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ARABIC LOANWORDS IN TIGRÉ

WOLF LESLAU

Tigré is spoken in various parts of Eritrea. These parts include Massawa and the Dahlaq islands in the east, and the Keren and Agordat divisions in the west.¹ Tigré is also spoken in the border regions of the Anglo-Egyptian Sudan. Some of the important tribes of these regions are the Beni 'Amer, the Bayt Asgade, the Mansa' and Bayt Ġuk, the Marya, and others. Almost all of the Tigré speakers are Moslems,² and many of them speak Arabic. It is, therefore, not surprising to find a great number of Arabic loanwords in the Tigré vocabulary. The present study will deal with the phonetic and morphological treatment of the loanwords and their classification according to subject matter.

The most important sources for the Tigré vocabulary are the following:

A. d'Abbadie, *Extrait du vocabulaire de la langue tigré parlée à Muçaww'a*, printed as appendix to A. Dillmann, *Lexicon linguae Aethiopicae*, 1865.

Werner Munzinger, *Vocabulaire de la langue tigré*, printed as appendix to Dillmann, *op. cit.*

S. L. Reinisch, *Die Bilin-Sprache*, vol. 2. *Wörterbuch*. Wien, 1887. Many Tigré words are contained in the Bilin vocabulary.

A very abundant vocabulary is found in the texts of E. Littmann, *Publications of the Princeton expedition to Abyssinia*. Leiden, 1910-15, 4 volumes.³

The preceding vocabularies were examined by the writer

¹ M. A. Bryan, *The Distribution of the Semitic and Cushitic Languages of Africa*, 1947, pp. 7-9.

² J. S. Trimingham, *Islam in Ethiopia*, 1952, pp. 30, 155-71.

³ See also W. Leslau, *Bibliography of the Semitic Languages of Ethiopia*, 1946, pp. 43-45.

during his stay in Eritrea in 1946 and supplemented by new words.⁴

The consonant phonemes of Tigré are:

Labials: *b, f, m, w, p, p*

Dentals (including sibilants and liquids): *d, t, ṭ* (glottalized),
z, s, ṣ (glottalized), *l, n, r*

Palatals and affricates: *ñ, š, ž, ğ, č, č̣* (glottalized), *y*

Velars: *g, k, q* (glottalized)

Laryngeals: ' (glottal stop), *ʿ, h, ħ*

Taking classical Arabic as a basis we find that these phonemes are also found in Arabic except those of *p, p, ñ, ž, č, and č̣*. Arabic, on the other hand, has phonemes that are not found in Tigré. They are: the interdental *ṭ, ḍ*; and the emphatic *ṭ*; the lateral emphatic *ḍ*; the velar voiceless *ħ*, and the velar voiced *ğ*.

Note also that *ṭ, q, and ṣ* are in Tigré of the "glottalized" type whereas they are in Arabic of the "emphatic" type.

Let us now examine the treatment of the Arabic phonemes in the loanwords borrowed by Tigré. One can see from the examples enumerated below that whenever a phoneme has the same sound in Arabic and in Tigré the correspondence is regular.

LABIALS. Arabic *b* = Tigré *b*: *bə'er* "young camel", *bab* "door", *ğärräba* "try".

Ar. *f* = Te. *f*: *fäna* "come to an end, perish", *fanus* "lamp".

Ar. *m* = Te. *m*: *mäkruh* "cursed", *məsmär* "nail", *alläma* "brand".

Ar. *w* = Te. *w*: *awäna* "help", *wağəb* "duty", *wağəh* "face".

For the occasional correspondence between Te. *w* and Arabic', see below.

DENTALS. Ar. *d* = Te *d*: *dabära* "live long", *däwa* "treat", *adäb* "good behaviour", *id* "memorial feast".

Ar. *t* = Te. *t*: *tağər* "rich", *tämma* "be complete", *atäbät* "threshold".

Ar. *ṭ* = Te. *ṭ*: *ta'a* "be obedient," *tälläqa* "be free", *fätur* "breakfast".

Ar. *s* = Te. *s*, occasionally *š*: *sä'a* "run", *sä'ar* "remainder", *ğənəs* "kind"; *aballəš* "devils" (Ar. *'iblis*), *šähara* "bewitch" (Ar. *saħara*), *tišo* "wooden bowl" (Ar. *tas*).

Ar. *š* = Te. *s*, occasionally *š, š*: *'assubuh* "morning" (Ar. *'aššubħ*), *'asäl* "generation" (Ar. *'ašl*), *bäsäl* "onion" (Ar. *bašal*), *'asfär*

⁴ "A Year of Research in Ethiopia", *Word* 4 (1948). 224.

- "yellow" (Ar. *'aṣfar*), *nāsib* "accident, fortune" (Ar. *naṣīb*); *ṣāwwāra* "make a picture", and probably also *ṣārra* "tie the breasts of the animal"; *qāmīš* "garment" (Ar. *qamīš*), *ṣāḥan* "plate" (Ar. *ṣāḥan*)⁵. The sound ṣ represented as *s*, *š* in loanwords is a Bilin feature: Bilin *sadar* "breast" (Ar. *ṣadar*), *šum* "fast" (Ge'ez *šomä*); see L. Reinisch, *Die Bilin-Sprache in Nordost-Afrika*, p. 12. It is quite possible that the correspondence of Tigré *s*, *š* to Arabic *ṣ* is due to the influence of Bilin.
- Ar. *z* = Te. *z*: *fāz'a* "wake up", *nāzla* "go down", *zānbil* "basket", *zəbdät* "fresh butter".
- Ar. *n* = Te. *n*: *nābḥa* "bark", *nada* "announce", *nāf'a* "be useful".
- Ar. *l* = Te. *l*: *'awwäl* "formerly", *'amil* "client", *ləḡam* "bridle", *laban* "frankincense".
- Ar. *r* = Te. *r*: *'amər* "life", *ḥarräḡa* "sell by auction", *rāda* "consent, agree" (Ar. *raḏā*), *rəḥəm* "womb".

PALATALS and AFFRICATES. Ar. *š* = Te. *š*: *fəraš* "carpet", *šābib* "young man", *šāka* "complain", *'ašhada* "pronounce the creed".

