamā‹ada 'counsel one another, exhort one another, warn one another';
ma‹ādi, act. part. of *ma‹ada*; also 'advisor';
mə‹ud (K*), pass. part. of *ma‹ada*;
mə‹dat 'exhortation, admonition, advice';
mə‹dān 'admonition, exhortation, religious instruction, homily, discourse';

SEMITIC: Soq. *ma‹ad* 'intend' (for which see Johnstone 1977:87). Among the various comparisons suggested by Dillmann 210 the root *w‹d (y‹d)* 'promise' (with alternance *m:w*) is the most acceptable.
ETHIOPIC: Te. *mä‹ada* 'admonish, warn, advise', Tna. *mä‹adä*; Amh. *mə›dan* 'advice, counsel, exhortation' is taken from Geez.

mā‹ədan (pl. *ma‹ādən, ma‹ədanāt*) ማዕደን (K.Lt) 'mineral, mine';

from Ar. *ma‹din* 'mineral, mine'; also in Amh. *ma‹əddən*, Som. *ma‹din*.

mā‹ədot ማዕዶት; see *‹adawa*.

m‹dw, ›amā‹dawa አማዕደወ (Y) 'observe, watch';

gives the impression of being a denominative of *mā‹ədot*, above, but the meaning 'observe, watch' given by Y is strange, unless the original meaning is 'look across at something > observe'.

mā‹əfar ማዕፈር (Gr.109) 'son-in-law'.

ma‹āgəyā መዓግያ (T) 'fiery, of fire';
see *mu›āgəyā*, above.

m‹kbt, ›amā‹kabata አማዕከበተ 'make double, duplicate';

denominative from ***mə‹kəbit**, metathesis of *mək‹abit*, for which see *ka‹aba*, above. Note that *›amā‹kabata* quoted by Dillmann 868 occurs only in Job 42:10, while the Asmara Bible edition has *›amak‹aba*, for which see *mk‹b*, below.

mā'akak **ማዕከክ**; see *'akaka.*

mā'ākt **ማዓክት** (OT) 'water jug, laver';
in 2 Kings 8:8 quoted by OT 572 the noun is *ma'ākakt*, and not *mā'ākt.*

mā'akaṭ **ማዕከጥ**, **ma'akṭo** **መእክጦ**; see *'akaṭa.*

ma'ala I *(yəm'al)* **መዐለ** (K*) 'be haughty, commit an injustice, do a wrong, deny, disown';
'am'ala (K*), causative;
mam'əli, mam'əl (K*), part. of *'am'ala*;
a secondary form of *m'ly*, below.

ma'ala II **መዐለ** (Lt) 'spend the day' (used in greetings);
denominative from *ma'alt*, below.

mā'alo **ማዕሎ** (T) = Amh. *doma* 'digging tool with a wooden handle';
gives the impression of being an instrumental of **'lw.*

mu'āl **ሙዓል**; see *wa'ala.*

mā'alet **ማዕሌት**; see *'alaya.*

ma'alt, mo'ālt (pl. *mawā'əl*) **መዐልት ፡ ሞዓልት**, (T) **ma'alt** **መአልት**; see *wa'ala.*

m'ly, tamā'laya **ተማዕለየ** 'rebel, conspire, plot, (T) goad, urge on';
'amā'laya (T.M), same; also causative;
mam'əlāy, mamā'əlāy, mam'ali, mam'əli 'tyrant, usurper, rebel, one who subverts';
denominative from *mā'alet*, for which see *'alaya.* See also *ma'ala* I.

ma'ama **መዐመ** (T.Y.M) 'fear, be frightened, regret';
metathesis of *mamma'a*, below.

mā'ano **ማዕኖ** (T) = Amh. *däggä sälam* 'a building to the left of the western entrance to a church where a meal is served for the clergy immediately after Mass, (KG) place where people assemble'.

mə'na **ምዕነ** (T.M) 'be muddy, be marshy, be slimy, (Gr.106) rot';
mə'no, mā'əno, (K) *mə'no, mā'əno* 'mud, mire, (Gr.107) dung, (Sw. in D 120, under *ḥazḥaz*) marsh, marshland'.

ma'anbəṭ **መዐንብጥ** (T), **ma'anbəṭā** **መዐንብጣ** (Lt) 'food, rich sweets';
is strange in comparison with *ma'ānṭ* (see *'anaṭa*). Could it be identified with *ma'ānṭ*, below, with an inserted *b*?

mā'ənaq, mā'ənq I (pl. *ma'ānəq*) **ማዕነቅ ፡ ማዕንቅ** (Sw.in D 991) 'turtledove, (T+) locust-eating crane'.

mā'ənaq, mā'ənq II **ማዕነቅ ፡ ማዕንቅ** (Sw.in D 991,T) 'small pitcher used by young children fetching water'.

ma'ānṭ **መዓንጥ**; see *'anaṭa*, and *ma'anbəṭ*, above.

m'qb, 'amā'qaba **አማዕቀበ** 'give in safekeeping, deposit, entrust, watch over';
mə'qəbənnā 'pledge, guardianship, charge, protection';
(*mə'qəbənnā nəwāy* 'deposit');
the verb is a denominative from *mā'əqab*; see *'aqaba.*

m'ql, 'amā'qala **አማዕቀለ** (T.TS) 'gather, collect, (KG) dip';
denominative from *mə'qāl*; see *'aqala.*

m'qṭ, 'amā'qaṭa **አማዕቀጠ** (T) 'do in turn'.

ma'aqṭa **መዐቅጠ** (L), **maqṭa** **መቅጠ** (L); see *'akaṭa.*

ma'ār, ma'ar **መዓር ፡ መዐር** 'honey, honeycomb';
(*ma'āra gadām, ma'āra ṣadanā* 'wild honey');
(*ma'āra gərā* 'wax', lit. 'sweetness of the honeycomb');
tamə'ra (Lt) 'be filled with scent';
'am'ara 'sweeten with honey';
SEMITIC: the connection with Heb. *ya'ar* 'honeycomb' suggested by Dillmann 207 (and taken up by Appleyard 29) is unlikely.
ETHIOPIC: Te.Tna. *mäʿar* 'honey', Amh. *mar*, Har. *mār*, Gur. *ma'ar.* For *ma'āra ṣadanā*, cp. Tna. *ṣädenay mäʿar.* See also *m'r'r, m'rr.*

mə'r (pl. *mə'rāt, mə'rātāt*) **ምዕር** 'moment, time';
mə'ra 'once, at once, at one time, a while, for the present, just now, presently';
mə'ra dāgma 'another time';
mə'ra ... mə'ra 'at one time... at another';
mə'ra... wamə'ra 'one time...and another time';
bamə'r 'in a moment, once, all at once, at once, suddenly, in an instant';
bazəntu mə'r 'this once';
lamə'r 'for a moment';
la'anta mə'r 'in a moment';
ḥadāṭa mə'ra, mə'ra ḥadāṭa 'for a little time';
'əmmə'r lamə'r 'now and then, separately';
SEMITIC: the connection with Ar. *marra* 'time, turn' suggested by Dillmann 206 is doubtful.
ETHIOPIC: probably to be identified with Cushitic: Sa.Af. *mār* 'spend the time', Som. *mar* 'moment'.

mə'rā **ምዕራ** (T.M) 'earthenware tripod on which a cooking pot rests above the fire';
see also *marā'* (under *mar'a*).

mə'ro **ምዕሮ** (Lt) 'measure of cereal';
ETHIOPIC: Tna. *mə'ro*, same.

ma'ār'ara **መዓርዐረ** (Gr.106) 'become sweet like honey';
'am'ar'ara, (Gr.106) *'amā'ar'ara* 'sweeten, be sweet, find pleasure';
ma'ar'ir (fem. *ma'ar'ār*) 'sweet, sweet-tasting, honey-sweet';
ma'ar'er (T) 'perfume';
mə'ər'āre (Gr) 'sweetness of honey';
mə'ər'ərannā 'sweetness';
from *ma'ār*, above, with reduplication of the last two radicals. See also *m'rr.*

mə'rāf "est ainsi dénommé 'chapitre' (sous-entendu du Deggua), parce qu'á l'opposé *des autres livres de chant* il ne peut être employé seul: le recours au *Deggua* étant absolument indispensable et réciproquement le *Deggua* ne pouvant être utilisé sans le recours au *mə'rāf*" (Velat 50, 679ff). See *'rf* I.

m'rr, 'amā'rara **አማዕረረ** 'sweeten';
ma'arir 'sweet' (D 207, under *ma'ar'ir*);
denominative from *ma'ār* 'honey' with reduplication of the last radical; cp. also Tna. *ma'rärä* 'collect the honey from a beehive'.

mā'rata **ማዕረተ** (T.M) 'cover, cover with a veil';
mā'art (T) 'head cover';
ETHIOPIC: perhaps Te. *mə'rät* 'treasure', that is, 'something hidden or covered', or would it be a misprint for *mā'əfart* (see *'afara*)?

m'ry I, **'amā'raya** **አማዕረየ** (T) 'equalize, arrange, do well';
denominative from **mar'āy*, from *'araya*; also Tna. *ma'raya* 'equalize'.

m'ry II, **'amā'raya** **አማዕረየ** 'prophesy, foretell, predict';
undoubtedly in connection with *mry*, below, augmented by *'*.

m's, tamo'asa **ተሞዐሰ** (MA) = Amh. *balämʷal honä* 'be a favorite', translated wrongly in MA 92 'être habile, adroit, capable' as if it were *balämʷaya (balämuya).* In view of Amh. *masä* 'be clever, be cunning', the Amharic translation of *tamo'asa* should have been *balämʷaya* 'skillful, handy'.

mā'aṣo, mā'aṣut, mā'aṣot **ማዕጾ ፡ ማዕጹት ፡ ማዕጾት**; see *'aṣawa* I.

ma'at, ma'āt **መዐት ፡ መዓት**; see *m'*.

m‹tb, ›amā‹taba **አማዕተበ** 'make the sign of the cross, cross oneself, put a cord around the neck indicating adherence to Christianity, seal';
tamā‹taba (M), passive;

denominative from *mā‹ətab*; see *‹ataba*.

ma‹attəm, ma‹āttəm **መዐትም ፡ መዓትም**; see *‹attama*.

ma‹awa **መዐወ** (K*) 'be humid, be wet, be moist, be supple';
›am‹awa (K*), causative;

related to *məhwa, (my‹) me‹a*, below.

mə‹wān **ምዕዋን** 'north side, south side, (OT) southeast';

for the same noun expressing different directions, see *dabub, ›azeb, samen*.

mə‹za, ma‹aza *(yəm‹az)* **ምዕዘ ፡ መዐዘ** 'smell sweet, smell, be fragrant, emit a good odor';
›am‹aza 'fill with odor, emit a good odor, perfume, scent';
tamə‹za, tama‹aza 'scent oneself, inhale a smell, have fragrance, be filled with fragrance, be scented';
ma‹āzi, act. part. of *mə‹za*;
mə‹uz 'fragrant, odoriferous, sweet, that has a good smell, gracious, pleasant';
(*mə‹uza* 'pleasantly, sweetly');
ma‹azā 'scent, savor, sweet odor, perfume, smell, fragrance';
mə‹zat (Gr.108) 'perfume';
›am‹əzo 'fragrance';

ETHIOPIC: Tna. *mā‹azā* 'be fragrant, be tasty', *mā‹aza* 'savor, fragrance', Amh. *mazä* 'be fragrant', *maza* 'fragrance'.

mə‹zāl **ምዕዛል** 'chant in the *‹əzl* mode' (Dillmann 1002, adding "ut videtur"), 'une récitation forte, *recto tono* d'un Psaume ou d'un Cantique des Prophètes, faite *alternativement*, soit par un chantre et tout le *choeur*, soit par la partie droite et la partie gauche du choeur' (Velat 468);

see also *‹əzl*, above.

m‹zr, tamā‹zara **ተማዕዘረ** 'brighten up under brilliant rays';
›amā‹zara 'cause to brighten up, illuminate';
mə‹zār (KG), *mā‹zar* (T) 'light (n), brilliant ray';
denominative from *mā‹əzar*; see *‹zr*.

meba **ሜበ, mibat** **ሚበት**; see *myb*.

mabā›, mubā› **መባእ ፡ ሙባእ**; see *bw›*.

mab‹al **መብዐል**; see *b‹l* I.

mabāḥt **መባሕት**; see *bwḥ* II.

mabāki **መባኪ**; see *bakaya* I.

mbk"ḥ, ›amabk"əḥa **አመብኵሐ** (Lt), **›amabkuha** **አመብኩሀ** (MA) 'blow on a fire to activate it'; see *bak"ḥa*.

mabbala **መበለ** 'rule, domineer, exercise authority, wield power, (Sw. in D 183) behave arrogantly';
›amabbala, causative;

ETHIOPIC: Dillmann 182 considers it a denominative from **mbl < b‹l* (see *bə‹la* I, above) > *bl*; so also Praetorius 1890:30.

mabāllənnā **መባልኘ**; see *maballat*.

maballat **መበለት** 'woman who has no husband, nun (often a woman who does not remarry becomes a nun), widow, poor (for 'nun, monk' and 'poor', cp. Te. *mänkäsä* 'be poor' from *mänäk"se* 'monk'), (T.Sw. in D 486) dissolute, promiscuous' (a widow deprived of her livelihood sometimes becomes a prostitute);
mabāllənnā 'widowhood';

ETHIOPIC: Te. *mäbäl* 'widow', *mäbəl* 'widower', Te. *mämbäla, mänbäla, mäbbäla* 'remain a widow(er)', Tna. *mäbällät* 'widow, nun', Amh. *mäbällät* 'nun, widow who lives alone', *ämmäbällät* 'widow who lives alone'.
Dillmann 486 derives it from a non-existing root *bll* 'separate', a root that could explain Te. *mäbäl, mäbbäla*, but G.Tna. and Amh. could better be explained through *blt* (see *balata*) 'separate, render lonely'.

mabara **መበረ** (T.M) 'dig' (denominative from *mabāro*);
mabāro (T.M) 'means of digging (hoe, spade)';

ETHIOPIC: Tna. *mäbaro* 'hoe', from *baräwä* 'dig'; passed into Cushitic: Sa.Af. *mabāro* 'hoe'. The derivation from the root *bʾr* (Arabic) 'dig a well' suggested by Reinisch 1890:257 is unlikely.

mabrā **መብራ** (T.M) = Amh. *alama* 'flag, signal, aim, goal';

has the appearance of an Amharic form from *bärra* 'shine'.

mabārdin **መባርዲን**; see *bārid*, above.

mabārt **መባርት** (Sw. in D 1394) 'kind of animal'.

made, madew **መዴ ፡ መዴው** 'ford';

borrowed from Amharic where the noun is *mädi*, possibly a dialectal variant of *mado(t)*.

madaba **መደበ** (MA) 'build a wall (of stones or bricks)';
madab 'base, socle, projection, wall, (T.M) elevated place, seat, stool, platform';

ETHIOPIC: Te.Tna. *mädäb* 'raised part of the floor for sitting or sleeping', Gur. *mädäb*, Arg. *nädäb* 'sleeping place made of masonry', Har. *nädäba* 'raised seat', Amh. *mädäb* 'stall for merchandise, bench of stones and mud built against the inside wall of the house'; passed into Cushitic: Kam.Had. *mädäba*, Or. *madabī*.

madebabālu **መዴባባሉ**; see *madebālu*.

madbala **መድበለ** 'come together, gather';
›amadbala, causative;

denominative from *madbal* (see *dabala*); also in Amh. *mädäbbälä* 'gather'.

madābəl I **መዳብል** (Lt) 'arrows'.

madābəl II **መዳብል** (T) 'leather thong used in fastening loads to the backs of beasts of burden';

from Amh. *mädabəl* 'packing strap or rope'.

madebālu **መዴባሉ** (T), **madebalu** **መዴበሉ** (Gt) 'magician, witchdoctor';
madebabālu (T+), same.

madabbər **መደብር** (KBT 123) 'place where many people gather, place where assemblage of objects is arranged';

ETHIOPIC: Amh. *mädbära*, same, from *däbbärä* 'pile, heap up', Tna. *däbärä*. G. Salinger suggests a borrowing from Ar. *mudabbar* 'arranged'.

madbarā, madbərā **መድበራ ፡ መድብራ** 'wilderness';

transcription of Heb.Aram. *midbār*.

madbərayṭəs **መድብረይጥስ** (T.M) 'wilderness';

from Gk. *madbarītis* 'Desert Region', from Heb. (Aram) *midbār*.

madada **መደደ** (Sw. in D 1394) 'hit, (Gr) execute, (K*) spread, level';
madādi (Gr) 'executioner';
məmdād (Gr) 'place of execution, place of corporal punishment';

the basic meaning is perhaps 'spread, level > *flatten by cutting down the uneven places > hit, destroy, execute' (for the passage of meanings, cp. Ar. *basaṭa* 'spread', Iraqi Ar. *busaṭ* 'flagellate'; suggestion made by Ambros).
SEMITIC: Ar. *madda (mdd)* 'spread', Ar. *mudd* 'measure' (n), SAr. *md-t* 'period of time', Heb. *mādaḏ* 'measure', *(hiṯ)moḏeḏ* 'stretch out upon', Ug. *mdd* 'measure', Akk. *madādu*.

ETHIOPIC: Amh. *mädämmädä* (reduplicated root *mdd*) 'level, flatten, cut down one after another (trees), destroy', Tna. *mädmädä* 'level, flatten', Te. *mädda (mdd)* 'spread, stretch, attack'.

mudād, modād **ሙዳድ ፡ ሞዳድ**; see *(wdd), mawdad*.

madfə‹ **መድፍዕ** (T.Lt) 'cannon';

from Ar. *midfa‹* (for which see Ayalon, Index, p.153); also in Tna. *mädfə‹*, Amh. *mädf*.

madāhəmt **መዳህምት** (D 1394), for *madāməḥt, madāməḥt*, for which see *damḥa* II.

madḥa (one would expect *madḥa*) **መድሐ**, (T.Y.M) **madha** **መድሀ** 'grind grain, scrape clean';

denominative from *madḥe*; see *daḥaya*.

madoke **መዶኬ** (T) = Amh. *amädmado* 'kind of plant'.

madlo **መድሎ, madlot** **መድሎት**; see *dalawa* I.

madlut **መድሉት**; see *dalawa* I, II.

madalhəmā **መደልህማ** (T) 'darkness';

SEMITIC: Ar. *dalham* 'dark', *idlahama* 'become dark'. W. Müller suggests a borrowing from Ar. *muẓallima*, dialectally *muḍallima* 'dark'.

mdlw, ʾamadlawa አመድለወ (T) 'act as a hypocrite';
tamadlawa (T) 'be hypocritical';

denominative from **madlot, madlawi*; see *dalawa* II.

madāləw መዳልው; see (*dalawa* I), *madlot*.

madməḥ መድምሕ, madməḫ መድምኅ; see *damḥa* II.

madinā መዲና 'city, seat of a ruler';

from Ar. *madīna* 'capital city'; also Tna.Amh. *mädina*.

mədāqq", mədāqq"ā ምዳቍ ፤ ምዳቋ, (T) **mədāqqo ምዳቆ** 'gazelle, antelope';

ETHIOPIC: Tna. *medaq, maydaq"* 'small gazelle', Amh. *midaqq"a* 'gazelle'.

mudāq ሙዳቅ; see *wadqa*.

mdqḥ I, ʾamadqəḥa አመድቅሐ, (MA) **ʾamadqəha አመድቅሀ** 'do, work';

perhaps denominative from *madqəḥ* 'awl, hammer', and *ʾamadqəḥa* would then mean 'make hammers, awls, and so on'; see *daqḥa* I.

mdqḥ II, **madqəḥa መድቅሐ** (Gr.113) 'consecrate';

denominative from *madqəḥ*; see *daqḥa* II.

madar መደር (M) 'litter, stretcher'.

mədr (pl. *mədrāt, ʾamdār, ʾamdārāt*) **ምድር** 'earth, ground, soil, field, country, land, territory, district, region, floor (of a house), bottom (of a pit)';
mədrāwi 'earthly, worldly, of earth, terrestrial being';
madara (K*) 'be wide, be long, (Lt) be stretched out, be extended, be expanded' (denominative);
maddara (Gr.112) 'create the earth' (denominative);
tamadara (Lt), same as *madara*;

SEMITIC: Ar. *madar* 'clods of earth, mud', SAr. *mdr* 'territory, ground', Mh. *medēr* 'sun-dried brick', PbH. *meḏer* 'clod of earth', Syr. *meḏrā* 'clod, soil'. Note that while von Soden 651 renders Akk. *midru* by 'eine Art Land' and compares it with G. *mədr*, CAD 10, 2, p.48 states 'meaning uncertain'. As for *midirtu* 'Gartenbeet' (von Soden 650), CAD 10, 2, p.48 gives a variant *miṭirtu* 'a type of field or orchard, characterized by a special irrigation system'.
ETHIOPIC: Te.Amh.Gur. *mədər* 'soil, earth', Tna. *mədri*. See also *madrawa, ʾəm(m)ədru*.

medargu ሜደርጉ (T.M) 'tweezers, pincers';
see also *dargu*.

madrawa መድረወ (K*) 'put into the ground';
ʾamadrawa (K*.MA), causative;

denominative from *mədr*.

madāsuṭā መዳሱጣ (T) 'pertaining to flame, epithet of Christ, (T) cry of woe';

comes from Gk. *(mnēsthēti) mou despota* '(remember me) oh, Lord!'; see also *muʾāgəyā, mukiryā*.

mādāy ማዳይ (D 1401,T), **madəyā, madəyo መድያ ፤ መድዮ** (T), **mādəyo ማድዮ** (K) 'garment, shirt, (K) outer garment, honorific garment', (KG) = Amh. *čufa* 'gold or silver bracelet given warriors to wear on the arm as a military decoration';

transcription of Heb. *mad* 'cloth, garment'.

madəyo መድዮ (T) = Amh. *čäffe* 'slightly marshy meadow';

one wonders whether there is not some confusion in the Amharic renderings *čufa* and *čäffe* for *madəyo* (see *mādāy*, above).

mudāy ሙዳይ, modāy ሞዳይ; see *wadaya*.

madyām መድያም; see **dym*.

maḍḍa መፀ; see *mḍḍ*.

moḍa ሞፀ; see *mwṣ* II.

moḍāʾ ሞፃእ, muḍāʾ ሙፃእ; see *waḍʾa*.

mḍḍ, maḍḍa, maḍaḍa *(yəmḍəḍ)* **መፀ ፤ መፀፀ** (T.Y.K*) 'ferment, be acid, be sour';
ʾamḍaḍa (Gr.118), causative;
məḍuḍ (Gr.119) 'fermented, sour';
maḍiḍ, fem. *maḍḍāḍ*, (T) *maṣiṣ* 'acid, sour, (T) angry, ill-tempered, rapacious';
maṣāṣā, (Lt) *məḍāḍ* 'vinegar';
məḍḍat, verbal noun of *maḍḍa*;

SEMITIC: Ar. *maḍaḍ* 'sour milk', Heb. *maṣṣā* 'unleavened bread'.
ETHIOPIC: Tna. *mäṣäṣä* 'be acid, be sour', *mäṣiṣ* 'vinegar', Te. *mäṣṣa* 'be acid, be sour', Amh. *mäṭṭäṭä, mäṣṣä* 'turn sour'; passed into Cushitic: Bil. *maṭāṭā* 'vinegar'. See also *maṣawa*.

maḍiḍ መፂዕ (KG) 'dark leather';
see *məṣiṣit*.

moḍaf ሞፀፍ, muḍāf ሙፃፍ, moḍaft ሞፀፍት (pl. *mawāḍəft*); see *waḍafa* I.

moḍafa ሞፀፈ (Gr.119) 'hurl with a sling';
ʾamoḍafa (Gr.119), causative;
tamoḍafa (Gr.119), passive;
tamawāḍafa (Gr.119) 'throw at one another with slings';
moḍāfi (Gr.119), act. part. of *moḍafa*;

denominative from *moḍaf*, above.

məḍrārohi ምፅራርሂ (T) 'mirror, glass, piece of glass';
(note the misprint *məʿrārohi* **ምዕራርሂ** in M 113).

maḍaw መፀው 'season of flowers, spring, season after the rains (September-December)';
maḍawa, maṣawa (T.Y) 'pass the season of *maḍaw*';

ETHIOPIC: Tna. *mäṣäw* 'season of flowers' (for which see Coulbeaux-Schreiber 194), Amh. *mäṣäw* 'season after the summer rains' (from Geez); also in Cushitic: Bil. *mašuw*, Qem. *mäšwa*, Qab. *mašuw*, Or. *ōmiša*. The Cushitic forms were borrowed by Har. *ōmiš* 'harvest', Gur. *mäšä*, name of the fourth month. On the confusion in the terminology concerning the seasons of the year, see *ḥagāy* in Dillmann 130.

mofi ሞፊ (T); see *wfy*.

mafde መፍደ; see *fadaya*.

mofada ሞፈደ (MA) 'dig';

misprint for *mofara* **ሞፈረ**, denominative from *mofar* 'beam of the plough' (see *wafara* I).

maflas, maflus, maflәs መፍለስ ፤ መፍሉስ ፤ መፍልስ 'wild boar';

ETHIOPIC: Te.Tna. *mäfläs* 'wild boar'. Hommel 385 gives it an original meaning 'umher schweifend, wild', deriving it undoubtedly from *falasa*.

mofar, mufār, mofart (pl. *mawāfər*) **ሞፈር ፤ ሙፋር ፤ ሞፈርት**; see *wafara* I.

mafaṭ, mafṭ, moft, mofaṭ, mafiṭ መፈጥ ፤ መፍጥ ፤ ሞፍጥ ፤ ሞፈጥ ፤ መፈጥ; see *wafaṭa*.

mogəʾ, mogāʾ, mugāʾ (pl. *mawāgəʾ*) **ሞግእ ፤ ሞጋእ ፤ ሙጋእ**; see *wagʾa*.

maggaba መገበ 'steer, be a steward, direct, manage, administer, be in charge of, maintain, surround to protect, protect, (K*) feed';
ʾamaggaba 'appoint a guardian, appoint an administrator or an overseer, place in charge of';
tamaggaba, pass. of *maggaba*;
maggābi 'administrator, guardian, steward, manager, prior (of a community), purveyor, one who is in charge, officer, prefect';
(*maggābe ḥamar* 'captain of a ship');
məggub, pass. part. of *maggaba*;
məgb, (Gr.114) *magb* 'guardianship, stewardship, tutelage, management, ministry, administration, office, function, duty';
məgbat, verbal noun of *maggaba*;
məgbot 'mandate, administration, tutelage';
məgbənnā, (Gr.114) *magbənnā* 'administration, management, guardianship, mandate';
ʾamaggābi, part. of *ʾamaggaba*; also 'guardian';
ʾamaggəbo 'mandate';

ETHIOPIC: Tna. *mäggäbä* 'feed', *mäggabi* 'steward, manager', Amh. *mäggäbä* 'feed', *mäggabi* 'housekeeper, steward', Gur. (Soddo) *məgb* 'food'. The connection with Te. *mägba* 'be in the middle' suggested by Littmann-Höfner 142 (followed by D. Cohen 1976:105 who connects it with the root *gwb*) is unlikely since G. *maggaba* does not mean 'surround (umgeben)', but 'surround to protect'. See also *maggābit*.

maggābit መጋቢት, seventh Ethiopian month (10 March-9 April);

ETHIOPIC: Tna.Amh. *mäggabit*, Gur. *maggābit*. Conti Rossini 1923:376 rightly connects it with *mgb* (see *maggaba*, above), that is, 'the month that feeds'. The noun passed into Cushitic: Kam. *maggābitā*, Had. *maggāwīte*.

mogad ሞገድ, (Lt) **mawgad** መውገድ (pl. *mogadāt, mawāgəddd*) 'wave, flood, tempest';
(*mawāgəddda ʾəsāt* [T] 'blast of hot air');
(*mawāgəddda kəramt* [T] 'driving rain, tempest');
ʾamogada 'make waves, cause to rise in waves';
tamogada (K*), passive of *ʾamogada*;

SEMITIC: Ar. *mawǧa(t)* 'wave', Mh. *mouǧit*. Buhl 404, Koehler 501, and Baumgartner 526 connect it with Heb. *mwg* (nifʿal) 'wave to and fro, swerve'. As for G. *mogad*, Praetorius, *ZDMG* 47 (1893). 392 derives it from Ar. *mawǧa(t)* through Somali where final *t* becomes *d*. However, *mogad* could be a variant of *mogat* within Geez by *t* becoming *d* through assimilation. Noeldeke 1910:198, n.1 derives, with reservations, G. *mogad* from Ar. *waǧada* "dessen Grundbedeutung etwa 'stossen' sein könnte" and he does not agree with the opinion expressed by Praetorius.
ETHIOPIC: Tna.Amh. *mogād* 'wave'; Amh. *māwǧ* 'wave', Te. *moǧ* come from Ar. *mawǧ*. See also *mogat*, below.

mogada ሞገደ (KBT 137) 'ignite, kindle';

ETHIOPIC: Te. *məgda* 'fire', Amh. *moggādā* 'use as fuel, put in the fire', *magādo* 'firewood', Har. *māgāda* 'burn, set on fire', Gur. *magādā* 'kindle, burn, light a fire'. It is perhaps to be connected with Tna. *ʾagʷādā* 'start a fire', *maʾagʷādi* 'firewood'; in this case the verbs with initial *m* of the various languages would be denominatives from **mgd* 'firewood'. In Leslau 1958: 241 I expressed the opinion (partially following Praetorius 1879:175) that Ethiopic **mag(g)ada, mogada* is perhaps a denominative from *magādo* 'firewood' from a root **wgd* that could be compared with Heb. *yāqaḏ* 'burn', Ar. *waqada* (so also Cerulli 1936:261 in connection with Har. *māgāda*).

mgdm, ʾamagdama አመግደመ (T.K*.M) 'look from the corner of the eye';

denominative from *magdəm*; see *gadama*.

məgdum ምግዱም; see *gaddama*.

mgh, ʾamegha አሜግሀ (T.M) 'illuminate, light up';

possibly for *ʾamegha*, a denominative from a non-attested *mgh* in Geez, but occurring in Tna. as *məgaḥ* 'dawn, early morning', coming from *wāgḥe* 'to dawn'.

məgʷəḥyā, məguḥyā ምጕሕያ ፤ ምጉሕያ (D 1146, under *gʷaḥaya*), **mugəḥyā, məḥguyā** ሙግሕያ ፤ ምሕጉያ (Sw. in D 1146), **məgʷəhyā** ምጕህያ (L) 'wild grass, weed';

ETHIOPIC: Tna. *magʷəya, məgʷəya, mugəya* 'couch grass', Te. *mogya* 'a sort of corn', Amh.Gur. *muǧa* 'wild panic grass'; also in Cushitic: Qem. *muǧā*, Or. *muǧǧā*. The noun is not to be derived from a non-attested *gʷḥy* as suggested by Dillmann 1146. Note that Dillmann 1907:277 derives G. *məgʷəhyā* 'weed', lit. 'that which makes waste' from Ar. *ǧahiya* 'be ruined (house), widen (a wound)'. See also *mugzəyāhu*, below.

magala መገለ 'fester, be purulent';
ʾamgala 'make pus come out';
məgl 'pus, blister, mark of a blow';
mamgal (Gr.450) 'pus';

SEMITIC: Ar. *maǧala* 'be blistered', Ar. (Ḥaḍr) *miǧl*, *muǧl* 'pus', Aram.-Syr. *mūglā*. Note that Payne Smith 2004 and Brockelmann 1928:37 record (Byzantine) Gk. *moukhla* in connection with Syr. *mūglā*.

ETHIOPIC: Tna.Gur. *mägälä* 'suppurate', Te. *mägla*, Amh. *mäggälä*, Har. *mägäla* 'suppurate', *mägi* 'pus', Arg. *məgəl*; passed into Cushitic: Bil. *mogla* 'pus'.

magulāʿ መጉላዕ (T.M) = Amh. *əmbiyagusəm* 'chest strap for a mount, breastplate attached to the saddle'.

magʷnapa መጕነፐ (MA) 'shout';
məgʷnəp (MA) 'hyena';

probably connected with *mənkup*, below.

məgʷənpā, məgunpā ምጕንጳ ፤ ምጉንጳ, **mogʷənpā, mogʷanpā** ሞጕንጳ ፤ ሞጐንጳ 'quiver, cover for a spearhead';
see *ganapa*, and *məguppā*, below.

magʷānpat መጓንጳት (Lt) 'chisel';

SEMITIC: related to Ar. *qanaba* 'trim (a vine)'.

magniṭos, magʷanṭis መግኒጦስ ፤ መጐንጢስ, **magniṭon, magniṭan** መግኒጦን ፤ መግኒጠን (Lt) 'magnet';

from Gk. *magnētis* 'magnet'; also Ar. *maǧnāṭis*, Amh. *mägnäṭis*. See also *maqliṭos, māqəṇṭos, mangʷanṭis*.

məguppā ምጉጳ (T) 'quiver';
see *məgʷənpā*, above.

mogar, mugār, mogart ሞገር ፤ ሙጋር ፤ ሞገርት; see *wagara*.

magʷrab መጕረብ (T) = Amh. *ǧänfo* 'iron counterbalance on the butt of a spear';

ETHIOPIC: Tna. *mägʷrāb*.

mogasa ሞገሰ 'be gracious';
ʾamogasa 'bestow grace, favor, (Gr.113) make someone a favorite';
tamogasa 'be given grace, be gracious, be a favorite, find favor with others';
mogas 'favor, grace, graciousness, charm, loveliness, benevolence, dignity';
(*mogasa qāl* 'gracious words');
məgus (Gr) 'full of grace';
mogasāwi 'graceful, gracious, charming, (Gr.114) favorite, friendly, agreeable';
mamog(g)əs, (Lt) *mamog(g)əsi* 'well-disposed, benevolent';

ETHIOPIC: Te.Tna.Amh. *mogäs* 'benevolence, kindness, favor', Amh. *moggäsä* 'be in favor, be honored'.

magʷaṣa መጐጸ (T.Y.K*.M) 'blame, reproach, rebuke, irritate, utter harsh words, attack with harsh words, be harsh, degrade';
(H 235 = Amh. *aqqallälä* meaning in this context 'degrade', not 'make small');
tamogaḍa, (Gr.115) *tamag(g)aṣa*, passive; also 'insult, degrade' (H 230 = Amh. *näṭṭäbä* meaning 'insult' in this context, not 'drip');
ʾamgʷaṣa, (T.M) *ʾamagʷaṣa, ʾamagʷaḍa*, same as *magʷaṣa*; also causative;

perhaps a denominative from **mgʷṣ*, from a root *wgṣ*, for which cp. Amh. *wäggäṭä* 'upset, harass, trouble'.

mogat ሞገት 'wave, flood, (KG) drizzle';
see *mogad*, above.

məgʷṭay, məguṭay ምጕጠይ ፤ ምጉጠይ; see *gʷaṭaya*.

magwe መግዌ (D.T.), **magawe** መገዌ (Gr.114) 'bunch, handful, small bundle'.

mgzʾ, ʾamagzəʿa አመግዝአ, (KG) **ʾamagzəʿa** አመግዝዐ 'fatten, feed, nourish';
tamagzəʿa (Lt) 'become fat';

denominative from *magzəʾ*, for which see *gazʿa* II.

magāzəh መጋዝህ (T.M) 'coat made of leopard's hide';

gives the impression of a plural form.

mugzəyāhu ሙግዝያሁ (T) 'a grass that grows in the rainy season in soft soil';

seems to be a misprint of *məgʷəḥyā* ምጕሕያ, above. For the frequent ending *-hu*, see Tayyä 92.

māh(ə)bab ማህበብ (T); see **ḫababa** II.

māhbaba I ማህበበ (T.M) 'work';

perhaps *māḥbaba*, denominative from *māḥəbab* (see *ḫababa* II) with a generalized meaning 'work' instead of the specific meaning 'press grapes', as expressed by *ḫababa* II.

māhbaba II ማህበበ (Y) = Amh. *ṭälläqä* 'draw water, dip, plunge';

is either a secondary form of **māhyaba, māḥyaba*, below, or the Amh. *ṭälläqä* is placed here by error, for Amh. *ṭälläqä* given one line below as translation for *māhyaba* (p.328), and *māhbaba* may then have a meaning not given by Y.

māhəbabt ማህበብት; see *ḫababa* II.

māhəbat ማህበት; see *māḥəbat*.

mahaddamt መሀደምት; see *haddama*.

mahaka, məhka *(yəmhak)* መሀከ ፤ ምህከ, (L.T) **maḥaka, məḥka** መሐከ ፤ ምሕከ 'have regard for, pity, have pity, treat with consideration, be compassionate, be sparing, spare, take care of, save, refrain, withhold, (Y) estimate, appraise' (could possibly go back to the meaning 'spare');
ʾamhaka, (Gr.79) *amḥaka*, causative;
tamahaka 'be treated with consideration';
mahāki (K*), act. part. of *mahaka*;
məhuk (K*) 'one who is treated with consideration, one who obtains pardon, one who spares';
məhik, məhikot 'clemency, pity, compassion, indulgence, sparing';
(*zaʾanbala məhik* 'unsparingly, mercilessly, ruthlessly');
məhkat, same as *məhik*;

SEMITIC: Ar. *mahaka* 'soften a thing', Ug. *mhk* 'care, worry' (so also Fisher 123).
ETHIOPIC: Te. *māḫaka* 'spare, have pity'.

māhkawa **ማህከወ** (K*) 'terrify, frighten';
tamāhkawa 'be frightened, fear';

Dillmann 10 derives it from a root **hkw* which he compares with *hwk, hkk*. In this case the verb would be a denominative from a noun such as **məhakaw*.

məhəllā **ምህላ**; see *məḥəllā*.

məhlal **ምህለል**; see *ḥalala* II.

māhməha (instead of *mahməha*) **ማህምህ** (MA) 'push'.

māhen **ማሂን** (Lt) 'kind of measure'.

mahara *(yəmhər)* **መህረ**, (T.Lt) **məhra** **ምህረ** 'teach, instruct, educate, train, discipline';
ʾamahara (Gr.71), *ʾamhara* (K*), causative;
tamahara, taməhra 'be taught, be instructed, learn, be skilled, be versed in, be disciplined';
mahāri 'teacher, tutor, title of a learned man';
məhur 'taught, instructed, trained, learned, skilled, experienced, expert, versed (in)';
məh(ə)r (Lt) 'teaching, doctrine';
məhəro, məhirot, same;
ʾastamhəro 'teaching' (Velat 32, n. 5);
mamhər 'teacher, instructor, master, superior, abbot, prior of a monastery';
(mamhəra ʾorit 'doctor of the law', that is, the Octateuch);
(ʾafa mamhər 'representative of an abbot');
mamhərt (fem. of *mamhər*) 'abbess';
məmhār (instead of *məhmār*, Gr.72) 'place of learning, school';
mamhərənnā (Gr.72) 'title of doctor';
tamahāri 'disciple, student';
tamahar 'instruction, teaching, study';
tamhār 'teaching, study, doctrine, discipline';
təm(ə)hərt 'teaching, study, learning, education, erudition, doctrine, dogma, method, discipline, science, ability, skill';

SEMITIC: Ar. *mahara* 'be skillful', SAr. *t-mhr-t* 'contingent of Bedouin mercenaries', Heb. *māhīr* 'quick, skilled' (Ludolf 638; so also Ullendorff, *VT* 6[1965].195), Aram. *mh(y)r* 'capable, skillful', Syr. *məhīrā* 'trained, skillful', Ug. *mhr* 'serviceman' (Gordon 431). Note that the meaning 'quick, fast' also occurs in Aram. (Palmyra), Syr. *məhīrāʾiṯ* 'promptly, skillfully'.
ETHIOPIC: Tna. *mäharä* 'teach', Te. *mähara*, Amh.Gur. *(tä)marä* 'study', *astämarä* 'teach', Arg. *(əm)məhera* 'study'.

māhraka **ማህረከ** 'take as booty, plunder, loot, rob, pillage';
ʾamāhraka (K*), causative;
tamāhraka, pass. of *māhraka*;
māhrāki (Gr.73), act. part. of *māhraka*;
məhruk (Gr.73), pass. part. of *māhraka*;
məhərkā 'booty, spoils, plunder';
məhərkənnā, same;

SEMITIC: SAr. *mhrk* 'booty' (W. Müller, *ZDMG* 131[1981].401).
ETHIOPIC: Te. *maräka*, Tna. *maräḳä*, Amh. *marräkä*, Arg. *marräka*, Gur. *maräkä*, Har. *maräxa*. Note that the root is *mhrk* in Geez while in the other Ethiopian languages the root seems to be a triradical *mrk* in the C-type. The root also occurs in Cushitic: Aw. *marexʷa*, Kham. *mirek*, Qem. *mirak*.

məhut **ምሁት**; see *(məhwa* I*), məhəw*.

mahaṭa **መሀጠ** (MA) 'work';
probably rather *maḥaṭa*, below.

māhəw (pl. *māhwāt, ʾamhāw*) **ማህው**, (T) **māḫəw** **ማኀው** 'utensil of glass, glass cup, bottle, crystal, glass';

SEMITIC: one might be inclined to connect G. *māhəw* with Ar. *mahā(t)* 'crystal', as suggested by Noeldeke 1910:170 (following Gesenius), but while Ar. *mahā(t)* could be derived from the root for 'water' (see *məhwa*, below), this does not seem to be the case for this noun in the various Ethiopian languages.
ETHIOPIC: Te. *məho* 'goblet', Amh. *məho, mo* (also *mahəw*, from Geez), Gur. (Zway) *māwa*; passed into Cushitic: Qem. *mo* 'glass, cup'. The identification of Amh. *wəha* 'water' with Amh. *məho* 'cup, carafe', G. *māhəw*, as suggested by Praetorius 1879:54, is unlikely. Leslau 1963:106 suggests a connection with Har. *māḥawa* 'object, goods, utensil'.

məhwa I *(yəmhaw)* **ምህወ**, (KG) **mahawa** **መህወ**, (Lt) **maḥawa** **መሐወ** 'melt (intr), be liquefied, be dissolved, dwindle';
ʾamhawa 'melt (tr), liquefy, dissolve, make dwindle';

taməhwa, same as *məhwa*;
məhəw, fem. *məhut* (Lt) 'melted, fluid';
məhwat (Gr.73), verbal noun of *məhwa*;
məmhāw (Gr.73) 'place where one liquefies';

SEMITIC: it is tempting to connect this root with Ar. *mahuwa* 'be watery (milk)'; see Dillmann 145, Noeldeke 1910:170, and others. However, while Ar. *mahuwa* can be derived from the root for 'water' (Ar. *māʾ*) enlarged by *h*, as suggested by Noeldeke ib., this procedure would not apply to G. *məhwa* where the enlargement of a biradical root through *h* does not occur; cp. perhaps Ar. (Yem) *mīhi* 'be soft' (W. Müller).
ETHIOPIC: Te. *mäha* 'melt, be melted', Amh. *mʷa alä*, with reduplication of the root in *mamma, mʷammʷa* (passed into Or. *māmawa*), Har. *mōḥa*, Gur. (Zway) *māmū* 'be melted (butter, honey)'; perhaps also Cushitic: Be *mū* 'humidity'.

məhwa II **ምህወ** (MA) 'rub, massage';
for *maḥwa*, and see *maḥawa*, below.

māhyaba **ማህየበ** (Y); see *māḥyaba*.

mahayyəmn **መሀይምን**; see *haymana*.

māhəzan **ማህዝን** (T) 'hidden, concubine';
from Ar. *maḫzan* 'storeroom, storehouse', that is, 'place where one keeps (hides) things'; also in Te. *mäkzän* 'storeroom'.

maḥaḍa, məḥḍa **መሐዘ ፤ ምሕዘ**; see *maḥaṣa*.

mḥḍn, ʾamāḥḍana **አማሕዘነ**, (L) **ʾamāḫḍana** **አማኀዘነ** 'entrust, give in deposit, commit to someone's care, hand over into the care of, put under protection, commend, recommend, confide';
tamāḥḍana 'receive in trust, seek protection, take refuge, take sanctuary, put trust in, trust, place oneself under protection, be protected, appeal for protection';
məḥḍun, pass. part. of *ʾamāḥḍana*; also 'deposited, entrusted';
məḥḍənnā 'deposit, trust';
māḥḍan, māḥəḍant, (T) *māhəḍant* 'trust, deposit, pledge, custody';
māḥḍənot 'deposit';
ʾamāḥḍāni 'depositor';
mamḥəḍān 'pledge, refuge';
mamḥəḍən, act. part. of *ʾamāḥḍana*;
mamḥəḍān, məmḥəḍān 'place of refuge';
tamāḥḍāni 'one who receives in trust, trustee';

SEMITIC: SAr. *mḥḍn* 'favor, grant'.
ETHIOPIC: the verb is a denominative from *māḥəḍan* 'bosom' (see *ḥaḍana*, above), in Tna. *(tā)maḥṣānā* 'place oneself under protection, appeal for protection, seek protection, take refuge', Te. *(tə)mäḥaḍäna*, Amh. *(tā)maṭṭänā*.

məḥguyā **ምሕጉያ** (Sw. in D 1146) 'weed';
metathesis in relation to *məgʷəḥyā*, above.

māḥaḥ **ማሐሕ**; see *ʾalmāḥaḥ*.

maḥaka, məḥka **መሐከ ፤ ምሕከ**; see *mahaka*.

maḥakʷa I **መሐኩ** (T.Sw. in D 1393) 'go back and forth'.

maḥakʷa II **መሐኩ** (Y) 'think, have in mind';
comes close to *mahaka (maḥaka)* 'have regard for'.

maḥala *(yəmḥal)* **መሐለ** 'swear, take an oath';
(maḥala ba-ḥassat, maḥala ba-ʿamaḍā 'perjure oneself, swear falsely');
ʾamḥala 'adjure, compel to swear';
tamәḥla, pass. of *maḥala*;
tamāḥala 'swear to one another, conspire, form a conspiracy, bind one another by an oath, make a covenant';
maḥāli, act. part. of *maḥala*;
məḥul (Gr.78, sic!) 'one who swears';
ʾamḥāli, part. of *ʾamḥala*;
maḥalā, māḥəlā 'oath, adjuration, treaty, covenant';
(maḥalā ba-ḥassat or *za-ḥassat* 'perjury');
(balʿa maḥalā 'violate an oath');

SEMITIC: Dillmann 155 identifies it with Ar. *maḥa/i/la* 'plot, intrigue, scheme'; cp. also SAr. *mḥly-m* 'oath' (?), Heb. *māḥal* 'forgive', the forgiving possibly expressed by an oath.
ETHIOPIC: Tna. *mäḥalä* 'swear', Te. *mäḥala*, Amh.Gur. *malä*, Arg. *mähala*.

məḥəllā **ምሕላ**; see *mḥll*.

mḥll, tamāḥlala (tamāhlala) **ተማሕለለ (ተማህለለ)** 'beseech, supplicate, make supplication, seek earnestly';

tamāhlāli (Gr.71), act. participle;
məḥəllā, (K*) *məḥlāl* 'supplication, invocation, solemn service, adjuration, imprecation';
məḥəllā bamalu 'imprecation at full length'; *məḥəllā bag"adalo* 'abridged imprecation' (from *mal'a, g"adala*; see Velat 577ff);
maḥallā, mahallā, same; also 'intercession, advocacy';

SEMITIC: Praetorius 1890:369-70 thinks that the correct form is *(ta)māhlala* (with *h*) and not *(ta)māḥlala* (with *ḥ*) and considers it a denominative from **mhll* to be derived from Semitic *hll* 'praise' (Ar.Heb. Syr); so also Christian, *WZKM* 55 (1959). 169. However, in view of the more frequent form with *ḥ* the verb is *(ta)māḥlala* even though Te. and Tna. have the root *mhll*, but also *mḥll* (see below). The root *mḥll* is perhaps to be identified with *mḥl* 'swear' (see *maḥala*, above) with the reduplication of the last radical.
ETHIOPIC: Tna. *(tä)mahlälä, (tä)mahlälä* 'invoke God, pray', Te. *(tə)mahläla*, Amh.Gur. *(tä)mallälä*, Arg. *(tä)mähalläla* 'beg'. The root passed into Cushitic: Bil. *mahlal* 'implore God'.

māḥ(ə)let (pl. *maḥāləy*) **ማሕሌት**, **māḥ(ə)letāy ማሕሌታይ**, **māḥ(ə)letāwi ማሕሌታዊ**; see *ḥalaya*.

maḥana I *(yəmḥan)* **መሐነ** (K*.Lt), **mahana መሀነ** (Gr.73) 'scrub, rub, soften a hide';
ʾamahana (Gr.73), causative;
tamahana (Gr.73), passive;
mahāni (Gr.73), act. part. of *mahana*;
məhun (Gr.73), pass. part. of *mahana*;
maḥān, mahān 'soft hide', possibly 'skin dyed red';
məhāne, məhnat (Gr.73) 'act of softening the hide';
məmhān (Gr.73) 'place where one softens hide';

SEMITIC: Ar. *maḥana* 'soften the hide'.
ETHIOPIC: Tna. *mäḥanä* 'pound, crush'.

maḥana II, məḥna መሐነ ፡ ምሕነ (T.Y.M) 'pay homage, make a gift, bow down to greet' (denominative);
maḥanā, mahanā, mahānā, maḥanā, manā 'present, gift, tribute, offering, sacrifice';

from Gk. *manaa*, transcription of Heb. *minḥā* 'gift'.

məḥn ምሕን, (KG) **maḥn መሕን** 'shuttle, length of the warp, weaver's reed';

ETHIOPIC: Tna. *məḥən* 'woven textile', Amh. *məhan, mən* 'weaver's reed'; passed into Cushitic: Qem. *min*.

maḥara, məḥra *(yəmḥar)* **መሐረ ፡ ምሕረ** 'have compassion, be compassionate, show mercy, have mercy, have pity, pardon';
ʾamḥara, causative; also 'move to pity';
tamaḥra, tamaḥara 'obtain mercy, be shown mercy or pity';
ʾastamḥara 'implore pity, crave mercy, seek mercy, ask for mercy, be prone to pity, have pity, intercede, be merciful, be compassionate, obtain pardon';
ʾastamāḥara 'ask for mercy from one another';
maḥāri 'merciful, compassionate, gracious, one who has pity';
məḥur 'one who obtains mercy';
məḥrat 'compassion, pardon, mercy, pity, clemency, affection';
(ʿamata məḥrat 'year of grace'; it designates the Ethiopian calendar);
mamḥar (Lt) 'one who implores compassion, worthy of compassion';
ʾastamḥaro (Gt) 'characters of the *dəgg"ā*-antiphonary, (Gr.78) supplication (religious service)';
mastamḥar (instead of *məstamḥar* of D), part. of *ʾastamḥara*;

SEMITIC: metathesis in Ar. *raḥima* 'have mercy, be merciful', SAr. *rḥm*, Heb. *rāḥam* 'love, have compassion', Aram.-Syr. *raḥem*, Ug. *rḥm*, Akk. *rêmu*; considered a denominative from *rḥm* 'womb': Ar. *raḥm*, Heb. *reḥem*, Aram. *raḥămā*, Syr. *raḥmā*, Akk. *rēmu*.
ETHIOPIC: Tna. *mäḥarä* 'forgive, pardon', Te. *mäḥara*, Amh.Arg. *marä*. Note that Te. *räḥama* 'have pity on', Tna. *räḥamä* are taken from Arabic. Praetorius 1890:21 derives the root *mḥr* from G. *ḥora* (adding "so unglaublich dies auf den ersten Blick scheint"), Ar. *ḥwr* 'go, return > answer', SAr. *ḥwr* 'be gracious', and Ethiopic *mḥr* would then be a denominative from SAr. *mḥr* 'gnädige Antwort, Gnade'. This derivation is not convincing.

məḥra ምሕረ (T.Sw. in D 1393) 'sulk, snore';

Dillmann 1393 compares it with G. *nəḥra* 'snore, snort'.

muḥār, məḥār ሙሐር ፡ ምሐር; see *ḥwr*.

maḥar(r)am መሐረም, name of a month;

from Ar. *muḥarram*.

maḥurawḥāt መሑረውሓት (instead of *maḥurawḥāt* of T.M); see *ḥwr*.

maḥasa I **መሐሰ** (T.M) 'extirpate, eradicate, uproot, rake, pull out';
məḥus, pass. participle;

SEMITIC: Ar. *maḥasa* 'knead, rub (leather)'; possibly Ar. *masḥa* (with metathesis) 'wipe out, erase', Mh. *maḥōs* 'wipe'.
ETHIOPIC: Tna. *mäḥasä* 'weed, extirpate, pull out', Amh.Gur. *masä* 'dig out, pluck out, excavate'.

maḥasa II መሐሰ (MA) 'cause to grow, rear';

SEMITIC: Getatchew suggests, with reservations, the possibility of an original meaning 'dig out' (see *maḥasa* I) in the sense of softening the earth around a growing plant, and thus making it grow.

māḥsəʿ, maḥasəʿ (pl. *maḥāsəʿāt, maḥāsəʿt*) **ማሕሰዕ ፡ መሐስዕ** (D 95), **māḥsəʾ ማሕስእ** (L) 'suckling kid, lamb, young goat';
(māḥsəʿ ṭali 'young kid');
(māḥsəʿ baggəʿ 'suckling lamb, calf, kid');
tamāḥsəʿa (Lt) 'represent oneself as a lamb' (denominative);

ETHIOPIC: Tna. *maḥsiʾ, maḥsəʾ* 'kid'.

maḥaśaś መሐሠሥ; see *ḫ"aśaśa*.

maḥaṣa I **መሐጸ**, (Y) **məḥṣa ምሕጸ**, (T) **maḥaḍa መሐፀ**, **məḥḍa ምሕፀ** 'smite, cut, pierce through, (T.Y.M) split, chisel, destroy, injure, insult, blame, criticize';
tamaḥṣa (K*), passive;
maḥāṣi, act. part. of *maḥaṣa*;
məḥuṣ, pass. part. of *maḥaṣa*;
məḥṣat, verbal noun of *maḥaṣa*;

SEMITIC: Ar. *maḥaṣa* 'stamp, trample'; related to SAr. *mḥḍ* 'smite, hew out, defeat', Soq. *meḥad* 'weave', Heb. *māḥaṣ* 'strike, break to pieces' (also 'churn' according to Dahood 1968:146), Aram. *mḥa* (< *məḥaʿ, mḥḍ*), Md. *mha*, Ug. *mḥṣ* 'smite, strike', Akk. *maḫāṣu* 'hit, strike, weave'. See on this root M. Held, *JAOS* 79 (1959).169-176. See also *maḥaḍa*.
ETHIOPIC: Tna. *mäḥaṣä* 'hit, cut, break', Te. *mäḥaṣa* 'churn, shake milk', Arg. *mäḥaṭa* 'hit', Har. *mäḥaṭa*, Gaf. *maṣä*, Gur. *mäṭä*.

maḥaṣa II መሐጸ (Y), **məḥṣa ምሕጸ** (T.Y.M), **məḥḍa ምሕፀ** (T) 'flee, emigrate, set completely (sun), disappear, (Y) be teary (eye)'; M 104 renders it 'intrude, invade' apparently mistaking Amh. *ṭələqləqq alä* 'set completely (sun)', Tayyä's translation of *məḥṣa*, for *ṭəlləqq alä* 'meddle'.

māḥṣe ማሕጼ, (L) **māḥḍe ማሕፄ**, (T) **māḥḍe ማሀፄ** 'axe';

SEMITIC, from *ḥṣy*: Heb. *ḥāṣā (ḥṣy)* 'divide', Syr. *ḥəṣā (ḥṣy)*, Ph. *ḥṣy* 'half', Akk. *eṣû* 'slit'.
ETHIOPIC: Tna. *maḥṣä* 'axe', Te. *mäḥaze* (d'Abbadie), Amh. *maḥṣe* (from Geez), *maṭṭe*. The root is related to *ḥaṣaṣa*, above.

məḥut ምሑት; see *(maḥawa), məḥəw*.

māḥtata ማሕተተ (T.Y), **māhtata ማህተተ** (T) 'testify';

denominative from *māḥtat*; see *ḥatata*.

maḥawa *(yəmḥaw)* **መሐወ** 'uproot, pluck out, pull out, tear away, tear out, carry away, (T.Y) rub';
ʾamḥawa (Gr.79), causative;
tamaḥwa, pass. of *maḥawa*;
maḥāwi (Gr.79), act. part. of *maḥawa*;
məḥəw, fem. *məḥut* (Gr.79), pass. part. of *maḥawa*;
məḥwat, verbal noun of *maḥawa*;
məmḥāw (Gr.80), *mamḥo* (Gr.80) 'place where one uproots, instrument for uprooting';

SEMITIC: Ar. *maḥā (mḥw/y)* 'erase, cancel', Heb. *māḥā (mḥy)* 'wipe out, exterminate', Aram. *məḥā* 'efface', Ph. *mḥy*, Ug. *mḥy* (Aistleitner, no.1540) 'be effaced'. Akk. *maʾû*, "etwa 'wegstossen'" (?) suggested by von Soden 637 is doubtful.
ETHIOPIC: Tna. *mäḥawä* 'uproot'.

māḥyaba ማሕየበ (M), **māhyaba ማህየበ** (T.Y) 'draw water with a large container, dip, plunge';

denominative from *māḥyab*; see *ḥyb*.

muḥayit, moḥayit ሙሐዪት ፡ ሞሐዪት; see *waḥaya*.

maḥaza መሐዘ (T.Y.M), **mahaza መሀዘ** (MA) 'become a young man, become a lover, be flirtatious';
tamāḥaza 'be in love with one another, fall in love, become a lover, commit adultery, strive

after someone's friendship, become intimate with, be flirtatious, (K) joke with one another' (the Amharic translation *tädarra* in H 224 does not mean 'agree' in this context, but 'be flirtatious');
ʾastamāḥaza (Lt), *ʾastamaḥaza* (T) 'nurture tenderly, amuse, entertain';
maḥaz, maḥāz, māḥz, māḥz 'adultery, (Lt) prostitute, adulterer, adulteress, lover';
maḥazā, (Lt) *maḥāzā* (pl. *maḥazāt*) 'youth, young man, adolescent, lover';
(*maḥazāta ṣor* 'porters', lit. 'young men for the load');
məḥuz (T) 'playful';
māḥzan, māḥzan, (T) *māhzan* 'adultery, fornication, concubinage, illicit affair';

ETHIOPIC: Tna. *mäḥaza* 'one of the same age', Te. *mazay* 'best friend', Arg. *munhinžed*, Har. *məḥaz mälāq* 'best man in a wedding', Amh. *mize, məǧe*; also in Cushitic: Bil. *mada* (with alternance *d:z*), Kham. *maza*, Qem. *mäǧa*, Or. *mīnǧē, minzē*. The derivation of Amh. *waza* 'joke, mockery' from *maḥaza* suggested by Praetorius 1879:58 is unlikely.

muḥāz, moḥāz ሙሓዝ ፡ ሞሓዝ; see *wəḥza*.

māḫ(ə)bab, māḫ(ə)babt, māḫ(ə)bəbt ማኅበብ ፡ ማኅበብት ፡ ማኅብብት, (T.M) **māh(ə)babt** ማህበብት; see *ḥababa* II.

mḫbr, ʾamāḫbara አማኅበረ 'assemble together, associate, join, unite';
tamāḫbara, passive; also 'be an associate';

denominative from *māḫ(ə)bar*, for which see *ḥabara*; also Te. *ʾamaḥbära* 'go to a meeting'.

māḫəbat ማኅበት (T reprint, M), **māhəbat** ማህበት (T); see *ḫbt*.

***məḫdām**, pl. **məḫdāmāt** ምኅዳማት (Sw. in D 1396, under *ḥadama*), **məḥdāmāt** ምሕዳማት (T) 'spoon for administering the Eucharist';

perhaps from Ar. *ḥadama* 'serve', Chr.-Ar. *ḥadama l-quddāsa* 'celebrate Mass'.

maḫaḍa መኅፀ (Gr.80) 'suffer labor pains';
ʾamḥaḍa, (L) *ʾamḥaḍa* 'suffer labor pains, (K) cause to suffer labor pains';
məḫəḍt (fem. of **məḫuḍ*) 'who suffers labor pains';
māḫḍ, (K*) *məḫḍ* 'labor pains';

SEMITIC: Ar. *maḥiḍa* 'have labor pains'; connected with the meaning 'shake, smite': Ar. *maḥaḍa*, Heb. *māḥaṣ*; see *maḥaṣa* I, above.
ETHIOPIC: Te. *mäḥaṣa* 'have labor pains', Amh. *(a)maṭä*, Gur. *(a)maṭä-čč*; Te. *mäḥaṣ* 'labor pains', Har. *miḥṭi*, Amh. *məṭ*, Gur. *mäṭ*; passed into Cushitic: Or. *mīṭū* 'birth pain'.

māḫəfad I ማኅፈድ 'tower, fort, fortress, citadel, temple, (Lt) obelisk, statue; sign of Scorpion (zodiac)';
tamāḫfada 'be built (tower)'; denominative;

SEMITIC: SAr. *mḥfd* 'tower' (with *ḥ*, and the Geez noun is perhaps *māḫəfad* rather than *māḫəfad*).
ETHIOPIC: Tna. *mahfäd* 'fort, fortress', Amh. *mahfād* 'strong wall and tower' (from Geez).

māḫəfad II ማኅፈድ 'the veils and napkins with which an oblation is covered' (see Euringer, *ZS* 10[1935].135-6; Hammerschmidt 1967:128);

from Ar. *mahfaẓa* 'that in which a thing is kept'; also in Tna. *mahfäd* 'cloth placed over the paten before communion', Amh. *mahfād* (from Geez).

maḫala መኅለ (MA) 'carve an idol';

seems to be a misprint for *massala* መሰለ.

māḫlaka ማኅለከ (MA) 'hobble a cow by tying the hind legs together';

denominative from **maḫlak*, from *ḫlk, ḥlk*, for which cp. Tna. *ḥaläḳä* 'hobble a cow by tying the hind legs together', Te. *ḥalläka*, Amh. *alläkä*.

māḫlal ማኅለል; see *ḥalala* II.

māḫəme ማኅሜ, (T) **māhəme** ማህሜ; see *ḥamaya*.

māḫmame ማኅመሜ (instead of *māhmame* of T), **māḥmame** ማሕመሜ (T, reprint); see *ḥamaya*.

maḫośəś መኆሠሥ, **maḫʷaśaś** መኆሠሥ, **maḥosəs** መኆስስ; see *ḫʷaśaśa*.

māḫətot (pl. *maḫātəw, maḫātəwāt*) ማኅቶት, (T) **māhətot** ማህቶት; see *ḥatawa*.

maḫātəw መኃትው, **maḫātəwāt** መኃትዋት; see *māḫətot*.

māḫyar ማኅየር (KG) 'foam of the sea'.

mkʾ, təmkəʾt ትምክእት, metathesis of *təmʾəkt*; see *maʾaka*.

mkʿb, ʾamakʿaba አመከዐበ, (T) **ʾamakʾaba** አመከአበ 'redouble, double, make twofold, duplicate, repeat, do a second time, multiply, increase (e.g. *ʾamakʿaba śalasta ʾəda* 'he trebled', lit. 'he increased threefold');
tamakʿaba, passive;

denominative from *məkʿəbit* 'double'; see *kaʿaba*.

mkʿbt, ʾamakʿabata አመከዐበተ 'duplicate, make twofold';

denominative from *məkʿəbit*; see *kaʿaba, mkʿb*.

makāʿlawa, makʷāʿlawa መካዕለወ ፡ መኳዕለወ (T.Sw. in D 1394) 'mow, cut with a sickle';
see also *makala, kʷāʿlawa*.

makebəʿ መኬብዕ (T⁺) 'mule';
see also *meʾekebeʿ*.

makʷid መኩዲ (L) 'club, short and thick stick';

ETHIOPIC: Tna. *maḳdi* 'hilt of a sword', Amh. *mäkd, mäkde*; also in Cushitic: Khamta *makdi*.

makfe መክፌ; see *kafaya* II.

mukāf ሙካፍ; see *wkf*.

makkəḥa መክሐ (K*); see *tamakkəḥa*;
tamakkəḥa 'praise oneself, glorify oneself, boast, brag, puff up, be honored';
ʾamakkəḥa, causative; also 'embellish, render magnificent';
ʾastamakkəḥa, causative; also 'embellish';
makkāḥi, (K*) *makkāḥ* 'boastful, (Gr.101) glorious, magnificent';
məkkuḥ, məkkʷəḥ 'bragging, boastful, glorious, magnificent';
mākəḥ (Lt) 'haughty, arrogant';
məkḥ 'boasting, glory, praise, glorifying, object of boasting, pride';
(*ʾalbāsa məkḥ* [Lt] 'gala dress');
ʾastamakkəḥo 'pride';
mamkəḥ, (K*) *mamakkəḥ* 'cause of boasting';
tamakkāḥi (Gr.101), part. of *tamakkəḥa*; also 'vain person, braggart';
tamakkəḥo(t) 'insolence, vainglory, boasting';
təmkəḥt 'glory, vainglory, glorification, boasting, insolence, impudence';
təmkəḥtāt (pl. of *təmkəḥt*) 'honors';

ETHIOPIC: Te. *(tə)mäkkəḥa* 'brag, rely on', Tna. *(tä)mäkkəḥe*, Amh. *(tä)mäkka*, Gur. *(tä)mäkka* 'rely on'.

makala መከለ (T), **makkola** (for *makkʷala*) መኮለ (MA) 'cut with a sickle, mow, cut';

ETHIOPIC: Tna. *mäḳälä* 'mow, cut', Te. *mäklay* (pl. *mäkäl*) 'halm of durra, halm of corn' (Littmann-Höfner 131). See also *makāʿlawa*.

makale መከሌ (Lt) 'kind of disease'.

maklit I (pl. *makālay, makāləyāt, makāli, makālit*) መክሊት 'talent (of silver)';

SEMITIC: related to Ar. *kāla (kyl)* 'measure' (v), Śh. *mičol* 'measure' (n), from *kyl* > *čyl* (by palatalization).
ETHIOPIC: Amh. *mäklit* 'talent (of silver)', from Geez; Te. *käyyäla* 'measure' is an Arabic loanword. For the weight of the *maklit*, see Pankhurst 1970, I:55.

maklit II መክሊት (Lt) 'little bag';

from Ar. *miḥlāt* 'fodder bag'; also in Te. *mäklat* 'fodder bag', Tna. *mäḳʷlat*, Bil.Sa. *maklāt* (from Tigre).

makāləy መካልይ; see *maklit*.

məkmās I ምክማስ (T) 'box, chest, coffer, (T⁺) mat made of reed';

Dillmann 1401 states that it is a transcription of Heb. *miḳmās*, place-name.

məkmās II (T) ምክማስ 'low region, wilderness, pit'.

makān መካን; see *kwn*.

makana *(yəmkən)* መከነ, (Gr.103) **makkana** መከነ 'be barren, be unfruitful, be sterile, be childless, be bereaved';
makkana 'cause to be barren, bereave';
ʾamkana, (Gr.103) *ʾamakkana*, causative; also 'deprive of children';
tamakna 'become sterile, become barren';
makkān 'barren, unfruitful, sterile, childless (man or woman)';

makkānāwit (Gr.103) 'sterile (woman)';
məkkāne (Gr.103), see *məknat*;
məknat 'barrenness, sterility, bereavement, childlessness';
mamkən, mamkani (K), part. of *ʾamkana*;

ETHIOPIC: Te.Amh.Gur. *mäkkan* 'sterile', Tna. *mäḵan*, Arg.Gaf. *mähan*; passed into Cushitic: Kham. *maḥen*, Qem. *mäḥän*.

maknun I **መክኑን** (M), **ʾəlmaknun እልመክኑን** (T) 'hidden';

from Ar. *maknūn*.

maknun II, in **ʾəlmaknun እልመክኑን** (M) 'melting pot, oven';

probably corruption of Ar. *kānūn*.

maknas መክነስ (K*) 'broom';

from Ar. *miknasa*.

mekanot, mekonot, mekenot ሜክኖት ፤ ሜኮኖት ፤ ሜኬኖት (D 1401), **mekānot ሜካኖት** (T), **mikonot ሚኮኖት** (Lt), **makinot መኪኖት** (T+) 'pedestal, base, stand, (Gr.103) base for a jar, drinking gourd, dipper, storage bin';

from Gk. *mekhōnōt*, transcription of Heb. *məḵōnōṯ* 'bases'.

mkny, ʾamaknaya አመክነየ (D 857, under *kny*) 'make excuses, pretend, give a reason, use as a pretext, look for excuses';
tamaknaya 'use as a pretext, look for a pretext, seek an occasion, look for means or for a way, scheme';
tamakānaya 'devise vicious actions against someone';
məknəyāt 'pretext, (false) excuse, cause, reason, occasion, opportunity, means, wiles, subterfuge';
(za-məknəyāt 'occasional');
ʾamaknəyo(t) 'reason, argument';
ʾamaknāyi (Gr) 'one who makes excuses, cunning';
tamaknəyo(t) 'excuse, pretext, cause';

SEMITIC: Dillmann 857 reduces *mkny* to a root *kny* and compares it, among others, with Ar. *kanā (kny)* 'allude to, speak allusively of'.
ETHIOPIC: Te. *(ʾa)mäkna* 'use as a pretext', Tna. *(ʾam)mäḵanäyä*, Amh. *(am)mäkaññä*, Arg. *(am)-mäkaññä*, Gur. *(am)məkaññä*; Tna. *məḵnəyat* 'pretext', Amh. *məknəyat, məkaññat*, Gur. *məkəññat, məkənyat*.

mkr I, **makara** *(yəmkar, yəmkər)* **መከረ** 'advise, exhort, recommend, devise, form a plan, take counsel, determine, propose, make a decision, plot, conspire';
ʾamkara 'advise, counsel, give a plan, ask for counsel, ask for advice, devise a plan, persuade';
tamakara 'take counsel';
tamākara 'advise one another, take counsel together, consult, deliberate, devise a plan, conspire, plot';
ʾastamākara (K*), caus. of *tamākara*;
makāri, act. part. of *makara*; also 'prudent, counselor, advisor, plotter';
məkur (K*), pass. part. of *makara*;
məkr 'plan, design, counsel, advice, consideration, deliberation, consultation, device, opinion, purpose, point of view, decision, understanding, judgment, conspiracy, intrigue, plot';
(ba-məkr 'insidiously');
ʾamakāri, part. of *ʾamkara*; also 'applicant, postulant';
ʾamakārəyān, pl. of *ʾamakāri* (Gr.449) 'postulant monks';
mamkər (pl. *mamkərān, mamākərt*) 'counselor, one who gives advice, advisor';
mamkari, same;

SEMITIC: Ar. *makara* 'deceive', *makr* 'craftiness, cunning', Heb. *məḵerā* 'counsel' (Ludolf 87, 639; so also Ullendorff 193, Baumgartner 551), *māḵar* 'practice deceit' (D.W. Thomas, *JTS* 37[1936].388-9), Akk. *makru* 'counsel'. The connection between Ar.G. *mkr* 'beguile, plot' and Heb.Aram.Syr. *mkr* 'sell' suggested by Brockelmann 1928:385 (following Jensen) and Rabin in Ben-Ḥayyim 485 is doubtful. Concerning these roots Noeldeke 1910:76, n.4 states, "Dies *mkr* [Heb. Syr.] mag in letzter Instanz mit مكر 'list', **መከረ** 'versuchen, raten' identisch sein, aber die Bedeutungsübergänge wären schwer festzustellen".

ETHIOPIC: Te. *mäkra* 'advise', Tna. *mäḵärä*, Amh. *mäkkärä*, Arg. *mäkkära*, Gur. *mäkärä*. The root passed into Cushitic: Be. *mekir* 'advise', Kham. *maxer*, Sa. *makar*.

mkr II, **makkara መከረ** 'tempt, try, test, put to the test, examine, choose by testing';

ʾamakkara, causative; also 'test, try, tempt, examine, prove, explore';
tamakkara, pass. of *makkara*;
məkkur 'tested, tried, experienced';
makarā 'trial, testing, examination, temptation, tribulation, distress, ordeal';
makkarāwi (Lt) 'tested, tried, stricken with misfortune';
ʾamakkāri (Lt), part. of *ʾamakkara*;
tamakkəro (Lt) 'temptation';
təmkərt (Lt) 'temptation, trial';

ETHIOPIC: Tna. *mäkkärä* 'attempt, try, test', Amh. *mokkärä*, Arg. *mokkära*; passed into Cushitic: Or. *mokorra*. Note that Dillmann 198-9 and Noeldeke 1910:76, n.4 combine *mkr* I and *mkr* II. In view of Amh.Arg. *mokkärä, mokkära*, it is possible that the root for 'try, test' is *m"kr*.

mekir ሜኪር, (T) **mākir ማኪር**, name of the sixth Coptic month (it corresponds to G. *yakkātit*);

from Coptic *mekhir*; see also *māšir*, below, and *ʾamser*, above.

mək"rāb (pl. *mak"ārəbt*) **ምኵራብ** 'temple, sanctuary, synagogue';
(za-mək"rāb 'second Sunday of Lent');

SEMITIC: SAr. *mkrb* 'shrine, temple, synagogue' (?), from *krb* I (according to SabDic 78), and perhaps also *krb-t* 'blessing' even though SabDic 79 considers it as coming from *krb* II: cp. also Akk. *karābu* 'pray'. On a bibliography of G. *mək"rāb* and SAr. *mkrb*, see Landberg 1909:642ff. Buhl 117 (followed by Baumgartner 152) connects G. *mək"rāb* with *brk* (pi'el) 'bless'. Fraenkel 274 derives Ar. *miḥrāb* 'niche in a mosque, synagogue' from G. *mək"rāb* (from which he also derives, with reservations, Heb. *kərūḇ* 'cherub'), as against Praetorius, *ZDMG* 61 (1907).621-2, Landberg 1909:641ff., Noeldeke 1910:52, n.3, and Rhodokanakis, *Wörter und Sachen* 3 (1911).125, n.6.
ETHIOPIC: Tna. *mək"rab* 'synagogue', Amh. *mək"rab* (from Geez).

mikrobi ሚክሮቢ (T) 'cruel';

is probably an interpretation of the French 'microbe'.

makark መከርከ (T) 'piece';

from *krk* < *krkr*; see *karkara*, above. For *krk* < *krkr*, cp. also Gur. *kəräkä* 'grind coarsely'.

makrit መክረት 'spade';
see *karaya* I.

mukiryā ሙክርያ (T) 'referring to the flame, epithet of Christ, (T) a cry of woe';

comes from Gk. *(mnēsthēti) mou kyrie* '(remember me) oh Lord!'; see also *muʿagəyā, madāsutā*.

makraz መክረዝ (T.M) = Amh. *šəgr* 'millipede' (from *ši-əgər* 'thousand feet');

the meaning 'millipede' is confirmed by KG *makraz* = Amh. *yä-ʾabbät təl* 'worm that is found in dung'.

mak"asa መኰሰ (Y) has a variety of meanings which seem to belong to different roots: 1) 'accuse, boast, bet'; 2) 'discharge pus'; 3) 'guard, protect one another'; 4) 'take by force'. Note that *makk"aya* has the same meanings.

mak"si, mak"se, mak"səy መኵሲ ፤ መኵሴ ፤ መኵስይ; see *k"asaya* II, and *mk"sy*.

mak"əst I **መኵስት** (T.M) 'joint labor';

perhaps in connection with *mak"si* 'of the same name'.

mak"əst II **መኵስት** (T.M) 'broom';

perhaps a misprint for *mak"əstār* **መኵስታር** 'broom', for which see *k"astara*.

mk"sy, ʾamak"saya አመኵሰየ 'have the same name';
tamak"āsaya (Gr), same;
ʾamak"saya (K*), causative;

denominative from *mak"si, mak"səy* 'namesake' (see *k"asaya* 'be nicknamed'); cp. also Amh. *(tä)mokäššä* 'be nicknamed'.

māk"tā ማኵታ (T) 'gift, present, supplication';
see *māʾək"at*, above.

mkṭ, tamākaṭa ተማከጠ (MA) 'accuse';

is perhaps a misprint for *tamāk"asa* **ተማኳሰ** 'accuse one another', for which see *mak"asa*, above.

makk"aya መኰየ has the same meanings as *mak"asa*, above;

for the meanings 'watch, guard' Dillmann 202 compares Ar. *maqā (mqy)* 'watch, guard'.

mel I ሜል (Lt) 'honey';

from Gk. *meli* 'honey'; also in Syr. *mīlīn* (Payne Smith 2091). See also *mel* II.

mel II ሜል (T.M.Sw. in D 1400) 'Gospel';

Dillmann 1400 considers it a loanword without giving the language. It is undoubtedly connected with *mel* I, the Gospel being considered 'honey'. For the Gospel being identified with milk, see Euringer, *Biblica* 18 (1937).270, 1.12, where *ʾorit* (Law) is identified with milk.

malʾa *(yəmlāʾ)* መልአ 'fill, fill up, complete, multiply (tr., intr), be full, be filled, overflow, be fulfilled, be completed, be abundant, abound, (Y) come to an end';
ʾamlaʾa, causative;
tamalʾa 'fill itself, become full, be filled, be completed';
tamālaʾa, reciprocal of *malʾa*;
malāʾi, act. part. of *malʾa*;
məluʾ 'full, filled, abundant, copious, replenished, complete';
məlʾ 'fullness, that which fills'; also refers to a mode of singing (see *gʷadalo)*;
(ba-məlʾ-, with suffix pronouns, 'fully, completely'; e.g. *bamalʾu* 'he fully, he completely', *bamalʾomu* 'all of them, they together');
(məlʾa ḥəfn, məlʾa ʾəd 'handful');
(ba-məlʾa ləbbəka 'with all your heart');
məlʾat 'fullness, filling up' (n);
mamlaʾ 'that fills up, (Gr.76) complement';

SEMITIC: Ar. *maliʾa* 'be full', SAr. *mlʾ* 'fill', Śḥ. *mili* 'be full', Heb. *māleʾ*, Aram.-Syr. *məlā*, Md. *mla*, Ug. *mlʾ*, Akk. *malû*.
ETHIOPIC: Te. *mälʾa* 'be full', Tna. *mälʾe*, Amh.Arg. Gur. *mälla*, Har. *mäläʾa*.

mlʾk, tamalʾaka ተመልአከ 'become a prince, be appointed prince, be appointed chief';
məlʾəkənnā 'princely dignity';

denominative from *malʾak*; see *laʾaka*.

malʾak መልአክ, **malʾəkt** መልእክት; see *laʾaka*.

mallaʾa መልዐ 'set out, continue a journey, proceed farther, hurry, pass on hastily';
ʾamallaʾa, (T) *ʾamallaʾa* 'set out, go forward, walk, proceed, (Lt) vanish from sight';
(ʾamallaʾa fənota 'he hastened along the road');
ʾamlaʾa 'take upon oneself, engage oneself';
tamālaʾa, (T) *tamallaʾa* 'press on (to), be on one's way, carry away with oneself, bring with one, tear away, take away, draw along';
ʾastamālaʾa, caus. of *tamālaʾa*; also 'cause to hand over, cause to entrust';
məllāʾ (Lt) 'incursion';

SEMITIC: Ar. *malaʾa* 'run swiftly (she-camel)'.
ETHIOPIC: Tna. *(ʾa)malʾe* 'flee, escape', *(tä)malʾe* 'carry away', Amh. *(tä)malla* 'go off with'.

malʾa *(yəmlāʾ)* መልዐ (Y) 'anoint, grease, smear';
tamalʾa (KG), passive;

SEMITIC: perhaps Ar. (Dat) *malaʾ* 'smooth away'.

malʾā መልኣ (T) 'one who is inclined to fornication';

SEMITIC: related to Ar. *mālaġa* 'dally, be wanton'.

mulād ሙላድ, **milād** ሚላድ; see *walada*.

malfe መልፌ (T) 'awl';

misprint for *masfe* መስፌ, for which see *safaya*.

malaga I መለገ (K*.T.M) 'be spoiled (person), behave without regard to the proprieties, be slimy, be sticky';
malgu (K*) 'sticky, viscous, nasty, indecent';

ETHIOPIC: Amh. *mällägä* 'be sticky, be unpleasant, be nasty', *məlagləg* 'slimy, sticky', Tna. *mälägläg bälä* 'be sticky, be soiled (person)'.

malaga II መለገ (D 1393,T.Y.K*) 'be able, endure, can'; Gr.77 wrongly renders Amh. *čalä* (J's translation of G. *malaga*) by 'be strong';
malgu (K*.T.M) 'who is able, who endures';

note that KBT 140, under *mallägä*, records G. *massaga* መሰገ = Amh. *čalä*. Could it be a misprint for *malaga* መለገ?

malgam መልገም (T.Sw. in D 1393) 'means of carrying, pole used in carrying burdens, litter';

from a non-attested root *lgm*. Note that in view of the Amh. *malogiya* 'pole for carrying a heavy object' (translation of G. *malgam* given by Tayyä), the Amh. *mäskäm* (translation of *malgam*) given in D 1393 is undoubtedly for *mäššäkämiya* 'means of carrying'.

malagos መለጎስ 'soft, weak, effeminate';

from Gk. *malakos* 'soft, unmanly';

milāhi ሚላሂ (T+) 'white millet';

-hi could be a suffix considering the number of nouns ending in a non-etymological *-hi* (see Tayyä 92); but in view of *melāni*, below, the form *milāhi* could be a misprint.

mallaḥa መልሐ 'season with salt, make tasty' (denominative of *malḥ*);
(note that G. መልሐ *malḥa* or *mallaḥa* is also rendered by T 37 and TS 9 'do, work' (also KG *məlḥ* 'work'), possibly 'do good work', salt being the symbol of good deeds. It could also be that መልሐ *malḥa* is for መልኀ *malḥa* below, and the general meaning 'do, work' refers to all the activities expressed by *malḥa*);
tamalḥa, tamallaḥa, passive; also 'be salty';
malḥ (TS 9), *məlḥā* (D), *məlḥ* (Gr.K*) 'salt, taste, savor, judgment, common sense, intellect, insight, discernment, knowledge';
(bāḥra malḥ [Lt] 'Dead Sea');
mallāḥi (Gr.74), act. part. of *mallaḥa*;
məlluḥ (Gr.74), pass. part. of *mallaḥa*;
mālḥ (K*) 'seasoned with salt, salty, (T) which is tasty';
məllāḥe (Gr.74) 'seasoning with salt, common sense';
məlḥat (Gr.74), same;

SEMITIC: Ar. *milḥ* 'salt', Soq. *milḥo*, Heb. *meleḥ*, Aram. *milḥā*, Syr. *melḥā*, Md. *mihla*, Ph. *mlḥ* 'salt worker', Akk. *milʾu* 'potassium' (von Soden 653), *mallaḥtu* 'ein salziges Grass' (von Soden 596). Gordon 443 compares Ug. *mlḥ* 'good' (also Ar. *malīḥ* 'pleasant'). Ullendorff, *JSS* 7 (1962). 345 suggests Ug. *mlḥt* in *ḥrb mlḥt* 'salted knife' (see also Caquot 154; Fronzaroli 1972, VII:621 translates it 'a good knife').
ETHIOPIC: Te. *mälḥa* 'to salt', Amh. *mälḥ* 'salt' (from Geez). Cushitic (Som. *miliḥ* 'salt', Sa. *milhō*, Af. *muluhū*) is borrowed from Arabic.

malḥa *(yəmlāḥ)* መልኀ, (T) **malḥa** መልሐ 'tear out, pluck out, pull out, eradicate, eliminate, take off, weed, draw (a sword), drag forth, (T.Y) throw away'; note that (T.Y) 'scintillate' seems to be a transferred meaning;
ʾamləḥa (K*), causative;
tamalḥa, passive of *malḥa*; also 'fall out, fall off, be thrown, uproot oneself';
tamāləḥa (K*) 'draw (swords) on one another';
ʾastamalḥa 'cause to draw (a sword)';
ʾastamāləḥa (K*), caus. of *tamāləḥa*;
malāḥi, act. part. of *malḥa*;
məluḥ, (T) *məlḥ*, pass. part. of *malḥa*;
məlḥat, verbal noun of *malḥa*;

SEMITIC: Ar. *malaḥa* 'pull out', Ḥars. *melōḥ* 'pull down', Heb. *mlḥ* (nifʿal) 'be torn up, be dispersed in fragments', Akk. *malāḫu* 'remove, tear apart' (considered by von Soden 593 related to Aram. *məlaḡ* 'pluck').
ETHIOPIC: Te. *mälḥa* 'draw a sword' (that is, 'pull from the sheath'), also *məlḥay* (for *məlḥay*) *gəbaʾ* 'be stripped!' (curse), Tna. *mälḥe* 'pull out', *mälämmälä*, Amh. *mälämmälä* 'cut' (from *mlḥ* > *ml*, reduplicated into *mlml*), Gur. *mäla*; passed into Cushitic: Sa. *mulūḥ* 'pulled out'. See also *malḥota*, below.

malāḥəqt መላኅቅት; see *lḥq*.

malḥota መልኖት (instead of *malḥota* መልሖት of T.Y.M) 'weed';

denominative from *məlḥat*; see *malḥa*.

malaka መለከ is the same root as *mlk*, below, but for the sake of convenience the two entries are separatred;
malaka 'own (property), possess, have dominion, dominate, become master, take possession of, occupy, rule, reign, have authority';
malka (M) 'be established as owner, be subjected (to)';
ʾamlaka, caus. of *malaka*;
tamalka, pass. of *malaka*; also 'be subjected to, be made (constituted) master';
malāki, act. part. of *malaka*; also 'master, ruler, heir';
məluk 'dominated, subjected, subject, possessed';
malakot 'lordship, kingdom, domination';
məlkat 'domination, dominion, empire';
məlkot 'property, possession, ownership';
məlkənnā 'ownership, possession, rule, dominion, power, domination, lordship, rulership, authority, sovereignty';
ʾamləkot 'domination';
təmləkt 'principality, possession, authority, dominion';

SEMITIC: Ar. *malaka* 'possess, take possession, own, dominate', SAr. *mlk* 'become king', Śḥ. *šimlak* 'take possession', Heb. *mālaḵ* 'reign, rule', Aram.Syr. *məlaḵ*, Md.Ug.Ph. *mlk*; Akk. *malāku* 'rule' is a West Semitic loanword. For 'king', cp. Ar. *malik*, SAr. *mlk*, Heb. *meleḵ*, Aram.-Syr. *malkā*, Md. *malka*, Akk. *malku*.
ETHIOPIC: Te. *mälka* 'dominate, be master', Tna. *mälāḵä*, Amh. *mälläkä* 'possess, dominate, rule'.

mlk, ʾamlāk አምላክ 'Lord, God';
ʾamāləkt (pl. of *ʾamlāk*) 'idols, false gods';
ʾamlaka 'worship God, worship a deity, worship idols' (denominative);
taʾamlaka 'become God, be worshiped';
ʾamlākənnā 'divinity, (T) worship of God';
ʾamlākāwi 'divine';
tamalka 'be made divine';
məluk 'pious, religious, who worships';
məlukāwi (Lt) 'given to piety';
malakot 'Godhead, divinity, deity, divine nature, divine rule' (for its Aramaic origin, see Noeldeke 1910:33);
(*za-malakot* 'divine');
malakotāwi 'divine';
malakotāwit 'Godhead';
ʾamləko(t) 'cult, godliness, Godhead, divine worship, adoration';
(*ʾamləko ṭāʿot, ʾamləko ʾamāləkt* 'idolatry');
ʾamlākənnā 'authority of God, (Lt) worship of God';
mamlaki 'one who worships, worshiper, one who fears God, pious, religious';
(*mamlake ṭāʿot* 'idolater');
mamlakāwi, same as *mamlaki*;

SEMITIC: see *malaka*, above.
ETHIOPIC: Tna. *ʾamlāḵä* 'worship, adore God', Te. *ʾamläka*, Amh. *amälläkä*; denominative from *ʾamlak* 'God', for which cp. Te.Tna. *ʾamlak*, Amh. *amlak*; Amh.Gur. *amlakənnät* 'deity'.

maloke, meloke መሎኬ ፡ ሜሎኬ 'mallow';

from Gk. *malakhē, molokhē* 'mallow' through Ar. *malūḫiya*; also in Amh. *mulukiy(y)e*, Syr. *mūlūḵyā*.

malkata መልከተ (K*) 'signify, signal, show, indicate';
tamalkata (K), passive; also 'look on, view, observe';
məlakkət (K) 'indication, symbol, mark, musical notation' (Velat 99ff);

ETHIOPIC: Tna. *(tä)mälkätä* 'observe, remark', Amh.Gur. *(tä)mäläkkätä*. Praetorius 1879:139 derives it from **mälkəʾət*, from G. *läkʾa* 'design, mark'. See also *malakat*, below.

malakat መለከት (K*) 'trumpet' (see Powne 36-9);

ETHIOPIC: Te.Amh.Gur. *mäläkät* 'trumpet', Tna. *mäläḵät*; passed into Cushitic: Sa.Af. *malakat*, Or. *malakata*. Coulbeaux-Schreiber 127 translate Tna. *mäläḵät* 'instrument de signal, trompette', and seem to derive it from *mlkt* 'fix one's attention, point at', for which see *malkata*, above.

malakāwi መለካዊ 'Melchite';
malaki, same;

from Chr.-Ar. *malakī*, so called because they adopted the dogmatic definition of the court (from Syr. *malkā* 'king, emperor').

malkəyās መልክያስ (T) 'messenger';

an interpretation of the proper name Malachias, Heb. *malʾāḵī* (for which see Mal. 1:1).

malala I መለለ (T.Y.K*.M) 'plane (a board), smooth with a plane';
(note that M 48 renders it 'suckle, anoint, plane', a possible translation of Amh. *lagä* that renders G. *malala*; but on the basis of the Amharic translations *laṭä, arräqä*, and others, given by KWK for G. *malala*, the most appropriate rendering is 'plane (a board), smooth with a plane');

SEMITIC: perhaps Heb. *mll* 'circumcise', secondary form of *mwl*.

ETHIOPIC: Amh. *mallälä* 'plane, scrape', *mälämmälä* 'hew, trim or prune (a tree)', Tna. *mäläll bälä* 'extract', *mälmälä* 'prune a tree'.

malala II መለለ (DTW 779) 'lengthen';

ETHIOPIC: Te. *mälmäla* 'be long and straight', Tna. *molläl bälä* 'be tall', Amh. *mällälä* 'be straight and tall'.

malelit መሌሊት; see *lelaya*.

melāni ሜላኒ (T), **milāni** ሚላኒ (Gt) 'millet';

from Gk. *melinē* 'millet'; see also *milāhi*, above.

milandədəs ሚለንድድስ (Lt) 'coat';

probably from Gk. *melandetos* 'bound or mounted with black' (W. Müller).

malans መለንስ, (OT) **malanso** መለንሶ 'small black poppy', (T.K.Sw. in D 148) 'cumin, flax';

from Gk. *melanthion* 'black cumin'; also in Amh. *mäläns* 'oilseed plant' (from Geez).

melāntərā ሜላንትራ, **melāntətārā** ሜላንትታራ, **melāntron** ሜላንትሮን, same meanings as *melātrā*, below;

with inserted *n* in relation to *melātrā*, below.

malpappon, malpoppon መልጳጳን ፡ መልጳጳን, (T) **malpappo** መልጳጳ 'watermelon, pumpkin, (Gr.77) cabbage, melon';
malpapa (MA) 'pick, collect watermelons' (denominative);

from Gk. *mēlopepōn* 'melon'; also in PbH. *məlāp̣əp̣ōn* 'watermelon', Syr. *malpōnā, məlāp̣əp̣ōnā*.

malaqa መለቀ (K*) 'cut, sever, pluck, break off, snap off';

SEMITIC: Ar. *(mlq), imtalaqa* 'extract, draw out', Heb. *mālaq* 'nip off', Aram.Syr. *məlaq* 'peel, pluck off'.
ETHIOPIC: Te. *mälqäqa* 'tear asunder', Tna. *mälqäqä* 'snatch, tear away', *mäläqʷä* 'get loose, get disengaged', Amh. *mäläqqäqä* 'husk corn', *moläqqäqä* 'tear out of the hand'.

milāq, milāqā ሚላቅ ፡ ሚላቃ (T.M), **melāq** ሜላቅ (K), pl. **milāqāt** ሚላቃት (D) 'small basket, fruit basket, basket serving as a measure';

from Gk. *malakia*, nom.acc. pl. of *malakion* 'small basket made of palm leaves'.

malasa መለሰ 'gleam, shine, glitter, flash, sparkle, be polished, (Y) polish, smooth, wipe clean';
məls 'glitter, gleam, brightness, splendor';
məlus (K*) 'that glitters, that shines';

SEMITIC: Ar. *malisa, malusa* 'be smooth, be sleek'.
ETHIOPIC: Amh. *mälläsä* 'purify a metal by repeated meltings', Har. *(a)mäläsa* 'have a delicate and smooth appearance'.

mallasa መለሰ (MA) 'return, repay';
tamälasa (K*) 'come and go, go to and fro';
tamalälasa 'go to and fro' (Amharic form);
mals (K*) 'answer';

from Amh. *mälläsä* 'return, bring back'. The root also occurs in Tna. *mäläsä* 'give back, answer'.

melos ሜሎስ 'precious stone, fiery sword, (Lt) sword and arrow of divinity, (T) Holy Spirit' (magic word);

for the origin of *melos* (also *melyos*, and others) as coming from the name of Solomon being inverted, see Worrell III:98, n. 5, Euringer, *ZS* 9 (1933-4). 84, and Hammerschmidt 1961:162, as against Strelcyn 1955:419.

malasāy መለሳይ (Lt) 'Muslim';

corrupt from *ʾəslāmāwi* 'Muslim' (Praetorius, *ZDMG* 64[1910].621-2); also considered a folk etymology from *mälläsä* 'turn apostate'.

malaṣa መለጸ (K*) 'be tasty, be delicious, be savory, please, content (tr)';
malāṣi, malāṣe (D), *məlāṣi* (K*) 'beehive, honeycomb'.

malāṣe መላጼ, **malāṣi** መላጺ, **malāḍi** መላዲ; see *lāṣaya*.

maliṣu መሊጹ (T.M) 'monkey';

note that Tayyä 184 has *maliṣu qaṣu*, both words meaning 'monkey'. He quotes them together because of their ending *-ṣu*.

melāt, melat ሜላት ፡ ሜለት 'purple, scarlet, fine linen, pure linen, (T.M) white silk';

from Aram.-Syr. *meləṭā (ʾāmīləṭā)* 'fine wool, cloak of fine wool', Syr. *mīləṭā* 'kind of carpet'. For its connection with G. *ḥamelat*, see Noeldeke 1910:39. The root is possibly connected with Ar. *milāya(t), mulāʾa(t), malʾa(t)* 'kind of mantle', for which see Dozy 1845:401-11.

mlṯ, ʾamaltəḥa አመልትሐ (T.TS), **ʾamaltəha** አመልትሀ (MA) 'confuse, move the hand, (T.K*) cause to slap' (denominative from *maltāḥt*);
ʾamalātəḥa (Y) 'confuse, confound, wave';
tamalātəḥa 'hold the cheeks between the hands, lay the hands upon the cheeks, lay the

hands upon the face, (T.M) clap hands together rhythmically, come to blows, be confused';
maltāḥt, pl. *malātəḥ* (D 45, under *ltḥ*) 'cheek, jaw';
see *latḥa*, above. There is the possibility of considering the existence of *mltḥ* I 'confuse', and *mltḥ* II 'slap, lay the hands upon the cheeks'.

melātrā ሜላትራ (K*), **melātron** ሜላትሮን (D), **melātər, melāṭər** ሜላትር ፡ ሜላጥር (Lt) 'rafters, roof ornamented with conical metal, decoration on the top of the roof'; it also renders various architectural terms;
from Gk. *melathra*, nom.acc. pl. of *melathron* 'roof-tree, ceiling'; also in Amh. *melantron*. See also *melāntərā*.

malaṭ መለጥ (T⁺) 'perfume';
see also *ʾalaṭ*.

malaṭa መለጠ 'peel, scrape off, strip off, depilate';
ʾamlaṭa (K*), causative;
tamalṭa, passive; also 'become bald';
məluṭ, pass. participle; also 'bald';
məlṭat (Gr.77), verbal noun of *malaṭa*; also 'scratch (n), baldness';
SEMITIC: Ar. *malaṭa* 'shave' (for the various Arabic dialects, see Landberg 1942:2717), Heb. *(hiṯ)malleṭ* 'seem bald'. The connection with Syr. *məlaṭ* 'smear, rub over' suggested by Brockelmann 1928:391 is unlikely. The root is related to *mrṭ*; see Buhl 428.

ETHIOPIC: Tna. *mälätä* 'strip off, render bare', Te. *mälṭa* 'render bare', Amh. *mälläṭä* 'depilate, become bald', *mäläṭṭätä* 'shave, peel off', Te. *mälṭäṭa* 'tear up', Tna. *mälčäčä* 'pull out the hair'. On Har. *məluhūṭ* 'bald', and Tna. *mälähaṭä* 'be bald', see Leslau 1937:472. The root passed into Cushitic: Bil. *malaṭ* 'pull out', Be. *melit*.

maleṭo መሌጦ (D), **maliṭo** መሊጦ (K), **məluṭā, maluṭā, meloṭ** ምሉጣ ፡ መሉጣ ፡ ሜሎጥ, **meleṭu** ሜሌጡ (Lt) 'headcloth, (T) turban, silk head covering of priests, (Lt) sheepskin';
from Gk. *mēlōtē* 'sheepskin'; also Ar. *mallūṭa* (for which see Dozy 1845:412-3), Syr. *malaṭūn, mīlōṭūn* 'sheepskin (Payne Smith, supplement 195), Amh. *mäluṭa, məluṭa* 'cape of good quality'. See also *məluṭār*, and *maliṭu*.

maliṭu መሊጡ (T) 'priest';
could there be a connection with *maleṭo*, referring to the turban, the head covering of priests?

malṭana መልጠነ (Lt) 'sing a refrain' (denominative from *məlṭān*);
ʾamalṭana, same;
məlṭān, (Gr.77) *zaməlṭān* 'part of a hymn that is repeated by the choir, antiphony'; (Velat 680, n. 2) 'répétition, souvent abrégée, du même texte exécuté dans une mélodie et une cadence différentes de celles de la première exécution'.

ETHIOPIC: Amh. *məlṭan* 'litany' (from Geez), Tna. *ʾamälṭänä* 'chant a litany'; to be connected with *liṭon*, above.

maliṭon መሊጦን (KG I) = Amh. *məlač* 'shaver';
wrongly copied from the line below, as is evident from KG 2, 3 where G. *malāṣi* is rendered by Amh. *məlač* 'shaver'.

məluṭār ምሉጣር (Lt) 'sheepskin';
see *maleṭo*.

mālawa ማለወ (T.Y) 'hide';
mālәw (T.Sw. in D 1393) 'hidden';
Guidi 1906:919 considers ማልው *mālәw* a misprint for ግልው *gәlәw*. In this case ማለወ *mālawa* will also have to be considered a misprint of ገለወ *galawa*.

malaya I መለየ (T.Y.K*.M) 'separate, divide, distinguish, guess, pull away, tear out, liquefy, melt';
malāyi, act. participle;
ETHIOPIC: Amh. *mälläyya, mälläyyo* 'distinguishing feature, attribute', from *läyyä* 'separate, distinguish', for which see *lelaya*; perhaps also Tna. *mäläyyo* 'ruban d'étoffe dont on se ceint le front, pour arrêter l'effusion du beurre fondu qui découle des tresses de la coiffure' (for which see Coulbeaux-Schreiber 128). This would also imply the meaning of 'separate'.

malaya II መለየ (Y.KG) 'mix, mingle';
is strange in relation to *malaya* I.

malayāləy መለያልይ, **malayāləyāt** መለያልያት; see *(lelaya), malelit*.

melyos ሜልዮስ (Lt); see *melos*.

malāzi መላዚ (T.M) 'martyr'.

mimma ሚመ, an interrogative particle, 'or?';
wamimma 'or?';
also with an additional interrogative *-nu* in another element of the sentence; e.g. *ʾəmsamāy-nu wamimma ʾəmsaḅ* 'from heaven or of men?';
mimma...wamimma 'either...or, whether...or';
composed of the interrogative *-mi* and the enclitic *-mma*, above. Dillmann 1907:118 considers *-mma* in *mimma* an interrogative element.
ETHIOPIC: Te. *mami* 'or what?'.

mamʾala መምአለ (MA) = Amh. *wäğğälä* which MA 51 translates 'préparer une peau pour tanner', while the existing dictionaries have the meaning 'drag, pull'. Amharic *wäğğälä* seems to stand for *wänäğğälä* 'charge with a crime, revolt', and *mamʾala* would then have the same meaning as *mamʿela, mamʿala*, below.

mammәʿa መምዐ 'be timid, be confounded, be terrified, be frightened, be panicked, become alarmed, be dismayed, draw back (out of fear), be mad';
ʾamammәʿa, causative; also 'confound, terrify, frighten';
mammāʿi (Gr.81) 'fearful';
məmmuʿ 'fearful, frightened, terrified, panicky';
mammәʿ 'insanity';
məmmāʿe, (Gr.) *məmmāʿ* 'fear, terror, disarray, anxiety, panic';
(*ʾənbala məmmāʿe* 'intrepidly');
məmmәʿā 'anxiety, terror, consternation, fear, cowardice, slothfulness';
from *mʿmʿ*, and could be connected with *mʿʿ, tamәʿәʿa* 'be angry, be irritated'. See also *maʿama, mammata*.

mamʿela መምዔለ (T.M), **mamʿala** መምዐለ (TS) 'be treacherous, be unfaithful, perjure oneself';
denominative from *mamʿali*, for which see *mʿly*. See also *mamʾala*, above.

mamʿali, mamʿəli መምዐሊ ፡ መምዕሊ, **mamʿəlāy, mamāʿəlāy** መምዕላይ ፡ መማዕላይ (D 955); see *mʿly*.

mamḥo መምሖ; see *maḥawa*.

mams መምስ (T) 'skillful, handy, expert';
mamos, momas (Lt) 'mime, mimic';
from Greek *mīmos* 'mime'.

mmsṭ, ʾamamsaṭa አመምሰጠ (T.M) 'dye' (v);
gives the impression of being a denominative from **mamsaṭ*, from *mst* or *mśṭ*.

mamsaṭ (pl. *mamāsəṭ*) መምሰጥ (T) 'ring, key';
ETHIOPIC: Amh. *mässäṭä* 'fasten', *mämsäṭ* 'curtain rings'. See also *maśaṭa*.

mammata መመተ (Sw. in D 1393,T.Y) 'be seized with panic, flee, (Y) be afflicted, (K*) diminish, be deficient';
məmmäte 'defect, (Lt) bruises, (T.M) panic, flight, affliction, (Sw. in D 161) sorrow, (K*) deficiency';
see also *mammәʿa*.

mamṭaq, mamṭaqi, mamṭaqit, məmṭāq መምጠቅ ፡ መምጠቂ ፡ መምጠቂት ፡ ምምጣቅ (D 220, under *mṭq*) 'leather sack or bag, (T.M) belt, (T.M) sling or part of a sling';
ETHIOPIC: if 'sling' is the original meaning, cp. Amh. *(a)mäṭṭäqä* 'propel'.

memaya I ሜመየ (K*) 'become watery, melt';
from *mymy*, and goes back to *māy* 'water'. Note that Amh. *mʷamnʷa* 'dissolve' goes back to *məhwa*, above, rather than to *memaya*.

memaya II ሜመየ (Sw. in D 1393,T.M) 'separate, distinguish';
ETHIOPIC: Tna. *mämäyä* 'winnow', that is, 'separate grain from the chaff'.

manā መና 'present, gift';
from Gk. *manaa*, transcription of Heb. *minḥā*. See also *maḥana* II, above.

mannā መና 'manna';
from Heb. *mān* through Gk. *manna*; also Te.Tna. Amh. *männa*.

mannu (acc. *manna*, rarely *manna-ha*) **መኑ** 'who?' (also for the fem. sg., and pl. masc. fem); the plural is also *ʾəlla mannu*;
note *mannu səməka* 'what is your name?';
'whose?' is expressed either by *za-mannu* (referring to masc.sg.), *ʾənta mannu* (fem.sg), *ʾəlla mannu* (pl); e.g. *za-mannu zəlabs* 'whose is this garment?'; or by a construct state (e.g. *walda mannu zəntu* 'whose child is this one?');
mannu-hi, mannu-ni 'anyone';
ʾi-mannu-hi 'no one, no man';
ʾi-manna-hi 'no one at all' (acc);
waʾi-mannu-hi 'no one at all';
mannu is used with various prepositions: *ʾəmḫaba mannu* 'from whom?', *ḫaba mannu* 'to whom?', *baʾənta mannu* 'for whose sake?', *lamannu* 'for whom?', *ʾəmmannu* 'from whom?', and so on;
mannu with or without *ʾəmm, ʾəmma* is also used for the expression of a wish; e.g. *mannu wahabanna ʿəraft* 'o that one would give us rest!', *mannu ʾəmm/ʾəmmaʾagbəʾa* 'o that one would deliver!'. See also Dillmann 1907:333-5, 516;

SEMITIC: Ar. *man* 'who?', Aram. *man, manā*, Syr. *man*, Ug. *mn*, Akk. *mannu*. See also Brockelmann 1908:326, Barth 1913:138-39.
ETHIOPIC: Tna. *män, mən* 'who?', Te. *män*, Amh. Arg.Gaf. *man*, Gur. *man, mʷan*, Har. *mān*.
Geez *mannu* is composed of *man-nu* (see also Littmann, in Brockelmann 1908:326). The derivation of *mannu* from *man-hu* as suggested, with reservations, by Rundgren 1955:199 is unlikely. See also Reinisch 1909:60.

min **ሚን**; see *mayyana*.

manbih **መንቢህ** (T.M) 'indigestion from colic';

possibly to be derived from *manbəḫa* 'push' (below) > 'pressure'.

manbəḫa **መንብሐ** (MA) 'push';
see also *manbih*, above.

mənbāḥt **ምንባሕት** (L 299, under *nabḥa*) 'waterfall';

should read *mənbāḥbāḥt*, for which see below.

manbāḥbāḥt, mənbāḥbāḥt **መንባሕባሕት ፡ ምንባሕባሕት**; see *bḥbḥ* I.

mandā', mandāʾtā **መንዳእ ፡ መንዳእታ** (K 627, under *nd'*) 'disease of the chest and shoulder which causes swelling';

ETHIOPIC: Tna. *mändaʿat, mändaʿti* 'disease that attacks the spine', Te. *mändaʿat* 'sciatica'. KWK 627 derives G. *mandā'* from *nad'a* 'drive' > *'hit'. For a disease derived from *nd'* 'drive', cp. also Amh. *nädda* 'drive, have severe diarrhea'.

mndb, ʾamandaba **አመንደበ** 'torment, inflict pain, bring tribulation, afflict, cause trouble, reduce to distress, bring into difficulty, mortify';
tamandaba, passive; also 'suffer tribulation, be anguished, be in distress, be in danger, be in jeopardy';
məndub, pass. part. of *ʾamandaba*;
məndābe 'tribulation, distress, affliction, anguish, calamity, adversity, torment, hardship, difficulty, misery';

perhaps a denominative from *məndābe*, from *ndb*: Ar. *nadaba* 'mortify', *nadab* 'scar' (so also Rabin, *JJS* 6[1955].130; he also compares Heb. *nāḏāḇ*, originally 'the man obliged to fight in war'). It is tempting to connect it with Ar. *mandab*, in the name of the strait *bābu-l-mandab* which means 'gate of distress or difficulty', but W. Müller suggests that *mandab* is a place-name that also occurs in SAr. (late Sabaean) *mdbn*.
ETHIOPIC: Te. *nädba* 'be angry, be sorry', Tna. *mändäbä* 'torment', Amh. *mänäddäbä* 'afflict, inflict suffering'.

mandād **መንዳድ** (T) = Amh. *yäṭəǧǧa bet*, perhaps 'a household that never prospers', lit. 'a house that never goes beyond the calf stage'.

məndād I **ምንዳድ**; see *ndd*.

məndād II **ምንዳድ** (T.Lt) 'hangings, curtains, shutters'.

mandil (pl. *manādəl*) **መንዲል** 'sacerdotal vestment (Hammerschmidt 1970:155), female headdress, handkerchief, (Gr.99) garment';
mandala (K*) 'wash, clean (the body), dry (the body)', that is to say, 'use the *mandil* to clean or dry oneself' (denominative);

from Latin *mantile* through Gk. *mandēlē, mandēlion, mantilion*, or through Ar. *mandīl* (for which see

Graf 108, Dozy 1845:414-8, and the detailed study by F. Rosenthal, in *Four essays on art and literature in Islam* [1971].63-99); also Te.Tna.Amh. *mändil*, Syr. *mandīlā*.

mandalto **መንደልቶ** (T) 'torches made of twigs which the young people light for the festivity of the Cross or of St. John';

ETHIOPIC: Amh. *mändälto, mändärto* 'cudgel, club' (even though the meanings do not correspond). See also *mandarto*.

manduq **መንዱቅ** (Lt) 'rifle, gun';

from Ar. *bunduq, bundūq* 'rifle' (with alternance of labials); also Te. *mänduq*, Amh. *bunduq*, Mh. *mendūq*.

manduqe **መንዱቄ** (Lt) 'a kind of garment, kind of fabric';

ETHIOPIC: Amh. *mänduqe* 'garment that is girded about the waist'.

mandarto **መንደርቶ** (Lt) 'club, stick';

to be identified with *mandalto*, above, with alternance of liquids *l:r*.

mandəyā **መንድያ** (D 1401,T) **mandiyā** **መንዲያ** (KG) 'military cloak, (T) shirt';

from Gk. *mandyē, mandyā* 'woolen cloak'; also in Chr.-Ar. *mantiya* 'bishop's cloak'. See also *mādāy*.

manfe **መንፌ**; see *nafaya*.

mənfār **ምንፋር** (T) 'hump of animal';

probably misprint for *məsfār* **ምስፋር**, below.

manfit **መንፊት** (D 713, under *nafaya*) 'small fan';

from Amh. *manfiya* (for which see Isenberg 34).

məngāg **ምንጋግ** (T) 'shelter, refuge'.

mangala **መንገለ** 'toward, to, by (place), in the direction of, by the side of, with regard to';
with prepositions: *bamangala* 'by the side of, by, toward, to';
lamangala 'toward, to, with regard to';
ʾəmənna mangala, ʾəmmangala 'toward, on the side of, from the side of, through, because of, due to, concerning';
ḫaba mangala 'toward';
ʾənta mangala 'by (place), by the side of, toward, through';
with suffix pronouns the base is *mangale-*;

SEMITIC: the connection with Ar. *naǧada* 'become manifest' suggested by Dillmann 685 (followed by Barth 1893:45 who connects it with Heb. *neged* 'in sight of, before') is unlikely. Likewise unlikely is the suggestion made by Praetorius, *ZDMG* 57 (1903).273 who identifies it with SAr. *mnql* 'path cut on the mountainside', and with G. *mangad* 'road'. Could it be connected with Ar. *naǧl* 'broad road'?

mangala **መንገለ** (K*) 'uproot, pull out';

denominative from **mangal*, for which see *nagala*; also Amh. *mänäggälä*.

məngəllāg **ምንግላግ, mangalag** **መንገለግ**; see *glg*.

mangalaq **መንገለቅ** (Lt); see *manganiq*.

mangan (pl. *manāgənt*) **መንገን** 'engine of war, machine, device, scheme, ruse, trick, machination, instrument of torture, (T) fishhook, (K*) snare';
tamangana 'use a ruse, use a trick, devise a scheme, be in a difficult situation, be in want' (denominative);
məngun (Gr) 'tortured';
tamangənot 'machination, trick';

from Gk. *manganon* 'means for bewitching, trick, engine of war, hunting net'; also in Aram.-Syr. *manganōn* 'engine of war', Ar. *manǧanūn* 'water engine, waterwheel'.

mangana **መንገነ** (Lt) 'gratis, without pay or profit';

from Ar. *maǧǧān* 'gratuitous' < Syr. *maggān* (Schwally, *ZDMG* 53[1899].197). For this root in Semitic, see Koehler 493, under *mgn* I, Baumgartner 517, under *mgn* I.

manganiq, manganiqā, mangalaq **መንጊቅ ፡ መንጊቃ ፡ መንገለቅ** 'catapult, engine, arms, rifle, cannon';

from Gk. *manganikon*, pl. *manganika* 'catapult, cannon' through Ar. *manǧānīq*; also Syr. *mangāniqā* 'engine for hurling stones', Aram. *mangānīqon*, Amh. *mängäniq* 'catapult, rifle'. On Ar. *manǧanīq* see Ayalon 27-30.

mang"anṭis **መንጐንጢስ** 'magnet';
see *magniṭos*.

mangara **መንገረ** (T.Sw. in D 1394) 'be able, endure'.

mangər **መንግር** (T) 'priestly garment'.

mang"arg"ār **መንጐርጐር**; see *g"rg"r*.

munāḥ, munāḫ **ሙናሕ ፡ ሙናኅ** (T.D 1401) 'part of a house that is screened or partitioned off, something cut off';
transcription of Heb. *munnāḥ* 'that is left'.

mənḥal **ምንሐል** (T.Sw. in D 1396) 'placenta, afterbirth';
see also *mənḥar*, and *nahara*.

mənḥar **ምንሐር** (T) 'afterbirth';
for *mənhar*, from *nhr* 'flow'. See also *mənḥal*.

mankā, mānkā **መንካ ፡ ማንካ** 'spoon';
from Amh. *manka* 'spoon'; in the other Ethiopian languages: Te.Arg. *mänka*, Tna.Gaf. *mänka, manka*, Gur. *manka*; passed into Cushitic: Bil. *mänka*, Kham. *miyakā, mikā*, Or. *mānkā*. Praetorius 1879:70 derives it from *nky* 'touch' (Amh. *näkka*). Coulbeaux-Schreiber 481 (under *näkäyä*) derive Tna. *manka* from *näk̲äyä* 'take a bit, take off'.

mankob, mankobi, mankobyā **መንኮብ ፡ መንኮቢ ፡ መንኮብያ**; see *nakaba*.

mənkaḍo **ምንክዶ** (T) 'rush, reed'.

mankokot, mankokt **መንኮኮት ፡ መንኮክት**; see *kokawa* I.

mənkup **ምንኩፕ** (T) 'hyena';
see also *mag"napa*, above.

mank"arāk"ər, mank"ərāk"ər **መንኰራኵር ፡ መንኵራኵር**; see *k"rk"r* I.

mankas **መንከስ**; see *nakasa*.

mank"asa **መንኰሰ**, (MA) **monkosa** **ምንኮሰ** 'become a monk, live a monastic life' (denominative);
ʾamank"asa, causative;
manakos (pl. *manakost, manakosān, manakosāt*) 'monk';
(*manakos bāḥtāwi, manakos gadamāwi* 'hermit, anchorite');
manakosāwi, manakosāy 'monastic';
manakosāwit, manakosāyit 'nun';
mənk"əsənnā 'monastic life, ascetic life, monkhood, monasticism, monastic ordination';
(*maṣḥafa mənk"əsənnā* 'Monastic Ritual');
mənk"əsənnāwi 'referring to monastic life';
ʾamank"āsi (Gr.98) 'who urges to monastic life';
from Gk. *monakhos* 'monk'; also in Tna. *mänäk̲"äsä* 'become a monk', Amh. *mänäkk"äsä, mäläkk"äsä*, Gur. *mənäkk"äsä*, Te. *mänkäsa* 'become poor'. Te. *mənkus* 'poor' is not to be derived from Ar. *manḥūs* 'unlucky, unprosperous', as suggested by Littmann-Höfner 741, since it is Arabic *ḥ* that becomes *k* in a loanword and not *ḥ*. On monks and monasteries, see Cerulli, in OCA 153 (1958).259-78, Hyatt 65ff, Hammerschmidt 1967:121ff, Heyer 145ff., 193ff.

manket **መንኬት**; see *nakaya* I.

mannana **መነነ** 'despise, disdain, reject, repudiate, renounce, repel, cast aside, hold in contempt, belittle';
ʾamannana, causative; also 'render contemptible';
tamannana, passive of *mannana*;
mannāni, act. part. of *mannana*;
(*mannāne ʿalam* 'monk');
mənnun 'rejected, despised, reprobate, renounced, repudiated, despicable, abominable, ignoble, contemptible, repulsed, vile, worthless, useless';
mənnāne, (Lt) *mənnān* 'rejection, disdain, vileness, repudiation, renunciation, worthlessness, wickedness';
mannənot (Lt) 'rejection';
SEMITIC: Dillmann 189 connects it with *mʾn* 'refuse': Heb. *meʾen*, Syr. *me(ʾ)n* 'be reluctant, be unwilling'; and *mnʿ* 'deny, refuse': Ar. *manaʿa*, Heb. *māna*ʿ. The comparison that Baumgartner 570 suggests, with reservations, with Heb. *mnn*, Ar. *manna (mnn)* 'reproach someone for (a gift)' is unlikely.
ETHIOPIC: Te. *männäna* 'decline', Tna.Amh. *männänä* 'reject, abstain'; related to Tna. *mänäwä* 'be disgusted, reject'. Reinisch 1887:358 also compares Tna. *wänänä*, same. The root is probably passed into Cushitic: Bil. *minin y*, Qem. *mänän*, Sa. *binin ya*.

manana **መነነ** (K*) 'be insignificant, be incomplete, be deficient in, lack, dwindle';
ETHIOPIC: Tna. *mänmänä* 'become lean or emaciated', *mənamən* 'without value', Amh. *mänämmänä* 'become lean, thin, emaciated', *mänaññä honä* 'be inferior, be of poor quality'.

mənnān (pl. *mənnānāt*) **ምናን** 'kind of weight, pound';
ETHIOPIC: Amh. *mən(n)an*. See also Baumgartner 567, under *mānę*, Kaufman 69, and Dillmann 190. For the weight of G. *mənnān*, see Pankhurst 1970, I:54. See on the root Eilers 616.

manqəʿt **መንቅዕት**; see *naqʿa*.

manqaqa **መንቀቀ** (T) 'distribute, hand out, give out'.

manoqriṭəs **መኖቅሪጥስ** (Lt) 'unicorn';
from Gk. *monokerōtos*, gen.sg. of *monokerōs* 'unicorn' (Hommel 1877:68).

manārat, manārāt **መናረት ፡ መናራት** 'candlestick, candelabrum, oil lamp';
from Aram.Syr. *mənārəṯā*; also Ar. *manāra(t)*. See Fraenkel 270-1, and *marana*, below.

mns, tamannasa **ተመነሰ** (T.M) 'quarrel, dispute, have a fight, argue'.

manāsəgt **መናስግት** (T) = Amh. *aškəla* 'a creeper that is used for making snares for birds or traps for animals';
for *manāśəgt* and to be identified with *manāśəgt*, pl. of *manśag* 'snare' (see *naśaga*, below).

mansut **መንሱት**; see *mansawa*.

mansawa **መንሰወ** (Gr.96,T.Y) 'be in danger, be about to perish, be led to temptation, (T) wander about aimlessly' (denominative from *mansut*);
ʾamansawa 'lead to temptation, expose to tribulation or peril, bring about a disaster or calamity, destroy';
tamansawa 'be tried, be tested, be tempted, be led to temptation, run the risk of, be given to passion';
tamanāsawa (K*) 'test one another';
mansut (pl. *manāsəw*) 'temptation, test, trial, peril, affliction, distress, calamity, offense, cause of stumbling, divine punishment, wrath, indignation, retribution';
mənsəw (fem. *mənsut*) 'tempted, tried, subject to temptation or peril or affliction, one who seduces';
mənsāwe 'temptation, peril, affliction, (Gr.431) wrath';
ʾamansāwi (Gr.97), part. of *ʾamansawa*;
goes back to **nasawa*, below;
ETHIOPIC: Amh. *mänsut* 'tribulation', *mänässätä* 'trouble, disturb, upset' (denominative).

manṣaf **መንጸፍ**; see *nṣf* I, II, III.

manṣaqo **መንጸቆ** (Sw. in D 1394) 'kind of animal'.
ETHIOPIC: perhaps to be derived from *mnṣq*: Amh. *mänäṭṭäqä* 'snatch away, tear off'.

manṣara **መንጸረ** (L) 'cut down trees, deforest'; *manṣar* (Lt) 'clearing the trees (n), deforesting (n)';
ETHIOPIC: Amh. *mänäṭṭärä* 'cut down trees'.

manaṣṣər **መነጽር, mənṣərännā** **ምንጽርና**; see *naṣṣara*.

mantā **መንታ**; see *mantawa*.

mənet **ምኔት** 'monastery, cloister';
(*ʾabba mənet, liqa mənet* 'abbot of a monastery');
(*ʾəmma mənet* 'abbess of a monastery');
SEMITIC: Ludolf 83, 639 derives it from *t-mny* 'desire, wish'. Dillmann 194 seems to derive it from a root *mny* 'separate, seclude' represented in *min, mən* 'from'. Noeldeke, *WZKM* 20 (1906). 222 considers it a borrowing from Gk. *monē* 'monastery'.
ETHIOPIC: Tna.Amh. *mənet* 'monastery' (from Geez).

mənit **ምኒት**; see *(mny), mənuy*.

mənt (acc. *mənta*) **ምንት** 'what?';
mənta-nu 'what?, why?';
mənt'ni, mənt'hi 'any, anything, whatever, something';
mənt'ni, mənt + negative verb 'nothing, nothing whatever';
mənt'numma 'what then?';
'imənt, 'imənt'ni, 'imənt'hi 'nothing, nothing whatever, not any';
wa'imənt, wa'imənt'ni 'nothing whatsoever';
wa'ikama mənt 'as nothing';
kama wa'imənt(əni) 'in a moment of time, in a flash';
with prepositions: *lamənt, lamənt'nu* 'why?', *ba'ənta mənt, babayna mənt* 'for what reason?, by reason of what?', *bamənt, bamənt'nu* 'in what way?, why?', *bamənt'ni* 'in any way', *zamənt* 'of which?', *'əska mənt, 'əska mənt'nu* 'how long?', *kama mənt'ni* 'like nothing, like something of little value'; with suffixes: *mənt'ka 'əllu* 'what are these to thee?';
note *mənta konka* 'what is troubling thee?, what happened to thee?';
for other details, see Dillmann 1907:334-5;

SEMITIC: Akk. *mīnu* 'what?'. For the interrogative particle in Semitic, see Brockelmann 1908:326, Barth 1913:142-3.
ETHIOPIC: Tna. *mənəw, mənu* 'which?', Te. *mə, mi*, Amh.Arg.Gaf.Gur. *mən* 'what?', Har. *min*. For the final *-t*, see Tna. *mənt'ay*. Eitan, *AJSL* 44 (1937-8). 255 analyzes G. *mənt* as *mə-'ənta* or *ma-'ənta*, lit. 'what (is it) that?'. Littmann 1964:359 analyzes it as *mi-nt*. See also Reinisch 1909:61, Rundgren 1955:199, 249.

mnt', 'amant'a አመንትአ (T.Y.M) 'have an itch, scratch'.

mantafa መንተፈ (T.M) 'fluff up cotton for carding';
məntāf 'fluffed cotton ready for carding';

denominative from *məntāf*, from *ntf*; see *natafa*.

mantale መንተሌ (D.T), **mantəle መንትሉ** (T), **mantali መንተሊ** (K), **mantāle መንታሌ** (Gr.97) 'hare';

ETHIOPIC: Te. *mäntälle* 'hare', Tna. *mantillä, mantəlle*, Amh. *mäntäle*. Brockelmann 1950:24 considers it a Cushitic loanword and compares it with Bil. *mäntäle*, Qem. *bäntära*, Kham. *bitlā*. On its relation to *bantale*, see above.

məntut ምንቱት; see *(mantawa), məntəw*.

mantawa *(yəmantu)* **መንተወ** 'be twinborn, bear twins' (denominative);
'amantawa 'bear twins, (Gr.97) perform two equal acts';
(*'amantawa ləbbunāhu* 'he deflected, he deviated, he was undecided');
tamantawa 'be twinborn';
mantā (pl. *manātəw*) 'twins, both';
mantāwi 'twin';
məntəw (fem. *məntut*) 'twinborn, doubled';
məntāwe 'doubling, duality, condition of being one of twins';
məntəwənnā (K*), same;

SEMITIC: the connection with Heb. *tə'ōm-īm* 'twins', Ar. *tu'ām* suggested by Dillmann 189 (so also Armbruster 183, and Leslau 1958:55) is unlikely.
ETHIOPIC: Tna.Amh.Arg.Gaf. *mänta* 'twin', Te. *mänta, mäntay*, Gur. *mälta*, Har. *mālta*; denominative: Tna. *mäntäwä* 'bear twins', Te. *mänta* 'multiply rapidly', Amh. *mänätta* 'be forked, be twins'; perhaps from Cushitic: Bil. *mättā* 'twin', Qem. *matā*, Qab.Al. *malta-ta*, Kafa *matā*.

manṭolā't (pl. *manṭawāla'*) **መንጦላዕት**; see **ṭol'a*.

manṭanṭin መንጠንጢን 'very small, petty, mediocre, moderate, insignificant';

from *mṭn* (see *maṭna*) with reduplication of the last two radicals and insertion of *n*. For more examples of reduplication, see Dillmann 1907:232.

manṭiṭ, manṭeṭ (pl. *manṭiṭāt, manāṭiṭ*) **መንጢጥ ፡ መንጤጥ** 'turtledove';
(*'ofa manṭiṭ* 'turtledove');

ETHIOPIC: Tna. *manṭiṭä* 'turtledove'.

manṭawāla' መንጠዋልዕ; see *manṭolā't*.

mny, tamannaya ተመነየ 'wish, desire, be eager for';
'amannaya (Lt), causative;
mənuy, fem. *mənit* (Gr.99) 'who wishes ardently, wished for, desired, desirous';
tamnet 'wish, desire, lust';
tamannāyi (Gr.99) 'who wishes, who desires';

SEMITIC: Ar. *(ta)mannā (mny)* 'wish, desire', Soq. *motene*; perhaps Akk. *menû, manû* 'love' (von Soden 645). Jensen 1887:427-8 connects it with Sem. *mny* 'count' (Heb.Aram.Syr., also Ug. Akk), for which he gives the original meaning 'think > count > wish'.
ETHIOPIC: Tna. *(tä)männäyä* 'wish, desire', Te. *(tə)männa*, Amh. *(tä)männa*, Arg. *(əm)meñña*, Gaf. *(tä)miññä*, Gur. *(tä)mēñä*, Har. *(tä)männi äša*; passed into Cushitic: Bil. *menā-*.

mānyobāli ማንዮባሊ 'counselor, lawyer';

gives the impression of being a compound; see also *māyobāli*. An unpublished Säwasəw has also *māyonbāli* (Getatchew).

manzāhlal, manzəhlal መንዛህልል ፡ መንዝህልል; see *zhll*.

manzəḫa መንዝኀ (T.Y.M) 'live comfortably, be pampered, be spoiled, be delicate, be soft';
mənzuḫ 'spoiled, pampered, delicate, soft';
(Gr.99 = Amh. *dələddəl* 'honnête homme, fort constant dans son propos'; while it is true that Amh. *dələddəl* also means 'sincere, loyal', the meaning of *dələddəl* is also 'one who is well-off and comfortable', and this is the meaning of *dələddəl* in this context);

the root is augmented by *n* in relation to *mzḫ* (see *mazḫa*, below). See also *lamənzuḫ*.

manāzəl መናዝል (T.K) 'lunar mansion';

from Ar. *manāzil*, for which see Landberg 1942:2763.

mnzr, 'amanzara አመንዘረ (T.M) 'commit adultery, be licentious';
manzər, (K) *manzir* 'bastard, dissolute, (KG) 'who squanders';
manzirān (T) 'dissolute, loose, profligate' (is probably a plural of *manzir*);

SEMITIC: possibly from the root *mdr, mzr* (Ar.Heb. Syr) 'be rotten', with the prefix *m-* represented in Hebrew, Aramaic as *mamzer* 'bastard' becoming *mnzr* in Ethiopic (so Dillmann 191, Praetorius 1879: 59, Noeldeke 1910:46). It could also be interpreted as *mdr, mzr* with a prefixed *m-* (as *mamzer* in Heb.-Aram), and with an infixed *n* as in Ethiopic *mnzr*. There is also the possiblity of connecting the Ethiopic root with *mnzr* (Te.Tna.Amh) 'waste money, be spendthrift', becoming 'be dissolute, be debauched' (in G. Tna.Amh). In this case G. *manzər* 'bastard, dissolute' would not be identified with Semitic (Heb. Aram) *mamzer* 'bastard'.
ETHIOPIC: Tna. *('a)mänzärä* 'fornicate, commit adultery', Amh. *(a)mänäzzärä*.

manzaza መንዘዘ (T.Y.M) 'wander about restlessly or erratically (e.g. one who is upset or disturbed), (K*) be importunate, pester with demands';
'amanzaza 'insult, revile, reproach, afflict, provoke, oppress, persecute, pursue with words, (T) be stubborn, persist';
tamanzaza (Gr.99), passive of *'amanzaza*;
mənzuz, pass. part. of *'amanzaza*;
mənzāze (Gr.99), verbal noun of *'amanzaza*;
manzəzo (T) 'wandering about aimlessly';
'amanzāzi (Gr.99), part. of *'amanzaza*;

perhaps a denominative from **mnzz*, from a root *nzz* and to be compared with *nznz* (reduplicated root *nzz*), for which see *naznaza* 'vex, torment', below.

moqa ሞቀ; see *mwq*.

muqā' ሙቃዕ, moqā' ሞቃዕ, moqā't ሞቃዕት, maq'āt መቅዓት; see *waq'a*.

maq"'al መቀ"ዐል; see *q"a'ala*.

maqābrur መቃብሩር (T), **maqābər መቃብር** (Lt) 'drum'.

maqd መቅድ (T) = Amh. *san* 'small basin';

probably a misprint for *maqlad* (see *qalada* I), since on the preceding line (T 175) there is *maqlad* = Amh. *san* 'small basin'. Note, however, that Sw. in D 1394 also has *maqd* = Amh. *san*, and Dillmann, ib. suggests, with reservations, correcting it into *maqdəḥt* **መቅድሕት** (see *qadḥa*).

maqdam መቅደም (L.D) 'basin used for washing hands when entering the church';

from *qdm* 'be in front', the basin being placed at the front of the entrance to church.

maqādəm መቃድም (T.M) 'grass, hay'.

maqdən መቅድን (T) 'big axe'.

mqḍ, tamāqaḍa ተማቀፀ (MA) 'play tricks on one another';

ETHIOPIC: perhaps related to Tna. *maqäṭä* 'disdain, despise'.

maqḍut (pl. *maqāḍəw*) **መቅዱት**, (T) **maqṣut መቅጹት** 'pot, caldron, earthenware jar';

SEMITIC: M. Bittner, *WZKM* 30 (1917-8).423-4 compares it with Soq. *mqeyḍah* < **mqaḍah* < **mqaḍat* 'pot'. However, the identification of this root with Amh. *mənčät* 'pot' suggested by Bittner, ib. is unlikely.
ETHIOPIC: Har. *mäqäṭu* 'clay pot'.

maqāḍəw መቃዕው, (T) **maqāṣəw መቃጽው**; see *maqḍut*.

maqfart መቅፈርት, in **təbləyā zamaqfart** renders Heb. *ʾepōḏ* 'a priest's garment (Ex. 28:4), (T) kind of shawl-like garment made of a single layer of cloth' (Amh. *näṭäla*).

moqəḥa ሞቅሐ 'put in chains, bind with fetters, take prisoner, cast into prison';
ʾamoqəḥa, causative;
tamoqəḥa, passive of *moqəḥa*;
tamʷāqəḥa (K*), reciprocal meaning of *moqəḥa*;
ʾastamʷāqəḥa (K*), caus. of *tamʷāqəḥa*;
moqāḥi, act. part. of *moqəḥa*;
muquḥ 'captive, prisoner, fettered, chained, bound';
moqəḥ (pl. *mawāqəḥt*) 'chain, band, bond, fetter';
(*beta moqəḥ* 'prison');
muqāḥe 'taking captive (n), imprisonment, punishment by chaining';
tamoqəḥo 'imprisonment';

SEMITIC: Hommel 108 identifies it with Ar. *waqāḥ* 'hardhoofed' from *waqaḥa* 'be hard (hoof) > hard-hearted, merciless', *moqəḥ* coming from *mwqḥ*. Praetorius, *ZDMG* 57 (1903). 274 derives *moqəḥ* from **malqəḥ* (however, there are no examples in Geez for *-al* becoming *o*), from *lqḥ* 'take, seize > take a prisoner by putting him in chains'. Neither of these suggestions is convincing.
ETHIOPIC: Te. *moqḥa* 'fetter', Tna. *moqḥe, mäqḥʷe*, Amh. *əgrä muq* 'leg-irons'; also in Cushitic: Bīl.Sa. *mōqoḥ* 'chain'.

maqala I **መቀለ** (T.Y.M) 'tan (hide)';
maqqāl (T) 'tanner'.

maqala II **መቀለ** (Y.H) 'divide';
ETHIOPIC: Tna. *mäqälä* 'divide'. In fact, since it comes from Yāʿqob Gäbrä Iyyäsus, a Tigrinya speaker, it is possible that G. *maqala* is taken from Tigrinya.

maqlamt መቅለምት (Lt) 'knife';

SEMITIC: Ar. *qalama* 'cut trees, pare (nails)'.
ETHIOPIC: G. *maqlamt* is probably taken from Amh. *mäqlämt* (also *wäqlämt*); in the other Ethiopian languages: Te. *mäqəlmät* 'knife', Gur. *mäqʷlant*; passed into Cushitic: Had. *maqʷlanṭa*. Note *mt* (G.Amh) becoming *nt, nṭ* (Gur.Had).

maqliṭos መቅሊጦስ (Lt) 'magnet';
see *magniṭos*.

maqlaza መቅለዘ (T) 'hew, carve';
denominative from *maqlaz*, for which see *qʷalaza*.

maqāmər መቃምር, (Lt) **ʾəlmaqāmər እልመቃምር** 'game played with stones' (Amh. *əlqə-moš*); it consists of throwing up into the air five small stones which must be caught before they fall to the ground;
see *qumār*.

maqana መቀነ (T.M) 'be in difficulty, be anxious';
maqānit, pl. (D 449, under *qny*) 'instruments of torture';
denominative from *maqʿan* (see *qaʿana*). Note the loss of ʿ of *maqʿan*.

maqnəʿ (pl. *maqānəʿ*) **መቅንዕ**, **maqnəʾ መቅንእ** (K*) 'lintel, doorframe';
metathesis in relation to *maqʿan* (see *qaʿana*).

maqānit መቃኒት; see *maqana*.

maqənt, maqʷənt መቅንት ፡ መቀኝት (T), **maqant መቀንት** (Sw. in D 1394) 'foot of a bed'.

māqənṭos ማቅንጦስ 'magnet';
see *magniṭos*.

maqaq መቀቅ (T.M) 'pestle'.

maqaqa I **መቀቀ** (K*) 'wear a coarse woolen cloth, abrade the skin with a coarse cloth (mourner)';

ETHIOPIC: Tna. *maq* 'coarse woolen cloth', Amh. *maq*, Amh. *maqqäqä* 'wear a coarse woolen cloth, scratch the face with a coarse cloth (mourner)'.

maqaqa II **መቀቀ** (T.K*.D 1394) 'burn, sting (e.g. medicine), burn the throat, cauterize';
ETHIOPIC: Tna. *mägmäq bälä* 'burn (pepper)'.

maqaqa III **መቀቀ** (K*) 'melt (intr), dissolve (intr), be spoiled';

SEMITIC: Heb. *mqq* (nifʿal) 'dissolve', Aram. *(ʾiṯ)-maqmaq* 'melt away'.
ETHIOPIC: Te. *mäqmäqo* 'a bitter herb used to clarify butter', Tna. *mäqʷmäqo*, Amh. *mäqmäqqo*; Te. *mäqqa (mqq)* 'melt', Amh. *mäqqäqä, maqqäqä* 'become rotten, become spoiled'. The root is related to *mkk*: Tna. *mäḵäḵä* 'melt'.

maqara መቀረ (Y) 'be properly hot and spicy (sauce)';
ETHIOPIC: Te. *mäqqära* 'be spicy', for which see *maqʷara*, below.

maqʷara መቈረ (T.Y.M) 'be tasty, taste good'; *maqqʷara* (K*) 'render tasty with salt or vinegar, soften by soaking'; (M 68 renders it also 'choose, prefer' having misunderstood the Amh. *märäčča* 'taste good' [the translation given by T.Y] as if it were *märrätä* 'choose');
tamaqqʷara (K*), passive;
məqʷər, məqur 'preserved, marinated, soaked';
SEMITIC: Ar. *maqara* 'macerate (salt fish)'. Ambros suggests Ar. *maqira* 'be bitter, be acid'.
ETHIOPIC: Te. *mäqqära* 'be spicy, be tasty', Tna. *mäqqärä*, Amh. *mäqqärä* 'be sweet, be delicious'; passed into Cushitic: Sa. *moqur, mogūr* 'preserved, pickled'. See also *maqara*.

meqri ሜቅሪ (T.KG) 'skullcap';
variant of *meṭrā*, below.

moqar, moqart (pl. *mawāqər*) **ሞቀር ፡ ሞቀርት**; see *waqara*.

maqārbā መቃርባ (Lt) 'barbarians';
from Ar. *maġāriba* 'Moors, North Africans'.

maqrami መቅረሚ (T+) 'reddish cloud'.

maqʷasa መቈሰ, (T.Y.Sw. in D 1394) **moqasa ሞቀሰ, maqasa, maqqasa መቀሰ**, (MA) **moqʷasa ሞቈሰ** 'cut off, cut up, deform, remove, take away, (T.Y) mutilate, destroy, separate, make small, diminish, break a promise' (note that there is no *maqʷaṣa* as given in Brockelmann 1908:162);
tamaqʷasa, passive; also 'disappear';
maqʷāsi, mamaqʷəs (K*), act. part. of *maqʷasa*;
ETHIOPIC: Tna. *mänqʷäsä* (augmented by *n*) 'tear out', Te. *mänaqäsa* (note that Te. and Tna. *mnqs, mnqʷs* can go back to *nqs*). Amh. *mäqqäsä* 'cut with scissors, trim (hair)', is a denominative from *mäqäs* 'scissors', from Ar. *miqaṣṣ* 'scissors' (for *mäqäs* 'scissors' in the other Ethiopian languages, see Leslau 1979:416). While Ar. *miqaṣṣ* 'scissors' goes back to the root *qṣṣ* 'cut', this is not the case with G. *maqʷasa*, as suggested by Dillmann 182, and Armbruster 157.

mqʷs, tamaqʷasa, tamaqosa ተመቈሰ ፡ ተመቆሰ (T.KBT 425, under *qomos*) 'become an abbot';
denominative from *mqʷs*, metathesis of *qms*; see *qomos*, below.

maqsā መቅሳ (T) 'place where cattle spend the night'.

muqāś ሙቃሥ; see *waqaśa*.

maqeṣ (pl. *maqāyəṣ*) **መቄጽ**; see *qʷəyṣ*.

maqtā, maqātā መቅታ ፡ መቃታ (Lt) 'cucumber bed';
from Ar. *maqtaʿa*, from *qittāʿa* 'cucumber'. See also *qatā*.

muqat ሙቀት; see *mwq*.

maqṭa መቅጠ (L); see *maʿaqṭa*, above.

maqāṭən መቃጥን; see *qaṭana* II.

māqoyo ማቆዮ, mawqiyā መውቂያ (Lt) 'kind of illness';
from Amh. *maqoyo* 'kind of illness ascribed to the influence of *buda* and *zār*-spirits'. For the various Amharic forms, see Strelcyn 1955:328. For G. *mawqiyā*, see Lifchitz, *GLECS* 3 (1937-40). 84. The noun is derived from Amh. *wäqqa* 'thresh'.

moqay, moqayt (pl. *mawāqəy*) **ሞቀይ ፡ ሞቀይት**; see *waqaya* I.

maqāyəṣ I **መቃይጽ** (D 459, under *qʷəyṣ*); see *qʷəyṣ, maqeṣ*.

maqāyəṣ II **መቃይጽ** (KG) = Amh. *waṭa, azmari* 'minstrel';

it is strange that Amh. *waṭa* also means 'leg-irons, shackles' as is the case with *maqāyəṣ* I.

maqyuṭ መቅዩጥ (T⁺) 'tweezers';

ETHIOPIC: perhaps Amh. *muqaṭ* 'thick needle for sewing sacks or mats'.

maqzāy, maqāwzāy, maqāwzi, maqāwəz መቅዛይ ፡ መቃውዛይ ፡ መቃውዚ ፡ መቃውዝ (Lt) 'demon, name of demon';

see Strelcyn 1955:329, Mercier 281, and *passim*.

marra መረ; see *mrr*.

mār ማር, māri ማሪ, title applied to certain saints or to ecclesiastic dignitaries;

from Aram.Syr. *mārī*; also Chr.-Ar. *mār, mārī*, Tna.Amh. *mar*. See also *mārānāt*.

mari መሪ (T⁺), name of a planet;

see *marāh, mariḥ*.

māri, mārit ማሪ ፡ ማሪት; see *mry*.

murā ሙራ (T.Sw. in D 1393) 'kind of flower';

ETHIOPIC: perhaps Amh. *muri, mure* 'kind of grass'.

marʾa መርአ (T) 'carry';
marāʿ (T.OT), *marʿā* (D) 'leather; backpack for carrying a baby (= Amh. *anqälba*), a wrap-around, (T.D) earthenware tripod on which the cooking pot rests above the fire (that is, the tripod that supports the pot)';
morāʿ, moraʿ, morʿā, pl. *mawārəʿt* (T), *morāʾ, moraʾ* (D 889, under **warʾa*) 'waistband, girdle, apron';
(Gr.274 **ሞርራእ** *morarāʾ* is either a misprint for **ሞራእ** *morāʾ*, or it expresses the gemination of *r*;

ETHIOPIC: Amh. *mir* 'leather belt worn by unmarried girls'; also in Cushitic: Sa. *mōrō*. See also *maʿrā*.

marʿa *(yəmrāʿ)* **መርዐ**, (T) **marʾa መርእ** 'be lascivious, be lustful, be dissolute, be licentious, be debauched, enjoy venereal pleasure';
marrəʿa 'corrupt with lust, debauch, cause to stumble';
tamarʿa 'be given to lasciviousness (or debauchery, lust, immodesty)';
məruʿ 'debauched, lascivious, lustful, licentious, dissolute';
mərʿat, mərʿāt, (T) *mərʾat* 'debauch, lasciviousness, indecency, lust, wantonness, immodesty, luxury';
mərʿā, marəʿ, same;

SEMITIC: J. Grill, *ZAW* 8 (1888).274-6 states that the basic meaning of *marʿa* is 'Lustbarkeit, Vergnügen, eine Gelegenheit bei der man sich gütlich tut, weil es üppig hergeht', and connects it with *marʿā* 'wedding', *marʿāwi* 'bridegroom', originally 'Hochzeiter' which, according to him, is not to be derived from *rʿw*. He identifies the Geez root *mrʿ* with Ar. *mariʿa* 'abound with herbage' (so also Dillmann 167), *maraʿa* 'anoint (the head)', and Heb. **mereʿ* 'bridegroom's escort, best man, confidential friend'. However, for the origin of the root for 'marry, wedding, bridegroom', see *mrʿw*, below.

marʿā መርዓ; see *mrʿw*.

mrʿr, ʾamarʿara አመርዐረ (T, reprint), **ʾamarʾara አመርእረ** (T, original) 'sweeten, flavor, make tasty';

metathesis of *maʿār* 'honey', with reduplication of the last radical.

marʿāt መርዓት; see *mrʿw*.

marʿet (pl. *marāʿəy*) **መርዔት**; see *rəʿya*.

mrʿw, tamarʿawa ተመርዐወ 'get married (to a woman)';
ʾamarʿawa (K*) 'cause to get married';
marʿā 'wedding, marriage, marriage feast';
marʿāwi (pl. *marāʿəw*) 'nuptial, groom, son-in-law';
(*baʿāla marʿāwi* [Lt] 'wedding');
marʿāt (pl. *marāʿəw, marāʿəy*) 'bride, daughter-in-law, spouse';
mərʿawənnā 'state of being a bride or bridegroom';
tamarʿāwi (Gr.157) 'man who gets married';

denominative from *marʿā* from *raʿawa* 'join, yoke', below. Dillmann 309 (followed by Nyberg 231) connects it with Heb. *reʿa* 'friend'; cp. also Akk. *rūʾu*.

ETHIOPIC: Tna. *tämärʿawä* 'get married', Te.Tna. *märʿawi* 'bridegroom', *märʿat* 'bride', Amh. *mərat* 'female to whom one is related by marriage', that is, 'daughter-in-law, sister-in-law, mother-in-law', Gur. *märat*; passed into Cushitic: Sa.Af. *mareʿa* 'wedding'.

marāʿəy መራዕይ; see *marʿet*.

marab I, **ʾadga marab** **አድጋ ፡ መረብ** 'wild ass, pelican';

perhaps lit. 'donkey caught in a snare' (for 'snare', see *maraba*, below). KWK 818, under *rababa*, renders *marab* with 'desert, uninhabited place', that is, a place in which one sets up snares for animals; *ʾadga marab* would then mean 'the donkey of an uninhabited place'. Gr. 84 interprets *marab* as the name of the river Mareb, and *ʾadga marab* would then be 'the donkey of (the region of) Mareb'.

marab II **መረብ** (T.M) 'hasty, quick'.

maraba መረበ (T.Y.M) 'set traps, lay snares, catch fish';
marab (T.M) 'trap, snare';

ETHIOPIC: Amh. *märräbä* 'cast a net'; Tna.Amh. *märäb, märbäb* 'fisherman's net'; see *rbb* I, *marbabt*, and *marab* I.

marābo መራቦ (T) 'hyena';

M. Cohen, in *Mélanges Louis Massignon*, vol. 1 (1956).327 suggests a connection with *marabou* 'stork', and states "ce qui pourrait représenter le transfer d'une dénomination peu connue à un fauve répandu"; cp. also Amh. *märabu* 'marabou stork'.

mareb መራብ (T) 'fire'.

marbabt, marbəbt መርበብት ፡ መርብብት; see *rbb* I, and *maraba*.

marrada መረደ 'leap, hasten, walk fast, run about, rush in, attack, (TS 118) bother, annoy';
ʾamarrada (Gr.86), causative;
tamarrada (K*) 'be attacked';
marrādi (K), act. part. of *marrada*;
marrud (K*) 'who is attacked';
marrād, marād 'uproar, rushing (n.adj), race, assault, attack, battle, persecution, raid';
marrād 'who attacks, assailant, devastating';
mardo (Lt) 'footrace';

SEMITIC: Ar. *marada* 'be rebellious', Heb. *mārad* 'rebel, revolt', Aram. Syr. *mərad*, Md. *mrd*.
ETHIOPIC: Tna. *märrād* 'incursion, eruption', Amh. *märrädä* 'hasten, raid, pillage'. See also *mardada* II.

murād ሙራድ; see *warada*.

mardada I **መርደደ** (T.Y.M) 'be obstinate, be courageous, be audacious, be daring, (K*) be assiduous, be tenacious'; (T.Y)= Amh. **ደፈነ** *däffänä* 'bury, block', probably a misprint for **ደፈረ** *däffärä* 'be courageous';
mərdud 'obstinate, tenacious, audacious'; (M.Sw. in D 170 wrongly renders it by an abstract 'obstinacy, assiduity', for which see *mərded*);
mərded (T) 'obstinacy, tenacity' (the Amharic translation *dəfnät* 'burying' is a misprint for *dəfrät*); so also Sw. in D 170.

the verb seems to be a denominative from *mərdud* or *mərded*, from *rdd*, below.
ETHIOPIC: Amh. *mərdud* 'bold' (from Geez).

mardada II **መርደደ** (K*) 'hasten';

to be identified with *marrada*, above, with reduplication of the last radical.

mardud መርዱድ (T) 'bag made of animal skin'.

māridərtiqun ማሪድርቲቁን (T.M) 'heaven';

one recognizes *dərtiqun*, for which see *dərteqon* 'the second heaven'.

maraga *(yəmrəg)* **መረገ** 'plaster, cement together';
ʾamraga (Gr.86), causative; also 'whitewash';
tamarga (Gr.86), pass. of *maraga*;
marägi (Gr.87), act. part. of *maraga*;
mərug 'plastered, cemented together';
mərg, marg, mərāg, (K.T) *mərag* 'plaster, white lime, coating, (Lt) morass';
mərgat 'plastering' (n);

SEMITIC: Ar. *maraġa* 'mix'; related to *mrq* (Heb. Aram.Syr.Md) 'polish'. Reinisch 1887:274 identifies it with the Semitic roots *mrḥ, mrḫ, mrġ* 'rub, besmear'.

ETHIOPIC: Tna.Gur. *märägä* 'plaster', Te. *märräga*, Amh. *märrägä*, Har. *märäga*; passed into Cushitic: Bil. *marg*, Or. *maraga*.

mrgʿ, ›amargaʿa አመርግዐ, variant of *mrgḥ* I.

marägbo መራግቦ (T⁺) 'head farmer, (DTW 805) dominant hyena (of a pack)';

ETHIOPIC: Amh. *märagbo* 'aardwolf'. See also *dirägbo*.

mrgd, ›amargada አመርገደ (MK) 'perform a *maragd*-dance';
maragd (Lt.Mk) 'ceremonial dance performed by the priests';

the verb is a denominative from *maragd* going back to *ragada*, below.

ETHIOPIC: Amh. *märäggädä* 'slap hard, accompany a hymn with sistrum and drum', *amäräggädä* 'dance (the *däbtära*) while chanting a hymn to the accompaniment of drum and sistrum', Tna. *märägdi* 'chanting of a hymn accompanied by dancing'.

maragd መረግድ 'emerald';
(M 56 quoting Tayyä translates it 'ornamento di marmo fatto a ombrello', but this meaning does not occur in Tayyä);
(*›abna maragd* 'emerald');

from Gk. *maragdos* (rare) = *smaragdos* 'emerald'; also in Te.Amh. *märägd*. See also *zamaragd*.

mrgḥ I, **›amargaḥa** አመርግሐ, (L.Gr.87) **›amargaha** አመርግሀ 'roll (stones), throw (stone)';
margaḥ (pl. *marägaḥ*) 'rock, stone, (T) boulder';
mərguḥ, mərguh (Gr.87) 'rolled';
›amargäḥi, ›amargähi (Gr.87) 'who rolls (stones)';

ETHIOPIC: Tna. *märagaḥ* 'boulder', Amh. *märg*; passed into Cushitic: Qem. *märg*. See also *mrgʿ*.

mrgḥ II, **›amergaḥa** አሜርግሐ (T.M) 'use a fan, winnow (by blowing or fanning)';
the form with the vowel *e* after the *m* is strange.

mrgʷz, tamargʷaza ተመርጕዘ 'lean upon a staff, lean on (a person), rely';
mərgʷəz (pl. *marägʷəz*) 'staff, rod, cane';
mərguz (K*) 'who leans upon a staff';

SEMITIC: Mh. *markez* 'rod, staff' (Bittner 1909:31).
ETHIOPIC: Amh. *(tä)märäggʷäzä. (tä)märäkkʷäzä* 'lean on a stick', Gur. *(tä)mräkäzä*, Tna. *(tä)märkʷäsä*, Har. *(at)rēgäza* 'support'; Te. *mərkuz, mərkuš* 'stick', Tna. *mərkus, mərkʷəs*, Amh. *mərgʷəz*; passed into Cushitic: Sa. *markos* 'staff to lean upon', Qem. *mirkuz*.

marāh መራሀ (Lt), name of a planet;
see *mariḥ*.

marḥa *(yəmrāḥ)* መርሐ 'lead, guide, show (the way), prove';
›amrəḥa, causative;
tamarḥa 'be guided, be led'; also reflexive;
marāḥi (pl. *marāḥəyān*) 'who leads, guide, leader, catechist, leader of a choir';
məruḥ (Gr.83) 'guided, led';
marräḥ (K*) 'guide, leader';
marḥ (pl. *›amrəḥt*; also *›amḥərt*) 'leader, guide, instructor';
(*›amrəḥt*, pl. of *marḥ* 'guidance');
mərḥat 'guidance';
məmräḥ (Gr.83) 'place where one leads';
tamaräḥi 'who is guided, who follows a leader, one who repeats the songs after the *marāḥi*' (Velat 687);
tamarḥo ›aʿwāf 'augury', lit. 'the being guided by birds';

ETHIOPIC: Te. *märḥa* 'guide, lead', Tna. *märḥe*, Arg. *märraha*, Amh. *märra*, Gur. *mära*; passed into Cushitic: Bil. *marh*, Sa.Af. *marah*. The connection with Be. *melah* 'guide' suggested by Bittner, *WZKM* 23 (1909).146 is doubtful.

marāḥut, marāḥit መራሑት ፤ መራኂት (Lt) 'road';

from *ḥora* 'go' (see *ḥwr*), with metathesis.

marāḥəwt መራሕውት (pl. *marāḥəwtāt*) 'fan';

metathesis of *marāwəḥt* (from *rwḥ* I).

mariḥ መሪኅ (K*), **mariḥ** መሪሕ (KG), **mirriḥ** ሚሪኅ (Lt), name of a planet;

from Ar. *mirrīḥ* 'Mars (planet)'; also Amh. *märih*. See also *mari, marāh*.

marḥo (pl. *marāḥut, marāḥəw*) መርኖ; see *rḥw*.

marāḥut መራኁት; see *(rḥw), marḥo*.

marāḥəw መራኁው; see *(rḥw), marḥo*.

markab መርከብ (D 305) 'boat';

from Ar. *markab*; also Te.Tna.Amh.Har.Gur. *märkäb*.

marākəbt መራክብት (D 305) 'hedgehogs'.

moril ሞሪል (T⁺) 'liar'.

marmudā መርሙዳ, the eighth month of the Coptic calendar (corresponds to G. *miyāzəyā*);

variant of *barmudā*; from Coptic *parmoute* through Chr.-Ar. *barmūda*.

marmale መርመሌ (K*), variant of *marmare*.

marmar መርመር 'marble';

from Gk. *marmaros* 'marble'; also Ar. *marmar*, Syr. *marmoron*.

marmare, marmarā መርመሬ ፤ መርመራ 'bag, wallet, purse, (T) belt, undershirt';

SEMITIC: if the original form is *marmale* (see above), the root could be *rml*, and cp. Aram. *tarmīlā* 'bag', Syr. *tarmālā*.
ETHIOPIC: Amh. *märmäre* 'undergarment, undershirt'.

marmerqolewos መርሜርቆሌዎስ (Lt) 'kind of ant';

corruption of Gk. *myrmēkoleōn* 'ant-lion' (Hommel 1877:67).

marmata መርመተ (T.M) 'separate, take apart';
marmat (T.M) 'means of separating, partition, fence';

possibly a denominative from **mrmt*, from *rmt*, and cp. Tna. *rämtätä* 'break to pieces', Te. *rämtäta*.

mārān, mārānā ማራን ፤ ማራና (K) 'our Master';

from Syr. *māran*, Aram. *mārānā*. See also *mārānāt*.

marana መረነ (MA) 'shine, sparkle';
marān (pl. *marānāt, marānātāt*) 'candlestick, lamp';

marana seems to be reconstructed from *marānāt*, metathesis of *manārāt*, above.

meron ሜሮን 'chrism (made from oil of special plants), sweet oil, holy oil' (see Walker 8-9);

from Gk. *myron* 'sweet oil' (also used for holy oil); also Tna.Amh. *meron*, Ar. *mīrūn*, Chr.-Ar. *mayrūn, mūrūn*, Syr. *mīron, mūron*; Som. *mayrūn*, from Arabic.

mərinā ምሪና; see *mry*.

mārānāt ማራናት 'our Master';

see *mār*; Dillmann 163, under *mār*, derives it from Aram. *mārānā tā* 'our Lord, come!' through Gk. *maranatha*.

maraq መረቅ 'broth';

SEMITIC: Ar. *maraq* 'broth', Heb. *mārāq*.
ETHIOPIC: Te.Amh.Arg.Gaf.Gur. *märäq* 'broth', Tna. *märäq*, Har. *märäx* (< *märäk* < *märäq*). It is possible that Ethiopian *märäq* is borrowed from Ar. *maraq*. The root passed into Cushitic: Sa.Af.Som. *maraq*, Or. *maraqi*.

marqe መርቄ; see *raqaya* II.

merqu ሜርቁ (Gt) 'narrow path';
see also *masriqu*.

mərāq ምራቅ; see *waraqa*.

meroqāʿ ሜሮቃዕ (KG) 'purity, chastity';

gives the impression of being a transcription from another language.

marāqəʿt መራቅዕት (T) 'weaver's shuttle, bolt for a door';

ETHIOPIC: for the meaning 'bolt for a door', cp. Tna. *räqʿe* 'fasten, attach with nails, bolt'.

murāqāhā ሙራቃሃ (T⁺) = Amh. *yämure ənğära* 'bread made from the seeds of *murā*-grass';

in the initial *murā* one recognizes Amh. *mure* 'grass used for making whisks for cleaning a grinding slab'.

marqəḥa መርቅሐ (H), **morqəḥa** ሞርቅሐ (Sw. in D 1393,T.MA) 'skin, peel, strip';
marāqəḥ (T) 'butcher' (it has the form of a plural);

ETHIOPIC: Tna. *märqəḥa* 'split, cut, break into splinters', Amh. *märaqəh* 'butcher' (from Geez). The noun *marāqəḥ* could possibly be derived from *raqḥa* I, below, and *marqəḥa* would then be a denominative.

mrq"t, ›amarq"ata አመርቄተ (T.MA.Sw. in D 1393) 'let the hair grow long';
marq"ato (T) 'letting (n) the hair grow, full head of long hair, (Sw. in D 1393) tuft of feathers';

ETHIOPIC: Amh. *märäqq"ätä* 'become bushy (hair that has not been cut)'. See also *mərq"at*.

mərq"at sär ምርቄት ፡ ሳር (T) 'aloe';

sär from Amh. *sar* 'grass'. Could *mərq"at* be connected with *mrq"t*?

mrr, marara, marra *(yəmrər, yəmrar)* **መረረ ፡ መረ** 'be bitter, be embittered, be grieved, be provoked';
›amrara 'embitter, grieve, provoke, affect deeply, exasperate, become embittered, (T) deprive, hold in low esteem';
tamarra (Gr.83) 'be bitter';
›astamrara (Gr.83) 'be incensed, be irritated, become enraged, become exasperated';
mərur 'bitter, irritated, exasperated';
marir (fem. *marrār*) 'bitter, something bitter, embittered, ferocious, provoking, sorrowful, grievous';
(*marira* 'bitterly');
(*beta marirān* 'a rebellious house', transcription of Heb. *beṯ mərī*);
marārā (Lt) 'violent, vehement';
mərar 'bitterness, affliction, rancor, acerbity, (Lt) strong potion';
mərrat 'bitterness, anger, rancor, rebellion';
›amrāri 'that makes bitter'; also part. of *›amrara*;

SEMITIC: Ar. *marra* 'be bitter', Mh. *marr*, Heb. *mar (mrr)*, Aram. *mərar* 'be bitter, grieve', Syr. *mar*, Md. *mrr*, Akk. *marāru*. For 'gall bladder, bile' from the root *mrr*, cp. Ar. *mirra*, Heb. *mərerā*, Aram. *mərerəṯā*, Syr. *mertā*, Md. *mirta, mrirta, martu*, Akk. *martu*.
ETHIOPIC: Tna. *märärä* 'be bitter', Te. *märra*, Amh. *märrärä*, Arg. *märrära*, Har. *märära*, Gur. *märärä*. For 'bile', cp. Har. *mərar*, Arg. *märara*. The root passed into Cushitic: Sa. *marīr* 'bitter', Bil. *märär*, Or. *marar* 'be sad', Ka. *mirāro* 'bile'.

marasa መረሰ 'moisten, steep, (T.KG) putrefy, spoil';
tamarsa (D.T.Y) 'be putrefied, be putrid, be spoiled, become soft or tender, be softened by steeping, be worm-eaten, smell';

SEMITIC: Ar. *marata, marasa* 'steep food in water', Mh. *mirōs* 'dissolve', PbH. *mrs* (pi'el) 'stir with a liquid', Aram.Syr. *məras* 'steep, make soft by steeping', Md. *mrs* 'bruise, squash', Ug. *mrt* 'moisten' (Aistleitner), Akk. *marāsu* 'stir with a liquid'.
ETHIOPIC: Te. *märsa* 'boil' (Littmann-Höfner 113), Amh. *marräsä* 'become soft (soil, by having manure dumped on it)'.

marso መርሶ, (T) **mars መርስ**; see *rsy*.

moras (pl. *mawārəs, mawārəst*) **ሞረስ**; see *warasa*.

mərsəne, marsāni, mirsans, mirasins, mersens, mərsənen, marsinen ምርስኔ ፡ መርሳኒ ፡ ሚርሰንስ ፡ ሚረሲንስ ፡ ሜርሴንስ ፡ ምርስኔን ፡ መርሲኔን, (OT) **marsonəm መርሶንም** 'myrtle, (T⁺) jasmine';

from Gk. *myrsinē*, gen. *myrsinēs*, acc. *myrsinēn* 'myrtle'; also Ar. *marsīn*, Amh. *mərsäne*. See also *bərsənot*.

marsasa I **መርሰሰ** 'grope for, feel the way, search (for something)';
›amarsasa, causative; (H 226 wrongly renders Amh. *dabbäsä* [translation of *›amarsasa*] with 'be tarnished');
tamarsasa (Gr.84), passive;
marsas 'groping, feeling the way' (B 44 wrongly renders Amh. *mädasäs* [translation of G. *marsas*] with 'flattery, cajoling');
marsāsi (Gr.84), act. part. of *marsasa*;

root augmented by *r* in relation to *mss* of Semitic and Ethiopic.

SEMITIC: Ar. *massa (mss)* 'touch', SAr. *ms₁s₁*, Mh. *môsī* 'rub', Śḥ. *miss* 'touch', Heb. *mšš* (pi'el) 'feel through, search, grope', Aram. *məšaš*, Syr. *maš (mšš)* 'touch, feel', Md. *mšš*, Akk. *mašāšu* 'wipe, polish'. The root is related to *mwš* in Heb.Aram. Syr. *māš* 'feel, touch', Md. *muš*.
ETHIOPIC: Tna. *masäsä, masäwä* 'rub', Te. *mässa (mss), masäsa* 'wipe', Amh. *m"assäsä* 'rub', Har. *mäša* 'rub, wipe', Gur. *m"ašä, məšaššä*. See also *ramsasa*.

marsasa II **መርሰሰ** (MA) 'be quiet, be tranquil';
›amarsasa (Lt) 'reach land';

denominative from *marso, mars*, above, with reduplication of the last radical. See also *marsawa*.

marsawa መርሰወ (Gr.84) 'be calm (sea), be tranquil (sea), be quiet';
›amarsawa (Gr.84), causative;
mərsəw (Gr.84) 'tranquil, quiet, calm';

the verb is a denominative from *marso*, above. See also *marsasa* II.

maraṣ መረጽ (KBT 97) 'scissors';

is a misprint for **መቅረጽ** *maqraṣ*.

marata I **መረተ** (T.Y) 'foretell the future, divine';
tamārata 'consult a fortune-teller, act as a soothsayer, practice divination';

denominative from a noun **mrt* from *mry* I; also Amh. *(a)m"arrätä* 'prophesy, foretell, cast a spell to injure someone'.

marata II **መረተ** (K*) 'become soil, become rusty, rust';
›amrata (K*), causative;

denominative from *maret*, below; also Tna.Amh. *märrätä* 'become soil'.

maret መሬት 'earth, dust of the ground, dirt, soil, clay, plaster, dung';
(*maret ṣa'adā* 'plaster, clay');
maretāwi 'creature of the earth or of dust, earthly, being (n) of dust';

SEMITIC: SAr. *mrt-m* 'limestone' (?).
ETHIOPIC: Te.Tna.Amh. *märet* 'earth, ground'. See also *marata* II.

mārit ማሪት; see *mry*.

mərrat ምረት; see *mrr*.

mərāt ምራት (T.M.Sw. in D 1392) 'market'.

maraṭa I **መረጠ** (K*) 'uproot, pull out';

SEMITIC: Ar. *maraṭa* 'pull out', Heb. *māraṭ* 'pull out (hair)', Aram.-Syr. *məraṭ*, Akk. *marāṭu* 'scrape, scratch off'. The root is related to *malaṭa*, above.
ETHIOPIC: Har. *märäṭa* 'strip off', Gur. *märäṭä*.

maraṭa II **መረጠ** (K*) 'choose, honor, appoint (to an office)';

from Amh. *märräṭä* 'choose'; in the other Ethiopian languages: Tna. *märäṣä*, Te. *märṣa* 'be shining', Arg. *märräṭa* 'choose'.

marṭul መርጡል 'testimony, tabernacle, church, cathedral, sanctuary';
marṭulāwi, marṭolāwi 'pertaining to a tabernacle';

represents *marṭur*, below, with alternance of liquids. W. Müller compares early North Arabic *marṭūl* 'Martyrion (as a building)' which occurs in an Arabic inscription of Ḥarrān in 568.

marṭur መርጡር 'testimony, tabernacle, chapel, church, sanctuary';
(*tabot zamarṭur* 'ark of the testimony');
(*dabtarā zamarṭur* 'tabernacle of the testimony');

from Gk. *martyrion* '(religious) testimony, shrine of a martyr'. See also *marṭul*, above.

marawa I **መረወ** (KBT 87, under *maro*) 'perforate, drill a hole';

denominative from Amh. *märo* 'chisel'.

marawa II **መረወ** (T.Y.MA.M) 'place cross-pieces in building a house wall';
marāwi (DTW 749, under *magari*), act. participle;
marw, ib. 'wall of poles fastened to the ground';

ETHIOPIC: Tna. *märäwä* 'furnish with a trellis', Te. *mawära* (with metathesis) 'tie together', *märo* 'ring of willow branches used in the roof of a round hut'.

marāwəd (pl. of **marwad*) **መራውድ** (Gr.85) 'a wooden tool serving for putting collyrium into the eyes';

from Ar. *mirwad*, pl. *marāwid* 'ivory needle for applying collyrium'. See also *warwad*.

marawḥ, marwāḥt መረውሕ ፡ መርዋሕት; see *rwḥ* I, II.

marawāt መረዋት 'bell';

from Amh. *märäwwat*. See also (*rwḥ* II), *marwāḥt*.

mry, tamarraya ተመረየ, **tamāraya** ተማረየ 'act as a soothsayer, divine, practice divination, perform magic';
ʾamraya, ʾamāraya 'have a prediction made, consult a soothsayer';
ʾastamāraya, causative;
māri, mārəyā, (Gr.86) *mārəy* (pl. *mārəyān, marayt, marāyət*) 'heathen seer, diviner, spiritual leader of the pagans, priest of idolaters, sorcerer, magician';
mārit (pl. *māritāt, maretāt*) 'witch, diviner';
məryā (T.M) 'medicine (probably given by a witch doctor)';
mərinā (Gr.86) 'divination, magic';

SEMITIC: Margoliouth, *JRAS* 139, p. 61 thinks that the angel Marut who taught people spells (in Sura 2:96) is taken from G. *māri*. The derivation of G. *māri* 'magician' from *marʾi* < *rʾy* 'see' suggested by Dillmann 168 (so also Armbruster 122) is not convincing.

ETHIOPIC: Amh. *mari* 'sorcerer who foretells the future', *mʷartäññä* 'foreteller of evil things, magician', from *(tä)mʷarrätä* 'foretell' < *mry* from which a noun with the suffix *-t* was formed *(mr-t)*; the verbs of G. *marata* (see above) and of Amh. *(tä)mʷarrätä* are then denominatives. Noeldeke 1910:38, n. 2 suspects an "African" origin for this root. In fact, Oromo has *moru* 'divine', *mortu* 'sorcery'. As for Qem. *amʷarät* 'foretell', it is taken from Amharic. See also *mʿry* II, and *marata* I, above.

maraya መረየ (Y), see *ʾamraya*;
ʾamraya, (Y) *ʾamarraya*, (T) *ʾameraya* (= Amh. *asäggärä*) 'alternate, skip a day' (e.g. a holiday that falls on a Sunday in one month and year is celebrated on a Tuesday of the next month or year);
ʾastamāraya (Y), causative;
məryā 'alternation, holiday or the beginning of a month that skips a day, i.e., on Sunday one year (or month) and on Tuesday the following year (or month)';
(*ʿəlata məryā* 'movable day');
(note that *məryā* (T) = Amh. **ሰርግ** *särg* 'wedding' is a misprint for **ሠገር** *śägär* 'alternation'; likewise *ʾameraya* (T) = Amh. **ሰርግ ፡ አደረገ** *särg adärrägä* 'perform wedding ceremonies' is a misprint for **ሠገር ፡ አደረገ** *śägär adärrägä* 'alternate'. M's *məryā* 'wedding', copied from Tayyä, is likewise to be corrected).

SEMITIC: related to Heb.Aram. *mwr* (hifʿil), *hemīr* 'exchange'. Ambros suggests, with reservations, a connection with Ar. *marra* 'pass by'.
ETHIOPIC: Tna. *mərya* 'leap year'.

muryānsu ሙርያንሱ (T⁺) 'water for the *gäbäta*-bowl serving for washing the feet'.

marzān መርዛን (T) 'compilation, abridgment (of a book)'.

mas መስ (Lt) 'multicolored, imported cloth placed on a monarch's head at coronation';

Guidi, *ZA* 11 (1896). 405 makes an attempt to derive it from *damas* 'Damascus', known for various kinds of fabric.
ETHIOPIC: Amh. *mäs*, same.

mesa ሜሰ, **mes** ሜስ; see *mys* I, II.

masʾar, masʾərt መስአር ፡ መስእርት (D 749), **masʿərt** መስዕርት (T), **maśʾərt, maśʿərt** መሥእርት ፡ መሥዕርት (L) 'joining of beams or rafters, panels, floor, story, lining, paneled ceiling';

metathesis of *maʾsərt*, from *ʾasara* 'bind'. See also *masʾərt*, below.

masʾərt መስእርት (Sw. in D 749), **masʿərt** መስዕርት (T) 'bed, pillow, wooden headrest';

to be identified with *maśʿərt* (see *śəʿərt*).

masʿ I መስዕ 'north, north wind, southwest wind, southeast';

SEMITIC: Ar. *misʿ* 'north wind', Mh. *msaʿ* 'south'. For the identity between Ar. *misʿ* and *nisʿ*, see P. Haupt, *AJSL* 22 (1905-6). 199, and Noeldeke 1910:62.
ETHIOPIC: Tna.Te.Amh. *mäsəʿ* 'northeast'.

masʿ II መስዕ (T⁺) 'rural area'.

masaʿəb መሰዕብ, **masb** መስብ (Sw. in D 1393) 'kind of demon'.

masʿərt መስዕርት; see *śəʿərt*.

masob መሶብ 'basket, platter, basket for the Eucharist' (Hammerschmidt 1962:111);

ETHIOPIC: Te.Tna.Amh.Arg.Gaf.Gur. *mäsob*; also in Cushitic: Or. *masobi*, Bil. *mäsob*, Al. *mäsob*. The derivation from a root **swb* (Ar. *tāba*, Heb. *šāḇ* 'return'), *matāb* 'place where people gather' suggested by Praetorius 1879:159, n. 1 is not convincing, since *matāb* means 'place at which something appears or returns' rather than 'gathers'. Likewise the connection with Te. *säfəʾ, säfʾi, säfi*, Tna. *säfʾ* 'plate of palm wattle for refining corn' suggested, with reservations, by Rundgren 1955:44 is unlikely. Akk. *masabbu* 'basket' is probably accidentally similar.

masb መስብ; see *masaʾəb*.

masābəḥe መሳብሐ (T) 'perfume';
(M 59 quotes wrongly *masābeḥe*);

could it be a misunderstanding of Ar. *masābəḥ* 'rosaries' (pl. of *misbaḥa*)?

masbart መስበርት (T) 'bunch of grapes or corn not yet ripe'.

massada መስደ (T.Y.M) 'scratch, scrape, poke (fire)';
musd, mussəd (T.M) 'means of scratching, or scraping';

musd probably comes from *mawsad*, from *soda (swd)* 'scratch, scrape'; in this case *massada* would be a denominative from *mawsad, musd*. Note that Y renders *massada* by Amh. **መሸተ** *mäššätä* 'brew beer or mead for sale'. It is strange that *maśśada* **መሠደ** is rendered in T.Y. by Amh. **ሸመተ** *šämmätä* 'deal in grain'. In all likelihood *maśśada* is another spelling for *massada*, and *šämmätä* is either misspelled for **መሸተ** *mäššätä*, or the other way around.

musād ሙሳድ; see *wasada*.

masdəṭ መስድጥ (T) 'dinner';

is a misprint for *masbəṭ, maśbəṭ* **መስብጥ ፡ መሥብጥ**, from *śabaṭa*.

masfe መስፌ; see *safaya*.

msfn, ʾamasfana አመስፈነ 'give sovereign authority or command';

denominative from *masfən*; see *safana*.

məsfār ምስፋር (T.DTW 1200) 'hump of animal, (Sw. in D 405) arm, leg';

DTW 1200 explains it through Amh. *yäsəga səfr* 'heap (or 'quality') of meat'; see *safara* I.

ETHIOPIC: Amh. *məsfar* 'hump', probably from Geez. See also *mənfār*.

masfaras መስፈረስ (D 405,T), **masfars** መስፈርስ (K) 'kind of disease';

K 614 identifies it with G. *ʾasfārs* 'jaundice', above.

masfet መስፌት (T.Sw. in D 1394) 'shackle';

from *safaya* 'sew', probably developed into the meaning 'tie'.

masfetam መስፌተም (D 1400,Gr.93), **māsfetom** ማስፌቶም (K) 'enclosure, sheepfold';

from Gk. *mosphaitham*, transcription of Heb. *miśpaṯayim*. See also *mosopetam*.

masag መሰግ (Sw. in D 332, under *məśḥag*) 'place where lamentation is held';
see *saḥaga* I.

masaga መሰገ (KBT 140, under *mallägä*) 'be able, can';
see *malaga* II.

masgid መስጊድ 'mosque';

from Ar. *masǧid*; also Te. *məsgäd*, Amh. *mäsgid*, Har. *mäsgīd*. In this connection the origin of *mäsgid* 'house of prayer' used by the Falashas is of interest. The generally accepted origin of the Falasha *mäsgid* as coming from Ar. *masǧid* is surprising. W. Müller drew my attention to a South Arabian inscription coming from a Jewish house of prayer which reads, 'Amen, amen, and this house is the *msgd-n*' (*AO* 24[1973].154-5). While the SAr. *msgd* is taken from Aramaic, the Falasha *mäsgid* goes back to SAr. *msgd-n* and is not borrowed from Ar. *masǧid*. As for Ar. *masǧid*, it is also taken from Aramaic, through the intermediary of SAr. *msgd-n*.

masḥa I *(yəmsāḥ)* መሰሐ, (Y) **massəḥa** መሰሐ, (KG) **maśḥa** መሥሐ 'anoint';
ʾamsəḥa (K*), causative;
tamasḥa, tamassəḥa 'be anointed, be elected Messiah';
masāḥi (K*) 'one who anoints';
məsuḥ (K*) 'anointed';
masiḥ, (T) *maśiḥ* 'anointed one, Messiah, Christ';
(*ḥassāwe masiḥ* 'false Messiah, antichrist');
masiḥāwi 'Messianic, Christian';

(*haymānot masiḥāwit* 'faith of the Unctionists'; see Hammerschmidt, in Assfalg-Krüger 60); *masiḥannā* 'messiahship, function of Messiah';

SEMITIC: Ar. *masaḥa* 'anoint', SAr. *ḥ-msḥ*, Śḥ. *mesḥ* 'rub, stroke', Heb. *māšaḥ* 'anoint', Aram.-Syr. *məšaḥ*, Md. *mša (mšḥ)*, Ug. *mšḥ*, Akk. *muššuʾu* 'rub'. For the Aram.-Syr. origin of the G. and Ar. *masiḥ, masīḥ*, see Noeldeke 1910:34, Jeffery 265.
ETHIOPIC: Tna. *məsḥo* 'fresh butter used for greasing the hair', Amh. *(a)mʷaššä* 'oil a new griddle many times before trying to bake bread on it' (Getatchew). The root passed into Cushitic: Sa. *mišho* 'butter'. See also *masḥa* II.

masḥa II *(yəmsāḥ)* **መስሐ** 'feast, eat a midday meal or dinner';
ʾamsəḥa, causative; also 'invite for a meal, prepare a meal';
tamasḥa (K*), passive of *masḥa*;
masāḥi, act. part. of *masḥa*;
məsāḥ 'meal, midday meal, dinner, supper, banquet, love-feast of the early Christians, feast which a particular *zar*-spirit is believed to crave' (Amh. *məs*);
(məsāḥa dabra ṣəyon [Gr.88] 'the banquet on Mount Zion'; see Getatchew, *Paideuma* 29 [1983].108-9);
məmsāḥ (M) 'place of a banquet in a refectory';

SEMITIC: Dillmann 176 derives G. *məsāḥ* 'meal' from Semitic and Ethiopic *msḥ* 'smear, anoint' (see *masḥa* I), the action referring to the smearing of the prepared dishes with fat. The Ethiopic root *msḥ* (G. *məsāḥ* 'meal') is not to be compared with Mh. *fše* 'breakfast', as suggested by Bittner 1909:20. For Mh. *fše*, see Brockelmann 1927:18.
ETHIOPIC: Te. *māsaḥ* 'meal, breakfast', Tna. *məsaḥ*, Amh.Arg. *məsa*; also in Cushitic: Qem. *mezi*, Kham. *mesā*, Bil. *medā* (with alternance *d:z:s*), Or. *misī*, Mo. *mišo*.

məsḥ **ምስሕ** (Lt) 'garment of goatskin, coarse cloth';

from Ar. *miṣḥ*, considered by Vollers 1896:649 of Persian *(māšū, mašôga)* origin.

məshāl **ምስሓል** (T.M) 'covering for a corpse, covering of the *tābot*-ark';

from Ar. *miṣḥal* 'thin garment, piece of cloth'.

masḥam **መስሐም** (T.Sw. in D 1393) 'liar'.

masḥanin **መስ'ኒን**; see *səḥna*.

masaka I *(yəmsək)*, **massaka** **መሰከ** 'drag, draw, bend (a bow), distend, render tight or taut by pulling, (Y) straighten up, (T) bring near';
ʾamsaka (Gr.90), causative;
tamaska (Gr.90, D 1427), passive of *masaka*;
masāki (Gr.90), act. part. of *masaka*;
məsuk (Gr.90), pass. part. of *masaka*;

SEMITIC: Ar. *masaka* 'grab, grasp', Heb. *māšaḳ* 'drag, draw', Aram. *məšaḳ*.
ETHIOPIC: Amh. *mässäkä* 'pull, tug', Gur. *mäsäkä* 'pull'; possibly Te. *mäska* 'saddle, harness' (Littmann-Höfner 120); passed into Cushitic: Had. *masakkä-kko* 'pull, drag', Sid. *massagi*. See also *masaka* II.

masaka II **መሰከ** (Y.TS.MA) 'make thin, (K) cut, mince';

could be an extension of the meaning 'bend a bow stretching > make thin' (see *masaka* I).

məsk **ምስክ** 'musk, perfume';

from Ar. *misk* < Pers. *mušk*; also Amh. *məsk*, Syr. *mušk* (see Jeffery 264).

maskana **መስከነ** (L) 'be poor' (denominative);
tamaskana 'become poor';
ʾamaskana (Gr.91) 'cause to be poor';
məskin (fem. *məskint, məskənt*) 'poor, wretched, needy';
məskinat 'poverty, indigence';

from Aram.-Syr. *misken* 'poor' going back to Akkadian *muškēnu* (von Soden 684); also Ar. *miskīn*. For a bibliography on this root, see Wagner 80.
ETHIOPIC: Tna. *mäskin, mäškin* 'poor', *mäskänä, mäškänä* 'become poor', Te. *mäskäna*, Amh. *məskin* 'poor', *mäsäkkänä* 'become poor'.

maskara **መስከረ** (KBT) 'testify, give evidence';

from Amh. *mäsäkkärä*; also in Tna. *mäskärä*.

maskaram **መስከረም**, first Ethiopian month (from September 11 to October 10);

ETHIOPIC: Tna.Amh.Gur. *mäskäräm*; also in Cushitic: Qab. *mäskarōma*, Kam. *mosorōma*. Dillmann 835 derives *mäskäräm* from *krm* 'rainy season'. Praetorius 1879:158 likewise connects *mäskäräm* with *krm*, but corrects it to *mäskärəm*, an active participle of the *as*-stem. However, his translation 'that which brings rain' is not appropriate to the weather conditions in Ethiopia, since *mäskäräm* marks the end of the rainy season. Conti Rossini 1923:375-6 is aware of the difficulty and renders *mäskäräm* 'that which makes the rainy season end'. The form, however, is *mäskäräm* and not *mäskärəm*.

maskot (pl. *masākəw, masākut*) **መስኮት** 'window';
masākəw (Lt) 'planets';

SEMITIC: Dillmann 382 derives G. *maskot* from the Semitic root **skw* (Aram. *səḳe* 'look out, look for'; note also PbH. *sāḳā* 'look'), but this root is not represented in any of the Ethiopian languages. Note that Ar. *miškāt* 'window' is considered a Geez loanword (Noeldeke 1910:51, Jeffery 266; see also Dozy I:780).
ETHIOPIC: Te.Tna.Amh.Gur. *mäskot* 'window'; passed into Cushitic: Sa. *maskot*. Rabin 123, n. 20 suggests that "the Ethiopic word was borrowed from Ḥijazi Arabic, and the latter took it from Aramaic of the Arabian Jews who might have used the Hebrew *maśkīṯ*".

mskw, ʾamaskawa **አመስከወ** (T.M) 'ruminate, chew the cud';

seems to be influenced by Amh. *amäsäkkʷa*. For the Geez form, see *mśkʷ'*.

masākəw **መሳከው**; see *maskot*.

maskaya **መስከየ** (T.M) 'assign land to a monastery, found a monastery';

since Amh. *gäddämä* (the translation of *maskaya* given by Tayyā) also means 'raise a church to *gädam* (monastery) status so that it may provide sanctuary', *maskaya* is to be considered a denominative from *məskāy* 'refuge, asylum', from *sakaya* I.

masala, masla *(yəmsal)* **መሰለ ፡ መስለ** 'be like, look like, be likened to, resemble, appear, seem'; with object suffix pronouns it means 'it seems to someone (*kama* 'that'), think, suppose';
massala 'compare, liken, form, make a form, fashion, make an image, make a statue, make idols, use a parable, speak in parables or in proverbs' (most of these meanings are denominatives either from *məsl* or *məssāle*);
ʾamsala 'declare similar, declare alike, make believe, regard as, hold as equivalent, consider someone so and so, think, compare, believe';
ʾamassala (Gr.87), caus. of *massala*;
tamasla, tamassala 'be made similar, resemble, look like, be like, be likened, be similar, imitate, emulate, be compared, compare oneself, be equal to, take the appearance of, disguise oneself as, transform oneself, appear as, be formed in the likeness of, give the impression of (being), pretend, simulate, imitate';
tamāsala 'resemble one another, be compared to one another, be made equal to one another, be equal to one another, be like one another, resemble';
ʾastamasala 'use a pretense, compare';
ʾastamāsala 'liken, liken with one another, compare, compare with one another, represent, consider as similar, make similar to one another, make believe, put forth a parable';
masāli, massāli (pl. *massāləyān*), act. part. of *masala, massala*;
məssul 'formed';
məsl (pl. *məsal, məslāt, ʾamsāl, ʾamsālāt*) 'likeness, similarity, representation, form, figure, image, statue, parable, proverb';
ʾamsāl (plural of *məsl*, but having also the meaning of a singular) 'aspect, form, figure, effigy, image, likeness, like thing, similarity, similitude, model, symbol, analogy, imitation, description, parable, proverb';
(ʾamsāla, ba-ʾamsāla 'like, in the manner of, in the guise of, by way of, kind of');
məsla 'with, in the company of, in addition to'; also used with verbs expressing reciprocity; according to the context it also has the meanings of other prepositions; e.g. *talelayu ʾaḥadu məsla kāləʾu* 'they were separated each *from* his brother (friend, another)', *ʾakko kama təkāt gaṣṣu məslehu* 'his countenance was not *toward* him as before';
(məsla zəntu kʷəllu 'besides all this, for all this, nonetheless');
with suffix pronouns the base is *məsle-*;
məssāle (pl. *məssāləyāt*) 'similitude, comparison, parable, proverb, example';

(*məssāləyāta salomon* 'The Book of Proverbs', 1-24);
ʾamsalo 'imagination';
ʾastamasāli 'who imitates';
ʾastamās(ə)lo(t) 'comparison, analogy, hypocrisy';
mamsəl, mamsal 'that which is similar, similitude, likeness, type';
mamsali 'that which makes similar, imitator';
tamassāli 'who emulates, similar, comparable, made similar, represented';
tamaslo(t) 'model, similarity, resemblance';

SEMITIC: Ar. *matala* 'be like', SAr. *mtl* 'the like of, similar to', Heb. *māšāl* (nifʿal) 'be likened', Aram. Syr. *məṯal* 'compare, liken', Md. *mtl*, Akk. *mašālu*. For *məsl* 'parable', cp. Ar. *matal*, Heb. *māšāl*, Aram. *miṯlā*, Syr. *maṯlā*, Md. *mitla*.
ETHIOPIC: Tna. *mäsälä* 'be like', Te. *mäsla*, Amh.Gaf. *mässälä*, Arg. *mässäla*, Har. *mäsäla*, Gur. *mäsälä*; passed into Cushitic: Sa. *masal* 'be like'.

masläm መስልም, (Gr.88) **musläm** ሙስልም 'Muslim, (Lt) Islam';
masləmāwi 'pertaining to a Muslim';

from Ar. *muslim*; also in Te. *ʾamäslämа* 'become a Muslim', *mäsläm* 'Muslim', Tna. *mäslämä* 'become a Muslim', *ʾaslamay* 'Muslim', Amh. *muslim*. See also *ʾaslām*.

māsana ማሰነ 'decay, be spoiled, be corrupt, deteriorate, become rotten, be made desolate, be laid waste, be ruined, be abolished, be destroyed, perish';
(*zayəmāssən* 'corruptible, destructible, perishable');
(*zaʾiyyəmāssən* 'incorruptible, indestructible, imperishable');
ʾamāsana 'spoil, ruin, corrupt, pervert, subvert, deteriorate, demolish, destroy, lay waste, devastate, make desolate, wipe out';
tamāsana 'be corrupted, be laid waste';
māsāni, act. part. of *māsana*; also 'perishable, corruptible';
musun (fem. *musənt*) 'corrupt, decayed, spoilt, destroyed, desolate, perishable, damaged, putrid, rotten, withering';
musənt (Lt) 'ruin';
musənnā, musunnā 'spoiling (n), rotting (n), corruption, perdition, ruin, desolation, devastation, destruction, depravity, perversion';
ʾimusənnā 'incorruptibility';
ʾamāsāni, part. of *ʾamāsana*;
mamāsāni, (Gr) *mamāsni*, same;

SEMITIC: the derivation from Semitic *wsn* (Heb. *yāšān* 'old') with secondary *m* suggested by Dillmann 177 and Noeldeke 1910:20 could be possible only if one considered *māsana* a denominative from *məsənnā* going back to *wsn*; however, this development is not very likely.
ETHIOPIC: Tna. *masänä* 'rot, become thin, be emaciated', Te. *masäna* 'look sickly', Amh. *massänä* 'become exhausted'; passed into Cushitic: Qem. *mäsän* 'become skinny, perish'.

masno (pl. *masānəw*) መስኖ 'irrigation channel';
ʾamasnawa 'cultivate by irrigation channels' (denominative);

from Ar. *masnuww* 'irrigated', Ar. (Ḥaḍr) *masnā* 'irrigation channel'; also Te.Tna.Amh.Gur. *mäsno*, Har. *mäsnu* 'field or garden that is accessible for irrigation'; in Cushitic: Som. *masno* 'irrigation channel', Or. *māsnu*. Note that W. Müller, *ZDMG* 131 (1981). 401 thinks that G. *masno* derives from **masnaw* and is of Geez origin.

masanqo መሰንቆ; see *sanqawa*.

msnw, ʾamasnawa አመስነወ; **masānəw** መሳንው; see *masno*.

mosopetam ሞሶጲተም (D 1400) 'sheepfolds'; see *masfetam*.

masaqa መሰቀ, (T.Y) **maśaqa** መሠቀ 'carve, hew';
məsuq 'carved, hewn';

Dillmann 177 states that he found *məsuq* in two manuscripts, but that in a third manuscript the form is *nəsuq* (see *nasaqa*). K 657 considers *nəsuq* the correct form.

masqe መስቂ, **masqet** መስቄት; see *saqaya*.

msql, ʾamasqala አመስቀለ (Gr.167) 'mark with a cross, make the sign of the cross';
tamasqala (Gr) 'be blessed with the sign of the cross';
məsqul (T) 'placed crosswise, intertwined';

the verb is a denominative from *masqal*, for which see *saqala*. The denominative also occurs in Tna. *ʾamäsqälä* 'lay crosswise', Amh. *(tä)mäsäqqälä* 'be placed crosswise, assume a crosswise position'.

masqalon መስቀሎን (Lt.OT), **masqelon** መስቄሎን (K), **mesqalon** ሜስቀሎን (T) 'weaver's beam, roller on a loom for rolling up the finished cloth, (T) cuirass';

from Gk. *mesaklon* 'weaver's beam' (1 Kings 17:7 = 1 Samuel 17:7).

mesqalon ሜስቀሎን (T.M) 'affair of the angels, that which pertains to angels';

could it be an interpretation of *masqalon, mesqalon*, above?

masqar, masqər መስቀር ፡ መስቅር; see *saqʷara* I.

masāqəy መሳቅይ; see *(saqaya), masqe*.

māsara ማሰረ (K*.MA) 'cause someone to grasp';
(the original of MA is መሰረ *masara*; see p. 107, bottom);

SEMITIC: K 614 connects it with Heb. *māsar* 'deliver'; if this is the case, it is a transcription of Heb. *māsar* rather than a cognate.

məsr I ምስር (T) 'beer, ale';
see *məzr*.

məsr II, in **məsr qānā** ምስር ፡ ቃና; see *nəsr*.

məssər ምስር 'lentil';

ETHIOPIC: Amh.Arg.Gaf.Gur. *məssər* 'lentil', Har. *missir*; Te. *mänsir* is probably from Sa. *mänsir*, while Som.Qua. *misir*, Or. *misira*, Kham. *bissir* are taken from Semitic Ethiopic. M. Cohen suggests a Sanskrit *(masūra)* origin.

məsrā, māser, māsurā, māʾsurā, maʾasurā ምስራ ፡ ማሴር ፡ ማሱራ ፡ ማእሱራ ፡ መእሱራ (D.T.K), name of the twelfth Coptic month (corresponds to G. *naḥāse*);

from Coptic *mesōrē, mesurē*; also Chr.-Ar. *misrā*.

masriqu መስሪቁ (T), **meserqu** ሜሴርቁ (Gt) 'narrow path (usually in the mountain)';
see also *merqu*.

masesit መሴሲት; see *sesaya*.

maste መስቴ; see *satya*.

məset ምሴት; see *masya*.

məsut ምሱት; see *(masawa), məsəw*.

mastaʿād መስተዓድ (D 1400, OT), **mastaʾad** መስተአድ (T.K) 'wardrobe, (T) large rectangular house, (OT) servant';
the meaning 'large rectangular house' is strange. Tayyä considered perhaps the word for 'wardrobe' to mean 'the place where the wardrobe and other items are stored', that is, 'the house'. As for (OT) 'servant', it refers undoubtedly to the one who is in charge of the wardrobe;

from Gk. *mesthaad*, transcription of Heb. *mɛltaḥaṯ* in 4 Kings 10:22 = 2 Kings 10:22 (Dillmann 1400).

mastakā መስተካ (T) 'stomach';

either corrupt from Gk. *stomakhos* 'stomach', or from Gk. *mastaks* 'mouth, jaw' wrongly interpreted as 'stomach'.

mastemā, masteme መስቴማ ፡ መስቴሜ, name of Satan;

from Heb. *maśṭemā* 'animosity'; also in Amh. *mästema*; see Worrell III:139, Euringer, *ZS* 7 (1929). 74, Dobberahn 107, 177, n.83.

mastari መስተሪ (T); see *maštari*.

mastasri መስተስሪ; see *saraya*.

mastawāni መስተዋኒ; see *wānaya*.

masoṭ መሶጥ; see *swṭ* II.

masṭo መስጦ (D 181), in **(ʾəl)masṭoʾagəyā** እልመስጦአግያ 'Teaching of the Mysteries';

from Gk. *mystagōgiā* 'initiation into the mysteries'; also in Chr.-Ar. *mastāġūġiya, masṭūġūġiya* (see Lifchitz 71ff).

mṣṭr, ʾamaṣṭara አመስጠረ 'write in mysteries, speak mysteriously, hide as a secret' (denominative);
tamaṣṭara, passive; also 'be kept secret';
tamasāṭara (K*) 'share a secret, exchange secrets';

məsṭir 'mystery, secret, sacrament, Eucharist'; (*məsṭir qəddus* 'the Holy Sacrament');
məsṭirāwi (Gr.82) 'secret, hidden, mystical, sacramental';
məsṭāre (Gr.82) 'principle of mysteries';

from Gk. *mystērion* 'mystery, sacrament, secret rite'; also Te.Tna.Amh.Gur. *məsṭir* 'mystery'.

masawa *(yəmsu)* **መሰወ**, (T) **maswa መስወ** 'melt (tr), liquefy, dilute, dissolve, make faint, make pine away';
tamasawa 'be melted, be liquefied, be dissolved, waste away, dwindle, fail, pine away, be enfeebled, be consumed';
masāwi, act. part. of *masawa*;
məsəw (fem. *məsut*), pass. part. of *masawa*;
məswat (Gr.91), verbal noun of *masawa*;
məmsāw (Gr.91) 'place where one liquefies';
tamasāwi (Gr.91), part. of *tamaswa*;
təmsəwənnā 'faintheartedness';

SEMITIC: Ar. *(ta)māsawa* 'melt' (Dozy II 593); related to Ar. *māta (mwt)* 'dilute', Ar. (Ḥaḍr) *mawwasa* 'melt', Šḥ. *(msy), mutsi* 'melt, dissolve', Heb. *msy* (hifʿil) 'dissolve' (related to *mss*, nifʿal 'melt'), Aram.-Syr. *məsā (msw)* 'melt, waste, drip away'. Dietrich 299 compares Akk. *mesû, masāʾu* 'wash', Md. *mša*.

māsəw ማስው (K.D 1400) 'middle';

from Gk. *mesē* 'middle' (adj), fem. of *mesos*; also Syr. *mesē* 'the middle'.

masāwəʿ መሳውዕ (T) 'nerve';

misprint for *masāwəs*, or the other way around.

maswad መስወድ; see *(swd), soda*.

maswal (pl. *masāwəlt*) **መስወል**, (Gr.92) **maswəl መስውል** 'implement for producing fire, inflammable material, fire pan, fire shovel'; (L) gives it the same meaning as *maswad*;

the connection with Heb. *sal* 'basket' suggested by Wajnberg 1937a:29 is unlikely.

masāwəlt መሳውልት (T) 'fence(s), enclosing wall(s)';
it is in the form of a plural.

masāwər መሳውር (T) 'hump (of cattle)';

SEMITIC: Ambros suggests, with reservations, Ar. *masāwər*, pl. of *miswar* 'leather pillow', on account of the shape.

masāwəs መሳውስ (T.M.Sw. in D 1393) 'nerve, nerves';
see also *masāwəʿ*.

masya *(yəmsay, yəmsi)* **መስየ** 'become evening'; (*masya ʿarb, masya bəḥer* 'become evening'; see also *ṣbḥ* I);
ʾamsaya 'spend the evening';
məset, məsyat 'evening, twilight';

SEMITIC: Ar. *masā (msw)* 'become evening', *ʾamsi* 'yesterday', Soq. *imšin* 'evening', Heb. *ʾemeš* 'yesterday evening', Akk. *mūšu* 'night', *amšali* (von Soden 45 explains the ending through *-li* of *timāli* where it is an element of the root).
ETHIOPIC: Tna. *māsäyä* 'become evening', Te. *māsa*, Amh. *mäššä*, Arg. *mäšša*, Har. *mäša*, Gur. *mäšä*. For *məset* 'evening', cp. Te. *məset*, Tna.Gur. *məšät*, Gaf. *məšätä*, Arg. *mušed*, Amh.Har. *məšet*; perhaps common with Cushitic: Be. *amas*.

məsyāh ምስያህ (T) 'pestle';
should be *məsyāḥ*, and see *sayḥa* I.

masyān መስያን (T.M) 'drink made from fermented honey';
see also (*mys* I), *mes*.

māsəyās ማስያስ (D.T) 'Messiah';

from Gk. *messiās*, from Aram. *məšīḥā*; also Tna. Amh. *masəyas*.

mośā (pl. *mawāśəʾt*) **ሞሳእ**; see *wśʾ*.

maśʿe መሥዔ, (T) **masʿe መስዔ** 'winnowing fork';
see *śaʿaya*. See also *msʿy*.

maśʿərt መሥዖርት; see *śəʿərt*.

msʿy, ʾamaśʿaya አመሥዐየ, (H) **ʾamasʿaya አመስዐየ** 'winnow, ventilate';

denominative from *maśʿe*, above.

maśśada መሠደ (T.Y.M.Sw. in D 1393) 'buy grain';
see *massada*, above.

mśkʷʿ, ʾamaśkʷəʿa አመሥኩዐ 'chew the cud, ruminate';
tamaśkʷəʿa, passive; also 'chew the cud';

ETHIOPIC: Te. *mäskäʿ* 'ruminate', Tna. *mäskʷaʿ* '(animal) that ruminates' (with metathesis: *ʾamäkʷsəʿe, ʾakʷämsəʿe*), Amh. *(a)mänäzzähä, (a)mänäggähä*, Arg. *(a)mänäzzäha*, Gur. *mənäzzähä, mizzäkä, mesäxä*. The connection with Ar. *ğasaʿa* 'ruminate' suggested by Praetorius 1890:22 presents difficulties. On the basis of the various Gurage forms, the root seems to be **mzkʿ* > *mskʿ* (by assimilation of *zk* > *sk*), > *mzk* (a triradical in Gurage) > *mnzk* (augmented by *n*). It is also possible to consider *mśkʿ* as the basic root > *mzkʿ, mzk* by dissimilation *(śk* > *zk)*. For more details on the Gurage root, see Leslau 1979:413. The root also occurs in Cushitic: Qua. *mäsk* 'chew', Qua. *masek*. See also *mskw*.

maśnaya መሥነየ (T has wrongly *maśanaya* **መሠነየ**) 'divide, cut'.

maśqe መሥቄ; see *śāqaya*.

maśarri መሠሪ, maśre መሥሬ; see *śaraya* I.

maśśār ምሣር, məssār ምሳር, mośar ሞሠር, mośart ሞሠርት (pl. *mawāśərt*); see *waśara*.

maśrata መሥረተ (T), **masrata መስረተ** (Gr.89) 'lay a foundation';
ʾamaśrata, causative;
tamaśrata, passive of *maśrata*;
maśrāti (Gr.89), act. part. of *maśrata*;
məśrut, pass. part. of *maśrata*;
maśarat, (L) *masarat* 'foundation';

the verb is a denominative from *maśarat*, and *maśarat* is derived from *śārara*, below.
ETHIOPIC: Tna. *särrätä* 'lay a foundation' (denominative), *sârat, mäsärrät* 'foundation', Te.Amh.Gur. *mäsärät*. For the G. denominative *maśrata*, cp. Tna. *mäsrätä* 'lay a foundation', Te. *mäsräta*, Amh. *mäsärrätä*, Gur. *məsärrätä*.

maśaṭa *(yəmśəṭ)* **መሠጠ**, (Gr.92,T) **masaṭa መሰጠ** 'tear to pieces, tear away, cut up, dismember, carry off, carry away, grab, seize and carry off by force, snatch away, kidnap, strip, seize violently, ravish, enrapture, entrance';
ʾamśaṭa, (T) *ʾamsaṭa* 'escape, flee, free oneself';
tamaśṭa, tamaśaṭa, pass. of *maśaṭa*; also 'withdraw oneself';
tamāśaṭa, reciprocal of *maśaṭa*; also 'seize violently, plunder together';
maśāṭi (pl. *maśaṭṭ, maśāṭəyān*), act. part. of *maśaṭa*; also 'rapacious, ravenous, violent, robber, (Lt) usurper';
məśuṭ, pass. part. of *maśaṭa*;
maśiṭ 'robbery, piracy';
məṣṭat, verbal noun of *maśaṭa*;
mamśaṭ, (Lt) *mamśəṭ*, pl. *mamāśəṭ*, (Gr.92) *məmśāṭ* 'means of seizing or carrying: handle, loops, staves, (curtain) ring, ringlet, hook, key';

ETHIOPIC: Amh. *mässäṭä* 'snatch away, enrapture, enchant', Te. *mäṣṭa* 'delight, enrapture, enchant', Tna. *mäsäṭä* 'carry off by force, enrapture, amaze'. For 'capture, captivate, fascinate', cp. Amh. *marräkä*. Note that several meanings of *mamśaṭ*, such as 'loop, (curtain) ring, key' could be compared with *mamsat* 'buttons and buttonholes'. It is possible that *mamsat* is a variant spelling of *mamśaṭ*.

məśṭ ምሥጥ (K*) 'termite, white ant';
from Amh. *məsṭ*.

maśwar, maśwart መሥወር ፣ መሥወርት; see *śwr*.

māšir ማሺር, name of the sixth Coptic month (correponds to G. *yakkātit*);

from Coptic *mašir, mešir, emšir*; also Ar. *ʾamšīr*. See also *ʾamser, ʾamšir, mekir*.

maštari መሸተሪ (K.Sw. in D 1400), **mastari መስተሪ** (T), the planet Jupiter;

from Ar. *(ʾal)muštarī*, the planet Jupiter; also Amh. *mäštäri*, Syr. *muštarī*.

maṣṣa መጸ; see *mṣṣ*.

moṣa ሞጸ; see *mwṣ* I, II.

moṣā ሞጸ; see *mwṣ* II.

muṣ ሙጽ (K* 580) 'wooden threshing stick for millet';

ETHIOPIC: Amh. *muč*.

maṣʾa *(yəmṣā)* **መጽአ** 'come, happen to, occur to, come upon, arise'; (with the acc) 'overtake'; (*zayəmaṣṣəʾ* 'future');
ʾamṣəʾa 'bring, offer, cause to happen, bring about, raise up, convey (a thing to a place), put forth';
tamāṣəʾa 'bring to one another';
ʾastamāṣəʾa 'adjoin, place one thing on top of another, (T) pull, draw';

maṣāʾi, act. part. of *maṣʾa*;
məṣuʾ (K*) 'one who comes';
məṣʾat 'coming, arrival, advent';
ʾamṣāʾi, part. of *ʾamṣəʾa*;
mamṣəʾ, *mamṣəʾi*, same; also 'one who helps to bring';
məmṣāʾ, *mamṣəʾ* 'place of origin';

SEMITIC: SAr. *mṣʾ* 'go, proceed, march', Heb. *māṣā (mṣʾ)* 'find', originally 'reach something', Aram. *məṣā* 'reach, be able', Syr. *məṣā* 'be able, have the power, be allowed, find' (Noeldeke, *ZDMG* 40[1886].736), Md. *mṣa* 'arrive, reach', Ug. *mṣʾ* 'arrive, reach, find', Akk. *muṣṣû* 'make reach'. See also Delitzsch 158, n.2; J. Blau, *IOS* 2 (1972).67-72. For Indo-European roots for 'find' reflecting aspects such as 'come upon', see Buck 765.
ETHIOPIC: Te. *māṣʾa* 'come', Tna. *mäṣʾe*, Amh.Arg. *mäṭṭa*, *mäṣṣa*, Gur. *mäṭa*.

maṣʾamo መጽአሞ; see *ṣaʾama*, *maṣāmo*.

maṣbala መጽበለ (T.Sw. in D 1394) 'file, rasp'.

moṣaf ሞጸፍ; see *moḍaf*.

moṣha ሞጽሐ (T.M) 'immerse in water' (rather than 'wring out' as translated in M 119);
denominative from *moṣāḥ*; see *waṣha*.

moṣāḥ ሞጻሕ, moṣāḥt ሞጻሕት (pl. *mawāṣəḥ*, *mawāṣəḥt*); see *waṣha*.

maṣ(ə)ḥet (pl. *maṣāḥəy*) **መጽሔት**; see *ṣəḥya*.

moṣāḥt (pl. *mawāṣəḥt*) **ሞጻሕት** 'beam, wood'; note that Cant. 1:17 has a variant *mawāṣəft*.

maṣāḥəy መጻሕይ; see *maṣ(ə)ḥet*.

maṣallat መጸለት; see *ṣll* II, *ṣalata*.

maṣlawa መጽለወ 'fade, faint, be emaciated, waste away, wilt, wither, decay, be languid';
ʾamaṣlawa, causative; also (K) 'blame, express disapproval, dislike';
(*ʾamaṣlawa gaṣṣo* 'he had a sad countenance');
tamaṣlawa 'become faded, become emaciated, be of a sad countenance, wrinkle the face';
məṣləw 'faded, emaciated, wrinkled, withered, failing, near extinction';
məṣlāwe (Gr.117), verbal noun of *maṣlawa*;
ETHIOPIC: Tna. *mäṣläwä* (with metathesis, *ṣämläwä*) 'fade, wither'.

maṣlawz መጽለውዝ (K*) 'knife, axe';
see *maṭlawz*.

maṣāmo መጻሞ (T+) 'pleurisy, sharp pain caused by a disease';
to be identified with *maṣʾamo*; see *ṣaʾama*.

maṣmid መጽሚድ; see *ḍamada*.

maṣāmər መጻምር (Lt) 'horsecloth, saddlecloth, saddle girth';

ETHIOPIC: Tna.Amh. *mäṭamər*, *mäṭabər*, same.

maṣnaft መጽነፍት (T.M) 'rug';
metathesis of *manṣaft*; see *naṣafa* I.

maṣara I, **maṣṣara መጸረ, maḍḍara መፀረ** 'masticate, chew, (Gr.117) scratch'; (note that Amh. *allammäṭä* [translation of *maṣṣara*] means 'chew' and not 'smile' as given in H 230);
ʾamaṣṣara (Gr.117) 'cause to scratch';
tamaṣṣara (Gr.117) 'be scratched';
maṣṣāri (Gr.117), act. part. of *maṣṣara*;
məṣṣur (Gr.117), pass. part. of *maṣṣara*;
məṣṣāre (Gr.117), verbal noun of *maṣṣara*;

ETHIOPIC: Te. *mäčra* 'chew', Amh. *moççärä*, *mʷaççärä*, *monäççärä* 'scratch'. It is possible to connect it with *maṣara* II in the sense that chewing is an action of spreading out, stretching. See also *mṭr*.

maṣara II **መጸረ** (MA) 'stretch out, spread out';

SEMITIC: Ar. *(ta)maṣṣara* 'disperse (people)'.
ETHIOPIC: Amh. *mänäççärä* 'strew, scatter about, disperse'. See also *maṣara* I.

maṣor መጸር; see *ṣwr*.

maṣrəy መጽርይ 'saffron';
see *ṣarya*.

mṣṣ, maṣṣa መጸ 'suck, suckle';

SEMITIC: Ar. *maṣṣa* 'suck', Mh. *meṣ*, Śḥ. *miṣṣ*, Heb. *māṣaṣ*, Aram. *məṣaṣ*, Syr. *meṣ (mṣṣ)*, Md. *muṣ (mṣṣ)*, Ug. *mṣṣ*, *mṣw*; related to *mṣw*, *mṣy*: Ar. *maṣṣā* 'empty to the last drop' (Dozy), Heb. *māṣā* 'drain out', Aram. *məṣi* 'wring', Syr. *məṣā* 'suck, draw out', Md. *mṣa*;

and related to *mwṣ*, *myṣ*: Heb. *mīṣ* 'the pressing out (of milk)', PbH. *mīṣ* 'sap', Aram. *māyeṣ* 'who sucks'. The root is also related to *mzz*: Ar. *mazza* 'suck', Mh. *muzz*, Akk. *mazāʾu* II, *mazû* II 'press out'.
ETHIOPIC: Amh. *mäṭṭäṭä* 'suck', *mäṭämmäṭä*, Tna. *maṣäyä*, *mäṭmäṭä*, Te. *mäṣiṣ* 'juice, sap'.

məṣiṣit, maṣeṣit, məṣeṣit, məṣəṣit ምጺጺት ፡ መጼጺት ፡ ምጼጺት ፡ ምጽጺት (Lt.T.M), **maḍeḍit መፂፂት** (K) 'kind of animal (in Hebrew *taḥaš*), (T.K.M) blue or dark (referring to skin), blue skin';

ETHIOPIC: Amh. *mäṭaṭe* 'small, bad-tempered animal'.

maṣawa መጸወ (T.Y.M) 'turn acid';
a secondary form of *mḍḍ*, above.

maṣwata መጽወተ 'give alms' (denominative);
tamaṣwata 'accept alms';
maṣwāti (Gr.118), act. part. of *maṣwata*;
məṣwāt 'almsgiving, alms, charity';
(*mudāya məṣwāt* 'treasury');
from the Aramaic plural *miṣwāṯā* (so Dillmann 228, Noeldeke 1910:36, Polotsky 6; but it could also come from the Aramaic singular *miṣwaṯā* regardless of the difference in the vocalization); also in Tna.Amh. *məṣwat* 'alms'. Note that Gur. *məswat* 'sacrifice' is to be identified with G. *məśwāʿt* from *śawʿa* 'sacrifice' rather than with Amh. *məṣwat* 'alms' as suggested in Leslau 1979:432. The root passed into Cushitic: Qem. *māṭwāt* 'charity'.

mət (pl. *ʾamtāt*) **ምት** 'husband';
(*məta ʾəḫat* 'brother-in-law');

SEMITIC: Heb. *mt*, in *məṯ-īm* 'men', and in proper names, such as *məṯūšelaḥ*, Ug. *mt* 'husband', Akk. *mutu*. See also Noeldeke 1910:146.
ETHIOPIC: Te. *mit* 'husband' (quoted from Noeldeke 1910:146, n.2). Hintze 86, no.476 connects it with Sid. *mutā* 'male genitalia'.

mota ሞተ, mot ሞት, mut-ān ሙታን; see *mwt*.

mətəʾzāl ምትእዛል (T); see *ʾzl*.

metedās ሜቴዳስ (T), **metedas ሜቴደስ** (M) 'messenger, apostle';
from Gk. *mathētēs* 'disciple'.

mətfāy ምትፋይ (T) 'male genitalia';

ETHIOPIC: Amh. *mətfay* 'penis' (from Geez). See also *nətfāy*.

matāgər መታገር; see *tagara* II.

matha *(yəmtāh)* **መትሀ**, (Y) **maṭha መትሐ** 'be deceptive in appearance, appear as a specter';
ʾamtəha (Gr.94) 'look like a specter, consider as a specter';
tamatha (K) 'appear as a specter';
matāhi 'who appears as a specter, who is endowed with the evil eye';
mətuh (K*), same;
math, see *məthat*;
məthat, (T) *məṯḥat* 'phantom, fantasy, specter, ghost, illusion, imagination, magic, black magic';
(*sabʾa məthat* 'actors');
(*baʿāla məthat* 'sorcerer');
məthatāwi 'imaginary, actor';

SEMITIC: Ar. *matiha* 'go astray, err', *tamattaha* 'be confused' (Dillmann 183). Praetorius 1890:22 considers Ar. *mth* a denominative from *matīha* going back to *tāha (twh)* 'err'.
ETHIOPIC: Te.Tna. *məthat* 'magic, spell, specter, apparition', Tna. *məṯḥat*, Amh. *məthat*, *mətat*; probably also Gur. *mʷatätä* 'convince by coaxing < do something by magic'. See also *mtht*.

mtht, tamathata ተመትሀተ 'appear as a specter, appear in disguise';
denominative from *məthat*; see *matha*, above.

maṭḥ መትሕ (T.M) 'sword';
in the context given by K 615 it could also be for *math* 'phantom, illusion' (for which see *matha*).

maṭha መትሐ (L.T.MA), **matha መትሀ** (K.M) = Amh. *sassa* 1) 'be thin'; 2) 'be greedy, be insatiable, be avaricious';
maṭḥ (T) = Amh. *səs*, *räqiq* 'thin';
məṯḥat (Gr.94) 'avarice, voracity';
inasmuch as Amh. *sassa* is ambiguous, it is probably safe to rely on the translation 'greedy, voracious' given by Ludolf 78 and Gr.94; however, *räqiq*, Tayyä's translation of *maṭḥ*, would indicate that *səs* (likewise given by Tayyä) also means 'thin'.

matkaf, matkaft (pl. *matākəf, matākəft*) **መትከፍ ፡ መትከፍት** (D 568) 'shoulder, shoulder blade';

SEMITIC: metathesis in relation to *ktf*: Ar. *katif, kitf* 'shoulder', Śḥ. *ketf* 'back of shoulder', Heb. *kāṯep* 'shoulder', Aram.-Syr. *kiṯpā*, Md. *kadpa*, Ug. *kṯf*, Akk. *katappatu* 'part of ribs'.
ETHIOPIC: Te. *mäktäf*.

matlo መትሎ; see *talawa*.

matn (pl. *ʾamtən, ʾamtənt*) **መትን**, (Gr.95) **mətān ምታን** 'sinew, nerve, muscle';
ʾamtənt (pl) 'strings of a musical instrument';

SEMITIC: Ar. *matn* 'half or side of the back', Soq. *moten* 'hip', Heb. *moṯn-ayim*, Aram. *māṯnayyā*, Syr. *maṯnāṯā* 'loin', Md. *matna*, Ug. *mtn* 'nerve' (Caquot 431), Akk. *matnu* 'sinew'.
ETHIOPIC: Tna. *mätni* 'nerve, sinew', Amh. *mätən* 'sinew' (from Geez).

mataqa መተቀ (K*) 'be sweet';
mətuq (K) 'sweet, tasty';
mətqat (K) 'sweetness';
see *məṭuq*.

matara *(yəmtər)* **መተረ** 'cut, cut off, cut up, cut asunder, break up, interrupt, shut off, depose, remove (from office), excommunicate, exterminate, decree, decide, determine';
mattara, same (intensive);
ʾamtara, caus. of *matara*;
tamatra, pass. of *matara*;
matāri, act. part. of *matara*; also 'decisive';
mətur 'cut, cut off, amputated, piece, deposed, removed, decided, decisive, decreed, absolute, strict (commandment), stern (judgment), severe';
(*mətura* 'precisely, certainly, absolutely, decisively)';
məttār 'piece, a cut piece, strip, fragment, segment';
mətrat, verbal noun of *matara*;
mamtart 'cleft, segment, piece';

SEMITIC: Ar. *matara* 'cut'; related to *btr*: Ar. *batara*, Heb. *bāṯar*.
ETHIOPIC: Tna.Gur. *mätärä* 'cut', Amh. *mättärä*, Te. *mätra* 'grab up, clear (a field)', *mätər* 'field of a broken ground'.

matarʾas መተርአስ; see *trʾs*.

metrāyqʷəy ሜትራይቅዮ (T), **metrāyquy ሜትራይቂይ** (K), name of a body of troops;
see Dillmann 1139, under *gāllāt*.

meṭa ሜጠ; see *myṭ*.

maṭaba መጠበ (MA) 'boil' (tr).

maṭfəli መጥፍሊ (T) 'who destroys';
misprint for **መጥፍኢ** *matfəʾi*; see *ṭafʾa*.

maṯhārā, in **ʾəlmaṯhārā አልመጥሃራ** (Lt) 'cup';
see *ṭahara*.

moṭṭəḥa ሞጥሐ (D 1907:137) 'veil, (T.TS) wrap up, put on clothes';
ʾamoṭṭəḥa 'veil, clothe';
tamoṭṭəḥa 'veil oneself, cover oneself, clothe oneself';
muṭṭāḥe 'act of veiling, act of covering';
denominative from *moṭāḥt*, for which see *waṭṭəḥa*.

maṭlawz መጥለውዝ (T.K*), **maṣlawz መጽለውዝ** (K*) 'knife, axe';
metathesis of *mawṭalz*.

maṭimā መጢማ 'means of dipping, means of squirting';
Dillmann 1219 derives it, with reservations, from *ṭamʿa*, below.

maṭna መጥን 'it is seemly';
maṭṭana 'measure, measure out, estimate';
ʾamaṭṭana (Gr.116), causative;
tamaṭṭana, passive;
maṭṭāni, act. part. of *maṭṭana*;
məṭṭun 'measured';
maṭan (pl. *ʾamṭān*) 'measure, measurement, extent, circumference, amount, dimension, proportion, value, worth, quantity, size, duration, moderation';
maṭan- with suffix pronouns 'it is enough for, (he) deserving of, (he) worthy of';
(*maṭana ʾakāl* 'manhood');
(*zaʾalbottu maṭana* 'boundless, endless');
maṭana (construct state and the accusative used adverbially) 'during, according to, about, at a distance (of), as long as, as large as, as often as, for the space of (a certain time), of

the size of, as much as, as great as, so great, to such a degree';
(*maṭana zə (ʾənta)* 'such a, so many, so much as this, as much as, so great, in proportion');
(*ḥa-maṭan-a* 'for the space of, in proportion to');
(*bakama maṭana* + noun 'according to, in proportion to');
(*zamaṭana* 'as great as');
(*ʾi-maṭana* 'not as much as');
(*ka-maṭana* 'how, like');
(*kamaṭana zə* 'such, such a, so great a');
(*mi-maṭan, mi-maṭana* 'how much?, how much more?, how great?, how large?, how long?, how many?, how often?, how much!, how great!');
(*ʾəmma mi-maṭana* 'however much');
ʾamṭān (pl. of *maṭan*) 'extent, dimension, measure, size, duration';
ʾamṭāna, ba-ʾamṭāna 'as long as, as large as, as often as, as many as, as much as, in accordance with, according to, in proportion to, to the extent of, in regard to, like, since';
(*bəṣuḥa ʾamṭān* 'who is of mature age');
məṭṭāne 'measure, amount, extension, quantity, dimension, valuation, estimation, analogy';
maṭṭəno(t) 'estimate';
manṭanṭin 'petty, very small, moderate, mediocre, insignificant';

SEMITIC: Praetorius, *ZDMG* 62 (1908).751-2 connects it with Ar. (Ḥaḍr. Dat.) *ṭayn* 'measure' (in *ʿalā ṭayn* 'according to'), possibly from a combination *ma-ṭayn* becoming *mṭn*. This derivation is not convincing.
ETHIOPIC: Tna. *mäṭänä* 'measure', Amh. *mäṭṭänä* 'measure out the right amount', Tna.Amh.Gur. *mäṭän* 'amount, dimension'. Littmann-Höfner 143 compare Te. *mäṭṭäna* 'to complete'; would it mean 'to complete the measure?' The root passed into Cushitic: Bil. *maṭān* 'measure, cause'.

miṭān ሚጣን; see *myṭ, meṭa*.

manṭanṭin መንጠንጢን 'petty, mediocre, moderate, insignificant';
from *mṭn* with reduplication of the last two radicals, and insertion of *n*; see *maṭana*.

maṭnaya መጥንየ (Y.M) 'cut, tear';
instead of *maṭanaya* **መጠንየ** of Y.

maṭaqa I *(yəmṭəq)*, (Y) **maṭṭaqa መጠቀ** 'lift up, raise, elevate, (T.Y.M) be high, be long'; (Amh. *awäṭṭa*, translation of *maṭṭaqa*, means here 'raise, make ascend', not 'drive out' as in H 575);
ʾamṭaqa 'raise, elevate';
tamaṭqa, pass. of *maṭaqa*;
maṭāqi (Gr.115), act. part. of *maṭaqa*;
məṭuq 'high, raised';
məṭq, (Gr.115) *maṭq* 'height';
məṭqat (Gr.450) 'height';
mamṭaqi (K*), act. part. of *ʾamṭaqa*;
ETHIOPIC: Amh. *mäṭṭäqä* 'rise up, fly'.

maṭaqa II **መጠቀ** (K*.M.Gr.115), **maṭṭaqa** (Y) 'snatch away';
tamaṭqa (K*.Gr.115), passive;
maṭāqi (K*.Gr.115) 'who snatches away';
məṭuq (Gr.115) 'snatched away';
məṭqat (Gr.116) 'snatching away' (n);
ETHIOPIC: Te. *mäṣṣäqa* 'eat up, end', Amh. *mänäṭṭäqä* 'snatch away'.

məṭuq ምጡቅ 'sweet';
məṭqat 'sweetness';

SEMITIC: appears as *mṭq* and *mṭq*: Heb. *māṯaq* 'be sweet', Aram. Syr. *məṯaq*, Ug. *mṯq* 'sweet', and Ar. *maṭqa* 'sweetness', Soq. *meṭoq* 'sweetened'. C. Rabin, *Orientalia* 32 (1963). 130 (following Laroche) suspects a Hittite origin for this root.
ETHIOPIC: Te. *mäṭṭäqa* 'be sweet'. For Geez, see also *mataqa*, above.

maṭqʷala መጥቁለ (T.M) 'lie, tell a lie';
is a denominative from **maṭqʷəl*, from *ṭaqala*; also in Amh. *mäṭqʷəl* 'a kind of sorcerer'.

mṭr, tamāṭara ተማጠረ (Lt) 'scratch';
related to *maṣara* I.

maṭarā I, **maṭārā መጠራ ፡ መጣራ** 'mark, goal, aim';
transcription of Heb. *maṭṭārā*, same.

maṭarā II, **maṭārā መጠራ ፡ መጣራ** (T.KG) 'shoulder, shoulderblade';

ETHIOPIC: perhaps Te. *maṭerär* 'spine' (in Reinisch 1887:278).

maṭri, maṭrit መጥሪ ፡ መጥሪት; see *ṭarya*.

miṭrā, meṭrā ሚጥራ ፡ ሜጥራ 'headband, miter';

from Gk. *mitrā* 'headband'. See also *meqri*.

maṭrabəlis መጥረብሊስ (T); see *maṭrabəliṭ*.

maṭrabəliṭ, maṭrabəliṭəs, maṭroppolis መጥረብሊጥ ፡ መጥረብሊጥስ ፡ መጥሮጶሊስ, (T) **maṭrabəlis** መጥረብሊስ 'archbishop';

from Gk. *mētropolitēs* 'metropolitan bishop', through Chr.-Ar. *maṭrūbūlīṭ*; also Syr. *meṭropolīṭā*. See also *muṭrān*.

muṭrān ሙጥራን (K*) 'archbishop';

from Chr.-Ar. *muṭrān* < Syr. *mīṭrān*; also Amh. *māṭran*. Graf 106 derives it from Gk. *mētropolitēs* 'metropolitan bishop'.

maṭroppolis መጥሮጶሊስ; see *maṭrabəliṭ*.

miṭat ሚጠት; see *myṭ, meṭa*.

maṭaṭa መጠጠ (DTW 764) 'wipe clean (of sauce, butter)';

ETHIOPIC: Amh. *mʷaṭṭäṭä* 'wipe clean (sauce), consume, finish'; also *mäṭṭäṭä* 'suck clean (e.g. finger dipped in sauce)', Tna. *mäṭäṭä, mäṭmäṭä* 'suck'. See also *mʷaṭaṭa*.

mʷaṭaṭa ሟጠጠ (DTW 752, under *mʷaddädä*) 'cut off at the root';

ETHIOPIC: Amh. *mʷaṭṭäṭä* 'scrape, scrape clean, scratch'. See also *maṭaṭa*.

maṭṭawa መጠወ 'hand over, deliver, give over, grant, surrender, consign, present, transmit';
tamaṭṭawa, passive; also 'receive, accept, partake of, take, take hold of';
maṭṭāwi, act. part. of *maṭṭawa*;
məṭṭəw, pass. part. of *maṭṭawa*;
məṭṭāwe (K*) 'giving over (n), delivery, consignment';
məṭṭəwat (Gr.117), verbal noun of *maṭṭawa*;
mamaṭṭəw (Lt) 'traitor';
tamaṭṭāwi, part. of *tamaṭṭawa*;

SEMITIC: Ar. *(ʾa)nṭā* 'give' derived from *ʾamṭā (mṭy)* according to Noeldeke, *ZDMG* 40 (1886). 736, n.5 (but see Landberg 1942:2786 who considers it a contamination of *ʾaṭā* and *ʾandā* 'bring'); related to Soq. *mṭy* 'attain', Aram.-Syr. *məṭā* 'attain, reach', (paʿel) 'bring', Md. *mṭa* 'reach, attain', for which see *maṣʾa*. J. Blau, *IOS* 2 (1972). 68, n.3 disagrees with Noeldeke's interpretation, and ib. pp. 68, 72 he connects G. *maṭṭawa* with Ar. *mṭw* 'stretch, draw, walk' (see n.3), and SAr. *mṭw* 'walk, march'.

mwʾ, moʾa *(yəmāʾ, yəmuʾ)* ሞአ, (T) **moʿa** ሞዐ 'conquer, vanquish, overcome, prevail, defeat, subdue, surpass in power';
ʾamoʾa, ʾamaʾa, causative; also 'give victory, let gain victory';
tamawʾa, tamoʾa, pass. of *moʾa*;
mawāʾi (pl. *mawāʾəyān*), act. part. of *moʾa*; also 'victor, victorious, conqueror';
məwwuʾ, məwwəʾ (fem. *muʾət*, Gr.105), pass. part. of *moʾa*;
mawiʾ (Lt) 'power, dominion';
muʾat 'victory, conquering (n)';
məwwāʾ (K*) 'means of winning';
məwwāʾe 'victory, song of triumph';
tamawāʾi 'conquered, vanquished';
tamwəʾt, təmwəʾt 'overcoming (n), conquering';
tamawəʾo(t) 'defeat';

SEMITIC: the identification with Akk. *muāʾu* 'be willing' (variant of *mâʾu* according to CAD 10, I, p.435) suggested by von Soden 665 is doubtful. Likewise the connection with Ar. *māʿa (myʿ)* 'run (horse)' suggested by Hommel 75 is unlikely since the Geez root is *mwʾ* ሞአ (with ʾ) even though it is occasionally spelled ሞዐ (with ʿ). Note that the meaning of Akk. *mâʾu* 'be mighty, surpass' given in Leslau, *JAOS* 64 (1944). 56 is not recorded in recent Akkadian dictionaries.
ETHIOPIC: common with Cushitic, represented in Or. *moʾa* 'rule, conquer, win', Sid. *mō*, Ka. *maw*.

ṃawʿi መውዒ; see *wəʿya*.

mawāʿəl መዋዕል; see *maʿalt*;
(baʿāla mawāʿəl, title of the one who keeps the king company).

mawādəh መዋድሀ (T.M) 'large earthenware vessel for making butter';
it has the appearance of a plural.

mawāḍəft መዋዕፍት, pl. of *moḍaf*, above.

mawafa መወፈ (T.M) 'pay';

denominative from *mofi*, from *wfy*.

mawāfər መዋፍር, pl. of *mofar, mofart*, above.

mawgad መውገድ, **mawāgəddd** መዋግድ; see *mogad*.

mwq, moqa *(yəmuq)* ሞቀ 'grow hot, be warm, become intense (heat)';
ʾamoqa 'heat, warm';
tamāwaqa 'warm oneself, warm one another';
ʾastamāwaqa 'warm, keep warm, heat, give heat, cause to become hot, reheat';
moq 'warmth, heat';
məwwəq, məwwuq 'warm, hot, burning, ardent, fervent';
muqat 'heat, warmth, fervor';
ʾamwāqi (Gr.104) 'who heats';
məmwāq 'place where one heats (something) or keeps warm';

ETHIOPIC: Amh.Gaf. *moqä* 'be hot', Tna. *moqä*, Te.Arg. *moqa*, Har. *mōqa*, Gur. *mʷaqä*.

māwqʷā ማውቋ 'a disease';

ETHIOPIC: Amh. *mawqe* 'disease that causes distension of the abdomen'. On the variants of this noun, see Strelcyn 1955:328. See also *māqʷā*.

mawāqəḥt መዋቅሕት, pl. of *moqəḥ*, above.

mawāqər መዋቅር, pl. of *moqar*, above.

mawāqəy መዋቅይ, pl. of *moqay*, above.

mawqiyā መውቂያ; see *māqoyo*.

mawārəʿt መዋርዕት, pl. of *morāʿ*; see *marʾa*.

mwrḥ, ʾamawārəḥa አመዋርሐ (T.M) 'help to winnow, air out, ventilate';

denominative from **mawarḥ*, metathesis of *marawḥ*, above.

mawārəḥt መዋርሕት (T.M) 'bell';

metathesis of *marāwəḥt*; see *(rwḥ I), marwāḥt*.

mawārəs መዋርስ, **mawārəst** መዋርስት, pl. of *moras*, above.

mawāśəʾt መዋሥእት, pl. of *mośāʾ*, above.

mawāśərt መዋሥርት, pl. of *mośar*, above.

mwṣ I, moṣa *(yəmuṣ)* ሞጸ (K*) 'scrub, pick (the teeth), polish by rubbing, wash';
tamoṣa, tamawṣa (K*), *tamāwaḍa* (T), passive;
mawāṣi (K*), act. part. of *moṣa*;
məwwəṣ (K*), pass. part. of *moṣa*;

SEMITIC: Ar. *māṣa (mwṣ)* 'wash, scrub'.
ETHIOPIC: Tna. *mäwwäṣä* 'pick the teeth, brush the teeth', Te. *(tə)mäyäṣa*, Amh. *mʷaṭṭä*. See also *moyaḍa*.

mwṣ II, moṣa *(yəmuṣ)* ሞጸ (K*.Y.M), **moḍa** ሞዐ (T) 'compensate, repair, make amends, pay damages';
ʾamoṣa (K*), causative;
tamoṣa, tamawṣa (K*), passive;
tamāwaṣa (K*.T.M) 'compensate one another, be reconciled with one another';
ʾastamāwaṣa 'reconcile';
mawāṣi (K*), act. part. of *moṣa*;
məwwəṣ (K*) 'compensated';
moṣā (K*), *moḍā* (T) 'compensation';

denominative from *moṣā, moḍā*, for which see *waḍʾa*.

mawāṣəft መዋጽፍት 'wooden walls, beams';

variant of *mawāṣəḥt*, for which see *moṣāḥt*, above.

mawāṣəḥ, mawāṣəḥt መዋጽሕ ፡ መዋጽሕት, pl. of *moṣāḥ*.

mawāṣəḥt መዋጽሕት, pl. of *moṣāḥt*, above.
note that Cant. 1:17 also has the variant *mawāḍəft*.

mwt, mota *(yəmut)* ሞተ 'die';
(zayəmawwət 'mortal');
(zaʾiyyəmawwət 'immortal');
ʾamota, ʾamata 'let die, put to death, kill, have killed';
mawāti 'mortal, dead';
(ʾimawāti 'immortal');
məwwət, məwwut (fem. *məwwətt*, pl. masc. *məwwətān, mutān*) 'dead, deceased';
(bāḥr məwwət 'the Dead Sea');
mot 'death, destruction';
(ṣāʿra mot 'agony');
mutat 'death, dying (n)';
**mawit, ʾimawit* 'immortality';

məmwāt 'place where one dies';
māwtā 'corpse, carcass, dead body';
(*ʾəgʷāla māwtā* 'orphan');
māwtənnā, in *ʾəgʷāla māwtənnā* 'orphanhood';

SEMITIC: Ar. *māta (mwt)* 'die', SAr. *mwt*, Mh. *mōt*, Heb. *meṯ*, Aram.Syr. *māṯ, mīṯ*, Md. *mut*, Ug. *mt*, Akk. *mâtu*.
ETHIOPIC: *motä, mota*.

mawāṭəḥ መዋጥሕ, pl. of *moṭāḥt* (see *waṭṭəḥa*).

mawṭlat መውጥለጥ (T.D 1397, under *waṭlaṭa*) 'chest strap for a mount';
see *wṭlṭ*.

mawṭalz መውጠልዝ (T) 'knife';

while the root is *waṭlaza* 'cut' (see below), cp. also Amh. *mäṭälläzä, mäzälläṭä* 'draw swords on one another'. See also *maṭlawz*.

məwāw ምዋው (T.Sw. in D 1394) 'object received or taken from someone';

probably a misprint for *məṭāw*, from *maṭṭawa*.

māy (pl. *māyāt*) **ማይ** 'water, liquid';
(*māya ʾaskāl* 'wine');
(*māya ʾayḥ* 'deluge');
(*māya ḥalib* 'whey');
(*māya ḥəmmat* 'ink');
(*māya ləbn* 'stacte');
(*māya ṣalot* 'holy water');
māyāwi 'related to water';
tamaya (Gr.) 'change into water' (denominative);

SEMITIC: Ar. *māʾ* 'water', SAr. *mw*, Hars. *ḥe-myōh*, Heb. *may-im*, Aram. Syr. *mayyā*, Md. *mai*, Ug. *my*, Akk. *māʾu, mū, māmū, māwū*.
ETHIOPIC: Te.Tna.Gur. *may* 'water', Har. *mī, mīy*, Amh. *may* 'miraculous water' (from Geez). For this root in Hamito-Semitic (Afroasiatic), see Cohen 1947: no.485.

myʾ, meʾa ሚኣ (T) 'shout';

SEMITIC: onomatopoetic; Ar. *māʾ (mwʾ)* 'mew (cat)'.
ETHIOPIC: Tna. *maʾ bälä* 'bleat (goat)', Amh. *me alä*.

myʿ, meʿa ሚዐ (K*) 'become water, melt, liquefy, be purified';

SEMITIC: Ar. *māʿa (myʿ)* 'flow (liquid)', *(ta)mayyaʿa* 'melt' (intr). See also *maʿawa*.

myb, meba ሚበ (Gr.111) 'place (a pot) on the fire';
tamayba (Gr.111), passive;
mayābi (Gr.111), act. part. of *meba*;
məyyub (Gr.111), pass. part. of *meba*;
mibat (Gr.111) 'placing (n) on the fire'.

māyobāli ማዮባሊ (T) 'guarantor, guarantee';
see also *mānyobāli*.

moyaḍa, moyaṣa ሞየፀ ፡ ሞየጸ (T.Y) 'clean (the teeth), pick the teeth, brush the teeth';
see also *mwṣ* I.

mayyana መየነ (K*); see *tamayyana*;
tamayyana 'deceive, deal craftily, beguile, falsify, cheat, corrupt, do slyly, be shrewd, be treacherous, use skill';
ʾastamayyana (K*), causative;
məyyun, məyyən 'malicious, who devises evil, crafty, shrewd, sly, (K*) deceived, cheated';
min 'cunning, fraud, trickery, ruse';
məyyāne, (L.T) *miyyāne* 'deception, delusion, deceiving, treachery';
tamayyāni, part. of *tamayyana*; also 'deceitful, false';
tamayyəno(t) 'astuteness, fraud, pretense, cunning behavior, guile, deceitfulness';
tamyān 'fraud, deceit, deceitfulness, falseness';
təməyyənt 'craftiness, ruse, trick, fraud, treachery, deceit, guile, cunning, cheating, malice, wickedness, stratagem';
təməyyəntāwi (Gr.449) 'fraudulent';
mastamayyən 'crafty, false, traitor';

SEMITIC: Ar. *māna (myn)* 'tell a lie'. A.M. Honeyman, *VT* 5 (1955). 220 gives the root *mwn, myn* the meaning 'split' > 1) 'divide, plow'; 2) 'dissemble, act with duplicity, lie, counterfeit', developed in Hebrew into *təmūnā* 'form, representation' (see also Koehler 519, under **mīn*). H. Rabin, *SH* 8 (1961). 393 compares it with Mishnaic Hebrew *mīn* 'sectarian'.
ETHIOPIC: related to Te. *(mny), mäni* 'falsehood', *mänay* 'liar', from *mny* 'create' (for 'create' and 'lie', that is, 'invent something', cp. *faṭara*, above).

mys I, mesa ሜሰ (T) 'serve mead at a banquet' (denominative from *mes*);
mayyasa (T.M) 'prepare mead, brew mead';
ʾamesa, same; (K*) also causative;
tamaysa (K), pass. of *mesa*;
mayyāsi 'one who prepares mead, one who sells mead';
məyyus (K*), pass. part. of *mayyasa*;
mes (pl. *ʾamyās*) 'drink made from fermented honey, mead';
(*mes za-wayn* [Lt] 'wine');
masyān (T.M) 'drink made from fermented honey, mead';

SEMITIC: Ar. *māta (mwt)* 'mix well', SAr. *myt* 'wine' (?) (W. Müller 1983:281).
ETHIOPIC: Te.Tna. *mes* 'honeyed water, mead', Tna. *māyyäsä* 'prepare mead', Te. *mäyyäsa*; also in Cushitic: Af. *mēs* 'mead', Sa. *mēz*, Qem. *mīz*, Bil. *māz* (with alternance *s:z:d*).

mys II, mesa ሜሰ (T.K*) 'turn aside, incline';

ETHIOPIC: Amh. *(tä)mayyäsä* 'retreat, go back'.

myṭ, meṭa *(yəmiṭ)* **ሜጠ** 'turn, turn aside (tr., intr), turn away, turn back, divert, avert, convert, transform, alter, change, restore, return, repel, frustrate, revoke, refute, pervert, deliver up, recall';
ʾameṭa (K*), causative; also 'take back';
tamayṭa, tameṭa, passive, reflexive; also 'face about, return (intr), go back, turn (intr), turn to, turn back, turn away (intr)';
(*zaʾiyyətmayyaṭ* 'immutable, unwavering');
tamayāyaṭa 'turn hither and thither' (Amharic form);
mayāṭi, act. part. of *meṭa*;
mayāṭit 'conversion';
məyyuṭ, pass. part. of *meṭa*; also 'apostate';
məyyāṭ (T) 'spindle' (that is, 'something that turns');
məyyāṭe, muyāṭe 'alteration, transformation, confusion, change, changing, revolution (of stars)';
mayṭot 'conversion';
miṭat (pl. *miṭatāt*) 'turning (n), turning away, returning, return, answer, change, transformation, conversion, revolution (going around)';
miṭān 'returning (n), conversion, alteration, answer';
tamyāṭ, (Gr.112) *təmyāṭ* 'alteration, transformation, conversion';
tamayāṭi, part. of *tamayṭa*;
tamayṭo(t) 'turning back (n), conversion, reduction, restoration';
mastamayəṭ 'one who is given to changing his mind, inconsistent';

SEMITIC: Ar. *māṭa (myṭ)* 'turn away, retire from, deviate', Heb. *māṭ* 'totter', PbH. *myṭ* (hifʿil) 'bend, shake', Aram.Syr. *māṭ* 'incline, waver, decline'.
ETHIOPIC: Tna. *mäyäṭä* 'turn over (grain)'.

miyāzəyā ሚያዝያ, eighth Ethiopian month (from 9 April to 8 May);

ETHIOPIC: Tna.Amh. *miyazəya*. Conti Rossini 1925:495-6 explains it through Ar. *māza (myz)* 'go from one place to another', that is, "Il *miyāzəyā* dunque sarebbe il tempo nel quale le popolazioni, rimaste per pascoli e per coltivazioni nella zona costiera migrano sul l'antipiano per goderve colà delle piogge estive".

muz ሙዝ 'banana-like plant (called Ensete muse)';

from Ar. *mawz* (rarely *mūz*), of Indic *(moca)* origin; also Te.Tna.Amh. *muz*.

mazbara መዝበረ 'lie in ruins, be deserted, become desolate, be destroyed, be demolished, be devastated';
ʾamazbara 'lay waste, destroy, demolish, ruin, wreck';
tamazbara, pass. of *ʾamazbara*;
mazbāri, act. part. of *mazbara*;
məzbur 'destroyed, demolished, desolate, devastated, ruined';
mazbur (fem. *mazbərt*), same;
mazbar, mazbər (pl. *mazābərt*) 'ruin, desert, desolate place, wilderness';
məzbāre 'destruction, devastation, ruin';
ʾamazbāri (Gr.110), part. of *ʾamazbara*;

ETHIOPIC: Tna. *mäzbärä* 'destroy, devastate, interrupt', Amh. *mäzäbbärä* 'ravage, devastate'. The verbs are probably denominatives from *mazbar* going back to *zabara*, below.

mazad መዘድ (T.Sw. in D 1394) 'kind of bag for storing grain';

either a variant of *mazwad* or a misprint for *mazwad*.

mazaga I **መዘገ** 'tear, pluck out, snatch away, carry away';
ʾamzaga (Gr.110), causative;
tamazga (Gr.110), passive;
mazāgi (Gr.111), act. part. of *mazaga*;
məzug (Gr.111), pass. part. of *mazaga*;
mazgo (T.M) 'means of snatching away or carrying away';

SEMITIC: related to Ar. *mazaqa* 'tear off (a garment)'. ETHIOPIC: Amh. *mäzzägä* 'pick (cotton)'; related to Amh. *mäzzäqä* 'pull, take out'.

mazaga II **መዘገ** 'cause to speak angrily or arrogantly, (K) cause to be envious or jealous';

SEMITIC: Ar. *mazaǧa (ʿalā)* 'incite against'.

mzgʷl, tamazgʷala ተመዝጕለ (T) 'be multicolored, be striped, be changed, be turned over, (D) throw into confusion by disagreement, (K) lack unity, quarrel';

ETHIOPIC: possibly a denominative from **mzgʷl*, from *zgʷl* and to be compared with Amh. *zänäggʷälä* (that is, *zgʷl* with enlarged *n*) 'muddle, confound, perplex', *azänäggʷälä* 'turn upside down, interlace, copy a manuscript inserting red letters or words in the otherwise black text'.

mzgn, ʾamazgana አመዝገነ 'repay a favor, recompense, remunerate, (T.M) thank';
tamazgana, passive; also 'receive a reward';
məzgun 'remunerated, rewarded, recompensed, thanked';
məzgānā 'reward, recompense, favor, prize, present, thanks, thanksgiving';
ʾamazgāni, part. of *ʾamazgana*;

ETHIOPIC: Tna. *(a)mäsgänä* 'thank', Amh. *(a)mäsäggänä* (Cohen 1939:XXV records Amh. *tämäsgän* as being pronounced with a voiced *s*, a pronunciation that would explain G. *ʾamazgana*), Arg. *(a)mäsäggäna*; perhaps to be connected with Te. *mäzgäna* 'be heavy', *məzgun* 'heavy, dignified'; a causative *ʾamazgana* would then mean 'dignify someone > praise, reward, remunerate, thank' (see also *məzgānā* below). For the root 'be heavy' developed into 'honor, dignify', cp. Heb. *kāḇeḏ* 'be heavy', *kibbed* 'honor, glorify'. The root passed into Cushitic: Bil. *mäsgän* 'be honored', Qua. *mesgan*, Qem. *məsgānā* 'glory, praise'. See also *məzgānā*, below.

māzgənā ማዝግና (K.Lt) 'necklace, collar';

variant of *bāzgənā*, above, with alternance of the labials *m:b*.

məzgānā ምዝጋና (Lt) 'load, burden';

ETHIOPIC: Te. *mäzgäna* 'be heavy'. See also *mzgn*, above.

mazḥa መዝሃ (Y), **mazḫa መዝሐ** (K*) 'laugh, laugh at, jeer at, (K*) dally (with women), be pampered';
ʾastamāz(ə)ḥa, (K) *ʾastamāz(ə)ḫa* 'tend as a nurse, nurture tenderly, mollify, soften, cherish';
məzuḥ 'mild, delicate, mollified, pampered, accustomed to pleasure';

SEMITIC: Ar. *mazaḥa* (with *ḥ*) 'joke, jest'.
ETHIOPIC: Te. *(tə)mäzzəḫa* 'become weak, break down'. See also *manzəḫa*.

mazḫā, in **ʾazḫā mazḫā አዝኃ ፡ መዝኃ** (T) 'day and night';

ETHIOPIC: Amh. *azha mazha*, same (probably from Geez).

mazḫərt መዝኅርት (L 478, Gr.110) 'ebony'.

SEMITIC: Rabin, *EI* 9 (1965). 155 identifies it with Heb. *šāḥōr* 'dark'.

mazlal, məzlāl መዝለል ፤ ምዝላል (D 1034) 'pliant twig (note that the quoted passage of Num. 13:23 does not warrant the meaning 'pliant twig'), pole which two men carry on their shoulders in order to transport a heavy object, long staff, stave, (K*) sack of woven palm leaves in which carpenters and blacksmiths carry their tools; beehive made of a basket';

ETHIOPIC: Amh. *məzlal* 'bat, carrying pole'.

mazmər መዝምር (D 1041) 'line';

to be identified with *maśmar* 'line' (see *śmr*); for the alternance *z:s*, see Dillmann 1907:62.

mazmaza መዝመዘ 'stroke, rub, smear, wipe off, wipe away, (L) dry';
(*mazmaza qʷərbāna* 'rub the bread of the Eucharist to test the soundness of the loaf and to remove loose particles' (Brightman 587);

tamazmaza, passive; also 'dry (intr), be dried up, (Lt) perfume' (rather, 'be rubbed with perfume');
məzmuz, pass. part. of *mazmaza*;
mazməzo (T) 'rubbing, stroking (n)';

SEMITIC: Ar. *mazmaza* 'agitate'.
ETHIOPIC: Te. *mäzmäza* 'massage' (reduplicative root in relation to Tna. *mäzäwä* 'rub'), Amh. *mäzämmäzä* 'rub (with perfume, oil)', *mʷäzzä* 'smear, wipe'; also in Cushitic: Qua. *mäz* 'wipe off', Bil. *mäǧmäǧ* 'rinse, wash off'.

mazzana መዘነ 'weigh, measure';
tamazzana, passive;
məzzun (K*), pass. part. of *mazzana*;
mizān 'scales, balance, Libra (constellation)';
mazzənot 'weight';

the verb is a denominative from *mizān* borrowed from Ar. *mīzān* 'scales, balance', from *wazana*.
ETHIOPIC: Te. *mäzzäna, mezäna* 'weigh, measure', Tna. *mäzänä*, Amh.Gur. *mäzzänä*, Arg. *mezzäna*, Har. *mēzäna*; for 'scales, balance', cp. Te.Tna.Amh. *mizan*.

mazara መዘረ (K*,Y.M), **mazzara መዘረ** (KG.1) 'prepare beer from grain';
mazāri (pl. *mazart, mazārəyān*, fem. *mazārəyāt*), act. participle; also 'cupbearer' (in Eccl. 2:8 the plural renders 'singers');
məzr 'beer, ale';

SEMITIC: in view of SAr. *mzr-m (d-tmr-m)* 'date wine' it is doubtful whether Ar. *mizr* 'beverage made from millet, barley, or other grain' is to be considered a Geez loanword, as suggested by Noeldeke 1910:57 (followed by Ullendorff 1955:184). Conti Rossini 1912:180 identifies G. *məzr* with Amh. *bərz* 'honeyed water'. See also *məsr*, above.

mazrəʿ (pl. *mazārəʿ*) **መዝርዕ** (D 1047), **mazrəʾ መዝርእ** (T) 'sail';

Dillmann 1047 (followed by Noeldeke 1910:61) derives it from **maśrəʿ* (see *śərāʿ*, below) > *masrəʾ* > *mazrəʿ*.

mazrāʿt (pl. *mazārəʿ*) **መዝራዕት** (D 1047) 'arm, shoulder (of an animal), sleeve (of a garment), strength';

SEMITIC: Ar. *ḏirāʿ* 'forearm', Soq. *direʿ*, Heb. *zəroaʿ*, *ʿezroaʿ*, Aram.Syr. *dərāʿā*, Md. *dra*, Ug. *ḏrʿ*; Akk. *duraʾu* 'arm, foreleg' is considered a Western Semitic loanword (CAD 3, 190). For G. *mazrāʿt* 'strength', cp. Heb. *zərōʿōṯ* (pl.) 'arms, forces'.

ETHIOPIC: Te. *zärəʿ, mäzarəʿt* 'arm, forearm', Tna. *mäzraʿt*.

māzurot ማዙሮት, (T) **mazurāt መዙራት**, (KG) **māzarot ማዘሮት**, a sign of the zodiac;

transcription of Heb. *mazzārōṯ* 'constellation of the zodiac' through Gk. *mazurōth*; also in Amh. *mäzorot*.

mazwad መዝወድ (Lt) 'bag';

from Ar. *mizwad*; also Te. *mäswäd*. See also *mazad*.

muzyāhu ሙዝያሁ (T) 'bell';

misprint for **ዱዝያሁ** *duzyāhu*, for which see above.

mazaza መዘዘ (K*) 'pull out, snatch away';

SEMITIC: Ar. *māzza (mzz)* 'set apart'.
ETHIOPIC: Tna. *mäzäzä* 'pull out', Amh. *mäzzäzä, mäzämmäzä*, Har. *mäzäza, mäsäsa*.

N ነ

-na -ነ, suffix pronoun of the 1st person, plural;

SEMITIC: for more details, see Brockelmann 1908: 309; Barth 1913:59-62.
ETHIOPIC: for more details, see Leslau 1951:58.

***na-** **ነ-** with suffix pronouns serves to emphasize the pronominal element, rendered by 'behold!, as for'. The element *na* is not used with the 2nd person. The other forms are: *naya* 'as for me, there I am!, here I am!, behold!', *nayo* 'as for him'; *nayā* 'as for her, behold she!'; *nayana* 'as for us'; *nayomu* 'as for them (masc.), behold they'; *nayon* 'as for them' (fem.). It is also used with *-wā, -hu* in the forms *nawā, nāhu* 'behold!'; and with the preposition *ʾəska* 'until' in the form *ʾəska-na*, as in *ʾəmsabʾ ʾəska-na ʾənsəsā* 'both man and beast', lit. 'from man to beast'; *ʾəska-na ḫaba* 'until';

SEMITIC: perhaps in *ʾin, hn* 'behold': Ar. *ʾinna*, Soq. *ʾine*, Heb. *hinne*, Aram. *hnh*, Ug. *hn*, Akk. *anna, annu* 'yes, certainly'.
ETHIOPIC: Amh. *-n* 'as for', Te. *-n* 'also', Tna. *ʾənniho* 'behold!'. The element *n* is also used in the copula of several Ethiopian languages; e.g. Amh. *nāw* 'he is'. See also *nawā*. For G. *-na*, see Dillmann 1907:376. See also *ʾən-* II.

-ne -ኔ, particle for the expression of direction 'away to', or of time, as in *ʾaḥatta-ne* 'in one, in one place, at the same time, together', *wəsta ʾaḥatta-ne* 'to one place', *ʾəska-ne* 'until'. See also Dillmann 1907:376.

ETHIOPIC: Praetorius 1879:197 suggests the derivation of the Amharic element *-n* of the direct complement from the particle *-ne*. The element *-ne* is perhaps to be analyzed as *-n-e* and the ending *-e* is to be compared with *-e* of *-he* in G. Amh. *kʷəllə-he* 'everywhere', perhaps also with Gurage *-e* in *et-e*, and G. Gur. *ayt-e* 'where?'. Geez *-ne* could also be identified with the Gurage directional element *-nyä* 'toward'.

-ni, -nni -ኒ, object suffix pronoun of the 1st person, singular;

SEMITIC: for more details, see Brockelmann 1908: 307; Barth 1913:35-43.

-ni -ኒ 'too, also, even, even so, the very, likewise, again, as for, for one's part' (e.g. *nəguśə-ni* 'the king for his part');
əmma-ni 'though, even though';
(wa)laʾəmma-ni 'but if';
ʾəmma-ni...waʾəmma-ni 'if...or if, be it that...or that';
-ni wa---ni 'as...so, as well...as, as on the one hand...so on the other, both...and'; in a negative sentence it means 'neither...nor';
-hi wa---ni 'as...so, both...and';
it is also combined with the interrogative particles *mənt, ʾay, māʾze, ʾayte* for the expression of an indefinite meaning; e.g. *wa- ʾi-məntə-ni* 'nothing whatsoever', *wə-ʾi-ʾayte-ni* 'not anywhere'. Note that in the quoted examples the interrogative element is used in the negative;

ETHIOPIC: Tna. *-n* 'and', *n...-n* 'either...or', Te. *-ni* 'then', Amh. *-ənna* 'and', Gur. *-ni* in *zani* 'the one over there'. For more details on Geez, see Dillmann 1907:411-2, 525, 554.

-nu -ኑ, interrogative particle; e.g. *ʾanta-nu zayəmaṣṣəʾ* 'art thou he who ought to come?';
it is combined with *-bo*, as in *bo-nu ʾəbn yəhubo* 'will he give him a stone?'; or in *bo-nu za*, as in *bo-nu za-bəka* 'hast thou something?';
is also used to reinforce *ʾəmma, laʾəmma* 'whether, if'; e.g. *ʾəmma yəmaṣṣəʾ-nu ʾelyās* 'whether Elyas will come'; in a negative question (real or rhetorical), it is attached either to the negative verb or to the negative elements *ʾəkko, ʾalbo* followed by the verb in the affirmative, e.g. *ʾiyānbabkəmunu* 'have you not read?', *ʾəkko-nu taqanayku* 'have I not served?', *ʾalbo-nu za-təssaṭṭaw* 'answerest thou nothing?';
it can also be used with *bo-nu ʾalbo*, as in *bo-nu ʾalbo bəʾəsita* 'is there never a woman?';
the interrogative elements *mənt* 'what?', *ʾayte* 'where?', and *ʾay* 'which?' can also be reinforced by *-nu*, as in *məntə-nu, ʾayte-nu*. For more details, see also Dillmann 1907:378, 513-4.

ETHIOPIC: Amh. *-nə* (e.g. *mäṭṭa-nə* 'has he come?'), ancient Har. *mist-n* 'how much?' (against modern Har. *mist*). Rundgren 1955:43 reconstructs *-nu* in the various Ethiopian languages.

neʾa ኔአ; see *nyʾ*.

nəda *(yənʾad)* **ንአደ**, (T) **naʿada, nəʿda ነዐደ ፡ ንዕደ** 'praise, extol, honor, glorify, (Gr.221) recognize as being good, give a favorable opinion, (T.MA) be pleasant' (rather, 'recognize as being pleasant');
ʾanʾada, causative; also 'honor';
tanʾda, pass. of *nəʾda*;
naʾādi (K*), act. part. of *nəʾda*;
nəʾud 'praised, glorified, (Gr.221) one of good reputation, famous';
nəʾdat 'praise' (n);
nəʾdān (T.M), *nəʾədənnā* (T) 'praise' (n);
manʾəd (K*) 'who praises';
mastanəʾdān, pl. (Lt) 'who consider one another marvelous';

SEMITIC: SAr. perhaps *nʾd* 'luxuriant' (which comes close to the meaning of G. 'extol, recognize as being good'), Akk. *nâdu, naʾādu* 'praise'.
ETHIOPIC: Tna. *näʾadä* 'praise', Amh. *nadä*, Gur *tänadä* 'be arrogant < be praised > become arrogant'; passed into Cushitic: Sid. *nâda* 'praise, glorify'.

naʾaḫ ነአኅ; see *naḫāʾ*.

naʿaka ነዐከ (MA), **nəʿka ንዕከ** (T) 'be bad, be hostile';

perhaps a denominative of *nāʾk* 'lead, stain, spot'; see below.

nāʾk ናእክ, (T) **nāʿk ናዕክ** 'lead, tin, alloy, plumb line, (T) mixture, blend, stain, spot';
(*ʾəbna nāʾk* 'plummet of tin');
naʾaka (K*) 'mix various metals';

Dillmann 665 lists *nāʾk* II 'lead' and *nāʾk* III 'stain, spot'. However, *nāʾk* III is rendered *qələqqəl* 'mixed' in a Säwasəw quoted by Dillmann ib. and in T. In view of the fact that *nāʾk* II also means 'mixture, blend', it would seem that the meaning of *nāʾk* III given by Dillmann belongs to *nāʾk* II.

SEMITIC: Akk. *anāku* 'lead, tin' > Heb. *ʾānāḵ* 'tin, lead, plummet' > Syr. *ʾānəḵā* (also Md. *anka*) > Ar. *ʾānuk*, G. *nāʾk* (see Fraenkel 153, Salonen 1952: 6). The noun is considered to be of non-Semitic origin: Armenian *anag*, Sanskrit *nāga*.

nəʾka ንእከ, (T.M) **nəʿka ንዕከ** 'groan, sigh, pant, worry, be displeased, be under stress';
nāʾk, (T) *nāʿk* 'a groan, groaning, a sigh, panting, lamentation';
nəʾuk (Gr.221) 'groaning, who groans';

ETHIOPIC: Amh. *a-naḵā* 'pant'. See also *nəhka, nəhqa*.

nəʾsa *(yənʾas)* **ንእሰ** 'be small, be little, be young, (Gr.220) be diminished, suffer penury';
(*zayənəʾəs* 'small, minor, lesser, junior, the younger, who is small');
ʾanʾasa 'diminish, lessen, make less, make small, reduce, consider inferior';
tanaʾasa 'be considered inferior';
tanāʾasa (K*) 'belittle one another, consider small';
ʾastanʾasa, ʾastanāʾasa 'deem little, belittle, consider small, render humble';
nəʾus 'small, little, lesser, younger, minor, low (voice)';
(*nəʾusa*, or *nəʾus krəstiyān*; see *krəstiyān*);
(*radəʾ nəʾus* 'disciple', lit. 'young helper');
naʾās (fem.) 'small, minor, young, young girl';
nāʾs 'smallness, littleness, youth, misery';
nəʾs 'childhood, infancy, youth, smallness, status of a minor';
nəʾəsənnā 'childhood, infancy';
naʾasāt 'youth, status of youth';
ʾanʾāsi, participle of *ʾanʾasa*;
manʾəs 'young, youngest, minor, inferior';
nəstit 'youth, little, small, a little, a little piece, a small amount, a few';

nəstita (adv.) 'a little, for a little while';
babbanəstit, babbanəstit nəstit 'little by little, gradually, slowly';

SEMITIC: it is difficult to determine the root, that is to say, whether it is *nʾs* as in North Ethiopic, or *ʾns* as in South Ethiopic. If the root is *nʾs*, the South Ethiopic *ʾns* would then be a metathesis of *nʾs*. If the original root is the South *ʾns*, it is to be compared with Semitic: Soq. *ʿenes* 'be small', Heb. *ʾnš* (nifʿal) 'be sickly, decrease', Akk. *enēšu* 'be weak', Ug. *anš* (Caquot 267). Rabin 1978:401 connects it with Ar. *ʾanīs* 'kind'. Koehler 70 derives Heb. *ʾiššā* 'woman' from *ʾnš/s* (for the other Semitic languages, see ib.). The root is not to be compared with Śḥ *neṣan* 'small' analyzed by Bittner 1916:31 as *neṣ-an*.
ETHIOPIC: Tna. *näʾasä* 'be small, be little', Te. *näʾaša*, Amh. *annäsä*, Har. *anäsa*, Arg. *hannäsa*, Gur. *anäsä*. Note that Rundgren 1955:164, n. 5 analyzes Amh. *annäsä* as coming from *a-nʾasa*, that is, the causative from an original *nʾs*.

nāʾt ናእት, (T) **nāʿt** ናዕት 'unleavened bread';
naʾata (M), *naʿata* (T.Y) 'bake unleavened bread' (denominative);
see *nyʾ*.

naʿa, naʿā, nəʿā ነዐ ፡ ነዓ ፡ ንዓ 'come!, come now!, up!';
sg. fem. *nəʿi (naʿi)*; pl. masc. *nəʿu*, fem. *nəʿā*;

SEMITIC: Heb. *nā(ʾ)* 'now, pray thee!' (Barth 1893:18), Aram. *nʾ*, Syr. *nī*.
ETHIOPIC: Tna. *nəʿa* 'come!', Te. *näʿa*, Amh.Gur. *na*. This element is in all the Ethiopian languages a suppletive imperative of the verb 'to come'. See also *naʿawa* II.

nəʿda ንዕደ; see *nəʾda*.

nəʿka ንዕከ; see *nəʾka*.

nəʿult (pl. *naʿāwəlt*, [T] *naʾawəlt*) ንዑልት, (KG) **nuʿəlt** ኑዕልት 'widow whom the late husband's brother marries by levirate';

ETHIOPIC: Te. *näʿal* 'husband's sister in relation to the wife', Tna. *nəʾəlti*. Dillmann 676 considers, with reservations, a connection with Heb.Ar. *naʿal* 'shoe', since in the biblical passages quoted by Dillmann the ceremony of levirate seems to be connected with loosening the shoes. The root is perhaps of Cushitic origin if one identifies it with Be. *meʾāli, mʾāli* 'brother-in-law, sister-in-law'.

naʿata ነዐተ; see *nāʾt*.

naʿawa I *(yənʿaw)* ነዐወ, **nəʿwa** ንዕወ (Lt) 'hunt, lay snares, ensnare, catch birds, set an ambush, lie in wait';
tanəʿwa, passive;
naʿāwi (pl. *naʿāwəyān, naʿawt*, [Lt] *naʿāwəyāt*) 'hunter, bird catcher';
naʿāwit (Lt) 'hunting dog';
nāʿwe, nāʿawe, (L) *nəʿāwe* 'hunting';
nəʿəw (K*) 'hunted';
nəʿwat 'hunting';
mənʿāw 'place of hunting';

ETHIOPIC: Te. *näʿa* 'hunt', Amh. *mənʾaw* 'place of hunting' (from Geez); Tna. *näʿawä* 'move here and there' comes close in meaning to Semitic *nwʿ*: Heb. *nāʿ* 'move' (see also Dillmann 676); probably passed into Cushitic: Bil. *naʿwā* 'prey'.

naʿawa II ነዐወ (K*) 'call, challenge someone by saying *naʿā naʿā* 'come!, come!';
formed from *naʿā* 'come!'.

naʿāwəlt ነዓውልት; see *nəʿult*.

nəbe ንቤ 'we said';
from *bəhla*.

nob ኖብ (T) 'pure gold, plated with pure gold';
from Coptic *noub* 'gold'; also Amh. *nob* 'pure gold'.

nabʿa ነብዐ (K*); see *ʾanbəʿa*;
ʾanbəʿa, (T) *ʾanbəʾa* 'weep, shed tears, cause to weep';
ʾanbəʿ (pl. *ʾanābəʿ*) 'tear' (n);

SEMITIC: Ar. *nabaʿa* 'gush forth, flow', Heb. *nāḇaʿ* 'flow', Aram.-Syr. *nəḇaʿ*, Md. *nba*, Akk. *nambaʾu* 'spring' (from *nbʾ, nbʿ*). Palache 46 interprets Heb. *nbʿ* (hifʿil) 'speak' as a metaphor of *nbʿ* 'flow' (for several examples of 'flow' > 'speak', see ib.) contrary to Barth 1893:16 who suggests a root *nbʿ* 'speak' different from *nbʿ* 'flow'.
ETHIOPIC: Te. *näbʿa* 'shed tears, weep', Tna. *näbʿe*; Te. *ʾəmbəʿ, ʾənbəʿ* 'tear', Tna. *nəbʿat*, Amh. Gur. Arg. *əmba*, Gaf. *əmbʷä*, Har. *əbiʾ*.

nababa *(yənbəb)* ነበበ 'talk, speak, proclaim, pronounce, tell, declare, murmur, utter a sound, resound, be talkative, be endowed with speech, be eloquent';

ʾanbaba, causative; also 'utter a sound, read, recite, proclaim, chant, study, meditate';
tanabba 'be spoken, be read, be recited, resound';
tanābaba 'speak, speak with, speak with one another, tell';
ʾastanābaba (K*.Gr.219), causative of *tanābaba*; also 'defend, patronize';
nabābi (pl.masc. *nabābəyān*) 'one who talks, speaker, talkative, eloquent, loquacious, who possesses the faculties of speaking and reasoning, rational, reasonable';
(ʾənsəsā nabābi [Lt] 'rational animal', i.e. 'man');
nəbub 'read, recited';
nabib 'word, speech';
(ʿaqqābe nabib 'orator, advocate');
nəbāb, nəbab 'speech, discourse, utterance, manner of speaking, (Gr.219) diction, pronunciation, last stage of learning the syllabary, faculties of speaking and reasoning, eloquence';
(wərd nəbāb 'the third stage of learning the syllabary)'; Amharism;
(qadāmi nəbāb 'preface');
nəbbat 'reading (n), lection, discourse';
ʾanbābi 'reader, lector, deacon who reads the Scripture during service';
ʾanbəbo, inf. of *ʾanbaba*; also 'speech';
ʾanbəbot 'diction';
mənbāb 'place of reading, reading book, reading, scriptural readings, lesson, passage from the Scriptures, lectionary';

SEMITIC: Ar. *nabba (nbb)* 'bleat in sexual excitement (billy goat)'; related to Heb. *nāḇ (nwb)* 'speak', and to the root *nbʾ* (see *nabiyy*).
ETHIOPIC: Te. *näbba* 'read', Tna. *näbäbä* 'resound', *ʾanbäbä* 'read', Amh. Gur. *a-näbbäbä* 'read'; passed into Cushitic: Bil. *näbäb*, Kham. *nibeb*.

nabḥa *(yənbāḥ)* ነብሐ 'bark (dog)';
ʾanbəḥa (K*), causative;
nabḥ, (K*) *nəbāḥ* 'barking';

SEMITIC: Ar. *nabaḥa* 'bark', Śḥ. *nbḥ*, Heb. *nāḇaḥ*, Aram.-Syr. *nəḇaḥ*, Md. *nba*, Akk. *nabāḫu*.
ETHIOPIC: Te. *näbḥa*, Tna. *näbḥe*, Amh. *ənbʷa* 'lowing of bovines'.

nabaḥbāḥ ነበሕባሕ; see *bḥbḥ* I.

nabāḥqāw ነባሕቃው; see *bḥqw*. *ʾanbāḥqawa*.

nabal ነበል 'flame';

can be identified either with Ugar. *nbl-t* 'flame', Akk. *nablu* (so also Fronzaroli 1972, VII, p. 626, 636), or as a shortened form of *nabalbāl* going back to *ʾan-balbala* (see *nabalbal*, and *balbala* II). Hommel 105, n. 4 derives *nabalbal* as well as *nabal* from a root *nbl*.

nābala ናበለ (K*) 'seethe, boil (hot spring), shout, make noise (falling water)';

ETHIOPIC: Amh. *näbbälä* 'seethe', Tna. *näbälä* 'reprimand angrily'.

nābl ናብል (K*) 'musical instrument';

transcribes Heb. *neḇel* 'stringed instrument'. For Gk. *nablas* coming from Heb. *neḇel*, see Masson 68ff. See also *nāblis*.

nebāl, nebel ኔባል, ኔቤል 'large jar';

transcribes Gk. *nebel*, from Heb. *neḇel* 'large jar'; also Aram. *nbl*.

nabalbāl, nəbalbul ነበልባል ፡ ንብልቡል; see *(balbala* II), *ʾanbalbala*, and *nabal*.

nāblis, nābles, nəbles ናብሊስ ፡ ናብሌስ ፡ ንብሌስ 'musical instrument, small bell, harp';
ʾanāblasa (T.M) 'ring a bell' (denominative);

from Gk. *nabla, nablas*, from Heb. *neḇel*; also Amh. *nablis* 'small bell', Tna. *nabliš* 'one with a loud voice'. See also *nābl*, above, and *nəbles*, below.

nəbles ንብሌስ (T.Mk) 'cricket';

perhaps so called because of the sound's being similar to that of *nəbles* 'musical instrument'; see *nāblis*, above.

nabaqa ነበቀ (MA) 'hit, strike';

perhaps related to Amh. *läbbäqä* 'hit' with alternance of liquids.

nabara *(yənbar)* ነበረ 'sit, sit down, be situated, remain, stay, continue, last, endure, abide, persist, live, reside, inhabit, dwell, be';
ʾanbara, causative; also 'place, put, set, set up, seat, establish, lay, lay down, compose, deposit, settle';

tanābara (K*) 'be placed (one thing upon another)';
ʾastanābara 'constitute, establish, set, place, put in place, set in good order, put one thing on top of another';
nabāri, act. part. of *nabara*; also 'inhabitant, abiding, enduring, steadfast, stable, durable, long-lasting, servant, home-born slave, garrison';
(nabāriyāt 'things that endure, durable things');
nəbur 'who sits down, sitting, seated, who stays, who dwells, placed, set, laid down, lying, situated, solid, established, abiding, enduring, residing, resident, inhabited';
(nəbura ʾəd 'chief ecclesiastic head of particular big churches such as Aksum, and at present also of Addis Ababa', lit. '[consecrated] by the hands being placed on the head';
nabbār (T) 'lasting, enduring, (D) home-born slave'; (in grammar) 'a noun not related to a verbal stem';
nabir (Lt) 'obstinate';
nubāre 'position, disposition, conduct, placing, arrangement, institution, constitution, (Lt) dwelling';
nəbrat 'sitting down (n), posture, position, site, dwelling, domicile, habitation, abode, state, situation, affairs, establishment, session, stability, existence, life, livelihood, manner of life';
ʾanbāri, part. of *ʾanbara*;
ʾanbəro (Lt) 'order';
ʾastanābāri (Gr.218), part. of *ʾastanābara*;
manbar (pl. *manābərt*) 'seat, chair, base, socle, residence, dwelling, high place, pulpit, throne, see (of bishop), altar on which the ark (*tābot*) rests, session, office, function, state, position';
(manbara tābot [Lt] 'wooden box in which the *tābot* is kept', lit. 'the throne of the *tābot*');
(manbara fəṯḥ 'tribunal');
mənbār 'seat, throne, abode, dwelling, position, base, place where something is put, place of residence';
manbart 'state, condition, mode of life, way of living, subsistence, sustenance';
manābərt (Jer.52:19) 'cups';

SEMITIC: Praetorius, *ZDMG* 61 (1907). 618 derives Ar. *minbar* 'pulpit' and G. *manbar* from Ar. *nabara* 'raise, elevate', Ar. *minbar* meaning 'Erhebung > Sitz, Stuhl', and he states that G. *nabara* 'sit' is a denominative. Noeldeke 1910:49 (following Schwally, *ZDMG* 52[1898].146) considers Ar. *minbar* a Geez loanword. For the role of the *minbar* in the Muslim religious service, see C. H. Becker, "Die Kanzel im Kultus des alten Islam", in Noeldeke 1906:331-51.

