

PJ

9131

5

B56

1808

CORNELL  
UNIVERSITY  
LIBRARY

VOCABULARY  
OF THE  
**TIGRÉ LANGUAGE**

WRITTEN DOWN BY  
**MORITZ VON BEURMANN**

PUBLISHED  
WITH A GRAMMATICAL SKETCH

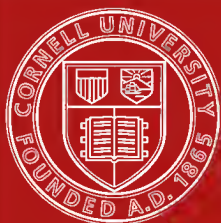
BY  
**DR. A. MERX**  
OF THE UNIVERSITY OF JENA.

---

HALLE,  
BUCHHANDLUNG DES WAISENHAUSES.  
1868.

---

LONDON,  
TRUEBNER & COMP. 60, PATERNOSTER ROW.



# Cornell University Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

VOCABULARY  
OF THE  
**TIGRÉ LANGUAGE**

WRITTEN DOWN BY  
**MORITZ VON BEURMANN**


PUBLISHED  
WITH A GRAMMATICAL SKETCH

BY  
**DR. A. MERX**  
OF THE UNIVERSITY OF JENA.

---

HALLE,  
BUCHHANDLUNG DES WAISENHAUSES.  
1868.

LONDON,  
TRUEBNER & COMP. 60, PATERNOSTER ROW.



PJ.  
9131  
Z5  
B56  
1868

*Yes*

TO THE  
M E M O R Y  
OF  
MORITZ VON BEURMANN  
THE ZEALOUS BUT UNHAPPY  
AFRICAN EXPLORER.





## PREFACE.

---

When my late friend Moritz v. Beurmann returned from his first journey to Nubia and the North of Abyssinia in the year 1861, he brought with him a Tigré servant, Abu Bekr, whom he had engaged at Massowa, and who had accompanied him already on his travels in the northern boundaries of Abyssinia. During his stay at Neisse he introduced the clever young man to me, and as he spoke besides his native language, Arabic and, if I am not mistaken, Galla, I requested Beurmann to try, whether we might learn from him the general features of Tigré, of which at that time nothing was known in Europe. Our common exertions were not unsuccessful, and as our first questions belonged to some very usual Ethiopic words, we were soon able to state the general changes, which the ancient dialect had suffered in the modern pronounciation. After these first attempts we began a systematical examination, by which we hoped to obtain the outlines of a grammar, but here we had many difficulties to overcome. Not only did the rapidity of the pronounciation and the indistinct and even fluctuating character of the vowels present a great hindrance to an accurate orthography, but also the consonants especially

those of the S-class were spoken in different manners. Besides it was no easy task to obtain certain grammatical forms, especially those of the broken Plurals, for if we addressed a question to Abu Bekr, he often translated it literally in Tigré instead of answering its meaning, or vice versa, and it always required great pains to make him understand, that we wished to hear the different forms of the same word. The results of these our common exertions will be found in the following grammatical sketch.

After having left Neisse M. v. Beurmann did not abandon the idea of collecting a vocabulary of the Tigré language, and so he daily wrote down those words, which he had heard from Abu Bekr, and as he was obliged to speak with him only Arabic he followed Humbert's Guide francais-arabe, asking always the Arabic word of Humbert and writing down the Tigré translation. Though he wished to obtain all those words in Tigré, which that Arabic vocabulary contains, nevertheless the preparation for his second expedition, which alas! had so deplorable an end, required so much time, that even he with all his extraordinary energy and zeal was not able to finish this work. So when he had started again on the day after Christmas 1861 in search of Vogel's remains with the firm intention either to cross the whole African continent from Benghazi to Chartum and Massowa, or never more to return, the materials he had collected were sent to me to be published.

I immediately prepared them for the press, arranged the vocabulary after the German Alphabet, added the Arabic words of Humbert, in order that mistakes, which scarcely could have been avoided, might more easily be detected, compared the modern words with the ancient, and lastly presented the whole to the German Oriental Society to be printed in their Journal. Though

the publication had been accepted, it was continually delayed, and so finally Munzinger's and d'Abbadie's vocabularies appeared together with Dillmann's Ethiopic dictionary, whilst the collection of Beurmann, who had been the first to prepare a work on the Tigré language, remained six years in the portfolio of the editor.

Under these circumstances, as the collection seemed too small to be published separately, I accepted with the greatest pleasure the kind offer of the Honourable Geographical Society of Leipzig, to whose members M. v. Beurmann had belonged, to receive the little work into their annual report, and this so much the more, as I regarded it as my indispensable duty to publish the only literary remains of the late author. Just at the time when the following vocabulary was about to be printed, the English Abyssinian expedition was being prepared, and by an easy association of ideas I was induced to hope, that such a Vocabulary might possibly be at this moment of practical use, if it came early enough into the hands of the members of the Abyssinian expedition, who would find in it about one thousand very usual words of the most extended Abyssinian dialect. I therefore added the English words to the German series in a separate column, and wrote a more complete grammatical sketch than I had formerly done, to make the whole collection in some degree useful also to those, who have not studied another Semitic language. By the liberality of the Geographical Society I received a number of private copies of the vocabulary, which together with an English Index and the outlines of the grammar form the present volume.

Though nobody can be more convinced of the incompleteness and insufficiency of this first essay, than I myself, I hope, that even an incomplete sketch will do a better service than nothing,

and to those critics, who may be able to give anything better, I recommend the words of Saadi:

زنبور درشت و بی مروت را گوی  
باری چو عسل نمی دهی نیش مزن

Say to the malicious and ignoble wasp:  
If thou doest not give honey, do not sting.

Adalbert Merx, Dr. ph.

Jena, December 1867.

Thus much I had to say on the origin of the following vocabulary, but as it is at present the only remains of the unhappy traveller, who had collected it, I feel it my duty to join to this preface some notices of the life of a man, who was zealously devoted to the promotion of science and civilization, and finally murdered by one of those, whose gradual civilization was the primary object of all his exertions.

Charles Moritz von Beurmann was born on the 28<sup>th</sup> July 1835 at Potsdam, where his father occupied a high employment. Educated in the house of his father, who since 1840 was Governor in Chief of the province of Posen, he was afterwards entrusted to the care of Dr. Kiessling and his wife, of whose paternal kindness and love he always bore a most thankful memory. In 1850 he left Posen, and as he wished to enter into military service, he began his career in the Garde-Pionier-Bataillon at Berlin, after having passed the years 1850—53 as a pupil of the Royal Realschule. It is customary for Prussian artillerists and engineers to frequent a sort of military academy, the Artillerieschule at Berlin, and so did Beurmann, who in 1856 became an officer. In this school he acquired a considerable knowledge of geography, mathematics and physics, which afterwards enabled him to determine the astronomical position of the localities, he visited on his travels, and to sketch plans and maps with great quickness and accuracy.

The following tiresome days of garrison life in Luxemburgh, where the company of his comrades had often but little interest for him, produced within his mind the first glimpse of that idea, in the service of which he afterwards lost his life. Here he began to study the travels of different African explorers, and it was especially the great work of Dr. Barth just then appearing (1857), that excited his vivid interest. But he knew very well that for the noble and high but difficult task of an African journey a particular preparation and especially a wider linguistical education, than he could boast of, was necessary. So the young lieutenant, who in summer 1858 was sent to Neisse in Silesia, devoted all his free time to the study of Semitic grammar, and as he was endowed with rare talents for learning foreign languages he soon mastered the elements of Hebrew and Arabic. Studies of this kind were not favorable to his former inclination to a military career, and after three years of service, when he had abandoned it, he left Neisse and began in Breslau the special preparation for his first African expedition. There he certainly had many and difficult mental struggles to pass through, he felt the strong vocation to a life devoted only to scientific enterprise, and at the same time a filial respect to the wishes of a mother and a father, who trembled to think, that the life of their only son should be exposed to the inclemency of African climate and still more to the dull cruelty of African barbarians. Nevertheless, as Prof. Magnus informs me, under whose direction he continued his Arabic studies, he was inspired with a calm and settled enthusiasm for his great intention, and this gave him unflinching strength in his extraordinary exertions, for it is of course extraordinary, that in four months, during which he stayed in Breslau, he easily mastered an Arabic prose writer and had learned a good deal of Syriac too. The study of Ethiopic for the present was delayed, but afterwards I found him in some degree also acquainted with this language. Besides he participated in the operations of practical surgery, which he supposed might be possibly useful, and—it is

indeed astonishing, that in the evenings after a long day of toil he took the sledge-hammer and forged indefatigably with his black companions, as he also in the hours of the day began to learn the profession of a mason. In spite of all these exertions he never seemed to be weary, the great tenacity both of his mind and body overcame them all.

But what was his primary intention? It was by no means the expectation of romantic scenes in the hunting-grounds of Africa, which induced him to set out, he intended to carry out an idea, which the Rev. J. L. Krapf had uttered long before, viz. that the only way, by which Africa can be freed of the plague of rhazzias and slavery, and by which a better European civilization, than that of brandy and guns, can be procured for the poor negroes, is the foundation of a colony living upon the work of their hands, from which in the course of time a second and a third might issue, so that by degrees a long chain of such stations might be formed, which would serve as a solid basis for civilization, and what must precede it, for exploration of these unknown countries. Moritz von Beurmann had the immutable intention to spend in the service of this idea his considerable wealth as well as all his force.

So he set out for Egypt and Abyssinia in February 1860, but the political situation of the country hindered a wider extension of his journey, when he had reached Massowa, he therefore returned to Kairo. His second expedition succeeded better, he was able to cross the country of the Bogos, to visit Kassela, Chartum &c. and in June 1861 he returned to Germany, This first attempt corroborated his views, and he soon set out a second time in search of the relics of the unhappy Vogel 26<sup>th</sup> Dec. 1861 to obtain by this means the moral, pecuniary and scientific assistance of German learned societies for his further intentions. Many unfavorable circumstances hindered little excursions, so he could

not reach Waganga, as he intended, but in spite of bad luck and illness he arrived at Kuka in the beginning of September 1862, whence he made a visit to Yacoba and to the country of the Marghis, though with considerable sacrifices. His last letter from Kuka of the 24<sup>th</sup> Dec. 1862 informed Dr. Barth of his intention to leave this town for Kanem on the 26<sup>th</sup> Dec. but the march was soon interrupted by an attack of his servants, who robbed him at two days' distance from Kuka, and after a second return there, he left it again and for ever in the first days of January 1863 against the direct wishes of the Sultan, who earnestly sought to hinder this dangerous undertaking.

The unhappy man arrived at Mao, about a five days' journey from Wadai in the beginning of February and here he was murdered, it is uncertain whether by a direct order of the Sultan of Wadai or by the private cruelty of an avaricious Governor, though the former may be more probable. After the account of a native of the Kanem, who gave this report to Mr. G. Rohlfs in Kuka, the Governor requested him to visit a town near Mao with the intention of having him killed by his companions there or on the road in the night. The courage of the traveller frustrated this diabolical plan, one of the three assassins was wounded in the struggle following the attack, the two others fled, but Beurmann himself, who had no choice but to return to the Governor of Mao, in the house of this wretch received the deadly blow, where defence was hopeless and escape impossible.

The hope expressed by Dr. Barth of obtaining a portion of his papers and collections has failed till now and presumedly will fail for ever.

Moritz von Beurmann was a tall slender man, with light colored hair; his grey eyes, his vaulted forehead and his fine straight nose showed a high and quick intellect, his small lips be-



trayed a tenacious energy, and the natural force and the exercise of his muscles enabled him to undergo considerable fatigues. After his first Abyssinian expedition he had suffered very much from the fever.—

His noble zeal brought him a second time into the interior of Africa and here he fell, one more German sacrifice for science and civilization. *Voluit quiescit.*

REQUIESCAT IN PACE.

---

The old language of Ethiopia has not entirely disappeared, there still remain two dialects of it, the Tigrīña and the Tigré, which are spoken through the northern part of Abyssinia, besides the Amharic language, which prevails in the southern provinces lying between the Tacazzé, the Abay and the kingdom of Shoa. The similarity of the Tigré language to the old Ethiopic dialect is much greater than that of the Amharic tongue, therefore the grammatical sketch, which we propose to give, is founded on the Ethiopic grammar as well as on the materials of the following Vocabulary, which contains about 1000 words and phrases after the pronunciation of common people near Massowa. Besides I have made use of Munzinger's *Vocabulaire de la langue Tigré*, which forms an appendix to Dr. Dillmann's great Ethiopic dictionary. As I can dispose only of very scanty materials, the reader will not expect anything perfect, nevertheless I hope, that even such a small compilation, as I am enabled to give, will prove in some way fit for practical use, and this hope induced me to publish my materials in such a form.

The Tigré language extends over the northern boundaries of Abyssinia from the Red Sea to the Gash, and after the accounts of the renowned traveller W. Munzinger the nations, which use it, are the following:

- 1, The inhabitants of the Dahlak islands,
- 2, the people in the plain of Samhar,
- 3, the Habab,
- 4, the Mensa,
- 5, the people

of Gümmeḡan, 6, the tribe Bedjuk, 7, the Maréa, 8, the Beni ʾAmr, 9, the 'Algeden, the Sabterat, the Hallenga. Besides these tribes also the Bogos, the Takué and the Barea, speak and understand Tigré, though they have a language of their own. The finest pronounciation is found with the Habab.

The language has no written litterature, there are only rhymed popular songs, which are handed down by word of mouth.

As it would be entirely impractical to employ the Ethiopic or rather the Amharic letters in our transcription, because their number amounts to 251, we write in this sketch as well as in the Vocabulary all words with Roman letters, and we observe once for all, that *ch* expresses the sound of a thick rough *h*, German and Scotch *ch*, that *g* has always the sound of *g* in *gold* and *gild*, that *sch* has the sound of English *sh* (ship), and that the vowels *a*, *e*, *i*, *u* are to be spoken like *a* in *father*, (*e*) *ai* in *vain*, *i* in *dim*, *u* in *full*. Final *e* is always to be pronounced, and *w* is always to be pronounced as *v*.

With respect to the single consonants we notice, that the Labials *b* and *m* are often negligently pronounced, so that it is difficult to state whether the true sound is *m* or *b*. Thus for instance the Arabic *medûd* ink is spoken *bedâd*, *mîrsa*, anchor, *brûssi* and the old Ethiopic *sagâm* is changed into *schéngeb*, left.

Out of the Palatals, *k* (Qaf.) and *g* are no more distinguished in the same way as in the Arabic dialect of Egypt. The old Ethiopic *wadka* in Tigré sounds *wadga* and even *wotcha*, to fall, and the Arabic *kadûm* is spoken *gadûm*, axe. On account of this pronounciation we express the *k* (Qaf.) by *g*.

Also the two different *t* and *t* are not accurately pronounced, no difference between them being perceptible, the *t* at the end of words, especially the Feminines, has the weak sound of English *d*. So instead of *zibdet* people say *zibded*, butter.

The three old Gutturals *h*, *h*, *h*, are spoken like a thick and rough *h*, words once distinguished by these different aspirates, have now the same sound. The different old sounds Alf', the

spiritus lenis, and Ajin *ə*, a deeper guttural sound, are entirely the same in the modern pronunciation, *šáda* white, is spoken like *šáda*, from the old *basâwes* sorcery proceeds *bosâ'i*, the sorcerer, and *'angwes*, marrow is to be pronounced *'inge*.

The emphatic Sibilants Saddai and Sappa of the old language, which already in the old Ethiopic pronunciation undergo frequent changes, are pronounced in different manners, sometimes they have the sound *dsch* (as *g* in gentle) and the old word, *šewē* salt, *'asbâst* finger, sounds to day *tschaiwa*, *edschabêt*, afterwards they are spoken like *tz*, and the old form *šēnā* smell, is now changed into *tzéna*. Also the Arabic *bêd*, egg, in the vocabulary is once rendered by *bêt*, another time by *bêdsch*.

Exemples of the change of *l* and *n* are *nesâl* language instead of *lesân*, *zelâm* rain, instead of *zenâm*, *sselâm* a camels hump instead of *ssenâm*.

I. After these general remarks we enumerate the absolute forms of the personal pronouns. They are

	Sing.		Plur.
I,	ana	We	nehna
Thou mascul.	enta	You	entum
fem.	enti, entissi	?	
He	hotu, hu	They mascul.	hotum
She	heta	fem.	hetum.

II. As in all Semitic languages also in Tigré absolute forms of possessive pronouns do not exist. Instead of them some syllables, which are derived from old pronominal forms are affixed to the end of the substantives. In the vocabulary I find the affix of the first person *íye*, of the second msc. *ka*, of the third msc. *hu*, fem. *ha*, and as these forms agree entirely with the affixes of the old Ethiopic language, I give also the terminations wanting in the vocabulary, but marked with a cross, to show by this, that their form is a conjectural one, which possibly is to be corrected.

These forms are:

Sing.

1<sup>st</sup> Prs. . . . . *īye*

2<sup>d</sup> Prs. mscl. . . *ka* fem. †*ki*

3<sup>d</sup> Prs. mscl. . . *hu* fem. *ha*.

Plur.

1<sup>st</sup> Prs. . . . . †*na*

2<sup>d</sup> Prs. mscl. . . †*kému* fem. †*ken*<sup>1)</sup>?

3<sup>d</sup> Prs. mscl. . . †*hómu* fem. †*hon*?

The preceding forms are affixed to the end of the substantives, and by this rise the following forms e. g. of *ummu*, mother.

Umm <i>īye</i> my mother	†Umm <i>una</i> our mother
Umm <i>uka</i> thy mother mscl. }	†Umm <i>ukem</i> your mother
†Umm <i>uki</i> thy mother fem. }	
Ummu or his mother )	†Umm <i>uhom</i> their mother.
†Umm <i>uhu</i> , Umm <i>eyu</i> )	
Umm <i>uha</i> her mother )	

According to the analogy of the old language it is to be expected, that the same affixes are joined to the plurals of substantives, but as the vocabulary does not afford examples, from which we may judge of the changes in the vocalism of them, we do not propose doubtful conjectural forms.

III. The verbs seem to have but two tenses, the Preterite, which is used for the past times, and the *Aorist* or *Imperfect*, by which the present and future times are designed. In the Amharic language there exists a much greater variety of forms, but the Tigré has preserved the simplicity of the old Ethiopic dialect.

IV. The terminations of the Preterite are the following:

---

<sup>1)</sup> As in the verbal flexion the 2<sup>d</sup> prs. fem. Plur. is now lost, perhaps the affix *ken* too is no more in use, and instead of *kému* people may drop the last vowel and speak *kem*. The same is to be said of *homu* and *hon*. This is 'so much the more probable, because also in the Amharic language the feminines are abandoned.

Sing.		Plur.	
3 <sup>d</sup> Prs. mscl. . . .		3 <sup>d</sup> Prs. mscl.	<i>u (o)</i>
fem. <i>at</i>		fem.	<i>a</i>
2 <sup>d</sup> Prs. mscl. <i>ka</i>	}	2 <sup>d</sup> Prs. mscl. and fem.	<i>kum</i>
fem. <i>ki</i>			
1 <sup>st</sup> Prs.	<i>ku (ko)</i>	1 <sup>st</sup> Prs.	<i>na</i>

These terminations are added to the crude form of the verb, which is found in the third Prs. Singl., whose last vowel *a* or *e* is always dropped before them. Besides the personal pronouns are put before the forms of the verbs, and the whole scheme of *gésa to go* is the following<sup>1)</sup>:

Sing.		
3 <sup>d</sup> Prs. mscl.	<i>hotu gésa</i>	He is gone <sup>2)</sup> .
fem.	<i>heta gésat</i>	She is gone.
2 <sup>d</sup> Prs. mscl.	<i>enta géska</i>	Thou art gone.
fem.	<i>enti géski</i>	Thou art gone.
1 <sup>st</sup> Prs.	<i>ana gésku</i>	I am gone.
Plur.		
3 <sup>d</sup> Prs. mscl.	<i>hotum gesú</i> or <i>gesó</i>	They are gone.
fem.	<i>hetum gesá</i>	They are gone.
2 <sup>d</sup> Prs.	<i>entum géskum</i>	You are gone.
1 <sup>st</sup> Prs.	<i>nehna gésna</i>	We are gone.

V. Verbs whose original old form terminated in *ya* in the third person mscl. Singl. as e. g. *re'eya*, to see, which is now a days pronounced *rā*, contract the *ay* or *ey* before the personal termination in *é*, and in this way arise the forms: *rā* he sees, †*re'eyat* she sees, *re'éka* thou seest, *re'eko* I see &c. and so from *halai* to sing is derived †*háleyat*, *haleka* &c. The analogy of the old language would induce us to conjecture, that those verbs, which terminated in *wa* in the old language, contract the

<sup>1)</sup> The simple form of the verb is always the third person Sing. Pret. which is written in the Vocabulary, but in the English and German words we note always the Infinitive because it is the shortest form in our languages.

<sup>2)</sup> In the old Ethiopic language the word is spelt *gesza*.

syllable *aw* in *o*, so that from the modern *ssachá* to awake (properly *ssachawa*), proceeds *ssachóku* I awake, but as a great number of these verbs have evidently changed their original *wa* in *ya*, it is more probable, that they have an *e* before the personal terminations, and consequently that the form is *ssachéku*, *ssachéka*. So the modern *halé* to be, 1<sup>st</sup> Prs. sing. *haléko* answers to an old *halawa* and *haloku*.

Verbs, whose second and third consonants are the same, sometimes preserve them both, especially in the derived conjugations comp. paragr. XI, sometimes they are contracted into one e. g. *chámma* to be sick (instead of *chámema*) and in these verbs, as it is to be presumed after the analogy of the old Ethiopic language, the forms *chámmat*, *chámnu*, *chámma*<sup>1)</sup> will always be contracted, whilst in *chámánka*, *chamamki*, *chamamku*, *chámánna*<sup>2)</sup> the double consonant will be audible.

VI. The Aorist or Imperfect Sing. was formed in the old language by the Prefixes *yě* 3<sup>d</sup> prs., *tě* 2<sup>d</sup> prs., *ě* 1<sup>st</sup> prs. In the Plural the 3<sup>d</sup> and 2<sup>d</sup> prs. added *u* to the corresponding forms of the Singular, the first had the Prefix *uě*. Besides a change of the vowels took place. In the modern dialect the prefixes *yě* and *ě* are apparently abandoned, and thus proceed the following inflexions of *gésa* he is gone:

Sing.