- Ar. *ğ* = Te. *ğ* and *g*: *tə'ağğäba* "wonder", *ğib* "pocket", *ğära* "happen", *ḥağät* "thing", *fäğər* "tomorrow"; *gäd* "luck", *gamäl* "abundant", *näga* "be in good health", *gof* "inside of body", *gädla* "braid", *gäbbah* "broad-fronted" (but *ğäbbät* "forehead"). It is quite possible that the various words with the differentiation in the correspondence (*ğ* and *g*) come from different Arabic dialects; see also below under "Velars".
- Ar. *y* = Te. *y*: *qäyyāda* "fetter", *yätim* "orphan", *'ayāra* "revile, insult".

VELARS. Ar. *k* = Te. *k*: *ḥaka* "tell", *kāmal* "perfection", *kərbil* "match" (Ar. *kibrīl*), *käšfa* "uncover, inspect".

- Ar. *q* = Te. *q*, occasionally *g*: *'aqäl* "wise", *qändil* "lamp", *qəsəm* "chance", *qadar* "powerful"; *gäbilät* "tribe", *ḥağgät* "box for tobacco", *gäsma* "divide", *gəblät* "South" (but *qəblät* "North"). Here again the loanwords with the various sounds *q* and *g* come perhaps from various Arabic dialects; see above "Palatals and affricates".

LARYNGEALS. Ar. ' = Te. ': *'adäb* "good behaviour", *'awwäl* "formerly", *'əbrät* "needle". Occasionally ' is represented

⁵ Note that "Moslem prayer" is *sälat* from the Arabic *ṣalāt*, while "Christian prayer" is expressed by the Ethiopic form *ṣälot*.

by *w* in Tigré: *təwallāfa* "get accustomed" (Ar. *ta'allāfa*), *təwān-nāsa* "play" (Ar. *ta'annasa*).⁶

Ar. ' = Te. ' : 'addāla "distribute", *fāra* "branch", *ǧəm'at* "Friday", *lām'a* "become shiny". In *warāb* "afternoon", *w* corresponds to *ǧ* > ' > ', if we compare it with Ar. *ǧarb*.

Ar. *h* = Te. *h*: *dāhab* "gold" (Ar. *ḏahab*), *bəhim* "stupid", *hadma* "destroy", *harba* "flee".

Ar. *ḥ* = Te. *ḥ*: *fārḥa* "rejoice", *ḥakma* "judge", *ḥalqəm* "throat", *ḥassāna* "do good", *ḥaššāma* "honor", *saḥal* "shore".⁷

As it was said before, Arabic has phonemes that are lacking in Tigré. They are : *ṭ*, *ḏ*, *ḏ*, *ḥ*, and *ǧ*. In the Arabic loanwords containing one of these phonemes the Tigré correspondence is as follows.

Ar. *ṭ* = Te. *t*, occasionally *s*: 'atafə' "three stones of the cooking pot" (Ar. 'atāfiṭ'), *tādə* "breast" (Ar. *ṭady*); 'asbāta "bring witness" (Ar. 'aṭbata).

Ar. *ḏ* = Te. *d*, *z*: 'ada (also 'aza) "do harm" (Ar. 'ādā), 'adan (also 'azan) "call to prayer" (Ar. 'adān), 'addāba "to trouble" (Ar. 'addāba), *dāhab* "gold" (Ar. *ḏahab*), *daqən* "cheek" (Ar. *ḏaqan*), *nadar* "vow" (Ar. *naḏr*). It corresponds to *z* in: *zālil* "powerless" (Ar. *ḏalīl*), *qāzfa* "row" (Ar. *qaḏafa*), *lāzza* "be of mild character" (Ar. *laḏḏa*), *kāzzāba* "lie" (Ar. *kaḏaba*). The sounds *z* and *d* can come either from different Tigré dialects⁸ or from different Arabic dialects in which classical *ḏ* is represented as *z* or *d*.

Ar. *ṭ* = Te. *z*, *d*: *zällāma* (also *dällāma*) "do injustice" (Ar. *ṭalama*), *ḥafza* (also *ḥafda*) "deposit in a safe place" (Ar. *ḥafīṭa*), *nazāra* "look at, inspect" (Ar. *naṭara*). It corresponds to *d* in: *addəhər* "noon" (Ar. 'attuhr), *nādfa* "be clean" (Ar. *naṭufa*), *dällāma* "do violence, injustice" (Ar. *ṭalama*). For the relation between *z* and *d*, see above.

⁶ Several Arabic dialects show the transition of the glottal stop ' into *w* in the verbs 1st radical'; cp. Oman *wenn* "groan" (classical Arabic 'anna), *twahhad* "live like a hermit" (classical Arabic *ta'ahhada*); see C. Reinhold, *Ein arabischer Dialekt gesprochen in Oman und Zanzibar*, p. 187; W. Marçais, *Le dialecte arabe des Ulād Brahim de Saïda*, p. 81-2. In Tlemcen: *wānes* « devenir familier », root 'ns; *wāleḥ* « s'habituer à », root 'lf (W. Marçais, *Le dialecte arabe parlé à Tlemcen*, p. 76).

⁷ In *kəraz* "talisman", Tigré *k* corresponds to Arabic *ḥ* of *hirz*.

⁸ For *d* and *z* as dialectal variations in Tigré, see C. Conti Rossini, *Oriente Moderno* 28 (1948). 113.

Ar. *q* = Te. *d*: 'arid "large" (Ar. 'arīd), *da'a* "be lost" (Ar. *dā'a*), *də'if* "weak" (Ar. *dā'if*), *dāmin* "guarantor" (Ar. *ḍamīn*), *ḥadda* "silver" (Ar. *ḥiḍḍa*), *bəda'* "merchandise" (Ar. *biḍā'a*), 'addəḥa "morning" (Ar. 'aḍḍuḥā). Occasionally Ar. *q* is represented in Tigré as *ṣ*, as in *ṭəqəṣṣəba* "be in a rage, angry" (probably from Ar. *ḡaḍība*), or as *ḥ*, in *bäyəḥ* (d'Abbadie) "egg" (Ar. *bayḍ*).

Ar. *ḥ* = Te. *k*, *ḥ*: 'ākər "end" (Ar. 'āḥir), *käbär* "notice" (Ar. *ḥabar*), *kädma* "work" (Ar. *ḥadama*), *kədrät* "green" (Ar. 'aḥḍar), *käfiḥ* "light" (Ar. *ḥafīḥ*), *kaläḥa* "contradict" (Ar. *ḥäläḥa*), *kalqa* "create" (Ar. *ḥalaqa*), *räkis* "cheap" (Ar. *rahīṣ*), *šäyk* "Sheikh" (Ar. *šayḥ*). It corresponds to *ḥ* in: *ḥarba* "fall in ruins" (Ar. *ḥaraba*), *ḥaṭra* "be courageous" (Ar. *ḥälära*), *ḥərəm* "hill" (Ar. *ḥarm*), *ḥarəb* "waterskin" (Ar. *ḥurba* and *ḥurba*), *ḥarṭa* "take off" (Ar. *ḥarāṭa*).