ETHIOPIC: Tna. Gur. *näbärä* 'sit, stay, dwell, be', Te. *näbra*, Amh. *näbbärä* 'he was', Har. *näbära*. On the root *nbr* as an auxiliary in various Ethiopian languages, see Cohen 1924:128, and passim. On the root *nbr*, see also Rabin, *FRCS* 1 (1970).288-91. For G. *manbar*, *mənbār*, cp. Tna. *mänbär*, Te. *mämbär* (< *mänbär*), Amh.Gaf.Gur. *wämbär* (from *mämbär* < *mänbär*; see Cohen 1931:389-391), Arg. *əmbʷär*.

nabarṣawa ነበርጸው (T.M), **nabarḍawa ነበርፀው** (Y) 'be hot';
nabarṣāw 'heat, fever, kind of disease, (KG) sleep' (see also *nabaṣrāw*);

the verb is perhaps a denominative from *nabarṣāw*, which comes from a non-attested *ʾanbarṣawa* and is related to *baraṣa* (see above).

nabasbās ነበስባስ; see *basbasa* II.

nabaṣrāw ነበጽራው; metathesis of *nabarṣāw*, above.

nabit ነቢት; see *nabiyy*.

nəbbat ንበት; see *nababa*.

nəbtirā ንብቲራ 'basin, oilcan';

from Gk. *niptēr*, acc. *niptēra* 'basin'.

nabaṭa I **ነበጠ** (K*) 'boil, boil over, grow (intr)';
ʾanbaṭa (K*), causative;

SEMITIC: perhaps Ar. *nabaṭa* 'well, come forth (water)', the boiling being identified with welling. As for the meaning 'grow', one gains the impression that G. *nabaṭa* is reconstructed from *ʾənbuṭ* 'bud, bloom', unless it is to be compared with Heb. *nāḇaṭ* 'begin to grow'.

nabaṭa II **ነበጠ** (MA) 'be silly'.

nabawa ነበወ (MA) 'split';

related to Amh. *(a)näbbäbä* 'split', and Gur. *näbba* (from *nbʔ*).

→ **nabiyy ነቢይ** 'prophet, one who predicts';
(ḥassāwi [ḥassawe] nabiyy 'false prophet');
nabiyāt, nabəyāt, nobəyāt (pl. of *nabiyy*) 'prophets';
(maṣḥafa nabiyāt 'prophetic books, chronicles, annals');
nabiyyət, nabit 'prophetess';
nəbuy (K*) 'which is prophesied';
nabiyyāwi 'prophetic';
tanabbaya 'act as a prophet, prophesy, predict'; (a denominative);
ʾanabbaya, causative of *tanabbaya*; also 'establish as a prophet';
tanabbāyi 'who predicts, who prophesies, who acts as a prophet';
tənbuy (L.K*) 'predicted, prophesied';
tanabbəyo 'prophecy';
tənbit 'prophecy, oracle, prediction, book of prophecy';
tanabbəyot 'prophecy, office of prophet';

from Ar. *nabīy* 'prophet' (so Jeffery, *Language* 35 [1959].98) rather than from Heb.-Aram. *nāḇī(ʾ)*, as suggested by Noeldeke 1910:34. The root is also represented in other Semitic languages: SAr. *t-nbʾ* 'promise', Syr. *nəḇiyā* 'prophet', Akk. *nabû* 'proclaim'. For Ar. *nabīy* < Aram. *nəḇiyyā* < Heb. *nāḇī(ʾ)*, see A. Fischer 1953:131.
ETHIOPIC: Te. *(ʾa)näbba* 'prophesy', Tna. *näbiy* 'prophet', *tänäbyä* 'prophesy', Amh. *(tä)näbba* 'prophesy', *näbi* 'prophet'.

nobəyāt ኖብያት; see *(nabiyy)*, *nabiyāt*.

nabaza *(yənbəz)* **ነበዘ** (K*.DTW) 'rob, steal, strip off';

probably from Amh. *näbbäzä* 'rob'.

nadda ነደ, nadd ነድ; see *ndd*.

nadʾa *(yəndāʾ)* **ነድአ** 'drive, drive away, lead, lead off, urge on, spur, impel, cause to be fast';
tanadʾa, passive;
tanādəʾa (K*) 'urge one another';
ʾastanadʾa 'drive away (to take for oneself), rob, commit robbery';
ʾastanādəʾa (K*), caus. of *tanādəʾa*;
nadāʾi (pl. *nadāʾt*, [T] *nadāʿt*), act. part. of *nadʾa*; also 'driver, enforcer, overseer';
(nadāʾi gabbār 'taskmaster');
nəduʾ (K*) 'driven';
nədʾat (K*), verbal noun of *nadʾa*;
məndāʾ (K*) 'means of driving (whip, prod), fee paid a herdsman';
məndāʾāwi (K*) 'one who receives a fee (herdsman, servant)';
mastanādəʾ 'who carries off';

SEMITIC: related to Ar. *nadaha* 'make walk (camels)'; so also Dillmann 681. Buhl 486 compares Heb. *nḏʾ* 'remove from'.
ETHIOPIC: Te. *nädʾa* 'send, expel', Tna. *nädʾe* 'push', Amh. *nädda* 'drive', Har. *nadaʾa* 'guide' (Leslau 1937:549), *(tä)nadaʾa* 'resign oneself', lit. 'be pushed, be guided'. For G. *məndāʾ* 'fee', cp. Amh. *mənda*, *bənda*; for G. *məndāʾāwi*, cp. Amh. *məndäñña*. See also *nadḥa*.

nādāb ናዳብ (Gr.219) 'Holy Spirit';

could it be an interpretation of the biblical proper name *nāḏāḇ*?

ndd, nadda, nadada *(yəndəd)* **ነደ, ነደደ** 'burn (fire, anger), blaze, flame, become aflame, be inflamed, be on fire, burn up';
(zayənaddəd 'burning');
ʾandada 'burn (tr.), light a fire, kindle a fire, set afire, ignite, inflame';
tanādada 'be inflamed';
nadādi 'burning, blazing (fire, anger)';
nədud 'burning, flaming, burned, set on fire';
nədād 'fever';
nadd 'flame, fever';
naddāwi (M) 'burning, blazing';
nəddat, verbal noun of *nadda*; also 'flame, fever';
ʾandādi 'who lights a fire';
mandad, in *beta mandad* (Lt) 'kitchen';
mandəd (pl. *manādəd*) 'material that burns';
məndād 'fireplace, furnace, oven, (Lt) kitchen';
mastanādəd (Lt) 'who stirs, who helps to light a fire';

SEMITIC: perhaps related to Ar. *nadaʾa* 'put over a fire (meat)', *nadiyy* 'boiled dish', Heb. *neḏ*, *naḏ* of Is.17:11 is translated 'burn up' and connected with G. *ndd* by Driver, *JTS* 34 (1933). 380, and Eitan, *HUCA* 12-13 (1938).65.
ETHIOPIC: Te. *nädda* 'burn', Tna. *nädädä*, Amh. *näddädä*, Arg. *näddäda*, Har. *nädäda*; passed into Cushitic: Kam. *nadağğo*. For *məndād* 'fireplace', cp.

Tna.Amh. *mədaǧǧa* < **məndaǧǧa* < **məndədiya*, Tna. also *mändaǧǧa*, Te. *mändädi*, Arg. *əmdaǧǧa*, Gur. *mədaǧǧa*, Har. *afdīǧa*.

nadafa *(yəndəf)* **ነደፈ** 'throw, hurl (spear, arrow), shoot (with bow and arrow), sting (insect), strike, transfix, pierce, pierce through, (K*.T) draw a circle with a compass for laying a foundation (Amharism), card cotton';
ʾandafa, causative;
tanadfa, passive of *nadafa*; also 'be wounded, be stricken';
tanādafa 'shoot arrows at one another, attack by hurling arrows, try to hit';
ʾastanādafa, causative of *tanādafa*; also 'mark out with a compass for drawing circles for a foundation, lay a foundation, be a craftsman, (T) make equal or level';
nadāfi, act. part. of *nadafa*; also 'archer';
nəduf, pass. part. of *nadafa*;
nədəft (K*) 'disease that strikes a mule' (lit. 'struck'); probably Amharism;
nədfat, verbal noun of *nadafa*;
mandaf (T) 'means of drawing a circle with a compass, bow for carding cotton';
məndāf 'shot, distance of bowshot, (K*) instrument for carding';

SEMITIC: Ar. *nadafa* 'card cotton by striking the string of the bow with a mallet, send down (rain: cloud), strike, pluck (a lute)', Ar. (Ḥaḍr) 'hit', Heb. *nādap* 'drive away', Ug. *ndp* 'expel' (for which see Caquot 522). For the Hebrew root, see D. Leibel, *Leshonenu* 29 (1964).3-5; H. Rabin, ib. p.208.
ETHIOPIC: Tna. *nädäfä* 'sting', Te. *tə-näddäfa* 'be infected by the *mändäf*-disease', lit. 'be stung', Amh. *näddäfä* 'sting, card cotton, sketch an outline', *nədəft* 'a disease' (lit. 'stung'), Arg. *näddäfa* 'sting', Har. *nädäfa*, Gur. *nädäfä*. Note also Tna. *mändäfä* 'be struck down by the *mändäf*-disease' (denominative from *mändäf*). The root passed into Cushitic: Sa. *nadaf* 'throw'.

nadḫa **ነድሐ** 'drive, push, shove, strike, kick, throw down';
tanadḫa, passive;

SEMITIC: related to Ar. *nadaḥa* (4th form) 'push (a boat on the bank of a river)', Heb. *nāḏaḥ* 'wield (an axe)', (hifʿil) 'drive out', Aram. *nəḏaḥ* 'push'; related to Ar. *naṭaḥa* 'push, thrust', and also to *dḥḥ* (Heb. *dāḥā* 'push', Ar. *daḥā* 'drive', Aram. Syr. *dəḥā*); see Koehler 597 under *ndḥ*.
ETHIOPIC: Te. *nädḥa* 'tread', Tna. *nädḥe* 'tread, push'; related to *nadʿa* (see above).

nadala *(yəndəl)* **ነደለ** (K*) 'pierce, bore, perforate';
tanadla (K*), passive;
nədlat 'crevice, cleft, cave';
nədul (K*) 'pierced';
mandal (K*) 'means of piercing';

SEMITIC: Ar. *nadala* 'pull out, take away'.
ETHIOPIC: Te. *nädla* 'pierce', Tna. *nädälä*, Amh. *näddälä*, Arg. *näddäla*, Har. *nädäla*, Gur. *nädälä*, Gaf. *näddälä* 'go out'; passed into Cushitic: Sa. *nadal* 'make a hole'.

ndl, see *mandalto*.

nadaqa *(yəndəq)* **ነደቀ** 'build, build up, erect, construct, make a wall, wall up';
tanadqa, passive;
nadāqi 'builder, who builds a wall, stonemason';
nəduq 'built';
nədq 'structure, building, edifice, wall, brickwork';
nədqat, verbal noun of *nadaqa*;
mandaq, *mandəq* 'wall, building material, brickwork';

SEMITIC: the comparison with Aram. *niḏbāḵ* 'course of stones', Ar. *midmāk* (from Aramaic, according to Fraenkel 12) suggested by Praetorius 1890:42 is doubtful. For Aram. *niḏbāḵ*, cp. Akk. *natbāku* (von Soden 766).
ETHIOPIC: Te. *nädqa* 'build', Tna. *nädäqä*, Amh. *näddäqä*; passed into Cushitic: Sa. *nadeq*.

nadarā **ነደራ**, **nədrā** **ንድራ** (Lt) 'kind of disease';

from Ar. *naẓara* 'look, look at', possibly referring to a disease caused by the evil eye.

nəddat **ንደት**; see *ndd* I.

nədet **ንዴት**; see *(nadya)*, *nədyat*.

nadya, nadaya *(yənday, yəndi)* **ነድየ ፤ ነደየ** 'be poor, be destitute, be reduced to poverty, be deficient (in)';

ʾandaya 'make poor, reduce to poverty, impoverish, (Lt) reduce to nothing';
tanadya, (L) *tanadaya* 'be reduced to poverty';
nadāy (fem. *nadāyət*) 'poor, needy, destitute, deficient';
nəduy 'impoverished';
nədyat, *nədet* 'poverty, indigence, want';

ETHIOPIC: Te. *näda* 'be poor', Tna. *nädäyä*, Amh. *näday* 'poor' (from Geez).

naḍfa, naḍafa *(yənḍəf, yənḍaf)* **ነዕፈ ፤ ነፀፈ** 'be dried up, dry up, cease to flow, be exhausted';
ʾanḍafa, (T) *ʾanṣafa* 'dry up (tr), exhaust, drain out';
nəḍuf 'dried up';

SEMITIC: related to Ar. *naḍaba* 'dry up, be absorbed by the ground'. The connection with Akk. *naṣābu* 'einsaugen' (von Soden), 'suck' (CAD) suggested by von Soden 755 is doubtful, the basic idea being 'be dry' rather than 'suck in'.
ETHIOPIC: Te. *näsfa* 'become dry', Tna. *näṣäfä*, Amh. *näṭṭäfä* 'dry up, stop giving milk (cow)', Gur. (Endegeñ) *noʾoffä* (for *ʾːḍːɨ*, see Leslau 1979:14.2).

naḍḫa **ነዕጎ**, (T) **naṣḫa** **ነጽሐ** 'strike, break, smite, crush, tear to pieces, dash to pieces, destroy, shatter, knock down, overthrow, throw down, throw to the ground, cast down, trample, fall head over heels';
ʾanḍəḫa, causative; also 'rend, destroy';
tanaḍḫa, passive; also 'collapse, sink down, tumble to the ground, be prostrate, be stretched out, throw oneself down';
nəḍuḫ (K*), pass. part. of *naḍḫa*;
nəḍḫat 'ruin, cleft, split, rent';

SEMITIC: related to Ar. *naṭaḥa* 'push, thrust (with the horns)'; Heb. *ṣānaḥ* in Jos.15:18, Jud. 4:21 is rendered 'pierced through' by Gottstein, *VT* 6 (1956).99, and compared with G. *nḍḥ*.
ETHIOPIC: Tna. *näṣḥe* 'push, turn over'.

naḍara *(yənḍər)* **ነፀረ**, (Y) **naṣara** **ነጸረ** 'rip up, tear off, rend, separate, split';

SEMITIC: Soq. *n-t-ṣr* 'be torn'.
ETHIOPIC: Te. *näčra* 'tear asunder'; passed into Cushitic: Bil. *načar*.

naḍorār **ነዖራር**, (T) **naḍarār** **ነፀራር**; see *ḍrr*, *anḍorara*.

naḍawa **ነፀወ** (K*) 'be dry, be stiff';
ʾanḍawa (L), *ʾanṣawa* (M) 'dry, make dry, harden, make stiff, decline, dwindle, abate, (M) be dry, (L) pine away, wither, cause to pine away, cause to wither'. Note that Dillmann 993 records it under *ʿanḍawa* as a 4-radical *ʿnḍw*;

SEMITIC: Ar. *naḍā (nḍw)* 'dwindle, abate, decline, disappear (water absorbed by the soil)'; perhaps SAr. *nḍw* 'destroy' (W. Müller).

naffa **ነፈ**; see *nff* I, II.

nof **ኖፍ** (Lt) 'ulcer';

corruption of Ar. *nafaʿa* rendered by Dillmann 780 (under *ʾənpānpe*) 'pustulas contraxit' (Lifchitz 161, n.3).

nafʾa **ነፍአ** (Y.M) 'be strong, be courageous';

probably for *nafʿa* and borrowed from Ar. *nafaʿa* 'be useful > become of value, become strong'; also in Tna. *näfʿe* 'be courageous', Te. *nafəʿ* 'able'.

nāfidem **ናፊዲም**, (T) **nāfedem** **ናፈዲም**, (KG) **nāfedəm** **ናፈድም** 'giants';

wrong transcription of Gk. *naphēleim* (from Heb. *nəpīlīm* 'giants', with confusion between the Greek letter *l* and *d* (Dillmann 706).

nff I, **naffa, nafafa** *(yənfəf)* **ነፈ ፤ ነፈፈ** (K*) 'be a fool';

ETHIOPIC: Tna. *näfäfä* 'be a fool', Amh. *näffäfä*.

nff II, **naffa, nafafa** *(yənfəf)* **ነፈ ፤ ነፈፈ** (K*) 'weed, prune, trim'.

nfg, see *tanfaga*, and *tənfāg*.

nafaga **ነፈገ**,(K*) **nafga** **ነፍገ** 'not to find, be avaricious, be stingy';
nəfgat 'avarice';
nəfug (M) 'person who does not give, avaricious';

from Amh. *näffägä* 'be stingy'; also occurs in Te. *näfga*, Tna.Gur. *näfägä*; passed into Cushitic: Bil. *nafag* 'be avaricious', Qab. *nuf*ga* 'avaricious'.

nafuḥ **ነፉሕ** (T) 'potato';

seems to be a misprint for *taffuḥ* **ተፉሕ** (see below).

nafḥa, nafḥa *(yənfāḥ)* **ነፍኅ ፡ ነፍሐ**, (MA) **nafḥa ነፍሀ** 'blow, blow upon, breathe on, inflate, sound (an instrument), blow (a horn, trumpet)';
ʾanfəḥa, causative of *nafḥa*; also 'cause to swell, bloat (the stomach)';
tanafḥa, passive of *nafḥa*; also 'swell, (Lt) become angry, sulk';
nafāḥi, act. part. of *nafḥa*;
nəfuḥ 'blown up, swollen, puffed up';
nəfḥat 'inflation, blowing, breathing';
tanafḥo (Lt) 'self-importance';
mənfāḥ (K*) 'bellows';

SEMITIC: Ar. *nafaḥa* 'blow (wind)', *nafaḥa* 'blow, inflate', Mh. *nəfōḥ*; perhaps SAr. *m-nfḥ-t* 'water distributor', Heb. *nāpaḥ* 'blow upon', Aram.Syr. *nəpaḥ*, Md. *npa, nph*, Ug. **npḥ* in *mpḥm* 'bellows', Akk. *napāḫu* 'blow upon'. For Ar. *nf* with 3rd radical *t, ǧ, ḥ, k, s* expresssing the meaning 'blow', see Cantineau, *BSL* 44 (1947-8), fasc. 2, p. 175.
ETHIOPIC: Te. *näfḥa* 'blow', Tna. *näfḥe*, Arg. *näffaha*, Har. *näfaḥa*, Amh. *näffa*, Gur. *näfa*; also in Cushitic: Som.Sa. *naf* (see Dolgopolsky 177).

nāfil ናፈል, (T.KG) **nāfel ናፈል** 'giants, (KG) weak';

transcribes Gk. *naphēleim*, from Heb. *nəpīlīm* 'giants'. As for KG's 'weak', could it be due to the interpretation of Heb. *nəpīlīm* 'miscarriage'? See also *nāfidem*.

nafnafa I **ነፍነፈ** 'drizzle, fall in small drops';
nəfnəf, nafnif, nəfnif 'drizzle, shower, moisture, drop, drip';
(nafnifa qʷərr [Lt] 'hoarfrost');

SEMITIC: Ar. *nafnafa* 'drizzle' (Dozy), Ar. (Dat) *nafāf* 'drizzle' (n); related to Heb. *nāp (nwp)* 'sprinkle' (see on this root Driver, ZAW 9[1932]. 142). The connection with Soq. *nef* 'make a sign, a movement', Akk. *nâpu* suggested by Fronzaroli 1972, VIII, p. 633, and with Ar. *nafnaf* 'air' (*nafnafa* 'blow' does not seems to be attested), Heb. *nwp* 'agitate' suggested by Conti 1978:96 is doubtful.
ETHIOPIC: Te. *näfnäfa* 'sprinkle', Tna. *näfnəf bälä* 'drizzle', Amh. *näfännäfä*; passed into Cushitic: Bil. *nifnif*.

nafnafa II **ነፍነፈ** (K*) 'eat a lot, rend with the teeth';

from Amh. *näfännäfä* 'eat and drink a lot'.

nfq I, **nafaqa** *(yənfəq)* **ነፈቀ** 'tear off, tear away, rend, divide, divide in two, separate, cleave asunder, split';
näfaqa 'divide, divide in two, have doubts, doubt, be doubtful, be skeptical, be hesitant, be unbelieving, be a heretic';
ʾanfaqa (K*), causative of *nafaqa*;
ʾanäfaqa 'cause to be doubtful, lead to heresy, lead to hypocrisy';
tanafqa, passive of *nafaqa*;
tanäfaqa 'be divided, be divided into factions, be divided against itself, be half-hearted, be a heretic, be hypocritical, be of two minds, be in disagreement, rebut';
nafäqi, act. part. of *nafaqa*;
näfäqi, act. part. of *näfaqa*;
nəfuq 'divided in two, divided, separated, split';
nufuq 'one who is doubtful, hesitant, unbelieving, hypocrite, schismatic';
nəfq 'half, middle, semi-, (Lt) measure of cereals';
(nəfqa lelit 'midnight'; *nəfqa diyāqon* 'assistant deacon, subdeacon'; *nəfqa qasis, nəfqa kāhən* 'assistant priest');
nəfqā 'half, middle';
nufāqe 'division, separation, dissension, doubt, hypocrisy, heresy, skeptiscism, dissimulation, ambiguity, offense';
näfəqo(t) 'heresy';
nəfqat 'half, cut piece, section, schism';
nufāqeyāt (Lt) 'heresy';
tanäfəqo 'religious dispute, doubt, dissension';
manfaq 'half, faction, part, sect, halfway point';
manfaq...manfaq 'one part ... (and) another part';
(manfaqa lelit 'midnight');
(manfaqa diyāqon 'subdeacon');
manäfəq 'heretic, schismatic, hypocrite, half-hearted';

SEMITIC: Ar. *nafiqa* 'remove oneself, disappear > separate (oneself from others)', Aram. Syr. *nəpaq* 'go out', Ug. *npq* 'go out', Md. *npaq*; Ar. *nāfaqa* 'dissimulate, play the hypocrite', *munāfiq* 'hypocrite' are taken from Geez (Noeldeke 1910:48; Jeffery 272).
ETHIOPIC: Amh. *näffäqä* 'divide', Gur. *näffäqä*; Tna. *naffäqä* 'be a heretic', that is, 'separate oneself from the Orthodox belief', Amh. *naffäqä*. For *nəfqa diyāqon* 'assistant deacon', cp. also Tna. *nəfqä diqqunna*.

nfq II, **nāfaqa la-** 'care for, be solicitous, (Lt) long for';

SEMITIC: perhaps SAr. *nfq* 'binding, effective', Śḥ. *enfeq* 'manage to do well'.
ETHIOPIC: Tna. *näfäqä* 'yearn, long for', Amh. Gur. *naffäqä-*, Arg. *naffäqa-*. Noeldeke 1910:49 connects it with *nfq* (see *nfq* I) and states "das Verbum bezeichnet das geteilte Herz, wie es anderseits im Amharischen vom dringenden Sehnen und Bedauern steht".

nafq, nəfq ነፍቅ ፡ ንፍቅ 'box, chest, ark, compartment, coffin';

SEMITIC: SAr. *nfq* 'sarcophagus'.

nafara ነፈረ 'bubble, be boiled, boil, (Y) fly';
ʾanfara 'boil (tr.), (T.Y) scorch, scald';
tanafra 'be boiled';
tanäfara (K*) 'be at odds with one another, be rivals';
nəfur (K*) 'boiled';
nəfr (K*) 'mash (of boiled cereal)';

SEMITIC: the basic meaning of the root *nfr* seems to be that of 'jump, fly > boil, bubble'; cp. Ar. *nafara* 'run away', Ar. (Dat) *nafar* 'jump', Syr. *npr* (afʿel) 'put to flight', Ug. *npr* 'flee' (Caquot 128, n.i), *npr* 'fowl'. Noeldeke 1910:186 compares Syr. *nəpar* 'snort' with G. *nafara* 'boil'.
ETHIOPIC: Te. *näfra* 'jump', Tna. *näfärä* 'fly away', *näfrärä* 'run away', Amh. *näffärä* 'boil, be boiled', Arg. *näffära*, Gur. *näfärä* 'be very hot (from being boiled)'. For G. *tanäfara*, cp. Amh. *tänäfaffärä*, same. For the connection of the root *nfr* with the root *prr (frr)*, see Conti 1980:53.

nafarʿāṣ, (T) **nafarʿāḍ ነፈርዓጽ ፡ ነፈርዓዕ**; see *(ʾan)farʿaṣa*.

→ **nafsa** *(yənfəs)* **ነፍሰ** 'blow (wind, spirit)';
ʾanfasa 'breathe, exhale, make breathe, rest, find rest, revive, refresh, give rest, give relief, soothe';
ʾastanāfasa 'make breathe, breathe freely, revive';
nafs (pl. *nafsāt*) 'soul, spirit, breath, a person, life, self' (with suffix pronouns; e.g. *nafsu* 'he himself');
(za-nafs 'spiritual');
(nafsa həywat, nafsa həyāw 'living creature');
(kʷəllu za-nafs 'all mortals');
nafsāt (L), *nafəst* (T) 'body, genitals, (L) person, penis';
nafās 'wind, air, spirit';
nafāsāt 'climate';
nafsāwi 'spiritual';
nafāsāwi 'windy, pertaining to air';
ʾanfəso 'refreshment';
manfas (pl. *manfasāt, manāfəst*) 'spirit, breath, spirit of God, wind, a spirit (demon, angel), essence, spiritual body, person';
(za-manfas 'spiritual');
(manfas qəddus 'the Holy Spirit');
manfasāwi 'spiritual, of the spirit, hermit';
mastanāfəs (Lt) 'breath';
ʾəstənfās 'breath, breathing, (Lt) inspiration';

SEMITIC: Ar. *nafasa* 'breathe', *nafs* 'soul, spirit, person', SAr. *nfs₁* 'soul', Heb. *npš* (nifʿal) 'take a breath', *nepeš* 'soul, breath, throat', Aram. *npš* 'soul, person', Syr. *napeš* 'breath of life, soul', Ug. *npš* 'soul, person', Ph. *npš* 'self, person', Akk. *napāšu* 'breathe', *napištu* 'life, breath, throat, person'. A metathesis of the root occurs in Heb.Aram. *nšp* 'blow': Akk. *našāpu* 'blow away', Soq. *nhof* 'soul' (with *h* = *s, ś*). See D.W. Thomas, "A Study in Hebrew synonyms: verbs signifying 'to breathe'", *ZS* 10 (1935).311-4; and Fronzaroli 1964, II, pp. 21-3.
ETHIOPIC: Te. *näfsa* 'blow (wind)', *tənäffäsa* 'breathe', *näfs* 'soul', Tna. *näfäsä* 'blow (wind)', *tänäfäsä* 'breathe', *näfsi* 'soul', *näfas* 'wind', Amh. *näffäsä* 'blow (wind)', *tänäffäsä* 'breathe', *näfs* 'soul' (also *näbs*), *näfas* 'wind', Gur. *näfäsä* 'blow', *näfs* 'soul', *näfas* 'wind', Arg. *näfs* 'soul', Har. *näfsi*. See also *nfsfs*, and *tanfasa*.

nfsfs, ʾanfasfasa አንፈስፈሰ 'blow';
see *nafasa*.

nafṣa *(yənfəṣ)* **ነፍጸ**, (MA) **nafḍa ነፍፀ** 'flee, escape, be scattered, vanish (water)';
ʾanfaṣa 'drive away, put to flight, make escape, winnow, (Lt) peel, scatter';
nafāṣi 'who flees, who escapes, fugitive';
nufāṣe (Gr) 'flight';
nafāṣit 'the portion that has escaped (disaster), fugitive, (Lt) remnant, survivor';

SEMITIC: Ar. *nafaṣa* 'bring out fast, utter (words) fast', SAr. *nfṣ* 'march off' (W. Müller, in Höfner

1981:236), Heb. *nāpaṣ* 'be scattered, disperse', Aram.-Syr. *nəpaṣ* 'shake out, shake off', Md. *npaṣ*. According to Barth 1902:30, the Hebrew root *npṣ* is a homonym: *npṣ* I 'shatter', Ar. *nafaḍa*, and *npṣ* II 'be scattered' (which Barth translates 'flee'), Ar. *nafaṣa*; cp. also Akk. *napāṣu* 'hurl, dash down'.
ETHIOPIC: Te. *nāfṣa* 'start going', Tna. *nāfāṣā* 'flee', Amh. *nāffāṭā*.

nəftălem ንፍታሌም (T) 'that was found by wrestling';

transcribes Heb. *naptūlīm* 'wrestling'.

nafaṭa ነፈጠ (K*) 'blow the nose';

SEMITIC: Ar. *nafaṭa* 'sneeze', Soq. *nēfoṭ* 'blow the nose'.
ETHIOPIC: Tna. *nāfāṭā*, Te. *nāffāṭa*, Amh.Gur. *tānaffāṭā*; Har. *ənfiṭ* 'nasal mucus', Amh. Arg. *nəfṭ*. For Amh. *afənča* 'nose', see Leslau 1979:452, under *(tā)naffāṭā*.

nafṭ ነፍጥ 'naphtha, rifle';
nafaṭa (K*) 'shoot' (denominative);

from Ar. *naft*; also Syr. *neptâ*, Akk. *naptu*, Amh. *nāfṭ* 'rifle' (obsolete), *nāfṭāñña* 'rifleman'. Zimmern 60 considers Akk. *naptu* to be the origin of the Semitic root *nft* (Ar.Aram.) and of Gk. *naphtha* 'clear combustible, petroleum'. For Ar. *naft*, see Dozy II 703, and Ayalon, Index, *naft*.

nafaya ነፈየ 'sift';
tanafya 'be sifted';
nafāyi (K*) 'who sifts';
nəfuy 'sifted';
manfe 'sieve';

SEMITIC: perhaps Soq. *nofe* 'pierce, make a hole', PbH. *npy* (nif'al) 'sift', denominative from *nāpā* 'sieve', from Heb. *nāp* 'swing', Aram. *nəpā (npy)* 'sift', Akk. *napû*. Driver, *ZAW* 50 (1932). 143 derives Heb. *nāpā* 'sieve' from a root *npy (nfy)* and compares it with Ar. *nafā (nfy)* 'sweep away (dust), raise (dust)'; so also Fronzaroli 1972, VII, p. 633, and Conti 1978:95.
ETHIOPIC: Tna. *nāfāyā* 'sift', Te. Har. *nāfa*, Amh. *nāffa*; Tna. *mānfit* 'sieve, filter', Te. *mānfet*, Amh.Har.Gur. *wānfit*, Arg. *wānfitā*. For *m* > *w* in a root with a labial, see Cohen 1931:389-91. The root passed into Cushitic: Sa. *nafay* 'sift'.

nage (pl. *nageyāt, nagəyāt, nagayāt*) ነጌ, (T) **noge** ኖጌ 'elephant';
qarna nage 'ivory, elephant's tusks';
from Sanskrit *naga* (Hommel 325, 374, and passim); see also *nagot*.

nug ኑግ 'leguminous plant which has oily black seeds';

is the Amharic form for *nəḥig*ʷ (see below).

ngˀ, ta-ngəˀa ተንግአ (T.Mk) 'go up (smoke)';

ETHIOPIC: perhaps Tna. *nägᵂaʿ* 'who grows fast', *nəguʿ* 'who surpasses'. The Geez *ngˀ* (in alternance with *ngᵂʿ*) 'go up' develops into 'grow'.

nagᵂʿa *(yəngᵂăʿ)* ነገዐ (K*.DTW) 'make a cracking sound, crack, shout, be broken, break' (int);
ˀangᵂəʿa (K*.DTW), causative; also 'break, dislocate';
ˀastanāgᵂəʿa (T) 'break to bits, incite, provoke, (Lt) remove (fat)';

SEMITIC: Heb. *nāgaʿ* 'touch, hurt', *negaʿ* 'stroke, deed of violence', Md. *nga* 'strike, injure'.
ETHIOPIC: Tna. *nāgᵂʿe* 'break' (intr.), Amh. *nägg*ʷ*a* 'snap, crack, make a snapping or cracking sound', *a-nägg*ʷ*a* 'break', *an-nagga* 'disjoin, dismember, shatter', Gur. *(tā)nagga* 'clash (cattle, objects)'.

nagaba (K*) 'be dry, be destroyed, (Y.M) make burn, set fire to';

SEMITIC: the basic meaning seems to be 'be dry', for which cp. Soq. *ngb* 'be dry', Heb. *negeḇ* 'the southern part of Palestine' from *ngb* 'be dry', Aram. *nəgaḇ* 'be dry', Syr. *nəgeḇ*. See also *nageb*, below.

nageb ነገብ 'south, southern region (particularly the southern part of Palestine)';

transcribes Gk. *nageb*, from Heb. *negeḇ* 'southern region of Palestine'.
ETHIOPIC: Amh. *nageb*; see *nagaba*, above.

nagada *(yəngəd)* ነገደ 'go on a journey, travel, → travel on business, trade, go on a pilgrimage, go abroad';
nägada 'travel';
ˀangada (K*), caus. of *nagada*; also 'protract, defer' (lit. 'make something travel for a long time');
tanagda 'happen to be a stranger or a guest';
tanägada 'journey here and there, travel on business, travel about, trade, be received as a guest';

ˀastanägada (T) 'receive guests';
nagädi 'traveler, trader, merchant, pilgrim';
nagädit 'group of travelers, (Lt) caravan of merchants';
nagid 'journey, commerce, trade, giving hospitality';
nəgd 'travel, traveling, trade, business, traffic';
nagd (pl. *nagdān*) 'foreigner, stranger, traveler, merchant, guest, pilgrim';
(beta nagd 'guesthouse, shop');
nəgdat 'wandering, journeying, traveling, journey, voyage, peregrination, departure';
nəgdənna 'sojourning, traveling in foreign parts';
tanägədo 'travel, commercial negotiation, trade';
tanägədot 'pilgrimage, sojourning';
mangəd (K*) 'who travels, who trades';
mangad 'road, journey, way, traveling, setting out, trip, pilgrimage';
ˀəngədä, ˀaˀangada, see above;

SEMITIC: Dillmann (followed by Noeldeke 1910: 197) connects it with Syr. *nəgaḏ* 'flow'.
ETHIOPIC: Te. *nägda* 'go on a pilgrimage', *nagday* 'traveler'; Tna. *nägädä* 'travel for business, trade', *nägadi* 'traveler', *mägäddi* 'road'; Amh. *näggädä* 'travel about, trade in, be a stranger', *näggade* 'merchant', *mängäd* 'road', *əngəda* 'guest'; Gur. *nägädä* 'travel', *nəgd* 'business', *näggade* 'traveler', *nägda* 'stranger, guest'. There is no reason to consider *nagada* a denominative of *mangad* 'road' and to identify *mangad* with G. *mangala* 'toward' as suggested by Praetorius, *ZDMG* 57 (1903).273.

nagad (pl. *ˀangād, ˀanāgəd*) ነገድ 'tribe, clan, kin, stock, kindred, progeny, lineage, family';

SEMITIC: Dillmann 695 (followed by Barth 1893:33) compares it with Heb. *neḳeḏ* 'progeny'. For the relationship *k*:*g*, see Barth, ib. The connection with Ar. *nağl* 'progeny, issue' suggested by Dillmann 695 and Barth 1893:33 is doubtful.
ETHIOPIC: Tna.Amh. *nägäd* 'race, tribe'.

nagᵂadgᵂād ነጐድጓድ; see *gᵂadgᵂada, ˀangᵂadgᵂada*.

nagafa *(yəngəf)* ነገፈ 'shake, shake off, shake out, knock off, jolt, dispel, brush away, cut off, lay away, throw down, cast, trip, carry away';
(nagafa lāḥa 'console oneself', lit. 'shake off mourning');
ˀangafa, causative; also 'take away, rescue, release, free, make cease, snatch away, make drop, make fall by shaking, shake, drive off';
tanagfa, passive of *nagafa*; also 'fall off, lose leaves';
tanägafa 'disengage oneself, free oneself, shake off, shake oneself, bestir oneself';
nagāfi, act. part. of *nagafa*;
nəguf, pass. part. of *nagafa*;
nagf, nəggāf 'what is shaken off, what is cast out, outcast';
nəgfat, verbal noun of *nagafa*;
ˀangāfi, mangafi, act. part. of *ˀangafa*;

SEMITIC: Ar. *nağafa* 'cut down (a tree)', Ar. (Dat) *nağaf* 'winnow', Śḥ. *ngef* 'throw away', Soq. *negof* 'disperse', Heb. *nāgap* 'strike, smite', Aram. *nəgap*. Barth 1893:34 compares Heb.G. *ngf* with Ar. *naqafa* 'hit' (so also Reinisch 1902:38). Noeldeke 1910: 197 compares Ar. *waǧafa* 'be agitated, be in commotion' (with alternance *n*:*w*); see also Conti 1980:82.
ETHIOPIC: Te. *nägfa* 'shake, shed', Tna. *nägäfä*; related to *gff, gfgf*: Te. *gäffa (gff)* 'take away', Amh. *gäffäfä* 'lay bare, skin', *tängäfäggäfä* 'shake'; passed into Cushitic: Bil. *nagaf*. The root is also related to *naqafa*, below.

nagogāw, nəgogāw ነጎጋው ፡ ንጎጋው; see *gogawa* I.

nägəgaw ናግገው (T) 'hill'.

nagha *(yəngāh)* ነገሀ, (T) **nagḥa** ነግሐ 'dawn, grow light';
ˀangəha 'do something early in the morning';
nagh 'early morning, dawn, daybreak';
(ˀafa nagh 'dawn');
(za-nagh 'matin prayers');
nəghat 'becoming dawn' (n);

SEMITIC: Soq. *nigoh-oh* 'become dawn', Heb. *nāgah*, Aram.-Syr. *nəgah*, Md. *nga* 'to dawn', *nihga* 'dawn' (with metathesis), Ug. *ngh* 'shine'. Akk. *nīgu* 'be clear' given in Leslau 1938:256 is not attested. The connection with Akk. *nūgu* 'joy' suggested by Fronzaroli 1965, III, p. 145 is doubtful. The connection with Ar. *nağaha* 'entgegentreten (meist feindlich oder doch unfreundlich)' suggested by Noeldeke 1910:196 is unlikely. The root *ngh* is related to Syr. *gahgah*.

ETHIOPIC: Te. *nägha* 'to dawn', Tna. *näghe*, Amh. Gur.Arg. *nägga*; Amh. Gur. *nägä* 'tomorrow', Arg. Gaf. *näg*. This root is not to be compared with Be. *leha* 'morning' as suggested by Reinisch 1895:156, followed by Ullendorff 1955:128. Tna. *wägḥe* 'become dawn' connected by Noeldeke 1910:196, n.3 with the root *ngh* is to be identified with G. *goḥa (gwḥ)* rather than with *ngh*. For the Indo-European expressions of 'tomorrow' derived from 'morning', see Buck 999. See also Rundgren 1955:253.

nagala I **ነገለ** (K*.DTW) 'be uprooted, (T.Y.M) roll, roll up, make into a ball';
nagal (T) 'rolled, rolled up';

SEMITIC: Ar. *naǧala* 'remove the skin from a slaughtered animal', Soq. *ngl* 'make go out', Syr. *naggel* 'remove'. The root *ngl, nǧl* is the origin of Ar. *manǧal* 'scythe, sickle' (that is, 'instrument that removes, uproots'), Heb. *maggāl*, Syr. *maggəlā*.
ETHIOPIC: Amh. *näggälä* 'be uprooted'; related to *näqqälä* (see below). It is possible that *nagala* 'roll up' is to be separated from *nagala* 'be uprooted' and to be compared with *ʾan-gallaga* (see above).

nagala II *(yəngəl)* **ነገለ** (K*) 'be visible, be adorned';
mangal, mangəl (K*.T) 'that which is visible, adornment'.

nəgmaṭəsṭe ንግመጥስጤ, (K*) **nəgmāṭisṭe ንግማጢስጤ**, (T) **nəgməsṭəsṭe ንግምስጥስጤ** 'riddle, enigma';

from Gk. *ainigmatistai* (pl) 'who speak in riddles'.

nagara *(yəngər)* **ነገረ** 'say, tell, speak, talk, relate, recite, proclaim, declare, report, announce, indicate, inform';
ʾangara, causative;
tanagra, passive of *nagara*;
(zaʾiyətnaggar 'inexpressible');
tanägara 'speak to one another, converse, talk together, exchange words, communicate, talk with, speak to, speak with, speak (a language)';
ʾastanägara, caus. of *tanägara*;
nagäri, act. part. of *nagara*; also 'narrator';
nagärit (Lt) 'trumpet, drum';
nəgur (K*.Gr.223) 'said, told';
nagar (pl. *nagarät, ʾangär*) 'speech, talk, word, language, saying, pronouncement, discourse, statement, thing, affair, subject, account, matter, situation';
tanägäri 'who converses, speaker, rational, reasonable';
tanägäro(t) 'speech, discussion, conversation';
mangər, managər, manägər 'who speaks, who reveals, (Lt) crier, herald';
mastanägər 'mediator, who intercedes, who talks with another, (Lt) preacher';
ʾastanägər (K*) 'kind of fruit whose seeds are used in making a drink that inebriates a person and makes him loquacious';

SEMITIC: Akk. *nagāru* 'notify', Ug. *ngr* 'herald' (Caquot 562-3). Eitan 5 compares, with reservations, Heb. *rgm* 'murmur, slander' (with metathesis) with G. *ngr*. The root is related to *gr, qr* expressing sound; see Leslau 1938:327, Cohen 1947:no.206, Conti 1980:62.
ETHIOPIC: Te. *nägra* 'speak', Tna. *nägärä*, Amh. *näggärä*; Te.Tna.Amh.Arg.Gur. *nägär* 'word, matter'; Amh. *astänagər* is borrowed from G. *ʾastanägər*.

nagargär ነገርጋር; see *grgr, ʾangargara*.

nagargʷär ነገርጓር; see *gʷrgʷr, ʾangʷargʷara*.

nagārit ነጋሪት (Lt) 'trumpet, drum' (see Powne 13-16);
see *nagara*.

nagśa *(yəngəś)* **ነግሠ** 'become king, become ruler, rule, reign';
ʾangaśa, causative; also 'enthrone, consecrate (an ark)';
tanägaśa (K*) 'rule together, rule jointly';
ʾastanägaśa (K*), causative of *tanägaśa*;
nəguś, (Gr) *nəgʷś* (pl. *nagaśt*; originally from *nagäśi*) 'king, ruler, leader';
nəgəśt (pl. *nəgəśtät*) 'queen';
nagäśi (pl. *nagaśt*) 'king, ruler';
(maṣḥafa nagaśt qadämäwi 'First Kings', corresponding to First Samuel; *maṣḥafa nagaśt dägəmäwi* 'Second Kings', corresponding to Second Samuel; *maṣḥafa nagaśt śäläsäwi* 'Third Kings', corresponding to First Kings; *maṣḥafa nagaśt räbəʿäwi* 'Fourth Kings', corresponding to Second Kings');
nagäśit 'queen';
nəgś 'reign, rule, sovereignty, royal dignity, royalty, kingdom, majesty, festivity at the occasion of the consecration of the ark';
nagś (Lt) 'hymn sung in honor of the saint of the day';
nəgśat 'royalty';
nəguśäwi 'royal';
mangəś 'tribute';
mangəśt 'kingdom, kingship, government, reign, majesty, realm, royalty, dominion';
mangəśtäwi (Gr.223) 'royal';

SEMITIC: Ar. *naǧaša* 'pursue, press, drive vehemently', SAr. *ngs*$_2$ 'impose (tribute)', Heb. *nägaś* 'exact tribute, drive to work, press', Ug. *ngś* 'overseer' (Ullendorff, *JSS* 7 [1962].340). See also Conti Rossini, *RSO* 10 (1925).481-3. Note that G. *nagäśi* passed into Ar. *ʾal-naǧāšī* 'king of Ethiopia' through SAr. *ngs*$_2$*y-n* (W. Müller 1978:310).
ETHIOPIC: Te. *nägsa* 'become king, rule', Tna. *nägäsä*, Amh. *näggäsä*, and probably also the other languages; passed into Cushitic: Bil. *nagaz*, Kham. *nogez*.

nagaśgäś ነገሥጋሥ; see *gśgś, ʾangaśgaśa*.

nagot ነጎት (K*) 'trunk of an elephant'; undoubtedly to be identified with *nage* 'elephant';

ETHIOPIC: Te.Tna. *nägot*; also in Cushitic: Bil. *nugʷat, nugat*, Sa. *nuge*.

nagəyät, nagayät ነግያት ፡ ነገያት; see *nage*.

nähu ናሁ 'behold!, now that, here, now!';

from *nä* and *hu*; Amh. *ənnäho*. See also **na-*, above.

noh ናህ (T) 'tranquility, quietness, cheering up';
see *noḥ*, below.

nahaba *(yənhab)* **ነሀበ**, (T) **naḥaba ነሐበ** 'forge, work metal (iron, silver), beat iron or any other metal';
ʾanhaba, causative;
tanəhba, passive of *nahaba*;
nahäbi (pl. *nahabt, nahäbəyät*) 'worker in metal, smith';
(nahäbe bərur 'silversmith', *nahäbe bərt* 'worker in brass'; *nahäbe warq* 'goldsmith', *nahäbe ḫaṣṣin* 'ironsmith, blacksmith');
nəhub (K*) 'beaten (metal), worked (metal)'; *nəhbat* 'skill in forging, forging' (n);
mənhäb, ˌmənhab, (T) *mənḥab* 'furnace, foundry, forge, bellows';

ETHIOPIC: Te.Tna. *nähabay* 'smith', Amh. *nabä* 'work iron, beat iron'. Noeldeke 1910:56 considers Ar. *nahāmiyy* 'ironsmith' a Geez loanword while Brockelmann 1908:226 derives G. *nahäbi* from Ar. *nahāmiyy* by dissimilation. The connection with Ar. Syr. *nhm* 'roar' suggested by Dillmann 631 is unlikely.

nähəb ናህብ (K); see *nähəb*.

nəhb (pl. *ʾanhäb, ʾanhəbt*) 'bee';
(nəhba kalb [Lt] 'wasp');
nahaba (K*) 'raise bees, know the nature of bees, gather honey';

SEMITIC: Ar. *nūb* 'bee', Śḥ. *nibbet*, Ug. *nbt*, Akk. *nubtu*. Landberg 1909:1464 compares Heb. *nopeṯ* 'honey'; so also Koehler 628, Fronzaroli 1969, vi, pp.297, 303, but not so Buhl 515. Driver, *ZAW* 50 (1932). 143 derives Heb. *nopeṯ* from *nfy* (for Hebrew, see *nafaya*, above) and translates it 'dripping (of honey)'. Yasin 76 compares Ug. *nbt* with Iraqi Arabic *nabāt* 'candy'; however, the *t* of *nabāt* is a radical of the root which is not true of Ug. *nbt*.
ETHIOPIC: Tna. *nəhbi* 'bee', Te. *nəhab*, Amh.Arg. Gur. *nəb*, Gaf. *nəbʷä*; Amh. *nabä* 'spread honey', *tä-nabä* 'be raised (bees)'.

nahaga ነሀገ (K*.T) 'lead to pasture';
ʾanhaga (K.T.Y) 'push forward (herd), drive (herd)';

SEMITIC: Ar. *nahaǧa* 'take (a route), enter (a road), Heb. *nāhag* 'drive', Aram. *nəhag*. The comparison between Heb. *nhg* 'drive' and Amh. *mänga* 'herd' suggested by Praetorius 1879:169 is doubtful.

nəhigʷ ንሂጕ; see *nəḥigʷ*.

nəhka I, **nahaka** *(yənhak)* **ንህከ ፡ ነህከ**, (T) **nəḥka ንሕከ** 'groan, sigh, be sad, be dissatisfied, be in straits, worry, (Y) feel for, be compassionate, (Gr.212) be tormented, be agitated';
ʾanhaka (K), causative;
nahak, nähk 'a groaning, sulking, a sigh, (K) grief, sadness';

related to *nəhqa*, below, and *nəʾka*, above. See also *nəhka* II.

nəhka II **ንህከ** (T) 'be attentive, scrutinize, reflect';
comes close to the meaning 'feel for, be compassionate' of *nəhka* I.

nāhom ናሆም (T.M) 'comfort, consolation, courage';

transcription of Heb. *noḥam* 'compassion', or an interpretation of the Hebrew proper name *nāḥūm*.

nəhqa ንህቀ (Lt) 'bray';

SEMITIC: Ar. *nahaqa, nahiqa* 'bray', Mh. *nəhēq*, Soq. *naḥqoq* 'snore', Heb. *nāhaq* 'cry out' (related to *nāʾaq* 'groan'), Aram. *nəhaq*, Md. *nihiqa* 'groaning', Ug. *nhq-t* 'braying of ass', Akk. *nâqu* 'cry out, groan'; related to Heb. *nhg* (piʿel) 'moan', Ar. *nahiġa* 'pant', Syr. *nəhaḡ* 'groan' (Koehler 598, *nhg* II), and to *naqqa* 'sound of animals' (Landberg 1942:2810).
ETHIOPIC: Te. *nāḥaqa* 'bray'. See also *nəhka, nəʾka*, above, *naqawa*, below.

nahara ነሀረ (K*) 'flow, go down, leap';
nahār (K*) 'river, that which flows';
mənhār, manhar (K), *mənḥar, manḥar* (D) 'irrigation channel, machine for drawing water, pump, conduit, (T) waterfall, spring, (K) afterbirth';

SEMITIC: Ar. *nahr* 'river', *nahara* 'flow', SAr. *nhr* 'irrigation channel', Heb. *nāhār* 'river', *nāhar* 'stream' (v.), Syr. *nahrā* 'river', Ug. *nhr*, Akk. *nāru*.
ETHIOPIC: Tna. *näharä* 'leap', Amh. *narä* 'rise up'. The meaning of G. *mənhār* 'afterbirth' is developed from the meaning 'flow, go down'. See also *nəḥra*, below, and *mənḥar*, above. G. *nahār* might be a transcription of Heb. *nāhār* 'river'.

nāhəw ናሀው; see *nḥw*.

nəhya *(yənhay)* **ንህየ**, (MA) **nəḥya ንሕየ** 'recover, repose, feel relieved, find consolation, find peace, be quiet, be quieted';
ʾanhaya, causative; also 'comfort, relieve, render service, give consolation';
tanāhaya, tanahaya, (T) *tanḥaya*, (T.M) *tanaḥaya* 'confess one's sins, reveal (the sins), be submissive, receive comfort by confessing, serve, help, relieve';
nahāyi (K*), act. part. of *nəhya*;
nāh(ə)y 'recreation, rest, tranquility, relief, refreshment, consolation, comfort';
nəhuy 'recovered, quiet, restored, relieved, refreshed';
(nəhuya [L] 'quietly');
ʾanhəyo 'consolation, comfort';
manhəy (fem. *manhit*), *manāhəy*, (K*) *manhayi* 'one who gives comfort, who gives consolation, consoler';
mənhāy (Gr.211) 'place of rest';
tanāḥəyo (T) 'comforting';

SEMITIC: the connection with Ar. *wahana* 'lose strength' suggested by Praetorius 1890:43 is doubtful. For the meanings 'recover, receive comfort by confessing, confess sins', the root *nhy* is perhaps related to SAr. *nḥy* 'confess' (Praetorius, *ZDMG* 66[1912].787, Conti Rossini 1931:185).
ETHIOPIC: Tna. *nähayä, nähawä* 'feel relieved, feel relaxed', Gur. *nəyä* 'lie down to sleep', Har. *ñēʾa*, Amh. *aññä* 'put to sleep' (d'Abbadie 541), ancient Amh. *əñ(ñ)allähu* 'I sleep' (Getatchew 1970:71). In Amh. *täññä* 'sleep', Arg. *teñña*, the *tä-* of the *tä-* stem became agglutinated to **aññä* (see Praetorius 1879:241). The root seems to be common with Cushitic: Be. *nay* 'sleep, rest'.

nāḥ ናሕ; see *nḥw*.

nāḥ(ə)b, nāh(ə)b ናሕብ ፡ ናህብ (D.K.T) 'cavity, riverbed, bank of a river, channel';

ETHIOPIC: Amh. *nahəb* 'isthmus' (probably from Geez).

nəḥda ንሕደ (Lt) 'topple over, collapse';
tanəḥda (T) 'be demolished, collapse';

ETHIOPIC: Amh. *nadä* 'demolish', Gur. *nadä* (from Amharic).

nāḥfaṭa ናሕፈጠ 'scratch the face (in mourning), carve';
metathesis of *ḥanfaṭa*.

nəḥigʷ ንሒጉ (DTW 837), **nəhigʷ ንሂጉ** (Lt) 'leguminous plant that has oily black seeds';
(qəbʿa nəḥigʷ 'oil made from the *nəḥigʷ*-plant';
is used for cooking, especially during the fasting period);

ETHIOPIC: Te. *nəhig*, same, Tna. *nəhigʷ, nihug*, Amh. *nug*; from Cushitic: Sa. *nəhug*, Som. *nugi*. See also *nug*, above.

naḥama ነሐመ (MA) 'tear, rip'.

nəḥna ንሕነ 'we';

SEMITIC: Ar. *naḥnu*, Mh. *nḥa* (also Ar.-Ḥaḍ. *neḥā*), Śḥ. *nḥan*, Heb. *naḥnū*, *ʾānaḥnū*, Aram. *ʾănaḥnā*, Syr. *ḥənan*, Akk. *nīnu*. For more details, see Brockelmann 1908:299-300, Barth 1913:5-8.
ETHIOPIC: Te. *ḥəna*, Tna. *nəḥna*, Amh. *əññä*, Arg. *ənna*, Gaf. *ənni*, Har. *əññä*, Gur. *ina*.

nḥnḥ I, **nāḥnəḥa ናሕንሐ** (K*), **naḥnəḥa ነሕንሐ** (M.Y), **nahnəḥa ነህንሐ** (T) 'be in abundance, be left over, be plenty, boil over';
tanāḥnəḥa (K) 'be in abundance';
ʾanāḥnəḥa (K*) 'augment, cause to abound, cause to boil over';
nəḥnuḥ (K*), *nəhnuḥ* (T) 'numerous, abundant, which is in excess';
nəḥnāḥe (K*) 'abundance';

ETHIOPIC: Amh. *nanna* 'be numerous, boil over'.

nḥnḥ II, **nāḥnəḥa ናሕንሐ** (L.Gr.212) 'shake, agitate, break';
tanāḥnəḥa 'be agitated (sea), shake (intr.), toss, rage, roar';
nəḥnuḥ 'shaken, shaken together, agitated, pressed down';

SEMITIC: Ar. *naḥnaḥa* 'walk rapidly' (Dillmann 634). For the meaning 'rage, roar', cp. perhaps Ar. *naḥnaḥa* 'clear the throat', Neo-Syr. *naḥnaḥ* 'pant, puff'.
ETHIOPIC: probably also Tna. *(tä)näḥanḥe* 'to quarrel', *nəḥnəḥ* 'violent argument, violent quarrel'.

naḥase ነሐሴ, name of the twelfth month (corresponding to August 7th-September 5th);

ETHIOPIC: Tna. *näḥase*, Tigre not attested, but probably also *nähase*, Amh. *nähase, nase*, Gur. *nase*; passed into Cushitic: Qab. *näseʿe*, Ṭem. *nahāsa*.

nāḥs I **ናሐስ**, **naḥas ነሐስ**, (K*) **nəḥās ንሐስ** 'copper, brass';
naḥasa (T.K*.Y) 'work with copper' (denominative);

SEMITIC: Ar. *nuḥās* 'copper', Heb. *nəḥošeṯ*, Aram.-Syr. *nəḥāšā*, Md. *nhaša*, Ph. *nḥš-t*. For the Aramaic origin of the Ar. *nuḥās*, see Fraenkel 152, Jeffery 278.
ETHIOPIC: Tna. *näḥasi*, Te.Har. *näḥas*, Amh. *nas, nähas*, Gur. *nas*; passed into Cushitic: Som. *naḥas*, Sa.Af. *nahas*. The Ethiopian nouns are perhaps taken from Arabic.

nāḥs II (pl. *ʾanḥəst*) **ናሕስ** 'roof, rooftop, masonry wall, (T) watchtower, balcony, terrace; fringe of robe';
naḥasa (T.Y), *nəḥsa* (T) 'construct a masonry wall';

ETHIOPIC: Tna. *naḥsi* 'roof', Te. *nəḥas* 'house made of stone and clay with a roof of pounded clay', Amh. *nas* 'wall made of stone and mortar'; passed into Cushitic: Bil. *nahes* 'wall, house with a flat roof', Sa.Af. *nāhsā*.

nāḥs III (pl. *ʾanḥəst*) **ናሕስ** (T.MA) 'precipice';

ETHIOPIC: Te. *(ʾa)nḥas* (d'Abbadie) 'cavern, cave'.

nəḥisā ንሒሳ (T) 'fenced enclosure for cattle, (Amsalu) brick';
for 'brick', cp. *nāḥs* II 'wall'.

nəḥis, nəḥisā ንሒስ ፡ ንሒሳ (K*) 'sorcery';
undoubtedly transcription of Heb. *naḥaš* 'sorcery'. A more correct G. root could perhaps be *nəḥiś*, *nəḥiśā*, with *ś*.

nḥsw, ʾanāḥsawa አናሕሰወ (T) 'despise';
see *nāḥsaya*, below.

nāḥsaya ናሕሰየ (K*.T) 'forget, neglect, overlook';
ʾanāḥsaya 'forgive, pardon, overlook, ignore, be indulgent to, forget, neglect, despise, reject, humiliate';
tanāḥsaya (T.M) 'be modest, be humble, humiliate oneself, be humiliated';
manāḥsayi (Gr.212) 'one who forgives';

SEMITIC: augmented by *ḥ* in relation to *nsy, nšy* of Semitic (Dillmann 633; Stade 43): Ar. *nasiya* 'forget', SAr. *ns,y-m* (n) 'being forgotten' (Müller 1963:312), Soq. *neše*, Heb. *nāšā (nšy)*, Aram.-Syr. *nəšā*, Md. *nša*, Ug. *nšy* (Caquot 243); for Akk. *mašû*, see Haupt, *AJSL* 22 (1906). 199, and Brockelmann 1928:450. On Ar. *nasiya*, see Rundgren 1968: 165.
ETHIOPIC: Tna. *ʾanaḥsäyä* 'forgive', *nəḥsəya* 'feeling of compassion, pity, or indulgence'. See also *nḥsw*, and *nasaya* I.

nḥw, tanḥawa ተንሐወ (T.MK) 'draw blood with a suction cup';
tanəḥwa (T) 'be drawn (blood) with a suction cup';

naḥaw (T.M) 'cup for drawing blood';
nāḥ (T) 'cup for drawing blood';
see also *tanḥa*, below.

nḥy I, see *nəḥya*.

nḥy II, **nəḥya** ንሕየ (T) 'visit, inspect'.

noḥa ኖኅ, **noḥ** ኖኅ, **nuḥ** ኑኅ; see *nwḥ*.

naḥā› ንሓእ (Lt) 'phlegm';
also a variant *na›aḥ*;

ETHIOPIC: Te. *(tə)nāḥnəḥa* 'clear the throat'.

nəḥda ንሀፀ (MA) 'take a rest';
nāḥḍ (T.KG) 'rest'.

nəḥla, naḥala *(yənḥal)* ንሀለ ፡ ኑሀለ, (L.T) **nəḥla** ንሕለ, (Y) **nəhla** ንህለ 'be destroyed, collapse, fall into ruin, give way, tumble down, fall down, become desolate, be lost';
›anḥala 'destroy, demolish, ruin, overthrow, throw down, knock down, pull down, lay waste';
tanəḥla, passive of *›anḥala*;
tanāḥala (K*), reciprocal of *›anḥala*;
nəḥul 'destroyed, collapsed';
nəḥl 'ruin, destruction';
nāḥl, (Gr.212) *nāḥl*, *nāḥl* 'ruin, destruction, collapse';
nəḥlat 'ruin, destruction';
›anḥāli, *manḥali*, *manḥəl* (K*) 'one who destroys';
mənḥāl (K*) 'means of destruction, means of pulling down';

SEMITIC: Ar. *naḥula* (with *ḥ*) 'be emaciated, waste away' (Amsalu 1962:34), Heb. *naḥālā* 'destruction' in Is.17:11 (Eitan, *HUCA* 12-13[1937-8].65), Syr. *naḥal* 'be made thin, be made meager'.
ETHIOPIC: Tna. *nähalä*, *näḥalä* 'crumble, fall down', Te. perhaps a transferred meaning in *›anhala* 'confuse, perplex'.

nḥr, mənḥar ምንሓር; see *nahara*.

nəḥra *(yənḥar)* ንሓረ, (L.T) **nəḥra** ንሕረ 'snore, snort, become enraged';
nāḥr (K*) 'snoring';
mənḥar, *manḥar* 'pair of bellows';

Dillmann 663 and Praetorius, *ZDMG* 61 (1907). 615 derive the meanings 'pump' and 'pair of bellows' from the same root, but in fact 'pump' comes from the root *nahara* (see above) whereas 'pair of bellows' derives from the root *naḥara*.
SEMITIC: Ar. *naḥara* 'snort, snore', Mh. *naḥrīr* 'nose', Heb. *nḥr* (pi·el) 'snort', *nəḥirayim* 'nostrils', Aram.-Syr. *nəḥar* 'snore', Md. *nhr* 'sniff, inhale', Akk. *naḥāru* 'snort'.
ETHIOPIC: Te. *nähara* 'grow angry', Tna. *näharä* 'get angry', *nuḥār* 'snorting', probably from Ar. *nuḥār*; passed into Cushitic: Bil. *nahar*. The root is related to *ḥr*, *hrr*: Ar. *ḥarḥara* 'snore' (Buhl 498).

nuḥat ኑኀት, **noḥat** ኖኀት; see *nwḥ*.

nak·a ነከዐ (K*) 'injure, harm, damage';
nak· 'blight, mildew';
nikā›u (KG 1), *nikā›u* (KG 2) 'lame';

SEMITIC: related to *nk›*, *nky* (see *nakaya* I).
ETHIOPIC: Te. *näk·a* 'damage, hurt', Tna. *näk·e* 'touch', Amh. Arg. *näkka* 'touch, hurt', Har. *näka·a* 'touch', Gur. *näka*. See also *nakaya* I.

nak· ነከዕ; see *›anāk"ə·*.

nakaba ነከበ (K*) 'bend, fold';
mankob, *mankobəyā* (K*), *mankob*, *mankobi* (M), *mank"ab* (KG), pl. *mankobiyāt*, *mankobəyāt* 'bending (of the arm or the leg), articulation (of the leg), arm, armpit, groin, thumb, (Lt) handle';

SEMITIC: Ar. *nakaba* 'incline', *mankib* 'the place of the junction of the humerus and the scapula > shoulder' (Lane), side, flank' (Dillmann 668).
ETHIOPIC: Te. *tankaba* 'lean upon', *mənkəb* 'elbow', Tna. *mänkub* 'shoulder, thumb, big toe'.

nəkuh ንኩህ (T) 'donkey';

perhaps metathesis of *nəhuk* from *nəhka* 'groan > bray'.

nakāḥkāḥ ነካሕካሕ; see *kāḥkəḥa*.

nəkul ንኩል 'giddy, tottering, staggering (drunkard)';
see **kolala*, *›ankolala*.

nakolāl ነኮላል, **nəkulul** ንኩሉል; see **kolala*, *›ankolala*.

naknaka ነክነከ 'shake, agitate, (Gr.222) hit hard, (T.Y.M) stimulate, excite, trouble';
›anaknaka 'move';

tanaknaka, passive;
naknāki (K*), act. part. of *naknaka*;
nəknuk 'shaken, agitated';
nəkənnāke 'shaking, striking together';

SEMITIC: Ar. *naknaka* 'importune a debtor', *nakka* 'pester, annoy'; related to Soq. *negneg* 'shake'.
ETHIOPIC: Tna. *näknäkä* 'shake', Te. *näknäka*, Amh. *näkännäkä*; related to *nq*, *nqnq*: Tna. *näqäyä*, *näqnäqä* 'shake, agitate', Te. *näqnäqa*, Amh. *näqännäqä*, Har. *niqniq āša*, Gur. *nəqänäqä*; Amharic also *nägännäg* 'shaken, upset', Tna. *nägnägä* 'be shaken'. The root probably passed into Cushitic: Bil. *naknak*, Kham. *nineq*.

nakara I ነከረ (T.K*.Y) 'separate, make different, be strange, (K*) be admirable';
›ankara (K*) 'cause to separate, cause to be different, regard as strange, marvel, admire, be bewildered, be amazed, wonder, be surprised, be astonished, astonish, amaze, (Lt) deny';
tanakra, (L) *tanakara* 'estrange oneself, be a stranger, be different, be rejected, be estranged, be surprised, be admired, be admirable';
tanākara 'be separated from one another, become strangers to one another, be estranged, be repudiated, be alienated from, renounce, reject';
›astanākara, causative of *tanākara*; also 'admire, consider strange';
nəkur 'uncommon, marvelous, admirable, wonderful, astonishing, glorified';
nakir (fem. *nakkār*) 'strange, foreign, stranger, alien, one who is not a relative, other, different, unusual, wonderful, marvelous';
(*›amaləkta nakir* 'strange gods');
(*bəḥera nakir* 'strange land');
nakirāwi 'stranger, foreign, adversary';
nakarā 'wonder, miracle, astonishing thing, admiration';
›ankāri (K*) 'who admires, marvelous';
›ankəro 'admiration';
mankari (K*) 'who admires, marvelous';
mankər 'wonder, miracle, marvelous thing, stranger, marvelous, wondrous, wonderful, admirable';
(*mankəra* [L] 'wonderfully, marvelously');
mankərāwi 'marvelous, miraculous, admirable';
mankərātāwi (Gr.459) 'who performs miracles';
tanākərot 'rejection';

the basic meaning of this root is 'be separated, different, other, strange, unusual > bewildering, astonishing, admirable, marvelous';
SEMITIC: Ar. *nakira* 'not know, reject', Śḥ. *nker* 'deny', SAr. *nkr* 'stranger', Heb. *nkr* (nif·al) 'behave as a stranger', *neḵār* 'foreign land', *noḵrī* 'stranger', Md. *nukraia* 'strange, different, sublime', Ug. *nkr* 'stranger', Akk. *nakāru* 'be a stranger, be a foreigner'.
ETHIOPIC: Te. *näkära* 'reject', *mətənkər* 'miracle', Tna. *›ankärä* 'admire', Amh. *näkkärä* 'separate', *tänäkkärä* 'be admired', *anäkkärä* 'be surprised'. For the roots that express negation, question, and admiration, see P. Jensen, "Ausruf, Frage und Verneinung in den semitischen Sprachen", *Zeitschrift für Völkerpsychologie* 18 (1888).419-430.

nakara II *(yənkər)* ነከረ (K*) 'dip, immerse';
tanakra (K*) 'be soaked, be drenched, immerse';

probably from Amh. *näkkärä* 'dip, immerse'; also in Tna. *näḵärä*, Arg. *näkkära*, Har. *näxära*, Gur. *näkkärä*; passed into Cushitic: Al. *näkkärä*.

nak"ark"ār ነኵርካር, **nak"ark"ər** ነኵርክር; see **k"rk"r*, *›ank"ark"ara*.

nakasa ነከሰ (K*) 'bite' (Amharism);
tanākasa (Gr) 'bite one another';
›astanākasa (Gr), caus. of *tanākasa*;
mankas 'jaw, jawbone';
see *nasaka*, below.

nekatā ኔክታ; see *naqotā*.

nəket ንኬት; see *nakaya* I.

nakaṭa ነከጠ (T.M.MA) 'separate, distinguish, decorticate';

ETHIOPIC: Amh. *näkkätä*. If Geez *nkṭ* is the original root, Amh. *nkt* can be explained through assimilation of *kṭ* becoming *kt*.

nəkəwəll ንከውል; see **kolala*.

nakaya I *(yənki)* ነከየ 'injure, hurt, damage, harm', (T.Y) = Amh. *g"äddälä* 'be diminished' (should be *›ag"äddälä* 'diminish', tr.);
›ankaya, caus. of *nakaya*; also 'harm, dam-

age, injure, remove, take away, diminish' (note that the meaning of *ʾankaya* of Is.58:10 quoted by Dillmann 669 can better be explained through *nakaya* II);
tanakya, passive of *nakaya*;
tanākaya (Lt) 'harm one another';
ʾastanākaya (Gr), caus. of *tanākaya*;
nakāyi, act. part. of *nakaya*;
nəkuy 'damaged, injured, harmed';
nəkay, (K) *nəkāy* 'harm, injury, damage';
nəkyat, *nəket* 'injuring, harming, damaging, harm, injury, damage, (Lt) prejudice';
manket (Lt) 'damage';

SEMITIC, *nky*, *nkʾ*: Ar. *nakā (nky)*, *nakaʿa* 'wound, injure', SAr. *nky* 'mischief', Soq. *nkʾ* 'hit with a knife', Śḥ. *enke* 'hurt', Heb. *nky* (hifʿil) 'hit, smite', Aram.-Syr. *nəḵā* 'harm, injure', Md. *niaka* 'harm, pain'.
ETHIOPIC: see *nakʿa*. For 'diminish, remove', cp. also Tna. *näkkäyä* 'diminish', Te. *näka (nky)* 'remove, clear away'.

nakaya II **ነከየ** (T) 'pay, pay back, give, make a gift';
ʾankaya (Y.M) 'pay, give, share';

SEMITIC: related to Ar. *nakaʿa* 'pay someone his due, give'.

nālā **ናላ** 'brain, skull';

ETHIOPIC: Te.Tna.Amh. *nala*.

nil **ኒል** 'indigo';

from Ar. *nīl* of Sanskrit *(nīla)* origin; also in Te. Tna.Amh. *nil*; in Cushitic: Som. *nīl*.

neloqe **ኔሎቄ** 'kind of tree';

Dillmann 633 identifies it with *maloke*, above.

nolot **ኖሎት**; see *nolawa*.

nəlaw **ንልው** (M) 'following, retinue, escort';

either a misprint for *təlaw* from *talawa* 'follow' (see below), or from *nolawa* (see below). Commonly, as in this case, the passive participle form can have an active meaning.

nolawa **ኖለወ** (K*.T.Y.M) 'be a shepherd, tend flocks, guard';
tanolawa, passive; also 'act as a shepherd, watch';
nolāwi (pl. *nolot*, *nolāwəyān*, *nawāləw*) 'shepherd, herder, custodian, pastor';
tanolāwi 'shepherd, custodian, pastor';
nolot (Gr.22) 'sheepfold';
nuləw (K*) 'tended, guarded';
nawalwənnā (Lt) 'function of shepherd';

ETHIOPIC: Praetorius, *ZDMG* 43 (1889). 324 derives G. *nolāwi* from Or. *lōn* 'herd, flock' (with metathesis), with the ending *-āwi*. For the Or. root, cp. also Sa. *lawinā*, *laynā* 'shepherd'. See also *nələw*, above, and *nolaya*, below.

nolaya **ኖለየ** (Gr.460) 'tend';
related to *nolawa*, above.

noma **ኖመ**; see *nwm*.

namr **ነምር** (pl. *ʾanāmərt*) 'leopard';

SEMITIC: Ar. *namir*, *nimr*, SAr. *nmr*, Heb. *nāmer*, Syr. *nemrā*, Md. *namar*, Akk. *nimru*. On the etymology of *namr*, see Hommel 295ff.
ETHIOPIC: Tna. *nämri*, *näbri*, Te. *näbri*, Amh. *näbər*. For the dissimilation in *nmr:nbr*, see Růžička 91-2.

nəndorāt **ንንዶራት** 'shackles'.

nāp **ናፕ** (MA) 'kind of fruit, bunch of fruit';
nappa (MA) 'produce fruit';
see also *nāpnāp*.

nop **ኖፕ** (T), **nāp** **ናፕ** (Mk) 'deacon, (MA) Our Lady, (T) strong'.

nāpnāp **ናፕናፕ** (T) 'fruit';
nopnop (T) 'bunch of fruit';
see also *nāp*.

nipilobonos, nipilobānos **ኒጲሎቦናስ ፡ ኒጲሎባናስ**, (T) **nipolibonos** **ኒጶሊቦኖስ** 'minor rank in the church hierarchy' (possibly 'office of an acolyte');

G. Salinger suggests, with reservations, a graphic corruption of Gk. *akolouthos*, G. ***አቆሉቶስ** *ʾaqolutos* corrupted into **ኒጶሉቦስ** *nipolubos*.

nəpāzyon **ንጳዝዮን** (T.M. D 573, under *təpāzyon*) 'pearl, necklace' (perhaps rather 'topaz');

wrongly for *təpāzyon* **ትጳዝዮን**, from Gk. *topazion* 'topaz'. Note also G. *pāzəyon*.

naqʿa *(yənqāʿ)* **ነቀዐ** 'be split, burst, rupture, be cleft, be slashed, burst forth, have cracks, become torn, flow, pour out, gush out, spring up';
ʾanqəʿa, caus. of *naqʿa*; also 'split, indent, shatter, cleave, tear up, slash, rip up';
nəquʿ 'split, cracked, ruptured, cleft, full of cracks, torn';
ʾnaqʿ (pl. *ʾanqəʿt*) 'fountain, spring, (K) split, crack';
nəqʿat 'crack, fissure, crevice, chasm, abyss, hole';
ʾanqāʿi, participle of *ʾanqəʿa*;
manqəʿi, (Lt) *manqəʿ*, participle of *ʾanqəʿa*;
manqəʿt (pl. *manāqəʿ*, *manāqəʿt*) 'crack, split, (T) spring, (D) articulation, heel, ankle, line (of neck), thigh, thighbone, (MA) armpit, (D) counterpart, (K.KG) opponent, (T) members of the body';

SEMITIC: Ar. *naqaʿa* 'tear', Heb. *nāqaʿ* 'split', Syr. *neqʿā* 'cave, hole'.
ETHIOPIC: Te. *näqʿa* 'ooze out, burst asunder, flow', Tna. *näqʿe*, Amh. *näqqa* 'crack, split, fracture, burst forth'. For *manqəʿt* 'articulation, members of the body', cp. Amh. *mälläyaya* 'members of the body, articulation', from *läyyä* 'separate'. The nouns: Tna. *mənčʾi* 'spring (of water)', Amh.Gur.Arg. *mənčʾ*, Gaf. *mənčʾä* are identified with G. *mänqəʿt*. See also *nəqāq*.

naqaba *(yənqəb)* **ነቀበ** 'disjoin, separate, keep apart, withdraw, (Gr.216.K*) perforate, (Y) snatch away, (T.Y.M) scare, terrify, be enraptured';
ʾanqaba (K*), causative;
tanaqba, passive of *naqaba*;
nəqub (K*) 'pierced, perforated';

SEMITIC: Ar. *naqaba* 'bore, pierce' (for its relation with *wqb*, see Noeldeke 1910:187), SAr. *nqb* 'cut, excavate', Heb. *nāqaḇ* 'bore', Syr. *nəqaḇ* 'perforate', Akk. *naqābu* 'deflower, rape, perforate'.
ETHIOPIC: Te. *näqba* 'seize and tear off', Amh. *näqqäbä* 'make a hole'. It is possible that the meanings 'scare, terrify, be enraptured' belong to a *naqaba* II.

nəqbat, nəqʷbat, ʾənqʷəbat **ንቅበት ፡ ንቍበት ፡ እንቍበት** (D.K*.T.M) 'short skirt, apron, working garment, trousers, loincloth, girdle, (T) garment that has four hundred threads in width';

from Ar. *nuqba* 'garment, trousers'.

naqafa *(yənqəf)* **ነቀፈ** 'peel, bark, defile, contaminate, blemish, blame, rebut (testimony), stain, spot, (T) separate, (Lt) reject';
ʾanqafa (K*), causative;
tanqafa, passive of *naqafa*;
nəquf, pass. part. of *naqafa*;
naqf 'blemish';
nəqfat 'contamination, blemish, stain, reproach';

SEMITIC: Ar. *naqafa* 'break, split', Soq. *neqof* 'scrape', Heb. *nqp* (nifʿal) 'be skinned', Syr. *nūqāpā* 'striking' (n).
ETHIOPIC: the original meaning of the Ethiopian root is 'break, break off, tear off', hence 'blemish, rebuke': Te. *näqfa* 'detach, strip off (leaves)', Tna. *näqäfä* 'bark, reject, blemish', Amh. *näqqäfä* 'blemish, censure, despise, reproach', Gur. *näqäfä* 'tear off a branch at the joint'; passed into Cushitic: Bil. *naqaf*. See also *nagafa*.

naqha *(yənqāh)* **ነቅሀ**, (Y.T) **naqḥa** **ነቅሐ** 'wake up (intr.), keep awake, be watchful, watch over, be alert, be attentive, be vigilant, apply oneself, convalesce, recuperate';
ʾanqəha, causative of *naqha*; also 'awake, wake up (tr.), rouse, stir up, revive, refresh (memory)';
naqāh 'awaking';
nəquh 'awake, diligent, watchful, vigilant, alert, sober';
naqh (L) 'interval between waking up and getting up';
nəqāh 'awaking';
nəqhat 'vigil, vigilance, awakening, watchfulness, alertness, alacrity, application';
nəquhāwi 'pertaining to being diligent, awake';
ʾanqəhi (D), *ʾanqāhi* (K*) 'awakener, who resuscitates';
manqəh (Gr.215) 'who awakens';
manqəhi 'who awakens, who resuscitates';
mənqāh (K*) 'means of being awake';

SEMITIC: Ar. *naqiha* 'convalesce' (Dillmann 643).
ETHIOPIC: Te. *näqha* 'wake up', Tna. *näqḥe*, Har. *näqaḥa*, Arg. *näqqaha*, Amh. *näqqa*, Gur. *näqa*.

nqʷḥ, ʾanqʷəḥa አንቀኍነ (Lt) 'split, hatch';

ETHIOPIC: Tna. *näqʷḥe* 'hatch'.

naqala *(yənqəl)* ነቀለ 'uproot, eradicate, pull up, pull out';
tanaqla, passive; also 'remove oneself';
naqāli (Gr.215), act. part. of *naqala*;

SEMITIC: Ar. *naqala* 'remove', SAr. *nql* 'quarry stone' (?), Syr. *nəqal* 'clear away, reject', Md. *nql* 'remove'; Hebr. *maqqel* 'rod, staff', from **manqel* (from *nql* 'pull out, set out' [see also Tna. *näqälä* 'rise to set out'], lit. 'instrument serving or used when one sets out'; see Leslau 1958:31. For another opinion, see Rundgren 1961:368.
ETHIOPIC: Te. *näqla* 'take away, tear out', Tna. *näqälä* 'pull out', Amh. *näqqälä*, Arg. *näqqäla*, Har. *näqäla*, Gur. *näqälä*. Beguinot 516 identifies Amh. *näqqälä* with *näggälä* (see *nagala*, above).

nāqil ናቂል, in **ḫəbra nāqil** (Lt), **nāqʷl** (T⁺) ናቍል 'speckled color, spotted, multicolored, variegated';

perhaps from Ar. *nāqīl* 'tainted, defective'.

naqalqal ነቀልቀል; see *(ʾan)qalqala*.

naqama ነቀመ (MA) 'weed with a hoe';

perhaps to be identified with *lqm* 'pick, pluck, glean' (see *laqama*, above) with alternance of liquids.

nəqāq ንቃቅ 'cleft, crevice';

SEMITIC: Heb. *naqīq* 'cleft'; related to *nqʿ*, for which see *naqʿa*, above.

naqʷara *(yənqʷər)* ነቈረ 'peck, prick, pierce, make a hole, pluck out, be one-eyed, be blinded';
ʾanqʷara, causative; also 'to blind, put out an eye';
nəqur 'pierced (eye), blind';
naqʷār 'one-eyed, cross-eyed, blind';
manqʷar (K*) 'beak, bill' (that is, 'the part of the body with which one pecks');

SEMITIC: Ar. *naqara* 'pierce, bore', Heb. *nāqar* 'bore', Aram.-Syr. *nəqar*, Md. *naqura* 'beak, pick', Akk. *naqāru* 'hew out'. For the relation between *ngr* and *wqr*, see Noeldeke 1910:184. For 'beak, bill', cp. PbH. *maqqōr*, Syr. *maqqārā*, from *nqr*.
ETHIOPIC: Tna. *näqʷärä* 'burst', Te. *näqra* 'pick out, damage', Amh. *näqqʷärä* 'pierce'.

naqris ንቅሪስ (D 1396, K*.T) 'venereal disease';

from Ar. *niqris* 'gout, arthritis' < Gk. *nekrōsis* 'death, death-like condition' (Vollers 1897:304); also in Amh.Gur. *näqärsa* 'scrofula'.

naqasa I ንቀሰ (T.Y.M.Lt) 'separate, distinguish, pluck away, extract (a thorn from the foot)';

SEMITIC: Ar. *naqaša* 'extract, pull out', Soq. *neqoś* 'pierce (an abscess)', Śḥ. *nqeś* 'take out (an embedded thorn)', Syr. *nəqas* 'cut in pieces'.
ETHIOPIC: Tna. *näqäsä* 'pinch, extract a thorn from the foot', Amh. *näqqäsä* 'pick, clean by picking, extract a thorn from the foot'. See also *naqasa* II.

naqasa II ንቀሰ (K*.MA) 'tattoo';

ETHIOPIC: Amh. *näqqäsä* 'tattoo', Gur. *näqäsä*. The meaning 'tattoo' could be derived from *naqasa* I 'distinguish', the tattoo being a distinguishing mark, but cp. also Ar. *naqaša* 'paint, engrave', borrowed also by Neo-Syriac *naqiš*, and by Te. *näqqäša* 'adorn, ornament'.

naqasa III ንቀሰ (K*) 'be dirty';
ʾanqasa (K*) 'make dirty';
ʾənqās (D.K*), *ʾanqās* (D) 'dirt, mud, mire, dung';

perhaps from an Arabic dialect in which classical Arabic *nağusa*, *nağisa* 'be dirty' is represented as *ngs* > *nqs* (so Dillmann 645). The suggestion made by Nyberg 232 to connect it with *rks* 'be impure' is not convincing.

naqṣa ንቀጸ, (MA) **naqḍa** ንቀፀ 'dry up, be parched, become hard, dwindle away, be exhausted, (K*) be split';
ʾanqaṣa 'make dry, parch, make hard, split';
nəquṣ 'dry, parched, hard, harsh (word)';
naqṣ (K*) 'dryness, split';
nəqṣat 'drying up (n), dwindling (n), dryness';

SEMITIC: Ar. *naqaṣa* 'diminish, wane', SAr. *h-nqṣ* 'diminish' (Biella 317), Śḥ. *nqeṣ* 'be a small amount', Md. *nqṣ* 'decrease'.
ETHIOPIC: Tna. *näqäṣä* 'dry up' (also with metathesis, *näṣäqä* 'be hard'), Te. *näqṣa* 'become weak'.

naqata ነቀተ (K*) 'smash, become thin, make *ənqat*-soup';
ʾanqata (K*), causative; also 'make *ʾənqat*-soup';
ʾənqat (K*) 'kind of thick soup';

the basic stem *naqata* is probably reconstructed

from the form *ʾanqata* 'make *ʾənqat*-soup' taken from Amh. *ənqät*, denominative *anäqqätä*.

nāqat ናቀት, (Lt) **nāqāt** ናቃት (pl. *nāqātāt*, *naqāyət*) 'she-camel';

from Ar. *nāqa(t)*; also in Te. *näʾat* (from an Arabic dialect with *q* > ʾ). On Aram. PbH. *nā(ʾ)qā*, and PbH. *ʾānāqā* 'she-camel', see D. Talshir, in Ben-Ḥayyim 226ff.

naqotā, niqotā, nekatā, in **beta niqotā-hu** ቤተ ንቆታሁ 'the house of his spices';

transcribes Gk. *nekhōtha*, from Heb. *(beṯ) nəḵoṯ-ō* rendered 'house of his precious things'.

naqʷaṭa ነቈጠ (K*.MA) 'drop, fall drop by drop, mark with spots, be speckled';
ʾanqʷaṭa (K*), causative;
naqʷṭ 'the four dots marking the end of a sentence';

from Ar. *naqaṭa* 'fall in drops, stain, speckle', *nuqṭa* 'point, dot'; also in Tna. *näqʷṭi*, Te. *näqṭät*, Amh. *näqʷət*. In the other Semitic languages, 'point, dot' is expressed by the root *nqd*: Heb. *nəquddā*, Syr. *nuqdāṭā* (from which Ar. *nuqṭa* is borrowed, according to Fraenkel 195). W. Müller 1985:272 compares Mh. *naged* (root *nqd*) 'scar from burning'.

naqaṭqāṭ, nəquṭquṭ, nəqəṭqāṭe ነቀጥቃት ፡ ንቁጥቁጥ ፡ ንቅጥቃጤ; see *qṭqṭ* II, *(ʾan)qaṭqaṭa*.

neqeṭro, neqəṭro, neqeṭru, neqeṭrā ኔቁጥሮ ፡ ኔቅጥሮ ፡ ኔቁጥሩ ፡ ኔቁጥራ, (T) **niqeṭrā** ኒቁጥራ 'kind of flower, perfume of a flower'.

naqawa *(yənqu)*, **naqqawa** ነቀወ 'emit a sound (referring to any sound of animals or birds), scream, shout';
ʾanqawa (K*), causative;
tanāqawa (Gr.216) 'crack, squeak, (T) shake, make noise, resound';
ʾastanāqawa (Gr.216) 'make resound';
naqāwi, act. part. of *naqawa*; also (Lt) 'herald';
nəqəw (Gr.216) 'sound (of animals), (K*) who shouts';
nəqāw 'noise, shout, animal sound (bark, yelp, and so on), tone';
nəqwät 'shout, shouting, noise';
(nəqwata dorho 'cock's crow');

SEMITIC: related to *naqqa*, *naʿaqa* 'croak, cackle', Akk. *nagāgu*, *nâqu* 'shout'.
ETHIOPIC: Tna. *nägäwä* 'shout', Te. *näga (nqw)*, Gur. *näqʷä*; related to *nəhəqa* (see above); also in Cushitic: Be. *a-nkuw* 'sound of animals'.

naqza *(yənqəz)* ነቅዘ 'be worm-eaten, be spoiled by worms, rot';
nəquz 'worm-eaten, decayed';
naqaz, *naqz* 'worm which eats grain or wood, moth, being worm-eaten (n), rottenness';

ETHIOPIC: Te.Tna.Amh.Arg. *näqäz* 'worm that eats wood', Gur. *nəqəz*; also in Cushitic: Al. *niqisa*, Sa. *naqaz*.

nār ናር (Gr.459), **nur** ኑር (K*) 'light, fire';

from Ar. *nār* 'fire', *nūr* 'light'; see also *nwr* II, and *nārʾel*.

nora ኖራ; see *nwr*.

norā ኖራ 'chalk, lime';
(Juste d'Urbin in Gr.431 renders it 'coupe, chalice'; it would seem that he misread Dillmann's 672 *calx* ['chalk, lime'] for *calix* 'cup, chalice'. The meaning 'coupe, chalice' is therefore not valid);

either directly from Ar. *nūra* or through Amh. *nora*; also Tna.Gur. *nora*, Te. *norät*, Har. *nōrät*.

nārʾel ናርኤል (K*), **nārel** ናሬል (T), name of star;

combination of *nār* 'fire' (see above) and of the Heb. *ʾel* 'God'; also in Amh. *narʾel* 'star of the rainy season'.

nārdu, nārdos ናርዱ ፡ ናርዶስ 'spikenard';

from Gk. *nardos* 'nard, spikenard'; also in Amh.Tna. *nardos*. On the Semitic origin of Gk. *nardos*, see Masson 56. The Greek form also occurs in Syr. *nārdīn*, *nārdūs*, Ar. *nārdīn*, *nardīn*. The other languages have the Semitic form: Heb. *nerd*, Md. *nard*, Akk. *lardu*, Syr. also *nard*. See on this root Wagner 84-5; for its Sanskrit origin, see Rabin 1968:437.

nārḍā ናርዓ (T.M) 'edge of a cliff'.

nārgi ናርጊ (Gr.213) 'small container for perfume';

ETHIOPIC: Tna. *narge*, Amh. *nard*, *narǧ* 'wooden container for butter, oil, perfume, or spikenard'.

nārel ናሬል; see *nār›el*.

nāron ናሮን (Lt) 'sea gull';
see also *lāron*.

nisā ኒሳ; see *nisān*.

nasaba ነሰበ (MA) 'measure, count, give a share';

from Ar. *niṣb* 'portion'; also in Te. *nasäba* 'divide' (robbers' slang), *näsub* 'portion', *näsib* 'luck' (from Ar. *naṣīb* 'share, luck'), Amh. *näsib* 'approximate measure of grain'.

nsḥ I, **nassəḥa** ነሰሐ 'repent, do penance, regret, (Lt) sigh, be sorry';
›anassəḥa, causative;
tanassəḥa 'repent';
tanāsəḥa 'repent in a group';
›astanassəḥa 'make do penance';
nassāḥi 'one who is repentant, penitent';
nəssuḥ 'repentant, penitent';
nəssəḥā 'penitence, repentance, penance, regret, guilt offering';
(*baʿāla nəssəḥā* 'confessor');
nəssāḥe 'penitence, regret';
tanassāḥi 'one who repents';
tanassəḥo(t) 'repentance';

SEMITIC: perhaps Ar. *nasaḥa* 'delete, abolish, abrogate' (Amsalu 33), that is, 'annul a misdeed > repent'.
ETHIOPIC: Tna. *tä-nässəḥe* 'do penance', Te. *tənässəḥa*, Amh. *nəssəha* 'penitence' (from Geez), Gur. *nəssa* 'regret'; passed into Cushitic: Bil. *naseh*.

nsḥ II, **nasḥa** ነሰሐ 'revile, reproach, (Lt) trespass, transgress';
nəssəḥā (Lt) 'transgression';
nəssāḥe (Lt) 'trespass' (n);

Dillmann 640 expresses doubts concerning *nsḥ* 'revile', but the related meaning 'transgress, trespass' seems to confirm the meaning of 'reproach, revile'.

nəsəḥsāḥ ንስሕሳሕ; see *sāḥsəḥā*.

nasḥa *(yənsāḥ)* ነሰጎ (D.K*.T) 'stink, have an unpleasant odor';
nəsḥat, (T) *nəsḥat* 'stench, bad smell';

SEMITIC: Noeldeke 1910:187 compares G. *nasḥa* with Ar. *wasiḥa* 'be dirty' with alternance *n:w*. Von Soden 758 compares Akk. *našāḫu* 'have diarrhea'.

nasaka *(yənsək)* ነሰከ 'bite';
tanaska 'be bitten';
tanāsaka 'bite one another';
›astanāsaka, causative of *tanāsaka*;
nasāki (K*) 'one who bites';
nəsuk (K*.Gr.214) 'bitten';
nəskat 'bite (n.), biting' (n);
mansak (K*) 'means of biting: jaw, teeth';

SEMITIC: Ḥars. *netōk* 'bite', Heb. *nāšaḳ*, Ug. *ntk*, Akk. *našāku*, but with metathesis in Ar. *nakata* 'break', Aram.-Syr. *nəḵaṭ* 'bite', PbH. *nāḳaš* (hifʿil) 'break' that comes to mean 'bite' when in contact with something or someone, Md. *nkš* (considered a Babylonian loanword according to Dietrich 300), *nkt* 'bite'; Hebrew also *nęšęḳ* 'increase in payment of a debt, interest' (so Buhl 527 rather than considering it a loanword fom Akk. *nikāsu*, as suggested by Koehler 639); also Ug. *ntk* 'interest'.
ETHIOPIC: Tna. *näḳäsä* 'bite', Te. *näkša*, Amh. *näkkäsä*, Arg. *näkkäsa*, Har. *näxäsa*, Gur. *näkäsä*.
See also *nakasa*, above.

nisikā ኒሲካ (KG) = Amh. *fasika* 'Easter, Passover';

misprint for ፋሲካ *fāsikā*.

nasna ነስነ (M) 'stink';
misprint for ነስጎ *nasḥa*.

nisān, nesān ኒሳን, ኔሳን, **nisā** ኒሳ, first Hebrew month.

transcription of Heb. *nīsān*.

nsns I, **nasnasa** ነስነሰ, (Y) **naśnaśa** ነሥነሠ 'scatter, sprinkle, spread, strew about';
tanasnasa (K*.Gr.215), passive;
nasnāsi (K*), act. part. of *nasnasa*;
nəsnus, pass. part. of *nasnasa*;
manasnəs (K*) 'who has a fly whisk, who carries a fly whisk';
manasānəst, manasansāt 'fan, fly whisk, sprinkler';

SEMITIC: Ar. *nasnasa* 'urge on (a camel)', and perhaps also *naśnaśa* 'agitate, swing back and forth', Soq. *neśneś* 'agitate', Heb. *nāsas* 'falter, stagger < sway, shake', (hitpaʿel) 'be waved' (so Driver, *JTS* 34[1933].375), Akk. *nasāsu, nussusu* 'shake out (hair), wag (the tail)', Ug. *nss* 'zigzag, wriggle' (?) (Moore 133).

ETHIOPIC: Te. *näsnäsa* 'strew', Tna. *näsnäsä*, Amh. *näsännäsä* 'spread, scatter, wave (fly whisk), flick (tail)', Arg. *näsännäsa* 'spread, sprinkle'; Amh. *mänäsnäs* 'fly whisk'. See also *nsns* II, and *nss*.

nsns II, **manasānəst** መነሳንስት (T.M) 'legs of bed';

perhaps from *nsns* I 'spread > spread out', the legs of the bed being separated.

nasaqa *(yənsaq)* ነሰቀ (K*.T.Y.M) 'spread stones for paving, pave with stones, hew stones, arrange in order, join closely';
tanasqa (K*), passive;
nəsuq, pass. part. of *nasaqa* (see also *məsuq*);
nəsqat (K*) 'joining closely' (n);

SEMITIC: Ar. *nasaqa* 'put in proper order, line up', Akk. *nasāqu (št*-stem) 'put in order, prepare'. On its connection with Heb. *nęšęq* 'equipment, armory', see Rabin 1970:482.
ETHIOPIC: Te. *näsqa* 'put things in order' (Reinisch 1887:285, who compares it with Bil. *naseḥ*).

nasr ነስር (K*) 'nosebleed';

from Amh. *näsr*.

nəsr ንስር (pl. *›ansərt*) 'eagle, vulture, hawk';
tə›ansara 'become like an eagle' (denominative of *›ansərt*);

SEMITIC: Ar. *nasr*, Soq. *noyhir*, Heb. *nęšęr*, Aram. *nəšar*, Syr. *nešrā*, Md. *nišra*, Ug. *nšr* (Caquot 137), Akk. *našru*.
ETHIOPIC: Te. *nəsər*, Tna. *nəsri*, Amh. *nəsr*; passed into Cushitic: Bil. *niser*.

→ **nəsr qānā** ንስር ፡ ቃና (L) 'kind of flute';

ETHIOPIC: Amh. *nəsr qana* 'kind of flute, bird with a melodious voice'. Geez has also a form *məsr qānā*, and it is possible that *məsr qānā* is the original form meaning 'flute of Egypt' and that it became *nəsr qānā* by folk etymology. I. Guidi, *ZA* 11 (1896). 410, n. 5 states "*məsr (nəsr) qānā* è una specie di tromba fatta a foggia di corno. Si chiama cosi perche somiglia ad uno segno musicale del Degguā che occorre nel canto per la festa delle Nozzi di Cana". Praetorius, *ZDMG* 64 (1910). 622 states that G. *nəsr qānā* is an Amharic loanword.

nss, nassa, nasasa *(yənsəs)* ነሰ ፡ ነሰሰ (K*) 'sway, move, shake, decorate, adorn';

for the meaning 'sway, move', see *nsns* I. The meaning 'decorate, adorn' can probably be derived from 'move, shake > glitter (through the movement of shaking, flickering) > be decorated, adorned'.

nasosā, nasosāw ነሶሳ ፡ ነሶሳው; see *(›an)sosawa*.

nāstā I ናስታ, (K*) **nāśtā** ናሥታ 'judicial assembly which annuls or revokes a sentence on account of an appeal';
(*›agbəʿa nāstā* 'account for, give account');
is there any connection with *nāstā* II?

nāstā II, **nastā** ናስታ ፡ ነስታ (T.M), **nāśtā** ናሥታ (K) 'tribute, tax, (Lt) gift, present';
see also *nāstā* I.

nestāli, nesātāli, nəstāle ኔስታሊ ፡ ኔሳታሊ ፡ ንስታሌ (D 1404, K.Gr.431) 'serpent-idol of bronze, contagious disease, plague, (T) field snake';

transcription of Gk. *neesthan*, from Heb. *nəḥuštān* 'serpent-idol of bronze'.

nəstit ንስቲት; see *nəʿsa*.

nasawa ነሰወ (K*) 'try, tempt';
nasāwi (K*), active participle;
mansut, see *mansawa*;

SEMITIC: Heb. *nissā* (piʿel of *nsy*) 'tempt, try', Aram.-Syr. *nassī (nsy)*, Syr. *nəsāyā* 'temptation', Md. *nsa* 'tempt, try'.
ETHIOPIC: G. *nsw* is undoubtedly reconstructed by K, and the actual form is *mnsw*; see *mansawa*, above.

nasaya I ነሰየ 'be forgotten, (K*) forget';
tanāsaya 'forget, neglect';

probably borrowed from Ar. *nasiya*, as also in Te. *näsa*. The root also occurs in the other Semitic languages: SAr. *ns₁y* 'forget', Mh. *nehū* (*h* for *š*), Śḥ. *nše*, Heb. *nāšā (nšy)*, Syr. *nəšā*, Md. *nš*, Akk. *mašû*, for which see Haupt, *AJSL* 22, p. 199.

nasaya II ነሰየ (T.Y.M) 'pound, crush, hammer';
tanāsaya (T.Sw.M) 'be crushed, be pounded, be castrated'.

naśʾa *(yənśāʾ)* **ነሥእ**, (MA) **nasʾa ነስአ** 'take, partake, receive, accept, capture, occupy, grasp, seize, catch, pick up, take up, raise, lift, set up, carry off, take away, fetch, take as wife';
(with *gaṣṣ*, in *naśʾa gaṣṣa* 'have regard for, have respect for, show consideration');
(*naśʾa ʾəda* 'pay homage, greet by shaking hands');
nāśəʾa 'take away, carry off';
ʾanśəʾa 'take up, arouse, raise up, cause to rise, elevate, erect, set up, start, set out, stir up, set in motion, awaken, wake up (tr), resuscitate';
tanaśʾa, passive of *naśʾa*;
tanśəʾa, see below;
tanāśəʾa 'rise up, rise one against another';
ʾastanśəʾa (Lt) 'raise, bring up';
ʾastanāśəʾa, caus. of *tanāśəʾa*; also 'reestablish, stir up, make rise, provoke, emulate, impel, arouse, elevate, lift up';
(*ʾastanāśəʾa məkra* 'decide');
naśāʾi, act. part. of *naśʾa*;
nəśuʾ (K*), pass. part. of *naśʾa*;
nəśʾat (n) 'taking, receiving, accepting, acceptance, seizure';
ʾanśāʾi, participle of *ʾanśəʾa*;
tanśəʾot 'rising up' (n);
manśəʾi, part. of *ʾanśəʾa*;
mənśā 'gift (something that is accepted)';
mastanāśəʾ 'one who restores';
tanśəʾot 'raising up' (n);
tanśāʾi (Gr.213) 'resuscitated';
tənśāʾe 'ascent, rising, uprising, resurrection, Easter, Easter Sunday';
(*baʿāla tənśāʾe* 'Easter', lit. 'feast of resurrection');

SEMITIC: Ar. *našaʾa* 'rise, appear', SAr. *ns₂ʾ* 'raise', Soq. *miši·oh* 'pail' (lit. 'something with which to carry'), Heb. *nāśāʾ* 'lift', Aram. *nśʾ* 'take, carry away', Ug. *nśʾ* 'lift, raise', Akk. *našû* 'lift, carry'.
ETHIOPIC: Te. *näsʾa* 'take, lift', Tna. *näsʾe*, Amh. Arg. *nässa*, Har. *näsaʾa* 'take, take away', Gur. *nässa* 'raise, lift'. For G. *mənśā* 'gift', cp. Amh. *männäšo*. Note that G. *mənśāʾ* is not to be compared with Heb. *mas* 'forced service' as suggested by Baumgartner 571 (where the Geez form is wrongly given as *menš/ś/ā* without the final ʾ) . The root passed into Cushitic: Be. *nesāʾ* 'get up, rise'.

naśaga ነሠገ, (L) **nasga ነስገ**, (T) **nasaga ነሰገ** 'bolt the door, fasten with bolts, close the door with bars, lock';
tanaśga, passive;
nəśug 'bolted, closed with bars';
naśig (M) 'bolting' (n);
manśag, *manśəg* (pl. *manāśəg*, *manāśəgt*) 'bolt, bar, lock, (Lt) snare, shackle, fetter, (Sw.in D 640) inaccessible place';

SEMITIC: the basic meaning is perhaps 'entangle' (> 'bar, snare'), for which cp. Ar. *našağa* 'weave, plait' (Dillmann 639), SAr. *h-ns₃g* 'fit together', Syr. *nəšīgā* 'covered by clouds'. The connection with Heb. *nśg* (hifʿil) 'overtake' suggested by Buhl 525 and Koehler 637 is unlikely. Haupt, *AJSL* 26 (1909-10). 210 compares Ar. *wašağa* 'intertwine, connect'; for roots with initial *w:n*, see Noeldeke 1910:179ff.
ETHIOPIC: Amh. *sännägä* 'bind tightjy' (with metathesis). The root passed into Cushitic: Sa. *masanagā* 'bolt'. See also *manāsəgt*.

naśata *(yənśət)*, **nasata ነሠተ ፡ ነሰተ** 'destroy, demolish, abolish, ruin, overturn, extirpate, remove, pull down, tear down, tear asunder, overthrow, violate, frustrate, abrogate, annul, dismiss';
ʾanśata (K*), causative;
tanaśta, passive of *naśata*;
naśāti, act. part. of *naśata*;
nəśut, pass. part. of *naśata*; also 'dilapidated';
nəštat 'destruction, subversion, ruin, overthrow, abrogation';
manśəti (L) 'one who destroys';
tanaštot 'ruin(s)';

SEMITIC: Ar. *nataša* 'pull out, snatch away' (with metathesis; see Brockelmann 1908:273), Heb. *nāṯaš* 'root out' (Dillmann 634), Aram.Syr. *nəṯaš*. Ludolf 649 compares Heb. *nāšaṯ* 'destroy'.
ETHIOPIC: Te. *näšta* 'destroy', Tna. *näsätä* 'be ruined', Amh. *nässätä*; also *mänässätä* as if it were a denominative of **mnst*.

naśoṭaṭ ነሥጠጥ; see *(ʾan)śoṭaṭa*.

nəṣe ንጹ; see *naṣaya*.

naṣabrāq, nəṣəbruq ነጸብራቅ ፡ ንጽብሩቅ; see *ṣbrq*.

nṣf I, **naṣafa** *(yənṣəf)* **ነጸፈ**, (L) **naḍafa ነፀፈ** 'spread, spread out, lay out, strew, scatter, cover with carpets, make flat';
ʾanṣafa, causative;
tanaṣfa, passive of *naṣafa*;
naṣāfi, act. part. of *naṣafa*;
naṣuf 'strewn, spread out, (Lt) furnished', (Gr.434) *nəḍuf* 'bed';
naṣf 'cover, spread, (K) lining (of a garment)';
ʾanṣāfi (K*) 'who spreads';
manṣaf (pl. *manāṣəf*) 'bed, couch, blanket, rug, covering, spread, sack, sackcloth, mantle, (T) belt, (Lt) litter for carrying';
manṣafi (K*) 'who spreads, who strews';
mənṣāf 'place where one spreads out something, (Lt) bed';
manṣaft (K*) 'ornament for the head, miter' (see below, under 'Ethiopic');

SEMITIC: Ar. *naṣṣafa* 'cover a young girl with a veil', Mh. *he-nḍauf* 'spread', Soq. *ʾenḍef*.
ETHIOPIC: Te. *näṣṣäfa* 'spread (carpet, etc), make a bed', Tna. *ʾanṣäfä*, Amh. *anäṭṭäfä*, Har. *anäṭäfa*. For G. *manṣaft*, cp. also Chr.-Ar. *manṣafa* 'Humerale, das den Kopf verhüllt' considered by Graf 112 as coming from *maṣnafa*. If the metathesis suggested by Graf is correct, cp. also Heb. *ṣānīp* 'turban'. However, G. *manṣaft* could also be a metathesis of *maṣnaft* as suggested by K 650 and it would then be a transcription of Heb. *miṣnepeṯ* 'turban'.

nṣf II, **manṣaf መንጸፍ** (K) 'hole, well, low place';

in the passage quoted by K 649, *manṣaf* can be rendered by 'bed, couch', and is then connected with *nṣf* I.

nṣf III, **manṣaf መንጸፍ** (T) 'mark, sign, token, (M) musical note'.

M quotes T; however, T gives only 'mark, token', and not 'musical note'. The translation 'mark, token' given by T seems to be a free rendering of *manṣaf* in *manṣafa dəngələnnäha* (Deut. 22:17), and can be translated 'the mantle of her virginity, the clothes of her virginity'. In this case *manṣaf* of *nṣf* III is identical with *manṣaf* of *nṣf* I.

naṣafṣāf ነጸፍጸፍ; see *ṣfṣf* II.

naṣḥa I *(yənṣāḥ)* **ነጽሐ** 'be pure, be clean, be purified, be purged, be cleansed, be guiltless';
ʾanṣəḥa 'purify, make clean, make clear, cleanse, make pure, keep pure, consider (hold) pure, purge, pronounce clean, hold innocent, hold guiltless';
tanaṣḥa 'be purified, purify oneself, be cleansed';
tanāṣəḥa (K*) 'purify one another, (Gr) be purified (cleansed) little by little';
ʾastanāṣəḥa 'purify, cleanse, clean, absolve (of a transgression), declare pure, expurgate, purge, separate';
naṣāḥi (K*), act. part. of *naṣḥa*;
nəṣuḥ 'pure, clean, clear, spotless, absolved (of an oath), serene, cleansed, chaste, without blemish, innocent, blameless, guiltless, uncorrupted, sincere';
(*ba-nəṣuḥ*, *nəṣuḥa*, adverbial use of *nəṣuḥ*);
nəṣḥ 'purity, pureness, purification, temperance, sincerity, chastity, innocence, integrity';
naṣiḥot 'purification';
nəṣḥat 'purity';
nəṣḥännā 'purity, chastity, innocence, integrity, (Gr.224) purification, sanctification';
ʾanṣāḥi (K), act. part. of *ʾanṣəḥa*;
ʾanṣəḥot (Lt) 'purification, cleansing';
manṣəḥi 'purifier, one who purifies';
manṣəḥ, *mənṣāḥ* (K*) 'means of purifying';
mastanāṣəḥ (K*) 'who purifies, who cleanses';

SEMITIC: Ar. *naṣaḥa* 'be pure, sincere', SAr. *nṣḥ-t* 'friendship' (< 'sincerity, purity'), Soq. *minṣaḥ* 'threshing floor' (that is, 'place where the wheat is made pure, clean'), Heb. *nęṣaḥ* 'glory, eminence', Syr. *nəṣaḥ* 'be brilliant, shine'.
ETHIOPIC: Te. *läṣḥa* 'be pure' (by dissimilation according to Brockelmann 1908:227), Tna. *näṣḥe*, Amh. *näṭṭa*, Gur. *näṭa*; Tna. *nəṣuḥ* 'white', Te. *ləṣuḥ*, Gaf. *nəṣʷä*, Har. *näčīḥ*, Amh. *nəṣuḥ* 'pure' (from Geez), *näčč* 'white', Gur. *näčä*; passed into Cushitic: Sa. *näṣah*, Bil. *lačəh*.

naṣḥa II **ነጽሐ**; see *naḍḥa*.

naṣala ነጸለ (K*.T.Y.M) 'detach, separate';
tanaṣla, passive;
nəṣul (K*) 'detached, separated';
nəṣṣāl (K*) 'that which is detached, that which is separated';

SEMITIC: Ar. *naṣala* 'fall off, be detached and fall',

Šḥ. *nṣel* 'become disjointed', Heb.Aram. *nṣl* (hifʿil) 'tear away, deliver', (piʿel) 'strip off', Ph. *nṣl* (nifʿal) 'escape', Syr. *nəṣal* 'let drop'.
ETHIOPIC: Te. *näṣla* 'drop off, fall out, slip off', Tna. *näṣälä* 'separate into two, detach', Amh.Gur. *näṭṭälä* 'detach, separate, make single'. The noun 'single-layered toga, sheet' is derived from the root *nṣl*: Te. *näṣäla* 'sheet', Tna. *näṣṣäla* 'single-layered toga', Amh.Gur. *näṭäla*. The root passed into Cushitic: Bil. *naṭal*.

naṣṣara ንጸረ 'look, look at, look up to, look on, look toward, view, watch, regard, glance at, be on the watch, observe, consider, perceive, behold, examine, survey, turn the eyes to';
ʾanṣara, (K) *ʾanaṣara* 'look (toward), look facing one, turn toward, point (at), give a sign, make a sign, show';
(*ʾanṣara fənota* 'turn toward');
(*ʾanṣara gaṣṣo* 'make for, direct oneself toward');
tanaṣ(ṣ)ara (K*) 'be seen, be visible, be looked at';
tanāṣara 'look at one another, find oneself face to face, look facing someone, be opposite one another, look at someone with animosity, be in opposition (that is, look in an unfriendly way), be likened';
ʾastanāṣara (K*), causative of *tanāṣara*;
naṣṣāri, act. part. of *naṣṣara*; also 'spectator, inspector';
nəṣṣur (K*) 'that is seen, that is evident';
nəṣṣāre 'view, look, glance, gaze, viewing, sight, vision, aspect, appearance';
naṣarā, in *ḥəmāma naṣarā* (Lt) 'evil eye';
(ba)naṣṣəro 'face to face';
naṣrot, *naṣṣərot* (Lt) 'aspect, sight';
ʾanṣār 'aspect, direction';
(*ba-ʾanṣār* 'facing each other, opposite');
(*ʾanṣār-a* 'opposite, facing, across from, against, over against, toward, in front of');
(*mangala ʾanṣāra*, *ʾanṣāra mangala* 'across');
ʾanṣāri 'who points at';
manaṣṣər (K*.T) 'spectacles';
manṣar 'the front part exposed to view, the opposite, against';
manṣar-a 'over against, in front of, opposite, across, toward';
mənṣərənnā 'the opposite, opposition';

SEMITIC: Ar. *naẓara* 'regard, look, see', SAr. *nẓr* 'observe', Šḥ. *nẓor*, Heb. *nāṣar* 'watch, guard', Ph. *nṣr*, Aram.-Syr. *nəṭar*, ancient Aram. *nṣr*, Ug. *nġr*, Md. *nṭr*, Akk. *naṣāru* 'watch, observe'. On the root *nṣr*, *nṭr* in Semitic, see Wagner 83.

ETHIOPIC: Te. *näṣra* 'look into the distance', Tna. *näṣṣärä*, Amh. *näṭṭärä* 'observe', *näṣṣärä* (from Geez), Amh. *anṣar* 'opposite' (likewise from Geez). Note also Tna. *ʾamänṣärä* 'look across', denominative of *mänṣär*.

naṣorār, naḍorār ንጸራር ፡ ንዶራር; see *ḍrr*, *ʾanḍorara*.

naṣrara ንጽረረ (T.Y.M) 'be heavy';
denominative of *naṣorār*, *naḍorār*, for which see *ḍrr*, *ʾanḍorara*.

nəṣrār ንጽራር (Gr.460) 'purification, clarification';
to be identified with *ṣry* (see *ṣaraya*, below) with the prefix *n* and reduplication of *r*.

nṣw, ʾanṣawa አንጸወ; see *naḍawa*.

naṣaya *(yənṣi)* ንጸየ 'pull out, tear off, extir- → pate, strip, pluck out';
ʾanṣaya (K*), causative;
tanaṣya, passive of *naṣaya*; also (Lt) 'fall';
tanāṣaya 'pinch one another, slander one another';
ʾastanāṣaya (K*), causative of *tanāṣaya*;
nəsuy, pass. part. of *naṣaya*;
nəṣṣāy (K) 'that which is pulled out';
nəṣyat (K*) 'pulling out' (n);
nəṣe (K*) 'that which is pulled out';

SEMITIC: related to Ar. *naḍā (nḍw)* 'take off (a garment)', SAr. *nḍw* 'destroy, damage', Heb. *nāṣā (nṣy)* 'fall in ruins', Akk. *naṣû*, *neṣû* 'tear out, tear down, make an incision'.

ETHIOPIC: Tna. *näṣäyä*, *näṣnäṣä* (reduplicative of *nṣy* reduced to *nṣ*) 'pull out', Te.Arg. *näčča*, Amh. *näčča*, Har. *näča*, Gur. *näčä*; passed into Cushitic: Bil. *lačəh*, Sa. *näṣah*.

nat I ንት 'scarlet, scarlet garment';
from Coptic *nat* 'fabric' (Dillmann 659).

nat II ንት (T) 'leather, mat of tanned hide';
from Amh. *nät*; see also *natʿ*.

natʾat ንትአት (T.Mk) 'hide, skin';
for *natʿat*, and see *natʿ*, below.

natʿ ንትዕ (pl. *ʾantəʿt*) 'tent covering, (K*.M) tanned hide dyed red';
natʿa (K*) 'spread a hide, dye hide red'; denominative;

SEMITIC: related to Ar. *naṭʿ* 'leather mat used as a table cloth or gaming board' (Dillmann 660).
ETHIOPIC: Tna. *nätʿi* 'tanned hide', Te. *nätəʿ*, Amh. *nät* 'mat of tanned hide'. See also *natʾat*, *nat* II, above.

natʿa *(yəntāʿ)* ንትዐ, (MA) **natʾa** ንትአ 'flee, escape, withdraw, retreat, emigrate, (MA) gush, (Y) be split open, be divided in two';
ʾantəʿa 'make flee, put to flight, rout';
ʾantāʿi, act. part. of *ʾantəʿa*;
natʿ (K*) 'flight';

SEMITIC: Heb. *nāṭaʿ* 'flee' (Job 4:10) according to Eitan 10. Praetorius 1890:25, note, compares G. *natʿa* with Ar. *nṭʿ*, a secondary form of *intāʿa* (from *nwʿ*). Brockelmann 1908:533 expresses doubts about this comparison. See also Greenspahn 138.
ETHIOPIC: Tna. *nätʿe* 'gush out', Har. *nataʾa* 'emancipate' (in Leslau 1937:549). See also *nṭʿ* I.

natafa, nattafa ንተፈ 'tear to pieces, tear apart, lacerate, cut asunder, pluck out, spoil, deface, (Y) rob, (MA) open cotton bolls';
tanatfa, *tanattafa*, passive;
nətuf 'torn to pieces';
nəttāfe 'plucking, cutting, vexation (of spirit), spoiling, thoughtlessly dispersing';
nətfat 'tearing to pieces, laceration, pulling asunder (n), vexation';
məntāf (T) 'fluffed cotton ready for carding' (one would expect an instrumental);

SEMITIC: Ar. *natafa* 'pluck out, pull out, tear out', Šḥ. *ntef* 'pluck (hair)', Syr. *nəṭap* 'pull, draw out'.
ETHIOPIC: Te. *nätfa* 'cut off', Amh. *nättäfä* 'tear apart (cotton or the like)'; passed into Cushitic: Bil. *nätäf*. See also *mantafa*.

nətfāy ንትፋይ (T) 'male genitalia';
see also *mətfāy*, above.

nataga, natga *(yəntəg)* ንተገ ፡ ንትገ 'cease, stop, desist from, become less, fail, decrease, abate, omit, repeal, abrogate, remove, take off, take away, subtract';
ʾantaga, causative; also 'repeal, remove, omit, decrease (tr), abrogate, subtract, lessen';
tanatga 'be abated, decrease (intr), cease, diminish';
nətug 'wanting, waning, imperfect, defective, removed';
nətg, see *nətgā*;
nətgā, *nətg*, (Lt) *natg* 'lack, defect, want, loss, interruption, blemish';
nətgat 'lack, defect';
nutāge 'defect, decrease, deficiency';

ETHIOPIC: Te. *nätga* 'cease, become less, decrease', Amh. *nättägä* (K under *nataga*);
related to *nataka* (see below).

nataka ንተከ (MA) 'become less, decrease';
related to *nataga*, above.

ntn I, natana ንተነ (K*.Gr.431) 'give';
tanatna (K*) 'be given';
ʾastantana 'give gifts';
nātnā (T.M) 'offering to the church';
probably transcription of Heb. *nāṯan* 'give'.

ntn II, see *tantana* II.

nātānim, nātenim, nātānāwəyān ናታኒም ፡ ናቴኒም ፡ ናታናውያን 'temple slaves';
transcribes Gk. *nathinim*, from Heb. *nəṯīnīm* 'those given to the temple, temple slaves'.

nataqa ንተቀ (Sw) 'pull';
one would expect 'pull out' even though it is rendered by Amh. *sabä* 'pull, drag';

SEMITIC: Ar. *nataqa* 'pull out', Heb. *nāṯaq* 'pull off, drag away', Aram.-Syr. *nəṭaq*.
ETHIOPIC: the root is *ntq* in Tna. *nätäqä* 'pull out', Amh. *nättäqä*, Arg. *nättäqa*, Gur. *nätäqä*. The root *ntq* occurs in Amharic (Dillmann 162 under *mšṭ*: *mäšäṭä zä nättäqä*). See also *naṭaqa*, below.

natra ንትረ (K*) 'be hot, be burning, be strong (beer, stew), be acid (beer, stew)';
nətur (K*) 'hot, burning';

ETHIOPIC: Amh. *nättärä* 'be excellent, be pure (beer, mead), be strong (beer, stew)'.

nāturim ናቱሪም (K) 'furnaces';

probably transcribes Heb. *tannurīm* (with metathesis), pl. of *tannūr* 'furnace'.

notawa ኖተዋ (T.DTW 838 under *näwwätä*) 'swim';
not(ə)yā (K), *notəyāwi* (D), pl. *notyāt, nawāṭyāt* 'sailor, shipmaster, nautical, (T) swimmer';

either directly from Gk. *nautēs* (> Latin *nauta*) or through Ar. *nūtiyy*; also Tna. *notyawi*. Noeldeke 1910:61 considers this root common to Arabic and Geez. In the other Semitic languages: Syr. *nawṭā*, Judeo-Aram. *nawṭīn, nawṭay* (with *ṭ*).

not(ə)yā ኖትያ (K), **notəyāwi** ኖትያዊ (D); see *notawa*.

naṭṭa ነጠ; see *nṭṭ*.

nṭʿ I, **naṭʿa** ነጥዐ (Lt) 'run away';
variant of *naʿa* 'flee'.

nṭʿ II, **ʾanṭəʿa** አንጥዐ 'tear up, tear apart, make tear up, (Gr.433) carry off, carry away'.

naṭba *(yənṭəb)* ነጥበ, (L) **naṭaba** ነጠበ 'drop, trickle';
ʾanṭaba (K*), causative;
naṭb 'drop, point, the four dots at the end of a sentence';
nəṭbat 'drop';
mənṭāb 'liquid that falls drop by drop';

SEMITIC: related to *nṭp (nṭf)*: Ar. *naṭafa* 'fall in drops', SAr. *m-nṭf-t* 'altar for libations', Soq. *nṭf* 'drop', Heb. *nāṭap* 'drop, drip', Aram.-Syr. *nəṭāp*, Md. *niṭ*. For a Hebrew root *nṭb* 'drop, drip', figuratively 'discourse', see Dahood 1966:240.
ETHIOPIC: Te. *nāṭba* 'fall in drops', Tna. *nāṭābā*, Amh. *nāṭṭābā*. See also *(ʾan)ṭabṭaba*, and *naṭafa*.

naṭabṭāb ነጠብጣብ; see *(ʾan)ṭabṭaba*.

naṭafa *(yənṭaf)* ነጠፈ 'strain, filter, clarify, refine, purify, clean, (T.Y) weed, polish, cover with metal to make it shiny, (MA) soak, baptize';
ʾanṭafa (K*), causative;
tanaṭfa, passive of *naṭafa*;
nəṭuf 'pure (gold), purified, refined, strained, cleansed, covered with metal';
nəṭfat (Gr.223), verbal noun of *naṭafa*;
manṭaft, (Lt) *manṭaf* 'strainer, sieve, filter';

SEMITIC: *nṭf* 'drop, drip', the straining and filtering being done by making drip, for which see *naṭba*, above. There is also the possibility of comparing Ar. *naẓufa* 'be clean, be tidy', causative 'clean, make tidy'.
ETHIOPIC: Te. *nāṭfa* 'filter beer', Amh. *nāṭṭāfā*, Gur. *nāṭāfā*; Amh. *wānṭaft* 'sieve'. The root passed into Cushitic: Kam. *naṭaffo* 'filter, strain', and Bil. *wāntābā* 'sieve'.

nəṭnuṭ ንጥኑጥ (T.M) 'hump'.

naṭaqa ነጠቀ (K*) 'snatch away, take away with violence';

from Amh. *nāṭṭāqā*; see also *nataqa*, above.

naṭara, naṭra I *(yənṭər)* ነጠረ ፡ ነጥረ 'scintillate, sparkle, glare, shimmer, flash, be seen';
naṭr, nəṭr 'gleam, sparkle, splendor, glimmer, flash, lightning';
(nəṭra mabraq 'flash of lightning');

SEMITIC: Ar. *naḍura* 'be brilliant, be radiant'.
ETHIOPIC: Te. *nāṭra* 'sparkle, scintillate', Tna. *nāṭārā* 'spurt out'.

naṭara II *(yənṭər)* ነጠረ (T.K*.DTW) 'be clarified, be purified, be melted (butter, mineral)';
ʾanṭara (K*.T.M.Y) 'clarify, purify, melt';
nəṭr (K*) 'melted, purified, (T) gleam, flash';
ʾanṭāri (K*) 'metalworker, who melts (metal)';

ETHIOPIC: Amh. *nāṭṭārā* 'be melted, be purified', Arg. *nāṭṭāra*, Gur. *nāṭārā*. Amh. *anṭərāñña* 'metalworker' is to be derived from *nāṭṭārā* 'be melted', *anāṭṭārā* 'melt' rather than from G. *nəṭr* 'sparkle, splendor', as suggested by Praetorius 1879:89.

naṭara III ነጠረ (Y) 'jump';

from Amh. *nāṭṭārā* 'jump'; also in Tna. *nāṭārā*.

nəṭr (pl. *ʾanṭər*) ንጥር 'measure of weight';
instead of Dillmann 696 under *nəṭr* 2 'ut videtur aurum et argentum';

ETHIOPIC: Tna. *nāṭri* 'measure of weight', Amh. *nāṭər*, variant of *lāṭər*, from Ar. *raṭl*, unless it comes directly from Gk. *litra*, with a variant of *l:n*.

nāṭrān ናጥራን 'natron (used for making soap)';

from Ar. *naṭrūn*, from Gk. *nitron*; also in Heb. *neṭer*, Aram. *niṭrā*, Syr. *neṭrā*, Akk. *nit(i)ru*. For the Egyptian origin of this root, see Ellenbogen 117, and T. Lambdin, *JAOS* 73 (1953).152-3.

nṭṭ I, **naṭṭa, naṭaṭa** ነጠ ፡ ነጠጠ (K*.DTW) 'jump with joy, prance, shout of joy';

SEMITIC: Ar. *naṭṭa* 'jump', Soq. *neṭṭ* 'shake', Ug. *nṭṭ*, and perhaps the Hebrew hapax *tānūṭ* (root *nwṭ* in Ps. 99:1) 'start, quake' (Caquot 166, n.b; see also Greenspahn 135).
ETHIOPIC: Amh. *naṭṭāṭā* 'cause to gambol', *anāṭānnāṭā* 'strut, prance'.

nṭṭ II, **ʾanṭaṭa** (T) 'scrape, scratch, rake';

ETHIOPIC: Amh. *(tä)nāṭṭāṭā* 'be scraped'.

nṭy, ʾanṭaya አንጠየ 'bother, nag, molest, be a nuisance, wear out, tire out, importune, urge, provoke, pressure, trouble, make afraid, (Gr.433) be troublesome, be difficult to endure'; (K), causative of the preceding meanings;
tanaṭya (Gr.460) 'be troubled, be bothered, be importuned, be annoyed';
ʾanṭāyi, manṭayi, manṭəy (D.K*.DTW) 'troublesome, annoying, irksome, vexatious, stubborn';
manṭəyāwi 'troublesome';

ETHIOPIC: perhaps Tna. *nāṭäyä* 'être réduit au dernier pion (dans un jeu), à la dernière ressource'.

nawā ነዋ 'behold!';
ETHIOPIC: Te. *näwa*; see **na*.

nawe ነዌ, (KG), name of a city (Niniveh), (T) 'storehouse of injustice';
the epitome of a wicked city.

nwḫ, noḫa *(yənuḫ)* ኖኀ 'be high, be tall, be long, be lofty, be of long duration, be distant, be extended, be far off, be stretched out, repose, linger';
ʾanəḫa, ʾanoḫa 'lengthen, prolong, let grow long, elevate, raise high, exalt, extend, protract (anger), defer, put forth (hand), remove to far off';
(ʾanəḫa ʾaʿəyyənta 'cast a look around');
(ʾanoḫa manfasa 'be forbearing, be long-suffering');
tanawwəḫa 'elevate oneself';
tanāwəḫa (K*) 'become long';
noḫ (T, reprint), *noh* (T) 'tranquility, quietness, (Lt) length';
nuḫ 'length, height, tallness, extent';
(nuḫ-a 'lengthwise');
(nuḫa mawāʿəl 'longevity');
(nuḫa manfas 'long-suffering, patience');
(nuḫa maʿat 'patience, forbearance');
nuḫat 'length, patience';
noḫat (Lt) 'length';
nawwāḫ, nawwiḫ (fem. *nawwāḫ*) 'long, high, elevated, tall, lofty, extended, extensive, far away, far off, distant';
(nawwāḫ-a 'a long time');
(nawwāḫa (nawwiḫa) manfas 'patient, forbearing');
nawwiḫ-a 'lengthwise, at a great distance';
nawwāḫāt 'heights';
ʾanwāḫi (Gr.460) 'who stretches, who prolongs';
ʾanəḫo manfas, ʾanəḫota manfas 'patience, forbearance';
mənwāḫ (K*) 'resting place';

SEMITIC: if the basic meaning is that of 'be stretched out, be extended, stretch out for a rest > repose, rest', the root is to be compared with Ar. *nāḥa* 'lie down upon his breast (camel)', Heb.Syr. *nāḥ (nwḥ)* 'be settled down, rest', Ug. *nwḫ* 'rest', Md. *niaha*, Akk. *nâḫu*.
ETHIOPIC: Tna. *näwḥe, noḥe* 'be long', Te. *näwwäḫa* 'lengthen'.

nawwala ነወለ (Lt) 'pay passage money';
nawl 'passage money, fare';

either directly from Gk. *naulon* 'passage money' or through Ar. *nawl* 'freight'.

nawālәw ነዋልው, **nawalwənnā** ነወልውና; see *(nolawa), nolāwi*.

nwm, noma *(yənum)* ኖመ 'sleep, fall asleep, take a rest, die, (Lt) have intercourse';
nawwama 'have a deep sleep';
ʾanoma, ʾanama 'make sleep, put to sleep';
tanawwama 'slumber, lie down to sleep, (T.M) dream, be hidden';
nawāmi 'who sleeps';
nəwwəm, nəwwum 'who sleeps, who slumbers';

with nominal suffix pronouns: e.g. *nəwwəməya* 'I sleeping';
nəwām 'sleep' (n.), also euphemism for death;
(za-nəwām 'compline prayers');
nəw'wāme (Gr.222) 'sleep';
mənwām 'sleeping room, dormitory';

SEMITIC: Ar. *nāma* 'sleep', Heb.Aram.-Syr. *nām (nwm)*, Ug. *nhmmt* 'sleep' (lit. 'sleep of death'; see Yasin 77, Caquot 508), Md. *num* 'sleep' (v.), Akk. *nâmu* 'slumber'. Note Akk. *munattu* (< *munamtu*) translated 'Morgenschlummer' (von Soden 672), but 'waking hours' (CAD, vol. 11, part 2. p.200).

newon እምን 'fresh fruits, first fruits, the month of *Miyāziyā* (April)';

from Gk. *neon*, neuter of *neos* 'new, young'.

nwr I, **nora** *(yənur)* ኖረ 'be tarnished, be infamous';
ʾanwara 'stain, tarnish, blemish, reprimand, blame, give offense, disparage, disgrace';
tanawra, (T) *tanawara* 'be tarnished, be depraved, be dishonored, be disparaged, be indecent';
nawr 'blemish, spot, stain, blot, disgrace, iniquity, (Gr.222) physical defect, infirmity';
(zaʾalbo nawra 'immaculate');
(zaʾanbala nawr 'stainless');
nəwwər, nəwwur 'faulty, defective, polluted, blameworthy, infamous';
manwərt (Gr) 'stain, spot';

SEMITIC: Ar. *nāwara* 'abuse, insult'.
ETHIOPIC: Tna. *nāwwārā* 'be dishonored, be disparaged', Amh. *tā-nāwwārā* 'be shamed, be a disgrace', *nāwr* 'disgrace, dishonor', Gur. *nāwr* 'disgrace'; passed into Cushitic: Sa. *nawar*, Kham. *nūr*.

nwr II, **naw(w)ara** ነወረ (K*.Y) 'be lit, be lighted, illuminate';

denominative of *nur, nār* (see above).

nəwāy ንዋይ 'vessel, utensil, instrument, implement, object, furniture, estate, property, possessions, goods, wealth, fortune, money, male genitals';
(nəwāya ḥaql 'weapons');
(nəwāya gəbr 'tools');
(nəwāya mazmur 'musical instruments');
(nəwāya wəsṭ, nəwāya karś 'bowels, intestines');
(nəwāya gomę' 'boat made of reeds lashed together', transcription of Heb. *kəlē gomę'*);
(śərwa nəwāy 'capital [money]');

SEMITIC: while the connection with Ar. *ʾinā'* 'vessel' (Dillmann 674) is likely, the internal development presents difficulties. Brockelmann 1908:272 explains Ar. **ʾināy* (< *ʾinā'*) > **niyāy* > *nəwāy* by dissimilation. If the identification of G. *nəwāy* with *ʾinā'* can be proven satisfactorily, cp. also Mh. *hinē* 'utensil', Heb. *ʾŏnī* 'ship', Ug. *any*, Akk. *unūtu* 'vessel'. See also Fronzaroli 1972, VII, p.642. For Indo-European 'ship' from 'vessel', see Buck 727. Note that the connection between G. *nəwāy* and Ar. (Dat) *fumwāʾi* 'dans des vases' (going back to *ʾənwaʿa, nəwāy*), suggested by Praetorius, *ZDMG* 72 (1918). 343, presents difficulties.
ETHIOPIC: Tna. *nəway* (also *nawtī*) 'possessions' > *nay*, particle of possession; Te. *nay* 'belonging to', Amh. *nəway* (from Geez). Rundgren 1955:213 derives Tna. *nay* from the element *n* to which he attributes a demonstrative, dative and genitive value. The root also occurs in Cushitic: Bil. *nuw* 'utensil', Sa. *nuwā*.

naya, nayā, nayo, nayon ነየ ፡ ነያ ፡ ነዮ ፡ ነዮን; see **na*.

nyʾ, neʾa ኔአ (K*) 'be ready to be cooked';
nəyāʾ, niʾ (K*) 'raw, uncooked';
nāʾt (D), *nāʿt* (T) 'unleavened bread';

SEMITIC: Ar. *nāʾa (nyʾ)* 'be raw', Śḥ. *nuʾ* 'uncooked', Heb. *nāʾ* 'half-cooked, raw (flesh)', Neo-Syr. *nāyā* 'raw' (perhaps from Arabic).
ETHIOPIC: Te.Tna. *naʾət* 'unleavened bread', Amh. *naʾt* (from Geez). See also *(nāʾt), naʾata*.

nāyəb ናይብ (Lt) 'vicar, lieutenant';

from Chr.-Ar. *nāʾib, nāyib*; also Te. *nayəb*, title of the governor of Massawa.

nāyən ናይን (T) 'suitable, pleasant, savory, who forgives';

perhaps from Ar. *layyin* 'tender, soft' (W. Müller).

nayruz ነይሩዝ 'New Year's Day';

from Persian *nawrūz* through Chr.-Ar. *nayrūz*.

nazʿa ነዝዐ, (Y) **nazʾa** ነዝአ 'tear out, pull out, eradicate';

SEMITIC: Ar. *nazaʿa* 'pull out', Heb. *nāsaʿ* 'pull out, set out > travel' (Dillmann 678, followed by Noeldeke, *ZDMG* 40[1886].723). If Heb. *nāsaʿ* is to be compared, cp. also Ar. *nasaʿa* 'travel', Aram. *nəsaʿ* 'move', (hifʿil) 'remove', Ug. *nsʿ* 'travel, remove', Ph. *nsʿ* 'tear away, uproot', Akk. *nesû* 'go away'.
ETHIOPIC: Te. *nāzʿa* 'tear away, pull out', Tna. perhaps *mānzəʿe* 'pull with strength', a denominative from **mnzʿ*, from *nzʿ*. See also *nazḥa*.

nazaba ነዘበ (MA) 'give a name, name';

perhaps to be connected with Ar. *nasaba* 'mention the relationship', *nisba*, name of the relationship to a father, mother, and so on, *nsb* becoming *nzb* by assimilation (W. Müller).

nazafa I ነዘፈ 'exhaust, empty, tear off, cut off, shake off, make fall (a leaf)';
tanazfa, passive;

SEMITIC: Ar. *nazafa* 'drain, exhaust', Soq. *nezof* 'draw water'.
ETHIOPIC: Te. *näzfa* 'fling away, push away'.

nazafa II ነዘፈ (T.Y.M) 'spread out (e.g. a mat), spread grass or leaves on the floor';
tanazfa (K*), passive;
related to *naṣafa*, above.

nazifā ነዚፋ (K*) 'shawl-like garment of a single layer of cloth';
nazafa (K*) 'drape the *nazifā*';
tanazfa (K*) 'be draped';

from Amh. *nazifa* 'white shawl-like garment', from Ar. *naẓīfa* 'clean'.

nazha ነዝሀ 'turn away from';

SEMITIC: Ar. *nazaha* 'keep away from, steer clear of'.

nazāhlāl, nazāhlil, nəzəhlāl ነዛህላል ፡ ነዛህሊል ፡ ንዝህላል; see *zāhlala*.

nazḥa ነዝሐ, **nazḫa** ነዝጎ 'tear out, pull out, pluck off';
tanazḥa (Lt), passive;
variant of *nazʿa*, above.

nazḥa ነዝጎ, **nazḫa** ነዝሐ, (K) **nazha** ነዝሀ 'strew, sprinkle, spray, drench, dip';
ʾanzəḥa, causative;
tanazḥa, passive of *nazḥa*;
nazāḥi, act. part. of *nazḥa*;
nəzuḥ, pass. part. of *nazḥa*;
nəzḥat, verbal noun of *nazḥa*;
manzəḥ, manzāḥ, mənzāḥ 'sprinkling, means of sprinkling';

SEMITIC: related to Ar. *nadaḥa, nadaḥa* 'sprinkle' (Dillmann 677), SAr. *ndḥ* 'sprinkle with impurity'; also Heb. *nāzā (nzy)* 'sprinkle', Akk. *nezû*. Brockelmann 1908:153 considers Ar. *nadaḥa* to be the original form, becoming *nzḥ* by assimilation. Barth 1893:52 compares Heb. *nṣḥ* in *niṣḥ-ām* (Is.63:3,6) 'their bloodspurts'.
ETHIOPIC: Te. *näzḥa* 'strew', Tna. *näzḥe*, Amh. *näzza*; passed into Cushitic: Kham. *nazeq*.

nzḥ, nzḫ, ʾanzəḥa, ʾanzəḫa አንዝጎ ፡ አንዝሐ (Dillmann 1856:227, Lt) 'visit, look after, comfort'.

nazala ነዘለ (K*), **nazzala** ነዘለ (Y) 'go down, flow, spill over, (Y) seep (water), become damp (from seepage)';

from Ar. *nazala* 'descend'; also in Te. *näzla* 'go down'. The root also occurs in Heb. *nzl* 'trickle, flow' > 'descend', Syr. *nzl* (paʿel) 'make go down'. See also *manāzəl*.

naznaza ነዝነዘ (D.T.Y) 'vex, torment, cause pain, shake, agitate';
tanaznaza 'be vexed';

ETHIOPIC: Tna. *näznāzā* 'shake', Te. *näznäza* 'jog', Amh. *näzännäzä* 'importune, pester', Gur.Amh. *nznz* 'drizzle for a long time', from the original meaning 'importune'.

nazara I *(yənzər)*, **nazzara** ነዘረ 'bite, (Lt) tear to pieces, (T.Y) pierce, crunch, (MA) hit';
nazzara, same meaning;
tanazzara, (K*) *tanazra*, passive;
nazāri (K*), act. part. of *nazara*;
nəzzur (M) 'torn to pieces, pierced, (Lt) pock-marked';
nazr, nəzro (K*) 'piercing' (n);
nəzrat (M) 'biting (n), tearing to pieces (n)';

SEMITIC: Soq. *n-t-zr* 'split' (intr.). Von Soden 772 compares G. *nazara* with Ar. *nazara* 'importune', Akk. *nazāru* 'blaspheme, curse'.
ETHIOPIC: Tna. *näzärä, näzälä* 'tear to pieces, bite', Te. *näğra* 'bite off', Amh. *näzzärä* 'strike, hit', *a-näzzärä* 'harass, pester', Gaf. *tā-näzzärä* 'feel pain'.

nazara II, **nazzara** ንዘረ (T.Y) 'be dispersed, be separated';

ETHIOPIC: Amh. *a-näzzärä* 'squander'.

nzr, näzara ናዘረ (K*) 'be consecrated (child) to God's service';
näzäri, nəzur (K*) 'who is consecrated to God's service';
nazrāwi, näzrāwi (D.K) 'hermit, Christian';

SEMITIC: Ar. *naḏara* 'make a vow', SAr. *nḏr* 'do penance', Soq. *nider* 'be consecrated', Heb. *nzr* (nif-ʿal) 'dedicate oneself', *nāḏar* 'make a vow', Aram.-Syr. *nəḏar* 'make a vow', *nəzar* 'abstain from, be continent', Ug. Md. *ndr*.
ETHIOPIC: Amh. *näzzärä* 'become a hermit' (from Geez). G. *näzrāwi* 'hermit' is to be connected with the root *nzr*, while *näzrāwi* 'Christian' meant originally 'one from the city of Nazareth'. It may also be that *näzrāwi* 'hermit' goes back to the meaning of *näzrāwi* 'Christian' and has become retricted to that of 'hermit'.

nzz I, **näzaza** ናዘዘ 'console, comfort, bring comfort, receive confession';
tanäzaza 'comfort oneself, find comfort, console oneself, find consolation, console one another, be comforted, be grateful';
näzäzi 'consoler, comforter';
nuzäze 'consolation, comfort, confession';
(*maṣḥafa nuzäze* 'Book of Confession');
(*ʾaba nuzäze* 'father confessor');
manäzəz 'consoling, comforting';
manäzəzi, manäzäzi 'comforter, consoler';

ETHIOPIC: Tna. *nazäzä* 'confess', Amh. *(tä)nazzäzä* 'console, comfort, hear confession (priest)', Gur. *tä-nazzäzä*.

nzz II, **nazza, nazaza** ንዘ ፡ ንዘዘ (K*) 'come out of one's nose (food while one is asleep)';
nəzäz (Lt) 'choking' (n);
manzəz (K*) 'food that comes out of one's nose';

ETHIOPIC: Amh. *näzzäzä*, same as G. *nazza*.

P ፐ

pekä I ፔካ 'white marble, alabaster, antimony';

from Gk. *phouka*, transcription of Heb. *pūḵ* 'black paint'.

pekä II ፔካ (T) 'leg of a chair';

the translation is doubtful. Tayyä may have been misled by the occurrence of the word *manbar* 'chair', in Henoch 18:8.

pilas, pilās ፒለስ ፡ ፒላስ, (L) **pilāsā** ፒላሳ, (T.M) **pilāso** ፒላሶ 'temple, pavilion, gate, (T.M) tent, (T) place for sacrificing';

from Gk. *pylēs*, gen.sg of *pylē* 'gate'.

pelaṣṭos ፔልስጦስ (D 1408,T) 'shield and spear, (M) soldier who carries a spear';

from Gk. *peltastēs* 'carrier of a light shield'.

pänä (pl. *pänät*) ፓና 'lamp, torch';

from Gk. *phanē* 'torch'; also in Tna.Amh. *fana*.

pənəmu ፐንሙ (T), **penamu** ፔንሙ (M) 'Satan';

from Gk. *pneuma* 'spirit'; also *päwnumä, pänəwämä, päwwənmä* (Euringer, *ZS* 7[1929].74; Dobberahn 152).

pəntəyon I ፐንትዮን 'sundial';

from Gk. *plinthion* 'sundial'.

pəntəyon II ፐንትዮን 'the difference in days between a solar year and a lunar year';

is a misreading of *ṭəntəyon* ጥንትዮን, for which see below.

päpä ፓፓ (MA); see *pappäs*.

papirä, paperä, päperä, peperä, pipirä ፐፒራ ፡ ፐፔራ ፡ ፓፔራ ፡ ፔፔራ ፡ ፒፒራ, (K) **papir** ፐፒር 'purple';
papirä läy, päperä läy 'scarlet';
papara (T.M) 'dye purple' (denominative);
from Gk. *porphyra* 'purple dye'; also Ar. *fīrfīr* (Růžička 6). See also *pappərä*, below.

päpirä ፓፒራ (K.D. 684, 1392 'papyrus'); (T) tar, pitch';

from Gk. *papyros* 'papyrus'.

papare, pəpəre ፐፐሬ ፡ ፐፐሬ 'red pepper';

from Gk. *peperi* 'pepper'. See also *barbarre*, above.

perkä ፔርካ (T.M) 'chickpea';
see also *perkä*.

pərezbiṭər ፐሬዝቢጥር 'priest';

from Gk. *presbyteros* 'priest'. See also *parāzporos*.

päsä ፓሳ 'Passover';

from Gk. *paskha* 'Passover', transcription of Aram. *pasḥā*. See also *päsikä, fäsikä, fəśḥ* I

pesä, pisä ፔሳ ፡ ፒሳ 'pitch, tar';

from Gk. *pissa* 'pitch'.

päsikä I ፓሲካ (K), **päsəkä** ፓስካ (T) 'Passover, Easter';

from Gk. *paskha* 'Passover', transcription of Aram. *pasḥā*. See also *päsä*.

päsikä II ፓሲካ (T.M) 'sorrow, affliction';

is probably Tayyä's interpretation of *päsikä* I.

paskimä, in **paskimä ḫəbəst** ፐስኪማ ፡ ኅብስት (Lt) 'dry bread';
see also *pakʷsimä*.

pəsälte ፐስልቴ (K), **pəsälṭe** ፐስልጤ (Lt) 'psalm'; rather 'psalmist' (in view of the Greek);

from Gk. *psaltēs* 'harper, psalmist, one who sings psalms in the church'. See also *ʾabsälaṭes*.

Ṗ ጰ

podere, poder, pāder, peder ጳደሬ ፤ ጳደር ፤ ጳደሮ ር ፤ ጴደር 'full-length robe';

from Gk. *podērē*, acc. sg. of *podērēs* 'robe that falls to the feet', used in the Septuagint for 'the high priest's robe'.

pāg"men ጳጐሜን 'intercalary month (5-10 September)';

from Gk. *epagomenai* 'intercalated days'; also Chr.-Ar. *ʾabīgūmānūs*, Coptic *epagomenē*.

pāḥen, pāḥin ጳሔን ፤ ጳሒን; see *pəyon*.

pak"məs ጳኩምስ, (T.K) **pāk"məs** ጳኵምስ, name of the ninth Coptic month (corresponds to G. *gənbot*);

a corruption of Coptic *pakhōn, pašons*.

pak"simā, pāk"simā ጳኩሲማ ፤ ጳኵሲማ 'small loaf of bread, small mouthful';

from Gk. *paksamās* 'biscuit'; also in Tna. *bəq"əsmat*, Te. *baqsäwit*, Har. *buksumāt*, Ar. *buqsumāt*. See also *paskimā*.

pekson, peksān ጴክሶን ፤ ጴክሳን, (T.K) **pikson** ጲክሶን 'box tree';

from Gk. *pyksōn*, gen. pl. of *pyksos* 'box tree'; see also *ṭekson*. For the alternance *p:ṭ*, see *pngl:ṭngl*.

palānos ጳላኖስ (T); see *palānyos*.

palantəyā, pəlantiyā, pəlantəyu, pəlāntiyā ጳልንትያ ፤ ጵልንቲያ ፤ ጵልንትዩ ፤ ጵላንቲያ, **palantiyā, palāntəyā, pəltanyā** ጳለንቲያ ፤ ጳላንትያ ፤ ጵልትንያ 'brick kiln, brick oven, (T) brick';

either from Gk. *plintheion*, pl. *plintheia* 'brickworks', or from Gk. *plinthion* 'brick mold'. Tayyä's translation 'brick' is not precise.

pəlānaṭos ጵላነጦስ (T) 'plane tree';
see also *pəlāṭānos*.

palānyos, palānos ጳላንዮስ ፤ ጳላኖስ (T) 'perfume';
perhaps confused with *pilṭānos*.

palqān ጳልቃን (Lt), **pālqān** ጳልቃን (K*) 'pelican';
from Gk. *pelekan* 'pelican' (Hommel 1887:xxx, 49).

polis ጳሊስ, (T) **palis** ጳሊስ 'capital city, (T) bishop';

from Gk. *polis* 'town, city'. The meaning 'bishop' is either due to a scribal error or it is an abbreviation of *mētropolitēs* 'the bishop of the capital'.

pəltənyā ጵልትንያ (T); see *paləntəyā*.

pəltənyu ጵልትንዩ (T) 'shackles'.

pəlāṭānos, pəlāṭonos ጵላጣኖስ ፤ ጵላጦኖስ, (K*) **palāṭinos** ጳላጢኖስ, (T) **pəlṭānos** ጵልጣኖስ 'plane tree';

from Gk. *platanos* 'plane tree'. See also *pəlānaṭos, pilṭānos, bəlṭonos*.

pilṭānos ጲልጣኖስ (T) 'perfume';
could it be confused with *pəlāṭānos*?

pelṭās ጴልጣስ 'shield';
from Gk. *peltās*, acc. pl. of *peltē* 'shield'.

pəlyon ጵልዮን (Gr.351) 'iron';
perhaps instead of *peryon* I, below.

pngl, ʾapangala ኣጰንገለ (T.M) 'comment, expound, translate, recite, interpret, repeat from memory';
pəngāle (K*) 'commentary, report, translation, interpretation';

mapangəl, act. participle of *ʾapangala*; also 'reader';

from Gk. *apangellein* 'announce, inform, expound, interpret'. Note the creation of the Geez forms *pəngāle, mapangəl*. See also *ṭngl*.

pənino ጵኒኖ (K*) 'precious stone';
transcription of Heb. *pənīnā* 'pearl'.

panṭaqoste, panṭaq"aste, panṭa qoste, panṭeq"aste ጰንጠቆስጤ ፤ ጰንጠቈስጤ ፤ ጰንጠ ፡ ቆስጤ ፤ ጰንጠቈስጤ 'Pentecost';

from Gk. *pentēkostē* (sc. *hēmera*) 'the fiftieth (day), Pentecost'; also Chr.-Ar. *bantīqisṭī*.

pappa ጳጳ (MA) 'chat';
seems to be onomatopoetic.

pappafinā ጳጳፊና (T) 'sorghum'.

papperā ጳጴራ, (T) **pappirā** ጳጳራ 'purple, purple powder, red dye used for dyeing cloth or fly whisks';
see also *papirā*.

pāppās (pl. *pāppāsāt, pāppāsāwəst*) ጳጳስ 'metropolitan, patriarch (of the church), bishop';
liqa pāppās, liqa pāppāsāt 'archbishop';
ʾapappasa, ʾapāppasa 'appoint an archbishop';
pəppus 'an appointed metropolitan';
pəppāse 'episcopate, patriarchate';
pəppəsənnā 'episcopacy, office of the patriarch';
liqa pəppəsənnā 'archbishopric';

from Gk. *papās* 'father, title of priests'; also Chr.-Ar. *bābā*.

pərbāṭeqe ጴርባጤቄ; see *pirupāṭqe*.

pərdəkəyse ጵርድክይሴ 'partridge';
from Gk. *perdiks* 'partridge'.

pərfānā ጵርፋና (T) 'kind of bird';
corrupt from *pərfəryonā*.

pərfəryonā, porfəriyanā ጵርፍርዮና ፤ ጵርፍሪየና, (T) **porfəryon, parfəriyonā** ጵርፍርዮን ፤ ጵርፍሪዮና 'water hen, sea bird';

from Gk. *porphyriōn* 'water hen'. See also *pərfānā*.

pārāhi ጳራሂ (T), **parāhi** ጳራሂ (M) 'sanctuary';
perhaps from Gk. *periokhē* 'circumscribed place' (Salinger).

pərkā ጴርካ (T) 'chickpea';
see also *perkā*.

parāləyā, parāliyā, parāləyu, parāləyās ጳራልያ ፤ ጳራሊያ ፤ ጳራልዩ ፤ ጳራልያስ 'seacoast';
from Gk. *paraliā* (sc. *gē* 'land') 'land by the sea'.

pārenu ጳሬኑ (K*), **parinu** ጳሪኑ (T) 'white stone, precious stone';

from Gk. *parinos* 'from Paros', the Greek island famous for its marble. See also *pərənso*.

pərənso ጵርንሶ (K) 'precious stone';
variant or misreading of *pārenu*.

parpalo ጳርጳሎ (Lt) 'kind of stone';
from Gk. *pyrobolou*, gen. sg. of *pyrobolos* 'flint stone'.

pərupāṭā ጵሩጳጣ (K*) 'sheep';

from Gk. *probata*, pl. of *probaton* 'sheep, goats'. See also *pirupāṭqe*, below.

pirupāṭqe, pəropāṭqe, pərupāṭqe, perbāṭqe ጲሩጳጥቄ ፤ ጵሮጳጥቄ ፤ ጵሩጳጥቄ ፤ ጴርባጥቄ 'of the sheep';

from Gk. *probatikē*, fem. of *probatikos* 'of the sheep'. See also *perbāṭeqe, pərupāṭā*.

parāqliṭos, pārāqliṭos ጳራቅሊጦስ ፤ ጳራቅሊጦስ 'the Holy Spirit as intercessor, Pentecost, Transfiguration (celebrated the 13th of Naḥāse);
ʾəlata parāqliṭos 'Pentecost';

from Gk. *paraklētos* 'intercessor, the Holy Spirit as intercessor'; also Chr.-Ar. *bāraqlīṭ*.

parq"ama ጵርቈመ (T.M) 'write';
perhaps from Gk. *programma* 'written order, edict' (G. Salinger). In this case Geez may have created a denominative.

pərsəforā, pərāsforā, pərosforā ጵርስፎራ ፤ ጵራስፎራ ፤ ጳሮስፎራ 'offering, consecrated oblation, Eucharist';

from Gk. *prosphorā* 'offering, Eucharist'; also in Chr.-Ar. *ʾabrusfār*.

parsəqəqlā ጳርስቅቅላ (T) 'perfume'.

parāsas ጰራስስ (T) 'precious stone';

from Gk. *prasios* (sc. *lithos*) 'light-green stone, emerald'.

pəryon I, **pəryoni, paryoni, pəryonos** ጵርዮን ፡ ጵርዮኒ ፡ ጳርዮኒ ፡ ጵርዮናስ 'saw, serra marina (kind of animal), (T.K) shackles';

from Gk. *prionos, prioni*, gen. and dat. sg. of *priōn* 'saw' (see also Hommel 1877:xxix, 84). As for 'shackles', it is an interpretation of the original meaning 'saw'.

pəryon II, **paryun, pəriyon** ጵርዮን ፡ ጳርዩን ፡ ጵሪዮን, (T) **paryon** ጳርዮን 'kind of oak, (T.Sw. in D 1252) pomegranate';

from Gk. *prînos*, acc. *prînon* 'holm oak'. The meaning 'pomegranate' seems to be a misunderstanding.

pəryonin ጵርዮንን (T) 'exile, emigration, scattering'.

pəryonos ጵርዮናስ; see *pəryon* I.

parāzporos, parāzporās ጳራዝጶሮስ ፡ ጳራዝጶራስ (Lt) 'priest';

corrupt from Gk. *presbyteros* 'elder, priest'. See also *pərezbiṭar, ṭarbezer*.

pasada ጳስደ (T) 'brew beer'.

pāsikā, pasikā, pāskā, paskā ጳሲካ ፡ ጳሲካ ፡ ጳስካ ፡ ጳስካ 'Passover, Easter';

from Gk. *paskha*, transcription of Aram. *pasḥā*. See also *pāsikā*.

pasṭoforəyā ጳስጦፎርያ (K) 'chamber, storehouse';

from Gk. *pastophoria*, nom. acc. pl. of *pastophorion* 'priest's quarters, sacristy'.

pasṭama ጳስጠመ (T.M) 'cut in strips, tear';

Grimme 1914:261 identifies it with Heb. *pāšaṭ* 'strip off', Aram. Syr. *pašaṭ* 'spread out'.

pəstəqis ጵስጥቂስ (K.DTW 1007) 'pure perfume'; *ṗəstəqes nārdos* (Gr.351) 'genuine spikenard'; it refers to the Holy Spirit;

from Gk. *pistikēs*, gen. sg. fem. of *pistikos* 'genuine, of pure quality'; also in Amh. *fəstəq* 'kind of perfume'.

piṭon, peṭen ጲጦን ፡ ጴጤን 'pine tree';
ʾəda piṭyās (D), *peṭyās* (K), *piṭas* (T) 'pine tree';

from Gk. *pitys* 'pine tree', acc. pl. *pityas*.

paṭromā ጳጥሮማ 'church'.

pāṭos, paṭos ጳጦስ ፡ ጳጠስ 'bramble bush';
ʾəda pāṭos 'bush, bramble bush';

from Gk. *batos* 'bramble bush'. See also *bāṭos*.

piṭas ጲጥስ; see *piṭon*.

peṭyās, piṭyās ጴጥያስ ፡ ጲጥያስ; see *piṭon*.

pawqinā, pawqenā, pāwqenā, pawqene, pewqenā, pewqinos ጳው-ቂና ፡ ጳው-ቄና ፡ ጳው-ቄና ፡ ጳው-ቄኔ ፡ ጲው-ቄና ፡ ጲው-ቂኖስ, (T) **pawqino** ጳው-ቂኖ '(of) pine wood, (of) fir';

from Gk. *peukinos* 'made from pine wood', *peukina* '(things) made from pine wood'.

pəyon ጵዮን, name of the tenth Coptic month (correponds to G. *śane*);

from Coptic *paōne, paane*. See also *pāḥen, baʾunāh*.

pazforās ጳዝፎራስ (Lt) 'Egyptian priest';

from Gk. *pastophoros*, lit. 'carrier of a shrine' (L. Guerrier-S. Grébaut, *Le testament en Galilée de notre-Seigneur Jesus-Christ*, p. 134).

pāzəyon, pāzewon ጳዝዮን ፡ ጳዜዎን 'topaz';

from Gk. *topazion* 'chrysolite, topaz', with the loss of *to* wrongly mistaken for the Greek article.

Q ቀ

qeʾa ቄአ, **qiʾat** ቂአት; see *qyʾ*.

qʷāʿ I (pl. *qʷāʿāt, qʷaʿāt, qoʿāt*) ቋዕ 'raven, crow';

SEMITIC, onomatopoetic: Ar. *qaʿqaʿ, qawqaʿa* 'make noise', *qaʿqaʿ* 'crow', Heb. *qāʿā (qʿy)* 'cry out', PbH. *qiʿqaʿ*, Syr. *qəʿā* 'cry out, shout', *qāʿā* 'crow', Neo-Syr. *qwāqā* 'raven'; related to Heb. *gāʿā (gʿy)* 'shout', Syr. *gəʿā*.
ETHIOPIC: Te. *qəwaʿ* 'crow', *qaʿ bela* 'croak aloud, make a noise', *qoq bela* 'croak', Tna. *qaʿ bälä, qʷaʿ ʿabbälä* 'make a noise', Amh. *qʷa alä* 'make a noise', *qäwwa* 'to crow', *an-qaqqa* 'croak', Gur. *qʷa epä* 'produce a sound', *qawqaw balä* 'make a noise and wake up others'; also in Cushitic: Som. *qaw, qawqaw*, interjection expressing noise, Bil. *qāq* 'shout', Be. *kʷīkʷāy* 'raven', Af. *kākō*, Mo. *qākko*. The root is related to Amh. *kʷa alä* 'make a noise', Tna. *kʷaḥ bälä* (see Leslau 1979:331, and *kaka*, ib.340). See also *gugā* I, and *kʷākʷā* 'raven'.

qʷāʿ II ቋዕ (T) 'unripe';
Note that Amh. ጨረቃ 'moon' (translation of *qʷāʿ*) of T 156 is a misprint for ጮርቃ 'unripe', See also *qoʿ*.

qoʿ ቆዕ, (Lt) **quʿ** ቁዕ 'blossom of grapevine, petal, bud, unripe fruit, sour grape, acidity, immature age';
qoʿa (Y.M), *qoʾa* (T) 'be unripe, be sour (grape), pick unripe fruit' (denominative);

ETHIOPIC: Amh. *qo* 'unripe fruit'; also in Cushitic: Som. *qoy* 'unripe fruit'. See also *qʷāʿ* II, and *qawəʿ*.

qāʿdawa ቃዕደወ (K.Lt) 'look up with devotion, be devout';
ʾanqāʿdawa 'look out, lift up (the eyes), look up with devotion, be devout';
ʾənqəʿdəw 'one who looks upward (with devotion), devout';

SEMITIC: Syr. *qəʿad* 'bend' suggested by Dillmann 456 (also Stade 44) is not to be identified with the Geez root since only a concept 'bend (the head) backward' could explain the meaning of lifting up the eyes, of looking upward.

qʷaʿala *(yəqʷʿal)* ቈዐለ (K*) 'be fat';
maqʷʿāl, məqʷʿal (pl. *maqʷāʿəl, maqʷāʿəlt*) 'fat, fat animal, fat ox, an animal fattened for sacrifice';
(maqʷʿāla lāhm [Lt] 'suckling calves');
(maqʷʿāla ṭali [Lt] 'fattened kids');

it is possible that K reconstructed the verb *qʷaʿala*, or it could be a denominative from *maqʷʿāl* which is to be compared with Be. *mikəʿal* 'marrow'. Reinisch 1895:167 compares the Be. noun with Ar. *mukāl* 'fat'.
ETHIOPIC: Te. *maqʿal* 'marrow' (not *maqʷʿal* as in Reinisch 1895:167).

qaʿana *(yəqʿan)* ቀዐነ (K*) 'press together, squeeze together, (Gr.421) load (an animal)';
taqāʿana (T.K), *taqaʿāna* (Y) 'be pressed together (crowd), be afflicted, be grieved';
maqāʿan, (Lt) *maqāʿən* 'pressed together, squeezed, tightened, compressed, narrow, hard, austere';
maqʿan, (K) *maqʿān* 'narrow path, narrow place, instrument serving for inflicting torture';

ETHIOPIC: Amh. *mäqan* 'doorframe, doorpost' (that is, 'a narrow passage'). See also *maqana, maqnəʿ*.

qābā ቃባ (K*) 'illness of sheep, (T) illness';

from Amh. *qaba*; also in Te. *qäba* 'a disease', Tna. *qaba*; passed into Cushitic: Bil. *qāba* 'illness'. See also *qabawa*.

qābu ቃቡ, (Lt) **qāb** ቃብ 'corn measure, (T) rations';

from Heb. *qaḇ* 'measure' through Gk. *kabos* (gen. *kabou*); also Ar. *qabb* (Dozy), Aram.-Syr. *qabbā*, Md. *qaba*. For the Egyptian origin of Heb. *qaḇ*, see Ellenbogen 147.
ETHIOPIC: Te. *qob* 'a measure', Tna. *qob* 'small basket (serving as a measure)' is probably taken from Geez.

qab›a *(yəqbā›)* **ቀብአ**, (T.K) **qab‹a ቀብዐ** 'smear, smear over, grease, anoint, plaster, plate, gild, paint';
›aqbə‹a (K*), causative;
taqab›a, passive of *qab›a*; also 'anoint oneself';
qabā›i, act. part. of *qab›a*;
qəbu›, pass. part. of *qab›a*; also 'consecrated through anointment';
qəb› 'ointment, oil, butter, unction';
(*qəb›a zayt* 'olive oil');
(*‹aṣada qəb›* 'olive grove');
(*ḥamla qəb›* 'beet');
(*walda qəb›* 'Unctionist'); see *qəb›at*;
qəb›at 'anointing, anointment, unction, chrism, Unctionists (an Ethiopian sect that claims that Christ became the natural Son of God by unction of the Holy Spirit'; in Amharic *qəbatočč*; see Crummey 20ff);
məqbā› 'place of anointing';
taqabā›i 'who is anointed';
taqab›ot 'unction';

SEMITIC: Heb. *qāḇa‹* 'deceive', a transferred meaning from the original meaning 'anoint, smear' (see below).
ETHIOPIC: Tna. *qāb›e* 'anoint, smear, calumniate', Har. *qāba‹a*, Amh. *qäbba* 'smear, calumniate, blacken someone's reputation', Arg. *qebba* 'smear, anoint', Gur. *qāba*, Gaf. *qəb"i* 'butter'; passed into Cushitic: Mo. *qāpo*, Šin. *qebo*.

qəb‹ ቅብዕ (Lt) 'kind of plant'.

qob‹ (pl. *qob‹ātāt, qawābəɔ*) **ቆብዕ** 'monk's hood, headband, brimless cloth cap, skullcap under a turban, tiara, miter';
›aqobbə‹a (Lt) 'cover the head with a skullcap' (denominative);
taqobbə‹a (Gr.176,M.Y) 'cover the head with a skullcap, be given a skullcap (as a sign of becoming a monk)';

SEMITIC: Ar. *qubba‹a* 'cap, hat', Ar. (Dat) *qurbu‹* 'cap' (with augmented *r*), Heb. *qōḇa‹, kōḇa‹* 'helmet', Syr. *qubbə‹ā, qub‹ā* 'hood', Aram. (Elephantine) *kb‹* 'cap, helmet'. For the Hittite origin of this root, see T.H. Gaster, *JRAS* 1933, p. 909; E. Speiser, *JAOS* 57 (1937). 72ff; C. Rabin, *Orientalia* 32 (1963).125.
ETHIOPIC: Tna. *qobə‹* 'helmet, hat, monk's hood', Te. *qob‹at* 'monk's hood', Amh. *qob* 'monk's cap', Gur. *qobi*. On the Heb.-Aram. (Syriac) origin of G. *qobə‹*, see S. Fraenkel, *BA* 3 (1898). 77, and Noeldeke 1910:37. The root passed into Cushitic: Or. *qobi*, Kham. *q"əb*. On the role of the *qob‹* in monastic life, see Coulbeaux-Schreiber 341.

qabidās ቀቢዳስ 'precious stone';

probably corrupt from Gk. *kabidarios* 'gem engraver'.

qbl I, **qabla** *(yəqbal)* **ቀብለ** (T.Y) 'be empty, be missing, be exhausted, be diminished, be incomplete, dwindle, be void';
›aqbala, causative;
qəbul 'empty, missing, exhausted, incomplete, void';
qəbl (Lt) 'emptiness, void';
qəbbāle, same;
qəblat (K*), same;

ETHIOPIC: Har. *qäbäla* 'decrease', Gur. *qäbälä*, Amh. *käbbälä* (with *k*).

qbl II, **qabbala ቀበለ** 'fetch';
taqabbala 'go out to meet, accept, receive, welcome, repeat a chant after the *marāḥi* and the *tamarāḥi*' (Velat 687);
›aqabbala (K*), causative;
taqābala (K) 'receive (meet) one another';
taqābabala (should be *taqabābala*) 'receive one another' (a reduplicative stem of the Amharic pattern);
qabbalā 'meeting, encounter, reception, offering, Saturday before Lent (two and tree days), period before any fast of a longer duration';
(*qabbalā ṣom* 'the Saturday and Sunday before Lent, the day before a fasting period (lit. 'encounter of Lent'), first week of Lent' (Gr.176);
(*za-qabbalā* 'beginning of Lent');
qəbbalā (Gr.175) 'accidental meeting, revels, orgy';
qəbbul (K*) 'one who is received';

qabbalt (Lt) 'vestibule';
taqabbāli, act. part. of *taqabbala*;

SEMITIC: Ar. *qabila* 'receive', SAr. *qbl*, Ḥars. *qaybel*, Heb. *qibbel*, Aram.-Syr. *qabbel* (and perhaps also *qəḇal* 'accuse' if the original meaning is 'go before a judge [to accuse])', Md. *qbl*, Akk. *qablu* 'fight' (that is, 'facing one another').
ETHIOPIC: Tna. *(tä)qäbbälä* 'receive', Amh. *(tä)qäbbälä*, Gaf. *(tä)qibbälä*, Arg. *əqqebbäla*, Har. *(tä)qebäla*, Gur. *(tä)qibbälä*. For *qabbalā ṣom*, cp. Amh.Tna. *qəbbäla*.

qabilā, qābelā ቀቢላ ፣ ቃቤላ (T.M) 'sorghum'.

qəbli ቅብሊ (Lt) 'south';

from Ar. *qablī*.

qobni ቆብኒ (T.M) 'bedbug'.

qabqaba, ›aqabqaba አቀብቀበ (K) 'drive a stake into the ground, plow for the first time after the harvest';
qəbqəb (K*) 'ploughed';

ETHIOPIC: Te. *qäbqäba* 'pick, peck (with beak)', Amh. *qäbäqqäbä* 'drive a stake into the ground, plough for the first time after the harvest'.

qabara *(yəqbər)* **ቀበረ** 'bury';
›aqbara, causative;
taqabra, passive of *qabara*;
qabāri 'one who buries';
qəbur 'buried';
qabar 'burial, funeral, grave, (T) corpse';
(*ḍa‹ata qabar* 'funeral');
qəbrat 'burying' (n);
maqbar, maqbart (pl. *maqābər*) 'grave, tomb, burial ground, sepulcher'; note that *maqābər* is also used as a singular in meaning;
maqbərt (Lt) 'burial';

SEMITIC: Ar. *qabara* 'bury', SAr. *q-t-br* 'be buried', Soq. *qebor* 'bury', Heb. *qāḇar*, Aram.Syr. *qəḇar*, Ug.Ph. *qbr*, Akk. *qabāru, qebēru*.
ETHIOPIC: Tna. *qäbärä* 'bury', Te. *qäbra*, Amh. *qäbbärä*, Arg. *qäbbära*, Har. *qäbära*, Gaf. *qäbbärä* 'hide', Gur. *qäbbärä* 'bury, plant'; passed into Cushitic: Sa. *qabre* 'grave', Af. *qarbe* (with metathesis).

qabaro ቀበሮ (K*) 'jackal';

from Amh. *qäbäro* 'jackal'; also in Arg.Gaf. *qäbäro*, Gur. *q"äbärä*; from Cushitic: Or. *qabaro*.

qobara ቆበረ (T.M) 'become black, become dark, be foggy';
qobār (pl. *qobārāt*) 'darkness, blackness, fog, mist, darkness due to clouds, gloom, gloominess, dust';
qobārit 'darkness';

SEMITIC: perhaps related to Ar. *kifr* 'darkness of the night' (with alternance of *q:k*, and *b:f*).
ETHIOPIC: Te. *qobar* 'darkening of the air'.

qabṣa *(yəqbaṣ, yəqbəṣ)* **ቀብጸ** 'collapse, tumble, faint, decline, be disheartened, be in distress, be restless, be discouraged, despair, give up, reject, repel, abandon, desert, forget, forsake';
(*qabṣa tasfā, qabaṣa tasfā* 'lose hope, despair');
›aqbaṣa, causative;
taqabṣa 'despair, (T) be rejected';
qəbuṣ 'despairing, discouraged, desperate, one who is without help';
(*qəbuṣa tasfā* 'despairing');
qabiṣa tasfā 'despair';
qəbṣat 'lack, abandonment, despair, despondency';
(*qəbṣata tasfā* 'despair');

SEMITIC: Ar. *qabaḍa* 'contract, shrink', Šḥ *qōṣ* (from *qbṣ*) 'not to have milk (cow)'.
ETHIOPIC: Te. *qäbṣa* 'be defective, despair', Tna. *qäbäṣä* 'lack, abandon, despair', Gaf. *qäbbäṣä* 'lack', Har. *qäbäṭa*, Amh. *qəbbəṣṣ alä* 'be wanting, not be enough', *qäbiṣä täsfa* 'despair' (from Geez). See also *qaṣaba* II.

qabtata ቀብተተ (K*.T.M) 'blow a musical instrument, inflate';

ETHIOPIC: Amh. *qäbättätä* 'inflate a goatskin or sheepskin in order to make a container of it'. See also *qabaṭa*, below.

qabaṭa ቀበጠ (T.M) 'be swollen';
qəbuṭ 'swollen';

is either to be identified with *qabtata* (see above), or with Amh. *abbäṭä* 'be swollen' (from *ḥbṭ*). For the vocalic initial becoming *q*, see *qarnab* 'hare' in relation to *(›)arnab* (see below). This would represent an inverse process since normally *q* can become *›* or *zero* in several Ethiopian languages. Or could G. *qabaṭa* be a misprint for **ሐበጠ** *ḥabaṭa* 'be swollen'?

qabawa *(yəqbu)* **ቀበወ** 'be afflicted with dropsy, (T.Y) be distended (stomach), be inflated';
taqabwa (K*) 'be blown up (stomach)';
qəbəw 'afflicted with dropsy, dropsical, blown up';

SEMITIC: Fraenkel 1898:75 connects it with Syr. *qəḇā (qbw)* 'collect, run together (liquids, secretions)'.
ETHIOPIC: is perhaps the root of *qābā* 'illness'. Wajnberg 1937c:207 connects it with Tna. *qubqubb bālä* 'swell'; cp. also Amh. *qʷəqʷəbb alä*.

qabaya ቀበየ (K*) 'prepare, make ready';
taqabya 'be prepared, be ready, (T.M) be strong, prevail';

to be connected with Or. *qoppāwa* 'be ready'.

qabayāwbaṭa ቀበያውበጠ (T.Y.M), **qabayāwabaṭa ቀበያወበጠ** (K*) 'eat at the expense of others, go uninvited from house to house, beg';
qabayāwbāṭi (T), act. participle;

ETHIOPIC: Amh. *qābāyawbāṭā*, same meaning. While DTW 1026 considers it a poetical *qəne* form, K 779 states that it is a jocular expression. The form is strange. It is worth noting that the meaning of the Geez verb is expressed in Amharic by *qālawwāṭā*.

qadda ቀደ; see *qdd*.

qādi ቃዲ (K*), **qāde ቃደ** (D) 'judge';

from Ar. *qāḍī*; also in Har. *qādi*, Amh. *qadi*. See also *qāzi*.

qado ቀዶ (T.D. 1395) 'moth';

Dillmann 1395 expresses reservations concerning this noun. See also *qaḍā*, *qaṣā*.

qdd, qadda *(yəqdəd)* **ቀደ** (K*) 'cut, cut open, tear apart, make a hole, puncture';

SEMITIC: Ar. *qadda* 'cut', Heb. *qāḏaḏ*. Aram. *qdd*, Syr. *qad(d)*; related to *gdd*: Ar. *ǧadda* 'cut', Heb. *gāḏaḏ*, Syr. *gaḏ*, Akk. *gadādu* 'chop'.
ETHIOPIC: *qdd* and *qrdd* (augmented by *r*): Tna. *qädädä*, *qärdädä* 'tear', Te. *qädda*, *qärdäda*, Amh. *qäddädä*, *qärädädä*, Arg. *qäddäda*, Har. *qädäda*, *qirädäda*, Gur. *qädädä*, Gaf. *quddä* 'hole'; passed into Cushitic: Bil. *qadād*, Kham. *qäded*. See also *qəddetä*, below.

qadafa *(yəqdəf)* **ቀደፈ** 'row';
maqdaf, *maqdafi* (pl. *maqādəf*) 'oar';

SEMITIC: Ar. *ǧadafa*, *qaḍafa*, *qadafa*, *ǧaḍafa*, and *ǧadafa*. They are dialectal variations, as are the different Ethiopian roots (*qazafa*, *ḥaddafa*). For the relationship between the Arabic and the Geez roots, see Noeldeke 1910:61-2.
ETHIOPIC: Te. *qädfa* 'row', Tna. *qäzäfä*, Amh. *qäzzäfä*. See also *qazafa*.

qadḥa I *(yəqdāḥ)* **ቀድሐ** 'draw water, pour out, empty by withdrawing the contents, pour into, copy (a section of a book)';
ʾaqdəḥa (K), causative;
taqadḥa, passive of *qadḥa*;
taqādəḥa (M) 'draw water severally, (Gr.179) be drawn, be drained';
qadāḥi 'drawer of water, cupbearer';
qəduḥ 'drawn, poured, infused';
qadḥ, (Lt) *qədḥ* 'drawing (n), a sip, a gulp, cup, goblet';
qəddāḥ 'that which is drawn, excerpt, extract';
qadḥo 'well bucket';
qədḥat 'act of drawing, act of pouring';
maqdəḥ, pl. *maqādəḥ* (T.M) 'means of drawing water, vase, water jar';
məqdāḥ 'place from which water is drawn, well, marketplace (that is, place where profits are drawn)';
maqdāḥt (Gr.179) 'urn';
maqdəḥt (pl. *maqdəḥāt*) 'jar, jug, bucket';

SEMITIC: Ar. *qadaḥa* 'ladle out', *qadaḥ* 'drinking bowl', SAr. *m-qdḥ* 'cup, vessel'.
ETHIOPIC: Te. *qädḥa* 'draw water', Tna. *qädḥe*, Har. *qädaḥa*, Arg. *qäddäha*, Amh. *qädda*, Gaf. *qäddä*, Gur. *qäda*; passed into Cushitic: Be. *qedah*, Bil. *qada-*, Som. *qadda*.

qadḥa II **ቀድሐ** (K*) 'pierce, make a hole'; →
maqdəḥ, *maqdāḥt* (D.T.Lt) 'instrument for boring, drill, instrument for torturing'; for 'consecration, dedication', *maqdəḥ* is a metathesis in relation to *daqḥa* II;

SEMITIC: Ar. *qadaḥa* 'bore, pierce', Soq. *qadaḥ* 'pierce', Heb. *qāḏaḥ* 'bore, drill', Aram.Syr. *qəḏaḥ*, Md. *qdḥ*, *qda*, *qhd* (with metathesis).
ETHIOPIC: Te. *qädḥa* 'detach flesh from a bone'. See also *daqḥa* I, and *qadḥa* III.

qadḥa III **ቀድሐ** (K*) 'be sick, perspire, have diarrhea';

ETHIOPIC: Amh. *qädda* 'cause diarrhea', possibly from an original meaning of piercing the stomach (see *qadḥa* II). There is also the possibility of connecting it with *qdḥ* 'burn' (see *qadḥ*, below); cp. Heb. *qaḏaḥaṯ* 'fever'.

qdḥ, taqādəḥa ተቃድሐ (T) 'be confused, be mistaken, be muddled'.

qadḥ ቀድሐ (K*) 'pistol';

SEMITIC *qdḥ* 'burn': Ar. *qaddāḥa* 'flint', Ar. (Syria) *qardaḥa* 'kindle, flare up' (augmented by *r*), *qardaḥī* 'gunsmith', Heb. *qāḏaḥ* 'be kindled, glow, burn', PbH. *ʿeqdāḥ* 'pistol', Aram. *qəḏaḥ* 'flare up, be inflamed'.

qdm I, **qadama** *(yəqdəm)* **ቀደመ** 'go before, come before, precede, begin, have priority, be first, be ahead of, surpass'; with another verb it means 'do first' what is expressed by the verb, e.g. *qadama ʾawrədo* 'he lowered first';
qaddama (M) 'make to be first';
ʾaqdama 'give precedence, cause to precede, place first, place ahead, set before, happen first'; with another verb or a nominal form it means 'do first, do previously' what is expressed by the verb (e.g. *ʾaqdama nagira* 'he foretold, he said previously');
taqadma, *taqaddama* 'occur first, precede, hasten';
taqādama 'precede one another, go out to meet';
ʾastaqādama (Gr.179) 'choose ahead of time';
qadāmi 'first, previous, ancient, original, prior, former, earlier, antecedent, predecessor, beginning, firstling (e.g. *qadāme fəre* 'first fruit'), in the first place, at first, in the beginning, firstly, formerly, before, once, previously'; for *qaddamt*, see also below;
(*za-qadāmi* 'former, previous');
(*ʾəm-qadāmi* 'of old, previously');
(*maṣāḥəft za-qadāmi wa-za-daḥāri* 'the Old and the New Testaments');
qadāmit 'beginning, precedence, priority';
qadāmit sanbat 'Saturday';
qədum (K*) 'that precedes';
qadām 'first, Saturday (Sabbath)';
(*ʾəlat qadām* 'Sabbath');
qadim (Lt) 'being before (n), being formerly (n), beginning';
qadima 'in the first place, at the first time, in former days, earlier, before, formerly, sooner, once';
qadimu 'first, at the beginning, earlier, previously, formerly';
(*za-qadimu* 'former, ancient, previous, preceding');
qədm 'beginning, front, façade, start, precedence';
qədma (prep. adv.) 'before, in front, in the presence of, formerly, aforetime, at first, first of all, previously, beforehand, in advance, eastward'; the suffix pronouns are attached to the base *qədme-*;
(*ʾəmqədma* 'from before, from the presence of, formerly, before [prep., conj], prior to, sooner than');
(*ʾəmqədma-zə*, *ʾəmqədma-zəni* 'previously, formerly');
(*ba-qədma*, see *qədma*);
qaddamt 'forefathers, ancients, ancestors, men of old, nobles';
(*ʾabaw qaddamt* 'patriarchs');
qadāmiyāt, *qadāməyāt* 'first fruits';
qədmat 'precedence, priority, primacy, beginning, primordial state, presence';
qadāmāwi 'ancient, first, former, primary, eastern';
qadāmāy 'ancient, first, former';
qədmənnā 'precedence, priority, beginning, primordial existence';
ʾaqdəmo(t) 'priority, precedence';
maqdam, *maqdəm* 'beginning, introduction, preface, foreword';
maqdəm 'choicest, chief';
(*maqdəma* 'first [adv], beforehand, in the first place, before, above all');
(*maqdəma kʷəllu* 'first of all');
maqdami (Lt) 'who precedes';

SEMITIC: Ar. *qadama* 'precede', SAr. *qdm*, Heb. *qiddem* 'be in front', PbH. *qāḏam* 'precede', Aram.-Syr. *qəḏam* 'precede', Ug.Ph. *qdm* 'in front of', Md. *qudam* 'before', Akk. *qadmu* 'former (times)'.
ETHIOPIC: Tna.Gur. *qädämä* 'precede', Te.Arg. *qäddäma*, Amh. *qäddämä*, Har. *qädäma*.

qdm II, see *maqdam*.

qādem ቀዳሞ (T), **qedem ቀደሞ** (K) 'east';
qedemāwi (Lt) 'eastern';
transcription of Heb. *qeḏem*.

qedar ቀደር; see *qedər* III.

qedār I ቀዳር 'citrus';

corrupt from Gk. *kitron* 'citrus', from Latin *citrus*.

qedār II, qedros, qedron ቀዳር ፡ ቀድሮስ ፡ ቀድሮን 'cedar';
qedrinos, qedrinon, qedrin, qedrinā, qedronā, qedrini, qidrinā 'of cedar wood';

from Gk. *kedrinos* 'made of cedar'; also Syr. *qedrūs*, Aram. *qidrōs, qiṭrōs*. See also *qedārim*.

qedār III ቀዳር (OT) 'tent of a nomad, (T.K) nomad herdsman';
qedārāwi (Lt) 'nomad';

represents the transcription of Heb. *qeḏār*, name of an Arabian tribe (cp. the expression *ʾohŏlē qeḏār* 'tents of *qeḏār*' which is identified with nomads); also Amh. *qedar* 'nomad herdsman'. See also *gedār*.

qedār IV ቀዳር; see *qedər* II, *qidārs*.

qedər I ቀድር (Sw.in D 465) 'poison';

perhaps Syr. *qaḏrā* 'castor oil'; for 'remedy' and 'poison', cp. Amh. Soddo *mādanit* 'poison', originally 'medicine'.

qedər II ቀድር (Lt), **qedār ቀዳር** (OT), **qedros ቀድሮስ** (T) 'black silk';

Dillmann 465, under *qedər*, thinks that *qedār* of Ps.119:5, Cant. 1:5 was misunderstood.

qedər III ቀድር, (T.K.M) **qedar ቀደር**, (Lt) **qedār ቀዳር** 'penitential baptism';
(maṣḥafa qedər 'Ritual for penitential baptism'; it is a book of rites for the baptism of those who have abjured the Christian faith or have become ritually unclean; for a bibliography, see Hammerschmidt-Six 1983:107;
qedarāwi (Lt) 'apostate';

SEMITIC: Dillmann 465 connects it with Ar. *qaḏr* 'uncleanliness, impurity'. According to Getatchew Haile 1982:281 *qedər* means 'that which has been given by God for the purification of trangressions and sins'. He suggests a Christian-Arabic origin as expressed in *tartīb ʿamal al-qadar* 'ritus reconciationis' (Graf 87): so also W. Müller in a private communication.

qedārim ቀዳሪም (D 1403, T), **qedārmo ቀዳርሞ** (T) 'kind of tree';

to be identified with *qedār* II; the ending *-im* gives the impression of being the Hebrew plural marker.

qedron, qedronā, qedrin, qedrinā, qedrini ቀድሮን ፡ ቀድሮና ፡ ቀድሪን ፡ ቀድሪና ፡ ቀድሪኒ; see *qedār* II.

qadirān, qedārān, qedrān, qidrān ቀዲራን ፡ ቀዳራን ፡ ቀድራን ፡ ቂድራን; see *qidārs*.

qedrinon ቀድሪኖን; see *qedār* II.

qedrinos ቀድሪኖስ; see *qedār* II.

qodrānṭis ቆድራንጢስ 'copper coin, unit of weight';

from Gk. *kodrantēs*, a certain Roman copper coin, from Lat. *quadrantēs*, nom.-acc. pl. of *quadrans*; also in Syr. *qūdranṭis, qondarāṭis*, Amh. *qondāraṭis*. See also *qodrāṭis, qondarāṭis*.

qedros, qidārs ቀድሮስ ፡ ቂዳርስ; see *qedār* II, *qedər* II.

qidārs, qedārs, qadirān, qedārān, qedrān, qidrān ቂዳርስ ፡ ቂዳርስ ፡ ቀዲራን ፡ ቂዳራን ፡ ቂድራን ፡ ቂድራን, (T) **qedār ቂዳር** 'diadem, bonnet, miter, tiara, (OT.Gr.422) turban, (T) colored cloth, hood worn by a priest';

from Gk. *kidaris* 'tiara, turban of the Jewish high priest'; also Ar. *qandāriya, qaydāriya* (Dozy), of Persian origin.

qudrās ቁድራስ (Gr.422) 'unit of weight, unit of currency';
see *qodrānṭis*.

qodrāṭis ቆድራጢስ; see *qodrānṭis*.

qaddasa ቀደሰ 'sanctify, declare holy, make holy, hallow, consecrate, dedicate, ordain, perform sacred offices, celebrate Mass, recite the *qəddus* 'holy' in the liturgy';
ʾaqaddasa (K*), causative;
taqaddasa, pass. of *qaddasa*;
ʾastaqaddasa (Lt) 'make to be consecrated';

qaddāsi, act. part. of *qaddasa*;
qəddus 'holy, saint, sacred, sanctified, consecrated, dedicated';
(qəddusa qəddusān 'holy of holies');
(makān qəddus 'sanctuary');
qʷəds 'sanctuary, Jerusalem' (from Arabic);
qids, qʷəds (T) 'faith' (see Guidi in Noeldeke 1906:919);
qəddāse (pl. *qəddāseyāt, qəddāsəyāt*) 'sanctification, hallowing, holiness, proclamation of divine holiness, consecration, dedication, recital of the *qəddus* 'holy' in the liturgy, anaphora, liturgy';
qəddāseyāt (pl. of *qəddāse*) 'a special hymn sung at the beginning of the Mass by the catechumens';
(qəddāse qʷərbān 'Eucharistic anaphora');
(maṣḥafa qəddāse 'Book on the Eucharistic liturgy'; see Strelcyn 1974:16, Hammerschmidt 1977:68ff);
(śarʿata qəddāse 'the permanent prayers of the liturgy');
(qannonā qəddāse, same);
qəddəst (fem. of *qəddus*) 'sanctity';
(qəddəsta qəddusān 'holy of holies');
(zaqəddəst 'first Sunday of Lent');
qəddəsāt 'holiness, sanctity, sanctification, sacredness, sanctuary, holy things, divine service';
qəddəsənnā 'holiness, sanctity, sacredness';
qəddusāwi 'pertaining to what is holy';
maqdas, maqdəs 'sanctuary, temple, holy place, the innermost part of the church';
(beta maqdas 'sanctuary, the Temple of Jerusalem');
məqəddās 'holy place';

SEMITIC: Ar. *qadusa* 'be holy', *quddās* 'Mass', SAr. *qds*, 'consecrate', Hars. *qeds* 'shrine', Heb. *qāḏaš* 'be holy', *qādōš* 'holy', Aram.-Syr. *qaddeš* 'sanctify', Ug.Ph. *qdš* 'holy', Md. *qadiša* 'holy', Akk. *qadāšu* 'be pure', *quddušu* 'sanctified'. On this root in the various Semitic languages, see Zimmern 66, Jeffery 232.

ETHIOPIC: Tna.Amh. *qäddäsä* 'sanctify, celebrate Mass', Te. *qäddäsa*, Gur. *qiddäsä* 'perform Mass'. Noeldeke 1910:35 thinks that the specific meaning of *qds* 'holy' is due to Judeo-Christian influence. He also thinks that *maqdas* is directly borrowed from Heb.-Aram. *miqdāš*.

qəddetā ቅደጣ (Lt) 'kind of tax';

ETHIOPIC: Amh. *qəddeta* 'tax usually paid in kind to a landowner by his tenant or to a headman or palace by the peasantry, contribution of grain given to the church', from *qdd* 'cut, decide, impose' (see above).

qadawa *(yəqdu)* **ቀደወ** 'be pure, be neat, be tidy, be good-looking, be excellent, smell good';
ʾaqdawa, causative;
qadāwi, pl. *qadawt* (K*), act. part. of *qadawa*;
qədəw 'pure, clear, neat, tidy, delicate, dainty, good-looking, excellent, precious, choicest, that has a good smell, sweet-smelling';
qədwāt (pl. of *qədəw*) 'luxury';

SEMITIC: Ar. *qadā (qdw)* 'be tasty, be savory'.
ETHIOPIC: Te. *qäda* 'smell sweet, be fragrant'.

qodəyā ቆድያ (KG) 'spring of water';

either corruption of *qosəyu* or the other way around.

qaḍā ቀፃ (T.M), **qaḍu ቀፀ** (Lt) 'moth, butterfly, (M) bird of prey, (T) phoenix';
see *qaṣā, qado*.

qaḍʾa ቀፅአ, (Lt) **qaḍʿa ቀፅዐ**, **qaṣʿa ቀጸዐ** 'cut, decide, cut to measure, mark out, sketch, cut to shreds';
ʾaqṣəʿa (Lt, with *ṣ*) 'investigate';
taqaḍʿa (Gr.180) 'be cut to measure, be adjusted, be mended';
either another spelling of *qaṣʿa* or related to *qaṣʿa*.

qaḍawa *(yəqḍu)* **ቀፀወ** (K*) 'put a kettle on the fire, boil';
maqḍut 'pot' (see above).

qaffa ቀፈ; see *qff*.

qāf I ቃፍ 'goal, target, aim, kind of game with a target' (Amh. *giṭe*).

qāf II ቃፍ (K*) 'shoulder blade'.

qafo (pl. *qafawāt)* **ቀፎ** (T.M) 'long cylindrical basket serving either as a crib for corn or as a beehive';
(qafo nəhb [Lt] 'beehive');

SEMITIC: Ar. *quffa* 'basket', Ar. (Oman) *qufāʿa*,

Hars. *qefet*, Aram. *qp-t*, Md. *qupa*, Akk. *quppa-tu*. Zimmern 34 states that Akk. *quppu* passed into Aramaic and from Aramaic into Arabic.
ETHIOPIC: Tna. *q"äfo* 'granary', Te.Amh.Gur. *qäfo* 'granary, beehive', Arg. *qafo*; also in Cushitic: Kam. *qaffa-ta*, Sid. *qafi-ččo*, Bil. *qaffo*, Or. *qäfo*, Som. *quffo*. See also Cohen 1926-27:93.

qafada ቀፈደ (Lt.MA) 'tie, bind';

ETHIOPIC: Tna. *qäffädä*, Amh. *qäffädä*, *qäfäddädä*. See also *qafaza*.

qafāde ቀፋዴ (T.M), **qafādi ቀፋዲ** (Lt), **qafādel ቀፋዴል** (T), **qafādit ቀፋዲት** (K*) 'chalice, goblet';

perhaps from Gk. **skyphidion* 'small goblet' (from *skyphos*).

qafādel ቀፋዴል; see *qafāde*.

qafādit ቀፋዲት (K*) 'small container used for sprinkling water';
see *qafāde*.

qff, qaffa, qafafa ቀፈ ፡ ቀፈፈ (K*) 'be hard, be tough, be thick, be cruel';
qəffat, *qaffat* (D.K.T) 'density, hardness, rigidity, austerity, toughness, tenacity, thickness, fatness, obstinacy, stubbornness,(K.T) thick neck' (perhaps rather 'thickness of the neck');

SEMITIC: Ar. *qaffa* 'contract, shrink' (hence 'become hard'), Syr. *qap (qpp)* 'condense' (Dillmann 478).
ETHIOPIC: perhaps Amh. *qäfät* 'paunch, potbelly'.

qəffāf ቀፋፍ (Lt) 'a plot of land near a church, given by a founder for the maintenance of the church and the attendants';

from Amh. *qəffaf*, same.

qufāhi ቁፋሂ (T), **qufāḥi ቁፋሐ** (Lt), **qafāhi ቀፋሂ** (M., misprint for *qufāhi*) 'place in a church where the *dābtära* officiate';

ETHIOPIC: Amh. *qufahi* (from Geez). Guidi 1906: 921 states that several sections of the church are "interpretazione singolari e forse in parte mistiche" in Alāqa Tayyä's Sawāsəw; they end in *-hi* (see *tadāhi*, *ṭufāhi*, *porāhi*, *salāmhi*).

qafala *(yəqfəl)*, (KG) **qaffala ቀፈለ** 'overlay, cover (with plate), cover, gild, plate';
ʾaqfala, causative;
taqafla (D), *taqaffala* (M), pass. of *qafala*;
qəful 'overlaid, covered (with plate), plated';
qafal (Lt) 'covering';
qəflo (pl. *qafāləw*) 'that which is overlaid, plate, beaten work';
maqfal, *maqfalt* (pl. *maqāfəlt*) 'covering, wrapper';

ETHIOPIC: Te. *qafäla* 'lock'; is to be identified with *q"lf*.

q"əfl ቍፍል (Lt) 'padlock';

from Ar. *qufl*.

qafāləw ቀፋልው; see *(qafala)*, *qəflo*.

qufan ቁፈን (T+) 'cheese'.

qfr, see *maqfart*.

qafara I **ቀፈረ** (T.Y.M) 'lean upon, draw close';
qəfr, (T) 'capital (of a column), front part of a pilaster';

ETHIOPIC: perhaps to be identified with G. *rafaqa* 'recline, lean back'.

qafara II *(yəqfər)* **ቀፈረ** (K*) 'dig a hole, dig out, hollow out, till fallow land, mark with notches, (figuratively) tame, inquire, examine, seek a prophecy';
qafar, *qəfr* (K) 'split, notch, rift, hole where the cord of a bow or harp is inserted';
maqfart 'means of inquiring into or examining a prophecy';

ETHIOPIC: Tna. *q"äfärä* 'dig a hole, dig out', Amh. *q"äffärä*, Arg. *q"äffära*, Gaf. *q"iffärä*, Gur. *qoffärä*. Possibly to be connected with Semitic *ḥfr*, *ḥfr* 'dig'; for *q:ḥ*, cp. *ḥadafa*.

qəfri ቅፍሪ (T.M) 'hermit';

from Ar. *qafriyy* 'hermit'.

qəfur ቅፉር (Lt) 'pointed (arrow)';

ETHIOPIC: Amh. *qäffärä* 'prick up the ears'.

qafaṣa *(yəqfəṣ)* **ቀፈጸ**, (Lt) **qafṣa ቀፍጸ** 'unveil, uncover, open, unlock, denude, lay bare, strip, reveal, expose';
taqafṣa, passive, reflexive;
qafāṣi (K*), act. part. of *qafaṣa*;
qəfuṣ 'naked, laid bare, unveiled';

SEMITIC: the connection with Akk. *kap/bāṣu*, "etwa 'sich zusammenziehen, einknicken'" suggested by von Soden 443 is unlikely.
ETHIOPIC: Te. *qäfṣa* 'uncover', Tna. *qäfäṣä*.

qafṭ ቀፍጥ (T) 'evening meal';
see *lafṭ*.

qəffat ቅፈት, **qaffat ቀፈት**; see *qff*.

qəṭṭān ቅፍጣን (L) 'silk shirt (given as a mark of distinction for meritorious service)';

from Ar. *quṭṭān* (of Persian, Turkish origin) through Amh. *qəṭṭān*. For Ar. *quṭṭān*, see Dozy 1845:162ff.

qafawāt ቀፈዋት; see *qafo*.

qafaza ቀፈዘ (Lt), variant of *qafada*.

qefāz ቄፋዝ 'the finest gold';
see *kefās*, *kefāz*.

qagā ቀጋ (K*.MK) 'thorny rose';

ETHIOPIC: Amh. *qäga*, Tna. *qaga* 'thorny bush', Te. *qog* 'kind of tree'.

qāgəst ቃግስት, (T) **qāgəśt ቃግሥት**, **qāgəzt ቃግዝት** 'viper, serpent, horned serpent'.

qāhm, qəhm ቃሀም ፡ ቅሀም, (K*) **qāḥm ቃሕም** 'kind of ant, (L) drone' (for which see Dillmann 410);

ETHIOPIC: Tna. *qahəm* (Reinisch 1890:212), Te. *ʾaqhəm* 'ant(s)', *qomḥay* 'fourmi qui mange le miel'.

qeḥa ቄሐ; see *qyḥ*.

qaḥama *(yəqḥam)* **ቀሐመ** 'eat grain or other fodder, graze';
ʾaqḥama (K*), causative;
qaḥāmi (K*), act. part. of *qaḥama*;
məqḥām (K*) 'manger, crib';

metathesis of *qamḥa* I, see below.

qāḥmo ቃሕሞ (K*) 'kind of tree';

ETHIOPIC: Amh. *qammo*, *qəmmo* 'a tree whose fruit grows in bunches and is edible when cooked' (see also Strelcyn 1973:no. 180).

qāḥqəḥa ቃሕቅሐ, (K.T.Y) **qaḥqəḥa ቀሕቅሐ** (should be *qāḥqəḥa*) 'murmur, whisper, make a sign instead of speaking, clap the hands softly to draw someone's attention, knock lightly to draw attention, (K.T.Y) crack the knuckles, knock, tap idly and slowly as a sign of thought or sorrow, be pensive, (Y) raise the voice';
ʾanqāḥqəḥa 'make noise';
qəḥqāḥe (K*) 'making noise (n) instead of speaking';

SEMITIC: Ar. *qaḥqaḥa* 'roar with laughter', Syr. *qaḥqaḥ* 'laugh, make a sound', *qūḥqāḥā* 'murmur'; related to PbH. *kiḥkaḥ* 'clear the throat'.
ETHIOPIC: Amh. *q"aqq"a* 'crack, knock', *qaqqa* 'crack'.

qaḥara ቀሐረ (T.M.Lt) 'be hot, burn';
qaḥar (T.M) 'fever, heartburn, indigestion';

ETHIOPIC: Te.Har. *qäḥar* 'acidity of the stomach, heartburn', Tna. *qäḥar*, *qəḥar*, Amh.Gur. *qar*; Tna. *qäḥarä-* 'have heartburn', Te. *qäḥara-*, Amh. *qarä-*. See also *qrḥ* III.

qiḥat ቂሐት; see *qyḥ*.

qaḥawa *(yəqḥaw)* **ቀሐወ** 'be jealous, compete, contend, fight, strive to excel, boast';
ʾaqḥawa (K*), causative;
taqaḥawa (Y), *taqəḥwa* (L) 'be jealous, be zealous, rival, envy';
taqāḥawa 'envy, be jealous, be zealous, be eager, compete, aspire, emulate, rival, contest, quarrel with one another, quibble, dispute, be contentious, boast, brag, strive to outvie, contradict';
ʾastaqāḥawa (Gr.172) 'contradict';
qāḥəw, *qaḥaw* 'emulation, competition, contest, contention, strife, rivalry, envy, jealousy, desire for fighting, harshness, violence, boasting';
maqāḥəw (Lt), part. of *ʾaqḥawa*;
mastaqāḥəw (Gr.172) 'adversary, opponent in law';
taqāḥāwi (Lt) 'zealous, fanatic, (Gr.172) litigious';
taqāḥəwo (Lt.T) 'rivalry, motive for rivalry, (T) boasting';
taqāḥəwot 'zeal';

ETHIOPIC: Te. *(tə)qäwäḥa* 'be avaricious, desire' (with metathesis).

qalla ቀለ; see *qll*.

q"allā (pl. *q"allāt*) **ቈላ**, (T) **qollā ቆላ** 'valley, lowland, low place, (T) river';

ETHIOPIC: Tna.Amh.Arg. *q"älla* 'lowland', Te. *qälla, qälaqəl*; from Cushitic: Kam. *qāla-a*, Or. *qolla*. Note that Praetorius, *ZDMG* 47 (1893).391-2 connects *q"allā* with *qalāy* 'depth' (see *qalaya* I, below), and considers Cushitic to be of Semitic-Ethiopic origin. The connection with *q"älla, qolla* 'roast' suggested by Guidi 1901:234 is unlikely. A connection with *q"alq"ala* II is to be considered.

qāl ቃል 'voice, word, saying, speech, statement, discourse, command, order, sound, noise, expression, maxim, thing';
(qāla ḥaḍe); see *ḥaḍe*;
(qāla nagāśi [Lt] 'representative of a king');
(qāla tā'kā [Lt] 'envoy of a court');
('aśśartu qālāt 'the Ten Commandments');
qālāwi (Gr.454) 'one who has a voice';

SEMITIC: Ar. *qāla* 'say', SAr. *qwl* 'speaker', Heb. *qōl* 'voice', Syr. *qālā*, Ug.Ph. *ql*, Md. *qala*. Rabin *HS*:92 compares Akk. *qâlu* which he renders 'shout'; however, it means 'pay attention to' (von Soden 895).
ETHIOPIC: Te.Tna.Amh. *qal* 'word', Gur. *qal, qe* 'voice, thing'.

q"əl ቍል (T.M), **qul ቁል** (D 1395) 'bunch of grapes';

SEMITIC: Ar. *qulla* 'mass of people'.
ETHIOPIC: Tna. *q"älälä* 'heap up, pile up', Amh. *q"ällälä*.

qoli ቆሊ (D 1402,T) 'roasted grain';

Dillmann, ib. thinks that it transcribes Heb. *qālī'*. However, the pronunciation of Geez *qoli* (with *o*) is different from that of Heb. *qālī'* (unless it was pronounced *qōlī'*). The G. *qoli* may be derived from G. *qalawa* 'roast', below.

qal'a I *(yəqlā')* **ቀልዐ** 'uncover, bare, open, remove, strip, unveil, (Gr.170) be torn, tear (intr), (Lt) lift (curtain), undo, pull aside';
taqal'a, passive;
qalā'i, act. part. of *qal'a*;
qəlu' 'uncovered, unveiled, removed, stripped';
**qal'*, pl. *'aqlə'ī* (Lt) 'curtains';

SEMITIC: Ar. *qala'a* 'pluck out, extract, take off (clothes)', Heb. *qālā'* 'uproot' (in Jer.10:18), according to Driver, *JQR* 28 (1937-8).107.
ETHIOPIC: Tna. *qäl'e* 'disclose, uncover', Te. *qäl'a*, Amh. *qälla* 'cut off (ears from the stalk) > open, disclose'; passed into Cushitic: Bil. *qal'* 'open', Sa. *kala'*. The root is related to *kl'* (see *kal'a*).

qal'a II *(yəqlā')* **ቀልዐ** (K*) 'throw from a sling, hit a ball';
maqlə' 'sling, (K) club';

SEMITIC: Ar. *qala'a* 'pluck out', *miqlā'* 'sling', Heb. *qela'*, Syr. *qel'ā*, Aram. *qil'ā*, Ug. *ql'*.
ETHIOPIC: the meaning of throwing from a sling in order to hit is related to that of Tna. *qäl'e* 'hit a ball with a stick', Amh. *qälla*.

qallā' ቀላዕ (Gr.171) 'strong and violent man';

ETHIOPIC: Te. *qälə'* 'hard, rough, unfriendly'.

qəl'ā ቅልዓ, (Lt) **qal'ā ቀልዓ**, (Gr) **qəl'at ቅልዐት** 'castle, fort';

from Ar. *qal'a* 'fortress'; also Md.Syr. *qal'ā*; in Cushitic: Som. *qal'a*, Be. *qal'a*. For the Iranian (*kalāta* 'fortress') origin of Ar. *qal'a*, see Fraenkel 237, and W. Belardi, *Istituto Orientale di Napoli.Annali*. Sezione linguistica 1 (1959).147-150.

q"əl'e (pl. *q"əl'eyāt*) **ቍልዔ** 'youth, boy, friend, servant, domestic';
q"əl'et 'maidservant';
q"əl'əwənnā 'boyhood, youth, servitude';

SEMITIC: Akk. *qallatu* 'female slave' is to be connected with G. *q"əl'e* (so also Holma, *ZA* 28[1914].161) rather than to be derived from *qallu* 'light' (root *qll*) as suggested by von Soden 894, and Leslau, *JAOS* 64 (1944). 57. Ludolf 644 compares G. *q"əl'e* with Ar. *qallā'* 'lictor, attendant'. Note that Fraenkel 280 states concerning Ar. *qallā'* "die Form des arabischen Wortes erregt doch Verdacht gegen die Echtheit".
ETHIOPIC: Tna. *q"äl'a* 'young boy'; denominative *q"äl'amä* 'become a boy'. For the relation between the meanings 'young boy' and 'servant', cp. Ar. *ġulām*, Amh. *ləǧ*. The root probably passed into Cushitic: Bil. *q"al'a*, Kham. *q"allā*. Reinisch 1890: 153 also compares Sa. *golā'* 'youth'.

qəl'at ቅልዐት; see *qəl'ā*.

qalaba I *(yəqləb)* **ቀለበ** 'swerve, turn over, overturn, overthrow, turn in all directions, (Lt) brandish a spear';
qulābe 'overturning (n), (K*) deceit, fraud';

from Ar. *qalaba* 'turn around, turn over, turn upside down'.
ETHIOPIC: Amh. *(tă)qläbälläbä* 'be restless'. Praetorius 1879:140 mentions Amh. *qälläbbäsä* 'overturn' together with other quadriradical verbs ending in *-s* going back to triradicals. Rundgren 1955:139 likewise connects Amh. *qälläbbäsä* with *qlb*, the final *-s* of *qlbs* representing a Cushitic element of the causative agglutinated to the verb.

qalaba II **ቀለበ** (Y.M.MA) 'nourish';

from Amh. *qälläbä*; also in Tna.Gur. *qällabä*, Arg. *qällāba*; passed into Cushitic: Qab. *qallabbo* 'feed', Or. *qalabo* 'rations'. See also *qalapa* I.

qalaba III *(yəqləb)* **ቀለበ** (K*) 'catch in mid-air';

from Amh. *qälläbä*; also in Tna. *q"äläbä*, Te. *läqäba* (with metathesis), Har. *qälāba*, Gur. *qällābä*; passed into Cushitic: Qab. *qallappa-yo'* 'catch a ball'. See also *q"alaba*, and *qalapa* I.

qalaba IV **ቀለበ** (K*) 'conquer';

from Ar. *ġalaba*.

q"alaba ቈለበ (T.Y.M) 'catch a ball';
see *qalaba* III.

qalb ቀልብ (K*) 'thought, wish';

from Ar. *qalb* 'heart, mind'.

qalbane ቀልበኔ (M) 'galbanum, resinous sap of an umbelliferous plant';

from Gk. *khalbanē* 'resinous juice of all heal', transcription of Heb. *ḥelbānā* (Masson 60); also in Syr. *ḥalbānīṯā*, Aram. *ḥilbənēṯā* (see Löw no.115). See also *kalbane*.

qalada I **ቀለደ** (K*) 'collect water, draw water';
maqlad, maqləd, (M) *maqlād*, (Lt) *məqlād* (pl. *maqālәd*) 'bucket, bowl, basin, cup';

SEMITIC: Ar. *qalada* 'collect water', Ar. (Ḍofar) *mgālid*, pl. of **maglid* 'basin'.

qalada II **ቀለደ** (K*) 'pluck the eyebrows (because of an eye disease)';
see *qaldada*.

qalada III **ቀለደ** (K*) 'joke, tease';
qald (K*) 'joke' (n);
from Amh. *qälläda* 'joke'.

qaldada ቀልደደ (T.Y.M) 'beat with a stick, hit, pluck the eyebrows, cut the eyelid';
qaldad 'arch, circle';
qaldada 'ayn, (T) *qaldad* 'eyebrow, eyelid', lit. 'the circle of the eye';

the verb 'pluck the eyebrow' is probably a denominative, the meaning then extended to 'hit'. See *qalada* II.

qalafa ቀለፈ (Y.M.Gr.171) 'lock, close';
see *q"alafa* II.

q"alafa I *(yəq"ləf)* **ቈለፈ** (T) 'peel, decorticate'; → *q"allāf, q"alāfi* 'uncircumcised' (lit. 'who has the foreskin');
q"əlfat 'foreskin, prepuce, uncircumcised state';

SEMITIC: Ar. *qalafa* 'decorticate', *qulfa* (and *ġulfa*) 'foreskin', Soq. *qalifoh* 'bark', Heb. *qālap* 'decorticate, skin', Aram. *qəlap* 'peel, strip', Syr. *qəlap, qəlāptā* 'foreskin', Md. *qlapta* 'shell, hard skin', Akk. *qalāpu* 'peel off', *qilpu* 'skin'. See also Noeldeke 1910:103, and Cohen 1926-27:104, n.1.
ETHIOPIC: Gur. *qəlfi* 'bark of a tree'. The root *qlf*, *q"lf* is related to *qrf* (see *qarafa*, below). Arabic *qalafa* passed into Som. *qallaf* 'rind, peel'.

q"alafa II *(yəq"ləf)* **ቈለፈ** (T) 'close, lock';
'aq"lafa (K*), causative;
taq"alfa (T), pass. of *q"alafa*;
q"əlf 'lock, bolt';
maq"laf (Gr.171) 'bolt';

SEMITIC: Ar. *qafala* (with metathesis) 'lock, latch', *qufl* 'lock' (n), considered by Fraenkel 16 an Aramaic loanword, contrary to Schulthess 62; Aram.Syr. *qūp̣lā* 'lock, bolt', Ḥars. *qefol* 'lock'.
ETHIOPIC: Tna.Amh. *q"älläfä* 'lock, button', Arg. *qolläfa*, Te. *qäffäla, qälläfa*, Har. *(a)qofäla*. Note that Te. and Har. have *qfl* as against *qlf* of the other Ethiopian languages. The root passed into Cushitic: Kam. *qollaffo*, Aw. *kolefu*, Sa. *q"alaf*. On the root *q"lf*, see Fleisch 360. See also *q"alapa*, below, and *qalafa*, above.

q"lf, 'aq"lafa አቍለፈ (M) 'cover, embroider';
metathesis of *qafala*, above.

qalfonəyā ቀልፎንያ 'resin';
from Gk. *kolophōniā* 'resin'; also Ar. *qalfūn, qalfūniya* (Dozy), Syr. *qalūp̣ūnyā*.

q"alḥ ቄልሕ, (K) **q"əlḥ ቍልሕ**, (T) **qəlḥ ቅልሕ** 'bud, calyx of flower, unripe fruit, flower that has not opened yet, cotton boll that is ready to burst open';
the passage of Ecclesiastes 12:5 where *q"alḥ* occurs is rendered 'caper, caperbud, caper berry'; OT renders it by by Amh. *gərawa* 'bush whose leaves have a purgative property' (see Strelcyn 1973: no. 117);

ETHIOPIC: to be identified with Amh. *qālāh* 'shell, empty cartridge', so named because its shape resembles the calyx of a flower. Reinisch 1902:258 compares Som. *qalah* 'hölzerner Trinkbecher'.

q"əlḥ ቍልሕ (K) 'testicle';

a reconstructed form of Amh. *q"əla* (old Amh. *q"əlha*). For the Cushitic origin of this root, see Cerulli 1951:488, under *quro*. Note that the same consonants also occur in Akk. *q/gallu* 'sexual organ', considered a Sumerian loanword. Marcel Cohen would consider this noun 'un mot voyageur'.

→ **qll, qalla ቀለ** (T), **qalala** *(yəqlal)* **ቀለለ** (D) 'be light, be easy, be slight, be swift, be rapid';
ʾaqlala 'make light, make swift, accelerate, make agile, lighten, make easy, do easily, alleviate, mitigate, belittle, disdain, scorn, make light of, vilify';
ʾaqallala 'consider light, lighten, (K*) despise, disdain'; possibly from Amharic;
ʾaqālala (Gr.169) 'have the habit of making light';
taqal(l)ala 'be made light, be alleviated, be relieved';
ʾastaqālala 'lighten, alleviate, make easy, consider light, belittle, contemn, scorn, despise, revile, treat lightly';
qalil (fem. *qallāl*) 'light, easy, swift, rapid, small, minor, of small value';
(ba-qalil 'easily');
qəllāle 'lightness, light-heartedness';
qəllat 'lightness, (K*.Gr.169) swiftness, rapidity';
ʾaqləlo, in *ba-ʾaqləlo* (Lt) 'briefly, summarily';
maqlali 'one who facilitates, one who lightens, one who alleviates';

SEMITIC: Ar. *qalla (qll)* 'be light, be small', SAr. *qll* 'little, few', Soq. *qel(l)* 'be small', Heb. *qal* 'light, easy', Aram. *qll*, Md. *qalil* 'light', Akk. *qalālu* 'be light'. Geez *ʾaqlala* 'vilify' < 'be little' is not to be connected with Heb. *qillel* 'curse', Ug. *ql-t* 'shame', as suggested by Gordon 478.
ETHIOPIC: Tna.Gur. *qälälä* 'be light', Te. *qälla*, Har. *qäläla*, Amh. *qällälä*, Arg. *qälläla*, Gaf. *qälliyä* 'light'; passed into Cushitic: Bil. *qaläl* 'be light', Kham. *qal*, Sa. *qalal*. See also *qlly* I.

qlly I, **ʾaqlalaya አቅለለየ** (T.M), **ʾaqlelaya አቅሌለየ** (Y) 'appease with caresses, soften';

a root augmented with *-ya* from *ʾaqlala* 'make light, make easy' (see *qll*, above). For a similar formation, see *qzzy*, below.

qlly II, **ʾaqlelaya, ʾaqel(ə)laya አቅሌለየ ፣ አቄለለየ** (D 415, M), **ʾaqlalaya አቅለለየ** (Y) 'investigate, examine in depth, scrutinize, convict, condemn';

it has the form of a reduplicative stem of the Amharic type from *qalaya* (see below). Stade 34 states that this form expresses an intensive without analyzing the form.

qlly III, **ʾaqlelaya አቅሌለየ** (T) 'turn reddish';

the form gives the impression of rendering the Amharic form *ʾaqlalla* (with an augmented *-ya*) 'turn reddish', a reduplicative stem of Amh. *(a)qälla*. For Amh. *qälla*, see *qyḥ, qeḥa*.

qalama *(yəqləm)* **ቀለመ** (K.T.Y), **qallama ቀለመ** (KG) 'write, color, stain' (denominative of *qalam*);
taqalma (K*), passive;
qalāmi (K*), act. part. of *qalama*;
qəlum (K*) 'written, stained';
qalam (pl. *ʾaqlām*) 'ink, color, inkstand, pen, reed, stalk, letter, words, (K*) knowledge derived from books';
(*zaqalam* [Lt] 'colored');
ʾaqlām (pl. of *qalam*) 'writing materials';
qəlmat 'stain, blemish';

SEMITIC: Ar. *qalam* 'reed' (from Gk. *kalamos, kalamē*; see Lokotch, no. 1023), SAr. *qlm* 'calamus aromatic, Md. *qalmia*. The Greek form is reflected in Aram. *qulmōs*, and in Syr. *qəlāmūs*. According to Fraenkel 246, Ar. *qalam* 'reed' is borrowed from Aram. *qulmōs*, while Noeldeke 1910:50 derives Ar. *qalam* from G. *qalam*. It is possible that the meanings of Geez 'ink, color' are to be separated from

the meanings 'reed, stalk'. In this case, *qalam* 'reed, stalk' would come directly either from Greek or through Ar. *qalam*, whereas *qalam* 'ink, color' is an Ethiopian root. Since, however, 'reed' and 'ink' are used in writing, it is also possible that they go back to a single root *qalam*.
ETHIOPIC: Tna. *qäläm* 'color, dye, ink', Te. *qälläma* 'paint, color' (v), *qäläm* 'ink, color', Amh. *qällämä* 'paint, color, dye, write in ink', *qäläm* 'dye, ink, stain, color', Gur. *qäläm* 'color', Har. *qalam* 'reed'; passed into Cushitic: Som. *qalin* 'writing reed', Sa.Af. *qalam*, Be. *qalam*. See also *qalanpe*.

q"almama ቄልመመ (Gr.169) 'catch an animal with a rope, twist the neck';

from Amh. *q"älämmämä* 'twist the neck (of an animal and make it fall)';

qalamsis ቀለምሲስ 'apocalypse';
ʾabu qalamsis, John, considered the author of the Apocalypse';

corruption of Gk. *apokalypsis*.

qalamṣedā ቀለምጼዳ (T) 'euphorbia';
see also *qalamṭedā*.

qalamṣəṣ, qalamṣiṣ ቀለምጽጽ ፣ ቀለምጺጽ 'spark';

ETHIOPIC: Amh. *qälämṣiṣ* 'spark, glowing of a hot griddle'; probably from G. in view of the preserved *ṣ*. Wajnberg 1937b:2 connects G. *qalamṣəṣ* with Tna. *q"əlläčč alä* 'scintillate'; the Geez root would then be augmented by *m*.

qalamṭedā, qalamṭidā, qalāmiṭedā ቀለምጠዳ ፣ ቀለምጢዳ ፣ ቀላሚጤዳ 'twigs, brushwood, (KG) euphorbia';

from Gk. *klēmatida*, acc. sg. from *klēmatis* 'branch, vine branch'. See also *qalamṣedā*.

qalnəbtərā ቅልንብትራ (K*) 'pond, water hole (where sheep are washed before being sacrificed)';

from Gk. *kolymbēthra* 'swimming pool' through Chr.-Ar. *qulinbaṭra*.

qalendes, qālāndes, qālāndewos ቀሌንደስ ፣ ቃላንደስ ፣ ቃላንዴዎስ (Gr.170) 'calends, first day of the month';
from Lat. *calendae* through Gk. *kalandas*, acc. of *kalandai*, same meaning; also Aram. *qalandās* (Krauss 546). See also *qalanton*.

qalanpe ቀለንፔ (T.M) 'red ink, red color';

is perhaps a doublet of *qalam* (see *qalama*, above) with alternance of labials; see also *qalaṗa* II.

qilānos ቂላኖስ 'chasuble of silk, (T.M) white silk turban';

from Ar. *qalansuwa* 'cap worn under the turban' (for which see Dozy 1845:365ff); possibly corrupt from Gk. *khlamys* 'upper garment of wool'. Amharic transcribes Ar. *qalansuwa* as *qälnəs, qälnäswa, qälnäswät* (Isenberg 69). See also *qelasin*, below.

qalanton ቀለንቶን (D.T), **qalantos ቀለንቶስ** (T.M) 'calends, first day of the month';

from Gk. *kalandōn* (gen. of *kalandai* 'first day of the month'); see also *qalendes*, above.

qalantos ቀለንቶስ; see *qalanton*.

qalapa I **ቀለጰ** 'devour, swallow, bite, gnaw, chew, sting, catch with the mouth something that has been thrown, catch with an open mouth, (T) snatch away, lacerate';

it covers the meanings of *qalaba* II 'nourish', and *qalaba* III 'catch in midair'; also in Cushitic: Sa. *qalab* 'devour'. See also *qalpapa* I, and *qalpawa*.

qalapa II **ቀለጰ** (T) 'write';

is a variant of *qalama*. See also *qalanpe*.

q"alapa ቈለጰ (T) 'bind, tie, imprison';

SEMITIC: Grimme 1914:261 connects it with Ar. *qabala* 'tie the shoe'. The root is related to *q"alafa* II 'lock, close'.

qalpapa I **ቀልጰጰ**, same meanings as *qalapa* I, with reduplication of the last radical;

is related to *qarpapa* (below), with alternance *l:r*.

qalpapa II **ቀልጰጰ** (T) 'accumulate'.

qalpappo ቀልጰጰ (Sw) 'watermelon'.
would it be a misprint for *malpappo*?

qalpawa ቀልጰወ (Lt), same meanings as *qalpappa* I.

qlql I, **qalqala** ቀልቀለ (K*) 'mix up, confuse, blend together, destroy, abolish';

ETHIOPIC: Amh. *qälägqälä* 'mix, stir', Arg. *qälaqqäla*, Har. *(tä)qlaqäla* 'be mixed together, be intermingled', *liqäläqa* (with metathesis) 'mix solids'. The root is related to the meanings of *qlql* II.

qlql II, **ʾanqalqala** አንቀልቀለ 'move, shake, swing, quake, agitate, make tremble, vacillate, totter, stagger'; some of the verbs are both transitive and intransitive;
(zaʾiyyanqalaqqəl 'immovable goods');
tanqalqala (Lt) 'totter';
ʾanqalqäli (M), act. part. of *ʾanqalqala*;
ʾanqalqəlo (Lt) 'movement';
naqalqäl 'movement, motion, shaking, agitation, commotion';
manqalqəl 'one who moves, shakes, stirs';

SEMITIC: Ar. *qalqala* 'agitate, move', also *qaliqa* 'be agitated, be troubled', Heb. *qilqel* 'shake', Syr. *qalqel* 'throw into confusion', Aram. *qəlaq* 'throw'.

ETHIOPIC: Tna. *ʾanqälqälä* 'tremble, be agitated, shake, vibrate', Te. *ʾanqälqäla* 'shake', Amh. *tänqälägqälä* 'be restless, roam about' (probably also *qʷälla* 'wag the tail'; Praetorius 1879:132), Gur. *(a)qläqälä, anqəläqälä* 'move, shake, swing'. The root passed into Cushitic: Bil. *anqalqal*, Som. *qalqal*. The root is related to *qlql* I, and *qʷalqʷala* I. See also Conti 1980:87.

qʷalqʷala I ቈልቈለ 'brandish, agitate, shake, vibrate (spear, stick; tr. intr), throw (a spear)';
ʾaqʷalqʷala, same meanings;

to be identified with *qlql* II, *ʾanqalqala* 'move, shake, swing'.

qʷalqʷala II ቈልቈለ (T.K) 'bring down, send down, (T) go downhill, hang upside down, turn upside down, push down';
taqʷalqʷala 'lean, lean downward, go down (into a deep place), decline (sun), be lowered';
qʷəlqul, qulqul 'sloping, rolling down, inclining downward';
qʷəlqʷəla (Lt) 'upside down';
qʷalqʷal (Lt) 'slope';
qʷəlqʷəlat (K*) 'going down (n), lowering, declining';
qʷəlqʷəlit 'steepness, slope, declivity';
qʷəlqʷəlita 'downward, upside down, head downward';

ETHIOPIC: Tna. *qʷälqʷälä* 'slope down, decline', Amh. *täqʷäläqqʷälä* 'be put upside down, be downhill', *täqʷälaqqʷälä* 'set (sun)'; Tna. *qulqulät* 'downward slope, declivity', Amh. *qʷəlqʷəlät*. See also *qalqal, qʷalla*.

qalqal ቀልቀል 'sloping place, precipice, cliff, ravine, (T.Gr.170) edge of a cliff';

ETHIOPIC: Tna. *qälqäl* 'edge of a cliff'. See also *qʷalqʷala* II.

qʷəlqʷāl ቍልቋል (T.M) 'euphorbia';

ETHIOPIC: Tna. *qʷälqʷäl*, Te. *qələnqal*, Amh.Arg. *qʷəlqʷal, qulqʷal*, Gur. *qulqʷal*; from Cushitic: Qem. *kʷälkʷäla*, Som. *qulqāl*; Bil. *qʷəlanqʷal* seems to be borrowed from Tigre even though Tigre does not have a labiovelar.

qilqinon ቂልቂኖን (D 1402) 'small cup';

from Gk. *kylikhnion* 'small cup' (diminutive from *kylikhnē*).

qʷəlqʷās ቍልቋስ 'kind of tree';

either directly from Gk. *kolokasiā* 'Egyptian bean', or through Ar. *qulqūs, qulqās*; also in Aram. *qolqas*, Syr. *qalūqsā*, for which see Krauss 507-8, Löw 240-1.

qəlqəyān ቅልቅያን (Lt) 'precious stone'.

qəliriqos ቅሊሪቆስ (Gr.170), **qalirakos** ቀሊራኮስ(Lt) 'clergyman, priest';

from Gk. *klērikos* 'clergyman'.

qalasa *(yəqləs)* ቀለሰ (K*) 'bend down';
taqalsa (K*) 'be bent';
taqālasa 'fight, wrestle, contest';
ʾastaqālasa, caus. of *taqālasa*;
taqālso 'contest';

ETHIOPIC: Amh. *qälläsä* 'bend down'. As for G. *taqālasa*, its original meaning is that of being bent, twisted, linked together, as in wrestling; cp. also Tna. *täqaläsä* 'turn one against the other, wrestle', from *qäläsä* 'turn, go around'.

qelasin ቄለሲን, (T) **qelāsno** ቄላስኖ 'silk or velvet cloth';

metathesis of *qilānos*, above.

qəllat ቅለት; see *qll*.

qalṭa ቀልጠ (Lt) 'melt, be melted';

from Amh. *qällätä* 'be melted'; also Gur. *qälätä*.

qʷəlṭā ቍልጣ 'cake';

ETHIOPIC: Amh. *qälāṭo* 'kind of cake'.

qalṭafa ቀልጠፈ (Y.M) 'hurry';

SEMITIC: Ar. *qalṭafa* 'agility'; the same consonants occur in Ar. *falqaṭa* 'hurry'.
ETHIOPIC: Tna.Amh.Arg. *qälṭaffa* 'fast, rapid, efficient'; passed into Cushitic: Kham. *qilṭef* 'busy, active'.

qalawa *(yəqlu)* ቀለወ 'roast, parch';
taqalawa, taqʷalawa, (M.K) *taqalwa* 'be roasted, be parched, be burnt, be branded';
qələw 'roasted, parched';
qoli 'parched grain' (see above);
qəlyā (M) 'parched grain';
qəlyāhu (T) 'parched grain';

SEMITIC: Ar. *qalā (qly)* 'fry, roast', Soq. *qale*, Heb. *qālā (qly)*, Aram.-Syr. *qəlā*, Md. *qla* 'burn, roast', Akk. *qalû*.
ETHIOPIC: Tna. *qäläwä* 'roast', Te. *qäla (qly)*, Amh. Arg. *qʷälla* 'parch grain, roast', Gaf. *qollä*, Har. *qala*. Reinisch 1895:25 compares Be. *enkaliw* 'pan' from *emkaliw* < *me-kaliw*. As for Bil. *maqlo* 'pan', it is borrowed from Ar. *maqla(t)*.

qəlāwqā ቅላውቃ 'owl';

see *gəlawqā*.

qolawṣā ቆለውጻ (T.M) 'mother monkey'.

qalawtəmonos ቀለውትሞኖስ (D 1402), **qalāwtəmonos** ቀላውትሞኖስ (K) 'weeping, mourning';

from Gk. *klauthmōnos* (gen. sg. of *klauthmōn*) 'weeping'.

qalaya I *(yəqli)* ቀለየ 'be deep, (L) search, (K.Y.M.Gr.171) search thoroughly, scrutinize, penetrate, understand, reveal';
ʾaqlaya (K*) 'deepen, make deep';
qəluy 'deep (like an abyss)';
qalāy (pl. *qalāyāt*) 'depth (of river, sea), ocean, gulf, abyss, pit, ravine, gully, underworld, lower regions, (Lt) pool, pond';
qəlyat (Lt) 'depth';

ETHIOPIC: Te. *qälay* 'pond', Tna. *qälay* 'lake, sea', Amh. *qälay* 'deep and wide body of water' (from Geez). Praetorius, *ZDMG* 47 (1893).391-2 derives *qalāy* from Cushitic: Or. *qilē, qālā* 'cave', Sa. *qale* 'depth'. See also *qlly, ʾaqlelaya*, and *qʷallā*.

qalaya II ቀለየ (D.K.T.Y) 'bite, stimulate, offend, convict, condemn, reprove, make critical remarks, insult, be distrustful';

Dillmann 415 derives these meanings from an original meaning 'roast, burn', the root *qly* being related to *qlw* (see *qalawa*).

qəlyā ቅልያ, **qəlyāhu** ቅልያሁ; see *qalawa*.

qʷallaza ቈለዘ (L.K) 'amputate, hew off, cut off, prune';
qʷəlz (K*) 'pruning', (Gt) name of a season;
maqʷlaz, pl. *maqʷāləz* (D.T), *maqlaz* (T.K*.M) 'axe';

SEMITIC: Ar. *qalaza* 'hit', Ar. (Syria) *qalaz* 'remove'.
ETHIOPIC: Amh. *qʷällāzä* 'prune, cut off thorns'. See also *maqlaza*.

qām ቃም (T) 'perfume'.

qama, in **ʾaqama** አቀመ; see *(qwm), ʾaqoma*.

qāmā, qamā ቃማ ፤ ቀማ 'necklace, chain, collar, (Lt) neck (of an animal)';

from Cushitic: Be. *kama* 'necklace'. Dillmann 417 suggests, with reservations, Syr. *qāmā* 'bit, muzzle', from Gk. *kēmos*. See also *gāmā*.

qim ቂም; see *qym*.

qoma ቆመ, **qom** ቆም; see *qwm*.

qamḥa I *(yəqmāḥ)* ቀምሐ 'eat grain or other fodder, graze';
ʾaqməḥa, causative; also 'feed, give fodder';
məqmāḥ 'pasture, stable, stall, manger, crib, (T) grazing place';

SEMITIC: Ar. *qamḥ* 'wheat', *qamḥa* 'eat parched barley or wheat', Ar. (Dat) *qamaḥ* 'eat'. Dillmann 417 (followed by Buhl 716, and J. Aro, *ZDMG* 115[1963].476) compares Heb. *qemaḥ* 'flour'.
ETHIOPIC: the root is represented as *qmḥ* and *qḥm*; thus Tna. *qʷäḥamä* 'swallow, devour', Te. *qäḥama*, Arg. *qähama*, Amh. *qamä* (from *qḥm*), but Har. *qämaḥa* 'take a mouthful'. The root is common with Cushitic: Sa. *qam* 'eat, chew', Qab. *ʦāti qammaʾ* 'chew the *ʦāt*-plant', Or. *qāma* 'crunch something dry'. See also *qaḥama*, above, and Sasse 25.

qamḥa II *(yəqmāḥ)* **ቀምሐ** (T.Y.K*) 'produce fruit' (denominative);
qamḥ 'produce, yield, fruit, leguminous plant';
ʾaqmāḥ (pl. of *qamḥ*) 'fruit trees, all kinds of cereals or fruit';
(*ʿaṣadā ʾaqmāḥ* 'garden').

qəmḥo ቅምሐ (K*.Mk) 'disease of the throat';

ETHIOPIC: Amh. *qəmmo* 'serious but not contagious disease of the throat in which the throat swells considerably and pus forms in the area of infection'. A reduplication of this root occurs in Qem. *qamqāw*.

qʷəmāl ቁ፦ማል, (K) **qəmāl ቅማል** 'louse';
qamala 'delouse' (denominative);

SEMITIC: Ar. *qaml-a* 'a louse', SAr. *qlm-t* 'insect pest', Heb. *qāmal* 'be infested with lice', Aram. *qalmaṯā, kalmaṯā* 'louse', Syr. *qalmā*, Akk. *kalmatu*; related to Heb. *kinnām* 'gnat', Soq. *konem* 'louse', Mh. *konem*.
ETHIOPIC: Tna. *qʷəmal* 'louse', Te. *qäml-ät*, Amh. Arg.Gur. *qəmal*, Har. *qumāy*; perhaps also Cushitic **kilm* 'tick', for which see Sasse 13.

qʷəmqʷəm ቁ፦ምቁ፦ም (Lt) 'box';

probably from Ar. *qumqum* 'long-necked bottle', from Gk. *koukkoumion* 'jar' (from Latin *cucuma*); also PbH. *qūmqūm* (see Fraenkel 70, Krauss 511).

qmr I, **qamara ቀመረ** 'build an arch, arch over, vault over, frame a house, round off, (T.Y.M) stretch, stretch out (a hand or a spear in order not to let someone through)';
ʾaqammara, see *qamara*;
taqamra, taqamara, passive; also (Lt) 'rise to a peak, reach the zenith';
qamāri (Gr), act. part. of *qamara*;
qəmur 'arched, vaulted, round plate around the central pillar of a house';
qamar (pl. *ʾaqmār*) 'vault, arch, firmament, vaulted structure, chamber, juncture, (K*) joining of beams, (Gr.418) assemblage of beams';

the basic meaning is that of 'round > arch, firmament, circle, cycle'. There is the possibility of connecting *qamar* 'circle, cycle' with *qmr* II, *qamar* 'calculation, computation'. Note that PbH. *qāmar* 'build an arch, a roof' is considered a Greek *(kamara* 'vaulted chamber') loanword.

ETHIOPIC: Tna. *qämärä* 'build an arch'. Praetorius 1879:100 compares Amh. *qämbär* 'yoke', particularly in view of the meaning 'juncture'.

qmr II, **qammara ቀመረ** (T.Y.M) 'count, compute, number, divide, separate, (T) prepare';
taqammara (K*), passive;
qammāri (Gr.172), act. part. of *qammara*;
qəmmur (K*) 'computed, counted';
qamar (pl. *ʾaqmār*) 'count, number, calculation, computation, division, section, cycle';
ʾaqmār (pl) 'computation tables, canons';

ETHIOPIC: Tna. *qämärä* 'compute, reckon by the calendar', Amh. *qämmärä*. The verb is perhaps a denominative from *qamar* 'moon' (see below) which serves in the computation. For *qamar*, see P. Mauro da Leonessa, 1943:309ff.

qmr III, **taqamara ተቀመረ** (Lt) 'withdraw, retire'.

qamar ቀመር 'moon'.
qamarāwi 'lunar';

from Ar. *qamar* 'moon'. See also *qmr* II.

qumār ቁማር (K*) 'gambling';
maqāmər, (Lt) *ʾəl-maqāmər* 'gambling, (Lt) game played with pebbles';

from Ar. *qimār, qumār* (Lane quoted in Dozy II 404); also Te. *qämaren* 'gamblers', Amh. *qumar* 'gambling'.

***qms, taqamasa ተቀመሰ** (Lt) 'taste, enjoy';

from Amh. *qämmäsä* 'taste'; also Tna. *qämäsä*. See also *qsm* I.

qamis (pl. *qamāyəs*) **ቀሚስ** 'shirt';
qammasa (Y.M) 'put on a shirt' (denominative);
variant of *qamiṣ* (see below).

qomos ቆሞስ, (Gr.173) **qaməs ቀሞስ** 'prior, church administrator, head priest, father confessor of the bishop, archpriest';
qommasa (K*) 'become an archpriest' (denominative);
taqommasa (K*), same;
qumsənnā (K*) 'office of the *qomos*';

from Chr.-Ar. *qummuṣ* < Gk. *hēgoumenos* (Graf 93); also in Syr.PbH. *qūmīs*, Tna.Amh. *qomos*. See also *komos, ʾaqmons*. For more details on the function of the *qomos*, see L. Ricci, *RSE* 22 (1966).95-98. See also *mqʷs*.

qumās ቁማስ (D 1402) 'woolen clothing';

either directly from Ar. *qumāš* (of Turkish origin; Vollers 1897:309), or through Amh. *qumaš*; also in Neo-Syr. *qumāš*, Tna.Te. *qəmaś*.

qamiṣ (pl. *qamāyəṣ*) **ቀሚጽ** 'shirt, sleeved tunic reaching to the feet' (it is the principal undervestment of priests); see Hammerschmidt 1970:152;

from Ar. *qamīṣ* (from Gk. *kamision* 'shirt'; see Fraenkel 44-5); also in Syr. *qumīstā*, Ug. *qmṣ*. According to Jeffery 243 the Greek noun passed into Syriac and Ethiopic, and G. *qamiṣ* is in all probability the source of the Arabic noun. Littmann 1924:22 states: "Die alten Araber haben das Wort von den römischen Soldaten in Syrien übernommen".
ETHIOPIC: Tna.Amh. *qämis* 'dress', Te. *qämiš*, Har. *qämīs*, Gur. *qämis*; passed into Cushitic: Bil.Sa.Af. *qamīs*, Or. *qamīsī*. See also *qamis*.

qumat ቁመት; see *qwm*.

qamtarā ቀምተራ (L) 'clasp, fastener, box, chest';
see *qamṭarā*, below.

qammaṭa ቀመጠ (K*) 'hold tightly, bind sheaves, bend';
taqammaṭa 'sit down, remain';
taqmāṭ (K*) 'diarrhea';

from Amh. *täqämmäṭä* 'sit', *täqmaṭ* 'diarrhea'; also Tna. *täqämmäṭä*, Har. *aqämäṭa* 'rest on a base'; also in Cushitic: Sa. *kames* 'sit down', Be. *kemis*.
SEMITIC: related to Akk. *kamāṣu* 'bend the knee, kneel down, squat', PbH. *qamṣūṣ* 'bent up' (E.Y. Kutscher, *Leshonenu* 31[1967].115-6), Ug. *qmṣ* (Caquot 509).

qmṭʿ I, **ʾaqamṭəʿa አቀምጥዐ**, (T) **ʾaqamṭəʾa አቀምጥአ** 'till the ground thoroughly, harrow, put the ground in good order, level a field, (T.Y) knead';

SEMITIC: Dillmann 419 compares the G. root with Ar. *qaṭaʿa* 'cut' with an original *n* becoming *m*; for *n* becoming *m*, see Dillmann 1907:65.
ETHIOPIC: Te. *qəmṭəʿ bela* 'till the ground thoroughly'. See also *(a)qamṭawa*.

qmṭʿ II, **ʾaqamṭəʿa አቀምጥዐ** (Sw. in D 420), **ʾaqamṭəʾa አቀምጥአ** (T) 'be appointed, be used as a pretext'.

qamṭarā (pl. *qamāṭər, qamṭarāt*) **ቀምጠራ**, (Lt) **qamṭərā ቀምጥራ**, (T) **qamṭorā ቀምጦራ** 'box, chest, purse, wicker basket, buckle, (T) sieve';

from Gk. *kamptra* 'case, chest'; also in Ar. *qimaṭr* 'receptacle for storing books', Syr. *qamṭrīyā* 'box, case', Aram. *qamṭərā* (see Krauss 550). For 'sieve', cp. Amh. *qəmaṭər*. See also *qamtarā*.

qmṭw, ʾaqamṭawa አቀምጠወ 'make furrows, (T.Y) give extra touches to something, (Y) adjust, arrange, knead, rub, plow for the first time'; see also *qmṭʿ* I.

qamāyəs ቀማይስ, qamāyəṣ ቀማይጽ; see *qamis, qamiṣ*.

qanna ቀነ; see *qannonā*.

qānā ቃና 'melody, melodious song, tune';
(*nəsr qānā*; see *nəsr*);

ETHIOPIC: Tna.Amh. *qana*; see *qnw* II.

qeni ቂኒ (T.M) 'olive oil';

perhaps connected with Amh. *quni* 'perfume' if the olive oil is meant to be used as a perfume.

qəne ቅኔ; see *qny* I, II.

qanʾa *(yəqnāʾ)* **ቀንአ** 'be envious, be jealous, be zealous, be eager, emulate, imitate';
ʾaqnəʾa 'make jealous, move to envy, incite to zeal, inspire, incite to emulation';
taqānəʾa 'be envious of one another, emulate';
ʾastaqānəʾa, ʾastaqanʾa 'provoke mutual jealousy, make one another envious, incite to envy';
qanāʾi 'envious, jealous, zealous, zealot';
qanʾ, qənʾ, (K*) *qanīʾ* 'envy, jealousy, zeal, emulation, ardor';
qənʾat, qanʾat, (T) *qənʿat* 'jealousy, envy, emulation, rivalry, ardor, indignation';
taqanʾo 'mutual envy';

SEMITIC: Brockelmann, *ZS* 8 (1932). 115 (following G. Hoffmann) connects it with Ar. *qanaʾa* 'be blood-red, be deep-red', Soq. *qnʾ* 'be jealous', Heb. *qinnēʾ* 'be envious', Aram.Ug. *qnʾ* 'be zealous', Syr. *qene(ʾ)ṯā* 'grudge', Md. *qina* 'envy, jealousy'.
ETHIOPIC: Te. *qänʾa* 'be envious', Tna. *qänʾe*, Amh. Arg.Gur. *qänna*, Har. *qaña'a*; Amh. *qänaʾi* 'zealot', taken from Geez. The root passed into Cushitic: Bil. *qanʾ* 'envy', Sa. *qanaʾ*. See also *qananāwi*.

qannəʿat, qənnəʿat ቀንአት ፡ ቅንአት, (T) **qannəʿāt ቀንዓት** 'oil of myrrh, galbanum';

SEMITIC: Ar. *qinna*. Noeldeke 1910:43-4 states: "man würde ohne weiteres annehmen, das jener (G. *qənnəʿat*) zu den Arabern gekommen ist, wenn sich nur nachweisen liesse dass Afrika Galbanum erzeugen und ausführen könne".

→ **qnʿ, ʾaqnəʿa አቅንዐ** (Lt), **ʾaqnəʿa አቅንአ** (Lt) 'put in good order';

ETHIOPIC: Tna. *qānʿa* 'be straight', Te. *ʾaqnəʿa* 'straighten', Amh.Gur. *qänna* 'be straight', Har. *qänaʿa* 'direct oneself, be well-mannered'. For more details, see Leslau 1979:485.

qinobyon ቂናብዮን (Lt) 'cloister, convent';

from Gk. *koinobion* 'convent'.

qandil (pl. *qandilāt, qanādil*) **ቀንዲል** 'lamp, sanctuary lamp, lantern, extreme unction'; (*maṣḥafa qandil* 'Ritual for the unction of the sick, prayers for extreme unction'); see Hammerschmidt, in Assfalg-Krüger 260;

either directly from Gk. *kandēlē* 'lamp' (from Lat. *candela*) or through Ar. *qandīl*. According to Fraenkel 95, Gk. *kandēlē* > Aram.Syr. *qandilā* > Ar. *qandīl*.

qondarāṭis ቆንዶራጢስ (K*), **qondorāṭis ቆንዶራጢስ** (T), a copper coin;
see *qodrāṭis*.

qondorāṭis ቆንዶራጢስ (T) 'bread made of the seeds of the plant called *muǧa* in Amharic, (T*) *dagussa*-millet'.

qʷndw, taqʷanādawa ተቄናደወ, (T) **taqanādawa ተቀናደወ** (T) 'strut, walk in a haughty or conceited way, (T) express anger through bodily motions (e.g. by taking short, quick steps)'; see *qʷandaya*.

qʷandaya ቄንደየ (K); see *taqʷanādaya*;
taqʷanādaya 'be proud, be haughty, move with insolence, exult with insolence, strut, glorify oneself, boast, (Y) make derogatory remarks, deride';
ʾastaqʷanādaya (K*), causative;

ETHIOPIC: Amh. *(tā)qʷänadda* 'swagger, walk while moving the entire body, flirt', Tna. *(tā)qʷänaǧäwä* 'put on new clothes'; perhaps Te. *(ʾa)qända (qndw, qndy)* 'be content, be satisfied, be satisfied with one's actions or behavior > become haughty'; Te. *(tā)qännäǧä* 'be coquettish' is considered by Littmann-Höfner 253 an Arabic *(qaniǧa)* loanword. See also *qʷndw*.

qʷənfəz (pl. *qʷənfəzāt, qanāfəz*) **ቍንፍዝ**, (K*) **qənfəz ቅንፍዝ**, (T) **qənfuz ቅንፉዝ** 'hedgehog, porcupine';

probably from Ar. *qunfuḏ* (with *ḏ* > *z*) as in Te.Tna. *qənfəz*. The root also occurs in Heb. *qippōḏ*, Syr. *quppoḏā*, Md. *qunpud*, from *qpḏ* of Heb.Syr. (going back to *qpḏ, qfḏ*) 'contract, roll up'. The Ethiopic noun passed into Cushitic: Be. *kunfed*, Sa. *qunfid*. See on this root Wagner 102.

qʷanagʷ ቄነጕ (Lt) 'thorn'.

qan(ə)mo ቀንሞ; see *qənāmomu*.

qənum (pl. *ʾaqānim*) **ቅኑም** 'hypostasis, substance, essence, divine nature';

from Syr. *qənūm* > Ar. *ʾiqnūm, ʾuqnūm, qunūm*.

qənāmomu, qanānəmu, qanānəmo, qanānəmon, qānəmon, qanmos, qanānəmos ቅናሞሙ ፡ ቀናንሙ ፡ ቀናንሞ ፡ ቀናንሞን ፡ ቃንሞን ፡ ቀንሞስ ፡ ቀናንሞስ, (K) **qanmon ቀንሞን** 'cinnamon';

from Gk. *kinnamōmon*, nom. acc.sg. 'a superior kind of cassia'. For the Semitic origin of the Greek noun, see Littmann 1926:417, Masson 50. The root occurs in Heb. *qinnāmōn*, Aram.Syr. *qūnāmā*, Amh. *qānanəmos*.

qānəmon ቃንሞን; see *qənāmomu*.

qanmos ቀንሞስ; see *qənāmomu*.

qʷənāmat, qʷənāmāt, qʷanāmāt, qʷanamāt ቍናመት ፡ ቍናማት ፡ ቄናማት ፡ ቄነማት 'money bag, purse';

from Chr.-Ar. *qunūmiyya* 'place where church objects are kept' derived by Graf 93 from Gk. *oikonomiā* 'management of household'; also in Amh. *qʷənamat, qullamat*.

qannonā ቀኖና, (Lt) **qānon ቃኖን** 'canon, dogma, constitution, rule, rite, penance imposed by a priest, devotion (religious), prayer, supplication' (see Walker 73);
qannana 'establish a canon, impose penance,

accomplish a satisfying action, do penance' (denominative);
taqannana 'receive penance';

from Gk. *kanōn* 'ecclesiastic law, decree'; also Ar. Syr. *qānūn*; in Ethiopic: Te. *qänona*, Tna.Amh. *qännona*. The root passed into Cushitic: Som. *qānūn*.

qʷanānaʿāt ቄናነዓት; see *qʷarnanaʿāt*.

qanānəmu, qanānəmo ቀናንሙ ፡ ቀናንሞ; see *qənāmomu*.

qanānəmon ቀናንሞን, qanānəmos ቀናንሞስ; see *qənāmomu*.

qananāwi ቀነናዊ (T) 'zealous, (Lt) hermit';

connected with *qanʿa*, above; or could it be borrowed from Syr. *qənānāyā* 'Zealots'? There is also the possibility of rendering it by 'Canaanite'.

qʷənqʷəne ቍንቍኔ 'woodworm, moth';
qʷanqʷana 'be worm-eaten, be moth-eaten' (denominative);

ETHIOPIC: Tna. *qʷənqʷən* 'woodworm', Har. *qiñqiñ* 'earwig', Gur. *qənqan* 'worm that eats wood'. The noun is derived from 'gnaw away' expressed in Te. *qänqäna*. The denominative 'be worm-eaten' occurs in all the above-mentioned languages. The root also occurs in Cushitic: Bil. *qunquna* 'moth', Be. *qunqune*, Sa. *qənqəne*.

qʷənsəṭāge ቍንስጣጌ (T.M) 'sponge'.

qanaṣa *(yəqnəṣ)*, **qannaṣa ቀነጸ**, (Gr.178) **qanṣa ቀንጸ** 'leap, spring away';
ʾaqnaṣa, causative;
taqānaṣa (K*.D 1430) 'have the habit of leaping, spring forth, leap upon';
ʾastaqānaṣa (K*.Gr.178) 'make leap, make gallop';
qanāṣi (Gr.178), act. part. of *qanaṣa*;
qʷənṣ 'flea' (see below);

SEMITIC: perhaps Ar. *qamaṣa* 'jump' (Dillmann 450); Hommel 379 compares Ar. *qanaṣa* 'hunt', lit. 'jump upon'. The connection with Ug. *qnṣ* 'go into labor, travail' suggested by Fisher 178 is unlikely.

ETHIOPIC: Te. *qänṣa* 'rise', Amh. *qunnəṭṭ alä* 'not stay quiet', *täqʷnäṭänäṭä* 'be agitated', *qänṣa qänṣa alä* 'be frolic, gambol', Gur. *qänäṭä* 'jump around, bounce'.

qʷənṣ ቍንጽ, (Lt) **qʷənṣo ቍንጾ** 'flea';

SEMITIC: probably Ar. *qamaṣ* 'small insect', Śḥ. *qīeṣ* (from *qmṣ*) 'small bug' (W. Müller).

ETHIOPIC: Tna. *qʷənṣi, qʷənči* 'flea', Te. *qäṣ, qäč*, Amh.Arg. *qunəčča*, Har. *qunäč*, Gur. *qənač*; derived from *qanaṣa* 'jump, leap' (see above). It could also be derived from the related root *qnṭ, qnṭṭ* 'pinch' (for the root in the various Ethiopian languages, see Leslau 1963:127). The root also occurs in Cushitic: Qab. *qūnči-ta* 'mosquito'. Cerulli 1938a:78 connects it with Sid. *korčo*, Gan. *kənāko*, Kham. *qemsa*.

qʷanṣala ቄንጸለ (Y.M) 'spread, scatter';

ETHIOPIC: Amh. *qʷänäṭṭälä* 'scatter, disperse'.

qʷənṣəl (pl. *qʷanāṣəl*) **ቍንጽል** 'fox, jackal';

ETHIOPIC: Te. *qənšəl* 'jackal'; Amh. *qʷənṣəl* 'fox', from Geez. Brockelmann 1950:25 considers it a Cushitic loanword: Bil. *qʷanšalā*, Kham. *qʷaṣelā*. The connection with G. *qanaṣa* 'jump', Ar. *qanaṣa* 'hunt' (originally 'jump upon'), as suggested by Hommel 379 is doubtful.

qənṣərāho ቅንጽራሆ (T.M) 'deacon'.

qənṣāt ቅንጻት (T) 'perfume';

probably Amh. *qənṭot* 'luxury', *yäqənṭot əqa* 'luxury items', e.g. 'perfume'; or could it be a misprint for *qənʿat*? (W. Müller). See also *qantawa*, below.

qanata *(yəqnət)* **ቀነተ** 'put on a belt, gird on';
ʾaqnata 'gird, put a girdle around';
taqanta, passive; also 'gird on';
qanāti, act. part. of *qanata*;
qənut 'girded';
qənāt (pl. *qənāwət*) 'girdle, sash, belt (serves as vestment of the priest)'; see Hammerschmidt 1970:153;
maqnat, maqannat, maqnati, maqannati (T.M.Lt) 'belt';

SEMITIC: possibly Ar. *(ta)naṭṭaqa* 'gird oneself', with metathesis and emphatization of *t* to *ṭ* by assimilation (Dillmann 443). The connection with Ar. *qinna(t)*, pl. *qinnan* 'strand of a rope' suggested by Rabin 1978:400 is unlikely.