3 <sup>d</sup> Prs. hotu ge'isch (instead of yegsáz)	He goes msc.
2 <sup>d</sup> Prs. enta taga'isch	Thou goest msc. (fm.?)
1 <sup>st</sup> Prs. ana ga'isch	I go.
(ega'isch?)	

Plur.

3 <sup>d</sup> Prs. hotum ge'ischu	They go msc.
2 <sup>d</sup> Prs. entum tege'ischu	You go msc. (fem.?)
1 <sup>st</sup> Prs. nehna nege'isch	We go.

1) Their personal termination begins with a vowel.

2) Where the termination begins with a consonant.

VII. With respect to the mutual change of the vowels in the Preterite and the Aorist we repeat the rule of the old Ethiopic language, which certainly will form the basis of the changes in the modern dialect. The general law is very simple: 1<sup>st</sup> verbs, whose second consonant <sup>1)</sup> has the vowel *a*, change it into *e*, 2<sup>d</sup> verbs, whose second consonant has the vowel *e*, change it into *a*. Thus from the old word *kábara*, he has buried, is formed *yekbér* he buries, of *lábasa*, to put on (clothes) *yelbás*. — But as in the modern pronunciation the old *a* is often changed into *e*, whilst the old *e* (the sixth vowel) is now spoken *ö*, *ü*, *i* or *e*, the mutual relation between the characteristic vowels of both the tenses cannot but have suffered many alterations, and possibly the Aorist of the modern *gabre* to bury and *lebsa*, to put on, is *hotu gbür* or *gbör*, *hotu lbés*.

VIII. Words beginning with *w* like *worréd* to descend, *wodge* to fall, in one of both the forms of the Aorist drop the *w* in the old language and form *yerád*, *yedak* from *wárada* and *wádeka*, in the other they preserve it *yewárd*, *yewádk*. As to the modern dialect I cannot point out, in what manner these verbs are to be inflected.

IX. Besides the above mentioned form of the Aorist there exists still another, where the syllable *igl*, *egl*, *gel* is put before the verbal forms <sup>2)</sup>, to which is joined the syllable *tu*. I am of opinion, that this formation may serve to express our Future, but this is not certain. The forms I have heard are the following, and here the prefixes *i*, *ye* and *e*, Nr. VI, are possibly preserved:

---

<sup>1)</sup> For these, who have not studied any semitic language, it is necessary to observe, that all roots consist of 3 consonants, and therefore one may always correctly and clearly speak of the changes of the vowel, following the first or the second consonant.

<sup>2)</sup> But this syllable is wanting in the 2<sup>d</sup> prs. Sing. and 1<sup>st</sup> prs. Plur., and it seems indeed not to be essential to the inflexion. The final *tu* is wanting too in the first person of the Singular. The latter has a demonstrative character, but of the meaning of *egl* I am not able to state anything.



Singular.

3<sup>d</sup> Prs. hotu gel-egís-tu (perhaps) he will go &c.

2<sup>d</sup> Prs. enta tegís-tu

1<sup>st</sup> Prs. ana igl egis.

Plural.

3<sup>d</sup> Prs. hotum egl-igesu-tu

2<sup>d</sup> Prs. entum igl-tigisú-tu

1<sup>st</sup> Prs. nehna negis-tu.

X. The Participle past is formed by the insertion of *u* after the second consonant, and *beschúl* means cooked from *baschla* to cook, *tabúss* roasted from *tabsa* to roast, *mulú'* full from *mel'a* to fill <sup>1)</sup>. Verbs terminating in *é*, which is contracted out of the old *ay*, as *chasé* to betroth (old *hasaya*), had in the old language the form *cheséye*, which has been contracted into *chesé*, the betrothed (masc.) the Fem. of which is *chesit*, contracted out of *cheséyet*.

The Imperative of intransitive verbs has *a* after the second consonant e. g. *traf*, stay, rest, from *tarfa* to rest, to remain, transitive verbs will probably insert an *e*. In the Plural the Imperative takes the termination *u*, if addressed to a woman in Sing., the termination is *i*. e. g.

*nā* come. Fem. *nasi*. Plur. *nasu*.

*inka* take. „ *inki*. „ *inku*.

The Infinitive is formed by the insertion of *i* after the second consonant and so *ge'isch* would be its form <sup>2)</sup>.

XI. In the preceding paragraphs we spoke of the verbs in their most simple form and explained the derivation of the Tenses, Moods and Persons, as far as we were able, here we have still to

<sup>1)</sup> The old vocalism of this Participle was *e* and *u*, as it is seen in *beschúl*, but here the modern pronunciation has the general tendency to deepen the *e* of the first syllable into *u*, so that *mulú'* is spoken instead of *melú'*.

<sup>2)</sup> From my materials I cannot judge of the other form of the Infinitive, which in the old language is derived from this form by addition of *ót*. Such an *ot* in Tigré probably would have been preserved, so that the second Infinitive would be *ge'ischot*. Indeed there are many nomina actionis or Infinitives derived by means of *ót* in Munzinger's Vocabulary, e. g. *tserót* health of *tseré* to be limpid.

treat of those formations, by which the original meaning of the not augmented verbal root is subjected to certain slight modifications, and we observe in general, that these modifications, as they are produced by the same etymological means, have always the same sense <sup>1</sup>).

A. The first modification is produced by doubling the second consonant or lengthening the vowel of the first into *ā*. Forms with a doubled second consonant are passives, and from *regze* to wound consequently *reggeze* is derived which means *to be wounded*, from *semza*, to hear, *semmeza* *to be heard*. Forms with a long *ā* after the first consonant are intensives, and in translations into European languages this modification of the sense is to be rendered in different manners, as e. g. *telme* means to injure and *tāleme* the same or rather, to injure violently, and *ganche* to look, but *gāneche* to look attentively. There are verbs, which are used only in this intensive form as *schāfefe* to fight, other words have a different meaning in the simple and in the intensive form, as *degme*, which means in this simple form *to repeat*, whilst the intensive form *dāgeme* is to be translated *to relate, to narrate*.

B. By prefixing an *a* to the simple form a causative signification is produced, which we are obliged to translate by another word, than the simple root. So *gancha* is *to see, to look*, but *'agneche* means to cause to look, *to show*, *belsā* is *to eat*, but *'ablaṣ* means to cause to eat, *to give food to*.

C. By prefixing the syllable *te* or *ta* to a verb in the simple form as well as with a doubled middle consonant or a long first vowel forms are produced, the signification of which is either reflexive or passive. The former signification is indeed the primary, and the passive meaning is derived from it, but in both the senses this form is often used. So from *gabre* to bury is derived *tegabberē* (with a doubled consonant), in the sense of *to be*

---

<sup>1</sup>) The contents of this paragraph are almost all borrowed from Manzinger's Vocabulary.

*buried*, which otherwise is also expressed by *gabbere* itself, and from *lögme*, to bridle, proceeds *teleggeme* to be bridled. Examples of the reflexive or rather reciprocal use of this form are *teschâfefe* to fight one against another, from *schâfefe* to fight and *tegâneche*, to look one at another, from *gâneche* to look attentively. Sometimes the simple and the compound forms have nearly the same significations, though there is always a slight modification. Thus *chellene* and *tehellene* means to think, to imagine, but the former may be translated more accurately by *penser*, the latter by *s'imaginer*.

D. Also from this reflexive or passive form a new Causative may be derived by a prefixed *a*, and such new words have almost the same sense as the simple Causatives with this slight modification, that often also a reflexive sense is involved in them. So e. g. *techâlebe* means the cow has been milked, and therefrom comes *atchâlebe* to order, to cause that the cows are milked, without a reflexive modification, but from *sargu* to steal is derived besides *asragu*, to order, to cause to steal, a second form *atasragu*, which means, if we analyze it rigorously, to cause to steal for one's self.

E. After these remarks the following scheme of this whole derivation will be clear; as we have not all forms derived from the same word, we choose different verbs.

Simple form to look <i>gancha</i>	Passive to be seen <i>ganneche</i>	Intensive to look attentively <i>gânecha</i>	
to show <i>agneche</i>	? <sup>1)</sup>	?	I. Causative
to translate <i>tergeme</i>	to be milked <i>techallebe</i>	to look one at another <i>tegâneche</i>	Reflexive
to cause to be saddled <i>atamske</i> (root <i>maske</i> )	to cause that some- body shows himself foolish <i>atgellele</i> (from <i>gellele</i> )	to cause the cows to be milked <i>atchâlebe</i>	II. Causative Reflexive.

<sup>1)</sup> The signification of this form with a doubled consonant being almost passive, I doubt whether there are Causatives of it.

F. Besides these most usual forms, there are still other derivations like *antaltala*, to hang up, to suspend, with a prefixed *an*, which has its corresponding form in the old Ethiopic dialect and like *tasarârege*, to rob one another, which is a new Intensive from †*tasarrege*, but here we omit them because it is not our intention to compare the modern and the ancient Ethiopic dialect.

G. The inflexion of these derived verbs is the same as that of the simple form, as far as it is produced by the personal affixes or prefixes, but of the changes, which the vocalism undergoes, as we may expect according to the corresponding old forms, we are not able to say anything.

H. The personal pronouns depending on a verb are added to it in the form of affixes, and though I cannot but borrow their form by conjecture from the old language, nevertheless I enumerate them on account of their practical importance. In fact it is possible, that they may have suffered some changes.

They are the following:

Sing. 1<sup>st</sup> Prs. me; 2<sup>d</sup> Prs. m. 2<sup>d</sup> Prs. f. thee;

*ni ka ki*

3<sup>d</sup> Prs. m. him; 3<sup>d</sup> Prs. f. her;

*lu, o, u ha, a*

Plur. 1<sup>st</sup> Prs. us 2<sup>d</sup> Prs. you 3<sup>d</sup> Prs. them

*na †kum (old kému) †om †hom (old homu).*

By the composition of these affixes with the verb, such forms as the following would proceed:

*regzeni* he wounded *me* *regzena* he wounded us

*regzeka* „ „ thee *regzekum* „ „ you

*regzo* „ „ him *regzom* „ „ them.

As we give this whole paragraph only by conjecture, we do not enter into further details.

I. The vocabulary of M. von Beurmann contains but a small number of verbs, therefore the following catalogue of some very usual words, which we take from Munzinger and d'Abbadie, may

serve as well to complete the vocabulary as to illustrate the verbal derivation.

To approach *gerbe*, Caus. 'agrebe, 'atagrebe, to cause to approach to bring, to conduct, Refl. tegagrebe, to approach mutually.

To augment 'abzacha, Caus. of bazcha, to be much.

To bend, to descend, *denne*, Caus. 'adnene, to cause to descend.

Black, to grow, *tselme*, Caus. 'atsleme, to blacken.

To bleed, to let blood, *chagme (hegiam)*, Pass. chaggeme, tachaggeme, to suffer a phlebotomy.

To bridle *lögme*, Pass. teleggeme, to be bridled.

Bright, to grow, *tseré*, Caus. atsré, to brighten. The Infinitive or nomen actionis *tserót* means health, the Participle *tsuruy* clear, sound.

To bury *dafne* or *gabre*, Pass. daffene, gabbere, tegabbere, Caus. 'agbere, to cause, to order to bury.

Captivate *mâreke*, Pass. temâreke, to surrender.

To carpet, *nadsfe*, *nâdsefe* and 'andsefe.

To circumcise, *koschbe*, Pass. koschschebe.

Cold, to be, *börde*, Caus. 'abrede, to make cold, Caus. Refl. 'atbârede, to cool, to calm.

To conceal *setre*, Pass. settere, Caus. 'astere, to cause to conceal.

To counsel *gemæe*, Pass. gemmeæe, to take advice, Caus. Refl. 'atgâmeæe, to bring to reason.

To cut *batke*, Pass. batteke, to be cut, Caus. 'abteke, to cause to cut.

To deny *nakre*.

To desire, seek, *chazé*, Caus. Refl. 'atchazé, to cause to seek.

To dream *chölme*. *techâleme*, 'atchâleme.

To dress *lebse*, Pass. lebbese, Caus. 'albese, to cause somebody to put on his clothes.

To drink *seté*, Pass. setté, it has been drunk, Caus. 'asté, to give to drink.

- To eat *belæa*, Pass. *bellæa*, Caus. 'ablæa, to give food to.
- To end, finish 'atmeme, Caus. of *tanme*, to be perfect.
- To fall *wodga*, Caus. *audaga*, to overturn.
- Far, to be *rachge*, Partc. *ruchig*, far. .
- To fasten *chadsdse*, Pass. *chadsdsedse*, Caus. Refl. *atchadsdsedse*.
- To fear *farche*, Caus. 'afreche, 'atfâreche, to frighten.
- To fight *schûfefe*, Rec. *teschâfefe*, to fight one against another.
- To find *rekbe*, Pass. *rekkebe*, *terekkebe*, Caus. 'urkebe, to cause to find, Rec. *terâkebe*, to find one another, 'utrâkebe, to cause to find one another.
- Fill, *me'l'a*, Pass. *mêll'a*, Caus. 'amlâ, to fill.
- To fly *harbe*, 'athârebe.
- Foolish, to be, *gellele*, *tegellele*, Caus. to cause that somebody shows himself like a madman 'atgellele.
- To forget *resæa*, *teresæa*, Caus. to cause to forget 'atrasæa.
- To give *hebe*, Caus. 'athebe, to cause to give.
- To hear *semæa*, Pass. *sâmmeæa*, Caus. 'asmaæa, to cause to hear = to tell.
- Hidden, to be, *chub'a*, Refl. *chabb'a*, *techabbe'a*, to hide one's self, Caus. 'atchab'a, to hide, to conceal.
- Humid, to be, *lasse*, Caus. 'alsese, to make humid, to soak, to steep.
- To injure, *telme*, *tâleme*.
- To kill *gâtla*, 'atagtele.
- To kneel (of camels) 'abreke, 'atâbreke.
- Large, to be, *tafche*, Caus. 'atfeche, to enlarge, to extend.
- To look *gancha*, Caus. 'agneche, to show, Pass. *ganneche*, to be seen, Intens. *gâneche*, to look attentively, Refl. *tegâneche*, to look at one another.
- To make *wodé* (old *wudaya*), I have made *wodéku*, Caus. 'andé, to cause to make.
- To milk *chalbe*, Pass. *challebe*, *techallebe*, Caus. 'atchûlebe.
- To number, to count *zâlbe*, Pass. *zâllebe*, *tezâllebe*, Caus. 'atzûlebe, to cause to count.

Open, to be, *fatcha*, Pass. *fattedcha*, Caus. 'afteche, to open, Refl. *tefateche*, to declare war (to open one against another).

To pack up *ládede*.

To pass by *chalfa*, *züdde*, Pass. *challefe*, *tesüdde*, Caus. *châlefe*, 'atâlefe, to cause to pass by, Nom. *müsdéi*, passage.

Peace, to make *tazarreje*, *zaré*, Caus. 'atâreje, to cause to make peace, to reconcile.

Perfect, to be, *tumme*, comp. to end.

To praise *chamde*, Pass. *chammede*, Caus. 'atâmede.

To relate *dâgeme*, Pass. *tedâgeme*, Nom. *dôgem*, story.

To remove 'arhege, 'atrhege, Caus. of *rachge*, to be far.

To repeat *degme*, Pass. *deggeme*.

To rest, stay *nebre*, Caus. 'anbere to cause to rest, to entertain.

To rub, scrape *dûkeke*.

To saddle *maske*, Caus. 'amseke, 'atamseke, to order to saddle.

To seal *chatme*, Pass. *chatteme*.

To seize *dsable*, Pass. *dsabbete*, Caus. 'adsbete.

To sicken *chamma*, Caus. *chömmeme*, to cause to be sick.

To speak *tezûrebe* from *zerbâ* word.

To spy *zèyyene* from *zain* eye.

To steal *sarğa*, Pass. *sarrege*, Caus. 'asrğa, *atusrğa*, Recipr. *tesarûrege*, to steal from one another.

To suspect *chamé*, Pass. *techammé*.

To swear *mûchle*, Caus. 'amchele, to cause to swear, to conjure.

To think *chellene*, *techellene*.

Thirsty, to be, *zeyeke*, *tzeyeke*.

To tire, to fatigue *zutte*, Pass. *zuttebe*, to be tired.

To translate *tergeme*.

To wound *regze*, Pass. *reggeze*, *tereggeze*, Caus. 'atrheze; to wound to death *delme*, Pass. *delleme*.

An example of the preserved ancient derivation by means of *asta* is 'astachalleme nocturna seminis effusione pollutus est.

The personal inflexion of these derived forms is the same as that of the simple verbs and the Imperf. of 'amara he knows, is e. g.

Sing.	Plur.
3 <sup>d</sup> Prs. m. hotu 'amir	3 <sup>d</sup> Prs. m. hotum 'amiru
2 <sup>d</sup> Prs. m. enta ta'amir	2 <sup>d</sup> Prs. m. entum ta'amiru
1 <sup>st</sup> Prs. c. ana 'amir	1 <sup>st</sup> Prs. c. nechna na'amir.

XII. The nouns of the Tigré language have two genders viz., masculine and feminine and two numbers, Singular and Plural. The different means, by which nouns are derived from the roots of the language, as a prefixed *na*, an affixed *i*, *awi*, various changes of vowels, cannot be explained here in short, even if the collection of words should prove to be sufficient for such a task, because an acquaintance with the old Ethiopic language would be indispensable for a full understanding of it. Thus we are contented with an explanation of the forms of the gender and the number, which we shall give in the following paragraphs.

XIII. The masculines are not distinguished by a particular termination and *semu*, the name, *abu*, the father, *bassel*, the onion are masculines. On the other hand feminines have the termination *t* with vowels *at*, *ut*, *et*, *ot* and *it*, whose *t* has a very weak sound like English *d*<sup>1)</sup>, and consequently *ganschid*, the halm, *kenkennit*, the paroxysm of the ague, *magbare*t, the burial place, *chesit*, the betrothed fem., contracted from *cheséyet*, msc. *chuséy*, the betrothed msc., *magzemit*, the penknife &c. are feminines. So *begéz* means the ram and *begazét*, the sheep, *udig*, the ass, *edgit*, the she ass.

Examples of adjectives are the following: *hankisch*, lame, f. *hankischéd*, *dabass*, humpbacked, f. *dabassid*, *zo-ur*, blind, fem. *zo-writ*, *sazid*, happy, *sazidét*, *zâgil*, clever, *zâgilét*. Words whose second and third consonants are the same as *chemúm*, sick, seem to contract them, the feminine of this form being *chemmet*. Thus one says *ente chemúm*, thou art sick, if spoken to a man, but, *entissi chemmet* if spoken to a woman. Besides the formation

<sup>1)</sup> On account of this peculiarity in the vocabulary, which gives the actual pronunciation, *d* is often written, where etymological reasons would demand a *t*.



of feminines by means of an affixed *t*, there is still the other way by the change of the second vowel *i*, sometimes also *e*, into *a*. Thus for instance are derived

*ssaada* white f. of *ssaude*  
*hamelmal* yellow f. of *hamelmil*  
*gayach* red f. of *gayech*  
*achdar* green f. of *achder*  
*tsalam* black f. of *tsalim*  
*ǰalâl* easy f. of *ǰalil*.

A very unusual form, which cannot be explained by the comparison of the old Ethiopic language, is *eschraktere*, which was said by M. von Beurmann's Tigré to be the fem. of *eschrak* squinting.

Though the language by means of these two formations, viz. the affixed *t* and the change of the vowel, was able to mark accurately all feminines, this has not been the case, and many words, which are feminines, have no external sign of the gender, as e. g. *ummu* mother, and on the other hand also masculines have the feminine termination *t* in Sing. and in Plur. So *tabâst*, a male, has the form of a feminine, notwithstanding which *ferâs tabâst* means a male horse, a stallion.

XIV. With respect to the formation of the Plurals we remark, that the two different ways, by which the old language formed its Plurals, are preserved. So Plurals are derived as well by a termination, as by a change of the whole vocalism of the respective Singular forms.

1<sup>st</sup> The termination of the Plural of masculines is *ân*, *ên*, so *tabazên* men from *tabâz*, male, strong.

2<sup>d</sup> The Plural of feminines is formed by adding the termination *ât* to the Singular, e. g. *mabél*, widower, the second husband of a woman Pl. *mablât*, *chessit*, bride (contracted out of *chesséyet* = *chessúyet*) Pl. *chessuyât*. *'akún*, place, Pl. *'akânát*, *zain*, eye, Pl. *zaintát*. I am disposed to believe, that this termination is also pronounced *ôt* and even *ût*, comp. Nro. 3.

The same feminine termination is used also for masculine nouns, which design an employment, a title &c. So the Plural of *wakil*, the trustee, governor, is *wakilât*, of *marzâwi* the bridegroom, *marzawitât*, where a feminine *t* is added to the form of the Singular, *marzâwi(t)*.

3<sup>d</sup> Some words, as far as we have been able to ascertain, almost always names, by which relation and kindred are designed, join a second termination *atsche* to the simple and regular form of the Plur. fem., which is sometimes in this case pronounced *ôt*. So from *abu* father proceeds a plural *ab-ot-âtsche*. The termination *atsche* is nothing but a corrupted modern pronunciation of *ât*, which is also to be found in the amharic termination *otsch*, and even in the singular *ammetsche* aunt, sister of the father, instead of *ammēt*. Therefore forms like *ab-ot-atsche* properly have a doubled Plural termination, which is produced by a repetition of the same inflexion, that in the second place has suffered a very natural change of pronunciation<sup>1)</sup>. Examples of this form of Plurals are:

Sing.	Plur.
'ummi mother	'umm-ât-âtsche
bismaæ grand-son	bismæ-ât-âtsche
æammetsche aunt	æamm-ôt-âtsche sisters of the father.
châlêtsche aunt	chal-ôt-âtsche sisters of the mother.

