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A Comparative  
Lexical Study of  
Qur'ānic Arabic

*by*

Martin R.  
Zammit

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Brill

A COMPARATIVE LEXICAL STUDY OF  
QUR'ĀNIC ARABIC

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A COMPARATIVE LEXICAL STUDY OF  
QUR'ĀNIC ARABIC



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BY

MARTIN R. ZAMMIT



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وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ  
وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَنَائِكُمْ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِّعَالَمِينَ

(The Holy *Qur'ān* 30:22)

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Msida, August 2001

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## ABBREVIATIONS & SYMBOLS

### *General abbreviations*

AA	ancient Aramaic	f.	feminine
acc.	accusative	fasc.	fascicle
act.	active	fig.	figuratively
adj.	adjective	fn.	footnote
adv.	adverb/ial	fr.	from
af.	<i>ʾafʿel</i>	frag.	fragment/ary
Akk.	Akkadian	G.	<i>Grundstamm</i> , basic verbal stem
Amh.	Amharic	Ge.	Geʿez
Amor.	Amorite	Gk.	Greek
Arab.	Arabic	Gn.	<i>Genesis</i>
Aram.	Aramaic	h.	<i>h</i> -verbal prefix in ESA
aux.	auxiliary	haf.	<i>hafʿel</i>
Bab.	Babylonian	Heb.	Hebrew
BA	Biblical Aramaic	hif.	<i>hifʿil</i>
BH	Biblical Hebrew	hitpa.	<i>hitpaʿel</i>
Can.	Canaanite	hitpe.	<i>hitpeʿal</i>
c.	century	hitpo.	<i>hitpolel</i>
ca.	<i>circa</i>	id.	<i>idem</i>
cf.	<i>confer</i>	i.e.	<i>id est</i>
chap.	chapter	II–X	Arab. verbal derived categories
Chr.	Christian	imp.	imperative
col.	column	ImpA	Imperial Aramaic
coll.	collective	indef.	indefinite
comp.	comparative	inf.	infinitive
contr.	contracted	insc.	inscription
cp.	compare	interj.	interjection
conj.	conjunction	interrog.	interrogative
CS	Common Semitic	intr.	intransitive
D.	<i>Doppelstamm</i> , verbal stem with doubled second radical	Is.	<i>Isaiah</i>
dem.	demonstrative	itpa.	<i>ʾitpaʿal</i>
denom.	denominative	itpalp.	<i>ʾitpalpel</i>
deriv.	derived, derivative, derivation	itpe.	<i>ʾitpeʿel</i>
Dn.	<i>Daniel</i>	Jb.	<i>Job</i>
ES	East Semitic	Jer.	<i>Jeremiah</i>
e.g.	<i>exempli gratia</i>	Jew.	Jewish
encl.	enclitic	JP	Jewish-Palestinian
ESA	Epigraphic South Arabian	Lat.	Latin
etpa.	<i>ʾetpaʿal</i>	lit.	literally
etpe.	<i>ʾetpeʿel</i>	lw.	loanword
etym.	etymological	m.	masculine
esp.	especially	metaph.	metaphor/ically
euph.	euphemism	Mic.	<i>Micah</i>
Eze.	<i>Ezekiel</i>	Mino.	Minoan
		n.	noun



n.d.	no date	pu.	<i>pu'al</i>
NH	Neo-Hebrew	Pun.	Punic
nif.	<i>nif'al</i>	Q.	The <i>Qur'an</i>
no.	number	Qat.	Qatabanian
NP	Neo-Punic	QA	Qur'anic Arabic
NT	New Testament	re.	regarding
num.	numeral	rel.	relative
NWS	North-West Semitic	rt.	root
OA	Old Aramaic	sec.	section
obl.	oblique	Sf.	Sefire Inscriptions
obsol.	obsolete	sg.	singular
OffA	Official Aramaic	Skr.	Sanskrit
orig.	originally	s.o.	someone
o.s.	oneself	SS	South Semitic
OT	Old Testament	st-	<i>st-</i> verbal prefix in ESA
pa.	<i>pa'el</i>	s.th.	something
Palm.	Palmyrene	subst.	substantive
part.	participle	Sum.	Sumerian
partic.	particle	Syr.	Syriac
pass.	passive	š.	<i>šaf'el</i>
PbH	Post-Biblical Hebrew	št-	<i>št-</i> verbal prefix
pe.	<i>pe'al</i>	Talm.	Talmud
perh.	perhaps	Targ.	Targum
pers.	personal	tD.	<i>t-</i> prefix affixed to <i>Doppelstamm</i> in Akk.
Pers.	Persian	ti.	<i>t-</i> verbal infix in ESA
Ph.	Phoenician	tp.	<i>t-</i> verbal prefix in ESA
Phlv.	Pahlavi	tQ.	<i>t-</i> prefix affixed to the simple verbal form
pi.	<i>pi'el</i>	tr.	transitive
pilp.	<i>pilpel</i>	Ug.	Ugaritic
pl.	plural	var.	various
poet.	poetic	vb.	verb
prep.	preposition	voc.	vocative
prob.	probably	w.	with
pron.	pronoun	WS	West Semitic
pr.n.	proper noun	yif.	<i>yif'il</i>
Prov.	<i>Proverbs</i>		
PS	Proto-Semitic		

### *Bibliographical Abbreviations*

The following are abbreviations of standard works on Semitic studies. For full bibliographical details see the *Bibliography* section:

AHw	von Soden, <i>Akkadisches Handwörterbuch</i>
BDB	Brown, Driver, Briggs, <i>Hebrew and English Lexicon of the Old Testament</i>
CAD	Gelb, Jacobsen, <i>et alii</i> eds. Chicago Assyrian Dictionary
CDG	Leslau, <i>Comparative Dictionary of Gêez</i>
DCH	Clines, <i>The Dictionary of Classical Hebrew</i>
DISO	Jean, Hoftijzer, <i>Dictionnaire des Inscriptions Sémitiques de l'Ouest</i>
DNWSI	Hoftijzer, Jongeling, <i>Dictionary of the North-West Semitic Inscriptions</i>
DRS	Cohen, <i>Dictionnaire de racines sémitiques ou attestées dans langues sémitiques</i>
HAL	Koehler and Baumgartner, <i>Hebräisches und Aramäisches Lexikon zum Alten Testament</i>
LA	Ibn Manzûr, <i>Lisân al-ʿArab</i>

Lex.Syr	Brockelmann, <i>Lexicon Syriacum</i>
Q	The <i>Qur'ān</i>
UT	<i>Ugaritic Textbook</i>

References to the following sources of frequent mention will be indicated by the authors' surnames and page number/s only:

Aistleitner	<i>Wörterbuch der ugaritischen Sprache</i>
Brauner	<i>A comparative Lexicon of Old Aramaic</i>
Conti Rossini	<i>Chrestomathia Arabica Meridionalis Epigraphica</i>
Biella	<i>Dictionary of Old South Arabic—Sabaean Dialect</i>
Dillmann	<i>Lexicon Linguae Aethiopicae</i>
Fraenkel	<i>Die aramäischen Fremdwörter im Arabischen</i>
Gibson	<i>Canaanite Myths and Legends</i>
Gordon	<i>Ugaritic Textbook</i>
Ibn Fāris	<i>Maqāyis al-Luġa</i>
Jastrow	<i>A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature</i>
Jeffery	<i>The Foreign Vocabulary of the Qur'ān</i>
Lanc	<i>Arabic-English Lexicon</i>
del Olmo Lete	<i>Diccionario de la Lengua Ugaritica</i>
Payne Smith	<i>A Compendious Syriac Dictionary</i>
Penrice	<i>Dictionary and Glossary of the Kor-ān</i>
Tomback	<i>A Comparative Semitic Lexicon of the Phoenician and Punic Languages</i>

#### Other bibliographical abbreviations

AAL	<i>Afroasiatic Linguistics</i> ed. by R. Hetzron & R.G. Schuh. Malibu: Undena Publications, 1977. ( <i>Monographic Journals of the Near East</i> , 4/4).
ACILCS	<i>Atti del Secondo Congresso Internazionale di Linguistica Camito-Semitica, Firenze, 16-19 aprile 1974</i> , raccolti da Pelio Fronzaroli. Firenze: Istituto di Linguistica e di Lingue Orientali, Università di Firenze, 1978. ( <i>Quaderni di Semitistica</i> , 5).
ACILSCS	<i>Actes du premier congrès international de linguistique sémitique et chamito-sémitique, Paris: 16th to 19th July 1969</i> , ed. by A. Caquot & D. Cohen. The Hague, Paris: Mouton.
AION	<i>Annali dell'Istituto Orientale di Napoli</i> . Napoli.
ANLR	<i>Accademia Nazionale dei Lincei. Rendiconti</i> . Roma.
Ar	<i>Arabica. Revue d'Etudes Arabes</i> . Leiden.
ArOr	<i>Archiv Orientální</i> . Praha.
Berytus	<i>Berytus Archaeological Studies</i> . Beirut.
Bib	<i>Biblica</i> . Roma.
BALM	<i>Bollettino dell'Atlante Linguistico Mediterraneo</i> .
BSA	<i>Budapest Studies in Arabic</i> . Budapest.
BSLP	<i>Bulletin de la Société Linguistique de Paris</i> . Paris.
EI(2)	<i>Encyclopaedia of Islam</i> . (1908-34), new ed. 1960-, Leiden: E.J. Brill. Leiden.
EBM	<i>Encyclopaedia Britannica Macropaedia</i> .
ELL	<i>The Encyclopedia of Language and Linguistics</i> , ed.-in-chief R.E. Asher. 10 vols. Oxford: Pergamon Press.
ET	<i>Expository Times</i> .
FO	<i>Folia Orientalia. Revue des Etudes Orientales</i> . Kraków.
HdO	<i>Handbuch der Orientalistik</i> . Leiden-Köln.
HAR	<i>Hebrew Annual Review</i> . Ohio.

- HS* *Hamito-Semitic. Proceedings of a colloquium held by the Historical Section of the Linguistics Association (Great Britain) at The School of Oriental and African Studies, University of London, 18-20 March 1970*, ed. by J. & T. Bynon. The Hague: Mouton, 1975.
- IF* *Indogermanische Forschungen. Zeitschrift für Indogermanistik und Allgemeine Sprachwissenschaft*. Friedland.
- IJAL* *International Journal of American Linguistics*. Boulder, Co.
- JAAL* *Journal of Afroasiatic Languages*.
- JAOS* *Journal of the American Oriental Society*. New Haven, Conn.
- JBL* *Journal of Biblical Literature*. Society of Biblical Literature.
- JNES* *Journal of Near Eastern Studies*. Chicago.
- JSAI* *Jerusalem Studies in Arabic and Islam*. Jerusalem.
- JSS* *Journal of Semitic Studies*. Manchester.
- Lg* *Language. Journal of the Linguistic Society of America*. Los Angeles.
- Lingua* *Lingua. International Review of General Linguistics*. Amsterdam.
- OA* *Oriens Antiquus. Rivista del Centro per le Antichità e la Storia dell'Arte del Vicino Oriente*. Rome.
- PICSS* *Proceedings of the International Conference on Semitic Studies, Jerusalem, 19th to 23rd July 1965*. Jerusalem: The Israel Academy of Sciences and Humanities.
- PL* *Paleontologia Linguistica. Atti del VI Convegno Internazionale di Linguisti, 2nd to 6th September 1974*. Milano: Paideia Ed.
- RSO* *Rivista degli Studi Orientali*. Roma.
- SI* *Studia Islamica*. Paris.
- SSL* *Studies on Semitic Lexicography*, ed. by P. Fronzaroli. Firenze: Istituto di Linguistica e di Lingue Orientali, Università di Firenze, 1973. (*Quaderni di Semitistica*, 2).
- VTSup* *Supplement to Vetus Testamentum*. Leiden.
- UF* *Ugarit Forschungen*. Neukirchen-Vluyn.
- Ug* *Ugaritica*.
- WZKM* *Wiener Zeitschrift für die Kunde des Morgenlandes*. Wien.

### *Symbols*

- < derived from
- > becoming
- ? *before* a gloss indicates a possible cognate; *after* a gloss indicates uncertain reading or meaning
- \* reconstructed form
- '...?' enclose glosses

## INTRODUCTION

### *Aim and scope of this research*

In their quest to establish the classification of the individual Semitic languages, semitists have resorted to the time-honoured practice of conducting comparative research based, in most cases, on phonological, morphological or syntactic criteria. The lexicon is usually considered unsuitable for classificatory purposes. However, this does not mean that the lexical factor has to be totally ignored. In this regard, Segert's statement is most appropriate:

The classification of Semitic languages is felt to need thorough revision; even a comparison of the lexical stock would be very helpful, as the criteria based on the system of language, especially on phonology and morphology, could then be completed by lexical evidence.<sup>1</sup>

Furthermore, in the concluding remarks to his lexicostatistical exercise, Rabin stresses "... the need for further investigation of the more fundamental vocabulary of Arabic in order to establish more clearly its position within the Semitic family."<sup>2</sup> Semitists in general are aware that the Arabic lexicon merits to be thoroughly analysed, particularly in the light of the lexical evidence from the cognate Semitic languages.<sup>3</sup>

The present work aims at carrying out a quantitative analysis of a substantial corpus of the Arabic lexicon with a view to investigating the lexical relationship between Arabic and the major varieties of Semitic. The common lexical features, rather than pointing towards particular genetic affinities, are interpreted as indicators of different levels of socio-cultural links in general and linguistic exchange in

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<sup>1</sup> 1960: 473. Hetzron 1976: 89 states "Similar lexical items with more or less regular sound correspondences will make such a [genetic] relationship quite probable, further to be confirmed by comparable features of grammar." For Potter 1960: 90, quoted by De Moor 1973: 88 (fn. 1), the criteria for language classification are: priority to morphology, followed by syntax, phonology, the lexicon and finally semantics. According to Petráček 1975: 124 "... every element is important; of course one has to know its position, in the centre or in the periphery, but each phonetic, lexical, etc. element matters."

<sup>2</sup> 1975: 99.

<sup>3</sup> Fisher 1969: 235, fn. 9; Garbini 1972: 95.

particular, which characterized the various areas of Semitic.<sup>4</sup> Reference is made to items of the Semitic *Wortschatz* which are shared by all, or by most of the cognate languages, but greater attention is reserved to lexical items from different areas of the Semitic *Sprachraum* which attest to various degrees of semantic development.

This research is based on the lexicon of the *Qurʾān*. This most prestigious Arabic source is generally considered as linguistic evidence from the 7th century A.D. which has remained practically unaltered.<sup>5</sup> The *Qurʾānic* text yielded 1717 lexical items belonging to 1504 roots.<sup>6</sup> Taking into consideration the number of roots in Arabic as estimated by Herdan, namely 3775, the lexical corpus in this work would constitute 40% ca. of the postulated root-inventory of Arabic.<sup>7</sup> These items constitute the lexical corpus on the basis of which lexical cognates have been established between Arabic and the languages representing the main subdivisions of the Semitic group, namely:

- South Semitic: Geʿez and Epigraphic South Arabian
- North-West Semitic: Aramaic and Syriac, Hebrew and Phoenician
- Ugaritic<sup>8</sup>
- East Semitic: Akkadian

This approach allows an analysis of the lexical relationship between Arabic and individual Semitic languages, as well as between Arabic and the main hypothetical subdivisions of Semitic.

Chapter 1 offers a brief overview about past comparative lexical studies, whereas chapter 2 discusses the emergence of *Qurʾānic* Arabic, loanwords, and the semantic classification of the vocabulary according to associative fields. Chapter 3 presents the lexical data, which is

<sup>4</sup> See D. Cohen 1973: 201.

<sup>5</sup> Rabin 1955: 21.

<sup>6</sup> See 1.3 below.

<sup>7</sup> Herdan 1964: 169. Of these 3,775 roots, a total of 1,170 contain /w/ or /y/. According to Robin 1992: 90 there are about 6,000 roots in what he terms Modern Arabic. 121 of the 1504 roots are represented by 255 lexical items. This is due, in general, to homonymity. Moreover, 79 items, mostly prepositions and particles, are not classified by root.

<sup>8</sup> Some scholars (e.g. Huehnergard 1991, Militarev 2000) include Ugaritic within NWS. Bennett 1998: 20 places it within Canaanite. Ugaritic is treated separately in this work.

then discussed from the semantic point of view in chapter 4. Chapter five tackles the statistical data accruing from the lexical data and chapter 6 offers the final observations and conclusions. The aim of this research is not to compile an etymological dictionary of Qur'ānic Arabic, nor does it suggest a new classification of the Semitic languages.<sup>9</sup> This study offers insights into the internal lexical relationships characterizing nine Semitic varieties. A lexical corpus which takes into account nine cognate languages of the Semitic area is bound to yield substantially reliable information about the Semitic lexicon. Such a quantitatively significant database makes it possible to determine, amongst others, whether certain meanings are specialized in one language and semantically unmarked in other cognate languages.

### *Preliminary background*

That comparative Semitic studies in general and Semitic lexicography in particular are an offshoot of Biblical Scholarship is an undeniable historical fact. St Jerome, St Augustine and Priscan were among the very first, in the West, to notice linguistic links between 'oriental' languages (Hebrew, Punic, Syriac and Chaldaean).<sup>10</sup> From the 10th century A.D. onwards, and under the impetus of Muslim philology, the first steps in Semitic studies were made. Most important of all were the works by such Jewish scholars as Sa'adiya Gaon, Ibn Qurayš, Judah Ḥayyūḡ, Ibn Ḡanāḥ, and Ibn Bārūn.<sup>11</sup> Grammatical and lexical comparative studies of various Semitic languages were undertaken,<sup>12</sup> theories were formulated,<sup>13</sup> and the first Hebrew grammars and lexica were produced. From the 16th c. onwards, a number

<sup>9</sup> See chapter 6 for a summary of the various hypotheses regarding the classification of the Semitic languages.

<sup>10</sup> See Burrini 1978: 116. S. Gaon (892–942) produced the *Agron*, a first Hebrew dictionary, whereas Qurayš's work, *Sefer ha-yahas* studies the relationship between Hebrew, Aramaic, and Arabic, including references to Berber and Persian.

<sup>11</sup> See Kaltner 1996: 5–11, quoting H. Hirschfeld 1926 regarding the fact that the Arab scholars "... confined their linguistic studies to the most minute elaborate study of the rules of their own language without acknowledging the existence of the kindred tongues."

<sup>12</sup> The Samaritans in Palestine produced, amongst others, the trilingual Hebrew-Aramaic-Arabic dictionary called *ha-meliš*, sometime around the year 1200.

<sup>13</sup> See Burrini 1978: 116 re Ḥayyūḡ's formulation of the theory of Hebrew roots and its extension to weak verbs.

of works published in Italy, France, Germany and England constituted the first steps in what, later, was to become known as comparative Semitic studies.<sup>14</sup>

One of the tasks undertaken by comparative Semitists over the years was the identification of a basic Proto-Semitic lexicon. Among the scholars who actively researched this field, one could mention Guidi (1878–79), Bergsträsser (1928), D. Cohen (1961, 1970), Fronzaroli (1964–1970),<sup>15</sup> and Tyloch (1975).<sup>16</sup> Indeed, these scholars based their studies on disparate methodologies for the identification of lexical items belonging to the common lexicon. Furthermore, other studies on the common lexicon covered the wider Afroasiatic area.<sup>17</sup> Among the most important works are those by M. Cohen (1947),<sup>18</sup> Greenberg (1966), Diakonoff (1967) and Orel & Stolbova (1995).

Since the publication of the Swadesh studies,<sup>19</sup> a number of Semitic lexical studies have adopted lexicostatistical methodologies. This research is based on Swadesh's list of 200 words, or on the abridged version of that list, that is 100 basic words which are culturally unmarked and are supposed to be found in every language. Evidently, one of lexicostatistics' most obvious weak points is the very limited number of lexical items on the basis of which lexicostatisticians calculate a. the rate of lexical retention within a particular language over 1000 years, and b. the dates of separation of various cognate languages during the historical period.<sup>20</sup> Both D. Cohen (1961, 1970) and Rabin (1970), amongst others, have applied the lexicostatistical method to the Semitic lexicon. Since its inception in 1952, the validity of this method has been the subject of animated discussion.<sup>21</sup>

<sup>14</sup> See Burrini 1978: 117 for a review of the main works, as well as Segert 1991: 1426–27.

<sup>15</sup> He identifies some 500 words common to three Semitic geographical areas, namely the East, the North-West, and the South-West.

<sup>16</sup> 1975: 56, where he lists 40 common words belonging to the ecological and cultural spheres and attested in all varieties of Semitic.

<sup>17</sup> Diakonoff 1988: 19–23 subdivides the Afroasiatic languages (or Afrasian, as he calls them) into six branches: Semitic, Cushitic, Omotic, Libyan-Guanche, Egyptian, and Chadic. Presumably, these branches originated from an initial cluster, conveniently termed Proto-Afrasian. The Afroasiatic group, traditionally called Hamito-Semitic, later disintegrated and Diakonoff posits the break-up of Proto-Semitic as having taken place some four or five thousand years after the Proto-Afroasiatic phase.

<sup>18</sup> 515 items of the common lexicon are identified.

<sup>19</sup> 1952; 1955.

<sup>20</sup> See chapter 1.

<sup>21</sup> See, among others, Hoijer 1956; Cadore 1966.

*Methodological Considerations and Sources**Qur'ānic Arabic (QA)*

The choice of QA was prompted by the need to secure a reliable lexical corpus based on a source which is well fixed in time and place and which enjoys widespread consensus as to its linguistic validity. This book is not concerned with any religious aspect pertaining to the *Qur'ān* in particular and to Islam in general. It simply resorts to this most prestigious of Arabic sources, appearing in the Ḥiǧāz area during the 7th century A.D., with a view to compiling a corpus of lexical items. Focussing on QA avoids the risk of opening the scope of research to include different phases of Arabic indiscriminately.<sup>22</sup> Pre-Islamic Arabic, as attested in the elaborate oral poetical tradition of the Arabian bedouins and characterized by its vast archaic vocabulary of outstanding expressive beauty, could have been an attractive alternative to QA. However, in view of the contrasting views regarding the origins of a portion of this literary heritage, this alternative had to be abandoned.<sup>23</sup> Chouémi's statement concerning the validity of the *Qur'ān* in research is worth quoting:

Le Coran, comme champ de recherches linguistiques, offre plusieurs avantages. C'est le premier texte en prose arabe dont l'authenticité soit indiscutable. Il est d'une chronologie précise, d'une ampleur suffisante et d'une variété assez grande pour que s'y trouvent traités les sujets les plus divers. Ce sont la autant d'atouts qui facilitent le travail d'un linguiste désireux de conclure et d'aboutir.<sup>24</sup>

<sup>22</sup> According to Barr 1968: 117 the problem characterizing Arabic lexicography lies in the fact that it does not rest directly on the literature itself, but on compilations from older Arab dictionaries.

<sup>23</sup> Very often Western scholarship has questioned the reliability of the dating of Arabic sources. Thus, Hopkins 1984: xxxvii-xxxviii states that, in the absence of contemporary documentary evidence, "... it can by no means be taken for granted at the outset that these works [i.e. pre-Islamic poetry, the *Qur'ān*, the prophetic literature, and the *Ayyām* narratives] in the form in which they are presently available are genuine, inviolate products of the periods to which they are held to refer." Hopkins adds that the earliest MSS of these works date from 3rd c. A.H. (9th c. A.D.), or later.

<sup>24</sup> 1966: iv. Schall 1982: 148 emphasizes the need for an extensive analysis of the Qur'ānic lexicon.



*The Arabic sources*

The main sources for the Arabic items making up the lexical data<sup>25</sup> are: *Al-mu'ğam al-mufahras li-'alfāz al-qur'ān al-karīm*,<sup>26</sup> a Qur'ānic concordance based on Flügel's work of 1842; *Mu'ğam al-'adawāt wa-ḍ-ḍamā'ir fi l-qur'ān al-karīm*;<sup>27</sup> and *Mu'ğam al-'alfāz wa-l-'alām al-qur'āniyya*.<sup>28</sup> The English glosses are based on Penrice's *A Dictionary and Glossary of the Kor-ān*.<sup>29</sup> In the discussion, in chapter 5, covering a number of Arabic lexical items, recourse has been made to Ibn Manzūr's *Lisān al-'arab* as well as to Lane's dictionary. Moreover, I have also consulted *Umdat al-ḥuffāz fi tafsīr 'ašraf al-'alfāz* (four volumes) by As-Samīn which offers detailed definitions of the Qur'ānic items. For the basic meanings of a number of Arabic roots, Ibn Fāris' *Maqāyīs al-luġa* (six volumes) was consulted. This publication has been most valuable in the choice of the corpus' lexemes, particularly in the process of sifting and excluding lexical items which belong to the same semantic bases. In the case of loanwords in the Qur'ān, frequent reference is made to Jeffery's book *The Foreign Vocabulary of the Qur'ān*<sup>30</sup> which, to date, represents the most extensive discussion on this topic.

*The collation procedure*

Lexical items have been selected from each root attested in the Qur'ān, the sense of which is representative of the basic meanings pertaining to that root. No distinction has been made between nominal and verbal roots.<sup>31</sup> In the case of homonymous roots, different lexemes reflecting the different meanings are included. In the choice of single lexical items, preference has been given to items of the basic verbal form C<sub>1</sub>C<sub>2</sub>C<sub>3</sub> (the *Qal* form). In the case of roots attested only in the form of substantives,<sup>32</sup> participles, adjectives, infinitives,

<sup>25</sup> See chapter 3.

<sup>26</sup> 'Abd al-Bāqī 1945.

<sup>27</sup> 'Amayreh and As-Sayyid n.d.

<sup>28</sup> Ibrāhīm 1968.

<sup>29</sup> First published in 1873, and reviewed by Bosworth 1972.

<sup>30</sup> 1938.

<sup>31</sup> According to Fleisch 1961: 268 "... une racine peut se manifester et dans des verbes et dans des noms, sans qu'il y ait priorité historique nécessaire des uns sur les autres. Car ces mots: nom, verbe, n'ont pas en eux-mêmes de priorité l'un sur l'autre. ..."

<sup>32</sup> See Diakonoff 1975 for the subdivision of roots into verbal and nominal categories.

etc., a lexical item has been selected which clearly represents the basic meaning of the root. Certain QA items, like *bi'r*, have formally corresponding items in the cognate languages. However, a number of QA roots are only attested in one or more of the derived verbal themes (e.g. *baddala*). In this case, the *Qal* form in the cognate languages is quoted, although derived forms are often included in order to elucidate further the meaning associated with a particular root. The items in the corpus are reproduced exactly as they are attested in the *Qur'ān* (e.g. *bidāran*; *bāziġ*). Wherever there is no entry for a particular language in the corpus, this means that no cognate of the lexical item in question has been found, or that the root in Arabic does not correspond semantically to the same root in any of the Semitic languages.<sup>33</sup> Proper names are not taken into consideration since they offer no sound basis for reliable semantic conclusions, and therefore cannot be adopted for cognacy purposes.<sup>34</sup> In general, it should be pointed out that, although arbitrariness in the collation process cannot be ruled out, this eventuality does not apply to ca. 51% of the lexical corpus. The reason being that this percentage of the data is made up of: a. roots represented by single attestations in the *Qur'ān* (e.g. *battaka*); b. roots with more than one attestation but with very close meanings (e.g. *ḥāfata* 'to speak in a low voice' and *taḥāfata* 'to converse in a low tone'—in this case, the former, less derived item was chosen); c. roots represented by various grammatical categories such as plurals, participles, verbal nouns, etc. (e.g. *bahr*, *biḥār*, *'abḥur*, *bahrān*; *maḥzūr*, *muḥtaẓir*); and d. cases where all attestations of a single root have been included in the corpus (e.g. *šarr*, *šarar*).

### *The Semitic sources*

A comparative dictionary covering all Semitic languages is, to date, not available. D. Cohen, in 1970, embarked on this enormous philological task and since then, the first eight fascicles have been published.<sup>35</sup>

<sup>33</sup> This is what, according to Barr 1967: 264, constitutes 'negative evidence', that is "... the languages in which the form does not occur or occurs only with a different sense."

<sup>34</sup> Beeston 1977: 51.

<sup>35</sup> Militarev and Kogan 2000 note the lack of a standard and complete etymological dictionary of Semitic, stating that this gap cannot be filled with dictionaries of individual Semitic languages, "... nor even with D. Cohen's otherwise very helpful *Dictionnaire des racines sémitiques*."

It goes without saying that, had such a publication been available *in toto*, the collation effort involved in this work would have been drastically reduced. In the absence of such an essential tool, recourse had to be made to the following primary sources:<sup>36</sup>

- Akkadian: Gelb, Jacobsen, *et alii* eds. *Chicago Assyrian Dictionary* (CAD)  
 Von Soden, *Akkadisches Handwörterbuch* (AHw.)
- Aramaic: Brauner, *A Comparative Lexicon of Old Aramaic* (Brauner)  
 Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament* (BDB)  
 Jastrow, *A Dictionary of the Targumim, the Talmud Babil and Yerushalmi and the Midrashic literature* (Jastrow)
- Arabic: Ibn Fāris, *Maqāyīs al-luġa* (Ibn Fāris)  
 Ibn Manẓūr, *Lisān al-‘arab* (LA)  
 Lane, *Arabic-English Lexicon* (Lane)  
 Penrice, *A Dictionary and Glossary of the Kor-ān* (Penrice)  
 Ibrāhīm, *Muġam al-<sup>2</sup>alfāz wa-l-<sup>2</sup>a‘lām al-qur’āniyya*  
 ‘Abd al-Bāqī, *Al-muġam al-mufahras li-<sup>2</sup>alfāz al-qur’ān al-karīm*  
 ‘Amayreh and As-Sayyid, *Muġam al-<sup>2</sup>adawāt wa-d-ḍamā’ir fi l-qur’ān al-karīm*
- ESA: Beeston, Ghul, *et alii*, *Sabaic Dictionary*  
 Conti Rossini, *Chrestomathia Arabica Meridionalis Epigraphica* (Conti Rossini)  
 Biella, *Dictionary of Old South Arabic—Sabaean Dialect* (Copeland Biella)
- Ge‘ez: Dillmann, *Lexicon Linguae Aethiopicae* (Dillmann)  
 Leslau, *Comparative Dictionary of Ge‘ez* (CDG)<sup>37</sup>
- Hebrew: Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament* (BDB)  
 Clines (Ed.), *The Dictionary of Classical Hebrew* (DCH)

<sup>36</sup> Very often, these primary sources have been supplemented with comparative data from various secondary sources. Thus in the case of NWS languages, particularly in the case of OA (pre-700 B.C.), data was also collated from Hofstijzer and Jongeling’s *Dictionary of the North-West Semitic Inscriptions*. The Aramaic data also includes lexical items from the three Sefire inscriptions (pre-740 B.C.; see Fitzmyer 1995).

<sup>37</sup> According to Raz 1992: 245 “It [Leslau’s dictionary] is not intended to supersede Dillmann’s *Lexicon*, which will remain the context dictionary in this field of studies, as well as an unparalleled expensive monument to a bygone period when research work defied all cost.”

- Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature* (Jastrow)
- Koehler and Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament* (HAL)
- Phoenician: Hoftijzer and Jongeling, *Dictionary of the North-West Semitic Inscriptions* (DNWSI)
- Tombback, *A Comparative Semitic Lexicon of the Phoenician and Punic Languages* (Tombback)
- Syriac: Brockelmann, *Lexicon Syriacum* (Lex.Syr)
- Payne Smith, *A Compendious Syriac Dictionary* (Payne Smith)
- Ugaritic: Aistleitner, *Wörterbuch der Ugaritischen Sprache* (Aistleitner)
- del Olmo Lete and Sanmartin, *Diccionario de la Lengua Ugaritica*. Vol. 1. (del Olmo Lete)
- Gibson, *Canaanite Myths and Legends* (Gibson)
- Gordon, *Ugaritic Textbook* (UT)
- Al-Yasin. *The Lexical Relation between Ugaritic and Arabic*
- General: Cohen, D. *Dictionnaire de Racines Sémitiques ou attestées dans les langues sémitiques* (DRS)
- Cohen, M. *Essai Comparatif sur le Vocabulaire et la Phonétique du Chamito-Sémitique*
- Dessoulavy, *Gate of the East and Garden of Semitic Roots*
- Leslau, *Hebrew Cognates in Amharic*
- Leslau, *Comparative Dictionary of Ge'ez (Classical Ethiopic)* (CDG)
- Jean, and Hoftijzer, *Dictionnaire des inscriptions sémitiques de l'Ouest* (DISO)
- Hoftijzer, and Jongeling, *Dictionary of the North-West Semitic Inscriptions* (DNWSI)
- Murtonen, *Hebrew in its West Semitic Setting* (Part One: Ba, Bb)

The lexical cognates have been selected on the basis of reliable phonetic correspondences. Moreover, whenever there is no full semantic identity between Arabic lexical items and any of the cognate languages, an effort has been made, whenever possible, to adopt Orel and Stolbova's method of bridging the semantic distance in 'one derivational step'.<sup>38</sup> Metathesis has also been taken into consideration.

<sup>38</sup> See Orel & Stolbova 1995: xxvi. Thus, for example, what they term Hamito-Semitic prototype *\*bah-/ \*bih-* 'to burn, be hot' would have cognates in Egyptian meaning 'to burn'; West Chadic 'hot'; Central Chadic 'hot'; East Chadic 'to roast'.

*Transliteration, transcription and notation*

The following vocalic transcription for Arabic has been adopted:

short vowels	: a, u, i
long vowels	: ā, ū, ī
'alif maqṣūra	: ā
tā marbūṭa	: -a
diphthongs	: -aw, -ay

In the case of the other Semitic languages, vowel length is shown by a macron over the vowel. Nunation in Arabic, with the exception of a few adverbial items, has been omitted.

Since the lexical corpus is presented in phonemic rather than phonetic transcription, Hebrew, Aramaic and Syriac lexemes are not marked for spirantization. ESA lexemes have been stripped of the various suffixed morphemes so as to render them more easily identifiable with cognates in the other languages. As for the transliteration of Ge'ez items, instead of adopting the traditional system of the seven vocalic orders, long vowels are marked by macrons.

Arabic derived verbal themes are marked by Latin numbers, whereas for the rest of the languages, the familiar Hebrew notation (e.g. nif., hif., hitpa. etc.) has been adopted.<sup>39</sup> In the absence of any indication regarding verbal derivation, a *Qal*-verb is to be assumed. Since this study is based on QA, the lexical items in the corpus follow the Arabic alphabetical order.

*Transcription System*

Transcription	Arab.	Ge.	ESA	Syr.	Heb.	Ug.
o	ء	አ	h	ܟ	כ	𐤊 𐤋
b	ب	በ	β	ܒ	ב	𐤁 𐤂
t	ت	ተ	χ	ܬ	ת	𐤃
f	ف	—	ϝ	—	—	𐤄

<sup>39</sup> For a full list of abbreviations and symbols, see pp. vii-x.

g/g̃	ج	ڭ	گ	گ	گ	گ
h	ح	ح	ح	ح	ح	ح
b	ب	ب	ب	ب	ب	ب
d	د	د	د	د	د	د
q	ق	ق	ق	ق	ق	ق
r	ر	ر	ر	ر	ر	ر
z	ز	ز	ز	ز	ز	ز
s	س	س	س	س	س	س
š	ش	ش	ش	ش	ش	ش
s	ص	ص	ص	ص	ص	ص
d	ض	ض	ض	ض	ض	ض
s	ط	ط	ط	ط	ط	ط
t	ظ	ظ	ظ	ظ	ظ	ظ
z	ظ	ظ	ظ	ظ	ظ	ظ
c	ع	ع	ع	ع	ع	ع
g	غ	غ	غ	غ	غ	غ
f/p	ف	ف	ف	ف	ف	ف
q	ق	ق	ق	ق	ق	ق
k	ك	ك	ك	ك	ك	ك
l	ل	ل	ل	ل	ل	ل
m	م	م	م	م	م	م
n	ن	ن	ن	ن	ن	ن
h	ه	ه	ه	ه	ه	ه
w	و	و	و	و	و	و
y	ي	ي	ي	ي	ي	ي

*Phonetic correspondences*

Cognacy has been considered on the basis of the following phonetic correspondences:

Arab.	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.
◌	◌	◌	◌	◌	◌	◌	◌	-
ṭ	s	ṭ	t	t	š	š	ṭ	š
ḡ	g	g	g	g	g	g	g	g
ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	-
ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
ḏ	z	ḏ	d/z	d/z	z	z	ḏ/d	z
s	s	s/š	s/š	s/š	s/š	s/š	s/š	s/š
š	š	š	s	s/š	ś	š	š	š
ḏ	ḏ	ḏ	ᶜ/q	ᶜ/q	ṣ	ṣ	ṣ	ṣ
ṣ	ṣ	ṣ	ṭ	ṭ	ṣ	ṣ	ṣ	ṣ
ᶜ	ᶜ	ᶜ	ᶜ	ᶜ	ᶜ	ᶜ	ᶜ	-
ḡ	ᶜ	ḡ	ᶜ	ᶜ	ᶜ	ᶜ	ḡ	-
f	f	f	p	p	p	p	p	p
h	h	h	h	h	h	h	h	-

ESA s, š, and ś correspond to s<sup>1</sup>, s<sup>2</sup>, and s<sup>3</sup> respectively in other publications.

It should be noted that in a small number of lexical items, especially in Akk. and Ug., phoneme /h/ corresponds to /ħ/ in the rest of the Semitic languages, whereas a small number of lexemes are related by phonological correspondence between phonemes /b/ and /p/.<sup>40</sup>

### *Definitions*

#### *Cognacy*

Crystal defines a cognate as a "... language or a linguistic form which is historically derived from the same source as another language/form. . . ."<sup>41</sup> In other words, cognates in genetically related languages are derived from etymons in a proto-language. On the phonological level, cognates reflect the rules of phonetic shift from one language to the other.<sup>42</sup> Patterns of correspondence manifest themselves in a. phonetic identity, b. phonemic identity, c. reflexes of ancestral phonological elements, and d. conditioned correspondences.<sup>43</sup> Moreover, these correspondences have to be enhanced by semantic criteria.<sup>44</sup> Some Semitists tend to impose a rigid scrutiny on cognates, thus requiring formal phonological, grammatical and lexical agreement.<sup>45</sup> Furthermore, one should distinguish between 'cognacy', reflecting a diachronic process, and 'lexical compatibility', which is attested at the synchronic level.<sup>46</sup> It should be noted that, in this study, some QA items are said to be 'related' to other

<sup>40</sup> Murtonen 1989: 17, 19, 48 notes that "... the distinction between /h/ and /ħ/ "... is largely inconsistent even in Semitic which strongly suggests that in proto-Sem and even later the difference was largely allophonic." He posits that the consistent phonological differentiation between the two phonemes took place during the late common Semitic. Similarly, he states that the "... phonological distinction between /b/ and /p/ is thus unprovable for the pre-Sem period." Huehnergard 1991: 694 states that the conditioning factors or sources of the reflexes of Sem. \*ħ as Akk. h require further investigation.

<sup>41</sup> 1997: 67.

<sup>42</sup> LaSor 1990: 192.

<sup>43</sup> Bennett 1998: 27–28.

<sup>44</sup> Leslau 1969: 1; Barr 1973: 113–114; Ehret 1995: 1.

<sup>45</sup> Bynon 1977: 106.

<sup>46</sup> Cadora 1966: 7 (fn. 4). Moreover, Cadora classifies lexical compatibility as follows: a. 'non-contrastive', comprising homosemantic words with the same form and,



items in the cognate languages. These are cases where lexical items lack regular phonetic correspondence between some, or all the radicals of the root and, therefore, lack full cognate status.<sup>47</sup>

### *The root*

In general, the root system is considered to be the shibboleth of Semitic languages. Medieval Arab scholars had already grasped their essential importance to the overall texture underlying their language, qualifying them as *'uṣūl al-kalim*, or 'the origin, or basis of words'.<sup>48</sup> Semitic roots can be bi-, tri-, or quadriradical, but the triradical group is, undoubtedly, the most conspicuous. Roots assume a relatively limited number of morphological patterns, and have resisted the passage of time almost unscathed.<sup>49</sup> The question regarding the biradical versus the triradical genesis of Semitic roots has intrigued Semitists for years on end.<sup>50</sup> There are indications that biradical Afroasiatic and Proto-Semitic roots could have been numerically important during the prehistoric period, from which triradical ones evolved. However, the opposite also applies.<sup>51</sup> A number of roots, both verbal and nominal, are common to all groups of Afroasiatic, including Semitic.<sup>52</sup>

b. 'contrastive', comprising homosemantic words with a different form. Further analysis of cognacy yields what Blanc (1964: 135) calls 'distant' or 'irregular cognates', namely "... words for which the ultimate etymon is the same, or for which part of the etymon is the same, but in which divergent developments have produced unusual or irregular alterations."

<sup>47</sup> See Leslau 1969: 13. Bennett 1998: 30–31 calls such items 'skewed reflexes of the protoform'. Bennett rightly states that "It is appropriate to consider such forms as reflecting the same item in the ancestral language, but we cannot treat them on the same basis as regularly corresponding items." Moreover, Kaufman 1991: 821 remarks that "... the more distant the relationship and the more common the vocabulary in question, the less likely it is that the normal correspondence will apply in any particular case."

<sup>48</sup> Bohas 1984: 24.

<sup>49</sup> Sawyer 1967: 37–50.

<sup>50</sup> See Brockelmann 1908: 285; Fleisch 1961: 248–261; Moscati 1964: 72–74; Thompson 1965: 233; Diakonoff 1965; Zaborski 1969: 307–312; DRS fasc. 6: xii–xiii; Petráček 1981: 338–89; Diakonoff 1988; Ehret 1989; Ehret 1995: 2.

<sup>51</sup> Zaborski 1991: 1675–77 admits that in the prehistoric stage biradical verbal roots were much more than in later phases. Yet, he distinguishes between nine patterns of root formation.

<sup>52</sup> Diakonoff 1988: 26–27 states that roots "... common to all the four groups of the Semitic branch can be counted in hundreds. The total number of words or roots which can be considered as derived from Proto-Afrasian is not yet exactly

Moreover, Semitic roots are associated with a *Bedeutungskern*,<sup>53</sup> or 'semantic nucleus'. This semantic element, intrinsically embedded within the consonantal root, had already been perceived by medieval Arab grammarians.<sup>54</sup> The 'general meaning' of a root is then modified depending on the stem-patterns assumed by the root.<sup>55</sup> Even though not of recent formulation, Cantineau's and Fleisch's definitions of the Semitic root represent widely accepted views on the subject and are worth quoting extensively. According to Cantineau, the Semitic vocabulary consists of:

... groupes de mots ayant en commun un certain nombre de consonnes radicales et apparentés par les sens... la racine n'est pas une abstraction de grammairiens, mais un élément implicite du système de la langue, dégagé par *analyse associative*. On y retrouve un élément formel et un élément sémantique commun à tous les mots du groupe. ...<sup>56</sup>

Fleisch's definition is unambiguous regarding general meanings attached to individual roots:

La racine est composé de consonnes (et seulement de consonnes) au groupement desquelles est attachée une idée générale plus ou moins précise... elle [the root] possède une véritable réalité linguistique: un *signifiant*: un groupe de consonnes donné; un *signifié*: l'idée générale attachée à ce groupement de consonnes.<sup>57</sup>

Furthermore, basic meanings associated with the roots are, as it were, fine-tuned by various vocalic sequences which are assigned to the

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known, but it must be quite considerable." Moreover, he estimates that around one thousand roots are shared by two, three, or more branches of Afroasiatic.

<sup>53</sup> Brockelmann 1916: 96.

<sup>54</sup> Bohas 1984: 25–29 refers to the remarkably insightful work of the grammarian Ibn Ya'īs (died 1245–6 A.D.), and distinguishes between two types of *ma'nā* or 'meaning': "... le *ma'nā* I lié à la racine qui n'est autre que la charge sémantique commune à tous les mots dérivés d'une même racine et le *ma'nā* II qui est lié à la structure (*binya*) dans laquelle se réalise cette racine." (p. 27).

<sup>55</sup> Skalmowski 1964: 7.

<sup>56</sup> 1949: 93. Cohen DRS, Fasc. 6: iii quoted Meillet's definition which is on the same lines of Cantineau's, namely, "Un mot 'appartient' à une racine, il fait partie d'un ensemble de mots ayant en commun un *groupe de phonèmes* auquel est associé un sens général."

<sup>57</sup> 1961: 248. This is echoed in Moscati 1964: 71, who states that Semitic languages "... present a system of consonant roots (mostly consonantal), each of which is associated with a basic meaning range common to all members of that root. ..." On his part, D. Cohen (DRS, Fasc. 6: iii) defines 'root' as "... une séquence ordonnée de phonèmes qui constituent la totalité des éléments communs à un ensemble dérivatif".

roots.<sup>58</sup> As regards homophones, Garbini states that these are indicative of two possibilities, namely that the consonantal root in Semitic has a much lesser value than is usually attributed to it, or that the Semitic languages were, originally, much less lexically bound together than is usually admitted.<sup>59</sup>

### *Loanwords*

Loanwords are of little value in lexical studies based on cognacy.<sup>60</sup> However, although loans are not included in this work's lexical data, Qur'anic loans are discussed in chapter 3. At times, it is quite difficult to distinguish between early loanwords that had undergone the long process of regular phonetic shifts in the receiving language, from more recent foreign acquisitions.<sup>61</sup> This means that a distinction has to be made between words like *bāb* 'door' and *burg* 'a tower, sign of the Zodiac'. The former is most likely an early acquisition from Mesopotamia, hence from a Semitic source, and is frequently attested in pre-Islamic poetry, whereas *burg* was taken over from a non-Semitic source (probably from Greek or Latin) and is not attested in the old poetry.<sup>62</sup> Undoubtedly, loanwords are important markers of linguistic contact, bearing witness to close relationships at various levels between language groups.<sup>63</sup> It is in this spirit that reference is made to them in chapter 3, namely as reliable indicators of the ancient Arabs' cultural contacts with contiguous Semitic peoples.

<sup>58</sup> Leslau 1988: 15–16 states that "The meaning of a root lies in the consonants, the vowels serving to express shades of the basic meaning. . . ." Sawyer 1967: 48–49 warns against the risk of overstressing the importance of root-meaning whilst ignoring what he calls 'overtones' which a particular word might acquire through consistent usage in certain contexts. Nonetheless, he did recognize that "... there is evidence for the significance of the root as a sense-bearing element in some contexts. . . ." On his part, Goshen-Gottstein attributes the stability of root radicals in Hebrew to "... the importance of the radicals as sense-bearing elements." (quoted by Sawyer 1967: 40). Elsewhere, in 1975: 75, Sawyer defines the root as "... an identifiable group of consonants, not necessarily contiguous, which are common to a number of lexical items. . . ." This is in line with Barr's definition (1964: 242), namely "... an easily recognizable common consonant sequence."

<sup>59</sup> 1973: 272–73.

<sup>60</sup> D. Cohen did not systematically exclude loans from the DRS. In Fasc. I: viii., he argued that "On a en effet intégré les formes qui ont diffusé à travers le sémitique et qui, de ce fait, ont une histoire proprement sémitique."

<sup>61</sup> LaSor 1990: 192.

<sup>62</sup> Jeffery 1938: 74, 79.

<sup>63</sup> Leslau 1956a.

## CHAPTER ONE

### PAST LEXICAL STUDIES

#### 1.1 *Muslim lexicography*

The need for a comprehensive study of 'Arabiyya was being felt since the first years of Islam.<sup>1</sup> The expanding Muslim *Umma* was fully aware of the role of Arabic as the unifying language of all Muslims. This consideration, coupled with the widespread ignorance of 'correct' Arabic and the threat to its integrity from other linguistic traditions with which early Islam came into close, particularly Persian, rendered Arabic philological studies (*fiqh al-luġa*) of utmost importance and urgency. Lexicography (*'ilm al-luġa*) sought to explain obscure words in the *Qur'ān* and the *Ḥadīth*, but also in pre-Islamic poetry. By the end of the 8th century A.D., the *nahw* and the *luġa* schools had already produced their first philological *chefs-d'œuvre*, some of which are widely consulted up to this day.<sup>2</sup> The task of the *luġawīyy*, or 'lexicographer', was to preserve and ensure the purity of the Arabic language. Thus, single words and expressions were checked and ultimately included in the dictionaries.<sup>3</sup> Moreover, the due reverence accorded to the *Qur'ān* and the *Ḥadīth*, and the strict conformity to Muslim Orthodox exegesis, left the Muslim lexicographer no choice but to seek, above all, 'comprehensiveness'. As many words as possible, from the most commonly attested to the rarest, were included in the huge early Arabic lexica.<sup>4</sup> In view of pressures from the traditional exegetical circles, lexicographers were not always in a position to dismiss certain mistaken interpretations and put forward their philologically correct ones.<sup>5</sup> This tendency's inherent risk was that lexical material was being collated without much order or

<sup>1</sup> Kopf 1956: 40.

<sup>2</sup> Particularly Sībawayh's *Al-Kūbā* and Al-Ḥalīl's *Kūbā al-'ayn*. Rundgren 1973: 145 states that: "Quant à la naissance et l'évolution de la lexicographie nationale, le *'ilm al-luġa*, nous ne possédons pas encore une vraie histoire de la lexicographie arabe, complète et satisfaisante à toutes les exigences scientifiques. . . ."

<sup>3</sup> Haywood 1960: 18. See also Kaltner 1996.

<sup>4</sup> Kaltner 1996: 11.

<sup>5</sup> Kopf 1976: 24.

classification. A good proportion of the voluminous dictionaries contained raw lexical material of dubious linguistic correctness.<sup>6</sup> Thus, medieval Arabic lexicography was not always the result of critical lexical analyses and, very often, no distinction was made between primary and secondary applications of words.<sup>7</sup>

Arab and Muslim lexicographers showed little interest in looking beyond Arabic and in considering lexical evidence from other Semitic sources. This might be explained, in part at least, by the Muslims' conviction that the *Qur'ān*, God's revelation, had reached mankind in the Arabic language,<sup>8</sup> and therefore only this language deserved their full philological attention.<sup>9</sup> Nevertheless, fleeting references were made by grammarians and lexicographers to other Semitic languages, particularly to Hebrew and Syriac, with which they were probably most familiar. Baalbaki makes reference to a number of traditional Muslim scholars and their views about the genetic relationship characterizing the Semitic languages.<sup>10</sup> Very briefly, he refers to al-Ḥalīl who, in his *Kitāb al-ʿayn*, considered the language of the Canaanites as similar to Arabic, whereas al-Ġawālīqī considered Hebrew a modification of Syriac, and 'Nabataean' a modification of Arabic. For al-Maqdisī, there are very few differences between Arabic and Syriac, and Ibn Ḥazm considered Arabic, Hebrew, and Syriac as originally one language which became differentiated from each other as a result of later migrations of their speakers.<sup>11</sup> But it was in the discussion about loanwords that the native scholars' knowledge of Hebrew and Syriac, as well as of other languages, is most evident.<sup>12</sup>

<sup>6</sup> Levi della Vida 1961: 177.

<sup>7</sup> Barr 1968: 117.

<sup>8</sup> *Sūras* 12: 2; 13: 37; 16: 103; 20: 113; 39: 28; 41: 3; 41: 44; 42: 7; 43: 3; 46: 12. (Numbering of *sūras* and verses according to 'Alī 1989.)

<sup>9</sup> See footnote 13 below.

<sup>10</sup> 1983: 117–27. He points out that Syriac, which was also referred to as Nabataean, was still spoken till the 3rd century of the Hīgra. Al-Bīrūnī, in his *al-Āiār*, stands out for his direct access to Syriac informers and Hebrew sources, and for his good knowledge of Hebrew and Syriac.

<sup>11</sup> Baalbaki 1983: 121–22. He also refers to Al-Ġāhiz's views which attributed the differences between Arabic dialects to the contacts which they had with different languages. Moreover, a number of Arab grammarians and lexicographers were actually of Jewish or Syriac origins and therefore could not have neglected their idioms in their works.

<sup>12</sup> See section 2.5.1 below.

## 1.2 *Jewish Medieval scholarship: the exegetical background*

The original *raison d'être* behind the development of comparative Semitic studies, particularly comparative lexicography, lies in the exegesis of the Hebrew Bible.<sup>13</sup> This exegetical justification was, in fact, responsible for the first three comparative dictionaries published during the 17th century.<sup>14</sup> The Medieval Jewish exegetes worked closely with Muslim scholars and were quick to exploit the developments witnessed in the field of Arabic philology. Apart from writing in Arabic, the Jewish savants had also adopted Arabic terminology. Their proficiency in both Hebrew and Arabic, rendered them the best candidates to delve in comparative Semitic studies. Among the most representative works of the Jewish school are Sa'adya's grammatical and lexical studies in Biblical Hebrew and his translation of the Bible into Arabic, Ibn Qurayš's comparative Semitic observations, Ḥayyūğ's scientific approach to the study of Hebrew, Ibn Ğanāḥ's first Hebrew grammar (apart from his lexicon), and Ibn Bārūn's observations about the grammatical and lexical similarities between Hebrew and Arabic.<sup>15</sup>

Among the aforementioned Jewish scholars, Yehūda Ibn Qurayš, who lived in Tahert, in North Africa, during the 9th–10th centuries, deserves special mention. In his attempt to elucidate obscure Biblical Hebrew words, he actually made reference for the first time to the relationship between Semitic languages. Justifiably, this had earned him the title of 'the father of Semitic comparative philology'.<sup>16</sup> In general, the Jewish scholars noted above had clearly perceived the close affinities between different Semitic languages and it would be no exaggeration to state that they had indeed pioneered comparative Semitic studies. Nevertheless, the fact should be acknowledged that these early linguistic endeavours were induced, to a very large extent, by the stimulating scholarly milieu characterizing different parts of the Muslim empire, particularly al-Andalus and Baghdad.<sup>17</sup>

<sup>13</sup> Segert 1969a: 204; D. Cohen 1973: 191.

<sup>14</sup> See below. Also Segert 1969a: 204–205.

<sup>15</sup> See Kaltner 1996: 5–11.

<sup>16</sup> Robin 1992: 89. Kaltner 1996: 7–8 quotes Hirschfeld 1926: 18–19 concerning Ibn Qurayš, stating that "... he surpassed his Arab teachers, who confined their linguistic studies to the most minute elaboration of the rules of their own language without acknowledging the existence of the kindred tongues."

<sup>17</sup> Kaltner 1996: 11 stated that "Hebrew lexicography in parts of Europe that

1.3 *Early modern and modern Semitic lexicology*

Under the impetus of biblical studies, the 17th century witnessed three great monuments of comparative lexicography, namely Schindler's *Lexicon Pentaglotton* (1612), Hottinger's *Etymologicum orientale sive lexicon harmonicum heptaglotton* (1661), and Castell's *Lexicon Heptaglotton* (1769). The significance of such a prolific output is all the more appreciated when one takes into account the fact that, since then, no updated comparative dictionary of the Semitic languages has seen the light of day.<sup>18</sup>

Meanwhile, the prestige of Arabic in early comparative Semitic studies was greatly enhanced by Schultens' claims published in his *Dissertatio theologico-philosophica de utilitate linguae arabicae in interpretanda sacra lingua* (1706). He considered Arabic as the true representative of the most ancient form of Semitic, and stressed the utility of the Arabic lexicon in explaining obscure words in the Hebrew vocabulary.<sup>19</sup> This emphasis on the prestige of Arabic dealt a significant blow to Hebrew which, till then, had been unchallenged in its primacy among the rest of the Semitic languages.

The impetus given to archaeological studies during the last century, coupled with the progress registered in Phoenician and Akkadian research as well as the discovery of Ugaritic during the first part of this century constituted a most welcome bonanza for Semitic studies in general and for comparative Semitic research in particular. The philological and linguistic treatment of individual lexical items in a number of Semitic languages has been an ongoing exercise occupying most semitists, past and present.<sup>20</sup> At times, the discovery of new linguistic evidence gives rise to numerous studies that painstakingly seek to highlight all facets of linguistic, cultural and historical details, thus shedding new light on earlier material.<sup>21</sup> The arguments

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could not draw directly upon the Arabic sources was not marked by the same creativity and vitality that the Near East and Spain witnessed."

<sup>18</sup> Segert 1969a: 205. In the case of Arabic, Cohen, DRS, fasc. 6: vii., remarks that "... nous n'avons pratiquement aucune étude étymologique, quelque peu systématique, de l'arabe."

<sup>19</sup> In 1748 Schultens published the *Clavis dialectorum*, a comparative lexicon in its own right.

<sup>20</sup> See, for example, a list of 'word studies' in the bibliography of vol. II and III of Clines' DCH. See also in Barr 1968 a comparison of Syriac and Hebrew verbs (305-07) and the 'Index of Examples' covering 334 lexical entries (320-337).

<sup>21</sup> Dahood 1974: 381 remarked that "Twelve years later [i.e. since the publication

brought forward in such studies are invariably supported by evidence from other cognate languages, and from the literary sources.

### 1.3.1 *The recourse to Arabic lexical sources*

Since the publication of Schultens' *Dissertatio*, comparative semitists have invariably resorted to Arabic in search of possible cognates. The problem has been that scholars often run the risk of drawing too copiously, and at times indiscriminately, from the seemingly inexhaustible Arabic lexica.<sup>22</sup> Nevertheless, recourse to Arabic lexical sources can hardly be avoided when analyzing hitherto unknown attestations in a particular language.<sup>23</sup> However, given the steady developments witnessed in Akkadian and Ugaritic studies, and taking into account the growing consciousness regarding the proper handling of Arabic lexica in comparative and etymological research, the pressure on Arabic might have eased somehow.<sup>24</sup> Whatever the case may be, it cannot be denied that Arabic lexical resources still constitute a most dynamic factor in Semitic studies. Indeed, few can dispute the fact that the proper treatment of Arabic's extensive resources has been instrumental to the overall advancement of comparative Semitic research.<sup>25</sup>

Many years of unabating lexicological research have produced a number of etymological studies and lexica contributing towards a better understanding of the Semitic languages as one homogeneous group.<sup>26</sup> However, one may be justified to note that, among the

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of his first article on Hebrew-Ugaritic Lexicography in 1963], one can still maintain that in the field of biblical lexicography the revolution continues, thanks to the publication of new Ugaritic tablets and increased research on those long available."

<sup>22</sup> Very frequently, comparative Semitists are alerted to this methodological misgiving. See Renfroe 1992: 1-2.

<sup>23</sup> Healey 1988: 63. In this case, he was referring to the Ugaritic roots *lḥm*, *p'id*, and *lḥb* which seem to be attested only in Arabic.

<sup>24</sup> See Kaltner 1996: 5, 98-106. In his discussion about Ugaritic, Healey 1988: 68 advised that "... to avoid the pitfalls of the old-style philology with its delving into the Arabic dictionary for cognates, a framework of discipline is needed along with a dispassionate (statistically based) awareness of the Ugaritic lexical links with other languages. The work of the comparative lexicographer consists of a weighing of possible cognates for their historical, linguistic, geographical and chronological proximity, combined with a close attention to the context in Ugaritic, since the latter is the ultimate arbiter." See also Renfroe 1992: 2 for the role played by Arabic in general Ugaritic studies.

<sup>25</sup> Kaltner 1996: 5.

<sup>26</sup> See Fronzaroli 1973 for a detailed account of lexicographical studies published



various sub-divisions within the Semitic languages, the North-West Semitic group has probably received the lion's share of the semitists' attention. This emphasis on NWS has been dictated, in the main, by the exigencies of biblical scholarship.

#### 1.4 *The Common Semitic vocabulary*

One of the fields of research in Semitic lexical studies is that concerned with the identification of a Common (or basic) Semitic vocabulary. Unfortunately, the numerous works on comparative phonology and morphology do not find many correspondents in the lexical sphere and, as yet, no comprehensive work covering the 'common lexicon' has been compiled.<sup>27</sup> The works by Guidi, Bergsträsser, D. Cohen, Fronzaroli, and Tyloch are among the most representative.<sup>28</sup> In the Afroasiatic sphere, the works by M. Cohen, Diakonoff, Greenberg, and Orel and Stolbova are among the most outstanding.<sup>29</sup> The guiding principle in these studies is that lexical items (usually verbal stems and primary nouns) with the same phonetic and semantic value in different cognate languages, including those chronologically and geographically distant from each other, belong to the lexicon of a Semitic proto-language "... in a synchronic phase shortly before the historical attestations. . . ."<sup>30</sup>

Different criteria have been adopted by various scholars to identify basic Semitic lexical items. Bergsträsser, for example, insisted that for a word to be considered as belonging to the Common Semitic lexicon, it has to be attested in Akkadian, Hebrew, Aramaic, South Arabic, Ethiopian and Arabic.<sup>31</sup> At another extreme, M. Cohen

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in the various branches of Semitic. Since then, other important publications have become available, such as D. Cohen (1970a–) Leslau (1987), Murtonen (1986, 1989), Orel and Stolbova (1995), Hoftijzer and Jongeling (1995), del Olmo Lete (1996), Militarev and Kogan (2000).

<sup>27</sup> Fronzaroli 1975: 43.

<sup>28</sup> Bergsträsser 1983 identified 173 lexical items, including numerals, four prepositions, one conjunction and one interrogative pronoun; D. Cohen 1961, 1962, 1970, lists 306 items (numerals not included); Fronzaroli 1964a, 1965a, 1967, 1968, 1969, 1970 lists more than 500 items; Tyloch 1975 concentrates on 40 lexical items related to the cultural and ecological registers. He bases his evidence on North-East Semitic, North-West Semitic, South-West Semitic, Epigraphic South Arabian and Ge'ez.

<sup>29</sup> M. Cohen 1947 lists 521 items. See also Diakonoff 1965; Greenberg 1966; Orel & Stolbova 1995.

<sup>30</sup> Fronzaroli 1975: 46.

<sup>31</sup> 1983: 209–223. According to Schall 1982: 145, most of the pre-Classical Arabic lexicon was inherited from Common Semitic.

did not hesitate to include words which are only found in one language.<sup>32</sup> Fronzaroli struck a balance between the two extremes, including in his basic list words attested in at least one language from the three main Semitic geographical areas, namely the East, the North-West and the South-West. Moreover, most semitists exclude loanwords from word-lists. This is due to the fact that most loanwords are not a direct inheritance from the prehistoric period but just borrowings which took place well within the historical phase of Semitic.