For the correspondence between Tigré *k* and Arabic *ḥ*, one should keep in mind that in the Cushitic languages of the North, such as Bilin and Bədja, *ḥ* is also represented as *k* in the Arabic loanwords; cp. Bilin *kadam* "serve" (Ar. *ḥadama*), *ker* "good" (Ar. *ḥayr*), *kaymat* "tent" (Ar. *ḥayma*); Bədja *kedim* "serve" (Ar. *ḥadama*), *keli* "be free" (Ar. *ḥälä*), *keliq* "create" (Ar. *ḥalaqa*). It is, therefore, possible either that the sound *k* as representative of *ḥ* (*x*) is taken over from Cushitic, or that the loanwords themselves are taken over from Arabic through Cushitic.

Ar. *ḡ* = Te. *q*: *qaḥlät* "suddenly" (Ar. *ḡaḥla*), *räqba* "desire" (Ar. *raḡiba*), *šəqəl* "work" (Ar. *šugl*), *qäla* "be expensive" (Ar. *ḡälä*)⁹, *dämqät* "skull" (Ar. *dimāḡ*), *bəluq* "of puberty age" (Ar. *bälīḡ*).

Concerning the vowel quantity it should be noted that Tigré, as a rule, does not keep the long and short vowels of the loanwords. Thus, *käfiḥ* "light", but Ar. *ḥafīḥ*; 'ədan, 'əzan "call to prayer", but Ar. 'aḍān; *zälil* "powerless", but Ar. *ḍälil*; *da'a* "be lost", but Ar. *dā'a*; *ḥəlqəm* "throat", but Ar. *ḥälqüm*; *kərbit* "match", but Ar. *kibrīl*. Occasionally I recorded forms such as 'azīm "precious" (Ar. 'aṭīm), 'ākər "end" (Ar. 'āḥir), *ḥäl* "maternal uncle" (Ar. *ḥäl*), 'in "source" (Ar. 'īn).

In summing up, the correspondence between the Tigré and the

⁹ Various Arabic dialects also have the form *ḡälī* "expensive"; see C. Landberg, *Glossaire Daïnois*, p. 2352.

existing Arabic phonemes is as follows: (The parentheses indicate a rare correspondence.)

ARABIC	TIGRÉ	TIGRÉ	ARABIC
,	,	,	,
‘	‘	‘	‘
<i>b</i>	<i>b</i>	<i>b</i>	<i>b</i>
<i>d</i>	<i>d</i>	<i>d</i>	<i>d, ḍ, d̤, ṭ</i>
<i>ḍ</i>	<i>z, d</i>	<i>f</i>	<i>f</i>
<i>ḍ</i>	<i>d, (ṣ)</i>	<i>g</i>	<i>ǧ, q</i>
<i>f</i>	<i>f</i>	<i>ǧ</i>	<i>ǧ</i>
<i>ǧ</i>	<i>ǧ, g</i>	<i>h</i>	<i>h</i>
<i>ǧ</i>	<i>q</i>	<i>ḥ</i>	<i>ḥ, ḥ̣</i>
<i>h</i>	<i>h</i>	<i>k</i>	<i>k, ḥ̣</i>
<i>ḥ</i>	<i>ḥ</i>	<i>l</i>	<i>l</i>
<i>ḥ̣</i>	<i>k, ḥ̣</i>	<i>m</i>	<i>m</i>
<i>k</i>	<i>k</i>	<i>n</i>	<i>n</i>
<i>l</i>	<i>l</i>	<i>q</i>	<i>q, ǧ</i>
<i>m</i>	<i>m</i>	<i>r</i>	<i>r</i>
<i>n</i>	<i>n</i>	<i>s</i>	<i>s, ṣ, ṭ</i>
<i>q</i>	<i>q, g</i>	<i>š</i>	<i>š, ṣ, s</i>
<i>r</i>	<i>r</i>	<i>ṣ</i>	<i>ṣ</i>
<i>s</i>	<i>s, (š)</i>	<i>ṭ</i>	<i>ṭ, ṭ̣</i>
<i>ṣ</i>	<i>s, (š), (ṣ)</i>	<i>ṭ̣</i>	<i>ṭ̣</i>
<i>š</i>	<i>š</i>	<i>w</i>	<i>w</i>
<i>ṭ</i>	<i>ṭ</i>	<i>y</i>	<i>y</i>
<i>ṭ̣</i>	<i>ṭ, s</i>	<i>z</i>	<i>z, d, ṭ̣</i>
<i>ṭ̣̣</i>	<i>ṭ̣̣</i>		
<i>ṭ̣̣̣</i>	<i>z, d</i>		
<i>w</i>	<i>w</i>		
<i>y</i>	<i>y</i>		
<i>z</i>	<i>z</i>		

The question now arises: is it possible to ascertain from which Arabic dialect the loanwords are taken? In order to answer this question one would have to examine the phonemes of classical Arabic that do not have the same phonetic sound in the spoken Arabic dialects, then ascertain to which sounds these phonemes correspond in the loanwords borrowed by Tigré, and then find out which Arabic dialect has the same phonetic correspondence.

The phonemes of classical Arabic that are realized differently in the spoken Arabic dialects are: the velar emphatic *q*, the interdental *t̤*, *d̤*, *t̤* and *d̤*. The correspondence of these sounds in the Arabic loanwords borrowed by Tigré is as follows: Arabic *q* = Te. *q*, Arabic *t̤* = Te. *t*, *s*; Arabic *d̤* = Te. *z*, *d*; Arabic *t̤* = Te. *z*, *d*; Arabic *d̤* = Te. *d*. There seems to be no Arabic dialect that shows the same correspondence of phonemes. If one adds to it the fact that there are various sounds of Tigré corresponding often to a single sound of Arabic (such as Tigré *ǰ* and *g* corresponding to Arabic *ǰ*, *z* and *d* corresponding to *d̤*, and so on), one is inclined to think that not one single Arabic dialect is to be taken as the source of the Arabic loanwords of Tigré, but various Arabic dialects. It would seem natural to consider also Sudanese Arabic as a possible source of the loanwords, but our information on the Sudanese dialects is too inadequate to allow us a definite statement on the subject. An interesting example is *'ammäqräb* "time after sunset" taken over from a dialect in which the article is *'am-*. This is the case in Yemen and in other dialects of Southern Arabia.¹⁰ For certain loanwords one should consider the possibility of their being taken over through the intermediary of the surrounding Cushitic languages, such as Bilin and Bedja. This seems to be the case in the loanwords with the sound *š* corresponding to the Arabic *s*, *š*, or with *k* corresponding to Arabic *ḥ*; for examples see above.