But on the other hand there are also words, which have the same doubled termination, without the change of the final *t* in *tsche*, so that the repetition of the same termination is quite doubtless. After the final *t* a slight vocalic sound is to be heard, and its change into *tsche* is to be attributed for linguistic reasons to the influence of this sound. Examples are:

Sing.	Plur.
naæáltä sister in law	naæalt-ôt-atä
talakmä brother in law	talakm-út-atä

<sup>1)</sup> Also in Arabic there exist secondary forms of Plurals, which are derived from primary Plurals.

Sing.	Plur.
'anif nose	'anf-ót-át
dága fog	dag-ót-át
gáne a foreigner	gan-ót-át.

So much may be said of the formation of Plurals by means of an affixed termination.

XV. The second way, in which the language forms the Plural, is a change of the whole vocalism of the word, besides in some Plural forms produced by this derivation the feminine *t* is added to the word.

It will be the most simple way to follow in the explanation of these so called „broken Plurals“ the custom of the Arabic grammarians, who take one certain root, consisting of three immutable consonants, from which they derive all possible forms by the legitimate changes of the vocalism, without any regard to the real occurrence of the forms themselves, the whole being nothing but a scheme of derivation. Therefore we choose the root *t-b-s*, which means generally *to cover* and in its special sense *to put on clothes*.

1. The most simple form of a broken Plural in the ancient Ethiopic language takes an *ä* after the second consonant and an indistinct short vowel *e* after the first. In the pronunciation of the modern dialect the indistinct vowel receives different colors as *ö*, *a* the second *ä* is often lengthened into *ā* so, that the schematical form *tēbās* may now be spoken also *lōbās*, *labās*. Words which take this form are:

Skin,	<i>gorbet</i> ,	Plur.	<i>gerāb</i> .
Rock,	<i>balqāt</i> ,	„	<i>balāq</i> .
Sandal,	'ōsn,	„	'asān.
Ear,	'ōzn,	„	'azān.

Ream for fastening

the sandals, *scherkèt*, „ *scherāk*.

Words, which have lost in the Singular their third radical, which is always either *w* or *y*, generally preserve it in the Plural,

though it may produce together with the preceding vowel a diphthong *éi*. Examples are:

Hand *'id* (root *'d̥w*) Pl. *'idéi* instead of *'edaw* <sup>1)</sup>, *'edau*.

Tree *ætsch* (root *əsw*) Pl. *'etschai* instead of *ætschaw*, *ætschau*.

Mouth *'af* (root *'fw*) Pl. *'aféi*, *'afedsch* properly *'afaw* <sup>2)</sup>.

2. The second form of broken Plurals takes a long *ā* after the second consonant and a short *ä* before the first. The scheme is *'albās*.

Ex. c. Camel, *gēml*, Plur. *'agmāl*.

Cloth *lebs*, „ *'albās*.

Knee *börk*, „ *'abrāk*.

Root *sürr*, „ *'asrār*.

Dung *schiffer*, „ *'aschfār*.

A pair of oxen *tsumid*, „ *'atmād*.

The second wife of a man,

whose first is still living *temer*, „ *'atmār*.

Those roots, whose second or third consonant was *w* or *y*, which is almost always contracted with the preceding vowel *a* into a diphthong *ô* or *ê*, restitute the *w* or *y*, which cannot be contracted, if it is followed or preceded by a long *ā*. Thus e. c. the Plural of *gôr*, neighbour, which is contracted out of *gawr*, is *'agwār*, and *leché* jaw-bone, from the root *l-ch-y*, has the Plural *'alchāi*.

Examples: Saddle, *kôr*, Plur. *'akwār*.

Nerve, *tôt*, „ *'atwat*.

House, *bêt*, „ *'abyât*.

Tooth, *nīb* (naib) „ *'anyáb*, (*ainâb*).

Sword, *seif* „ *'aschyáf* or *'uscháf* <sup>3)</sup>.

3. The third form of the broken Plural shows a long *û* instead

<sup>1)</sup> Comp. what has been said p. 10. V of the change of an ancient *w* into a modern *y*.

<sup>2)</sup> The consonant *dsch* like *j* and *dg* in *judge* is a product of the original *y* in the same way as the sound of *j* in *judge*.

<sup>3)</sup> The *y* has been absorbed by the *sch*.

of the long *â*, which constitutes the character of the second. It's scheme therefore is *'albûs*.

Examples: Foal *möchr*, Fem. *möchret*, Pl. *'amchûr*.

Ostrich	<i>segén, sagano,</i>	„ <i>'asgûn</i> .
Root	<i>ğörd,</i>	„ <i>'agrût</i> .
Horn	<i>ğarn, gerr,</i>	„ <i>'agrûn</i> .
Ass	<i>'edig,</i>	„ <i>'âdûg</i> instead of <i>'a'dûg</i> .
Belly	<i>kebed,</i>	„ <i>'akbûd</i> .
Shield	<i>geleb,</i>	„ <i>'aglûb</i> .
Shadow	<i>ædl,</i>	„ <i>'asdûl</i> .
Horse	<i>ferás,</i>	„ <i>'afrûs</i> .
Femal slave	<i>'amet,</i>	„ <i>'a'amût</i> .

4. The fourth form has an indistinct short *ê* after the second consonant, where the preceding forms have *â* or *û*, consequently it is *'álbes*. Examples of this form are *dsáfer*, ream, strap, Pl. *'ádsfer*; *qabr*, tomb, Pl. *'áqber*; *deber*, mount, Pl. *'ádber*, *tsifer*, nail, Pl. *'atsfer*.

5. The fifth form joins a feminine *t* to the foregoing, from *'albes*, therefore proceeds *'albest* or *albesèt*, but in words whose root terminated in *y* in the ancient language, which in the modern dialect show the contracted termination *é*, the original form in *eyt* is contracted into *it*, as also in the Ethiopic language. Examples are: *legâm*, bridle, Pl. *'alögmet*; *r'as*, head, *'ar'est*; *be's*, husband, *'ab'est*; *barai*, black cattle, *'abéret*; *segád*, neck, *'asigdet*; *legâ*, a male calf, *'alegît*; *kalé*, kettle, *'aklît*; *serâd*, rivulet, *'aschirdet*.

6. The sixth form has besides a feminine *t*, the vowel *a* both after the first and the second consonant, its paradigm being *labast*. An example of it is *merwet*, ring, whose Plur. is *meráut* (originally *marawt*).

7. The seventh form belongs only to those words, which consist of more than three consonants, and all these words are derived from a simple root by means of some added fourth con-

sonant. They take after the first consonant a short *e*, after the second a long *a* and after the third again a short *e*. If we derive from *lebsa* to dress a noun *malbas*, tegument, gown, its Plural will be *melâbes*. Plurals of this form are *melâtech* of *meltech*, cheek; *mekâtef* of *maktaf*, shoulder; *megâbir* of *magbar*, burial place; *schebêrîr* of *schebrâr*, water-bag; *kanâfir* of *kanfer*, lip; *berâschim* of *berschûm*, the cross-bar of the handle of the sword; *'anâdir* of *'ânder*, flute. Feminines of this form drop their *t* in the Plural and from *'antsâbet*, rope, cord is formed *'anâtsib*. Besides also words, where a diphthong has been produced by a contraction of *w* with the foregoing vowel, take this form and restitute the original *w* as e. c. *schôken* (contracted form *schawkan*), Pl. *schuwâkin*, a species of Antilopes, *kokeb*, Pl. *kawâkib*, star. The same restitution certainly will take place in words, where a *y* has been contracted with a foregoing *a* into *é*, but I have no examples of this form. To this form belong also words like *duworrih*, Pl. of *dirho*, hen, whose *a* has been deepened into *o* an account of the preceding *w* and *'atâschî*, Pl. of *tischo*, a wood plate.

8. The eight forms joins a feminine *t* to the preceding, its scheme is *malâbset*. Ex. *monbââ*, master, Pl. *monâbsit*; *'arwé*, serpent, Pl. *'arawit*; *masnéi*, benefactor, Pl. *masânit* (contracted out of *masânyet*); *'antzéi*, rat, Pl. *'unâtzit*.

9. Some words take a long *â* after the first consonant and a short one before it, e. g. *'abâges* is the Pl. of *begez*, the ram, and *'unâgil*, Pl. of *negel* and *negelet*, goat, m. and f., and *welct*, daughter (from *welct*), forms its Plural *'awâlid*, daughters. Words of this form, which had a final *y* in the root and an *i* in the old language at the end, seem to abandon it, *'atâl* (old *'atâli*) being the Pl. of *talit*, goat.

10. There still exists a form, which belongs only to the modern dialect, and has not been in use in the ancient Ethiopic language. Its formation is analogous to the verbal derivation, which is visible in *tasarâreje*, comp. p. 16, F viz. words with a

double middle consonant, resolve this duplication and insert a short *a* or *e* between the iterated consonants. So from *dünmo*, cat proceeds, *dememmi*; from *dünné*, a little pot, *denenni*, and to this paradigm belongs also *lebbbis*, clothes of *libs*, and *schökekkin*, Pl. of *schökm*, chin. By a similar way from *kolkot* basket is derived a Plural *kolókki* with a duplication of the third consonant.

11. Besides this form there certainly are also other new forms, to which none of the old language corresponds exactly as e. g. *güwounni*, Pl. of *gouét*, spear, and *bayehi*, Pl. of *baihot*, fox (Munzinger translates *baiho* by *jakal*), but we may only mention the fact, without trying to enumerate them.

12. The great number of foreign Arabic words form their Plurals according to the Arabic custom, as *'atfét*, a tripod, or rather three stones on which the kettle is put, Pl. *'atafi*, and I believe, it is the influence of the Arabic language, by which the Abyssinians have been induced to form the Plural of Feminines by a simple change of the gender viz. by dropping the feminine termination *et*. So *gimet* cloud has the Plural *gim* (غيم) and *'adongelct*, which is explained by kidney bean, *'adongel*. In the same way also *natsâif* is derived according to the Arabic law from *wtsfù* (partic. pass. of *natsfe* to be dry) which means a cow, that has no milk, and *'adschâdig* from *dschidj*, *cheek*, has also an Arabic feature.

XVI. From the preceding theoretical enumeration of the different manners, by which in Tigré the Plurals are formed, it is evident, that here the practical acquaintance with the language will do the best, and that practice is the only way, by which the forms of the Plural to every Singular can be learned. Finally we observe that in our schematical forms, *'albâs*, *'albûs* &c. the vocalism of the ancient language has been adopted, instead of which the modern dialect apparently shows many alterations. These belong generally to the old short *e* and *a*, which now a

days have suffered many changes, by which the modern pronunciation of Tigré is nearly brought to a similar condition with respect to the literary Ethiopic language, as the modern English pronunciation to its written archetype. Here Munzinger undertook to represent the actual vocalic pronunciation of some forms in Amharic letters, an experiment, we cannot approve of, because the historical origin of the modern pronunciation by this way is rather darkened than elucidated<sup>1)</sup>. On the contrary we believe, it will prove to be the best way for writing the Tigré language to follow the ancient orthography without hesitation, as we do in English, for the native Tigrés certainly will correctly pronounce the so written language, and as to foreigners, an accurate rendering in Roman letters is sufficient, as it is in our Persian, Turkish and modern Arabic dictionaries. By preserving the historical orthography one will facilitate the comparison of the modern and old language, from which European scholars, who desire to study Tigré, naturally should begin, if they ever will succeed. Only the changes, which belong to consonants *d* (*dsch*), *n* (*ng*), *s* (*sch*) &c. necessarily are to be expressed in writing by means of the Amharic letters. We recommend this observation to missionaries and other persons, who may possibly be disposed to write Tigré, as the Rev. C. W. Isenberg has done, whose translation of the New Testament in Tigré exists in the Royal library at Berlin.

XVII. The numerals are as follows:

in Massaua.	in Adaua.
1 hanté	hadé
2 killé	killeté
3 tsales	tsalesti
4 'arbaæ	'arbaæte
5 chamus	chamische
6 suss	schüdüschte

---

<sup>1)</sup> Those who will compare the Tigré words of the following vocabulary with the corresponding Ethiopic forms will find the truth of this remark.



in Massaua.	in Adaua.
7 sebeæ	schabæaté
8 tsaman	schamante
9 tisseæ	tischaæate
10 æassur	æasserte
11 æassur u hante	æassertu u hadé
12 æasser u killé	æassert' u killeté
20 æaschrîn	æassrâ
30 talatîn	tsalatsâ
40 'arbaæîn	'arbaæâ
50 chamsîn	chamsâ
60 sittîn	sittâ
70 sabæîn	sabæâ
80 themanîn	tsamania
90 tisæîn	tissæâ
100 miye	mieti
200 mi'etain	killeti mieti
1000 'alf	schech
2000 'alfain	killeti schech.

The Cardinals are the following: *gadâm*, *gaddem*, the first, *kala'i*, the second, *dachra'i*, the other, the second, *sâlis*, the third, *râbiæ*, the fourth, † *châmîs*, the fifth, *sâdis*, the sixth, *sâbiæ*, the seventh, † *sâmin*, the eight, *tâsiæ*, the ninth, *æâsar*, the tenth.

The formation of the Multiplicatives is exactly the same as in English by means of 'ogât or ugât, Pl. of wagt, which means times, three times is therefore *tsâles 'ugât*, six times *suss 'ugât* &c. Besides instead of 'ugât also *dol* (old *dawal*, limit) and *sææ* (hour) are used and *killé dol*, means two times, twice, *kam sææ re'éka*, how many = *kam*, times = *sææ*, *re'éka*, hast thou seen. A fourth expression is formed by *tischa*, *chamus tischa*, means five times, but I cannot explain the origin of this word.

The numbers of fractures are *sörr* or *ferraja*, one half, *temûm* (?), one third, *rubæ* or *rubesi*, one quarter, and after this

scheme, I suppose, also the following numbers will be derived so that *chums*, means one fifth, *suds*, one sixth &c.

XVIII. Finally we believe, it will not be useless to collect a number of the most necessary particles, for which as for many other particulars of this grammatical sketch the reader is indebted to Munzinger's and d'Abbadie's vocabularies.

Adverbs of time: *'amél*, *'cyòm*, to day; *gézem*, *fangech*, to morrow; *degim*, at a future time; *'abadà*, for ever; *temdlé* or *malé*, yesterday; *char* or *min char*, after; *hálá*, not yet; *'eska*, *'assik*, till; *má'z*, when?

Adverbs of place: *lasl*, over, on, upon; *ba'i*, in, within; *tácht*, below, under; *dongob*, *gerra*, behind; *godór*, besides; *'etèi*, where?; *'enzi*, here; *kén*, there below; *'eska lehá*, till there; *min aya*, from where, whence.

Besides we notice: *kam*, like; *kemá*, also, still; *'agit*, *bagit*, quickly; *kan*, enough; *meséch*, in vain; *'eché*, an injection of surprise; *'ahá* and *aiwa*, yes.

The negation is *'i*, which is prefixed to be verb, *'i-ámir* (spoken *'iyâmir*), I do not know; *'i-ál*, there is not; *'i-fálna* (spoken *ei-falna*), we are not. *'Alabu* means there is not. Why and how are *'afu* or *'ufu*.

XIX. Some demonstrative and interrogative pronouns, which have been omitted above are: *mi*, what?; *'aya*, which of . . .; *lechéi*, this.

Besides the expression of Possessives by pronominal affixes to the nouns, comp. p. 8, II, also the same circumlocution as in the ancient dialect by means of a relative pronoun, to which these affixes are joined, seems to be still in use. The relative is *zi*, which means literally *that of*, it takes the pronominal affixes *eye*, *ka* &c., and so † *zi'aka* contracted into † *zeka* is *that of thee* = thy, † *zi'akum* contracted into *zékum* *that of you* = your. So *ssa nim zékum*, which is translated p. 71 good evening, is to be analyzed literally *ssaa* = *sàæe*, hour, *nim* = *nezim*, happy *zékum*, that of you, and the whole is: Good hour, time that of you.

XX. Prepositions are: *misl*, with; *'abi*, *ab*, *bi*, by means of, with; *la*, to; *min*, from: examples of which will be found p. 71.

XXI. With respect to the syntax we have but little to remark, viz.

1. The Genitive has no proper form, nor has the word on which it depends a particular termination, as was the case in the ancient dialect. So *ssit* wife and *uchu*, brother being connected in *ssit uchu*, mean wife of the brother, sister in law, *wod*, son, and *hetsche*, sister, in the form *wod hetsche*, son of the sister, nephew. Nevertheless the ancient termination *a* (*e*) of the first word seems to be preserved in some cases e. g. *bète ssararit* egg of a bird from *bèt* egg, and *aba abu*, grand-father, literally father of the father.

2. The accusative, which seems as well to precede as to follow the verb, has no more its particular form terminating in *u*, and so one says: *ʔarab ta'ʔmir*, doest thou understand Arabic? *ǰelil 'ʔmir*, I understand a little; but on the other hand the Accusative has the second place in *'i-'ʔmir 'ne ǰarì*, I cannot read, where the Accusative *ǰarì* depends on *'ʔmir*, I know.

3. Adjectives follow their nouns in all examples, of which I can dispose, as *bustàn ʔabi*, a great garden; *bèt ngul*, a high house; *feras degub*, a strong horse.

4. In the conjunction of adjectives with nouns I observe a syllable *tu*, which is joined to the adjectives, though it does not belong to their simple form. Ex. *mesàch kefotu*, bad food, from *mesach*, food, and *kufu*, bad; *awola ǰulitu*, cheap price, from *awola*, price, and *ǰulil*, little. I am not able to ascertain, whether this *tu* is a simple affix of a demonstrative character, by which the meaning of the adjective is scarcely changed or an abbreviated form of *hotu* he. If the latter be correct, the words *mesàch kefotu* should be translated *the food is bad*, as the pronouns *he* and *she*, *hotu* and *hettu* possibly may compensate the copula after the custom of other Semitic languages; but the ancient dialect

has many such affixed little words, and so the first opinion seems more propable.

5. In the simple sentences, where the copula, is not expressed by *halai*, to exist, to be, the Subject has the first place, the Predicate follows and consequently *ana tagier*, means I am rich, *ente chemùm*, thou art sick, masc. *entissi chemmet*, thou art sick, fem. *hottu sasid*, he is happy, *hetta zâgilet*, she is clever, *'abu gorun*, the father is good, *nefús kufu*, the weather is bad.

---

## Glossar der Tigrésprache,

wie sie bei Massaua gesprochen wird.

### A.

<i>Supper</i>	Abendbrot, عشا; <i>drar</i> 𐤃𐤗𐤕: späte Mahlzeit.
<i>To purge, cacare</i>	Abführen, purgiren, خرى; <i>chara</i> .
<i>To depart</i>	Abreisen, سافر; er ist abgereist, <i>hottu ssafera</i> .
<i>To descend</i>	Absteigen, نزل من; <i>worréd</i> 𐤆𐤗𐤓:
<i>To refuse</i>	Abweisen, ابنى; 'aba 𐤀𐤏𐤓:
<i>Arm-pit</i>	Achselhöhle, ابط oder باط; <i>hibbet</i> .
<i>Bread fruit tree</i>	<i>Adansonia digitata</i> , Affenbrotbaum, <i>gongolês; habhaba</i> .
<i>To add</i>	Addieren, جمع; <i>giumla</i> , wohl denominat. von جُمْلَة.
<i>Address</i>	Adresse, عُلْوَان; <i>selwân</i> .
<i>To resemble</i>	Aehnlich sein, شَبَّه; <i>messla</i> 𐤌𐤏𐤀: 'elhed.
<i>Ear of corn</i>	Aehre, سُنْبُل; <i>hascher</i> 𐤇𐤏𐤕: stipula, und خاشر medullae expers hordeum.
<i>Sleeve</i>	Aermel, كُمَّم, اِكمام, <i>kum</i> .
<i>All</i>	Alles, كل; <i>kullo</i> 𐤕𐤓𐤀: mit suff. 3. ps. sgl.
<i>Old</i>	Alt, قَدِيم; 'abêr, vgl. 𐤀𐤏𐤕: vetula.
<i>Age</i>	Alter, عُمُر; <i>zomr</i> .
<i>Louse</i>	? Ameise, نَيْل; <i>gomal</i> , 𐤕𐤓𐤀: pediculus =
	قَيْل.
<i>Other</i>	Andere, der, اَخر; 'acher.