The basic Semitic vocabulary predominantly covers such areas as natural phenomena, wild and domestic nature,<sup>33</sup> anatomy and physiology, social organization, working methods, feeding habits, the economy, mental processes, religion, and general terms. One of the merits accruing to this type of research is the fact that words are not studied in isolation, simply for the sake of etymology as an end in itself. This research allows the identification of wider spheres of relationship underlying the Semitic languages, and more light is shed on their origins.<sup>34</sup> Thus, Fronzaroli's study of the basic Semitic lexicon led him to the conclusion that the *sede comune* of the Semites lies in the Syro-Palestinian region.<sup>35</sup> Judging by the evidence from the Common Semitic lexicon, it transpires that, from the earliest times, the early Semites were familiar both with agriculture and with animal husbandry.<sup>36</sup> This is but one practical aspect of this kind of lexicological pursuit and further research will undoubtedly uncover more about the evolution and subsequent development of the Semitic languages.

### 1.5 *Lexicostatistical studies: the Semitic languages*

This is not the place to discuss in detail the lexicostatistical method.<sup>37</sup> Suffice it to say that this method is based on Swadesh's assumption that since "... fundamental vocabulary changes at a constant

<sup>32</sup> 1947: 54. He argues that "Il est permis de croire (encore qu'on ne puisse pas le prouver) qu'un terme arabe est bien sémitique, même s'il ne s'est pas retrouvé en akkadien, hébreu, araméen, éthiopien, etc."

<sup>33</sup> Schall 1982: 145 notes that, whereas many names of animals belong to the Semitic *Erbwortschatz*, this is not so in the case of plant-names.

<sup>34</sup> See Fronzaroli 1964: 159-160 regarding the cultural interpretation given by the three Italian linguists Pisani, Pagliaro and Devoto to comparative lexical studies.

<sup>35</sup> 1960: 135.

<sup>36</sup> Tyloch 1975: 56, 60. This seems to be confirmed by archaeology. See Zohar 1992.

<sup>37</sup> For an overall review see Wang 1993. Lexicostatistics are sometimes referred

rate. . . .",<sup>38</sup> and relying on a list of 100 basic lexical items which are believed to be found in all languages and which are free from any cultural connotation,<sup>39</sup> one could actually calculate the dates of separation of the various related languages from each other. However, many linguists have expressed their reservations concerning this method. Given the cultural diversity of the regions making up the Semitic *Sprachraum*, it is not always possible to establish a list of culturally unmarked basic lexical items.<sup>40</sup> Nevertheless, a number of Semitic languages have not escaped these much debated statistical methods. D. Cohen, for example, bases his study on 116 basic items gleaned from a list of 306 Common Semitic words.<sup>41</sup> His list covers basic items taken from Qur'ānic Arabic, Soqotri (Modern South Arabian), and the Ethiopic languages Ge'ez, Tigré, Tigrīña, Amharic, Argobba, Harari, Guragé, and Gafat. He then calculates the percentages of items sharing the same phonetic substance and meaning. On the basis of Swadesh's assumption that percentages over 80% of common terms indicate dialectal divergence within one same language, and in view of the percentages obtained in this study which are, in general, over 60%, Cohen concludes that these languages could be considered as making up a relatively cohesive family, without, however, qualifying to be regarded as dialects of the same language. In the second part of his study, Cohen focusses on Qur'ānic Arabic, Ge'ez, ESA and Soqotri, and also contrasts Soqotri with Tigré and Amharic. He assumes that, at the beginning of the first millenium B.C., or perhaps a little earlier, the Common South Semitic group broke up into three branches. From this study, it transpires that the separation of Arabic from South Arabian seems to have taken place some time before the separation of South Arabian from Ethiopic.<sup>42</sup>

On his part, Rabin discusses some problems facing the researcher

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to as 'glottochronology'. According to Wang, glottochronology focuses on time depth separating two languages, whereas lexicostatistics is an outgrowth from glottochronology and concentrates on the estimation of the degree of mutual intelligibility. See Bennett 1998: 34.

<sup>38</sup> 1952: 453.

<sup>39</sup> Originally Swadesh had identified 215 words. For a modified version of Swadesh's method see Starostin, S. 1999. "Comparative-Historical Linguistics and Lexicostatistics". *Historical Linguistics and Lexicostatistics*, 3-50. Melbourne.

<sup>40</sup> Healey 1988: 62; See also Hojjer 1956.

<sup>41</sup> 1970: 11-15.

<sup>42</sup> In the final section of his study, Cohen applied lexicostatistical methods to dialectal varieties of Arabic. See 1.5.1 below.

when applying the lexicostatistical method. Thus, the absence, in a particular Semitic language, of a lexical equivalent for any item of the basic 100 word-list, the absence of frequency lists for such literary languages as Hebrew, Ugaritic, Syriac, Akkadian, Arabic and Ethiopic, and the uncertainty about the meaning of certain words, are among the most obvious drawbacks of this method.<sup>43</sup> Nevertheless, fully conscious of the method's misgivings,<sup>44</sup> Rabin obtains very interesting results about the dates of separation of the various Semitic groupings from each other.<sup>45</sup> In the case of Arabic, Rabin's calculations reveal that the last cognate language it had separated itself from was Syriac, some time around 1650 B.C., whereas its separation from the rest of the five Semitic languages under study had occurred during the third millennium B.C.<sup>46</sup> Moreover, this study reveals that Arabic and Ethiopic were already in contact during the third millennium B.C. However, Rabin himself remarks that this chronology does not seem to be confirmed by what is known about the ancient history of the Arabian peninsula.<sup>47</sup> Provided that the conclusions of such lexicostatistical approaches are treated with the due reserve, there can be no doubt that Rabin's work offers interesting insights as to the 'separateness of the Arabic vocabulary' on the one hand, and the large percentage of common vocabulary shared between Arabic and Syriac (54%) on the other.<sup>48</sup>

Another example of a statistical study is that conducted by Barr which, although not based on lexicostatistical criteria, produced interesting results about the degree of lexical overlap in Hebrew, Syriac and Ethiopic.<sup>49</sup> When comparing Syriac verbs with an initial radical /b/ with their Hebrew reflexes, and classifying them according to close or remote meanings, 40% of the 69 roots examined share close meanings, whereas the percentage of the Syriac roots with no Hebrew cognates is higher. In another survey of Syriac and Hebrew verbs with initial /ʿ/, Barr concludes that 25% to 30% of the total

<sup>43</sup> 1975: 86.

<sup>44</sup> Rabin himself states (p. 98) "... if we are to believe the table [containing the data]..."

<sup>45</sup> Thus, for example, the separation of NWS from SS "... took place at the same time or very soon after the division of NWS from Akkadian." (p. 98).

<sup>46</sup> 1975: 97. The earliest separation, Akkadian-Arabic, had taken place around 3575 B.C.

<sup>47</sup> 1975: 98.

<sup>48</sup> Reference to Rabin's study is again made in section 6.2.2.

<sup>49</sup> 1968: 162-164.

number of Hebrew verbs, and 33% of the total number of Syriac verbs, share a close formal and semantic correspondence. In the case of Hebrew and Ethiopic verbs with initial /ʕ/, Barr finds out that one Ethiopic verb out of six shares a close sense with Hebrew. As for Arabic, the percentage of words with an ancient Hebrew cognate of similar sense seldom exceeds 30%–40%.<sup>50</sup> Barr concludes that, although the results of his study confirm a degree of considerable lexical community among the Semitic languages, however, the evidence "... appears not to favour a degree of overlap or coincidence so high that the presence of a phenomenon in one language will easily form a prima-facie case for its presence in another."<sup>51</sup>

### 1.5.1 *Lexicostatistical studies. The Arabic dialects*

In a study by Samarrai, Iraqi, Jordanian and Egyptian spoken varieties of Arabic are contrasted with Classical Arabic and a very high rate of retention, namely 89.2% is obtained.<sup>52</sup> D. Cohen does not agree with Samarrai's assumption that Classical Arabic is 'comme état de langue cohérent', but rather a 'koinè littéraire' whose lexicon contains forms belonging to different dialects and retains items which had become obsolete in speech.<sup>53</sup> Thus, the resulting rates of retention obtained on the criteria of Classical Arabic need to be considered with great caution and reserve. On his part, Hymes re-examined Samarrai's work and brought the constant rate of morphemic loss within these varieties of Arabic into line with other languages.<sup>54</sup> Another statistical study, conducted by Satterthwait, takes into consideration Qur'ānic Arabic as the language spoken in Mecca during the 7th century A.D. In the compilation of the basic lexical list, Satterthwait even sought the help of Meccan informants.<sup>55</sup> His study produces a rate of lexical retention of 82.5% which falls well within Swadesh's calculations, namely the preservation, after 1000 years, of 81% of the original 215 items of the core vocabulary.<sup>56</sup>

<sup>50</sup> 1968: 162. Samples of literary Arabic were used in this exercise.

<sup>51</sup> 1968: 164.

<sup>52</sup> 1959: 68–70.

<sup>53</sup> 1970: 27.

<sup>54</sup> 1959: 267–269. See Rabin 1975: 85 re Lees' calculations of the rate of change within a number of languages, namely 80.48%.

<sup>55</sup> 1960: 256–260.

<sup>56</sup> Swadesh calculates the retention rate of his second list of 100 items at 86%. Regarding the above result, Cerulli 1961: 157 states that the results are, in them-

Reference has already been made to D. Cohen's lexicostatistical study. In its final section, the study analyses the relationship between Qur'ānic Arabic and five dialects of Arabic, namely San'āni, Cairene, Maltese, Tunisian (Jewish dialect), and Hassān (Mauritania).<sup>57</sup> This study concludes that the percentages of common terms in the language dyads (Cairene-Maltese, Cairene-Tunisian, etc.) are very close to each other and fall within 69% and 75.5%.<sup>58</sup> In fact, the average percentage of common terms is 72.5%, a figure which is indicative of a separation which took place a little more than a thousand years ago.<sup>59</sup>

Another lexicostatistical study covering dialectal varieties of Arabic is Blanc's analysis of the relationship between Baghdad's three colloquial varieties, namely Muslim, Christian and Jewish Baghdadi.<sup>60</sup> 192 items out of Swadesh's 200 word-list (96%), are cognates in the three varieties. Furthermore, reference can also be made to the study conducted by Ferguson and Sa'īd which centres on a list of 278 words for the comparison of Rabati, Damascene, Cairene and Baghdadi varieties of Arabic.<sup>61</sup> In general, the end-results are very similar to those reached by Blanc.

Finally, Cadora's thesis regarding the interdialectal lexical compatibility among Syro-Lebanese varieties and their relationship with Classical Arabic, Casablančan, Cairene, Jiddan and Baghdadi deserves to be included in this general overview.<sup>62</sup> Cadora carries out a first analysis, based on the Swadesh list, with a view to establishing the extent of the non-contrastive compatibility of the varieties under consideration. A second analysis, based on the Ferguson-Sa'īd list, assesses the contrastive compatibility of the dialectal varieties. The first study reveals that, except for the Deir ez-Zor variety, the

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selves, interesting, "... ma non si dimentichi mai che siamo al di fuori della evoluzione storico-culturale del popolo Arabo la cui influenza sul linguaggio... è stata forse percentualmente differente da quelle influenze che hanno agito sulle espressioni elementari della parlata comune considerabili nella *test-list*."

<sup>57</sup> 1970: 26-30.

<sup>58</sup> 1970: 29.

<sup>59</sup> 1970: 29 "... plus précisément: 1066 ± 181 années."

<sup>60</sup> 1964.

<sup>61</sup> 1958. Unlike Swadesh's list which focusses on the basic vocabulary, the Ferguson-Sa'īd list is based on the frequency criterion and on maximum differentiation in the four dialects. It also takes Modern Classical Arabic into account. Of the 278 lexical items, 176 are nouns, 19 adjectives, 43 verbs and 40 particles.

<sup>62</sup> 1966.

Syro-Lebanese dialects "... share 82.5% of the two hundred items on this list. . . .", with a high rate of non-contrastive compatibility, ca. 96%, between any two given varieties.<sup>63</sup> When compared with Classical Arabic, Baghdadi, Cairene, Casablančan and Jiddan, the Syro-Lebanese varieties, as expected, emerge as one homogeneous unit. The second analysis indicates that (a.) the Syro-Lebanese varieties fall within South-Western, North-Western, Central and Eastern groups, with members of each group contrasting less with each other than with members of the other groups, (b.) there is a lesser degree of homogeneity among urban varieties than expected, and (c.) Damascene Arabic has the lowest contrastive compatibility with both the Syro-Lebanese and non-Syro-Lebanese dialects.<sup>64</sup>

As can be seen from the above brief overview, there is indeed much scope for further research on the lexical relationship between Arabic and the rest of the Semitic languages. Up to now, comparative studies have been based on relatively short lexical lists. In the case of Cadora's study, for example, the observations about varietal contrastivity are based on just eleven lexemes. The quantitatively limited lexical data constitutes one of the shortcomings characterizing the lexicostatistical methods, as such limited evidence can hardly be conducive to realistic conclusions about whole linguistic areas. For this reason, one ought to take heed of D. Cohen's assertion, namely that "Il faut encore bien des analyses, menées non seulement sur des listes réduites, mais aussi sur des bases globales."<sup>65</sup> This is what this work modestly aims at, even though the extent of its lexical corpus cannot, by all means, be considered as 'global'.

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<sup>63</sup> 1966: 2.

<sup>64</sup> 1966: 2-3.

<sup>65</sup> 1973: 201.

## CHAPTER TWO

### THE QUR'ĀNIC TEXT

#### 2.1 *‘āriba* and *musta‘raba*

The origins of the first peoples inhabiting the Arabian peninsula are shrouded in thick mystery. The *Qur‘ān* refers to the Arabian tradition concerning the people of ‘Ād, who inhabited the southern flank of Arabia, and the people of Ṭāmūd of north-western Arabia. Muslim tradition has it that these peoples did not heed God’s prophets (Hūd was sent to ‘Ād, and Ṣāliḥ to the Ṭāmūd) and disbelieved. Their pride, obstinacy and oppression of the poor brought upon them divine wrath and utter destruction.<sup>1</sup> Moreover, traditionally, the Arabs consider themselves the descendants of two major ethnic groups, namely the Qaḥṭān, originating in the Yemen and descending from Saba’ Ibn Ya‘rib, and the ‘Adnān of north Arabia. According to this traditional view, the Qaḥṭān were the original true Arabs (*‘āriba*)<sup>2</sup> whose language had always been Arabic, whereas the ‘Adnān were the descendants of Ishmael, son of Abraham. Eventually, the ‘Adnān had renounced their Hebrew or Chaldaean language and adopted Arabic from Qaḥṭān. This had earned them the epithet *musta‘raba*, that is ‘those who adopted Arab ways and manners (including language)’.<sup>3</sup> This traditional theory was refuted by Ṭāhā Ḥusayn. He claimed that the exact opposite corresponds to the truth, namely

<sup>1</sup> See ‘Alī 1989: 362–64. They are also known as the “lost Arabs” (*al-‘arab al-bā‘ida*). According to Arabian tradition, the ‘Ād were the great great grandchildren of Noah whereas the Ṭāmūd were his great grand children. After ‘Ād’s destruction by a tremendous blast of wind, the Ṭāmūd succeeded them but were in turn destroyed by an earthquake. They were then succeeded by the Nabataeans.

<sup>2</sup> These had left the Yemen, about 200 years before the Hīġra, following the inundation of al-‘arim which had destroyed Sabā’, and migrated north where, later on, they became associated with the Laḥmids, Gassānids, ‘Azdis, Kinda, Ṭayyis, and others. The peoples of the Ṭāmūdic, Liḥyānitic, Ṣafā’itic, and Ḥaṣā’itic inscriptions, found along the caravan route of Western Arabia, are sometimes associated with these *‘āriba*. See Rabin 1951, 1984, Robin 1992, ‘Uṭmān 1996, and Versteegh 1997: 26–28.

<sup>3</sup> See ‘Uṭmān 1996: 14–15.



that the original Arabs were the ‘Adnān, and the southern Qaḥṭān were the ones who adopted Arabic after the advent of Islam.<sup>4</sup>

## 2.2 *The ancient Arabs*

Bedouins roamed the Syro-Arabian desert during much of the second millennium. Perhaps the earliest ancient Arabs we know of were the Midianites who inhabited the southern and eastern regions of Palestine during the end of the second millennium B.C.<sup>5</sup> It was at this time that the bedouin nomads emerged into the full light of history.<sup>6</sup> It was also during this period that the first proto-Arabs started settling in the Arabian peninsula, although the southern regions had already witnessed the beginnings of South Arabian civilization.<sup>7</sup> Assyrian inscriptions offer the earliest historical glimpses at the Arabs as an ethnic group, starting with the military expedition of King Salmanasser III into the Western territories in 853 B.C. and the reference to Gindibu’ from the land of Arbi, or Arbaya, and his 1000 camels.<sup>8</sup> References are also made to the 8th century B.C. Arab queens Zabibē and Samsi in relation to Tiglath-Phalasar III who had Arab border guards, called *Arabu* and *Aribi* at his service: the former paid tribute to him and the latter was overwhelmed by his troops and ultimately defeated. By the end of the 8th century, Sargon

<sup>4</sup> 1975: 106.

<sup>5</sup> Knauf 1988: 91–92. Knauf even postulates that *qaus* and *Yahwe* were two proto-Arabic words used by the Midianites. Knauf argues (pp. 44–48) that the verbal morphology of the word *Yahwe* suggests that it is of Arabian origin, contrasting with Amorite names which are characteristically nominal. Thus, *Yahwe* would not belong exclusively to the prehistory of what later became the Israelite religion, but also to the prehistory of the Arabian religion.

<sup>6</sup> Garbini 1965: 4. According to Eph’al 1982: 6, the word ‘nomads’ “. . . refers to all the peoples in the desert of northern Sinai and northern Arabia and in the Syro-Arabian desert. Most of them raised camels and sheep, lived in tents and unfortified temporary camps and moved from place to place with their flocks, sporadically raiding the permanent settlements in the regions adjacent to the desert . . . the term “nomads” is applied to oasis dwellers as well.” Apart from ‘Arabs’, Eph’al (p. 8) refers to other appellations of the nomads, namely ‘the people of the east’, the ‘tent-dwellers’, and in Jeremiah 9: 25, 25: 33, 49: 32, those ‘who dwell in the desert that cut the corners of their hair’.

<sup>7</sup> Versteegh 1997: 23.

<sup>8</sup> Bulliet 1975: 86 states that during the Assyrian period, the camel-breeding Arabs lacked the means to control the caravan trade. Their military insignificance rendered them “. . . despised desert tribesmen more preyed upon by the agents of settled civilization than preying upon.”

II had overcome the ancient Arab tribes of Tāmūd, Ibādid, Marsimani, and Hayapa. In Sennacherib's first campaign against the Chaldeans in 703 B.C., statues belonging to the Arab vassals were among the booty carried away, later to be returned to the ancient Arabs by his son Asarhaddon.<sup>9</sup> Another important testimony from the end of the 7th century B.C. comes from Jeremiah who, in 25: 24, speaks of the kings of Arabia (<sup>a</sup>rāb), and the kings of the mixed tribes (*hā'ereb*).<sup>10</sup> In the Babylonian revolts against the Assyrian Assurbanipal, the ancient Arabs sided with the Babylonians. Having subjected Assyria and Nineveh, king Nabuchodonosor's expedition to the West in 599 B.C. includes incursions into the Arabian desert and the seizure of much booty.<sup>11</sup> These events coincided with Arabian nomads' migration and settlement among the local populations along the border of the Fertile Crescent and farther afield.<sup>12</sup> These migrations intensified during the latter half of the first millennium B.C. In general, southern Palestine and Arabia contrasted with the politically and economically more advanced centres in Syria, but the close interaction between populations on both sides served as catalyst for cultural and linguistic exchange at all levels.<sup>13</sup>

Not much is known about the ancient Arabs' linguistic background. Undoubtedly, some nomadic tribes were Aramaic-speaking. The Kedarite Arabs, amongst others, had been in very close contact with the Aramaean tribes since the 8th c. B.C. and had adopted Aramaic as their language for writing.<sup>14</sup> The earliest attestations to what is considered as a language related to Arabic come from inscriptions written in a script derived from South Arabian. These were found in Šafa, in south-eastern Syria, and date from the 4th c. B.C. onwards. There can be no doubt that the ancient Arabs reaching the Fertile Crescent in the latter centuries of the first millennium B.C. did not resist the region's Aramaean-Hellenistic culture, and it was this

<sup>9</sup> Eph'al 1982: 113.

<sup>10</sup> According to Versteegh 1997: 24 the etymology of the name 'Arabs' is unknown. The people called Hapiru in the Mari inscriptions may be the Aribi mentioned in later Assyrian inscriptions and this name may be derived from Sumerian *gab.bir* meaning 'desert'. Versteegh also refers to the theory which links the name 'Arabs' to the Semitic root 'BR 'to cross (the desert)'. This may also be the etymology of the name 'Hebrews'.

<sup>11</sup> Briquel-Chatonnet 1992: 37–44.

<sup>12</sup> Briquel-Chatonnet 1992: 38.

<sup>13</sup> Knauf 1988: 45–46.

<sup>14</sup> Greenfield 1974: 155.

readiness to adapt to foreign ways which secured their ascent in Middle Eastern affairs. The steady sedentarization of Arab populations resulted in the establishment of principalities and kingdoms. That of the ethnically Arab Nabataeans, whose sovereignty, at the height of their power, reached Damascus in the North, the Negev, and Madā'in Šāliḥ in the Arabian Ḥiğāz was, perhaps, the most important.<sup>15</sup> The relatively late reference to the Arabs (ʿrb (sg.) and ʿrb (pl.)) in South Arabian inscriptions of the end of the 2nd. c. B.C., seems to indicate that the Arabs were still solidly entrenched in the North Arabian reality and had not yet established full links with the southern area.<sup>16</sup> Of great relevance is Eph'al's contention that the term 'Arabs' "... was originally a northern concept exclusive to the cup of the Fertile Crescent and to Northern Arabia".<sup>17</sup> Later on, they would infiltrate the sedentary central and southern regions of the Arabian peninsula and "... the term 'Arabs' expanded to designate the people of the region."<sup>18</sup>

What has been said till now about the ancient Arabs of the first millennium B.C. concerns more the Near and Middle East than the Arabian Peninsula. This is also the case for the closing centuries of that millennium. In 333 B.C. Arab warriors fought against Alexander the Great during the siege of Tyre. Subsequently, a number of Arab dynasties were established, among them the Iturean principality in the anti-Lebanon, the Kingdom of Samsigeramos at Ḥims and that of the neighbouring Rhambeans near the Euphrates.<sup>19</sup> The Arab element transpires in Arabic onomastics relating to Arab cults and deities in Edessa and in Nineveh.<sup>20</sup> Undoubtedly, the most important centre with the most pronounced Arab element was the caravan-city of Palmyra (modern-day Tadmur) in Syria, where the deities' and sovereigns' Arabic onomastics are unmistakable.<sup>21</sup> It was in Petra

<sup>15</sup> The Nabataeans spoke a variety of ancient Arabic, but had adopted Aramaic as their written language. Their kingdom was annexed to the Roman Empire in A.D. 106 According to Bulliet 1975: 87-101, the invention of the North Arabian camel saddle sometime during the latter half of the first millennium B.C. "... transformed the economic, political, and social history of the Middle East."

<sup>16</sup> Eph'al 1982: 8. It is only during the 1st c. A.D. that reference to 'Arabs' is made in inscriptions from the region of the kingdom of Sheba.

<sup>17</sup> Eph'al 1982: 9.

<sup>18</sup> Eph'al 1982: 9.

<sup>19</sup> Briquel-Chatonnet 1992: 39-40.

<sup>20</sup> Cf. the Ḥatra inscriptions (2nd-3rd c. A.D.).

<sup>21</sup> Palmyra's beginnings go back to the first century B.C., becoming prosperous

and Palmyra that the ancient Arabs witnessed a most significant change in the way they related to the caravan trade: rather than simply charging tolls on trade moving across their lands, they actually started controlling that trade and taking the lion's share of the profits.<sup>22</sup>

Some scholars, like Blau, portray the Arabs in the Arabian peninsula as living "... almost completely insulated from external influences", and therefore in a position to preserve their archaic speech.<sup>23</sup> This vision can only be partially true. The trade routes traversing significant stretches of Arabia, brought the Arabs in very close contact with traders from the Levant, Mesopotamia, and southern Arabia.<sup>24</sup> Moreover, from the beginning of the third century onwards, the Arabs' integration within Roman High society had become a reality.<sup>25</sup> During the early centuries of the first millennium A.D. important segments of Arabian society were witnessing deep social transformations enhanced by their close commercial contacts and vassalage to the Roman and Persian imperial regimes. Apart from drawing the Arabians closer to the 'sown' centres of the Near and Middle East, these developments were also responsible for the accumulation of considerable wealth by the Arabs who were gradually assuming the stance of a regional military power to be reckoned with.

Nevertheless, as is commonly evidenced by innumerable instances

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by the first century A.D. After a period of military and political achievements, Palmyra succumbed to Roman hegemony in A.D. 272. Bulliet 1975: 102 claims that Palmyra's location in the north precluded her active involvement in the incense trade, and that it was mainly concerned with desert crossings between the Mediterranean and the Euphrates' region.

<sup>22</sup> Bulliet 1975: 102.

<sup>23</sup> 1969: 38.

<sup>24</sup> Among the principal commercial routes were: 1. Yatrib - Hā'il - an-Naḡaf; 2. Yatrib - Ḥaybar - Fadak - Tema' and thence to Duma - Babylon, or to Tabūk - Ma'ān, or alternatively to Sirḥān - 'Ammān; 3. Yatrib - al-'ulā - Tabūk - Ma'ān.

<sup>25</sup> See Briquel-Chatonnet 1992: 42 where reference is made to the Syrian Julia Domna, wife of Septimus Severus the governor of Syria; the lobbying by a number of Arabs in the Roman senate leading to the accession of Philipp the Arab, from Gebel Druze, to the Roman throne in A.D. 244; and the relations of Zenobia, queen of Palmyra, with the philosopher Longinus. The Arabs' assimilation of foreign cosmopolitan ideas and models is also reflected in the sphere of art, as the architectural achievements in Nabataean Petra and in Palmyra clearly testify. For more on the integration of the Middle Eastern populations within the Roman empire see Bulliet 1975: 108. Rabin 1955: 35 speaks about Arabia "... as an area of immigration as well as emigration, a meeting place of ethnic elements coming from various directions. These movements produced linguistic mixtures and a chequered map of linguistic boundaries, islets, and isolated remnants of earlier migrations."

in human history, the rise in the fortunes of a people, more often than not, bears irresistibly the seeds of decline. Pre-Islamic Arabia, was not immune from this historical fatality. A combination of decisive factors precluded durable stability and prosperity in the Arabian peninsula. Among these factors one could mention the decline and fall of the Nabataean kingdom and of the neighbouring small states, the endemic tribal warfare among the Arabians, particularly among the Banū Ġassān and the Banū Laḥm who represented Byzantine and Persian interests in the region respectively, and the decline in the incense trade from the second century A.D. onwards.<sup>26</sup> Anarchy took over and most of the region reverted to the previous bedouin form of existence. Furthermore, the fall of the Ḥimyarite centre of power in south Arabia, as a result of the Ethiopian invasion in A.D. 525, precipitated the destabilization process. By this time, Arabia's fortunes were at their lowest ebb, but it was exactly at this juncture, sometime towards the end of the fifth century A.D., that Mecca started assuming a leading posture among other Arabian cities.<sup>27</sup> Rather than exploiting its location, the Meccans capitalized on their commercial acumen to bring most of Arabian trade under their control.<sup>28</sup> Moreover, the presence in Mecca of the most important Arabian tribal shrine, greatly enhanced this city's prestige.

### 2.3 *The Arabic Language*

#### 2.3.1 *The earliest attestations*

It is indeed amazing that a literary form of Arabic, the language which boasts to have preserved much of the original semitic inher-

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<sup>26</sup> Bulliet 1975: 104 explains that Christianity was responsible, to some extent, for this decrease in demand, requiring less incense for its rituals than the pagan or Judaist ones. Caravan cities like Palmyra, which did not rely on the incense trade, were less hit by this economic recession.

<sup>27</sup> At this time, the tribe of Qurayš was under the leadership of sheikh Quṣayy, of North Arabian descent.

<sup>28</sup> This is explained in detail by Bulliet 1975: 105–106. He states that contrary to the usual assertions concerning Mecca's natural location as a commercial centre, the situation on the ground was very different: the city was situated in a barren valley, it could not sustain a large population, and it was not a natural crossroad. However, its location did help in the domination of the surrounding tribes and also rendered it almost immune from outside interferences. The Meccans' aim was to convince the Arabian tribes that engaging actively in the caravan trade was more

itance, made such a belated, albeit majestic, appearance on the historical scene.<sup>29</sup> Notwithstanding the numerous inscriptions from the Arabian peninsula, not much can be made out about the linguistic situation during the first centuries before and after the Christian era. A linguistic *Sprachraum*, characterized by ancient north-west Arabian (with definite article in *h(n)-*), ancient north-east Arabian (definite article in *(ʔ)l-*), ancient south-west Arabian, to which belong the Epigraphic South Arabian (definite article in *-n*)<sup>30</sup> and Himyaritic types (definite article *am-*), and finally ancient west-central Arabian which was presumably influenced by the other three varieties of ancient Arabian, has been suggested. Ultimately, this situation gave rise to varieties of early Arabic in use across the peninsula.<sup>31</sup> In one of the Qaryat al-Fa'w inscriptions (1st c. B.C.), written in Sabaean script and in a language related to Arabic, and in the al-Hurayba inscription, written in Liḥyānitic script, the Arabic definite article *ʔl-* is attested. Next comes the inscription, in Nabataean characters, from ʿĒn ʿAvdāt, datable around 88/89—125/126 A.D., with four lines in Aramiac, and two other lines in what comes quite close to Classical Arabic, or to some variety closely related to it.<sup>32</sup> The inscriptions in Nabataean script from Umm al-Ġimāl (ca. A.D. 250) and al-Ḥiġr (A.D. 267.) display a number of nouns ending in *-w*.<sup>33</sup> We have to wait for the Namāra inscription (A.D. 328), also written in Nabataean script, for the first five lines in what may be safely considered as Classical Arabic.<sup>34</sup> As for inscriptions in early Arabic script, the most important are those from: Ġabal Ramm (mid-4th

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profitable than raiding it. Although signs of a commercial recovery in Arabia were evident, the volume of trade was less than that of Nabataean times, reaching lower levels after the advent of Islam.

<sup>29</sup> Referring to the poetic language of pre-Islamic bedouin poets, Brockelmann 1908: 23 states "Diese Dichtersprache zeichnet sich durch grossen Formenreichtum aus und bedeutet in der Feinheit ihrer syntaktischen Ausdrucksmittel den Höhepunkt aller semitischen Sprachentwicklung. Ihr Wortschatz ist ausserordentlich reich, da er aus den Quellen aller einzelnen Volksdialekte gespeist wurde."

<sup>30</sup> This group is sometimes referred to as 'Sayhadic'.

<sup>31</sup> Beeston 1981: 185–86.

<sup>32</sup> Testen 1996: 281.

<sup>33</sup> The al-Ḥiġr inscription contains a line in Tamūdic. See Rabin 1960: 564–6.

<sup>34</sup> According to Rabin 1960: 564–6, the language of this inscription belongs to the Western dialect group of Arabic. See also Bellamy 1985: 31–5 and Versteegh 1997: 31–35.

c. A.D.), Zabad (A.D. 512), Ġabal ʿUsays (A.D. 528), Ḥarrān (A.D. 568), and finally Umm al-Ġimāl (6th century A.D.).<sup>35</sup>

Apart from Arabic epigraphical attestations, the oral poetic tradition of the pre-Islamic (*Ġāhiliyya*) bedouin-poets is the next important stage prior to the emergence of Arabic in its Qurʾānic form. One cannot but admire the poetic genius of pre-Islamic heathen Arabians who composed literary gems solidly cast within exceptionally rigid metrical arrangements.<sup>36</sup> Rabin's suggestion that the highly formal style of Arabic poetry could have had its origins among the South Arabians, is very fascinating indeed. He argues that, since this type of poetry does not share the organized parallelism of the North-West poetic tradition, and in view of its much more developed metre and its more personal approach, it could have been of South Arabian inspiration. Although no such thing as South Arabian poetry has as yet been discovered, nevertheless, the lexical richness and the stylistic variation of the longer inscriptions from this area tend to point towards the existence of a literary culture.<sup>37</sup> Ṭaha Ḥusayn's statements, in his book *Fī š-šʿr al-ġāhiliyy* (1926), caused quite a stir and gave rise to a controversy which dragged on for years. He actually denies the authenticity of much of what is known as pre-Islamic poetry, stating that it was written during the Umayyad period.<sup>38</sup> Ḥusayn claims that, rather than depicting the life of pre-Islamic tribesmen, this poetry is more concerned with the life of Arabian Muslims.<sup>39</sup> He excludes the possibility of south Arabian poets like ʿImru l-Qays, Zuhayr, and Labīd to be able to write poetry in the ʿarabiyya of the Ḥiġāz instead of resorting to their own south Arabian language, since South Arabians had only adopted Arabic after the

<sup>35</sup> See Robin 1992; Versteegh 1997: 33.

<sup>36</sup> Montgomery Watt 1970: 83 states that "It is now generally accepted even by critical scholars that at least some of the so-called pre-Islamic poetry was genuinely composed before the time of Muḥammad. . . ."

<sup>37</sup> Rabin 1984: 132 does not exclude the possibility that South Arabian poetry could, in turn, have been influenced by Indian poetry, elements of which could have reached South Arabia as a result of commercial contacts between the two regions.

<sup>38</sup> His views were reiterated in his *Mīn tāriḥ al-ʿadab al-ʿarabiyy*, Beirut, 1975: 80–120. A. Mingana 1920 and Margoliouth 1925 had already voiced similar views.

<sup>39</sup> 1975: 87. He asserts that, in order to have an idea about the religious and politico-economic conditions prevailing during the period prior to Islam, one should turn to the *Qurʾān*, to the verses of poets contemporary to Muḥammad and to Umayyad poetry. See also ʿUṭmān 1996: 35ff. regarding the opposition to this view within Arab literary circles.

advent of Islam. Controversies apart, the highly elaborate oral poetic tradition of pre-Islamic Arabia, at least considerable sections of it, is not called into question by modern scholarship.

### 2.3.2 *The 'arabiyya question and Qur'ānic Arabic*

Notwithstanding the literary excellence of some of the long pre-Islamic poems, or *qaṣā'id*,<sup>40</sup> the *Qur'ān* is definitely on a level of its own as the most eminent written manifestation of the Arabic language. Langhade remarks that:

... cette oeuvre apparaît sans que nous ayons de véritable trace et esquisse des constructions littéraires qui l'ont précédée et préparée. Nous n'avons du coup aucun point de repère pour la situer et la juger. Nous ne pouvons la juger que par rapport à elle-même ou à ce qui viendra après elle et qui sera marqué par elle.<sup>41</sup>

Not much is revealed in the *Qur'ān* about its language. There are eleven references to its being written in the Arabic language. In one case, reference is made to a *lisānan 'arabiyyan*,<sup>42</sup> twice to a *lisānun 'arabiyyun mubīn*,<sup>43</sup> seven references to its being an Arabic *Qur'ān*,<sup>44</sup> and finally one reference to a *ḥukman 'arabiyyan*.<sup>45</sup> Langhade interprets *lisānun 'arabiyyun mubīn* as a reference to the variant forms of Arabic at the time of Muḥammad, or else as an indication that its usage could give rise to various interpretations.<sup>46</sup> For Zwettler, however, *mubīn* and *bayān* are, possibly, *quasi*-technical allusions to the poetic *koine*.<sup>47</sup> Yet Corriente's suggestion concerning the interpretation of the qualifier *mubīn*, namely that Qur'ānic Arabic falls 'between'

<sup>40</sup> Imru l-Qays's *qaṣīda* has 83 verses, Tarafa's 112, Zuhayr's 65, Labīd's 89, Amr b. Kultūm's 112, Antara's 95, and Hārīt's 86 verses. (Johnson 1973).

<sup>41</sup> Wild, 1996: viii qualifies the *Qur'ān* as "... the most decisive single factor in the history of the Arabic language and its literature." Nevertheless, Wansbrough 1977: 92, 116 doubts whether Qur'ānic style actually affected the subsequent course of Arabic literature. Jones 1993: 44 identifies in the *Qur'ān* a number of basic registers belonging to the Arabian oral tradition, such as poetry, *kāhin*, *ḥatīb*, *qāṣṣ*, and documentary material. Jones states that, despite this fusion of registers, the end-result is rather different from any of the material drawn on, and the "... various existings strands are turned into a new style."

<sup>42</sup> *Sūra* 46: 12.

<sup>43</sup> *Sūras* 16: 103 and 26: 195.

<sup>44</sup> *Sūras* 12: 2; 20: 113; 39: 28; 41: 3; 42: 7; 43: 3; 41: 44.

<sup>45</sup> *Sūra* 13: 37.

<sup>46</sup> 1994: 25.

<sup>47</sup> 1978: 187. He makes reference to the traditional Muslim interpretation of *bayān* as 'linguistic articulateness' and *mubīn*, according to Yāqūt, the name of the



(hence *mubīn*) the Old Arabic *Koine* and Eastern bedouin Arabic on the one hand and Middle Arabic on the other, is worth considering.<sup>48</sup> Moreover, it has been suggested that the word *‘arabiyy* may not have any ethnic connotations at all, nor refer to the Arabic language as such, but simply means ‘clear, evident, unobscured’, the opposite of *‘a‘ġamiyy*.<sup>49</sup>

Muslim tradition qualifies Qur’ānic Arabic as the chastest language, that Muḥammad spoke the most undefiled speech among all the Arabs and, consequently, that the language of his people, the Qurayš, was the purest Arabic.<sup>50</sup> It was inevitable that, as a result of the reverence reserved to Qur’ānic Arabic, Qur’ānic usage became the linguistic standard and the criterion by which Muslim scholars regulated themselves.<sup>51</sup>

Over the years, both Muslim and Western scholarships have propounded a wide range of frequently conflicting opinions about the linguistic situation in pre-Islamic Arabia and during the first centuries of Islam. Although it is not within the purview of this work to offer a detailed survey of the different scholarly views expressed, it is worth summarizing the most representative ones.<sup>52</sup> In general, Muslim scholars consider literary Arabic, or *‘arabiyya*, as reflecting the fully inflected language spoken by the bedouins, the true arbiters of correct Arabic, as well as the language of their oral poetic tradition and of the *Qur’ān*.<sup>53</sup> This presumed pre-Islamic linguistic homo-

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6th c. language spoken in Arabia, the language of Ishmael and later of Ma‘add b. ‘Adnān. Zwettler considers the use of both *bayān* and *mubīn* to “... designate an inflective and synthetic form of Arabic recognized by all Arabs ... for it would have effectively denoted that distinguishing and differentiating property of the poetic and Qur’ānic *‘arabiyya* which the dialects in general seem to have lost—namely, the *īrāb*.”

<sup>48</sup> 1976: 74.

<sup>49</sup> Hšēm 1986: 104–105. See also Ibn Fāris IV: 239 and 299.

<sup>50</sup> Kopf 1976: 32; Zwettler 1978: 99; Versteegh 1997: 38–39.

<sup>51</sup> Kopf 1976: 33. He states that, on their part, the philologists were very careful not to upset authoritative traditional interpretations with their views and explanations. Thus, for example al-‘Aṣma‘ī, the most famous of early Arab philologists, and Ibn Durayd, would not explain any word attested in the *Qur’ān* or the *Hadīth* and restricted themselves to orthodox exegesis. Kopf also refers to the tradition according to which ‘Abd Allāh ibn ‘Abbās was the first to adopt philological methods for exegetical purposes, a practice which was viewed with suspicion by the theological establishment. This development prompted aṭ-Ṭabarī to impose the principle that, whatever the results of the philological treatment, these should not contradict the official Islamic dogma. However, grammarians like ‘Abū ‘Ubayda (from Baṣra) did not hesitate to propound his own views. (p. 23).

<sup>52</sup> This overview is based on Zwettler’s exhaustive work (1978), Jones 1993: 29–48, Holes 1995: 7–45, and Versteegh 1997: 23–52.

<sup>53</sup> The so-called ‘pious triple equation’ in Jones 1993. According to Rabin 1951:

geneity in Arabia is reflected in the following typical statement representing traditional Muslim philology:

. . . *al-luġa l-'arabiyya qabla nuzūli l-qur'āni l-karīm bihā kāna 'ahluhā l-'arab yatakallamūna bihā fi šibh ġazīratihim bis-salīqa wa-s-saġiyya fašīhatan mu'rabatan salīmatan mina l-laĥn wa-l-'iĥtilāl. . .*<sup>54</sup>

[Before the revelation of the Holy Qur'ān in the Arabic language, its people, the Arabs, used to speak it instinctively and spontaneously in their peninsula, in its eloquent and inflective form and free from grammatical mistakes and defects.]

The traditional view that the 'arabiyya, often called *fushā*, or 'eloquent language', was the language of the Meccan Qurayš and of other Ḥiġāzī and Naġdī tribes alike has been adopted even by some modern Arab scholars.<sup>55</sup> However, modern Arab scholarship is gradually coming to terms with a more realistic approach to the ancient history of Arabic. It has now conceded that, although the Arabic *fushā* did not differ much from the varieties of Arabic spoken in Arabia, nevertheless it enjoyed a status of its own as the literary creation of the pre-Islamic poets. It was, therefore, a language that was not acquired during infancy and childhood, but had to be learnt.<sup>56</sup> It is not uncommon, in Muslim writings, to come across, sounder philological arguments that do not identify the language of the Qur'ān with the idiom of the Qurayš, but consider it a sort of 'common language' uniting all Arabs. Undoubtedly, the Qurayšī dialect had exerted the greatest influence on the development of this 'common language'.<sup>57</sup> Ibrāhīm's statement is unambiguous:

19 Ibn Ġinnī recognized the mixed character of Classical Arabic, with its alternative forms and irregularities, but the differences between dialects were in details not in the essentials. As for the widespread idea regarding the bedouins' role as linguistic arbiters, Rabin 1951: 23 remarks that, in real fact, these were no common bedouins but probably professional transmitters of ancient poetry (*ruwā*). Zwettler 1978: 152–53 quotes Spitaler as stating that the native philologists restricted their queries posed to the Arabian bedouins to the 'arabiyya and not the spoken dialects.

<sup>54</sup> Rafida 1986: 78. Traditional Muslim philology acknowledges the existence of a number of distinctive dialectal features within 'arabiyya.

<sup>55</sup> 'Uṭmān 1996: 16, 122. See also Zwettler 1978 who refers to similar views adopted by Mukarram, Chejne and Nicholson.

<sup>56</sup> 'Uṭmān, 1996: 122, 130–131.

<sup>57</sup> 'Abd at-Tawwāb, *Fuṣūl fi fiqh al-luġa*, Cairo, 1983: 76ff. (quoted by Ḥšēm 1986: 115). Jones 1993: 30 points out that Fleisch (1947, 1949) Rabin (1951) and Blachère (1952–66) also consider Qur'ānic Arabic modified, to some extent, by the language of Qurayš.

... *wa-lam yasta'mil al-qur'ān luġata l-ḥiġāz waḥdahā bal ista'mala 'alfāzan min laḥġāt ġamī'i l-qabā'il kamā sta'mala ba'da l-'alfāz min luġāti d-duwali l-muġāwira.*<sup>58</sup>

[The Qur'ān did not make use only of the language of the Ḥiġāz but employed words from the dialects of all the tribes as well as some words from languages of the neighbouring countries.]

Views expressed by Western scholarship generally fall into two main categories, namely those acknowledging a situation of linguistic unity across Arabia, and those which opt for a diglossic arrangement, with spoken varieties of Arabic on the one hand, and a supra-tribal *Schrift-, Hoch-, Dichter-,* or *Kunstsprache* on the other. Nöldeke stresses the linguistic homogeneity of 6th and 7th century Arabia, making no distinction between 'arabiyya and the spoken inflected dialects. It was in this same 'arabiyya that the Qur'ān was later revealed, that is in a variety of Arabic used over an extensive area and which reflects a number of dialectal differences.<sup>59</sup> He refutes Vollers' ideas concerning an original text of the Qur'ān uttered in one of the dominant uninflected *Volkssprachen* of the Ḥiġāz, and later re-edited to conform to Naġdī *Schriftsprache* Arabic.<sup>60</sup> In his review of Vollers' publication, Geyer considers Qur'ānic Arabic as the *Hochsprache* actually spoken by Muḥammad, that is the bedouin 'arabiyya adopted by patrician classes in the Ḥiġāz.<sup>61</sup> On his part, Blau identifies Qur'ānic Arabic, the 'arabiyya of the pre-Islamic poets, and Muḥammad's own speech with the 'Old Arabic' type, thus ruling out any diglossic situation among the partakers of the literary culture of 'arabiyya before Islam. This homogeneous 'arabiyya was a supra-tribal variety which had absorbed different features from other dialects.<sup>62</sup> Blau does not exclude

<sup>58</sup> 1968: 8.

<sup>59</sup> 1910: 5.

<sup>60</sup> 1910: 1. Vollers' (1906) distinguished between the classical language (*Schriftsprache*), which was based on the poetic traditions of the Naġd and Yamāma dialects on the one hand, and the dominant spoken language in Arabia (*Volkssprache*) which, according to him, was the medium in which the Qur'ān was revealed. However, Nöldeke, 1910: 2, stresses that what Vollers considers as traces of Muḥammad's spoken language detectable in the official text of the Qur'ān are nothing more than canonical variants.

<sup>61</sup> Zwettler 1978: 119.

<sup>62</sup> 1977: 9–16. He also states, in p. 1, that Central Arabic dialects, and perhaps also Nabataean Arabic, were of this 'old' type. Zwettler 1978: 129 refers to Kahle's argument about the existence of traditions which encourage the observance, by the Qurayšīs, of the 'arabiyya rules, since early companions were reading the Qur'ān without 'irāb. About this point, Jones 1993 states that these traditions could have simply consisted of exhortations to pronounce the Qur'ān correctly.

the possibility that in pre-Islamic times, an analytic, non-inflected neo-Arabic language type, spoken in the cities by tribes who did not share in the literary 'arabiyya culture, could have co-existed with the synthetic and inflected 'old' 'arabiyya.<sup>63</sup>

As for the supporters of the diglossic view, Brockelmann associates the 'arabiyya of the Qur'ān with the language of the poets, even though traces of Muḥammad's own Meccan dialect can be detected.<sup>64</sup> Furthermore, a number of scholars, among them Blachère,<sup>65</sup> Fleisch,<sup>66</sup> Rabin,<sup>67</sup> D. Cohen,<sup>68</sup> and Montgomery Watt<sup>69</sup> clearly distinguish between the poetic *koinè* and Qur'ānic 'arabiyya from the spoken varieties of Arabic.<sup>70</sup> Rabin claims that the classical Arabic which had developed in the Naǧd area had been influenced by non-Naǧdi features, especially in its lexicon and phonology. It was one of these local varieties of classical Arabic in use in the Ḥiǧāz for poetry, and perhaps also for writing in general, that became the idiom of the Qur'ān.<sup>71</sup> Moreover, Rabin states that the Othmanic text represents Mohammed's literary diction which contained, as Brockelmann had already stated, some features of the spoken idiom in use at Mecca.<sup>72</sup> Montgomery Watt resorts to the middle course, qualifying Qur'ānic

<sup>63</sup> Shvitiel 1991 does not agree with this view, stating that in every generation, rather than two major types of Arabic (Ancient Arabic and Neo-Arabic), one should speak of three norms or types of Arabic (i.e. Classical, Standard, and Colloquial) characterizing the major strata of Arabic, namely Ancient Arabic (up to A.D. 600), Medieval Arabic (A.D. 600–1800), and Modern, or Neo-Arabic (1800 to present day).

<sup>64</sup> 1908: 23–24. Moreover, in a personal communication to Fleisch 1947: 100, he states that "Le Coran a été écrit dans la langue des poètes par un homme qui n'était pas poète, d'où des réminiscences dialectales, par ex.: 'ittāqala au lieu de *taṭāqala*."

<sup>65</sup> 1952–66.

<sup>66</sup> For Fleisch, 1947: 100, the Qur'ān reflects the poetic language.

<sup>67</sup> According to Rabin 1960: 565, by the late 6th century A.D. this *koinè* was "... a purely literary dialect, distinct from all spoken idioms and super-tribal."

<sup>68</sup> D. Cohen 1962: 119–20 adopts the term '*koinè poético-coranique*' and considers it a development based on a dialect of central or eastern Arabia ('*langue moyenne*').

<sup>69</sup> 1970: 83.

<sup>70</sup> See Rabin: 1960: 564 and Versteegh 1997: 41–45 for a brief overview of the major phonetic, phonological, morphological and syntactical differences characterizing the pre-Islamic varieties of Arabic.

<sup>71</sup> 1951: 3. Rabin adds that "In fact the literary Arabic employed by Muhammad and the vernacular of Mecca and Medina seem to have been merely different stages in the transition from West-Arabian to Arabic." (pp. 4–5). See also Rabin 1960: 566.

<sup>72</sup> 1951: 4.

Arabic as falling "... somewhere between the poetic *koine* and the Meccan dialect."<sup>73</sup> Zwettler expresses the view of most modern scholars concerning 'arabiyya never being the spoken vernacular of any Arabic speaking group before or after Muḥammad.<sup>74</sup> Versteegh, on his part, posits the divergence of pre-Islamic colloquial Arabic from the poetic *koine* as having taken place after the *ḡāhiliyya* period and associates Qur'ānic Arabic with the vernacular language.<sup>75</sup>

Another commonly debated issue is the function of the inflectional case- and mood-endings (*'i'rāb*), in the different dialects of Arabic. Here again, conflicting views have been put forward, with some scholars suggesting that the bedouin dialects shared the poetic 'arabiyya's synthetic features, including the inflectional endings. Others tend to opt for an 'i'rāb-less type of pre-Islamic spoken Arabic. However, the lack of sufficient linguistic evidence from the historical period in question, say one century before and after Islam, precludes categorical statements about this linguistic characteristic of Arabic.<sup>76</sup>

By way of a general recapitulation, it may be stated that, prior to the advent of Islam and during its early years, the linguistic situation in the Arabian peninsula was characterised by various western and eastern bedouin tribes speaking different yet, in general, mutually intelligible varieties of Arabic.<sup>77</sup> The central Naḡd area wit-

<sup>73</sup> 1970: 84.

<sup>74</sup> 1978: 101. Moreover, in a private communication made to Fleisch 1947: 99, Marçais reiterates the view that the language of the Arab poets was a '*koine poétique*' based on the Najdi dialect and which was never spoken. Rabin 1951: 17ff. refers to the views of various scholars about the origins of Classical Arabic: For Guidi, Classical Arabic is a mixture of dialects of Naḡd and the surrounding areas, but not identical with them, whereas Nallino attributes Classical Arabic to the rise of the Kinda kingdom and concludes that it reflects the speech of the Ma'add tribes. Landberg would not specify when Classical Arabic came into being but remarks that the poets were responsible for elaborating much of its grammar. Meanwhile, Anis did not consider Classical Arabic to be identical with any of the dialects.

<sup>75</sup> Versteegh 1997: 40, 46. In his view, whenever differences existed between western and eastern varieties, the *Qur'ān* reflects eastern (Tamiḡi) linguistic usage, adding that Classical Arabic seems to come closer to Eastern Arabic.

<sup>76</sup> For an exhaustive discussion about this issue see Zwettler 1978.

<sup>77</sup> Rabin 1951: 17 refers to Nöldeke's claim that the differences between the Hiḡāzi, Naḡdi and other Arabic dialects of the Euphrates area were small and that the literary language was based upon all of them equally. Rabin states (pp. 1-2) that the western dialect group (that of the Hiḡāz and the Yemen) is the most archaic, with differences from Classical Arabic dating back to the Proto-Semitic stage. The eastern dialects contributed the grammatical elements of Arabic and were very close to the classical Arabic of the poets, whereas the western varieties contributed the phonetic aspect. For Rabin, the ancient Eastern and Western Arabic

nessed regular interaction between the different dialects and it was in this area that a literary supra-tribal 'arabiyya gradually came into being. Essentially, the poetic and Qur'ānic varieties of 'arabiyya represent the supra-tribal literary medium of the ancient Arabs, and were clearly distinguished from the Arabian vernaculars.<sup>78</sup>

#### 2.4 *The Qur'ān: etymology and compilation*

Etymologically, the word *Qur'ān*<sup>79</sup> is derived from the root QR' which is connected with the idea 'to collect, gather; be pregnant'.<sup>80</sup> This etymology has been adopted by some Muslim scholars who consider the *Qur'ān*, amongst others, to be a collection of stories and teachings. In addition to this basic meaning, the root QR' also became associated with the sense 'to read, recite, utter'.<sup>81</sup> In all probability, this second meaning was taken over from the NWS area, particularly

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dialects represent the 'missing link' between North-West and South Semitic, but Zaborski 1994: 408–9 contests this view, opting for Himyarite as the possible link. Given the scanty linguistic evidence, he concludes that "... on ne peut prononcer ni le divorce ni la séparation des dialectes du sud de ceux du nord." Furthermore, Corriente 1976: 88–89 posits a third kind of Arabic, called *Nabaṭī*, which he considers as the immediate forerunner of the Middle Arabic of Islamic cities. He believes that *Nabaṭī* was the *lingua franca* of economically and politically more mature areas, particularly in the cities and their hinterlands. Corriente contends that, by the 9th century, *Ḥaḍarī* (or Middle Arabic) and Bedouin Arabic underwent morphological and syntactic levelling.

<sup>78</sup> Zwettler 1978: 160. He considers the writing-down of the *Qur'ān* "... one of the earliest—if not the earliest—large-scale attempts to reproduce graphically the oral language of poetry." See also Fischer 1997: 188.

<sup>79</sup> Various Muslim scholars had put forward arguments in favour of the presence of a *hamza* in the word *Qur'ān*, such as az-Zağğāğ and al-Lihyānī, or against it, like al-'Aš'arī, al-Farrā', and aš-Šāfi'ī. For details on this point see aš-Šāliḥ 1983: 18–19. The internal division of the *Qur'ān* is as follows: 30 'ağzā' (parts) with each *ğuz*' consisting of 2 'ahzāb (sections) and 8 'arbā' (quarters), giving a total of 60 'ahzāb and 240 'arbā'. The *Qur'ān* is also divided into 7 *manāzil* which allow the reading of the whole text in one week. There are 91 Mekkan and 23 Madinan *sūras*, giving a total of 114 *sūras*. The total number of verses, or 'āyas, is 6236 (although Langhade (1994) gives 6211), and the total number of words is 77,437. These are made up of 340,740 letters of the Arabic alphabet. Figures are quoted from Ibrāhīm's *Muğam al-'alfāz wa-l-'alām al-qur'āniyya* (n.d. p. 10). Muslim scholars are not in full agreement about the place where five *sūras*, namely *ar-Ra'd*, *ar-Raḥmān*, *at-Tağābun*, *al-'Insān*, and *az-Zalzala*, were actually revealed. Thus 'Alī 1989 claims a Medinan origin on the one hand, and Marmaduke Pickthall 1970 opts for a Meccan provenance on the other.

<sup>80</sup> Ibn Fāris V: 79; Lane: 2502: 'He collected together (a thing), put it, or drew it, together'.

<sup>81</sup> Lane: 2502.

from Aramaic.<sup>82</sup> *Al-qur'ān* is not the only name for the Muslim holy text. In fact, the *Qur'ān* itself adopts other appellations, namely: *'āyāt*, *matānī*, *al-kitāb*, *al-furqān*, *at-tanzīl*, *ad-dīkr*.

According to Muslim orthodox belief, the compilation of the revealed text had been an ongoing process since the lifetime of the Prophet, with Muḥammad himself assigning the order of the passages.<sup>83</sup> By the time of his death in A.D. 632, the whole text was already fixed, though not in book form. Although there can be no doubt that some excerpts, perhaps even whole *sūras*, had been committed to writing during the Muḥammad's lifetime, perhaps for liturgical or legislative reasons, some Western orientalist tend to question the above sequence of events. They would contend that the bulk of the Qur'ānic material was entrusted to the formidable memories of the *qurrā'*, that is the reciters. When, eventually, it became evident that the various battles of apostasy were taking their toll among the ranks of these reciters, the urgent need was felt to put down in writing, once and for all, the revealed material.<sup>84</sup> The first compilation of the *Qur'ān* was entrusted by the caliph 'Abū Bakr (A.D. 632–634) to Muḥammad's former secretary Zayd ibn Tābit. With the expansion of the Muslim *'umma* and the establishment of the first Muslim centres, such as Kūfa, Baṣra and Damascus, certain codices in circulation in these urban centres contained some variant readings (*'ihtilāfāt fi l-qir'ā'āt*). In A.D. 644, the Othmanic venture to produce the Qur'ānic canon based on the Madinan text-tradition sought to remedy the problem of the proliferation of variants.<sup>85</sup> Once the canonical Othmanic codex was established, nothing could be added to it (*ziyāda*), or deleted from it (*naqs*), thus rendering it immune from distortion (*tahrīf*).<sup>86</sup>

<sup>82</sup> See aṣ-Ṣāliḥ, 1983: 17. Moreover, cf. Syr. *qeryānā* 'calling, invocation; reading, study; lesson; disputation' (Payne Smith: 519), of which *Qur'ān* is the morphological reflex. Aṣ-Ṣāliḥ also attributes the meaning 'to write' of the root KTB to an Aramaic origin and claims that behind the two senses, 'to write' and 'to recite', is the whole aim of the Revelation.

<sup>83</sup> Ibrāhīm (n.d.): 9; Montgomery Watt, 1970: 17ff; 1996: 48. For an eloquent summary of the Muslim accounts concerning the collection of the *Qur'ān* see Robinson 1999: 60–62. See also Cook 2000: 117–24.

<sup>84</sup> This is also confirmed by traditional Muslim accounts. See Ibrāhīm (n.d.): 9–10.

<sup>85</sup> Jeffery 1937: 14 refers to fifteen primary codices written during the first century of the *Hiġra*, and thirteen secondary ones written during the first and second centuries of the *Hiġra*.

<sup>86</sup> However, by the 10th century, the need for uniformity led to the Qur'ānic

Among Western scholars, the issues concerning the literary character, redaction and dating of the *Qur'ān* have, since the late seventies, returned to the forefront of Islamic research, rekindling interest in this field of study.<sup>87</sup> Wansbrough is perhaps the most critical of the Muslim accounts.<sup>88</sup> He identifies the contents of the *Qur'ān* with the 'traditional stock of monotheistic imagery'.<sup>89</sup> He dates the final redaction of the Muslim text of revelation (as well as of the so-called pre-Islamic poetry, the *Hadīl*, the *Ayyām al-'Arab*, and the Arabic papyri) some time around the end of the 8th and beginning of the 9th c. A.D.<sup>90</sup> This coincides with the historical juncture when Arabization and Islamization had achieved 'canonical status' within the Muslim empire.<sup>91</sup>

Burton, on the other hand, highlights the clear distinction made by Muslim exegetes, like aṭ-Ṭabarī, between the *Qur'ān*, as "... all that had ever been revealed to Muḥammad...", and the *mushaf*, the document containing "... all of the *Qur'ān* which had been preserved

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readings of seven scholars (one from Mecca, Medina, Damascus and Baṣra and three from Kūfa) to be deemed as the only authentic ones. Each reading had two slightly different versions or *riwāyāt*, and therefore fourteen versions were available. Of these, the Haṣṣī one is the most widely used.

<sup>87</sup> In particular the works by Wansbrough, Neuwirth, Burton, and Robinson.

<sup>88</sup> Rippin 1998: 358 states that Wansbrough brought "... to the study of Islam and the Koran the same healthy skepticism developed within modern biblical studies ... in order to supplant such positivism [of the previous methodologies]."

<sup>89</sup> Wansbrough 1977: 1. He elaborates the idea that Muslim scripture is made up of 'referential' passages, that is passages which make reference to familiar sections of Judeo-Christian scripture and which therefore need not be fully developed in the *Qur'ān*. It should be pointed out that traditions about pre-Islamic Arabs coming into contact with Jews and Christians, and rediscovering their descent from Ishmael are not uncommon. See Cook 2000: 139. Moreover, Wansbrough 1977: 20, 1978: 45 considers Islam a sectarian movement within the Judeo-Christian 'sectarian milieu'. See Crone & Cook 1977: 17–18 regarding the possibility that the *Qur'ān* "... was put together out of a plurality of earlier Hagarine religious works." Basing themselves on Wansbrough's interpretation of the literary character of the *Qur'ān*, Crone & Cook state that "... the book is strikingly lacking in overall structure, frequently obscure and inconsequential in both language and content ... it can plausibly be argued that the book is the product of the belated and imperfect editing of materials from a plurality of traditions." On his part, Robinson 1999: 60 remarks that, judging by his research on the literary structure of the *Qur'ān*, it "... is much more coherent than is generally recognised, and that it is therefore unlikely that it is the product of clumsily edited oral traditions.

<sup>90</sup> 1977: 92, 101. Wansbrough argues that it is illogical to conceive of the textual stabilization of the *Qur'ān* in mid-7th c. A.D. and its analysis 150–200 years later. Crone & Cook 1977: 3 states that there is no hard evidence for the existence of the *Qur'ān* in any form before the last decade of the 7th c. A.D.