ETHIOPIC: Te. *qännäta* 'gird on', Tna. *(tā)qännätä*, Amh. *qännätä* 'put on a belt', *mäqännät* 'women's belt'.

qannot ቀኖት, qənnot ቅኖት; see *qnw* I.

qənet ቅኔት, **qənit ቅኒት**; see *qny* I, II.

qantawa ቀንተወ (T.M) 'scent, perfume' (v);
qantaw (T) 'perfume' (n);

could it be for *qanṭawa*, and related to *qənṣāt*?

qnṭb I, **qanṭaba ቀንጠበ** 'pierce, nip, cut off the top, (Gr.178) wound';
qanṭāb 'piece, segment';
qanṭābi (T) 'piece';
qanṭəbāt (T) 'piece';

SEMITIC: Ar. *qawṭaba* 'cut' (Dozy), Ar. (Dat) *qarṭaba* 'cut' (with augmented *r*); Heb. also *qeṭeḇ* 'sting' (n), Syr. *qūrṭaḇā* 'thistle'; related to Ar. *qaḍaba* 'cut', Heb. *qāṣaḇ*, Akk. *kaṣābu* 'cut off'.
ETHIOPIC: Tna. *qänṭäbä* 'cut off', Te. *qänṭäba* 'tear off, pluck off', *qäčba* 'pinch', Amh. *qänäṭṭäbä* 'tear off, snap', *qänäčč̣äbä* 'take off the tip', *qonäbbäṭä* 'pinch off a leaf' (with metathesis). The root passed into Cushitic: Bil. *qanṭab*, Sa. *qantab*. For the root without *n*, see *qaṭaba*, below. The root is related to *qaṭafa* I (see below).

qnṭb II, **qənṭəb ቅንጥብ** (T) 'that which serves to envelop oneself, wrapper, cover of the ark';

ETHIOPIC: Amh. *qänäṭṭäbä* 'half cover the head with a garment', *qənṭəb* 'covering the head and the forehead partway'.

qanṭaffā ቀንጠፋ (Lt) 'bush with thorns';

from Amh. *qänṭäffa*, same.

qanṭorāhi ቀንጦራሂ (T.M) 'rifleman, leader of riflemen';

from Gk. *kentoriōn* < Lat. *centurio* 'centurion'. For the nouns ending in *-āhi*, see Tayyā 92; also Syr. *qənṭārūnā*, Aram. *qūnṭaryān*.

qanṭasa ቀንጠሰ 'gather vegetables by nipping off, break off vegetables, nip off, pinch, pluck off vegetables';

SEMITIC: Ar. (Syria) *qaṭaš* 'cut, truncate, break'.
ETHIOPIC: Tna. *qʷänṭäsä* 'pluck off, cut', Te. *qänṭäša*, Amh. *qänäṭṭäsä* 'cut off, break off', Gur. *qʷənäṭäsä*. The Ethiopic root is augmented by *n* in relation to Ar. *qṭš*.

qanṭoṣṭa ቀንጦስጠ (T) 'be posted in battle array';
qanṭoṣṭe, *qanṭəṣṭe* (T.K.D 1403) 'one who is posted in battle array, (T) archer';
see *qanṭaṣṭasa*.

qonṭaṣṭe ቆንጠስጤ (T) 'an extremely low place'.

qanṭaṣṭasa ቀንጠስጠሰ (Y.M) 'be arranged in battle array';

from Gk. *katastatos* 'one who has been arranged in battle order'. See also *qanṭoṣṭa*, above.

qanṭaṭa ቀንጠጠ (Y.M) 'strip off, skin';

SEMITIC: Ar. *qaṭṭa (qṭṭ)* 'cut'; note that Geez and the other Ethiopian languages have a root augmented by *n* in relation to Ar. *qṭṭ*.
ETHIOPIC: Te. *qänṭäṭa* 'take off quickly (garment)', Tna. *qänṭäṭä*, Amh. *qäṭṭäṭä* 'cut (grass, bushes), separate by tearing' (like *qṭṭ* of Arabic). The root passed into Cushitic: Bil. *qanṭaṭ*.

qanṭawa ቀንጠወ (M) 'prick, sting, pinch, (K*) suffer discomfort from eating various kinds of food, become bloated';
qanṭāwe, *qənṭāwe* 'gnawing hunger, indigestion from eating or drinking too much, distension of the stomach after eating too much';

SEMITIC: Dillmann 1907:135 compares Heb. *qeṭeḇ* 'sting' (n).
ETHIOPIC: Tna. *qänṭäwä*, *qänṭäṭä* 'pinch, sting' (related to *qʷärṭäṭä*, with alternance of liquids), Te. *qänṭäṭa*, Amh. *qʷänäṭṭäṭä* 'pinch', *qäräṭṭäṭä* 'cut with the teeth', Arg. *qʷänäṭṭäṭa*, Gur. *qʷənäṭṭäṭä*, Har. *qōnäṭa*; passed into Cushitic: Aw. *kuntit-xʷa*, Had. *qūnč̣a›a-kko*. For 'indigestion due to overeating', cp. also Amh. *qʷənṭan*, from *qʷänäṭṭänä*.

qʷənṭəyāgu ቍንጥያጉ (T) 'old dog'.

qnw I, **qanawa** *(yəqnəw)*, **qannawa ቀነወ** 'transfix with nails, fasten with nails, nail, pierce with a spear, drive a stake into the ground';
taqannawa, passive;
qannāwi (K*), act. part. of *qannawa*;
qənnəw 'transfixed with nails, nailed, pierced with a spear';
qannot, *qənnot* (pl. *qannotāt*, *qənnəwāt*, *qənnāwāt*) 'nail, goad, mark of nails, sting, scourge, (Lt) spine, hymn related to the nails of the cross';
qənnāwe 'transfixing (n) with nails, mark of nails';

SEMITIC: perhaps Ar. *qayn* 'worker in iron', Md. *qanaia* 'metalworker', Heb. *qayin*, proper name, explained as 'worker in iron'. The connection with Heb. *qāneḥ* 'reed', Akk. *qanû*, suggested by Koehler 843 is doubtful. Rabin 1974:316 connects it with *qanaya*, and *kin*.
ETHIOPIC: Amh. *qənnəwat* 'the nails with which Christ was crucified' is taken from Geez.

qnw II, **taqanawa ተቀነወ**, (M) **taqanwa ተቀንወ** 'sing a liturgical melody';
›astaqānawa (Gr.177) 'cause to sound';
qānā 'melodious song, melody, tune';
qənwāt 'kind of musical tune';
see *qny* II.

qənāwat ቅናውት; see *(qanata)*, *qənāt*.

qənnəwāt ቅንዋት, **qənnāwāt ቅናዋት**; see (*qnw* I), *qannot*.

qny I, **qanaya** *(yəqni, yəqnəy)* **ቀነየ** 'acquire, buy, subjugate, dominate, rule, subdue, tame, train, make serve, make toil, reduce to servitude, bring into bondage, force to work, (K*) create';
›aqnaya, caus. of *qanaya*; also same meanings as *qanaya*;
taqanya, passive of *qanaya*; also 'render service, serve, attend, minister to (a person), worship, perform religious services, till (the land), be in bondage, be subject to, be servile, submit, pay allegiance';
›astaqānaya (Lt) 'make subject';
qanāyi, act. part. of *qanaya*; also 'master';
qənuy (fem. *qənit*), pass. part. of *qanaya*; also 'slave, enslaved, servant, subject, submissive';
qəne 'servitude, bondage, service, divine service, ministry, subjection, task, office, labor, function, occupation';
qənyat, *qənet* 'domination, dominion, subjection, service, slavery, servitude, bondage';
qənyāt 'servitude, service, slavery';
maqnayi 'one who subjects, one who subjugates';
məqnāy 'bondage, service, place of servitude';
mastaqānəy (Lt) 'laborer, workman';
taqanāyi, part. of *taqanaya*; also 'servant, vassal, minister (in a church)';
taqanyo(t) 'servitude, service, labor, submission, cult';

SEMITIC: Ar. *qanā (qny)* 'acquire', SAr. *qny*, Heb. *qānā (qny)* 'buy, acquire', Aram. *qny*, Syr. *qənā*, Md. *qna*, Ph. **qny*, Ug. *qny* 'possess' (Caquot 457), Akk. *qanû*. For the meanings 'buy' and 'dominate', cp. Amh. *gäzza* 'buy, rule, dominate'.
ETHIOPIC: Amh. *qänna* 'become a good servant', from Geez, even though it has the appearance of coming from a root with a last radical laryngeal.

qny II, **qanaya ቀነየ** (Y); see *qānaya*;
qānaya 'raise a sound of music, compose *qəne*-poetry, tune a musical instrument';
taqanya, *taqanaya* 'compose *qəne*-poetry, chant a *qəne*-poem';
taqānaya (M) 'be chanted alternately';
qəne 'genre of Ethiopian poetry which is part of the religious service'; see Alemayyehu Moges, *PICES* 1970, vol. 2, pp.99ff; E. Godel, "La metrique du *qənē* guèze", *Abbay* 12 (1983-84).117-203; Velat 61ff.
(*qəne māḥəlet*, see *[ḥalaya]*, *māḥəlet*);
məqnāy 'modulated poetry, harmony'; (Velat 54) 'sert à désigner n'importe quel chant ... pourvu qu'il soit exécuté *alternativement* phrase par phrase par les deux parties opposées du choeur: le côté droit chantant la première phrase; le côté gauche la deuxième et ainsi de suite jusqu'à la fin';
taqannāyi (M) 'one who composes *qəne*-poetry';

SEMITIC: Ar. *(›a)qyana* 'sing' (Dozy), *qayna* 'songstress', Heb. *qīnā* 'elegy, dirge', Aram.-Syr. *qīnā* 'song, chant', *qanqen* 'chant' (v), Md. *qinta* 'song'. The root is related to Ar. *ġannā (ġny)* 'sing'.
ETHIOPIC: Tna. *qanäyä* 'sing', *qänqänä* 'sing' (reduplicated root), Te. *qana*, Amh. *(tä)qäññä* 'sing', *aqänqaň* 'singer'; passed into Cushitic: Sa. *qana* 'song'. See also *qnw* II.

qny III, **qannaya ቀነየ** (Y.M.) 'spend a certain time';

ETHIOPIC: Tna. *qännäyä* 'spend a certain time', from *qənä* 'week', Amh. *qän* 'day', Arg. *qäna*, Gaf.Gur. *qänä*. The derivation of Amh. *qän* 'day' from *qnʿ* 'be straight' (vom Hochstehen der Sonne) suggested by Praetorius 1879:142 is doubtful. The root is perhaps to be compared with Cushitic: Bil.Qua. *kʷara* 'sun, day'.

q"anāz ቄናዝ (Gt) 'plaited hairdo';
see *q"ənzā'ī*, below.

q"anzā' ቄንዛእ, q"ənzā'ət ቍንዛእት; see *q"ənzā'ī*;

q"ənzə' I ቍንዝዕ (Gt) 'hock, calf (of leg)';

ETHIOPIC: Tna.Amh. *q"anža* 'calf'.

q"ənzə' II ቍንዝዕ (K*) 'pain from a wound';

ETHIOPIC: Tna. *qanza, qänzi* 'violent pain', Amh. *qanza*.

q"ənzā'ī (pl. *q"anāzə'*) **ቍንዛዕት, q"ənāzə' ቍናዝዕ**, (Lt) **q"anzā', q"ənzā'ət ቄንዛእ ፤ ቍንዛእት** 'lock of hair, ringlet, tuft of hair, braid, plaited hairdo';

SEMITIC: Ar. *quz'a, qunzu'a, qunḍu'a* 'lock of hair', Ar. (Dat) *qurza'a*. On Ar. *quz'a*, see Landberg 1923:1331.

qoppon ቆጵን, (Lt) **qoppos ቆጵስ** 'boot, shoe, sandal';

while G. *qoppon* is borrowed from Cushitic (Or. *kopē*), even though the final *-n* remains to be explained (so also Praetorius, *ZDMG* 43[1889].323), the root is common to Semitic and Cushitic: Ar. *qabqāb, qirqab* (Dozy) 'wooden clog', Har. *kubkab*, Te. *qərāqab* (from *qbqb*), Gur. *k"äbe*; Cushitic: Be. *kobā*, Som. *kab*, Had. *kobe'e*. As for the roots of Be. *kerkāb*, Sa. *qirqāb*, they are borrowed from Tigre.

qoppenāt ቆጲናት (Lt) 'breeches';

perhaps to be connected with Amh. *kuf ç̣amma* 'leggings'.

qappāpe ቀጳጴ (T) 'chameleon';

probably a misprint for *qaṣāpe*.

q"apara, qopara, qapara ቄጳረ ፤ ቆጳረ ፤ ቀጳረ (D 1395,T.K) 'chew on food that is hard, grind';
see *qarpapa* 'bite, chew', below.

qepers, qepros, qepārson, qepərsos, qeprəsəs (and others) **ቄጲርስ ፤ ቄጵሮስ ፤ ቄጲርሶን ፤ ቄጵርሶስ ፤ ቄጵርስስ** 'cypress';
qeparsənā, qiparsənā, qiporisnā 'of cypress';

from Gk. *kyparissos* 'cypress', *kyparissinos* '(made) of cypress wood'.

qopros ቆጵሮስ (K*) 'excrement';

from Gk. *kopros*, same.

qoporoṭis ቆጶሮጢስ (T.M) 'drone, queen bee'.

q"aqq"ə'a I ቄቍዐ, (T) **q"aqq"ə'a ቄቍኣ** 'be hard, be dry, be stiff, be benumbed, become weak, be emaciated, be haggard';
'aq"aqq"ə'a, causative; also 'dry out, consume';

ETHIOPIC: Te. *qärqä'a* 'become wrinkled', Amh. *qa alä* 'be crisp', *qaqqa* 'dry out (throat, from lack of water)', *(tän)qaqqa* 'be dried out'. Reinisch 1902:32 compares Som. *ingēg* 'be drying up', Or. *gogā*.

q"aqq"ə'a II ቄቍዐ (K*), **qoqq"ə'a ቆቍዐ** (Lt), **q"aqq"ə'a ቄቍኣ** (T) 'be perforated all over, be peeled, be cleft, be hairless, be covered with blisters';
'aq"aqq"ə'a (Lt) 'cleave, crack, rap, knock, wound, injure';

ETHIOPIC: Amh. *qaqqa* 'break open the egg (hen) to release the chick', *q"aqq"a* 'crack, take off the shell'.

qaqaba ቀቀበ (T.Y.M) 'put into a sheath';
qaqab 'sheath';

for the idea of putting something into something, cp. G. *('a)qabqaba* 'drive a stake into the ground', Amh. *qäbäqqäbä* 'drive a nail into wood'. There is also the possibility of deriving *qaqab* from *qabqab*, a reduplicated root of *qbb*, borrowed from Cushitic: Sa. *kabab* 'sheath'.

qoqāh, qoqəh ቆቃሀ ፤ ቆቅሀ (D 455), **qoqāḥ, qoqəḥ ቆቃሕ ፤ ቆቅሕ** (T.K*) 'francolin';

SEMITIC, onomatopoetic: Syr. *qūqānā* 'partridge', Neo-Syr. *qaqwānā*, PbH. *qūqiyyā*. For the sound, see *qoqḥa*, below.
ETHIOPIC: Tna.Te. *qoqaḥ* 'partridge', Amh.Arg.Gur. *qoq*, Gaf. *quq"ağğä*; also in Cushitic: Bil. *qōq'ā*, Be. *kōk*, Kham. *qoqaya*. See also *qoqḥa* and *qqw*, below.

qeqḥa ቄቅሐ (T.K*.M) 'husk, hull (barley or wheat), winnow';
qeqāḥ, qeqəḥ (T.K*.M) 'fine flour, crushed cereal, hull, husk';

from *qḥqḥ*; cp. Amh. *qaqqa* 'break the egg (hen) to release the chick', *(tän)qaqqa* 'break (intr., one's limbs)'.

qoqḥa ቆቅሐ (K*.Mk) 'cackle, neigh';

SEMITIC: Ar. *qāqa, qa'qa'a* 'cackle', *qa'qa'a* 'clatter, make noise', Syr. *qawqī*.
ETHIOPIC: Te. *qa' bela* 'crack aloud', *qoq bela* 'croak', Tna. *qa' bälä*, Amh. *(an)qaqqa, qaqa alä*, Gur. *q"a epä* 'produce a sound', *qawqaw balä* 'make a noise and wake up others'. See also *q"ā'* 'raven', *qoqāh* 'francolin'.

qāqel ቃቄል, (K) **qāqil ቃቂል** 'small bell, church bell';

SEMITIC: Ar. *qalāqil* 'small bells' (Dozy).
ETHIOPIC: *qčl*, with *č* coming from *qe, qi*: Te. *qačäla* 'ring' (v), Amh. *qaçal* 'bell', Tna. *qaçal, qaṣal*. For *q* becoming *ç* in Amharic, see Cohen 1939:36; in Gurage, Leslau 1979:xxxix. The root passed into Cushitic: Kham. *qaçil*.

qaqano I, qaqanon ቀቀኖ ፤ ቀቀኖን, (Lt) **qāqānon ቃቃኖን** 'swan';

from Gk. *kyknon*, acc.sg. of *kyknos* 'swan'; also in Ar. *qāqanaṣṣ* (Dozy), Syr. *qūqnūs*.

qaqano II ቀቀኖ (T) 'plotter'.

qāqer (pl. *qāqirāt*, Lt) **ቃቄር** 'crow, (K) frog';

SEMITIC, from *qrqr* (for the reduplication, see Noeldeke 1904:122), and cp. Ar. *qarqara*, a verb that expresses the noises of various animals, Heb. *qirqer*, Syr. *qarqer*.
ETHIOPIC: Amh. *q"äräqq"ärä* 'rap lightly', Amh. *qaqer* 'kind of insect that makes noise during the rainy season'.

qqw, 'asqoqawa አስቆቀወ 'howl, lament, wail, sing a dirge';
tasqoqawa (T), same;
saqoqāw, (K) *saq"aqāw* 'lamentation, lament, dirge, elegy, grief';
(saqoqāwa 'erməyās 'Book of Lamentations');
masqoqəw 'one who chants a dirge, mourner; lamenting, mourning';

ETHIOPIC: Tna. *'asqoqäwä* 'howl', Te. *'asqoqa* 'worry, be sad', with the rare prefix *'as-* rather than from **sqqw* as recorded in Dillmann 353. For *qqw* expressing noise, cp. also Tna. *qäqäwä* 'cackle', Amh. *(tän)qaqqa* 'make crack'. For other verbs expressing noise, see *q"ā'*, *qoqah, qoqḥa*. Note that DTW 1203 records G. *q"aqawa* in connection with Amh. *säq"äqaw* 'dirge'.

qeqaya, qaqaya ቄቀየ ፤ ቀቀየ 'be avaricious, be stingy, be a miser, be sparing with, deprive, bereave';
qiquy, qəquy 'avaricious, stingy, miser';
qeqāy, fem. *qeqāyit* (Lt) 'avaricious, stingy';
qiqəyo, qeqəyo (Lt) 'stinginess, avarice';
(za'ənbala qiqəyo [Lt] 'unsparingly');
qəqyat, (K*) *qiqyat* 'avarice, greed';

SEMITIC: Stade 19 connects it with Heb. *qwy* (nif'al) 'be collected', PbH. *qāwā (qwy)* 'collect'.
ETHIOPIC: Tna. *qeqāyä, qäqāyä* 'be stingy', Amh. *qiquy* 'stingy' (from Geez), Amh. *qäqqätä* 'be stingy', a denominative from *qəqqəta* 'avarice, greed', from *qqy*.

qār ቃር 'liquid pitch, bitumen';

from Ar. *qār, qīr* 'bitumen', of Aram.-Syr. origin (Fraenkel 150); also in Md. *qīra*, Akk. *qīru* 'asphalt', Amh. *qar* 'liquid pitch'. Zimmern 60 suggests, with reservations, an Akkadian origin of this root.

q"arra ቄረ, q"ərr ቍር; see *q"rr*.

qorā ቆራ (KG) 'garden'.

qori ቆሪ (Lt), **qoru ቆሩ** (D under *qoros*) 'container serving as a measure, measure of wheat or flour';

transcribes Heb. *kor* 'dry measure'; also Te. *qor*, Amh. *qore* 'plate' (undoubtedly serving as a measure). See *qoros*, below.

qar'a ቀርዐ (K*.T.Y) 'hit the head with a stick, (Lt) shear, clip';
maqrə' (pl. *maqārə'*) 'means of hitting the head, whip, stick';

SEMITIC: Ar. *qara'a* 'hit', *miqra'a* 'whip', Heb. *qārā'* 'tear', Md. *qra*.
ETHIOPIC: Amh. *q"ärra* 'cut by puncturing a vein in the forehead'. The root is related to *k"ar'a*, above.

q"ər' ቍርዕ 'helmet, headpiece';
rās q"ər', same;

from Amh. *q"ərr* in *rasä q"ərr*. W. Müller suggests the possibility of its being derived from Gk. *korys* 'helmet'.

qarab ቀረባ (KG) = Amh. *'amb"ay* 'a bush having a bitter red or yellow fruit'.

qarb ቀርብ (T) 'eyelid';

a secondary form of *qərnəb*, below.

qarba, qaraba *(yəqrab)* **ቀርበ ፡ ቀረበ** 'draw near, be near, approach. come close, be connected, be akin, be presented, be celebrated (Mass)';
qarraba 'celebrate Mass, offer sacrifices';
ʾaqraba 'cause to approach, bring near, bring closer, present, offer, administer the Holy Sacrament, give communion';
ʾaqarraba 'bring near, offer sacrifices, administer the Eucharist';
taqarba, taqarraba 'be offered, be presented';
taqāraba 'approach one another, come close together, adjoin, be neighboring, have sexual intercourse';
ʾastaqarba 'unite';
ʾastaqāraba, caus. of *taqāraba*;
qarābi (K*), act. part. of *qarba*;
qərub 'near, adjacent, close, related, immediate, recent; proximity, vicinity';
(*qəruba* 'close to, close by, closely, at hand, recently, lately, nearly');
qərbat 'proximity, closeness, union, vicinity, nearness, annexation, connection';
qərubāwi 'one who is close';
maqrəb 'one who offers';
maqrab, maqrəb 'near, neighboring, relative';
maqrabi 'one who brings near';
məqrāb 'neighborhood, vicinity, objects connected with offering, vessel for incense, censer, tray, place from which to come near (e.g. waiting room), entrance';
taqārəbo 'approach, union';

SEMITIC: Ar. *qaruba* 'be near', SAr. *qrb*, Ḥars. *qēreb*, Heb. *qāraḇ*, Aram.Md.Ph.Ug. *qrb*, Syr. *qəraḇ*, Akk. *qerēbu*.
ETHIOPIC: Te. *qārba* 'be near', Tna.Gur. *qārābā*, Amh. *qārrābā*, Arg. *qārrāba*, Ḥar. *qārāba*.

qʷaraba ቈረበ 'receive Holy Communion';
ʾaqʷraba 'administer Holy Communion';
qʷarābi 'one who receives Holy Communion, one who has vowed not to divorce his wife';
qʷərbān, see below.

SEMITIC: Chr.-Ar. *qarraba* 'administer Holy Communion'.
ETHIOPIC: Amh. *qʷärrābā* 'receive Holy Communion', Tna. *qʷärābā*. The verb in all these languages is a denominative from *qʷərbān*.

qarābib ቀራቢብ 'piece of cloth, garment that is not sewn';
qumāsa qarābib (Lt) 'a new roll of woolen cloth'.

qʷərbābit ቍርባቢት 'leather bag';

probably reconstructed from Amh. *qʷərbabiččа*, same.

qʷərbān ቍርባን 'offering, dedication, gift, sacrifice, Eucharist, oblation, Holy Communion, Host' (see Hammerschmidt 1967:130-2);
qarba qʷərbāna 'receive the Eucharist';
ʾaʿraga qʷərbāna 'celebrate Mass';
ʾakkʷateta qʷərbān 'Eucharistic prayers, anaphora';

SEMITIC: Ar. *qurbān* 'Holy Eucharist', SAr. *qrbn* 'offering, sacrifice', Heb. *qorbān*, Syr. *qūrbānā*, Md. *qurbana*.
ETHIOPIC: *qurban, qərban*. According to Noeldeke 1910:37, Ethiopic and Arabic *qurbān* is taken from Syriac *qūrbānā*. See also *qʷaraba*, above.

qardu I **ቀርዱ** (T) 'hill'.

qardu II **ቀርዱ** (T) 'precious stone'.

qərd ቀርድ, qard ቀርድ (T.K*) 'monkey';

from Ar. *qird* 'monkey'; also Amh. *qərd*. See also *qardināt*.

qərādin (pl. *qərādināt*) **ቀራዲን** (D), **qərdān ቀርዳን** (K*) 'field mouse';

from Ar. *ǧirdān* 'rat' (Hommel 364).

qardināt (pl. *qərādināt*) **ቀርዲናት** (T) 'monkey';
see *qərd*.

qarādis ቀራዲስ 'one who plasters the limestone'.

qaraḍa, qʷaraḍa ቀረፀ ፡ ቈረፀ 'lacerate, tear away, cut off, shear, shave';
ʾaqraḍa (K*), causative;
taqarḍa, taqʷarḍa, pass. of *qaraḍa*;
qarāḍi, act. part. of *qaraḍa*; also 'barber';
qəruḍ 'lacerated, shorn, shaved, cut off';

qʷərḍat, qurḍat 'stomach ache';
maqraḍ, (T) *maqraṣ* 'scissors';

SEMITIC: Ar. *qaraḍa* 'cut, sever, cut off'. The root is related to *qaraṣa*, below. For 'stomach ache' coming from the root 'cut', cp. Amh. *yähod qurṭät*.

qarafa *(yəqrəf)* **ቀረፈ** 'peel off, skin, bark';
taqarafa (Lt), passive;
qərrāf 'bark, peel' (n);
qərəft 'bark, skin, peel, rind, scale';

SEMITIC: Ar. *qarafa* 'peel off'.
ETHIOPIC: Tna. *qäräfä* 'peel off', Te. *qärfa*, Amh. *qärräfä*, Har. *qērāfa*, Gur. *qərfət* 'bark of tree'; passed into Cushitic: Bil. *qaräf*, Sa. *qaraf*, Kham. *qaref*. The root is related to *qlf*; see *qʷalafa* I, above, and *qʷärafa*, below.

qʷärafa ቈረፈ 'cut into little pieces, tear, bite from an oversize piece, (M) pick fruit or plants';
qʷärf (K*) 'legumes and vegetables (such as potatoes, onions,. radishes which are peeled)';

SEMITIC: Ar. (Syria) *qaraf* 'break in two'.
ETHIOPIC: Tna. *qʷarräfä* 'eat, browse, eat the *qʷarf*-root', Amh. *qʷärräfä* 'bite from an oversize piece'; Tna.Amh. *qʷarf* 'kind of potato-like root eaten by monks and ascetics'. See also *qarafa*, above.

qʷarif ቈሪፍ (K*) 'one who has long ears';

from Amh. *qʷärifo*, same.

qorāh, qurāh ቆራህ ፡ ቈራህ (M); see *qrḥ* I.

qrḥ, I, qarrəḥa ቀርሐ, (Y) **qarḥa ቀርሐ**, (Lt) **qʷarrəḥa ቈርሐ** 'shave, make bald';
qarrāḥ (K*) 'bald';
qorāh, qurāh (T.M) 'shaving the head (as sign of mourning)';
qʷərḥat 'clipping (n), shaving, tonsure, coronation' (on the occasion of coronation the hair is clipped and burned with incense);

SEMITIC: Ar. *qarāḥ* 'land containing neither water nor trees', Mh. *qōreḥ* 'shave', Heb. *qāraḥ* 'make bald', Aram.-Syr. *qəraḥ* 'be bald'.
ETHIOPIC: Amh. *qʷərhat* 'tonsure' (from Geez).

qrḥ II, qarḥa ቀርሐ (T.Y.M), **qarrəḥa ቀርሐ** (K*) 'drain off, empty a vessel, drink to the last drop, go uninvited from house to house';
qarrāḥ (K*), act. part. of *qarrəḥa*;

ETHIOPIC: Amh. *(an)qʷäräqqʷärä* 'pour slowly in a thin stream' (from a reduplicated root $q^{w}r^{?} > q^{w}r$).

qrḥ III, qārəḥa ቃርሐ (K*.T) 'burn, be hot';
qārḥ (K*) 'heartburn';

ETHIOPIC: Te. *qärḥa* 'take fire'; metathesis of *qaḥara*, above.

qʷaril ቈሪል (T) 'one who rides a camel, one who guards camels'.

qrm I, qarama *(yəqrəm)* **ቀረመ** (K.T.M), **qarrama ቀረመ** (Y) 'glean, harvest';
taqarrama 'glean, harvest';
taqarma (M*) 'be gleaned';
qarāmi (K*), act. part. of *qarama*;
qərum (K*) 'gleaned, harvested';
qarim, qarm 'gleanings, stubble';
qərmat (K*) 'gleaning' (n);
taqrām 'gleanings, crop, harvest';
taqarrāmi 'one who gleans or harvests';

SEMITIC: Ar. *qarama* 'gnaw, nibble'.
ETHIOPIC: Tna. *qärrämä* 'glean', Te. *qärim* 'arable land' (probably 'gleaned > arable'), Amh. *qärrämä* 'glean', Arg. *qärräma*, Gur. *qerrämä*; passed into Cushitic: Kam. *qarmī-ta* 'gleanings', Som. *qarmi*. See also *qarmāy*.

qrm II, taqārama ተቃረመ (K*) 'buy an ox jointly and apportion its meat among those who paid part of the price';
taqārāmi (K*), act. part. of *taqārama*;
qərmat (K*) 'act of buying an ox jointly and apportioning it';

ETHIOPIC: Amh. *(tä)qärammätä* 'buy an ox jointly and apportion it', Tna. *qärämät* 'the buying of an ox jointly and apportioning it'. The Geez form *taqārama* gives the impression of being a reconstructed form of *qərmat*. It is also possible to interpret the Geez form as the original form; the Tna. Amh. verbs would then be denominatives from **qərmät*.

qarmelos ቀርሜሎስ (T) 'lush forest';

perhaps a transcription of Heb. *karmęl* through a Greek form.

qarmāy ቀርማይ (T), **qarmay ቀርመይ** (Lt) 'briar, weed, oats';

to be derived from *qrm* I 'glean'.

qarmaz, qərməz ቀርመዝ ፡ ቅርምዝ (D 1402, T.K*. M) 'scarlet, purple, kind of resinous plant used to make torches';
qarmazaye (Lt) 'kind of garment of purple color';

from Ar. *qirmiz* 'caucus (insect)', *qirmiziyy* 'crimson, scarlet', from Persian of Sanskrit (*kṛimija*) origin; also Amh. *qərməz*, Syr. *qermez*.

qarana ቀረነ (K*) 'grow horns, have horns, dig with the horns' (denominative);
ʾaqrana (K*) 'grow horns';
taqārana 'attack one another (with the horns), oppose one another, resist, conflict, be contrary, be refractory, quarrel, show enmity';
(*zayətqārran* 'adversary');
ʾastaqārana (K*), causative of *taqārana*;
qarn (pl. *ʾaqrənt*) 'horn, trumpet, tip, point, (K) symbol of power, might';
(*qarna nagᵉ* 'ivory, elephant tusk');
(*qarna ḏahāy* 'ray of sun');
(*zaʾaḥadu qarnu* 'unicorn');
qarāni (K*) '(cattle) that grow horns';
maqrən, maqran (pl. *maqārənt*) 'one who has horns, one who fights with horns, adversary; trumpeter';
mastaqārən 'opponent, enemy, adversary, (Lt) contradictory';
taqārāni 'adversary, opposing, resisting, contrary, contrast';
taqārano 'strife, enmity';

SEMITIC: Ar. *qarn* 'horn', Mh. *qōn* (pl. *qarōn*), Heb. *qeren*, Aram.-Syr. *qarnā*, Md. *qarna*, Ph.Ug. *qrn*. For *qarna ḏahāy* 'ray of sun', cp. Heb. *qeren*, Ar. *qarnu-š-šamsi*.
ETHIOPIC: Tna. *qārni* 'horn', Te. *qär*, *qärn*, Har.Gur. *qär*, Amh.Arg. *qänd*, Gaf. *qändä* going back to *qärn* (for *qänd:qärn*, see Praetorius 1879:78; Cohen 1931:380). Cerulli 1951:488 connects Semitic *qrn* with Cushitic: Ka. *qarō*. For the Geez meanings 'contrast, resist, adversary', and so on, transferred meanings from 'fight with horns', cp. also Amh. *täqarränä* 'go against, conflict, oppose'.

qʷrn, ʾastaqʷārana አስተቋረነ (Lt) 'bind in pairs';

ETHIOPIC: Tna. *qʷäränä* 'bind two things together', Amh. *qʷäränña* 'shackle', Har. *quränña āša*, Arg. *əqqʷäraña*, Gur. *täqʷrañä*.

qerne ቄርኔ; see *qernen*.

qʷarinu ቈሪኑ (T.M) 'precious stone';

W. Müller suggests, with reservations, a loanword from Tamil *kurundam* 'corundum', Hindi *kurand*.

qarnab ቀርነብ (K*.Mk) 'hare';

a rare case of *q* for ʾ if it is to be compared with *ʾrnb*. This would have to be considered an inverse process, since normally *q* becomes ʾ, and not the other way around. For *qʾ* in Amharic, see Cohen 1939:40-1; in Gurage, see Leslau 1979:LXXXII. For *qarnab* in Semitic, cp. Ar. (Dat) *qarnab* 'hare'. The root *ʾrnb* occurs in Ar. *ʾarnab*, Mh. *harnēb*, Syr. *ʾarnaḇā*, Heb. *ʾarneḇeṯ*, Akk. *arnabu*, *annabu*.

qərnəb, qarnəb, qarnab (pl. *qarānəbt*) **ቅርንብ ፡ ቀርንብ ፡ ቀርነብ** 'eyelash, eyelid, top of an ear of corn' (for which T has also the form *qʷərnəb*);

ETHIOPIC: Tna. *qərnəb* 'eyelash, eyelid', Gur. *qərb*, *qərrəb*, Amh.Arg. *qəndəb*, Gaf. *qəndəbä*. For *rn:nd*, see Praetorius 1879:78; Cohen 1931:380. The root passed into Cushitic: Kham. *qərnib*. See also *qarb*.

qarnalaw, qarnaw ቀርነለው ፡ ቀርነው (T.M) 'perfume, scent';

ETHIOPIC: perhaps Amh. *qərno* 'smell of a bone or horn in fire'.

qʷarnāmāt ቈርናማት (Gr.419) 'purse';

identified with *qʷənāmat*, above, with inserted *r*.

qʷarnen, qornen, qʷārnen, qʷärnin, qʷərnin ቈርኔን ፡ ቆርኔን ፡ ቋርኔን ፡ ቈርኒን ፡ ቍርኒን (D 1402,Gr.419,T.K*) 'carved dagger, sword, club';

from Gk. *korynēn*, acc. sg. of *korynē* 'club'.

qernen, qornen, qerne ቈርኔን ፡ ቆርኔን ፡ ቈርኔ (D 1402, K*) 'fountain, pond';

from Gk. *krēnēn*, acc. sg. of *krēnē* 'fountain'.

qarnanāʿ ቀርነናዕ (K*); see *qʷarnanaʿāt*.

qʷarnanaʿāt, qʷarnānəʿāt, qʷanānaʿāt ቈርነነዓት ፡ ቈርናንዓት ፡ ቈናነዓት, (K*) **qarnanāʿ ቀርነናዕ** 'frog, (K*) snail';

SEMITIC: Ar. *qirra*, *qarra* 'frog', Aram. *ʾaqrōqtā*.
ETHIOPIC: Amh. *qʷärnänat*, *qʷärnanat* 'frog'; related to Amh. *ənqʷərarit* 'frog', Te. *ʾənqoroʿ*, *qorəʿ*, Tna. *ənqoroʿ*, *qʷərʿo*, Har. *anqurārahti*; also in Cushitic: Or. *qərarit*, Mo. *in'grariĉĉe*. The Tigre root passed into Bil. *qʷarəʿ*.

qarnaw ቀርነው; see *qarnalaw*.

qarenāwi ቀሬናዊ 'uncouth, rustic, destitute';

from Ar. *qarawiyy* 'rustic'; also Syr. *qūryāyā* (Dillmann 429 has *qūryānā*).

qarpapa ቀርጰጰ (T.Y.M) 'bite, gnaw, chew something hard';

variant of *qalpapa* I (see above). See also *qʷapara*.

qarqar ቀርቀር (T) 'level and open field, (KG) boulder, heap of stones';

ETHIOPIC: Amh. *qärqär* 'cliff'.

qʷrqʷr I, qʷarqʷara ቈርቈረ (K*.T.Y.M) 'rap, knock, shout, speak noisily, be confused';
qʷərqʷər 'murmuring (n), shouting (n), quarrel, argument, (T.L) commotion, agitation';
qʷarqʷaro (K*) 'shouter';
taqʷarqʷar 'murmur, grumbling';

SEMITIC: Ar. *qarqara* expresses the noise of various animals, PbH. *qirqer* 'cackle, cluck', Syr. *qarqar* 'cackle'. For *qr* expressing sound, cp. *qr* (Ug), *qrʾ* 'call, read' (Ar.Heb), *qrʿ* 'knock' (Ar).
ETHIOPIC: Tna. *qʷärqʷärä* 'hammer', Amh. *qʷäräqqʷärä* 'tap idly and slowly', *aqrarra* 'sing war songs'; related to Te. *qärqəḥa* 'knock', and G. *(ʾan)gʷargʷara* 'murmur'. See also *qāqer*, above, and *qʷrqʷr* VI.

qʷrqʷr II, qʷarqʷara ቈርቈረ (K*) 'grieve, be uncomfortable, be angry, be upset, be in an uproar';
taqʷarqʷara (K*) 'be grieving, be uncomfortable';
qʷərqur (K*) 'sad, grieving';
qʷərqʷər (K.T) 'sorrow, anger, vexation, commotion, uproar';

ETHIOPIC: Tna. *qʷärqʷärä* 'be sad', Te. *qärqära* 'be grieved', Amh. *qʷäräqqʷärä* 'cause to be uncomfortable', *taqʷäräqqʷärä* 'be restless, be discontented, be thoughtful, regret'.

qʷrqʷr III, qʷarqʷara ቈርቈረ (T.Y.M) 'pillage';
qʷərqʷər (T) 'looting, pillage';

ETHIOPIC: Tna. *qärqärä* 'steal', and perhaps Amh. *qʷäräqqʷärä* 'hurt, injure'. See also *kʷərkʷər* I.

qʷrqʷr IV, qʷarqʷara ቈርቈረ 'make a foundation, begin to settle a country, build a city';
taqʷarqʷara 'be founded (a city)';

SEMITIC: related to Ar. *qāra (qwr)* 'make a round hole', Heb. *qār (qwr)* 'dig'. For the relation between Heb. *qwr* and G. *naqʷara*, *waqara*, see Buhl 709.
ETHIOPIC: Amh. *qʷäräqqʷärä* 'found a town or a city'.

qʷrqʷr V, ʾanqʷarqʷara አንቈርቈረ (K*) 'pour slowly in a thin stream';

ETHIOPIC: Tna. *qʷärqʷärä*, *ʾanqʷärqʷärä* 'pour slowly in a thin stream', Amh. *anqʷäräqqʷärä*, Gur. *aqʷəräqʷärä*.

qʷrqʷr VI, ʾanqʷarqʷara አንቈርቈረ (K*) 'sing the *zemā*-song';

for the expressions for noise, shouting, singing, see *qʷrqʷr* I.

qʷaraqʷar ቈረቈር (K*) 'whitish spots appearing on the scalp';

from Amh. *qʷäräqʷär*.

qarqis, qarqes ቀርቂስ ፡ ቀርቈስ 'circus, (T.K) chess, the *gäbäṭa*-game';
qarqisāwi, qerqesāwi 'player, chess player';
qarqesa (T) 'play chess' (denominative);

from Gk. *kirkos* 'circus', extended into playing games; also PbH. *qirqās*, Syr. *qūrqəsā*, Aram. *qirqās*.

qʷrr, qʷarra, qʷarara *(yəqʷrər)* **ቈረ ፡ ቈረረ** 'be → cold, be cool, cool down (anger), subside (fire)';
ʾaqʷrara 'cool off, cool (anger), appease, refresh';
qʷərr 'cold (n), coldness, (OT) hell, depth'; see also *(nafnafa)*, *nafnif*;
qʷarir (fem. *qʷarrār*) 'cold, cool';
qʷərar (Lt) 'cold' (n);
qorar (Lt) 'ice';
qʷərur (Lt) 'cold' (adj);
qʷərrat 'cold (n), coldness';
ʾaqʷrāri (Gr.174) 'that which cools';

maq"rar, (K*) *maq"rart* 'cooling (n), (K) means of cooling';
maq"rari (K*) 'that which cools';

SEMITIC: Ar. *qarra* 'be cold', *qarīr* 'cold', Heb. *qar*, Aram. *qārīrā*, Syr. *qarīr*, Md. *qarir(a)*. For Akkadian, Fronzaroli 1965:III, p.147 records *qarāru* 'ardere' taken from Bezold 248 *qarāru* 'brennen'; von Soden 902 registers *g/qarāru* 'sich krümmen, schlängeln', but not the meaning 'brennen' given by Bezold.

ETHIOPIC: Te. *qärra* 'become cool', Tna. *q"ärrärä* (from Geez), Gur. *qorra* 'morning frost'.

qārārā ቃራራ, (K.Lt) **qārurā ቃሩራ** 'bottle, flask';

from Ar. *qārūra*; for a possible foreign origin of Ar. *qārūra*, see Fraenkel 70-1. Spitaler 1955:215 derives Ar. *qārūra* from G. *q"arir* 'cold' considered as plural, hence *qārūr*, with a form of a singulative *qārūra*: "Glas konnte mit glasklarem, durchsichtigem Eis verglichen werden wofür Gk. *krystallos* die beste Parallele bietet".

ETHIOPIC: Te. *qərorit*, *qərarät* 'bottle', Tna. *qərar*, Amh. *qarura*; passed into Cushitic: Bil. *qrōrāt*, Or. *qarāra*, Be. *karōr*.

***qorara, ʾasqorara, ʾasq"arara አስቆረረ ፡ አስ ቈረረ** 'feel horror, feel repugnance, abominate, loathe', (Lt) disdain, repudiate, feel contempt, be disgusted';
ʾastaq"arara (Lt) 'hold in abomination';
saqorār, *saq"arār* 'horror, abomination, disgust';
səq"rur 'abominable, detestable, vile, abhorred, loathsome';
masqorər, *masq"arər* 'abominable, destestable, one who feels horror, one who abominates';

Dillmann 353 records it under *sq"rr*; Brockelmann 1928:495 likewise suggests a root *sq"rr* and compares it with Syr. *səqar* 'hate'. However, a 4-radical root *sq"rr* with the morpheme *a-* of the causative should be *ʾa-saq"rara* (and not *ʾasq"arara*). The root is, therefore, *q"rr* (so also K 812) with the occasional prefix *ʾas-*, for which see Dillmann 1907:135, 157. Amharic *täsq"ärrärä* 'be disgusted, be shocked' would suggest a root *sq"rr*, *šq"rr*, but it is also possible to analyze the Amharic root as *q"rr* with the prefixed morpheme *aš-*, *täš-*, for which see Cohen 1939:239ff, Klingenheben, *JSS* 9 (1964). 42-6. Amharic *ašq"ärrärä* is rendered 'intimidate' by Cohen 1939:242 who compares it with the root *q"rr* 'be cold'. Note that Tna. has *šäq"rärä* 'be afraid'.

qoriron ቆሪሮን (T+) 'river';

is perhaps the name of a river.

qoros, qorus ቆሮስ ፡ ቆሩስ 'a measure';

from Gk. *koros*, a transcription of the Heb. *kor* 'measure'. For this measure, see Pankhurst 1970, II:47. See also *qori*, *qoru*.

qərāsəyā ቅራስያ 'cherry, (T) perfume';

from Ar. *qarāsiyā*, *qarāṣiyā* 'cherry', from Gk. *kerasiā* 'cherry'; also Syr. *qerasiyā* (see Löw 151).

qaraṣ ቀረጽ (Lt) 'tax';

from Amh. *qäräṭ*, *qäräṣ*.

qaraṣa *(yəqrəṣ)*, **q"araṣa ቀረጸ ፡ ቈረጸ** 'incise, scar, scalp, engrave, carve, cut, chisel, shear, shave';
taqarṣa, *taq"arṣa*, *taq"araṣa*, passive; also 'cut off (one's) hair';
qəruṣ, *q"əruṣ*, pass. part. of *qaraṣa*;
qərṣat, *q"ərṣat* 'incision, mark, shape, stroke (of a letter)';
maqraṣ (T) 'scissors';
maqarṣat (Lt) 'stomach ache' (for 'stomach ache', cp. Amh. *(yä)hod qurṭät*, from the root *qrṭ* 'cut');

SEMITIC: Ar. *qaraṣa* 'pinch, bite', *qaraṭa* 'cut in pieces', *qaraḍa* 'cut', Śḥ. *qeroḍ* 'pinch', Heb. *qāraṣ*, Aram.Syr. *qəraṣ* 'prick', Md. *grṣ* 'sting, bite' (by dissimilation of *q-ṣ* > *g-ṣ*), Ug. *qrṣ* 'shape (clay into an effigy), bite', Akk. *qarāṣu* 'nip off'.
ETHIOPIC: Tna. *qäräṣä*, *q"äräṣä* 'cut, make an incision', Te. *qärṣa*, *qärča* 'cut off, chop off', Amh. *q"ärrätä* 'cut off' (related to *qärräṣä* 'sharpen, sculpt'), Arg. *qorrätä* 'cut', Har. *(a)qärräṭa* 'be short of', Gur. *aqq"arrätä* 'interrupt, take a short cut', Gaf. *qəraṣä* 'chipped pot'; also Te. *qärṭäṭa* 'break to pieces', Tna. *q"ärṭätä* 'pinch, break off leaves', Amh. *q"äräṭṭäṭä* 'be nibbled, be indented', Gur. *qərätätä* 'amputate'. The root passed into Cushitic: Bil. *qarač*. For the Semitic root *qrṣ* common with Cushitic, see Cerulli 1951:489, under *quṭ*. See also *qaraḍa* and *g"araṣa* I, above.

q"ərrat ቍረት; see *q"rr*.

qirāṭ ቂራጥ, (T) **q"ərāṭ ቍራጥ** 'small coin';

from Ar. *qīrāṭ* 'small coin'; also Amh. *qirat*. Fraenkel 201 derives Ar. *qīrāṭ* from Syr. *qīrāṭā*, while Vollers 1897:302 derives it from Gk. *keration* 'small coin'. For PbH. *qeṛeṭ*, see Krauss 566.

qarṭəb ቅርጥብ (D 1403,K*), **ʾəlqarṭəb አልቅር ጥብ** (KG) 'kind of insect that stings or eats leaves and bark';

SEMITIC: Ar. *qarṭaba* 'cut, eat entirely'; see also *qanṭaba* I. The root is augmented by *r* in relation to *qṭb* (see *qaṭaba*).

qarṭabālus ቀርጠባሉስ (KG) 'beehive, sack of woven palm leaves';

related to *qarṭalo*?

qarṭafalu ቀርጠፈሉ (T) 'container for butter, oil, or perfume';

seems to be connected with *qarṭalo*, below.

qarṭalo, qarṭel, qarṭalon, qarṭals, qarṭāləs ቀርጠሎ ፡ ቀርጤል ፡ ቀርጠሎን ፡ ቀርጠልስ ፡ ቀርጣልስ, (L) **qarṭalos ቀርጠሎስ**, (K*) **qarṭālon ቀርጣሎን** 'container (for butter, oil, or perfume), basket';

from Gk. *kartallos* (acc.sg. *kartallon*) 'basket with pointed bottom'; also PbH. *qarṭallin* 'woman's working basket', Aram.Syr. *qarṭālā* 'fruit basket', Soq. *qarṭeleh*; passed into Cushitic: Sa. *kartalā*. On Semitic *qrṭl* and Gk. *kartallos*, see Fraenkel 77-8, Landberg 1901:688. For the Hittite origin of Heb. *ʾăgarṭālē* 'bowl-shaped vessel used in the temple', see C.Rabin, *Orientalia* 32 (1963).126-7.

qarṭalon, qarṭālon ቀርጠሎን ፡ ቀርጣሎን; see *qarṭalo*.

qarṭals, qarṭāləs ቀርጠልስ ፡ ቀርጣልስ; see *qarṭalo*.

qarṭama ቀርጠመ (Lt) 'munch, chew food that is hard';

SEMITIC: Ar. *qarṭama*, *qarḍama* 'cut', Ar. (Dat) *qaṭama*, Soq. *qarṭem* 'chew', PbH. *qirṭem* 'cut the borders', Syr. *qarṭem*.
ETHIOPIC: Tna. *qärṭämä* 'crush', Amh. *q"äräṭṭämä* 'munch, crush', *q"ärämmäṭä* 'nibble, tear', Gur. *qərāṭämä* 'crush'; passed into Cushitic: Bil.Sa. *q"arṭam*, Som. *qurdun*.

qarṭārəyos ቀርጣርዮስ (Lt) 'beaver';

from Gk. *kastōros*, gen.sg. of *kastōr* 'beaver' (Hommel 1877:XXIX).

qaraya I ቀረየ (Y.M) 'hit, strike';

ETHIOPIC: Te. *qara (qry)* 'flay'.

qaraya II *(yəqri)* **ቀረየ** (K.M) 'foretell, interpret omens, predict by means of magic';
ʾaqraya, causative;
qarāyi (K*) 'one who prophesies, foreteller, one who interprets omens';

also occurs in Cushitic: Som. *qariyan* 'one who predicts the weather'.

qaraya III ቀረየ (Y.M) 'receive guests, give hospitality';
ʾaqāraya 'offer a sacrifice, consecrate';
ʾaqārəyo (OT) 'whole-burnt offering';

SEMITIC: Ar. *qarā (qry)* 'give hospitally', SAr. *qrw* 'sacrifice' (Müller 1962:91), Aram. *qr(ʾ)*, Ug. *qry* 'offer (a sacrifice)'; perhaps also Akk. *qerītu* 'banquet, festival'. For Heb. *qārā (qry)* 'invite to a feast' (in Ex. 3:18), see Rabin, *SH* 8 (1961). 399.

qəryāq" ቅርያቅ (Lt), name of a Coptic month;
see *k"əryāq"*.

qaryāsem ቀርያሴም (D 1403), **qarāyəsim ቀራያሲም** (Lt), **qaryāsim ቀርያሲም** (K) 'name of an idol, abominable statues' (Grébaut, *Les Paralipomènes* 240);

transcription of the Greek *karēsīm* which occurs in the Septuagint, 2 Chronicles 35:19. The Greek noun is a corrupt transcription of Heb. *qədešīm* 'sacred persons, temple male prostitutes' (G. Salinger drew my attention to this interpretation given in L. Curtis and A.A. Madsee, *A critical and exegetical commentary of the books of Chronicles* [New York, 1910], p. 516). Note that Heb. *qədešīm* is correctly transcribed *qadesəm* in Geez, *kadēsim* in Greek in 4 Kings 23:7.

q"əryat ቍርየት (D 1395,T) 'the smallest rib'.

qas ቀስ, **qassa ቀሰ**; see *qss*.

qās ቃስ 'breeches, drawers, covering of the thigh, (T) shirt';

SEMITIC: the connection with Ar. *kawt* 'shoe, horseshoe' suggested by Dillmann 1907:218 js unlikely.
ETHIOPIC: Amh. *qas* 'bloomers'.

qasafalu ቀሰፈሉ (T⁺) 'thorn';
is there any connection with *qaṣafalu*?

q"asla *(yəq"sal)* **ቈሰለ** 'be wounded, be injured, be covered with sores, be in pain';
ʾaq"sala 'wound, injure, cause pain, cause a sore';
q"əsl (pl. *q"əsal, q"əslāt*) 'wound, sore, ulcer, pain';
q"əsul 'wounded, injured, who is in pain';
q"əslat (K*) 'being (n) wounded';
ʾaq"sāli (K*) 'one who wounds';
maq"səl, maq"sali 'one who wounds, one who causes pain';

SEMITIC: Ar. *qaṣala* 'cut' (Dillmann 431), either from an original *q-s > q-ṣ* by assimilation, or from an original *q-ṣ > q-s* by dissimilation. Praetorius 1890:23 compares G. *q"sl* with Ar. *qalasa* 'shed blood, bleed (woman)'.
ETHIOPIC: Tna. *q"äsälä* 'be wounded', Te. *qäsla*, Amh.Gur. *q"ässälä*, Arg. *qusəl* 'wound' (n).

qsm I, **qasama** *(yəqsəm)* **ቀሰመ**, (K) **qassama ቀሰመ**, (Y) **qaśśama ቀሠመ** 'season, make tasty';
taqasma, taqassama, passive;
qassāmi, act. part. of *qassama*;
qəssum 'well seasoned, tasty, that has savor';
qasm 'seasoning';
qəssāme (K) 'being seasoned' (n);
maqsam, maqsəm (pl. *maqāsəm*) 'seasoned food';
taqsām (Gr.174) 'seasoning, condiment';

SEMITIC: perhaps Ar. *qaśama* 'choose the best dishes, eat the best dishes'.
ETHIOPIC: Amh. *qəsəm* 'taste'. Praetorius 1879:95 compares this root with Amh. *qämmäsä* 'taste'; also Tna. *qämäsä*, Te. *qämsa*.

qsm II, **qasama ቀሰመ** (K*), **qaśśama ቀሠመ** (Y); see *ʾastaqasama*;
ʾastaqasama, ʾastaqāsama, ʾastaqsama 'divine from omens, practice divination, deal in augury, foretell by means of magic';
ʾaqsama (K*), causative;
qasm 'divination, magic';
ʾaqsāmi, maqsəm (K*) 'magician, diviner, soothsayer';
maqsəm, maqsam (pl. *maqāsəm, maqāsəmt*) 'divination, enchantment, magic, omen, soothsaying, portents, rewards of divination, gift, present';
(za-maqsam [L] 'diviner');
maqsami, maqsəm (K*) 'diviner, soothsayer';
maqsamt, pl. *maqāsəmt* (K*) 'divining instrument';
məqsām (K*) 'place of divination';
mastaqāsəm 'diviner, soothsayer, (T) one who practices divination with shells';

SEMITIC: Ar. *ʾaqsama* 'conjure', SAr *mqsʾm* 'oracle', Heb. *qāsam* 'practice divination', Aram. *qəsam*. Assimilation of *q-s > q-ṣ* occurs in Ar. *qaṣṣama* 'conjure', Syr. *qəṣam*; dissimilation of *q-ṣ > k-ṣ* occurs in Md. *kaṣma* 'soothsaying', and *kamṣ* (with metathesis).
ETHIOPIC: Amh. *qässämä* 'foretell by means of magic'.

qsm III, **qəssāme ቅሳሜ** (D.M.OT), **qəśśāme ቅሣሜ** (T) 'substance, formation, nature';

SEMITIC: Ar. *qišm* 'nature', Ar. (Syria) *qəšm* 'temperament and constitution'.
ETHIOPIC: Amh. *qəsm* 'body compounded of four elements (i.e., fire, water, air, and earth)', Te. *qəsmi* 'complexion'.

qasmanderā ቀስመንዴራ (T.M) 'perfume';
perhaps from Gk. *kosmētērion* 'dressing room'.

qasqas ቀስቀስ; see *q"asq"asa*, below.

q"asq"as, q"əsq"əs, q"əsq"ās, q"asq"əs (pl. *q"asāq"əs*) **ቈስቈስ ፡ ቊስቊስ ፡ ቊስቋስ ፡ ቈስ ቊስ** 'vessel, furniture, household goods';

ETHIOPIC: Amh. *q"äsaq"əs* 'household furnishings', Te. *qəsqəs* 'vessel'; passed into Cushitic: Bil. *qəsqəs*.

q"asq"asa ቈስቈሰ (T) 'stir a fire';
qasqas (Lt) 'dry fire wood, brush wood, firebrand';

ETHIOPIC: Te. *qäsqäsa* 'stir up, shake', Tna. *qäsäsä, q"äsq"äsä* 'stir a fire', Amh. *q"äsäqq"äsä*, Gur. *anqəsaqqäsä* 'move'.

qasara ቀሰረ (D 1395,T.M) 'count, calculate';
to be identified with *q"aṣara* II 'count', with *ṣ > s* by dissimilation of glottalization.

qss, qassa ቀሰ (T.Y.M), **qasasa** *(yəqsəs)* **ቀሰሰ** (T.Y.K) 'be ordained a priest, perform the duties of a priest, become an elder';
ʾaqsasa (K*) 'ordain to priesthood';
qasis (pl. *qasisān, qasāwəst*) 'presbyter, priest, (Lt) elder';
(nəfqa qasis 'assistant priest');
(qasis ḥaṣay 'father confessor');
qəsus (Gr.511) 'ordained priest';
qas 'presbyter, priest';
qəssənnā 'priesthood, (Lt) seniority';

SEMITIC: Syr. *qaššā, qaššīšā* 'presbyter', Md. *qaša*; to be connected with Aram.Syr. *qaššīšā* 'old, elder', Md. *qašiš(a)*; Ar. *qissīs, qass* 'priest, presbyter' is a Syriac loanword (Fraenkel 275).
ETHIOPIC: Tna. *qäšši* 'priest', Te. *qäš, qäššī*, Amh.Har.Gur. *qes*; Tna. *qäšäšä* 'be ordained a priest', Amh. *qäššäšä*. G. *qasis* is considered a Syriac loanword (Noeldeke 1910:37, Jeffery 240), while G. *qas*, Tna. *qäšši* are forms developed within Ethiopic. See also *qays*.

qast (pl. *ʾaqsəst, ʾaqəst*) **ቀስት**, (T) **qaśt ቀሥት** 'bow', name of the index finger and of the middle finger in a guessing game (Dillmann 1357, under *fss*);
(qasta dammanā, qasta ʾəgziʾabəḥer 'rainbow');
qastām, qastam 'bow, shepherd's crook, knotty club, rod, stick';
qastawa, see below;

SEMITIC: Ar. *qaws* 'bow', Heb. *qešeṭ*, Aram. *qaštā*, Jew.-Aram. *qušṭā* (with *q-ṭ > q-ṭ*), Syr. *qeštā* 'bow', *qaššāṭā* 'archer', Ug. *qšt* 'bow', Md. *qašta*, Ph. *qšt*, Akk. *qaštu*. For more details on this root, see Noeldeke 1910:132-3.
ETHIOPIC: Tna. *qästi* 'bow', Amh.Gur. *qäst*, Te. *qärs* (with inserted *r*), Amh. *qästam* 'short club, cudgel'; passed into Cushitic: Bil. *qist*, probably Som. *qanso*. For 'rainbow' expressed by 'bow of the clouds', cp. Tna. *qästa dämmäna*, Amh. *qästä dammäna*, Te. *qäš däbəna*, Gaf. *qästä dämmänä*; also Ar. *qawsu s-saḥābi*. For the expression of 'rainbow' in the Hamito-Semitic (Afroasiatic) languages, see *Orbis* 5 (1956). 478-483.

qastām, qastam ቀስታም ፡ ቀስተም; see *qast*.

qastawa ቀስተወ, (T) **qaśtawa ቀሥተወ** 'make a bow, bend a bow, shoot with an arrow, (Y) render tight (a bow) by pulling, pull, hit, throw';
qastāwi (K*), act. part. of *qastawa*;
denominative of *qast* (see above); also Tna. *qäs-(s)ätä* 'bend a bow'.

q"asṭ, q"asṭe, q"əsṭ, qusṭ ቈስጥ ፡ ቈስጤ ፡ ቍስጥ ፡ ቈስጥ 'costus' (kind of aromatic plant);
either directly from Gk. *kostos* 'a root used as a spice', or through Ar. *qusṭ, kust*; also SAr. *qsṭ*, Syr. *qūštā, qusṭūs*, Aram. *qošṭ, košt*. For Gk. *kostos* coming from Sanskrit *kuṣṭha*, see Littmann 1926:415. Note the various forms with *q:k, ṭ:t* through dissimilation or assimilation.

q"aṣṭe ቈስጤ, (K) **q"aśṭe ቈሥጤ** 'big stomach of ruminants, (M.T) muscle of the abdomen, cut of meat from the ventral region, muscle of the flank';

ETHIOPIC: Tna. *q"äṣṭä* 'big stomach of the ruminants', Amh. *q"äšt*, Te. *qäs*. If the original root is *qṣṭ*, the final *ṭ* became *t* in Amharic by dissimilation; in Te. *qäs*, the *t* is omitted as in *qäš* 'bow' from *qäšt, qäst*. See also *qosəyā*.

q"əṣṭe ቍስጤ (T) 'hump of animal'.

qasāwəst ቀሳውስት; see *(qss), qasis*.

q"əsāy ቍሳይ (T), **q"asyā ቈስያ** (K), **q"əsyāt, q"əsayāt, q"əsāyāt ቍስያት ፡ ቍሰያት ፡ ቍሳያት** 'cucumber' (the forms with *-āt* are plural forms);

SEMITIC: Ar. *quttāʾ, qittāʾ*, PbH. *qiššūʾ*, Aram. *qaṭṭayyā*, Syr. *qaṭṭūṭā*, Akk. *qiššû*.
ETHIOPIC: Amh. *q"asa* 'cucumber', *qusəyat* 'pumpkin'. See also *qatā, qosəyāt*.

qosəyā, q"āsəya ቆስያ ፡ ቋስያ (D 1395,T) 'large intestine';
is there any connection with *q"aṣṭe*?

qosəyu ቆስዩ (T.M) 'spring (of water)';
see also *qodəyā*.

q"əsyāt ቍስያት; see *q"əsāy*.

qosəyāt ቆስያት (T.OT.M) 'red flower';
OT describes it as 'red flower that resembles the *q"asa*-cucumber'; see *q"əsāy*, above.

qaśafa I *(yəqśəf)* **ቀሠፈ** 'flog, flagellate, scourge, beat, whip, lash, chastise, inflict punishment, torture, smite, plague, discipline';
ʾaqśafa (K*), causative;
taqaśfa, pass. of *qaśafa*;
qaśāfi, act. part. of *qaśafa*;
qəśuf, pass. part. of *qaśafa*; also 'afflicted';
qəśf (T) 'beaten with a whip';
qəśfat 'punishment, affliction, beating, blow, flogging, scourging, sore, scar';
taqaśāfi (Gr.173), part. of *taqaśfa*;
maqśaf 'whip, rod, lash';
məqśāf 'place where one is flogged';
maqśafi (pl. *maqāśəfi*) 'punishment, whipping, beating, stroke, chastisement, divine punishment, torment, infliction, calamity, scourge, plague, wrath, anger, fury, whip, lash';

SEMITIC: it is tempting to compare Ar. *taqaššafa* 'mortify bodily appetite', but the meaning is undoubtedly derived from an original meaning 'live in squalor'.
ETHIOPIC: Tna. *qāsāfā* 'flog, chastise', Te. *qāsfa*, Amh. *qāssāfā*.

qaśafa II *(yəqśəf)* **ቀሠፈ** (K*) 'uncover, open, lay bare';
qəśuf 'uncovered, open, bare';
qəśf, *qəśf* 'which is outside, outdoors, outhouse, (OT) assembly (kept outdoors)';
(qaśfa, *qəśfa* 'outside, abroad');
qaśafā, *qaśfā*, same as *qəśf*;
qəśfat 'remote part, exit, border';
qaśafāy, *qaśfāy*, *qaśfi* 'outward, outer, which is outdoors, the outside, (T) leather case for the tabernacle';

SEMITIC: related to Ar. *kašafa* 'uncover' (Dillmann 422).

qaśafāy ቀሠፋይ; see *qaśafa* II.

qaśama *(yəqśəm)* **ቀሠመ** (D.Y.), **qasama ቀስመ** (T.Y) 'harvest (grapes), pick (fruit, flowers), gather vintage, collect, reap, glean';
ʾaqśama, causative;
taqaśma, pass. of *qaśama*;
qaśāmi (K*), act. part. of *qaśama*;
qəśum 'gathered, picked, harvested; (figuratively) books selected from various writings';
qaśam (T) 'fruit' (rather 'what is picked');
qaśśām 'one who harvests, grape gatherer';
qaśm 'harvest, vintage, picking';
(ʾaqśām, pl. of *qaśm* 'harvested crops, things plucked');
qəśmat 'picking (n), harvesting' (n);
qəśśāme 'that which is harvested or picked';
maqśam (pl. *maqāśəm*) 'vintage, instrument for harvesting';
taqśām 'gathering (n), harvest (of fruit)';

SEMITIC: SAr *qs,m* 'vegetable plot', Ar. (Yemen) *maqšama* (W. Müller).
ETHIOPIC: Tna. *qäsämä* 'gather nectar', Amh. *qässämä*.

qaśśara ቀሠረ (T.Y.M) 'peel, scrape, take off scales';
qəśśār 'fish scales, shell';
qeśśār (T); rather *qəśśār* (?) 'piece, split';

SEMITIC: Ar. *qišr* 'rind, fish scales'.
ETHIOPIC: Amh. *qəssar* 'scales (of fish)' is probably taken from Geez, while the Amharic form is *qəršət*, *qəršät* (with metathesis for *qəšrət*). Har. *qašir* 'coffee made of the beans' peel and seasoned with ginger', Gur. *qəšər* 'coffee bean without its peel' are borrowed from Ar. (Yemen) *qišr* 'coffee made of the peel and seasoned with spices'.

qaśut (pl. *qaśutāt*, *qaśāwət*, *qaśāwəy*) **ቀሡት**, (T) **qasut ቀሱት** 'vase, water pot, container for mead';

SEMITIC: Ar. *qašwa* 'small basket', Ar. (Oman) *qašš* 'utensil' (Vollers, *ZDMG* 49[1895].508), Aram. *qāsūṭā*, Ug. *qš*. Fraenkel 63-4 (following Noeldeke) compares Heb. *qəsṯ* 'writing case', Syr. *qesṭā* 'pot'. However, Heb. *qəsṯ* is considered to be borrowed from Egyptian *gšty* 'tablet of writer' (M. Müller, *OLZ* 3[1900].49, T. Lambdin, *JAOS* 53[1973].154). As for Syr. *qesṭā*, it is taken from Gk. *ksestēs* 'pitcher' according to Brockelmann 1928:679. Grimme, *OLZ* 3 (1900). 150 identifies G. *qaśut* with G. *q"asq"as* 'vessel'. Reinisch 1902:248 compares G. *qaśut* with Som. *kúsad* 'water pot'.

qəśt, qaśt ቅሥት ፡ ቀሥት, (T) **qəst ቅስት**; see *waqaša*.

qaśaṭa *(yəqśəṭ)* **ቀሠጠ**, (L.T) **qasaṭa ቀሰጠ** 'steal, rob, carry off, take away by fraud, defraud, embezzle';
qaśāṭi, act. part. of *qaśaṭa*; also 'robber';

SEMITIC: Ar. *qaṣaṭa* 'remove, strip off', Akk. *kašāṭu* 'cut off'.
ETHIOPIC: Tna. *qässäṭä* 'hide the truth, lie, cheat', Amh. *qässäṭä* 'steal, dupe'.

qaśāwat ቀሣው·ት, **qaśāwəy ቀሣው·ይ**; see *qaśut*.

qaṣā ቀጻ (Gr.423), **qaṣo ቀጾ** (T.D 1395) 'moth, butterfly';
see also *qaḍā*, *qado*.

qaṣu ቀጹ· (T) 'monkey';

T 184 quotes together *maliṣu* and *qaṣu* (for *maliṣu*, see above).

q"əṣ ቀጽ·; see *q"əyṣ*.

qaṣʿa *(yəqṣāʿ)* **ቀጸዐ**, (T) **qaṣʾa ቀጽኣ**, **qaḍʿa ቀፅዐ** 'humiliate, subject, bend, make fall to the ground, overthrow, punish, cut out, level the ground, sweep, pave, trample on, crush';
ʾaqṣaʿa, causative; also 'humiliate, bring low';
taqaṣʿa, pass. of *qaṣʿa*; also 'be pressed down, be overcome with awe, stoop, bow down, bend (intr), fall in ruins, collapse, faint, sink to the ground, be overwhelmed with terror, (T) be chopped up';

SEMITIC: Ar. *qaṣaʿa* 'humiliate', *qaḍaʿa* 'subjugate', *taqaḍʿa* 'be cut into small pieces', Ar. (Ḥaḍr) *qaṣʿa* 'cut', SAr. *qṣʿ*, Śḥ. *qeḍaʿ* 'gnaw through', Heb. *qṣʿ* (hifʿil) 'scrape off', Syr. *qəṣaʿ*, Ug. *qṣʿ-t* 'crusher, bruiser'.
ETHIOPIC: Tna. *qäṣʿe* 'punish', Te. *qäṣʿa*, Amh.Arg. Gur. *qäṭṭa*, Har. *qaṭaʾa*; passed into Cushitic: Bil. *qaṭeʾ* 'punish', Sa. *qašaʿ* 'subjugate'. The root is related to *q"ṭʿ*, *qaḍʿa*, *qaḍʾa*.

qaṣaba I *(yəqṣəb)* **ቀጸበ** 'nod, beckon, wink, make a sign, give a signal, hint, indicate, entice, mock (by winking or gesture), deride, speak in parables';
qaṣṣaba 'deny contemptuously by a gesture';
taqaṣaba, *taqaṣṣaba* 'mock by winking or by gestures, make faces at someone, point a finger (in scorn), ridicule';
taqāṣaba 'wink, wink at one another, nod with the eyes, mock one another by gestures, despise, scoff, ridicule';
qaṣib 'nod';
qəṣbat 'wink, twinkling, beckoning, nod, (K*) proverb (used for hinting), enigma';
(ba-qəṣbat 'in a moment');
(kama qəṣbata ʿayn 'in the twinkling of an eye, in a flash, in a split second');
taqāṣābi (M) 'one who winks, one who mocks';
taqāṣbo, *taqāṣbot* (Lt) 'mockery, derision';

ETHIOPIC: Te. *qāṣba*, *qäčba* 'twinkle, beckon with the hands', Tna. *qäṣäbä*, Amh. *qäṭṭäbä* 'wink', *täqäṭaṭäbä* 'make fun of'; Te.Tna. *qəṣbät* 'wink'. Amh. *qəṣbät* 'wink, twinkling', *kämä qəṣbät* 'in a flash, in a moment', is taken from Geez. The root passed into Cushitic: Bil. *q"ačab* 'twinkle'.

qaṣaba II **ቀጸበ** (Y) 'cause to be lacking, deprive';

metathesis in relation to *qabṣa*.

qaṣafalu ቀጸፈሉ· (T.M) 'holder or case for tweezers';

ETHIOPIC: Amh. *qäṣäfälu*, same, from Geez. See also *qasafalu*.

qṣl I, **taqaṣṣala ተቀጸለ** 'have something placed on the head (e.g. headpiece, wreath, crown), be crowned, crown oneself, wear a crown';
ʾaqaṣṣala (K*) 'crown' (v);
ʾastaqaṣṣala 'put a crown on the head, crown';
qaṣalā 'crown, diadem, garland, wreath, wreathed border, rim, fringe, border, silk head covering fringed in gold with which priests cover their heads during Mass, (T) helmet';
qəṣṣul 'crowned';

SEMITIC: J. Assfalg, *OC* 38 (1954).139-9 derives G. *qaṣalā* from Ar. *qaṣla* < Syr. *qussālā*, *quṣṣālā* < Gk. *kasoula* 'hood' (of Latin [*casula*] origin). Dillmann 472 wrongly combines it with G. *q"aṣala* 'put forth leaves'. Note that Brockelmann 1928:680 derives Syr. *qussālā* from Gk. *kasoula*, but does not compare it with Arabic or Geez. Praetorius 1890:24 suggests, with reservations, the derivation of *qaṣalā* from Ar. *qalansuwa* 'headgear'.
ETHIOPIC: Tna. *qäṣäla* 'hanging end of turban', Amh. *qäṣäla* 'silk head covering', from Geez.

qṣl II, **qaṣṣala ቀጸለ** (K*) 'add, join, continue';
ʾaqaṣṣala (K*), causative;
taqaṣṣala (K*), pass. of *qaṣṣala*;
qəṣṣul (K*) 'added, joined';
qaṣalā (K*) 'something attached to a thing, adjective';
taqṣil (K*) 'parasitic plant';

ETHIOPIC: Tna. *qäṣṣälä* 'join, add', Amh. *qäṭṭälä*, Gur. *qäṭälä*, Arg. *qeṭṭäla*; for *taqṣil*, cp. Amh. *täqäṣṣäla*, *taqaṭṭäla*.

qaṣalā I ቀጸላ 'slab, tablet, plate of metal';

ETHIOPIC: Tna.Amh. *qäṣäla* 'slab, tablet'; perhaps also Te. *qäṣäla* 'small thin stones between hearth and kettle'. For 'plate of metal', see also *q"aṣl*, below, under *q"aṣala*.

qaṣalā II ቀጸላ; see *qṣl* I, II.

q"aṣala *(yəq"ṣəl)* ቈጸለ (K*), **q"aṣṣala** ቈጸለ (M) 'put forth leaves';
ʾaq"ṣala 'put forth leaves, be verdant';
q"aṣl (pl. *q"aṣlät*, *ʾaq"ṣəl*) 'leaf, foliage, leaf of a book, metal plate (by extension)';
q"aṣṣäl 'covered with foliage';
q"əṣul, *quṣul* 'full of foliage, covered with foliage, leafy, bushy (tree)';

SEMITIC: the connection with Ar. *qaṣala* 'cut', *qaṣīl* 'fourrage vert coupé pour les chevaux' suggested by Appleyard 1977:40, and by Rabin *HS*:91 who compares Ar. *qaṣala* 'give fodder' is doubtful, the basic meaning of the Arabic root being 'cut'. Likewise, the connection with Ar. *ḫūṣ* 'palm leaves' suggested by Cohen 1941:no.159 (who gives *ḥawṣ*), with reservations, is doubtful. The root is perhaps related to Ar. *ḫdl* (x) 'have many branches and leaves', as suggested by Dillmann 472.
ETHIOPIC: Tna. *q"äṣli*, Te. *qäṭäl*, Amh. *qəṭäl*, Arg. *qəṭal*, Har. *quṭṭi*, Gur. *qəṭäl*, *qəṭe*. Reinisch 1884:29 compares Kham. *xaṣä*, Agau *xasä*.

qaṣim, in **ʾəḍa qaṣim** ዕፀ ቀጸም (Lt) 'kind of tree';

perhaps connected with *qaṣimat*, below.

qaṣimat, qaṣimot, qaṣmot ቀጸመት ፡ ቀጸሞት ፡ ቀጸሞት 'aromatic cane, calamus-reed';

ETHIOPIC: perhaps Amh. *qätema* 'rush, reed'.

qaṣāpe ቀጸጰ 'chameleon';

perhaps a misprint for *qappāpe*, above. Getatchew thinks that *qaṣāpe* means 'scorpion' and is to be compared with *ṣaqampe* 'scorpion' (see below), with metathesis.

qaṣqaṣa ቀጸቀጸ 'be agonized by pain or trembling, (T.Y) munch, crush, crunch, be afflicted with convulsion, agitate, make tremble';
qəṣquṣ (KG), pass. participle;
qəṣqāṣe 'being agonized (n) through pain, (T) disease';

SEMITIC: reduplicated root *qṣṣ* or *qṣy*: Ar. *qaṣqaṣa* 'cut with scissors'. For *qṣṣ*, *qṣy*, see *qaṣaya*, below. The root *qṣqṣ* is related to *qṭqṭ* I, below.

qaṣara *(yəqṣər)* ቀጸረ 'enclose with a wall, blockade, hedge in, surround, delimit, fortify';
ʾaqṣara (K*), causative;
taqaṣara (K*), passive of *qaṣara*;
qaṣāri (K*), act. part. of *qaṣara*;
qəṣur, pass. part. of *qaṣara*; also 'besieged';
qaṣr, *qəṣr* (pl. *ʾaqṣār*) 'wall, fence, hedge, enclosure, citadel, stronghold, fortress, fortification, rampart, castle';

SEMITIC: Ar. *qaṣara* 'lock up', Aram. (Nabataean) *qṣr* 'cell'.

ETHIOPIC: Tna. *qäṣärä* 'enclose', Te. *ʾaqṣära* 'preserve, guard', Amh. *qaṭṭärä* 'enclose', Amh.Gur. *qəṭər* 'enclosure'. G. *qaṣr* is taken from Arabic *qaṣr*, considered to come from Latin *castra*. The root passed into Cushitic: Kham. *qiser* 'enclosure', Qua. *qeṭer*.

q"aṣara I *(yəq"ṣər)* ቈጸረ, **q"aḍara** ቈፀረ 'bind, bind up, bind together, tie up, knot, tie in a knot, enclose, (Gr.424, Y) ensnare, contrive, conspire';
(with *gaṣṣ* 'face' it means 'make the face sad, contract the face austerely, have a gloomy or sad look, frown, wrinkle');
q"aṣṣara 'bind together, gather';
q"āṣara 'tie, bind together, bring together';
ʾaq"ṣara, caus. of *q"aṣara*; also 'incite to evil';
taq"aṣra, pass. of *q"aṣara*;
taq"āṣara 'be united with one another, conspire against one another, lay an ambush for one another';
ʾastaq"āṣara, caus. of *taq"āṣara*;
q"aṣāri (K*), act. part. of *q"aṣara*;
q"əṣur, pass. part. of *q"aṣara*; also 'constricted, furrowed (with grief)';
(*q"əṣura gaṣṣ* 'ill-tempered, sullen, one with an austere look');
(*gaṣṣu q"əṣur* 'his face is gloomy');
q"əṣr 'band, knot, constraint, fraud, deceit, deception';

q"aṣarā 'deceit, fraud';
q"əṣro 'network, fringe, interlaced thing';
q"əṣrat 'tying (n), binding, joining, ligament, setting of a ring or gem, texture (that is, intertwining), conception';
q"əṣratā (Gr.455) 'conception by the Virgin Mary', lit. 'her conception', (originally 'her holding the fruit as a knot in her womb');
maq"ṣart 'setting (of a ring or gem)';
taq"āṣāri, part. of *taq"āṣara*;

SEMITIC: SAr. *qṣr* 'bring in harvest' (W. Müller, *ZAW* 75[1963].314), Heb. *qāṣar* 'reap, harvest' (from the meaning 'tie the sheaves'), PbH. *qṣr* 'bind', Akk. *kaṣāru* (by dissimilation); related to *qṭr*: Ar. *qaṭara* 'tie the halters of camels to dispose them in a file', Syr. *qəṭar* 'tie, bind', Aram. *qṭr*, Md. *gṭar*. Note that Brockelmann 1908:154 derives Aram. *qṭr* from **qtr* > Heb. *qṣr* > Aram. *qṭr* (from *qtr*, by assimilation); so also Dillmann 473. For a possible connection with Heb. *qāšar* 'bind', see also Leslau 1969:65. The connection between G. *q"aṣara* and Heb. *qṣr* 'be short' suggested by Fraenkel, *BA* 3(1898).63 is unlikely.
ETHIOPIC: Tna. *q"äṣärä* 'knot', Amh. *q"aṭṭärä*, Arg. *q"aṭṭära*, Gur. *qaṭärä*, Har. *qaṭära*. For 'frown, wrinkle' with 'face', cp. also Amh. *fit-un q"aṭṭärä* 'frown', lit. 'tie the face'. The root passed into Cushitic: Bil. *q"ašär* 'tie, knot', Kham. *q"aṣär*, Sa. *q"asar*.

q"aṣara II ቈጸረ (K*), **qoṣara** ቆጸረ (Lt) 'count, reckon';
ʾaq"ṣara (K*), causative;
taq"aṣra (K*), passive;
q"aṣāri (K*), act. part. of *q"aṣara*;
q"əṣər (K*) 'count';
maq"ṣart, pl. *maq"āṣər* (T.Gr.180) 'rosary, incantation, charm';
ETHIOPIC: Tna. *q"äṣärä* 'count', Amh.Gur. *q"äṭṭärä*, Arg. *q"äṭṭära*, Gaf. *q"iṭṭärä*; passed into Cushitic: Kham. *q"aṣer* 'count'. For G. *maq"ṣart*, cp. Tna. *mäq"ṣäriya* 'rosary', Amh. *mäq"ṭäriya*. See also *qaṣara*, above.

qaṣaro ቀጸሮ (Lt) 'appointment';
from Amh. *qäṭäro* 'appointment'.

qaṣaya ቀጸየ (T.M) 'break off, snap off';
SEMITIC: Ar. *qaṣā (qṣw)* 'mutilate', Soq. *qeṣ (qṣṣ)* 'cut', Heb. *qāṣā (qṣw/y)* 'cut off', Syr. *qəṣā* 'break (bread)', Ph. *qṣy*; related to *qṣṣ*, *qwṣ*, *qwḍ*: Ar. *qaṣṣa* 'cut off', *qaṣqaṣa* 'cut with scissors', *qāḍa (qwḍ)* 'split', Heb. *qāṣ (qwṣ)* 'tear asunder', *qāṣaṣ* 'cut off', Syr. *qaṣ (qṣṣ)*, Md.Ug. *qṣṣ*, Akk. *kaṣāṣu*, *qaṣāṣu* 'prune off', *kâṣu* 'strip off'.
ETHIOPIC: Tna. *qäṣäyä*, *q"äṣäyä*, *qäčäw bälä* 'cut', Amh. *qäčča*, Har. *qōča*. The root is common with Cushitic: Kam. *qočče* 'hit, castrate', Mo. *qučči(ye)* 'scratch'. On the root in Cushitic, see Cerulli 1938a:82, under *qad*. See also *qaṣqaṣa*.

qatā ቀታ, (T) **ʾəlqatā** እልቀታ 'cucumber';
from Ar. *qiṭṭāʾ*, *quṭṭāʾ*, with the Arabic article *ʾəl-*; also Amh. *quti*. See also *q"əsāy*, *maqtā*.

qatala *(yəqtəl)* ቀተለ 'kill, put to death, slay, murder, execute, slaughter, attack, engage in battle, combat, fight, wage war';
(*zayəqattəl* 'deadly');
ʾaqtala, causative; also 'cause to be killed';
taqatla, passive of *qatala*;
taqātala 'kill one another, fight with one another, fight together, make war';
ʾastaqātala, caus. of *taqātala*; also 'help to kill, incite to kill';
qatāli, act. part. of *qatala*; also 'killer, murderer, assassin, fatal, deadly';
qətul, passive part. of *qatala*; also 'attacked (city)';
qatl, *qətl* 'murder, killing, slaughter, massacre, battle, combat, fighting, war, strife';
qatil 'killing, execution';
qətlat 'killing, murder, assassination, slaughter, massacre, assault, attack, execution';
maqtəl (pl. *maqātəlt*) 'murderer, enemy, opponent';
maqtəl, *maqtal*, pl. *maqātəlt* (K*) 'means of killing';
maqtil 'murderer';
məqtāl 'place of killing';
mastaqātəl 'warrior, combatant, fighter';
məstəqtāl (K*) 'place of killing';
taqātəlot (Lt) 'warfare, attack';

SEMITIC: Ar. *qatala* 'kill', Heb. *qāṭal* (from Aramaic *qṭl*), ancient Aram. *qṭl* (Jean-Hoftijzer 257), Syr. *qəṭal*, Akk. *qatālu* (from Canaanite). On Soq. *latah* 'kill', Mh. *letōǧ*, see Leslau 1938:236. See on this root Wagner 100-1.

ETHIOPIC: Tna.Gur. *qätälä* 'kill', Te. *qätla*. Praetorius 1879:72 connects Amh. *gäddälä* 'kill' with *qtl*; it is rather to be connected with G. *gadala* 'dominate in fight', Heb. *gdl* 'be strong'.

qtr I, qattara ቀተረ 'fasten with nails, shut up, seal, lock, bolt, enclose with a fence, (K*) sharpen';
taqatra, taqattara, passive;
qəttur 'nailed down, locked, closed, sealed';
qətr (pl. *qətrāt*) 'peg, nail, spike, goad, spur, harrow, stick';
qətrat, verbal noun of *qtr*;

SEMITIC: for *qətrāt* 'sticks, spurs'. Dillmann 442 compares Ar. *qitr* 'javelin', *qaṭīr* 'heads of nails in a coat of mail'.
ETHIOPIC: Te. *qātra* 'enclose', Tna. *qätärä* 'fix, place firmly', Amh. *qättärä* 'lock a door tightly, fasten with nails', *qətərt* 'spike'; passed into Cushitic: Bil. *qater* 'enclose'.

qtr II, qatara *(yəqtər)* **ቀተረ**, (Y) **qattara ቀተረ** 'fumigate, (T) give off an odor';
qəttäre, (K*) *qəttär* 'incense, fumigation, odoriferous substance';

SEMITIC: Ar. *qaṭur* 'incense', *miqṭar* 'censer', SAr. *m-qṭr* 'incense altar', Heb. *qəṭoreṭ* 'incense', Aram. *ʿaqṭer* 'let incense rise', Md. *gṭr* 'fumigate, cense', Ug. *qṭr* 'smoke, incense'. It also occurs as *qtr* by dissimilation of the emphatic consonant: Ar. *qatara* 'exhale an odor (cooked meat)', *qattara* 'fumigate the body or the clothes with camel's dung in order that wild animals may not perceive his (the hunter's) smell', Akk. *qatāru* 'fumigate, make an incense offering'.
ETHIOPIC: Te. *qətare* 'fragrance, spice', Amh. *qäṭṭärä* 'burn incense in church'; also *qättärä* 'bathe in steam or in incense smoke'.

qtr III, qatra ቀትረ 'be midday' (denominative);
qatr 'midday, noon, noonday heat';
(*qatra* 'at midday');
(*za-qatr* 'sext [prayers]');

ETHIOPIC: Te. *qätra* 'be noontide', Tna. *qätärä*, Amh. *qättärä* 'be noontide', *qätr* 'noon heat'.

qatrarāyā ቀትረራያ (T) 'aim, target'.

qataselewon ቀተሰሌዎን, qatasalewon ቀተሰሌ

ዎን (O. Neugebauer, personal communication) 'lunar (date)';

from Gk. *kata selēnēn* 'according to the moon (i.e., lunar)'.

qatata ቀተተ (T.Y.M) 'make a wager, bet';
qatat 'agreement, contract, stipulation, treaty';

SEMITIC: Brockelmann 1928:704 connects it with Syr. *qat (qtt)* 'fix'.
ETHIOPIC: Te. *qätäta* (in Reinisch) 'make a wager'; passed into Cushitic: Bil. *qatet* 'make a treaty'. See also *qatawa*.

qtt, ʾaqtata አቅተተ (T) = Amh. *asäggärä* 1) 'catch fish with net or hook'; 2) 'alternate'; since the Amharic translation is without reference it is difficult to know its precise meaning.

qatāt ቀታት (T.M) 'earring'.

qatot ቀቶት; see *qatawa*.

qatawa *(yəqtu)* **ቀተወ** (T.Y) 'pay tribute, (Lt) bet';
ʾaqtawa 'exact payment, make pay tribute, impose taxes, fix a premium for those who wager, require a guarantee, (Gr.176) claim back';
taqātawa 'deposit mutual security, (Gr.176) sue for an obligation that is not met, (L) make a wager';
qatot 'guarantee, security, pledge, wager, bail, pact, treaty, contract, alliance';

SEMITIC: Ar. *qatā (qtw)* 'be in service of someone', SAr. *m-qtw-y* 'one who is in service'.
ETHIOPIC: Te. *(tə)qata* 'bet' (v), Tna. *qatot* (from *qtw* 'wager'), Amh. *(tä)q"ätaččä* 'bet' (v). See also *qatata*, above.

qaṭā ቀጣ 'kind of coin, (T) kind of weight';

ETHIOPIC: Amh. *qaṭe* 'small measure of grain'.

q"aṭṭa ቈጠ; see *q"aṭaṭa* I.

q"əṭṭ I ቍጥ, (L) **q"əṭṭā ቍጣ** 'butt end of spear, spear with squared iron part, slender spear';
see *q"aṭaṭa* I. Dillmann 471 identifies it with *g"əṭṭ*, above.

q"əṭṭ II ቍጥ (T) 'perfume'.

q"ṭ, taq"aṭṭəʿa ተቈጥዐ, (T) **taq"aṭṭəʾa ተቈጥኣ** 'be vexed, be furious, be angry, be excited, be irritated, be indignant, be grieved, be disheartened, be impatient, loathe, feel disgust, feel aversion, be exasperated, despair';
ʾastaq"ṭəʿa, ʾastaq"aṭṭəʿa 'exasperate, vex, render impatient, provoke anger, provoke wrath, cause aversion, irritate';
q"əṭṭuʿ 'indignant, vexed, angry, furious, irritable, wrathful';
q"əṭṭəʿā 'displeasure, vexation, indignation, anger, wrath, aversion, loathing';
mastaq"ṭəʿ, mastaq"aṭṭəʿ (Gr.180,Lt) 'displeased, irritated, irritable, subject to indignation, cause of indignation';
taq"aṭṭāʿi, see *q"əṭṭuʿ*;
təq"ṭəʿt 'indignation, anger, wrath, aversion, loathing';

ETHIOPIC: Tna. *(tä)q"äṭṭəʿa* 'be angry', Amh. *(tä)q"äṭṭa*, Arg. *əqq"äṭṭa*. The connection with Har. *quy âša* 'get angry' suggested by Cerulli 1936:265 is unlikely. The root is related to *qaṭaṭa* II.

qaṭaba ቀጠበ (K*.Mk) 'make a mark in order that woven cloth be symmetrical, trim, shorten';
qəṭāb 'piece, segment';

SEMITIC: Ar. *qaṭaba* 'cut off', *quṭb* 'thorn', Mh. *qaṭayb* 'pox', Heb. *qeṭeḇ* 'sting', Aram. *qəṭaḇ* 'chop, cleave'; related to Heb. *qāṣaḇ* 'cut off', Ar. *qaḍaba*.
ETHIOPIC: Tna. *qänṣäbä* 'take off', Te. *qänčäba* 'be small by nature', *qoč̣äba* 'tear off', Amh. *qäṭṭäbä* 'trim, shorten, make a mark in order that woven cloth be symmetrical'. See also *qnṭb* I.

qaṭafa I *(yəqṭəf)* **ቀጠፈ** (K.Y) 'pick, cut (flowers, leaves), pluck, snap';
taqaṭfa (K*), passive;
qaṭāfi (K*), act. part. of *qaṭafa*;
qəṭuf (K*), pass. part. of *qaṭafa*;
qəṭṭāf 'picked (flowers, leaves), snapped-off (leaves)';
qəṭfat (K*) 'picking (n), plucking';

SEMITIC: Ar. *qaṭafa* 'pluck', Heb. *qāṭaṭ* 'pluck off', Syr. *qəṭaṭ*, Akk. *qatāpu* (with *t* by dissimilation) 'cut off, pluck off'.
ETHIOPIC: Tna. *qänṭäfä* 'pluck off' (augmented by *n*), Amh. *qäṭṭäfä* 'pick flowers'; related to *qaṭaba* (see above). See also *qaṭafa* II.

qaṭafa II *(yəqṭəf)* **ቀጠፈ** (Y.M) 'blame, disapprove, reject, (K*) lie';

ETHIOPIC: Tna. *qäṭäfä* 'cheat, dupe, swindle', Amh. *qäṭṭäfä*; developed from *qaṭafa* I 'pick, snap off > snatch, cheat, blame'.

qaṭana I *(yəqṭən)* **ቀጠነ**, (T) **qaṭna ቀጥነ** 'be thin, be fine, be lean, be subtle, (Y) be emaciated';
ʾaqṭana 'render fine, make thin, make slim, make lean';
qaṭṭin (fem. *qaṭṭān*, pl. com. *qaṭṭant*) 'fine, thin, subtle, delicate, transcendent';
qaṭṭant (with or without *ʾalbās*) 'fine linen, soft clothing';
qəṭan 'thinness, slenderness, little finger';
qəṭnat 'fineness, thinness, delicacy, subtlety, acuteness';
(*qəṭnata ləbb* [Lt] 'gentleness of heart');
ʾaqṭāni (K*), part. of *ʾaqṭana*;
maqṭani (K*), same;

SEMITIC: SAr. *qṭn* 'small', Mh. *qoṭōn* 'thin', Heb. *qāṭon* 'be small, be insignificant', Aram.Syr. *qəṭan* 'grow thin', Md. *qoṭāna* 'small'. For *qṭn* becoming *qtn* by dissimilation, cp. Akk. *qatānu* 'be small', and Ar. *qaṭīn* 'thin iron of a spear' (so also Barth 1893:36).

ETHIOPIC: Tna. *qäṭänä* 'be thin', Te. *qäṭna*, Amh. *qäṭṭänä*, Arg. *qäṭṭäna*, Gur. *qäṭänä*. See also **qaṭana* II.

***qaṭana II, maqṭan መቅጠን, maqāṭən መቃጥን** 'fishhook, fishing line with hook';

SEMITIC: perhaps Ar. *qaṭina* 'be bent', used mostly for the back, but could be applied to anything else, e.g. a hook. It could also be derived from *qaṭana* 'be thin', the thinness being applied to the hook; in this case Amh. *aqqaṭṭänä* 'angle, catch fish' would be a denominative of Amh. *mäqaṭən* 'fishhook'. It is also possible that the original meaning is that of the verb *aqqaṭṭänä* 'angle, catch fish', without cognates, and that Amh. *mäqaṭən* (G. *maqāṭən*) is derived from the verb; cp. also Te. *mäqaṭən* 'fishing line'.

qaṭṭin ቀጢን 'servant, resident servant, domestic';

from Ar. *qaṭṭīn* 'servant', from *qaṭana* 'reside'. Eitan, *HUCA* 12-13 (1938). 68 identifies the Ar. root with Heb. *qāṭān* in *kəlē haqqāṭān* (Is.22:24) which

he translates 'household vessels'. Rabin *HS*:92 connects Ar. *qaṭṭīn* 'slave' with the root *qṭn* 'be thin' (see *qaṭana* I).

q"əṭ(ə)n ቍጥን 'silk, silk garment, cotton, (T) silk worm, spider web';

from Ar. *quṭn* 'cotton' (of Indian or Egyptian origin; see Vollers, *ZDMG* 50[1896].633); also Soq. *qiṭn* 'silk', Syr. *qaṭṭānā* 'cotton spinner, cotton seller'. For Indo-European (English 'cotton', and so on) coming from Ar. *quṭn*, see Lokotsch no. 1272.

q"əṭni ቍጥኒ (T+) 'louse'.

qṭqṭ I, **qaṭqaṭa ቀጥቀጠ** 'smash, crush, break to pieces, break open, burst asunder, shatter, bruise, pound, grind';
taqaṭqaṭa, passive;
qaṭqāṭi (Gr.179), act. part. of *qaṭqaṭa*;
qəṭquṭ, fem. *qəṭqəṭṭ*, (T) *q"əṭquṭ*, (T, reprint) *q"əṭq"əṭ*, pass. part. of *qaṭqaṭa*; also 'afflicted, terrified';
qəṭqāṭe 'grinding (n), breaking, bruising, destruction, wreck, piece, slaughter, humility (that is, breaking down in spirit), sadness, affliction, calamity, disaster, contrition, shattered condition, breach';

SEMITIC, *qdd, qṣṣ, qṭṭ*: Ar. *qadqada, qaḍḍa* 'break, crush', *qaṭṭa, qaṣqaṣa* 'cut', Heb. *qāṣaṣ*, PbH. *qiṭqeṭ* 'spread out by beating'; related to Heb. *kaṭ (kṭt)* 'crush fine'.
ETHIOPIC: Tna. *qāṭqāṭā* 'crush, pound', Te. *qāṭqāṭa*, Amh. *qāṭāqqāṭā, ṭāqāṭṭāqā* 'crush, pound, hammer', Har. *qiṭāqāṭa*, Gur. *qəṭāqāṭā*. The root passed into Cushitic: Sa.Bil. *qaṭqaṭ*, Kam.Al. *qaṭqaṭ́ṭo*. See also *qṭqṭ* II, and *qaṣqaṣa*.

qṭqṭ II, **ʾanqaṭqaṭa አንቀጥቀጠ** (K.M) 'shake, quiver, tremble, twitch';
ʾanqaṭqāṭi (K*), act. participle;
naqaṭqāṭ 'trembling (n), quaking, tremor';
nəqəṭquṭ 'seized with tremors, trembling, delirious';
nəqəṭqāṭe (Lt) 'trembling (n), shaking';

ETHIOPIC: Tna. *tänqāṭqāṭä, qāṭqāṭ bālā* 'tremble, shiver', Te. *tänqāṭqāṭa, qāṭ́qāṭ́a* 'shake', Amh. *tänqāṭāqqāṭā*, Gaf. *anqiṭāqqāṭā*, Arg. *ənqəṭāqqāṭa*, Gur. *aqṭāqqāṭā*, Har. *qiṭqiṭ bāya*. The root *qṭqṭ* II is to be identified with *qṭqṭ* I 'pound, crush'; *anqaṭqaṭa* would then mean 'be crushed, tremble'.

q"ṭq"ṭ, q"əṭquṭ ቍጥቁጥ; see *qṭqṭ* I, *qəṭquṭ, q"əṭquṭ*.

qaṭuqāṭe ቀጡቃጤ (T+) 'perfume';
see *ʾasqaṭuqāṭe*.

q"əṭər ቍጥር (Lt) 'the initial stage of learning the Geez syllabary';

from Amh. *q"əṭər, quṭr* 'number', *q"əṭər təmhərt* 'the initial stage of learning the syllabary', *q"əṭər tämarä* 'learn the syllabary'.

qaṭarāh ቀጠራህ (T+) 'pit, hole'.

qəṭrān ቅጥራን 'tar, pitch';

from Ar. *qaṭrān, qiṭrān*; also Soq. *qaṭrān*, Md. *qaṭran*. Fraenkel 150 derives Ar. *qaṭrān* from a reconstructed East Aramaic **qṭrn* on the basis of an attested *eṭrānā*. Zimmern 60 derives Syr. *eṭrānā* from Akk. *eṭrānu*; however, Akk. *eṭrānu* is not attested in the recent Akkadian dictionaries. Note that Syr. *qāṭrān* is given in Payne Smith 3598.
ETHIOPIC: Te.Tna.Amh. *qəṭran*.

qaṭarāqṭen ቀጠራቅጤን (D.T), **qaṭarāqṭin ቀጠራቅጤን** (K), **qaṭarāqāṭen ቀጠራቃጤን** (Lt), **qəṭrāqṭān ቅጥራቅጣን** (Sw. in D 468) 'kind of pelican, kind of water fowl, kind of hawk';

from Gk. *katarraktēs* 'swooping down, a certain kind of sea-bird'. See also *qəṭrāqṭəren*, and *kaṭārāqāṭen*.

qəṭrāqṭəren ቅጥራቅጥረን (T) 'kind of sparrow';

T renders it with Amh. *dəmbiṭ* 'kind of sparrow'. Since *qəṭrāqṭān* is likewise rendered with Amh. *dəmbiṭ* in a Sawāsəw (see Dillmann 468), *qəṭrāqṭəren* is undoubtedly to be identified with *qaṭarāqṭen* (see above). Note that *qəṭrāṭəren* of M 194 is a misprint for *qəṭrāqṭəren*.

qiṭos ቂጦስ (Lt) 'sea monster';

from Gk. *kētos* 'sea monster' (Hommel 1877:XXIX, 84).

qaṭaṭa I **ቀጠጠ** (D.T.Y) 'be thin';
see *q"aṭaṭa* I.

qaṭaṭa II **ቀጠጠ** (L.Gr.423) 'feel repugnance, be disgusted with';
q"aṭāṭi (L.Gr.423) 'disgusted, who disgusts, who repulses' (note *q"aṭāṭi*, with *q"*, as against the verb *qaṭaṭa*, with *q*);

SEMITIC: related to Heb. *qāṭ (qwṭ)* 'feel loathing'.
ETHIOPIC: Amh. *asqäṭṭäṭä* 'have an aversion for something', Tna. *qiṭ bälä* 'be disagreeable'.

qaṭaṭ ቀጠጥ 'thumb';
see *q"aṭaṭa* III.

q"aṭaṭa I *(yəq"ṭəṭ)*, **q"aṭṭa ቈጠጠ ፡ ቈጠ** 'be slender, be thin, be stunted';
ʾaq"ṭaṭa 'make flexible, make slender, make thin, (Lt) bend down';
q"əṭṭ, (L) *q"aṭṭā* 'butt end of a spear, spear with squared iron part, slender spear';
q"aṭiṭ, qoṭiṭ 'slender, thin, (Lt) one of refined manners';
q"əṭaṭ 'thinness, slenderness, (T) small finger';

SEMITIC: Heb. *qāṭ* 'small', *qṭṭ* (nifʿal) 'be small' (Eitan 24), Aram. *qaṭṭaṭ* 'make small'.
ETHIOPIC: Amh. *q"äṭṭäṭä* 'make small heaps here and there', and perhaps also *qäčäčča* 'be stunted, underdeveloped'; related to Amh. *q"äṭṭäṭä* 'be short, not be well developed'. See also *qaṭaṭa* I.

q"aṭaṭa II **ቈጠጠ** (K*) 'cut (grass)';

SEMITIC: Ar. *qaṭṭa* 'cut'; related to Ar. *qaṭaʿa* 'cut', Heb. *qāṭaʿ*.
ETHIOPIC: Amh. *qäṭṭäṭä, q"äṭṭäṭä* 'cut, shear', Te. *qärṭäṭa* 'break to pieces' (augmented by *r*), and *qäṭʿa* 'cut'.

q"aṭaṭa III **ቈጠጠ** (T) 'be fat';
q"aṭiṭ (Lt.K) 'large, bulky, thumb';
q"aṭaṭ, qaṭaṭ (T) 'thumb';

ETHIOPIC: Amh. *qäṭṭäṭä* 'become bloated (stomach), be swollen'. See also *g"aṭaṭa* II, above.

q"aṭāṭi ቈጣጤ; see *qaṭaṭa* II.

q"əṭaṭ ቍጠጥ (K*) 'excrement of a young animal';

ETHIOPIC: Amh. *q"əṭäṭ*.

qawəʿ I **ቀውዕ** (T.M) 'harvest season from the end of September to the end of December'; T.Y. render it by Amh. *bälg* 'season of the small rains' (normally in May);
qawʿa (T) 'to rain in the *qawəʿ*-season';

ETHIOPIC: Te. *qäwəʿ* 'time of harvest', that is, the end of the rainy season, Tna. *qäwʿi*, Gaf. *qawä* 'dry season'; Amh. *qäwa* 'pick fruit'; also in Cushitic: Sid.Ka. *qawo* 'dry season', Som. *qäwʿi* 'time of harvest'.

qawəʿ II **ቀውዕ** (Gr.421) 'petal';
see *qoʿ*.

qawābəʿ ቀዋብዕ; see *qobʿ*.

qāwḍā ቃውዳ (T.M) 'small female monkey'.
ETHIOPIC: Tna. *qawčʿa*, same.

qāwlā ቃውላ (T.) 'ram';
in view of Amh. *qawsa* 'ram', *qāwlā* is probably a misprint for *qāwsā*.

qwm, qoma *(yəqum)* **ቆመ** 'stand, stay, be present, remain, rise, arise, be in charge of (e.g. a priest who is in charge of singing various prayers at night or in the daytime), be set up, be established, have effect, abide, persevere, be valid, last, endure, halt, stop, be stopped, cease, be barred';
ʾaqoma, ʾaqama, causative; also 'establish, constitute, set up, set upright, place, erect, fix, raise up, put, lay, station, accomplish, grant (a prayer), perform, confirm, carry out (a project), ratify, stop (tr), cease, bring to a halt';
taqawma 'be placed, be constituted';
taqāwama 'oppose, rise (against), stand one against another, conflict (with), withstand, take a stand against, antagonize, quarrel, defend, resist, defy, stand up for';
ʾastaqāwama (K*), caus. of *taqāwama*;
qawāmi, act. part. of *qoma*; also 'keeper, stable, permanent, guardian, responsible, protector, patron, overseer, superintendent';
qawwām 'tall, high, erect';
qawim, same;
qəwwum, qəwwəm 'standing, one who is placed, one who is settled, fixed, that which is in use, (Lt) head, principal; (with *ʾəm*) excluded, shut out, isolated';
qāwm 'sponsor, patron, defender, protector, (T) leader, president, head, principal';
qom 'height, growth, stature';
qumat, q"əmat 'standing (n), size, state, stature, condition, position, situation, constitution, stability'; (with *ʾəm*) 'exclusion';
məqwām 'place where one stands, pedestal,

location, place, position, chapter, stand, stay, place where one steps, foundation, rank, function';
maqwāmiyā (Lt) 'position, place where one stands' (from Amharic);
mastaqāwəm 'adversary';
taqāwāmi, part. of *taqāwama*; also 'adversary, opponent';
taqwām 'basis, stand, position, place, pedestal, framework, lamp-stand, candlestick';
taqāwəmo 'opposition';
taqāwəmot 'opposition, resistance';

SEMITIC: Ar. *qāma (qwm)* 'stand, stand up', SAr. *qwm*, Heb. Aram.-Syr. *qām*, Md. *qam*, Ug. *qwm*, Akk. *qāmu* (from Canaanite). For G. *taqāwama* 'oppose, rise against', cp. Ar. *taqāwama*, Heb. *hitqōmem*.
ETHIOPIC: Tna.Amh.Gaf.Gur. *qomā*, Arg. *qoma*.

qəwm ቀውም (D 1395) 'kind of precious stone'.

qewnāq ቄውናቅ (T*.KG) 'lid for a basket'.

qewenqe ቄዊንቄ (T.M) 'kind of tree; church';

T renders *qewenqe* by Amh. *wanza* 'Cordia africana'. Since, according to M, *qewenqe* is used for building the table of an arch, as is the case of *wanza* which serves 'pour faire les portes, les fenêtres, des *tabot*, des sculptures, des couvertures pour les manuscrits' (Strelcyn 1973:232), the term *qewenqe* was extended to the meaning 'church'. Geez *qewenqe* is perhaps to be identified with Syr. *qānkā* 'chancel of church', Neo-Syr. *qānkī* 'sanctuary', derived by Payne Smith 3666 from Gk. *konkhē* 'shell, niche for a statue'. Payne Smith, ib. also gives Ar. *qankāniyy* 'custodian of a church'.

qaws ቀውስ 'arc, name of the zodiac';
from Ar. *qaws*; also Amh. *qāws*.

qāwsā ቃውሳ; see *qāwlā*.

q"āyyā ቂያ (Lt) 'dried herbs';
from Amh. *q"ayya*.

qəy ቅይ 'young, pageboy';
ETHIOPIC: Amh. *qəy*, same.

qy', qe'a *(yəqi')* **ቂአ**, (Y) **qe'a ቄዐ** 'vomit, spit, (Y) boil';
'aqe'a 'cause to vomit';
taqay'a, (L) *taqe'a* 'be vomited';
qayā'i (K*), act. part. of *qe'a*;
qəyyā', *qiyyā'* 'vomit' (n);
qi'at 'vomiting' (n);

SEMITIC: Ar. *qā'a* 'vomit', Soq. *qe'*, Heb. *qā' (qy')*, Akk. *qâ'u*, *kâ'u* 'spit' (from West Semitic).
ETHIOPIC: Te. *qā'a* 'vomit', Amh. *q"aqq alä* (a reduplicated root); also in Cushitic: Sa. *oq"u* 'spit'.

qyḥ, qeḥa *(yəqiḥ)* **ቂሐ** 'be red';
'aqeḥa 'make red';
qayyəḥ, *qayyiḥ* (fem. *qayyāḥ*, *qayyəḥt*) 'red, ruddy, fair (complexion)';
qəyyāḥe (K.Gr.178) 'redness, (Lt) red color';
qiḥat 'redness';
qəyyəḥannā 'redness';
qayāḥyəḥt, fem., (K*) *qayāḥəyt* 'reddish';
'aqyāḥyəḥa, *'aqyaḥayəḥa* 'gleam red, become reddish, make reddish';

SEMITIC: SAr. *qyḥ* 'red'.
ETHIOPIC: Te. *qäḥa* 'be red', Tna. *qäḥe*, *qeḥe*; Tna. *qäyyəḥ* 'red', Te. *qäyəḥ*, Arg. *qäyyəḥ*, Har. *qēḥ*, Amh. *qäyy*, Gur. *qäy*. Amharic *qälla* 'be red' is considered by Praetorius 1879:48, 75 a 'Fehlschluss der Sprache', that is, the *y* of *qäyy* which goes back to *qyḥ* was considered a prepalatalized *y* from **li*, and the language reconstructed a verb *qälla* 'be red' (so also Cohen 1939:28).

qyḥyḥ, see *qyḥ*.

qāyal ቃየል (T) 'weapon';
perhaps a variant of *qāyan* (cp. the proper name *qāyan*, *qāyal* 'Cain'), and to be compared with Ar. *qayn* 'metalworker', Md. *qanaia*.

qym, taqayyama ተቀየመ 'take vengeance, harbor rancor, hold a grudge, be easily offended, harass, threaten';
'astaqayyama (K*), causative;
qayyāmi (K*), act. part. of *taqayyama*;
qim 'revenge, rancor, vindictiveness, grudge, resentment';
qəyyāme 'grudge, rancor, ill-feeling';
'astaqayyāmi (Gr) 'vindictive, vengeful, (Sw. in D 458) magician';
mastaqayyəm, same;
taqayyāmi 'vindictive, vengeful, grudge bearer';

SEMITIC: related to *nqm*: Ar. *naqama* 'take vengeance', Heb. *nāqam*, Aram. *nəqam* (see also Noeldeke 1910:180).
ETHIOPIC: Tna. *täqäyämä* 'take vengeance', Amh. *täqäyyämä*, Gur. *atqeyyämä* 'offend'; Tna.Amh. Arg. *qim* 'vengeance, rancor'; passed into Cushitic: Kam. *qīmi-ta*, Ṭem. *qīma*.

qāyəm ቃይም (Gr.179) 'curator, (Lt) overseer';
from Ar. *qā'im*, *qāyim* 'curator, superintendent'; also Syr. *qāyūma* 'superintendent, manager'.

qāynon ቃይኖን (T.M) 'highland';
the translation *qäga afär* given by T for *qāynon* perhaps refers to a specific country.

qays ቀይስ 'priest';
it is an Amharic form; for G., see *qss*.

q"əyṣ, q"əṣ (pl. *q"əyaṣ*, *q"əyāṣ*, *'aq"yāṣ*, *'aq"yāṣāt*) **ቍይጽ ፤ ቍጽ** 'leg, shin, shinbone, thigh';
maqeṣ (T), *maqāyəṣ*, pl. (D) 'instrument of torture to pierce the ribs, leg-irons, shackle, stirrup, goad';

SEMITIC: the connection between G. *q"əyṣ* and Akk. *qimṣu* 'knee, shin' (so Holma 137, but von Soden and CAD have *kimṣu*) suggested by Holma, ib. is doubtful. Von Soden 478 likewise compares Akk. *kimṣu*, *kinṣu*, *kiṣṣu* with G. *q"əyṣ*, but *kiṣṣu* is derived from *kimṣu* by assimilation, and *kimṣu*, *kinṣu* cannot be compared with *q"əyṣ*.
ETHIOPIC: Amh. *mäqayəṣ* 'ox-goad' (from Geez). According to Praetorius 1879:44, G. *q"əyṣ* is used euphemistically for Amh. *qit* where it means 'buttocks'.

qayṭun ቀይጡን 'small room, room in a house where various objects are kept hidden, alcove; from Ar. *qayṭūn* 'storeroom, sleeping room' < Gk. *koitōn* 'bedroom'; also Syr. *qayṭūn* 'sleeping room, inner or private room', Aram. *qīṭūnā* (see Krauss 528).

qazza ቀዘ; see *qzz* I.

qāzi ቃዚ (Lt) 'judge';
variant of *qādi*, see above; *qāzi* reflects a Turkish pronunciation.

qazafa ቀዘፈ 'row (a boat), (Y.M) swim';
from Ar. *qaḍafa*; see *qadafa*, above.

qazal ቀዘል (T.M) 'kind of antelope';
from Ar. *ġazāl* 'gazelle'; also in Tna. *qaġal* 'gazelle', with a transferred meaning 'beautiful girl'.

qzz I, qazza ቀዘ (D1395,T.Y) 'lack, be wanting, diminish';

ETHIOPIC: Te. *qäzza* 'cut, tear'; related to the root *qṣṣ* (see *qaṣaya*).

qzz II, 'aqzaza አቀዘዘ (D 1395,T.Y) 'be sad, be gloomy, be languishing, be pensive, be feeble, feel dizzy';

ETHIOPIC: Tna. *qəzz bälä*, *qəzəzz bälä* 'be sad', Te. *qäz gä'a* 'become meager', Amh. *qäzzäzä* 'look sad, look gloomy, feel dizzy', *qəzz alä* 'be pensive'. See also *qzzy*.

qzz III, 'aqzaza አቀዘዘ (T) 'cool (tr), cool off';

ETHIOPIC: Tna. *qäzqäzä* 'be cold', Te. *qäzqäza*, Amh. *qäzäqqäzä* 'be cold, be cool'.

qzzy, 'aqzezaya አቀዜየ (T.M), same meanings as *qzz* II.

For a similar formation (that is, the root augmented by *y*), see *qlly*, *'aqlalaya*.

R ረ

rəʾim, rəʾem ርኢም ፣ ርኤም (T.Lt.Gr.153) 'wild bull, rhinoceros, unicorn';

from Heb. *rəʾem*; also Amh. *rəʾem* (from Geez). In the other Semitic languages: Ar. *riʾm, rīm* 'white antelope', SAr. *bqr rymn* (W. Müller), Aram. *rəʾēma, rēmā* 'wild bull', Syr. *raymā*, Ug. *rʾm-m* (de Moor 199), Akk. *rīmu* 'wild bull'. For more details on Ar. and G. *rəʾem*, see Hommel 258, 367.

raʾamat ረአመት (Dillmann 1401) 'corals' (?), (KG) = Amh. *biwalo gəmğa* 'silk cloth the color of chickpea flowers';

transcription of Heb. *rā(ʾ)mōṯ* through Gk. *ramōth*.

rəʾsa, raʾasa ርእሰ ፣ ረአሰ 'become (be) chief, rise above' (denominative);
ʾarʾasa 'make (someone) chief';
tarəʾsa 'be made chief, be placed (set up) at the head, be at the head of';
rəʾ(ə)s (pl. *ʾar(ə)ʾəst*, pl. of pl. *ʾar(ə)ʾəstāt*) 'head, top, summit, chief (thing), chief (leader), beginning, capital (of column), principal (money), number, sum, chapter, title (of a book)'; with suffix pronouns 'self'; e.g. *rəʾəsu* 'he himself', *ʾaʾammər rəʾəsəya* 'I know myself'; also 'own' with a noun in a construct state + *rəʾəs-* with suffix pronouns; e.g. *beta rəʾəsu* 'his own house';
lallarəʾəsu 'each'; e.g. *lasabʾa ʿālam lallarəʾəsu* 'to each person of the world';
(*rəʾəsa mangəśt* 'capital city, head of state');
(*rəʾəsa kāhnāt* 'archpriest');
(*rəʾəsa diyāqonāt* 'archdeacon');
(*rəʾəsa nəwāy* 'principal of money');
(*rəʾəsa māʾəzant* 'cornerstone');
ʾar(ə)ʾəst 'index';
(*ʾar(ə)ʾəsta nagar* 'topics, table of contents');
rāʾ(ə)s (pl. *rāʾəsān*) 'head, chief, principal, capital (of column)', (Lt) title below the king (Amh. *ras*);
rəʾus 'constituted chief, uppermost, foremost, chief, commander, (Gr) that is the highest';
rəʾsənnā 'princely dignity, office of chief, leadership, charge (of an overseer)';
tərʾās (tarʾas) 'head of the bed, head support (bolster, pillow), what lies at the head, what is near one's head' (cp. also *rgḍ, tərgāḍ*); with suffix pronouns: *tərʾāsihu* 'at his head';
tərʾāsa 'at the head';
tatarʾasa, see *trʾs*;
matarʾas, see *trʾs*;

SEMITIC: Ar. *raʾs* 'head', SAr. *rʾs₁* 'head, self', Śḥ. *reš* 'head', Soq. *rey, re*, Heb. *rō(ʾ)š*, Aram. *rēšā*, Syr. *rēšā*, Md. Ug. *riš, rʾiš*, Ph. *rʾš*, Akk. *rēšu*.
ETHIOPIC: Tna. *raʾsi* 'head', Te. *räʾas* 'head, self', Amh. *ras* 'head' (with suffix pronouns 'self'), *ərsu* (from *ə-rs-u*) 'he' (lit. 'his head'), Har. *urūs* 'head', Gur. *rās* 'self'. See also *rāyəs*.

raʾata ረአተ (MA) 'be manured'.

rāʾot ራእት (T.Sw. in D 1401), the name of (God) the Father' (seems to be a magical name).

rəʾya *(yərʾay)* **ርእየ** 'see, observe, look, look at, look on, regard, contemplate, consider, watch, have a vision, take notice of, notice, behold, perceive, explore';
(*zayərəʾi* 'seer');
ʾarʾaya 'show, make manifest, make visible, reveal, display';
tarəʾya 'be seen, be shown, appear, seem';
(*zayətraʾay* 'visible');
(*zaʾiyyətraʾay* 'invisible');
tarāʾaya 'look at one another, see one another, look upon';

ʾastarʾaya 'manifest (tr.), become visible, show oneself, reveal oneself, be manifested, be seen, be made visible, become conspicuous, seem, show';
(*zayāstarʾi* 'visible');
(*zaʾiyyāstarʾi* 'invisible');
ʾastarāʾaya (Gr.452) 'compare (persons or things)';
raʾāyi, raʾāy (pl. *raʾayt*), act. part. of *rəʾya*; also 'seer, observer, diviner, (Gr.154) prophet';
(*raʾāye ḫəbuʾāt* 'soothsayer, seer of hidden things');
(*raʾāye kokab* 'astrologer');
rəʾuy (K*), pass. part. of *rəʾya*;
rāʾy 'vision, gaze, face, image, likeness, countenance, form, aspect, sight, revelation, appearance, apocalypse';
rəʾay 'appearance, seeing, vision';
rəʾyat 'appearance, appearing (n.), vision, shape, image, countenance, looks, sight, spectacle';
ʾarʾayā 'exemplar, similitude, likeness, example, appearance, spectacle, figure, form, shape, type, image, aspect, norm, pattern, model, standard, copy, transcription; just as, like, as';
(*ʾarʾayā za* + imperfect 'the same way as + verb');
ʾastarʾayo, in *baʿāla ʾastarʾayo* 'Feast of the Transfiguration';
ʾastarʾayo(t) 'appearance, apparition, manifestation';
mərʾāy 'sight, means of seeing';
marāʾay (T) 'spectacles';
mastarʾay (fem. *mastarʾit*) 'visible';

SEMITIC: Ar. *raʾā (rʾy)* 'see', SAr. *rʾy*, Heb. *rāʾā (rʾy)*, Aram. **rew* 'appearance', Syr. *rəhā* 'observe' (Brockelmann 1928:715), Ug. *rʾu* 'appearance' (de Moor 74). On the Aramaic particle *hārē, ʾārē*, see Barth 1911:27-37, Landberg 1923:1315ff.
ETHIOPIC: Tna. *räʾayä* 'see', Te. *räʾa*, Har. *riʾa*, Gur. *arī*, Amh. *raʾay* 'vision' (from Geez).

raʿda *(yərʿad)* **ርዕደ** 'tremble, quake, shudder, shake';
ʾarʿada, causative;
raʿud 'who (that) quakes, who trembles, seized with trembling';
raʿād, raʿad 'trembling, tremor';
ruʿāde (Gr.157) 'trembling, tremor';
rəʿdat 'trembling' (n);
ʾarʿādi (Lt) 'that makes tremble';
marʿəd 'that makes tremble, terrible, tremendous';

SEMITIC: Ar. *(rʿd), ʾirtaʿada* 'tremble', Heb. *rāʿaḏ*, Aram. *rəʿaḏ*, Syr. *(ʾeṯ)raʿad*, Akk. *râdu* (connected by von Soden 941 with the root *rwd*, below).
ETHIOPIC: Tna. *rädädä* 'tremble', Te. *räʿada*, Amh. *radä*, Gur. *(a)raʿadä-*, Har. *raʿdi* 'thunder', Gur. *rīğa* 'malaria, fever' (something that causes shaking).

raʿama *(yərʿam)* **ረዐመ** (Y.K), **raʾama ረአመ** (T.MA.M) 'shout, roar, resound, thunder, (Lt) chant';
ʾarʿama, causative; also 'roar, thunder';
rāʿm 'roaring sound, noise';
raʿām, rəʿām 'shouting, thunder clap, noise, roar';
ruʿāme (Gr.157) 'noise, roaring sound';

SEMITIC: Heb. *rāʿam* 'thunder' (v), Aram.-Syr. *rəʿem* 'thunder, resound', Md. *rim, rum*; related to Akk. *ramāmu* 'roar'.
ETHIOPIC: Amh. *rämta* (from *räm-ta*) 'tramp of marching feet'.

raʿawa *(yərʿaw)* **ረዐወ** (K*) 'yoke, join' (denominative from *ʾarʿut* 'yoke', or reconstructed by K from *ʾarʿut*);
ʾarʿawa (K*), causative;
raʿāwi (K*), act. part. of *raʿawa*;
ʾarʿut, see above;
marʿaw (K*) 'who yokes, who joins';

SEMITIC: related to *rʿy*, as in Heb. *reʿa* 'friend, companion', Aram. *rʿ*, Akk. *rūʿu*, Ug. *rʿ*.
ETHIOPIC: Tna. *räwʿe* (with metathesis) 'have intercourse', Te. *räwʿa*. See also *mrʿw*, above.

rəʿya *(yərʿay)* **ርዕየ**, (K) **raʿaya ረዐየ**, (T) **raʾaya ረአየ** 'herd, tend (animals or people), feed (a flock), graze (tr., intr), pasture (tr., intr), take care of cattle, shepherd';
ʾarʿaya, causative; also 'tend a flock';
tarəʿya, (L) *taraʿaya* 'be tended, pasture (intr), graze (intr)';
tarāʿaya 'graze together, feed in common, (Gr) graze in turns';
raʿāyi (Lt), act. part. of *rəʿya*; also 'shepherd';
rəʿuy (K*), pass. part. of *rəʿya*;

mar'et, (Lt) *marā'et* (pl. *marā'əy*) 'cattle, flock, herd, pasture, sheepfold';
mar'ay (pl. *marā'əy*), same;
mər'āy 'pasture';

SEMITIC: Ar. *ra'ā (r'y)* 'graze, tend', SAr. *r'y*, Soq. *re'e*, Heb. *rā'ā (r'y)*, Aram.-Syr. *rə'ā*, Md. *raa*, Ph. *r'*, Ug. *r'y* 'herdsman', Akk. *re'ū* 'graze'. Barth 1902:46-7 derives the meaning 'herd, tend' from a more general meaning of *r'y* 'be mindful, be regardful' (Ar. *rā'ā* 'show regard for') which he connects with Syr. *re'yānā* (from *r'y*) 'mind, conscience', Aram. *ra'yōnā* 'thought', as against Schulthess 70 and Brockelmann 1928:738.
ETHIOPIC: Te. *rä'a* 'pasture, tend (cattle)', *mar'ayi* 'pasture ground'.

ra'āyi (pl. *ra'ayt*) ረዓዪ (M) 'giant';
ra'aytāwi, (Gr.157) *ra'aytāy* 'giant, gigantic';

ETHIOPIC: Amh. *räʿayt* 'giants' (from Geez).

rabba ረበ; see *rababa*.

rabbi ረቢ 'teacher, rabbi';

from Heb. *rabbī*, through Gk. *rhabbi*; also Amh. *rābbi* 'teacher', Tna. *rābbi* 'master', Te. *rābbi* 'God'. See also *rabbawa*, *rāpi*, *rabboni*.

rabbə'a ረብዐ 'make four, form four' (denominative);
tarabbə'a (Gr.151) 'be made four';
'arbā' 'four' (with a feminine noun);
'arbā'at 'four, kind of chant' (Velat 233-6);
'arbā'attu 'four' (with a masculine noun);
'arbə'ā 'forty, (Lt) funeral rites forty days after the death of a person';
(*ba'āla 'arbə'ā* 'Ascension'; it is celebrated forty days after Resurrection);
(*ṣoma 'arbə'ā* 'Lent');
'arbə'āwi (K*) 'fortieth';
rab'u 'four' (correct M 135 *rabu'u* into *rab'u*);
rəb' 'four' (with a feminine noun);
(*rəb'a* 'four times');
rabu' 'four (days), the fourth day of the week, Wednesday';
rəbu' 'square, squared, fourfold, quadrangular, four-sided';
(*rəbu'āt* 'four sides of a square)';
rabi' (Gr.451) 'one who believes in four persons of the Godhead, quadrinitarian';
rābə' (fem. *rābə't*) 'fourth';
rābə'ta 'ad 'fourth part';
(*rābə'ta* 'for the fourth time');
rabbā'i 'who believes in four persons of the Godhead';
rəbbā'e 'fourfold, act of making four, the number four';
rubā'e 'fourth part, a fourth';
rəb'at 'square' (n.);
rābə'āwi (fem. *rābə'āwit*), *rābə'āy* (fem. *rābə'it*) 'fourth';
rābə'it 'fourth part of a day';
marabbə' 'one who believes in four persons of the Godhead, quadrinitarian';
marābə't 'square (n.), squareness, fourth part, four sides, (Gr.152) fourth floor';
tarbā' (Lt) 'fourth floor';
tərbə't 'fourfold, quadruple, four times, the four sides of a square, the number four, the four persons of Godhead';
tərbu'āt (Lt) 'the four elements';

SEMITIC: Ar. *'arba'* 'four', *rābi'* 'fourth', SAr. *'rb'* 'four', *rb'* 'one-fourth', Soq. *'erba'ah* 'one-fourth', Heb.Aram.-Syr. *'arba'* 'four', Heb. *rᵉḇa'* 'fourth part', Md. *arba* 'four', Ph. *'rb'* 'four', *rb'* 'quarter', Ug. *arb'(t)* 'four', *rb'* 'fourth', Akk. *arbaʾu* 'four', *rebū* 'fourth'. 'Forty' and 'Wednesday' are likewise formed from this root.
ETHIOPIC: Te. *'arba'* 'four', Tna. *'arba'te*, Gaf. *arbattä*, Arg. *arbit*, Gur. *arbät*, Amh. *arat*, Har. *ḥarat* (with *b* becoming *zero*). 'Forty' and 'Wednesday' are likewise formed from this root.

rabi' ረቢዕ (Gr) 'spring (season)';

from Ar. *rabī'*.

rbb I, **rabba, rababa** *(yərbəb)* ረበ ፡ ረበበ 'stretch, stretch out, expand, extend, spread out, scatter, (T.Y.M) hover' (that is, 'fly with spread wings');
rababa marbabta (or *maśgarta*) 'cast a net';
'arbaba (Gr.151), causative;
tarabba, pass., intr. of *rabba*;
'astarābaba (Gr.151) 'stretch out from all sides';
rabābi, act. part. of *rababa*;
rəbub, pass. part. of *rababa*; also 'unrolled, hovering';
rəbbat 'expansion, extension';

marbāb (Gr.151) 'place where one stretches out';
marbabt, marbəbt (pl. *marābəbt*) 'net, fisherman's net, trap, snare, (Gr.151) fishhook';
(*marbabta salomon* 'Solomon's Net', a book of magic containing incantations for conjuring up demons); see Hammerschmidt-Six 1983:258;

SEMITIC: perhaps Ar. *rabba* 'arrange' (Armbruster 121). It is not to be connected with Sem. *rbb* 'be numerous' (Ar. *rabba*, Heb. *raḇ*) as suggested by Buhl 740.

ETHIOPIC: Tna. *räbäbä* 'plait, catch fish with a net', *rəbäbb bälä* 'fly with spread wings', Te. *rəbub* 'stretched out', Amh. *räbbäbä* 'extend, spread, scatter, hover', *räbärräbä* 'strew, scatter about'. For G. *marbabt* 'net, snare', cp. also G. *marab*, Tna. *märbäb*, Amh. *märäb, märbäb*. Geez *marbabt* could come from the meaning *rbb* 'extend, spread out', but could also be identified with Te. *räbba (rbb)* 'plait', Tna. *räbäbä*. For *marbabt*, see M. Cohen, *Mélanges Massignon*, vol. 1 (1956).327.

rbb II, **rabba, rababa** ረበ ፡ ረበበ (K*) 'be numerous';
'arbaba (K*), causative;

reconstructed from Heb. *raḇ (rbb)* 'be numerous'.

rbb III, **rabba** ረበ (KG) = Amh. *näffärä* 'boil (water), seethe with rage'.

rabibāwit ረቢባዊት (Lt) 'sovereignty, supremacy';

from Ar. *rubūbiyya* 'lordship, mastership'.

rabḥa *(yərbāḥ)* ረብሐ 'gain, profit, benefit, make money, draw profit, be profitable, be useful, (K) augment, multiply';
rabbaḥa 'exact interest';
'arbaḥa 'make profitable, make someone profit (earn, gain, win), lend money in usury';
tarabḥa 'be gained, be profitable, have the advantage of gain, receive usury';
tarabbaḥa 'exact interest from someone, gain';
tarābaḥa 'gain mutually, obtain profit, make profit through trade, (Gr) gain in an illicit manner';
'astarābaḥa, causative of *tarābaḥa*;
rabāḥi, act. part. of *rabḥa*; also 'profitable, gainful';
rəbuḥ 'gained, profitable, profit-bearing, lucrative';
rəbāḥ, rabāḥ (pl. *rəbāḥāt, rabāḥāt*) 'gain, profit, benefit, advantage, interest, commerce';
(*rabāḥa 'anəst* [Lt] 'intercourse');
rabḥ (n.) 'benefit, profit, gain';
rəbbāḥe (Gr.451) 'gain, profit';
rabḥāwi 'merchant, trader, usurer';
'arbāḥi 'that which causes to earn, that which makes gain';
marbəḥi (Gr.451) 'eager for gain, that brings gain';
mastarābəḥi, mastarābəḥ 'lover of gain, eager for gain';
tarabāḥi (Gr.150), part. of *tarabḥa*;
yərbāḥ, yārbəḥ, see below;

SEMITIC: Ar. *rabiḥa* 'gain, profit' (is not a Geez loanword as suggested by Jeffery 138), SAr. *rbḥ* 'profit' (n.), Śḥ. *erbaḥ* 'gain a profit'. Barth 1893:29 identifies it with the root *rwḥ*, as in PbH. *rᵉwaḥ* 'profit', Aram. *(')rwaḥ* 'make profit, gain'.
ETHIOPIC: Tna. *räbḥe* 'gain, profit', Te. *räbḥa* 'be useful', Amh. *räbba* 'prosper, be useful', Gur. *räbä* 'be better'. Note that Amh. *räbba* is not to be connected with Ug. *rb* 'great, chief', as suggested by Fisher 183. The root passed into Cushitic: Bil. *rabeḥ* 'profit', Sa. *rabah*.

robel ሮቤል (T) 'behold a son!';

translation of the Hebrew proper name *rᵊ'ūḇen*.

rabbān (pl. *rabbānāt, rabbanāt*) ረባን 'master, teacher, leader, elder, senior, (Lt) ship owner, captain of a ship';
rabbanāy (Lt) 'ship owner, captain of a ship';
rabbana (T.Y.M) 'teach' (denominative);

from Aram. *rabbān* 'teacher, master' through Ar. *rubbān* 'master, captain of a ship'; also Soq. *rebehon* 'commander', Te. *rəbban* 'helmsman (of a ship), captain'. For Ar. *rubbān*, see Fraenkel 221-2, Landberg 1923:1059ff.

rabboni ረቦኒ, **rabbuni** ረቡኒ 'my master';

from Heb. *ribbōnī*, PbH. *rabbāni* through Gk. *rhabonni*; also Ar. *rabbāniyy* 'doctor of law' (for which see Landberg 1923:1059, Jeffery 137-8).

rəbbat ርብት; see *rbb* I.

rabbawa ረበወ (T.Y.M) 'teach' (denominative from *rabbi*);
rabbawāt (T) 'chiefs, teachers'.

rabbawāt ረበዋት 'myriads';

from Ar. *ribawāt*, pl. of *ribwa* 'myriad'; possibly also from Heb. *rəḇāḇōṯ* 'myriads'.

rebayāt (pl. form) ሬበያት (Gr.451) 'vultures';

ETHIOPIC: to be identified with Tna. *rawya* 'vulture', Te. *rawya* 'stork', with *b* becoming *w*.

radā ረዳ 'rosebush, rose';

from Gk. *rhoda* (nom.-acc. pl. of *rhodon* 'rose'); also in Te.Tna.Amh. *räda*, Syr. *roḏā*; in Cushitic: Bil. *räda*.

rəde ርዴ, (T) **rade** ረዴ; see *radaya*.

roda ሮደ; see *rwd*.

radᵊa I *(yərdāᵊ)* ረድኤ 'give help, aid, come to rescue, assist, protect, (Lt) become a disciple';
ᵊardᵊa, causative; also 'help, run to help, assist, report, inform';
taradᵊa, passive of *radᵊa*;
tarādəᵊa 'help one another, render mutual help, ask for help, help (with *məsla* 'with' or with the accusative)';
ᵊastarādəᵊa (K*), caus. of *tarādəᵊa*;
radāᵊi (pl. *radāᵊayān*) 'helper, assistant';
radāᵊit 'help' (n);
rəduᵊ 'helped, assisted';
radᵊ (pl. *ᵊardāᵊ*, *ᵊardəᵊat*) 'help, helper, assistant, servant, disciple, follower' (on the function of the *radᵊ* in the church, see L. Ricci, *RSE* 14 [1955-58].89-91);
rədᵊat (K*) 'helping';
radᵊet, *radiᵊet*, *radāᵊet* 'help, aid, assistance; helper, assistant, fellow worker';
radet (Gr.408) 'help, assistance';
rədᵊannā (Lt) 'function of a *radᵊ*-disciple';
mardəᵊ 'helper, assistant, associate, help, aid, remedy';
mardāᵊi 'assistant, helper';
taradāᵊi 'helper, assistant';
tarādəᵊo(t) 'help (n), mutual help';

SEMITIC: Ar. *radaᵊa* 'support, help', SAr. *rdᵊ*, *h-rdᵊ*.
ETHIOPIC: Te. *rädᵊa* 'help', Tna. *rädᵊe*, Amh.Arg. Gur. *rädda*. On Har. *arda* in *ardawīǧ* 'school' connected with G. *radᵊ* 'disciple', see Cerulli 1936:235. The root passed into Cushitic: Aw. *ärdatü-x*ʷ*a* 'help', Som. *arday* 'student'. For G. *ᵊardəᵊa* 'inform, report', cp. Tna. *ᵊardəᵊe* 'announce the death of a relative', Har. *äräddəᵊa*, Amh.Arg. *äräddä*, Gur. *arradda*. It is generally identified with the root *rdᵊ* 'help', but the connection is not clear unless being informed of the death of a relative is the equivalent of being helped. On the other hand, since G. *ᵊardəᵊa* also means 'report, inform', the informing may easily be referred to the informing of the death of a relative and there is no need to identify it with the meaning 'help'.

radᵊa II ረድኤ (Lt) 'pursue, hunt down';

SEMITIC: Akk. *redû*, Ass. *radāᵊu* 'pursue'.
ETHIOPIC: Te. *rädᵊa* 'recapture (stolen herds), undertake a raid to recapture'; also in Cushitic: Som. *radᵊo* 'pursuit of an enemy'. The root seems to be related to *(rwd)*, *roda*, below.

rdd, rəddāde ርዳዴ 'stubbornness, obstinacy'; *mardada*, see above.

SEMITIC: Ar. *radda (rdd)* 'reject, repel' (Ambros).

ridon ሪዶን 'chariot, carriage;

from Gk. *rhedōn*, gen. pl. of *rheda* 'chariot', of Latin (*reda*) origin.

rədonkəs ርዶንክስ (Lt) 'sardonyx' (precious stone);

from Gk. *sardonyks*. See *sardonəks*.

rādas ራዶስ (D 1401), **rodās** ሮዳስ (K), the fifth nail with which Jesus was crucified;

from Latin ROTAS (acc. pl. of *rota* 'wheel, wheel of torture'); see Euringer, *ZS* 6(1908).303-5, Strelcyn 1955:80, n. 1, Worrell III 88, n. 7, and *sādor*, below.

rədat ርዶት; see *warada*.

radet ረዴት; see *radᵊa*.

rudat ሩዶት; see *rwd*, *roda*.

radaya *(yərdi)* ረደየ 'pay interest, lend at interest';
ᵊardaya (Gr), causative;
taradya 'practice usury, lend at interest, receive interest';

tarādaya 'exact interest, agree on interest';
radāyi 'one who lends at interest, usurer';
rəduy (K*) 'one who pays interest';
rəde, (T) *rade* 'interest paid on a loan, usury';
(baᶜāla rəde 'one who lends at interest');
rədyat 'usury, lending at interest';
taradāyi (K*), part. of *taradya*;

SEMITIC: Ar. *radā (rdy)* 'increase, exceed', SAr. *rdy-t* 'interest' (W. Müller 1983:282), Soq. *rdy* 'increase'. Note that Akk. *reddû* 'add' is considered by von Soden 967 a D-stem of *redû* 'accompany'. For a bibliography on this root, see Conti 1978:32.

ETHIOPIC: Amh. *rəde* 'usury' (from Geez).

rafᵊa *(yərfāᵊ)* ረፍኤ 'sew, mend, (T.Y.K.M) make recover, heal' (transferred meaning). Note that H 213 wrongly renders Amh. *säffa* (translation of *rafᵊa*) by 'be wide' instead of 'sew' (see also *rafiᵊ*, below);
ᵊarfəᵊa (K*), causative;
tarafᵊa, passive of *rafᵊa*;
rəfuᵊ, pass. part. of *rafᵊa*;
rafiᵊ (T.M) 'one who sews, one who helps'. Note that M 138 wrongly renders Amh. *säfi* (translation of G. *rafiᵊ* given by Tayyä) by 'large, wide', whereas it means 'one who sews' in this context;
rəfᵊ (K.M) 'needlework';
rəfᵊo 'tailor's work, sewn work, needlework';
rəfᵊat 'seam, sewing';
marfəᵊ, pl. *marāfəᵊ*, *marāfəᵊt*, (T) *marfəᶜ* 'needle';
mərfāᵊ 'needle';

SEMITIC: Ar. *rafaᶜa* 'sew', SAr. *rfᵊ* 'safeguard, protect', Heb. *rāpā (rpᵊ)* 'cure', Aram. *rpᵊ* (Jean-Hoftijzer 282), Syr. *rəpā*, Ph. *rpᵊ*, Ug. *rpᵊ* (Caquot 402), Akk. *rapāᵊu* 'heal'. The connection with Soq. *terof* 'be healed' suggested by Brockelmann 1928:740 is not convincing. For the relationship between 'sew' and 'heal', cp. Ar. *šafā (šfy)* 'heal' and *ᵊišfā* 'awl' (Fraenkel 1898:68).

ETHIOPIC: Tna. *räfᵊe* 'sew', Te. *räfᵊa*; Tna. *märfəᵊ* 'needle', Amh. *märfe*, Gur. *märf*, Har. *märfi*, Arg. *wärfa* (with the instrumental *m* becoming *w* in a root containing a labial *f*; see Cohen 1931:389). The root passed into Cushitic: Sa.Af. *raf* 'sew', Qua. *merfa* 'needle', Som. *marfi*.

rafada I *(yərfad)* ረፈደ (T.M), **rafda** ረፍደ (K*) 'be in the forenoon';
ᵊarfada (K*) 'do (something) late in the morning';
rafādita gize (Lt) 'morning, forenoon';

ETHIOPIC: Tna. *ᵊarāffādä* 'be late in the morning (in doing something)', Amh.Gaf. *äräffädä*, Arg. *äräffäda*, Har. *äräfäda*, Gur. *räffädä*; passed into Cushitic: Bil. *äräfed-ǧ*ʷ*a* 'be late', Kam. *raffäǧǧo*.

rafada II ረፈደ (Y.M) 'spread out a mat';
ᵊarfada (Lt) 'prepare abundantly';

SEMITIC: Ar. *rafada* 'put a saddle-pad on (a beast)', Heb. *rāp̱aḏ* 'spread out'.

rafha ረፍሀ (MA) 'sprinkle, spray';

probably misreading of ረቅሀ ፡ ረቅሐ *raqha*, *raqḥa* of the manuscript.

refān ሬፋን (T.KG), name of a star.

rafaqa I *(yərfaq)* ረፈቀ 'recline (at the table), lie down, sit (at the table to eat)';
ᵊarfaqa, causative;
rafāqi, act. part. of *rafaqa*;
marfaq, (D.T) *mərfāq* 'lintel, doorstep, threshold';
mərfāq, *marfāq*, (T) *marfaq* 'place where one reclines or sits (seat, bed), dining hall in a convent, banquet, feast, meal';
(rəᵊəsa mərfāq 'seat at the head of a table');
(liqa mərfāq 'steward of a feast');

SEMITIC: Ar. *(rfq)*, *irtafaqa* 'lean upon', *mirfaq* 'elbow' (lit. 'supporter'), Mh. *refeqāt* 'clothes peg' (lit. 'that which supports'), Heb. *(rpq)*, *hiṯrappeq* 'lean, support oneself', PbH. *marpeq* 'elbow', Aram. *marpəqā*.
ETHIOPIC: Amh. *räffäqä* 'sit at the table, sit down in council'.

rafaqa II ረፈቀ (Lt) 'be a companion, be a partner';
rafāqi 'guest';

from Ar. *rafuqa* 'be in company', *rafīq* 'companion'; also in Te. *räfqa* 'be a companion', Amh. *räfäqa* 'comrade, friend'.

ragᵊa *(yərgāᶜ)* ረገሀ 'curdle (into), coagulate (into), be congealed, be frozen solid, become thick, (Y) be quiet';

ʾargaʿa 'curdle (tr), congeal (tr), condense';
ragāʿi (KG), act. part. of *ragʿa*;
*ragu*ʿ 'congealed, coagulated, solid, firm, thick';
rəgʿat (n) 'congealing, coagulating';
ʾargāʿi (Gr.452), part. of *ʾargaʿa*;
margaʿ (Lt) 'curds (of milk), something solidified (ice, snow)';
(*margaʿa dam* [Lt] 'that makes the blood congeal');

SEMITIC: Heb. *rāgaʿ* 'form a crust, come to rest'. The identification with Ar. *raǧaʿa* 'zurückkehren in die frühere Stelle oder Zustand' suggested by Barth 1893:8 (so also Palache 69) is unlikely. Note that Heb. *rgʿ* 'stir' is to be separated from *rgʿ* 'come to rest' (so also Noeldeke 1910:96, Buhl 745, as against Koehler 874 who derives these two meanings from a single root).
ETHIOPIC: Tna. *rägʿe, rägʿe* 'coagulate, be peaceful', Te. *rägʿa*, Har. *rägaʿa*, Amh.Gur. *rägga*; passed into Cushitic: Qem. *räg*. Note the figurative meaning 'be calm, quiet' which occurs in Ethiopic and Hebrew.

ragaba I **ረገበ** (Y.K*) 'fear';
(M 137 quotes Y and renders G. *ragaba* by 'be tender, be clement'; however Y translates G. *ragaba* with Amh. *färra* **ፈራ** 'fear', and M misread *rarra* **ራራ** 'be clement' for *färra* **ፈራ**);

SEMITIC: Ar. *raǧaba* 'fear'.
ETHIOPIC: Amh. *(tä)rgäbäggäbä* 'tremble with fear'.

ragaba II **ረገበ** (K*.MA) 'slacken, grow loose, relax';

ETHIOPIC: Amh. *räggäbä* 'become slack, become loose (rope), become soft, be yielding (substance)'.

rəgb (pl. *ʾargāb*) **ርግብ** 'pigeon, dove';
ʾagʷāla rəgb 'young pigeon';

SEMITIC: Dillmann 316 connects it with Ar. *raǧiba* 'be frightened'; *rəgb* would then designate a fearful bird.
ETHIOPIC: Tna. *rəgbi* 'dove', Te. *ʾargəb*, Amh. *ərgəb, rəgb*; passed into Cushitic: Qem. *ergeb*, Qua. *regeb*.

rgd, ʾargada **አርገደ** (Mk) 'perform a special kind of ritual or funeral dance';
taragda, passive;
maragd 'a special kind of ritual or funeral dance';

ETHIOPIC: Tna. *rägädä* 'dance at funeral ceremonies', Amh. *räggädä* 'dance, mourn by beating the breast or by stamping the feet'. The root is related to Semitic *rqd* 'dance'. See also *mrgd*.

ragaḍa *(yərgəḍ)* **ረገፀ**, (T) **ragaṣa** **ረገጸ** 'kick, trample, stamp, strike convulsively with the feet';
ʾargaḍa (K*), causative;
taragḍa 'kick';
tarägaḍa 'kick one another, kick with both feet, toss about kicking with both feet, writhe, toss convulsively' (intr);
ʾastarägaḍa, causative of *tarägaḍa*; also 'throw into convulsions (by kicking with both feet), roll about' (tr);
ragäḍi (K*), act. part. of *ragaḍa*;
rəguḍ 'trampled, injured through being kicked';
rəgḍat (n) 'kicking, trampling';
mərgäḍ (K*) 'place for kicking or trampling';
margaḍ (Gr.452) 'act of spurring a horse, (Gr) stirrup';
tərgäḍ, (T) *tərgäṣ* 'at the foot of the bed' (cp. *tərʾäs*);

SEMITIC: related to Ar. *rakaḍa* 'stamp', Mh. *rikōḍ* 'kick'.
ETHIOPIC: Tna. *rägäṣä* 'kick, stamp', Te. *rägṣa*, Amh.Gur. *räggäṭä*, Har. *rägäṭa*, Gaf. *riggäṭä*. Note that Praetorius 1879:263 identifies it with the root *rgṭ* 'be sure': Tna. *rägäṣä*, Amh. *(tä)räggäṭä*; 'sure': Amh.Arg. *ərgəṭ* which would then mean 'eingestampft > fest, sicher'. The root is related to Cushitic: Sa.Af. *ragad* 'kick'.

ragafa I *(yərgəf)* **ረገፈ** (Y.M) 'embroider, paint (on a garment), decorate, adorn, make incisions, write';
rəguf, (T) *rəgʷəf* 'decorated, variegated, embroidered, checkered structure (Ez. 40:17, translation of Heb. *riṣpā* 'pavement, floor of a hall'), (T.OT) covered with fresh grass or rushes';
margaf (K*) 'embroidered garment';

ETHIOPIC: Tna. *räggäfä* 'embroider, weave', Amh. *räggäfä* 'embroider a *šämma*-garment' (from Geez).

ragafa II *(yərgəf)* **ረገፈ** (K*) 'fall to the ground (fruit, leaves)';
ʾargafa (Lt) 'unsaddle';
rəguf (K*) 'that which falls down (fruit, leaves)';

SEMITIC: Ar. *raǧafa* 'agitate', Aram. *rəgap* 'stir, shake', Md. *rgp* 'flicker'.
ETHIOPIC: Tna. *rägäfä* 'fall off (fruit, leaves)', Amh.Gur. *räggäfä*, Amh. also *(tä)rgäfäggäfä*, Har. *rägäfa*, Arg. *(a)raggäfa* 'shake'; passed into Cushitic: Sa. *ragäf*, Aw. *aregefü-g*ʷ*a*, Kam. *hargaffo*.

rāghe **ራግሄ** (T.M) = Amh. *gəramṭa* 'kind of grass resembling a maize plant';

ETHIOPIC: Tna. *räghe, rəghe, ʾargəhe* 'herbe dont la touffe vigoureuse pousse des tiges fines, fortes, résistantes, propres à la confection des paniers' (Coulbeaux-Schreiber 292), Te. *ʾargehe* 'reed for making baskets'.

ragha **ረገሐ** (T.Y.M) 'trample on, trample down, strike';

ETHIOPIC: Tna. *räghe* 'kick, trample on'.

ragama *(yərgəm)* **ረገመ** 'curse, insult, execrate, (Y.M) excommunicate';
taragma, passive;
tarägama 'bind one another by execration';
ragāmi 'curser, execrator';
rəgum 'cursed, execrated';
rəgmat 'execration, malediction, curse';
margam, same;

SEMITIC: in view of the various meanings within Semitic, the development seems to be: 'speak, say > speak against, bring legal action against > abuse, curse > cast stones': Ar. *raǧama* 'cast stones, curse, abuse', *rāǧama* 'contend with someone (in words)', Heb. *rāgam* 'stone, imprecate', Aram.-Syr. *rəgam*, Md. *rgm*, Ug. *rgm* 'speak, say', Akk. *ragāmu* 'bring a legal action, shout'. Noeldeke 1910:47, and Jeffery 140 consider Ar. *raǧama* a Geez loanword, while Praetorius, *ZDMG* 61 (1907). 620 thinks that G. *ragama* is an Arabic loanword going back to *raǧīm* 'cursed'; *ragama* would then be a denominative. For more details on this root, see Ahrens 1930:39, Jeffery 140, n.3, Rabin, *Orientalia* 32 (1963).135, Dobberahn 89-90.
ETHIOPIC: Tna. *rägämä* 'curse', Te. *rägma*, Amh. Gur. *räggämä*. Note that Te. *räǧma* 'stone' is borrowed from Ar. *raǧama*.

rāgmā **ራግማ** (T) 'cheese, curds';
(M 139 quoting Tayyä renders it strangely by 'pay, payment');

ETHIOPIC: Amh. *ragma* 'clotted milk'. Praetorius 1879:183 derives it from Amh. *rägga* (G. *ragʿa*) 'coagulate' with the suffix *-m*. If this is the case, G. *rāgmā* would then be an Amharic loanword.

ragana *(yərgən)* **ረገነ** (T.MA.M) 'row, (K*) bind tightly, pull (the sails)'; possibly a denominative from *ragn*, below;
ragn, rägən, (Lt) *rägənt*, (K*) *rägnät* 'ship, raft, boat, cordage of a ship, sail';

SEMITIC: SAr. *rgnt* '(Schiffe mit ihren) *rgnt* Beiboote oder Takelage' (W. Müller, in an unpublished inscription).

rāgʷana **ራገነ** (T.M) 'grow (barley sprout)'; probably a denominative;
rāgʷnät 'barley sprout'.

ragʷnafa **ረገነፈ** (T.MA) 'cover the floor with fresh grass or rushes';
(MA 207 *ragʷnaka*, same meaning, is a misprint for *ragʷnafa*);
rəgʷnəf (T) 'fresh grass for spreading';
to be derived from *ragafa* I, augmented by *n*.

ragrag **ረግረግ** 'swamp, marsh';

SEMITIC: Ar. *riǧriǧa* 'muddy remainder of a pool' (so also Armbruster 327).
ETHIOPIC: Tna.Amh. *rägräg* 'swampy place'.

ragaza *(yərgəz)* **ረገዘ** 'pierce, pierce through, transfix, stab, impale';
taragza, pass., reflexive;
tarägaza 'pierce one another';
rəguz, (Gr) *rəgʷəz* 'pierced';
ragiz (Lt) 'spear';
rägz, pl. *rägzät* (K*) 'doorpost' (the doorpost being conceived of as piercing either the ground or the part of the house to which it is attached);
rəgzat (n) 'piercing through, puncture, stab';

SEMITIC: related to Ar. *rakaza* 'stick or fix in the ground'.
ETHIOPIC: Te. *rägza* 'pierce', Tna. *rägäzä*; figuratively in Amh. *(tä)räggäzä* 'be conceived'. The root also occurs in Cushitic: Bil. *ragad* 'slaughter'. Reinisch 1887:289 compares Sa.Af. *rahad* as against Reinisch 1890:301 where Sa.Af. *rahad* is compared with Ethiopic *hrd* 'slaughter'. The Semitic-Ethiopic root is not to be considered a Cushitic loanword as suggested by Cohen 1947:no.165. See also *rägzät*, below.

rgz, ʾargaza አርገዘ 'anchor (v.), drop anchor, (T.Y) bring to rest, make stop';

ETHIOPIC: Har. *(a)rāgäza* 'settle down, be settled down'.

rgʷz, see *mrgʷz*.

rāgzāt ራግዛት (T) 'chain';

possibly connected with the root *ragaza* 'pierce', above.

rəhda ርህደ (Y) 'perspire';
is either a misprint for **ርሕጸ** *rəḥṣa* from an original **ርሕፀ** *rəḥḍa* (see below), or is to be compared with the root *rhd* of the various Ethiopian languages (see below).

SEMITIC: Mh. *rehoḏī* 'shallow water' (W. Müller).
ETHIOPIC: Tna. *rāhadā* 'be humid, be wet, be soaked', Te. *rāhada*. Note that Amh. *radä* 'become insecure, become spongy (ground)' could be derived from *rhd* 'be soaked' or from *radä (rʿd)* 'tremble, shake' (above).

rāhəyā ራህያ (Lt) 'pond';

ETHIOPIC: Tna.Te. *rahəya* 'pond, pool'.

rəḥe ርሔ; see *rəḥya*.

roḥa ርሐ; see *rwḥ* I, II.

rəḥba *(yərḥab)* **ርሕበ**, (T) **rəḥba ርኅበ** 'be wide, be large, be broad, be ample, be spacious, be extensive';
ʾarḥaba 'widen, enlarge, broaden, make room (for), open wide, extend, amplify';
tarəḥba 'be enlarged, be widened';
raḥābi, act. part. of *rəḥba*;
rəḥub 'wide, spacious, broad, ample, extensive';
rəḥib (fem. *raḥab*) 'broad, wide, large, spacious, extensive';
rəḥb 'breadth, width, spaciousness, amplitude, plain (field)';
rāḥb, raḥab, rəḥāb, same;
rəḥbat 'width, being (n) wide (large, broad)';
ʾarḥābi, (Gr.) *marḥabi*, part. of *ʾarḥaba*;
marḥab (pl. *marāḥəbt*), (T) *marḥab* 'large plot of land, plain, wide place, public place, forum, square, market place, street, quarter, arena';
marḥab (Lt) 'plain';
marāḥəbt, pl. of *marḥəb*; also 'assembly, council';

SEMITIC: Ar. *raḥiba* 'be wide', SAr. *ḥ-rḥb* 'enlarge', Soq. *raḥab* 'large', Heb. *rāḥaḇ* 'be wide', Aram. *rəḥaḇ*, Ug. *rḥb*.
ETHIOPIC: Tna. *räḥabä* 'be wide', Te. *räḥaba*.

rāḥbana ራሕበነ (T) 'love one another';
rāḥbān (T.M) 'love';

gives the impression of being a loanword; possibly from Aram. *raḥămān* 'merciful' through Ar. *raḥmān* (with alternance of labials *b:m*).

rəḥḍa, raḥaḍa *(yərḥaḍ)* **ርሕፀ ፡ ረሐፀ**, (T) **rəḥḍa ርህፀ** 'sweat, perspire, (K*) wash, soak'; (note that *raḥaḍat* or *rəḥḍat nafsu* of 4 Kings 6:11 is connected by Dillmann 274 with this root, but it is perhaps to be derived from *rəḫṣa, rəḥṣa* 'be disturbed', for which see below);
ʾarḥaḍa (Gr.143), causative;
rəḥuḍ 'one who perspires, (K*) washed';
**rāḥḍ*, (T) *rāḥṣ* 'sweat, perspiration';
rəḥḍat (Gr.144) 'perspiration';
marḥəḍ, marḥaḍi (K*), part. of *ʾarḥaḍa*;

SEMITIC: Ar. *raḥaḍa* 'wash', SAr. *rḥḍ*, Soq. *raḥaḍ*, Heb. *rāḥaṣ*, Aram. *rḥʿ* (Jean-Hoftijzer 278), Ug. *rḥṣ*, Akk. *raḥāṣu* 'rinse'.
ETHIOPIC: Tna. *räḥaṣä* 'perspire', Te. *räḥaṣa, räḥaṣa*, Gaf. *(tä)raṣä* 'wash', Gur. *(tä)raṭä*. The connection with Amh. *räčča* 'spray water' suggested by Amsalu 15 is unlikely since Amh. *räčča* goes back to *raqaya*, below. See also *rəhda*, above.

raḥaḍa, raḥaṣa ረሐፀ ፡ ረሐጸ (T.Y) 'surround'.

raḥala ረሐለ (T.Y), **raḥala** ረኀለ (H) 'saddle, harness, put equipment (on a beast)';

SEMITIC: Ar. *raḥala* 'saddle' (v) > 'mount (a camel), journey' (on the root see Landberg 1923:1182ff), SAr. *rḥl* 'equipment (e.g. saddle)', Mh. *raḥāl* 'saddle' (v). See also *raḥana*, below.

rḥm, tarəḥma ተርሕመ (T) = Amh. *wällägä* 'be taken off, be disjoined'; *täsärra* (from *śrʿ*) 'be designated, be ordained, be imposed, be appointed';
in view of *tarəḥma* (Sw. in D 1394) = Amh. *halläqä, säffänä, täsärra*, the two roots (namely, *rḥm* and *rḥm*) seem to go back to one root, and *wällägä* ወለቀ is to be corrected into

halläqä ኀለቀ (*alläqä* አለቀ) 'be finished, be done' (*täsärra*). However, *säffänä* 'dominate' does not fit into the meanings of *alläqä, täsärra*. See also *rḥm*.

raḥana *(yərḥan)* **ረሐነ** 'spread over (as a saddle), harness, saddle';
ʾarḥana (Gr.143), causative;
tarəḥna (Gr.143) 'be loaded, be saddled';
raḥāni (Gr.143), act. part. of *raḥana*;
rəḥun (Gr.143) 'loaded, saddled';
rahan, with *h* (T.M) 'load';
rāḥn (K*) 'saddle';
raḥnat (Gr.143) 'saddling' (n);
marḥan (Gr.143) 'thong used in fastening loads';

variant of *raḥala*, above;
ETHIOPIC: Tna. *räḥanä* 'saddle'; perhaps also Amh. *arränä* 'load, put a pack on (a pack animal)', from *ʾrn* (ʾ = laryngeal), with metathesis in relation to *rḥn*.

rəḥqa *(yərḥaq)* **ርሕቀ** 'be far off, be distant, go some distance (from), go far, keep away, be remote, depart, abstain, desist (from), withdraw, recoil';
ʾarḥaqa 'keep afar, set apart, remove, put at a distance, reject, estrange, put off, delay'; also causative of *rəḥqa*;
tarəḥqa 'abstain, withdraw, remove oneself to a distance, be removed';
tarāḥaqa 'be distant from one another, depart from each other'; also same as *tarəḥqa*;
ʾastarḥaqa, ʾastaraḥaqa, caus. of *tarəḥqa*; also 'remove, consider faraway, lengthen, prolong, draw away, detach, abstract';
ʾastarāḥaqa, caus. of *tarāḥaqa*; also 'consider faraway, put a space between';
raḥāqi, act. part. of *rəḥqa*; also 'apostate';
rəḥuq 'far, far away, distant, remote, one who keeps away';
(ʾəmrəḥuq 'from a distance, from afar');
(ʾəska rəḥuq 'to a distance');
(rəḥuqa maʿat 'long-suffering, slow to anger');
(rəḥuqa, adv., 'far, far off, at a distance');
rəḥq, (Lt) *rāḥq* 'distance, remoteness, length (of road)';
rəḥqat, rəḥqāt 'distance (of time or space), remoteness, removal, withdrawal';
rəḥqənnā 'distance, length (of time), remoteness, interval';
ʾarḥāqi, marḥaq, marḥaqi (Gr.142), part. of *ʾarḥaqa*;
mastarāḥaq, part. of *ʾastarāḥaqa*;
tarāḥqot 'apostasy';

SEMITIC: Ar. *rāḥiq* 'far' (dialectal, see Landberg 1923:1181), SAr. *rḥq* 'be distant, be far', Soq. *raḥaq*, Heb. *rāḥaq*, Aram.-Syr. *rəḥaq*, Md. *rḥq*, Ug. *rḥq*, Akk. *rêqu*.
ETHIOPIC: Tna. *räḥaqä* 'be far', Te. *räḥqa*, Arg. *räḥaqa*, Har. *rōḥaqa*, Amh.Gur.Gaf. *raqä*.

rəḥsa *(yərḥas)* **ርሕሰ**, (T) **rəhsa ርህሰ** 'be moist, be humid, be wet, be damp, (Lt) dive, submerge';
ʾarḥasa 'wet, water, moisten';
tarəḥsa (Gr.142) 'be moistened, be watered';
rəḥus (fem. *rəḥəst, rəsəḥt*) 'moist, wet, humid, moistened';
rāḥs (Lt) 'humidity';
rəḥsat (Gr.142) 'being humid' (n);
ʾarḥāsi, marḥəs (K*), part. of *ʾarḥasa*;
mərḥās (instead of *məḥrās* of Gr.142) 'place where one waters or moistens';

SEMITIC: SAr. *rḥs*$_3$ 'offer libation' (?) (W. Müller 1983:282); possibly related to Ar. *rašša* 'sprinkle', Syr. *ras* 'besprinkle', Aram. *ras (rss)* (Dillmann 271), Heb. *rss*.
ETHIOPIC: Tna. *räḥasä* 'be humid', Har. *rēḥasa*, Arg. *räḥasa*, Amh. Gur. *rasä*; also Tna. *räsräsä* 'soak in water', Amh. *räsärräsä* 'become wet', from *rḥs* > *rs* > *rsrs*. Te. *räšräša* 'to water' is borrowed from Ar. *rašša*. See also *rašḥa* II.

rəḥit ርሒት; see *(rḥy), rəḥuy*.

rəḥya *(yərḥay)* **ርሕየ** (Y.K*), **rəhya ርህየ** (T.Y), **rəḥya ርኅየ** (H) 'emit an odor, be fragrant';
raḥāyi (K*), act. participle;
rəḥuy, fem. *rəḥit* (Gr.141,Lt) 'that which has a good odor, fragrant';
rəḥe, pl. *rəḥeyāt*, (Lt) *rəḥe* 'perfume, flavor, odor, (T) odoriferous plant';

SEMITIC: related to *rwḥ, ryḥ*, as in Ar. *rāḥa (rwḥ)* 'smell (a thing)', *rīḥa* 'smell' (for 'smell' in the various Arabic dialects, see Landberg 1923:1525), Heb. *reʾaḥ* 'scent' (n), Aram. *rēḥā*, Syr. *rīḥā*, Md. *riha*, Ug. *rḥ*.

ETHIOPIC: Te. *rəḥan* 'fragrant plant', Amh. *rəḥe, rəḥan, rəyan*, are probably borrowed from Ar. *rayḥān*.

rəḫba *(yərḥab)* **ርኀበ**, (Y) **rəḫba ርሕበ**, (T) **rəḫba ርሀበ** 'be hungry, hunger (for), desire to eat'; also used impersonally (that is, with object suffix pronouns): e.g. *yərəḥəbanni* 'I am hungry';
ʾarḥaba 'let be hungry, cause to be hungry';
tarəḥḫba 'be tormented by hunger';
rəḥub 'hungry, starving, famished';
raḥab, raḥāb 'hunger, famine';
marḥəb (K*), part. of *ʾarḥaba*;

SEMITIC: Ar. *raġiba ʾilā* 'desire', *raġiba ʿan* 'shun, abstain from' (Brockelmann 1908:227 explains it as a dissimilation process of *ġ* > *ḫ* after *r*), Heb. *rāʿēḇ* 'hungry', Ug. *rġb*. For the root meaning 'desire' and 'be hungry', see Noeldeke 1910:69.
ETHIOPIC: Tna. *rāḥabā-* 'be hungry', Har. *rāḥaba-*, Amh.Gur. *rabā-*; Tna.Te. *rāḥab* 'hunger', Har. *raḥab*, Arg. *rāḥaw*, Amh. *rab*. Tigre *rāqba* 'desire, wish' connected by Cohen 1947:no. 79 is borrowed from Ar. *raġiba* 'desire'. Reinisch 1887:279 compares it with Bil. *naʿab* 'be hungry'.

rḥm, tarəḥma ተርኅመ (Sw. in D 1394), **tarḥama ተርሕመ** (B) = Amh. **አለቀ** *alläqä*, **ኀለቀ** *halläqä* (same as **አለቀ**) 'be finished' (but perhaps 'be lord', denominative of *aläqa*), **ሰፈነ** *säffänä* 'dominate', **ተሰራ** *täsärra* 'be ordained, be appointed, be imposed, be designated'. See also *rḥm*.

rāḫrəḫa ራኅርኀ (K*), see *tarāḫrəḫa*;
tarāḫrəḫa, (T) *tarāḫrəḫa* 'be compassionate, have compassion, have pity, be moved to pity, have mercy, be gentle, show tenderness';
ʾarāḫrəḫa, (L) *ʾarāḥrəḥa* 'appease, soften, soothe, cause to deal graciously, render mild, render kind, induce to tenderness';
rəḫruḥ, (T) *rəḥruḥ* 'tender, gentle, lenient, soft, merciful, kind';
rəḥrāḥe 'tenderness, compassion, gentleness, clemency';
ʾarāḫrāḥi (Gr.451), part. of *ʾarāḫrəḫa*;
tarāḫrəḥo(t) 'loving kindness, compassion, mercy, pity';

SEMITIC: Ar. *raḥḥa* 'be soft', *raḥraḥ* 'soft'.

ETHIOPIC: Tna. *raḥrəḥe* 'have pity, have compassion, be indulgent', Arg. *rāharräha*, Amh.Gur. *rarra* 'be kindhearted', Amh. *rəḥruh* 'kindhearted'; passed into Cushitic: Aw. *rarutu-ġa*.

rəḫṣa I **ርኅጸ** (Lt), **rəḥṣa ርሕጸ** (T.M), **rəḥḍa ርሕፀ** (Y.K) 'be disturbed, be shaken, be turbulent, be annoyed, become impatient, get angry'; see also *rəḥḍa*.

rəḫṣa II **ርኅጸ** (Lt), **raḫaṣa ረኀጸ** (L), **rəḥḍa ርኅፀ** (Y) 'be pampered, be spoiled, be tender';
raḫāṣ, raḫaṣ, rəḥs, rāḥṣ 'tender, delicate, pampered';

SEMITIC: Ar. *raḫuṣa* 'be tender'.

rəḫut ርኅት; see *(rḫw), rəḫaw*.

rḫw, ʾarḫawa አርኀወ 'open, unlock, take by assault (a city)'; with object suffix pronouns it also serves for the expression of an indirect object: e.g. *ʾarḫawanni* 'he opened for me';
tarəḫwa 'be opened, open (intr), be taken by assault (a city)';
rəḫaw (fem. *rəḫut*) 'open, obvious';
(rəḫwa samāy 'day on which heaven is open to receive prayer' (Getatchew);
rāḥyāt (Lt) 'outflows' (see M.A. Knibb, *BSOAS* 48[1985].23);
ʾarḫāwi (M) 'one who opens, doorkeeper';
marḫo (pl. *marāḫut, marāḫutāt, marāḫəw*) 'key';
mərḫāw (Gr.153) 'place where one opens';

SEMITIC: Ar. *raḫuwa, raḫiya* 'become loose, be slack, be relaxed'. Margoliouth, *JRAS* 1939, p. 60 derives Ar. *rahā (rhw)* in Surah 44:23 from G. *rḫw* 'open', and translates it 'be hollowed out' (note, however, Ar. *h* as against G. *ḫ*). The connection with the root *rwḥ* 'be spacious, be wide' (Ar.Heb.Aram.Syr.), suggested by Dillmann 293 (followed by Buhl 748), is unlikely.
ETHIOPIC: Tna. *ʾarḫawä* 'open', *märḫo* 'key', Te. *ʾarḫa (rḫy)* 'open'. Te. *räha (rhy)* 'become free, soft' is borrowed from Ar. *raḫiya*, as against Littmann-Höfner 146.

rəḫwa ርኅወ (T) 'emit an odor, be fragrant';
for *rəḫwa*, a secondary form of *rəḫya*, above.

rāḥyāt ራኅያት; see *rḫw*.

rakʿa ረከአ (MA) 'be satisfied (with a drink)';
probably reconstructed from Amh. *räkka* 'be satisfied (needs), be sated (from drinking, or a plant from being watered)'.

rāk"ʾəʿ ራኵዕ (T.M) 'shoulder blade of an animal which serves as a shovel';
probably a misprint for *rākub* I **ራኩብ**; see below.

rakaba I *(yərkab)* **ረከበ** 'find, get, acquire, obtain, attain, receive, gain, reach, take possession of, possess, overtake, apprehend, invent, find out, discover, perceive, suppose'; with indirect object suffixes, 'come upon, fall upon, befall, occur, come to pass, happen, be becoming to, be proper';
ʾarkaba, causative;
tarakba, passive of *rakaba*; also 'exist, be available, give an audience';
(zayətrakkab 'accidental');
(zaʾiyyətrakkab 'inaccessible, incomprehensible');
tarākaba 'meet one another, hold a meeting, have an interview, go to meet someone, agree with one another, be together, come together, congregate, have intercourse'; with indirect object suffixes, 'come upon, happen, occur';
ʾastarkaba (ʾastarkəba) 'busy oneself eagerly (with), devote oneself (to), apply oneself (to), be at leisure (for), be involved, pay attention, be attentive, be assiduous, be ready, be convenient, be opportune, (T.Y) bring (an offering), (T) unite, harmonize';
ʾastarākaba 'cause to meet, cause to come together, bring together, assemble, join, cause to find, be an intermediary, compare';
rakābi, act. part. of *rakaba*;
rəkub 'found, contiguous, neighboring, joined, that exists, comprehensible';
rəkubāt, pl. fem. (Lt) 'beings';
rəkubāwi 'pertaining to acquired things';
rakb 'congregation, meeting, council, assembly';
(ʾəlata rakb 'holiday that is celebrated at mid-Pentecost or on a Wednesday that comes 24 days after Easter');
rakib 'acquisition';
rukeb (for *rukāb*) 'joining together';
rukābe 'joining together, intercourse';
rəkbat 'discovery, finding, acquisition, existence';
mərkāb 'found thing, acquisition, acquired thing, produce, invention, means of livelihood, means of subsistence, wages, pay, stipend';
ʾəstərkub 'established, involved, absorbed (in a matter), assiduous, attentive, who attends to, intent, ready, prepared';
ʾəstarkəbo 'devotion, attention, eagerness, (T) uniting';
tarakbot 'presence, (Lt) existence';
tarākəbo(t) 'meeting, intercourse';

SEMITIC: Nyberg 235 (following Dillmann 302) connects G. *rakaba* with Ar. *rakiba* (see *rakaba* II) 'sich auf etwas setzen > auf etwas gesetzt, gelegt, plaziert sein > mit etwas nahe, unmittelbar verbunden sein, mit einem kommen', and he quotes Ar. *rakibahu* 'he came upon him, he overtook him, he followed closely or immediately after him'. Similarly Ullendorff 1968:128 connects it with Heb. Ar. *rkb* (hifʿil) 'graft upon, join, connect'. Bittner 1909:117 compares Mh. *tarkōb* 'transaction, deal' with G. *tarākəbo(t)*.
ETHIOPIC: Tna. *rāḳābā* 'obtain, find', Te. *rākba*, Har. *räxäba*, Amh. *(as)räkkäbä* 'hand over', Arg. *(as)rekkäba*, Gur. *räkäbä* 'find, meet'. For G. *tarākaba* 'have intercourse', cp. Te. *tərakāba*.

rakaba II **ረከበ** (K*) 'ride, go by boat';
ʾarkaba (K*), causative;

probably reconstructed from *markab* 'boat'.
SEMITIC: Ar. *rakiba* 'ride, go by boat', SAr. *rkb* 'ride', Soq. *rekob*, Heb. *rāḵaḇ*, Aram. *rəḵaḇ, rəḵeḇ*, Syr. *rəḵeḇ*, Md.Ug. *rkb*, Akk. *rakābu*.

rākub I **ራኩብ** (T.KBT 534, under *hərakk"a*) 'shoulder blade';

see also *rāk"əʿ*; or could it be a metathesis of Amh. *hərakk"a* 'shoulder blade'?

rākub II, **rākubāt, rākobāt, rāk"əbāt, rākəbāt ራኩብ ፡ ራኩባት ፡ ራኮባት ፡ ራኵባት ፡ ራክባት** (D.Lt) 'female camels';

from Ar. *rakūb* 'camel for riding'; also in Te. *rekbay* 'pack animal'; in Cushitic: Sa.Af. *rakūb*. See also *ʾarkubāt, ʾərkubāt*.

rəkāb ርካብ (Lt) 'stirrup';

from Ar. *rikāb*; also Te.Tna. *rəkab*, Amh. *ərkab*; in Cushitic: Be.Qem.Sa.Af.Som. *rikāb*. See also *ʾərkāb*.

rək"ām ርኳም, (Lt) **rukām ሩካም** 'marble';
rokum (T.M), *rəkm* (Sw. in D 300) = Amh. *saṣən* 'chest, coffer'; probably comes from an expression such as *sāṣuna (sāṣəna) rək"ām* 'chest of marble' (cp. *nəfqa rək"ām* 'coffin of marble') and does not mean 'chest, coffer' by itself;

from Ar. *ruḫām* 'marble'; also Amh. *rək"am*.

rak"sa *(yərk"as, yərk"əs)* **ረኵሰ** 'be unclean, be impure, be polluted, be contaminated, be defiled, be profaned';
(zaʿiyyərakk"əs 'undefiled');
ʾark"asa 'defile, contaminate, pollute, defame, profane, declare unclean';
tarak"sa 'be profane, pollute oneself, defile oneself, be declared impure';
tarāk"asa 'contaminate one another';
ʾastarāk"asa, (L) *ʾastarāk"sa*, caus. of *tarāk"asa*; also 'pollute, make unclean, abhor, desecrate, consider impure (unclean, polluted, defiled)';
rəkus (rək"s) 'unclean, polluted, impure, defiled, profane, abominable, corrupt, foul';
rəkusāt (pl.fem) 'impurity';
rək"s (rəkus) 'filth, impurity, defilement, uncleanness, pollution, abomination, anything unclean or vile';
rək"sat 'impurity, uncleanness, contamination';
rək"sənnā 'uncleanness';
ʾark"āsi (Gr.155), part. of *ʾark"asa*;

SEMITIC: Ar. *riks* 'dirt', related to *riǧs*, *rigs* (Ambros).
ETHIOPIC: Tna. *räk"äsä* 'be dirty', Te. *räksa*, Amh.Gur. *räkk"äsä*, Arg. *räkkäsa*; Te.Tna. *rəkus* 'dirty', Amh.Arg. *ərkus*, Gur. *ruks*; passed into Cushitic: Kam. *ruks* 'dirt', Bil. *raǧas* 'be dirty'. The connection between G. *rk"s* and *zalgasa* 'be afflicted with sores' < **zargasa* < **zarkasa (za-rks)* suggested by Nyberg 232 (so also in Rundgren 1955: 183) is unlikely.

rektəm ሬክትም (T), **rekatm ሬክትም** (D 1394) 'kind of beetle';
see *fikātəm* I.

ramma ረመ; see *rmm* I, II.

rāmā ራማ 'elevated place, the third heaven, (Gr.144) heavenly kingdom';
rāmāwi (Gr.144) 'celestial';

from Heb. *rāmā* 'height, high place'; also Amh. *rama* (from Geez).

rmd, ʾarmada አርመደ (T.Y.M) 'stamp the ground, strike, hit';

ETHIOPIC: Amh. *rämmädä* 'trample, tread', *rämäddädä* 'trample on heavily', Te. *rämdäda* 'walk rapidly without stopping', Tna. *rämdädä* 'strike, hit'.

rmdd, ʾarmodada አርሞደደ (T) 'insult';
ʾarmodad (T) 'insult' (n);

ETHIOPIC: perhaps a transferred meaning of Amh. *rämäddädä* 'treat harshly, trample heavily', Tna. *rämdädä* 'hit'.

ramaḍa *(yərməḍ)* **ረመዐ**, (T) **ramaṣa ረመጸ** 'scorch (intr), burn (intr), be burning';
ʾarmaḍa, causative; also 'scorch, burn, consume, put in hot ashes';
rəmuḍ (Gr.146) 'burning';
ramaḍ 'hot ashes, heat of ashes';
ramḍ (K*) 'bread baked in the coals';

SEMITIC: Ar. *ramiḍa* 'be scorched', *ramaḍa* 'roast on heated stones', Ar. (Dat) *ramaṣ*, *ramaḍ* 'be hot', Śḥ. *ermīd* 'put into ashes to cook', PbH. *rāmaṣ* 'roll or bake in hot ashes', Aram. *rimṣā* 'hot ashes, embers'. Brockelmann 1928:735 compares Syr. *rəmūṣā* 'hot embers'. On the origin of the month *Ramaḍān*, see Landberg 1923:1447.
ETHIOPIC: Tna. *rämäṣä* 'heat, cook', Te. *rämmäṣa* 'be kindled', Amh. *rämmäṭä* 'bake in ashes', Gur. *(a)rämmäṭä* 'cover a fire with ashes to keep it alive'. For G. *ramḍ* 'bread baked in the coals', cp. Amh. *rəmṭ*. Te. *rämda* 'suffer from ophthalmia', and Bil. *ramäd* are borrowed from Ar. *ramida* and are not to be connected with *rmḍ*, as suggested by Reinisch 1887:290.

ramḥ, rəmḥ *(pl. ʾarmāḥ, ʾarmāḥāt)* **ረምሕ ፡ ርምሕ** 'spear';
ramḥa (T.Y.M.Gr.144) 'pierce with a spear, wound with a spear' (denominative);
ʾarməḥa (Gr.145), causative;
taramḥa (Gr,145), passive of *ramḥa*;
tarāməḥa (Gr.145) 'wound one another with a spear, attack one another with a spear';
ʾastarāməḥa (Gr), caus. of *tarāməḥa*;

ramāḥi (Gr.145), act. part. of *ramḥa*;
rəmḥāy (K) 'holder of a spear';
rəmuḥ (Gr.145) 'wounded with a spear';
rəmḥat (Gr.145) 'wounding with a spear';

SEMITIC: Ar. *ramaḥa* 'pierce with a spear', *rumḥ* 'spear', SAr. *rmḥ*, Śḥ. *rumaḥ*, Heb. *romaḥ*, Aram.-Syr. *rumḥā*. For Ug. *mrḥ*, see Yasin 76.
ETHIOPIC: Te. *rəmḥ* 'point of a lance' (possibly from Ar. *rumḥ*).

ramal ረመል (Lt), **raml ረምል** (K*) 'sand';
ramala (T.Y.M) 'practice sorcery, predict';

from Ar. *raml* 'sand', *ʿilmu-r-ramli* 'geomancy'; also in Neo-Syr. *rimil* 'sorcery, divining'; in Cushitic: Sa.Af. *ramal* 'geomancy', Som. *ramili*; cp. also SAr. *rml* 'sand, omen from geomancy'.

rmm I, ramma ረመ (T.M) 'smooth a hide, tan a hide, rub, polish by rubbing, massage, put a patch on'; M 133 wrongly renders Amh. *ṭafä*, the translation of *ramma* given by Tayyä, by 'write', whereas in this context *ṭafä* means 'put a patch on'.
taramma (K*), passive;

ETHIOPIC: Tna. *ramämä* 'smooth a hide in order to make parchment', Amh. *rammämä*.

rmm II, ramma ረመ (Y) 'produce saliva, drool'.

rmm III, ʾarmama አርመመ 'keep silence, keep silent, be tranquil, be quiet, remain quiet, be at rest, make silent, reduce to silence, astound';
taramma 'be passed over in silence';
tarāmama (K*) 'face one another silently';
ʾastarmama (Gr.451) 'ask to be silent';
ʾastarāmama 'ask to be silent, cause to be silent, reduce to silence, make tranquil';
rəmum 'silent, quiet, one who keeps silence';
ʾarmāmi, marmami 'silent, quiet, not speaking, who is silent, who makes be silent'; also 'scales, judge' (perhaps originally 'that makes things be quiet or balanced');
ʾərmāme (Gr.451) 'silence, discipline of keeping silence';
ʾarməmo(t) 'silence, quiet';
(ʾənbala ʾarməmo 'ceaselessly, without intermission');
marməm 'silent'; also participle of *ʾarmama*;
marmami (Gr) 'silent';
mastarāməm 'one who obtains silence, who imposes silence';

SEMITIC: Ar. *(ʾa)ramma* 'be quiet'. There is no relation between this root and Akk. *ramāmu* 'roar', as suggested by von Soden 949. In fact, Akk. *ramāmu* is related to *rʿm* (see *raʿama*, above).
ETHIOPIC: Tna. *(ʾa)rmämä* 'be silent, be taciturn', Te. *rämäm bela*, Amh. *(a)rämmämä*.

rəmon ርሞን (Gr.144) 'high place' (?);

the identification of *rəmon* with *ʾaryām*, above, suggested by Grébaut 144 on the basis of the quoted text, is doubtful.

romān ሮማን 'pomegranate';

SEMITIC: Heb. *rimmōn* 'pomegranate'. Ar. *rummān* and G. *romān* are considered borrowed from Aram.-Syr. *rummānā* (Fraenkel 142, Noeldeke 1910:42). Ug. *lrmn-t* (Yasin 71), Akk. *nurmû*, *lurmû*. On its Hurrite origin, see Dietrich 303. For the bibliography dealing with this noun, see Jeffery 144.
ETHIOPIC: Tna.Te.Amh. *roman* 'pomegranate'.

rāmnon ራምኖን, (Sw. in D 77) **remnon ሬምኖን** 'kind of tree (called *dog* in Amharic)';
(T quoted by M 139 renders it likewise by Amh. *dog* 'kind of tree', and not by 'remarkable, noble' as given by M 139 who misread Amh. *dog* ዶግ for *dag* ደግ 'good');
ʿəḍa rāmnon 'bramble';

from Gk. *rhamnon*, acc. of *rhamnos*, name of various prickly shrubs; also Amh. *əḍa ramnon* 'a plant' (from Geez).

ramsa *(yərməs)* **ረምሰ** (T.Y.K*.M) 'be moistened, be wet, be pliable, dip dry material in water to dampen it';

SEMITIC: Ar. *(rms)*, *ʾirtamasa* 'be dipped into water'.
ETHIOPIC: Amh. *rämmäsä* 'be wet, soak in water and dampen'.

rams (pl. *ʾarmās*) **ረምስ**, (Lt) **ramas ረመስ** 'raft';

SEMITIC: Ar. *ramat* 'raft' (for which see Landberg 1923:1437), Soq. *remeš*. Note that Dillmann 276 is probably correct in considering G. *rams* an Arabic loanword, contrary to Fraenkel 213 and Noeldeke 1910:61 who state that G. *rams* is common with Ar. *ramat*.

ETHIOPIC: Te. *rämäs*; passed into Cushitic: Sa. *ramaš* 'net', Af. *ramas*, Som. *ramsi* 'raft'.

rmsms, ʾarmasmasa አርመስመሰ (Lt) 'seek by feeling for (something), wish to discover by feeling, grope, (T) trample, flatten (troop of soldiers: vegetables)';

ETHIOPIC: Te. *(tə)rämäsmäsa* 'rummage', Amh. *ərməsməss alä* 'walk gropingly, feel around like a blind person'. See also *ramsasa*.

ramsasa ረምሰሰ (T.Y) 'grope, feel the way'; *ʾaramsasa*, (T.Y) *ʾarmasasa* 'grope, feel around groping, search in many places, (T.Y) bustle about, trample, flatten';

metathesis of *marsasa*, above;
SEMITIC: the root is not to be connected with Syr. *rəmīsā* 'sedate, moderate' as suggested by Brockelmann 1928:735. Koehler 895 connects the Geez root with Heb. *rāmaś* 'creep'; Ar. *ramaša* 'take with the fingers' is less likely.

ETHIOPIC: Tna. *(ʾa)rämsäsä* 'grope', Te. *(ʾa)rämsäsa*. See also *rmsms*.

rəmet ርሜት; see *(ramaya)*, *rəmyat*.

ramaya *(yərmi)* ረመየ 'throw, pierce, strike by throwing, strike with a spear, (Gr.146) = Amh. *attärä* 'scar, form (scar having small, pea-like protuberances)';
ʾarmaya (Gr.146) 'make scarred, scar (tr)';
taramya, taramaya, pass. of *ramaya*, (Gr.146) 'be scarred';
ramāyi (K•), act. part. of *ramaya*;
rəmuy 'pierced by a spear, (Gr.146) that is scarred';
rəmyat, rəmet 'piercing, wound, injury, infected wound, ulcer, swelling of a wound, skin rash, (Gr.146) scar';

SEMITIC: Ar. *ramā(rmy)* 'throw, shoot', Heb. *rāmā (rmy)*, Aram.-Syr. *rəmā (rmy)*, Md. *rma*, Ug. *rmy* (de Moor 315), Akk. *ramû*.

ETHIOPIC: the connection with Te. *räma (rmy)* 'hasten along, walk rapidly' suggested by Littmann-Höfner 148 is unlikely.

romāyəsṭi ሮማይስቲ (T) 'Latin';
from Gk. *rhōmaisti* 'in Latin'.

rāpi ራፒ (MA) 'priest';
variant of *rabbi*, above.

rop ሮፕ (T.M) 'nose';
could be a graphic error for ኩፕ *kup*, above?

ropa ሮፐ; see *rwp*.

rpp, rappa ረጰ (MA) = Amh. *häräharä*, translated 'rummage about, look everywhere';
note that the Amharic verb is unusual.

ropoli ሮጶሊ (KG), **roppolim** ሮጶሊም (K) 'merchants';
perhaps a corruption of Heb. *rōḵəlīm* 'merchants' (Dillmann 1401).

raq ረቅ (Lt) 'spittle'; see *waraqa*.

raqq (pl. *raqqāt*) ረቅ 'leaf of paper, parchment';
from the root *rqq* I 'be thin';
SEMITIC: Ar. *raqq* 'parchment' is considered a Geez loanword by Fraenkel 246, and Jeffery 143. Syr. *raq* 'parchment' is borrowed from Arabic.

ETHIOPIC: Amh. *räqq* 'parchment' (from Geez). See also *rqq* II.

raqqa ረቀ; see *rqq* I.

rqʿ, see *marāqəʿt*.

raqaba ረቀበ (MA) 'write';
is either a misprint for *raqama* ረቀመ, or is related to *raqama* (with alternance of labials).

raqḥa I ረቅሐ (T.Y.M) 'puncture, cut a vein in the forehead in order to bleed or cup a person'; *marāqəḥ* (T) 'butcher' (it has the form of a plural);

SEMITIC: Tna. *räqḥe* 'cut by puncturing a vein in the forehead'; perhaps also Amh. *räqärräqä* 'beat or strike repeatedly' (from *rqʾ* > *rq* > *rqrq*). See also *marqəḥa*.

raqḥa II ረቅሐ (MA 33) = Amh. *räčč̣ä* 'sprinkle, spray' (note the misprint in MA 'répondre' instead of 'répandre');

ETHIOPIC: possibly related to *raqaya* I.

rāqākā ራቃካ (T) 'prune' (n);
the sequence *q-k* is unusual. See also *sobeqākā*.

raqama ረቀመ 'embroider, paint figures on parchment, (T.Y.M) make incisions, write';
(H 222 wrongly renders Amh. *salä* [translation of *raqama*] by 'be sharp' instead of 'paint, design');
ʾarqama (Gr.149), causative;
taraqma (Gr.149), pass. of *raqama*;
raqāmi (Gr.149), act. part. of *raqama*;
rəqum (Gr.149) 'embroidered';
rəqmat (Gr.149) 'act of embroidering';

SEMITIC: Ar. *raqama* 'embroider', Heb. *rāqam* 'weave in color', Aram. *riqmaṭā* 'checks, spots', Syr. *tarqəmāṭā* 'freckles'. See on this root Rabin 1970:490ff.
ETHIOPIC: in the meaning 'write', G. *raqama* is borrowed from Ar. *raqama*.

rqq I, **raqqa, raqaqa** *(yərqəq)* ረቀ ፡ ረቀቀ 'be subtle, be soft, be thin, be slight';
ʾarqaqa 'make subtle, soften, make thin';
raqiq (fem. *raqqāq*) 'soft, subtle, minute, thin, slender, slight, immaterial';
(ba-raqiq 'softly');
raqqāq, fem. of *raqiq* (L) 'small handwriting';
raqq, see above;
rəqqat 'softness, subtlety';

SEMITIC: Ar. *raqqa* 'be thin', Ar. (Dat) *raqraqa* 'render thin', Heb. *raq* 'thin', Syr. *raqqeq* 'make thin', Ug. *rq-m*, pl. of *rq* 'thin cake' (Dietrich-Loretz, *OLZ* 62[1967].549), Akk. *raqāqu* 'be thin'.
ETHIOPIC: Tna. *räqäqä* 'be thin, be delicate', Te. *räqqa (rqq)*, Amh. *räqqäqä*; passed into Cushitic: Sa.Qem. *raqaq*.

rqq II, **raqaqa** ረቀቀ (MA) 'write';
denominative from *raqq* 'leaf of paper'.

rəqat ርቀት; see *waraqa*.

rəqqat ርቀት; see *rqq* I.

rəqet ርቂት, **rəqit** ርቂት; see (*raqaya* I), *rəqyat*, *rəquy*.

raqaya I *(yərqi, yərqay)* ረቀየ 'sprinkle, asperse, sprinkle with holy water to drive out demons, cleanse with holy water, (Lt) purify, exorcise, recite incantations, charm, use a conjurer's trick';
ʾarqaya (K•), causative;
taraqya, pass. of *raqaya*; also 'be fixed (spell)';
raqāyi, raqqāy (pl. *raqayt*), act. part. of *raqaya*; also 'sorcerer, charmer, exorcist';
rāqəy, same;
rəquy (fem. *rəqit*) 'exorcised, bewitched, enchanted, (K.Gr.150) sprinkled';
rəqāy 'charm, incantation';
rəqyat, rəqet 'sprinkling, incantation, exorcism, enchantment, charm';
mərqāy 'place of exorcism';
marqəy (Gr.150) 'sprinkler for holy water';
Noeldeke 1910:63 wrongly considers the possibility of two roots: *rqy* I 'sprinkle', and *rqy* II 'exorcise'. As for Amh. and Tna. *märräqä* given by Noeldeke, ib., it means 'spit, bless' (see Leslau 1979:422) and is not to be connected with *raqaya*.

SEMITIC: Ar. *raqā (rqy)* 'enchant', SAr. *rq-t* 'female magician'.
ETHIOPIC: Tna. *räqäyä* 'sprinkle, sprinkle holy water (on a place or on a person)', Amh. *räčč̣ä* 'sprinkle water' (with *qy* > *č̣*; see Cohen 1931:398, Leslau 1979:XXXIX (5.41), LX (9.33), Arg. *räčč̣a*, Gur. *reč̣č̣ä*; passed into Cushitic: Aw. *aräč-xʷa*, Kam. *rač̣č̣aʿo*.

raqaya II ረቀየ (K•) 'be hot, be burning';
marqe 'oppressive heat, desert heat, torrid region, lowland';
(*ʾəmbʷāy zamarqe*, translates Amh. *yäqʷälla əmbʷay* 'kind of plant', lit. '*əmbʷay* of the lowland').

riradan ሪረደን (T.M) 'young (of mule, donkey, horse)';
see also *ridon* II.

rās ራስ, title below 'king';
from Amh. *ras*.

ros ሮስ, **rosa** ሮሰ; see *rws*.

rasʿa *(yərsāʿ)* ረሰዐ, (T) **rasʿa** ረሰአ, (Y) **raśʿa** ረሥዐ 'forget, overlook, be negligent, neglect, err, act impiously, become godless, be wicked' (the meaning 'become old' given by Gr.148 belongs to *raśʿa*);
ʾarsəʿa, caus. of *rasʿa*; also 'induce to error';
tarasʿa, passive; also 'fall into error, fall into impiety, escape one's notice, be ignorant';
rasāʿi, act. part. of *rasʿa*;

rāsaʿ 'forgetful, negligent, impious, ungodly';
rəsuʿ 'forgotten, impious' (the meaning of Amh. *yarägğä* 'who became old' given by Tayyä belongs to *raśʾa*);
rasiʿ 'godless, ungodly, impious, wicked, wrongful, sinful';
rəsʿ 'forgetfulness, godlessness, ungodliness';
rəsʿat 'forgetfulness, negligence, impiety';
rəsʿān, rəsʿannat, same;
marsəʿ, marsəʿi 'that which makes forgetful';

SEMITIC: Ar. *rasaʿa* 'be slack', Heb. *rāšaʿ* 'err willfully', Aram.-Syr. *rəšaʿ* 'be wicked', Akk. *ruššû* 'treat ruthlessly' (for which see von Soden 996). For a connection between 'forget' and 'err', cp. Heb. *ṭāʿā (tʿy)*; see E.Y. Kutscher, *Leshonenu* 31 (1967), 109-10. Note, however, that Schwally, *ZDMG* 52 (1898), 135 considers G. *rsʿ* in the meaning 'act impiously' as being borrowed from Syriac.
ETHIOPIC: Tna. *räsäʿe* 'forget', Te. *(tə)räsäʿa*, Har. *räsaʿa*, Amh. *rässa*, Gur. *räsa*.

rasḥa I *(yərsāḥ)* **ረስሐ**, (Y) **raśḥa ረሥሐ** 'be unclean, be dirty, be filthy, be polluted, be impure, be defiled, be contaminated, (Lt) be dull, be lusterless, rust, be liable (to), be subject (to), be doomed, be accused, be guilty';
ʾarsəḥa, causative; also 'defile, stain, pollute, contaminate, condemn, accuse';
rasāḥi (KG), act. part. of *rasḥa*;
rəsuḥ 'defiled, dirty, filthy, impure, accused, charged (with), guilty, (Gr) dull, lusterless';
rasḥā (L) 'accused of crime';
rasḥ (Gr.147), *rəsḥ, rəsḥā* (K*) 'impurity, dirt';
rəsḥat 'defilement, impurity, pollution, dirt, uncleanness, filth, crime, guilt, accusation';
ʾarsāḥi (Lt), part. of *ʾarsəḥa*;
ʾarsāḥsəḥa, see *rsḥsḥ*;

SEMITIC: F. Perles 1917:304 connects it with PbH. *sārah* 'decay', Aram. *sərah* (with metathesis). The identification with Heb.Aram.Syr. *rss* 'sprinkle', Ar. *raśśa*, Akk. *russû*, "etwa '(durch Wasser) aufweichen'" suggested by von Soden 996 is unlikely.
ETHIOPIC: Tna. *räśḥe* 'be dirty', Te. *räśḥa*. See also *raśḥa*.

rasḥa II **ረስሐ** (Lt) 'be wet';
rəsaḥt (fem. of *rəsuḥ*) 'wet';

metathesis of *rəḥsa*, above.

rsḥsḥ, ʾarsāḥsəḥa አርሳሕስሐ, (T.Y) **ʾarsaḥasəḥa አርሰሐስሐ** 'render impure, make turbid, convict of crime, accuse, condemn, prove guilty, reproach, suspect, rebuke, blame, confound, chastise, convince';

from *rsḥ* (see *rasḥa* I) with reduplication of the last two radicals.

rasna *(yərsan)* **ረስነ** 'glow, be red-hot, be heated, be inflamed';
ʾarsana 'make red-hot, heat, burn, ignite, try or test (a metal, with fire)';
rəsun 'red-hot, glowing, heated, fiery, tried (a metal, with fire), ripe';
rəsn (rasn) 'heat, burning heat, heating, incandescence';
(māʿəṭaba rasn 'brand mark');
rəsnat (n) 'heating, burning, inflammation, cauterizing, ardor';
ʾarsāni, marsən, part. of *ʾarsana*;

SEMITIC: Ar. (Dat) *rašin* 'burn' (for which see Landberg 1923:1281, and Praetorius, *ZDMG* 57[1903], 273). As for Ar. *rašin*, Praetorius, ib. is inclined to consider it a Persian *(rošan)* loanword, as against Landberg, ib.
ETHIOPIC: Tna. *räsänä* 'be very hot', Te. *räsna* 'glow', Amh. *rässänä*; passed into Cushitic: Bil. *rasän*.

rəsās ርሳስ (Lt) 'bullet, lead of a bullet';

from Ar. *raṣāṣ* 'bullets, lead'; also Amh.Gur. *ərsas*, Amh. *rəsas*, Te. *rəsas, rəšaš*, Tna. *rəsas, rəšaš, əršaš*, Syr. *rəṣāṣ*; in Cushitic: Sa. *rišāš*, Af. *rusās*, Bil. *rəsās*.

rəst ርስት; see *warasa*.

rsw, ʾarsawa አርሰወ 'draw (a boat) to the shore, drop anchor';

related to *rsy*, below.

rassaya ረሰየ 'put, place, set, set up, establish, institute, constitute, do, make, convert (into), arrange, treat, bestow, appoint, prepare, esteem, consider, declare, impute, regard something as, clothe, arm, equip, (Gr.148) decorate, adorn';
(rassaya rəʾəso 'he valued himself, he esteemed himself');

ʾarassaya (Gr.148), causative;
tarasya, tarassaya 'adorn oneself, clothe oneself, array oneself, be armed, prepare oneself, be equipped, (T) wrap oneself in a blanket';
tarāsaya (Gr) 'adorn oneself in a conceited manner, prepare oneself';
ʾastarsaya, ʾastarassaya 'clothe, array, prepare, adorn, equip, arm';
rassāyi (Gr.148), act. part. of *rassaya*;
rəssuy 'prepared, ready, ornamented, adorned, dressed, clothed, equipped, armed';
rəsyat 'constitution, arrangement, arraying';
tarassāyi, part. of *tarassaya*;
tərsit 'apparel, ornament, adornment, attire, equipment, glory, pomp, preparation, constitution, occupation';

SEMITIC: SAr. *rsʾy* 'prepare for' (Biella 490, but not SabDic); perhaps Syr. *tarīṯā* 'sustenance, supplies' (from a root *rsy*), as suggested by Brockelmann 1928:836.
ETHIOPIC: Gur. *(a)räšä* (from *rsy*) 'build (a house), weave (clothes), plait (the hair)'; perhaps also Gaf. *riššä* 'share'.

rsy, ʾarsaya አርሰየ (D.T.Y) 'drop anchor, bring to rest';
mərsəy (Lt) 'refuge';
marso, (T) *mars* 'port, harbor, anchor, haven, (T) quiet, tranquility, (Sw. in D 280) quiet place';

SEMITIC: Ar. *rasā (rsy)* 'lie at anchor', *ʾarsā* 'drop anchor', *marsā* 'port, anchorage' (Noeldeke 1910:61 does not consider Ar. *marsā* a Geez loanword as stated in Jeffery 262), Soq. *riši* 'be fixed, be attached', Ḥars. *resā* 'stand firm', *arsā* 'anchor' (v). This root is not to be connected with Syr. *tarsī* (denominative from *tarsīṯā*, from *rsy*) 'support, supply (with)', as suggested by Brockelmann 1928:836. For the Syriac root, see *rassaya*. Note that *barrūṣi* 'anchor', used in the Arabic dialects of South Arabia as well as in Modern South Arabian, derives from an Indian language and is not to be identified with *marso* as suggested by various authors mentioned in Leslau 1938:96, D. Cohen 1976:86. For the Indian origin of *barrūṣi*, see Landberg 1920:153-4, and Leslau, ib.
ETHIOPIC: Te. *räsa (rsy)* 'drop anchor', *märso* 'harbor', Tna. *märso*, Amh. *märs, märso* 'port, harbor' (from Geez). See also *rsw, mrss* II, *marsawa*.

raśʾa *(yərśāʾ)* **ረሥአ**, (KG) **raśʿa ረሥዐ**, (T) **rasʾa ረስአ** 'become aged, grow old (occasionally of things)';
ʾarśəʾa, causative;
tarāśəʾa (Lt) 'become aged together';
rəśuʾ (Lt), *rəsuʾ* (T), *rəsuʿ* (Lt) 'old, old man, advanced in age';
rəśʾ 'old age, age';
rəśʾat 'getting old (n), old age';
rəśʾān 'old age';
rəśʾannā 'old age';
marśəʾ, marśəʾi (K*), part. of *ʾarśəʾa*;

SEMITIC: Ph. of Karatepe *rśʾ* 'be old' (G. Goldenberg, in Tur-Sinai, *Halashon wəhasefer* III [1955], p.410-11).
ETHIOPIC: Amh. *rässa* 'become old, age' (KBT, amharicized from G. *raśʾa*).

raśḥa ረሥሐ, (OT) **rasḥa ረስሐ** 'become callused (foot), swell (foot)';

probably to be identified with *rasḥa* I.

roṣa ሮጸ; see *rwṣ*.

rasba ረጽበ (MA) 'clear one's throat and spit';

SEMITIC: Ar. *ruḍāb* 'sucked saliva'.

ruṣāfā ሩጸፋ (T) = Amh. *mən tamər* 'how beautiful she is!';

probably an interpretation of a personal name (Getatchew). In fact, on the line below (in T 387) there is *rufā*, proper name of a woman, which may be a misprint for *ruṣāfā*.

ruṣat ሩጸት; see *rwṣ*.

rota ሮተ; see *rwt*.

raṭʿa *(yərṭāʿ)* **ረተዐ** 'be (become) straight, be straightened, be right, be righteous, be just, be truthful, be sincere, become established, be restored, be well-ordered, be successful, prosper, be proper'; also used with indirect object suffix pronouns; e.g. *raṭʿanni* 'it seemed right to me';
ʾarṭəʿa 'straighten, make right, render straight, set up, stabilize, redress, justify, rectify, convince, correct, establish, direct, succeed, declare right or true, declare in someone's favor';
(ʾarṭəʿa fənoto 'he went toward');

tarat'a (Gr.152), pass. of *'artə'a*;
tarātə'a 'be reformed, be corrected';
'astarātə'a 'set right, keep straight, regulate, set in order, establish, improve, reform, restore, uphold';
rātə' 'upright, straight, straightforward, just, honest, righteous, fair, truthful, sincere';
rətu' (fem. *rətə'ī*) 'upright, straight, just, right, righteous, honest, true, correct, proper, level, even, orthodox'; followed by the subjunctive it means 'it is seemly (proper, appropriate)';
(*rətu'a hāymānot* 'orthodox');
(*rətu'āna hāymānot* 'Orthodox Fathers');
(*hāymānot rətə'ī* 'orthodoxy');
(*rətu'a, ba-rətu'* 'uprightly, straightforward, rightly, correctly, truly, in truth, with uprightness, straightway');
rət' 'uprightness, rectitude, righteousness, justice, integrity, equity (in judgment), honesty, truth, truthfulness';
(*ba-rət'* 'justly');
rət'at 'rectitude, probity';
'artā'i, martə' (D), *martə'i* (Gr), part. of *'artə'a*;
'artə'o 'deposition, testimony, proof';
mastarātə', pl. *mastarātə'āt* (Gr.152) 'one who corrects, who straightens out, soldier of the guard, executioner';
(*mastarātə' ḥarā* 'soldier of the guard, executioner');

SEMITIC: SAr. *rt'* 'dispose, settle', *rtt'-m* 'directive', perhaps also Soq. *(t)rt* (with metathesis) 'do something well', Akk. *retû* 'strengthen'. The root is not to be identified with Syr. *retyā* 'warning, admonition', PbH. *rāṯuy* 'proper', as suggested by Noeldeke 1910:98, n.1, Brockelmann 1928:746. Ar. *rata'a* 'have their fill (cattle), enjoy a luxurious life (man)' suggested by Amsalu 16 (so also by Rabin 1969:151) is a secondary formation of *'irta'ā*, from *r'y* 'graze, pasture'. The connection with PbH. *šartu'a* 'spear' (from *ša-rtu'ā* 'what is straight'), suggested by Nyberg 198, is unlikely.

ETHIOPIC: Tna. *rāt'e* 'win', Te. *rāt'a* 'be right, be straight, win a lawsuit', Har. *rāta'a* 'win a lawsuit', Amh.Arg. *rātta*, Gur. *rāta*; passed into Cushitic: Dar. *rattə'e*.

raṭba *(yərṭab)* **ረጥበ** 'be humid, be damp, be wet, be moist, be sappy, be juicy, be fresh, be green (tree)';
'arṭaba, causative; also 'grow green, make green (a tree)';
rəṭub 'damp, wet, moist, humid, sappy, juicy, fresh, green (tree), damp place';
rəṭb 'sap';
rəṭbat 'dampness, humidity, freshness (of tree)';
rəṭbannā (L.Gr.160), same;

SEMITIC: Ar. *raṭuba* 'be wet', Heb. *rāṭaḇ*, Aram. *rəṭaḇ*, Syr. *rəṭeḇ*, Md. *rṭb*, Akk. *raṭābu*.
ETHIOPIC: Tna.Gur. *rāṭäbä* 'be wet', Amh. *räṭṭäbä*, Arg. *räṭṭäba*, Har. *ruṭṭa* 'wet' (from *rṭb*, with *b* > *zero*).

rəṭin ርጠን 'resin, balsam, balm, gum';
raṭana (T.Y.M) 'cure with balm' (denominative);

from Gk. *rhētinē* 'resin, gum'; also Syr. *rehṭənā*, *rəṭinā* 'resin', Ar. *rātīnaǧ*, *rātīn* 'pine resin'. See also *ləṭr* II.

raṭər ረጥር (Lt) 'measure of weight';

for **raṭəl*, variant of *ləṭr*, *laṭr*, above. For *raṭl*, cp. also Ar. *raṭl*, Aram.-Syr. *riṭlā*.
ETHIOPIC: Te.Amh. *rāṭəl* 'weight of 30 ounces', Amh. also *näṭr*.

rewā ሬዋ (T.M) 'cotton, cotton plant'.

rawaba ረወበ (MA) = Amh. *ṭäqäṭṭäqä*, could be either 'importune, pester', or 'become muddy';

SEMITIC: perhaps Ar. *rāba (rwb)* 'be perplexed'.

rwd, roda *(yərud)* **ሮደ** 'pursue, go after, persecute, rush upon, press upon, capture by assault, attack, assail, make an incursion, invade, rise against, (T.Y) surround';
taroda, tarawda, passive;
rawādi, act. part. of *roda*; also 'enemy';
rəwwud, rəwwəd, pass. part. of *roda*;
rawid (L), *rawidot* (Lt) 'persecution';
rudat, verbal noun of *roda*; also 'persecution, incursion';
tarawādi 'persecuted, captured by assault';

SEMITIC: Ar. *rāda (rwd)* 'prowl, search for food', Heb. *rāḏ (rwd)* 'roam'; related to Soq. *rodi (rdy)* 'steal'. The connection with Akk. *râdu* 'tremble' suggested by Koehler 876 (under *rwd*), von Soden 941, and Conti 1978:32, n.2 is unlikely since its root is *r'd*, for which see *rə'da*, above.

ETHIOPIC: Har. *rōǧa* 'steal', *rōǧi* 'thief', Gur. *rangi* could be borrowed from Or. *rōǧī* 'thief'. The root also occurs in Cushitic: Sa.Af. *rad* 'run'. See also *raḍ'a* II.

rwḥ I, **roḥa** *(yəruḥ)* **ሮሐ** 'fan, make a breeze by fanning, (T.Y.M) wave a fly whisk, scatter, sprinkle';
taroḥa (K*), passive;
'arāwəḥa (T) 'use a fan';
tarāwəḥa 'flap the wings making a breeze, rise (wind), fan (a dignitary) together or in turn';
marawḥ (K*), *marwāḥt, marāwəḥt, marāwāḥt* (D.L), *marāḥəwt* (Lt., with metathesis), pl. *marāwəḥāt, marāwəḥtāt, marawāḥtāt, marawāwəḥt* 'fan, sprinkler, (Sw. in D 306) fly whisk';
mərwāḥ (K*) 'sprinkler, (T) fan' (from Ar. *mirwāḥ*);

SEMITIC: Ar. *rāḥa (rwḥ)* 'blow upon (wind)', *tarawwaḥa* 'fan oneself', *mirwāḥ* 'fan' (for this root in the various Arabic dialects, see Landberg 1923:1524), Šḥ. *rwḥ* 'fan' (v), *marbaḥt/moruḥ* 'fan' (n), Heb. *rūᵃḥ* 'wind', Aram. *rūḥā*, Syr. *rāḥ* 'breathe', *marūḥā* 'fan' (n), Md. *ruh* 'blow', Ug. *rḥ* 'wind'.

ETHIOPIC: Te. *rawäḥa* 'fan' (v), *märäwaḥt* 'fan' (n), Amh. *märwa* (Ludolf) 'fan' (from Geez); also in Cushitic: Sa. *rōh* 'blow', *rōhe* 'breath, soul', Som. *marrawahad* 'fan', from Ar. *mirwaḥa*. See also *(wrḥ), mawārəḥt*.

rwḥ II, **roḥa** *(yəruḥ)* **ሮሐ** (K*) 'clank' (v);
marwāḥt, marawəḥt, marawāḥt, pl. *marāwəḥt, marāwəḥtāt, marwāḥtāt, marawāwəḥ*, (L.Gr.85) *marwāḥt* 'church bell';

ETHIOPIC: it is quite possible that *roḥa* in the meaning 'clank' is reconstructed by K on the basis of the noun *marawwaḥ* 'bell'. As for 'bell', cp. Tna. *mārāwwaḥ, märäwwaḥta* 'church bell', Amh. *märäwwa, märäwwat*. W. Müller, *ZDMG* 131 (1981).401 suggests a connection between *marwāḥt* 'fan' and *marwāḥt* 'bell' from a root *rwḥ* on the basis of Chr.-Ar. *mirwaḥ* 'eine fächerartige Metallscheibe mit Cherubdarstellungen zum Gebrauch bei der Messe', as given by Graf 54. See also *marāwəḥt*.

rwḥ III, **rawḥa ረወሐ** (T.Y.M), **roḥa ሮሐ** (MA) 'perforate, pierce';

it is strange that it has the same meaning as *rawala* **ረወለ** which occurs in Y 331 on the line above.

rawiḥ, rawḥ ረዊሕ ፡ ረውሕ (L.Gr.156) 'affable, kindhearted';

SEMITIC: Ar. *rawḥ* 'rest, quiet, happiness, gladness, mercy'.

rawala ረወለ (T.Y.MA.M) 'perforate, pierce'; see *rwḥ* III.

rwp, ropa ሮፐ (T.M) 'be strong';

SEMITIC: Grimme 1914:264 identifies it with Semitic *rbb* 'have authority over': Ar. *rabba*, and others.

rawāqyāwi ረዋቅያዊ 'Stoic';

from Ar. *falāsifatu-r-ruwāq* (name given to the Stoics who met in a portico) from Ar. *ruwāq, riwāq* 'portico'; also Te. *rəwāq*. For the concept of Ar. *riwāq*, cp. Gk. *stoa* 'portico', hence 'Stoic'.

rws, rosa ሮሰ (T.M) 'give birth to, engender'; *ros*, (T.M) *rosā* 'male, child';

ETHIOPIC: Gur. *abärus, abäros* 'household, family, servants and slaves of the family' from *ab(ä) ros* 'owner of *ros*'. Note that *ros, rus* means 'slave' in Gurage, but 'male' in Oromo.

rwṣ, roṣa *(yəruṣ)* **ሮጸ** 'run, run about';
'aroṣa, 'araṣa 'cause to run';
tarāwaṣa 'run together, run as a group, flock together, compete in running, vie with';
(*gānen yətrāwwäṣā* 'the demon possesses her');
'astarāwaṣa (Gr.157) 'make run by intermixing';
rawāṣi 'runner, swift, prompt, assiduous';
rəwwəṣ, rəwwuṣ 'who runs, running';
(*rəwwuṣa* 'speedily');
rawiṣ 'race';
ruṣat 'running, run, track, pathway, course, contest';
'arwəṣo 'afrās 'horse races';
marwaṣi 'who causes horses to run';
mərwāṣ 'course, track, race, contest, arena, distance run, orbit';

SEMITIC: Heb. *rāṣ (rwṣ)* 'run', Aram.-Syr. *rəheṭ*, Md. *rht*, Akk. *râṣu*. For Arabic, Barth 1902:45 quotes *riyāḍa* 'movement', as against *sukūn* 'quiet'. For Ug. *rẓ*, see Caquot 257. See on this root Schulthess 68-9.

rāwat ራዉት (Lt) 'hood';

ETHIOPIC: Amh. *rāwāt, rawāt* 'a kind of hood that hangs down in back'.

rwt, rota *(yərut)* ሮተ 'rub, rub off, rub down, scrape, polish';
rawāti (KG), act. participle;

ETHIOPIC: Tna. *ratäwä* (with metathesis) 'rub, scrape'.

rəwwit ርዊት; see *(rawaya), rəwwuy.*

rawaya, rawya *(yərway)* ረወየ ፡ ረውየ 'drink one's fill, be satisfied with drink, be watered';
ʾarwaya 'give to drink, make drink, quench thirst, saturate, inebriate, water, irrigate';
taraw(w)aya, tarawya 'be satisfied with drink, be inebriated, be irrigated';
rawāyi (K*), act. part. of *rawaya*;
rəwwuy, rəwwəy (fem. *rəwwəyt, rəwwit*) 'satiated with drink, watered, irrigated';
rəwyat 'drinking one's fill, providing with drink';
marway (T.K) 'leather bottle, canteen, tumbler';
mərwāy (Gr) 'place of refreshment, place where one is satisfied with drink';

SEMITIC: Ar. *rawiya* 'drink one's fill', SAr. *h-rwy* 'provide a water supply', Soq. *re (rwy)* 'drink', Heb. *rāwā* 'drink one's fill', Aram.Syr. *rəwī*, Md. *rwa.*
ETHIOPIC: Tna. *räwäyä* 'be satiated with drink', Te. *räwa.*

rwz, roza ሮዘ (T.Y.M) 'rub, scrape, polish';

perhaps a misprint in relation to ፎዘ *foza*, above.

rəyā ርያ (T) = Amh. *alama* 1) 'banner, flag'; 2) 'aim, target';

perhaps rather *rāyā*; from Ar. *rāya* through Amh. *raya* 'flag'. Note that Sw. in D 1401 has *rayā* = Amh. *aläg*, a word that is not recorded in any Amharic dictionary; it is probably a misprint for *alama* as given in Tayyä.

rayyaḍa ረየፀ, (T) **rayyaṣa** ረየጸ 'tame, train, break (a horse)';
(T ረየጸ *rayyaṣa* = Amh. በረ *bärra* 'be bright' is a misprint for ገረ *gärra* 'tame');
ʾarayyaḍa (K*), causative;
tarayyaḍa 'be tamed, be broken (horse)';
tarāyaḍa (Gr.158) 'exercise' (intr)';
ʾastarāyaḍa 'tame, train';
rayyāḍi 'tamer, trainer';
rəyyuḍ 'tamed, trained, broken in';
rəyyāḍe (K*) 'taming' (n);

SEMITIC: Ar. *rāḍa (rwḍ)* 'tame, train, domesticate', Heb. *rwṣ* 'break a horse' (see Barr 145), Syr. *marūṣānā* (from *rwṣ*) 'horse breaker'. For Ug. *rẓ*, see Caquot 257.

rayama *(yərim)* ረየመ (T.K*.Y) 'be high, be long, be raised';
rəyyum (Gr.157) 'raised, elevated';
rayyām (Lt) 'high, elevated';
ʾaryām, see above;

SEMITIC: Ar. *rayyama* 'exceed', *raym* 'superiority, surplus' (for *rym* in the Arabic dialects, see Landberg 1923:1638ff), SAr. *rym-m* 'height', Heb. *rām (rwm, rym)* 'be high', Aram.-Syr. *rām*, Md. *rum*, Ug. *rw/y/m*. See also *rāmā.*

rāyəs ራይስ (Gr.158) 'prior (superior of a monastery)';

from Ar. *raʾīs* 'director, superintendent'. See also *rəʾsa.*

rāzā ራዛ 'large white bird which feeds on locusts';
according to R.H. Charles, *The Book of Jubilees* (1902), p. 219, n. 23, *rāzā* is wrongly rendered 'rice' by Dillmann 312 instead of 'white bird which feeds on locusts';

ETHIOPIC: Tna.Te.Amh. *raza* 'kind of big bird'; also in Cushitic: Qem. *rāzā.* See also *ʾərāzā.*

roza ሮዘ; see *rwz.*

ruz, ruzā ሩዝ ፡ ሩዛ (Gr.408) 'rice';

from Ar. *ruzz* < *ʾaruzz* (of Tamil [*arici*] origin; Iranian *viriñ, biriñ*); also in the other Ethiopian languages. As for Geez *ruzā*, it is either from Syr. *ruzā* or from Gk. *oryza*. For *ruzz*, see also Landberg 1923:1242-3, Rabin, *JSS* 11 (1966). 5, Rabin 1968:436. For 'rice', see I. Löw, *ZA* 21 (1908). 206ff.

razaba ረዘበ (MA) 'polish, strike'.

razama I ረዘመ (K*) 'be dazed, be dizzy, turn, (head, intr), be drunk';
razāmi (K*), act. participle;
rəzum (K*) 'dazed, dizzy';
marzam, marzəm 'perplexity, dizziness, (T) that which makes the head turn or causes dizziness, (K*) turning of the head';

ETHIOPIC: Te. *märzäm* 'headache'.

razama II ረዘመ (K*) 'become long, be tall, be heavy, become proud';
ʾarzama (K*), causative;
razāmi (K*), act. part. of *razama*;
rəzum (K*) 'tall, long';
rəzmat (K*) 'length';
from Amh. *rāzzāmā* 'be tall, be long'.

razama III ረዘመ (K*) 'wink';
razāmi (K*), act. participle;
seems to render Heb. *rāzam* 'wink'; it corresponds to Ar. *ramaza* (with metathesis), PbH.Aram.Syr.Md. *rmz.*

rzn, marzān መርዛን; see *marzān.*

S ሰ

-ssa- ሳ, particle of emphasis or contrast 'but, however, on the other hand, as for' (see Dillmann 1907:412-3);

ETHIOPIC: Tna. *-s, -si*, Amh. *-(ə)ssa, -(ə)ss*, Gaf. Arg. *-s*, Gur. *-ś*; see Rundgren 1955: Index. The particle also occurs in Cushitic: Qua. *-sō*, Kham. *-s*, Som. *sa*.

so ሶ; see *soso*.

-so **-ሶ**, enclitic 'now!, (I) beseech!'; e.g. *ʾadḫənə-so* 'save!, I beseech thee';

Dillmann 1907:116 interprets it as a demonstrative identifying it with *s* in *ʾəsma, ʾəsku, soba*. Rundgren 1955:44-8 analyzes *soba* as *so-ba*.

saʾaba **ሰአበ** (T), **saʿaba** **ሰዐበ** (Y) 'drag, pull, follow';

SEMITIC: perhaps SAr. *s-t-b* 'draw water' (W. Müller); cp. also Heb. *šāʾaḇ*, Ug. *šʾb*, Akk. *sâbu*.
ETHIOPIC: Tna. *sāʾabā* 'follow'.

saʾaka **ሰአከ** (MA) 'crush, grind, pulverize';

the root could be *sʿk, śʿk, śʿk*.

saʾala, səʾla *(yəsʾal)* **ሰአለ ፡ ስእለ** 'ask, enquire, make a request, petition, invoke, beseech, intercede, pray, beg';
ʾasʾala, causative;
tasaʾala, tasəʾla, passive of *saʾala*; also 'enquire, demand, ask';
tasāʾala 'ask one another, find out by asking around, enquire, consult one another';
ʾastasāʾala, causative of *tasāʾala*;
saʾāli, act. part. of *saʾala*;
səʾul (K*), pass. part. of *saʾala*;
səʾlat, (T) *səʾlat* 'request, petition, entreaty, question, demand';
masʾəl, (T) *maśʾəl* 'who asks, petitioner, beggar, (L.K) sorcerer, soothsayer';
məsʾāl 'petition, place of entreaty, place of prayer';
tasaʾāli (Gr), part. of *tasəʾla*;
tasəʾlo(t) 'question (n), dialogue';

SEMITIC: Ar. *saʾala* 'ask', SAr. *sʾl*, Śḥ. *śʾl*, Heb. *šāʾal*, Aram. *šəʾel*, Syr. *še(ʾ)l*, Md. *šal*, Akk. *šâlu, šaʾālu*.
ETHIOPIC: Te. *(tə)säʾala* 'ask', Har. *(tä)saʾala*, Gur. *(tä)salä*; in Amh. the root is preserved in *(tä)salä* 'make a vow', *səlät* 'vow'.

siʾol **ሲኦል** 'realm of the dead, hell';

from Syr. *šiwul*, Heb. *šəʾol* (Noeldeke 1910:34); also in Tna.Amh. *siʾol*, Te. *šəʾol*, Gur. *səwel* 'abyss, cliff'.

səʾna *(yəsʾan)* **ስእነ**, (T) **saʾana, səʿna** **ሰአነ ፡ ስዕነ** 'be unable, not find, be powerless, be impotent, fail, (Lt) be in need of'; with indirect object suffixes: 'be impossible, not be possible';
tasəʾna 'be impossible';
səʾun 'deprived of, impossible, indolent, impotent, powerless';
səʾnat 'inability, impotency, powerlessness, impossibility';

SEMITIC: the connection with Heb. *šāʾen* in *šaʾănān* 'at ease', suggested by Dillmann 377, is doubtful.
ETHIOPIC: Te. *säʾana* 'not be able', Tna. *säʾanä*, Amh. *(tā)sanä*.

sāʾr, səʾr **ሳእር ፡ ስእር**, (K) **śāʿr** **ሣዕር**, (Lt) **sāʾar** **ሳእር** 'a leather bottle';
sāʾra māy (Lt) 'skin bottle for water';

ETHIOPIC: Te. *səʾar* 'skin bottle for milk or water'; perhaps from Cushitic: Bil. *siʾir*, Qua.Af.Be. *sār*, Som. *sāʾar*.

saʾasa **ሰአሰ** (MA) 'dig'.

probably misprint for *kʷaʾasa* **ኰአሰ**.

saʾaya **ሰአየ** (MA) = Amh. *garräṭä* 'cut a vein in the forehead to bleed or cup a person, place a barrier across a road in order to impede passage'.

sāʿ **ሳዕ** 'hour, time';
see *saʿāt*.

saʿala **ሰዐለ**, (Y) **śaʿala** **ሠዐለ** 'cough';
saʿāl 'cough' (n);

SEMITIC: Ar. *saʿala* 'cough', SAr. *sʃʿl*, Heb. *šʿl* in *hištaʿel*, Syr. *šəʿal*, Akk. *saʾālu, sâlu*.
ETHIOPIC: Tna. *säʿalä* 'cough', Te. *säʿala*, Amh. *salä*, Gur. *sal* 'coughing'; passed into Cushitic: Kham. *sal* 'cough'.

saʿama *(yəsʿam)* **ሰዐመ**, (T) **saʾama** **ሰአመ** 'kiss';
ʾasʿama (Gr) 'allow to kiss';
tasaʿama, tasəʿma 'be kissed';
tasāʿama 'kiss one another';
ʾastasāʿama (DTW 1083), causative of *tasāʿama*;
saʿāmi (K*) 'who kisses';
səʿmat 'kiss, kissing';

SEMITIC: Ar. (Yemen, region of Rayma) *saʿam* 'kiss' (W. Müller).
ETHIOPIC: Tna. *säʿamä* 'kiss', Te. *säʿama*, Gur. *saʾamä*, Amh.Gaf. *samä*; passed into Cushitic: Som. *šum*, Mo. *šummi(ye)*.

saʿara, səʿra **ሰዐረ ፡ ስዕረ**, (Y) **śaʿara, śəʿra** **ሠዐረ ፡ ሥዕረ**, (T) **saʾara** **ሰአረ** 'remove, withdraw, cause to cease, undo, annul, destroy, cancel, rescind, abolish, dissolve, abrogate, dismiss, demote, discharge, depose, desecrate, violate, not observe (a holiday), break (an oath), frustrate, make null and void, bring to naught, cause to be of no effect, belie';
(*saʿara nafso* 'he resigned himself');
ʾasʿara, causative; also 'delete, destroy';
tasəʿra, passive; also 'resign onself, (Lt) desert';
saʿāri, act. part. of *saʿara*;
səʿur, pass. part. of *saʿara*;
səʿir 'abolition';
səʿrat 'dismissal, violation, abolition, abrogation, (Lt) removal, discharge, destruction';
səʿirot 'destitution';
məsʿār (Gr) 'abrogation';
tasəʿrot (Lt) 'dismissal (from office), destitution';

SEMITIC: Ar. *taǧara* 'break' (perhaps also Ar. *šaǧara* 'deprive [of guardian or protector], expel, banish'), Soq. *(y)hoʾor* (root *šʿr*) 'split', Syr. *təraʿ* 'break through' (for *təʿar*; Brockelmann 1908:276), Heb. *šoʿār* 'burst open'; von Soden 1118 compares Akk. *šaʾāru* 'vanquish'. For 'gate' derived from this root, see Koehler 1001, under *šaʿar*.
ETHIOPIC: Te. *säʿara* 'depose, abrogate (a law)', Tna. *säʿarä*, Amh.Gur. *šarä* 'dismiss, violate, depose', Har. *šära*; passed into Cushitic: Bil. *saʿar*, Sa.Af. *saʿar*, Qem. *šaḫar*.

sʿr II, see *šəʿra* I, II.

suʿarim **ሱዐሪም** (D 1402) 'burst open (figs)';

from Gk. *somareim*, transcription of Heb. *šoʿārīm* 'vile (figs)'.

sʿsʿ I, **sāʿsəʿa** **ሳዕሰዐ**; see *šāʾšəʾa*.

sʿsʿ II, **ʾansāʿsəʿa** **አንሳዕሰዐ**, (T) **ʾansāʾsəʾa** **አንሳእሰአ** 'bubble, boil (tr., intr.), (Lt) cast out';

ETHIOPIC: Amh. *(an)šʷašʷa* 'bubble'.

saʿāt, sāʿat **ሰዓት ፡ ሳዐት** 'hour, time, moment, season';
saʿātāt 'canonical hours (in the night)';
saʿātāt za-maʿalt 'canonical hours in daytime';
saʿātāt za-lelit 'canonical hours in the night';
(*maṣḥafa saʿātāt* 'Book of the Watch' (cp. also Chr.-Ar. *kitābu-s-sāʿāt*); for a bibliography, see Hammerschmidt-Six 1983:58.

SEMITIC: Ar. *sāʿa(t)* 'hour', Heb. *šāʿā*, Aram. *šāʿāṯā*, Syr. *šāʿtā*, Md. *šita*. According to Noeldeke 1910:44 Ar. *sāʿa(t)* and G. *saʿāt* are taken from Aram.-Syriac (so previously Delitzsch 41).
ETHIOPIC: Te.Tna. *säʿat*, Har. *saʿa*, Gur. *saʿat*, Amh. *sat, saʿat*. See also *säʿ*.

saʿozāz **ሰዖዛዝ**, **ʾasʿozaza** **አስዖዘዘ**; see *ʿzz, ʾasʿozaza*.

sābā **ሳባ** (T) 'green scum, dregs of perfume';

ETHIOPIC: Tna. *sabba* 'moss', Te. *säbäba*, Amh. *sab(b)a* 'green scum on stagnant water'; perhaps from Cushitic: Or. *sapanu* 'scum', *sapupe* 'lichen on trees', Af. *sabba* 'scum'. See also *šāhbaba*.

sabo ሰቦ (T.Sw. in D 1395) 'fresh dung';
see also *sāhbo*.

sibā ሲባ (T.M) 'outskirts of a city';
perhaps from Ar. (Oman) *sība* 'fortification' (W. Müller).

soba ሶበ 'when, at that time, then';
kama soba 'just as, when';
ʾəska soba 'till then, until';
soba + perfect, (occasionally) imperfect 'would that!';
soba, soba-hu introduces both real and unreal conditions; in an unreal condition the apodosis is introduced by *ʾəm* (see Dillmann 1907:551ff);
soba ʾəm + perfect 'even if';
sobe (occasionally *səbe*) 'then, at that time, when';
yəʾəta sobe 'at that very time';
sobe-ssa 'when, however';
sobe-ha 'at that time, then, instantly, immediately, forthwith, thereupon, right away';
soba-hi (Lt) 'as often as';
sobe-hu 'when indeed';
la-sobe-ha 'for the moment';
ʾəm-sobe-ha 'from that time forward, forthwith';
ʾəska soba (Lt) 'even if';

ETHIOPIC: Tna. *sabu, šabu* 'then' (Praetorius 1871: 44; Rundgren 1955:49ff); Dillmann 1907:405 analyzes *soba* as coming from *so* 'there' and *ba* 'in'; so also G. Bergsträsser, *ZAW* 29 (1909). 54 who derives *so* from a pronominal element *ta*. Rundgren 1955:44ff connects *-be* of *sobe*, with reservations, with the postposition *-bē* of Harari. Hackenspill, *ZA* 11 (1896). 128 analyzes *sobe* as **sobey* from **sobay* and for the ending *-ay* he compares Ar. *ʿalā(y), ʾilā(y)*, Heb. *ʿālē*. Praetorius 1879:159, n. 1 (followed by Brockelmann 1913:536) connects *soba* with Heb. *šāḇ* 'return', Ar. *tāba*, G. *soba* meaning originally 'bei der Rückkehr, bei der Wendung zu einer Sache'. Reinisch 1875:107 (under *hōb*) identifies G. *soba, sobe* with Ar. *sabba* 'time' (so also Bittner, *WZKM* 23[1909-10].408), *soba* in the accusative meaning 'at the time when, when'.

soba ሶበ; see *swb*.

sabʾ ሰብእ 'persons, men, people, mankind'; 'servants' (whether followed or not by *bet* 'house'); 'inhabitants' when followed by *hagar* 'city', *baḥer* 'country, state', or by the name of a city or of a country; followed by a noun it means 'those of..', as in *sabʾa ʿayn* 'watchmen, spies', *sabʾa ʾafrās* 'horsemen, knights', *sabʾa məśyāṭ* 'tradesmen', *sabʾa śərāy* 'sorcerers, magicians';
sabʾa (Y) 'become a man' (denominative);
tasabʾa 'become incarnated, become a man, be made a man';
səbuʾ 'who was made a man';
subāʾe (Gr.168) 'human nature, incarnation';
sabʾāwi 'human';
sabʾat, sabʾāt 'relationship, affinity, humanity';
sabʾannā 'humanity, human nature, person, personal self';
təsbāʾe, təsbəʾe 'human nature, incarnation';
təsbəʾt, tasabʾot 'assumption of human nature, human nature, manhood, incarnation, Incarnation of Christ celebrated the 29th of Maggābit.

SEMITIC: Mh. *habû* 'people' (with *h* corresponding to *s, š*). Bittner 1909:20 expresses doubts concerning this comparison.
ETHIOPIC: Te.Tna. *säb* 'man', Tna. *säbʾay*, Te. *säbəʾ*, Amh. *säb, säw* < *säb* (for *b* > *w*, see Praetorius 1879:56; Cohen 1931:384ff), Gur. *säb*, Gaf. *säwwä*, Arg. *su*, Har. *usuʾ*; probably passed into Cushitic: Som. *sab* 'lower class (of people)'.

sbʿ I, **sabbəʿa** ሰብዐ 'make seven' (denominative);
tasabbəʿa, passive;
sabʿattu, sabāʿtu 'seven' (with a masc. noun);
sabʿ, səbʿ, sabʿu 'seven' (with a fem. noun);
səbʿ-a 'seven times';
sābəʿ (fem. *sābəʿt*) 'seventh';
sābəʿāwi, sābəʿāy 'seventh';
sabuʿ 'seven (days), the seventh day (of a week or of a month), week';
səbbuʿ (M) 'sevenfold';
sabʿā 'seventy';
(*sabʿā liqānāt* 'Septuagint', lit. 'seventy learned men');
subāʿe 'week, seven-year cycle, seven days, prayer for a particular occurrence, retreat';

subāʿeyāwi 'pertaining to *subāʿe*';
məsbəʿit 'sevenfold, seven times';
məsbəʿita 'seven times, seven times as much, sevenfold';
təsbəʿt 'septuple';
təsbəʿt-a 'seven times';

SEMITIC: Ar. *sabʿ* 'seven', SAr. *sʿbʿ*, Soq. *hobeḥ*, Śh. *šebʿet*, Heb. *šeḇaʿ*, Aram.-Syr. *šaḇaʿ*, Md. *šaba*, Ug. Ph. *šbʿ*, Akk. *sebe, šabe*.
ETHIOPIC: Te. *säbuʿ* 'seven', Tna. *šobʿatte*, Amh. Gur. *säbat*, Gaf. *säbattä*, Arg. *saʾint*, Har. *sātti*. For 'seventy', cp. Te. Tna. *säbʿa*, Amh. *säba*, Gur. *səba*, Gaf. *säbä*. See also *sbʿ* II.

sbʿ II, **sabbəʿa** ሰብዐ (K*) 'bewitch';
ʾasbəʿa (Lt) 'bewitch, make bewitch';
sabʿ, səbʿ, sabʿat (K*.Lt), *səbʿat* (T) 'bewitching, witchcraft, sorcery, spell, enchantment, incantation';
masbaʿi (K), *masābəʿi*, pl. *masābəʿəyān* (D), *masābəʿ* (T) 'one who casts spells, wizard, magician, exorcist';

is connected with *sbʿ* I 'seven', reflecting the use of the number 'seven' in witchcraft formulas. For the connection between 'seven' and Heb. *šbʿ* (nifʿal) 'swear', see Buhl 803. For a more detailed bibliography, see Landberg 1942:1892; cp. also Ar. (Syria) *sabaʿa* 'curse' (Landberg, ib.), Śh. *esbaʿ* 'swear'.

sbb I, **sababa** *(yəsbəb)* ሰበበ 'be diffused, be spilled, be poured, spill (intr.), pour (intr.), be spread';

ETHIOPIC: Amh. *säbbäbä* 'pour, spill' (from Geez).

sbb II, **sababa** ሰበበ (TS) 'blow up';
ʾasbaba (T) 'be joyful';
tasababa (MA) 'be completely inflated, be puffed up with pride';
ʾasbāb (T) 'joyful, powerful';

SEMITIC: perhaps Ar. *šubba* 'be raised, be elevated'; cp. also Ar. *šabba* 'be lively, be sprightly, leap briskly'.

sbb III, **sabba, sababa** *(yəsbəb)* ሰበ, ሰበበ (K*) 'go around, circle';
sabābi (K*), act. participle;
ʾasbāb (pl.) 'guards, sentinels'; the meaning 'guard, sentinel' comes from the original meaning 'go around';

SEMITIC: Heb. *sāḇaḇ* 'turn, march around', Ug. *sbb* 'turn', Akk. *šibbu* 'girdle'. Margoliouth, *JRAS* 1939, p. 59, derives Ar. *ʾasbāb* of Surah 40:38 from G. *ʾasbāb* and translates it 'guardhouses'.
ETHIOPIC: perhaps Te. *säbāba* 'plait', Tna. *šäbbäbä* 'bridle', *šəbub* 'cord', Amh. *šäbbäbä* 'bridle', the original meaning being 'go around'. See also *swb, soba*.

sbb IV, **sabba, sababa** ሰበ ፡ ሰበበ (K*) 'look for a reason, look for a pretext' (denominative);
sabab 'reason, cause, pretext';

from Ar. *sabab* 'cause, reason'; also Te.Amh. *säbäb*.

sbb V, **sababa** ሰበበ (M) 'abhor, destest'.

sabəddəʿāt, sabāddəʿāt (pl. *sabādəʿāt*) ሰብድዓት ፡ ሰባድዓት 'viper, mythical beast with the body of a lion, tail of a snake, and the torso, arms and head of a man';

from Ar. *šibdiʿ* 'scorpion'; also in Amh. *säbäddəʿat* (from Geez); see M. Cohen, *BSL* 31 (1931). 39-40, Strelcyn 1955:330. Noeldeke, *WZKM* 19 (1905). 404 thinks that Ar. *šibdiʿ* is a Geez loanword.

sabbəḥa ሰብሐ 'praise, extol, laud, glorify, sing a hymn, magnify, honor';
tasabbəḥa, passive; also 'be made glorious';
sabbāḥi, act. part. of *sabbəḥa*;
səbbuḥ 'praised, glorified, celebrated, honored, glorious, full of glory, illustrious';
sabbəḥo 'praise';
səbbāḥe (pl. *səbbāḥeyāt, səbbāḥəyāt*) 'praise, hymn, lauds';
səbḥat, (Lt) *sabḥet* 'glory, glorification, praise, hymn, majesty, splendor';
səbḥannā 'magnificence, majesty, splendor';
tasabbāḥi 'praised';
tasabbəḥot (Lt) 'glorification';

SEMITIC: Heb. *šibbaḥ* 'praise', Aram.-Syr. *šabbaḥ*. According to Noeldeke 1910:36, Ar. *sabbaḥa* and G. *sabbəḥa* come from Heb.-Aramaic. For Ar. *sabbaḥa* from Aram. *šabbaḥ*, see also A. Fischer 1953:52.
ETHIOPIC: Te. *säbḥa* 'praise' (v.), Tna. *səbḥat* 'praise' (n.); passed into Cushitic: Bil. *säb* 'praise'.

sabaka I *(yəsbək)*, (K) **sabbaka** ሰበከ, (L) **śabaka** ሠበከ 'smelt, melt down, cast molten images, make (an idol)';

tasabka, passive;
sabāki, act. part. of *sabaka*;
səbuk, pass. part. of *sabaka*;
səbbāke (T) 'molten image';
səbko (pl. *səbkəwāt*) 'casting, smelting, smelted metal, molten metal, molten image, molten statue';
səbkat 'casting, melting';
masbak, masbək, masbakt, masbəkt (pl. *masābəkt*) 'vessel of clay or iron, pitcher, bowl, urn, stone jar, container used for measuring mead';
məsbāk, masbak, masbək (pl. *masābəkt*) 'foundry, furnace of iron';

SEMITIC: Ar. *sabaka* 'pour into a mold, cast (metal), Ar. (Syria) *sakab* (with metathesis); perhaps related to Ar. *safaka* 'pour', Heb. *šāp̱aḳ*, Aram. *šəp̱aḳ*, Ug. *špk*, Akk. *šapāku*.

ETHIOPIC: Te. *(tə)säbbäka* 'be cast (metal)', Amh. *säbbäkä* 'make idols' (from Geez).

sabaka II *(yəsbək)* **ሰበከ** 'preach, proclaim, announce, cry out, (Gr.168) teach';
tasabka, passive;
sabāki (pl. *sabakt, sabākəyān*) 'preacher';
sabik 'preaching, proclamation';
səbkat 'preaching, sermon, proclamation, promise';
(*ṣoma səbkata gennā* 'Fast of Advent';
(*baʿāla səbkat*, or *səbkata gennā* 'preaching of Christ's birth, pre-Christmas feast');
məsbāk, pl. *masābəkt* (Lt) 'pulpit, (Gr.168, K*) verse of a Psalm sung before the reading of biblical passages appropriate to the holiday'; see also Velat 56;

ETHIOPIC: Tna. *säbāḳä* 'preach, accuse', Te. *säbka* 'go to a judge, accuse', Amh.Gur. *säbbäkä* 'preach'; passed into Cushitic: Sa. *sabak* 'preach'.

sabāke **ሰባኬ** (OT 574) 'network';

transcription of Gk. *sabakha*, from Heb. *śəḇāḳā*. As for Semitic *sbk* 'interlace, interweave', cp. Ar. *sabaka* 'make like a lattice', Śḥ. *esbak* 'make a fence, make a net', Aram.-Syr. *səḇaḳ* 'interlace', Md. *sbk*, Akk. *sabāku*. See also *sābeq*.

səbkəwāt **ሰብክዋት**; see (*sabaka* I), *səbko*.

sabla I *(yəsbal, yəsbal)* **ሰብለ** 'grow (ear of corn), become grain, ripen';
ʾasbala, causative;
səbul 'that has ears (corn), covered with ears of corn';
sabl 'ear of corn, grain that is still green but is ripe enough to eat';
səblat 'growing (ears of corn)';
səblənnā 'formation of ears of corn';
masbalt 'growing (ears of corn), cornfield that produces ears of corn, (T.M) bunch, cluster';

SEMITIC: Ar. *sunbula, sabal* 'ear of corn', SAr. *sˌblt*, Soq. *seboleh*, Heb. *šibbolḗṯ*, Aram. *šibbəlā*, Syr. *šebbəltā*, Md. *šumbulta*, Ug. *šblt*, Akk. *šubultu*.

ETHIOPIC: Tna. *säbli* 'ear of corn', Amh. *säbəl, sänbäl*. See also *sablaya, sanbəl, sanbulā*.

sabla II **ሰብለ** (T.Y) = Amh. *zäräzzärä* 'place apart, scatter, strew'.

sobel **ሶቤል** (T.M) 'banquet of non-religious nature';
see also *sanbilā*.

sablaya **ሰብለየ** (Y.M) 'grow (ears of corn), become grain';

the triradical *sbl* augmented by *y*; see *sabla*.

sabana **ሰበነ** (MA) 'spread out'.

saban **ሰበን** 'napkin, face-cloth, handkerchief, scarf, miter';

from Gk. *sabanon* 'linen cloth, towel'; also in Aram. *suḇni, saḇnīṯā*, Syr. *saḇnīṯā*, Ar. *sabaniyya* 'pièce de lin ou de coton, mouchoir de poche' (Dozy I, 630).

sibān I **ሲባን** (K), name of Hebrew month;

transcription of Heb. *sīwān*.

sibān II **ሲባን** (T⁺) 'dill';

misprint for *silān*; see *səlan*.

sabaqa I *(yəsbəq)* **ሰበቀ** (K*) 'leave, abandon, cast away';
sabāqi (K*), act. participle;

transcription of Aram.-Syr. *šəḇaq* 'abandon, leave'.

sabaqa II *(yəsbəq)* **ሰበቀ** (K*) 'stir by rotating a beater between the palms, (MA) strike';

ETHIOPIC: Tna. *säbäqʷä* 'mix, agitate', Amh. *säbbäqä* 'stir by rotating a beater between the palms'.

sabaqa III **ሰበቀ** (K*) 'plant close together, weave together, connect, join';

perhaps reconstructed from *sābeq* (see below).

sābeq **ሳቤቅ** 'thicket, (T) vine', called in Amh. *arāg resa*;

transcribes Gk. *sabek*, from Heb. *səḇāḵ* 'thicket'; also in Amh. *əḍä sabeq*, from Geez. See also *sabaqa* III, and *sabāke*.

sobeq **ሶቤቅ** (T) 'Holy Spirit'.

sobeqākā **ሶቤቃካ** (T) 'kind of wild prune';

for a possible origin of the ending *-qākā* it is worth mentioning that on the line below, T (p. 158) has *raqākā* with the same meaning as *sobeqākā*.

sabara I *(yəsbər)* **ሰበረ**, (T.M) **śabara** **ሠበረ** 'break, break off, deflower, (Y) vanquish';
sabbara 'break in pieces, shatter';
ʾasbara, causative; also 'destroy, rout (an army)';
tasabra, passive of *sabara*; also 'flee (army)';
sabāri, act. part. of *sabara*;
səbur 'broken, lame';
səbr 'fragment';
səbrat 'breaking (n), bruise, fracture, being broken';
səbbār 'piece, broken piece, fragment';
masbər, masbart, (Gr) *masbar* 'instrument for breaking, instrument of torture';

SEMITIC: Ar. *tabara, tabara* 'destroy, ruin, annihilate', SAr. *tbr* 'destroy, rupture', Soq. *tiber* 'be broken', Heb. *šāḇar* 'break', Aram.-Syr. *təḇar*, Md. *tbr*, Ug. *tbr*, Akk. *šebēru*.
ETHIOPIC: Tna.Gur. *säbärä*, Te. *säbra*, Amh. *säbbärä*, Arg. *säbbära*, Har. *säbära*. See also *zabara* I.

sabara II **ሰበረ** (K*) 'be patient, wait';
sabr (K*) 'patience';

from Ar. *ṣabara* 'bear patiently'; also in Te. *säbr wäda* 'be patient'.

sobart **ሶበርት** (K*.T.Sw. in D 1395) 'the *koso*-tree from which anthelmintic medicine is made, tapeworm'; see also *somart, sorart*.

sabsaba I **ሰብሰበ** (T.Y.M) 'marry off (a son or a daughter in a religious ceremony), (MA) promulgate laws' (denominative of *sabsāb*);
sabsāb 'marriage, matrimony';
(*sabʿa sabsāb* 'married couple');

ETHIOPIC: Tna. *säbsab* 'marriage', from G. *(ʾa)wsaba* 'marry' (see below), *wsb* becoming *sb* (with loss of *w*), reduplicated into *sbsb*. See also *sabsaba* II.

sabsaba II **ሰብሰበ** (T.M) 'commit a carnal sin';

while there is some connection with *sabsaba* I, the relationship is difficult to establish.

sabata **ሰበተ** (MA) 'weave (a basket)';

probably denominative from **sb-t (šb-t)*, from *sbb* from which the reduplicative verb *šabšaba* 'intertwine' developed. Or would it be a denominative from Ar. *sabat* 'basket'? Note that Hava 305 considers Ar. *sabat* a Persian loanword.

sabāṭ **ሰባጥ** (T), **sabeṭ** **ሰቤጥ** (L), name of Hebrew month;

from Heb. *śəḇāṭ*.

səbṭ **ስብጥ** (T) 'pointed rod';

SEMITIC: SAr. *sˌbṭ* 'beat', Mh. Ḥars. *sebōṭ* 'hit', Heb. *šeḇeṭ* 'rod', Aram. *šəḇaṭ*, Akk. *šabbiṭu*; perhaps also Ar. *šabaṭa* 'cause to cut up the skin' (note the irregular correspondence of the sibilants).
ETHIOPIC: Tna. *səbaṭ* 'threshed grain', *šäbäṭṭ ʾabbälä* 'hit hard'; probably also Amh. *sänäbbäṭä* 'chip, shave'.

soda **ሶደ** ; see *swd*.

sadada *(yəsdəd)* **ሰደደ** 'banish, exile, drive forth, drive out, chase away, pursue, persecute, repel, cast out, cast forth, expel, exclude, reject, repudiate, excommunicate, depose';
ʾasdada (K*), causative;
tasadda, passive of *sadada*;
sadādi, act. part. of *sadada*;
sədud, pass. part. of *sadada*;
sadadā (Lt) 'persecution';
səddat 'exile, expulsion, persecution, oppression, distress, banishment, excommunication';
masdadi (instead of Dillmann 396 *masadādī*) 'one who drives away, one who repels';

SEMITIC: Ar. *šādda* 'persecute, treat severely, make an assault'; but the phonetic correspondence with Heb. *šāḏaḏ* 'deal violently', Akk. *šadādu* 'extract, remove' is not normal unless one compares Ar. *sadda* 'obstruct' > 'put in straitened circumstances,

distress'; cp. also Akk. *sadādu* 'make a raid, pursue'. See also Rabin in Cohen 1970:296, no. 35.
ETHIOPIC: Tna. *sädädä* 'chase away, send', Te. *sädda* 'send', Amh. *säddädä* 'chase away, let go, send', Arg. *säddäda*, Har. *sädäda*, Gur. *sädädä*; passed into Cushitic: Bil.Kham. *sided*, Qua. *sad*.

sadaf **ሰደፍ** (T.K.M) 'pearl, mother-of-pearl';

from Ar. *ṣadaf* 'mother-of-pearl'; also Te.Tna.Amh. *sädäf* 'white shells which are worked into buttons, mother-of-pearl', Af. *sadaf* 'oysters'.

sadafa **ሰደፈ** (MA) 'hit';

probably denominative from **sadaf* 'butt of a rifle' that occurs in Te.Tna. Amharic.

sadufəfe **ሰዱፍፌ** (T) 'Holy Spirit';

occurs also as *sudufäwəyän*, name of God, for which see Strelcyn 1955:430.

sadala I **ሰደለ** (T.Y.M) 'weigh, calculate';
sadlawa (MA) 'weigh';

in view of the form *sadlawa* it is tempting to connect the root with *dalawa* 'weigh' (see above), with the agglutination of the rare morpheme *s* occurring in the prefixed morpheme *ʾas-*.

sadala II **ሰደለ** (MA) 'pierce';

SEMITIC: Ar. *sadala* 'rend a garment'.

sadlu **ሰድሉ** (T) 'afterbirth, uterus';

perhaps a misprint for *safädəl* (see below).

sadlawa **ሰድለወ**; see *sadala* I.

sadama **ሰደመ** (Y.M) 'become thin, slender, (MA) cut'.

sedemä **ሴደመ** (T.D), **sedämä** **ሴዳማ** (D 1402), **sədemä** **ስደመ** (K), **sademot** **ሰደሞት** (T.D 1402), **sadimot** **ሰዲሞት** (K) 'cereal spoiled by fog, kind of grass that grows in a field of wheat, (K) fields';

transcription of Heb. *šəḏemā*, pl. *šəḏemōṯ* 'special kind of tilled land, terrace' through Gk. *sadmenōth*.

sadaqa I *(yəsdəq)* **ሰደቀ** (T.Y.*K) 'separate, split';
tasadqa, passive;
səduq (K*) 'split' (n.);

SEMITIC: PbH. *sḳḏḳ* 'split' (n.), Aram.-Syr. *səḏaq* 'split' (v.), Md. *sdq*.
ETHIOPIC: Gur. *sädäqä* 'split', Har. *sädäqa*; related to *saṭaqa* (see below).

sadaqa II *(yəsdəq)* **ሰደቀ** (T.Y.MA) 'make smooth, anoint, polish, smear, embellish, clothe, cover, spread';
səduq (K*), pass. participle;

ETHIOPIC: Amh. *säddäqä* 'besmear, anoint copiously'.

sadaqa III *(yəsdəq)* **ሰደቀ** 'compress, press together, smother, cram, accumulate, heap up';
tasadqa, passive;
səduq 'pressed together, compressed';

ETHIOPIC: Amh. *sänäddäqä* (augmented by *n*) 'pile, heap up (sheaves)'. Note, however, that in the quoted passage of Cant.2:5 the corresponding verb in the Hebrew text as well as in the Septuagint means 'refresh, comfort', and it could then be identified with *sadaqa* II.

sadara *(yəsdər)* **ሰደረ** (K*) 'put in order, arrange';

probably from Amh. *säddärä* 'put in order'; also in Gur. *siddärä*.
In other Semitic languages: Heb. *seḏer* 'arrangement, order', Aram.-Syr. *səḏar* 'arrange', Md. *sdar*, Akk. *sadāru*, *sedēru*. Barth 1893:56 compares Ar. *sarada* (with metathesis) 'put in regular order'.

sādor **ሳዶር** (D 1402), one of the nails with which Christ was crucified;

goes back to SATOR (through Coptic *sador*) used in the magic square that derives from PATER NOSTER in the form of a cross (see Euringer, *ZS* 6[1928].304-5). See also *ʾalādor*, *ʾarodā*, *dānād*, *rādas*. For a bibliography dealing with the nails, see Euringer, ib., Strelcyn 1955:80, n. 1, Dobberahn 135, 184, no. 39.

saddasa **ሰደሰ** (T.K.*M) 'make six' (denominative);
tasaddasa (K*) 'become six';
səds 'six' (used with a feminine noun);
səds-a 'six times';
səssu 'six';
səddəstu 'six' (with a masculine noun);
sadus 'the sixth day (of the week or month), six days';

səddus (fem. *səddəst*) 'sixfold';
səddāse (K*) 'making (n) six';
sādəs (fem. *sādəst*) 'sixth';
sādəsāwi (fem. *sādəsāwit*), *sādəsāy* (fem. *sādəsāyt*) 'sixth';
səssā 'sixty';
təsdəst (K*) 'sixfold';
məsdəsit (K*.M) 'sixfold';

SEMITIC: Ar. *sitt* 'six', *sādis* 'sixth', SAr. *sʾdt* 'six', Śḥ. *štit*, Heb. *šeš*, Aram. *šeṯ*, Syr. *štā*, *ʾeštā*, Md. *šit*, Ug. *tt(t)*, Ph. *šš*, Akk. *šeššet* 'six', *šedištu* 'sixth'.
ETHIOPIC: Tna. *šəddəštä* 'six', *sədsa*, *səssa* 'sixty', Te. *səs* 'six', Amh.Arg. *səddəst*, Gaf. *səddəstä*, Har. *siddisti*, Gur. *sədəst*. For Tna. *šdš* (with *š* as against *sds* of the other languages), see N.V. Yushmanov, "A sibilant anomaly in Tigrinya numerals", in *Africana* 1 (1937).77-79.

səddat **ሰደት**; see *sadada*.

sadaya I **ሰደየ** (T.Y.M) 'be smooth, be graceful';

ETHIOPIC: perhaps Te. *säyyäda* (with metathesis) 'be beautiful'. See also *sadaya* II.

sadaya II **ሰደየ** (K*) 'help, encourage, sustain, (Y) dominate';
sadāyi, act. participle;

SEMITIC: Ar. *sdy*, in *saddā*, *ʾasdā* 'confer benefits on someone' (Ambros); related to Akk. *sêdu* 'help'.
ETHIOPIC: Te. *säda (sdw, sdy)* 'help'. See also *sadaya* I.

sadāy **ሰዳይ** 'omnipotent, (T) one who is able, unlimited';

transcription of Gk. *saddai*, from Heb. *šadday*, name of God.

sədāye **ስዳዩ** 'kind of garment'.

safe **ሰፈ**; see *safaya*.

safädəl **ሰፋድል**, (T.M) **safädil** **ሰፋዲል**, (K) **safdal** **ሰፍደል** 'afterbirth, uterus, covering, (Lt) fabric';

ETHIOPIC: Amh. *säfadəl* 'afterbirth'. See also *sofald*.

sfdlw, ʾasfadlawa **አስፈድለወ**; see *fdl* I, II.

safafa I *(yəsfəf)* **ሰፈፈ** (T.M) 'float, be afloat';
safaf (K*) 'scum, froth';

SEMITIC: Ar. *saffa* 'skim over, fly close to the ground', Syr. *šap* 'crawl, walk softly', Akk. *šapāpu* 'move along' (?).
ETHIOPIC: Tna. *säfäfä* 'float', Amh. *säffäfä*, *täsäffäfä*. For 'scum, froth', cp. Tna.Amh. *säfäf*. The root passed into Cushitic: Kham. *sif* 'float'.

safafa II **ሰፈፈ** (K*) 'purify, refine';

probably a denominative from *safaf* 'scum, froth', the verb having the meaning 'take off the scum, clear the scum > purify'.

safafa III **ሰፈፈ** 'stretch out (intr.), spread out, increase, be diffused, abound, be filled up, be crammed';
səfuf 'expanded, extended, stretched out, wide open, diffused';

perhaps related to *sfḥ* (see *safḥa*, below) > *sf* > *sff*.

sufāge **ሱፋጌ** (T.M) 'table on which one places meat';

from Gk. *sphageion* 'bowl for catching the blood of a victim in sacrifice'.

safḥa *(yəsfaḥ)* **ሰፍሐ** (tr., intr) 'stretch forth, stretch out, extend, spread out, expand, lay open, make broad, enlarge, widen, (Y) be cured, (Lt) be successful';
ʾasfəḥa, causative;
tasafḥa, passive, intransitive; also 'be covered over, (Lt) be successful';
səfuḥ 'wide, broad, outstretched, flat, large, spacious, spread out, extended, ample; (transferred meanings) open, sincere, guileless, generous, sound';
(*səfuḥa ʾəd* 'generous');
(*səfuḥa* 'sincerely, largely');
(*ba-səfuḥ* 'generously');
səfḥ 'expansion, spaciousness, great extent, breadth, width, capacity; sincerity, simplicity; warp (of a loom)';
sāfḥ (T.M) 'warp (of a loom)';
sofḥe (T.M) 'plain';
səfḥat 'spreading (n), expanse, extension, width, capacity, (Lt) infinity';
tasfāḥ 'delay, drawing out';
masfəḥ (pl. *masāfəḥ*) 'surface, measure; hammer, mallet, anvil';
məsfāḥ 'outspread place, extension, place for expansion, (T) gathering place, public place';
məstəsfāḥ 'extension, expansion';

SEMITIC: seems to be related to G. *səfḥ* 'width' (Dillmann 403), and cp. Ar. *ṣafaḥa* 'broaden, widen, flatten', Heb. *ṣappīḥīṯ* 'flat cake'; also related to Akk. *sapāḫu* 'disperse > extend'.
ETHIOPIC: Te. *säfḥa* 'be wide, be extended', Tna. *säfḥe*, Amh. *säffa*, Gaf. *siffä*. For G. *masfəḥ* 'hammer, anvil', cp. Amh. *mäsf*. Geez *səfḥ* 'warp' and Amh. *səfh* (from Geez) are so named because of the warp's width. See also *safafa* III.

sufāḥe ሱፋሔ (T.M) 'sacrifice, offering';

SEMITIC: Ar. *safaḥa* 'pour' > 'libation'.

safala ሰፈለ (T.M) 'hit, hammer, work with a hammer, (H 217) insert a wedge';
safelyā, safləyā, see below;
masāfəl, pl. (Lt) 'hammers';

SEMITIC: perhaps Ar.(Dat) *sāfila* 'anvil', Yem. *sufle*, that is, 'that on which one hits with a hammer', even though the Geez noun refers to the hammer.

sofāld ሶፋልድ (T) 'afterbirth';
see *safādəl*.

safelyā, safləyā ሰፈልያ ፡ ሰፍልያ 'hammer, (T) instrument for breaking, wedge';
see *safala*.

safana *(yəsfən)* **ሰፈነ** 'prevail, dominate, be master, rule, become powerful, exercise control, direct, (Y.K) be wide, be numerous, be full';
saffana 'cause to be leader';
ʾasfana, causative of *safana*;
safāni, act. part. of *safana*; also 'ruler, governor, chief, controller';
səfun 'powerful, prevailing, chief';
səfn, see below;
səfnat 'principality, (K*) large number, fullness';
masfən (pl. *masāfənt*) 'ruler, governor, prince, chief, prefect, high official, judge, magistrate, captain';
(*masfəna ʿawd* 'judge of assembly');
(*masfəna məʾt* 'centurion');
(*ʾorit za-masāfənt* 'Book of Judges');
məsfənnā 'leadership, governance, ruling, princedom, lordship, office of master';
(*hagara məsfənnā* 'capital city');

SEMITIC: Akk. *sapānu* 'overpower' (so Barth, *ZA* 3 [1898]. 60; also Rundgren 1955:26, n.2). The connection with Heb. *sāpan* 'cover over' suggested by Buhl 550 and Koehler 664 is doubtful.
ETHIOPIC: Amh. *säffänä* 'dominate'. Praetorius 1879:81 compares *sfn* with *šnf* 'be victorious, vanquish': Tna. *šännäfä*, Amh. *(a)šännäfä*, Gur. *šinnäfä*; passed into Cushitic: Qua. *safan* 'be master'. See also *msfn*.

səfn ስፍን 'some, several, how many?, how much?';
səfna 'how often?, how many times?';
səfnat (L) 'quantity';

Dillmann 1907:361 states that the original meaning 'prominence, size' (from *safana*, see above) came to be used as an interrogative in the sense of 'how much?, how great?'. The original form would be *ʾəsfəntu* from *ʾə-səfəntu*, properly 'what is the size of it?, i.e. 'how much?'; then without the interrogative *ʾə* the form became *səfna* > *səfn*. Praetorius 1890:371 likewise derives *səfn* from *ʾəsfəntu*, but his explanation of *ʾəsfəntu* is different from that of Dillmann (see *ʾəsfəntu*).

safnag I, **səfnag, safnəg, səfnəg, safunage ሰፍነግ ፡ ስፍነግ ፡ ሰፍንግ ፡ ስፍንግ ፡ ሰፉነጊ, səfəngā ስፍንጋ** 'sponge';
safnaga (MA) 'absorb (water)' (denominative);

from Gk. *spongos* 'sponge' through Ar. *sifunǧ (sifung), safanǧ (safang)*; also PbH. *səpōg*; in Ethiopic: Te.Tna.Amh. *säfnäg*.

safnag II **ሰፍነግ** (T) = Amh. *yazzo käl* 'a sour or bitter beverage, a resinous substance derived from wheat, grapes, or figs'.

safapa ሰፈፐ (MA) 'be numerous';

misprint for *safana* **ሰፈነ**.

safaqa ሰፈቀ (MA) 'grow thickly, grow densely';

a secondary form of *ṣafaqa* (see below).

safara I *(yəsfər)* **ሰፈረ** 'measure, measure out, mete out';
ʾasfara, causative;
tasafra, passive of *safara*;
tasāfara 'take a share (in a thing), distribute, mete out, measure with others';
safāri, act. part. of *safara*;
səfur, pass. part. of *safara*;
səfr 'measure, size';

səfrat 'measuring (n), dimension';
masfar, masfart (pl. *masfartāt, masāfər, masāfərt*) 'measure, measurement, measuring line, (Lt) means of measuring (such as bowl, cup, basket), dimension';
masfart 'meter (in poetry)';
məsfār 'measure, (K*) means of measuring';

SEMITIC: perhaps Ar. (Ḥaḍr) *sufra* 'board' (W. Müller, *ZDMG* 131[1981].402), SAr. *s¹fr-t* 'extent', Heb. *sāpar* 'count', Ug. *spr*, Ph. *m-spr* 'number'; connected with the meaning 'recount' in Heb. *sipper*; see also Marrassini 1971:71-2. Barth 1893:25 connects the root with Ar. *sabara* 'probe, measure'.
ETHIOPIC: Tna.Gur. *säfärä* 'measure', Te. *säfra*, Amh. *säffärä*, Har. *säfära*; passed into Cushitic: Sa. *safar* 'measure'.

safara II **ሰፈረ** (K*) 'camp' (v.);
safar (K*) 'camp, encampment, section of town';
masfariyā (Lt) 'place of camping' (an Amharic form);

SEMITIC: connected with the root *sfr* 'travel': Ar. *sāfara* 'travel', Soq. *sfor*. For its connection with Akk. *supūru* 'fold, cattle pen', see Marrassini 70-2 who explains it as being 'un antico recinto o palizzata di protezione di un accampamento'. The connection with *safara* I 'measure' suggested by Fisher 147 and Appleyard 55 is unlikely.
ETHIOPIC: Te.Tna.Amh.Gur.Har. *säfär* 'village, section of town'. Praetorius, *ZDMG* 64 (1910). 622 states that G. *safar* is an Amharic loanword. The root passed into Cushitic: Sa *safar* 'camp'.

saferā ሰፈራ (Lt) 'circle';

from Gk. *sphaira* 'sphere'; also in Syr. *səpīrā* 'ball, round', Aram. *səperā*, Md. *spira*.

sāfrā ሳፍራ, (T.K.M) **safārā ሰፋራ** 'choleric temperament, (T.M) gall, bile';

from Ar. *ṣafrāʾ* 'gall, bile', lit. 'yellow'; also Amh. *safra*. See *səfr*, and *ʾasfar, zāfrā*.

səfr ስፍር (T) 'stomach ache, colic';

perhaps to be identified with *sāfrā*, above.

sofor ሶፎር, (T.M) **safiros ሰፊሮስ** 'sapphire';

from Gk. *sappheiros* 'sapphire', of Indian origin; also in Amh. *sofor*, Te. *säfiros*; in other Semitic languages: Ar. *ṣafīr*, Syr. *sappīrā*, Aram. *samforīnōn, sanforīnōn, ʾaspōr*. For Heb. *sappīr*, see Ellenbogen 125, Rabin 1968:434. See also *sanper*, below.

səfāridā ሰፋሪዳ 'ball, sphere';

from Gk. *sphairidia* (nom. acc. pl. of *sphairidion*) 'little ball'.

safarkol, safargol ሰፈርኮል ፡ ሰፈርጎል 'quince';

from Ar. *safarǧal* (of Persian origin); also in Amh. *sāfārǧāl*; in other Semitic languages: Syr. *ʾespārgəlā*, Aram. *ʾispargəlīn*, Md. *spargla*. For the fruit, see Löw 144.

safiros ሰፊሮስ (T.M) 'sapphire';
see *sofor*.

safaṭa I *(yəsfaṭ)* **ሰፈጠ**, (Sw. in D 1394) **śafaṭa ሠፈጠ** 'mislead, deceive, seduce, entice, persuade, beguile';
ʾasfaṭa, same;
tasafṭa, passive;
ʾastasāfaṭa 'allow to be seduced';
safāṭi, act. part. of *safaṭa*; also 'deceiver, seducer';
səfuṭ, pass. part. of *safaṭa*; also 'wicked, deceitful';
safāṭit 'deceitfulness, deception, inducement';
səfṭat 'deceitfulness, seduction, enticement';
ʾasfāṭi 'seducer, deceiver';
ʾasfəṭo(t) 'deceit';
məsfāṭ (K*) 'means of deceiving, seducing, enticing';

ETHIOPIC: Tna. *šäfäṭä, säfäṭä* 'deny, cheat'; also *säṭṭäfä* (with metathesis); perhaps Te. *säṭṭafi* 'a person that causes difficulties', Amh. *šäffäṭä* 'deny falsely'; also in Cushitic: Or. *šaffaṭa, saffaṭa* 'deny having received something'. Reinisch 1887:317, Wajnberg 1937:34, and Rundgren, *OS* 2 (1953).19-25 identify the Ethiopic root *sfṭ, šfṭ* 'deceive' with Heb. *šapaṭ* 'judge' (v), Ug. *tfṭ*.

safaṭa II *(yəsfəṭ)* **ሰፈጠ** (T.Y.M) 'scratch';
masfaṭ (T.M). 'tweezers';

ETHIOPIC: Tna. *šäfäṭä, šänṭäf ʾabälä* 'touch lightly, skim the surface', Amh. *sufaṭṭ, säfaṭṭ* 'obsidian, splinter'.

***saffawa** (K*) **ሰፈወ**; see *tasaffawa*;
tasaffawa 'hope, hope for, set hope (upon), have confidence, look for, look forward, await, wait, expect';

ʾasaffawa 'give hope, cause to hope, promise, put trust';
ʾastasaffawa 'awake hope, promise, make promises, cause to trust';
saf(f)āwi (K*) 'who gives hope';
səffəw 'hoped-for';
tasfā 'hope, expectation, promise';
ʾasaffəwot 'promise' (n.);
masaffəw 'who gives hope';
tasaffāwi (Lt) 'one who has hope';
tasaffəwot 'expectations';

SEMITIC: Akk. *suppû* 'implore, beg'; also SAr. *sʒpt* 'promise' (denominative from a noun **sf-t*, from *sfw*). The comparison with Heb. *ṣippā (ṣpw)* suggested by Dillmann 407 (so also Barth 1893:53) is not convincing.
ETHIOPIC: Tna. *(ʾa)säfäwä* 'give hope', Te.Tna. Amh. Arg. *täsfa* 'hope' (n.); passed into Cushitic: Bil. Qem. *tasfa*, Had.Ṭem. *tässa*.

→ **safaya** *(yəsfi)* **ሰፈየ** 'sew, stitch, mend, patch';
ʾasfaya, causative;
tasafya, passive;
safāyi, saffāy 'tailor';
(safāye ʾaśāʾən 'shoemaker');
səfuy 'sewn, stitched';
safe 'seam';
səfyat 'seam, stitching';
masfe 'awl, large needle';
məsfāy 'means of sewing, place or time of sewing';

SEMITIC: Ar. *ʾišfā* (from *šfy*) 'awl', Śh. *śfe (śfw)* 'sew leather', Akk. *šapû* 'bind'; related to Ar. *saffa (sff)* 'weave leaves of a palm tree'.
ETHIOPIC: Tna. *säfäyä* 'sew', Te.Har. *säfa*, Amh. Arg. *säffa*. Denominative verbs from **sft*: Te. *säfäta*, Tna. *šäfätä* (Reinisch 1887:296). For 'awl', see Tna. *mäsfe*, Te. *mäsfe* 'big needle', Amh.Arg. *wäsfe*, Har. *wäsfi*, Gur. *wäsifä*. For the instrumental with *w*, see Cohen 1931:389-90. The root is common with Cushitic: Sa. *safo* 'basket, wicker-work', Bil.Qua. *sabā*, Qem. *säwā*, while in languages, such as Mo. *šippi-ye* 'sew', Gim. *sip*, the root is taken from Amh. *säffa*. If 'basket' is to be connected with the root 'sew, weave', cp. also Te.Tna. *säfʾi* 'basket', Soq. *mśefi*, Ar. (Oman) *suff*. See also *masfet*.

soga **ሶገ**; see *swg*.

sagʷā **ሰጓ** (Lt) 'surname';

ETHIOPIC: Amh. *säggʷa*. There is probably a connection with Tna. *säggʷa* 'clan'; G. *sagʷā* would indicate someone who is known by the name of the clan.

sagʷʿa **ሰጕዐ**, (T) **saguʿa** **ሰጉዐ** (for **ሰጕዐ**) 'perforate, pierce through';

ETHIOPIC: Tna. *säggʷʿe, šägʷʿe* 'cut off, pierce'; related to *sakʿa* 'string, pierce' (see below). The connection with Amh. *sänägga* 'castrate' which Praetorius 1879:98 suggests, with reservations, is doubtful.

sagaba **ሰገበ** (MA) = Amh. *säffa* 'sew', or 'be wide'.

sgd, see *təsgud* **ትስጉድ**.

sagada, sagda *(yəsgəd)* **ሰገደ ፡ ሰግደ** 'bow, bow down, prostrate oneself, pay homage, adore, worship, worship by prostration';
ʾasgada, causative;
tasagda 'be worshiped';
sagādi 'worshiper';
səgud 'prostrate (in worship)';
sagid, sagidot 'adoration, veneration, prostration';
səgdat 'worship, adoration, prostration';
masgadi, act. part. of *ʾasgada*.
məsgād 'place of worship, shrine, temple, sanctuary';
masgid 'place of worship, synagogue' (term used by the Falashas);

SEMITIC: Aram.-Syr. *səgeḏ* 'prostrate oneself', Heb. *sāgaḏ* (Wagner 85), Ar. *sağada*, G. *sagada* (Schwally, *ZDMG* 52[1898].134, Noeldeke 1910:36).

ETHIOPIC: Tna. *sägädä* 'prostrate oneself', Te. *sägda*, Amh. *säggädä*, Har. *sägäda*, Gur. *sägädä*; passed into Cushitic: Sa.Af. *sagad*. On G. *masgid*, see above.

sagʷada I **ሰጐደ** (H) 'beat, bend';
səgʷəd (T) 'turned upside down';

ETHIOPIC: Te. *sägäda* (not *sägʷäda* as given in d'Abbadie) 'hit with the fist', Tna. *sägʷädä* 'stamp the ground', Amh. *säggʷädä* 'beat, hit hard', *säräggʷädä* 'mark by pressing'. It is unlikely that G. *sagʷada* is the original form of *sagada* (see above), as suggested by Noeldeke 1910:36.

sagʷada II **ሰጐደ** (Y.M) 'be late in the morning (between 9 and 12), cool off, be cold'.

səgd **ስግድ**, (K*) **səgād** **ሰጋድ** 'almond tree, nut tree';

SEMITIC: Heb. *šāqeḏ*, Aram. *šigdā*, Syr. *šegdā* Md. *šigda*, Ph. *šqd*, Ug. *tqd*, Akk. *šigdu, šiqdu*. For *šgd, šqd*, see Löw 374. The original root seems to be *šqd, tqd* (with *q*) becoming *šgd* by assimilation of *qd* > *gd*.
ETHIOPIC: Tna.Amh. *säg(g)ād* 'kind of tree'. According to Noeldeke 1875:39, n.3, G. *səgād* is an Aramaic loanword.

səgud **ስጉድ** 'livid, bleary, (T) upset, overturned';

SEMITIC: perhaps Ar. *sāğid* 'languid' (Dillmann 399); however, *sāğid* in the meaning 'languid' seems to be used only in the expression *ʿayn sāğida* 'languid or languishing eye'.
ETHIOPIC: Tna. *säg*ʷ*d-am* 'dejected, dull, glum'.

sogih, sogiḥ **ሶጊሀ ፡ ሶጊሕ** (T.M), **šogih** **ሾጊሀ** (K), **šogiḥ** **ሾጊሕ** (D 1402) 'silly, who does not know';

transcribes Heb. *šoge(h)* 'fool, who errs'.