GENERAL PHONETIC AND MORPHOLOGICAL TREATMENT OF THE LOANWORDS. The phonetic and morphological system of the loanwords is adapted to the Tigré system. Only a few general facts will be mentioned below.

PHONETICS.

Consonant cluster. Tigré has no final consonant cluster. An original final consonant cluster of a loanword is disjoined by a vowel according to the Tigré pattern¹¹. Thus, *'äräd* "ground, land", from Ar. *'arḍ*.

MORPHOLOGY. NOUN.

Nominal forms. The Tigré nominal forms are used with the Arabic loanwords. Here are a few types only.

¹⁰ See C. Landberg, *Glossaire Datinois*, p. 85.

¹¹ W. Leslau, *JAOS* 68 (1948). 128, § 11.

The form *qəl(t)ul* with a passive meaning is used.¹² Thus 'ufuy "healthy" (from 'āfa "heal"), ḷalluq "permitted" (from ḷallaqa "set free"), fədud "inserted with silver" (from fədda, Ar. fiḍḍa "silver").

The active participle form ending in -ay,¹³ with or without the prefixed element *mā(ə)-* is used with the Arabic loanwords: from *šaka* "to complain": *šakyay* "he who complains"; from *rāda* "to consent": *radayay* "who consents"; from *qäyyäsa* "to measure": *məqäysay* "he who measures"; *käbär* "notice": *mäkbəray* "he who gives information".

The abstract morphemes such as -(ə)nna¹⁴ in *məsləmənna* "Islam", *mə-* as in *məkəllas* "end", or *qəlal* as in *həmam* "worry" are all of Tigré origin.

Feminine. The feminine of the loanwords is expressed by the Tigré ending -äl¹⁵: 'əmamäl "turban", *nä'al* "she-camel", *gäziräl* "island", *də'əfäl* "weak" (fem. of *də'if*). In the spoken Arabic dialects the feminine would have the ending -e.

Plural. The Tigré plural ending is used in the loanwords; thus *bab* "door": *babat*; *käymät* "tent": *käyämmit*; 'ufuy "healthy": 'ufuyam.

Article. It is interesting to note that with the expressions of time the loanwords are taken over together with the Arabic article. Thus 'al-'asr "afternoon", 'addəhər "noon", 'addəḥa "morning", 'assubuh "morning", 'ammäqräb "time after sunset".

VERB. The verbs have the Tigré form. Thus in the basic stem: *säfra* "be hungry", *räq'a* "mend". The biliterals of the type *beta* "spend the night without eating", *zeda* "be more" are of the Tigré pattern.

Likewise, the derived stems have the Tigré pattern. So, for instance, causative with 'at- as in 'addäläla (for 'at-däläla) "to hawk"; with 'attä- as in 'attäqrä'a "to teach"; reflexive-passive with tə-, as in täläğğäma "be dumb" (Ar. 'illağğama), tawäğğəha "show a pleasant face", təsälläfa "borrow".

The loanwords are "naturalized" and are often combined with a Tigré element. Thus *ham* 'aläbu "without worry" (*ham* is Arabic, 'aläbu is Tigré), 'əb 'aqəl "with patience" ('əb is Tigré, 'aqəl is Arabic). From the Arabic *dalläl* "trading merchant",

¹² JAOS 65 (1945). 171; 68 (1948). 128.

¹³ JAOS 65 (1945). 171.

¹⁴ b. 173.

¹⁵ ib. 182.

Tigré has formed the verb *'addäläla*, and *dällelib* "trading merchant" with a formative *-b*.¹⁶

Occasionally a denominative verb is formed from an Arabic noun; thus *näyyäta* "do something with good will", from the Arabic loanword *näyäl* "will, wish".

LIST OF ARABIC LOANWORDS according to subject matter.¹⁷ The Arabic source is indicated only if the consonant system differs from the Tigré word. The words are in alphabetical order. The nouns precede the verbs.¹⁸

The physical world.

'ammät "the inhabited world", *'äräd* "land, ground" (Ar. *'arḍ*), *'in* "source", *'aräb* "inhabitants outside of the cities", *gärbäl* "uncultivated land" (Ar. *ḡirba* "cultivated land"), *gäzirät* "island" (Ar. *ḡazira*), *had(d)* "limit", *häräm* "hill" (Ar. *ḥurm*), *kära'* "an even place on the top of the mountain" (Ar. *kurā'* "ridge of a mountain"), *näda* (A) "dew", *rämäd* "ashes", *saḥäl* "shore", *šərarit* "spark", *ḥəšaš* (A) "drizzle" (Ar. *ḥašīš*), *hamda* "burn", *kalqa* "create" (Ar. *ḥalaqa*).

Mankind; family relationship.

'asäl "generation" (Ar. *'ašal*), *'ammät* "aunt", *ḥəlan* "So-and-so", *ḥäl* "maternal uncle", *ḥäl* "maternal aunt" (Ar. *ḥāla*), *ḥarim* "sister, delicate" (Ar. *ḥarīm* "women"), *näfär* "person", *qom* "creature", *šäbib* "young man", *yälim* "orphan".

Animals.

'ankäb, *'ankobät* "spider", *bə'er* "young camel", *bəhimät* "animal", *ḥəlīt* "heifer" (Ar. *ḥilw*), *gə'al* "beetle" (Ar. *ḡu'l*), *gädud* "pregnant camel" (Ar. *ḡadūd*), *ḡädä'* "young cow, young girl", *ḡik* "cock" (Ar. *dīk*), *ḥamam* (A) "pigeon", *mährät* "foal", *nä'al* "she-camel" (Ar. *nāqa*), *qərəš* "crocodile".

'assa "animal having gone astray looks for others without finding them" (Ar. *'assa* "graze freely"), *'asba* "cover the she-camel" (Ar. *'ašaba*), *säyyäda* (A) "hunt" (Ar. *šāda*).