<sup>91</sup> Wansbrough 1977: 89, 92.



in writing and passed down to posterity by the first generation of Muslims, the Companions.”<sup>92</sup> For Burton, the traditional Muslim accounts represent “. . . a lengthy process of evolution, accretion and ‘improvement’”,<sup>93</sup> and he identifies in all of them one ‘common motif’, namely deliberately excluding the Prophet Muhammad from the task of collecting the *Qurʾān* in incomplete *muṣḥaf* texts.<sup>94</sup> However, Burton concludes that the “. . . single vigorous *Qurʾān* text that throughout the ages has successfully withstood the assaults of both the exegetes and the *ʿuṣūlīs* . . . is none other than . . . the text which has come down to us in the form in which it was organised and approved by the Prophet . . . What we have today in our hands is the *muṣḥaf* of Muḥammad.”<sup>95</sup>

As regards the *Qurʾānic* chapters, or *sūras*, Muslim and European scholars alike did not spare themselves the task of establishing a reliable chronology. According to traditional Muslim belief, most of the revelation took place in short passages and that “. . . most of the passages in a *sūra* had been revealed about the same time.”<sup>96</sup> Moreover, Muslim scholars generally based their chronology on traditions related to Muḥammad.<sup>97</sup> On their part, European orientalists very often based their chronologies on textual criteria. Thus, for instance, Nöldeke based his conclusions on stylistic considerations, dividing the *Qurʾān* into three different periods, from an early period of ‘sublime enthusiasm’, through a transitional second phase concerned with the basic Muslim teachings, to a third period of ‘greater calmness’.<sup>98</sup> Other

<sup>92</sup> 1977: 106.

<sup>93</sup> 1977: 225.

<sup>94</sup> 1977: 111, 231. According to Burton (p. 229), the main figures in the collection of Muslim scripture played distinct roles: Abū Bakr had started the task of collecting the texts in one volume, ʿUmar finished it, and ʿUṭmān collated the *muṣḥafs* into a *textus receptus ne varietur*. In view of ʿUṭmān’s unpopularity among certain Muslim circles, his ‘more pious’ predecessors received the credit for the sacred task of collecting the *Qurʾān*.

<sup>95</sup> 1977: 239–40. Robinson 1999: 60 concludes that “As far as I am concerned, whether or not these traditions [the Muslim accounts] are reliable remains an open question.”

<sup>96</sup> Montgomery Watt 1970: 108.

<sup>97</sup> Robinson 1996: 286. Cook 2000: 128 makes reference to Hišām ibn ʿUrwa (died about 763 A.D.) who would classify as Meccan those *sūras* which deal with past generations and communities, and which establish the Prophet’s credentials. On the other hand, he classified as Medinan those *sūras* dealing with duties and norms of behaviour.

<sup>98</sup> Montgomery Watt 1970: 110. Robinson 1999: 63 remarks that the chronological scheme suggested by Nöldeke is a somewhat better working hypothesis than the standard Egyptian chronology, even though “. . . it is clearly not the last word

scholars adopted other criteria for their chronological arrangement. Grimme resorts to doctrinal characteristics, whereas Hirschfeld concentrates on passages rather than on *sūras*.<sup>99</sup> Furthermore, Bell shares the Muslim authorities' belief that, originally, revelation took place in short passages. He attributes to Muḥammad the task of actually collecting passages into *sūras* and revising them under divine inspiration. Bell also recognizes style as an important criterion for dating.<sup>100</sup> Modern research into the classification of the Qur'ānic *sūras* has been pioneered and greatly enriched by the work by Neuwirth. Her insights about the classification of the *sūras* serve as valid criteria by which to test the traditional and the new hypotheses concerning the composition of the *Qur'ān*.<sup>101</sup>

### 2.5 *The Qur'ānic lexicon*

The items making up the lexical corpus of this work have been marked for their semantic field. The object behind this exercise is to have a clear idea about the distribution of different semantic domains characterizing Qur'ānic lexical items, as well as to facilitate the discussion concerning the lexical relationship between cognate languages.<sup>102</sup> For this reason, Hallig and Wartburg's classification system has been adapted to suit the particular needs of this exercise.<sup>103</sup> The Qur'ānic items are classified on the basis of the following semantic categories:

- A. The Universe
  - 1. The sky and the atmosphere
  - 2. The Earth (including minerals)
  - 3. Flora
  - 4. Fauna

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on the subject." The standard Egyptian chronology is the one adopted in the first ever printed edition of the *Qur'ān* by the Muslims in 1925. This edition is also referred to as the King Fu'ād, or the Royal Egyptian edition.

<sup>99</sup> Montgomery Watt 1970: 112.

<sup>100</sup> Montgomery Watt 1970: 113. Robinson 1996: 284 states that Nöldeke's approach supplemented by some of Bell's observations offer a better scheme than the standard Egyptian chronology.

<sup>101</sup> See in particular *Studien zur Komposition der mekkanischen Suren*. (1981).

<sup>102</sup> See Barr 1968: 165.

<sup>103</sup> 1952. Other systems of classification could have been adopted, like for example Louw and Nida's who classify the referents into 93 semantic domains and sub-domains (1989: xxiv-xxv). See also Nida 1984 and Louw 1985.

- B. The Physical Being
  1. Race and gender
  2. The body and its functions
  3. Satisfaction of bodily needs (including eating, drinking, rest and sleep, clothing, personal care, rest and sleep, etc.)
  4. Health and illness
  5. Actions of the body on the surrounding environment
  6. Human life in general: birth, ageing, and death
- C. The Soul and the Intellect
  1. Intelligence, perception, conscience, memory, imagination, thought: reasoning and judgements
  2. State of mind
  3. The will: desire and action
  4. Morals: duty, honour, etc.
- D. Man—the social being
  1. The family
  2. Language
  3. Social life
  4. Occupations, trades and professions
  5. Personal possessions and property
  6. Financial transactions
  7. Architectural and other constructions; the house and its furnishings
- E. Social Organization
  1. The village, the town, the nation
  2. Legal organisation
  3. War and defence
  4. Beliefs and religion
- F. Man and the Universe
  1. Existence (including ‘change’)
  2. Qualities and states (including ‘form’)
  3. Relation, order, value
  4. Number and quantity
  5. Space
  6. Time
  7. Movement
- G. Grammatical categories
  1. Exclamations, conjunctions, prepositions, etc.

The classification process inevitably entails a certain element of subjectivity. However, to remedy as much as possible this tendency, and in cases which defy a clear-cut classification, certain items have been allocated up to three possible classifications. This is an inevitable procedure which actually reflects the intrinsic nature of the Qur’ānic

vocabulary. Indeed, indigenous commentators and philologists had already perceived the distinction between words retaining the same meaning throughout the *Qur'ān* and words acquiring different meanings (*wuġūh* and *nazā'ir*) in certain passages.<sup>104</sup> Thus, for example, the verb *'anīta* is classified under C2—'to fall into misfortune', E2—'to commit a crime', and F1—'to perish'. Moreover, an effort has been made to adhere, as much as possible, to the Qur'ānic meaning of lexical items. It should be stressed that the classifications only reflect the semantic fields of the items making up the lexical corpus in this work and do not cover the whole lexicon of the Qur'ān. The order of the classifications is alphabetical and does not reflect any semantic priority (e.g. C2, E2, F1). The multiple classification approach resulted in the 1,717 lexical items yielding a total of 2,256 classifications. Table 1 below illustrates:

col. 1: semantic field

col. 2: number of lexical items

col. 3: percentage of the total

col. 4: the semantic fields by order of priority (descending order)

Table 1

1	2	3	4.
A1	49	2.17%	C2
A2	58	2.57%	C3
A3	44	1.95%	F2
A4	54	2.39%	B3
	<u>205</u>	<u>9.08% - 5th.</u>	F7
			C4
B1	11	0.49%	B2
B2	99	4.39%	F4
B3	114	5.05%	C1
B4	30	1.33%	B5
B5	85	3.77%	F1
B6	36	1.6%	G1
	<u>375</u>	<u>16.63% - 3rd.</u>	F5
			E4

<sup>104</sup> Versteegh 1997: 86–87.

Table 1 (*cont.*)

1	2	3	4.
C1	93	4.12%	F6
C2	182	8.07%	D2
C3	135	5.98%	D7
C4	101	4.48%	A2
	<u>511</u>	<u>22.65% - 2nd.</u>	A4
			E2
D1	35	1.55%	E3
D2	65	2.88%	A1
D3	37	1.64%	A3
D4	32	1.42%	D5
D5	42	1.86%	F3
D6	17	0.75%	D3
D7	61	2.7%	B6
	<u>289</u>	<u>12.8% - 4th.</u>	D1
			D4
E1	27	1.2%	B4
E2	51	2.26%	E1
E3	50	2.22%	D6
E4	73	3.24%	B1
	<u>201</u>	<u>8.92% - 6th.</u>	
F1	82	3.63%	
F2	115	5.1%	
F3	39	1.73%	
F4	99	4.39%	
F5	80	3.55%	
F6	67	2.97%	
F7	111	4.92%	
	<u>593</u>	<u>26.29% - 1st.</u>	
G1	82	3.63% - 7th.	
	<u>2256</u>	<u>100%</u>	

It is worth noting from the above that most lexical items in the corpus belong to domains F. (Man and the Universe) and C. (The Soul and the Intellect), with 26.29% and 22.65% respectively, that is almost half of the total number of lexical items in the corpus. Moreover, the biggest subdomain is C2 (State of mind), with 8.07% of the total lexemes, closely followed by C3 (The will: desire and action) with 5.98%.

The classification of lexemes by semantic classes shown in table 1. above offers indicative, albeit only approximative, statistical results.

This is due to the corpus being an inventory of Qur'ānic roots and does not encompass every single lexical item in the *Qur'ān*. The figures in table 1, therefore, represent only one level of calculation based on single roots. For more representative results, one could work at another level that takes into account the actual number of attestations of each lexical item in the *Qur'ān*. The total number of attestations in each semantic field could be then calculated and percentages worked out.<sup>105</sup> Undoubtedly, this task could be taken up in a monograph dedicated to the Qur'ānic vocabulary.

### 2.5.1 *Loanwords in the Qur'ān*

As stated earlier, the impression concerning Arabia's isolation from the surrounding territories during the first millennium A.D. should be resisted. Arabia was far from immune from cultural and linguistic influences exerted by the neighbouring non-Arab populations. Evidence of the Arabians' interaction with contiguous populations is found in the *Qur'ān* itself, with references to wintry and summer journeys undertaken for the sake of Qurayš's 'civilising'.<sup>106</sup> Contacts were established in all directions, both internally, among the various tribes scattered all over the peninsula, and externally, with the southern tribes of the Yemen and Ethiopia,<sup>107</sup> the Aramaic-speaking inhabitants on

<sup>105</sup> In this regard, for example, Langhade (1994: 52) remarks that out of a total of 1200 verbal roots in the *Qur'ān*, 141 (or 11.75%) belong to the domain of 'language'. However, these 141 verbal roots give rise to 6040 out of a total of 25,571 verbal attestations, that is 23.62%. This means that almost one out of every four verbs in the *Qur'ān* has to do with some aspect of language.

<sup>106</sup> *Sūra* 106: 2.

<sup>107</sup> The Southern tribes boasted a millenarian civilisation which thrived on agricultural expertise, especially in the field of irrigation. Apart from agriculture, irrigation and architecture, South Arabian kingdoms (belonging to the Sabaeans, Minaeans, Qatabanians etc.) had also reached a high level of development in such sectors as administration and domestic and urban architecture. Their sedentary civilization came to an end during the years A.D. 451-542 following the destruction of the 'Arim irrigation dam in the vicinity of the Sabaean capital Ma'rib. (See Rabin 1984: 126ff.) This economic decline led to the South Arabians' bedouinization. In A.D. 521, the Christian Abyssinians took hold of the Yemen, but in A.D. 575, that is in Muḥammad's lifetime, the Abyssinians had to make way for the Persians (See Montgomery Watt 1970: 3, 7). Moreover, South Arabian inscriptions of the 1st century A.D. from the region of the kingdom of Sheba, and 3rd. century A.D. ones from the Hadramaut area make reference to bedouins either as enemies of the South Arabian kingdoms, or else as auxiliary troops who, later, were to settle in those territories. The decline of these kingdoms during the 3rd and 4th centuries A.D. gave way to what Caskel calls the *Beduinisierung Arabiens* (See Eph'al: 8).

the northern fringes of the Arabian desert, as well as contacts further afield within the Byzantine and the Persian spheres of influence.<sup>108</sup> In Arabia itself, Arab tribes professing the Christian and Jewish faiths were a presence to be reckoned with.<sup>109</sup> In the process, the *Ġāhiliyya* Arab tribes came into contact with peoples at a higher level of civilization and with long established religious traditions.<sup>110</sup> Unavoidably, this socio-cultural interaction was conducive to a certain degree of ideological and linguistic assimilation on the part of the Arabs.<sup>111</sup>

Reference has already been made to the word *Qurʾān* itself being of NWS origins. Many Qurʾānic technical terms, such as *sūra*, *ʾāya*, *fāʾsila*, and *ʾiġāz* are also loans. Hamzaoui adopts al-Ġāhiz's argument in this regard,<sup>112</sup> stating that the reason behind them was to stress the stark divergence of the *Qurʾān* from the pre-Islamic *qaṣīda*.<sup>113</sup> He argues that what for al-Ġāhiz was a simple opposition between the profane and the sacred, constituted, rather, an opposition between the old and the new orders. Moreover, Hamzaoui considers loans as an expression of Qurʾānic inimitability, or *ʾiġāz*.<sup>114</sup> Except for three attestations of the word *ʾaġamī*, that is 'foreign' or, better still, 'obscure language', no other languages are mentioned in the *Qurʾān*.<sup>115</sup> Over the centuries, the question about the existence of foreign words

<sup>108</sup> The Banū Ḡassān of the Petra region were the allies of the Byzantines. On the other hand, the Banū Laḥm of the Ḥīra region represented Persian interests in the region. Ḥīra had become a centre of literary activity.

<sup>109</sup> These tribes were made up of Arabs who had converted to Christianity or Judaism, or else they were groups of Christians and Jews who had settled in Arabia. See Jeffery 1938: 23–26. For a detailed account on Arab Christianity see Qana-wāti (n.d.).

<sup>110</sup> See Katsch 1954 for the Jewish background in the Arabian peninsula and the extensive contributions of Judaism to the basic tenets of Islam.

<sup>111</sup> Bynon 1977: 216 presupposes some measure of bilingualism for language material to be transferred. However, "... the precise nature and extent of the linguistic exchange will depend upon the detailed circumstances of the social and cultural relations between the communities concerned." According to Schall 1982: 144, pre-Islamic *ʾarabiyya* of the long poems had already assimilated many loans from the surrounding cultures.

<sup>112</sup> Quoted by as-Suyūṭī in his *ʾItqān*.

<sup>113</sup> 1974: 158. He argues that *qurʾān*, *sūra*, *ʾāya*, *fāʾsila*, *ʾiġāz* correspond to the terms *šʾr*, *qaṣīda*, *bayt*, *qāfiya*, *faṣāḥa* used in traditional Arabic poetry. Moreover, Hamzaoui believes that the word *ḥizb* could also be included in this list, stating that it was introduced at a later stage to correspond to the poetic *diwān*.

<sup>114</sup> 1974: 159.

<sup>115</sup> For *ʾaġamī* see Q 16: 103 and 41: 44.

in the *Qur'ān* has greatly intrigued native Arab and Muslim exegetes and philologists.<sup>116</sup> Various schools of thought propound a whole spectrum of arguments that seek to come to terms with the sensitive issue of loanwords in the Muslims' Arabic holy book. Various Muslim philologists, like 'Abū Maṣṣūr al-Ġawālīqī (A.D. 1072–1145 *Kitāb al-mu'arrab min al-kalām al-'aġamī*), as-Suyūṭī (died A.D. 1505 *al-Muḥḥir fī 'ulūm al-luġa*, and *al-'Itqān fī 'ulūm al-qur'ān*), Šihāb ad-dīn al-Hafāġī (died A.D. 1658 *Šifā' al-ġalīl fīmā fī kalām al-'arab min ad-dahīl*) and others, basing themselves on earlier traditions, particularly that of Ibn 'Abbās (died A.D. 686) and Muġāhid (died A.D. 722), had affirmed the presence of loanwords in the *Qur'ān*. In general, the indigenous views may be summed up as follows:<sup>117</sup>

a. Arabic is such a vast language, that it is impossible to have a total command of its various components, including its lexicon. That is why the early exegetes had a hard time explaining certain words;<sup>118</sup>

b. it is true that there are some 'Abyssinian', Persian and Nabataean words, but these represent few cases in which Arabic and the other foreign languages resort to the same words for the same referents;<sup>119</sup>

c. in specific cases where the two languages agree, Arabic was the donor language and 'Abyssinian', Persian, Nabataean or Syriac were at the receiving end;<sup>120</sup>

<sup>116</sup> Kopf 1976: 248, states that "Arab philologists made no fundamental distinction between foreign words and loan words, the terms *mu'arrab* and *dahīl* being applied to both categories. Yet they were very well aware that not all the foreign elements aroused the same feeling of strangeness."

<sup>117</sup> See Jeffery 1938: 1–41; Kopf 1976; Hamzaoui 1978: 157–171; Schall 1982: 143.

<sup>118</sup> This was the stand taken by aš-Šāfi'ī (A.D. 767–820) in his *Risāla*. He argues that before qualifying a term as loan (*'aġamī*), one ought to prove that he knows everything about the Arabic language. According to him, this linguistic competence is only available to prophets. Of similar views was 'Abū 'Ubayda Ma'mar ibn al-Muṭannā (A.D. 728–825), the uncompromising defender of the Arabic nature of the *Qur'ān*. Aš-Šāfi'ī's arguments stem from his concern that the duality Arabism-Islam might fall victim to foreign, especially Persian, attempts at assigning a greater role to the Persian language in Islam. He would attribute the recognition of loans in the *Qur'ān* to the Persian movement (see Hamzaoui 1974: 162, 167).

<sup>119</sup> This view was expressed by aṭ-Ṭabarī (A.D. 839–923). He recognizes only one community of Muslims (*'umma*), and would not accept its division into Arabs and non-Arab factions. (See Kopf 1976: 169–170).

<sup>120</sup> Such an argument seems to have originated from the statement made by 'Azīzī ibn 'Abd al-Malik, although he had not excluded the possibility that the opposite may also be the case. (See Kopf 1976: 30).



d. the intrinsic nature of the *Qurʾān*, as the revelation which complements and sums up the Jewish Torah and the Christian Gospels, is bound to encompass certain terms from those earlier religious traditions. Moreover, being a Book for all humanity, it is not surprising to find in it words from other languages;<sup>121</sup>

e. In his *ʾItqān*, as-Suyūṭī argues that the *Qurʾān* was revealed in plain Arabic and that the foreign words contained therein go back to the ancient language of the Arabs. They had adopted them in the course of their interaction with other peoples, and such words became totally assimilated into Arabic.<sup>122</sup> One should not lose sight of the fact that the early philologists actually considered the foreign element in the Arabic lexicon as an enrichment, an advantage and a sign of *Qurʾānic* Arabic's creative genius. However, this sentiment was shortlived and as from the second century of the *Hijra* great importance was given to the notion of a purely Arabic *Qurʾān*.<sup>123</sup>

The issue of the foreign element in the *Qurʾān* has never ceased to intrigue scholars in the Muslim world. Some traditionalist exponents of Islam, such as representatives of militant Panislamist movements, resist the notion of any foreign loans in the *Qurʾān*. On its part, the Academy of the Arabic Language in Cairo also defends, unequivocally, the integrity of the Arabic language.<sup>124</sup> The puristic argument is still adhered to by many modern Muslim scholars who

<sup>121</sup> In this regard, it is worth referring to ʿAbd Allāh ibn ʿAbbās (died 68 A.H.) who was the first to deal with the question of loans in the *Qurʾān*. Although confirming the existence of such loans, which he calls *al-ḡarīb*, and which existed in Arabic since pre-Islamic times, he defends the need for these loans, arguing that they are vital in asserting the *Qurʾān*'s aim of bringing about a break with the pre-Islamic vision of the world. He also presents his own etymologies. (See Hamzaoui 1974: 162).

<sup>122</sup> Al-Ġawālīqī argues that the *Qurʾān* does contain loanwords which had become assimilated (*muʿarrab*) in Arabic. Hence, these are Arabic words of *ʾaḡāmī* origin. Indeed, he distinguishes between integrated loans (*muʿarrab*) and integral loans (*ʾaḡāmī*). (Hamzaoui 1974: 163). Jeffery 1938: 9 refers to another line of thought which goes back to the 9th and 10th centuries A.D. and which did not consider the *Qurʾān* to be a divine book. The reason being that the *Qurʾān* is written in Arabic and not in Hebrew or Syriac, which were considered the languages reserved for divine revelations. This argument was never to receive much recognition. In addition to the above scholars, al-Ḥalīl, the author of *Kitāb al-ʿayn*, treats the phonetic aspect of loans, whereas Sibawayh, in his *Kitāb*, tackles both the phonetic and the morphological aspects of loans.

<sup>123</sup> Versteegh 1997: 60–61.

<sup>124</sup> Hamzaoui 1974: 171.

unequivocally reject Western scholarship's attribution of a foreign element in the *Qur'ān*.<sup>125</sup>

In his monograph about the foreign vocabulary in the *Qur'ān*, Jeffery undertakes a detailed analysis of 322 loanwords, including 66 proper names.<sup>126</sup> He distinguishes between three categories under which the 'foreign element' may be classified: a. words of non-Arabic origin (e.g. *namāriq*, *frdawis*); b. Semitic words, also found in cognate languages and whose Qur'ānic meanings differ from those with the same root in Arabic (e.g. *bāraka*, *darasa*, etc.);<sup>127</sup> c. genuine Arabic words used as calques of expressions in cognate languages (e.g. *nūr* in the sense of 'religion' < Syriac *nūhrā*).<sup>128</sup> In his introduction, Jeffery identifies the source languages which contributed loanwords to Arabic, supporting his arguments with brief, yet elucidating points about the prevailing historico-cultural influences in seventh century Arabia.<sup>129</sup>

<sup>125</sup> Versteegh 1997: 61. Hšēm 1986: 127 would argue that the Arabic language was the source of all other Semitic languages and was, therefore, self-sufficient. It was the other languages, he would stress, that borrowed from Arabic. Hšēm still clings to an idealised and simplistic perception of events. Apart from his belief that the origins of the Semitic peoples and languages go back to the Arabian peninsula, he stresses (p. 128) that in the ancient period, Arabia, Mesopotamia, Syria, Egypt and North Africa were inhabited by *one people (kulla bašariyya wāhida)*, namely the 'Arab nation', who spoke *one common language* (although they had various dialects). In fact, Hšēm does not hesitate to make such sweeping statements as: *Luġat Bābil kānat 'arabiyya, 'aw 'urūbiyya*, that is 'The language of Babylon was Arabic or 'urūbiyya . . .' [a term used by Hšēm as a substitute for the word *Semitic*] (p. 127). He states that by the time the *Qur'ān* was revealed, the Arabic language had reached its highest degree of development and it faced no difficulty whatsoever in rising to the occasion presented by the new religion.

<sup>126</sup> 1938. Nöldeke 1910 also discusses a number of loanwords in the *Qur'ān*: see pp. 23–30 for words used arbitrarily or misunderstood in the *Qur'ān*, pp. 32–46 for Hebrew and Aramaic loanwords in Ethiopic, pp. 46–59 for Ethiopic loanwords in Arabic, and pp. 60–64 for words common to Ethiopic and Arabic. See also Fraenkel 1886 for Aramaic loans in Arabic.

<sup>127</sup> Nöldeke 1910: 23 states that Muḥammad deviated from the original meanings of certain words he had borrowed from the Christians and the Jews of Arabia. He could have either misunderstood his foreign interlocutors, or else some words were passed to him already misunderstood. Nöldeke remarks that, "Dabei ist der Sinn zuweilen schon deshalb etwas verändert worden, weil die Gesamtanschauung der neuen Religion [Islam] das bedang. . ."

<sup>128</sup> Jeffery 1938: 39–40. Moreover, Jeffery discusses (pp. 32–37) a number of rare Arabic words which had been mistakenly considered as foreign by Muslim philologists. Obviously, one has to appreciate the limitations and difficulties facing these scholars due to the lack of philological resources at their disposal at that time.

<sup>129</sup> 1938: 12–31.

Muslim scholars had identified a number of possible source languages such as Berber, Coptic, Ethiopic (or Abyssinian), Greek, Hebrew, Indian, Nabataean, 'Negro', Persian,<sup>130</sup> Syriac, and Turkish.<sup>131</sup> However, Jeffery dismisses the possibility of any loans originating from Berber, Coptic and Turkish,<sup>132</sup> and what had been attributed to Indian and Negro languages was only as an easy way out in the case of words of unknown origin.<sup>133</sup> Moreover, Jeffery believes that when the ancient Muslim philologists refer to Nabataean, they actually had the Aramaic language in mind.<sup>134</sup>

Jeffery does not expressly discuss the criteria adopted in the identification of Qur'ānic loans. He bases himself on the principal works published on the subject by Muslim and Western scholarship till the mid-twenties. As regards what he calls "the broader question of demonstration of borrowing" Jeffery comments that words like *'istabraq*, *zanġābīl*, *misk*, and *ġunāḥ* "... are on the very surface obvious borrowings from Middle Persian, and the philological argument for their foreign origin is perfectly valid on its own ground, without elaborate proof of cultural contact, etc., in each individual case."<sup>135</sup> Jeffery's treatment of the loanwords throughout his monograph is very consistent. Having established the *'āya* and *sūra* where the loan is attested, and having explained its contextual semantic value, a discussion follows about the etymological arguments put forward by Muslim and Western scholarships respectively. In general, Jeffery's philological arguments are quite accurate.<sup>136</sup> Whenever mention is made to Qur'ānic stories which are also attested in the Bible, such as the Joseph story, Jeffery meticulously analyses the morphology and

<sup>130</sup> Pahlavi (Middle Persian) was the language of the Sassanids (A.D. 226 to A.D. 640).

<sup>131</sup> Moreover, Jeffery (p. 39) contends that Muḥammad himself could have invented such words as *gassāq*, *tasnīm* and *salsabīl*.

<sup>132</sup> *Gassāq* is the only word attributed to Turkish by the old Muslim authorities. However, Jeffery states that the exact opposite is the case, namely that it is an Arabic word which had been adopted by Turkish.

<sup>133</sup> This is the case of *ḥaṣab* 'fuel', and *mīnsa'a* 'staff'. In some cases, as-Suyūfī attributes words of unknown origin to Nabataean.

<sup>134</sup> Jeffery (p. 28) remarks that "It is not impossible, of course, that Aramaic words may have entered from sources which were neither Syriac nor Jewish, but it is doubtful if any words of the genuine Nabataean dialect are to be found in the *Qur'ān*."

<sup>135</sup> 1938: 41.

<sup>136</sup> See, for example, the discussion about *tiġāra* (pp. 90–91).

semantics of a particular loan in the Hebrew scriptures, in the Aramaic *Targum* and in the Syriac *Peshitta* before pronouncing himself about its origin.<sup>137</sup> At times, he simply reproduces the views of other scholars.<sup>138</sup> Finally, reference is made to loans in extra-Qur'ānic contexts, such as in north and south Arabian inscriptions and in the old pre-Islamic poetry. It transpires that approximately one-third of the loans in the *Qur'ān* are actually attested in such pre-Islamic contexts and therefore justifiably considered by Jeffery as early borrowings.<sup>139</sup>

The items listed in Jeffery's monograph have not been included in this work's lexical corpus. A discussion of Qur'ānic loanwords is beyond the scope of the present work since this deserves a monograph on its own which has long been lacking since Jeffery's publication. It should be stated that Jeffery's list is not definitive, and perhaps no other list can be. However, the inclusion or exclusion of any lexical item from the corpus, though perhaps minimally affecting the statistical facts pertaining to the *Qur'ān*, should not affect the overall objective of this work, namely to conduct a mass lexical comparative exercise involving nine Semitic languages.

Although loanwords have been excluded from the lexical corpus, nevertheless, they cannot be overlooked completely. This is due to the fact that they constitute important indicators of cultural interaction in Arabia.<sup>140</sup> A closer look at the loanwords in the *Qur'ān* analysed by Jeffery reveals that the overwhelming majority of these items, namely 235 out of 256 words (excluding proper names), are technical words.<sup>141</sup> Of these, 44.6% are of a religious nature. The remaining technical loans cover such areas as law, politics, food, architectural structures, fauna, writing skills, tools and utensils, commerce,

<sup>137</sup> See, for example, the discussion about *ḡubb* (pp. 98–99), and *hūb* (pp. 116–17).

<sup>138</sup> 1938: 139.

<sup>139</sup> More specifically, 124 (of which 22 are proper names) out of 322 words. Moreover, 10 other items (of which 3 proper names) are very likely to have been early loans as well, bringing the total to 134. These calculations are based only on those instances where Jeffery expressly states that a particular word is attested in the old poetry. According to Montgomery Watt (1970: 85), about three-fourths of the loanwords were already current in Arabic before Muḥammad's time.

<sup>140</sup> According to Zimmern 1917: 70 loanwords help shedding some light on the cultural relations involved which would otherwise have remained unknown to us as they have not been covered by direct historical tradition.

<sup>141</sup> These calculations take into account only the most plausible origins suggested by Jeffery. In some cases, he gives one or more alternative origins.

wine, etc. Moreover, around 11% of the items may be classified as general technical loans.<sup>142</sup>

In the case of a number of NWS loans, particularly Aramaic ones, it is not always possible to determine, unequivocally, whether they originate in a Jewish or a Christian milieu. Aramaic has always been an important source of loanwords, especially due to its role of intermediary between other languages of the area (including Persian, Greek and Latin) and Arabic.<sup>143</sup> Undoubtedly, the Aramaic-Syriac group contributed the biggest number of loans, with about 160 loans (ca. 61.3%), excluding proper names. The purely Hebrew loans constitute a mere 6% of the total.<sup>144</sup> To these one could perhaps add 7 Hebrew-Aramaic items, 2 Hebrew-Syriac items, and 3 items from Jewish-Christian sources, stretching the total to around 10.3%. Moreover, a further 9 items belonging to the NWS area are ambiguous as to the source languages. Adding these to the aforementioned items from the Aramaic and Hebrew groups, would bring the total to ca. 75% of the loans from the NWS group.

Furthermore, the contribution of Eastern Semitic, particularly Akkadian, towards the NWS lexicon in general, and Aramaic in particular, ought not to be underestimated.<sup>145</sup> Zimmern lists around 45 lexical items attested in the *Qur'ān* which had entered Aramaic as a result of Babylonian influence on NWS. Ultimately, these loans reached Arabic and the South Semitic languages.<sup>146</sup> Moreover, Jeffery refers to several items reaching Arabic from the Mesopotamian area.<sup>147</sup> On the other hand, South Semitic, particularly Ethiopic, contributed

<sup>142</sup> Zimmern 1917: 71 notes that the majority of the loans refer to material referents and they outnumber those relating to the intellectual sphere. He attributes this phenomenon to the possibility that the intellectual culture of small states, like that of Israel and Judah, had reached a high level of independence and thus became less influenced by Babylonian culture.

<sup>143</sup> Schall 1982: 142–53. This Aramaic-Syriac element was influenced by other languages, particularly Akkadian (12 loans), Persian (12 loans), and Greek/Latin (14 loans).

<sup>144</sup> 8 loans directly from Hebrew, and another 7 items from Jewish sources.

<sup>145</sup> See Fraenkel 1886. 7 loans originate in the Mesopotamian area. Akkadian is the source language of 12 Aramaic-Syriac loans.

<sup>146</sup> 18 out of these 45 loans are only probable suggestions.

<sup>147</sup> E.g. *biya'* 'places of worship', *sakana* 'to dwell', *tabaq* 'stage, degree', *mawāhir* 'those which plough the waves'.

around 35 loans (ca. 13%).<sup>148</sup> In addition, 15 items (ca. 6%) in the *Qur'ān* are believed to be of Persian origin.<sup>149</sup>

The bias in favour of the Aramaic-Syriac group is again reflected in the 66 proper names enlisted by Jeffery. Of these, 30 (45%) are of Syriac origin, 6 (9%) are Aramaic loans, and 4 (6%) are of Christian origin, giving a total of 60%. On the other hand, 12 (18%) proper names are of Hebrew origin and one (1.5%) reflects north Arabian influence. Only 8 (12%) names are of south Arabian origin.<sup>150</sup>

The following table recapitulates what has been observed about loanwords in the *Qur'ān*:<sup>151</sup>

	<i>NWS</i>	<i>SS</i>	<i>Others</i>
loanwords :	75%	13%	12%
proper names :	80%	12%	8%

It is evident from the above that, in its search for specialised vocabulary to suit the various needs of the emergent religion, Arabic turned towards the long-standing monotheistic religions of the Syro-Palestinian region. Moreover, from Ḥīra, with its Christian Arab inhabitants, came most of the Syriac input in Arabic.<sup>152</sup> Even some of what had been borrowed from South Semitic, as in the case of *ḡahannam*,

<sup>148</sup> In the case of *ḥizb* Rabin 1984: 127 believes that it is of Ethiopic origin rather than ESA. Moreover he attributed *ḥiṣn* and *ba'ir* to Sabaeen. Nöldeke 1910: 46 refers to the direct commercial contacts between Mekkans and Abyssinians. The Mekkans "... brachten mit Sklaven und anderen Waren auch wohl einige Ausdrücke heim." Ge'ez took over a considerable number of Arab. loans. Some of these had been borrowed by Arabic from other languages, such as *tagara*, *hesn*, *ḥakīm*, *ḥanna*, *māhezen*, *ḥamr*, *henzūr*, *zawg*, *zayl*, *sūg*, *kertās*, *qesr*, *qetrān*, *ketāb*, *kafūr*, *lawḥ*, *madīnā*, *nabīyy*. Ge'ez had also assimilated a number of loans from NWS, particularly from Aram.-Syr., such as *raqq*, *sa'āt*, *sagada*, *sawt*, *šahr*, *saytān*, *šōma*, *sallā*, *hāymānōt*, *yākent* (See lexical corpus).

<sup>149</sup> One item, *sūwār*, could be of Akkadian origin. In addition, *fulk* could be a direct loan from Greek, and *nuḥās* might belong to the pre-Semitic phase. One item, *'abābil*, is of unknown origin. In a study by Hebbo about the loans in Ibn 'Ishāq's *Sīrat an-Nabī* quoted by Schall 1982, the following statistics are comparable to the ones relating to the *Qur'ān*: out of 226 loans, 84 are Aramaic, 42 Iranian, 29 Greek, 22 Akkadian and Ethiopian, 14 Hebrew, 4 South Arabian and Latin, 3 Indian, and 1 Coptic.

<sup>150</sup> Moreover, one name, *ar-Raqīm* is of North Arabian origin, 3 names (*Šī'rā*, *ar-Rūm*, *Qurayš*) are Greek loans. As for *tasīm*, Jeffery speculates that it was probably coined by Muḥammad himself, whereas *al-Ġūdīyy* was perhaps confused by Muḥammad with a mountain in Arabia.

<sup>151</sup> The figures serve only as a very approximate indication.

<sup>152</sup> See Jeffery 1938: 19-23.

*ar-rahmān*, *tāgūt*, *quddūs*, *qalam*, *qamīṣ*, *Yāhūd*, is not immune from northern influences.<sup>153</sup>

At times, genuine Arabic words in the *Qur'ān* adopt foreign technical meanings. The following are but a few examples of such words:

Arab. *barā* 'to form, fashion, by cutting; shape out';<sup>154</sup> *bara'a* 'to create' < Heb. (via Aram.) *bārā* 'to bring forth, produce; create'; Arab. *darasa* 'to become effaced, erased; repeatedly pass over s.th.';<sup>155</sup> 'to study, read with attention' < Heb. (via Aram.) *dāraṣ* 'to look for, search';

Arab. *kataba* 'to draw together; sew; bind';<sup>156</sup> 'to write, transcribe' < Heb.-Phoen. (via Aram.) *kātab* 'to write';

Arab. *qara'a* 'to collect together; draw together';<sup>157</sup> 'to read, rehearse' < Aram. *q'rā* 'to read aloud; recite'.<sup>158</sup>

Moreover, the semantic development of the word *dān* is worth noting: the sense in Arabic is 'kind, sort; manner, way', in Heb.-Aram. 'court; judgement' and in Persian 'religion'. The Persian sense most probably had entered *Qur'ānic* Arabic via Aramaic.

Most native lexicographers would not refer to the foreign origin of the *Qur'ānic* meanings and would insist on Arabic etymologies. Thus, the word *darasa* 'to study' was interpreted as being derived from the sense of 'reading a book repeatedly in order to remember it', as one does when passing repeatedly (*darasa*) over a road. Similarly, in the case of *kataba* 'to write', the sense of 'drawing and binding together' was applied to 'writing',<sup>159</sup> and from the primary sense of the root QR 'collecting and drawing together', Ibn Fāris derived the meaning of the *Qur'ān*, namely 'a collection of truths, stories, etc.'<sup>160</sup> However, some of the proposed etymologies based on 'ištiqāq sometimes go too far in their attempt to justify their pure Arabic element, and the foreign origin of such items remains the most plau-

<sup>153</sup> *Qalam* and *qamīṣ* are Greek loans in Aramaic which found their way in Ge'ez.

<sup>154</sup> Lane 197.

<sup>155</sup> Lane 870.

<sup>156</sup> Lane 2589.

<sup>157</sup> Lane 2502.

<sup>158</sup> See Schall 1982. The items *maṭal*, *kibriyā'*, *ṭahara*, *kafara*, and *ṣuhadā'* also fall within this category of words.

<sup>159</sup> Ibn Fāris V: 158.

<sup>160</sup> Ibn Fāris V: 79. In Lane 2502 *qara'tu l-qur'ān* means 'uttering [the words of] the *Qur'ān* in a state of combination [or uninterruptedly]'.

sible. This does not mean that there was no internal lexical development within the Qur'ānic lexicon and words like *'islām*, which acquired the sense of 'surrendering to God and converting to the new religion', witness to this phenomenon.<sup>161</sup> Whenever Qur'ānic roots retain their original primary meanings along with other borrowed senses, as in the case of BR', only lexical items with the primary meanings have been included in the corpus.

### 2.5.2 *Lexical miscellanea*

The Qur'ānic text comprises a significant number of lexical items which fall within particular semantic domains, such as:

a. 'to create, form; begin; do, perform; prepare; raise': *bada'a*, *'ibtada'a*, *badā* (*w*), *bara'a*, *ḥalaqa*, *ṣana'a*, *ṣawwara*, *ṭafīqa*, *'a'tada*, *'amila*, *faṭara*, *fa'ala*, *'anša'a*, *hayya'a*;

b. 'to be or make manifest, appear; reveal, show; profess': *badā* (*w*), *baraza*, *ḡallā*, *ḡahara*, *ḥaṣḥaṣa*, *ḥaṣṣala*, *dalla*, *šā'a* (*y*), *sada'a*, *zahara*, *'alana*, *fataha*, *našara*;

c. 'to incline, lean; swerve, turn aside': *ḡanaba*, *ḡanaḥa*, *rakina*, *ṣadda*, *ṣadafa*, *ṣarafa*, *ṣaḡā* (*w,y*), *šāra* (*w,y*), *'adā* (*w*), *'arada*, *qarada*, *lafata*, *lawā*, *māla* (*y*), *nakaba*, *tawakka'a*;

d. 'to cut; divide, distinguish; break; diminish': *'alata*, *baḥasa*, *ḡāḍa* (*y*), *faraqa*, *faṣala*, *'infišām*, *fakk*, *qasama*, *'inqadḍa*, *māza* (*y*), *naqb*, *naqaṣa*, *walata*;

e. 'to leave off, cease, quit; perish; nullify': *bariḥa*, *ba'uda*, *taraka*, *taḡāfā*, *ḥabā* (*w*), *zahaqa*, *zāla* (*w*), *ṣadda*, *'adā'a*, *fata'a*, *faraḡa*, *faqada*, *'aqlā'a*, *na'ā* (*ā*), *naṣaha*, *naḡida*, *haḡara*, *halaka*, *wallā*;

f. 'to wander about, go astray': *tāha* (*y*), *'amaha*, *ḡawā* (*y*).

Such senses like 'to create', 'to reveal (the divine truth)', 'to turn aside (from the right way)', 'to distinguish (between right and wrong)', 'to go astray' and 'to perish' are intrinsically bound to the central themes of the Qur'ānic revelation. Hence, the proliferation of lexemes with a wide range of specialized meanings to express the above connotations is indeed justified. On the other hand, Brunschvig's remarks about the absence from the *Qur'ān* of a whole range of Arabic lexemes, some of which are of high frequency, is most intriguing.<sup>162</sup> In fact, such words like *zamān* (or *zaman*), *samak*, *siḥa*, *raml*,

<sup>161</sup> Versteegh 1997: 61.

<sup>162</sup> 1956: 24–32.



*sahrāʾ*, *harīf*, *rabīʿ*, *badr*, *hāḡīb*, *kaṭf*, *tamr*, *faras*, *taʾr*, *mahr*, apart from 32 roots with /n/ as the first radical, are not attested in the *Qurʾān*. In his attempt to explain this phenomenon, Brunschvig suggests that certain notions like 'time' were, perhaps, not yet "acclimatized" in ancient Arabic, or that this reflects the state of the language in a given epoch and in a particular environment. Alternatively, this phenomenon could be attributed to Muḥammad's own personality and his "... attitude consciente, intimentement accordée à la nouvelle religion."<sup>163</sup> Moreover, Brunschvig argues that stylistic considerations determined the retention or elimination of certain lexical items from the *Qurʾān*. Thus, for instance, the choice of such specialized items related to dates, like *qinwān*, *nawan*, *qitmīr*, *naqīr*, *fatīl* and the absence of the common word *tamr*, could have been motivated by a need to enhance the text's poetic effect. This comes as no surprise given the irresistible predilection for unfamiliar and exotic vocabulary characterizing most genres of Arabic literature up to this very day.<sup>164</sup> Moreover, Brunschvig claims that the elimination of certain words like *taʾr* 'vendetta', or *mahr* 'dowry' or the root RQQ connected with the sense of 'slavery', was definitely dictated by dogmatic requisites pertaining to the new Muslim religion.

One direct consequence of the compilation of the *Qurʾān* was the Muslims' total dedication to the commentary and interpretation of the *Qurʾānic* text and the *Hadīth*. This could only be achieved by a correct understanding of the Arabic language.<sup>165</sup> Islam expanded rapidly over vast, erstwhile Byzantine and Persian territories, and the accession of non-Arab populations to the new Muslim order was seen by the native Arabs as a serious threat to the purity of their language. This concern called for the first steps to be taken towards the establishment of the first of the Arab sciences, namely *ʿilmu n-naḥw* (grammar), traditionally attributed to ʾAbū l-ʾAswad ad-Duʾalī al-Kanānī (died A.D. 688) of the Baṣra school.<sup>166</sup> Other sciences were quick to follow. The paramount importance of the *Qurʾān* in the ideological, political, and social spheres, and its overwhelming impact on the

<sup>163</sup> 1956: 25.

<sup>164</sup> In fact Brunschvig (p. 32) remarks that "Bien des mots coraniques, confrontés à l'usage courant de la *ʿarabiyya* classique, sont à ranger, soit aux yeux des lexicographes arabes, soit à nos propres yeux, dans la catégorie de l'«inhabituel», *garīb*."

<sup>165</sup> See Versteegh 1993: 41-48.

<sup>166</sup> Rafida 1986: 83.

lives of millions of believers who embraced its tenets, can hardly be stressed enough. In the linguistic domain, the Qur'ānic stimuli on the development of the language of *dād* were inestimable and far-reaching. In Hamzaoui's words:

le fait coranique constitue un événement linguistique incontestable dont l'impact sur la langue arabe de la Ġāhiliyya est aussi important que l'impact du contenu idéologique et socio-économique de l'Islam sur la vision du monde de la société arabe anté-islamique.<sup>167</sup>

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<sup>167</sup> 1974: 157.

## CHAPTER THREE

### THE LEXICAL CORPUS

#### 3.1 *The choice of the languages*

The selection of the languages making up the corpus is hardly arbitrary, as the number of languages which are adequately attested on the lexical level is quite limited. Akkadian, including lexical evidence from Assyrian and Babylonian, represents East Semitic and is extensively attested.<sup>1</sup> Hebrew, among the Canaanite varieties, Aramaic and Syriac are by far the best documented of the North-West Semitic group. Lexical material from all linguistic periods of these languages has been included in the corpus. Unless indicated by such abbreviations as NH (Neo-Hebrew), OT (Old Aramaic), Targ. (Targumic), lexical entries for Hebrew and Aramaic are culled from the biblical text. Ge'ez, on its part, is reasonably documented and most of the material in the lexical corpus derives from Dillmann's lexicon. Leslau's *Comparative Dictionary of Ge'ez* has also been consulted. On a much different level are Ugaritic, Epigraphic South Arabian (ESA), and Phoenician, whose lexica are quantitatively very limited. Nevertheless, Ugaritic and ESA could not be left out from the general lexical survey. Ugaritic represents an important archaic component solidly entrenched within a North-West Semitic culture, whereas Epigraphic South Arabian constitutes a distinct linguistic phase in the historical evolution of South Semitic. Perhaps the language with the least potential to contribute towards a clearer general picture of the Semitic lexicon is Phoenician (including Punic). Apart from the very few, albeit significant lexical cognates which Phoenician shares with Arabic but not with Hebrew, most Phoenician lexical evidence is identical with the data from Hebrew. Moreover, the highly restricted contexts in which Phoenician is attested, and hence the limited scope of its lexicon, render its bearing on the overall results, outlined in chapter 6, very marginal. It should be stressed that, for practical reasons only and as a working hypothesis, the grid which immediately follows

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<sup>1</sup> After almost fifty years of research, the Eblaic evidence is still rather scanty.

the lexical corpus is based on the following hypothetical subdivisions within Semitic: South Semitic (SS), North-West Semitic (NWS), Ugaritic (Ug.), and East Semitic (ES). However, it is not being inferred that this geographical distribution is the only one possible, or the most accurate. It is needless to point out that much of what has been suggested on strictly geographical criteria does not always reflect the actual historical development of the Semitic languages.

For greater accuracy, all glosses and definitions are reproduced in the original languages of the different lexica (mainly English, French, German, and Latin). Asterisks above a number of Arabic headwords refer to notes in the General Lexical Notes in the Appendix.

The lexical grid in pages 447–513 summarizes the distribution of cognates outlined in the lexical corpus. The grid is made up of 19 columns, namely:

- col. 1: the number of individual QA lexemes in the corpus
- col. 2: the roots of the QA lexemes
- col. 3: the QA lexemes (those marked with \* are discussed in the Appendix)
- col. 4: sections in Chap. 4 discussing particular lexemes and their cognates
- col. 5–7: semantic classifications of the lexemes

Columns 8 to 15 refer to the distribution of cognates in Ge'ez, Epigraphic South Arabian, Syriac, Aramaic, Hebrew, Phoenician, Ugaritic, and Akkadian respectively, whereas columns 16 to 19 present the distribution of cognates in areal terms (South Semitic, North-West Semitic, Ugaritic, and East Semitic respectively). The cells in columns 8–15 contain the numbers '0', '1', '2', whereas those in columns 16 to 19 contain the symbols '+', '–', and '~'. These indicate the following categories:

- '0': no attestation of a cognate form
- '1': cognate form attested
- '2': unconfirmed, dubious, or skewed cognate form
- '+': attestation of a cognate form in SS, NWS, Ug., or Akk.
- '–': no attestation of a cognate form in SS, NWS, Ug., or Akk.
- '~': unconfirmed, dubious, or skewed cognate in SS, NWS, Ug., or Akk.

A '?' before a gloss or definition indicates a possible cognate, whereas a '?' after a gloss or definition marks an uncertain reading or meaning.

Cognate forms with no glosses, generally in the case of words belonging to the 'Common' lexicon, share the gloss of the Arabic headword. In a number of cases, the gloss or definition of the Arabic headword is followed by a brief citation, in brackets, from Ibn Fāris regarding the basic meaning of a particular root. This has been added for further elucidation of the meaning in Arabic. Finally, cells marked '2' and '~' relate to lexemes which lack full phonetic or semantic correspondence, or which are marked with a '?' in the lexical corpus.

<b>Arab.</b>	<b>ʾa*</b>	<b>interrog. part.</b>	<b>ʾBD Arab.</b>	<b>ʾabadan*</b>	<b>‘eternally, ever, for ever’</b>
Ge.			Ge.		
ESA			ESA	<i>ʾbd</i>	‘eternity’; <i>k-ʾbd</i> ‘(for) ever’
Syr.			Syr.	<i>bābādīn</i>	‘continually’; ‘indesinenter’
Aram.	<i>ha</i>		Aram.		
Heb.	<i>ha</i>		Heb.	<i>ʾobēd</i>	‘toujours’
Ph.			Ph.		
Ug.	<i>ʾa(?)</i>		Ug.	<i>ʾubdy</i>	‘Dauerpächter?’
Akk.			Akk.		
<b>ʾBQ Arab.</b>	<b>ʾabaqa*</b>	<b>‘to flee’</b>	<b>ʾBL Arab.</b>	<b>ʾibl*</b>	<b>‘camels’</b>
Ge.			Ge.		
ESA			ESA	<i>ʾbl</i>	‘camel’
Syr.			Syr.	<i>ʾebaltā</i>	‘herd, drove (properly of camels)’
Aram.	<i>ʾābāq</i>	‘avolavit’	Aram.	<i>hebaltā</i>	‘herd of camels’
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>ibilu</i>	‘Kamel(e), Dromedar(e)’
<b>ʾBW Arab.</b>	<b>ʾab</b>	<b>‘a father’</b>	<b>ʾBY Arab.</b>	<b>ʾabā</b>	<b>‘to dislike, disdain, refuse, be averse from’</b>
Ge.	<i>ʾab</i>		Ge.	<i>ʾabaya</i>	‘nolle, recusare, denegare, negare’
ESA	<i>ʾb</i>		ESA	<i>ʾby</i>	‘recusavit’
Syr.	<i>ʾabā</i>		Syr.		
Aram.	<i>ʾabā</i>		Aram.	<i>ʾābā</i>	‘to be willing’
Heb.	<i>ʾāb</i>		Heb.	<i>ʾābā</i>	‘to be willing, consent; desire’

Ph.	'b		Ph.	'bt	'(good) will?'
Ug.	'b		Ug.		
Akk.	abu		Akk.		
<b>'TY</b>	<b>'atā</b>	<b>'to come, come to; bring to;</b>	<b>'TT</b>	<b>'atūt</b>	<b>'household stuff, anything which</b>
<b>Arab.</b>		<b>pass, come to pass, come upon;</b>	<b>Arab.</b>		<b>constitutes wealth'</b>
		<b>do; commit'</b>			
Ge.	'atawa	'venire, ire, abire, reverti, revenire'	Ge.		
ESA	'tw	'to come to, arrive at; come back';	ESA		
		'to bring, make (an offering); bring,			
		lead (water into reservoirs)'			
Syr.	'etā	'to come, arrive'	Syr.		
Aram.	'atā	BA 'to come'	Aram.		
Heb.	'ātā	'to come' (poet.)	Heb.		
Ph.	't'	'to come'	Ph.		
Ug.	'atw	'to come, go'	Ug.		
Akk.			Akk.		
<b>'TR</b>	<b>'aṭar</b>	<b>'a trace, footstep' (rasmu š-šay'i</b>	<b>'TR</b>	<b>ātara</b>	<b>IV. 'to choose, prefer' (taqdīmu</b>
<b>Arab.</b>		<b>l-bāqīyy)</b>	<b>Arab.</b>		<b>š-šay')</b>
Ge.	'ašar	'vestigium'	Ge.		
ESA	'tr	'(on) the track (of s.o.); (b-) 'try 'after'	ESA	'tr	'choisir'
Syr.	'atrā	'a place'	Syr.		
Aram.	'atar	BA 'a place'	Aram.		
Heb.	'ašūr	'step, going'; 'ašer 'a place'	Heb.		
Ph.	'šr	'a place'	Ph.		
Ug.	'aṭr	'a place'; 'to march'	Ug.		
Akk.	ašru	'Ort, Stelle, Stätte'	Akk.		

<b>ʾTL</b>	<b>ʾatl</b>	<b>‘tamarisks’</b>	<b>ʾTM</b>	<b>ʾitm</b>	<b>‘a sin, guilt, iniquity’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>ḥešam</i>	‘macula, laesio, malum’
ESA	<i>ʾtl</i>	‘tamarisks’	ESA		
Syr.			Syr.		
Aram.	<i>ʾašlā</i>	‘tamarisk’	Aram.	<i>ʾašmā</i>	‘guilt’
Heb.	<i>ʾēšel</i>	‘tamarisk-tree’	Heb.	<i>ʾāšām</i>	‘offence, guilt’
Ph.			Ph.		
Ug.			Ug.	<i>ʾitm</i>	‘guilt offering’?
Akk.			Akk.		
<b>ʾĜĜ</b>	<b>ʾuġāġ</b>	<b>‘bitter, salt (water)’</b>	<b>ʾĜL</b>	<b>ʾaġġala</b>	<b>‘to appoint a fixed term’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ʾHD</b>	<b>ʾaḥad</b>	<b>‘one, any one’ (See also <i>waḥd</i>)</b>	<b>ʾHD</b>	<b>ʾaḥada</b>	<b>‘to take, receive; accept, take away, punish, afflict; make a compact, seize upon, seize; take in hand and arrange’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>ʾaḥadū</i>		Ge.	<i>ʾaḥaza</i>	‘prehendere; tenere; incipere’
ESA	<i>ʾḥd</i>		ESA	<i>ʾḥd</i>	‘to capture, take in war; exact payment’



Syr. *ḥad*  
 Aram. *ḥad*  
 Heb. *ʿehād*  
 Ph. *ʿḥd*  
 Ug. *ʿahd*  
 Akk.

**ʿHR** *āḥar* **‘another, other, the last’**

**Arab.**  
 Ge. *ʿaḥarī* ‘posterior’; *ʿaḥhara* ‘differre, retardare’

ESA *ʿḥr* ‘other; second; latter; last’  
 Syr. *(ʿ)ḥʿrānā* ‘other, another’; *(ʿ)ḥʿrāy* ‘the latter, last’

Aram. *ʿāḥʿrān* BA ‘another’; *ʿaḥʿrē* ‘after’  
 Heb. *ʿaḥēr* ‘another’; *ʿaḥar* ‘behind’  
 Ph. *ʿḥr* ‘another’; (Pun.) ‘after’  
 Ug. *ʿaḥr* ‘afterwards, after; last’  
 Akk. *aḥertu* ‘Rest’; *aḥrū* ‘hinterer, späterer’

**ʿDD** *ʿidd\** **‘stupendous, grievous’**

**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.

Syr. *ʿehad* ‘to take, seize on, lay hold of’  
 Aram. *ʿḥad* ‘to seize, capture’  
 Heb. *ʿāḥaz* ‘to grasp, take hold, take possession’  
 Ph.  
 Ug. *ʿahd/ḏ* ‘to seize, take hold of’  
 Akk. *aḥāzu* ‘nehmen; heiraten; lernen’

**ʿHW** *ʿaḥ, ʿuht* **‘a brother; a sister’**

**Arab.**  
 Ge. *ʿehew, ʿehet*

ESA *ʿḥ, ʿḥt*  
 Syr. *ʿaḥā, ḥātā*

Aram. *ʿaḥ, ʿaḥātā*  
 Heb. *ʿāḥ, ʿāḥōt*  
 Ph. *ʿḥ, ʿḥt*  
 Ug. *ʿaḥ, ʿaḥt*  
 Akk. *aḥu, aḥātu*

**ʿDY** *ʿaddā* **‘to cause to come; pay back; restore’**

Ge. *ʿedā* ‘debitum, aes alienum’  
 ESA *ʿdw* ‘to give, grant’  
 Syr. *ʿadī* ‘to bring in, forward’  
 Aram.  
 Heb. *(ʿal-)ʿōdōt* ? ‘because of’

Ph.  
Ug.  
Akk.

**Arab.** *'id* **'behold, if, when, then, at that time'**

Ge. *ye'zē*  
ESA *'d* 'hoc tempore, nunc, jam'  
'when'

Syr. *hāydeyn* 'then, thereupon' (*deyn* encl. 'but')  
Aram. *'dayin* BA 'then, thereupon'  
Heb. *'āz* adv. 'at that time, then'

Ph.  
Ug. *'idk* 'then'  
Akk.

**'DY Arab.** *ādā (IV)* **'to injure, vex, annoy, offend, afflict'**

Ge. *'ozā* 'one who does an injustice'  
(< Arab.)

ESA *'zyt* 'trouble, distress'

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ph.  
Ug.  
Akk.

**'DN Arab.** *'udun*

Ge. *'ezn* 'an ear'; *'adina* 'to suffer, grant permission; hearken to'  
ESA *'dn* 'auris'  
'ear; hearing; obedience; goodwill; power'; *'dn* 'to let (go), discharge'

Syr. *'ednā* 'an ear'  
Aram. *'ūdnā* 'an ear'  
Heb. *'ōzen* 'an ear'

Phoen  
Ug. *'udn* 'Ohr'; *'idn* 'Erlaubnis, Urlaub'  
Akk. *uznu* 'Ohr; Weisheit, Verstand'

**'RB Arab.** *'irba* **'want, a necessity'**

Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>'RD</b>	<b>'arḏ</b>	<b>'the Earth, earth, land, a country'</b>
<b>Arab.</b>		
Ge.		
ESA	'rd	
Syr.	'ar'ā	
Aram.	'rḡ ( <i>Sf.</i> ), 'ar'ā	
Heb.	'eres	
Ph.	'rṣ	
Ug.	'arṣ	
Akk.	erṣetu	
<b>'ZZ</b>	<b>'azza</b>	<b>'to incite' ('at-taḥrīk wa-l-'iz'āğ)</b>
<b>Arab.</b>		
Ge.	'azzaza	'dominari; imperare; subjicere'
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>'SR</b>	<b>'asara</b>	<b>'to bind, make prisoner'</b>
<b>Arab.</b>		
Ge.	'asara	'ligare, nectare, jungere'
ESA	'sr	'to bind, take prisoner'
Syr.	'sar	'to bind, make fast, fasten, tie. . . .'

<b>'ZR</b>	<b>āzara*</b>	<b>'to make strong' ('al-quwwa wa-š-šidda)</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.	mizrānā	'Gurte'
Aram.		
Heb.	'āzar	'to gird, encompass, equip'; nif. 'girded with might'
Ph.	'zrh	'clan?'
Ug.	'zr	'hüllen'; 'uzr 'vestido, revestido'
Akk.	azāru	'binden'
<b>'ZF</b>	<b>'azifa</b>	<b>'to draw near'</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>'SF</b>	<b>āsafa</b>	<b>'to provoke to anger'; 'asaf 'grief'</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		

Aram.	<sup>ʿ</sup> <i>sūr</i>	BA ‘band, bond’; OA <sup>ʿ</sup> <i>sr</i> ‘to imprison, restrain’	Aram.		
Heb.	<sup>ʾ</sup> <i>āsār</i>	‘to tie, bind, imprison’	Heb.		
Ph.	<sup>ʾ</sup> <i>sr</i>	‘to bind’	Ph.		
Ug.	<sup>ʾ</sup> <i>asr</i>	‘to bind’; also ‘Gefangen nehmen’	Ug.		
Akk.	<i>esēru</i>	‘einschliessen’	Akk.		
<b>ʾSN</b>	<b><i>āsīn</i></b>	<b>‘corrupt, putrid’</b>	<b>ʾSW</b>	<b><i>ʾuswa</i></b>	<b>‘a pattern, example worthy of imitation’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ʾSY</b>	<b><i>ʾasiya</i></b>	<b>‘to be sad; solicitous about’</b>	<b>ʾŠR</b>	<b><i>ʾašīr*</i></b>	<b>‘an insolent person’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.	<i>ʾaššār</i>	? pa. ‘to make strong; confirm, verify’
Heb.	<sup>ʾ</sup> <i>āsōn</i>	‘mischief, evil, harm’	Heb.	<i>ʾošēr</i>	? ‘happiness’
Ph.			Ph.	<sup>ʾ</sup> <i>šr</i>	? Pun. ‘happiness’
Ug.			Ug.	<sup>ʾ</sup> <i>ušr</i>	? ‘Heil’
Akk.			Akk.		

**ʾŠD**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*muʾšada*

‘covered, vaulted over’  
 f. pass. part.

**ʾŠL**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*ʾašl\**

‘the lowest part, bottom, root’  
 (‘*asāsu š-šay*’)

*ʾšl?*  
*ʾāšil*  
*ʾšl*

‘noble?’  
 ‘side, corner; chief’  
 ‘side’

**ʾFF**  
**Arab.**  
 Ge.  
 ESA  
 Syr.

*ʾuffin*

‘fy on . . .’

**ʾŠR**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*ʾiṣr\**

‘covenant, burden’

*ʾeṣar*  
*ʾaṣar*  
*ʾāṣar*

‘to shut in, up, heap up’  
 ‘to lock up, hoard, gather’  
 ‘to lay up, store up’

*ʾiṣr*  
*(bīt) niṣirti*

‘bundle’  
 ‘treasure’

**ʾŠL**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*ʾašil*

‘evening’

**ʾFQ**  
**Arab.**  
 Ge.  
 ESA  
 Syr.

*ʾufuq\**

‘the horizon’; *ʾāfāq* ‘tracts or regions of the earth’

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'FK  
Arab.

'*afaka*\*

'to cause to tell lies, put on a false appearance; turn aside; frustrate; render silly'; *mu'tafik* 'turned upside down' (*qalbu š-šay' wa-šarfuh 'an ġihatih*)

Ge.  
ESA  
Syr.  
Aram.

'*afākiyā*

'circuli, annuli'

*h'pak*

'to turn, change, move, return'

<sup>a</sup>*pak*

'to turn, turn around, flee; overturn, destroy'; *hapak* 'to turn; change; OA *hpk* 'to overturn'

Heb.  
Ph.  
Ug.  
Akk.

*hāpak*

'to turn, overturn'

*hpk*

'to overturn'

*hpk*

'to upset'

'KL  
Arab.

'*akala*

'to eat; devour; consume; make use of; enjoy'

Ge.  
ESA  
Syr.

'*ekl*

'cibus, esca'

'*kl*

'meal or grain, cereal crops'

'*ekal*

'to eat, devour, corrode'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'FL.  
Arab.