- To accept* Annehmen, den Brautpreis, *gabál jag-balha* = *يَقْبَلُهَا* *he took her.*
- Beginning* Anfang, *ابتداء*; *stebda*, *اِسْتَبَدَا*.
- Fish-hook* Angelhaken, *صِنَارَةٌ*, *بلوع*; *safrit*, vgl. **፱፻፸፫**: opus tortile, od. **፳፻፸፫**: laqueus bei Ludolf Addenda.
- A sort 'of' bedstead* Angerêb, aus Lederstreifen und Dattelstricken geflochtene Bettstelle (Rüppell Reise in Nubien p. 40, schreibt Ankarêb), *zarrat*, **፱፻፹**: lectus.
- To stop* Anhalten, stehen bleiben, *وقف*; *betar*.
- Anchor* Anker, *خطاف*; *brussi*, mit Wechsel der Labialen aus *مِرْسَى*; den Anker werfen, *to cast anchor رمى الخطاف*; *tarù brussi*, *tara* is probably the Arabic *طرح*.
- To arrive* Ankommen, *وصل*; *bas'ha* **፱፻፹**:
- To tar* Anstreichen, das Schiff mit Theer, *زفت*; *rantsch*.
- Antilope* Antilope, die von den Amharern Agasên genannte *Antilopa strepzcirus* (*kudu*); *Gnellet*; *Antilopa pygmaea*, *ابو دِقْدِق*; *mantalé*, **፱፻፹፭**: vgl. *hare Haase*; Ariel, *Antilopa leucoryx*, *arab*; *Antilopa addax*, *يقر الوادى*; *beeza*; **፱፻፹፮**: Tätelantilope (Rüppell Tedal), *total*. Junger Ariel, *Schokan*, *young Ariel*.
- To put on (clothes)* Anziehen, *لبس*; *lebis*, **፱፻፹፯**:
- Work, task.* Arbeit, *شغل*; *schogul*; *to labor, to work* arbeiten, *اشتغل في*; *ischtagul* und *betnedach*, vgl. **፳፻፹**: *impulit* und pass. **፳፻፹፭**:

<i>Arm</i>	Arm (brachium), ذِرَاع; <i>ide</i> , אַרְבָּ: Armband, <i>bracelet</i> سِوَار; <i>tekket</i> .
<i>Poor</i>	Arm (egenus), فقير; <i>fajir</i> .
<i>Jacket with sleeves</i>	Aermeljacke, kurze, weite, جُبَّة; <i>gubba</i> .
<i>Albanian soldiers</i>	Arnauten, <i>Arante</i> .
<i>Physician, Doctor</i>	Arzt, حكيم; <i>hakim</i> .
<i>Breath</i>	Athem, نَفْس; <i>tinfas</i> , einem nach Dillmann Grammatik S. 187 vorauszusetzenden תִּזְזִי: entsprechend.
<i>Atlas</i>	Atlas, اطلس; <i>Atlas</i> .
<i>Partner</i>	Associé, شريك; <i>scharik</i> .
<i>To untie, to open</i>	Aufknüpfen, فَكّ; <i>fetach</i> , זִתַּח:
<i>To load upon</i>	Aufladen, حمل; <i>hamal</i> .
<i>To strand</i>	Auflaufen, vom Schiffe auf Felsen, لطم في; <i>hagiem</i> , هجيم.
<i>To rise,</i>	Aufstehn, قام; <i>galass</i> .
<i>To awake</i>	Aufwachen, استيقظ; <i>ssacha</i> , אֶחָו: <sup>1)</sup>
<i>To lift up (the anchor)</i>	Aufwinden, den Anker, قلع المخطاف; <i>ekschah</i> .
<i>Eye</i>	Auge, عين; <i>aint</i> , אַיִ: <i>eye-brow</i> Augenbraue, حاجب; <i>handschib</i> , mit Einsatz von N; <i>eye-lid</i> Augenlid, جفن; <i>konuff</i> , vgl. אֶזַּ:
<i>To unload</i>	Ausladen, اخرج من; <i>negiel</i> , vgl. אֶפֶל: evulsit und نقل transportavit.
<i>To repose</i>	Ausruhen, استراح; <i>istera</i> .
<i>To put off one's clothes</i>	Ausziehen, die Kleider, شلح; <i>fessich</i> .

<sup>1)</sup> Auch Vulgärarabisch صَكَى, impf. يَصْكِي, in dieser Bedeutung.

- Advanced guard* Avantgarde zu Pferde, عسكر حراسة قدام; *hajâl*, vgl. **ṢPA**: und Arab. خيال Reiter, coll. خيالة.
- Hatchet* Axt, فاس; *fâs*, amhar. **Ḃ**: in Halhal *geddib* ḂḂḂ:

## B.

- Cheek* Backe, خُدود (pl. von خَدّ); *dagum*.
- Bath (warm)* Bad, warmes, حَمَام; *mâi wuiui* = **ḂP**: **ḂḂP**: warmes Wasser.
- Ballast* Ballast, مَلَوَى; *tarm*<sup>1)</sup>.
- Ribbon* Band, حاشية; *cheitan*, خيط (vgl. **ṢPM**: *decepit* eigentl. irretivit und **ṢMṢ**: *fallacia*).
- Tapeworm* Bandwurm, دودة البطن; *srut*.
- Barber, to shave, razor.* Barbier, حلاق; *lasé*, vgl. **AḂP**: *lâssé* ? **ḂḂḂ**: Scheermesser, *melâssé* ?
- Beard* Bart, ذقن; *zachüm*, **ḂḂḂ**:
- Barefoot* Barfuss, حَفِيَّان; *hafjan*.
- Bark, boat* Barke, *sembuk*, vgl. سنبكى bei Meninski.
- Cambric* Battist, *tarabesûn*.
- Timber tree* Bauholz, حطب البنا; *zetschai*, **ḂḂ**: Baum, شجر; *zatschai*, ebenso Holz.
- Cotton* Baumwolle, قطن; *ottub*; *cotton-stuff*, Baumwollenzeug, gazil (غَزَل allgemein Gespinnst).
- To hasten* Beeilen, أسرع; *scheffäg*, **ḂḂḂḂ**: frequenter, crebro fecit.

<sup>1)</sup> مَلَوَى, in der Barbarei مَلَوَى, bedeutet cabestan, Schiffswinde (s. Humbert, Guide de la Conversation arabe, S. 128).



<i>To meet</i>	Begegnen, لقي; <i>taalefo</i> ; vgl. ḫʕΛΛ: transire fecit, und davon das reciproke ʔʕΛΛ: welches bei Ludolf nicht von خلف stammt, sondern von حلف.
<i>Companion, follower</i>	Begleiter, رفيق; <i>matlei</i> , Participialbildung von ʔΛΘ: = ʕʔΛΘ:
<i>To bury</i>	Begraben, قبر; <i>gabara</i> , ΦΩΛ:
<i>Leg</i>	Bein, رجل, ساق; <i>iggir</i> , ḫʕC: 1) <i>trowsers</i> , Beinkleider, سروال; <i>serwal</i> , <i>schernwan</i> .
<i>Knowledge</i>	Bekantschaft, Kenntniss, معرفة; <i>marifa</i> .
<i>To touch</i>	Berühren, لمس; <i>hessasu</i> , ʕWU: quaesivit, ʕn̄n̄:
<i>Circumcision</i>	Beschneidung, <i>kischbo</i> . äth. ʕn̄n̄ʔ:
<i>To pay</i>	Bezahlen, خلص; <i>sellim</i> , vgl. ʕψ.
<i>Beer</i>	Bier, بوظه; <i>marissa</i> , vgl. ʕHC: Bier ohne Hopfen.
<i>Cheap</i>	Billig (d. h. wohlfeil), رخيص; <i>rachis</i> , <i>awola galiltu</i> , vgl. ΦΛΛ: <i>Awola</i> scheint Preis zu bedeuten, s. theuer.
<i>Bit, morsel</i>	Bissen, لقمة; <i>loqmat</i> .
<i>Bitter</i>	Bitter, مرّ; <i>marir</i> ʕLC:
<i>Leaf</i>	Blatt, ورق; <i>woraq</i> .
<i>Lead</i>	Blei, رصاص; <i>rosas</i> .
<i>Remain</i>	Bleibe hier, ابق; <i>nesit-traf</i> , ʔLΛ: restare, remanere.
<i>Blind</i>	Blind, اعشى; ʕo-ur, ʕΘC: (arab. أعور einäugig.)
<i>Blood</i>	Blut, دم; <i>dem</i> , ʕʕ: <i>to scarify</i> Blut ziehen, فصل; <i>mahegiam</i> , vgl. حجم schröpfen.
<i>Bow, the</i>	Bogen, قوس; <i>tinschab</i> . 2)

1) Auch im Vulgärarabischen رجل statt رَجُل.

2) Vielleicht verwandt mit نَشَابَة, Pfeil, نَاشِب, Bogenschütze.

<i>Bean</i>	Bohne, فول; <i>ful</i> .
<i>Brandy</i>	Branntwein, عرقي; <i>zaraqī</i> .
<i>Wound caused by burning</i>	Brandwunde, حرقَة; <i>ssathargatu</i> , חֲרִיט: + حرقته.
<i>To roast</i>	Braten, شوى; <i>tebass</i> , מוֹרֵ: <i>roast-meat</i> , der Braten, מְשֻׁי; <i>tabuss</i> , תּוֹבֵ:
<i>Bride</i>	Braut, خطوبة; <i>hessit</i> , הֶסִיט: <i>bridegroom</i> Bräutigam, خطيب; <i>hasé-ala</i> , msc. des vorigen mit der Praeposition א, weil לها המخطוב gefragt wurde, dah. הֶסִיט: Braut ist auch <i>marat</i> , מֵרַחֵט:
<i>Epistle, letter</i>	Brief, مكتوب; <i>sahaf</i> , סַחַף: <i>scriptio</i> .
<i>Bring hither</i>	Bring her, هات; <i>hamsi</i> . הִמְסִי:
<i>Bread</i>	Brot, gesäuertes, <i>hemus</i> , vgl. הִמְסִי: und حمر acri sapore fuit, s. sauer; <i>unleavened</i> ungesäuertes Brot, فطير; <i>fettir</i> ; <i>thin cakes</i> , Brot in dünnen Fladen auf Eisenblech gebacken, löhlöh, vgl. كُوح kucheuähn- liche Brote, خُبْزَة خَلَاة trocken Brot; <i>white bread</i> , weisses Brot خبز السميد; <i>hembesit ssada</i> , חֵמְבֵסִיט: סַדָּה: s. weiss; <i>old baked bread</i> , altes Brot, <i>tellit</i> ; <i>new-</i> <i>baked</i> , frisches Brot, <i>ipsit</i> .
<i>Breast</i>	Brust, صدر; <i>nehar</i> , vgl. נַחַר: נַחַר; weib- liche Brust, תֵּיב; <i>tob</i> תּוֹב, plur. <i>atbai</i> , אֵתַבַּי: s. Euter, <i>udder</i> .
<i>Gun-smith</i>	Büchsenmacher, بندتجي; <i>bendukgie</i> .
<i>Hunchbacked</i>	Bucklig, محدوب; <i>dabass</i> .
<i>Butter</i>	Butter, زبدة; <i>zibdet</i> ; zerlassene, <i>meltd</i> سمن; <i>hessas</i> .

C.

<i>Dead body</i>	Cadaver, جيفة; <i>gennaset</i> , vgl. 𐤆𐤇𐤇: pol- linxit, arab. جنازة Leiche, Leichnam.
<i>Lemon</i>	Citrone, ليمون; <i>limun</i> .
<i>Compass</i>	Compass, بُرْصَلَة; <i>dira, diret</i> .
<i>Corsair</i>	Corsar, قراصان; <i>njam, m-haissa</i> , vgl. 𐤇𐤏𐤅: intente speculatus est doli faciendi causa = 𐤏𐤇𐤏𐤅:

D.

<i>Gut, bowels</i>	Darm, معى; <i>amezid</i> . 𐤇𐤏𐤅𐤆: viscera.
<i>Dates, dry</i>	Datteln, getrocknet, تمر; <i>tammer</i> ; in <i>the form of a great cake</i> , in einen Fladen zusammengespreßt, arabisch agua عَجْوَة (s. Boethor unter Datte), <i>maagiun</i> , vgl. عجن to knead kneten, معجون dough, Teig und 𐤏𐤏𐤆: vom dick sein benannt.
<i>Adze</i>	Dechsel, krumme Hacke, قَدُّوم; <i>jadum</i> .
<i>Thick</i>	Dick, تخين; <i>gasif</i> , 𐤆𐤇𐤆:
<i>Ink</i>	Dinte, مَدَاد; <i>bedad</i> , Verwechslung der Labialen, s. Anker.
<i>Ink-horn; ink- glass</i>	Dintenfass, دَوَايَة, <i>dauaje</i> .
<i>Dagger</i>	Dolch, خَنْجَر; <i>sotel</i> . 𐤇𐤏𐤆𐤇:
<i>Box</i>	Dose, عُلْبَة; <i>hoga</i> , arab. حَقَّة.
<i>Thread, wire</i> ,	Drath, قَيْل; <i>gera</i> .
<i>Darkness</i>	Dunkel, das, <i>damana</i> . 𐤅𐤏𐤆: Wolke.

*Durra* Durra, دُرَّة; *durra*; reife Durra, gekocht, *Food of ripe durra balila* (von balla essen); unreife Durra grob gestossen und gekocht als Zuspelise *Food of unripe durra* genossen, *schauid. WPT*: Durramehlbrei, *Pap of durra* arab. *lujm* genannt, *jaad*.

E.

*Jewel* Edelstein, جوهر; *fis* (arab. فِص), *sejaga* (arab. صِبَاغَة?), 'achbab.

*Althea* Eibisch, hibiscus esculentus, بامية; *bâmije*.

*Lizard* Eidechse, kleine, حرباء, Chamäleon, *ssafan*; a greater species, grosse Eidechse حرذون; *galgal*.

*Eggs* Eier, بيض; *bedschdraui*, zsgs. von بيض + *dirho*, PCU: *hen*, *Huhn*. Vogeleier heissen *bete sararit* in Halhal = بيض + WZL:

*One-eyed* Einäugig, اعور; *hante ainte ourde*; *hante* ist *one*, *eins* H.H.P.:

*One-armed* Einarmig, اکتع; *hante adchu*; Arm, ide + suff. 3 sgl. msc.

*Invitation* Einladung, عزومة; *zasuma*.

*To envelop* Einwickeln, كفن; *kaffan*.

*Disgusting* Ekelhaft schmeckend, *linabra labolil*, vgl. *balila*.

*Elephant* Elephant, فيل; *harömäs*.

*Ivory* Elfenbein, عاج; *zâg*.

*Ell, yard* Elle, ذراع; *draz*.

*Elbow* Ellenbogen, كوع, pl. كيعان; *minkub*, *ܟܘܥܢܐܢܐܦܬܐ*: was Ludolf aus مَنِكِبٌ humerus, armus erklärt.

*Parents* Eltern, وَالِدَيْن; *woledên*.

*Heir* Erbe, وارث; *waris*, plur. ebenso, *WZL*:

<i>To vomit</i>	Erbrechen, قي; <i>gai</i> , פקא:
<i>Fatigue, weariness</i>	Ermüdung, تعب; <i>tazab</i> .
<i>Ass</i>	Esel, حمار; <i>adig</i> , אפג: <i>she-ass</i> Eselin, حماره; <i>edgit</i> , אפגת: <i>to cry like an ass, to bray</i> , wie ein Esel schreien, نهق; <i>nahiek</i> .
<i>Meat</i>	Essen, das, عيش; <i>belléh</i> , בלח: <i>he eats</i> , er isst, <i>hottu belléh</i> . בלח: <i>Bad food</i> schlechtes Essen, <i>mesach kefotu</i> , vgl. פחח: und <i>bad</i> , schlecht <i>kufu</i> .
<i>Vinegar</i>	Essig, خلّ; <i>chal</i> .
<i>Eunuch</i>	Eunuch, طواشى; <i>tauaschi</i> .
<i>Udder</i>	Euter, بتر; <i>atbai</i> , vgl. מנח <i>suxit</i> , תנ: <i>breast</i> , Brust.

F.

<i>Tasteless</i>	Fade im Geschmack, باسل (?); <i>bodey</i> .
<i>Rottenness</i>	Fäulniß, عفونة; <i>muschmusch</i> , rad. אפז: putruit, vgl. מסיסה <i>confusio operis</i> .
<i>To fall</i>	Fallen, وقع; <i>wotcha</i> , ופפ: oder <i>watga</i> gesprochen.
<i>Family</i>	Familie, اهل; <i>ahelu</i> .
<i>Color</i>	Farbe, لون; <i>lön</i> , <i>lain</i> .
<i>Fist</i>	Faust, قبضة; <i>dschgáma</i> .
<i>Pen</i>	Feder, قلم; <i>qallam</i> , פלפ: <i>To cut the pen</i> Federn schneiden, جري; <i>gassim</i> , גסס:
<i>Penknife</i>	Federmesser, مبرא; <i>qallamije</i> , <i>magsemit</i> = אפגת: welches bei Ludolf fehlt. <i>Feather</i> , wings, Vogelfedern, ريشة; <i>agnaf</i> , אגפ: plur. von אגפ:
<i>Fig</i>	Feigen, قين; <i>tin</i> .
<i>File</i>	Feile, مبرد; <i>mabrat</i> .

<i>Enemy</i>	Feind, عدو; <i>abai</i> , vgl. ὄν.Ρ: superbus; wenn nicht zu ἄνρ:
<i>Window</i>	Fenster, طائة; <i>bennur</i> .
<i>Telescope</i>	Fernrohr, نظارة; <i>nadur</i> .
<i>Heel</i>	Ferse, عقب; <i>tschikaret</i> . (WZ: incessit). Vielleicht ist es verhört, vgl. ἄνρ:
<i>Greasy</i>	Fett, dick, سمين; <i>hous</i> , ἄνρ: suavis?
<i>Fever</i>	Fieber, سُكْرَوْتَة; <i>hömmet</i> , حُمَى, in حَمَة verwandelt, vgl. ἄνρ: chillness Fieberschauer, رجفة; <i>kenkenit</i> .
<i>Finger</i>	Finger, اصبع; <i>dschabeet</i> , edscháme plur. edschabet, ἄνρ: ἄνρ:
<i>Fish</i>	Fisch, سمك; <i>assa</i> , ὄν: Fischer, صياد; <i>baal assa</i> , ὄν: + <i>assa</i> , fisherman.
<i>Flag</i>	Flagge, <i>bandira</i> = بَنْدِيرَة, vulgärarab. aus dem ital. <i>bandiera</i> .
<i>To twist, she twists</i>	Flechten, sie flicht, جَدَلْت; <i>gedellet</i> . In der alten Sprache ἄνρ = تَجَادَل luctatus est, eig. sich verflechten.
<i>Meat</i>	Fleisch, لحم; <i>ssega</i> , ὄν: <i>Meat</i> , drierd in the air, an der Luft getrocknet, قديد; <i>sirsero</i> ; <i>Meat in long strips</i> in Streifen geschnitten, arab. <i>schermuta</i> genaunt; <i>batiku</i> , vgl. ἄνρ: laceravit; <i>Broth</i> , Fleischbrühe, مَرَقَة; <i>maraq</i> .
<i>Fly the</i>	Fliegen, die, دُبَّان; <i>dschanadschit</i> , ἄνρ: pl. ἄνρ:
<i>Flea</i>	Floh, بُرْغُوْت; <i>tukàn</i> .
<i>Navy, fleet</i>	Flotte, عَمَارَة; <i>sauai</i> .
<i>Birds</i>	Flügel, طير, soll wohl heissen Geflügel; <i>konnuf</i> ἄνρ: ala.

<i>To go away</i>	Fortgehn, مضى; <i>gis ʾOH</i> :
<i>Woman</i>	Frau, امرأة; <i>essit, ḥzñt</i> : aus ansit zusammengezogen, denn der plur. ist <i>annis</i> .
<i>Field, country</i>	Freies Feld, خلا; <i>kaddèn, ʾPʿ</i> :
<i>Inn</i>	Fremdenhaus, خان; <i>beet kraï, ßt</i> : + einer durch Metathesis aus <i>ʾPZ</i> : ent- sprungenen Form.
<i>Breakfast</i>	Frühstück, فطور; <i>fattur</i> .
<i>Fox</i>	Fuchs, ثعلب; <i>baihot</i> .
<i>Guide</i>	Führer; <i>marra</i> , von ʾCḥ:
<i>Ring as an orna- ment of the an- cles of Arabic women.</i>	Fussspangen, خنخل; <i>hegül</i> , arab. جمل.
<i>Ankle</i>	Fussknöchel, كعب; <i>gared elgir</i> . vgl. <i>iggir</i> , ḫʾC: Bein.

G.

<i>Gall</i>	Galle, صفرا; <i>gai-i, ʾPḥ</i> : ruber.
<i>To give</i>	Geben, haba, ʾUḤ:
<i>She bears</i>	Gebären, sie gebiert, ولدت; <i>woladut</i> ʾAʾʾt:
<i>Horse-bit</i>	Gebiss (am Pferdezaum), لجام; <i>legiam, Ḍʾʿ</i> :
<i>To go on foot</i>	Gehen zu Fusse, مشى; <i>aba agru geisch</i> , scheint aus <i>gis ʾOH</i> : mit <i>ba'egru</i> ḤḫʾC: zusammengesetzt; <i>to go slowly</i> , langsam gehn, بطى, <i>abu'grukagis</i> = <i>itis- saëni</i> . Statt Ḥ wird <i>aba, abi</i> gesprochen, vgl. in dem Gespräch <i>abi higa</i> in der Sprache von <i>tahage</i> sprechen.
<i>Brain</i>	Gehirn, دماغ; <i>hangal</i> .
<i>Hearing</i>	Gehör, سمع; <i>semu', ḥḥ</i> : vgl. ḥḥʾt:
<i>Vulture</i>	Geier, نسر; <i>hobai, ʾPʿ</i> : <i>ἰκτινος, milvus</i> .

<i>Cooked</i>	Gekocht, مطبوخ; <i>beschul</i> , 𐤁𐤏𐤃𐤀:
<i>Yellow</i>	Gelb, اصفر; <i>hamelmil</i> , fem. <i>hamelmal</i> 𐤇𐤌𐤍𐤁𐤀:
<i>Joint</i>	Gelenk, مَفْصَل; <i>mufsel</i> .
<i>Consort</i>	Gemahl, زوج; <i>be'issa</i> , vgl. 𐤁𐤏𐤃𐤀: Gemahlin, <i>spouse</i> زوجة; <i>ssitu</i> , vgl. Frau, <i>essit</i> , plur. <i>ansu</i> .
<i>General</i>	General, اغا; <i>agu</i> .
<i>Barley</i>	Gerste, شعير; <i>schazîr</i> .
<i>Smell</i>	Geruch, ريحة; <i>tzena</i> , 𐤆𐤌: a bad odour schlechter Geruch, ريحة مُنْتَنَة; <i>tzenakui</i> = 𐤆𐤌: 𐤆𐤏𐤃𐤀: a good odour guter Geruch, ريحة طيبة; <i>gorum</i> . Vielleicht ein Missverständniss, vgl. 𐤇𐤏𐤃𐤀: <i>venerabilis</i> .
<i>Sort</i>	Geschlecht, Art جنس, <i>gins</i> .
<i>Sharpened</i>	Geschliffen, schleifen, سنّ; <i>maschal</i> von 𐤏𐤏𐤀:
<i>Taste</i>	Geschmack, طعم, ذوق; <i>taum</i> , 𐤏𐤁𐤌:
<i>Sore</i>	Geschwür, دُمْلَة; <i>megl</i> , 𐤌𐤇𐤏𐤃𐤀: pus.
<i>Swelling</i>	Geschwulst, ورم; <i>höbut</i> , 𐤇𐤏𐤃𐤀:
<i>Sight</i>	Gesicht, نظر; <i>nadar</i> = نظر, vgl. 𐤏𐤏𐤃𐤀: <i>short-sightedness</i> kurzes Gesicht, نظر قصير <i>nadru huttu</i> .
<i>Musket</i>	Gewehr, بندق; <i>bendug</i> , <i>neft</i> <sup>1)</sup> , 𐤁𐤏𐤃𐤀:
<i>Gain</i>	Gewinn, ربح, مكسب; <i>kasban</i> .
<i>Glass-bottle</i>	Glasflasche, قزازة; <i>gard'ir</i> (eig. plural von قارورة, Glasgefäss, statt قوارير); Glas zum Trinken كاس, <i>kás</i> .
<i>Smooth</i>	Glatt, لَيِّن; <i>lamist</i> , 𐤏𐤏𐤃𐤀 planum fuit, 𐤏𐤏𐤃𐤀:

1) نَفْط, Naphta, ein sprachlicher Ueberrest aus der Zeit des Gebrauches des Naphta als Projectils im Kriege.