¹⁶ ib. 176.

¹⁷ The classification is taken from C. D. Buck, *A Dictionary of Synonyms in the principal Indo-European Languages*, 1948.

¹⁸ A = d'Abbadie, *Extrait du vocabulaire de la langue tigré*; Reinisch = Reinisch, *Wörterbuch der Bilin-Sprache*.

Parts of the body; bodily functions and conditions.

'*ağ* "tusks of elephant", '*arād* "neck", '*dəbbokāt* "tuft on the occiput" (Ar. *dabbūqa* "tresse de cheveux"), '*dəmqał* "skull" (Ar. *dimāğ*), '*dəqan* "cheek" (Ar. *daqan*), '*gof* "inside of the body" (Ar. *ğauḡ*), '*gələd*, '*ğələd* "skin", '*ğəbhāl* "forehead", '*hoğəb* "eyebrow", '*ħalqam* "throat", '*kə'əb* "breast", '*ləħe* "jaw", '*nib* "tooth", '*naħar* "breast" (probably from Ar. *naħar* "clavicle"), '*rəħəm* "womb", '*as'ud* "the breast and the two hands" (probably from Ar. *sā'id-āni* "the two wings"), '*šār'e* (A) "udder" (Ar. *dar'*), '*šəwarəb* "whiskers", '*tādə* "breast" (Ar. *lad*), '*wəğəh* "face", '*wərkāt* "hip".

'*abras* "the tertiary syphilis" (Ar. *baraş*), '*amaş* "who has white stuff in the eyes", '*aziz* "strong", '*bəyəç* (A) "egg" (Ar. *bayç*), '*də'if* "weak" (Ar. *da'if*), '*dawa* "medicament", '*ğəbbah* "broad-fronted" (see above *ğəbhāl* "forehead"), '*gədar*, '*gədri* "small-pox" (Ar. *ğadri*), '*ħariḡ* "not capable of working", '*qərħat* "white spot in the eyes", '*şəfa* "health" (Ar. *şafā* "remedy"), '*şälala* "disabled", '*zälil* "powerless" (Ar. *dalil*).

'*āfa* "cure" ('*ufuy* "sound", '*afyät* "health"), '*akka* "become strong", '*dammə'a* "strike, wound" (perhaps Ar. *damağa* "hit on the head"), '*fäd'a*, '*fäz'a* "wake up" (Ar. *faza'a*), '*tə-gasäsa* "have intercourse" (Ar. *ğassa*), '*ğälfa* "to skin", '*ħagma* "to cup" (Ar. *ħağama*), '*tə-ħalläla* "be unable, feeble", '*täläğğäma* "be dumb" (Ar. '*illağama fi-l kalāmi*), '*läqħal* "be pregnant" (Ar. *laqaha* "féconder un palmier femelle"), '*märqa* "take off hair, feather", '*näga* "be in good health" (Ar. *nağā*), '*rämda* "be swollen (eyes)", '*sämma* "become deaf" (probably from Ar. *şamma*), '*tä'aba* "be tired", '*ärğa* "break wind" (Ar. *darğa*).

Food and drink.

'*ağin* (A) "ferment", '*azumät* "invitation to a meal", '*bun* "coffee", '*bäsäl* "onion" (Ar. *başal*), '*fälur* "breakfast", '*fälürät* "unleavened bread" (Ar. *fałri*), '*näbit* "wine", '*qaħawa* "coffee" (Ar. *qahwa*), '*şəħur* "the meal partaken at night during the fast period" (Ar. *şahūr*), '*şärba* "soup", '*zəbdät* "fresh butter", '*zəngəbäl* "ginger".

'*bela* "spend the night without eating" (Ar. *bāla*), '*aflära* "break the fast", '*ğärgäma* "swallow a piece of bread" (Ar. *ğarğama*), '*təgarrära* "chew" (Ar. '*ağarra*), '*ğämda* (A) "coagulate, congeal", '*ħammäsa* "roast", '*təħannäka* "take good and abundant food", '*aħqäna* "make buttermilk", '*kärkära* "break, grind coarsely", '*mäwwäna* "feed" (Ar. *māna*), '*säfra* "be hungry", '*säfra* "hunger" (Ar. *şafara* "be empty", '*şafar* "hunger").

Clothing; personal adornment and care.

'*əbrät* "needle", '*abat* "cloak", '*əmamät* "turban", '*əḷub* (A) "cotton", '*babuš* "shoes" (Ar. *bābūš*, *bābūḡ*, from Persian), '*fulät* (A. sic!) "piece of cloth serving as dress" (Ar. *fūla*), '*ḡib* "pocket", '*ḡabbäl* "vest", '*ḡukät* "purple cloth" (Ar. *ḡūḡ*, from Turkish), '*ḡäzmät* "sandals, shoes" (Ar. *ḡizma*, from Turkish), '*ḡəḡäl* "foot bracelet", '*ḡälqät* "head band", '*ḡarir* "silk", '*kofit* "piece of cloth in the middle of the turban" (Arabic of Syria *kuffiye*), '*kälal* "comb of wood" (Ar. *ḡiläl*), '*mädas* "sandal", '*mändil* "handkerchief", '*märwäd* "finger-ring of silver", '*mäsärät* "vest" (Ar. *ḡadriyya*), '*ḡäladät* (A) "collar", '*ḡämiš* "garment, shirt" (Ar. *ḡamīš*), '*säderyät* "vest" (Ar. *ḡadriyya*), '*sändäl* "perfume" (Ar. *ḡandal* "odoriferous wood from India"), '*sərak* "sandal strips" (Ar. *širāk*), '*zəmam* "nose-ring".

ḡädla "braid" (Ar. *ḡadala*), '*təḡazzäma* "gird oneself" (Ar. *ḡazama*), '*kähäla* "paint with antimony", '*mäsšäla* "comb", '*ḡäzla* (A) "spin" (Ar. *ḡazala*), '*räq'a* "mend".

Agriculture, vegetation.

'*abusäda* "name of plant" (Ar. probably *ḡabba sūdä*, lit. "black berry"), '*əryan* "name of plant" (probably from Ar. *riḡän*), '*däbba* "gourd", '*ḡäzur* (A) "Jerusalem-artichoke" (Ar. *ḡazar* "carrot"), '*kədrät* "greens, herbs" (Ar. *ḡudra*), '*läban* "frankincense", '*zäbib* "raisin".