'*afala*

'to set (the sun)'

Ge.  
ESA  
Syr.  
Aram.

<sup>a</sup>*pal*

'to make dark, obscure'

Heb.  
Ph.  
Ug.  
Akk.

'*ōpel*

'darkness, gloom' (only poet.)

*apālu*

'spät, verspätet sein'

Arab.

'*alladī*, '*allatī* m. & f. rel. pron.

Ge.  
ESA  
Syr.

*za*

'*l*, '*lht*, '*ld*, *d*

*d*

Aram. *'akal* BA pe. 'to eat, devour'  
 Heb. *'ākal* 'to eat'  
 Ph. *'kl* 'to eat'  
 Ug. *'akl* 'to eat, consume'  
 Akk. *akālu* 'essen, fressen'

**'LT** *'alata\** 'to diminish, defraud'

**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**'LL** *'ill* 'consanguinity, relationship'

**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Aram. *d, dī, zī*  
 Heb. *zū, ze*  
 Ph.  
 Ug. *d*  
 Akk.

**'LF** *'alf* 'a thousand'

**Arab.**  
 Ge. *'elf*  
 ESA *'lf*  
 Syr. *'ālep*  
 Aram. *'alap*  
 Heb. *'elep*  
 Ph. *'lp*  
 Ug. *'alp*  
 Akk. *elēpu*

'decem millia'

š. 'wachsen lassen'

**'LM** *'alima* 'to suffer (pain)'

**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

<b>’LH</b>	<b>’ilāh*</b>	<b>’a deity, God’</b>	<b>’LW</b>	<b>’alā (w)*</b>	<b>’to fail’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	’lh		ESA		
Syr.	’alāhā		Syr.		
Aram.	’tāh		Aram.		
Heb.	’elōah		Heb.		
Ph.			Ph.		
Ug.	’ilh		Ug.		
Akk.			Akk.		

<b>’LW</b>	<b>ālā</b>	<b>IV. (of obsol. ’alā) ’to swear, vow abstinence from’</b>	<b>’LW</b>	<b>ālā’</b>	<b>’benefits’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.					
ESA	’lh	tp. ’to curse or swear’			
Syr.					
Aram.	’lh	Yaudic ’covenant’			
Heb.	’ālā	’to swear; curse’			
Ph.	’lt	’covenant; oath’			
Ug.					
Akk.					

<b>Arab.</b>	<b>’ilā</b>	<b>’towards, to, as far as’</b>	<b>Arab.</b>	<b>’am*</b>	<b>’or’</b>
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.	’l	OA/ImpA ’towards’	Aram.		
Heb.	’el	’towards, to’ (’elēy poet.)	Heb.	’im	





'ML  
Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'*aml*

'hope'

'MM  
Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'*umm*

'*emm*

'*m*

'*emmā*

'*immā*

'*ēm*

'*m*

'*um*

*ummu*

'a mother' (*'al-'ašl*)

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'*amāma*\* 'before' (*'al-ḥīn*)

'*mm*

ti. 'to be led out'

'MM  
Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*āmmīn*

obl. pl. act. part. 'those who seek or are intending (to visit)'

'MN  
Arab.  
Ge.  
ESA  
Syr.  
Aram.

'*amina*

'to be secure; trust, put trust in; be secure from'

'*mn*

'to be secure'

'*etemen*

'to persevere . . . be constant, steadfast'

'*aman*

BA haf. 'to trust'

'MW  
Arab.  
Ge.  
ESA  
Syr.  
Aram.

'*ama*

'a maid-servant'

'*amat*

'*mt*

'*amtā*

'*amtā*

Heb. <sup>ʾ</sup>*āman* 'to confirm, support'  
Ph.  
Ug.  
Akk.

**Arab.** <sup>ʾ</sup>*in*\* **ʾif**  
Ge. <sup>ʾ</sup>*em* 'si, quodsi'  
ESA <sup>ʾ</sup>*n* 'if'  
Syr. <sup>ʾ</sup>*en* 'if'  
Aram. <sup>ʾ</sup>*in*, <sup>ʾ</sup>*en* 'if, whether'  
Heb. <sup>ʾ</sup>*im* 'if'  
Ph. <sup>ʾ</sup>*m* 'if, whether, or'  
Ug. *hm*, <sup>ʾ</sup>*im* 'wenn'  
Akk.

**Arab.** <sup>ʾ</sup>*anta*, <sup>ʾ</sup>*anti* 'you' m. f. pers. pron. sg.  
Ge. <sup>ʾ</sup>*anta*, <sup>ʾ</sup>*anti*  
ESA <sup>ʾ</sup>*t*  
Syr. <sup>ʾ</sup>*att*, <sup>ʾ</sup>*atti*  
Aram. <sup>ʾ</sup>*antā*, <sup>ʾ</sup>*nty*

Heb. <sup>ʾ</sup>*attā*, <sup>ʾ</sup>*attī*, <sup>ʾ</sup>*att*  
Ph. <sup>ʾ</sup>*t*  
Ug. <sup>ʾ</sup>*at*  
Akk. *atta*, *atti*

Heb. <sup>ʾ</sup>*āmā*  
Ph. <sup>ʾ</sup>*mt*  
Ug. <sup>ʾ</sup>*amt*  
Akk. *amtu*

**Arab.** <sup>ʾ</sup>*anā*\* **T' pers. pron.**  
Ge. <sup>ʾ</sup>*ana*  
ESA <sup>ʾ</sup>*n*  
Syr. <sup>ʾ</sup>*enā*  
Aram. <sup>ʾ</sup>*anā*  
Heb. <sup>ʾ</sup>*anī*, <sup>ʾ</sup>*ānōki*  
Ph. <sup>ʾ</sup>*n*, <sup>ʾ</sup>*nk*  
Ug. <sup>ʾ</sup>*an*, <sup>ʾ</sup>*ank*  
Akk. *anāku*

**ʾNT** <sup>ʾ</sup>*unṭa* 'a female'  
**Arab.**  
Ge. <sup>ʾ</sup>*anest* 'femina'  
ESA <sup>ʾ</sup>*nṭt* 'female; woman; wife'  
Syr. <sup>ʾ</sup>*a(n)ttā* 'woman, wife'  
Aram. <sup>ʾ</sup>*ntw* OffA 'marriage' (<status of married woman, wifehood); <sup>ʾ</sup>*ittā* 'woman, wife'  
Heb. <sup>ʾ</sup>*iššā* 'a woman, wife, female'  
Ph. <sup>ʾ</sup>*št* 'woman, wife'  
Ug. <sup>ʾ</sup>*att* 'wife'  
Akk. *aššātu* 'Gattin, Gemahlin'

<b>'NS</b>	<b>'ins*</b>	<b>'mankind, human beings,</b>	<b>'NF</b>	<b>'anf</b>	<b>'a nose'</b>
<b>Arab.</b>		<b>man' (pl. 'unās)</b>	<b>Arab.</b>		
Ge.	'ans	'Mann'	Ge.	'anf	'nasus, nares'
ESA	'ns	'man'	ESA	'nf	'front'
Syr.	(?)nāšā	'man, human being, mortal'	Syr.	'anpā	'nose'
Aram.	'nāš	BA 'man, mankind'	Aram.	<sup>a</sup> naḫ, 'ap	BA 'face'
Heb.	'nōš	'man, mankind' (mostly poet.)	Heb.	'ap	'nostril, nose; face; anger'
Ph.	'š	'man'	Ph.		
Ug.	'anš	'to be a companion of. . .'; 'inš	Ug.	'ap	'nose'
		'gente', 'inšt 'familiares'			
Akk.	nišū	'Menschen, Leute'	Akk.	appu	'Nase'
<b>'NM</b>	<b>'anām*</b>	<b>'creatures'</b>	<b>Arab.</b>	<b>'inna</b>	<b>'verily, indeed'</b>
<b>Arab.</b>					
Ge.			Ge.	na-	'behold!'
ESA	'nm	'civil population'	ESA	'n	'behold, Lo!'
Syr.			Syr.	'īn	'Yea, truly'
Aram.			Aram.	hn	OA 'behold'
Heb.			Heb.	hinnē	'lo! behold!'
Ph.			Ph.	hn	'behold'
Ug.			Ug.	hn	'behold'
Akk.			Akk.	anna	'Ja, gewiss'; annū 'Siehe!'; innu 'siehe'
<b>Arab.</b>	<b>'anna</b>	<b>'that, since, because'</b>	<b>'NY</b>	<b>'anā (y)</b>	<b>'to arrive (the time)'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		

Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ʾNY</b>	<b><i>ānā</i></b>	<b>‘hours of the night’ (plur. of</b>	<b>ʾNY</b>	<b><i>āniya</i></b>	<b>‘vessels’ pl. of ʾinā (zarf mina</b>
<b>Arab.</b>		<b>ʾinān; sāʾa mina z-zamān)</b>	<b>Arab.</b>		<b><i>z-zuriʿ</i>)</b>
Ge.			Ge.	<i>newāy</i>	‘vas, vasa; utensilia, supellex’
ESA			ESA		
Syr.			Syr.	<i>mānā</i>	‘a vessel, utensil, implement . . .’
Aram.			Aram.	<i>mānā</i>	‘a vessel, utensil’
Heb.	<i>ʾānā</i>	‘to be opportune, meet, encounter	Heb.	<i>ʾoniyyā</i>	‘a ship’
		opportunely’			
Ph.			Ph.	<i>ʾn</i>	‘fleet?’
Ug.			Ug.	<i>ʾany/t</i>	‘ship’
Akk.	<i>inu, enu</i>	Oakk. prep. of time	Akk.	<i>ānu, unūtu</i>	‘Gerät(e), Utensilien; Mobiliar’;
					<i>inītu</i> (<Can.) ‘ein Seeschiff’
<b>Arab.</b>	<b>ʾannā</b>	<b>‘how?; where?; whence?’</b>	<b>ʾHL</b>	<b>ʾahl*</b>	<b>‘people, a family or household’</b>
Ge.			Ge.		
ESA			ESA	<i>ʾhl</i>	‘people; family, clan’
Syr.	<i>ʾen</i>	‘however, howsoever, whensoever’	Syr.	<i>yahlā</i>	‘a tribe of Arabs; troop, band, cohort’
Aram.	<i>ʾān</i>	‘where?’	Aram.	<i>ʾahʾlā</i>	‘tent, sheet’
Heb.	<i>ʾān, ʾānā</i>	‘where?; whither?’ (contr. fr. <i>ʾayin</i> )	Heb.	<i>ʾōhel</i>	‘tent’
Ph.			Ph.		
Ug.	<i>ʾan</i>	‘whither?’	Ug.	<i>ʾahl</i>	‘tent’
Akk.	<i>ayānu</i>	‘where? wherefrom?’	Akk.	<i>aʾlu</i>	‘Beduinen-(Stamm)?; <i>ālu</i> ‘Ortschaft, Stadt’

<b>Arab.</b>	<b><i>ʾaw</i></b>	<b>‘or, either, whether, unless’</b>	<b>ʾWB Arab.</b>	<b><i>ʾiyāb</i></b>	<b>‘the act of returning’</b>
Ge.	<i>ʾaw</i>		Ge.		
ESA	<i>ʾw</i>		ESA		
Syr.	<i>ʾaw</i>		Syr.		
Aram.	<i>ʾō</i>		Aram.	<i>ʾōbā</i>	? ‘cited ghost’
Heb.	<i>ʾō</i>		Heb.	<i>ʾōb</i>	? ‘ghost’
Ph.	<i>ʾw</i>		Ph.		
Ug.	<i>ʾu</i>		Ug.	<i>ʾub</i>	‘wieder’?
Akk.	<i>ū</i>		Akk.		
<b>ʾWD</b>	<b><i>ʾāda (w)*</i></b>	<b>‘to oppress by its gravity’</b>	<b>ʾWL</b>	<b><i>ʾawwal</i></b>	<b>‘first, former, prior, first beginning’ (<i>ʾibtidāʾu l-ʾamr</i>)</b>
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.	<i>ʾēydā</i>	‘evil fate, reverses’	Aram.	<i>ʾawal, ʾewilā</i>	‘beginning, early season’
Heb.	<i>ʾēyd</i>	‘distress, calamity’	Heb.	<i>ʾul</i>	‘leading man, noble’; <i>mūl</i> ‘in front’
Ph.			Ph.		
Ug.			Ug.	<i>ʾawl</i>	‘erster’?
Akk.			Akk.		
<b>ʾWL Arab.</b>	<b><i>āl</i></b>	<b>‘people, race, family’</b>	<b>Arab.</b>	<b><i>ʾūlāʾi</i></b>	<b>‘these’; <i>ʾūlāʾika</i> ‘those’</b>
Ge.			Ge.	<i>ʾellū, ʾellā, ʾellōn</i>	m. & f. pl. ‘these’
ESA			ESA	<i>ʾl, ʾlt</i>	‘these’
Syr.			Syr.	<i>hālēyn</i>	‘these’
Aram.			Aram.	<i>ʾillēyn, hālēyn</i>	‘these, those’

Heb.  
Ph.  
Ug.  
Akk.

Heb. *ʾelle*  
Ph. *ʾl*  
Ug.  
Akk. *ullū*

m. & f. pl. 'these'  
'these'; Pun. ʾl'id.  
'jener; entfernt'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*ʾulū* 'possessed of, endowed with'

**Arab.** *ān\**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'a time, moment'

**ʾWH Arab.**

*ʾawwāh\** **a compassionate person, one who shows pity by frequently sighing, and saying ah! or alas!**  
*ʾah* interj. dolentis et gementis

**ʾWH Arab.**

*ʾawā (y)* 'to betake oneself for rest or shelter'

Ge.  
ESA

Ge.  
ESA *ʾwy, ʾyw*

tp. 'to collect (waters); h. 'give refuge, shelter to'

Syr.

*ʾahā, ʾah* 'hélas!'; 'wuh' interj. of sorrow, also of wonder or joy

Syr.

*ʾawānā* 'a lodging, inn, abode'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*ʾahā* interj. 'alas!'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*ʾawnā* 'night-lodging, station (for travellers)'

**Arab.**    '*iy*        'yea, verily'  
 Ge.       '*ōhō*, '*ehō*    'immo, utique, esto'  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.       '*i*            'wahrlich'  
 Akk.       *i*            'wohlan'

**'YK Arab.**    '*ayk*        'a wood'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**Arab.**       '*ayna*        'where? whither?'  
 Ge.        '*aylē*        'ubi?; quo?; unde?'  
 ESA       '*hnmw*        'whenever, whatever, wherever'  
 Syr.       '*aykā*        'where?'  
 Aram.     '*ayyēh*        'where?'

**'YD Arab.**    '*ayyada*    'to strengthen'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**'YM Arab.**    '*ayāmā*\*    pl. of '*ayyim* 'unmarried man or woman, whether single or married'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**Arab.**       '*ayyāna*    'when?'  
 Ge.  
 ESA  
 Syr.  
 Aram.



Heb. <sup>ʾ</sup>*ayin* in compound *mēʾayin* 'whence';  
<sup>ʾ</sup>*ayyē* 'where?'

Ph.

Ug. <sup>ʾ</sup>*iy* 'wo?'

Akk. *ayyānu* 'wo? von wo?'

**Arab.** <sup>ʾ</sup>*ayy* **'whosoever, whichever, who?'**

Ge. <sup>ʾ</sup>*ay* 'qui? qualis? (uter?)'

ESA <sup>ʾ</sup>*y* Min. & Qat. indef. pron.

Syr. <sup>ʾ</sup>*aynā* 'who, which, what'; <sup>ʾ</sup>*ay(kan)* 'how?'

Aram. <sup>ʾ</sup>*ēy* 'where?, what?, how?'

Heb. <sup>ʾ</sup>*ay*, <sup>ʾ</sup>*ēy* BA 'where, which'

Ph.

Ug. <sup>ʾ</sup>*ay* 'any?; 'which?; what?'

Akk. *ayyu* 'welcher'

**Arab.** <sup>ʾ</sup>*yyā* **acc. particle**

Ge. *kāyā-* supports the suffixed pronoun.

ESA

Syr. *yāt* sign of acc. (archaism)

Aram. *yāt* BA mark of the acc.

Heb. <sup>ʾ</sup>*et* mark of the acc.

Ph. <sup>ʾ</sup>*yt*, <sup>ʾ</sup>*t* sign of determined object

Ug.

Akk.

Heb.

Ph.

Ug.

Akk.

**Arab.** <sup>ʾ</sup>*ayyuhā* **interj. 'O thou!, O ye!'**

Ge.

ESA

Syr. *ay* 'wehe!'

Aram. <sup>ʾ</sup>*ēy* Interj. Eh! Oh! Woe!

Heb. (*h*)<sup>ʾ</sup>*ēy* 'wehe!'

Ph.

Ug.

Akk. *ay*, *ayyi* 'wehe!'

Arab.	<i>bi-</i>	<b>'in, by, at, with, to, into, upon, for, by reason of, from'</b>	B'R Arab.	<i>bi'r</i>	<b>'well'</b>
Ge.	<i>ba-</i>	'in, per, ad, apud, intra, post, cum, ope, a, ob, propter'	Ge.	<i>barbīr</i>	'puteus, cisterna, fovea'
ESA	<i>b-</i>	'in, at, with, by'	ESA	<i>b'r</i>	'well'
Syr.	<i>b-</i>	'in, among, with, at, to, into, on, upon; by, according to, for, because, about'	Syr.	<i>be'rā</i>	'well, pit'
Aram.	<i>b'-</i>	'in, with, through, etc.'	Aram.	<i>b'ērā, beyrā</i>	'well, spring'
Heb.	<i>b'-</i>	'in, among, within, into, at, by, on, against, with, on account of, from'	Heb.	<i>b'ēr</i>	'well, pit'
Ph.	<i>b-</i>	'in; from; among'	Ph.	<i>b'ʿr, bhr</i>	NP 'well'
Ug.	<i>b-</i>	'in, into, at, among, on, by, with, from'	Ug.		
Akk.			Akk.	<i>būru</i>	'Zisterne, Brunnen'
B'S Arab.	<i>ba's*</i>	<b>'severity, vengeance, valour, force'</b> ( <i>'aš-šidda wa-mā dāra'ahā</i> )	B'S Arab.	<i>bi'sa*</i>	<b>'to be bad, miserable'</b>
Ge.	<i>be'esi</i>	'vir fortis, juvenis, mas, masculus'	Ge.	<i>be'sa</i>	'malum, pejorem esse/fieri'
ESA			ESA	<i>b's</i>	'to do harm, injure'
Syr.			Syr.	<i>be's</i>	'to be evil, displease, harm'
Aram.			Aram.	<i>b'ēs</i>	BA 'to be evil, bad'
Heb.			Heb.	<i>bā'aš</i>	'to have a bad smell, stink'
Ph.			Ph.		
Ug.			Ug.	<i>b's</i>	'to be bad'
Akk.			Akk.	<i>be'ēšu</i>	'schlecht, stinkend sein'

**BTR** 'abtar 'childless' (?al-qaṭ')  
**Arab.**  
 Ge. batara 'to cut, hit, straighten out'  
 ESA btr 'childless woman'  
 Syr.  
 Aram. b'tar 'piece; allotment; decree'  
 Heb. bātar 'to cut in two'  
 Ph.  
 Ug.  
 Akk. butturu 'verstümmeln'

**BTL** tabtīl\* 'separation from the world in  
**Arab.** devotion' (?ibānātu š-šay' min  
 ḡayriḥ)  
 Ge. bātūl 'virgin' (< Arab.)  
 ESA  
 Syr. b'tūlā 'virgin'; b'tūlā 'unmarried man'  
 Aram. b'tūlā 'virgin'  
 Heb. b'tūlā 'virgin'  
 Ph.  
 Ug. bilt 'Jungfrau'  
 Akk. batultu 'Jungfrau'

**BĜS** 'inbaḡasa 'to burst forth (water)'  
**Arab.**  
 Ge.  
 ESA  
 Syr.

**BTK** battaka\* 'to cut, cut off'  
**Arab.**  
 Ge. bataka 'rumpere; discindere'  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BTT** batta 'to disperse, disseminate'  
**Arab.** (tafrīqu š-šay' wa-'iḡhāruh)  
 Ge.  
 ESA btt 'to communicate, make known'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. bt 'scattered'; 'vernichten, zerschmettern'  
 Akk.

**BḤT** baḡata\* 'to scratch the ground like a hen'  
**Arab.** (?iṡāratu š-šay')  
 Ge.  
 ESA  
 Syr. b'ḡaš 'to stir, shake, agitate'

Aram.  
Heb.

Ph.  
Ug.  
Akk.

**BHR** *baḥr* 'the sea, a large body of water'

**Arab.**

Ge. *bāḥr* 'mare, lacus magnus'

ESA *bḥr* 'the sea'

Syr. *baḥrā* 'mer, lac' (< Arab.)

Aram.  
Heb.

Ph.

Ug.

Akk. *bērtu* etwa 'Wasserlauf'

**BH<sup>c</sup>** *bāḥi<sup>c</sup>* 'fretting oneself to death'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Aram.

Heb. *b'ḥaš*  
*bāḥaš*

Ph.

Ug.

Akk.

**BHS** *baḥasa* 'to diminish, withhold what is due'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**BHL** *baḥila* 'to be covetous, avaricious'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb. *bāḥēl*

Ph.

Ug.

Akk.

'to stir; search, examine'

NH 'to stir; search, examine, go to the bottom of a thing'

'to diminish, withhold what is due'

'to be covetous, avaricious'

pu. 'to get by greed'

**BD'** *bada'a* 'to begin, create'  
**Arab.**  
 Ge.  
 ESA *bd'* 'beginning, first occasion'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BD'** *'ibtada'a* 'to bring forward a novelty'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BDN** *badan* 'a body'  
**Arab.**  
 Ge. *badn* 'corpus mortuum'  
 ESA

**BDR** *bidāran* 'hastily'  
**Arab.**  
 Ge. *badara* 'velocem esse; praecurrere'  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BDL** *baddala* 'to substitute, change one thing for another' (*qiyāmu š-šay'* *maqāma š-šay'i d-dāhib*)  
**Arab.**  
 Ge. *badala* 'to exchange' (< Arab.)  
 ESA *bdlt* 'expiatory offering'  
 Syr. *b'dal* 'to speak foolishly, invent folly'; *badlāyā* 'expletivus', 'compensating'  
 Aram. *b'dal* 'to separate, divide, distinguish'  
 Heb. *bādāl* 'to be divided, separate'  
 Ph.  
 Ug. *bdl* 'merchant'; 'sustituto, personal de reserva'  
 Akk.

**BDW** *badw* 'a desert'; *badā* 'to be manifest, appear' (*zuhūru š-šay'*)  
**Arab.**  
 Ge. *badw* 'locus vastus, desolatus, desertus'  
 ESA *bdt* 'open country'

Syr.			Syr.	<i>badwāyā</i>	'nomad'
Aram.			Aram.		
Heb.	<i>b'dan</i>	'form, figure'	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>BDR</b>	<b><i>badḏara</i></b>	<b>'to dissipate; squander'</b>	<b>BR'</b>	<b><i>barī'</i></b>	<b>'sound, free, innocent'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>bezr</i>	'seed, grain' (< Arab.)	Ge.		
ESA			ESA	<i>bry</i>	'healthy'; 'health, strength'; <i>br'</i> 'free of responsibility'; 'quittance of debt?'
Syr.	<i>b'dar</i>	pa. 'to scatter abroad, disperse, dissipate. . . .'	Syr.	<i>b're'</i>	'liber'
Aram.	<i>b'dar</i>	BA 'to scatter'; also <i>b'zar</i>	Aram.	<i>b'ri</i>	'healthy, strong, stout, fat'
Heb.	<i>bāzar</i>	'to scatter'; <i>pāzar</i> 'to scatter'	Heb.	<i>bārī'</i>	'fat'
Ph.			Ph.	<i>bry'h</i>	'tranquillity, security'
Ug.			Ug.		
Akk.			Akk.		
<b>BRĠ</b>	<b><i>tabarraḡa</i></b>	<b>'to deck oneself'</b>	<b>BRĤ</b>	<b><i>bariḡa</i></b>	<b>'to leave off, quit; cease'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>barreḡa</i>	'to enter the wilderness, take to the woods, flee, escape, run'
ESA			ESA	<i>brḡ</i>	'free, unchecked (flow of water)'
Syr.			Syr.		
Aram.			Aram.	<i>b'raḡ</i>	'to break through; flee'
Heb.			Heb.	<i>bāraḡ</i>	'to go through, flee'

Ph.  
Ug.  
Akk.

**BRD Arab.** *barad* 'hail'; *bard* 'cold, cool, coolness'  
Ge. *barad* 'hailstone'; *barādi*, *berud* 'cold, cool'  
ESA *brd* 'cold, or hail'  
Syr. *bardā* 'hail'  
Aram. *bardā* 'hail'  
Heb. *bārād* 'hail'  
Ph.  
Ug. *brd* 'to be cold'  
Akk.

**BRR Arab.** *barra* 'to be pious, act justly towards' (*ʿaṣ-ṣidq*)  
Ge. *barra* 'to purify, make white'; *berūr* 'argentum'  
ESA *brr* h. inf. 'to acquit o.s. of, to faithfully perform (a duty)'  
Syr. *b'rīrā* 'in a natural state, simple, innocent'  
Aram. *b'rīr* 'clear, pure, certain'  
Heb. *bārar* 'to purify, select'  
Ph.  
Ug. *brr* 'to be free, pure, clean'  
Akk. *barru* 'rein (Edelmetall)'; *barāru* 'flimmern'

Ph.  
Ug.  
Akk.

*brḥ* 'to depart; waste'  
*brḥ* 'to flee'

**BRR Arab.** *barr* 'dry land' (*ḥilāf baḥr*)  
Ge.  
ESA *brr* 'open country, plain'  
Syr. *b'rā* 'open country'  
Aram. *bārā* BA 'openfield'  
Heb. *bār* 'field'  
Ph.  
Ug.  
Akk. *barru* 'unbebautes Land'

**BRZ Arab.** *baraza* 'to go forth; be manifest'  
Ge. *tabāraza* 'alvum exoneratum ire' (< Arab.)  
ESA  
Syr.  
Aram. *b'raz* 'to bore, perforate, transfix'  
Heb.  
Ph.  
Ug.  
Akk.

**BRS**     '*abras*    'leprous'  
**Arab.**  
 Ge.     *baraṣ*    'leprosy' (< Arab.)  
 ESA  
 Syr.    *b'rsūtā*    ? 'scabies'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BRM**     '*abrama* 'to fix, settle (a plan)'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.    *b'rōmīm*    'variegated cloth'  
 Ph.  
 Ug.  
 Akk.    *barāmu*    'siegeln, versiegeln'; *barmu* 'mehrfarbig, bunt', *birnu* 'bunter Stoff'

**BSR**     *basara*\* 'to be of an austere countenance'  
**Arab.**  
 Ge.  
 ESA  
 Syr.    *b'sar*     'to despise, scorn, blame, reprove'

**BRQ**     *barq*        'lightning, thunderbolt'  
**Arab.**  
 Ge.     *mabraq*    'lightning, thunderbolt, bright light'  
 ESA     *brq*        'lightning storm > stormy season'  
 Syr.     *barqā*     'lightning'  
 Aram.   *barqā*     'lightning'  
 Heb.     *bārāq*     'lightning'  
 Ph.  
 Ug.     *brq*        'lightning'  
 Akk.     *berqu*     'Blitz'

**BZĠ**     *bāzig*\*     'rising' (the sun)  
**Arab.**  
 Ge.  
 ESA  
 Syr.     *b'zā'*     'to cleave, break, pierce, bore. . . .'  
 Aram.   *b'zā'*     'to split, perforate, rend'  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BSS**     *bassa*\*     'to crumble to dust'  
**Arab.**  
 Ge.  
 ESA  
 Syr.



Aram. *bʿsar* ‘to contemn’  
 Heb. *bāsar* Pbh ‘to contemn’  
 Ph.  
 Ug.  
 Akk.

**BST** *basāṭa\** ‘to extend, expand, enlarge,  
**Arab.** stretch’  
 Ge. *basāṭ* ‘carpet, rug’ (< Arab.)  
 ESA  
 Syr. *ḫšāṭ* ‘to stretch out, extend, reach out’  
 Aram. *ḫšāṭ* ‘to stretch, stretch forth; straighten’  
 Heb. *ḫšāṭ* ‘ausbreiten’  
 Ph.  
 Ug.  
 Akk. *pašāṭu* ‘tilgen, auslöschen’

**BSL** ‘*absala* ‘to deliver over to perdition’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Aram. *bʿsas* ? ‘to tread, stamp, pile up’  
 Heb. *bāsas* ? NH ‘to tread, stamp’  
 Ph.  
 Ug.  
 Akk.

**BSQ** *bāsiq* ‘tall’ (palm-tree)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BSM** *tabassama* ‘to smile’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BŠR** *bašar\** ‘man, men, human beings’

**Arab.**

Ge. *bāsōr* ‘caro’ (< Heb.)

ESA *bšr* ‘flesh’; ‘human beings’?

Syr. *besrā* ‘flesh, hence the body’

Aram. *bʿsar* BA ‘flesh’

Heb. *bāšār* ‘flesh’

Ph. *bšr* type of sacrifice; Pun. ‘child’

Ug. *bšr* ‘flesh’

Akk.

**BŠL** *bašal* ‘onion’

**Arab.**

Ge. *bašal* (< Arab.)

ESA *bšl*

Syr. *bešlā*

Aram. *bušlā*

Heb. *bāšāl*

Ph. *bšl*

Ug.

Akk.

**BṬ’** *baṭṭa’a* ‘to retard’

**Arab.**

Ge.

ESA

**BŠR** *bašura*

‘to see, look at; understand’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*m’baššēr* ? NH ‘testeur pour l’or’; *bešer* ‘or’

*bšr* ‘spähen, lauern’; ‘looked, regarded’

**BD’** *biḏ’* ‘a part, a small number’

**Arab.**

Ge. *baḏ’a*

ESA *biḏ’*

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

‘to make a vow, consecrate’  
‘to slay (and strip) an enemy in battle’; ‘to impose tribute on’

‘to cut, break’  
‘to cut off, break off, gain by violence’

‘zerreißen’

**BṬR** *baṭira* ‘to be insolent’

**Arab.**

Ge.

ESA

Syr.		Syr.	
Aram.		Aram.	
Heb.		Heb.	
Ph.		Ph.	
Ug.		Ug.	
Akk.		Akk.	
<b>BṬŠ</b>	<b><i>baṭaša*</i></b> ‘to lay hold, seize by force’ ( <i>ʾahdu</i>	<b>BṬL</b>	<b><i>baṭala*</i></b> ‘to be in vain, perish’
<b>Arab.</b>	<i>š-šay’ bi-qahr wa-ḡalaba wa-quwwa)</i>	<b>Arab.</b>	
Ge.	<i>baṭasa</i> ‘to break, detach, cut off’	Ge.	<i>baṭala</i> ‘vanum, irritum, frustra esse’
ESA		ESA	<i>bīlt</i> ‘uselessness’
Syr.	<i>bawṣšā</i> ‘calcitratio’	Syr.	<i>bʿtel</i> ‘to cease work, be idle; be void, cease’
Aram.	<i>bʿtaš</i> ‘to tread; kick, knock down, crush’	Aram.	<i>bʿtēl</i> BA pe. ‘to cease’
Heb.	<i>bāṭaš</i> NH ‘fouler aux pieds’ (< Aram.)	Heb.	<i>bāṭal</i> ‘to cease’
Ph.		Ph.	
Ug.		Ug.	
Akk.		Akk.	<i>baṭālu</i> ‘aufhören’
<b>BṬN</b>	<b><i>baṭn</i></b> ‘belly; interior part’	<b>BṬ</b>	<b><i>baʿaṭa</i></b> ‘to send; make manifest; raise up’
<b>Arab.</b>		<b>Arab.</b>	
Ge.		Ge.	
ESA		ESA	
Syr.	<i>baṭnā</i> ‘belly’	Syr.	<i>ʾabʿet</i> ‘faire lever qn.’; ‘excitavit’
Aram.	<i>bīṭnā</i> ‘belly’	Aram.	
Heb.	<i>beṭen</i> ‘belly; body; womb’	Heb.	
Ph.	<i>bīn</i> ‘belly’	Ph.	
Ug.		Ug.	
Akk.		Akk.	<i>bēšu</i> ‘sich entfernen’; D. ‘entfernen’

**B<sup>TR</sup>** *ba'tara* 'to scatter abroad; turn upside down'

Arab.  
Ge.  
ESA  
Syr.

Aram.  
Heb.

Ph.  
Ug.  
Akk.

**B<sup>D</sup>** *ba'ḏ\** 'a portion of anything; some' (*taḡzi'atu š-šay'*)

Arab.  
Ge.  
ESA  
Syr.

Aram.

Heb.

Ph.  
Ug.  
Akk.

*bḏ'* 'to slay (and strip) an enemy in battle'

*b'ṣa'* 'to cut, break'

*bāṣa'* 'to cut off, break off, gain by violence'

*bṣ'* 'zerreißen'

**B<sup>L</sup>** *ba'l\** 'a husband' (*'aṣ-ṣāhib*)

Arab.  
Ge.  
ESA

*ba'āl* 'possessor, dominus'

*b'l* 'husband, owner, lord, citizen'

**B<sup>D</sup>** *ba'uda* 'to be far off, go a long way off'

Arab.  
Ge.  
ESA  
Syr.

Aram.  
Heb.

Ph.  
Ug.  
Akk.

*tabā'ada*  
*b'd*  
*'ab'ed*

*'ab'id*  
*ba'ad*

*b'd*

'se amovere, migrare'  
'to remove, repel'; 'after'  
'to drive or send far away; depart afar'

Talm. 'Be off!'  
'away from, behind, about, on behalf of'

'behind'

**B<sup>D</sup>** *ba'ūḏa* 'a gnat'

Arab.  
Ge.  
ESA  
Syr.

Aram.

Heb.

Ph.  
Ug.  
Akk.

**B<sup>GT</sup>** *baḡtatan* 'suddenly' (*'an yufāḡa'a š-šay'*)

Arab.  
Ge.  
ESA

Syr.	<i>ba'ālā</i>	'lord, owner, head of a family, husband'	Syr.	<i>b'et</i>	'to be formidable, assault suddenly, terrify'
Aram.	<i>b'el</i>	BA 'owner, lord'; Targ. 'husband'	Aram.	<i>b'ēi</i>	'to startle, be excited'
Heb.	<i>b'āl</i>	'owner, lord'; PbH 'husband'	Heb.	<i>bā'at</i>	'to fall upon, startle, terrify'
Ph.	<i>b'l</i>	'lord, chief; owner; husband; citizen'	Ph.		
Ug.	<i>b'l</i>	'Herr, Eigner'	Ug.		
Akk.	<i>bēlu</i>	'Herr; Besitzer (von)'	Akk.	<i>ba'atu</i>	'to be taken unawares'
<b>BGD</b>	<b><i>baḡdā'</i></b>	<b>'violent hatred'</b>	<b>BGY</b>	<b><i>I. baḡā (y)</i></b>	<b>'to seek, desire' (<i>ṭalabu š-šay'</i>)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>b'w</i>	'to attack, lay an ambush?'
Syr.			Syr.	<i>b'ā</i>	'to seek, desire, endeavour'
Aram.			Aram.	<i>b'y</i>	Sf. 'to seek'; BA (Dn.) <i>b'ā</i> 'to ask, seek'
Heb.			Heb.	<i>bā'ā</i>	'to inquire'
Ph.			Ph.		
Ug.			Ug.	<i>bḡy</i>	'verlangen, wünschen'
Akk.			Akk.	<i>ba''ū</i>	'suchen'
<b>BGY</b>	<b><i>II. baḡā (y)</i></b>	<b>'to transgress' (<i>ḡins mina l-fasād</i>)</b>	<b>BQR</b>	<b><i>baqar</i></b>	<b>'oxen'</b>
Ge.			Ge.		
ESA			ESA	<i>bqr</i>	'cattle'
Syr.			Syr.	<i>baqrā</i>	'herd, drove, esp. of kine; ox'
Aram.			Aram.	<i>baqrā</i>	'herd'
Heb.			Heb.	<i>bāqār</i>	'cattle, herd, ox'

Ph.  
Ug.  
Akk.

**BQ'** *buq'a* 'a piece of land'

**Arab.**

Ge. *baqwā* 'to scratch, tear, scrape, rake'

ESA

Syr. *ḥ'qa'tā* 'a plain, broad valley, level tract'

Aram. *biq'ā* BA 'a valley, plain'; *ḥ'qa'* 'to split'

Heb. *biq'ā* 'a valley, plain'; *bāqa'* 'to split'

Ph.

Ug. *bq'* 'valley'; 'to split'

Akk.

**BQY** *baqiya* 'to remain'

**Arab.**

Ge.

ESA *bqy* 'to continue supplying?'; 'to leave unirrigated?'

Syr. *bāqūyā* 'lasting, permanent'

Aram.

Heb.

Ph. *bqy* 'to remain'

Ug.

Akk.

Ph.

Ug.

Akk. *bqr*  
*bqr*  
*buqāru*

'cattle'

'rebaño de vacuno, cabaña'

'Rind' (< Can.?)

**BQL** *baql*

**Arab.**

Ge. *baq<sup>n</sup>l*

ESA

Syr. *būqqālā*

Aram. *ḥ'qīlē*

Heb.

Ph.

Ug. *bql*

Akk. *baqlu*

'herbs, pot-herbs'

'planta, herba, olus'

'vegetables, plants'

'pousse, bourgeon'

'légume sec'

'groats'

'Spross'; *buqlu* 'Malz'

**BKR** *bikr\**

**Arab.**

Ge. *bak<sup>m</sup>r*

ESA *bkr*

Syr. *'etb'kar*

Aram. *bukrā*

Heb. *ḥ'kōr*

Ph.

Ug. *bkr*

Akk. *bukru*

'a virgin; a young heifer'  
(*'awwalu š-šay' wa-bad'uh*)

'primogenitus'

'first-born; young female camel'

'to be first born'

'first-born'

'first-born'; *bikrā* 'young camel'

'first-born'

'Erstgeborener'; *bakru* 'Kameljunges'

**BKM** 'abkam 'dumb'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**Arab.** *bal* 'but; not so but; or rather; still more'

Ge. 'enbala 'but, but also, rather, besides, so that not'

ESA

Syr.

Aram.

Heb. *bal* 'not'; 'abal 'however, still'

Ph. *bl* 'not'

Ug. *bl* 'nicht'

Akk.

**BL'** *balī'a* 'to swallow up'

**Arab.**

Ge. *ba'la* 'edere; consumere, devorare'

ESA

**BKY** *bakā (y)* 'to weep'

**Arab.**

Ge. *bakaya* 'flere, plorare, deplorare, lamentari'

ESA

Syr.

Aram. *b'kā* 'to weep'

Heb. *b'kā* 'to weep, lament'

Ph. *bākā* 'to weep, bewail'

Ug. *bk (?)* Pun. (dubious)

Akk. *bky* 'to weep for'

*bakū* 'weinen'

**BLS** 'ablas 'to be overcome w. grief; desperate'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**BLĠ** *balāga\** 'to arrive at, reach; obtain'

**Arab.**

Ge. *balaga* 'to grow up, become sexually mature' (< Arab.)

ESA

Syr.	<i>b'la'</i>	'to swallow up, devour'	Syr.		
Aram.	<i>b'la'</i>	'to swallow, consume'	Aram.		
Heb.	<i>bāla'</i>	'to swallow down, engulf'	Heb.	<i>bāla'</i>	NH D. 'être communiqué, divulgé'
Ph.			Ph.		
Ug.	<i>bl'</i>	'tragar, sorber'	Ug.		
Akk.			Akk.		
<b>BLW</b>	<b><i>I. balā (w)</i></b>	<b>'to become worn with age, be worn out' (<i>'ihlāqu š-šay'</i>)</b>	<b>BLW</b>	<b><i>II. balā(w)</i></b>	<b>'to try, prove' (<i>naw' mina l-ihtibār</i>)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>balya</i>	'usu et vetustate atteri; inveterascere'	Ge.		
ESA	<i>blw</i>	'to construct (a tomb)'; <i>blwt</i> 'funerary monument'	ESA		
Syr.	<i>b'lā</i>	'to grow old, wear out, esp. of clothes'	Syr.		
Aram.	<i>b'lēy</i>	BA 'to wear away, out'	Aram.		
Heb.	<i>bālā</i>	'to become old and worn out'	Heb.		
Ph.			Ph.		
Ug.	<i>bly</i>	'[to be] worn out'	Ug.		
Akk.	<i>belū, balū</i>	'verlöschen, vergehen'	Akk.		
<b>Arab.</b>	<b><i>balā(y)</i></b>	<b>'yea, surely, verily, nay but verily, on the contrary'</b>	<b>BNN</b>	<b><i>banān</i></b>	<b>'the tips of the fingers'</b>
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>ʔabal</i>	OH 'verily, of a truth'	Heb.		
Ph.			Ph.		



Ug. *bl* 'doch'  
Akk.

**BNW** 'ibn\* 'a son'  
**Arab.**  
Ge. 'ebn (< Arab.)  
ESA *bnw*  
Syr. *barā pl. b'nīn*  
Aram. *barā pl. b'nīn*  
Heb. *bēn*  
Ph. *bn*  
Ug. *bn*  
Akk. *binu*

**BHT** *bahata* 'to confound'  
**Arab**  
Ge.  
ESA  
Syr. *b'het* 'to be ashamed, confused'; Af. 'to put  
to shame, dishonour, confound'  
Aram. *b'het* 'to be confounded, abashed, ashamed'  
Heb.  
Ph.  
Ug.  
Akk.

Ug.  
Akk.

**BNY** *banā (y)* 'to build, construct'  
**Arab.**  
Ge.  
ESA *bny*  
Syr. *b'nā*  
Aram. *b'nā*  
Heb. *bānā*  
Ph. *bny*  
Ug. *bnw/y*  
Akk. *banū*

**BHĜ** *bahĝa* 'beauty; delight'  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>BHL Arab.</b>	<b>'ibtahala</b>	<b>'to invoke (the wrath of God)'</b>	<b>BW' Arab.</b>	<b>bā'a (w)*</b>	<b>'to bring down; take upon one-self'; bawwa'a 'to prepare a dwelling for, locate any one' ('ar-ruḡū: 'ilā š-šay')</b>
Ge.	<i>behla</i>	'dicere; loqui; appellare; jubere'	Ge.	<i>bō'a</i>	'intrare, ingredi, intoire, inire'
ESA			ESA	<i>bw'</i>	'to enter' (also <i>bh'</i> )
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.	<i>bā'</i>	'to come in, come; go in, go'
Ph.			Ph.	<i>b'</i>	'to enter; bring; fall'
Ug.			Ug.	<i>ba'</i>	'to enter'
Akk.	<i>bālu</i>	'anflehen'	Akk.	<i>bā'u</i>	'entlanggehen'; <i>bā'u</i> (Can. lw.) 'kommen'
<b>BWR Arab.</b>	<b>bāra (w)</b>	<b>'to perish, to be in vain' (halāku š-šay')</b>	<b>BWL Arab.</b>	<b>bāl</b>	<b>'heart; mind; thought; intention'</b>
Ge.			Ge.		
ESA	<i>brt</i>	'a grave'	ESA		
Syr.	<i>būr</i>	'to lie uncultivated, waste, neglected'	Syr.	<i>bālā</i>	'the mind; 'the heart'
Aram.	<i>būr</i>	id. NH	Aram.	<i>bāl</i>	BA 'mind'
Heb.	<i>būr</i>	NH 'to be empty, waste, uncultivated'	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>BYT Arab.</b>	<b>bayt</b>	<b>'house'</b>	<b>BYD Arab.</b>	<b>bāda (y)*</b>	<b>'to perish'</b>
Ge.	<i>bēt</i>	'domus, domicilium'	Ge.		
ESA	<i>byt</i>	'fortress; temple; house, family'	ESA		

Syr. *baytā* 'house; room; temple or church; family'  
 Aram. *baytā* BA 'house'  
 Heb. *bayit* 'house'  
 Ph. *bṯ* 'house, temple, room'  
 Ug. *bt* 'house, temple, palace'  
 Akk. *bītu* 'Haus'

**BYḌ Arab.** *bayḍ* 'eggs'

Ge. *bī'tā*  
 ESA  
 Syr.

Aram. *bēy<sup>ca</sup>tā*  
 Heb. *bēyṣā*  
 Ph.  
 Ug.  
 Akk.

**BYN Arab.** *bayna* 'between'; *bayyana* 'to show, make manifest; declare'

Ge. *babaynāt* 'between'; 'abayyana 'perscipuum, manifestum reddere, demonstrare'  
 ESA *byn* 'between; to remove (punishment); to intervene, separate (boundary); openly, publicly?; the wise (epithet)'

Syr. *baynay, baynāt* 'between, among, within, in the midst';  
*bayen* 'to discern, make discern'

Syr. *bāya'a* 'to make a contract'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**BY' Arab.** *bāya'a* 'to make a contract'

Ge. *baya'* 'to give an oath of allegiance'  
 ESA  
 Syr. (< Arab.)

Aram.  
 Heb. *b't* Pun. 'a tariff'  
 Ph.  
 Ug.  
 Akk.

Aram.	<i>byn</i>	Sf. 'between'; <i>bēynēy</i> 'between'; (BA) <i>bīnāh</i> 'understanding'
Heb.	<i>bēyn</i>	'between'; <i>bīn</i> 'to perceive'
Ph.	<i>bn</i>	'either'; <i>bnt</i> 'intelligence'
Ug.	<i>bn</i>	'zwischen, unter'; <i>bn</i> 'verstehen, vernehmen'
Akk.	<i>bīri-</i>	'zwischen'

<b>Arab.</b>	<i>ta-</i>	<b>'By ...' preposition prefixed as a form of oath to the word 'allāh</b>	<b>TBB Arab.</b>	<i>tabba*</i>	<b>'to perish'</b>
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.	<i>t'bab</i>	'to saw, cut'
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>TB<sup>c</sup> Arab.</b>	<i>tabi'a*</i>	<b>'to follow' (ʿat-tuluww wa-l-qafw)</b>	<b>TḤT Arab.</b>	<i>taḥta</i>	<b>'beneath'</b>
Ge.			Ge.	<i>tāḥt</i>	
ESA	<i>tb<sup>c</sup></i>	nif. Aux. 'to do incessantly or insistently'; prep. <i>mb<sup>c</sup></i> 'successive'?	ESA	<i>tḥt</i>	
Syr.	<i>t'ba<sup>c</sup></i>	'to seek, demand, desire, beg, require'	Syr.	<i>t'hūt, taḥt</i>	
Aram.	<i>t'ba<sup>c</sup></i>	'to ask, demand; inquire, search'	Aram.	<i>tḥt (Sf.), t'hōt</i>	
Heb.	<i>tāba<sup>c</sup></i>	NH 'to search; ask, claim, summon'	Heb.	<i>taḥat</i>	
Ph.			Ph.	<i>tḥt</i>	
Ug.			Ug.	<i>tḥt</i>	
Akk.			Akk.		
<b>TRB Arab.</b>	<i>turāb</i>	<b>'earth, dust' (ʿat-turāb wa-mā yuštaqq minhu)</b>	<b>TRB Arab.</b>	<i>'atrāb</i>	<b>'of same age' (tasāwī š-šay'ayn)</b>
Ge.	<i>turāb</i>	'remains of burnt incense' (< Arab.)	Ge.		
ESA			ESA		
Syr.			Syr.		

Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>tarbu'(t)u,</i> <i>tur(u)bu</i>	'Staub(wirbel)'	Akk.		
<b>TRF</b>	<b>'atrafā</b>	<b>'to bestow the good things of life'</b>	<b>TRK</b>	<b><i>taraka*</i></b>	<b>'to leave, leave alone, abandon'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>tarfa</i>	'reliquum esse vel fieri, superesse, residuum esse, restare; abundare'; 'atrafā 'abunde habere'	Ge.		
ESA	<i>trf</i>	'to remain'	ESA		
Syr.			Syr.		
Aram.			Aram.	<i>tarek</i>	pa. 'to drive out, divorce, banish'
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>TS'</b>	<b><i>tis'</i></b>	<b>'nine'</b>	<b>T'S</b>	<b><i>ta's</i></b>	<b>'destruction' ('al-kabb)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>tas'ū</i>		Ge.		
ESA	<i>ts'</i>		ESA		
Syr.	<i>t'sā'</i>		Syr.	<i>t'aš'</i>	'to toil, labour, be weary, distressed'
Aram.	<i>t'sā'</i>		Aram.		
Heb.	<i>tēšā'</i>		Heb.		
Ph.	<i>tš'</i>		Ph.		

Ug.	<i>tš<sup>c</sup></i>		Ug.		
Akk.	<i>tiše</i>		Akk.		
<b>TFT</b>	<b><i>tafaṭ</i></b>	<b>‘filth; observance of rites’</b>	<b>TQN</b>	<b><i>’atqana</i></b>	<b>‘to establish firmly’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>tft</i>	pl. ‘kind of offering, lustration’?; ?‘by-products of agriculture (e.g. straw, etc.)’	ESA		
Syr.			Syr.	<i>t’qen</i>	‘to be stable, steady, erect’
Aram.			Aram.	<i>t’qen</i>	‘to be firm, stand’; af. ‘to establish’
Heb.			Heb.	<i>tāqan</i>	‘to become straight’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>taqānu</i>	‘geordnet, gesichert sein, werden’
<b>TLL</b>	<b><i>talla</i></b>	<b>‘to lay prostrate’</b>	<b>TLW</b>	<b><i>talā (w)</i></b>	<b>‘to follow; rehearse; read; declare’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>talawa</i>	‘sequi, sectari; persequi; adhaerere’
ESA			ESA	<i>tlw</i>	‘to pursue, persecute; continue to do (s.t.)’
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>talālu</i>	etwa ‘hinstrecken’	Akk.		

<b>TMM</b>	<i>tamma</i>	<b>‘to be entire, complete, perfect’</b>	<b>TWR</b>	<i>tāra</i>	<b>‘a time’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>tamām</i>	‘complete’ (< Arab.)	Ge.		
ESA	<i>tymm</i>	‘perpetuity’	ESA	<i>twrt</i>	pl. ‘outlets’?
Syr.	<i>tamūmā</i>	‘innocent, perfect, harmless...’	Syr.		
Aram.	<i>t‘mīmā</i>	‘perfect, upright’	Aram.	<i>tōrā</i>	‘row, line, order; twisted band, border’
Heb.	<i>tam</i>	‘to be complete; finished’	Heb.	<i>tōr</i>	‘a plait, turn’
Ph.	<i>tm</i>	Pun. ‘totalité, perfection, intégrité’; ‘to decide; cause to cease’	Ph.		
Ug.	<i>tm</i>	‘perfect, complete’	Ug.	<i>tr</i>	the device that turns a chariot
Akk.			Akk.	<i>tāru</i>	‘sich umwenden, umkehren, zurückkehren; (wieder) werden zu’
<b>TYH</b>	<i>tāha (y)</i>	<b>‘to wander about distractedly’</b>			
<b>Arab.</b>		<b>(<i>ḡins mina l-ḥayra</i>)</b>			
Ge.	<i>tayyāhī</i>	‘attonitus (errans)’			
ESA					
Syr.	<i>t‘wah</i>	‘to be astounded’			
Aram.	<i>t‘wah</i>	BA ‘to be startled, alarmed’			
Heb.	<i>tōhū</i>	‘formlessness, confusion, emptiness’			
Ph.					
Ug.					
Akk.					



**TBT** *tabata* 'to be firm, steadfast, constant'  
**Arab.**  
 Ge.  
 ESA 'ibt 'permanence'; adj. 'enduring?'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**TBT** *tabbaṭa* 'to make slothful'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**TĠĠ** *taḡḡāḡ* 'pouring forth abundantly'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

**TBR** *tubūr* 'destruction'  
**Arab.**  
 Ge. *sabara* 'frangere'  
 ESA *ibr* 'to break s.th.; crush an enemy'  
 Syr. *t'bar* 'to split'  
 Aram. *šbr* OA 'casser, briser'; *t'bar* 'to break'  
 Heb. *šābar* 'to break, break in pieces'  
 Ph. *šbr* 'casser, briser'  
 Ug. *ibr* 'to break'  
 Akk. *šebēru* '(zer)brechen'

**TBW** *tubāt* 'companies or bodies of men'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**THN** *'athana* 'to make a great slaughter'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb.  
Ph.  
Ug.  
Akk.

**TRB**    *taṭrīb*    ‘blame’

**Arab.**  
Ge.  
ESA  
Syr.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**T‘B**    *tu‘bān*    ‘a serpent’

**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**TRY**    *ṭarā\**    ‘the Earth’ (lit. ‘beneath the soil’; ‘*al-kaṭra wa-hilāfu l-yubs*)

**Arab.**  
Ge.  
ESA  
Syr.

Aram.  
Heb.  
Ph.

Ug.  
Akk.

**TQB**    *tāqib\**    ‘shining’

**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*t‘rā*    ‘to be damp, soaked; to grow in the water’

*t‘rā*    ‘to dissolve, soak’  
*šārā*    NH ‘to dissolve, soak steep’

*šarū*    ‘reich sein, werden’

*saqaba*    ‘to ignite, light, set on fire, fire (a gun)’

**TQF** *taqifa* ‘to find; catch; take’  
**Arab.**  
 Ge.  
 ESA  
 Syr. *tʿqep* ‘to wax strong, prevail’  
 Aram. *tʿqēyp* BA ‘to grow strong’  
 Heb. *tāqap* ‘to overpower’ (< Aram.)  
 Ph.  
 Ug.  
 Akk.

**TLT** *talāt* ‘three’  
**Arab.**  
 Ge. *šalās*  
 ESA *tl*  
 Syr. *tʿlāt*  
 Aram. *tʿlāt*  
 Heb. *šālōš*  
 Ph. *šlš*  
 Ug. *tl*  
 Akk. *šalāš*

**TMM** *tamma* ‘there, in that direction’  
**Arab.**  
 Ge.  
 ESA *tmt* ‘there, that place’  
 Syr. *tammān* ‘there, yonder’

**TQL** *taqula* ‘to be heavy; grievous’  
**Arab.**  
 Ge. *saqala* ‘ponderare; suspendere, crucifigere’  
 ESA  
 Syr. *tʿqal* ‘to weigh’  
 Aram. *tʿqal* BA ‘to weigh’  
 Heb. *šāqal* ‘to weigh’  
 Ph. *šql* ‘weigher; to examine’  
 Ug. *lql* *shekel* (Gewichts und Geldeinheit)  
 Akk. *šaqālu* ‘aufhängen; (ab)wiegen; darwägen, (be)zahlen’

**TLL** *tulla\** ‘a crowd, a number of people’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**Arab.** *tumma* ‘then (after an interval)’  
 Ge.  
 ESA  
 Syr.

Aram. *šm* Sf. 'there'; *tammā* BA 'there'  
 Heb. *šām* 'there, thither'  
 Ph. *šm* 'there'  
 Ug. *šm* 'there'  
 Akk.

**TMR** *tamar* 'fruit; wealth, possessions'  
**Arab.**  
 Ge. *samra* 'uberem, fertile, fecundum esse/fieri;  
 frugibus abundare'  
 ESA *šmr* 'crops'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**TMN** *taman\** 'a price' ('*iwaḍ mā yubā'*)  
**Arab.**  
 Ge.  
 ESA *mšmn* 'value?'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**TMN** *tamān(in)* 'eight'  
**Arab.**  
 Ge. *semn*  
 ESA *šmn*  
 Syr. *t'mānē*  
 Aram. *t'mānē*  
 Heb. *š'mōne*  
 Ph. *šmn*  
 Ug. *šmn*  
 Akk. *samāne*

**TNY** *'itnān* 'two'  
**Arab.**  
 Ge. *sanūy* 'duo (dies); feria secunda (septimanae)'  
 ESA *šny*  
 Syr. *šny* (*šnyānā* 'second')  
 Aram. *šny* (*šnyān* 'second')  
 Heb. *š'nāyim*  
 Ph. *šny*  
 Ug. *šny*  
 Akk. *šina*

<b>TWB</b>	<b>'atāba</b>	<b>'to repay, give as a recompense'</b>	<b>TWB</b>	<b>tiyāb</b>	<b>'raiments'</b>
<b>Arab.</b>		<b>(<i>'al-'awd wa-r-ruḡū'</i>)</b>	<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>twb</i>	'to reward, recompense; to repair; to complete, execute (construction)'; <i>mibt</i> 'decree, ordinance; reply, answer'	ESA		
Syr.	<i>tāb</i>	'to return'; af. 'to bring word, answer'	Syr.	<i>tawbā</i>	'a robe'
Aram.	<i>šwb</i>	Sf. 'to return'; <i>tūb</i> 'to return'; hif., haf., af. 'to return, hand back'	Aram.		
Heb.	<i>šūb</i>	'to turn back, return'; hif. 'to give back, restore, give in payment'	Heb.		
Ph.			Ph.		
Ug.	<i>t̄b</i>	'to return; declare; reply'	Ug.		
Akk.			Akk.	<i>šub/ptu</i>	'ein Gewand'
<b>TWR</b>	<b>'atāra*</b>	<b>'to plough; excite; raise (dust etc.)'</b>	<b>TWY</b>	<b>tāwin*</b>	<b>'a dweller'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.	<i>'atir</i>	af. 'to plough'; <i>tār</i> 'to stir'	Syr.		
Aram.	<i>tawwārā</i>	'plougher with oxen'	Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		

**TYB** *tayyibāt* ‘women who left their husband’

**Arab.**

Ge.

ESA

Syr. *tayyābā* ‘a backslider, apostate; a penitent’;  
*ṣāyūbē w-tayyābē* ‘those who frequented  
(the place) and returned to it, visitors’

Aram.

Heb.

Ph.

Ug.

Akk.

**Ĝ'R** *ğa'ara\** 'to supplicate God with groaning'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜBL** *ğabal* 'a mountain (*tağammu'u š-šay' fi rtifā'*)  
**Arab.**  
 Ge. *gblt* '(hill) country; territory, district; cultivated land (surrounding village or dwelling)'  
 Syr.  
  
 Aram. *gbwl* 'territory, border, district'  
 Heb. *ğbāl* 'border, boundary, territory'  
 Ph. *gbl* 'boundary; territory within boundary'  
 Ug. *gbl* 'Berg, Fels'  
 Akk. *gablu* 'Hügel'

**ĜBR** *ğabbār* 'strong, powerful'  
**Arab.**  
 Ge. *gabra* 'actuosum esse'  
 ESA  
 Syr. *gabrānā* 'valiant, heroic'  
 Aram. *gbr* Sf. 'to surpass'; *gbrt* OA 'strength'; *gibbār* BA 'mighty one'  
 Heb. *gibbōr* 'strong, mighty; valiant man'  
 Ph. *gbr* 'man'; *gbrt* 'mighty deed'  
 Ug.  
 Akk. *gapāru* 'überlegen sein'

**ĜBL** *ğibill, ğibilla* 'a crowd, multitude' (*tağammu'u š-šay'*)  
**Arab.**  
 Ge. *gbl* 'tribus?'  
 ESA  
 Syr. *g'bal* 'to form, mould; mix, make up (medicine)'; *g'bīltā* 'that which is formed or moulded, formation, creation; a mass (of dough or clay)'  
 Aram. *g'bal* 'to knead'  
 Heb. *gābal* 'to knead'  
 Ph.  
 Ug.  
 Akk.

**ĜBH** *ĝibāh\** 'a forehead'  
**Arab.**  
Ge.

ESA  
Syr.  
Aram. *gūbhā* 'height, elevation'  
Heb. *gōbah* 'height'  
Ph.  
Ug.  
Akk.

**ĜTT** *ʾiġtatta\** 'to tear up, root up'  
**Arab.**  
Ge. *gasasa* 'to scrape away, shave off, pluck out (hair)'

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug. *?mgt* 'ein Lamm, zum Schlachten geeignet'; 'fatling'  
Akk. *gašāšu* 'abschneiden'

**ĜBY** *ĝabā (āly)* 'to collect tribute'  
**Arab.**  
Ge. *ʾagbeʾa* 'restituere; reddere'; *ʾastagābeʾa* 'ad se recipere; cogere, colligere; congregare'

ESA *gbʾ* 'to impose tithes'  
Syr. *gʾbā* 'to exact tribute'  
Aram. *gʾbā* 'to collect tax'  
Heb. *gābā* NH 'to collect (a bill, taxes)'  
Ph.  
Ug.  
Akk.

**ĜTM** *ĝātim* 'one lying on his breast'  
**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.



<b>ĠTW</b>	<i>ġātin</i>	'kneeling'	<b>ĠHD</b>	<i>ġaħada*</i>	'to deny, refuse, reject'
Arab.			Arab.		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠHM</b>	<i>ġaħīm*</i>	'Hell, hell-fire, fiercely burning fire'	<b>ĠDT</b>	<i>ġadat</i>	'a sepulchre'
Arab.			Arab.		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.	<i>ġaħ<sup>o</sup>mūn</i>	'burn them'	Aram.		
Heb.			Heb.	<i>ġādīš</i>	'a tomb'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠDD</b>	<i>ġudad*</i>	'track, way on a hill side'; <i>ġadīd</i>	<b>ĠDD</b>	<i>ġadd*</i>	'majesty, glory' ( <i>'al-‘azama</i> )
Arab.		'new' ( <i>'al-qaṭ'</i> )	Arab.		
Ge.	<i>ġadġad</i>	'murus, macerial ambiens, septum'	Ge.	<i>ġedūd</i>	'serius, gravis'; <i>ġeddat</i> 'vehementia, gravitas'
ESA	<i>sgdd</i>	(Qat.) 'repartir, accorder'	ESA	<i>gdd</i>	'great'

Syr. *gūdā* 'a hedge, mound'  
 Aram. *gīddūdā* 'a wady between steep embankments'  
 Heb. *gīddūd* NH 'a steep or straight embankment'  
 Ph.  
 Ug.  
 Akk. *gadādu* 'abtrennen?'