***sagala** **ሰገለ** (K*), see *ʾasgala*;
ʾasgala 'practice magic, practice augury, divine, take omens, use divination, have divining power';
tasaggala, passive; also 'augur, be a diviner';
ʾastasāgala 'deal with omens, practice divination, predict';
ʾastasāgala 'consult diviners';
sagal 'divination, magic, omen, oracle, enchantment';
(sabʾa sagal 'Magi');
sagalāt (pl. of *sagal*) 'magical instruments';
sagalāwi 'pertaining to diviners, magician';
masaggəl 'magician, diviner, soothsayer';

ETHIOPIC: Te. *säb sägäl* 'magicians', Amh. *säbʾa sägäl* 'the Magi' (from Geez), Gur. *šäg*ʷ*ärär* 'magician, sorcerer'. Praetorius 1879:70, n.1 compares, with reservations, G. *ʾasgala* with Amh. *šänäggälä* 'cajole, propitiate, appease the spirits'.

saglā (pl. *sagālaw, saglāyāt)* **ሰግላ** 'fig tree, sycamore';

SEMITIC: perhaps Syr. *seglā* 'kind of rush'.
ETHIOPIC: Tna. *sägla* 'sycamore', Te. *šägla*. The comparison with Har. *sōbla* 'fig tree' (also Gur. *sobla*, Te. *šəla*, Amh.Arg. *šola*) suggested by Cerulli 1936:270 and Leslau 1937:531 is doubtful. Har. *sōbla* could be connected with *sägla* only if *sägla (sagla)* were to go back to *sag*ʷ*lā*, with a labiovelar *g*ʷ becoming *b* in *sobla* (and *zero* in *šola*), but *g* becoming *b* is not a normal phenomenon.

saglāg **ሰግላግ** (T), **śaglāg** **ሠግላግ** (M) 'green, greenish'.

saglāṭ I **ሰግላጥ** 'costly garment';

from Ar. *siğillāṭ*, of Latin (*sigillatus*) origin (Fraenkel 48).

saglāṭ II **ሰግላጥ** 'odoriferous flower, (T) perfume';

from Ar. *siğillāṭ, sağulāṭ* 'jasmine flower', of Persian (*sağulāṭ*) origin.

sagālaw **ሰጋልው**, **saglāyāt** **ሰግላያት**; see *saglā*.

sagam, səgam I **ሰገም ፡ ስገም** 'barley';

SEMITIC: Soq. *śkimoh* 'grain of millet'.
ETHIOPIC: Te.Tna. *sägäm*; probably from Cushitic: Bil. *sekmā* 'grain of barley', Kham. *sikemā*, Aw. *simeki*. Praetorius 1879:95 derives it from *gäbs* > **sägm* > *sagam, səgam*, but on p. 58 he derives *gäbs* from *səgam*.

sagam II **ሰገም**, (K*) **sagm** **ሰግም** 'arrow';

Dillmann 398 considers it a variant of *səhm*. K 849 identifies it with *sagam* 'barley', the arrow having a tip like the barley.

sagama *(yəsgəm)* **ሰገመ** (K*) 'bind, tie, close (door, lips)';
tasagma (K*), passive; also 'be mute, be dumb';
səgum 'mute, dumb, (K) bound, closed';
səgmat 'dumbness';

SEMITIC: Ar. *ʾasğam, ʾazğam* 'camel that does not produce a sound', Ar. (Yemen) *sağğam* 'half close the eyes' (Rossi 223), PbH. Aram. *siggem* 'join, unite'.
ETHIOPIC: Reinisch 1885:125 compares Qua. *šigem* 'be silent, hold one's tongue'.

sagʷama **ሰጐመ** (MA) 'hit, beat'.

sagana ሰገነ (K*) 'be handsome, be adorned, be decorated';
sagāni, masgani (K*) 'who is handsome or decorated';

ETHIOPIC: Amh. *šäggänä* 'be handsome'.

sagano ሰገኖ (D.T), **sagno ሰግኖ** (T) 'ostrich';

ETHIOPIC: Te. *sägän* 'ostrich', Tna. *sägän, sägon, säg"än*, Amh. *säg"än*; from Cushitic: Bil. *ságan*, Kham. *sagūnā*, Qua.Aw. *saganā* (so also Brockelmann 1950:25).

sagannat ሰገነት (K*) 'balcony';

probably from Amh. *sägännät* 'watchtower'; also in Tna. *sägännät*.

sag"ara ሰጐረ (D.Y) 'perforate';

Dillmann 398 states that *sag"ara* is a variant of *saq"ara*. In fact the Asmara Bible has *saq"ara* (Ez. 23:25), for which see below.

səg"ərd, sag"ərd, sag"arad ሰጕርድ ፤ ሰጕርድ ፤ ሰጕረድ, (T) **səg"rad ሰጕረድ** 'leek, scallion';

ETHIOPIC: Tna. *šəg"ərti, šongurti* 'onion', Te. *səgurt, səgər* 'leek', Amh.Arg. *šənkurt* 'onion', Amh. also *šəng"ərt* (d'Abbadie), Gaf. *šunkurt*, Har. *šənkurta*; also in Cushitic: Bil. *sugurti*, Dem. *šingurči*, Qab.Al. *šunkurta*. Dillmann 398 derives G. *səg"ərd* from Gk. *skorodon* 'garlic'. Brockelmann 1950:300 thinks that the Semitic-Ethiopic root is borrowed from Cushitic. Conti Rossini 1912:246 seems to be of the same opinion. See also Beguinot 521.

sagsas ሰግሰስ (Sw. in D 1395) 'kind of euphorbia';

seems to be a misprint in comparison with *soṭāsas* ሶጣስስ 'euphorbia', the ግ *ṭā* of which was misread for ግ *gə*.

sogyāk ሶግያክ (T+) 'plain where jackals live'.

sāhbo ሳህቦ (T) 'fresh dung';
see also *sabo*.

səhbo ስህቦ (Lt) 'slow fire';

SEMITIC: perhaps related to *šbb*: Ar. *šabba* 'burn (fire)', Heb. *šāḇīḇ* 'spark', Aram. *šəḇīḇā*, Md. *šambībā*, Akk. *šabābu*, "etwa 'glühen'" (von Soden 1118).

səhəlt ስህልት (Lt) 'smooth, easy';
fem. of **səhul*, from Ar. *sahil, sahl* 'smooth, easy'.

səhm ስህም (D.T+) 'arrow';
from Ar. *sahm* 'arrow, share, lot'; also in Te. *säham* 'lot', Som.Af. *sāmi*. See also *samḥəm, sagam* II.

sahap ሰሀፕ (MA) 'fish'.

sahapa ሰሀፐ (MA) 'sacrifice';
perhaps connected with *salapa* I, *sarapa* ሰለፐ ፤ ሰረፐ by confusing the letters *h, l, r*.

sahapa ሰሀጰ (MA) 'take a rest';
sahapu (MA) 'rest';
is there any connection with *sarapa* I, below, by confusing the letters *h* ሀ and *r* ረ?

səhiṭ ስሂጥ (T+, reprint), **səḥiṭ ስሒጥ** (T+, original) = Amh. *zənb* 'fly'.

səhya, see *syḥy* III.

seḥa ሴሐ; see *syḥ*.

siḥ I **ሲሕ**; see *sayḥa* II.

siḥ II **ሲሕ** (T), **šiḥ ሺሕ** (D) 'thousand';
from Amh. *ši, šəh*, of Cushitic origin.

saḥaba *(yəsḥab)* **ሰሐበ** 'draw, pull, drag along, lead, catch, attract, summon (demons), lure, protract, draw out';
ʾasḥaba (K*), causative;
tasəḥba, passive;
tasāḥaba (Gr.453) 'be dragged forcibly, be attracted together' (used in magical formulas);
saḥābi, participle of *saḥaba*;
(saḥabe baql [Lt] 'who drives a mule');
səḥub, pass. part. of *saḥaba*;
səḥbat, verbal noun of *saḥaba*;
tasaḥābi 'drawn';
masḥab 'shovel';
masḥəb (K*. Lt) 'one who pulls, one who causes to pull';
(masḥəba ʾagānənt 'one who summons demons');
məsḥāb 'means of pulling or making pull, extraction, (Gr.163) attraction';

(salota məsḥāb 'magical invocation', lit. 'prayer of attraction [demons]')';

SEMITIC: Ar. *saḥaba* 'drag, pull', Soq. *ṣḥob*, Heb. *sāḥaḇ*, Md.Ph. *ṣḥb*.
ETHIOPIC: Tna. *sāḥabā* 'drag, pull', Te. *sāḥaba*, Arg. *sāḥaba*, Amh.Gaf.Gur. *sabä*; probably also Har. *zēḥaba*.

sāḥbaba ሳሕበበ; see *śāhbaba*.

saḥaga I *(yəsḥag)* **ሰሐገ** (K*.Y.M) 'lament, sob bitterly, be sorrowful';
məsḥāg, masḥag, (Lt) *masḥəg* 'sorrow, mourning, lamentation, grief, funeral dirge, (K*) place where lamentation is held'; note that the Asmara Bible has in Jer. 16:8 *beta sətay* 'house of drinking, house of feasting'.

ETHIOPIC: Tna. *(tä)säḥagä* 'pant', Gur. *(a)sagä* 'pant, sob'. See also *saḥaga* II.

saḥaga II *(yəsḥag)* **ሰሐገ** (Y) 'be emaciated, be used up, be worn out, be coarse, become worse';
məsḥag, masḥag (pl. *masāḥəgt*), (L) *məšḥag* 'a worn-out covering, coarse carpet, monk's or mourner's clothes, rags, tatters';

could possibly be combined with *saḥaga* I, that is, 'be emaciated through sorrow', as in Amh. *g"äsäqqälä* 'become thin because of difficulties or misfortune'. See also *masag*.

saḥaga III *(yəsḥag)* **ሰሐገ** (K*) 'insert, stick in, enclose (livestock), tie onto (in making a roof, a mat)';
məsḥāg (K*) 'enclosure (for cattle), fortification, (T) shelter made of straw';

ETHIOPIC: Te. *säḥəg* 'rope with which the tongue of a sacrificial animal is tied to the lower jaw', Amh. *sagä* 'insert', *məsag* 'enclosure for animals', *məshag* (from Geez).

saḥka *(yəsḥak)* **ሰሕከ**, (T) **saḥka ሰሀከ** 'be coarse, be rough, be rugged, be scabrous, become hoarse, (T) be itchy, be peeled off here and there';
ʾasḥaka 'make rough, make scabrous, peel here and there';
saḥuk 'rough, rugged, scabrous';
sāḥk 'roughness, ruggedness, coarseness, blemish, scurf';
səḥkat 'roughness, ruggedness';
ʾasḥāki, masḥək, act. part. of *ʾasḥaka*;

SEMITIC: Brockelmann 1908:273 compares it with Ar. *ḥasaka* 'rough thing, thistle' (with metathesis).

saḥala *(yəsḥal)* **ሰሐለ** 'sharpen';
ʾasḥala (K*), causative;
tasaḥla, passive;
saḥāli (K*) 'who sharpens';
səḥul 'sharp, sharpened';
səḥlat 'sharpening (n), sharp edge, point';
məsḥāl (Lt) 'means of sharpening, whetstone';

SEMITIC: Ar. *saḥala* 'shave off, peel, scrape off', Śh. *shal* 'scratch, grind a knife' (probably from Arabic), Akk. *šēlu* 'sharpen'; to be connected with Heb. *šeḷaḥ* (with metathesis) 'javelin', Ar. *silāḥ* 'weapon', Ug. *šlḥ* 'sword'. For the relation between 'be sharp' and 'javelin, spear, sword', cp. Te. *bālaḥ* 'spear' from *blḥ* 'be sharp'. For Indo-European, see Buck 1390.

ETHIOPIC: Tna. *sähalä* 'sharpen' (also *šälläḥa* 'be sharp'), Te. *säḥala*, Amh. *salä*, Gur. *sala* 'locally made razor'. A secondary form from **səḥul* 'sharp' > *šul* developed in Amh. *šolä* 'be sharp', Arg. *šola*, Gur. (Zway) *šūlu* 'peg, sharp point'; passed into Cushitic: Be. *sehal* 'sharpen', Kham. *sahel, sil*.

sḥl, see *məsḥāl* ምስሓል.

suḥal ሱሓል 'the planet Saturn';
variant of *zuḥal* (see below).

sāḥlala ሳሕለለ (K*), **sāhlala ሳህለለ** (T) 'be dry, be hard like a razor or iron';
the meaning 'be dry' is also expressed by *shll* I.

sḥll I, **ʾansāḥlala አንሳሕለለ** 'wear out by use, rub out by treading, (T.Y.M) become dried out, wither';

SEMITIC: perhaps Ar. *sll* in *maslūl* 'consumptive'; in this case G. *sḥll* would be augmented by *ḥ*.
ETHIOPIC: perhaps *sll* augmented by *ḥ*, and cp. Amh. *sällälä* 'be withered, paralyzed', Tna. *sälälä*, Te. *šälala* 'paralyzed'. For 'be dried out', see also *sāḥlala*, above, and *shlw*.

sḥll II, **ʾansāḥlala አንሳሕለለ** (T.Y.K) 'go to and fro, move here and there, be incited, dance and sing, arrive suddenly';

the basic meaning is that of movement; perhaps a root *sll* augmented by *ḥ*: Amh. *sulall alä, täns"allälä* 'run here and there', Tna. *säläll bälä* 'dance'.

sḥll III **ʾansāḥlala አንሳሕለለ** (T.Y.M) 'kiss a priest's cross or hand'.

sḥlw, ʾansāḥlawa አንሳሕለወ (T.Y.M), same meaning, as *sḥll* I.

sāḥlāwi ሳሕላዊ (Lt) 'kind of rug';

the form indicates 'something pertaining to *sāḥl*'.

sḥm I, **saḥama ሰሐመ** (MA) 'be manured'.

sḥm II, see *masḥam*.

saḥana ሰሐነ (Lt) 'place' (v).

saḥapa ሰሐጰ (T) 'touch'.

sāḥsəḥa ሳሕሰሐ (K*.T.M), **saḥsəḥa ሰሕሰሐ** (Y.M. sic!) 'move backward and forward, agitate, rub, scrape, brush the teeth';
tasāḥsəḥa, passive;
ʾansāḥsəḥa, ʾansəḥasḥa 'move (tr.intr.), be in motion, move hither and thither, stir, arouse, (T) roam about, move backward, (K) provoke, instigate';
ʾansaḥasāḥi, act. participle;
nəsəḥsāḥ, (K) *nasaḥsāḥ* 'motion backward and forward, movement, agitation, stirring, commotion';

ETHIOPIC: Tna. *saḥsaḥe* 'rub two things against each other'; also in Cushitic: Sa. *sāḥ* 'agitate', Bil. *šaḥ y*, Qua. *šaḥ*. Conti 1980:89 compares it with the Semitic root with initial *n*: Akk. *nasāḥu* 'tear out, uproot', Heb. *nāsaḥ* 'tear away', Ar. *nasaḥa* 'delete'.

səḥta *(yəsḥat)* **ሰሕተ** 'make a mistake, err, sin, do wrong, go astray, miss (a target, an aim), lose (the way), get lost, be misled, be seduced, be deceived';
ʾasḥata 'lead astray, lead into sin, induce into error, tempt to evil, corrupt, seduce, mislead, deceive, delude';
tasəḥta 'go astray, miss (a target, an aim)';
saḥāti, act. part. of *səḥta*;
səḥut 'who is in error, erring, misguided, misled, induced into error';
sāḥt 'error, sin';
səḥit 'error, deceit';
səḥtat 'error, transgression, going astray, mistake, seduction';
ʾasḥāti, masḥati, part. of *ʾasḥata*; also 'deceiver, seducer';
masḥət 'seducer, deceiver, erring, fallacious, impostor';
mosāḥt (KG) 'ruin, damage';

SEMITIC: SAr. *sḥt* 'defeat, throw into disorder', Heb. *šāḥaṭ* 'spoil, ruin', Aram. *šḥt* 'be corrupt, be mutilated', Ph. *šḥt* 'ruin'; perhaps also Ar. *saḥata* 'extirpate, eradicate'.

ETHIOPIC: Te. *säḥata* 'be mistaken, do wrong', Tna. *säḥatä*, Amh.Gur. *satä*, Arg. *sähata*; passed into Cushitic: Bil. *sahat*.

siḥat ሲሐት 'kind of garment';

SEMITIC: perhaps Ar. *sayḥ* 'striped garment'.
CUSHITIC: perhaps also Kham. *si-t* 'dress, put on a dress', Qem. *say*, Aw. *si*, Bil. *sa-s* 'clothe someone', from an ancient *syḥ*.

saḥaṭa, səḥṭa I *(yəsḥaṭ)* **ሰሐጠ ፡ ስሕጠ** 'wound, injure, molest, hurt, do harm, violate (a virgin), touch, pinch, scratch, prod, (K*) stir up (a quarrel), provoke ire';
tasəḥṭa (K*), passive;
saḥāṭi, act. part. of *saḥaṭa*;
səḥuṭ, pass. part. of *saḥaṭa*;
səḥṭat (K*), verbal noun of *saḥaṭa*;

SEMITIC: Heb. *šaḥaṭ* 'oppression, corruption' (Driver, *JTS* 34[1938].40), Syr. *šaḥḥeṭ* 'wound'. The comparison with Akk. *šēṭu* 'disregard' suggested by von Soden 1221 is valid only if 'disregard' is considered a metaphoric usage of 'wound'. Driver, ib., also compares Akk. *šaḫāṭu* 'spring, mount (esp. sensu obsceno)'. The connection with Heb. *šāḥaṭ* 'slaughter', Ar. *saḥaṭa*, Ug. *šḥṭ*, Akk. *šaḫāṭu* 'tear down, snatch away' should not be excluded.

ETHIOPIC: Te. *säḥaṭa* 'wound', Har. *sēḥaṭa* 'insert by forcing', Amh. *saṭä, šaṭä* 'fit in, wedge', Amh. also *šaṭṭ adärrägä* 'stab, insert', Gur. *saṭä* 'make something penetrate (e.g. a comb into the hair)'. See also *saḥaṭa* II.

saḥaṭa II *(yəsḥaṭ)* **ሰሐጠ** (T) 'spread, disseminate';

probably to be identified with *saḥaṭa* I, developed from the meaning 'incite a quarrel' > 'spread, separate, disseminate'.

səḥit ስሒጥ (T) = Amh. *zəgəṭṭa* 'kind of tree';

for this tree, see Strelcyn 1973, no. 68.

səḥwa *(yəsḥaw)* **ሰሕወ**, (L) **saḥawa ሰሐወ** 'be extended, be expanded, be spread out, be dispersed, be scattered, (K*) run (liquid), (T) be dragged, drag along, crawl, (K*) languish, move slowly, drift (cloud, mist)'; note that T 160 makes a distinction between *saḥwa* 'drag', and *səḥwa* 'be dragged';
(səḥwa ləbbu 'he lost courage');
ʾasḥawa 'extend, expand, spread out, (K*) pull, drag, (T.K) have someone take off his clothes';
saḥāwi (K*), act. part. of *səḥwa*;
səḥəw (K*) 'scattered, dispersed';
sāḥw 'extension, dissolving, spreading out, expansion, (K*) drifting of mist, fine mist together with a cloud';

SEMITIC: Ar. *šāḥa* 'be open', *šaḥaʾ* 'large, spacious'.

ETHIOPIC: Te. *säḥa (shw)* 'be extended', Tna. *säḥawä* 'be scattered, be thinly sown'.

sḥy I, **saḥaya ሰሐየ** (K*.Y) 'be liquefied, be melted';
səḥya (Y) 'disappear, be lost, be extinguished, (D 1395) separate';

the Geez root is related to *sayḥa, sayyaḥa* I (see below).

sḥy II, **saḥaya ሰሐየ** 'be dry, dry up';
ʾasaḥaya 'dry' (tr.);

also read *sayyaḥa*; see *sayyaḥa* II, below.

sḥy III, **saḥaya, səḥya ሰሐየ ፡ ስሕየ**, (T.M) **səḥya ስሀየ** 'be wounded, be hurt, (Y.T) rub, scrub, massage';
sāḥaya (T) 'incite to hate each other' (connected with 'wound, hurt');
ʾasaḥaya (T.M) 'wound, hurt';
there is a slight inconsistency in the Amharic translation of *qʷässälä* and *gʷädda* given by T for *səḥya*. Indeed, *qʷässälä* 'be wounded' is a verb of state, while *gʷädda* 'harm' is a transitive verb;

SEMITIC: Ar. *saḥā (sḥy)* 'take off by scraping', Heb. *sḥy* (nifʿal) 'be scraped away'.
ETHIOPIC: Amh. *säḥa, səḥa* 'blemish, imperfection, defect'.

saḥakota ሰንኮተ; see *sankata*.

səḥna, saḥana *(yəsḥan)* **ሰኀነ ፡ ሰኀነ**, (T) **saḥana ሰሐነ** 'warm oneself, become warm';
ʾasḥana (K*.Gr) 'warm, heat, kindle a fire';
səḥun (K*) 'who warms himself';
səḥin 'incense, frankincense' (the incense producing a sweet odor when burnt);
masḥənat 'kitchen';
masḥənt 'pot, (Lt) oven';
masḥanin (M.TS) 'incense' (seems to be a mistake for *səḥin*);

SEMITIC: Ar. *saḥuna* 'become hot', Śḥ. *šḥan* 'warm oneself', Heb. *šəḥīn* 'inflamed spot, boil', PbH. *šāḥan* 'become hot, grow warm', Aram.-Syr, *šəḥen*, Md. *šḥn*, Ug. *šḥn* (Gordon 489, Caquot 347, n.l), Akk. *šaḫānu*.
ETHIOPIC: Tna. *säḥanä* 'be hot', Te. *säḥana*; Amh. *səhin* 'incense' (from Geez); passed into Cushitic: Sa. *saxnā, saknā* 'scab'.

saḥapa ሰኀጰ (T), **səḥpa ስኀጰ** (Sw. in D 1395) 'thank, be grateful'.

sakʿa I *(yəskāʿ)* **ሰከዐ**, (T) **sakʿa ሰከአ** 'thread (a needle), string, arrange in a row, (Lt) pierce (that is, pass through an opening to thread), insert into a hole or crevice';
tasakʿa, passive; also (Lt) 'be entangled';
səkuʿ 'threaded, interlaced, (Lt) fashioned (gold), processed for decoration';

SEMITIC: Ar. (Dat) *šakaʿ* 'thread, string'.
ETHIOPIC: Te. *säkʿa* 'thread, string', Tna. *säk̲ʷʿe*, *säk̲ʿe*, Amh. *säkka*.
The root is related to *skk*. SEMITIC: Heb *šāk̲aḳ* 'weave together', Syr. *sakkeḳ* 'fix nails in', Akk. *sikkatu* (from *skk*) 'nail'. ETHIOPIC: Amh. *säkkäkä* 'thread through, drive through', Har. *säkäka* 'string, put in a row', Gur. *säkkäkä* 'drive a peg or a pointed object into the ground'. In this case *skʿ* would have become reduced to *sk* and augmented by the last radical. The root is common with Cushitic: Qua. *saq̀* 'weave', Bil. *saq̲*, Kham. *saq*.

sak<a II *(yəskā<)* **ሰከዐ** (K.T.D 1395), **sak>a ሰክአ** (T) 'pile up, stack';

ETHIOPIC: Te. *sāk<a* 'stuff, shove'; related to *sksk, šksk*: Te. *šākšāka* 'be crammed full', Tna. *sāḳsāḳä*, Amh. *sākässākä*.

sakā<lawa ሰካዕለወ (T.M.Sw. in D 1395) 'deforest, make a clearing';

with the enigmatic ending *-lawa* of which there are several examples in Tayyä.

sak"ā<ənt ሰኳዕንት (T) 'kind of ant';
see *sak"ā<t*.

sakā<ər ሰካዕር (T) 'fireplace, hearth'.

sakā<rur ሰካዕሩር 'lily';
see also *sankārur*.

sak"ā<t (sak"āt) ሰኳዕት ፡ (ሰኳት) 'kind of ant';

in Job 4:11, where the Hebrew text has *layiš* 'lion', and the Septuagint has 'ant-lion'; perhaps also *sakot*, below. See also *sak"ā<ənt*.

sakaba, sakba *(yəskab, yəskəb)* **ሰከበ ፡ ሰክበ** 'lie, lie down, be asleep, lie (with a woman)';
(sakba məsla >abawihu 'he died', lit. 'he slept with his fathers');
>askaba 'lay, lay down, lay (on a bed)';
sakābi, act. part. of *sakaba*;
səkub 'lying, lying down';
səkbat 'act of lying down';
maskəb, maskabi, part. of *>askaba*;
maskab 'genitalia';
məskāb 'resting place to lie down, couch, bed';

SEMITIC: Hebr. *šāḳaḇ* 'lie down', Aram. *šəḳeḇ*, Syr. *šəḳaḇ*, Ug.Ph.Md. *škb*, Akk. *sakāpu*.
ETHIOPIC: Te. *sākba* 'lie down', Tna. *sāḳābā*.

sakāḥkāḥ ሰካሕካሕ (instead of *sakaḥkāḥ* of T.DWT 473, under *wəšəšš*) 'chaff';
see also *(kāḥkəḥa), nakāḥkāḥ*.

sekeḥelu ሴከሐሉ, (T) **sekeḥalu ሴከሐሉ**; see *sekalo*.

sakak ሰከክ (T.Sw. in D 1395) 'that is crushed, that is broken into small pieces, that is crumbled up, that is grated';

SEMITIC: Ar. *sakka (skk)* 'cut off (the ears)'.
ETHIOPIC: Tna. *šāḳ"šāḳ"ā* 'crush'. See also *sāk"aya*, and *səs(s)ək*, below.

sakala *(yəskəl)* **ሰከለ** 'bear grapes';
səkul (Gr) 'that carries grapes';

the verb is a denominative from *>askāl* 'bunch (of fruit)'.

sekalo, sekeḥelu ሴከሎ ፡ ሴከሐሉ, (K*) **sekelu ሴከሉ**, name of month;

from Heb. *kislew* through Gk. *khaseleu*.

sakama *(yəskəm)* **ሰከመ** 'carry on the shoulders, carry a burden';
>askama 'place on the shoulders';
tasakama, tasakma 'take upon one's shoulders';
sakm (K*) 'load';
səkum (K*) 'carried on the shoulders';
səkmat (K*) 'carrying (n) on the shoulders';
maskam, maskamt (pl. *masākəm*) 'pole, carrying pole, shaft, perch';
məskām (K*) 'means of carrying';

SEMITIC: Heb. *šeḵem* 'shoulder', that is, the part of the body on which one carries loads, Ug. *tkm* 'carry on the shoulders' (denominative from 'shoulder').
ETHIOPIC: Tna. *täsäkämä, täšäkämä* 'carry a load', Te. *šäkma*, Amh. *tašäkkämä*, Gaf. *täsikkämä*.

sakom ሰከም (T.M) 'drinking vessel made from a gourd'.

sak"anā, sakonā (pl. *sak"ānəw*) **ሰኰና, ሰኮና** 'sole of foot, forefoot, hoof, heel, footstep, (Lt) socle, pedestal (of idol)';

ETHIOPIC: Te. *šəkna* 'foot (of man or animal)', Tna. *säḳ"äna, šoḳona*, Amh. *säk"äna, šäk"äna, šähona* 'foot, hoof', Har.Gur. *säxana*; from Cushitic: Qab. *suhānna-ta*, Be. *sukena*, Bil. *zag"anā* (so also Cohen 1947, no.265, and Brockelmann 1950:13-14). Brockelmann, ib. derives it from Be. *sek* 'walk, go', Sa. *sīg*. See also Dolgopolsky 99.

sakinon ሰኪኖን, (Lt) **sikinon ሲኪኖን, sakino ሰኪኖ** 'mastic tree, (T.M) peach';

from Gk. *skhīnos*, acc. *skhīnon* 'mastic tree'; see also *saqinon*.

sakra *(yəskər, yəskar)* **ሰከረ** 'be drunk, be intoxicated';
>askara 'make drunk, intoxicate';
sakāri (pl. *sakart*) 'drunkard, given to drink';
sakkār 'drunkard';
səkur 'drunk, drunken, inebriated';
səkār, səkr 'drunkenness, intoxication, intoxicating drink';
sakir 'drunkenness';
səkrat 'drunkenness, intoxication';

SEMITIC: Ar. *sakira* 'be drunk', Soq. *sekir*, Heb. *šāḵar*, Aram.-Syr. *šəḵar*, Ug. *škr*, Akk. *šakāru*. Zimmern 39, n.2, is of the opinion that the verb is a denominative from Akk. *šikaru* 'beer', Heb. *šeḵār*.
ETHIOPIC: Tna. *säḳärä* 'be drunk', Te. *šäkra*, Amh. *säkkärä*, Gur. *säkärä*; passed into Cushitic: Bil. *šakar*, Qua.Sa. *sakar*.

***sak"ara, tasak"ra ተሰኰረ** 'become red-hot from fire';

SEMITIC: related to Ar. *saǧara* 'heat, kindle', Aram.-Syr. *šəgar* 'become hot, heated, warm'. See also **saq"ara* II.

sokar ሶከር, śokar ሥኮር 'sugar';

from Ar. *sukkar* of Sanskrit origin (Reinisch 1902:347); also in Amh.Gur.Har. *sukkar*, Te. *šəkkär*, Tna. *šəkk"ar, šukk"ar*; Amh. also *šänk"är* 'sugar cane' (for the inserted *n*, cp. also Ar. [Ḥaḍr] *sunkar*). In Cushitic: Sa. *šokar*, Bil. *sūkar*, Som. *sonkor, sunkur*.

sakk"asa ሰኰሰ (T.Y.MA) 'come to an end, cease, decline, decrease, shrink, faint, recede, grow old (love), disappear, flee'; also transitive 'abandon, leave, sweep';

SEMITIC: von Soden 1139 compares Akk. *šakāšu* 'dry out, sweep'. Geez *sakk"asa* possibly comes from *sk"-sk"* and is to be compared with Heb. *šāḳaḵ* 'abate, go down', Ar. *saksaka* 'become weak'.
ETHIOPIC: also in Cushitic: Bil. *šuqis* 'be sick', Dem. *šegus*. See also *sksk*.

sksk, >ansaksaka (Lt) 'languish, pine away';
see *sakk"asa*.

sakot (Sw. in D 1395) 'kind of animal';

probably to be identified with *sak"ā<t, sak"ā<ənt*, above.

sak"at, sakot (pl. *>ask"āt*) **ሰኵት ፡ ሰኮት** 'street, lane, square, quarter, (T) crossroad, council, forum (held in a public square)';
sakota, for *sak"ata* (T.Y) 'become a square, become a street' (denominative);

SEMITIC: Ar. *sūq* 'market', Aram.-Syr. *šūqā* (Fraenkel 187), Heb. *šūq*, Akk. *šūqu* 'street', *suqāqu (šuqāqu)* 'narrow street'. Brockelmann 1908:156 explains *s-q > s-k* (in Geez) by assimilation. Ar. *sikka* 'road, street', is considered by Noeldeke 1910:52 a Geez loanword (so also A. Fischer 1953:55, with reservations). For *sikka* in various Arabic dialects, see Landberg 1942:1954. See also Kaufman 94.
ETHIOPIC: Tna.Amh. *suq* 'market', Te. *soq* is an Arabic loanword. The connection with Amh. *šängo* 'assembly' suggested by Beguinot 515 is unlikely. See also *sakata* II.

sakata I **ሰከተ** (T.Y.M.) 'pierce';

ETHIOPIC: Tna. *šäḳätä* 'pierce', Te. *šäkta* 'throw a lance' (and possibly 'pierce with a lance').

sakata II *(yəskət)* **ሰከተ** (K*) 'encamp, lodge, rest';

is probably a denominative from *sak"at* 'quarter' (see above); for the meanings, cp. Amh. *säffärä* 'camp, lodge', and *säfär* 'section of a town'.

sakota ሰኮተ; see *sak"at*.

skotolikā ስኰቶሊካ (T) 'church';

gives the impression of being a corrupt form in relation to Gk. *katholikē (ekklesia)* 'Catholic church'.

saktata I **ሰክተተ** (K*.T.Y.) 'cook on a griddle, put a kettle or a griddle on the fire';
tasaktata (M), passive;
səktut (K*.T) 'that is placed on the fire (kettle, griddle)';
səktat, səktət 'base, pedestal, foundation, (K) tripod on which a cooking pot rests, (T) peg, spike';

ETHIOPIC: Te. *säktäta* 'put a kettle on the fire', Tna. *säḳtätä*; Amh.Tna. *səktät* 'base of a church doorpost or column'. See also *saktata* II.

saktata II **ሰክተተ** (Y) 'stand (pillar)';

denominative from *səktat* 'base, pedestal', above.

skty, tasakātaya ተሰካተየ 'conspire, bind one another by a solemn oath, plot'.

sakawa I **ሰከወ** (MA) 'cut, tear';

ETHIOPIC: Te. *(tə)säkka (sky)* 'be pierced, be wounded'. See also *sakʿa* I.

sakawa II **ሰከወ** (K*) 'look, observe';
ʾaskawa (K*) 'show';

is probably reconstructed from *maskot* 'window' (the root of which would then be *skw*). In case it is an original root, cp. Heb. *sāḵā (sky)* 'look', Aram. *səḵā* 'look out'.

sakaya I *(yəski, yəskay)* **ሰከየ** 'flee for refuge, take refuge, have recourse to (by prayers), appeal';
məskāy 'refuge, asylum, haven, support';

SEMITIC: M. Wagner, *OLZ* 49 (1954). 466 connects it with Ar. *sakaʿa* 'wander aimlessly'. However, considering the meaning of Ar. *sakaʿa*, it comes closer to G. *sakʷaya*, below.
ETHIOPIC: Te.Har. *säka* 'flee', Gur. *säkʾä*, Amh. *šäššä* (for which see Cohen 1939:200, contrary to Praetorius 1879:132 who derives it from *ʾan-sosawa* 'march'); also in Cushitic: Be. *sak* 'go, leave', Or. *sakka* 'flee' (contrary to Leslau 1979:541). Brockelmann 1950:14 considers it a Cushitic loanword. See also *sakaya* II.

sakaya II *(yəski, yəskay)* **ሰከየ** 'lay an accusation, accuse, complain of, charge (with a crime), claim';
ʾaskaya (K*), causative;
tasakya 'be accused';
sakāyi 'accuser';
səkuy (K*) 'accused';
səkyat 'accusation, lawsuit';
maskəy (K.Gr) 'who accuses';
məskāy (K*) 'court' (that is, 'place of accusation');

while it is tempting to connect it with Ar. *šakā (škw)* 'accuse', the correspondence *s:š* is not normal. It is rather to be identified with *sakaya* I, with the specialized meaning 'have recourse to a judge > accuse, complain of'. Note that Te. *šāka* 'accuse' is an Arabic loanword.

sakʷaya, sākʷaya ሰከዐየ ፡ ሳከዐየ 'go astray, wander about aimlessly, rush about, (Y) be panic-stricken';
tasakʷaya, tasākʷaya, same;
səkyat, (K*) *səkʷyat* 'going astray, wandering';

SEMITIC: related to Heb. *šāgā (šgy)* 'stray', Aram.-Syr. *šəgā* (Dillmann 383). For the root as related to Heb. *šāḡā*, see Buhl 807. For Ar. *sakaʿa*, see *sakaya* I, above.
ETHIOPIC: Tna. *säḵäykʷäy bälä* 'hesitate, practice evasion'. The connection with Tna. *sälkäyä* 'be annoyed', Amh. *säläčča*, suggested, with reservations, by Wajnberg 1937a, is unlikely.

sākʷaya ሳኩየ (T) 'be broken';

related to *sakak*, above.

sākoya (for *sākʷaya)* **ሳኮየ** (T) 'measure' (v.).

sakezā I, **sākezā ሰኬዛ ፡ ሳኬዛ** (T.M.D 1402) 'arrow, (T+) devil's spear';
sakoza, for *sakʷaza* (T), *sakaza* (MA) 'pierce' (denominative);

from Gk. *skhiza* 'shaft, dart'.

sakezā II **ሰኬዛ** (L.T.Sw. in D 1402) 'watercourse formed by erosion, riverbed'.

salla ሰለ; see *sll* I, II.

***sel, selə-ya ሴልየ** 'woe unto me!';
see *sayl*.

sol I **ሶል** (Lt), **salā ሰላ** (DTW 1073) 'kind of bird of prey';

ETHIOPIC: Tna.Amh. *sila* 'falcon, hawk'.

sol II **ሶል** (T) 'sun';

perhaps transcription of Latin *sol*.

salaba I *(yəsləb)* **ሰለበ** 'take off, strip off, take away, remove, deprive, take spoils, plunder, despoil, ravish, confuse (the mind), bewilder';
tasalba, reflexive, passive; also 'be ravished, lose one's senses';
salābi (K*), act. part. of *salaba*;
səlub, pass. part. of *salaba*; also (Gr.409) 'undressed';
salabā 'spoils, which is stripped';
səlbat, verbal noun of *salaba*;

SEMITIC: Ar. *salaba* 'take away, snatch', SAr. *s₁lb* 'draw water improperly', Śḥ. *slb* 'take by force'; with alternance *b:p* in Heb. *šālap* 'draw out', Aram.-Syr. *šəlap̄*, Md. *šlp*, Akk. *šalāpu* 'pull out'.

ETHIOPIC: Tna. *sälläbä* 'castrate', Te. *sälba*, Amh. *səllābā*, Arg. *sälläba*, Har. *sälläba*, Gur. *sälläbä*; also Tna. *sälläbä* 'rob someone of his clothes', Te. *salläba* 'rob, snatch away', Amh. *səllläbä* 'cheat, rob by magical means', *sälabi* 'cheater', *asälläbä* 'take off one's clothes', Gur. *sälabi* 'cheater'. The root passed into Cushitic: Al. *sallabbo* 'castrate', Aw. *sʾeläbuǧʷa*, Bil. *säläb*.

salaba II **ሰለበ** (Y) 'crucify';
salib, (T) *sāleb* 'cross';

from Ar. *ṣalaba*. See also *ṣalaba* and *salbib*.

salbib ሰልቢብ (T.M) 'cross' (n.)';
see *salaba* II.

salbibā ሰልቢባ, salbib ሰልቢብ (B 52) 'whirlwind'.

salada ሰለደ (K*) 'walk backward, fall down on the back, stretch out'.

saledā I, salidā, sāledā (pl. *saledāt, salādəw*) **ሰሌዳ ፡ ሰሊዳ ፡ ሳሌዳ**, (T) **śaledā ሠሌዳ** 'tablet, board, leaf of a book, thin metal plate, slate, slab, (T.M) parchment, (T) smooth piece of wood';

from Gk. *selida* (acc. of *selis*) 'column of writing'; also in Tna.Amh. *säleda* 'tablet of a book, parchment'.

saledā II **ሰሌዳ** 'vermilion'.

salafa ሰለፈ (K*) 'be lined up ready for battle';
salf 'battle formation';

SEMITIC: Ar. *salafa* 'go in front', *sulfa* 'a single line', SAr. *s₁lf* 'façade (?)'.
ETHIOPIC: Tna. *säläfä* 'be lined up ready for battle', *sälfi* 'row (of persons), order of battle, front, forepart', Amh. *säläfä* 'be lined up ready for battle', Amh.Gur. *sälf* 'order of battle'; passed into Cushitic: Bil. *säläf* 'go in front', Kham. *silaf*.

salāhi ሰላሂ (T) 'horsefly'.

salihom ሰሊሆም (T), **saliḥom ሰሊሖም** (K) 'irrigation channel';

transcription of Gk. *Silōam*, from Heb. *mē haššilo^{a}ḥ* 'water-conduit'.

saliḥot ሰሊኾት, (T.Gr.161) **saliḥot ሰሊሖት** 'balsam, ointment, cassia';
from Ar. *salīḥa*, originally 'skinned, stripped off'; also SAr. *s₁lḥ* 'cassia', Te.Tna. *šalḥay* (Reinisch 1887:311). See also *salikā*.

salaka ሰለከ (KBT 227) 'walk, go';

SEMITIC: Ar. *salaka* 'travel, follow (a road)'.
ETHIOPIC: Tna. *säläḵä, səläḵläkk bälä* 'walk slowly, without making noise', Amh. *səllläkä* 'move at a rapid, even pace'.

salikā, salik ሰሊካ ፡ ሰሊክ 'cassia';

from Ar. *salīḥa*, with G. *k* for *ḥ* in loanwords (see *JSS* 3[1958].153, a doublet of *saliḥot*, above; also in Amh. *sälik*.

sll I, **salla, salala ሰለ ፡ ሰለለ** (K*) 'be paralyzed, be withered';

SEMITIC: Ar. *salla* 'be consumptive'.
ETHIOPIC: Amh. *səllälä* 'be paralyzed'.

sll II, **salla, salala ሰለ ፡ ሰለለ** (K*) 'baste, tack';

ETHIOPIC: Tna.Amh. *səllälä* 'baste'.

salama *(yəsləm)* **ሰለመ** (K*) 'greet';
sallama (T.Y.M) 'make the sign of the cross, put in the form of a cross, crucify, suspend';
tasallama (Lt) 'take possession of, receive' (from Ar. *tasallama*);
tasālama 'greet one another, salute, venerate, make peace with one another, (Lt) bow down, submit';
ʾastasālama 'reconcile, make peace, give peace, make greet one another';
salām 'peace, salutation, safety';
(*ba-salām* 'in peace, safely');
(*lāʿlehu salām* 'may peace be upon him!');
salāmā (K*) 'place of pacification, symbol of peace';
(*wahaba salāma* 'greet');
sulāme 'concord, understanding, harmony, agreement, peace';
salāmhi, salāmyāhi, see below;
salāmāwi 'peaceful, who likes peace, who seeks peace, peacemaking, friend';
salāmtā (Gr.161) 'collection of religious poetry sung on different occasions';
ʾastasālāmi, act. part. of *ʾastasālama*;
mastasāləm, same;

SEMITIC: Ar. *salima* 'be intact, be safe', *sallama* 'greet, salute', SAr. *h-s₁lm* 'pacify', Soq. *selim*

'greet', Heb. *šālam* 'be sound, keep peace', Aram.-Syr. *šəlāmā* 'peace', Md. *šlama*, Ph.Ug. *šlm*, Akk. *šalāmu*.
ETHIOPIC: Tna. *sälam bälä* 'greet', *sälam* 'peace', Te. *sälma* 'greet', Amh. *sälam* 'peace', *täsallämä* 'kiss (lit. 'greet') a sacred object'.

salāmhi, salāmyāhi ሰላምሂ ፡ ሰላምያሂ (T) 'gate of a church compound';

from *salām* 'peace', and *-hi*; for the ending *-hi*, see also *qafāhi*.

salmon ሰልሞን (T) 'highland';

perhaps a place-name.

salmandar ሰልመንደር 'salamander';

from Gk. *salamandra* 'salamander'; also in Aram. *salmandrā* (Krauss 395).

səlan ስለን, (T) **silan, silān ሲለን ፡ ሲላን** 'dill';

from Gk. *selīnon* 'celery'; also Amh. *šəlan* 'anise', Te. *šilan* 'a plant', Tna. *šəlan*. See also *sibān* II.

səlondis ስሎንዲስ (T.M) 'sandalwood used as a medicine';

metathesis of *sənodlis*, from Ar. *ṣandal* (see *sandal*, below); for the final *-s*, cp. Md. *sandlus*, *sandrus*.

salapa I **ሰለፐ** (T.M.MA) 'anoint, smear (with butter)';
salip (T.MA.M) 'butter';
selp (T) 'butter';
salap (T.M) 'Virgin Mary', lit. 'the anointed';

perhaps to be identified with *sarapa* 'sip, celebrate Mass' (with alternance of liquids).

salapa II **ሰለፐ** (T.M) 'make, build, work'.

selpa ሴልፐ (T.M) 'become a companion' (the form is strange; it looks as if it were a denominative from *selp*, below);
selp (T), *salep* (MA) 'companion';
see also *sarap*.

səlp ስልፐ (T.M) 'fire'.

slq, tasālaqa ተሳለቀ, (K) **taśālaqa ተሣለቀ** 'joke, scoff at, deride, mock, ridicule, make fun of, make fun of one another';
ʾastasālaqa (K*), caus. of *tasālaqa*;
səllāq 'derision, cause of derision, ridicule, laughingstock, mockery, mocking (n), raillery, play';
salaq, same;
səllāqe (Gr) 'derision';
tasālāqi, act. part. of *tasālaqa*;
tasāləqo 'derision, mockery';
mastasāləq 'mocker, scorner, scornful, who plays the fool';

SEMITIC: Ar. *salāqa* 'vicious tongue, violent language', Ar. (Syria, Damascus) *t-maqlaṣ*, *t-maqlaz*, *t-maqlas* 'mock' (denominative from a noun with *m-*; Denizeau 501). Margoliouth, *JRAS* 1939, p. 61 derives Ar. *salaqa* in Surah 33:19 from G. *(ta)sālaqa* and translates it 'abuse with sharp tongue'. For Akk. *tašliqtu* 'eine Kampfrede', see von Soden 1339. The root represents a metathesis in relation to Heb. *qilles* 'jeer at'. For the identification of Aram.-Syr. *qalles* 'praise, sing praises of', PbH. *qilles* with Heb. *qilles* 'mock', see A. Bevan, in Noeldeke 1906:581-2. For the opposite meanings in cultic words, see *brk* II, and Rabin, *Orientalia* 32 (1963).123.
ETHIOPIC: Tna. *(tä)salägä* 'mock', Amh. *(tä)sallägä*; Gur. *q'anäsä* (for *q'alläqä*) has the structure of Heb.Aram.-Syr. *qls*. The root passed into Cushitic: Qem. *(tä)saläq*, Sa. *salaq*.

silās ሲላስ (T+) 'precious stone'.

sal(l)ata I **ሰለተ** (T.M) 'mock, make fun of, scoff at';
səllāt 'laughingstock, jest, derision, mockery';

SEMITIC: Akk. *šillatu* 'blasphemy', contrary to von Soden 1236 who compares Akkadian, with reservations; related to Ar. *saliṭa*, *saluṭa* 'be sharp-tongued, be foul-mouthed'.
ETHIOPIC: Amh. *sällätä* 'make fun of', Tna. *säläta*, *sälat* 'recrimination, rebuke'. Coulbeaux-Schreiber 206 derive *sälāta* 'recrimination' from *sallata* II 'be dry' > 'être cassant' (de parole ou caractère), d'où *sälata* 'reproche, recrimination'.

sallata II **ሰለተ** (K*) 'dry out, be withered';

ETHIOPIC: Tna.Amh. *sällätä* 'dry out (grain), wither'. See also *sal(l)ata* I.

sallata III **ሰለተ** (K*) 'sift, split';

SEMITIC: Ar. *salata* 'cut', Akk. *šalātu*.
ETHIOPIC: Tna. *sälätä* 'remove a plant from its stem, peel off', Amh. *sällätä* 'cut, shear', Te. *səllatat* 'notches, cuts', *šälta* 'destroy'; passed into Cushitic: Qem. *šälät* 'shear'.

sallata IV **ሰለተ** (K*) 'cover (a house)';

ETHIOPIC: Amh. *sällätä* 'cover with a rough thatch'.

səlt ስልት 'musical mode';

SEMITIC: perhaps Heb. *sęlā*, technical term of music or recitation.
ETHIOPIC: Tna. *səlti* 'agreeable way of speaking, musical mode', Amh. *səlt* 'mode of plainchant'.

salaṭa *(yəsləṭ)* **ሰለጠ**, (T) **śalaṭa ሠለጠ** 'be whole, be perfect, be finished, be consummated';
sallaṭa 'fulfill an obligation, finish, complete, make perfect, carry out successfully, make effective, pay back, receive in full, exhaust, eradicate';
ʾaslaṭa 'accomplish, make perfect, consummate, make efficient';
ʾasallaṭa (Gr.163) 'be useful, serve';
tasalṭa, *tasallaṭa* 'be finished, be accomplished, be consummated, be fulfilled, be made perfect, be efficient, prosper';
salāṭi (K*), act. part. of *salaṭa*;
sallāṭi (Gr.163), act. part. of *sallaṭa*;
səlluṭ 'perfect, accomplished, whole, entire, (Lt) accurate (report)';
səlluṭa 'perfectly, accurately, absolutely';
səlṭ (Lt) 'amount to be paid back';
səllāṭe 'soundness, completion, function, charge, usefulness, profit';
masləṭ (M.D 1429) 'efficient, (Gr.452) powerful';

SEMITIC: Noeldeke 1910:39, n.3 states that *salaṭa* "ist vielleicht der wahre Reflex von Heb. *šālaṭ* 'dominate over'", and compares it, with reservations, with Ar. *saliṭ* 'hard, strong'.
ETHIOPIC: Tna. *säläṭä* 'be perfect', Te. *sälṭa* 'succeed, fit', *ʾaslaṭa* 'carry through, complete', Amh. *säläṭä* 'be successful, finish (a task)', Har. *säläṭa* 'be safe', Gur. *säläṭä* 'get well, feel better'; passed into Cushitic: Sa. *salaṭ* 'succeed'.

saliṭ ሰሊጥ 'sesame oil';

from Ar. *salīṭ* 'oil of sesame' in Yemen, elsewhere 'olive oil'; also in Te.Tna.Amh. *sälit* 'sesame'; in Cushitic: Sa.Af. *salīṭ*, Som. *salīd*. For more details on Ar. *salīṭ*, see Landberg 1942:1965.

salāṭin ሰላጢን (Lt) 'spear, lance';
from Amh. *sälaṭin*.

salwām ሰልዋም (T.M) 'heart';
D1395 records *salwām* without giving the meaning.

səm ስም; see *samaya*.

som, sawm ሶም ፡ ሰውም 'onyx';
transcription of Gr. *soam*, from Heb. *šoham*; also in Te. *šom* 'glass bead, ornamental stone'.

sum ሱም 'garlic';

SEMITIC: Ar. *tūm* 'garlic', Heb. *šūm-īm*, Aram. *šūm*, Syr. *tūmā*, Akk. *šūmu*. See also *somat*, *tummā*.

samʿa ሰምዐ 'hear, hear of, heed, give heed, obey, be obedient, listen, hearken, perceive, understand, bear witness, testify';
ʾasmaʿa 'let be heard, make hear, bear witness, bring testimony, testify, attest, call a witness, cause to be a witness';
tasamʿa, passive; also 'come to (one's ears), be spread (fame)';
tasāmaʿa 'understand one another';
ʾastasāmaʿa, causative of *tasāmaʿa*;
tasamāmaʿa (Lt) 'agree with one another' (note the reduplicative pattern of Amharic);
samāʿi (pl. *samāʿayān*) 'auditor, hearing, listening to, obedient'; for the pl. *samāʿt*, see below;
samiʿ 'obedience'; *ʾi-samiʿ* 'disobedience';
səmuʿ 'notable, one of authority, famous, illustrious, notorious' (lit. 'one about whom one hears');
(*səmuʿa zenā* 'renowned');
səmuʿāt (pl. of *səmuʿ*) 'things heard, fame, reputation';
səm(ə)ʿ 'rumor, news, testimony, evidence, witness, martyrdom';
səmmāʿe 'fame, glory';
samāʿt (pl. of *samāʿi*) 'witness, testimony, martyr';
səmʿat, verbal noun of *samʿa*; also 'testimony, fame';
səmʿata tawāḥədot 'Unionists';
samāʿtənnā (M) 'martyrdom';
ʾasmāʿi, *masmaʿi* (Gr.165) 'who makes hear';

masmaʿ (K*) 'who makes hear, who makes testify';
məsmāʿ 'hearing, reach of hearing, sense of hearing, what is heard, obedience';
masmāʿt 'obedience';

SEMITIC: Ar. *samiʿa* 'hear', SAr. *s₁mʿ*, Śḥ. *šmʿ*, Heb. *šāmaʿ*, Aram.-Syr. *šəmaʿ*, Md. *šma*, Ug.Ph. *šmʿ*, Akk. *šemû*. For 'testimony', cp. Heb. *šemaʿ*, in *šemaʿ šāw(ʾ)*, Ex. 28:1, rendered by Barth 1902:49 as 'testimony'; for Heb. *šōmeᵃʿ* 'witness' (in Pr. 21:28), see Driver, *ZAW* 50 (1932). 145; cp. also Akk. *šāmeʿānu* 'Ohrenzeuge' (von Soden 1156), SAr. *s₁mʿ* 'witness, testify' (W. Müller 1983:282).

ETHIOPIC: Te. *sämʿa* 'hear', Tna. *sämʿe*, Har. *sämaʿa*, Amh.Arg. *sämma*, Gaf. *sämmä*, Gur. *säma*. For 'martyr', cp. Tna. *sämaʿət*, whereas Amh. *sämaʿt* is taken from Geez, and Gur. *sämat* is taken from Amharic.

sənbāḥ ስምባሕ (T) 'lung';
see *sanbuʿ*.

samaga ሰመገ (MA) 'bind with a string';

perhaps a modern creation for *sabaga*, denominative from Amh. *sibago* 'string', of Italian origin.

samḥəm ሰምሕም (T.M) 'arrow';

seems to be a corrupt form of *səhm* 'arrow' (see above).

səmāḥ ስማኅ, (T) **səmāḥ ስማሕ** 'spleen';

SEMITIC: Holma XIII, 83 compares it with Akk. *šammāḫu* 'large intestine'; however, Akk. *šammāḫu* is considered a Sumerian loanword. Reinisch 1887: 308 compares Bil. *zanqi*, *sanqi* 'liver'.

samaka *(yəsmak)* **ሰመከ** (K*.Y.M) 'lean on, take refuge';
ʾasmaka 'rest, lean, lean upon, prop up, support, lay (the head), rely, make lean upon';
tasamka (Lt) 'lean on, be joined';
tasāmaka 'lean on one another, join one another';
ʾastasāmaka, causative of *tasāmaka*;
samāki (K*) 'who leans on';
səmuk (K*) 'leaned on';
səmkat 'leaning on (n), joining';
masmak, *masmakt* (pl. *masāməkt*) 'side, support, post, pillar';
məsmāk 'base, support, prop, buttress; pre-Gospel reading that is considered the base for Gospel reading';

SEMITIC: Heb. *sāmaḵ* 'support' (v.), Aram.-Syr. *səmaḵ*, Md. *smk* 'support, rely on'; perhaps also Akk. *samāku* 'cover over'. Brockelmann 1928:480 also compares Ar. *simāk*, translating it 'support', but it means in fact 'a thing with which something is raised, elevated', from *samaka* 'rise, become high'; however, *mismāk* 'vine prop' (Hava 337) would indicate 'support'. SAr. *s₃mk*, translated 'support' by Ullendorff 1955:112, n. 63, is rendered 'go up, ascend' in SabDic. 138.

samak, səmak ሰመክ ፡ ስመክ (Lt) 'fish';
from Ar. *samak*.

samala ሰመለ (MA) 'rot (cereals)';

ETHIOPIC: Amh. *sämmälä* 'rot' (given in MA).

samama ሰመመ (MA) 'be silly';

ETHIOPIC: Amh. *sämmämä* 'be in a daze or a stupor, be half-awake', Tna. *sämäm bälä* 'have the eyes closed' which indicates daze or stupor.

sammana ሰመነ 'make eight, make eight times' (denominative);
samāni 'eight' (with a feminine noun);
sammantu, *samānitu* 'eight' (with a masculine noun);
səmn 'eight' (with a fem. noun);
səmn-a 'eight times';
səmmənt 'eight times';
samun 'the eighth day (of a month), eighth day, week';
(samun ʿəlat 'the eighth day');
sāmən (fem. *sāmənt*) 'eighth';
sāmənit (K*) 'musical instrument that has eight cords';
sāmənāwi, *sāmənāy* 'eighth';
samānəyā 'eighty';
məsmənit 'eightfold';

SEMITIC: Ar. *tamān* 'eight', SAr. *tmny*, Soq. *temeneh*, Heb. *šəmonę*, Aram.-Syr. *təmāne*, Md. *tmania*, Ph. *šmn*, Ug. *tmn*, Akk. *samāne*, *šamāne*.
ETHIOPIC: Te. *säman*, Tna. *šommänte*, Amh.Arg. Gur. *səmmənt*, Gaf. *səmmäntä*, Har. *sūt* < *sumn-t*. For 'eighty', cp. Te.Tna. Amh. *sämanya*.

samen (semen) ሰሜን (ሴሜን) 'south, north, north wind';
samenāwi 'southern, northern';

Dillmann 334 identifies it with Ar. *(al)tayman*, Heb. *temān* 'Yemen' with alternance *s:t*. Praetorius 1879:153 (followed by Brockelmann 1908:77) derives it from **saymen* 'turn toward right' (from *ymn*). Noeldeke 1910:82 correctly identifies it with the region of *Sämen*, and explains the difference in the meanings 'south, north' by the fact that it is south of Axum, the ancient capital, and north of Gondar, the capital of the later period. For the same noun expressing different directions, see *ʾazeb*, *dabub*, and also Rhodokanakis, *WZKM* 25 (1911). 81 for the same feature in various Arabic dialects.

soman ሶመን (T) 'nettle'.

samper ሰምፐር (OT 574); see *sanper*.

samra *(yəsmar)* **ሰምረ**, **śamra ሠምረ** 'flourish, be fruitful, abound in fruit, grow abundantly';
ʾasmara, causative;
səmur 'fruitful, fertile, that grows abundantly';
(səmura [L] 'fruitfully');
samr, *samar* (pl. *samrāt*, *ʾasmār*) 'productiveness, produce, copious produce, abundance, surplus';
masmar-a ʾəkəl 'abundant in fruit';
təsmərt (Gr.453) 'fertility';

SEMITIC: Ar. *tamara* 'bear fruit', SAr. *tmr* 'produce crops'.
ETHIOPIC: Amh. *sämmärä* 'be a bumper crop, be successful', Tna. *sämärä*.

samərbo ሰምርቦ (Sw. in D 1395) 'heart'.

somart ሶመርት (T^+) = Amh. *ənoqqo* 'kind of bush whose fruit is used as an anthelmintic';
see also *sorart*, *sobart*.

sāmsi ሳምሲ (T.M) 'evildoer'.

seems to be an interpretation of a proper name.

samsāḥ ሰምሳሕ (D 1395), **səmsāḥ ስምሳሕ** (T) 'pole that two men carry on their shoulders in order to transport a heavy object';
see also *samsām*, below.

samsām ሰምሳም (T.M.Sw. in D 1395), **səmsəm ስምስም** (T), same as *samsāḥ*; also 'chest';

perhaps to be identified with Amh. *sansa*, same as *samsāḥ*.

semsep ሴምሴፕ, (T) **samsap ሰምሰፕ** 'wood that does not rot'.

simsepa ሲምሴፐ (MA) 'bless' (the form is strange);
semsep (T.Y), *samsap* (MA) 'Holy Spirit', (MA) 'the place to which the Holy Spirit descended';
semsep (T.M) 'devil, Satan';

all these meanings seem to be in the same semantic sphere, but their original meaning is obscure. Note that Noeldeke, *ZDMG* 40 (1886). 736, does not separate Heb. *šadday* 'the name of God' from *šeḏ* 'evil spirit'; Akk. *šēdu* means 'eine Lebenskraft, ein Dämon' (von Soden 1208).

səmsāṭi, sāməsāṭi ስምሳጢ ፡ ሳምሳጢ (T) 'one who denies, one who is perfidious';

refers to Pawlos Sāməsāṭin 'Paul of Samosata', the heretic bishop of Antioch (206-265); see EMML, vol. 5, p. 172. See also *sāmāṭi*, below.

simat ሲመት 'cat';

comes close to the structure of *dimat*, but the alternance *d:s* is not normal.

somat I **ሶመት** 'garlic';
see *sum*, above.

somat II **ሶመት** (T) 'pickaxe'.

samāṭ ሰማጥ (T) 'hump of an ox';

could it be a variant of *səmaṭ*, *samaṭ* 'fleshy tail of sheep, flank'?

səmaṭ ስመጥ, (Lt) **samaṭ ሰመጥ** 'loins, flank, waist, (T) fleshy tail of the sheep';

ETHIOPIC: Tna. *šämṭi*, *šəmṭi*, *šənṭi* 'waist', Te. *səmaṭ* 'flank, side', Amh. *šənṭ*, Har. *šīnṭi* 'filet'. Amharic *č̣ən* 'thigh' is not derived from G. *səmaṭ* by Praetorius 1879:95, as suggested by Appleyard 13; rather Praetorius refers it to an ancient Amharic form *šənṭ*, as given in Dillmann 341, from a Säwasəw (G. *səmaṭ* = Amh. *šənṭ*). The root also occurs in Cushitic: Bil. *šimiṭ*, *simiṭ*. For *mt* > *nt*, *mṭ* > *nṭ* in Amh., cp. *aṭənt* 'bone', from *aṭəmt*; *anṭa* 'bring' < *amṭa*; for Gurage, see Leslau 1979:LXXVI. See also *samāṭ*.

sāmāṭi ሳማጢ (T) 'who denies, who is perfidious';
undoubtedly a misprint for *sāməsāṭi*, above.

samṭə‹a ሰምጠዐ 'put a field in good order'.

samaya *(yəsmi)* **ሰመየ** 'call, name, give a name, give a surname, address, (Gr) pray, invoke, appeal to';
›asmaya 'become renowned, become famous, be well-known';
(*›asmaya səma* 'acquire a good reputation');
tasamya 'be named, be called';
samāyi (K*), act. part. of *samaya*;
səmuy 'named, called, praised, honored, illustrious, one of renown, esteemed';
səm 'name, fame, reputation, renown';
›asmāt (pl. of *səm*) 'secret names (of God, angels, demons used in magic against diseases, the evil eye, and so on), magic, witchcraft';
(*›asmāta śərāy* 'magical names, witchcraft, magic');
səmāwi (K*) 'pertaining to a name';
SEMITIC: Ar. *(›)ism* 'name', SAr. *s¸m*, Śḥ. *šum*, Heb. *šem*, Aram.-Syr. *šəmā*, Ug. Ph. *šm*, Akk. *šumu*. For this biradical root, see Noeldeke 1910:140-3.
ETHIOPIC: Tna. *sämäyä* 'name, give a name', Te. *säma*; Te.Tna.Amh.Arg.Gur. *səm* 'name' (n.), Gaf. *səmʷä*. Cerulli 1938a:83 considers that this root is common to Semitic and Cushitic: Had. *sum*, Bil. *šən*, Be. *sem*, Wol. *sum-ta*.

samāy ሰማይ 'heaven, sky';
samāyāwi 'heavenly, divine, celestial being';
SEMITIC: Ar. *samā›*, SAr. *s¸my*, Heb. *šāmayim*, Aram.-Syr. *šəmayyā*, Md. *šumia*, Ug. *šm-m*, Akk. *šamū*. For Soq. *›iitin*, see Leslau 1938:78.
ETHIOPIC: Te.Tna.Amh.Gur. *sämay*, Arg. *səmay*, Har. *simi*; passed into Cushitic: Kham. *simay*.

sammaza I **ሰመዘ** (T.M) 'bake bread made of wheat' (called *dəfo* in Amharic); denominative of *samaz*;
(M 148 misunderstood the Amh. *däffa* [translation of *sammaza*) given by Tayyä. It is true that Amh. *däffa* means 'volto verso il basso, rovescio' [so M 148], but it also means 'bake the *dəfo*-bread');
śamaz (T.M) 'bread made of wheat' (Amh. *dəfo*);
məsāmaz (T) 'oven, bakery';
from Ar. *samīd* 'semolina'. For Ar. *samīd* in relation to other Semitic languages, see *səndāle*, below.

sammaza II **ሰመዘ**; see *səmāz*.

səmāz, samuz ስማዝ ፡ ሰሙዝ 'reed, tall grass, papyrus, rush, bush called *əndod* in Amharic' (its leaves serve for washing clothes);
sammaza (T.Y.M) 'uproot, turn over, (Sw. in D 1395) be worm-eaten';
the verb is a denominative with a privative meaning; for the privative meaning, cp. *śərw* 'root', and *śarrawa* 'uproot';
ETHIOPIC: Te. *səm‹aza* 'tree with edible fruit', Tna. *säm‹uza* 'kind of bush', Amh. *səməzza, səmizza* 'shrub for making fences' (for which see Strelcyn 1973:no.218); also in Cushitic: Qem. *səməzzā*. See also *səmāzəyāhu*, below.

səmāzəyāhu ስማዝያሁ (T.) = Amh. *səməzza* 'shrub used for making fences';
ETHIOPIC: Amh. *səməzza*, same.

səməzyāhu ስምዝያሁ (T) = Amh. *sänsälät* 'chain';
perhaps rather *sänsäl*, a tree of the *səməzza* family, and to be identified with *səmāzəyāhu*.

san ሰን (Lt) 'basin';
from Amh. *san, sähan*, of Arabic (*ṣaḥn*) origin; also in Tna. *saḥən*.

sena ሴነ; see *śyn, śena*.

sənn (pl. *sənan, ›asnān*) **ስን** 'tooth';
SEMITIC: Ar. *sinn* 'tooth', Heb. *šen*, Aram. *šinnā*, Syr. *šen*, Md. *šine*, Ug. *šn-t*, Akk. *šinnu*.
ETHIOPIC: Tna. *sənni*, Arg.Har.Gur. *sən*, Gaf. *sənä*, Amh. *sənn* (from Geez). Tigre *sənnät* 'age of life', Tna. *sənnät* 'coequal' is to be connected with *sənn* 'tooth' (cp. also Ar. *sinn* 'tooth, age of a person'). It is true that Śaḥri has two different roots: *śnin* 'tooth' and *sən* 'age', but Śḥ. *sən* could be borrowed from Arabic. See also *sanana* II, *sənnām*.

sən›, sən›ā ስንእ ፡ ስንኦ 'peace, unanimity, agreement, harmony; man of peace, peaceable, like-minded';

(*ba-sən›* 'unanimously');
san›a (K*), *tasan›a*, same meanings as *tasanā›awa* (see *sn›w*, below); it is reconstructed from *sən›*;
›astasānə›a (Lt) 'reconcile'.

***san›ala ሰንአለ** (K*); see *tasan›ala*;
tasan›ala 'ask permission to leave, take leave';
tasanā›ala 'take leave of one another, bid one another farewell, wish one health';
›astasan›ala 'grant leave, grant discharge, dismiss';
sən›āle (K*) 'leave-taking, bidding good-bye';
the derivation from *s›l* 'ask' (with inserted *n*) suggested by Dillmann 377 is unlikely.

sn›w, tasanā›awa ተሰናአወ, (Y) **tasanā‹awa ተሰናዐወ** 'be at peace with, live in peace, be of one mind, be in harmony with one another, agree, make an agreement, coincide, concur, be in accord, be unanimous, be on friendly terms, enter into a confederation, be adapted to';
›astasanā›awa, causative;
sən›əw 'peace-giving, equal, agreeing, who is in agreement, consenting';
sən›āwe 'harmony, agreement, unanimity';
tasanā›āwi, act. part. of *tasanā›awa*;
tasanā›əwo(t) 'unanimous agreement, consent, harmony, alliance, concord, cohesion, communion';
›itasanā›əwot 'disagreement';
›astasanā›āwi, part. of *›astasanā›awa*;
mastasanā›əw, same;
sən›, see above;
the quadriradical verb *sn›w*, with final *w*, in relation to the noun *sən›*, would suggest a denominative.
SEMITIC: Dillmann 371 (followed by Brockelmann 1928:773, and by Koehler 937) compares Heb. *šā›an* in *šaʾănān* 'be at ease', Syr. *šayyen* 'pacify'. The Geez root is related to Akk. *šanānu* '(im Lauf) gleichkommen mit, gleichen' (von Soden 1161). Geez *(ta)sanana* suggested by von Soden ib., means 'quarrel' and is not to be compared with the Akkadian root.
ETHIOPIC: Te. *(tə)sana* 'be friends', Tna. *sənnit* 'harmony', *(tä)sanäyä* 'agree with one another', Amh. *(tä)sänaññä* 'agree with one another', Gur. *səññat* 'peace'.

sn›y, tasan›aya ተሰንአየ (Y) 'be winnowed, be scattered';
from *s›y* (see *śa‹aya*), enlarged by *n*.

sanbu›, sanbu‹ ሰንቡእ ፡ ሰንቡዕ 'lung';
ETHIOPIC: Te. *sänbu›, sämbu›*, Tna. *sanbu›, sambu›, samba, sambo*, Amh. *samba*; from Cushitic: Bil. *sänbi*, Kham. *sebba*, Or. *somba*, Qab. *šömbu*; for the other Cushitic languages, see Dolgopolsky 94.

sanbəl ሰንብል, (T) **sanbal ሰንበል** 'ear of grain, grain that is still green but is ripe enough to eat';
from Ar. *sunbul*; also Amh. *sänbäl*. See also (*sabla*), *sabl*.

sanbil, sanbul ሰንቢል ፡ ሰንቡል 'aromatic plant, spikenard';
sanbalt, same;
from Ar. *sunbul* 'plant of sweet odor, spikenard'; also Tna. *sənbul*, Amh. *sänbul, sənbul* 'aromatic plant, spikenard'.

sanbilā ሰንቢላ (T), **sanbil ሰንቢል** (T+.K*) 'banquet of non-religious nature';
see also *sobel*.

sanbulā, əsanbəlāh ሰንቡላ ፡ እሰንብላህ, (Lt.T) **sanbol, sanbolā, sanbəlāh ሰንቦል ፡ ሰንቦላ ፡ ሰንብላህ** 'Virgo (sign of zodiac)';
from Ar. *as-sunbula*, originally 'ear of corn' (see Kunitzsch 1961:no.275); also Amh. *sänbula*.

sanbalt ሰንበልት; see *sanbil*.

sanobār ሰኖባር 'pine';
from Ar. *ṣanawbar*; also Te. *sänobär*, Amh. *sänobar*.

sanbat (pl. *sanbatāt, sanābət*) **ሰንበት** 'Sabbath, Sunday, week';
Sabbath: *qadāmit sanbat, qadāmi sanbat, sanbat qadāmit*, lit. 'first Sabbath'; *sanbata ›ayhud*, lit. 'the Sabbath of the Jews';
Sunday: *›əḥud sanbat, sanbata ›əḥud*, lit. 'first Sabbath'; *sanbata krəstiyān*, lit. 'the Sabbath of the Christians';
(*sanbata mədr* 'a year of rest [for the land]');
(*ba‹āla sanbat* 'Feast of Weeks, Pentecost');
(*sanbata maḥātəwa fāsikā* 'Easter eve');

sanbatāwi 'Sabbatical';
sanbata (T.Y.K*.M) 'spend a week, take a rest, celebrate' (denominative);
ʾasanbata, causative; also 'keep (observe) the Sabbath';

ETHIOPIC: Tna.Amh.Gur. *sänbät* 'Saturday, Sabbath', Te. *sämbät*, Arg. *sämbäd*; from Heb. *šabbāṯ*, Syr. *šabbaṯā*, with inserted *n* (see also Noeldeke 1910:37). The denominative 'spend a week, spend a certain time' also occurs in other Ethiopian languages: Tna. *sänbätä*, Te. *sänbäta*, Amh. *sänäbbätä*, Gur. *sənäbbätä*. For 'take a rest', cp. Heb. *šāḇaṯ*, Ar. *sabata*. The root passed into Cushitic: Qua. *sänbät*, Sa. *sambat*, Kham. *sinbit*. On the Sabbath in Ethiopia, see E. Hammerschmidt, *Stellung und Bedeutung des Sabbats in Athiopien* (1963).

sandada ሰንደደ (Y.M) 'throw, forget';

from 'throw down > *abandon > forget'; cp. Tna. *sändädä* 'throw stones'.

sandal ሰንደል (K) 'sandalwood';

from Ar. *ṣandal* (from Persian, of Sanskrit origin; see Littmann 1926:416); also Te.Amh.Gur. *sändäl*. For Amh. *sändäl*, see Strelcyn 1973:no.217. See also *səlondis*.

səndāle ሰንዳሌ 'fine flour, fine wheaten flour';

would SAr. *sˌdl* 'measure of fine flour', Amh. *sənde* 'wheat' be of the same origin? Note that Praetorius 1879:78 connects Amh. *sənde* with G. *śərnāy*. B. Landsberger, *OLZ* 25 (1922). 343 derives G. *səndāle* from Gk. *semidālis* 'fine flour'. It is interesting to note that this root comes close to Ar. *samīd*, *samīd* < Syr. *samīḏā* < Akk. *samīdu*. For an attempt at connecting Ug. *smd* with Akk. *samīdu*, see Caquot 476, note n.

sandaliqā ሰንደሊቃ (T+) 'perfume'.

səndun, səndon, sandun, sandon ሰንዱን ፡ ሰንዶን ፡ ሰንዱን ፡ ሰንዶን, (Lt) **sondon, sondun ሶንዶን ፡ ሶንዱን** 'fine linen, fine garment, linen cloth, gown';

from Gk. *sindōn* 'garment of linen'; also in Ar. *sundus* 'silk brocade', Syr. *sedūnā* 'piece of cloth', for which see Fraenkel 48. On the connection between Gk. *sindōn* and Akk. *saddinu* 'piece of cloth', see Kaufman 94, n.324.

sandaq ሰንደቅ 'banner, standard, flag, (M) prayer stick';
sandaqa (T.Y) 'hoist a flag' (denominative);

from Amh.Tna. *sändäq*, from Ar. *sanǧaq* (of Turkish-Persian) origin.

sinodiqon ሲኖዲቆን 'synodical, synodical epistles';

from Gk. *synodikon*, same; also Amh. *sinodiqon*. See also *sinodos*.

sandaros, səndəris ሰንደሮስ ፡ ሰንድሪስ, (T) **sandərosən ሰንድሮስን** 'white juniper resin, (T) perfume';

from Persian through Ar. *sindarūs*; on the Indian origin, see Littmann 1926:416; also in Te. *sändärus* 'white incense', Amh. *sändäros* 'white juniper resin'.

sinodos, senodos ሲኖዶስ, ሴኖዶስ 'synod, ecclesiastical assembly, synodical canons';
(*maṣḥafa senodos*, religious work containing the canons of the first church councils; for a bibliography, see Hammerschmidt-Six 1983: 302).

from Gk. *synodos* 'synod'; also in Tna.Amh. *sinodos*, Chr.-Ar. *sinūdus*.

səndəyān ሰንድያን (Lt) 'fir (wood)';

from Ar. *sindiyān* 'evergreen oak'.

sanāfil ሰናፊል 'ankle-length trousers';

probably from Amh. *sänafil*, from Ar. *sarāwīl*, pl. *sirwāl*, of Persian origin (Armbruster 703; Littmann-Höfner 221); also in Tna. Te. *šänafil*; in Cushitic: Qab. *sälänfilu*. For Ar. *sirwāl*, see Dozy 1845:203-9, Landberg 1942:1928.

sang"ag"a ሰንገገ (T.Y.M) 'work, make, (K*) put a ring in the nose, make solid, make strong';
sang"ag" 'firm, massive, solid';
sang"ag" (pl. *sanāg"əg"*) 'hook for fastening, clasp, ring passed through the nose, (T) bolt for a door';

perhaps rather *sang"ag"a* I 'make, work' and *sang"ag"a* II 'put a ring in the nose', unless the translation given by T is too vague. For 'put a ring in the nose', cp. Amh. *sənag* 'ring put in the nose', *sännägä* 'put a ring in the nose'. Tigrinya has *säng"äg"ä* 'throw a stick to hit'.

sanhoqa ሰንሆቀ (T.M) 'make an incision in the flesh with a sharp instrument in order to cup blood';

it is possible that it is a misprint in relation to ሰንሐተ *sanḥota* with a spelling variant *ḥ:ḥ* and ተ *ta* for ቀ *qa*.

sanḥa *(yəsnāḥ)* **ሰንሐ** 'be bald, be supple (hide, leather)';
sənuḥ 'bald';
sənḥat 'baldness of the forehead';
sənḥ (T) 'whitish rash on the scalp'.

sanḥota ሰንሐተ (T.M), **sanhota ሰንሆተ** (MA) 'make an incision in the flesh with a sharp instrument in order to cup blood';
see also *sanhoqa*.

sankora ሰንኮረ (B) 'have compassion, forgive';
sankori (T) 'who forgives';
see also *sankoris*.

sankārur, sankaʾarur, sakāʿrur ሰንካሩር ፡ ሰንከአሩር ፡ ሰካዕሩር, (T) **sənkāʿrur ስንካዕሩር**, (K) **sankarur ሰንከሩር** 'lily, (T) nut, almond'.

sankoris, sankorison ሰንኮሪስ ፡ ሰንኮሪሶን, (Lt) **sankoryos ሰንኮርዮስ**, (T) **sank"aris ሰንኰሪስ** 'forgive!, who forgives, mediator';

from Gk. *synkhōrēson*, imper. sg. aorist of *synkhōrein* 'forgive', or *synkhōrēsōn* 'one who will forgive'. As for G. *sankoris*, it comes close to Gk. *synkhoreis* 'you forgive'. See also *sankora*.

sənkəsār ሰንክሳር 'synaxarium, martyrologium, collection of legends of the saints';

from Gk. *synaksarion*, same meaning, through Chr.-Ar. *sinkisār*; also Tna.Amh. *sənkəsar*. For a bibliography on the *sənkəsār*, see Hammerschmidt-Six 1983:293.

sankata ሰንከተ (T.Y.M) 'bake bread';

MA 154 wrongly has *saḥakota* ሰንኮተ for *sankota*, *sankata*;
ETHIOPIC: Tna. *sänkätä* 'bake bread', Te. *sänkäta*.

sənām, sanām ስናም ፡ ሰናም 'hump';
za-sənām 'humpbacked';

probably from Ar. *sanām* 'hump'; also in Te. *səlam* (with alternance of liquids); passed into Cushitic: Bil. *selam*.

sənnām ስናም (T) 'one who has buck-teeth' from *sənn* 'tooth' with the Amharic suffix *-am*.

sanana I *(yəsnən)* **ሰነነ** (K*) 'sharpen';
tasanna (K*) 'be sharpened';
sanāni (K*) 'one who sharpens';
sənun (K*) 'sharp';

possibly a denominative from *sənn* 'tooth';
SEMITIC: Ar. *sänna* 'sharpen', Heb. *šānan*, Aram.-Syr. *šənīnā* 'sharp, sharp-tongued'. See also *sanana* II.

sanana II **ሰነነ** (K*) 'grow teeth' (denominative from *sənn* 'tooth');
sanana, *sānana* (D.K*) 'fight with the teeth, fight, plead';
tasanna (K*) 'have (large) teeth, be bitten';
tasannana, *tasānana* 'quarrel, dispute, plead, strive, contend with, enter into litigation with';
ʾastasannana, *ʾastasānana*, causative of *tasannana*, *tasānana*;
sanāni (K*) 'who grows teeth, who bites';
sənun (K*) 'who grows teeth';
tasnān 'quarrel, dispute, contradiction, discord, feud, controversy, lawsuit';
təsnun (Gr.453) 'litigious' (from *tasnān*);
mastasānən (K*), part. of *tasānana*;

SEMITIC: Ar. *sänna* 'bite, oppose to', *ʾasanna* 'grow teeth', Śḥ. *ešnin*; von Soden 1161 compares Akk. *šanānu* '(im Lauf) gleichkommen mit, gleichen' with G. *tasannana*, but see *snʾw*.
ETHIOPIC: Tna. *(tä)sänänä* 'quarrel', Arg. *(as)sanna* 'dispute', Gur. *(tä)šenänä* (where *s* is palatalized into *š* due to the following vowel *e*); perhaps also Har. *sinān* 'language', *sinān āša* 'quarrel', *(a)sēnäna* 'speak, talk'.

sanana III **ሰነነ** (MA) 'be abundant, speak heatedly';

to be identified with *tasnān* 'quarrel' (see *sanana* II).

sənāppe ስናፔ, sanāppe ሰናፔ 'mustard';
sanapa (MA) 'burn slightly' (denominative);

from Gk. *sīnāpī* 'mustard'; also Tna.Amh. *sänafəčˇ*, Har. *sänābi* (from Oromo).

sanper, sənpir ሰንፐር ፡ ስንፒር, (Lt) **sanaper ሰንፔር** 'sapphire';

from Gk. *sappheiros* 'sapphire'; see *sofor*, above.

sanqawa ሰንቀወ 'play a musical instrument (harp, flute)';
ʾasanqawa, causative;
tasanqawa, pass. of *sanqawa*;
sanqāwi 'musician, who plays a musical instrument';
sənqāwe 'sound of stringed instruments, playing a musical instrument';
masanqo (pl. *masanāqut*, *masanāqəw*) 'one-stringed fiddle' (see Powne 40-4);
masanqəw (K*), *masanqāwi* (Gr.K*) 'one who plays a musical instrument, musician';

ETHIOPIC: Tna. *sänqäwä* 'play an instrument', Te. *sänqa* 'play on the harp', Amh. *sänäqqa*. For G. *masanqo*, cp. Te.Tna.Amh. *mäsänqo*, *mäsənqo*. Dillmann 369 derives the root from *nqw* 'produce a sound' with the agglutinated morpheme *s* of the causative. The root is perhaps common with Cushitic: Qem. *sanko* 'lyre'. Rabin, *EI* 9 (1969). 154 considers *sanqawa* a denominative from *masanqo* which he derives, with reservations, from Gk. *mousikē*, *mousika*. The root passed into Cushitic: Qua. *māsanqō*, Kham. *mizinq"ā*.

sansal ሰንሰል (K*), a plant used for making fences;

from Amh. *sänsäl*.

sansala ሰንሰለ (T.Y.K*.M) 'chain, link';
ʾasansala 'chain, link, bind together';
tasansala (K*.Gr), passive;
tasanäsala 'be linked together, be chained together, be interlaced';
sansal (pl. *sanäsəl*) 'chain';
sansäli (K*), act. part. of *sansala*;
sənsul 'chained, linked';
sənsäle 'linking (n) together';

SEMITIC: Ar. *silsila* 'chain' (on *slsl*, *snsl* in various Arabic dialects, see Landberg 1942:1964), SAr. *s,s,lt* (W. Müller 1983:283), Soq. *silsileh*, Hars. *senselet*, Heb. *šaršərā*, PbH. *šalšeleṯ*, Aram. *šūšeltā*, *šešaltā*, Syr. *šīšalta*, Md. *šušalta*, Ug. *šrt*, Akk. *šeršerra*.
ETHIOPIC: Noeldeke 1910:42 considers G. *sansal* a Heb.-Aram. loanword; also in Tna.Amh. *sänsälät*, Te. *sälsälät*, Har. *silsälät*, *sinsälät*; passed into Cushitic: Bil. *sälsälä*, Be. *silsil*, *sinsil*.

sansariq" ሰንሰሪቕ, (T) **sansariq** ሰንሰሪቅ 'silk, fine linen, silken garment';
Littmann 1926:417 states that the 2nd part contains the name of the ancient capital of China; in fact, it refers to Sērikē, the Gk. name of China. Dillmann 369 compares it with Aram. *sīrīqon* 'silk', Ar. *saraq*, from Gk. *sērikon* 'the Chinese thing'. Geez *sansariq"* comes close to Aram. *sīmiseriqōn* 'halbseiden', for which see Krauss 389 (from Gk. *hēmisērikon*, in a Latinized form *semisericum*). See also *sansariq"āt*, below.

sansariq"āt ሰንሰሪቋት (T) 'sandalwood';

one wonders whether this is the correct meaning since *sansariq"āt* is the plural of *sansariq"*.

senesros ሴኔስሮስ (T) 'quail';
see also *serenisros*.

sanṣa *(yəsnəṣ)* ሰንጸ (T.M.DTW 1193), **sanaṣa** ሰነጸ (K*) 'shine, sparkle, scrape, polish, (K*) smooth out, beautify, decorate';
tasanṣa, passive;
sanāṣi (K*), act. part. of *sanṣa*;
sənuṣ (K*) 'that shines';
sanṣ, *sənṣ* (K*) 'something smoothed or shaped, decoration';
sənṣat (T.M) 'brightness, brilliancy, splendor';
masnaṣ (Lt) 'means of shining, scraping, polishing, beautifying';

ETHIOPIC: Amh. *sännäṭä* 'do something attractively, make something pretty'. See also *sanṣata*.

sanṣata ሰንጸተ (T) = Amh. *näqqäsä, asmamma*, perhaps 'find out something in a legal case by examining witnesses, bring to an agreement (by reconciling conflicting testimony), make two copies agree by clearing up the difficulties'; originally, 'make brilliant, make bright, clear up';

denominative from *sənṣat*; see *sanṣa*, above.

sānit, sanit, sānitā ሳኒት ፡ ሰኒት ፡ ሳኒታ; see *sānəy*.

sānti ሳንቲ (Lt) 'kind of flute';

from Amh. *santi*.

santarā ሰንተራ (Lt) 'shield';

from Amh. *säntära* 'pocket of a sling or catapult'.

santaw ሰንተው (T.M) 'perfume';

from Coptic *sonte*, *sante* (W. Müller). On *santaw* in magical texts, see Strelcyn 1955:429.

sāṇṭ ሳንጥ (T) 'chickpea'.

sanṭarağ ሰንጠረጅ 'chess, checkers';

from Ar. *šaṭranǧ*, *šiṭranǧ*, from an Indian language through Persian (Littmann 1926:416); also in Tna. *sänṭäräž*, Amh. *sänṭäräğ*.

sānəy (fem. *sānit*, *sanit*) ሳንይ 'the next day, the day after';
sānitā 'the next day';
(ba-sānitā 'on the next day');
sanuy 'the second day of the week or month, two days';
sanuy ʾəlat 'second day';
sanuy mawāʿəl 'two days';
san(n)aya (K*) 'make two' (denominative);

SEMITIC: from the root 'two'; Ar. *ʾitnāni* 'two', *tānī* 'second', SAr. *tny* 'two', Mh. *tru*, Heb. *šənayim*, Aram. *tren*, Md. *trin*, Ph. *šn-m*, Ug. *tn*, Akk. *šina*; note Egyptian Ar. *tāni yōm* 'the next day'.
ETHIOPIC: Te. *säno* 'Monday', Tna. *sänuy*, Amh. *sənita* 'the next day, the day after' (from Geez); passed into Cushitic: Bil. *sänä* 'Monday'. For the root for 'two' used in the various Ethiopian languages, see *kəlʾe*.

sāp ሳፕ (T) 'hero';

probably a misprint for *ʾap*, or the other way around.

sappirā ሰፒራ (T.M) 'rhinoceros'.

sopa ሶጳ, **sopu** ሶጱ; see *swp*.

soppu ሶጱ (MA) = Amh. *əmbʷačču* 'kind of plant' (see Strelcyn 1973:no. 76).

sappalaks, səppālāks ሰጳለክስ ፡ ስጳላክስ 'mole, (T) crocodile';

from Gk. *spalaks* 'blind-rat'. See also *sappalaksəs*, below.

sappalaksəs ሰጳለክሰስ (T.M) 'chameleon';
see also *sappalaks*.

səppirā, sappirā ስጲራ ፡ ሰጲራ, (L) **səpir** ስጲር, (Lt) **səperā** ስፔራ 'band of people, troop, guards';

from Gk. *speira* 'military unit'.

saprākən ሰጵራክን (T) 'small lizard' (called *ənqaqəlla* in Amharic).

saqq ሰቅ (KBT) 'the expanse of the heavens';

ETHIOPIC: Amh. *säqq*, same (from Geez). KBT 245 in describing this noun as meaning 'heaven' seems to consider it to be like a wide tent and to identify it with *śaqq* 'sackcloth', possibly serving for making a tent.

soqa ሶቀ, **soq** ሶቅ; see *swq*.

suq ሱቅ (K*) 'market, shop';

from Ar. *sūq*; also in Amh. *suq*, Te. *soq*, Tna. *suq*, *šuq*. See also Landsberger, in Baumgartner 1967:185.

saqʾa ሰቀአ (MA) = Amh. *garräṭä* 'cut a vein in the forehead to bleed or cup a person, place a barrier across a road'.

saqaba ሰቀበ (MA) 'ignite, light, set on fire, fire (a gun)';

SEMITIC: Ar. *taqqaba* 'make a fire, burn lightly, burn'.

saqala I *(yəsqəl)* ሰቀለ 'suspend, hang, hang up, crucify';
ʾasqala (K*), causative;
tasaqla, passive; also 'be in suspense, depend, adhere, cling to, (Lt) be devoted';
saqāli, act. part. of *saqala*;
səqul 'hung up, hung upon, hanging, suspended, crucified, dependent, who clings to, who climbs';
səqlat 'hanging (n), crucifixion';
(baʿāla səqlat 'Good Friday');
(subāʿe səqlat 'the week of the crucifixion, Holy Week');
masqal (pl. *masāqəl*, *masqalāt*, *masāqlāt*) 'cross';
(baʿāla masqal 'Feast of the Finding of the True Cross'; it is celebrated on the 16th and 17th of Maskaram);
masqalāwi (Lt) 'pertaining to the cross';

SEMITIC: Soq. *siqlhel* 'high' (from 'hang up > place in a high position'), Ar. *taqala* 'lift to test the weight' (even though the basic meaning is 'weigh'), Akk. *šaqālu*, *šaqallulu* 'hang'.

ETHIOPIC: Tna. *säqälä* 'hang', Te. *säqla*, Amh. *säqqälä*, Har. *säqäla*, Gur. *säqälä*; passed into Cushitic: Kham. *siql*. See also *msql*, and *saqala* II.

saqala II *(yəsqəl)* **ሰቀለ** (Gr.409) 'weigh';
səqul (Lt) 'weighed';

SEMITIC: Ar. *taqula* 'be heavy', *taqala* 'weigh', Heb. *šāqal* 'weigh', Aram.-Syr. *təqal*, Anc.Aram.Ph. *šql*, Akk. *šaqālu*; perhaps to be identified with *saqala* I, and cp. Akk. *šaqālu* 'hang, weigh' from a basic meaning 'weigh by lifting (hanging)'.
ETHIOPIC: Amh. *säqqälä* 'weigh'. See also *saql*, below.

saql, səql, saqlos, saqlon ሰቅል ፡ ስቅል ፡ ሰቅሎስ ፡ ሰቅሎን 'unit of weight, shekel';

saql, səql transcribes Heb. *šeqel*, while *saqlos* transcribes Gk. *siklos, siglos*. For Heb. *šeqel*, cp. Aram. *tiqlā*, Ug. *tql*, from Akk. *šiqlu* (von Soden 1248), from *saqala* 'weigh', above.

saqalā (pl. *saqālәw*) **ሰቀላ** 'oblong house or tent, royal camp, shed, tabernacle, (Gr.409) large rectangular house';
(*saqalā samāy* 'arch, vault of sky');

ETHIOPIC: Amh. *säqäla* 'large rectangular house', Tna. *säqäla*, Te. *səqlo*, Gur. *säqala*; also in Cushitic: Or. *säqäla*.

saqālәw ሰቃልው; see *saqalā*.

saqama ሰቀመ (T.Sw. in D 1395), **śaqama ሠቀመ** (Y) 'take prisoners of war';
saqimā, sāqimā 'booty';

ETHIOPIC: Te. *sqm*, in *säqaqäma* 'pluck'.

seqemon ሴቄሞን (Lt) 'turpentine tree';

from Gk. *sȳkaminos* 'mulberry tree'. See also *saqāmros*.

saqmāndirā, səqmāndəros ሰቅማንዲራ ፡ ስቅማን ድሮስ (T+) 'perfume'.

saqāmros, siqāmros ሰቃምሮስ ፡ ሲቃምሮስ (Lt) 'mulberry tree';

from Gk. *sȳkomoros* 'sycamore' (Hommel 1887:94). See also *seqemon*.

saqana ሰቀነ (MA) 'grind fine'.

saq"ana, saqona ሰቄነ ፡ ሰቆነ (MA) 'push'.

saqinon ሰቂኖን (T) 'peach';
see also *sakinon*.

saqoppəyān ሰቆጵያን (D 1402) 'watchtower';

from Gk. *skopiān* (acc. sg. of *skopiā*) 'lookout place'.

saqoqāw ሰቆቃው; see *(ʾas)qoqawa*.

***saq"aq"a ሰቈቈ** (K*); see *tasaq"aq"a*;
tasaq"aq"a, (K*) *tasaqq"a* 'covet someone's goods, (Gr.410) steal, misappropriate';
ʾasq"aq"a (K*), *ʾastasāq"aq"a*, causative of *tasaq"aq"a*;

SEMITIC: Ar. *šāqa (šwq)* 'fill with longing', Heb. *šwq* in *təšūqā* 'desire, impulse, urge' (Dillmann 353), Aram. *šūqā* 'eager desire'. Driver, *JTS* 35 (1934). 387 compares Heb. *šōqeq* (root *šqq*) 'be thirsty, yearn' (in Prov. 28:15).
ETHIOPIC: Te. *šawwäqa* 'desire', from Arabic.

sqr, masqar መስቀር; see *saq"ara* I.

saq"ara I *(yəsq"ər)* **ሰቈረ** 'perforate, pierce through, bore, sting, cleave, dig through';
ʾasq"ara (K*), causative;
tasaq"ra, passive;
saq"āri (K*.Gr.167), act. part. of *saq"ara*;
səqur 'full of holes, perforated, pierced, excavated, (Lt) hole';
səq"rat 'opening, aperture, hole, cleft, peephole, eye (of a needle)';
masqar, masqər 'ship, Noah's ark (that is, 'hollowed out'), (T+) window, (Sw.in D 352) slab on which the Ten Commandments are inscribed';
masq"ar (K*) 'instrument for piercing, boring';

SEMITIC: SAr. *tqr* 'dig a cistern' (Müller 1983:284), Soq. *śuqahar* 'morning' (from 'pierce'; cp. Heb. *boqer* 'morning', from *bqr* 'pierce', Ar. *faǧr*), Akk. *šaqāru* 'pierce through'; related to Ar. *taǧara* 'break, breach a wall'.
ETHIOPIC: Tna. *säq"ärä, šänäqq"ärä* 'perforate', Te. *šänqära* 'stir up, grub up the earth', Amh. *säqq"ärä, šänäqq"ärä*. See also *saqārār*.

saq"ara II, **tasaq"ra ተሰቀረ** 'become red-hot from a blazing fire';

SEMITIC: Ar. *saqara* 'scorch, burn', but it could also be considered a variant of **sak"ara*, above.

saqrāq ሰቅራቅ (T+) 'Muslim sorcerer'.

saqārār ሰቃራር (T.M) 'incision, veil through which the wearer may see out but outsiders may not see in'; M. 151 wrongly translates *aynä rəgəb* given by T(ayyä) as 'the dove's eyes', which is a literal translation of *ayna rəgəb* meaning 'veil';

to be identified with *saq"ara* I 'pierce', suggesting the holes in the veil.

səq"rur ስቕሩር, saqorār ሰቆራር; see **qorara*.

saq"asa, saqosa ሰቈሰ ፡ ሰቆሰ (MA) 'file, rasp'.

saqsaqa ሰቅሰቀ (MA) 'be turbulent, be in a mess';

perhaps for *śaqśaqa* 'be intertwined > be in a mess'.

saq"ata, saqota ሰቈተ ፡ ሰቆተ (MA) 'become childish, talk idly'.

saqeṭelem ሰቈጢሌም (T) 'work of carrying, carrier';

seems to be a compound noun.

səqṭis ስቅጢስ (T.M) 'pearl'.

suqāṭis ሱቃጢስ (T.M) 'kind of perfume';
see *səṭuqāṭe*, below.

saqaya *(yəsqi)* **ሰቀየ**, (T.Y) **śaqaya ሠቀየ** 'irrigate, water';
tasaqya 'be watered';
saqāyi, act. part. of *saqaya*;
səquy 'irrigated';
saqəyā (Lt) 'canal';
səqyat 'irrigation';
məsqāy 'water reservoir';
masqe, masqet (pl. *masāqəy*) 'jug, vessel for oil';

SEMITIC: Ar. *saqā (sqy)* 'give to drink, irrigate, water', SAr. *sʃqy*, Śḥ. *šuqi*, Heb. *šāqā (šqy)* 'to water', Aram. *ʾa-šqī* 'give to drink', Syr. *šaqqī* 'to water', Md. *šqa* (afʿel) 'give to drink', Ug. *šqy* 'drink', Akk. *šaqû* 'to water'. See also *sawāqi*.

saqazeru ሰቀዜሩ (T), **seqazeru ሴቀዜሩ** (M) 'narrow path'.

sirā ሲራ 'kind of color';

in *ḥəbra sirā* 'chess' derived, with reservations, by Dillmann 1399 (under *ḥəbr*) from Ar. *hibru-s-sīra*, but *sīra* does not seem to have any meaning that would go with *həbr* 'color'; cp. rather Ar. *sīraʿā* (Kazimirski) 'kind of striped cloth'. Or could it be identified with *śeraya* I 'dye'?

sor I (pl. *ʾaswār, ʾaswārāt*) **ሶር**, (KG) **śor ሦር** 'ox, bull';
səwār (T) 'fat ox';

SEMITIC: Ar. *tawr* 'bull, ox', SAr. *twr*, Heb. *šōr*, Aram. *tōrā*, Syr. *tawrā*, Md. *taura*, Ug. *tr*, Akk. *šūru*. See also *sawr*.

sor II **ሶር** (T.M) 'breastbone';

it seems to be an incomplete entry.

sorā ሶራ (T) 'colored cloth';

probably from Amh. *sora* 'colored cloth'; also in Cushitic: Bil.Qua.Aw.Qem. *sar* 'be red'.

sorʿema ሶርኤመ (T), **sarʿema ሰርኤመ** (Sw. in D 1395) = Amh. *lämṣ awäṭṭa* 'be a leper', lit. 'bring out leprosy';
see *sarʿama, soryama*.

sarʿama ሰርዐመ (Y), **śarʿama ሠርዐመ** (M) = Amh. *lämd awäṭṭa* 'skin an animal and use its skin for making a *lämd*-coat';

the Amharic translation given by Y should read *lämṣ awäṭṭa*, for which see *sorʿema*, above.

saraba *(yəsrəb)* **ሰረበ** (K*) 'flood' (v.);
ʾasraba (T+) 'cause to stream in torrents';
sarb (T) 'big jar of water';
ʾasrāb (pl. of **sarab, sarb*) 'torrents, showers (of rain), cataracts, waterfalls, canals, flood gates, sluices, locks';
ʾasrābāt (Lt) 'canals';

SEMITIC: Ar. *sariba* 'flow', *sarab* 'canal, flowing water'; perhaps also Ar. *zariba* 'flow', *zirb* 'watercourse'.
ETHIOPIC: Tna. *säräbä* 'begin to rain', Amh. *asrab* 'cataract, flood' (from Geez).

sirob ሲሮብ (T) = Amh. *əmbaččo* 'kind of tree' (see Strelcyn 1973:no. 76).

sarbabt ሰርበብት (T.M) = Amh. *amarit* 'the three cords of the *bägäna*-musical instrument, female singer'.

sardo ሰርዶ (K*) 'kind of grass';

from Amh. *sārdo* 'kind of grass'; also Te. *sərdät*, Tna. *sārdo* 'tough grass that is difficult to eradicate'; also in Cushitic: Be. *sārde*, Qem. *sārdo*.

sored ሶራድ (T) 'hookworm'.

sarādib ሰራዲብ (Lt) 'subterranean vaults';

from Ar. *sarādib*, pl. of *sirdāb*, same.

sardino, sardəyon, sərdəyon ሰርዲኖ ፡ ሰርድዮን ፡ ሰርድዮን 'Sardian stone, precious stone';
tasardəna (Lt) 'be adorned';

from Gk. *sardion* 'Sardian stone'; also in Amh. *sārdəyon, sārdəyos*, Te. *sārdəyos*.

sardonəks ሰርዶንክስ, (T) **sardonəkyos ሰርዶንክዮስ**, (OT 574, T) **sardanəks ሰርዳንክስ** 'sardonyx, precious stone';

from Gk. *sardonyks*, same; also in Amh. *sārdənəkyos*, Te. *sārdonəks*. See also *rədonkas*.

sardəyon, sərdəyon ሰርድዮን ፡ ሰርድዮን; see *sardino*.

sarafa *(yəsrəf)* **ሰረፈ** (T.Y.M) 'perforate';
masraf (T.M) 'instrument for boring';
masrafi, in *masrafe ʾanf* (T.M) 'instrument to perforate the nostrils';

SEMITIC: Ar. *sarafa* 'gnaw leaves or bark of a tree'; possibly a denominative from *surfa* 'kind of worm'. ETHIOPIC: Te. *šärfa* 'break, cut down, become gap-toothed', Tna. *šärräfä* 'chip (a utensil), lose the teeth', Amh. *šärrafä* 'chip, notch', Gur. *šärräfä* 'break off a piece', Arg. *šärräfa*, Har. *šärafa* 'chip, break, lose the teeth'; passed into Cushitic: Al. *šaraffo*, Aw. *šerāf-*.

sarf ሰርፍ (Lt) 'coverlet (for a bed)';

from Amh. *sārf*.

surāfen, surāfel, surāfim ሱራፌን ፡ ሱራፌል ፡ ሱራፌም, (OT 574) **surāfem ሱራፌም** 'seraphim';
surāfi, surāfe 'one of the seraphim';
surāfelāwi 'pertaining to seraphim';

from Heb. *šərāpīm* through Gk. *seraphim*; also in Amh. Tna. *surafel*.

sarga *(yəsrəg)* **ሰርገ** (K*) 'intertwine, embroider, interlace, decorate';

SEMITIC: Ar. *šarīğa* 'sack made of palm leaves', Heb. *śrg* (pu'al) 'be intertwined', PbH. *srg* (pi'el) 'intertwine', Aram.Syr. *sərag*, Md. *srg, srk*. For its connection with *śgr*, see *śagara* II, below.

sarg" ሰርጕ; see **sargawa*.

serug ሴሩግ (T.M) 'raft, small boat'.

surāge ሱራጌ (T.M) 'soup, gravy';

ETHIOPIC: Amh. *sərragi* 'liquid that percolates or seeps'.

saragallā ሰረገላ, (K.T) **śaragallā ሠረገላ** 'wagon, chariot, cart, carriage, wheel, (K*) beam';
saragallāwi 'chariot driver, pertaining to a chariot';

from late Gk. *saragaron* 'kind of wagon'; also in Aram. *sargəlā* (see Růžička 22-3; Littmann 1926:417); in Ethiopic: Tna.Amh. *särägälla*, Qem. *särägälla* 'beam'.

sarāgləyon ሰራግልዮን (T.M) 'pork'.

sərgut ሰርጉት; see *(*sargawa), sərgəw*.

***sargawa ሰርገወ** (K*); see *ʾasargawa*;
ʾasargawa 'adorn, decorate, beautify, embellish';
tasargawa, (T) *taśargawa*, passive, reflexive;
sarg", (T) *śarg"* 'ornament, adornment, trappings, beautification, beauty';
sərgəw (fem. *sərgut*) 'adorned, decorated, made beautiful'; with nominal suffix pronouns; e.g. *sərgutā* 'she adorned';
śərug (so T) 'anointed, Messiah';
sərgāwe 'decoration, adornment, trappings';
sərgəwənnā 'ornament, adornment';
ʾasargāwi (Gr.450) 'who decorates, who restores';

SEMITIC: Ar. *sarrağa* 'embellish', Akk. *šergū-m* 'be decorated'. Dillmann 348 (following Hupfeld) compares Aram.-Syr. *sərag* 'plait, entwine'.
ETHIOPIC: Amh.Gur.Gaf. *särg* 'wedding' (Praetorius 1879:41), Amh. *särrägä* 'give a wedding feast'. The connection with Tna. *sərgam(m)ā* 'a woman's hairdo' suggested by Wajnberg 1935:68 is unlikely. The root also occurs in Cushitic: Bil. *särgä* 'adornment', *sirg"i* 'bride', Qua. *sergū* 'bridegroom'.

ṣarḥa I *(yəsrāḥ)* **ሰርሐ**, (T.Y) **śarḥa ሠርሐ**, (Lt) **śarḥa ሠርጎ** 'toil, labor to the point of exhaustion, drudge, weary oneself, be fatigued, be troubled, be anxious; (Amharism) fabricate, make, set (the hair), till (the land)';
ʾasrəḥa 'weary, wear out, tire, exhaust, torment, oppress, afflict, push on, bring trouble, make trouble, (Lt) deaden, smother';
sarāḥi, act. part. of *sarḥa*;
sarḥ 'toil';
səruḥ 'tired, one who labors, oppressed';
sərāḥ, (T) *śərāḥ* 'labor, fatigue, exhaustion, trouble, hard work, sorrow, bother, affliction';
masrəḥ, act. part. of *ʾasrəḥa*;

SEMITIC: the connection with Ar. *razaḥa* 'become tired, become exhausted', Soq. *razaḥ*, suggested by Praetorius, *ZDMG* 62 (1908). 753, is unlikely even though the meaning is the same.
ETHIOPIC: Te. *särḥa* 'make, manufacture', Tna. *särḥe* 'make, work', Amh. *särra*; passed into Cushitic: Sa. *serāḥ* 'work', Qua. *sär*.

sarḥa II **ሰርሐ** (Lt) 'dismiss, dismiss a congregation at the end of Mass';
sarḥot 'dismissal';

from Chr.-Ar. *saraḥa* 'dismiss someone with a blessing at the end of service'.

seroḥ ሴሮሕ (T.M) 'head priest';

gives the impression of a proper noun becoming a common noun.

sark ሰርክ, (K) **śark ሠርክ** 'evening, twilight';
(*sarka* 'in the evening');
(*ʿabiyy sark* 'vespers');
(*za-sark* 'vespers');
(*ṣalota sark* 'vespers');
ʾasraka, (Y) *ʾaśraka* 'do in the evening, spend the evening' (denominative);

SEMITIC: the connection with Syr. *šərek* 'be left, be reduced to', Ar. *sarika* 'become weak' suggested by Brockelmann 1928:808 is unlikely.
ETHIOPIC: Amh. *särk* 'evening', *särräkä* 'become evening' (from Geez).

seraka ሴረከ (T.Y.MA), **śeraka ሤረከ** (M) 'be intelligent, be wise, (Y) write';

denominative from *Sirak*, to whom the Book of Sirach (Sirak), a book of wisdom, is attributed; cp. also Amh. *sirak* 'wise', *sarraka* 'be wise' (KBT). For a similar development, cp. *salomon* (T) 'wise', referring to King Solomon.

sirāk, śirāk ሲራክ ፡ ሢራክ 'line, column, table, division of a table, segment, section, paragraph, (Gr.166) table of concordance, (K*) lace, shoelace, strap of sandal';
saraka (K*) 'trace a line, plait, sew straps of leather' (denominative);

SEMITIC: Ar. *širāk* 'strip of herbage, line, strap of sandals', Heb. *śərōk* 'shoelace'. For 'line', cp. Syr. *sargā* 'line'.
ETHIOPIC: Amh. *sirak* 'blank space at the top of the first page of a book', Te. Amh. *sərak* 'strap of sandals', Tna. *sərak*; passed into Cushitic: Bil. *zerka*.
There is the possibility of separating the root into *sirāk* I 'line', and *sirāk* II 'shoelace'. In this case *sirāk* II 'shoelace' would come from the root *srk* 'entangle': Heb. *sārak*, Aram. *sərak*, and probably also Ar. *ʾašraka* 'tie something closely to something else'.

serukyās ሴሩክያስ (T.M) 'tranquility, calm'.

srm, sarmān ሰርማን 'giants';
OT 574 has *sarmāt*, but the text of 1 Chr. 11:15 has *sarmān*.

sərāmohi ሰራሞሂ (T.M) 'column of gold';

note that *-hi* occurs elsewhere, apparently as a suffix.

sarnon, sirnon, seranon, serinon, sarenes, serinis, serenis, sernes ሰርኖን ፡ ሲርኖን ፡ ሴረኖን ፡ ሴሬኖን ፡ ሰሬኔስ ፡ ሴሬኒስ ፡ ሴሬኔስ ፡ ሴርኔስ 'siren, ostrich, jackal';

from Gk. *seirēn*, pl. *seirēnes*, gen. pl. *seirēnōn* 'siren, sea nymph, part woman, part bird'; also in Aram. *sīrūnīṯ*, Syr. *sīrīn*. The Hebrew text has either 'ostrich' or 'jackal'; see M. Cohen, "Sur la définition et le nom des sirènes", in *Donum natalicium Schrijnen* (1929), pp. 228-239; "Sur les sirènes en Abyssinie" (with Roger Chambard), *RHR* 98 (1928).94-107.

serenisros ሴሬኒስሮስ (D 1403, under *bədəyos*) 'quail';

ETHIOPIC: comes close to Tna. *särniḥ* 'quail'. See also *senesros*, and perhaps in connection with *sarnon*.

sarap ሰረፕ (T) 'companion';
see also *selpa*.

sarapa ሰረፐ (T) 'celebrate Mass, (MA) express thanks, glorify';
see *sarapa* I.

sarapa I **ሰረጰ** (T.Y.M) 'celebrate Mass, bless an object, sip' (the sipping of the blessed wine being a part of the Mass);

a variant of *śaraba*, below. See also *salapa* I, *sarapa*, and *sarapa* II.

sarapa II **ሰረጰ** (T.Y.M), **śarapa ሠረጰ** (Sw. in D 1394) 'take a rest';
serpu (MA) 'heaven' (originally 'place of rest'?);

perhaps to be connected with *sarapa* I 'celebrate Mass > *celebrate a holiday > *not work > take a rest'. See also *sahapa*.

saraqa *(yəsrəq)* **ሰረቀ** 'steal, rob, take away secretly, plunder';
ʾasraqa, causative; also 'falsify';
tasarqa, pass. of *saraqa*;
tasāraqa 'steal from one another';
ʾastasarqa, ʾastasāraqa 'let be stolen, make steal from one another';
sarāqi (pl. *saraqt*) 'thief, robber';
səruq 'stolen, robbed, taken away secretly';
sarq, sərq 'theft, stolen object, robbery';
sariqo '(he) secretly, furtively';
sərqat (K*) 'act of stealing, robbing';

SEMITIC: Ar. *saraqa* 'steal', SAr. *s₁rq*, Śḥ. *šeroq*, Syr. *sarreq* 'lay waste, deprive', Md. *srq* 'empty' (v), Akk. *šarāqu*. Brockelmann 1908:526, n.2, and 1928:501 explains the root by a secondary saf'al, šaf'al from a root *ryq* 'be empty'. This may be valid for Syriac, but not for Geez or Arabic where a root *ryq* does not exist, unless one considers *ryq* a Proto-Semitic root that has disappeared in various Semitic languages.
ETHIOPIC: Tna. *säräqä* 'steal', Te. *särqa*, Amh. *särräqä*, Arg. *särräqa*, Gur. *säräqä*.

sorqā ሶርቃ (T.M) 'commemoration of a dead person by a religious service and banquet' (corresponding to *tăzkar*).

sorqābu ሶርቃቡ (T) 'leaven, ferment'.

saraqraq ሰረቅረቅ (T⁺) 'soup'.

sarara *(yəsrər, yəsrar)* **ሰረረ**, (L.T.Y) **śarara ሠረረ** 'fly, fly forth, flee, leap up in the air, leap upon, rush upon, spring forth, assault, cover (of male animal), roam';
ʾasrara, causative; also 'stir up, make attack, drive away';
tasarra (K*) 'be covered (female animal), be attacked';
sarāri, act. part. of *sarara*; also 'winged creature';
sərur 'flying, that is in flight, that flies';
sərrat, verbal noun of *sarara*; also 'flight, flying (of a bird)';

SEMITIC: Akk. *šarāru* 'sway, vacillate' (for which see von Soden 1952:136). For Ug. *m-srr* 'bird' (from *srr* 'fly'), see Caquot 514; for Aram. *srsr* 'fly', see Driver 1935:56. The root is related to Ar. *sāra (swr)* 'leap, mount' (Armbruster 499). Praetorius, *ZDMG* 62 (1908).749-50 connects it with *farra* 'flee, escape', with the passage of *f* to *t* > *s*. Rabin, *HS* 90 connects it with Ar. *sarra* 'rejoice'.
ETHIOPIC: Tna. *särärä* 'mount', Te. *särra* 'jump, fly', Amh.Gur. *särrärä* 'jump, mount, climb, copulate (male animal)', Arg. *särrära*, Har. *särära*; passed into Cushitic: Be. *serär*.

sārirā I, sārarā ሳሪራ ፤ ሳረራ, (T.Sw. in D 344) **sararā, sarārā ሰረራ ፤ ሰራራ** 'styrax, black flower';

transcription of Gk. *sarra*, from Heb. *ṣŏrī*.

sārirā II **ሳሪራ** (T.M) 'pearl'.

sorart ሶረርት (T⁺) 'anthelmintic';

since the line above (in T. p.10, supplement) has *somart ሶመርት* 'kind of bush whose fruit is used as an anthelmintic', it is possible that *sorart* is a misprint in relation to *somart*; see also *sobart*.

sararṭ ሰረርጥ (T) 'sanctuary'.

sirās ሲራስ (T.M.Sw. in D 1395) 'ostrich';

could it be a secondary form of *sarnon, sarenes*?

sarsara ሰርሰረ (Y.M) 'bore a hole, saw';
masarsar (Lt) 'saw' (n.);

SEMITIC: Ar. *šaršara* 'split' (Armbruster 503).
ETHIOPIC: Tna. *särsärä* 'make a hole with a hard

object', Amh *särässärä, šäräššärä* 'bore', Har. *sirsir bāya* 'remove the bone from the meat', Gur. *säräsärä* 'bore a hole through'; passed into Cushitic: Som. *sar* 'incision', Aw. *seräsär-x"a* 'make an incision', Qem. *säräsär* 'make a hole'.

sarāserot ሰራሴሮት (K) 'chain(s)';

transcription of Gk. *serseroth*, from Heb. *šaršərōṯ* 'chains'.

surāsārit, sirusārot ሱራሳሪት ፤ ሲሩሳሮት (T), **sirāsirot, šārisirot ሲራሲሮት ፤ ሻሪሲሮት** (Sw. in D 1401) 'cover of a cooking pot, means of hiding'.

sərṣəlā ሰርጽላ (T⁺) 'bowl'.

serata ሴረተ (T), **sarata ሰረተ** (Mk) 'deal in grain';

is perhaps a misprint for *semata, śemata ሴመተ ፤ ሤመተ* (see above), unless it is to be compared with Tna. *šärätä* 'the market is under way, the market starts'.

srt, ʾasrata ኣስረተ (T.M) 'hold (a baby) in one's arms'.

sərrat ሰረት; see *sarara*.

səret ሰሬት; see *(saraya), səryat*.

surtəyon ሱርትዮን (D 1402) 'kind of animal'.

saraṭān, sarṭān, šarṭān ሰረጣን ፤ ሰርጣን ፤ ሻር ጣን, (T) **saraṭon ሰረጦን** 'Cancer (a sign of the zodiac)';

from Ar. *saraṭān*, originally 'crayfish' (from Syriac according to Brockelmann 1928:499); also in Amh. *šärṭan*.

sarwe I (pl. *səraw, sərāw, sarāwit*) **ሰርዌ** 'army, troops, company, legion, host, (Lt) flock, (T) military leader, virile, robust';

SEMITIC: Ar. *sariyya* 'military detachment', SAr. *s₁rwyt* 'campaigning force' (considered a Geez loanword by W. Müller, *ZDMG* 131[1981].402). Buhl 863 compares Ar. *sirwa* 'arrowhead', and Heb. *širyā*.
ETHIOPIC: Tna.Amh.Gur. *särawit* 'army', Amh. *särwe* 'leader'; passed into Cushitic: Aw. *särabiti*, Mo. *šarāyəto*, Kam. *šarawita*.

sarwe II **ሰርዌ** (T) 'filth, dirt';

perhaps for *śarwe* and derived from *śarrawa* 'root out' (see *śərw*); *sarwe (śarwe)* would then be 'matter that is uprooted > dirt, filth'.

sarwapa ሰርወጰ (MA) 'spread out, stretch'.

sarwaṣa ሰርወጸ (T.M), **śarwaṣa ሠርወጸ** (Y) 'break asunder a rod, (K*) be dislocated, be sprained';
sərwāṣ, (T) *śərwāṣ* 'splinter, chip, broken staff of reed, wedge, (T) shoot, bud, gloss (= wedge, insertion)';

SEMITIC: the root seems to be a quadriradical augmented by *w* from *srṣ* (cp. Ar. *śaraṣ* 'incision'); perhaps related to *śaṣara* 'split' (see below). Dillmann 346 derives it, with reservations, from a root *roṣa* = Heb. *rāṣaṣ* 'crush', Ar. *raḍḍa*. Nyberg 213 analyzes it as *śa-rawāṣ* 'das des Abschneidens, Abgeschnittenes' > **śarwāṣ* > *sərwāṣ*. Rundgren, OS 10 (1961). 128 derives *sərwāṣ* from **śurwāṣ* < *śurbāṣ* (a crossing between *ṣərāb* 'splinter' and *śaṣār*) > *śərbāṣ* > *sərwāṣ*. He also considers, with reservations, the possibility of **śəṣāwər* (pl. of *śəṣṣār* 'splinter') > **śərāwəṣ* > sg. *śərwāṣ*.
ETHIOPIC: Amh. *sərwaṣ* 'splinter, wedge, parenthetical remark' (from Geez), *sərwəṭṭ alä* 'be sprained'.

sarāwit ሰራዊት; see *sarwe* I.

saraya *(yəsray, yəsri)* **ሰረየ**, (Y) **śaraya ሠረየ** 'pardon, absolve, expiate, forgive, excuse, (Lt) comply, accede';
tasarya, passive; also 'be atoned';
tasāraya (K*) 'forgive one another';
ʾasraya (K), *ʾastasraya* 'cause to forgive, intercede, make atonement, be forgiving, ask for forgiveness, obtain remission of sins';
ʾastasāraya 'pardon completely';
sarāyi, act. part. of *saraya*;
səruy (K*), pass. part. of *saraya*;
səryat, səryāt, səret 'remission of sins, forgiveness, atonement, absolution, pardon';
səryatāwi (M) 'pertaining to forgiveness';
ʾastasrəyo 'atonement';
masrayi (K*) 'who forgives, who pardons';
məsrāy (Gr.166) 'place where one pardons';
mastasrəy, mastasri, mastasrāyi (fem. *mastasrit*), act. part. of *ʾastasraya*;

məstəsrāy 'place of intercession, place of forgiveness, (Gr.166) chapel';

SEMITIC: Ar. *sarā (srw)* 'remove', Heb. *šārā (šry)* 'let loose', Aram.-Syr. *šərā* 'loosen, absolve', Ug. *šry* (de Moor 150).
ETHIOPIC: Tna. *säräyä* 'pardon', Amh. *(tä)särräyä* 'be forgiven'.

səraγu ስረዩ 'les mots, dont les *məlәkkәt* (musical notations) alphabétiques sont des abréviations' (Velat 107ff).

soryama ሶርየመ (T.MA) = Amh. *lämd awäṭṭa* 'skin an animal and use its skin in making a *lämd*-coat';

the Amharic translation of the verb should read *lämṣ awäṭṭa* 'be a leper', lit. 'bring out leprosy', as is the case of *sorʿema* on the preceding line in Tayyä's vocabulary (p. 102). Dillmann 1402 (under *suʿarim*) suggests that the Ethiopian lexicographer derived the verb from *suʿarim*, above. See also *sarʿama*.

soryon ሶርዮን (T) 'kind of pearl';

ETHIOPIC: Amh. *soryon*, probably from Geez.

səssu ስሱ 'six', **səssā ስሳ** 'sixty';

for *sədsu, sədsā*; see *saddasa*.

siso ሲሶ (Lt) 'third part';

from Amh. *siso*.

soso ሶሶ (T) 'dance and song';

from the sounds *so so* repeated in the songs; see *so*, above.

susi ሱሲ (T.M) 'sun'.

səs(s)ək ስስክ (T) 'that is crumbled, that is broken into small pieces, that is grated';

either a misprint for *səkək* (see *sakak*, above), or coming from an original *səksək* > *səssək*, a reduplicated root *skk* (see *sakak*, above).

sassala ሰሰለ 'withdraw (intr.), recoil, recede, pass away, be removed, depart, be separated';
ʾasassala 'remove, do away with, take away, take off, drive out, dismiss, shake off, lay aside';
tasassala, passsive of *ʾasassala*; also 'remove oneself';
sassāli, act. part. of *sassala*;
səssāle 'putting off, leaving, receding, departure, withdrawal, removal, abolition';
(*ba-ʾi-səssāle* 'without interruption');
ʾasassāli, act. part. of *ʾasassala*;
ʾasassəlo 'expulsion, removal';

SEMITIC: *sassala*, from *slsl*, and cp. Ar. *salla* 'withdraw, draw out, pull out', Heb. *šālal* 'draw out (sheaves)'.
ETHIOPIC: Tna. *sässälä* 'be removed', Amh. *sässälä* 'be removed, be taken away' (probably from Geez).

sassana ሰሰነ (K*) 'be lascivious, commit adultery, practice divination';
note that T.M. and Sw. in D 1395 render it by 'be left over, abound' (also *sasan* [Gr.409] 'excess'). It would then mean originally 'be in excess, be excessive', with the noun 'excess, impudence';
sessana (M) 'practice idolatry' (reconstructed from the imperfect *yəsessən*);
sassāni (K*), act. part. of *sassana*;
sasan, sosan, sasne, sasn, səsan 'lasciviousness, (Gr.409) impudence, excess, (Lt) divination, sorcery';

ETHIOPIC: Amh. *sässänä, sessänä* 'be lascivious, be lustful' (perhaps from Geez). For 'abound', cp. Tna. *sässänä* 'augment, increase'. A distinction should perhaps be made between *sassana* I 'be lascivious', and *sassana* II 'practice divination'.

soson ሶሶን, (K.T.M) **sosan ሶሰን**, (Sw. in D 350) **sosən ሶስን** 'kind of tree, *koso*-tree' (that is, the tree from which the anthelmintic medicine is made);

CUSHITIC: probably Qem. *sisāḫina*.

susnābrā ሱስናብራ (T.M) 'enclosure, fenced-in place, wall'.

sasata ሰሰተ (T.Y.M) 'mock, make fun of';

it is strange that T 133 has *sallata* = Amh. *täzäbabbätä* 'mock', and the following entry *sasata* also = Amh. *täzäbabbätä* 'mock'. One wonders whether *sasata* is not a misprint for *sal(l)ata*, above. True, Y 332 also has G. *sasata* = Amh. *täzäbabbätä*, but he may have copied it from Tayyä.

sisit I ሲሲት, (K 863) **siset ሲሴት** 'falcon'.

sisit II ሲሲት; see *sesaya*.

sas(s)awa ሰሰወ (Gr.167, T.Y.M) 'look after, attend to, feed';

a secondary form of *sesaya*, below.

***sosawa, ʾansosawa አንሶሰወ** 'move, walk, walk about, go about, take a walk, stroll, go through';
nasosāw 'walk, walking, strolling, going about';
ʾansosāwo(t) 'walking, promenade, journeying';
mansosəw, part. of *ʾansosawa*;

SEMITIC: Ar. *šawšā* 'nimbly pacing' (Armbruster 964), Heb. *šišše* 'teach to walk' (Dillmann 385). Littmann, *ZA* 13 (1899). 155, n. 1 connects it with Heb. *sūs* 'horse', Syr. *sūsyā*, Akk. *sisû*. This noun, however, is considered a "mot voyageur" (cp. Sanskrit *aswas*, Egyptian *ssm.t*).

ETHIOPIC: Gur. *säwsäw bälä* 'roam'. Conti 1980:89, 112 connects the G. verb with G. *ʾənsəsä* 'animal', and *sawāsəw* 'ladder'.

sesaya ሴሰየ, (M) **śeśaya ሤሠየ** 'feed, procure food, nourish, sustain, provide for, support, maintain';
tasesaya, passive; also 'nourish oneself, eat';
sesāyi, act. part. of *sesaya*;
sisuy, pass. participle;
sisāy 'food, victuals, nourishment, sustenance, maintenance, stipend';
sisit, same;
masesəy, part. of *sesaya*;
masesit 'nourishment, food';

ETHIOPIC: Tna. *šäšäyä* 'feed', *šišay* 'food', Amh. *sisay* 'daily bread' (from Geez); passed into Cushitic: Kham. *sišay*. See also *sas(s)awa*.

satt, sətt ሰት ፣ ስት (D 365, under *sty*), **sott ሶት** (T) 'papyrus, reed';

ETHIOPIC: Tna. *sätti* 'rush'.

satta ሰተ; see *stt*.

sətе ስቴ; see *satya*.

***satʿa I ሰተዐ** (K*); see *ʾastəʿa*;
ʾastəʿa, (T) *ʾastaʿa* 'make a gift';
ʾastəʿā 'donation, gift, present, contribution, tribute';

ETHIOPIC: Te. *šättəʿa* 'pay duties', *šəttəʿit* 'duty, tribute'.

satʿa II *(yəstāʿ)* **ሰተዐ** (K*) 'wither, become dry, be curled up like a dry leaf'.

***sātafa ሳተፈ** (K*), see *tasātafa*;
tasātafa 'associate with, share, participate, partake, take part in, have fellowship, consort, be a companion to, join in';
ʾastasātafa, causative; also 'partake, participate, communicate, associate';
sutuf 'companion, partaker, partner, participator, accomplice, associate, one who shares';
sutāf, sutāfe 'companion, associate, consort, partner; participation, partnership, communion, participation in the holy sacrament';
sutāfi 'partner, companion, associate';
sutufənnā, sətfənnā 'association, communion';
tasātafā 'communion, making common';
mastasātəf 'participant';
tasātāfi 'associate, companion';
tasātəfo(t) 'partnership, participation, association, fellowship, communion';

SEMITIC: PbH. *šittep* 'associate with', Aram. *šəṯap*, Syr. *šawtep* 'associate, make a partner', Md. *štp*, Akk. *šutāpu* 'companion'.
ETHIOPIC: Tna. *(tä)satäfä* 'participate', Amh. *(tä)sattäfä*. Noeldeke 1910:44 (following Schwally, *ZDMG* 52[1898].135) is of the opinion that G. **sātafa* is an Aram.-Syr. loanword. For the Akkadian origin of this root, see Zimmern 46. On the Sumerian origin of Akk. *šutappu* 'partner', see Kaufman 105, n. 371.

sotofli ሶቶፍሊ (T+) 'vase, pot';

metathesis in relation to *sətläfi*, below.

sətläfi ስትላፊ (T) 'vase, pot';

could it be a corrupt form of Gk. *sitla* (< Latin *situla*) 'bucket, pail'?;
see *sotofli*, above.

satama ሰተመ (MA) 'roar'.

satana ሰተነ (MA) 'be in a hurry';

ETHIOPIC: Amh. *sattänä* 'be fast, be in a hurry'.

satara I *(yəstər)* **ሰተረ** 'hide, conceal';
satāri (K*), act. participle;

SEMITIC: Ar. *satara* 'hide', Śḥ. *str*, Heb. *sāṯar*, Aram.-Syr. *səṯar*, Md. *str*; on Ug. *str*, see Caquot 218, note t.
ETHIOPIC: Te. *sätra* 'hide', Tna. *sätärä*, Amh. *sättärä*, Gur. *sətər* 'hidden place', Har. *sutri* 'secluded place'; passed into Cushitic: Be. *setir* 'hide', Bil. *satar*. See also *saṭara*.

satara II *(yəstər)* **ሰተረ** (K*.T) 'spread out in the sun to dry';
satāri (K*), act. participle;

ETHIOPIC: Amh. *sättärä* 'spread out in the sun to dry, stretch a hide'.

***satata ሰተተ** (K*), see *ʾastata*;
ʾastata 'do something carelessly, do slackly, relax, neglect, disregard, despise, slight, regard lightly, overlook, omit, forfeit';
tasatta, passive;
sətut (K*) 'who neglects, who despises, (Gr) despised';
ʾastot, *ʾastəto* (Lt) 'neglect, negligence, carelessness, unconcern';
mastət (Lt), act. part. of *ʾastata*; also 'negligent, person subject to contempt, cause of offense';
mastati, act. part. of *ʾastata*;

ETHIOPIC: for the meaning 'do slackly, be negligent', cp. Tna. *sätätä* 'be tired'.

stt, satta, satata ሰተ ፡ ሰተተ (K*) 'be straight, be level, be flat';
sətut (K*) 'straight, level, flat';

ETHIOPIC: Amh. *sattätä* 'be level, be even', *(tän)sattätä* 'be flat'.

satya *(yəstay)* **ሰትየ** 'drink';
ʾastaya 'give to drink, water, irrigate';
tasatya 'be drunk (liquid)';
satāyi, *sattāy* 'drinker, one who is given to drinking';
sətuy 'drunk (liquid)';
səte (pl. *səteyāt*) 'drink, beverage';
sətay, *sətāy* 'drink, drinking, beverage';
(makāna sətāy 'tavern');
sətyat 'drinking' (n);
ʾastāyi, *mastayi* (K*) 'one who gives to drink';
maste 'drinking vessel, beverage, drink, (Lt) drinking house';
məstāy 'place of drinking, watering place, watering trough';

SEMITIC: SAr. *m-s,ty* 'drink' (n.), Heb. *šāṯā (šty)* 'drink' (v.), Aram. *šəṯā*, Syr. *ʾeštī*, Md. *šta*, Ug. *šty*, Akk. *šatû*.
ETHIOPIC: Tna. *sätäyä* 'drink', Te. *säta*, Har. *säče*, Arg. *säčča*, Gur. *säče*, Amh. *mäste* 'drinking cup' (from Geez); passed into Cushitic: Be. *sit* 'beverage, broth'.

sət(ṭ) ሰጥ (T) 'giraffe';

perhaps from the original meaning 'be thin' (cp. Amh. *qäčča* 'giraffe', from *qṭn* 'be thin'), from *śaṭaṭa* 'tear up, rip up > become thin'.

soṭa ሶጣ; see *swṭ* I, II.

suṭā ሱጣ (T) 'lid for a pan';

seems to be instead of *suṭāb*, or the other way around.

suṭāb ሱጣብ (T+) 'lid of basket'.
see also *suṭā*, above.

saṭha *(yəsṭāḥ)* **ሰጠሐ** 'spread, spread out, extend, stretch out, uncover, expose';
ʾasṭəḥa, causative;
tasaṭha, passive of *saṭha*;
saṭāḥi, act. part. of *saṭha*;
səṭuḥ, pass. part. of *saṭha*; also 'obvious';
səṭḥat (K*), verbal noun of *saṭha*;
məsṭāḥ (K*) 'place of stretching out or of spreading';
masṭəḥ (K*), part. of *ʾasṭəḥa*;

SEMITIC: Ar. *saṭaḥa* 'spread', Heb. *šāṭaḥ*, Aram.-Syr. *šəṭaḥ*, Akk. *šeṭû*.
ETHIOPIC: Te. *säṭḥa* 'spread', Tna. *säṭḥe*, Amh.Gur. *(a)säṭa*.

səṭḥ ሰጥሕ (Lt) 'roof';

from Ar. *saṭḥ*.

***saṭma ሰጥመ** (K*); see *ʾasṭama*;
ʾasṭama, (KG) *ʾaśṭama* 'submerge, immerse, inundate, sink, plunge, drown, flood, (K*) cover, swallow, absorb, (Y) destroy';
tasaṭma, passive;

səṭum, pass. part. of *ʾasṭama*; also 'who submerges, who sinks';
səṭmat, verbal noun of *ʾasṭama*; also 'submersion';
ʾasṭāmi (Gr), *masṭəm*, *masṭami*, act. part. of *ʾasṭama*;
masṭam 'submerging, inundation';

SEMITIC: Dillmann 400 compares Ar. *ʾusṭumm* 'sea, depth'. Fraenkel 231 expresses hesitation concerning the unusual form *ʾusṭumm* alternating with *ʾustumm*, but the connection between the Geez root *sṭm* and Heb. *šāṭap* 'wash' (with alternance of labials) suggested by Fraenkel, ib., is unlikely for semantic reasons. Brockelmann 1928:468 connects the Geez root with *sṭm* (Aram.Syr.Ar.) 'close'; cp. the meaning of *ʾasṭama* 'cover > swallow, submerge'. The root *sṭm* in the meaning 'close' is related to Heb. *sāṭam*, Md. *sdm*.
ETHIOPIC: Tna. *säṭämä* 'be submerged, drown', Amh. *sämmäṭä*, *säṭṭämä*, Gur. *sämmäṭä* (with metathesis), *səlämäṭä* (enlarged by *l*).

sṭm, saṭmat ሰጥመት (Lt) 'greed';

perhaps developed from *ʾasṭama* 'absorb' (see *saṭma*, above).

saṭin ሰጢን (K*), a tree of the acacia family;

probably a transcription of Heb. *šiṭṭīm* (< *šinṭīm*) 'acacia'. Note that Heb. *šiṭṭā* (pl. *šiṭṭīm*), as well as Ar. *sanṭ* and Akk. *samṭu* go back to Egytian *šnḏ* (Lambdin, *JAOS* 73[1953].154).

saṭippəyon, saṭāppəyon, saṭāppəyos ሰጢጵዮን ፡ ሰጣጵዮን ፡ ሰጣጵዮስ 'coarse fiber of flax, (T.M) vine, vine shoot';

from Gk. *styppeion* 'coarse fiber of flax'. Note that Ar. *ʾusṭubba* 'coarse fiber of flax' is considered by Wehr 20 an Italian (*stoppa*) loanword.

saṭippəyos ሰጢጵዮስ (T.M) 'musical note used in the *dəggʷa*-antiphonary'.

saṭuqāṭe ሰጡቃጤ, (T) **suṭuqāṭe ሱጡቃጤ**, (K) **saṭuqāṭe ሰጡቃጤ**, (T.M) **suṭuqāṭis ሱጡቃጢስ** 'stacte, myrrh oil, perfume';

from Gk. *staktē* 'oil of myrrh'; also in Syr. *səṭaqṭā*, Aram. *sṭakṭon* (Krauss 379). See also *suqāṭis*, *ʾasqaṭin*.

saṭara *(yəsṭər)* **ሰጠረ** (K*) 'hide';

ETHIOPIC: Te. *sāṭra* 'hide, keep a secret'; a variant of *satara* I.

saṭrobilon ሰጥሮቢሎን, (T) **saṭarabelon ሰጠረቤሎን** 'pine';

reflects either the acc.sg. *strobilon*, or the gen.pl. *strobilōn*, of Gk. *strobilos* 'pine'; also Syr. *ʾistrubliyā*, Aram. *ʾisṭroḇlīn*, *ʾisṭroḇel* 'kernel of pine'. See also *saṭrappilon*.

saṭrappilon ሰጥረጲሎን (T), kind of tree called *wanza* in Amharic;
see also *saṭrobilon*, *saṭrappəlyon*.

saṭrappəlyon ሰጥረጵልዮን (T.M) = Amh. *šənät* 'a fragrant tree that grows in the lowlands and moderate highlands';

M renders it 'two-edged knife'. It is true that Amh. *šənät* also means 'two-edged knife', but in view of *saṭrappilon* = Amh. *wanza* (see above), it is likely that *saṭrappəlyon* is also a kind of tree.

soṭāsəs ሶጣስስ (T.M) 'kind of euphorbia';
see also *sagsas*.

suṭat ሱጣት; see *swṭ* I, II.

saṭəṭirā, səṭəṭirā, saṭaṭirās ሰጥጢራ ፡ ሰጥጢራ ፡ ሰጠጢራስ, (L) **səṭəṭir ሰጥጢር**, (T.K) **səṭiṭrā ሰጢጥራ**, (T+) **səṭiṭrās ሰጢጥራስ** 'small coin';

from Gk. *statēr* 'a coin', *statēra* (acc. sg), *statēras* (acc. pl); also Syr. *ʾastir*, Md. *astira*. See also *ʾastār*.

***saṭawa ሰጠወ** (K.Y); see *tasaṭwa*;
tasaṭwa 'accept, receive, take, answer, respond, give heed, hearken, comply with';
ʾasaṭṭawa, same;
tasāṭawa (T) 'quarrel, litigate, compete';
ʾastasāṭawa (K*), causative of *tasāṭawa*;
saṭāwi 'one who accepts';
səṭaw 'acceptable, accepted, pleasant';
səṭṭāwe 'acceptance, accepting, answer, response';
(səṭṭāwe qāl 'answer');
səṭwat 'acceptance, approval, acquiescence, answer';
tasaṭāwi, act. part. of *tasaṭawa*;
tasaṭwo(t) 'answer' (n.);
masaṭṭaw 'who answers, who complies with';
masṭaw 'who accepts';
masṭo, see above;

SEMITIC: SAr. *h-sʾṭw* 'grant, vouchsafe'; related to Heb. *yšṭ* (hifʿil) 'extend, offer, hold out to', Syr. *ʾawšeṭ* (also Dillmann 401).
ETHIOPIC: Amh. *säṭṭä* 'give', Har. *säṭa*.

saṭaya ሰጠየ (T.Y) 'spread out, extend';
tasaṭya (T), passive;
səṭuy (KG) 'spread, extended';

related to *saṭḥa*, above.

sawā ሰዋ (Lt), **sewā ሴዋ** (T.M), **śəwā ሥዋ** (Lt) 'drink fermented from corn or barley, the *gešo*-plant used for fermenting beer';

ETHIOPIC: Tna. *səwa* 'kind of beer', Amh. *sewa* 'the *gešo*-plant'.

swb, soba *(yəsub)* **ሶበ** (K*) 'turn, turn around, wrap around, make something round';

is related to *sbb* III.

swd, soda *(yəsud)* **ሶደ** 'stir, rake, poke a fire, light (a fire)';
maswad (pl. *masāwəd*) 'means of stirring a fire, fire pan, fire shovel, fire holder, censer';

SEMITIC: SAr. *(sʾwd), msʾwd* rendered by Conti Rossini 1931:254 'saccellum vel ara pro igneo sacrificio' is rendered in SabDic 139 'hall, audience chamber', and is not to be connected with G. *(swd), maswad*.

sāwdā ሳውዳ 'melancholy';

from Ar. *sawdāʾ* 'bile, melancholy', lit. 'black'. See also *ʾaswad*.

swg, soga ሶገ (MA) 'be manured'.

sawaka ሰወከ (MA) 'be crisp (bread), be browned (bread or meat)'.

swl I, **sawala ሰወለ** (T.Y.M) 'begin to ripen (fruit or cereal)';
maswal (M) 'fruit or cereal that begins to ripen'.

swl II; see *maswal*.

swl III; see *masāwəlt*.

sawm ሰውም; see *som*.

swn, ʾaswana አሰወነ (M) 'cause to separate, make dissolve, make urinate, yawn, gape';

the basic meaning is that of dissolving or being separated. However, *ʾaswana* in the meaning 'make urinate' is perhaps a secondary form of *śyn, śena* 'urinate'.

sāwn ሳውን (M) 'priest';

undoubtedly a misprint for *sāwəʿ* **ሳውዕ**, *śawəʿ* **ሣውዕ**; see *śwʿ*.

swp, sopa ሶጵ (MA) 'give off an odor';
sopu (MA) 'perfume';

perhaps a misprint in relation to *kopu*, above; *sopa* would then be reconstructed from the noun *sopu*.

swq, soqa *(yəsuq)* **ሶቀ** 'support, prop, protect, sustain, (K) help, encourage';
sawwaqa 'hold together, confine, (MA) save, heal';
ʾasoqa (K*), causative;
tasawqa (K*), passive of *soqa*;
tasāwaqa 'support one another, support oneself';
sawāqi, act. part. of *soqa*;
səwwəq (K*) 'that is supported, that is propped up';
soq (Lt.T) 'prop, support, stake, foundation';
səwwāq, sawāq (pl. *ʾaswāq*) 'support, prop, stake';
məswāq 'place of support';
maswaq, (K*) *masoq* (pl. *masāwəq, masāwəqt*) 'support, buttress';

SEMITIC: Dillmann 387 compares it with Ar. *sāq* 'leg, foreleg', Heb. *šōq* 'foreleg', Syr *šāqā*.
ETHIOPIC: Amh. *soqä* 'prop up' (KWK 853, under *swq*), probably from Geez.

sawāqi ሰዋቂ (Lt) 'irrigation canal, irrigation ditch';

from Ar. *sawāqiⁿ*, pl. of *sāqiya*. See also *saqaya*.

sawwara ሰወረ (D.Y), **śawwara ሠወረ** (Y) 'hide, conceal, cover over, shield, screen, protect';
tasawwara, passive, reflexive; also 'vanish, disappear';
sawwāri, act. part. of *sawwara*;
səwwər, səwwur 'hidden, concealed, covered, secret, obscure';
səwwəra (L), adv. of *səwwər*;
səwwərāt (pl. of *səwwər*) 'mysteries';

səwwāre 'concealment, hiding (n.)';
masawwər, (KG) *maśāwwər* 'protector, lid, cover, blanket';
məsəwwār 'hiding place, hidden place, secret place, shelter, refuge, recourse, cover, covering, protection, entrenchment';

SEMITIC: Aram. *swyr* 'hide' (Driver 1935:55). Dillmann 384 suggests Ar. *srr, sārra* 'confide a secret'. Rundgren 1955:26 derives it from *ʿwr* 'be blind' with the causative morpheme *s* agglutinated to the root.
ETHIOPIC: Tna.Amh. *säwwärä* 'hide', Te. *säwwära*, Gur. *siwwärä*.

sawr ሰውር 'Taurus (name of a zodiac)';

from Ar. *tawr*. See also *sor* I.

səwār ሰዋር; see *sor* I.

sawāsəw (pl. of **sawsaw*) **ሰዋሰው** 'ladder, step of a ladder, grammar, glossary, vocabulary';
sawsawa (T.Y.M) 'make a ladder' (denominative);
sawāsəwāwi (K) 'grammarian, grammatical';

ETHIOPIC: Tna.Amh. *säwasəw* 'grammar, vocabulary'. Dillmann 386 connects it with *ʾan-sosawa* 'move, walk'; so also Conti 1980:112. The concept and the term *sawāsəw* are taken from the Coptic-Arabic term for grammar, namely *sullam* 'ladder'. The most detailed study on the contents and the grammatical terminology of the *Sawāsəw* is found in M.M. Moreno, "Struttura e terminologia del Sawāsew", *RSE* 8 (1949).12-62. Moreno, ib. gives a bibliography of the studies dealing with the *sawāsəw* as well as with the *sullam*.

sawtal (pl. *sawātəl*) **ሰውተል** 'javelin, dagger';

from Ar. (Yemen) *šataleh* 'fork', of Turkish (*čatal*) origin; also in Te. *sotäl, šətäl, soṭäl* 'dagger', Tna. *šätäl, šətol, šoṭäl*, Amh. *šotäl*, Har. *šōtäl*; in Cushitic: Som. *šotäl* 'big awl', Bil. *šoṭal* 'dagger', Dem. *šutal*, Sa. *šōtal*.

swṭ I, **soṭa** *(yəsuṭ)* **ሶጠ**, (T.Y) **śoṭa ሦጠ**, **sawaṭa ሰወጠ**, (KG) **śawaṭa** 'pour, spill, diffuse, infuse, instill, spread, shed, empty, drain, turn over, change';
(soṭa rəʾso 'he divested himself of');
sawwaṭa 'pour, pour out, (T.Y.M) change, substitute';
ʾasoṭa, causative;
tasoṭa, tasawṭa 'be poured, be poured out, be emptied (into), be spread';
səwwaṭ, səwwuṭ, pass. part. of *soṭa*;
suṭat, verbal noun of *soṭa*; also 'evacuation, divestiture';
səwṭā 'evacuation, emptying';

SEMITIC: Ar. *sawṭ* 'place where water collects', SAr. *sʾyṭ* 'rainwater cisterns' (Müller 1983:283), Heb. *šōṭ* 'spate'. For the Arabic root, see also Barth 1893:14; *ZAW* 34 (1914). 68. Ahrens 1930:23, following J. Horovitz, derives Ar. *sawṭ* from the Geez root. See also *swṭ* II.

swṭ II, **soṭa** *(yəsuṭ)* **ሶጠ** (K), **śoṭa ሦጠ** (T.Y.M) 'add, unite, mix, insert, put under the arm';
sawaṭa (Lt) 'bring in, mix together, confuse, confound';
tasawṭa (K*), passive;
sawāṭi (K*), act. part. of *soṭa*;
səwwaṭ 'heap, mixed, added';
suṭat (K*), verbal noun of *soṭa*;
masoṭ 'mixing-vessel';

SEMITIC: Ar. *sāṭa (swṭ)* 'mix, stir'; perhaps to be identified with *soṭa* I 'pour > add'.

swṭ III, **sawaṭa ሰወጠ** (T.K.Y) 'flagellate';
sawṭ (pl. *sawṭāt, ʾaswāṭ*) 'scourge, whip';

SEMITIC: Ar. *sāṭa (swṭ)* 'flagellate', *sawṭ* 'whip', Heb. *šōṭ*, Aram.-Syr. *šawṭā*.
ETHIOPIC: Te. *šäwwäṭa* 'flog', Tna. *šäwwäṭä*, Amh. *säwṭ* 'whip' (from Arabic); also *šoṭṭ adärrägä* 'whip' (v), Har. *šäṭ āša*.

say ሰይ (T.K*) 'woe';
see *sayl* , below.

sayʾa ሰይአ (T.Y.M) 'commit a disgraceful or depraved act, be given to fornication';
sayəʾ, (L) *śayəʾ* 'disgraceful, scandalous, or depraved act';

SEMITIC: Ar. *sāʾa (swʾ)* 'become bad, evil, deteriorate', SAr. *sʾw* 'bad, wicked', Heb. *šāw(ʾ)* 'worthless', *šwʾ* (hifʿil) 'treat badly', Ug. *šʾiy* 'criminal' (Caquot 439, n. c). The comparison with Akk. *šūtu* 'south wind' suggested by Fronzaroli 1965, III:146 is unlikely.
ETHIOPIC: Tna. *säyäʾ-et* 'she became a woman of ill repute'. See also *śyʾ*.

sāydā ሳይዳ (T) 'lady, pity, pardon';

from Ar. *sayyida* 'lady'; also in Tna.Amh. *sayda*. The meaning 'pity, pardon' is explained by Guidi in Noeldeke 1906:920 as an allegoric interpretation. The term *sāydā* refers to the Virgin Mary, since she is considered the intercessor.

səyādəmu ሰያድሙ (T.M) 'moon';

the form is enigmatic.

sayf (pl. *ʾasyāf, ʾasyəfi*) **ሰይፍ** 'sword';
sayafa, sayyafa 'strike or cut with a sword' (denominative);
sayyāfi, (Lt) *sayyāf* 'sword-bearer, (Lt) executioner';

from Ar. *sayf* 'sword' (for its Aramaic origin, see Fraenkel 239, A. Fischer 1953:61); also in Te.Amh. *säyf*, Tna. *säyfi*, Har. *sīf*, Gur. *sef*; in Cushitic: Bil.Som. *sēf*, Kham. *sif*. The Greek origin (*ksiphos*) suggested by Vollers, *ZDMG* 51 (1897).298 is unlikely.

sayḥa I *(yəsiḥ)* **ሰይሐ** (K*.Y.M), **seḥa ሴሐ** (T.Y.M) 'melt, liquefy, dissolve, pound, crush, (M) strain, percolate';
sayyaḥa, ʾasayyaḥa, causative;
sayyāḥ, sayyāḥi (K*) 'who melts, silversmith, ironsmith';
səyyāḥ (K) 'pit in which blacksmiths melt iron';
məsyāḥ (instead of T. *məsyāh*) 'mortar for pounding';

SEMITIC: Ar. *sāḥa (syḥ)* 'melt' (Dozy), Heb. *šāḥ (šyḥ)* 'be reduced to dust', Syr. *šāḥ (šwḥ)* 'melt, waste away'.
ETHIOPIC: Amh. *səyyah* 'one who makes special objects at the court (gold and silver cups, and others)'. See also *sayḥa* II.

sayḥa II *(yəsiḥ)* **ሰይሐ** (K*.T.Y.M) 'go bad, languish, be sick, die, be lost, be dry, be moldy';
sayyaḥa 'make languid, make dwindle';
tasayḥa, tasayyaḥa 'suffer (from a disease)';
ʾasayḥa (T) 'wound, make sick';
siḥ 'disease, scourge, incurable wound, elephantiasis';
sayyāḥ (T) 'sick person';

the meanings of this root are probably figurative meanings of *sayḥa* I. For the passage of meanings, cp. Latin *tabescere* 'melt gradually, be dissolved, waste, pine, dwindle away, languish', Ar. *ḏāba*, same. See also *səyyāḥ*.

syḥ, seḥa ሴሐ (Y.M) 'foretell, use divination';
sayyāḥ, sayyāḥi (T.M) 'diviner, soothsayer';
sayəḥ (T.D 1395) 'monk, ascetic, hermit (possibly having the role of soothsayer)';
sayyāḥt, pl. *sayyāḥāt* (D 393) 'divination, act(s) of divination';

from Chr.-Ar. *sāyiḥ* 'itinerant dervish'; the verb is a denominative.

səyāḥ ሰያሕ 'goblet, chalice, cup, bowl';

SEMITIC: perhaps Akk. *šāḫu* 'bowl, basin'.

səyyāḥ ሰያሕ (T) 'defiled thing, fornication';

perhaps to be connected with *sayḥa* II.

sayl I ሰይል 'misfortune, calamity, sorrow, woe!, ah!'; with suffix pronouns of the 1st person: *sayləya, seləya* 'woe is me!';
sayle 'woe!';

from *say* 'woe' (see above) and agglutinated *l* 'to'; for *l* agglutinated to an interjection, cp. also *wayle* 'misfortune, woe!', from *way* 'woe!', and *l* 'to'.

sayl II ሰይል 'foetus, embryo';

SEMITIC: Ar. *salā* 'membrane encasing the foetus', Heb. *šilyā* 'afterbirth', Aram. *šilyəṯā*, Syr. *šəlīṯā*, Akk. *silītu, šelītu*.
ETHIOPIC: Tna.Amh. *šəl* 'foetus', Gur. *šəl, šər* 'embryo'; connected with Tna. *šəlät* 'placenta', Te. *səlet*; passed into Cushitic: Bil. *silēt*.

syn, sena ሴን; see *śyn*.

sayqala ሰይቀሰ (T) 'polish, dust' (instead of *layqala* of T);
sayqal (T.M.Sw. in D 1395) 'means of polishing or dusting';

from Ar. *sayqal, ṣayqal*: for the Arabic forms, see Fraenkel 254.

sayqal ሰይቀል (T.M) 'spindle'.

sayr ሰይር (T.M.Sw. in D 1395) 'assembly, council, place of meeting'.

sayṭān (pl. *sayāṭən, sayāṭənāt*) **ሰይጣን** 'Satan, devil, demon, adversary';

tasayṭana 'become the devil, change into Satan' (denominative);
sayṭānāwi 'diabolic, Satanic';
sayṭāne (K*) 'diabolic nature, state or quality of being a devil';

SEMITIC: G. *sayṭān (šayṭān)* is taken from Aram. *šāṭānā* (Heb. *šāṭān*); see Noeldeke 1910:34. As for the relationship between G. *sayṭān* and Ar. *šayṭān*, Praetorius in *ZDMG* 61 (1901). 619ff thinks that G. *sayṭān* is an Arabic loanword and states that "der jüdisch-christliche *sayṭān* durch arabische Beeinflussung entstanden ist". Noeldeke 1910:47 is of the opinion that Ar. *šayṭān* is a Geez loanword (so also A. Fischer 1953:66). The Arabic-Geez form *šayṭān-sayṭān* (with *ay*) against Heb. *śāṭān* (with *ā*) is explained by Praetorius, *ZDMG* 72 (1918).343-4 as a pejorative form ('schlimmer Satan'), a form that he finds in Ar. (Datina) *nusayn* from *ʾinsān*. For the bibliography on *šayṭān*, see Praetorius, *ZDMG* 61 (1907).619ff.
ETHIOPIC: Tna. Amh. *säyṭan*, Te. *šeṭān*.

səzn ሰዝን (T) = Amh. *sənde* 'wheat';
Sw. in D 1402 renders *səzn* with *səndāle* 'fine flour', for which Dillmann ib. suggests *sandal* 'sandalwood'.

səz(ə)r ሰዝር 'span';

sazara (yəszər) 'measure with the span' (denominative);
səzzāre (Gr) 'measuring with the span';

SEMITIC: Soq. *šezir*, Mh. *hazer* (*h* = *š*). The connection between G. *səzər* and Heb. *zeret*, Syr. *zar-tā* (add Ug. *dr-t*) was suggested by Halévy, *REJ* 11 (1885). 60ff, and also by Dillmann 392. Hebrew *zeret*, on the other hand, is considered an Egyptian loanword (Bondi, *ZäS* 52, 1984, p. 132, and Lambdin, *JAOS* 73, 1953, p. 143ff). The derivation of G. *səzər* from **sənē ʿəśr* 'twelve' > *sənešər* > *sənšər* > *sənzər* > *səzər*, suggested by Rundgren 1961:369 (even if supported by Greek *spithame* 'Handspanne, drei palaistai, um je vier Finger, d.h. zusammen zwölf Finger'), is unlikely. The connection between G. *səzər* and Ar. *šibr* 'span' which Praetorius 1890: 44-5 suggests, with reservations, is not convincing. Praetorius, *ZDMG* 53 (1899). 348 compares G. *səzər* with Ar. *šazara* 'twist (thread)'. The connection with Akk. *sadāru, sedēru* 'draw up in military order', suggested by Rabin, *SH* 8 (1961). 393, is unlikely.
ETHIOPIC: Tna. *sänzärä, säddärä* (with alternance *d:z*) 'measure with the span', Te. *säddära*, Amh. *sänäzzärä*, Arg. *sänäzzära*, denominatives of Tna. *sədri*, Te. *sädər*, Amh.Arg. *sənzər*, Har. *zunzurti*, Gur. *sənzər*; probably passed into Cushitic: Had. *zənzənra*.

Ś ሠ

śeʾa ፄአ; see *śʾy*.

śəʾba *(yəśʾab)* **ሥእበ**, (Y) **śəʿba ሥዕበ**, (T.Y.M) **səʿba ስዕበ**, (MA) **saʾaba ሰአበ**, **səʾba ስአበ** 'soil (tr.), dirty, profane, defile, dishonor, contaminate, spill sperm, (Y) be dirty';
taśəʾba, passive;
taśāʾaba (K*) 'pollute each other';
śəʾub, (L) *səʾub* 'spotted, unclean, impure, soiled, dirty, contaminated, polluted';
śəʾbat, (L) *səʾbat*, verbal noun of *śəʾba*; also 'stain, defilement, contamination, sperm';

SEMITIC: PbH. *sʾb* (piʿel) 'render unclean', Syr. *sayyeḇ*, Aram. *səʿeḇ* 'be unclean', Md. *sub* 'pollute, defile'. The root is related to Ar. *šāba (šwb)* 'mix, adulterate' (also *taʾaššaba* 'be mixed').

śāʾn (pl. *ʾaśʾan, ʾaśʾān, ʾaśāʾən*) **ሣእን** 'shoe, sandal';
taśəʾna, taśaʾana, (T) *tasaʾana* 'wear shoes, put on sandals, use as a shoe, be shoed with' (denominative);
ʾaśʾana 'furnish with shoes, put shoes on someone';
ʾastaśəʾna, ʾastaśāʾana 'fasten something to the feet like shoes, furnish with shoes, cause to put on shoes';
śəʾun (K*) 'one who wears shoes';

SEMITIC: Heb. *səʾōn* 'shoe' (according to Zimmern 38 from Akk. *šēnu*; also Blau 116; not so Kaufman 30, n. 1; Brockelmann 1928:454 considers Heb. *səʾōn* an Aramaic loanword), Aram. *sēnā*, Syr. *səʾūnā, sūnā*, Md. *sinia*, Akk. *šēnu*. Akk. also *mešēnu, mašaʾanu*, Md. *msania*, Ug. *mtyn* (< Akkadian; Dietrich 299).
ETHIOPIC: Te. *səʾən* 'shoe', Tna. *saʾni*, Har *ašīn*, Gur. (Zway) *ašən*; probably passed into Cushitic: Had. *ašəna*. Reinisch 1902:329 compares Som. *sāʾan* 'leather sole'.

śāʾśəʾa ሣእሠአ, (Y) **śāʿśəʿa ሣዕሠዐ**, (T) **sāʿsəʿa ሳዕሰዐ** 'speak well, speak clearly, (T) answer, be prompt, (Gr.132) answer promptly, (Y) be successful, prosper';
śāʾśāʾi (Gr.132), act. participle;
śāʾśāʾ, (T) *sāʿsāʿ*, (K*) *śəʾśāʾe* 'eloquence, fluency, pleasantness of speech, eloquence of diction, refined manner of speaking, readiness';
śəʾśuʾ 'eloquent, well-spoken, who speaks with ease';
śəʾśəʾənnā (Lt) 'eloquence';

Dillmann 254 derives it from *(ʾa)wśəʾa* 'answer' > *śʾ* (with loss of *w*) > reduplicated *śʾśʾ*.

śoʿa ሦዐ: see *śwʿ*.

śuʿ I **ሡዕ** 'linen, flax'.

śuʿ II **ሡዕ**, (T+) **suʿ ሱዕ** 'tinder, kindling material (such as dung, excrement), firebrand, wick';

Dillmann 256 derives it from *śawʿa* (see below) 'sacrifice > burn'.

śəʿəʿa *(yəśʿāʿ)* **ሥዕዐ** (K*), **səʾəʾa ስእአ** (MA) 'peel off, scrape, clean (a surface), dissipate, scatter';
taśəʿəʿa, (T) *tasəʿəʿa* 'peel off (intr.), be peeled, be scaled, be scattered, be scraped';
śəʿāʿ 'scrapings, scales, (Lt) roughness, scab, (Gr.134) rust';

SEMITIC: Ar. *šaʿʿa* 'disperse, scatter' (Dillmann 261), Syr. *šaʿ (šʿʿ)* 'smooth' (coming close to 'peel off') > 'plaster', for which cp. Heb. *šāʿā (šʿy)* 'be smeared over'.

śaʿala *(yəśʿal)* **ሠዐለ**, (Y) **śaʾala ሠአለ** 'form, shape, fashion, carve, depict, portray, paint';
ʾaśʿala, causative;

taśəʿla, pass. of *śaʿala*;
śaʿāli, act. part. of *śaʿala*; also 'painter, sculptor';
śəʿul, pass. part. of *śaʿala*;
śəʿl 'picture, painting, image, icon, plan, model';
(*śəʿla səqlat* 'icon, figure');
(*beta śəʿl* 'oratory, private chapel of a sovereign where there is an icon [instead of an ark]')';
maśʿəl, act. part. of *ʾaśʿala*; also 'painter';

SEMITIC: Ug. *m-šʿlt-m* 'two figures' (Gordon 493).
ETHIOPIC: Te. *säʿala* 'paint, depict, portray', Tna. *säʿalä*, Amh. *salä*; for *beta śəʿl*, cp. Tna. *səʿli bet*, Amh. *səʿəl bet*. The root passed into Cushitic: Kham. *sil* 'painting, picture'.

śəʿra I *(yəśʿar)* **ሥዕረ**, (Y) **səʿra ስዕረ** 'grow green, become green, be covered with vegetables';
śāʿr (pl. *ʾaśʿart*), (T) *sāʿr* 'herb, herbage, grass, vegetation, straw, (T) meadow, grassland, pasture';
śəʿur 'grassy, green, covered with vegetation or with grass';
maśʿar 'grassy, producing grass';

SEMITIC: Ar. *šaʿār* 'vegetation, trees'. There is a possible connection with *śʿr, šʿr* 'barley', for which see *šərnāy*, below.
ETHIOPIC: Tna. *saʿri* 'grass, hay', Te. *säʿar*, Gur. *saʾar*, Har. *säʾar*, Amh.Gaf. *sar*, Arg. *sīr*.

śəʿra II **ሥዕረ** (K*.Y), **səʿra ስዕረ** (T.Y.M) 'heal, be cured, (T.Y) cure';
śəʿur (K*) 'who heals, who is cured';

ETHIOPIC: Amh. *šarä* 'heal', Gaf. *sarä*; seems to be related to *śaraya* I (see below).

śəʿərt ሥዕርት, (T) **səʾərt ስእርት** 'hair of body or head';
maśʿərt (K*), *masʿərt*, pl. *maśāʿərt* (T.M) 'comb, wooden headrest'; note that *maśʿərt* is an instrumental ('comb', that is, 'instrument to comb the hair'), and a place-name ('wooden headrest', that is, 'a place on which the hair of the head rests');

SEMITIC: Ar. *šaʿr, šaʿar* 'hair', Soq. *šaʿihor*, Heb. *śeʿār*, Aram. *śaʿărā, saʿărā*, Syr. *saʿrā*, Md. *sara*, Ug. *šʿrt*, Akk. *šārtu*. See also *ṣagʷr*.

śuʿat ሡዐት; see *śwʿ*.

śaʿaya, śəʿya *(yəśʿay)* **ሠዐየ** ፡ **ሥዕየ** (D.Y), **saʿaya ሰዐየ** (T.Y.M) 'winnow, scatter, (T.K.M) separate, (T.K.Y) make dry, make disappear';
taśaʿaya, passive;
maśʿe (pl. *maśāʿəy*), (L) *maśʿe* 'winnowing fork, fan for winnowing grain';

SEMITIC: Ar. *šaʿā (šʿy)* 'disperse'; related to *šaʿa*, and *šāʿa (šyʿ)* 'spread, disperse'. The comparison with Akk. *seʾû*, "etwa 'niederdrücken, unterdrücken'", Syr. *saʿā* 'attack', suggested by von Soden 1038, is unlikely. See also *snʿy*.
ETHIOPIC: for G. *maśʿe*, cp. Tna. *mäsʿe, mäshe* 'pitchfork', Amh. *mänš* (from *mäsʿe* with insertion of *n*), Gur. (Soddo) *mänš* (from Amharic); denominative: Amh. *männäšä, mäššänä* (with metathesis) 'winnow'. The root passed into Cushitic: Sa. *masä* 'pitchfork'. See also *mśʿy*.

śeba ሤበ; see *śyb*.

śbb, śabba, śababa ሠበ ፡ **ሠበበ** (K*) 'pierce, perforate, break, bend';
ʾaśbaba (T) 'bow down';

SEMITIC: Ar. *sabba* 'cut, pierce', PbH. *šibbeḇ*, Jud.-Aram. *šibbā* 'splinter', Heb. *šəḇāḇ-īm* 'splinters' (?); also in Cushitic: Bil. *sab* 'pierce, sting', Qua.Aw. Kham. *sib, šib*.

śabḥa *(yəśbāḥ)* **ሠብሐ**, (T.Y) **sabḥa ሰብሐ** 'be fat, grow fat';
ʾaśbəḥa 'fatten';
śəbuḥ 'fat (adj.), obese, fatling, fattened';
śəbḥ 'fat (n.), fatness, obesity';
śəbḥat (K*) 'fatness';
ʾaśbāḥi, maśbəḥi 'that fattens';
maśbəḥ 'fat' (adj.);
məśbāḥ (K*) 'means of becoming fat';
maśbəḥt, pl. *maśābəḥt* (K*) 'fat';

SEMITIC: Śḥ. *śabḥ* 'fat meat, corpulence'; perhaps also PbH. *šāḇaḥ* 'grow in value', Syr. *šəḇaḥ* 'improve, rise in value'.
ETHIOPIC: Tna. *säbḥe* 'be fat', Te. *šäbḥa*, Har. *säbaḥa*, Amh.Gur. *säbba*. The comparison with Heb. *šāḇaʿ* 'be sated with food', Ar. *šabiʿa*, suggested by Armbruster 563, is unlikely. The root passed into Cushitic: Sa.Af. *sebāḥ, subāḥ* 'fat', Som. *subag*.

śabśaba ሠብሠበ (K*) 'intertwine, put rush or leaves around something, be fenced in, be encircled by leaves or ivy';
śabśāb 'trellis, basket made of intertwined rush, granary made of leaves or rush, (M) small room near the main house where the newly-married stay until their own house is built';

SEMITIC: for the meaning 'intertwine', cp. Ar. *sabab* 'rope', Heb. *sābaḇ* 'turn around', Ug. *sbb* 'turn', Akk. *šibbu* 'girdle'.
ETHIOPIC: Te. *säbsab* 'roofed anteroom', Tna. *säbsab* 'small structure near the parents' house where the newly-married stay', Amh. *səbsab* 'lean-to, floor space protected from the weather by the edge of an overhanging roof', Gur. *səbsab* 'extension of roof'. For the meaning 'intertwine', cp. Amh. *šäbäššäbä* 'plait'; also Te. *šäbib* 'cord, thread', *šabāba* 'plait', Tna. Amh. *šəbab* 'cord or leather strap tied around the lower jaw of a horse' (perhaps, however, from the root *šbb* 'tie with a cord', rather than 'twist'). See also *sabata*.

śibat ሢበት; see *śyb*.

śabaṭa ሠበጠ (L.T.M), **sabaṭa** ሰበጠ (Y) 'eat, have dinner'; (it is strange that Y gives *śabaṭa* 'give a morsel', but *sabaṭa* 'take a morsel');
ʾaśbaṭa, (T) *ʾasbaṭa* 'offer food, receive someone for dinner, provide for, offer a feast';
śəbāṭ, śəbaṭ 'cooked food, dish of food, main meal, (Gr.131) feast, (Lt) maintenance';

ETHIOPIC: Te. *(tə)säbbäṭa* 'consume', Tna. *särbäṭä, šärbäṭä* (with an augmented *r*) 'taste a little bit', Har. *subāṭ* 'midday meal', Gur. *(tä)srabbäṭä* (with augmented *r*) 'start to eat after taking an anthelmintic'; also in Cushitic: Qab. *(tä)srabbaṭṭo*, same as Gurage, Or. *subāṭa* 'meal'.

šadähe ሠዳሄ (T.M) 'plain, outdoors';

gives the impression of being borrowed from Heb. *śādeh* 'field'.

šadāy ሠዳይ (OT) 'God, omnipotent, who has no limits';

from Heb. *šadday*; note that the Septuagint likewise renders *šadday* by 'omnipotent'.

šəgā ሥጋ 'flesh, meat, the flesh as opposed to the spirit, body, corpse';
(ḥəfrata šəgā 'genitalia');
(za-šəgā 'of flesh, carnal, sensual');
(šəga-hu wa-damu 'Eucharist', lit. 'his flesh and his blood');
šəgāwi, šəgāy 'carnal, fleshy, corporeal, (Lt) temporal';
(azmād šəgāwəyān 'blood relatives');

ETHIOPIC: Te.Tna.Amh.Gur. *šəga* 'flesh', from Cushitic: Bil. *sixa*, Qem.Kham. *siya* (for more details on Cushitic, see Cerulli 1938:218, under *saʿā*, and Dolgopolsky 99-100). The comparison with Ar. *šaǧawǧā* 'bulky', Heb. *šāgā(ʾ), šāgā (śgy)* 'grow great', suggested by Dillmann 267 (so also Koehler 914), is unlikely. See also *śgw*.

śagara, śaggara I ሠገረ, (K) **śagra** *(yəśgar)* ሠግረ 'take a step, amble, (K*) cross, go across';
ʾaśgara, ʾaśaggara, causative; also 'insert by skipping a day or a month in the count of years or holidays';
taśāgara (K*) 'cross over, step over';
śag(g)āri, śaggār (K*.Gr.137) 'who ambles, who takes a step';
śəgur (Gr) 'one who takes a step (toward)';
śagr 'intercalation, insertion';
śəggāre (Gr.137) 'accelerated steps';
śəgrat (K*) 'taking steps, ambling, crossing over';
śagrāwi 'inserted';
ʾaśgāri 'who inserts, (K*) who ambles, who makes cross';
maśgari, maśgər (K*) 'who makes amble, who makes cross';
məśgār (pl. *maśāgər*) 'step, means of crossing over, means of taking a step';

SEMITIC: PbH. *šāgar* 'run'; Schulthess 75, n. 33 compares Ar. *šaǧara*, rendered by him 'run'. While the original meaning of *šaǧara* is 'raise the leg' (and not 'run'), the comparison is still valid. Praetorius 1890:372 compares Ar. *(ǧsr), iǧtasara* 'cross', denominative from *ǧisr* 'bridge'.
ETHIOPIC: Te. *sägra* 'run quickly', Tna.Amh. *säggärä* 'amble', Amh. *(a)säggärä* 'do something every other day, skip a day (of a holiday)', Har. *sägära* 'amble', Gur. *sägärä*; passed into Cushitic: Had. *sägärä-kko*, Mo. *šäggari(ye)*, Bil. *sagar* 'go out'. Note that Dillmann 266 compares the Geez root with Amh. *(tä)šaggärä* 'cross'.

śagara II ሠገረ (K*.Gr) 'catch in a net, ensnare, entangle, (K*) bar a gate with a piece of wood';
ʾaśgara, ʾaśaggara, causative; also 'cast nets, catch in a net, ensnare, entangle, fish';
taśagra 'be captured, be ensnared, be caught in a net, get entangled';
śagāri, act. part. of *śagara*;
śəgur (K*.Gr.138) 'ensnared, captured, (Lt) spread (snare)';
śəgrat, verbal noun of *śagara*;
ʾaśgāri 'who casts nets, fisherman, hunter';
ʾaśgaro, ʾaśgarot (Lt) 'hunting, fishing';
maśaggər 'fisherman, who lies in ambush';
(maśaggəra ʿāšā 'fisherman');
maśgart, pl.*maśāgər, maśāgərt*, (T) *masgart* 'snare, trap, fishhook, net, network, trellis, fetters, ambush';

the basic meaning is perhaps that of interlacing things for a net, developed into 'catch with a net', for which cp. Ar. *šaǧara* 'be intricate, be intricately twined'. For the meaning 'interlace', Praetorius 1890:371 compares the root *śrg-srg* (with metathesis) represented in Heb. *śrg* (puʿal) 'be intertwined', Syr. *sərag* 'intertwine, entangle', Aram. *sərīgā* 'fence, trellis', Ar. *šarīǧa* 'that which is woven of palm leaves (door, cage)'. On the other hand it is not impossible to consider the basic meaning 'close, enclose > catch', and in this case the root *śgr* may be compared (so also Dillmann 266) with Heb. *sāgar* 'shut up, close', Aram.-Syr. *səgar*, Ug.Md. Ph. *sgr*, Akk. *šigaru, sigaru* 'clamp'. Zimmern 15 and von Soden 1230 suggest a Sumerian origin for Akk. *šigaru*.

ETHIOPIC: Te. *šäggära* 'catch (birds) in snares', *mäšagər* (pl.) 'bars of a gate', Amh. *(a)säggärä* 'catch (fish) in a net', *säggʷärä* 'bar the gate with a piece of wood', Tna. *šägʷärä, sägärä*. Amharic *šəggar* 'difficulty' compared, with reservations, by Marrassini 68, is a variant of *čəggar* and does not belong here. See also *sarga, śagara* III.

śagara III ሠገረ (T.Y.M) 'become a soldier';
śagar, pl. *śagarāt* (K.Gr.137) 'keeper of the instrument of torture, executioner, guard, soldier of the guard, garrison';
śagarāwi, śagarātāwi 'pertaining to *śagar*';

the various meanings of *śagarāt* given above probably go back to *śagara* II 'ensnare > close > keep imprisoned > keep watch': Tna. *šägʷari* 'prison keeper'; Amh. *säggärä* 'be taught drill' is perhaps a denominative from *sägärat* 'soldiers' taken from Geez. Praetorius 1890:371 does not connect *śagara* III with *śagara* II. He suggests the possibility of its being the proper name of a military unit.

śagara, śaggara IV ሠገረ (Deut.21:20) 'be a reveler' (in the Septuagint), 'be a glutton, be lavish' (in the Hebrew text).

śagarā ሠገራ (K*) 'latrine, outhouse';

from Amh. *sägära, yä-sägära bet* 'latrine'; also Tna. Har. *sägära*, Gur. *sägära* 'backyard close to the house'; also in Or. *sagarä* 'latrine'.

śagarātāwi ሠገራታዊ; see *śagara* III.

śəggut ሥጉት; see *(śgw), śəggəw*.

śgw, taśagawa ተሠገወ, (K*) **taśagwa** ተሠግወ 'become flesh, assume a body, become incarnate, (K*) become corpulent, become stout';
ʾaśgawa, (K*) *ʾaśaggawa* 'incarnate, make stout, make corpulent';
ʾastaśaggawa (K*) 'make corpulent';
śəggəw (fem. *śəggut*) 'incarnated, (K*) stout, fleshy';
śəggāwe 'fleshy nature, incarnation, becoming stout, becoming corpulent';
təśgut 'incarnation, assuming of a body';
taśaggəwot 'incarnation';
maśgəw, maśaggəw (K*) 'who incarnates';
məśəggāw 'place of incarnation';

the verb is a denominative from *śəgā*, above.

šähbaba ሻሀበበ, (L.T) **säḥbaba** ሳሕበበ 'grow moldy, grow musty, get spoiled';
šəhbub, (T) *səhbub*, (L) *säḥbub* 'moist, moldy, musty, spoiled';

SEMITIC: Dillmann 230 (followed by Stade 29) connects it with Ar. *šahuba* 'be gray'.
ETHIOPIC: Te. *(ʾa)sḥabäba* 'overgrow', as of a plant that overgrows a stone (Littmann-Höfner 171), *säbäba* 'kind of moss', *šəba* 'moss'; Tna. *säbäbä* 'become moldy', *šäbäba, sabba* 'moss' (so also partially Wajnberg 1937:34); Amh. *saba* 'green scum that floats on stagnant water'. The connection with Tna. *saḥbäbä* 'lose one's strength', *saḥmämä* 'be without energy', suggested by Wajnberg 1935: 21(72), is doubtful.

***śhl, taśāhala, taśahala ተሣሀለ ፡ ተሠሀለ**, (Y) **taśahāla ተሠሃለ** 'be gracious, have mercy, show oneself merciful, be compassionate, show oneself propitious, be lenient, show compassion, forgive, pardon, have pity, be forgiving';
›astaśāhala, causative;
śāhāli (K*), part. of *taśāhala*;
śəhul 'clement, merciful, pardoned, pitied';
śāhl 'grace, compassion, clemency, favor, mercy, pardon, kindness, gentleness';
taśahāli (Gr.121; should be *taśāhāli*) 'merciful, forbearing';
taśāhlot 'compassion';
maśhāl 'mercy seat, propitiatory, baldachin';
maśhal 'mercy seat, propitiatory';
mastaśāhl 'compassionate, merciful, gracious, lenient, easy to be entreated, forbearing';

SEMITIC: Ar. *sahula* 'be smooth, be level', *sāhala* 'be indulgent, be forbearing', SAr. *s,hl* 'plain'.
ETHIOPIC: Tna. *sählä* 'be benign', Te. *sähala* 'be merciful', Amh. *tä-śalä* 'be better, be improved' (to be separated from the root *s›l* 'ask', as suggested by Praetorius 1879:74 and Guidi 1901:199, 201), Gur. *sarä* (with *r* < *l*) 'look well'; passed into Cushitic: Bil. *ta-šahal* 'have pity'.

śāhlala ሣህለ (Y.M), **sāhlala ሳህለ** (T) 'be dried up'.

śāhlawa ሣህለወ (Y.M) 'keep quiet';

an augmented *šlw* to be compared with Heb. *šālā (šlw)* 'be at ease', Syr. *šəlā (šlw)*, Ar. *salā (slw)* 'become content'.

śāhr (pl. *›aśhərt*, [KG] *›aśḫərt*) **ሣህር** 'moon, first day of the month';
›aśhərt (pl. of *śāhr*), *›asḫərt* (L) 'small holidays';
śəhra (T), *səhra* (Y) 'begin (month)'; denominative;
śāhrāy (Lt) 'lunatic';

SEMITIC: Ar. *šahr* 'moon, new moon, month', SAr. *s,hr* 'beginning of a month', Soq. *šeher* 'moon', Heb. *šahărōnīm* 'little moons (adornment)', Aram. *sahărā* 'moon', Syr. *sahrā*, Md. *sira*.

śaḥaqa, śəḥqa *(yəśḥaq)* **ሠሐቀ ፡ ሥሕቀ**, (Y) **saḥaqa ሰሐቀ** 'laugh, laugh at, mock, scoff at, jest, smile at';
›aśḥaqa, causative;
taśāḥaqa (Lt) 'laugh together';
śaḥāqi (K*.Gr), act. part. of *śaḥaqa*;
śəḥuq (K*) 'who laughs, who mocks';
śāḥq, śaḥaq, śəḥāq 'laughter, mockery, derision, laughingstock, scorn';
›aśḥāqi (Gr.123), act. part. of *›asḥaqa*;
maśḥaqi 'who makes laugh, mocker, jester';
məśḥāq, məsḥāq 'place of laughter, theater';

SEMITIC: Heb. *śāḥaq, ṣāḥaq* 'laugh', Ar. *ḍaḥika*, Md. *ṣḥq*, Ug. *ṣḥq*. For Aram. *gəḥaḳ, dəḥaḳ*, Syr. *gəḥeḳ*, Md. *ahk (ʿhk), ghk*, see Noeldeke 1875:73, n.2; Brockelmann 1928:113. On this root see also Steiner 1977:111ff, R.M. Voigt, *WO* 10 (1979). 109-110.
ETHIOPIC: Tna. *säḥaqä* 'laugh', Te. *säḥaqa*, Har. *sēḥaqa*, Arg. *sähaqa*, Amh. *saqä*, Gaf. *ṣaqä* for *saqä* by assimilation (*s-q* > *ṣ-q*), Gur. *daqä, daʿä*. For more details on this root in various Ethiopian languages, see Leslau 1979:216, 556.

śəḥṣa *(yəśḥaṣ)* **ሥሕጸ** 'be insolent, be arrogant, scorn, despise, insult, offend, be vehement, (K.T.Y.M) meddle';
śaḥāṣi (K*), act. participle;
śəḥuṣ 'scorner, insolent, arrogant, mischievous, who despises, (T.Y) who meddles into things, (Gr.124) irrational, misanthrope, (K) who insults';
śəḥṣat 'insolence, disdain, arrogance, impudence, blasphemy, vehemence';

SEMITIC: Ar. *šaḥaṣa* 'be elevated, be lofty', *›ašḥaṣa bi-* 'speak ill of someone', Heb. *šaḥaṣ* 'greatness, dignity', PbH. *šāḥaṣ* 'be prominent, be exalted, boast, brag'. See on this root Rabin, *EI* 9 (1969). 155.
ETHIOPIC: Amh. *səhuṣ* (KBT) 'who meddles' (from Geez).

śāḥbo, sāhbo ሣሕቦ ፡ ሳህቦ (T) 'fresh dung';
səḥbo (T+) 'worm that lives in dung';

see *sabo*.

śəḫta, śaḫata *(yəśḫat)* **ሥኅተ ፡ ሠኀተ**, (T) **səḫta, saḫata ስኅተ ፡ ሰሐተ** 'be at ease, be relaxed, be calm, be tranquil, be at rest, be comfortable, have respite, be tolerable, be left in a tolerable position, be bearable, be alleviated';

śaḫata 'comfort, alleviate, put at ease, allow to rest, quiet' (v);
›aśḫata, caus. of *śəḫta*;
›aśaḫata, caus. of *śaḫata*;
taśəḫta, see *śəḫta*;
śaḫāti (K.Gr.131), act. part. of *śəḫta*;
śəḫut 'tolerable, bearable, who is at rest, relaxed, who is at ease, uplifted';
śəḫuta (L), adverb of *śəḫut*;
śāḫt, (T) *sāḫt* 'rest, comfort, relaxation, tranquility, alleviation, relief, opportunity, good occasion';
›aśḫāti, maśḫati (K*), *maśḫət* (Gr.95), part. of *›aśḫata*.

śok (pl. *›aśwāk, ›aśwākāt*) **ሦክ** 'thorn, thorn bush, spine (of hedgehog), sting';
śoka (K*) 'sting, become thorny' (denominative);
śokāwi (K*) 'thorny';

SEMITIC: Ar. *šawk* 'thorn(s)', Aram. *šawkā*; related to *škk (skk)*: Ar. *šakka* 'pierce', Heb. *śeḳ* in *śikkīm* 'thorns', *sukka* 'harpoon', Aram. *sikkā* 'thorn', Akk. *šakāku* 'be pointed'; *škʿ* in Soq. *škaʿah* 'thorn', Śḥ. *škoʿat*, Ar. *šakāʿa* 'plant that has thorns'.
ETHIOPIC: Te. *šok* 'thorn', Tna. *›ašoḳ*, Gaf. *əsih"ä* (*h* < *k*), Har. *usux*, Gur. *sox*. See also *sakʿa*, above.

śakara ሠከረ (K*) 'hire';
taśakra (K*) 'be hired';
śəkur 'hired, hireling';

SEMITIC: Heb. *śāḵar* 'hire', Aram. (Palm.), Ug.Ph. *škr*; Ar. *šakiriyy* 'hireling, servant' is a Persian loanword. Palache 71 connects the meanings 'reward, hire' with Ar. *šakara* 'thank'.
ETHIOPIC: Amh. *aškär* 'servant' is connected by Cohen 1939:30 with the Semitic root for 'hire'. However, on the basis of Tna. *ḫaškär* 'servant, soldier' and Te. *ʿaskär*, one is inclined to consider the noun as taken from Ar. *ʿaskar*, unless in the meaning of 'servant' **aškär* is derived from the root 'hire', and in the meaning of 'soldier' it is taken from Arabic.

śalaqa *(yəśləq)* **ሠለቀ** (K*), **salaqa ሰለቀ** (Lt) 'grind fine, crush, peel, husk';
›aślaqa (K*), causative;
taśalqa (K*), passive;
śəluq (Lt) 'ground fine';
śəlqo (Lt) 'something ground fine';

SEMITIC: Ar. *salaqa ʿan* 'peel off (flesh) from (the bone)' (Armbruster 414); cp. also Akk. *šalāqu* 'cut'.
ETHIOPIC: Tna. *säläqä* 'grind fine', Amh. *sälläqä* 'grind fine', *šäläqqäqä* 'husk, shell, hull', Gur. *säläqä* 'grind fine', Har. *silliqe-zo wätaʿa* 'become very thin' (lit. 'his thinness came out'); passed into Cushitic: Kam.Al. *silliqqo*, Or. *silliqe*.

śallasa ሠለሰ 'triple, treble, do for the third time, act thrice' (denominative);
›aśallasa (K*), causative;
taśallasa 'become triple, become three';
taśālasa 'be the Trinity';
śalās 'three' (with fem. noun);
śallāsi 'who believes in the three persons of Godhead';
śalāsā 'thirty';
(*ba-śalāsā* 'thirtyfold');
śalus 'after tomorrow, three (days), the third day of the week or month, Tuesday';
(*śalusa* [Lt] 'after tomorrow');
śāləs (masc.), *śāləst* (fem.) 'third';
(*ba-śāləs* 'for the third time');
śəls 'three (used in measures), a third part';
śəlsa 'thrice, three times';
śəllāse 'Trinity, triad, kind of *qəne*-poem having three lines';
śəllus 'that consists of three, threefold, triple, triplet, triangular, Trinity';
śalast 'tierce (prayer), name of a melody' (Velat 239ff);
śalastu 'three' (with masc. noun); used with suffix pronouns, e.g. *śalastihomu* 'the three of them';
śālsit 'third time, third section of the day';
śāləsta 'on the third day, in the third place';
śāləsta ›əd 'a third';
śəlsənnā (Gr) 'Trinity';
śāləsāwi, śāləsāy 'third' (masc.);
maśallas (K*), act. part. of *śallasa*;
maślas (pl. *maśāləs*) 'triplet, kind of measure';
maśləst, məśləst, maślast 'triple, threefold, three times as much, third rank, third order';
(*maśləsta* 'into three parts, triply');
taślās 'third floor, third loft, upper part (of a building), scaffold, (Lt) steps';
(*taślāsa ḫaṣur* 'battlement');
taślāsi 'triple';
taśālas (T) 'raised platform';

taśləst 'Trinity, threefold, three times as many'; (*taśləst ʾəd* 'third part');
təśləstāt 'triad';

SEMITIC: Ar. *talāt* 'three', SAr. *s₂lt, tlt*, Soq. *śile*, Heb. *šāloš*, Aram.-Syr. *təlāt*, Md. *tlata*, Ug. *tlt*, Ph. *šlš*, Akk. *šalāš*.
ETHIOPIC: Te. *sälas* 'three', Tna. *säläste*; with loss of *l* in Amh.Arg. *sost*, Gaf. *sostä*, Har. *šiʿišti, šīšti*.

śallaṭa ሠለጠ, (K) **śalaṭa** ሠለጠ 'gain dominion, have power, have authority, exercise authority, become master, reign, rule';
ʾaślaṭa, ʾaśallaṭa 'have power, give power';
taśalṭa, taśallaṭa 'make oneself master, acquire power, exercise authority, have authority, gain mastery (over), rule (over), dominate, become powerful, prevail';
śalāṭi (K*) 'who has power';
śəlluṭ 'who has power, who has dominion, powerful';
śəllāṭe 'power, value, profit';
śəlṭān, see below;
maśalṭ (K*), *maśləṭ* (Gr) 'who has power, powerful';
taśalṭot 'power';

SEMITIC: Ar. *saluṭa* 'gain power or mastery over, prevail', Heb. *šālaṭ* 'lord over, dominate', from Aram. *šəlaṭ* 'rule', Syr. *šəlaṭ* (Wagner 113, 114), Ug. *šlyṭ* 'powerful', Akk. *šalāṭu* 'have power over'. For G. *(ʾa)šlaṭa* 'have power over, give power', a secondary formation from *śəlṭān*, see Noeldeke 1910:39. On the Aramaic origin of Akk. *šalāṭu*, see Kaufman 98.

śəlṭān ሥልጣን 'dominion, authority, jurisdiction, power';
śəlṭānāwi 'related to authority, who has power';
śalṭana (Y.M) 'have power' (denominative);
ʾaśalṭana 'give full power, give authority, give dominion';
taśalṭana 'establish authority';

SEMITIC: Ar. *sulṭān* 'power', Heb. *šilṭōn*, Aram.-Syr. *šulṭānā*. For the root in various Semitic languages, see Wagner 114. Geez *səlṭān* seems to be derived from Aram.-Syr. *šulṭānā* (Noeldeke 1910:39) rather than to be considered a noun with the suffix *-ān* derived from *śallaṭa* (for which see above).

ETHIOPIC: Te. *sälṭäna* 'have power', Tna. *sälṭänä*, Amh. *säläṭṭänä*; passed into Cushitic: Sa. *salṭan* 'govern, reign'.

śəlṭān (K*) ሥልጣን 'governor, king';

from Ar. *sulṭān*.

śema ሤመ; see *śym* I, II, III.

śamʿ ሠምዕ 'wax, candle';

probably from Ar. *šamʿ* 'wax, candle(s)'; also in Te. *šämaʿ*, Tna. *šämʿi, sämʿi*, Amh.Arg.Gur. *säm*, Gaf. *sämä*; in Cushitic: Som. *šamaʿ*, Sa. *šamʿe*, Aw. *sʿemi*.

śemaka ሤመከ (M) 'choose, select';

probably reconstructed from the imperfect *yəśemmək*, from **śammaka*.

śamra, śamara *(yəśmar)* ሠምረ ፡ ሠመረ 'delight in, be pleased, be well pleased, have a liking for, like, take pleasure in, accept favorably, agree, consent, approve, grant, be of good will, condescend, (L) be pleasing';
ʾaśmara 'delight, give pleasure, like, make content, be pleased, be pleasant, please, be acceptable, be agreeable';
(*ʾiʾaśmara* 'displease');
taśamra 'agree, be unanimous, be approved';
taśāmara 'agree with one another, be unanimous, approve';
śamāri, act. part. of *śamra*;
śamir 'enjoyment, pleasure';
śamur 'pleasant, pleasing, pleased, accepted, acceptable, approved, willing, granted, delightful, beautiful, nice, munificent';
śamr 'consent, approval, good will';
śamrat 'will (of God), good will, benevolence, pleasure, delight, favor, assent, consent, approval, acquiescence, agreement';
śamratāwi (Gr.450) 'benevolent, agreeable';
ʾaśmarot (Lt) 'benevolence';
maśmər, maśmari 'pleasing, agreeable, acceptable, pleasant';
taśamrot, taśāmərot 'consent, agreement';
təśmərt (Gr.124) 'wish, desire, good will';

SEMITIC: Ar. (Yem.) *sabar* 'be suitable, be proper, be fit' (with alternance of labials *m:b*), Heb. *šāp̄ar* 'be pleasing', Aram.-Syr. *šəp̄ar* (with alternance of labials *m:p*). The comparison with Syr. *səḇar* 'think' suggested by Praetorius, *DLZ* 1900, 1696 is unconvincing. See on this root Rundgren 1961:370.
ETHIOPIC: Te. *sämra* 'please', Tna. *sämärä*, Amh. *sämmärä* 'be pleasing'; passed into Cushitic: Som. *samir* 'delight in'.

śmr, maśmar መሥመር 'line, row, verse';

SEMITIC: perhaps Ar. *rasama* 'draw, trace' (with metathesis; for its Aramaic origin, see Fraenkel 250), Heb. *rāšam* 'inscribe', Syr. *rəšam* 'draw, delineate'.
ETHIOPIC: from *smr* 'rule lines': Te. *mäsmär* 'line, stroke', Tna. *mäsmär* 'ruler', Amh. *mäsmär* 'line'. See also *mazmər*.

śamarmar ሠመርመር (K) 'kind of eagle'.

śemata, śaymata ሤመተ ፡ ሠይመተ (K*.Lt) 'deal in grain';
taśaymata (K*), passive;

ETHIOPIC: Tna.Gur. *šämätä* 'deal in grain', Amh. *šämmätä* , Arg. *šemmäta*; perhaps a denominative from *šm-t*, to be compared with Soq. *šiom* 'sell', Akk. *šāmu* 'buy'.

śimat ሢመት; see *śym* I.

śane, śəne ሠኔ ፡ ሥኔ, (L) **səne** ስኔ, tenth Ethiopian month (8 June-7 Juli);

ETHIOPIC: Tna. *səne*, Amh. *säne*; also in Cushitic: Kam.Ṭem. *sanā*, Be. *senay* 'early fall'. Dillmann 254 derives it from *šny* 'be pretty, be good'. Because of the spellings ሥኔ and ስኔ Conti Rossini 1923:376 seems to be inclined to consider *səne* the original form and derives it from the Semitic root *tny, šny* 'two'. However, *śəne* is not the 2nd month of the year and its derivation from the root for 'two' is therefore doubtful. Besides, it is ሥኔ that is found in older manuscripts (Getatchew Haile).

śena ሤነ; see *śyn*.

śən ሥን; see *śannaya*.

śona ሦነ; see *śawwana*.

śanaqa *(yəśnəq)* ሠነቀ, (Gr.131) **śannaqa** ሠነቀ, (T.Y) **sanaqa** ሰነቀ 'prepare provisions for a journey';
ʾaśnaqa 'provide provisions, prepare provisions';
taśanaqa, (Gr.131) *taśannaqa* 'be furnished with provisions';
śənq 'provisions';
maśnaqi (K*) 'who provides provisions';
maśnaq, maśnəq, maśnaqt, maśnəqt (pl. *maśānəq*) 'bag of provisions, pouch, vessel';
maśnaqt (T), *maśanaqt* (Sw. in D 1400) 'kitchen';

SEMITIC: Dillmann 250 compares it with Syr. *sənaq* 'be in need'; cp. also Md. *snq* (for which see Dietrich 300). While Brockelmann 1928:485, following Zimmern 47, derives the Syriac root from Akk. *sanāqu* 'be in need', von Soden 1022 considers Akk. *sanāqu* 'be in need' an Aramaic loanword; see also Kaufman 93.
ETHIOPIC: Tna. Har. *sənqi* 'provisions for a journey', Te. *sənq, səq* (< *sənq*), Amh. *sənq*; passed into Cushitic: Or *sənqi*.

śənṣār ሥንጸር (Lt) 'splinter';

variant of *śəṣṣār* (see *śaṣṣara*).

śənt ሥንት; see *śyn*.

śannaya ሠነየ 'be beautiful, be good, seem good, be well, be fine, be excellent, be fitting, be appropriate'; with suffix pronouns: 'appear good, be good for, please';
ʾaśannaya 'beautify, adorn, decorate, act well, behave rightly, do good, do well, do a favor, treat well, be gracious, amend, adjust, improve, make proper, make succeed';
(*ʾaśannaya gaṣṣo* 'he was friendly'; *ʾaśannaya ləbbo* 'he prevailed on, he persuaded');
taśannaya 'beautify oneself, be restored';
ʾastaśannaya, (L.T) *ʾastaśānaya* 'beautify, adorn, restore, adjust, (Lt) improve';
śannāy 'beautiful, good, fair, delightful, agreeable, glad (tidings), pleasing, proper, right, virtuous, prosperous, suitable; (Lt) beauty, goodness, favor';
(*ba-śannāy* 'well');
(*śannāy-a* 'well, finely, duly');
śannāyāt 'good things, good works, good deeds, good (n.), goodness';
(*gabāre śannāyāt* [Lt] 'kind of functionary', lit. 'who does good deeds');
śənnuy 'adorned, lovely';

śən, (T) *sən* 'beauty, charm (of speech), grace, goodness, excellence, virtue';
ʾaśannāyi (Gr), act. part. of *ʾaśannaya*;
ʾaśannəyot 'favor, benevolence';
maśannəy 'beautiful, fair, the best (of), the best part, good things, who acts well, who does good';
məśənnāy, same meanings as *maśannəy*; also 'good place';
mastaśannəy, *mastaśānəy* 'who restores, who puts right, who readjusts, who embellishes';

SEMITIC: Ar. *sanā* 'good' is considered by Noeldeke 1910:59 a transcription of G. *śannāy* 'good' rather than a loanword. While Noeldeke 59, n. 2 hesitates to compare G. *śannaya* with Ar. *sanā (snw)* 'shine', *sanāʾ* 'brilliance', since one would expect *śanā*, Eitan 10 and 28, n. 50 does compare it with Ar. *sanā (snw)*, with some reservations, and with Heb. *yəšunnᵉ(ʾ)* in Qoh. 8:1. Eitan 28, n. 50 also compares Heb. *šānī* 'scarlet' with the Geez root *śny*, and Heb. *mišne* of Is. 61:7 is rendered 'best' by Eitan in *HUCA* 12-13 (1937-38). Bittner 1909:32 compares Mh. *meśnâ* 'fitness, efficiency', and in *WZKM* 30 (1917-8).12-14 he compares the Geez root with Soq. *śini* 'see'.
ETHIOPIC: Tna. *sännäyä* 'be good, be beautiful', Te. *säna*, Gur. *sännayte* 'kind of false banana-plant' (probably from *sännayt* 'beautiful'), Amh. *tä-sänaññä* 'become beautiful, good'. Note that Amh. *tä-sänaññä* can be either a reduplicative stem of a non-attested **säññä* 'be beautiful', or it can be a reduplicative stem of **säññä* used as *asäññä* or *täsäññä* in the composite verbs. This **säññä* is identified by Praetorius 1879:237 with G. *śannaya*. The root probably passed into Cushitic: Som. *san* 'beauty, goodness'.

śaqq ሠቅ (pl. *śaqqāt*, *ʾaśqāq*, *ʾaśqāqāt*) 'sackcloth, covering of goat's hair';
śaqqa (K*) 'cover with sackcloth' (denominative);

SEMITIC: Soq. *śeqah* 'coat', Heb. *śaq* 'sackcloth', Aram.-Syr. *saqqā*, Akk. *saqqu*, *šaqqu*. For G. *śaqq*, see Zimmern 67, and Noeldeke 1910:39. For the Semitic origin of Gr. *sakkos*, see Masson 24-5. For the Hittite origin of this root, see Rabin 1964:153.
ETHIOPIC: Tna. *säqqi*, Amh. *säqq*.

śāqəᶜ ሣቅዕ (K) 'a corner of the earth, a part of the earth'.

śaqśaqa ሠቅሠቀ (K*.Gr.129), **saqsaqa ሰቅሰቀ** (T) 'interlace, make a network, make lattice work, perforate, bore, run through';
taśaqśaqa (K*.Gr.129), passive;
śəqśuq (D.247 under *śaqq*), *səqśuq* (T) 'formed by network, perforated';
śaqśaq, *śaqaśaq* (pl. *śaqāśəq*) 'network, fence made of netting, grate, lattice, any kind of work made like a net, veil, railing, window, (T) balcony';
śəqśāqe 'being formed with network';

SEMITIC: for 'perforate', cp. Ar. *šaqqa*, *šaqaʾa* 'split', Ar. (Syria) *šaqšaq* 'tear, split, crack'.
ETHIOPIC: Tna. *säqsäqä* 'detach, separate something adhering to a hard object', Te. *säqsäqa* 'remove bread from the pan', Amh. *säqässäqä*, same, Amh. *säqsäq*, *səqsäq* 'balcony, window, lattice, grating'; also in Cushitic: Bil. Kham. *saq* 'plait, entwine, intertwine'. See also *saqsaqa*.

śāqaya ሣቀየ, (T) **sāqaya ሳቀየ** 'vex, afflict, torment, torture, molest, plague, inflict suffering';
taśāqaya, passive; also 'suffer pain';
śāqāyi, act. part. of *śāqaya*;
səquy, pass. part. of *śāqaya*;
səqāy 'torment, torture, pain, vexation, affliction, tribulation';
maśqe 'instrument of torture, goad, stimulus, weaver's comb, shuttle of loom';

SEMITIC: Ar. *šaqiya* 'be wretched, be in distress', *šaqā (šqw)* 'distress' (tr), Śḥ. *šiqi* 'be tired', *šiqí* 'troublesome, tiring'.
ETHIOPIC: Tna. *saqäyä* 'torment', Te. *säqa*, Amh. *säqäyyä* 'torment', *mäsaqiya* 'instrument of torture'. For G. *maśqe*, cp. Amh. *mäsqe* 'roller with which the weaver rolls up the finished cloth'.

śarr, śərr ሠር ፤ ሥር; see *śarara*.

śerā ሤራ; see *śeraya* II.

śur, śər ሡር ፤ ሥር (M); see *śərw*.

śarᶜa *(yəśrāᶜ)* **ሠርዐ** 'set, set forth, set in order, set (the table), establish, establish order, arrange, institute, enact, prepare, ordain, decree, stipulate, legislate, promulgate, prescribe, make regulations, regulate, make a covenant, make a testament, administer (the Eucharist)';

ʾaśarᶜa, passive; also 'submit, yield';
śarāᶜi, act. part. of *śarᶜa*;
(śarāᶜe ḥagg 'legislator');
śəruᶜ, pass. part. of *śarᶜa*;
śarᶜat 'ordinance, ordering, order, arrangement, ordered rank, procession, ceremony, rite, ritual, rule, regulation, manner, precept, prescription, charge, disposition, service, assignment, constitution, provision, administration, institution, testament, pact, custom, habit, tradition, covenant, decree, edict, statute, law, canon';
(śarᶜata qəddāse 'liturgy');
(ḥaddis śarᶜat 'New Testament');
śariᶜot 'disposition';

SEMITIC: Ar. *šaraᶜa* 'prescribe', *šarīᶜa* 'law', SAr. *śᵓrᶜ* 'erect, construct'. Buhl 794, following others (see bibliography, ib.), starts from the basic meaning of Ar. *šaraᶜa* 'point directly' developing into 'stretch out', and compares Heb. *śrᶜ* (hitpaᶜel) 'stretch out', Syr. *sraᶜ* 'extend' (so also Brockelmann 1928:500); perhaps also Akk. *šerû*, "etwa 'flach hinlegen'" (for which see von Soden 1220).
ETHIOPIC: Tna. *särᶜe* 'arrange, decree', Te. *särᶜa* 'hold in order, appoint', Amh. *särra* 'decree, prescribe, arrange', Har. *säraʾa* 'arrange'; perhaps common with Cushitic: Or. *sēra* 'law', Sid. *sēra*, Som. *sār* 'place, put', *sərᶜat* 'rule'. Cerulli 1951:501 (under *šerō*) considers Or. *sēra* a South-Ethiopian loanword.

śərāᶜ, (KG) **śərrāᶜ ሥራዕ** 'canvas, sail';

SEMITIC: Noeldeke 1910:61 considers the root to be common to Geez and Ar. *širāᶜ* 'canvas, sail'. Fraenkel 213-4 derives it from Heb. *śāraᶜ* 'stretch', Syr. *sraᶜ*, as against Landberg 1901:513 who derives it from the original meaning of Ar. *šrᶜ* 'be high'.
ETHIOPIC: Te.Tna. *šraᶜ* 'sail', Amh. *šära* (also *səraʾ*, from Geez), Har. *šara* 'canvas, tent (of canvas)'; passed into Cushitic: Sa. *sirāᶜ*, Af. *sirā*.

śaraba *(yəśrab)* **ሠረበ**, (L.T) **saraba ሰረበ** 'drink, drink up, (L*.Y.M) absorb, sip';
ʾaśraba 'give to drink, irrigate';
śərub (Gr.450) 'absorbed';
śarab, *śarāb*, *śərb* (pl. *ʾaśrāb*) 'beverage, wine';
maśrab 'water jar, bucket, pail';
məśrāb 'place or object in which there is liquid or from which one drinks';

SEMITIC: Ar. *šariba* 'drink', PbH. *sārap* 'swallow', Syr. *sərap* 'swallow, absorb', Md. *srp*, Akk. *sarāpu* 'suck'.
ETHIOPIC: Te. *särba* 'suck up' (e.g. donkey sucking water), Tna. *šäräbä*, *säräbä* 'drink', Amh. *särräbä* (from Geez); Amh. *mäšräb* 'trough in which water is kept' comes from Ar. *mašrab*. See also *sarapa* I.

śarrafa ሠረፈ (Lt) 'honor, revere';

from Ar. *šarrafa*, or common with *šarrafa* (Littmann 1913:17).

śarg (pl. *ʾaśrāg*, *ʾaśrəg*) **ሠርግ** 'canal, small brook, stream';

from Ar. *šarǧ* 'ditch for watering camels'.

śaraga ሠረገ (K*) 'penetrate';

ETHIOPIC: Amh. *särrägä* (from Geez).

śərug ሥሩግ; see *sargawa*.

śarrəḥa ሠርሐ 'prosper, make prosper, bring success, make successful';
ʾaśarrəḥa 'give relief';
taśarrəḥa, (T) *tasarrəḥa* 'prosper, succeed, be successful';
śarrāḥi (KG), act. part. of *śarrəḥa*;
śərruḥ, (T) *sərruḥ* 'prosperous, successful';
śarrəḥāt 'prosperity';
taśarrəḥo 'prosperity';

SEMITIC: Ar. *šaraḥa* 'expand, widen', SAr. *sᵓrḥ* 'deliver, preserve, save', Heb. *šāraḥ* 'grow luxuriantly'.

śār(ə)ḥa ሣርኀ (K*.Y.M), **śār(ə)ḥa, sarḥa ሣርሐ ፤ ሰርሐ** (T in various editions), **sorḥa ሶርሐ** (T, misprint for *sarḥa*) 'light up, be bright, shine, glitter';
śarrəḥa (T.Gr.125) 'illuminate, brighten';
taśarrəḥa (Gr.125) 'be illustrious' (probably to be identified with *taśarrəḥa* 'be successful', above);
śəruḥ 'brilliant, splendid';
śarḥ, *śārḥ* 'splendor, glory, magnificence';
śərāḥ (T) 'light of glory';
śərrāḥe, *śurāḥe* 'splendor, glory, brightness, magnificence';

SEMITIC: Ar. *šarḥ* 'prime of youth', Akk. *šarāḫu* 'be splendid, be radiant'. Driver, *JTS* 33 (1932). 44-5 compares Heb. *šaḥărūṭ*, in Eccl.11:10 (with metathesis) 'radiancy (of youth)'. Driver, ib. also compares

Syr. *šrḥ*, in *ʾeštaraḥ* 'be overjoyed, be ravished with joy'. The variety of forms such as *śarḥ*, *śārḥ*, *śurāḥe* does not justify the suggestion made by Rundgren 1961:367 that G. *śār(ə)ḥa* is a loanword.

śarama, sarama *(yəśrəm, yəsrəm)* **ሠረመ ፡ ሰረመ** (T.Y.K.M), **sarma ሰርመ** (T) 'become a swamp, be deep, sink, flood';
sarama (T) 'dig deep';
taśarma 'lower oneself into an abyss or to the ground, fall into an abyss, be submerged in an abyss, enter into a swamp';
śarm, (T) *sərm* (pl. *ʾaśrām*) 'depth, abyss, flood, swamp';

SEMITIC: Ar. *šarm* 'canal, small bay, inlet, main body of water' (from *šarama* 'slit, cut'), SAr. *s₂rm* 'outlet' (?).
ETHIOPIC: Te. *šərm* 'puddle, hole filled with water'.

šāron ሣሮን (KG) = Amh. *čəfrəg* 'low-growing bush that is used like a brush in washing large crocks'.

śereni ሤራኒ (KG) = Amh. *mäšabbiya* 'holder for a candelabra or a shield'.

→ **śərnāy ሥርናይ**, (Lt) **sərnāy ሰርናይ** 'wheat';

SEMITIC: Dillmann 260 derives it from **śəʿarnāy* and connects it with Semitic *śʿr*: Heb. *śəʿorā* 'wheat', Ar. *šaʿīr*; cp. also SAr *s₂ʿr*, Ḥars. *šeʿīr*, Aram. *səʿartā*, Ug. *šʿr* (but see below).
ETHIOPIC: G. *śərnāy* as well as Tna. *sərnay* 'wheat', Te. *šərnay*, *šənray*, Arg. *sərray*, Amh. *sənde*, Gaf. *səndä* (for *nd:rn*, see Praetorius 1879:78, Cohen 1931:380), probably also Har. *sərri* 'thick bread made of wheat' and Gur. *səre*, *sənne*, *səneʾ* 'wheat' are to be considered Cushitic loanwords, as suggested, with reservations, by Praetorius 1890:24, n. 9 (under *ḥəṭṭāt*), and by Armbruster 625 (contrary to Leslau 1979:559): Sa. *sinrā*, Af. *sirray*, Som. *sarēn*, Be. *serām*, Bil. *šinrāy*.

śaraqa *(yəśrəq)* **ሠረቀ** 'rise (stars, sun, new moon), arise, shine forth, spring forth, begin (month, year)';
ʾaśraqa 'make shine, make rise, celebrate the new moon by special hymns';
śarq, (T) *sarq* 'rising (of stars, sun, new moon), day of a new moon, beginning of a month, (Lt) the Orient';
(*śarqa warḥ* 'new moon');
śaraq 'rising (of stars, moon), new moon, (Lt) the Orient';
śərqat, verbal noun of *śaraqa*; also 'rising, appearance';
śarqāwi 'eastern, pertaining to a new moon';
(*warḥ śarqāwi* 'lunar month');
śaraqāwi 'eastern, pertaining to a rising, morning star';
ʾaśrəqot (Velat 472-3 has *ʾaśərqot*) 'au petit jour, et avant de poursuivre l'office; le prêtre qui vient de chanter l'Evangile, chante l'Aśərqot, c'est-à-dire, donne, pour l'année en cours, la date exacte des Pâques et des autres grandes fêtes';
məśrāq 'east, the Orient';
məśrāqāwi (K) 'eastern';

SEMITIC: Ar. *šaraqa* 'rise (sun)', SAr. *s₂rq* 'rise (star)', Ḥars. *śeroq* 'rise (sun)', Heb. of Ben-Sira *ʾwr msr(y)q* (Noeldeke, *ZA* 20[1900].96); connected with 'be red': Ar. *šariqa* 'be red', Heb. *śaroq* 'red' (Koehler 932).
ETHIOPIC: Te. *särqa* 'rise (new moon, star)', Tna. *säräqä*, Amh. *särräqä*.

śrq, in **ʾaśrəqo** or **śarqo አሥርቆ ፡ ሠርቆ** (corrected by Dillmann 240 into *sərqo*) 'plait';
śərqo (K) 'rope, snare';

SEMITIC: Ar. *šaraqa* 'slit', Mh. *śerōq* 'comb', Heb. *šāraq* 'card (flax)', Aram.-Syr. *səraq* 'comb' (that is, something used for plaiting).

śereq ሤራቅ, (L.T) **sereq ሴራቅ** 'vine';

transcription of Gk. *sōrēk*, from Heb. *śoreq*.

śarara ሠረረ 'be high, be tall';
śarr, *śərr* 'length, height, altitude';
śərrat (Lt), same;

SEMITIC: perhaps Ar. *šarra* 'spread in the sun', that is, '*extend, *lengthen'.
ETHIOPIC: also in Cushitic: Bil. *šir* 'be high', Be. *serār* 'tall'.

śārara ሣረረ, (L.Gr.165) **sārara ሳረረ** 'lay a foundation, found, establish, build, construct';
ʾaśārara, causative;
taśārara, (Gr.165) *tasārara*, passive of *śārara*;
śārāri, act. part. of *śārara*; also 'founder';

śurur, *śərur* 'founded, set, established, (Lt) creature';
śurāre 'foundation, founding';
maśarat, see above.

SEMITIC: Soq. *śrr* 'attach', PbH. *śrr* (hifʿil) 'establish', Aram. *šōrer* 'establish, strengthen, fix firmly', Syr. *šarar* 'fix firmly'. For the identification of G. *śrr* with G. *śərw* 'root', Heb. *šoreš*, see Praetorius 1890:35.
ETHIOPIC: Tna. *särätä* 'lay a foundation', denominative from *särät* 'foundation', from **srr*, *śrr*.

śaraṣa *(yəśrəṣ)*, **śarṣa** *(yəśraṣ)* **ሠረጸ ፡ ሠርጸ**, **śaraḍa ሠረፀ** 'germinate, blossom, shoot forth, sprout, burgeon, bud, proceed (Holy Ghost from the Father), arise, (Lt) conceive, think out';
ʾaśraṣa, causative;
śarāṣi, act. part. of *śaraṣa*;
śaruṣ 'that germinates, that blossoms';
śarṣ 'shoot, blossom, sprout, bud, young twig';
śərṣat, verbal noun of *śaraṣa*; also 'procession (of the Holy Ghost)';
śariṣ (K*) 'proceeding (of the Holy Ghost from the Father)';
śərṣännā 'procession';
ʾaśrāṣi, *maśraṣi*, participle of *ʾasraṣa*;
maśraṣ 'that germinates';
məśrāṣ 'place of the germination';

SEMITIC: Ar. *šaraṣa* 'start walking (young animal)', Heb. *šāraṣ* 'swarm, team'. In the meaning of 'creep' (see P. Joüon, *Biblica* 21[1940].152-3), as also Syr. *šaraṣ* 'creep', it can be semantically related to G. *śaraṣa* 'germinate', the basic meaning being that of change in place or growth, contrary to Conti 1978: 35; cp. also modern Syr. *šāriṣ* 'issue, descent'.

ETHIOPIC: Tna. *säräṣä* 'sprout', Amh. *särräṭä* 'suffuse' (Leslau 1979:74), and perhaps also Amh. *(as)-säraççä* 'spread (news)' (Armbruster 529), Gur. *asraççä*, even though the root of Amh. and Gur. is a quadriradical *srṣy*.

šāret ሣሬት, (L) **sāret ሳሬት** 'spider, spiderweb, scales';
fatla šāret 'spiderweb';

Dillmann 245 and KWK 677 derive it from the root *šry* 'weave' (see *śaraya* II).
ETHIOPIC: Te. *saret* 'spider', Tna. *saret*, *särärit*, *šärärit*, Amh. *šärärit*, Arg. *ənšərarit*, South Arg. *šäraret*, Har. *ašširāraḥti*, Gur. *šäret*. Cerulli 1936:237 considers it a Cushitic loanword: Or. *sararītī*, Bil. *šäriro*, Qem. *šäri*, Aw. *šerānt*; so also Brockelmann 1950:28.

śərrat ሥሬት; see *śarara*.

śərrut ሥሩት; see *(śərw)*, *śərrəw*.

śarwe (pl. *śarāwit*) **ሠርዌ**, (T) **sarwe ሰርዌ** 'beam of wood, log, trunk, weaver's beam';

SEMITIC: Aram.-Syr. *šārīṯā* 'beam' (Dillmann 242); Ar. *šāriya* 'pillar' is considered by Fraenkel 11 an Aramaic loanword, contrary to Schulthess 23, n. 2.
ETHIOPIC: Amh. *särwe* 'mast, weaver's roller', and perhaps Gur. *sərät* 'part of a loom'.

śərw (pl. *śəraw*, *ʾaśrāw*) **ሥርው**, (M) **śur, śər ሡር ፡ ሥር** 'sinew, tendon, nerve, muscle, basis, root, origin, stock, tribe, (T) belief' (that is, the basis);
(*śərw ḥarum* 'sinew of the thigh', lit. 'the forbidden muscle'; it reflects the Heb. *gīd hannāše* 'the sinew of the thigh-vein' which people are forbidden to eat, according to Gen. 32:32);
śarawa (Y.K*) 'take root' (denominative);
śarrawa, (T) *sarrawa* 'extirpate, eradicate, exterminate, root out, destroy' (privative denominative);
taśarwa 'be rooted';
taśarrawa 'be eradicated';
śarrāwi, act. part. of *śarrawa*;
śərrəw, fem. *śərrut* (K*) 'that which is eradicated, destroyed';
śərrāwe, (T) *sərrāwe* 'eradication, being eradicated, destruction, defeat';
maśraw (Gr.127) 'instrument for uprooting';
taśərrəwo (Lt) 'destruction';

SEMITIC: Ar. *širr* 'origin, source > *root', SAr. *s₂rs₁* 'foundation', *h-s₂rs₁* 'extirpate' (denominative), Soq. *śeraḥ* 'origin, source', Heb. *šoreš* 'root' (from *šr-šr*), Syr. *šeršā*, Ug. *šrš*, Akk. *šuršu*. For Heb. *šoreš* and others, see Růžička 11. F. Schwally, *ZDMG* 52 (1898). 140 connects Heb. *šoreš* with Ar. *šaras*, *širs* 'thorny plant', *ʾašras* 'hard', the basic meaning being 'knotty, gnarled > root'. For Hebrew, cp. also *šor* 'umbilical cord' (Appleyard 16). Ar. *širš* 'root' (Dozy) does not give the impression of being an original Arabic root.
ETHIOPIC: Te.Amh.Gaf.Har.Gur. *sər* 'root, vein, sinew', Tna. *sər*, *sur*, Gaf. *səret*, Arg. *sared*; also in

Cushitic: Qem. *sər*, Qua. *ser*, Bil. *zir*. Praetorius 1890:35 connects G. *śarw* with the Ethiopic root *śrr* 'lay a foundation' (see *śārara*, above). For the 'privative' denominative ('root out'),see Noeldeke 1910:101ff. See on this root Dolgopolsky 98.

śarāwər ሠራውር (T.KBT) 'pants, trousers';

a plural of **śurri, śurre*; from Ar. *sirwāl*, pl. *sarāwīl* (for which see Dozy 1845:203-9).
ETHIOPIC: Te.Tna. *surre*, Amh.Gaf. *surri*. For Amharic, Armbruster 493 also gives a plural *sərawər*; in this case *surri, surre* may be a reconstructed singular. The noun also occurs in Cushitic: Or. *surrī*, Qab.Al. *surri-ta*, Bil. *surri*, Sa. *surre*.

śaraya, śarraya I **ሠረየ**, (T) **sar(r)aya ሰረየ** 'bewitch, cast spells, poison, heal, cure, give medicine';
śarāyi (K*), act. participle;
śərāy 'incantation, magic, charm, witchcraft, sorcery, enchantment, spell, poison, healing, medicine, cure, bandage';
(*ʿaqqābe śərāy* 'physician, witch doctor'; see Worrell 1:182-3);
(*za-śərāy* [pl. *ʾəlla śərāy, sabʾa śərāy*] 'sorcerer, magician, wizard, enchanter');
(*ʾasmāta śərāy* 'magical names, magic, witchcraft');
(*maftəḥe śərāy* 'charm to counter the effects of an evil spirit'; for more details, see Strelcyn 1955:XVIIff);
śəruy 'dipped in poison, poisoned, bewitched';
maśarrəy, maśarri, fem. *maśarrəyt, maśarrit*, (T) *masarrəy* 'magician, sorcerer, wizard, (Gr.127) who poisons, poisonous';
maśray, maśre 'medicine, drug';

SEMITIC: SAr. *sʾry* 'save, protect' (Müller 1983:283), Aram.-Syr. *sərī (sry)* 'have a bad odor', Ar. *šary* 'colocynth' (which has a bitter taste; Brockelmann 1928:499), Heb. *sōriyyā* 'stinking, putrid' (Koehler 654). The bad odor comes from the poison.
ETHIOPIC: Te. *sara (sry)* 'cure, treat medically', *səray* 'remedy, poison', Amh. *səray* 'poison, poisonous philter' (from Geez), *säräyyä* 'to poison'. For 'medicine, poison', cp. also Amh. *mädhanit*, Syr. *sam*, Md. *sama* 'drug, medicine, poison'. For Indo-European 'drug, poison', see Buck 311. The root passed into Cushitic: Sa. *sirā, zirā* 'poison'.

śaraya II **ሠረየ** (K*) 'weave, spin';

ETHIOPIC: Tna. *särräyä* 'weave'. See *śāret*, above, and *śeraya* II.

śeraya I **ሤረየ** (D.Y.M), **seraya ሴረየ** (T) 'dye, paint, dip, smear with blood, stain, soil, tinge';
ʿaśeraya (Gr.128), causative;
taśeraya, taśarya, (Gr) *taśaraya*, passive of *śeraya*;
śerāyi, (K*.T) *śirāyi* 'dyer';
śiruy, (Gr.128) *śeruy*, (T) *siruy*, fem *śirit* 'dyed, stained, soiled';
śaryo (D 1428, K*) 'dye' (n.);
śəryat, (Gr.128) *śeryat* 'dyeing (n), (T.K*) soiling';

ETHIOPIC: Amh. *siray* 'red color'; perhaps from Cushitic: Bil. *sar* 'be red', Qua. *sär, zär*, Aw. *sär*. See also *sirā*.

śeraya II **ሤረየ** (K*) 'form a conspiracy, plot';
taśeraya (K*), passive;
śerāyi (K*), act. participle;
śiruy (T) 'sinner' (originally 'plotter');
śirāy (K*), *śerā* (Lt) 'plot, conspiracy';
(*baʿāla śerā* (Lt) 'plotter');

SEMITIC: Heb. *śārā (śry)* 'contend', Ar. *šariya* 'grow angry', *šarā (šry)* 'do evil'.
ETHIOPIC: Te. *šira* 'plot' (n.), Tna. *sera, sära* connected by Coulbeaux-Schreiber 220 with Tna. *särräyä* 'weave' (see *śaraya* II, above; cp. French 'tramer' meaning 'weave' and 'plot'), Amh.Gur. *sera* 'plot'. See also *śaraya* II.

śirāy, śərāy ሢራይ ፣ ሥራይ, (Gr.128) **śerāy ሤራይ**, (T) **sirāy ሲራይ** 'costly garment, silk, fine linen, pure linen, (T) red cloth';

from Aram.-Syr. *šīrā, šerāʾā, šīrāyā* 'silken attire' (Dillmann 263; Noeldeke 1910:40); also Ar. *siyaraʾā*. See also *śiryon*.

śiryon ሢርዮን; see *śirāy*;
the reading and the meaning are uncertain; see Dillmann 264, under *śirāy*.

śaraza *(yəśrəz)* **ሠረዘ** (K*) 'cross out a word by drawing a line, (MA) separate';
śaraz (K*) 'a line drawn through a crossed-out word, punctuation mark (colon, semi-colon), (K) type of grammatical structure in a *qəne*-poem';

ETHIOPIC: Tna. *säräzä* 'cross out', Amh. *särräzä* 'cross out, rule with lines the Greek letters that serve as numbers'.

śaśśəʾa ሠሥአ (T.M) 'dance, make bodily movements';

undoubtedly for *śaśśəʿa*;
SEMITIC: Heb. *šiʿāšaʿ* 'take delight in' (from *šʿʿ*), Syr. *šəʿā (šʿy)* 'engage in sports, divert oneself'.
ETHIOPIC: Te. *(tə)sassəʿa* 'dance (women)', Tna. *saʿsəʿe*; passed into Cushitic: Bil. *saʿsaʿ*. See also *soso*.

śaśśəʿa I **ሠሥዐ**, (T) **sassəʾa ሰሰአ** 'be insatiable, be greedy, eat much, (Y) crave, be covetous';
ʾaśaśśəʿa, causative;
śəśśuʿ, (Gr) *śuśśuʿ* 'greedy, insatiable, voracious, gluttonous, covetous';
śəśśāʿe 'gluttony, insatiability, greed, want of moderation';
śəśśəʿt, same;

ETHIOPIC: Tna. *sässəʿe* 'be greedy', Amh. *sassa*; noun: Amh. *səssət* 'voracity', Har. *sissit āša* 'be greedy', lit. 'make voracity'; denominative: Amh. Gur. *sässätä* 'be greedy'; passed into Cushitic: Aw. *səssət* 'voracious'. Ethiopic *śśʿ, ssʿ* goes back to *śʿśʿ, sʿsʿ* and is possibly to be connected with *šwʿ*. The root is also related to Te. *(tə)säwha* 'have appetite, desire', Ar. *šāha (šwh)* 'desire', *šahwa* 'covetousness'.

śaśśəʿa II **ሠሥዐ** (K*), **sassəʿa ሰሰዐ** (T) 'be thin, be sparse, be far apart';

ETHIOPIC: Tna. *säsəḥe*, Amh. *sassa*.

śāṣun (śāḍun) ሣጹን (ሣፀን) 'chest, shrine, box, coffer, shrine, cupboard';
śāṣun-a məwwət 'coffin';

ETHIOPIC: Tna. *saṣun, saṣən* 'coffer', Amh. Gur. *saṭən*; Ar. *šawāṣīn* (from **šāṣūna*) is considered by Noeldeke 1910:55 a loanword from Geez. See also Landberg 1942:2049.

śaṣṣara, śaṣara, śaḍara ሠጸረ ፣ ሠፀረ, (T) **saṣara ሰጸረ** 'split (wood), cut up, tear, cleave, lacerate';
taśaṣṣara, (K*) *tasaṣra*, passive;
śaṣāri, śaḍāri (Gr.139), act. participle;
śəṣṣur, śəṣur, pass. participle;
śaṣr, (T) *saṣr* 'cloven hoof';
śəṣṣār, (Gr.139) *śaḍar* 'splinter, chip, split';
śəṣṣāre, (Gr.139) *śəḍḍāre*, verbal noun of *śaṣṣara*;

SEMITIC: Ar. *šaṣara* 'pierce', Soq. *šiṣehar* 'split' (n); related to Ar. *šaṭara* 'divide in two'; with metathesis in Ar. *šarata* 'split', Heb. *šārat* 'make incisions', Aram. *sərat*, Akk. *šarāṭu*.
ETHIOPIC: Te. *sāṭra* 'split, crack', Tna. *säṭärä*, Har. *sēṭära*, Gur. *šäṭärä* 'split wood in half'; enlarged by *n* in Te. *sanč̣ar, sänṣar* 'splinter', Tna. *sanč̣ar*, Amh. *sänäṭṭärä* 'split', Gur. *sənäṭärä*; Amh. *sənṭər, sənəṭṭar, šənṭər* 'splinter'. See also *sarwaṣa, šənṣär*.

śet ሤት (T) 'share, compensation';

probably a misprint for *śeṭ* 'value', *śeṭ-a* 'in return for' (see *śyṭ*); or could it be for *ʿəset* 'compensation, salary'?

śatama ሠተመ (Y.M), **satama ሰተመ** (T) 'arrive'.

śatara *(yəśtər)* **ሠተረ**, (L.T.Y) **satara ሰተረ**, (L) **satra ሰትረ** 'rend, tear to pieces, lacerate, scourge';
taśatra (Gr.450), passive;
śətur, pass. participle of *śatara*;
śatr (K*) 'line';
śətrat 'rending (n), tearing to pieces';
maštar, maśtər (pl. *maśātər*) 'a sharp cutting instrument, (Lt) small hook, (K*) comb, means of drawing lines, ruler';

SEMITIC: Ar. *šaṭara, šantara* 'tear, split, slit', SAr. *sʾtr*, Heb. *šāṭar* 'break out (tumor)', Aram. *satter* 'pull out', Syr. *səṭar*, Md. *str* 'destroy', Akk. *šuṭṭuru*; related to *šṭr*: Ar. *šaṭara* 'divide in two', Soq. *šeṭar* 'cut, slit'.
ETHIOPIC: Te. *sätra* 'comb' (v), Tna. *säntärä* 'comb' (v), *mäsätər* 'comb' (n), Amh. *sänättärä, šänättärä* 'tear open', Gur. *särrätä* (with metathesis) 'make decorative incisions on a pot'. For G. *šatr* 'line', cp. Ar. *šaṭar* 'lengthwise cut' (Kazimirski), and perhaps also *saṭr, saṭar* (with *ṭ*) 'line'.

śeṭa ሤጠ, śeṭ ሤጥ; see *śyṭ*.

śoṭa ሦጠ; see *śwṭ*.

śaṭaqa *(yəśṭaq)* **ሠጠቀ**, (L.T.Y) **saṭaqa ሰጠቀ** 'cleave, split (tr., intr.), tear asunder, break through, (Lt) open a way';

(*śaṭaqa mā›akalomu* [Lt] 'he fell upon them', lit. 'he split their midst');
taśaṭqa, passive;
śəṭuq, pass. part. of *śaṭaqa*;
śəṭqat 'cutting (n), splitting, split, crack, cleft';

SEMITIC: Aram. *səṭaq*, Akk. *šatāqu* (with *ṭ-q* > *t-q*), PbH. *sḏḏeq* 'split' (n.), Aram.-Syr. *səḏaq* 'split' (v.), Md. *sdq*. An original *stq* > *sdq* by dissimilation of voicing (*ṭ-q* > *d-q*). Barth 1893:38 considers *sdq* to be the original root. Praetorius 1890:25, note, compares G. *stq* with Ar. *iš-ta-qqa* 'split' (from *šqq*) with agglutinated *t* > *ṭ* by assimilation.
ETHIOPIC: Te. *šäṭṭäqa* 'split', Gur. *säṭṭäqä*; with augmented *n* in Tna. *sənäṭṭäqä*, Amh. *sänäṭṭäqä*.

śəṭṭat ሥጠት; see *śaṭaṭa*.

śiṭat ሢጠት; see *śyṭ*.

śaṭaṭa *(yəśṭəṭ)* **ሠጠጠ**, (L.T.Y) **saṭaṭa** ሰጠጠ 'tear apart, split, rend, cleave asunder, rip up, (T.Y) scrape';
taśaṭṭa, passive;
śaṭāṭi, act. part. of *śaṭaṭa*;
śəṭuṭ, pass. part. of *śaṭaṭa*;
śəṭṭat 'tearing (n), tearing asunder, rending, rent, tear (n), cut piece, fragment';

SEMITIC: Ar. (Dat.Yem) *šaṭṭa* 'cut, split, tear', Akk. *šaṭāṭu* 'tear out' (?).
ETHIOPIC: Te. *säṭṭa* 'rend', *säṭṭa, šänṭäṭa* 'tear', Tna. *säṭäṭä, šäṭäṭä* 'break', Amh. *säṭṭäṭä* 'tear noisily or quickly'; also in Cushitic: Be. *šetit* 'tear off'. See also *śaṭaya* II.

***śṭṭ, ›anśoṭaṭa** አንሦጠጠ, (L.T) **›ansoṭaṭa** አንሶጠጠ 'shiver, shudder, quiver, be afraid, be horror-struck, be alarmed, stand on end (hair), make the hair stand on end for a fight, frighten, terrify';
naśoṭāṭ 'horror, fright, shocking thing, shuddering (n), horrible things';

SEMITIC: perhaps to be identified with Syr. *sə‹aṭ* 'shudder', Md. *suṭ (swṭ)* 'hold in abomination'. See also *šawṭaṭa*.

śaṭaya I *(yəśṭi)* **ሠጠየ**, (T.Y) **saṭaya** ሰጠየ 'drink, be drunk';
taśaṭya 'be bad-natured, deviate from the right path, incline, be bent, lean to one side, roam, be led astray, be given to pleasure, be confused in mind, get drunk, (T) put on airs, be haughty';
śəṭuy (D.K) 'confused in mind, deprived of reason, who is bad-natured, (K*) who leans to one side';
śəṭyat, (L) *səṭyat* 'misleading (n), being unrestrained (n.), intemperance, lasciviousness, (K.T.Sw. in D270) drunkenness, (K) arrogance';

SEMITIC: Heb. *šāṭā (śṭy)* 'turn aside', Aram-Syr. *səṭā (sṭy)*, Md. *sṭā* 'turn aside, deflect, lead astray'; related to Ar. *šaṭṭa* 'act unjustly'.

śaṭaya II **ሠጠየ**, (L.M) **saṭaya** ሰጠየ 'tear, lacerate, rend, be terror-stricken, be dismayed';
taśaṭya (L), *tasaṭya* (T) 'be panic-stricken';
related to *śaṭaṭa*, above.

śaṭaya III **ሠጠየ** (M) 'love one another, fit together' (one would expect *taśāṭaya*).

św‹, śaw‹a *(yəśā‹)* **ሠው0** (D), **śo‹a** **ሦ0** (Y.K), **śawwə‹a** **ሠው0** (Y) 'sacrifice, offer a sacrifice, bring a whole-burnt offering, (T.Y.M) slaughter';
›aśo‹a, causative;
taśo‹a, (Gr.133) *taśaw‹a*, passive of *śaw‹a*;
śawā‹i 'priest, sacrificer';
śəwwu‹ (Gr.133, K*) 'sacrificed';
śāwə‹, (T) *sāwə‹* 'sacrificer, (idolatrous) priest';
su‹at 'act of sacrificing';
taśawwā‹i 'sacrifice, offering, meat-offering, oblation';
məśwā‹ 'sacrificial place, altar'; the meaning 'sacrifice' (D) is doubtful, considering the various readings;
maśwā‹t (pl. *maśwā‹ətāt, maśāwə‹*) 'sacrifice';
(*maśwā‹ta nafs* 'self-sacrifice');
(*beta maśwā‹t* 'altar');

SEMITIC: perhaps Ar. *šayya‹a* 'burn, burn up' (Dillmann 256).
ETHIOPIC: Tna. *säw‹e, so‹e* 'offer sacrifices', Te. *säwa* 'burn, heat' (rather than being derived from Arabic, as suggested by Littmann-Höfner 193), Amh. *säwwa*. For G. *maśwā‹t*, cp. Amh. *mäswa‹at* 'sacrifice' (from Geez), Gur. (Soddo) *məswat*. Note that Coulbeaux-Schreiber 131 explain Tna. *mosa* 'gratitude' as a corrupt form of *maśwā‹t*.

śawḥa **ሠውሐ** (Y.M) 'be verdant, grow green';

SEMITIC: Aram.-Syr. *šəwaḥ* 'sprout, spring up'; Zimmern 70 derives it, with reservations, from Akk. *šamāḫu*.
ETHIOPIC: Tna. *säwḥe* 'grow green'.

śawwana **ሠወነ**, (K) **śona** **ሦነ**, (T) **sawwana** ሰወነ 'foam (v), dribble, drool';
›aśawwana, (K*) *›aśwana* 'cause to foam at the mouth, make dribble';
śawwāni, act. part. of *śawwana*;
śawan (K*.Gr.133) 'foam, saliva, drool';
məśwān, pl. *maśāwən* (K*) 'vessel for spittle or foam';

ETHIOPIC: Te. *säwwäna* 'foam'. The comparison with Tna. *səwən* 'arrogant, proud' suggested by Coulbeaux-Schreiber 259 is unconvincing.

śwr, maśwar, maśwart መሥወር, መሥወርት (pl. *maśāwər*) 'funnel, (Lt) dry measure, (L) container for oil, means of stirring the fire, poker';

SEMITIC: SAr. *m-s₃wr-t* 'irrigation channel'. Rabin, *SH* 8 (1961). 394 compares it with Heb. *məśūrā* 'hollow measure' (Koehler 570), and with Ar. *maśār, miśwāra* 'beehive' (perhaps because of its shape). In view of SAr. *m-s₃wr-t* the Geez root is perhaps *swr* (Müller 1983:283).

śawit ሠዊት; see *śawaya*.

śwṭ, śoṭa *(yəśuṭ)* **ሦጠ** (T.Y), **sawaṭa** ሰወጠ (T.Y) 'bring back, make turn back, return (tr.), restore, turn back';
aśoṭa, ›aśwaṭa 'make return, bring back';
taśawṭa, (T) *tasawṭa* 'return (intr.), come back, turn aside, depart, (Lt) travel through, disappear, be withdrawn';
śawāṭi (K*), act. part. of *śoṭa*;
səwwaṭ (K*) 'who comes back, who returns';
śuṭat (K*), verbal noun of *śoṭa*;

SEMITIC: Ar. *šāṭa (šwṭ)* 'run to a goal', *šawwaṭa* 'make a long journey', Heb. *šāṭ (šwṭ)* 'rove about', Aram. *šwṭ*, (polel) *šōṭeṭ*, Md. *šaiṭa* 'wandering about'. The connection with Akk. *šâṭu* 'rebel' suggested by Blau 115 is not convincing. Note that Akk. *šâṭu* is rendered by von Soden 1205 either as *šâṭu* I 'ziehen, schleppen' or as *šâṭu* II 'gering achten, missachten'. See also *›asaṭa*.

śawṭaṭa **ሠውጠጠ** (Lt) 'fall into perplexity or terror';
see *śṭṭ, ›anśoṭaṭa*.

śawaya *(yəśway)* **ሠወየ**, (L.T.Y) **sawaya** ሰወየ 'ripen (grain), mature (grain), form ears (corn)';
›aśwaya, causative;
śawāyi, śəwuy (K*) 'that ripens (grain)';
śawit 'ear of corn, mature grain, grain that is still green but ripe enough to eat';
śəwyat 'ripening (grain), maturing (grain)';

ETHIOPIC: Tna. *säwäyä* 'ripen', Te. *šäwet* 'ear (of corn)', Amh. *əšät, əšet*, Har. *ašīta, asīta* 'young grain'; denominatives: Te. *šäwwäta* 'form ears (corn)', Tna. *šäwwätä*, Amh. *šätä*; also in Cushitic: Sa. *suwā* 'grain that ripens', Qem. *säwi*.

śy›, še›a ሢአ (Lt) 'destroy, annihilate';

SEMITIC: Littmann 1913:17 connects the root with Heb. *šō‹ā* 'desolation' even though the correspondence Geez *ś*: Heb. *š* is not normal; perhaps also to be connected with the various Semitic languages mentioned under *say›a*, above.

śyb, śeba *(yəśib)* **ሢበ**, (L.T.Y) **seba** ሰበ 'turn grey (hair), turn white (hair), have grey hair, (MA) grow moldy';
›aśeba (K*), causative;
śayyāb, (K*) *səyyub* 'grey-haired';
śibat 'grey hair';

SEMITIC: Ar. *šāba (šyb)* 'have white hair', Šḥ. *šub (šyb)* 'white hair', Heb. *šāḇ (šyb)* 'have grey hair', Aram. *sə›eḇ*, Syr. *sə›ḇ*, Md. *sab, sib*, Ug. *šbt* 'whiteness of hair' (Caquot 173, note g), Akk. *šību* 'grey, old, old man'.
ETHIOPIC: Tna. *säyyäbä, šäyyäbä* 'have grey hair', Te. *šäyyäba*; 'grey hair': Tna.Amh.Gur. *səbät*, Te. *šibät*, Har. *šibät*, Arg. *šəbäd*; denominatives from *šəbät*: Tna. *šäbätä* 'have grey hair', Amh.Gur. *säbbätä*. For denominatives formed with prefixed or suffixed morphemes, see Leslau, *Muséon* 75 (1962).139-175.

śym I, śema *(yəśim)* **ሢመ** 'set, set in order, put, place, appoint (to an office), ordain, charge, establish, designate, institute, promote, consecrate, (Y.M) hide (that is, 'place something aside'), insert';
›aśyama, ›aśema, causative;

taśayma, (T) *taśayama*, passive;
taśāyama (K*) 'appoint one another';
ʾastaśāyama (K*), causative of *taśāyama*;
śayāmi, act. part. of *śema*;
śəyyum (pl. *śəyyumān*, *śayyamt*), pass. part. of *śema*; also 'appointee, official, governor, prefect, one who is in charge (of)';
śimat 'placement, putting, appointment to an office, ordination, jurisdiction, consecration, investiture, office, dignity, position, rank, hierarchy, charge, function';
taśay(y)āmi 'set up, brought forward';
taśaymo(t) 'consecration';
maśyam, *maśyəm* (pl. *maśāyəmt*) 'container, basket, basket serving as a measure';
məśyām, (T) *məsyām* 'location where something is placed (e.g. barn, basket, office)';
(*ḥəbəsta məśyām* 'shewbread', lit. 'bread of setting'; it translates Heb. *leḥem hammaʿărekęt*; perhaps rather under *śym* II);
maśyamt (K*) 'location where one places things';

SEMITIC: Ar. *šāma* 'put into, insert, introduce', SAr. *s₂ym* 'set up', Heb. *šām* 'insert, put, hide', Aram. *šām*, Syr. *sām*, Md. *sum*, Ph. *šm* 'place, set', Akk. *šâmu* 'determine'.

ETHIOPIC: Tna. *säyyämä* 'appoint'; denominatives of **səyum* 'appointed' with palatalization of *š* in Amh. *šomä* 'appoint to an office', Te. *šäyäma*. For 'hide', cp. Gur. *šämä*. For G. *məśyām*, cp. Amh. *məsyam* 'cupboard for storing' (from Geez). See also *śymt*.

śym II, **śema** ሠመ (Y.M) 'uncover, show';

ETHIOPIC: Amh. *säyyämä* 'reveal (light that reveals objects formerly concealed by darkness)'.

śym III, **śema** ሠመ (Y.M) 'spray, sprinkle'.

śymt, taśaymata ተሠይመተ 'be ordained, be appointed, assume authority';

denominative from *śimat* (**śaymat*); see *śym* I, above.

śaymata ሠይመተ; see *śemata*.

→ **śyn, śena** (*yəśin*) ሠነ, (T.Y) **sena** ሰነ 'urinate';
śayāni, *śayyān* (K*) 'who urinates';
śənt 'urine';
maśyant (K*) 'bladder';

SEMITIC: Ar. *matāna* (from *tyn*) 'bladder', Heb. **śyn* 'urinate', Syr. *tān (twn)*, Akk. *šânu*, Ug. *tnt* 'urine'. W. Müller (private communication) is of the opinion that in view of Ar. *matāna* (with *t*), the Geez root is *syn* rather than *śyn*.
ETHIOPIC: Te. *śena* 'urinate', Tna. *šenä*, *šänä*, Amh. *šänna*, *šännä*.

śyṭ, śeṭa (*yəśiṭ*) ሸጠ 'sell';
ʾaśayyaṭa, *ʾaśāyaṭa*, (K) *ʾaśeṭa*, causative;
taśayṭa, (T) *tasayṭa* 'be sold, be valued';
taśāyaṭa, (T) *tasāyaṭa* 'buy back, sell among themselves, trade, practice trade';
ʾastaśāyaṭa, caus. of *taśāyaṭa*;
śayāṭi (pl. *śayaṭṭ* < *śayaṭ-t*) 'merchant, trader, vendor, seller';
śayṭ 'sale';
śəyyāṭe 'trade, commerce';
śəyyuṭ, (KG) *śəyyəṭ* 'sold';
śayṭo, *śayṭot* (Gr.136) 'sale';
śeṭ 'sale, value, evaluation, price, cost, purchase';
(*śeṭ-a* 'in return for');
(*śeṭa ʾamsālihu* 'its equivalent price');
(*za-bəzuḫ śeṭ-u* 'precious', lit. 'whose price is high');
śiṭat 'trade, selling';
taśāyāṭi 'buyer';
taśayṭot (Lt) 'sale';
taśāyəṭo, *taśāyəṭot* (Gr.136) 'purchase, (Lt) commerce';
məśyāṭ, (T) *məsyāṭ* 'market, marketplace';
məśyāṭāwi 'pertaining to a marketplace, one who goes to market';
mastaśāyəṭ, part. of *ʾastaśāyaṭa*;

SEMITIC: Ar. (Yem) *šāṭ (šyṭ)* 'sell', *štāṭ* 'buy (grain)', SAr. (Qataban) *s₂ṭ* 'trade', *s₂tyṭ* 'buy, trade'; connected with Heb. *šāṭ (šwṭ)* 'rove about' (so also Dillmann 264, following Gesenius), Ar. *šawwaṭa* 'make a long journey'. For trading connected with moving about, cp. Heb. *sāḥar* 'go to and fro, trade'. The connection with Ar. *šaraṭa* 'impose a condition', suggested by Praetorius 1890:290, is unlikely. For buying and selling expressed by the same root, cp. Ar. *bāʿa* 'sell', *ʾibtāʿa* 'buy', *šarā (šry)* 'sell, buy'. Rabin in Ben-Ḥayyim 483 connects the Geez root with Heb. *śwṭ*, *śṭy* 'be cunning, entangle oneself in falsehood'.

śazaya, śazzaya ሠዘየ, (T.Sw. in D 1395) **sezaya** ሴዘየ, (KG) **śezaya** ሼዘየ, (L.T) **sazaya** 'detach, separate, remove, (K) show partiality (by making a distinction between persons), turn one's back, keep at a distance, draw away, (OT) prohibit';
taśazya, passive;

SEMITIC: related to Ar. *šaḍḍa* 'separate', Soq. *šeze* 'detach' (whose form, however, is that of the causative-reflexive of *ezi* 'separate'). Praetorius, *ZDMG* 61 (1907).624 thinks that G. *śazaya* is a modern South Arabian (Soqoṭri) loanword.

Ṣ ጸ

ṣeʾa I, II ጼአ, **ṣiʾ** ጺእ; see *ṣyʾ*.

ṣaʾaba ጸአበ 'drink to the last drop';

related to *ṣwb* I, below.

ṣaʾama *(yəṣʾam)* ጸአመ (K*) 'shout, reverberate, resound, (MA) lisp';
maṣʾamo, maṣʾəmo, məṣʾamo, (L) *maṣʿamo* (in Is. 13:21; the Hebrew text has *ʾohīm* 'eagles, owls, ferrets'), 'echo, rustling, (L.K) delirium, specter, phantom, (T.Sw. in D 1295) angel of death, (T) cave, precipice (where one hears an echo)';

SEMITIC: related to Ar. *zaʾima* 'shout, be terror-stricken' (Dillmann 1295), and perhaps *zaʾaba* 'cry out'. See also *maṣāmo*.

ṣāʾṣəʾa ጸአጽአ (Y.M) 'honor, revere, worship';
taṣāʾṣəʾa, taṣaʾāṣəʾa, taṣaʾaṣəʾa, taḍaʿaḍəʿa (D.T.Y) 'honor, revere, worship, be subject to';
ʾaṣaʾaṣəʾa (T) 'honor, revere, treat with respect';

SEMITIC: Ar. *(ta)ṣaʾṣaʾa* 'submit' (intr).

ṣāʾṣāʾ ጸአጸአ (T); see *(ta)ḍāʾḍəʾa*.

ṣiʾat ጺአት; see *ṣyʾ*.

ṣəʿb (pl. *ʾaṣʿəbt*) ጽዕብ (D.DTW under *čare*) 'rapacious animal, hyena, animal that unearths animals (and eats them)';

SEMITIC: the connection with the Semitic root *ḍbʿ, ṣbʿ* (for which see *ḍəbʿ* 'hyena', above) suggested by Dillmann 1305 is possible, contrary to Lagarde 35.
ETHIOPIC: for the meaning 'rapacious animal' (but not 'hyena'), cp. Te. *ṣaʿab* 'fully grown camel', Tna. *ṣaʿbi* 'young animal'.

ṣʿd I, **ʾaṣʿada** አጽዐደ 'render soft, render smooth with an ointment';
ṣəʿud 'soft, smooth';

is a variant of *ṣḥd* (see *ṣəḥda*, below).

ṣʿd II, **ṣaʿada** *(yəṣʿad)* ጸዐደ (K*.Lt) 'put a kettle or a griddle on the fire';
taṣəʿda (K*), passive;
ṣəʿud (K*) 'placed (kettle, griddle) on the fire';
ṣəʿd (D.M), *ṣəʿd* (T), *ṣəʿadd* (KG) 'vessel, jar, (T.M) measure of liquids or solids';
ṣəʿdat 'placing on the fire' (n);
məṣʿad (K*) 'hearthstones, griddle';

ETHIOPIC: Amh. *ṭadä* 'put a kettle or a griddle on the fire'. For *ṣəʿd* 'jar', see also *ṣəḥd*, below. For G. *məṣʿad*, cp. Amh.Arg.Gur. *məṭad* 'griddle', Har *məṭāda*.

ṣʿd III, **ṣaʿada** *(yəṣʿad)* ጸዐደ (K*) 'leap to one's feet, stamp';

undoubtedly transcription of Heb. *ṣāʿaḏ*.

ṣāʿdā, ṣaʿadā ጸዕዳ ፡ ጸዐዳ, (T) **ḍaʿādā** ፀዓዳ 'white';
ʾaṣʿada (Lt) 'make white';

see *ṣāʿdawa*, below.

ṣaʿadʿid ጸዐድዒድ, (T) **ḍaʿādʿid** ፀዓድዒድ 'whitish, (T) leper' (so named because the skin becomes white);

see *ṣāʿdawa*, below.

ṣəʿdut ጽዕዱት; see (*ṣāʿdawa*), *ṣəʿdəw*.

ṣāʿdawa ጸዕደወ, (T) **ḍāʿdawa** ፀዕደወ 'be white, be bright';
ʾaṣāʿdawa 'make white';
ṣəʿdəw (fem. *ṣəʿdut*) 'white, bleached';
ṣəʿdut 'whiteness, white color';
ṣāʿdā, ṣaʿadā (pl. *ṣaʿādəw*) 'white, bright';
ṣəʿdāwe 'whiteness, white color';
ṣəʿdāwi, ṣāʿdāwi, (Lt) *ṣaʿādāwi* 'white';
ṣəʿdəwənnā (Lt) 'whiteness';
ṣaʿadʿid 'whitish';

ETHIOPIC: Te. *ṣäʿada* 'be white', Tna. *ṣaʿdäwä*, Amh. *ṣəʿdut* 'clean, pure' (from Geez). The root is related to *ṣdʾ* (with metathesis), represented in Amh. *ṭädda* 'be clean', Amh.Gur. *ṭədat, ṣədat* 'cleanliness'; also in Cushitic; Bil. *čāʿəd* 'be white', Kham. *ṣar* (Reinisch 1887:167). The G.Te.Tna. verb is perhaps a denominative from the adjective 'white', hence the verb with final *-wa*. Praetorius, *ZDMG* 47 (1893). 386 derives the Ethiopian root from *ṣ-ʿd*, the original root *ʿd* 'white' being borrowed from Cushitic: Sa.Af. *ʿadā* 'white', Or. *adī*, Som. *ad*; the *ṣ* of G. *ṣāʿdā* goes back to *s*- causative, becoming *ṣ* because of the *ʿ*.

ṣāʿf ጸዕፍ 'new wine';

SEMITIC: Ar. *ṣaʿf* 'wine, drink prepared from crushed grapes and mixed with honey' (used in Yemen); see also Noeldeke 1910:64.

ṣaʿala *(yəṣʿal)* ጸዐለ, (L) **ṣaʾala** ጸአለ, (T) **ḍaʿala** ፀዐለ 'rebuke, reprove, reproach, offend, abuse, outrage, insult, revile, vilify, curse, slander, calumniate, mock, scorn';
ʾaṣʿala, ʾaṣaʿala, causative; also 'mock, sneer, despise, degrade';
taṣəʿla, taṣaʿala, passive; also 'suffer insults';
taṣāʿala, reciprocal of *ṣaʿala*;
ṣaʿāli, act. participle; also 'slanderer, calumniator, haughty';
ṣəʿul, pass. participle; also 'hated, profaned';
ṣāʿl (Lt) 'humiliation, degradation';
ṣəʿl (Lt) 'spite';
ṣəʿlat 'reproach, ignominy, disgrace, outrage, insolence, pride, violence, contempt';
maṣʿəl (M), participle of *ʾaṣʿala*; also 'despicable thing, vile thing';
taṣaʿāli, participle of *taṣəʿla*;
taṣəʿlot 'reproach';

SEMITIC: Syr. *ṣaʿlā* 'soiled, defiled, impure' (Brockelmann 1928:633, following Noeldeke). This identification is more likely than that with Syr. *ṣaʿar* 'abuse, dishonor', Ar. *ṣaġġara* 'belittle' suggested by Dillmann 1302; so also Brockelmann 1908:227 and Baumgartner 976.
ETHIOPIC: Amh. *ṭalä* 'repudiate a family member', *aṭṭaṭalä* 'despise' could come from the root *ṣʿl*, or could go back to *ṭhl* I 'throw' (see below). The connection with Te. *däʿala, zäʿala* 'play, take delight' (not listed in Littmann-Höfner) suggested by Reinisch 1887:93 is unlikely for phonetic and semantic reasons. The root passed into Cushitic: Be *seʾal* 'blame' (n.) even though the root is not attested in Tigre or Tigrinya.

ṣʿl, ʾaṣʿəlt አጽዕልት (T.M) 'wounds';

is either a misprint for *ʾaṣlʿt* አጽልዕት or a metathesis in relation to *ʾaṣlʿt*.

ṣaʿana *(yəṣʿan)* ጸዐነ, (L) **ṣaʾana** ጸአነ, (T) **ḍaʿana** ፀዐነ 'load an animal, a person, a vehicle, or a ship';
ʾaṣʿana 'load, cause to carry, make ride, saddle, harness';
taṣəʿna 'be loaded, be harnessed, mount an animal, ride, embark';
taṣāʿana (K*) 'load one upon another';
ʾastaṣāʿana, causative of *taṣāʿana*;
ṣaʿāni, act. part. of *ṣaʿana*;
ṣəʿun 'loaded, laden, riding, mounted upon, saddled, one who rides';
ṣaʿān 'load' (n);
maṣāʿən 'horseman, rider' (probably a plural form);
maṣʿən, pl. *maṣāʿən* (K*.T.M) 'one who loads, thong for fastening a load to the back of a beast of burden';
mastaṣʿən 'horseman, rider, knight';
(*mastaṣʿəna ʾafrās* 'cavalry');
taṣaʿāni (Gr.485) 'rider, who rides';

SEMITIC: Ar. *ẓaʿūn* 'camel that carries a load', Heb. *ṣāʿan* 'pack up', *ṭāʿan* (of Aramaic origin), Aram.-Syr. *ṭəʿan*, Md. *ṭan* 'carry', Ug. *ṭʿn* 'load', Akk. *ṣênu*.
ETHIOPIC: Tna. *ṣäʿanä* 'load (a beast of burden)', Te. *ṣäʿana* 'load', *(tə)ṣäʿana* 'ride', Amh.Gaf.Gur. *čanä* 'load', Arg. *čahana, čana*, Har. *ṭaʿana, ṭāna, ṭēna*; passed into Cushitic: Bil. *čaʿan*, Aw. *čān*, Qem. *šān*.

ṣəʿqa, ṣaʿaqa ጽዕቀ ፡ ጸዐቀ, **ḍəʿqa, ḍaʿaqa** ፅዕቀ ፡ ፀዐቀ 'be squeezed, be pressed, be in straits, be confined';
ʾaṣʿaqa 'oppress, torture, confine, press, constrain, importune, press together, compress, cramp, encompass';
taṣəʿqa 'be pressed, be squeezed, be crowded, be cramped, band together';
taṣāʿaqa 'press one another, hurt one another, crush, squeeze, overpower';
ʾastaṣāʿaqa, caus. of *taṣāʿaqa*; also 'press';
ṣəʿuq 'oppressed, squeezed, narrow, straitened, confined';

ṣāʿq 'pressure, oppression, anguish, distress, press, throng, crowd, crowding, confinement, narrow pass';
ṣəʿāqe (n.) 'crowding together';
maṣʿəq, part. of *ʾaṣʿaqa*;
maṣʿaqi (Gr) 'who (that) causes trouble or annoyance';
taṣaʿāqi 'that crowds together, who oppresses';
taṣāʿqo(t) 'pressure, press, throng, crowd';

SEMITIC: related to Ar. *ḍāqa (ḍwq)* 'be straitened, be narrow', *ḍāyaqa* 'annoy, harass', Heb. *ṣwq* (hifʿil) 'bring into straits, oppress', Aram. (Pal.) *ʿq*, Ug. *ṣ(w/y/)q* 'exert pressure'.
ETHIOPIC: Tna. *ṣäʿaqä* 'be cramped', Amh. *č̣äqäč̣-č̣äqä* 'nag', Gur. *č̣əqäč̣äqä* 'annoy by talking' (a reduplicated root *č̣q-č̣q* < *č̣ʾq, ṣʾq*).

ṣəʿra *(yəṣʿar)* **ጸዐረ** 'be in pain, be pained, suffer, be grieved, be afflicted, toil, make frantic efforts';
ṣaʿara 'cause pain, torment, torture, afflict, oppress, vex';
ʾaṣʿara, ʾaṣaʿara 'bring harm, vex, cause pain, torture, harass, torment, afflict';
taṣəʿra, taṣaʿara 'be tormented, be tortured, be weary, suffer agony, suffer pain, be vexed';
ṣaʿāri, act. part. of *ṣaʿara*;
ṣəʿur 'afflicted, anguished, tormented, grieved, pained, who suffers pain';
ṣāʿr, (L) *ḍāʿr* 'anguish, torment, trouble, pain, labor pains, affliction, sorrow, vexation';
(*ṣāʿra mot* 'agony of death, pangs of death');
maṣʿar (K*), participle of *ʾaṣʿara*;
maṣʿar (pl. *maṣāʿar, maṣāʿart*) 'torment, torture';

SEMITIC: PbH. *ṣaʿar* 'pain, grief, trouble', Aram. *ṣəʿer* 'torment', Md. *ṣaiarta* 'pain, grief'.
ETHIOPIC: Tna. *ṣäʿarä* 'be tired', *ṣäʿarä mot* 'agony', Te. *ṣäʿara* 'feel pain', *(ʾan)ṣärṣära* 'be in trouble' (a reduplicated root of *ṣʿr* > *ṣr-ṣr*), Amh. *ṭarä, (tä)ṭaṭarä* 'take pains, make an effort', *ṭarä mot* 'agony', Gur. *(at)ṭaṭarä* 'struggle', *ṭarä mot* 'agony'.

ṣʿṣʿ, ʾaṣäʿṣəʿa **አጸዕጽዐ**; see *ḍāʾḍā*.

ṣəʿṭa *(yəṣʿaṭ)* **ጸዕጠ** (Y.M), **ḍəʿṭa ፅዕጠ** (T) 'be perfumed, be seasoned, be savory';
ṣaʿaṭa 'mix ointments, season with spices, embalm, perfume';
ʾaṣʿaṭa (K*.T.Y.M) 'flavor, season with spices';
taṣəʿṭa (K*), passive;
ṣaʿāṭi 'perfumer';
ṣəʿiṭ, (K*) *ṣəʿṭ* 'mixed ointments, (T) holy oil';
ṣəʿuṭ 'perfumed, mixed with spices, anointed, agreeable';
(*ṣəʿuṭ-a* 'in a restrained manner');
ʾaṣʿāṭi (K*) 'perfumer';
maṣʿəṭ (masc.), *maṣʿəṭṭ* (fem. for *maṣʿəṭ-t*) 'perfumer';

SEMITIC: Ar. *saʿīṭ* 'sweet or pleasant odor, fragrance' (Dillmann 1307), with *s* > *ṣ* in Geez by assimilation to the glottalized *ṭ*. The same assimilation also occurs in Ar. *ṣaʿaṭa*.

ṣabba **ጸበ**; see *ṣbb*.

ṣabā, ṣabo, ḍabā **ጸባ ፡ ጸቦ ፡ ፀባ** (T.K*.D 1398) 'milk';

ETHIOPIC: Tna. *ṣäba* 'milk', Te. *(ʾa)ṣäbäbä* 'give some milk, after one has already drunk oneself'. Cohen 1947:no.343 considers it a root common with Cushitic: Bil.Qua. *šab*, Kham. *ṣab, ẓab*, Ğan. *šabō*; for other Cushitic languages, see Cerulli 1938b:84, 1951:491, under *šab*.

ṣoba **ጸበ**; see *ṣwb* I.

ṣabʾa I *(yəṣbā)* **ጸብአ**, (T) **ḍabʿa ፀብዐ**, (L) → **ḍabʾa ፀብአ** 'make war, fight, attack, strive';
ʾaṣbəʾa (Lt) 'overcome in war';
taṣabʾa 'be defeated, a war was waged';
taṣābəʾa 'fight with one another, wage war, attack';
ʾastaṣabʾa, ʾastaṣābaʾa (Gr.374,K*) 'be used to making war, cause to fight with one another';
ṣabāʾi (K*), act. part. of *ṣabʾa*;
ṣabuʾ, pass. part. of *ṣabʾa*; also 'engaged in a campaign';
ṣabāʾ (Lt) 'fighting';
ṣabʾ (pl. *ʾaṣbāʾ, ʾaṣbāʾt, ṣabʾāt, ʾaṣbāʾāt*) 'warfare, battle, combat, campaign, strife, attack, (Lt) army';
(*ʿawda ṣabʾ* 'battlefield');
ṣabāʾit 'army, troops, battle, fighting, war'; perhaps also 'spear' (Gt);
ṣabʾot (Lt) 'warfare';
ṣəbʾat (K) 'fighting' (n);
ṣabāʾot 'hosts' (transcription of Greek from Hebr. *ṣəbāʾōṯ*);

maṣbəʾt, (K) *maṣbəʾit* (pl. *maṣbəʾāt*) 'army';
məṣbā 'military camp';
mastaṣābəʾ, (Gr) *mastaṣabāʾi* 'warrior, warlike, bellicose';
taṣābāʾi 'fighter, assailant';
taṣābəʾo(t) 'warfare, attack, battle';

SEMITIC: Ar. *ḍabaʾa* 'lie in wait for' (Noeldeke, *ZDMG* 40, 1886, p.726), 'kriegerische Angriffe machen' (Barth 1902:39), SAr. *ḍbʾ* 'wage war', Heb. *ṣāḇā(ʾ)* 'wage war', *ṣāḇā(ʾ)* 'army', Ph. *ṣbʾ* 'forces', Ug. *ṣbʾ* 'army, soldiers', Akk. *ṣabāʾu, ṣabû* 'wage war', *ṣābu* 'soldiers' (not to be connected with G. *sabaʾ* 'people', as suggested by von Soden 1072).
ETHIOPIC: Te. *ṣäbʾa, č̣äbʾa* 'wage war, fight', Tna. *ṣäbʾe* 'fight, hate', Amh. *ṭäb* 'fight, animosity, state of belligerence', Gur. *ṭäb-äññä* 'one who quarrels'; also in Cushitic: Bil. *šab* 'go on the prowl', *šabā* 'war', Sa. *sabā* 'attack'.

ṣabʾa II **ጸብአ** 'cease, disappear, be left, be omitted, decrease, be deserted, be desolate, become waste';
ʾaṣbəʾa 'cause to cease, omit, leave off, neglect';
ṣəbuʾ 'desolate, deserted, who ceases';

the above-mentioned meanings belong to the same root, contrary to Dillmann 1283 who records *ṣabʾa* II 'be deserted', and *ṣabʾa* III 'cease'.

ṣəbʾat, ṣabʾat **ጽብአት ፡ ጸብአት** (D.OT 590), **ṣəbʿāt** **ጽብዓት** (T) 'memorial, souvenir';

perhaps Amh. *č̣ambi* 'monthly memorial celebration' (with *ṣ* > *ṭ* > *č̣*, and inserted *m* before *b*).

ṣbb, ṣabba, ṣababa *(yəṣbab)* **ጸበ ፡ ጸበበ** 'be narrow, be compressed';
with object suffix pronouns: 'be narrow for, compress in, hem in';
ʾaṣbaba, causative; also 'confine, tighten, restrain';
taṣābaba (Lt) 'be restricted';
ṣabib (fem. *ṣabbāb*) 'narrow, straitened, confined';
ṣabub, same;
ṣəbab 'oppression';
ṣəbbābe 'anguish';
ṣəbbat 'narrowness, pressure';
ʾaṣbābi, maṣbabi (Gr.484) 'who (that) tightens';
maṣbəb 'narrow pass, narrow place, narrowness, difficult situation, straits';
məṣbāb 'narrow place';

SEMITIC: Ar. *ḍabba* 'include, comprise', *ḍaff* 'narrow, straitened', Heb. *ṣāp̄ūp̄* 'pressed', Syr. *ṣāp̄ūp̄ā* 'iron collar, pillory'.
ETHIOPIC: Tna. *ṣäbäbä* 'be narrow', Te. *ṣäbba*, Amh. *ṭäbbäbä*, Gur. *ṭäbäbä*; Te.Tna. *ṣäbib* 'narrow', Gaf. *ṣibbä*, Amh.Arg. *ṭäbbab*, Har. *ṭäbäbu, ṭäbib*; also in Cushitic: Or. Som. *ḍūban* 'narrow', Bil. *šabaū* 'be narrow', Qua. *šibāb*. See also *ṣabṣaba* and *ṭab(b)āb*, below.

ṣəbub **ጽቡብ** (B); see *ḍəbus*, under *ḍabsa*.

ṣbḥ I, **ṣabḥa** *(yəṣbaḥ)* **ጸብሐ** 'become morning, grow light, dawn';
(*ṣabḥa bəḥer, ṣabḥa mədr* 'become morning'; see also *masya*);
ʾaṣbəḥa 'cause to dawn';
taṣabḥa, taṣābəḥa 'greet early morning';
ṣəbāḥ 'morning, early morning, daybreak, day, east';
(*kokaba ṣəbāḥ* 'morning star');
(*ʾafa ṣəbāḥ* 'daybreak');
ṣabiḥ, as in *laṣabiḥ sanuy* 'on the morning of Monday';
(*laṣabiḥa* + day of the week = 'on such and such a day', as in *laṣabiḥa ʾəḥud* 'on Sunday');
ṣabḥ (T) 'east';
ṣabiḥo, in *ʾənta ṣabiḥo* 'at dawn, in the morning';
ṣəbāḥāwi, (Lt) *sabḥāwi* 'early, of early morning, eastern';
(*kokab ṣəbāḥāwi* 'morning star');
ṣəbḥāy (Lt) 'early, of early morning, eastern';
ṣəbḥat 'dawning';
(*ʾənta ṣəbḥat* [K] 'at dawn');

SEMITIC: Ar. *ʾaṣbaḥa* 'become morning', SAr. *ṣbḥ* 'morning, east', Soq. *ṣabḥ* 'morning'.
ETHIOPIC: Te. *ṣäbḥa* 'dawn, become morning', Tna. *ṣäbḥe*, Amh. *ṭäbba*, Gaf. *ṣäbbä*; Amh. *ṭwat* 'early morning', Arg. *ṭəwwat*, Gur. *ṭəbä*. Gurage *subhi* 'morning', Har. *subḥi* are Arabic loanwords.

ṣbḥ II, **ṣabbəḥa** **ጸብሐ**, (T) **ḍabbəḥa ፀብሐ** 'pay duty, pay tribute, collect taxes, collect tribute';
ʾaṣabbəḥa, ʾaṣbəḥa 'collect taxes, collect tribute, order to pay taxes';
ṣabbāḥi 'tributary';
ṣabbāḥt (pl. *ṣabbāḥat*) 'taxes, taxation, tribute';
maṣabbəḥ 'tax collector';

maṣabbəḥi 'liable for taxes, obliged to pay taxes, tributary, tax collector';
maṣabbəḥawi 'tax collector, (transferred meaning) sinner';
məṣəbbāḥ, maṣəbbāḥ 'custom house, tax office';

SEMITIC: SAr. *ḍbḥ* 'pay duty' (Müller 1983:279), SAr. (Qataban) *ṣbḥt* 'taxes'.
ETHIOPIC: Te. *ṣäbḥa* 'give a field for sustenance (i.e., without tribute)', Amh. *ṣäbate* 'administrator of the monastery of Däbrä Libanos', from Geez *ṣabbāḥt* 'taxes'.

ṣabḥa *(yəṣbāḥ)* **ጸብሐ**, (T) **ṣabḥa ጸብሐ** 'dip (into a sauce), prepare a dish of sauce';
ṣabāḥi, act. participle;
ṣəbuḥ (Lt) 'dipped';
ṣabḥ 'seasoning, stew, gravy, broth';
(beta ṣabḥ [Lt] 'kitchen');
maṣbaḥ, (T) *maṣbaḥ* (pl. *maṣābəḥ, maṣābəḥt*) 'dish, bowl, plate';
məṣbāḥ (K*) 'kitchen';

SEMITIC: related to Ar. *ṣabaġa* 'dip, immerse, dye, stain', *ṣibāġ* 'seasoning, stew' (Dozy), Soq. *ṣbʿ* 'paint', Heb. *ṣeḇaʿ* 'dyed stuff', Aram.-Syr. *ṣəḇaʿ* 'dip, dye', Md. *ṣba*, Akk. *ṣabû* 'soak, bathe'. Praetorius, *ZDMG* 48 (1894). 364 compares Syr. *baṣʿā* 'platter', metathesis of *ṣabʿā*, but Payne Smith 569 corrects Syr. *baṣʿā* into *qaṣʿā*, Ar. *qaṣʿa*.
ETHIOPIC: Te. *ṣäbḥa* 'season (v), make a sauce', Tna. *ṣäbḥe* 'dip (into the sauce)'. See also *waṣḥa*, below.

ṣabal ጸበል 'dust, powder';
ṣabala (yəṣbəl) (K*) 'become dust' (denominative);
ṣəbul 'dusty, covered with dust';

ETHIOPIC: Tna.Gaf. *ṣäbäl* 'dust', Te. *č̣äbäl*, Amh. [illegible] Tna.Te. *č̣ablay* 'ash-colored'. The connection [illegible] Amh. *təbbiya* 'dust' suggested by Praetorius [illegible]:84 is doubtful. The root also occurs in Cushitic: Bil. *šebar* 'ashes', Kham. *ṣabir* (with alternance of liquids *r:l*). See also *ṣablaya*.

ṣəblā ጸብላ (T+) 'subject, inferior in rank';

possibly connected with *ṣablaya*, below.

ṣablaya (T.Y) **ጸብለየ** 'become dust, be dust';
taṣablaya (T.Y) 'be covered with dust';

denominative of *ṣabal* 'dust' (see above).

ṣəbn ጸብን (T+), **ṣabānyos ጸባንዮስ** (T) 'perfume';

possibly an extended meaning from 'soap' (Ar. *ṣābūn*, Te. *sabun*).

ṣabānyos ጸባንዮስ; see *ṣəbn*, above.

ṣabar, ḍabar ጸበር ፡ ፀበር (Lt) 'palm tree';

see *ṣabart*, below.

ṣabara *(yəṣbər)* **ጸበረ** 'knead clay, work clay, (T) make muddy, (K) trample';
ṣabra (L.T) 'become muddy, become marshy, (Gr.442) dry out';
ʾaṣbara 'trample mortar or clay';
taṣabra (K*), pass. of *ṣabara*;
ṣabr, (KG) *ḍabr* 'mud, mire, clay, marsh';
ṣəbur 'mud, mire, clay, mortar; muddy';
ʾaṣbāri 'potter';

ETHIOPIC: Tna. *ṣäbri* 'mud, mire', *ṣäbärä* 'be muddy'.