<i>Happy</i>	Glücklich, سعيد; <i>säid</i> .
<i>Gold</i>	Gold, ذهب; <i>dahab</i> , <i>worq</i> . $\Phi\zeta\Phi$ : <i>Goldsmith</i> Goldarbeiter, صايغ; <i>zaig</i> .
<i>Tomb</i>	Grab, قبر; <i>kabber</i> in der alten Sprache $\varnothing\Phi\Omega\zeta\tau$ : u. $\Phi\Omega\zeta$ :
<i>Straight</i>	Grade, مستقيم; <i>watata</i> ; <i>straight on grade</i> aus, <i>dugri</i> <sup>1</sup> ).
<i>Gray old man</i>	Greis, عجوز; <i>aber</i> , ebenso plur. und fem. عَجُوزَة, vgl. $\chi\Omega\zeta$ : In Halhal dagegen <i>deglet</i> , plur. <i>degalit</i> . Der weisshaarige Mann, شايب, <i>scheba</i> (vgl. $\acute{\alpha}\rho\Omega\tau$ :) und plur. <i>schajab</i> = $\acute{\alpha}\rho\Omega$ :
<i>Great, tall</i>	Gross, lang, طويل; <i>regim</i> , <i>abi</i> , $\Omega\Omega\rho$ :
<i>Green</i>	Grünes, خضرا; <i>chodra</i> ; grün, اخضر, <i>achder</i> , fem. <i>achdar</i> .
<i>Gum</i>	Gummi, صِنَع; <i>asha</i> .
<i>Good</i>	Gut, <i>gorun</i> $\mathcal{V}\mathcal{L}\mathcal{F}$ : <i>saleh</i> صالح.

## H.

<i>Hair</i>	Haare, شعر; <i>tschigger</i> , <i>dschiggar</i> , $\mathcal{R}\tau\zeta$ : ebenso die Thierhaare, وبر.
<i>Ugly</i>	Hässlich, قبيح; <i>abi</i> , das Arab. قبيح selbst mit Aufgabe des ق; <i>Lane</i> , Aegypter, deutsch von Zenker, II, p. 14.
<i>Half</i>	Halb, نصف; <i>sör</i> , <i>ferraga</i> , vgl. فرق, obgleich diese Wurzel im Geez nur = صرف erlösen vorkommt.
<i>Halm, stalk</i>	Halm, تبن, <i>gandschid</i> .

1) Türkisch-Arabisch دوغرى, طوغرى.

- Collar, a little* Halsband, kleines, عَقْد; *meschchas*,<sup>1</sup>  
*a great one*, grosses, bis zum Boden  
reichendes, طوق; *meschachis*.
- Hammer* Hammer, مطرقة; *matraga*.
- Palm* Handteller, كف اليد; *erhad* ኧረከ: plur.  
ኧረከተ: *back of the hand* Handrücken,  
*arde*; *right hand*, rechte Hand, يد اليمين;  
*mân*, verkürzt aus PᵛZ: *left hand*, linke  
Hand, يد الشمال; *schengeb*, ፱፻: durch  
den Nasal erweitert.
- To traffic* Handeln (mercari), تجر; *taggier*, *sogub*.
- Bladder* Harnblase, مَبْوَكَة, بَوَالَة; *minnefallud*;  
*Urine* Harn, بول; *mai*, ᵛP:
- Hare* Hase, ارنب; *mantalé*, ᵛᵗᵗᵗ: vgl. Antilope.
- Highroad* Hauptstrasse, طريق السلطان; *soq*  
*essultân*.
- Skin* Haut, جلد; *gilt*, in *Adaua gorbet*, vgl.  
፱፻፹: cortex; *to skin* die Haut ab-  
ziehen, تشط, سلخ; *garbotufefgir*, dessen  
erster Theil = *gorbet*.
- Seadog* Hayfisch, arve, ኧ፻፱: welches, wie es  
scheint, einen sehr weiten Begriff  
hat; auch der Delphin, دُخَس, دنفيل,  
heisst so.
- Hazard* Hazardspiel, صُدَقَة; *komar*, قِبَار.
- Midwife* Hebamme, دَايَة; *machrassit* von ኧከ፻፵:  
plur. *machariss*.
- To marry* Heirathen, زَوْج; *be'issa* ፱፻፱: (?) oder  
denominat. von ፱፻፱: vgl. Gemahl. Viel-  
leicht ist eins von beiden Wörtern un-  
richtig und زَوْج mit زَوْج<sup>s</sup> verwechselt.

<i>Shirt</i>	Hemde, قميص; <i>gamiss</i> .
<i>Stallion</i>	Hengst, فحل; <i>feras tabaat</i> , 𐤆𐤆𐤏: 𐤏𐤏𐤐𐤕: d. i. männliches Pferd.
<i>Autumn</i>	Herbst, خريف; <i>awul</i> .
<i>Heart</i>	Herz, قلب; <i>lub</i> , 𐤁𐤏: 𐤏𐤁.
<i>Sorcerer</i>	Hexenmeister, سحّار; <i>bosdi</i> , vgl. 𐤏𐤆𐤐𐤕: <i>nehabai</i> , vgl. 𐤆𐤙𐤏: <i>faber</i> ; Hexe, <i>bosdit</i> , <i>nehabit</i> .
<i>Lame</i>	Hinkend, اعرج; <i>hankisch</i> , 𐤏𐤆𐤏𐤏:
<i>Hinderquarters</i>	Hintere, der, آخر; <i>gora</i> , <i>daharai</i> 𐤏𐤆𐤆𐤕: <i>the hindmost</i> , der Hintere, podex, طيز, 𐤏𐤆𐤆𐤕; <i>angeb</i> <sup>1)</sup> ; Hinterbacke, كفل; <i>fendud</i> .
<i>Plane</i>	Hobel, فاره; <i>färe</i> .
<i>High</i>	Hoch, ugul.
<i>Espoused</i>	?Hochzeit, عرس, زواج; <i>msc. marawi</i> , <i>fem. marât</i> . Doch scheint dies irrig und vielmehr 𐤏𐤕𐤙𐤕: 𐤏𐤕𐤙𐤕: <i>sponsus</i> , <i>sponsa</i> gemeint zu sein.
<i>Wood</i>	Holz, حطب; <i>atschai</i> , 𐤕𐤕:
<i>Honey</i>	Honig, عسل; <i>mazâr</i> , 𐤏𐤙𐤕: <i>Wine made of honey</i> , der Honigwein, tedsch.
<i>Horn</i>	Horn, قرن; <i>karin</i> , 𐤕𐤕𐤆:
<i>Pretty</i>	Hübsch, كويس; <i>grun</i> , vgl. guter (Geruch?) <i>görum</i> .
<i>Hip</i>	Hüften, <i>ssamettu</i> (?) vgl. Schenkel.
<i>Hen</i>	Huhn, دجاج; <i>dirho</i> , 𐤏𐤕𐤙: plur. 𐤏𐤕𐤙𐤕:
<i>Dog</i>	Hund, كلب; <i>kelb</i> , 𐤏𐤁𐤏:
<i>Hungry</i>	Hungrig, جيعان; <i>gjezan</i> .
<i>Hyena</i>	Hyäne, ضبع; <i>karetsch</i> .

1) Wahrscheinlich von نقب; vgl. Loch.

I.

<i>Yes</i>	Ja, <i>âha</i> .
<i>Jacket</i>	Jacke, <i>عنتری</i> ; <i>anterri</i> .
<i>Youth, a</i>	Jüngling, <i>شَابْ</i> ; <i>wodu nusch</i> = <i>young boy</i> , junger Sohn <i>⊙ΔP: ʒh-n</i> : <i>young daughter</i> , junge Tochter, <i>صَبِيَّة</i> ; <i>woletu nisch</i> = <i>⊙ΔT: ʒh-n-t</i> : <i>Virgin</i> , Jungfrau <i>بكر</i> ; <i>biker</i> . <i>bachelor</i> Junggeselle, <i>schebâb</i> , pl. <i>schab</i> .

K.

<i>Coffee</i>	Kaffe, <i>قهوة</i> ; <i>kachwa</i> .
<i>Caftan</i>	Kaftan, <i>قفطان</i> ; <i>kuftan</i> .
<i>Calf</i>	Kalb, <i>عجل</i> ; <i>agâl</i> , plur. <i>agul</i> , <i>ħTΔ</i> : <i>veal</i> , Kalbfleisch, <i>لحم عجل</i> ; <i>egal</i> .
<i>To calk</i>	Kalfatern, <i>تلفط</i> ; <i>kalfut</i> .
<i>Chalk</i>	Kalk, <i>نورّة</i> ; <i>nuret</i> , <i>ʒZ</i> :
<i>Comb</i>	Kamm, <i>مشط</i> ; <i>to comb</i> kämmen, <i>مشط</i> ; <i>re'eschi ssitter</i> , vgl. <i>n-tZ</i> : und <i>Cħn</i> :
<i>Camel</i>	Kamel, <i>جمل</i> ; <i>geml</i> , <i>ʒΔΔ</i> : <i>female camel</i> , Kamelstute, <i>ناقته</i> ; <i>naët</i> , <i>fΦT</i> : mit Auf- gabe des ق wie in <i>قبیح</i> hässlich = <i>abi</i> ; <i>for riding</i> Reitkamel, <i>هجين</i> ; <i>hegtn</i> ; <i>the hump of a camel</i> , Kamelbuckel, <i>سنام</i> , <i>sselâm</i> , vgl. <i>n-fφ</i> : von dem Ludolf sagt: Respondet graeco <i>κυρτός</i> , gibbo- sus, Levit. 21, 20. Ein Wechsel von L und N findet sich auch in <i>سروال</i> = <i>schernan</i> . <i>The saddle for baggage</i> , Kamelpack- sattel, <i>heivot</i> ; <i>the saddle for riding</i> , Kamelreitsattel, arab. <i>mahlufa</i> ge- nannt; <i>schônefett</i> . <i>Camel-driver</i> Kamel- treiber, <i>جبال</i> ; <i>gemmâl</i> .

<i>Cannon</i>	Kanone, مدفع; <i>medfah</i> ; <i>cannon-ball</i> Kanonenkugel, كورة, جلة; <i>gielila</i> ; <i>canonier</i> , Kanonier طوبجى, <i>tubgie</i> .
<i>To catch</i>	Kapern, قرصن, Denominat. von قُرْصَان <i>corsair</i> ; <i>nahab</i> , نهب rapuit.
<i>Caravan</i>	Karawane, قافلة, <i>gafila</i> ; <i>the caravan arrives</i> , die Karawane kommt, <i>gafila temetselit</i> .
<i>Cheese</i>	Käse, جبن; <i>gibn</i> , ٢٠١٢١:
<i>Stew-pan.</i>	Kasseroll, diss.
<i>To chew</i>	Kauen, مضغ; <i>mitscher</i> , ٢٠٢٢:
<i>To buy</i>	Kaufen, اشترى; <i>sabi</i> <sup>1)</sup> ; <i>to sell</i> verkaufen باع; <i>asbaa</i> , Caus.
<i>Taper</i>	Kerze, شمع; <i>schamaa</i> , ١٢٢٢: grosse Kerze, <i>schamadan</i> , ٢٢٢٢).
<i>Babe</i>	Kind, kleines, طفل; <i>wo gulha</i> , ٢٢٢: und ٢٢٢: ? <i>An illegitimate child</i> uneheliches, بندوق <sup>3)</sup> ; <i>degala</i> , pl. <i>degalit</i> ٢٢٢: amh.; zweites Kind, ثانى; <i>dagem</i> ; ٢٢٢: Besser als ٢٢٢: wäre ٢٢٢: zu vergleichen.
<i>Chin</i>	Kinn, دنقن; <i>ssachem</i> ٢٢٢: vgl. Bart, <i>jaw-bone</i> Kinnbacke, <i>nakak</i> , vgl. ٢٢٢:
<i>Chest</i>	Kiste, صندوق; <i>muschtsagsa</i> .
<i>Clothes</i>	Kleid, ثوب; <i>lebas</i> , ٢٢٢: doch scheint die Form arab. zu sein, لباس.
<i>Moth</i>	Kleidermotte, عتة; <i>gongon</i> , ٢٢٢: fullo, ٢٢٢: <i>tinca</i> .
<i>Little</i>	Klein, صغير; <i>ne'usch</i> , ٢٢٢: fem. <i>ne'isch</i> .
<i>Cliff</i>	Klippe, صخر; <i>schaab</i> , شغب.

1) Altarabisch سبأ, speciell Wein kaufen.

2) Eig. Leuchter zum Aufstecken einer Kerze.

3) Boethor: „Bâtard — en Syrie بندوق, plur. بناديق.“

<i>Clever</i>	Klug, عاقل; <i>agil</i> .
<i>Boy</i>	Knabe, <i>hessân</i> , <b>هٲٲٲ</b> :
<i>Knee</i>	Knie, ركب; <i>berik</i> , <b>ٲٲٲ</b> :
<i>Bone</i>	Knochen, عظم; <i>âssem</i> , <i>addim</i> , <i>ezum</i> , <b>ٲٲٲ</b> :
<i>Waistcoat-button</i>	Knöpfe, runde zur Weste, sing. <i>gobet</i> , plur. <i>gobeb</i> ; gewöhnliche Knöpfe, قفلة; <i>kubbat</i> , the ordinary buttons.
<i>To bind</i>	Knüpfen, عقد; <i>angid</i> , <b>ٲٲٲ</b> : mit Nasaleinsatz.
<i>Boat</i>	Kahn, قارب; <i>gelbet</i> , <i>gerar</i> .
<i>Mire</i>	Koth, وحل; <i>tschenduch</i> .
<i>Sick</i>	Krank, schwach, ضعيف; <i>hömim</i> , fem. <i>hemmet</i> , <b>هٲٲٲ</b> :
<i>To scratch</i>	Kratzen, حك; <i>hakak</i> . <b>هٲٲٲ</b> :
<i>Herb</i>	Kraut, حشيش; <i>schâzr</i> , <b>ٲٲٲ</b> :
<i>Circle</i>	Kreis, دائرة; <i>dajira</i> .
<i>War</i>	Krieg, حرب; <i>harb</i> , in Halhal <i>konât</i> = <b>ٲٲٲ</b> : <i>declaration of war</i> Kriegserklärung, اشتهاار الحرب; <i>worar</i> ; <i>man of war</i> Kriegsschiff مركب بيلىك; <i>schuki</i> . <i>Commander of a thousand</i> Kommandeur von Tausend, بيك باشى; <i>bimbaschi</i> ; <i>of a hundred</i> , von Hundert بيوز باشى; <i>jus baschi</i> ; <i>General in chief</i> Obercommandeur, <i>bascha</i> oder <i>kullo gassi</i> (scheint mir قول كئخداسى <i>Commandeur der Janitscharen</i> ); <i>Commander of fifty</i> , Kommandeur von Fünfzig, بولك باشى, <i>buluk baschi</i> .
<i>Company</i>	Kompagnie, اوضه <sup>1)</sup> ; <i>karakân</i> .

1) Türk. اودا oda, eig. Stube, Zimmer, ursprünglich die in einer Caserne zusammenwohnenden Soldaten.

<i>Head</i>	Kopf, راس; <i>ras</i> , ʕħñ: neben dem arab. <i>rās</i> auch, wie es scheint, <i>re'esch</i> . Vgl. kämmen.
<i>Cork-wood</i>	Korkholz, قشّر; <i>kischr</i> .
<i>Body</i>	Körper, جسم; <i>nefis</i> , ʕħñt:
<i>To taste</i>	Kosten, ذاق; <i>tazmu</i> , ʕħħ: <i>to lick</i> mit der Zunge lecken, لعق; <i>lachas</i> ʕħñ: arab. auch لحس.
<i>Crooked, curved</i>	Krumm, مُعَوّج; <i>awatsch</i> , اعوج.
<i>Cuirass</i>	Kürass, درع; <i>dere</i> , ʕħħ:
<i>Cake, unleavened and thin</i>	Kuchen, ungesäuert, dünnplattig, aus Weizenmehl, mit viel Fett zum Frühstück genossen, فطير, <i>fettir</i> .
<i>Short</i>	Kurz, قصير; <i>hatschir</i> ʕħħ:

L.

<i>To load</i>	Laden, die Flinte, عَمّر; <i>mela</i> ʕħħ: <i>Ramrod</i> Ladestock, مَدَك; <i>tekteki</i> .
<i>The charge, load</i>	Ladung, وَسَقَ، تَعَبِيَه; <i>schechnet</i> (arab. انفيلن، beladen, befrachten).
<i>Lamb</i>	Lamm, خروف; <i>ajot</i> .
<i>Lamp</i>	Lampe, قنديل; <i>gandil</i> . ʕħħħ:
<i>Long</i>	Lang, طويل; <i>ragim</i> , <i>regim</i> .
<i>Lance, spear</i>	Lanze, رمح; <i>konat</i> , ʕħħt: <i>a little lance</i> kleine Lanze, مَزْرَاق; <i>belach</i> , ʕħħ: mucro. <i>A pair of spears</i> , Ein Paar Lanzen, <i>tschimara</i> , bei den Beduân und Schohos. Vgl. ʕħħ: ʕħħt: compages, vom Zusammenbinden so benannt.
<i>To run</i>	Laufen, جرى; <i>ssaë</i> (arab. سعى).

- Louse (of the camel)* Laus (näml. eine eigenthümliche Art von Camellaus), قُرْد; *tshib*.
- Liver* Leber, كبد; *kabdet*, ח-נפ:
- Leak* Leck, *dobala*, vgl. دَبَلَة *adversitas*; *cleft*, Spalte, شَقَّق, شَقَّق; *haschua* (vgl. ח-שׁוּט: vitium in quavis re ?) *to become leaky*  
Leck werden, *harjat dobala*, vgl. ז-ז-ו: insculpsit, mit Wechsel von W und J.
- Leather* Leder, جلد; *gild*, in Halhal *muëss* א-ח-ח:
- Teacher* Lehrer, فقيه; *fagi*.
- Body* Leib, جوف; *gof*.
- Light, easy* Leicht (facilis), ساهل; *gufif*, خفيف, (levis) *galil*, פ-ל-ל:
- Glue* Leim, شرّاس, عَرَا; *habako*, viell. verhört für tabako, vgl. מ-נ-פ: *adhaesit*, פ-ת-נ-פ: gluten.
- Linen-cloth* Leinwand, كَتّان; *kottan*.
- Ladder* Leiter, سَلَم; *maarakit*, vgl. ז-ז-ז: ascendit, א-ו-ז: gradus plur. פ-ז-ז(ז):
- Leopard* Leopard, arab. *marafil* (?); *humûm*, هَمَام leo?
- To read* Lesen, قرا; *gara*.
- Lover* Liebhaber, محبوب; *fatai*, א-ז-פ: *the beloved woman*, Geliebte, مكبوبة; *fatait* א-ז-פ-ז: *love-apple* Liebesapfel, Lycopersicum esculentum, بادنجان; *badengân*.
- Lieutenant* Lieutenant, ملازم; *melasim*; *Sergeant*, Unterofficier, شویش (türk. چاوش); *schauisch*.
- Left* Links, على الشمال; *schengeb* ח-ז-פ: einer der Links ist, franz. gaucher, أَعْسَر; *schan-gawai*; würde einem ח-ז-פ: entsprechen.



<i>Lentils</i>	Linsen, عدس; <i>addas</i> .
<i>Lip</i>	Lippe, شَفَّة (vulgär statt شَفَّة); <i>kamfer</i> , ᠒᠗᠘᠘:
<i>Hole</i>	Loch, ثقب; <i>mangab</i> .
<i>Lion</i>	Löwe, اسد; <i>hajet</i> .

M.

<i>Measure</i>	Maass, هنداسه; <i>hendâssa</i> .
<i>Meager</i>	Mager, ضعيف; <i>daif</i> .
<i>Man</i>	Mann, رجل; <i>ennas</i> , (᠕᠗᠒:?) <i>males of animals</i> Männchen von Thieren ذَكَر, <i>dakr</i> , <i>tabaat</i> , ᠠ᠒᠐ᠠᠠ: Der Plural ist nur <i>ᠠ᠒ᠠᠠᠠ</i> , ob = ᠠ᠒ᠠᠠᠠ:?
<i>Cloak with short sleeves</i>	Mantel, mit kurzen aufgeschnittenen Aermeln, بنيش; <i>bennisch</i> ; <i>embroidered</i> <i>cloak</i> , gestickter Mantel, <i>abbat</i> .
<i>Marrow</i>	Mark, مُخ; <i>inge</i> , ᠕᠗ᠠᠠᠠ:
<i>Mast</i>	Mast, صاري; <i>daggal</i> (altarab. دقل).
<i>Sailor</i>	Matrose, نُوتى; <i>nachuda</i> (نَاخُودَا, pers. Schiffsherr).
<i>Mason</i>	Maurer, بِنَا; <i>banna</i> .
<i>Mule</i>	Maulthier, بغل; <i>bagl</i> , ᠒᠗᠕᠕:
<i>To bleat</i>	Meckern, von der Ziege, نَج; <i>negai</i> , vgl. ᠗᠗᠐:
<i>Medicine</i>	Medicin, دوا; <i>daua</i> .
<i>Meal, flower</i>	Mehl, دقيق; <i>haridsch</i> , ᠗᠗᠕᠕: <i>dagêt</i> ; <i>pap</i> , Mehlbrei von Durra, arab. <i>lugm</i> (لُغْم von لُقْمَة ?) genannt, <i>gaad</i> . Zu <i>dagêt</i> vgl. ᠒᠗᠗᠗: wo Ludolf sagt: <i>Aethiops</i> <i>meus mihi exponebat mola minor quam</i> ᠒᠗᠗᠗: <i>ad tenuiorem reddendam farinam</i> .