**ĜDR** *ġidār\** 'a wall'  
**Arab.**  
 Ge.  
 ESA *gdr* (Min.) 'mur'  
 Syr. *gedrā* 'pond, pool' (< Arab.)  
 Aram. *ḡdar* 'to fence in'  
 Heb. *gādēr* 'a wall'  
 Ph.  
 Ug. *gdr̄t* 'Umfriedung'  
 Akk.

**ĜDD** *ġudād\** 'a broken piece'  
**Arab.**  
 Ge.  
 ESA *gdd̄t* a kind of grain  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Syr.  
 Aram. *gaddā* 'genius, godhead'  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜDL** *ġādala\** 'to dispute' ('*istihkāmu š-šay' fī stirsāl yakūn fih*)  
**Arab.** *tagādala* 'luctari, conflictari, certare'  
 Ge.  
 ESA  
 Syr. *ḡdal* 'to twist, plait, interweave'  
 Aram. *ḡdal* 'to be high, grow, be large, tall';  
*ḡdal* 'to plait'  
 Heb. *gādāl* 'to grow up, become great'; NH  
*gādāl* 'to plait'  
 Ph.  
 Ug. *gd̄l* 'large'  
 Akk. *gidlu* 'gedrehte Schnur'

**ĜD'** *ġid'* 'trunk of a palm-tree' (cf. *ġazi'a*)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Ug.  
Akk.

**ĜDW**  
**Arab.** *ğadwa* 'a burning coal or fire-brand'  
Ge.  
ESA  
Syr. *g'dā* 'to rise or mount up (as smoke, fire, birds)'  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ĜRH**  
**Arab.** *ğurūh* 'wounds' (*šaqqu l-ğild*)  
Ge. *grh* 'wounded'  
Syr. *garrāhā* 'chirurgien' (< Arab.)  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ug.  
Akk.

**ĜRH**  
**Arab.** *ğaraḥa* 'to gain, acquire for oneself' (*'al-kašb*)  
Ge. *garḥ* 'merx, mercatura'  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ĜRD**  
**Arab.** *ğarād\** 'a locust' (*buduww zāhiri š-šay'*)  
Ge. *garada* 'to remove chaff'  
ESA  
Syr. *g'rad* 'to strip, lay bare (as locusts)'  
Aram. *g'rad* 'to scrape, comb, strip'  
Heb. *gārad* 'to scrape, scratch'  
Ph. *mgrd* 'file'  
Ug.  
Akk.

<b>ĠRR</b>	<i>ğarra</i>	‘to draw, drag’
<b>Arab.</b>		
Ge.	<i>garara</i>	‘se dedere, se subicere imperio’
ESA		
Syr.	<i>gar</i>	‘to drag’
Aram.	<i>gʿyar</i>	‘to drag, pull, push’
Heb.	<i>gārar</i>	‘to drag, drag away’
Ph.	<i>grr</i>	‘hauler’
Ug.		
Akk.		
<b>ĠRʿ</b>	<i>tağarraʿa</i>	‘to sip’
<b>Arab.</b>		
Ge.	<i>gwerʿē</i>	‘guttur, gula, fauces’; <i>gʿarʿaya</i> ‘jugulare’; ‘to strangle’
ESA		
Syr.		
Aram.		
Heb.	<i>grʿ</i>	pi. ‘to drip’; perh. also ‘to distil, or suck in, or withdraw?’
Ph.		
Ug.		
Akk.		
<b>ĠRM</b>	<i>ğarama</i>	‘to drive into sin’ ( <i>ʿal-qaṭʿ</i> )
<b>Arab.</b>		
Ge.		
ESA	<i>grm</i>	h. ‘to commit a crime, be guilty of’

<b>ĠRZ</b>	<i>ğuruz</i>	‘dry ground bare of herbage’ ( <i>ʿal-qaṭʿ</i> )
<b>Arab.</b>		
Ge.	<i>garaza</i>	‘to cut’; <i>gazara</i> ‘circumcidere’
ESA		
Syr.	<i>gūrzā</i>	‘faggot, bundle of wood’
Aram.		
Heb.	<i>gāraz</i>	‘to cut, cut off’ (cf. <i>garzen</i> ‘axe’)
Ph.		
Ug.		
Akk.		

<b>ĠRF</b>	<i>ğuruf</i>	‘a water-worn bank of earth’ ( <i>ʿahdu š-šayʿ kullih habšan</i> )
<b>Arab.</b>		
Ge.		
ESA		
Syr.	<i>gʿrap</i>	‘to overflow’; <i>garḫā</i> ‘flood’
Aram.	<i>gʿrap</i>	‘to scrape, sweep’
Heb.	<i>gārāp</i>	‘to sweep away’
Ph.		
Ug.		
Akk.		

<b>ĠRY</b>	<i>ğarā (y)</i>	‘to flow, run; happen’
<b>Arab.</b>		
Ge.		
ESA		

Syr.	<i>g'ram</i>	af. 'commettre un crime' (< Arab.)	Syr.	<i>g'rā</i>	'to run, trickle down'; pa. 'to provoke, incite'
Aram.			Aram.	<i>gārēy</i>	'to incite, let loose; let off, drive, thrust'; itpa. 'to attack'
Heb.			Heb.	<i>gārā</i>	pi. 'to stir up strife'
Ph.			Ph.		
Ug.			Ug.	<i>gry</i>	'atacar'
Akk.			Akk.	<i>gerū</i>	'befehden; prozessieren'
<b>ĜZ'</b>	<b><i>ĝuz'</i></b>	<b>'a part, portion'</b>	<b>ĜZ'</b>	<b><i>ĝazi'a</i></b>	<b>'to be impatient' ('al-inqitā')</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>gaz'a</i>	'portiones convivis distribuere'	Ge.	<i>gaz'a</i>	'serra dividere, secare'
ESA			ESA	<i>gz'</i>	'to cut down, hew wood'
Syr.			Syr.	<i>'elgaza'</i>	'être coupé'; <i>gūz'ā</i> 'trunk, stump of a felled tree'
Aram.			Aram.	<i>g'da'</i>	'to cut, chop, lop off'
Heb.			Heb.	<i>geza'</i>	'stock, stem'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĜZY</b>	<b><i>ĝazū (y)</i></b>	<b>'to recompense for good or evil'</b>	<b>ĜSD</b>	<b><i>ĝasad</i></b>	<b>'a body'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>gzy</i>	'to receive official commendation?'; <i>gzyt</i> 'award, commendation?'	ESA		
Syr.			Syr.	<i>gūšdā</i>	'cadavre' (< Arab.)
Aram.	<i>g'zū</i>	'to deal out, dispense, repay'	Aram.		

Heb.  
Ph.  
Ug.  
Akk.

**ĜSS** *tağassasa* ‘to inquire curiously into’  
**Arab.** (*ta‘arrufu š-šay’ bi-mass laṭīf*)  
Ge. *gasasa* ‘palpare, manu tangere; attingere’  
ESA

Syr. *gaš* ‘to spy, explore; try’  
Aram. *hgšš* ImpA ‘espionner’; *gaššēš* pa. ‘to feel, touch’

Heb. *gāšaš* ‘to feel with the hand, feel, stroke’  
Ph.  
Ug.  
Akk.

**Ĝ‘L** *ğa‘ala* ‘to place; impose; make; appoint’  
**Arab.**  
Ge.  
ESA  
Syr. *ʾagʿel* af. ‘to commit (to any one), entrust’  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**ĜSM** *ğism* ‘a body’ (*tağammu‘u š-šay’*)  
**Arab.**  
Ge.  
ESA *gsm* ‘solide construxit, magnos muros construxit’

Syr. *gušmā* ‘body’  
Aram. *ğšēm* BA ‘body (of man)’; JP *gišmā* ‘corps’

Heb.  
Ph.  
Ug.  
Akk.

**ĜF** *ğufaʾ* ‘froth’  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ĜFN**  
**Arab.** *ĝifān* 'large dishes, trenchers' (pl. of  
*ĝafna*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜLB**  
**Arab.** 'aĝlaba 'to attack, assault' ('*al-'ityān*  
*biš-šay*' *min mawḏi'* '*ilā mawḏi'*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜLS**  
**Arab.** *maĝālis* 'places of sitting; assemblies'  
 Ge.  
 ESA  
 Syr.  
 Aram.

**ĜFW**  
**Arab.** *taĝāfā* 'to be removed from'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜLD**  
**Arab.** *ĝild* 'skin, hide'  
 Ge. *gald* 'skin, hide'  
 ESA  
 Syr. *geldā* 'skin, hide, fur'  
 Aram. *ĝildā* 'skin, leather'  
 Heb. *geled* 'skin (of man)' (< Aram.?)  
 Ph.  
 Ug.  
 Akk. *gil(a)du* 'Haut' (< Aram., Heb., Arab.)

**ĜLL**  
**Arab.** *ĝalāl* 'majesty'  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb. *gālaš* 'to sit, sit up; (possibly also) recline'  
 Ph.  
 Ug.  
 Akk.

Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜLW** *gallā* 'to make manifest, reveal'; *ġalā*  
**Arab.** 'banishment'  
 Ge. *galaya* 'explicuit, declaravit'; *galgala* 'evacuare'  
 ESA  
 Syr. *g<sup>l</sup>ā* 'to uncover, reveal; to go into exile'  
 Aram. *g<sup>l</sup>ā* BA 'to reveal'; *gālūtā* 'exile'  
 Heb. *gālā* 'to uncover, remove, depart; go into  
 exile'  
 Ph. *gby* 'to uncover'; 'émigrer, s'exiler'  
 Ug. *gby* 'sich begeben nach'  
 Akk. *galū* 'in die Verbannung gehen' (< Aram.,  
 Heb. *gby*)

**ĜMḤ** *ġamaḥa* 'to be refractory'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜMD** *ġāmida* 'that which is firmly fixed'  
**Arab.** (*ġumūsu š-šay'i l-mā'i' min bard*  
*'aw ġayriḥ*)  
 Ge.  
 ESA  
 Syr. *g<sup>m</sup>ad* 'to mangle (clothes), press heavily'  
 Aram. *g<sup>m</sup>ad* 'to contract, shrink, be tight'  
 Heb. *ġāmad* NH 'to contract'  
 Ph.  
 Ug.  
 Akk.

**ĜM<sup>c</sup>** *ġama<sup>c</sup>a* 'to collect, gather, assemble'  
**Arab.**  
 Ge.  
 ESA *gm<sup>c</sup>* 'to assemble, bring together'  
 Syr. *gm<sup>c</sup> tā* 'a handful'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.



ĠML Arab.	<i>ġamāl</i>	'grace, elegance' ( <i>ħusn</i> )	ĠML Arab.	<i>ġumla</i>	'an aggregate, something complete, as a sentence' ( <i>taġammu' wa-izamu l-ħalq</i> )
Ge. ESA Syr. Aram.	<i>g'mal</i>	'to do one good, (or) evil'; <i>g'mūl</i> 'deed, reward, recompense'	Ge. ESA Syr. Aram.	<i>'iġ'mal</i>	'to be laden with; be bestowed'; <i>gamlānā</i> 'large-sized'
Heb.	<i>gāmāl</i>	'to deal fully or adequately with, deal out to'; <i>g'mūl</i> 'recompense'	Heb.	<i>gāmāl</i>	'to wean; ripen'; NH <i>gamlōn</i> 'large-sized'
Ph. Ug. Akk.	<i>gamālu</i>	'Vergeltbares tun, vergelten, schonen'	Ph. Ug. Akk.		
ĠML Arab.	<i>ġamal*</i>	'a camel'	ĠMM Arab.	<i>ġamm*</i>	'much' ( <i>kaṭratu š-šay' wa-ġtimā'uh</i> )
Ge. ESA Syr. Aram. Heb.	<i>gamal</i> <i>gml</i> <i>gamlā</i> <i>gamlā</i> <i>gāmāl</i>		Ge. ESA Syr. Aram. Heb.	<i>gmm</i> <i>gmm</i> <i>gmm</i>	'to decide in (tribal) assembly'
Ph.	<i>gamal</i>		Ph.	<i>gm</i>	'to be full'; <i>gam</i> adv. denoting addition, 'also, moreover'; <i>m'gammā</i> 'assembling'
Ug. Akk.	<i>gammalu</i>		Ug. Akk.		'the illustrious Majesty, the illustrious Perfection?'; Pun. 'totalité?'

<b>ĠNB</b>	<b>ġanb</b>	<b>‘side’; ġanaba ‘to turn aside; avoid’</b>	<b>ĠNH</b>	<b>ġanaħa</b>	<b>‘to incline’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>gabō</i>	‘latus’	Ge.		
ESA	<i>gnb</i>	‘to be or fight on the side of, for s.o.’	ESA		
Syr.	<i>gabbā</i>	‘side’; <i>g‘nab</i> ‘to steal’	Syr.	<i>g‘han</i>	‘to bend or bow, stoop, incline’
Aram.	<i>gb</i>	OA ‘side’; Targ. <i>g‘nab</i> ‘to steal’; <i>gannēb</i> ‘to keep behind, go round about’	Aram.	<i>g‘han</i>	‘to bend’
Heb.	<i>ġānab</i>	‘to steal’; PbH. <i>ġinnēb</i> ‘to keep behind’	Heb.	<i>ġāħan</i>	‘to bend’
Ph.	<i>gnb</i>	Pun. ‘to steal’	Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠNH</b>	<b>ġanāħ</b>	<b>‘a hand, wing, arm, arm-pit’</b>	<b>ĠNF</b>	<b>ġanaf</b>	<b>‘a swerving from the right way’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠNN</b>	<b>ġanna</b>	<b>‘to cover’ (‘as-satr wa-t-tasattur)</b>	<b>ĠNY</b>	<b>ġanān</b>	<b>‘fruit’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>ganīn</i>	‘foetus’ (< Arab.)	Ge.	<i>g<sup>w</sup>an’a</i>	‘trituvavit’
ESA	<i>gn’</i>	‘to wall, enclose with a siege wall’	ESA	<i>ign</i>	‘to gather crop’; <i>gny</i> ‘(garden) crop’
Syr.	<i>gnn</i>	af. ‘to make descend or rest upon > protect’	Syr.		

Aram. *gannē* 'to cover, protect'  
 Heb. *gānan* 'to cover; surround; defend'  
 Ph. *gnn* 'to cover'  
 Ug.  
 Akk. *ganānu*, *kanānu* etwa 'einsperren'

**ǾHD Arab.** *Ǿāhada* 'to strive; contend with; fight'

Ge.  
 ESA  
 Syr.  
 Aram.

Heb.  
 Ph.  
 Ug.  
 Akk.

**ǾHZ** *Ǿahhaza* 'to fit out w. provisions'

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ǾHR Arab.** *Ǿahara* 'to be manifest, publish abroad' (*'i'lānu š-šay' wa-kašfuhu wa-'uluwwuh*)

Ge.  
 ESA  
 Syr.  
 Aram.

Heb.  
 Ph.  
 Ug.  
 Akk.

*g<sup>h</sup>ar* 'to be dazzled'  
*gahar, gaḥar* 'projection, jetty; opening (in a wall for admitting light)'

**ǾHL** *Ǿahila\** 'to be ignorant'

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

*g<sup>h</sup>ilā* 'amorous, wanton'

Ug.  
Akk.

**ĜWB** *ğāba (w)* ‘to split, cleave, cut out’ (*harqu š-šay*)  
**Arab.**  
Ge. *gayb* ‘cup, goblet, pitcher’  
ESA *gwbw* type of stonework, part of temple structure  
Syr. *gūbā* ‘well, cistern, pit, den’  
Aram. *gōb* BA ‘pit, den’  
Heb. *gūb* ‘to dig’; *gēb* ‘pit, ditch, trench’  
Ph.  
Ug.  
Akk.

**ĜWD** *ğiyād* ‘swift coursers’  
**Arab.**  
Ge. *gayyed* ‘velox, cursor (de equis)’  
ESA *gwd* ‘a swift riding animal (esp. horse)’  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ug.  
Akk.

**ĜWB** *ʾağāba* ‘to return an answer, hearken to’ (*murāğāʾatu l-kalām*)  
**Arab.**  
Ge.  
ESA  
Syr. *ʾagīb* af. ‘to answer’  
Aram. *ʾagēb* af. ‘to reply’  
Heb.  
Ph.  
Ug.  
Akk.

**ĜWR** *ğāwara* ‘to be a neighbour’  
**Arab.**  
Ge. *tagāwāra* ‘vicinum esse’  
ESA *gwr* ‘to visit (a sanctuary)’; *gwr* ‘business partner, joint proprietor’  
Syr. *ğiyūrā* ‘an alien, foreigner, stranger, proselyte’  
Aram. *gūr* ‘to be a stranger, sojourn, dwell’  
Heb. *gūr* ‘to sojourn’; *gēr* ‘a stranger’  
Ph. *gr* ‘étranger, hôte, client’  
Ug. *gr* ‘foreign resident’  
Akk.

<b>ĠWZ</b>	<b>ġāwaza*</b>	<b>‘to pass on, or over’</b>
<b>Arab.</b>		
Ge.		
ESA	<i>gwz</i>	‘to pass, go; pass through’
Syr.	<i>gāz</i>	‘to hasten away, be lacking, fail’
Aram.	<i>gūz</i>	‘to cut; cross, pass’
Heb.	<i>gūz</i>	‘to pass over, away’
Ph.		
Ug.		
Akk.		
<b>ĠW<sup>c</sup></b>	<b>ġā’a (w)</b>	<b>‘to hunger’</b>
<b>Arab.</b>		
Ge.		
ESA	<i>gw<sup>c</sup></i>	‘hunger; hungry’
Syr.		
Aram.	<i>g<sup>c</sup></i>	? hif. ‘to delete’
Heb.	<i>gāwa<sup>c</sup></i>	? ‘to expire; perish; die’
Ph.		
Ug.		
Akk.		
<b>ĠWW</b>	<b>ġaww</b>	<b>‘air, the firmament’ (šay’ wāḥid yaḥtawī ‘alā šay’ min ġawānibih)</b>
<b>Arab.</b>		
Ge.		
ESA	<i>gw<sup>w</sup></i>	‘pénétrer dans les profondeurs de la terre’
Syr.	<i>gaw</i>	‘the inside, inward parts’

<b>ĠWS</b>	<b>ġāsa (w)*</b>	<b>‘to search, explore’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>ĠWF</b>	<b>ġawf</b>	<b>‘the belly, the interior’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.	<i>gūpā</i>	‘body; self, substance’
Heb.	<i>gūpā</i>	‘body, corpse’ (late; < Aram.)
Ph.		
Ug.	<i>gpt</i>	‘Höhlen’
Akk.		
<b>ĠY<sup>w</sup></b>	<b>ġā’a (y)</b>	<b>‘to come, come to, arrive at’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		

Aram. *gaw* BA 'midst'  
 Heb. *gēw* 'midst (aramaism)'; *gēwā* 'a body'  
 Ph. *gw* 'midst'  
 Ug.  
 Akk.

**ĜYB** *ĝayb\** 'the bosom of a shirt or vest'  
**Arab.**  
 Ge. *gayb* 'sinus (vestis)' (< Arab.)  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĜYD** *ĝīd* 'a neck'  
**Arab.**  
 Ge. *g'yādā* 'nerve, tendon, sinew'  
 ESA *ĝīdā* 'thread, sinew, tendon; membrum'  
 Syr. *ĝīd* 'sinew, nerve, tendon'  
 Aram.  
 Heb.  
 Ph.  
 Ug. *gd* 'sinew'  
 Akk. *ĝīdu* 'Sehne, Muskel des Tieres'

<b>ḤBR</b>	<b>ʾaḥabba</b>	<b>‘to love; will; desire; like’</b> ( <i>ʾal-luzūm wa-t-tabāt</i> )
<b>Arab.</b>		
Ge.	<i>taḥababa</i>	‘amore alicujus incendi’ (< Arab.)
ESA	<i>ḥbb</i>	‘to love’; <i>mḥbbt</i> ‘adherent’?
Syr.	<i>ḥabeb</i>	‘to love vehemently, embrace, caress’
Aram.	<i>ḥabbēb</i>	‘to love, honor’
Heb.	<i>ḥābab</i>	‘to love’
Ph.	<i>ḥbb</i>	yif. ‘to love’
Ug.	<i>ʾahb</i>	‘to love’
Akk.	<i>ḥābu</i>	‘lieben’

<b>ḤBR</b>	<b><i>ḥabara</i>*</b>	<b>‘to delight, make joyful’</b> ( <i>ʾal-ʾaṭar fī husn wa-bahā</i> )
<b>Arab.</b>		
Ge.	<i>ʾaḥbara</i>	‘(abstergendo) mundare, polire (ut color natus refulgeat)’; <i>ḥebur</i> ‘versicolor, variegatus, coloribus ornatus’
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.	<i>ebēru</i>	‘(Gesicht) bemalen’?; <i>ebēru</i> ? ‘Freude’

<b>ḤBT</b>	<b><i>ḥabiṭa</i></b>	<b>‘to be vain, fruitless; to perish’</b>
<b>Arab.</b>		
Ge.		
ESA		

<b>ḤBB</b>	<b><i>ḥabb</i></b>	<b>‘grain, corn’</b> ( <i>ʾal-ḥabba mina š-šayʾ dī l-ḥabb</i> )
<b>Arab.</b>		
Ge.	<i>ḥenbāb</i>	‘acinus, bacca’
ESA	<i>ḥb</i>	Min. ‘bacca, granum’
Syr.		
Aram.	<i>ḥabbā</i>	‘granum’
Heb.		
Ph.		
Ug.		
Akk.		

<b>ḤBS</b>	<b><i>ḥabasa</i></b>	<b>‘to restrain, hinder, shut up’</b>
<b>Arab.</b>		
Ge.	<i>ḥabs</i>	‘carcer’ (< Arab.)
ESA	<i>ḥbs</i>	‘to withhold (?) or capture’
Syr.	<i>ḥʾbaš</i>	‘to shut in, or up’
Aram.	<i>ḥabaš</i>	‘to imprison’
Heb.	<i>ḥābaš</i>	‘to bind on, bind up’
Ph.		
Ug.	<i>ḥbš</i>	‘belt, sash; thong, wristlet’
Akk.	<i>abšū</i>	(< <i>abāšū</i> ?) eine Art Gurt?

<b>ḤBK</b>	<b><i>ḥubuk</i></b>	<b>‘ways, tracks (of the stars)’</b>
<b>Arab.</b>		
Ge.		
ESA		

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤTM** *ḥatm* 'a decree'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*atwūm* *atmū?* 'Rede'

**ḤTT** *ḥatūtan* 'quickly'  
**Arab.**

Ge. 'ahōsa 'movere, quater, concutere (caput)'  
ESA  
Syr.  
Aram. *ḥūš* 'to be anxious, hasten to, flee'  
Heb. *ḥūš* 'to haste, make haste'  
Ph.  
Ug. *ḥwš ḥš* 'hurry!'  
Akk. *ḥāšu* 'sich sorgen'; *ḥiāšu* 'hineilen'

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**Arab.** *ḥattā* 'even; as far as, until; in order that'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤĜB** *ḥiġāb\** 'a veil; curtain'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.



**ḤĠĠ Arab.** *hağğa* ‘to go on pilgrimage’ (*‘al-qasad*)  
 Ge. *hgg* ‘to make a pilgrimage’  
 Syr. *hagī* ‘to keep a feast’  
 Aram. *hʿgag* ‘to celebrate a festival, feast’  
 Heb. *hāgag* ‘to make pilgrimage, keep a pilgrim feast’  
 Ph.  
 Ug.  
 Akk.

**ḤĠR Arab.** *hiğr\** ‘wall, dam; unlawful; understanding’ (*‘al-manʿ wa-l-ihāṭah* ‘*alā š-šay*’)  
 Ge. *hagl* ‘vinculum (numella)’  
 ESA *hgr* ‘to reserve s.t. (for exclusive use)’  
 Syr. *hʿgar* ‘to hinder, restrain’  
 Aram. *hʿgar* ‘to encircle, gird’  
 Heb. *hāgar* ‘to gird, gird on, gird oneself’  
 Ph. *hgr* ‘a wall’  
 Ug. *hgr* ‘to gird’  
 Akk. *egēru* etwa ‘sich quer darüberlegen’

**ḤĠZ Arab.** *hağaza* ‘to restrain’  
 Ge. *tahāgaza* ‘infrenari’  
 ESA

**ḤĠĠ Arab.** *huğğa\** ‘a disputing, argument’  
 Ge. *haggaga* ‘legem dare, constituere, condere’  
 ESA *hg* ‘statute, law; obligation’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤĠR Arab.** *hağar* ‘a rock, stone’  
 Ge. *hgr* ‘stone > weight’  
 ESA *hgr*  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤDB Arab.** *hadab* ‘an elevation of the ground’  
 Ge.  
 ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤDT**     *ḥadīt*     ‘a novelty; event; story’  
**Arab.**  
Ge.     *hedāse*     ‘renovatio’  
ESA     *ḥdīt*     ‘event’; h. ‘to renew’  
Syr.     *ḥadet*     ‘to make new, dedicate; ḥ<sup>a</sup>det ‘new’  
Aram.     *ḥ<sup>a</sup>dat*     BA ‘new’  
Heb.     *ḥādaš*     pi. ‘to renew; repair’ (poet. & late)  
Ph.     *ḥdš*     ‘to repair; new; new moon’  
Ug.     *ḥdīt*     ‘new’  
Akk.     *edēšu*     ‘neu sein, werden’

**ḤDD**     *ḥudūd*     ‘prescribed limits, ordinances’  
**Arab.**     (<sup>2</sup>*al-man‘*)  
Ge.  
ESA     *ḥdd*     ‘to sacralize’?  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤDD**     *ḥidād*     ‘sharp’ (adj. pl.) (*ṭarafu š-šay’*)  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.     *ḥ<sup>a</sup>dad*     ‘to be sharp, pointed’; ḥad ‘sharp’  
Heb.     *ḥādad*     ‘to be sharp, keen’; ḥad ‘sharp’  
Ph.  
Ug.  
Akk.     *edēdu*     ‘spitzig sein, werden’

**ḤDD**     *ḥadīd*     ‘iron’  
**Arab.**  
Ge.     *ḥadīd*     ‘ferrum’ (< Arab.)  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤDQ** *ḥadā'iq* 'a garden planted with trees'  
**Arab.** ('aš-šay' yuḥītu bi-šay')  
 Ge.  
 ESA  
 Syr.  
 Aram. *ḥaddēq* 'to force into, fill a gap'  
 Heb. *ḥiddēq* 'to squeeze into, drive in'  
 Ph.  
 Ug.  
 Akk.

**ḤRB** *ḥāraba* 'to fight against' ('as-salb)  
**Arab.**  
 Ge.  
 ESA *ḥrb* 'to fight, ravage'  
 Syr. *ḥ'rab* 'to slay with the sword'  
 Aram. *ḥarbā* 'sword'  
 Heb. *ḥārab* 'to attack, smite down' (Aram. and rare)  
 Ph.  
 Ug. *ḥrb* 'a sword or large knife'  
 Akk.

**ḤRT** *ḥarata* 'to sow seed'  
**Arab.**  
 Ge. *ḥarasa* 'arare'  
 ESA *mḥrtt* 'ploughland'

**ḤDR** *ḥadira* 'to beware, take heed of; fear'  
**Arab.**  
 Ge.  
 ESA *ḥdr* 'to fear; beware'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk. *adāru* 'sich fürchten'

**ḤRB** *miḥrāb* 'a private chamber' (*ba'du l-mağālis*)  
**Arab.**  
 Ge. *mehrām* 'sacrum (septum); delubrum, templum'  
 ESA *mḥrb* 'part of the temple (where *ṭḥrb*-visions are obtained)'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤRĜ** *ḥarağ\** 'restriction; difficulty; crime'  
**Arab.**  
 Ge.  
 ESA

Syr.	<i>ḥʿrat</i>	‘to dig out, hollow out, furrow’
Aram.	<i>ḥʿrat</i>	‘to engrave’
Heb.	<i>ḥāraš</i>	‘to cut in; engrave; plough; devise’
Ph.	<i>ḥrš</i>	‘ploughing’
Ug.	<i>ḥrt</i>	‘to plow’
Akk.	<i>erēšu</i>	‘besäen (mit saatpflug), (Feld) bestellen’

**ḤRD** *ḥard* ‘a purpose’

Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

**ḤRR** *ḥurr* ‘a free-man’ (*mā ḥālafa l-‘ubūdiyya*)

Ge.	<i>ḥarā</i>	‘liber homo, ingenuus’
ESA	<i>ḥr</i>	‘free man, free-born man’
Syr.	<i>ḥarar</i>	‘to set free’
Aram.	<i>ḥʿrar</i>	‘to set free’; <i>ḥōrā</i> ‘free man’
Heb.	<i>ḥōr</i>	‘noble’ (late)
Ph.		
Ug.		
Akk.		

Syr.		
Aram.	<i>ḥargā</i>	‘dying agony’
Heb.		
Ph.		
Ug.		
Akk.		

**ḤRR** *ḥarr* ‘heat’ (*ḥilāfu l-bard*)

Ge.	<i>ḥarūr</i>	‘ardor, fervor, aestus’
ESA	<i>mḥr</i>	‘drought (or perh. fever)’
Syr.	<i>ḥar</i>	‘to burn’
Aram.	<i>ḥʿrar</i>	‘to burn, be blackened, charred’
Heb.	<i>ḥārar</i>	‘to be hot, scorched, burn’ (poet.late)
Ph.		
Ug.	<i>ḥrr</i>	‘to scorch; roast’
Akk.	<i>erēru</i>	‘dürr sein?’

**ḤRS** *ḥaras* ‘guards’

Arab.
Ge.
ESA
Syr.
Aram.
Heb.
Ph.
Ug.
Akk.

<b>ḤRŠ</b> Arab.	<i>ḥaraṣa</i> ‘to desire ardently’ ( <i>‘al-ğāša‘</i> )	<b>ḤRD</b> Arab.	<i>ḥaraḍ</i>	‘at the last extremity from disease’ ( <i>dalīlu ḍ-dahāb wa-t-talaf wa-l-halāk wa-ḍ-ḍa‘f</i> )
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>ḥrṣ</i> ‘zeal, care’  <i>ḥārūṣ</i> ‘sharp, diligent’  <i>ḥrṣ</i> ‘Begierde haben’?	Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	       <i>ḥrṣ</i>	       ? ‘hoariness’?
<b>ḤRD</b> Arab.	<i>ḥarraḍa</i> ‘to instigate, excite’	<b>ḤRF</b> Arab.	<i>ḥarrafa</i>	‘to pervert’ ( <i>‘al-‘udūl</i> )
Ge. ESA  Syr. Aram. Heb. Ph. Ug. Akk.		Ge. ESA  Syr. Aram. Heb. Ph. Ug. Akk.	       <i>ḥrf</i>       <i>ḥāraḥ</i>	‘to alter, tamper with (an inscription)’       NH ‘to change, transform’
<b>ḤRF</b> Arab.	<i>ḥarf*</i> ‘a verge, margin; manner’ ( <i>ḥaddu ṣ-ṣay’</i> )	<b>ḤRQ</b> Arab.	<i>ḥarraqa</i>	‘to burn’
Ge. ESA		Ge. ESA		

Syr.	<i>harreṣ</i>	Pa. 'to sharpen'; <i>harpā</i> 'a blade, sword'	Syr.	<i>ḥʿrak</i>	'to burn, scorch, singe'
Aram.	<i>ḥarreṣ</i>	Pa. 'to sharpen; revile, blaspheme'	Aram.	<i>ḥʿrak</i>	'to be burnt, blackened; burn, roast'
Heb.	<i>ḥārap</i>	'to reproach'	Heb.	<i>ḥārak</i>	'to roast'
Ph.			Ph.		
Ug.			Ug.	<i>ḥrk</i>	'quemar, asar'
Akk.			Akk.		
<b>ḤRK</b>	<i>ḥarraka*</i>	'to move'	<b>ḤRM</b>	<i>ḥarrama</i>	'to forbid, make unlawful'
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>ḥarama</i>	'prohibere a communi usu, sacrare Deo'
ESA			ESA	<i>ḥrm</i>	'to put (s.o.) under restraint; to prohibit, be prohibited'
Syr.	<i>ḥarkeš</i>	'to wag its tail (dog)'	Syr.	<i>ʿaḥrem</i>	OT 'to separate fr. ordinary use, devote to God; NT 'to excommunicate, curse, ban'
Aram.			Aram.	<i>ʿaḥʿrēm</i>	'to excommunicate'; also pa.
Heb.			Heb.	<i>ḥāram</i>	'to ban; devote; exterminate'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>ḥarāmu</i>	'absondern'
<b>ḤRY</b>	<i>taḥarrā</i>	'to seek'	<b>ḤZN</b>	<i>ḥazana</i>	'to grieve'
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>ḥazana</i>	'aegrum animi, tristem esse'
ESA			ESA		
Syr.			Syr.		

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>ḤSB</b>	<b><i>ḥasiba</i>*</b>	<b>‘to think, imagine; calculate’</b>
<b>Arab.</b>		
Ge.	<i>ḥasaba</i>	‘putare; computare; annumerare’
ESA		
Syr.	<i>ḥʿšab</i>	‘to count; take account; etpa. ‘to think; plan’
Aram.	<i>ḥʿšab</i>	BA ‘to think, account’
Heb.	<i>ḥāšab</i>	‘to think, account’
Ph.	<i>ḥšb</i>	‘accountant; to plan’
Ug.	<i>ḥšbn</i>	‘account’
Akk.	<i>ḥašābu</i>	D. ‘rechnen’

<b>ḤSR</b>	<b><i>ḥasra</i></b>	<b>‘sighing, causing of sighing’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>ḤSD</b>	<b><i>ḥasada</i></b>	<b>‘to envy’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.	<i>ḥʿsad</i>	‘to revile, scorn’
Aram.	<i>ḥʿsad</i>	‘to be put to shame’; pa. ‘to jeer, blaspheme, disgrace’
Heb.	<i>ḥāsad</i>	‘to be reproached, ashamed’ (< Aram.)
Ph.		
Ug.		
Akk.		

<b>ḤSS</b>	<b><i>ḥassa</i></b>	<b>‘to utterly destroy’ (<i>ḡalabatu š-šayʿ bi-qatlʿaw ḡayrih</i>)</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		

Ug. Akk.			Ug. Akk.		
HSS Arab.	<b>'aḥassa</b>	<b>'to perceive, find, be aware of, feel'</b> ( <i>ḥikāyatu ṣawt 'inda tawağǧu' wa-šibhih</i> )	HSM Arab.	<i>ḥusūm</i>	<b>'a succession of unlucky nights'</b>
Ge. ESA	<i>ḥawās</i>	'sensus (corporis, animi)' (< Arab.)	Ge. ESA		
Syr. Aram.	<i>ḥāš</i> <i>ḥ<sup>a</sup>šas̄</i>	'to suffer, be sad; be sorry, repent' 'to suffer; be affected, troubled; to care'	Syr. Aram.		
Heb.	<i>ḥāšas̄</i>	NH 'to feel heavy, feel pain; apprehend'	Heb.		
Ph. Ug. Akk.	<i>ḥš</i> <b>'aḥš</b> <i>ḥāšū</i>	'Woe!' 'merken, fühlen?' 'sich sorgen'; <i>aššū</i> 'sich betrüben'	Ph. Ug. Akk.		
HNS Arab.	<b>ḥasaluna</b>	<b>'to be good or beautiful'</b>	HŠR Arab.	<b>ḥašara</b>	<b>'to gather; raise from the dead'</b>
Ge. ESA			Ge. ESA		
Syr. Aram.	<i>ḥ'san</i> <i>ḥasan</i>	'to wax strong; be very difficult' BA haf. 'to take possession of'	Syr. Aram.		
Heb. Ph. Ug. Akk.	<i>ḥāsōn</i>	'strong (of the Amorite)'	Heb. Ph. Ug. Akk.		



HŞB Arab.	<i>hāṣib</i>	'violent wind with shower of stones' ( <i>ġins min 'ağzā'i l-'arḍ, ġins mina l-ḥaṣā</i> )
Ge. ESA Syr. Aram.	<i>ḥ<sup>a</sup>ṣab</i>	'to cut through the ground'; itpe. 'to be hewn'
Heb.	<i>ḥaṣēb</i>	'to hew, hew out, cleave'
Ph.	<i>mḥṣb</i>	'a quarry'
Ug.	<i>ḥsb</i>	'to hew, cleave'
Akk.	<i>ḥaṣābu</i>	'abbrechen'
HŞR Arab.	<i>ḥaṣira*</i>	'to be restricted; hindered' ( <i>'al-ġam' w-al-ḥabs w-al-man'</i> )
Ge.	<i>ḥaṣara</i>	'circumdare vel cingere (re, in sp. sepimento, muro), consepire, circumsepire'
ESA Syr. Aram.	<i>ḥṣr</i> <i>ḥ'ṣārā</i> <i>ḥaṣrā</i>	'enclosed cultivated land' 'a court' 'a court, yard'
Heb.	<i>ḥāṣēr</i>	'an enclosure, court'; cf. <i>'āṣar</i> 'shut up'
Ph.	<i>ḥṣr</i>	'a court'
Ug.	<i>ḥaṣāru</i>	'Hürde'
Akk.	<i>iṣru</i>	'a prison'; <i>esēru</i> 'to enclose'; <i>ḥaṣāru</i> 'Hürde'

HŞHŞ Arab.	<i>ḥaṣḥaṣa</i>	'to become manifest'
Ge. ESA Syr. Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
HŞL Arab.	<i>ḥaṣṣala</i>	'to make manifest'
Ge.		
ESA Syr. Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

**ḤṢY**     *ʾaḥṣū*     ‘to number, calculate; know’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤḌD**     *ḥaḍḍa*     ‘to incite, instigate’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤṬM**     *ḥaṭama*     ‘to break into small pieces’  
**Arab.**  
 Ge.  
 ESA

**ḤḌR**     *ḥaḍara\**     ‘to be present’  
**Arab.**  
 Ge.  
 ESA     *ḥḍr*     ‘a dwelling-place’; ‘to perform a pilgrimage’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤṬB**     *ḥaṭab*     ‘firewood, fuel’  
**Arab.**  
 Ge.     *ḥāṭb*     ‘ligna fissa, caesa (materia ignis)’  
 ESA  
 Syr.  
 Aram.     *ḥōṭbā*     ? ‘chiselling’  
 Heb.     *ḥāṭab*     ‘to cut or gather wood (firewood)’  
 Ph.  
 Ug.     *ḥṭb*     ‘firewood; wood gatherer’  
 Akk.

**ḤṢR**     *maḥṣūr*     ‘hindered’; *muḥtaṣir* ‘one who builds a fold for cattle’ (‘*al-man*’)  
**Arab.**  
 Ge.  
 ESA     *ḥṣr*     ‘to prohibit’

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HẒZ**     *ḥazz*     ‘part, portion; fortune’  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*ḥz*     ‘lucky’; *ḥzt* ‘good fortune’

**ḤFR**     *ḥufra*     ‘a pit’ (*ḥafru š-šay*’ *wa-qal’uh*  
**Arab.**     *sufḥan*)

Ge.     *fahara*     ‘fodere’  
ESA     *ḥfr*     ‘to dig out’  
Syr.     *ḥ’par*     ‘to dig’  
Aram.     *ḥ<sup>a</sup>par*     ‘to dig’  
Heb.     *ḥāpar*     ‘to dig; search for’  
Ph.  
Ug.  
Akk.     *ḥapāru*     ‘graben’

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*ḥ<sup>a</sup>tar*     ‘to cut off; fence in’

*ḥzr*     ‘court’  
*ḥatru, ḥaṭīru*     ‘Hürde, Hof’ (< Aram.)

**ḤFD**     *ḥafada*     ‘daughters; grandchildren’  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*ḥfd*     ‘grandchild’?

**ḤFR**     *ḥāfira*     ‘original state, former condi-  
**Arab.**     tion’ (*awwalu l-’amr*)

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤFZ Arab.** *ḥafiẓa* 'to keep, guard, take care of'  
 Ge. *māḥefad* 'the veils and napkins in which an oblation is covered' (< Arab.)  
 ESA  
 Syr. *ḥapīṭā* 'assiduous, painstaking, diligent'  
 Aram. *ḥepṣā* 'a sacred object held in hand at the delivery of an oath' (<Heb.?)  
 Heb. *ḥēpeš* 'thing (held in hand), object'  
 Ph.  
 Ug.  
 Akk.

**ḤFY Arab.** *ḥafiyy* 'thoroughly acquainted; gracious, kind' ('*istiḡṣā'u s-su'āl*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤQB Arab.** *ḥuqub* 'a long space of time; eighty years'  
 Ge.  
 ESA

**ḤFF Arab.** *ḥaffa* 'to surround'  
 Ge.  
 ESA *ḥff* 'encompassment'  
 Syr. *ḥ'pā* 'to cover, hide'  
 Aram. *ḥapap* 'to bend over, cover'  
 Heb. *ḥāpap* 'to enclose; surround; cover'  
 Ph.  
 Ug. *ḥp* 'Ufer'  
 Akk.

**ḤFY Arab.** 'ahfā 'to be importunate towards any one' ('*al-man'*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤQF Arab.** 'ahqāf\* 'winding sands'  
 Ge.  
 ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤQQ** *ḥaqqā\** ‘to be right, just, worthy of’  
**Arab.** (*‘iḥkāmu š-šay’ wa-ṣiḥḥatuh*)  
 Ge. *heqq* ‘modus justus, legitimus’  
 ESA *ḥqq* ‘valid, binding’  
 Syr. *ḥūqqā* ‘a line, verse, meaning; rule’  
 Aram. *ḥ<sup>o</sup>qaq* ‘to engrave, write with the stilus; decree’  
 Heb. *ḥāqaq* ‘to inscribe; decree’; *ḥōq* ‘a statute’  
 Ph. *ḥq* ‘to engrave; prescribe, order’  
 Ug.  
 Akk. *uqqū* D. ‘einschneiden’

**ḤLF** *ḥalafa* ‘to swear’  
**Arab.**  
 Ge. *halafa* ‘exsecrari’  
 ESA *hlf* ‘swear, pledge, vow’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤKM** *’aḥkama* ‘to confirm’  
**Arab.**  
 Ge. *taḥakama* ‘se cohibere, continere’  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤLQ** *ḥalaqa* ‘to shave’ (*tanḥiyatu š-ša’r ‘ani r-ra’s*)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb. *ḥālaq* ‘to be smooth, slippery’  
 Ph.  
 Ug.  
 Akk.

**ḤLQM** *ḥulqūm* 'the throat'  
Arab.

Ge. *helq* 'guttur, fauces'  
ESA

Syr.  
Aram.

Heb.

Ph.  
Ug. *ḥlqm* 'throat, neck?'  
Akk. *liqu* 'Gaumen'

**ḤLM** *ḥulm* 'a dream' (*ru'yatu š-šay' fī l-manām*)

Ge. *ḥelm*  
ESA *ḥlm*  
Syr. *helmā*  
Aram. *ḥelmā*  
Heb. *ḥalōm*  
Ph. *ḥlm*  
Ug. *ḥlm*  
Akk.

**ḤLL** *ḥalla*  
Arab.

Ge. *ḥalala*  
ESA *ḥll*

Syr. *ḥalel*  
Aram. *ḥ<sup>a</sup>lal*

Heb. *ḥālal*

Ph.  
Ug. *ḥl(l)*  
Akk. *elēlu*

**ḤLM** *ḥalīm\**

Ge.  
ESA  
Syr.  
Aram.  
Heb. *ḥāmal*  
Ph.  
Ug.  
Akk.

'to untie (a knot); to be lawful;  
**alight, settle in a place**  
(*nazala, li-'anna l-musāfir*  
*yašudd wa-ya'qid, fa-'in nazala*  
*ḥalla*)

'to be gathered, come in'  
'to encamp'; 'to be unprotected  
(against)'

'to purify'  
'to wash, rinse'; 'to degrade,  
profane'  
hif. 'to begin' (lit. 'untie, loosen,  
open')

'lösen (vom Bann)'  
'rein sein, werden; frei sein'

'kind, gracious; intelligent'  
(*tarku l-'aḡala, ḥilāfu ṭ-ṭayš*)

'to spare; to have compassion'

**ḤLY Arab.** *hallā* ‘to adorn with ornaments’  
 Ge. *lāḥaya* ‘nitidum, pulchrum, venustum esse’  
 ESA  
 Syr.  
 Aram.  
 Heb. *h<sup>ʿ</sup>lī* ‘ornament’  
 Ph.  
 Ug.  
 Akk.

**ḤMʿ Arab.** *ḥamaʿ* ‘mud’  
 Ge. *taḥamma* ‘to be swampy, muddy’  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤMD Arab.** *ḥamida* ‘to praise’ (*ḥilāfu d-damm*)  
 Ge.  
 ESA *ḥmd* ‘to praise’  
 Syr.  
 Aram. *h<sup>ʿ</sup>mad* ‘to desire, covet’  
 Heb. *ḥāmad* ‘to desire; take pleasure in’  
 Ph. *ḥmd* ‘to desire’  
 Ug. *ḥmd* ‘to be pleasant, covet’  
 Akk. *ḥamūdu* ‘desirable’

**ḤMR Arab.** *ḥimār\** ‘an ass’ (*ḡins mina d-dawābb*)  
 Ge.  
 ESA *ḥmr*  
 Syr. *h<sup>ʿ</sup>mārā*  
 Aram. *ḥ<sup>ʿ</sup>mārā*  
 Heb. *h<sup>ʿ</sup>mōr*  
 Ph.  
 Ug. *ḥmr*  
 Akk. *imēru*

**ḤMR Arab.** *ḥumr* ‘red’ (*mina lladī yuʿraf bil-ḥumra*)  
 Ge. *ḥammara* ‘rubuit’  
 ESA *ḥmrt* ‘red?’

**ḤML Arab.** *ḥamala* ‘to carry, bear, load, charge with’  
 Ge. *ḥamala* ‘to carry a burden’; *ḥeml* ‘onus’ (< Arab.)  
 ESA *ḥml* ‘to bring, admit (s.o. into e.g. a town); to drive (s.o. to a place)’

Syr. *ʿhmr* ‘ruber’ (< Arab.)  
 Aram. *ḥ<sup>o</sup>mar* ‘to be hot, parched’; *ḥammār* ‘dark’  
 Heb. *ḥmr* pe‘al‘al ‘to be reddened’ (Jb.16:16);  
 NH *ḥāmar* ‘to glow, parch’

Ph.  
 Ug. *ḥmr* ‘rojo, rojizo’  
 Akk. *emēru* ‘gerötet sein’

**ḤMM** *ḥamīm* ‘boiling hot water, a near relative  
**Arab.** or friend’  
 Ge. *ḥamma* ‘morbo laborare, doloribus ardere’

ESA *ḥmm* ‘hot season?’  
 Syr. *ḥam* ‘to be hot, grow warm, or hot’  
 Aram. *ḥ<sup>o</sup>mam* ‘to be warm, hot’  
 Heb. *ḥāmam* ‘to be or become warm’  
 Ph. *am* Pun. adv. avec le sens ‘ardemment?’  
 Ug. *ḥm* ‘heat’  
 Akk. *emēnu* ‘heiss sein, werden’

**ḤNT** *ḥanīta* ‘to break one’s oath’ cf. *ḥanīf*  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.

Syr. *ḥ<sup>o</sup>mal* ‘to gather in, amass, lay up’  
 Aram.  
 Heb.

Ph.  
 Ug.  
 Akk.

**ḤMY** *ḥamiya* ‘to be hot’  
**Arab.**  
 Ge. *ḥamaya* ? ‘obloqui, conviciari, maledicere,  
 ignominia vel contumelia afficere,  
 calumniari’

ESA  
 Syr. *ḥ<sup>o</sup>mā* ‘perussit (frigus germina)’; pa. ‘aruit’  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤNĠR** *ḥanāḡir* ‘throats’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.



Ph.  
Ug.  
Akk.

**HND** *hanīd* ‘roasted’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HNN** *hanān*\* ‘mercy’ (*ʿal-ʿišfāq wa-r-riqqa*)

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*hannā* ‘grace, charm, joy’ (< Arab.)  
*han* ‘to pity’; *hʿnānā* ‘pity, mercy’  
*hanan* BA ‘to show favour’  
*hānan* ‘to show favour; be gracious’  
*hn* ‘favor’; *hnn* ‘to show favor’  
*hnn* D. ‘sich erbarmen; Gunst verschaffen’  
*enēnu* ‘Vergünstigung gewähren’

Ph.  
Ug.  
Akk.

**HNK** *ʿihtanaka*\* ‘to subdue; to destroy utterly’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*hanaka* ‘intelligere, percipere’  
*hʿnak* ‘to train, dedicate’  
*hānak* ‘to train up; dedicate’

**HWT** *hūt* ‘fish’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*hūt* ‘piscis’ (< Arab.)

**ḤWĠ** *ḥāġa* 'a necessity; thing, matter; wish'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤWR** *ḥāra (w)* 'to return; reply to in an  
**Arab.** argument' ('*ar-ruġū*')  
 Ge.  
 ESA *ḥwr* 'to settle (tr. and intr.) in (a town)'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤWŠ** *ḥāša* 'Far be it!' (adv.)  
**Arab.**  
 Ge. *ḥāssa* 'absit!' (< Aram.-Syr.)  
 ESA  
 Syr. *ḥās* 'let it not be, God forbid!'  
 Aram. *ḥas* 'far from him!'

**ḤWD** *'istaḥwada* 'to get the better of'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤWZ** *mutaḥayyiz* 'one who goes aside or  
**Arab.** retreats'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤWT** *'aḥāṭa* 'to surround, encompass;  
**Arab.** know'  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb. Ph. Ug. Akk.	<i>has</i>	NH 'God forfend'	Heb. Ph. Ug. Akk.		
<b>ḤWL</b> <b>Arab.</b>	<i>ḥāla (w)*</i>	<b>'to pass by, go between'; taḥwīl 'a change, a turning off, or turn away'; ḥawla 'round about, from around'</b>	<b>ḤWY</b> <b>Arab.</b>	<i>ḥawāyā*</i>	<b>'intestines' ('al-ǧam')</b>
Ge.	<i>ḥawelt</i>	'columna, cippus, monumentum'; <i>ḥawala</i> 'to turn around'	Ge.		
ESA Syr.	<i>ḥwl</i>	prep. 'around'	ESA Syr.	<i>ḥwy</i> <i>ḥewyā</i>	'to encircle, invest' 'snake, serpent'
Aram.	<i>ḥūl</i>	'to dance'; itpa. 'to turn in a circle, dance'	Aram.	<i>ḥūwyā, ḥewyā</i>	'serpent'
Heb.	<i>ḥōl</i>	'to whirl, dance, writhe'; <i>ḥēyl</i> 'rampart, fortress' (perh. orig. 'surrounding wall')	Heb.	<i>ḥāwāh</i>	eštaf. 'sich tief beugen, verneigen'
Ph. Ug. Akk.	<i>ḥwl</i> <i>ḥālu</i>	'circuit, district' 'kreissen'; <i>ḥīlū</i> 'Geburtswehen'	Ph. Ug. Akk.	<i>ḥwy</i>	št. 'sich niederwerfen'
<b>ḤWY</b> <b>Arab.</b>	<i>'aḥwā</i>	<b>'dark-coloured'</b>	<b>Arab.</b>	<i>ḥaytu</i>	<b>'where, wherever, wither'</b>
Ge.	<i>ḥewāy</i>	'rubor coeli vespertini, vesper rubens'	Ge.		
ESA Syr.			ESA Syr.		

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤYD** *ḥāda (y)* ‘to avert’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤYṢ** *maḥīṣ* ‘a place or way of escape’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤYR** *ḥayrān* ‘distracted’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤYD** *ḥāḍa (y)* ‘to have menstrual periods’

**Arab.**  
Ge.  
ESA *ḥyḍ* ‘menstruating woman’  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḤYF** *hāfa* (y) 'to be unjust'  
**Arab.**  
 Ge.  
 ESA *hyf* 'to commit an injustice against s.o.'  
 Syr. *hefā* 'vis, vehementia'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤYN** *hīn* 'time'  
**Arab.**  
 Ge.  
 ESA *hyn* 'time, period'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk. *inu, enu* prep. zur Zeit 'als'

**ḤYY** 'istahyā 'to be ashamed'  
**Arab.**  
 Ge.  
 ESA  
 Syr.

**ḤYQ** *hāqa* (y)\* 'to surround, hem in, compass about' (*nuzūlu š-šay' biš-šay'*)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḤYY** *hayya* 'to live' (*hilāfu l-mawt*)  
**Arab.**  
 Ge. *haywa* 'vivere; reviviscere'  
 ESA *hwy* 'to live, survive'  
 Syr. *h'yā* 'to live'  
 Aram. *h'yā* BA 'to live'  
 Heb. *hāyā* 'to live'  
 Ph. *hwy* 'to preserve, restore, live'  
 Ug. *hyy* (*hwy*) 'to live'  
 Akk.

**ḤYY** *hayya* 'a serpent'  
**Arab.**  
 Ge.  
 ESA  
 Syr. *hwyā* 'a snake, serpent'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram. *ḥwh*  
Heb.  
Ph.  
Ug.  
Akk.

Sf. 'a snake'; *ḥwyā* 'serpent'

**HB'** *hab'* 'that which is hidden'  
**Arab.**  
 Ge. *ḥab'ā* 'abscondere; celare; latere (intr.)'  
 ESA *ḥb'* 'to hide'  
 Syr. *ḥūbyā* 'gloom, thick darkness'  
 Aram. *ḥ'bā* etpa. 'to hide o.s.; be hidden, covered'  
 Heb. *ḥābā'* 'to withdraw; hide'  
 Ph.  
 Ug.  
 Akk. *ḥabū* 'verbergen'

**HBT** *habuṭa* 'to be bad'

**Arab.**

Ge.

ESA

Aram.

Heb.

Ph.

Ug. *ḥptt*

Akk.

'Unreinheit, Verwesung'

**HBṬ** *tahabbāṭa\** 'to strike with confusion;  
**Arab.** destroy'

Ge.

ESA *ḥbt*

'to beat, defeat (enemy)'

**HBT** 'ahbata 'to humble oneself; to acquiesce'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb. *maḥ<sup>a</sup>bat*

Ph.

Ug.

Akk.

? 'flat plate, pan, or griddle (for baking)'

**HBR** *habar* 'news; tidings; report' ('al-'ilm)

**Arab.**

Ge. *ḥabara*

'connexum esse; communicare (cum aliquo)'

ESA

Syr. *ḥabrā*

a companion'; *ḥabar* 'to join'

Aram.

Heb. *ḥābar*

BA 'fellow, comrade'; *ḥabbār* 'to join'

Heb. *ḥābēr*

'a companion'; *ḥābar* 'to unite, be joined'

Ph. *ḥbr*

'an associate'

Ug. *ḥbr*

'Gefährte'

Akk. *ibru*

'Genosse, Gefährte, Freund'

**HBL** *habāl* 'a hindrance; corruption'

**Arab.**

Ge.

ESA *ḥabala*

'sibi arrogare, discrimini committere'

'ruin'

Syr. *ḥ'baṭ* 'to beat down, cudgel, batter'

Aram. *ḥ"baṭ* 'to knock; strike, punish'

Heb. *ḥābaṭ* 'to beat off, beat out'

Ph.

Ug.

Akk.

**HBW** *ḥabā (w)* 'to be extinct'

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *ḥabū* 'weich sein'

**HDD** *ḥadd\** 'a cheek' (*ta'assulu š-šay' wa-mtidāduh 'ilā s-sufl*)

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Syr. *ḥabel* pa. 'to be corrupt, depraved'; *ḥ'bālā* 'corruption, hurt, harm'

Aram. *ḥabal* 'to wrong, be violent'

Heb. *ḥābal* 'to act corruptly; injure, oppress'

Ph.

Ug. *ḥbl* 'destruction, mischief'

Akk. *ḥabālu* 'Gewalt, Unrecht (an)tun'

**HTR** *ḥattār* 'a perfidious man'

Arab.

Ge.

ESA

Syr. *ḥ'trā* 'swollen with pride, haughty'

Aram.

Heb.

Ph.

Ug.

Akk.

**HDD** *'uḥdūd\** 'a pit or trench'

Arab.

Ge.

ESA

Syr.

Aram.

Heb.



Ph.  
Ug.  
Akk.

**HD'** *hada'a* 'to deceive'

**Arab.**

Ge. *kaḏ'a* 'to betray, abandon' (< Arab.)

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**HDL** *hadala* 'to disappoint; leave unassisted'

**Arab.**

Ge.

ESA *hdl* 'to abstain from, be neglectful of'

Syr.

Aram.

Heb. *hādāl* 'to cease; desist'

Ph.

Ug.

Akk. *hadālu* ? etwa 'zurückgehen'

Ph.

Ug.

Akk. *hadādu* 'tief einschneiden'

**HDN**

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*hidn* 'lovers'

**HRB**

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*'ahraba* 'to lay waste'

*h'reb* 'to be laid waste'

*h'rab* BA 'to be waste'

*hārēb* 'to be waste, desolate'

*hrb* 'drying shed'; 'dry, what is dry'

*hrb* 'to (become) dry'

*harābu* 'wüst werden'

**HRĜ** *haraĝa*\* ‘to go out, forth’  
**Arab.**  
 Ge.  
 ESA *ħrg* ‘to bring a legal action against’; *ħrgt*  
 ‘raid’; Min. ‘to go out’  
 Syr.  
 Aram.  
 Heb. *hārag* ‘to come fearfully’  
 Ph.  
 Ug.  
 Akk.

**HRŞ** *haraşa* ‘to tell lies’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HZY** *haziya* ‘to be disgraced’  
**Arab.**  
 Ge.  
 ESA

**HRR** *harra*\* ‘to fall down’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HRQ** *haraqa* ‘to rend; make a hole in; feign’  
**Arab.**  
 Ge.  
 ESA *ħrq* ‘attack, invasion?’  
 Syr. *ħʿraq* ‘to cut’  
 Aram. *ħʿraq* ‘to cut’  
 Heb. *hāraq* ‘to gnash or grind (the teeth); to cut  
 a gap’  
 Ph.  
 Ug.  
 Akk.

**HSʾ** *hasaʾa* ‘to be driven away’ (*ʾal-ʾibʾād*)  
**Arab.**  
 Ge.  
 ESA

Syr.			Syr.	<i>hasī</i>	‘to make atonement, absolve, purge, pardon, condone, spare, be gracious’
Aram.			Aram.	<i>h<sup>a</sup>sā</i>	‘to be scraped’; af. ‘to revile, sneer at’
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>HSR</b>	<b><i>hasira</i></b>	<b>‘to wander fr. right way; be deceived; suffer loss, lose, perish’</b> ( <i>‘an-naqs</i> )	<b>HSF</b>	<b><i>hasafa*</i></b>	<b>‘to bury; be eclipsed (moon)’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>hasra</i>	‘depravatum, perditum esse’ (sensu ethico)	Ge.		
ESA	<i>hśr</i>	? ‘poorer class’	ESA		
Syr.	<i>h<sup>t</sup>sar</i>	‘to be wanting; fail, lose’	Syr.		
Aram.	<i>hasar</i>	‘to diminish; want, miss; be imperfect’	Aram.		
Heb.	<i>hāsēr</i>	‘to lack, need, be lacking, decrease’	Heb.		
Ph.			Ph.		
Ug.	<i>hśr</i>	‘to be lacking’	Ug.	<i>hsp</i>	‘hinschwinden, verwelken’
Akk.	<i>hasāru</i>	‘abbrechen, -blättern’	Akk.	<i>hasāpu</i>	‘abreissen’
<b>HŠB</b>	<b><i>hušub</i></b>	<b>‘rough wood, timber’</b>	<b>HŠ<sup>c</sup></b>	<b><i>haša‘a</i></b>	<b>‘to humble oneself’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>haš‘a</i>	‘sedari, silescere, quiescere’
ESA			ESA		
Syr.	<i>h<sup>t</sup>bāšā</i>	‘chips of wood’	Syr.		
Aram.			Aram.		

Heb.  
Ph.  
Ug.  
Akk.

**HŠY**     *hašiya* ‘to fear’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HŠŠ**     *’ihtašša* ‘to bestow upon’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**HŠŠ**     *hāšša*     ‘particularly, peculiarly’; *hašāša*  
**Arab.**     ‘poverty’

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HSF**     *hašafa*     ‘to sew together’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HŞM** *haşm* 'adversary'  
**Arab.**  
 Ge.  
**ESA**  
 Syr. *h'sam* 'to rival, contend jealously or zealously'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HDD** *hađada* 'to cut off thorns from a tree'  
**Arab.**  
 Ge.  
**ESA**  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HDR** *hađir* 'green herbs'  
**Arab.**  
 Ge.  
**ESA**  
 Syr.  
 Aram. *h°sīrā* 'moss'; OA *hšr* 'vegetation, grass'  
 Heb. *hāšīr* 'green grass, herbage'  
 Ph. *mhšrt* 'herbage'  
 Ug.  
 Akk. *haša/ertu* 'Grünes'

**HD'** *hađa'a* 'to be humble, lowly'  
**Arab.**  
 Ge.  
**ESA**  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HT'** *hiṭ'*\* 'an error'  
**Arab.**  
 Ge. *haṭ'a* 'non reperire, non invenire'  
**ESA**  
 Syr. *h'tā* 'to miss'  
 Aram. *haṭā* 'to miss, go wrong'

**HTB** *hāṭaba* 'to speak to, address'; *haṭb* 'a matter, thing, business'  
**Arab.**  
 Ge.  
**ESA**  
 Syr.  
 Aram.

Heb. *hāṭāh* 'to miss (a goal or way)'  
 Ph.  
 Ug.  
 Akk. *haṭū* 'sich verfehlen'

**HTT Arab.** *haṭṭa\** 'to write' (*'aṭar yamtaddu mtidāduh*)  
 Ge.  
 ESA *htt* 'to fix the boundaries of a piece of land'

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HTM Arab.** *hurṭūm\** 'a proboscis, nose'

Ge.  
 ESA  
 Syr. *harṭūmā* 'a snout, proboscis, trunk'  
 Aram. *harṭūmā* 'nose, beak'  
 Heb. *harṭōm* NH 'nose, beak'  
 Ph.  
 Ug.  
 Akk. *huṭṭimmu* 'Schnauze'

Heb.  
 Ph.  
 Ug.  
 Akk.