ṣbrq, ʾanṣabraqa አንጸብረቀ 'scintillate, sparkle, glitter, flash, shine through, be transparent, radiate';
naṣabrāq 'brilliance, sparkle';
nəṣəbruq 'transparent, radiant';
manṣabraq (Gr), act. part. of *ʾanṣabraqa*;

SEMITIC: Ar. *zibriqa* 'splendor' (in this case *z-q* would have become *ṣ-q* by assimilation of devoicing).
ETHIOPIC: Te. *ʾanṣäbaräqa* 'sparkle', Amh.Gur. *anṣäbarräqä*, Gur. also *(an)ṭəbarräqä* 'blink against the sun'. Dillmann 1279 and Littmann-Höfner 639 derive it from *s* (morpheme of the causative)-*brq* 'flash, scintillate' (see *baraqa*, above), *s* having become *ṣ* due to the glottalized *q* and to becoming agglutinated to the root. Note also Tna. *šäbräqä* 'shine', Amh. *šäbärräqä*.

ṣabart (pl. *ṣabarāt*) **ጸበርት**, (K) **ḍabart ፀበርት** 'palm branch, palm, palm branch with which the confessor lightly strikes on the shoulder of a penitent';

SEMITIC: Dillmann 1279 compares it with (or perhaps derives it from) Ar. *ṣunbur* 'solitary palm'.

ṣabsa *(yəṣbas)* **ጸብሰ** (T.M) 'be swollen, be fat, be undecided, be confused';

to be identified with G. *ḍabsa* 'be slack, be limp, be weak' (see above). As for the varied meanings of

ṣabsa, note that Amh. *(tä)dbälläbbälä* (which translates G. *ṣabsa*) also means 'be swollen, be unable to walk because of obesity, lose one's mind, not know what to do'.

ṣabṣaba ጸብጸበ (H) 'cut';
ʾaṣabṣaba (T), causative of *ṣabṣaba*; also 'cut a narrow path';

SEMITIC: Ar. *ṣabṣaba* 'divide'.
ETHIOPIC: Amh. *ṭäbäṭṭäbä* 'cut up a carcass'.

ṣabata *(yəṣbat)* **ጸበተ** 'swim, float, dive';
ṣabbata 'cause to swim';
ʾaṣbata 'cause to swim';
ṣabāti (K*.Gr) 'swimmer';
ṣabt (K*) 'swimming, floating';
ṣabit (Gr.360) 'swimming';

ETHIOPIC: Amh. *ṣäbbätä* 'swim' (from Geez). See also *ṣabaya*.

ṣəbbat ጸበት; see *ṣbb*.

ṣabawa (T.Y.M) **ጸበወ** 'swell';
ṣəbəw (T) 'swollen, (M) swelling, abscess';

SEMITIC: Heb. *ṣābā (ṣby)* 'swell'; related to Ar. *ṣabaʿa* 'grow forth'.

ṣabaya *(yəṣbi)* **ጸበየ** 'swim, float, be spilled';

SEMITIC: related to Ar. *ṣabba* 'pour'; also in Cushitic: Som. *sabbay* 'stream, flow'. See also *ṣabata*.

ṣadfa *(yəṣdəf)* **ጸድፈ** 'fall off a cliff, fall into a hole, cast oneself down, plunge headlong, rush headlong, run down a steep place, fall into an abyss';
ʾaṣdafa 'hurl down, cast headlong, throw down a precipice';
taṣadfa (Lt) 'be hurled down headlong';
ʾastaṣādafa (Lt) 'hurl down';
ṣəduf 'hurled down, thrown down';
ṣadf (pl. *ʾaṣdāf*) 'precipice, cliff, abyss, gulf, chasm, ditch';
ṣədfat (n.) 'throwing down, falling down (from a high place)';

SEMITIC: Ar. *ṣadaf* 'something that is high or lofty (such as a wall or a mountain), ravine'.
ETHIOPIC: Te. *ṣädfa* 'fall down', *ṣädäf* 'precipice', Tna. *ṣädäfä* 'fall down', *ṣädfi* 'precipice', Amh. *ṣäddäfä* 'fall down', *ṭädəf* 'precipice'; passed into Cushitic: Bil. *šädäf*.

ṣadala *(yəṣdəl)* **ጸደለ**, (T) **ḍadala ፀደለ** 'be splendid, be radiant, be brilliant, be bright, shine';
ʾaṣdala, causative; also 'emit light, shine, be bright, be brilliant';
ʾastaṣādala 'cause to shine, illuminate, brighten, (K) make clear, notify';
ṣədul (fem. *ṣədəlt*) 'radiant, brilliant, splendid, shiny, bright';
ṣadl (Gr), *ṣədl* (Gr.485); see *ṣadāl*.
ṣadāl 'radiance, brightness, splendor, gleam, light';
ṣədlat, same;
ṣadālāt (pl. of *ṣadāl*) 'brilliant celestial bodies';
ṣəddāle (Lt), see *ṣadāl*;

ETHIOPIC: Tna. *ṣädal* 'splendor', Amh. *ṣäddälä* 'shine' (from Geez). See also *ṣdldl*.

ṣdldl, ʾaṣdaldala አጽደልደለ 'glitter, gleam, flash, give light';

ETHIOPIC: Amh. *aṣdäläddälä* 'shine, glitter' (from Geez). See *ṣadala*.

ṣadanā ጸደና, (K*) **ṣeden ጼደን** 'bee that lives underground';
maʿāra ṣadanā 'wild honey';
ṣedenyā (K*) 'honey of the *ṣadanā*-bee';

ETHIOPIC: Te. *ṣedänay* 'a sort of bee', Tna. *č̣ədänay, ṣädänay*, Amh. *ṣädäna*; also in Cushitic: Bil. *č̣idänā*. See also *ṣadanāt*.

ṣadanāt, ṣedānat, ṣedanāt, ṣedenāt, ṣedenat ጸደናት ፡ ጼዳነት ፡ ጼደናት ፡ ጼደኖት ፡ ጼደነት (with a variety of other forms) 'demon of the field and forest, monster, satyr, siren, angel of death';

SEMITIC: Ar. *ṣaydān* 'demon' (from Geez; see Noeldeke 1910:50). For its identification with Gk. *seirēn* 'siren' (with alternance *d:r*), see M. Cohen, *BSL* 29 (1928-9).134-5; "Sur les sirènes en Abyssine", *RHR* 97 (1928).94-107. M. Cohen seems to combine it with *ṣadanā* (see above) when he states "quant au sens, il est double en grec, éthiopien, arabe: 'être plus ou moins mystérieux' et 'bourdon (gros insecte)'". Ar. *ṣaydān* is not to be derived from *ṣwd* 'hunt', that is, 'hunter', as suggested by Fraenkel 152.
ETHIOPIC: Amh. *ṣädäna* '*zar*-demon, pleurisy'; *ṣädäna* and *ṣedenya* 'festival in honor of the miracles performed by a portrait of the Virgin which is preserved in the monastery of Sayadnaya near Damascus (celebrated on the 10th of Maskaram)'.

ṣedenet ጼደኔት (T) 'tortoise'.

ṣadqa *(yaṣdaq, yaṣdəq)* **ጸድቀ** 'be just, be justified, be righteous, be true, speak the truth, be certain, be faithful, be honest, be innocent';
ʾaṣdaqa 'justify, declare true or just, prove right, find something right (or exact), approve, confirm, make righteous, treat with justice, render justice, accept as just';
taṣaddaqa 'be judged just, justify oneself, think oneself righteous, appear righteous';
ṣədq 'justice, righteousness, truth, uprightness, innocence, deliverance, (Lt) salvation, justification, holiness, pious deed';
(za-ṣədq 'righteous, true');
(ba-ṣədq 'rightly');
ṣəduq 'true, truthful, sincere, just, honest';
ṣədqāt (pl. of *ṣədq*) 'alms';
ṣādəq 'just, righteous, true, truthful, reliable, innocent, saint';
ṣəduqāwi 'who likes truth';
ʾaṣdāqi, maṣdaqi, part. of *ʾaṣdaqa*;

SEMITIC: Ar. *ṣadaqa* 'be sincere, speak the truth', SAr. *ṣdq* 'right, justice', *h-ṣdq* 'justify', Mh. *ṣādəq, ṣadiq* 'just', Heb. *ṣāḏaq* 'be just, be in the right', Aram. *ṣəḏaq* 'be just', Syr. *zādeq* 'it is right', Md. *zadiq, ṣadiq* 'just, righteous', Ph. *ṣdq* 'just', Ug. *ṣdq* 'right, uprightness'.
ETHIOPIC: Te. *ṣädqa* 'be righteous, honest, just', Tna. *ṣädäqä*, Amh. *ṣäddäqä*; Amh.Gur. *ṭadiq* 'bread partaken of at the monthly gathering'.

ṣadāy (ṣaday) **ጸዳይ (ጸደይ)** 'harvest season, season of the small rains (April-July)';
ṣadaya (T.MA) 'become the season *ṣadāy*' (denominative);
ṣadāyāwi 'pertaining to the *ṣadāy*-season';

SEMITIC: Ar. *ṣadiya* 'be very thirsty', Soq. *ḍode* 'fine rain', Heb. *ṣdy* (nifʿal) 'be laid waste', Aram. *ṣəḏi* 'be destroyed', Syr. *ṣəḏā* 'become deserted, be desolate', Md. *ṣda* (Dillmann 1314; Brockelmann 1928: 621; Baumgartner 939). While the meaning of 'desolate, thirsty' may fit the meaning of Tna. *ṣəddəya* 'the dry season' (see below), it is not satisfactory for G. *ṣadāy* 'the season of the small rains', unless the meaning of *ṣadāy* varies from region to region.
ETHIOPIC: Tna. *ṣəddəya* 'the dry season', Te. *ṣäday* 'harvest season', Amh. *ṣädäy* 'spring, the season for sowing'.

ṣafʿa *(yəṣfāʿ)* **ጸፍዐ**, (T) **ṣafʾa** **ጸፍአ** 'slap in the face, smite, box';
ʾaṣfəʿa, causative;
taṣafʿa, passive;
taṣāfaʿa (KG) 'slap each other';
ṣəfuʿ (KG) 'who is slapped';
ṣəfʿat 'a slap in the face, a box on the ear, blow';

SEMITIC: Ar. *ṣafaʿa* (also *safaʿa*) 'slap', Śḥ *ṣfaʿ*.
ETHIOPIC: Te. *ṣäfʿa, čäfʿa* 'slap' (v.), Tna. *ṣäfʿe, ṭäff bälä*, Amh. *ṭäffa, ṣäffa*, Gur. *ṭäfa*, Har. *ṭəfit* 'slap' (n.), Amh. Arg. *ṭəffi*; passed into Cushitic: Sa. *safūʿ* 'slap'.

ṣəfḥ ጽፍሕ, (L) **ḍəfḥ** ፅፍሕ 'breadth';
ṣəfuḥ 'broad';
ṣaffiḥ (K*) 'club-footed, flat';
ṣəfuḥāt (T) 'club-footed persons';

SEMITIC: Ar. *ṣafaḥa* 'broaden, widen', *ṣafīḥa* 'plate, sheet of metal', Syr. *ṣapīḥtā*, Heb. *ṣappīḥ-iṯ* 'flat cake'.
ETHIOPIC: Tna. *ṣäfiḥ* 'flat and wide'; related to *sfḥ*: Tna. *säfḥe* 'be wide, be broad', Amh. *säffa*. The root *sfḥ* passed into Cushitic: Bil. *ṭafeḥ, čafeḥ* 'be wide'.

ṣəfuḥ ጽፉሕ (T) 'leper, one who has scurf on the scalp'.

ṣfn I, **ṣafana** **ጸፈነ** (T.Y.M) 'draw water, copy (a text)';
ʾaṣfana (T.M), causative;
ṣafan, ṣəfn (pl. *ṣəfan, ʾaṣfān*) 'pitcher, jug, leather bottle';
ṣəfnat (ṣəfənt) 'traveling pouch, leather bottle, bag, wallet';
maṣāfən, pl. of **masfan* (Lt) 'satchel';

SEMITIC: Ar. *ṣufn* 'vessel with which one draws water'. For 'draw water' and 'copy', cp. Amh. *qädda* 'draw water, copy'.

ṣfn II, **ṣafana** **ጸፈነ** (K*), see *ʾaṣfana*;
ʾaṣfana 'close, hide, make deaf or blind';
taṣafna (K*), passive;
ṣəfun (K*), pass. part. of *ʾaṣfana*;

SEMITIC: Heb. *ṣāpan* 'hide'; Růžička 97 compares Ar. *ḍamana, ḍamara* with Heb. *ṣpn*, by regressive dissimilation.
ETHIOPIC: Tna. *čäffänä* 'cover the eyes', Amh. *čäffänä* 'cover the eyes', *ṭäffänä* 'close'.

ṣfn III, **ʾaṣfana** **አጽፈነ** (Y.M) 'throw, throw away, throw down';

SEMITIC: Ar. *ṣafana* 'throw to the ground'.

ṣafnāt faʿnāh (T) **ጸፍናት ፡ ፈዕናሀ** 'savior of the world, pillar of safety'; (K*) **ṣāfnāt faʿneḥ** **ጸፍናት ፡ ፈዕኔሕ** 'who reveals mysteries';

transcription of the Heb. *ṣāp̄naṯ paʿănēaḥ*.

ṣafaqa *(yaṣfaq)* **ጸፈቀ** 'be dense, be joined closely, be pressed close together, be compact, make a fence of branches';
ʾaṣfaqa 'make dense, press together, do something frequently, (Sw. in D 1320,MA) make a fence of branches (i.e., branches placed side by side), make compact';
taṣafqa, taṣafaqa; see *ṣafaqa*;
taṣāfaqa 'join each other, press each other closely, be closed (womb)';
ṣəfuq 'tight, dense, thick, crowded, compact, which are side by side, pressed together, luxuriant, frequent, abundant';
(ṣəfuq-a 'frequently, often');
ṣəfqat, verbal noun of *ṣafaqa*;
taṣfāq 'condensation, thickening, cramming';

SEMITIC: Ar. *ṣafuqa* 'be compact, be thick'.
ETHIOPIC: Te. *čäfqa* 'be dense', Amh. *čäffäqä* 'place close together, make compact', *ṣäffäqä* 'be crowded together (letters of a manuscript)', Har. *čäfäqa* 'crush something to change its shape'; with augmented *l* in Tna. *čäfläqä* 'crush, squash', Te. *čäfläqa*, Amh. *čäfälläqä*, Gur. *čəfäläqä* 'pound, hammer'.

ṣəfr (pl. *ṣəfar, ʾaṣfār, ṣəfrāt*) **ጽፍር** 'fingernail, claw';
ṣaf(f)ara 'pare the nails' (denominative);
taṣafra, passive, reflexive;
ṣəfur (Gr) 'that has claws, one whose fingernails are pared';

SEMITIC: Ar. *ẓufr, ẓufur* 'fingernail', *ẓaffara* 'scratch with the fingernails', Śḥ *ẓefer* 'fingernail', Heb. *ṣippor-ęn* 'fingernail', Aram.-Syr. *ṭaprā*, Akk. *ṣupru*.
ETHIOPIC: Te. *ṣəfər* 'fingernail', Tna. *ṣəfri*, Gaf. *ṣəfrä*, Amh.Gur. *ṭəfər*, Arg. *čəffər*, Har. *ṭifīr*; passed into Cushitic: Bil. *čiffer*.

ṣəfrole ጽፍሮሌ (T+) 'interlaced, knitted';

from *ṣəfr* for *ḍəfr* (see *ḍafara* 'intertwine') and an enigmatic *-le*.

ṣfṣf I, **ṣafṣafa** **ጸፍጸፈ**, (L) **ḍafḍafa** **ፀፍፀፈ** 'pave a road, tread down, (T.Y.K.M) cover a hole in a wall with cow dung, coat a wall with mud, build a veranda';
ʾaṣafṣafa, causative;
taṣafṣafa (K*), passive;
ṣəfṣuf, pass. part. of *ṣafṣafa*;
ṣafṣaf 'pavement, paving, floor, tablet, square table, layer, coating, (T) veranda';
(ṣafṣafa saledā 'mosaic');

SEMITIC: Ar. *ṣaffa* 'put in a row', SAr. *ṣwf* 'stone facing of a building' (?), Śḥ. *ṣaff* 'row', Heb. *ṣippā* (piʿel of *ṣpy*) 'overlay, plate', Ug. *ṣpy* 'plate, cover', Akk. *ṣuppu* 'cover up'.
ETHIOPIC: Tna. *ṣäfṣäfä* 'flatten, make level', Amh. *ṭäfäṭṭäfä (ṣäfäṣṣäfä)* 'pave with flat stones'.

ṣfṣf II, **ʾanṣafṣafa** **አንጸፍጸፈ** 'ooze, drip, drop, pour out in drops, distill';
ṣafṣāf 'drops';
naṣafṣāf 'drops, falling in drops';

SEMITIC: possibly a reduplication of the root *ṣwf*: Heb. *ṣāp̄ (ṣwp)* 'flow'. Brockelmann 1928:635 compares, with reservations, Syr. *ṣappi (ṣpy)* 'distill'; cp. also Ar. *ṣaffā (ṣfw)* 'distill, flow, filter' (see also Marrassini 122; Conti 1980:43). For a possible connection with Heb. *ṭipṭep* 'drip', *ṭippā* 'drop', see Leslau 1958:34; note that the correspondence *ṣ:ṭ* is not normal.
ETHIOPIC: Te. *ṣäfṣäfa* 'drip', Tna. *ṣäfäff bälä* 'drip', *čäffäfä* 'have tears, water (eyes)', Amh. *(tän)ṭäfäṭṭäfä* 'drip', Har. *čif bāya* 'ooze'.

ṣafṣāfā **ጸፍጸፋ** (K) 'kind of tree';

transcription of Heb. *ṣap̄ṣāp̄ā* (Ez. 17:5); also Ar. *ṣafṣāf* 'kind of willow'.

ṣaggā ጸጋ; see *ṣaggawa*.

ṣəge ጽጌ; see *ṣagaya*.

ṣəggʷ ጽግ, **ṣugg** ጹግ; see *ṣagʷagʷa*.

ṣug ጹግ; see *(ḍwg), ḍug*.

ṣug(g)o ጹጎ (T) 'stick, cane'.

ṣagʷʿa **ጸገዐ** (Lt) 'draw, drain'.

ṣagba *(yaṣgab, yaṣgəb)* **ጸገበ** 'be satiated, be satisfied, be saturated, be filled, feel nauseated from overeating';

(*zaʿiyyəṣäggəh* 'insatiable');
ʾaṣgaba 'satiate, satisfy, fill';
taṣagba 'show oneself satisfied, (T) be disgusted with';
ṣəgub 'satiated, sated, full, having enough of';
ṣəgāb 'satiety, abundance, plenty, gluttony';
ṣəgbat, ṣagibot 'satiety, fullness';
ʾaṣgābi, maṣgabi (Gr) 'that (who) satiates';

SEMITIC: Dillmann 1315, Brockelmann 1908:169, Praetorius 1879:83, and others compare Heb. *śāḇaʿ* 'be satiated', Ar. *šabiʿa*, through metathesis, dissimilation *(š/ś:ṣ)*, and the correspondence ʿ:*g*. In view of G. *ṣägʷr* 'hair', Heb. *śeʿār* (see below), likewise with *ś:ṣ*, and ʿ:*g*, the comparison is acceptable. Praetorius 1879:83 also compares Amh. *(tä)sgäbäggäbä* 'be continuously voracious' ("offenbar eine intensive Vermehrung von *säggäbä* 'satt sein', also 'sich übermassig sättigen'"). M. Bravmann, *ZS* 9 (1933).149 connects *ṣgb* with Ar. *saġiba* 'be hungry', with *s* > *ṣ* due to *ġ* (there is also an Arabic form *ṣaġiba* in Tāǧ al-ʿarūs); he interprets the opposite meanings of *ṣgb* 'be satiated', Ar. *sġb (ṣġb)* 'be hungry', and Amh. *sgbgb* 'be continuously voracious' as referring to the "unersättlichen Hunger (Ar. *saġiba*) von Tieren...die sich bereits vollgefressen haben" (G. *ṣagba* 'be satiated'). This explanation is unconvincing.
ETHIOPIC: Te. *ṣägba* 'be satisfied, be satiated', Tna. *ṣägäbä*, Amh. *ṭäggäbä*, Gur. *ṭəgabäññä* 'rude, arrogant' (transferred meaning from 'be satiated').

ṣagʷagʷa *(yəṣgʷəgʷ)* **ጸገገ** 'go out of the house, go outside to relieve oneself, hold court' (which is done in a public square);
ʾaṣgʷagʷa, (Y) *ʾaṣagʷagʷa*, same;
taṣagʷagʷa (D), *taṣaggʷagʷa* (Y), same as *ṣagʷagʷa*; also 'court was held';
ṣəggʷ, (T) *ṣəg(g)o* (pl. *ṣəgʷagʷ*, *ṣəgʷagʷāt*) 'outdoors, street, lane, path, square, marketplace, (Sw. in D 1319) council, assembly of elders (held in a public square)';
(*ṣəggʷ-a* 'out-of-doors');
(*maḥātəwa ṣəggʷ* 'torch, lantern', lit. 'lantern [used when going out] to the public place'; (note that K.T. wrongly render *ṣəggʷ*, *ṣugg* 'torch' probably by having misunderstood the expression *maḥātəwa ṣəggʷ*, lit. 'the torches of the outdoors');

SEMITIC: Barth 1892:53 identifies it with Ar. *zuqāq* 'street'.

ETHIOPIC: Te. *ṣäggät* (from *ṣgg*) 'court, proceedings in court' (Littmann-Höfner 649) is possible because court proceedings are held in a public place. The connection with Amh. *šängo* 'tribunal, council, assembly of elders' suggested by Praetorius 1879:82 and Beguinot 515 is doubtful. Also unlikely is the connection with *sūq* 'market' suggested by Dillmann 381, under *sakʷat*, followed by Brockelmann 1908:169.

ṣəgʷāgʷ, ṣəgāg ጸጋጕ ፡ ጸጋግ (K*.KBT) 'fog';

ETHIOPIC: Tna. *ṣəggag* 'fog', Amh. *ṭəgag, čəgag*, Gur. *čang*. See also *ṣəgn*.

ṣəgn ጸግን (K*) 'fog, foggy';

is there any connection with *ṣəgʷāgʷ*, above?

ṣəgun ጸጉን (Sw. in D 1293, under *ṣəngʷən*) 'kind of gruel'.

ṣəgnat ጸግነት 'bat, screech owl'.

ṣagʷr ጸጕር 'hair, fur, feathers, fleece, fiber (of palm)';
ṣagʷara (DTW) 'grow hair' (denominative);
ṣagʷār 'hairy, shaggy';

ETHIOPIC: Tna. *ṣägʷri* 'hair', Te. *čəgär*, Gaf. *ṣəgärä*, Amh. *čəgär, ṣägur* 'hair', *čägʷärä* 'be hairy', Arg. *čəgär* 'hair', Har. *čigär*, Gur. *čəgär, ṭəgär*; from Cushitic (so also Cerulli 1936:242-3): Bil. *šagar*, Qua. *ṭagur*, Som. *dogor, ḍagur*. Dillmann 1315 (followed by Brockelmann 1908:169) connects the Ethiopic root with Semitic: Heb. *śeʿār* 'hair', Ar. *šaʿr*. It is possible that there is a connection between the Semitic and the Cushitic root (Cohen 1947: no. 281) and that the Semitic-Ethiopic root is taken from Cushitic. For the irregular correspondence *s(š): ṣ, ʿ:g*, see *ṣagba*, above.

ṣəgʷrāf ጸጕራፍ (T) 'whip';

ETHIOPIC: Tna. *ṣärgäfä* 'hit', *čəgraf* 'whip', Te. *čərgaf* and *čəgraf* 'whip made of leather thongs', Amh. *čäräggäfä* 'thrash, whip'.

ṣaggat, ṣəggat ጸገት ፡ ጸግት (Lt) 'cow that gives milk';

ETHIOPIC: Amh. *ṭəggät* 'cow that has milk'; perhaps also. Gaf. *ṣägʷä* 'calf', Gur. *ṭägg*, Amh.Arg. *ṭəǧǧa*, Har. *ṭəǧa*.

ṣəgit ጸጊት; see *(ṣgy), ṣəguy*.

ṣaggawa ጸገወ 'bestow favor, give graciously, show grace, offer a gracious gift, grant, forgive';
taṣaggawa, passive;
taṣāgawa 'send gifts to one another, forgive one another';
ṣaggāwi 'gracious, liberal giver, generous';
ṣəggəw 'who receives favor';
ṣaggā 'grace, favor, kindness, gift, gracious gift'; the sect of the Adoptionists (they teach that Christ is God or the Son of God only by grace or by adoption);
(*ba-ṣaggā* 'gratis, without charge, freely, as a gift');
ṣəggāwe 'generosity, benefaction';
maṣaggəw 'he who bestows favor';

SEMITIC: the connection with Ar. *saḫā (sḫw)* 'be generous, be liberal', suggested by M. Bittner, *WZKM* 23 (1909-10). 412, is unlikely for phonetic reasons.
ETHIOPIC: Amh. *ṣägga* 'grace' (from Geez), *ṭägga* 'be generous', *ṭägga* 'grace, virtue, wealth' (note *balä ṭägga* 'rich' from which *bälätṭägä, bäläṣṣägä* 'be rich' was formed), Gur. *dängäñä* 'rich, wealthy' from **dänga* < *dägga* (with nasalized *g*; see Leslau 1979:8.81) < *ṭägga* (with *ṭ-g* > *d-g*).

ṣagaya *(yəṣgay, yəṣgi)*, (Y) **ṣaggaya ጸገየ** 'bloom, blossom, flower, burst open' (denominative from *ṣəge*, below);
ʾaṣgaya, causative of *ṣagaya*;
ṣagāyi (KG.M), act. part. of *ṣagaya*;
ṣəguy (fem. *ṣəgəyt, ṣəgit*) 'flowering, adorned with flowers, covered with flowers, variegated';
ṣəge (pl. *ṣəgeyāt, ṣəgayāt*) 'flower, bloom';
(*ṣəge radā* 'rose');
(*ṣəge dangʷallāt* 'lily');
(*ṣəge dammanāt* [Lt] 'tender flower');
(*sanbat zaṣəgāyāt* 'Palm Sunday');
ṣəgāy, ṣagāy (pl. *ṣəgāyāt*) 'artificial flower, (T) ornament worn on the neck';
ṣaggiyot (n.) 'letting sprout';

ETHIOPIC: Tna. *ṣəgä* 'blossom', Te. *čəge* 'flowering ear of corn', *ṣəge* 'pollen', Amh. *ṣəgge* 'flower'; from Cushitic: Bil. *čagā* 'flower', Dem. *ṣegē*, Kham. *ṣiyā* (so also Cohen 1947:no. 305; Brockelmann 1950:31).

ṣəḥqa *(yəṣḥaq)* **ጸሀቀ**, (K.Y) **ṣəḥqa ጸሕቀ** 'desire eargerly, wish, long, yearn, covet, be in want of, pursue diligently, have diligence, make an effort, be eager for, be intent on, be anxious, be concerned, be solicitous, care for, take care of, concern oneself with, apply oneself, be prompt, strive';
ʾaṣhaqa, causative; also 'take care of, care, drive someone to do something, incite, provoke, urge, induce, importune';
ṣaḥāqi, act. participle; also 'eager, fervent, diligent, anxious, studious, solicitous, zealous';
ṣəḥuq 'desirous, eager, diligent, concerned, solicitous, intent on';
(*ṣəḥuq-a* 'diligently, carefully, eagerly');
ṣāḥq, (T) *ṣāḥq* 'desire, eagerness, eager concern, aspiration, longing, want, zeal, care, carefulness, toil, effort, exertion, ardor, fervor, hardship';
(*ba-ṣāḥq* 'carefully');
ṣaḥāq 'longing, care';
ṣəḥiq 'desire, diligence, anxiety';
(*ba-ṣəḥiq* 'eagerly, carefully, anxiously');
ṣəḥqat 'desire, desiring, zeal, anxiety, attention';
(*ba-ṣəḥqat* 'eagerly, anxiously');

SEMITIC: the connection with Heb. *šwq* in *taššūqā* 'desire', Ar. *šāqa* 'excite' suggested by Dillmann 1254 (followed by Brockelmann 1908:169) is unlikely.

ṣahart, ṣəhərt ጸሀርት ፡ ጸህርት; see *ṣəḥərt*.

ṣeḥa ጼሐ, ṣiḥ ጺሕ; see *ṣyḥ*.

ṣaḥaba, ṣəḥba *(yəṣḥab)* **ጸሐበ ፡ ጸሕበ** (K*.H) 'be constrained, be oppressed, be importuned, be weary, be bored, be anxious, be worried about';
(*ḍaḥaba* [T] = Amh. *bässa* has undoubtedly the meaning 'have an enemy constrained' rather than the meaning 'pierce' and would be of the same root as *ṣaḥaba*);
ʾaṣḥaba 'constrain, press upon, oppress, distress, afflict, trouble, bother, vex, pester, make weary, wear out, attack, smite to the ground';
ʾastaṣḥaba 'reject as troublesome, despise';
ṣāḥb 'affliction, trouble, importuning, molestation, worry, weariness, inconvenience, care';

SEMITIC: Syr. *ṣḥb* 'oppress, importune' (for which see Payne Smith 3393).

ṣāḥb (pl. *ʾaṣḥəbt*) **ጸሕብ**, (L) **ṣāḥb ጸኀብ** 'vessel, jar, pitcher, bowl';

SEMITIC: related to Ar. *ṣiḥāf* 'pitcher' (for Ar. *ṣaḥfa* 'dish', see Rabin 27); for Aram. *ḥaṣbā* 'jar, pitcher' (with metathesis), Syr. *ḥeṣbā*, see Dillmann 1265. Fraenkel 169 compares Ar. *ḥazaf* 'earthen vessel' (from Aramaic), Syr. *ḥezbā*, Bibl.-Aram. *ḥăsap*; cp. also Akk. *ḫaṣbu* 'pottery, vessel'. For other forms, see Koehler 1077, under *ḥăsap*. H. Rabin, *Orientalia* 32 (1963). 119 derives the above-mentioned nouns from the root 'coarse, hard, rough': Syr. *ḥa(r)zūpā* 'hard, rough'.

ṣḥd I, **ṣaḥada ጸሐደ** (T) 'put on a bit, bridle'.

ṣḥd II, **ṣəḥda** *(yəṣḥad)* **ጽሕደ** 'be smooth, be tender, be soft, (L) be polished';
ʾaṣḥada 'anoint, smear with an ointment, make smooth, soften by anointing';
ṣəḥud 'soft, tender, smooth, sensitive';
ṣəḥdat 'softness, tenderness, delicacy';

see also *ṣʿd* I.

ṣəḥədd ጽሕድ (K) 'vessel, measure of liquids';

see *ṣʿd* II, *ṣəʿd*.

ṣaḥafa *(yəṣḥaf)* **ጸሐፈ** 'write, write down, inscribe, describe, register';
ʾaṣḥafa, causative;
taṣəḥfa, passive;
ṣaḥāfi (pl. *ṣaḥaft*) 'writer, scribe, secretary, copyist, learned person';
(ṣaḥāfe lāhm 'custodian of a monarch's cattle');
ṣəḥuf 'written, inscribed';
ṣaḥaf 'description, census, registration';
ṣāḥf (K) 'writing';
ṣəḥfat 'writing, writing down, description, inscription';
(ṣəḥfata ʾəd 'handwriting');
ʾaṣḥāfi (Gr.483), part. of *ʾaṣḥafa*;
maṣ(ə)ḥaf (pl. *maṣāḥəft*) 'book, Scripture, written document, treatise, volume, written deed, writing, written characters, art of writing, letter, epistle, table, inscription';
maṣāḥəft, or *maṣāḥəft qəddusāt*, or *qəddusāt maṣāḥəft* 'sacred books, the Scriptures';
maṣāḥəft bəluyāt waḥaddisāt, or *maṣāḥəft zatəkāt waḥaddis* 'Old and New Testaments';
məṣḥāf (K*) 'means of writing';
maṣ(ə)ḥafənnā (L) 'quality of a book, style, form';

SEMITIC: SAr. *ṣḥf* 'write', Akk. *ṣêpu* 'write down' (von Soden 1091); Arabic *maṣḥaf* 'book' is borrowed from Geez, and *ṣaḥḥafa* 'write' is a denominative (Fraenkel 248; Noeldeke 1910:50; Jeffery 193-4). For a bibliography on Ar. *ṣḥf*, see Ahrens 1930:23.
ETHIOPIC: Te. *ṣähfa* 'write', Tna. *ṣähafä*, Gur. *ṣafä*, Amh. *ṣafä*, *ṭafä*, Arg. *ṭafa*; passed into Cushitic: Bil. *sahafa*, Qem. *ṭaf*. Note that Fraenkel 1893:69 derives G. *ṣaḥafa* 'write' from a root *ṣḥf* represented in Ar. *ṣaḥafa* 'dig' developed into 'write'. For 'write' coming from an original root 'scratch, cut, carve' in Indo-European, see Buck 1283.

ṣaḥala ጸሐለ (T.K*) 'carve, chisel, engrave, depict';
məṣḥāl 'writing tablet, writing style, (K) pen, instrument for carving or chiseling';

ETHIOPIC: perhaps related to *saḥala* 'sharpen' (see above); so also Dillmann 1264, with reservations.

ṣāḥl (pl. *ʾaṣḥəl*, *ʾaṣḥəlt*, *ʾaṣḥāl*, *ṣāḥlāt*) **ጸሐል** 'dish, bowl, jar, pan, platter, paten on which the Host is served, censer';

SEMITIC: Ar. *ṣaḥn* 'bowl, dish' (Barth 1893:40), Śḥ. *ṣaḥalet* 'basin, bowl', Heb. *ṣallaḥaṯ*, Syr. *ṣəlūḥīṯā* (so also Dillmann 1264); Syrian Ar. *ṣlēḥīye*, from Syriac.
ETHIOPIC: Te. *ṣähelo* 'pot (of clay)', Tna. *ṣəḥolo*; Te. *ṣähal* 'pan, bowl', Tna. *ṣaḥli*, Amh. *ṣahəl* (from Geez); passed into Cushitic: Bil. *šōlaḥa*, Qua. *šanx*^{w}*alā*, Sa. *sāhelā*.

ṣəḥm (pl. *ʾaṣḥām*, *ʾaṣḥəmt*) **ጽሕም** 'beard';
ṣaḥama (yəṣḥəm) (K*) 'grow (beard)'; denominative;
ṣaḥām (K) 'bearded';

SEMITIC: the connection with Heb. *zāqān* 'beard', Ar. *ḏaqan*, suggested by Reinisch 1895:217, is unlikely.
ETHIOPIC: Te. *ṣəḥəm*, *ṣəḥəm* 'beard', Tna. *ṣəḥmi*, Amh. *ṭim*, *ṣəhəm* (from Geez); also in Cushitic: Bil. *ṣehum*, Som. *tin* (going back to *tim*, *ṭim*).

ṣḥr, ʾaṣḥərt አጽሕርት 'towers, castles';

for *ʾaṣrəḥt*; see *ṣərḥ*.

ṣaḥara ጸሐረ 'break through, shatter, stir';
ʾaṣḥara (M) 'cause to write' is a misprint for *ʾaṣḥafa*;

SEMITIC: Ar. *ṣuḥra* 'crevice'.
ETHIOPIC: Tna. *ṣäḥarä* 'scratch (the ground), scrape (fire)', Te. *ṣäḥara* 'carry away coal and ashes', *ṣäḥara* 'take away', Arg. *ṣaḥara* 'scratch', Har. *ṣēḥara* 'scratch leaving marks', Amh.Gur. *ṣarä* 'scratch, scrape'.

ṣəḥərt ጽሕርት, (Lt) **ṣaḥart, ṣaḥərt ጸሐርት ፡ ጸሕርት**, (D) **ṣəḥərt, ṣahart ጽሀርት ፡ ጸሀርት** (pl. *ṣaḥrāt*, *ṣāḥrāt*, *ṣaḥarāt*, *ṣaḥartāt*, *ṣəḥərtāt*) 'pot, caldron, kettle, basin'.

ṣāḥṣəḥa ጸሕጽሐ (Lt) 'flow, have diarrhea';
ṣāḥṣāḥ 'leakage, dropping, moisture, diarrhea';

from *waṣḥa* 'pour out, drop' (see below), with loss of *w* and reduplication of the last two radicals;
ETHIOPIC: Tna. *ṣaḥṣəḥa* 'have diarrhea'.

ṣiḥat ጼሐት; see *ṣyḥ*.

ṣāḥw I **ጸሐው** 'hunting leopard, (T) wild animal';

lit. 'der glänzende, wegen seines Felles so genannt' (Hommel 1887:xxviii); he probably connects it with *ṣəḥwa*, below. See also *ṣāḥw* II.

ṣāḥw II **ጸሐው** (T) 'fish bones';

"Il vero senso di *ṣāḥw* oggi è ignoto agli Abissini, tanto che il Sawāsew di Moncullo (that is, Aläqa Tayyä) lo traduce 'spina di pesce' o 'zibetto' o genericamente 'nome di animale'" (Conti Rossini, *RSE* 10[1951].29, n. 5). Note that 'civet cat' is not *ṣāḥw* as given by Conti Rossini, ib., but *ṣəḥw* (see below).

ṣāḥw III **ጸሐው** (Lt) 'filth, rubbish';

SEMITIC: perhaps Ar. *ṣaḥiya* 'have an ulcer', Syr. *ṣaḥḥī (ṣḥy)* 'revile'. See also *ṣəḥw*.

ṣāḥw IV **ጸሐው** (T.Sw. in D 1265) = Amh. *mäwata* 'eunuch' (in ancient Amharic);

perhaps metathesis of *ḥəṣəw*. For Amh. *mäwata*, see Getatchew Haile, *PICES*: 67.

ṣəḥw ጽሕው (T) 'civet cat';

Getatchew suggests a connection with *ṣāḥw* III because of the animal's smell.

ṣəḥwa, ṣaḥawa *(yəṣḥaw)* **ጽሕወ ፡ ጸሐወ**, (MA) **ṣəḥwa ጽኀወ** 'be serene (sky), be bright (sky), be sober (after having been drunk), recover (having been drunk), awake';
(ṣaḥawa laṣalot [Lt] 'pray constantly');
ṣəḥəw 'serene (sky, air), clear (sky), sober';
(ṣəḥəw bəher 'fair weather');

SEMITIC *ṣḥḥ*, *ṣḥy*: Ar. *ṣaḥā (ṣḥw, ṣḥy)*, *ṣaḥiya* 'become clear, serene (day), become sober, wake up', *ṣaḥṣaḥa* 'become clear, evident', Soq. *ṣḥy* 'be clear (weather)', Heb. *ṣāḥaḥ* 'be white', *ṣaḥ* 'clear, bright', PbH. *ṣaḥṣaḥ* 'shining, glittering', Syr. *ṣaḥā* 'clear (sky), fair (weather)', *ʾaṣḥī* 'become clear (sky)', *ṣaḥīḥ* 'clear, bright', Aram. *ṣəḥaḥ* 'shimmer'. For *ṣḥḥ*, cp. also Ar. *ṣaḥḥa* 'be healthy, recover', SAr. *ṣḥ*, *ṣḥḥ* 'health'. It is questionable whether it is the same root *(ṣḥw, ṣḥy)* that came to mean 'be thirsty, be parched, be dry', as suggested by Drower-Macuch 389, and Baumgartner 954. The root *ṣḥw (ṣḥy)* is the origin of *ḍaḥāy* 'sun', for which see above.
ETHIOPIC: Tna. *ṣähe*, *ṣähayä*, *ṣähaḥ bälä* 'clear up (weather), be serene, be clear (sky)', Te. *ṣäḥa* 'be visible', *ṣäḥa (ṣḥy)* 'become clear, bright, clear up', Gur. *ṣiṣi barä* 'regain by recovering good appearance' (*ṣiṣi* represents a reduplicated root *ṣḥw* > *ṣv* [*v* = vowel]). See also *ṣəḥya*, below.

ṣəḥya ጽሕየ (T), **ṣaḥaya ጸሐየ** (K*), **ḍəḥya ፅሕየ** (TS), **ḍaḥaya ፀሐየ** (MA) 'be serene, be clear, be neat, clear up (weather)';
maṣ(ə)ḥet (pl. *maṣāḥəy*), (L) *maṣ(ə)het* 'mirror';

SEMITIC: the derivation of *maṣ(ə)ḥet* 'mirror' from Syr. *maḥzīṯā* 'mirror' (from *ḥəzā* 'see', with metathesis *ḥz* > *ṣḥ*), suggested by M. Bittner, *WZKM* 23 (1909-10). 410, is doubtful. See *ṣəḥwa*, *ṣāḥyaya* I.
ETHIOPIC: for *maṣ(ə)ḥet*, cp. Amh. *maṣḥet* 'mirror' (from Geez) which developed into 'journal, magazine'. See also *ṣāḥyaya* I.

ṣāḥyaya I **ጸሐየ** (T.Y), **taṣāḥyaya ተጸሐየ** (D), **taṣāḥyaya ተጸሀየ** (Lt) 'look in a mirror';
maṣḥayəy (T) 'horizon';

the meaning 'look in a mirror' is a denominative of *maṣḥet* 'mirror', from *ṣḥy* (see above), with reduplication of the last radical (Dillmann 1266; Stade 47-8).

ṣāḥyaya II **ጸሐየ** (D), **ḍāḥyaya ፃሐየ** (TS) 'weed out, rub, correct';
taṣāḥyaya, passive;

ṣāḥyāyi (KG), act. part. of *ṣāḥyaya*;
ṣəḥyuy 'weeded, cleared of weeds, corrected';
ṣəḥyāy (K*) 'weeding' (n.).

ETHIOPIC: Tna. *ṣaḥyāyä* 'weed'. Dillmann 1266 (followed by Stade 45) derives it from *ṣḥy* 'be clear' (see *ṣəḥya*, above), with a reduplicated last radical *y* in the meaning 'make clear, weed'. The root also occurs in Cushitic: Sa. *ṣaḥyay* 'weed'.

ṣāḥyaya III **ጸሐየየ** (instead of *ṣaḥyaya* of T) 'wither';

perhaps connected with *ṣamhaya, ṣamhayaya.*

ṣəḥd, ṣəḫ"d (pl. *ʾaṣḥād*) **ጽኅድ ፡ ጽኍድ**, (L.K) **ṣəḥd ጽሕድ** 'juniper, cedar';

SEMITIC: related to Ar. *ṣuʿd* 'kind of tree'.
ETHIOPIC: Te. *ṣəḥd* 'juniper', Tna. *ṣəḥdi*, Har. *ṭədḥi*, Amh. *ṭəd*, Gaf. *č̣ədä*, Gur. *ṭädä*; also in Cushitic: Aw. *tsədi*, Tem. *ṭəda*. The comparison of the Ethiopic root with Ar. *ṣuʿd* 'the tall one', suggested by Appleyard 41, is unconvincing.

ṣakk"a ጸክ (MA) 'shine'.

ṣallā ጸላ, (Lt) **ṣolā ጸላ** 'beer';

see also *ṭall*, below.

ṣəlle, ṣəllā (pl. *ṣəllāt*) **ጽሌ ፡ ጽላ** 'tablet, tablet (of the law), tablet (of metal, stone), beam';

SEMITIC: Ar. (Ḥaḍr) *ṣilāl* 'slab', (Yem.) *ṣalla*, SAr. *ṣlt* 'paving, plastering' (Müller 1983:283); related to Heb. *ṣelāʿ* 'rib, plank' (Dillmann 1255); for Akk. *ṣēlu*, see von Soden 1090.
ETHIOPIC: Tna. *ṣəllat* 'slab of wood or stone on which is engraved a religious precept', Amh. *ṣəllat* (from Geez).

ṣilā ጺላ (T.Lt) 'filth, dirt, mud';

ETHIOPIC: Gur. *č̣əla* 'liquid mud'; perhaps also in Cushitic: Kam. *č̣ära* 'clay for pots'. See also *ṣilāḥ.*

ṣalʾa *(yəṣlāʾ)* **ጸልኣ, ṣalʿa ጸልዐ** 'hate, abhor, be hostile toward, not want';
ʾaṣlaʾa, causative; also 'make hateful';
taṣalʾa, passive;
taṣālaʾa 'be hostile to one another, quarrel with one another, make war';
ʾastaṣalʾa, ʾastaṣālaʾa, causative of *taṣālaʾa*;
ṣalāʾi, ṣal(l)āʾ (pl. *ṣalāʿt, ṣalāʾayān*) 'enemy, adversary, hater, hostile';
ṣəluʾ 'hated, hateful, odious, detested';
ṣaliʾ 'hating, avoidance' (as in *ṣaliʾa ṣom* 'avoidance of a fast');
ṣəlʾ, ṣalʾ 'hatred, hate, hostility, enmity, strife, quarrel, feud';
ṣəlʾān, same;
ṣəlʾat (K*) 'hating' (n.), animosity';
maṣləʾ, act. part. of *ʾaṣləʾa*; also 'which is hated, hateful thing';
mastaṣālaʾ (Gr.354) 'who incites to hatred';
taṣālāʾi 'litigant';
taṣāləʾot 'enmity';

SEMITIC: Akk. *ṣelû* 'insult, abuse' (von Soden 1090; CAD 16:24 renders it by 'cheat'). The connection with Heb. *śāneʾ* 'hate', Ar. *šanaʾa*, suggested by Dillmann 1260, is unlikely. Fraenkel 120 identifies G. *ṣalʾa* with Ar. *ṣalā (ṣly)* 'fry', and for the meanings 'fry' and 'hate' he compares Ar. *qalā*; however, for *ṣalā (ṣly)*, see *ṣalawa* III, below.
ETHIOPIC: Te. *ṣälʾa* 'hate', Tna. *ṣälʾe*, Amh.Arg. *ṭälla*, Gur. *ṭäla*, Har. *ṭäläʾa*, Gaf. *(tä)ṣalä* 'quarrel'.

ṣalʿa *(yəṣlāʿ)* **ጸልዐ** (T.Y) 'be wounded, be superficially healed';
ṣalʿ, ṣəlʿ, pl. *ʾaṣləʿt*, (T) *ḍəlʿ* 'abscess, wound, ulcer, sore';
ṣəluʿ 'wounded, full of sores, ulcerous';
ṣəlʿat (Lt) 'wound';

SEMITIC: perhaps Ar. *ẓalaʿa* 'limp', Heb. *ṣālaʿ*, Aram. *ṭalaʿ*. The connection with Heb. *ṣāraʿaṯ* 'skin disease', suggested by Barth 1893:41 (followed by Holma 1912:19), is unlikely. Dillmann 1261 and Brockelmann 1908:169 compare it with Ar. *salaʿa* 'wound'.
ETHIOPIC: Te. *ṣälʿa* 'be wounded', *ṣalaʿ* 'wound' (n.), Tna. *(tä)ṣälʿa* 'be a little sick', Har. *ṭuluʾ* 'wound' (n.), Gur. *(a)ṭole* 'wound' (v.); also in Cushitic: Som. *ḍullaḥ* 'abscess' (Reinisch 1902:136), Qab. *ṭulā* 'wound', Sid. *ṭulu-kko*.

ṣolāʿ, ṣolʿat ጸላዕ ፡ ጸልዐት (pl. *ṣolāʿt, ṣawāləʿt, ṣawāləʿ*) 'rock, reef, boulder, cavern';
ṣolāʿt 'rocky ground, rocks, cavern';

SEMITIC: Ar. *ṣullaʿ, ṣullāʿ* 'rock' (cp. Ar. *ṣaliʿa* 'be bald'). Dillmann 1262 (followed by Barth 1893:53) also compares Heb. *ṣelaʿ*.

ṣalaba *(yəṣləb)* **ጸለበ** 'crucify';
taṣalba 'be crucified';
ṣəlub (K*) 'crucified';

ṣalbo, (T) *ḍalbo* 'cross, gallows';
maṣlabt 'cross';

SEMITIC: PbH. *ṣālaḇ* 'crucify', Aram.-Syr. *ṣəlaḇ*, Ph.Md. *ṣlb*. For the Aram.-Syr. origin of Ar. *ṣalīb* 'cross' (denominative *ṣalaba*) and G. *ṣalaba*, see Noeldeke 1910:35, Jeffery 197.

ṣlglg, ʾaṣlaglaga ኦጽለግለገ (Lt) 'flicker';

ETHIOPIC: Tna. *ṣələgləg bälä* 'grow dark', *ṣələgləgta* 'twilight', Amh. *tätlägällägä* 'become dark (after sunset)', *täṭläglägg* 'twilight'.

ṣalḥa ጸልሐ (K*) 'break through (a hedge, a fence), violate (a frontier)'.

ṣilāḥ ጺላሕ (T.M), **ṣalihā ጸሊሃ** (T.Sw. in D 1398) 'filth, dirt, mud';

see also *ṣilā.*

ṣəlḥut ጽልሑት; see *ṣalḥawa*, below.

ṣalḥawa ጸልሐወ 'use deceit, act treacherously, use fraud, beguile';
taṣalḥawa (Gr.483), same;
ṣəlḥaw (fem. *ṣəlḥut*) 'deceitful, deceiver, wicked, treacherous, malicious, crafty, fraudulent';
(ṣəlḥawa ləbb 'false-hearted');
ṣəlḥut 'fraud, ruse, deceit, deceitfulness, cunning, guile, artifice, malice, perfidy';

SEMITIC: not to be compared with Heb. *ṣlḥ* (hifʿil) 'succeed' as suggested by Wajnberg 1935:18.
ETHIOPIC: there is undoubtedly a connection with Cushitic: Bil. *šawulehā* 'ruse'.

ṣalakʷ ጸለኩ (T) 'mustard';

is probably a misprint for *galakʷ* **ገለኩ**, for which see above.

ṣll I, **ṣallala**, (K.Y) **ṣalala** *(yəṣlal)* **ጸለለ** 'float upon, hover, come to the surface (of water), (Y) swim';
ʾaṣlala, causative;

SEMITIC: PbH. *ṣālal* 'hang over, circle', Akk. *ṣalālu* 'sink to rest, lie motionless' (Driver 1967:62). Brockelmann 1928:627, in connection with Syr. *ṣal* 'purify, clear away', wrongly identifies G. *ṣallala* 'float' with the Semitic root *ṣll* 'be pure'. For *ṣll* 'be pure', see *ṣll* III.
ETHIOPIC: Tna. *ṣälälä* 'float', *ṣäblälä*, *(ʾan)ṣäblälä* (with augmented *b*), Amh. *č̣ällälä* 'spread (intr.) over a surface (butter or oil)', *(tän)ṭallälä* 'spread out (water over a field)', Gur. *č̣älälle bälä* 'float, soar'; also in Cushitic: Kam. *č̣alli-ye*.

ṣll II, **ṣallala, ṣalala ጸለለ** 'shade, make shade, overshadow, be shady, darken, conceal, cover, screen from view, blind (an eye), (H) deafen, (Lt) protect';
ʾaṣlala 'shade, furnish shade, seek shade, find shade, lie down in the shade, take shelter, sit (originally, in the shade), take a rest, dwell, build a nest';
taṣallala 'be shaded, be shadowed, be clouded over, be blinded, be dark, be screened from view, be covered';
ṣallāli (Gr.483) 'that shades, that protects';
ṣəllul 'shaded, overshadowed, darkened, obscured, blinded, (T) deaf, (Gr.442) stupid'; note 'blinded, deaf', originally 'covered (eyes, ears)'; for 'deaf, stupid', cp. Amh. *dänäqqʷärä* 'be deaf, be stupid';
ṣəllāl (K*) 'umbrella';
ṣəllāle 'overshadowing, darkening, darkness, blindness';
ṣalalo 'soot, blackness';
ṣəlālot 'shadow, shade, protection, darkness, roof, shelter, tabernacle, image, likeness (like a shadow)';
məṣlāl 'shady place, shelter, booth, shed, tabernacle, nest';
maṣallat 'sunshade, shady place, tent, booth, tabernacle';
(baʿāla maṣallat 'Feast of the Tabernacles'; see Mauro da Leonessa 306);

SEMITIC: Ar. *(ʾa)ẓalla* 'be shady, be dark', *ẓill* 'shadow', SAr. *ẓll* 'kind of covered structure', Heb. *ṣālal* 'grow shadowy', *ṣel* 'shadow', Aram. *ṭəlālā* 'shadow, shade', Syr. *ṭellālā*, Md. *ṭula*, Ug. *ẓl* 'shade', Akk. *ṣullulu* 'provide shade', *ṣillu* 'shade'.
ETHIOPIC: Te. *(ʾa)ṣläla* 'give shade', *ṣəlal* 'shadow, darkness', Tna. *ʾaṣläla* 'shelter oneself', *ʾanṣälaläwä* 'shade, cast shade on', Amh. *tällälä* 'shade, curtain off', *məṣlal* 'shady place' (from Geez), Gur. *(aṭ)ṭillälä* 'curtain off'; Tna. *ṣəlal, ṣəlalot* 'shade, shadow', Te. *ṣəlal*, Amh.Arg. *ṭəla*, Gaf. *č̣əlayä*, Har. *č̣äya*, Gur. *ṭəlal, č̣al*. For 'soot', cp. Tna. *ṣälälo*, Amh. *ṭəllat*; probably passed into Cushitic: Sa. *ṣalal* 'shade', Bil. *č̣alälä*, Or. *č̣äya*. It is from Or. *č̣äya* that Har. and Zway (Gurage) borrowed the noun.

ṣll III, **ṣalala** *(yəṣləl)* **ጸለለ** (K*) 'percolate, filter, be filtered, (K*.Y), winnow';

SEMITIC: Ar. *ṣalla (ṣll)* 'percolate, filter', Heb. *ṣālal* 'be cleared (gate) of traffic', in Neh. 13:19 (see Driver 1967:62), PbH. *ṣālal* 'be filtered', Syr. *ṣallel* 'strain, filter', Md. *ṣll* 'be light, be clear', Ph. *ṣll*.

ETHIOPIC: Tna. *ʾaṣlälä* 'filter', Amh. *ṭälläla* 'be filtered, be pure', Har. *ṭäläla*, Gur. *ṭälälä*; related to Te. *ṭäla* (from *ṭly*) 'be clear of disease'; passed into Cushitic: Qab. *ṭälällo'* 'be filtered', Or. *ṭalila* 'pure'.

ṣalma, ṣalama *(yəṣləm, yəṣlam)* **ጸልመ ፡ ጸለመ** 'grow dark, be darkened, be black, be enveloped in mist, grow blind (eyes), be obscured (face)'; note that *ṣalama* **ጸለመ** (Y) 'hear, cup the ear in order to hear better' is a misprint for *ṣalawa* **ጸለወ**;
ʾaṣlama 'darken, cause to be black, cast darkness, make blind';
ṣəlum 'dark, obscured, blinded';
ṣallim (fem. *ṣallām*) 'black, dark, gloomy';
ṣəllāme (Lt) 'darkness, obscurity';
ṣəlmat 'darkness, darkening, eclipse';
(*beta ṣəlmat* 'prison');
(*mawāʿəla ṣəlmat* 'the days of the month after the 15th', lit. 'the days of the decrease of the light of the moon');
maṣləm 'dark place, dark, obscure';

SEMITIC: Ar. *ẓalima* 'be dark', SAr. *ẓlm* 'black', Heb. **ṣalmūṯ* 'darkness', Ug. *ẓlmt* (de Moor 172), Akk. *ṣalāmu* 'be dark'.

ETHIOPIC: Te. *ṣälma* 'be dark', *ʧälma* 'be dark-colored', Tna. *ṣällämä* 'be dark', Gaf. *ṣillämä*, Amh. Gur. *ʧälläma*, Arg. *ʧelläma*, Har. *ʧēläma*; Amh. also *ṭäyyämä* 'be dark of complexion', denominative of *ṭäyyim* (from **ṭällim* > *ṭäyyim*); passed into Cushitic: Bil. *ʧalam* 'be dark', Bed. *duluma* 'darkness'. See also *ṣalmata*, below.

ṣalmata ጸልመተ 'be dark, grow dark';
ʾaṣalmata 'darken, obscure';
ṣəlmut 'darkened, surrounded by darkness, black, clouded over';
ṣəlmutāwi (Gr.483) 'dark, obscure';

denominative from **ṣəlmat* 'darkness'; also Tna. *ṣälmätä* 'be dark', Te. *ṣälmäta*. See *ṣalma*, above.

ṣlq, see *ṣawāləq*.

ṣalata ጸለተ (T.Y), **ṣallata** (M) 'bake bread';
maṣallat 'unleavened bread';
(*baʿāla maṣallat* 'feast of Passover'; see Mauro da Leonessa 306);

ETHIOPIC: Dillmann 1257 derives *maṣallat* from *ṣll* III.

SEMITIC: Buhl 683 connects *maṣallat* with Heb. **ṣəlūl* in *ṣəlūl leḥem śəʿorīm* 'ein Kuchen Gerstenbrotes'; however, for other meanings of Heb. **ṣəlūl*, see Baumgartner 961.

ṣalot ጸሎት; see *ṣallaya*, below.

ṣəllāt ጸሎት; see *ṣəlle*.

ṣilat, in **ʿofa ṣilat ዖፌ ፡ ጺለት** (Lt) 'kite' (bird);

ETHIOPIC: Amh. *ʧululle, ʧəlat* 'kite', Har. *ʧulullu, ṭilli*, Gur. *ʧululle*; from Cushitic: Or. *ʧulullē*, Sid. *ʧululle* (so also Cerulli 1936:275). See *ʿof*.

ṣalaṭa I **ጸለጠ** 'drink to the last drop, drain dry';

SEMITIC: Dillmann 1264 compares Ar. *ṣalata* (with *t*) 'empty (a container)'.
ETHIOPIC: Tna.Amh. *ʧälläṭä* 'drink to the last drop', Arg. *ʧälläṭa*, Gur. *ʧelläṭä*.

ṣalaṭa II **ጸለጠ** (T.M) 'grasp, seize';
probably a misprint for *ṣabaṭa* **ጸበጠ**, **ፀበጠ**.

ṣalawa I *(yəṣlu)* **ጸለወ**, (T) **ḍalawa ፀለወ** 'listen, incline (the ear), cup the ear in order to hear better';
ʾaṣlawa (Lt), causative; also 'listen';
ṣalāwi (KG), act. part. of *ṣalawa*;
ṣəlaw 'inclined (ear), attentive';
ṣəlawa ləbb 'inconsistent, not constant' (from the original meaning 'incline', that is, 'not be steady');

SEMITIC: Aram.-Syr. *ṣəlā (ṣlw)* 'incline', Md. *ṣla*. The connection with *ṣly* 'pray' (see *ṣallaya*, below), suggested by Dillmann 1261 and Fronzaroli 1966, IV, no.4.20, is doubtful. Landberg 1909:1417 likewise expresses doubts concerning the connection between these two roots.
ETHIOPIC: Tna. *ṣäläwä* 'eavesdrop'.

ṣalawa II **ጸለወ** 'broil, roast';
ṣalāwi (K*), act. participle;
maṣlaw, same;

SEMITIC: Ar. *ṣalā (ṣly)* 'roast', Heb. *ṣālā (ṣly)*, Aram.-Syr. *ṣəlā*, Akk. *ṣelû* 'burn (fumigating)'.
ETHIOPIC: Tna. *ṣäläwä* 'bring near the fire'; Som. *sol, šil* 'roasting' is probably an Arabic loanword.

ṣallaya ጸለየ 'pray, make a vow, supplicate, plead, intercede';
taṣallaya, passive;
ṣallāyi, act. part. of *ṣallaya*;
ṣalluy 'blessed (through prayer), consecrated';
ṣalot 'prayer, vow, intercession';
(*māya ṣalot* 'holy water');
maṣallay 'who prays';
maṣlāy 'place of prayer, chapel, oratory';

SEMITIC: SAr. **ṣlw, ṣlt* 'prayer' (from Aramaic), Akk. *ṣullû* (also *sullû*) 'implore, appeal to' > Aram. *ṣəlā* (von Soden 1110), Md. *ṣalat* 'prayer'. For the Aram.-Syriac origin of G. and Ar. *ṣly*, see Noeldeke 1910:36, Jeffery 197-8. For a bibliography of this root, see Ahrens 1930:30.
ETHIOPIC: Tna. *ṣälläyä* 'pray', Te. *ṣälla*, Amh. *ṣälläyä*, Te.Tna.Amh.Gur. *ṣälot* 'prayer'; passed into Cushitic: Sa. *salay* 'pray'. On Bil. *šilliyā* 'Muslim' (from 'pray'), see Conti Rossini 1912:250, under *šillā*.

ṣamma ጸመ, **ṣəmm-a ጸሞ**; see *ṣmm*.

ṣāmā ጸማ; see *ṣāmawa*.

ṣim ጺም (T.107, under *ḍagām*) 'left';
an analogical formation to *ʾim* 'right', from **ṣgm, ḍgm* (see *ḍagama*).

ṣoma ጾመ, **ṣom ጾም**; see *ṣwm*.

ṣamʾa ጸምአ 'be thirsty, thirst';
ʾaṣməʾa 'make thirsty, cause thirst';
ṣamuʾ 'thirsty, parched (ground)';
ṣəmʾ 'thirst';
maṣāməʾ 'that which makes thirsty';
məṣməʾ 'parched place, arid place';

SEMITIC: Ar. *ẓamiʾa* 'be thirsty', SAr. *ẓmʾ*, Mh. *ẓayme*, Heb. *ṣāmeʾ*, Ug. *ġmʾ*, Akk. *ṣamû*. The root is not to be connected with Md. *ṣwa* 'languish, pine', as suggested by Dietrich 302. For Md. *ṣwā*, see Ar. *ṣawā*, under *ṣamhaya*, below.
ETHIOPIC: Te. *ṣämʾa*, Tna. *ṣämʾe*, Amh.Arg. *ṭämma-* (impersonal), Gur. *ṭäma-*, Gaf. *ṣämmä-*.

ṣomāʿt ጾማዕት 'cell, hermit's hut, cave';
ṣomāʿtāwi (Lt) 'hermit';

from Ar. *ṣawmaʿa* (Fraenkel 269; Noeldeke 1910: 52). While Fraenkel and Noeldeke derive it from *ṣmʿ* 'pointed', Jeffery 200 thinks that "the difficulty of deriving it from *ṣmʿ* is obvious". As for the origin of the Arabic and Geez noun, Noeldeke, ib. states that "freilich liegt gerade hier der Gedanke nahe, dass Jemen der gemeinsame Ausgangspunkt fürs Arabische wie fürs Athiopische sei".

ṣamhaya ጸምሀየ, (T) **ṣamḥaya ጸምሐየ** 'fade away, wither, decay, faint, languish, become sluggish, pine away, be flabby, be gloomy, grow melancholy, dry up, be perplexed';
ʾaṣamhaya, causative;
taṣamhaya, same meanings as *ṣamhaya*; also 'exhibit a dry appearance', that is, 'put on a sour look';
ṣamhāyi (Gr.484) 'that discourages';
ṣəmhuy, ṣənhuy, (T) *ṣənḥuy* 'withered, decayed, gloomy, perplexed, sluggish, flabby, languid';

SEMITIC: Dillmann 1269 connects it, with reservations, with Ar. *ṣawā, ṣawiya* 'dry, dry up', with inserted *m*. Stade 45 derives it from *ṣmʾ* 'be thirsty' (see *ṣamʾa*, above). Neither of these suggested derivations is convincing. See also *ṣamhayaya*, below.

ṣamhayaya, ṣamāhyaya ጸምሀየየ ፡ ጸማሀየየ, same meanings as *ṣamhaya*, above;
ʾaṣamhayaya, ʾaṣmahyaya, ʾaṣmāhyaya, ʾaṣamāhyaya, causative;
taṣamhayaya, taṣamāhyaya, (T) *taṣamḥayaya*, same meanings as *ṣamhaya*.

ṣml, ʾaṣməlt (pl.) **አጽምልት** 'censers, pans'.

ṣamlāṭ ጸምላጥ 'bleary-eyed, who has no eyelids';
ṣamlāṭa ʿayn, same;

ETHIOPIC: Te. *ʧämtäla* 'be bleary-eyed' (with metathesis, and either *t* becoming *ṭ* by assimilation to *ṣ*, or *ṭ* becoming *t* by dissimilation), Tna. *ʧämtälä* 'be blind, lose an eye'. The derivation of *ṣamlāṭ* from **ṣamlaṭ*, from *mlṭ* 'shave off, be deprived of hair' with agglutinated *s* (becoming *ṣ* by assimilation to *ṭ*), suggested by Dillmann 1270, is doubtful.

ṣmm, ṣamma, ṣamama *(yəṣməm)* **ጸመ ፡ ጸመመ** 'be deaf, be dumb, (M) not understand, (T.Y) be dry';
ʾaṣmama 'deafen, stop (ears), stop up, close';
taṣamama 'be made deaf, become deaf, feign

deafness, become dumb, be quiet, keep silent, not listen, not answer, disregard, neglect';
ṣəmum, (KG) *dəmum* 'deaf, dumb, disobedient (who does not listen), (K) dry';
ṣəmm (K*) 'deafness, silence';
ṣəmm-a 'in secret, in private, in the latrine, (KG) absolutely, completely';
ṣəmmit 'silence, secret, secrecy';
ṣəmmit-a 'secretly, privately, silently, softly';
(*ba-ṣəmmit* 'secretly, in secret, by stealth');
maṣmami (K*), part. of *ʾaṣmama*;
maṣmame 'deafness';

SEMITIC: Ar. *ṣamma* 'close, plug, be deaf', Syr. *ṣammā* 'deaf, dumb'.
ETHIOPIC: Tna. *ṣämämä* 'be deaf', Te. *ṣämma*. Cohen 1947:no.33 connects G. *ṣəmm-a* 'in secret' with Amh. *zəmm alä*. The root passed into Cushitic: Bil. *č̣amäm* 'be deaf', Sa. *ṣumūm* 'deaf'. For the meaning 'be dry', see also *ḍamama*.

ṣəmunā ጸመና; see *ṣmw* I.

ṣamaqa *(yəṣməq)* ጸመቀ (K*) 'squeeze out, wring out';

SEMITIC: Heb. *ṣāmaq* 'shrivel (from being squeezed out)', Md. *ṣamqa*.
ETHIOPIC: Tna. *ṣämäq"ä* 'squeeze out', Te. *ṭämqa* 'squeeze out', *č̣ämqa* 'pinch', Amh. *č̣ämmäqä* 'squeeze out', Arg. *ṭämmäqa*, *č̣ämmäqa*, Har. *č̣ämäqa* 'twist' (also *miči̱q bāya* 'squeeze something so that it squirts'), Gaf. *ṣämmäqä* 'squeeze out', Gur. *ṭämmäqä*; passed into Cushitic: Aw. *tsemekg"a*, Kam. *ṭammaqqo*, Bil. *č̣amaq*, Sa. *ṣamaq*.

ṣəmuqīm ጸሙቂም (KG) 'grapes';

transcription of Heb. *ṣimmūqīm*.

ṣamata I ጸመተ (T.K*.M) 'be quiet, be taciturn, be patient, be gentle';

SEMITIC: Ar. *ṣamata* 'be quiet, be speechless', Heb. *ṣāmaṭ* 'silence someone', (nifʿal) 'be silenced' (Koehler 801, Baumgartner 970, contrary to J. Greenfield, *JAOS* 91[1971].528), Syr. *ṣammet* 'silence' (tr).
ETHIOPIC: Amh. *č̣ämmätä* 'be taciturn', Gur. *č̣ämätä* 'reflect < be silent', Tna. *ṭämätä* 'be reflecting, look fixedly at'. See also *ṣamata* II.

ṣamata II ጸመተ (Gr.357), **ṣāmata** ጸመተ (K*) 'be destroyed, be annihilated, disappear, perish';
ʾaṣmata, (Y.K*.M), *ʾaṣāmata*, caus. of *ṣamata*; also 'empty, destroy, root out';
ṣamatā 'booty';
ṣəmatā (Gr.357) 'wealth annihilated by war';

SEMITIC: Heb. *ṣmt* (piʿel) 'destroy' (Buhl 687), Ug. *ṣmt*.
ETHIOPIC: Te. *ṣämta* 'destroy', Amh. *ṭämmätä* 'be used up, be spent (money)', *aṭammätä* 'consume, use up entirely, destroy'. It is possible that the original meaning 'destroy' came to mean 'silence someone', the meaning of *ṣamata* I (see Ullendorff 1977:205); however, an original meaning 'silence someone' coming to mean 'destroy' should not be excluded.

ṣamata III ጸመተ (M) 'aim';

SEMITIC: related to Ar. *samata* 'pursue a right course', *samt* 'aim' (Ambros).
ETHIOPIC: Tna. *č̣ämätä* 'aim with a gun', Amh. *č̣ämmätä*, Gur. *č̣ämätä* 'shoot without missing'.

ṣəmmit ጸሚት; see *ṣmm*.

ṣmw I, **ṣāmawa** ጸመወ 'toil, labor, take the trouble, endure hardship, be wearied, be in straits, be tormented, be vexed' (perhaps denominative of *ṣāmā*, below);
ʾaṣāmawa 'cause trouble, tire out, afflict, inflict harsh labor, mortify (the flesh) by abstinence';
ṣāmāwi, act. part. of *ṣāmawa*;
ṣāmā 'toil, labor, strife, hardship, trouble, effort, fatigue, exhaustion, exertion, anxiety, affliction, mortification';
ṣəmmāwe (Lt) 'labor, strife';
ṣəmunā 'toil, hardship';

SEMITIC: Ar. *ṣamā (ṣmy)* 'incite, urge, force to do something', Ar. *ṣamayān* (from *ṣamā, ṣmy*) 'one who applies himself with much constancy or perseverance' (Lane). The connection with Ar. *ḍamā (ḍmy)* and *ḍāma (ḍym)* 'be unjust', *ḍaym* 'injustice' suggested by Fleisch 205 is doubtful. Praetorius 1890:35 compares Ar. *ṣammāʾ* 'hard soil, great distress'.

ETHIOPIC: Te. *ṣama* 'reward for trouble', Tna. *ṣama* 'toil' (n.), Amh. *ṣama* (from Geez), *ṭama* 'toil, labor'; passed into Cushitic: Bil. *šamā* 'pain', Kham. *ṣam-t* 'take pains', *ṣamā* 'pain, effort'.

ṣmw II, **ṣamawa** ጸመወ (T.Y.M) 'be dry';

probably a misprint for *ṣamama* ጸመመ, for which see above.

ṣanna ጸነ; see *ṣnn*.

ṣenā ጼና; see *ṣenawa*.

ṣanʿa *(yəṣnāʿ)* ጸንዐ, (T) **ṣanʾa** ጸንአ 'be strong, be strengthened, be powerful, be steadfast, be firm, be solid, be sure, be valid, be confirmed, be ratified, have effect, be secured, be established, be severe (pain), become worse (disease), be harsh, endure, persist, persevere, prevail, abide, remain, be lasting';
(*yəṣannəʿanni* 'he is mightier than I');
ṣannəʿa 'encourage, comfort, establish, make stable, strengthen, solidify, reaffirm';
ʾaṣnəʿa 'fortify, strengthen, solidify, fix, set, ratify, steady, consolidate, render steadfast, render firm, confirm, comfort, establish, harden, encourage, support, sustain, prop up, hold fast, do firmly, learn by heart, retain';
(*ʾaṣnəʿa gaṣṣo* 'he set his face resolutely');
(*ʾaṣnəʿa makāna* 'he remained');
(*ʾaṣnəʿa*+*l*+verbal noun 'insist upon');
taṣanʿa, pass. of *ʾaṣnəʿa*; also 'harden into, take courage';
taṣānəʿa 'sustain one another, make a great effort';
ʾastaṣānəʿa, ʾastaṣanʿa 'establish, solidify, confirm, reinforce, ratify, strengthen, give strength, incite, comfort, encourage';
ṣanāʿi, act. part. of *ṣanʿa*;
ṣanuʿ 'strong, firm, steadfast, mighty, powerful, hard, solid, brave, robust, vigorous, secure, fortified, strict, severe, vehement, rigid, serious (illness), sure'; for the fem. *ṣənəʿt*, see below.
(*ṣanuʿ-a, baṣənuʿ* 'strongly, powerfully, solidly, severely, vigorously');
(*ṣanuʿa ləbb* 'stiff-necked');
(*ṣanuʿa gaṣṣ* 'impudent');
ṣənəʿt (fem. of *ṣanuʿ*) 'period of the waning moon when reaped grain or cut wood is not attacked by insect pests (this is a definition for Amh. *ṣənəʾt*), lucky days'; for 'unlucky days', see *ṣnṣn* I, *ṣənṣənt*, below;
ṣənʿ 'strength, power, force, vehemence, severity, intensity, fortitude, steadfastness, firmness, solidity, hardness (of heart), cruelty (of heart), stubbornness, virtue';
(*ṣənʿa samāy* 'firmament');
ṣənnāʿe 'firmness';
ṣənʿat, same as *ṣənʿ*;
ʾaṣnāʿi, part. of *ʾaṣnəʿa*; also 'persevering, constant';
ʾaṣnəʿot (Lt) 'fortification';
maṣnəʿi, (K*) *maṣnəʿ* 'who comforts, means of strengthening';
məṣnāʿ (Lt) 'steadfastness, firmament, foundation, firm ground, strong position, (K) means of being firm, means of strengthening';
məṣanʿat (Lt), same; also (T) 'firmament';
(*məṣanʿata samāy* 'firmament');

SEMITIC: Ar. *ṣanaʿa* 'make skillfully' (Lane), *maṣnaʿa* 'fortress', SAr. *ṣnʿ* 'fortify', Heb. *ṣnʿ* (hifʿil) 'act cautiously, carefully' (for Heb. *ṣnʿ* 'strengthen', see D. Winston Thomas, *JJS* 1[1949].182ff), Syr. *ṣnʿ* (etpaʿal) 'act skillfully'. Praetorius, *ZDMG* 57 (1903). 275 thinks that G. *ṣanʿa* is a denominative from SAr. *mṣnʿ* 'fortress', Ar. *maṣnaʿa*, derived from *ṣanaʿa* 'make skillfully, manufacture'. Grimme, *ZA* 26 (1912).159-60 considers Ar. *maṣānīʿ* (pl. of *maṣnaʿa*) a South Arabic loanword.
ETHIOPIC: Te. *ṣänʿa* 'be strong', Tna. *ṣänʿe*, Amh. *ṭänna* 'be strong', *aṭänna* 'comfort', Gur. *(a)ṭänna* 'give comfort'. The root became *tny* in Gur. *ṭōñe* 'defeat, vanquish', Har. *ṭōña* 'exceed, excel'.

ṣanbala ጸንበለ (T.Y.M) 'tear, slit open, reap';
ṣanbil (T.Y) 'a torn bit'.

ṣanbil I ጸንቢል (T) 'eyebrow'.

ṣanbil II ጸንቢል; see *ḍanbal*.

ṣənbəlāl ጸንብላል (T) 'butterfly';

ETHIOPIC: Te. *ṭəmbəlʿe* 'butterfly', Tna. *ṣəmbəlali*; from Cushitic: Sa. *ṣimbilāliʿ*, Bil. *čimbirʿā*. See also *ṣənpəlāl, ṣanpolāʿt*.

ṣanfa I *(yəṣnəf)* ጸንፈ (K*) 'become a border' (denominative);
ṣanāfi, act. part. of *ṣanfa*; also 'outer, external, extreme, exterior';
ṣənf, ṣanf, (T) *ṣanafi, ṣannāfe* (pl. *ṣənaf, ʾaṣnāf*) 'rim, border, edge, fringe, margin, hem, end, side, extremity, outskirts, confines';
(*ṣanfa bāḥr* 'seashore');
ʾaṣnāf 'uttermost ends, uttermost parts';
ṣənnāfe, ṣannafe 'extremity, end, fixing of limits';

ṣənfat 'extremity';
ṣənfāwi 'extreme';

SEMITIC: Ar. *ṣinfa* 'border (of garment)', Aram. *ṣənāpā* 'tip, edge (of a coat)', possibly Heb. *ṣānīp* 'turban'.
ETHIOPIC: Tna. *ṣənfi* 'extremity', Te. *ṣənfät* 'extremity', *ṣənfo* 'hem, fringe', Amh. *ṣənf, ṭənf, ṭänf.*

ṣanfa II *(yəṣnəf)* **ጸንፈ** (K*) 'dress (tr), wrap up in a cloak';

denominative from *maṣnaft*, above.

ṣənaf ጽንፍ (T) 'necklace'.

ṣanfar ጸንፈር (T) 'kind of creeping ivy' (called *aškəlla* in Amharic; it is used for making snares);

see *ḍanfart*, above.

ṣənguf ጽንጉፍ, (T) **ṣəngʷəf ጽንጕፍ** 'heavy, weighty, cumbersome, (Gr.442) mass, troops';

ETHIOPIC: Tna. *ṣängʷäf* 'tall, giant'.

ṣangʷala ጸንጐለ (T) 'spread manure';
ṣəngʷəl (T) 'manure';

related to *ṣəgʷən* (see *ṣangʷana*, below).

ṣangʷana ጸንገነ (T.Y.M) 'be muddy';
ṣəngʷən, ṣəngun, (T) *ḍangun* 'mud, mire, (M) swamp, rubbish, dust, (Gr.362) dead leaves, pieces of dead wood';

ETHIOPIC: there seems to be a connection with Cushitic: Bil. *daraqʷā* 'clay', Kafa *dengō* 'mud, mire' (for the other languages, see Reinisch 1887:111; Cerulli 1951:430, under *dengō*). In fact, one suspects a Cushitic borrowing, but the correspondences are not clear. It also seems related to *ṣanqaqa* (see below). See also *ṣangʷala*, above.

ṣənhuy ጽንሁይ; see *(ṣamhaya), ṣəmhuy.*

ṣanḥa *(yəṣnāḥ)* **ጸንሐ** 'wait, await, watch for, be on the lookout, lie in ambush, expect, observe, remain, persevere, be imminent';
(ṣanḥa dede 'wait by the gate of an official in order to obtain a favor'; Amh. *däggǧ ṭänna*);
ʾaṣnəḥa, causative; also 'keep waiting, place in ambush, set traps, keep ready, prepare, promise (that is, cause to expect)';
taṣānəḥa 'wait for one another';
ṣanāḥi, act. part. of *ṣanḥa*;
(ṣanāḥe fənot 'waylayer');
ṣənuḥ 'engaged in waiting, who lies in wait, expectant, expected, put aside, prepared, ready, reserved, imminent';
ṣaniḥ 'expectation';
ṣənḥ, ṣənḥat (K*) 'wanting, expecting, lying in wait' (n.);
ʾaṣnāḥi 'who delays (i.e., who lets wait), who retards';
maṣnəḥ (M) 'receiving, (T) place for waiting';
maṣnəḥi (M) 'place where one receives, recipient';

ETHIOPIC: Te. *ṣänḥa* 'wait', Tna. *ṣänḥe*, Amh.Gur. *ṭänna*; passed into Cushitic: Be. *seni* 'wait'.

ṣənḥāḥ ጽንሓሕ 'burnt offering, sacrifice, oblation, offering, fumigation, incense, (M) censer';
ṣənḥāḥe, same;
ʾaṣanḥəḥa 'burn a sacrifice, burn incense' (denominative);
taṣanḥəḥa 'be offered as a burnt sacrifice';
ʾaṣanḥāḥi 'one who brings a burnt sacrifice';

ETHIOPIC: Tna. *ṣənḥaḥ* 'censer', Te. *ṣənḥa*, Amh. *ṭəna, ṣəna*. In view of Te. *ṣnḥ* and Amh. *ṣn* coming from *ṣnḥ*, the Geez root seems to be *ṣnḥ*, with a reduplicated last radical rather than to go back to *ṣḥḥ* (with inserted *n*) and to be compared with Ar. *ṣaḥāḥ* 'complete' (cp. Heb. *kālīl* 'complete, whole-offering'), as suggested by Dillmann 1285. See also *ṣnḥnḥ*.

ṣnḥnḥ, ʾaṣnāḥnəḥa አጽናሕንሐ (T.K*.M) 'shake a censer';

gives the impression of being formed from **ṣənḥā* 'censer' (so Tigre, see *ṣənḥāḥ*, above) with the repetition of the last two radicals. It could also be formed from *ṣənḥāḥ* (see above), with inserted *n*.

ṣənḥuy ጽንሑይ (T) 'withered, flabby';

see *(ṣamhaya), ṣəmhuy*, above.

ṣnn, ṣanna, ṣanana *(yəṣnən, yəṣnan)* **ጸነ ፡ ጸነነ** 'bend (intr.), incline (intr), be ready to fall, recede, turn aside, lean, waver';
(zaʾiyyəṣannən 'inflexible, immovable');
ʾaṣnana 'incline (tr.intr.), bow, bend, stoop, turn aside (tr.), cause to totter, make deviate, reel, go astray';

ṣanāni (K*), act. part. of *ṣanana*;
ṣənun 'leaning, inclined, tottering;
(ləbb ṣənun [Gr.32] 'cowardly heart');
ṣənnat (n.) 'inclining, inclination, wavering, swaying, deviation';
ṣənnāne 'inclination, turning aside';

SEMITIC: Syr. *ṭan (ṭnn)* 'envy, be moved by jealousy, desire'; Ar. *ẓanna* 'think, consider', suggested by Brockelmann 1928:281, is doubtful.
ETHIOPIC: Tna. *ṣənn bälä* 'incline (the ear)', Amh. *ṭännänä, ṣännänä* 'incline the head'.

ṣanpolāʿt ጸንጰላዕት (K) 'night butterfly';

see *ṣənbəlāl.*

ṣənpəlāl ጽንጵላል (T) 'moth';

see *ṣənbəlāl.*

ṣanpawa ጸንጰወ (T.Y.K.M) 'crush, squash, shatter, oppress, twist, disturb, sever (limbs), distort, curve, become paralyzed, be reduced to a skeleton, (Gr.484) be bruised';
ʾaṣanpawa (D), same meanings as *ṣanpawa*; also causative;
taṣanpawa (K*), passive;
ṣənpəw 'crushed, shattered, distorted, twisted, curved, crooked, hooked, who has impaired testicles, reduced to a skeleton';
ṣənpəwāt (Lt) 'hooks' (from the meaning 'twist');
ṣənpāwe 'being (n) crushed, shattered, or twisted; curve, fracture, distortion';

ETHIOPIC: Amh. *ṭänbʷa alä* 'open (abscess, pimple)'; perhaps Te. *ṣänfa (ṣnfw)* 'separate'.

ṣanqaqa, ṣanqʷaqʷa ጸንቀቀ ፡ ጸንቈቈ 'pollute, contaminate or stain by dipping, (T.Y.M) dip, knead';
taṣanqaqa (K*), passive;
ṣənquq 'defiled, polluted, wallowing';
ṣənqāqe (K*) 'dipping, polluting';

ETHIOPIC: Te. *ṣänqäqa* 'stain', Amh. *ṣəqəqqət* 'body grime'; perhaps also Tna. *ṣänqäqä* 'drain off' (cp. G. *ṣanqaqa* 'dip'); related to *ṣyq* I (see below).

ṣannasa ጸነሰ (K.Lt) 'be in want, lack';
taṣannasa, taṣansa, (T) *taḍannasa* 'be reduced to want, suffer want, be in need, be in misery, be in difficulty, be impoverished, be poor';
ʾaṣannasa, ʾastaṣannasa, causative; also 'reduce to destitution, deprive';
ṣənnus 'needy, who is in misery, miserable, destitute, who is in want, poor, indigent';
ṣənnāse 'need, want, indigence';
taṣnās 'need, want, misery, penury, affliction, poverty, indigence, wretchedness, lack, deficiency';

ETHIOPIC: related to *ṭls* (with alternance of liquids): Amh. *ṭälläsä* 'die out (fire), shrink because of a disease or lack of food', Te. *ṭärsa* (with *r:l*) 'become weak and emaciated'.

ṣanṣalat, (K*) **ṣanṣal** (pl. *ṣanāṣəl, ṣanāṣlāt*) **ጸንጸለት ፡ ጸንጸል** 'cymbal, sistrum' (see Powne 24-5);
ṣanṣala (T.K.M) 'make a sistrum or bell tinkle' (denominative);
ʾaṣanṣala 'make a sistrum tinkle, strike a sistrum';
taṣanṣala (Lt) 'tinkle, resound';
ṣanṣāli (K*.M), act. part. of *ṣanṣala*, (Gr.362) 'small bell';
ṣənṣul (K*) 'made to tinkle, struck (sistrum)';
ṣənṣāle (Lt.K) 'ringing, tinkling (bell), sound';
taṣanṣāli 'that tinkles, resounding';

SEMITIC: reduplicated *ṣl* 'ring, chime, tinkle': Ar. *ṣalṣala* 'clink, jingle', Heb. *ṣelṣəlīm* 'cymbals', Aram. *ṣalṣəlā, ṣelṣəlā*, Syr. *ṣeṣlā, ṣiṣlā* (< *ṣlṣl*; Brockelmann 1908:247), Md. *ṣiṣlia* 'sound (such as buzzing, humming)', Ug. *m-ṣlt-m* 'cymbals'. There are no convincing reasons to consider G. *ṣanṣalat* a Hebrew-Aramaic loanword, as suggested by Noeldeke 1910: 42. For *ṣlṣl* expressing ringing, see Noeldeke 1904: 113, 121. See also M. Cohen, "Le sistre en grec, égyptien et sémitique", *BSL* 29 (1928-9).132-4.
ETHIOPIC: Tna. *ṣəlṣəl bälä* 'tinkle', Te.Tna.Amh. *ṣänaṣəl* 'cymbals, sistrum'.

ṣnṣn I, **ṣanṣana ጸንጸነ**, (L) **ḍanḍana ዐንዐነ** 'be frail, be fragile, be perishable, (T.Y.M) be worm-eaten, be spoiled, decay';
ṣənṣun 'frail, fragile, perishable, worm-eaten, worthless';
ṣənṣənt 'worm that eats grain or wood, period of the full moon during which reaped grain and cut wood are subject to attack by borers (definition taken from Amharic), unlucky days'; (for 'lucky days', see *ṣənəʿt*, under *ṣanʿa*);

ṣənṣāne (TS) 'being spoiled (n), decay, (M) woodworm, moth';

SEMITIC: Ar. *ṣanna* 'have a bad smell'.
ETHIOPIC: Te. *ṣänṣäna* 'begin to smell (old milk)', Amh. *tänäṭṭänä* 'be worm-eaten'; for Amh. *ṣənṣənt*, see *ṣənṣənt*, above.

ṣnṣn II, **ʾaṣanṣana** አጸንጸነ (Y) 'strike';

probably a misprint for *ʾaṣanṣala* (see *ṣanṣalat*).

ṣənṣənyā, ṣənṣəyā, ṣəṣənyā (pl. *ṣənṣənyāt, ṣanāṣit*) ጽንጽንያ ፡ ጽንጽያ ፡ ጽጽንያ, (L) **ṣənḍəyā** ጽንፅያ, (KG) **ḍənḍənyā** ፅንፅንያ 'fly, moth, buzzing swarm';

SEMITIC: to be identified with the onomatopoetic roots *ṣlṣl, ṣrṣr* 'cricket': Ar. *ṣarṣar* , Akk. *ṣarṣaru*, PbH. *ṣarṣūr*, Heb. *ṣəlāṣal*. For more details, see Noeldeke 1904: 120-1, Baumgartner 965-6.
ETHIOPIC: Tna. *ṣənṣəya* 'fly', *ṣən, čən* 'cricket', Tna. *ṣənṣay, čənča* 'fly', Amh. *ṣənṣənya*, Gur. *čini* 'tick'; common with Cushitic: Qua. *činč* 'fly', Or. *činī*, Dem. *ṣeṣā*, Bil. Qem. *šinša* 'fly'.

ṣanāṣit ጸናጺት; see *ṣənṣənyā*.

ṣənṣəw ጽንጽው (T); see *ṣəwənṣəw*.

ṣənṣəyā ጽንጽያ, (L) **ṣənḍəyā** ጽንፅያ; see *ṣənṣənyā*.

ṣənnat ጽንት; see *ṣnn*.

ṣanāttām, ṣenāttām ጸናታም ፡ ጼናታም 'rue' (plant);

ETHIOPIC: Amh. *ṭena addam, ṭenaddam* 'rue', lit. 'odor of Adam' (for *ṭena*, see *ṣenā*), Tna. *čena ʾaddam*. Strelcyn 1968:38 suggests 'health of Adam' (from *ṭena*; see also Strelcyn 1973:no.262). Getatchew translates it 'good smell' (from G. *ʾaddām*).

ṣenawa ጼነወ 'be fragrant, smell (intr.), emit an odor';
ʾaṣenawa 'smell, scent, exhale, exude an odor';
ṣenā 'smell, odor (good or bad), perfume';
ṣenāwi (K.Gr) 'that smells';
ṣinəw (K*) 'that smells';
maṣenəw (K*), part. of *ʾaṣenawa*;

SEMITIC: related to *ṣnn*: Ar. *ṣunān* 'bad smell', Syr. *ṣənānā* 'savor, smell', Md. *ṣanta* 'stench'; related to Akk. *eṣēnu* 'smell'. See on this root Praetorius 1890:31-3.

ETHIOPIC: Te. *ṣena (ṣnw)* 'smell' (v), Tna. *čenäwä* 'smell', *čäna* 'odor', Amh. *ṭena* 'odor, smell', in *ṭena addam* 'rue, fennel', Tna. *čäna ʾaddam*; passed into Cushitic: Sa. *sin* 'odor'.

ṣoqa ጸቀ; see *ṣwq*.

ṣuq ጹቅ (T) 'claw, fingernail'.

ṣaqāmpe ጸቃምጴ (Lt) 'poisonous scorpion'; see also *qaṣape*.

ṣaqʷana *(yəṣqʷən)* ጸቈነ (K*) 'oppress, be cruel, crush, squash';

the root *ṣqʷn* is to be connected with *ṣnq* (with metathesis), represented in Ethiopian languages as *čnq* 'oppress' (so also Praetorius 1890:374).
SEMITIC: Heb. *ṣīnoq* 'iron collar, pillory', SAr. *ṣnwq* (pl. of **ṣnq*) 'narrow lanes'. For this root in other Semitic languages, see Baumgartner 959 (correct Amh. *sännäqä* into *ṣännäqä*, or rather *čännäqä*). Note that Rabin 1978:403 connects this root with Heb. *ṣāqūn* (Is. 26:16) which is considered "unexplained" in Baumgartner 798, under *ṣwq*.
ETHIOPIC: Tna.Amh. *čäqqʷänä* 'squeeze in', Gur. *ṭäqqänä* 'preserve, hide, conceal'; to be identified with *čnq*: Tna. *(ʾa)čännäqä* 'oppres', Amh. *(as)-čännäqä*, Arg. *(as)čennäqa*, Gaf. *(at)čännäqä*, Gur. *(ač)čännäqä*; perhaps also Te. *(tə)čänäqä* 'be deceived, be cheated'. See also *ḍaqʷana*.

ṣəqʷənqʷən, ṣəqʷənqʷen ጽቀንቀን ፡ ጽቀንቄን, (T.K) **ṣəqʷəṣqʷen** ጽቀጽቄን 'field mouse, kind of lizard, crocodile'.

ṣəqʷəṣqʷen ጽቀጽቄን; see *ṣəqʷənqʷən*.

ṣaqawa I *(yəṣqu)* ጸቀወ, (T.M) **ṣāqawa** ጻቀወ 'fasten with nails, bolt together, drive into, (T.Y.M) crush, smash, pierce';

ETHIOPIC: perhaps Amh. *ṭäqqa (ṭqʔ)* 'attack, oppress'.

ṣaqawa II *(yəṣqu)* ጸቀወ (T.Y) 'taste sweet, be savory';

comes close to *ṣaqāwəʿ* (see below), the root of which, however, is *ṣqʿ*.

ṣaqāwəʿ ጸቃውዕ 'honey dropped from the comb, honeycomb';
ṣaqāwəʿa maʿār 'honeycomb';

seems to be a plural of **ṣqʿ*;
SEMITIC: perhaps Ar. *ṣaqīʿ* 'kind of wasp'.
ETHIOPIC: it is tempting to derive it from Cushitic: Qem. *säġäyā* 'honey', Qua. *sāġiyā*. If, however, Qem.Qua. goes back to Bil. *saqarā*, such derivation is doubtful.

ṣor ጸር 'small palm tree';
from Ar. *ṣawr*.

ṣora ጸረ, **ṣor** ጸር; see *ṣwr*.

ṣərā ጽራኦ (T) 'creeping ivy, (T) carob tree';

occurs in *ʾaḥmāra ṣərā, ḥamara ṣərā*, and in *ḥomra ṣərā*. Ludolf 435 renders it 'faba Graeca', identifying *ṣərā* with *ṣərʿ* 'Greece'.

ṣərʿ ጽርዕ 'Greece';
ṣərʿāwi, ṣərʾāwi 'Greek, pagan';

SEMITIC: Praetorius, *ZDMG* 73 (1919). 244 identifies it with SAr. *ḍrʿ* 'west': "In Äthiopien hat sich dann das Wort, unter Vergessen seiner Bedeutung als Himmelsrichtung, fest auf Griechen und Griechenland gerichtet". See also *ṣərā*.

ṣərʿe ጽርዔ (T) 'large intestine';
ṣərāʾu (T⁺) = Amh. *kəsədda* 'cut of meat';
ṣarāʿt, (T.L) *ṣarāʾit* 'loins, thigh, cut of meat from the ventral region, (K) groin';

ETHIOPIC: Littmann-Höfner 637 connect it, with reservations, with Te. *ṣärʿ* 'udder'; however, *ṣärʿ* is borrowed from Ar. *ḍarʿ*. The Geez noun *ṣərʿe* is perhaps a Cushitic loanword: Bil. *ṭarī* 'loin', Or. *dira*, Sa. *ḍirō, ḍilō*, Som. *ḍina* (for which see Reinisch 1902:139).

ṣərʿt ጽርዕት (T) 'fermented dough'.

ṣaraba *(yəṣrəb)* ጸረበ 'hew, act as a carpenter, do carpentry';
ʾaṣraba (K*), causative;
taṣarba, passive;
ṣarābi (pl. *ṣarabt*) 'carpenter, craftsman, worker in wood or stone, stonecutter';
(*liqa ṣarabt* 'master builder');
ṣərub 'hewn';
ṣarb (K*.M) 'plank';
ṣarrāb, see *ṣarābi*;
ṣərrāb 'splinter, shaving';
ṣərbat 'woodwork, stonework';
ṣarabāwi 'worker in wood or stone';
məṣrāb 'axe, place where one hews';
maṣrab, pl. *maṣārəbt* (K*) 'axe';

SEMITIC: Ar. *ṣaraba* 'cut, remove', SAr. *ṣrb-t* 'cutting (of a road)', Soq. *ṣerob* 'cut'.
ETHIOPIC: Tna. *ṣärābä* 'hew, carve', Te. *ṣärba*, Amh.Gur. *ṭärräbä*, Arg. *ṭärräba*, Gaf. *ṣärräbä*; passed into Cushitic: Bil.Qua. *šarāb*, Kham. *ṣareb*.

ṣaraga I ጸረገ (Y) 'sweep, cut, (T) tear off (a piece of bread to eat)';

SEMITIC: Ar. *ḍaraǧa* 'split, slit, rend asunder' (Ambros).
ETHIOPIC: Tna. *ṣärägä* 'sweep, wipe off', Te. *ṣärga*, Amh. *ṭärrägä*, Har. *ṭäräga*, Gur. *ṭärägä*; passed into Cushitic: Aw. *tserägu*.

ṣaraga II ጸረገ (T) 'give'.

ṣarḥ (pl. *ʾaṣrāḥ*) ጽርሕ 'chamber, upper chamber, private room, inner chamber, bridal chamber, bedchamber, compartment, fortress, palace, temple';
taṣrāḥ 'floor or story of a house';

SEMITIC: Ar. *ṣarḥ* 'tower, any lofty building' (from Geez); see Noeldeke 1910:51, Jeffery 196. W. Müller suggests a South Arabic *ṣrḥ* 'cult building' for Ar. *ṣarḥ* and G. *ṣərḥ*; also Heb. *ṣəriʾḥ* 'vault', Aram. *ṣərīḥā* 'hall'.
ETHIOPIC: Tna. *ṣərḥi* 'upper chamber', Amh. *ṣərh* 'wide hall' (from Geez), *täṣrah* 'second story of a house'.

ṣərəḥt ጽርሕት 'jar';

metathesis of *ṣəḥrt*, above.

ṣarḫa *(yəṣrāḥ)* ጸርኀ, (T.K) **ṣarḥa** ጸርሐ 'cry, cry out, shout';
ṣərāḥ 'outcry, shout, cry, crying aloud';
ṣərḥat (Gr) 'crying, crying out, magic words';

SEMITIC: Ar. *ṣaraḫa* 'shout, cry', SAr. *ṣrḥ* 'appeal for help', Mh. *ṣōreḥ* 'crow', Heb. *ṣāraḥ* 'shout, cry', Aram.-Syr. *ṣaraḥ*, Md. *ṣra* 'squeak', Akk. *ṣarāḫu* 'utter cries of mourning'.
ETHIOPIC: Te. *ṣärḫa* 'call', Tna. *ṣärḥe, čärräḥe*, Arg. *ṭärraha*, Har. *ṭäräḥa*, Amh.Gur. *ṭärra*; Te. also *čär-čära* 'shout' (reduplicated *čr* from *črḥ, ṣrḥ*), *čär* 'noise, clash', *čäčär (čärčär)* 'shrieking', *särṣära* 'cry aloud', Amh. *čərr alä* 'shout', Tna. *čərr bälä, čərčər bälä*.

ṣəramo ጸራሞ (T) 'a sleep demon';

see also *dərāmo*.

ṣərni ጸርኒ (T.M) 'mouse, (K*) civet cat';

ETHIOPIC: Tna.Amh. *ṭərəñi* 'civet cat'; also in Cushitic: Al.Tem. *ṭərəñ*.

ṣərnəʾ ጸርንእ (T.M) 'eczema, (T) poisonous snake' (probably rather 'ulcer or disease caused by a poisonous snake');

should be *ṣərnəʿ*; compare *ṣərnəʿt*, below.

ṣərnəʿt ጸርንዕት 'scab, malignant ulcer';

SEMITIC: Heb. *ṣāraʿaṯ* 'skin disease' (from *rr* > *rn*, see Růžička 30), Aram. *ṣarʿaṭā*, Akk. *ṣennettu*, *ṣernettu* (< **ṣarraʿtu* > **ṣannaʿtu* > **ṣennettu*; see Holma 1912:17ff). This root is not to be compared with G. *(ʾa)ḍraʿa* 'cease', as suggested by Baumgartner 988, under *ṣrʿ*. See also *ṣərnəʾ*.

ṣərənqət ጸርንቅት (T⁺) 'headache';

from *ṣrnq-t*, from *ṣnq* augmented by *r*, and to be compared with Tna.Amh. *(tä)ṣännäqä* 'be in straits, feel uneasy'. For the root *ṣnq*, *ṣnq*, see *ṣaqʷana*, above.

ṣərāp ጸራፕ (T.M) 'cuirass, armor';

would it be a misprint for *ṣərur* ጸሩር?

ṣaraqa I (T.Y.Gr.358) ጸረቀ 'give alms, bake a cake, (Sw. in D 1274) cut off a piece of cake, render thin';
ṣariq (pl. *ʾaṣruq*) 'tiny coin, brass coin, (T.M) small piece of cake, (K) thin';
ṣariqat (pl. *ṣarāyəq*) 'thin cake (for an offering)';

SEMITIC: Ar. *ṣaraq* 'thin, fine', *ṣarīqa* 'thin cake'. Fraenkel 186, n.2 compares Aram. *sərīq-īn* 'fine cake', the *s* of which became *ṣ* in Geez and Arabic due to the emphatic *q*.
ETHIOPIC: Tna. *ṣäriq* 'small coin', Amh. *ṣäriq* 'copper coin, donation of food given by the members of the congregation to those who serve the church'; perhaps also Tna. *ṣälläqʷä* 'make a small loaf of bread' (with alternance *l*:*r*).

ṣaraqa II ጸረቀ (Y) = Amh. *ṭärräsä* 'set the teeth on edge';

the meaning is doubtful.

ṣarqam ጸርቀም (T⁺) 'perfume'.

ṣərār ጸራር (T) 'sorghum';

ETHIOPIC: Te. *ṣarra (ṣrr)* 'begin to bloom (corn)'.

ṣərur ጸሩር (Lt) 'cuirass, armor';

SEMITIC: Ar. *ṣurra* 'he had an iron collar around his neck'.
ETHIOPIC: Tna. *ṣərur* 'armor, ready to fight', Amh. *ṭərar*, *ṣərar* 'armor'.

ṣarsa ጸርሰ (T.M) 'be wounded, be exposed (area of the skin from a blow), become dull, be stupefied (by an illness), be discolored (skin from a blow)';
ṣərs (T) 'discolored spot on the skin made by a blow';

ETHIOPIC: Te. *ṭärsa* 'become weak and emaciated', Amh. *ṭärräsä* 'become dull (edge)'. For the meaning 'become dull', see also *ḍarsa*, above.

ṣərit ጸሪት; see *(ṣarya)*, *ṣəruy*.

ṣurat ጸረት; see *ṣwr*.

ṣarya *(yəṣray)* ጸርየ 'be purified, be refined, be cleansed, be filtered';
ʾaṣraya 'purify, cleanse, refine, clarify, filter';
ṣəruy (fem. *ṣərit*) 'purified, refined, limpid, liquefied, pure, cleansed, filtered';
ṣəryat 'purity, clearness, probity';
ṣərəyənnā 'limpidity';
ʾaṣrāyi (Gr), act. part. of *ʾaṣraya*;
maṣrəy, *məṣrəy*, *maṣarəy* 'saffron';

SEMITIC: it is not to be connected with Ar. *ṣarā (ṣry)* 'cut', Syr. *ṣərā (ṣry)* 'rend asunder', as suggested by Brockelmann 1928:636.
ETHIOPIC: Tna. *ṣäräyä* 'be pure, be clear', Te. *ṣära (ṣry)*, Amh.Gur. *ṭärra*; for G. *maṣrəy*, cp. Te. *mäṣrəy* 'flower' (n). The root passed into Cushitic: Sa. *ṣuru* 'pure'.

ṣarāyəq ጸራይቅ; see (*ṣaraqa* I), *ṣariqat*.

ṣaṣamər ጸጸምር (T) = Amh. *məsanna* 'a large tree whose bark is used as an anthelmintic'.

ṣəṣənyā ጸጸንያ; see *ṣənṣənyā*.

ṣāṣut, ṣāṣot, ṣāṣet ጸጹት ፣ ጸጾት ፣ ጸጼት, (L) **ṣāḍut** ጸፅት, **ḍāḍut** ፃፅት 'gnat, stinging insect, red ant';

ETHIOPIC: Te. *ṣaṣot* 'gnat', Tna. *ṣaṣe*, *ṣaṣot* 'ant', Amh. *ṣəṣṭat*, Arg. *ṭaṣ*, Har. *ṣuṣ*, Gur. *ṣunṣe*; also in Cushitic: Or. *ṭuṣṣe*, Wol. *ṣuṣā*. See also Cerulli 1951:419, and *ḍāḍe*, above.

ṣəṣṭəqis ጸጸጥቂስ (B 90) 'myrrh';

corruption of *ṣəṭuqāṭis*, below.

ṣaṣaya ጸጸየ (Y.H.M) 'be clean, be tidy';
ṣeṣaya (T) 'soften (hide)', i.e., 'make clean';

ETHIOPIC: Tna. *ṣäṣäyä* 'be clean, be purified', Te. *ṣeṣa* 'clean corn'.

ṣota ጸጥ; see *ṣwt*.

ṣotā (pl. *ṣawātəw*, *ṣotāt*) ጸታ, (T) **ḍotā** ፆታ 'row, order, series, rank, class, kind, sort, mode';
(*ṣotā ḥazb* 'ordinary people');
(*ṣawātəwa ḥamāmāt* 'sufferings of the Passion', lit. 'kinds of Passion'); for *ṣawātəw*, see Velat 188;
ṣatawa, see below;
ʾaṣawtawa, see *ṣwtw*;

ETHIOPIC: Tna. *ṣat* 'order, turn, row', Amh. *ṣota* 'order, gender, sex' (from Geez), Gur. *ṣota* 'sex' (from Amharic).

ṣetala ጼጥለ (T.Y) 'be unfiltered (beer)';
ṣetalo, (L) *ṣetale* 'strong drink, intoxicating drink';

SEMITIC: Ar. *saṭala* 'intoxicate' (Dillmann 1283); note Ar. *s-ṭ*: Geez *ṣ-t*.

ṣatama I *(yəṣtəm)* ጸጥመ, (L) **ḍatama** ፀጥመ 'break into pieces, (L) break someone's legs and arms, crush, (TS) twist and bend, cause to be crooked, reprove, rebuke';
taṣatma (T), passive;
ṣətum 'broken, crushed';
ṣatāmo (D.T.M), *ṣatām* (D.M), *ḍatām* (T) 'being twisted (n.), bent, deceitful, treacherous, (T) crookedness';
ṣətmat (n.) 'crushing, breaking';

metathesis of *ṣamata* I.

ṣatama II ጸጥመ (Y) 'count, calculate, evaluate';

SEMITIC: Ar. *ṣattama* 'complete a number, round off a number'.

ṣotāmi ጸታሚ (T⁺) 'small carafe';

perhaps from Gk. *stamnos* 'jug' (Müller).

ṣatara ጸተረ (MA) = Amh. *awwārä* 'be blind'; MA translated it 'blind' (tr); in this case one would expect *asawwārä* since Amh. *awwārä* means 'be blind';

perhaps a variant of *satara* 'hide' (for which see above).

ṣatawa ጸተወ (Y.M) 'become a member of a group'; (M renders Amh. *wägän honä* [Y's translation of *ṣatawa*] by 'be classified');

denominative of *ṣotā* (see above). See also *ṣwtw*, *ʾaṣawtawa*.

ṣaṭṭ ጸጥ 'quiet!' (a call to silence);
ṣaṭṭ bəhla 'be quiet';

ETHIOPIC: Tna. *ṣäṭṭ bälä* 'be quiet', Amh. *ṣäṭṭ alä*, Gur. *ṣäṭṭəta* 'quiet' (n.); passed into Cushitic: Bil. *saṭ y* 'be quiet', Qua. *ṣaṭ y*. The root might be considered onomatopoetic.

ṣoṭ ጸጥ 'mud, mire';

SEMITIC: Ar. *ḍawīṭa* 'slime' (Dillmann 1302); as for Heb. *ṭīṭ* mentioned by Dillmann, ib., it is considererd as coming from Akk. *ṭīṭu* < *ṭiṭṭu* < **ṭitt* < **ṭint* (see Baumgartner 358).

ṣəṭṭāwe ጸጣዌ (L) 'state, condition';

Dillmann 1319 expresses doubts about the reading.

ṣew ጼው, **ḍew** ፄው 'salt, salty land, sterile land, (T) priest' (metaphor of 'salt');

SEMITIC: the connection with Ar. *ṣawā (ṣwy)* 'dry up' suggested by Dillmann 1310 is not convincing. Likewise doubtful is the identification with Ar. *ṣūwat* 'hard ground' suggested by Brockelmann, *ZS* 6 (1928).112.
ETHIOPIC: Tna.Amh. *ṣäw* 'salt', Te. *ṣəwa*; from Cushitic: Bil. *šəwa*, Kham. *čəwā*, Qua. *ṣēwā*.

ṣewā ጼዋ (Lt) 'army';

ETHIOPIC: Amh. *ṣäwa*. Could it be a development of meaning from *ṣäwa* 'one of free status'? Noeldeke, *GGA* 1884, p. 80 identifies it with *ḍewā (ṣewā)* 'prisoner > slave (of a king) > soldier > army'.

ṣəwwā ጸዋ (T) 'cup, goblet';

from Amh. *ṭəwwa*, with a Geez form. See also *ṣəwwāʿ*, below.

ṣawwəʿa ጸውዐ, (T) **ṣawwəʾa ጸውኦ** 'call, call upon, call out, invite, invoke, summon, convoke, convene, proclaim, shout, cry out';
ʾaṣawwəʿa (Lt), causative;
taṣawwəʿa, passive of *ṣawwəʿa*; also 'be named';
taṣāwəʿa (K) 'call one another';
ṣawwāʿi, act. part. of *ṣawwəʿa*;
ṣəwwuʿ (ṣəwwəʿ) 'called, invited, summoned';
ṣāwwəʿ (T) 'divination, magic';
ṣəwwəʿā 'call, invitation, summons';
ṣəwwāʿe 'calling, call, appellation, invitation, invocation, summons';
ṣəwwəʿat (n.) 'invoking, inviting';
taṣawwāʿi (Gr.485) 'who is called';
maṣawwəʿ (Gr.485) 'enchanter, charmer';
maṣāwəʿ (K*), *maṣawāʿt, maṣāwāʿt, maṣawāwəʿt* (D), *maṣāwəʿt* (T.M) 'bell, an instrument serving to summon the people or possibly for any other purpose';
məṣwāʿ (K*) 'place of calling';

SEMITIC: related to Ar. *ṣaʾṣaʾa* 'make noise', *ṣaʿā (ṣʿy), ṣāḥa (ṣyḥ)* 'shout', Heb. *ṣāwaḥ* 'cry aloud', Aram.-Syr. *ṣəwaḥ* 'shout', Ug. *ṣyḥ*.
ETHIOPIC: Te. *ṣäwʿa* 'call', Tna. *ṣäwʿe, č̣əwaḥ bälä*, Amh. *č̣ohä* 'shout'; related to Tna. *č̣awč̣aw bälä, č̣əč̣č̣ bälä* 'clamor, shout', Te. *č̣əw bela, č̣iwč̣iw bela* 'twitter', Amh. *č̣əč̣č̣ alä* 'twitter', *č̣aww alä, (tän)č̣əč̣č̣a* 'make noise', Arg. *ənč̣əč̣č̣a*, Har. *č̣īč̣īč̣ bāya*. The root is also represented in Cushitic: Qab. *č̣awč̣aw iyo*, Bil. *č̣aw y*.

ṣəwwāʿ ጽዋዕ 'cup, goblet, chalice used in service of the Eucharist';

SEMITIC: Ar. *ṣāʿ* 'a cubic measure' (Brockelmann 1928:624), while Ar. *ṣuwāʿ* 'cup' is a Geez loanword (Noeldeke 1910:55, Jeffery 200); Aram.-Syr. *ṣāʿā* 'bowl', Ug. *ṣʿ*.
ETHIOPIC: Tna. *ṣəwaʿ* 'bowl', Te. *ṣəwa*, Amh. *ṭəwwa*, Gur. *ṭəwa* 'measure'; also in Cushitic: Had. *ṭuwwaʿa*, Sa. *duwāʿ*, Bil. *ṣuwāʿ*. See also *ṣəwwā*.

ṣwb I, ṣoba ጸበ, ṣawaba *(yəṣub)* **ጸወበ**, (KG 1) **ṣawba ጸውበ** 'drink to the last drop, drain, discharge';
ṣawb, (Lt) *ṣəwb* 'flowing forth (n.), excrement, (T.M) pus, wound, scab, spilled blood';

SEMITIC: Ar. *ṣāba (ṣwb)* 'spill', *ṣabba (ṣbb)* 'pour, empty', Śḥ. *ṣebb* 'pour'. See also *ṣaʿaba*, above.

ṣwb II, ṣaw(w)aba ጸወበ (T.Y) 'stop growing, become stunted';

probably a misprint for **ጸወሰ** *ṣawasa*, for which see *ḍawasa*.

ṣawālaʿ, ṣawālaʿt ጸዋልዕ ፡ ጸዋልዕት; see *ṣolāʿ*.

ṣawālәq ጸዋልቅ (Lt) 'basins';

is a plural from a root *ṣlq*.

ṣwm, ṣoma *(yəṣum)* **ጸመ** 'fast' (v.);
ʾaṣoma, causative;
taṣawama, taṣawma 'fast is observed';
ṣawāmi, act. part. of *ṣoma*;
ṣəwwəm 'who fasts'; with suffix pronouns: *ṣəwwəmāni-homu* 'they (who are) fasting';
ṣom (pl. *ʾaṣwām*) 'fast, fasting';
(*ṣom ʿabiyy* 'Lent');
(*ṣoma krəstos* 'Lent');
(*ṣoma dəggʷā* 'antiphonary for Lent');
(*ṣoma ʾarbəʿā* 'Lenten fast');
(*ṣoma ḥəmāmāt* 'Good Friday', lit. 'fast of the sufferings [of Christ]');
(*baʾata ṣom* 'beginning of Lent');
(*qəddəst ṣom* 'first Sunday in Lent');
(*za-qabbalā ṣom, qabbalā ṣom* 'Saturday and Sunday before Lent');

SEMITIC: Ar. *ṣāma (ṣwm)* 'fast' (v.), Soq. *ṣiyom*, Heb. *ṣām (ṣwm)*, Aram. *ṣōm* 'fast' (n.), Syr. *ṣawmā*, Md. *ṣauma*, Ug. *ṣm* 'who fasts' (de Moor, *UF* 12, 1980, p. 439). For the Aramaic origin of Ar. and G. *ṣwm*, see Noeldeke 1910:36.

ETHIOPIC: Tna. *ṣomä*, Te. *ṣoma*, Amh.Gur. *ṭomä*, Arg. *ṭoma*, Gaf. *ṣimä*; passed into Cushitic: Kam. *ṭõmmo*, Bil. *šūm*, Kham. *ṣūm*. For the various fasts, see Hyatt 157ff., Heyer 77ff.

ṣawwana ጸወነ (KG) **ḍawwana ፀወነ** 'protect, defend, preserve, shelter';
ʾaṣwana (Lt) 'cause to take refuge';
taṣawwana, (T) *taḍawwana* 'take refuge, seek asylum, seek protection, place oneself under protection, defend oneself by a fortification';
ṣəwwən 'fortified, secure, who takes refuge';
ṣawan, (T) *ḍawan* (pl. *ʾaṣwān, ṣawanāt, ʾaṣwənt*) 'fortress, castle, stronghold, garrison, fortification, refuge, asylum, shelter, consolation';
məṣwān 'refuge, asylum';

SEMITIC: Ar. *ṣāna (ṣwn)* 'preserve, protect', Ar. (Ḥaḍr) *ta-ṣawwana* 'take shelter', Ar. (Yem) *ṣawān* 'guarantor, surety'; related to Heb. *ṣnn* in *ṣinnā* 'shield' (Dillmann 1300).
ETHIOPIC: Te. *mäč̣wan* 'black veil' (Littmann-Höfner 628), Amh. *ṣäwän* 'refuge' (from Geez).

ṣəwanṣəw ጽውንጽው (T) 'crooked, bent, tortuous, twisted';

the root is perhaps *ṣəwṣəw* (reduplicated *ṣəw*, from *ṣwy*) with inserted *n*; cp. Te. *ṣawṣa (ṣwṣy)* 'twist', *ṣāwa (ṣwy)* 'distort'; related to *ṭawaya* (see below). See also *ṣənṣəw*.

ṣwq, ṣoqa ጸቀ (Lt) 'corrupt, pervert';
ṣawāqi, act. participle;

related to *ṣyq* I (see below).

ṣwr, ṣora *(yəṣur, yəṣor)* **ጸረ** 'bear, carry, wear (clothes), support (old parents), tolerate, bear up';
ʾaṣora, ʾaṣara, causative; also 'load';
taṣawra, passive;
taṣāwara 'carry with someone, carry one another, help to carry';
ṣawāri, act. part. of *ṣora*;
ṣawwār 'carrier, porter';
ṣəwwər, ṣəwwur 'laden, loaded, burdened, charged, carried, bearing';
ṣor (pl. *ʾaṣwār*) 'load, burden, charge, yoke, tribute (that is carried), (Gt) sexual urge' (figuratively);
ṣurat 'carrying' (n);
maṣwar, maṣor 'litter, stretcher, carrying pole, holder in which the cross is carried';
maṣwart (pl. *maṣāwər, maṣāwərt*) 'pole, post, stave, (T) means of carrying a load';
məṣwār 'pole, stave, carrying pole';
maṣwari (M) 'support, prop';

SEMITIC: SAr. *t-ẓwr* 'wall' (W. Müller, *ZDMG* 131, 1981, p. 402), Soq. *ṣwr* 'carry'. The connection with Ar. *wazara* 'carry' (with alternance *z:ṣ* and metathesis) suggested by Barth 1893:52 is unlikely.
ETHIOPIC: Tna. *ṣorä* 'carry', Te. *ṣora*, Amh.Gur. *ṭorä* 'carry, support', *ṭäwwärä* 'provide for parents', Arg. *ṭora* 'carry', Gur. *č̣orä*; Tna. *ṣor* 'weapon', Te. *ṣəwar*, Amh.Arg.Gur. *ṭor* 'spear, war', Gaf. *č̣arä* 'spear'. Rundgren 1959:258, n. 1 connects *ṣora* with **ṣäwr*, Ar. *ẓahr* 'back'; *ṣora* would then mean 'carry on the back'. The root passed into Cushitic: Aw. *tsewär-gʷa* 'carry'.

ṣwt, ṣota *(yəṣut)* **ጸተ** (K*) 'shout, inform, call';
ṣawāt 'exclamation, supplication, sigh';

SEMITIC: Ar. *ṣawt* 'voice', Soq. *ṣot* 'melody', Syr. *ṣawtā* 'sound of a voice'.
ETHIOPIC: Tna. *(tā)ṣawätā* 'converse', Amh. *(tā)-č̣awwätā*, Arg. *(əč̣)č̣awwäta*, Gaf. *ṣäwäčča* (as if the root were *ṣwty*); Amh. *č̣äwata* 'conversation', Tna. *ṣäwäta*. While the root is probably *ṣwt* from which the various nouns were derived, it is appropriate to consider the possibility that the nouns with final *t* (G.Tna.Amh) are derived from a root *ṣwy* (see *ṣawaya*, below) and that the verbs *ṣwt, č̣wt* are denominatives.

ṣwtw, ʾaṣawtawa አጸውተወ (Y.MA) 'arrange according to rank, class, etc.';
ṣawātəw, see *ṣotā*;

denominative of *ṣotā*, above.

ṣawaya ጸወየ (Y.M) 'speak, converse';

SEMITIC: SAr. *ṣwy* 'inform, signify', Heb. *ṣwy* (pi'el) 'call up, order'; perhaps also Ar. *ṣawā (ṣwy)* 'peep, squeak'. Kopf 169 connects Ar. *waṣṣā (wṣy)* 'entrust, commission, order' with Heb. *ṣwy*.
ETHIOPIC: Tna. *ṣäwäyä* 'tell, speak, narrate'.

ṣyʾ, ṣeʾa, ḍeʾa *(yəṣiʾ)* **ጸአ ፡ ፄአ**, (Y) **ṣeʿa ጸዐ**, (KG) **ḍeʿa ፄዐ** 'rot, putrefy, have a bad smell, stink, become wormy, (T.Y.M) be crumbled, be corroded';
ʾaṣeʾa (Gr), causative;
ṣəyyuʾ, (T) *ṣəyyuʿ* 'decayed, rotten, stinking, fetid, filthy, putrid, foul';
ṣiʾ 'bad smell';
ṣiʾat 'rot, filth, decay, stench, excrement';

SEMITIC: Ar. (Yem) *ṣwiya* 'be soiled' (Rabin 1951: 27, no. 18), Ar. (Dat) *ṣayy* 'dirty'; probably also Ar. *(ta)ṣayyaʾa* 'be badly washed so that the dirt remains' (related to *waṣiʾa* 'be dirty'), SAr. **ṣyw, ys/t-ṣy-n* 'stink, be contaminated with', Śḥ. *ḍeʾ* 'odor, smell', Heb. *ṣeʾā* 'dirt, excrement' (for its connection with Heb. *yāṣāʾ*] 'go out', see Kopf 149), Syr. *ṣ(ʾ)ī* 'be filthy', *ṣā(ʾ)tā* 'filth, dirt', Md. *ṣaa* 'be filthy', Ug. *ṣu* 'filth', Akk. *ezû* 'excrete', *zû* 'excrement'.
ETHIOPIC: Te. *ṣäyʾa, ṣäyʿa* 'spoil', Tna. *č̣äʾe* 'smell bad', *ṣäyʾe* 'spoil', Gaf. *čič̣äta* (reduplicated root) 'excrement', Gur. *č̣əyä* 'smell bad, stink'.

ṣayyafa ጸየፈ (T) 'stammer, lisp, be halting in speech, (K*) be ungrammatical';
taṣayyafa (Y) 'frown, look solemn, be malicious';
ṣayyāf (T) 'stammerer, (K*) ungrammatical';

ETHIOPIC: Tna. *ṣäyyäfä* 'stammer', Amh. *ṣäyyäfä* 'lisp, be halting in speech', *ṣäyyaf* 'ungrammatical'.

ṣyḥ, ṣeḥa *(yəṣiḥ)* ጼሐ 'make level, make even, pave a road, build a road, sweep';
taṣeḥa, (Gr) *taṣayḥa*, passive; also (Gr.485) 'be annihilated, be demolished';
ṣayāḥi, act. part. of *ṣeḥa*;
ṣəyyuḥ 'paved, level, leveled down, smoothed, swept, cleared (road), even, convenient, easy';
ṣayḥ, ṣəyḥ 'level ground, (T) cleared road';
ṣiḥ (Lt) 'filth' (lit. 'that which is swept');
ṣəyyāḥ (Lt) 'street, cleared (road)';
ṣiḥat (Lt) 'flat road, level road';
məṣyāḥ 'beaten road, paved road, street, (T) means of paving, sweeping';
maṣyāḥt 'beaten path, paved road, straight path, passage, plain, (Lt) explanation';
taṣayḥot (Gr.485) 'annihilation, destruction';

SEMITIC: SAr. *ṣyḥ* 'lay out (plantations), plan a contruction' (W. Müller 1983:283).

ETHIOPIC: Har. *(a)ṣēḥa* 'spread out', Gur. *ṣäṣṣä* 'spread a mat' (reduplication of the root *ṣyḥ* > *ṣv* [v = vowel]), Amh. *ṣäha lä-ṣäha* 'level measure', also *säyahe fənot* 'herald who proclaims the advent of the monarch and orders the clearing of the road' (from Geez); Amh. also *ṣäha* 'cleared'.

ṣyq I, **ṣayaqa** ጸየቀ (T) 'spoil, corrupt, molest, harass';
ṣayāqi, act. participle; also epithet of Satan;

ETHIOPIC: Tna. *ṣäyyäqä* 'soil, dirty', Te. *ṣəyuq* 'dirty, evil', Amh. *ṭeqä* 'be soiled, be stained'; Tna. Amh.Gur. *ṣäqa* 'mud', Gaf. *ṣäqä*. Cerulli 1936:242 identifies Amh. *ṣäqa* with Har. *ṣiba* and derives both roots from a Cushitic root with an original labiovelar $q^w > q > b$: Qua. *daḫ^{w}a*, Dar *ḍoqqe*; cp. also Bil. *šaq^{w}a* 'dung', Qem. *sağ^{w}a*. See also *ṣanqaqa*.

ṣyq II, **ṣayyaqa** ጸየቀ (K) 'spit between closed teeth';
ṣayyāqi, act. participle;
ṣəyyāqe (n.) 'spitting between the teeth';

ETHIOPIC: Te. *ṣiq bela* 'spit in a spurt', Tna. *ṣəq bälä, ṣəq bälä*, Amh. *ṭiqq alä, ṣiqq alä*, Gur. *ṭiqq barä*. For Gur. *ṣ̌arq *alä* 'spit in a thin spurt', see Leslau 1979:188; possibly also Cushitic: Aw. *čaqi* 'urinate', Bil. *šax*.

T ተ

-tu -ቱ occurs in *wə'ətu* 'he', *'əmmuntu* 'they', *'əsfəntu* 'how much?', *zəntu* 'this', *zəktu* 'that'.

tā'ḫā, ta'aḫā, tā'aḫā ታኦኃ ፤ ተአኃ ፤ ታአኃ, (T) **tā'əḫ** ታኦኅ; see *'əḫ^w*.

tā'əkā, tā'əkā ታእካ ፤ ታዕካ 'palace, castle, hall, pavilion';

ETHIOPIC: Amh. *ta'əka mängəst* 'palace' (from Geez).

tā'ologos ታኦሎጎስ; see *tewologos*.

tā'omāgosis ታኦማጎሲስ 'adversary of God';
from Gk. *theomakhos* 'fighting against God'.

tā'orəyā ታኦርያ (K) 'theory';
from Gk. *theōriā* 'theory'.

tā'os ታኦስ (KG), name of God;
see *tedā*.

te'sit ትእሲት, (T) **tə'sit** ትዕሲት 'scum on top of molten metal, (Lt) mixture'.

tə'bit ትዕቢት; see *'abya*.

tə'rinā ትዕሪና, **tə'rin** ትዕሪን; see *'arraya*.

tə'rir ትዕሪር; see *'rr* II.

tə'sit ትዕሲት; see *'asaya*.

tə'əyyənt ትዕይንት; see *'ayn*.

təbe ትቤ 'you say, you said, she says';
see *bəhla*.

tab'a *(yətbā')* ተብዐ, (Y.K) **tabbə'a** ተብዐ 'be brave, be courageous, be like a man, be manly, (Y) be strong, be daring, be determined';
(note that KG differentiates between *tab'a* 'be manly', and *tabbə'a* 'be strong, be determined');
'atbə'a, causative;
tatab'a 'behave courageously';
tatābə'a 'prove to be courageous, encourage one another';
'astatābə'a, caus. of *tatābə'a*;
tabā'i (pl. *tabā'əyān*) 'male, strong, determined';
tabbā' 'male, manly, masculine, headstrong, determined, courageous';
təbu' 'male, manly, strong';
tab' (Lt) 'vigor, courage';
təb' 'courage, bravery, virtue';
təb'at 'courage, bravery, boldness, manliness, virtue';
tabā't (pl. *'atbu'*) 'male, masculine; fort, rampart';
tabā'tāwi, tabā'tāy 'male, masculine';
təbə'ənnā 'courage, manliness';

SEMITIC: perhaps Akk. *tebû* 'rise to make war', *tēbû* 'insurgent'. Dillmann 561 connects the Geez root with Ar. *tabi'a* 'follow'. Hommel 56 is of the same opinion and attributes to Ar. *tb'* an original meaning 'unablässig sein Ziel verfolgen'. Bravmann 1977:375 explains G. *tabā't* 'male' from Ar. *tabi'ahu* 'he followed him > he served him as his man (in war)' and considers the meaning of G. *tab'a* 'be strong' to be secondary. Conti Rossini 1931:256 (following Noeldeke) compares Ar. *tāba'a* 'complete, perfect'. Cerulli 1938:210, Brockelmann 1950: 7, and Rundgren, *OS* 21 (1972). 56 rightly express doubt about the identification of G. *tb'* 'be strong' with Ar. *tabi'a* 'follow'. Reinisch 1895:188 connects Ethiopic *tb'* with Bed. *raba*, Sa.Af.Som. *lab* (also Bil. *tab* which is, however, borrowed from Tigre); for other Cushitic languages, see Cerulli 1938:210, under *labbā*. Brockelmann 1950:7 derives Ethiopic *tb'* from Cushitic (for the various Cushitic languages, see above). For Ar. *tubba'* '(containing the

meaning of) kings having followers', see Jeffery 89; Blachère 998.
ETHIOPIC: Te. *täb‹a* 'be courageous', *täb‹at* 'male, manly', Tna. *täb‹e* 'be courageous', *täb‹at* 'male', Amh.Gur. *täbba* 'be courageous', *täbat* 'male', Gaf. *täbbä* 'be abundant', Gur. *täbat* 'male'; passed into Cushitic: Bil. *tab* 'manly' (from Tigre), *tabe‹* 'be strong'.

tabal ተበል (Lt) 'banana tree'.

təble, təblāy, təbləyā ትብሌ ፤ ትብላይ ፤ ትብልያ 'mantle, mantle of priests, shoulder piece' (wrongly placed in Dillmann 560 after *tābot*); it translates, among others, the Heb. *›epoḏ*.

təblu‹ ትብሉዕ (Lt) 'impure, unclean'.

təblāy, təbləyā ትብላይ ፤ ትብልያ; see *təble*.

tabesā I, **tabes** ተቤሳ ፤ ተቤስ 'wrapper, cover, band, bandage'.

tabesā II ተቤሳ (K), **tabisā** ተቢሳ (T.M) 'dust, fine powder'.

tabisā ተቢሳ (T.M), **tabesā** ተቤሳ (KG) 'cane, bamboo'.

tabsil, təbsil ተብሲል ፤ ትብሲል, (Lt) **tabsilā** ተብሲላ 'cooked dish, cooked vegetables, porridge';
›atabsala (T.Y) 'make cook' (denominative);

from Jud.Aram. *taḇšīl* (Noeldeke 1910:45); see also *basala*.

tābot ታቦት 'ark of Noah, ark of the Covenant, altar (by extension), case, coffer, slab on which the Ten Commandments are inscribed'. It is a coffer of gold and gems preserved in the cathedral of Aksum, containing a slab on which are inscribed the Ten Commandments, supposed to be the Ark of the Covenant carried from Jerusalem to Ethiopia by Menelik. In any other church it is a small oblong consecrated board of wood placed upon the slab of the altar (see Brightman 570, 589; David Buxton, *The Abyssinians* [1970], pp. 160-162, plates 100-103; Hammerschmidt 1962:215-17; Heyer 39ff;
manbara tābot, lit. 'the throne or seat on which the *tābot* is placed'.

SEMITIC: Heb. *teḇā* 'chest' considered to be of Egyptian (*ḏbȝt*) origin (Buhl 869), Aram. *teḇūṯā*, Ar. *tābūt*. For the Aramaic origin of the G. *tābot*, see Noeldeke 1910:37, 49; Rabin 109-10; Polotsky 6. On Ar. *tābūt* 'ark' being either of Geez or Aramaic origin, see Noeldeke 1910:49, Jeffery 88, A. Fischer 1953:16; for Ar. *tābūt* taken over through the intermediary of Judeo-Aramaic of the Medina Jews, see M. Rodinson, *GLECS* 9 (1960-63).64ff. See also Hammerschmidt 1967:127, Ullendorff 1968:82-9. It is doubtful whether Syr. *qeḇūṯā* 'ark' is connected with *teḇūṯā* as suggested by Polotsky 6 (followed by Ullendorff 1968:122, n. 3). For *qeḇūṯā*, see Brockelmann 1928:645.
ETHIOPIC: Te.Tna.Amh.Gur. *tabot*.

tedā ቴዳ (T.Lt), name of God, cross;
tadāho (T), name of God;

might represent the first letter of the Greek word *theos* 'god'. Or could it be a mystical representation of the name of God? For the names of the letters being a mystical representation of the names of God, cp. *zāy* 'name of a Geez letter' and 'name of God', *mem* 'name of a letter' and 'name of God'. See also Guidi 1906:921, and *tā›os*, above.

tedu ቴዱ (KG.K) 'submission, service, thanks'; probably transcription of Heb. *tōḏā*.

tedāb ቴዳብ (K*.T.D 1396) 'flank';

ETHIOPIC: perhaps Amh. *dabit* (with metathesis).

tadbāb ተድባብ; see *dəbāb*.

tadāhi ተዳሂ (T) 'sacristy, vestry';

is probably connected with *tadāho*. For the parts of the sanctuary ending in *-hi*, *-ḥi*, see Guidi 1906:921.

tadāho ተዳሆ (T), name of God;
see *tedā*.

tadlā ተድላ; see *dalawa* II.

təfi ትፌ (Lt) 'kind of flower'.

taf›a ተፍአ, (KG) **taf‹a** ተፍዐ 'spit, spit out';
›atfə›a (K*), causative;
təfu›, pass. participle;
təffā› 'spittle';
təf›at 'spittle, saliva';

SEMITIC: Ar. *taffa (tff)* 'spit', Soq. *tebib* (with alternance of labials), Heb. *topę(ṯ)* 'spittle', Aram. *təpap, təpe* 'spit', *tūp* 'spittle'. Barth 1893:28 connects it with Syr. *təyūḇā* 'spittle', as against Fraenkel 1898:74.
ETHIOPIC: Te. *täf›a* 'spit', also *täf›a*; Tna. *täf‹e*, *tuff bälä*, also *ṭuff bälä*; Amh. *täffa*, *əttəff balä*, Gaf. *täffa*, Har. *tuf bāya*, Arg. *ənṭəf ala*, Gur. *täfa*. The root is commom with Cushitic: Or. *tufe*, Bil. *tiffo*, Som. *tuf*, Sid. *tufi*. For this root used in blessings in the various Ethiopian languages, see Leslau 1979: 422, 592.

təffuḥ ትፉሕ (D.Sw. in D 573), **təffāḥ** ትፋሕ (D.K), **taffāḥ** ተፋሕ (L), **taffuḥ** ተፉሕ (T.K), **tuffāḥ** ቱፋሕ (T) 'apple, (K) potato, (T) banana, perfume' (for 'perfume', cp. Heb. *tappu‘aḥ*, below);

from Ar. *tuffāḥ* 'apple'; also in Te. *tofaḥ*, Amh. *tufa*, *tufah*; in the other Semitic languages: Heb. *tappu‘aḥ* 'apple, fragrant fruit'. For a bibliography dealing with the origin of the noun, see Buhl 886. See also *ṭəfāḥ*, below.

tefan ቴፈን, **tafen** ተፈን; see *tayfan*.

tafaya ተፈየ 'trust, rely upon, (L.T) write, (Gr.201) give one's consent in writing'; originally 'trust > give one's consent in writing > write';

probably a secondary formation from *tawfaya* 'be entrusted, be handed over', for which see *wafaya*, below (so Dillmann 573). On secondary verbs in Arabic formed by agglutinating the derivational morphemes, see A. Mez in Noeldeke 1906:249-254.

tāg ታግ (T.M) 'sin, fault'.

tego ቴጎ (T) = Amh. *dəgər* 'a pair of wooden fittings attached to the shaft of the plough'.

tagbiṭ ተግቢጥ; see *gabaṭa*.

tagha (*yətgāh*) ተግሀ, (T) **tagḥa** ተግሐ 'be watchful, be vigilant, keep watch, be on the watch, keep vigil, be wakeful, exert oneself, apply oneself, be diligent, be eager, be attentive';
›atgəha, causative; also 'wake up' (tr);
tagāhi, act. part. of *tagha*;
təguh 'watchful, watcher (also referring to angels), wakeful, attentive, vigilant, diligent';
təguha 'watchfully';
tagh 'vigilance, night vigil, watchfulness';
təgāh 'watching, vigil, vigilance, watchful care, watchfulness, diligence, application, eagerness, exactitude, promptness';
təghat 'being (n) awake, watch, diligence, zeal';

ETHIOPIC: Te. *tägha* 'be diligent, be awake', Tna. *täghe*, Amh. *tägga*, Gur. *təgu* 'diligent'.

tegal ቴገል (T+) 'iron tripod';
to be indentified with *tegan* I (see below), with alternance of liquids *l:n*.

tegan I ቴገን 'frying pan, baking pan, caldron, (T.Gr.429) earthenware tripod on which the cooking pot rests';
tegana (T) 'set up the hearthstones around the fire' (denominative);
(M. 283 erroneously rendered Tayyā's Amh. *g"ällätä* (translation of *tegana*) by 'creò un feudo a beneficio ecclesiastico' (denominative of *gult* 'fief, land given as an endowment'), but in fact Amh. *g"ällätä* here is a denominative of Amh. *gulləčča* 'tripod');
tigun, (K*) *tegun* 'fried in a pan';
tegnu (T.M) 'earthenware tripod';
tegun (T) 'iron griddle';

a secondary formation of *ṭegan*, below; see also *tegal*.

tegan II ቴገን (T) 'ray of sun';

could it be a figurative meaning of *tegan* 'tripod', the hearthstones being regarded as rays?

tagara I (*yətgər*) ተገረ (K*) 'trade, engage in commerce';
tagāri, təgre (K*) 'merchant';

from Ar. *tağara* 'trade'; also in Te. *(tə)tägğära* 'become rich', Amh. *tağğärä* 'become a merchant, get rich'. For the identification of 'merchant:become rich', cp. Šḥ. *tegər* 'become rich', from *tğr* 'be a merchant', Ar. (Dat) *tāğir* 'merchant, rich'. For this root in Arabic, see Blachère 1003-4. For Ar. *tāğir* 'merchant, wine merchant', coming from Aram.-Syr. *taggārā*, see Fraenkel 181. Zimmern 16 considers Aram. *taggārā* to be of Akkadian origin, but see Salonen 11.

tagara II (*yətgər*) **ተገረ** (K*) 'pitch a tent, pull out (the pegs of the tent), pull tight, stretch tight';
(*matgar*), pl. *matāgər, matāgərt* (D.K*) 'pole, central pillar of the house, an earthen tripod on which the cooking utensils are placed';
matāgərt 'ornaments' (renders Heb. *pəqāʿīm* 'gourd-shaped ornaments'), (T) 'shape, form';

ETHIOPIC: perhaps metathesis of Tna.Amh. *gättärä* 'pull tight, stretch tight', Te. *gättära* 'bend the bow'.

tegeri, tegri ቴገሪ ፣ ቴግሪ, (KG) **tegerā ቴገራ**, name of Satan, demon;

ETHIOPIC: Tna. *təgrətiya* 'malicious spirit', Amh. *təgret, təgrit* 'malicious spirit, mild insanity (due to a spirit)', *təgrida, təgrid* 'epilepsy (manifested by someone possessed by a spirit)'. On *təgrətiya*, see Mercier 274ff.

(ʾəl)taguṭ (እል)ተጉጥ (T), **(ʾəl)tagwiṭ (እል)ተግዊጥ** (T); see *guṭ*.

teha ቴሀ; see *tyh* I, II.

təhe ትሄ (K), **təḥe, teḥe ትሔ ፣ ቴሔ** (T.D 1403) 'small chamber, cell, door or window opening';

from Gk. *thee*, transcription of Heb. *tā(ʾ)*.

tihā ቲሃ; see *tyh* II.

təhdənnā ትህድና; see *(hyd), təhyədənnā*.

təhul ትሁል (T.M.D 1396) 'breast, cow's udders swollen because of an abundance of milk, meat of the breast'.

teḥbet ቴሕቤት, name of a month;

from Heb. *ṭebeṭ*, name of the tenth month.

təḥbit ትሕቢት; see *ḥabaya*.

taḥag ተሐግ, (D.K*) **təḥag ትሐግ** 'dry grass, couch grass (Amh. *särdo*), weed, grass land';

ETHIOPIC: Tna. *täḥag, təḥag* 'dry grass, grass land'; also in Cushitic: Sa. *taḥag*.

təḥla (*yəthal*) **ትሕለ** (K*), **taḥala ተሐለ** (T.Y); see *tataḥala*;
tataḥala, tatāḥala 'wander about restlessly, wander from place to place, be restless, be a wanderer, ramble, be incoherent, (Y) become weak';
taḥāli (K), act. participle;
matḥəl (K*), pl. *matḥəlān* (K), *matāḥəl* (D), act. part. of *tataḥala*;

SEMITIC: Heb. *tohŏlā* 'error, folly' (Dillmann 552); connected with Ar. *wahila* 'err' (so also Buhl 871, Koehler 1019).
ETHIOPIC: Amh. *tällälä* 'be lost in thought' < *thl* > *tl*, with reduplicated last radical.

taḥammo ተሐሞ; see *ḥmm* I, II.

tāḥmā ታሕማ; see *ḥamawa*.

taḥap ተሐፕ (T) 'clean, pure'.

taḥaśet ተሐሤት; see *ḥaśaya*.

təḥta, taḥata (*yəthat*) **ትሕተ ፣ ተሐተ** 'be humble, stoop';
ʾatḥata 'humble, make humble, humiliate, lower, abuse, subject, submit, cast down, depress';
tatəḥta, tataḥata 'be made low, be low, lower oneself, be made humble, humble oneself, be abused, be humiliated, be submissive, be subject, be inferior, be lowly';
tatāḥata, (Lt) *tatāḥta* 'be inferior, lower oneself';
tāḥt 'lower part, the part beneath';
tāḥ(ə)ta, prep., adv. 'below, under, beneath, underneath'; with suffix pronouns the base is *tāḥ(ə)te-*;
(ba-tāḥ(ə)ta 'under');
(ʾəm-tāḥ(ə)ta 'under, below, from under');
tāḥtu (adv.) 'below, under; its (his) lower part';
təḥut (fem. *təḥətt*) 'lowered, low, humble, humiliated, lowly, submissive, modest, abused, inferior, rejected, ignoble, contemptible';
(*təḥuta*, adv. of *təḥut*);
(*təḥuta gaṣṣ* 'downcast');
tuḥāte (Gr.196), *taḥāte* (Lt) 'humility';
tāḥti 'lower, inferior';
tāḥtit (fem) 'lower part, hell';
tāḥtāwi, tāḥtāy 'lower, inferior';
tāḥtəya 'below, underneath, under';
təḥ(ə)tənnā 'modesty, humility, humbleness, lowliness, submissiveness, abasement';
ʾatḥāti, matḥati, part. of *ʾatḥata*;

matḥat, matḥat 'low, lower part, abyss, inferior part, bottom, the infernal regions';
(*za-matḥət* 'infernal');
(*matḥəta* 'under, below, beneath'; with suffix pronouns the base is *matḥəte-*);
matḥətāwi, (K.M) *matḥətəwi* (probably misprint for *mətḥətāwi*) 'lower, inferior';

SEMITIC: At. *taḥt* 'the lower part', *taḥta* 'under', SAr. *tḥt*, Heb. *taḥaṯ*, Aram. *təḥōṯ*, Syr. *təḥūṯ*, Md. *tit, atutia*, Ug. *tḥt*.
ETHIOPIC: Tna. *täḥata* 'be low', Te. *täḥat* 'the lower part', Amh. *(tä)tatä* 'be humble', *təhut* 'humble, lowly' (from Geez), *tačč* 'down there, below', Gaf. *tačča*, Har. *taḥay*, Gur. *tat*.

tāḥśāś ታኅሣሥ, fourth Ethiopian month (10 Dec.-8 Jan.);

ETHIOPIC: Te. *täḥsas*, Tna. *taḥsas*, Amh. *tahsas, təsas*, Gur. *täsas*; passed into Cushitic: Tem. *tāsāsa*, Had. *tisāsa*. Tigrinya *taḥsäsä* 'the harvest is finished' could either be the origin of G. *tāḥśāś* or a denominative. Conti Rossini 1923:376 derives G. *tāḥśāś*, with reservations, from *ḥaśaśa* 'search', that is, 'il mese in cui la scorreria muove alla ricerca del bottino'. Cp. also Cushitic: Bil. *hasas* 'harvest'.

***tkf, matkaft, matkaf መትከፍት ፣ መትከፍ**; see *matkaf*, above.

takala I (*yətkəl*) **ተከለ** 'plant, fix, fasten, implant, drive in, set up, establish, pitch (a tent), drive a stake into the ground';
ʾatkala (K*), causative;
ʾatakkala 'push, shove, throw back, hit, cause to press, hurry someone on, (T) hasten, hurry';
tatakla, pass. of *takala*;
takāli, act. part. of *takala*;
təkul, (Lt) *təkʷəl*, pass. part. of *takala*;
takl (pl. *ʾatkəlt, ʾatkəltāt*) 'plant, tree, plantation';
(*ḥaddis takl, takl ḥaddis* 'a new convert, novice');
(*ʿaṣada ʾatkəlt* 'orchard, grove');
təkulāwi 'innate, inborn, natural';
təklat 'planting, fastening, pitching a tent';
matkal, matkəl, (T) *matkəlt* (pl. *matākəl*) 'peg, stake, nail, hook, pin, post';

SEMITIC: Noeldeke, *ZDMG* 40 (1886). 726 asks whether the original meaning of the root *tkl* is that of Geez 'plant, fix' > 'have confidence, rely on' as in Syr. *təkel*, Akk. *takālu*. However, Syr. (also Aram.Md), Akk. *tkl* could go back to *wkl*, as in Ar. 8th form *ittakala* 'reply, depend' forming a secondary root *tkl* with agglutination of *t* of *ittakala* (Brockelmann 1928:823). See aslo Kaufman 106.
ETHIOPIC: Te. *täkla* 'plant, pitch (a tent)', Tna. *täkälä*, Amh.Gur. *täkkälä*, Arg. *täkkäla*, Har. *čə-xäla* 'build'; passed into Cushitic: Bil. *takal* 'plant', Kham. *tikel*.

takala II **ተከለ** 'make amends, pay compensation, replace';
takla 'in place of, in recompense for';

perhaps a development of meaning of *takala* I 'set up, establish, fix'.

takʷlā (pl. *takʷlāt, takʷālut*) **ተኩላ** 'wolf, jackal';

ETHIOPIC: Tna.Amh. *täkʷla* 'jackal', Te. *təkla*; perhaps from Cushitic: Bil. *tägla*, Qua. *taxʷəla*, Sa.Af. *täkla* (so also Brockelmann 1950:25). The connection with Heb. *šūʿāl* 'fox', Syr. *taʿlā* suggested by Conti Rossini 1923:468 is unlikely.

taklu ተከሉ (T) 'ram';

ETHIOPIC: Amh. *täklu*.

taklil ተከሊል; see *kallala* I.

tukəlt ቱክልት; see *wkl*.

təkʷān ትኳን (Lt) 'bedbug';

SEMITIC: Ar. *kuttān* 'bedbug', Mh. *kettōn*.
ETHIOPIC: Te. *təkan*, Tna. *təkʷan*, Amh. *təhʷan*, Arg. *tuhan*, Gur. *təkan*, Har. *tuxān*; also in Cushitic: Or. *tukāni*, Bil. *təxān*, Aw. *təkʷana*, Qab. *tuhāna*.

takarir ተከሪር (T) 'harvest';

probably misprint for *təʾrir* **ትእሪር** (see *ʾarara*).

takriz ተከሪዝ; see *karaza* I.

takkʷasa ተኰሰ 'ignite, set on fire, burn';

probably from Amharic *täkkʷäsä*; in the other Ethiopian languages: Te. *täksa* 'cauterize', Tna.Amh. *täkkʷäsä* 'burn, brand cattle', Gur. *täkäsä* 'light a fire'. The root passed into Cushitic: Sa. *täkas*, Qua. *täkŭs*. See also *tarkʷasa*.

takesā (pl. *takāyəs, takəyāsəw*) **ተኬሳ** 'shoulder blade';

ETHIOPIC: Amh.Arg. *təkässa*, Gur. *təkəšša*.

tkt I, **takata** (*yətkət*) **ተከተ** 'menstruate, (T) be tired, become weary, (T) loaf, be idle';
ʾatkata (K*), causative;
təkto 'menses, condition of having menses';
(*dama təkto* 'menses');
təkətt 'woman who menstruates';

ETHIOPIC: Amh. *takkätä* 'be tired'.

tkt II, **takata ተከተ** (K*) 'be ancient, be old';
ʾatkata, ʾatakkata 'wish to gain time';
təkāt 'antiquity, ancient times, yesteryear';
(*təkāta* 'before, once, in the old time');
(*za-təkāt* 'of old, ancient, old, primeval, former');
(*śarʿat za-təkāt* 'the Old Testament');
(*ʾəm-təkāt* 'formerly, long ago, from of old, once');
(*ʾəm-təkāt-əssa* 'in olden times');
(*za-ʾəmtəkāt* 'ancient');
in a construct state position *təkāt* has also the function of an adjective: e.g. *mawāʿəla təkāt* 'the old (former, past) days';
təkātāwi (Gr.200) 'old, of olden times';

ETHIOPIC: Amh. *təkat* 'ancient times' (from Geez).

takāyəs, takəyāsəw ተካይስ ፡ ተከያስው; see *takesā*.

takkaza ተከዘ 'be sad, be grieved, be sorrowful, be distressed, be anxious, be troubled in mind, be concerned, show care';
ʾatakkaza, causative; also 'grieve';
tatakkaza 'be saddened, be distressed';
takkāzi, act. part. of *takkaza*;
təkkuz 'distressed, grieved, sad, sorrowful, concerned' (in *təkkuza gaṣṣ, təkkuza ləbb*);
with suffix pronouns: *təkkuzəya* 'I being sad', and so on;
təkkāz 'sorrow, grief, sadness, affliction, compassion, trouble, care, concern, solicitude, duty, need, business, matter, task';
təkkāze 'affliction, grief';
matakkəz 'who causes sadness';

SEMITIC: the connection with Ar. *kazza* 'become dry, shrivel' with agglutinated *t*, suggested by Brockelmann 1908:533, Anm.3, is unlikely.
ETHIOPIC: Tna.Amh. *täkkäzä* 'be sad, be grieved'; passed into Cushitic: Sa. *takaz*.

takkazi (takkaze) ተከዚ (ተከዜ) 'river';

ETHIOPIC: Tna.Amh. *täkkäze* 'river'; from the name of the river Täkkäze which forms part of the border between Eritrea and Tigre. However, it could also have meant originally 'river', coming to designate the river Täkkäze.

takazir ተከዚር (T) 'remembrance, memorial service';

metathesis of *tazkār* (see *zakara*).

tallāʿ ተላዕ, (T) **tallāʾ ተላእ** 'breast';

SEMITIC: Akk. *tulû* 'breast'; connected with Ar. *talʿ* 'hill, elevation' (Dillmann 552, Holma 46). Buhl 879 and Koehler 1029 identify *tlʿ* with *tll* 'mound': Ar. *tall*, Heb. *tel*, Aram. *tillā*, Syr. *tellā*. See also *təlāʿ*.

təlāʿ ትላዕ (M) 'muscle of the thigh';
M renders *tallāʿ, təlāʿ* by 'intrepidity, steadiness'. He apparently misunderstood Amh. *č̣əqqənna* (the translation given by Tayyä for *təlāʿ*) as coming from *č̣äqqʷänä* 'be cruel, be intrepid', but in fact it means 'cut of meat from the ventral region' and is perhaps to be connected with *tallāʿ*, above.

təlabe, talabe, təlābe, talbe ትለቤ ፡ ተለቤ ፡ ትላቤ ፡ ተልቤ 'flax, linseed';

ETHIOPIC: Tna.Amh.Arg.Gur. *tälba* 'flax'; also Te. *tälbagər* 'linen', Amh. *yätälba əgər* 'flax plant', lit. 'the foot of the flax'; perhaps from Cushitic: Qab.Or. *talba*, Aw. *tilbi*, Qem. *tərbā*, Qua. *terbā*. Conti Rossini 1912:260 thinks that flax was introduced into Ethiopia from South Arabia.

tuləddē ቱልድ; see *walada*.

tologənnā, telogənnā ቶሎግና ፡ ቴሎግና 'theology';
tologāwi, tewologāwi 'theologian';
see *tewologos*.

təlhit ትልሂት, (T) **təlḥit ትልሕት**; see *lahaya*.

talaḥaq ተለሐቅ (D 1396, T.M) 'tree-covered mountain'.

talama (*yətləm*) **ተለመ** (K*.T.M) 'make furrows in the ground';
təlm (pl. *təlam, ʾatlām, ʾatləmt*) 'furrow';

SEMITIC: Ar. *talam* 'furrow' (for which see Fraenkel 131), Heb. *telem*, Aram. *talmā, təlāmā*, Ug. *tlm*.
ETHIOPIC: Tna.Amh. *tällämä* 'make furrows', Te. *tälläma*; Te.Amh. *təlm* 'furrow'; passed into Cushitic: Bil. *täläm*.

talomi ተሎሚ (T.M) 'magnificent, superb'.

telām ቴላም (D 1403), **talem, telem ተሌም ፡ ቴሌም** (D 1403, K.OT) 'wizard, idol in form of a snake';

the Septuagint has *thelētēn* in 4 Kings 21:6, and the form *telām* is probably an approximate transcription of the Greek noun.

talmid ተልሚድ 'disciple';

from Ar. *tilmīd*, of Aramaic origin (Fraenkel 254); also in Tna. *tälmedan* 'apprentice'. According to von Soden 1311 it is Akk. *talmīdu* which developed *ū* into Heb. *talmīḏ*, Aram. *talmīḏā*, Ar. *tilmīḏ*. See also Wagner 119, Kaufman 107.

toləsroṭān ቶልስሮጣን (D 1403), place-name meaning 'pavement', but the printed text of the Paralipomena published by S. Grébaut has *goləsroṭān ጎልስሮጣን*. See *litosṭros*.

toləsṭon ቶልስጦን (T) 'pavement';

seems to be a corrupt form of *litosṭros*, above.

təlot ትሎት; see *talawa, təlwat*.

talawa (*yətlu*) **ተለወ** 'follow, come behind, succeed, accompany, cling to, adhere, stay close to';
ʾatlawa, causative; also 'continue, proceed, add';
tatālawa 'follow each other, go in pairs';
ʾastatālawa, causative of *tatālawa*;
talāwi 'that follows, follower, disciple, pupil, sectarian, who replaces, successor, adherent';
taliw (Lt) 'adherence';
təlaw (K) 'follower';
təlwa (Lt) 'continually, without intermission';
təlwat, təlot 'a following after, succession, sequence, dowry, wedding outfit';
matlawi (Lt) 'successor';
matləw, matlaw (pl. *matāləw*) 'who follows, following, successor, who adheres to';
matlaw 'succession, that which follows, following, order, order of succession, order of sequence, rank, series, rest, remainder' (see also *matlo*);
(*wazamatlaw* 'after, behind, and the following');
(*matlawa* 'thereafter, then, in succession, successively, forthwith, further, consecutively'; preposition 'after': e.g. *matlawa zəntu* 'after this');
(*wa-matlawa zəntu* 'and so on');
matlo, same as *matlaw*;
mastatāləw (K*), part. of *ʾastatālawa*;
tatāləwo, in *ba-tatāləwo* 'one after another';
ʾastatāləwo, in *baʾastatāləwo* 'thereupon, once more';

SEMITIC: Ar. *talā (tlw)* 'follow', SAr. *tlw* 'continue to do something'. It is considered to be connected with Semitic *tly* 'hang' (Heb. *tālā*, Aram. *təlā*, Akk. *tullu*) by Hommel 57 who translates Sem. *tly* with an original meaning 'hang on, fasten to, append > follow'. This connection is also suggested by Koehler 1029 and von Soden 1369.
ETHIOPIC: Te. *täla (tlw)* 'follow', Tna. *täläwä*, Amh. *tälo, tolo* 'fast'; Te. also *täläw bela* 'become friends'. For G. *təlot, təlwat* 'wedding gift', cp. Amh. *təlot, təlwät* 'dowry', Te. *mätlo* (from *täla* 'give a dowry'), Gur. *təlot* 'servant given by parents to their newly married daughter', that is, 'the one that follows the bride'. For a similar development, cp. Ar. *tābiʿ* 'servant', from *tabiʿa* 'follow'.

tamma ተመ; see *tmm*.

tome ቶሜ (T) 'perfume';

distorted form of Gk. *thȳmiāma* 'incense, fragrant stuff' (W. Müller); also in Syr. *tūmā, tūmūs*.

tummā ቱማ (K.T.M) 'garlic';

from Ar. *tūm, tūm* (for which see Fraenkel 58); also Te. *tom*, Har. *tumma*, Gur. *tuma*; Cushitic: Kam. *tuma*, Som. *ton-ti*. See also the doublet *sum*.

təmʾakt, təmʿakt ትምእክት ፡ ትምዕክት; see *maʿaka*.

tammaʿa ተምዐ, (T) **tammaʾa ተምአ**; see *mʿʿ*.

tāmbuk ታምቡክ (KG) 'kind of tree'.

təmāləm ትማልም 'yesterday, (Lt) eve';

SEMITIC: Heb. *təmōl, ʾeṯmōl*, Aram. *ʾiṯmāl*, Syr. *təmāl, ʾeṯmāli*, Md. *ʾitmal*, Akk. *timāli/u*. Note the

noun with or without the prothetic ʾ. On the suffix *-m* in the various nouns in Semitic and for a bibliography on the subject, see H. Torczyner, *Die Entstehung des semitischen Sprachtypus* (1916), pp. 1 ff.
ETHIOPIC: Te. *tämale, mali* 'yesterday', Tna. *təmali*, Amh. *təlant, tənant* < *təlamt* (metathesis of *təmal-t*), Arg. *təmay* (from *təmali*), Gaf. *təlam*, Gur. *tələma, tərama*. For Gur. *tačənä*, Har. *tāčəna*, see Leslau 1979:591. According to Rundgren 1955:255, the *-m* of G. *təmāləm* would have arisen by analogy to *gesam*. See also Rundgren 1955:222,235.

tmm, tamma ተመ (K*) 'roar, resound (thunder)';

ETHIOPIC: Tna. *timm bälä* 'roar', Amh. *tämmämä, timm alä*.

tamām ተማም (K*) 'complete' (adj);

from Ar. *tamām* 'complete'; also Te. *tämma* 'be complete', Tna. *tämämä*, Amh. *tämam* 'the right amount'.

taman ተመን (pl. *tamanāt, ʾatmān*) 'snake, dragon';

SEMITIC: perhaps Ar. *tinnīn* 'enormous snake, sea monster' (for which see Fraenkel 123), Heb. *tannīn*, Aram.-Syr. *tannīnā* (Dillmann 555), Ug. *tnn* 'dragon', Md. *tanina*.
ETHIOPIC: Tna.Amh. *tämän*.

temān, teman I ቴማን ፤ ቴመን 'south wind, (T) east';

from Gk. *thaiman* < Heb. *temān* 'south, southern quarter'.

temān II ቴማን (Lt) 'kind of fruit';
see also *ʾatāmen*.

tomni ቶምኒ (Lt) 'bedbug'.

tamnet ተምኔት; see *mny*.

tamr ተምር 'date, date palm';
tamart 'date, date palm';

probably from Ar. *tamr* 'dates'; also in Te. *tämär*, Tna. *tämri*, Amh.Gur. *tämər*, Arg. *təmər*.
SEMITIC: SAr. *tmr*, Soq. *timreh*, Heb. *tāmār*, Aram. *tamrā*, Syr. *təmartā*, Md. *tumarta*.

tamardil ተመርዲል (T+) 'precious stone'.

tamergāb ተሜርጋብ (T.OT), **tamargab** ተመርገብ (Gr.196) 'box, chest, kind of wood, wardrobe, (T) precious stone';

from Gk. *thema* 'coffer' and *ergab* (I Kings 6:15 = I Sam. 6:15) which is a wrong transcription of Heb. *ʾargāz* 'saddlebag'.

tāmus ታሙስ, Hebrew month;

from Heb. *tammūz*, the Hebrew fourth month. See also *tamuz*.

tomās, tomāsəs ቶማስ ፤ ቶማስስ, a name of the sun;

J. Halévy, *JA* 9 (1867). 385 interprets it as being altered from Heb. *ḥammā* 'sun' by changing *ḥ* (ሐ) to *t* (ተ).

tomātā ቶማታ (Lt) 'big spear';

ETHIOPIC: Te. *tumat* 'haft of spear', Amh. *tumata* 'spear with which one hits without throwing it', Gur. *tomä* 'haft of spear'; from Cushitic: Or. *tumāte* 'spear', Som. *tumāti*, Qab.Kam. *tōma*.

tamaya ተመየ (Y.M) 'be changed'.

tamyān, təməyyənt ተምያን ፤ ትምይንት; see *myn*.

tamuz, tāmuz ተሙዝ ፤ ታሙዝ, (T) **tāmus** ታሙስ, Hebrew-Syriac name of the month *tammūz*.

tann ተን, **tanna** ተነ; see *tnn*.

ten, tin ቴን, ቲን, (K) **tən** ትን, (KG) **tenā** ቴና 'extension, length, width, thickness';
see also *tenqom* I.

tənbāk ትንባክ (K*) 'tobacco';

from Ar. *tumbāk* 'tobacco'; also Te. *təmbak, təmbako, tənbak*, Tna. *təmbaḳo*, Amh. *təmbako, təmbaho*, Har. *timbāxo*, Gur. *tumbakko*; in Cushitic: Or. *timbō*, Had. *tambōʾa*, Bil. *tinbawk*, Sa. *timbakō*.

tanbala ተንበለ 'intercede, act as an intercessor, be an ambassador';
tanbāli 'intercessor, mediator';
tanbal, tanbāl, tənbəl (pl. *tanābəl, tanābəlt, tanbālāt*) 'mediator, ambassador, envoy, messenger, successor to Muḥammad, Muslim (coming from the idea of Muḥammad being the messenger of Allāh)';

tənbāl, tənbāle, tənbələnnā 'mediation, intercession, patronage';
tanbalātāwi, tanbālātāwi, tanbālātāy, (Lt) *tanbālāwi* 'Muslim';
matanbəl 'intercessor, mediator, ambassador';

SEMITIC: SAr. *nbl* 'dispatch', *tnblt, tblt* 'diplomatic mission'. Dillmann 562 analyzes G. *tanbala* as being composed of the prefix *tan-* and *bl* from *bhl* 'say' (so also Albright, *RA* 16[1919].186 who explains *tanbala* as coming from *tabbala* < *tabhala*). Brockelmann 1908:233 (following Praetorius) derives it from *wbl*: Heb. *hōḇīl*, Aram. *hēḇīl* 'bring, send', with *w* > *n* before *b*, the root becoming *nbl* in South Arabic. See also Noeldeke 1910:198.
ETHIOPIC: Tna. *tänbälä* 'intercede', Amh. *tänäbbälä* 'intercede', *tänbälat* 'Muslim' (from Geez); probably also Te. *tänbäla* 'make a gift to a newly-married person'.

tənbit ትንቢት; see *nabiyy*.

tanfaga, tanafga ተንፈገ ፤ ተነፍገ (K*) 'smell bad, have a bad odor';

ETHIOPIC: Amh. *tänäffägä* 'smell bad'. While it is possible that it may go back to *nfg* with a prefix *ta-*, as recorded by K 664 for Geez and by DTW 865 for Amharic, it became a quadriradical in Geez and in Amharic. K 664 connects the Geez root *nfg* with *fagaga* I 'have a bad odor'.

tənfāg I ትንፋግ (T.M) 'firebrand, smoking coal';

it has the same meaning as *təntāg* (below) and one wonders whether *tənfāg* is not a misprint instead of *təntāg* (M copied Tayyä).

tənfāg II ትንፋግ 'drops of water, wetness of the ground, vapor'.

tanfasa ተንፈሰ (T.M) 'breathe';
ʾastanfasa 'cause to breathe, inhale, smell, blow into, sniff';
məstənfās 'respiration';

ETHIOPIC: Amh. *tänäffäsä* 'breathe', Arg. *tänäffäsa*, Gur. *tənäffäsä*. It is a secondary quadriradical by agglutination of the morpheme *tä-* to the root *nfs* (see Cohen 1939:251-2).

tanḥa ተንሐ (T.M), **tanha** ተንሀ (MA) 'draw blood with a suction cup';

a secondary formation of *tanḥawa*; see *nḥw*.

tānāk ታናክ (K), **tenāk** ቴናክ (D.K.T), **tanak, tanakā** ተነክ ፤ ተነካ (T), **tānāq** ታናቅ 'a plant whose root is used for the fermentation of beer'; it is rendered in Amharic by *ṣäddo*, *ṭäddo* (for which see Strelcyn 1973:no. 185), and also by *wärka* 'sycamore'.

tankar, tankarā ተንከር ፤ ተንከራ 'topaz';

it occurs in a text by Cosmas Indicopleustes in connection with the Agau, "then the natives arrive, bringing with them gold in the form of pea-sized nuggets called *tankharas*" (Y.M. Kobishchanov, *Axum*, 1979, p. 178). Since the word is not Greek, it is most probably of Agau origin. Note that Ar. *tinkār* 'sodium borate' (Dillmann 564) is only accidentally similar.

tankatam ተንከተም (D.T.Sw. in D 852) 'bridge, ladder, pontoon';

Dillmann 1907:136 derives it from *kṭm* 'cover' and translates *tankatam* literally 'covering of the river'.

tnn, tanna (*yətnən*) ተነ (T.K*.M) 'rise (dust, smoke), evaporate, be dispersed';
ʾatnana (K*), causative;
tann 'vapor, smoke';

SEMITIC: Aram.-Syr. *tənānā* 'smoke', Md. *tana* 'vapor, smoke' (from Syriac). If, however, the suggestion made by Brockelmann 1928:828 concerning Syr. *tənānā* as coming from *ʿtn* (Heb. *ʿāšān* 'smoke', Ar. *ʿatn*) is correct, the root of Syr.-Aram. cannot be compared with the Ethiopic root. Rabin, *HS*: 92, no. 79 considers G. *tann* 'smoke' a Syriac loanword.
ETHIOPIC: Te. *tänna (tnn), (tə)tanänä* 'smoke' (v.), Amh. *tännänä* 'evaporate, vaporize', Gaf. *tännä* 'smoke' (n.), *tänänä* 'smoke' (v.), Gur. *tänänä*.

tənənəyā, tənəniyā ትንንያ ፤ ትንኒያ (D 1430, K.T.M), **təninəyā** ትኒንያ (Lt) 'mosquito, gnat, small insect';

ETHIOPIC: Tna. *tənəniya* 'mosquito', Amh. *tənəñña*; also in Cushitic: Kham. *tinne*, Qem. *teneñ*.

tānāq ታናቅ; see *tānāk*.

tenqom I ቴንቆም (T.M) 'height, stature';

qom in *tenqom* is the Amharic equivalent of *ten* (see *ten*, above), and it should be written ቴን ፤ ቆም *ten qom*. Note that M copied the entry from Tayyä.

tenqom II ቴንቆም (M) 'performance of a choral song in the church';
whereas M's source of *tenqom* I is Tayyä, *tenqom* II is not found anywhere else except in M.

tanśə›a ተንሥኣ 'rise from the dead, rise up, rise against, set out, be set up';

denominative from *tənśä̃e*, for which see *naś›a*.

tantaga ተንተገ (K*) 'burn vigorously, scorch, speak angrily';
təntäg, *tantäg* 'firebrand';

ETHIOPIC: Tna. *täntägä* 'poke the fire', *təntag* 'firebrand', Amh. *tänättägä*, *tättägä* 'scorch, burn with hot coal', *təntag* 'firebrand'; also in Cushitic: Kham. *titig* 'firebrand'. D and K derive *tntg* from a root *ntg*, but in view of Amh. *tänättägä*, *tättägä*, and Tna. *täntägä*, the Geez root is likewise *tntg*. See also *tənfäg*.

tantana I ተንተነ 'be shaken, vacillate, totter, stumble, stagger, hesitate, be downhearted, reel, be stirred, be alarmed, be seized with anguish';
›atantana, causative; also 'stupefy';
təntun, participial meaning of *tantana*;
təntäne 'vacillation, hesitation, staggering, perplexity, trepidation';
tantəno, same;

SEMITIC: related to Ar. *taltala*, *tartara* 'shake, agitate', with alternance of liquids.
ETHIOPIC: Amh. *tänättänä* 'stumble, stagger'.

tantana II, **›astantana** አስተንተነ 'ponder, mull over a matter, be preoccupied with something assiduously';

P. Haupt, *ZDMG* 69 (1915). 564 thinks that the root is *ntn* 'give' (*asta-* being a prefix) and he compares Heb. *nāṯan* 'give', Akk. *nadānu*. According to him the meaning 'sich eifrig mit etwas beschäftigen' goes back to 'sich hingeben'. Note that Rundgren, *OS* 10 (1961). 112 also thinks, with reservations, of a root *ntn*. However, in view of Te. *täntäna* 'take care (of a sick person)', *›astäntänä* 'nurse', and Amh. *tänättänä* 'analyze', *astänättänä* 'ponder', the root of G. *›astantana* is *tntn* with the prefix *›as-*.

täpi ታፒ (T) 'processional umbrella for the ark';
tepa (T) 'give shade' (denominative);
[Note that M apparently misunderstood Amh. *dəbab* 'umbrella' (Tayyä's translation of *täpi*) as being *dubba* 'pumpkin' and thus wrongly rendered *täpi* by 'pumpkin'].

təppäzyon ትጳዝዮን, (T) **toppäzyon** ቶጳዝዮን 'topaz';

from Gk. *topazion* 'topaz'; also in Tna. *topazyon*, Amh. *topazən*, *topazəyon*.

taqab ተቀብ (Gr.429) 'sheath, case';

SEMITIC: perhaps Ar. *taqaba* 'penetrate', *taqab* 'perforation, hollow' (that is, the sheath is considered as hollow, or as something into which the sword penetrates), even though the correspondence *t:t* is not normal.

taqdä ተቅዳ 'coriander';

from Ar. *tiqda*, *taqda* 'coriander seed'.

taqala ተቀለ (T) 'die, be separated'.

teqel ቴቄል (T) 'scales (for weighing)'; it refers symbolically to the Gospel era;

from Gk. *thekel*, transcription of Aram. *teqel* 'unit of weight'; also Amh. *teqel* (from Geez).

taqawa ተቀወ (MA) 'argue, discuss';

probably a misprint (or mistake) for *taqāḥawa* (see *qaḥawa*).

taqwām ተቅዋም; see *qwm*.

taqṣil ተቅጸል (K*) 'parasitic plant';

ETHIOPIC: Amh. *täqäṣṣəla*, *täqäṭṭəla*, same; from *(tä)qäṭṭälä* 'be attached'; see *qṣl* II.

təro ትሮ (K) 'bull';

it comes close to *torä* I.

torä I ቶራ 'kind of African gazelle' (see Ludolf 203);

ETHIOPIC: Tna.Amh. *tora* 'large antelope'. The identification with Te. *währ* 'bull', with initial *t*, suggested by Hommel 390, is possible if one considers also *tayfan*, below. See also Hommel 252, 380.

torä II (KG) 'a grain-eating ant'.

tr›s,tatar›asa ተተርእሰ 'lie on a cushion, recline on a cushion, support one's head with a headrest;

matar›as, *matar›ast*, *matar›əst*, pl. *matarā›əst*, (Gr.452) *mətər›ās* 'whatever is near the head or at the head (pillow, canopy)';
tər›ās, see *rə›s*;

ETHIOPIC: the Geez verb as well as that of the other Ethiopian languages is a denominative of *tər›as* 'pillow' for which see *rə›s*; also Tna. *tär›asä* 'lie on a cushion', *mätär›as* 'headrest, pillow'; Te. *tär›asa* 'lay the head-support under the head', *mättär›as* 'pillow'; Amh. *(tän)tärasä*, *tärräsä* 'put a pillow under the head', *təras* 'headrest'; Gur. *tära›asä*, *tärasä* 'put a pillow under the head', *təras*, *mätrašit* 'pillow'; Har. *mətraš*. The root passed into Cushitic: Sa. *matar›as* 'pillow', Be. *metar›as*.

turāb ቱራብ (KBT) 'remains of burnt incense';

from Ar. *turāb* 'dust, powdery earth, remains, ashes'; also Amh. *turab* 'dust, ashes of burnt incense'.

tarbilos ተርቢሎስ (KG) = Amh. *k"ərənčət* 'kind of creeper'.

tarbiz ተርቢዝ (KG.K*) 'excrement';

metathesis of *tabriz*; see *brz* I.

tarfa, tarafa (*yətraf*, *yətrəf*) ተርፈ ፡ ተረፈ 'be left, be left behind, be left over, be abandoned, remain, survive, be spared, be in plenty, abound, be in excess, be superfluous, be excellent, be distinguished';
(tarfa ›əmḥawiro 'he gave up walking');
(*zayətarrəf* 'more');
›atrafa, caus. of *tarfa*; also 'leave behind, abandon, save, spare, reserve, keep something for someone, have too much';
tarāfi, act. part. of *tarfa*; also 'survivor';
təruf 'left, remaining, survivor, superfluous, abundant, eminent, excellent, distinguished, outstanding, perfect, virtuous';
tərəft (fem.), *tərufāt* (pl.) 'virtue, perfection, excellence, work of excellence, virtuous deeds';
taraf, *tarf* 'remainder, remnant, abundance, abundant, superfluous, uttermost, surplus';
(*tarafa nagar za-Bārok* 'Paralipomena [omissions] of Baruch');
tarafāt (Lt) 'surplus, barns, stores (in which the surplus is put), Paralipomena';
təraf (Lt) 'interest on a loan';
tərrāf 'remainder, rest, residue, reserves, abundance, surplus, overflow, excellence';
tərrāfāta nagaśt 'the Book of the Chronicles' (lit. 'the particulars left out from the Book of Kings');
matrəf, part. of *›atrafa*;

SEMITIC: Ar. *tarifa* 'live in opulence', *taraf* 'luxury, opulence', SAr. *trf* 'remain', Soq. *terof* 'be in good health'.
ETHIOPIC: Te. *tärfa* 'be left over, remain', Tna. Gur. *täräfä*, Amh. *tärräfä*, Arg. *tärräfa*, Har. *täräfa*.

terāfən I, **tarāfin, terfun, terāfin, terāfim, terāpin, tarāpin** ቴራፍን ፡ ተራፊን ፡ ቴርፉን ፡ ቴራፊን ፡ ቴራፊም ፡ ቴራጲን ፡ ተራጲን 'idols, (Gr.197) specters, ghosts';

from Gk. *theraphin*, transcription of Heb. *təräpīm* 'idols'. See also *terāfən* II.

terāfən II ቴራፍን, (T) **terāpən** ቴራጵን 'priest's garment, close-fitting shirt';

although the connection is not very clear it is perhaps to be identified with *terāfən* I.

terogā ቴሮጋ (T.M) 'curds, coagulated milk';

seems to be connected with *rag›a*.

tərgāḍ, tərgāṣ ትርጋዕ ፡ ትርጋጽ; see *ragaḍa*.

targ"ama ተርጐመ 'interpret, translate, expound, comment on';
›atarg"ama, causative;
tatarg"ama, passive;
targ"āmi 'interpreter, commentator';
tərgum 'translated, interpreted, expounded';
tərg"āme 'interpretation, translation, commentary, exegesis, exposition';
tərg"əmt 'interpretation';
tərg"əmān 'interpreter';
tərg"əmənnā 'interpretation';
›astarg"āmi 'interpreter';
matarg"əm 'interpreter, commentator, translator';

of Aramaic origin (Noeldeke 1910:39) < Hebraic-Jewish origin (Ullendorff 1968:123); also in Te. *tärgäma* 'interpret, explain', Tna. *tärg"ämä*, Amh. *tärägg"ämä*, Gur. *tərg"əm* 'preaching'.
SEMITIC: Ar. *targamān* 'translator', PbH. *tirgem* 'translate' (denominative), Aram. *tərgəmānā* 'transla-

tor', Akk. *ta/urgumānu* 'interpreter' (see Zimmern 7). On the Hittite origin of this root, see Salonen 12; Rabin, *Orientalia* 32 (1963).134-6. See also I. Gelb, "The word for Dragoman in the Ancient Near East", *Glossa* 2 (1968).93-104; Greenspahn 168.

tārik ታሪክ 'chronicle, history, era, epoch';
taraka (K*) 'write history' (denominative);

from Ar. *taʾrīḫ* 'date, history, chronicle, annals' (for its origin from South Arabic *wrḫ* 'moon', see F. Rosenthal, *A history of Muslim historiography*, 1957, pp. 11-13); also in Tna.Amh.Gur. *tarik* 'history', Har. *taʾrīx*, *tarīx* 'calendar'.

tarkʷasa ተርኰሰ (T) 1) = Amh. *ʾaqqaṭṭälä* 'burn, set on fire'; 2) = Amh. *täräkkʷäsä* 'snuff (a candle), extinguish (a torch)';

for the meaning 'burn, set on fire' the root is to be compared with *takkʷasa* (above), with augmented *r*.

tarme ተርሜ, ʿəḍa tarme ዕፀ ፡ ተርሜ (Lt) 'juniper tree';

ETHIOPIC: Tna. *täromi* 'kind of tree', Amh. *tərmi* 'tree of the lowland whose wood is used to make the framework of a house'. See also *tarmin*.

tarmin ተርሚን (D 1404, T.M), **tarmen ተርሜን** (T.K.M) 'kind of tree' (rendered in Amharic by *dädäho* and *kətkətta*, for which see Strelcyn 1973: no. 66, 139);

transcription of Gk. *rhathmĕn*, from Heb. *roṯem* 'broom-shrub' (Ludolf 260). See almso *tarme*.

tarmus ተርሙስ (D.K.T.M) 'bean, chick pea, lupine seed';

from Gk. *thermos* 'lupine, wolf bean'; also in Ar. *turmus* (for which see Lane I:146), Syr. *tārmūs*, Amh. *tärmus*.

trp I, **terpa ቴርፐ** (T.M) 'be numerous, multiply, abound' (the form is strange);
təropi (T.M), *tərop* (T) 'numerous';

Guidi 1906:921 states that "almeno apparentemente, sembrerebbe essere = *trop*", that is, French *trop (tro)* pronounced *trop* (with *p*) by Aläqa Tayyä. Could it be rather Italian *troppo*? Grimme, *ZDMG* 68 (1914). 264 connects it with Ar. *taraba* which he translates 'be numerous', but in fact Ar. *taraba* means 'abound with dust'. There is also the possibility of identifying it with G. *tarfa* 'be in plenty'. See also *trp* II.

trp II, **terapa ቴረፐ** (T.M) 'lay snares, set traps';
ʾatrapa (MA), same;
tərāp (T), *ʾatrāpi* (MA) 'trap for animals, snare';

probably from French *trappe* 'snare'. This would then be a late Geez word invented by someone with a knowledge of French. For the possibility of a French loanword, see also *trp* I.

terāpin, tarāpin, terāpən ቴራፒን ፤ ተራፒን ፤ ቴራጵን; see *terāfən* I, II.

taraqt ተረቅት (T.M), **tarqat ተርቀት** (KG) 'night bird, (KG) eagle'.

tərsā ትርሳ (K) 'sea animal';

Amharic has *tərsu* 'young elephant', perhaps 'young' referring also to another animal.

tarses ተርሴስ 'kind of precious stone';

from Gk. *tharseis*, transcription of Heb. *taršīš*; also Amh. *tärses* (from Geez), Syr. *taršīš*.

tərsit ትርሲት; see *rassaya*.

tərtārā ትርታራ (Lt) 'vermin'.

tarawa ተረወ (MA) 'drive';

ETHIOPIC: Amh. *tärräwä* 'arrive, come'; Geez *tarawa* would then mean 'make arrive'.

taraya ተረየ 'examine, investigate'.

tərəyā ትርያ 'constellation of stars';

from Ar. *turayyā*, for which see Kunitzsch 1959:55, no. 19. See also *ṭarāw*, below.

tassəʿa ተስዐ, (T) **tassəʾa ተስእ** 'make nine, become nine' (denominative);
tasʿu, təsʿu (used with a feminine noun) 'nine';
tasʿattu, təsʿattu, tasāʿattu (used with a masculine noun) 'nine';
təsʿ 'nine' (with fem. noun);
təsʿa 'nine times';
tāsəʿ 'ninth';
tasuʿ 'nine days, the ninth day (of a month)';
təssuʿ (M) 'nine times';
tasuʿat (with or without *saʿāt* 'hour') 'nine o'clock, ninth hour';
tasʿā, təsʿā 'ninety';

ʿəssāʿe (K*) 'the becoming nine';
tusāʿe (Gr) 'the union of nine';
tāsəʿāwi, tāsəʿāy 'ninth';
matassəʿ (K*), part. of *tassəʿa*;
mətəsʿit (M) 'ninefold';

SEMITIC: Ar. *tisʿ* 'nine', SAr. *tsʿ*, Soq. *seʿeh* (from *tsʿ*), Heb. *tešaʿ*, Aram.-Syr. *təšaʿ*, Md. *tša*, Ug. *tšʿ*, Akk. *tiše*.
ETHIOPIC: Te. *tāsəʿ* 'ninth', *səʿ* 'nine', Tna. *täsʿattä, täšʿattä*, Amh. *täsiyat* 'afternoon, period from the fifth to the ninth hour of the day' (according to the Ethiopian count), that is, from eleven to three P.M.

tasfā ተስፋ; see **saffawa*.

təsgud ትስጉድ (T) 'redness of eye';

seems to be from a root *sgd* with the prefix *t-*.

tosḥa ቶስሐ 'mix, mingle, confuse';
tatosḥa, passive;
tatawāsəḥa 'be mingled with each other';
tosāḥi (K*), act. part. of *tosḥa*;
tusuḥ 'mixed, blended';
tusāḥe (pl. *tusāḥeyāt*) 'mixing, (Lt) temper, confusion';
tusəḥt 'mixing, mingling, composition, temper';

SEMITIC: Ar. *wasiḥa* 'be dirty', *ʾittasaḥa*, with agglutinated *t* in Geez (Noeldeke 1910:187).
ETHIOPIC: Gur. *tosa* 'be dirty, be confused', to be analyzed as *t-wsḥ*, and perhaps to be compared with Tna. *ḥawwäsä* 'mix' (with metathesis); passed into Cushitic: Kam.Had. *tosa* 'be dirty'.

tasḥān ተስሓን 'close-fitting trousers'.

tasnān ተስናን, təsnun ትስኑን; see *sanana* II.

tāsri, tāsrin ታስሪ ፤ ታስሪን, name of a Jewish and Syrian month;

from Heb. *tišrī*, the seventh month, Syr. *tešrīn*.

təśgut ትሥጉት; see *śgw*.

tāṣamitā ታጸሚታ (Lt) 'samite (heavy silk fabric)';

corruption of Gk. *heksamitos* 'of six strands'.

tuṣəḥt ቱጽሕት; see *wṣḥ*.

taṣrāḥ ተጽራሕ; see *ṣərḥ*.

tāt ታት (T.M) 'colic because of a tapeworm, (M) uterine tumor'.

tito ቲቶ (T.K), first Coptic month' (corresponding to G. *maskaram*);

variant of *tawt* (see below); Amh. *tito* 'annual cycle, completion of the yearly round'.

tut ቱት (K*) 'mulberry leaf';

from Ar. *tūt* (of Aramaic origin; see Fraenkel 140); also Amh. *tut*. In the other Semitic languages: PbH. *tūṯ*, Aram.-Syr. *tūṯā* (see Löw 395, no. 338).

tātha ታትሀ (MA) 'boil';

from a root *thth*, and cp. Tna. *tahtah bälä* 'perspire'.

totān ቶታን 'lace, shoelace, thong';
totana (T.M) 'tie the shoelaces' (denominative);

ETHIOPIC: Amh. *totan* 'shoelace', from *tawata* 'tie (shoelaces), interlace' (see below), the noun *totān* being formed with the suffix *-n*.

***taṭlās, taṭlāsāt ተጥላሳት** 'decrees, Orders of the Apostles, titles (applying to the books of the Bible)';

a corrupt rendering of Gk. *titlos* 'title, section, chapter in conciliar documents' (from Latin *titulus* 'section, chapter, passage in a book'); also in Amh. *tätlasat*, Ar. *taṭlasāt* and *tiṭlūs*. The Greek *titlos* is also rendered in Geez in the form *ʾabṭəlis* (see above).

taṭara ተጠረ (Y) 'carry on the back';

it is difficult to know whether the root is *taṭara* or *ṭarra* with the prefix *ta*, that is, *taṭarra*.

tawfi ተውፈ (Lt.T), the Coptic fifth month (corresponding to *ṭərr*);

from Coptic *tōbe, tōbi*; also in Ar. *ṭūba*.

təwfit ትውፈት, tawfit ተውፈት; see *wfy*.

tewog ቴዎግ (T) 'peoples'.

tewogolos ቴዎሎስ, metathesis of *tewologos* (see below).

tawha ተውሀ (MA) 'become skillful, become an expert'.

tewologos ቴዎሎንስ, (T) **tā'ologos ታኦሎንስ**, (D) **tewogolos ቴዎንሎስ** 'theologian';
tewologiyā (K*) 'theology';
tewologənnā 'theology';
tewologāwi, (Lt) *tologāwi* 'theologian';

from Gk. *theologos* 'theologian'; also Tna. *tewologya* 'theology', Amh. *to'ologiya*. See also *tologənnā*.

tawan ተወን 'season of the small rains (April-July), spring rain, (Gr.201) early rain';
tawwana (L.M) 'to rain';

SEMITIC: Gordon 49 compares, with reservations, Ug. *tant* 'the rain'.
ETHIOPIC: Tna. *täwän* 'the small rains', Amh. *täwän*, in *zämänä täwän* 'rain that falls in the dry season'; also in Cushitic: Bil. *tunān*.

tewnāq I ቴውናቅ (T.M) 'wine, vine, grape'.

tewnāq II ቴውናቅ, **tewonqāt ቴዎንቃት** (D 1404), **tewonāq ቴዎናቅ** (T) 'kind of priestly tunic';

Latin *tunica*; for its connection with Gk. *khitōn* coming from Semitic, see Masson 27-9, Baumgartner 481.

tawnet ተውኔት; see *wānaya*.

təwənyā ትውንያ, **tawənyā ተውንያ** (Lt) 'tunic';

from Ar. *tūniyya* < Gk *othonion* 'linen cloth'. The root also occurs in Cushitic: Bil.Qua.Qem. *tāwīnā* 'dress, tunic', undoubtedly taken from Arabic.

tawr ተውር, **'əltawr እልተውር** 'Taurus' (ox, sign of the zodiac);

from Ar. *tawr*.

(ta)tawāsəḥa ተተዋስሐ; see *tosḥa*.

tawāsimā ተዋሲማ (D 1404, K*) 'shoe, name of star';

from Ar. *tawāsīm*, pl. of *tāsūma* 'shoe', for which see Dozy 1845:104.

tawata ተወተ (K*) 'interlace, intertwine, tie (shoelaces)';

it is the root of *totān* (see above), from *twtw*, and cp. Te. *tawā (twy)* 'turn, wind', related to *ṭwy* (see *ṭawaya*, below).

tawt ተውት, first Egyptian month;

from Coptic *thout, thaut*; also Ar. (Eg) *tot*. See also *tito*.

tay, təy ተይ ፣ ትይ 'sulfur, brimstone';

from Gk. *theia*, nom.-acc. pl. of *theion* 'sulfur'; also in Syr. *təyūn*, pl. *təyā*.

tayfan (pl. *tayāfən, təyāfən, tayāfənt*) **ተይፈን**, (M) **tafen ተፈን**, (K*) **tefan ቴፈን** 'young bullock';

SEMITIC: Dillmann 571 (followed by Hommel 264, 286) connects it with Ar. *yafan* 'young bull', with prefixed *t* agglutinated to the root.
ETHIOPIC: Tna. *täfin, tefən, tefənti, täfänti* 'young bullock', Amh. Arg. *wäyfän, wefän*, Gur. *wäfen*; also in Cushitic: *wufani*. See also *torā*.

tyh I, teha *(yətih)* **ቴሀ** (T.Y.K*) 'go uninvited from house to house, eat at the expense of others';
tayāhi (K*), act. participle;
təyyāh (K*) 'the going around uninvited from house to house';

SEMITIC: Ar. *tāha (tyh)* 'behave insolently' (Lane).
ETHIOPIC: related to Te. *tawha (twhy)* 'wander about'. See also *tayyəha*.

tyh II, teha ቴሀ (K*) 'make a torch';
tihā (K*) 'torch made of dry sticks';

ETHIOPIC: Amh. *tiha, teha* 'torch'.

tayyəha ተይሀ (Y.M), **tayyəḥa ተይሐ** (T) 'fear';
tayyāhi (T.M.Sw. in D 571) 'fearful, terrified';

Dillmann 571 renders *tayyāhi* by 'terrified (wandering about)'; in this case it could be identified with *teha* I.
SEMITIC: Ar. *tāha (twh)* 'be perplexed, wander about, get lost', Aram.-Syr. *təwah* 'be alarmed, be startled'.

tayāhi ተያሂ (T.KBT) 'enclosure, compound, surrounding wall';

ETHIOPIC: Amh. *täyahi* (Geez).

təyāṭron, tayāṭron ትያጥሮን ፣ ተያጥሮን, (T) **tayāṭros ተያጥሮስ** 'theater';
za-təyāṭron 'actor';

from Gk. *theatron* 'theater'; also Tna. *təyaṭros* (from Geez), *tayātər* (from French), Amh. *täyatər* (from French).

Ṭ ጠ

ṭ'm, 'aṭ'ama አጥአመ 'repay a debt';

ETHIOPIC: Amh. *aṭ-ṭaṭamä* (from *ṭamä*) 'finish, complete a task'.

ṭ'ṭ' I, 'anṭā'ṭə'a አንጣእጥአ 'be agitated, be terrified, be worried, be dismayed';

ETHIOPIC: Tna. *ṭa'ṭa' bälä* 'be annoyed, be vexed', Amh. *ṭaṭa* 'trouble, tribulation, nuisance'. See *ṣā'ṣə'a*.

ṭ'ṭ' II, ṭā'ṭə'a ጣእጥአ, (Y.Lt) **ṭā'ṭə'a ጣዕጥዐ**, (T) **ṭā'ṭə'a ጣዕጥአ** 'be properly arranged, be settled, be inclined favorably, (T.M) have good savor (food), be pleasant, (MA) speak clearly, be well-spoken, (K*) sweep' (undoubtedly a transcription of Heb. *ṭi'ṭe'*);
'aṭā'ṭə'a 'arrange properly, put in good order, prepare, fashion, adorn, duly proportion, make perfect, (L) season with spices';
taṭā'ṭə'a, passive; also 'be made steadfast, be well-established';
'astaṭā'ṭə'a 'arrange favorably, shape, fashion in an orderly manner';
ṭə'ṭu' 'well-arranged, well-established, disposed in order, arranged appropriately, prepared, adjusted, well-appreciated, neat, (L.K.M) tasty, seasoned, (T) praised, praiseworthy';
(ṭə'ṭu'a nəbāb 'eloquent');
ṭə'ṭā'e 'preparation, arrangement in order, good order, orderlines, good arrangement, tastiness, state of being well-spoken';
ṭə'ṭə'ənnā 'well-ordered way of life, sedateness, modesty';
'aṭā'ṭā'i, act. part. of *'aṭā'ṭə'a*;
'aṭā'ṭə'ot (Lt) 'ordered arrangement';
maṭā'ṭə'i 'one who prepares (food) in a savory manner';

SEMITIC: Noeldeke 1910:112, n. 3 connects G. *ṭā'ṭə'a* with Ar. *waṭi'a* 'level off by treading upon'. Wajnberg 1937a:35 compares G. *('a)ṭā'ṭə'a* with Heb. *ṭ'ṭ'* (pi'el) 'sweep' (but see *ṭā'ṭə'a*, above). Note that Heb. *ṭ'ṭ'* is connected by Kopf 146-7 with Ar. *waṭi'a* 'tread, trample down'.
ETHIOPIC: Amh. *(tā)ṭaṭṭa* 'be well-arranged'.

ṭe'a ጤዐ; see *ṭy'*.

ṭo'a ጦዐ; see *ṭw'*.

ṭā'f ጣዕፍ (T); see *ṭāhf*, *ṭayf*.

ṭə'ma, ṭa'ama *(yəṭ'am, yəṭ'əm)* **ጥዕመ ፣ ጠዐመ**, → (T) **ṭə'ama ጠአመ** 'taste (intr), be tasty, be delicious, be savory, be sweet, experience (e.g. death)';
'aṭ'ama 'give to taste, sweeten, make pleasant';
taṭə'ma (K*) 'be tasted';
'astaṭa'ama, 'astaṭə'ma 'make sweet, sweeten, make pleasant, make oneself agreeable, praise the sweetness or the delight of something, give pleasure, consider sweet, consider pleasant';
ṭə'um 'tasty, savory, sweet, pleasant, delicious';
ṭā'm 'taste, flavor, sweet or pleasant taste, sweetness, delight, enjoyment, pleasantness, graciousness';
ṭə'mat 'taste, savor, flavor, sweetness';

SEMITIC: Ar. *ṭa'ima* 'taste' (v), SAr. *ṭ'm* 'give enjoyment', Śḥ. *ṭa'am* 'taste', Heb. *ṭā'am*, Aram.-Syr. *ṭə'am*, Md. *ṭam*, Akk. *ṭēmu* 'sense, discernment' (also Heb. *ṭa'am* 'sense, discernment, decree'); for the meaning 'taste, understanding', see Palache 36. For Heb. Aram. 'order, decree' borrowed from Akkadian, see Kaufman 109.
ETHIOPIC: Tna. *ṭā'amä* 'taste', Te. *ṭä'ama, ṭämaṭäma* (from *ṭ'm* > *ṭm* > *ṭmṭm*), Amh. *ṭamä*, Har. *ṭāma, ṭēma*, Gur. *ṭāmä*, Gaf. *ç̣amä*, Arg. *ṭahama*; passed into Cushitic: Or. *ç̣amī* 'taste, flavor', Dar. *ṭe$^{\ell}$me* 'taste good', Bil. *ṭām*, Sa. *ṭa'am*.

ṭə'inā ጥዒና, (T) **ṭə'inā ጥኢና**; see *ṭə'ya*.

ṭaʿaqa ጠዐቀ, (T) **ṭaʾaqa ጠአቀ** 'enclose, clasp around, (T.Y.M) tighten, put in straits';
ʾaṭʿaqa (Lt), same; also causative;
ṭaʿuq (T.M) 'straitened';

SEMITIC: Aram. *ṭaʿaq* 'be narrow, be oppressed'; related to *ṭwq*, *ṭoqa* (see below), and *ʾaṭaqa*.

ṭāʿot (pl. *ṭāʿotāt*) **ጣዖት** 'idol, ungodliness';
(*mamlake ṭāʿot* 'idolater');
ṭaʿawa (yəṭʿu) (K*.Y) 'err, worship idols' (denominative);
ʾaṭāʿawa, ʾaṭʿawa, (T) *ʾaṭʾawa* 'worship idols, foretell, divine';
(*za-yāṭʿu* 'idolater');
ṭaʿāwi 'soothsayer, fortune-teller, (K) idol worshiper';
ʾaṭāʿəwo 'idolatry';
maṭʿāwi, maṭāʿāwi, (Lt) *maṭaʿawi*, (K*) *ʾaṭʿāwi* 'idolater, heathen, fortune-teller, soothsayer';

from Aram. *ṭāʿūṭā* 'idol' (Noeldeke 1910:35, Jeffery 202-3, Polotsky 6); also Tna. *ṭaʿot* 'idol', *ʾaṭʿawā* 'worship idols', Te. Amh. *ṭaʾot* 'idol'. For Ar. *ṭāġūt* 'idolatry', coming from Aramaic (or possibly from Syriac *ṭāʿyūṭā*), see Noeldeke 1910:48, Jeffery 203. On the various opinions expressed by Western scholars and Arab lexicographers concerning Ar. *ṭāġūt*, see Wahib Atallah, *Arabica* 17 (1970). 71ff. On p. 78 he derives it from Thōt, the ancient Egyptian divinity. See also (*wgb* I), *gəbt*.

SEMITIC: Heb. *ṭāʿā (ṭʿy)* 'stray, err', Syr. *ṭəʿā*, Md. *ṭaa*; for Ar. Syr., see above.

ṭəʿit ጥዒት; see (*ṭəʿya*), *ṭəʿuy*.

ṭaʿawa ጠዐወ; see *ṭāʿot*.

ṭāʿ(ə)wā (pl. *ʾaṭāʿəwā)* **ጣዕዋ** 'suckling, fatted calf, young of a flock, young animal (calf, heifer, lamb)';
(*ṭāʿəwā lāhm* 'calf');
(*ṭāʿəwā faras* 'colt');

ETHIOPIC: Tna. *ṭaʿwa*.

ṭəʿya *(yəṭʿay)* **ጥዕየ** 'be healthy, prosper, heal (intr.), regain health';
ʾaṭʿaya 'make healthy, heal (tr.), keep (tr) in good health';
ṭəʿuy (fem. *ṭəʿit*) 'healthy, sound, sane';
(*ṭəʿuy-a, ṭəʿit-a* 'in good health');
ṭəʿəy (Gr) 'health, soundness';
ṭəʿəyo 'prosperity';
ṭəʿinā, (T) *ṭəʾinā* 'health, soundness, prosperity';
ṭəʿyat 'healing, health';
ʾaṭʿāyi, (Gr) *maṭʿayi* 'who cures';
maṭʿəy (fem. *maṭʿit*) 'who heals, who cures';
məṭʿāy 'place where one heals, medicine';

ETHIOPIC: Tna. *ṭäʿayä* 'be healthy', Tna.Te. *ṭəʿina* 'health', Amh.Gur. *ṭena*, from **ṭʿy* with the suffix *-na*.

ṭabba ጠበ; see *ṭbb* I, II.

ṭeba ጤበ; see *ṭyb*.

ṭəb (pl. *ʾaṭbāt*) **ጥብ** 'female breast';

see *ṭabawa*.

ṭibb ጢብ; see *ṭbb* I.

ṭobi, ṭub, ṭubāh ጦቢ ፤ ጡብ ፤ ጡባህ, (T) **ṭubā, ṭubāḥ ጡባ ፤ ጡባሕ**, the fifth Coptic month;

from Coptic *tōbe* through Chr.-Ar. *ṭūba*.

ṭabʿa I *(yəṭbāʿ)* **ጠበዐ** 'be ready, be willing, be prepared, lend oneself spontaneously, be persevering, be steadfast, be bold, dare, be determined, be resolute, show zeal, be eager, be confident';
ʾaṭbaʿa, causative; also 'make ready, make steadfast, decide upon, determine, be constant, dare, be firm, prepare (oneself) to act, persevere, affirm, do willingly, make bold, be courageous, encourage, strengthen, incite';
(*ʾaṭbaʿa läbbo* 'he took courage');
(*ʾaṭbaʿa nafso* 'he was decided, he decided');
ṭabuʿ 'steadfast, prepared, ready, willing, eager, constant, persevering, assiduous, decided, intrepid, bold, audacious, determined, resolute, courageous, confident, trustful';
(*ṭabuʿa, ba-ṭabuʿ*, adverb from *ṭabuʿ*);
ṭəbʿat 'determination, perseverance, constancy, eagerness, assurance, confidence, stoutness (of heart), desire, zeal, energy, willingness, bravery, courage, boldness, ardor';
(*bə-ṭəbʿat* 'earnestly');
(*ṭəbʿata läbb* 'devotion');
ṭəbʿännā 'audacity, boldness';
maṭbāʿ (Lt) 'prompt';

ETHIOPIC: Te. *ṭäbʿa* 'be proud'; passed into Cushitic: Bil. *ṭäbeʿ*.

ṭabʿa II **ጠበዐ** (Lt) 'be customary';
ṭəbʿot, ṭəbʿat 'daily task, duty, daily salary';
ṭabiʿat, ṭabiʿot (Lt) 'nature';
ṭəbʿawt (Gr.346) 'daily task, duty, daily salary';

from Ar. *ṭubiʿa* 'have a natural aptitude or disposition', *ṭabīʿa* 'nature'; see also *ṭabāyəʿ*.

ṭəbʿot ጥብዖት (T) 'brick';

from Ar. *ṭūb*; also Te. *ṭob*, Tna. *ḥaṭub*, Amh. *ṭub*.

ṭəbʿawt ጥብዐውት; see *ṭabʿa* II.

ṭbb I, **ṭabba, ṭababa ጠበ ፤ ጠበበ** 'be wise, be prudent, be sage, gain wisdom, be intelligent, be reasonable, be clever, be sober, be skilled, be learned, be subtle, philosophize';
ʾaṭbaba 'make wise, give wisdom, inculcate knowledge, gain wisdom';
taṭababa, (T) *taṭabba* 'acquire wisdom, be taught wisdom, grow wise, act wisely, be instructed, display wisdom, show off with wisdom, play the wise man, be cunning, be crafty, deal craftily, beguile';
ʾastaṭābaba 'consider oneself wise';
ṭabābi (K*), act. part. of *ṭababa*;
ṭabib (fem. *ṭabbāb*; pl. masc. *ṭabibān, ṭabbabt*, fem. *ṭabibāt*) 'wise, wise man, scholar, clever, prudent, expert, skilled, craftsman, artisan, sober, philosopher, (Lt) magician';
ṭibb (Lt) 'wisdom';
ṭəbab 'wisdom, knowledge, science, prudence, skill, experience, intelligence, cunning, ruse, ability';
(*ba-ṭəbab* 'skillfully');
ṭabibənnā 'the quality of being prudent or wise, intellect, (Lt) philosophy';
ʾaṭbābi (Gr), act. part. of *ʾaṭbaba*;
maṭbəb 'instructor';
maṭbabi (Gr), part. of *ʾaṭbaba*; also 'erudite, teacher, instructor, physician';
taṭabābi 'sagacious, clever';
taṭabābit (fem.) 'female diviner, fortune-teller';
taṭbāb 'astuteness, skill, cleverness, craft, art';
taṭbābot 'guile, craft, cunning, (Lt) wisdom';
taṭabbot (Lt) 'skill';
taṭbəb (Lt) 'cunning, guile';

SEMITIC: Ar. *ṭabba* 'be intelligent, treat medically', SAr. *ṭbb* 'teach, proclaim', Soq. *ṭeb* 'know'; Heb. *tetīḇ* in Prov. 15:2 is read *taṭṭeḇ* (from *ṭbb* 'announce') by Driver, *Biblica* 22 (1951).181-2; Syr. *ṭab* 'be informed, know, make inquiry', *ṭebbā* 'knowledge'.

ETHIOPIC: Tna. *ṭäbäbä* 'be wise', Te. *ṭäbba (ṭbb)*, Amh. *ṭäbbäbä* 'invent a new technique or skill'; Amh.Har.Gur. *ṭəbäb* 'wisdom'; Tna.Te. *ṭäbib* 'ironsmith', Amh. *ṭäbib, ṭäyəb* 'wise person, artisan, metalsmith, ironworker, tanner', Gur. *ṭibbe* 'magic', *ṭibbäññä* 'magician'. See also *ṭabṭaba* II.

ṭbb II, **ṭabba, ṭababa ጠበ ፤ ጠበበ** 'be healed, be cured';
ṭabib 'physician';

from Ar. *ṭabba* 'practice medicine'.

ṭab(b)äb ጠባብ (T) 'narrow, tight';

from Amh. *ṭäbbäbä* 'be narrow, be tight', *ṭäbbab* 'tight, narrow'; the Geez form is *ṣababa, ṣabbäb*.

ṭabdan (pl. *ṭabādən*) **ጠብዶን** (K*.T.Sw. in D 1233) 'linen, hide worn as garment, (KG) robe of state, (T+) leather-edged rim of a measuring basket, leather back-pack for carrying a baby';

transcription of the Greek article *ta*, and *baddin*, from Heb. *baddīm*, pl. of *baḏ* 'piece of cloth, linen'. See also *ṭabnada, badn* I, and *ḍabdana*.

ṭubāh, ṭubāḥ ጡባህ ፤ ጡባሕ; see *ṭobi*.

ṭabḥa *(yəṭbāḥ)* **ጠብሐ** 'slaughter, slay, kill, cut up, (K*.Y) sacrifice, skin';
ʾaṭbəḥa (K*.Gr), causative; also 'make an incision, sacrifice';
taṭabḥa, passive of *ṭabḥa*;
taṭābəḥa (Lt) 'slaughter one another';
ṭabāḥi (K*), act. part. of *ṭabḥa*;
ṭəbuḥ, pass. part. of *ṭabḥa*; also (Gt) 'meat';
ṭəbḥ 'slaughter, sacrifice, sacrificial victim';
ṭabḥat, verbal noun of *ṭabḥa*; also 'sacrifice';
məṭbāḥ 'place where one slays, place of sacrifice';
maṭbāḥt (pl. *maṭābəḥ*) 'sword, dagger, knife, sacrificial knife, hatchet';
maṭbāḥtāwi (K*) 'owner of a sword or knife, pertaining to a sword or knife';

SEMITIC: Heb. *ṭāḇaḥ* 'slaughter', Aram.-Syr. *ṭəḇaḥ*,

Ug. *ṭbḫ* (with *ḫ*), Ph. *ṭbḥ* 'slaughterer', Akk. *ṭabāḫu* (with *ḫ*) 'slaughter'; related to *ṭbḥ* 'cook, bake', in Ar. *ṭabaḥa* 'cook', SAr. *ṭbḥ* 'meat' (that which is cooked), Hars. *ṭebōḥ* 'cook, boil', Ug. *ṭbḫ* 'slaughter, cook'. For the connection between 'slaughter' and 'cook', cp. Fronzaroli 1972, VII, 620 who states that "le funzioni di macellaio e di cuoco erano affidate alla stessa persona".
ETHIOPIC: Tna. *ṭäbḥe* 'strip off the skin', Te. *ṭäbḥa*, Har. *ṭäbäḥa*, Amh. *ṭäbba*, Gur. *ṭäba*.

ṭabal ጠበል (K*) 'holy water, baptismal water';
ṭabala (yəṭbəl) **ጠበለ** (K*) 'wash with holy water' (denominative);

ETHIOPIC: Tna. *ṣäbäl* 'holy water', Amh. *ṭäbäl*, *ṣäbäl*. In view of Tna. *ṣäbäl*, it is possible that G. *ṭäbäl* is taken from Amharic. If the root is *ṭbl*, cp. Heb. *ṭāḇal* 'dip into (a liquid)'.

ṭabl ጦብል (Lt) 'timbrel';

from Ar. *ṭabl* < Aram.-Syr. *ṭablā* (Fraenkel 284; for its Persian origin, see Payne Smith 1425, Krauss 255); also Te. *ṭabl*, from Arabic; cp. also in Šḥ. *ṭēl* (from *ṭbl*) 'drum', Ḥars. *ṭbl*, Md. *ṭabla*.

ṭablala ጠብለለ 'fold up, roll up, wind, envelop, wrap, swathe';
taṭablala, passive; also 'coil oneself around';
ṭablāli (M), act. part. of *ṭablala*;
ṭəblul, pass. part. of *ṭablala*;
ṭəblāle 'act of wrapping, state of being wrapped';

SEMITIC: Heb. *ṭəḇūl-īm* 'turban'.
ETHIOPIC: Tna. *ṭäblälä* 'roll, wrap up', Te. *ṭäbläla*, Amh. *ṭäbällälä*, *ṭämällälä*, Gur. *ṭəbällälä*, *ṭəmbalälä*, Har. *ṭälāla* 'wrap up, roll up' (from *ṭbll*, with *b* > *zero*); passed into Cushitic: Bil. *täbäl* 'wrap'. See also *ṭawlala*.

→ **ṭabəlqānā** ጠበልቃና (Lt) 'trumpet';

from Persian *(ṭablakhāna)* through Ar. *ṭablaḫānā*.

ṭabnada ጠበነደ (MA) 'put on a dress';

metathesis of *ṭabdan* (see above).

ṭabaqa *(yəṭbəq)* **ጠበቀ** 'glue, adhere (as by being glued), fasten, overtake, rejoin; be glued, be made to adhere';
ʾaṭbaqa, causative; also 'fasten, glue, fix, set';
taṭabqa, passive;
taṭābaqa 'be closely joined to one another, adhere to one another, cleave fast to one another';
ʾastaṭabaqa, *ʾastaṭābaqa*, causative of *taṭābaqa*; also 'paste together, glue together, join firmly, join by sewing';
ṭəbuq 'joined together, glued together';
ṭəbqat, verbal noun of *ṭabaqa*;
ʾaṭbāqi, *maṭbaqi* (Gr), *maṭbəq* (K*) 'who tightens';
maṭbaq, *maṭbaqt* 'that which joins together (e.g. handle, hook), act of joining together, act of gluing together';
maṭabq, *maṭābq* (pl. *maṭābəq*) 'paste, glue, (Lt) sauce (causing various kinds of food to adhere to one another)';
maṭbəq 'that which joins together';

SEMITIC: Ar. *ṭabiqa* 'be stuck to the side (arm)', Soq. *ṭbq*; related to Ar. *dabiqa* 'adhere', Heb. *dāḇeq*, Aram.-Syr. *dəḇaq*, Md. *dbq*; H. Bauer, *ZS* 10 (1935). 175 wrongly derives *dbq* from **t-bqy* 'remain', where a form such as *yatbaq* becomes **yadbaq* > *dbq*. Likewise *ṭbq* would go back to *tbq*, that is, *t-bqy* > **yatbaq* > *yaṭbaq* (by assimilation of glottalization) > *ṭbq*.
ETHIOPIC: Tna. *ṭäbäqä* 'glue, adhere', Te. *ṭäbqa*, Amh. *ṭäbbäqä* 'be tight', *täṭabbäqä* 'be glued', Har. *ṭäbäqa* 'be tight', Arg. *(əṭ)ṭabbäqa* 'glue', Gur. *ṭäbäqä* 'be tight, be glued'.

ṭabiq ጠቢቅ (Lt) 'plate, platter';

from Ar. *ṭabaq* 'plate'; also Te. *ṭäbaq* 'plate of straw'.

ṭabiqu ጠቢቁ (T) 'capon'.

ṭeberenotos ጤቤሬኖቶስ 'terebinth';

for *ṭerebenotos*; see *ṭarbentos*, below.

ṭabasa *(yəṭbəs)* **ጠበሰ**, (T) **ṭabsa** **ጠብሰ** 'roast, parch, broil';
taṭabsa, passive;
ṭəbus, pass. participle;
ṭəbsat 'roasting, parching';
ṭəbso 'roast meat';
maṭbas, *maṭbast* 'grate, grating, grill, fire pan';

ETHIOPIC: Tna. *ṭäbäsä* 'fry', Te. *ṭäbsa*, Amh. *ṭäbbäsä*, Arg. *ṭäbbäsa*, Gur. *ṭäbäsä*; Amh. *ṭäbasa*, *ṭəbbəsat* 'scar'.

ṭabt ጠብት (Lt) 'weapon, armor';

from Amh. *ṭäbt*, *ṣäbt*, derived from *ṣb·*: G. *ṣab·a* 'fight', Amh. *ṭäb*.

ṭābitā ጣቢታ (K*) 'kind of gazelle';

ETHIOPIC: probably to be connected with Amh. *ṭubb alä* 'jump down', *ṭubb ṭubb alä* 'jump repeatedly'.

ṭbṭb, ʾanṭabṭaba አንጠብጠበ (K.M) 'drip, fall drop by drop';
naṭabṭāb 'drop, dripping moisture, soft metal';

SEMITIC: related to *tf*, *tftf*, *ntf*: PbH. *ṭippā* 'drop (of liquid)', *ṭiṭṭep* 'drip, fall down drop by drop', Aram. *ṭīpaṭā* 'drop' (n), Syr. *ṭawpaṭā*; for *ntf*, see *naṭba*, above.
ETHIOPIC: Tna. *ṭubb bälä* 'drip', Te. *ṭäbb bela*, Amh. Arg. *ṭäbb alä (ala)*, Amh. *(tän)ṭäbaṭṭäbä*, Gur. *ṭäb *balä*, *täbṭäb balä*, *ənṭəbäṭṭäbä*, Te. *ṭäfṭäfa* 'alternative de pluie et de beau temps'; also in Cushitic: Bil. *ṭibb y* 'trickle', Sa. *ṭobb ya*.

ṭabṭaba I ጠብጠበ 'whip, lash';
taṭabṭaba, passive;
ṭabṭābi (K*) 'who whips';
ṭəbṭub 'whipped, lashed';
ṭəbṭābe 'rod, lash, thong, whip, stroke with a whip, whipping, lashing';

SEMITIC: Ar. *ṭabṭāba* 'stick used to hit a ball'.
ETHIOPIC: Amh. *ṭäbäṭṭäbä* 'whip' (v.), *ṭəbṭab* 'whip' (n.), Gur. *ǧibbä ṭəbäṭṭäbä* 'dust a mat (*ǧibbä*) by shaking it or by beating it with a stick'; also in Cushitic: Bed. *ṭib* 'hit', Kham. *ṭab*, Som. *tib* 'stick'.

ṭabṭaba II ጠብጠበ 'work skillfully, work dexterously, (M) be skillful, (Lt) be experienced, be ready, (K.Y) be fast, be swift, be arranged well, (KG 1,2) teach, (KG3) study' (note that Tayyä and KG have **ጠበጠበ** *ṭabaṭaba* instead of the expected **ጠብጠበ** *ṭabṭaba*);
ṭabaṭab-a 'fast, swiftly, skillfully' (from an intensive adjective *ṭabaṭab*);
ṭəbṭub 'well-arranged';

reduplicated root of *ṭbb*; see *ṭbb* I, *ṭabba*, above.

ṭəbṭābe ጥብጣቤ (Gr.442) = Amh. *lam* 'cow';

seems to be a misunderstood form from an expression such as *yä-lam anäda* 'hide of a cow (serving as a whip)' and does not mean 'cow'; for 'whip', see *ṭabṭaba* I.

ṭabawa *(yəṭbu)* **ጠበወ** 'suck (the breast), suck milk';
ʾaṭbawa 'suckle, nurse, breast-feed';
ṭabāwi 'suckling';
ṭəb (pl. *ʾaṭbāt*) 'breast, teat';
(ḥadaga ṭəb-a 'be weaned', lit. 'he abandoned the breast');
ʾaṭbāwit 'nurse, wet-nurse';

SEMITIC: Ar. *ṭiby* 'teat', Soq. *ʾaṭab*, Mh. *wōṭab*.
ETHIOPIC: Tna. *ṭäbäwä* 'suck', Te. *ṭäba*, Amh.Arg. *ṭäbba*, Gaf. *ṣäbbä*, Har. *ṭäba*, Gur. *ṭäbb*ä*; for 'breast', cp. Tna.Gur. *ṭub*, Te. *ṭəb*, Gaf. *təwwä*, Amh.Arg. *ṭut* (from **ṭəb-t*), Har. *ṭōt*. For the relationship between this root and Cushitic *tam*, see Cerulli 1938b:85. For 'milk', see *ṣabā*, above.

ṭabāyəʿ ጠባይዕ 'natural disposition, nature, elements, essence';
ṭabāyəʿāwi 'natural';

from Ar. *ṭabāyiʿ* (pl. of *ṭabīʿa*) 'nature'; also in Te. *ṭäbiʿat*, Te.Tna.Amh. *ṭäbay*, Har. *ṭabīʿa*. See also *ṭabʿa* II.

ṭāf I ጣፍ in the expression *ṭāf wəʾətu* rendered in Dillmann 1251 by 'child';

is undoubtedly the expression treated by M. Kropp, *JSS* 26 (1981).267-271. It is the Amharic form used in Geez with the meaning 'one who has no male descendant': Amh. *ṭäf* 'abandoned, uncultivated', G. *ṭäf mängəśt* 'interregnum', from *ṭafʾa* (see below).

ṭāf II ጣፍ (K*) 'child';

if it exists, it is a transcription of Heb. *ṭap*.

ṭafʾa ጠፍአ 'be extinguished, be put out (light), be blotted out, cease, be lost, be quenched, perish, fail, disappear, vanish';
ʾaṭfəʾa 'extinguish, put out, blot, lose, lay waste, destroy, squander, quench, extirpate';
taṭāfəʾa (K*) 'destroy one another';
ṭafāʾi, act. part. of *ṭafʾa*;
ṭəfuʾ 'destroyed, extinguished, failing, lost';
ṭəfəʾ (K*), *ṭafəʾ* (T) 'deserted area, abandoned house';
ṭəfʾat 'extinction, destruction, destroying, desolation, loss, annihilation, blotting out';
maṭfəʾi, (K*) *maṭfəʾ* 'who extinguishes, who destroys';

SEMITIC: Ar. *ṭafiʾa* 'be extinguished, go out (light)', Šḥ. *ṭefe*, Aram.-Syr. (Pal.) *ṭəfā*.

ETHIOPIC: Te. *ṭāfʾa* 'be lost, be ruined', Tna. *ṭāfʾe*, Har. *ṭāfaʿa* 'be extinguished', Amh.Arg. *ṭāffa*, Gur. *ṭāfa*. See also *ṭāf* I.

ṭafedā ጠፈዳ (Gr.442) 'door, gate'.

ṭufāhi ጡፋሂ (T) 'holy';

variant of *qafāhi* (see above) with alternance of the glottalized *q*:*ṭ*.

ṭafḥa *(yəṭfāḥ)* **ጠፍሐ** 'clap (the hands), (Y) make flat by patting with the hand, make bricks';
(*ṭafḥa ʾəda* 'applaud');
(*ṭafḥa gənfāla* 'make bricks');
taṭāfəḥa (K*) 'slap each other';
ʾastaṭafḥa 'clap the hands in applauding';
ʾastaṭāfəḥa, caus. of *taṭāfəḥa*;
ṭəfḥat 'clapping (hands), applause';

SEMITIC: Heb. *ṭāpaḥ* 'spread out' (perhaps by striking), PbH. *ṭāpaḥ* 'strike with the hand', Syr. *ṭəpaḥ* 'spread out, clap the hands', Aram. *ṭəpaḥ* 'hit, strike', Ar. *ṭalfaḥa* (with augmented *l*) 'make thin' (by spreading, hitting), Akk. *ṭepû* 'lay on, apply (color)'. Barth 1902:26 compares Ar. *faṭaḥa* (with metathesis) 'hit'.
ETHIOPIC: Te. *ṭāfḥa*, *ṭālfāḥa* (with augmented *l*) 'be even, be flat' (from being patted with the hand), Tna. *ṭāfḥe*, *ṭāfləḥe* (with augmented *l*) 'flatten', Amh. *ṭāfāṭṭāfā* 'make flat, slap repeatedly' (reduplicated root of *ṭāffa* > *ṭf* > *ṭfṭf*), Gur. *ṭəfāṭāfā* 'flatten, flatten dough', *ṭifāṭāfā* 'clap hands'; passed into Cushitic: Bil. *ṭāfeh* 'spread'. See also *ṭafləḥa*, below.

ṭəfāḥ ጥፋሕ (T.Lt) 'kind of perfume, citrus fruit';

to be identified with *təffuḥ*.

ṭəfḥ ጥፍሕ (K*) 'span';
K transcribes the Heb. *ṭopaḥ*. Note that Ezek. 40:5, 43:13, quoted by K., has *səzr* 'span' in the Asmara Bible edition.

ṭafləḥa ጠፍልሐ (T), **ṭafləha** ጠፍልሀ (MA) 'weigh';
taṭafāləḥa (T) 'be stuck together (the weighed object is stuck to the scales)';
ṭaflāḥt, (T) *ṭaflāht* (pl. *ṭafāləḥ*, *ṭafāləḥt*) 'coin, piece of money, (T) three-quarters'; also = Amh. *ṭəbəbbəq* 'money secured by glue';

ETHIOPIC: perhaps Tna. *ṭəfluḥ*, *ṭəflaḥ* 'flattened', for which see *ṭafḥa*, above.

ṭafnəḥa ጠፍንሐ (T) 'cover the eye';
ṭəfnəḥ (D.T) 'shut (eyes)';

ETHIOPIC: probably to be identified with Tna. *ṭāfānä* 'cover', Amh. *č̣äffänä* 'close the eyes', *täč̣fänäffänä* 'be unable to see properly'. The Geez *ṭafnəḥa* would then be augmented by *ḥ*. See also *ṭanfəḥa*, below.

ṭufānqi ጡፋንቂ (T⁺) 'tempestuous wind';

see *ṭafənqes*, below.

ṭafənqes ጠፍንቂስ (T), **ṭəfənqes** ጥፍንቂስ (T.D 1408), **ṭəfunqis** ጥፉንቂስ (K*) 'tempestuous wind';

from Gk. *tŷphōnikos* 'stormy, tempestuous'. See also *ṭufānqi*, above.

ṭəfənqus ጥፍንቁስ (T.Sw. in D 1236) 'shut (eyes)'.

ṭafant ጠፈንት (Lt) 'demon, evil spirit';

ETHIOPIC: Amh. *ṭäfänt* 'idol' (for which see Guidi 837, Worrell III 138-9, Strelcyn 1955:336).

ṭafara *(yəṭfər)* **ጠፈረ** 'cover a house, roof over, make a ceiling, floor over, (T.Y) intertwine boards for roof and walls';
ʾaṭfara, (K*) *ʾaṭafara*, causative;
taṭafra, (K*) *taṭafara*, passive of *ṭafara*;
ṭəfur 'covered with a roof or as with a roof, enveloped';
ṭafar 'vault, roof, ceiling, covering, wooden floor, firmament';

SEMITIC: Růžička 100 compares it with Ar. *ṭammara* 'cover', with alternance of labials.
ETHIOPIC: Tna. *ṭäfär* 'arch of roof, firmament', Amh. *ṭäfär* 'roof of a house, firmament'.

ṭafr ጠፍር (K*) 'rawhide, leather strip';

perhaps from Amh. *ṭäfər* 'leather strip'.

ṭaferen ጠፈሬን (Lt) 'kind of disease'.

ṭāffəyā, ṭaffəyā, ṭafiyā ጣፍያ ፤ ጠፍያ ፤ ጠፈያ (K*.T.KBT) 'milt, spleen';

probably from Amh. *ṭaffəya*, *ṭaffiya*; also in Tna. *ṭaffəya*, Gur. *ṭāfəyä*; in Cushitic: Aw. *tafi*.

ṭagʿa I *(yəṭgāʿ)* **ጠገዐ**, (MA) **ṭagʾa** ጠገአ 'cleave, stick, be stuck, cling fast, adhere tightly, be glued, be compact, be attached';
ṭāgəʿa 'adhere tightly';
ʾaṭgəʿa, causative;
taṭagʿa (Gr), pass. of *ʾaṭgəʿa*;
taṭāgəʿa (T) 'cling to each other';
ʾastaṭāgəʿa 'attach, fasten, cause to stick, glue together, fit closely';
ṭagāʿi (K*), act. part. of *ṭagʿa*;
ṭəguʿ 'fastened, adhering, fit together, attached, inherent';
ṭəgʿat (Gr.349) 'adhering, adhesion, attachment';
məṭgāʿ (K*) 'place to adhere';

ETHIOPIC: Amh. *(tä)ṭägga* 'lean against, seek protection, draw close', Gur. *(tä)ṭegga* 'approach, be near, be close'. The Geez root is related to *sgʿ*: Te. *ṣäggəʿa* 'lean against', Tna. *(tä)ṣäggəʿe* 'approach, be near'. See also *dagʿa*.

ṭagʿa II **ጠገዐ** (K*.T.Y.Sw. in D 1248) 'become dry (female breast), be coagulated, be sunken (cheeks), be stagnant, stop';

while Dillmann 1248 does not seem to consider 'be dry, congeal' to be the correct meaning of this root, its meaning in several passages quoted by him can be 'congeal';
ETHIOPIC: Tna. *ṭägʿe* 'wither, be about to dry', Amh. perhaps *ṭäggägä* 'be dry'. Amh. *(tä)ṭägga* 'become emaciated (body)' seems to come from the original meaning of *tä-ṭägga* 'adhere, stick together, become gaunt', i.e., 'the skin adheres to the underlying bone'.

ṭagʿa III **ጠገዐ** (Y) = Amh. *č̣äbäč̣č̣äbä* 'send out shoots (tree or bush) after being pruned or cut down'.

ṭegan ጤገን 'pan, frying pan';
ṭegana 'fry in a frying pan' (denominative);
taṭegana (K*), passive;
ṭegun, *ṭigun* 'fried in a frying pan';

either directly from Gk. *tēganon* 'frying pan' (Dillmann 1247) or through Ar. *ṭağana* 'fry', *ṭāğin*, *ṭayğan* 'frying pan' (also PbH. *ṭegān*). According to Fraenkel 69, Ar. *ṭağana* comes from Syr. *ṭegnā*, Aram. *ṭīgān*. For a possible Iranian origin, see Eilers 613. See also *tegan* I and *dāgen*.

ṭahara *(yəṭhar)* **ጠሀረ**, (T) **ṭaḥara** ጠሐረ 'be pure';
ʾaṭhara 'purify, cleanse, (Gr.341) perform ablution';
taṭāhara, (T) *taṭāḥara* 'purify oneself, wash one another';
ṭəhur (K) 'pure, purified';
ṭəhr, (K*) *ṭāhr* 'purity, chastity';
ṭəhrat 'purification';
ʾaṭhāri (K*) 'who purifies';
ʾaṭhəro 'purifying, purification';
maṭhər (K*) 'who purifies';
(ʾəl)maṭharā (Lt) 'cup' (from Arabic);

SEMITIC: Ar. *ṭahara*, *ṭahura* 'be clean', SAr. *ṭhr* 'ritually clean', Šḥ. *ṭeher* 'be ritually clean', Heb. *ṭāher* 'be clean', Aram. *ṭaher*, Pun. *ṭhr* 'purity', Ug. *ṭhr* '(pure) gem'. Jeffery 205 states that in the meaning 'to make religiously pure', Ar. *ṭahara* has been influenced by Jewish usage.
ETHIOPIC: Te *ṭähara* 'be clean', Har. *ṭāḥir* 'clean, pure', Gur. *ṭuhara*.

ṭāḥf ጣሕፍ (Gr.441) 'cereal known as *eragrostis teff* (or *eragrostis abyssinica*)'; it is used for making bread;

SEMITIC: Ar. (Ḥadr. Dat) *ṭaḥaf*, *ṭaḥaf* (Landberg 1942:2195, 2226, W. Müller, *OLZ* 68[1973].484).
ETHIOPIC: Te.Tna. *ṭaf*, Amh.Arg. *ṭef*, Har. *ṭāfi*, Gur. *ṭafi*; also in Cushitic: Tem. *ṭāfa*, Or. *ṭāfī*, Bil. *ṭaba* (coll. *ṭāf*), Sa.Af. *dāfi*, Kham. *dāb*, *ṭāb*. Note also Te. *täfṭafo* 'graminée qui semble au ṭef rouge' (d'Abbadie), Tna. *ṭafṭafo*. Conti Rossini 1912: 255 thinks that *ṭef* originated in Ethiopia. However, in view of its occurrence also in South Arabia (see above), it is difficult to have a definite opinion. See also *ṭayf*.

ṭḥl I, **ṭaḥala** *(yəṭhal)* **ጠሐለ** 'throw';
taṭəḥla (K*) 'be thrown';
ʾaṭhala (K*), causative;
ṭəḥul 'thrown';

SEMITIC: perhaps related to Heb. *ṭwl*, (hifʿil) *heṭīl* 'throw', reduplicated in *ṭiltel* 'throw' (Dillmann 1216), Ar. *ṭalṭala*. This comparison is not in agreement with that given by Baumgartner 357 who compares Heb. *heṭīl* 'cast from afar' with the root *ṭwl* (Arabic) 'be long'; nor does it agree with the comparison made by Leslau 1958:23.
ETHIOPIC: Amh.Gur. *ṭalä* (root **ṭḥl*) 'throw away', Arg. *ṭähala*; probably also Tna. *ṭäḥala* 'penetrate > be thrown into'. See also *ṭḥl* II.

ṭhl II, **ṭaḥala, ṭəḥla** ጠሐለ ፡ ጥሕለ 'remain as dregs, settle (dregs), be gathered (dregs), (T.Y) heap up, accumulate' (possibly 'dregs');
taṭəḥla (K*) 'become dregs';
ṭāḥl 'sediment, dregs';
taṭəḥlot (Gr.480) 'impurity, filth, excrement';

SEMITIC: Ar. *ṭuḥl* 'sediment, dregs', Śḥ. *ṭaḥal*.
ETHIOPIC: Te. *ṭäḥal*. It is possible to connect it with *ṭhl* I 'throw, throw away', dregs being something that one throws away; the verb *ṭhl* II would then be a denominative.

ṭaḥama ጠሐመ (MA) 'split in half, thin out plants'.

ṭaḥana *(yəṭḥan)* ጠሐነ (T.Y), **ṭəḥna** ጥሕነ (Y.MA) 'grind flour, grind fine';
ṭaḥāni (K*), act. participle;
ṭāḥn (K*) 'grindstone, (Gr) fine flour';
ṭəḥn 'fine flour, parched corn';

SEMITIC: Ar. *ṭaḥana* 'grind', SAr. *ṭḥn* 'flour', Soq. *ṭaḥan* 'grind', Heb. *ṭāḥan*, Aram. *ṭəḥan*, Syr. *ṭəḥen*, Md. *ṭḥn*, Ug. *ṭḥn*, Akk. *ṭênu*.
ETHIOPIC: Tna. *ṭäḥanä* 'grind', Te. *ṭäḥana*, Har. *ṭäḥana*. A connection with Amh. *ṭəḥlo* (also Tna. *ṭəḥlo*) 'sort of pudding made of barley flour', suggested by Praetorius 1879:76, is doubtful. The root probably passed into Cushitic: Sa. *ḍahan* 'grind', Bil. *ṭaʿan*, Qua. *ṭaxan*.

ṭəḥra, ṭaḥara *(yəṭḥar)* ጥሕረ ፡ ጠሐረ, (T) **ṭəḥra** ጥኅረ 'roar, snort, rage';
ʾaṭḥara (K*), causative;
ʾastaṭḥara (K*), causative;
ʾastaṭāḥara 'make roar one against another';
ṭəḥur (Gr) 'who groans';
ṭāḥr 'roaring, neighing';
ṭəḥrat 'roaring';
maṭḥər 'that neighs';

SEMITIC: Ar. *ṭaḥara* 'sigh, groan'.
ETHIOPIC: Te. *ṭäḥara* 'rage, grow wild', Tna. *ṭäḥara*.

ṭəkā ጥካ (T) 'precious stone'.

ṭekson ጤክሶን (Lt) 'box tree';

variant of **ጲክሶን** *ṗekson* (with alternance *ṭ:ṗ*; cp. *ṭngl, ṗngl*).

ṭall ጠል (KBT) 'beer';

perhaps from Amh. *ṭälla*; passed into Cushitic: Qab. *ṭalla*, Kham. *šällā*. On the preparation of *ṭälla*, see Tegegne Yetesha Work, *BES* 7 (1959).77-83. A connection with Te. *səlqa*, Tna. *č̣əlqa* and with various Cushitic languages such as Qem. *sälaǧ*, Bil. *sälaxa*, suggested by Appleyard 19-30, is unlikely. See also *ṣallā*, above.

ṭalla ጠለ, **ṭall** ጠል; see *ṭll* I, II.

ṭali (fem. *ṭalit*, pl. *ʾaṭālī*) ጠሊ 'goat, kid';
ṭalit 'she-goat';

SEMITIC: Ar. *ṭalaʾ* 'young of an animal', SAr. *ṭly* 'yearling lamb', Heb. *ṭālē* 'lamb', Aram.-Syr. *ṭalyā*, Md. *ṭalia*. This root also means 'young, boy, servant': Aram. *ṭalyā*, Palm.Sam. *ṭly*, Syr. *ṭlīṭā* 'girl', Aram. *ṭalyəṭā*. For 'young of an animal' coming to mean 'child, young', cp. Gurage *kutara* 'chick, chicken', Amh. 'small, young child'.
ETHIOPIC: Te.Tna. *ṭel* 'goat', Har. *ṭāy* 'sheep', Gur. *ṭay*; passed into Cushitic: Aw. *tay*.

ṭoli ጦሊ (T) 'elephant';

ETHIOPIC: Amh. *ṭole* 'adult elephant'.

ṭalʿa ጠልዐ (D.T), **ṭalɔa** ጠልአ (Y) 'grow, prosper, be tall (plant)';

from Ar. *ṭalaʿa* 'rise'.

***ṭolʿa, ʾanṭolaʿa** አንጠልዐ 'spread, stretch out, spread like a veil, veil, screen from view, cover over with a veil, protect';
tanṭolaʿa, passive;
ʾanṭolāʿi 'who protects';
ʾənṭuluʿ 'veiled, covered over with a veil';
ʾanṭoliʿ 'spreading';
ʾənṭulāʿe 'veiling, curtain';
manṭolāʿt (pl. *manṭawālaʿ, manṭolāʿtāt*) 'veil, curtain, drapery, curtain of an altar, mantle, canopy, place curtained off (such as tent, chamber)';
(betä manṭawālaʿ [Gr.] 'storehouse, storeroom');
mənṭuluʿ 'veiled';

ETHIOPIC: Te. *(ʾan)ṭolʿa* 'spread, stretch out', Amh. *manṭolaʾət* 'curtain' (from Geez), Gur. *manṭolat* 'curtain used by a newly married bride' (from Amharic). See also ***ṭolala** II.

ṭalafa ጠለፈ (Y) 'snatch away, kidnap';

in view of *ṭalafa* 'snatch away' which also occurs outside of Y, the Amh. *ṭälläfä* (translation of G. *ṭalafa* by Y) is likewise 'snatch away' and not 'embroider' as in M 524.
ETHIOPIC: Tna. *ṭäläfä* 'lay hold of', Amh.Gur. *ṭälläfä* 'snatch, kidnap a girl to marry her', Har. *ṭäläfa*; passed into Cushitic: Al. *ṭäläffo*, Aw. *teläfǧʷa*.

ṭll I, **ṭalla, ṭalala** *(yəṭlal)* ጠለ ፡ ጠለለ 'be moist, be humid, be wet, be covered with dew, be soft, be fertile, be verdant, be fat';
ʾaṭlala 'moisten, cover with dew, soften, refresh, render verdant, distill like dew, take a refreshing drink, fatten, reinvigorate';
ṭəlul 'watered, covered with dew, moist, fruitful, fertile, fat (food), prosperous, full of freshness';
ṭəlulāt (Lt) 'milk products, fat things';
ṭall 'dew, moisture, humidity, (M) fatness';
ṭallāt (pl. of *ṭall*) 'drops of dew, fatness';
ṭəllāle (Gr), *ṭəlāl* (K*) 'humidity, moisture, softness, freshness, verdure, fertility, abundance';
maṭlal (read *maṭlə*?), part. of *ʾaṭlala*;
maṭlali, same;

SEMITIC: Ar. *ṭall* 'dew', *ṭalla* 'be covered with dew', Soq. *ṭel* 'dew', *šəṭlel* 'be covered with dew', Heb. *ṭal* 'dew', Aram.-Syr. *ṭallā*, Md. *ṭala*, Ug. *ṭl* 'dew', *ṭll* 'fall (dew)'.
ETHIOPIC: Te. *ṭälla (ṭll)* 'be wet', *ṭälṭäl* 'moisture', Tna. *ṭälälä* 'be fresh, be verdant', Amh. *ṭälläla, č̣äläč̣č̣älä*. For 'dew', cp. Tna. *ṭälli*, Te.Amh. *ṭäll*; passed into Cushitic: Bil. *ṭellā* 'drops', *ṭəlul* 'humid, verdant', Sa. *ṭalal* 'be humid, be wet'. See also *ṭalaya, (ʾan)ṭalṭala*.

ṭll II, **ṭalla, ṭalala** *(yəṭlal)* ጠለ ፡ ጠለለ (K*) 'be pure';
ṭəlul (K*) 'pure';
maṭlal (K*) 'filter, strainer';

SEMITIC: related to Ar. *ṣalla (ṣll)* 'percolate, filter', Heb. *ṣālal* 'be pure', Syr. *ṣəlīlā* 'pure'.
ETHIOPIC: Amh. *ṭälläla* 'be pure, be filtered', Har. *ṭäläla* 'be pure', Gur. *ṭälälä*; related to Te. *ṭäla (ṭly)* 'be clear (after a disease)', and Tna. *ṣälälä* 'filter'. The root passed into Cushitic: Qab. *ṭälallo'* 'be filtered', Or. *ṭalila* 'pure', Bil. *ṭal y* 'be pure'.

***ṭolala** I, **ʾanṭolala** አንጠለለ 'be flabby, hang loose, be loose, be relaxed, (T) be detached, be spread out';
manṭolal (Gr) 'suspension, loose, unfastened, released, slack';

possibly from *ṭwll*. The basic meaning may be that of hanging loosely or that of being loose or flabby, also referring to hanging loosely. For the basic meaning 'hang', cp. Tna. *(ʾan)ṭälṭälä* 'suspend', Te. *(ʾan)ṭälṭäla*, Amh. *(an)ṭälätṭälä* 'hang, suspend', Arg. *(an)täläṭṭäla*, Har. *ṭälṭäl āša*, Gur. *(a)ṭläṭṭälä*; passed into Cushitic: Bil. *talṭal* 'swing, hang'. For the basic meaning 'be loose, be flabby', cp. Tna. *(ʾan)ṭolälä* 'be undecided, hesitate', Te. *(ʾan)ṭolāla* 'dangle, swing', Amh. *(tän)ṭoläṭṭolä* 'wander about, move about aimlessly', *ṭolä* 'wander about', *ṭill alä* 'dangle'. A connection with Ar. *ṭāla* 'be long', *ṭawīl* 'long', suggested by Dillmann 1237 (followed by Hommel 87), is unlikely.

***ṭolala** II, **ʾanṭolala** አንጠለለ (T.K*) 'screen from view, conceal with a screen';

the root seems to be related to ***ṭolʿa**. See also *ṭawlala*.

ṭlm I, **ṭalama** ጠለመ 'act unfairly or faithlessly, betray, desert';
ʾaṭlama (M), causative;
taṭālama (M) 'betray one another, act unfairly to one another';
ṭalāmi (M), act. participle; also 'traitor';

from Ar. *ẓalama* 'wrong, treat unjustly'; also Tna. *ṭälämä* 'deceive, betray', Te. *ṭälma*; in Cushitic: Bil. *ṭaläm* 'deceive', Sa. *ṭalam*.
SEMITIC: Arabic (see above), Aram.-Syr. *ṭəlam* 'wrong, deceive, oppress', Md. *ṭulma* 'oppression, injustice'.

ṭlm II, **ṭalama** ጠለመ (T.MA) 'color (v), dye' (v);

perhaps from Ar. *ẓalima* 'be dark, become dark' (Müller). See also *ṭəlm*, below.

ṭəlm, ṭəlmā ጥልም ፡ ጥልማ 'precious stone, jasper, (T) colored cloth (usually red)';

perhaps to be identified with *ṭlm* II.

ṭalaqa I, **ṭalqa** *(yəṭləq)* ጠለቀ ፡ ጠልቀ 'be polluted, be contaminated, be impure, be stained, be defiled, be alienated, be disgusted, be averse, feel nausea (for having eaten too much)';
ʾaṭlaqa, causative; also 'arouse disgust, cause nausea (food), feel nausea';

›aṭallaqa 'defile, pollute, contaminate';
taṭallaqa 'be contaminated, be polluted, be stained';
ṭəluq 'impure, polluted, stained, contaminated, defiled, profane';
ṭəllāqe 'impurity, pollution, feeling of nausea (from having eaten too much)';
ṭəlqat 'blemish, sin, spot, stain, pollution, impurity, defilement, rubbish';

SEMITIC: the connection with Syr. *ṭəlaq* 'vanish, disappear', Ar. *ṭalaqa* 'be loosed', and Amh. *ṭälläqä* 'be deep', suggested by Brockelmann 1928:278, is unlikely. Arabic *ṭalaḥa* 'stain' suggested by Dillmann 1215 coincides with the meaning of G. *ṭalaqa*, but the phonetic correspondence is not regular.
ETHIOPIC: Amh. *ṭəlәqlәqq alä* 'feel nausea'.

ṭalaqa II **ጠለቀ** (K*) 'be deep, be soaked, be drenched';
›aṭlaqa (Lt) 'submerge, plunge into, dip';
ṭəluq 'deep';
ṭəlqat 'depth';

ETHIOPIC: Amh. *ṭälläqä* 'dip, sink (sun), be deep', *aṭälläqä* 'drench', Tna. *ṭäläqä* 'immerse', *ṭəlqi* 'depth', *ṭälqäyä* 'be drenched', Har. *ṭäläqa* 'plunge' (tr), Gur. *ṭäläqä* 'dip into a dish, set (sun)'.

ṭalaqa III **ጠለቀ** 'calumniate';

ETHIOPIC: Tna. *ṭälläqä* 'plot, conspire'; metathesis in relation to *ṭaqala*, for which see below.

ṭəlqat ጥልቀት (perhaps) 'dissolution';
in *ba-ṭəlqata fāsikā mənbāb* 'reading concerning the dissolution (end) of Passover';

from Ar. *ṭallaqa* 'set loose, release'; also in Te. *ṭälläqa* 'let loose, cease'.

ṭalsa *(yəṭləs)* **ጠልሰ** (K*) 'be charred, be blackened (grass)';
›aṭlasa (K*), causative;
ṭalas (K*) 'charred straw or wood';

SEMITIC: Ar. *ṭalisa*, *ṭalusa* 'become of a dusty color, inclining to black' (Lane).
ETHIOPIC: Amh. *ṭälläsä* 'be charred, be blackened'. Littmann-Höfner 607 compare Te. *ṭälläsa* 'overlay with metal', possibly becoming 'be dark'.

ṭalsam ጠልሰም 'talisman';

from Gk. *telesma* 'talisman' through Ar. *ṭilsam*, *ṭilasm*; also in Tna.Amh. *ṭälsäm*, Syr. *ṭalismā*.

ṭalisān ጠሊሳን 'kind of outer garment, priestly vestment';

from Ar. *ṭaylasān*, of Persian origin; also in Amh. *ṭälisan* 'garment made of green silk'. For Ar. *ṭaylasān*, see Dozy 1845:278-80.

ṭalit ጠሊት; see *ṭali*.

ṭiṭl, ›anṭalṭala አንጠልጠለ (D 1214.M) 'fall off bit by bit';
the verb of the same passage is translated by K 'swing, shake';

ETHIOPIC: Tna. *ṭäliṭälä* 'become wet, humid (field)'; goes back to *ṭll*, *ṭalla* 'be moist, be humid' (see above).

ṭlwz, maṭlawz መጥለውዝ (T.M) 'knife';

see *waṭlaza*.

ṭalaya *(yəṭli)* **ጠለየ** (Y.K) 'be soft, be tender, be humid, be fresh';
a secondary form of *ṭll* I (see above).

ṭamma ጠመ; see *ṭmm*.

ṭoma ጦመ; see *ṭwm*.

ṭəmu› **ጥሙ እ** (T) 'torn bit of cloth, rag'.

ṭam‹a *(yəṭmā‹)* **ጠምዐ**, (T.MA) **ṭam›a ጠምአ** 'dip, immerse, plunge, dye, color';
taṭam‹a, passive;
›astaṭāmə‹a (M) 'cause to immerse each other';
ṭəmu‹, pass. part. of *ṭam‹a*; also 'steeped';
ṭəm‹at 'tincture, paint, dye, painting, dyeing';
ṭəm›atāt, with ›, (T) 'henna';
maṭmā‹ (T) 'means of dipping (pond, lake)'; M 87 mistook Tayyä's *mänkäriya* 'means of or place for dipping' for *mänakäriya* 'caravan stop';

SEMITIC: Syr. (Pal) *ṭəma‹* 'be dipped, be submerged', Aram. *ṭəma‹* 'sink', PbH. *ṭāma‹*; related to Heb. *ṭāḇa‹* 'sink', with alternance of labials *b:m*, Aram.-Syr. *ṭəḇa‹*, Akk. *ṭebû*. For the root *ṭb‹*, see Jeffery 204.

ETHIOPIC: Tna. *ṭäm‹e* 'dip, soak', Te. *›aṭmə‹a* 'besmear', Amh. *ṭämma* 'suck up moisture', *täṭämma* 'be soaked'.

ṭmg, ›aṭmaga አጥመገ (T) 'make pleasing, arrange well, prepare well';

ETHIOPIC: Te. *ṭemag wäda* 'make clear'.

ṭmm, ṭamma, ṭamama ጠመ ፡ ጠመመ (T.Y) 'wind, twist, wrap, roll up';

SEMITIC: the meaning 'wrap around' comes close to the meaning 'cover, close' and is to be compared with Ar. *ṭamma (ṭmm)* 'cover over', Aram. *ṭəmam* 'stop up, close', Syr. *ṭam (ṭmm)*, Akk. *ṭummumu* 'stop (the ears), make deaf'.
ETHIOPIC: Tna. *ṭämṭämä* 'wrap around the head, wind around', Te. *ṭämṭäma*, *ṭamäma*, *ṭema*, Amh. *ṭämäṭṭämä* 'wrap', Arg. *ṭämäṭṭäma* 'wrap', Gur. *ṭəmäṭəmä*; passed into Cushitic: Qem. *tämätäm*, Bil. *č̣amam*, Sa. *ṭamṭam*. See also *ṭwm*, *ṭoma*, *ṭamṭama*.

ṭemen ጤሜን (T.D 1408) 'consecrated ground for idols, (T) image of idol';

from Gk. *temenos* 'sacred precinct'.

ṭamaqa *(yəṭməq)* **ጠመቀ** (K*), see *›aṭmaqa*;
›aṭmaqa 'dip, baptize, immerse';
taṭamqa 'dip oneself, be immersed, immerse oneself, wash, be baptized';
ṭəmuq 'dipped, baptized';
ṭəmqat 'immersion, ablution, baptism' (see Walker 4-11, Heyer 103ff);
(naś›a ṭəmqata 'he was baptized');
(ba‹āla ṭəmqat 'Epiphany');
(maṣḥafa ṭəmqat 'Epiphany ritual'); for a bibliography, see Hammerschmidt-Six 1983:198;
taṭamqot 'immersion, baptism';
›aṭmāqi (K*) 'who baptizes';
maṭməq 'who baptizes';
(Yoḥannes maṭməq 'John the Baptist');
məṭmāq 'place for baptizing, baptistery, font, pool';
(beta məṭmāq 'baptistery');
maṭməqāwi 'baptizer, baptist';

ETHIOPIC: Tna. *›aṭmäqä* 'baptize', Te. *ṭämmäqa*, Amh. *aṭämmäqä*, Gur. *ṭämmäqä*, Har. *ač̣ämäqa*; passed into Cushitic: Bil. *ṭamaq*, *ṭabaq-s* 'baptize'.

ṭomār, ṭumār, ṭāmār ጦማር ፡ ጡማር ፡ ጣማር 'epistle, letter, booklet, document, diploma';
(maṣḥafa ṭomār 'Book of Epistles'; see Hammerschmidt 1977:82);
ṭommara (T.M.KG), *ṭammara* (MA) 'write' (denominative);

from Gk. *tomarion* 'small volume, tract'; also in Ar. *ṭūmār*, Neo-Syr. *ṭūmār* 'roll of paper, scroll'.

ṭumat ጡመት; see *(ṭwm)*, *ṭəwmat*.

ṭamṭama ጠምጠመ (T.Y) 'wrap, put on a turban';
maṭamṭamiyā (Lt) 'turban' (an Amharic form);
see *ṭmm*, *ṭamma*.

ṭamaya ጠመየ (T) 'cut';
maṭmay (D.T) 'instrument of torture';
ETHIOPIC: Tna. *ṭämäyä* 'undergo hardship'.

ṭən ጥን; see *ṭnn* I.

ṭanafa ጠነፈ (T.YM) 'embroider, pierce with a needle';
ṭanaf (T) 'pierced';

ETHIOPIC: Amh. *ṭäffänä* 'embroider' (with metathesis); perhaps also Amh. *ṭälläfä* 'embroider', with alternance of liquids.

ṭənf (pl. *ṭənaf*, *›aṭnāf*) **ጥንፍ** 'decoration, prominence, cornice, clasp, joints between pillars, cross beam, cross bar';
ṭənaf (T) 'circumference';
›aṭnafa 'construct cornices, decorate with cornices, (T) decorate, build' (denominative);

SEMITIC: Ar. *ṭanaf*, *ṭunuf* 'cornice, projection'.

ṭanfəḥa ጠንፍሐ (T) 'be blurry (vision)';
M translates Amh. *täbräğärräğä* which renders G. *ṭanfəḥa* as 'be mingled, agitated', but in view of *ṭənfəḥ* 'squint-eyed', Amh. *täbräğärräğä* has here its other meaning, 'be blurry (vision)';
ṭənfəḥ 'person with a squint, squint-eyed, cross-eyed';

metathesis in relation to *ṭafnəḥa*.

ṭngl, ›aṭangala አጠንገለ (T.MA) 'write';

a variant of *pngl*, *›apangala* (see above), with alternance of the glottalized *p:ṭ*, for which see also *ṭekson*, above.

ṭnn I, **ṭanna** *(yəṭnən)* **ጠነ** (K*) 'be strong, be humid, be fresh';
›aṭnana (T) 'strengthen';

ṭən (K*) 'strong, intrepid, young, (K) tender (leaf)'; see *ʾaṭnān*, below;
ṭənən (Gr.347) 'eager, zealous';
ʾaṭnān (T.M) 'intrepid, strong, marvelous, amazing, (K*) zeal, diligence, (T) marvel'; D 1236 registers *ʾaṭnān, ʾaṭnon* without any translation. From a Säwasəw, Dillmann ib., gives the meanings 'astute, one who makes his opinion prevail in an assembly, marvelous' and also 'wrong, harm';

see on this root Euringer, *OC* 28 (1931). 222; note that *ʾaṭnān* is a plural of *ṭənn*; probably borrowed from Amh. *ṭänna* 'be strong' from *ṭn? > ṭn, aṭnān* 'strong ones'. For the root 'be strong', see *ṣanʿa*, above.

ṭnn II, **ṭənnat** ጥንት (T) 'inclination';

ETHIOPIC: Amh. *ṭännänä* 'incline the head'. Geez *ṭnn* is a variant of *ṣnn, ṣanna* (see above).

ṭanqʷala ጠንቈለ 'foretell the future, divine';
ṭanqʷāli 'diviner, soothsayer';
ṭənqʷāle 'divination, fortune-telling';
ṭənqʷalā (Lt) 'fortune-telling, divination';
maṭanqʷəl (Lt.T) 'diviner, soothsayer';

ETHIOPIC: Tna. *ṭänqʷälä* 'divine', *ṭänqʷali* 'diviner', Amh. *ṭänäqqʷälä* 'divine', Amh.Arg. *ṭänqʷay* 'magician, sorcerer', Gur. *ṭonqay*. On the various definitions of *ṭänqʷay*, see Rodinson 52, n. 5. See also *ṭəqqʷäle*.

ṭanqaqa ጠንቀቀ 'be exact, be strict, be accurate, be equal, fit exactly, do something accurately, with precision or with attention, (T) measure exactly, be accomplished';
ʾaṭanqaqa 'do something with precision, accurately, or carefully, see to it that things agree';
taṭanqaqa 'be careful, be done carefully, accurately, or exactly';
taṭanāqaqa 'be careful, observe strictly, do accurately or carefully or exactly, apply oneself with diligence, be assiduous, scrutinize';
ʾastaṭanqaqa 'explain accurately';
ʾastaṭanāqaqa, causative of *taṭanāqaqa*; also 'rouse to zeal, do with exactitude';
ṭanqāqi, act. part. of *ṭanqaqa*; also 'cautious, inquirer';
ṭənquq 'accurate, exact, careful, precise, perfect, excellent';
ṭənquqa (or *ba-ṭənquq*) 'exactly, accurately';
ṭənqāqe 'carefulness, minuteness, precision, accuracy, diligence, fitness, perfect harmony';
ṭənqəqənnā 'diligence, care, harmony';
maṭanqəq (Lt) 'fine, minute';
taṭanāqqo 'strictness, attention, exactness, carefulness, accuracy';
(*ba-taṭanāqqo, ba-ṭanāqqo* 'strictly, exactly, carefully, accurately, scrupulously';

ETHIOPIC: Tna. *ṭänqäqä* 'be careful', Amh. *(tä)-ṭänäqqäqä*, Arg. *(ət)ṭənäqqäqa*, Gur. *(tä)ṭnäqäqä*. Dillmann 1234 compares G. *ṭanqaqa* with *ṭəqq* 'accuracy' (see **ṭqq*).

ṭənqāqʿāt, ṭənqāqāt ጥንቃቅዓት ፡ ጥንቃቃት 'holes, clefts, cracks'.

ṭanqur I ጥንቁር, (T) **ṭanqʷər** ጥንቍር, (T.M) 'frog, (D) kind of animal';

ETHIOPIC: Tna. *ṭənqura* 'frog'.

ṭənqur II ጥንቁር (K*) 'kind of sore which afflicts the nose';

ETHIOPIC: Amh. *ç̣ənqur*.

ṭansasa ጠንሰሰ (Lt) 'brew beer by mixing the *geṣ̌o*-plant and bean sprouts';
taṭansasa, passive;

from Amh. *ṭänässäsä*.

ṭənnat ጥንት; see *ṭnn* II.

ṭənt ጥንት 'beginning';
(*za-ṭənt* 'ancient, original');

ETHIOPIC: Tna. *ṭənti* 'early time', Amh.Gur. *ṭənt* 'beginning, ancient time', Har. *ṭinti*; from *wṭn* (see *waṭana*).

ṭəntəyon, ṭəntayon ጥንትዮን ፡ ጥንተዮን, (T) **ṭantəyon** ጠንትዮን 'the number of the days on which Maskaram may begin (but limited from one to seven, and not generally one), weekday of the first day of year in Maskaram';

O. Neugebauer, *Orientalia* 44 (1975).487-8 derives it from Gk. *tōn theōn* '(day) of the (planetary) gods', the vowel of the 1st element (*ṭənt*) explainable by folk etymology connecting it to *ṭənt* 'beginning'. See also Chaîne 107ff., Mauro da Leonessa 319, n. 1, Neugebauer 218ff.

ṭanaya I ጠነየ (L.Gr.347) 'investigate, scrutinize';

ETHIOPIC: Te. *ṭunṭun bela* 'spy, go searching', Tna. *ṭunṭun bälä* 'carry reports here and there', Amh. *(a)ṭänäṭṭänä*.

ṭanaya II ጠነየ (T.H.M) 'dip, dunk, plunge, (Y) swim';
ṭanay (K) 'cave, pond';

ETHIOPIC: Te. *ṭinṭin* 'pit'.

ṭāq ጣቅ (K.D 1408), **ṭāqā** ጣቃ (Lt) 'bolt of cloth';

from Ar. (Aden) *ṭāqa* 'piece of cloth'; also Te. *ṭaqät* 'cloth, stuff', Tna. *ṭaqa, ṭaqät*, Amh. *ṭaqa*, Har. *ṭāqa*.

ṭaqā, ṭəqā ጠቃ ፡ ጥቃ 'proximity, by, near, close to, at hand, near by, along';
(*ba-ṭəqā* 'by, near');
(*ʾənta ṭəqā* 'along');

ETHIOPIC: Tna. *ṭəqa* 'proximity'; from Cushitic: Bil. *taġā-t* 'come close', Kham. *ṭaqe-t*, Af. *tak*.

ṭāqā I ጣቃ 'darkness, obscurity, gloominess, fog';

ETHIOPIC: Te. *ṭaqyat* 'fog, cloud, darkness', Tna.Amh. *ṭaqa*. While the correspondence *q:ḫ* is irregular, Ar. *ṭaḫā (ṭḫw)* 'be dark (night)', *ṭaḫāʾ* 'darkness' (Dillmann 1223) deserves mention.

ṭāqā II ጣቃ (T) 'mercury, medicine'.

ṭāqā III ጣቃ; see *ṭāq*.

ṭəqā ጥቃ; see *ṭaqā*.

ṭəqqa ጥቀ; see **ṭqq*.

ṭoqa ጦቀ; see *ṭwq*.

ṭaqʿa ጠቅአ (MA) 'be intrepid, be harsh, be ruthless';
on the basis of Tna. *ṭqʿ* (see below), one would expect *ṭaqʿa*;

ETHIOPIC: Tna. *ṭäqʿe* 'oppress', Amh. *ṭäqqa* 'strike, attack'.

ṭaqʿa I ጠቅዐ; see *ṭaqʿa*.

ṭaqʿa II *(yəṭqāʿ)* ጠቀዐ, (T) **ṭaqʿa** ጠቅአ 'sound, blow a trumpet, (T.M) ring a bell';
ʾaṭqʿa (K*), causative;
taṭaqʿa (K*), passive;
ṭaqāʿi, act. part. of *ṭaqʿa*; also 'trumpeter';
ṭəquʿ, pass. part. of *ṭaqʿa*;
ṭəqʿat 'a blowing of a trumpet';
maṭqəʿ, maṭqāʿt (pl. *maṭāqəʿt*) 'trumpet, horn, church bell, gong' (see Euringer, *ZS* 10 [1935]. 137, Heyer 150-1);
(*baʿāla maṭqəʿ* 'the Feast of the Trumpets', referring to the Jewish New Year)'; see Chaîne 106, Mauro da Leonessa 303-5, Neugebauer 187;
(*maṭqəʿ bərur* [T.Y.Sw. in D 1225] 'drum');

SEMITIC: Heb. *tāqaʿ* 'blow (a musical instrument)', Aram. *təqaʿ*, Ar. (Syria) *ṭaqaʿ* 'crack a whip'; related to Ar. *ṭaqqa (ṭqq)* 'crack, pop', *ṭaqṭaqa* 'slap, tap' (Dozy); also Cushitic: Sa. *tak, taq* 'strike'. For the original *tqʿ > ṭqʿ* by assimilation, see Brockelmann 1908:163.

ETHIOPIC: Te. *ṭaqʿa* 'play an instrument, clap hands', *mäṭqəʿ* 'bell, stone used in striking a bell', Tna. *ṭäqʿe* 'strike a bell', Amh. *ṭäqqa* 'strike a bell', *mäṭq* 'small stone used in striking a bell'.

ṭaqaba *(yəṭqəb)* ጠቀበ 'sew together, stitch, patch, mend';
ʾaṭqaba (K*), causative;
taṭaqba (K*), passive of *ṭaqaba*;
ʾastaṭāqaba, see *ṭaqaba*;
ṭaqābi 'tailor';
ṭəqub 'patched, sewn together';
ṭəqbat 'sewing, stitch';
maṭqabt (T.Lt) 'covering, means of patching';

ETHIOPIC: Tna. *ṭäqqäbä, täkäbä* 'sew, stitch'; variant of *ṭaqama* II with alternance of labials; passed into Cushitic: Bil. *ṭaqab, ṭakab*, Qua. *tabak*. See also *ṭaqama* II.

ṭaqala *(yəṭqəl)* ጠቀለ 'lie, calumniate, slander, do wrong, (Gr.442) mistreat, humiliate, (K*) poke';
ṭaqāli, act. participle;

ETHIOPIC: Amh. *ṭäqqälä* 'lie', Tna. *ṭäqqärä* 'lie, calumniate' (with alternance of liquids); perhaps a variant of *ṭqʷl*, for which see *ṭəqqʷäle*, below, and *maṭqʷala*, above.

ṭeqala ጠቀለ (T.MA.M) 'write';

perhaps *ṭeqqala*, reconstructed from the imperfect *yəṭeqqəl*.

ṭəqqʷāle ጥቋሌ 'divination, soothsaying';

from *ṭənqʷāle* (see *ṭanqʷala*); cp. also Amh. *mätqʷəl* 'liar', from **ṭqʷl* with the prefix *m-*. See also *ṭaqala*.

ṭaqlala ጠቅለለ 'roll up, wrap up, bundle up';
ʾaṭaqlala (K*), causative;
taṭaqlala (K*), passive of *ṭaqlala*;
ṭəqlul 'rolled up, wrapped up';

ETHIOPIC: Tna. *ṭäqlälä* 'wrap up', Te. *ṭäqläla*, Amh. *ṭäqällälä*, Arg. *ṭäqälläla*, Gur. *ṭəqällälä*; passed into Cushitic: Aw. *tekäläl-xʷa*, Bil. *ṭäqläl*, Sa. *ṭaqlal*.

ṭaqama I *(yəṭqəm)* ጠቀመ 'build a wall, surround by a wall, build a fortress';
taṭaqma 'be surrounded by a wall, make a wall for oneself';
ṭaqāmi (K*), act. part. of *ṭaqama*;
ṭəqum (Gr.K*) 'surrounded by a wall, protected by a wall';
ṭəqm (pl. *ṭəqam*) 'wall, fortification wall, hedge, fortress, bulwark, castle';
(*ʾahgura ṭəqm* 'fortified cities').

ṭaqama II *(yəṭqəm)* ጠቀመ 'sew, stitch, repair';
ṭaqāmi 'tailor';

ETHIOPIC: Amh. *ṭäqqämä* 'darn, stitch', Gur. *ṭäqqämä* 'pick with a small and sharp object'; variant of *ṭaqaba* 'sew, stitch' (see above), with alternance of labials.

ṭəqəmt ጥቅምት, second Ethiopian month (11 Oct.-9 Nov);

ETHIOPIC: Tna. *ṭəqəmti*, Amh.Arg. *ṭəqəmt*; passed into Cushitic: Kam.Qab. *ṭəqəmta*. Conti Rossini 1923:376 derives it from the root *ṭqm* 'be useful' (Tna.Amh.Arg.Gur).

***ṭqq, ṭəqqa** ጥቀ 'exactly, precisely, accurately, certainly, surely, completely, greatly, exceedingly, extremely, very, very much, even, indeed, more, how much!, how much more';
ṭəqqa waʾi- (verb) 'not even, in spite of';
ʾi- (verb)+*ṭəqqa* 'not even, not at all';
(*ba-ḥəqqu ṭəqqa* 'very, exceedingly, utterly');

ṭəqqat 'excessive thrift, excessive rationing, parsimony, small amount';

is to be identified with *ṭanqaqa* (Dillmann 1223), for which see above.
SEMITIC: related to Ar. *daqqaqa* 'proceed with accuracy', from *dqq*, and see *daqaqa*, above.

ṭaqara *(yəṭqər)* ጠቀረ 'be black, be dusky, be sooty';
ṭaqar (T.DTW) 'soot';

ETHIOPIC: Tna. *ṭäqqärä* 'be black', Amh. *ṭäqqʷärä*, Gur. *ṭäqʷärä*; for 'soot', see Tna. *ṭäqär*, Te. *ṭäqäro*, *ṭuqurso*, Amh. *ṭäqära*, *ṭəqärša*, Har. *ṭiqär*, Gur. *ṭäqär*.

ṭaqasa I *(yəṭqəs)* ጠቀሰ 'gesture to someone by pointing with the finger, beckon';
ṭəqs 'gesture, gesturing';

ETHIOPIC: Tna. *ṭäqäsä* 'gesture to someone, allude', Amh. *ṭäqqäsä*, Har. *ṭäqäsa*, Gur. *ṭäqäsä*.

ṭaqasa II *(yəṭqəs)* ጠቀሰ (K*) 'trim the wick of a lamp';

from Amh. *ṭäqqäsä*.

ṭəqqat ጥቀት; see **ṭqq*.

ṭuqat ጡቀት; see *(ṭwq)*, *ṭəwqat*.

ṭaqawa ጠቀወ (MA) 'beat, pound';

either a variant of *ṣaqawa* (see above), or related to *ṭaqʿa* (see above).

ṭərr ጥር, fifth Ethiopian month (9 Jan.-7 Feb.);

ETHIOPIC: Tna. *ṭərri*, Amh. *ṭərr*, Gur. *ṭər*; passed into Cushitic: Kam. Tem. *ṭirra*, Had. *ṭirire*.

ṭəre ጥሬ (K*) 'raw';

see *ṭərāy*.

ṭir ጢር (K*); see *ṭayyara*.

ṭora ጦረ; see *ṭwr*.

ṭarʿa *(yəṭrāʾ)* ጠርዐ, (Y) **ṭarʿa** ጠርዐ 'shout, cry out, lift one's voice, (Lt.T) appeal, complain';
ʾaṭrəʾa, causative;
ṭarāʾi, act. part. of *ṭarʿa*;
ṭərʾ, *ṭərāʾ* 'loud call, shout, cry';

ETHIOPIC: Te. *ṭärʿa* 'complain, accuse', Tna. *ṭärʿe*; passed into Cushitic: Bil. *ṭareʿ* 'shout'. Note that

Amh. *ṭärra* 'call' goes back to *ṣarḥa* (see *ṣarḥa*, above).

ṭrebunās ጥሬቡናስ, (K*) **ṭrebunos** ጥሬቡኖስ 'tribune (military officer)';
ṭarabanāt (T) 'bodies of troops';

from Gk. *tribounos* 'tribune' (military rank), transcription of Latin *tribunus*; also Syr. *ṭərībūnā*.

ṭarbenṭos, ṭerbentos, ṭerbāntos, ṭerebəntos, ṭarbento, ṭeberentos ጠርቤንጦስ ፡ ጤርቤንቶስ ፡ ጤርባንቶስ ፡ ጤሬብንቶስ ፡ ጠርቤንቶ ፡ ጤቤሬንቶስ 'terebinth, (T) juniper, sycamore';

from Gk. *terebinthos* 'terebinth'; also Te. *ṭärbəntos*.

ṭarbezer, ṭarzəbeṭer, ṭerzeṭer ጠርቤዘር ፡ ጠርዝቤጤር ፡ ጤርዜጤር, (T) **ṭarzabeṭar** ጠርዘቤጠር 'priest, function of priest';

perhaps a corrupt form of Gk. *presbyteros* through Arabic by misreading the Ar. *b* ب as *t* ت; the corect form should be *barzəbeṭer* (Getatchew). See also *ṭarzebeṭel*.

ṭarappezā ጠረጴዛ 'table, holy table on which the deacons prepare the Host, altar';

from Gk. *trapeza* 'table'; also in Amh. *ṭäräppeza* 'table', Ar. (Eg) *ṭarabēza*.