Material, products.

barud, '*barot* "powder" (Ar. *bärüd*, *bärüt*), '*dähab* "gold" (Ar. *dahab*), '*fädä* "silver" (Ar. *fiḡḡa*), '*ḡəḡrät* "red clay" (probably from Ar. *ḡəḡar*) '*ḡəḡät* "thing", '*kərbit* "match" (Ar. *kibrüt*), '*luḡ* "board", '*lu* "pearl" (probably from Ar. *lu'lu*), '*nil* "blue powder", '*nora* "lime", '*ḡäšəb* (Reinisch 246) "firewood" (probably from Ar. *ḡašab*), '*tänäkät* "tin", '*lob* (Reinisch 346) "brick".

Utensils, instruments.

'*abruq* "vase for ablution", '*alafə* "three stones for the cooking pot" (Ar. *alāfin*), '*ibät* "bag", '*aräbäyt* "cart drawn by horse, or hand cart" (Ar. *arabiya*, from Turkish), '*dəst* "pot", '*fəḡḡan* "cup" (Ar. *fiḡḡän*), '*fas* "axe", '*ḡərab* "vessel" (Ar. *ḡurāb*), '*ḡəmal* "rope for camel loading", '*ḡaggät* "box for tobacco", '*ḡarəb* "waterskin" (Ar. *ḡurba*, *ḡurba*), '*kəbbayät* "cup", '*kälbät* "tongs", '*kərbəḡ* "whip" (Ar. *karbäḡ*, from Turkish), '*kas* "glass", '*käymät* "tent" (Ar. *ḡayma*), '*läbabät* "abdominal belt of camel", '*lägam*, '*läḡam* "bridle"

(Ar. *liḡām*), *maklat* "sack of fodder" (Ar. *miḥlāt*), *māqaz* "scissors" (Ar. *maqas*), *mārkān* "pit in stone serving to wash clothes", *māsmār* "nail", *māswād* "bag of skin" (Ar. *mizwad*), *māṭad* "stake" (a derived form from the Ar. *watad*), *nāṭa* "container of leather", *qādam* "saddle-bow" (Ar. *qādim*), *qatāb* "pole, wooden support", *rakab* "stirrup", *sānbuk* "boat" (Ar. *sanbūq*), *ṣaḥan* "plate" (Ar. *ṣaḥn*), *šākmāt* "head-stall of bridle", *šākkān*, *sākin* "knife" (Ar. *sikkīn*), *šārāk* (A) "trap", *ḥišo* "wooden bowl" (Ar. *ḥās*), *zānnab* "piece of leather under the tail of the animal" (Ar. *ḍināb*), *zānbil* "basket".

Dwelling, house, furniture.

'*atābāt* "threshold", *bab* "door", *dākkāt* "head-rest, elevation of stone or earth to sleep upon", *dāmnāt* "abandoned campment", *fanus* "lamp", *faraš* "carpet", *gudur* "wall of house" (Ar. *ḡadr*), *kulab* "wooden hook", *māḡlās* "habitation", *qāndil* "lamp", *rošan* "big house with several floors" (Ar. *rawšan* "garret-window", from Persian), *sāraḡ* "lamp", *šāmā* "candle" (probably from Ar. *šam*).

Physicals acts.

šəqal "work" (Ar. *šuḡl* "occupation").

'*alāla* "gain practice, get used to", '*allāma* "brand" ('*alamāt* "mark"), '*amma* "envelop", '*aqla* "tie the knees bending", *bārrāda* "polish, file", *dā'aka* "crush rubbing", *dāhna* "anoint", *ḡalma* "break a piece" (Ar. *ḡalama*), *ḡāra* "happen", *ḥabka* "twist", *ḥarḥa* "take off, pull", *kādma* "work" (Ar. *ḥadama*), *kāffa* "finish the border of a vessel with palm-leaves" (*kəfafāt* "border"), *kānnāsa* (A) "sweep", *labāka*, *lābbāka* "anoint", *mātra* "clear a field", *qārna* "yoke", *rādha* "strike", *šārra* "tie the breasts of an animal", *šāwwāra* "make a picture", *šāl'a* "break", *šānqa* "strangle", *wālla* "fix into the earth" (from Ar. *watada* "place a stake").

Motion.

'*atba* "limp, hobble", *ḡābba* "dribble", *tā-hadāfa* "come upon suddenly", *haffa* "move (wind)", *harba* "flee", *hazhaza* "swing", *tā-māšša* "walk around", *nāzla* "go down", *qāl(l)āba* (A) "return", *qāṭra* "fall in small drops", *qāzfa* "row" (Ar. *qadāfa*), *rāf'a* "lift", *rāwwāha* "leave the place", *sā'a* "run", *sadra*, '*asadāra* "make big steps" (Ar. *šadara*), *šārba* "sink into the ground", *šālla* "lose, disperse", *ḥārqa* "visit a family, a country", *tā-zāyyāra* "pay a visit to a holy place" (*ziyarāt* "pilgrimage").

Spatial relations: place, form, size.

'*əšarät* "sign, mark", '*arid* (A) "large" (Ar. '*arīd*), '*awäğ* (A) "across" (Ar. '*āğa* "turn to the opposite side"), '*fəsəh* "wide", '*gəblät* "South" (perhaps from Ar. '*qibla* "direction of prayer", see also below '*qəblät*), '*käfiš* "light" (Ar. '*ḥafīš*), '*labəd* "perhaps" (Ar. '*la budda*), '*qəblät* "North" (see above '*gəblät*), '*sä'ar* "remainder, rests", '*säw'a* "equal", '*ṭəwul* "long" (*ṭəṭäwäla* "be long", Ar. '*ṭawīl*), '*wäsälät* (A) "piece" (Ar. '*wašla*), '*addäla* "distribute" ('*əddäl* "share, luck"), '*bäddäla* "change", '*gäl'a* "open something that is covered" (Ar. '*ğala'a*), '*gäsmä* (A) "divide" (Ar. '*qasama*), '*käšfa* "uncover, inspect", '*käyyäla* "measure", '*mädda* "stretch", '*qäffäla* "close" (probably from Ar. '*qafala*, whereas in Ethiopic this root is represented as *qʷlf*), '*qäyyäda* "to fetter", '*qäyyära* "to change" (Ar. '*ğayyara*), '*qäyyäsa* "to measure", '*räqqa* "become thin", '*rässäsa* "dispose in order" (Ar. '*raššaša* "adapt"), '*rälläba* "dispose in order", '*sädda* "tie tightly".