<i>Several persons</i>	Mehrere, جملة; <i>giumlal</i> .
<i>Men</i>	Menschen, ناس; <i>adâm</i> , plur.
<i>Knife</i>	Messer, سكين; <i>sekin</i> , in Halhal <i>schekin</i> ; Schlachtsmesser, <i>a butchers knife</i> سيخ; <i>estuch</i> . Messerschmidt, سكاكينى; <i>sekakin</i> .
<i>Milk</i>	Milch, حليب; <i>halib</i> ḥL.Ω: saure Milch <i>sour milk</i> , لبن رايب; <i>hegân</i> , ᵛᵑᵑ: lac tridui, amharisch ḥ.P.Ω:
<i>Dinner</i>	Mittagbrot, غدا; <i>messach</i> , ᵑᵑᵑᵑ: Das Essen nach Mitternacht im Ramadan, <i>the supper after midnight in the Ramadan</i> سكور, <i>ssahur</i> .
<i>Month</i>	Monat, شهر; <i>waré</i> , ᵛᵑᵑ:
<i>Morning</i>	Morgen, صبح; <i>aguah</i> , vgl. ᵑᵑᵑ: und ᵑᵑᵑ: matutinum tempus, Hauasa <i>niggâho</i> .
<i>Miller</i>	Müller, طحّان; <i>tahân</i> , vgl. die Wurzel in ᵑᵑᵑ: Gerstenmehl; <i>mill-stone</i> Mühlstein, طاحون; <i>tahân</i> ; Stein zum Zer- quetschen der Durra, <i>stone for</i> <i>crushing the durrah</i> , <i>matchan</i> , vgl. مطحّان.
<i>Mouth</i>	Mund, فم; <i>af</i> , ḥ4:
<i>Muslin</i>	Musselin, شاش; <i>schâsch</i> .
<i>Shell</i>	Muscheln, صَدَف; <i>ssadif</i> , <i>the same means</i> <i>mother of pearl</i> , so auch Perlmutter.
<i>Nutmeg</i>	Muskatnuss, جور طيب; <i>hêl</i> .
<i>Mother</i>	Mutter, ام; <i>ummi</i> , ḥᵑᵑ: <i>meine Mutter</i> , <i>my mother</i> , <i>ummie</i> ; <i>deine</i> , <i>thy mother</i> , <i>um-</i> <i>muka</i> ; <i>seine</i> , <i>his mother</i> , <i>ummu</i> . Nach der Vocalisation arabisch, allein das Suffix in <i>ummie</i> Aethiopisch, ḥᵑᵑP:

N.

<i>Navel</i>	Nabel, سُرَّة; ssora.
<i>Night</i>	Nacht, ليلة; lali, 𐤀𐤁𐤕:
<i>Rear-guard</i>	Nachtrab, عسكر حراسه خلف; nasam, نظام?
<i>Neck</i>	Nacken, عنق; erdod, segad, vgl. 𐤍𐤁𐤕:
<i>Naked</i>	Nackt, عريان; erjan.
<i>Needle</i>	Nadel, ابرة; ibrat.
<i>Nail</i>	Nagel (unguis), ظفر, soffür 𐤍𐤕𐤕: (clavus), مسمار; musmar.
<i>To sow</i>	Nähen, خياطة; chajate.
<i>Food</i>	Nahrung, عيش; bellék, 𐤁𐤁𐤕𐤕: 𐤁𐤁𐐣: Nahrungsvorräthe, provisions زوايه; sowade.
<i>Name</i>	Namen, اسم; ssemu, 𐤍𐤕: plur. asmaju 𐤁𐤍𐤕𐤕:
<i>Mad</i>	Narr, magnûn. Narrheit, madness جنان; gienân.
<i>Nose</i>	Nase, انف; anif, 𐤁𐤕𐤕: Nasenspitze, the top of the nose, رأس الانف; ramschettu anif.
<i>Clove</i>	Nelken, Gewürz, قَرْنُفَل; kanufr, aus dem arab. corrumpiert.
<i>New</i>	Neu, جديد; haddis 𐤁𐤕𐤁:
<i>Net</i>	Netz, شبكة; schachuat, ob Transposition des arabischen?
<i>Nice</i>	Niedlich, كَوَيِّس; grun.
<i>Reins</i>	Nieren, كَلَى; kulot, 𐤍𐤕𐤕: pl. 𐤍𐤁𐤕𐤕:
<i>Hippopotamus</i>	Nilpferd, فرس البكر; aëns sid.

O.

<i>Bull, Ox</i>	Ochse, ثور; <i>barai</i> , ቡሪ: Ein Ochsenfell, welches auf das Angeréb gelegt wird, heisst <i>gindi</i> , <i>skin of an ox, which is covered over an Angareb</i> .
<i>Oil</i>	Oel, زيت; <i>sselid</i> (arab. سَلِيط u. ሰለጥ).
<i>Stove</i>	Ofen, فرن; <i>furn</i> .
<i>Ear</i>	Ohr, اذن; <i>ezin</i> , ኢዘ: <i>Ear-ring</i> Ohring, حلقة; <i>kulkulet</i> .

P.

<i>Slipper</i>	Pantoffel, بابوش; <i>babusch</i> .
<i>Parrot</i>	Papagei, دُرَّة, بَبَّعَان; <i>durra</i> .
<i>Paper</i>	Papier, ورق; <i>woraqa</i> .
<i>Horsemen Pl. passengers</i>	Passagiere, رُكَّاب; <i>rukkab</i> .
<i>Cartridge</i>	Patrone, فشكة; <i>faschaka</i> .
<i>Pitch</i>	Pech, قطران; <i>ssendrus</i> , سندرُوس; (سندرُوس) und ሰንደርስ: Sandarach).
<i>Whip</i>	Peitsche, مِقْرَعَة; <i>hanadsch</i> .
<i>Pearl</i>	Perle, لؤلؤ; <i>lul</i> ; ለወል: ሉል: <i>Mother of pearl</i> Perlmutter, صدف, <i>ssadaf</i> , wie Muschel.
<i>Pepper</i>	Pfeffer, فلفل; <i>berberéh</i> . በርቢ:
<i>Pipe</i>	Pfeife, türkische, <i>tschibuk</i> , چبوق; kurze abyssinische aus braunem Thon, <i>a short abyssinian pipe of brown clay</i> , <i>huri</i> .
<i>Horse</i>	Pferd, حصان; <i>faras</i> , ፈረስ: mane Pferdemaähne, <i>halhala</i> .

<i>Anl</i>	Pfriemen, مخرز; <i>machras</i> .
<i>Pilot</i>	Pilot, مدبّر مركب; <i>ruban</i> , رُبّان.
<i>Pistol</i>	Pistole, فند; طبنجة; <i>ferd, tabanga</i> .
<i>Purslain</i>	Portulak, رجلة; <i>rigli, malachie</i> (ملوخية).
<i>Provision</i>	Provision, قومانيه; <i>masruf</i> , مصروف.
<i>Gun-powder</i>	Pulver, بارود; <i>barut</i> ; Pulverwagen, عربية بارود; <i>arabije</i> .

## R.

<i>Raven</i>	Rabe, غراب; <i>kakai</i> , קַקַי: (ק.ק. bedeutet Coccus, Dillm. nicht Rabe Ludolf.)
<i>Cream</i>	Rahm, Sahne, زُبْدَة; <i>teffèt</i> .
<i>Reckon</i>	Rechnen, حسب; <i>hessab</i> , חֶסֶב:
<i>To the right</i>	Rechts, على اليمين; <i>maan</i> , verkürzt aus פּאַן:
<i>Rain</i>	Regen, مطر; <i>senam</i> , שֵׁנַם: und <i>senáb</i> .
<i>Regiment</i>	Regiment, اورتّه (türk.); <i>urdi</i> (türk. اوردى).
<i>Rich</i>	Reich, <i>tagier</i> , von تاجر, <i>merchant</i> .
<i>Rice</i>	Reis, رز; <i>rus</i> . רוז:
<i>Journey</i>	Reise, سفر; <i>ssaffer</i> ; der Reisende, <i>the traveller</i> مُسَافِر; <i>mussafir</i> .
<i>Reptiles</i>	Reptilien, ديبب; <i>arné</i> אַרְנֵי: so auch Delphin und Hayfisch.
<i>Radish</i>	Rettig, فجل; <i>figl</i> .
<i>Black-cattle</i>	Rinder, بقر; <i>waäd</i> ; <i>herd of</i> , Rinderherden, اها אַה: אַה; <i>to low</i> , Brüllen, vom Rindvieh; خار; <i>tnakelid, negai</i> תְּנַקֵּלִיד, נֶגַי: Rindsleder, جلد بقر; <i>gilt waäd</i> ; Rindfleisch, لحم بقر; <i>segaha</i> , was irrig scheint; auf die Frage antwortete Abubekr אַבּוּבֶקֶר: ihr Fleisch. <i>The tongue of an ox</i> Rindszunge, لسان ثور; <i>lessan waad</i> . אַלְסַן:

	Fleisch der jungen Kuh, <i>flesh of a young cow</i> , لحم الأرخة; <i>makân</i> , vgl. 𐤀𐤒𐤆: sterilis, was κατ' ἐξοχήν vom Rinde gebraucht sein kann.
<i>Ring</i>	Ring, خاتم; <i>chatim</i> ; ohne Stein, <i>ring without a gem</i> مَحْبَس; <i>makrait</i> .
<i>Crude</i>	Roh, ungekocht, نفي; <i>drai</i> , 𐤃𐤕𐤏𐤃:
<i>Red</i>	Roth, احمر; <i>gajech</i> , fem. <i>gajach</i> , 𐤂𐤏𐤃:
<i>Back</i>	Rücken, ظهر; <i>hesad</i> , vgl. 𐤒𐤏𐤃:
<i>Rudder</i>	Ruder, مِقْدَاف; <i>miqdâf</i> ; 𐤌𐤏𐤃𐤃: u. 𐤒𐤏𐤃𐤃: rudern, <i>to row</i> , تَدَف; <i>sahab</i> . <i>Rowing bench</i> Ruderbank, جُورِمَا = ital. <i>ciurma</i> , franz. <i>chiourme</i> ; <i>garia</i> .
<i>To call</i>	Rufen, نادى; <i>lagam</i> , <i>koka</i> .

S.

<i>Matter, thing</i>	Sache, حاجة; <i>hage</i> , <i>selhat</i> .
<i>Sack</i>	Sack, Ballen, عدل; <i>sembil</i> , arab. زنبيل, eigentl. <i>great basket</i> grosser Korb.
<i>Sabre</i>	Säbel, <i>straight</i> , grader, سيف; <i>séf</i> 𐤏𐤏𐤃: <i>curved</i> , krummer, شاكريه; <i>djerdad</i> , Pl. <i>goradit</i> (zu 𐤏𐤕𐤃: 𐤏𐤕𐤃: amh. 𐤏𐤕𐤌:).
<i>Saw</i>	Säge, منشار; <i>maschar</i> , von 𐤌𐤏𐤕: sägen = 𐤏𐤏𐤃𐤃:
<i>Saw-fish</i>	Sägefisch, <i>chassif</i> .
<i>Sand</i>	Sand, مطرب (?); <i>matrab</i> .
<i>Sandals</i>	Sandalen, مَدَاس; <i>madass</i> .
<i>She suckled</i>	Säugen, رَضَعَت; <i>raddasat</i> .
<i>Salt</i>	Salz, مِلْح; <i>tschaiwa</i> , 𐤏𐤏:

<i>Velvet</i>	Sammt, قطيفة; <i>kaffai</i> , <sup>1)</sup> vgl. die Wurzel H.A.P.:
<i>Satiated</i>	Satt, أشعبان; <i>segub</i> , שגב : satt sein.
<i>Saddle</i>	Sattel, سرج; <i>kôr</i> , vgl. كور und כור, מקור sella camelina. <i>Girth</i> Sattelgurt, حزام; <i>hombalet</i> , vgl. חבלת: Seil, und חזבל: Kamelsattel, <i>a camel's saddle</i> .
<i>Acid</i>	Sauer, حامض; <i>hömus</i> vgl. חמץ: vene- num. <i>Leaven</i> , Sauerteig, خمير; <i>chamir</i> , in Halhal <i>meléh</i> , vgl. שמח: sale condire.
<i>Sheep</i>	Schaaf, نعجة; <i>beqaet</i> , בקע: ram Wid- der, <i>begë</i> ; <i>their fat tail</i> Fettschwanz, البية; <i>ssebolet</i> : Ein ganzes Schaaf am Spiesse gebraten, <i>a whole roasted sheep</i> , <i>schauarme</i> .
<i>Skull</i>	Schädel, جمجمة; <i>hamammed raasga</i> .
<i>Shaft of a musket</i>	Schaft des Gewehres, حطب البندق; <i>chandak</i> .
<i>Scarf</i>	Schärpe, حزام; <i>hezâm</i> .
<i>Sharp</i>	Scharf, قاطع; <i>beluch</i> , בלח: <i>rough</i> , rauh anzufassen, احرش; <i>garagirtu</i> .
<i>Scissors</i>	Scheere, مقص; <i>magass</i> .
<i>To divorce</i>	Scheiden, die Ehe, طلق; <i>talega</i> .
<i>Hip</i>	Schenkel, فخذ; <i>baggerot</i> . Es scheint nach dem arab. Hüfte.
<i>Squinting</i>	Schielend, احول; <i>eschrak</i> .
<i>To shoot</i>	Schiessen, ارخي; <i>ircha</i> ; ضرب; <i>udrub</i> (Imper.).
<i>Ship</i>	Schiff, <i>European</i> europäisches, مركب, <i>merkab</i> ; boat Kahn, قارب; <i>gelbet</i> , <i>gerar</i> ; <i>Man of war</i> Kriegsschiff, مركب بيليك;

1) H.A.P.: Isenb. p. 145; es hat mit שמח: nichts zu thun.

- schuki*; *Indian ship* indisches Schiff, *bajalet, gandscha*; *Persian ship* persisches Schiff, *ebri*; *ships from Dahlak*, Schiffe von der Insel Dahlak, *merajischa*. Schiffsvordertheil, صدر المركب; *sidder*; *Sailor-boy* Schiffsjunge, مُوچُو, ital. mozzo, franz. mousse; *sjair* = صُغَيْر; *Windlass of the ship* Schiffswinde, مَلَوَى; *goraa*; *The open room of the Arabic ships*, der unbedeckte Raum des arabischen Schiffes, *surra* = سَرَّة (?); *Room for the cargo*, Raum für die Ladung, *schittri*.
- Shield* Schild, قَرَس; *geleb*, vgl. ἄλκον: velamento operuit, textit.
- Tortoise, Turtle* Schildkröte, سَلْحَفَا; *gachfot*, plur. *gachfi*. Viell. von ἄλκον: canistrum nach der Form benannt.
- Butcher* Schlächter, جَزَّار; *gezzâr*; *Butchery* Schlächtereier, مَجْزَرَة; *gensarin*.
- Temple* Schläfe, صُدُغ; *dschabab*.
- To sleep* Schlafen, نَام; *skab*, ἄλκον: *I am sleepy*, ich bin schläfrig, اَنَا نَعْسَان; *gasin heleko* = ἄλκον:
- To beat* Schlagen, ضَرَب; *haram, oga*, Caus. ὀφθον:
- Serpent* Schlange, حَيَّة; *argab*.
- Bad* Schlecht, *kufu*; mit tu: *kefotu*; schlechtes Essen, *bad dinner, mesach kefotu*; *batal*, ἄλκον: von dem das i abfällt wie in ἄλκον: Ziegen.
- Lock of a gun* Schloss am Gewehr, مَقْلَب; *senat*, صنعة, Kunst, *artificial work*.



- Throat* Schlundröhre, *قصبۃ الحلق*; *gurguma*, vgl. 𐤒𐤕𐤒: guttur; Schlund, *حَلَق*; *helgom*, arab. *حَلَقُوم*, siehe 𐤏𐤁𐤕: wo Ludolf hat: Graecus habet *Σιαγόνια* maxillas, at Gregorius 𐤏𐤁𐤕: mihi exponebat Amhar. 𐤀𐤏𐤒𐤏: ingluviēs, Kropf, Kehle.
- Ache* Schmerzen, hammomole, vgl. 𐤏𐤓𐤑: Daher Augenschmerzen, *pain in the eyes*, *oentu hammomole*; *pain in the belly*, Leibscherzen, *gofut ham*. Siehe Leib *جوف*; *headache*, Kopfscherzen, *ras ssachem ham*. vgl. 𐤀𐤏𐤑: Kinn.
- Smith* Schmid, *حداد*; *haddad*.
- Kidney-bean* Schminkbohne, *لوبياء*; *hadağora*.
- To snarl* Schnarchen, *شخړ*; *nachar*, 𐤏𐤏𐤏: *نخړ*.
- Tailor* Schneider, *خياط*; *hajaf*.
- (Pocket) handkerchief* Schnupftuch, *مندیل*; *mandil*, 𐤓𐤕𐤁𐤀:
- Moustachios* Schnurrbart, *شوارب*; *schauârib*.
- Beauty* Schönheit, *حسن*; *husn*, *laché*, 𐤀𐤏𐤒: *sen*, 𐤓𐤕:
- Screw* Schraube, *لولب*; *lolab*.
- To cry* Schreien, *صاح*; *ssach*; *crying*, *a cry*  
Schrei, *صياح*; *tschisch*.
- Shoe* Schuh, *مركوب*; *merkûb*. *Shoemaker*,  
Schuhmacher, *صرماتی*, *marlem el-medas*, *معلم المداس* (wörtl. der Sandalenmeister, *master of sandals*).
- Debts* Schulden, *دين*; *dejan*.
- School* Schule, *مكتب*; *miskid* 𐤓𐤏𐤒𐤒: *مسجد*.
- Shoulder* Schulter, *كتف*; *maktuf*, vgl. 𐤑𐤕𐤏𐤀:
- Scale* Schuppe, *قشر*; *kischr*, 𐤑𐤓𐤕: *squama*.

<i>Pregnant</i>	Schwanger, حامل; <i>amsat</i> ʕʕnʕ: ?!
<i>Tail</i>	Schwanz, ذنب; <i>dsanab</i> , Hʕn:
<i>Black, blue</i>	Schwarz, blau, اسود; <i>tzalim</i> , fem. <i>tzalām</i> , ʕʕʕʕ:; vgl. arab. ظلمة, أَظْلَمَ, ظَلِمَ.
<i>To be silent</i>	Schweigen, سكت; <i>esam</i> , saǧbel.
<i>Pork</i>	Schwein, خنزير; <i>harawi</i> , hʕʕʕʕʕʕ:
<i>Sweat</i>	Schweiss, عرق; <i>araq</i> .
<i>Difficult</i>	Schwer (difficilis), صعب; <i>besuchti</i> , ʕʕʕʕʕʕ: an Gewicht, heavy ثقيل; <i>komud</i> , ʕʕʕʕʕʕ: <i>rasin</i> , arab. رزین. Schwierig, saiba, صعب.
<i>To swim</i>	Schwimmen, عَومَ; <i>aum</i> .
<i>Scorpion</i>	Scorpion, عقرب; <i>agrab</i> , ʕʕʕʕʕʕ:
<i>Mariner</i>	Seemann, بحري; <i>bachri</i> .
<i>Sinen</i>	Sehne, عَصَب; <i>ssirr</i> , ʕʕʕʕʕʕ:
<i>Sail</i>	Segel, قلع; <i>schra</i> , arab. شراع u. äth. ʕʕʕʕʕʕ: <i>Sail-yard</i> , Segelstange, سَرَن; <i>torman</i> . <i>To hoist the sail</i> die Segel aufziehen, فتح القلوع; <i>ischmur</i> , (ʕʕʕʕʕʕ: affixit als cau- sat. ?); <i>To furl the sail</i> Segel nieder- lassen, وطى القلوع; <i>bassed</i> ; Segel binden, لَمَّ القلوع; <i>asser schra</i> , ʕʕʕʕʕʕ:
<i>To see</i>	Sehen, <i>he sees</i> , er sieht, شاف; <i>lireh</i> . ʕʕʕʕʕʕ: imperf.
<i>Silk</i>	Seide, حرير; <i>harir</i> ; <i>a silken cloth</i> , seid- nes Kleid, ثوب حرير; <i>taub harir</i> . hʕʕʕʕʕʕ:
<i>Sit down</i>	Setz dich, اقعِد; <i>gassi</i> , vgl. ʕʕʕʕʕʕ: curvavit.
<i>Shawl</i>	Shawl, شال; <i>schal</i> .
<i>To sing</i>	Singen, غنى; <i>hatai</i> , ʕʕʕʕʕʕ:
<i>To sink, to be drowned</i>	Sinken, von einem Schiffe, einem Ertrinken- den u. dgl., غرق; <i>garik</i> .
<i>Sole</i>	Sohle, نعل; <i>maddas</i> , مداس.