ṭaraqa I *(yəṭrəq)* ጠረቀ 'fortify, strengthen, (K*) make tight';

ETHIOPIC: Amh. *ṭärräqä* 'fasten with nails, reinforce with metal', *ṭäräqqäqä* 'fasten two boards together'; and possibly Tna. *ṭärqämä* 'fasten with nails', Amh. *ṭäräqqämä* 'tie tightly', denominatives from a noun with suffixed *-m* from *ṭrq*. Tigre *ṭärqa* 'clear a way' suggested by Amsalu 55 is a denominative of *ṭäräqät* 'way', from Ar. *ṭarīq*. See also *ṭaraqa* II.

ṭaraqa II *(yəṭrəq)* ጠረቀ (T.Y.M) 'have diarrhea, (K*) crush the testicles of an animal until it has diarrhea, pierce';
ʾaṭraqa, same;
taṭarqa (K*), pass. of *ṭaraqa*;
ʾaṭrāqi 'that has broken testicles (animal), that has diarrhea (animal), (Gr.343) a bodily defect';
(*ḥəmāma ʾaṭrāqi* [Lt] 'dysentery');
ṭərqo (T.M) 'diarrhea';

SEMITIC: for the meaning 'crush', cp. Ar. *ṭaraqa* 'beat, strike'.

ETHIOPIC: Amh. *ṭärräqä* 'have diarrhea', Te. *ṭärqa* 'pierce'.

ṭarsa *(yəṭrəs)* ጠርሰ, (T) **ṭarasa** ጠረሰ 'have dull teeth, be set on edge (teeth)';
ṭar(r)asa (T) 'clench the teeth, be set on edge (teeth)';
ṭərs (pl. *ṭəras*, *ʾaṭrās*) 'molar tooth';

ETHIOPIC: Amh. *ṭärräsä* 'break the teeth', Gur. *ṭäräsä* 'break off a piece', Har. *(a)ṭäräsa* 'make the teeth feel acid'; Tna. *ṭärräsä* 'finish' and Te. *ṭärsa* 'emaciate and become weak > *come to an end' are to be compared with Amh. *ṣärräsä* 'finish, terminate' and not with G.Amh.Gur. *ṭrs* 'break the teeth, have dull teeth', as suggested by Littmann-Höfner 611. See also *ḍarsa*, above.

ṭərit ጥሪት; see *ṭarya*.

ṭirot ጢሮት (K*.DTW 586) 'roof, poles for the roof';

ETHIOPIC: Amh. *ṭara*, *ṭariya* 'roof'.

ṭərəṭṭāre ጥርጣሬ (Gr.481) 'doubtful things';

from Amh. *ṭərəṭṭare*.

ṭarṭewos ጠርጤዎስ (T+) 'very poor';

ETHIOPIC: perhaps Amh. *ṭäräṭṭäsä* 'become old and feeble, be dilapidated', unless G. *ṭarṭewos* is the name of a poor person.

ṭarāw ጠራው 'constellation';
from Ar. *turayyā* 'Pleiades'; see also *tərəyā*.

ṭarya, ṭaraya *(yəṭri)* ጠርየ ፡ ጠረየ (K*); see *ʾaṭraya*;
ʾaṭraya 'possess, take possession, purchase, obtain, acquire';
taṭarya, (Y) *taṭarraya*, passive;
ṭəruy, pass. participle;
ṭərāy 'possessions';
ṭərit (pl. *ṭəritāt*) 'possessions, wealth, goods, property';
maṭrit (pl. *maṭrəyāt*) 'acquired things';
maṭrayi, *maṭri* (K*) 'who acquires, who possesses, possessor';

SEMITIC: Aram. *ṭərā (try)* 'give, negotiate', *ṭərīṯā* 'gift' (Perles 1917:300).
ETHIOPIC: Tna. *ʾaṭräyä* 'acquire, gain possession', *ṭərit* 'wealth, possessions', Amh. *ṭärra* 'amass

money', *ṭərit* 'accumulation of property', *ṭärrätä* 'amass money' (denominative of *ṭərit*); passed into Cushitic: Bil. *a-ṭray-d* 'cause to acquire'.

ṭərāy ጥራይ 'raw, crude';

SEMITIC: Ar. *ṭariyy* 'fresh', Śḥ. *ṭerı̄*, Heb. *ṭārī* 'raw, fresh', Syr. *ṭarrūnā* 'fresh', Ug. *ṭry* (de Moor).
ETHIOPIC: Te. *ṭəray* 'raw, fresh', Tna.Amh.Arg.Gur. *ṭəre*, Har. *ṭiri* 'raw'. See also *ṭəre*.

ṭurāykā ጡራይካ (T⁺) 'partridge'.

ṭaraza *(yəṭrəz)* ጠረዘ (T.Y.M) 'sew together, bind a book';
ṭərāz (T.M) 'volume, exercise book, ledger, fascicle of a book';

SEMITIC: Ar. *ṭarraza* 'embroider', Ar. *ṭirāz* 'embroidery' is considered by Vollers 1896:645 a Persian loanword. For its relation to Ar. *daraz* 'embroider', see Marçais 1911:296.

ETHIOPIC: Te. *ṭärza* 'bind a book', Tna.Amh. *ṭärräzä*; Tna.Amh. *ṭəraz* 'volume'. See also *ṭārzo*, below.

ṭarze ጠርዘ; see *ṭarzabelq*.

ṭārzo ጣርዞ (T⁺) 'deacon';

ETHIOPIC: perhaps Amh. *ṭəraz* 'very knowledgeable student', from *ṭərāz* 'book'. It could also be a misprint for *ʾarzo*, or the other way around.

ṭarzebeṭel, ṭarzəbeṭer ጠርዝበጤል ፡ ጠርዝበር (D), **ṭerzeṭer** ጠርዜጠር (T) 'priest';

see *ṭarbezer*.

ṭarzabelq ጠርዝበልቅ (T), **ṭarze beleq** ጠርዜ ፡ በሌቅ (Sw. in D 1408) 'covering for the ark whose width and length are equal';

possibly two different nouns: *ṭarz*, *ṭarze*, and *belq*, *beleq*.

ṭarzebeṭer ጠርዝበቴር; see *ṭarbezer*.

ṭerzeṭer ጠርዜጠር; see *ṭarbezer*.

ṭarzaza ጠርዘዘ (K*) 'cause a wound to swell';
taṭarzaza (K*) 'be distended, be enlarged (stomach)';
ṭərzuz (K*) 'enlarged (stomach)';
from Amh. *(tän)ṭäräzzäzä* 'be distended, be enlarged', *ṭərzəz* 'enlarged (stomach)'.

ṭas ጠስ (T.Sw.in D 1398) 'eyebrow'.

ṭesa ጤሰ, **ṭis** ጢስ; see *ṭys*.

ṭāsberā ጣስቤራ (Lt) 'kind of dish (food)'.

ṭasama ጠሰመ (Y.M) 'anoint, smear with butter';
ṭasm (Lt) 'butter';
from Tna. *ṭäsämä* 'smear with butter', *ṭäsmi* 'butter' (since the source of *ṭasama* is Abba Yaʿqob who was Eritrean). The root is perhaps related to Ar. *dasima* 'be greasy (food)'.

ṭəsn ጥስን (K*) 'thyme';

ETHIOPIC: Amh. *ṭosəññ*; Tna. *ṭäsnä*, *ṭäsni* is identified by Bassano 905 with *ṭəbsənay (ṭəbšənay* in Yoḥannes 771). If he is correct, the original form would be *ṭəbsənay*, with *əb* > *o*, *ä* in *ṭosəñ*, *ṭäsnä*, with spirantization and loss of *b*. The root also occurs in Cushitic: Sa. *ṭäsne*. For Amh. *ṭosəññ*, see Strelcyn 1973:no.260, Rodinson 39, n.9.

ṭasasa ጠሰሰ (Y.H.M) 'be tired, be weak';

ETHIOPIC: Tna. *ṭäsṭäsä* 'become old, become weak', Te. *ṭäšša* 'become weak, become dim (eyes)', Amh. *ṭäsäṭṭäsä*. Tigre *ṭäšša* is not to be derived from Ar. *taššа* 'Schnupfen haben', as suggested by Littmann-Höfner 613.

ṭisat ጢሰት; see *ṭys*.

ṭasaya *(yəṭsi)* ጠሰየ 'blot out, crush to powder, destroy, annihilate, consume'; (note that while KG 1 has *ṭasya*, KG 2, 3 wrongly have *ṭayyasa*);
taṭasya, passive;
ṭəsuy, pass. part. of *ṭasaya*;
ṭəsyat 'act of destroying, annihilation';

SEMITIC: related to Ar. *ṭassa (ṭss)* 'beat', PbH. *ṭišṭeš* 'erase'.
ETHIOPIC: Amh. *ṭäsäṭṭäsä* 'beat, thrash'.

ṭəṭ, ṭuṭ ጥጥ ፡ ጡጥ 'cotton';

SEMITIC: Ar. *ṭūṭ* 'cotton'.
ETHIOPIC: Tna. *ṭuṭ*, Amh.Arg.Gur. *ṭəṭ*, Har. *ṭūṭ*; probably passed into Cushitic: Sa. *ṭuṭ*, Kham. *ṭiṭ*, Qab.Al. *ṭiṭa*, Aw. *təti*.

ṭiṭi ጢጢ (K.DTW) 'whip';

ETHIOPIC: Amh. *ṭiṭi* 'whip'; perhaps also Te. *ṭiṭi* 'sound', if G. Amh. *ṭiṭi* also refers to the sound of the whip.

ṭeṭama ጤጠመ (Y.M) 'bite off the pods of beans or peas in order to eat the legumes';

ETHIOPIC: Tna. *ṭäṭämä* 'strip off leaves'. Since Abba Yaʿqob was Eritrean it is possible that G. *ṭeṭama*, recorded by him, is of Tigrinya origin.

ṭiṭen ጢጤን (K*) = Amh. *doqma* 'kind of tree' (for which see Strelcyn 1973:no.74);

perhaps to be identified with *piṭon*, *peṭen*, below; for the alternance *p*:*ṭ*, see *pekson*, *pngl*.

ṭiṭānos, ṭiṭānon ጢጣኖስ ፡ ጢጣኖን 'giants';

from Gk. *Tītānes*, pl. of *Tītan*, proper name of one dynasty of gods used by the Septuagint for translating 'giants'.

ṭwʿ (ṭwʾ), ṭoʿa, ṭoʾa *(yəṭuʿ)* ጠዐ ፡ ጠአ 'be stingy, be greedy, be miserly, be sparse, do sparingly, covet';
ṭawwəʿa, *ṭawwəʾa* (T) 'harm by stinginess, (T.M) make smaller, diminish';
ṭawāʿi 'stingy, miserly, greedy, envious';
ṭawiʿ (T) 'greed, stinginess';

SEMITIC: Reinisch 1895:229 connects it with the root *ṭmʿ* (with *m* > *w*): Ar. *ṭamiʿa* 'be greedy', Te. *ṭämʿa*; Cushitic: Bed. *tāmaʾ*, Sa. *ṭamaʿ*.

ṭawala ጠወለ (MA) 'make turn';

ETHIOPIC: perhaps Amh. *ṭolä* 'wander about'.

ṭawlala ጠውለለ (T) 'screen from view, cover something with a screen or a piece of cloth, curtain off';

a variant of *ṭablala*; see also **ṭolala* II.

ṭwm, ṭoma *(yəṭum)* ጠመ, (T.MA) **ṭawama** ጠወመ 'fold up, roll up, wrap together';
taṭawma, passive;
ṭawāmi, act. part. of *ṭoma*;
ṭəwwum, pass. part. of *ṭoma*;
ṭəwwāme 'folding up, rolling up' (n.);
ṭəwmat, *ṭumat* (D.K*), same;

see *ṭmm*, *ṭamma*.

ṭwq, ṭoqa *(yəṭuq)* ጠቀ 'be in dire straits, be oppressed, be afflicted, compress, constrain';
ʾaṭwaqa, *ʾaṭaqa*, *ʾaṭawwaqa* 'oppress, squeeze, compress, constrain, compel, force, gag, harass, trample upon, torment, treat cruelly, afflict, distress, vex, choke';
taṭawqa, *taṭawwaqa*, passive of *ʾaṭwaqa*; also 'be in dire straits';
taṭāwaqa (K*) 'oppress one another';
ʾastaṭāwaqa (K*), causative of *taṭāwaqa*;
ṭəwwuq 'afflicted, oppressed, compressed, tormented, constrained, abstruse (sermon)';
ṭəwwāqe 'straitened circumstances, affliction, oppression';
ṭəwqat, (K*) *ṭuqat* 'oppression, affliction';
ṭəwqənnā, same;

SEMITIC: related to Ar. *ḍāqa (ḍyq)* 'be narrow', *ḍayyaqa* 'constrain, oppress', Heb. *ṣyq*, (hifʿil) *heṣīq* 'bring into straits', Aram.-Syr. *ʿāq (ʿwq)* 'be weary', (etpoʿel) 'be straitened', Ug. *š-ṣq* 'exert pressure'.
ETHIOPIC: Tna. *ṭäwwäqä* 'press, pressure', Amh. *ṭäqäqqäqä* 'nag, pester'; related to Gur. *ṭäqäqä* 'be narrow, be squeezed together', *ṭəq epä* 'press hard, tighten'; passed into Cushitic: Kam. *ṭuqqeʿe* 'be narrow', Had. *ṭūqā-kko*. See also *ṭaʿaqa*, *ṭawqaya*.

ṭawqaya ጠውቀየ (T) 'be narrow, be under stress, be painful';
taṭawāqaya 'oppress one another';
ʾastaṭawāqaya (M), causative of *taṭawāqaya*;

a 4-radical augmented by *y* from *ṭwq*, *ṭoqa*.

ṭwr, ṭora ጦረ (MA) 'intercede';

from Amh. *ṭorä* 'support one's parents in old age', coming from *ṣora* 'carry' (see above).

ṭawr ጠውር (D 1408) 'row (of masonry)';

transcription of Heb. *ṭūr*.

ṭāwos ጣዎስ 'peacock, pheasant';

from Gk. *taōs* 'peacock'; also Amh. *ṭawos*; in Semitic: Ar. *ṭāwūs*, Aram. *ṭawwāsa*, Syr. *ṭawsā*, Md. *ṭausa*. See also *ṭaws*, below.

ṭaws ጠውስ (T) 'eagle';

would it be a mistranslation or a misunderstanding instead of *ṭāwos*?

→ **ṭawaya** *(yəṭway, yəṭwi)* **ጠወየ**, (L.T) **ṭawya ጠወ-የ** 'be crooked, be tortuous, be winding, be perverse';
ʾaṭwaya 'make crooked, tilt up, make perverse, lead astray, distort, twist, curve, distress, embarrass';
taṭawya, passive of *ṭawaya*; also 'roll oneself around';
taṭāwaya 'act in a perverse way against someone';
ṭəway, ṭaway 'twisting, colic';
ṭawāy 'distorted, twisted, bent, winding, crooked, curved, jagged, depraved, perverse, villain';
ṭəwyat 'distortion, twisting, bending, perversion, wickedness';
ṭəwyo 'circlet, something twisted, (T) something embroidered';
ṭəwyənnā 'tortuous manner';
maṭway 'instrument of torture';
maṭwayi, (KG) *maṭwəy*, (K*) *ʾaṭwāyi*, part. of *ʾaṭwaya*;

Semitic: Ar. *ṭawā (ṭwy)* 'fold', Mh. *ṭowū*, Heb. *ṭāwā (ṭwy)* 'spin', Aram. *ṭəwiyyā* 'spinning' (n), Syr. *ṭəwā* 'be wrinkled', Akk. *ṭawû* 'spin'.

Ethiopic: Tna. *ṭāwāyä* 'twist', Te. *ṭäwa* 'wring, bend', Amh. *ṭäway* 'warped' (from Geez); related to Te. *ṣäwṣa (ṣwṣw)* 'twist', *ṣäwa (ṣwy)* 'distort', and probably Heb. *ṣīṣīṯ*, (from *ṣyṣy-t*) 'tuft of hair, tassel', Syr. *ṣūṣīṯā* 'lock of hair'. For more details in connection with Heb. *ṣīṣīṯ*, see Baumgartner 959. See also *ṭwyy*.

ṭwyy, taṭawāyaya ተጠዋየየ (Lt) 'be distorted (face)';
see *ṭawaya*, above.

ṭyʿ, ṭeʿa ጠዐ, ṭeʾa ጠአ 'besmear, anoint, cover over, fill up by besmearing, close up, stop up, plaster with mud, (T) put antimony on the eyes, (Lt) become deafened, become dull';
taṭeʿa (K*), passive;
ṭəyyuʿ, (L) *ṭəyyəʾ* 'smeared, filled up by besmearing, closed up';

Semitic: related to Ar. *ṭāʾ (ṭwʾ)* 'mud'. Dillmann 1247 (followed by Koehler 350, Baumgartner 357) connects it with Ar. *ṭāḫa (ṭyḫ)* 'stain', Heb. *ṭāḥ (ṭwḥ)*, *ṭaḥ (ṭḥḥ)* 'plaster, coat'; add Ug. *ṭy/w/ḥ* 'plaster' (v).

ṭyb, ṭeba ጠበ (t) 'plaster, coat, plug up';
perhaps a misprint for *ṭeʾa* **ጠዐ**; see *ṭeʿa, ṭeʾa*, above.

ṭayf ጠይፍ (Gr.442); see *ṭāḥf, ṭāʿf*.

ṭayāfis ጠያፊስ (K*) 'pearl'.

ṭayyaqa ጠየቀ 'observe, look at, contemplate, perceive, beware, recognize, consider closely, examine, investigate strictly, know exactly, understand, be certain, make sure of, ascertain, inquire, inform oneself, ponder well, be aware, acknowledge, explore';
ʾaṭayyaqa 'make sure, assure, make certain, ascertain, inform, make known, affirm, state explicitly, report, convey, expound, indicate, demonstrate, give explanations, tell';
taṭayyaqa 'make oneself certain, seek with certainty, inquire carefully, be ascertained, be manifest, recognize';
ṭayyāqi (Gr), act. part. of *ṭayyaqa*;
ṭəyyuq 'certain, sure, exact, accurate, perfect, precise, well-known, sharp-sighted, penetrating, prudent';
ṭəyyuq-a 'exactly, clearly, accurately, certainly, perfectly, surely, thoroughly, closely, diligently, carefully';
ṭəyyāqe 'certainty, certitude, accurate knowledge, evidence, investigation, ascertaining';
(*səmʿā ṭəyyāqe* 'reliable witness');
ṭəyyəqənnā 'exactness, thoroughness, subtlety';
maṭayyəq, ʾaṭayyāqi, act. participle of *ʾaṭayyaqa*;

Semitic: related to Heb. *dwq* (hifʿil) 'review, inspect', Aram. *dāq (dwq)* 'observe, regard'.

Ethiopic: Tna. *ṭäyyäqä* 'investigate', Amh. *ṭäyyäqä* 'ask, inquire, query', Gur. *(a)ṭäqä, (a)ṭeqä* 'make sure'.

ṭayyara ጠየረ (K) 'fly';
ʾaṭayyara, causative;
taṭayyara 'divine by observing the flight of birds, foretell, predict the future, forebode, be superstitious, (Lt) observe the flight of birds'; (MA) 'be slow, calm down' (the meaning is strange);
ʾaṭāyyara, (Lt) *ʾaṭayyara* 'predict the future by the flight of birds, divine';
ṭir (K*.KG) 'magic, sorcery';

taṭayyəro (Lt) 'magic, sorcery, augury by means of birds';
maṭayyər, ʾaṭayyāri 'augur, soothsayer';
mastaṭayyər, same;

Semitic: Ar. *ṭāra (ṭyr)* 'fly', Syr. *ʾaṭīr* (from *ṭyr*) 'make fly', *ṭayrā* 'bird', Aram. *ṭayyār* 'bird'. For foretelling the future by the flight of birds, cp. Aram. *ṭayyer*, PbH. *ṭiyyūr* 'divination'. As for the Ethiopic root **ṭyr* 'fly', it is borrowed from Arabic. This is true of G. *(ta)ṭayyara*, Te. *ṭera* 'hover (eagle)', Amh. *ṭäyyärä* 'fly'. Noeldeke 1910:64 considers G. *taṭayyara* to be common with Ar. *taṭayyara*.

ṭys, ṭesa (ṭəṭis) ጠሰ 'smoke' (intr.);
ṭayasa (MA) 'extinguish';
ʾaṭesa, (Lt) *ʾaṭyasa* 'emit smoke, produce smoke';
ṭis 'smoke' (n);
ṭisat (Lt) 'going up in smoke, destruction';
ʾaṭyāsi (Gr) 'who causes to smoke';

Ethiopic: Te. *(ʾa)ṭayäsa* 'to perfume', Tna. *(ʾa)ṭesä*, Amh. *(a)ṭesä* 'emit smoke, perfume' (v), Arg. *(a)česa*, Gur. *(a)česä*; for 'smoke' (n), cp. Tna. *ṭis*, Te. *ṭiš*, Amh. *ṭis, čis*, Gur. *čəs* 'compound of several houses belonging to the same family', that is, the place of the smoke from the fireplace which is the central part in the house; cp. also Tna. *ṭisäññä* 'tenant farmer', Amh. *ṭisäññä, čisäññä*, Gur. *ṭisäñä*, that is, one who lives on someone else's property. Brockelmann 1950:33 (following Reinisch) derives the Ethiopic root from Cushitic: Aw. *tisā* 'smoke', Bil. *tida*, going back to Qem. *toḫsā*.

W ወ

wa ወ 'and, but, then' (see Dillmann 1907:521ff);
wa---hi, wa---ni 'and also, further';
wa---ssa 'but, as' (e.g. *waʾəmmassa* 'but if');

SEMITIC: Ar. *wa* 'and', SAr.Ph.Ug. *w*, Heb.Aram. Syr. *wə*, Akk. *u*.
ETHIOPIC: Te. *wä*, Har. *-wā*, Gur. *-wä*, Amh. *wä* (from Geez); also in Cushitic: Be. *wā* 'and'. The derivation of Har. *-wā* from Ar. *wa*, as suggested by Littmann, *ZA* 33 (1921). 107, is doubtful. For the usage of *wa, wə* in Semitic, see Brockelmann 1913: 462f.

waʾ(ə)da, waʾda ወአደ ፣ ውአደ 'where, in the place, along';
ba-waʾda, ba-waʾda 'by the side of';
ḫaba waʾda 'at';
mangala waʾda 'by the side of';
ʾəmwaʾda, ʾəmənna waʾda 'from where';
bo waʾda 'somewhere';

possibly from the root for 'hand' (see *ʾəd*) with a deictic *w* (so also Eitan, *AJSL* 46[1929-30].47). For the parts of the body used as prepositions, see Brockelmann 1913:421ff.
SEMITIC: Soq. *ʾid* 'toward', Ḥars. *wede*.
ETHIOPIC: Amh. *wädä* 'toward'.

waʾər ወአር (T) 'time'.

wəʾətu (acc. *wəʾəta*) **ውእቱ** 'he, this, that, that same, such, that one, the, he himself, he is'; also used as copula with the 1st and 2nd persons; e.g. *ʾana wəʾətu* 'I am', *ʾanta wəʾətu* 'you are';
za-wəʾətu 'that is to say, namely';

SEMITIC: Ar. *huwa*, Ar. (Dat) *hū*, SAr. *hʾ*, Mh. *he*, Śḥ. *še*, Heb. *hū(ʾ)*, Aram. *hʾ, hū, hū(ʾ)*, Syr. *hū*, Ph. *hʾ*, Ug. *hw*, Akk. *šū*. For the pronoun augmented by *t*, cp. Ar. (Spain) *huet*, Palestinian Ar. *hūtu*, SAr. *hwt*, Mh. *huti*, Ph. *hmt* (pl), Ug. *hwt*, Akk. *šuāti/u* (gen.-acc.). Brockelmann 1908:241, 303 derives G. *wəʾətu* from **hūʾátu* > **ūʾátū*, **wuʾátū* > *wəʾətu*. Rundgren 1955:188 expresses doubts concerning this derivation, and on p. 194 he suggests the possibility of **hŭ̄-hŭ̄-ti* > **hū̆-ū̆tū* > **hʷəʾətū* > *wəʾətu*. For the 3rd person, masc. fem. 'he, she', see Barth 1913:14-18. See also *-tu*.
ETHIOPIC: Te. *hətu*, Gaf. *wət*; final *-t* also in Gur. *xut, xuta, ut*. Rundgren 1955:189 compares the Tna. demonstrative *ʾətu* 'this'. For other Ethiopian languages, see Leslau 1956:54. See also *yəʾəti, wəʾətomu, wəʾəton*.

wəʾətomu ውእቶሙ 'they (masc.), those (masc.)';

from *wəʾət-* and the suffix pronoun of the 3rd pers. plural *-omu*. For the 3rd pers. pl. masc. fem., see Barth 1913:18-22.
ETHIOPIC: Te. *hətom*. For the other Ethiopian languages, see Leslau 1956:54. See also *wəʾəton*.

wəʾəton ውእቶን 'they (fem.), those (fem.)';

from *wəʾət-* (taken from the masculine) and the suffix pronoun of the 3rd. fem. pl. *-on*. See *wəʾətomu*, above.

waʿ ወዕ (T.KG) 'span' (used as measure).

waʿala, wəʿla *(yaʿal)* **ወዐለ ፣ ውዕለ** 'pass the day, remain, stay, do something during the day';
ʾawʿala 'cause to pass the day, place in custody';
waʿāli 'guard, retainer, attendant, servant, partisan, official, executioner, soldier';
wəʿul 'one who spends the day';
wəʿəlo, in *gabra wəʿəlo* 'he spent the day resting';

ʿəlat (pl. *ʿəlatāt*) 'day, time, space of time, (Lt) fate';
(*ʿəlat* in a construct state position means 'daily'; e.g. *sisāya ʿəlat* 'daily food');
(*ʿəlata* + day of the week expresses the day of the week; e.g. *ʿəlata ʿarb* 'Friday');
(*ʿəlata* + verb, *ʾama ʿəlata* + verb 'when');
(*baʿəlatu* 'the very day');
(*yaʾəta ʿəlata* 'then');
(*zātti ʿəlat* 'today');
(*za-lalla ʿəlat* 'daily');
(*ʾəmʿəlat ʿəlat, ʾəmʿəlat laʿəlat* 'day-by-day');
ʾawʿāli, mawʿali (K*), act. part. of *ʾawʿala*;
moʿalt, maʿālt (pl. *mawāʿəl, mawāʿəlāt*) 'day, daytime, noontime';
(*maʿālta* 'during the day');
mawāʿəl, mawāʿəlāt (pl.) 'period, era, time';
məwʿāl, muʿāl 'place of custody, place of detention, prison';
maʿāltāwi 'daily, midday (adj)';
mawāʿələnnā, in *bəluya mawāʿələnnā* 'eternity';

SEMITIC: Brockelmann 1908:237 (following Praetorius) connects *wʿl* with *wʿd* (Ar. *waʿada* 'promise'), with *l* resulting from dissimilation in a form such as **mawʿadt* > *moʿalt*, and *l* becoming generalized in the root. The suggestion made by Bravmann, *ZS* 9 (1933).153-4 to connect *wʿl* with Akk. *aʾālu* 'bind, conclude a contract' is not convincing.
ETHIOPIC: Tna. *wäʿalä* 'spend the day', Te. *wäʿala* (also *ʿala*, for which see Cohen 1924:131), Amh. Gaf.Gur. *walä*, Arg. *wala*, Har. *wāla, waʾala*. For *moʿalt* 'day', cp. Te. *mäʿal*, Tna. *mäʿalti*, Har. *mäʾaltu, māltu*, Gur. *mʷāltu, mālt*. The root also occurs in Cushitic: Or.Som. *ōla, ol* 'spend the day'; perhaps also Bil. *wān*, Kham. *wīn* (with alternance of liquids). See also *maʿala* II.

wəʿəlā, waʿālā ውዕላ ፣ ወዓላ, (T) **wāʾəlā ዋእላ** 'kind of antelope, mountain goat';

SEMITIC: Ar. *waʿl, waʿil* 'mountain goat', SAr. *wʿl*, Mh. *wāl*, Heb. *yāʿel*, Aram.-Syr. *yaʿlā*, Ug. *yʿl*.
ETHIOPIC: Amh. *wəʾəla* 'mountain goat' (taken from Geez); also in Cushitic: Qua. *wālā*.

waʿara ወዐረ (K*) 'be rough, be coarse, (K.T.Y) be amazing, be amazed, be overawed, (KG) change, transform';
(the Amharic rendering of *waʿara* with *tädämmäqä, tädämmämä* given by Tayyä means 'be stupefied' rather than 'admire', as given by M 442);
ʾawʿara (K*), causative;
tawaʿara, tawəʿra 'be stupefied, not understand, look at with astonishment' (transferred meanings);
waʿāri (K*), act. part. of *waʿara*;
wāʿ(ə)r 'difficult to understand, unheard of, paradox, paradoxical, (T) amazing, (K) different, (KG) change' (n);
wəʿur (K), same;
təwʿərt (Lt) 'paradox, incomprehensible matter, (T) amazement';

SEMITIC: Ar. *waʿara* 'be rugged, uneven', Ar. (Yemen) *waʿra* 'thicket'; to be compared with Heb. *yaʿar* 'forest', Aram.-Syr. *yaʿrā*, Ph.Ug. *yʿr*, contrary to Leslau 1958:24, and to Guillaume IV:7, who compares Heb. *yaʿar* 'forest' with Ar. *ʿurwa* 'thicket'. See also *warʿ*.

wəʿit ውዒት; see *(wəʿya), wəʿuy*.

wəʿya (impf. *yəwʿi*, subj. *yaʿay*) **ውዕየ** 'burn (intr), burn up, be burnt, be consumed by fire, be scorched, be on fire, blaze';
ʾawʿaya 'burn (tr), burn up (tr), scorch, consume (fire), set on fire, give heat';
ʾastawāʿaya 'kindle, set on fire';
waʿāyi, act. part. of *wəʿya*;
wəʿuy (fem. *wəʿit*) 'hot, burning, burnt, fervent';
wəʿəy 'fervor';
wāʿ(ə)y 'heat, burning heat, conflagration';
ʿəyat 'burning (n), inflammation, brand mark';
wəʿyat 'burning (n), a burn, inflammation, blaze, conflagration, fervor';
mawʿəy, mawʿi, mawʿəyi, (Lt) *ʾawʿāyi*, part. of *ʾawʿaya*;
muʿāy (K*) 'place of burning';

SEMITIC: the connection with Heb. *yāʿā (yʿy)* 'carry off' suggested by Ludolf 499 is unlikely; perhaps Ar. *waʿā (wʿy)* 'stir up a riot'.
ETHIOPIC: Tna. *wäʿayä* 'be hot', Te. *wəʿuy* 'hot spring', Amh. *wəʾəy* 'heat' (from Geez), Har. *wəy* 'hot', Gur. *wiʾä* 'be hot'; also in Cushitic: Qua. *wā* 'burn, be hot', Or *oʾā* 'hot', contrary to Praetorius 1894:323 who derives the Semitic-Ethiopic root from Cushitic.

wabā ወባ 'plague, pestilence';

from Ar. *wabā'* 'infectious disease'; also in Amh. *wäba, woba* 'disease, malaria', Gur. *woba* 'fever, malaria', Har. *woba* 'drone (which causes malaria)'; also in Cushitic: Or. *woba*.

wabo ወቦ (K*), name of a constellation;

from Amh. *wäbo*, same.

wabbo ወቦ (K*) 'kind of leopard';

from Amh. *wäbbo šämmane* 'leopard'; of Cushitic origin: Sa. *wäbbo* 'wild animal of the cat family'.

wabala (MA) 'produce worms'.

wabale, wabole ወበሌ ፣ ወቦሌ 'small coin';
variant of *ʾaboli, ʾoboli*, above.

wadda ወደ; see *wdd*.

waddaʾa (waddaʿa) ወድአ (ወድዐ) 'finish, complete, bring to a conclusion, make an end, consume';
waddaʾa + verb 'already'; e.g. *waddāʾku rəʾiku* 'I have already seen';
tawaddaʾa, passive; also 'come to an end, fail (that is, be finished), be exhausted';
waddāʾi (K*), act. part. of *waddaʾa*;
wəddāʾe 'completion, consummation';
mawaddaʾ (K*) 'who finishes, who completes';

SEMITIC: SAr. *d-* 'already' (W. Müller 1983:278).
ETHIOPIC: Tna. *wädʾe* 'finish'; also in Cushitic: Aw. *widú-k'a* 'finish'.

wdd, wadda *(yədad)* **ወደ** 'put into, join together, insert, (T.M) lay a foundation, establish firmly';
ʾawdada, causative; also 'line, panel, set, insert, cause to go well together';
tawadda, tawadada, passive;
tawādada 'be suited, be appropriate, be fitted, be joined suitably';
ʾastawādada, caus. of *tawādada*; also 'join, join suitably, make agree, fashion, adjust, adapt, put together, arrange harmoniously, accompany (a song), load (a pistol)';
wədud 'inserted, joined suitably, stable, fixed, firmly established, common';
dəd 'joint, juncture, fitting together, structure, hewn surface, base, basis, foundation, setting (of necklace)';
mawdad (L), *mawdād, modād* (K), pl. *mawādəd* (D) 'hook, clasp';

is undoubtedly to be identified with the root *wdd* 'love' developed into 'agree, fit together', as, for instance, in Amh. *täwaddädä* 'be joined, fitted together', Tna. *täwadädä* 'join together (intr), concur'.

SEMITIC: Ar. *wadda* 'love', SAr. *s₁t-wdd* 'consent, agree', *m-wd* 'friend (of ruler)', Heb. *ydd* in *yədīd* 'beloved', Syr. *yadded* 'love', Ug. *ydd* 'beloved'. Holma 152, n.2 identifies it with Ar. *waṭṭada* 'make firm, stabilize'.
ETHIOPIC: Amh. *wäddädä* 'love', Arg. *wäddäda*, Har. *wädäda*, Gur. *wädädä*; Tna. *täwadädä* 'agree with one another, join together (intr), concur', Amh. *täwaddädä* 'be joined, fitted together'.

wadifat (pl. *wadifāt*) **ወዲፈት**, (T) **wadifot ወዲፎት** 'rag, scrap, used garment, (T) palm leaf, mat'; (Gr.436) **wadufat ወዱፈት** is probably a misprint for *wadifat*.

wadqa, wadaqa *(yədaq)* **ወድቀ ፣ ወደቀ** 'fall, fall down, fall off, be deposed, fall in, collapse, go to ruin, sink, become decayed, throw oneself (into)';
ʾawdaqa 'let fall, cast down, drop (tr), fell, depose';
tawadqa 'be thrown down';
tawādaqa 'fall away from each other, (Gr) fall to pieces';
wəduq 'falling, fallen, lying fallen, overthrown, collapsed';
dəqat 'fall, ruin, overthrow, downfall, event';
wədqat (Lt) 'fall';
mawdaq (Lt) 'that makes fall, stumbling block';
mawdaqi (Gr) 'who (that) makes fall';
mudāq 'place of falling, ruin';
dənqat, see above;

SEMITIC: Ar. *wadaqa* 'fall in drops', SAr. *wdq* 'fall'.
ETHIOPIC: Te. *wädqa* 'fall', Tna. *wädäqä*, Amh. *wäddäqä*, Arg. *wäddäqa*, Har. *wädäqa*, Gur. *wädäqä*; passed into Cushitic: Af. *wadqa* 'fall'.

waddasa ወደሰ 'praise, commend, eulogize';
ʾawaddasa (K*), *ʾawdasa* (L), causative;
tawaddasa 'be praised, deserve praise, deserve eulogy';
tawādasa (Lt) 'praise one another';

waddāsi, act. part. of *waddasa*;
wəddus 'praised, praiseworthy';
wəddāse 'praise, adulation, glorifying, laudation';
(*wəddāse māryām* 'Praise of Mary', prayers composed in honor of the Virgin). For a bibliography, see Hammerschmidt-Six 1983:52;
waddəsot 'praise';
mawaddəs 'one who praises, stanza consisting normally of 13 verses and recited on Sunday';
məwəddās 'place for praise';
tawdās 'praising' (n);
tawaddəso 'praise';

SEMITIC: Brockelmann 1927:28 compares it with *wdy* (Heb. in *hōḏā* 'praise', Ar. *ʾistawdā*) and suggests that *s* of *waddasa* is due to 'Reimwortbildung' with *qaddasa* 'sanctify'.
ETHIOPIC: Tna.Amh. *wäddäsä* 'praise', Te. *wäddäsa*. The derivation from Cushitic: Bil.Sa.Af. *waṭā* 'singer', Or. *wēt*, suggested by Praetorius, *ZDMG* 43 (1889).324-5, is unlikely.

wədet ውደት; see *wadaya*.

wadaya *(yəday)* **ወደየ** 'put, put in, add, put on (adornments), put under, lay, place, set, throw, cast';
ʾawdaya, causative;
tawadya, passive of *wadaya;*
tawādaya (Lt) 'accuse one another';
ʾastawādaya 'accuse (from 'throw something against someone'), make accusations, make false charges, slander, abuse, calumniate';
wadāyi, act. part. of *wadaya*;
wəduy (K*), pass. part. of *wadaya*;
wədyat 'putting in (n), setting, throwing';
wədet 'accusation, charge, calumny';
(*baʿāla wədet* 'calumniator, accuser');
mudāy (pl. *mudāyāt, mawādit*) 'vase, receptacle, vessel, box, basket';
modāy 'compound, composition';
məwdāy (Lt) 'place to put things';
mastawādəy, part. of *ʾastawādaya*; also 'calumniator, accuser';

SEMITIC: Ar. *ʾawdā* (from *wdy*) 'take away (death), destroy', SAr. (Qat) *m-wdy-n* 'cistern' (W. Müller), Heb. *yāḏā (ydy)* 'throw', Aram. *ʾăḏi, yəḏi*, Ug. *ydy* (de Moor 243). Barth 1902:12 connects it with the root *wdy* 'confess' (as in Heb. *hiṯwaddā*, Syr. *ʾawdī*, Ar. *ʾistawdā*) whose original meaning would be 'accuse oneself > confess' (so also Koehler 363-4, but not Baumgartner 372 who separates Heb. *ydy* I 'throw' from *ydy* II 'confess'). As for G. *ʾastawādaya* 'accuse, slander' from *wdy* 'throw', cp. Ar. *qadafa* 'throw, accuse'.
ETHIOPIC: Te. *wäda (wdy)* 'put, make', Tna. *wädäyä* 'put'. Praetorius 1879:7 connects G. *wädäyä* with Amh. (also Gur) *waǧǧä* 'acquire, shop'. While G. *wädäyä* could explain the form of Amh.Gur. *waǧǧä*, it could not explain the development of the meanings; it is rather a denominative from *waga* 'price' (so also Cohen 1939:228); cp. Tna. *(tä)wagäyä* 'agree on a price', Amh. *wägäwwägä* 'mention a price repeatedly'. For G. *mudāy*, cp. Tna.Amh. Gaf.Gur. *muday* 'basket', Har. *mudāy*.

widā ዊፃ (T.M) 'wall of stones and mud, house built of stones'.

waḍʾa, waṣʾa *(yəḍāʾ)* **ወፅአ ፣ ወጽአ** 'go out, go forth, come out, come forth, depart, exceed, emerge, leave, pass away, escape, dissent, differ (*ʾəm*), spring from, break out, rise (sun), originate in, be spread (news)';
ʾawḍaʾa 'bring out, bring forth, inaugurate, take out, take off, draw forth, lead forth, expel, cast out, send forth, remove, banish, abrogate, drive, drive out, dislodge, produce, cause to spread abroad, spend, cause to pay';
ʾastawḍaʾa, ʾastawaḍʾa 'spend, pay expenses, pay out, cast out one thing after another, contribute, exact tribute, compile (a book), make extracts';
waḍāʾi, act. part. of *waḍʾa*;
wəḍuʾ 'departing, emerging, alien, opposing, destitute, rebellious, disloyal';
(*wəḍuʾ ʾəm* 'contrary to, excepting, lacking in');
wəḍāʾ 'divorced woman, (Lt) exit, end';
waḍiʾot 'exit';
ḍaʾat 'exit, exodus, going out (n), going forth, departure, exile, rising (of sun, moon), outlet, origin';
(*ḍaʾata qāl* 'utterance');
(*ʾorit za-ḍaʾat* 'the Book of Exodus');
ʾawḍāʾi, part. of *ʾawḍaʾa*;
ʾawḍaʾo 'issue';
ʾastawāḍaʾo(t) 'expenses';
mawḍaʾi 'instrument serving to take things out'; also, part. of *ʾawḍaʾa*;

moḍā, (Lt) *moḍā*ʾ 'offering, gift, gift to one who is going on a journey';
*muḍā*ʾ 'place of exit, going out, way to escape, source, end';
moḍāʾt, muḍāʾt 'exit, boundary, end';
*ḍāʾḍā*ʾ, see above;

SEMITIC: SAr. *wḍ*ʾ 'go out', Soq. *ʾeḍa* 'grow (herbs)', Heb. *yāṣā (yṣʾ)* 'go out', Aram. *yəʿā* 'burst forth, bloom', Syr. *(y)iʿā* 'sprout, spring, come up', Md. *yʿa*, Ug.Ph. *yṣʾ*, Akk. *(w)aṣû*. Noeldeke, *ZDMG* 40 (1886). 725 compares Ar. *ḍuḍuʾu* 'offspring' which he derives from a root *wḍ*ʾ 'go out' and identifies it with Heb. *ṣeʾĕṣāʾīm* 'offspring', likewise from *wṣ*ʾ 'go out'.

ETHIOPIC: Tna. *wäṣä* 'go out' (from *wṣ*ʾ), Amh.Arg. *wäṭṭa*, Gur. *wäta*. Note that the Geez root *wḍ*ʾ, *wṣ*ʾ means only 'go out', not also 'go up' as does Amh.Arg.Gur. *wäṭ(ṭ)a*. For the meaning of G. *ʾastawdəʿa* 'spend, contribute', cp. Amh. *awäṭṭa* 'spend', Amh. *awwaṭṭa* 'contribute (money)'; also Akk. *ṣītu* 'expenditure' from *waṣû* 'go out', Heb. *hōṣī (ʾ) kĕṣeṣ* 'spend'.

waḍafa I *(yəḍaf)*, **waḍḍafa ወፀፈ**, **waṣafa ወጸፈ** 'hurl by a sling';
tawaḍfa, tawaḍḍafa 'be hit by a sling, be hurled by a sling';
tawāḍafa (K*) 'hit one another by a sling';
waḍāfi (pl. *waḍāfəyān, waḍafī*) 'one who hurls by a sling';
wəḍuf (K*) 'hurled with a sling';
wəḍafta mabraq (Lt) 'flash of lightning';
moḍaf, moḍāf, muḍāf, moḍafī (pl. *mawāḍəfī*), (L.T) *moṣaf* 'sling, catapult, (TS.Sw. in D 948) stone hurled by a sling';
(sabʾa moḍaf 'slingers');

SEMITIC: Ar. *waḍafa* 'throw with a sling' (considered a Geez loanword by Noeldeke 1910:55, but not so by Landberg 1942:2926), Ar. (Yemen) *waṭaf*, Akk. *(w)aṣpu* 'sling'.

ETHIOPIC: Amh. *wäčč̣äfä* 'hurl with a sling'. For *moḍaf* 'sling', cp. Tna.Te.Amh.Gur. *wänčaf*, Gaf. *wənčäf"ä*, Har *woč̣äfa* (from **mänčaf*, with *m* > *w* due to the labial *f* [see Cohen 1931:389-91], and with *ḍ* > **ṭ* > *č̣*) < **wäwčaf* > **wäč̣af* (with loss of *w*) > *wänčaf* (with insertion of *n*). Tna. *wänč̣äfä* 'throw with a sling', Amh. *wänäčč̣äfä*, are denominatives of *wänčaf*. The root passed into Cushitic: Sa. *wänčif* 'sling', Or. *wač̣efo*, Som. *waḍaf*, Bil. *wanšibä*.

waḍafa II **ወፀፈ** (K*) 'rain hard with gusts of wind';
waḍf (K*) 'wind-driven rain';

ETHIOPIC: Amh. *wäčč̣äfä* 'rain hard'.

waḍḍəḥa ወዕኀ (K*) 'distress, make suffer, cause labor pains';
tawaḍḍəḥa 'suffer, have labor pains';
təwḍəḥt (D.TS) 'pain, labor pains, suffering, stress';

SEMITIC: Soq. *ʾaḍaḥ* 'have pain' (Bittner, *WZKM* 30[1917-8].424).

waḍala ወፀለ (MA) = Amh. **አናፋ**, either *anaffa* 'bray', or *annaffa* 'blow on a fire'.

waḍana ወፀነ (Lt) 'plait, interweave';
waḍin, waḍinat (Lt) 'that which is plaited';

ETHIOPIC: Te. *wäṣna* 'braid'.

wafad ወፈድ (T) 'platter (of gold or silver)'.

wfl, tawāfala ተዋፈለ (T) 'foretell, read omens'; Dillmann 1376 (under *tafāwala*) also quotes *yətwāffalu* **ይትዋፈሉ** from *Fatḥa Nagaśt* 11, 1; but Guidi's edition, p. 94, has *yətfāwwalu*, for which see *fwl*.

wafara I *(yəwfər, yufar, yəfar)* **ወፈረ** 'go to a field (for any agricultural activity), go out into the countryside, feed in a pasture'; is extended to 'go any place';
ʾawfara, causative; also 'take into a field, (Lt) send out, dispatch, make go forth, cause to browse';
tawāfara 'go outdoors to defecate (euphemism)';
wafāri, act. part. of *wafara*;
(wafāre ʿəḍ 'hewer of wood');
wafr 'countryside, field, farm, farmland, pasture, estate, husbandry';
(ʿaṣada wafr 'field');
wafar 'husbandry';
wəfrat 'going to a field';
mofar (T) 'beam of a plough';
mofart (pl. *mawāfər, mawāfərt*) 'agricultural tool (spade, mattock)';
mufār 'farmland, pasture, village';

SEMITIC: SAr. *wfr* 'cultivate', *m-wfr* 'cultivated land belonging to a town'. Praetorius 1890:37 (so also

Brockelmann 1908:595) connects it with Ar. *nafara* 'go on a trip or an expedition'. Conti 1978:116 connects it with a biradical root *pr*, but this root implies running, fleeing. See also Noeldeke 1910:186.

ETHIOPIC: Tna. *wäfärä* 'go to a field', *täwäffärä* 'plough, cultivate land'. For *mofart* 'agricultural tool', cp. Amh. *mofär* 'beam of plough', Arg. *mofära*, Gur. *mofär* 'wooden handle of a plough'; also in Cushitic: Sa. *ifär* 'go to a field'.

wafara II **ወፈረ** (T) 'become fat, be stout';

from Amh. *wäffärä* 'be fat'.

wfs, in **məwfās ምውፋስ** (Lt); metathesis in relation to *fws*; see *fawwasa*.

wəfit ውፈት; see *(wfy), wəfuy*.

wafaṭa *(yəfaṭ)* **ወፈጠ** 'burn (tr), ignite, cook'; (Gr.436 **wafata ወፈተ**, with *t*, is undoubtedly to be corrected into *wafaṭa* **ወፈጠ**, with *ṭ*);
wafāṭi (K*), act. part. of *wafaṭa*;
mafaṭ, mafṭ, mofṭ, (T) *mofaṭ, mafiṭ* 'oven, furnace, pit for firing pottery';

SEMITIC: SAr. *wfṭ* 'burn'; this root is not to be compared with G. *ʾafaya* 'bake', as suggested by Dillmann 950 and Landberg 1909:1302. For Grébaut's *wafata*, see Rundgren 1961:367.

ETHIOPIC: Tna. *mofṭi* 'firing of pottery' (Coulbeaux-Schreiber 195), *mafəṭṭi* 'pit for firing' (da Bassano 134), from *wfṭ*.

wfy, ʾawaffaya (impf. *yawaffi*) **አወፈየ** 'receive, grant, transmit, consign, hand over, deliver, transfer, commit to someone's care, bequeath, entrust';
tawafaya, tawaffaya, pass. of *ʾawaffaya*; also 'receive, accept, take charge of';
wəfuy, fem. *wəfit* (Gr.468,K*), pass. part. of *wafaya*; also 'established, instituted';
wafayā (M) 'offer';
wəffāye 'yielding, tradition, (TS) gift';
wəfyat 'accepting' (n);
tawfit, təwfit 'tradition, (TS) gift, (T) receiving';
mofi (T) 'share, sharing';

SEMITIC: Ar. *waffā (wfy)* 'pay a debt', SAr. *wfy* 'pay a debt, fulfill an obligation', *h-wfy* 'bestow', Soq *ʿefe* 'pay', Syr. *ʾawfī* 'bring to an end, achieve'. The connection with Heb. *yāpe(h)* 'pretty' (suggested by Buhl 309, Koehler 391, Baumgartner 404), and with Akk. *(w)apû* 'become evident' (von Soden 1459) is doubtful.

ETHIOPIC: Tna. *ʾawāfāyā* 'give, make a gift'. See also *mawafa*.

wag ወግ 'tradition, custom';

from Amh. *wäg*. For the Geez form, see *wagʿa* II, below.

wāg ዋግ 'mildew (of cereals), rust';

ETHIOPIC: Tna.Amh. *wag* 'a rust affecting grain'.

wagga ወገ; see *wgg*.

wagʾa, wagʿa *(yəwgāʾ, yəgāʾ)* **ወገአ ፡ ወግዐ** 'pierce, prick, butt, gore, beat, hit, strike, (Y) make turbid, (T.Y) purify, refine (e.g. oil by beating)'; note the opposite meanings 'make turbid, refine', both going back to the basic meaning 'beat': in the one case 'make turbid by beating', and in the other case 'refine by beating';
tawagʾa, passive;
tawāgəʾa 'pierce one another, butt one another';
wagāʾi, act. part. of *wagʾa*;
wəguʾ, pass. part. of *wagʾa*;
wagʾat 'piercing, butting, stroke, (Lt) rheumatism';
mugāʾ 'stab (n), stroke';
mogəʾ, mogāʾ, (K) *mugāʾ*, (KBT) *mogəʿ* (pl. *mawāgəʾ*) 'mortar for pounding, ram (engine of war)';
mawgəʾ (K), same;

SEMITIC: Ar. *waǧaʿa* 'hit with a knife or with the palm of the hand'. Soq. *ʾoge* 'hit'; related to Śḥ. *wgʿ* 'spoil something by making a hole in it', Heb. *nāgaḥ* 'gore' (with alternance *n*:*w*, for which see Noeldeke 1910:179-201). Brockelmann 1928:295 compares Syr. *wgy* (afʿel) 'expel, remove'; cp. also Heb. *ḥgy, ygy* (Buhl 287, Koehler 224).

ETHIOPIC: Tna. *wägʿe* 'pierce', Te. *wägʿa, wägʿa*, Amh.Arg.Gur. *wägga*. Note also Gur. *aǧǧä* 'pierce', Har. *ḥaǧa* from a related root *wgy, ḥgy*.

wagʿa I **ወግዐ** 'feed with milk';
tawagʿa, passive;
wəgʿat 'feeding with milk';

ETHIOPIC: Gur. *wägga* 'force to drink'; also Cushitic: Or. *wägä* 'make a baby drink'. See also *gaʿata*.

wagʿa II ወግዐ (DTW) 'talk, narrate';
ʾawgaʿa (Lt) 'follow the customs';
wagʿ (K) 'narrative, tradition, custom, ceremonial';
wagʿāwi (K*) 'one who knows the customs, one who loves to talk';

ETHIOPIC: Tna. *wägʿi* 'custom, story', Amh. Gur. *wäg* 'tradition, custom'; Amh. *(a)wägga* 'talk, discuss', Te. *(a)wägʿa* 'converse'; Amh. also *wäggätä* 'talk, converse', denominative from *wägät* 'conversation, talk'. See also *wag*.

wgb I, ʾawgaba አውገበ 'arrive suddenly, attack suddenly, come upon suddenly, surprise, take unawares, (Y.TS) startle, frighten';
gəbt 'sudden occasion, unexpected opportunity, accidental event, recent event';
(*ba-gəbt*; see *gəbta*);
(*za-gəbt* 'accidental, casual, fortuitous, sudden');
(*ʾamāləkta gəbt* 'new gods, recent gods');
(*mota gəbt* 'sudden death');
gəbta 'suddenly, all of a sudden, unexpectedly, accidentally, instantly, recently';
gəbtāwi 'sudden, unexpected';

SEMITIC: Ar. *ǧibt* 'idol' in Surah 4:51/54 is considered borrowed from G. *gəbt* (Ludolf 531, Noeldeke 1910:47-8, Jeffery 99-100). However, *gəbt* in Geez does not mean 'idol'. It was misunderstood as such because of the expression *ʾamāləkta gəbt* 'idols of recent (time), recent gods'. On the various opinions concerning Ar. *ǧibt* expressed by Western scholars and Arab lexicographers, see Wahib Atallah, *Arabica* 17 (1970).71ff. On p.81 he derives Ar. *ǧibt* from *Qibṭ*, a name given by the Arabs to the (ancient) Egyptians. See also *ṭāʿot*.
ETHIOPIC: Te. *ʾawgäba* 'take by surprise', Amh. *gəbtawi* 'spontaneous' (from Geez).

wgb II, ʾawgaba አውገበ (T) 'snore, sulk'.

wagada (*yəgad*) **ወገደ** (K*) 'step aside, make room for';
ʾawgada (K*), causative;

ETHIOPIC: Tna. *wäggädä* 'retire, withdraw', Te. *ʾawgäda* 'hide', Amh. *wäggädä* 'step aside'.

wgg, wagga, wagaga (*yəwgəg, yəgag*) **ወገ ፤ ወገገ** 'brighten';

ETHIOPIC: Te. *wäg bela* 'shine, glitter', *wägwäg* 'glimmer of a fire', Tna. *wägäg bälä* 'become day, dawn', Amh. *wäggägä, wägägg alä* 'lighten, brighten'; perhaps related to *wākaya*, below. See also *wəgāgān*, below.

wəgāgān ውጋጋን (K*) 'beam of light, reflection of light';

from Amh. *wəgagan*; but perhaps rather from *wagaga*, above.

wagal ወገል (K*) 'iron ring that holds the share of a plowbeam';

ETHIOPIC: Amh. *wägäl*, same.

wagara (*yəwgər, yəgar*), **waggara ወገረ** 'throw, stone, cast, shoot, fire, (T) hit, strike';
wagara ʿəṭāna 'fumigate, perfume with incense' (lit. 'throw incense');
wagara madfaʿa 'discharge a cannon';
tawagara, tawaggara 'be stoned';
tawāgara 'throw stones at one another';
wagāri, act. part. of *wagara*; (K*) 'fisherman' (who throws the line);
wəgur, (Gr) *wəgʷr*, pass. part. of *wagara*;
wagr (pl. *ʾawgər, ʾawgərāt*) 'heap, mound, hill, mountain, high place (of worship), altar';
wəgrat 'throwing, stoning, casting';
məwgār, mugār 'stone's throw, throw';
mogar 'fumigation';
(*ʾəṭāna mogar*, type of a Geez poem consisting of nine couplets);
mogart 'sling, catapult, (T) means of having something ascend';

SEMITIC: Ar. (early North Arabic) *wǧr* 'tombstone' (W. Müller). A. Ambros suggests Ar. *waǧr* 'Höhle, (Berg)höhle < Steinformation < Stein'. For G. *wagr* 'heap, hill', cp. Aram. *yəgār* 'hill, heap of stones', Syr. *yagrā* 'heap pf stones', *wgr*, (šafʿel) *šawgar* 'hurl'.
ETHIOPIC: Tna.Amh. *wäggärä* 'throw, strike with stones', Te. *wägra* 'throw, drive away'. For 'hill', cp. Amh. *wägar* 'hill' (probably from Geez), possibly to be derived from 'heap'.

wagare ወገሬ (K*), a variety of sorghum;

from Amh. *wägäre*, a variety of sorghum coming from the region of Wägära.

wāgrā ዋግራ (K*) 'a kind of perfume made by mixing aloes and perfume';

from Amh. *wagra*.

wagrippā ወግሪጳ (T) 'locust-eating crane';

wrongly for *wa-grippā* 'and *grippā*', above.

wgz, ʾawgaza አውገዘ 'excommunicate, threaten with excommunication, anathematize, lay a ban, repudiate, banish, expel, separate, exorcise, curse';
tawagza, passive;
tawāgaza 'bind each other by imprecation or curse, alienate oneself from, turn away, avert';
wəguz, pass. part. of *ʾawgaza*;
wagz, (Gr.468) *wəgz* 'anathema';
wəgzat 'excommunication, interdiction';
gəz, same;
gəzat 'excommunication, anathema';

SEMITIC: Dillmann 939 derives *wgz* from a root *gzz* (*gzr, gzʾ*, and others) 'cut, amputate'.
ETHIOPIC: Tna. *wägäzä* 'excommunicate', Amh. *wäggäzä*, Gur. *(a)wäggäzä*; also Tna. *gäzätä* 'place under a ban or sanction', Amh. *gäzzätä*, Gur. *(tä)gizzätä*, denominatives from **gəzät*, from *wgz*. For the denominatives of this kind, see *Muséon* 75 (1961).159-164.

wagaz ወገዝ (K*) 'young calf';

from Amh. *wägäz*, same.

wahaba (impf. *yəhub*, subj. *yahab*) **ወሀበ** 'give, grant, confer upon, offer, bestow, consign, deliver, transmit, allow, permit';
wahaba qāla 'utter, promise';
wahaba kidāna 'establish a covenant';
(*mannu yəhubanni, mannu ʾəmwahabanni* 'would that!, may God give me!, I wish that..');
hab, habi (fem.), *habu* (pl. masc.), *habā* (pl. fem.) 'let (me, us), come on!, now then, well!, here!';
ʾawhaba, causative;
tawəhba, passive;
tawāhaba (K*) 'give each other';
ʾastawāhaba 'repay, pay out';
wahābi 'one who gives, donor, generous';
wəhub, pass. part. of *wahaba*;
wəhibo(t) 'gift';
habt 'gift, donation';
habhab 'gift, reward';
tawəhbo 'gift';

SEMITIC: Ar. *wahaba* 'give', SAr. *whb*, Soq. *weheb* 'generous', Heb. *haḇ* 'give!', Aram. *yəhaḇ* 'give', Syr. *ya(h)b*, Md. *yhb*.
ETHIOPIC: Tna. *habä* (from *whb*) 'give', Te. *haba*, Gaf.Gur. *wabä*, Arg. *hawa*, Amh. *wabi* 'one who gives'; also in Cushitic: Bil. *əw*, Sa. Af. *haw*, Be. *aū*.

wahəha (*yəhah*) **ወሀሀ** (K*) 'become watery';

probably from Amh. *wəha* 'water', *wähayyä* 'become watery'.

wāhr, wəhr ዋህር ፤ ውህር (T) 'precious stone';

metathesis in relation to *wārḥ* (note also *ḥ* interchangeable with *h*). However, it could also be identified with Semitic *whr, yhr*, as in Ar. *wāhir* 'shining white' (Noeldeke 1910:189), Md. *yur, yura* 'light, brilliance', Heb. *yāhīr* 'presumptuous' (Buhl 292).

wāhwəha ዋህወሀ (Y) 'blaze, flame, (K) shine, be radiant';
tawāhwəha 'be resplendent, shine, be bright, be cheerful, be glad';
wəhwāhe 'brightness, splendor, gladness';

ETHIOPIC: Amh. *wawwa* 'be tasty, be savory'; and perhaps Gaf. *wäyä* 'new'.

wāhəy ዋህይ (T+) 'evening'.

wāḥi ዋሒ; see *waḥaya*.

wḥd, ʾawāḥada አዋሐደ 'unite one thing to another (that is, 'make one'), add (in counting)';
tawəḥda, tawaḥada 'be united, become one';
tawāḥada, (T) *tawāhəda* 'be united with each other, be one';
ʾastawāḥada, ʾastawaḥada, caus. of *tawāḥada*; also 'unite, declare to be one';
wāḥəd (fem. *wāḥədd*, from *wāḥədt*), (T) *wāhəd* 'unique, only, one';
wāḥədāwi (Lt) 'sole';
wāḥədənnā 'oneness, unity, union';
wāḥədənnat (Lt), same;
tawāḥədo(t) 'oneness, union, unity, uniqueness, orthodoxy';
mawāḥəd, mastawāḥəd (K*) 'who unites';

SEMITIC: *wḥd* is connected with *ʾḥd* 'one' (see *ʾaḥadu*): Ar. *waḥada, waḥuda* 'be alone, be unique', *waḥīd* 'alone, single', SAr. *k-wḥd* 'in unison, together', Śḥ. *(wḥd) šēḥad* 'unite', Heb. *yāḥaḏ* 'become united', *yāḥīḏ* 'only one', Aram. *ʾiṯyaḥeḏ* 'be joined', Syr. *īḥīḏā* 'only one, unique', Ug. *yḥd* 'person without kin, an only son', Akk. *wēdu* 'only, alone, single'.
ETHIOPIC: Amh. *(tā)wāhadā* 'become united' (from Geez), *(a)wawadā* (from **wadā*) 'mix, combine'.

wāḥfat (Lt) 'leather, skin'.

waḥaka ወሐከ, (Y) **wahaka ወሀከ** 'provoke to anger, irritate, stir up, agitate, revile, (K) importune';
wāḥaka (Lt) 'provoke, stir up';
tawaḥaka, tawəḥka, passive;
waḥāki, act. part. of *waḥaka*;
waḥakā (Lt) 'provocation';
wəḥkat, wəḥikot 'provocation, incitement';

SEMITIC: for Heb. *ykḥ* (hif^cil *hōkīʾaḥ* 'reprove') suggested by Ludolf 499, see rather *wakkəḥa*, below. The comparison with *ḫkk* 'scratch' (see *ḫakaka*, above), suggested by Dillmann 891, is unlikely.

wḥs, ʾawḥasa አውሐሰ 'lend, make a gratuitous loan';
tawəḥsa, tawaḥasa 'borrow, (M) guarantee';
tawāḥasa 'borrow, take a loan, (K*) borrow from one another';
ʾastawḥasa, ʾastawāḥasa 'ask for a loan';
waḥāsi 'lender';
wəḥus (K*) 'lent';
wāḥs (D.Lt) 'loan, guaranty, security, surety, guarantor';
(naśāʾe wāḥs 'creditor');
wəḥsat 'lending, loan';
ḥəst, (M) *ḥəsat* 'loan, (Lt) guaranty';
ʾawḥāsi, mawḥasi, mawḥəs 'lender';
tawaḥāsi 'who receives a loan, who borrows';
təwḥəst 'gratuitous lending';

SEMITIC: SAr. (Qat) s_1-*whs*$_3$ 'give security'.
ETHIOPIC: since taking a loan is connected with bringing a guarantor, the two notions are expressed by the same root: Te. *ʾawḥasa* 'take a guaranty, give security', *täwäḥasa* 'guarantee' (v.), *wəḥsa* 'guarantor', Tna. *(tä)wäḥasä* 'guarantee', *waḥəs* 'guarantor', Amh. *(a)wasä* 'lend, bring a guarantor', *täwasä* 'borrow', *was* 'guarantor', Arg. *was* 'guarantor', Har. *wās*, Gur. *wasä* 'lend (an object)', *was* 'guarantor, guarantee'; passed into Cushitic: Or. *wāsī*, Sid. *wässe*, Dar. *wāse*.

wḥwḥ, tawāḥwəḥa ተዋሐውሐ 'walk here and there, go back and forth';
wəḥwāḥe (KG) 'going (n) here and there, visiting';
see *waḥaya*, below.

waḥaya ወሐየ (Y.MA) 'walk about, wander, visit, frequent, inspect, watch over, be on the watch for, explore, lie in wait, (Lt) liberate, rescue';
wāḥaya, (T) *wāhaya* 'walk about, wander, visit, inspect, keep watch, be on the watch for, supervise, lie in wait, haunt, punish';
ʾawāḥaya, ʾawḥaya (K*), causative;
tawāḥaya (Gr.465) 'visit frequently, (Gr) wander aimlessly, visit one another';
ʾastawāḥaya, caus. of *wāḥaya*; also 'visit frequently';
wāḥi, (M.K) *wāḥāyi*, act. part. of *wāḥaya*;
wəḥuy (K*), pass. part. of *waḥaya, wāḥaya*;
wāḥəy, wəḥāye (K) 'visiting, visit, watching over, inspecting';
wəḥāy (M) 'inspection, visit';
ḥəyat (K*), same as *wāḥəy*;
məwḥāy (DTW 761, under *mahay*) 'place from which to keep watch, reason for visiting';
muḥayit, moḥayit (K*), same;

SEMITIC: Ar. *waḫā (why*, with *ḫ*) 'intend, have in mind'. Barth 1902:13 compares Ar. *waḥā (why)* 'hasten', Aram. *why*, (af^cel) *ʾōhī*. For 'hasten', cp. also SAr. (Min) s_1-*why* 'accelerate', Śḥ. *ʾaḥa* 'run to help', Ug. *w/y/hy*.
ETHIOPIC: Amh. *muhay* (DTW 761) 'place from which one keeps watch' (from Geez), Te. *wäḥa* 'determine the day of death (God)' (comes close to the meaning 'inspect, supervise'); see Littmann-Höfner 433. For 'walk about', see also *wḥwḥ*, above.

waḥāyəzt ወሐይዝት; see (*wəḥza*), *wəḥiz*.

wəḥza *(yaḥaz)* **ውሕዘ**, (T) **wəḥza ውኀዘ** 'flow (stream, water), flow out, flow with (acc.), run down, pour down (tears)';
ʾawḥaza 'shed, cause to flow, pour (tr.), pour out';

waḥāzi (K*), act. part. of *wəḥza*;
wəḥuz 'that flows';
wəḥiz (pl. *wəḥizāt, waḥāyəzt*) 'flowing, river, brook, stream, torrent, current';
waḥiza māy 'stream, current';
waḥiz (K*) 'flowing' (n);
wəḥzat 'flowing, flow';
ʾawḥāzi, mawḥazi, mawḥəz, act. part. of *ʾawḥaza*;
muḥāz 'place where water flows, river, brook, channel';
muḥāza māy 'channel, aqueduct, waterway, riverbed';
moḥāz (Lt) 'outlet';
moḥāza māy 'waterway';

ETHIOPIC: Tna. *wäḥazä* 'flow', Te. *wäḥaza*, Amh. *wəhiz* 'flowing' (from Geez). It is from the root *wḥz* that Praetorius 1879:28 derives Amh. *wänz* 'river' < **wäz* (with inserted *n*) < *wḥz*; cp. also Gur. *wänz* 'river', Te. Tna. *mäḥaz* 'river', *waḥiz, wəḥiğ* 'stream'. See also *ḥayzət*.

wḥz, ʾawḥaza አውሐዘ (T) 'embellish'.

wəḫda *(yəwḫad, yaḫad)* **ውኀደ**, (T) **wəḫda ውሕደ** 'be (become) few, be little, be small, diminish, be diminished, be inferior';
ʾawḥada 'make few, make small, reduce to a small number, diminish, have something in a small quantity';
wəḫud, fem. *wəḫədd* (for *wəḫədt*) 'small in number, a little bit, few in number, less, scanty';
(wəḫuda, ba-wəḫud 'a little, a little bit');
wəḫudān, wəḫudāt (pl.) 'few in number, some';
wāḫəd (M) 'small, scanty';
wəḫd 'fewness';
wəḫdat 'scarcity, paucity, scantiness, small number, lesser amount';
ʾawḫədot, same;
mawḫadi, mawḫəd (K*), act. part. of *ʾawḫada*;

ETHIOPIC: Tna. *wäḫadä* 'be little', Te. *wäḫda, ḫada* 'be little, diminish'.

wəḫṭa, waḫaṭa *(yəwḫəṭ, yaḫaṭ)* **ውኀጠ ፡ ውኀጠ**, (T) **wəḫṭa ውሀጠ** 'gulp down, devour, swallow';
tawəḫṭa, passive;
tawāḫaṭa (Gr.467) 'be devoured, be engulfed, devour one another';
ʾastawāḫaṭa (Gr) 'cause to devour one another';
wəḫuṭ (K*), pass. part. of *wəḫṭa*;
wəḫṭat (K*) 'swallowing';

SEMITIC: the connection with Ar. *ğawwaṭa* 'swallow' (with metathesis, and *ğ:ḫ*), suggested by Dillmann 917 (followed by Praetorius, *ZDMG* 62[1908].749), is unlikely.
ETHIOPIC: Tna. *wäḫaṭä* 'swallow', Te. *wäḫaṭa, ḫaṭa*, Amh.Gur. *waṭä*, Arg. *wäḫaṭa*; passed into Cushitic: Bil. *waḥat*.

waḫaya ወኀየ (L.Gr.277) 'spring forth, shine forth, give light suddenly'.

wākā ዋካ; see *wākaya*.

wak^əa ወክዐ (K*), **wak^əa ወክአ** (Sw.in D 921) 'be tired';
ʾawka^əa, ʾawka^əa 'tire out, fatigue';

SEMITIC: perhaps related to Ar. *waǧa^əa* 'feel pain', Heb. *yāgaʿ* 'be tired', Akk. *egû* 'tired'.

wakaba I *(yəkab)* **ወከበ** (D.K) 'do something assiduously, be diligent, be curious';
ʾawkaba (K*), causative; (T.Y) 'tire out, weaken';

SEMITIC: Ar. *wakaba* 'apply oneself perseveringly', SAr. *wkb* 'be carried out (mission)'.
ETHIOPIC: Amh. *wakkäbä* 'be anxious to have something', Te. *wakäba* 'urge to go away'.

wakaba II **ወከበ** (T.M) 'be like, resemble';
wakib (T) 'resemblance, likeness'.

wkf, ʾawkafa, ʾawakkafa አውከፈ ፡ አወከፈ 'take, accept, (T) put grain in a reservoir';
tawakfa, tawakkafa 'accept, receive, entertain (guests), admit, take up, be accepted, be received';
tawākafa 'accept kindly, receive with deference, receive from one another';
ʾastawākafa (K*) 'cause to receive each other';
wəkuf 'accepted, acceptable, agreeable, pleasant';
wəkāfe 'accepting, being accepted, offering';
mukāf, (L) *məwkāf* 'receptacle, place where one receives';
tawakāfi, part. of *tawakfa*;
tawakfot 'receiving (guests), reception';

mastawakəf, mastawākəf 'who receive one another';

SEMITIC: SAr. *wkb* 'receive, gain' (with alternance of labials; Biella 126).
ETHIOPIC: Te. *wäkfa* 'receive', Tna. *ʾawäkäfä* 'give, hand over', Amh. *awäkkäfä* 'give, hand to', *täwäkafi* 'one who receives'.

wakkəḥa ወክሐ 'clamor, (T.Y.K) boast';
ʾawkəḥa (K*), causative;
tawākəḥa 'clamor, shout, strive one against the other, quarrel, provoke an altercation, dispute, argue';
wakḥ, (Lt) *wakʷḥ* 'contention, quarreling, quarrel, strife, uproar, rivalry';
wakāḥ, same;
wakḥat (Lt), same;
tawākāḥi 'obstinate, who stubbornly negates, who invites a quarrel';

SEMITIC: SAr. *wkḥy-n* 'altercation, dispute' (?) (Müller 1983:284), Heb. *ykḥ* (hifʿil) 'reprove, argue' (so also Ludolf 428, as against Noeldeke 1910:191, n.4); related to Ar. *wakaʿa* 'reprove' (Guillaume I, 9); also Ar. *wakwaka* 'coo (pigeon)'.
ETHIOPIC: Amh. *(a)wäkka* 'shout, raise a clamor', *wəkkata* 'commotion'; related to Te. *(ʾa)wkaʾe* 'shout'. See also *wakata*.

wkk, ʾawkaka ኦውክክ; see *ʾawkaka, ʿawkaka*.

wakaka, wakka *(yəwkək, yəkak)* **ወክከ ፡ ወከ** (K*) 'become weak, give way, yield, be weary, be stunned, be frightened';
ʾawkaka (K*), causative;

ETHIOPIC: Amh. *wäkkäkä*, same. See also *ʾawkaka*.

wkl, tawakkala ተወከለ 'confide, have confidence, trust, put trust, rely, have faith';
ʾawakkala (M), causative;
ʾastawakkala, causative; also 'have trust, be trustful';
wəkkul 'confiding, trusting, relying, dependent, confident, who has confidence';
təwkəlt, tukəlt 'confidence, trust, faith, hope';
təwkələnnā (K*.Gr), same;
tawakkāli (Gr.436), part. of *tawakkala*;

SEMITIC: Ar. *wakala* 'entrust', *tawakkala* 'rely', SAr. *wkl* 'entrust', Soq. *ʾokil*, Mh. *wa-t-kul* 'have confidence'; with initial *t* restructured from a form **t-wkl*, in Ar. *takala* 'trust in, rely', Aram. *təkal*, Syr. *təḵel*, Akk. *takālu*. For Heb. *yāḵol* 'be able, endure', see Buhl 299, Koehler 380. See also *takala*, above.
ETHIOPIC: Te. *wäkkäla* 'entrust', *təwäkkäla* 'trust', Tna. *täwäkkälä*, Amh. *täwäkkälä* 'trust in God'.

wkr, tawakkara ተወከረ (T) 'receive';
(M wrongly translates Tayyä's *täqäbbälä* [rendering of *tawakkara*] as 'be received');

Guidi 1906:919 considers it a misprint for *tawakkafa* 'receive', above. However, it is perhaps the same *tawakkara* that is translated by Gr.278 'be reconciled' and by D 1397 as 'reconcile'.

wakata ወከተ 'clamor, shout, cry out';
ʾawkata, same; also caus. of *wakata*;
tawākata 'shout at one another, make a loud noise';
wakat (Lt) 'noise, clamor';

it looks like a denominative of Amh. *wəkkäta* 'clamor' (n.), for which see *wakkəḥa*, above.

wākaya ዋከየ 'shine, glisten, glitter, be brilliant, sparkle, flash, be resplendent';
ʾawākaya, (Y.M) *ʾawkaya*, causative; also 'illumine something by its own light';
wəkuy 'shining, bright, brilliant';
wakay, wakāy (Lt) 'sparkling stone';
wākā 'splendor, luster, brightness';

SEMITIC: related to Soq. *ʾughe* 'become reddish'; perhaps Akk. *akukūtu* 'red glow in the sky'.
ETHIOPIC: Amh. *waka* 'light' (from Geez). For its relation to *wgg*, see above.

walla ወለ; see *wll*.

wālā ዋለ 'chamois';

from Amh. *wala*, of Cushitic origin: Qua. *wālā*. This root is perhaps common with Semitic *wʿl* for which see *waʿālā*.

walaba ወለበ (K*) 'be removed (seeds from the pods)';

from Amh. *wälläbä* 'be shelled'.

walb ወልብ 'young (of birds), egg (in the nest)';

SEMITIC: Ar. *wāliba* 'offspring'; compared by von Soden 199 with Akk. *elēpu* 'send forth shoots'.

wlbt, tawalbata ተወልበተ (T) 'take a gulp, hold in the cheeks';
wəlbat (Sw. in D 883, T.Gr.436) 'cheek, big lips';

Dillmann 883 suggests a misprint for *həlbat* 'cheek', but since Tayyä has also the verb *(ta)walbata*, the reading *wəlbat* seems to be correct.

walada *(yəlad)* **ወለደ** 'give birth, beget, bear (a child), conceive, bring forth';
wallada (T.Y.M) 'choose, prefer'; OT 587 also translated *wəlud* by Amh. *yätämärrätu* 'who were chosen'. However, if the translations given by T.Y.M. and OT are based on *wəlud* (or *wəluda*) *ʾaḥawəya* of Cant. 5:1 (as quoted in OT 587), the meanings 'choose, prefer' (T.Y.M), and 'who were chosen' (OT) are not justified since *wəluda (wəlud) ʾaḥawəya* means 'my young brothers'; see *wald*, below;
ʾawlada 'beget, cause to bear, deliver (a child), be a midwife';
tawalda, passive; also 'arise, come forth';
tawālada 'procreate, bear (children), increase by procreation, be multiplied with offspring, breed (intr.), be procreated, (Lt) adopt a child';
ʾastawālada, caus. of *tawālada*;
walādi (fem. *walādit*, pl. *walādəyān*, fem. *walādəyāt*) 'parent, procreator, begetter';
wallād 'fruitful, fecund';
wəlud 'born, begotten son, posterity'; also pl. of *wald*; see also *wallada*, above;
(wəluda beta krəstiyān 'catechumen, one who receives elementary religious instruction');
(wəluda ṭəmqat 'baptized');
(wəluda haymānot 'faithful');
wald (pl. *wəlud*) 'son, child, boy, young one, disciple, servant'; also serves for the expression of age (e.g. *kawino walda kəlʾe ʿāmat* 'he being two years old');
(wald qəbʾ, religious sect (see *qəbʾ*, above);
(walda wald 'grandson');
(wəluda wəlud 'grandchildren');
(wald ʾəḫuya 'my young brother', or 'the son, my brother'; see S. Euringer, *Biblica* 17[1936]. 335ff);
(walda ʾəḫʷ, walda ʾəḫt 'nephew');
walatt (< walad-t), pl. *ʾawālad* 'daughter, girl, maidservant'; serves also for the expression of age (see *wald*, above);
(walatta wald, walatta walatt 'granddaughter');
ləd (M) 'son, child';
ləda bet 'home-born slave';
ləḍat 'birth, nativity, nativity of Christ celebrated the 29th of Taḫśäś, generation';
(baʿāla ləḍat 'Christmas');
(baʿāla ləḍatā 'Birth of Mary', celebrated the 1st of Genbot, lit. 'the feast of her birth');
(qadāmi ləḍat 'primogeniture');
(ṣoma ləḍat 'Advent');
(ʾorit zaləḍat 'the Book of Genesis');
waldənnā 'filiation, sonship, being begotten, birth';
wəldat (Gr.465) 'giving birth (n.), birth, generation, origin';
mawaləḍḍ (for *mawaləḍt*), *mawləḍḍ, mawladit*, *mawaldit*, (Lt) *mawaldət* 'midwife';
mulād 'birthplace, native land, birth, genealogy, kindred derivation';
(bəḥera mulād (Lt) 'birthplace');
mulādāt 'origin';
milād 'day of birth' (from Ar. *mīlād*);
(maṣḥafa milād, Treatise of Birth [of Christ]; see Hammerschmidt, in Assfalg-Krüger 259);
tawalādi 'born';
təwləḍḍ, tawləḍḍ, tuləḍḍ (for *təwləḍ-t, tawləḍ-t, tuləḍ-t*) 'race, tribe, family, species, offspring, generation, consanguinity';
(latəwləḍḍa təwləḍḍ 'from generation to generation');
tawaldo, in *qadāmi tawaldo, qadima tawaldo* 'primogeniture';
(zaqadama tawaldo 'first-born');

SEMITIC: Ar. *walada* 'bear, give birth, beget', SAr. *wld*, Heb. *yālaḏ*, Aram. *yəleḏ*, Syr. *īleḏ*, Md. *ydl* (with metathesis), Ug. *wld* 'child', Ph. *yld* 'conceive', Akk. *walādu* 'bear (a child), give birth'.

ETHIOPIC: Te. *wälda* 'give birth', Tna. *wäläḍä*, Amh. Gur. *wälläḍä*, Arg. *wälläḍa*, Har. *wäläḍa*. Tna. also *wäddi* 'son' (for *wäldi*), Amh. *wänd* 'male, son'; passed into Cushitic: Qua. *wäläḍ* 'bear'.

walaga *(yəlag)* **ወለገ** (K*) 'sneak away from a task, slip away';

SEMITIC: Ar. *walaǧa* 'penetrate into, sneak into'.
ETHIOPIC: Amh. *wällägä, wallägä* 'sneak away from a task'.

wālgā ዋልጋ (T.KBT) 'kind of jackal';
ETHIOPIC: Amh. *wälge* 'jackal'.

walkā ወልካ (T) 'sap of the sycamore'.

wll, walla, walala *(yəlal)* **ወለ ፡ ወለለ** 'vacillate';
see *walwala*.

wəlm ው·ልም (T) 'liver'.

walp ወልፕ (T) 'hyena';
wəlup (T), *wəlp* (MA) 'jackal';
Guidi 1906:920 derives it, with reservations, from Lat. *vulpes* 'fox'.

walaqa ወለቀ (T) 'be dislocated, fall off, slip off';
ETHIOPIC: Tna. *wäläqä* 'be dislocated', Amh. *wälläqä* 'be taken off (clothes), be dislocated', Arg. *(a)wälläqa* 'dislocate', Gur. *wäläqä* 'slip off'; passed into Cushitic: *wäläq* 'be dislocated'.

walqaya ወልቀየ (T has wrongly *walaqaya* **ወለቀየ**) = Amh. *käffälä* 'divide, pay'.

wiləsṭi ዊልስጢ 'who sings psalms, singer in a church chorus';
corrupt from Gk. *psaltēs* 'who sings psalms'.

walatt ወለት; see *walada*.

waltā (pl. *walātəw*) **ወልታ** 'shield, (Lt) carrier of a shield, protection, arms, hand' (special expression used in a guessing game; Dillmann 1357, under *fasasa*);
waltawa (Y.MA) 'protect with a shield, ward off a blow with a shield' (denominative);
ʾawaltawa 'arm with a shield';
tawaltawa 'be protected with a shield, arm oneself with a shield, make a shield for oneself, (T) be in battle position';
wəltəw 'armed with a shield';
wəltāwe 'arming with a shield or armor';
məwəltāw 'defense work, secure place';
tawaltāwi (Gr.272) 'armed, equipped';
ETHIOPIC: Te. *walta* 'round buckler', Tna. *walta* 'shield', Amh. *walta* 'a round wooden shield of sycamore, which is placed at the top of a central pillar'; from Cushitic: Kam. *wolta*, Dar. *wonte*, Or. *wānta*.

waltawa ወልተወ; see *waltā*;
a denominative with the suffix *-wa*; see Stade 47.

wallaṭa ወለጠ 'change, exchange, alter, transform, transfigure, modify, substitute, reverse, barter, (Gr.272) transcribe, register';
tawallaṭa, passive;
(zaʾiyyətwellaṭ 'unchangeable, invariable');
tawālaṭa 'exchange with each other, acquire something by an exchange, be diverse';
ʾastawālaṭa, caus. of *tawālaṭa*;
wallāṭi (Gr.272), act. part. of *wallaṭa*; also 'who trades';
wəlluṭ, pass. part. of *wallaṭa*; also 'deviated, strange, diverse, different';
wəllāṭe 'change, alteration, transformation, variation';
wallaṭot 'change';
mawallaṭ 'one who changes, money changer, merchant';
tawallāṭi (Gr.272) 'changeable';
tawallaṭo(t) 'transformation, substitution, exchange';
tawlāṭ 'exchange, barter, change, alteration, restitution, substitution, proxy, compensation, ransom, price, diverse things, contrary';
tawlāṭa, ba-tawlāṭ 'in exchange for';
ETHIOPIC: Amh. *wälläṭä* 'change, disguise oneself'; with metathesis in Tna.Amh. *läwwäṭä* 'change', Arg. *lewwäṭa*, Gaf. *liwwäṭä*, Gur. *lewwäṭä*; for Har. *näwäṭa*, see Leslau 1963:120.

walaṭ ወለጥ 'bow, snare';
the snare having a bent stick is similar in appearance to the bow.

walṭ ወልጥ (T.M) 'kind of disease'.

wlw, ʾawlawa አው·ለወ (T.Y.M) 'move (tongue), flutter, flap';
ETHIOPIC: Te. *wala (wly)* 'move about', Amh. *wäläwwälä* 'sway'; passed into Cushitic: Af. *walwal* 'move, sway'. The root is to be identified with *walwala*, below.

walwala ወልወለ (T.Y.M) 'doubt, hesitate';
ʾawalwala, ʾawalāwala 'perturb, consternate, agitate, cause to be undecided';
tawalwala 'be agitated, be perturbed (in mind), be undecided, doubt, be hesitant';
tawalāwala 'vacillate, be troubled (by doubt), doubt, hesitate, waver';
ʾastawalāwala 'perplex, trouble, move hastily';
wəlwul 'unstable, agitated, confused, perturbed';
wəlwəl 'perturbation, agitation, commotion, confusion, trepidation';
wəlwāle, (Lt) *wəlāwle*, same;
ʾawalwāli (K*), caus. of *ʾawalwala*;
matwalāwal, (K) *mawalāwəl* 'something that causes agitation or perturbation';
tawalāwāli (Gr.465) 'who is agitated or perplexed';
SEMITIC: Ar. *walwāl* 'anxiety, uneasiness'.
ETHIOPIC: Tna. *(tā)wälawälä* 'hesitate, be undecided', Te. *wälawäla*, Amh. *wälawwälä, wallälä*, Gur. *wəlawwälä*, Har. *wäläla* 'roam, walk about aimlessly'. The connection with Te. *wälwäla* 'blow (wind)', suggested by Littmann-Höfner 429, is possible. The root also occurs in Cushitic: Som. *wilwil* 'anxiety, worry'. See also Brockelmann 1950:33, and *wll, wlw*, above.

wangel ወንጌል 'gospel';
wangelāwi 'evangelist, evangelical';
from Gk. *euangelion*; also in Te.Tna.Amh. *wängel*. For the Geez origin of the Ar. *ʾingīl*, see Noeldeke 1910:47, A. Fischer 1953:10.

wānos ዋኖስ (T.) = Amh. *waləya* 1) 'dove'; 2) 'walia ibex';
perhaps from Amh. *wanos, wane* 'pigeon'.
SEMITIC: the root comes close to Heb. *yōnā* 'dove', Aram.-Syr. *yawnā*, Md. *yawna*, Ug. *yn-t*. See also *yonās*, below.

wānaya ዋነየ (T.K*) 'swim';
tawannaya 'play (singing and dancing), take pleasure (in)';
tawānaya 'play, amuse oneself, make merry, play together, take pleasure in, mock';
ʾastawānaya, caus. of *tawānaya*;
tawānāyi 'player, actor';
tawnet 'game, play, toy, entertainment, making merry, music, folly, laughingstock, orgy, lust'; (*makāna tawnet* 'theater, place of exercise');
(*nəwāya tawnet* 'musical instrument');
tawānəyo 'amusement';
mastawāni, (M) *mastawānəy*, (K*) *ʾastawānāyi* 'actor, player';
məstəwnāy (Gr) 'theater, circus';
ETHIOPIC: Amh.Gur. *waññä (wny)* 'swim', Arg. *waññä*, Amh. *täwanay* 'actor', *täwnet* 'performance'.

waqʿa *(yəqāʿ)* **ወቀዐ**, (T) **waqʾa ወቀአ** 'strike, flay, skin, strip off, cut, (Gr.277) bruise, crush';
tawaqʿa (K*), passive;
waqāʿi (K*), act. part. of *waqʿa*;
wəquʿ (K*), pass. part. of *waqʿa*;
muqāʿ (K*), *moqāʿ* (pl. *muqāʿāt, mawāqəʿ*) 'flail';
moqāʿt (T), *maqʿāt* (D.T) 'flail, kind of pestle';
SEMITIC: Ar. *waqaʿa* 'strike, hit, beat', Heb. *yāqaʿ* 'dislocate'; related to *naqʿa*, above.
ETHIOPIC: Te. *wäqʿa* 'beat, thresh', Tna. *wäqʿe*, Amh.Arg. *wäqqa*, Gur. *wäq(q)a*; related to *wägʿa*. Note that Dillmann 913 separates this root into *wqʿ* I and *wqʿ* II.

waqf, wəqf (pl. *ʾawqāf, ʾawqāfāt*) **ወቅፍ ፡ ው·ቅፍ** 'bracelet, armlet';
ʾawqafa (T.MA) 'make a bracelet' (denominative);
SEMITIC: Ar. *waqf* 'bracelet' is considered a Geez loanword (Noeldeke 1910:53).
ETHIOPIC: Amh. *wäqäf, wäqəf* 'thin piece of wood used to keep roof thatch in place'.

waqara *(yəwqər, yəqar)*, **waqqara ወቀረ** 'excavate, dig, hew, scrape, incise, hammer, quarry';
ʾawqara, causative; also 'excavate, dig';
tawaqra, passive;
waqāri, act. part. of *waqara*;
(waqāre ʾəbn 'stonemason');
wəqur, (Lt) *wəqər* 'scraped, hewn, quarried';
wəqro 'hewn work, quarried rock'; in a construct state situation it means 'dug, excavated', as in *ʿazaqta wəqro* 'excavated well';
wəqrat (Gr.466) 'act of excavating, digging, quarrying';
moqar, moqart (pl. *mawāqər*) 'means of digging or hewing, chisel, drill';
mawqar (Gr.277), same;

SEMITIC: Ar. *waqara* 'break, split', SAr. *wqr* 'inscribed stone', *m-wqrt* 'rock boring', Heb. *yāqar* 'hew' (in I Kings 5:31, quoted from Barr 329). The root is related to *nq"r*, above; for verbs beginning with *n:w*, see Noeldeke 1910:184-5. Dillmann 912 (followed by Eitan 28) compares Ar. *qāra (qwr)* 'make a round hole', Heb. *qār* 'dig'; cp. also Amh. *q"äräqq"ärä* 'make a hole in stone or in wood', Tna. *q"ärq"ärä* 'be dug'.
ETHIOPIC: Tna. *wäqärä* 'incise, chisel', Te.Arg. *wäqqära*, Amh. *wäqqärä*, Har. *wäqära*; passed into Cushitic: Sa. *waqar*, Kam. *waqqarro*, *waqara* 'the stone used to sharpen the millstone'.

waqaśa *(yəwqaś, yəwqaś, yəqaś)* **ወቀሠ**, (D.Y) **waqasa ወቀሰ** 'reprimand, reproach, reprove, chide, call to account, accuse, condemn, defend, strive, quarrel, plead';
tawaqaśa, passive;
tawāqaśa 'contend, contradict, dispute, argue a case, defend a case, make intercession, have a controversy, discuss, refute, plead, reprove, reject, bring to judgment, be brought to judgment, accuse each other, go to court';
ʾastawāqaśa, caus. of *tawāqaśa*; also 'judge, accuse, cause to plead';
waqāśi, act. part. of *waqaśa*;
wəquś (K*), pass. part. of *waqaśa*;
waqaśā 'charge (in a lawsuit), defense';
qəśt, qaśt 'dispute, strife, contention, controversy, litigation, plea, pleading, trial, judgment, judicial sentence, quarrel, suit, charge (in a lawsuit), vindication, defense';
muqāś 'court of justice, object of or reason for judgment';
mastawāqəś 'accuser';
tawāqəśot 'dispute';
tawāqāśi (Gr.466) 'one who quarrels, quarrelsome, defender';

SEMITIC: Heb. *yāqaś* 'lay snares', *yāqōś* 'fowler' (for its relation with *nqš* [nifʿal], see Noeldeke 1910: 192), Ug. *yqś* 'fowler'. The Ethiopic root has a figurative meaning in relation to Semitic 'lay snares'. The root is perhaps related to Ar. *naqaša* 'be at variance, argue, dispute' (A. Ambros).
ETHIOPIC: Tna. *wäqäsä* 'reprimand, reproach', Amh. *wäqqäsä*; passed into Cushitic: Had. *waqasäkko* 'make trouble'.

waqāt ወቃት 'time(s)';
for *ʾawqāt*, from Ar. *ʾawqāt*; also in Te. *wəqät, wäkt* 'time, season', Amh.Arg.Gur. *wäqt*, Har. *wäqti*.

waqet ወቄት 'ounce, unit of weight';
from Lat. *uncia* through Gk. *unkia* > Aram. *ʾunqiyā* > Ar. *waqiyya*; also in Te.Tna.Amh. *wəqet*. For details on this unit, see Pankhurst 1970 I:59, 71. See also *ʿənq"əyā*.

waqaya I (imperf. *yəwaqqi*, juss. *yəqay*) **ወቀየ** (Gr.277) 'cut, cut asunder, cut off, cut away, divide, hew stones, slice, tear out, tear away, (T.Lt) circumcise';
ʾawqaya, same; also 'twist, wring out a wet garment by twisting';
tawaqya, passive;
wəquy, pass. part. of *waqaya*;
wəqyat (K*) 'cutting, cutting asunder' (n);
mawqay (Gr.467); see *moqay*;
moqay, moqayt (pl. *mawāqəy*), (Gr.467) *moqəy* 'instrument for cutting asunder or for tearing out, (Gr) knife';

SEMITIC: Ar. *ʾal-wāqī* 'green woodpecker' (lit. 'one who cuts, hits').
ETHIOPIC: Amh. *mäwqe* 'kind of disease', lit. 'that which cuts'. The root is related to *waqʿa*, above.

waqaya II (imperf. *yəwaqqi*, juss. *yəqay*) **ወቀየ** (D.T.Y.M) 'console, give comfort, watch over, look after';

SEMITIC: Ar. *waqā (wqy)* 'keep, preserve', Ug. *yqy* 'harbor, protection'; von Soden 1461 compares Akk. *(w)aqû* 'wait'.
ETHIOPIC: Te. *wäqäy* 'strength, courage', Tna. *ʾawqäyä* 'cause to prosper, put in good condition'; passed into Cushitic: Sa. *waqay* 'watch over'. Reinisch 1902:19 compares Som. *ēg* 'keep an eye on', Sa. *ag*, Be. *ēg*.

wəqəyānos ውቅያኖስ 'ocean';

ETHIOPIC: Tna. *wəqiyanos*, Amh. *wəqəyanos*; for its Greek origin, see *ʾawkiyānos*.

wəqyat ውቅየት, (Lt) **waqayāt ወቀያት** (pl. *wəqyatāt, wəqəyāt*) 'kind of garment, (K.T) short pants, wraparound';

SEMITIC: in connection with Syr. *ʾewqīṭā* 'woman's kerchief, veil of silk and gold tissue' (for which see Payne Smith, supplement, p.10), Ar. *wiqāya* 'linge qu'une femme met sur la tête pour empêcher le voile d'être sali par la pommade' (from *waqā* 'protect').

ware ወረ; see *waraya*.

warʾa I **ወርአ** (T.MA.M) 'support in old age';
perhaps to be identified with *warʾa* II.

warʾa II *(yərāʾ)* **ወርአ** (K*) 'hide, cover';
seems to be a reconstructed form from *morāʾ*, for which see *marʾa* above. See also *warʾa* I.

warʿ ወርዕ 'uneven (rough) terrain';
metathesis of **waʿr*; see *waʿara*.

warbaba ወርበበ (Y) 'spread grass on a floor, scatter';
the form *warababa* **ወረበበ** given by T.Y. is strange.

warada *(yərad)* **ወረደ** 'descend, go down, come down';
ʾawrada 'make go down, lower, bring down, take down, send down, lead down, lower';
tawarda 'lower oneself, be deposed, be oppressed';
tawarrada 'be possessed (by a spirit), be insane, be submitted';
tawārada 'submit oneself, lower oneself, comply, possess (spirit possessing a person), be possessed (by a spirit), be insane, be agitated (by being possessed)';
ʾastawārada 'thrust down';
warādi, act. part. of *warada*;
wərud 'descending, deposed';
rədat 'descent, going down, manner of going down';
ʾawrādi (Gr), act. part. of *ʾawrada*;
murād, məwrād 'place of descent, descent, downward slope, cavity, valley';
(*murāda ʿaqab* 'downward slope');
tawārədot 'submission';

SEMITIC: Ar. *warada* 'come to the water' (originally, 'go down [to fetch water]', cp. Amh. *wärrädä* 'descend, fetch water'), SAr. *wrd* 'descend', Soq. *ʾered*, Heb. *yārad*, Syr. *yardā* 'river' (the river being in a valley), Ph.Ug. *yrd* 'descend', Akk. *(w)arādu*.
ETHIOPIC: Tna.Gur. *wärädä* 'descend, go down', Te. *wärda*, Amh. *wärrädä*, Arg. *wärräda*, Har. *wäräda*; passed into Cushitic: Bil.Qua. *wäräd* 'descend, go down'.

ward I **ወርድ** (T.Sw. in D 1407) 'rose';
from Ar. *ward*; also Te. *wärād* 'dry petals of roses', Amh.Har. *wärd* 'rose'. As for Ar. *ward*, it is of Aram.-Syr. *(wardā)* origin (Salonen, *SO* 17.2 [1952].2); PbH. *wṛṛḏ* is borrowed from Aramaic. For the Iranian origin of the root, see Salonen, op.cit. and Jeffery 287 (against Dietrich 296). Zimmern 55 considers Akk. *amardīnu* to be a possible origin of Aram. *wardā*.

ward II, **warad ወርድ** ፤ **ወረድ** 'breadth, width';
from Ar. *ʿarḍ* 'breadth, width'; also Tna. *wärdi*, Amh. *wärd*; in Cushitic: Sa. *warde*. The derivation from Cushitic: Or. *ballad* 'width', suggested by Praetorius, *ZDMG* 47 (1893).393, is unlikely.

waridan ወረደን (T⁺) 'stallion'.

wrḥ, mawāräḥt መዋርሕት (D.T) 'bell';
metathesis of *marāwəḥt*; see *rwḥ* I, and Amh. *märäwat*.

wārḥ ዋርሕ (T.M) 'precious stone';
metathesis in relation to *wāhr*.

warḫ (pl. *ʾawrāḫ*) **ወርኅ** 'moon, month';
warḫāwi 'lunar, lunatic';

SEMITIC: SAr. *wrḫ* 'moon', Śḥ. *wrḫ, ōrḫ* 'fix a date', Mh. *warḫ* 'month', Heb. *yāreᵃḥ* 'moon', Aram.Syr. *yarḫā* 'month', Md. *iahra* (with metathesis), Ph. *yrḥ*, Ug. *yrḫ*, Akk. *(w)arḫu*. Ar. *ʾarraḫa, warraḫa* 'to date, write a history' is a denominative of *taʾrīḫ* 'date, history, chronicle' which seems to be of South Arabic (*warḫ* 'moon, month') origin (see F. Rosenthal, A *History of Muslim Historiography*, pp. 11-3).
ETHIOPIC: Tna. *wärḫi* 'month', Te. *wäräḥ*, Har. *wärḥi, waḥri*, Amh.Gur. *wär*, Arg. *wäräh*.

warmat ወርመት (Lt) 'spear';

ETHIOPIC: Har. *wäräm* 'spear', Amh. *wärana*; from Cushitic: Or. *wärānā* 'lance', Som. *waran*, pl. *waramo*, Aw. *warem*.

waraqa *(yəwrəq, yəraq)* **ወረቀ** 'spit';
rəqat 'spitting';
raq 'spittle';
mərāq 'spittle, sputum, saliva';

SEMITIC: Ar. *rīq* 'saliva', Heb. *yāraq, rāqaq* 'spit', *roq* 'saliva', Aram. *yəraq, rəqaq, rāq* 'spit', Syr. *raq (rqq)*.

ETHIOPIC: Amh. *wärräqä* 'spit' (from Geez); 'spittle': Te.Tna.Amh.Gur. *məraq*, Har. *mərāq*, Arg. *murač*. Note that from *məraq* 'spittle' a denominative *mrq* 'bless' is used in Tna.Amh.Gur. *märräqä*, Arg. *merräqa*, Gaf. *mirräqä*. This comes from the practice all over Ethiopia of spitting with the purpose of blessing.

warq ወርቅ 'gold, gold coin';
warqāwi 'golden';
waraqriq (Lt) 'of golden color';

SEMITIC: derived from the root *wrq* 'green, yellow': Ar. *waraq* 'leaves, foliage', SAr. *wrq* 'gold', Heb. *yāroq* 'green', Syr. Aram. *yarqā* 'herb', Md. *yrq*, Ug. *yrq* 'gold', Akk. *arqu* 'yellow, green'. It is from the meaning 'green' that the meaning 'vegetable, crop, leaf' developed in various Semitic languages.
ETHIOPIC: Amh.Arg.Gur. *wärq* 'gold', Tna. *wärqi*, Te. *wārq* 'silver', Har. *wariq* 'green'; passed into Cushitic: Aw. *worko* 'gold, money', Bil. *wärqā*, Qua. *wärkā*.

warāqus ወራቁስ (T.Sw.in D 1407) 'dissolute, one who does not observe the proprieties'.

warasa *(yəras)* **ወረሰ** 'inherit, confiscate (governmental authority)';
ʾawrasa 'cause to inherit, give an inheritance, bequeath, declare heir';
tawarsa 'be inherited, gain by inheritance, take for oneself by way of inheritance, receive an inheritance';
tawārasa 'inherit, get hold of, divide an inheritance with others, take possession of';
ʾastawārasa, caus. of *tawārasa*; also 'distribute an inheritance';
warāsi 'heir, successor';
wār(ə)s 'heir, inheritor';
wərsat 'inheritance';
rəst 'inheritance, heritage, estate, property, succession';
ʾawrāsi 'one who makes inherit, testator';
moras (pl. *mawārəs, mawārəst*) 'heir, inheritor, co-heir, inheritance';
tawārāsi 'coheir';
tawārəso 'succession';

SEMITIC: Ar. *warita* 'inherit', SAr. *wrt*, Soq. *ʾeret*, Heb. *yāraš*, Aram. *yəreṯ*, Syr. *īreṯ*, Ug. *yrt*. For 'inherit, confiscate', cp. Heb. *yāraš* 'inherit, seize' (Dahood 1970:63).

ETHIOPIC: Tna.Gur. *wärāsä* 'inherit', Te. *wärsa*, Amh.Gaf. *wärrāsä* 'inherit, confiscate', Arg. *wärräsa*, Har. *wärāsa*; note the Tna. denominative *tärāstäyä* 'inherit' from *rəsti*. The root passed into Cushitic: Aw. *wores-x*^{w}*a*, Bil. *wārās*, Af. *waras*.

warās ወራስ (T) 'star';
the singular is probably reconstructed from the pl. *ʾawrās*, for which see *ʾawrās*, above.

wars ወርስ (Lt) 'calm'.

warawa (impf. *yəwarru*, juss. *yəwru*), **warrawa ወረወ** 'throw, throw away, cast off, cast down, cast forth';
tawarwa, tawarrawa, passive; also 'rush forward, throw oneself';
warāwi, act. part. of *warawa*;
waraw, pl. *warawāt* (Gr.275) 'javelin, dart';
wərəw (fem. *wərut*) 'thrown';
wərwat (Lt) 'throwing' (n.);

SEMITIC: Ar. *warra (wrr)* 'throw', SAr. *wrw* 'attack', Heb. *yārā (yry)* 'shoot', Ug. *yrw*. Delitzsch 41 compares Akk. *arû* 'vomit'. The connection with Akk. *warû* 'lead, guide', suggested by von Soden 1473, is unlikely.
ETHIOPIC: Te. *wärwära* 'throw', Tna. *wärwärä*, Amh. *wäräwwärä*, Arg. *wäräwwära*, Gur. *wəräwärä*. See also *wrwr*.

warwad (pl. *warāwəd*) **ወርወድ** (T.D 1396) 'means of cauterizing';

is considered by Guidi 1906:919 a misprint for *marwad, marāwəd*, from Ar. *marāwid* 'dropper for collyrium'. See also *marāwəd*, above.

warāwərre, warāwər ወራውሬ ፤ ወራውር, (Lt) **warwəre ወርውሬ** 'topaz';

ETHIOPIC: Amh. *wärawəre* 'gem, blue color' (from Geez).

wrwr, tawarwara ተወርወረ (KG) 'be thrown';
wərwər (KG) 'thrown';

from Amh. *wäräwwärä* 'throw'. See also *warawa*.

waraya (imperf. *yəwarri*, juss. *yəray*) **ወረየ** (K*) 'tell news, narrate';
warāyi (K*), act. participle;
ware (K*) 'news';

ETHIOPIC: Te. *wära* 'announce', *wäre* 'communication', Tna. *wäre* 'notice, fame', Amh. *wäre* 'news'.

warezā ወረዛ; see *warzawa*.

wərzut ውርዝት; see *warzawa*.

warzawa ወርዘወ 'become a young man, mature, act courageously';
ʾawarzawa 'rear to adulthood, bring up a young man';
tawarzawa 'become vigorous like a young man';
wərzəw (fem. *wərzəwt, wərzut*) 'adult'; with suffix pronouns; e.g. *wərzəwəka* 'you being an adult';
warezā (pl. *warāzəw, warāzut*) 'young, young man, youth, adolescent, brave, young (also referring to animals; e.g. *warezā hayyal* 'young stag');
warezāwi 'young' (adj.);
wərzāwe 'youth, manhood, maturity, courage, valor, prowess';
wərzut 'youth, adolescence, manhood, maturity';
wərzəwənnā, same;

SEMITIC: Praetorius 1890:373 identifies it with the root *wrs* 'inherit', but there is no cogent reason why the voiceless *s* of *wrs* should become *z* in *warezā* 'young man'. Likewise the connection with Ar. *wazā (wzy)* 'be collected, be heaped up' (with augmented *r*), suggested by Stade 25, is doubtful, as is the connection with Amh. *warsa* 'brother-in-law', suggested by Wajnberg 1935:19. The connection with Śḥ. *arśot* 'children, boys' (from *warśot*, root *wrś*), suggested by Bittner 1916:51, with reservations, is likewise unlikely.
ETHIOPIC: Tna. *wəreza* 'young man', *wärzäwä* 'be mature', Te. *wärza* 'be mature', *wəreza* 'youth', Amh. *wäreza* (probably from Geez), Gur. *qäreza* 'young man in his prime', possibly from *q*^{w}*rz* becoming *wrz*, or from *wrz* becoming *q*^{w}*rz* by an inverse process. For a similar occurrence, cp. Amh. *qäžäbbärä* and *wäžäbbärä* 'rave' (cited in Cohen 1939:47).

wsb, ʾawsaba አውሰበ 'take a wife, marry (man or woman)';
tawasba 'be married';
tawāsaba 'intermarry, get married';
ʾastawāsaba, ʾastawsaba 'give in marriage, marry off, arrange a marriage';
wəsub 'married';
wəsubān (pl.) 'married couple';
ʾawsābi 'one who married';
ʾawsəbo 'marriage';
tawāsābi(yān) 'who are married';
tawāsəbo 'marriage';
(*tawāsəbo ḥaggāwi* 'legal marriage');
(*tawāsəbo ḥərəmt* 'illicit marriage');
sabsāb, see *sabsaba* I, above;

from **wsb* 'sit' (see 'Semitic', below), *ʾawsaba* 'make sit, make dwell (the bride in the bridegroom's house)'; cp. Amh. *agäbba* 'marry', lit. 'make enter (the bride into the bridegroom's house)', and Syr.Md. below.

SEMITIC: Ar. (Ḥaḍ) *ta-wattab* 'sit in the oriental manner', SAr. *wtb* 'sit, reside', Heb. *yāšaḇ* 'sit', Aram. *yəṯeḇ*, Syr. *īṯeḇ* 'sit', *ʾawteḇ* 'marry', Md. *ytb* 'sit', (af'el) *autib* 'marry', Ug. *ytb* 'sit', Ph. *yšb*, Akk. *wašābu*. See on this root Marrassini 16-18. Note also Ar. *wataba* 'jump', in Rabin, *FRCS* 1 (1970), 281-3.
ETHIOPIC: Amh. *(a)wässäbä* 'copulate' (from Geez), Tna. *ʾawäsäbä* 'marry, take a spouse'; passed into Cushitic: Sa. *wasibō* 'marriage ties between two families'. The meaning of G. *ʾawsaba* 'marry' is considered by Rabin, ib., p.282 a calque from Syriac.

wasada *(yəwsəd, yəsəd, yəsad)* **ወሰደ** 'take, lead, lead away, carry away, carry forth, conduct, bring';
tawasda (K*), passive;
mawsad (K*), *musād* (M) 'means of taking, or leading, and so on'.

SEMITIC: it is tempting to connect it with *ysd, wsd* 'lay a foundation' (Heb. *yāsaḏ*, Ug. *ysd*), in case the basic meaning of G. *wasada* is 'lead', the leading or going first would then be comparable to the laying of a foundation, that is, the first part of a building.
ETHIOPIC: Tna.Gur. *wäsädä* 'take', Amh. *wässädä*.

wassaka ወሰከ 'add, join to, augment, supplement, increase';
ʾawassaka (Lt), causative;
tawassaka, passive; also 'increase' (intr);
wəssuk, pass. part. of *wassaka*;
wəssāke 'addition, increment, increase, extra amount';
wassəkot 'increase, increment';
tawsāk, (T) *tawśāk* 'addition, additional amount, supplement, increase, increment, accumulation, appendix';
(*wa-tawsāka* 'and more');

SEMITIC: perhaps Akk. *esēku* 'assign, allot'; related to Ar. *wasaqa* 'store, heap up'.
ETHIOPIC: Tna. *wässäḳä* 'add', Te. *wässäka*, Amh. *wässäkä*.

waskama ወስከመ (T.Y.M) 'pass a ring or a cord through the nose (in order to control a large ox), rule with an iron hand';
waskamt (T.M) 'ring or cord put through the nose (of a large ox), reins for checking a mount, (Lt) yoke';

from Amh. *wäskämt* 'ring put through an ox's nose'.

wāsmā ዋስማ (T.M) 'thorn, briar';

ETHIOPIC: Amh. *wasma*, *wäsma* 'thornbush'.

wassana ወሰነ 'delimit, determine, mark off, define, fix (limits), establish';
›awassana (K*), causative;
tawassana, passive;
(*za›iyyətwessan* 'illimitable');
tawāsana 'border upon, have a common border, be contiguous';
›astawāsana (K*), caus. of *tawāsana*;
wassāni, act. part. of *wassana*;
wəssun, pass. part. of *wassana*; also 'predetermined';
wasan, (L) *wasn* 'boundary, limit, border';
wəssāne 'delimitation, definition, prescription, regulation, decision, term, limit';

SEMITIC: Ar. (Yem) *watan* 'stone delimiting the border', SAr. *wtn* 'delimit, set bounds'; not to be connected with Ar. *wasama* 'mark', as suggested by Dillmann 904 and Brockelmann 1908:154.
ETHIOPIC: Tna. *wässänä* 'delimit a boundary', Amh. *wässänä*, Arg. *wässäna*, Gur. *wessäna*; 'limit': Tna.Amh.Arg.Gur. *wäsän*; passed into Cushitic: Or. *wesana* 'delimit', Kam. *wässanno*.

wasaqa *(yəsq)*, **wassaqa ወሰቀ**, (KG.Y) **waśaqa ወሠቀ** 'bend (a bow), shoot (from a bow), (Y) stretch, pull, straighten up';
tawasqa, passive;
wəsuq 'bent (bow), strung (bow)';

ETHIOPIC: Littmann-Höfner 438 compare it with Te. *wässäqa* 'tie up in a net'.

wəsta ወስተ 'in, into, inside, upon, on, to, at, toward, among';
ba-wəsta 'within, in, at, on, among';
›əm-wəsta 'out of, from, down from, from within';
›ənta wəsta 'at, through';
with suffix pronouns the base is *wəstet-*;
is a variant of *wəsṭ*, below.

wastori, wəstori ወስቶሪ ፡ ውስቶሪ (T.M), ninth Ethiopian month.

wəsṭ ውስጥ, (KG) **wəśṭ ውሥጥ** 'interior, middle, inner part';
(*za-wəsṭ* 'internal');
(*ba-wəsṭ* 'within');
(*›əm-wəsṭ* 'from within');
(*›ənta wəsṭ* 'within, inwardly');
wəsṭa (adv.) 'within, in, inwardly';
wəsṭu, wəsṭā 'on the inside, inwardly';
wasāṭi, wəsāṭi 'inner, intimate, secret';
wasāṭit, wəsāṭit (pl. *wəsāṭəyāt*) 'inside, what is inward, inner apartment, inner chamber, secret chamber, inner portion';
wəsṭāy, see *wasāṭi*;
wəsāṭāwi, wəsāṭāy (pl. *wəsāṭāwəyāt*) 'inner, innermost part';
wəsāṭe (pl. *wəsāṭəyāt*) 'interior, inside, middle, innermost, recess';

SEMITIC: Ar. *wasṭ, wasaṭ* 'middle', SAr. *ws/ṭ*. Brockelmann 1913:419 compares Akk. *ištu, uštu, ultu*, for which see von Soden 1952:165. See also Rundgren 1955:177 and Kienast, *Orientalia* 26 (1957). 261. Torczyner, *ZDMG* 66 (1912). 768 compares PbH. *węšęṭ* 'gullet' > '*middle of the body'; see also Rabin, *EI* 9 (1969).149.
ETHIOPIC: Te. *wəst, wəsṭ* 'inside' (n), *wəšāṭe* 'interior', Tna. *wəsṭā* 'inside', Amh. Gur. *wəsṭ*, Har. *usṭu*; for Arg. *wəfč*, see Leslau 1979:668.

wasyəd ወስይድ (D), **wasāyəd ወሳይድ** 'pillow, bolster';

from Ar. *wasā›id* (pl. of *wisād*).

wś›, ›awśə›a አው-ሠአ 'answer, respond, respond in chant, speak, hearken' (that is, respond to a prayer);
tawāśə›a, tawaś›a 'discuss, dispute, argue, quarrel, contend, speak against, contradict, refute, conduct a learned controversy, defend a case';

›astawāśə‹a (Lt) 'prepare a legal case';
›awśā›i, part. of *›awśə›a*;
›awśə›o(t) 'answer' (n);
tawāśā›i, part. of *tawāśə›a*;
tawāśə›ot 'debate, speech, reply, dispute, argument, contrariness';
mawśə›, mawśə›i (Lt) 'who contradicts';
mośā› (pl. *mawāśə›t*) 'antiphonal chant, response'; for the composition of the *mawāśə›t* 'antiphonal chants', see Getatchew 1979: no. 1206, 18, Velat 60; for a bibliography on the *mawāśə›t*, see Hammerschmidt-Six 1983: 103;
śā›śə›ā, śā›śā›, śə›śu›, see above;

SEMITIC: SAr. *(h)ws‚‹* (with ‹) 'grant favor to' (Müller 1983:284). Barth 1893:63-4 suggests a Hebrew root **wś›* in *maśśā(›)* 'utterance' or in the expression *lō tiśśā(›)* (Ex.20:7) 'du sollst nicht aussprechen'. Praetorius 1890:37 connects it with G. *naś›a* 'raise (the voice)', Heb. *nāśā(›)*, same, with alternance *n:w*; so also Brockelmann 1908:595, and see Noeldeke 1910:193-4.
ETHIOPIC: Tna. *›awsə›e* 'bring to mind, refer to', *täwasə›e* 'ask one another', Amh. *(a)wässa* 'talk about something'. Reinisch 1890:373 connects it with Cushitic: Sa. *waza›* 'express an opinion'.

waśaqa ወሠቀ (Y) 'exchange, change'.

waśara *(yəwśər, yəśər, yəśar)*, **waśśara ወሠረ**, (L.T) **wasara ወሰረ** 'saw, cut with a saw, split with a saw';
tawaśra, tawaśśara, passive;
tawāśara 'use the saw with another, saw (two or more people)';
waśāri 'one who saws';
wəśur 'sawed';
wəśśāre (K*) 'sawing (n.), being sawed';
mośar, mośart (pl. *mawāśər, mawāśərt*) 'saw';
məśśār, (L) *məssār* 'saw, axe, hatchet';

SEMITIC: Ar. *wašara* 'saw', Mh. *wuśor* 'build'; related to *›ašara, našara* 'saw' (v): PbH. *nāšar*, Heb. *maśśōr* 'saw' (n.), Aram. *məsārā*, Syr. *massāra*, Akk. *massāru*, from **nsr*, Aram.-Syr. *nəsar* 'saw' (v.), Akk. *asāru*, Ug. *ššr-t* 'saw' (n., from *šršr*, Caquot 247), Akk. *šaššāru* (from *šaršāru*). For *n:w*, see Noeldeke 1910:182, Landberg 1942:2772.
ETHIOPIC: Te. *šäršära* 'saw', Tna. *šäršärä*, Amh. *šäräššärä*. For G. *mośar* 'saw', *məśśār* 'axe', cp. Tna.Amh. *məssar* 'axe', Te. *mäsar*; perhaps Gur. *məsər* 'knife for cutting raw meat'. The root passed into Cushitic: Sa. *miśār* 'axe', Be. *mesār*.

waṣ›a, waṣṣə›a, waṣṣə‹a ወጽአ ፡ ወጽዐ, (L) **waḍḍə‹a ወዐዐ** 'vanquish, defeat';
tawaṣ›a, tawaṣṣə›a 'lose a battle, be defeated, be overcome, succumb';
waṣā›i, mawaṣə› (K*), act part. of *waṣ›a*;

ETHIOPIC: Te. *wäṣṣə‹a* 'vanquish'; Littmann-Höfner 450 also compare Tna. *wäṣṣə‹e* 'damage, oppress'; Amh. *wäṭṭa* 'win a lottery' is probably to be identified with *wäṭṭa* 'go out', from *wḍ', wṣ'*.

wəṣ(ə)b, waṣb, wəṣ(ə)bo (pl. *›awṣāb, ›awṣābāt*) **ውጽብ ፡ ወጽብ ፡ ውጽቦ** 'nose or ear ornament, earring, nose ring';
›awṣābāt 'adornments';
waṣaba (MA.K*.Sw. in D 943), *›awṣaba* (T) 'work (metal, rings)'; denominative.

wṣf, ›awṣafa አውጸፈ (MA) 'work (metal)';

probably a misprint for *›awqafa* **አውቀፈ**, same meaning (see *waqf*).

wṣf, see *mawāṣəft*.

wṣḥ, tawaṣḥa ተወጽሐ (T) 'be restless, feel uneasy, be anxious';
tawāṣəḥa (Lt) 'suffer tediousness, weariness, or restlessness';
wəṣuḥ (Lt) 'who is restless, that is tedious';
təwṣəḥt (Lt) 'tediousness, weariness, restlessness, lightness, thoughtlessness';
tuṣəḥt (Lt), same;
mastawāṣəḥ (Lt) 'wearisome, tedious, thoughtless'.

waṣḥa *(yəṣāḥ)* **ወጽሐ** (T.Y.M) 'pour out, drip, (T) be sifted';
›awṣəḥa 'pour out, let fall in drops, offer libation';
tawaṣḥa (K*), pass. of *waṣḥa, ›awṣəḥa*;
tawāṣəḥa 'mingle, associate (lit. 'one thing being poured into another'), (T) be seized';
moṣāḥ (K*), *moṣāḥt* (pl. *mawāṣəḥ, mawāṣəḥt*) 'drink-offering, pouring vessel, container used for libation (bowl, saucer), (KG) = Amh. *səls* 'kind of sauce';
ṣāḥṣāḥ 'leakage, dripping moisture';
moṣḥa, see above;

SEMITIC: Praetorius 1890:37 (followed by Brockelmann 1908:595) compares it with Ar. *naḍaḥa, naḍaḥa* 'sprinke' and G. *nazḥa* (with *ṣ* > *z* due to *n*). Noeldeke 1910:194 rightly expresses doubts concerning this comparison. On a biradical root *ḍḥ*, see Conti 1980:28, n. 1.
ETHIOPIC: Amh. *wäčet* 'bowl' (for *wäč-et*, from *wṣḥ*; so also Praetorius 1879:84). Praetorius, ib. compares *waṣḥa* with the noun for 'sauce, stew' of Amh.Gur. *wät* (ancient orthography in Amh. *wäṣəḥ*), Arg. *wäṭəḥ*, Har. *wäṭi*, Gaf. *wäṣä*. This root is possibly connected with Te. *ṣəbaḥ* 'stew', Tna. *ṣäbḥi*, becoming **ṣəwaḥ, ṣäwḥi*, and by metathesis *wṣḥ*. See also *ṣabḥa*.

waṣwaṣa ወጽወጸ (T.M) 'shake, cause to move, agitate';
ʾawaṣwaṣa (Gr), *ʾawaḍwaḍa* (Sw. in D 1397), same;

ETHIOPIC: related to Tna. *wäzwäzä* 'shake, jolt, move', Te. *wäzwäza*, Amh. *wäzäwwäzä*.

wataga, (K.Y) **wattaga ወተገ** 'flee, escape, recoil, (T) hide (by fleeing), rob';
watg (Lt) 'fugitive'.

watan (pl. *ʾawtān*) **ወተን** 'idol';

from Ar. *watan* 'idol'. As for Ar. *watan*, it is considered by Fraenkel 273 (followed by Jeffery 286-7) to be taken from SAr. *wtn*; so also W. Müller, 'Grenzstein > Grenzidol > Götzenbild (aus Stein)'. J. Wellhausen, *Reste arabischen Heidentums* (1897), p. 102 states that Ar. *watan* is not Arabic in origin, but he does not specify its origin.

wtr, ʾawtara አወ·ተረ 'do something with attention, direct attention to, pursue earnestly, fix (the eyes upon), set (the eyes upon), persevere, continue, be assiduous';
ʾastawātara 'fix (the eyes upon)';
wətura 'continuously, entirely, always, (Gr.277) from all sides';
watr 'uninterrupted time, continuous period of time';
(*watra* 'continually, perpetually, assiduously, frequently, always, often');
(*la-watr, ba-watr* 'continually');
(*za-watr* 'everyday (adj.), perpetual, continual');
ʾawtāri, mawtari (D.K), part. of *ʾawtara*;

SEMITIC: Ar. *(ta)wātara* 'follow in uninterrupted succession, continue regularly', Heb. *ytr*, (hifʿil) 'make abundant in', Aram. *ytr*, (afʿel) 'bless with plenty', Syr. *īṯar* 'have over and above', Md. *ytr* 'abound', Akk. *(w)atāru*. Ullendorff, *BSAOS* 15 (1953).157-8 connects it with *watara* 'stretch tight > excess (in time) > always'; he also compares Akk. *watru* 'exceeding' (in von Soden 1492 'übergross, vorzüglich, überzählig'), SAr. *wtr-ʾl* 'eternal God', and Ug. *wtr-hd* 'everlasting'.
ETHIOPIC: Tna. *wätru* 'always, continuously', *wärtəg* for *wärtə-g*, metathesis of *wtr*; passed into Cushitic: Bil. *wärtiko* 'always'. A denominative from *za-watr* occurs in Tna. *(ʾa)zwätärä* 'do often', Amh. *(a)zäwättärä*, Gur. *(a)zwättärä*.

watara, (Y) **wattara ወተረ** 'bend, stretch tight, tighten (strings), straighten up (probably a denominative from *watr*), (Y) prick the ears (donkey)';
ʾawtara (T) 'spread out, stretch out';
tawatra (K*), passive of *watara*;
watr (pl. *ʾawtār*) 'sinew, cord, string (of musical instrument), web (of spider)';
wətur 'bent (bow)';

SEMITIC: Ar. *watara* 'stretch a bow'. For 'sinew, tendon, cord', cp. Ar. *watar*, Heb. *yeṯer*, Aram.-Syr. *yaṯrā* 'string of bow', Md. *yatra* 'tendon, bowstring'.
ETHIOPIC: Te. *wättära* 'stretch a bow, stretch by pulling, pull tight', Tna.Amh. *wättärä, wäṭṭärä*, Arg. *weṭṭära*, Gaf. *wittärä*, Gur. *wätärä*; passed into Cushitic: Qua.Bil. *wätär* 'stretch'. For 'sinew, cord', cp. Te. *wätr* 'tune of a harp' (expanded from 'string of a harp'), Tna. *wätär* 'chant accompanied by the harp', Amh. *wätär* 'bowstring', Har.Gur. *wätär* 'nerve, sinew, tendon'.

watwat ወትወት (Lt) 'milk';
perhaps taken from Amh. *wätät* 'milk'.

waṭṭəḥa ወጥሐ 'heap, pile up, arrange in layers, put in order, spread';
ʾawaṭṭəḥa, causative;
tawaṭṭəḥa, passive of *waṭṭəḥa*;
tawāṭəḥa 'be piled up one on top of another';
wəṭṭuḥ, pass. part. of *waṭṭəḥa*; also 'laid on (paving stones)';
moṭāḥt (pl. *mawāṭəḥ, moṭāḥtāt*; [T] *mawāṭəḥ*) 'linen, linen sheet, clothing, cloak, veil, awning, covering, coverlet, chasuble, sacerdotal stole';

SEMITIC: Ar. *wṭḥ, tawāṭaḥa* 'crowd around water (cattle)', coming close to the Geez meaning 'heap, pile up'.
ETHIOPIC: Te. *wäṭḥa* 'pile up', Amh. *moṭaḥt* 'priest's clothes' (from Geez), perhaps also Gur. *mʷäčä* 'clothes, dress' (with *č* < *ṭ*). The connection with G. *ʾəltāḥ* 'kind of tunic' (see above), suggested by Rabin, *SH* 8 (1961). 392, is unlikely. See also *moṭṭəḥa*.

wṭlṭ, mawṭəlaṭ ሞወ·ጥለጥ (T.Sw. in. D 1397) 'chest strap for a mount'.

waṭlaza ወጥለዘ (T.M) 'cut, carve';
mawṭalz (T. D 1397) 'knife, axe';
maṭlawz (T.M) 'knife' (metathesis in relation to *mawṭalz*).

waṭana *(yəwṭən, yəṭan)*, **waṭṭana ወጠነ** 'begin, commence, set forth';
ʾawṭana, ʾawaṭṭana, causative;
tawaṭna, tawaṭṭana, passive;
waṭāni 'beginner';
wəṭun 'begun';
wəṭnat, verbal noun of *waṭana*;
ṭənt 'beginning, commencement';
wəṭṭāne 'beginning, (L) primordiality';
waṭno 'beginning';

ETHIOPIC: Tna.Amh.Gur. *wäṭṭänä* 'begin'; connected with Te. *wäṭṭäna* 'try, test' (that is, 'begin something'), Gaf. *wäṭṭänä* 'taste'; passed into Cushitic: Bil. *waṭan* 'try'.

waṭsa ወጥሰ 'be kindled, be inflamed';
waṭṭasa 'kindle, light, set fire to';
waṭs (K*) 'furnace';

SEMITIC: Ar. *waṭīs* 'furnace'.

wāwe ዋዌ (K*) 'hook, ring, buckle'.

wawwəʿa ወው·ዐ, (T) **wawwəʾa ወው·አ** 'clamor, raise a shout, shout loudly, cry aloud, howl, roar, wail';
wəwwəʿā, wawwəʿā 'clamor (n.), shout (n.), noise, cry, thunder';
wəwwāʿe 'crying (n), shouting';

SEMITIC: Ar. *waʿwaʿa* 'shout' (v.), *waʿwaʿ* 'barking', *waʿy, waʿā* 'clamor'.
ETHIOPIC: Tna. *waʿ bälä* 'cry, lament', Te. *wäwʿa, wäʿa* 'cry', *hawʾa* 'howl', Amh. *wa, wawa*, sound of a crow, *aw*, sound of a hyena, Gur. *wawat* 'crow', *wu barä* 'shout', Har. *aw bāya*; also in Cushitic: Be. *wu* 'shout' (n.), Bil. *wāy*, Sa.Af. *wāʿ*. The root is related to *ʿawyawa*.

way ወይ 'woe!, ah!, alas!';
wāyaya (K*) 'discuss one's woes';

SEMITIC: Ar. *wā, way* 'alas!', Heb. *ʾōy, ʾōyā*, Syr. *wāy*, Akk. *ūʾa, ūya*.
ETHIOPIC: Tna. *wāy, way* 'woe!, alas!', Te. *wāy, ʾawʾe*, Amh. *wäyy, wäyyo, wäyyäw, awäyy, əwayy*, Har. *wāy*, Gur. *wa*; 'lament', cp. Tna. *way bälä*, Amh. *way alä*, Te. *ʾawʾay* 'lamentation of women at the death of a nobleman'; also in Cushitic: Be. *wäy* 'lament', Qua. *wē* 'alas!'. See also *wayle*.

way(ə)le ወይሌ 'calamity, misfortune, woe, wailing'; from *way* (see above) + *l* 'to';
waylawa (T.H.M) 'mourn, lament' (denominative);
waylaya (K*), same;

SEMITIC: Ar. *wayl* 'woe!', *walwala* 'lament', Soq. *waylo* 'woe (to)', Heb. *yll* (hifʿil) 'utter a howl, lament', Aram. *yəlel* 'lament', Syr. *(ʾa)ylel*.
ETHIOPIC: Tna. *wäyläy* 'cry of woe', *wälät* 'cry of lamentation', Amh. *wäyyoläh* 'woe to you!', *wäyläy* 'cry of woe', *wäläle* 'cry of distress', Har. *wäyli* 'woe!'.

waylawa, waylaya ወይለወ ፡ ወይለየ; see *wayle*.

wayn (pl. *ʾawyān*) **ወይን** 'vine, wine, grapes';
(*ʿaṣada wayn* 'vineyard');
ʾawyana 'make wine, change into wine' (denominative);
ʾawyāni (Gr) 'who makes wine';

SEMITIC: SAr. *wyn, yyn* 'vineyard', Heb. *yayin* 'wine', Ug. *yn*, Akk. *īnu* (from Canaanite). For Ar. *wayn* 'black (or white) grapes', see Rabin, *Orientalia* 32 (1963). 138, n. 8. On the origin of *wayn* from Asia Minor, see Landberg 1942:2944. On the Hittite (**wiyana-*) origin, see Fronzaroli, *AGI* 41 (1956). 37 and Rabin, ib. See also Buck 390.
ETHIOPIC: Tna. *wäyni* 'wine, grape', Amh. *wäyn*; passed into Cushitic: Be. *wayni*.

waytal ወይጠል 'kind of wild she-goat, roe, kind of gazelle';

from Cushitic: Af. *waylale*; also in Har. *waydali* 'gazelle', Amh. *wäyṭal*. It is not to be connected with Ar. *taytal*, as suggested by Hommel 286.

wāyaya ዋየየ (K*); see *way*.

wzf, ba-wəzəf በውዝፍ (Lt) 'unfinished';

ETHIOPIC: Tna. *wäzäfä, wänzäfä* 'leave something undone or unfinished', Amh. *wäzzäfä*; Amh. also *zäfäzzäfä* 'leave unfinished' < *wzf* with loss of *w* and reduplication of *zf*; passed into Cushitic: Qua. *wäzzäf y*.

wazafa *(yəzaf)* **ወዘፈ** (K.Y.M) 'decorate, give extra touches, (KG) dress in a licentious manner';
tawazfa, same;
təwzəft (T.B.M) 'ornament, having (n) a high opinion of one's self';

SEMITIC: Schwally, *ZDMG* 52 (1898). 133 compares it with Ar. *zāfa (zyf)* 'walk proudly'.
ETHIOPIC: Te. *(tə)wänzäfa* 'wrap oneself up, put on one's clothes', Tna. *täwänzäfä*, Amh. *wänäzzäfä* wear a *šämma*-garment with the hem's border stripe passing over either shoulder'; note the root augmented by *n*. See also *zwf, təzwəft*.

wāzemā ዋዜማ, (KG) **wāyzemā ዋይዜማ** 'eve (of a holiday or festival), vigil of a holiday, the whole day before a festival, chants of a vigil, hymns sung on the eve of a holiday' (see Velat 297ff);
wāzemā maḫātəw 'hymns sung on the eve of a holiday';

ETHIOPIC: Tna.Amh. *wazema*. The analysis of *wāzemā* as coming from *wāy zemā* 'oh *zemā*' (see *zemā*, below), suggested by Euringer, *ZS* 10 (1935). 135, is doubtful.

wazara ወዘረ 'plaster, overlay (with wood), decorate a wall';

probably from Ar. *wazara* 'fill up a fissure'; also Amh. *wäzzärä* 'decorate, adorn'.

wazir ወዚር (T.M) 'vizier, minister of state';
ʾastawzara 'appoint a vizier'; denominative;

from Ar. *wazīr*; also Amh. *wäzir, wazir* 'chief advisor of a monarch'.

wezaro ዌዘሮ (Lt) 'lady';

from Amh. *wäyzäro*.

wazwaza ወዝወዘ (KBT.Lt) 'agitate, shake';
wəzwāze (Lt) 'swinging' (n);

SEMITIC: related to Ar. *hazhaza* 'shake, quiver', Śḥ. *hezz, ehezhez*.
ETHIOPIC: Te. *wäzwäza* 'jolt, shake', Tna. *wäzwäzä* 'move, shake', Amh. *wäzäwwäzä* 'shake, agitate', *täwäzäwwäzä* 'swing back and forth'; passed into Cushitic: Qem. *wäzäwäz* 'move continually'. See also *wzz*.

wzz, ʾaswazaza አስወዘዘ (T.M) 'wander about aimlessly';
related to *wazwaza*, above.

Y የ

-ya -የ, possessive suffix pronoun of the 1st person;

SEMITIC: for this suffix pronoun in the Semitic languages, see Brockelmann 1908:307-8; Barth 1913: 35ff.
ETHIOPIC: Tna. *-y, -ay*, Te. *-ye*, Amh.Arg. *-yä*, Gur. *-(a)y*; contracted into *-e* in Amh.Arg.Har. Gurage. For other Ethiopian languages, see Leslau 1956: 57.

-ya, in sobeya ሶቤየ (Lt) 'then'.

from *soba, sobe* (see above), with the suffix *-ya*.

ye, ye ye, yo, yo yo ዬ ፥ ዬ ፥ ዬ ፥ ዮ ፥ ዮ ፥ ዮ, exclamation of admiration (oh!), of grief or pain ('alas!, ah!');

SEMITIC: Ar. *yā + l +* suffix pronoun 'oh what!' (admiration), Ug. *y* 'woe!'.
ETHIOPIC: Te. *yo, yäh, yäw* 'woe!, oh!', Tna. *ye, yäy, yäye, yäh*, Amh. *ye, ayä*, exclamation of surprise, wonder, or sorrow.

yəʾəti (acc. *yəʾəta*) **ይእቲ (ይእተ)** 'she, this, that, same, the';
yəʾəta gize 'then';
yəʾta soba 'right then';
zayəʾəti 'that is to say';
wayəʾəti 'namely';
also serves as copula: e.g. *ʾana yəʾəti* 'I am', *yəʾəti zātti* 'this is';

SEMITIC: Ar. (Spain) *hiet* 'she', Ar. (Palestine) *hite*, SAr. *hyt*. For the final *-tu, -ti*, see *wəʾətu*, above. For the other Semitic languages, see Brockelmann 1908:302-4; Barth 1913:14-8.

ETHIOPIC: Te. *həta*, Gaf. *yət*, Gur. *x'it, x'ita, it*; for other Ethiopian languages, see Leslau 1979:359, under *kiya*.

yəʾəze ይእዜ 'now, just now, at the moment, at present';
with a negative verb, 'not yet';
wayəʾəze-ssa 'but now';
wayəʾəze-ni 'now then, and now';
ʾəska yəʾəze 'till now';
ʾəmyəʾəze 'from this time forward, from now on, henceforth';

SEMITIC: Dillmann 1907:377 analyzes it as *yəʾə-ze*; he identifies (p.121) *yəʾə* with *yəʾə-* of *yəʾəti* 'she', and compares *-ze* with *zə* of *zəya* 'there' and with Heb. *ʾāzay* 'then' (p.377, n.2). Barth 1893:59-60 analyzes *yəʾəze* as *yə*, originally the prefix of the 3rd person, imperfect (comparing it with various elements, such as Ar. *ʾayy* 'which?', G. *ʾayy*, but he does not explain the element *ʾ* of *yəʾə*), and compares *-ze* with *-ze* of *maʾaze* 'when?', *zəya* 'there'. Torczyner 67 compares Ar. *ʾiḏa*ⁿ 'then', Aram. *ʾăḏayin* 'until now, still' (which, however, is interpreted as coming from *ʿaḏ hēn, ʿaḏ henā* 'until now').
Eitan, *AJSL* 46 (1929-30). 39 explains *yəʾəze* as coming from a deictic element *yə-* and **ʾəze* which he, like Dillmann, identifies with Heb. *ʾāzay*. Rundgren 1955:44 and Littmann 1964:374 compare *-ze* of *yəʾəze* with G. *gize* (from *gi-ze*) 'time'. Baumgartner 26 compares *yəʾəze* with Ar. *ʾiḏ* 'then'.
ETHIOPIC: Tna. *ḥazi, ḥağı* 'now', Te. *ʾaze*, Har. *ḥōği*, Gur. *awğe, awği* (with palatalization of *z* > **ž* > *ǧ*).

yəbe ይቤ 'he said';

formally it is the imperfect of *bəhla*, above.

yabbaba, yababa የበበ 'jubilate, shout with joy, rejoice, exult, triumph, (Gr.311) applaud';
yəbbābe 'jubilation, cries of joy';

SEMITIC: Ar. *ʾabbaba* 'shout', Heb. *yibbeḇ* 'lament', Aram. *yəḇaḇ* 'shout an alarm', Syr. *yabbeḇ* 'make a joyful noise, howl (as the wind)', Md. *ybb* 'groan, whistle'.
ETHIOPIC: Amh. *yäbbäbä* 'rejoice, exult' (from Geez). See also *babbaya*.

yəbn ይብን (Lt) 'ibis';

from Gk. *ībin*, acc. sg. of *ībis* 'ibis'. See also *ʾibn*.

yabsa *(yəybas)* **የብሰ** 'be dry, be arid, dry up, be withered (hand)';
ʾaybasa, causative;
yabus 'dry, arid, withered, paralyzed';
(yabusa kəsād 'stiff-necked');
(yabusa ləbb 'hard of heart');
yabs 'dry land, dry ground, earth, continent';
yabas 'dryness, aridity';
yabsat, verbal noun of *yabsa*;

SEMITIC: Ar. *yabisa* 'be dry', SAr. *ybs*$_1$, Heb. *yāḇeš*, Aram. *yaḇeš*, Syr. *īḇeš*, Md. *ybš*.
ETHIOPIC: Te. *yäbsa* 'be dry', Tna. *yābəs* 'dry land', Amh. *yäbs* (from Geez).

ybṣ, ʾaybaṣa አይበጸ (T.M) 'lend money'.

yādaʾ ያድእ (T$^+$) = Amh. *roman* 'pomegranate';

since T is the only source for *yādəʾ* one wonders whether it is a misprint or a misunderstanding of *yədon ይዶን* (below), and Amh. *roman* would then stand for *romay* 'Latin' indicating the origin of *yədon*.

ydʿ, ʾaydəʿa አይድዐ, (T) **ʾaydəʾa አይድአ** 'make know, inform, tell, declare, announce, proclaim, report, relate';
tayadʿa, passive; also 'be (become) known';
ʾəndāʿi, see above;

SEMITIC: Ar. *ʾaydaʿa* 'inform' (see Noeldeke 1910:202-3), SAr. *ydʿ* 'find out', *hydʿ* 'inform', Soq. *ʾedaḥ* 'know', Śḥ. *ʾedaʿ*, Heb. *yāḏaʿ*, Aram. *yəḏaʿ*, Syr. *īḏaʿ*, Md. *yda*, Ph.Ug. *ydʿ*, Akk. *edû, idû, wadû*.
ETHIOPIC: see *ʾəndāʿi*, above.

yadāhi የዳሂ (Gr.312) 'green peas'.

yədon ይዶን (K.KG) 'middle of the month';

from *īdōn*, Greek rendering of Latin *īduum*, gen. of *īdūs* 'Ides'.

yāfes ያፌስ (K.KG) 'axe';

one recognizes Ar. *fāʾs* 'axe', Amh. *fas*.

yogi ዮጊ 'perhaps, possibly, by chance, perchance, peradventure, lest';

Praetorius, *ZDMG* 47 (1893).390-1 derives it from Cushitic: Or. *mōǧī* 'perhaps', Som. *moyī* 'I don't know' (from the negative *mā*, and *og* 'know'), Geez *yogi* coming from *ʾi--ogi*. Geez *yogi* perhaps comes rather from Bil *yiġā* 'but'.

yəhudā ይሁዳ, proper name of a person or tribe (Judah, Judea);
ʾayhud 'Jews';
(gəbra ʾayhud 'Judaism');
ʾayhudāwi, ʾayhudāy 'Jew, Jewish';
yəhudənnā, yəhədənnā, yəhudānnā, ʾayhudənnā 'Judaism';
tayəhda, tayahada 'become a Jew, live like a Jew' (denominative);
tayəhdo 'Jewish religion';
təyəhdənnā 'Judaism';

SEMITIC: SAr. *ʾyhd* 'Jews' (W. Müller), Heb. *yəhūḏī* 'Judean, Jew'; for the Aramaic origin of Ar. *yahūd*, see Jeffery 294, A. Fischer 1953:157.
ETHIOPIC: Tna. *yəhudi* 'Jew', Te. *yəhudənna* 'Judaism', Amh. *yəhudawi* 'Jew'.

yuhat ዩሀት (Lt); see *yawwəha*.

yḫ, ʾayḫəʾa አይኀአ, (L) **ʾayḥəʾa አይሕአ** 'descend (from heaven), go down, fall down, bring down, make fall, (Lt) proceed';

is to be connected with G. *ʾayḥ* 'flood', but the final *ʾ* is enigmatic.

yākənt ያክንት 'jacinth (gem), cloth or garment spun with a purple thread';
yākənt qayyəḥ 'carbuncle' (gem);
yākənt ṣallim 'sapphire';

from Gk. *hyakinthos* 'jacinth'; also Amh. *yakənt*, Aram. *yaqīnṭon, dəyāqīnṭon* (see Krauss 212), Syr. *yāqundā* (Noeldeke 1910:40), Ar. *yāqūt* 'ruby' (Jeffery 289, A. Fischer 1953:155). See also *həyākəntos*.

yks, tayakasa ተየከሰ (T) 'examine, investigate';

ETHIOPIC: Amh. *yäkkäsä, täyäkkäsä* 'ask', Tna. *wakäsä*. For Amh. *täyäkkäsä* coming from **ṭäyäqqäsä* > **tyks* > *tyks*, see Leslau 1979:628-9, under *ṭoqäsä*.

yakkātit የካቲት, sixth Ethiopian month (corresponding to 8 February-9 March);

ETHIOPIC: Amh. *yäkkatit*, Tna. *yäkkatit, läkkatit* (for the variant *y:l*, cp. *yäwhe, läwhe*, under *yawwəha; lomi, yomi*, under *yom*); also in Cushitic: Sa. *yäkätit*.

yāktiyārān ያክቲያራን (Lt) 'kind of fish';
see also *ʾaktəyārān, yakāyasari, yātrāyākəp*.

yakāyasari የካየሰሪ (T$^+$) 'kind of fish';
see also *yāktiyārān, yātrāyākəp*.

yom ዮም 'today, this day, nowadays';
it is also used with *ʿəlat* 'day' losing its original meaning and occasionally stressing the meaning 'day'; e.g. *zātti ʿəlat yom* 'this day, this very day'; *yom ba-zātti ʿəlat* 'this very day, on this very day';

SEMITIC: Ar. *yawm* 'day' (occasionally *yam* 'when'), SAr. *ywm* 'day, time', Soq. *yōm*, Heb. *yōm* 'day', *yomām* 'daytime', Aram. *yōmā* 'day', *yəmāmā* 'daytime', Syr. *yawmā* 'day', Md. *ium*, Ug. *ym*, Akk. *ūmu*. For this root, see also Noeldeke 1910:133-5.
ETHIOPIC: Te. *yom* 'today', Tna. *lomi, lom* (for *l:y*, see *yakkātit*), Amh. *yom* 'day' (from Geez). See also *ʾama*.

yamān የማን, (T) **yamin የሚን** 'right (n), right side, right hand';
za-yamān, ʾənta yamān 'right' (adj);
za-ʾəm-yamān 'right' (adj);
yamāna 'on the right hand, on the right side, to the right';
yəmn 'right side, right hand, south';
yəmna 'on the right side';
yamāni, yamānāwi, yamānāy 'right (adj), one who uses only his right hand';
ʾaymana 'go toward the right, direct toward the right' (denominative);

SEMITIC: Ar. *yamīn* 'right', SAr. *ymn*, Śḥ. *iñ* (< *ymn*), Heb. *yāmīn*, Aram.-Syr. *yammīnā*, Md. *iamin*, Ug. *ymn*, Akk. *imnu*.
ETHIOPIC: Tna. *yäman* 'right', Te. *man, dəmman* (from **ʾəd yäman* 'right hand'), Amh. *yämin* 'right hand' (from Geez).

yāmin ያሚን (Lt) 'shovel';

from Gk. *amēn*, acc. of *amē* 'shovel'; or could it be a corrupt form of Heb. *yāʿīm* 'shovels'? (W. Müller). See also *ʾiyyāmin*.

yəmun ይሙን (Lt) 'abundant';
yəmuna 'abundantly, greatly, very much';

ETHIOPIC: Tna. *yämäna* 'very much'.

yənbaḥāḥət ይንበሓሕት (Lt) 'a musical instrument';
see *bḥḥ* I.

yonānāwi ዮናናዊ (Lt) 'Greek'.

from Ar. *yūnān* 'Greeks' with the Geez suffix *-āwi*. See also *yonāwəyān*, below.

yānos ያኖስ (T.M.Gr.312) 'lion, strong, powerful';

seems to be an interpretation of a proper noun, perhaps Latin 'Ianus' (W. Müller).

yonās ዮናስ (T) 'dove';

an interpretation of the proper noun Jonah, Gk. *Iōnas*. See also *wānos*.

yānwāryos ያንዋርዮስ (K.KG) = Amh. *ṭərr*, fifth Ethiopian month;

from Latin *Jānuārius* 'January'.

yonāwəyān ዮናውያን 'Greeks';

perhaps corruption of *yonānāwi*, above, with the plural marker *-ān*.

yāqum ያቁም (Sw. in D 1407.T.M) 'hard, strong, firm';

interpretation of the Greek proper name of a column *Iachum*, transcription of Heb. *yāḵīn*, in 3 Kings 7:21 (= 1 Kings 7:21). See also *balaz*.

yərbāḥ, yarbāḥ, yārbəḥ ያርባሕ ፡ የርባሕ ፡ ያርብሕ, (L) **yārbəḥ ያርብኅ** 'giant';
ʾəlla yārbəḥ 'giants' (see *ʾəlla*);
yārbəḥāwi, (L) *yārbəḥāwi* 'gigantic, brave';

from *rabḥa* 'be wide, be large', with a prefixed *y*. For nouns formed with a prefixed *y*, see Barth 1894:226-233; Bauer, *ZDMG* 71 (1917).409.

yāred ʿof ያሬድ ፡ ያፍ (Gr.311) 'a small bird, the bird which taught Yared the *zemā*-melodies' (or perhaps 'Yared, the bird', a simile in a poem);
see *ʿof*.

yərḍā ይርግ (T) 'region where monkeys live';

perhaps a place-name.

yāsbis ያስቢስ (D.T) 'jasper';

from Gk. *iaspis* 'jasper'; also Te. *yaspis*. See also *ʾiyyāspis*, above.

yosār ዮሳር (T) 'precious stone';
see also *yotor*.

yotor ዮቶር (T) 'precious stone';
see also *yosār*.

yātrāyākəp ያትራያክፕ (T) 'kind of fish';
see also *yāktiyārān, yakāyasari*.

yoṭā ዮጣ (T) 'leaf'.

yawwəha, yawha ያውሀ, (KG) **yawḥa** ያውሐ 'be gentle, be mild, be modest, be innocent, be submissive, show clemency, soothe, mitigate, charm, flatter, pacify, persuade, deceive';
ʾayawwəha 'charm with flattering words';
tayawha, tayawwəha 'be gentle, be mild, let oneself be pacified or persuaded, be flattered';
tayāwəha 'flatter one another, be gentle with one another';
yawwāhi 'gentle, meek, innocent, mild, modest';
yawwāh 'gentle, meek, simple, mild, innocent, modest, sincere, candid, (Lt) silly, humble, submissive, courteous, amiable';
yəwwuh, yəwwəh 'mild, gentle';
(*yəwwəha* 'mildly, gently');
yawh, see *yawwāh*;
yəwwāhe 'gentleness, mildness, simplicity, naiveté, meekness, modesty, innocence, serenity, peace, peacefulness';
yawwəho(t) 'meekness, mildness of manner, enticing words';
yawwəhat 'mildness, gentleness, innocence, simplicity, modesty, meekness, graciousness, tranquility, integrity, serenity, (Lt) stupidity';
yawwāhat, same;
yuhat (Lt), same;
yawwəhannā, same as *yəwwāhe*;
ʾayawwāhi (Gr.423), act. part. of *ʾayawwəha*;

SEMITIC: Ar. *yaʾyaʾa* 'show kindness, flatter', Soq. *diye* 'good' (from *di-ye*; see Leslau 1938:126), Heb. *yāʾā (yʾy)* 'be befitting', Aram. *yāʾę* 'fitting, right', Syr. *yāʾe, ya(ʾ)yā* 'fair, virtuous', Md. *yʾʾ*, Ph. *yʾ* 'fine, fair'.
ETHIOPIC: Amh. *yäwwəh* 'meek, naive' (from Geez), Tna. *yäwwəha, läwwəha* 'be meek, be gentle, be mild' (for *yːl*, see *yakkātit*), Te. *yäwhe, lawha*.

yawṭā ያውጣ 'iota (the Greek letter), name given to Jesus (from the initial letter of his Greek name Iēsous), the Ten Commandments' (the Greek letter ι having the form of the Geez numeral ፲ 'ten').

yāzer ያዜር; see *ʾiyyāzer*.

Z ዘ

za ዘ, relative pronoun 'who, that, which' used with a qualified noun, masc. singular;
(for the feminine, see *ʾənta*; for the plural, see *ʾəlla*);
the relative qualifier follows or precedes the qualified; e.g. *bəʾəsi za-maṣʾa*, or *za-maṣʾa bəʾəsi* 'the man who came';
it is also used without an antecedent, e.g. *za-mota* 'the one who died';
without an antecedent it can express nouns and adjectives; e.g. *za-yəkawwən* 'future' (lit. 'that which will be'), *za-yələhəq* 'the elder', *za-yəzarrəʾ* 'the sower', *za-yəmawwət* 'mortal';
negative adjectives 'in-, im-' are expressed by *za-* with a negative verb (e.g. *zaʾiyyəmawwət* 'immortal'), or by *za+ʾalbo* with a noun (e.g. *za-ʾalbo fawsa* 'incurable');
the element *za-* also expresses a genitive case relationship; e.g. *təʾəzāz qadāmāwi za-bərhānāt* 'the first ordinance of the lights' (for more details, see Dillmann 1907:326ff, 468ff);
with the meaning 'of' *za* also occurs with names of materials, and in this case the structure serves as an adjective in English; e.g. *ʾaklil za-warq* 'a golden crown' (lit. 'a crown, one of gold'). It appears also in expressions such as *za-manfas* 'spiritual' (lit. 'that one of spirit'), *za-lamṣ* 'leper' (lit. 'that one of leprosy');
the element *za-*, fem. *ʾənta*, is also used as a conjunction 'that, so that, because, since'; e.g. 'is it little for you *za-ḫarayakkəmu* that he has chosen you?'; 'thou hast saved thy life *za-ʾafṭanki warida* in that thou hastened to come down'. Note that these sentences can also be translated by 'the fact that...';
the element *za-* is used with various prepositions: *ba-za* 'with which, at which, by which, through which'; *diba-za* 'upon whom, upon which'; *za-ʾəmənna, ʾəm-za* 'from which'. Note also *bo za-* 'there is', *bonu-za* 'is there?'; *ʾəffo za-* 'how is it that?, what is it that?';
the repetition of *za-* in the form *zazza-* expresses the distributive; e.g. *ʾaʿnug za-warq zazzaḥəlq dəlwatu* 'earrings of gold, each an ounce in weight' (on the expression of the distributive, see Dillmann 1907:313-5);
with possessive suffix pronouns the base is *ziʾa-*, for which see below.
For more details on the structure of *za-*, see Dillmann 1907:332ff, 528ff, Dillmann 1029ff, Lambdin 106-7.

SEMITIC: Ar. *đi* in *alladī*, also dialectally *đū*, fem. *đatu*, SAr. *d*, Mh. *đe, de*, Soq. *di*, Heb. (occasionally) *zū, zę*, Aram. *d, dī, zī* (see Jean-Hoftijzer 73), Syr.Md.Ug. *d*. For more details on the relative in Semitic, see Brockelmann 1908:324-6; 1913:563ff; Barth 1913:150ff; Pennacchietti 1ff.
ETHIOPIC: Tna. *zə*, Har. *zi*. For the other languages, see Leslau 1956:65. Praetorius 1879:126 derives Amh. *yä-* 'of' from *zä*.

zə ዝ (acc. *za ዘ*), masc. 'this' (used as adjective and pronoun);
zā ዛ (acc. *zā ዛ*), fem. 'this' (used as adjective and pronoun);
both *zə* and *zā* may be used as neuters;
zə---zə 'this...that, one...another';
with prepositions: *ʾəmzə* 'then, thereafter'; *kamazə* 'such, like this, thus, in this way, so'; *ʾənbaynazə* 'therefore'; *bazə* 'there';
reinforced meanings in *zə-ssa, zə-nu, zə-ni, zəke*.
For the meaning 'these', see *ʾəllu*, above. See also *zəntu, zəkku, zəktu, zəya*;

SEMITIC: Ar. *đā* 'this' (trace of *d* in *mud* 'since then', from *min-đ(u), mun-đ(u)*), SAr. *d-n, d-t*, Mh. *đa*,

da, Heb. *zɛ̊*, Aram. *z, dī*, Syr. *hāḏē*, Md. *haza*, Ph. *z*, Ug. *d*. For more details, see Brockelmann 1908: 317ff; Barth 1913:103ff; Pennacchietti 1ff. For Arabic dialects, see Rabin 75ff; Fischer 57ff.
ETHIOPIC: Tna. *›əzu* 'this', Amh.-*(z)zih* (after a preposition), Har. *zi*, Gur. *zə* 'this, behold!'. See also Rundgren 1955:189ff.

zi›a- ዚአ- is the form of *za-* (see above), with suffix pronouns;
it serves for the expression of a possessive adjective or pronoun modifying the possessed, masc. singular: e.g. 'we saw *kokab-a zi›ahu* his star' (note *kokab* in the construct state), or *kokab za-zi›ahu*; a pronoun, as in *zi›aka yə›əti mangəśt* 'thine is the kingdom';
zazzazi›a- with suffix pronouns expresses the distributive: *bə›əsi zazzazi›ahu ḥora bafənotu* 'every one has gone on his way'; *wəsta malayāləyu zazzazi›ahomu* 'each one to his (lit. 'to their') joint'; 'we found the money *wəsta ›aḥsəlina zazzazi›ana* each one in his (lit. 'in our') sack'. For the expression of the distributive, see *zazza-*, under *za*;
note *zazzazi›ahu* 'separately, varied, different (*zazzazi›ahu ḥəbromu* 'each of their colors was different'), manifold, particular to each one, his own';

Barth 1913:22 (following Schleicher) analyzes *zi›a-* as the demonstrative *zi-* and *›a*, a Cushitic element. For a similar composition he compares Moroccan Arabic *di-ā-l-* with suffix pronouns. For more details, see Dillmann 1907:347ff, Dillmann 1032-3. See also *›anti›a-* (under *›anta*), *›alli›a-* (under *›allu*).

→ **zə›b** (pl. *›az›əbt*) **ዝእብ** 'hyena';

SEMITIC: Ar. *đi›b* 'wolf, jackal', Heb. *zə›eḇ* 'wolf', Aram. *dēḇā*, Syr. *dī(›)bā, dīḇā*, Md. *diba*, Akk. *zību, zibū* 'jackal, vulture' (see Landberg 1920:906ff; Bittner, *WZKM* 23[1909-10].411).
ETHIOPIC: Tna. *zəb›i* 'hyena' (note the metathesis in relation to *z›b*), Te. *zəb›i* (from Tna), Amh. *žəb, ǧəb*, South Arg. *ǧu* < *ǧəb*. See also *zəb›*.

za›asa ዘአሰ (MA) 'stretch'.

zo‹a ዞዐ; see *zw‹* II.

zə‹lā ዝዕላ (Lt) 'shaggy hair, (D) part of a garment (such as edge, hem), (K) flower or branches around a hat, (T) skullcap, (KG) band sewn to a dress';

ETHIOPIC: Amh. **ዝዕላ** pronounced *zə›əla* 'skullcap'.

zə‹ame (pl. *za‹āməy*) **ዝዕሜ**, of doubtful meaning: 'fringe (?), tuft of hair (?), some kind of garment' (?);

ETHIOPIC: perhaps Amh. *zoma* 'long wavy hair'.

zeb ዜብ (T) 'people, peoples, nations';
could it be a corrupt form of **ሕዝብ** *ḥəzb*?

zab›a ዘብአ (T.KBT.M) 'bend (intr.), decline';

ETHIOPIC: Amh. *(tä)zäbba* 'be bent, weak or soft', Te. *zäb‹a* 'be tired, be languid'. Littmann-Höfner 499 connect the Te. verb with Tna. *zäba‹ bälä, zäba‹ba‹ bälä* 'make a slip of the tongue, stumble'.

zəb› (pl. *›azbə›t*) **ዝብእ** (T.M) 'hyena';

metathesis in relation to *zə›b*, above.

zababa *(yəzbəb)* **ዘበበ** (K*) 'hover, soar';

SEMITIC: for the meaning of movement, cp. Ar. *đabđaba* 'dangle, move to and fro'.
ETHIOPIC: Amh. *(an)žabbäbä* 'hover, soar'.

zabib ዘቢብ 'grapes, raisins';

from Ar. *zabīb* 'raisins'; also in Tna.Amh.Gur. *zäbib*, Te. *zäbib, ǧäbib*, Har. *zäbīb*, Amh. also *zäyb* < *zäbib*; passed into Cushitic: Bil. *zäbib*, Sa. *zabīb*, Be *debīb* (with *z:d*), Som. *sabīb*.

zabd, zabdā, zabdəw (pl. *zabādəw*) **ዘብድ ፡ ዘብዳ ፡ ዘብድው** 'pelt, skin garment, shaggy cloak, (Gr.437) turban';

SEMITIC: Ar. *sabad* 'covering of goat's hair' > *zbd* by assimilation (Dillmann 1050, Brockelmann 1908: 169).

zəbād ዝባድ (K*) 'civet cat, musk' (obtained from civet cat);

SEMITIC: Ar. *zabād* 'civet cat, perfume extracted from a civet cat', Mh. *zebād*.
ETHIOPIC: Te.Tna.Amh. *zəbad* 'civet cat, musk'; passed into Cushitic: Be. *dibeda* 'civet cat', Sa. *dabād, zabād*, Som. *sabād*.

zəbd ዝብድ (K*) 'fresh butter';

from Ar. *zubd* 'fresh butter'; also in Te. *zəbdät*.

zabdəw ዘብድው; see *zabd*.

zəbdəw, zabādəw ዝብድው ፡ ዘባድው (Lt) 'porcelain plate';

from Ar. *zabdiyya, zubdiyya* 'of cream color (porcelain), bowl'; also in Amh. *zəbdəy* 'small bowl'.

zabḥa *(yəzbāḥ)* **ዘብሐ** 'slaughter, sacrifice, offer sacrifices, (K*) twist, distort' (describes ways of slaughtering);
zabāḥi, act. participle;
zəbuḥ 'slaughtered, sacrificed, offered';
zəbḥ 'sacrifice';
zəbḥat 'slaughtering (n), being slaughtered';
mazbəḥ (pl. *mazābəḥ*) 'beast for sacrifice, (K*) one who slaughters, means of slaughtering';
məzbāḥ (K*) 'place where one slaughters';

SEMITIC: Ar. *đabaḥa* 'slaughter', SAr. *dbḥ* 'slaughter, sacrifice, slay', Heb. *zāḇaḥ* 'slaughter', Ph. *zbḥ*, Ug. *dbḥ*, Akk. *zebû*.
ETHIOPIC: Te. *zäbḥa* 'skin an animal'; for 'twist, distort', cp. Amh. *azzabba* (from **zäbba*).

zabala ዘበለ (T.Y.M) 'defecate, have diarrhea, (K*) spread manure';
zəbl 'dung, excrement, scales of metal struck off by a hammer, (L) dregs, manure';
mazbal (K*) 'spreading manure' (n);
there seems to be confusion in the interpretation of this root. While B has *zəbl* = Amh. *fas* 'axe', Sw. in D 1048 has *zəbl* = Amh. *fäs* 'breaking of wind' which comes close to *zəbl* 'dung, excrement'. It would seem that *fäs* is the correct reading, rather than *fas*, and that *zəbl* does not mean 'iron or bronze tool' (Ludolf) or 'axe' (B).

SEMITIC: Ar. *zibl* 'manure, dung of cattle', PbH. *zeḇeḷ*, Aram. *ziḇlā*, Syr. *zeḇlā*, Ug. *zbl*, Akk. *ziblu* 'refuse' (n).
ETHIOPIC: Amh. *zäbbälä* 'flake off' (rust or oxidized metal), *zäbällälä* 'defecate copiously'. For 'dung, excrement' and 'scales of metal struck off by a hammer', cp. Amh. *ar* 'excrement' and *yäbrät ar* 'the waste matter that is left after metal has been melted down from the ore', lit. 'the dung of the iron'.

zabān (pl. *zabānāt*) **ዘባን** 'back, back part, tail, border';
(*ba zabāna* 'behind');
(*‹aṣma zabān* 'spine');
(*wahabəwomu zabānātihomu* 'they turned their backs, they went away', lit. 'they gave them their backs');
zabānāwi 'dorsal';

SEMITIC: perhaps Ar. *zaban* 'side, lateral part', Ar. (Yem) *zabān* 'abdomen'. Ludolf 657 compares Ar. *zabbūn* 'neck'.
ETHIOPIC: Te.Tna. *zəban* 'back'; also in Cushitic: Sa. *dabān* 'back' (with alternance *d:z*).

zbr, tazābara ተዛበረ (Lt) 'strive, contend, vie with';
zabarā 'strife, contention'.

zabara I *(yəzbər)* **ዘበረ** (Y.K*) 'break';
zabərt 'fragment, piece';
mazbar, mazbər 'ruin, desert, desolate place, wilderness';

SEMITIC: Ar. *zabara* 'cut, prune' (Dozy), *zubra* 'fragment of iron', Ug. *zbr* 'prune'. Dozy I, 578 compares Heb. *zāmar* 'prune' (with alternance of labials). Dillmann 1049 (followed by Praetorius, *ZDMG* 53[1899].29, Nyberg 221, Conti Rossini 1931:258, against Barth 1893:50, n. 1) identifies it with Semitic *sbr, tbr*. See also *mazbara*.

zabara II **ዘበረ** (K*) 'stagger, be at a loss';
the meaning is probably reconstructed on the basis of Amh. *zabbärä*.

zabaṭa *(yəzbəṭ)* **ዘበጠ** 'strike, smite, plague, beat, pluck (a musical instrument), beat (the drum), whip, scourge, chastise, shake, agitate, cut off, cast';
›azbaṭa (Lt), causative;
tazabṭa, pass. of *zabaṭa*;
tazābaṭa 'exchange blows, knock against one another';
›astazābaṭa, caus. of *tazābaṭa*;
zabāṭi, act. part. of *zabaṭa*; also 'fighter';
zəbuṭ (fem. *zəbəṭṭ*, for *zəbəṭt*), pass. part. of *zabaṭa*;
zəbṭo 'hammered pattern, tinwork, beaten work, beaten (metal)';
zəbṭat 'beating, whipping, punishment, plague, blow, stroke, scourge, beating or plucking (of a musical instrument)';
mazbaṭ 'striking, beating, mouthpiece (of a musical instrument), means of striking or beating';

SEMITIC: Ar. (Yem.Dat) *zabaṭ* 'kick'. Dillmann 1050 compares the root *šbṭ* (so also Barth 1893:50, Brockelmann 1908:163, with *š, s > z* by assimilation): SAr *sˌbṭ* 'beat', Heb. *šebeṭ* 'rod', Aram.-Syr. *šaḇṭā*, Aram. *šaḇaṭ* 'smite with a rod', Syr. *šabbeṭ* 'hammer' (v), Akk. *šabātu* 'hit'.
ETHIOPIC: Te. *zäbṭa* 'hit', Tna. *zäbäṭä, šäbäṭṭ ʾabälä* 'hit lightly', Amh. *zäbbäṭä* 'beat, thrash'.

zabaya *(yəzbi)* **ዘበየ** (K*), **zabbaya ዘበየ** (D) 'buy';
ʾazabbaya (Lt), causative;

ETHIOPIC: Te. *zäba (zby)* 'buy'; also in Cushitic: Bil.Kham. *ǧib*.

zābəyā ዛብያ (K*) 'haft (of spear)';

from Amh. *zabiya* 'haft (of axe, spear)'; also Tna. Gur. *zabiya*, Har. *zābi* 'wooden handle (of agricultural instruments)'; in Cushitic: Qem. *zabi*, Sa. *zab*, Af.Som. *dāb*, Be. *dabi* (with *d:z*).

zabzaba ዘበዘበ 'drive away, reject, hold back, (Y.M) annoy, trouble';
ʾazabzaba (K*), causative;

SEMITIC: Ar. *ḍabba (ḍbb)* 'remove, drive away', *ḍabḍaba* 'annoy' passing to 'drive back, repel, reject'.
ETHIOPIC: Te. *zäbzäba* 'trouble, annoy', Amh. *zäbäzzäbä* 'importune, harass'.

zaffa, zafafa ዘፈ ፡ ዘፈፈ (K*) 'fall flat, fall sprawling';

ETHIOPIC: Amh. *zäff alä*, same. Note that for the meaning of 'sprawling' the root *zff (zaffa)* is related to *zfzf, ʾanzafzafa*.

zifāl ዚፋል (T.M), **zəfāl ዝፋል** (Sw. in D 1339, under *fāl*) 'pea, chickpea';

one recognizes *fāl* 'bean'; could *zəfāl* mean 'this *(zə)* bean *(fāl)*'?

zafana *(yəzfən)* **ዘፈነ** 'dance';
ʾazfana, causative;
zafāni 'dancer';
zafan (zafn) 'dancing, choir, chant';
məzfān 'place of dancing';

SEMITIC: Ar. *zafana* 'dance', Mh. *zefōn*.
ETHIOPIC: Tna. *zäfänä* 'dance', Te. *zäfna*, Amh. *zäffänä*.

zufān ዙፋን (K*) 'throne';

ETHIOPIC: Tna.Amh. *zufan*; passed into Cushitic: Qem. *zufān*.

zafar (pl. *ʾazfār)* **ዘፈር**, (Lt) **zəfur ዝፉር** 'rim (of garment), hem, border, fringe';
ʾazfār 'wreath';

ETHIOPIC: Tna. *zäfär* 'hem, fringe (of garment)', Amh. *zäfär*; metathesis in relation to *zärf*, below. The connection with Tna. *zäffärä* 'sich ausbreiten, wuchern (Pflanze)' suggested by Littmann-Höfner 506 is unlikely.

zāfrā ዛፍራ 'yellow thing, yellow color, bile';

from Ar. *ṣafrāʾ*, fem. of *ʾaṣfar* 'yellow'. See also *ʾaṣfar, sāfrā*.

zəft ዝፍት 'resin, pitch, bitumen';
zafata (T.M) 'coat with tar, mix ingredients for beer and allow to ferment' (denominative);

SEMITIC: Ar. *zift* 'pitch', Aram. *ziptā* (Fraenkel 151), Heb. *zeṗeṭ*, Syr. *zeptā, zeḇṭā*, Akk. *zibtu*.
ETHIOPIC: Te.Amh. *zəft* 'tar', Amh. *zäffätä* 'coat with tar, mix the ingredients for beer and allow to ferment'.

zafzafa ዘፍዘፈ (D.Y.) 'cause to ferment, immerse in water';

ETHIOPIC: Te. *zäfzäfa* 'cause to ferment, immerse in water', Tna. *zäfzäfä* 'soften by soaking', Amh. *zäfäzzäfä* 'cause to ferment, steep in water'.

zfzf, ʾanzafzafa አንዘፍዘፈ 'spread (wings or branches), agitate (hands)';

SEMITIC: Ar. *zaffa, zafzafa* 'spread (wings)'.
ETHIOPIC: Tna. *zäfzäf bälä* 'undulate (a horse's mane)', Amh. *anzäfäzzäfä* 'shake, shiver, flap the wings'. See also *zaffa*.

zega ዜገ; see *zyg*.

zoga ዞገ; see *zwg*.

zagʿa ዘግዕ (K*,T.M) 'close in, seclude, plug up';
tazagʿa (K*), passive;
zəguʿ (fem. *zəgəʿt*) 'secluded, set apart';

secondary form of *zagḥa*, below.

zagaba *(yəzgəb)* **ዘገበ** 'collect, gather, store, hide, hoard, accumulate, heap up';
ʾazgaba (Lt), causative;

tazagba, passive;
zagābi (Gr.473), act. part. of *zagaba*;
zəgub, pass. part. of *zagaba*;
mazgab, mazgəb (pl. *mazāgəbt*) 'treasure, treasury, wealth, storehouse, storeroom, magazine, granary, barn, container (for measuring wine)';

SEMITIC: the connection with Ar. *kasaba* 'acquire' suggested by Praetorius 1890:41 (followed by Brockelmann 1908:273) is not convincing.
ETHIOPIC: Te. *zäggäba* 'collect, gather, amass', Tna. *zägäbä*, Amh. *zäggäbä*, Gur. *mäzgäb* 'register' (from Amharic).

zagbā (pl. *zagbāt, zagabāt*) **ዘግባ**, possibly 'podocarpus' (it renders the biblical 'cedar, cypress');

ETHIOPIC: Tna. *zägba* 'podocarpus', Amh. *zägba, zəgba* (for which see Strelcyn 1973:no.298), Gur. *zəgba*; also Cushitic: Had. *digiba* (with alternance *d:z*).

zagada *(yəzgəd)* **ዘገደ** (K*) 'add a lot, add (wood to a fire)';

ETHIOPIC: Amh. *žäggädä*, same.

zagdaya ዘግደየ (DTW 480,K*) 'prepare, make ready';
tazagādaya, (K*) *tazagdaya* 'prepare oneself, be ready, be prepared, decide together';
zəgduy (K*) 'ready, prepared';

ETHIOPIC: Tna. *(tä)zägadäyä* 'be ready, be prepared', Amh. *(tä)zägaǧǧä*, Gur. *(tä)zgaǧǧä*; passed into Cushitic: Qua. *zagāǧ*.

zāguf ዛጉፍ (Lt) 'wind instrument';

ETHIOPIC: Tna. *zaguf* 'small flute', Amh. *zagʷəf, zaguf*.

zagḥa *(yəzgāḥ)* **ዘግሐ**, (T) **zagha ዘግሀ** 'close, shut, shut in, enclose, include';
ʾazgəḥa (K*), causative;
tazagḥa, passive of *zagḥa*;
zagāḥi (K*), act. part. of *zagḥa*;
zəguḥ, pass. part. of *zagḥa*;
zəguḥāwi 'who lives closed in, monk, cenobite';
zəghat (n) 'closing, shutting in, enclosing';
mazgəḥ (pl. *mazāgəḥ, mazāgəḥt*) 'that by which anything is closed or shut (such as a clasp, band, bond, buckle, bolt, bar, lock, bracelet)'; *(mazgəḥa ləbs* 'bracelet');

SEMITIC: Brockelmann 1927:28 compares it with Sem. *skr, sgr* (also Brockelmann 1928:475) > **zgr > zgḥ*, the final *ḥ* of which arose through 'Reimwortbildung' with the opposite *fth* 'open'.
ETHIOPIC: Tna. *(tä)zägḥe* 'lose the voice after singing a lot', lit. 'be closed (voice)', Amh. *zägga* 'shut, close up, enclose'. G. *zägḥa* is not to be compared with Te. *dägḥa* 'strike', as suggested by Littmann-Höfner 541. For Te. *dägḥa*, see G. *dägʷha*.

zāgʷal ዛጕል (T.M) 'sea shell';
zagʷala (K*) 'resemble a sea shell' (denominative);

ETHIOPIC: Amh. *zägʷäl* 'sea shell'; passed into Cushitic: Qem. *zāgʷäl*.

zagana *(yəzgən)* **ዘገነ** 'hold in the hollow of the hand, seize a handful';
zəgn (K*) 'handful, fistful';
mazgan, pl. *mazāgən* (K*) 'means of taking a handful';

SEMITIC: Dillmann 1067 compares it, with reservations, with Ar. *saǧana* 'imprison'.
ETHIOPIC: Tna. *zägänä* 'take a handful (of grain) and close the hand', Te. *zägna*, Amh. *zäggänä*, Gur. *zägänä*, Har. *zēgäna* 'accumulate'.

zəgn ዝግን (K*) 'sauce containing chopped meat';

from Amh. *zəgən*; also Tna. *zəgni*.

zagar ዘገር (Lt) 'long spear';

ETHIOPIC: Te. *zägär* 'broad lance', Amh. *zägär* 'long spear' (formerly carried by a monarch).

zəgrā ዝግራ, (T) **zagrā ዘግራ** 'guinea fowl';

ETHIOPIC: Tna. *zagra* 'guinea fowl', Te *zagra, ǧagra*, Amh. *zəgra, žəgra, ǧəgra*, Arg. *žəgra*, Har. *zikra*, Gur. *žəgra*; from Cushitic: Kam. *zigre-ta*, Bil. *ǧägira*, Sa. *zagrā*, Af. *dagrā* (see also Cerulli 1938a: 89).

zagʷətnāhu ዘጕትናሁ (T+) 'goose'.

zāgzen ዛግዜን (T+) 'precious stone'.

zāhlala ዛህለለ (Y.K*); see *ʾanzāhlala*.
ʾanzāhlala 'grow weak, become languid, be sluggish, be inactive, be indolent, soften, be

indifferent, be careless, be thoughtless, wander idly, be dissolute, be wanton, be licentious, be frivolous, play tricks, play the fool';
nəzəhlul, ʾənzəhlul 'languid, sluggish, careless, inactive, dissolute, immoral, licentious';
nəzəhlāl, nazāhlāl 'ease, laziness, idleness, carelessness, thoughtlessness, slackness, indifference, languor, negligence, frivolity, absurdity, trifles, licentiousness, dissolute living, vain conversation, careless speech';
nazahlil, nazhalil, (Lt) *nazāhlil* 'one who lives wantonly, dissolute, glutton';
manzāhlal, manzəhlal 'languid, inactive, slothful, sluggish, idle, lazy, dissolute, lascivious, a good-for-nothing, glutton';

SEMITIC: Ar. *ḍahala* 'be unmindful', Hars. *(me)ḍlil* 'weak', Syr. *zal (zll)* 'slacken, be less'. For 'be dissolute, be wanton', cp. also Syr. *zal (zll)* 'be licentious', Heb. *zālal* 'be frivolous, be wanton', Ar. *ḍalla* 'be base'. See also Schulthess 24.
ETHIOPIC: Tna. *zahlälä* 'be indolent', Te. *(ʾan)-zahläla* 'become soft'; related to Amh. *zalä* 'be weak from illness', *zola* 'sluggard, one who cannot walk', *alälläl zälälläl alä* 'be idle, unoccupied, restless', *zälläl mänzäläl alä* 'be idle, wander about idly, become soft', *nəzəhlal* 'stupid, fool, laziness' (from Geez).

zəhurā, zəhorā ዝሁራ ፡ ዝሆራ, (Gr.472) **zuḥar** ዙኻር 'Venus' (planet);

from Ar. *zuhara*; also in Amh. *zəhura*; Cushitic: Sa. *zāhrā*.

zuhar ዙሀር (K*); see *zawhər*.

zhs, ʾazhasa ኣዝሀሰ (MA) 'be hot, be burning';

is probably a misspelling for *zhm, zḥm*, below.

zaḥəḥa *(yəzḥāḥ)* **ዘሕሐ** (K*) 'measure';
could it be 'measure to the brim > become abundant' and to be compared with *zāḥzəḥa*? See also *zāḥzəḥa*, below.

zaḥāl ዘሓል = Amh. *zal* (DTW 489) 'hind leg'; see also *zāl*.

zəḥla, zaḥala *(yəzḥal, yəzḥəl)* **ዘሕለ ፡ ዘሓለ** 'corrode, rust, be corrupted, be adulterated, slacken, be weak, be tired, (Y.T) cool down';
ʾazḥala (K*), causative;
zaḥāli (K*), act. participle;
zəḥul 'rusty, corroded, corrupted, spoiled, slack, weak';
zāḥl 'rust, blight, corrosion';
zəḥlat (Lt) 'blight';
ʾazḥāli, mazḥəl (K*), part. of *ʾazḥala*;

SEMITIC: Ar. (Dat) *ḍaḥal* 'corrode, rust'.
ETHIOPIC: Te. *zähal* 'rust, dirt', Amh. *zahəl* 'rust, corrosion' (from Geez). For 'be weak', cp. Amh. *zalä* 'become weak, be limp'. For 'be cold, cool down', cp. Tna. *zäḥalä* 'cool off'. It is possible that the meaning 'cool down, cool off' does not belong to this root. In this case there would be a *zəḥla* I and *zəḥla* II.

zuḥal ዙሓል, (T) **zuḥāl** ዙኻል 'Saturn' (planet);

from Ar. *zuḥal*: also in Amh. *zuhal*, Syr. *zuḥal*.

zəḥma ዝሕመ (T.Y.M), **zəḥma** ዝኅመ (MA) 'be lukewarm, be warm, be hot';
zəḥm (T) 'heat';

ETHIOPIC: Tna. *zähamä* 'be lukewarm', Amh. *zamä* 'be warm, be hot'.

zəḥna, zəḥna *(yəzḥan)* **ዝሕነ ፡ ዝኅነ**, (L) **zaḥana** **ዘሐነ** 'be tranquil, be quiet, be calm, repose';
ʾazḥana, causative;
ʾastazḥana, ʾastazāḥana 'cause to be tranquil, lead to calm';
zəḥun 'tranquil, quiet, calm';
zāḥn, (Lt) *zəḥn* 'tranquility, calm, quiet, rest, peace';
zəḥnat 'tranquility, calm';
ʾazḥāni (K*), *mazḥən* (D), *mazḥən* (L), *mazḥani* (K*), act. part. of *ʾazḥana*;

SEMITIC: Ar. *zaḥana* 'be slow'.
ETHIOPIC: Amh. *(tä)zanä* 'be tranquil, be at ease'; related to *zänna* (root *zn?*) 'rest (v), be calm, be at ease'.

zaḥaqa *(yəzḥaq)* **ዘሐቀ, zəḥqa** ዝሕቀ 'peel off, decorticate, flay, husk, bark, skin, strip off (skin), (T) make a skin bag';
tazaḥqa, passive; also 'peel off' (intr);
zaḥāqi (K*), act. part. of *zaḥaqa*;
zəḥuq, pass. part. of *zaḥaqa*;
zəḥq (K*) 'skin bottle';
zəḥqat (M), verbal noun of *zaḥaqa*;
məzḥāq, (KG) *mazḥəq* 'instrument for peeling off or for stripping off (skin)';

SEMITIC: Ar. *ḍaḥiqa* 'be peeled off'.
ETHIOPIC: Tna. *zäḥaqä* 'strip off flesh from the bone', Amh. *zaqä* 'scrape clean, scrape and shave bare'.

zaḥermu ዘሐርሙ (T.M), **zahermu** ዘሃርሙ (T+) 'ground where there is blood, cracks in the soil';
the form is enigmatic; could it be composed of *ʾza-ḥermu*?

zəḥta *(yəzḥat)* **ዝሕተ** (T), **zəhta** ዝህተ (K*. DTW 514), **zəḥta** ዝኅተ (MA) 'threaten, (MA) boil, (K) boast';
zāḥt, zāht (K*.DTW 514) 'threat';

ETHIOPIC: Amh. *zatä* 'threaten'.

zāḥzəḥa ዛሕዝሐ (Y.K*.M), **zāḥzəḥa** ዛኅዝኅ (TS), **zāhzəha** ዛህዝህ (MA) 'be in excess, be in abundance, remain over, overflow, (K*) pour out, empty out, (Sw. in D 1039) drip';
zəḥzuḥ 'abundant, superabundant, overflowing';
zəḥzāḥe 'abundance, superabundance, overflowing' (n);

the basic meaning 'be abundant' developed into 'overflow, pour out, empty out'.
SEMITIC: SAr. *yḥzḥ* is from the root *nzḥ* 'provide irrigation' (so W. Müller and SabDic 102), and does not derive from *zḥḥ* (as suggested by Biella 159).
ETHIOPIC: Tna. *zaḥzəḥe* 'cause to be numerous, spill, drain', Amh. *(tän)zazza* 'be in excess', *(tän)-žažža* 'be numerous'. The connection with Te. *zäḥzäḥa* 'dip bread in sauce', suggested by Littmann-Höfner 494, is doubtful. See also *zaḥəḥa, zāḥzəḥa*.

zāḥnana ዛኅነነ (K*) 'dye red';
zəḥnən (K*) = Amh. *č̣əbərr* 'a creeper that has red sap and rough leaves';

ETHIOPIC: Tna. *zəḳənən, zäḳnän* 'powder made from the plant *zähnän* serving to dye red', Amh. *zäḳännänä* 'dye red using the plant *zähnän*'.

zaḥara *(yəzḥar)* **ዘኀረ**, (K) **zəḥra** ዝኀረ 'boast, (K) be wide, be stretched out, be conceited, be blown up';
ʾazḥara (K*), causative;
tazaḥara, tazəḥra, (L) *tazahara, tazəhra* 'boast, be conceited, be haughty, glorify oneself, magnify oneself, be provoked, brawl, quarrel';
ʾastazḥara (Lt), caus. of *tazaḥara*;
zaḥur, (L) *zəhur* 'proud, boastful, arrogant, haughty, contentious, rebellious, quarrelsome';
zaḥurāwi 'vainglorious, given to vainglory';
təzḥərt, (T) *təzḥərt*, (L) *təzhərt* 'pride, arrogance, boastfulness, boasting, presumption, ambition, vainglory, insolence, strife, brawling';
ʾazḥāri, mazḥər (K*), act. part. of *ʾazḥara*;

SEMITIC: Ar. *zaḥara* 'become full (sea), become tall (plant), boast'.
ETHIOPIC: Tna. *(tä)zäḥarä* 'boast', Te. *ǧähara* 'boast, brag', Amh. *(tä)žarä*.

zāḥr ዛኀር (Lt) 'torment'.

zəḥr, zəḥ"ər, zəḥur ዝኀር ፡ ዝኅር ፡ ዝኅር, (Gt) **zəḥor** ዝኖር 'grave, tomb, sepulcher, sepulchral monument';

SEMITIC: Ar. *ḍaḥara* 'put in store, reposit in secret'.
ETHIOPIC: Te. *zäḥara* 'hide'. Littmann-Höfner 494 consider Te. *zäḥara* an Arabic loanword. Note, however, that normally Ar. *ḥ* is represented as *k* in loanwords.

zakka ዘክ; see *zkk*.

zāḥzəḥa ዛኅዝኅ (T) = Amh. *säffärä* 'measure, camp';
in view of *zaḥəḥa* (above) it probably means 'measure' rather than 'camp'.

zakka; see zkk.

zəkku (acc. *zəkk"a*) **ዝኩ**, (masc.) 'that (adj. pron.), the (person) concerned, the (point) in question';
with inserted *-s(s)a* in *zəs(s)akku* 'as for that' (so Dillmann 1056 and Rundgren 1955:33-4, but Praetorius 1890:26 interprets it as coming from *zə-ʾəsku*).
For the feminine, see *ʾəntəkku*; for the plural, see *ʾəlləkku*. See also *zəktu*;

SEMITIC: for *-k* in the expression of distant objects, cp. Ar. *ḏāka, ḏālika* 'that' (for Arabic dialects, see Fischer 82ff), Mh. *ḏāk* 'that', Aram. *dēḵ* 'that', Syr. *hallōḵ*, Md. *hak*. For more details, see Brockelmann 1908:318ff; Barth 1913:80-3, 108ff, 115ff.
ETHIOPIC: Gur. *zax* 'that'; Amh. *h* in *zih* 'this' from *k* (see Praetorius 1879:123).

zkk, zakka *(yəzkək)* **ዘከ** (K*) 'be pure, be clean';
is the transcription of Heb. *zkk (zāḵaḵ)*.

zakara *(yəzkər)* **ዘከረ** 'remember, recollect, be mindful of, mention, remind, bring to memory';
zakkara 'mention, remind, bring to memory';
ʾazakkara, (Lt) *ʾazkara* 'remind, call to mind, record, cause to remember, mention, bring to remembrance';
tazakra 'be mentioned, be remembered, be reminded';
tazakkara 'remember, bear in mind, recollect, recall, be mindful of';
zakāri (Gr.472) 'who remembers';
zəkur 'mentioned, remembered, who remembers';
zəkr 'record, memorial, commemoration, remembrance, memory, mention (n), renown, fame';
zəkrat 'suggestion, remembering';
ʾazakkāri (Lt), part. of *ʾazakkara*;
mazakkər, mazkər (D 1433) 'keeper of records, recorder, who brings to memory';
məzkār (K*) 'means of remembering';
tazkār 'remembrance, memorial service, memorial day, reminder, commemoration, memento, record, memorandum, notation'; for 'memorial service', see Walker 64ff; Dabbebew Zellelie, *BES* 7 (1957).29-34;
tazakkāri 'who remembers';
təzkərt 'memorial';

SEMITIC: Ar. *ḏakara* 'remember, mention', SAr. *ḏkr* 'remember', Soq. *ḏekir*, Heb. *zāḵar*, Aram.Syr. *ḏəḵar*, ancient Aram. *zkr*, Md. *zkr, dkr* 'recite an incantation', Ph. *zkr*, Akk. *zakāru* 'declare, speak, proclaim'. On the root *zkr* in Semitic, see W. Schottroff, *'Gedenken' im Alten Orient und im Alten Testament* (1946).
ETHIOPIC: Te. *zäkra* 'remember, recall', Tna. *zäkkärä*, Amh. *(tä)zäkkärä*, Gur. *zäkkärä*. For *tazkār*, cp. Te.Tna.Amh. *täzkar, täskar*.

zəkr ዝክር (Gr.473) 'vessel, leather bottle';
from Ar. *zukra* 'small skin for wine or vinegar'.

zəktu, zəkʷtu (acc. *zəkta, zəkʷta*) **ዝክቱ ፡ ዝክዋቱ** 'that (adj., pron.), the (person) concerned, the (point) in question' (masc.);
for the feminine, see *ʾəntākti*; for the plural, see *ʾəllәkʷtu, ʾəlləktu*. For *-k*, see *zəkku*; for *-tu*, see *-tu*.

zal ዘል (Gr.437) 'fear' (n).

zāl ዛል (Gr.437) 'muscle of thigh';
from Amh. *zal*. See also *zaḥāl*.

zalla ዘለ; see *zll*.

zlf, ʾazlafa, ʾazallafa አዘለፈ ፡ አዘለፈ. 'do constantly, do continuously, continue, persevere, persist, perpetuate';
tazalfa (K*), *tazal(l)afa* 'be done regularly, be constant';
tazālafa (K*) 'be done again and again';
zəluf 'continuous, perpetual, tenacious, hardened, obstinate, self-willed, audacious, insolent';
zəlufa, lazəlufu 'continually, constantly, perpetually, incessantly, forever, always, utterly';
(ʾi---lazəlufu 'never');
zalf 'perpetuity';
zalf, lazalf, same as *zəlufa*; also 'frequently, often, perpetually, usually';
(zalfa, same);
(ʾi---zalfa, ʾi---lazalf 'never');
(za-zalf 'perpetual, continual, continuous, frequent, permanent, everlasting');
(za-la-zalf 'constant');
zallāf, zəlāf, in *la-zallāfu, la-zəlāfu*, same as *zəlufa, lazəlufa*;
zalfāwi 'perpetual, continual, everlasting';
zəlfat 'continuation, perpetuity, obstinacy, stubbornness, audacity';
ʾazlāfi 'persevering, assiduous, constant';
ʾazləfo, same as *təzləft*;
mazlafi (K*), part. of *ʾazlafa*;
təzləft 'perseverance, constancy, obstinacy';
the derivation of *zallāf, zalfa, zalf*, and so on, from *za/ə-la-f* (in connection with *fe* in *lafe*), suggested by Rundgren 1955:70, is not convincing.

zalafa I *(yəzləf)* **ዘለፈ.** 'rebuke, blame, reprove, revile, vilify, reprehend, reproach, admonish, convict, accuse, argue, wrangle, chastise, refute, disprove';
tazalfa, tazallafa, passive, reflexive of *zalafa*; also 'be embarrassed, be confounded, (Lt) venture, dare';

tazālafa (reciprocal) 'quarrel, have an altercation, wrangle, blame, reprove continually, reprimand, reproach, rebuke, accuse, convict, plead, argue, refute, chastise';
ʾastazālafa (Lt), caus. of *tazālafa*;
zalāfi, act. part. of *zalafa*;
zəluf, same;
zalafā 'reproof, reproach, reprimand, refutation, reprehension, pleading, correction, admonition, conviction';
zəlfat 'reproof, blame, reproach, chastising';
mazlafi, (L) *mazlāfi*, act. part. of *zalafa*;
mazlāf 'refutable argument';
təzləft 'reproach, reproof, rebuke, refutation, argument';
tazālafot, same;

SEMITIC: Ar. *zallafa* 'disquiet, agitate'. Dillmann 1037 (followed by Brockelmann 1908:163) identifies it with Ar. *talaba* 'reproach' through regressive assimilation.
ETHIOPIC: Tna. *zälläfä* 'reprimand, rebuke, blame', Amh. *zälläfä*, Gur. *zänäfä* (for *l:n*, see Leslau 1979: 8.23).

zalafa II **ዘለፈ.** (K*) 'drip, spill over';
zəluf 'dripping resin, myrrh resin';

SEMITIC: PbH. *zālaṗ* 'pour', Aram.-Syr. *zəlaṗ* 'pour, drop, trickle down'; related to *dlp/f*: Ar. *dalafa* 'ooze through', Heb. *dālaṗ*, Aram.-Syr. *dəlaṗ*.

zəluf I **ዝሉፍ** (T.KG) 'precious stone';

SEMITIC: perhaps Syr. *zəlaṗ* 'decorate'. For the meaning of something precious or shining one could also compare Ar. *zalafa* 'mother-of-pearl shell'. Or could there be any connection with *zəluf* of *zalafa* II?

zəluf II **ዝሉፍ** (T.KG) 'unsteady, inconstant';
is undoubtedly wrongly recorded instead of *ʾizəluf* 'not continuous, not perpetual' (for which see *zlf*), unless it is to be connected with Amh. *(tä)zläfälläfä* 'be pliant, be flexible'.

zalaga *(yəzləg)* **ዘለገ** (K*) 'flow, trickle, drop';

SEMITIC: Ar. *zalaǧa* 'go at a gentle pace, glide', PbH. *zālag* 'spill, pour out', Aram. *zəlag*.
ETHIOPIC: Tna. *zälägg bälä, zäläglägg bälä* 'flow', Amh. *(tä)zlägällägä*.

zalgasa ዘልገሰ 'be afflicted with sores, be afflicted with a disease (such as leprosy or elephantiasis');
zəlgus 'leprous, scabby, who has elaphantiasis';
zəlgāse 'leprosy, sores,boils, elephantiasis, skin disease';

SEMITIC: Dillmann 1035 (followed by Stade 42, Hurwitz 52) derives it from a root *zlʿ, slʿ* (Ar. *salīʿa* 'be afflicted with leprosy') with a "sufformative" *s* (so Hurwitz), but a causative element *-s* does not occur as a suffix in Semitic. The derivation of *zəlgasa* from *za-lags* going back to **rags* (Ar. *riǧs* 'dirt') or to *nags* (Ar. *niǧs* 'dirty'), suggested by Rundgren 1955:183, is not convincing. Nor is the analysis of *zlgs* as *z-lgs* and the identification of *lgs* with G. *qʷasl* 'wound' (Ar. *qls*) with metathesis and *q* > *g* due to the voiced *s*, suggested by Praetorius 1890:23, convincing.
ETHIOPIC: Amh. *zälägg"äsä* 'be ill with a disease of the epidermis (leprosy, scabies)'.

zalḥa ዘልሐ (D), **zalläḥa ዘልሐ** (K.Y) 'drain out, draw, empty all the liquid from a vessel, (T.Y.TS. M) wring out a wet garment, squeeze';
zalāḥi (TS), act. participle;

SEMITIC: Ar. (Ḍofar) *mezelaḥ* 'vessel for drawing water', Aram.-Syr. *zəlaḥ* 'pour out', Md. *zhl, zlh* 'pour' (< *zlḥ* of Aram.-Syr), Akk. *salāḫu* 'sprinkle water' (Brockelmann 1928:197 following Zimmern); for *slḥ*, cp. also Ug. *slḥ*, perhaps 'sprinkle'. Rabin in Cohen 1970:292, no.11 connects it, with reservations, with Ar. *dalaḥa, ḍalaḥa* 'mix milk with water'.
ETHIOPIC: Tna. *zälḥe* 'brew beer'. The root is related to *zalala* I, below.

zll I, **zalla ዘለ** (MA) 'be stupid';

SEMITIC: perhaps Ar. *ḍalla* 'be low, base, abased, vile', Śḥ. *eztelel* 'become deranged' (W. Müller), Heb. *zll* (nifʿal) 'treat cheaply', Syr. *zal* 'be of little value', Md. *zll*.
ETHIOPIC: Amh. *ǧälä (žälä)* 'be stupid', *zolalla* 'fool', *(tän)zälazzälä* 'be dull, be stupid'.

zll II; see *mazlal, məzlal*.

zalala I *(yəzlәl)* **ዘለለ** (T.MA.M) 'wring a wet garment, strain a liquid, brew beer or mead';

ETHIOPIC: Tna.Amh. *zällälä* 'add water to beer, prepare grain for beer'. See also *zalḥa*, above.

zalala II *(yəzlal)* **ዘለለ** (K*) 'move, be shaken, swing, be agitated';

SEMITIC: Ar. *zalla (zll)* 'slip away, move', *zalzala* 'quake (earth)', Heb. *zll* (nifʿal) 'quake', Syr. *zūnzālā* 'earthquake'.
ETHIOPIC: Tna. *zälälä* 'jump, leap', Amh.Gur. *zällälä*, Arg. *zälläla*, Har. *zälälа*.

zalilā ዘሊላ (T), a variety of red sorghum.

zalasa *(yəzləs)* **ዘለሰ** (K*) 'throw down';

ETHIOPIC: Amh. *zälläsä* 'fell (a tree)'.

zaltātedā ዘልታቴዳ (T) 'cut of meat from the ribs'.

zammā ዘማ; see *zammawa*.

zemā (pl. *zemāt)* **ዜማ** 'harmony, melody, tune, song, liturgical chant';
(ḫəbrata zemā 'harmony');
zemāwi (Gr.473) 'melodious';
zema (K*) 'produce a tune, sing' (denominative);

SEMITIC: related to Ar. *zamzama* 'resound, hum', Heb. *zāmam* 'sound, buzz, murmur > ponder', Syr. *zam (zmm)* 'hum', *zūmā* 'humming of gnats'.
ETHIOPIC: Tna.Amh.Gur. *zema* 'song, mode of singing'.

zom, zomo ዞም ፡ ዞሞ, (K*.T.M) **zam ዘም** 'blood, broth, (K) impurity left in broth by boiled meat';

from Gk. *zōmos* 'soup, sauce, broth', Jud.-Aram. *zōmē, zōmīt* 'broth', Syr. *zūm*.

zəmb ዝምብ; see *zənb*.

zamada *(yəzməd)* **ዘመደ** (K*) 'associate, relate, connect';
ʾazmada (K*), causative;
tazamda 'be related';
tazāmada (Y) 'be related to one another, be akin to one another';
ʾastazāmada 'establish a relationship';
zəmud (K*) 'related';
zamad (pl. *ʾazmād, ʾazmādāt*) 'kin, family, kinsman, related, relative, race, tribe, kind, sort, species';
ʾazmād (pl. of *zamad*) 'family, lineage, kinsmen, kinsfolk, relations, relatives, parents'; *(ʾazmād zaśəgā, ʾazmād śəgāwəyān* 'blood relatives');
zəmdat 'relationship';
təzmədd (for *təzmədt*) 'race, family, paternity, relationship, affinity, species, tribe';
təzmədd̄awi (Gr.472) 'pertaining to race or family';
tazāmədo(t) 'relationship';
təzmədənnā 'degree of relationship';

ETHIOPIC: Tna. *(tä)zamädä* 'become related or a relative', Amh.Gur. *(tä)zammädä*; Te.Tna.Amh. Gur. *zämäd* 'relative'; passed into Cushitic: Qua. *zämäd*.

zəmkayat ዝምከየት (Lt) 'pay of soldiers'.

zamala ዘመለ (MA) 'be stupid'.

zamama ዘመመ (L) 'be disturbed, be upset';
is probably to be identified with *zamama* 'do violence' (see *zəmām, zamama*, below).

zəmām ዝማም 'nose rope of an animal, halter, muzzle of woven cord, hook';
zamama (yəzməm) (K*) 'tie with a cord the lower jaw of a horse or mule', (Y.M) = Amh. *gäffa* 'do violence' (referring to the tying of the jaw of a horse with a cord)' (denominative);

probably from Ar. *zimām* 'rein, halter' which, according to Noeldeke 1910:41, is of Aram.-Syriac *(zəmāmā)* origin; also in Te. *zəmam* 'nose ring', Amh. *zəmam*, Tna. *zämmämä* 'bridle' (v); passed into Cushitic: Af. *dumām*, Som. *dumām*, Sa. *zumām*. See also *zamama*, above.

zəmmāme I **ዝማሜ** (K) 'rhythm of singing, accompaniment of religious songs with a stick, opening melody';

ETHIOPIC: Tna.Amh. *zəmmama* 'rhythm, swaying of a prayer stick in time to music'. See also *zemā*.

zəmmāme II **ዝማሜ** (K*) 'silence, quiet'.

ETHIOPIC: Amh. *zəmm alä* 'be quiet', *zəmməta* 'quiet' (n).

zaman (pl. *ʾazmān, zamanāt*) **ዘመን** 'time, period, season, year';
zamanāwi 'temporal';

SEMITIC: Ar. *zaman, zamān*, Mh. *zemōn, zubōn*, Soq. *zem, zman*, Heb. Aram. *zəmān*, Syr. *zaḇnā*, Md.

zaman, zban, Akk. *simānu*. For the bibliography dealing with the origin of the root, as coming either from Akk. *simānu* or Old Persian *žamāna* < Aram. *zəmān* > Heb.Ar. Geez **zaman*, see Wagner 49, Kaufman 91-2 and n.311.
ETHIOPIC: Tna.Amh. *zämän, zäbän* 'time', Gur. *zämän*, Har. *zämän*, Te.Arg. *zäbän*; passed into Cushitic: Bil.Af. *daban* 'time' (with alternance *d:z*), Bil. *demän*.

zəmmunā ዝሙና; see *zammawa*.

zammara I **ዘመረ** 'sing, recite Psalms, play a musical instrument, celebrate with song, praise or glorify in song';
zammāri, act. part. of *zammara*; also 'psalmist, who plays a musical instrument';
zəmmāre (pl. *zəmmāreyāt*) 'psalm, singing of Psalms, hymn, collection of hymns';
zammərot 'praise';
mazammər 'church singer, psalmist, clerk of minor singers, musician';
mazmur (pl. *mazmurāt, mazāmər, mazāmərt, mazāmur*) 'psalm, hymn, song, psaltery, music, chorus';
(mazmur za-dāwit, mazmura dāwit 'Psalms');
mazmər 'verse';

SEMITIC: Noeldeke 1910:26 derives the Geez root from Aram.Syriac *zəmar*. In other Semitic languages: Ar. *zamara* 'play upon a reed' (Lane), Heb. *zimmer* 'sing, praise', Md. *zmar*, Akk. *zamāru* 'sing'. For Ar. *zabūr* 'Psalter', see Jeffery 148.
ETHIOPIC: Te. *zämmära* 'sing, chant', Tna. *zämärä* 'sing, recite Psalms', Amh. *zämmärä*, Gur. *zimmärä*.

zammara II **ዘመረ** (T.*K.M) 'attest, expound, bear witness';
ʾazmara 'proclaim solemnly, proclaim publicly, appeal, give testimony';
tazam(m)ara 'refer to someone as an authority, use as testimony, appeal to, appeal for justice, invoke, (MA) accuse';
M 266 wrongly renders Tayyä's *tämaṭṭänä* 'appeal' (Amharic translation of G. *tazammara*) as 'be measured', taking it for *tämäṭṭänä*;
zammāri, act. part. of *zammara*;
zəmmur 'witness, authority, quoted as an authority';
məzmār 'authority, witness';

SEMITIC: SAr. *ḏmr* 'initiate a legal process, give judgment'.

zammara III **ዘመረ** (K*) 'gather harvest';
ʾazammara, ʾazmara (K*) 'reap, gather harvest';
tazammara (K*) 'be gathered (harvest)';

denominative from *ʾazmarā*, above.

zammara IV **ዘመረ** (K*) 'begin, start';
ʾazmara (K*), causative;

ETHIOPIC: Tna.Amh. *žämmärä, ǧämmärä* 'begin', Arg. *ǧämmära*, Gur. *ǧämmärä*; passed into Cushitic: Had. *ǧämmärä-kko*, Sid. *ǧämmari*. A connection between Amh. *žämmärä* and G. *dämärä* 'put in' suggested by Praetorius 1879:86, or with G. *(ʾa)gmara* 'complete, perfect', suggested by Ullendorff 1955:71, is unlikely. As for G. *zammara* 'begin', it is possible that K reconstructed it on the basis of Amh. *žämmärä*.

zamrud ዘምሩድ (T) 'precious stone, emerald';

from Ar. *zumrud, zumurrud*, of Persian origin; also Syr. *zumrud*, Aram. *zəmōraḏ, ʿizmōraḏ* < Ar. *zumrud*. According to Brockelmann, *ZDMG* 65 (1911). 146, n.1, the root goes back to *zamaragd* (see below) > *zumurudd* (by assimilation) > *zumurrud*.

zamaragd ዘመረግድ 'emerald';

from Gk. *smaragdos* 'emerald'; also PbH. *ʿizmāragd*, Aram. *zəmargaḏ*, Syr. *zəmargəḏā* (see Krauss 248); cp. also Ar. *zabarǧad* (for its being the same as or different from *zumrud*, see Lane 1251a). See also *maragd, zamrud*, above.

zamata ዘመተ (Y.M) 'go on a military expedition, plunder';
zamit 'military expedition';

ETHIOPIC: Tna. *zämätä* 'undertake a military expedition', Te. *zämta*, Amh. *zämmätä*, Arg. *zämmäta*. Conti Rossini 1912:205 derives it from Cushitic: Qem. *ǧimät* 'raid', *ǧīmī* 'military expedition'.

zəmmut ዝሙት; see *zammawa*.

zammawa ዘመወ 'fornicate, commit adultery, commit whoredom, have illicit intercourse';
ʾazammawa, causative; also 'drive to fornication';
zammāwi (pl. *zammāwəyān*) 'adulterer, fornicator, whoremonger';

zammāwit (pl. *zammāwayāt*) 'whore, harlot, prostitute, adulteress';
zammā (pl. *zammāt*) 'harlot, prostitute, adulteress';
zəmmut 'fornication, adultery, whoredom, harlotry, unchasteness';
zəmmunā 'whoredom';
zammәwo 'fornication';
zəmmāwe (K*.TS) 'profligacy, promiscuity';
mazammәw (K*), act. part. of *ʾazammawa*;

SEMITIC: related to Heb. *zimmā* (from *zmm*) 'loose conduct' (so Fraenkel, quoted by Praetorius 1890: 32, note*). Dillmann 1041 (followed by Noeldeke, *ZDMG* 40[1886].155, Brockelmann 1928:200, and M. Cohen, *BSL* 30[1929].144) compares it with *zny* (for which see *zanaya*), but not so W. Müller 1962:60. The connection with *ʾaḏamm* 'blameworthy' (used as a euphemism), suggested by Praetorius 1890:32, note*, is unlikely.
ETHIOPIC: Tna. *zämmäwä* 'fornicate', Amh. *zämma*.

zəmzəmyāhu ዝምዝምያሁ (T) 'Muslim sorcerer';

from Ar. *zamāzima* 'seers, fire worshipers'; also in Syr. *məzamzəmāne*.

zena ዜነ; see *zyn*.

zenā ዜና; see *zenawa*.

→ **zanab** (pl. *ʾaznāb*) **ዘንብ** 'tail, anus';

SEMITIC: Ar. *ḏanab* 'tail', Soq. *dinob*, Mh. *ḏenōb*, Heb. *zānāḇ*, Aram. *danbā*, Syr. *dunbā*, *dubbəṭā*, Md. *zinibta*, *zinipta*, *sinabta*, Ug. *ḏnb*, Akk. *zimbatu*, *zibbatu*.
ETHIOPIC: Te. *zännab* 'tail', Tna. *zänäb*, Amh. *zānāb*, *zälāb* (from Geez).

zənb ዝንብ (K*.Lt) 'fly' (n);

SEMITIC: Ar. *ḏubāb* 'fly', Mh. *ḏebbēt*, Soq. *ʾedbiboh*, Heb. *zəḇūḇ*, Aram. *dīḇāḇā*, Md. *didbia* (pl.), Akk. *zumbu*, *zunbu*, *zubbu*. See for this root Noeldeke 1904:119-20.
ETHIOPIC: Tna.Har. *zəmbi* 'fly', Amh.Arg.Gur. *zəmb*, Gaf. *zəmbä*; from *zbb* (see Semitic, above) > *znb* > *zəmb*. Geez *zənb* is probably taken from Amharic.

zanbəḥa ዘንብሐ (Lt) 'shake, toss about, agitate'.

zanbir (pl. *zanābir*) **ዘንቢር** (T.K*) 'hornet, wasp';

from Ar. *zunbūr*, pl. *zanābīr*. In other Semitic languages: Mh. *ḏebēr* 'hornet, bee', Heb. *dəḇōrā* 'bee', Aram. *zibbōrā*, *dibbōrā*, Syr. *zebbūrā*, *zanbūrā*, Md. *zimbura*. See on this root Brockelmann 1908: 134, Blau 46, n.3.

zanbasa ዘንበሰ (MA) 'break'.

znf, tazānafa ተዛነፈ (K*) 'be uneven';

from Amh. *täzannäfä*, same.

zangəʿa ዘንግዐ, (T) **zangəʾa ዘንግአ** 'be mad, be foolish, be crazy, be insane, be feeble-minded, deviate, be diverted, be forgetful, talk at random, tattle, rave, talk foolishly, talk idly, be loquacious';
ʾazangəʿa, causative; also 'mislead';
tazangəʿa (K*) 'be forgotten';
zənguʿ (zəng"əʿ) 'feeble-minded, foolish, stupid, inept, mad, raving, one who forgets, thoughtless, heedless, demented, unconcerned'; with suffix pronouns: e.g. *zənguʿānihomu* 'they (being) heedless';
zəngāʿe 'nonsense, delirium, senselessness, insanity, stupidity, cause of alienation';

SEMITIC: Dillmann 1055 (followed by Rabin, *EI* 9 [1969]. 154) connects it with Heb. *šgʿ* (hitpāʿel) 'show madness'; cp. also Akk. *šegû* 'be furious'.
ETHIOPIC: Tna. *zängəʿe* 'be feeble-minded, forget', Amh. *zänägga*, Gaf. *zänäggä*. W. Müller, *ZDMG* 131 (1981). 403 connects it, with reservations, with Gur. *zənägg'ä* (root *zngy*) 'speak, talk', and for the meaning 'speak' (Gur.), 'talk at random' (G.), he compares Mh. *heroǧ* 'speak' and Ar. *haraǧa* 'be incoherent (in speech)'. See also *zangəha*.

zang"ag"a ዘንገገ 'murmur, mock, deride, ridicule, hold in scorn, jeer, make a laughingstock of, taunt, reproach, criticize';
ʾazang"ag"a, causative; also 'expose to mockery';
tazang"ag"a, passive of *zang"ag"a*;
zang"āg"i (K), act. part. of *zang"ag"a*;
zəngug, *zəng"əg"*, *zəngug"* 'derided, liable to be jeered at, liable to be reproached';
zəng"āg"e, *zang"ag"e* 'derision, raillery, mockery, irony, scorn, ridicule, sarcastic remark, reproaching, reproach, disgrace, dishonor';

SEMITIC: Dillmann 1056 (followed by Stade 25) connects it with Ar. *zaǧzaǧa* 'scoff at'.
ETHIOPIC: Amh. *zəng"ag"e* 'mockery, veiled insult' (from Geez).

zangəha ዘንግሀ (T), **zangəḥa ዘንግሐ** (T, reprint); variant of *zangəʿa*, above.

zanma *(yəznəm)* **ዘንመ** 'rain' (v.);
ʾaznama 'cause to rain, send rain';
tazanma 'be irrigated by rain';
zənām 'rain, rainy season';

SEMITIC: Ar. *zariba* 'flow' (with alternance of liquids *r:n* and labials *m:b*), SAr. *ḏnm* 'rain', Heb. *zəreḇ* 'rain' (Barth 1893:43-4), Akk. *zanānu* 'rain' (v), *zunnu* 'rain' (n). Praetorius, *ZDMG* 72 (1918). 343 connects the G. root with Ar. (Dat) *muzn* 'pluie torrentielle' > *znm* in Geez.
ETHIOPIC: Tna. *zänäbä*, *zänämä* 'to rain', Te. *zälma*, *zänma*, Amh. *zännäbä*, *zännämä*, Arg. *zännäba*, Har. *zäläma*, Gur. *zänäbä*; 'rain' (n.): Tna.Amh.Arg. *zənab*, Te. *zəlam*, Gaf. *zənab"ä*, Har. *zənāb*, Gur. *zənab*, *zərab*, *zəlam*. Reinisch 1887:312 (followed by Cohen 1947:no.299) compares Bil. *zuwā*, Kham. *zōwā* < **zanwā*.

zanānā ዘናና 'stone attached to the front of a bullock' (to prevent him from running away);

from Amh. *zänana*, same.

zanapa ዘነጰ (MA) 'be crafty, be sly';
zanapi (MA 302) 'crafty, sly' (should be *zanāpi*).

zanaqa *(yəznəq)* **ዘነቀ** (K*) 'mix, combine, mingle';

from Amh. *zännäqä*, same.

zənnār ዝናር 'belt, broad colored girdle that holds the *qamis* together' (for more details, see Hammerschmidt 1970:153);

SEMITIC: Ar. *zunnār* 'belt' (for which see Dozy 1845:196-8) < Aram. *zōnārā* 'belt', Syr. *zōnārā* 'belt worn by monks and priests'. For its Greek *(zōnarion)* origin, see Krauss 245.
ETHIOPIC: Te.Tna.Amh.Gur. *zənnar* 'cartridge belt', Har. *zənnār*.

zənet ዝኔት; see *zanaya*.

zəntu (acc. *zanta*) **ዝንቱ** 'this, this one' (masc.); also used as neuter;
zəntu---zəntu 'this...that, one...another';
zəntu---zəkku (zəktu) 'this...that';
baʾənta zəntu 'because of this, therefore';
ʾənbayna (babayna) zəntu 'because of this, therefore';
bazəntu 'here';
for the feminine, see *zātti*; for the plural, see *ʾəllontu*;

SEMITIC: Ar. (Maltese) *ḏānā* 'this' (see Fischer 67ff who does not connect this *-n* with that of the other Semitic languages mentioned below), SAr. *ḏn*, Ḥars. *ḏen*, Aram. *dənā*, *dn*, *zn*, *znh*, *zn-k* (Barth 1913:106, 107; Jean-Hoftijzer 78-9), Ph. *zn*. For the *n* in G. *zəntu*, see Rundgren 1955:301, 362, index, under *zəntu*. For the final *-tu*, see *-tu*, above.

zanawa ዘነወ (Y.M) 'be dirty, be unclean'; see *zanaya*.

zenawa ዜነወ 'inform, tell, announce, bring tidings, declare, narrate, proclaim, relate, report, make known, make inquiries';
tazenawa, passive; also 'receive news';
tazeyānawa, *tazayānawa*, (K) *tazyānawa* 'announce to one another, recount to one another, talk together, make inquiries of one another, tell each other';
ʾastazeyānawa (Gr.437), *ʾastazyānawa* (K*), caus. of *tazeyānawa*;
zenāwi 'one who brings news, announcer, teller, chronicler, historian, evangelist';
zinəw (K*) 'told, informed, announced';
zenā 'information, announcement, rumor, report, news, narrative, message, tidings, story, history, account, pronouncement, fame, reputation, repute';
(zenā mawāʿəl 'Book of Chronicles');
mazenəw, (Gr) *mazenāwi* 'announcer, messenger';
mastazeyānəw (Lt) 'historian';

SEMITIC: the derivation from Sem. *ʾḏn* 'ear' suggested by Dillmann 1063 is unlikely. Praetorius 1890:33 (followed by Brockelmann 1908:169) identifies it with Ar. *tannā (tny)* 'repeat, tell'. Barth 1893:51 (followed by Buhl 850) adds Heb. *šānā* 'do for a second time' to which Md. *tna* and Akk. *šanû* 'repeat' should be added. If this were so, G. *zenawa* would have to go back to **senawa* with *s-n* > *z-n* by assimilation.

ETHIOPIC: Te.Tna.Amh.Gur. *zena* 'story, news, chronicle, reputation', Amh. *zənna* 'fame, reputation', *zanta* 'story, tale'; also in Cushitic: Sa. *zān* 'story'.

zanaya *(yəzni)* **ዘንየ** (K*) 'fornicate';
zənyat, zənet 'fornication, sperm';

SEMITIC *zny*: Ar. *zanā (zny)* 'fornicate', Heb. *zānā*, Aram.-Syr. *zənā*, Md. *zna*. Dillmann 1055 identifies it with *zammawa*, above.
ETHIOPIC: Te.Amh. *zänna* 'commit adultery, fornicate'; passed into Cushitic: Af. *sannaw*, Sa. *zanaw*. See also *zanawa*.

zanzariṭu ዘንዘሪጡ (T) 'deacon';

ETHIOPIC: Amh. *zänzäriṭu* 'subdeacon'; for the ending *-ṭu*, see also *galameṭu*.

zappa ዘጰ; see *zpp*.

zope ዞጲ, (K) **zopi ዞጲ** 'ebony';

ETHIOPIC: Tna. *zəbbā* 'ebony', Amh. *zopi*; also in Cushitic: Qua. *zōpī*.

zapidibdiqu ዘጲዲብዲቁ (T) 'deacon';

perhaps corruption of Gk. *hypodiakonos* 'subdeacon' with the Geez particle *za* (W. Müller).

zpp, zappa ዘጰ (MA) = Amh. *mälämmälä* 'choose, set apart, prune, cut down, cut the lower branches'.

zaqqa ዘቀ; see *zqq*.

zeqa ዜቀ; see *zyq*.

zəq (pl. *zəqāt*) **ዝቅ** 'skin bottle, leather bag';

possibly from Ar. *ziqq* 'skin (for a receptacle)'; also in Amh. *zəq*. For Ar. *ziqq* < Aramaic, see Fraenkel 171; Akk. *ziqqu* 'wineskin' is considered an Aramaic loanword (CAD, vol. 21, p. 129 contrary to Zimmern 34 who considers Aram. *ziqqā* an Akkadian loanword). The connection with Heb. *zqq* 'filter' suggested by Koehler 264 is unlikely.

ziq ዚቅ 'antiphonal chants';

ETHIOPIC: Amh. *ziq* 'a short piece of a hymn in honor of a saint to be chanted during commemoration of the saint' (see Getatchew 1979:154).

zeq"ana ዜቁነ (K*) 'become a deacon';
ʾazeq"ana (K*) 'appoint a deacon';

ETHIOPIC: Tna. *zaq"änä* 'become a deacon', Amh. *zaqq"änä*; variant of *diyāqon*, above (with alternance *d:z*). See also *zəyāq"ana*.

zqq, zaqqa *(yəzqəq)* **ዘቀ** (K*) 'sink to the bottom, settle (lees)';

ETHIOPIC: Tna. *zəqq bälä* 'lower oneself', Amh. *zəqq alä* 'decline, be low, sink (price)'.

zarra ዘረ; see *zrr*.

zora ዞረ; see *zwr*.

zarʾa *(yəzrāʾ)* **ዘርአ**, (L.K) **zarʿa ዘርዐ** 'seed, sow, scatter seed';
ʾazrəʾa, (K*) *ʾazrəʿa*, causative;
tazarʾa 'be sown, bear seeds, be scattered, spring up';
zarāʾi 'who seeds, sower';
zəruʾ 'seeded';
zarʾ (pl. *ʾazrəʾt*) 'seed, seedling, plantation, sperm, offspring, progeny, race, lineage';
zərʾat, (K*) *zərʿat* 'seeding, sowing';
mazrəʾ (T), *mazrāʾ* (L), pl. *mazārəʾ* 'basket, container (for measuring cereals)';

SEMITIC: Ar. *ḏaraʾa, zaraʿa* 'sow, seed', SAr. *m-ḏrʾ-t* 'sown field', Heb. *zāraʿ* 'sow', Aram. *dəraʿ, zəraʿ*, Syr. *zəraʿ*, Md. *zra*, Ug. *drʿ*, Akk. *zēru*, Ph. *zrʿ* 'offspring'. J. Aro, *ZDMG* 113 (1963). 476 states, with reservations, that Ar. Aram. *zrʿ* are Canaanite loanwords, but see Blau 48, n. 9.
ETHIOPIC: Te *zärʾa* 'seed, sow', Tna. *zärʾe*, Amh.Arg. Gur. *zärra*, Har. *zäraʾa*, Gaf. *zärrä*; passed into Cushitic: Aw. *zäru-x"a*. See also *zarawa, zaraya, zarzara*.

zrʿ, see *mazrəʿ, mazrāʿt*.

zaraba *(yəzrəb)* **ዘረበ** (T.Y.M) 'hit, strike the strings of a musical instrument, (K*) kick, trample';
zarb, (B) *zarab* 'a stick for playing a stringed instrument';
(*zarba ləssān* [Lt] 'of forceful tongue');
mazrab 'hammer';

SEMITIC: Ar. (Dat) *maḏrab* 'club, thick stick'; related to Ar. *ḍaraba* 'hit, play a musical instrument'. For G. *zarba ləssān*, cp. Ar. *ḏariba* 'be sharp' in the expression *ḏariba lisānuhu* 'his tongue was sharp' (either eloquent or clamorous), for which see Lane 958.
ETHIOPIC: Amh. *zärb* 'anvil'.

zarb ዘርብ (L.D) 'pepper';

perhaps from *zaraba* 'hit, bite' (referring to pepper).

zarbaba ዘርበበ (KBT) 'stretch out, extend';

ETHIOPIC: Amh. *zäräbbäbä* 'spread out'; perhaps also Tna. *zärbäb bälä* 'be pulled, be dragged'.

zarbedo ዘርቤዶ (T) 'guinea fowl';

ETHIOPIC: Amh. *zärbedo*, same (from Geez?).

zarben ዘርቤን (T.M) 'perfume'.

zarbon (pl. *zarbonāt*) **ዘርቦን** 'sandal';
zərbun (Lt) 'heel of a shoe';

from Byzantine Gk. *serboulon* 'shoe of undressed leather', through Ar. *zarbūn, zarbūl*.

zarbet ዘርቤት 'carpet, tapestry, rug, (OT) coverlet for a bed';
zarbata (T.Y.M) 'spread a carpet' (denominative);

from Ar. *zurbiyya* 'carpet' (for which see Fraenkel 92, Noeldeke 1910:53). Reinisch 1902:118 compares Som. *dirmo* (with alternance *d:z* and *m:b*).

zardapa I **ዘርዶፐ** (MA) 'lie in wait, wait in hiding';

one recognizes *depa* 'lie in ambush' (for which see *dyp*, above).

zardapa II **ዘርዶፐ** (MA) 'bake bread';
see *zərāp*, below.

zarafa *(yəzrəf)* **ዘረፈ** 'pillage, raid';
ʾazrafa, causative;
zarāfi 'raider';
zarrāf (K*) 'raider';
zarafā 'pillage, plundering, raid';

SEMITIC: Ar. *zarrafa* 'carry away', SAr. *zrf-t* 'party, troop of men', Syr. *zāriptā* 'attack, assault'.
ETHIOPIC: Tna.Amh.Gur. *zärräfä* 'pillage, raid', Te. *zärfa*, Arg. *zärräfa*, Har. *zäräfa*; passed into Cushitic: Kam. *zaråffo*, Qem. *zäräf*, Aw. *zeräf-x"a*.

zarf ዘርፍ (K*) 'rim, hem';

ETHIOPIC: Tna. *zärfi, zärf* 'hem', Amh. *zärf*. See also *zafar*.

zərāgbā ዝራግባ (*Annales d'Ethiopie* 1[1955]. 106, n. 2) 'allowance in kind'.

zargafa ዘርገፈ (T.Y.M) 'be well-dressed, be decorated, be adorned, decorate, adorn';

ETHIOPIC: Tna. *zärgäfä* 'comb the hair', Amh. *zäräggäfä* 'make silver or gold laces'.

zarḥa ዘርሐ (T.M) 'sprinkle, spray, wring out a wet garment';
zəruḥ, zəruh (T.Sw. in D 1397), pass. participle;

ETHIOPIC: Amh. *(a)zärra* 'sprinkle, spray'.

zorḥa ዞርሐ; see *zawārəḥ*.

zaraka *(yəzrək)* **ዘረከ** (K*) 'rend (with the teeth), tear open, strew about';

ETHIOPIC: related to Amh. *zäräkkätä* 'tear open', whose final *t* may come from a noun **zərkät* (from *zrk*).

zarākāp ዘራካፕ (T.M) 'scorpion';

perhaps a corruption of Gk. *skorpios* 'scorpion' (W. Müller).

zarkaya ዘርከየ 'calumniate, reproach, revile, (Y) mock, insult, make pointed remarks'; (Y) = Amh. *säggädä* 'bow down in worship' (is strange);
ʾazarkaya (K*), causative;
tazarkaya, pass. of *zarkaya*;
zarkāyi, act. part. of *zarkaya*;
zərkuy (K*), pass. part. of *zarkaya*;
zərkāye 'calumny, reproach, insult';
zərkəyənnā, same;

ETHIOPIC: perhaps related to Gur. *zənägg'ä*, root *zngy, zrgy* 'speak, talk'; G. *zarkaya* would then mean 'talk badly about someone'. The connection with Te. *zärka (zrky)* 'thunder with a long peal, rejoice' suggested by Littmann-Höfner 496 is doubtful.

zərāmā ዝራማ (T) 'angels, messengers';
zərmā (Gr.437) 'messenger'.

zərāp ዝራፕ (MA) 'bread';
perhaps a misprint for *zərdāp*, in view of *zardapa* II 'bake bread'.

zərp ዝርፕ (T.M) 'young hyena'.

zərāpi ዝራፒ (T) = Amh. *ṣəran, ṭəran* 'small drum kept beside a large one and used for summoning troops or calling people to a banquet'.

zarapa ዘረጰ (MA) 'offend, insult'.

zaraqa I *(yəzrəq)* **ዘረቀ** (K*.T.M) 'pierce with a spear';
məzrāq 'javelin';

SEMITIC: Ar. *zaraqa* 'shoot with a javelin', *mizrāq* 'javelin', Mh. *zerōq* 'sting, stab', Heb. *zāraq* 'toss, throw'.
ETHIOPIC: Tna. *zärāqä* 'pierce with a spear', *mäzraq* 'javelin', Te *märzaq* (with metathesis) 'big staff with iron point'; perhaps also Amh. *məzraṭ* 'spear which has a square tip' (with alternance of glottalized *q:ṭ*).

zaraqa II *(yəzrəq)* **ዘረቀ** (K*) 'utter trivial words, jest';
zarq 'vain words, trivial talk, flattering words, enticement, allurement, (K*.T.KBT) jest, joke';
(*nagara zarq* 'vain words');

ETHIOPIC: Amh. *zärq* 'joke, jest' (n.), from Geez; Tna. *zäqqärä* 'joke, tease' (with metathesis).

zārāq ዛራቅ (T.M) 'giraffe';

probably a misprint for **ዛራት** *zārāt*, below.

zarqəḥa ዘርቅሐ (T.M) 'divulge a secret, empty out the contents of a sack'.

zrr, zarra, zarara ዘረ ፡ ዘረረ (K*) 'spread in the sun to dry';

SEMITIC: Mh. *đer* 'spread out', Śḥ. *đerr*.
ETHIOPIC: Amh. *zärrärä* 'spread out to dry'. See also *zarzara*.

zarar ዘረር (K*) = Amh. *zärär* 'a parasitic plant that grows in the fields and serves as food in times of need'.

zarasa ዘረሰ (MA) 'chew';

a misprint for *zawasa*, below, or the other way around.

zarāt, zārāt ዘራት ፡ ዛራት, (Lt) **zərāt ዝራት** 'giraffe';

SEMITIC: a suggested connection with Ar. *zarāfa* 'giraffe' is enigmatic (Noeldeke 1910:57).
ETHIOPIC: Tna. *ğärat* 'giraffe'; probably not to be connected with Amh. *ğəratä qäčč̣ən* 'giraffe', lit. 'thin-tailed'. See on this root Hommel 230, 393, and *zārāq*, above. Reinisch, *WZKM* 10 (1896). 357 derives it from Cushitic: Kham. *ğerā*, Sa.Af. *garā*.

zərut ዝሩት; see *(zarawa)*, *zərəw*.

zorāt ዞራት (T.M.Lt) 'kind of antelope'.

zorit ዞሪት (T.M) 'sunflower'.

zarṭāne ዘርጣኔ (Lt) 'kind of tree';

for various interpretations, see Hommel 1887: XXVII. Conti Rossini states in *RSE* 10 (1951). 43, n.2 'pianta imprecisata, il nome *zerṭānē* sembrando derivare da cattiva lettura'.

zarawa *(yəzru)* **ዘረወ** 'scatter, spread around, dissipate, disperse, waste, squander, lavish, distribute, divide';
ʾazrawa (K*), causative;
tazarwa, passive; also 'spread (intr.), extend itself';
zarāwi, act. part. of *zarawa*; also 'spendthrift, prodigal, extravagant';
zərəw (fem. *zərut*), pass. part. of *zarawa*;
zərut 'dispersion' (either fem. of *zərəw* or contraction of *zərwat*);
zərwat 'dispersing, scattering';

SEMITIC: Ar. *đarā (đry)* 'winnow, scatter', Heb. *zārā (zrw/y)*, Aram.-Syr. *dərā*, Md. *dra*, Ug. *dry*, Akk. *zarû*.
ETHIOPIC: Tna. *zäräwä* 'scatter', *(ʾa)zräwä*, *(ʾa)zräyä* 'winnow', Amh. *(a)zärra* 'winnow, scatter', Har. *(a)zora*, Gur. *(a)zärä*, *(a)zärrärä*; Te. possibly *zära (zrw/y)* 'flow'. The root passed into Cushitic: Sa. *zaraw* 'winnow'. See also *zaraya*, *zarzara*, *zarʿa*.

zaraya ዘረየ 'disperse, scatter';
see *zarawa*.

zarzobeq ዘርዞቤቅ (T+) 'ray of sun'.

zarzeq, zərziq ዘርዜቅ ፡ ዝርዚቅ 'chain-work, work interlaced in the form of a net, mesh, (T.Sw. in D 1048) sieve';
(*ləbsa zarzeq* 'vest');
zarzeqa (T.M) 'sift' (denominative from *zarzeq*; note the irregular form of the verb);
zarzaqa (Gr) 'interlace' (denominative);

ETHIOPIC: Amh. *zärzäk* 'lattice work of wood or metal'; *zarzeqa* in the meaning 'sift' comes close to Tna. *zäräq"ä* 'sift' with a repeated *z* as 3rd radical.

zarzara ዘርዘረ 'disperse, scatter, tear apart, lacerate, crush, dishevel (hair), shatter, smash, dissolve, bring to naught';

tazarzara, passive; also 'disperse (intr.), dissolve (intr.), (Gr.306) be unnerved, (L) lose vigor';
zərzur, pass. part. of *zarzara*;

SEMITIC: Ar. *đarđara*, *đarra* 'scatter'.
ETHIOPIC: Tna. *zärzärä* 'scatter, spread', Amh. *zäräzzärä*, Gur. *zəräzzärä*. Littmann-Höfner 497 compare Te. *zärzära* 'cut meat into strips'. The root passed into Cushitic: Aw. *zezär-x"a* 'scatter'. See also *zarawa*, *zaraya*, *zrr*.

zātti (acc. *zātta*) **ዛቲ** 'this' (fem.);

possibly from *zān-ti*, *-ti* being the feminine marker. For the masculine, see *zəntu*, *zə*.

zatr ዘትር 'spring-water, spring, gushing waters';
zatar (T) 'pure, liquid honey or water';
zatra maʿār 'honeycomb';
zatra ḥalib 'cream';

ETHIOPIC: perhaps Amh. *zäṭṭärä* (with *ṭ*) 'pour out roughly or brusquely'. For the variants *t:ṭ*, cp. Amh. *zätär*, *zäṭär* 'pumpkin'.

zawe ዘዌ, in **ʿəḍa zawe ዕፀ ፡ ዘዌ** (T.M) 'kind of creeper';

from Amh. *zäwe* 'a creeper'; perhaps to be identified with Te. *zäwwəʿo* 'kind of tree', Tna. *zəwawəʿ*.

zwʿ I, **tazāwəʿa ተዛውዐ**, (Y.T) **tazāwəʾa ተዛውኦ** 'entertain oneself, enjoy oneself, confer, converse, meditate (talk to oneself), talk nonsense, talk idly, jest, be wanton, be petulant, play, be impudent';
ʾastazāwəʿa 'entertain, amuse';
zəwwəʿ, *zəwwuʿ* 'petulant, lascivious, frivolous';
(*zəwwuʿa ləbb* [L] 'wanton, impudent');
zawʿ, *zāwəʿ* 'jest, joke, idle talk, futile discussion, nonsense, fable, wantonness, petulance, (L) impudence';
(*nagara zawʿ* 'idle talk');
mastazāwəʿ 'facetious, buffoon, entertainer, jocular, jester, gossipmonger, lascivious';
tazāwəʿo 'idle talk, lewd talk, babbling';
tazāwāʿi (Gr.473) 'chatterer';

SEMITIC: Heb. **zʿy*, *zʿzʿ* 'shout, bark at' (Baumgartner 265 quoting Dahood), Ug. *zġ*, *zġw* 'make a sound' (Gordon 393).
ETHIOPIC: Te. *təzawʿa* 'entertain oneself', *zuʿ* 'speech, language', perhaps Amh. *(aw)wazza* 'amuse, entertain' from *wzʾ* (metathesis in relation to *zwʿ*). Reinisch 1895:207 compares Be. *sōy* 'story, report, news'.

zwʿ II, **zoʿa ዞዐ** (K*) 'tremble, shiver, shake, perspire';

SEMITIC: Heb.Aram.Syr. *zāʿ (zwʿ)* 'tremble', Md. *zha (zuh)*, Ar. *zaʿzaʿa* 'make tremble, agitate'. It is possible that K simply transcribes Heb. *zāʿ*, *zeʿā*.
ETHIOPIC: Tna. *zaʿ bälä* 'perspire'.

zawaba ዘወበ (MA) 'knock, bump into'.

zawd ዘውድ (Lt) 'crown';

ETHIOPIC: Tna. *zäwdi* 'crown', Te. *zäwdi* (from Tna.), Amh. *zäwd*; passed into Cushitic: Bil. *zawad*, Qua. *zaūd*.

zwf, tazawwafa, tazāwafa ተዘወፈ ፡ ተዛወፈ 'boast, brag, be conceited, glorify oneself';
zāwf (K*) 'conceit, vanity; conceited, arrogant'; (note that KG 1 has also *zāwf*, but KG 2, 3 mistakenly have *zawʿ*);
təzwəft 'conceit, vanity, arrogance, self-adulation';

SEMITIC: Ar. *zāfa (zyf)* 'walk in a proud and haughty way'.
ETHIOPIC: Te. *zäf wäda* 'boast'. See also *wazafa*, *təwzəft*.

zwg, zoga, zawaga *(yəzug)* **ዞገ ፡ ዘወገ** (Y) 'be equal';
zāwaga, same;
ʾazwaga, *ʾazoga* (K*), causative;
tazawga (K*.T) 'be equal, form a couple';
tazawwaga (T.M), *tazāwga* (Y) = Amh. **ተመሳለሰ** *tämälalläsä* 'go to and fro' seems to be a misprint for **ተመሳሰለ** *tämäsassälä* 'be equal to one another';
tazāwaga 'be a companiom, associate with, be coupled (with), be equal, be similar, be assigned, be attributed';
ʾastazāwaga, caus. of *tazāwaga*;
zəwwug (K*) 'who (that) is equal';
zawg (pl. *ʾazwāg*) 'pair, coequal, associate, companion, twofold';
tazāwəgo 'association (with), associating';

from Ar. *zawǧ*, *zawg*, of Greek (*zeugos*) origin; also Aram.-Syr. *zawgā* 'equal, pair', PbH. *zūg*, Ar. *zawǧ*

(Fraenkel 106, Noeldeke 1910:44, Jeffery 155). For the Aramaic origin of Ar. *zawǧ*, see also A. Fischer 1953:51. Note that Md. *zaua*, and Ar. *zaww* 'couple, pair', are identified by Noeldeke 1875:41, n.6 with *zwg*, *zwǧ*.
ETHIOPIC: Tna. *zäwägä* 'form a group', Amh. *zäwwägä* 'form a group or clique, make a pair or couple', *zäwg* 'group, couple'.

zawhar (pl. *zawāhar*) **ዘውሀር**, (K*) **zawhar, zuhar ዘውሀር ፡ ዙሀር** 'precious stone, gem, jewel, pearl';

from Ar. *ǧawhar* (of Persian origin); also Te. *ǧäwhar*. See also *zawārəḥ*.

zawala ዘወለ (Y.MA.M) , **zola ዞለ** (H) = Amh. *aqällämä* 'dye, color, prepare thread for the shuttle by winding it on a reel'. Note that MA renders it by 'préparer de l'encre, teindre'.

zwr, zora *(yəzur)* **ዞረ** 'go around, turn around';
zawwara (K) 'turn around' (tr);
ʾazora 'make turn'; the reading **ያዐውሮሙ** *yā-ʿawwəromu* 'it makes them blind' is more appropriate (so in Sirach, Addis Ababa edition) than **ያዘውሮሙ** *yāzawwəromu*, as given in Dillmann 1060;
tazāwwara (T) 'go back and forth';
zaw(w)āri (K*), act. part. of *zora, zawwara*;
zawr 'circle, circular course, environs';

SEMITIC: Ar. *zāra* 'visit' (Müller 1962:61), Aram. *zār*; possibly Heb. *zār (zwr)* 'turn aside from' conditioned by the preposition *min* 'from' (without *min* 'from', the verb *zār* probably has the meaning 'visit'), Md. *zur* 'visit', Akk. *zâru* 'twist, roll, turn'.
ETHIOPIC: Tna.Amh.Gur. *zorä* 'go around, turn around', Te.Arg. *zora*, Gaf. *zärä*; passed into Cushitic: Aw. *zura-gʷa*, Sa. *zär*. The root is related to Te. *dora* 'go around' (with alternance *d:z*).

zawwara ዘወረ 'endure, be permanent, remain, (Y.KG.M) guard, protect, hide';
tazawwara 'endure, remain, last, (T.M) be guarded';

Dillmann 1059 seems to connect it with *zwr*, above.

zawārəḥ ዘዋርሕ (L), for *zawāḥər, zawāhər*; see *zawhər*, above.

zawariq ዘወሪቅ (Lt) 'instrument of torture';

should be *zawārīq* **ዘዋሪቅ**, borrowed from Ar. *zawārīq* (pl. of *zarrāqa*) 'an instrument made of copper or brass for shooting naphtha into a besieged place' (for which see Lane 1227).

zawasa ዘወሰ (MA) 'cram bread into the mouth, eat voraciously';
see *zarasa*, above.

zāy ዛይ (T), name of the letter *zāʾ, zāy*, name of God;

for the symbolic interpretation of the names of the letters as the names of God, see also *tedā*.

zəy ዝይ (K*) 'goose';

from Amh. *zəy*.

zəya ዝየ, (Lt) **ziya ዚየ** 'here, on the spot, hither, to this place';
bazəya 'here';
ʾəmzəya, ʾəmənnazəya 'hence, from this place, from here';
ʾəska zəya 'up to here, hitherto';
ḥaba zəya 'up to here';

ETHIOPIC: Gur. *ziye* 'here', *tä---ziyya* 'toward here', *-y(y)e*, directional 'toward';
Barth 1913:90 compares *y* of *zəya* with *y* of *yəʾəze* 'now' and considers *-ya* a demonstrative which he compares with *-y* of various Semitic languages. Note that in **ዝየ** the *y* is not geminated (thus *zəya*) whereas in **ሀየ** it is geminated (thus *həyya*).

zyg, zega ዜገ (K*.DTW 479) 'become poor';
zegā 'poor, subject, client';

ETHIOPIC: Tna. *zega* 'subject, tributary', Amh. *zegä* 'be poor', *zega* 'poor person, client', Har. *zēga* 'poor', Gur. *zᵊǧägä* 'become poor', *zega* 'poor'; from Cushitic: Qab. *zēga* 'poor', Bil. *ǧiga*, Or. *dēgā*.

zym, zema ዜመ; see *zema*.

zyn, zena *(yəzin)* **ዜነ** (T) 'decorate';
zayyana (K*) 'cut hair';
zayyāni (K*) 'barber';
mazayyən 'barber';

from Ar. *zāna (zyn)* 'adorn, embellish'; also in Amh. *zäyyänä* 'be beautiful'. In other Semitic languages: Soq. *zen* 'decorate', Akk. *zaʾānu, zânu*.

zynw, see *zenawa*.

zyq, ʾazeqa ኣዜቀ (T) 'have an itch'.

zəyāqʷana ዝያቄን 'become a deacon' (denominative); the form is strange;
zəyāqon (T), *zəyāqʷan* (K*) 'deacon';
see *zeqʷana*.

zayt ዘይት 'olive, olive tree, olive oil';
(*ʿəḍa zayt* 'olive tree');
(*ʿoma zayt* 'olive tree');
(*ʿaṣada zayt* 'olive grove');
(*qəbʾa zayt* 'olive oil');

from Ar. *zayt* 'olive oil' (for its Aramaic origin, see Fraenkel 148, Noeldeke 1910:42); also in Amh.Gur. Har. *zäyt*, Tna. *zäyti*, Te *zet*. In the other Semitic languages: Soq. *zeyt* 'olive oil', Heb. *zayiṯ*, Aram. *zīṯā*, Syr. *zaytā*, Md. *zaita*, Ug. *zyt, zt*, Ph. *zyt*. See also *zayton, zayṭon*.

zayton ዘይቶን 'olive tree, olive';
(*ʾəlata ʾəḥud zayton* 'Thursday after the fast of of Nineveh');

from Ar. *zaytūn* (of "foreign" origin; see Fraenkel 147, following Guidi); also Amh. *zäyton* 'edible olive'. See also *zayṭon*.

zayṭon ዘይጦን (T.M) 'wild olive';
see *zayton*.

zezāze ዜዛዜ (T) 'joy';

seems to be onomatopoetic.

zazzaziʾa- ዘዘዚኣ-; see *ziʾa-*.

zižā ዚዣ 'astronomical table';

from Ar. *zīǧ* (of Persian origin); also Syr. *zīg*.

(ʾəl)žady (ኧል)ዣዲይ 'Capricorn';

from Ar. *(ʾal)ǧady* (for which see Kunitzsch 1961: 62).

žawzā ዣውዛ 'Gemini' (name of constellation);

from Ar. *(ʾal)ǧawzāʾ* (for which see Kunitzsch 1961:23-4).

ADDITIONS

(BDB = F. Brown, S.R. Driver, C.A. Briggs, *Hebrew and English Lexicon of the Old Testament* [Oxford: Clarendon Press, 1968]).

ʾabda 'be insane' (2);
Dolgopolsky 1983:123 (1.2) considers it common with Cushitic.

ʾafawa 'breathe, blow' (10);
perhaps to be connected with Tna. *ʾuff bälä* 'blow', Te. *ʾəff bela*, Amh. *əff alä*; common with Cushitic: Sa. *uf-u* 'breathe', Had. *uff-*.

ʾəlʾās; see *ʾās*.

ʾans (Gr.244) 'male';
is a restructured masculine from *ʾanəst* 'woman'.

ʿrr I, **ʾanʿorara** 'become blind' (71);
ʿərərt 'kind of eye disease'; perhaps from Amh. *ərərt* 'eye disease', from *arrärä* 'be stunted, not develop'.

ʿawkaka 'deviate, confuse, disturb'; (78)
perhaps *ʿawkaka*, from Amh. *awkakka* 'talk about various things, be carefree and gay', from *wäkka, tä-wakka* 'shout at one another, raise a clamor'.

ʿayaya 'err, deviate' (80);
BDB 730 connect it with Heb. *ʿāwon* 'iniquity', from *ʿwy*.

balʿa 'eat, consume' (94);
the connection with Akk. *balû, belû* 'be destroyed' suggested by BDB 118 is doubtful, the original meaning of Akk. *belû* being 'be extinguished, come to an end > be destroyed'.

dəbb 'bear' (119);
on Ar. *dubb*, see Hommel 301ff.

ḍafara 'braid' (148);
Dolgopolsky 1983:141 (12.9) connects it with Or. *čifra* 'woman's hairdo'.

ḍərs 'tooth' (153);
add: Syr *ʿaršā*.

faqada 'wish, desire', *fəqād* 'wish', n. (163);
see Ricci 155.

gəʿra 'cry out' (174);
see Ricci 154.

gʷalḥa 'be shaved' (191);
Dolgopolsky 1983:132 (6.5) considers it common with Cushitic.

ganaza 'shroud, wrap in linen' (199);
BDB 170 connect it with PbH. *gānaz* 'hide', Aram.-Syr. *gənaz*, Ar. *ǧanaza*.

gwr, tagāwara 'be a neighbor' (207);
the connection with Som.Or. *gir* 'be, exist' suggested by Dolgopolsky 1983:133 (6.13) is unlikely.

ḥakaka 'itch, scratch' (228);
Dolgopolsky 1983:134 considers it common with Cushitic.

ḥalala I 'burn' (229);
add: Te. *hall bela, halhala* 'blaze'.

ḥawaya 'become dark, be gloomy' (250);
Littmann-Höfner 91 compare Te. *ḥaway* 'dim'.

ḥayq 'shore of sea, lake' (251);
BDB 300 following Dillmann 125 compare Heb. *ḥeq* 'bosom', Ar. *ḥawq* 'ring'.

ḫallat 'cane, reed' (261);
Ar. *ḫalla* 'pierce through, perforate' (BDB 319).

ḫaśafa 'be scabby, be scurfy' (266);
BDB 341 compare Heb. *(mə)ḥuspās* that they translate 'scaled-up, scale-like' < *ḥspsp*; also Aram. *ḥaspā* 'potsherd', *ḥaspənīṯā* 'scale of fish, scurf'.

kʷasaya I 'separate' (296);
see also Ricci 155.

kwl, takewala ተከወለ 'predict' (299);
perhaps misprint for *tafawwala* ተፈወለ; see *fwl* II.

libānos 'cedar, frankincense';
from Gk. *libanos*. For the Semitic origin of Gk. *libanos*, see Masson 53-4.

nabiyy 'prophet' (385);
see also W.Müller, 'Südsemitische Marginalien zur Etymologie von *nābiʾ*', in *Biblische Notizen*. Beiträge zur exegetischen Discussion, Heft 32 (München, 1986), pp. 31-7.

nafsa 'blow (wind), *ʾanfasa* 'breathe, exhale' (389);
passed into Cushitic: Sa. *nafas* 'blow' rather than to be considered common with Cushitic as suggested by Dolgopolsky 1983:138 (10.12).

nagada 'go on a journey, travel' (390);
BDB 616 connect it with Aram.-Syr. *nəgaḏ* 'drag, draw, lead'.

nəsr qānā 'kind of flute' (403);
for *qānā*, cp. also *ṭabəlqānā* 'trumpet'. Geez *ṭabəlqānā*, however, is from Persian through Ar. *ṭablaḫānā*, unless *ṭabəlqānā* is to be identified with G. *ṭəbl* 'timbrel' and *qānā* would then be compared with *qānā* of *nəsr qānā*.

naṣaya 'pull out, tear off' (406);
Ar. *naṣā (nṣy)* suggested by BDB 663 means 'seize by the forelock' and not 'pull out (the forelock)'.

qadḥa II 'pierce' (420);
Dolgopolsky 1983:135 (8.5) compares it with Cushitic: Som. *qodaḥ* 'thorn'.

qʷalafa I 'peel, decorticate' (427);
Dolgopolsky 1983:135 (8.2) also compares Som. *kolofo* 'bark of tree' and considers it common with Cushitic.

qll, qalla 'be light' (428);
Dolgopolsky 1983:135 (8.1) considers it common with Cushitic.

qnʿ, ʾaqnəʿa 'put in good order' (434);
see also Ricci 156.

qʷrr, qʷarra 'be cold' (443);
Cushitic: Or *qorra* 'cold', Sid. *qorrē* is probably borrowed from Semitic-Ethiopic rather than to be considered common with Semitic-Ethiopic, as suggested by Dolgopolsky 1983:136 (8.9).

safaya 'sew' (490);
Or. *suppa* 'sew' is probably borrowed from Amh. *säffa* rather than to be considered common with Semitic-Ethiopic, as suggested by Dolgopolsky 1983:137 (10.5). Note Or. *suppa* (so Gragg 365) as against *supp* in Dolgopolsky, ib.

***sosawa, ʾansosawa** 'walk' (517);
perhaps Ar. *šawšā (šwšy)* 'swift camel' (for which see Wahrmund 1020).

śərnāy 'wheat' (534);
Som. *sōr* 'food', Or. *sōra* is to be connected with Gur. *šärrä* 'feed well a sick person' rather than with *śərnāy*, as suggested by Dolgopolsky 1983:138 (10.9).

śyn, śena 'urinate' (540);
the connection with East Cushitic **sinç* 'urine' suggested by Dolgopolsky 1983:136 (9.1) is unlikely.

ṣabʾa I 'make war, fight' (544);
BDB 839 compare Ar. *ṣabʾa* 'come forth upon one'.

ṭəʿma 'taste' (583);
Dolgopolsky 1983:131 (5.2) considers it common with Cushitic.

ṭabəlqānā 'trumpet' (586);
see *nəsr qānā*, above, in the 'Additions'.

ṭawaya 'be crooked, be tortuous' (600);
for Te. *ṣawṣa*, see also Ricci 154.

zəʾb 'hyena' (630);
the connection with Cushitic: Sid. *dōbi-ččo* 'lion' suggested by Dolgopolsky 1983:139 is unlikely.

zanab 'tail' (640);
Cushitic: Sa. *daban, zaban* 'back' connected by Dolgopolsky 1983:139 (11.1) with *zanab* is rather to be connected with G. *zabān* 'back'.

zangəʿa 'rave, talk foolishly' (640);
BDB 993 compare Ar. *sağaʿa* 'prolong her groans (she-camel)'.

English-Cover Translation

As a rule, only the frequently used lexemes or those attested in a text are given in translation. All the other lexemes are found in the Geez-English section.

The nominal and verbal prefixes are indicated by initial parentheses, e.g., *(ma)sbak*, *(tə)gbərt* for the nouns; *(ʾa)ḫṭəʾa*, *(ta)qaṣʿa*, *(ʾas)qorara*, *(ʾasta)nʿasa*, *(ʾan)fasfasa* for the verbs. The reader will find the lexemes listed under the root following the parentheses: thus, *sbk*, *gbr*, *ḫṭʾ*, *qṣʿ*, *qorara*, *nʿs*, *fsfs*, and so on.

Note that the nouns with a prefix *ma-* that do not go back to a verbal root in Geez are cited with the prefix *ma-* without parentheses, e.g., *maknas* 'broom' (p. 340), and not *(ma)knas*.

Whenever a noun goes back to a root that is not easily recognizable, as in *māʿəṣo*, *tərsit*, or *ḫəbit*, it is given with its prefixes, and the reader will find the root under the respective noun in the Geez-English section; thus in the case of *māʿəṣo* (p. 327) the reader is referred to *ʿaṣawa*; for *tərsit* (p. 580) he is referred to *rassaya*, and for *ḫəbit* (p. 225) he is referred to *ḫabaya*.

The nominal suffixes, such as *-t* (in *ḫafrat*), *-āwi* (in *sāmənāwi*), *-āy* (in *sāmənāy*), *-ənnā* (in *bəḫtəwənnā*) are easily recognizable and will not be placed in parentheses. Here again, wherever the root is not easily recognizable, as in *ḫəret*, *ḫirut*, the reader is referred to the Geez-English section where he will find that *ḫəret* (p. 265) derives from *ḫaraya*, and *ḫirut* (p. 265) derives from *ḫerawa*.

The passive verb that normally comes from an active verb (either in the basic stem or in the *ʾa-* stem) is not given in the English-Geez section. The reader will find it in the Geez-English section; thus, 'be valued' is listed as *tabaṣʿa* under the active verb *baṣʿa* 'value', and 'be chewed' *tamaśkʷəʿa* is found under the verb *(ʾa)maśkʷəʿa* 'chew'.

A noun derived from a verb is not always given; the reader will find it, however, under the verb in the Geez-English section, e.g., the noun 'dismay' *dəngāḍe* appears in the entry *dangaḍa* 'be dismayed'.

For more precise information on the Geez lexemes the reader is advised to check the Geez-English section.