Quantity, quality, number.

'*azim* "precious" (Ar. '*aṭīm*), '*fän* "proportion, limit", '*gaməl* "abundant" (Ar. '*ğāmil*), '*ḥabbäl* "a single object of anything" (Ar. '*ḥabba*), '*ḥašəm* "group of men or animals", '*kəm'an* "thus" (spoken Arabic '*kamān*), '*kämal* "perfection", '*därra* "have milk in abundance", '*qazra* "have milk in abundance" (Ar. '*ğazura*), '*tämma* "be complete, accomplished", '*zeda* "be more".

Time.

'*addəhər* "noon" (Ar. '*aṭ-tuhr*), '*addəḥa* "morning" (Ar. '*aḍ-ḍahā*), '*ākər* "end" (Ar. '*āḥir*), '*al-'asr* "afternoon" (Ar. '*al-'ašr*), '*al-'iša* "evening prayer", '*ammäqräb* "time after sunset" (Ar. '*mağrib*), '*assubuḥ* "morning" (Ar. '*aš-šubḥ*), '*awwäl* "formerly", '*əwan* "time, when", '*ədud* "time, boundary", '*əmur* "life, time of death", '*azuğ*, '*ağuz* "old" (Ar. '*ağüz*), '*bəluq* (A) "of puberty age" (Ar. '*bālig*), '*dol* "time", '*dima* "always", '*fäğər* "tomorrow" ('*əb fäğra* "the next morning"), '*ğəm'at* "Friday", '*ḥol* "year", '*kämiš* "Thursday" (Ar. '*ḥamīs*), '*məddät* "time", '*qafät* "suddenly" (Ar. '*ğafṭa* "inadvertence"), '*räba'* "of young age (bullock, young one)", '*säləf* "first", '*sänät* "year", '*wäkəd* "time" (Ar. '*waqt*), '*wäräb* "afternoon" (probably from Ar. '*ğarb* > '*arb* > '*warb*), '*dabära* "live long", '*fäna* "come to an end, perish", '*källäsa* "be finished" (spoken Arabic '*ḥalaša*), '*kälma* "finish" (*kəlmät* "end", Ar. '*ḥatama*).

Sense perception.

'*asfār* (A) "yellow" (Ar. '*aşfar*), *dafrāt* "bad odor (of living beings)", *dar'ay* "spotted" (Ar. *dar'* "black and white"), *kāşha* "become dirty" (Ar. *kaşaha* "sweep"), *lām'a* "become shiny", *nādġa* "be clean" (Ar. *naġif* "clean"), '*anqāda* "twinkle with the eye", *nazāra* "look at, inspect" (Ar. *naġara*), *nāzra* "hit by the bad eye" (Ar. *nuġira* "be hit by the evil eye"), *qāda* "smell, be clean".

Emotion: temperamental, moral, and esthetic notions.

'*afat* "misery, disaster", '*eman* "courage, endurance", '*anad* "stubbornness" (*tā'anāda* "be stubborn"), '*aqal* "patience", *bəşşārāt* "congratulations", *qād* "luck" (Ar. *ġadd*), *ġənub* "sins", *ham* "worry" (*ham 'alābu* "without worry"), *ħalal* "just, right", *ħərṣa* "jealousy", *ħaşşa* "woe!", *ker* "good, right" (Ar. *ħayr*), *lāġġaġ* "obstinate", *laġġ* "of mild character", *lazəz* "of mild character" (Ar. *laġġ*), *mākruh* "of bad character", *nāsib* "accident, fortune" (Ar. *naşib*), *nəyāt* "will, wish" (denominative *nəyyāla*), ('*ab*) *qālāb* "voluntarily", *qasəm* "chance", *rəħ* "soul", *şəgur* "ready to do anything" (Ar. *şāġir* "brave"), *şār* "misery", *tə-'ammāla* "remember", '*addāba* "trouble" (Ar. '*addāba*), '*adāma* "threaten", *tə-'aġġāba* "wonder, be astonished", '*asa* "rebel" (Ar. '*aşā*), '*aşqa* "love passionately", *tā-'aşāra* "be kind", '*ayāra* "revile, insult", *basāra* "practice deceit" (Ar. *başara*), *dā'ala* "joke" (Ar. *da'ala* "cheat someone"), *dällāma*, *zällāma* "do violence" (Ar. *ġalama* "be unjust"), *tə-fākkāra* "marvel", *fārħa* "rejoice" (*māfrāħi* "gladdening"), *tə-ġämmāla* "be quiet, patient", *ġārrāba* "try", *ġārrāsa* "be in trouble", *ħammāda* "praise", *aħamāqa* (A) "despise", *ħassāda* "envy", *ħassāna* "do good", *ħaşşāma* "honor", *ħaġra* "be courageous" (Ar. *ħaġara*), *kāġla* "be ashamed" (Ar. *ħaġila*), *kalāfa* "contradict" (Ar. *ħālafa*), '*akkalāla* "despise, consider of little value" (Ar. *qalil* "light"),¹⁹ *kāş'a* "offense" (Ar. '*aħşa'a* "humiliate"), *kaġa* "make a mistake" (Ar. *ħaġi'a*), *käyyāna* "desert, betray" (Ar. *ħāna*), *kāzzāba* "lie", *nāddāma* "repent", *nāġ'a* "be useful", *qābħa* "be disgusted", *tə-qāħaba* "make love" (Ar. *qahba* "prostitute"), *tə-qāşşāba* "be in a rage, grow angry" (Ar. *ġaġiba*), *qāşşa* "cheat" (Ar. *ġaşşa*), *qāwa* "be ignorant, wrong" (Ar. *ġawā*), '*a-rāha* "be at ease", *rāqba* "desire" (Ar. *raġiba*), *tə-räyyāħa* "be glad", *sā'a* "hope" (Ar. *sa'a* "intend to do something"), *sāmħa* "forgive", *şāġqa* "have pity", *şāka* "complain", *toba* "repent",

¹⁹ Note the *k* representing the Arabic *q*.

ṭalma "betray" (Ar. *ṭalama*), *tə-wälläfa* "get accustomed" (Ar. *ta'allafa*), *tə-wännäsa* "play" (Ar. *ta'annasa*)²⁰, *zälma* "exert violence" (Ar. *ṭalama*), *zäwa* "dislike".

Mind, thought.