<i>Pay</i>	Sold, جامكيه; <i>jamkie</i> , <i>hidm</i> (خِذْمَة ?), <i>meschacherri</i> , arab. مشاهره, eig. Monats- sold; <i>soldier</i> , Soldat, عسكر; <i>asker</i> .
<i>Summer</i>	Sommer, الصيف; <i>hagai</i> , ḥḡḡ:
<i>Sun</i>	Sonne, الشمس; <i>tzachai</i> ṪḶḶ: vgl. arab. ضُحَى.
<i>Slit</i>	Spalte, شق; <i>churg</i> , arab. خَرَقَ.
<i>To bend the bow</i>	Spannen, den Bogen, شدّ, وقر; <i>neschad</i> .
<i>Looking-glass</i>	Spiegel, مِرَايَه; <i>miraje</i> .
<i>Spider</i>	Spinne, عنكبوت; <i>ssarût</i> , ḥḶḶḶ:
<i>To speak</i>	Sprechen, قال; <i>tahâgi</i> , تحاكي.
<i>Fat</i>	Stark, fett, سمين; <i>hous</i> , valid kräftig, <i>degub</i> .
<i>Dust</i>	Staub, تراب; <i>hossa</i> , ḥḶḶ:
<i>Stone</i>	Stein, حجارة (plur.); <i>uban</i> , ḥḶḶḶ: pl. ḥḶḶḶ:
<i>Stearage, Rud- der</i>	Steuerruder, دَوَّان, دَوَّان; <i>sukan</i> (alt- arab. سَكَّان).
<i>Embroidery</i>	Stickerei, طرازه; <i>gaetan</i> .
<i>Voice</i>	Stimme, صوت; <i>ssaut</i> ; laute Stimme, بصوت عالي; <i>ssautu besuchtu</i> , loud voice, ḥḶḶḶ: <i>to speak with a low voice</i> mit leiser Stimme sprechen, ab höthöt <i>tahâgi</i> .
<i>Forehead</i>	Stirn, جبين; <i>gamber</i> .
<i>Stick</i>	Stock, عصايه; <i>murra</i> .
<i>Stutterer, Stut- tering</i>	Stotternd, الكَنّ <sup>o</sup> ; <i>latad</i> , äth. ḶḶḶḶ:
<i>Ostrich</i>	Strauss, نعام; <i>ssagen</i> , ḥḶḶḶ:
<i>Rope, cord, cable</i>	Strick, حبل; <i>habl</i> , ḥḶḶḶ:
<i>Stocking</i>	Strumpf, چوراب; <i>schrab</i> .
<i>Piece</i>	Stück, قطعة; <i>ssebar</i> , äth. ḶḶḶḶ:

<i>Dumb</i>	Stumm, اَبْكَم; <i>legum</i> , vgl. אֲרָס: fraenavit, als partc. pass.
<i>Mare</i>	Stute, فَرَس; <i>badra</i> .
<i>To subtract</i>	Subtrahieren, سَقَط; <i>gaib</i> , غَيْب.
<i>Sweet</i>	Süss, حَلْو; <i>toum</i> , تَوَم: <i>very sweet</i> , ausgezeichnet süß, لَذِيذ; <i>taum bilmarra</i> , تَوَم:
<i>Fen, marsh</i>	Sumpf, <i>lebbé</i> <sup>1)</sup> .

## T.

<i>Tobacco</i>	Tabak, دَخَان; <i>duchan</i> ; Kautabak, <i>teisch</i> ; der feuchte Tabak für das Nargileh, <i>tombak</i> ; er zerfällt in zwei Sorten, ( <i>one sort</i> ) <i>kesrun</i> und ( <i>the other one</i> ) <i>hömüi</i> . <i>Snuff</i> , Schnupftabak, <i>tombak</i> ; indischer Tabak, <i>surretti</i> , <i>haugöt</i> .
<i>Day</i>	Tag, يَوْم; <i>amhel</i> , ob plur. = שְׁפָאָה:
<i>Tallow</i>	Talg, شَحْم; <i>schibeck</i> äth. ሠብክ:
<i>Tamarind</i>	Tamarinde, تَمْر هِنْدِي; <i>homar</i> , حَمْر, ist ohne Zweifel Arabisch, wie die Vocalisation zeigt.
<i>To dance</i>	Tanzen, رَقص; <i>seffen</i> , äth. ዘጸጸ:
<i>Pocket</i>	Tasche, كَيْس; <i>kis</i> .
<i>Pigeons</i>	Tauben (columbae), حَمَام; <i>hamâm</i> .
<i>Deaf</i>	Taub, اصَم; <i>isamam</i> , عَمَم:
<i>Tea</i>	Thee, شاي; <i>tschai</i> .
<i>Dear</i>	Theuer, غَالِي; <i>sabun</i> , <i>awola butu</i> ; <i>cheap</i> billig, wohlfeil, ist <i>awola galiltu</i> .

<sup>1)</sup> لَبَّةٌ Vulgärarabisch Brei, Mehlbrei, viell. vom türk. لاپا, لاپه.

<i>Animal</i>	Thier, حيوان; <i>heivân</i> .
<i>Dead</i>	Todt, <i>mut</i> , مَوْتٌ:
<i>Groom</i>	Trainknecht, Pferdeknecht, سايس; <i>ssajâs</i> .
<i>To give to drink</i>	Tränken, سقى; <i>Give me to drink</i> , gieb mir zu trinken, <i>stenni</i> , كُنْتُ بِرَأْسِي: Imprt. <i>Drink</i> , trinke اشْرَبْ; <i>ssitté</i> , رُبُّ:
<i>To drive</i>	Treiben, ساقى; <i>talai</i> , تَلَاو:
<i>Dry</i>	Trocken, hart, يابس; <i>ibus</i> , يَبْسُ: über die Aussprache des <i>P</i> als <i>I</i> siehe Dillmann, Gram. p. 30.
<i>Carbine</i>	Tromblon, قَرَابِينَه; <i>machholled</i> .
<i>Drum</i>	Trommel, <i>trompetta</i> , but it means perhaps <i>trumpet</i> .
<i>Trumpeter</i>	Trompeter, <i>semâra</i> , زَمَّار.
<i>Troops</i>	Truppen, عَسْكَر; <i>asker</i> ; <i>To collect troops</i> , Truppen sammeln, جَمَعَ عَسْكَر; <i>giamza asker</i> .
<i>Cloth</i>	Tuch, جَوْخ; <i>giuch</i> ; ein grosses Tuch, das die einzige Bekleidung des niedern Volkes bildet, شُقَّة (Lane Hūlalije), <i>for</i> ; <i>duster</i> , Tuch zum Abwischen, <i>scheldud</i> .
<i>Turban</i>	Turban, عِمَامَه; <i>imâma</i> ; <i>tarbusch</i> , طَرْبُوش; <i>the white cap under the tarbusch</i> , die weisse Baumwollenkappe unter dem Tarbusch, طَائِيَه; <i>takie</i> ; <i>cap of coloured silk</i> , steife Kappe aus buntem Seidenband, كَفِيَه; <i>koffje</i> ; seidnes Kopftuch meist roth und gelb, صِبَاد; <i>ssemadât</i> , <i>yellow or red cloth for covering the head</i> .

V.

<i>To digest</i>	Verdauen, هضم; <i>asser</i> , vgl. U&L: succum expressit.
<i>Deck</i>	Verdeck, سطاكة; <i>dakket</i> , arab. دَكَّة.
<i>Affanced</i>	Verlobt, مخطوب, مخطوبة; <i>hessit</i> , ḥḥ.ṭ:
<i>Different</i>	Verschieden, مختلف; <i>muchtalif</i> .
<i>Degrees of kindred</i>	<b>Verwandtschaftsgrade.</b>
<i>Father</i>	Vater, اب; <i>abu</i> , ḥ.ṇ: <i>my father</i> mein Vater, <i>iba</i> , ḥ.ṇP: <i>thy father</i> , dein Vater, <i>abuka</i> , ḥ.ṇ.ṇ: <i>his father</i> sein Vater, <i>abuhu</i> ḥ.ṇ.ṇ: plur. <i>abotatsche</i> .
<i>Mother</i>	Mutter <i>ummi</i> , ḥ.ḥ: plur. <i>ummatatsche</i> .
<i>Son</i>	Sohn, ولد; <i>wodu</i> , Ṡ.Ṡ: plur. <i>uladu</i> , اولاد oder Ṡ.Ṡ: <i>daughter</i> , Tochter, بنت; <i>woletu</i> , Ṡ.Ṡ: plur. <i>awaledu</i> , ḥ.ḥ.ḥ.ḥ:
<i>Brother</i>	Bruder, اخ; <i>huhu</i> ḥ.ḥ.Ṡ: <i>sister</i> Schwester, اخت; <i>hetsche</i> ḥ.ḥ.Ṡ: plur. <i>hetbi</i> ḥ.ḥ.Ṡ: <i>brothers</i> Brüder, <i>haujé</i> ḥ.ḥ.Ṡ:
<i>Grand-father</i>	Grossvater, جدّ; <i>abe-abu</i> ; ḥ.ṇ: ḥ.ṇ: <i>grand-mother</i> , Grossmutter, جدة; <i>abutu</i> .
<i>Grand-son</i>	Enkel, ابن الابن; <i>in Massaua bismaé</i> , plur. <i>bismatatsche</i> , im Tigré <i>wod-wodjie</i> = Ṡ.Ṡ: Ṡ.Ṡ:
<i>Grand-daughter</i>	Enkelin, بنت الابن, بنت البنت; <i>in Massaua bismaé</i> ; im Tigré <i>wolet-woletje</i> , Ṡ.Ṡ: Ṡ.Ṡ:
<i>Uncle</i>	Onkel, väterl., <i>brother of the father</i> , عم; <i>iba</i> plur. <i>abotatsche</i> ; <i>aunt</i> Tante, väterl., <i>sister of the father</i> , عمّة; <i>ammetsche</i> plur. <i>ammotatsche</i> .

- Uncle* Onkel, mütterl., *brother of the mother*, خال; *haliê* plur. *halotatsche*; aunt Tante, mütterl., *sister of the mother*; *haletsche* plur. *hallotatsche*.
- Nephew* Nefte, ابن الاخ; *wod huê*; ابن الاخت, *wod hetsche*; plur. *wolad hue* und *hetsche*, ⚭⚭⚭:
- Niece* Nichte, بنت الاخ; *wolet hue*; بنت الاخت, *wolet hetsche*.
- Cousin* Vetter, ابن العم; *wod abuê* von *iba* Onkel; Cousine, بنت العم; *wolet abuê*.
- Father-in-law* Schwiegervater, ابو الزوج = عم; *hamuha* plur. *hamutata*, *father of the husband* Vater des Mannes; ابو المرأة, حم; *hamuhuta*, *father of the wife* Vater der Frau, ⚭⚭⚭:
- Mother-in-law* Schwiegermutter, حياء; *hamatu* plur. *hamatatu*, *mother of the wife* Mutter der Frau; ام الرجل, *hamota* plur. *hamotata*, *mother of the husband* Mutter des Mannes, ⚭⚭⚭:
- Brother-in-law* Schwager, *brother of the husband* اخو الزوج; *talakēmâ* plur. *talakmutata*; *brother of the huswife* اخو المرأة, *samahu* plur. *samatatsche*.
- Sister-in-law* Schwägerin, *sister of the husband* اخت الزوج; *naalta* plur. *naltotata*; *sister of the huswife* اخت المرأة, *samaitu*, plur. *samaitu*. Schwägerin, *wife of the brother* زوجة الاخ; *sitt uhu* plur. *anis hauje*, ⚭⚭⚭⚭⚭:

<i>Husband of the sister</i>	Schwager, رجل الاخت; <i>samaé</i> plur. <i>sama-tatsche</i> , dann <i>bé'iss hedsche</i> , das daneben auch im Gebrauch ist = ብኧሲ: u. ኧኧት:
<i>Beast, cattle</i>	Vieh, بهيمة; <i>bahima</i> .
<i>Much, many</i>	Viel, كثير; <i>besúch</i> , ብዙኛ:
<i>A quarter</i>	Viertel, رُبْع; <i>rub'</i> , <i>rubéi</i> .
<i>Bird</i>	Vogel, طير; <i>ajfot</i> plur. <i>ajefi</i> , von ሀቋፋ: mit Wechsel von ፀ und ፆ: in Halhal, <i>ssararit</i> ሠፌፌ: <i>Eggs</i> , Vogeleier, <i>bele fot</i> , <i>bele ssararit</i> , aus den vorigen mit بيض.
<i>Full</i>	Voll, معمر; <i>mulù</i> ፍለኧ:
<i>Inspector, Trustee</i>	Vormund, Aufseher, وكيل; <i>wakîl</i> plur. <i>wakilât</i> .

## W.

<i>Watch, Guard</i>	Wache, an der Küste, ناظور; <i>nudur</i> , wie Fernrohr.
<i>Wax</i>	Wachs شمع; <i>scham</i> , ሠፍፍ:
<i>Arms, weapons</i>	Waffen, سلاح; <i>selà</i> .
<i>Orphan</i>	Waise, يتيم; <i>atim</i> .
<i>Balance</i>	Wage, ميزان; <i>mizàn</i> .
<i>Road</i>	Weg, طريق; <i>gabai</i> ተበኧ: <i>abiüt</i> ; <i>a broad road</i> breiter Weg, <i>gabai abaitu</i> , vgl. ሀቢፆ: <i>a direct road</i> grader Weg, <i>gabai ssenêta</i> , <i>akêlled hêd</i> , vgl. ሠፍፆ: <i>bonus</i> ; <i>a bad road</i> holpriger Weg, <i>gabai kitnessana</i> .
<i>Shoulder-belt</i>	Wehrgehenk, مِنطَاقَة; <i>tatak</i> .



<i>Woman, wife</i>	Weib, <i>besa, béesa</i> , <b>ብኡሲት</b> : <i>Females of animals</i> Weibchen von Thieren, <i>onta</i> = <b>أنتى</b> .
<i>Grapes</i>	Weintraube, <b>عنب</b> ; <i>ennab</i> .
<i>Wise</i>	Weise, <b>عالم</b> plur. <b>فقها</b> ; <i>alim</i> plur. <i>fugaha</i> ; <i>wisdom, science, Weisheit, علم</i> ; <i>ilm</i> .
<i>White</i>	Weiss, <b>ابيض</b> ; <i>saade</i> fem. <i>sâda</i> <b>ጸዕዖ</b> : <i>an old man with white hair</i> weisshaariger Mann, <b>شايب</b> ; <i>schêba</i> plur. <i>schajab</i> , <b>ሰዖብ</b> :
<i>Wheat</i>	Weizen, <b>قمح</b> ; <i>schenrai</i> , <b>ሰርፕ</b> :
<i>Little</i>	Wenig, <b>قليل</b> ; <i>heud</i> , <b>ዛፖፕ</b> :
<i>Instrument</i>	Werkzeug, <b>آلة</b> ; <i>edda</i> , arab. <b>عُدَّة</b> .
<i>Weather</i>	Wetter, <i>nefas</i> , <b>ነፋስ</b> :
<i>Ram</i>	Widder, <b>كبيش</b> ; <i>begē</i> <b>በገዕ</b> :
<i>Cradle</i>	Wiege, <b>مهد</b> ; <i>holeli</i> , plur. <i>hauêlil</i> .
<i>To neigh</i>	Wiehern, <b>سهل</b> ; <i>hanhâna</i> , vgl. arab. <b>حَبَّكَم</b> .
<i>To smell</i>	Wittern, <b>شم</b> ; <i>tsena la</i> , <b>ጸገዕ</b> : + <b>ኡለ</b> ?
<i>Widow</i>	Wittwe, <b>ارملة</b> ; <i>mabell</i> , <b>ጦበለት</b> : <i>a widower</i> Wittwer, <b>ارمل</b> ; <i>mabil</i> . Das letztere bezeichnet auch den zweiten Mann einer Frau. <i>The latter means also a second husband of a woman.</i>
<i>Wolf</i>	Wolf, <b>ذيب</b> ; <i>haschin</i> .
<i>Wool</i>	Wolle, Wollenzeug, <b>صوف</b> ; <i>dscheggar</i> , vgl. Haar <b>ጸፕር</b> :
<i>Word</i>	Wort, <b>كلمة</b> ; <i>kelma</i> .
<i>Wound</i>	Wunde, <b>جرح</b> ; <i>regus</i> , vgl. <b>ጊገዝ</b> : <i>confodit</i> .
<i>Worm</i>	Wurm, <b>دودة</b> ; <i>haschaka</i> , <b>ሐሰኳ</b> : Kornwurm, <i>cornworm</i> .
<i>Root</i>	Wurzel, <b>عرق</b> ; <i>gurd</i> , Umstellung von <b>جَدْر</b> ?

Z.

<i>Number</i>	Zahl, عدد; in <i>Massaua hessab</i> , 𐩧𐩢𐩨: in <i>Adaua godsur</i> , vgl. amh. ቁጠጢ: zählen.
<i>Teeth</i>	Zähne, سن (sing.); <i>ajnâb</i> , انياب, von ناب; Backzähne, ضرس (sing.); <i>hâi</i> .
<i>Pincers</i>	Zange, كباشا; <i>kelbe</i> vgl. كلبتان <i>forceps</i> .
<i>To demonstrate, to show</i>	Zeigen, وري; <i>ariu</i> , አርአፆ:
<i>Time</i>	Zeit, وقت; <i>sebân</i> , ዘመን: doch unmittelbar wohl von زمان, wie syr. ܥܡܪܐ.
<i>To cut</i>	Zerlegen, tranchieren, قطع; <i>betag</i> , ቡተኅ: بتك.
<i>To tear</i>	Zerreissen, شرمط; <i>schedetto</i> , ሠጠጠ: (äth.).
<i>She-goat</i>	Ziege, معزة; <i>talit</i> , ጠለት: plur. <i>atal</i> , አጣለ: he-goat Ziegenbock, تيس, debela, ደቤለ:
<i>Carpenter</i>	Zimmermann, نجار; <i>negiar</i> .
<i>Cinnamon</i>	Zimmt, قرفة; <i>karfa</i> , ቁርፋት: ቁረፋ: cortex.
<i>Sugar</i>	Zucker, سكر; <i>ssukhar</i> , ስኅር: <i>Sweet-meats</i> Zuckersachen, حلوا; <i>halaua</i> .
<i>Percussion cap</i>	Zündhütchen, kapsul.
<i>Tongue</i>	Zunge, لسان; <i>lessan</i> , ለሰን:
<i>Biscuit</i>	Zwieback, بقسماط, <i>biscuit de mer</i> ; <i>buksmât</i> .
<i>Onion</i>	Zwiebel, بصل; <i>bassel</i> , በጻጻ:
<i>Linen Thread</i>	Zwirn, خيط; <i>fattil</i> , ፈትል: فتيل.

Some phrases. **Einige Redensarten.**

English.

*Good evening.*

*How are you?*

*(pr. how is your state?)*

*Doest thou speak Arabic?*

*understand Arabic.*

*Yes, I understand a little.*

*Where didst thou learn Arabic?*

*I learned it at Cairo.*

*I studied Arabic six years.*

*Why didst thou learn it (not) perfectly?*

Arabic.

مساکم بالجیر  
کیف حالکم

تتکلم بالعربی

اعرف العربی

نعم اعرف شویة

فین تعلمت العربی

فی مصر علیتک

لی ست سنین اتعلم  
العربی

لها ذا ما تعلمت ملیح

Die Negation scheint im  
Tigré zu fehlen.

German.

Guten Abend.

Wie geht's?

Sprichst du Arabisch?

Ich verstehe Arabisch.

Ja ich verstehe ein wenig.

Wo hast du das Arabische  
gelernt?

Zu Kairo habe ich es  
gelernt.

Es sind sechs Jahre, dass  
ich Arabisch lernte.

Warum hast du es (nicht?)  
vollständig gelernt?

Tigré.

Ssanim ssekum Hk'ho:  
Ufwi, k'k:

Arab tethagi (von *tahagi*,  
sprechen).

Arab amir ULo: k'k'pC:

Aha, gelil amir FLA:  
k'k'pC:

Min aja mharaka lahige  
arab? من ای  
mit A und Infinitiv.

It massir mharaka o  
C'HP:

Ssiss amet biarab mhar-  
ku. hm: p'pT: no  
Lo: oUCH:

Afu senit mharaka lahige.  
k'k: WFP: oUCH:  
A und *tahagi*.

## English.

*Thou speakest Arabic,  
as if thou verest an  
Arabian.*

*Canst thou read?*

*Yes Sir.*

*I read to day from morn-  
ing till evening.*

*Canst thou write Arabic?*

*I cannot read.*

*Good bye.*

## Arabic.

تتكلم بالعربي  
كأنك  
عربي

اتعرف تقرا

نعم يا خواجه  
قرات النهار ذا من  
الفجر الى المساء

اتعرف تكتب بالعربي

ما اعرفش القرايه

خاطرك

## German.

Du sprichst das Arabische,  
als ob du Araber wärst.

Kannst du lesen?

Ja mein Herr.

Ich habe heute von Früh  
bis Abend gelesen.

Kannst du Arabisch  
schreiben?

Ich kann nicht lesen.

Lebe wohl.

## Tigré.

*Abi biga arab lethage ente  
kam arabatai.* (*Abi*  
ist das alte  $\Omega$ .)

*Taamir gari.* (Scheint  
äthiop. Infinitiv des  
arab.  $\text{قرأ}$ .)

$\text{أها charage.}$

*Garaaku amel min fagr*  
*assik missé.* (*Assik* =  
 $\text{آهه}$ .)

*Taamir abarab kitib?*  
(Aethiop. Infinit. von  
 $\text{كتب}$ .)

*Jeamirne gari* (das erste  
scheint =  $\text{አአዳር:አዳ}$ .)  
*Fimânîla* (zusammenge-

zogen aus  $\text{أمان الله}$  in  
im Schutze Gottes!)

# I N D E X.

---

The numbers indicate the pages. The corresponding *English* and *Tigré* words are printed in *Italics*. The Verbs, Numerals, Adverbs and Prepositions, which have been enumerated p. 17—19, 30, are not repeated in the following alphabetical list.