A

a *aḥadu*

abandon *ḫadaga* I, *(ʾa)ḍrəʿa*, *gadafa*, *kadʿa*, *qabṣa*, *(ʾa)trafa*

abased, be *ḫasra*

abate *hadʾa*, *nataga*

abbess *ʾəmma mənet*, *(ma)mhərt*

abbot *ʾaba mənet*, *liqa mənet*, *ʾaragāwi*, *ʾabbās*, *(ma)mhər*, *ʾarsimatradās*
become an — *(ta)maqʷasa*

abbreviate *(ʾa)ḫṣara*

abbreviation *(ʾa)ḫṣəro*

abdomen, see 'belly'
muscle of the — *qʷaṣṭe*

abhor *ṣalʾa*

abide *hallawa*, *hallo*, *nabara*, *qoma*, *ṣanʿa*

ability *kəhil*, *kəhilot*

abjure *kəḥda*

able *zayəkl* (see *kəhla*)
be — *kəhla*, *(ta)ḫanana*

ablution *ṭəmqat*, *ḫəḍbat*
perform — *(ʾa)ṭhara*

abode *(mā)ḫədar*

abolish *saʿara*, *(ʾa)bṭala*, *damsasa*, *(ʾa)ḍrəʿa*, *kʷasaya* I, *naśata* (see also 'abrogate')

abolished, be *māsana*

abolition *səʿrat*, *bəṭlat*, *səssāle*

abominable *ḫəśum*, *ḫərtum*, *mənnun*, *rəkus*, *səqʷrur*, *ḍawwāg*
be — *ḫartama*

abominate *(ʾas)qorara*

abomination *ḫəśam*, *saqorār*, *rəkʷs*

abort, see 'miscarry'

abortion *dāḫḍ*, *ḍāʾḍā*

abound *malʾa*, *safafa* III, *tarfa* (see 'abundant, be')

about (concerning) *baʾənta*, *lāʿla*; (approximately) *maṭana*, *(ya)ʾakkəl*

above *diba*, *lāʿla*, *kaḥa-ka*
— all *fadfād-a*

abrade, — the skin with a coarse cloth *maqaqa* I

abridge *(ʾa)ḫṣara*

abridgement *(ʾa)ḫṣəro*

abroad *ʾənta ʾafʾa*, *qaśfa* II

abrogate *saʿara*, *kʷasaya* I, *naśata*, *nataga*, *(ʾa)ḍrəʿa* (see also 'abolish')

abrogation *səʿrat*, *nəśtat*

abscess *ṣalʿ*, *ṣəbəw*

absence *(ʾi)həllāwe*

absent, be *(ta)ḫaṭʾa*

absolute *mətur*

absolutely *gəmurā*, *ʾəm(m)ədru*, *mətura*, *səlluṭa*, *ṣəmma*

absolution *fatḥat*, *sərʿat*
formula of — *ʾabsəlwāṭəs*

absolve *fatḥa*, *saraya*

absorb (water) *safnaga*, *(ʾa)ṣṭama*, *śaraba*

absorbed, — in *(ʾastə)rkub* I

abstain *(ta)gəḥśa*, *(ta)ḫarma*, *(ta)kalʾa*, *katara*

abstention, abstinence *(ta)gḥəśot*, *(tə)ḥrəmt*, *(ta)kəlʾot*, *(ta)ʿaggəśot*

abstract *(ʾa)ntaga*

absurdities *(ma)haddamt*

abundance *fədfāde*, *nəḥnāḥe* I, *samr*, *zəḥzāḥe*
be in —, see 'abundant, be'

abundant *bəzuḥ*, *fədfud*, *məluʾ*, *nəḥnuḥ* I, *təruf*, *zəḥzuḥ*
be — *bazḥa*, *fadfada*, *malʾa*, *nāḥnəḥa* I, *zāḥzəḥa* (see also 'numerous')

abuse, v. *ḍarafa*, *(ʾasta)ḥaqara*, *(ʾa)ḥśama*, *(ʾa)ḥsara*, *ṣaʿala*, *(ʾasta)wādaya*

abuse n. *ḍərfat*, *ḥamet*, *(tə)ʿəyyərt* II

abyss *(mā)ʿəməq*, *ləgʷat*, *qalāy* I, *śarm*, *ṣadf*, *(ma)thət*

acacia *balan*, *gər(r)at*

accede *saraya* (see also 'comply')
accelerate *(ʾa)ftana, (ʾa)qlala*
accept *(ta)maṭṭawa, naśʾa, (ta)qabbala, (ta)saṭwa, (ʾa)wkafa, (ta)wafaya* (see also 'receive')
acceptable *wəkuf*
acceptance *səṭwat*, and verbal nouns of 'accept'
accident *dədq*
accidental *(za)gəbt*
accompany *(ʾasta)fānawa, talawa, (ʾasta)wādada* (a song)
accomplice *sutuf*
accomplish *faṣṣama, (ʾa)gmara, ḫallada* II, *(ʾa)ḥlaqa, (ʾa)slaṭa*
accomplished *səlluṭ*
accord, n. *ḫəbrat*
be in — *ḫabara, (ta)kāhala, (ta)sanāʾawa*
according to *ba, (ba)kama, la, maṭan-a, ʾamṭān-a, ḫəgg-a*
account, n. *ḫassāb* (report), *zenā* (story)
give an — *(ta)ḥasaba*
on — of *ba, ʾənbayna, (ba)bayna, baʾənta, (ba)ʾəbret*
accumulate *kamara, ʾallada, ḫallada* I, *sadaqa* III, *zagaba* (see also 'heap')
accumulation *(ta)wsāk*
accuracy *ṭənqāqe*
accurate *ṭənquq, ṭəyyuq*
be — *ṭanqaqa*
accurately *ṭəqqa, ṭəyyuq-a, (ba)ḥəqqu, səlluṭa, ṭənquqa*
accusation *səkyat, wədet*
bring an —, see 'accuse'
accuse *sakaya* II, *kasasa, (ʾa)rsəḥa* I, *(ʾasta)wādaya, zalafa* I
— unjustly *(ʾasta)gāfəʿa*
accused *rəsuḥ* I; also passive participle of some verbs of 'accuse'
accustomed *ləmud, ləmənzuḥ*
be (get) — *lamada*
ache, see 'pain'
achieve, see 'accomplish'
acid *bəḥuʾ, bəḥiʾ, maḍid*
be — *maḍḍa, natara* (beer, stew)
turn — *maṣawa*
acidity *məḍḍat, goʿ*
acknowledge *ṭayyaqa, (ʾa)ʾmara*
acorn *ḥomar*
acquaintance *(mā)ḥəfar* II
acquiescence *śəmrat, səṭwat*
acquire *(ʾa)ṭraya, (ʾa)dməʿa, damḥa* I, *qanaya* I, *rakaba* I
across *ʿədəw-a, gədm-a, mangala ʾanṣār-a*
go — *śagara* I, *ʿadawa*
act, action *gəbr*
active, be *gabra*
activity *gəbr, (ta)gbār*
actor *(masta)wānəy, (za)təyāṭron*
adapt *(ʾasta)wādada*
add *dammara* I, *qaṣṣala* II, *soṭa* II, *(ʾa)wāḥada, wassaka* (see also 'join')
adder *ʾafʿot*
addicted *ləmud*
addition *(tə)dmərt* I, *wəssāke, (ta)wsāk*
in — to *məsla*
in — to this *diba zəntu*
adhere, adhere to *(ta)ḍamda, lafaqa* I, *lakʾa* II, *laṣaqa, ṭabaqa, ṭagʿa* I
adherent *talāwi*
adjacent *qərub*
adjoin *(ta)qāraba*
adjourn *(ʾasta)ḫālafa*
adjure *(ʾa)mḥala*
adjust *(ʾa)qamṭawa, (ʾasta)śannaya, (ʾasta)wādada*
be adjusted *(ta)qaḍʿa*
administer *maggaba , (ta)ḥabaya, (ta)ləʾka*
administration *ḫəbit, məgb*
administrator *maggābi*
— of a church *gabaz* II
admirable *(ma)grami, nəkur* I
be — *garama, danaqa*
admiration, exclamation of — *ʾoʾa, ye, yo, yoyo, ḫawisā*
admire *(ʾa)nkara* I, *(ʾasta)ʿaṣaba, (ʾasta)bṣəʿa*
admission *(mə)bwāʾ*
admit *(ʾa)boʾa* (let in)
admonish *gaśśaṣa, maʿada, zalafa* I
admonition *gəśśāṣe, məʿdān, zalafā* I
adolescence *wərzut, ʿaqma wərzāwe*
adolescent *maḫazā, warezā*
adoration *(ʾa)mləkot, səgdat*
adore (worship) *sagada*
adorn *(ʾa)dmaqa, ḫābara, ragafa* I, *rassaya, (ʾa)sargawa, (ʾa)śannaya* (see also 'decorate')

adornment *gayṣ* I, *sərgāwe* (see also 'decoration')
adult *wərzəw, ləhiq, bəluq*
adulterer *zammāwi, maḫaz*
adulteress *zammā, zammāwit, maḫaz*
adulterous, be *(ta)fāḫala* (see also 'adultery, commit adultery')
adultery *zəmmut, maḫaz*
commit — *(ʾa)manzara, (ta)māḫaza, sassana, zammawa*
advance, v. *badara*
advance, n., in — *fəṣma*
advantage *baqʷʿet* I, *fadfād, rəbāḥ*
have — *baqʷʿa* I
for the — of *la*
advent *məśʾat*
adversary *ʿədəw, dar* I, *(masta)qāḫəw* (in law), *(ta)qawāmi, ṣalāʾi* (see also 'opponent')
be an — *(ʾa)ḍrara, (ta)gāyaṣa*
adversity *məndābe* (see also 'calamity')
advice *məʿdat, məkər* I
advise *makara* I
advisor *maʿādi, makāri* I
affable *rawiḥ*
affair *gəbr, nagar*
affection *fəqr*
affiance *ḫaḍaya*
affinity *tāḫmā, (tə)zmədd* (see also 'relationship')
affirm *(ʾa)ṭayyaqa*
affix *lakʾa* II (see also 'adhere')
affixed, be *laṣaqa*
afflict *gafʿa, (ʾa)mandaba, (ʾa)sraḥa* I, *šāqaya, ṣaʿara, (ʾa)ṣāmawa* I, *(ʾa)ṭwaqa* (see also 'torment')
afflicted *ḫəzuna ləbb, təkkuza ləbb, ḫəsur, ṣəʿur*
affliction *ḫəmām* I, *məmmāte, məndābe, qəšfat* I, *sərāḥ* I, *šəqāy, ṣāmā* I, *təkkāze*
affront, v. *ʿaḍḍa, dafara, (ta)ʿayyara* II
afloat, be *safafa* I
afraid, be *farha, gaggaṣa, gaḫaya* (see also 'fear')
after *dəḫra* I
afterbirth *mənḫal, mənḫar, safādəl*
afterwards *dəḫra* I, *kawalā*
again *ʿādi, dāgəma, kāʿəba, kāləʾa*
age, old — *rəśʾān, ləhqat, gʷāḥqʷ*
aged *ʾaragāwi, rəšuʾ* (see also 'old')
be — *raśʾa*
aggravated, be *bəʾsa* I
agile *kawāw*
be — *kawawa*
agitate *(ʾa)dlaqa, (ʾa)gʷaggʷəʾa, (ʾan)gaśgaśa, hoka, nāḫnəḫa* II, *naknaka, (ʾan)qalqala* II, *wazwaza*
agitated *həkuk*
be — *dalaqa, (ʾan)ḍorara, lawala, nəhka* I, *(ʾan)ṭāʾṭəʾa* I, *zalala* II
agitation *gʷəggʷəʾā, hukat, nagaśgāš, nəsəḫsāḥ, qʷərqʷər* I, *wəlwəl* (see also 'commotion')
agony, — of death *ṣāʿra mot*
suffer — *(ta)ṣəʿra*
agree *ʾohʾ bəhla, ḫabara, šamra*
— with one another *(ta)kāhala, (ta)rākaba* I, *(ta)sanāʾawa*
agreeable *ʾəddum, ḫawāz* I, *šannāy*
be — *ʾaddama, dalawa* II, *ḫawaza* I, *(ʾa)śmara*
agreement *bəhila ʾoho, ḫəbrat, sulāme, sanʾ, sənʾāwe*
be in — *(ʾa)ḫbara*
come to an — *(ta)gābəʾa, (ta)kāhala*
ah! *sayl, way*
ahead, get — of *(ta)bādara*
aid, see 'help'
aim, v. *ṣamata* III
aim, n. *qatrarāyā, qāf* I, *maṭarā* I (see also 'target')
air *ʾayyār* I, *ʾiyyor, nafās*
akin, be *qarba*
alabaster *balaq, ʾalbāsṭros, pekā* I
alacrity *nəqhat*
alarm, v. *garrama, (ʾa)dangaḍa*
be alarmed *(ta)gʷaggʷəʾa, (ʾan)šoṭaṭa, tantana* I
alarm, n. *hakak*
alcove *qayṭun, (mā)ʾəllal* I, *ḫawār*
ale *məsr* I, *məzr*
alert *nəquh*
be — *naqha*
alien *ʾəngədā* I, *bəʿud, falāsi, gəyyur* II, *nakir* I
be an — *(ta)baʿada, gayyara* II
alienated *bəʿud*
alike, see 'like'
alimentation *(ma)blʿ*
alive *ḫəyāw*
be — *ḫaywa*
all *kʷəll-*
allegiance, pay — *(ta)qanya* I
allegory *ʾayāt* II

alleviate *(ʾ)qlala, śaḥata*
be alleviated *śəḥta*
alliance *kidān, qatot, (ta)sanāʾəwot*
form an — *(ta)kāyada* II
allot *kafala*
allow *ʾabəḥa, daḥara* II, *ḥadaga* I, *wahaba, kafala*
allowance, assign an — *darga* II
all right *ʾoho*
ally, — oneself *ḥabara*
almighty *ʾaḥāze kʷəllu*
almond *karkāʿ, lawz, sankārur*
almond tree *səgd*
almost *kəmma*
alms *maṣwāt, ṣədqāt*
give — *maṣwata*
almsgiving *maṣwāt*
aloe *ʿud, ʾalwā*
alone *bəḥut* I, *bəḥtəw*
be — *baḥata* I, *bāḥtawa*
along *ʾənta ḥaba, waʾ(ə)da, wəʾda*
alphabet *fidal*
also *-hi, -ni, gʷā, kəmma*
altar *(mə)śwāʿ, beta (ma)śwāʿt, haykal, tābot*
alter *baʿada, kalləʾa, meṭa, wallaṭa*
alteration *wəllāṭe, (ta)wlāṭ, məyyāṭe*
altercation *lākʷā, bāʾs* I
alternate *(ʾ)mraya, (ta)bāraya* II
alternation *ʾəbret, (ta)bārəyo* II, *məryā*
alternative *ʾəbret, (mə)lwāṭ*
although *ʾəmma-ni, ʾəmma-hi, (la)ʾəmma-hi, ʾənza*
altitude *luʿāle, śarr*
altogether *gəmurā, kʷəllo*
always *zəluf-a, gəmurā, watra, (ba)kʷəllu gize*
amaze *(ʾ)dangaḍa, (ʾ)nkara* I
be amazed *garama, (ta)damma* I
amazing *gərum, (ʾ)ṭnān* I, *wāʿ(ə)r*
be — *waʿara*
ambassador *tanbal*
amber *ʿanbar*
ambition *(tə)zḥərt*
amble *śagara* I
ambush, v. *dabaqa*
ambush, n. *(mā)ʿəgat, dibā, dipā, (ma)śgart* II
lie in — *ʿagata, depa, ṣanḥa*
lay — for one another *(ta)qʷāṣara* I
ameliorate *(ʾasta)ḥayyasa*
amends, make — *moṣa* II, *takala* II (see also 'compensation')
amiable *yawwāh*
among *(mā)ʾəkala, (ba)bayn-, (ba)ḥaba, (ba)wəsta*
amount, — to *ʾakala, baṣḥa*
amount, n. *maṭan*
extra — *wəssāke*
ample *rəḥub, səfuḥ*
amplify *(ʾa)rḥaba*
amputate *gamada, qʷallaza*
amputation *(tə)gmədd*
amulet *(ʾəl)ḥazur, haykal* II, *kʷərbat, kətāb*
amuse *(ʾa)lhaya, (ʾasta)māḥaza, (ʾasta)zāwəʿa* I
— oneself *lahaya, (ta)hablaya, (ta)wānaya* (by singing and dancing)
amusement *fəgʿ, təlhit, (ta)lāhəyo, (ta)wānəyo* (by singing and dancing)
an, see 'a'
analogy *məsl, ʾayāt* II
anaphora *ʾakkʷateta qʷərbān, ʾənforā*
anathema *wagz, gəzat, ḥərmat*
anathematize *ḥarrama, (ʾa)wgaza*
ancestor *ʾab* I, *ʾammaḥew, bābā* II; fem. *ʾabāwit* (see *ʾab*), *ʾəmmaḥewt*
anchor *(ma)lḥaq*
drop — *(ʾa)ragaza, (ʾa)rsawa, (ʾa)rsaya*
anchorite *bəḥutāwi* I, *bāḥətāwi* I
anchoritism *bəḥtəwənnā*
ancient *bəluy, qadamāwi* I, *qadāmi* I, *(za)təkāt* II
— times *təkāt* II
be — *takata* II
and *wa, -hi*
angel *(ma)lʾak*
— of death *ṣadanāt*
name of a body of angels *ʾarbāb*
angelic *malʾakāwi*
anger *maʿat, qʷəṭṭəʿā, mərrat, (tə)mʾəkt, qʷərqʷər* II
(see also 'wrath')
provoke — *(ʾasta)mʿaʿa, (ʾasta)qʷaṭṭəʿa, waḥaka*
angle *(mā)ʾəzən*
angry *məʿuʿ, qʷəṭṭuʿ, maʿattəm, məʾuk*
become (be) — *(ta)məʾəʿa, (ta)qʷaṭṭəʿa, ʿattama, (ta)ʾarwaya, maʿaka, qʷarqʷara* II, *ganḥa*
anguish *ḥənkat* I, *məndābe, ṣāʿq, ṣāʿr, ṣəbbābe*
angular *(mə)ʾəzun*

animal *ʾarwe*
fox-like — *kʷāhilā* I
kinds of animals *ʾakimon, ʾasfāt, mabārt, manṣaqo, məṣiṣit, surtəyon*
young — *ʿəwāl, ṭāʿ(ə)wā*
animals *ʾənsəsā*
animosity, see 'hate'
anklet *ʾambār*
— of silver *ʾalbo* I
annexation *ləṣqat*
annihilate *(ʾa)ḥlaqa, (ʾa)ṣmata* II, *ṭasaya*
be annihilated *ṣamata* II, *(ta)ṣeḥa*
annihilation *dəmsāse, (ta)ṣayḥot*
announce *nagara, sabaka* II, *(ʾa)ydəʿa, zenawa* (see also 'proclaim')
announcement *zenā*
annoy *marrada, zabzaba* (see also 'bother')
annoyance *(ta)ʾantəlo, ḥərtəmənnā*
annoyed, feel (be) — *(ta)ʾantala, (ta)naṭya, gəʾza, (ta)ləḥfa, rəḥṣa* I
annoying *(ʾa)nṭāyi*
annul *(ʾa)bṭala, (ʾa)ḍrəʿa, saʿara, našata*
be annulled *baṭala, ḍarʿa*
Annunciation *baʿāla bəsrāt*
anoint *qabʾa, malʿa, masḥa* I, *sadaqa* II, *(ʾa)ṣḥada* II, *ṭasama* (see also 'smear')
anointed *śarug*
anointment *qəbʾat*
another *kālə*
answer, v. *(ta)saṭwa, (ʾa)wśəʾa*
answer, n. *mals, miṭat, (ʾa)wśəʾo, mošāʾ, səṭṭāwe*
ant *ṣāṣut*
kinds of ants *ʾənṣəwāl, kʷarāzi, marmerqolewos, qāhm, sakʷāʿt*
black — *kʷəlkʷəl*
white — *məśṭ*
grain-eating — *torā* II
antagonize *(ta)qāwama*
antecedent *qadāmi* I
antelope *ʾagāzan, qazal*
kinds of antelopes *ʾornā, ʿaṭro, bəʿəzā* I, *darqās, daskən, māʾən, wəʿəlā, zorāt*
anthelmintic *sorart*
Antichrist *ḥassāwe masiḥ*
antimony *kʷəḥl, pekā* I
use — for the eyelid *kʷaḥala*
spatula serving to apply — *bəlen* II
antiphonal chant *mošāʾ*
antiphonary *məlṭān, dəggʷā*
common — *(mə)ʾərāf*
antiquated *bəluy*
be — *balya*
antiquity *təkāt* II
anus *zanab*
anvil *(ma)sfəḥ*
anxiety *ḥagrətənnā, ḥənqāqe, məmmāʿe, ṣəḥqat, ṣāmā*
be in — *ḥanqaqa, gaggaṣa*
anxious *ḥagrut, (masta)ḥāməm* I, *ṣahāqi*
be — *(ʾasta)ḥāmama* I, *ḥanaka* I, *(ta)ḥazba* I, *maqana, sarḥa* I, *ṣəḥqa, takkaza*
any *məntə-ni, məntə-hi*
anyone *mannu-hi, mannu-ni*
— else *kālə*
anything *məntə-ni, məntə-hi, kʷəllu*
anywhere *ʾayte-ni, ʾayte-hi*
apart *(ba)bāḥətit-* I, *ʾətut-a*
— from *ʾənbala*
apartment, inner — *wasāṭit*
apathy *haket*
ape *ʾalastəyo, ḥalastəyo, hobāy*
apocalypse *qalamsis, ʾabuqalamsis, rāʾəy*
apocalyptic, the four — animals *ʾellaqeṭru*
apostasy *kāḥd, ʿəlwat*
apostate *ʿalāwi, kaḥādi, qedarāwi* III
be an — *ʿalawa*
apostle *ḥawārəyā, lāʾk, ləʾuk*
Acts of the Apostles *ʾabraksis*
Orders of the Apostles *ʾabṭəlsāt*
apostolic *ḥawārəyāwi*
appalled, be *ḥarbata* II
apparition *(ʾasta)rʾəyot*
appeal *ṭarʾa, samaya, (ʾa)zmara* II
— to (for) justice *(ta)zammara* II
appear *(ta)kaśta, (ta)rəʾya, masala* (seem)
appearance (aspect) *gaṣṣ, ḥəbr;* (act of appearing) *ʾarʾayā, nəṣṣāre, śərqat*
appease *(ʾa)hdəʾa, (ʾa)qʷrara, (ʾa)rāḥrəḥa*
— with caresses *(ʾa)qlalaya* I
be appeased *ḥaśʿa, (ta)fawwasa*
appendix (addition) *(ta)wsāk*
applaud *ṭafḥa ʾəda, yabbaba*
apple *kol, kʷal, təffāḥ*
applicant *(ʾa)makāri* I

application (effort) *təgāh*
apply, — oneself *naqha, (ʾasta)rkaba* I, *ṣəhqa, tagha*
— oneself with diligence *(ta)ṭanāqaqa*
appoint, — to an office *šema* I, *kababa* II, *rassaya*
— a judge *(ʾa)kʷannana*
— a time *ʿaddama*
be appointed *(ta)šaymata*, and passive stem of 'appoint'
appointment *šimat* (to an office), *qaṣaro* (time)
apportion *kafala*
apprehend (seize) *ʾaḫaza, rakaba* I
apprehension *(tə)ḥzəbt* I, *dəbdābe* II
approach, v. *qarba, (ʾa)lṣaqa*
approach, n. *(ta)qārəbo*
appropriate, adj. *dəlläw* II
be — *baqʷʿa* I, *dalawa* II, *šannaya, (ta)wādada*
approval *səṭwat, šəmr*
approve *šamra, (ʾa)ṣdaqa*
approximately, be *ʾakala*
apron *nəqbat, nəqʷbat, morāʾ, morāʿ*
arbiter *ḫəruy* (selected)
arbitrate *faṭha*
arc *qaws*
arch *ʿaqd, qamar* I, *saqalā samāy*
build an — *qamara* I
archangel *liqa malāʾəkt*
archbishop *liqa papās, liqa ʾeppis qoppos, ʾarsāyaros, maṭrabəliṭ, muṭrān*
archdeacon *liqa diyāqon*
archer *nadāfi*
architect *ḫanāṣi*
archpriest *qomos, rəʾəsa kāhnat*
ardor (heat) *fəlḥat, ḥarur, rəsnat;* (zeal) *qənʾat*
area *ʿawd, dawal* I, *ʾadyām*
arena *(mə)rwāṣ, (ma)rḥab*
argue *(ta)bāhala, (ta)gāʾaza, (ta)gāwəḥa* II, *(ta)gāyaṣa, (ta)kāḫəda, (ta)wākəḥa, (ta)wāśəʾa*
— a case *(ta)wāqaśa*
argument *gəʾz, (ta)kāḫədo, kʷərkʷər* II, *(ʾa)maknəyot, qʷərqʷər* I, *(ta)wāśəʾot*
arid *ʿəbur, yəbus*
be — *ʿabra, yabsa*
aridity *yəbas*
arise *qoma, śaraṣa* (sprout)
ark *ḫamar* I
Noah's — *(ma)sqar*
— of the Covenant *tābot*
cover of the — *qənṭəb*
arm, v. *rassaya*
arm, n. *ʾəd* I, *mazrāʿt, məsfār*
armlet *waqf*
armor *ṣərur, ṭabt*
armpit *ḫəḍn, ʾangaz, ḥagaz, (ma)nkob*
arms *manganiq, ṭabt, waltā*
army *ḫarā, (tə)ʿəyyənt, ḫaylāt, ṣabāʾit* I, *sarwe* I, *ṣewā*
— unit *ḍewā* I
aroma *ḫəqqʷ*
aromatic cane *qaṣimat*
aromatic plant *qʷəsṭ, sanbil*
around *ʿawda*
go — *ʿoda, beba, bebaya* II
arouse *(ʾa)nśəʾa, (ʾan)sāḫsəḥa*
aroused, be — sexually (animal) *faḥala*
arrack *ʿaraq* II
arrange *śarʿa, rassaya, dagʷaṣa* II
— in order *nasaqa*
— properly *(ʾa)ṭāʾṭəʾa* II
— harmoniously *(ʾasta)wādada*
— in a row *sakʿa* I
— according to rank *(ʾa)ṣawtawa*
arrangement *śərʿat*
arrival *bəṣḥat, məṣʾat*
arrive *baṣḥa, lafaqa* I
— suddenly *(ʾa)wgaba* II, *(ʾan)sāḫlala*
— by chance *(ta)dādaqa*
arrogance *təʿ(ə)bit, (tə)ʿəyyərt, ḫabl, śəḥṣat, (tə)zwəft, (tə)zḫərt, kʷərʿat*
arrogant *ʿəbbuy, ḫəbul, kʷəruʿ* II, *śəḥuṣ, zəḫur, mākəḥ*
be — *(ta)ʿabaya, (ta)ḫabala, kʷarʿa* II, *śəḥṣa* (see also 'conceited')
arrogantly, behave — *ganḥa, mabbala*
arrow *ḫaṣṣ, kizā, səḥm, sakezā* I, *sagam* II
shoot with an — *qastawa, hepa* I
art *kin* (see also 'craft')
articulation *(mā)ḫəbart, (ma)nqəʿt*
artifice *ḫiṭān, ṣəlḫut*
artificial *kenāwi*
artisan *femā, kenəyā, ṭabib* I
artist *femā*
artistic *kenāwi*

as *kama*
as for *-ssa, -ni*
as soon as *(ʾəm)kama*
as well...as *-ni wa ...ni*
as ... so *-ni wa...ni*
ascend *ʿarga, (ta)ləʿla, banana* (smoke from a fire)
Ascension *baʿāla ʾarbəʿā, baʿāla ʿərgat*
ascent (slope) *ʿaqab* I; (going up) *ʿərgat, (tə)nśāʿe*
ascertain *ṭayyaqa*
ascetic *falāsi, (ta)gādāli* I, *ʾasqeṭes, (masta)ʿaggəś, sayəḥ*
asceticism *(ta)ḍamdo, (tə)ʿəgəśt*
ash(es) *ḫamad*
hot — *ramad*
become ashes *ḫamda*
ashamed *ḫəfur* I
be — *ḫanaka* I, *ḫafara* I (see also 'shame')
ash-colored *ḫamadāwi*
aside, put (lay, set) — *(ʾa)gḥaśa, galla* I, *baraza* I
ask *saʾala, ḫatata*
asleep, be *sakaba*
fall — *baḍawa* (see also 'sleep')
aspect *ʾarʾayā, gaṣṣ, (ma)lkəʾ* I, *nəṣṣāre, rāʾəy* (see also 'appearance')
asperse *raqaya* I
asphalt *ʾaflāṭis*
aspiration *ṣāḫq*
aspire *(ta)qāḫawa*
ass *ʾadg*
she-ass *ʾadg ʾanəst*
wild — *ʾadga marab, ḫalastəyo*
assail *(ta)ʿazra, roda* (see also 'assault')
assassin *qatāli* (see also 'kill')
assassination *qətlat*
assault, v. *dabaya* (see also 'assail')
assault, n. *qətlat, kʷərʿat, mərrād*
assemble, tr. *(ʾasta)gābəʾa, ʾallada, (ʾa)draga* I, *(ʾa)māḫbara, (ʾasta)rākaba* I (see also 'collect, gather')
— in church *kannasa*
assemble, intr. *(ta)gābəʾa, (ta)dābala, (ʾan)gallaga, (ta)gāwəḥa*
assembly *gubāʾe, (tə)ʿəyyənt, (ma)dbal, (ʾən)gəlgā, (ma)rāḫəbt, rakb* I (see also 'council')
— kept outdoors *qaśf* II
— of elders *ṣəggʷ, ʾadirot*
ecclesiastical — *kənnāse, sinodos*
assiduity *gʷəggʷāʾe, həgrətənnā*
assiduous *dəmud, gʷəggʷəʾ, (ʾəstə)rkub* I, *ṭəbuʿ* I
be — *(ta)ḍamda, gʷəggʷəʾa, (ʾasta)ḫāmama* I *(ʾasta)rkaba* I, *(ʾa)wtara*
assiduously *watra*
do something — *wakaba* I
assign *kafala*
— a garrison *katama* II
assignment *dərgo* II, *śərʿat*
assist *radʾa* I, *ʿazzaba, (ta)ləʿka* (see also 'help, aid')
assistance *radʾet* I
assistant *radāʾi* I, *radʾ* I
associate, tr. *(ʾa)ḫbara, (ʾa)māḫbara, zamada, (ʾasta)ʾaḫaza, dammara* I
associate, intr. *(ta)ʿāraka, (ta)wāṣəḥa*
— with *(ta)sātafa, (ta)zāwaga*
be associated with *(ta)ḫāwāla* I
associate, n. *ʾayāy, sutuf, sutāfi, zawg*
association *(ta)ʿārkot, dərgat* I, *(mā)ḫəbar, sutufənnā, (tə)dmərt* I
assumption (going up to heaven) *ʿərgat, fəlsat*
assure *(ʾasta)ʾamana*
astonish *(ʾa)nkara, (ʾa)dangada*
be astonished *(ta)damma* I
astonishing *ʿəṣub*
astonishment *dəmām* I, *dəngāḍe*
astray, go — *ʿela, ʿawkaka, gegaya, səḥta, sakʷaya*
lead — *(ʾa)ṣḥata, (ʾa)ṭwaya*
be led — *(ta)ṣaṭya* I, *(ta)ʾabda*
astrolabe *ʾasṭālāb, ʾarəsṭālāb, ʾasqolobā*
astrologer *raʾāye kokab, ḥassābe kokab*
astrologers *sabʾa ʿuqābe*
astrology *raʾəya kokab, ḫassāba kawākəbt*
astronomer *(ma)ḫassəb*
astronomers *sabʾa falak*
astronomical, — table *zīžā*
asylum *(mə)skāy* I, *(ma)gʷyəy, ṣawan*
seek — *(ta)ṣawwana*
at *ba, ʾənta* I, *ḫaba, ḫaba waʾda*
at once *(ba)gize-ha*
attach *(ʾasta)ʾāḫaza, ḍamara*
attack, v. *roda, qatala, ṣabʾa* I, *marrada*
— by surprise *dabaya, (ʾa)wgaba, daddaqa*
— one another *(ta)qārana*
attack, n. *qətlat, (ta)ṣābəʾot* I, *mərrād*
attain *(ʾ)dməʿa, rakaba* I
attempt, n. *fatanā* (see also 'try')
attend to *sas(s)awa*

attendant *dammād, wa'āli, lā'k*
attention *ləbbunā, ṣəhqat, (ta)ṭanāqqo*
do something with — *('a)wtara*
attentive *hagrut, ṣələw, təguh, ləbbub*
be — *nəhka* II, *naqha, ('asta)rkaba* I, *tagha*
attest *('a)sma'a, ganaya, zammara* II (see also 'witness')
attire *tərsit*
attract *saḥaba*
audacious *dafāri, (ta)ḥabāli, mərdud* I, *ṭəbu'* I, *zəluf*
be — *dafara, mardada* I
audacity *dəfrat, (ta)ḥablot, ṭəb'ənnā* I, *zəlfat*
auditor *samā'i*
augment *('a)bzəḥa, ('a)'baya, ('a)fadfada, ('a)nāḥnəḥa* I, *wassaka*
augur *(ma)ṭayyər*
augury, — by means of birds *(ta)marḥo 'a'wāf, (ta)ṭayyəro*
practice — *('a)sgala*
august *gərum*
aunt, paternal — *'aḥəta 'ab*
austere *(ma)qā'an, 'əṣub*
austerity *qəffat*
authority *bawḥ* II, *'aksosyā, gəz'at* (sovereign), *(mə)k"ännān, mabāḥt, məlkənnā, ṣəlṭān*
have — *(ta)bawaḥa* II, *ṣallaṭa, malaka*
give — *('a)masfana, ('a)ṣalṭana*
receive — *boḥa* II
refer to someone as — *(ta)zammara* II
authorize *'abəḥa*
autumn *(mā)'ərar*
avail (against) *kəhla*
available, be *hallawa, hallo, (ta)rakba* I
avant-guard *fəṣm*
avarice *nəfgat, qəqyat, ḥammāme* II
avaricious *nəfug, qiquy, danṣāwi* I
be — *nafaga, qeqaya, ḥamma* II
avenge *(ta)baqqala* (see also 'vengeance')
aversion *q"əṭṭə'ā*
cause — *('asta)q"ṭə'a*
avoid *gadafa, (ta)gəḥśa*
await *(ta)saffawa* (see also 'wait')
awake, v. *('a)nqəḥa* (see also 'wake up')
awake, adj. *nəquh*
aware, be *ṭayyaqa*
awe *fərhat, gərmā*
awesome *gərum*
be — *garama*
awful *gərum*
awl *(ma)dqəḥ, masfe*
awning *moṭāḥt*
spread as an — *('a)dabtara*
axe *g"ədb, məśśār, (ma)fṣəḥ, (ma)gzəm, māḥṣe, (ma)q"laz, (ma)ṣrab*
big — *maqdən*
axis *mankokot*
azure *bisənso, fərm*

B

baboon *'alastəyo, ḥalastəyo*
back, n. *zabān;* (posterior) *dəḥr* I
bone of the — *dālle*
backbone *'aḍma zabān*
backpack, leather — for carrying a baby *mərā'*
back part *kawalā*
backwards *dəḥra* I, *dəḥrita* I
bad *'əkkuy, bə'us* I, *ḥəśum* (see also 'evil, wicked')
be — *'akaya, bə'sa* I, *ḥamaqa, ḥaśama, sayḥa* II
badly *(ba)'əkkit*
bad-natured *śəṭuy*
be — *(ta)śaṭya*
bag *'əq"r, 'askaren, marmare, mazwad, ṣəfnat* I
leather — *gərāb* I, *zəq, mardud*
— for provisions *(ma)śnaq*
little — *maklit* II
baggage *ga'az*
bail *ḥəbit, qatot*
give — *ḥabaya*
bait *lā'f*
bake *'afaya* I, *dafana* (under ashes), *ḥabbasa, ḥabaza, ṣalata* (bread)
— bread made of wheat *sammaza* I
— a cake *ṣaraqa* I, *lagana*
baker *ḥabbāzi, ḥabbāsi*
bakery *(mā)ḥbaz, (mə)ḥbās, (mə)sāmaz* I
balance, n. *madlot, mizān*
balcony *nāḥs* II, *sagannat, śaqśaq*
bald *barrāḥ* I, *məluṭ, qarrāḥ* I, *sənuḥ, ləmuṣ*
be — *barrəḥa* I, *(ta)malṭa, sanḥa, lamaṣa*
make — *qarrəḥa*

baldachin *dəbāb, (ta)dbāb*
ball *k"ə'so, kəbab* I, *səfāridā*
— of wood or woven leather *k"āhilā* III
crudely made hockey — *'asfāt* I, *'aṣt*
balm *balasān, rəṭin*
balsam *rəṭin, saliḥot*
— tree *balasān, bəsəm*
balustrade *'amd*
bamboo *tabisā*
ban, lay a — *('a)ḥrama*
banana *təffuḥ*
banana-like plant *hənsat, muz, tabal*
band, n. *'asar, q"əṣr* I, *tabesā* I
— of people *səppirā , 'albās*
bandage *lanṣ, lanṣewon, tabesā* I
banish *sadada, ('a)flasa, ('a)g'aza* I, *('a)wḍə'a, ('a)wgaza*
banishment *səddat*
banner *sandaq*
banquet *gəz'* II, *mā'ədd, məsāḥ* II, *(mə)rfāq* I (see also 'feast')
— of non-religious nature *sobel, sanbilā*
royal — *gəbāt*
baptism *ṭəmqat*
penitential — *qedər* III
baptistery *(mə)ṭmāq*
baptize *('a)ṭmaqa*
bar, v. *ḥaz'a, katara*
bar, n., — for closing a door *mā'əṣo*
barbarian(s) *barbar, ḥaqqāl, maqārbā*
barber *qarādi, zayyāni*
bare, v. *qal'a* I
bare, adj. *kəśut, qəśuf* II, *'əruq* I
be — *lamaṣa* (plain)
lay — *galgala, qafaṣa, qaśafa* II, *('a)'raqa* I
barely *(ba)'əṣub*
bareness *'aḍḍ, 'abār*
bark (dog) *nabḥa*
bark (peel), v. *laḥaṣa, naqafa, qarafa, zaḥaqa* (see also 'peel')
bark, n. *ləḥṣ, qərrāf*
barley *gabs, sagam* I
— sprout *rāg"nāt*
grow (barley sprout) *rāg"ana*
barren *makkān*
grow (be) — *'abra, makana*
barter, v. *wallaṭa*
barter, n. *(ta)wlāṭ*
base, n. *dəd, madab, səktat, (mə)smāk*
— of a column *(ma)kayad* I, *(mə)'ammād*
basin *(mā)ḥəḍab, 'aygan, (mā)'əkak, (ma)qlad* I, *san*
— used for washing hands when entering a church *maqdam*
basis *(ta)qwām, śərw*
basket, kinds of baskets *'asfaredā, 'ənqəb, 'erag* I, *gaḥaft, kafar* I, *(ma)lāḫəqt, mudāy, masob, qafo, qarṭalo*
— serving as a measure *milāq, (ma)šyam* I
— for the offerings *'eskederā*
bamboo — *bersektān*
wicker — *qamṭarā*
woven — *kabaro* II, *karabo*
— made of interwoven rush *šabšāb*
worn-out — *gətat*
basket ware *dəfro*
bastard *dəqāl, manzər, 'andabārā*
bat *ṣəgnat*
bath *bəlane, (mā)ḥəḍab*
bathe *(ta)ḥaḍba*
battle *qatl, ṣab'* I
— formation *salf*
be lined up ready for — *salafa*
battle field *'awda ṣab'*
be *hallawa, hallo, kona*
bead *'armāsəqos*
beak *'af, (ma)nq"ar*
beam *moṣāḥt, śarwe, ṣəlle*
beams *mawāsəft*
cross — *ṭənf*
bean, kinds of beans *badal, bāqelā, 'awṭebadl, ful, gəbṭo, tarmus*
bear (carry) *ṣora*
— a child *ḥarasa*
bear, n. *dəbb*
beard *ṣəḥm*
grow (beard) *ṣaḥama*
beast *'ənsəsā, 'arwe*
mythical — *sabəddə'āt*
beat *dabdaba* I, *katta* I, *qaśafa* I, *wag'a, zabaṭa* (see also 'hit')
— with a stick *qaldada*
beatitude *bəṣ', bəṣ'ān*
beautification *sarg"*

beautiful *'addām, šannāy, laḥāy*
be — *'addama, laḥaya, šannaya*
beautify *('a)šannaya, ('a)sargawa, ṣanṣa*
beauty *šən, ḥəbr, lāḥəy*
beaver *qarṭārəyos*
because *'əsma*
— of *'anbayna, ba'anta, həyyanta, ('əm)mangala*
beckon *qaṣaba* I, *ṭaqasa* I
become *kona*
becoming *(ma)ftaw, dəlläw* II
bed *'arāt, (mə)dəqqās, (ma)nṣaf* I, *(mə)skāb*
— with short legs *dənk*
at the foot of the — *(tə)rgāḍ*
head of — *tər'ās*
legs of a — *(ma)nasānəst*
put up a — *g"azg"aza, ḍag'a*
bedbug *tək"ān, 'adimā, qobni, tomni*
bed chamber *ṣərḥ*
bee *nəhb*
— that lives underground *ṣadanā*
queen — *qoporoṭis*
beehive *qafo nəhb, ləgnat, 'erag* I
beer *məsr* I, *məzr, ṣallā, ṭall*
prepare — from grain *mazara*
beeswax *ma'āra gərā*
beet *ḥamla qəb'*
beetle, kinds of beetles *ḥənzəz, 'ablālit, fikātəm* I, *ḥanpin, kamaz*
befall *baṣḥa*
before *qədma* I, *fəṣma, təkāta* II, *'ənbala*
beg *sa'ala, ganaya, lammana*
beget *walada*
beggar *(ma)s'əl*
begin *waṭana, zammara* IV
begin (month) *ba'ata, šəhra*
beginner *waṭāni*
beginning *ṭənt, qadāmi, rə's*
— of month *ba'at*
beguile *ṣalḥawa, g"a'taya, safaṭa* I
behalf, on — of *'ənbayna, ba'ənta*
behavior *gə'z* II, *(mə)gbār, ḥurat*
behind *dəḥr-a* I, *kawalā*
be — *dəḥra* I
leave — *('a)dḥara* I
behold *naṣṣara, rə'ya*
behold! *nahu, nawā*
being, n. *həllāwe, kawānit*
belch *g"aś'a*
belief *hāymānot, 'amin*
believe *(ta)haymana, 'amna, ('a)msala* (think)
believer *hāymānotāwi, 'amāni*
be a — *haymana*
belittle *('a)ḥṣaṣa, mannana, ('asta)n'asa, ('a)qlala*
bell *dawal* II, *marawāt, mawārəḥt, (ma)ṣāwə't*
church — *qāqel, (ma)rwāḥt, (ma)ṭqə'*
bellows *(mə)bk"āḥ, (mə)nfāḥ, (mə)nhāb, (mə)nḥar*
blowing of — *k"iḥā*
belly *kabd, karś*
below *tāḥ(ə)ta*
belt *'aṭāq, dəgg, fiqār, makfe, mamṭaq*
— of monks *lanṣ*
bench *k"ənţārit, ḥazat* (made of earth or stone)
bend, tr. *'aṣafa, gamaṣa* I, *qaṣ'a, watara, ḥaṣada*
bend, intr. *(ta)qaṣ'a, ṣanna, zab'a* (see also 'stoop, bent')
bend down — *('a)q"ṭaṭa*
— over *fandada*
— a bow *masaka* I, *wasaqa*
beneath *tāḥ(ə)ta*
benediction *burāke* II, *barakat* II, *(ma)dḥar* II
benefaction *ṣəggāwe*
beneficial *bəq"ə'* I, *bāq"ə'* I
benefit, v. *baq"'a* I, *rabḥa*
benefit, n. *ḥirut, rəbāḥ, rabḥ*
benevolence *ḥirut, mogas, šəmrat, ('a)šannəyot*
benevolent *(ma)mogəs, ḥerāwi*
be — *ḥerawa*
bent *dənun, dagān, g"əḥuq", ṣəwənṣəw*
be — *'oga* I, *dabata* I, *dassa* I, *g"əḥq"a, (ta)ṣaṭya* I
benumbed, be *('as)'ozaza, q"aqq"ə'a*
bequeath *'azzaza, g"alata, ('a)waffaya, ('a)wrasa*
bereave *('a)ḥṭə'a, makkana, qeqaya*
be bereaved *makana*
berry *ḥənbāb*
red — *ḥamar* II
put forth berries *ḥanbaba*
beryl *bəlur, bəralle*
beseech *('asta)bq"ə'a* I, *(ta)gānaya, (ta)māḥlala, sa'ala*
beside *biṣ-a* I
besides *'ənbala, kā'əb-a, 'ādi*
and — *diba zəni*

besiege *dabaya, ḥaṣara, 'agata*
besmear *ṭe'a*
best, seem — *'addama*
bestial *'ənsus*
best man (to a bridegroom) *'ark*
bestow *kafala, rassaya, wahaba*
bet, v. *qatata, qatawa*
betray *kad'a, ('a)gbə'a, ṭalama* I
betrayal *kəd'at, gəb'at*
betroth *ḥaḍaya, faḥara*
betrothal *faḥrat, ḥəḍe*
betrothed *faḥur* (masc.), *faḥərt* (fem)
better *ḥəyyus*
be — *ḥayyasa*
between *bayna*
beverage *səte, sətay, šarab*
bewail *bakaya* I, *lāḥawa*
beware *labbawa, ṭayyaqa*
— of *'oqa*
bewildered *'ənbuz*
bewitch *heda, sabbə'a* II, *šarraya* I
beyond *'af'ā, (ba)kaḥa, kaḥa-ka, mā'ədot-a*
bier *'arāta gənzat*
big *'abiyy*
be — *'abya*
bile *ḥamot, sāfrā, zāfrā*
bill (beak) *(ma)nq"ar*
billy goat *baḥak", dābelā*
bind *'asara, 'aqada, ḥabala* I, *ḥagala, ḥamaya, kaltafa, qafada, q"aṣara* I
— up *'aq"ara*
— firmly, tightly *katafa, ragana*
— sheaves *qammaṭa*
— a prisoner to his guard *laqaqa*
— a book *ṭaraza*
bird *'of*
kinds of birds *'abibən, 'eblāṭon, 'agorgān, bərgānā, karkaden* II, *pərfānā, rāzā*
night — *taraqt*
small — *yāred 'of*
young — *farḥ*
fictitious — *bābil*
— that does not fly *ḥəpən*
bird of prey, kinds of birds *'elāṭon, 'alyāṭon, 'anparāwzā, 'anṭarāwzā, 'eṭmopomor, 'awsənt, 'awəst, dəmākən, dəmānq, g"əzā, ḥeppā, sol* I
birth *lədat*
give — *walada*
give — for the first time *('a)bk"ara*
birthday *milād*
birthplace *mulād*
bishop *pāppās, 'ebis kobos, 'eppis qoppos, 'aqmons, 'askuf, 'əsquf, bābā* I
auxiliary — *kore 'eppisqoppos*
bit, put on a — *ṣaḥada*
bite *nakasa, nasaka, g"araṣa* I, *nazara* I, *qalaya* II, *qarpapa*
— from an oversize piece *q"ārafa*
— off the pods of beans or peas *ṭeṭama*
bitter *mərur, marir*
— herb *ḥamla bəḥi'*
be — *marara, marra*
bitterly *marir-a*
bitterness *mərar, mərrat, ḥamz* I
bitumen *qār*
black *ṣallim, 'aswad, ṣəlmut*
be — *ṣalma, 'amama* I, *qobara, ṭaqara* (see also 'dark')
blacken *ḥafaṭa*
blackish *barbor*
blackness *qobār*
blacksmith *nahābe ḥaṣṣin*
bladder *(ma)śyant* (see *śyn*)
blame, v. *ḥamaya, gə'za, ('asta)ḥaqara, ḥesa, (ta)lāk"aya, naqafa, ('a)rsāḥsəḥa, zalafa* I
blame, n. *həbqāqe, ḥamet, ḥis, (tə)ḥzəbt* I
blameless *nəṣuḥ*
blameworthy *nəwwər* I
bland, be *ḥalaṣa* I, *danzaza*
blanket *(ma)nṣaf* I, *(ma)sawwər*
saddle — *ḥənbāl, ləbd*
blaspheme *ḍarafa*
blasphemous *ḍəruf*
blasphemy *ḍərfat, śəḥṣat*
blaze, v. *('an)balbala, lahaba, nadda, wə'ya, wāhwəha*
bleary, become — (eyes) *boza*
bleary-eyed *ṣamlāṭ*
bleed *dammawa*
blemish, v. *naqafa*
blemish, n. *gəmnat* I, *həśam, naqf, nətg, nawr, ṭəlqat* I

blend *'ayara* I
blending *ḫawś, ḫuśat*
bless *bāraka* II, *(ʾa)ʾkʷata, daḫara* II, *daqḥa* II
— an object *sarapa* I
— with the sign of the cross *'ataba*
blessed *buruk* II, *bəṣu'*
— bread distributed at the end of the Mass *ʾawlogəyā*
be — *(ta)bāraka* II, *baṣ'a*
blessing *burāke* II, *barakat* II (see also 'benediction')
blind *'əwwər, 'awwār, nəqur*
be — *'ora*
grow — (eye) *ṣalma*
make — *(ʾa)'ora, (ʾa)ṣfana* II, *ṣallala* II
blinded, be *naqʷara*
blister *məgl*
be covered with blisters *qʷaqqʷə'a* II
bloated, be *dabdaba* II, *qanṭawa, kʷadkʷada* II (stomach)
block *'aṣawa* I, *dafana*
— up a hole *lolawa*
blood *dam, zom, zomo*
draw — with a suction cup *ḫagʷama, gʷar'ama, gʷaryama, (ta)nḫawa*
blood money *gumā* I
blood relatives *(ʾa)zmād śəgāwəyān*
bloodshed *kə'wata dam*
bloom, v. *ṣagaya* (see also 'blossom')
bloom, n. *ṣəge, ʾənbuṭ*
blossom, v. *ṣagaya, śaraṣa, (ta)farzaza*
blossom, n. *śarṣ, ṣəge*
blot, v. — out *ṭasaya, damsasa*
blot, n. *nawr*
blow, v. *nafḫa, ʾafawa;* (wind) *hababa* I, *nafsa* (see also 'inflate')
— up *ḫabaṭa* I, *karaya* II, *sababa* II, *qabawa* (stomach)
— a musical instrument *boqa, ṭaq'a* II, *qabtata*
— on the fire *bakʷḫa, baqʷṣa, (ʾa)mabkʷəḫa*
— the nose *nafaṭa*
blow, n. *ṣəf'at, zəbṭat*
give a light — *lota*
blown up, be *dabdaba* III
blue *kʷəḫli, darakano*
— garment *yāzer, ʾiyyāzer*
blunder *labbaya, lasḫa* I
blunt *kəfu', dənzuz*
become — *kaf'a, danzaza*
bluntness *kəf'at*
blurry, be (vision) *ṭanfəḫa*
blush *ḫanaka* I
boar, wild — *ḫarāwəyā, ḫaśām, ḫanzir, maflas*
board *lawḥ, saledā*
boast *(ta)'abaya, dalaga* I, *fakkara* II, *(ta)makkəḫa, (ta)qāḫawa, (ta)qʷanādaya, zaḫara* (see also 'brag')
boastful *'əbbuy, makkāḥi, zəḫur*
boastfulness *(tə)zḥərt*
boasting, n. *məkḥ*
boat *markab, geləyā*
small — *ḫamar* I
— made of reeds *gomə'*
body *ʾakāl, śəgā*
assume a — *(ta)śagawa*
bodyguards *gālāt*
boil, intr. *falḥa, nafara, nabaṭa* I, *nābala* (hot spring)
— over *falaqa, foqa, gʷaś'a, nāḫnəḫa* I
boil, tr. *(ʾa)flәḫa, (ʾa)nfara, (ʾan)sā'sə'a*
boil, n. *ḫəbaṭ, ḫəśaf*
bold *dafāri, ḫəbul, ṭəbu'*
be — *dafara, dalaga* I, *ḫabala, ṭab'a*
boldness *dəfrat, ḫəbl, ṭəb'at* I
bolt (be startled) *bāḥrara* II
bolt (the door) *'aṣawa* I, *naśaga, qattara* I (see also 'close, lock')
bolt, n. *mā'əṣo, marāqʷə't, (ma)nśag, qʷəlf, sangʷagʷ, (ma)zgəḥ*
bond, n. *(mā)ʾəsar, ḫagl, kʷətfat, māḫəme, moqəḥ*
bondage *gəbrənnāt, qəne* I
reduce to — *qanaya* I
bondsman *gabr*
be a — *ḫabaya*
bone *'aḍm*
large — of the leg *ʾagadā*
book *(ma)ṣḥaf*
individual — of a collection *bəḥer*
booklet *ṭomar*
boot *qoppon*
booth *ləgat, (mə)ṣlāl* III
booty *barbar, gafafā, ḫabləyā, məhərkā, saqimā*
take as — *māhraka* (see also 'pillage, plunder')
border, v., — upon *(ta)wāsana, (ta)'āḫaza*
border, n. *ʾaf, (mə)'wād, dəngāg, ṣənf* I, *wasan, zafar* (see also 'boundary')

— of a garment *ḫəbbāne, māʾazən, kənf* (of garment, land)
borders *ʾadyām*
bore, v. *daqḥa* I, *nadala, saqʷara* I, *sarsara, śaqśaqa*
borrow *(ta)laqqəḥa, (ta)wəḥsa*
borrower *(zayət)leqqāḥ*
bosom *ḫaḍn, gʷəle*
both *kəl'e, mantā*
bother, v. *marrada, (ʾa)nṭaya* (see also 'annoy')
bother, n. *sərāḥ* I
bottle *māhəw, qārārā*
leather — *gərāb* I, *ʾaq(q), (ma)rway, sā'r, zəkr, zəq*
perfume — *ʾaqiq*
bottom *(ma)ṭḥət*
— of a pit *mədr*
bough *'aṣq*
boulder *margəḥ* I, *qarqar, ṣolā'*
boundary *dəngāg, dawal* I, *wasan* (see also 'border')
bow, v. *(ʾa)ṣnana*
— down *danana, ganaya, (ta)qaṣ'a, sagada* (see also 'bend')
— down to greet *maḫana* II
bow, n. *dagān, qast, qastām, walaṭ*
— for carding cotton *(ma)ndaf*
hit with a — and arrow *hepa* I
bowel(s) *ʾamā'ut, nəwāya wəsṭ, nəwāya karś, 'erag* II
evacuate the — *baraza* (see also 'defecate')
bowl, kinds of bowls *fəyyāl, korā* I, *kiṭrogawlos, (ma)qlad* I, *(ma)sbak* I, *sərṣəlā, səyāḥ, (ma)ṣbəḥ, ṣāḥb, ṣāḥl*
bowman *darabāwi*
box, v. *ṣaf'a*
box, n., — on the ears *ṣəf'at*
box, n. (container) *ʾekəsdər, 'ulbat, bersektān, dofoni, filāq* I, *nafq, qamṭarā, qʷəmqʷəm, šāṣun*
wooden — for a musical instrument *dənbāz*
boy *wald, qʷəl'e*
boyhood *qʷəl'əwənnā*
bracelet *ʾambār, dəgʷləmmā, kabasā* (worn by women), *waqf*
brag *(ta)makkəḫa, (ta)qāḫawa, (ta)zawwafa* (see also 'boast')
braid, v. *ḍafara, ʾazzaba;* (the hair) *dalala, dangʷaza*
braid, n. (of hair) *dənguz, qʷənzā't*
— of silk *ʾazzāb*
brain *nālā*
bramble bush *bāṭos, pāṭos*
branch, — of tree *'aṣq* I, *kənf*
— of chandelier *bər'*
brand mark *'əyat, (mā)'ətaba rasn*
branded, be *(ta)qalawa*
brandish (a spear) *qalaba* I, *qʷalqʷala* I
brass *bərt, nāḥs* I
brave *ʾazzāl, warezā, yārbəḥāwi*
be — *tab'a*
bravery *təb', təb'at*
bravo! *ʾənqʷā', ḫawasā*
brawl, v. *(ta)zaḫara*
bray *nəhqa*
breach, n. *qəṭqāṭe*
bread *ḫabz, ḫəbəst, ʾakl*
kinds of — *murāqāhā, qondorāṭis*
— made of wheat *samaz*
— baked in the coals *ramd*
— made by wrapping dough around a heated stone *bərkʷəttā*
blessed — distributed at the end of the Mass *ʾawlogəyā*
dry — *paskimā ḫəbəst*
wheaten — *bābute*
small loaf of — *gurdo, pakʷsimā*
bake —, see 'bake'
breadth *gədm, rəḥb, ṣəfḥ, mā'ən*
breadthwise *gədm-a*
break *sabara* I, *baqawa, bataka, baṭasa, gal'a, kal'a, naḍḥa, zabara* I (see also 'smash')
— asunder *sarwaṣa*
— off a piece *fatata, galaya, qaṣaya*
— open *faraṣa*
— through *faq'a, ḫasaya, ṣaḫara, ṣalḥa*
— to pieces *qaṭqaṭa, ṣatama* I
— up *baqqa, matara*
— with a hammer *faṣḥa*
— the pods of beans *ḫanṣaṣa*
— a horse or mule *garḥa, rayyaḍa*
— a fast *faṭḥa*
— wind *fasawa, gʷeṣa*
breast *ʾəngəd'ā, gə't, təḥul, tallā'*
female — *ṭəb*
breastplate *ʾəngəd'ā, (ma)lbasa ʾəngəd'ā, dər'* I
— of the high priest *logyon*
— attached to the saddle *ḫənbāl, magulā'*
breath *nafs, (ma)nfas*
breathe *(ʾa)nfasa, tanfasa, ʾafawa*
— on *nafḫa*

breeches *qoppenāt, qās*
breed, intr. *(ta)wālada*
brevity *ḥəṣrat*
brew beer *ṭansasa, zalala* I
brewage *dəfdəf*
briar *wāsmā*
bribe, v. *(ʾa)ḥallaya*
bribe, n. *ḥəlyān, təʾsit*
brick *gəlfāl, gənfāl, nəḥisā, ṭəbʿot*
make bricks *ganfala, ṭafḥa, ṭafḥa gənfāla*
brick oven *palənṭəyā*
bride *marʿāt*
bridge *dəldəyy, tankatam*
bridle, v. *lagʷama, ṣaḥada* I
bridle, n. *ləgʷām, ḥasāl*
lead by the — *ḥasala*
brief *ḥaṣṣir*
be — *ḥaṣara*
briefly *ba-(ʾa)qləlo, ḥəṣur-a*
brigand *fay(y)āt* (see also 'thief, robber')
bright *bəruh, ṣədul, wəkuy* (see also 'brilliant')
be — *barha, gahəha, šär(ə)ḥa, ṣadala, ṣəḥwa* (sky), *(ta)wāhwəha*
brighten *šarrəḥa, (ʾasta)ṣādala, wagga*
— up *ʿazara, (ta)māʿzara*
brightness *barh, bərhān, bəlḥat, wākā, šərrāḥe*
brilliance *barh*
brilliancy *sənṣat*
brilliant *bəruh, ləḥuy, šəruḥ, ṣədul, wəkuy*
be — *ṣadala, wākaya* (see also 'bright')
brim *ʾaf, kanfar*
brimstone *tay, təy*
bring *(ʾa)ʾtawa, (ʾa)boʾa, (ʾa)bṣəḥa, (ʾa)gbəʾa, (ʾa)ḥora, (ʾa)mṣəʾa, wasada*
— back *(ʾasta)ḥawra, šoṭa, (ʾa)gbəʾa*
— down *(ʾa)wrada*
— out, forth *(ʾa)wḍəʾa*
— up *ḥaḍana, (ʾa)ḥraśa* I, *(ʾa)lhaqa*
brink *dəngāg*
broad *rəḥub, ṣəfuḥ*
be — *rəḥba* (see also 'wide')
broaden *(ʾa)rḥaba* (see also 'widen')
brocade *dibāg, kadawā*
broil *ṣalawa* II, *ṭabsa*
brood *ḥaqafa, dagʷara*
brook *falag, wəḥiz, muḥāz*
small — *šarg*
broom *(mā)ʾədəw, (ma)ḫʷaśəś, (mə)kʷəstār, maknas*
broth *maraq, surāge, zom, zomo*
brother *ʾəḫəw, ʾəḫʷ*
brotherhood *ʾəḫəwənnā, (ta)ʾaḫəwot*
brother-in-law *məta ʾəḫət*
brown *ʾakdar*
— color *barbar*
bruise, v. *qaṭqaṭa* I, *waqʿa, damaqa*
bruise(s) *ʾəyyat, səbrat, fəqʿat*
brush, — the teeth *sāḥsəḥa, moyaḍa, moṣa* I
brushwood *qalamṭedā, qasqas*
brutal *məʾuk* (see also 'rude')
become — *ʾarwaya*
brutality *(ta)ʾansəso(t)*
brutish *ʾənsus*
bubble *(ʾan)baqbaqa* II, *gʷaśʿa, nafara, (ʾan)sāʿsəʿa*
— up *falfala, falḥa*
bucket *(mā)ḥyab, (ma)qdəḥt* I, *(ma)qlad* I, *(ma)śrab*
buckle *wāwe, (ma)zgəḥ*
bud, v. *śaraṣa*
bud, n. *ʾənbuṭ, qoʿ, qʷalḥ, sərwāṣ, śarṣ*
buffalo *daskən, gāmus, lāhma gadām*
water — *falfal* I
buffoon *(masta)ʾabəd, (masta)zāwəʿ* I
build *ḥanaṣa, gar(r)asa, nadaqa, śārara, (ʾa)ṭnafa*
— a city *qʷarqʷara* IV
builder *ḥanāṣi, nadāqi*
building *ḥanṣ, nədq*
building material *(ma)ndaq*
bulging *fəsuʿ* (eyes)
bulky *qʷaṭiṭ* III
bull *bəʿər, dābelā, sor* I, *təro*
wild — *rəʾim*
bullet *rəsās*
bullock, young — *tayfan, tafen*
bulwark *ʾaraft, (ta)dbāb, dāyəq, ṭəqm*
bunch *ʾəsrat, dabl*
— of fruit *ʾaskāl*
— of grapes *ʾaskaroni*
bundle *ʿəqʷr, (mā)ʾəsar, dabl, makfe*
small — *magwe*
burden *ṣor, kəbad, ʾarsos, məzgānā*

burdensome *kəbud*
burial *qabar*
burn, tr. *(ʾa)ḥtawa, (ʾa)ḥrara, (ʾa)rsana, takkʷasa, (ʾa)wʿaya*
burn, intr. *ḥalala* I, *ḥarra, lahaba, nadda* (fire, anger), *qaḥara, ramaḍa, wəʿya*
— brightly *hawlaya* III, *tantaga*
burned, be *gamana* II, *(ta)ḥadya*
burning *nətur, wəʿuy*
be — *natara, raqaya* II
burst *bataka, (ta)farzaza, naqʿa*
— asunder *qaṭqaṭa* I
— open *fandawa*
bury *qabara, dafana, faḥara*
bush *ʿəḍat, ʿəḍ* I
kinds of bushes *ʾəmbʷāy, ʿaqrab* II, *barbār, damraz, karmil, qanṭaffā, qarab, somart, səmāz, šāron*
bushy (tree) *qʷəṣul*
business *nəgd, gəbr, (ma)ḥəkt, təkkāz* (concern); see also 'commerce'
but *ʾallā, bāḥəttu, -ssa,*
— rather *ʾallā, dāʾəmu*
butcher *ballāti, (ma)rāqəḥ*
butter *qəbʾ, lasd, ṭasm*
fresh — *zabd*
smear with — *ṭasama*
butterfly *fərfərt, ḥasen, qaḍā, qaṣā, ṣənbəlāl*
buttocks *dālle, fandot*
buttress *(mə)smāk, (ma)swaq*
buy *qanaya* I, *zabaya*
— grain *maśśada*
— an ox jointly *(ta)qārama* II
buyer *(ta)šāyāṭi*
by *ʾənta* I, *ba, (ba)ʾəda-* I , *(ba)ʾədawa-, ḥaba*

C

cabin *dās*
cackle *qoqḥa*
cactus *ʾalqar*
cage *ʿerag* I, *dabəʿkʷəl, dənbəʿkʷəl*
cake *lagn, qʷəlṭā*
— baked under ashes *dāfənt*
small piece of — *ṣariq* I
bake a — *lagana*
calamity *ʾəkkit, bədbəd, maʿat, məndābe, mansut, (ma)qśaft* I, *sayl* I, *wayle*
bring about a — *(ʾa)mansawa*
calculate *ḥassaba, qasara, sadala* I, *ṣatama* II
calculation *ḥassāb, qamar* II, *ḥʷəlqʷ*
caldron *ganʿ, maqḍut, ṣəḥart, tegan* I, *kokam*
calendar *ḥassāba zaman, ḥawəlt*
the four-year cycle of the Ethiopian — *barəyodos*
calf *ʾəgʷalt, (ma)gzaʿ lāḥm, māḥsaʿ baggaʿ, ṭāʾəwā lāḥm*
young — *wagaz*
fatted — *ṭāʾəwā*
calf (of leg) *baʿāt, qʷənzəʿ* I
caliph *kalifā*
call *bəhla, samaya, ṣoṭa, ṣawwəʿa*
callused, become — (foot) *raśḥa*
calm, tr. *(ʾa)hdəʾa*
— down *bardada* I
calm, n. *hədʾat, zāḥn*
calm, adj. *ḍəmməw, mərsəw, zəhun*
be — *ḫaśʿa, marsawa* (sea), *śəḫta, zəḥna*
calumniate *ḥamaya, bazbaza* III, *gamaṣa* II, *(ta)gāsasa, ṣaʿala, ṭaqala, (ʾasta)wādaya*
calumny *ḥamet, wədet, zərkāye*
camel *gamal*
female — *nāqat, rākub* II
one who guards camels *qʷaril*
camp, v. *(ta)ʿayyana, (ta)katma* II, *safara* II
camp, n. *(tə)ʿəyyənt, gaʿaz* I, *kʷərgʷāne, safar* II
military — *katamā* II, *(mə)ṣbāʾ* I
royal — *saqalā*
change — *gəʿza* I
campaign *ṣabʾ* I
camphor *kafur*
can, v. *kəhla* (be able), *masaga*
can, n. *gəmʿe* (see also 'bowl, dish')
canal *saqəyā, śarg*
cancel *saʿara* (see also 'abolish')
candelabrum *manārat*
candid *yawwāh*
candle *šamʿ*
candlestick *(ma)brəh, māḥətot, manārat, marān, (ta)qwām*
cane (reed) *bāḥrus, tabisā*

cane (stick) *marg"əz*
— carried by the deacon *ḫallat*
cannon *madfə', manganiq*
canon *ḫagg, qannonā, śər'at*
canonical hours *sa'ātāt za-ma'alt* (in daytime), *sa'ātāt za-lelit* (in the night)
canopy *dəbāb, (ta)dbāb, filās, manṭolā't*
canticle *māḥ(ə)let*
cantor *'absalates, lə'uk* (ecclesiastic, of lower rank)
canvas *śərā'*
capable *kahāli*
capacity (content) *səfḥat*
capacity (ability) *(ma)bḥat* II
have — *bəḥta* II
cape, velvet — (formerly used by the ecclesiastics) *lanqā*
capital (money) *śərwa nəwāy, garḥ*
capital, — of a pillar *katār, qəfr* I, *'aqd*
capital city *rə'əsa mangəśt, polis, hagara məsfənnā*
capricious *ḫanquq* I
Capricorn *('əl)žadəy*
captain, — of a ship *maggābe ḫamar*
captive *ḍəwəw, muquḥ, 'aḫuz*
captivity *ḍewā, ḍewāwe*
go into — *(ta)galgala*
capture *ḍewawa*
carafe, small — *ṣotāmi*
caravan, — that follows an army *g"ā'zo*
carcass *badn, gadalā* II, *māwtā*
card, — cotton *bazzata, nadafa*
instrument for carding *(mə)ndāf*
fluff up cotton for carding *mantafa*
cardinal point *(mā)'əzən, gaṣṣ*
care, v., — for *'aqaba, faqada, (ta)ḥazba* I, *nāfaqa* II, *ṣəḥqa*
— for the sick *('asta)ḥāmama* I
care, n. *('asta)ḥammot* I, *ṣāḥq, təkkāz*
take — of *'aqaba, (ta)ḥabaya, ḫawwaṣa, ḫallaya*
carefree *fərzəz*
careful *ṭənquq*
be — *(ta)'aqaba, (ta)ṭanāqaqa*
careless *ḍəru', nəzəḥlul*
be — *(ta)ḫayyaya, ('an)zāḥlala*
carelessly, do something — *('a)stata*
carelessness *('a)stot, ḫəyyat* (see *ḫyy*)
cargo *garḥ*

carnal *(za)śəgā, śəgāwi, śəgāy*
carob tree *ḥomara ṣərā'*
carpenter *ṣarābi*
carpet *g"azg"āz, bəsāṭ, helānsən, zarbet*
coarse — *(mə)sḥag*
cover with carpets *naṣafa* I
carriage *saragallā, ridon*
carrier *ḫamāli* II (see also 'porter')
carry *ṣora, ḫamala* II, *kora*
— away, off *maśaṭa, ('a)nṭə'a, naś'a, qašaṭa, wasada*
— out *faṣṣama, gabra, ('a)qoma*
— on the back *ḫazala*
— on the shoulders *ḫangara* I, *sakama*
cart *saragallā*
cartridge belt *bagedān*
carve *faḫaqa, galafa, ḫanfaṭa, ḫaraṣa, ḫarawa, qaraṣa, ṣaḫala*
carved, — idol *gəlfo*
— work *fəḥqo, gəlfo*
case (wallet) *k"ərz*
— for tweezers *qaṣafalu*
leather — for keeping a book *(mā)ḥədar*
leather — for the tabernacle *qaśafāy* II
casserole *lək"ənt, lək"tənt* (see also 'pot')
cassia *saliḥot, salikā*
cast *nagafa, wagara*
— away *gadafa, ('a)'tata, daf'a*
— down *gaftə'a, ('a)wdaqa, ('a)qaṣ'a*
— out *('a)flasa, ('a)wḍə'a*
— off, down, forth *warawa*
castle *gəmb, ḫəṣn, qəl'ā, qaṣr, tā'əkā, ṭaqm*
castles *('a)ṣḥart*
castor bean plant *g"əlo*
castrate *ḫaṣawa, 'allaga* I
castrated *ḍəwwəs*
casual *(za)gəbt*
cat *dəmmat* I, *bərni, ḥesemet, simat*
catapult *moḍaf, mogart, manganiq*
catch *'aḫaza, naś'a*
— an animal with a rope *q"almama*
— a ball *q"alaba*
— fish *galaba* II, *kawwara*
— in mid-air *qalaba* III
catechist *marāḥi*
catechumen *wəluda beta krəstiyān*
category *kəfl*

caterpillar *dagobəyā*
kinds of caterpillars *'əḍe, ḫasak*
cathedral *marṭur*
Catholic *katolikā, kotolikā*
cattle *'ənsəsā, 'aḫā, mar'et*
cauldron, see 'caldron'
cause *sabab*
without — *bakka*
cauterize *k"aḫala*
cautious *ṭanqāqi* (see also 'careful')
cave *ba'att, daḫuḫ* I, *gəb', gəbb, ṭanay* II
cavern *gəbb, ṣolā'*
cavity *ḫarwat, murād*
cease, intr. *(ta)dar'a, (ta)gəḥśa, ḫalqa, nataga, qoma, ṣab'a* II
cease, tr. *ḫadaga* I, *('a)ḍrə'a*
cedar *'arz, qedār* II, *ṣəḥd, ṣəḥ"d*
cedarwood *ḫəqq"*
ceiling *ṭafar*
celebrate, — a festival *('a)b'ala*
— the Sabbath *sanbata*
— Mass *qarraba*
— the new moon by special hymns *('a)śraqa*
celestial *'aryāmāwi*
— being *samāyāwi*
celibacy *mə'əssəbənnā*
celibate (monk) *dəngəl*
cell *ṣomā't, ḫanot, təhe*
cell, — of a honey-comb *'ənq"ərā*
censer *(mā)'ətant, (mə)qrāb, (ma)swad, ṣənḥāḥ*
censers *('a)ṣməlt*
shake a — *('a)ṣnāḥnəḫa*
census *ṣaḥaf*
center *(mā)'əkəl, ḫanbərt*
century *mə'ət*
cereal, kind of — *ṭāḥf*
all kinds of cereals *('a)qmāḥ*
crushed — *qeqāḥ*
ceremony *śər'at, ḥərmat*
certain (some) *'agale*
a — *'aḫadu*
certain (sure), be *ṣadqa, ṭayyaqa*
certainly *'əwwa, (la)gəmurā, mətura, ṭəqqa, ṭəyyuqa, 'amān ba'amān*
certainly! *'oho*
certitude *ṭəyyāqe*

chaff *ḫaśar, ḫallat, sakāḥkāḥ*
remove — *garada* I, *'arbana*
chain, v. *sansala, ḫamaya*
chain, n. *sansal, 'armes, ḫəsāl, moqəḥ*; (necklace) *'armes, 'armāsəqos, qāmā*
put in chains *moqəḫa*
chain-work *zarzeq*
chair *(ma)nbar*
leg of a — *pekā* II
chalice *səyāḥ, qafāde*
— used during the service of the Eucharist *ṣəwwā'*
chalk *gəmsəs* I, *norā*
challenge, v. *('a)ḫabala*
chamber *qamar* I, *'ekəsdər, 'eskederā, ṣərḥ*
small — *təhe*
inner — *wasāṭit*
chameleon *ḫəśəśt, galāmewos, ḫanpin, ḫəsḥəst, kamelewon* I, *qaṣāpe*
chamois *wālā*
champion *(masta)gādəl* I, *ḫayyāl*
chance *dədq, dənqat*
happen by — *(ta)dādaqa*
by — *yogi*
change, v. *ba'ada, kallə'a, meṭa, wallaṭa, waśaqa*
change camp, residence *gə'za* I
change, n. *wəllāṭe, 'əbret, miṭat*
be changed *tamaya*
channel *muḫāz, muḫāza māy, nāḥ(ə)b*
chant, kinds of chant *'arbā'ət, 'aryām, šalast*
modes of — *'əzl, gə'əz* II, *'arārāy*
antiphonal — *mošā', ziq*
liturgical — *zemā*
chaos *hakak*
chapel *(mə)ḥrām, (məstə)srāy, (mə)ṣlāy, marṭur*
private — of a sovereign *beta śə'l*
chapter *'anqaṣ, kəfl, (mə)qwām, rə'(ə)s*
— of a book *(mə)'ərāf* I, *gaṣṣ*
char, v. *('a)ḥlala* I
be charred *ṭalsa*
character *fəṭrat, gə'z* II
charcoal *ḫammat*
become — *(ta)ḫammata*
charge, v. (appoint) *šema* I; (accuse) *gaššaṣa, sakaya* II
charge, n. (load) *ṣor*; (appointment) *šimat* I; (assignment) *dərgo* II; (function) *səllāṭe*; (taking

care of) *mə'qəbənnā, ḥəbit*; (accusation) *wədet, waqaśā*
have — of *(ta)ḥabaya*

chariot *saragallā, (man)k"arāk"ər* I, *lanpene, ridon*

charity *məśwāt*

charm, v. (with sorcery) *raqaya* I

charm, n. (amulet) *kətāb, k"ərbat*; (incantation in sorcery) *rəqyat* I, *(ma)q"ṣart* II; (to counter the effects of an evil spirit) *ma-ftəḥe śərāy*; (graciousness) *mogas, ḥannā, yawwəho*; (--- of speech) *śən*

charming *'addām, ḥawiz* I, *mogasāwi*

chase *degana*
— away *sadada, ('a)'dada, fahaqa* II, *galaba* III

chasm *nəq'at, daḥuḥ* I, *ṣadf*

chaste *naṣuḥ, dəngəl*

chastise *gaśśaṣa, k"annana, qaṣafa* I, *('a)rsāḥsəḥa, zalafa* I

chastisement *gaśśāṣe, (ma)qśaft* I, *g"arifā*

chastity *dəngələnnā, naṣḥ, naṣḥənnā*

chasuble *moṭāḥt*
— of silk *qilānos*

chat *pappa*

chatterer *(ta)zāwā'i* I

cheat *(ta)mayyana, (ta)'aggala* I, *ḥeṭa, g"aḥlawa*

cheater *g"aḥləyā, həssəwa səm* (see also 'crafty')

checkers *sanṭarağ*

cheek *maltāḥt, ḥəlbat* I

cheerful *fəśśuḥ, bəruh*
be — *(ta)faśśəḥa, (ta)wāhwəha* (see also 'joyful')

cheese *gəbnat, 'anq"ālit, ḥayb*

cherish *('asta)māzəḥa*

cherry *qərāsəyā*

cherub *kirub, kerub*

chess *sanṭarağ, ḥəbra sirā, qarqis*
play — *qarqesa*

chest (coffer) *śāṣun, 'askaren, nafq, qamṭarā, 'argāb*

chest (breast) *'angəd'ā*

chew *ḥeka, ḥanaka* IV, *laqama* II, *maṣara* I
— hard food *ḥaqaya, q"apara, qarpapa, qarṭama*
— saliva *lasḥa* II
— the cud *('a)maśk"ə'a, ('a)maskawa*

chick *farḥ*

chicken *dorho*

chickpea *tarmus, perkā, perkā, sānṭ, bərsən*

chief *liq, rə'(ə)s, rā'əs, 'agzi', (ma)l'ak, (ma)sfən*
provincial — *(ma)kbəb*
become — *leqa*

chiefly *fadfāda-ssa*

child *'ag"āl, ros, wald*
young — *daqiq, ḥəḍān*
be with — *ḥarasa*

childbed, woman in — *ḥarās*
assist in — *ḥarrasa*

childhood *daqiqənnā, ḥəḍānənnā, nə's, nə'əsənnā*

childless *makkān*
be — *makana, 'arqa* I

children *'ag"āla 'əmaḥəyāw*

chin *ḥəlq* I

chip, v. — the teeth *kokawa* II
chip, n. *sərwāṣ, śəṣṣār*

chisel, v. *galafa, ḥarawa, maḥaṣa* I, *qaraṣa, ṣaḥala*

chisel, n. *ḥəro, mag"anpat, moqar*

choice *ḥəre, ḥəryat*

choir *(tə)'ayyənt, dərgat* I, *(mā)ḥəbar* (see also 'chorus')

choke *ḥanaqa*

choose *ḥaraya, ('a)bdara, barra* II, *galla* I, *laqama* I, *maraṭa*

chorus *(ma)dbal, (ma)zmur* I (see also 'choir')

chrism *qəb'at, meron, balasān*

Christ *krəstos*
epithet of — *'akrāṭon, madāsuṭā, mukiryā*

Christian *krəstosāwi, krəstiyān, nazrāwi*

Christianity *krəstənnā*

Christmas *ba'āla lədat, gennā*

chronicle *tārik*

chronicler *zenāwi*

Chronicles, Book of — *zenā mawā'əl, ḥəṣuṣān maṣāḥəft, tərrāfāta nagaśt, dəbrəyāmin*

chronologer *(ma)ḥassəb*

chronology *ḥassāb*

chrysolite *kərisolit, kərsimoton, kərəstilobe*

church *beta krəstiyān, 'aqlesəyā, kirākos, marṭul, marṭur, patromā, skotolikā* (see also 'ornament')
administrator of a — *gabaz* II, *'abṭəlmāho*
— custodian *'apārupe*
title of the head of the Ethiopian — *'abuna, 'abun*
the eastern door of the — *'amesyāhi, ḥepelāpu*
the western part of the outer corridor of the — *qəne māḥəlet*
gate of the — compound *salāmhi*

gateway of the — compound *'elsāləs*
small building to the left of the western entrance to a — *'elḥəḥ, mā'əno*
place in a — where the dabtarā officiate *qufāhi*

churn, — butter *ḥaq"ana*
vessel for churning butter *məḥq"ān*

cinnamon *qənāmomu, 'abāmo*

circle, v. *'oda, sabba* III

circle, n. *'awd, ḥəlqat* III, *kabāb* I, *(man)k"arāk"ər* I, *zawr*

circuit *'awd, kəbab* I, *k"ərg"āne, (man)k"arāk"ər* I

circular *kabib* I, *(ma)ḥaləq*
— figure *ḥəlqat* III
— object *gogal*

circulate *'oda*

circumcise *gazara, kasaba* I

circumcised *kəftur, gəzur, kəsub*

circumcision *gəzro, kəsbat*

circumference *(mə)'wād, kəbab* I, *maṭan, ṭənaf*

circumstance *fənnā*

circus *qarqis*

cistern *'azaqt, (mə)'əllād, (mə)'qāl, barbir*

citadel *māḥəfad* I, *qaṣr*

citizen *hagaritāwi, hagaritāy*
citizens *sab'a hagar, hagarit*

citrus *qedār* I
— fruit *'ang"at, ṭəfāḥ*

city *hagar, dābər, dabr, madinā*

civet *'ankaso*
civet cat *zəbād, bərni, ṣəḥw*

clamor, v. *wakkəḥa, wakkata, wawwə'a, gə'ra*

clamor, n. *ga'ar, wakat, wəwwə'ā, kəlāḥ*

clan *nagad*

clank *roḥa* II

clap (the hands) *ṭafḥa*
— hands rhythmically or in time to music *g"adg"ada, (ta)malātəḥa, ḍaḥasa*
— one hand against the other *(ta)g"ādə'a*

clarify *naṭafa, ('a)nṭara* II, *('a)ṣraya* (see also 'purify')

clash *(ta)g"ādə'a* (see also 'collide')

clasp, n. *ḥ"əṣād, qamtarā, sang"ag", (ma)wdad, (ma)zgəḥ*

class, n. *ṣotā*

claw *ṣəfr, (ma)g"arṣ* I

clay *labḥ, maret, ṣabr*
baked — *gənfāl*
knead — *ṣabara*

clean, v. *ḥābara, naṭafa, śə'ə'a* (see also 'cleanse')
— the teeth *moyaḍa, moṣa* I

clean, adj. *nəṣuḥ, qədəw*
be — *naṣḥa, ṣaṣaya, qadawa*

cleanse *('a)nṣəḥa, ('a)ṣraya, ('a)ṭhara, ḥabrata, k"astara*

clear, — up (weather) *ṣəḥya*

clear, adj. *nəṣuḥ, qədəw, ṣəḥəw* (sky), *bəruh* (voice)
be — *barha, ḥawaṣa, ṣəḥya* (weather)

clearly *gahāda, (ba)gahād, ṭəyyuq-a*

cleave (split) *faq'a, faqqa* I, *('a)nqə'a, saq"ara* I, *śaṣṣara, śaṭaqa*
— asunder *gazaza* I, *nafaqa* I, *śaṭaṭa* (see also 'split')

cleave (stick) *ṭag'a* I (see also 'adhere, stick')
— fast to one another *(ta)ṭābaqa, (ta)ḍāmara*

cleft *nədlat, gazazā* I, *nəqāq, səq"rat, śəṭqat*

clemency *məḥrat, məḥik, rəḥrāḥe, śāḥl* (see also 'compassion')

clement *śəḥul*

clergy *kāhnāt*
unordained member of the — *dabtarā*

clergyman *kāhən, 'akliros, qəliriqos*

clerk, religious — *komos*

clever *balliḥ, ṭabib* I
be — *balḥa, labbawa, ṭabba* I

cleverness *bəlḥ, labbəwo*

client *(ma)ḥəfar* II, *zegā*

cliff *qalqal, ṣadf*
fall off a — *ṣadfa*

climate *nafāsāt*

climb *'arga, dayyaba*

cling, — to *laḥaqa, (ta)'aṣqa, (ta)ḍāmara, laṣaqa*
— fast *ṭag'a*

clip *qar'a*

cloak *'aṣf, 'adl, moṭāḥt*
kind of — *felon, loṭ*
— of dark blue silk *'arwā*
black felt — *barnus*
military — *mandəyā*
shaggy — *zabd*
sheepskin — *lamd*

clod *ḥazḥaz*

cloister *mənet, qinobyon*

close, v. *'aṣawa* I, *kadana, q"alafa* II, *(ʾa)ʂfana* II, *(ʾa)ṣmama, zagḥa*
— the door with bars *naśaga*
— in *zag'a*
— up *faḍama, ṭe'a*
close (near) *qarub*
— to *ṭaqā, ṭaqā*
be — to *ḍag'a, laṣaqa*
closely *qarub-a*
closure *(mā)ḥatmat*
cloth *kətān*
piece of — *ʾa'ḍādāt ('ḍd), qarābib*
new piece of — *dərgəḥā*
colored — *ʾansariq, bāsor* II, *kufāle, lanpās, ṭalm*
coarse — *məsḥ*
— of silk *ʾakāṭe*
fine linen — *garzan*
— of silk and gold thread *ʾansariq, gawā, ḥepodeṭen*
— spun with a purple thread *yākənt*
silk or velvet — *qelasin*
bolt of — *ṭāq*
clothe *'arraza, kadana, (ʾa)lbasa, (ʾa)moṭṭəḥa, rassaya*
— oneself *labsa, (ta)'aʂfa*
be clothed *(ta)'aʂfa, (ta)'arraza*
clothes *ləbs* (see also 'vestment')
clothing *'arrāz*
woolen — *qumās*
cloud *dammanā, gime*
reddish — *maqrami*
cloudy *dəmmun, damus*
be — *dammana, gema*
cloven hoof *śaṣr*
club (stick) *dəbbus, dənbus, mak"id, mandarto*
knotty — *balotā, qastām*
club-footed *saffiḥ*
cluster (of grapes, dates) *ʾaskāl, ʾaskālon*
coagulate *rag'a, 'allaga* II
be coagulated *ṭag'a* II
coagulated milk *gəbnat, terogā*
coal *fəḥm, gāḥr*
coarse (material) *gaziʂ* I, *kərdud*
be — *kardada, səḥka, wa'ara, saḥaga* III (see also 'rough')
coat *bəlādəyos, bilāndəyos, milandədəs*
— made of leopard's skin *magāzəh*
coating *ṣaʂṣaʂ* I
coat of mail *dər'* I
cock *dorho, dəgdəg* (see also 'crow')
coerce, see 'compel'
coffer *śāṣun, ʾekəsdər, ʾaskaren* (see also 'chest')
coffin *naʂq, dofoni*
coin, v. (money) *lak'a* I, *ḥatama*
coin, n. *ʾaboli, ʾalād, qaṭā, ṭaflāḥt*
copper — *qodrāṇtis, qondarāṭis*
golden — *kamānim* II
small — *ʾasorəyon, gamas, gerā, qirāṭ, saṭəṭirā, ṣariq* I, *wabale*
coincide *ḥabara, (ta)sanā'awa*
cold, n. *q"ərr, dadak*
cold, adj. *q"arir, bərud* I
be — *barada* I, *q"arra, ḥasaka* II
colic *səfr, gabṭ*
— due to a tapeworm *tāt*
collaborate *ḥabara*
collapse *(ta)naḍḥa, nəḥda, nəḥla, qabṣa, (ta)qaṣ'a, wadqa*
collar *bazgənā, gāg, gāgā, ḥəbbāne, māzgənā, qāmā*
iron — *(ma)ḍfar*
ornamental — for mules *ḥablat*
collect, tr. *(ʾasta)gābə'a, ʾallada, ʾallaga, k"ark"ana, qaśama, zagaba* (see also 'assemble, gather')
— liquid that falls into a receptacle *(ʾa)kwafa, (ʾa)kofa*
— water *qalada* I
collect, intr. *'ega*
collection *gubā'e, ḥəbrat, (ma)dbal*
collide *(ta)gāfə'a*
collyrium, tool serving for putting — into the eyes *marāwəd* (pl)
colonnade *ḥəwār*
— of a church *dəqduq*
color, v. *(ʾa)ḥbara, qalama, ṭam'a* (see also 'eye')
— cloth or straw *'allala* II
color, n. *ḥəbr, qalam*
kind of — *sirā*
red — *qalanpe*
colored, — cloth *sorā*
coloring, material for — *ḥaraqus*
colt *'əwāl, ṭā'əwā faras*
column *'amd, ḥawəlt, kawānit; sirāk* (line)
comb, v. *baṭara, dalala*
comb, n. *(mə)bṭār, kanbal, (ma)ś'ərt*
weaver's — *masqe*
combat, v. *(ta)gādala* I, *qatala* (see also 'fight')

combat, n. *gadl* I, *qatl, ṣabʾ* I
combatant *(masta)qātəl*
combative *(masta)bāʾəs* I
combine *zanaqa*
come *maṣʾa*
— back *gabʾa, (ta)śawṭa*
— close *qarba*
— down *warada*
— home *ʾatawa*
— out, forth *wadʾa*
— together *madbala*
come! *na'a*
come on! *ʾa'i, hab*
comfort, v. *(ʾasta)fśəḥa, (ʾa)lhaya, (ʾa)nhaya, nāzaza* I, *śaḥata, ṣannə'a*
— oneself *lāhlaya, (ta)nāzaza*
comfort, n. *nāh(ə)y, nuzāze* I, *śāḥt*
give — *waqaya* II
comfortable, be *ḥawaza* I, *śəḥta*
comfortably, live — *(ta)ʾayyana, manzəḥa*
command, v. *ʾazzaza*
command, n. *(tə)ʾəzāz*
commander *(ma)lʾak*
— of a thousand *gālāt*
commandment *(tə)ʾəzāz*
the Ten Commandments *'aśśartu qālāt, ʾorit*
commemoration *zəkr, (ta)zkār*
— of a dead person by a religious service and banquet *sorqā*
commence, see 'begin'
commend *(ʾa)māḥḍana, waddasa*
comment *fakkara* I, *targ"ama, (ʾa)pangala*
commentary *dərsān, dərsat, fəkkāre* I, *ḥatatā, tərg"āme*
commentator *darāsi, (ma)fakkər* I, *targ"āmi*
commerce *nagid, rəbāḥ, śəyyāṭe*
engage in — *tagara* I
common (public) *ḥəzbāwi*
common, have in — *ḥabara*
commotion *hakak, dələqləq, nagaśgāś, nəsəḥsāḥ, q"ərq"ər* I, *wəlwəl* (see also 'agitation')
communicate *(ta)nāgara*
communion *dəmmāre* I, *(tə)dmərt* I, *(ta)sanā'awo(t)*
church — *(ta)kanso*
Holy Communion *q"ərbān*
receive — *q"araba*
administer — *(ʾa)q"raba*
community *ḥəbrat, (mā)ḥabar, (ma)kbəb* I
compact *ṣəfuq*
be — *ṭag'a* I, *ṣafaqa*
companion *biṣ, (ma)ḍmər, kā'əb, kāləʾ, sutuf, zawg*
be a — *(ta)'āraka, (ta)bāṣawa, rafaqa* I, *(ta)sātafa, (ta)zāwaga*
company *(mā)ḥabar, dərgat* I (business), *sarwe* I (military)
comparable, be *(ta)ʾayaya*
compare *massala, (ʾasta)rāʾaya, (ʾasta)rākaba* I
be compared *(ta)ʾayaya*
comparison, in — with *ḥaba*
compartment *nafq, ṣarḥ*
compass, n. pair of compasses *bagār* II
compassion *məhik, maḥrat, rəḥrāḥe, śāhl* (see also 'clemency')
have (show) — *ḥazana, mahaka, maḥara, (ta)rāḥraḥa, (ta)śāhala*
compassionate *maḥāri*
compel *(ʾa)gabbara, 'abbaṭa, gadada, k"arha, (ʾa)ṭwaqa* (see also 'force')
compensate *kaḥasa, moṣa* II
compensation *'asb, 'asset, fəddā, kaḥasā, moṣā* II, *śeṭ, (ta)wlāṭ*
pay — *takala* II
in — *həyyanta*
compete *(ta)ʾākala, (ta)bādara, (ta)'ābaya, (ta)qāḥawa*
competition *(ta)gāʾəzot, qāḥaw, (ta)bādərot*
compilation *(mə)ʾəllād, marzān*
compile *ʾallada, (ʾasta)gābəʾa, (ʾasta)wḍəʾa*
complain, — about, of *(ʾa)g'aza, (ʾan)g"arg"ara, sakaya* II, *ṭarʾa*
complaint *nag"arg"ār*
complete, v. *faṣṣama, (ʾa)gmara, malʾa, sallaṭa, waddəʾa* (see also 'finish')
complete, adj. *fəṣṣum, məluʾ, tamām*
completely *gəmurā, (ba)ḥəqqu, k"əllo, ṣəmm-a, fəṣṣuma*
completion *səllāṭe, wəddāʾe, fəṣṣāme*
complexion *ḥəbr, ḥamr* I
compliance *'oho bəhilot*
comply *saraya, (ta)wārada, (ta)saṭwa*
compose *lakʾa* (set down in writing)
— a book *darasa*
— poetry *qānaya*
compound, n. (enclosure) *makbābiyā (kbb), tayāhi*

comprehend (understand) *ḫanaka* II, *(ʾa)ʾmara, labbawa*; (include) *(ʾa)gmara*
comprehensible *rəkub* I
compress *sadaqa* III, *ṭoqa, (ʾa)ṭwaqa* (see also 'constrain')
be compressed *ṣabba*
comprise *(ʾa)gmara*
compulsion *(ʾa)gbəro*
compulsory, — service *gəyyərənnā* II
computation *ḥassāb, qamar* II
— tables *(ʾa)qmār* II
compute *ḥassaba, qammara* II
comrade *biṣ* (see also 'companion')
concave *daḫuḫ* I
conceal *dabaqa, dafana, ḫabʾa, kabata* I, *satara* I, *sawwara* (see also 'hide')
concede *ʾabəḫa*
conceit *təʿ(ə)bit, zāwf, (tə)zwəft*
conceited, be *(ta)gāyaṣa* I, *zaḫara, (ta)zawwafa* (see also 'arrogant')
conceive (be pregnant) *ḍansa, walada* (give birth to)
concept *fənnā*
conception (pregnancy) *ḍəns, ḍənsat, qʷəṣrat* I
concern, n. *(ta)lḫāf, təkkāz* (see also 'solicitude')
concerned *təkkuza gaṣṣ, təkkuza ləbb*
be — *(ta)ḫazba* I, *takkaza, ṣəḥqa*
concerning *ʾənbayna, ba, baʾənta, lāʿla, (ʾəm)mangala*
conclusion *fəṣṣāme, (mā)ḫəlaqt*
concord *ʿərqənnā* II, *sulāme, (ta)sanāʾəwo(t)*
concubine *ʿəqəbt*
concupiscence *fətwat, fətot*
concur *(ta)sanāʾawa*
condemn *dayyana, (ta)fātəḫa, kʷannana, qalaya* II, *(ʾa)rsəḫa, waqaśa*
condemnation *kʷənnāne, dayn*
condense *(ʾa)rgəʿa* (congeal)
condescend *śamra*
condiment *ʿaqār, (ta)qsām* I
condition *həllāwe, kəwwāne*
condole *(ʾa)lāqasa*
conduct, v. *wasada* (see also 'guide')
conduct, n. *gəʿz* II, *gəbr, ḫurat, nubāre*
confess (sins) *ʾamna, (ʾa)ʾmana, (ta)gānaya, (ta)nāhaya*
confession *ʾəmnat, nuzāze* I
receive — *nāzaza* I
confessor *ʾamāni*
father — *qasis ḫaṣay, ʾaba nuzāze*
confide *(ta)ʾamna, (ʾa)māḫḍana* (entrust), *(ta)wakkala*
confidence *(ta)ʾamnot, ṭəbʿat* I, *(tə)wkəlt, tukəlt*
have — *ʾamna, (ta)saffawa, (ta)wakkala*
confident *wəkkul*
confidentially *ʾəmuna*
confine, v. *ʿaqqama, ʿaqʷara, sawwaqa, (ʾa)ṣʿaqa, (ʾa)ṣbaba*
confined *(mə)ḫbus*, and the passive participle of the verbs 'confine'
confinement *(mā)ʿəgat, ṣāʿq*
— of woman in childbed *ḫərs*
confines *ʾadyām, (mā)ʾḫaz, (ʾa)ṣnāf* I
confirm *(ʾasta)ʾamana, (ʾa)ṣdaqa, (ʾa)ṣnəʿa*
confiscate *warasa, barbara, heda*
conflict, v. *(ta)qārana, (ta)qāwama*
conflict, n. (fight) *bāʾs* I, *gadl* I; (strife) *lākʷā*
confound *(ʾa)gʷaggʷəʾa, ḫabqaqa, (ʾa)kosa* I, *(ʾa)rsāḫsəḫa, sawaṭa* II (mix)
confounded, be *ḫafara* I, *gaggaṣa, ḫasra, (ta)zalfa*
confuse *ʿawkaka, balla* II, *ḫośa, (ʾasta)lāwala, qalqala* I, *sawaṭa* II, *tosḫa*
confused *wəlwul*
be — *bābbala, (ta)damma* I, *(ta)qādəḫa, qʷarqʷara* I, *(ta)śaṭya*
confusion *ḫawś, tusāḫe, wəlwəl*
congeal *(ʾa)rgəʿa, ʿallaga* II
congratulate *bāraka* II
congregate *(ta)rākaba* I (see also 'assemble', intr.)
congregation *gubāʾe, (ʾən)gəlgā, (tə)ʿəyyənt, (mā)ḫabar, rakb* I
conjugation *gəśś*
conjunction *dərgat* I, *ḫubāre*
conjure *ʿazama*
connect *(ʾasta)ʾaḫza, (ʾa)draga* I, *ḍamara, (ʾa)ḫbara*
connection *(mā)ʾəsar, dərgat* I, *ləṣqat, (tə)dmərt* I, *(mā)ʾḫaz*
conquer *moʾa, qalaba* IV
conqueror *mawāʾi, (ma)grari*
conscience *(tə)ḫzəbt* I, *ḫəllinā*
conscious of, be *(ta)ḫazba* I
consciousness *ləbb*

consecrate *ḫarama, baḍʿa, daqḥa* II, *qaddasa, (ʾa)qāraya* III
consecrated *ṣəlluy*, and pass. part. of 'consecrate'
be — to God's service *nāzara*
consecration *fəṣṣāme, (ma)qdəḥ, qəddāse*
consent, v., see 'agree'
consent, n. *bəḥila ʾoho, (ma)bḥat* II, *faqād, (ta)sanāʾəwo(t), śəmrat*
consider *ḫasaba, (ʾasta)ḫazaba* I, *ḫʷallaqʷa, ḫallaya*
— carefully (closely) *(ʾasta)ḫāyaṣa, ṭayyaqa*
considerably *(ba)ḫəqqu*
consideration, treat with — *mahaka*
show — *naśʾa gaṣṣo*
have — for *(ta)ḫāsaba*
consign *maṭṭawa, wahaba, (ʾa)waffaya*
consolation *nāḥ(ə)y, nuzāze* I
find — *nəḥya*
console *(ʾasta)lāqasa, nāzaza* I, *waqaya* II, *(ʾasta)ḫāzana*
— oneself *lāḥlaya*
consolidate *(ʾa)ṣnəʿa*
conspicuous *gʷəluḥ* (see also 'visible')
be — *gʷalḥa, (ʾasta)rʾaya*
conspiracy *māʿəlet, məkr* I, *śirāy* II
conspire *ʿalawa, (ta)māʿlaya, (ta)māḫala, makara* I, *qʷaṣara* I
constant *həlləw, zəluf, ṭəbuʿ* I
constantly *zəlufa*
do — *(ʾa)zlafa*
constellation, names of constellations *ʾəlsəlbulāḥ* (Virgo), *ʾaryob* (Orion), *ʾoryon* (Orion), *bəlātanʿāšā* (Bear), *dabrān, ḫut, ʾəlḫut* (Pisces), *kemā, kasilā* (Orion), *maštari, mizān* (Libra), *tərəyā, wabo, žawžā* (Gemini). See also 'zodiac'.
consternate *(ʾa)walwala*
consternation *(tə)frəht, hakak, məmmaʿā*
constitute *(ʾa)qoma, rassaya*
constitution (law) *qannonā, śərʿat*; (arrangement) *tərsit, rəsyat*; (condition, nature) *fəṭrat, nubāre, qumat*
constrain *(ʾa)ṣʿaqa, (ʾa)gabbara, kʷarha, ṭoqa* (see also 'compress')
constrained, be *ṣaḫaba*
constraint *qʷəṣr* I
construct *ḫanaṣa, nadaqa, śārara*
construction *ḫənṣat, gəbr* (see also 'structure')
consult one another *(ta)sāʾala, (ta)mākara* I
consultation *məkr* I
consume (eat) *balʿa*; (finish) *faṣṣama, waddəʾa*; (burn) *(ʾa)ḫrara, (ʾa)rmaḍa*
consumed, be (finished) *ḫalqa*
consummate *(ʾa)gmara*
consummation *(ta)fṣāmet*
contact, n. *ləkfat*
come in — with *(ta)ʾāḫaza*
contain *(ʾa)gmara, ʿagata*
container (for perfume, butter, oil) *qarṭafalu, nārgi, (ma)śwar*; (for measuring mead) *(ma)sbak*; (for water, beer) *lewopṭərəyā*
contaminate *gammana* I, *ḫabqaqa, śəʾba, ṣanqaqa, (ʾa)ṭallaqa* I
be contaminated *rasḫa* I
contamination *gəmmāne* I, *ḫəbqāqe, rəkʷsat, śəʾbat*
contemn, see 'belittle'
comtemplate *ʿayyana, rəʾya, ṭayyaqa*
contempt, n. *ḫəqrat, ḫasār, ṣəʿlat*
hold in — *gazama, (ʾasta)ḫaqara, mannana*
feel — *(ʾas)qorara*
contemptible *mənnun, ḫəsur*
contend *(ta)bāʾasa* I, *(ta)fātəḫa, (ta)gāʾaza, (ta)gādala* I, *(ta)wāqaśa, (ta)wāśəʾa, (ta)zābara*
content, adj. *ḫəśuy* (see also 'pleased, joyful')
contention *bāʾs* I, *gāʾz, giyāṣ, qāḫaw, qəśt, wakḫ* (see also 'strife')
contentious *zəḫur, (ma)gʾəz*
contest, v. *(ta)qāḫawa, (ta)qālasa, (ta)kāḫda*
contest, n. *badr, qāḫaw*; (in running) *ruṣat*
contiguous *ʾəḫuz, rəkub* I
be — *(ta)ʾāḫaza, (ta)lāṣaqa, (ta)wāsana*
continent *yabs*
continual *(za)watr, zalfāwi, zəluf*
continually *(la)gəmurā, təlwa, watra, zəlufa*
continuation *zəlfat*
continue *qaṣṣala, (ʾa)tlawa, (ʾa)wtara, (ʾa)zlafa*
contract, n. *qatat, qatot*
contradict *(ta)qāḫawa, (ta)wāqaśa, (ta)wāśəʾa, (ʾa)kḫada*
contradiction *kāḫd, (ta)snān, (ta)wāśəʾot*
contradictory *(masta)qārən*
contrary, be *(ta)qārana*
contrary, — to *wəḍuʾ ʾəm*
on the — *ʾallā, bāḫəttu* I, *dāʾəmu*
contribute *(ʾasta)wḍəʾa*

contribution *'asta'ā*
controversy *(ta)ḥāśāśot, kāḥd, qəšt, (ta)snān*
have a — *(ta)wāqaśa*
convalesce *naqha*
convene (assemble) *kannasa*; (convoke) *ṣawwə'a*
convenient *(ma)ftaw*
be — *dalawa* II, *('asta)rkaba* I
convent *dabr, beta (mā)ḥəbar*
conversation *(ta)nāgərot*
converse *(ta)nāgara, ṣawaya, (ta)zāwə'a* I
conversion *gəb'at, mayṭot, miṭat*
convert, v. *('a)'mana, meṭa*
convert, n. *'amāni*
a new — *ḥaddis takl*
converted, newly — Christians *daqāwəqt (dqq)*
convey *('a)mṣə'a*
convict *dayyana, k"annana, zalafa, qalaya* II
convince *ḥeṭa* (see also 'persuade')
convoke *('a)kbaba* I, *ṣawwə'a, 'addama*
convulsion, be afflicted with — *qaṣqaṣa*
cook, v. *('a)bsala, wafaṭa*
— on a griddle *saktata* I
cook, n. *('a)bsāli, (ma)bsal*
cooked food *bəslo, tabsil*
cool. tr. *('a)qzaza* III, *('a)lḥəḥa*
cool off (anger), intr. *ḥaś'a, q"arra, ('a)qzaza* III
cool, adj. *bərud, q"arir*
be — *q"arra*
copious *məlu'*
copper *bərt, nāḥs* I
copy, v. *qadḥa* I, *ṣafana* I
copy, n. *'ar'ayā, 'əlaw*
cord *fatl, gamad, ḥabl* I, *ḥəsāl* I, *watr* (see also 'rope, string')
— worn by Christians around the neck *(mā)'ətab*
coriander *taqdā*
corn *'əkl*
ear of — *sabl* I, *śawit*
parched — *ṭəḥn*
corner *(mā)'əzen*
— stone *'əbna mā'əzant, rə'sa mā'əzant*
cornice *ṭənf*
coronation *kəllāle* I, *(ta)klil* I, *q"ərḥat* I
corpse *badn, gadalā* II, *'askaren, māwtā, śəgā*
corpulent, become *(ta)śagawa*

correct, v. *('a)rtə'a, ṣāḥyaya* II, *gaśśaṣa, 'arrama*
correct, adj. *rātə'*
be — *dalawa* II
correction *(ta)gśāṣ, zalafā* (reprimand)
correctly *rətu'a, (ba)rətu'*
correspond (in sending messages) *(ta)lā'aka*
corrode *g"aṣg"aṣa, zəḥla*
corroded *zəḥul*
corrupt, n. *('a)'kaya, 'alawa, ('a)ḥśama, ('a)māsana, ṣayaqa* I, *('a)shata*
corrupt, adj. *musun, rəkus, g"aḥlāwi*
corruption *hag"l, musənnā*
cost, n. *ḍā'ḍā', śeṭ*
cottage *dāḥs, ləgat*
cotton *q"əṭ(ə)n, ṭəṭ*
couch *'arāt, (ma)nṣaf* I, *(mə)skāb*
cough, v. *sa'ala, ḥazaza*
council *gubā'e, ('ən)gəlgā, (mā)ḥəbar, rakb* I (see also 'assembly')
counsel, v. *ma'ada*
counsel, n. *məkr* I
take — *makara* I
counselor *makāri* I
count *ḫ"allaq"a, ('asta)fāqada, ḥassaba, qamara* II, *q"aṣara* II
count, n. *qamar* II, *ḥassāb, q"əṣər* II
countenance *rā'əy*
country *bəḥer, hagar, mədr*
countryman *ḥaqqāl*
countryside *ḥaql, wafr* I
coupled, be (with) *(ta)zāwaga*
courage *tab', təb'ənnā, ṭəb'at* I, *wərzāwe*
courageous *tabbā', 'azzāl, ṭəbu'* I
be — *tab'a, ('a)ṭbə'a*
course *ḥurat, ruṣat, (mə)rwāṣ*
course, of — *'əwwa, -ke*
court *'awd, 'aṣada nəguś, kərg"āne*
— of law, of justice *'awda mak"ānənt, 'awda qəšt, (mə)skāy* II, *(mə)k"ənnān*
courteous *yawwāh*
courtyard *dede, ḥəwār*
covenant *kidān, maḥalā*
make a — *('a)keda* II, *(ta)māḥala*
cover *dafana, kadana, damasa* II, *g"ahana, ḥasawa*
— (of male animal) *sarara*
— a house *ṭafara*

— with boards *dafdafa*
— with leather *dag"aṣa* II, *gallada, galasa, galawa*
— with plaster, dung *labada*
cover, n. *kədān, (mə)'rāfit* II, *gəlā*
wooden — of a book *gal', gabatā* I
coverlet, — for a bed *sarf*
covet *fatawa, ṣəḥqa, (ta)saq"aq"a, ṭo'a*
covetous *fatāwi, śəśśu'* I
be — *śəśśə'a* I
cow *lāhm*
— that gives milk *ṣaggat*
cows *'aḥā*
coward *far(r)āhi*
crack, tr. *('a)q"aqq"ə'a* II
— open, tr. *('a)bqawa*; intr. *(ta)farzaza, (ta)nāqawa*
crack, intr. *nag"'a*
crack, n. *gazazā* I, *naq'*; pl. *ṭənqāq'āt*
craft *kin, kinat*
craftsman *ba'āla gəbra 'əd, femā, kenəyā, ṭabib* I
crafty *g"aḥlāwi, ḥəbul* II, *məyyun, ṣəlḥəw*
be — *g"aḥlawa, (ta)ṭababa* I
cram *sadaqa* III (see also 'compress')
be crammed *safafa* III, *(ta)sadqa*
cramped, be *('as)'ozaza, (ta)ṣə'qa*
crane, locust-eating — *'ewlāṭon, k"arāki*
crash *kāḥkəḥa*
crave, see 'covet'
crawl *dəḥka, ṣəḥwa* (see also 'creep')
crazy, see 'insane'
cream *'əq"ān, zatra ḥalib*
create *faṭara, gabra, laḥak"a*
creation *fəṭrat*
creator *faṭāri*
creature *fəṭur, kawānit*
creditor *'ədāwi, ba'āla 'ədā, laqqāḥi*
creed, see 'faith'
creep *dəḥka, (ta)ḥawsa* (see also 'crawl')
creeper (plant) *ḥarag*
crevice *nədlat, nəq'at, nəqāq*
crib (manger) *gol, (mə)qḥām (mə)qmāḥ* I
cricket *dagobəyā, nəbles*
crime *'abasā,* I, *gegāy, 'amaḍā*
commit a — *'abbasa* I
criminal *'əbbus* I, *'amāḍi, giguy*

crippled *ḍəwwəs*
be — *ḍawasa*
criticize *zang"ag"a*
crocodile *gāle, ḥargaṣ*
crooked *'ələw, gəftu', ṣəwənṣəw, ṭawāy*
be — *'oga* I, *ṭawaya*
crop *'azmarā, (ta)qrām* I, *(tə)'rir*
cross, n. *(ma)ṣqal* I, *karuz* II, *ṣalbo*
arm of a — *gədmat*
sign of the — *(mā)'ətab*
make the sign of the — *'ataba, ('a)mā'taba, sallama, ('a)masqala*
cross, v. — over *'adawa, ḥalafa, (ta)šāgara*
— out a word *śaraza*
— the legs *('a)gdama*
crossbeam *ṭənf*
cross-eyed *fəsus*
crossroad *'ədaw*
crosswise *gədmita (gdm)*
placed — *məsqul*
crow *q"ā'* I, *qāqer*
crow (sound), cock's — *nəqwata dorho*
crowd *(ma)dbal, (ma)ḥəbar, ṣā'q*
crowded *ṣəfuq*
be — *(ta)ṣə'qa*
crown, v. *kallala* I, *('a)qaṣṣala* I
crown, n. *'aklil* I, *qaṣalā* I, *zawd, katār*
crucifixion *səqlat* I
crucify *saqala* I, *salaba* II, *ṣalaba, sallama*
crude, see 'raw'
cruel *dəruk*
be — *daraka, ḍoga, qaffa*
cruelty *(ta)'arwəyo, ṣən'*
crumble, — bread *farfara, fatfata*
crumbs *fərfār*
crunch *nazara* I, *qaṣqaṣa, ḥaqaya*
crush *damaqa, ('a)dqaqa, ḥaraḍa, latama, naḍḥa, qaṭqaṭa* I, *ṣalaqa, waq'a*
— the testicles of an animal *ṭaraqa* II
cry (shout) *ṣarḥa, ṭar'a, wawwə'a* (see also 'weep')
— out *gə'ra, kalḥa, ṣawwə'a* (see also 'shout')
cry, n. *'awet, kəlāḥ*
crystal *'əbna 'ashatəyā, bəlur, bəralle, māhəw*
cubit *'ammat, bā'*
measure by cubits *'ammata*
cucumber *bāṭiq, q"əsāy, qatā*

cuffs, embroidered — *kəmām*
cuirass *ləbsa ḥaṣṣin, ṣərur*
leather — *gawsān, ʾəngədʾā*
cult *(ma)ḥəkt, (ʾa)mlәkot, (ta)qanyot* I
cultivate, — the soil *baqbaqa* I, *gabbara, ḥarasa* I
cumbersome *ṣənguf*
cumin *kəmin, malans*
cunning, n. *(ta)gʷāḥlәwot, ḥabl* II, *min, ṣəlḥut*
cunning, adj., be — *balaṣa* II, *gʷaḥlawa, (ta)ṭababa*
cup, v., cut a vein in the forehead in order to — a person *raqḥa* I, *saqʿa, sanḥota*
cup, n. *fəyyāl, gayb* I, *qadḥ* I, *səyāḥ, ṣəwwāʿ, korā* I
suction — to draw blood *(ma)gʷəryəm*
cupbearer *gazzāʾ* II, *mazāri, qadāḥi* I
curator *qāyəm*
curb *lagʷama*
curdle *ragʿa*
curds *ʿəqʷān, ḥayb, rāgmā, (ma)rgəʿ*
cure, v. *fawwasa, (ʾa)ḥyawa* (see also 'heal')
cure, n. *faws, śərāy* I
cured, be *śəʿra* II, *ṭabba* II
curious *(masta)ḥayyəṣ*
curl *dəllāle, dənguz, ḍəfro, nakolāl*
curly *dəllul*
current, n. *wəḥiz, wəḥiza māy*
curse, v. *ragama, (ta)ḥalafa*
curtain *manṭolāʿt, məndād* II
curtain off *katara, ṭawlala*
curve, v. *ṣanpawa, ḥaṣada, ṭawaya*
curved *dagān, ṭawāy*
be — *ʿoga* I, *gʷəḥqʷa*
cushion, lie (recline) on a — *(ta)tarʾasa, ḍangəʿa*
custodian *ḥallāwi, nolāwi*
church — *ʾaparupe*
custody *ʿuqābe, māḥədant*
give in — *(ʾa)ḥbaya*
custom *gəʿz* II, *ləmād, śərʿat, wag*
customary *ləmādāwi, ʾamənzuḥ*
be — *ṭabʿa* II
custom house *(mə)ṣəbbāḥ*
cut *baṣṣala, garaza, gazama, maḥaṣa* I, *qadda, qaḍʿa, qaraṣa, waqʿa*
— off, up *galaya, ḥaraḍa, maśaṭa, matara, nagafa, šaṣṣara*
— down *gamada*
— asunder *natafa, waqaya* I
— open *faraṣa*
— in little pieces *katta* I, *qʷārafa*
— off the top *qanṭaba* I
— with an axe *gʷadaba*
— cut with a sickle *makala*
— the throat *ḥarada*
— a vein in the forehead in order to cup a person *raqḥa* I
— hair *zayyana*
— off the end of the nose *fanna* II
— meat into pieces *ballata*
— meat into strips *danaka*
— stones *faṣḥa*
— wood *ḥaṭaba*
— flowers, leaves *qaṭafa* I
— grass *qʷaṭaṭa* II
— down trees *manṣara*
cycle *ʿawd*
— of the year *ʿəwwāde, qamar* II
cymbal *ṣanṣalat*
cypress *baharus, barhus, birusim, qepers*

D

dagger *ʾafā, ḥafā, sawtal, (ma)ṭbaḥt*
curved — *qʷarnen*
daily *maʿāltāwi, za-lalla ʿəlat*
dais *dəbāb*
damage, v. *(ʾa)ḥśama, nakʿa, nakaya* I (see also 'harm')
damage, n. *nəkay* I
pay damages *moṣa* II
damp *ləḥluḥ, rəṭub* (see also 'humid, moist, wet')
be — *lāḥlәḥa, rəḥsa, raṭba*
dampness *ḥaf*
dance, v. *(ʾan)farʿaṣa, (ʾan)sāḥlala* II, *zafana, ḍaḥasa*
dance, n. military — *bālqe* II
funeral or ritual — *maragd*
perform a funeral or ritual — *(ʾa)rgada*
danger, be in — *mansawa*
dare *dafara, ṭabʿa* I, *(ta)zalfa* I
daring *ḫəbul*
be — *ḫabala*
dark *ṣallim, ṣəlmutāwi*
— blue *ʾazraq*
— brown *ʾakdar*

be — *ʿamama* I, *qobara, (ta)ṣallala* II, *ṣalma, ṣalmata* (see also 'black')
darkness *dəmmāne, qobār, ṣəllāle, ṣəllāme, ṭāqā* I
dart *ḫaṣṣ*
dash, — against *(ʾa)lkʷama*
— to pieces *naḍḫa*
— against each other *(ʾasta)lākafa*
date (fruit) *tamr*
date palm *baqalt, ʾəḥil*
daughter *walatt*
daughter-in-law *ḫamāt, marʿāt*
dawn, v. *nagha, gahəha, goḫa* I
dawn, n. *goḫ* I, *nagh, ʾafa ṣəbāḥ* I, *ʾafa nagh*
day *ʿəlat, maʿalt, ʾamir*
next — *gesam, geśam, sānəy, sānitā*
— and night *ʾazḫā mazḫā*
spend the — *waʿala, wəʿla, maʿala* II
daybreak *nagh, ṣəbāḥ* I, *goḫ* I
daytime *maʿalt*
dazed *rəzum* I
be — *razama* I, *dabdaba* II
deacon *diyāqon, zəyāqon, zanzariṭu*
assistant — *hippodiṭen*
sub-deacon *(mā)nfaqa diyāqon, hippa diyāqon*
one ranking below the sub-deacon *ʾanāgʷənəsṭis*
— who reads the scripture during service *(ʾa)nbābi*
become a — *zeqʷana, zəyāqʷana*
deaconess *diyāqonāwit*
dead *mawāti, məwwət, ʿəruf* I
deadly *qatāli, (zəyə)qattəl*
deaf *ṣəmum, danqāwi*
be — *ṣamma, baṭḫa, danqawa*
make — *(ʾa)ṣfana* II, *(ʾa)ṣmama*
death *mot, mutat, ʿərafi* I, *ḫəlqat, nəwām*
put to — *qatala*
debase *(ʾa)ḫsara*
debate, v. *(ta)bāhala*
debate, n. *(ta)wāśəʾot*
debauched *məruʿ*
be — *marʿa*
debt *ʿədā*
debtor *ʿədāwi, baʿāla ʿədā, (ta)laqqāḥi*
decade *ʿaś(ə)ron* II
decapitate *gamada*
decay, v. *baḫʷbaḫʷa, māsana, maṣlawa, ṣamhaya, ṣanṣana* I
decayed *bəḫbuḥ, musun, ṣəmhuy, ṣəyyuʿ*
deceit *gʷəḥlut, ḫabl* II, *māʿəlet, (ta)myān, ṣəlḥut* (see also 'treachery')
deceitful *gʷaḥlāwi, ḫəbul* II, *ḫəssəw, (ta)mayyāni, səfuṭ* I (see also 'treacherous')
deceive *(ta)ʿaggala* I, *(ta)gʷaḥlawa, ḫabala* II, *ḫeṭa, (ta)mayyana, safaṭa* I, *(ʾa)ṣḫata, ṣalḫawa*
deception *gʷəʿtəyā, ḫiṭat, qʷəṣr* I, *safāṭit* I
decide *bayyana, fatḫa, qaḍʾa, matara*
decision *bəyyāne, fətḫ, wəssāne*
decisive *mətur*
declare *nagara, zenawa, (ʾa)ydəʿa, nababa*
— openly *(ʾa)ghada*
decline (refuse) *ʾabaya, kalʾa;* (diminish, decrease) *qabṣa, zabʾa, (ta)qʷalqʷala* II (sun)
decompose *kʷasaya* I
decorate *ḫābara, ragafa* I, *(ʾa)sargawa, (ʾa)šannaya, wazafa, zargafa* (see also 'adorn')
decoration (ornament) *sərgāwe*
— on the top of the roof *melātrā*
decorticate *qʷalafa* I, *zaḫaqa, nakaṭa* (see also 'bark, peel')
decrease, intr. *ḫaṣaṣa, nataga, ṣabʾa* II
decree, v. *ʿaqqama, ḫaggaga, (ʾa)lfafa, matara, šarʿa*
decree, n. *(tə)ʾazāz, ḫagg, ləfāf, šərʿat*
decrepit *bəluy*
be — *balya*
dedicate *qaddasa*
— oneself *(ta)ḍamda*
— to a deity *ḫarama*
dedication *(ma)dqəḥ, (ma)qdəḥ, qəddāse*
deed *gəbr*
deep *qəluy* I, *ṭəluq* II, *ʿəmuq*
be — *ʿamaqa, qalaya* I, *ṭalaqa* II
defame *ḫamaya, (ta)habba* II, *ḫababa* I, *(ʾa)rkʷasa*
defeat, v. *moʿa, gabtəʿa, waṣʾa, ʿallaga* I
be defeated *dəḫla*
defecate *kʷasḫa, baṭaṭa* III (animal), *gʷayaṣa* II, *zabala, baraza* I
defect *nawr* I, *ḫəśmat, nətgā*
defective *gʷadalāwi, ḫəsur, nətug, nəwwər* I
defend (oppose) *(ta)qāwama;* (protect) *ḫafara* II, *ṣawwana*
defer *(ʾa)dḫara* I, *(ʾa)gʷandaya* (see also 'delay')
deficiency *gʷadāle, nutāge, (ta)ṣnās, ḫəṣaṣ*
deficient *ḫəṣuṣ*
be — *ʿaraza, ḫaṣaṣa*

defile *gammana* I, *naqafa, śəʾba, (ʾa)ṭlaqa* I, *dannasa* I, *(ʾa)rkʷasa*
defiled *rəḥus, rəkus, ṭəluq* I
be — *rasḥa* I, *rakʷsa*
define *ʿaqqama, wassana*
definitely *gəmurā*
definition *ʿəqqāme, wəssāne*
deformed, be *ḥaśama*
deforest *manṣara*
defraud *(ʾa)ʿqaṣa, ḥablaya, qaśaṭa, (ta)ʿaggala* I
defy *(ta)qāwama, (ta)ʿayyara* II
degenerate *ʾandabārā*
degrade *(ʾa)ḥsara, kabata* II, *(ʾa)ṣʿala*
degree *(mā)ʿərəg*
deity *malakot*
delay, v. *(ʾa)dḫara* I, *(ʾa)ʾḫara* I. *(ʾa)gʷandaya*
delegate, v. *dāraga* II
delete *damasa* I
deliberate, v. *(ta)mākara* I
deliberation *məkr* I
delicate *ləḥud* I, *ləmlum, məzuḥ, qaṭṭin* I
be — *ləḥda* I, *manzəḥa*
delicious *ṭəʿum*
be — *ṭəʿma*
delight, v. *(ʾasta)fagʿa, (ʾasta)fśəḥa, ḥawwaza* I
— in *(ʾasta)ʾaddama, śamra*
delight, n. *fəgʿ, (tə)fgəʿt, (tə)fśəḥt, ḥawāz* I, *tadlā*
delightful *fəśśuḥ, fətəw, śəmur, śannāy, ʾaddām, ḥawāz* I
delimit *ʿaqqama, dangaga, dawala* I, *wassana*
delirious *ʿəyyuy*
delirium *bəḍāw, bəṣəw, zəngāʿe*
deliver (hand over) *(ʾa)gbəʾa, (ʾa)bṣəḥa, maṭṭawa, (ʾa)waffaya, wahaba*; (save from evil) *(ʾa)dḫana*
deliverance *bāləḥat, dəḫnat, (ma)dḫanit*
delude, see 'deceive'
deluge *ʾayḫ*
demand, v. *(ta)saʾala*
demand, n. *səʾlat*
demolish *(ʾa)frasa, (ʾa)mazbara, (ʾa)nḫala, naśata* (see also 'destroy')
demon, kinds and names of demons *gānen, legewon, maqzāy, masaʿəb, sayṭān, ṣadanāt, ṣəramo, tegeri, tegri, ṭafant*
demoniac *gənun, (za)gānen*
demonstrate *ʾammara, (ʾa)ʿoqa, bayyana, (ʾa)gaṣṣawa, (ʾa)ṭayyaqa*
demonstration *ʾəmmāre, gəṣṣāwe*
demote *saʿara* (see also 'depose')
den *baʾatt, gəbb, ḥazʾat*
denial *kāḥd*
denounce *kəḥda*
dense *ṣəfuq*
be — *gazfa* I, *ṣafaqa*
density *gəzaf* I, *qəffat*
denude *qafaṣa*
deny *ʾabaya, kəḥda, ḥassawa, maʿala* I
depart *falasa, gəʿza* I, *ḥora, waḍʾa*
departure *ḍaʾat, (mə)gʿaz* I, *ḥurat, ḥəlfat*
depict *śaʿala*
depleted, be (land) *ḫasra*
deport *(ʾa)flasa, ḍewawa*
depose *saʿara, sadada, (ʾa)wdaqa*
be deposed *(ta)warda*
deposit, v. (place) *(ʾa)nbara*
deposit, n. *ʾəmnat, (mə)ʿqəbännā nəwāy, məḥḍənnā*
give in — *(ʾa)maʿqaba, (ʾa)māḥḍana*
depositor *(ʾa)ʿqābi*
deprave *(ʾa)ʾkaya*
depraved *ḍawwāg*
— act *sayəʾ*
commit a — act *sayʾa*
depravity *musənnā*
depreciate *(ʾa)ḥsara*
deprive *(ʾa)ʿraqa* I, *(ʾa)hgʷala, (ʾa)ḫtəʾa, kalʾa, salaba* I, *(ʾa)ṣannasa*
depth *ʿəmaq, ləgʷat, qalāy* I, *ṭəlqat* II, *śarm*
deputy *ḫədug* I
deride (mock) *(ta)ʿawga* II, *(ta)lākʷaya, laqqada* I, *(ta)qʷanādaya, (ta)sālaqa, zangʷagʷa* (see also 'mock')
derision *səllāq, səllāt* I, *zəngʷāgʷe*
derogatory, make — remarks *(ta)qʷanādaya*
descend *warada, (ʾa)yḫəʾa* (from heaven)
descent *rədat, murād*
describe *gaṣṣawa, ṣaḥafa*
description *bəyyāne, məsl*
desecrate *ḥabqaqa, (ʾasta)rākʷasa*
desert, v. *gʷayya, ḫadaga* I, *ʿalawa*
desert, n. *badw, badā, gadām, ḥaql*
become a — *(ta)badwa*

desert dweller *barrāḥ* II
deserted *bədəw, bāḥətāwi* I, *ṣəbuʾ* II
be — *mazbara, ṣabʾa* II
deserve *dalawa* II
designate *śema* I, *ʿaddama* (a time)
desirable *fətəw*
be — *(ta)fatwa*
desire, v. *faqada, fatawa, ḫaśaśa, (ta)mannaya, ṣəḥqa* (see also 'wish')
desire, n. *fətwat, fətot, ṣāḥq, tamnet*
desirous *mənuy, ṣəḥuq*
desist *ḫadaga* I, *nataga*
desk, reading — *ʾaṭrons*
desolate *bədəw, musun, məzbur, ṣəbuʾ* II
be (become) — *badwa, mazbara, ṣabʾa* II
despair, v. *qabṣa tasfā, (ta)qabṣa*
despair, n. *qəbṣat, qəbṣata tasfā*
desperate *qəbuṣ*
despicable *ḫəqur, ḫəśum, mənnun*
despise *(ta)ʿayyara* II, *gadafa, (ta)hayyaya, (ʾasta)ḫaqara, (ʾa)ḫsara, mannana, (ʾa)qallala, śəḥṣa*
destination *(mə)bṣāḥ*
destitute, adj. *ḫəṭuʾ, nadāy, ṣənnus, ʿəruq* I, *dəktum*
be — *ḫaṭʾa, nadya, daktama*
destitute, v., see 'depose'
destroy *(ʾa)frasa, damsasa, (ʾa)hgʷala, (ʾa)ḫlaqa, (ʾa)māsana, naśata, (ʾa)tfəʾa, ṭasaya* (see also 'demolish')
destruction *dəmsāse, fərsat, hagʷl, məzbāre, nəḫl, nəśtat, ṭafʾat, ḫəlq*
detach *badada, baṣara, baṭasa, naṣala, śazaya*
deteriorate, intr. *māsana*
determination *ʿəqqāme*
determine *ʿaddama, falaṭa, matara, (ʾa)ṭbəʿa* I, *wassana, katara* (a boundary)
determined *ʾəmur, tabbāʿ, ṭəbuʿ* I
be — *tabʿa, ṭabʿa* I, *darrəʿa*
detest *ṣalʾa*
detestable *ḫəmuy, ḫəśum, səqʷrur*
detract *(ʾa)ḥṣaṣa*
Deuteronomy *dāgəm ʾorit*
devastate *(ʾa)māsana, (ʾa)mazbara* (see also 'destroy')
developed, be well — *dabrawa*
deviate, tr. *(ʾa)ʿlawa, (ʾa)gḫaśa*
deviate, intr. *(ta)ʿadawa, ʿawkaka, (ta)baʿada, ʿayaya, zangəʿa*
— from the right path *(ta)śaṭya* I
device *kin, mangan*
devil *diyāblos, sayṭān*
devise *faṭara, ḫallaya, makara* I, *labbawa*
devoid *bakk*
— of *ḫəṭuʾ*
devote *(ʾa)ḫrama*
— oneself (to God, ascetic life) *(ta)ḍamda*
— oneself to *(ʾasta)ḫāmama* I (see also 'dedicate')
devotion *(ta)ḍamdot, (tə)ḫrəmt, ṭəbʿata ləbb*
religious — *qannonā*
devour *balʿa, wəḫṭa*
devout *(mə)ʾman, ḍəmud*
be — *qāʿdawa, (ta)ḍamada*
dew *həbo, ṭall*
diabolic *sayṭānāwi*
diaconate *diyāqonənnā, diqqunnā*
diadem *ʾaklil* I, *qaṣalā* I, *gerā* I, *qidārs, kabasā*
diamond *dəmānṭos*
diarrhea *ṣāḥṣāḥ, (ta)qmāṭ, ṭərqo* II, *(ta)gbiṭ* (see also 'dysentery')
have — *faḍana, ṣāḥṣəḥa, ṭaraqa* II, *qadḥa* III
diction *(ʾa)nbəbot*
die *mota, (ʾa)ʿrafa* I, *noma*
difference *buʿāde, baʿdənnā, fəllāṭe*
different *bəʿud, fəluṭ, nakir* I, *wəḍuʾ (ʾəm), wəlluṭ*
be — *(ta)nakra* I
difficult *ʿəṣub*
be — *ʿaṣaba*
difficulty *ʿəṣab, məndābe*
be in — *ṣannasa*
bring into — *(ʾa)mandaba*
diffuse *soṭa* I
diffused, be *safafa* III
dig *faḫara, gʷaṭaya, ḫarawa, kʷaʿata* I, *karaya* I
— out, up, *baqʷasa, gʷaṭaṭa* I, *daḫaya, fanqala*
— a ditch *gʷadaba*
— a hole *qafara* II
dignitary *(ma)kʷannən*
dignity *ʿəzaz, gərmā, mogas*; (office) *śimat* I, *(mā)ʿərəg*
princely — *məlʾəkənnā*
diligence *ṣəḥiq, təgāh, ṭənqəqənnā*
diligent *nəquh, ṣəḥuq, təguh*
be — *ḫagrata, tagha, ṣəḥqa, wakaba* I

dill *sibān* II, *sælan*
dilute *baraza* II, *masawa*
dim (eyes), become — *(ta)ḥamaga* I, *lakawa*
dimension *maṭan, sæfrat* I
diminish, tr. *(ʾa)gʷdala, (ʾa)ḥṣaṣa, (ʾ)ḥṣara, (ʾa)nʿasa, (ʾa)ntaga*
diminish, intr. *ḥaṣaṣa, (ta)natga, qazza* I, *wæḥda*
diminution *ḥæṣaṣ*
dimness *ḥæmag* I
dining hall *kanubyā, (mæ)rfāq* I (in a convent)
dinner *dærār, mæsāḥ* II
have — *(ta)darra, śabaṭa*
dip *damḥa* II, *māḥyaba, nakara* II, *(ʾa)ṭlaqa, (ʾa)ṭmaqa*
— into a sauce *ṣabḥa*
diptych *dibdiqon*
direct, v. *ḥadafa, maggaba*
direction *gædm, gaṣṣ, (ʾa)nṣār*
in the — of *mangala*
dirge *lāḥ, saqoqāw, (mæ)sḥāg* I
dirham *dærhæm, darkame*
dirt *gæmmunā* I, *ræsḥat* I, *ṣilā, ṣilāḥ, danas* I
dirty, tr. *śæʾba, ḥabqaqa*
dirty, adj *ḥæbquq, ræsuḥ, śæʾub*
be — *(ta)ḥabqaqa, lafaqa* II, *naqasa* III, *zanawa*
disable *(ʾa)ḍbasa*
disagree *ʾabaya*
— with one another *(ta)kāḥda*
disagreement *(ʾita)sanāʾawo(t)*
disappear *badbada, bakka, ḥalqa, (ta)ḥaṭʾa, (ta)kabta* I, *ṭafʿa*
disapprove *qaṭafa* II
disarray *mæmmāʿe*
disaster *dāḥf, qæṭqāṭe*
disbeliever *(ʾi)ʾamāni*
discard *gadafa*
be discarded *ʿadada*
discern (perceive) *(ʾa)ʾmara, ḥatata, ḥaraya, (ʾasta)ḥāyaṣa*; (distinguish) *bayyana, falaṭa*
discharge (demote) *saʿara*; (drain) *ṣoba*
disciple *(ta)mahāri, radʾ, radəʾ næʾus, talāwi*
disciples *daqqa mazmur*
discipline, v. *mahara, gaśśaṣa, qaśafa* I
discipline, n. *(tæ)mhært, (ta)gśāṣ*
disclose *(ʾa)ghada, galaṣa, galaya, kaśata*
disclosure *kæśtat*
discord *hakak, (ta)snān* II
discouraged *dækuma læbb, qæbuṣ*
be — *qabṣa*
discourse *næbāb, nagar, qāl, mæʿdān*
discover *kaśata, rakaba* I
discovery *rækbat* I
discrimination *fællāṭe*
discuss *(ta)bāhala, (ta)wāqaśa, (ta)wāśæʾa, (ta)lākʷaya*
discussion *(ta)nāgærot, bāhl*
disdain, v. *(ta)hayyaya, (ʾasta)ḥaqara, mannana, (ʾa)qlala, (ʾas)qorara*
disdain, n. *śæḥṣat*
disease *dawe, ḥæmām* I
— of the chest and shoulders *manbāḥbāḥt*
venereal — *naqris*
contagious — *dædq, næstāli*
kinds of diseases *siḥ, ʾasfar, maṣano, dask, walṭ*
(see also 'sickness, illness')
diseased *ḥæmum* I, *dæwwuy*
disgrace, v. *(ʾa)ḥsara, (ta)ḥamaya, (ʾasta)ḥafara* I, *(ʾa)nwara* I
disgrace, n. *ḥæśam, ḥasār, nawr* I, *ṣæʿlat, (tæ)ʿæyyært*
disgraced *ḥæfur* I
be — *ḥartama, ḥafara* I
disgraceful *ḥæmuy, ḥæśum*
— act *sayəʾ*
commit a — act *sayʾa*
disguise, v., — oneself *(ta)masla, (ta)lābasa*
disguise, n., appear in — *(ta)mathata*
disgust, n. *saqorār, ʾæntāle*
feel — *(ta)ʾantala, (ta)qʷaṭṭəʾa* (see also 'repugnance')
disgusted, be *(ʾas)qorara, ṭalaqa* I
be — with *qaṭaṭa* II
dish (food) *māʾædd*
cooked — *(ma)bsælāt*
Lenten — *ḥælbat* II
kinds of dishes *ṭāsberā, los, kāḥakāḥat, nakāḥkāḥ*
dish (plate) *ṣāḥl, (ma)ṣbaḥ, māʾænaf*
small — used for the Eucharist *dæsqæn*
disheartened, be *ʿanbaza, qabṣa*
dishonor, v. *(ʾasta)ʾākaya, (ʾa)ḥsara, (ʾasta)ḥafara* I, *śəʾba*
dishonor, n. *(tæ)ʿæyyært* II, *(ʾasta)ḥqærot, ḥafrat* I, *zængʷāgʷe*
disjoin *(ʾa)bqawa, falaṭa, lelaya, naqaba*
dislike *gayyaṣa* II, *(ʾa)maṣlawa*

dislocate *(ʾa)ngʷəʿa, kalʿa*
be dislocated *sarwaṣa, walaqa*
disloyal *wædu*
dismay, v. *(ʾa)dangaḍa*
be dismayed *mammæʿa, śaṭaya* II, *(ʾan)ṭāʾṭəʾa* I
dismiss *(ʾa)ʾtata, fannawa, ḥadaga* I, *saʿara, sarḥa* II, *(ʾa)sassala*
dismissal *ḥæddægāt* I, *sæʿrat, sarḥot*
disobedience *ʾabay, ʾi-taʾazzæzot (ʾazzaza)*
disobedient *ʾæbuy, ʿalāwi, kaḥādi*
be — *kæḥda*
disobey *ʾabaya*
disorder *hukat, hakak*
disown *maʿala* I
dispatch *(ʾa)wfara* I
disperse *batana, zarawa, zarzara*
displace *(ʾa)ʾtata*
display *(ʾa)rʾaya*
displease *(ʾiʾa)śmara*
be displeased *næʾka*
displeasure *qʷæṭṭəʾā*
disposition *śærʿat, fæṭrat, nubāre*
disprove *zalafa* I, *kʷasaya* I
dispute, v. *(ta)gāʾaza, (ta)kāḥæda, (ta)sānana* II, *(ta)wākæḥa, (ta)wāqaśa, (ta)wāśæʾa* (see also 'argue, quarrel')
dispute, n. *(ta)gāʾæzot, qæśt, qaśt, (ta)snān* II, *(ta)wāśæʾot*
disregard *(ta)ʿawwara, (ta)hayyaya, (ʾa)stata, (ta)ṣamama*
dissatisfied, be *næḥka* I
dissension *fælṭat, hakak, nufāqe* I
dissertation *dærsat, dærsān*
dissipate *zarawa, śəʾəʿa*
dissolute *manzær, mæruʿ, næzæhlul, ʾandabārā*
be — *ḥabala* II, *(ʾan)zāhlala, marʿa*
— woman *fawt, maballat*
dissolve, tr. *baṣṣala, faṭḥa, (ʾa)bṭala* (marriage), *(ʾa)mhawa* (in water) I, *masawa, zarzara*
dissolve, intr. (melt) *maqaqa* III
distance *bayn, ræḥq*
— of traveling *(mæ)ḥwār*
distant *nawwāḥ, ræḥuq*
be — *noḥa, ræḥqa*
distend *masaka* I
distill *(ʾan)ṣafṣafa* II
distinct *fæluṭ, ʾæmur*
distinction (difference) *lilāy*
distinguish *bayyana, falaṭa, falaga, lelaya, malaya*
distinguished (famous) *tæruf*
distort *ʿalaya, ʿalawa, (ʾa)ṭwaya*
be distorted *ḍagama, gʷæḥqʷa, (ta)ṭāwāyaya*
distress, v. *(ʾa)ḥmama* I, *(ʾasta)ḥazana, (ʾa)ṭwaqa, (ʾa)ṭwaya*
distress, n. *makarā* II, *mændābe, mansut, ṣāʿq, genās*
suffer —, be in — *qabṣa, ḥamma* I
reduce to — *(ʾa)mandaba*
distressed *ḥæmum* I, *ḥæzun, tækkuz*
be — *(ʾan)ḍorara, ḥartama, takkaza*
distribute *ʿadala, kafala, manqaqa*
distribution *kufāle*
district *ʾadyām, bæḥer, dawal* I, *hagar, ḥaql, mædr*
distrust *(ta)ḥazba* I
distrustful, be *ḥablaya, lafaqa* III
disturb *(ʾa)gʷaggʷəʾa, ḥoka, ḥamaga* I, *(ʾa)kosa* I, *(ʾasta)lāwala* (see also 'perturb, trouble')
disturbance *hukat*
ditch *gæbb, gʷædbā*
divergence *(tæ)ghæśt*
diverse *bəʾud, wælluṭ*
diversity *buʿāde, bəʿdænnā, faliṭ*
divert *(ʾa)ghaśa, meṭa*; (entertain) *(ʾasta)lāhaya*
divide *falaga, falaṭa, falaya, fantawa, faraqa, kafala, lelaya*
— in two *falaṣa, gamasa, nafaqa* I
divination *qasm* II, *sagal, ṭæqqʷāle, ḥaras* II, *sayyāḥt*
divine, v. *marata* I, *(ʾasta)qasama* II (from omens), *(ʾa)sgala, ṭanqʷala, (ta)ṭayyara* (by observation of the flight of birds); see also 'foretell'
divine, adj. *(ʾa)mlākāwi* (sacred), *samāyāwi* (heavenly)
— nature *bāḥraya malakot, qænum*
diviner *māri, mārəyā, (ʾa)qsāmi* II, *(ma)saggæl, sayyāḥ, ṭanqʷāli* (see also 'magician, sorcerer, soothsayer')
divinity *(ʾa)mlākænnā, malakot*
division *fælṭat, kafl, kufāle, nufāqe* I
divorce, v. *daḥara, (ta)falṭa, ḥadaga* I
divulge *kaśata*
dizzy, be *(ʾan)kolala, (ʾa)qzaza* II, *razama* I
do, see 'make'
doctrine *(tæ)mhært*

document *kətāb, ṭomār*
dog *kalb*
dogma *qannonā, (tə)mhərt*
dolphins *darfilāt*
domain *kʷənnāne*
domestic *qʷəlʿe, qaṭṭin*
domicile *(mə)ʾtāw, (mə)həllāw*
dominate *gazʾa* I, *(ta)ḥayyala, malaka, safana, (ta)šalṭa*
domination *malakot, məlkat, gəzʾat* I, *ʾəḥzat*
domineer *mabbala*
dominion *(mə)kʷənnān, (ma)ngəšt, qənyat* I, *šəlṭān, məlkənnā*
have — *kʷannana*
gain — *šallaṭa*
donation *habt* (see also 'gift')
donkey *ʾadg*
wild — *ʾadga gadām*
donor *wahābi*
doom *kʷənnāne*
door *ʾanqaṣ, dede, ḫoḫət, māʿəṣo*
doorkeeper *ʿaqqābe ʾanqaṣ, ʿaṣāwi, (ʾa)rḫāwi*
doorpost *rāgz, dərkʷəkʷt, (ma)drak*
doorsill *dafʿ*
doorstep *(ma)rfaq* I
doorway *(ma)drak, ḫoḫət*
dormitory *(mə)nwām*
dot(s), word set off by double dots *ḫərmat*
the four dots marking the end of a sentence *naqʷṭ, naṭb*
double, v. *ʿaṣafa, (ʾa)kāʿbata, (ʾa)makʿaba, (ʾa)māʿkabata*
double, adj. *ʿəṣuf, kəʿub, kəlʾe*
doubt, v. *nāfaqa* I, *walwala, ḫankasa* I, *ḫanfasa* I, *lafaqa* II (see also 'hesitate')
doubt, n. *(tə)ḫzəbt* I, *ḫənkāse* I, *nufāqe* I
doubtful *nufuq* I
— things *tərəṭṭāre*
dough *ḫariḍ*
— made from figs or dates *ʾəḫil*
dove *rəgb, wānos*
downfall *dəqat, ʿəlwat*
downhill, go — *qʷalqʷala* II
downward *qʷəlqʷəlita* II
dowry *ḫaḍe, təlwat, təlot*
give the — *ḫaḍaya*
doze *baḍawa*
drag *saḥaba, masaka* I, *saʾaba*
dragon *darāgon, kaysi, taman*
drain *soṭa* I, *ṣoba* I
— out *(ʾa)nḍafa, zalḥa*
draw *masaka* I, *saḥaba*
— away *šazaya*
— near *(ʾa)lṣaqa*
— water *qadḥa* I, *ḫeba, māḫyaba, ṣafana* I
— with a ladle *damḥa* II
— a sword *malḥa*
— a design *bagara* II
— a circle *nadafa*
dreadful *(ma)frəh, gərum*
dream, v. *ḫalama*
dream, n. *ḫəlm*
dregs *ṭāḫl* II, *zəbl, kʷāhilā* I
drench *nazḥa*
be drenched *(ta)nazḥa, basbasa* I, *ṭalaqa* II
dress, v. *ʿarraza, (ʾa)lbasa*
dress, n. see 'clothes'
dribble *šawwana*
dried up, see 'dry, be'
drift (cloud, mist) *ṣəḥwa*
drill, v. *daqḥa* I, *marawa* I, *ʿazaqa*
drill, n. *(ma)dqəḥ* I, *(ma)qdəḥ* II, *moqar*
drink, v. *satya, šaraba*
— one's fill *rawaya*
— to the last drop *ṣaʾaba, ṣoba* I, *ṣalaṭa* I, *qarḥa*
drink, n. *sətе, sətay*
— made from fermented honey *masyān*
intoxicating — *ṣetalo*
fermented — *sawā*
drink-offering *moṣāḥ*
drip, see 'drop'
drive *nadʾa, nadḥa*
— away *gaḥafa, zabzaba*
— forth, out *sadada, (ʾa)sassala, (ʾa)wḍəʾa*
— in *takala* I
driver *nadāʾi*
drizzle, v. *nafnafa* I
drizzle, n. *nəfnəf* I
drone *qoporoṭis*
drool *lagaga, lazaya, šawwana*
drop, v. *(ʾan)ṣafṣafa* II, *(ʾan)ṭabṭaba, naṭba, naqʷaṭa, ḥarafa* I
drop, n. *nəfnəf* I, *nəṭbat, naṭb, naṭabṭāb, ṣafṣāf* II

drought *ʿabār*
drown, tr. *(ʾa)sṭama, (ʾa)bāḥrara* I
drown, intr. *(ta)ʾayḫa*
drowsiness *dəqqās*
drowsy, become *(ta)haddama, baḍawa*
drug *ʿaqār, (ma)šray* I
drum *kabaro* I, *nagārit, (ma)ṭqəʿ bərur* II
big — *dəbb ʿanbasā*
small — *ʾefāt*
drunk *səkur*
get — *sakra, šaṭaya* I
drunkard *sakāri*
dry, tr. *(ʾa)ybasa, (ʾa)nḍawa, mazmaza*
— up *ʿabra, (ta)hadya, naḍfa, naqṣa, karra* I
dry, adj. *yabus, ʿəbur, nəquṣ*
— land *yabs*
— season *ḫagāy*
be — *yabsa, kəʿba, karra* I (spring), *(ʾan)sāḥlala* I, *saḥaya* II
due *dəlləw* II
dull, adj. *boz, rəsuḥ* I, *dənzuz*
be — *boza, rasḥa* I, *lattata* I (knife), *ḍarsa* (teeth), *kafʾa* (eyes)
dumb *bəhum, bahām, səgum, ṣəmum*
be — *bəhma, (ta)sagma, ṣamma*
dumbfounded, be *(ta)damma, fazaza*
dung *ʿəbā, fəʿg, fəgg, kāʿse, kəʿut, kʷəsḥ, zəbl*
— of bovines *ʿazābā, kəbo*
fresh — *šāḫbo*
duplicate, v. *(ʾa)kāʿbata, (ʾa)makʿaba, (ʾa)makʿabata*
durable *nabāri*
duration *maṭan*
duress *(tə)ḫəyyəlt*
during *maṭan-a*
dust, n. *ʾafar, ḫamad, ṣabal, ṣəngʷən*
— of the ground *maret*
become — *ṣabala, ṣablaya*
dusty *ṣəbul*
duty (tax), see 'tax'
duty (task) *təbʿot* II, *təbʿawt* II, *gəbr*
dwarf *ḫəṣuṣ*
dwell *ḫadara, nabara, beta* I
dwelling place *(mā)ḫədar, (ma)nbar, (mə)byāt* I, *(mə)həllāw*
dwindle *məhwa* I, *(ta)masawa, (ʾa)nḍawa, qabla* I
— away *naqṣa, ḫalqa*
dye, v. *ḫābara, ʿallala* II, *šeraya* I, *ṭamʿa* (see also 'color')
dye, n. *ṭəmʿat*
red — *lay*
dyed red *fəḫus*
dysentery *ḫəmāma fanṣant, ḫamāma (ʾa)ṭrāqi, (ta)gbiṭ* (see also 'diarrhea')

E

Each *kʷəll-, babba-, ʾaḫadu ʾaḫadu*
eager *ḫagrut, ṣəḫuq, ṭəbuʿ* I, *(ʾasta)ḫamāmi* I
be — *ḫagrata, (ta)qāḫawa, qanʾa, tagha, ṭabʿa* I
be — for *ṣəḫqa*
eagerly *(ba)ṣəḫiq*
eagerness *ṣāḫq*
eagle *nəsr, ʾakilās*
kinds of eagles *ʾawsənt, ʾawəst, fonqās, taraqt*
become like an — *(ta)ʾansara*
ear *ʾəzn*
— of corn *sabl, šawit*
earlier *qadima* I
early, adj. *ṣəbāḫāwi* I
— morning *dagadag* II, *nagh*
be — *gesa*
be — morning *dagdaga* II
get up — in the morning *gaḫaya* II
earn *kasaba* II
earnestly *(ba)ṭəbʿat* I
earring *qatāt, wəṣ(ə)b, ʿang*
earth *mədr, maret*
earthly *mədrāwi, maretāwi*
earthenware *labḫ, labḫā, ləḫəkʷt*
make — *labḫa, labḫawa, laḫakʷa*
earthquake *dələqləq*
ease *nəzəhlāl*
be at — *šəḫta, (ʾa)ʿrafa* I
east *(mə)šrāq*
Easter *baʿāla tənśāʿe, fāsikā, fəśḥ* I, *pāsikā* I
eastern *qadāmāwi* I, *šaraqāwi, (mə)šrāqāwi, ṣəbāḫāwi* I, *ṣəbḫāy* I
easy *qalil, səhalt* (fem)
be — *qalla*

eat *bal'a, ḥanaka* IV, *śabaṭa*
— grain or other fodder *qaḥama, qamḥa* I, *garaśa*
— a lot *nafnafa* II
ebony *'abnus, zope, mazḫart*
Ecclesiastes, Book of — *(ma)kbab*
ecclesiastical *kanisāwi*
ecclesiastical assembly *sinodos, kənnāse*
echo *(ma)ṣ'amo*
eclipse *ṣəlmat*
edge *'af, kanfar, ṣənf* I
set teeth on — *('a)ḍrasa, kokawa* II
edible *(zayət)ballā'*
edict, v. *karaza* I
edict, n. *(tə)'əzāz, (ta)kriz* I, *śər'at*
edifice *nədq* (see also 'building')
educate *ḥaḍana, mahara*
education *ḥəḍnat, (tə)mhərt*
educator *ḥaḍāni*
efface *damsasa*
effeminate *'andabārā*
efficiency *baq"et* I
efficient, be *(ta)salṭa*
effigy *(ma)lkə'* I, *məsl*
effort *dəkām, ṣāmā*
egg *'anqoqəho*
eight *sammantu, səmn*
— times *səmna, səmmənt*
eighth *sāmən, sāmənāwi, sāmənāy*
— day *samun*
eighty *samānəyā*
either...or *'aw...'aw, 'əmma...'aw, 'əmma...wa'əmma, mimma...wamimma*
elated *fərzuz*
elbow *k"ərnā'*
elder *'aragāwi, 'aragāy, liq, (ma)lhəqt, 'abiyy, qasis*
become an — *leqa, qassa*
elect *ḫaraya* (see also 'choose')
election *ḫare*
elegy *saqoqāw*
element *'anāsər, bāḥri, bāḥrəy*
elements *həllāwəyāt, ṭabāya'*
elephant *ḫarmaz, falfal* I, *nage*
elephantiasis *siḫ* I
elevate *('a)l'ala, ('a)nśə'a, ('a)noḫa, ('a)mṭaqa* I
elevated *nawwāḫ, rəyyum, lə'ul*
— place *rāmā*
be — *lə'la*
elevation *lā'l*
eliminate *malḫa*
eloquence *śā'śā', śə'śə'ənnā*
eloquent *balliḫa qāl, śə'śu', nabābi*
else, or — *'əmma'akko, 'əmmā'əkko-ssa*
emaciated *dəgdug* I, *məṣləw*
be — *dagdaga* I, *ḥasaka* I, *maṣlawa, saḫaga* II, *q"aqq"ə'a*
emancipated, be *gə'za* II
embalm *ḥanaṭa, ṣa'aṭa*
embarrass *('a)ṭwaya*
be embarrassed *ḫafara* I, *(ta)zalfa* I
embellish *('a)dmaqa, ('a)sargawa, ('a)makkəḫa, sadaqa* II
embers *fəḫm*
embezzle *qaśaṭa*
embrace, v. *ḥaqafa, 'ammәḫa*
embroider *'asaqa, ragafa* I, *raqama, sarga, ṭanafa*
embryo *ganin, sayl* III, *ḍarab*
emerald *maragd, zamrud, zamaragd, 'ənq" ḥamalmil*
emigrate *falasa, (ta)'angada* I
emigration *fəlsat, (ta)'angədo* I, *'ilat*
emperor, title of — *ḥaḍe*
emptiness *bakk, kantu*
empty, empty out *('a)'raqa* I, *galgala, nazafa* I, *qarḫa* II (a vessel), *soṭa* I
— out the contents of a sack *zarqəḫa*
empty, adj. *bəhnun* I, *bakk, galgal, qəbul* I, *'əruq* I
be — *'arqa* I, *qabla* I
enable *('a)khala*
enchanter, see 'wizard'
enchantment *ḫəbr* II, *sab'* II, *sagal, śərāy* I
encircle *'oda, 'agata, kababa* I, *kallala* I (see also 'surround')
enclose (with a fence or wall) *ḥaṣara, qaṣara, qattara* I, *('a)gzaza* II
— cattle in a pen *saḫaga* III, *ḥamaga* II
enclosure *'agl* I, *'aṣad, 'aṣq* II, *ḍaq"an, ḥaṣur, qaṣr*
encompass (enclose) *'agata, 'oda*; (include) *('a)gmara* (see also 'surround')
encounter, n. *qabbalā* II
encourage *ṣannə'a, ('a)ṭbə'a* I, *sadaya* II
end, v., see 'finish'

end, n. (extremity) *daḫārit* I, *'aḫārit, ṣənf* I; (destruction) *ḫalq*
bring to an — *('a)gmara*
endeavor *('asta)ḥāmama* I
endurance *(ta)'aggəśot*
endure *(ta)'aggaśa, zawwara, malaqa* II
enduring *(masta)'aggəś, nəbur*
enemy *'ədəw, (masta)qārən, ṣalā'i, ḍarāri*
energetic *kawāw*
be — *dalaga* I
energy *ṭəb'at* I
engage (hire) *'asaba*; (to marry) *faḫara*
engaged (betrothed) *ḫəḍuy*; (fem) *ḫəḍəyt, ḫəḍit*
engagement *fəḫrat*
engine *manganiq*
— of war *mangan*
engrave, see 'carve'
engraving *ḫəfṭat*
enjoy *'addama-* (with object suffix pronouns)
— oneself *fag'a, (ta)faśśəḫa, (ta)ḫaśaya, lahaya, (ta)zāwə'a* I
enjoyment *fəg'at, (tə)fśəḫt, ḫawz* I, *(tə)'əddəmt, tadlā*
enlarge *('a)'baya, ('a)rḫəba, safḫa*
enmity *(tə)ḍrərt, (ta)qārano, ṣəl'*
enough *'əkul, (ba)ḫəqqu*
be — *'akala*
enquire *sa'ala*
enrage *('a)mə'ə'a*
enraged *'əbud, hərbud, mə'u'*
become — *'abda, (ta)'awraya, ḫamaza* I, *('asta)mrara, nəḫra*
ensnare *'aqqaṣa, na'awa* I, *śagara* II, *q"aṣara* I, *(ta)ḫabala* II
entangle *'aqqaṣa, ḍafara, śagara* II
enter *bo'a, gab'a*
entertain *('a)'angada* (a guest), *('a)lhaya, ('asta)māḫaza, ('asta)zāwə'a* I
entertainment *tawnet*
enthrone *('a)ngaśa*
entice *ḫeṭa, safaṭa* I
entire *səlluṭ*
entirely *fəṣṣum-a, gəmurā, (ba)ḫəqqu*
entirety *k"əllantā*
entrails, see 'bowel'
entrance, entry *'af, ba'at, (mə)bwā', gabgab*
entreat *(ta)gānaya, ḫašaśa, ('asta)ḥq"ə'a* I
entreaty *sə'lat, (ta)gānəyot*
entrust *('a)mā'qaba, ('a)māḫḍana, ('a)waffaya, (ta)'ammana*
enumerate *faqada, ḫ"allaq"a*
envelop *'aṣafa, galbaba, galawa, ṭablala*
envelope *gəlā*
envious *qanā'i, ḥamāmi* II, *ṭawā'i, (ma)danṣəw* I (see also 'jealous')
be — *qan'a, (ta)qaḫawa, ḫamma* II, *danṣawa I*
envoy *ḫawārəyā, tanbal* (see also 'messenger')
envy *qən'at, ḥəmmāme* II (see also 'jealousy')
epilepsy *bāryā, nagargār*
epileptic *(za)nagargār*
Epiphany *'eppifānəyā, ba'āla ṭamqat*
eve of — *ba'āla katarā*
epistle *(ma)ṣḥaf, ṭomār, (ma)l'əkt*
epoch *'āmat*
equal *'ayāy, 'əruy, biṣ, sən'əw*
be — *'akala, 'ayaya, 'arara, 'arraya, (ta)bāyaṣa*
equality *'ayāt* II, *'ərāy, (tə)'rir*
equip *rassaya*
equipment *tərsit*
era *mawā'əl*
eradicate *malḫa, naqala, naz'a, śarrawa*
erase *damsasa, faḫaqa*
erect *('a)nśə'a, ('a)qoma, ḫanaṣa*
erode *g"aṣg"aṣa*
err *'ela, gegaya, labbaya, ras'a, səḫta*
erroneous *ləbbuy*
error *gədfat, gegāy, sāḫt, dāḫḍ*
induce into — *('a)lbaya, ('a)sḫata*
erudite *(ma)ṭbabi* I, *(mā)'əmər*
erudition *(tə)mhərt*
escape *(ta)bāləḫa* I, *g"ayya, (ta)ḫaṭ'a, ('a)mśaṭa, nat'a*
— safely *daḫna*
escort *('asta)fānawa*
especially *fadfāda-ssa*
essence *bāḥrəy, həllunā, kəwwāne, kunat, qənum, ṭabāya'*
essential *hallāwi*
establish *('a)qoma, rassaya, ('a)rtə'a, śema* I, *śar'a*
be established *qoma, ṣan'a*
estate *garāḫt* II, *nəwāy*
esteem (honor) *baṣ'a, ('a)kbara*; (consider) *ḫasaba*

estimate *gamata, ḥasaba, maṭṭana*
estimation *maṭṭāne*
eternal *(zala)ʿālam, (zala)ʿālamāwi*
eternity *ʿālam, bəluya mawāʿəlannā*
Eucharist *ʾakkʷatet, məsṭir, qʷərbān, šägä-hu wa-dam-u, pərsəforā*
small dish used for the — *dəsqən* (see also 'chalice')
spoon for administering the — *məḥdām, (ma)dməḥ, ʿərfa masqal*
receive the — *qarba qʷərbāna*
administer the — *(ʾa)qarraba, šarʿa*
pointing at the sacred bread during the — *ʾəmmāre*
— offering *mäʾədd, mabāʾa ʾakkʷatet* (see *boʾa*)
Eucharistic, — prayers *ʾakkʷateta qʷərbān*
eunuch *ḫəṣäw*
euphorbia *qalamṣedā, qʷəlqʷāl, ʾalqar, ʾaqlāmidon*
evacuate *galgala*
evaluate, see 'estimate'
evangelical *wangelāwi*
evangelist *bəsrātāwi, wangelāwi, zenāwi*
evaporate *bāhnana* I, *tanna*
eve (of a holiday) *wāzemā*
— of a holy day during which one fasts *gahād*
— of Lent *dərāra ṣom*
even, v. — out *ʾayaya, daldala*
even, adj. *ṣəyyuḥ*
be — *ʿarraya*
make — *ṣeḥa*
even (adv., prep) *-hi, -ni, - kəmma*
— as *ʾənza, kama*
— though, — when *ʾəmma-hi, ʾəmma-ni, (la)-ʾəmma-hi, ʾənza*
evening *məset, sark, ḫəwāy*
become — *ʿarba* I, *masya, masya bəḥer*
do in the —, spend the — *(ʾa)sraka*
event *dəqat*
accidental —, recent — *gəbt*
unforseen — *dədq*
everlasting *(zala)ʿālam, (za)zalf*
every *kʷəll-*
— one *ʾaḥadu ʾaḥadu*
everybody *kʷəll-*
everyday, adj. *za-watr*
everything *kʷəllu*
everywhere *kʷəlläḥe*
evident *ʾəmur, bəyyun, gəhud, gəṣṣəw, kəšut*
evil, n. *ʾəkkit, ḥərtəmənnā, ḥəšam*
evil, adj. *ʾəkkuy, ḥəšum, ʿəläw, ḍawwāg* (see also 'bad, wicked')
be — *ʾakaya, ḥaśama*
evil eye *ʿaynat, ḥəmāma naṣarā*
one who causes harm by means of the — *budā*
evil spirit, see 'spirit'
exact *ṭənquq, ṭəyyuq*
be — *ṭanqaqa*
exactly *ṭəyyuqa, ṭəqqa, ṭənquqa*
exaggerate *(ʾa)ʿbaya*
exalt *(ʾal)ʿala, (ʾa)ʿbaya*
exalted *läʿul*
examination *makarā* II
examine *fatana, ḥatata, (ʾasta)ḫāyaṣa, makkara* II, *ṭayyaqa*
example *ʾarʾayā, ʾayāt* II, *məssāle*
exasperate *(ʾa)mrara, (ʾasta)qʷṭəʿa*
exasperated *mərur*
excavate *karaya* I, *daḫaya, gʷadaba, ḫarawa, waqara*
exceed *fadfada, ʿadawa*
exceedingly *(ba)ḥəqqu, ṭəqqa*
excel *(ʾasta)bādara, fadfada* (see also 'surpass')
excellence *fadfād, ḫirut, šən, tərufāt, ḫisān*
excellent *buruk, fədfud, ḫəruy, qədəw, təruf*
be — *ḫerawa, qadawa, tarfa, šannaya*
except, — for *ʾənbala*
— if *ʾallā ʾəm*
exception, with the — of *ʾənbala*
excerpt *qəddāḥ* I
excess *fadfād*
be in — *tarfa, zāḫzəḥa*
excessive *fədfud*
exchange, v. *badala* II, *wallaṭa*
exchange, n. *(ta)wlāṭ*
in — for *bezā, (ta)wlāṭ-a*
excite *(ʾan)gaśgaśa, hoka, naknaka*
exclamation *ṣawāt*
exclude *falaṭa, sadada*
excommunicate *(ʾa)wgaza, ʿallala* I, *matara*
excommunication *gəzat, wəgzat, səddat*
excrement *ḍəfʿ, kāʿse, kʷəsḥ, zəbl, dəkuʿ*
— of young animals *qʷəṭaṭ*
excuse, v. *saraya*
excuse, n. *ʿudr, məknəyāt*
make excuses *(ʾa)maknaya*

execrate *ragama*
execute (perform) *gabra, faṣṣama*; (kill) *qatla, madada*
execution (perfection) *fəṣṣāme, ḫəlqat* (death)
executioner *madādi, (masta)rātəʿ ḫarā, sayyāf, waʿāli, šagar* II
exegesis *dərsat*
exercise, v. *(ta)rāyaḍa*
exertion *ṣāḥq, ṣāmā*
exhale *(ʾa)nfasa, (ʾa)ṣenawa*
exhaust (tire out) *(ʾa)srəḥa* I; (empty) *(ʾa)nḍafa, nazafa* I
exhausted (tired out) *dəkum*
be — *naqṣa, dakma*
exhaustion *sərāḥ* I, *ṣāmā, dəkām*
exhort *gaśśaṣa, maʿada, makara* I
exhortation *(ta)gśāṣ, məʿdat*
exile, v. *(ʾa)flasa, sadada*
exile, n. *ḍaʾat, səddat*
exiled *gəyyurāwi* II, *ḍəwəw*
exist *hallawa, hallo, kona, (ta)rakba* I
existence *həllāwe, kəwwāne, nəbrat, rəkbat* I
exit *ḍaʾat*
exodus *ḍaʾat*
the Book of Exodus *ʾorit za-ḍaʾat*
exorcise *raqaya* I, *(ʾa)wgaza*
exorcism *rəqyat* I
exorcist *raqqāy* I, *(ma)sbaʿi* II
expand, see 'extend'
expansion *səfḥ, rəbbat*
expect *(ta)ḥazba* I, *(ta)saffawa, ṣanḥa*
expectation *(tə)ḥzəbt* I, *tasfā*
expedition *gʷəzo*
military — *zamit*
go on a military — *zamata*
expel *sadada, (ʾa)sassala, (ʾa)wḍəʾa, (ʾa)wgaza*
expenses *ḍāʾḍāʾ, (ʾasta)wḍəʾot*
experience *ṭəbab* I
experienced *məkkur* II
be — *ṭabṭaba* II
experiment *fatanā*
expert *(mā)ʾəmər, ləmud, məhur, ṭabib* I
expiate *saraya*
expiation *bezā*
explain *(ʾa)brəha, fakkara* I, *galaya*
explanation *bəyyāne, fəkkāre* I, *gəlyat, gəṣṣāwe*
exploits *ḫaylāt*
explore *fatana, ḥatata, ḫawwaṣa, (ʾasta)ḫāyaṣa, ḫaśaśa*
expose (reveal) *(ʾa)ghada, galaṣa, kaśata*; (uncover) *qafaṣa, saṭḥa*
expound *(ʾa)pangala, (ʾa)ṭayyaqa*
expression *bəḥilot, qāl*
expulsion *səddat, (ʾa)sassəlo*
extend *(ʾa)noḫa, rabba* I, *(ʾa)rḥəba, safḥa, (ʾa)sḥawa, saṭḥa* (see also 'stretch, spread')
extended *nawwāḥ*
be — *noḫa, bəḫra, madara, səḫwa*
extension *rəbbat, səfḥat, sāḫw*
extensive *nawwāḥ, rəḫub*
be — *rəḫba*
extent *(ʾa)mṭān, nuḫ, ʿaqm*
exterior, see 'external'
exterminate *(ʾa)ḫlaqa, matara, šarrawa, ḫallada* II
external *ʾafʾāwi, (za)ʾafʾā, ṣanāfi* I
extinguish *damsasa, (ʾa)tfəʾa*
be extinguished *ṭafʾa, (ta)bəḫna, ḫamda*
extirpate *maḫasa* I, *naśata, naṣaya, šarrawa*
extol *(ʾa)ʿbaya, (ʾa)lʿala, näʾda, sabbəḫa*
extorsion *(tə)ʿgəlt* I
extract, v. — a thorn from the foot *naqasa* I
extract, n. *qəddāḥ* I
extraordinary *(ma)grami*
extreme *ṣanāfi* I, *ṣənfāwi* I
extremely *ṭəqqa, fadfāda*
extremity *ʾaḫārit* I, *katamā* II, *ṣənf* I
exult *(ʾan)farʿaṣa, (ta)ḫaśaya, yabbaba*
eye *ʿayn*
— disease *ʿərərt*
— of a needle *səqʷrat* I
one-eyed *naqʷār*
eyeball *bənta ʿayn*
eyebrow *ḫangaz, qaldad, qaldada ʿayn, ʿəṭās*
eyelash *qərnəb*
eyelid *qərnəb, qarb, qaldada ʿayn*

F

Fable *(ma)haddamt, zawʿ* I
fabric *ʾənmat* I
fabricate *faṭara*

face *gaṣṣ*
— to face *gaṣṣ ba-gaṣṣ, (ba)naṣṣəro, ʿayn ba-ʿayn*
facetious *(masta)zāwəʾ* I
fact, in — *ʾəsma*
faction *(ma)nfaq* I
faculty *kəhil(ot)*
fade, fade away *maṣlawa, ṣamhaya*
faded *məṣləw*
fail *baṭala, (ta)hagᵛla, ḫaṭʾa, səʾna, ṭafʾa, ʾatata*
faint (be languid) *ʿanbaza, qabṣa, (ta)qaṣʿa*
fainthearted, be *ʿanbaza*
fair *ʾaddām, šannāy, qayyəḥ* (complexion)
— weather *ṣəḥəw bəḥer*
faith *ʾamin, hāymānot*
have — in *ʾamna, (ta)wakkala*
faithful *ʾamāni, hāymānotāwi* (in religion)
be — *haymana, ṣadqa, (ta)ʾamna*
faithless, be *ʿalawa*
falcon *gᵛəzā, sisit* I
fall *wadqa*
— flat *zaffa*
— off *(ta)nagfa, walaqa*
— out *(ta)malḫa*
— upon *daddaqa*
— to the ground (fruit, leaves) *ragafa* II
false *ḫassāwi, (ta)mayyāni*
be — *ḫassawa*
falsehood *ḫassat, ḫəssāwe, faṭarā*
falsify *ḫassawa, (ta)mayyana*
falter (tongue) *(ta)lattata* I
fame *səm, səmʿat, zəkr, zenā*
familiar (known) *ʿəwwəq*
be — with *lamada*
family *beta ʾab, (tə)wlədd, zamad*
famine *raḫab, ʿabār*
famished *rəḫub*
famous *ʾəmur, ʿəwwəq, kəbur, səmuʿ*
be — *kabra, (ʾa)smaya*
fan, v. *roḫa* I
fan, n. *(ma)rawḥ* I, *(ma)nasānəst*
— for winnowing grain *maśʿe*
fanatic *(ta)qāḥāwi*
far *rəḫuq*
be — *rəḫqa*
as — as *ʾəska ḫaba, ʾəska*
farewell, bid — *(ʾasta)fānawa*
bid one another — *(ta)sanāʾala*
farm *garāht* II, *wafr* I
farmer *ḫaqqāl, ḫarāsi* I, *gabbār*
farming *(ta)gbār*
farmland *ḫərs* I, *mufār*
farther on *kaḫā*
farthest *dāḫārāwi* I, *dāḫārāy* I
fascicle *ṭərāz*
fashion, v. *faṭara, gabra, (ta)kenawa, laḫakᵛa, (ʾa)ṭāṭəʾa* II
fashion, n. *kin*
fast, v. *ṣoma*
fast, n. *ṣom*
break a — *faṭḫa*
fast, adj. *gᵛəggu*
fast, adv. *(ba)gᵛəggu*
be — *faṭana, gāyada, hagrata, ʿaggala* II
fasten *ʾasara, laḫaqa, ṭabaqa, lakʾa* II
— together *ḍamara*
fat, n. *śəbḥ*
fat, adj. *(ma)qᵛʿāl, ṭəlul* I, *(ma)śbəḥ*
be — *śabḥa, qᵛaʿala, ʾafaya* II, *dandana*
fatal *qatāli*
father *ʾab* I
father! *ʾabbā*
fatherhood *ʾabənnā, ʾabawənnā*
father-in-law *ḥam*
fatigue *dəkām, sərāḥ* I, *gᵛəʿtəyā*
fatigued, be, see 'tired'
fatted (calf) *(ma)gzəʾ* II
fatten *(ʾa)śbəḥa, ḫaraśa* I, *(ʾa)magzəʾa*
fault *ʾabasā* I, *ḫaṭiʾat, ʿədā, ʿəqəft*
faulty *giguy, nəwwər* I
favor, v. *(ʾa)mogasa*
favor, n. *mogas, məzgānā, śāhl, ṣaggā, (mā)ʾəkᵛat, baqᵛʿet* I
ask for a — *(ʾasta)bqᵛəʿa* I
do favors *(ʾa)dlawa* II, *ṣaggawa*
repay a — *(ʾa)mazgana*
favorite *mogasāwi*
fear, v. *farha, bāḫrara* II, *(ta)māhkawa* (see also 'afraid, fearful')
fear, n. *fərhat, gəggāṣe, məmmāʿe*
fearful *farāhi, dəgdug, ḫənquq* I, *məmmuʿ*
be — *(ta)garma, ḫanqaqa* I, *mammaʿa* (see also 'fear, afraid')
feast (holiday) *baʿāl* III (see also 'festival'); (meal)

ʿaśur, I *gəzʾ* II, *šəbāṭ, (mə)rfāq* I
offer a — *(ʾa)śbaṭa*
feathers *ṣagᵛr*
tuft of — *marqᵛeto*
feature *(tə)ʾəmərt*
fecund *wallād*
feeble *dəkum, ləḫum*
be — *dəkma, ləḫma*
feed *(ʾa)blaʿa, (ʾa)fʾama, ḫaḍana, sesaya, ḫaraśa* I (see also 'nourish')
— with milk *wagʿa* I
— in a pasture *wafara* I
feel (touch) *gasasa* I, *dassa* III, *marsasa* I
felicitate *(ʾasta)bṣəʿa*
fell *(ʾa)wdaqa*
fellow *biṣ*
female *ʾanəst, bəʾəsit*
female, adj. *ʾanəstāwi, ʾanəstāy*
feminine *ʾanəstāwi, ʾanəstāy*
fence, v. — in, off *ḫaṣara, kallala* I, *ʿagala* I, *qaṣara, (ʾa)gzaza* II
fence, n. *ḫaṣur, qaṣr, ʿaṣq* II, *ḍaqᵛan*
— made of netting *śaqśaq*
make a — of branches *ṣafaqa*
fenced in, be *śabśaba*
fend, — off *ḫarbata* I, *kanaya* (see also 'ward off')
ferment, v. *maḍḍa, bəḥʾa*
fermented *bəḥuʾ*
ferocious *dəruk, ḍawwāg*
be — *daraka, ḍoga*
ferocity *ḫənkat* I
ferret *gāle*
fertile *səmur, ṭəlul* I
be — *samra, ṭalla* I
fertility *(tə)smərt, ṭəllāle* I
fervent *wəʿuy*
fervid *fəluḥ*
fervor (heat) *ḫarur, muqat, wəʿəy*; (feeling) *ṣāḥq*
fester *magala, kᵛəḥśa*
festival *baʿāl* III
celebrate a — *(ʾa)bʿala* III
fixed — *baʿāl təkəlt*
movable — *baʿāl (ʾi)təkul*
fetch *naśʾa, qabbala* III
fetid *ṣəyyuʾ, fəgug* I
be — *fagaga* I
fetter, v. *ḫabala* I, *ʾasara*
fetter, n. *gāg, gāgā, gandor, ḫagl, moqəḥ*
bind with fetters *moqaḥa*
feud *(ta)snān* II, *ṣəlʾ* (see also 'quarrel')
fever *ḫarār, nədād, faḍḍant, qaḫar*
feverish, be *faḍana*
few, be *waḥḍa*
few, — in number *ḫədāṭ, nəstit*
fiancé *fəḫur*
fiancée *fəḫərt*
fiddle, one-stringed — *masanqo*
fief *gᵛəlt, (mā)ʿəllalt* I
grant a — *ʿallala* I
field *garāht* II, *gadām, ḫaql, wafr* I
level and open — *qarqar*
fierce *ʾərwuy, ʾəṣub, (ma)ʿattəm, dəruk, ḍawwāg*
fiery *nabalbalāwi, ʾəsātāwi*
fifth *ḫāməs, ḫāməsāwi, ḫāməsāy*
— day *ḫamus*
fifty *ḫamsā*
fig, fig tree *balas, saglā*
fight, v. *(ta)gādala, qatala, ṣabʾa* I, *(ta)qālasa, (ta)bāʾasa* I (see also 'struggle, combat')
fight, n. *bāʾs* I
spiritual — *gadl I*
fighter *(masta)gādəl* I, *ḫaqqāl, (masta)qātəl*
fighting *qatl*
figure *ʾarʾayā, (ma)lkəʾ* I, *məsl*
file, v. *maṣbala*
file, n. *(ma)brad* II
fill, fill up *malʾa, dammama* II
filled up, be *safafa* III
filter, v. *naṭafa, ṣalala* III, *(ʾa)ṣraya*
filter, n. *(ma)nṭaft, (ma)ṭlal* II
filth *ʾəddāw, ḍafʿ, gəmn* I, *rəkᵛs, ṣiʾat, ṣiḥ, danās* I
filthy *ʾadafāwi, rəsuḥ* I, *ṣəyyuʾ*
be — *ʾadafa, rasḥa* I
fin (of fish) *kənf*
finally *dəḫra* I
find, find out *rakaba* I, *(ʾa)ʾmara*
fine *qaṭṭin* I
be — *qaṭana* I (be thin), *śannaya* (be good)
finger *ʾaṣbāʿ(ə)t*
little — *qəṭan* I, *qᵛəṭaṭ* I
fingernail *ṣəfr*
finish *faṣṣama, (ʾa)ḫlaqa, sallaṭa, waddəʾa* (see also 'complete')

fir (wood) *səndəyān, ʾilāṭe*
fire *ʾəsāt, ḥaw*
make a — of coals *baqʷṣa*
set on — *takkʷasa, (ʾa)wʿaya, waṭṭasa*
place a pot on the — *ṣaʿada* II, *meha*
fireplace *(mə)ndād*
firewood *qasqas*
firm *ṣənuʿ*
be — *ʿazzaza, ṣanʿa*
firmament *gaṣṣa samāy, ṣənʿa samāy, qamar* I
firmness *ṣənʿ*
first *ʾəḥud, qadāmi* I
at — *qədma* I
be — *qadama* I
first-born *bakʷr*
be a — *(ta)bakʷra*
firstling *bakʷr* I, *ʾapporge*
fish *ʿāśā, samak*
kinds of — *gārśā* II, *ʾaktəyārān, yātrāyākəp, ʾənkup* II
fisherman *(ma)glab* II, *(ʾa)śgāri* II, *wagāri*
fishhook *(ma)qṭan* II, *(ma)śgart* II, *galab* II
fishing *(ʾa)śgəro* II
— line *(ma)qṭan* II
fist *ḥafn*
fistful *ḥafn, zəgn*
fit, adj. *(ma)ftəw, baqʷāʿi, dəlləw* II
be — *baqʷʿa* I
fitted, be *(ta)wādada, dalawa* II
fitting *dəlləw* II
it is — *ʾakyos, (ma)ftəw*
five *ḥamś, ḥamməstu*
— times *ḥams-a, (mə)ḥməst*
fix *(ʾa)qoma* (set up), *wassana* (limits), *hadama* II (delimit), *ʿaddama* (a time)
fixed *wədud* (fastened)
be — *ləḥda* II (established)
flabby *ṣəmhuy, ṣənḥuy*
be — *ṣamhaya, (ʾan)ṭolala* I
flag *sandaq*
flagellate *qaśafa* I, *sawaṭa* III (see also 'whip, flog')
flail *muqāʿ, moqāʿt*
flame, v. *lahaba, nadda*
flame, n. *lāhb, nabal, nadd, nabalbāl*
flank *gabo, səmaṭ*
flap *(ʾa)wlawa, (ta)rāwaḥa* (the wings making a breeze)
flash, v. *(ʾan)balbala* II, *baraqa, (ta)bāraṣa, (ʾan)ṣabraqa, (ʾa)ṣdaldala*
flash, n. *naṭr*
— of lightning *wəḍəfta mabraq*
in a — *kama qəṣbata ʿayn*
flask *gəmʿe, qārārā, komāt*
flat *səfuḥ, ṣaffiḥ, sətut*
flatten *ramsasa, (ʾa)rmasmasa*
flatter *(ʾa)dlawa* II, *yawwəha*
flattery *(ʾa)dləwo*
flatus *fasaw*
flavor, v. *(ʾa)marʿara, (ʾa)ṣʿata*
flavor, n. *rəḥe*
flavorless *ləsuḥ* I
flax *kətān, ʿage, śuʿ* I, *təlabe*
flay *waqʿa*
flea *qʷənṣ*
flee *gʷayya, gʷaggʷəʾa, dəḥla, kʷablala, nafṣa, natʿa* (see also 'run away')
— for refuge *sakaya* I
fleece *ṣagʷr*
flesh *śəgā, ʾabāl, bāsor* I
become — *(ta)śagawa*
fleshy *śəggəw*
flexible *ləmlum*
be — *ləḥma, lamlama*
flicker *(ʾa)ṣlaglaga*
flight (hasty departure) *gʷəyəy, gʷəyyā, nufāṣe, natʿ*; (flying) *sərrat*
put to — *(ʾa)nfaṣa, (ʾa)ntəʿa*
flint *ʾəzḥ, bəltit, ḥazḥaz*
flirtatious, be *maḥaza*
float *safafa* I, *ṣallala* I, *ṣabata, ṣabaya, gafata*
flock *marʿet*
flog *qaśafa* I (see also 'flagellate, whip')
flood, v. *(ʾa)ṣtama, saraba, śarama*
flood, n. *ʾayḥ, (mā)ʿabal, gʷarif, mogad, śarm*
drown with a — *ʾeḥa, ʾayḥa*
floor *ṭafar, mədr, ṣafṣaf* I (see also 'story')
third — *(ta)śləs*
fourth — *(ta)rbāʿ*
flour *ḥariḍ*
fine — *ṭāḥn, səndāle*
flourish *samra*
flow *wəḥza, falaga, ṣāḥṣəḥa, zalaga*
flower, v. *ṣagaya, (ta)farzaza*

flower, n. *ṣəge*
kinds of flowers *neqeṭro, sārirā* I, *fəḥso* I, *saglāṭ*
calyx of — *qʷalḥ*
fluid *məhəw* I
flute *ʾənbiltā, ʾəndər*
kinds of flutes *bəhənzā, sānti, nəsr qānā*
flutter *(ʾa)wlawa*
fly, v. *sarara, ṭayyara, ʿofa*
fly, n. *zənb, ṣənṣənyā, ṣəṣənyā, ʾaqāron*
fly whisk *(ma)nasānəst* I, *(ma)rawḥ* I
foal *ʿawāl*
foam, v. *śawwana, falḥa*
foam, n. *ḥarafā* I, *śawan*
fodder *ʾəkl, bəllāʿ*
foetus *ganin, sayl* II, *ḍarab*
aborted — *ḍāʾḍā*
fog *gime, ṣəgʷag*ʷ, *qobār*
foggy, be *gema, qobara*
fold *ʿaṭafa, ḥaqafa* (hands)
— up *ʿaṣafa, ṭablala*
foliage *qʷaṣl*
follow *degana, talawa, ʾaśara* (tracks)
— successively *(ta)bāraya* II
folly *ʾəbad* (see also 'foolishness')
food *ʾəkl, bəllāʿ, sisāy, lāʾf, māʾədd*
fool, see 'foolish'
foolish *ʾəbud, ʾabadbid, ʿənbuz, ḥəmuq, zənguʿ* (see also 'insane, stupid')
foolishness *ʾəbad, ḥəmaq*
foot *ʾəgr,* (as a measure) *(ma)kayad* I
— of mountain *gʷənd*
at the — of the bed *(tə)rgāḍ*
footprint *ʾaśar, (mə)kyād* I
footstep *sakʷanā, (ma)kayad* I
footstool *(ma)kayad* I
for *la*
forbear *(ta)ʿaggaśa*
forbearance *nuḥa maʿat*
forbearing *rəḥuqa maʿat, (ta)śāhāli*
forbid *kalʾa, ḥarama* (see also 'prevent')
God forbid! *ḥāssa*
force, v. *(ʾa)gabbara, gadada, ʿabbaṭa, (ta)ʿaggala* I, *kʷarha* (see also 'compel')
force, n. *ḥayl, ṣənʿ, (tə)ʿgəlt* I
ford *māʿədot, made*
forearm *ʾəmat, kʷərnāʿ*
forefathers *qaddamt* I
forehead *fəṣm*
foreign *bəʿud. nakir* I, *nakirāwi* I, *nagd*
foreigner *ʾangədā*
forenoon *rafādita gize*
be in the — *rafada* I
foreskin *qʷəlfat* I, *(ma)ksab* I
forest *ʿom, dur*
foretell *(ta)fāwala* I, *(ʾa)māʿraya, (ʾasta)qasama* II, *ṭanqʷala, (ta)ṭayyara* (see also 'divine, predict')
forever *(la)ʿālam, zəluf-a*
foreword *maqdam* I
forge, v. (metal) *nahaba*
forge, n. *(mə)nhāb*
forget *rasʿa, nāḥsaya, (ta)nāsaya* I, *zangəʾa*
forgetful *rāsəʿ, zənguʿ*
forgive *(ta)śāhala, fatḥa* (sins), *ḥadaga* I, *saraya, (ʾa)nāḥsaya*
fork *gʷəṭṭat* I, *(ma)ḫʷaśəś*
— of a tree *ʾalgen*
form, v. *massala, laḥakʷa, ʿaqʷara*
form, n. *məsl, rāʾəy, ləḥakʷt, (ma)lkəʾ* I
former *qadāmi* I, *(za)təkāt* II
formerly *qadima* I, *(ʾəm)təkāt* II
formidable, be *garama*
fornicate *zammawa, zanaya*
fornication *zəmmut, zənyat, zənet*
forsake, see 'forget'
fort, see 'fortress'
fortieth *ʾarbəʿāwi*
fortification, see 'fortress'
fortified *ṣənuʿ*
— place *fəṭḥatāt*
fortify *(ʾa)ṣnəʿa, qaṣara, ṭaraqa* I (see also 'strengthen')
fortress *ḥəṣn, qəlʿā, qaṣr, ṣawan, ṣərḥ, ṭəqm* I
fortunate *bəṣuʿ*
fortune, see 'wealth'
forty *ʾarbəʿā*
foul *ṣəyyuʾ, ḥəśum, rəkus*
foundation *maśarat, śurāre, dəd* I
lay a — *maśrata, qʷarqʷara* IV, *śārara*
foundry *(mə)nhāb, (mə)sbāk*
fountain *ʿelā, nəqʿ, (mə)ḥyāb, (mə)ʾəllād, falfal* III

four *'arbā'*, *'arbā'at*
one who believes in the — persons of the Godhead *(ma)rabbə'*
fourth *rābə'*
a — *rubā'e*
— day of the week *rabu'*
fowl *'of*, *dorho*
fox *q"ənṣal*
fraction *fattəto*, *kəfl*
fracture, v. *fatata*
fracture, n. *batkat*, *səbrat* I, *fəttut*
fragile *ṣənṣun* I
fragment *fattut*, *mattār*, *səbbār* I, *šəṭṭat*, *zabart* I (see also 'piece')
fragrance *ma'azā*, *'afaw* II
fragrant *ma'uz*, *rəḥuy*
be — *ma'za*, *rəḥya*, *ṣenawa*
frail, see 'fragile'
francolin *qoqāh*
frankincense *səḫin*
fraternity *(ta)'aḫawot*, *tā'əḫā*
fraud *(tə)'əgalt* I, *g"əḫlut*, *ḥabil* II, *(ta)myān*, *ṣəlḥut*, *q"aṣarā*
commit a — *(ta)g"aḫlawa*, *ṣalḥawa*
fraudulent *g"aḫlāwi*, *ḥabul* II, *ṣəlḥaw*, *(tə)məyyəntāwi*, *(masta)'aggal*
free, adj. *gə'uz* II
become free *gə'za* II
set — *('a)g'aza* II, *('a)ftəḫa*, *('a)ngafa* (see also 'liberate')
free-born *ḥarāwi*
freedom *ḥarāwənnā*, *ḥarənnat*, *gə'zān* II
freely *(ba)kantu* (see also 'gratis')
freeman *gə'uz* II
freight *garḥ*
frequent *(za)zalf*
frequently *watra*, *(la)zalf*, *(ma)bzaḫta*, *səfuq-a*
do something — *('a)sfaqa*
fresh *lamlum*, *rətub*
be — *lamlama*, *rətba*, *ṭanna* I
friction, v. *ḥasaya*
Friday *'arb*
Good — *barāla səqlat*, *ḫəmāmāt* I
friend *biṭ*, *'əruk*, *(mā)ḫəfar*, *'əḫ"*
become friends *(ta)bāyaṣa* II
friendly, be — with *'arqa* II, *(ta)'āraka*
friendship *(ta)'ārkot*, *fəqr*, *tā'əḫā*
fright *naśoṭāt*, *gəggāṣe* (see also 'fear')
frighten *('a)frəḫa*, *garrama*, *('an)śoṭaṭa* (see also 'terrify')
frightened, be, see 'fear'
frightful, be *garama*
fringe *ṣənf* I, *zafar*, *qaṣalā* I
frivolity *nəzəhlāl*, *(ma)haddamt*
frivolous *zawwa'* I
be — *('an)zāhlala*
frog *q"arnana'āt*, *ṭənqur* I
from *'am*, *'amənna*, *('am)ḫaba*, *('am)wasta*
front (head) *faṣm*
— of house *gaṣṣ*
be in — *fayyata* II
in — of *qədma* I, *faṣma*
frontier *wasan*, *dawal* I
frost *'ašhatəyā*, *dadak*, *ḥamadā*
froth *safaf*
frown *(ta)ṣayyafa*
fruit *fəre*, *qamḥ* II
kinds of — *dəkun*, *lakāḫkāḫ*, *temān* II
bear — *farya*, *ḥanbaba*, *qamḥa* II
fruitful *səmur*
be — *farya*, *samra*
fry *ṭegana*
fugitive *g"ayāyi*, *nafāṣit*
fulfill *faṣṣama* (see also 'accomplish')
— an obligation *sallaṭa*
full, be *mal'a*
fully *(ba)mal'*
fumigate *qatara* II, *wagara 'əṭāna*
— with incense *'aṭana*
fumigation *qəttāre*, *sənḫāḥ*
fun, make — of *ḥablaya*, *ḥawlaya* I, *sal(l)ata* I, *'ayyara* II
function (work) *gəbr*; (service) *qəne* I, *(ma)l'əkt*; (charge) *šimat*
funeral *qabar*
— ceremonies *gənzat*
— rites forty days after the death of a person *'arbə'ā*
funnel *(ma)šwar*
fur *ṣag"r*
furious *'əbud*, *(ma)'attam*
be — *'attama*, *ḥarbata*, *(ta)q"aṭṭə'a*
furnace *'əton*, *mafaṭ*, *(mə)ndād*, *kawr*
furniture *q"asq"as*

furor *ḥamz* I
furrow *təlm*
make furrows *('a)qamṭawa*
further, adj. *dāgəm*
further, adv. *'ādi*, *dāgəm-a*, *-hi*
furthermore *kā'əb-a*, *dāgəm-a*, *'ādi*
fury *maqṣaft* I
futile, become *bakka*, *baṭala*
future, foretell the — *marata* I

G

Gain, v. *rabḥa*, *rakaba* I
gain, n. *rəbāḥ*, *rabḥ*
gall *ḥamot*, *ḥamz* I, *sāfrā*
gallop *(ta)gāyada*
gallows *'algen*
gambling *qumār*
game *tawnet*
kinds of games *gabaṭā*, *('əl)ḥəzl*, *maqāmər*, *'abargel*
gap *bətk*
gape *lawlawa*
garden *'aṣada ḥaml*, *gannat*
gardener *'aqqābe gannat*
gargle, cause to — *('an)baqbaqa* II
garland *qaṣalā* I, *'aklil*
garlic *sum*, *tummā*
garment *ləbs*, *'arrāz*
kinds of garments *'abitkori*, *'efud*, *fard*, *kafawi*, *manduqe*, *maqfart*, *məsḥ*, *saglāṭ* I, *sandun*, *sansariq"*, *širāy*, *wəqyat*, *zabd* (see also 'vestment')
garrison *śagar* II, *ṣawan*
gate *'anqaṣ*, *barr*, *dede*, *ḥoḥət*, *mā'aṣo*
gather, intr. *madbala*, *(ta)gābə'a*
gather, tr. *('asta)gābə'a*, *'allada*, *dabala*, *ḥallada* I, *zagaba* (see also 'assemble, collect')
— in crowds *('an)gallaga*
— (wood) *ḥaṭaba*, (herbs) *ḥamala* I, (harvest) *zammara* III
gathering *gubā'e*, *(ma)dbal*, *('an)gəlgā*, *'əllāde*
gazelle *mədāqq"*, *bə'əzā* I, *torā* I, *'əndarāpos*, *'origā*, *wayṭal*
gem *zawhər*
genealogy *mulād*
generation *(tə)wlədd*
generosity *ṣəggāwe*
generous *ṣaggāwi*, *səfuḥa 'əd*, *wahābi*
Genesis, the Book of — *'orit zalədat*
genitals *'abāl*, *'abāla zar'*, *ḥafrata šagā*, *'əlgat* I, *mətfāy*, *k"əḥs*, *nafsāt*
gentile *'arami*
gentiles *ḥazb*
gentle *garh* I, *rəḥruḥ*, *yawwāh*
be — *garha* I, *ṣamata* I, *(ta)yawwəḥa*, *(ta)rāḥrəḥa*, *ləḥda* I
gentleness *ḥədʾat*, *šāhl*, *yəwwāhe*, *rəḥrāḥe*
genuflexion *('asta)brəko* I
genuine *(zaba)'amān*
germinate *('a)bq"ala*, *šarṣa* (see also 'sprout')
gesture, n. *ṭəqs*
ghost *məthat* (see also 'specter')
giant *ra'āyi*, *yərbāḥ*
giants *ṭiṭānos*
giddy, be *('an)kolala*, *kawlala*
gift *'astə'ā*, *bənnat*, *gādā*, *habt*, *ṣaggā*, *maḥanā* II
— offered out of respect *'ammaḥā*
make a — *('a)sta'a*, *bannata*, *maḥana* II
gigantic *yārbəḥāwi*
giraffe *zarāt*, *'origā*
gird *'aṭaqa*, *qanata*
— oneself *gallada*, *dagdaga* III
girdle *'aṭaq*, *qənāt*, *zannār*, *fiqār*, *morā'*
girl *walatt*
give *wahaba*, *ḥanaka* III
— back *('a)gbə'a*
— up *('a)bk"ara* II, *('a)dra'a*, *gadafa*
glad *faśśuḥ*, *ḥəšuy*
be — *(ta)faśśəḥa*, *(ta)ḥašaya*
glance, v. *ḥawwaṣa*, *naṣṣara*
glance, n. *naṣṣāre*
glare, v. *naṭara* I
glass *fəyyāl*
— cup *māḥaw*
gleam, v. *('a)ṣdaldala*, *malasa*, *(ta)lam'a* (see also 'shine')
gleam, n. *naṭr* I, *ṣadāl*
glean *'araya*, *qarama* I, *qaśama*
gleanings *qarim* I, *(ta)qrām* I
glide *dəḥḍa* (see also 'slide, slip')

glimmer, n. *naṭr* I
glitter *(ʾan)ṣabraqa, (ʾa)ṣdaldala, (ta)bālaṣa, wākaya, malasa*
gloom *qobār*
gloominess *ṭāqā*
gloomy *dəmmun, ṣallim, ṣəmhuy*
be — *(ʾa)qzaza*
glorification *ʾakkʷatet, səbḥat, kəbrənnā*
glorify *(ʾa)ʾkʷata, (ʾa)kbara, nəʾda, sabbəḥa*
glorious *kəbur, səbbuḥ, məkkuḥ*
glory *gərmā, kəbr, məkḥ, səbḥat, tərsit*
glow, v. *rasna*
glow, n. *lāhb*
glue, v. *ṭabaqa, (ʾasta)ṭāgəʿa*
— together *(ʾasta)lāṣaqa*
glue, n. *(ma)ṭabq*
glutton, gluttonous *balāʿi, ṣəśśuʿ*
gluttony *śəśśāʿe*
gnash, — the teeth *ḥaqaya*
gnat *ṣāṣut, tənənəyā*
gnaw *gamaṣa* II, *qalapa* I
go *ḥora*
— around *zora, ʿoda*
— astray, see 'astray'
— back and forth *(ta)zāwara*
— beyond *ḥalafa*
— down *warada, (ʾa)yḥəʾa*
— downhill *qʷalqʷala* II
— home *ʾatawa*
— out, forth *waḍəʾa*
— to the field *wafara* I
— up *ʿarga*
goad, v. *dagʷaṣa* I, *gʷaḥapa*
goad, n. *dəbbus, dənbus, (ma)dgʷəṣ* I, *qətr* I, *qannot*
ox-goad *(mə)gʷṭay*
goal *qāf* I (see also 'aim')
goat *ṭali*
she-goat *ṭalit, ʾafāqid, ʾafquṣ*
wild she-goat *wayṭal*
young — *māḥsəʿ*
goblet *gayḅ* I, *qadḥ* I, *səyāḥ, ṣəwwāʿ, qafāde*
God *ʾəgziʾabəḥer, ʾamlāk*
godchild *(zata)ḥabaya*
godhead *malakot*
godless, be *rasʿa*
godliness *ʾamlakot*
godparent *(ta)ḥabāyi bəṭəmqata krəstənnā*
goiter *ḥənqərt* I, *ḥəngat*
gold *warq*
golden *warqāwi*
goldsmith *nahābe warq*
gong *(ma)ṭqəʿ*
gonorrhea *bagan* II, *ḍabṭ*
good *baggʷaʿ* I, *ḥer, śannāy*
be — *śannaya, ḥerawa, ḥayara, baggəʿa* I
Good Friday *ṣoma ḥamāmāt, baʿāla səqlat*
goodness *ḥirut, ḥisān, śən*
goods *nəwāy, ṭərit, gizān*
goose *zəy*
gore *wagʾa*
gospel *bəsrāt, wangel*
pre-gospel reading *(mə)smāk*
gourd *ḥamḥam*
hollowed — used for liquids *kokam*
govern *kʷannana*
government *(mə)kʷənnān*
governor *kʷannāni, (ma)lʾak, (ma)sfən, śəyyum* I
governship *(mə)kʷənnān*
grab *maśaṭa*
grace *mogas, śāhl, ṣaggā*
year of — *ʿamata məḥrat* (it designates the Ethiopian calendar)
gracious *mogasāwi, (masta)śāhl, ṣaggāwi, maḥāri*
be — *mogasa, (ʾa)śannaya*
grade, n. *(mā)ʿərag*
gradually *(babba)ḥəqq*
grain *ḥəṭṭat*
deal in — *śemata*
ear of — *sanbəl*
roasted — *qoli*
grammar *gəśś, sawāsəw*
grammarian *sawāsəwāwi*
granary *(ma)zgab, filāq* I
— made of leaves *śabśāb*
grandchildren *daqiqa daqiq, wəluda wəlud*
granddaughter *walatta wald*
grandfather *bābā* II, *ʾəmməḥew*
great-grandfather *ʾəmməḥew*
grandmother *ʾəmməḥewt*
grandparents *ʾabawa ʾabaw, ʾəmməḥewān*
grandson *walda wald*
grant, v. *kafala, maṭṭawa, ṣaggawa, wahaba, (ʾa)waffaya*

grape(s) *wayn, zabib*
cluster of — *ʾaskāl, ḥanbāb, ʾaskaroni*
bear — *ḥanbaba*
grapevine *kərm*
grasp *ʾaḥaza, ḍabaṭa, naśʾa, ʿatara*
grass *śāʿr* I
fresh — for spreading *rəgʷəf*
wild — *məgʷəḥyā*
kinds of — *sardo, taḥag, maqādəm, ʾaksāron, ʾergāhe*
grasshopper *ʾanbaṭā, ʾofyomākən*
grassy *śəʿur* I
grate, n. *śaqśaq, (ma)ṭbas*
grateful, be *(ʾa)ʾkʷata*
gratis *kanto, (ba)kantu, mangana, (ba)ṣaggā*
gratitude *ʾakkʷatet*
gratuity *ḥəlyān*
grave *qabar, (ma)qbar, zaḥr, kafar*
gravel *ḥazḥaz, ḥoṣā*
gravy *ṣabḥ, surāge*
graze *rəʿya, qaḥama, qamḥa* I
grease *qabʾa* (see also 'anoint')
great *ʿabiyy*
be — *ʿabya*
greatly *(ba)ḥəqqu*
greatness *ʿəbay*
greed *qəqyat, śəśśāʿe* I
greedy *śəśśuʿ* I, *ṭawāʿi* (see also 'stingy')
Greek *yonānāwi*
green *ḥamalmil, śəʿur* I, *rəṭub* (tree), *ḥarangʷāde*
grow — *ḥamalmala, śəʿra* I
greet *ʾammaḥa, bāḥ bəhla, salama*
greeting(s) *ʾammaḥā, ʾəmmāḥe*
greetings! *bāḥ, bāḥā*
grey, — hair *śibat*
have — hair *śeba*
griddle *gabatā* II
grief *ḥazan, lāḥ, saqoqāw, təkkāze, ḥəmām* I
grieve *ḥazana, lāḥawa, (ʾa)ḥmama* I, *qʷarqʷara* II
grieved, grievous, *ḥəzun, marir, ṣəʿur, təkkuz, (mā)ḥməm* I
be — *marara, (ta)qʷaṭṭəʿa, ṣəʿra, ḥazana*
grill, n. *(ma)ṭbas*
grind, — grain *daḥaya, ḥadaya, ḥaraḍa, daqaqa, ṭaḥana* (flour)
— coarsely *karkara, kāḥkəḥa*
— fine *śalaqa*
grindstone *ṭāḥn*
groan *gəʿra, lāḥawa, nəʾka, nəhka* I, *ʿawyawa*
groats *ʿarabon*
grocer *ʿaṭṭār*
groom *lagʷāmi* (in charge of horses), *marʿāwi* (bridegroom)
grope, — one's way *dassa* III, *marsasa* I, *(ʾa)rmasmasa*
ground *mədr*
grove *ʿom, ʿaṣada ʾatkəlt*
grow *baqʷala* (plant), *bəʾsa* II (man), *sabla* I (ear of corn)
— up *ləḥqa, balaqa* I
grown-up *ləḥiq*
growth *ləḥqat*
grudge *qim*
hold (bear) — *(ʾasta)māʿəʿa, (ta)qayyama*
grumble *(ʾan)gʷargʷara, (ta)ḥabba* II
guarantee, v. *(ta)wəḥṣa, (ʾa)dḥana*
guaranty *wāḥs, ḥəst, (ʾa)dḥəno* (for a person), *ḥəbit* (on a debt)
guarantor *ḥabi, (ma)dḥən* (for a person)
stand — *(ta)ḥabaya*
guard, v. *ʿaqaba, ḥallawa, zawwara, nolawa* (flocks)
guard, n. see 'guardian'
soldier of the — *śagar* III
guardian *ʿaqqābi, waʿāli*
guardianship *(mə)ʿqəbannā, ḥəḍn*
guess *malaya* I
guest *ʾangədā* I; *nagd*
be a — *(ta)ʾangada* I, *(ta)nagda*
receive guests *(ʾa)ʾangada* I, *(ʾasta)nāgada*
guide, v. *marḥa, ḥadafa*
guide, n. *marāḥi*
guile *ḥabl* II
guilt *ʾabasā* I, *gegāy, rəsḥat* I, *ʿədā*
guiltless *nəṣuḥ*
guilty *(ma)ʾabbəs* I, *giguy, rəsuḥ* I
be — *ʾabbasa* I, *gegaya, rasḥa* I
prove — *(ʾa)rsāḥsəḥa*
guinea fowl *zəgrā*
gulf *qalāy* I, *ṣadf*
gulp, v. *laʾafa*
— down *wəḥṭa*
gum *rəṭin*
gun *manduq*

gunpowder *dāherā*
gush, — out *falfala, falḫa, falaqa, naq'a*
gutter *gablā*

H

Habit *ləmād, gə'z* II, *śər'at*
habitation *nəbrat, (mā)ḫədar*
habitual *ləmādāwi*
haft (of spear) *la'āt, zābəyā*
hail *'aṣḫatəyā, barad* I
hail! *'anq"ā', bāḫ, bāḫā*
hailstone *'əbna barad*
hair *ṣag"r*
— of body or head *śə'ərt*
grey — *śibat*
shaggy — *zə'lā*
have long — *damdama*
let the — grow *('a)marq"ata*
hairdo *dəllāle, q"ənzā't, q"anāz*
hairnet *kabso, kəbso*
hairy *ṣagg"ār*
half *nəfq* I, *(ma)nfaq* I
hall *'aṣad, 'awd, tā'əkā*
— of palace, church *k"ərg"āne*
hallow *qaddasa*
hallucination *(ma)haddamt*
halt, v. *qoma*
halter *ləg"ām, zəmām*
put on a — *lababa*
hammer, v. *waqara, safala, nasaya* II
hammer, n. *(ma)fṣəḫ, (ma)g"də', safelyā, (ma)zrab*
hand *'ad* I
hand, v. — over *('a)gbə'a, maṭṭawa, ('a)waffaya*
handful *ḫəfn, ḫafś, zəgn*
take a — *ḫafaśa, zagana*
handicraft *kin, kinat*
handiwork *ləḫək"t, (ta)kenəwot*
handkerchief *mandil, saban*
handle, n. *'ad* I, *(mā)'ḫaz, dəbn, la'āt*
handsome *ləḫuy, (ma)'addəm* (see also 'beautiful')
handwriting *ṣəḫfata 'əd*
small — *raqqāq* I
hang *saqala* I, *karaza* II
— up *karaba*
happen *baṣḫa, kona, maṣ'a*
happiness *baṣ'ān, fəśśəḫā, ḫaśśet*
happy *bəṣu', fəśśuḫ, ḫəśuy*
harass *('asta)'aṣaba, ('a)ṣ'ara, ('a)ṭwaqa, ('a)b'asa*
harbor *marso, mars*
hard *'əṣub, dəruk, ḍamum, ṣənu'* (see also 'solid')
be — *'aṣaba, daraka, qaffa, q"aqq"ə'a* I
harden *('a)gzafa* I, *('a)ṣnə'a, ('a)kbada* (the heart)
hardship *dəkām, məndābe, ṣāḫq, ṣāmā, ṣəmunā*
endure — *ṣāmawa* I
hare *'arnab, məntale, dasippodā, kirogərliyos*
harm, v. *gaf'a, ('a)'kaya, ('a)ḥśama, nak'a, nakaya* I (see also 'damage')
harm, n. *nəkay*
do —, see 'harm', v.
harmful *ḫəśum, ba'āsi* I
harmonize *('asta)ḫābara*
harmony (in song) *ḫəbrata zemā*; (agreement) *sulāme, sən'āwe, ḫəbrat*
be in — with one another *(ta)sanā'awa*
harness, v. *ḍamada, ('a)ṣ'ana, raḫala*
harness, n. *dər'* I
harp *'argānon, baganā*
harsh (deed, word) *'əṣub, nəquṣ*
— treatment *(ta)ḫayyəlot*
be — *'aṣaba, ṣan'a, ṭaq'a, daraka, darra'a*
harshness *gəzaf* I
harvest, v. *'arara, qarama* I, *qaśama*
harvest, n. *(mā)'rar, (ta)qrām* I, *qaśm, (ta)qśām, 'azmarā*
— season *qawə'*
haste, n. *g"əgg"ə'ā*
hasten *('a)ḟtana, g"agg"ə'a, (ta)gāyada, (ta)bādara, (ta)'agrata*
hastily *(ba)g"əggu'*
hasty *g"əgg"ə'*
hatch *dag"ara, ('a)nq"əḫa, 'agala* II
hatchet *(ma)ṭbaḫt*
hate *ṣal'a*
hatred *ṣəl'*
haughtiness *gənāḫ, (tə)'bit*
haughty *zəḫur, 'əbbuy, mākəḫ* (see also 'proud')
be — *(ta)'abaya, (ta)gāyaṣa, (ta)zaḫara, ma'ala* I

have *ba* with suffix pronouns
not — *'albə* with suffix pronouns
haven *marso, mars, məskāy* I
hawk *'anqe, nəsr*
kinds of hawks *fəlāṣut, hobāy, g"əzā*
he *wə'ətu*
— is *wə'ətu*
head *rə'(ə)s, dəmāḫ*
top of — *dəmdəmā*
— of family *bā'l, ba'āl* I
headache *fəlṣat, naḍorār*
headband *kabso, miṭrā, qob', (mā)'əfart, gerā* I
headcloth *ḫamelāt, maleṭo*
headdress, — of the high priest *(mā)ḫfarit* III
— worn by the deacons at the liturgy *'aklil, qaṣalā* I
headrest, wooden — *ḫənbāl, ḫənbār, (ma)ś'ərt*
headstall *ḫəsāl*
heal, tr. *'asawa, fawwasa, ('a)ḫyawa, śaraya* I, *('a)ṭ'aya*
be healed *ḫaywa, ṭə'ya, ṭabba* II
healer *(ma)fawwəs*
healing, n. *śərāy* I
health *dāḫnā, ṭə'inā, ṭə'əy*
healthy *ḫayəw, ṭə'uy*
heap, v. *kamara*
— up *'agala* I, *('asta)gābə'a, waṭṭəḫa, zagaba* (see also 'accumulate')
heap, n. *'agl* I, *kəmr*
hear *sam'a*
heart *ləbb*
heartburn *qaḫar, qārḥ* III
have — *fa'aqa, fahaqa* I
hearth *sakā'ər*
— stones *(mə)ṣ'ad*
heat, v. *('a)moqa, ('a)rsana, ('a)sḫana* (see also 'warm', tr)
heat, n. *muqat, rəsn, wā'əy*
intense — *ḫarur*
be in — *'allala* (animal)
heathen *('a)ṭ'āwi, 'arami, ḫonāfi*
heathens *ḫəzb*
heaven *samāy*
expanse of — *saqq*
the various names of the heavens *'aryām, dāriqon, dərtəqon, gergel, lewen, leweqen, rāmā* (see also 'sky')
heavenly *samāyāwi*
heavy *kəbud, ṣənguf*
be — *kabda, faqara, razama* II
Hebrew (people), *'əbrāwi, 'əbrāy*; (language) *'əbrāyəsṭ*
hedge, see 'fence'
hedgehog *q"anfəz*
heed, v. *sam'a*
heed, n., take — *(ta)'aqaba, labbawa*
heedless, be *(ta)'awwara, (ta)hayyaya*
heel *sak"anā*
heifer *'ag"alt*
height *lā'l, noḫ, śarr, śərr, maṭq* I
heights *'aryām*
hell *gahannam, si'ol, tāḫtit, 'anṭorṭos*
helmet, metal — *gerā* I, *qaṣalā* I, *q"ər'*
help, v. *rad'a* I, *'azzaba, ḫagaza, sadaya* II
help, n. *rad'et* I
helper *radā'i* I, *rad'* I, *sadāyi* II
hem *zafar, zarf, kanfar*
hen *dorho*
hence *('əm)zəya*
henceforth *('əm)yə'əze*
henna *ḫənnā*
herald *'awwādi, (ma)ngər, naqāwi*
herb *baq"l, śā'r* I
herbs *'əḍaw, ḫaml*
gather herbs *ḫamala* I
herd, v. *rə'ya*
herd, n. *mar'et*
here *zəya*
— is! *'əsku*
— and there *lafe walafe*
heresy *nufāqe* I, *kāḫd, 'əlwat*
heretic *(ma)nāfəq* I, *(masta)kāḫəd, 'alāwi, 'arsəs, ḫarāṭəqā*
be a — *nāfaqa*
heritage *rəst*
hermaphrodite *fanāfənt*
hermit *bāḫətāwi* I, *(ma)nfasāwi, ṣomā'tāwi, qəfri, sayəḫ, 'anāk"ərtis*
heron, *'ibn, 'arodəyon, herodəyānos*
hesitant, be *nāfaqa* I, *(ta)walwala*
hesitate *('an)gogawa, (ta)hakaya, ḫanfasa* I
hesitation *nagogāw, tənṭāne* I

hew, hew out *ṣaraba, faṣha, galafa, waqara, waqaya* I, *k"araba*
— off *q"allaza*
hiccups, have — *fahaqa* I
hidden *maknun, māhəzan*
hide, v. *dabaqa, ḥab'a, kadana, kabata* I, *satara* I (see also 'conceal')
hide, n. *'adim, 'anadā, gald, mā's*
soft — *maḥān, mahān* I
tanned — dyed red *nat'*
hiding place *(mə)ḥbā', ḥəz'at*
high *lə'ul, məṭuq* I, *nawwāḥ, qawwām, rayyām*
be — *la'ala, noḥa, rayama, śarara*
highland *dag'*
hill, *gabatā* III, *karir, nāgəgaw, wagr*
hinder *kal'a, kalkala, katara, 'agada, ḥaz'a*
hindrance *'əqəft, kəl'at*
hint *qaṣaba* I
hip *ḥaq"e, ḍak"*
hippopotamus *bəḥe, gomāri*
hire, v. *'asaba, śakara*
hireling *gabā'i, śəkur, 'assāb*
hiss *faṣaya*
historian *zenāwi*
history *tārik, zenā*
hit *dabdaba* I, *madada, qaraya* I, *wag'a, zaraba* (see also 'smite, strike')
— hard *darbaya*
— a ball *qal'a* II
— the head with the fist *k"ar'a* I
— the head with a stick *qar'a*
— someone's chest *lak"ama*
hither *zəya, (ba)kaḥā*
— and thither *'ənta lafe...wa'ənta lafe*
hitherto *'əska zəya*
hoard *zagaba*
hoarfrost *'asḥatəyā*
hoarse, become *saḥka*
hobble, — a cow *māḥlaka*
hock *q"ənzə'* I
hoe *mabāro*
hold *('a)gmara, 'aḥaza*
— back *('a)bk"ara* II, *('a)g"andaya*
hole *kəryat* I, *nəq'at, səqur* I, ***ṭənqāqə'**
make a — *ḥarawa, k"a'ata* I, *qadda, qadḥa* II
holiday, see 'feast'
small holidays *('a)śhərt*
holiness *qəddāse, qəddəsənnā*
hollow, — out *batbata, falaga, qafara* II, *daḥəḥa* I
hollow, adj. *fəlug*
— place *ḥərwat*
holy *qəddus, 'agyā*
holy of holies *qəddusa qəddusān, qəddəsta qəddusān*
Holy Spirit *(ma)nfas qəddus, 'armāksāhu, melos, sobeq*
Holy Spirit as intercessor *parāqliṭos*
holy water *ṭabal, māya ṣalot*
Holy Week *subā'e səqlat*
homage *gənāy*
pay — *ganaya, maḥana* II, *naś'a 'əda*
home *(mə)'ətāw*
homeland *hagar*
homily *dərsān, mə'dān*
homonyms *(ma)k"sāyəyān* II
honest *rātə', ṣəduq*
be — *ṣadqa*
honey *ma'ār, dbs*
wild — *ma'āra gadām, ma'āra ṣadanā*
liquid — *zatar*
— dropped from the comb *ṣaqāwə'*
honeycomb *gərā, zatra ma'ār, ṣaqāwə'a ma'ār*
honeyed water *bərz*
honor, v. *('a)kbara, ('asta)bṣə'a, nə'da, sabbəḥa, śarrafa*
honor, n. *'əbay, bəṣ', kəbr*
honored *kəbur, səmuy, kəbud*
be — *baṣ'a, kabra*
honorific title *bəḥət waddad*
hood *ḥəbbāne, rāwat*
monk's — *qob'*
priest's — *qidārs*
hoof *sak"anā*
hook *(mā)'ḥaz, ḥ"əṣād, kabalo, (ma)wdad, wāwe*
hookworm *gabaṭbāt, gabṭ, sored*
hoopoe *'eppoppā*
hope, v. *(ta)saffawa*
hope, n. *tasfā, (tə)wkəlt, tukəlt*
horizon *(ma)ṣḥayəy* I
horizontal, — side *gadām*
horizontally, lay down — *('a)gdama*
horn *qarn, (ma)ṭqə'* II (trumpet)
grow horns *qarana*
hornbill *'abbāg"ənbāḥ*

hornet *zanbir*
horrible *(ma)dangəd*
horror *naśoṭāṭ, saqorār*
feel — *('as)qorara*
horse *faras*
white — *ḥambalay*
horsecloth *maṣāmər*
horseman *farasāwi, ('a)frāsi, (ma)ṣā'ən*
hospitable *(ma)fqare nagd, ('a)ḥdāre 'angədā, ḥadarāy*
hospital *beta dəwwəyān*
hospitality *(ta)'angədo, ('a)fqəro nagd*
show — *('a)'angada* I, *qaraya* III
host, state of being a — *(ta)'angədot* I
host (army) *ḥarā, (tə)'əyyənt, sarwe* I
Host *q"ərbān*
the central square of the consecrated — put into the chalice *'asba diyāqon*
break the — during the communion *fatta*
patten on which the — is served *ṣāḥl*
hostile *ḍarāri, ḍarāwi, ṣalā'i*
be — *('a)ḍrara, (ta)gāyaṣa, ma'aka, ṣal'a*
hostility *ṣəl'*
hot *məwwəq, nətur, wə'uy*
be — *moqa, ḥarra, natara, qaḥara, raqaya* II
hour *sā', sa'āt*
house *bet*
oblong — *saqalā*
household *bet*
— goods *q"asq"as*
hover *rabba* I, *ṣallala* I, *zababa*
how? *'əffo, 'əffoffo, (ba)'ayte*
how! *'əffo*
how great! *'əffo*
how long? *'əsfəntu, 'əska mā'əze(nu), (mi)maṭan*
how many? *'əsfəntu, (mi)maṭan, səfn*
how much? *(za)kama 'əffo, kama məntə-nu, (mi)maṭan, 'əsfəntu*
how much more? *'əffo 'anka, 'əffo fadfāda*
how much more, how much rather *ḥədəgu* I, *ḥədgə-ssa*
how often? *'əsfəntu, (mi)maṭan, səfna*
however *bāḥəttu* I, *dā'əmu, -ssa*
howl *'awyawa, kalḥa, ('as)qoqawa, wawwə'a*
hug *ḥaqafa*
huge *'əzzuz*
hull, n. *qeqāḥ*
— removed from the grain *'arabon*
remove the hulls *qeqḥa, latama, 'arbana* (see also 'husk')
human *'addāmāwi, 'əg"āla 'əmaḥəyāwi, sab'āwi*
human nature *bāḥrəya śəgā, subā'e, sab'ənnā*
humanity *sab'at, sab'ənnā, (tə)sbə't*
humanness *gəṣṣāwe*
humble *təḥut, yawwāh*
be — *(ta)ganya, təḥta, (ta)nāḥsaya*
humid *bəlul, ləḥluḥ, rəḥus, rəṭub* (see also 'wet')
be — *laḥḥa, lāḥləḥa, rəḥsa, raṭba, ṭalaya*
humidity *rāḥs, rəṭbat, ṭəllāle* I
humiliate *('a)ṭhata, ('asta)ḥaqara, ('asta)ḥafara* I, *('a)ḥsara, qaṣ'a*
humiliation *ḥəmaq, ḥasār, ṣā'l*
humility *tuḥāte, qəṭqāṭe* I
hump *sənām, məsfār, masāwər, nəṭnuṭ, kənfār*
hump-backed *(za)sənām*
hunched *g"əḥuq"*
hundred *mə'ət*
hunger *raḥab*
hungry *rəḥub*
be — *rəḥba*
hunt *na'awa* I
hunter *na'āwi* I, *barrāḥ* II, *('a)śgāri* II
hurl *nadafa, darbaya*
— down *('a)ṣdafa*
— by a sling *waḍafa* I
hurrah! *'ənq"ā'*
hurry, v. *faṭana, badara, g"agg"ə'a, (ta)gāyada, qalṭafa*
hurry, n. *g"əgg"ə'ā*
hurt *nakaya* I, *saḥaṭa* I, *('a)saḥaya* III
husband *ba'āl* I, *'əd, mət*
husbandry *wafr* I
husk, v. *qeqḥa, śalaqa, zaḥaqa* (see also 'hull')
husk, n. *qeqāḥ*
hut *'ariś, dās, ləgat*
small — *ḥaris*
hermit's — *ṣomā'*
hyena *ṣə'b, ḍəb', zə'b, zəb'*
young — *zərp*
hymn *māḥ(ə)let, (ma)zmur* I, *səbbāḥe*
— which is sung in honor of the saint of the day *nagś*
— sung on the eve of a holiday *wāzemā*
— related to the nails of the cross *qannot*
sing a — *sabbəḥa*

hypocrisy *(ʾa)dlәwo* II, *nufāqe* I
hypocrite *(ma)dallәw* II, *(ma)nāfәq* I
be a — *(ʾa)dlawa* II, *(ʾa)madlawa, (ta)nāfaqa* I
hypostasis *ʾakāl, bāḥrәy, hәllāwe, gәṣṣāwe, qәnum*

I

I *ʾana*
ibex *hayyal*
ibis *ʾibn, yәbn, gʷāgʷā, ʾarodәyon, danqal*
ice *ʾasḥatәyā, qorar*
icon *ʾayqunā, (ma)lkaʾ* I, *śәʿl*
identical *ʾәruy*
idle, be *baṭala, ḍarʿa, hakaya, takata* I
idle *baṭāli, ḍәruʿ, hakkāy* (man), *zāhlәl*
— stories *(ma)haddamt*
— talk *zawʿ* I
tell — stories *haddama*
idleness *bakk, bәṭlat, ḍәrʿ, haket, nәzәhlāl*
idol *ṭāʿot, watan, gәlfo* (carved)
worship idols *ṭaʿawa, gannawa*
make an — *massala*
idol-priest *gannāwi*
idolater *(ma)mlake ṭāʿot, (ma)ṭʿāwi*
idolatry *(ʾa)mlәko ṭāʿot, (ʾa)mlәko ʾamālәkt, (ʾa)ṭāʿәwo*
if *ʾәmma, (la)ʾәmma, (wa)ʾәmkama-ssa*
if...or, if...or if *ʾәmma-ni...waʾәmma-ni*
— really *ʾәmma-ssa, ʾәmma-ssa-hu*
ignite *(ʾa)lhaba, mogada, (ʾa)ndada, (ʾa)rsana, takkʷasa*
ignoble *mәnnun, tәḥut*
ignominy *ḍug, ḫafrat* I, *ḫasār*
ignorance *(ʾiyā)ʾmәro*
ignorant *ʾabādi, danqāwi*
be — *(ta)rasʿa, labbaya, ʿayaya, danqawa*
ignore *(ʾa)nāḥsaya, (ta)ḫabaya*
ill, speak — *ḫamaya, (ta)gāʾaza*
ill, adj. *dәwwuy, ḫәmum* I (see also 'sick')
illegitimate, — child *ʾandabārā* (see 'bastard')
ill feeling *qәyyāme*
illicit *ḫәrum*
declare — *(ʾa)ḫrama*
illness *dawe, ḫәmām* I
ill-tempered *qʷәṣura gaṣṣ*
ill-treat *(ʾa)ḥśama*
illuminate *(ʾa)brәha, śarrәḥa, (ʾasta)ṣādala, gahәha, (ʾa)māʿzara*
illustrious *kәbur, sәbbuḥ, sәmuʿ, sәmuy*
be — *kabra*
image *mәsl, (ma)lkaʾ* I, *rāʾәy, śәʿl, ʾayāy*
imaginary *mәthatāwi*
imagination *(tә)ḥzәbt* I, *(ʾa)msalo, mәthat, (ma)haddamt*
imagine *(ta)ḫazba* I, *ḫallaya*
imitate *(ta)masla*
immaculate *(za)ʾalbo nawra*
immature, — age *qoʿ*
immediately *(ba)fәṭun, (ba)gize-ha, sobe-ha*
immerse *nakara* II, *(ʾa)sṭama, (ʾa)ṭmaqa, ṭamʿa, zafzafa*
immersion *ṭәmqat*
imminent *ṣәnuḥ*
immobile, be *(ta)damma* I
immoral *nәzәhlul*
immortal *(zaʾiyyә)mawwәt*
immovable *(zaʾiyyә)ṣannәn*
immunity *dāḫn, ḫәdgat* I
impatience *(ta)ʾantәlo*
impatient, be *(ta)ʾantala, (ta)qʷaṭṭәʿa, rәḫṣa* I
impede *(ʾa)ʿqafa, kalʾa, ʿaqqaṣa* (see also 'prevent')
impediment *(ma)klāʾ, ʿәqәft*
imperfect *gʷadalāwi, ḫәṣuṣ, nәtug*
imperfection *gʷәdlat, ḫәṣaṣ*
impiety *kәḥdat, rәsʿat, ḫәrtәmәnnā*
impious *rāsәʿ, (ma)gʷәgʷәy, kaḥādi*
implement *nәwāy*
— of iron *(ma)blәḥ*
implore *ḫalḥala, (ʾasta)bqʷәʿa* I
important *ʿabiyy*
become — *ganna*
importune *(ʾa)ṣʿaqa, (ʾa)ṣḥaba, (ʾa)nṭaya, waḥaka, (ta)lākʷaya*
impossible, be *sәʾna* + indirect suffix pronouns
impotency *sәʾnat*
impotent *sәʾun*
be — *sәʾna*
impoverish *(ʾa)ndaya*
impoverished, be *(ta)ṣannasa*

impress, see 'imprint'
imprint *lakʾa* I, *ḫatama, ḫafaṭa, galafa*
imprison *ʾasara, ḫabbasa, qʷalapa*
impropriety *ḫafrat* I
improve *(ʾasta)rātәʿa, (ʾa)śannaya*
impudence *dәfrat, śәḥṣat, (tә)mkәḥt, sasan, faḥal*
impudent *(ʾi)ḫafāri*
be — *(ta)ḫabala, (ʾa)flaqa, (ta)zāwәʿa* I
impure *rәkus, rәsuḥ* I, *śәʾub, ṭәluq* I
be — *rakʷsa, rasḥa* I, *ṭalaqa*
impurity *gәmn* I, *ḫәmag, rәkʷs, rasḥ* I, *ṭәllāqe*
impute *ḫʷallaqʷa*
in *ba, ḫaba, wәsta*
inability *sәʾnat*
inactive *ḍәruʿ, nәzәhlul*
be — *hakaya, lagama, (ʾan)zāhlala*
inasmuch *(ʾәm)kama*
inaugurate *ḫaddasa*
inborn *tәkulāwi*
incantation *ḫaras* II, *(ma)qʷṣart* II, *śәrāy* I, *ḫәbr* II, *rәqyat*
incarnate(d) *śaggәw*
become — *(ta)śagawa, (ta)sabʾa*
incarnation *śaggāwe, tәśgut, subāʾe, (tә)sbәʾt*
incense *ʿәṭān, qәttāre* II, *sәḥin, ṣәnḥāḥ*
remains of burnt — *turāb*
burn — *ʿaṭana, (ʾa)ṣanḥaḥa*
incessantly *zәlufa*
incise *ḫaraṣa, qaraṣa, waqara, katama* I
incision *baṭḥat, faṭarā, qarṣat*
make an — (in the flesh) *baṭḥa, faṭara*
make an — in the flesh in order to cup *gʷaraṣa*
incite *(ʾa)ṣḥaqa, (ʾasta)nāgʷәʿa, gʷaḥapa, (ʾa)-qnәʾa, kawasa* I
inclination *ṣәnnāne, ḫәnqāqe* I, *gәmṣat* I, *ṭәnnat* II
incline, tr. *gamaṣa* I
— intr. *ṣanna, (ta)śaṭya* I
inclined, be *gadama, ḫanqaqa* I
include *(ʾa)gmara, zagḥa*
incoherent, be *(ta)taḫala*
incomplete *gʷadalāwi, qәbul* I
be — *gʷadala, qabla* I
inconsistent *ṣәlәwa lәbb*
inconvenience *ṣāḥb*
increase, intr. *bazḥa, fadfada*
increase, tr. *(ʾa)bzәḥa, (ʾa)fadfada, (ʾa)makʿaba, wassaka*
increment *wәssāke, (ta)wsāk*
incumbent, be — upon *dallawa* II
incursion *rudat*
indecency *mәrʿat*
indecent *ḫәśum*
indeed *ʾәngā, ʾәwwā, dāʾәmu, -ke*
index *(ʾa)rәʾәst*
indicate *ʾammara, (ʾa)ʿoqa, malkata, (ʾa)ṭayyaqa*
indication *(tә)ʾәmәrt*
indifference *nәzәhlāl*
indifferent, be *(ta)ḫayyaya, (ʾan)zāhlala*
indigence *mәskinat, nәdyat, (ta)ṣnās*
indigent *ḫәṭuʾ, ṣannus*
indigestion *qaḥar*
indignant *mәʿuʿ, qʷәṭṭuʿ*
be — *(ta)mәʿәʾa, (ta)qʷaṭṭәʾa, (ta)ʾantala*
indignation *maʿat, qʷәṭṭәʾā, ʾәntāle*
indigo *nil*
individual *biṣ*
individually, see 'separately'
indolent *hakkāy, sәʾun, dәnzuz*
be — *hakaya, (ʾan)zāhlala, danzaza*
induce *(ʾa)ṣḥaqa*
indulgence *mәhik*
industrious *(masta)gabbәrāwi*
ineffective *lәsuḥ* I
inept *zәnguʿ, ʾabadbid*
inert *ḍәruʿ, hakkāy*
be — *(ta)hakaya*
infamous *ḫәmuy, ḫәfur* I, *nәwwәr* I
infamy *(tә)ʿәyyәrt* II, *ḫәrtәmәnnā, ḫәśam, ḫasār, ḍug, ḫufāre* I
infancy *nәʾs, nәʾәsәnnā*
infant *ḫәḍān*
infantry *sabʾa ʾәgr, ʾaggār*
inferior *ḫәṣuṣ, tәḥut*
be — *ḫaṣaṣa, (ta)tәḥta*
inferiority *ḫәṣaṣ*
inferno *barbāros, ʾanṭorṭos*
infidel *ʾarami, kaḥādi, (ʾimā)ʾәman*
infidelity *kaḥdat, (ʾi)ʾamin*
infirm, become *ḍabsa*
infirmity *ḍabas*

inflame *(ʾa)ndada, lolawa* I
inflamed, be *(ta)lahaba, rasna, waṭsa, kʷəḥśa* (wound)
inflammable, — material *maswal*
inflammation *kʷəḥś, rəsnat, wəʿyat*
inflate, *(ʾa)bkʷəḥa, nafḫa, qabtata* (see also 'blow, blow up')
inflated, be *qabawa, sababa* II
inflation *nəfḫat*
inflexible *(zaʾiyyə)ṣannən*
inflict (pain) *badala* I, *qaśafa* I
infliction *(ma)qśaft* I
inform *ʾammara, (ʾa)ṭayyaqa, (ʾa)ydəʿa, zenawa*
information *zenā*
infuriate *(ʾasta)ʾabada*
inhabit *ḫadara, nabara*
inhabitant *nabāri*
inhabitants *sabʾa hagar*
inhale *(ʾas)tanfasa*
inherit *warasa*
inheritance *wərsat, rəst*
iniquity *ʾabasā* I, *ʿəlwat, ʿamaḏā, gegāy, nawr* I
injure *(ʾasta)gʷādəʾa, (ʾa)qʷasla, nakʿa, nakaya* I, *saḫaṭa* I (see also 'wound')
injury *nəkay* I, *rəmyat*
injustice *ʿamaḏā*
commit an — *badala* I, *maʿala* I
suffer — *(ta)gafʿa*
ink *ḫəbr, māya ḫəmmat, qalam*
in-laws *ḫamayt*
in-law relationship *tāḫmā*
inn *fənduq, ḫanot*
innate *təkulāwi* I
inner *wasāṭi, wəsāṭāwi*
— part *wəsṭ, wəsāṭe*
— apartment, chamber *wasāṭit*
innocence *nəṣḫənnā, yəwwāhe*
innocent *nəṣuḥ, ṣādəq, yawwāh*
be — *ṣadqa, yawwəha*
inquire *ḫatata, ḫaśaśa, ṭayyaqa*
inquiry *ḫatatā, ḫaśaśā*
inquisition *ḫatatā*
insane *ʾabud, ʿəyyuy* (see also 'foolish, stupid')
be — *ʾabda, ḫaydana, (ta)wārada, zangəʿa*
insanity *ʾəbad, ʿənbāze, zəngāʿe*
insatiable *śəśśuʿ* I
be — *śaśśəʿa* I
inscribe *ṣaḫafa, lakʾa* I
inscription *ṣəḥfat*
insect, kinds of insects *ḫaraqus* I, *qərṭəb*
insert *(ʾa)boʾa, dammara* I, *saḫaga* III, *sakʿa* I, *wadda*
inside, n. *wəsāṭe, wasāṭit*
inside, prep. *wəsta*
insight *ləbbunā*
insignia *ʿalāmā*
insignificant *manṭanṭin*
be — *manana*
insipid *ləsuḥ* I
be — *lasḫa* I
insolence *(tə)ʿəyyərt* II, *dəfrat, (tə)mkəḥt, śəḥṣat, (tə)zḫərt*
insolent *ʿəbbuy, dafāri, śəḥuṣ, zəluf*
inspect *ʿayyana, (ʾasta)fāqada, ḫawwaṣa, waḫaya*
inspection *ḫəwwāṣe, wəḫāy*
inspector *faqādi, naṣṣāri*
inspiration *(ʾəstə)nfās*
inspire *(ʾa)qnəʾa*
instant, in an — *(ba)məʿr*
instantly *gəbta, sobe-ha*
instead of *baqala, həyyanta, həyyata*
instigate *(ʾan)sāḥsəḫa*
institute *rassaya, śema* I, *śarʿa*
instruct *(ʾa)labbawa, mahara, gaśśaṣa*
instruction *(ta)mahar, (ta)gśāṣ*
religious — *məʿdān*
instructor *(ma)mhər, (ma)ʾazzəz*
instrument *(mā)ʿəbal, (ma)gbar, nəwāy*
insufficient *ḫəṣuṣ*
insult, v. *(ta)ʿayyara* II, *ḫesa, ragama, śəḥṣa, ṣaʿala*
insult, n. *(tə)ʿayyərt* II
integrity *nəṣḥ, rətʿ, yawwəhat, dəḫnat, ḫirut*
intellect *ḫəlləyā, ləbbāwe, ləbb, (ʾa)ʾmərot*
intellectual *(ʾa)ʾəmərotāwi*
intelligence *ʿaql, ḫəllinā, ləbbunā, ṭəbab* I
intelligent *(mā)ʾəmər, labbāwi*
be — *labbaba, seraka, ṭabba* I
intensity *ṣənʿ*
intent, be — on *ṣəḥqa*
intention *faqād, ḫəllinā*

intercalary month *pāgʷmen, lawāḫəq*
intercalary days *ʾabaqte*
intercalation *śagr*
intercede *(ʾasta)bqʷəʾa* I, *saʾala, (ʾa)sraya, tanbala, ṣallaya*
intercession *(məstə)bqʷāʿ* I, *(mā)ʾəkʷat, ṣalot*
intercourse *dəmmāre* I, *rukābe* I, *rabāḫa ʾanəst*
have — *boʾa, (ta)dammara* I, *(ta)ḫāwaśa, (ta)rākaba* I, *ʾammara*
interdiction *wəgzat, gəz*
interest *rəbāḥ, təraf, rəde*
lend at — *radaya*
interfere *(ta)bāwəʾa, (ta)ḫabqaqa*
interior *wəsṭ, wəsāṭe*
— (of ship, ark) *karś*
interlace *ḍafara, ḫaraga, sarga, śaqśaqa, tawata*
intermarry *(ta)ḫamawa, (ta)wāsaba*
intermediary *(mā)ʾəkalāwi, ʿarāqi* II
by the — *(ba)ʾəda-* I
intermingle *ḫabqaqa, ḫallada*
intermission *ḍərʿat*
internal *(za)wəsṭ*
interpret *fakkara* I, *fatḫa, galaya, targʷama*
— a mystery *(ʾasta)gʷāhnawa*
— omens *qaraya* II
interpretation *bəyyāne, fəkkāre* I, *gəlyat, pəngāle, tərgʷāme*
interpreter *fakkāri,* I, *(ta)ʾamāri*
interrogate (a witness) *ḫatata*
interrupt *(ʾa)ḍrəʿa, matara*
interruption *ḍərʿat*
intertwine, see 'interlace'
intertwined *məsqul*
interval *bayn*
intestine *ʾamāʿut, nəwāya wəsṭ, nəwāya karś*
large — *qosəyā, ṣərʿe*
intimate *wasāṭi, ʿark*
into *ba, wəsta, ʾənta* I
intoxicate *(ʾa)skara*
intrepid *ṭən* I
intrigue, v. *ḍafara*
intrigue, n. *məkr* I
introduce *(ʾa)boʾa*
introduction *(ma)qdam* I
intrude *(ta)bāwəʾa*
inundate *(ʾa)māʾbala, (ʾa)ṣtama*
invade *roda, dabaya*
invalid (weak) *ḫəwwər*
be — (of no effect) *baṭala, (ta)bāhnana* I
invalidate *(ʾa)bṭala, kʷasaya*
invent *faṭara, rakaba* I
invention *faṭarā, (mə)rkāb* I
investigate *basasa, fatana, ḫatata, ḫaśaśa, ṭayyaqa*
investigation, judicial — *ḫatatā, ḫaśaśā*
— imposed on a community *fərsāwe*
investiture *šimat*
invisible *(zaʾiyyət)raʾay*
invitation *ṣəwwāʿe*
invite *ṣawwəʿa, ʿaddama, ʿaśśara* I
invocation *məḥəllā*
invoke *saʾala, samaya, ṣawwəʿa*
involved, be *(ʾasta)rkaba* I, *(ta)ʾāḫaza*
inwardly *wəsṭa, ʾənta wəsṭ*
irate, see 'angry'
irksome *(ʾa)nṭāyi*
iron *bərat, ḫadid, ḫaṣṣin*
ironsmith *dabanānsā, nahābe ḫaṣṣin, sayyāḥ* I
irony *zəngʷāgʷe*
irreverent, be *dafara*
irrigate *(ʾa)rwaya, saqaya, (ʾa)staya*
irrigation channel *masno, (mə)nhār, sawāqi*
irritable *qʷəṭṭuʿ*
irritate *(ʾa)məʿəʿa, (ʾasta)qʷṭəʿa, waḫaka*
— the throat *(ʾa)ḫzaza*
irritated *məʿuʿ, mərur*
be — *(ta)ʾantala, gəʾza, (ʾasta)mrara*
is, there — *hallo, hallawa*
— there? *bonu*
Islam *ʾəslām*
profess — *ʾaslama*
island *dasset, gazirat*
itch, v. *ʿabaqa, ḫakaka, ḫaśafa*
itch, n. *ʿabaq, ḫəkak, ḫəśaf*
itchy, be *səḫka*
itinerary *(mə)ḫwār*
ivory *qarna nage*
ivy, creeping — *ṣanfar, ṣərāʿ*

J

Jacinth (gem) *yākənt*
jackal *qʷənṣal, qabaro, takʷlā, wālgā*
jar, kinds of jars *gəmʿe, maqdut, masqe, (ma)qdəḥt* I, *(ma)sbak* I, *ṣəʿd* II, *ṣāḥb, ṣāḥl, ṣərəḥt* (see also 'jug')
  big — for water *sarb, (ma)śrab*
  — for milk *(mā)ḥlab*
jasper *yāsbis, ʾiyyāspid, karkaden* I
jaundice *ʿayna warq, ʾasfār*s
javelin *kʷināt, waraw, (mə)zrāq* I, *sawtal*
jaw *maltāḥt, (mā)ḥnak* IV, *(ma)nkas, (ma)nsak*
jealous *ḥamāmi* II, *qanāʾi* (see also 'envious')
  be — *ḥamma* II, *qaḥawa, qanʾa*
jealousy *ḥəmmāme* II, *qāḥəw, qənʾat*
jeer, — at *mazḥa, (ta)ʿawga* II, *hawlaya* I
jest, v. *zaraqa* II, *(ta)zāwaʿa* I
jest, n. *zawʿ* I
jester *(ma)śḥaqi, (masta)zāwəʿ* I
Jew *ʾayhudāwi, ʾayhudāy*
  Jews *ʾayhud*
jewel *zawhər, ʾakdin*
Jewish, — religion *tayəhdo*
job *(ta)gbār*
jocular *(masta)zāwəʿ* I
join *dammara* I, *darraga* I, *ḍamada, (ʾa)ḫbara, (ʾasta)rākaba* I (see also 'add')
  — closely *(ʾasta)lāṣaqa*
  — in *(ta)sātafa*
joint *ʿaṣq* I, *dəd* I, *(mā)ḥəbart, lelit* II
jointly *dərug-a* I, *dəmmur-a* I, *ḍəmur-a, ḥawwəl-a*
joke, v. *qalada* III, *(ta)sālaqa*
joke, n. *qald* III, *zawʿ* I
jolt *nagafa*
journey *fənot, gəʿz* I, *gays, (mə)ḥwār, nagid*
  go on a — *nagada*
joy *fəśśəḥā, ḥaśśet*
  exclamation of — *ʾənqʷāʿ, ʾəssay, ḥawisā*
joyful *fəśśuḥ, ḥaśuy*
  be — *(ta)fəśśəḥa, (ta)ḥaśaya, (ʾa)sbaba* II
joyous, see 'joyful'
jubilant *fəśśuḥ, ḥaśuy*
jubilate *babaya, (ta)halala, yabbaba*
jubilation *yəbbābe*
jubilee year *ʾiyyobelyos*
Jubilees, Book of — *maṣḥafa kufāle*
Judaism *yəhudənnā, ʾayhudənnā*
judge, v. *dayyana, farada, fatḥa, kʷannana, bayyana*
judge, n. *dayyāni, (ma)kʷannən, qādi, (ma)sfən*
  bring before a — *(ta)bāṣəḥa*
Judges, Book of — *ʾorit za-(ma)sāfənt*
judgment *dayn, fərd, fətḥ, kʷənnāne*
  day of — *kirāqʷ, kʷəryāqʷ* II
  bring to — *(ta)wāqaśa*
  pass judgment, see 'judge'
judicial *kʷənnanāwi*
  — sentence *qəśt, qaśt*
jug, see 'jar'
juice, resinous — *lozān*
  — (sap) of spinach *ḥarafā* I
jump, — up *baṭaṭa* II, *naṭara* III (see also 'spring')
  — of joy *naṭṭa* I
juncture *(mā)ʾəḫaz, dəd* I
junior *(zayə)nʾəs*
juniper *ṣəḥd, dafn, ʾarqewtinon*
jurisdiction *śəlṭān, (mə)kʷənnān*
just, adj. *rātəʿ, ṣādəq, baggəʿ* I
  be — *ratʿa, ṣadqa*
just, adv. *dāʾəmu, kəmma*
  — now *məʿra, yəʾaze*
  — as *kama, kama ʾənta, kama soba*
justice *fərd, fətḥ, ṣədq*
  court of — *(mə)kʷənnān*
justification *ṣədq*
justify *(ʾa)rtəʿa, (ʾa)ṣdaqa*

K

Keep (tend) *ʿaqaba*
  — back *(ʾa)ʾḫara, gāhgəha* I
keeper *ʿaqqābi, gabaz*
kettle *ṣəḥart*
  put a — on the fire *ṣaʿada* II
key *marḥo*
kick *ragaḍa* II, *dafʿa, nadḥa, dammara*
kid *ṭali, māḥsəʿ baggəʿ, ḥarge*
kidnap *maśaṭa, ṭalafa*
kidney *kʷəlit*
kill *gadala* II, *qatala, ṭabḥa*

kin *zamad*
kind, n. *fəṭrat, ṣotā*
kind, adj. *rəḫruḥ, garh* I, *rawiḥ*
kindle *(ʾa)ḥtawa, mogada, (ʾa)sḥana, (ʾasta)wāʿaya, waṭṭasa*
kindling material *śuʿ* II
kindness *ḫirut, śāhl, ṣaggā*
kindred *nagad*
king *nəguś, nagāśi*
  become a — *nagśa*
kingdom *(ma)ngəśt, malakot*
kingship *(ma)ngəśt*
kinsman *ʾəḫʷ, zamad*
  become a — *(ta)ḥamawa*
kiss, v. *saʿama, ʾammәḥa*
  — a priest's cross *(ʾan)sāḥlala* III
kiss, n. *səʿmat, ʾammәḥā*
kitchen *beta mabsəl, beta mandad, (mə)ṣbāḥ, (ma)sḥənat*
kite *ʿofa ṣilat, ʾanqe, gəlawqā, hobāy*
knead *lafaṣa, losa*
knee *bərk* I
kneel *baraka* I
knife *maqlamt, moqay, (ma)ṭlawz*
  sacrificial — *(ma)ṭbaḥt*
  — knife with a curved point *galado*
knight *farasāwi*
knock *gʷadʾa, qāḥqəḥa, (ʾa)qʷaqqʷəʿa* II, *qʷarqʷara* I
  — down *daddaqa, naḍḥa, (ʾa)nḥala*
  — off *nagafa*
  — at the door *gʷadgʷada*
knot, v. *ʿaqʷara, qʷaṣara* I
knot, n. *qʷəṣr* I, *(mā)ʾəsar*
knotty *gʷaṣāgʷəṣ*
know *(ʾa)ʾmara, ʿoqa, falaṭa*
  I don't — *ʾəndāʿi*
knowledge *ʿuqat, (ʾa)ʾmərot, ṭəbab* I
known *ʾəmur*

L

Labor, v. *gabra, ṣāmawa* I (see also 'work')
labor, n. *qəne* I, *(ta)qanyot* I, *sərāḥ* I, *ṣāmā*
  forced — *gabgāb*
  joint — *makʷəst* I
labor pains *māḥd, (mā)ḥməm* I, *(tə)wdəḥt*
  have — *ḥamma* I, *maḥada, (ta)waddəḥa*
laborer *gabbār, (masta)qānay* I
laborious *(masta)gabbər*
lace *sirāk, totān*
lacerate *natafa, qaraḍa, śaṣṣara, śatara, zarzara*
lack, v. *ḫaṭʾa, gʷadala, qazza* I, *ṣannasa, ʿaraza*
lack, n. *gʷadāle, ḫəṣaṣ, ʿərzənnā, (ta)ṣnās, nətgā*
ladder *(mə)ʿrāg, sawāsəw, tankatam*
ladle *(ma)dməḥ* II
  draw with a — *damḥa* II
lady *ʾəgzəʾt, sāydā, wezaro*
lair *gəbb, ḫəzʾat*
lake *bāḥr, ʿaql, ʿayg*
lamb *māḥsəʿ*
  suckling — *māḥsəʿ baggəʿ*
lame *ḍawwəs, ḥankās* I
  be — *dəḥka, ḍawasa, ḥankasa* I
lament *ʿawyawa, bakaya* I, *lāḥawa, (ʾas)qoqawa, waylawa* (see also 'weep, mourn')
lamentation *ʿawyāt, bəkāy* I, *(mə)sḥag* I
lamp *qandil, lampā, (ma)brəh, māḥətot, pānā*
lance *salāṭin* (see also 'spear')
land *mədr, bəḥer*
lane *sakʷat, ṣəggʷ*
langor *nəzəhlāl*
language *ləssān, nagar, kanfar*
languid *ləḥluḥ, nəzəhlul, ṣəmhuy*
  be — *maślawa, (ʾan)zāhlala*
languish *hakaya, lāḥləḥa, səḥwa, (ʾan)saksaka, ṣəmhaya, danzaza*
lantern *qandil*
lap *gʷəyyā, ḥəḍn*
  hold in the — *ḥaḍana*
large *ʿabiyy, rəḥib, səfuḥ*
  be — *ʿabya, rəḥba*
largely *səfuḥ-a*
lascivious *məruʿ, (man)zāhləl, zəwwəʿ* I
  be — *faḥala, marʿa, sassana*
lasciviousness *śəṭyat*
lash, v. *qaśafa* I, *ṭabṭaba* I (see also 'whip')
lash, n. *(ma)qśaf* I, *ṭəbṭābe*
lassitude *ḍəbas*
last, v. *qoma, betata* II, *(ta)zawwara*
  — long *(ta)gʷanādaya, ḥallada* I

last, adj. *daḫāri* I, *dāḫarāwi* I
be — *daḫra* I
lasting *g"anduy, hälläw, nabbār*
late, adj. *g"anduy, dāḫarāwi* I
late, adv. *daḫr-a* I
be — *daḫra* I, *(ta)g"andaya*
lately *qarub-a*
later on *kawalā*
latest *daḫāri* I
latrine *'ayna mədr, (mə)k"sāḥ, barbir*
latter *'aḫāri* I
lattice *śaqśaq*
laud *sabbaḫa, ('a)'k"ata* (see also 'praise')
laudation *wəddāse*
laugh *śaḫaqa, mazḫa*
laughing, burst out — *(ta)farzaza*
laughingstock *səllāq, səllāt* I, *śāḫq*
make a — *zang"ag"a*
laughter *śāḫq*
burst of — *fərzāze*
lavish *zarawa*
law *ḫagg, fəṯḥ, k"ännäne, śər'at* (see also 'court')
lay down laws *ḫaggaga*
Law, the — *'orit*
lawful *ḫəggāwi, (za)ḫagg*
lawgiver *śarā'e ḫagg*
lawless *'alāwi, 'am(m)āḍi*
lawsuit *fəṯḥ, səkyat* II, *(ta)snān* II, *(ta)k"annənot*
lawyer *ṣaḥāfe ḫagg, ḫaggāgi*
lay *('a)skaba, wadaya, ('a)ḍgə'a*
— on the back *galla* II
layer *ṣafṣaf* I, *'agl* I
arrange in layers *'agala* I, *waṭṭäḫa*
layman *'ālamāwi, ḫəzbāwi*
laziness *haket, nəzəhlāl, ḍər'at*
lazy *ḍəru', hakkāy, (man)zāhlәl*
be — *hakaya*
lead, v. *marḫa, ('a)bṣäḫa, ('a)ḫora, nad'a*
— away *wasada*
— astray *('a)shata*
— to *('a)bo'a*
— by the bridle *ḫasala*
lead (metal) *'arar, nā'k*
— of bullet *rəsās*
leader *marāḫi, qāwm*
leadership *rə'sännā, (mə)sfənnā*
leaf (of tree) *q"aṣl*
put forth leaves *q"aṣala*
leaf (of paper) *baraq* II, *raqq*
— of a book *kərtās, saledā* I
leakage *ṣāḥṣāḥ*
lean (downwards) *(ta)q"alq"ala* II, *ṣanna*
— to one side *dassa* I, *(ta)śaṭya* I
— on, upon *ḍag'a, samaka*
— upon a staff *(ta)marg"aza*
lean, adj. *dəgdug* I
become — *dagdaga* I, *k"əhsa*
leap *qanaṣa, faḫala, ('an)far'aṣa, marrada*
— up *baṭaṭa* II, *(ta)farzaza, sarara* (see also 'jump')
learn *(ta)mahara, lamada, ('a)'mara* (be informed)
— by heart *('a)ṣnə'a*
learned *(mā)'əmər, fədul, ləbbəw*
— man *liq*
be — *ṭabba* I
lease, v. *'assaba*
least, the — *ḫəṣuṣ*
be the — *ḫaṣaṣa*
leather *'adim, 'anadā, mā's, nat* II
— strip *ṭafr*
leave, v. *waḍ'a*
— behind *ḫadaga* I, *('a)trafa*
— off *('a)ḍrə'a*
leave, n. take — *(ta)san'ala*
take — of one another *(ta)fānawa*
leaven *bəḫu'*
lectern *'atron*
lectionary *(mə)nbāb*
lector *('a)nbābi*
leech *'alaqt, ḫamagd*
leek *səg"ərd*
lees *(ta)briz* I (see also 'dregs')
left, be (behind, over) *tarfa*
left, left hand *ḍagām*
left-handed *ḍagāmāwi, ḍagāma 'əd*
leftover *bəllā'*
leg *'agadā, qəyṣ*
irons *maqeṣ*
front — *'awə'*
hind — *zaḫāl*
legal *ḫəggāwi*
legacy *g"əlt*
make a — *g"alata*

legation *(ma)l'əkt*
legion *sarwe* I
legislate *ḫaggaga, śar'a*
legislator *ḫaggāgi*
legitimate *ḫəggāwi, bəwwəḫ* II (permissible)
legumes, see 'vegetables'
— and vegetables (that are peeled) *q"ārf*
lemon *lomi*
lend *laqqəḫa, ('a)whasa*
— at interest *radaya*
lender *laqqāḫi, waḫāsi*
length *rəzmat* II, *śarr*
measure of — *(mə)'ərāf*
lengthen *('a)noḫa, malala* II
lenghtwise *nawwiḫ-a*
lenient *rəḫruḥ, (masta)śāhl*
be — *(ta)śāhala*
Lent, Lenten fast *ṣoma 'arbə'ā, ṣom 'abiyy, ṣoma krəstos*
beginning of — *(za)qabbalā, ba'ata ṣom*
the Saturday and Sunday before — *qabbalā ṣom*
first Sunday of — *qəddəst ṣom*
lentil *məssər, bərsən*
leopard *namr*
kinds of leopards *ṣāḫw* I, *wabbo*
leper *(za)lamṣ, ləmuṣ, ṣa'ad'id, zəlgus*
be (become) a — *lamaṣa, sor'ema*
leprosy *lamṣ, baraṣ, zəlgāse*
spots of — *bərəhrəht*
less *ḫəṣuṣ, wəḫud*
be — *ḫaṣaṣa, nataga*
lessen *('a)g"dala, ('a)ḫṣaṣa, ('a)n'asa, ('a)ntaga*
lesson *(mə)nbāb*
lessor *'assābi*
let (lease) *'assaba*
let alone (this) *ḫədəgu* I, *ḫədgə-ssa*
let me! *'əsku*
letter *ṭomār, kərtās, kətāb, (ma)l'əkt*
letter, — of the alphabet *fidal, hohe*
leg of a — *ḫərmat*
level, v. *daldala, dabata* II, *dammama* II, *ləḫḍa, madada, ('asta)'arraya*
level, adj. *sətut, ṣəyyuḥ*
be — *'arraya, satta*
make — *ṣeḫa*
levirate, see 'widow'
Leviticus *'orit (za)lewāwəyān*
liable, be — for a debt *(ta)'əḫza*
liar *ḫassāwi*
libation, offer — *('a)wṣəḫa*
container for — *moṣāḥ*
liberate *bāläḫa* I (see also 'free, set-')
liberation *bāläḫot* I, *gə'əzännā* II
licentious *mərū', nəzəhlul*
be — *mar'a, ('a)manzara, ('an)zāhlala*
lick *laḫasa* I
lid *(ma)sawwər, mā'ənaf*
— of a basket *qewnāq, suṭāb*
lie, n. *ḫassat, ḫassāwe*
tell a —, see 'lie', v.
lie, v. (tell a lie) *ḫassawa, ḫabala* II, *qaṭafa* II, *ṭaqala*
lie, — down *(ta)dāgə'a, rafaqa* I, *sakaba*
— on the back *(ta)dabbara, (ta)galla* II
— on the stomach *baṭaṭa* I
— on the side *ḍanga'a*
— on a cushion *(ta)tar'asa*
— in wait, see 'wait'
life *ḫaywat*
mode of — *gə'z* II
way of — *ḫurat*
— of a saint *gadl* I, *badr* I
restore to — *('a)ḫyawa*
life-giving, life-giver *(ma)ḫyəw, (mā)ḫəyāwi*
lifetime *'ālam*
lift, lift up *naś'a, ('a)la'la, maṭaqa* I (see also 'raise')
— the voice *('a)'baya*
ligament *q"əṣrat* I
light, tr. *('a)ndada* (a fire), *('a)ḫtawa* (a lamp)
— up *fagaga* II, *ḫawaṣa, šār(ə)ḫa*
light, n. *barh, bərhān, nār, māḫətot*
beam of — *wəgāgān*
be — *barha, ḫawaṣa*
light, adj. *qalil*
be — *qalla*
lighten *baraqa, ḍə'ə'a*
lightning *(ma)braq, bāzeqā* II, *ḍa'ā'*
like, v. *śamra*
like, prep. *kama, ḫəgg-a*
be — *massala, wakaba* II
liken *massala*
likeness *məsl, 'ayāt* II
likewise *kamā-hu*
liking, have a — for *śamra*
lily *dang"allā, sakā'rur, sankārur*

limb *ʾabāl, ʾakāl*
lime *gəbsəs, gir, norā*
limit, v., see 'delimit'
limit, n. *ʿaqm, wasan*
limp, see 'lame, be'
limpid *ṣəruy*
line, n. *(ma)śmar, mazmər, sirāk, śatr*
fishing — with hook *(ma)qṭan*
lineage *nagad, (ʾa)zmād, zarʾ, gʷənd*
linen *kətān, bəzzət, moṭāḥt, śuʿ, badn* I
— cloth *ʿage, ḥage, garzen*
fine — *bison, melāt, səndun, śirāy, sansariqʷ, qaṭṭant*
— used for shrouding *ganzen*
linger *(ta)dəḫra* I, *gʷandaya*
link, v. *ḍamada, sansala*
linseed *təlabe, talbe, kətbā*
lintel *maqnəʿ*
lion *ʿanbasā*
lioness *ʿanbasāwit*
lip *kanfar*
liquefy *(ʾa)mhawa, masawa, sayḥa, meʿa, malaya* I
liquid *māy*
lisp *ṣayyafa*
listen *samʿa, (ʾa)ḍməʿa, ṣalawa* I
litany *liṭon*
literate *fədul*
litigant *(ta)gāʾāzi*
litigate *(ta)kʷānana, (ta)sāṭawa*
litigation *(ta)fātəḥot, gāʾz, qəśt, qaśt*
litigious *(ta)qāḥāwi, (masta)gāʾəz, (masta)kāḥəd*
litter, — for carrying *(ma)nṣaf* I, *(ma)ṣwar, malgam*
little, adj. *daqiq, nəʾus, nəstit*
be — *nəʾsa, wəḫda* (small number)
a — bit *wəḫud-a*
a — while *ḥəqqa, ḥədāṭ*
little, adv. *ḥəqq, ḥədāṭ*
little by little *(babba)ḥəqq*
liturgy *qəddāse, śərʿata qəddāse*
live *ḥaywa, nabara*
livelihood *nəbrat, (mə)rkāb* I
lively, be *dalaga* I
liver *kabd*
livid *səgud*
lizard, kinds of lizards *ʿangug, ḥanpin, lāsqet, ṣəqʷənqʷən*
lo and behold! *ʾəsku*
load, v. *ṣaʿana, (ʾa)ṣora, ḥakala, ḥanbala*
load, n. *ṣaʿan, ṣor, ḥəml* II, *kəbad, ʾarsos*
loaf, v. *bāhnana* I, *takata* I, *ʿawtata*
loan *wāḫs, ḥəst*
loathe *(ʾas)qorara, (ta)qʷaṭṭəʿa*
location *(mə)qwām*
lock, v. *ʿaṣawa* I, *naśaga, qʷalafa* II, *qattara* I (see also 'close, bolt')
lock, n. (of a door) *māʿəṣo, (ma)nśag, qʷəlf* II, *qʷəfl, (ma)zgaḥ*
— of hair *qʷənzāʿt, dəmdəmāt, nakolāl*
locust *ʾanbaṭā*
kinds of — *dagobəyā, ʾanākʷəʿ, ʾaṭaqan, ʾaqāṭān*
small — *ʿakot*
lodge, intr. *ḥadara, sakata* II
lodge, tr. *(ʾa)beta* I
lodging *bet, (mā)ḥədar*
lofty *ʿabiyy, nawwāḥ, ʾaryāmāwi, ləʿul*
log *gʷənd, śarwe*
loin *gabo, ḥaqʷe, səmaṭ, ṣarāʿt*
loincloth *dərmānq, nəqbat*
loiter *(ta)gʷanādaya*
lonely *ḍəmməw*
be — *ḍammawa*
render — *ballata*
long, adj. *nawwāḥ, rəzum* II
be — *noḥa, rayama, razama* II
a — time *nawwāḥ-a*
— ago *(ʾəm)təkāt* II
so — as, as — as *ʾəska ʾama, maṭan-a*
how long? *ʾəsfəntu*
long for *(ʾa)fqara, nāfaqa* II, *ṣəhqa*
longevity *nuḥa mawāʿəl*
longing *ṣāhq*
long-suffering *nuḥa manfas, rəḥuqa maʿat, (masta)ʿaggəś*
look *rəʾya, naṣṣara* (see also 'see')
— after *faqada, (ʾasta)ḥāmama* I, *ḥawwaṣa, waqaya* II
— at, on *(ʾasta)ḥāyaṣa*
— up with devotion *qāʿdawa*
lookout, n. *ḥəyyāṣe*
loom *(mā)ʾənam* I, *difat*
shuttle of — *maśqe*

loose *(man)ṭolal* I
be (grow) — *ragaba* II, *(ʾan)ṭolala* I, *lāḫləḫa*
loosen *fatḥa, laqaya*
loot, v. *māhraka* (see also 'pillage')
looting *qʷərqʷər* III
lord *ʾəgziʾ, ʾamlāk*
lordship *(mə)sfənnā*
lose *(ʾa)ṭfəʿa, (ʾa)hgʷala*
— a battle *(ta)waṣʾa*
loss *ṭəfʾat, hagʷl, (mā)ḥəlaqt, ḥatiʾ, nətgā*
lost, be *ṭafʾa, hagʷla, (ta)ḥaṭʾa, səḥta, səḥya* I
lot *ʿəḍ* II, *fāss, kəfl* (share)
cast lots *(ta)ʿāḍawa, fassa*
loud (voice) *ʿabiyy*
loud voice *gʷəḥnā*
loudly, speak — *gantata*
louse *qʷəmāl, ḥenqe, qʷəṭni, ʾanqāl*
love, v. *(ʾa)fqara, fatawa*
love, n. *fəqr*
fall in — *(ta)māḥaza, (ta)ḥababa*
lovely *śənnuy*
lover *fəqur, fəqurāwi, maḥazā*
become a — *maḥaza*
low *təḥut, ḥəṣuṣ* (inferior), *ḥəsur* (degraded)
be — *(ta)təḥta*
lower, v. *(ʾa)wrada*
lower, adj. *tāḥtāwi, tāḥtāy*
— part *tāḥt*
lowland *qʷallā, marqe, ʾadago*
lowly *təḥut, dənun*
be — *(ta)təḥta*
loyal *ʾəmun*
loyalty *(ta)ʾamnot*
luck *gadd*
lucky, — days *ṣənəʿt*
lucrative *rəbuḥ*
lukewarm, be *lattata* I, *zəḥma*
luminous *bərhānāwi*
lump *ʾəyyat*
lumpy, be (wound) *ʾayyata*
lunar *warḫāwi, qamarāwi, həlāli*
— station *māḫədar*
lunatic *(za)gānen, śāhrāy, warḫāwi*
lung *sanbuʾ, səmbāḥ*
lust *faḥal, (ma)ftəw, tamnet, mərʿat*
lustful *mərʿ, fatāwi*
be — *marʿa, (ʾa)flaqa*
lute *ʾargānon*
luxury *(ta)fgəʿt, tadlā*
live in — *fagʿa, (ta)dallawa* II

M

Mad *ʾəbud, giguy, zanguʿ* (see also 'foolish')
be (go) — *ʾabda, harbada, ḥaydana, zangəʿa* (foolish)
madness *ʾəbad*
violent — *(ta)harbədo*
magic *qasm* II, *mərinā, sagal, śərāy* I (see also 'divination')
practice of — *gabir*
black — *ʾandarəbbi, (mā)ʾəsara gabr, (masta)ḥadərt*
practice — *(ta)marraya, (ʾa)sgala*
magical, — invocation *ṣalota məsḥāb*
— figures *faṭarā*
— names *ʾasmāta śərāy*
magician *ḥarāsi* II, *māri, (ʾa)qsāmi* II, *(ma)saggəl, (ma)śarrəy* I, *ṭabib* I (see also 'sorcerer, soothsayer')
magistrate *(ma)ṣfən, liq, (ma)kʷannən*
magnet *magniṭos, mangʷanṭis*
magnificence *ʿəbay, gərmā, kəbr, səbḥannā, śərrāḥe*
magnificent *kəbur, makkāḥi*
magnify *sabbəḥa, (ʾa)ʿbaya*
— oneself *(ta)zaḥara*
magnitude *ʿəbay*
maidenly *dəngəlāwi*
— bearing *dəngələnnā*
maidservant *ʾamat, qʷəlʿet, walatt*
maim, v. *(ʾa)ḍawwasa*
maintain (support) *sesaya*
majestic *gərum*
majesty *gərmā, səbḥannā, ʾəgziʾabəḥerənnā*
majority, — of *(ma)bzəḥt*
make *gabra, ʿabbala* (see also 'do')
male *ʿəd, bəʾəsi* II, *tabāʿt*
malediction *rəgmat*
malice *ḍug, (tə)məyyənt, ṣəlḥut, ʾəkkuy*

malicious *məyyun, ṣəlḥaw* (see also 'malignant')
be — *(ta)ṣayyafa*
malignant *ḍawwāg, lawāw* (see also 'malicious')
maltreat, see 'mistreat'
man *ʿəd, bəʾəsi* II, *ʾagʷāla ʾəmaḥəyāw*
manage *maggaba*
manager *maggābi, ḥabi*
mandrake *ʿəngʷat*
manger *(mə)qḥām, (mə)qmāḥ* I
manhood *maṭana ʾakāl, wərzāwe*
manifest, v. *(ʾa)ʿoqa, bayyana, (ʾasta)rʾaya, (ʾa)gaṣṣawa*
manifest, adj. *ʾəmur, bəyyun, gəhud, kaśut*
manifestation *(ʾasta)rʾəyot, gəhdat, gəṣṣāwe*
mankind *ʾagʷāla ʾəmaḥəyāw*
manliness *təbʿat, təbəʿannā*
manly *təbuʿ*
manner *gəbr, ḥurat, kəwwāne, śərʿat, gəʿz* II
mantle *ʿaṣf, ḥamelāt, manṭolāʿt, (ma)nṣaf* I, *təble*
manure *kəʿut, ṣangʷal, zəbl*
spread — *ṣangʷala, zabala*
many *bəzuḥ*
how many? *ʾəsfəntu, mi-maṭan*
marble *balaq, marmar, rəkʷām*
march, v. *gəʿza* I
march, n. *(mə)ḥwār*
a day's — *guʿzo* I
rapid — *gəśgaśā*
mare *bāzrā, ganetā*
margin *dəngāg, ḥəddāg* I, *ṣənf* I
— of page *gəlyat*
mark, v. *ʿallama*
mark, n. *(tə)ʾəmərt, ʾaśar, məlәkkәt*
marker, place a — in a book *ḥalaba* II
market *(mə)śyāṭ, mərāt, suq, (mā)ʿrab, (məstə)gbār*
marriage *marʿā, (ta)wāsəbo*
legal — *(ta)wāsəbo ḥəggāwi*
illicit — *(ta)wāsəbo ḥərəmt*
give the daughter in — *(ʾa)ḥḍaya*
ask in — *faḥara*
contract — *(ta)ḥamawa*
be related by — *(ta)ḥāmawa*
married, get — *(ta)marʿawa*
— couple *wəsubān*
marrow *ʾangʷəʿ*
marry *(ʾa)wsaba, bəʿla* II
— off *daḥara* II, *(ʾasta)wāsaba, sabsaba* I, *(ʾa)ḥḍaya*
marsh *ragrag, ṣabr, ḥambo*
marshland *ʿamʿam*
marshy, become — *ṣabra, məʿna, ʿazaqa*
martyr *samāʿt, (masta)gādəl* I
martyrdom *səm(ə)ʿ, samāʿtənnā*
martyrologium *sənkəsār*
marvel, v. *(ʾa)nkara* I, *(ta)damma* I, *(ʾasta)ʿaṣaba* (see also 'wonder')
marvel, n. *ʿəṣab*
marvelous *ʿəṣub, gərum, (ma)dməm* I, *nəkur* I
be — *danaqa*
masculine *tabbāʿ, tabāʿt*
mash, v. *ḥaraḍa*
mash, n. — of boiled cereal *nəfr*
mason *ḥanāṣi* (see also 'builder')
mass *gəzaf* I, *ṣənguf*
Mass, celebrate — *qaddasa, qarraba, (ʾa)ʿraga qʷərbāna*
massacre, n. *qatl*
massage *ḥanaṭa, ramma* I, *saḥaya* III
mast *ʿamd*
— of a ship *daqal*
master, n. *ʾəgziʾ, bāʿl, liq, malāki, rabbān*
masticate, see 'chew'
mat *gʷazgʷāz*
— of tanned hide *nat* II
mate *(ma)ḍmar*
matter *gəbr, nagar, təkkāz*
troublesome — *ḍāʾḍāʾ*
mattress *ḍəgʿ*
mature, v. *warzawa, śawaya* (grain)
mature, matured, adj. *bəluq* I, *bəṣuḥ, bəṣuḥa ʾamṭān*
reach a — age *baṣḥa*
maxim *qāl*
mead *mes, masyān*
brew — *mayyasa*
meadow *diʾot, kʷāhelā*
meager *dəgdug* I
meal *māʾədd, məsāḥ* II, *(mə)rfāq* I
evening — *lafṭ*
midday — *məsāḥ* II
main — *śəbāṭ*

means *kəhil, kəhilot*
have — *bəḥta* II
by — of *(ʾəm)ḥaba*
by no — *ʾakko, (ʾi-ba)ʾaḥatti*
by all — *ʾoho*
measure, v. *maṭṭana, mazzana, safara* I, *laṣlaṣa*
measure, n. *maṭan, səfr* I, *ʿaqm*
kinds of — *ʾarṭābos, ʾaṣbāʿt, balasā, dəkəmt, dəlkəmt, gərrat* I, *kʷar, ləgʷən, qoros, ʾin, ʾəntalam*
— of cereal *ʾardab, məʿro, qābu, qori*
— of liquid *bādos, bāt, kaʾis*
— of weight *ʾaraṭāl, ʾastār, ləṭr* I, *nəṭr*
— of distance *farsak, məʿ(ə)rāf* I
meat *śəgā*
— of the breast *təhul*
chunk of — *gumāʿ*
meddle *(ta)ḥabqaqa*
mediation, see 'intercession'
mediator *(mā)ʾəkalāwi, (ʾasta)bqʷāʿi* I, *(masta)nāgər, tanbāli, ʿarāqi* II (see also 'intercede')
medicine *ʿaqār, faws, śərāy* I, *(mə)ṭʿāy, madḥanit* (see also 'remedy')
mediocre *manṭanṭin, ḥəqq*
meditate *(ʾasta)ḥawwaṣa, ḥallaya*
meek *garḥ* I, *yawwāh*
meet, — one another *(ta)rākaba* I
meeting *gubāʾe, rakb* I, *(ʾən)gəlgā, qabbalā* II
melancoly *ḥazan*
melodious *zemāwi*
melody *zemā, qānā, gumā* II (see also 'chant')
melon *baṭṭiḥ*
melt, intr. *məhwa* I, *memaya* I, *maqaqa* III, *qalṭa, malaya* I
melt, tr. *masawa, (ʾa)nṭara* II, *sabaka* I, *sayḥa* I
member, — of body *ʾabāl, malelit, (ma)nqəʿt*
memento, memorandum *(ta)zkār*
memorial *zəkr*
— service *(ta)zkār, takazir*
memory *zəkr*
menace *(tə)grəmt*
mend *rafʾa, safaya, ṭaqaba, dargəḥa*
menses *təkto* I
menstruate *takata* I
mention, v. *zakkara*
mercenary *ʿassāb, gabāʾi*
merchandise *garḥ*
merchant *nagādi, rabḥāwi, śayāṭi, tagāri* (see also 'trader')
itinerant — *ʿaṭṭāri*
merciful *maḥāri, rəḥruḥ, śəhul*
be —, see 'mercy, have'
mercury *bāzikā* I, *bāzeqā*
mercy *məḥrat, śāhl* (see also 'compassion')
have — *maḥara, (ta)rāḥrəḥa, (ta)śāhala*
merely *(ba)bāḥatit-* I, *dāʾəmu, kəmma*
merit, n. *dəlwat* II, *ḥirut*
merry, see 'joyful'
mesh *zarzeq*
message *(ma)bəkt, zenā, kətāb*
messenger *lāʾk, ləʾuk, ḥawārəyā, tanbal, (ma)zenəw*
Messiah *masiḥ, māsəyās*
false — *ḥassāwe masiḥ*
Messianic *masiḥāwi*
metalworker *(ʾa)nṭāri*
meter (in poetry) *(ma)sfar*
method *(ta)mhār*
metropolitan *pāppās*
midday *qaṭr* III
— meal *məsāḥ* II
middle, n. *(mā)ʾəkal, nəfq* I, *wəsṭ, ḥənbərt*
middle, adj. *(mā)ʾəkalāwi*
midget *dənk*
midnight *nəfqa lelit, (ma)nfaqa lelit*
midst, in the — of *(mā)ʾəkala*
midwife *(ma)waləddd*
might *qarn* (see also 'power')
mighty *ʿəzzuz, ʿazziz, ḥayyāl*
migration *fəlsat, gəʿzat* I (see also 'emigrate')
mild *yawwāh, məzuḥ, ləmlum*
render — *(ʾa)rāḥrəḥa*
mildew *wāg*
be covered with — *ʿammala*
milk, v. *ḥalaba*
milk, n. *ḥalib* I, *watwat, ṣabā*
coagulated — *hayb*
— products *ṭəlulāt* I
mill *(mā)ḥraḍ*
millet *dorār, qondorāṭis*
white — *milāhi, melāni*
millstone *(mā)ḥraḍa ʾadg, ʾəbna (mā)ḥraḍ*
lower — *(mā)ḥraḍ*
upper — *madḥe*

milt *ṭāffəyā*
mind *ḥəllinā, ləbb*
mineral *māʿədan*
mingle, see 'mix'
minor *nəʾus, (zayə)nəs, daqiq, ḥəṣuṣ*
minstrel *ḥalāyi*
minute, n. *daqiqā*
minute, adj. *raqiq* I
miracle *(tə)ʾəmərt, (ma)dməm* I, *(ma)nkər* I
mire *ʿamʿam, ṣabr, ṣəngʷən*
mirror *maṣ(ə)ḥet*
look in a — *(ta)ṣāḥyaya* I
miscarry *dəḫḍa, ḍāʿdəʿa* (see also 'abortion')
mischievous *śəḥuṣ*
misdeed *ḥəśam*
miser *qiquy*
miserable *ḥərtəmənnā, ḥasār, məndābe, (ta)ṣnās*
miserly *ṭawāʾi*
be — *ṭoʿa*
misery *ḥərtəmənnā, ḥasār, məndābe, (ta)ṣnās*
misfortune *ʾəkkit, sayl* I, *wayle*
mislead *(ʾa)lbaya, safaṭa* I, *(ʾa)sḥata, (ʾa)zangəʿa*
miss *ḫaṭʿa, səḥta* (the target)
missing, be *gʷadala, qabla* I
mission *(ma)lʾəkt*
mist *ʾawl, gime, ǧobār*
mistake *gədfat, səḥtat* (see also 'error')
make a — *səḥta*
mistaken, be *(ta)qādəḥa, ʿayaya*
mistreat *(ta)ʿaggala* I, *ṭaqala*
mistreatment *ʿamaḍā*
mistress *ʾəgzəʾt*
— of the house *bāʿəlt*
mistrust *(ta)ḥazba* I
miter *miṭrā, qobʿ, qidārs*
mitigate *yawwəḥa, (ʾa)qlala*
mix, mix up *bāḥqaqa, balla* I, *dammara* I, *ḫoša, tosḥa, qalqala* I
— by stirring vigorously *baṣbaṣa, baṭbaṭa*
mixture *bəlul* I, *dəmmāre* I, *ḫawś*
moan *ʿawya, ʿawyawa, gəʾra* (see also 'groan')
mock *(ta)ʿawga* II, *hablaya, (ta)sālaqa, sal(l)ata* I, *šaḥaqa, zangʷagʷa*
mockery *(tə)ʿəyyərt, (ta)qaṣbo, səllāq, səllāt*
mode *kunat, ṣotā*
model *ʾabənnat, ʾarʾayā, məsl, śəʿl*
moderate *(mā)ʾəkalāwi, ʿəqqum, ləbbub, manṭanṭin, ḥəqq*
moderation *ʿaqm, ləbbəbənnā, maṭan*
modest *təḥut, təḥuta ləbb, ḫaffār* I, *yawwāh*
modesty *həʿat, təḥətännā, yəwwāhe*
modify *wallaṭa*
moist *rəḥus, rəṭub, ṭəlul* I (see also 'damp, humid, wet')
moisten *balla* I, *(ʾa)lḥaḥa, marasa, (ʾa)rḥasa*
moisture *ṭall* I, *ṭəllāle* I, *ṣāḥṣāḥ, ləmlāme*
mold, v. *galafa, laḥakʷa*
mole (animal) *fəlfal*
mole rat *ḫəld*
molest *ḥoka, (ʾa)nṭaya, saḥaṭa* I, *śāqaya, ṣayaqa* I
molestation *ṣāḥb*
molten image *səbko* I, *səbbāke* I (see also 'melt')
moment *gize, saʿāt, məʿr*
in a — *(ba)qəṣbat* I
at one moment ... at another *(bo)ḫaba ... (bo)ḫaba*
momentary *gizeyāwi*
monastery *dabr, der, gadām, mənet*
establish a — *dabara, gaddama, maskaya*
monastic *manakosāwi*
— dress *ʾaskemā*
monasticism *mənkʷəsənnā*
money *ganzab, fəlus, nəwāy, bərur*
a certain quantity of — *badr* III, *batr* II
money-changer *(ma)wallət*
monk *manakos, barrāḫ* II, *falāsi, gadāmāwi, sayəḥ, zəguḥāwi*
monkey *qərd, qardināt, fonqəs, gamar*
monster *ṣadanāt*
month *warḫ*
names of the months *maskaram, (lufi), ṭəqəmt, ḫədār, tāḫśāś, ṭərr, maggābit, miyāzəyā, gənbot, (wastori), šane (šəne), ḫamle, naḥase, pāgʷmen (ʾənsay, lawāḫəq)*; see also 'intercalary'
first day of the — *qalendes, qalanton*
middle of the — *yədon*
moon *warḫ, śāhr, qamar*
new — *šaraq, šarqa warḫ, həlāl*
full — *gahah, warḫa gahah*
names of the moon *ʾəblā, ʾerās, ʾasbanyā, ʾasonəyā, hənāse, bəltānās*
more, once — *ʾaḥatta ʾənka*

moreover *ʿādi, bāḥəttu* I, *dāʿəmu, dāgəma, kāʿəba*
morning *ṣəbāḥ, rafādita gize*
morsel *fāʿm, fəttat, lāʿf*
put a — into the mouth *(ta)fəʿma, laʿafa*
mortal *mawāti, (zayə)mawwat, ʾəgʷāla ʾəmaḥəyāw*
mortar (for pounding) *mogəʾ, mawgəʾ, (mə)syāḥ* I
mortar (building material) *ṣəbur*
mortification (of body) *(mā)ḥmam, ḥarmat*
mortify *(ʾa)mandaba*
— the flesh by abstinence *(ʾa)ṣāmawa* I
mosaic *ṣafṣafa saledā*
mosque *masgid*
mosquito *tənənəyā*
most of *(ma)bzəḫt*
moth *ʿəḍe, ḍāḍe, naqaz, qʷənqʷəne, ṣənṣənyā, ʾəsātarmu*
night — *fərfərt*
mother *ʾəmm*
mother-in-law *ḥamāt*
mother-of-pearl *ʿənqʷa bāḥrəy, sadaf*
mother tongue *ləssāna fəṭrat*
motion *ḥukat, ḥusat, nagaśgāś, naqalqāl* (see also 'move, movement')
mouldy, be *ʿammala, śāhbaba*
mound *wagr, ḥaṣur*
mount, — an animal *(ta)ṣəʿna*
mountain *dabr, wagr*
a flat-topped — formerly used as a fortress *ʾambā*
mountain goat *hayyal, wəʿəlā*
mountainous *dabrāwi*
mountain pass *ʿaqab* I
mourn *bakaya* I, *lāḫawa, waylawa* (see also 'lament')
mourner *bakāyi* I, *(mas)qoqəw*
mournful *ḥazanzin*
mourning *ḥazan, lāḥ, (mə)sḥāg* I
be in — *ḥazana*
dark — dress *kall* I
mouse *ʾanṣawā* I, *ḥanṣe, ḥanṣawā*
field — *qərādin, ṣəqʷənqʷən*
mouth *ʾaf*
interior part of the — *ʾanqar*
mouthful, small — *paḳʷsimā*
take a small — of liquid *laṭḥa*
move, intr. *hoka, ḥosa, (ʾan)sosawa*
move, tr. *(ʾan)qalqala* II, *(ʾan)sāḥsaḥa, nassa*
— (change residence) *gəʿza* I
— convulsively *(ʾan)farfara*
— about *ḍaḥasa*
— aside *galla* I
— away *(ta)baʿada*
— here and there, — to and fro *lafaya, (ta)katma* II, *(ʾan)sāḥlala* II
movement *ḥukat, ḥusat, nəsaḥsāḥ, naqalqāl* (see also 'motion')
mow *ʿaḍada, kʷāʿlawa, makāʿlawa*
much *bəzuḫ*
how much? *ʾəsfəntu, (mi)maṭan*
as — as *maṭana zə*
so — so *ʾəska*
mud *ʾanqās, ʿamʿam, məʿno, ṣilāḥ, ṣəngʷən, ṣabr*
muddy *ṣəbur*
— place *ḥazḥaz*
be — *(ta)ḥamma* III, *məʿna, ṣabra, ṣangʷana*
mulberry, — tree *saqāmros*
— leaf *tut*
mule *baqlo*
multicolored *ʿəllul* II, *(zazza)ḥəbr, ḥarḥar* I, *kʷaśakʷaś, nāqil* (see also 'variegated')
multiplication *(tə)dmərt* I
multiply, tr. *(ʾa)bzəḥa, (ʾa)fadfada, (ʾa)makʿaba*; (in arithmetic) *dammara* I
multitude *bəzḥ, (ʾən)gəlgā, (mā)ḥəbar*
munch *ḫanaka* IV, *qarṭama, qaṣqaṣa*
murder *qatala*
murderer *qatāli*
murmur, v. *laḥasa* II, *(ʾan)gʷargʷara, qāḥqəḥa, zangʷagʷa*
murmur, n. *nagʷargʷār, (ta)qʷarqʷar* I
muscle *matn, śarw*
— of the abdomen *qʷaṣṭe*
— of the thigh *təlāʿ, zāl*
mushroom *badelāh*
music *(ma)zmur* I
musical, — instrument *nəwāya māḥəlet, nəwāya mazmur, nəwāya tawnet*
kinds of — instruments *ʾamāsinit, ʾənbiltā, ʾəndər, ʾargānon, ʾənzirā, bəʿəzā* III, *baganā, bəhənzā, buq, gantā, gərṭāt, malakat, nābl, nāblis, nagārit, nəsr qānā, sānti, ṭabəlqānā, (ma)ṭqaʿ* I, *zāguf*
— mode *səlt*
— notation *məlakkət*

musician *māḥaletāy, (ma)'anzar, sanqāwi, (ma)zammar* I
musk *məsk, zəbād*
Muslim *'aslāmāy, masləm, malasāy, tanbalatāwi*
become a —*'aslama*
mustard *sənāppe, g"ālk"e*
musty, be *šāhbaba*
mute *bəhum, səgum*
be — *bəhma, lattata* I, *(ta)sagma, (ta)faḍla*
mutilate *maq"asa*
mutilated *ḍəwwəs*
muzzle, v. *faḍama*
muzzle, n. *zəmām*
myriad(s) *'əlf, rabbawāt*
myrrh *karbe*
oil of — *mi'ā, səṭuqāṭe, qannə'at*
myrtle *'adas, bərsənot, mərsəne, 'əl'ās*
mystery *məsṭir, (za)ḥəbu', g"əhān, səwwər*
mystical *məsṭirāwi*