**HTF Arab.** *haṭifa* 'to snatch, snatch away'

Ge.  
 ESA *hṣf* 'things seized, booty?'

Syr. *h'tap* 'to take by force; seize, snatch'  
 Aram. *h<sup>o</sup>tap* 'to seize, snatch'  
 Heb. *hāṭap* 'to catch, seize'

Ph.  
 Ug.  
 Akk. *haṭāpu* 'wegnehmen?'

**HTW Arab.** *huṭuwāt* 'steps'

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

<b>HFT</b>	<b><i>hāfata</i></b>	<b>‘to speak in a low voice’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>HFF</b>	<b><i>haffa</i></b>	<b>‘to be light’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>HLD</b>	<b><i>halada</i></b>	<b>‘to be eternal, live for ever, remain for ever in a place’</b>
<b>Arab.</b>		
Ge.	<i>hallada</i>	‘to last long’
ESA	( <i>k</i> ) <i>hld</i>	Min. ‘in aeternum’
Syr.		
Aram.		

<b>HFD</b>	<b><i>hafaḏa</i></b>	<b>‘to lower’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.	<i>hāpaš</i>	‘to bend down, let (tail) hang’
Ph.		
Ug.		
Akk.	<i>habāšu</i>	‘niederschlagen?’
<b>HFY</b>	<b><i>hafiya*</i></b>	<b>‘to be hidden with’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.	<i>h’pā</i>	‘to cover, hide’
Aram.	<i>h’pā</i>	‘to cover, overlay’
Heb.	<i>hāpā</i>	‘to cover’
Ph.		
Ug.		
Akk.	<i>hapū</i>	‘verpacken’
<b>HLS</b>	<b><i>’ahlaša*</i></b>	<b>‘to purify’ (<i>tanqiyatu š-šay’ wa-tahḏībuh</i>); <i>halaša</i> ‘to arrive at’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.	<i>haleš</i>	pa. ‘to take spoil, seize’
Aram.	<i>h’laš</i>	‘to take off, undress; withdraw’

Heb.	<i>heled</i>	'duration; world'	Heb.	<i>hālaš</i>	'to draw off or out; withdraw'
Ph.			Ph.	<i>hls</i>	'to deliver' (id. BH pi.)
Ug.			Ug.		
Akk.			Akk.	<i>halāšu</i>	'auskämmen, auspressen'
<b>HLT</b>	<b><i>halaṭa</i></b>	<b>'to mix'</b>	<b>HL'</b>	<b><i>hala'a</i></b>	<b>'to draw off, put off'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>shl'</i>	Qat. 'detrudere fecit, demisit'
Syr.	<i>h'lat</i>	'to mix'	Syr.		
Aram.	<i>h<sup>a</sup>lat</i>	'to make a paste'; itpa. 'to be mixed up, to mingle'	Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>HLF</b>	<b><i>halafa</i></b>	<b>'to come after, succeed' ('an yaği'a šay' ba'da šay' yaqūm maqāmah)</b>	<b>HLF</b>	<b><i>hilāf</i></b>	<b>'the contrary; opposite' ('at-tağayyur)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>halafa</i>	'transire; elabi; transire, perire'	Ge.		
ESA	<i>hlf</i>	h. 'to act as deputy'	ESA		
Syr.	<i>h'lap</i>	'to exchange, substitute'; etpa. 'to change in turn'	Syr.		
Aram.	<i>halap</i>	BA 'to pass over'; Targ. 'to be gone'; pa. 'to exchange'; OA <i>hlp</i> 'successor'	Aram.		
Heb.	<i>hālap</i>	'to pass on or away; pass through'; hif. 'to substitute (cause to succeed)'	Heb.	<i>hēlep</i>	'reversion'



Ph. *hlp* 'to go away, disappear, vanish'; Pi.  
 'to succeed'; *hlpt* 'payment'  
 Ug.  
 Akk. *halpu* 'Ersatzmann' (< Aram. *ḥalpā*)

**Arab.** *ḥalfa* 'after, behind' (*ḥilāf quddām*)

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HLL** *ḥatīl* 'a friend'

**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Ph.

Ug.  
 Akk.

**HLQ** *ḥalaqa\** 'to create, produce'

**Arab.**

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HLW** *ḥalā (w)* 'to pass away; be free, alone,  
 clear'

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*ḥlt* 'funeral chamber'

**HMD** *hāmīd* ‘extinct; dead’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HMR** *humur* ‘coverings, women’s veils’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HMS** *hams* ‘five’  
**Arab.**  
 Ge. *hams*  
 ESA *hms*  
 Syr. *hameš*  
 Aram. *h<sup>h</sup>mēš*  
 Heb. *hāmēš*  
 Ph. *hms̄*  
 Ug. *hms̄*  
 Akk. *hamšu*

**HMS** *mahmaša* ‘hunger’  
**Arab.**  
 Ge.  
 ESA *hms̄* ‘to obliterate a writing on a stela’?  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HMT** *hamt* ‘bitter’  
**Arab.**  
 Ge.  
 ESA *hmt* ? ‘pestilence’ ? ‘sickness’  
 Syr.  
 Aram.

**HNS** *hunmas* ‘the stars in general’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb.  
Ph.  
Ug.  
Akk.

**HNQ** *munḥaniq* ‘that which is strangled’

**Arab.**

Ge. *ḥanaqa*

‘suffocare; strangulare’

ESA

Syr. *h'naq*

‘to choke, stifle, suffocate’

Aram. *h'naq*

‘to strangle’

Heb. *ḥānaq*

‘to strangle’

Ph. *ḥnq*

‘to strangle’

Ug. (*iltm*) *ḥnqtm* ‘the two strangling (goddesses)’

Akk. *ḥanāqu*

‘pressen, (er)würgen’

**HWD** *ḥāḍa (w)* ‘to plunge into; wade; engage in’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Heb.  
Ph.  
Ug.  
Akk.

**HWR** *ḥuwār* ‘a lowing’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**HWF** *ḥāfa (ā)* ‘to fear, dread; apprehend’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *ḥāpu*

‘sich fürchten’

**HWL** *hāl* 'maternal uncle'  
**Arab.**  
 Ge.  
 ESA *hl* 'avunculus' (often in m.pr.n.)  
 Syr. *hālā* 'a mother's brother, maternal uncle'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk. *hālu* 'Onkel mütterlicherseits'

**HWN** *hāna (w)* 'to deceive, be unfaithful to;  
**Arab.** violate'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HYB** *hāba (y)* 'to be disappointed, frustrated'  
**Arab.** ('adam fā'ida wa-ḥirmān)  
 Ge.  
 ESA *hyb* 'to be lacking, not present; be in  
 arrears of debt; to fail (rain)'; 'to  
 neglect?'

**HWL** *hawwala* 'to bestow favours on' (*ta'ah-  
**Arab.** hudu š-šay'*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HWY** *hāwin* 'utterly ruinous; waste; fallen  
**Arab.** down'  
 Ge.  
 ESA *hwy* 'to make s.th. void, unnecessary'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HYR** *hayr\** 'good, agreeable'  
**Arab.**  
 Ge. *hēr* 'bonus, praestans, egregius'  
 ESA *hyr* 'nobleman, noble'

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HYṬ**    *hayṭ*    'thread'  
**Arab.**  
Ge.    *'ewit*    'cord' (< Arab.)  
ESA  
Syr.    *hūtā*    'a thread, string'  
Aram.    *hūtā*    'thread'  
Heb.    *hūt*    'thread, cord, line'  
Ph.  
Ug.  
Akk.

**HYL**    *hayl\**    'horses, horse; cavalry'  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HYL**    *hayyala\**    'to make to appear' (*haraka fi*  
**Arab.**    *talawwun*)  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*hāru*    'erwählen; aussuchen'

**D'B Arab.** *da'b* 'a state, custom, manner, wont'; *dā'ibayn* 'both of whom diligently perform their work'

Ge.  
ESA  
Syr.  
Aram.  
Heb.

Ph.  
Ug.

Akk.

**DBR Arab.** *dubur* 'the back, hinder part' (*āhiru š-šay' wa halfuh*)  
Ge. *tadabbara* 'to lie on one's back'; *dābēr* 'adytum (sanctum sanctorum)'

ESA  
Syr.

Aram.  
Heb. *d'bīr* 'hindmost chamber'  
Ph. *dbr* 'innermost room'  
Ug. *dbr* 'folgen'; 'turned the back'  
Akk. *duppuru* ? 'sich entfernen'

**DBB Arab.** *dābba\** 'beast of burden' (*ḥaraka 'alā l-'ard* 'ahaffu mina l-mašī')

Ge. *debb*  
ESA  
Syr. *debbā*  
Aram. *dubbā*  
Heb. *dābab*

Ph.  
Ug.

Akk.

**DBR Arab.** *dabbara* 'to dispose, manage, govern'  
Ge.

ESA  
Syr.

Aram. *d'bar*  
Heb. *dbr*  
Ph. *dbr*  
Ug. *dbr*  
Akk.

'ursus, ursa'  
'bear'  
'bear'  
'to move gently, glide, glide over';  
*dōb* 'bear'  
'moved, crept (animal)'; 'oso; bestia, animal mítico'  
'Bār' (< WS)

'to lead (a flock) to pasture; lead, take, drive; guide, govern, manage; take wife'  
'to seize, take, lead, drive'  
Pi. 'to manage'  
'to lead'  
'to manage'

<b>DTR</b>	<i>muddatir</i>	‘wrapped in a garment’ ( <i>taḏā’ufu šay’ wa-tanāḏuduh ba’ḏih ‘alā ba’ḏ</i> )	<b>DHR</b>	<i>duḥūr</i>	‘a repelling’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>dahara</i>	‘repudio dimittere, repudiare’
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>dešen</i>	‘what is hidden’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>DHD</b>	<i>’adḥaḏa*</i>	‘to weaken, nullify; condemn’	<b>DHW</b>	<i>daḥā</i>	‘to spread out, expand’ ( <i>baṣṭ wa-tamḥid</i> )
<b>Arab.</b>			<b>Arab.</b>	<i>(ā/w)*</i>	
Ge.	<i>dahḏa</i>	‘labi, lapsare in lubrico, pede falli’	Ge.		
ESA			ESA		
Syr.			Syr.	<i>ḏḥā</i>	‘to cast off’
Aram.			Aram.	<i>ḏḥā</i>	‘to thrust, push, knock down’
Heb.			Heb.	<i>dāḥā</i>	‘to push; strike; thrust’ (< Aram.)
Ph.			Ph.	<i>dh̄y</i>	Pun. ‘to break’; ‘to drive away’
Ug.			Ug.		
Akk.			Akk.		
<b>DHR</b>	<i>dāḥir</i>	‘that wh. is small, vile, of no account’	<b>DHL</b>	<i>daḥala</i>	‘to enter’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		

Heb.  
Ph.  
Ug.  
Akk.

**DHN** *duhān* 'smoke'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**DR'** *dara'a* 'to drive off; put off; avert'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*dērā'ōn* 'aversion, abhorrence'

*durrū* 'abstossen'?

**DRĠ** *daraġa* 'a step, degree (of honour)'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
pearl?  
Heb.  
Ph.  
Ug.  
Akk.

*darga* 'to rise in rank' (< Arab.)

*dargā* 'a step, stair, degree'  
*dargā* 'step, stairs, ladder'

*madrēgā* 'a steep place'

*daraggu* ? 'Weg(spur)', *durgu* 'inneres  
Gebirgstal'; *darāku* 'nachfolgen'?

**DRR** *durriyy* 'shining'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*darara* 'clare luxit, radiavit'

*dūrā* '(name of) a jewel, mother of

*dar* 'pearl?', 'mother of pearl'?



**DRR Arab.** *midrār* ‘an abundant rain’ (*tawalludu šay* ‘an šay’)  
 Ge.  
 ESA *drr* ‘plenty > harvest?’; ‘irrigation rights?’  
*mdrr* ‘controller of irrigation?’  
 Syr.  
 Aram.  
 Heb. *dʿrōr* ‘flowing; free run, liberty’  
 Ph. *dr* Pun. ‘fluidité?’  
 Ug. *dr* ‘fleissen’  
 Akk. *darāru* etwa ‘freien Lauf bekommen’

**DRY Arab.** *darā* (y) ‘to know’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DSS Arab.** *dassa*\* ‘to hide’  
 Ge. *dassa* ‘cacher, dissimuler’  
 ESA *dśś* ‘a person who conceals, hides (s.th.)’

**DRK Arab.** *ʿadraka* ‘to overtake; reach; attain unto’  
 Ge. *madrak* ‘threshold; entrance’  
 ESA *drk* ‘to overtake by pursuit’  
 Syr. *dʿrek* ‘to walk, tread’; af. ‘to follow closely, overtake, attain’  
 Aram. *dʿrak* ‘to tread, stamp, walk; overtake’  
 Heb. *dāarak* ‘to tread, march’  
 Ph. *drk* ‘to tread’  
 Ug. *drkt* ‘rule, dominion’  
 Akk. *darku, derku* ‘folgender’; *darāku* ‘nachfolgen’?

**DSR Arab.** *dusur*\* ‘palm-tree fibres’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DSY Arab.** *dassā* ‘to corrupt’  
 Ge.  
 ESA

Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

**D<sup>c</sup>**     *da<sup>c</sup>a*     ‘to push; drive away with violence’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**DF<sup>r</sup>**     *dif<sup>r</sup>*     ‘warmth’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

**D<sup>W</sup>**     *da<sup>w</sup>ā (w)*     ‘to call upon; invoke; invite’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**DF<sup>c</sup>**     *dafa<sup>c</sup>a*     ‘to pay over to; repel; avert’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*dšy*

pa. and af. part. ‘what is deteriorated?’

*d<sup>w</sup>*

‘announce, proclamation’

*dā<sup>w</sup>ā*

‘to ask, desire’

*dafa<sup>c</sup>a*

‘to pay over to; repel; avert’

*daf<sup>c</sup>a*

‘trudere, pro-, detrudere, prosternere’

**DFQ** *dāfiq* 'that which pours forth, or is poured' (*daf*<sup>u š-šay</sup> *quduman*)

Ge.

ESA

Syr.

Aram.

Heb.

*dfq*

'to sue, prosecute'

*d'paq*

pa. 'to knock'

*dāpaq*

'to beat, knock (in driving, drive severely or cruelly)'

Ph.

Ug.

Akk.

**DLK**  
**Arab.**

*dulūk*

'the declining of the sun'

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**DLW**  
**Arab.**

*dalw\**

'a bucket'

Ge.

ESA

*delw*

'aquarius' (< Arab.)

**DKK**

*dakka*

'to pound into dust'

Ge.

ESA

Syr.

Aram.

Heb.

*m'daktā*

'mortar'

*dakkēk*

'to crush'

*dākā*

'to crush' poet

Ph.

Ug.

Akk.

*dk*

'to pound, mix'

*dakāku*

'zermalmen'

**DLL**  
**Arab.**

*dalla*

'to show, point out; guide'

Ge.

ESA

Syr.

*dll*

'to guide, point out'

*dallel*

'to designate, mention, specify'; af.

'to show'

Aram.

Heb.

Ph.

Ug.

Akk.

**DMDM**  
**Arab.**

*damdama*

'to obliterate, destroy'

Ge.

ESA

Syr.	<i>d'lā</i>	'to draw water'; <i>dawlā</i> 'bucket, water-pot'	Syr.		
Aram.	<i>d'lī</i>	'bucket'; <i>d'lā</i> 'to be suspended; draw, raise'	Aram.		
Heb.	<i>dālā</i>	'to draw (water)'; <i>d'lī</i> 'a bucket'	Heb.	<i>dmm</i>	'to maltreat, destroy, break, crush'; nif. 'to be destroyed, cut off'
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>dalū</i>	'(Schöpf-)Eimer'	Akk.		
<b>DMR Arab.</b>	<b><i>dammara</i></b>	<b>'to destroy'</b>	<b>DM' Arab.</b>	<b><i>dam'</i></b>	<b>'tears'</b>
Ge.	<i>dammara</i>	'to kick, tap'	Ge.		
ESA	<i>dmr</i>	Qat. 'détruire'	ESA		
Syr.			Syr.	<i>dem'ā</i>	
Aram.			Aram.	<i>dīm'ā</i>	
Heb.			Heb.	<i>dīm'ā</i>	
Ph.			Ph.		
Ug.	<i>dmm</i>	wohl ein Epitheton Ba'al's	Ug.	<i>dm'</i>	'to shed tears'
Akk.			Akk.	<i>dīmtu</i>	
<b>DMĠ Arab.</b>	<b><i>damaġa</i></b>	<b>'to destroy'</b>	<b>DMW Arab.</b>	<b><i>dam</i></b>	<b>'blood'</b>
Ge.			Ge.	<i>dam</i>	
ESA			ESA	<i>dm, dmw</i>	
Syr.			Syr.	<i>d'mā</i>	
Aram.			Aram.	<i>d'mā</i>	
Heb.			Heb.	<i>dām</i>	

Ph.  
Ug.  
Akk.

**DNW** *danā (w)* 'to be near' ('*al-muqāra*)

**Arab.**

Ge.

ESA *dny*

Syr. *d'nā*

'to draw near, approach'  
'to adhere'; etpe. 'to assent, follow,  
obey'

Aram.

Heb.

Ph.

Ug. *dny*

Akk.

'herankommen'

**DHM** 'idhāmma 'to be of blackish tint'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *da'āmu*

'dunkelfarbig sein'

Ph. *edom*  
Ug. *dm*  
Akk. *dāmu*

(Pun.)

**DHR** *dahr\**

**Arab.**

Ge.

ESA *dhr*

Syr.

'time' ('*al-galaba wa-l-qahr*)

'to burn, destroy'

Aram.

Heb.

Ph.

Ug.

Akk.

**DHN** *duhn*

**Arab.**

Ge.

ESA

Syr. *d<sup>h</sup>han*

Aram.

Heb.

Ph.

Ug.

Akk.

'butter; anointing oil'

'to grow fat, be anointed'; *dūhānā*  
'fat; fatness'

'to be fat'; *dah<sup>h</sup>nā* 'fat'

**DHW** 'adhā 'more grievous' ('iṣābatu š-šay'  
**Arab.** biš-šay' bi-mā lā yasurr)  
 Ge.  
 ESA

Syr.  
 Aram.

Heb. dāhā 'to fear'  
 Ph.  
 Ug.

Akk.

**DWL** dāwala 'to cause interchange of good/  
**Arab.** bad . . .'  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb.  
 Ph.  
 Ug.  
 Akk.

**DWR** dāra (w)\* 'to go round' ('ihdāqu š-šay' biš-  
**Arab.** šay' min ḥawālayh)  
 Ge. dār 'aetas (hominum)' (< Heb.)  
 ESA dr 'time, occasion; generation, people;  
 beduin camp, clan'

Syr. dayar  
 Aram. dūr

Heb. dūr 'to dwell'; dūr 'circle'; dōr 'lodgings'  
 Ph. dr 'assembly; family; perpetuity'  
 Ug. dr 'circulo'; 'assemblage; generation';  
 Haus, 'Dynastie'

Akk. dūru '(Ring-, Stadt-)Mauer'; dāru '(< Can.)  
 Menschalter, 60 Jahre'

**DWM** dāma (w) 'to endure; continue; remain'

**Arab.**  
 Ge. dwm 'lasting, permanent, forever'  
 ESA  
 Syr.  
 Aram. dūm

Targ. 'to speak in a low voice;  
 suspect'  
 Heb. dūmā 'silence'

Ph.  
 Ug. dm 'verbleiben'  
 Akk.

**DWN** *dūna* 'beneath; besides; except; etc.'  
**Arab.**  
 Ge.  
 ESA *b-dwn* Min. 'sub, subter'  
 Syr.  
 Aram.  
 Heb. *dwn* 'to be lowly'  
 Ph.  
 Ug. *dnt* 'baseness'  
 Akk.

**DYN** *dayn* 'debt'  
**Arab.**  
 Ge.  
 ESA 'dyn pl. 'monetary penalties, obligations  
 (in general)'; D. 'to impose a fine?'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

<b>Arab.</b>	<i>dā</i> , ( <i>hā</i> ) <i>dī</i> ( <i>hi</i> )	<b>‘this; that’ (dem. pron.)</b> <b>Arab.</b>	<b>D’B</b>	<i>dī’b</i>	<b>‘a wolf’</b>
Ge.	<i>ze, zā</i>	‘hic, haec’ (dem. pron.)	Ge.	<i>ze’b</i>	‘hyaena’
ESA	<i>dn, dt</i>	‘this’	ESA		
Syr.	<i>hāde, hād</i>	‘this’ (f.)	Syr.	<i>dībā</i>	‘a wolf’
Aram.	<i>dā</i>	BA ‘this’; OA <i>z’</i> ‘this’; <i>hādā/ī</i> (f.) ‘this’	Aram.	<i>dēbā</i>	‘a wolf’
Heb.	<i>ze, zū</i>	‘this’	Heb.	<i>zē’eb</i>	‘a wolf’
Ph.	<i>z, zn, z’,</i> <i>’z, h’</i>	‘this’; Pun. <i>h’z</i>	Ph.		
Ug.	<i>hnd</i>	sg. and pl. dem. pron.	Ug.		
Akk.			Akk.	<i>zību</i>	‘Schakal; Geier’
<b>D’M</b>	<i>mad’ūm</i>	<b>‘despised’</b>	<b>DBB</b>	<i>dubāb</i>	<b>‘a fly’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>zenb</i>	
ESA			ESA		
Syr.			Syr.	<i>debābā</i>	
Aram.			Aram.	<i>dīb’bā</i>	
Heb.			Heb.	<i>z’būb</i>	
Ph.			Ph.		
Ug.			Ug.	<i>dbb</i>	
Akk.			Akk.	<i>zumbu, zubbu</i>	
<b>DBĤ</b>	<i>dabaha</i>	<b>‘to cut throat; slay; sacrifice’</b>	<b>DBDB</b>	<i>mudabdab</i>	<b>‘moved about, wavering to and fro’</b> ( <i>nawsu š-šay’i l-mu‘allaq fi l-hawā’</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>zabha</i>	‘mactare; sacrificare’	Ge.	<i>zababa</i>	‘to hover, soar’
ESA	<i>dbh</i>	‘to sacrifice; kill, murder’	ESA		



Syr.	<i>d'bah</i>	'to slay, slaughter, sacrifice'	Syr.		
Aram.	<i>d'bah</i>	BA 'to sacrifice'	Aram.		
Heb.	<i>zābah</i>	'to slaughter for sacrifice'	Heb.		
Ph.	<i>zbbh</i>	'to slaughter'	Ph.		
Ug.	<i>dbh</i>	'to sacrifice'	Ug.		
Akk.	<i>zību</i>	'Opfer'	Akk.	<i>zabābu</i>	'être en fureur, délirer'
<b>DHR</b>	<b>'iddahara</b>	<b>'to store up for future use'</b>	<b>DR'</b>	<b><i>dara'a</i></b>	<b>'to create, produce; multiply'</b>
<b>Arab.</b>			<b>Arab.</b>		<b>(. . . <i>ka-š-šay</i> 'yubdar wa-yuzra')</b>
Ge.	<i>zehr</i>	'monumentum sepulchrale, sepulchrum'	Ge.		
ESA	<i>dhr</i>	'treasurer?'	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>DRW</b>	<b><i>durriya</i></b>	<b>'progeny, offspring' (<i>laṭāfa wa-ntišār</i>)</b>	<b>DR'</b>	<b><i>dirā'</i></b>	<b>'a cubit, length of the arm'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>zarzara</i>	'dispergere, dissipere'	Ge.	<i>mazrā't</i>	'brachium'
ESA	<i>drr</i>	hif. 'to scatter, disperse (an enemy)'	ESA	<i>dr'</i>	in fragmentary context
Syr.	<i>dar</i>	'enfanter'	Syr.	<i>d'rā'ā</i>	'arm, shoulder'
Aram.			Aram.	<i>d'rā'</i>	BA 'arm'
Heb.			Heb.	<i>z'rōā'</i>	'arm; shoulder; strength'
Ph.			Ph.		
Ug.			Ug.	<i>dr'</i>	'arm'
Akk.			Akk.	<i>dura'u</i>	'arm, foreleg' (< WS)

<b>DRY</b>	<b><i>ḍarā</i> (y)</b>	<b>‘to snatch away; scatter’</b> ( <i>‘aš-šay’</i> )	<b>D‘N</b>	<b><i>mud‘in</i></b>	<b>‘one who is submissive’</b>
<b>Arab.</b>		<b><i>yatasāqaṭ mutafarriqan</i></b>	<b>Arab.</b>		
Ge.	<i>zaraw/ya</i>	‘spargere, dispergere, dissipare’	Ge.		
ESA	<i>ḍrʿ</i>	‘to sow’; <i>mḍrʿ</i> ‘sown fields’	ESA		
Syr.	<i>dʿrā</i>	‘to scatter, sprinkle, winnow corn’	Syr.		
Aram.	<i>dʿrā</i>	I. ‘to scatter, strew; winnow’ II. ‘to carry away, lift, bear sustain’	Aram.		
Heb.	<i>zārā</i>	‘to scatter, fan, winnow’	Heb.		
Ph.			Ph.		
Ug.	<i>dry</i>	‘to winnow, scatter, hack to pieces’	Ug.		
Akk.	<i>zarū</i>	‘worfeln, streuen’	Akk.		
<b>DQN</b>	<b>ʿ<i>adqān</i></b>	<b>‘chins’</b>	<b>DKR</b>	<b><i>ḍakara</i>*</b>	<b>‘to remember; make mention of’</b> ( <i>ḍakartu š-šay’</i> , <i>hilāf nasītuḥ</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>zakara</i>	‘meminisse, recordari, reminisci’
ESA	<i>ḍqn</i>	‘fore part, vestibule’; <i>b-ḍqn</i> ‘in front of’	ESA	<i>ḍkr</i>	‘to mention; make known’
Syr.	<i>daqnā</i>	‘chin, beard’	Syr.	<i>dʿkar</i>	‘to remember’
Aram.	<i>diqnā</i>	‘beard, bearded chin, hair growth’	Aram.	<i>ḍikrōn</i>	BA ‘memorandum, memo’; Targ. <i>dʿkar</i> ‘to remember’
Heb.	<i>zāqān</i>	‘beard; chin’	Heb.	<i>zākar</i>	‘to remember’
Ph.	<i>zqn</i>	‘beard’	Ph.	<i>zkr</i>	‘memory’
Ug.	<i>ḍqn</i>	‘beard; chin’	Ug.	<i>ḍkr</i>	‘acordarse, mencionar, nombrar’
Akk.	<i>ziqnu</i>	‘Bart’	Akk.	<i>zakāru</i>	‘aussprechen, nennen, reden, schwören’
<b>DKR</b>	<b><i>ḍakar</i>*</b>	<b>‘male’</b>	<b>DLL</b>	<b><i>dalla</i>*</b>	<b>‘to be abject; humbled’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>zalla</i>	‘to be stupid’
ESA	<i>ḍkr</i>	‘male’	ESA	<i>ḍll</i>	tp. ‘to be humbled, abased’

Syr. *dekrā* 'male'  
 Aram. *dīkrā* 'male, man'  
 Heb. *zākār* 'male'  
 Ph.  
 Ug. *dkr* 'animal macho'  
 Akk. *zīkaru* 'männlich; Mann, Männchen'

**DMM Arab.** *madmūm\** 'abused; disgraced' (*hilāfu l-ḥamd*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DNB Arab.** *danūb* 'a portion, lot' ('*al-ḥazz wa-n-naṣīb*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Syr. *zal* 'to weigh light; be despised'  
 Aram. *z̄lal* 'to be of little value, disregarded'  
 Heb. *zālal* 'to be light; be worthless'  
 Ph.  
 Ug.  
 Akk.

**DNB Arab.** *danb* 'a crime; fault; sin'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DHB Arab.** *dahaba* 'to go away; depart' (*muḏiyyu š-šay'*)  
 Ge.  
 ESA *dhb* 'an exit, outflow channel(s)'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DHB Arab.** *dahab* 'gold' (*husn wa-naḡāra*)  
 Ge.  
 ESA *ḡhb*  
 Syr. *dahbā*  
 Aram. *ḡhab*  
 Heb. *zāhāb*  
 Ph.  
 Ug.  
 Akk.

**Arab.** *ḡū\** 'endowed with, having'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DWQ Arab.** *dāqa (w)\** 'to taste; experience'  
 Ge.  
 ESA  
 Syr. *dūq* 'to gaze, observe, look into'

**DHL Arab.** *ḡhala\** 'to forget' (*ṣaḡl 'an ṣay' bi-ḡu'r 'aw ḡayriḡ*)  
 Ge. *'anzāhlala* 'languescere, emolliri, dissolvi'  
 ESA  
 Syr. *'adhel* 'frapper de stupeur'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**DWD Arab.** *ḡāda (w)* 'to drive away (flocks)'  
 Ge.  
 ESA *ḡwwdt* n.pl. 'pastureland'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *ḡd* 'herd'  
 Akk.

**DW<sup>c</sup> Arab.** *ḡā'a (y)* 'to become known'  
 Ge.  
 ESA  
 Syr.

Aram. *dūq*

‘to examine carefully’; pa. ‘to grind,  
chew carefully’

Aram.

Heb.

Heb.

Ph.

Ph.

Ug.

Ug.

Akk.

Akk.

<b>R'S</b>	<b><i>ra's</i></b>	<b>'a head'</b>	<b>R'F</b>	<b><i>ra'ūf</i></b>	<b>'compassionate'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>rā's</i>		Ge.		
ESA	<i>r's</i>		ESA		
Syr.	<i>rīšā</i>		Syr.		
Aram.	<i>rēš</i>		Aram.		
Heb.	<i>rōš</i>		Heb.		
Ph.	<i>r's</i>		Ph.		
Ug.	<i>rīš</i>		Ug.		
Akk.	<i>rēšu</i>		Akk.		
<b>R'Y</b>	<b><i>ra'ā (ā)</i></b>	<b>'to see, look; perceive; think; know'</b>	<b>RBB</b>	<b><i>rubbamā*</i></b>	<b>'frequently, often' (<i>luzūmu š-šay' wa-l'iqāma 'alayh</i>)</b>
<b>Arab.</b>					
Ge.	<i>rēya</i>	'videre; spectare, adspicere, intueri'	Ge.		
ESA	<i>r'y</i>	'to see'	ESA		
Syr.	<i>r'hā</i>	'to watch closely, spy out, be on the look out for'	Syr.		
Aram.			Aram.		
Heb.	<i>rā'ā</i>	'to see'	Heb.	<i>rābab</i>	'to be, or become, many, much'
Ph.	<i>r'y</i>	'eyesight'	Ph.	<i>rb</i>	'multitude'
Ug.			Ug.		
Akk.			Akk.		
<b>RBS</b>	<b><i>tarabbaša*</i></b>	<b>'to wait, expect'</b>	<b>RBT</b>	<b><i>rabaṭa</i></b>	<b>'to confirm; strengthen'</b>
<b>Ge.</b>			<b>Ge.</b>		
ESA			ESA		
Syr.			Syr.	<i>rbaṭ</i>	'to hold tight, grip'
Aram.			Aram.		



<b>RTL</b>	<b>rattala</b>	<b>‘to repeat w. distinct enunciation’</b>	<b>RĠĠ</b>	<b>raġġa*</b>	<b>‘to move; shake’</b>
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>RĠS</b>	<b>riġs</b>	<b>‘punishment; indignation; doubt’</b>	<b>RĠʿ</b>	<b>raġaʿa</b>	<b>‘to return, turn back, turn off’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>riġʿ</i>	‘a return?’
Syr.	<i>rʿgaš</i>	‘to rage, be in an uproar’	Syr.		
Aram.	<i>rʿgaš</i>	BA ‘to be in tumult’	Aram.		
Heb.	<i>rāgaš</i>	‘to be in tumult or commotion’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>RĠF</b>	<b>raġafa</b>	<b>‘to shake violently; tremble’</b>	<b>RĠL</b>	<b>riġl*</b>	<b>‘a foot’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>raġafa</i>	‘to fall to the ground (fruit, leaves)’	Ge.	<i>ʿegr</i>	
ESA			ESA	<i>riġl</i>	
Syr.			Syr.	<i>reglā</i>	
Aram.	<i>rʿgaḫ</i>	‘to stir, shake’	Aram.	<i>rʿgal</i>	
Heb.			Heb.	<i>regel</i>	



Ph.  
Ug.  
Akk.

**RĜL**     *raĝul*     ‘a man’  
**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RĜW**     *raĝā (w)*     ‘to hope; fear’  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ph.     *mrgl*     ‘footman’  
Ug.     *riĝlu*  
Akk.

**RĜM**     *raĝama\**     ‘to stone’  
**Arab.**  
Ge.     *ragama*     ‘male precari, maledicere, exsecrari,  
diris devovere’

ESA  
Syr.     *r’gam*     ‘to stone’  
Aram.     *r’gam*     ‘to stone’  
Heb.     *rāgam*     ‘to stone; kill by stoning’  
Ph.  
Ug.     *rgm*     ‘berichten, reden’  
Akk.     *ragāmu*     ‘rufen; gerichtlich klagen’

**RĜW**     ‘*arĝā*’     ‘sides’; ‘*arĝā* (IV) ‘to put off,  
**Arab.**     *postpone*’  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>RĤB</b>	<b>rahuba</b>	<b>'to be ample, spacious'</b>	<b>RĤL</b>	<b>rahl</b>	<b>'a saddle-bag'; riĥāl 'a journey; travelling'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>rehba</i>	'amplum esse'	Ge.	<i>raĥala</i>	'sternere, insternere (jumentum sella, clitellis, tegumento)'
ESA	<i>rĥb</i>	'width'	ESA	<i>rĥl</i>	'equipment (e.g. saddle, etc.)'
Syr.			Syr.	<i>rahl</i>	'heavy baggage'
Aram.	<i>rĥab</i>	'ambitious, greedy'	Aram.		
Heb.	<i>rāĥab</i>	'to be, or grow, wide, large'	Heb.		
Ph.	<i>rĥb</i>	yif. 'to widen'	Ph.		
Ug.	<i>rĥb</i>	'weit'	Ug.		
Akk.			Akk.		
<b>RĤM</b>	<b>rahima</b>	<b>'to be merciful' ('ar-riqqa wa-l-'atf wa-r-ra'fa)</b>	<b>RĤM</b>	<b>'arĥām</b>	<b>'wombs'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>mehra</i>	'misereri, misericordem esse'	Ge.		
ESA	<i>rĥm</i>	tp. 'to have mercy'	ESA		
Syr.	<i>rĥem</i>	'to delight in, desire'; etpa. 'to have mercy'	Syr.	<i>raĥmā</i>	
Aram.	<i>rĥm</i>	Sf. 'friend'; <i>rah'mīm</i> BA 'compassion'	Aram.	<i>rah'mā</i>	
Heb.	<i>rāĥam</i>	'to love'; pi. 'to have compassion'	Heb.	<i>reĥem</i>	
Ph.			Ph.		
Ug.	<i>rĥm</i>	'to be kind'	Ug.		
Akk.	<i>rēmu</i>	'sich erbarmen, Mitleid haben'	Akk.	<i>rēmu</i>	
<b>RĤ'</b>	<b>ruĥā'</b>	<b>'a gentle wind'</b>	<b>RD'</b>	<b>rid'*</b>	<b>'a helper'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>'arĥawa</i>	'patefacere, aperire, reserare'	Ge.	<i>rad'</i>	'auxilium'; <i>radā'i</i> 'adjutor'
ESA			ESA	<i>rd'</i>	h. 'to help, aid'; <i>'rd'</i> n.pl. 'helper'

Syr.			Syr.	<i>rḏā</i>	‘to journey, travel, go forward; instruct, chastise’; pa. ‘to pound; lead’; af. ‘to lead’; <i>rādūyā</i> ‘traveller, instructor’
Aram.			Aram.	<i>rḏā</i>	‘to chastise; drive, rule’
Heb.			Heb.	<i>riddā</i>	NH pi. ‘to drive, chase’
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>rehū</i>	‘begatten, zeugen; sich ergiessen?’	Akk.	<i>redū</i>	‘begleiten, (mit sich) führen; gehen; Tiere führen, treiben; verfolgen’
<b>RDD</b>	<b><i>radda*</i></b>	<b>‘to drive back; avert; restore; refer; take an oath’</b>	<b>RDF</b>	<b><i>radifa</i></b>	<b>‘to come behind’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>reddāde</i>	‘stubbornness, obstinacy’	Ge.		
ESA			ESA	<i>rdf</i>	‘to pursue?’
Syr.	<i>rḏdā</i>	‘a bridal veil’	Syr.	<i>rḏap</i>	‘to chase away; pursue’
Aram.	<i>rḏad</i>	‘to beat, stamp, stretch’	Aram.	<i>rḏap</i>	‘to run, pursue’
Heb.	<i>rādad</i>	‘to beat out; beat down (fig.)’	Heb.	<i>rādap</i>	‘to pursue, chase, persecute’
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>radādu</i>	‘verfolgen’	Akk.	<i>rapādu</i>	‘(umher)laufen’; <i>radāpu</i> ‘verfolgen’ (< Aram., Heb.)
<b>RDM</b>	<b><i>radm</i></b>	<b>‘a strong wall’</b>	<b>RDY</b>	<b><i>radiya*</i></b>	<b>‘to perish’ (<i>ramyun</i> ‘aw <i>tarāmin</i>)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RDL**    *'ardal*    'vilest, most abject'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RSL**    *'arsala*    'to send'

**Arab.**  
Ge.  
ESA    *rsl*        'a messenger'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RSH**    *rāsih*        'firmly established'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RSW**    *'arsā\**        'to fix firmly' (*tubāt*)

**Arab.**  
Ge.        *'arsaw/ya*    'appellere in portum (navem)'  
ESA        *rsy*            'to lie heavy (on s.o.)'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RŠD** *rašada* 'to walk in the right way'

**Arab.**

Ge.

ESA *ršd* 'to give legal effect to; guide'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**RŠŠ** *maršūš* 'firmly and compactly united'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**RḌY** *raḍiya* 'to be content, pleased; to choose'

**Arab.**

Ge.

ESA *rḍw* 'to satisfy, content'; *rḍy* 'to consent'

Syr. *rḍā* 'to be contented, pleased, willing'

**RŠD** *rašad*

**Arab.**

Ge.

ESA *ršd* 'to watch, keep an eye on'

Syr.

Aram. *ršad* 'to lie in wait, watch'

Heb. *rāšad* pi. 'to watch stealthily; w. hostility'

Ph.

Ug.

Akk. *rašādu* 'lauernd beobachten?'

**RḌ'** *'arḍa'a*

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**RṬB** *raṭb*

**Arab.**

Ge.

ESA *reṭb* 'succus'; reṭbat 'humiditas'

Syr. *rṭeb* 'to be moist'

Aram.	<i>rqy</i>	Sf. 'to please'; <i>r'ā</i> 'to desire, take delight in; welcome'	Aram.	<i>r'ṭībā</i>	'moist, succulent, fresh, green'; Ithpe. 'to be green moist'
Heb.	<i>rāšā</i>	'to be pleased with; accept favourably'	Heb.	<i>rāṭēb</i>	'to be moist'; NH hif. 'to be green, succulent'
Ph.			Ph.		
Ug.	<i>rsy</i>	'gnädig behandeln'	Ug.		
Akk.			Akk.	<i>raṭābu</i>	'feucht, frisch sein, werden'
<b>R'B</b>	<b><i>ru'b</i></b>	<b>'fear, terror'</b>	<b>R'D</b>	<b><i>ra'd*</i></b>	<b>'thunder' (<i>ḥaraka wa-ṭṭirāb</i>)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>ra'ād</i>	'tremor'
ESA			ESA		
Syr.			Syr.	<i>'etr'ed</i>	'to become flexible, pliable'
Aram.			Aram.	<i>r'ad</i>	'to tremble'; pa. 'to shake'
Heb.			Heb.	<i>rā'ad</i>	'to tremble, quake'; NH hif. 'to shake'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>R'Y</b>	<b><i>ra'ā (ā)</i></b>	<b>'to pasture; to observe aright'</b>	<b>RGB</b>	<b><i>ragiba</i></b>	<b>'to desire'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>re'ya</i>	'pascere, pastum ducere'	Ge.	<i>reḥba</i>	'esurire'
ESA	<i>r'y</i>	tī. 'to graze'	ESA		
Syr.	<i>r'ā</i>	'to feed, tend, herd; graze'	Syr.		
Aram.	<i>r'ā</i>	'to feed; graze'	Aram.	<i>ra'abtānūtā</i>	'voracity, greed'
Heb.	<i>rā'ā</i>	'to pasture, tend, graze'	Heb.	<i>rā'ēb</i>	'to be hungry'
Ph.	<i>r'</i>	'shepherd'	Ph.		

Ug. *r'y* 'herdsman'  
Akk. *rē'ū* 'weiden (Vieh) hüten'

**RĠD** *raġadan\** 'abundantly'

**Arab.**

Ge.

ESA

Syr. *r'īdā* 'tender, flexible'; *ra'dūtā* 'suppleness, softness, freshness'

Aram.

Heb.

Ph.

Ug.

Akk.

**RFT** *rufāt* 'dust, anything broken small'

**Arab.**

Ge.

ESA

Syr.

Aram. *nīptā* ? 'flat cake, bread'

Heb. *nīpōt* ? 'some grain or fruit'

Ph.

Ug.

Akk.

Ug. *rīb* 'to be hungry'  
Akk.

**RĠM** *murāgam* 'a place of refuge'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**RFT** *rafat* 'carnal intercourse' (*kull kalām yustahyā min 'izhārih*)

**Arab.**

Ge.

ESA

Syr. *reptē* 'slag; refuse'

Aram.

Heb. *repeš* 'mire'

Ph.

Ug. *rps̄* 'Schlamm-, Sumpffeld'

Akk. *rupuštu* 'Auswurf'

**RFD** *rīfd* 'a gift'  
**Arab.**  
 Ge.  
 ESA *rfd* 'to support, help'; *rfd* 'votive object'  
 Syr.  
 Aram.  
 Heb. *rāpad* 'to spread'; *rḥādā* 'support'  
 Ph.  
 Ug.  
 Akk.

**RF<sup>c</sup>** *rafa<sup>c</sup>a* 'to raise up, exalt, lift up'  
**Arab.**  
 Ge.

ESA  
 Syr.  
 Aram.  
 Heb.

Ph.  
 Ug. *rḥ<sup>c</sup>* 'sich erheben?'  
 Akk.

**RQB** *raqaba* 'to observe; respect, regard'  
**Arab.** (*intiṣāb li-murā<sup>c</sup>āti šay*)  
 Ge.  
 ESA

**RFRF** *rafrāf* 'a pillow'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**RFQ** *murtafaq* 'a couch'; *rafiq* 'a companion, friend'  
**Arab.**  
 Ge. *marfaq* 'superliminare, limen'; *merfāq* 'locus accubitus; refectorium; convivium, compositio'

ESA  
 Syr.  
 Aram. *marḥ<sup>c</sup>qā* 'elbow'  
 Heb. *rāpaq* hitpa. 'to support oneself, lean'; NH *marpaq* 'elbow'

Ph.  
 Ug.  
 Akk.

**RQB** *raqaba(n.)* 'a neck; a slave'  
**Arab.**  
 Ge.  
 ESA *raqb* 'serfs'



Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RQD**     *ruqūd\** ‘sleeping’  
**Arab.**  
Ge.

ESA     *rqd*     ? ‘to traverse (a defile)’; *mrqd* ‘defile  
(between rocks, mountains)’; also  
‘inscription’?

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RQY**     *raqiya* ‘to mount a ladder’ (*’aṣ-ṣu’ūd*)  
**Arab.**  
Ge.

ESA     *rqy*     ‘to go up’  
Syr.  
Aram.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RQM**     *marqūm\** ‘written’ (*haṭṭ wa-kitāba wa-mā*  
**Arab.**     ‘*ašbaha dālik*)  
Ge.     *raqama*     ‘acu pingere, figuris pingere (vestem)’  
(< Arab.)

ESA

Syr.     *raqmā*     ‘an embroidered robe’ (< Arab.)  
Aram.     *r’qām*     ‘embroidered garment’  
Heb.     *rāqam*     ‘to variegate’  
Ph.     *rqm*     Pun. ‘embroider’  
Ug.  
Akk.

**RQY**     *rāqin*     ‘an enchanter’  
**Arab.**  
Ge.     *raqaya*     ‘incantare, fascinare’; *rāqey* ‘incantator’  
ESA     *rqt*     pl. ‘sorceresses’  
Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

**RKB** *rakiba* ‘to ride; be carried; go on board’

**Arab.**

Ge. *rakaba* ‘to ride, go by boat’  
ESA *rkb* ‘to ride’  
Syr. *\*keb* ‘to mount, bestride, ride’  
Aram. *\*kēb* ‘to ride’  
Heb. *rākab* ‘to mount, ride’  
Ph. *mrkbt* ‘chariot’  
Ug. *rkb* ‘to ride’  
Akk. *rakābu* ‘fahren, reiten’

**RKZ** *rikz* ‘a low sound, whisper’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**RKD** *rawākid* ‘that which is still’ (act. part.)

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RKS** *’arkasa* ‘to overturn, upset’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RKD** *rakaḍa\** ‘to stamp on the ground; to fly’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**RKM** *rakama* ‘to gather in a heap’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**RMḤ** *rimāḥ* ‘lances’  
**Arab.**  
 Ge. *ramḥ* ‘lancea, hasta (longior)’  
 ESA *rmḥ* ‘lance’?  
 Syr. *rūmhā* ‘a spear, lance’  
 Aram. *rūmhā* ‘spear’

**RKʿ** *rakaʿa* ‘to bow down in prayer’  
**Arab.**  
 Ge.  
 ESA  
 Syr. *kʿrāʿā* ‘leg, shank, shin (of cattle etc.)’  
 Aram. *kʿraʿ* ‘to bow, bend the knee’  
 Heb. *kāraʿ* ‘to bow down’  
 Ph.  
 Ug. *krʿ* ‘to kneel, bow’  
 Akk.

**RKN** *rakina* ‘to incline oneself’  
**Arab.**  
 Ge.  
 ESA  
 Syr. *rʿken* ‘to bend downwards, incline’  
 Aram. *rʿkēn* ‘to incline, sink, fall; bend, turn’  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**RMD** *ramād* ‘ashes’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb.	<i>rōmah</i>	‘a spear, lance’	Heb.		
Ph.			Ph.		
Ug.	<i>mṛḥ</i>	‘a spear’	Ug.		
Akk.			Akk.		
<b>RMZ</b>	<b><i>ramz</i></b>	<b>‘a sign; wink or nod’</b>	<b>RMM</b>	<b><i>ramīm</i></b>	<b>‘rotten’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>razama</i>	‘to wink’	Ge.		
ESA			ESA		
Syr.	<i>ʾmaz</i>	‘to make signs, wink’; <i>remzā</i> ‘a sign, hint, gesture’	Syr.	<i>remtā</i>	‘a worm’, coll. ‘worms’; ‘dust’
Aram.	<i>ʾmaz</i>	‘to nod, gesticulate, hint’	Aram.		
Heb.	<i>rāmaz</i>	‘to wink, flash (of eyes)’	Heb.	<i>rāmam</i>	‘to be wormy’ (denom. < <i>rimmā</i> ‘worm’)
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>RMY</b>	<b><i>ramā(y)</i></b>	<b>‘to throw, cast’</b>	<b>RHB</b>	<b><i>rahība*</i></b>	<b>‘to fear’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>ramaya</i>	‘icere, ferire, jaculando petere’	Ge.		
ESA			ESA		
Syr.	<i>ʾmā</i>	‘to put, place, pour, cast’	Syr.	<i>ʾarheb</i>	‘to trouble; inspire terror, alarm’
Aram.	<i>ʾmā</i>	BA ‘to cast, throw’	Aram.	<i>ʾhēb</i>	‘to be proud, arrogant’
Heb.	<i>rāmā</i>	‘to cast; shoot’	Heb.	<i>rāhab</i>	‘to act stormily, boisterously’
Ph.			Ph.		
Ug.	<i>my</i>	š. ‘to throw down’	Ug.		
Akk.	<i>ramū</i>	‘werfen’	Akk.	<i>raʾābu</i>	‘zittern, zürnen’

<b>RHṬ</b>	<i>rahṭ</i>	<b>‘a family’</b> ( <i>tağammu‘ fī n-nās wa-ğayrihim</i> )	<b>RHQ</b>	<i>rahiqa</i>	<b>‘to follow; cover; oppress’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>ʾrht</i>	n.pl. ‘family member’	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>RHN</b>	<i>rahīn</i>	<b>‘given in pledge’</b>	<b>RHW</b>	<i>rahw</i>	<b>‘a ditch or furrow’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>rhn</i>	‘to give pledges’; <i>rhn</i> ‘hostage’	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>hīrhīn</i>	NH ‘to deposit as a pledge’; <i>heren</i> ‘pledge’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>RWH</b>	<i>rawḥ</i>	<b>‘rest, mercy’</b> ( <i>sa‘a, fuṣḥa wa-ṭṭirād</i> )	<b>RWH</b>	<i>rūḥ</i>	<b>‘spirit, soul’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>rawih, rawḥ</i>	‘affable, kindhearted’	Ge.		
ESA	<i>rwḥ</i>	h. ‘to widen, enlarge’; <i>st[r]h[t]</i> ‘to be at peace, be safe/saved’	ESA	<i>rḥ</i>	‘spirit’ in <i>rḥ[q]ds</i> (loan translation)

Syr.	<i>rūwāḥā</i>	‘ease, solace’	Syr.	<i>rūḥā</i>	‘spirit’
Aram.	<i>rewāḥā</i>	‘wide space, relief’	Aram.	<i>rwh</i>	Sf. ‘breath’; <i>rūḥā</i> BA ‘spirit’
Heb.	<i>rewah</i>	‘respice, relief’; <i>rāwah</i> ‘to be wide, spacious’	Heb.	<i>rūah</i>	‘breath, spirit’
Ph.	<i>rwh</i>	‘prosperity’	Ph.	<i>rḥ</i>	‘spirit’
Ug.			Ug.	<i>rḥ</i>	‘spirit, breath’
Akk.	<i>rāḥu, rāḥu</i>	‘übrig bleiben’	Akk.		
<b>RWH</b>	<b>’arāḥa*</b>	<b>‘to drive home (flocks) in the evening’</b>	<b>RWH</b>	<b><i>rīḥ</i></b>	<b>‘wind; smell; prosperity; power’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>rōḥa</i>	‘flabello ventilare, ventulum facere’; <i>rehē</i> ‘odor suavis’
ESA			ESA		
Syr.			Syr.	<i>rūḥā</i>	‘breath; wind’; <i>rīḥā</i> ‘a smell, savour, odour, fragrance’
Aram.			Aram.	<i>rūḥā</i>	‘wind’; BA <i>reyah</i> ‘smell’
Heb.			Heb.	<i>rūah</i>	‘wind’; <i>reyah</i> ‘scent, odour’
Ph.			Ph.		
Ug.			Ug.	<i>rḥ</i>	‘Wind, Duft’
Akk.			Akk.	<i>rīttu</i>	‘a winnowing fan?’
<b>RWD</b>	<b>’arāda</b>	<b>‘to be willing; wish, desire; intend’</b>	<b>RWD</b>	<b><i>ruwaydan</i></b>	<b>‘gently’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>ryd</i>	tp. ‘to diminish, fall off, subside’
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		

Ph.			Ph.		
Ug.	<i>rd</i>	‘wollen?’	Ug.		
Akk.			Akk.		
<b>RW</b>	<i>raw</i> <sup>6*</sup>	‘fear; timidity’	<b>RWĠ</b>	<i>rāġa(w)</i>	‘to turn upon’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>rūa</i> <sup>6</sup>	? hif. ‘to raise a shout; to give a blast w. clarion or horn’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>RYB</b>	<i>rayb</i>	‘a doubt, calamity’ ( <i>šakk wa ḥawf</i> )	<b>RYŠ</b>	<i>rīš</i>	‘feathers; fine clothing’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.	<i>rab</i>	‘to clamour, be in an uproar, resound’	Syr.		
Aram.	<i>ryb</i>	OA ‘to quarrel’	Aram.		
Heb.	<i>rīb</i>	‘to strive, contend’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>rābu</i>	‘beben’ (heaven, earth, things, persons)	Akk.		

**RY<sup>c</sup>**  
**Arab.** *rī<sup>c</sup>* 'a high hill'  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**RYN**  
**Arab.** *rāna* 'to take possession of the heart'  
Ge.  
ESA  
Syr.  
Aram.  
Heb. *rūn* 'to overcome'  
Ph.  
Ug.  
Akk.



<b>ZBD</b>	<i>zabad</i>	‘froth, scum’	<b>ZBR</b>	<i>zubur*</i>	‘a divided portion, sect’
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>zēbd</i>	‘fresh butter’ (< Arab.)	Ge.	<i>zabert</i>	‘fragmentum, segmentum’; <i>zabara</i> ‘to break’
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.	<i>āzmēr</i>	‘to prune’
Heb.			Heb.	<i>zāmar</i>	‘to trim, prune’
Ph.			Ph.		
Ug.			Ug.	<i>zbr</i>	‘to prune’
Akk.			Akk.		
<b>ZĠR</b>	<i>zaġr</i>	‘the act of driving or prohibiting’	<b>ZĠW</b>	<i>ʾazġā</i>	‘to propel, drive forward’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.	<i>zgar</i>	‘to shut up, hold in, curb, restrain’	Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ZḤZH</b>	<i>zahzaha</i>	‘to remove far from a place’ ( <i>ʾal-buʿd</i> )	<b>ZḤF</b>	<i>zahf</i>	‘an army marching in a hostile way’
Ge.			Ge.		
ESA			ESA		
Syr.	<i>zāḥ</i>	‘to put in motion, move, stir o.s.’	Syr.	<i>zḥap</i>	‘institit’

Aram. *zūah* 'to remove, turn away'  
 Heb. *zāḥaḥ* 'to remove, displace'  
 Ph.  
 Ug.  
 Akk.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ZR'** *zara'a* 'to sow seed; give increase to'  
**Arab.**

Ge. *zar'a*, 'semen spargere, seminare, serere'  
*zar'a*

ESA

Syr. *z'ra'* 'to scatter seed, sow, beget'  
 Aram. *z'ra'* 'to sow'; BA *z'rā'* 'seed'

Heb. *zārā'* 'to sow, scatter seed'  
 Ph. *z'* 'offspring'  
 Ug. *dr'* 'säen'  
 Akk. *zēru* 'Same(n), Saat; Nachkomme(n)'

**ZRY** 'izdarā 'to despise'  
**Arab.**

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

**ZRQ** *zurq* 'people with blue eyes'  
**Arab.**

Ge. 'azraq 'caeruleus' (< Arab.)

ESA

Syr. *zārqa* 'sky-blue, blue-eyed'  
 Aram. *zrq* Hatra 'blue', prob. 'the blue-eyed'  
 one?'

Heb.  
 Ph.  
 Ug.  
 Akk. *z/sarriqu* etwa 'schillernd' (Auge)

**Z'M** *za'ama* 'to assert; suppose, think,  
**Arab.** imagine' ('*al-qawl min ġayr*  
*ṣiḥḥa*)

Ge.  
 ESA *z'm* 'declaration'  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Ug.  
Akk.

**Z'M  
Arab.**

*za'im* 'a surety, one who vauches for or  
guarantees another' ('*at-takafful  
biš-šay'*)

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ZFF  
Arab.**

*zaffa* 'to hasten'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*mzf* 'outflow channel (of dam)'

Ug.  
Akk.

**ZFR  
Arab.**

*zafir* 'a deep sob'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ZLF  
Arab.**

'*azlafa* 'to bring near'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ZLQ** 'azlaqa 'to cause to slip or fall'  
**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.

Ph.  
Ug.  
Akk.

**ZLM** *zalam* 'divination arrows'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ZML** *muzzammil* 'wrapped in a garment' act.  
**Arab.** part.  
Ge.  
ESA

**ZLL** *zalla* 'to slip'; *zalzala* 'to shake,  
**Arab.** shake to and fro'  
Ge. *zalala* 'to move, be shaken, swing, be  
agitated'  
ESA *zlt* 'drainage platform?'  
Syr. *zūnzālā* 'tremor'  
Aram.  
Heb. *zālal* 'to slip'; nif. 'to shake, quake';  
*zalz'lim* '(quivering) tendrils (of vine)'

Ph.  
Ug.  
Akk.

**ZMR** *zumar* 'crowds'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ZMHR** *zamharir* 'excessive cold'  
**Arab.**  
Ge.  
ESA



Ug.  
Akk.

**ZHQ** *zahaqa* 'to vanish, disappear, perish'  
**Arab.**  
Ge.

ESA  
Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

**ZWL** *zāla(w)\** 'to cease; cease to be in a  
**Arab.** place, fail, perish' (*tanaḥḥī*  
*š-šay* 'an *makānih*)  
Ge.  
ESA *zwl* 'to finish, complete'  
Syr.  
Aram. *zwl* OffA 'to remove'  
Heb. *zūlāt* [lit. 'removal'] prep. 'except, save that'  
Ph.  
Ug.  
Akk.

Ug.  
Akk.

**ZWR** *zāra(w)* 'to visit' (*'al-mayl wa-l-'udūl*)  
**Arab.**  
Ge. *zōra* 'vertigine laborare'; *zawr* 'gyrus,

ESA *z(w)r*  
Syr.  
Aram. *zūr*

Heb. *zūr*  
Ph. *zr*  
Ug.  
Akk.

orbis, circulus'  
st. 'to visit'  
'to enter as a guest, lodge'; OA *zr*  
'stranger, foreigner, outsider'  
'to be a stranger'  
'strange, other'

**ZYD** *zāda(y)* 'to increase'  
**Arab.**

Ge.  
ESA *z'd*  
Syr.  
Aram. *zūd*  
Heb. *zūd*  
Ph.  
Ug.  
Akk.

st. 'to increase s.th.'  
BA 'to be presumptuous'  
'to boil up, seethe, act proudly'

ZYĠ     *zāġa(y)* ‘to be inclined; deviate; be dim  
Arab.     (sight)’

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

ZYN     *zayyana* ‘to adorn; prepare’

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*zēna*

‘to decorate’; *mazayyen* ‘tonsor  
(barbae et capillorum)’

*zayen*

‘to feed; support; arm, equip’

*zayen*

‘to equip, arm, decorate’; BA *zūn* ‘to  
feed’

*zūn*

‘to feed’; NH pi. ‘to outfit, decorate;  
gird, arm’

*za’ānu, zānu*

‘ausgestattet, geschmückt’

<b>sa- Arab.</b>	<b>sa-</b>	<b>an adverb prefixed to the aorist tense of verbs, and giving them a future signification; considered an abbreviation of <i>sawfa</i></b>	<b>S'L Arab.</b>	<b><i>sa'ala</i></b>	<b>'to ask, interrogate; demand; pray'</b>
Ge.			Ge.	<i>sa'ala</i>	'rogare; petere, poscere, postulare, expetere'
ESA			ESA	<i>s'l</i>	'to ask, request, demand, lay claim'
Syr.			Syr.	<i>šē'l</i>	'to ask, interrogate, ask counsel'
Aram.			Aram.	<i>š<sup>o</sup>ēl</i>	BA 'to ask'
Heb.			Heb.	<i>šā'al</i>	'to ask, inquire'
Ph.			Ph.	<i>š'l</i>	and Pun. [y]sl[ym] 'to ask'
Ug.			Ug.	<i>š'al</i>	'to ask'
Akk.			Akk.	<i>šālu, šā'ālu</i>	'fragen'
<b>S'M Arab.</b>	<b><i>sa'ima</i></b>	<b>'to disdain, dislike, scorn'</b>	<b>SBB Arab.</b>	<b><i>sabba*</i></b>	<b>'to revile' (<i>'al-qaṭ'</i>)</b>
Ge.			Ge.	<i>šabba</i>	'to pierce, perforate, break, bend'
ESA			ESA	<i>sbb</i>	'to cut, slash'; <i>sbb</i> 'to blaspheme?'
Syr.			Syr.		
Aram.			Aram.	<i>šībbā</i>	Talm. 'chip'
Heb.			Heb.	<i>šbābīm</i>	prob. 'splinters'; NH <i>šībbēb</i> 'to chip, chisel; chastise, discipline'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		



<b>SBB</b>	<i>sabab</i> *	‘rope, cord, lien; path, way, means to an end’ ( <i>tūl wa-mtidād</i> )	<b>SBḤ</b>	<i>sabaḥa</i>	‘to roll onwards, perform a daily course’; <i>sabḥ</i> ‘the act of swimming’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>SB<sup>c</sup></b>	<i>sab<sup>c</sup></i>	‘seven’	<b>SB<sup>c</sup></b>	<i>sabu<sup>c</sup></i>	‘a wild-beast’
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>sab<sup>c</sup>ū</i>		Ge.		
ESA	<i>sb<sup>c</sup></i>		ESA		
Syr.	<i>šbā<sup>c</sup></i>		Syr.		
Aram.	<i>šbā<sup>c</sup></i>		Aram.		
Heb.	<i>šēba<sup>c</sup></i>		Heb.		
Ph.	<i>šb<sup>c</sup></i>		Ph.		
Ug.	<i>šb<sup>c</sup></i>		Ug.		
Akk.	<i>sebe/a</i>		Akk.		
<b>SBĠ</b>	<i>ʾasbaġa</i> *	‘to cause to abound’	<b>SBQ</b>	<i>sabaqa</i>	‘to be in advance; go before’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>sbq</i>	‘success’?
Syr.	<i>špa<sup>c</sup></i>	‘to overflow; abound’	Syr.		

Aram. *špaʿ* 'to overflow'; af. 'to give in abundance'  
 Heb. *šepaʿ* 'abundance, quantity'  
 Ph.  
 Ug.  
 Akk.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**STT** *sitt\** 'six'; *suds* 'a sixth'

**Arab.**

Ge. *sessū, seds*  
 ESA *sdt, st, st*  
 Syr. *šet*

Aram.