<p><b>To</b> accept 34.  Ache 61.  Acid 59.  To add 33.  Address 33.  Addicé 39.  Affianced 66.  Age 33.  Albanian 35.  All 33.  Althea 40.  Anchor 34.  To cast anchor 34.  Animal 65.  Ankle 43.  Antilope 34.  To arise 35.  Arm 35.  One-armed 40.  Arm-pit 33.  Arms 68.  To arrive 34.  Ass 25. she ass  41.</p>	<p>Atlas 35.  Aunt 67.  Autumn 47.  To awake 35.  Awl 57.  <b>B</b>abe 49.  Bachelor 48.  The back 58.  Bad, bad dinner  60.  Balance 68.  Ballast 36.  Barber 36.  Barefort 36.  Bark 36.  Barley 44.  Basket, a great 58.  Basket 27.  Bastard 49.  Bath 36.  Bean 38.  Kidney bean 27.  Kidney-bean 61.  Beauty 61.</p>	<p>To bear 43.  Beard. 36.  Beast 68.  To beat 60.  Bedstead 34.  Beer 37.  Beginning 34.  Belly 25.  To bend the bow  63.  Benefactor 26.  Bird 68.  Birds 42.  Biscuit 70.  Bit 37.  Bitter 37.  Black 21, 62.  Bladder 46.  To bleat 53.  Blind 37.  Blood 37.  Blue 62.  Boat 50, 59.  Body 51, 52.  Bone 50.</p>	<p>Bow 37.  Bowels 39.  Box 39.  Boy 50.  Bracelet 35.  Brain 43.  Brandy 38.  Bread 38.  Bread-fruit-tree  33.  Breakfast 43.  Breast 38.  Breath 35.  Bride 38.  Bridegroom 22,  38.  Bridle 25.  Bring hither 38.  Broth 42.  Brother 66.  Brother in law 67,  68.  Eye-brow 35.  Bull 56.  To bury 37.</p>
--	--	---	--

Burial place 26.	Circle 50.	To cry, a cry 61.	Dust 63.
Butcher, butchery 60.	Clever 50.	Crude 58.	Duster 65.
Butter 38.	Cliff 49.	Cuirass 51.	<b>E</b> ar 56.
Button 50.	Cloak 53.	To cut 70.	Ear-ring 56.
To buy 49.	Cloth 24, 65.	<b>D</b> agger 39.	Eear of corn 33.
<b>C</b> able 63.	Clothes 49.	To dance 64.	Easy 21, 52.
Caftan 43.	Cloud 27.	Darkness 39.	To eat 41.
Cake 51.	Clove 55.	Dates, dry 39.	Eggs 40, 68.
Calf mscel. 25.	Coffee 48.	Daughter 26, 66.	Elbow 40.
Calf 48.	Collar 46.	Day 64.	Elephant 40.
To talk 48.	Color 41.	Dead 65.	Ell 40.
To call 58.	Comb 48.	Dead body, corpse . 39.	Embroidery 63.
Cambric 36.	To comb 48.	Deaf 64.	Enemy 42.
Camel 24, 48.	Come Impr. 13.	Dear 64.	To envelop 40.
Camel-driver 48.	Commander of a thousand 50.	Debts 61.	Epistle 38.
Cannon 49.	Commander of a hundred 50.	Deck 66.	Espoused 47.
Cannon-ball 49.	Commander of fifty 50.	To depart 33.	Eunuch 41.
Cap 65.	Company 50.	To descend 33.	Eye 21, 35.
Caravan 49.	Compass 39.	Different 66.	One-eyed 40.
Carbine 65.	Consort 44.	Difficult 62.	Eye-lid 35.
Carpenter 70.	Cooked 44.	To digest 66.	<b>T</b> o fall 41.
Cartridge 56.	Cord 26, 63.	Dinner 54.	Family 41.
Cat 27.	Cork-wood 51.	Disgusting 40.	Fat 63.
To catch 49.	Corsair 39.	To divorce 59.	Fatigue 41.
Cattle 68.	Cotton 36.	Doctor 35.	Father 66.
Black-cattle, 25, 57.	Cotton-stuff 36.	Dog 47.	Father in law 67.
Cinnamon 70.	Country 43.	To give to drink 65.	Females 69.
Circumcision 37.	Cousin 67.	To drive 65.	Fen, marsh 64.
Chalk 48.	Cow, that has no milk 27.	To be drowned 62.	Fever 42.
Cheap 37, 64.	Flesh of a young cow 58.	Drum 65.	Field 43.
Cheek 26, 27, 36.	Cradle 69.	Dry 65.	Fig 41.
Cheese 49.	Cream 57.	Dumb 64.	File 41.
Chest 49.	Crooked curved 51.	Dung 24.	Finger 42.
To chew 49.		Durra 40.	Fish 42.
Chillness 42.		Stone for crushing the durrah 54.	Fish-hook 34.
Chin 27, 49.			Fist 41.
			Flag 42.

Flea 42.	Guard 68.	To hoist the sail	Lame 47.
Fleet 42.	Advanced guard	62.	Lamp 51.
Flower, meal 53.	36.	Hole 53.	Lance 51.
Flute 26.	Rear-guard 55.	Honey 47.	Lead 37.
Fly 42.	Guide 43.	Horn 25, 47.	Leaf 37.
Foal 25.	Gum 45.	Horse 25, 56.	Leak 52.
Fog 23.	Gun-powder 57.	Horsebit 43.	To become leaky
Follower 37.	Gun-smith 38.	Horsemen 56.	52.
Food 55.	Gut 39.	House 24.	Leather 52.
Forehead 63.	<b>H</b> air 45.	Hump of a camel	Left 46, 52.
Foreigner 23.	Half 45.	48.	Leg 37.
Fox 27, 43.	One half 49.	Hunchbacked 38.	Lemon 39.
Full 68.	Halm, stalk 45.	Hungry 47.	Lentils 53.
To furl the sail 62.	Hammer 46.	Husband 25.	Leopard 52.
<b>G</b> ain 44.	Hand 24.	Hyena 47.	Letter 38.
Gall 43.	Back of the hand	<b>J</b> acket 48.	To lick 51.
General 44.	46.	Jacket with slee-	Lieutenant 52.
General in Chief	Handkerchief 61.	ves 35.	Light 52.
50.	Happy 45.	Jaw-bone 49.	Linen-cloth 52.
To give 43.	Hare 46.	Jewel 40.	Linen thread 70.
Glass-bottle 44.	To hasten 36.	Ink 39.	Lion 53.
Glue 52.	Hatchet 36.	Ink-horn 39.	Lip 26, 53.
To go 10, 43.	Hazard 46.	Inn 43.	Little 49, 69.
Goat 26 bis., 70.	Head 25, 51.	Inspector 68.	Liver 52.
Gold 45.	Headache 61.	Instrument 69.	Lizard 40.
Goldsmith 45.	Hearing 43.	Invitation 40.	To load 51.
Good 45.	Heart 47.	Joint 44.	To load upon 35.
Grand daughter	Heavy 62.	Journey 57.	Lock of a gun 60.
66.	Heel 42.	Ivory 40.	Long 51.
Grand father 66.	Heir 40.	<b>K</b> ettle 25.	Looking-glass 63.
Grand mother 66.	Hen 26, 47.	Knee 24, 50.	Loud 63.
Grand son 66.	Herb 50.	To knit, bind 50.	Louse 33, of ca-
Grapes 69.	High 47.	Knife 54.	mels 52.
Gray 45.	Highroad 46.	To know 20.	Love-apple 52.
Greasy 42.	Hinderquarters	<b>L</b> adder 52.	Lover 52.
Great 45.	47.	Lamb 51.	To low (bleat) 57.
Green 21, 45.	Hip 47, 59.		<b>M</b> ad, Madness 55.
Groom 65.	Hippopotamus 55.		Male 53.

Man 53.	Nail 25, 55.	Passengers 56.	Ramrod 51.
Man of war 50, 59.	Naked 55.	Pay 63.	Rat 26.
Mane 56.	Name 55.	To pay 37.	Raven 57.
Many 68.	Navel 55.	Pearl 46.	Razor 36.
Mare 64.	Navy 42.	Pen 41.	To read 52.
Mariner 62.	Neck 25, 55.	Penknife 41.	Reckon 57.
Marrow 53.	Needle 55.	Pepper 56.	Red 21, 58.
To marry 46.	To neigh 69.	Percussion cap 70.	To refuse 33.
Mason 53.	Nephew 67.	Physician 35.	Regiment 57.
Mast 53.	Nerve 24.	Piece 63.	Reins 55.
Master 26.	Net 55.	Pigeons 64.	Remain 37.
Matter 58.	New 55.	Pilot 57.	To repose 35.
Meager 53.	Nice 55.	Pincers 70.	Reptiles 57.
Meal 53.	Niece 67.	Pipe 56.	To resemble 33.
Measure 53.	Night 55.	Pitch 56.	Ribbon 36.
Meat 41, 42.	Nose 55.	Place 21.	Rich 57.
Bad meat 41.	Number 70.	Plane 47.	Right 46.
Medicine 53.	Nutmeg 54.	Plate of wood 26.	Right (to the) 57.
To meet 37.		Pocket 64.	Ring 25, 58.
Men 54.	<b>O</b> il 56.	Poor 35.	Ring as a ornament
Midwife 46.	Old 33.	Pork 62.	of the ankles 43.
Miller 54.	Onion 70.	Pot, a little 27.	Rivulet 25.
Mill-stone 54.	To open 35.	Pregnant 62.	Rize 57.
Milk 27, 54.	Orphan 68.	Pretty 47.	Road 68.
Mire 50.	Ostrich 25, 63.	Provision 57.	To roast 38.
Month 54.	Other 33.	Provisions 55.	Roast-meat 38.
Morning 54.	Ox 56.	Purslain 57.	Rock 23.
Morsel 37.	A pair of oxen 24.	To purge 33.	Root 24, 25, 69.
Moth 49.	<b>P</b> ain in the belly	To put on (clothes)	Rope 26, 63.
Mother 54, 66.	61.	34.	Rottenness 41.
Mother in law 67.	Pain in the eyes	To put off one's	Rough 59.
Mother of pearl 56.	61.	clothes 35.	To row 58.
Mount 25.	Palm 46.	<b>A</b> quarter 68.	Rowing-bench 58.
Moustachios 61.	Paper 56.	One quarter 29.	Rudder 58.
Mouth 24, 54.	Parents 40.		To run 51.
Much 68.	Parrot 56.	<b>R</b> adish 57.	Sabre 58.
Mule 53.	Partner 35.	Rain 57.	Sack 58.
Mush 53.		Ram 26, 59, 69.	Saddle 24, 59.
Musket 44.			



Saddle for baggage 48.	To shave 36.	Smooth 44.	Sweet-meats 70.
Saddle for riding 48.	Shawl 62.	To snarl, snore 61.	Swelling 44.
Sail 62.	Sheep 59.	Snuff 64.	To swim 62.
Sailor 53 (it seems rather captain).	Shell 54.	Soldier 63.	Sword 24.
Sailor-boy 60.	Shield 25, 60.	Sole 62.	Cross-bar of the handle of the sword 26.
Sail-yard 62.	Ship 59.	Son 66.	
Salt 58.	Shirt 47.	Sorcerer 47.	
Sand 58.	Shoe, shoemaker 61.	Sore 44.	Tail 62.
Sandals 23, 58.	To shoot 59.	Sort 44.	Tailor 61.
Ream for fastening the sandals 23.	Short 51.	To sow, sew 55.	Take Impr. 13.
Satiated 59.	Short-sightedness 44.	To speak 63.	Tall 45.
Saw 58.	Shoulder 26, 61.	Spear 27, 51.	Tallow 64.
Saw-fish 58.	Shoulder-belt 68.	Spider 63.	Tamarind 64.
Scale 61.	To show 70.	Spouse 44.	Taper 49.
Scarf 59.	Sick 50.	Squinting 59.	Tapeworm 36.
To scarify 37.	Sick to be 11.	Stalk 45.	To tar 34.
School 61.	Sight 44.	Stallion 47.	Task 34.
Science 69.	Silent (to be) 62.	Star 26.	Taste 44.
Scissors 59.	Silk 62.	Stay Impr. 13.	To taste 51.
Scorpion 62.	Sinew 62.	Stearage 63.	Tasteless 41.
To scratch 50.	To sing 62.	Stew-pan 49.	Tea 64.
Screw 61.	To sink 62.	Stick 63.	Teacher 52.
Skull 59.	Sister 66.	Stocking 63.	To tear 70.
Seadog 46.	Sister in law 67.	Stove 56.	Telescope 42.
To see 62.	Sit down 62.	To stop 34.	Temple 60.
To sell 49.	Skin 46.	Straight 45.	Thick 39.
Sergeant 52.	Skin of an ox covered over the Angareb 56.	Straight-on 45.	Thing 58.
Serpent 26, 60.	Slave fem. 25.	To strand 35.	One third 29.
Several persons 54.	To sleep, sleepy 60.	Strap 25.	Thread 39.
Shadow 25.	Sleeve 33.	Stutterer 63.	Throat 61.
Shaft of a musket 59.	Slipper 56.	To subtract 64.	To tie up 35.
Sharp 59.	Slit 63.	To suckle 58.	Timber 36.
Sharpened 44.	Smell 44.	Sugar 70.	Time 70.
	To smell, scent 69.	Summer 63.	Times 29.
	Smith 61.	Sun 63.	Tobacco (sorts of) 64.
		Supper 33.	Tomb 25, 45.
		Sweat 62.	Tongue 70.
		Sweet 64.	

Tooth 24, 70.	To unload 35.	Water-bag 26.	Wolf 69.
Tortoise 60.	Urine 46.	Wax 68.	Woman 43, 69.
To touch 37.		Weapons 68.	Wood 47.
To traffic 46.	<b>V</b> alid 63.	Weariness 41.	Wool 69.
Traveller 57.	Veal 48.	Weather 69.	Word 69.
Tree 24, 36.	Velvet 59.	Wheat 69.	Work 34.
Tripod 27.	Vinegar 41.	Whip 56.	To work 34.
Troops 65.	Virgin 48.	White 21, 69.	Worm 69.
Trumpeter 65.	Voice 63.	Widow 69.	Wound 69.
Trustee 68.	Low voice 63.	Wife 69.	Wound of burn- ing 38.
Trowsers 37.	To vomit 41.	To wind up 35.	
Turban 65.	Vulture 43.	Windlass of the ship 60.	
Turtle 60.		Window 42.	<b>Y</b> ard 40.
To twist 42.	<b>W</b> ar 50.	Wine made of honey 47.	Yellow 21, 44.
	Declaration of war	Wire 39.	Yes 30, 48.
<b>U</b> dder 41.	50.	Wise 69.	Young 48.
Ugly 45.	Watch 68.		Youth 48.
Uncle 66.			

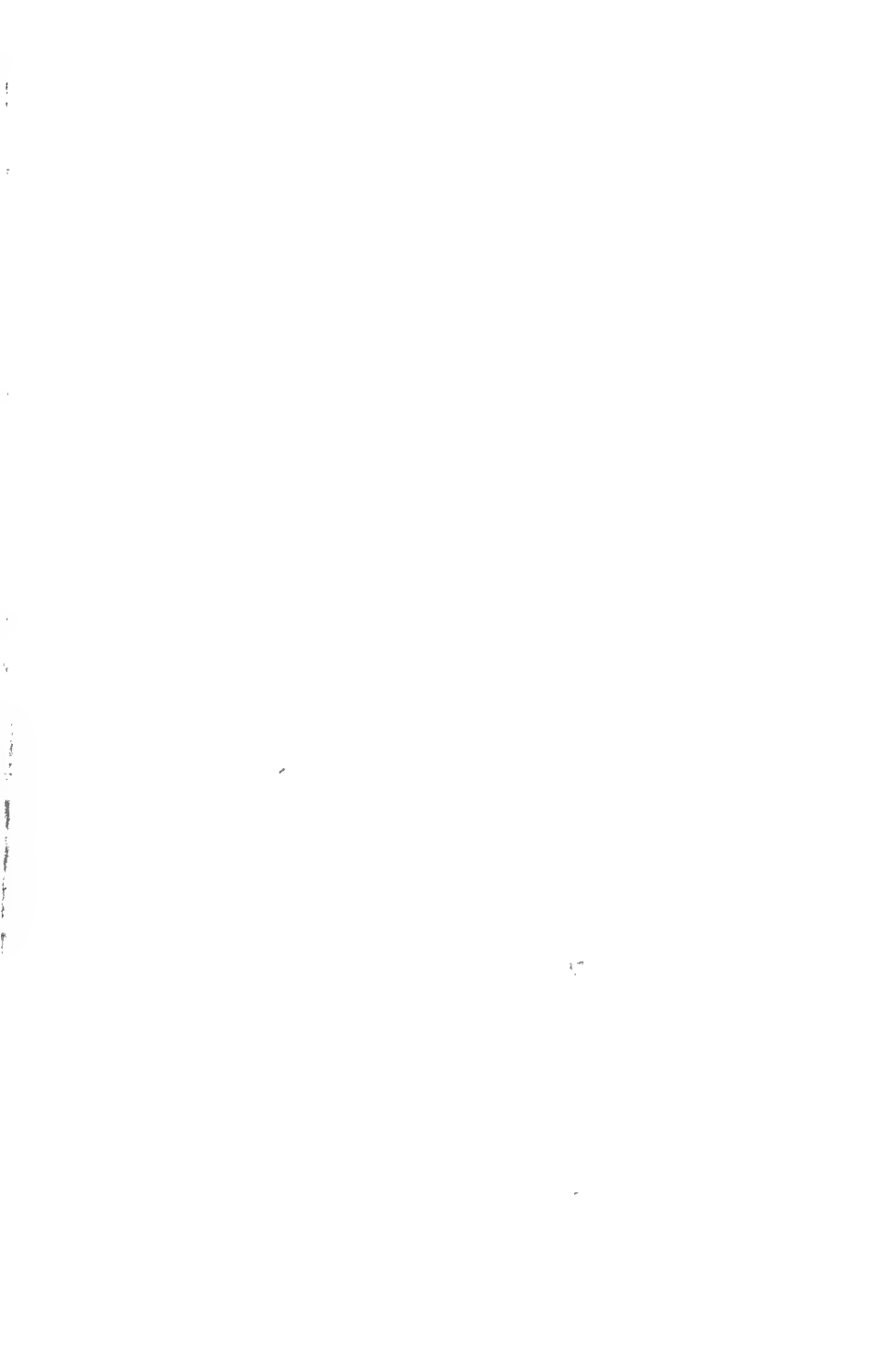
---

E R R A T A.

- P. 4, L. 9 from bottom read return for returne.  
P. 8, L. 13 ,, top ,, examples for exemples.  
P. 8, L. 8 ,, bottom ,, vocabulary for vobabulary.  
P. 27, L. 12 ,, ,, ,, nutsif for nutsfû.  
P. 39, L. 10 ,, ,, ,, Addice for Adze.
-

LEIPZIG: THE VOCABULARY PRINTED BY C. B. LÖRCK.





Im Verlage der Buchhandlung des Waisenhauses in Halle sind ferner erschienen:

**Archiv für wissenschaftliche Erforschung des alten Testaments**, herausgegeben von Dr. Adalbert Merx, Licent. d. Theol. Privatdocent in Jena. 1. Heft, mit einer lithogr. Tafel. 1867. 7  $\frac{1}{8}$  Bog. gr. 8. 1 Thlr.

*Inhalt: Einleitung vom Herausgeber. Abhandlungen: I. Die Semiten, eine ethnographische Studie. Beitrag zur Ethnographie der Hebräer von Prof. Dr. Jul. Fürst. II. Die dem Saadja beigelegte arabische Uebersetzung der kleinen Propheten, herausgegeben und mit Anmerkungen verdeutscht von Dr. R. Schröter. I. (Hosea.) III. Die Metheg-Setzung, nach ihren überlieferten Gesetzen dargestellt von S. Baer. Zum Druck befördert von F. Delitzsch. IV. Zur Geschichte des Stammes Levi von Dr. K. H. Graf. Miscellen: Etymologisches zu biblischen Eigennamen von Professor F. Hitzig. — Epigraphische Miscellen von Dr. Merx, mit einer Tafel.*

**Arnold, Prof. Dr. Fr. Aug., Abriss der hebräischen Formenlehre.** Zum Gebrauche auf Gymnasien und Universitäten. 1867. 10  $\frac{1}{2}$  Bog. gr. 8. geh. 20 Sgr.

**Gosche, Prof. Dr. R., Studien zur arabischen Literaturgeschichte** mit besonderer Rücksicht auf al-Soyuti's Kitāb al-awāil. ca. 8 Bog. gr. 8. (Unter der Presse.)

**Serzberg, Prof. Dr. Gustav, Geschichte Griechenlands unter der Herrschaft der Römer.** Nach d. Quellen dargestellt. Erster Theil: Von Flamininus bis auf Augustus. 1866. 35 Bog. gr. 8. geh. 1 Thlr. 15 Sgr. (Theil II. Von Augustus bis Commodus ist unter der Presse.)

**Merx, Dr. Adalb., Grammatica Syriaca**, quam post opus Hoffmanni refecit. Particula prima. 1868. 17 Bog. 4. 2 Thl.

*Der zweite Theil wird in der Kürze erscheinen, das Ganze mit ca. 50 Bogen vollständig sein.*

**Peter, Rector Prof. Dr. Carl, Geschichte Roms** in 3 Bänden. Zweite grösstentheils ungearbeitete und verbesserte Auflage.

1. Band. **Bis zu den Gracchischen Unruhen.** 1865. 34 Bog. gr. 8. geh. 1 Thlr. 15 Sgr.

2. „ **Bis zum Sturze der Republik.** 1866. 34 Bog. geh. 1 Thlr. 15 Sgr.

3. „ **Die Kaiser aus dem Claudisch-Julischen Hause.** 1867. 25 Bog. gr. 8. geh. 1 Thlr. 7  $\frac{1}{2}$  Sgr.

**Pott, Prof. Dr. Aug., Die Sprachverschiedenheit in Europa** an den Zahlwörtern nachgewiesen, sowie die quinäre und vigesimale Zahlmethode. 1867. 7 Bog. gr. 8. geh. 20 Sgr.

**Roediger, Prof. Dr. E., Chrestomathia syriaca** c. glossario et tabulis grammaticis. Ed. secunda auct. et emend. ca. 20 Bog. 4. (Unter der Presse.)

— **Versuch über die himjaritischen Schriftmonumente.** Mit einem Vorwort an Herrn Dr. Gesenius. 1841. gr. 8. geh. 15 Sgr.

**Schlottmann, Prof. Dr. Konst., Die Inschrift Eschmunazars**, Königs der Sidonier. Mit 2 Taf. Abbildungen u. Inschriften. 1867. 13  $\frac{1}{2}$  Bog. gr. 8. 1 Thlr. 10 Sgr.

**Wichelhaus, J., de Novi Testamenti versione Syriaca antiqua** quam Peschitho vocant, libri quattuor. Mit einer Karte von Syrien 1850. gr. 8. geh. 1 Thlr. 20 Sgr.