N

Nail, n. *qannot, qətr* I
fasten with nails *qanawa* I, *ṣaqawa* I
names of the nails with which Christ was crucified *'aderā, 'alādor, 'arodā, dānād, rādas, sādor*
nail, v. — down *qattara* I, *lak'a* II
naked *'əruq* I
be — *'arqa* I, *(ta)'arza*
name, v. *samaya*
name, n. *səm*
have the same — *('a)mak"saya*
namely *'əsma, (wa)wə'ətu*
napkin *saban*
narrate *zenawa, waraya, wag'a* II
narrative *zenā*
narrow *ṣabib, ṣə'uq, ṭab(b)āb*
— path *'aṣabṣib, (ma)q'an*
be — *ṣabba, ṭawqaya*
nation *ḥəzb*
native *ḥaqqāl*
— land *mulād*
nativity *lədat*
natural *fəṭratāwi, ṭabāyə'āwi, təkulāwi* I
nature *bāḥrəy, gə'z* II, *həllāwe, ṭabi'at* II, *qəssāme* III
nausea, feel — *ṭalaqa* I
navel *ḥənbərt*
near, adj. *qərub*
be — *qarba, (ta)gāwara*
near, adv. *biṣ-a, ṭəqā*
— to *ḥaba*
draw — *('a)lṣaqa*
nearly *qərub-a, (ya)'akkəl*
nearness *qərbat*
neat, be *qadawa*
necessary *(ma)fqəd, (ma)fṭəw*
be — *dalawa* II
necessity *'əṣab, ('a)gbəro*
of — *(tə)ḥlāf*
neck *g"ər'e, kəsād, ḥaddāf*
carry around the — *'anaqa*
necklace, kinds of necklaces *'akdin, 'armāsəqos, bazgənā, dəg"ləmmā, gamā, ḥəlqat, qāmā*
put on a — *('a)'naqa*
need, v. *faqada*
need, n. *'əṣab, (ta)ṣnās*
be in — *ṣannasa, faqada*
needle *(ma)rfə'*
large — *masfe*
needlework *rəf'o*
needy *məskin, nadāy, ṣənnus, ḥəṭu'*
neglect *(ta)'awwara, ('a)ḍrə'a, (ta)nāsaya, ('a)stata, ('a)ṣbə'a* II
neglectful, be *(ta)hayyaya*
negligence *gədfat, həyyat, nəzəhlāl, ('a)stot, (ta)'awwəro*
negligent, be, see 'neglect'
negotiation *(mə)gbār*
neigh *('as)kāḥkəḥa, qoqḥa*
neighbor *gor, biṣ* I, *kālə'*
be a — *(ta)gāwara*
neighborhood *gor, (mə)qrāb*
neither... nor *'akko...wə'akko*
neophyte *ḥaddisa hāymānot*
nephew *walda 'əḫ", walda 'əḫt*
nerve *matn, śərw*
nest *(mə)ṣlāl* II
build a — *('a)ṣlala* II
net *(ma)śgart* II, *(ma)rbabt* I, *garif* I
catch in a — *śagara* II
cast a — *rababa marbabta*

nettle *kərdād, 'abarbarā*
network *q"əṣro* I, *śaqśaq, fətlo*
never *'albo 'ama, gəmurā*+ negative verb, *('i)mā'aze*
— more *('i)dāgm-a*
nevertheless *bāḥattu* I, *dā'əmu*
new *ḥaddis*
New Year *rə'sa 'awda 'āmat*
New Year's day *nayruz*
news *ware, zenā, səm(ə)'*
good — *bəsr, bəsrāt* (see also 'tidings')
nibble *gamaṣa* II
nice *śəmur*
night *lelit*
spend the — *beta* I, *('a)lelaya*
nimble *gayyəd*
be — *gāyada*
nine *tas'u, tas'attu, təs'*
— days *tasu'*
— times *tasu'*
ninety *tas'ā*
ninth *tāsə', tāsə'āwi*
— day *tasu'*
nip, — off *qanṭasa, qanṭaba* I
no *'iyyāseḥ*
— one *'i-mannu-hi, 'albo-za*
noble *'angebenāy*
— lady *'angebenāyit*
nobleman *ḥarāwi, baṭritā*
nod, v. *qaṣaba* I
nod, n. *qəṣbat* I
noise *dəmḍ, kəlāḥ, naqāw, wakat, wəwwə'ā*
make — *damḍa*
nonsense *ləssāḥe* I, *zəngā'e, zaw'* I
talk — *(ta)zāwə'a* I
noon *qatr* III
north *dabub, mas'* I, *samen*
northern *dabubāwi*
nose *'anf*
nosering *waṣ(ə)b, 'ang*
nostril *'anf, ḥəlbat* I
not *'albo, 'akko-ke*
it is —, there is — *'albo*
— at all *gəmurā*+ negative verb
not only ... but also *'akko kəmma...bāḥtitu ('allā, 'ādi, dā'əmu), 'akko bāḥtitu...'ādi ('allā), 'akko ... dā'əmu*
notable *'abiyy, gənun*
notation, musical — *məlakkət*
notch *qəfr*
notebook *dabtar*
nothing *'albo, 'albottu, ('i)mənt, ('i)mənta-ni, ('i)mənta-hi*
for — *bakk-a, kanto, (ba)kantu*
nothingness *(za)'albo, kantu*
notice, v. *bayyana, rə'ya*
notice, n. *(tə)'amərt*
nourish *qalaba* II, *sesaya, ḥaraśa* I, *ḥaḍana* (see also 'feed')
nourishment *sisāy*
novice *ḥaddis takl*
now *yə'əze*
just — *mə'r-a*
from — on *('əm)yə'əze*
— and then *'ammə'ər lamə'r*
now! *-ke, -so*
— then! *'ə'i, hab*
nowadays *yom*
nowhere *('i)'ayte-ni, 'albo ḥaba*
null *ḍəru'*
nullify *('a)bṭala*
numb, grow — *gablata, danzaza, danṣawa* II
number, v., see 'count'
number, n. *ḫ"əlq", qamar* II
great — *mə'at*
Numbers, the Book of Numbers *'orit (za)ḫ"əlq", 'orita ḫ"əlq"*
numbness *hədmat*
numeral *'aḫaz*
numerous *bəzuḥ, nəḥnuḥ* I
become — *bazḥa, fadfada, 'amama* II, *fadala* I
(see also 'abundant, be')
nun *manakosāwit, maballat, 'əbret* (see *'əber*)
nuptials *kabkāb*
nurse, v. *ḥaḍana, ('asta)ḥāmama* I, *('a)ṭbawa*
nurse, n. *ḥaḍānit, ('a)ṭbāwit*
nut *karkā', sankārur*
— tree *səgd*

O

Oak tree *balan, bāluṭ, dərs, dərāy*
oar *(ma)qdaf, ḫadaf*
oat, kinds of — *ʾaṣnāwāl, ḫanṣəwāl*
oath *maḫalā, (tə)ḥlāf*
take an — *maḫala, ḫalafa*
obedience *ʾoho bəhilot, (ta)ʾazzəzot, samiʿ*
obedient *(ta)ʾazzāzi*
be —, see 'obey'
obelisk *ḫawəlt, māḫəfad* I, *kawānit*
obese *gazifa śəgā, śəbuḥ*
be — *gazfa*
obesity *śəbḥ*
obey *ʾoho bəhla, (ta)ʾazzaza, samʿa*
object(s) *gizān*
oblation *(ta)śawwāʿi, ṣənḥāḥ, pərsəforā*
veil and napkins with which an — is covered *māḫəfad* II
obligatory *(ma)ftəw*
obliquely *gədmita*
obscure, obscured *damanmin, səwwər, ṣəlum, ṣəlul, ṣəlmutāwi*
obscurity *ṣəllāme, dəmmāne, ṭāqā* I (see also 'darkness')
observation *ḫayyāṣe*
observatory *(mə)ḫəwwāṣ*
observe (perceive) *ʿayyana, ḫawwaṣa, naṣṣara, (ta)malkata, rəʾya*; (comply with) *ʿaqaba*
obsidian, sharp — *ḫawl*
obsolete *bəluy*
be — *bəlya*
obstacle *ʿəqəft, dāḫḍ, (ta)kalʾot*
obstinacy *qəffat, (tə)zləft, gəzaf* I, *mərded* I
obstinate *gazifa kəsād, mərdud* I, *zəluf*
be — *mardada* I
obstruct *faḍama, dafana*
obtain *rakaba* I, *(ʾa)ṭraya, (ʾa)dməʿa*
obvious *kəśut, rəḫəw, gəhud*
obviously *kəśut-a*
occasion *məknəyāt*
sudden — *gəbt*
occupation *(ta)gbār, qəne* II
occupy *ʾaḫaza, naśʾa*
occur *baṣḥa, kona, maṣʾa*
— suddenly *daddəqa*
ocean *wəqəyānos, ʾawkiyānos, bāḥr*
Octateuch *ʾorit*
odious *ṣəluʾ* (see also 'detestable')
odor *ṣenā, rəḥe*
sweet — *ʾafaw* II
bad — *fəgag* I, *ṣiʾ*
emit an — *rəḥya, qatara* II
emit a bad — *fagaga* I, *ṣeʾa*
odoriferous *məʿuz*
— tree *bālāq*
— flower *saglāṭ* II
— plant *ḫankəso*
— substance *qəttāre*
of *ʾəm*
offend *(ʾa)ʿqafa, ganḥa, (ʾa)ḥśama, (ʾasta)ḫafara* I, *ṣaʿala*
offense (sin) *ʾabasā* I, *gegāy, ḫaṭiʾat, nufāqe* I; (cause of wrong) *ʾəqəft*
offer *wahaba, (ʾa)boʾa, (ʾa)mṣəʾa*; (sacrifices) *(ʾa)ʿraga, (ʾa)qraba*
offering (gift) *gādā, moḍāʾ, maḫanā* II; (sacrifice) *qʷərbān, (ta)śawwāʿi, sufāḥe*; (oblation) *pərsəforā*
votive — *bəḍʿat, mabāʾ*
whole-burnt — *(ʾa)qārəyo* III, *ṣənḥāḥ*
drink — *moṣāḥ*
office (function) *śimat, (ma)bəkt*
official, high — *(ma)kʷannən, śəyyum* I, *waʿāli, (ma)sfən*
offspring *(tə)wləd, zarʾ, daqiq, ʾagʷāl*
often *(ma)bzəḫt-a, watr-a, (la)zalf*
as — as *(ba)ʾamṭāna*
how — *ʾəsfəntu, mi-maṭan*
oh! *ḫawəy*
oil *saliṭ, qəbʾ*
fragrant — *ʿəfrat*
holy — *meron, ṣəʿiṭ*
— cellar *(mā)ḫəbab* II
ointment *ʿəfrat, qəbʾ, saliḫot*
old *ʾaragāwi, ʾaragāy, rəśuʾ, ləhiq*; (thing) *za-təkāt* I; (person, thing) *bəluy*
grow — *ʾaraga, balya, raśʾa, ləhqa*; (objects) *balbala* I
— age *ʾərgənnā, ləhqənnā, bəlyat, rəśʾān*
— man *liq*
— woman, man *ʾəber*
Old Testament *bəluy, bəlit*
Old and New Testaments *maṣāḥəft za-qadāmi wazadaḫāri* (see also 'Testament')

olive *zayt, zayton*
wild — *zayṭon*
— oil *qəbʾa zayt, ʾekson*
— tree *ʿəḍa zayt, ʿoma zayt, zayton, ʾawləʿ* I, *dars*
— grove *ʿaṣada zayt, ʿaṣada qəbʾ*
omen(s) *baḍāwəʿ* I, *fāl* I, *(ma)qsəm* II, *sagal*
good — *(ma)dḫar* II
read (predict through) omens *(ta)fāwala* I, *(ta)wāfala, balbala* III
interpret omens *qaraya* II
omission *gədfat*
omit *ḫadaga* I, *(ʾa)ḍraʿa, gadafa, (ʾa)ntaga, (ʾa)ṣbəʾa*
omnipotent *kahāle kʷəllu, ʾaḫāze kʷəllu*
on *ba, diba lāʿla*
once *ʾaḫatta, məʿr-a, qadāmi* I, *təkāt-a* II
— more *ʾaḫatta ʾənka, ʿādi*
at — *(ba)gize-hā, (ba)məʿr*
this — *(ba)zəntu məʿr, ʾaḫatta ʾənka*
one *ʾaḫadu* (masc), *ʾaḫatti* (fem)
— time *ʾaḫatta*
one ... and the other, one ... another *ʾaḫadu...waʾaḫadu, zə...zə, zəntu...zəntu*
— to another *kālə ʾ lakālə ʾu*
oneness *bəḫtot, bəḫtut*
onion *baṣal*
only, adj. *wāḫəd*
only, adv. *bāḫəttu* I, *dāʾəmu*
not — *ḫədəgu, ḫədgə-ssa* I
onyx *som, ʾonikyon*
ooze *(ʾan)ṣafṣafa* II, *kʷəḫśa* (wound)
open, v. *(ʾa)rḫawa, fatḥa, baqawa, qaśafa* II
— the mouth *laqawa, kaśata*
— the eyes *basbasa* II, *kaśata*
open, adj. *rəḫəw, fətuḥ, qəśuf* II
opening *fətḥat, səqʷrat* I
openly *gahād-a, (ba)gahād*
opinion *ḫəllinā, ḫalləyot, (tə)ḥzəbt* I, *məkr* I
opponent *(masta)qārən, makallaʾ, (ta)qāwāmi*; (in the law court) *(masta)qāḫəw, gargāri*; (in war) *(ma)qtəl* (see also 'adversary')
opportune, - time *ʿədme*
be — *(ʾasta)rkaba* I
opportunity *(ta)bāṣəḥot, məknəyāt, śāḫt*
unexpected — *gəbt*
oppose *(ta)qāwama, (ta)kāḫəda, ʾabaya; (ta)ḍārara* (enemies)
— one another *(ta)qārana*
opposite, n. *(mə)nṣərənnā*
opposite, adv. *(ma)nṣar-a, ʾanṣār-a, ʿədəw-a*
be — one another *(ta)nāṣara*
opposition *(ta)qāwəmo(t)*
oppress *ʿaggala* I, *gafʿa, (ta)ḫayyala, (ʾa)ṣʿaqa, (ʾa)ṭwaqa*
oppression *gəfʿ, (tə)ʿəgəlt* I, *(tə)ḫayyəlt, ṣāʿq, ṣəbab, ṭəwqat*
oppressor *gafāʿi, ʿam(m)āḍi, (masta)ḫayyəl, (ta)ʿaggāli* I
or *ʾaw* (see also 'either')
or? *mimma, wamimma*
oracle *tənbit, femā*
orator *ʿaqqābe nabib*
oratory *beta śəʿl, (mə)ṣlāy*
orbit *ʿudat, (mə)rwāṣ*
orchard *ʿaṣada ʾatkəlt, ʿaṣada qamḥ*
ordain (appoint) *śema* I; (decree) *ḫaggaga, śarʿa*
be ordained (appointed) *taśaymata*
ordeal *makarā* II
order, v. *ʾazzaza*
order, n. (command) *(tə)ʾəzāz*; (arrangement) *ṣotā, śərʿat*
put (set) in — *(ʾa)qnəʿa, sadara, (ʾa)ṭāṭəʾa, śarʿa, śema* I
in — that *kama*
orderliness *təṭāʾe*
ordinance *(tə)ʾəzāz, ḫagg, kʷənnāne, śərʿat*
orgy *tawnet*
Orient *śarq, (mə)śrāq*
origin *śərw, ḍaʿat, (mə)fṭār*
original, adj. *qadāmi* I
ornament *sargʷ, tərsit, (ta)wzəft*
— for the forehead *ḍanbəł*
metal — placed atop a church *gʷəllālāt*
orphan *ʾagʷāla māwtā, dəktum*
orphanage (state of being an orphan) *ʾagʷāla māwtənnā*
orphaned, be *daktama, ʿarqa* I
orthodox *rətuʿa hāymānot, ʾartodoks*
orthodoxy *hāymāmot rətəʿt*
ostrich *sagano, sarnon, sirās*
other *bāʿd, dāgəm, kāʿəb, kālaʾ*
otherwise *ʾəmma ʾakko, ʾəmmāʾəkko-(ssa)*
otter *ʾəndirdānos*
ounce *waqet, ʿənqʷəyā, ḫalq* II

out *ʾafʾā*
— of *ʾəm, ba, ʾəmənna, (ʾəm)wəsta*
outcast *gəduf*
outcry *ṣərāḫ, kəlāḫ*
outdoors *ʾafʾā, qaśf* II, *ṣəggʷ*
outer *ʾafʾāwi, qaśafāy* II, *ṣanāfi* II
outhouse *(mə)gḥāša ṣərḥ, qaśf* II
outlaw *ʾawlaʿ* II
outlet *ḍaʿat*
outrage, v. *ṣaʿala, heda*
outrage, n. *ṣəʿlat*
outside *ʾafʾā, qaśf-a* II
— of *ʾəm, ʾənbala*
outsider *ʾafʾāwi, bāʿd*
outskirts *ṣənf* I, *sibā*
outstanding *təruf*
outward *ʾafʾāwi*
oven *ʾəton, (mə)ḫammāz, mafaṭ, maknun* II, *(mə)ndād, (ma)sḫənt*
over *diba, lāʿla*
overcome *ḫayyala, kəhla, moʾa*
be — *(ta)waṣʾa*
overflow *malʾa, zāḫzəḫa*
overlay *qafala, wazara* (with wood), *gallada* (with hide), *labaṭa, laqlaqa*
overlook *(ta)ʿawwara, (ta)hayyaya, nāḥsaya, (ʾa)stata*
overpower *ḫayyala*
oversee *(ta)ḫabaya, ḫawwaṣa*
overseer *gabaz* II, *nadāʾi, qawāmi, qāyəm*
overthrow *naḍḫa, (ʾan)fasfasa, (ʾa)nḫala, qalaba* I, *qaṣʿa, (ʾa)ʿqaṣa*
overturn *gaftəʾa, gabtəʾa, naśata, qalaba* I
owe, — a debt *fadaya*
owl *gugā* I, *gəlāwqā*
own, v. *malaka* (see also 'possess')
owner *ʾəgziʾ, ʾaḫāzi, baʿāl* I, *ʾaḥ* I
ownership *gəzʾat. məlkot, məlkənnā*
ox *bəʿər, lāḥm, kanāf, sor* I

P

Pacify *(ʾa)hdəʾa, yawwəḫa*
packsaddle *ḫənbāl*
pact *kidān, qatot, śərʿat*
make a — *(ta)kāyada* II
pagan, see 'heathen'
page *gaṣṣ*
page (servant) *bəlātənnā, qəy*
pail, see 'bucket'
pain, n. *ḫəmām* I, *śəqāy, ṣāʿr*
be in — *ḫamma* I, *ṣəʿra*
inflict — *(ʾa)mandaba*
interjection expressing — *ʾaʾa, ʾah, ye, yo*
take pains — *(ʾasta)ḫāmama* I
painful *(ʾa)ḥmāmi* I
be — *ṭawqaya*
paint (draw) *śaʿala*; (cover with paint) *qabʾa, (ʾa)ḥbara, śeraya* I
paint, n. *ṭəmʿat*
painter *śaʿāli*
painting *śəʿl*
pair *zawg, ḍāmrā*
palace *beta nəguś, ʿaṣada nəguś, ṣərḥ, tāʾəkā*
palate *gʷərʿe, ḫəlq* I
palisade *ʿagl* I
make a — *(ʾa)gzaza* II
palm (of hand) *ʾərāḥ, bāʿ*
width of — *gāʿt*
palm, palm tree *ṣabar, ṣor, dagʷaʿāli*
Palm Sunday *hosāʿnā, baʿāla hosāʿnā, sanbat (za)ṣəgayāt*
pamper *farzaza, ḫaraśa* I, *(ʾa)ḫanqaqa* I
pampered *ḫanquq* I, *ləḥud* I, *məzuḥ*
be — *ḫanqaqa* I, *mazḫa, ləḥda* I, *rəḥṣa* II, *(ta)farzaza*
pan *gabatā* I, *kokam, ləkʷənt, ṣāḥl, tegan* I
panic, v. *dangaḍa*
panic, n. *məmmāte*
be seized with — *mammata, mammaʿa, ḫarbata* II, *(ta)śaṭya* II
pant *faʿawa, nəʾka, (ta)ʾakʷra* I
panther *kamānyo*
pants, see 'trousers'
paper *kərtās*
papyrus *gomaʿ, ḫəllat, satt*
stalk of — *dangal*
parable *məsl, məssāle*
use a — *massala*
speak in parables *qaṣaba* I
paradise *gannat, ʾedom*

paradox *wāʿ(ə)r*
paragraph *sirāk*
paralytic *madāgʷəʿ (ḍagʿa)*
become — *ḍabsa*
paralyzed *ḍəwwəs, yəbus, maḍāgʷəʿ (ḍagʿa)*
be — *ḍawasa, fazaza, salla* I
parasitic, — plant *taqṣil, zarar*
parcel *makfe*
parch *qalawa, ṭabasa, ḫammasa* III (grain), *(ʾa)nqaṣa*
parched *nəquṣ, yəbus*
— grain *qoli, qəlyā*
be — *naqṣa*
parchment *bərḥānnā, barānnā, raqq*
pardon, v. *maḫara, (ta)śāhala, (ʾa)nāḥsaya, saraya*
pardon, n. *ḫədgat* I, *məḥrat, śāhl, səryat*
parent *walādi*
parents *ʾabaw*
parry, — a blow *ḫarbata* I, *kanaya, dalaga* I
parsimony *təqqat*
part *kəfl, ʾəd* I
partake *(ta)sātafa, naśʾa*
partial, be (in justice) *gamaṣa* I, *(ʾa)dlawa* II
partiality *(ʾa)dləwo*
show —, see 'partial, be'
participant *(masta)sātəf, (masta)bāyəṣ* II
participate *(ta)sātafa, (ta)ḫāwala* I, *ḫabara, (ta)kāfala*
participation *sutāfe*
particle, small — *daqqāq*
particularly *fadfāda, fadfāda-ssa*
partition *kufāle*
partition wall *darizon*
partner *sutuf, (ma)ḍmər*
be a — *(ta)sātafa, rafaqa* II
partnership *sutāfe, (ta)sātəfot*
partridge *ʾabdo, ṭurāykā, pərdəkəyse*
Paschal lamb *fāsikā, fəśḥ* I
pass, pass by (away, through, over) *ʿadawa, ḫalafa*
passage *barr, (mə)ḫlāf, māʿədot*
narrow — *fəśḥat* II
passage (of Scripture) *gaṣṣ*
passer-by *ḫalāfi*
passion *nagaśgāś*
Passion of Christ *ḫamām* I
Passover *baʿāla maṣallat, fāsikā, pāsikā* I, *fəśḥ* I
paste, v., — together *(ʾasta)ṭabaqa* (see also 'glue')
paste, n. *(ma)ṭabq, dargu* II
pastor *nolāwi*
pasture, v. *rəʿya*
pasture, n. *marʿet, (mə)qmāḫ* I, *mufār, diʿot*
closed-in — *ḫəzʾat*
patch, v. *ṭaqaba, safaya, ṭagaba, dargəḫa*
patch, n. *ḍarq*
patched *gətut*
paternal *ʾabāwi, ʾabawnāwi*
paternity *ʾabənnā, ʾabawənnā*
path *ʾaśar, fənot, (mə)ḫwār, ṣəggʷ*
beaten — *(ma)sʸāḫt*
pathway *ruṣat*
patience *(tə)ʾəgəśt, nuḫa maʿat, (ʾa)nəḫo manfas, sabr* II
patient *ʾəgguś*
be — *(ta)ʿaggaśa, sabara* II, *ṣamata*
patriarch *ʾaba ʾabaw, liqa ʾabaw, batrayārk*; (of church) *pāppās*
title given to the — *ʾabun, ʾabuna*
patriarchs *ʾabaw qaddamt*
patriarchate *pəppāse*
patrician *baṭriq*
patrimony *gʷəlt*
patron *qāwm*
pattern *ʾarʾayā*
pave *ṣeḫa, ṣafṣafa* I, *ləḥda*
— with stones *nasaqa*
pavement *ṣafṣaf* I, *dafdaf*
pavilion *dabtarā, pilas, tāʾəkā*
covered — *tadbāb*
pay *ʿadaya*
— back (a debt) *fadaya, (ʾa)ṭʾama, nakaya* II
— expenses *(ʾasta)wḍəʾa*
payment *fadəy, ʿəsset, ʿasb*
receive — *(ta)fadya*
pea *ʿatar, bərsən*
kinds of peas *dahi, gʷayyā, yadāhi*
peace *salām, sənʾ, ʿərq* II
be at — *hadʾa*
live in — *(ta)sanāʾawa*
peaceful *salamāwi, ḍəmməw, həduʾ*
peacemaker *ʿarāqi* II
peach *kok, kokəḥ, ḫoḫ*
peacock *ṭāwos*

pearl *ʿənqʷ, bāḥri, dar, dor* I, *ḥul, zawhər*
peasant *gabbār, ḥaqqālāwi*
peck *naqʷara*
pedestal *(mə)ʿəmmād, (mə)qwām, səktat* I, *kʷəntārit*; (of idol) *sakʷanā*
pedestrian *ʾaggār, ʾaggārāwi*
peel, peel off *baṣṣala, naqafa, qʷalafa* I, *qarafa, ṣalaqa* (see also 'strip, strip off')
peel, n. *qərrāf, qərəft*
peg *(mə)gʷṭay, qətr* I, *(ma)tkal*
pelican *ʾadga marab, gumgumā, gərāb* II, *ṗalqān, kaṭārāqāṭen*
pen (for writing) *qalam*
pen (for cattle) *ʿaṣad, (mə)ʾyām, (mə)ḍəngāʿ*
penance *nəssəḥā* I
— imposed by a priest *qannonā*
pencil *kʷārapitā*
penetrate *boʾa, barra* III, *qalaya* I, *śaraga*
penitence, see 'penance'
penitent *ḥarāmi, nassāḥi*
pensive, be *(ʾa)qzaza* II
Pentecost *baʿāla sanbat, baʿāla ḥamsā, ʿənsarā, pantaqosṭe*
penury *ʿabār, (ta)ṣnās*
people *ḥəzb, sabʾ*
ordinary — *ṣotā ḥəzb*
pepper *barbarre, falfal* II
red — *papare*
perceive *(ʾa)ʾmara, ḥallaya, labbawa, (ʾasta)ḫāyaṣa, ḥanaka* II
perchance, see 'perhaps'
perdition *gʷəḥlut, hagʷl, dəmsāse, musənnā*
perfect, v. *(ʾa)gmara*
perfect, adj. *səlluṭ, təruf, ṭənquq*
perfection *fəṣṣāme, (tə)gmərt*
perfectly *səlluṭ-a*
perfidious *ʿələw, ḍawwāg, (ma)ʿammāḍ*
be — *kəḥda*
perfidy *ʿəlwat, ṣəlḥut, (ta)gʷāḥləwot, kāḥd*
perforate *nadala, daqḥa* I, *ḥarawa, naqaba, saqʷara* I, *sarafa*
perform *faṣṣama, gabra*
performance *(ta)fṣāmet, (ta)gbār*
perfume, v. *(ʾa)mʿaza, qantawa, ṣaʿaṭa*
— the corpse *ḥanaṭa*
perfume, n., kinds of — *ʾafaw* II, *ʾarurān, maʿazā, rəḥe, darsane, ḥəqqʷ, miʿā, qantaw, qərāsəyā, saglāṭ* II, *sətuqāṭe, sandaros, santaw*
perhaps *ʾəndāʿi, dədq-a, yogi*
peril *mansut, mənsāwe*
period *ʿədme, mawāʿəl, zaman*
periphery *(mə)ʿwād*
perish *ṭafʾa, badbada, hagʷla, ḥalqa, māsana*
perishable, be *ṣanṣana*
perjure, — oneself *maḥala ba-ḥassat, mamʿela*
perjury *ʿaliwot*
permanent *qawāmi, (za)zalf*
permission *bawḥ* II, *mabāḥt*
receive — *boḥa* II
permit, v. *ʾabəḥa, faqada, ḥadaga* I
perpetual *(zala)ʿālam, zalfāwi, (za)watr*
perpetually *(la)zalf, zəluf-a, watr-a*
perpetuate *(ʾa)zlafa*
perpetuity *zalf, zəlfat*
perplex *(ʾasta)walāwala* (see also 'perturb')
be perplexed *dangaḍa, labbaya, ṣamhaya*
perplexity *(ma)rzam, təntāne* I
persecute *degana, roda, (ʾa)manzaza* (see also 'pursue')
persecution *gəfʿ, rudat, sadadā, mərrād*
religious — *hakak*
perseverance *(tə)ʿagəśt, ṭabʿat* I, *(tə)zləft*
persevere *(ta)ʿaggaśa, ṭabʿa* I, *(ʾa)wtara, (ʾa)zlafa*
persist, see 'persevere'
person *ʾabāl, ʾakāl*
— of Christ *gaṣṣ*
personality, personhood *gəṣṣāwe*
personify *(ʾa)gaṣṣawa*
perspicacious *ləbbub*
perspiration *lāḥb* (see also 'sweat')
perspire *hafawa, lahaba, rəḥda*
persuade *ʾoho ʾabala, (ʾa)ʾmana, ḫeṭa, safaṭa* I
perturb *(ʾa)dangaḍa, hoka, hakaka, (ʾa)walwala, (ʾa)kosa* I
perverse *ʿələw, ʿəluy, ḍawwāg, gəftuʾ, ḥəśum, ṭawāy*
be — *(ta)ʿaqfa, ḍoga, ʿalawa, (ʾa)flaqa*
perversion, perversity *ḍawwāge, musənnā, ʿəlwat*
pervert, v. *ʿalawa, gaftəʾa, (ʾa)māsana, (ta)ʿaggala* I
— justice *gamaṣa* I, *(ʾa)gḥaśa*
pester *(ʾa)ṣḥaba* (see also 'importune, vex')
pestilence *bədbəd, ferā, (ma)qśaft* I, *wabā*

pestle *moqāʿt*
— and mortar *ʾaqaq maqaq*
petal *qawaʿ* II, *qoʿ*
petition, v. *saʾala*
petition, n. *(ma)fqəd, ḥaśaśā, səʾlat*
petty *manṭanṭin*
petulant, be *(ta)zāwəʾa* I
phantasy, see 'phantom'
phantom *(ma)haddamt, məthat, (ma)ṣʾamo*
pheasant *ṭāwos*
philosopher *ṭabib* I
philosophical *fəlsufāwi, (ta)falsəfayāwi*
philosophy *fəlsāfe, fəlsəfənnā*
phlegm *balqam, naḫāʾ, ḥarafā* I
physician *ʿaqqābe śərāy, (ma)fawwəs, ḥakim, ṭabib* I
pick (fruit, flowers) *laqama* I, *qaśama, qaṭafa* I
— up *naśʾa*
— out *galla* I
pickaxe *(ma)krəy* I, *somat* II
picture *śəʿl*
piece *fəttat, gəmmād, gəmmās, qənṭāb, zabərt* I (see also 'fragment')
pierce *dagʷaṣa* I, *nadafa, nadala, naqʷara, ragaza, wagʾa*
— through *maḥaṣa* I, *sagʷʿa*
— with a spear *zaraqa* I, *qanawa* I
pig *ḥarāwəyā, ḥaśām, ḫanzir*
pigeon *rəgb*
pile, pile up *sakʿa* II, *waṭṭəḥa* (see also 'heap')
pile, n. *kəmr*
pilgrim *nagādi, falāsi*
pilgrimage *(ta)nāgədot*
pillage, v. *barbara, bazbaza* I, *māhraka, qʷarqʷara* III, *zarafa* (see also 'plunder')
pillage, n. *gafafā, qʷərqʷər* III, *zarafā, hayd*
pillar, *ḥawalt, ʿamd, (ma)smak*
pillory *gāg, gāgā*
pillow *tərʾās, ḍagʿ, wasyad*
pilot *(zayə)ḥaddəf*
pin *kanbal*
pincers *gʷəṭṭat* I, *dargu, medargu* (see also 'tweezers')
pinch *gʷaṭaya, qanṭasa, qanṭawa*
pine, v. — away *(ʾa)nḍawa*
pine (tree) *sanobar, ḥəqqʷ, saṭrobilon, piṭon*
pious *(ʾa)mlāki, məluk*
— deed *ṣədq*
piracy *masiṭ*
pistol *qadḥ*
pit *ʿazaqt, barbir, gəbb, qalāy* I, *ḫambo*
— in which the blacksmith melts iron *ḥənqərt* II, *kawr*
pitch (a tent) *takala* I, *tagara* II; (camp) *gəʿza* I
pitch, n. (tarlike substance) *qəṭrān, zəft, ʾasfāliṭo, pesā*
pitcher *ʿaygan, gablā, gəmʿe, gayb* I, *kʷəskʷəs, ṣafan* I, *ṣāḥb*
pity, v. *mahaka*
pity, n. *məhik, məḥrat, sāydā*
have — *maḥara, (ta)rāḥraḥa, (ta)śāhala*
place, v. *(ʾa)nbara, (ʾa)qoma, śema* I, *wadaya*
place, n. *makān, (mə)qwām*
public — *(ma)rḥəb, kʷərgʷāne, məsfāḥ*
in — of *takla* II, *həyyanta, həyyata*
placenta *mənḥal*
plague, v. *qaśafa* I, *śāqaya, (ta)gāyaṣa*
plague, n. see 'pestilence'
bubonic — *dawe qʷəsl*
plain, n. *ḥaql, (ma)rḥəb, gadām, (ma)ṣyāḥt*
plait, v. *ḍafara, dangʷaza, waḍana, ʿaṭafa*
plan, n. *kin, məkr* I
plane, — a board *malala* I
plane tree *bəlṭonos, ṗəlānaṭos, ṗəlāṭānos*
planet, names of planets *ʿaṭārəd, suḥal, zəhurā, zuḥal*
plank *ṣarb, luh*
plant, v. *(ʾa)bqʷala, takala* I
plant, n. *takl* I
kinds of plants *ʾabāmo, ʾalamidon, ʾəndahullā, ʾereg, ḍabart, gomis, ḥankəso, nug, nəḥigʷ, qəbʿ, sanbil, sansal, tanāk*
plantation *takl* I, *zarʾ*
plaster, v. *dafdafa, gabsasa, gasgasa* II, *gayyara* I, *laqlaqa, maraga*
plaster, n. *gəbsəs, marg, maret ṣaʿadā*
plate, v. *labaṭa, qabʾa, qafala*
plate, n. *gabatā* I, *qaṣalā, (ma)ṣbəḥ, ṭabiq, zəbdəw,* (see also 'platter')
platform *(ta)dbāb, ḥəwār, (ma)kayad* I, *madab*
platter *gabatā* I, *masob, ṣāḥl, ṭabiq* (see also 'plate')
play, v. *(ta)lāhaya, sanqawa* (a musical instrument), *(ta)wannaya* (singing and dancing)
play, n. *təlhit, tawnet*
player *(masta)wānəy*
playful *məḥuz*

plea *qəšt, qašt, (məstə)bq"ā'* I
plead *(ʾasta)bq"ə'a* I, *k"annana, waqaśa, (ta)zālafa* I
pleasant *ʾaddām, fətəw, ḥawāz* I, *mə'uz*
be — *ʾaddama, ḥawaza* I
please, v. *ʾaddama, (ʾa)dlawa* II, *(ʾa)ftawa, ḥawwaza* I
please! *ʾəsku*
pleased *ḥəśuy*
be — *ʾaddama* (with suffix pronouns), *śamra*
pleasing *ʾaddām, śannāy*
pleasure *fəg', fətwat, ḥawāz* I, *śamir, tadlā*
find — in *fag'a, (ta)farnasa, śamra*
be given to — *(ta)śaṭya* I
take — *(ta)ḥawwaza* I
pledge, v. *(ta)kāyada* II
pledge, n. *ʾaḥaz, 'arabon, (mə)'qəbännā, māḥəḍan, qatat*
take as a — *ʾaḥaza*
give as a — *(ʾasta)ʾaḥaza*
plot, v. *ḍafara, ḥabala* II, *(ta)mā'laya, makara* I, *śeraya*
plot, n., see 'conspiracy'
plough, plow, v. *ḥarasa* I, *garha* II, *ba'ara* III
— for the first time *(ʾa)qamṭawa*
plough, plow, n. *(mā)ḥras* I
handle of a — *'ərf*
plough beam *dəg"r, mofar, ḫənzəz*
iron ring that holds the share of a — *lāhlo, wagal*
plowman *ḥarāsi* I
pluck *malaqa, qaṭafa* I, *zabaṭa* (a musical instrument), *qaldada* (the eyebrows)
— out *gamma'a, maḥawa, malḥa, naq"ara, naṣaya, natafa*
— off vegetables *qanṭasa, galaya*
plug up *zag'a*
plum *kok, kokəḥ, ḫoḫ*
plummet *ʾadmās*
— line *nā'k*
plunder, v. *barbara, heda, fayata* I, *māhraka, salaba* I, *zamata* (see also 'pillage')
plunder, n. *məhərkā, barbar*
plunge *(ʾa)ṣtama, māḫyaba, (ʾa)ṭlaqa* II, *ṭam'a, damḥa* II
pocket *gayb* II
put into the — *ḫabana*
podocarpus *zagbā*
poem, kind of — having three lines *śəllāse*
poetry, kind of — *qəne* II
compose — *qānaya* II
kind of — which eulogizes a saint by enumerating the various parts of the body *(ma)lkaʾ* collection of religious — *salamtā*
point, n. (sharp edge) *g"aṭ* II, *səḥlat*; (dot) *naṭb*
point of view *gaṣṣ, məkr* I
poison, v. *ḥamaza* I, *śaraya* I
poison, n. *ḥəmz* I, *śərāy* I, *faws*
poisonous *ḥəmzāwi* I
poke *dag"aṣa* I, *(ta)lāk"aya*; (a fire) *baq"ṣa, massada, soda*
poker *(ma)śwar*
pole (used in carrying loads) *dənbāz, (ma)skam, (ma)ṣwart, samsāḥ*
tent — *ʾalgen*
polish *ḥābara, ramma* I, *sadaqa* II, *ḥabrata*
be polished *ṣəḥda, lamaṣa*
pollute *gammana* I, *(ʾa)rk"asa, (ʾa)rsəḫa* I, *ṣanqaqa, dannasa* I
pollution *gəmmāne* I, *ḥəbqāqe, rək"s, rəshat* I, *ṭəllāqe* I
pomegranate *romān*
pomp *gərmā, tərsit, kəbr*
pond *'aql, 'ayg, ləg"at, qalāy* I, *rāhəyā*
ponder *(ʾas)tantana* II, *ṭayyaqa, (ʾasta)ḥawwaṣa*
pool, see 'pond'
poor *məskin, nadāy, ṣənnus, zegā, dəktum*
render — *ballata*
pope *bābā*
poplar, white — *lewqe, lewiqen*
porch *dede, (ma)drak, ḥəwār*
porcupine *q"ənfəz*
pork, see 'pig'
porridge *gā't, gənfo, ləgnat, tabsil, dəlg"əmmā* I
port *marso, mars*
porter *ḥamāli* II, *ḥazāli, ṣawwār*
portion *fətt, kəfl, ləft, ḫəbr* I (of land)
portray *śa'ala*
position (posture) *həllāwe, nubāre, nəbrat, qumat*; (rank) *śimat*
possess *ʾaḥaza, malaka, (ʾa)ṭraya*
possessed (by a spirit) *ʾəḫuz*
be — (by a spirit) *(ta)warrada*
possession(s) *nəwāy, ṭərit*
take — of *malaka*
possession by a spirit *nagargār*

possessor *ʾab* I, *bā'l* I (see also 'owner')
possible *(ta)kahāli*
possibly *yogi*
post (pole) *'amd, (ma)smak, (ma)ṣwart, (ma)tkal* I
posterior, n. *dəḫr* I
posterior, adj. *daḫāri* I
posterity *daḫārit* I
postpone *(ʾasta)daḫara* I
posture, see 'position'
pot *(ma)bsəl, k"əsk"əs, maqḍut, qašut* (for water), *ṣəḥərt*
potsherd *gal'*
— for borrowing coals for a fire *kokam*
potter *labāḥi, laḥāk"i, (ʾa)ṣbāri*
pouch *ḳaraṣit, k"ərz, (ma)śnaq, ṣəfnat* I, *karabo*
pound *dabdaba* I, *damaqa, daqaqa, latama, qaṭqaṭa*
pour, pour out *ka'awa, (ʾan)q"arq"ara* V, *soṭa* I, *zāḥzəḥa, waṣḥa*
— out in drops *(ʾan)ṣafṣafa* I
— down (tears) *wəḥza*
be poured *sababa* I
poverty *məskinat, nədyat, (ta)ṣnās*
powder *ṣabal, damaq, ḥariḍ*
reduce to — *ḥaraḍa*
be reduced to — *ləḥma*
power *ḥayl, 'əzaz, kəhilot, śəlṭān, ṣən'* (see also 'strength, vigor')
have — *(ta)bawḥa* II, *bəḥta* I, *śallaṭa, śalṭana*
powerful *'əzzuz, ḥayyāl, səfun, śəllut, ṣənu'*
be — *'abya, ḫela, safana, ṣan'a*
powerless, be *sə'na, ḍabsa*
praise, v. *sabbəḥa, (ʾa)k"ata, bāraka, nə'da, waddasa*
— in song *zammara* I
praise, n. *barakat, ʾakk"atet, nə'dān, səbbāḫe, wəddāse*
prattle *lassana*
pray *ṣallaya, sə'ala*
prayer *ṣalot*
matin prayers *(za)nagh*
sext prayers *(za)qatr*
preach *sabaka* II
preacher *sabāki* II, *(ma)kbəb* I
precede *badara, qadama* I
precedence *qədmat* I, *qədmannā* I
give — *(ʾa)qdama*
precept *(tə)ʾazāz, fəṯḥ, šər'at*
precious *kəbur*
precious stone, see 'stone'
precipice *ṣadf, qalqal, nāḫs* III
precise *ṭənquq, ṭəyyuq*
precisely *təqqa, mətur-a*
precision *ṭənqāqe*
predecessor *qadāmi* I
predict *(ʾa)mā'raya* II, *qaraya* II, *ramala, (ʾasta)saggala, (ta)ṭayyara* (see also 'foretell, divine')
preface *(ma)qdam* I, *qadāmi nəbāb*
prefect *(ma)k"annən, (ma)l'ak, (ma)sfən, śəyyum* I
prefer *(ʾa)bdara, (ʾasta)ḥayyasa*
preference *ḫirut*
pregnancy *ḍəns, ḍənsat*
pregnant, be *ḍansa(t)*
prejudice *nəkyat* I
preparation *tərsit*
prepare *(ʾa)dlawa* II, *rassaya, (ʾa)ṭā'ṭə'a* II, *zagdaya, śar'a*
prepared *ṣənuḥ, (ʾəstə)rkub* I, *ṭabu'* I, *dəllaw* II, *zəgduy*
preponderance *ḫisān*
presbyter *ləḥiq, liq, qasis, qas*
prescribe *ʾazzaza, 'aqqama, śar'a*
prescription *(tə)ʾəzāz, śər'at, wəssāne*
presence *həllāwe, (ta)rakbot* I
present, v. *maṭṭawa, (ʾa)qraba*
present, n. (gift) *ʾammaḥā, ʾastə'ā, gādā, māk"tā*
present (tense), at — *yə'əze*
presentation *gəṣṣāwe*
presently *mə'r-a*
preserve *(ʾa)'qaba, ṣawwana*
press (push) *gaf'a*; (urge) *(ta)fāṭana*
— out *'aṣara, ḫababa* II (see also 'squeeze, wring out')
— on (hurry) *(ta)mālə'a*
— together *qa'ana, (ʾa)ṣ'aqa, sadaqa* III
press, n. wine — *(mā)ḫəbab*
pressure *ṣā'q*
presume *ḫazaba* I
presumption (arrogance) *(tə)zḫərt*
presumptuous *gəzufa ləbb, ḫəbul*
pretend *(ʾa)maknaya, (ta)masla* (see also 'pretext')
pretense, use a — *(ʾasta)masala* (see also 'pretext')

pretext *məknayāt, sabab*
use as a — *(ʾa)maknaya* (see also 'pretense, pretend')
pretty *laḥuy* (see 'beautiful')
prevail *ḥela, ʾazzala, baḥta* I, *kəhla, safana, (ta)śalṭa*
prevent *kalʾa, kalkala, ʾagada, ḥazʾa* (see also 'prohibit')
previous *qadāmi* I
previously *qadāmi* I, *ʾəm-qadāmi* I
prey, see 'booty'
price *śeṭ, madlot, ʿasb*
prick *dagʷaṣa* I, *gʷaṭaya, ḥarama, qanṭawa, wagʾa*
prickle *ʾabār*
pride *məkḥ, (tə)zḥərt, ganḥ, təʿbit*
priest *kāhən, qas, qasis, śawāʿi, ʾakliros, qəliriqos*
high — *liqa kāhnāt, kāhən ʿabiyy*
assistant — *nəfqa kāhən, kāhən nəfq*
head — *qomos*
— of idolaters *māri, mārəyā*
be ordained — *qassa*
officiate as — *(ta)kəhna*
priesthood *kəhnat, (ta)kəhno, qəssənnā*
priestly *(za)kəhnat, kəhnatāwi*
primogeniture *bəkʷrənnā* I, *qadāmi ləḍat*
prince *(ma)sfən, (ma)lʾak*
princedom *(mə)sfənnā*
princely, — dignity *rəʾəsənnā*
principal (head) *qawm*; (money) *rəʾəsa nəwāy*
principality *səfnat*
prior, n. *ʾabbās, (ma)mhər, qomos, rāyəs*
priority *qədmat* I, *qədmənnā* I
prison *beta moqəḥ, ḥabs, ḥafs*
prisoner *ḍəwəw, muquḥ*
take a — of war *ḍewawa*
privilege *ḥəryat*
prize *məzgānā*
probably *ʾəndāʿi*
probe *fatana* (see also 'tempt, test, try')
procedure *gəbr*
proceed *ḥora*; (Holy Ghost from the Father) *śaraṣa*
procession *ʿudat, śərʿat, śərśənnā* (the Holy Ghost from the Father)
proclaim *ʿawwada, karaza* I, *sabaka* II, *(ʾa)ydəʿa, zenawa*
— publicly *(ʾa)ghada*
proclamation *kərz, (ta)kriz* I, *səbkat* II
procreate *(ta)wālada*
prod *dagʷaṣa* I
prodigal *ḥərtum, zarāwi*
produce, v. *faṭara, gabra*
produce, n. *(tə)gbərt, (mə)rkāb* I; (vegetables) *samr, qamḥ* II
profane, v. *gammana* I, *(ʾasta)ḥaqara, (ʾa)rkʷasa, śəʾba*
profess, — the faith *ʾamna*
profession, — of faith *(ta)ʾamnot*
profit, v. *rabḥa, kasaba* II
profit, n. *baqʷəʿ* I, *baqʷʿet* I; (in business) *rəbāḥ*
profitable *rabāḥi, rəbuḥ*
be — *baqʷʿa* I, *rabḥa*
progeny *ʾagʷāl*
prohibit *kalʾa, kalkala, ḥarama, katara* (see also 'prevent')
prohibition *ḥərmat, kəlʾat*
prolong *(ʾa)gʷandaya, (ʾa)noḥa, (ʾasta)rḥaqa*
promise, v. *ʾoho bəhla, (ta)kāyada* II, *(ʾa)saffawa, wahaba qāla*
promise, n. *tasfā*
— made by God to the Virgin *kidān*
break a — *maqʷasa*
prompt *fəṭun, rawāṣi* (see also 'rapid')
be — *faṭana, gāhrata, śāʾśəʾa*
promptly *(ba)fəṭun, fəṭun-a*
promulgate *śarʿa*
pronounce *nababa*
pronunciation *nəbāb*
proof *bərhān, fatanā*
prop, n. *dənbāz, (ma)ṣwari*
prop, prop up *ʿammada, dagafa, (ʾa)smaka, soqa*
proper *dəlləw* II, *(ma)ftəw, rātəʿ, śannāy*
properly *dəbut-a, (ba)dəbut, dəlləw-a*
property *nəwāy, rəst, ṭərit, məlkot*
movable — *(ta)ḥawāsi*
prophecy *tənbit*
prophesy *(ta)nabbaya, (ʾa)māʿraya* II
prophet *nabiyy*
prophetess *nabiyyət*
prophetic *nabiyyāwi*
proportion *maṭan, madlot*
in — to *ʾamṭana*
proposal *ḥəllinā*
propose *makara* I

propriety *dəlwat* II
prosper *(ta)salṭa, śarrəḥa, ṭəʿya* (see also 'successful, be')
prosperity *śərrəḥāt, ṭəʿəyo, ṭəʿinā*
prosperous *śərruḥ, ṭəlul*
prostitute *galamotā, maḥaz, zammāwit*
prostrate oneself *sagada, ganaya, (ta)ḥababa*
protect *ʿaqaba, ḥafara* II, *kallala* I, *soqa, sawwara, ṣawwana*
protection *kədnat, (mə)ʿqəbənnā, (mə)səwwār*
put under — *(ʾa)māḥḍana*
proud *ʿəbbuy, kʷəruʿ* II, *zəḥur* (see also 'haughty')
become — *(ta)ʿabaya, ḥabaṭa* I, *kʷarʿa* II, *(ta)qʷanādaya*
prove *(ʾasta)ʾamana, (ʾa)bayyanna, fatana, (ʾa)makkara* II
proverb *məssāle, məsl*
Proverbs, Book of — *məssāleyāta salomon*
provide for *sesaya*
province *ʾadyām, bəḥer*
provision *(tə)ʾəzāz*
provisions *śənq*
prepare — *śanaqa*
provoke *(ʾa)manzaza, (ʾasta)nāgʷəʿa, (ʾa)nṭaya, (ʾa)ṣḥaqa, (ʾasta)nāśəʾa*
— anger *waḥaka*
proximity *qərbat, ṭaqā, ṭəqā*
prudence *ʿaql, ləbbāwe, ləbbunā, ḥanik* II
prudent *(mā)ʾəmər, ləbbəw, ṭabib* I
prune, v. *gamada, naffa* II, *qʷallaza*
psalmist *(ma)zammər* I, *ʾabsəlaṭes, ʾabsəldis*
Psalms *(ma)zmur (za)dāwit, (ma)zmura dāwit, zəmmāre* I
Psalter *dāwit*
psaltery *māḥ(ə)let, (ma)zmur* I
pubes *ḥəmś*
pubic hair *ʾasakt, ḥangaz*
public place, see 'place, public'
publicly *gahād-a, (ba)gahād, kəśut-a*
pull *saḥaba, saʾaba, wasaqa*
— down *naśata*
— out *kalʿa, maḥawa, malḥa, maraṭa* I, *naqala, naṣaya, nazḥa*
pulpit *(ma)nbar*
pulverize *ḥadaya, ḥaraḍa*
be pulverized *ləḥma*
pump *(mə)nhār*
pumpkin *malpappon, ʾəlqatā*
punctuation mark *(mə)ʿərāf* I, *śaraz*
puncture, v. *faddasa, kalləḥa, qadda, dagʷaṣa* I, *raqḥa* I
punish *(ta)baqqala, dayyana, kʷannana, qaṣʿa*
punishment *(ta)baqqəlo, (ta)gśās, kʷənnāne, qəśfat*
divine — *mansut, (ma)qśafi* I
pupil *talāwi*
pupil of the eye *bəlen* I, *bənta ʿayn*
purchase, v. *(ʾa)ṭraya*
purchase, n. *śeṭ, (ta)śāyəṭo*
pure *nəṣuḥ* I, *nəṭuf, qədəw, ṣəruy, ṭəhur, ṭəlul* II
purge *(ʾasta)nāṣəḥa* I
purification *naṣrār*
purify *(ʾa)nṣəḥa* I, *naṭafa, (ʾa)nṭara* II, *(ʾa)ṣraya, (ʾa)ṭhara*
purity *nəṣḥ* I, *ṣəryat, ṭəhr*
purple *ʾazmar* I, *darakano, həbra kabd, qarmaz, papirā*
purpose *(ma)fqəd, məkr* I
without — *kanto, (ba)kantu*
purse *kis, marmare, qamṭarā, qʷənāmat*
pursue *degana, roda, sadada, ḥaśaśa, radʾa* II (see also 'persecute')
purulent, be *magala*
pus *məgl*
push *dafʿa, gafʿa, nadḥa*
— aside *daḥafa*
— down *qʷalqʷala* II
put *(ʾa)qoma, rassaya, śema* I
— away (aside) *(ʾa)ʾtata, (ʾa)gḥaśa*
— in *wadaya*
— off *(ʾa)bkʷara* II, *(ʾa)gʷandaya, (ʾa)hgʷala, (ʾa)rḥaqa*
putrefaction *bəḥbāḥe*
putrefy, intr. *ʿaḍaya, śeʾa*
putrefy, tr. *marasa*
putrid *bəḥbuḥ, musun, śəyyuʾ*
be — *baḥʷbaḥʷa*
python *fanāṭol*
pyramid *ḥawālt*

Q

Quadruple *rəbuʿ, (tə)rbəʿt*
quail *bəḍyon, dərnəq, serenisros*
quake *(ta)hawka, (ʾan)qalqala* II, *rəʿda* (see also 'shake, tremble')
quality *gəʿz* II, *kəwwāne*
quantity *ḫ"əllāq"e, ḥassāb, səfnat, maṭan*
quarrel, v. *(ta)bāʾasa* I, *(ta)gāʾaza, (ta)sānana, (ta)wākəḥa, (ta)wāśəʾa* (see also 'dispute')
quarrel, n. *bāʾs, gəʾz, q"ərq"ər* I, *qəśt, (ta)snān*
quarrelsome *(ma)ʿattəm, (ta)gāʾāzi, (ta)wāqāśi*
quarry, v. *waqara*
quarry, n. stone — *(mə)gmāda ʾəʾəbān*
quarter (district) *(ma)rḥəb*
quartz *bəlḥit, bəltit*
queen *nəgəśt, nagāśit*
queen (chess) *fərz*
quench, — thirst *(ʾa)rwaya*
question, v. *ḥatata, saʾala*
question, n. *ḥatatā, səʾlat*
quick *gayyəd* (see also 'rapid')
be — *g"agg"əʾa, kawawa, geda* (horse)
quickly *fəṭun-a*
do — *(ʾa)fṭana*
quicksilver *bāzikā* I, *bāzeqā* I
quiet, n. *ʾəraft* I, *ḍəmmāwe, (ʾa)rməmot* (see also 'silence')
quiet, adj. *ḍəmməw, həduʾ, (ʾa)rmāmi* III, *zəḥun* (see also 'still')
be — *ḍammawa, hadʾa, ṣamata* I, *ṣaṭṭ bəhla, zəḥna*
quiet! *ṣaṭṭ*
quietly *dəbut-a, (ba)dəbut, ḍəmməw-a, (ba)hədʾat*
quince *safarkol, safargol*
quit, see 'abandon'
quiver, v. *(ʾan)gaśgaśa, (ʾan)qaṭqaṭa* II, *(ʾan)śoṭaṭa* (see also 'shake')
quiver, n. *məg"ənpā, məguppā*
put into a — *ganapa*

R

Rabbit *ʾagrāgəlyon, ʾakrigəlyon*
race *(tə)wlədd, zamad, zarʾ, g"ənd*
race (running) *badr, (ta)bādəro, rawiṣ*
radiance *ṣadl*
radiant *ṣədul*
be — *ṣadala, wāhwəha*
radiate *(ʾan)ṣabraqa*
raft *rams, ragn, sərug*
rag *ḍarq, bəṣṣāl, (mə)sḥāg* II, *dargəḥā*
rage, v. *ṭəḥra, (ta)məʾəʾa, (ta)nāḥnəḥa* II
rage, n. *ḥəmz* I, *maʿat* (see also 'anger, wrath')
raid, v., see 'pillage'
railing *śaqśaq*
rain, v. *zanma*
— hard *waḍafa* II
rain, n. *zənām*
spring — *tawan*
season of light rains *balg, tawan*
rains *kəramt*
rainbow *qasta dammanā*
rainy season *kəramt*
spend the — *karama*
raise *(ʾa)ʿraga, (ʾa)lʿala, (ʾa)ʿbaya, maṭaqa* I (see also 'lift')
raisin(s) *zabib*
rake *baq"ʿa* II, *maḥasa*
— coals, fire *soda, baq"ṣa*
— up *ḥafaśa*
ram *baggaʿ, baḥak", ḥamal, ḥarge, ʾaḥur*
— fattened for slaughter *gəzʾ* II
ramble *(ta)taḥala*
— about *(ʾan)gogawa* I
rampart *ḥaṣur, qaṣr*
rancor *mərar, qim, qəyyāme*
harbor — *(ta)qayyama*
rank *(mā)ʿərəg, dərgat* III, *śimat*; (class) *ṣotā*
rise in — *darga* III
ransom, v. *bezawa* (see also 'redeem')
ransom, n. *bezā, fəddā*
rap (knock) *q"arq"ara* I
rapacious *maśāṭi, hayyādi, maḍiḍ*
rapid *fəṭun, qalil, kawāw, g"əgg"əʾ* (see also 'prompt, quick')
be — *(ta)gāyada, qalla*
rapidity, see 'speed'
rare *bərq*
rash, skin — *ʿabaq, ḥəbr, rəmyat*
whitish — on the scalp *sənḥ*

rasp, v. *maṣbala*
rasp, n. *(ma)brad* II
rather *ʾənbala, ʿādi*
— than *ʾəm*
ratify *(ʾa)ṣnəʿa, (ʾa)qoma*
be ratified *ṣanʿa*
rational *ləbbāwi, nabābi, (ta)nāgāri*
ravage *barbara* (see also 'pillage')
rave *bebaya* II, *baḍawa, (ʾan)ḍorara, ʾesa*
raven *gugā* II, *q"āʿ* I, *k"āk"ā* I
ravine *qalāy* I, *qalqal, karir, fəśḥ* II
ravish *maśaṭa, heda, salaba* I
raw *ṭəre, ṭərāy, nəyāʾ*
ray, — of sun *ʾəgra ʾamir, ʾəgra ḍaḥāy, qarna ḍaḥāy*
brilliant — *(mā)ʿəzar*
razor *malāṣe*
reach *baṣḥa, rakaba* I, *(ʾa)dməʿa*
— by pursuing *lafaqa* I
read *(ʾa)nbaba*
ready *zəgduy, ṣənuḥ, ṭəbuʿ* I, *rəssuy, (ʾəstə)rkub* I
be — *(ta)dallawa* II, *(ta)zagādaya, ṭabʿa* I, *(ta)qabya, (ʾasta)rkaba* I
real *ʾəmun*
really *ʾamān-a, ʾəmun-a, ʾəngā, dāʾəmu*
realm *(ma)ngəśt*
reap *ʿaḍada, ʾarara, qaśama*
rear, v. *(ʾa)lhaqa, ḥaḍana* (see also 'bring up')
— to adulthood *(ʾa)warzawa*
rear, n. *dəḥr* I (see also 'behind')
rear guard *kawalā*
reason (motive) *məknəyāt, sabab*; (thinking) *ḫəllīnā, ləbbunā*
by — of *baʾənta, həyyanta*
without — *kanto, (ba)kantu*
reasonable *(ta)nāgāri, nabābi* (see also 'rational')
rebel, v. *(ta)ʿadawa, ʿalawa, kəḥda, (ta)māʿlaya, ʿaggala* I
rebel, n. *ḥaqqālāwi, kaḥādi, (ma)mʿəlāy, ʿalāwi, ʾawləʿ* II
rebellion *māʿəlet, mərrat, ʿaliw, kəḥdat*
rebellious *wəduʾ, kaḥādi, zəḥur*
rebuke, v. *ʿayyara* II, *gaśśaṣa, ḥesa, ṣaʿala, zalafa* I
rebuke, n. *gənāḥ*
recall *(ta)zakkara*
recede *(ta)gəḥśa, (ta)ʾatata, sassala, ṣanna*
receive *(ta)qabbala* II, *(ta)maṭṭawa, (ta)wakfa, (ta)saṭwa, (ta)wafaya*
recent *ḥaddis, qərub*
recently *qərub-a, gəbt-a*
receptacle *mudāy, mukāf, (mə)ʾəllād*
reception II *qabbalā, (ta)wakfot*
— room *gabgab*
recite *(ʾa)nbaba, (ʾa)pangala*
— prayers *dagama*
— the Psalms *zammara* I
reckon *q"aṣara* II
recline *danana*
— on a cushion *dangəʿa, (ta)tarʾasa*
— at the table *rafaqa* I
recognize *(ʾa)ʾmara, bayyana, ṭayyaqa*
recoil *gaggaṣa, rəḥqa, sassala, ʿawkaka*
recollect *zakara*
recommend *makara* I, *(ʾa)māḥḍana*
recompense, v. *ʿasaba, ʿasaya, fadaya, (ʾa)mazgana*
recompense, n. *ʿəsset, fəddā, məzgānā*
in — for *takl-a* II
reconcile *(ʾa)ʿraqa* II, *(ʾasta)sālama, (ʾasta)ʿāraka*
record, v. *(ʾasta)fāqada, ḥassaba*
record, n. *(ta)zkār, zəkr*
recover, intr. *nəḥya*; (from illness) *ḥaywa, (ta)fawwasa*
— (having been drunk) *ṣəḥwa* (see also 'recuperate')
recover, tr. *(ʾa)gbəʾa*
recovery *(ta)fawwəsot*
recreation *fəgʿ, nāḥ(ə)y*
rectify *(ʾa)rtəʿa*
rectitude *rətʿ*
recuperate *naqha* (see also 'recover')
red (color) *ʾaddāmāwi, ʾadim, qayyəḥ, ʾaḥmar, ʾəgure*
— cloth *širāy*
— thread *fəḥso* I
be — *ʾadama, qeḥa*
reddish *qayāḥyəḥt* (fem)
turn — *(ʾa)qlelaya* III, *(ʾa)qyāḥyəḥa*
redeem *bezawa, faraqa*
redeemer *(ma)bezzəw, (ma)dḥən*
redemption *bezā, fərqān, madḥanit*
red-hot *rəsun*
become — *rasna, (ta)sakʿra, saq"rara*
redouble, see 'duplicate'
redress *(ʾa)rtəʿa*

reduce *(ʾa)ḥsaṣa, (ʾa)ḥsara, (ʾa)nʿasa*
be reduced *gorada, ḥaṣaṣa*
reduction *ḥaṣaṣ*
reduplication *kəʿbo* (see also 'duplicate')
reed *bərʿ, bāḥrus, ḫəllat, satt, qalam* (pen)
refectory *kanubyā*
refine *(ʾa)ṣraya, naṭafa, safafa* II
reflect *ḫallaya, nəhka* II
reform, intr. *(ta)gaśśaṣa*
reform, tr. *(ʾasta)rātəʿa*
refractory, be *(ta)qārana, ʿalaya*
refrain, v. *(ta)ʿaggaśa, gaggaṣa, (ta)gəḥśa, (ta)kalʾa*
refrain, n. *məlṭān*
refresh *(ʾa)nfasa, (ʾa)qʷrara, (ʾa)ṭlala* II
refuge *(ma)gʷyəy, ḥazʾat, (mə)skāy* I, *(mə)səwwār, ṣawan*
take — *(ta)māḫḍana, sakaya* I, *samaka, (ta)ṣawwana*
refuse, v. *ʾabaya, ʾəmbəya bəhla, ʿalaya, kalʾa*
refuse, n. *ʾəddāw, gʷədf, ḥaśar, (mə)kʷəstār, kʷāhilā* I
refutation *zalafā, (tə)zləft*
refute *(ʾa)bṭala, (ta)wāqaśa, (ta)wāśəʾa, zalafa* I
regard, v. (consider) *faqada, ḥasaba*; (look) *naṣṣara, rəʾya*
— as *(ʾa)msala*
regard, n. have — for *ḥasaba, mahaka*
with — to *mangala, baʾənta*
regarding *baʾənta*
regardless of *ʾənbala*
region *ʾadyām, bəḥer, dawal* I
regional *bəḥerāwi*
register, v. *ṣaḥafa, kataba*
register, n. *dabtar, dəbdābe*
regret, v. *nassəḥa* I, *gʷəḫya*
regret, n. *nəssəḥā* I
regulate *kʷannana, (ʾasta)rātəʿa, śarʿa*
regulation *ḥagg, śarʿat, wəssāne*
reign, v. *nagśa, malaka, śallaṭa*
reign, n. *nəgś, (ma)ngəśt*
rein, v. *lagʷama*
rein, n. *ləgʷām, waskamt*
reinforce *(ʾasta)ṣānəʿa*
reject *ʾabaya, gadafa, ḥadaga* I, *kalʾa, sadada, qaṭafa*
rejoice *(ta)faśśəḥa, (ta)ḥaśaya, fakḫa, yabbaba*
relate (report) *nagara, (ʾa)ydəʿa, zenawa*; (associate) *zamada*
related *zəmud, zamad, qərub*
relationship *zəmdat, (tə)zmədd* (see also 'affinity')
relative *zamad, (mā)ḫafar* II
relatives, blood — *(ʾa)zmād za-śəgā*
relax *ragaba* II, *(ta)fatḫa*
relaxed, be *śəḫta, (ʾan)ṭolala* I
relay, — one another *(ta)bāraya* II
release *fatḫa, (ʾa)ngafa, loqa*
reliable *ʾəmun, ṣādəq*
relic *gəmmād*
relief *nāh(ə)y, śāḫt, ləḥlāḫe*
give — *(ʾa)nfasa, (ʾa)śarrəḥa*
find — *(ʾa)ʿrafa* I
relieve *(ʾa)nhaya*
relieved *həduʾ*
feel — *nəhya*
religion *hāymānot*
religious *(ma)mlaki*
rely *(ta)margʷaza, (ʾa)smaka, (ta)wakkala, tafaya*
remain (stay) *nabara, ṣanḥa, waʿala*; (be left) *tarfa*
— behind *(ta)dəḫra* I, *(ta)kawwala*
remainder *taraf, tərrāf*
remains *ḫəddāg* I
remedy *ʾasot, faws* (see also 'medicine')
remember *zakara*
remembrance *zəkr, (ta)zkār, takazir*
remind *zakkara*
remnant, see 'remainder'
remote *rəḥuq*
be — *rəḥqa* (see also 'far')
removal *ʿədad, ʾəttāte, gəḥśat, səʿrat, səssāle*
remove *(ʾa)ʾtata, (ʾa)ʿdada, (ʾa)gḥaśa, nataga, saʿara, (ʾa)sassala*
remunerate *fadaya, (ʾa)mazgana*
remuneration *ʿasb, ʿəsset, fəddā*
rend *gazama, naḍara, nafaqa* I, *śatara, śatata*
— with the teeth *baṭbata*
renew *ḫaddasa*
renewal *ḫəddāse, (ta)ḫaddəso*
renounce *ḫadaga* I, *kəḫda, mannana, (ta)nākara* I
renovate *ḫaddasa*
renown, n. *zəkr, səm*
renowned *səmuy, səmuʿa zenā*
become — *(ʾa)smaya*

rent, n. *ʿasb*
repair, v. *ḫaddasa, ṭaqama* II
repeal *nataga*
repeat *dagama*; (redouble) *(ʾa)makʿaba*
repel *baṭṭala, kʷasaya* I, *qabṣa, sadada*
repent *nassəḥa* I
repentance *nəssəḥā* I
repentant *nəssuḥ* I
repetition *kuʿābe*
replace *(ʾasta)bāraya* II, *kaḥasa, takala* II
reply, see 'answer'
report, v. *nagara, (ʾa)rdəʿa, (ʾa)ṭayyaqa, (ʾa)ydəʿa, zenawa*
report, n. *zenā*
repose *nəḫya, zəḫna*
reprehend *zalafa*
reprehension *gəʾzat, zalafā* I
represent *(ʾasta)māsala, gaṣṣawa*
representative *ḫədug* I
reprimand, v. *ganḥa, ḥesa, waqaśa, (ta)zālafa* I
reprimand, n. *gāʾz, gənāḥ, ḥisān, zalafā*
reproach, v. *ʿayyara* II, *gəʾza, gaśśaṣa, waqaśa, ṣaʿala, zalafa* I
reproach, n. *(ta)gśāṣ, ḥis, nəqfat, zəngʷāgʷe, (tə)zləft*
reprove, see 'reproach'
reptile *(ta)ḥawāsi, (zayət)ḥawwas*
repudiate *gadafa, ḫadaga* I, *mannana, (ʾa)wgaza, (ʾas)qorara*
be repudiated *(ta)nākara* I
repudiation *ḥaqarāt, mənnāne*
repugnance *ʾəntāle*
feel — *(ʾas)qorara, qaṭaṭa* II (see also 'disgust')
repulse *daḫafa*
reputation *səm, səmuʿāt, zenā*
request, v. *(ʾasta)bqʷəʾa* I, *faqada, saʾala, (ta)ḫāśaśa*
request, n. *ḫatatā, ḫaśaśā, səʾlat*
require *faqada, (ta)ḫāśaśa*
requisition, v. *ʿabbaṭa*
rescind *kʷasaya* I
rescue, v. *bāl(ə)ḥa* I, *bezawa, (ʾa)dḫana, (ʾa)ngafa* (see also 'save')
rescue, n. come to — *radʾa* I
resemblance *məsl, ʾayāt* II, *ʾayāyā*
resemble *masala, wakaba* II, *(ta)zāwaga*
— one another *(ta)ʾāyaya, (ta)māsala*
resent *(ta)ʾantala*
resentment *qiṃ* (see also 'rancor')
reserve *(ʾasta)daḫara* I
reservoir, water — *(mə)ʿqāl, (mə)sqāy*
reside *ḫadara, nabara*
residence *(ma)nbar, (mā)ḫədar, (mə)ʿərāf* I
resident *nəbur*
residue *tərrāf, ḫəddāg* I
resin *ləkkā, qalfonəyā, rəṭin, zəft*
resist *ʾabaya, (ta)qārana, (ta)qāwama*
resistance *(ta)qāwəmot*
resolute *ṭəbuʿ* I
resound *(ta)nāqawa, ṣaʿama, (ta)ṣanṣala*; (thunder) *tamma*
respect, n. pay — *ʾammәḫa*
treat with — *(ʾa)ṣaʿaṣəʿa*
with — to *baʿənta*
respiration *(məs)tənfās*
resplendent *ləmuʿ*
be — *lamʿa, wākaya, (ta)wāhwəha*
respond *(ta)saṭwa, (ʾa)wśəʿa*
response *səṭṭāwe* (see also 'answer')
— in a chant *mośəʾ*
responsible *qawāmi*
be — for a debt *(ta)ʾəḫza*
rest, v. *(ʾa)ʿrafa* I, *sanbata*
make — *(ʾa)ḍgəʿa*
rest, n. *ʿərāft* I, *nāh(ə)y, šāḫt, zāḫn*
take a —, see 'rest', v.
rest (remainder) *tərrāf, (ma)tlәw*
restitute *(ʾa)gbəʿa*
restitution *(ta)wlāṭ*
restless *gʷəggʷəʾ*
be — *dabdaba* II, *(ta)fawwala* II, *gʷagg ʷəʾa, hawlaya* III
restoration *(ta)mayṭot*
restore (a building) *(ʾasta)ḫaddasa, badaqa*; (put back to its former state) *(ʾa)gbəʿa, meṭa, śoṭa, (ʾasta)rātəʿa*
be restored *gabʿa, ratʿa*
restrain (hold in check) *ʿaqqama, (ʾasta)daḫara* I, *(ta)ḫākama, kalʾa, lagʷama*; (tighten) *(ʾa)ṣbaba*
restraint *kəlʾat, (ta)kaləʾot*
result, n. (in arithmetic) *bəṣḥat, (mə)bṣāḥ*

resurrection *tənśāʾe*
resuscitate *(ʾa)nśəʾa*
retain (confine) *ʿaqʷara*
retard *(ʾa)dḫara* I
retire *(ta)gəḥśa, (ta)qamara* III, *(ta)dəḥla* (see also 'retreat, withdraw')
retired *gəḥuś*
retreat, v. *(ta)dəḥla, (ta)gəḥśa, natʿa* (see also 'retire, withdraw')
retreat, n. *ḥazʾat*; (for religious exercises) *subāʾe*
retribution (repayment) *ʾəsset, fəddā*; (infliction) *gʷarifā, mansut*
return, tr. *(ʾa)gbəʾa, mallasa, śoṭa*
return, intr. *gabʾa, (ta)śawṭa*
— home *ʾatawa*
reunion *gubāʾe*
reveal *kaśata, galaṣa, galaya, (ʾa)ghada, (ʾa)rʾaya*
— the mysteries *(ʾasta)gʷāhnawa*
revelation *kəštat, gəhdat, rāʾəy*
revenge *qim* (see also 'vengeance')
reverberate *ṣəʾama*
revere *farha, ḫafara* I, *śarrafa, ṣāʾṣəʾa*
revered *kəbərtāwi*
reverence *fərhat, kəbr*
reverse *wallaṭa*
review, v. *faqada, ḫʷallaqʷa*
revile *ḏarafa, gəʾza, ḥesa, (ʾasta)ḥaqara, ṣaʿala, zalafa* I
revive *(ʾa)nfasa, (ʾa)ḥyawa*
revoke *meṭa*
revolt, v. *ʾabaya, ʿaggala* I, *ʿalawa*
revolt, n. *ʿəlwat, māʾəlet*
revolution (revolving) *ʿudat, ʿəwwāde*
revolve *ʿoda, (ʾan)kʷarkʷara I, (ʾan)gargara*
reward, v. *ʿasaya, fadaya*
reward, n. *fəddā, ʾəsset, ʿasb, ḥəlyān, danas* II
receive a — *(ta)mazgana, (ta)dannasa* II
rheumatism *wəgʾat*
rhinoceros *ʾarwe ḥaris, ʾawrāḥars, karkand*
rhythm, — of singing *zəmmāme* I
rib *gabo, ʿaḍma gabo*
rice *ruz*
rich *bəʾul* I
riddle *nəgmaṭəsṭe*
ride *rakaba* II, *(ta)ṣəʾna*
rider *(ʾa)frāsi, (ma)ṣāʾən*
ridicule *hablaya, hawlaya* I, *(ta)qāṣaba* I, *(ta)sālaqa*
rifle *manduq, nafṭ*
rifleman *qanṭorāhi*
rift *qafar* II
right, right side, right hand *yamān, yəmn, ʾim*
right, adj. (direction) *za-yamān, yamāni, yamānāwi*; (correct) *rətuʿ, śannāy, ʾamān*
right away *(ba)gize-hā, sobe-hā, fəṭun-a*
right then *yəʾəta soba*
righteous *rātəʿ, ṣādəq, baggəʾu*
righteousness *ṣədq, rətʿ*
rightly *ʾamān-a, (ba)ṣədq*
rigid *ṣənuʿ*
rigidity *qəffat*
rigor *ʿəṣab*
rim *dəngāg, ṣənf* I, *zarf, zafar* (of garment); see also 'hem'
rind *qərəft*
ring, v. — a bell *ṭaqʿa* II
ring, n. *ḥəlqat, dəlgʷəmmā* II; (hook) *ḫʷəṣād*
— on a sandal *kabalo*
— passed through the nose of an animal *sangʷag, waskamt*
curtain — *(ma)mśāṭ*
— attached to a box *ḍəbn*
riot *hakak, hukat*
rip, — up *naḏara, basaka, śaṭaṭa*
ripe, be *basala*
ripen *sabla* I, *śawaya* (grain)
begin to — (fruit or cereal) *sawala* I
rise *qoma, waḏʾa* (sun), *tanna* (dust, smoke), *śaraqa* (stars, sun)
— up *(ta)ləʿla, tanśəʾa*
— against *(ta)qāwama*
risk, v. *dalaga* I (see also 'venture')
risk, n., run the — of *(ta)mansawa*
rite *ḥəgg, śarʿat, ḥarmat*
ritual *ḥarmat, śarʿat*
rival, v. *(ta)bādara, (ta)qāḥawa*
rival, n. *(masta)bāʾəs* I
rivalry *qāḥaw, wakḥ, qənʾat*
river *wəḥiz, muḥāz, falag* (see also 'stream')
river bank *ḥayq, gabaz* I, *dəngāg*
riverbed *muḥāza māy, nāḥ(ə)b, sakezā* II
road *fənot, (ma)ngad, marāḥut*

roam, — about *ʿela, bāhnana* I, *(ʾan)sāḥsəḥa, (ta)śaṭya* I
— aimlessly *bebaya* II
roar, v. *(ʾan)bāḫbəḫa* I, *(ʾasta)kāləḥa, raʿama, ṭəḥra, wawwəʿa*
roar, n. *raʿām*
roast, v. *qalawa, ṣalawa* II, *ṭabasa*
roast, n. *ṭəbso*
roasted grain *qoli*
rob *fayata* I, *heda, qaśaṭa, saraqa*
robber *fayyāt, hayyād, maśāṭi, sarāqi, (ta)ʿaggāli*
robbery *(tə)ʿəgəlt* I, *hayd, sarq*
robe *ʿaṣf*
full-length — *podere*
scarlet — *kalamedā*
robust *ṣənuʿ* (see also 'strong')
— young man *bərənqe*
rock *kʷakʷəḥ, margəḥ* I, *ṣolāʿ*
rock badger *gəḥe*
rocky *gʷaṣāgʷəṣ, kʷakʷəḥāwi*
rod *mərgʷəz, qastam, (ma)qṣaf* I, *ṭəbṭābe* I
pointed — *səbṭ*
roll, v. *(ʾan)gargara, (ʾan)kokawa* I, *(ʾan)kolala, (ʾan)kʷarkʷara* I
— up *ʿaqʷara, ṭablala, ṭamma, ṭoma, ṭaqlala*
— around *laffa*
roof *ṭafar, nāḥs* II, *səṭḥ, tadbāb*
room *(mā)ḫ(ə)dar, bet*
small — *qayṭun*
root, n. *śərw*
root, v., — out *śarrawa, (ʾa)ṣmata*
rope *gamad, ḥabl* I, *(mā)ʾəsar, (ma)ḍmad* (see also 'cord, string')
nose — of an animal *zəmām*
rosary *(ma)qʷṣart* II
rose (color) *ḥəbra maṣrəy*; (flower) *radā, ṣəge radā, ward* I
thorny — *qagā, ʾarbaq*
rot *ʿaḍaya, baḫʷbaḫʷa, māsana, naqza*
rotation *mankokot, nakʷarkʷār*
rough *dəruk, ʿəṣub, gʷaṣāgʷəṣ, səḥuk, kərdud*
be — *waʿara, daraka, gʷaṣgʷaṣa, kardada, səḥka*
round *kəbb* I, *(ma)ḥaləq*
be — *ḥalaqa*
rouse *(ʾa)nqəḥa*
rout, see 'flight, put to flight';
row, v. *ḥadafa, qadafa, qazafa, ragana*
row (line) *ʿagl, (ma)śmar, ṣotā*
rower *ḥaddāf*
royal *nəguśāwi, (ma)ngəśtāwi*
rub *ḥakaka, ḥasaya, mazmaza, ramma, saḥaya* III
— off *faḥaqa*
— vigorously *(ta)ḥāśaśa*
rubbish *ʾəddāw, gʷədf, gəmmunā* I, *ṣāḫw* III, *ṣəngʷən*
rudder, see 'oar'
rude *ḥaqqālāwi, məʾuk* (see also 'brutal')
rue (plant) *ṣanāttām, ṣenāttām*
rug *bəsāṭ, (ma)nṣaf* I, *zarbet*
— made of silk *laḥaf*
rugged *gʷaṣāgʷəṣ, səḥuk, ʿəṣub* (see also 'rough')
ruin, v. *(ʾa)hgʷala, (ʾa)mazbara, balla* II
ruin, n. *hagʷl, (mā)ḥəlaqt, nəḏḥat, nāḫl, (ma)zbar*
fall in — *(ta)qaṣʿa, mazbara, nəḥla*
rule, v. *nagśa, malaka, safana, šallaṭa*
— over *kʷannana*
rule, n. (governing) *nəgś, məlkənnā*; (regulation) *həgg, ʿaqm, kʷənnāne, qannonā, sərʿat*
ruler *nəguś, nagāši, (ma)kʷannən, malāki, (ma)sfən*
ruler (for lines) *(ma)štar*
rumble *bāḫbəḫa* I
ruminate *(ʾa)maskawa, (ʾa)maskʷəʾa*
rummage *barbara, fanqala*
rumor *dəmḍ, səm(ə)ʿ, zenā*
run *roṣa, faṭṭa, feṭa*; (liquid) *səḥwa*
— fast *barra* IV
— away *(ta)dəḥla, galaba* III, *gʷayya, kʷablala* (see also 'flee')
begin to — (child) *dedaya*
runner *rawāṣi*
ruse *gʷəḥlut, ḥabl* II, *ḫiṭān, min, ṣəlḫut* I, *təbab* I (see also 'trick')
rush, v. *gʷaggʷəʾa*
— forward *(ta)warwa*
— headlong *ṣadfa*
— upon *roda*
rush, n. (marsh plant) *səmāz*
rust *zāḫl, wāg*
rustic *ḥaqqāl, qarenāwi*
rustle *faṣaya*
rusty *zəḥul*
become — *zəḥla, badbada, marata* II
rut, male equine at — *halale, ʾelale*
ruthless, be *ṭaqʿa*
ruthlessly *(za)ʾənbala məhik*

S

Sabbath *sanbat, qadāmit sanbat, sanbata ʾayhud* (see also 'Saturday')
Sabbatical *sanbatāwi*
sacerdotal *kəhnatāwi*
sack *ḫasl* II, *ʿəqʷr, ḳaraṣit, (ma)nṣaf* I
leather — *mamṭaq*
— serving to carry tools *mazlal*
sackcloth *śaqq*
sacrament *məsṭir*
administer the holy — *(ʾa)qraba*
receive the holy — *(ta)kannasa*
sacred, set aside as — *ḥarama*
sacrifice, v. *śawʿa, ṭabḥa, qarraba, (ʾa)qāraya*
sacrifice, n. *qʷərbān, (ma)śwāʿt, ṣənḥāḥ, zəbḥ*
offer a —, see 'sacrifice', v.
sacristan *gabaz* II
sad *ḥazun, qʷərqur* II, *təkkuz, təkkuza ləbb*
be — *ḥazana, takkaza, dabdaba* II, *gʷəḥya*
saddle, v. *(ʿa)ṣʿana, ḥanbala, raḥala*
saddle, n. *kor, rāḫn, ʾənbāl*
— cloth *gəlās, ḥənbāl, maṣāmər*
without — *leṭā*
sadness *ḥazan, təkkāz*
safe *dāḫn*
be — *(ta)ʾamna, dəḫna*
— and sound *dəḫun, ḥəyāw*
safeguard, v. *ʿaqaba*
safely *(ba)salām, (ba)dāḫn*
safety *salām, dāḫn, ʿuqābe*
saffron *(ma)ṣrəy*
sagacious *(ta)ṭabābi* I
sage, be *ṭabba* I (see also 'wise, be')
sail, n. *śərāʿ, mazrəʾ, ragn*
sailor *not(ə)yā*
saint *qəddus, ṣādəq*
title applied to certain saints *mār*
sake, for the — of *(ba)ʾəbret, ʾənbayna, baʾənta, bezā*
salaried *ʿassāb*
salary *ʿasb*
daily — *ṭəbʿot, ṭəbʿawt*
sale, n. *śayṭ, śeṭ*
saliva *mərāq, təfʾat, ḥarafā, śawan*
produce — *lagaga, lazaya, ramma* II
salt *ṣew, malḥ*
— bar used for currency *ʾamole*
season with — *malləḥa*
salutation *salām, ʾammәḥā*
salute, v. *ʾammәḥa, bāraka, (ta)sālama*
salvation *dәḫnat, fərqān, ḥəywat*
same *ʾaḥadu* (masc), *ʾaḥatti* (fem)
sanctify *qaddasa*
sanction, v. *daḫara* II
sanctity *qəddəsənnā*
sanctuary *(mə)ḥrām, məkʷrāb, dabtarā, marṭul, (ma)qdas, (mə)sgād* (see also 'temple')
sand *ḫoṣā, ramal*
sandal *qoppon, zarbon, kāf* II
sandalwood *sandal, səlondis*
sane *ṭəʿuy* (see also 'healthy')
sap *dam*
resinous — *qalbane*
sapphire *sofor, sanper, yākənt ṣallim*
Satan *sayṭān, ʾablis*
names of — *bəryāl, lulo, mastemā, tegeri*
sated *ṣəgub* (see also 'satiated, saturated')
satiated *ṣəgub*
be — *ṣagba*
be — with drink *rawaya, rakʾa*
satiety *ṣəgab, ṣəgbat*
satisfaction *fəgʿ, ḥawz* I
satisfied *ḫəśuy*
be — *ḥawaza* I (with object suffix pronouns); see also 'pleased, be'
satisfy *(ʾa)ftawa, (ʾa)ṣgaba, (ʾa)dlawa* II
saturate *(ʾa)ṣgaba, (ʾa)rwaya* (with a drink)
Saturday *qadāmit sanbat, qadām* I (see also 'Sabbath')
satyr *ṣadanāt*
sauce, kind of — *zəgn*
savage *ʾərwuy, dəruk*
become — *(ta)ʾarwaya, ḍoga*
save *(ʾa)dḫana, bālәḥa* I, *bezawa, faraqa, (ʾa)trafa* (see also 'rescue')
savior *(ma)dḫən, farāqi, (mā)ḫyəw*
savor *maʿazā, malḥ, ṭaʿmat*
have good — (food) *ṭāʾṭəʾa* II
savory *ṭəʿum*
be — *ṭəʿma, ṣəʿṭa, ṣaqawa* II
saw, v. *sarsara, waśara*
— up *gazʿa*

saw, n. *(ma)gzəʾ, mośar, məśśār, (ma)sarsar*
say *bəhla, nagara*
that is to — *bəhil, (za)wəʾətu*
saying *qāl, nagar*
scab *lamṣ, bak, ḥənbərbəre, ṣərnəʿt*
scabby *ḫəśuf, zəlgus, ʿəbuq*
scabies *ʿabaq*
scaffold *(ta)ślās*
scale *mizān, madlot, dədərkəm*
tongue of a — *laṣliṣ, ləssān (za)laṣliṣ*
scales, fish — *qəśśār*
scandal *(mā)ʿəqaf, (ta)ʿaqfot*
scandalous *(mā)ʿəqəfāwi*
— act *sayəʾ*
scanty *wəḫud, wāḫəd*
scar, v. *qaraṣa, (ʾa)rmaya*
scar, n. *rəmyat*
black — *kām*
scarce *bərq*
scarcely *(ʾəm)ʿəṣub*
scarcity *ḫəṣaṣ, ḫaṭiʾ, wəḫdat, ʿabār*
scare, see 'frighten'
scarf *saban*
scarlet *ʾazmar* I, *melāt, papirā lay, qarmaz*
scatter *batana, (ʾa)nfaṣa, nasnasa* I, *śaʿaya, zarzara, zarawa* (see also 'strew')
be scattered *(ta)baraḍa* I, *(ta)farzaza, səḫwa, (ta)sanʾaya*
scent, v. *(ʾa)mʿaza, (ʾa)ṣenawa*
scent, n. *ʾafaw* II, *maʿazā*
sceptical, be *nāfaqa*
scheme, v. *gʷaḥlawa, (ta)maknaya*
scheme, n. *mangan*
devise a — *mangana*
schism *fəlṭat, nəfqat* I
scholar *ṭabib* I
school *(mə)mhār*
science *(ta)mhār, ṭəbab* I
scintillate *balaṣa* I, *(ta)bāraṣa, lamʿa, naṭara* I, *(ʾan)ṣabraqa*
scissors *gadāmit, (ma)qraḍ, (ma)qraṣ, galmin*
scoff, — at *(ta)qāṣaba* I, *śaḥaqa* (see also 'ridicule')
scold *gaśśaṣa, maʿaka*
scoop up *gaḥafa*
scoop, — for removing ashes *kokam*
scorch, tr. *(ʾa)nfara, (ʾa)ḥlala* I, *lolawa* I, *ramaḍa*
be scorched *gamana* II, *ḫalala* I, *wəʿya, (ta)ḥadya*
scorn, v. *(ʾasta)ʾākaya, (ta)gāyaṣa, (ta)ḥayyaya, (ʾa)qlala, śaḥṣa, ṣaʿala*
scorn, n. *śāḥq, zəngʷāgʷe*
scornful *(masta)sāləq*
scorpion *ʿaqrab* I
poisonous — *ṣaqāmpe*
scourge, v. *qaśafa* I, *zabaṭa*
scourge, n. (calamity) *maʿat, (ma)qśaft* I; (by whipping) *qannot, siḥ* I, *sawṭ, zabṭat*
scrape *faḥaqa, ḫakaka, ḫanfaṭa* I, *qaśśara, śəʾəʿa* (see also 'scratch')
— away *gasgasa* I, *gasasa* II
— off *malaṭa*
scraper *(mə)fḫāq*
scrapings *śəʿā*
scratch *faḥaqa, baqʷʿa* II, *ḫakaka, ḫanṭaṭa* I, *ḫafaṭa, saḫaṭa* I (see also 'scrape')
— the face *nāḫfaṭa*
— the ground *fagara, dāḫmama*
— open *baṭḫa*
scream, see 'shout'
screen, — from view *garada* II, *katara, ṣalala* II, *ṭawlala*
scribe *ṣaḥāfi, katābi*
Scriptures *(ma)ṣāḥəft*
passage from the — *(mə)nbāb*
scroll *ləfāf, kərtās*
scrub *faḥaqa, ḫabrata, maḫana* I, *moṣa* I, *ḫābara*
scrutinize *fatana, ḫatata, (ʾasta)ḫāyaṣa, ḫaśaśa, qalaya* I
scrutiny *ḫatatā*
sculptor *galāfi, faḥāqi, ḫarāwi*
sculpture, v. *galafa*
scum *safaf, kʷāḫilā* I, *sābā*
— on top of molten metal *təʾsit*
scythe *(mā)ʿəḍad*
sea *bāḫr*
seacoast *parāləyā*
sea eagle *ʾalyāton*
sea gull *lāron, nāron*
seal, v. *ḫatama, ʿataba, katama* I
seal, n. *(mā)ḫətam, (mā)ʿətab*
seam, n. *rəfʾat, səfyat*
sea monster *lewiyātān, qiṭos, ʿanbar*

sea pirates *duzā, duzduzā*
search *ḥatata, ḥaśaśa, qalaya* I (see also 'seek')
sea shell *zāg"al*
seashore *ḥayq, ṣənfa bāḥr*
season, n. *'ədme, gize, zaman*
names of the seasons *ḥarif, q"əlz*
dry — *ḥagāy, dār* II
harvest — *qawə'* I
— of the small rains *tawan*
season, v. — with spices *qasama* I, *ṣa'aṭa, (')ṭā'ṭə'a*
seasoning *qasm* I, *(ta)qsām* I
lack — *ḥalaṣa* I
seat, v. *(')nbara*
seat, n. *(ma)nbar, madab*
seclude *zag'a*
secluded *fəluṭ, gəḥuś, zəgu'*
seclusion *bəḥtāwe, dəktāme, (tə)ghəšt*
second *dāgəm, dāgəmāwi, kā'əb, kālə'*
— day of the week *sanuy, sanuy 'əlat*
secondly *kā'əba*
secret, n. *ṣəmmit, 'əmaq, kabatā*
sacred — *g"əhān*
in — *ṣəmm-a*
be kept as — *(ta)mastara*
secret, adj. *ḥəbu', kəbut* I, *səwwər*
— names *'asmāt*
secretary *ṣaḥāfi, 'azzāzi*
secretly *(ba)ḥəbu', dəbut-a, kəbut-a* I, *ṣəmmit-a*
sect *ḥəzb, (ma)nfaq* I
names of religious sects *kārrā, qəb'at, ṣaggā*
sectarian *ḍammād, talāwi*
section *kəfl, nəfqat* I, *qamar* II, *'anqaṣ* (chapter)
secular *'ālamāwi, ḥəzbāwi*
secure *ṣənu'*
feel — *(ta)'amna, ṣan'a*
security (safety) *dāḥn*; (guarantee) *'arabon, qatot, wāḥs, ḥabi*; (pledge) *'aḥaz*
offer — *('a)ḥbaya*
depose mutual — *(ta)qātawa*
sediment *ṭāḥl* II (see also 'dregs')
sedition *kāḥd*
seduce *('a)'bada, ḥeṭa, ḥeṭawa, safaṭa* I, *('a)shata*
seduction *ḥiṭat, səfṭat, səḥtat*
see *rə'ya*
seed, v. *zar'a*
seed, n. *bəzr, zar'*
seek *faqada, ḥaśaśa* (see also 'search')
seem *masala, (ta)rə'ya*
seemly *(ma)ftaw, zayədallu* (*dalawa* II)
seer, heathen — *māri, mārəyā*
seethe *nābala, rabba* III
segment *gəmmād, məttār, qənṭāb* I, *qəṭāb*
segregate *falaṭa, lelaya*
seize *'aḥaza, 'atara, ḍabaṭa*
select, see 'choose'
selection *ḥəre, ḥəryat*
self *rə'(ə)s—*
sell *śeṭa*
seller *śayāṭi*
send *la'aka, fannawa*
— away *('a)flasa, fannawa*
— forth *('a)wḍə'a*
— out *('a)wfara* I
senior *ləhiq, liq, zayə'abbi ('abya)*
seniority *ləhqān, liqənnā, qəssənnā (qss)*
sense (physical) *ḥəwās*
sensual *(za)śəgā*
sentence, v. *dayyana*
sentence, n. (judgment) *k"ənnāne*
sentinel *(mā)'əqab, ('a)sbāb* III
separate *falaṭa, falaya, faraqa, galaya, lelaya, naṣala, śazaya*
separately *'aḥadu 'aḥadu, babba 'aḥadu, 'ətut-a, fəluṭ-a*
separation *bu'āde, fəlṭat, (mə)flāy, lilāy*
Septuagint *sab'ā liqānāt*
sepulcher *(ma)dfən, zəḥr, (ma)qbar*
sequence *təlwat*
seraphim *surāfen, surāfel*
serene *nəṣuḥ* I, *ṣəḥəw*
be — *ṣəḥwa, ṣəḥya*
serenity *həd'at, yəwwāhe*
series *ṣotā, (ma)tləw*
serious *'əṣub, gədud, ṣənu'* (illness)
be — *'aṣaba, kabda*
sermon *səbkat* II
serpent *kaysi, qāgəst, 'arwe mədr* (see also 'snake')
serpent-idol *nestāli*
servant *gabr, ḍamādi, lā'k, q"əl'e, qaṭṭin, wa'āli*
— who serves at the table *gazzā'* II
serve (act as a servant) *(ta)ḍamda, (ta)lə'ka, (ta)qanya* I; (help) *baq"'a* I, *('a)śallaṭa*
— at a feast *gaz'a* II

service *gəbr, ḥəbit, (ma)lə'kt, qəne* I
religious — *qəne* I
render — *(ta)qanya* I
servile, be *(ta)qanya* I
servitude *ḍumāde, gəbrənāt, q"əl'əwənnā (q"əl'e), qənyat* I
sesame oil *saliṭ, liṭos, 'asfaluṭu*
set, v. *('a)nbara, śema* I, *śar'a, wadaya, 'arba* I (sun)
— out *tanśə'a, mallə'a*
— up *('a)qoma, takala* I, *rassaya, ('a)rtə'a*
setting, — of the sun *(mə)bwā'*
settle, intr. (dregs, lees) *ṭaḥala* II, *zaqqa*
settle, tr. — a country *q"arq"ara* IV
settled, be *bardada* I, *ṭā'ṭə'a*
seven *sab'*, *sab'attu*
— times *səb'a, (tə)sbə'ta*
sevenfold *səbbu'*, *(mə)sbə'it*
seventh *sābə'*, *sābə'āwi, sābə'āy*
seventy *sab'ā*
several *səfn*
severe *'əṣub, gədud* I, *ṣənu'*; (disease) *kəbud, ləḥum*
be — *darrə'a*; (pain, disease) *bə'sa* I, *ṣan'a, laḥama, kabda*
severity *'əṣab, gədd, ḥayl, ṣən'* (see also 'vehemence')
sew *raf'a, safaya, ṭaqama* II, *lagaba*
— together *ṭaqaba, ṭaraza*
sexual intercourse, see 'intercourse'
shackle, v. *ḥamaya, laqaqa*
shackle, n. *gāg, gāgā, gandor, ḥagl, maqeṣ, (ma)nśag*
shade, v. *('a)ṣlala* II
shade, shadow *ṣəlālot* II
shaggy, — hair *zə'lā*
— cloak *zabd*
shake, tr. *('a)dlaqa, nagafa, naknaka, ('an)qalqala* II, *waṣwaṣa, wazwaza*
— off *nazafa* I, *('a)sassala*
shake, intr. *('a)dlaqlaqa, ḥosa, ('an)qaṭqaṭa* II, *rə'da, zo'a* II (see also 'shiver, tremble')
shame, n. *ḥafrat* I, *ḥankat* I
put to — *('a)ḥfara* I (see also 'ashamed')
shape, v. *laḥak"a, śa'ala*
shape, n. *qərṣat, rə'yat*
share, intr. *(ta)sātafa*
share, tr. *fantawa, ('a)nkaya* II
share, n. *kəfl, bəṣḥ, ləft*
give a — *kafala, fatata, nasaba*
sharp *balliḥ, səḥul, sənun*
sharpen *('a)blaḥa, saḥala, sanana* I
shatter *nadḥa, ('a)nqə'a, qaṭqaṭa* I, *ṣaḥara, zarzara*
shave *lāṣaya, qarraḥa* I, *qarada, gammə'a, gammama*
— off *gasgasa* I, *gasasa* II
shawl-like garment *nazifā*
she *yə'əti*
sheaf *kəlsəst, 'alabo*
bind sheaves *kalsasa*
shear *qar'a, qaraḍa, qaraṣa*
sheath *qaqab, taqab*
put into a — *qaqaba*
shed, v. *ka'awa, soṭa* I, *('a)wḥaza*
shed, n. *dās, saqalā, (mə)ṣlāl* II
sheep *baggə'*
— which has not yet been covered *'afāqid, 'afquṣ*
ewe — *baggə' 'anəst, baggə't*
sheepfold *'aṣad, ḥaz'at, mar'et, nolot, (mə)'yām*
sheepskin *maleṭo, məluṭār*
— cloak *lamd*
sheet (of paper) *baraq* II
shell, v. *falfala*
shell, n. *qəššār*
shellfish *ḥalziz*
shelter, v. *ṣawwana*
shelter, n. *dās, məngāg, (mə)səwwār, ṣəlālot* II, *ṣawan*
take — *('a)ṣlala* II
shepherd *nolāwi, ra'āyi*
shield, v. *sawwara*
shield, n. *galab* I, *gāys, ḥagafā, waltā*
large — *'agre*
— and spear *peləsṭos*
protect with a — *waltawa*
carry a — *ḥagafa*
shift *('a)flasa*
shimmer, v. *(ta)fālaṣa, naṭara* I
shinbone *'agadā, q"əyṣ, 'aḍma 'əgr*
shine *barha, lam'a, śār(ə)ḥa, ṣadala, wākaya*
shiny, shining, *bəruh, ləmu', ṣədul, wəkuy*
ship *ḥamar* I, *ragn, (ma)sqar*
shirk *'alaya*
shirt *qamiṣ, qās, mādāy, mandəyā, 'adl*
silk — *qəfṭān*

shiver *faḍana, rə'da, (ʾan)šoṭaṭa, zoʿa* II (see also 'shake, tremble')
shocked, be *dangaḍa*
shoe *šāʾn, qoppon, kuf, kāf* II
shoelace *sirāk, totān*
shoot, v. *darbaya, nafaṭa, wagara*
— forth (plant) *baqʷala*
— (with bow and arrow) *nadafa*
shoot, n. *sərwāṣ*
send out shoots *ṭagʿa* III
shop *suq*
shore *ḥayq*
short *ḥəṣuṣ, ḥəṣur*
be — *ḥaṣara*
shortage *ḥəṣaṣ, ḥəṣar*
shorten *(ʾa)ḥṣara, ḥaṣṣaṣa, (ʾa)kmotata*
shoulder *matkaf,* (of animal) *ʾagadā, mazrāʿt* (see also 'shoulder blade')
shoulder blade *matkaf, takesā, ḍakʷ, maṭarā* II, *rākub* I
shout, v. *ṣarḥa, kalḥa, naqawa, ṣawwəʿa, ṭarʾa, (ta)wākəḥa* (see also 'cry out')
shout, n. *kəlāḥ, nəqāw, wəwwəʿā, ʾawet*
shove, see 'push'
shovel *(mā)ʾədəw, makrit, (mə)gḥāś, (ma)ṣhab*
wooden — used for winnowing *lāydā, lāmedā*
show *(ʾa)rʾaya, ʾammara, (ʾa)nṣara, (ʾa)gaṣṣawa*
shower, n. *nəfnəf*
shrewd *məyyun*
be — *balaṣa* II, *(ta)mayyana* (see also 'cunning')
shrine (holy place) *(mə)ḥrām, (mə)sgād, dāber*
shrink *sakkʷasa*
shroud, v. *ganaza*
shroud, n. *kafan, gərbāb, ʾayat, lanṣ*
shrouding *gənzat*
linen used for — *ganzen*
shrub *ʿəḍ* I, *ʿədat*
kind of — *səmāzəyāhu*
shrubbery *gəsās*
shudder, see 'shiver'
— with fear *(ʾasta)ḥaḍaba*
shut, see 'close, lock'
shutters *məndād* II
shuttle, see 'weaver'
shy, be *ḥafara* I
sick *dəwwuy, ḥəmum* I
be — *ḥamma* I, *dawaya, sayḥa* II, *lazlaza*
sickle *(mā)ʿəḍad*
sickly *ḍəbus*
sickness, see 'illness'
side *gabo, gədm, ṣənf* I
by the — of *(ba)waʿda, mangala*
siege *ʿəgtat*
sieve *manfe, (ma)nṭaft, zarzeq*
sift *nafaya, ḥanfaṣa, sallata* III
sigh *gəʿra, nəʾka, nəhka* I
— in relief *ʾafawa*
sighing, exclamation of — *ʾah*
sight *nəṣṣāre, rāʾəy*
sign, v. *ḫatama*
sign, n. *ʾəmmāre, (tə)ʾəmərt*
signal, v. *ʿallama, malkata*
signal, n. *(tə)ʾəmərt*
give a — *qaṣaba* I
signify, see 'indicate'
silence, v. *(ʾasta)rāmama* III, *faḍama, (ʾa)lgʷama*
silence, n. *ḍəmmāwe, (ʾə)rmāme* III, *ṣəmm, zəmmāme* II
silent *(ʾa)rmāmi* III
keep — *(ta)damma* I, *(ta)faḍma, (ʾa)rmama, (ta)ṣamama*
silently *ḍəmməw-a, ṣəmmit-a*
silk *ḥarir, sansariqʷ, śirāy*
blue — *ʾarwā*
white — *durāpi*
silken garment *balagir, sansariqʷ, qʷəṭ(ə)n*
silkworm *qʷəṭ(ə)n*
silly *ḥəmuq, yawwāh* (see also 'stupid')
silver *bərur*
silversmith *nahābe bərur, sayyāḥ* I
similar *(ta)massāli*
be —, see 'resemble'
similarity *məsl*
similarly *kamā-hu*
similitude *ʾarʾayā, ʾamsāl*
simple *yawwāh*
simplicity *yəwwāhe, səfḥ*
sin, v. *ʾabbasa* I, *gegaya, ḥaṭʾa, səḥta*
sin, n. *ʾabasā* I, *gegāy, ḥaṭiʾat, sāḥt*
commit a carnal — *sabsaba* II
since *(ʾəm)ʾama, (ʾəm)kama, ʾəsma, ʾənza*
sincere *nəṣuḥ* I, *rātəʿ, səfuḥ, ṣəduq, yawwāh*
sincerely *səfuḥ-a*

sincerity *nəṣḥ* I, *səfḥ*
sinew *matn, śərw, watr* (string of a musical instrument)
sinful *rasiʿ, ḥāṭaʾ*
sing *ḥalaya, zammara* I
— a liturgical melody *(ta)qanawa* II, *(ʾan)qʷarqʷara* VI
singer *ḥalāyi, māḥ(ə)letāy, ʾabsəlaṭes*
church — *(ma)zammər* I, *wilsṭi* (see also 'psalmist')
single *biṣ, bakk* (not married)
sink, tr. *(ʾa)ṣtama*
sink, intr. *śarama, bāḥrara* I
— down *darʿa, (ta)naḍḥa*
— to the bottom *zaqqa*
— into something soft *ḥazaza*
sinner *giguy, ḥāṭaʾ, ʾəbbus* I
sin-offering *(za)ḥaṭiʾat*
sip *śaraba*
siren *ʾansirenis, sarnon, ṣadanāt*
sister *ʾəḥət*
sistrum *ṣanṣalat*
sit, sit down *nabara, (ta)qammaṭa*
— (at the table to eat) *rafaqa* I
site *nəbrat*
situation *kunat, nəbrat*
six *səds, səssu*
— times *səds-a*
sixfold *(tə)sdəst*
sixth *sādəs, sādəsāwi*
— day *sadus*
sixty *səssā*
size *maṭan, ʿəbay, qumat, səfr* I
skeleton *ʿaḍma šəgā, ʾaskaren*
skill (craft) *kin, (ta)kenəwot*; (cleverness) *ləbbunā, (tə)mhərt, ṭəbab* I
skilled, *(mā)ʾəmər, ləbbəw, məhur, ṭabib* I (see also 'skillful')
skillful *kenāwi, mams* (see also 'skilled')
be — *(ta)kenawa, ṭabṭaba* II
skin, v. *ṭabḥa, marqəḥa, qanṭaṭa, qarafa, zaḥaqa*
skin, n. *māʾs, ʾadim, ʾanadā, gald, qərəft*
eruption on the — *ḥəbərbəre*
skin bottle *zəḥq*
skinny, become — *kʷəḥsa*
skip, — about *(ʾan)farʿaṣa* (see also 'jump')
skirt, short — *nəqbat, nəqʷbat*
skull *ʿaḍma rəʾs, dəmāḥ, nālā*
skullcap *qobʿ, zəʿlā*
sky *samāy*
names of the — *ʿerar, ʾastaros, ʿastar, ʾiyyor, fālek, haros* (see also 'heaven')
slab *qaṣalā* I, *saledā* I
— on which the Ten Commandments are written *tābot*
slack *ləḥluḥ, (man)ṭolal* I, *zəḥul*
be — *(ta)baṭla, ḍabasa, lāḥləḥa, zəḥla*
slacken *ragaba* II
slackly, do — *(ʾa)stata*
slackness *dəbas, ləḥlāḥe*
slander, v. *ḍarafa, (ʾasta)dāgʷaṣa, ḥamaya, ṣaʿala, ṭaqala, (ʾasta)wādaya*
slander, n. *ḥamet, (ta)ḥbāb* I
slanderous *ḍəruf*
slap, v. *ṣafʿa*
slap, n. *ṣafʿat*
slate, see 'slab'
slaughter *gadala* II, *ḥarada, qatala, ṭabḥa*
slaughterhouse *ḥanot*
slave *bāryā, gabr, qənuy* I, *ʿabd*
home-born — *ləda bet, nabbār*
slavery *qənet* I, *qənyat* I
slay, see 'slaughter'
sleep, v. *noma, haddama, ḥarrasa* (see also 'sleepy, be')
sleep, n. *nəwām, bəḍāw, dəqqās, hədmat*
sleeping room *(mə)nwām*
sleepy, be *baḍawa, daqqasa*
sleeve *ʾəd* I, *mazrāʿt*
slender *qʷaṭiṭ* I, *raqiq* I
slenderness *qəṭan* I, *qʷəṭaṭ* I
slice, v. *waqaya* I (see also 'cut')
slice, n. *gəmmād*
slide *dəḥḍa, ḥanqaqa* I
slight *daqiq, raqiq* I
slime *ʿamʿam*
slimy, be *məʿna, malaga* I
sling *moḍaf, mogart, mamṭaq, (ma)qlaʿ*
throw from a — *moḍafa, waḍafa* I, *qalʿa* II
slip *dəḥḍa, ḥanqaqa* I
— away *walaga*
— off *walaqa*

slippery *ləmuṣ, (ma)ḍhəḍ*
slit, — open *ṣanbala*
slope *q"alq"al* II, *q"əlq"əlit* II, *murād*
slow, adj. *g"ənduy*
slowly *(babba)nəstit*
sluggish *hakkāy, nəzəhlul, dənzuz*
be — *hakaya, (ʾan)zāhlala, danzaza, ṣamhaya*
slumber, v. *daqqasa, haddama, (ta)nawwama* (see also 'sleep')
slumber, n. *ʾəṭas, bəḍāw, bəṣəw, dəqqās*
sly, see 'crafty'
small *nəʾus, daqiq, həṣuṣ, qalil*
— in number *ḥəduṭ, wəḥud*
— amount, quantity *ḥədāṭ, nəstit, wəḥdat*
be — *nəʾsa, daqqa, ḥaṭṭa, wəḥda*
smallpox *badado, fanṣāṣā*
smart, see 'clever'
smash *qaṭqaṭa* I, *ṣaqawa* I, *zarzara* (see also 'break')
smear *qabʾa, labaṭa, malʿa, mazmaza, sadaqa* II (see also 'anoint')
smell, int. *ṣenawa*
— good, sweet *maʿza, qadawa*
— bad *gamʾa, tanfaga*
smell, n. *ṣenā*
bad — *ṣiʾ, bəḥbāḥe, nəsḥat*
have a bad — *ṣeʾa*
smelt *sabaka* I
smile, v. *fagaga* II, *(ʾa)kmosasa* (see also 'laugh')
smite *k"arʿa* I, *maḥaṣa* I, *naḍḥa, qaśafa* I, *zabaṭa* (see also 'hit')
smith *nahābi* (see also 'goldsmith, ironsmith')
smoke, intr. *ṭesa*
smoke, n. *tann, ṭis*
smooth, v. *faḥaqa* (parchment), *malasa, ramma* I (hide), *sanṣa, lamlama*
smooth, adj. *ləmuṣ, ləmlum, səhəlt* (fem), *ṣəʿud, ṣəḥud* II (see also 'soft')
be — *lamaṣa, laḥḥa, ṣəḥḍa* II, *sadaya* I
make — *ḥabrata, sadaqa* II, *(ʾa)ṣʿada* I
smoothed, be *(ta)fawwasa* (appeased)
snail *q"arnanaʿāt*
snake *ʾarwe mədr, taman* (see also 'serpent')
kinds of snakes *gomit, gāyle* (black), *ṣərnəʾ* (poisonous)
snap off *malaqa, qaṣaya*
snare *ḥabl* II, *ḍanfart, (ma)nśag, (ma)rbabt* I, *(ma)śgart, ʿerag* I
snatch away *heda, maśaṭa, maṭaqa* II, *naqaba, naṭaqa, ṭalafa*
sneer *(ʾa)ṣʿala*
sneeze *ʿaṭasa*
sniff *(ʾas)tanfasa*
snore *nəḥra, məḥra, (ʾa)wgaba* II
snow *barad* I, *ḥamadā, ʾasḥatəyā*
so *kama-zə, ʾəngā*
— that *kama*
— then! *ʾənka, ʾəngā, ʾəsku*
so-and-so *ʾəgale, felmon*
soak *rəḥḍa*
be soaked *ṭalaqa* II
soap *ḥaḍb*
soar *zababa*
sob *ʾanaqa, saḥaga* I
sober *nəquh, ṣəḥəw, ṭabib* I
be — *ṣəḥwa, ṭabba* I
society *(mā)ḥəbar*
socket *(mə)ʿəmmād*
socle *madab, sak"anā*
soft *ləḥum, ləmləm, ləmuṣ, raqiq* I, *ləḥluḥ, ṣəḥud* II (see also 'smooth')
be — *ləḥma, lamlama, lāḥləḥa, lamaṣa, raqqa* I, *ṣəḥḍa* II
soften *(ʾa)lḥəḥa, (ʾa)rqaqa* I, *(ʾasta)māzəḥa, (ʾa)ṣḥada* II; (hide) *maḥana* I, *ṣeṣaya*
softly *ṣəmmit-a*
softness *ləḥlāḥe, ləmlāme*
soil, v. *bāḥqaqa, gammana* I, *śəʾba*
soil, n. *mədr, ʾafar, maret*
solar *ḍaḥāyāwi*
soldier *ḥarāwi, waʿāli*
— of the guard *śagar* III, *(masta)rātaʿ ḥarā*
sole (of foot) *(ma)kayad* I, *sak"anā*
sole, adj. *wāḥədāwi* (unique)
solicitous *g"əgg"əʾ, ṣahāqi, həgrut*
be — *ṣəḥqa, g"agg"əʾa, ḥawwaṣa, nāfaqa* II
solicitude *həgrətannā, (ʾasta)ḥammo* I, *(ta)lḥāf, təkkāz*
solid *ṣənuʿ, ḍəmum, rəguʿ, sang"ag"* (see also 'hard')
be — *ṣanʿa, daḥəḥa* II, *sang"ag"a*
solidify *ṣannəʿa*
solidity *ṣənʿ*
solitary *bəḥut* I, *bəḥtəw*
— life *ḍəmmunā*
be — *bāḥtawa*

solitude *bəḥtəwannā, bəḥtənnā* I, *bakk, ḍəmmunā, ḍəmmāwe*
some *səfn*
something *məntə-ni, məntə-hi*
sometimes *bo ʾama*
somewhat *ḥəqq*
somewhere *(bo)ḥaba, (bo)wəʾda*
son *wald*
song *māḥ(ə)let, zemā, (ma)zmur* I
melodious — *qānā*
modes of songs *ʾarārāy, ʿəzl, ḥəzl, gəʿz* II
Song of Songs *maḥāləya maḥāləy*
son-in-law *ḥam, māʿəfar*
become — *(ta)ḥamawa*
soon, as — as *ʾəmkama*
soot *ḥəmmat, ṣalalo, ṭaqar*
soothe *(ʾa)nfasa, yawwəḥa*
soothsayer *(ma)ʿansəb, (ma)qsəm* II, *(ma)saggəl, sayyāḥ, ṭanq"āli, raʾāye ḥəbuʾāt* (see also 'sorcerer, magician, diviner')
sorcerer *(ma)ʿansəb, dabanānsā, māri, raqāyi* I, *(ma)śarrəy* I (see also 'magician, soothsayer, diviner')
Muslim — *zəmzəmyāhu*
sorcery *sabʿ* II, *sasan, śərāy* II, *(ta)ṭayyəro* (see also 'witchcraft')
practise — *ḥarasa* II, *ramala*
sore *q"əsl, qəśfat* I, *ṣalʿ, zəlgāse* (see also 'wound')
— which affects the nose *ṭənqur* II
be afflicted with sores *zalgasa*
sorghum, kinds of — *qabilā, ṣərār, wagare, zalilā*
sorrow *ḥazan, ḥəmāme* I, *məmmāte, ṣāʿr, təkkāz*
sorrowful *ḥəzun, marir, təkkuz*
be — *saḥaga* I, *takkaza, ḥazana*
sorry, be, see 'regret'
be — for *ḥazana*
sort *ṣotā, zamad*
soul *nafs*
sound, n. *dəd* II, *dəmḍ, qāl, rāʿm*
— of stringed instruments *sənqāwe*
— of animals *nəqəw*
— produced by the throat *ʾaḥ*
utter a — *(ʾa)nbaba*
sound, adj., see 'safe, save'
soup, see 'broth'
sour *bəḥuʾ, maḍiḍ*
be — *maḍḍa, qoʿa* (grape)
source *ʿayn*
south *ʾazeb, dabub, libā, qəbli, samen, yəmn*
— side *məʾwān*
south-east *masʿ* I
southern *ʾazebāwi, dabubāwi*
south-west *libā*
south wind *ʾargeb, temān, ʾazeb*
souvenir *(ta)kzir, ṣəbʾat*
sovereignty *ʾəgziʾannā, nəgś, rabibāwit, məlkənnā*
sow *zarʾa*
space *(mə)ḥwār, makān*
spacious *rəḥub, səfuḥ*
be — *rəḥba*
spade *(ma)krəy* I, *makrit, mabāro*
span *səzr, ṭəfḥ, waʿ*
measure with the — *sazara*
spare *mahaka, (ʾa)trafa*
spark *qalamṣaṣ*
sparkle, v., see 'scintillate'
sparkle, n. *naṣabraq, naṭr* I
sparrow, kind of — *qəṭrāqṭəren*
speak *bəhla, nababa, nagara, ṣawaya*
— heatedly *sanana* III
— well *śāʾśəʾa*
— clearly *ṭāʾṭəʾa* II
not to — of *ḥədəgu* I, *ḥədgə-ssa* I
speaker *nabābi*
spear *k"ināt, ramḥ, salāṭin, gāys*
big — *tomātā, zagar*
slender — *q"əṭṭ* I
three-pronged — *fāzuq*
iron counterbalance on the butt of the — *mag"rab*
pierce (wound, strike) with a — *ramaya, ramḥa, zaraqa* I
species *fəṭrat, (tə)wlədd, zamad*
specific *fəluṭ*
speckled, see 'spotted'
spectacle *ʾarʾayā, rəʾyat*
spectacles *(ma)naṣṣər, (ma)rāʾəy*
spectator *(ma)ḥawwaṣ, naṣṣāri*
specter *gānen, məthat, (ma)ṣʾamo*
speech *bāhl, nabib, nagar, qāl*
speed *fəṭnat, g"əgg"əʾā, kəwāw*
speedy, see 'rapid'
spell *sabʿ* II, *śərāy* I
cast spells *ʿazama, śaraya* I

spend *(ʾa)ḫlaqa, (ʾa)wdəʾa*
spendthrift *zarāwi*
sperm *šəʾbat, zarʾ*
sphere *kəbāb* I, *səfāridā*
celestial — *falak*
spice *ʿaqar*
spicy, be *maqara*
spider *gundan, šāret*
spider web *fatla šāret, watr*
spikenard *nārdu, nārdos, sanbil*
spill, spill out *kaʿawa, soṭa* I, *falaqa*
— over *zalafa* II
be spilled *sababa* I
spin *fatala, faḥasa* I, *śaraya* II
spindle *ʾanzart, məyyāṭ, sayqal, mankokot*
spine *ʿaḍma zabān, śok* (of hedgehog)
spirit *nafs, nafās, (ma)nfas*
evil — *dino, dask, gʷədāle, gānen, nagargār, ṭafant*
Spirit, Holy —, see 'Holy Spirit'
spiritual *nafsāwi, (za)nafs, (ma)nfasāwi*
spit *tafʾa, waraqa*
— between the teeth *ṣayyaqa* II
spite *(ta)ʾantəlo, ṣəʾl*
spittle *mərāq, raq, təffāʾ*
spleen *səmāḥ, ṭāffəyā*
splendid *bəruh, śəruḥ, ṣədul*
be — *ṣadala*
splendor *barh, lāḥay, śārḥ, ṣadāl, wākā, wəhwāhe*; (glory) *kəbr, səbḥat*
splinter *sərwāṣ, śənṣār, śəṣṣār, ṣərrāb*
split, v. *baqawa, falaga, faqqa* I, *ḥaṭaba* (wood), *(ʾa)nqəʿa, śaṣṣara, śaṭaqa* (see also 'cleave')
— asunder *faqʿa*
— off *falasa*
— with a wedge *faṣḥa*
split, n. *gazazā* I, *nəḍḥat, naqʿ, qeśśār*
spoil, v. *balla* II, *ṣayaqa* I, *(ʾa)māsana*
be spoiled *daḥafa, (ta)ḥabqaqa, šāhbaba, ṣanṣana* I
spoiled (pampered), see 'pampered'
spoils *barbar, ḥabl* I, *məhərkā, salabā*
sponge *safnag* I
sponsor, v. *(ta)ḥabaya*
sponsor, n. *(ta)ḥabāyi, qāwm*
spoon *ʿarf, mankā*
— for administering the Eucharist *ʿarfa masqal, (ma)dməḥ*
spot (stain) *ḥəbqāqe, ḥəbr, nawr, ṭəlqat*
spotted *kʷaśakʷaś, nāqil, śəʾub, gətut* (cattle)
spouse *marʿāt, (ma)ḍāmərt*
spout, — of a pitcher *korā*
sprained, be, see 'dislocated'
spray *nazḥa*
spread *nasnasa* I, *naṣafa, qʷanṣala, soṭa* I, *saṭḥa* (see also 'extend, stretch')
— (wings, branches) *(ʾan)zafzafa*
— out *ḥanfasa* II, *rabba* I, *safafa* III, *safḥa, saṭaya*
— grass on the floor *warbaba, nazafa* II
— out a mat *rafada* II, *nazafa* II
— out in the sun to dry *satara* II, *zarra*
be spread, spread out *sababa* I, *(ʾan)ṭolala* I; (news) *waḍʾa*
spring, v. *(ʾan)farʿaṣa* (see also 'jump')
— forth *waḫaya*
— up *foqa*
spring, n. (water) *ʿayn, helā* I, *nəqʿ, zatr*
salty and muddy — *bablāt* I
spring (season) *maḍaw, rabiʿ*
sprinkler *(mə)rwāḥ*
sprout, v. *baqʷala, farḥa, śaraṣa*
spy, v. *basasa, ḥawwaṣa, (ʾasta)ḥāyaṣa*
spy, n. *(za)ʿayn, ḥawwāṣi*
squander *zarawa*
square (place) *ṣəggʷ, sakʷat, (ma)rḥəb*; (having four sides) *rəbʿat*
square, adj. *rəbuʿ*
squash, v. *ṣaqʷana, ṣanpawa*
squash, n. (plant) *batṭiḥ*
squeak *(ta)nāqawa*
squeeze, squeeze out *ʿaṣara, ṣamaqa, zalḥa*; (compress) *(ʾa)ṣʿaqa, qaʿana* (see also 'press out, wring out')
be squeezed (compressed) *ṣəʿqa*
squint-eyed *fəsus*
be — *(ʾan)ḍorara*
squirt *ʾazaba*
stab, v. *ragaza*
stable, n. *gol, (mə)ḍəngāʿ, (mə)qmāḥ* I
stable, adj. *nabāri, qawāmi, wədud*
be —, see 'settled, be'

stack up, see 'pile up'
staff *mərgʷəz, mazlal, ʿəḍ* I
stagger *(ʾan)qalqala, tantana* I, *zabara* II
staggering (drunkard) *nəkul*
stagnant, be *ṭagʿa* II
stain, v. *gammana* I, *ḥabqaqa, qalama, (ʾa)rsəḥa* I; (of character) *(ʾa)nwara, naqafa*
— by dipping *ṣanqaqa, ṣanqʷaqʷa*
be stained *ṭalaqa* I, *lafaqa* II
stain, n. *gəmnat* I, *ḥəbqāqe, qəlmat, śəʾbat, nəgfat* (of charachter)
stair *(mā)ʿərəg*
staircase *(mā)ʿarg*
stake *kāsmā, (ma)tkal* I, *səwwāq*
drive a — into the ground *qabqaba*
stalk *bərʿ, gʷənd*
stall, see 'pen'
stammer *lāʿləʿa, lattata* I, *ṣayyafa*
stamp (the ground) *ḍaḥasa, ragaḍa, (ʾa)rmada, ṣaʿada* III; (seal) *ḫatama, katama* I
stamp, n. *(mā)ḫətam*
stand, v. *qoma*
stand, n. *(mə)qwām*
star *kokab*
names of stars *ʾerəhu, bərkəʾel, dəyā, heloyālef, ḥəlmalmelek, mari, mariḫ, nārʾel, refān, warās*
start, see 'begin'
startle *(ʾa)wgaba* I
be startled *bāḥrara* II
starve, see 'hungry, be'
state (condition) *həllāwe, ḥəywat, qumat*
statement *bāhl, bəhil, nagar, qāl*
statue *gəlfo*
make a — *massala*
stature *qom, qumat*
statute *ḥagg, śərʿat, ʿəqqāme*
stay, v. *qoma, waʿala, betata* II (last)
— behind *(ta)kawwala*
— overnight *ḥadara*
stay, n. *(mə)qwām*
steadfast *nabāri, ṣanuʿ, ṭabuʿ* I
be — *ṣanʿa, ṭabʿa* I, *ʿazzaza*
steal *saraqa, nabaza, qaśaṭa*
steep, — place *ʿaqab* I, *fəśḥat*
steer, v. *maggaba*
— a ship *kawra, kora*
stele *ḥawəlt*
stem (of fruit) *bərʿ*; (of a tree) *gʷənd*; (of a candlestick) *ʿaṣq* I
stench *gəmʿat, nəsḥat, ṣiʿat, fəgg* I
step, — aside *faqqa* II, *(ta)gəḥśa, ḥawaza* II, *wagada*
— on *dasaya*
— over *ʿadawa, (ta)šāgara*
step, n. (stair) *(mā)ʿərəg*; (pace) *ḫurat, (mə)śgār*
take a — *śagara* I
sterile (woman) *makkān*; (land) *ʿabur, ṣew*
be — (woman) *makana*; (land) *ʿabra*
sterility *məknat, ʿabār* (of earth)
stew *ṣabḥ*
steward *maggābi, (ma)lhəqa bet*
— of a feast *liqa (mə)rfāq*
stick, v. *ṭagʿa* I (see also 'adhere')
— in *saḫaga* III
— together *laḫaqa, (ta)lāṣaqa, (ta)ṭabaqa*
stick, n. *qastam, (ma)qrəʾ, qətr* I (see also 'club')
pointed — *ḫakak*
— for striking a string instrument *dəḫənṣā, zarb*
sticky, be *malaga* I
stiff, be *(ʾas)ʿozaza, gablata, naḍawa, qʷaqqʷəʿa* I
still, adj. *ʿaruf* (see also 'quiet, tranquil')
be — *(ta)faḍma, ḫaśʿa*
still, adv. *ʿādi*
stimulate *naknaka, (ʾas)ʿozaza*
stimulus *maśqe*
sting *nadafa, dagʷaṣa* I, *ḫarama, ḫayyaḍa, qanṭawa, saqʷara* I
stingy *qeqāy, ṭawāʿi, danṣāwi* I (see also 'greedy, avaricious')
be — *nafaga, qeqaya, ḫamma* II, *ṭoʿa, danṣawa* I
stink *ṣeʾa, baḫʷbaḫʷa, nasḥa* (see also 'smell')
stipend *(mə)rkāb* I, *sisāy*
stipulate *śarʿa*
stipulation *qatat*
stir *hoka, (ʾa)ḥosa, kosa, (ʾan)sāḥsəḥa, ṣaḥara*
— a fire *qʷasqʷasa, dora, soda*
— up (rouse) *(ʾa)nqəha, (a)nśəʾa, waḫaka, (ʾa)ḥosa*
— up (a quarrel) *saḫaṭa*
be stirred *tantana*
stirrup *rəkāb, maqeṣ, (ma)ragaḍ*
stitch, v. *safaya, ṭaqaba, ṭaqama* II
stock *śərw*

stole, n. *'əngəd'ā, baṭrasin*
sacerdotal — *moṭāḥt*

stomach *kabd, karś*
big — of ruminants *q"aṣṭe*
— ache *q"ərḍat, (ma)qarṣat*
— disease *gabaṭbaṭ, gabṭ*

stone, v. *wagara*

stone, n. *'əbn* I, *k"ak"əḥ, kefā*
hard — *'əzḥ*
black — *bərk"ət*
glistening white — *baṣeqā*
— used for whitewash *baraq* I
heap of stones *qarqar*
hard like a — *'əbun* I
become a — *'abana* I
names of precious stones *'abegyā, 'admās, 'afeqyā, 'afreṭəls, 'akdin, 'akdar, 'akməyās, 'akrəsmənton, 'akṭe, 'akātəs, 'almaqliṭos, 'alyāqemu, 'ametisṭ, 'onikyon, 'appologeyu, 'appargəyon, 'aqiq, 'aqās, 'aqṭe, 'aqātəs, 'arkarsemton, 'asfār, 'atrākos, 'iyyopporgəyon, 'ayyār* III, *'iyyāspid, bāḥri, balgər, bornebālu, bezeqā, ḍarsu, filāq* II, *farṣ, gizā, həyākəntos, kādkod, kadawā, kelqedon, karakand, kəriporās, kərs, kərisolit, kərəspərāsəs, ligir, liqā, melos, pənino, pārenu, parpalo, parāsəs, qabidās, qəlqəyon, qardu* II, *q"arinu, qəwm, rədonkəs, silās, sardino, sardonəks, tamardil, tarses, ṭəkā, ṭəlm, wāhr, wārḥ, yosār, yotor, zəluf* I, *zawhər*

stonecutter *(ma)fṣəḥ, ṣarābi, waqāre 'əbn*

stonemason *nadāqi* (see also 'stonecutter')

stonework *ṣərbat*

stony *(za)'əbn* I, *k"ak"əḥāwi*

stool *madab, (ma)nbar*

stoop, stoop down *danana, laṭṭəḥa, (ta)qaṣ'a, ('a)ṣnana, təḥta* (see also 'bend')

stooped, be *g"əḥq"a*

stop, intr. *qoma*

stop, tr. *('a)qoma*
— up *faḍama*

storage, — for grain *'afsot*

store, v. *zagaba*

store, n. *'askaren*

storehouse *beta manṭawāl'*, *filāq* I, *ləgat, (ma)zgab*

storeroom *ḥəwār*

stork *'arodəyon*

storm *'awlo, nafūsa 'awlo* (see also 'tempest')

story (news) *zenā*; (of a house) *mas'ar, (ta)ṣrāḥ* (see also 'floor')

stout *gazif* I, *śəggəw*
be (become) — *dandana, gazfa* I, *(ta)śagawa, wafara* II

straight *rātə'*, *balaz, sətut*
be — *rat'a, satta*

straight away *(ba)gize-hā*

straighten *('a)rtə'a*
— up *masaka* I, *wasaqa*
— out *'arqa* II

straightforward *rātə'*

strain, v. *naṭafa, sayḥa* I, *zalala* I

strainer *(ma)nṭaft, (ma)ṭlal* II

straits *(ma)ṣbəb*
be in — *ṣə'qa, ṣāmawa* I, *ṭoqa*
put in — *ṭa'aqa*

strange *bə'ud, bərq, nakir* I, *wəlluṭ*

stranger *'əngədā* I, *falāsi, gəyyur* II, *('a)ḥzābāwi, nagd, nakir* I
become a — *(ta)'angada* I, *(ta)ba'ada, gayyara* II, *(ta)nagda, (ta)nakra* I

strangle *ḥanaqa, g"ar'aya*

strap, — of sandal *sirāk*
chest — for a mount *magulā'*, *(ma)wəṭlaṭ*

straw *ḥaśar, śā'r* I

stray *'ayaya, fota, (ta)gadfa* (see also 'astray')

stream *waḥiz, waḥiza māy, śarg* (see also 'river')
large — *fikātəm* II

street *sak"at, ṣəgg"*, *ṣəyyāḥ*

strength *ḥayl, ṣən'*, *'əzaz* (see also 'vigor, power')

strengthen *ṣanna'a, ('a)ḥayyala, ('a)ṭbə'a* I, *('asta)'azzala, ('a)ṭnana* I (see also 'fortify')

stress *(tə)wḍəḥt*
be under — *ḥanaka* I

stretch, stretch out, intr. *safafa* III, *safḥa*

stretch, stretch out, tr. *saṭḥa, rabba* I, *('an)ṭolə'a, ('a)wtara, wasaqa* (see also 'extend, spread')
be stretched out *madara, zaḥara*

stretcher (litter) *madar, ṣor, lanpene*

strew *naṣafa* I, *nazḥa, sabla* II, *nasnasa* (see also 'scatter')

strict *ṣənu'*, *mətur* (commandment)
be — *ṭanqaqa*

strife (fight) *gadl* I, *qatl*; (conflict, quarrel) *qāḥəw, qəšt, wakḥ*; (effort) *ṣāmā*

strike *dabdaba* I, *g"ad'a, naḍḥa, wag'a, waq'a, zabaṭa*
— hard *daddaqa*
— the cords of a musical instrument *zaraba*

string *fatl, ḥabl* I, *(mā)'əsar* (see also 'cord, rope')
— (of a musical instrument) *watr, ('a)mtənt* (pl)

strip, v. *baṣṣala, marqəḥa, naṣaya, qal'a* I (see also 'peel')
— off *gaffa, ḥanṭaṭa, qanṭaṭa, salaba* I, *zaḥaqa, kal'a*

strip, n. *məttār*

stripe, — of the garment *dəq"əndəq*
narrow colored — *luṣit* I

striped *ganās*
be — *(ta)mazg"ala*

strive *(ta)bā'asa* I, *(ta)gā'aza, (ta)gādala* I, *waqaśa, (ta)sānana* (see also 'contend')
— to excel *qaḥawa*
— with another *(ta)ḥāmama* I

stroke, v. *mazmaza*

stroke, n. *g"əd'at, mugā'*, *(ma)qśaft* I, *wəg'at*
— of a letter *qərṣat, ḥərmat*

stroll *('an)sosawa*

strong *ṣənu'*, *təbu'*, *'azzāl, 'azziz, ḥayyāl*
be — *ṣən'a, 'azzala, 'azzaza, ḥela, tab'a, ṭanna*

stronghold *qaṣr*

structure *ḥanṣ, nədq, dəd* I

struggle *(ta)bā'asa* I, *(ta)gādala* I (see also 'fight, strive')

stubble *bər'*, *ḥaśar, qarim, ḥəllat*

stubborn *dəruk, gəzufa kəsād*
be — *daraka, ('a)manzaza*

stubbornness *zəlfat, qəffat, rəddāde*

student *(ta)mahāri*

study, v. see 'learn'

study, n. *(ta)mahar, (ta)mhār*

stumble *(ta)'aqfa, (ta)'aqṣa, dəḥḍa, tantana*

stumbling block *'uqāfe, 'aqəft, dāḥḍ, (ma)wdaq*

stunted, be *ḥasaka* I, *q"aṭaṭa* I, *ṣaw(w)aba* II

stupefied, become *(ta)'anbaza, ('as)'ozaza, (ta)damma* I, *fazaza, (ta)wa'ara*

stupid *'abd, 'əyyuy, boz, danqāwi, zəngu'* (see also 'foolish, insane')
be — *boza, ḥamaqa, danqawa*

stupidity *'abadbidāt, zəngā'e*

stupor *dəngāḍe* (see also 'astonishment')
be in a — *danṣawa* II

stutter *lā'lə'a, lattata* I

subdue *('a)gnaya, qanaya* I (see also 'subject, submit')
be subdued *garara*

subject, v. *('a)gnaya, qaṣ'a, (a)ṭḥata* (see also 'subdue, submit, subjugate')

subject, n. *məluk, qənuy* I, *zegā*
be — to *garara, (ta)qanaya* I

subjection *dənnāne, qəne* I, *qənyat* I (see also 'submission')

subjugate *('a)gnaya, qanaya* I (see also 'subject')
— oneself *(ta)ḍamda*

subjugated *dənun*

submerge, intr. *'amaqa*

submerge, tr. *('a)ṣṭama, ('a)ṭlaqa* II

submission *(tə)grət, (ta)wārədot* (see also 'subjection')

submissive *gərur, həqur, gənuy, qənuy* I, *təḥut*
be — *danana, ganaya, (ta)təḥta, 'oho bəhla*

submit, intr. *'oho bəhla, garara, laṭṭəḥa, (ta)qanya* I, *(ta)sālama*

submit, tr. *('a)ṭḥata*
be submitted *(ta)warrada*

subside *had'a, ḥaś'a, ḥaṣaṣa, q"arra* (fire)

subsistence *(ma)nbart*
means of — *(mə)rkāb* I

substance *'akāl, 'anāsər, bāḥrəy, həllāwe, qənum, qəssāme* III

substantial *hallāwi*

substitute *wallaṭa*

substitution *(ta)wlāṭ*

subterfuge *məknəyāt*

subtle *raqiq* I, *qaṭṭin* I

subtract *('a)ḥṣaṣa, nataga* (see also 'diminish')

subversion *gəftā'e*

subvert *('a)māsana*

succeed (be successful) *(ta)śarrəḥa*; (follow) *talawa*

successful *dəlləw* II, *śərruh*
be — *(ta)śarrəḥa, rat'a, (ta)safḥa, šā'šə'a* (see also 'prosper')

succession (series) *'əbret, təlwat, təlot*

successor *talāwi, kālə'*

succumb *(ta)waṣ'a*

such *kama-zə, (za)kamā-hu*
— a *maṭana-zə, (ka)maṭana-zə, 'əffoyāwi*

such-and-such *'agale*

such-and-such a place *felmon*

suck *ṭabawa* (breast), *maṣṣa* (a lemon)

suckle *('a)ṭbawa, ḥaḍana*

suckling *ṭā'(ə)wā*

suction cup, see 'blood'
sudden *gəbtāwi, dəddāqi, gizeyāwi* (from *gize*), *faṭin*
— occasion *gəbt*
suddenly *gəbt-a, (ba)məʿr, fəṭun-a, dənqat-a*
sue, — one another *(ta)fātəḥa*
suffer (pain, illness) *dawaya, ḥamma* I, *ṣəʿra, (ta)waḍḍəḥa* (labor pains)
suffering, n. *ḥəmām* I, *fāwd* (tribulation)
inflict — *śāqaya*
suffering, adj. *ḥəmum* I
suffice *ʾakala*
sufficient *ʾakāli, ʾəkul*
be — *ʾakala, kafaya*
sufficiently *(ba)ḥəqqu*
suffocate *ḫanaka* I
sugar *sokar*
suggest *(ʾa)ḥlaya*
suggestion *zəkrat*
suit, n. *fəṯḥ* (see also 'lawsuit')
bring — *(ta)fātəḥa*
suitable *bāqʷəʿ* I, *dəlləw* II, *(ma)ftəw*
be — *baqʷʿa* I, *dalawa* II, *ḥesa*
suited, be *(ta)wādada*
sulk *məḥra, (ta)nafḫa, (ʾa)wgaba* II
sulphur *kabārit, tay, təy*
sum, n. *dəmmur* I, *(ma)kbəb* I
sum, v. — up *(ʾasta)gābəʾa*
summer *ḫagāy, (mā)ʾərar*
summit *rəʾ(ə)s, luʿāle, dəmāḥ, katamā* II
summon *ṣawwəʿa, (ʾasta)bāsəḥa, (ʾa)kbaba* I, *saḥaba* (demons)
summons *ṣəwwāʿe*
sun *ḍaḥāy, ʾamir, ʾer, ʾaryos*
names of the — *ʾorəyānos, ʾaryāres, tomās, tomāsəs*
Sunday *ʾəḥud, ʾəḥud sanbat, sanbata krəstiyān*
sundial *pəntəyon* I, *(ma)dāləwa ḍaḥāy*
sunflower *zorit*
sunset *ʿarab*
superfluous, be *tarfa*
superintendent *qawāmi*
superior *laʿul, laʿulāwi*
be — *ʾazzala, fadfada, laʿala*
superiority *fadfād, fədfāde, ḥisān*
superstitious *ḫanquq* II
be — *ḫanqaqa* II, *(ta)ṭayyara*
supervise *faqada, wāḥaya*
supervision *ʿəqbənnā*
supervisor *(za)ʿayn, faqādi, fāqəd*
supper *məsāḥ* II, *dərār*
supple, be *maʿawa, sanḥa, ləḥma*
supplement, v. *wassaka*
supplement, n. *(ta)wsāk*
supplicate *(ʾasta)bqʷəʿa* I, *(ta)gānaya, (ta)māḥlala, ṣallaya*
supplication *(məstə)bqʷāʿ* I, *məḥəllā, məḥlāl, mākʷtā, ṣawāt, qannonā*
support, v. *dagafa, danbaza, ḫagaza, (ʾa)smaka, soqa, sesaya* (provide for); see also 'sustain'
— old parents *ṣora, warʾa* I
support, n. *dənbāz, (ma)smak, (ma)swaq, (ma)ṣwari*
suppose *ḫazaba* I
supremacy *rabibāwit*
sure, adj. *ʾəmun, ṭəyyuq, ṣənuʿ*
surely *ṭəqq-a, ṭəyyuq-a, ʾamān-a*
surely! *ʾəngā*
surety *wāḫs*
give — *ḫabaya*
surface *(ma)sfəḥ*
surname *makʷsi, sagʷā*
bear a — *kʷasaya* II
give a — *samaya*
surpass *badara, ʿadawa, (ʾa)fadfada*
surplus *taraf, tərrāf*
surprise, v. *(ta)dādaqa, (ʾa)wgaba* I
be surprised *(ʾa)nkara* I, *(ʾasta)damama* I
surrender *maṭṭawa*
surround *ʿoda, ʿagata, kababa* I, *kallala* I, *qaṣara* (see also 'encircle, enclose')
— with a hedge *ḍaqʷana*
— with a wall *ʿagala* I
surrounding *kəllāle* I
surveillance *ʿəqbənnā*
survey, v. *ḫawwaṣa, faqada, naṣṣara*
survive *tarfa*
survivor *təruf, nafāṣit*
suspect *ḫazaba* I, *ḫablaya, (ʾa)rsāḥsəḥa*
suspend (defer) *(ʾa)bkʷara* II; (hang) *sallama, saqala*
suspicion *ḫəzbat* I
sustain *ʿammada* (with a column), *ḍaggəʾa* (uphold), *ḍarama, sadaya* II (encourage, help); see also 'support'

sustenance *(ma)nbart, sisāy*
swaddling, — clothes *(ʾa)ḍrəqt*
swallow, v. *wəḫṭa, qalapa* I
— a liquid that chokes *ḫazaza*
swallow (bird) *kalidin, kaldān*
swamp *ʿamʿam, ḫazḫaz, ragrag, śarm, ṣəngʷən*
swampy *ḫarḫar* II
be — *(ta)ḫamma* III
swan *gʷāgʷā, qaqano* I
sway *nassa*
swaying *ṣənnat (ṣnn)*
swear *maḫala, ḫalafa, ḫabḫaba*
sweat, v. *ḫafawa, rəḥḍa* (see also 'perspire')
sweat, n. *ʿaraq* I, *ḫaf, rāḥḍ*
sweep *ʾadawa, ʾakafa, gaḫafa, ḫʷašaša, kʷastara, ṣaraga* I
sweepings *ʾəddāw, ʾakāfi, gʷədf, kʷāhilā* I, *kʷəstār*
sweet *maʿarʿir, mətuq, məṭuq*
be — *mataqa*
become — like honey *maʿārʿara*
sweeten *(ʾa)māʾrara, (ʾa)mʿarʿara, (ʾa)marʿara, (ʾa)ṭʿama*
sweetness *məʿərʿāre, mətqat*
swell, swell up *ḫabaṭa* I, *(ta)nafḫa, ʾayyata* (wound), *raśḥa* (foot), *ṣabawa*
cause the wound to — *ṭarzaza*
swelling, n. *ḫəbaṭ, kʷabs*
swift *fəṭun, kawāw, qalil, rawāṣi*
be — *badara, faṭana, kawawa, qalla*
swim *ḫammasa* I, *notawa, ṣabata, ṣabaya, ṣallala* I, *wānaya*
swimmer *not(ə)yā, ṣabāti*
swing, tr. *(ʾan)qalqala*
swing, intr. *zalala* II
swollen, be *qabaṭa, ṣabsa* (see also 'swell')
sword *sayf, ḫaṣṣin, qʷarnen, (ma)ṭbaḥt*
short — *ʾafot*
strike with a — *sayafa*
sycamore *balas, dāʾro, saglā*
syllabary *fidal*
the initial stage of learning the — *qʷəṭər*
the third stage of learning the — *wərd nəbāb*
symbol *məlәkkət, məsl*
sympathize *ḫazana*
synagogue *məkʷrāb, (ma)sgid*
synaxarium *sənkəsār, ʾawkəsārayā*
synod *sinodos*
synodical, — canons *sinodos*
— epistles *sinodiqon*
synopsis *gəṣṣāwe*

T

Tabernacle *dabtarā, (mā)ḥədar, marṭur, maṣallat, saqalā*
leather case for the — *qaśafāy* I
Feast of the Tabernacles *baʿāla maṣallat*
table *māʾədd, lawḥ, ṭarapṗezā*
— on which the deacon prepares the Host *ṭarapṗezā*
tablet *ṣəlle, ṣafṣaf* I, *saledā* I, *qaṣalā* I
writing — *(mə)ṣḥāl*
taboo, be — *(ta)ḥarma*
taciturn, be *ṣamata* I
tail *zanab, zabān*
fleshy — of the sheep *səmaṭ*
tailor *rafāʾi, safāyi, ṭaqābi, ṭaqāmi* II
take *ʾaḫaza, naśʾa, (ʾa)wkafa, wasada*
— away *gaḫafa*
— off *nataga, salaba* I
— out *(ʾa)wḍəʾa*
— back *(ʾa)gbəʾa*
take! *ḫənk* III
talent (of silver) *maklit* I
talisman *ṭalsam, kʷərbat*
talk, v. *nababa, nagara, wagʿa* II
talk, n. *nagar*
trivial — *zarq* II
talker, big — *ləssānāwi*
tall *nawwāḥ, qawwām, rəzum* II
be — *noḫa, razama* II, *śarara*
tamarind *ḫamor*
tamarisk *kʷāhilā* II
tame, v. *garḥa, rayyaḍa, qanaya* I
tamed *garḥ, ləmud*
tamer *(ma)grar*
tan *faḫaqa, maqala* I, *ramma* I, *ḫeraba*
tanner *maqqāl, ḫerābi*
tapestry, see 'rug'
tapeworm *sobart, (ʾa)ḍfār* (pl)

tar *qaṭrān, pāpirā, pesā*
target *qāf* I (see also 'aim')
tarnish *(ʾa)nwara* I
tarry *gʷandaya*
task *gəbr, qəne* I
  daily — *ṭəbʿot* I, *ṭəbʿawt* II
taste, intr. *ṭəʾma*
taste, tr. *(ta)qamasa*
taste, n. *ṭāʿm, mālḥ*
tasteless, be *lasḥa* I
tasty *qəssum* I, *ṭəʾṭu*
  be — *maqʷara, malaṣa*
  render — *qasama* I, *malləḥa, maqqʷara*
tatter(s) *(mə)sḥag* II, *(ʾa)ḍrəqt, bəlbāle*
tattoo *naqasa* II, *ḫatama, katama* I
tavern *beta mayāsi, makāna sətāy, ḫanot*
tax, taxes *gəbr, qaraṣ, ṣabbāḫt* II (see also 'tribute')
  kind of — *qəddetā*
  pay — *gabbara*
  impose — *(ʾa)qtawa*
  collect — *ṣabbəḥa* II
  — collector *(ma)ṣabbəḥ* II
teach *mahara, ʿallama, gaśśaṣa, rabbana, rabbawa*
teacher *mahāri, (ma)mhər, (ma)ʿalləm, (ma)gaśśaṣ, rabbi, rabbān*
teaching, n. *(ta)mhār*
tear, v. *baṣṣala, basaka, baṣara, mazaga* I, *śaṣṣara, śaṭaya* II
  — apart *bataka, qadda, śaṭaṭa, zarzara*
  — asunder *śaṭaqa*
  — down *naśata*
  — off, away *nafaqa* I, *gamaṣa* II, *naḍara, naṣaya, nazafa* I
  — out *gaḥafa, maḥawa, malḫa, nazʿa, nazḫa*
  — up *gazama, (ʾa)nqəʿa*
  — to pieces *maśaṭa, natafa, nazara* I, *śatara*
tear, n. (of the eyes) *ʾanbəʿ*
teary, be *maḥaṣa* II
tease *qalada* III
teat *ṭəb*
tedious *wəṣuḥ*
tell *nagara, (ʾa)ydəʿa, zenawa*
  — news *waraya*
temperament *gəʿz* II
temperate *(masta)ʿaggəś*
tempest *ʿawlo, dələqləq, mogad* (see also 'storm, wind, tempestuous—')
temple *(mə)ḥrām, məkʷrāb, (ma)qdas, haykal, māḥəfad* I (see also 'sanctuary')
  — of idols *bərbā*
temporal, temporary *ḫalāfi, zamanāwi, śəgāwi*
tempt *fatana, makkara* II (see also 'test, try')
temptation *fatanā, makarā* II, *mansut, mənsāwe*
  lead to — *(ʾa)mansawa*
ten *ʿaśru* II, *ʿaśśartu* II
tenacious *mərdud* I, *zəluf*
tend (flocks) *rəʿya, ʿaqaba* (also people), *nolawa, gʷāsaya*
tender (soft) *ləḫud* I, *ləmlum, ləḫum, ṣəḫud* II; (kind) *rəḫruḫ*
  be — *ləḫda* I, *laḫma, lamlama, ṣəḫda* II, *ṭalaya*
tenderness (softness) *ləmlāme, ṣəḫdat* II; (kindness) *rəḫrāḫe*
tendon *śərw*
tent *dabtarā, ḫaymat, dənkʷān, pilas, (tə)ʿəyyənt*
  royal — *dabanā*
  — covering *natʿ*
tenth *ʿāśər* II, *ʿāśərāwi* II, *ʿāśərāy* II
terebinth *ṭarbentos, ṭeberenotos*
  — tree *bəṭm*
terminate, be terminated, see 'finish'
termination, see 'end'
termite *məśṭ, ʾaksās*
terrace *nāḫs* II
terrestrial *mədrāwi*
terrible *gərum, (ma)frəh, (ma)rʿəd*
  be — *garama, (ta)garma*
terrified *məmmuʿ, tayyāhi* (see also 'fearful')
  be — *mammənʿa, (ʾan)ṭāʾṭəʾa* I
terrify *(ʾa)dangaḍa, (ʾa)frəha, (ʾa)bāḫrara* II, *garrama, māhkawa, (ʾan)śoṭaṭa*
territory *mədr, dawal* I, *dābər, ge*
terror *fərhat, gərmā, hakak, məmmāʿe, dəngāḍe*
terror-stricken, be *śaṭaya* II, *(ta)daqʷdaqʷa*
test, v. *fatana, makkara* II, *(ʾa)rsana* (a metal, with fire); see also 'tempt, try'
test, n. *fatanā, mansut* (see also 'trial')
testament *kidān*
  make a — *śarʿa*
Testament, Old — *śərʿat za-təkāt*
  New — *ḥaddis śərʿat, ḫagg ḥaddis*
  Old and New — *(ma)ṣāḥəft bəluyāt waḥaddisāt, ḥaddis wabəluy, (ma)ṣāḥəft za-təkāt waḥaddis, kidān bəlit waḥaddās*

testicle *ʾaskit, qʷəlḥ*
testify *maskara, (ʾa)smaʿa, māḥtata*
testimony *kidān, səm(ə)ʿ, samāʿt, (ma)ḥtat, marṭur*
  bring — *(ʾa)smaʿa*
  give — *(ʾa)zmara* II
  take — (of witness) *(ʾa)keda* II
text *ləkaʾt* I, *maṣḥaf*
texture *ʾənmo* I, *qʷəṣrat, ʿəṭuf*
thank *(ʾa)ʾkʷata, ganaya, (ʾa)mazgana*
thanks *məzgānā, gənāy*
  — to *baʾənta*
thanksgiving *ʾakkʷatet, gənāy, məzgānā*
that (relative) *za* (masc), *ʾənta* II (fem)
that (demonstrative) *zəkku, zəktu, zəkʷtu* (masc), *ʾəntəkku, ʾəntākti* (fem); *waʾətu* (masc), *yaʾəti* (fem)
that (conjunction) *kama*
that one *waʾətu* (masc), *yaʾəti* (fem)
theater *makāna tawnet, (məstə)wnāy, (mə)śḥāq, təyaṭron*
theft *sarq*
then *ʾəmzə, dəḫra* I, *soba, sobe-ha, sobeya, (ma)tlə-wa, yaʾəta gize, yaʾəta ʿəlata*
then indeed? *ʾəngā*
thence *ʾəmhəyya*
theologian *tewologos, tewologāwi*
theology *tewologiyā, təwologənnā, tologənnā*
theory *tāʾorəyā*
there *həyya, kaḫa-ka*
there is *hallawa, hallo, bo, bottu, kona* (also 'there was')
there is not *ʾalbo, ʾalbottu*
thereafter *ʾəmzə, ʾəm-ʾame-ha, (ma)tləw-a, dəḫre-hu* I
therefore *ʾənbayna-zə, ʾənbayna zəntu, baʾənta zəntu, (ba)bayna-zə, ʾənka(ssa)*
thereupon *(ba-ʾasta)tāləwo*
these *ʾəllu, ʾəllontu* (masc); *ʾəlla, ʾəllāntu* (fem)
they *ʾəmmuntu, waʾətomu* (masc); *ʾəmmāntu, waʾəton* (fem)
thick *gəzuf* I, *ṣəfuq, rəguʿ*
  be — *gazfa* I, *qaffa, ragʿa, gʷaṭaṭa* II (hair)
thicken *(ʾa)gzafa* I
thicket *gəsās*
thief *fay(y)āt* I, *sarāqi* (see also 'robber')
thigh *qʷəyṣ, ḍakʷ, (ma)nqəʿt, ṣarāʿt* (pl)
  muscle of the — *ḫarum, təlāʿ*
  flesh of the — *ʿāw*
thighbone *ʾagadā, ḫaqʷe, ḍakʷ*
thin *daqiq, qaṭṭin* I, *qʷaṭiṭ, raqiq* I
  be — *daqqa, qaṭana* I, *qaṭaṭa* I, *raqqa* I, *śaśśəʾa*
  make — *(ʾan)kʷarkʷara* II, *masaka* II
thing *gəbr, nagar, qāl*
  things *gizān*
think *ḫasaba, ḫazaba* I, *ḫallaya*
third *śāləs, śāləsāwi, śāləsāy*
  — part *śəls, siso, śāləsta ʾəd*
  on the — day *śāləsta*
thirst *ṣəmʾ*
thirsty *ṣəmuʾ*
  be — *ṣamʾa*
thirty *śalāsā*
this *zə, zəntu, waʾətu* (masc); *za, zātti, yaʾəti* (fem)
this...that *zə...za, zəntu...zəkku*
thistle *dandar, deder, ʾamekalā, ʾaqabāt, ʾaqān* (see also 'thorn')
thither *kaḫā*
thong *totān, ṭəbṭābe, ʾanadā, (ma)ḍmad, ḫabl*
  — used in fastening loads *madābəl* II, *(ma)rḫan, (ma)ṣʿən*
thorn *śok, ʾabār, ʿaqab* II, *qʷanagʷ, wāsmā* (see also 'thistle')
thorny *śokāwi*
thoroughly *ṭəyyuq-a, (ba)ḫəqqu*
those *ʾəlləkku, ʾəlləktu* (masc), *ʾəllāktu* (fem)
though *ʾəmma-hi, ʾəmma-ni*
thought *ḫəllinā, (tə)ḥzəbt* I, *qalb*
thoughtless *zənguʿ*
  be — *(ʾan)zāhlala*
thousand *ʾəlf, siḫ* II
  ten thousand *ʾəlf*
  ten thousand-fold *(tə)ʾəlfit*
thread, v. *sakʿa* I
thread, n. *fatl, fəḫso*
  scarlet — *laḫay*
threat *(tə)grəmt*
threaten *zəḫta, bazza, maʾaka*
threatening, be *(ta)garma*
three *śalās, śalastu*
  — days *śalus*
threefold *(ma)śləst, (tə)śləst*
thresh *keda* I
threshing field (floor) *ʿaṣada ʾəkl, ʿawda ʾəkl, gʷərn, (mə)kyād* I, *(mə)kyāda ʾəkl*
threshold *(ma)drak, (mə)kyād* I, *(ma)rfaq* I, *dafʿ*

thrice *śəls-a*

throat *gʷərʿe, ʾanqar, ḫəlq* I

throne *(ma)nbar, zufān, ʾatrons, lanpəne*

throng *ṣāʿq*

through *ba, ʾənta* I, *ʾənta ḫaba, ʾənta wəsta, (ba)ʾəda-* I, *(ba)ʾədawa-*

through and through *fəṣṣum-a*

throw *ramaya, nadafa, ṭaḫala* I, *wagara, warawa*
— away *gadafa*
— down *gaftaʾa, dabaya, (ʾa)lkʷama, (ʾa)ṣfana* III, *naḍḫa*
— a weapon *darbaya*
— stones *(ʾa)margəḫa* I
be thrown *(ta)warwara*

thumb *qʷaṭaṭ* III, *qaṭaṭ*

thunder, v. *(ʾan)gʷadgʷada, raʿama, ḍəʾəʿa*

thunder, n. *nagʷadgʷād, wəwwəʿā*

thunderbolt, thunderstorm *(ma)braq, ḍaʿāʿ*

Thursday *ḫamus*

thus *kama-zə, kamā-hu, kəmma*; (consequently) *baʾənta zəntu*

thyme *ṭəsn*

tiara *(mā)ʿəfart, ʾaklil, qobʿ, qidārs*

tidings *zenā* (see also 'news')
announce good — *(ʾa)bsara*

tidy, see 'clean'

tie, v. see 'bind'

tie, n. *ʾasar, kətfat, kʷətfat*

tight *ṭab(b)āb, ṣəfuq*
render — by pulling *masaka* I

tighten *(ʾa)ṣbaba, ṭaʿaqa, watara* (strings)

tile *gəlfāl, gənfāl*

till, v. *gabbara* (see also 'plow')
— fallow land *qafara* II
— the ground thoroughly *(ʾa)qamṭəʿa* I

till, see 'until'

timbrel *ṭəbl*

time *zaman, gize, ʾamir, ʿəlat, məʿr, sāʿ, waqāt*
opportune — *ʿədme*
spend a certain — *qannaya* III
one — *ʾaḫatta*
at the — of, at the — when *ʾama, (la)ʾama*
at the same — *ḫəbur-a, ʾaḫatta*
at one — ...at another — *bo-ʾama...bo-ʾama*
at no — *(ʾi)māʾəze, ʾalbo ʾama*

timid, see 'fearful'

tin *nāʾk*

tinkle *ṣanṣala*

tip *katamā* II

tire, — out *(ʾa)nṭaya, (ʾa)ṣāmawa* I, *(ʾa)wkaba* I

tired, be *dakma, takata* I, *(ta)ḫalala* I, *ṭasasa*

tithe *ʿaśrāt* II
give a — *ʿaśśara* II

title, — of a book *gəlyat, rəʾ(ə)s*

to *la, ḫaba, mangala*

tobacco *tənbāk*

today *yom, zātti ʿəlat*

toe *ʾaṣbāʿ(ə)t*

together *ʾaḫatta-ne, (ba)darg* I, *dəmmura* I, *ḫəbur-a*

toil, v. *(ta)gabbara, sarḫa* I, *ṣəʿra, ṣāmawa* I

toil, n. *dəkām, sərāḥ* I, *ṣāmā, ʿəṣab*

tolerable, be *śəḫta*

tolerance *(tə)ʿgəśt*

tolerant *ʿəgguś*
be — *(ta)ʿaggaśa*

tolerate *ṣora*

tomb *(ma)qbar, zəḫr, badāwəʿ* II

tomorrow *gesam, geśam*
after — *śalus*

tongs *gʷəṭṭat* I, *(ma)ḫʷaśəś*

tongue *ləssān, (mə)lḫās* I
mother — *ləssāna fəṭrat*

tonsure *qʷərḫat* (*qrḥ* I)

too *-ni* (see 'also')

tool *(mā)ʿəbal, (ma)gbar*

tooth *sənn*
molar — *ṣərs, ṭərs*
grow teeth *sanana* II
clean the teeth *moyaḍa, moṣa*
set the teeth on edge *kokawa* II

top *rəʾ(ə)s, katamā* II, *(ma)lʿəlt*

topaz *bāḫzəyon, pāzəyon, tankar, təppāzyon*

torch *māḫətot, mandalto, pānā, tihā* II
make a — *teha* II

torment, v. *(ʾa)ḫmama* I, *(ʾa)srəḫa* I, *śāqaya, ṣaʿara, (ʾa)ṭwaqa* (see also 'torture, afflict')
be tormented *nəhka* I, *ṣāmawa* I

torment, n. *məndābe, ḫənkat* I, *kʷənnāne, (ma)qśaft* I, *śəqāy, ṣāʿr*

tornado *həlkəs* (see also 'whirlwind')

torpor *hədmat*

torrent *wəḫiz, (ʾa)srāb* (pl)

torrid, — region *marqe*

tortoise *bābut, ṣedenet*

tortuous *ṣəwənṣəw, ṭawāy*

torture, v. *śāqaya, (ʾa)ḫmama* I, *kʷannana, qaśafa* I, *(ʾa)ṣʿaqa, ṣaʿara* (see also 'torment')

torture, n. *śəqāy*
instrument of — *ḫənbāz, mangan, maqānit, (ma)ṭway, zawariq*

toss, — convulsively *(ta)rāgaḍa*

total, n. *dəmmur* I, *kəbab*

total, adj. *kʷəllantāwi*

totality *kʷəllantā*

totter, cause to — *(ʾan)qalqala*

touch *gasasa* I, *dassa* III, *lakafa*

tough, be *qaffa*

toward *la, ḫaba, mangala*

towards *(ba)fənnā*

towel *makfe*

tower *māḫəfad* I, *debeq, (ʾa)ṣhərt* (pl)

town *hagar*
section of — *safar*

trace *ʾaśar*

track (trace) *ʾaśar*; (course) *ruṣat, (mə)rwāṣ*
look for tracks *ʾaśara*

trade, v. *nagada, (ta)šāyaṭa, ʿarba* II, *tagara* I

trade, n. (craft) *gəbra ʾəd, (ta)gbār*; (commerce) *nəgd, šayyāṭe*

trader *nagādi, šayāṭi, rabḥāwi* (see also 'merchant')
Indian — *bānyān*

tradition *śərʿat, wəffāye, tawfit, wag*

traffic (business) *nəgd*

train, v. *mahara, ḫaḍana, rayyaḍa*

trained *ləmud*
be — *lamada*

traitor *(ʾa)gbāʾi, gʷāḫlāwi, ḫəbul* II, *(masta)mayyan, ṭalāmi*

trample, trample on *keda* I, *dasaya, ragaḍa, ragḥa, (ʾa)rmasmasa*
be trampled down *(ta)daḫasa*

tranquil *ʿəruf* I, *ḍəmməw, hədu, mərsəw* (sea), *zaḫun* (see also 'quiet')
be — *hadʾa, (ʾa)rmama, śəḫta, zaḫna, marsawa* (sea)

tranquility *ḍəmmunā, hədʾat, nāh(ə)y, śāḫt, zāḫn*

transfer *(ʾa)flasa, (ʾa)gʿaza* I, *(ʾasta)ḫālafa, (ʾa)ʿdawa*

transfigure *wallaṭa* (see also 'change')

transfix *dagʷaṣa* I (see also 'pierce')

transform *meṭa, wallaṭa* (see also 'change')
— oneself *(ta)masla*
be transformed *falasa*

transformation *məyyāṭe, wəllāṭe*

transgress *ʾabbasa* I, *ʿadawa, ʿalawa, ḫalafa, nasḥa* II

transgression *ʾabasā* I, *ʿədwat, ʿaliwot, gegāy, səḫtat*

transgressor *(ma)ʾabbəs* I, *ʿammāḍi, giguy*

transient *ḫalāfi*

transitory *ḫalāfi* (see also 'temporal')

translate *targʷama, ʿalawa, (ʾa)pangala*

translation *tərgʷāme, pəngāle*

transmit *maṭṭawa, (ʾa)waffaya, wahaba*

transparent *nəṣəbruq*
be — *(ʾan)ṣabraqa*

transplant, see 'transfer'

transport *(ʾa)gʿaza* I, *(ʾa)ʿdawa, (ʾa)flasa*

transverse, — position *gəddāme*

trap, see 'snare'
fish — *galab* II
set a — *garafa* I, *kawwara*

travel, v. *nagada*
— about *(ta)ʾangada* I

travel, n. *nəgd* (see also 'journey')

traveler *nagādi, ḫawāri*

tray *(mə)qrāb*

treacherous *gʷaḫlāwi, ḫəyyut, ṣəlḫəw* (see also 'deceitful')
be — *kaḫda, mamʿela, (ta)mayyana* (see also 'deceive')

treachery *gʷəḫlut, (ta)ḫablo* II, *(ʾasta)ḥqərot, kəḫdat, məyyāne* (see also 'deceit')

tread, see 'trample'
— down *ṣafṣafa*

treason *maʿəlet*

treasure, treasury *(ma)zgab, (ma)dfən, gāz, gāzā, ʾaskaren*
— house *ganzab*

treat *rassaya*

treatise *dərsān, (mə)drās, (ma)ṣḥaf*

treaty *kidān, maḫalā, qatat, qatot*
make a — *(ta)kāyada* II

tree *ʿəḍ* I, *ʿəḍat, ʿom*
kinds of trees *ʾanot, ʾarbot, ʾarot, ʾartew, ʾaṣladā, ʾatewqinos, ʾiṭəyā, ʾazmar* II, *ʿəḍa qaṣim, bālāq, burāt, dafantar, difrān, (za)dagā ʾabālo, fewā, gabā, gām(m)e, gamaro, gārśā* I, *ḫədey, ḫənkākəyā, komol, kamelewon* II, *keresəm, kətāp, ləbn,*

ləbne, neloqe, pekson, qāḥmo, q"əlq"ās, qewenqe, rāmnon, sobart, seqemon, sirob, soson, saṭin, saṭrappilon, ṣafṣāfā, ṣallim ʾawt, ṣaṣamər, tāmbuk, tarmin, ṭekson, ṭiṭen, zarṭāne

trellis *ṣaḥṣāb, (ma)ṣgart* II

tremble *rəʿda, (ʾa)dlaqlaqa, gaggaṣa, (ʾan)qaṭqaṭa* II, *zoʿa* II (see also 'shake, shiver')
— with fear *habrata, harbada*

tremendous *gərum*

tremor *naqaṭqāṭ, ruʿāde*

trench *g"ədbā, ḥaṣur*

trepidation *tənṭāne* I, *wəlwəl* (see also 'agitation')

trespass, v. *nasḥa* II (see also 'transgress')

trespass, n. *gegāy, nəssāḥe* II (see also 'transgression')

trial *fatanā, ḥatatā, k"ənnāne, qəśt*; (tribulation) *makarā* II, *mansut*

tribe *nagad, bet, (tə)wlədd, zamad*

tribulation *makarā* II, *məndābe, ṣəqāy, fāwd, ḥəmām*

tribunal *ʿawda fəṭḥ, (ma)nbara fəṭḥ, (mə)k"ənnān*

tributary *ṣabbāḥi, (ma)ṣabbəḥi*

tribute (contribution) *ʾastəʿā, bənnat, gādā, maḥanā*; (tax) *ʿaśrāt* II, *gəbr, (ma)ngəś, ṣabbāḥt* (see also 'tax')
pay — *qatawa*
collect — *ṣabbəḥa*

trick *kin, ḫiṭat, mangan* (see also 'ruse')
use a — *mangana*

trickle *naṭba, zalaga* (see also 'drop')

trifle *ḫədāṭ, k"āhilā* I

trim *naffa* II, *qaṭaba*
— the edge of the leather *lagaba*
— the wick of a lamp *ṭaqasa* II

Trinity *śəllāse, (tə)śləst*

trip, v., see 'stumble'
— a little *(ta)g"anādawa*

trip, n. (journey) *(ma)ngad*
go on a — *gəʿza* I

triple *śallasa*

triplet *(ma)ślas, śəllus*

tripod, earthenware — on which a cooking pot rests *səktat* I, *tegal, tegan* I

triumph, v. *yabbaba*

trivial, — talk *zarq* II

troops *(tə)ʿəyyənt, ḥarā, sarwe* I, *ṣabāʾit* I
body of — *ḥəmz* II, *(ʾa)lbās*

trophy, — of war *ʿəlgat*

troubadour *māḥ(ə)letāy, māḥ(ə)letāwi, (ma)ʿanzər*

trouble, v. *ḥoka, hakaka, (ʾasta)walāwala, ḥamaga* I, (see also 'disturb, perturb')
be troubled *dabdaba* II, *(ʾan)ḍorara, (ta)ləḥfa, sarḥa* I

trouble, n. *ʿəṣab, hakak, sərāḥ, ṣāḥb, ṣāmā, təkkāz*
take the — *ṣāmawa* I

troublesome *(ʾa)nṭāyi, ʿəṣub, (ma)dkami*
— matter *ḍāʾḍā*

trough *gablā*

trousers *sanāfil, śarāwər, dərmānq*
close-fitting — *tasḥān*

true *ṣādəq, ʾamāni, ʾəmun*
be — *ṣadqa*

truly *ʾamān-a, (ba)ʾamān, ʾəmun-a*

trumpet *buq, malakat, nagārit, (ma)ṭqəʿ* II, *ṭabəlqānā*
small — *gantā*

trumpeter *(ma)qrən, ṭaqāʿi* II

trunk (of tree) *g"ənd, śarwe, gəzzāʿ*; (box) *ʾargāb, felon*; (of elephant) *nagot*

trust, v. *ʾamna, tafaya, (ta)wakkala*

trust, n. *məḥḍənnā, ʾamin* (faith)
receive in — *(ta)māḥḍana, (ʾa)ʿqaba*

trustful *ṣādəq, rātəʿ*

trustworthy *(mə)ʾəman, (ma)hayyəmn*

truth *ʾamān, ʾamin, ṣədq, rətʿ*

truthful *rātəʿ*

try *fatana, makkara* I (see also 'tempt, test')

tub *ʿaygan*

Tuesday *śalus*

tuft, — of hair *nakolāl, q"ənzāʿt*
— of feathers *marq"eto*

tumble *qabṣa*
— down *nəḫla, (ta)naḍḫa*

tumor *ḥəbaṭ* I (see also 'swell')

tumult *dələqləq, dəngāḍe, g"əgg"əʾā, hakak, hukat* (see also 'uproar')

tumultuous, be *(ta)hakka*

tune *qānā, zemā*
kind of — *qənwat*

tunic *kədān, ʾadl, dərmānq, kətān, ləbs, tawnəyā*
kinds of tunics *ʾəltāḫ, qamiṣ, labiṭon* (worn by monks), *tewnāq* II (worn by priests)

turban *(mā)ʿəfart, (mə)ʿrāfit* II, *ḫəbbāne, maleṭo, (ma)ṭamṭamiyā*
silken — *diloson, qilānos*

turbid *ḥəmug* I
be — *(ta)ḥamaga* I
make — *(ʾa)rsāḥsəḥa*

turbulence *hukat*

turbulent *həkuk, ḥəmug* I
be — *dalaqa, rəḥṣa* I, *saqsaqa*

turmoil *hakak, hukat* (see also 'tumult')

turn, v. *ʿoda, kokawa* I
— about *(ʾan)ḍorara*
— around *ʿoda, soba, zora*
— aside *mesa* II, *meṭa, (ta)śawṭa*
— away (from) *(ta)gəḥśa, nazha*
— back *gabʾa*
— over *bataka* (a stone), *kanbala, qalaba* I, *soṭa* I (see also 'overturn')
— upside down *ganpala, q"alq"ala* II

turn, n. (to do things) *ʾəbret, ḥəbit*
take turns *(ʾasta)bāraya* II, *(ʾa)māʿqaṭa*

turtle *ʿangug, bābut, ḥelay, ʾaspadakloni*

turtledove *māʿənaq* I, *manṭiṭ*

tutelage *məgb*

tutor *ḥaḍāni, mahāri*

tweezers *maqyuṭ, (ma)sfaṭ* II, *dargu* I, *medargu* (see also 'pincers')

twenty *ʿəśrā* II

twice *dāgəm-a, kāʿəb-a*

twig *ḥarag, qalmaṭedā*
pliant — *mazlal*

twilight *ḥəwāy, sark*

twin(s) *mantā*
bear — *mantawa*

twinkle *basbasa* II

twinkling *qəṣbat* I
in the — of an eye *kama qəṣbata ʿayn*

twist *ḍafara, ʿasaqa, lawaya, loza, ṭamma, ṭawaya*
— the neck *g"almama*

twisted *ṣəwənṣəw*
be — *ḍagama, ḍawasa*

two *kəlʾe, kəlʾettu*
— days *sanuy, sanuy mawāʿəl*

twofold *kāʿəbat-a, (mə)kʿəbit, (ba)kəlʾe*

type, n. *ʾarʾayā, (ma)msəl*

tyrannize *(ta)ḥayyala*

tyrant *gafāʿi, (ma)mʿəlāy*

U

Udder *gəʿt*

ugly *ḥəśum*

ulcer *ṣalʿ, ṣərnəʿt, ʾənpāppe*
become an — *fargaga*

ulcerous *ṣəluʿ, ḥəbuṭ* I

umbrella, large — *dəbāb, (ta)dbāb* (carried by priests), *tāpi* (procession)
open an — *dababa*

unable, be *səʾna*

unanimity *sənʾāwe*

unanimous, be *(ta)sanāʾawa, (ta)śamra*

unanimously *(ba)ḥəbrat*

unbeliever *kaḥādi*

uncircumcised *q"allāf*

uncle *dud*
paternal — *ʾəḥəwa ʾab*

unclean *rəkus, śəʾub, dənnus* I
be — *rak"sa, rasḥa* I, *zanawa*

uncover *kaśata, qalʿa* I, *qaśafa* II, *śema* II, *(ʾa)ʿraqa* I

unction *qəbʾ*
extreme — *qandil*

undecided, be *(ta)walwala*

under *tāḥ(ə)ta*

undergarment *ʾəltāḫ, dərmānq*

underneath *tāḥ(ə)ta*

undershirt *marmare*

understand *ʿoqa, (ʾa)ʾmara, ḥanaka* II, *labbaba, labbawa*
— one another *(ta)sāməʿa*

understanding *ʿaql*

underwear *ʾadl*

undo *qalʿa* I, *saʿara*

undress oneself *(ta)ʿarqa*

uneasy, feel — *(ta)waṣḥa*

uneducated *ʾaramane*

uneven *g"aṭ* I, *ʾərwar, warʿ*
be — *(ta)zānafa*

unexpected *gəbtāwi*

unexpectedly *gəbt-a, dənqat-a*

unfaithful, be *mamʿela*

unfinished *(ba)wəzəf*

unfortunate *ḥərtum*

unguent *ʿəfrat*

unhealthy *ḥəmum* I (see also 'sick')
unicorn *ʾarwe ḥaris, karkand, manoqriṭəs*
unimportant *ḥəmuq*
uninhabited place *ḥaqlāwi*
uninvited, go — from house to house *qarḥa* II, *teha* I
union *dəmmāre* I, *darg* I, *ḍəmrat, ḫubāre, wāḥədənnā*
— of the two persons of Christ *(tə)dmərt* I
Unionists *səmʿata tawāḥədot*
unique *bəḥut* I, *wāḥəd*
uniqueness *bəḥtot*
unit (number from one to ten) *ʾaḥād*
unite *dammara* I, *ḍamara, darraga* I, *(ʾa)ḫbara, (ʾa)wāḥada*
be united *(ta)ʾāḥada*
unity *(tə)ʾḥəd, dəmmāre* I, *ḫubāre, wāḥədənnā*
universal *kʷəllāwi*
universe *ʿālam, kosmos*
unjust *gafāʿi, ʿam(m)āḍi, gamāṣi* I
unlawful *(zaʾənbala) ḥəgg*
unleavened bread *maṣallat, nāʾt*
unless *ʾallā ʾəm, ʾənbala, ʾənbala dāʾəmu*
unlock *qafaṣa*
unlucky, — days *ṣənṣənt*
unmarried, — *ʾəber, māʿəssab*
be — *māʿsaba*
unrest *(ta)ḥawkot*
unripe *qʷāʿ* II, *qʷalḥ, qʷəʿ*
be — *qoʿa*
unstable *wəlwul*
unsteady *zəluf*
untie *fatḥa*
until *ʾəska, ʾəska ʾama*
— when *ʾəska ʾama*
— that *ʾəska soba*
— the time that *ʾəska ʾama*
unveil *qafaṣa, qalʿa* I
unwilling, be *ʾənbəya bəḥla, (ta)ʾantaltala*
up to *ʾəska, ʾəska ḥaba*
upbringing *ḥəḍnat*
uphill *fəśḥ* II
uphold *ḍaggəʿa, ʿazzaba, (ʾasta)rātəʿa*
upon *diba, lāʿla*
uppermost *rəʾs*
upright *rātəʿ* (see also 'straight')
set — *(ʾa)qoma*
uprising *tənśāʾe*
uproar, n. *dələqləq, hakak, hukat, kəlāḥ, qʷərqʷər* II (see also 'tumult')
be in an — *(ʾan)gallaga, qʷarqʷara* II
uproot *maḥasa* I, *baqʷasa, maḥawa, maraṭa* I, *naqala*
be uprooted *nagala* I
upset, v. *gaftəʾa, ganpala*
upset, adj. *səgud*
be — *ḥartama, qʷarqʷara* II, *zamama, dangaḍa*
upside down *qʷəlqʷəl-a* II, *qʷəlqʷəlit-a* II
upward *lāʿlu*
urban *hagarāwi*
urge, urge on *(ʾa)gʷaggʷəʾa, (ʾasta)fāṭana, gaśśaṣa, nadʾa, (ʾa)ṣḥaqa*
urinate *śena, (ʾasta)ʾazaba*
make — *(ʾa)swana*
urine *śənt*
urn *(ma)qdāḥt* I, *(ma)sbak* I
usage *ḥəgg, ləmād*
use, n. *baqʷəʿ* I
used, be — to *lamada*
used up, be *laṣḥa* I
useful *baqʷāʿi*
be — *baqʷʿa* I, *rabḥa, (ʾa)sallaṭa*
usefulness *baqʷʿet* I, *səllāṭe*
useless *bakk, (zaʾiyyə)baqqʷəʿ* I, *bəṭul, mənnun, ḥərrifāt*
be — *baṭala*
usual *lamənzuḥ*
usually *(la)zalf*
usurer *radāyi, rabḥāwi*
usurper *(ma)mʿəlāy*
usury *rəde, ḥarāṣā*
practice — *(ta)radya*
utensil *nəwāy*
uterus *ḥəmś, (mā)ḥəḍan, safādəl*
utter *gʷaśʿa* (see also 'speak')
utterance *ḍaʾata qāl, nəbāb*
utterly *gəmurā, (ba)ḥəqqu, zəluf-a*
uttermost *taraf*

V

Vaccinate *katama* I
vacillate *(ʾan)qalqala, tantana* I, *(ta)walāwala*
vagabond *(ʾən)gogāwi* I, *(mə)gdum*
vain, adj. *bəṭul, ḍaruʿ*
— thing *kantu*
— words *zarq* II
— conversation *nəzəhlāl*
vain, in — *(ba)bakk, bakk-a, kanto, (ba)kantu*
be in — *baṭala, (ta)ḍarʿa*
vainglory *(tə)mkəḥt, (tə)zḫərt*
valiant *ḫayyāl* (see also 'brave')
valid *ʾamān*
be — *ṣanʿa, qoma*
valley *qʷallā, (mā)ʿəməq, ḍiʾot, murād*
valor *ḫayl, wərzāwe*
value, v. (esteem) *baṣʿa, (ʾa)kbara*
value, n. (price, worth) *śeṭ, maṭan*; (profit) *baqʷəʿ* I, *madlot, śəllāṭe*
vanish *ṭafʾa, (ta)ḫaṭʾa, (ta)sawwara, bāhnana* I, *bakka*
— from sight *(ta)ʿazra, ḥablaka*
vanity *kantu, zāwf, (tə)zwəft*
vanquish, see 'defeat'
vapor *ʾawl, gime, tann, tənfāg* II
variation *buʿāde, wəllāṭe*
variegated *ʿəsuq, ḥəbur, kʷaśakʷaś, nāqil, rəguf* I (see also 'multicolored')
vase, kinds of vases *fiqan, hul* I, *ḥəbay, kʷəhāl, ləkʷənt, ləkʷtənt, mudāy, (ma)qdəḥ, qaśut, satofli* (see also 'vessel')
vassal *gabr, (ta)qanāyi* I
vault *qamar, ʿaqd, ḥanot, ṭafar*
subterranean vaults *sarādib*
vegetables *ḥaml* I, *(ʾa)bqʷāl, ḥarif*
kinds of — *kʷəʾənt* II, *lakāḥkāḥ*
legumes and — that are peeled *qʷārf*
vegetable garden *baqʷlāt*
vegetation *baqʷl, ḥaml* I, *śāʿr* I
vehemence *śəḥṣat, gədd, gənāḥ, ṣənʿ* (see also 'severity')
vehement *ʿəṣub, ṣənuʿ, marārā* (see also 'violent')
be — *dalaga* I, *śəḥṣa*
vehemently, speak — *gantata, ganḥa*
veil, v. *galbaba, galawa, kadana, moṭṭəḥa, (ʾan)ṭolʾa*
veil, n. *gəlbāb, gəlaw, manṭolāʿt, moṭāḥt, saqārār*
silken — *ḥepodeṭen*
silken — of the altar *(ma)kdant*
velvet *balagir*
black — *ʾaṭlās*
venerable *gərum*
venerate *(ʾa)kbara, (ta)sālama*
vengeance *(ta)baqqəlo, qim*
take — *(ta)baqqala, (ta)qayyama*
vengeful *(ta)qayyāmi*
venom *ḥəmz* I, *ḥamot* (see also 'poison')
ventillate *(ʾa)mawāraḥa*
venture *dalaga* I, *(ta)zalfa* I (see also 'dare, risk')
veracious *(mə)ʾəman*
veranda *ṣafṣaf* I
verdant *ḥamalmil, ləmlum*
become — *ḥamala* I, *(ʾa)ḥmalmala, lamlama, (ʾa)qʷṣala, ṭalla* I
verdict *fatḥ*
verily *ʾamān-a, dāʾəmu*
vermin *ʿəde, tərtārā, ʾanqāl*
verse *(ma)zmər* I, *kəfl, (ma)śmar*
very *ṭəqqa, (ba)ḥəqqu*
vespers *ʿabiyy sark, (za)sark, ṣalota sark*
vessel *mudāy, nəwāy, ṣəʿd, ṣāḥb*
kinds of vessels *filāq* I, *gəmʿe, qəṣəyt, ṣaḥədd, zəkr*
— of clay *(mā)ḥəbab* II, *koʾis, mawādəh*
— of clay or iron *(ma)sbak*
— of skin *gənbāt*
silver — *ʾətānim*
drinking — made from a gourd *sakom*
— for oil *masqe*
— for spittle *(mə)śwān*
— used in offerings *māʿənaf* (see also 'vase, jar')
vestibule *ʿaṣad, (ma)drak, gabgab, ʾanqaṣ*
vestment *ʿarrāz, ʾadl, ləbs* (see also 'garment')
priestly — *ʿasf, fiqār, gəlbāb, hippodiṭen, kəmām, kāppā, lanqā, mandil, ṭalisān*
— of a bishop *kʷəfār*
vex *šāqaya, naznaza, (ʾasta)qʷṭəʿa, ṣaʿara, (ʾa)ṣḥaba, (ʾa)ṭwaqa*
vexation *śəqāy, gəfʿ, ḥənkat* I, *qʷəṭṭəʿā, ṣāʿr, əṣbənnā*
vexed *qʷəṭṭuʿ*
be — *(ʾan)gʷargʷara, ṣāmawa* I
vibrate (spear, stick) *qʷalqʷala* I
vicar *nāyəb*

vice *'əkkuy*
vicinity *qərbat, gor*
vicious *ḏawwāg*
be — *bə'sa* I, *ḏoga*
viciousness *'əkkuy*
victor *mawā'i*
victory *mu'at*
vie *(ta)gā'aza, (ta)rāwaṣa* (in running), *(ta)zābara*
view, v. *('asta)ḥāyaṣa* (see also 'look, see')
view, n. *(mə)ḥəwwāṣ, nəṣṣāre*
exhibit to — *laqqada* II
vigil (eve before a religious festival) *dərār, wāzemā*; (keeping awake) *nəqhat, təgāh* (see also 'vigilance')
chants of a — *wāzemā*
keep — *tagha* (see also 'vigilant, be')
vigilance *tagh*
vigilant *nəquh, təguh*
be — *naqha, tagha*
vigor *'əzaz, tab'* (see also 'strength, power')
lose — *(ta)zarzara*
vigorous *'azziz, ṣənu'* (see also 'strong')
be — *'azzaza*
vile *bə'us* I, *ḥəqur, ḥəsur, mənnun, səq"rur, 'əkkuy*
vilify *ḏarafa*
village *hagar, mufār, dābər*
villain *'əkkuy* (see also 'bad, evil')
villainy *ḥəśam*
vindicate *(ta)baqqala, (ta)qayyama*
vindication *qəśt, qaśt*
vindictive *(ta)qayyāmi*
vindictiveness, see 'vengeance'
vine *wayn, kərm, tewnāq* I, *g"ənda wayn, 'əḍa wayn*
vinegar *bəḥi', kall* II, *məḍāḍ*
vine shoot *ḥarag, satippəyon*
vineyard *'aṣada wayn, 'awda wayn, 'eloqe*
vintage *qaśm, (mā)'ərar*
violate *sa'ara, 'alawa, ('a)'maḍa* (the law); *saḥaṭa* I (a virgin); *salḥa* (a frontier)
violence *(tə)'əgəlt* I, *'amaḍā, ('a)gbəro, gəf', (tə)ḥəyyəlt*
do (use) — *(ta)'aggala* I, *'ammaḍa, (ta)bā'asa* I, *gaf'a, (ta)ḥayyala*
violent *gafā'i, ḥayyāl, marārā, maśāṭi* (see also 'vehement')
be — *dalaga* I, *ḥarpapa, (ta)ḥayyala* (see also 'violence, do')
viper *'af'ot, qāgəst, sabəddə'āt, 'akadnā*
virgin *dəngəl, dəngəlt, bəkr, bātul*
Virgin Mary *salap*
virginity *dəngāle*
deprive of — *('a)dkama*
virtue *ḫirut, tərəft, śən, təb'*
virtuous *śannāy, təruf*
visible *gəhud, g"əluḥ, kəśut, (zayət)ra'ay*
become — *gahada, g"alḥa, (ta)kaśta, (ta)naṣṣara*
visibly *kəśut-a*
vision *rā'əy, nəṣṣāre*; (dream) *ḥəlm*
visit, v. *('asta)fāqada, ḥawwaṣa, ('a)nzəḥa, waḥaya*
visit, n. *ḥəwwāṣe, wāḥəy*
vivify *('a)ḥyawa*
vizier *wazir*
vocabulary *sawāsəw*
voice *dəmḍ, qāl, dəd* II
loud — *g"əḥnā*
void *'əruq* I, *bəhnun* I, *bakk, bəṭul, ḍəru', qəbul* I
be — *(ta)'arqa* I, *(ta)bāhnana* I, *bakka, baṭala, qabla* I
volume (book) *(ma)ṣḥaf, ṭərāz*
voluntarily, he — *(ba)faqād-u*
voluntary *faqādāwi*
vomit, v. *qe'a, g"aś'a*
vomit, n. *qəyyā'*
vouch for *(ta)ḥabaya*
vow, n. *bəḍ', (tə)ḥrəmt, ṣalot, (mā)'əsar*
make a — *baḍ'a, (ta)ḥarma, ṣallaya*
voyage *nəgdat* (see also 'journey')
vulgar *ḥəzbāwi*
vulture *nəsr, gippā, gəripā, lilo, lolo*

W

Wafer (of honey) *'ayāt* I
wag (the tail) *basbasa* II, *ḥosa*
wager *qatot* (see also 'bet')
make a — *qatata, (ta)qātawa*
wages *'asb, 'əsset, (mə)rkāb* I, *danas* II
wagon *saragallā*
wail *'awya, 'awyawa, gə'ra, (as)qoqawa, wawwə'a*
wailing *'awyā, wayle*
waist *səmaṭ*

waistband *(mā)'ṭaqit, morā'*
wait, v. *(ta)'aqaba, ṣanḥa, g"andaya, (ta)saffawa*
wait, n., lie in — *dabaya, ('asta)ḥāyaṣa, waḥaya, ḥabala* II
waiter *('a)gzā'i* II
wake up *naqha* (see also 'awake')
— with a start *bāhnana* II
wakeful *təguh*
walk, v. *(ta)ḥawra, salaka* (see also 'go')
— here and there *('an)sosawa, (ta)wāḥwaḥa, waḥaya*
— backwards *salada*
— fast *marrada*
— proudly, — in a conceited way *g"adda, (ta)q"anādawa, (ta)q"anādaya*
walk, n. *gə'z* I, *nasosāw*
wall *'araft, gadgad, ḥaṣur, qaṣr, ṭəqm* I
fortification — *ṭəqm* I
partition — *darizon*
build a — *ganaba, ganfala, madaba, nadaqa, ṭaqama* I
enclose with a — *qaṣara, ṭaqama* I
wallet *k"ərz, marmare, ṣəfnat* I
wallow *('an)gargara*
walnut *karkā'*
wander *('an)gogawa* I, *waḥaya*
— about aimlessy, idly *'ela, ḥayata, sak"aya, ('as)wazwaza, ('an)zāhlala*
— about restlessly *'anbaza, ('an)gogawa* I, *manzaza, (ta)taḥala*
— to and from *(ta)ḫālafa*
want, v., see 'wish'
want, n., be in —, see 'lack', v.
wanting, be, see 'lack', v.
war *ḥarb, qatl, k"ināt, ṣabā'it* I (see also 'warfare')
wage — *qatala, ṣab'a* I, *(ta)ṣālə'a* I
ward, — off with a shield *waltawa, ḥarbata* I
wardrobe *masta'ād*
warfare *(ta)qātəlot, ṣab'* I (see also 'war')
warm, tr. *('a)sḥana, ('a)moqa* (see also 'heat', v)
warm, adj. *məwwəq, ləhub*
be — *moqa, lahaba, səḥna, zəḥma*
warmth *lāhb, muq, muqat*
warn *gaśśaṣa, ma'ada*
warp (of a loom) *dər'* II, *səfḥ, sāfḥ*
length of the — *məḥn*
warrantor *ḥabāyi* (see also 'guarantor')
warrior *(masta)bā'əs* I, *(masta)ṣābə'* I, *(masta)qātəl*
wash *ḥaḍaba, moṣa* I, *rəḥḍa*
— oneself *(ta)ḥaḍba*
— clothes *ganafa* I, *happala*
wasp *zanbir, 'akot, nəhba kalb*
waste, v. *('a)hg"ala, bazbaza* II, *zarawa*
— away *dagdaga* I, *(ta)masawa, maṣlawa, 'esa, 'ayasa*
waste, n. *hag"l, 'aḍḍ*
go to —, become — *bāhnana* I, *ṣab'a* II
lay — *('a)tfə'a, ('a)bdawa, ('a)ḥlaqa, ('a)māsana, ('a)mazbara*
wasted, be *ḥalqa*
wasteland *badā, badw, 'awkəmodes*
watch, v. (tend, guard) *'aqaba, g"āsaya, ḥallawa*; (look at, observe) *ḥawwaṣa, ('asta)ḥāyaṣa, ḥallaya*
— for (await) *ṣanḥa*
— out *(ta)'aqaba, (ta)ḥazaba* I
— over *waḥaya, waqaya* II, *('a)mā'qaba* (see also 'look after')
watch, n. (vigilance) *təghat*
keep — *tagha, 'aqaba*
watchful *nəquh, təguh*
be — *naqha, tagha, (ta)'aqba*
watchman *ḥawwāṣi, 'aqqābi, (za)'ayn, ḥəlləw*
watch tower *nāḥs* II, *saqoppəyān*
water, v. *('a)rwaya, saqaya, ('a)staya*
water, n. *māy*
holy (baptismal) — *ṭabal*
become — *me'a*
watercourse (formed by erosion) *(mə)ḥwāra māy, 'ubāl* I, *'ergab, sakezā* II
watered, be *rawaya*
waterfall *(mən)bāḥbəḥāt, (mə)nhār, ('a)srāb* (pl)
water hen *pərfəryonā*
watermelon *malpappon, qalpappo*
watery, become — *memaya* I, *wahəha*
wave, v. *('a)malātəḥa*
— a fly whisk *roḥa* I
wave, n. *mogad, mogat, (mā)'əbal, 'ababi*
waver *(ta)walāwala, ṣanna*
wax *śam', ma'āra gərā*
way *fənnā, fənot, (ma)ngad*
by — of *'ənta* I
that — *lafe*
this — and that — *lafe walafe*

we *nəḥna*

weak *dəkum, ḫawwər, zəḥul*; (voice) *dəqquq, dəwwəy*
become — *dakma, lāḫləḫa, wakaka, zəḥla*

weaken *(ʾa)dkama, (ʾasta)ḍbasa, (ʾa)ḍawwasa, (ʾa)wkaba* I

weakened *ḍawwəs, ləḥum*; (eyesight) *ləkəw*
be — *ḍawasa*

weakling *ḍəbus*

weakness *ḍəbas, ləḥlāḥe*; (due to old age) *gʷāḥq*ʷ

wealth *bəʿl* I, *nəwāy, ṭərit, (ma)zgab*

wealthy *bəʿul* I
be — *bəʿla* I

wean *(ʾa)fḍama ʾəm-ṭəb*

weapon *nəwāya ḥaql, (mā)ʿəbal, ḫaṣṣin, ṭabt*

wear (a garment) *labsa, lanpasa* (see also 'clothe')

wear out, tr. *gatata, (ʾa)ṣḥaba, (ʾa)srəḥa* I

wear out, intr. *batata* I, *(ʾan)sāḫlala* I

weariness *ṣāḫb, (tə)wṣəḫt*

wearisome *(masta)wāṣəḥ*

weary, be (become) *hakaya, dakma, ṣəḥba, takata* I, *wakaka*
— oneself *sarḥa* I

weasel *ʾanṣawā* I, *ʾaṣbāt, gāle, gālen, hərəstiyos*

weather, fair — *ṣəḥaw bəḥer*

weave *ʾanama* I, *ʿasaqa, śaraya* II, *ḍafara*

weaver *ʾanāmi* I, *(ma)ʿassəq*
weaver's beam *masqalon*
weaver's reed *məḥn*
weaver's shuttle *marāqəʿt*
roller used by the — *ʿatf*

web *ʾənmo* I, *ʿatf* (see also 'spider web')

wedding *marʿā, baʿāla marʿāwi*
— ceremony, feast *(ta)klil, kabkāb*

wedding guests *sabʾa kabkāb*

wedge *(ma)fṣəḥ, safelyā, sərwāṣ*

Wednesday *rabuʿ*

weed, v. *ʾarrama, malḥa, naffa* II, *ṣāḫyaya* II

weed, n. *kərdād, məgʷəḫyā, məḥguyā, qarmāy, taḥag*

week *sabuʿ* I, *samun, sanbat*
Holy Week *subāʿe səqlat*
spend a — *sanbata*

weep *bakaya* I, *(ʾa)nbəʾa, lāḫawa* (see also 'lament')

weeping *qalawṭəmonos*

weigh *dalawa* I, *laṣlaṣa, mazzana, sadala* I, *saqala* II

weight *dəlwat* I, *madlo(t), kəbad*
kinds of — *mənnān, qaṭā, saql, waqet, qodrāntis*

welcome, v. *(ta)qabbala*

welfare *dāḫnā*

well, n. *ʿazaqt, barbir, (mə)ḥyāb, (mə)qdāḥ* I

well, adv. *(ba)šannāy, šannāya*
be — *šannaya, ḥaywa*

well! *ḥab*

well now! *ʾəngā, ʾənqʷāʿ*

west *ʿarab* I, *(mə)ʿrāb* I, *bāḥr*

western *ʿarabi* I, *ʿarabāwi* I

wet, tr. *balla* I, *(ʾa)rḥasa, (ʾa)rṭaba*

wet, adj. *bəlul* I, *ləḥluḥ, rəḥus, rəṭub* (see also 'damp, humid, moist')
be — *basbasa* I, *lāḫləḫa, rəḥsa, ramsa, raṭba, ṭalla*

whale *ʿanbar*

what? *mənt, məntə-nu, mi, ʾay, ʾay-nu*
— kind?, — sort of? *ʾay*

what? *ʾəffo*

whatever *ʾay, ʾay-ni, ʾay-hi, məntə-ni, məntə-hi*

whatsoever *(za)kona, (za)kona kawino*

wheat *śərnāy*
kind of — *ʿalas*

wheel *(man)kʷarākʷər* I, *gergel, mankokot, saragallā*

when *soba*

when? *mi-gize, māʾəze*

whence? *ʾəm-ʾayte, ʾəmənna ḥaba*

where? *ʾayte, ʾayte-nu, ʾayte-ma*

where *ḥaba, waʾ(ə)da, wəʾda, ʾəda* I

whereas *ʾənza*

wherefore *ʾənka*

wheresoever *(ba)ḥaba, ʾənta ḥaba*

wherever *kʷəlləhe*

whether *(la)ʾəmma-hu, (la)ʾəmma-nu*

whetstone *(mə)sḥāl*

whey *hag(g)ʷāt, māya ḥalib*

which? *ʾay, ʾaynu*

which (relative) *za* (masc), *ʾənta* (fem)

whichever *ʾay-ni, ʾay-hi*

while, n. a — *məʿr-a*

while *ʾənza*

whip, v. *garafa* II, *qaśafa* I, *ṭabṭaba* I, *zabaṭa* (see also 'flagellate')

whip, n. *sawṭ* III, *(ma)qśaf* I, *ṣagʷrāf, ṭabṭābe* I, *ṭiṭi*

whirlpool *ləgʷat, nakʷarkʷər*

whirlwind *ʿawlo, həlkəs, nakʷarkʷāra nafās, salbibā*

whisper, v. *(ʾa)lḥosasa, qāḥqəḥa*

whisper, n. *laḥosās*

whistle, v. *faṣaya, faʿawa*

whistle, n. *fāṣā*

white *ṣāʿdā, ṣāʿdāwi, bədā*
be — *ṣāʿdawa, beṣa* III

whitewash, v. *gasgasa* II, *gayyara* I, *(ʾa)mraga*

whitewash, n. *gasgas* II
cover with — *laqlaqa*

whither? *ʾayte, ʾayte-nu, ḥaba ʾayte*

whitish *ṣaʿadʿid*

who? *mannu*

who (relative) *za* (masc), *ʾənta* (fem), *ʾəlla* (pl)

whoever *ʾay, ʾay-ni, ʾay-hi, (za)kona kawino*

whole *kʷəll-, fəṣṣum, səlluṭ*

wholesome *dəḥun*

wholly *gəmurā, ʾəm(m)ədru*

whore *zammāwit*

whoredom *zəmmut*

whose? *za-mannu*

why? *baʾənta mənt, (la)mənt, məntə-nu, ʾəffo, (ba)ʾəffo*

wick *śuʿ* II, *fatl*

wicked *ʾəbbus* I, *ʾəkkuy, ʿam(m)āḍi, ḍawwāg, ḫəśum, rasiʿ* (see also 'bad, evil')
be — *ʾakaya, ʿammaḍa, rasʿa*

wickedness *ḫəśam, ʾəkkuy*

wide *rəḥub, səfuḥ*
be — *rəḥba, bəḥra, gafḥa, madara*

widen *safḥa, (ʾa)rḥaba* (see also 'enlarge, broaden')

widow *ʾaber, māʾəssəbt, maballat*
— whom the late husband's brother marries by levirate *nəʿult*
be a — *māʿsaba*

widower *māʾəssab*

width *rəḥb, gədm, səfḥ, ward* II

wife *ʾanəst, bəʾəsit*
take a — *naśʾa, (ʾa)wsaba*

wild *ʾərwuy, məʾuk*

wilderness *badw, ʿaḍḍ, baraḥā* II, *gadām, ḫaql, (ma)zbar* I

will (wish) *faqād*
be of good — *śamra*

will (legal paper) *kidān, (tə)ʾəzāz*
make a — *ʾazzaza* (see also 'bequeath')

willing *śəmur*

willow *kʷiḫā* I, *ʾeṭəʾā*

wilt *maṣlawa*

win *gabtəʾa* (see also 'defeat')

wind, v. *lawaya, ṭablala, ṭamma* (see also 'wrap')
— around *ḫaraga, kabasa*

wind, n. *nafās*
cold and strong — *dədən*
tempestuous — *ṭufānqi, ṭafənqes, ʾawrāqis*
south — *ʾazeb, ʾargeb*
east — *ʾappeləyoṭen*
break — *fasawa, gʷeṣa*
— instrument *zāguf*

winding *ṭawāy*
be — *ṭawaya*

window *maskot, ḫawā*

windy *nafasāwi*
be — *hababa* I

wine *wayn, ḫamr, kamr, māya ʾaskāl*
new — *ṣāʿf*

wine press *(mā)ḫəbab* II, *(mə)kyāda wayn*

wing *kənf, ḫangaz*

winged creature *sarāri*

wink, v. *basbasa* II, *qaṣaba* I

wink, n. *qəṣbat* I

winnow *baṭara, ḫanfaṣa, (ʾa)nfaṣa, śaʿaya, ṣalala* III

winnowing, — fork *maśʿe*
— shovel *lāmedā, lāydā*

winter, — quarters *(mə)krām*

wipe *ʾakafa*

wipe off, away, out *faḫaqa, kʷastara, maṭaṭa, mazmaza, damsasa*

wisdom *ləbbunā, ṭəbab* I, *ḫanik* II

wise *ləbbəw, ṭabib* I
be — *ḫakama, ṭabba* I, *seraka*

wise man *falāsfā, ḫakim*

wish, v. *dalaya, faqada, fatawa, ḫaśaśa, (ta)mannaya* (see also 'desire')

wish, n. *faqād, fətwat, fətot, ḫaśaśā, qalb, tamnet*

witch *mārit*

witchcraft *sabʿ* II, *śərāy* I, *ʾasmāt, ḫəbr* II (see also 'magic, sorcery')

witchdoctor *ʿaqqābe śərāy*

with (by means of) *ba-*; (together) *məsla*

withdraw, intr. *gəḫśa, ʾatata, natʿa, sassala* (see also 'retire, retreat')

withdraw, tr. *(ʾa)gḥaśa, (ʾa)ʾtata*

withdrawal *səssāle*

wither, become withered *ṣamhaya, maṣlawa, ḍabsa, (ʾan)sāhlala* I, *yabsa*
withered *ḍabus, ṣəmhuy, yəbus*
within *(ba)wəst, wəsta, ʾəska*
without *ʾənbala*
withstand *(ta)qāwama* (see also 'resist')
witness, n. *səm(ə)ʿ, samāʿt, (mā)ḥtat, zəmmur* II
call a — *(ʾa)smaʿa*
bear — *samʿa, (ʾa)smaʿa, zammara* II (see also 'attest')
wizard *(ma)ʿansab, (ma)sbaʿi* II, *(ma)śarrəy* I (see also 'sorcerer')
woe, woe! *say, sayl, sela-, way, wayle, ʾalle (la-)*
wolf *takʷlā*
woman *bəʾəsit, ʾanəst*
— in labor *(mā)ḥməm* I
women folk *ʾanəstəyā*
womb *ḥəḍn, ḥəmś, karś*
wonder, v. *(ʾasta)ʿaṣaba, (ta)damma* I, *(ʾa)nkara* I
wonder, n. *ʿəṣab, (ma)dməm* I, *(ma)nkər* I
interjection expressing — *ʾo*
wonderful *(ma)dməm* I, *nəkur* I, *gərum* (see also 'marvelous')
be — *damaqa*
wood *ʿəḍ* I
odoriferous — *həqqʷ*
wooden *(za)ʿəḍ* I
woodland *ʿom*
woodwork *ṣərbat*
woodworm *qʷənqʷəne* (see also 'moth')
woof *fāʾm*
wool *ḍamr, bəzzət*
word *bāhl, nagar, qāl, qalam*
— set off by double dots *ḥərmat*
work, v. *gabra*
— slowly *lagama*
— skillfully *ṭabṭaba* II
work, n. *gəbr*
workman *gabbār, (masta)qānəy* I, *kenəyā*
workmanship *gəbrat, (mə)gbār, kin, kinat*
world *ʿālam, kosmos*
wordly *ʿālamāwi, mədrāwi*
worm *ʿəḍe, ḍāḍe*
kinds of worms *ʾəgrāwi, kʷākʷā* II, *naqaz, śəḥbo, ṣənṣənt* I, *ḥasak*
worm-eaten *bəḥbuḥ, nəquz, ṣənṣun* I
be — *baḥʷbaḥʷa, naqza, ṣanṣana* I
worn-out *bəluy, ləsuḥ*
be — *batata* I, *balya, lasḥa* I, *saḥaga* II
worry, v. *dabdaba* II, *gaḥaya* I, *(ta)ləḥfa, ṣəḥba, (ʾan)ṭāʾṭəʾa* I
worry, n. *(ta)lḥāf, ṣāḥb*
worse, become *bəʾsa* I
worship, v. *(ʾa)mlaka, ʾammәḥa, bāraka, (ta)qanya* I, *sagada*
— idols *ṭaʿawa*
worship, n. *səgdat*
house of — *kanisā, (mə)sgād, (ma)sgid* (see also 'sanctuary')
worthless *ḍəruʿ, mənnun*
worthy *bāqʷəʿ* I, *dəlläw* II
be — *baqʷʿa* I, *dalawa* II
he is — *ʾakyos*
wound, v. *(ʾa)qʷsala, (ʾa)qʷaqqʷəʿa* II, *(ʾa)saḥaya* III, *saḥaṭa* I, *(ʾa)sayḥa* II
be wounded *qʷasla, saḥaya* III, *ṣalʿa, ṣarsa*
wound, n. *qʷəsl, ṣalʿ, bak, rəmyat, siḥ* (incurable), *ṣawb*
wrap *ʿaṭafa, ṭablala, ṭamma, ṭamṭama* (see also 'wind')
— around *ḥabana, lawawa, lawaya, loza, galawa*
— up *ʿaqʷara, moṭṭəḥa, ṣanfa* II, *ṭaqlala*
wrapper *makfe, qənṭəb* II, *tabesā* I
wrath (anger) *maʿat, ḥəmz* I, *qʷəṭṭəʿā*; (calamity) *mansut, mənsāwe, (ma)qśaft* I
provoke — *(ʾasta)qʷṭaʿa*
wrathful *qʷəṭṭuʿ*
wreath *ḍəfro, qaṣalā* I, *(ʾa)zfār*
— of flowers *katār*
wreck, v. *(ʾa)mazbara* (see also 'demolish')
wreck, n. *qəṭqāṭe* I
wrestle *(ta)gādala* I, *(ta)qālasa* (see also 'fight, struggle')
wrestling *(ta)gādəlot* I
wretched *ḥəmuq, ḥərtum* (see also 'wicked')
be — *ḥartama*
wriggle *(ʾan)gargara*
wring out *ʿaṣara, ṣamaqa, (ʾa)wqaya* I, *zalḥa, zalala* I (see also 'press out, squeeze')
wrinkled *məṣləw*
write *ṣaḥafa, fadala, kataba, laffa, ṭomara*
writer *darāsi*
wrong, v., do — *ʾabbasa* I, *ʿammaḍa, badala* I, *gafʿa, maʿala* I, *səḥta* I

wrong, n. *gəfʿ*
wrongdoer *(ma)ʾabbəs, ʿam(m)āḍi*
wrongdoing *ʾəkkuy, gəfʿ*
wrongful *rasiʿ*

Y

Yard, farm — *ʿaṣad*
yawn *(ʾan)bāḥqawa, (ta)baqawa, laqawa, lawlawa*
year *ʿām, ʿāmat, kəramt, zaman*
current —, last — *ḫarif*
a fourth part of the — *kantəros*
a space of fifteen years *ʾəndəqtəyon*
Year of Grace (designation of the Ethiopian year) *ʿāmata məḥrat*
yearly *(babba)ʿāmu*
yearn *ṣəḥqa*
yeast *bəḥuʾ*
yellow *ʾasfār, bədā, beṣā* III, *zāfrā*
become — *beṣa* III
yes *ʾəwwa*
yes, indeed *ʾoho*
yesterday *təmāləm*
yet *ʾənka, bāḥəttu* I, *kəmma*
yield, v. (give way) *wakaka, (ʾa)dnana*; (of crops) *(ʾa)ʾtawa*
yield, n. (of crops) *ʾətot, ʾətwat, (tə)gbərt*
yoke, v. *ḍamada, raʾawa*
yoke, n. *ʾarəʾut, ḍəmd, ḍənd*
yonder *kaḥā, kaḥa-ka*
you *ʾanta* (sg.masc), *ʾanti* (sg.fem), *ʾantəmu* (pl.masc), *ʾantən* (pl.fem)
young *nəʾus, warezāwi*
be — *nəʾsa*
—, of animal *ʾəwāl*
—, of any animal or human *ʾəgʷl, ʾəgʷāl*
— of birds *walb*
— of a mule, donkey, horse *riradon*
young man *maḥazā, warezā*
become a — *maḥaza, warzawa*
younger *nəʾus*
youth (abstract) *daqiqənnā, qʷəlʿəwənnā, wərzāwe, wərzut*; (young man) *qʷəlʿe, warezā, nāʾs, nəʾs*

Z

Zeal *gʷəggʷəʾā, qanʾ, (ta)qāḥawot, ṣəḥqat, təghat*
zealot *qanāʾi*
zealous *gʷəggʷəʾ, (ʾasta)ḥamāmi* I, *(ta)qāḥāwi, qanāʾi, ṣahāqi*
be — *gʷaggʷəʾa, (ta)qāḥawa, qanʾa*
zodiac, signs of — *ʾasad, bərǧ, dabb, dalu, gadəy, gaws, gawzā, ḫamal, māzurot, māḫafad* I, *qaws, sawr, sanbulā, saraṭān, tawr* (for details, see the Geez section)

Index of figures cited

The alphabetic arrangement is as follows: Vowel -ʾ, ʿ, *b*, *d*, *ḏ*, *ḍ*, *f-p*, *g-ǧ*, *ġ*, *h*, *ḥ-ḫ*, *k*, *l*, *m*, *n*, *q*, *r*, *s-ś-š* (also s_1, s_2, s_3), *ṣ*, *t*, *ṯ*, *ṭ*, *w*, *y*, *z*, *ẓ*. For the transcription, see the introduction.

Note that the following consonants are treated together : *f-p*, *g-ǧ*, *ḥ-ḫ*, and *s-ś-š*.

The Semitic roots are placed first; the Geez roots with the indication of the page in the dictionary are placed after : :.

For the verb, only the root is indicated; e.g., *ḥqf*, *rdʾ*, *blbl*. The same holds true of the Akkadian verbs of the form *qatālu*; e.g., *bql*, *dkk*. For the verbs with vocalic initial, the actual form is given; e.g., *abātu*, *apāru*. The actual form is also given for all the other verb forms; e.g., *balû*, *nâmu*, *buzzuʾu*.

The nouns are given in their actual occurrence for all the languages: *dībāǧ*, *šeḇeṭ*.

Arabic loanwords are included in the index. The Arabic dialects are not always indicated.

The derived stems are not given. It is only by checking in the dictionary that the reader will learn that the Hebrew root *ʿlm* rendered by 'be hidden' is expressed through the nifʿal, or that Arabic *brk* 'bless' is expressed by the 3rd form, that is *bāraka*.

The symbol * preceding a lexeme alerts the reader to check the dictionary for the specific form of each language; thus, for **ḥalab* the reader will find under *ḥalaba* I, p. 229, the specific forms of Ar.Soq.Heb.Syr.Md.Ph., and Ugaritic.

The symbol x means 'with the exception of'; e.g., Sem. x Akk., indicates that the root occurs in the various Semitic languages with the exception of Akkadian.

A lexeme without specified meaning has the meaning of the preceding lexeme; e.g., *ʿunq* (Ar) 'neck', Aram. *ʿinqā* (without indication of meaning) likewise means 'neck'. Note that not all the meanings of a lexeme are given in the index. The reader will find more details in the body of the dictionary.

The mention of a Semitic equivalent of a Geez root does not always imply that the two roots, that is, the Semitic root and the Geez root, are to be compared without reservations. Indeed, in the body of the dictionary occasionally some doubt concerning the comparison (see *bʿl* I, p. 84) or disagreement with other scholars (see *bazḥa*, p. 117) is expressed. The reader is therefore advised to refer to the body of the dictionary where the root is mentioned.

NOTE TO THE READER. Please check the Geʿez-English section of the dictionary for each Semitic entry.

Vowel-ʾ

u (Akk) 'and' :: *wa* 602

ʾē (Heb.Aram) 'which?, what?' :: *ʾay* 49

ʾī (Heb), *ʾē* (Soq), *ē* (Akk), negative particle :: *ʾi* 1

ʾō (Heb) 'or', *ʿu* (Md), *u* (Ug), *ū* (Akk) :: *ʾaw* 47

ʾāʿ (Aram) 'tree' :: *ʾaḏ* I 57

ʾab (Sem) 'father' :: *ʾab* I 2

ebû (Akk) 'be thick' :: *ʿabya* 55

ʾbb (Ar) 'shout' :: *yabbaba* 625

ʾubāb (Ar) 'flow, wave' :: *ʾababi* 2

ʾabābil (Ar), name of a fictitious bird :: *bābil* 85

ʾbd (Ar) 'become wild, shy away', (Heb.Aram.Syr. Md.Ug) 'go astray, be lost, perish, come to naught' :: *ʾabda* 3

eblu (Akk) 'rope' :: *ḥabala* I 223

ʾiblīs (Ar) 'Satan' :: *ʾablis* 4

ʾbn (Sem) 'stone' :: *ʾəbn* I 4

ʾabnūs (Ar) 'ebony' :: *ʾabnus* 4

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ebru (Akk) 'companion' :: *ḥabara* 257

ebru (Akk) 'painted , made-up' :: *ḥābara* 224

ibāru (Akk) 'discoloration of the skin' :: *ḥəbərbare* 224

ʾibra (Ar) 'needle' :: *ʾabār* 5

ʾbs (Ar) 'receive badly, despise' :: *ʾabbasa* I 5

abātu (Akk) 'destroy' :: *ʾabda* 3

ebēṭu (Akk) 'tie', *abṭ* (Md) :: *ʿabbaṭa* 55

ebēṭu (Akk) 'unter Krämpfen anschwellen' :: *ḥabaṭa* I 225

ʾby (Ar) 'refuse', (Heb) 'desire' :: *ʾabaya* 6

ʾby (Heb) 'want, desire' :: *ʾabaya* 6, *ʾepapa* 34

ʾabyaḍ (Ar) 'white' :: *byḍ* 115

ʾed (Soq) 'hand', *ʾīḏā* (Syr), *ʿda* (Md), *idu* (Akk) :: *ʾəd* I 7

edû (Akk) 'know' :: *ydʿ* 626

idū (Akk) 'hire, wages' :: *ʿadaya* 57

ʾdʿ (Śḥ) 'know' :: *ydʿ* 626

ʾedbiboh (Soq) 'fly' (n) :: *zənb* 640

ʾdḥ (Soq) 'know' :: *ydʿ* 626

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ʾdm (Ar.Heb.SAr.Ph.Ug.) 'man, mankind, vassal' :: *ʾaddām* 7

ʾāḏom (Heb) 'pleasant, delicious' :: *ʾaddama* 7

ʾadīm (Ar) 'hide, skin' :: *ʾadim* 8

ʾadima (Ar) 'be brown', *ʾdm* (Ug) 'rouge oneself', *ʾāḏom* (Heb) 'red', *adamu* (Akk) :: *ʾaddāmāwi* 8

**ʾudn* (Aram.Syr.Md.Ug) 'ear', *ʾidihen* (Soq) :: *ʾəzn* 52

edēšu (Akk) 'be new' :: *ḥaddasa* 226

ʾidāwa (Ar) 'receptacle for holding water for ablutions' :: *ʾadawa* 8

ʾiḏā (Ar) 'when', *ʾḏ* (SAr) :: *ʾənza* 34

ʾuḏn (Ar) 'ear' :: *ʾəzn* 52

ʾḏḥ (Soq) 'have pain' :: *waḍḍəḥa* 606

ʾf (SAr) 'façade', *ʾap* (Heb) 'nose', *ap* (Ug) 'face', *ʾappē* (Aram) 'nose', (Syr) 'nostril', *appu* (Akk) 'nose' :: *ʾanf* 28

epû (Akk) 'bake' :: *ʾafaya* 10

ʾēp̄ō (Heb) 'how?', *ʾif-ol* (Soq) :: *ʾəffo* 9

ʾap̄ʿā (Aram.Syr) 'hyena' :: *ḍəbʿ* 147

ʾafʿāʾ (Ar) 'viper, reptile', *ʾēp̄ʿē* (Heb), *ʾpʿ* (Ug) :: *ʾafʿot* 9

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epēqu (Akk) 'enclose' :: *ḥaqafa* 239

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ʾafar (Ar) 'dust', *ʾāp̄ār* (Heb) : : *ʾafar* 10

apāru (Akk) 'cover the head' :: *ʿafara* 58

ʾēp̄roʾḥ (Heb) 'young bird' :: *farḫ* 166

ʾafwāh (Ar) 'aromatics' :: *ʾafaw* II 10

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ʾfy (Ar) 'be dense' :: *ʾafaya* II 10

fy (Soq) 'pay' :: *wfy* 607
egû (Akk) 'tired' :: *wakʿa* 611
agalu (Akk) 'donkey' :: *ʾagʷl* 11
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ʾgy (Soq) 'hit' :: *wagʿa* 607
ʾah, ʾāhā (Ar), exclamation of pain :: *ʾah* 12
ʾahā (Ḥars) 'yes' :: *ʾoho* 12
ʾâhāh (Heb) 'alas!' :: *ʾah* 12
ahk, ʿahk (Md) 'laugh' :: *śaḥaqa* 528
ʾhr (Soq) 'follow' :: *ʾaśara* 45
iahra (Md) 'moon' :: *warḥ* 617
ʾaḥ (Syr) 'alas!' :: *ʾah* 12
ʾaḥḥa (Ar) 'cough' :: *ʾaḥ* 12
**ʾaḥ, *ʾaḥ* (Ar.SAr.Heb.Aram.Syr.Ug.Ph.Akk) 'brother' :: *ʾəḥaw* 14
ʾḥd (Aram.Syr) 'hold', *ʾḥd* (Ug) :: *ʾaḥaza* 14
ʾaḥad (Ar) 'one', *ʾḥd* (SAr), *ʾeḥāḏ* (Heb), *aḥd* (Ug) :: *ʾaḥadu* 12, *ʾaḥatti* 13
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ʾḥr (Ar.SAr.Ug) 'delay, tarry, be behind', *aḫāru* (Akk), *ʾḥr* (Aram.Syr), *ʾaḥar* (Heb) 'behind', *ahuria* (Md) :: *ʾaḥara* I 13
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akû (Akk) 'destitute, weak' :: *hakaya* 217
ʾkb (Soq) 'enter' :: *kabkaba* 273
ekēku (Akk) 'itch' :: *ḥakaka* 228
ʾkk (Ar) 'hate', *ʾakkəṯā* (Syr) 'anger' :: *ʾakaya* 17
akukūtu (Akk) 'red glow in the sky' :: *wākaya* 612
ʾkl (Sem) 'eat', *ʾkl* (SAr) 'grain crops' :: *ʾəkl* 15
ʾkl (Soq) 'entrust' :: *wkl* 612
ʾiklīl (Ar) 'crown' :: *ʾaklil* 15
ʾal (Soq.Heb.Aram), *ʾl* (SAr.Ph), *al* (Ug), *ul* (Akk), element of negation :: *ʾal* 17
ʾāl (Ar) 'vapor that rises mornings and evenings' :: *ʾawl* 48
ʾl (SAr.Soq) 'who' :: *ʾəlla* 17
elû (Akk) 'go up' :: *laʿala* 304
illa-tu (Akk) 'army' :: *ḥyl* 269
*ʾūlā, *ʾūlāʾi* (Ar) 'these', *ʾellę* (Heb.Aram), *ʾl* (Ph), *ullû* (Akk) 'that' :: *ʾəllu* 17
ʾilbib (Soq) 'heart' :: *labbaba* 305
ʾuldā (Syr) 'heap of chaff' :: *ʾallada* 18
**ʾlf, *ʾlp* (Sem) 'thousand' :: *ʾəlf* 19
ʾll (Ar) 'moan', *allû* (Akk) 'woe!' :: *ʾalle* 17
alālu (Akk) 'shout from joy' :: *hll* 217
ʾalelay (Heb) 'woe!' :: *ʾalle* 17
ʾln, ʾlw (SAr) 'these' :: *ʾəllu* 17, *ʾəllontu* 20
ilqu (Akk) 'leech' :: *ʿalaqt* 61
ʾly (Aram) 'lament', *ʾeli* (Syr) 'lamentation' :: *ʾalle* 17
ʾammā (Heb) 'cubit', *ama* (Md) :: *ʾəmat* 26
ʾam-t, am-t (Sem), *ʾāmā* (Heb) 'bondswoman, slave girl' :: *ʾamat* 26
emu (Akk) 'father-in-law' :: *ḥamawa* 235
ʾimmā (Ar) 'if', *ʾim* (Heb), *im* (Ug), *ʾam* (Ḥars) :: *ʾəmma* 23
ūmu (Akk) 'day', *ium* (Md) :: *yom* 627
**um, *ʾem* (Sem) 'mother' :: *ʾəmm* 22
imdu (Akk) 'column' :: *ʿammada* 63
ʾemeh (Soq) 'cubit', *ʾmh* (Aram) :: *ʾəmat* 26
emēmu (Akk) 'be hot' :: *ḥmm* I 233
ʾmn (Ar.SAr) 'be faithful, be secure', (Heb.Aram) 'believe', (Syr) 'be steadfast', *amn* (Md) 'be true' :: *ʾamna* 24
imnu (Akk) 'right', *iamin* (Md) :: *yamān* 627
emqu (Akk) 'wise' :: *ʿamaqa* 63
ʾmr (Sem) 'order, say', *amāru* (Akk) 'see' :: *ʾammara* 25
emēru (Akk) 'become red' :: *ḥamar* II 234
ʾęmęš (Heb) 'yesterday' :: *masya* 368
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amūtu (Akk) 'liver' :: *ʾamāʿut* 23
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**ʾanā, *ʾānī* (Ar.SAr.Heb.Aram.Syr.Md.Ph.Ug) 'I' :: *ʾana* 26
ʾin (Ar.Aram), *ʾēn* (Heb), negative element :: *ʾənb-* 27
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anglia (Md) 'young bull' :: *ʾəgʷl* 11
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ʾănāqā (PbH) 'she-camel' :: *nāqa(t)* 401
ʾanūq (Ar) 'vulture' :: *ʾanqe* 31
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ʾantūn (Aram) 'you' (pl), *anatun* (Md) :: *ʾantəmu* 33
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ʾty, ʾtw (Sem. x Akk.Ph) 'come, arrive' :: *ʾatawa* 46
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**ʿālam* (Ar.Heb.Aram.Syr.Ug) 'world, eternity' :: *ʿālam* 61
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ʿśr (Ug) 'serve drinks at a banquet' :: *ʿaśśara* I 73

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ʿṣy (Heb) 'look with blinking eyes' :: *ʿaṣawa* I 75

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ʿwd (Ar.SAr) 'return, come back to', (Heb) 'surround', (Ug) 'go round' :: *ʿwd* 77

ʿwf (Ar) 'circle over a thing (bird)', *ʿef* (Soq) 'fly', *ʿup* (Ug), *ʿawpā* (Syr) 'bird' :: *ʿwf* 78

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ʿwl (Ar) 'feed' :: *ʿəwāl* 78

ʿwm (SAr) 'year' (?) :: *ʿām* 62

ʿwq (Aram.Syr) 'be weary' :: *ṭwq* 599

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ʿyg (Soq) 'give birth' :: *ʿwg* I 78

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ʿaymā (Syr) 'mist, cloud' :: *gime* 193

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bqʿ (Heb.Ar.Ug) 'split', *biqʿā* (Heb) 'valley' :: *baqʷʿa* II 100

bqbq (Ar.Syr) 'gargle', *baqbūq* (Heb) 'bottle' :: *baqbaqa* II 100

bql (Ar.SAr.Akk) 'grow, plant', *baqel* (Hars) 'vegetation', *buqqālā* (Syr) 'offshoot', *bql* (Ug) 'groats' :: *baqʷala* 101

bāqilāʾ (Ar) 'bean' :: *bāqelā* 101

bqq (Ar.Heb.Syr.Md) 'split, lay waste, be corroded' :: *bqq* 101

bqr (Akk) 'take vengeance', (Heb) 'vindicate' :: *baqqala* 100

barû (Akk) 'look upon' :: *barha* 104

bira (Md) 'cattle, calf', *būru* (Akk) :: *bəʿər* 84

brṣ (Ar) 'writhe, struggle, quiver' :: *frṣ* 165

brbr (Neo-Syr) 'attack' :: *barbara* 102

brd (Ar) 'be cold', *brd* (SAr) 'cold weather, hail', *berēd* (Ḥars), **bārād* (Heb.Syr.Aram.Md) 'hail' :: *brd* I 103

barīd (Ar) 'distance traversed by a messenger' :: *bārid* 103

brh (Ar) 'be white' :: *barha* 104

brḥ (Syr) 'make clear', *barāḥ* (Ar) 'bare stretch of land' :: *barrəḥa* I 104

brk (Ar.Ḥars.Heb.Syr.Md.Ug) 'kneel down', **birku* (Heb.Aram.Ug.Akk) 'knee' :: *brk* I 105

brk (Ar.SAr.Soq.Heb.Md.Ug) 'bless' :: *brk* II 105

brq (Ar.Soq.Heb.Syr.Md.Akk) 'lighten, sparkle', *brq* (SAr.Ug) 'lightning' :: *baraqa* 106

būraq (Ar) 'borax' :: *baraq* I 106

brr (SAr) 'rob, dominate, make a sally' :: *barbara* 102

brr (SAr) 'erupt', *bārūr* (Heb) 'penetrating' :: *brr* III 107

brr (Md) 'chase', (Ug) 'be free' :: *brr* IV 107

brr (Ar.SAr.Heb.Aram.Ug) 'clear, purify, be pure', *barru* (Akk) 'pure' :: *brr* I 106

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brṣ (Akk) 'sparkle' :: *baraṣa* 108

baraṣ (Ar) 'leprosy' :: *baraṣa* 107

bry (Ar) 'vie, compete' :: *bry* II 108

brz (Ar) 'evacuate the bowels' :: *brz* I 109

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bsl (Ar) 'be cooked', *bšl* (Heb.Aram.Akk) :: *basala* 109

bšr (Ar) 'announce good news', *bsʾr* (SAr), *bśr* (Heb.Aram), *bśr* (Ug), *bussuru* (Akk) :: *bsr* 110

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bṣr (Ar.Heb.Aram) 'cut' :: *baṣara* 112

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bâtu (Akk) 'spend the night', *bt* (Ug.Ph), *bītu* (Akk) 'house' :: *byt* I 117

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btl (Ar) 'separate' :: *batana* 112

btr (Ar.Heb) 'cut, mutilate', *butturu* (Akk), *biṯrā* (Aram) 'piece' :: *batara* 112, *matara* 372

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ḥaśm (Śḥ) 'unpleasant taste in one's mouth' :: *ḥaśama* 246

ḥsn (Ug) 'grasshopper' :: *ḥasen* 245

ḥsr (Ar.Śḥ.Ug.Akk) 'lose, be defective, diminish, decrease', *ḥsr* (Heb.Aram.Syr), *ḥsʒr* (SAr) 'poorer class' :: *ḥasra* 266

ḥušr (Ar) 'husks', *ḥosir* (Soq) 'bad pasture' :: *ḥaśar* 246

ḥss (Ar) 'caress, stroke' :: *ḥasaya* 246

ḥšš (Akk) 'rejoice' :: *ḥaśaya* 247

ḥsw/y (Heb) 'take refuge' :: *ḥasawa* 246

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kfy (Ar) 'be sufficient' :: *kafaya* I 277

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**kokab* (Heb.Aram.Md.Ph.Akk) 'star' :: *kokab* 280

kakkaru (Akk) 'metal disk', *kikkār* (Heb) 'round loaf of bread', *kakkərā* (Aram) 'ball', *kkr* (Ug.Ph) 'talent' :: *k"rk"r* I 292

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**kull, *kol* (Sem) 'all, every' :: *k"əll* 281

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kmr (Ug.Akk) 'pile up' :: *kamara* 286

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**karm* (Ar.Heb.Aram.Syr.Ug) 'vineyard' :: *karm* 293

(el)karamāt (dialectal Ar) 'name of three months' :: *karama* 292

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nfḥ (Ar) 'blow upon, inflate', *npḥ* (Heb.Aram.Syr), *npḫ* (Akk), *m-nfḫ-t* (SAr) 'water distributor' :: *nafḫa* 388

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nfq (Ar) 'remove oneself, disappear', *npq* (Aram. Syr.Md) :: *nfq* I 388

nfq (Ar) 'dissimulate' :: *nfq* I 388

nfq (Śḥ) 'manage to do well', *nfq* (SAr) 'binding, effective' :: *nfq* II 389

nfq (SAr) 'sarcophagus' :: *nafq* II 389

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nfr (Ar) 'go on a trip' :: *wafara* I 607

nfs (Ar.SAr) 'breathe, take a breath', *npš* (Heb. Akk), **nafs* (Ar.SAr.Heb.Aram.Ug.Akk) 'soul, spirit', (Akk) 'life, breath' :: *nafsa* 389

nfṣ (Ar) 'bring out fast', (SAr) 'march off' :: *nafṣa* 389

npṣ (Heb) 'disperse', (Aram.Syr.Md) 'shake off', (Akk) 'hurl' :: *nafṣa* 390

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nfy (Soq) 'pierce', (Ar) 'sweep away (dust)', *npy* (PbH.Aram) 'sift' :: *nafaya* 390

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ngb (Soq) 'be dry', *negeḇ* (Heb), the southern part of Palestine :: *nagaba* 390

ngd (Syr) 'flow' :: *nagada* 391

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nhg (Heb.Syr) 'moan, groan, pant', *nhǧ* (Ar) :: *nəhqa* 394

nhǧ (Ar) 'take a route, enter a road', *nhg* (Heb. Aram) 'drive' :: *nahaga* 393

nhq (Ar.Mh.Heb.Aram) 'bray, cry out', *nhq-t* (Ug) 'braying', *nihiqa* (Md) 'groaning' :: *nəhqa* 394

nhr (Heb) 'stream' (v), **nahr* (Ar.Heb.Syr.Ug) 'river' :: *nahara* 394

nhr (Md) 'sniff, inhale' :: *nəḫra* 396

noyhir (Soq) 'eagle' :: *nəsr* 403

nhaša (Md) 'copper' :: *nāḥs* I 395

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nḥl (Ar) 'be emaciated', (Syr) 'be made thin', *naḥālā* (Heb) 'destruction' :: *nəḥla* 396

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nḥr (Ar.Akk) 'snort, snore', *nḥr* (Aram.Syr), *nəḥir-ayim* (Heb) 'nostrils' :: *nəḥra* 396

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nkk (Ar) 'pester' :: *naknaka* 397

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nkr (Ar.Śḥ.Heb.Akk) 'not know, reject, be a stranger', *nkr* (SAr.Ug) 'stranger', *neḵār* (Heb) 'foreign land', *nukraia* (Md) 'strange' :: *nakara* I 397

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nqb (Ar.SAr.Heb.Syr.Akk) 'bore, excavate, perforate' :: *naqaba* 399

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nqr (Ar.Heb.Aram.Syr.Akk) 'pierce, bore, hew out', *naqura* (Md) 'beak' :: *naqʷara* 400

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našû (Akk) 'lift, carry' :: *naśʾa* 404

nesû (Akk) 'go away' :: *nazʿa* 411

nš' (Ar.Ug) 'lift, raise', *ns'* (SAr), *nś'* (Heb.Aram) :: *naśʾa* 404, *wś'* 621

nsʿ (Heb.Ar.Aram.Ug.Ph) 'set out, travel, move, uproot' :: *nazʿa* 411

nšp (Heb.Aram.Akk) 'blow, blow away' :: *nafsa* 389

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nṣḥ (Ar) 'be pure, be sincere', (Syr) 'be brilliant, shine', *minṣaḥ* (Soq) 'threshing floor' :: *naṣḥa* I 405

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nṣl (Ar.Śḥ.Heb.Aram) 'fall off, be detached', (Ph) 'escape', (Syr) 'let drop' :: *naṣala* 406

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nṣr (Soq) 'tear' :: *naḍara* 387

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nzf (Ar.Soq) 'drain, draw water' :: *nazafa* I 411

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sbr (Syr) 'announce good news' :: *bsr* 110
sbr (Ar) 'be suitable, be fit' :: *šamra* 530
sbr (Syr) 'think' :: *šamra* 531
sbr (Ar) 'probe, measure' :: *safara* I 488
šbr (Heb) 'break', *šebēru* (Akk) :: *sabara* I 485
šabbāṯ (Heb) 'Sabbath', (Syr) *šabbəṯā* :: *sanbat* 506
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šebeṭ (Heb) 'rod', *šabṭā* (Aram.Syr) :: *zabaṭa* 632
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sdl (Ar) 'rend a garment' :: *sadala* II 486
s,dl (SAr) 'measure of fine flour' :: *səndāle* 506
sdm (Md) 'close' :: **saṭma* 519
sdq (Aram.Syr.Md) 'split' :: *sadaqa* I 486, *ṣaṭaqa* 538
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shb (Ar.Soq.Heb.Md.Ph) 'drag, pull' :: *saḥaba* 493

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škb (Heb.Aram.Syr.Md.Ug.Ph) 'lie down', *skp* (Akk) :: *sakaba* 496

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slʿ (Ar) 'be afflicted with leprosy, wound' :: *zalgasa* 637, *ṣalʿa* 554

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slf (Ar) 'go in front', *s,lf* (SAr) 'façade' (?) :: *salafa* 499

šlp (Heb.Aram.Syr.Md.Akk) 'draw out, pull out' :: *salaba* I 498

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sll (Ar) 'withdraw, pull out', *šll* (Heb) 'draw out sheaves' :: *sassala* 516

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slm (Ar.Soq) 'be intact', *s,lm* (SAr) 'be pacified', *šlm* (Heb) 'keep peace' :: *salama* 499

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slq (Ar) 'peel off', (Akk) 'cut' :: *śalaqa* 529

šāloš (Heb) 'three', *šlš* (Ph), *šalāš* (Akk) :: *sallasa* 530

silsila (Ar) 'chain', *silsileh* (Soq), *šalšęlęṯ* (PbH) :: *sansala* 508

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slṭ (Ar) 'be sharp-tongued' :: *sal(l)ata* I 500

slṭ (Ar) 'prevail', *šlṭ* (Heb.Aram.Syr.Akk) 'dominate, have power over', *šl(y)ṭ* (Ug) 'powerful' :: *śallaṭa* 530, *salaṭa* 501

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sulṭān (Ar) 'power', *šilṭōn* (Heb), *šulṭānā* (Aram.Syr) :: *šəlṭān* 530

slw (Ar) 'become content', *šlw* (Heb.Syr) 'be at ease' :: *śāhlawa* 528

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**šem* (Šḥ.Heb.Aram.Syr.Ug.Ph.Akk) 'name', *s,m* (SAr) :: *samaya* 504

šâmu (Akk) 'determine' :: *śym* I 540

šemû (Akk), *šma* (Md) 'hear' :: *samʿa* 502

**samā›, samāy, šamāy* (Sem) 'heaven' :: *samāy* 504

smʿ (Ar) 'hear', *s,mʿ* (SAr), *šmʿ* (Heb.Aram.Syr. Ug.Ph) 'hear', *šemaʿ* (Heb) 'witness', *šāmeʿānu* (Akk) :: *samʿa* 502

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šnʾ (Heb) 'shine', *sanāʾ* (Ar) 'brilliance' :: *śannaya* 532

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snn (Ar) 'bite', *šnn* (Šḥ) 'grow teeth' :: *sanana* II 507

šnn (Akk) 'be equal' :: *snʾw* 505

snq (Syr.Md.Akk) 'be in need' :: *śanaqa* 531

senselet (Ḥars) 'chain' :: *sansala* 508

šntr (Ar) 'tear, split' :: *śatara* 537

snw (Ar) 'shine' :: *śannaya* 532

šny (Heb) 'do for a second time', *šən-ayim* (Heb) 'two', *šn* (Ph), *šena* (Akk) :: *sānəy* 509, *zenawa* 641

śaq (Heb) 'sackcloth', *saqqā* (Aram.Syr), *saqqu, šaqqu* (Akk) :: *śaqq* 532

sāq (Ar) 'leg, foreleg', *šōq* (Heb), *šāqā* (Syr) :: *swq* 520

šaqû (Akk) 'water' (v) :: *saqaya* 511

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šqq (Heb) 'be thirsty' :: **saqʷaqʷa* 510

šqq (Ar) 'split' :: *śaqśaqa* 532, *śaṭaqa* 538

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šqr (Akk) 'pierce through' :: *saqʷara* I 510

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sqy (Ar) 'give to drink, irrigate', *s,qy* (SAr), *šqy* (Šḥ.Heb.Aram.Syr.Md.Ug) :: *saqaya* 511

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šār-tu (Akk) 'hair', *sara* (Md) :: *śəʿart* 525

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širāʿ (Ar) 'canvas, sail' :: *śərāʿ* 533

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šrb (Ar) 'drink' :: *śaraba* 533

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srf (Ar) 'gnaw leaves of a tree' :: *sarafa* 512

šrf (Ar) 'revere' :: *śarrafa* 533

srp (PbH.Syr.Md.Akk) 'swallow, absorb, suck' :: *śaraba* 533

srǧ (Ar) 'embellish', (Aram.Syr) 'plait' :: **sargawa* 512

srg (PbH.Aram.Syr.Md) 'intertwine', *śrg* (Heb) 'be intertwined' :: *sarga* 512

šarǧ (Ar) 'ditch for watering camels' :: *śarg* 533

sargā (Syr) 'line' :: *sirāk* 513

šarīǧa (Ar) 'sack made of palm leaves' :: *sarga* 512

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sərīgā (Aram) 'fence, trellis' :: *śagara* II 527

srḥ (PbH.Aram) 'decay' :: *rasḥa* I 474

srḥ (Ar) 'dismiss' :: *sarḥa* II 513

šrḫ (Akk) 'be splendid', *šrḥ* (Syr) 'be overjoyed' :: *šār(ə)ḥa* 533

šrḥ (Ar) 'expand', (Heb) 'grow luxuriently', *s₁rḥ* (SAr) 'deliver, save' :: *šarraḥa* 533

šarḥ (Ar) 'prime of youth' :: *šār(ə)ḥa* 533

srk (Ar) 'become weak', *šrk* (Syr) 'be left, be reduced to' :: *sark* 513

srk (Md) 'intertwine' :: *sarga* 512

širāk (Ar) 'line, strap of sandals', *sərōḵ* (Heb) 'shoelace' :: *sirāk* 513

šarm (Ar) 'canal, small bay', *s₂rm* (SAr) 'outlet' (?) :: *śarama* 534

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šrq (Ar.Ḥars) 'rise (sun, star)', *s₂rq* (SAr) :: *śaraqa* 534

šrq (Ar.Heb) 'be red' :: *śaraqa* 534

srq (Ar.Syr.Md) 'steal, lay waste, empty', *s₁rq* (SAr). *šrq* (Šḥ.Akk) :: *saraqa* 514

sərīq-īn (Aram) 'fine cake' :: *ṣaraqa* I 564

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śrr (Soq) 'attach', *śrr* (PbH) 'establish', *šrr* (Aram. Syr) 'fix firmly' :: *šārara* 535

šrr (Ar) 'spread in the sun' :: *šarara* 534

s₂rs₁ (SAr) 'extirpate' :: *šarw* 535

s₂rs₁ (SAr) 'foundation', **šrs*, **šrš* (Ar.Heb.Syr.Ug. Akk) 'root', *šaras* (Ar) 'thorny plant' :: *šarw* 535

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šršr (Ar) 'split' :: *sarsara* 514

šaršarā (Heb) 'chain', *šeršerra* (Akk) :: *sansala* 508

šrṣ (Ar) 'start walking (young animal)', (Heb) 'swarm, team', (Syr) 'creep', *šāriṣ* (Neo-Syr) 'issue, descent' :: *šaraṣa* 535

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s₁rwyt (SAr) 'campaigning force', *sirwa* (Ar) 'arrowhead' :: *sarwe* I 515

šry (Ar) 'grow angry, do evil', *śry* (Aram.Syr) 'have a bad odor' :: *śeraya* II 536

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śry (Heb) 'contend' :: *śeraya* II 536

s₂ry (SAr) 'save, protect' :: *śaraya* 536

šary (Ar) 'colocynth' :: *śaraya* I 536

sāriya (Ar) 'pillar' :: *śarwe* 535

sariyya (Ar) 'military detachment', *siryā* (Heb) 'arrowhead' :: *sarwe* I 515

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sūs (Heb) 'horse', *sūsyā* (Syr), *sisû* (Akk) :: **sosawa* 517

šeš (Heb) 'six', *šš* (Ph), *šeššet* (Akk) :: *saddasa* 487

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ššr-t (Ug) 'saw' (n), *šaššāru* (Akk) :: *waśara* 621

šṣr (Ar) 'pierce', *šiṣehar* (Soq) 'split' (n) :: *śaṣṣara* 537

šatû (Akk) 'drink' :: *satya* 518

sitt (Ar) 'six', *šeṯ* (Aram), *šta* (Syr), *šit* (Md) :: *saddasa* 487

šita (Md) 'hour' :: *saʿāt* 481

šūtu (Akk) 'south wind' :: *sayʾa* 521

štp (PbH.Aram.Md) 'associate with, make a partner', *šutāpu* (Akk) 'companion', *š(w)tp* (Syr) 'associate' :: **sātafa* 517

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štr (Heb.Soq) 'break out (tumor)', *s₂tr* (SAr) 'tear, split', *štr* (Ar.Akk) 'split, destroy', *str* (Aram. Syr.Md) 'pull out, destroy' :: *śatara* 537

štit (Šḥ) 'six' :: *saddasa* 487

šty (Heb.Aram.Syr.Md.Ug) 'drink', *m-s₁ty* (SAr) 'drink' (n) :: *satya* 518

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ṣeṣlā (Syr) 'cymbals', *ṣiṣlia* (Md) 'sound (buzzing, humming)' :: *ṣanṣalat* 561

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ṭbʿ (Ar) 'have a natural aptitude', *ṭabīʿa* (Ar) 'nature' :: *ṭabʿa* II 585, *ṭabāyəʿ* 587
ṭbb (Ar.Soq.Syr) 'be intelligent, know, be informed', (SAr) 'teach' :: *ṭbb* I 585
ṭbb (Ar) 'practice wisdom' :: *ṭbb* II 585
ṭbḥ (Heb.Aram.Syr) 'slaughter', *ṭbḥ* (Ug.Akk), *ṭbḥ* (Ar.Ḥars.Ug) 'cook', *ṭbḫ* (SAr) 'meat' :: *ṭabḥa* 586
ṭabl (Ar) 'timbrel', *ṭablā* (Aram.Syr) :: *ṭəbl* 586
ṭəḇūl-īm (Heb) 'turban' :: *ṭablala* 586
ṭbq (Ar.Soq) 'be stuck to the side' :: *ṭabaqa* 586
ṭabaq (Ar) 'plate' :: *ṭabiq* 586
ṭabṭāba (Ar) 'stick used to hit a ball' :: *ṭabṭaba* I 587
ṭiby (Ar) 'teat' :: *ṭabawa* 587
ṭippā (PbH) 'drop' (n), *ṭīpəṭā* (Aram) :: *ṭbṭb* 587
ṭepû (Akk) 'lay on, apply (color)' :: *ṭaḥa* 588
ṭfʾ (Ar.Aram.Syr) 'be extinguished' :: *ṭafʾa* 587
ṭph (Heb.Aram.Syr) 'spread out, stroke with the hand, clap hands' :: *ṭaḥa* 588
ṭaprā (Aram.Syr) 'fingernail' :: *ṣəfr* 549
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ṭāǧin (Ar) 'frying pan' :: *ṭegan* 589
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ṭahaf, ṭaḥaf (Ar.Dat) 'kind of millet' :: *ṭāḥf* 589
ṭhr (Ar.SAr.Śḥ.Heb.Aram) 'be clean', *ṭhr* (SAr) 'ritually clean', (Ph) 'purity', (Ug) 'pure (gold)' :: *ṭahara* 589
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ṭḥn (Ar.Soq.Heb.Aram.Syr.Ug) 'grind', *ṭhn* (Md), *ṭḥn* (SAr) 'flour' :: *ṭaḥana* 590
ṭḥr (Ar) 'sigh, groan' :: *ṭəḥra* 590
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**ṭal(l)* (Ar.Soq.Heb.Aram.Md.Ug) 'dew' :: *ṭll* I 591
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ṭula (Md) 'shade, shadow' :: *ṣll* II 555
ṭlʿ (Aram) 'limp' :: *ṣalʿa* 554
ṭlfḥ (Ar) 'make thin (by hitting, spreading)' :: *ṭafḥa* 588
ṭlḥ (Ar) 'stain' :: *ṭalaqa* I 592
ṭəlālā (Aram) 'shade' :: *ṣll* II 555
ṭlm (Aram.Syr) 'wrong, deceive' :: *ṭlm* I 591
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ṭls (Ar) 'become of a dusty color' :: *ṭalsa* 592
ṭltl (Heb.Aram) 'throw' :: *ṭḥl* I 589
ṭly (SAr) 'yearling lamb', *ṭalyā* (Aram.Syr) 'lamb, young, boy, servant' :: *ṭali* 590
ṭam (Md) 'taste', *ṭēmu* (Akk) 'sense, discernment' :: *ṭəʿma* 583
ṭmʿ (Ar) 'be greedy' :: *ṭwʿ* 599
ṭmʿ (Aram.Syr.PbH) 'sink, be dipped' :: *ṭamʿa* 592
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ṭmr (Ar) 'cover' :: *ṭafara* 588
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ṭênu (Akk) 'grind' :: *ṭaḥana* 590
ṭanaf (Ar) 'cornice, projection' :: *ṭənf* 593
ṭnn (Syr) 'envy, desire' :: *ṣnn* 561
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ṭārī (Heb) 'raw, fresh', *ṭərīʾ* (Śḥ) :: *ṭərāy* 598
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ṭīṭ (Heb) 'mire' :: *ṣoṭ* 565
ṭūṭ (Ar) 'cotton' :: *ṭaṭ* 598
ṭawû (Akk) 'spin' :: *ṭawaya* 600
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ṭwl (Ar) 'be long' :: **ṭolala* I 591
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wʿd (Ar) 'promise' :: *waʿala* 603
waʿl (Ar) 'mountain goat', *wʿl* (SAr) :: *wəʿəlā* 603
wʿr (Ar) 'be rugged' :: *waʿara* 603
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wʿy (Ar) 'stir up a riot', *waʿy* (Ar) 'clamor' :: *wəʿya* 603, *wawwəʿa* 623
wabāʾ (Ar) 'infectious disease' :: *wabā* 604
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wadû (Akk) 'know' :: *ydʿ* 626
wēdû (Akk) 'only, alone' :: *ʾaḥadu* 12, *wḥd* 610
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wdq (Ar.SAr) 'fall, fall in drops' :: *wadqa* 604
wdy (Ar) 'destroy' :: *wadaya* 605
wdy (Ar.Heb) 'praise', (Ar.Heb.Syr) 'confess' :: *waddasa* 605
(m)wdy-n (SAr) 'cistern' :: *wadaya* 605
wḍʾ (Ar) 'go out' :: *waḍʾa* 606
wḍf (Ar) 'throw with a sling' :: *waḍafa* I 606
w)apû (Akk) 'become evident' :: *wfy* 607
wfr (SAr) 'cultivate' :: *wafara* I 607
wfṭ (SAr) 'burn' :: *wafaṭa* 607
wfy (Ar.SAr) 'pay a debt', (Syr) 'bring to an end' :: *wfy* 607
wǧʾ (Ar) 'hit with a knife' :: *wagʾa* 607
wgʿ (Śḥ) 'spoil something by making a hole in it' :: *wagʾa* 607
wǧʿ (Ar) 'feel pain' :: *wakʿa* 611
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wgd (Ar) 'push' :: *mogad* 332
wǧf (Ar) 'be agitated' :: *nagafa* 391
wgr (Syr) 'hurl' :: *wagara* 608
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whb (Ar.SAr) 'give', *weheb* (Soq) 'generous' :: *wahaba* 609
whn (Ar) 'lose strength' :: *nəhya* 394
wāhir (Ar) 'shining white' :: *wāhr* 609
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wḥy (Ar.Aram.Ug) 'hasten, run to help' :: *waḥaya* 610
wḫy (Ar) 'intend, have in mind' :: *waḥaya* 610
wkʿ (Ar) 'reprove' :: *wakkəḥa* 612
wkb (Ar.SAr) 'apply oneself, be carried out (mission)' :: *wakaba* I 611
wkb (SAr) 'receive, gain' :: *wkf* 612
wkḫy-n (SAr) 'altercation, dispute' (?) :: *wakkəḥa* 612
wkl (Ar.SAr.Mh) 'entrust' :: *wkl* 612
wkwk (Ar) 'coo (pigeon)' :: *wakkəḥa* 612
wāl (Mh) 'mountain goat' :: *wəʿəlā* 603
wāliba (Ar) 'offspring' :: *walb* 612
wld (Ar.SAr.Akk) 'bear, give birth to' :: *walada* 613
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wlwl (Ar) 'lament' :: *wayle* 623
walwāl (Ar) 'anxiety, uneasiness' :: *walwala* 615
(al)-wāqī (Ar) 'woodpecker' :: *waqaya* I 616
(w)aqû (Akk) 'wait' :: *waqaya* II 616
wqʿ (Ar) 'strike' :: *waqʿa* 615
wqb (Ar.Mh) 'enter' :: *gabgab* 177
wqd (Ar) 'burn' :: *mogada* 332
waqf (Ar) 'bracelet' :: *waqf* 615
wqḫ (Ar) 'be hard (hoof)' :: *moqəḥa* 354
wqr (Ar) 'split' :: *waqara* 616
wqy (Ar) 'keep, preserve' :: *waqaya* II 616
warû (Akk) 'lead, guide' :: *warawa* 618

wrd (Ar.SAr.Akk) 'descend, come to the water' :: *warada* 617
ward (Ar) 'rose', *wardā* (Aram.Syr), *wṛeḏ* (PbH) :: *ward* I 617
warḫ (Ar.Mh) 'moon', *wrḫ* (SAr), *(w)arḫu* (Akk) 'moon, month', *warraḥa* (Ar) 'date, write a history' :: *warḫ* 617
waraq (Ar) 'leaf, sheet', *wrq* (SAr) 'gold' :: *warq* 618, *baraq* II 106
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wšr (Ar) 'saw', *wśr* (Mh) 'build' :: *waśara* 621
wasṭ (Ar) 'middle', *ws₁ṭ* (SAr), *wṣšeṭ* (Heb) 'gullet' :: *wəsṭ* 620
wšṭ (Syr) 'offer' :: **saṭawa* 520
waṣû (Akk) 'go out' :: *waḍʾa* 606
(w)aṣpu (Akk) 'sling' :: *waḍafa* I 606
wṣḥ (SAr) 'reach, come to' :: *baṣḥa* 111
wtr (Ar) 'follow in uninterrupted succession', (Akk) 'abound', *wtr-l* (SAr) 'eternal god', *wtr-hd* (Ug) 'everlasting' :: *wtr* 622
wtr (Ar) 'stretch a bow', *watar* (Ar) 'sinew' :: *watara* 622
wtb (Ar.SAr) 'sit, reside' :: *wsb* 619
wtn (SAr) 'delimit', *watan* (Ar.Yemen) 'stone delimiting a boundary' :: *wassana* 620
wṭʾ (Ar) 'level off by treading upon' :: *ṭṭʾ* II 583
wōṭab (Mh) 'teat' :: *ṭabawa* 587
wṭd (Ar) 'make firm, stabilize' :: *wdd* 604
wṭf (Ar) 'throw with a sling' :: *waḍafa* I 606
wṭḥ (Ar) 'crowd around water (cattle)' :: *waṭṭəḥa* 622
waṭīs (Ar) 'furnace' :: *waṭsa* 623
wayl (Ar) 'woe!', *waylo* (Soq) :: *way(ə)le* 623
wyn (SAr) 'vineyard', *wayn* (Ar) 'black (or white) grapes' :: *wayn* 623
wzr (Ar) 'carry' :: *ṣwr* 567
wzr (Ar) 'fill up a fissure' :: *wazara* 624
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yʾ (Md) 'fair, virtuous' :: *yawwəḥa* 628
yʾš (Heb.Ar) 'despair' :: *ʾys* 50
yʾy (Heb) 'be fitting' :: *yawwəḥa* 628
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yāʿel (Heb) 'mountain goat', *yaʿlā* (Aram.Syr), *yʿl* (Ug) :: *wəʿəlā* 603
yaʿar (Heb) 'forest', *yaʿrā* (Aram.Syr), *yʿr* (Ph.Ug) :: *waʿara* 603
yaʿar (Heb) 'honeycomb' :: *maʿār* 326
yʿy (Heb) 'carry off' :: *wəʿya* 603
yʿy (Aram.Syr.Md) 'burst forth, bloom' :: *waḍʾa* 606
ybb (Heb.Aram.Syr.Md) 'lament, shout an alarm, howl, groan' :: *yabbaba* 625
ybs (Ar) 'be dry', *ybs₁* (SAr), *ybš* (Heb.Syr.Md) :: *yabsa* 626
yad (Ar.Heb) 'hand', *yəḏā* (Aram), *yd* (SAr.Ug.Ph) :: *ʾəd* I 7
ydʿ (Ar.SAr.Heb.Aram.Syr.Md.Ph.Ug) 'know, find out' :: *ydʿ* 626
ydd (Syr) 'love', *yaḏīḏ* (Heb) 'beloved', *ydd* (Ug) :: *wdd* 604
ydl (Md) 'bear, give birth to' :: *walada* 613
ydy (Heb.Aram.Ug) 'throw' :: *wadaya* 605
yāṗẹ (Heb) 'pretty' :: *wfy* 607
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ygʿ (Heb) 'be tired' :: *wakʿa* 611
yaḡār (Aram) 'hill, heap of stones', *yaḡrā* (Syr) :: *wagara* 608
yhb (Aram.Syr.Md) 'give' :: *wahaba* 609
yāhīr (Heb) 'presumptuous' :: *wāhr* 609
yḥd (Heb.Aram) 'become united', *yḫd* (Ug) 'person without kin, an only son' :: *wḥd* 610
ykḥ (Heb) 'reprove, argue' :: *wakkəḥa* 612
ykl (Heb) 'be able' :: *kəhla* 277
yld (Heb.Aram.Syr.Ph) 'bear, give birth to' :: *walada* 613
yll (Heb.Aram.Syr) 'lament' :: *wayle* 623
yōm (Heb.Soq) 'day', *yōmā* (Aram), *ym* (Ug) :: *ʾama* 21, *yom* 627
**yamīn* (Ar.SAr.Heb.Syr.Ug) 'right' :: *yamān* 627
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yānu (Akk) 'there is not', *yanu* (Ug) :: *ʾənb-* 27
yqʿ (Heb) 'dislocate' :: *waqʿa* 615
yqd (Heb) 'burn' :: *mogada* 332
yqr (Heb) 'hew' :: *waqara* 616
yqš (Heb) 'lay snares', (Ug) 'fowler' :: *waqaša* 616
yqy (Ug) 'harbor, protection' :: *waqaya* II 616
yur, yura (Md) 'light, brilliance' :: *wāhr* 609
yrd (Heb.Ph.Ug) 'descend', *yardā* (Syr) 'river' :: *warada* 617
yāreʿḥ (Heb) 'moon', *yarḥā* (Aram.Syr), *yrḥ* (Ph) :: *warḥ* 617
yrq (Heb.Aram) 'spit' :: *waraqa* 617
yāroq (Heb) 'green', *yarqā* (Syr.Aram.Md) 'herb', *yrq* (Ug) 'gold' :: *warq* 618
yrš (Heb) 'inherit' :: *warasa* 618
yrt (Aram.Syr) 'inherit' :: *warasa* 618
yrt (Ug) 'inherit' :: *warasa* 618
yry, yrw (Heb.Ug) 'shoot' :: *warawa* 618
yšb (Heb.Ph) 'sit' :: *wsb* 619
ysd (Heb.Ug) 'lay a foundation' :: *wasada* 619
yšṭ (Heb) 'offer, extend' :: **saṭawa* 520
yṣʾ (Heb.Ug.Ph) 'go out' :: *waḍʾa* 606
ytb (Aram.Syr.Md) 'sit' :: *wsb* 619
ytr (Heb) 'make abundant in', (Aram) 'bless with plenty', (Syr) 'have over and above', (Md) 'abound' :: *wtr* 622
yeṯer (Heb) 'string of bow, tendon', *yaṯrā* (Aram. Syr.Md) :: *watara* 622
ytb (Ug) 'sit' :: *wsb* 619
yawm (Ar) 'day', *ywm* (SAr), *yawmā* (Syr) :: *yom* 627
yayin (Heb) 'wine' :: *wayn* 623

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zę (Heb) 'this', *z* (Aram.Ph) :: *zə* 630
zū, zę (Heb) 'who', *zī* (Aram) :: *za* 629
zû (Akk) 'excrement' :: *ṣyʾ* 567
zəʾeḇ (Heb) 'wolf' :: *zəʾb* 630
zʿm (Ar) 'shout, be terror-stricken' :: *ṣaʿama* 542
zʿy (Heb) 'shout' :: *zwʿ* I 645
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zebû (Akk) 'slaughter' :: *ẓabḥa* 631
zību (Akk) 'wolf, jackal' :: *zəʾb* 630
zubbu (Akk) 'fly' (n) :: *zənb* 640
zabīb (Ar) 'raisins' :: *zabib* 630
zəḇūḇ (Heb) 'fly' (n) :: *zənb* 640
zabād (Ar) 'civet cat', *zebād* (Mh) :: *zəbād* 630
zubd (Ar) 'fresh butter', *zəbdaw* (Ar) 'of cream color (porcelain), bowl' :: *zubd* 630, *zəbdəw* 631
zbḥ (Heb.Ph) 'slaughter' :: *zabḥa* 631
**zibl* (Ar.PbH.Aram.Syr.Akk.Ug) 'manure, dung' :: *zabala* 631
zaban (Ar) 'side, lateral part' :: *zabān* 631
zubān (Mh) 'time', *zaḇnā* (Syr), *zban* (Md) :: *zaman* 638
zibāq (Ar) 'quicksilver' :: *bāzeqā* I 117
zbr (Ar.Ug) 'cut, prune' :: *zabara* I 631
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zibbatu (Akk) 'tail' :: *zanab* 640
zbṭ (Ar) 'kick' :: *zabaṭa* 631
zff (Ar) 'spread (wings)' :: *zfzf* 632
zfn (Ar.Mh) 'dance' :: *zafana* 632
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zūḡ (Heb) 'pair' :: *zwg* 645
zġzġ (Ar) 'scoff at' :: *zangʷagʷa* 641
zġ, zġw (Ug) 'make a sound' :: *zwʿ* I 645
zha, zuh (Md) 'tremble' :: *zwʿ* II 645
zuhara (Ar) 'Venus (planet)' :: *zəhurā* 634
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zḥn (Ar) 'be slow' :: *zəḥna* 634
zḥr (Ar) 'become full (sea)' :: *zaḥara* 635
zkr (Heb.Aram.Md.Ph.Akk) 'remember' :: *zakara* 636
zlf (Ar) 'agitate' :: *zalafa* I 637
zlp (PbH.Aram.Syr) 'pour, drop' :: *zalafa* II 637
zalafa (Ar) 'mother-of-pearl shell' :: *zəluf* I 637
zlg (Aram.Ph) 'spill, pour out', *zlǧ* (Ar) 'go at a gentle pace' :: *zalaga* 637
(me)zelaḥ (Ar.Ḍofar) 'vessel for drawing water' :: *zalḥa* 637
zll (Syr) 'slacken', (Heb) 'be frivolous' :: *zāhlala* 634
zll (Śḥ.Heb.Syr.Md) 'become deranged, treat cheaply, be of little value' :: *zll* I 637
zll (Ar.Heb) 'slip away, move, quake' :: *zalala* II 638
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zimmā (Heb) 'loose conduct' :: *zammawa* 640
zumbu (Akk) 'fly' (n) :: *zənb* 640
zmm (Heb.Syr) 'buzz, hum' :: *zema* 638
zimām (Ar) 'rein, halter', *zəmāmā* (Aram.Syr) :: *zəmām* 638
**zaman* (Ar.Mh.Heb.Aram.Md) 'time' :: *zaman* 638
zmr (Heb) 'prune' :: *zabara* I 631
zmr (Ar.Heb.Aram.Syr.Md.Akk) 'play on a reed, sing' :: *zammara* I 639
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zmzm (Ar) 'resound' :: *zemā* 638
zamāzima (Ar) 'fire worshippers' :: *zəmzəmyāhu* 640
zn (Aram.Ph) 'this' :: *zəntu* 641
zānāḇ (Heb) 'tail', *zinibta* (Md), *zimbatu* (Akk) :: *zanab* 640
zunbu (Akk) 'fly' (n) :: *zənb* 640
zunbūr (Ar) 'hornet' :: *zanbir* 640
znn (Akk) 'rain' (v) :: *zanma* 641
zunnār (Ar) 'belt', *zōnārā* (Aram.Syr) :: *zənnār* 641
zny (Ar.Heb.Aram.Syr.Md) 'fornicate' :: *zanaya* 642
zūnzālā (Syr) 'earthquake' :: *zalala* II 638
zāqān (Heb) 'beard' :: *ṣəḥm* 552
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