Heb. *šēl*

Ph. *šš*

Ug. *tdt, tt*

Akk. *še/iššet,*  
*šedi/uštu*

**STR** *'istatara* 'to hide oneself'

**Arab.**

Ge. *satara* 'abscondere, occultare'  
 ESA *str* h. 'to protect'  
 Syr. *satar* pa. 'to conceal'; itpa. 'to be concealed'

Aram.

Heb. *ʿtar*

Ph. *sātar*

Ug. *str*

Akk. *šitru* 'hid'; *štr* 'bedecken (mit Netz?)'  
 'ein netzartiger Überwurf?'

**SĜR** *saġara\** 'to burn' ('*al-ʿiyqād*)

**Arab.**

Ge. *tasakwra* 'to become red-hot from fire'

ESA

Syr. *šgar* 'to kindle, heat (a bath, furnace, etc.);  
 to burn (incense); to be hot, heated,  
 warm, glowing'

Aram. *šgar*

'to heat'

**SĜR** *saġġara* 'to swell, become turgid  
 (ocean)' ('*al-mal'*)

**Arab.**

Ge.

ESA

Syr. *sagrā'* 'heavy rain'

Aram. *sagrīrā* 'severe rain storm'; itpa. 'to be  
 locked up, closed; to be engrossed  
 with'

Heb.			Heb.	<i>sagrīr</i>	'steady, persistent rain'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>SĜN</b>	<i>saġana*</i>	'to imprison'	<b>SĜW</b>	<i>saġā(w)</i>	'to be quiet, tranquil or dark (night)'
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ŠHB</b>	<i>saḥaba</i>	'to drag along the ground'	<b>ŠHT</b>	<i>'ašhata*</i>	'to destroy utterly, eradicate'
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>saḥaba</i>	'trahere'	Ge.	<i>'ašhata</i>	'errare; in errorem/peccatum inducere'
ESA	<i>šhb</i>	'to be swept away (by floods)?'	ESA	<i>šht</i>	'to rout, defeat, throw into disorder; to take (a place) by storm'
Syr.			Syr.	<i>'ašhet</i>	af. 'to tarnish, sully, destroy'
Aram.			Aram.	<i>šḥat</i>	BA 'to corrupt'
Heb.	<i>sāḥab</i>	'to drag'	Heb.	<i>šāḥat</i>	'to slaughter, beat'
Ph.	<i>šhb</i>	'sweeper'	Ph.	<i>šht</i>	yif. 'to ruin'
Ug.			Ug.		
Akk.			Akk.		

**SHR** *saḥar\** ‘the early dawn’  
**Arab.**  
 Ge.  
 ESA *šhr* ‘morgen’  
 Syr.  
 Aram. *šah<sup>a</sup>rā* ‘morning dawn, early morning’  
 Heb. *šahar* ‘dawn’  
 Ph.  
 Ug. *šhr* ‘dawn’  
 Akk. *šēru* ‘Morgen’

**SHL** *sāhil\** ‘shore of a river or sea’ (*kaštu*  
**Arab.** *šay*)  
 Ge. *saḥala* ‘acuere’  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *šhl* ‘shore’  
 Akk.

**SHQ** *saḥīq* ‘far’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**SHR** *sahira* ‘to ridicule’; *sahhara* ‘to subject,  
**Arab.** compel anyone to work  
 without payment’ (*iḥtiqār*  
*wa-stidlāl*)  
 Ge.  
 ESA  
 Syr. *šahar* pa. ‘to levy forced service, compel,  
 impress’  
 Aram. *šahēr* pa. ‘to confiscate, press into public  
 service’  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**SHT**     *sahīṭa*    ‘to be angry’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*šahātu*    ‘zürnen’

**SDR**     *sidra*       ‘a lote tree’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**SDD**     *sadd*            ‘a mountain, obstacle, bar’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*šdd*

‘dam’

*saddā*

‘stocks’

*saddā*

‘stocks’

*sad*

‘stocks (for confining feet of culprits)’

**SDW**     *sudan*           ‘neglected, uncared for’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**SRB**     *sārib*           ‘going forth freely, carelessly’  
**Arab.**            (*‘al-ittisā’ wa-d-dahāb fi l-’ard’*)

Ge.

*’asrāb*    pl. ‘torrens, imbres’

**SRḤ**     *saraḥa*           ‘to lead out to pasture in  
**Arab.**            the morning’; *sarraḥa*  
                      ‘to dismiss freely; divorce’  
                      (*‘al-inṭilāq*)

Ge.

*sarḥa*

‘to dismiss, dismiss a congregation at the end of Mass’

ESA Syr.	<i>šarb'tā</i>	'generation, family, tribe, race, nation'; <i>šarreb</i> (denom.) 'to propagate, generate; found (a city), fill it with families'	ESA Syr.	<i>'asrah</i>	'to put forward, propound; bring out; spread out'
Aram.	<i>šrb</i>	OA. 'noble; member of a clan?'; <i>šarbēb</i> 'to prolong, let hang down'	Aram.	<i>s'rah</i>	'to hang over'
Heb. Ph. Ug. Akk.	<i>širbeb</i>	'to enlarge, prolong'	Heb. Ph. Ug. Akk.	<i>sārah</i>	'to go free, be unrestrained'
<b>SRR</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>sirr*</i>	'a secret' ( <i>'ihfā'u š-šay'</i> , <i>wa-mā kāna min hālīših wa-mustaqirrih</i> )	<b>SRR</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>sarra*</i>	'to make glad; rejoice'
	<i>šrr</i>	'in secret'		<i>mšr</i> (< <i>šrr</i> )	'Gegenstand der Freude?'
<b>SRR</b> <b>Arab.</b> Ge. ESA Syr. Aram.	<i>surur</i>	'couches, thrones'	<b>SR'</b> <b>Arab.</b> Ge. ESA Syr. Aram.	<i>sāra'a</i>	'to hasten emulously or in company with others'

Heb.  
Ph.  
Ug.  
Akk.

**SRF** 'asrafa 'to be prodigal, exceed bounds'

**Arab.**  
Ge.  
ESA  
Syr.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**SRMD** sarmad 'perpetual'\*

**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**SRQ** saraqa 'to steal'

**Arab.**  
Ge.  
ESA  
Syr.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**SRY** sarā(y) 'to travel by night'

**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

saraqa 'furari, furto auferre'  
srq 'to steal, rob'  
sarreq 'to empty, toss out, lay bare, lay waste'  
s'raq 'to empty'  
sāraq NH 'to empty'

šarāqu 'stehlen'

saraya 'remittere, ignoscere, condonare (alicui peccatum . . .), expiare'

šrā 'to loosen'  
šrā BA. 'to loosen'  
šārā 'to let loose'

šrh 'loslassen, schleudern'  
šerū 'auslösen' (< Aram.?)

<b>SṬH</b>	<b>saṭaha</b>	<b>‘to spread out’</b>
<b>Arab.</b>		
Ge.	<i>saṭha</i>	‘pandere, expandere; exponere’
ESA		
Syr.	<i>šṭah</i>	‘to spread out’
Aram.	<i>šṭah</i>	‘to spread, stretch’
Heb.	<i>šāṭah</i>	‘to spread, spread abroad’
Ph.		
Ug.		
Akk.	<i>šeṭū</i>	‘ausbreiten’
<b>SḎ</b>	<b>sa‘ida</b>	<b>‘to be happy’ (<i>ḥayr wa-surūr</i>)</b>
<b>Arab.</b>		
Ge.		
ESA	<i>sḎ</i>	‘to favor s.o. with, grant’
Syr.		
Aram.	<i>sḎad</i>	BA ‘to support, sustain’
Heb.	<i>sāḎad</i>	‘to support, sustain, stay’
Ph.		
Ug.		
Akk.	<i>sēdu</i>	‘unterstützen’ (< Aram.)
<b>SḠ</b>	<b>sa‘ā(ā)</b>	<b>‘to go hastily; run; be diligent’</b>
<b>Arab.</b>		
Ge.	<i>šā‘aya</i>	‘dissipare, ventilare’
ESA	<i>sḠ</i>	‘course; area marked out?’

<b>SṬW</b>	<b>saṭā(w)</b>	<b>‘to attack with violence’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>SḠR</b>	<b>sa‘ara</b>	<b>‘to cause to burn fiercely’</b> <b>(‘išti‘ālu š-šay’ wa-ttiqāduh</b> <b>wa-rtifā‘uh)</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.	<i>sḠar</i>	itpa. ‘to be excited, troubled’
Heb.	<i>sāḠar</i>	‘to storm, rage’; <i>šāḠar</i> ‘to sweep, whirl away (of storm-wind)’
Ph.		
Ug.		
Akk.	<i>šāru</i>	‘Wind; Atem, Hauch’
<b>SḠB</b>	<b>masḡaba</b>	<b>‘famine’</b>
<b>Arab.</b>		
Ge.		
ESA		



Syr. *s'ā* 'to assail; act w. boldness, dare'  
 Aram.  
 Heb. *sā'ā* 'to rush (storm-wind)?'  
 Ph.  
 Ug. *s'y or sw* 'ran' or 'swept'  
 Akk. *ša'ū* 'laufen'

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**SFH Arab.** *masfūh* 'poured forth', *musāfih* 'one who commits fornication'  
 Ge. *safha* 'se extendere'; *sefāh* 'extensus'  
 ESA *msfh* 'aquae ductus'; *sfh* 'proclamavit, vulgavit'  
 Syr.

Aram.  
 Heb. *mispāh* prob. 'outpouring (of blood), bloodshed'  
 Ph. *šph* 'clan, family'  
 Ug. *šph* 'family'; 'Geschlecht, Nachkommenschaft, Sprössling'  
 Akk. *sapāhu* 'auflösen, zerstreuen'

**SFR Arab.** *safar\** 'a journey'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

**SFR Arab.** *'asfara* 'to shine, brighten (the dawn)' (*'al-inkišāf wa-l-ġalā'*)  
 Ge.  
 ESA  
 Syr. *špar* 'to be fair, bright, beautiful'; *šaprā* 'twilight before dawn'  
 Aram. *špar*  
 Heb. *šāpar* BA 'to be fair, seemly' 'to be beautiful, fair, comely'  
 Ph.  
 Ug. *špr* 'Schönheit'  
 Akk.

**SF Arab.** *safa'a* 'to drag along'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Ug. Akk.	<i>šapāru</i>	‘schicken, schreiben; Nachricht, Bescheid usw. schicken, senden; berichten, mitteilen’
<b>SFK Arab.</b> Ge. ESA Syr.	<i>safaka</i>	‘to shed blood’
	<i>špak</i>	‘to pour, empty out’
Aram. Heb. Ph.	<i>špak</i> <i>šāpak</i>	‘to pour, empty’ ‘to pour out, pour’
Ug. Akk.	<i>špk</i> <i>šapāku</i>	‘to spill’ ‘aufschütten’
<b>SFH Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>safaha</i>	‘to render foolish’
	<i>sfh</i>	‘to be ignorant, unaware of (s.th.)’

Ug. Akk.		
<b>SFL Arab.</b> Ge. ESA Syr.	<i>sāfil</i>	‘low, vile, abject person’
	<i>sf</i> <i>šapel</i>	‘low-lying land, lower part of land’ ‘to humble, bring down’; <i>šaplā</i> ‘mean, low, humble, wretched’
Aram. Heb. Ph.	<i>špēl</i> <i>šāpēl</i>	BA ‘to be low’ ‘to be low, abased’
Ug. Akk.	<i>špl</i> <i>šapālu</i>	‘bottom’ ‘niedrig, tief, gering sein, werden’
<b>SQR Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>saqar*</i>	‘Hell-fire’
	<i>tasaqura</i>	‘igne accenso fervefieri’

<b>SQT</b>	<b>saqaṭa</b>	<b>‘to fall’</b>	<b>SQF</b>	<b>saqf</b>	<b>‘a roof’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>sqṭ</i>	‘to arrive’	ESA	<i>sqf</i>	‘roof (of a building)’
Syr.	<i>šket</i>	‘to sink, settle (as dregs); stay quiet’; <i>šqāṭā</i> ‘stupor, amazement?’; <i>šteq</i> ‘to cease, be still, keep silence’	Syr.	<i>šq̄pā</i>	‘a steep rock, crag, precipice’
Aram.	<i>šqaṭ</i>	‘to settle, be at rest, at ease’; <i>štaq</i> , <i>šteyq</i> id.	Heb.		
Heb.	<i>šāqaṭ</i>	‘to be quiet, undisturbed’	Aram.	<i>šiqpā</i>	‘cleft, overhanging rock’
Ph.			Heb.	<i>šāqaṭ</i>	nif., hif. ‘to overhang, look out and down’
Ug.			Ph.		
Akk.	<i>šaqaṭtu</i>	‘zu Fall bringen’	Ug.		
			Akk.		
<b>SQM</b>	<b>saqīm</b>	<b>‘sick, ill’</b> ( <i>‘al-maraḍ</i> )	<b>SQY</b>	<b>saqā(y)</b>	<b>‘to water, give drink to’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>saqaya</i>	‘rigare, irrigare’
ESA			ESA	<i>sqy</i>	‘to irrigate; provide with water’
Syr.	<i>šaqmā</i>	‘ill, sad’	Syr.	<i>ʾašqī</i>	af. ‘to water, irrigate’
Aram.			Aram.	<i>šqā</i>	af. ‘to give drink; water’
Heb.			Heb.	<i>šāqā</i>	hif. ‘to cause to drink; water’
Ph.			Ph.		
Ug.			Ug.	<i>šqy</i>	‘to drink’
Akk.	<i>šaqummu</i>	? ‘ganz still’; <i>šaqummatu</i> ‘(Toten-)Stille’	Akk.	<i>šaqu</i>	‘tränken, bewässern’
<b>SKB</b>	<b>sakaba*</b>	<b>‘to pour forth’</b>	<b>SKT</b>	<b>sakata</b>	<b>‘to appease’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		

ESA  
Syr.  
Aram.  
Heb.

Ph.  
Ug.  
Akk.

**SKN** *sakana* 'to be quiet, rest; dwell, inhabit'

**Arab.**

Ge.

ESA

Syr. *ʃken* 'to alight, perch, settle or rest upon'

Aram. *ʃkēn* BA 'to dwell'

Heb. *šākan* 'to settle down, abide, dwell'

Ph. *ʃkn* 'dwelling'

Ug. *ʃkn* 'to dwell'

Akk. *šakānu* '(hin)stellen, (ein)setzen, anlegen;  
versehen mit'

**SLH** *ʾasliḥa* 'weapons'

**Arab.**

Ge.

ESA *slḥ* 'arms, weapons?'

Syr. *ʃlah* 'to send a messenger, letter, answer'

Aram. *ʃlah* BA 'to send'; *šilhā* 'weapon'

ESA  
Syr.  
Aram.

Heb.

Ph.

Ug.

Akk.

**SLB** *salaba\**

**Arab.**

Ge. *salaba*

ESA *šlb*

Syr. *ʃlap* 'to draw (sword), extract, pull out'

Aram. *ʃlap* 'to loosen, pull, draw'

Heb. *šālap* 'to draw a sword'

Ph.

Ug.

Akk. *šalāpu* 'herausziehen, zücken'

**SLH** *salaha\**

**Arab.**

Ge.

ESA

Syr. *ʃlah* 'to take off, strip off (clothes); cast a  
skin (as an insect or reptile)'

Aram. *ʃlah* 'to throw off, undress, flay'

Heb. *šelah* ‘missile, weapon, sprout (late)’  
 Ph. *šlh* ‘to send’  
 Ug. *šlh* ‘Wurg- o. Schiesswaffe’  
 Akk. *šalū* ‘(weg)schleudern’; *šiltāhu* ‘Pfeil’

Heb.   
 Ph.   
 Ug.   
 Akk. *šalāhu* ‘ausreißen’

**SLF** *salafa* ‘to be past; happen previously’  
**Arab.** (*taqaddum wa-sabq*)  
 Ge. *salafā* ‘to be lined up ready for battle’ [i.e. ‘in front’]  
 ESA *slf* ‘façade’?

**SLQ** *salaqa* ‘to abuse’  
**Arab.**  
 Ge. *tasālaqa* ‘jocari, ludere; illudere, irridere’

Syr.  
 Aram.  
 Heb.

ESA  
 Syr.  
 Aram. *qallāsā* ‘shouting, derision’  
 Heb. *qālas* pi. ‘to scoff at hire’; hitpa. ‘to mock, deride’

Ph.  
 Ug.  
 Akk.

Ph.  
 Ug. *qlš* ‘verhöhnern’  
 Akk.

**SLK** *salaka* ‘to cause to go, walk, or enter’  
**Arab.**  
 Ge. *salaka* ‘to walk, go’

**SLL** *tasallala* ‘to withdraw oneself privately’;  
**Arab.** *sulāla* ‘extract’  
 Ge. *sassala* ‘discedere, secedere, recedere, abire, removeri, tolli, aboleri’

ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

ESA *šll* ‘to plunder’; *šll* ‘to carry off (booty)’  
 Syr. *šlā* ‘to draw out’; *šelālā* ‘spoils’  
 Aram. *šlā* ‘to draw out’; *šlālā* ‘booty, gain’  
 Heb. *šālal* ‘to draw out’  
 Ph.  
 Ug.  
 Akk. *šalālu* ‘fortführen; plündern’

<b>SLM Arab.</b>	<b>salām*</b>	<b>‘safety’; sālim ‘one who is safe’</b> ( <i>‘aṣ-ṣiḥḥa wa-l-‘āfiya</i> )	<b>SMD Arab.</b>	<b>sāmid</b>	<b>‘passing one’s time in vanities’</b>
Ge.	<i>salām</i>	‘incolumitas, salus’	Ge.		
ESA	<i>stlm</i>	‘to gain security (with deity)’	ESA		
Syr.	<i>šalem</i>	‘to be complete’; <i>šlāmā</i> ‘safety, health’	Syr.	<i>šamed</i>	pa. ‘to allow to be idle or inattentive’
Aram.	<i>šlēm</i>	‘to be perfect, complete’	Aram.		
Heb.	<i>šālēm</i>	‘to be complete, sound’	Heb.		
Ph.	<i>šlm</i>	‘well-being; completion’	Ph.		
Ug.	<i>šlm</i>	‘unversehrt, heil sein’	Ug.		
Akk.	<i>šalāmu</i>	‘unversehrt, heil, gesund sein, werden’	Akk.		
<b>SMR Arab.</b>	<b>sāmīr</b>	<b>‘one who converses by night’</b>	<b>SM<sup>c</sup> Arab.</b>	<b>samī’a</b>	<b>‘to hear; hearken; listen’</b>
Ge.			Ge.	<i>sam’a</i>	
ESA			ESA	<i>sm<sup>c</sup></i>	
Syr.	<i>šmar</i>	‘to guard, keep’	Syr.	<i>šma<sup>c</sup></i>	
Aram.	<i>šmar</i>	‘to take heed, beware’	Aram.	<i>šma<sup>c</sup></i>	
Heb.	<i>šāmar</i>	‘to keep, watch, preserve’; <i>šomrā</i> ‘guard, watch’	Heb.	<i>šāma<sup>c</sup></i>	
Ph.	<i>šmr</i>	‘to guard’	Ph.	<i>šm<sup>c</sup></i>	
Ug.			Ug.	<i>šm<sup>c</sup></i>	
Akk.			Akk.	<i>šemū</i>	
<b>SMK Arab.</b>	<b>samk</b>	<b>‘a roof; highest part of a building’</b> ( <i>‘al-‘uluww</i> )	<b>SMM Arab.</b>	<b>samm</b>	<b>‘a hole’</b>
Ge.	<i>’asmaka</i>	‘imponere; fulcire’	Ge.		
ESA	<i>šmk</i>	‘to go up, ascend’	ESA		

Syr. *śmak* 'to sustain; support'; *sāmkā* 'a prop, pillar'  
 Aram. *śmak* 'to support, uphold'  
 Heb. *sāmak* 'to lean, lay, rest, support'  
 Ph.  
 Ug. *smk* 'Himmelszelt'; *smkt* 'height(s)'  
 Akk. *samāku* 'überdecken'

**SMN** 'asmana 'to fatten'  
**Arab.**  
 Ge.  
 ESA  
 Syr. *śmen* 'to be or grow fat'; pa. 'to fatten'  
 Aram. *śmēn* 'to be fat'  
 Heb. *sāmēn* 'to grow fat'  
 Ph. *śmn* Pun. 'oil'  
 Ug. *śmn* 'oil'; 'fat' adj.  
 Akk. *šamnu* 'Öl, Fett'

**SMW** 'ism 'a name'  
**Arab.**  
 Ge. *sem*  
 ESA *sm*  
 Syr. *śmā*  
 Aram. *śm* (*Sf.*), *śmā*  
 Heb. *šēm*  
 Ph. *śm*

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *šmm* 'durchbohren'  
 Akk.

**SMW** *samā* 'heaven' (*al-ʿuluww*)  
**Arab.**  
 Ge. *samāy*  
 ESA *smy*  
 Syr. *śmayā*  
 Aram. *śmayyā*  
 Heb. *sāmāyim*  
 Ph. *śmm*  
 Ug. *šmm*, *šmīm*  
 Akk. *šamū*, *šamā'u*

**SND** *musannad* 'propped up'  
**Arab.**  
 Ge.  
 ESA *śnd* 'to set up'; *mśnd* 'inscribed votive tablet'  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Ug.	<i>šm</i>		Ug.		
Akk.	<i>šumu</i>		Akk.		
<b>SNN Arab.</b>	<b><i>sinn</i></b>	<b>‘a tooth’</b>	<b>SNN Arab.</b>	<b><i>sunna</i></b>	<b>‘law; conduct; punishment’</b>
Ge.	<i>senn</i>	‘dens’	Ge.	<i>tasnān</i>	‘judicium’
ESA			ESA	<i>snt</i>	‘rule, code, customary law’
Syr.	<i>šennā</i>	‘a tooth, tusk’	Syr.		
Aram.	<i>šen</i>	BA ‘a tooth’	Aram.		
Heb.	<i>šen</i>	‘a tooth; ivory’	Heb.		
Ph.			Ph.		
Ug.	<i>šnt</i>	‘teeth’	Ug.		
Akk.	<i>šinnu</i>	‘Zahn’	Akk.		
<b>SNH Arab.</b>	<b><i>tasannahā</i></b>	<b>‘to be musty, mouldy through age’</b>	<b>SNW Arab.</b>	<b><i>sana</i></b>	<b>‘a year’</b>
Ge.			Ge.		
ESA			ESA	<i>snt (?)</i>	
Syr.			Syr.	<i>šnā, šattā</i>	
Aram.			Aram.	<i>šnā</i>	
Heb.			Heb.	<i>šānā</i>	
Ph.			Ph.	<i>šnt, št</i>	
Ug.			Ug.	<i>šnt</i>	
Akk.			Akk.	<i>šattu</i>	
<b>SNW Arab.</b>	<b><i>sanān*</i></b>	<b>‘splendour’ (‘<i>al-‘uluww wa-l-irtifā‘</i>’)</b>	<b>SHL Arab.</b>	<b><i>suhūl</i></b>	<b>‘plains’ (‘<i>al-līn wa-hilāf ḥuzūna</i>’)</b>
Ge.			Ge.	<i>tašāhala</i>	‘clementem vel propitium se praebere; ignoscere, veniam dare, condonare’



ESA  
Syr. *šanā* 'great honour, sublimity' (< Arab.)  
Aram.  
Heb. *šanā* Pi. 'erhöhen'  
Ph.  
Ug. *šnt* 'Hoffart'  
Akk.

**SHM** *sāhama\** 'to cast lots'  
**Arab.**  
Ge. *sehm* 'sagitta' (< Arab.)  
ESA  
Syr.

Aram.

Heb.  
Ph.  
Ug.  
Akk.

**SW'** *sā'a* 'to be evil, wretched, grievous'  
**Arab.**  
Ge. *say'a* 'to commit a disgraceful or depraved  
act, be given to fornication'  
ESA *sw'* 'evil, ill; adverse, misfortunate'  
Syr.  
Aram. *šw'* tQ. 'to be unruly'

ESA *shl* 'plain > surrounding territory'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**SHW** *sāhin\** 'neglecting; negligent' (*'al-ġafla*  
**Arab.** *wa-s-sukūn*)

Ge.  
ESA  
Syr. *šhā* 'to abate, relax'; *šāhē* 'void, waste,  
lonely'

Aram. *šhā* 'to stand still; tarry, gaze, be  
astonished; lie waste'

Heb. *šāhā* 'to stand still, pause; dwell, tarry'  
Ph.  
Ug.  
Akk.

**SWH** *sāha* 'a courtyard open to the sky'  
**Arab.**  
Ge.

ESA  
Syr.  
Aram.

Heb. *šāw*<sup>ʿ</sup> 'emptiness; vanity'; 'deceit, falsity'  
 Ph.  
 Ug. *š'ī* 'Scharfrichter'  
 Akk.

Heb.  
 Ph.  
 Ug.  
 Akk.

**SWD** *'iswadda\** **'to become black'**  
 Ge. *sāwdā* 'melancholia' (< Arab.)  
 ESA  
 Syr. *'aswad* 'niger' (< Arab.)  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**SWD** *sayyid* **'a lord, a person of distinction'**  
 Ge.  
 ESA *swd* 'chieftain'  
 Syr. *s'wādā* 'a talk'; pa. 'to talk, converse'  
 Aram.  
 Heb. *sōd* 'a council; counsel'  
 Ph.  
 Ug. *št* 'Herrin'; 'lady' title of Anat  
 Akk.

**SWĠ** *'asāga* **'to cause to pass down the**  
**Arab.** **throat'**  
 Ge.  
 ESA  
 Syr. *šw<sup>ʿ</sup>, šā<sup>ʿ</sup>* 'to rub in ointment'; [*sūq*] *sāq* 'to  
 take or draw breath, drink in'  
 Aram. *šūa<sup>ʿ</sup>* 'to smooth over'; 'to plaster'  
 Heb. *šūa<sup>ʿ</sup>* 'to be smooth, soft'; pi. 'to make  
 slippery, cause to slip'  
 Ph.  
 Ug.  
 Akk.

**SWQ** *sāq* **'a leg, stalk'**  
 Ge. *sōqa* 'fulcire, sustentare'; *sewāq*  
 'fulcimentum'  
 ESA *šyq* 'to drive (cattle)'  
 Syr. *šāqā* 'leg, thigh'  
 Aram. *šāq* BA 'lower leg'  
 Heb. *šōq* 'leg'  
 Ph.  
 Ug. *šq* 'thigh, leg'  
 Akk. *sāqu* 'Oberschenkel'

<b>SWL</b>	<i>sawwala</i>	<b>'to contrive; suggest; prepare'</b>	<b>SWM</b>	<i>'asāma</i>	<b>IV. 'to turn out to graze'</b> ( <i>ṭalabu š-šay'</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.	<i>sām</i>	cf. expression <i>sām ḫyārā l-</i> 'to set out towards'
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>SWM</b>	<i>musawwim</i>	<b>'one who makes a mark of distinction, a person of mark and distinction'</b>	<b>SWY</b>	<i>sawwā</i>	<b>'to fashion; make level, perfect'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.	<i>šyāme</i>	'a spot, mark, sign'	Syr.	<i>'ašwī</i>	af. 'to level, make agree; make worthy'
Aram.	<i>šūm</i>	'to value, estimate; mark, name'; <i>šūmā</i> 'mark, mole, wart'	Aram.	<i>š'wā</i>	BA 'to become like'; hitpa. 'to be set, made'
Heb.	<i>šūm</i>	NH 'to value, estimate; mark, name'	Heb.	<i>šāwā</i>	'to be even, smooth'; pi. 'to agree with, resemble; set, place'
Ph.			Ph.		
Ug.			Ug.	<i>ṭwy</i>	'gleichem, ähnlich sein'
Akk.	<i>šimtu</i>	'Kennzeichen; Farbe; Marke'; <i>šāmu</i> 'festsetzen, bestimmen'	Akk.		

**SYH** *sāḥa(y)* ‘to run backwards and forwards’ (*ʿistimrār wa-dahāb*)  
**Arab.**  
 Ge. *sēḥa* ‘to melt, liquefy, dissolve, pound, crush’

ESA  
 Syr. *šāḥ* ‘to melt (intr.), waste away’  
 Aram. *šūaḥ* ‘to bend, sink’

Heb. *šūaḥ* ‘to sink down’

Ph.  
 Ug. *šḥ* ‘Grube’?  
 Akk. *šuttatu* ‘(Fall-)Grube’

**SYL** *sāla(y)* ‘to flow’ (*ḡarayān wa-mtidād*)

Ge.  
 ESA *mslt* ‘wadi-bed’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**SYR** *sāra(y)* ‘to go, travel, journey’  
**Arab.**  
 Ge.

ESA *msrt* ‘canal?’  
 Syr. *šyārtā* ‘caravan’  
 Aram. *šyārtā* ‘caravan’; *sūr* ‘to go around, visit, superintend’  
 Heb. *šūr* ‘to travel, journey’; *sūr/sūr* ‘to depart’

Ug.  
 Akk.

Š'M *maš'ama* 'the left hand'  
 Arab.  
 Ge.  
 ESA *š'm* 'to turn to the left, or north'  
 Syr.  
 Aram.  
 Heb. *šūmā* perh. n.f. 'token of unluckiness'  
 Ph.  
 Ug.  
 Akk.

ŠBH *šabbaha* 'to liken'  
 Arab.  
 Ge.  
 ESA  
 Syr. *š'bah* 'to be or become like'; *sabbah* Pa. 'to make like, liken'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

ŠTW *šitā'* 'winter'  
 Arab.  
 Ge.  
 ESA  
 Syr. *satwā*

Š'N *ša'n* 'a matter, business, thing'  
 Arab.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

ŠTT *šatt\** 'separate'  
 Arab.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

ŠGR *šağara\** 'to be a matter of controversy'  
 Arab. (*tadāhulu š-šay' ba'ḏih fi ba'ḏ*)  
 Ge. 'ašğara' 'illaqueare, irretire'  
 ESA  
 Syr. *šrag* 'to interweave, entangle'

Aram. *šitwā*  
Heb. *š'tāw* (< Aram.)  
Ph.  
Ug.  
Akk.

**ŠĜR**  
**Arab.** *šağara* 'a tree, a plant' ('*uluww fi šay*'  
*wa-rtifā*<sup>c</sup>)  
Ge.  
ESA  
Syr.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠHM**  
**Arab.** *šuḥūm* 'fats'  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram. *š'riḡtā*  
Heb. *šārag*  
Ph.  
Ug.  
Akk.  
'net, net-work'  
Pu. 'to be intertwined'

**ŠHH**  
**Arab.** *šuḥḥ* 'avarice'  
Ge.  
ESA  
Syr. *saḥaḥ* 'to make thin, rarefy'; *saḥīḥā* 'fine, subtle'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠHN**  
**Arab.** *mašḥūn*\* 'filled, loaded (a ship)'  
Ge.  
ESA  
Syr.  
Aram. *šihnā* 'heavy load'  
Heb.  
Ph.  
Ug.  
Akk.

**ŠHṢ** *šahaša* 'to be fixed (eyes) in horror'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠRB** *šariba\** 'to drink'  
**Arab.**  
 Ge. *šaraba* 'sorbere, imbibere, bibere'  
 ESA  
 Syr. *šrap* 'to sup up, swallow up, absorb'  
 Aram. *šrap* id. Heb.  
 Heb. *sārap* 'to sip, absorb'  
 Ph.  
 Ug.  
 Akk. *sarāpu* 'einsaugen'

**ŠRD** *šarrada* 'to disperse'  
**Arab.**  
 Ge.  
 ESA  
 Syr. *šrad* 'to remain alone; quake, be terrified'  
 Aram. *šrad* 'to be terrified'; *šrīd* 'fugitive, escaped, remainder'

**ŠDD** *šadda* 'to establish, bind firmly, strengthen'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb. *šādad* NH 'to join, arrange, direct'  
 Ph.  
 Ug.  
 Akk.

**ŠRH** *šaraḥa\** 'to open, enlarge, expand' (*'al-faḥ wa-l-bayān*)  
**Arab.**  
 Ge. *šarreḥa* 'prosperare, secundare'  
 ESA *šrḥt* 'explication, explanatory document'  
 Syr. *šraḥ* 'to indicate, signify'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠRDM** *širdima\** 'a small band of men'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb. *šārad* 'to escape'  
Ph.  
Ug.  
Akk.

ŠRR  
Arab. *šarar* 'sparks of fire' (*'al-intišār wa-t-taṭāyur*)

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*šāruru* 'Strahlen(glanz)'

ŠRT  
Arab. *'ašrāṭ* 'signs' (*'alam wa-'alāma*)

Ge.  
ESA  
Syr. *š'raṭ*  
Aram. *š'raṭ*  
Heb. *šāraṭ*  
Ph.  
Ug.  
Akk. *šārāṭu*

'to scratch; write down'  
'to make an incision; mark'; *šīrṭā*  
'incision, scratch'  
'to incise, scratch'; *šeret* 'incision'  
'zerreißen, zerfetzen'

Heb.  
Ph.  
Ug.  
Akk.

ŠRR *šarr\** 'evil, bad, wicked'

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*šrr* 'der Böse'

ŠR'  
Arab. *šara'a* 'to lay down a law, appoint a religion' (*šay' yustah fī mtidād yakūn fih*)

Ge. *šar'a* 'disponere; instruere, constituere, condere, sancire'  
ESA *šr'* 'to erect buildings'; *šr'* 'rights, dues'  
Syr.  
Aram. *š'rā'* 'abnormally long'  
Heb. *šāra'* 'to extend'  
Ph.  
Ug. *šr'*  
Akk. *šerū* 'anschwellen'  
etwa 'flach hinlegen'



**ŠRQ** *mašriq\** ‘the place of sunrise, the East’  
**Arab.** (*ʿiḏāʾa wa-faṭḥ*)  
 Ge. *mešrāq* ‘oriens, regio orientalis’  
 ESA *šrq* ‘rising of a star (Sun); East’

Syr.  
 Aram.  
 Heb. *hišrīq* ‘to shine brightly (of sun)’  
 Ph.  
 Ug.  
 Akk.

**ŠRY** *šarā(y)* ‘to sell, barter’; VIII ‘to buy, barter’  
**Arab.**

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠṬʾ** *šaṭʾ* ‘the stalk of a plant’  
**Arab.**

Ge.  
 ESA  
 Syr.

**ŠRK** *šāraka\** ‘to share with’  
**Arab.**

Ge.  
 ESA *šrk* ‘to share out, apportion’; ‘to make a crop-sharing agreement’  
 Syr. *šʾrek* ‘to adhere, stick’; pa. ‘to cohere’  
 Aram. *šʾrak* ‘to clutch, hold fast, hang to’  
 Heb. *šārak* ‘to twist’  
 Ph.  
 Ug. *šrk* ‘sich gesellen zu, verbinden mit’  
 Akk.

**ŠṬʾ** *šāṭiʾ* ‘bank of a river or valley’  
**Arab.**

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠṬR** *šaṭr\** ‘a side’  
**Arab.**

Ge.  
 ESA  
 Syr. *seṭrā* ‘side’

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠṬṬ**  
**Arab.**

Ge.

**'ašaṭṭa 'to act unjustly'**

*tašaṭeya* 'a recta via abduci, seduci, se effundere (in libidinibus)'; *šaṭata* 'scindere, discindere, divellere, dirumpere'

ESA

Syr.  
Aram.

*sṭā* 'to depart'; af. 'to go astray'  
*sṭā* 'to deviate from the right path, to go astray; be faithless'  
*sāṭā* 'to turn aside'

Heb.  
Ph.  
Ug.  
Akk.

**Š'R**  
**Arab.**

Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.

**ša'ara 'to know, perceive, understand'**  
(*'ilm wa-'alam*)

*š'ṛ* 'to know, be aware/conscious of'  
*s'ar* 'to visit, inspect, look after'  
*s'ar* 'to visit, examine'  
*sā'ar* 'to be acquainted with'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**Š'B**  
**Arab.**

Ge.

ESA  
Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

*štar* BA 'side'

**šu'ūb 'a large tribe, a nation'**

*šb* 'a tribal group, people, community'

**Š'R**  
**Arab.**

Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.

**ša'r 'hair'**

*š'ert*  
*sa'rā*  
*s'ar*  
*šē'ar*

Ug.  
Akk.

**Š'L** 'išta'ala 'to become shining'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**ŠĜL** *šaġala* 'to employ, occupy'

**Arab.**

Ge.

ESA *šġlm* pl. 'workers'?

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**ŠFQ** 'ašfaqa 'to be afraid'

**Arab.**

Ge.

ESA

Ug. *š'rt*  
Akk. *šartu*

**ŠĜF** *šaġafa* 'to affect in the heart's core'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*š'ippim* 'disquieting or excited thoughts'

**ŠF'** *šaf'* 'a pair, double'; *šafa'a* 'to intercede'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**ŠFQ** *šafaq* 'redness of the sky after sunset'

**Arab.**

Ge.

ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠFH**     *šafa*     ‘a lip’

**Arab.**

Ge.

ESA     *šfi*     ‘promise (of a god), oracular decree’

Syr.     *septā*     ‘a lip’

Aram.     *šph*     Sf. ‘a lip’; *sīptā* ‘a lip’

Heb.     *šāpā*     ‘a lip’

Ph.

Ug.     *špt*     ‘a lip’

Akk.     *šaptu*     ‘Lippe’

**ŠFY**     *šafū(y)*     ‘to heal, cure’

**Arab.**

Ge.     *fawwasa*     ? ‘mederi, medicari, sanare, curare’

ESA

Syr.     *špā*     ? ‘to pick up, heap together, collect’

Aram.     *špā*     ? ‘to be quiet, at ease’

Heb.     *šāpā*     ? ‘to be quiet, at ease; be relieved’;  
*šāpūy* ‘quiet, sane’

Ph.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠFY**     *šafan*     ‘a brink’ (*‘al-’iṣrāf* ‘*alā š-šay*’)

**Arab.**

Ge.

ESA     *špā*     ‘doorpost, sill, threshold, porch’

Syr.     *špāy*     ‘rim’

Aram.     *šāpā*     ‘edge, rim, border’

Heb.

Ph.

Ug.     *šaptu*     ‘Üfer von Fluss, Kanal’

Akk.

**ŠQQ**     *šaqqā*     ‘to split, cleave, place under a  
**Arab.**     *šaqqā*     **difficulty**’

Ge.     *šaqqā*,  
*saqsaqa*     ‘to perforate, bore, run through’

ESA

Syr.

Aram.

Heb.

Ph.

Ug.  
Akk.

**ŠQY** *šaḳiya* 'to be miserable, wretched'  
**Arab.**

Ge. *šāqaya* 'affligere, vexare, cruciare'  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠKS** *mutašākis* 'quarrelling, at variance with  
**Arab.** each other'

Ge.  
ESA  
Syr.  
Aram. *sīksā* 'confusion, folly'  
Heb.  
Ph.  
Ug.  
Akk.

Ug.  
Akk.

**ŠKR** *šakara* 'to give thanks, be grateful'  
**Arab.** ('at-tanā' 'alā l-'insān bi-ma'rūf  
*yuwlikah*)

Ge. *šekūr* 'hired, hireling'  
ESA  
Syr.  
Aram. *škr* ImpA 'wages'  
Heb. *šakar* 'to hire; reward'  
Ph. *škr* 'wages'  
Ug. *škr* 'to hire'  
Akk.

**ŠKK** *šakk* 'a doubt'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠKL** *šakl* 'a similitude, likeness'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠMT** *'ašmata* 'to cause to rejoice over another's misfortunes'  
**Arab.**  
 Ge.  
 ESA *šmt* 'malice'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠMZ** *'išma'azza* 'to creep or contract with horror'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

**ŠKW** *šakā(w)* 'to utter a complaint'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠMH** *šāmiḥ* 'that which is lofty'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠMS** *šams* 'the sun'  
**Arab.**  
 Ge.  
 ESA *šms*  
 Syr. *šemsā*  
 Aram. *šimšā*

Heb.  
Ph.  
Ug.  
Akk.

**ŠML** *'ištamala* 'to contain, conceive' (*dawarānu*  
**Arab.** *š-šay' biš-šay' wa-'ahđih 'iyyāh*  
*min ġawānibih*)

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠN'** *šanaān* 'hatred'  
**Arab.**  
Ge. *tāsānana* 'litigare'  
ESA *šn'* 'enemy, ill-wisher'  
Syr. *š'nā* 'to hate'  
Aram. *šn'* Sf. 'enemy'; *š'nā* 'to hate'  
Heb. *šānē* 'to hate'  
Ph. *šn't* 'hatred'  
Ug. *šna'* 'to hate'  
Akk. *šannā'u* 'Hasser' (< Can.?)

Heb.  
Ph.  
Ug.  
Akk.

**ŠML** *šimāl* 'the left hand' (*'al-ġānibu llađī*  
**Arab.** *yuhālifu l-yamīn*)

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠHB** *šihāb* 'a flaming fire'  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*šemeš*  
*šmš*  
*špš*  
*šamšu, šamsu* 'Sonne(ngott Šamaš); Scheibe; Gold'

*š'ml* 'to go to the left; deviate'  
*semālā* 'left hand'  
*š'mālā* 'left side'  
*š'mōl* 'the left'  
*šm'al* 'left(-hand)'  
*šumēlu* 'Linke'

<b>ŠHD</b>	<i>šahida</i>	<b>‘to be present at; bear testimony to a fact’</b> ( <i>ḥuḍūr wa-‘ilm wa-‘i‘lām</i> )	<b>ŠHR</b>	<i>šahr*</i>	<b>‘a month’</b> ( <i>wuḍūḥ fi l-‘amr</i> )
Arab.			Arab.		
Ge.			Ge.	<i>šāhr</i>	‘nova luna’ (< Aram.)
ESA	<i>šhd</i>	‘testimony’	ESA	<i>šhr</i>	‘new moon’
Syr.	<i>šhad</i>	‘to witness, testify’	Syr.	<i>sahrā</i>	‘moon’
Aram.	<i>šhd</i>	Sf. ‘to witness’; <i>šahadū</i> BA ‘testimony’	Aram.	<i>sih‘rā</i>	‘moon’
Heb.	<i>šāhēd</i>	‘witness’ (< Aram.)	Heb.	<i>šaharōn</i>	‘moon, or crescent’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>šartu</i>	‘light of new moon’
<b>ŠHQ</b>	<i>šahīq</i>	<b>‘a sigh’</b>	<b>ŠHW</b>	<i>‘ištahā</i>	<b>‘to desire, long for’</b>
Arab.			Arab.		
Ge.			Ge.		
ESA			ESA		
Syr.	<i>sāq</i>	‘spiravit; exspiravit animam; aspiravit’	Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ŠWB</b>	<i>šawb*</i>	<b>‘a mixture’</b> ( <i>‘al-ḥalt</i> )	<b>ŠWR</b>	<i>šāwara*</i>	<b>‘to consult’</b>
Arab.			Arab.		
Ge.			Ge.		
ESA	<i>šwb</i>	‘mixed, of various kinds?’	ESA		
Syr.			Syr.		
Aram.			Aram.		



Heb.  
Ph.  
Ug.  
Akk.

**ŠWR** 'ašāra 'to make signs'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**ŠWK** *šawka\** 'weapons, arms' (*hušūna wa-*  
*ḥiddatu ṭaraf fī šay'*)

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*šök*

*sawkā*

*sökā*

*šök*

'spina'

'bough, branch, twig'

'bough, bush'

'branch or brushwood'

Heb.  
Ph.  
Ug.  
Akk.

**ŠWZ** *šuwāz* 'flame without smoke'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*sāt*

'to burn, consume away'

**ŠWY** *šawā(y)* 'to roast, scald'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*šwātā*

'steam, smell, savour (esp. of the fat of a sacrifice); a holocaust'

*šawū*

'braten, rösten'

**ŠWY** *šawan* 'scalp'

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**ŠYB** *šayb* 'hoariness'

Arab.

Ge. *šibat* 'canities, capillus canus'

ESA

Syr.

*se'b* 'to grow old'; *saybē* 'white hairs'

Aram.

*sīb* 'to be old'; *sēbūtā* 'gray head'

Heb.

*šīb* 'to be hoary'

Ph.

Ug.

*šbt* 'greyness'

Akk.

*šābu* '(grau), alt werden, sein'

**ŠYD** *mašīd* 'plastered' (pass.part.); 'lofty'

Arab.

Ge.

ESA

**ŠY'** *šā'a(ā)*

Arab.

Ge.

ESA

Syr.

*šwā*

Aram.

*šwē*

'to will, be willing; wish'

'to long, desire'

? 'to be bright, cheer up'; *'asyē* 'to look up with joy'

Heb.

Ph.

Ug.

Akk.

**ŠYH** *šayh* 'an old man'

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*šāhu*

'(hoch)wachsen'; *šāhu* 'hoch-, langgewachsen'

**ŠY'** *šā'a(y)*

Arab.

Ge.

ESA

'to be published abroad'

Syr. *saydā* 'lime, plaster'  
Aram. *sīdā* 'lime, plaster'  
Heb. *śīd* 'lime, whitewash'  
Ph.  
Ug.  
Akk.

Syr. *ʿeštāʿī* etpa. 'to relate, narrate, tell; discuss, talk'  
Aram. *ʿištāʿē* 'to converse, talk; tell a story'  
Heb.  
Ph.  
Ug.  
Akk.

<b>ṢBB</b>	<i>ṣabba</i> * ‘to pour’	<b>ṢBH</b>	<i>ṣabbaḥa</i>	‘to come upon in the morning’	
<b>Arab.</b>		<b>Arab.</b>			
Ge.		Ge.	<i>ṣabḥa</i>	‘lucescere, dilucescere, illucescere’; ‘to become morning, . . . dawn’	
ESA	<i>sbb</i>	adj. ‘paid down (money)’	ESA	<i>ṣbh</i>	‘morning; the East’
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ṢBR</b>	<i>ṣabara</i> ‘to be patient or constant’	<b>ṢBʿ</b>	<i>ʿaṣābiʿ</i>	‘fingers’	
<b>Arab.</b>		<b>Arab.</b>			
Ge.	<i>sabara</i>	‘to be patient, wait’ (< Arab.)	Ge.	<i>ʿaṣbāʿet</i>	
ESA			ESA	<i>ʿṣbʿ</i>	
Syr.	<i>saybar</i>	‘to bear, endure; wait’	Syr.	<i>ṣebʿtā</i>	
Aram.	<i>ṣbar</i>	‘to bear, endure; sustain’; BA <i>ṣbar</i> ‘to look out for, hope’	Aram.	<i>ʿeṣbaʿ</i>	
Heb.	<i>sābar</i>	NH ‘to look for, be hopeful’	Heb.	<i>ʿeṣbaʿ</i>	
Ph.			Ph.		
Ug.			Ug.	<i>ʿuṣbʿt</i>	
Akk.			Akk.		
<b>ṢBĠ</b>	<i>ṣibġ</i> * ‘sauce’ ( <i>talwīnu ṣ-ṣayʿ bi-lawnin mā</i> )	<b>ṢBW</b>	<i>ṣabā(w)</i>	‘to feel a youthful propensity toward’	
<b>Arab.</b>		<b>Arab.</b>			
Ge.		Ge.			
ESA		ESA			

Syr. *šbaʿ* 'to dip, moisten, dye'  
 Aram. *šbaʿ* BA 'to dip; wet'  
 Heb. *šebaʿ* 'dye; dyed stuff'  
 Ph.  
 Ug.  
 Akk. *šapū* 'bewässert, aufgeweicht, gefärbt;  
 durchfeuchten, tränken'

ŠBY *šabiyy* 'a male child, a boy'  
 Arab.

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

ŠHH *šāhha* 'a deafening noise'  
 Arab.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.

Syr. *šbā* 'to be willing, wish, prefer, desire'  
 Aram. *šbā* 'to be inclined, desire'  
 Heb. *šbī* 'beauty, honour'  
 Ph.  
 Ug. *šb* 'verlangen, wünschen'  
 Akk. *šabū* 'wünschen'

ŠHB *šāhaba* 'to bear company with'; 'ašhaba  
 Arab. 'to preserve, hinder, keep  
 from' (*muqāranatu šayʿ wa-*  
*muqārabatuh*)

Ge.  
 ESA *šhb* 'to accompany, be attached to'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

ŠHR *šahra* 'a rock'  
 Arab.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.

Ph.  
Ug.  
Akk.

**ṢDD** *ṣadda\** ‘to turn away the face; divert;  
**Arab.** hinder’ (*i‘rāḏ wa ‘udūl*)

Ge.  
ESA  
Syr.

Aram. *ṣad* BA. ‘side’; *ṣaddēd* ‘to turn sideways,  
move aside’

Heb. *ṣad* ‘side’; NH *ṣiddēd* ‘to turn sideways,  
move aside’

Ph. *ṣd* ‘side’

Ug.  
Akk.

**ṢDR** *ṣadara* ‘to proceed, go forward’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Ph.  
Ug.  
Akk.

**ṢDD** *ṣadīd* ‘boiling (water)’  
**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**ṢD‘** *ṣada‘a* ‘to expound; profess openly’;  
**Arab.** *ṣad‘* ‘a fissure’

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*ṣdġ* ‘manifestation (of a deity)’

ŞDF Arab. Ge.	<i>şadaf</i> <i>şadf</i>	<b>'the steep side of a mountain'; şadafa 'to turn aside'</b> 'locus praeceps, praeruptus, praecipitium, hiatus, vorago, abyssus'; <i>şadfā</i> 'in praeceps ruere, praecipitari; decidere, devolvi'	ŞDQ Arab. Ge.	<i>şadaqa</i> <i>şadqa</i>	<b>'to be truthful, true, sincere'</b> 'justum esse; verum esse/dicere'
ESA			ESA	<i>şdq</i>	also h. and <i>ştdq</i> 'to perform or fulfil (a duty); to maintain in proper order; to duly bestow (s.th.) on (s.o.); to justify (s.o.)'; <i>şdq</i> 'right; justice; truth; (that which is) good, proper, satisfactory'
Syr.			Syr.	<i>zdq</i>	only act. part. 'it is right'; pa. 'to justify; to judge right; give alms'
Aram.			Aram.	<i>şidqā</i>	BA 'right doing'
Heb.			Heb.	<i>şedeq</i>	'rightness, righteousness'
Ph.			Ph.	<i>şdq</i>	'pious, just, legitimate, righteousness'
Ug.			Ug.	<i>şdq</i>	'right, uprightness'
Akk.			Akk.	<i>şaduuq</i>	'recht' (< Can.)
ŞDY Arab. Ge. ESA Syr. Aram. Heb. Ph.	<i>taşaddā</i>	<b>'to receive with honour'; <i>taşdiya</i> 'a clapping of hands'</b>	ŞRH Arab. Ge. ESA Syr. Aram. Heb. Ph.	<i>'iştaraha</i> <i>şarha</i> <i>şrh</i> <i>ş'rah</i> <i>ş'rah</i> <i>şārah</i>	<b>'to cry aloud'; 'istaşraha 'to implore assistance of any one'</b> 'vociferari' 'to call for help, summon' 'to groan, cry out' 'to scream' 'to cry, roar'

Ug.  
Akk.

**ŞRR**  
**Arab.** 'aşarra 'to be obstinate, persist  
obstinately'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŞR'**  
**Arab.** *şar'ā\** (pl. of *şarī'*) 'lying prostrate'

Ge.  
ESA  
Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

Ug.  
Akk.

*şarāhu* 'schreien, klagen'

**ŞRŞR**  
**Arab.** *şarşar* 'a loud roaring wind'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŞRF**  
**Arab.** *şarafa\** 'to turn away, divert, avert'  
(*rağ'u š-šay'*)

Ge.  
ESA  
Syr.  
Aram.

Heb.  
Ph.

Ug.  
Akk.

*şrf* 'silver'  
*şrap* 'to clear, refine, purge'  
OffA. 'to purify'; *şrap* 'to smelt,  
refine, try'  
*şārap* 'to smelt, refine, test'

'Mineral'; 'crucible'; 'läutern?'  
'brennen; läutern'; *şarpu* 'Silber'



**ŞRM**  
**Arab.** *şarama* 'to cut off (dates from a tree)'  
 Ge.  
 ESA  
 Syr. *šram* 'to crop, cut off, pluck'  
 Aram. *šram* 'to cut off'  
 Heb. *šāram* NH 'to incise, split'  
 Ph.  
 Ug.  
 Akk.

**Ş'R**  
**Arab.** *ša'ara* 'to make a wry face at'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**SGR**  
**Arab.** *şağīr* 'small'  
 Ge.  
 ESA *šgr* 'small, unimportant'  
 Syr. *š'irā* 'despised, despicable, vile'

**Ş'D**  
**Arab.** *ša'ida* 'to mount (a ladder), ascent'  
 Ge.  
 ESA *š'd* 'to go up, bring up (troops)'  
 Syr.  
 Aram.  
 Heb. *šā'ad* 'to step, march'  
 Ph.  
 Ug. *šgd* D. 'emporsteigen lassen'  
 Akk.

**Ş'Q**  
**Arab.** *šā'iqā\** 'a stunning noise as of a thunderbolt'; *ša'iqā* 'to swoon, expire' (*šalqa wa-šiddatu šawt*)  
 Ge.  
 ESA *š'q* 'clamavit, proclamavit, nunciavit'  
 Syr.  
 Aram. *š'q* OA 'to cry'  
 Heb. *šā'aq* 'to cry for help'  
 Ph.  
 Ug.  
 Akk.

**ŞGW**  
**Arab.** *şağā(w,y)* 'to swerve'; *şağiya* 'to incline toward'  
 Ge.  
 ESA  
 Syr.

Aram.	<i>š<sup>c</sup>ēr</i>	‘to disregard, shame, curse’	Aram.		
Heb.	<i>šā‘ir</i>	‘small, little’	Heb.	<i>šā‘ā</i>	‘to stoop, bend, incline’
Ph.	<i>š‘r</i>	‘least’	Ph.		
Ug.	<i>šgr</i>	‘small, young’	Ug.	<i>qg</i>	‘neigen’
Akk.	<i>šeḫru</i>	‘klein, jung’	Akk.		
<b>ŠFH</b>	<b><i>šafaḥa</i></b>	<b>‘to pardon, forgive’; <i>šafh</i> ‘the act of repelling a suitor’ (<i>arḏ wa-‘iraḏ</i>)</b>	<b>ŠFD</b>	<b><i>’ašfād</i></b>	<b>‘fettens’ (<i>šadd bi-šay</i>)</b>
Arab.			Arab.		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.	<i>šepdē</i>	‘fastening threads (of quires); threads (used by women weavers)’
Aram.			Aram.		
Heb.			Heb.	<i>šāpad</i>	‘to draw together; contract’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>našpadu</i>	etwa ‘Brustbeinfortsatz?’
<b>ŠFR</b>	<b><i>šafra‘</i></b>	<b>‘yellow’</b>	<b>ŠFŠF</b>	<b><i>šafšaf</i></b>	<b>‘a level plain’</b>
Arab.			Arab.		
Ge.	<i>’ašfar</i>	‘(color) flavus, fulvus’	Ge.		
ESA			ESA		
Syr.	<i>šapra</i>	‘early morning, daybreak, dawn’	Syr.		
Aram.	<i>šapra</i>	‘morning’	Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.	<i>mšprt</i>	‘pale, yellow’	Ug.		
Akk.	<i>šapru</i>	‘Sumach?’	Akk.		

**ŞFF** *şaff\** ‘a row; rank’  
**Arab.**  
 Ge. *şafşafa* ‘pavire, sternere lapidibus’  
 ESA *şwf* ‘stone facing (of a building)’?  
 Syr.  
 Aram.  
 Heb. *şāpā* pi. ‘to overlay, plate’  
 Ph.  
 Ug. *şpy* ‘überziehen’  
 Akk. *şuppu* ‘über-, abdecken’

**ŞFY** *’aşfā\** ‘to choose in preference to’  
**Arab.**  
 Ge.  
 ESA  
 Syr. *şappī* pa. ‘to filter, strain’  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŞLB** *şulb* ‘the back-bone or loins’ (*’aş-şidda*  
**Arab.** *wa-l-quwwa*)  
 Ge.  
 ESA

**ŞFN** *şāfināt* ‘horses standing on three feet’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŞKK** *şakka* ‘to strike violently’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŞLĤ** *şalaḥa\** ‘to be good, honest, upright’;  
**Arab.** *şulḥ* ‘peace, reconciliation’  
 (*ḥilāfu l-fasād*)  
 Ge.  
 ESA *şlh* ‘to give prosperity’; *şlh* ‘peace,  
 prosperity’

Syr. *šalbūbā* ‘tibia’ also ‘a reed flute or whistle’  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠLD** *šald* ‘hard’ (*šalāba wa-yubs*)  
**Arab.**

Ge.  
 ESA  
 Syr. *šlad* ? ‘to prop up’  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŠLY** *šaliya* ‘to undergo roasting in fire’  
**Arab.**

Ge. *šalawa* ‘assare’  
 ESA *šly* ‘clay’?  
 Syr.  
 Aram. *šlā* ‘to roast’  
 Heb. *šālā* ‘to roast flesh’  
 Ph.

Syr. *šlah* ‘to prosper, succeed’  
 Aram. *šlah* BA ‘to prosper’  
 Heb. *šālah* ‘to advance, prosper’  
 Ph.  
 Ug.  
 Akk.

**ŠLŠL** *šalšāl\** ‘dry clay’ (*yadullu ‘alā šawt*)  
**Arab.**

Ge. *šanšālī* ‘tintinnabulum’  
 ESA  
 Syr. *šešlā* ‘cymbals, castanets’  
 Aram. *šlal* ‘to vibrate, ring’; *šilšalwān* ‘cymbal’  
 Heb. *šālāl* ‘to tingle’; *šlāšal* ‘a cymbal’  
 Ph.  
 Ug. *mšltm* ‘cymbals’  
 Akk.

**ŠMT** *šāmit* ‘one who holds his peace’  
**Arab.**

Ge. *šamata* ‘to be quiet, be taciturn, be patient, be gentle’  
 ESA  
 Syr. *šmat* ‘to be silent’  
 Aram.  
 Heb. *šāmat* ‘to put an end to, exterminate’; nif. ‘zum Schweigen gebracht werden’  
 Ph.

Ug. Akk.	<i>šelū</i>	‘Räucherwerk anzünden’	Ug. Akk.	<i>smt</i>	D. ‘vernichten’
<b>ŠMD</b> Arab.	<i>šamad</i>	‘a Lord’; ‘sublime, everlasting’	<b>ŠMM</b> Arab.	<i>šamma</i>	‘to become deaf’ ( <i>taḏāmmu š-šay’ wa-zawālu l-harq wa-š-šamm</i> )
Ge.			Ge.	<i>šamma</i>	‘surdum esse, obsurdescere’; ‘be dumb; be dry’
ESA Syr. Aram. Heb.			ESA Syr. Aram. Heb.	<i>šammā</i> <i>šamšēm</i> <i>šāmam</i>	‘dumb’ (< Arab.) ‘to squeeze in, confine’ NH ‘to be pressed together, be restrained’; <i>šimšem</i> ‘to contract; press, squeeze’
Ph. Ug. Akk.			Ph. Ug. Akk.		
<b>ŠN<sup>c</sup></b> Arab.	<i>šana<sup>a</sup></i>	‘to make, do’ ( <i>amalu š-šay’</i> )	<b>ŠNW</b> Arab.	<i>šinw, šunw</i>	‘a palm or other tree’
Ge.	<i>šan<sup>a</sup></i>	‘firmum esse/fieri’	Ge.		
ESA	<i>šn<sup>c</sup></i>	‘to fortify’	ESA		
Syr.	<i>š<sup>c</sup>na<sup>c</sup></i>	pa. ‘to act craftily, plot, scheme’; <i>šen<sup>a</sup></i> ‘craft; a doing’	Syr.		
Aram.			Aram.	<i>šinnā</i>	‘basket (of palm leaves); (stinging) palm, stonepalm’
Heb. Ph.	<i>šāna<sup>c</sup></i>	hif. ‘to act cautiously, carefully’	Heb. Ph.	<i>šinnā</i>	‘stinging palm, stone-palm’

Ug. Akk.			Ug. Akk.		
<b>ŠHR</b> Arab.	<i>šahara*</i>	‘to dissolve’ ( <i>‘idābatu šay’</i> )	<b>ŠWB</b> Arab.	<i>’ašāba*</i>	‘to overtake; happen to, befall, fall upon; meet with; send down, afflict’
Ge. ESA Syr.	<i>šhr</i>	‘clamping together’	Ge. ESA Syr.	<i>šāb</i>	‘to resort, frequent, visit, come’; pa ‘to summon; call to memory; fetch, obtain’; etpa. ‘to be present; be found, obtained’
Aram. Heb. Ph. Ug. Akk.			Aram. Heb. Ph. Ug. Akk.		
<b>ŠWT</b> Arab.	<i>šawt</i>	‘a sound; voice’	<b>ŠWR</b> Arab.	<i>šāra (w)*</i>	‘to incline or turn (a thing) towards’
Ge.	<i>šōla</i>	‘to shout; inform; call’; <i>šawāt</i> ‘exclamations, suspiria’	Ge.		
ESA Syr.	<i>šyt</i> <i>šawtā</i>	‘(good) reputation?’ ‘sound (esp. of a voice)’; <i>’ašet</i> af. ‘to hearken’	ESA Syr.	<i>šwr</i> <i>šawrā</i>	‘separate o.s. > leave’ ‘the neck, throat’
Aram.	<i>šūt, šīt</i>	‘to listen, obey’	Aram.	<i>šawwā’r</i>	BA ‘neck’; <i>šūr</i> ‘to tie around’, pa ‘to besiege’
Heb.	<i>hēšīt</i>	NH hif. ‘to incline (the ear); listen’	Heb.	<i>šawwā’r</i>	‘neck, back of neck’; <i>šūr</i> ‘to confine, bind, besiege’

Ph.  
Ug.  
Akk.

**ŠWR Arab.** *šawwara* ‘to form, fashion’

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*šwr* ‘an image, statue’  
*šūr, šār* ‘to form, fashion, paint, draw’  
*šūr* ‘to draw, shape, design’  
*šūr* ‘to fashion, delineate’

**ŠWF Arab.** *ʿašwāf* ‘wool, fleeces’

Ge.  
ESA  
Syr.