'*aqəl* "wise", *bəhim* "stupid", *ǧənnun*, *ǧənnay* "possessed by a demon", *mā'anāt* "reason", *sābāb* "cause, reason", *faḥma* "understand", *näsa* "forget", *näṣḥa* "have good intentions" (Ar. *naṣaḥa*), *qadra* "be able", *sälḥa* "succeed" (Ar. *ṣalaḥa*), *šäkkäka* "doubt, be suspicious", *šäṭra* "be clever", *taḥama* "suspect", *yämmäma* "discuss a matter, consult".

Reading, writing.

ḥərəz "talisman", also *kərəz* (Ar. *ḥirz*), *tarik* "history" (Ar. *tārīḥ*), *wärəqät* "paper, talisman", *kätba* "write" (*katäba* "vaccinate").

Vocal utterance.

käbär "notice" (Ar. *ḥabar*).

'*anna* "groan", *däbba* "be silent", *ǧärǧär bela* "make noise", *hadra* "roar", *tə-harhara* "call shouting", *ḥaka* "tell", *käškäša* "rattle", *näbḥa* "bark", *näda* "announce", *näkra* "refuse", *näqma* "call, mention" (Ar. *naqama*), *räda* "consent, agree" (Ar. *raḍiya*), *tärǧäma* "interpret", *ṭayəb* "all right".

Commerce.

'*ərbun* "deposit", *bəda'* "merchandise, goods" (Ar. *biḍā'a*), *dəkkan* "shop", *dewan* "tribute, tax, debt", *mākazən* "storehouse" (Ar. *maḥzan*), *mizan* "balance", *soq* "market", *täbän* "price" (Ar. *ṭaman*), '*addäläla* "hawk" (*dällalib* "trading merchant", Ar. *dalläl*), '*afläsa* "waste money" (denominative of *fals* "money"), *ḥarräḡa* "sell by auction", *tə-kara* "hire", *käsba* "gain in business", *käsra* "lose in business" (Ar. *ḥasara*), *qäla* "be expensive" (Ar. *ǧalā*), *räbḥa* "profit", *räksa* "become cheap" (*räkis* "cheap", Ar. *raḥiṣ*), *tə-räzzäqa* "profit, be rich", *tə-sälläfa* "borrow", '*asräfa* "change money" (Ar. *ṣarafa*), *təšärräka* "participate, be partner".

Possession, property.

'*əmmar* "wealth" (*amər* "wealthy"), *baṭəl* "futile, void", *käramät* "alms", *mal* "money", *qän'i* (A) "rich" (Ar. *ḡaniyy*),

²⁰ See note 6.

sahəm "part", *tağər* "rich" (Ar. *lāğīr* "merchant", in Daṭīna "merchant, rich").

'*aggāra* "lose" (Ar. '*uğira*), '*aza*, '*ada* "do harm" (Ar. '*ādā*), *da'a* "be lost" (Ar. *dā'a*), *tə-fällāla* "become poor", *ğāb(b)āra* (A) "give something to replace a loss", *heda* "make a gift", *hadma* "destroy", *tə-hammāla* "be destroyed", *hassa* "fall to ruins", *ħafda*, *ħafza* "deposit in a safe place" (Ar. *ħafīta*), *ħarba* "fall in ruins", *kātra* "rob" (Ar. *ħalara* "betray"), *nāqsa* "miss" (Ar. *naqasa*), *lāllāqa* "to free", *lām'a* "be avaricious".

Political and social relations.

'*adāb* "good behaviour, education", '*adāt* "ceremony", '*amil* "client", '*dāmin* "guarantor" (Ar. *ḍamīn*), *fāra'*, *fārə'* "branch of family", *ğābilāt* "tribe" (Ar. *qabīla*), *ğənəs* "race, kind", *mālək*, *malək* "ruler", *qəmar* "game of chance", *šarmuḷa* "prostitute", *šaruḷ* "agreement" (*tə-šarāla* "agree"), *lālbāt* "tribute" (*lālba* "pay tribute"), *wağəb* "duty".

'*awāna* "help" (*mā'awānat* "the help"), '*afsəħa* "allow, permit" (*fāsəħ* "permission"), *ħağba* "protect", *qässāba* "to force" (Ar. *ğasaba*), *qässāna* "command in the name of the government", *sāda* "help" (probably from Ar. *sā'ada*), *la'a* "be obedient".

Law.

ħakma "to judge", '*asbāta* "bring witness" (*sābta* "be witness", Ar. '*aḷbata*), *zāna* "commit adultery".

Warfare.

'*ərđi* "fortress" (Egyptian Arabic '*urđi* "camp", from Turkish), *dārə'* "coat of mail", *dāsas* (A) "spy", *fārəd* "revolver" (Ar. *ferd*, name of sword), *mānduq* "gun" (Ar. *bunduq*), *nakuda* "captain" (Ar. *nāħudā*, from Persian), *rəsas* "bullet" (Ar. *raşāş*), *təħarāba* "go to war" (*ħarəb* "war"), *qālba* "win" (Ar. *ğalaba*).

Religion and superstition.

'*aballəš* "devils" (Ar. '*abālīs*, pl. of '*iblīs*), '*ədan*, '*əzan* "call to prayer" (Ar. '*aḍān*), '*ənšala* "if God will" (Ar. '*in šā'a llāh*), '*īd* "memorial festival", *fal* "omen", *fuğra* "sheikh who knows the future" (Ar. *fağīr*), *ħərəm* "taboo" (*təħarāma* "be taboo"), *kağər* "Christian", *məsləmənna* "Islam", *məsməlla* "in the name of God" (Ar. *bismi llāh*), *nadər* "vow" (Ar. *naḍr*), *sābil* "holy war",

²¹ See note 16.

sālat "Moslem prayer", *ṭasalāla* "pray" (Ar. *ṣalāt* "prayer"; Christian prayer is expressed by the Ethiopic *ṣālot*), *ṣāhara* "bewitch" (*ṣāḥarlay* "sorcerer", Ar. *saḥara*), *ṣarə'* "divine law", *ṣäyk* "Moslem religious authority" (Ar. *ṣayḥ*), *täšbəḥat* "rosary" (Ar. *subḥa*), *ṭariq* "Moslem who does not drink alcohol" (Ar. *ṭariq*), *wādo* "ritual washing" (Ar. *wadū'*), *wälə'* "saint" (Ar. *walī*), *ziyarät* "pilgrimage".

därsa "preach", *'ašhada* "pronounce the creed".

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