Aram. *šū/īppā* ‘flake of wool, hatchelled wool’  
(*ŠPP*)

Heb.  
Ph.  
Ug.  
Akk.

*šīpātu* ‘Wolle’

Ph.  
Ug.  
Akk.

*šawāru* ‘Hals’

**ŠWR Arab.** *šūr* ‘a trumpet’

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ŠYḤ Arab.** *šayḥa* ‘a shout, blast’

Ge.  
ESA  
Syr.

*šʿwah* ‘to scream; to feel a sharp pain’;  
*šʿwāḥtā* ‘an outcry, shrill cry’; *šūwāḥā*  
‘sharp pain’  
*šʿwah* ‘to cry, shout’

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*šāwah* ‘to cry aloud’  
*šḥ* ‘to shout’  
*šāḥu* ‘lachen’

**ŞYD** **'iştāda** **'to hunt'**  
**Arab.**  
 Ge.  
 ESA *şyd* 'to hunt'  
 Syr. *şād* 'to hunt'  
 Aram. *şūd, şīd* 'to hunt'  
 Heb. *şūd* 'to hunt'  
 Ph. *şd* 'sacrifice of game'  
 Ug. *şd* 'to hunt'  
 Akk. *şādu* 'umherjagen; sich drehen'

**ŞYŞ** **şayāşin\*** **'a castle, defensive work'**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ŞYR** **şāra (y)\*** **'to go, tend towards'**  
**Arab.**  
 Ge.  
 ESA *şyr* h. 'to march, embark on a campaign'  
 Syr.  
 Aram.  
 Heb. *şīr* 'envoy, messenger'  
 Ph.  
 Ug.  
 Akk.

**ŞYF** **şayf** **'the summer'**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.



**Ḍ'N**     *ḍa'n*     'a sheep'  
**Arab.**  
 Ge.  
 ESA     *ḍ'n*     'a flock, small cattle esp. sheep'  
 Syr.     *'ānā*     'a sheep'  
 Aram.     *'ānā*     'small cattle, sheep; flock, fold'  
 Heb.     *šō'n*     'small cattle, sheep and goats'  
 Ph.     *š'n*     'sheep'  
 Ug.     *šī'n*     'sheep and/or goats'  
 Akk.     *šēnu*     'Schafe (und Ziegen)'

**ḌĠ'**     *maḍāḡi'*     'sleeping or resting places'  
**Arab.**  
 Ge.     *medgā'*     'locus ubi quis decumbit, recumbit'  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḌHY**     *ḍaḥiya*     'to suffer from the heat of the  
**Arab.**         **sun'**  
 Ge.     *ḍaḥāy*     'sol'  
 ESA

**ḌBH**     *ḍabh*     'the act of panting'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ḌHK**     *ḍaḥika*     'to laugh; ridicule'  
**Arab.**  
 Ge.     *šahaqa*     'ridere'  
 ESA  
 Syr.     *ḡhak*     'to laugh'  
 Aram.     *ḥ'k, ḍhk,*     'to laugh; jest, sport'  
                *ḡhk, š'haq*  
 Heb.     *sāhaq*     'to laugh'  
 Ph.  
 Ug.     *šhq*     'to laugh'  
 Akk.

**ḌDD**     *ḍidd\**     'contrary; an adversary'  
**Arab.**  
 Ge.  
 ESA

Syr.	<i>ṣah</i>	‘to glow, strike, beat (as sun rays)’;	Syr.		
		<i>ṣehā</i> ‘burning heat’			
Aram.	<i>ṣ’hā</i>	‘to be dry; thirsty’	Aram.		
Heb.	<i>ṣiḥe</i>	intensive adj. ‘ parched’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>DRB</b>	<b><i>ḍaraba</i></b>	<b>‘to beat, strike; etc.’</b>	<b>DRR</b>	<b><i>ḍarra</i></b>	<b>‘to hurt, harm, injure’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>ʾadrara</i>	‘hostiles spiritus induere, rebellare’
ESA			ESA	<i>ḍrr</i>	‘to fight’
Syr.			Syr.	<i>ṣ’rā</i>	‘to rip up, mangle with claws or knives; rend asunder’
Aram.			Aram.	<i>ṣ’rā</i>	‘to split, tear’ <i>ʿar</i> ‘to object’; <i>ārā</i> ‘adversary’
Heb.			Heb.	<i>ṣārar</i>	‘to shew hostility toward, vex’
Ph.			Ph.		
Ug.			Ug.	<i>ṣrr</i>	D. ‘to hurt’
Akk.			Akk.	<i>ṣerru</i>	‘Feindschaft; Feind’
<b>DR’</b>	<b><i>taḍarra’a</i></b>	<b>‘to humble oneself’</b>	<b>D’F</b>	<b><i>ḍa’ufa</i></b>	<b>‘to be weak’ (<i>hilāfu l-quwwa</i>)</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>ḍar’a</i>	‘to be annulled, be made of no effect, be idle’	Ge.		
ESA	<i>ḍr’</i>	‘to humble, subjugate, defeat’	ESA		
Syr.			Syr.	<i>āp</i>	? ‘to fail in strength, faint, swoon’

Aram. Heb.			Aram. Heb.	ʿīp ʿāyēp	? 'weariness' ? 'faint, weary'; ? [zāʿap] zō <sup>a</sup> pīm 'to be out of humour' (Gn. 40:6); 'dejected (of face)' (Dn. 1:10)
Ph. Ug. Akk.			Ph. Ug. Akk.		
<b>DʿF</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<b>dāʿafa</b> <i>ʿašafa</i> <i>āp</i> <i>ūp</i> <i>šāʿīp</i> <i>ešēpu</i>	'to double' (' <i>an yuzāda š-šay</i> <i>miṭluh</i> ) 'complicare, duplicare' 'to double, fold over; multiply, increase' 'to bend, double' 'wrapper, shawl, or veil' 'verdoppeln'	<b>DĠT</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<b>dīgt</b>	'green and dry grass or herbs'
<b>DĠN</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<b>ʿadġān</b> <i>šēnu</i>	'ill-feelings, hatred' 'böse, gehässig'	<b>DFDʿ</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<b>dafdaʿ</b> <i>ʿūrdʿā</i> <i>ʿūrdāʿnā</i> <i>špardēaʿ</i> <i>mušaʿʿirānu</i>	'a frog'

<b>DLL</b>	<i>dalla*</i>	<b>‘to err; wander away, go astray from’</b>	<b>DMR</b>	<i>dāmir</i>	<b>‘that which is slender’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>dll</i>	‘to suffer grave illness’; <i>dll</i> ‘grave illness’	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>DMM</b>	<i>damma*</i>	<b>‘to draw close; hug’</b>	<b>DNK</b>	<i>dank</i>	<b>‘narrow; wretched’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>damama</i>	‘obligare, praeligare’	Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.	<i>šamšēm</i>	‘to squeeze in, confine’	Aram.		
Heb.	<i>šimšēn</i>	‘to press, squeeze in, force into close confinement’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>DNN</b>	<i>danīn</i>	<b>‘greedy, avaricious; grudging’</b>	<b>DHY</b>	<i>dāhā</i>	<b>‘to resemble’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḌW** <sup>'</sup>*adā'a* 'to enlighten, illuminate'

**Arab.**  
Ge.  
ESA  
Syr.

Aram.  
Heb.

Ph.  
Ug.  
Akk.

**ḌYZ** *ḏīzā* 'an unfair apportionment'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ḌYR** *ḏayr* 'harm, injury'

**Arab.**  
Ge.  
ESA  
Syr.

Aram.  
Heb.

Ph.  
Ug.  
Akk.

**ḌY'** <sup>'</sup>*aḏā'a* 'to suffer to perish; neglect'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*naḏōrār* 'tormenta, dolores vehementes'

*'yārtā* 'a vengeance'; af. <sup>'</sup>*a'ir* 'to rouse up, stir up (enemy, war)'

*ṣ'yārā* 'siege, straitness'; BA *'ār* 'a foe'  
*ṣ'ir* 'writhing, agony; throes of birth'; *ṣūr* 'to shew hostility to, treat as foe'

**DYF**     *ḏayyafa* ‘to entertain a guest’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**DYQ**     *ḏāqa (y)*     ‘to be narrow, straitened’

**Arab.**

Ge.     *ṭōqa*

ESA

Syr.     *‘āq*

Aram.     *‘ūq*

Heb.     *ṣūq*

Ph.

Ug.     *ṣq*

Akk.     *sāqu*

‘angustum esse; coangustare’

‘to be weary’; etpe. ‘to be straitened,  
pent in’

‘to be narrow, pressed’

hif. ‘to constrain, bring into straits’

š. ‘to exert pressure against’

‘eng, schmal sein, werden’

**ṬHY** *ṭahā (ā)* 'to expand, spread out' (*'al-bast wa-l-madd*)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram. *ṭhy* PersA 'to reach'  
 Heb. *ṭāhā* 'to hurl, shoot'; *ṭūah* 'to over-spread, over-lay, coat, besmear'  
 Ph. *mṭh* 'plastering'  
 Ug. *ṭh* 'to plaster'  
 Akk. *ṭāhu* 'angrenzend an'; *ṭehū* 'ganz nah herankommen, -gehen, -treten'

**ṬRD** *ṭarada* 'to drive away'  
**Arab.**  
 Ge.  
 ESA *ṭrd* 'to hunt, chase'  
 Syr. *ṭrad* 'to drive away'  
 Aram. *ṭrad* BA 'to chase away'  
 Heb. *ṭārad* 'to pursue, chase, be continuous'  
 Ph.  
 Ug. *ṭrd* 'to drive away'  
 Akk. *ṭarādu* '(Lebenwesen, Fahrzeuge) schicken, senden; vertreiben'

**ṬRH** *ṭaraḥa\** 'to cast forth'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ṬRF** *ṭaraf\** 'extremity; border' (*ḥaddu š-šay'*)  
**Arab.**  
 Ge.  
 ESA  
 Syr. *ṭarpā (d-ednā)* 'the lobe (of the ear)'; *ṭ'rap* 'to smite'  
 Aram. *ṭarpā* 'a piece torn off, fragment'; *ṭ'rap* 'to tear'  
 Heb. *ṭārap* 'to tear, rend, pluck'  
 Ph.  
 Ug.  
 Akk.

**ṬRF**  
**Arab.** *ṭarf* ‘an eye, glance, sight of the eyes’ (*ḥaraka fī ba‘ḍi l-’a‘ḍā*)  
 Ge.  
 ESA  
 Syr.  
 Aram. *ṭrp* ‘wink of an eye’?  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ṬRQ**  
**Arab.** *ṭāriq* ‘that which appears by night’ (*‘al-’ityān masā’an*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**Ṭ‘M**  
**Arab.** *ṭa‘ima* ‘to eat; taste’  
 Ge. *ṭéma* ‘gustare, libare, delibare’  
 ESA *ṭ‘m* ‘to cause to taste, feed’  
 Syr. *ṭ‘em* ‘to taste, take food, eat’; *ṭa‘mā* ‘taste, perception, discernment, sapience, sense’

**ṬRQ**  
**Arab.** *ṭarīq* ‘a way, a road’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ṬRY**  
**Arab.** *ṭarī* ‘fresh’  
 Ge. *ṭerāy* ‘crudus, incoctus’  
 ESA  
 Syr.  
 Aram.  
 Heb. *ṭarī* ‘fresh’  
 Ph.  
 Ug. *ṭry* ‘fresh’  
 Akk.

**Ṭ‘N**  
**Arab.** *ṭa‘ana* ‘to speak ill of’ (*‘an-naḥs fī š-šay’ bi-mā yunfiḍuh*)  
 Ge.  
 ESA  
 Syr.



Aram.	<i>ʔ<sup>c</sup>em</i>	‘BA pa. ‘to feed’; <i>ʔa<sup>a</sup>mā</i> ‘reason, argument, sense’	Aram.	<i>ʔā<sup>c</sup>ēn</i>	pa. ‘to pierce’
Heb.	<i>ʔā<sup>c</sup>am</i>	‘to taste; perceive’	Heb.	<i>ʔā<sup>c</sup>an</i>	‘to pierce’
Ph.			Ph.		
Ug.			Ug.	<i>ʔ<sup>c</sup>n</i>	‘durchbohren, nif. niedergestossen w.’
Akk.	<i>ʔēmu</i>	‘Verstand; Anweisung, Bescheid’	Akk.		
<b>ṬĠW Arab.</b>	<b><i>ʔaḡā (w)</i></b>	<b>‘to transgress, wander from its orbit’</b>	<b>ṬṬ’ Arab.</b>	<b><i>ʔatfa’a</i></b>	<b>‘to extinguish’</b>
Ge.	<i>ʔā<sup>c</sup>ōt</i>	‘defectio (a Deo vero)’	Ge.	<i>ʔaf’a</i>	‘extingui’
ESA			ESA		
Syr.	<i>ʔ<sup>c</sup>ā</i>	‘to wander, err, go astray’	Syr.	<i>ʔ<sup>c</sup>pā</i>	‘to shut, close’
Aram.	<i>ʔ<sup>c</sup>ā</i>	‘to wander, be lost; go astray, worship idols, be licentious’	Aram.	<i>ʔ<sup>c</sup>pā</i>	‘to be extinguished, grow faint, die out’
Heb.	<i>ʔā<sup>c</sup>ā</i>	‘to wander, stray; err’	Heb.		
Ph.			Ph.		
Ug.	<i>ʔḡy</i>	‘von weither reisen, wandern?’	Ug.		
Akk.			Akk.		
<b>ṬṬF Arab.</b>	<b><i>ʔatṣif*</i></b>	<b>‘the giving short measure’</b>	<b>ṬṬQ Arab.</b>	<b><i>ʔatfiqa</i></b>	<b>‘to begin’</b>
Ge.			Ge.		
ESA			ESA		
Syr.	<i>ʔapṭep</i>	‘to flicker (as a dying lamp)’	Syr.		
Aram.	<i>ʔiṭṭap</i>	itpa. ‘to be dripped’	Aram.		
Heb.	<i>ʔāpap</i>	‘to trip; take quick little steps’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		

**ṬFL Arab.** *ṭifl* 'a very young child, infant'  
 Ge. *ṭāf* 'infans, parvulus' (? < Heb.)  
 ESA  
 Syr. *ṭapālā* 'infant'  
 Aram. *ṭaplā* 'children, family, household'  
 Heb. *ṭap* 'children'  
 Ph.  
 Ug.  
 Akk. *tāpalā(tu)* 'Erbin'

**ṬLH Arab.** *ṭalḥ* 'a plantain; banana tree'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ṬLQ Arab.** *ṭallaqa* 'to divorce'  
 Ge.  
 ESA  
 Syr. *ṭleq* pa. 'to put away (a wife)'  
 Aram. *ṭlaq* pa. 'to cast away, reject'  
 Heb.

**ṬLB Arab.** *ṭalaba* 'to follow up; search for'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *ṭlb* 'verlangen'; 'sought'  
 Akk.

**ṬL' Arab.** *ṭala'a* 'to ascend, rise (the sun)'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ṬLL Arab.** *ṭall* 'dew'  
 Ge. *ṭall*  
 ESA  
 Syr. *ṭallā*  
 Aram. *ṭal*  
 Heb. *ṭal*

Ph.  
Ug.  
Akk.

**ṬMT** *ṭamata* 'to deflower a virgin'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ṬM'** *ṭami'a* 'to desire'

**Arab.**  
Ge. *ṭō'a*  
  
ESA  
Syr.  
  
Aram.  
  
Heb.  
  
Ph.  
Ug.  
Akk.

? 'nimis restrictum i.e. parcum esse, avare invidere'

Ph.  
Ug.  
Akk.

*ṭl*

**ṬMS** *ṭamasa\** 'to obliterate; put out (the eyes)'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ṬMM** *ṭāmma\** 'calamity' (*tagṭiyatu š-šay* 'li-š-šay' *ḥattā yusawwih bih*)

Ge. *ṭōmma*  
  
ESA  
Syr. *ṭamem* 'to stop up'; metaph. 'to repress, restrain'  
Aram. *ṭ'mam* 'to fill up, stop'; *ṭamṭem* 'to close around, close'  
Heb. *ṭāmam* nif. 'to be stopped (i.e. be stupid)'; pilp. 'to stop up, fill in'  
  
Ph.  
Ug.  
Akk. *ṭummumu* D. '(Ohren) verschliessen, taub machen'

<b>ṬMN Arab.</b>	<i>ʾiṭmaʾanna</i>	<b>‘to be quite; rest securely in; satisfied with’</b>	<b>ṬHR Arab.</b>	<i>ṭahara</i>	<b>‘to be free from her courses (a woman)’; ṭahhara ‘to purify, cleanse’ (<i>naqāʾ wa-zawāl danas</i>)</b>
Ge.			Ge.	<i>ʾathara</i>	‘purgere, purificare, lustrare’
ESA			ESA	<i>ṭhr</i>	‘(ritual) purity, cleanness’
Syr.			Syr.		
Aram.			Aram.	<i>ṭhar</i>	‘to be clean’; pa. ‘to declare clean’
Heb.			Heb.	<i>ṭāhēr</i>	‘to be clean, pure’
Ph.			Ph.	<i>ṭhrt</i>	‘purification’
Ug.			Ug.	<i>ṭhr</i>	‘clean, brilliant (of jewel)’
Akk.			Akk.		
<b>ṬWD Arab.</b>	<i>ṭawd</i>	<b>‘a mountain’</b>	<b>ṬWR Arab.</b>	<i>ʾaṭwār</i>	<b>‘a condition or state’</b>
Ge.			Ge.		
ESA	<i>ṭwd</i>	‘highland’	ESA		
Syr.			Syr.	<i>ṭūrā</i>	‘a space (of time or distance); measure, size, quantity’
Aram.			Aram.		
Heb.			Heb.	<i>ṭūr</i>	‘row, course’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ṬWʿ Arab.</b>	<i>ṭāʿa (w, ā)</i>	<b>‘to hearken to’ (<i>ʿal-ʾiṣḥāb wa-l-inḻiyād</i>)</b>	<b>ṬWF Arab.</b>	<i>ṭāfa (w)</i>	<b>‘to go round about, encompass’ (<i>dawarānu ṣ-ṣayʿ</i>)</b> <b>‘alā ṣ-ṣayʿ’</b>
Ge.			Ge.		

ESA	<i>tw</i> <sup>6</sup>	h. 'to owe/yield obedience'; <i>stf'w</i> st. pf. sense doubtful; frag. context. Perh. 'to be able, capable of'	ESA		
Syr. Aram.			Syr. Aram.	<i>tāp</i> <i>tūp</i>	'to float; go about, go round' 'to float'; pa. 'to turn in all directions'; <i>tōpānā</i> 'inundation'
Heb.			Heb.	<i>twp</i> , <i>šūp</i>	? 'to flow'; also <i>tōtāpōl</i> (ṬṬP, ṬPP) 'bands'
Ph. Ug. Akk.			Ph. Ug. Akk.	<i>tāpu</i>	'(Faden) drehen'?
<b>ṬWQ</b> Arab.	<i>ṭawwaqa</i>	'to twist a collar'; <i>'aṭāqa</i> 'to be able'	<b>ṬWL</b> Arab.	<i>ṭāla (w)</i>	'to be long, last long, be prolonged'
Ge. ESA Syr. Aram. Heb.			Ge. ESA Syr. Aram. Heb.	<i>twl</i> <i>tayel</i> <i>tayyēl</i> <i>tūl</i>	'to extend, lengthen (lifespan)' 'to walk to and fro' 'to walk about; drive off, send away' pilp. 'to hurl, cast'; hif. 'to cast, cast out (javelin)'; NH pi. 'to walk about, be at leisure, enjoy o.s.'
Ph. Ug. Akk.			Ph. Ug. Akk.		
<b>ṬWY</b> Arab.	<i>ṭawā (y)</i>	'to roll up'	<b>ṬYB</b> Arab.	<i>ṭāba (y)</i>	'to be good, pleasing'
Ge.	<i>ṭawaya</i>	'contortum, tortuosum esse'	Ge.		

ESA			ESA	<i>tyb</i>	h. 'to be well-disposed (towards)'; <i>tyb</i> 'incense; sweet-smelling'?
Syr.	<i>twy</i>	'to corrugate, make wrinkly'; <i>ṭwā</i> 'to be parched, broiled'	Syr.	<i>teʿb</i>	'to be good or well'
Aram.	<i>ṭwā</i>	'to roast' (< to turn); <i>ṭwāy</i> 'spinning', <i>maṭwēʿātā</i> 'spider'	Aram.	<i>t[ū]b</i>	Sf. 'happiness'; <i>t[ā]b</i> 'good'; <i>ṭʿēb</i> BA 'to be good'
Heb.	<i>ṭāwā</i>	'to spin'	Heb.	<i>tūb</i>	'to be good, pleasing'
Ph.			Ph.	<i>mytb</i>	'best (of)'
Ug.			Ug.	<i>ṭb</i>	'good'
Akk.	<i>tawū</i>	'spinnen, zwirnen'	Akk.	<i>tābu</i>	'gut, brauchbar, schön sein, werden'
<b>ṬYR</b>	<b><i>ṭāra (y)*</i></b>	<b>'to fly'</b>			
<b>Arab.</b>					
Ge.	<i>tayyara</i>	'to fly' (< Arab.); <i>taṭayyara</i> 'augurari, auspicia/omina captare' (< Arab.)			
ESA					
Syr.	<i>tayrā</i>	'avis, aves'; pa. 'volare fecit (mentem)'; af. 'volare fecit'			
Aram.	<i>ṭayyār</i>	'bird'; <i>ṭayyēr</i> 'to espy, augur'			
Heb.	<i>ṭyyūr</i>	'divination'			
Ph.					
Ug.					
Akk.					

**ZʻN Arab.** *zaʻn* ‘migration’ (*ʿaš-šuhūs min makān ʿila makān*)  
 Ge. *šaʻana* ‘imponere’  
 ESA *zʻn* ‘to move, shift, decamp’  
 Syr. *ʿʻan* ‘to bear, carry’  
 Aram. *ʿʻan* ‘to be laden; carry, bear’  
 Heb. *šāʻan* ‘to wander, travel’; *tāʻan* ‘to load’  
 Ph.  
 Ug. *ʿn* ‘to load’  
 Akk. *šēnu* ‘aufladen’

**ZFR Arab.** *ʾazfara* ‘to give the victory to’ (*ʿal-qahr wa-l-fawz wa-l-ḡalaba*)  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ZLL Arab.** *zallala*\* ‘to over-shadow (with clouds)’  
 Ge. *šallala* ‘obumbrare, inumbrare’  
 ESA *zll* ‘to roof over’; *zll*, *mzll* ‘kind of covered structure’; ‘tomb?’; *šll* ‘to pave, lay stones’

**ZFR Arab.** *zufur* ‘a nail or claw’ (*quwwa fi š-šayʻ*)  
 Ge. *šefr* ‘unguis’  
 ESA  
 Syr. *teprā* ‘a finger- or toe-nail’  
 Aram. *ʿpar* BA ‘nail, claw’  
 Heb. *šippōren* ‘nail; stylus-point’  
 Ph.  
 Ug.  
 Akk. *šupru* ‘Finger-, Zehennagel, Krallen, Huf’

**ZLL Arab.** *zalla* ‘to continue; become’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ZLM Arab.** *zalama* ‘to wrong, injure; be unjust’ (*wadʻu š-šayʻ ḡayra mawḏiʻih taʻaddiyan*)  
 Ge. *ʿalama* ‘injuria affecit, inique, perfide egit’  
 ESA

Syr.	<i>tallel</i>	‘to cover, overshadow, shade’	Syr.	<i>ʔlam</i>	‘to oppress, treat wrongly, unjustly’
Aram.	<i>ʔlal</i>	BA haf. ‘to have shade’	Aram.	<i>ʔlam</i>	‘to oppress’
Heb.	<i>šālāl</i>	‘to be or grow dark’	Heb.		
Ph.			Ph.		
Ug.	<i>zl</i>	‘shade’	Ug.		
Akk.	<i>šillu</i>	‘Schatten, Schirm, Schutz’	Akk.	<i>tullumu</i>	D. ‘Unrecht tun?’
<b>ZLM</b>	<b><i>zulma</i></b>	<b>‘darkness’</b> ( <i>ḥilāfu d-dayāʾ wa-n-nūr</i> )	<b>ZMʾ</b>	<b><i>zamʾa</i></b>	<b>‘to thirst’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>šelmat</i>	‘obscuratio’	Ge.	<i>šamʾa</i>	‘sitire’
ESA	<i>zlm</i>	‘darkness; west’; ‘oppression, injustice’	ESA	<i>zmʾ</i>	‘to become thirsty’
Syr.			Syr.		
Aram.	<i>šalmā</i>	‘shadow, picture, image’; <i>šalmōnā</i> ‘darkness’ (name of Gehenna); <i>šallēm</i> ‘to paint (dark)’	Aram.		
Heb.	<i>šalmōt</i>	‘dark shade, (utter) darkness’; <i>šelem</i> ‘an image’ (i.e. shadow-picture)	Heb.	<i>šāmē</i>	‘to be thirsty’
Ph.	<i>šlm</i>	‘statue?’	Ph.		
Ug.	<i>zlm̄t</i>	‘darkness’	Ug.	<i>zmʾa</i>	D. ‘dürsten’
Akk.	<i>šalāmu</i>	‘schwarz, schwärzlich, dunkel sein, werden’	Akk.	<i>šamū</i>	‘dürsten’
<b>ZNN</b>	<b><i>zanna</i></b>	<b>‘to think; be of the opinion; imagine’</b>	<b>ZHR</b>	<b><i>zahara*</i></b>	<b>‘to appear; help; mount, ascend; to get the better of, know, distinguish’</b> ( <i>qurwā wa-burūz</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>zhr</i>	h. ‘to testify, witness, certify’; <i>zhr</i> ‘the back’



Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
  
Akk.

Syr.     *tahrā*     ‘midday’  
Aram.   *ṭāhʿrā*    ‘midday’  
Heb.     *ṣohorayim*   ‘midday’  
Ph.  
Ug.     *zhr*         ‘back, top; (pure) gem; clean,  
brilliant (of jewel)’  
Akk.     *ṣēru*       ‘Rücken, Oberseite; Steppe, offenes  
Land’

**'B'**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*'aba'a* 'to be solicitous about'

**'BT'**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*'abita* 'to amuse oneself'

**'BD'**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*'abd\** 'servant'; II. 'to enslave'  
*'abd* 'slave' (< Arab.)  
*'bd* 'servant, slave'; 'to submit one's self'  
*'bad* 'to do, make, work; build, repair, etc.'  
*'bd* 'abad BA 'to make, do'  
*'abad* 'to work, serve'; NH 'to serve, perform acts of worship'  
*'bd* 'to serve; use'  
*'bd* 'to serve'  
*abdu* 'Diener, Sklave' (< Can.)

**'BR'**  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

*'abara* 'to interpret'; *'ābir* 'one who passes over'  
*'br* 'to pass, cross'  
*'bar* 'to pass on, by'; af. 'to translate'  
*'br* Sf. 'to pass on, by'; *'abar* BA 'region across, beyond'  
*'ābar* 'to pass over, through, by'  
*'br* 'to pass'  
*'br* 'vorübergehen'  
*ebēru* 'überschreiten'

**'BS'**  
**Arab.**  
 Ge.  
 ESA

*'abasa* 'to frown'

**'TB'**  
**Arab.**  
 Ge.  
 ESA

*'ista'taba* 'to beg for favour, receive into favour'

Syr.  
Aram.  
Heb. *'ābaš* 'to shrivel' (grains)  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**'TD** *'a'tada* **'to prepare'**  
**Arab.**

**'TL** *'atala* **'to drag violently'**  
**Arab.**

Ge.  
ESA *'td* 'to furnish, provide (with s.th.)?'

Ge.  
ESA *'tl* 'to assault, besiege (a deity with prayers)'

Syr. *'ated* 'to prepare, bring to pass'  
Aram. *'atād* BA 'ready; OffA *'td* 'to prepare, arrange, erect'  
Heb. *'ātōd* 'to be ready'; hitpa. 'to be prepared'  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**'TW** *'atā (w)* **'to be proud, insolent, exceed bounds'**  
**Arab.**

**'TR** *'atara* **'to perceive'**  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.

Ge.  
ESA  
Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

ʿTW    ʿatā (*ā,w,y*)    ‘to do evel’

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

ǾZ    ʾaǾaza    ‘to weaken; be unable;  
frustrate’

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

ǾB    ʿaǾiba    ‘to wonder’; IV. ‘to delight,  
please’

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

ʿāgab    ‘to have inordinate affection, lust’

ǾF    ʿiǾāf    ‘lean’ (pl.)

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>ĠL</b>	<b>'aġila</b>	<b>'to hasten, accelerate' ('al-'isrā')</b>
<b>Arab.</b>		
Ge.	'aġġala	'to be in a hurry, be fast' (< Arab.)
ESA		
Syr.	'gal	adv, 'quickly'; 'agel 'to roll round'
Aram.	'gālā	'swiftness'; 'agal 'to be round'
Heb.	'āgōl	'round'; 'agālā 'chariot, cart'
Ph.	'glt	'a chariot, cart'
Ug.		
Akk.		

<b>ĠM</b>	<b>'aġam</b>	<b>'a foreigner; who speaks Arabic imperfectly'</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

<b>DS</b>	<b>'adas</b>	<b>'lentils'</b>
<b>Arab.</b>		
Ge.		
ESA		

<b>ĠL</b>	<b>'iġl</b>	<b>'a calf'</b>
<b>Arab.</b>		
Ge.	'eg <sup>w</sup> alt	'vitula, juvenca'
ESA	lġ'	'calf'?; also 'gl(?)
Syr.	'glā	'a calf; an antelope'
Aram.	'iġlā	'a calf'
Heb.	'ēgel	'a calf'
Ph.	'gl	'a calf'
Ug.	'gl	'a calf'
Akk.	hiġlu	ein Gegenstand(sbezeichnung) (< Can.?) ; agalu 'Reitesel'
<b>DD</b>	<b>'adda</b>	<b>'to number, reckon'; 'a'adda 'to prepare' ('al'add wa-l-'i'dād)</b>
<b>Arab.</b>		
Ge.		
ESA	'dd	'a number, reckoning'
Syr.	'eddānā	'a moment, minute; a season, time'
Aram.	'iddān	BA 'time'
Heb.	'iddāh	'menstruation'; 'iddān 'period, time'
Ph.		
Ug.	'dd	tD. 'erzählen?'; 'dn 'Zeitermin, Lebensalter'
Akk.	adānu	'adānu, adannu 'Termin'

<b>DL</b>	<b>I. 'adala</b>	<b>'to deal justly' (istiwā')</b>
<b>Arab.</b>		
Ge.		
ESA		

Syr.  
Aram.  
Heb. *'adāšā* 'lentils'  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb. *'dl* 'to justify'  
Ph.  
Ug.  
Akk.

**'DL Arab.** II. *'adala* 'to swerve from justice' (*i'wiḡāḡ*)  
Ge.  
ESA

**'DW Arab.** *'adā (w)\** 'to transgress; turn aside'  
Ge. *'adawa* 'transire, transgredi, transscendere'  
ESA *'dw/y* 'to commit hostile action (against s.o.); to move, march, go'

Syr. *'dal* 'to find fault, blame, complain of'  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr. *'dā* 'to pass near; come suddenly upon'; af. 'to lay hold, snatch, wrest'  
Aram. *'adā* BA 'to pass on, away'; *'adā* 'to strip, tear; make spoil'  
Heb. *'ādā* 'to pass on, advance'; NH 'to strip'  
Ph.  
Ug. *'dy* D. 'hacer pasar, desaparecer'  
Akk.

**'DB Arab.** *'addaba* 'to punish'  
Ge.  
ESA *'db* 'to demand penalty (from s.o.)?'; *'db* 'penalty, amends'

**'DB Arab.** *'adb* 'fresh, sweet'  
Ge.  
ESA

Syr.  
Aram.

Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

**DR** 'i'tadara 'to excuse oneself'

**Arab.**

Ge. 'ūdr

'excusatio' (< Arab.)

ESA 'dr

st. 'to seek pardon'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**RĜ**  
**Arab.**

'a'rağ

'lame from birth' (*mayl wa mayal*)

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Heb.  
Ph.  
Ug.  
Akk.

**RĜ**

**Arab.**

'arağa

'to mount, ascend' (*sumuww wa-rtiqā*)

Ge.

'araga

'ascendere' (? > Arab.)

ESA

Syr.

Aram.

Heb.

<sup>66</sup>rūgā

? 'garden terrace or bed'

Ph.

Ug.

Akk.

**RĜ**

**Arab.**

'urğūn

'a dry date-stalk'

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**‘RR**    *ma‘arra*    ‘a crime’

**Arab.**

Ge.

ESA    *ʿar*    ‘devastation’

Syr.

Aram.    *‘ār*    BA ‘foe’

Heb.    *‘ār*    ‘adversary’

Ph.

Ug.

Akk.

**‘RŠ**    *‘arš*

**Arab.**

Ge.

ESA    *‘arš*    ‘tabernaculum, umbraculum’

Syr.

Aram.    *‘arsā*    ‘shed, hut?’

Heb.    *‘arš*    ‘a cradle, bed, litter, bier’

Ph.

Ug.

Akk.    *‘arš*    ‘bed’

*eršū*    ‘Bett’

**‘RD**    *‘araḍa\**    ‘to propose, set before’ (*‘arḍu*

**Arab.**

Ge.

ESA    *‘rḍ*    ‘face, surface of a wall’

Syr.

*‘ras*    ‘to occur, arise, come to pass; come unexpectedly’; *‘era* ‘to meet, encounter; happen, befall, come upon’

Aram.    *‘<sup>a</sup>ra*, *‘<sup>a</sup>ra*    ‘to come in contact with; join, meet’

Heb.    *‘ārā*, *‘ārā*    nif. ‘to happen, befall’ (< Aram.)

Ph.

Ug.

Akk.

**‘RF**    *‘arafa\**

**Arab.**

Ge.

ESA

Syr.

*‘arafa\**    ‘to know; discern’

Aram.

Heb.

Ph.

Ug.

Akk.



<b>'RW Arab.</b>	<i>i'tarā</i>	<b>'to come down upon; afflict'</b> ( <i>ṭabāt wa-mulāzama wa-ḡiṣyān</i> ); 'urwa 'a handle'	<b>'RY Arab.</b>	<i>'ariya</i>	<b>'to be naked'</b> ( <i>huluww wa-mufāraqa</i> )
Ge.			Ge.	<i>'araya</i>	? 'aequum, planum esse/fieri'
ESA			ESA		
Syr.	<i>'rā</i>	'to take hold'; af. 'to seize, hold'	Syr.	<i>'rāyūtā</i>	'nakedness'
Aram.			Aram.	<i>'ry'tā</i>	'nakedness'; BA <i>'arwāh</i> 'dishonour'
Heb.			Heb.	<i>'ārā</i>	'to be naked, bare'
Ph.			Ph.	<i>'ry</i>	pi. 'to lay bare'
Ug.			Ug.	<i>'ry</i>	'nackt'
Akk.			Akk.	<i>erū, arū</i>	'nackt sein'
<b>'ZB Arab.</b>	<i>'azaba</i>	<b>'to be away from; be hidden'</b> ( <i>tabā'ud wa-tanaḥḥin</i> )	<b>'ZZ Arab.</b>	<i>'azza</i>	<b>'to get the better of'</b> ( <i>šidda wa-quwwa wa-mā dāhāhumā, min ḡalaba wa-qahr</i> )
Ge.	<i>mā'essab</i>	'caelibatus, viduatus'	Ge.	<i>'azaza</i>	'validum, fortem esse/fieri; confirmare'
ESA			ESA	<i>'zz</i>	'to establish, confirm'; 'zt 'strength'
Syr.			Syr.	<i>'az</i>	'to be powerful; overpower'
Aram.	<i>'azab</i>	'to forsake'	Aram.	<i>'zz</i>	Sf. 'to be strong'; <i>if'azzaz</i> itpa. 'to become strong'
Heb.	<i>'āzab</i>	'to leave, forsake, loose'	Heb.	<i>'āzaz</i>	'to be strong'
Ph.			Ph.	<i>'z</i>	'strength'
Ug.			Ug.	<i>'z</i>	'stark sein'; D. 'kräftigen'
Akk.	<i>ezēbu</i>	'verlassen, hinterlassen'	Akk.	<i>ezēzu</i>	'zürnen, in Wut geraten'

<b>'ZL</b>	<i>'azala</i>	<b>'to remove, set aside'</b>	<b>'ZM</b>	<i>'azama*</i>	<b>'to determine, resolve, purpose'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>'zl</i>	<b>'to seclude (o.s.)?; 'to remove?; 'to fail (rain)'</b>	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>'ZW</b>	<i>'izīn</i>	<b>obl. Pl. of 'iza 'a crowd, company'</b>	<b>'SR</b>	<i>ta'āsara</i>	<b>'to be in a difficulty'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>'S'S</b>	<i>'as'asa*</i>	<b>'to come on by night (as a wolf) ('ad-dunurw minā š-šay' wa-ṭalabuh)</b>	<b>'SL</b>	<i>'asal</i>	<b>'honey'</b>
Ge.			Ge.		
ESA			ESA		

Syr. ʿas  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

‘perscrutatus est, insidiatus est’

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**Arab.** ʿasū      ‘it may be, perhaps’

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

ŠR ʿašar      ‘ten’ (‘*adad maʿlūm*)

**Arab.**

Ge. ʿašrū  
ESA šr  
Syr. ʿsar  
Aram. ʿa sar  
Heb. ʿešer  
Ph. šr, sr  
Ug. šr  
Akk. ešer

ŠR ʿāšara      ‘to live with, associate with’  
**Arab.** (*mudāhala wa-muḥālaṭa*)

Ge. ʿaššar      ‘coetum convocare, invitare (ad epulas)’  
ESA šrt      ‘clan, tribal group’; *mʿšrt* ‘assembly’  
Syr.  
Aram.  
Heb.  
Ph.  
Ug. šr      ‘Gastmahl geben, bewirten’  
Akk.

ŠW ʿašū (*w*)      ‘to withdraw from’

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**‘ŠB Arab.** *‘ašīb* **‘grievous, heavy’**  
 Ge. *‘ašaba* **‘durum, difficilem, arduum esse’**  
 ESA  
 Syr.  
 Aram. *‘<sup>a</sup>ašab* **BA ‘to pain, grieve’**  
 Heb. *‘āšab* **‘to hurt, pain, grieve’**  
 Ph.  
 Ug.  
 Akk.

**‘ŠR Arab.** *‘ašara* **‘to press’ (*dağtu šay’ hattā yatahallab*)**  
 Ge. *‘ašara* **‘premere, exprimere’**  
 ESA *‘šr* **? tp. ‘to struggle’; ‘trouble, calamity’?**  
 Syr. *‘šar* **‘to press out’**  
 Aram. *‘<sup>a</sup>ašar* **‘to press, squeeze’**  
 Heb. *‘āšar* **‘to restrain, retain’**  
 Ph. *m‘šrt* **‘walled enclosure’**  
 Ug.  
 Akk.

**‘ŠR Arab.** *‘ašr* **‘age, time, afternoon’**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**‘ŠF Arab.** *‘āšifa* **‘a violent wind’**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**‘ŠM Arab.** *‘ašama* **‘to preserve, save harmless’**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb. *‘ašumā* **‘defence’**

**‘ŠW Arab.** *‘ašan* **‘a staff, rod’ (*‘at-tağammu’*)**  
 Ge. *‘ed* **‘arbor, lignum’**  
 ESA *‘d* **‘wood, woodwork’**  
 Syr.  
 Aram. *‘q* **OffA. ‘wood’**  
 Heb. *‘ēš* **‘tree, trees, wood’**

Ph.  
Ug.  
Akk.

**‘ŠY Arab.** *‘aṣā (y)* **‘to rebel, disobey’** (*‘al-furqa*)

Ge.

ESA

Syr. *‘‘ṣā* **‘to compel, force; resist, fight against’**

Aram. *‘aṣē* **‘to press, squeeze; oppress’**

Heb. *hyṣh*

nif. imp. **‘streiten’**

Ph.

Ug.

Akk.

**‘DD Arab.** *‘aḏḏa* **‘to bite’**

Ge.

*‘aḏaḏa* **‘to rob, take away by force’**

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Ph.

‘ṣ

**‘wood’**

Ug.

‘ṣ

**‘Stab, Stock’**

Akk.

*iṣu, iṣṣu*

**‘Baum; Holz’**

**‘DD Arab.** *‘aḏada\**

**‘to strike any one on the arm’**

Ge.

*‘aḏada*

**‘metere, demetere (gramen, frumentum)’**

ESA

Syr.

*‘aḏīd*

**‘weeded, cleared of weeds, purged, pruned’**

Aram.

Heb.

*ma‘aṣād*

**‘axe’**

Ph.

Ug.

Akk.

*m‘ḏd*

**‘harvesting instrument’**

**‘DL Arab.** *‘aḏala*

**‘to hinder a woman from marrying’**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.



**ʿZM Arab.** *ʿazzama* ‘to make great; honour’ (*kibar wa-quwwa*)  
 Ge.  
 ESA *ʿzm* D. ‘to enlarge?’; ‘whole, totality?’  
 Syr.  
 Aram.  
 Heb. *ʿāšōm* ‘to be vast, mighty, numerous’  
 Ph. *ʿšmt* ‘mighty (deeds)’  
 Ug. *ʿzm* ‘mighty, huge’  
 Akk.

**ʿFF Arab.** *ʿistaʿaffa* ‘to abstain from that which is unlawful’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ʿQB Arab.** *ʿaqqaba\** ‘to retrace one’s steps’ (*taʿhīr šayʿ wa-ʿityānuh baʿda ġayrih*)  
 Ge. *ʿaqaba* ‘custodire; observare; servare; reservare, asservare’  
 ESA *ʿqbt(n)* ‘watchtower’; ‘fortress, stronghold’  
 Syr. *ʿqab* ‘to follow closely; to trace (away)’; *ʿeqbā* ‘heel’

**ʿZM Arab.** *ʿazm* ‘a bone’  
 Ge. *ʿadm, ʿašm* ‘os’  
 ESA  
 Syr. *ʿatmā* ‘thigh’  
 Aram. *ʿitmā* ‘flank’  
 Heb. *ʿešem* ‘bone’  
 Ph. *ʿšm* ‘bone’  
 Ug. *ʿzm* ‘bone’  
 Akk. *ešemtu* ‘Knochen’

**ʿFW Arab.** *ʿafā (w)* ‘to pardon; pass over, by; abound’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ʿQB Arab.** *ʿaqaba* ‘a place of hard ascent’ (*irtifāʿ wa-šidda wa šuʿūba*)  
 Ge. *ʿaqab* ‘locus acclivis, clivus’  
 ESA  
 Syr.

Aram.	<sup>ea</sup> <i>qab</i>	'to trace, espy'; <i>iqbā</i> 'heel'	Aram.		
Heb.	<sup>ea</sup> <i>qab</i>	denom. 'to follow at the heel; assail (fig.); <i>āqēb</i> 'heel'	Heb.	<sup>ea</sup> <i>qōb</i>	'steepy, hilly'
Ph.			Ph.		
Ug.	<sup>ea</sup> <i>qb</i>	'Ferse, Spur'; D. 'zurückhalten, hindern'	Ug.		
Akk.	<i>eqbu</i>	'Ferse, Absatz'	Akk.		
<b>'QD Arab.</b>	<b><sup>ea</sup><i>qada</i></b>	<b>'to strike a bargain, make a compact'</b>	<b>'QR Arab.</b>	<b><sup>ea</sup><i>qara</i>*</b>	<b>'to wound, hamstring' ('<i>al-ḡarḥ</i>)</b>
Ge.	<sup>ea</sup> <i>qada</i>	'ligare, vincere, constringere, nodare'	Ge.		
ESA	<sup>ea</sup> <i>qd</i>	'a contract, oath?'	ESA		
Syr.	<sup>ea</sup> <i>qad</i>	'to fix, settle, solidify'	Syr.	<sup>ea</sup> <i>qar</i>	'to uproot; to break down'
Aram.	<sup>ea</sup> <i>qad</i>	'to tie; offer'	Aram.	<sup>ea</sup> <i>iqqar</i>	'root'; Denom. hitpe. 'to be rooted up'
Heb.	<sup>ea</sup> <i>qad</i>	'to bind'	Heb.	<sup>ea</sup> <i>qar</i>	Denom. 'to pluck or root up'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>'QL Arab.</b>	<b><sup>ea</sup><i>qala</i>*</b>	<b>'to understand; be ingenious, prudent'</b>	<b>'QM Arab.</b>	<b><sup>ea</sup><i>qīm</i></b>	<b>'barren; grievous (day); destroying' (<i>ḡumūd wa-ḏīq wa-šidda</i>)</b>
Ge.	<sup>ea</sup> <i>qal</i>	'ingenium, prudentia' (< Arab.)	Ge.	<sup>ea</sup> <i>qqama</i>	'concludere, incarcerare; compescere, coercere, continere'
ESA			ESA		
Syr.			Syr.	<sup>ea</sup> <i>qīm</i>	'crooked, crafty, perverse'; pa. 'to turn aside, pervert'



Aram.			Aram.	<sup>ca</sup> <i>qam</i>	pa. 'to curve, wind'; <i>'aqmūmūtā</i>
Heb.			Heb.	<sup>ca</sup> <i>qam</i>	'hump, protuberance > haughtiness'
Ph.			Ph.		'to curve, wind'; hitpa. 'to be artful';
Ug.			Ug.		<i>'aqmūmit</i> 'crookedness of the heart,
Akk.			Akk.		insidiousness; haughtiness'
<b>'KF</b>	<i>'akafa</i>	<b>'to keep back; give o.s. up'</b>	<b>'LQ</b>	<i>mu'allaqa</i>	<b>pass. part. f. 'one in suspense';</b>
<b>Arab.</b>			<b>Arab.</b>		<b>'alaq 'clotted blood'</b>
Ge.			Ge.	<i>'alaqt</i>	'hirudo, sanguisuga'
ESA			ESA		
Syr.			Syr.	<i>'alaq</i>	pa. 'to stick, adhere; be attached';
					<i>m<sup>c</sup>alqān</i> 'adherents (of the Church)';
					<i>'laqtā</i> 'a leech'
Aram.			Aram.	<sup>ca</sup> <i>lūqā</i>	'leech'
Heb.			Heb.	<sup>ca</sup> <i>lūqā</i>	'leech' (< Aram.?)
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>ilqu</i>	'Blutegel'
<b>'LM</b>	<i>'alima</i>	<b>'to know; distinguish; be</b>	<b>'LN</b>	<i>'a'lana</i>	<b>'to make manifest, publish'</b>
<b>Arab.</b>		<b>learned'; 'alam 'a sign'</b>	<b>Arab.</b>		
Ge.	<i>'alama</i>	'signare, consignare (literis)' (< Arab.)	Ge.		
ESA	<i>'lm</i>	'to make acknowledgement'; tp. 'to	ESA	<i>'ln</i>	h. 'to notify, bring s.o.'s attention to'
		take notice of'; <i>'lm</i> 'sign, mark;			
		signature'			

Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.	<i>ʿlm</i>	‘kennen’?	Ug.		
Akk.			Akk.		
<b>LW Arab.</b>	<i>ʿalā (w)</i>	<b>‘to be high, exalted, proud; be upon’</b>	<b>MD Arab.</b>	<i>taʿammada</i>	<b>‘to propose’</b>
Ge.	<i>ʿalaw/ya</i>	‘praevaricari, migrare, transgredi, violare’; <i>laʿala</i> ‘altum, superiorem, excelsum esse’	Ge.		
ESA	<i>ʿly</i>	‘to go up to (a lace)’; <i>ʿly</i> ‘high, topmost; Most High (God)’	ESA		
Syr.	<i>ʿalī</i>	pa. ‘to raise, elevate, exalt’	Syr.		
Aram.	<i>ʿillāy</i>	BA ‘highest’	Aram.		
Heb.	<i>ʿālā</i>	‘to go up, ascend, climb’	Heb.		
Ph.	<i>ʿly</i>	‘to rise; offer’	Ph.		
Ug.	<i>ʿly</i>	‘to go up’	Ug.		
Akk.	<i>elū</i>	‘auf-, emporsteigen’; st. ‘hoch sein’	Akk.		
<b>MR Arab.</b>	<i>ʿamara</i>	<b>‘to cultivate, make habitable, perform the sacred visitation (to Mecca)’; ‘amr, ‘umr ‘life’ (baqāʿ wa-mtidād zamān)</b>	<b>MQ Arab.</b>	<i>ʿamūq</i>	<b>‘deep; distant’</b>
Ge.			Ge.	<i>ʿemūq</i>	‘profundus (altus)’
ESA	<i>ʿmr</i>	‘colonist, or a certain building’; <i>ʿmr</i> (Min.) ‘spatium temporis’	ESA	<i>ʿmq</i>	‘(cultivated) valley’

Syr.	' <i>mar</i>	'to dwell, sojourn'; af. 'to colonise'; ' <i>ūmrā</i> 'living, life'	Syr.	' <i>amāqā</i>	'deep, hidden, difficult; extreme'
Aram.	' <i>mar</i>	'to stay, dwell'	Aram.	' <i>amīq</i>	BA 'deep'
Heb.			Heb.	' <i>āmōq</i>	'deep'
Ph.			Ph.	' <i>mq</i>	'plain, valley'
Ug.	' <i>mr</i>	'Erde (Humus)'	Ug.	' <i>mq</i>	'a valley, plain'
Akk.			Akk.	' <i>emēqu</i>	'weise sein'
<b>'ML</b>	' <i>amila</i> *	<b>'to do, make; act, work, operate'</b>	<b>'MM</b>	' <i>amm</i> *	<b>'paternal uncle'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	' <i>abbala</i>	'to make, do'; ' <i>mā'ebal</i> 'instrumentum, utensile'; ' <i>amala</i> 'to work, do' (< Arab.)	Ge.		
ESA	' <i>ml</i>	'to work (the land)'	ESA	' <i>m</i>	'paternal uncle'
Syr.	' <i>mal</i>	'to labour, toil; take trouble, weary'	Syr.	' <i>amtā</i>	'a father's sister, paternal aunt'
Aram.	' <i>ml</i>	Sf. 'trouble'; ' <i>māl</i> 'to labor, take pains; be wearied'	Aram.		
Heb.	' <i>āmal</i>	'to labour, toil'	Heb.		
Ph.			Ph.		
Ug.	' <i>ml</i>	'ganar'? (< 'esforzarse')	Ug.		
Akk.	' <i>nēmetu</i>	'(Geschäfts-) Gewinn, Profit'	Akk.		
<b>'MH</b>	' <i>amaha</i>	<b>'to wander distractedly to &amp; fro'</b>	<b>'MY</b>	' <i>amiya</i>	<b>'to be blind; dark; obscure'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.	' <i>ahmī</i>	af. 'to turn away or avert the eyes, disregard, neglect'	Syr.	' <i>amī</i>	pa. 'to blind'
Aram.			Aram.	' <i>mī</i> , ' <i>amā</i>	'to be dim'

Heb. Ph. Ug. Akk.			Heb. Ph. Ug. Akk.	<i>‘āme</i>	NH ‘to be dark, dim, faint’
<b>Arab.</b>	<i>‘an</i>	<b>‘off; from; in spite of, concerning etc.’</b>	<b>‘NB Arab.’</b>	<i>‘inab</i>	<b>‘grapes, a vine’</b>
Ge. ESA Syr.	<i>‘n</i>	‘away from’	Ge. ESA Syr.	<i>‘nb</i> <i>‘enbā</i>	‘vineyard’ ‘berries, grapes, cluster, bunch of grapes’
Aram. Heb. Ph. Ug. Akk.			Aram. Heb. Ph. Ug. Akk.	<i>‘inn’bā</i> <i>‘ēnāb</i> <i>ḡnb(m)</i> <i>inbu</i>	‘cluster, grape’ ‘grape(s)’ ‘grape(s)’ ‘Frucht; Geschlechtskraft’
<b>‘NT Arab.’</b>	<i>‘anita*</i>	<b>‘to fall into misfortune; perish’</b> <i>(mašaqqa)</i>	<b>Arab.</b>	<i>‘inda*</i>	<b>‘at; with; near; about; in’</b>
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>‘anātā</i> <i>‘antā</i>	‘wicked, heinous, vicious, worthless’ ‘oppressor, wrong-doer’	Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.		

<b>‘NQ Arab.</b>	<b>‘<i>unuq</i></b>	<b>‘a neck’</b>	<b>‘NW Arab.</b>	<b>‘<i>anā (w)</i></b>	<b>‘to be humble’</b>
Ge.	<i>‘anaqa</i>	‘collo (suo) circumdare/suspendere’	Ge.		
ESA			ESA	<i>‘nw</i>	‘to be distressed, troubled’
Syr.	<i>‘eqqā</i>	‘necklace’; <i>‘nāqā</i> ‘a fibre, tie’	Syr.	<i>‘ny</i>	ctpe. ‘to humble himself’
Aram.	<i>‘unqā</i>	‘neck’	Aram.	<i>‘anā</i>	‘to be pressed’; BA <i>‘anāy</i> ‘poor, needy’
Heb.	<i>‘nāq</i>	‘neck’ only in epithet of a people; ‘necklace’ (< Aram.)	Heb.	<i>‘ānā</i>	‘to be bowed down, afflicted’
Ph.			Ph.	<i>‘ny</i>	‘to humble’
Ug.	<i>‘nq</i>	‘das Höchste, Edelste?’; ‘collar?’	Ug.	<i>‘nw</i>	‘estar/quedar abatido, humillado’
Akk.	<i>unqu</i>	‘Nackenstück’ (< Aram.)	Akk.		
<b>‘HD Arab.</b>	<b>‘<i>ahida</i></b>	<b>‘to enjoin; stipulate’</b>	<b>‘HN Arab.</b>	<b>‘<i>ihn</i></b>	<b>‘particoloured wool’</b>
Ge.			Ge.		
ESA	<i>‘hd</i>	‘to make a covenant; pledge o.s.’	ESA		
Syr.	<i>‘ehad</i>	‘to remember, recall, come or call to mind’; <i>‘ahīd</i> ‘remembering, mindful of’	Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>‘WĠ Arab.</b>	<b>‘<i>iwaḡ</i></b>	<b>‘crookedness; curvature; distortion’</b>	<b>‘WD Arab.</b>	<b>‘<i>āda (w)</i></b>	<b>‘to return; turn’ (<i>tatniya fi l-’amr</i>)</b>
Ge.	<i>‘ōga</i>	‘to be crooked, be curved, be bent, be cross-eyed’	Ge.	<i>‘ōda</i>	‘se vertere; circumire, ambire, obire’

ESA			ESA	<i>ʿwd</i>	‘to retire, return to (a place)’
Syr.			Syr.	<i>ʿayed</i>	pa. ‘to accustom, use’; <i>ʿyādā</i> ‘custom’
Aram.	<i>ʿūgyā</i>	‘cavity dug around a tree’	Aram.	<i>ʿōd</i>	‘still’
Heb.	<i>ʿugā</i>	‘disc or cake of bread’; NH <i>ʿuggā</i>	Heb.	<i>ʿūd</i>	pi. ‘to surround’; <i>pōʿlāl</i> ‘to restore, relieve’; <i>ʿōd</i> ‘still, yet, again, besides’
Ph.			Ph.		
Ug.			Ug.	<i>ʿ(w)d</i>	‘Wiederholung, Zeitwende’
Akk.			Akk.		
<b>ʿWD</b>	<b><i>ʿāda (w)</i></b>	<b>‘to take or seek refuge’</b>	<b>ʿWR</b>	<b><i>ʿawra</i></b>	<b>‘nakedness’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>ʿwrr</i>	‘unprotected situation’
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>ʿōz</i>	‘to take or seek refuge’; <i>ʿōdēd</i>	Heb.	<i>ʿūr</i>	‘to be exposed, bare’
		‘assister’			
Ph.			Ph.		
Ug.	<i>ʿ(w)d</i>	‘Schutz’	Ug.		
Akk.			Akk.		
<b>ʿWQ</b>	<b><i>muʿawwiqīn*</i></b>	<b>obl. pl. of act. part. ‘those who hinder’</b>	<b>ʿWL</b>	<b><i>ʿāla (w)</i></b>	<b>‘to swerve, turn aside (fr. right way)’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>ʿalawa</i>	‘pervertere; transgredi; fidem fallere’
ESA	<i>ʿwq</i>	‘bank, embankment?’	ESA		
Syr.			Syr.	<i>ʿawel</i>	af. ‘to do or commit wrong’
Aram.			Aram.	<i>ʿawlā</i>	‘perversion, fault’

Heb.			Heb.	<i>ʿāwal</i>	‘to act wrongfully’ (denom. < <i>ʿāwel</i> ‘injustice, unrighteousness’)
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>WM Arab.</b>	<i>ʿām</i>	‘a year’	<b>WN Arab.</b>	<i>ʿāʿāna*</i>	‘to assist’
Ge.	<i>ām</i>	‘annus’	Ge.		
ESA	<i>ʿwm</i>	‘year’	ESA	<i>ʿwn</i>	h. ‘to help; save’
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>YB Arab.</b>	<i>ʿāba (y)*</i>	‘to render faulty or unserviceable’	<b>YR Arab.</b>	<i>ʿīr*</i>	‘a caravan’
Ge.			Ge.		
ESA	<i>ʿybt</i>	Min. ‘profanata est?’	ESA	<i>ʿr</i>	‘a caravan’
Syr.			Syr.	<i>ʿarwānā</i>	‘a calf, young bullock’
Aram.	<i>ʿyb</i>	pa. ‘to declare guilty, convict’; <i>ʿayyābā</i> ‘guilty’	Aram.	<i>ʿayir</i>	‘foal’
Heb.			Heb.	<i>ʿayir</i>	‘a male ass’
Ph.			Ph.		
Ug.			Ug.	<i>ʿr</i>	‘ass’
Akk.			Akk.	<i>ayaru, ḥāru</i>	‘Eselhengst’

**YŠ** *ʾīša* **‘Life’**  
**Arab.**  
 Ge.  
 ESA *št*  
 Syr. *ʾās* **‘way of life > community’**  
**‘recreatus est’**  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**YN** *ʾayn* **‘an eye; fountain’**  
**Arab.**  
 Ge. *ʾayn* **‘oculus; fons’**  
 ESA *ʾyn* **‘an eye; spring’**  
 Syr. *ʾaynā* **‘an eye; spring’**  
 Aram. *ʾayin* **BA ‘eye’; OA *mʾyn* ‘well, source, spring’**  
 Heb. *ʾayin* **‘an eye; spring’**  
 Ph. *ʾn* **‘to cast evil eye’; ‘glance; spring’**  
 Ug. *ʾn* **‘an eye; spring’**  
 Akk. *īmu* **‘Auge; Quelle’**

**YL** *ʾāʾil* **act. part. ‘poor’ (‘*al-fāqa***  
**Arab.** ***wa-l-ḥāḡa*)**  
 Ge. *ʾawāl* **‘pullus, asellus’ also ‘young of**  
**animal, foal, colt’**  
 ESA *ʾ(w)l* **‘a family’**  
 Syr. *ʾūlā* **‘embryo, fetus; new-born babe’; ‘*īlā***  
**‘foal, colt’**  
 Aram. *ʾl* **OA ‘foal’; ‘*ūlā* ‘suckling, boy’**  
 Heb. *ʾawīl* **‘young boy, child’**  
 Ph.  
 Ug. *ʾ(y)l* **‘kin, or sibling’; ‘child’**  
 Akk.

**YY** *ʾayiya* **‘to be hindered so as to be**  
**Arab.** **unable’**  
 Ge.  
 ESA *ʾyy* **h. ‘to lag behind’**  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.



**GBR Arab.** *ḡabara* ‘dust’  
 Ge. *‘abra* ? ‘aridum, sterilem esse vel fieri, exarescere, sterilescere’  
 ESA *ḡbr* ‘settler (on land)’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**GBN Arab.** *taḡābun* ‘mutual deceit’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**GD R Arab.** *ḡādara* ‘to leave out’  
 Ge.  
 ESA  
 Syr.

**GBR Arab.** *ḡābir* ‘one who stays or lags behind’  
 Ge. (*‘al-baqā’*)  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**GT Arab.** *ḡutā’\** ‘scum, refuse; light straw; stubble’  
 Ge.  
 ESA  
 Syr. *‘awšā* ‘a marsh, swamp, bog’  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**GDQ Arab.** *ḡadaq* ‘copious, abundant’  
 Ge.  
 ESA  
 Syr. *‘edqā* ‘a curl, curled lock of hair, crisped bush of hair’

Aram.  
 Heb. *ʿādar* nif. 'to be lacking, fail'; NH 'to withdraw one's self, fail'  
 Ph.  
 Ug.  
 Akk.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĠDW Arab.** *ġadā (w)* 'to come or go early in the morning'

Ge.  
 ESA

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *ġdw, mġd*  
 Akk.

'Tagesanbruch'

**ĠRB Arab.** *ġaraba\** 'to set, as the sun'

Ge.  
 ESA

Syr. *ʿreb*  
 Aram. *ʿīʿrab*  
 Heb. *ʿereb*  
 Ph. *ʿrb*  
 Ug. *ʿrb*  
 Akk. *erēbu*

'occidere, obire (de sideribus)  
 'sunset > west'; *ġrb* 'west'? in the epithet of god **TTR**  
 'to set, go down'; *ʿrūbtā* 'the eve'  
 'to set'  
 '(sun)set; evening'  
 'enter'  
 'to enter; set(sun)'  
 'eintreten'; *erbu* '(Sonnen-)Untergang'

**ĠRB Arab.** *ġurāb* 'a raven'

Ge.

ESA *ġrb̄b* ? 'a kind of grape (black?)'  
 Syr. *ʿurbā* 'a raven'  
 Aram. *ʿurbā* 'raven, crow'  
 Heb. *ʿorēb* 'a raven'  
 Ph.

**ĠRR Arab.** *ġarra* 'to deceive with vain hopes'

Ge.

ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Ug. Akk.	<i>āribu</i>	'Rabe, Krähe'	Ug. Akk.	<i>ḡr</i>	'Betrüger'
<b>ĠRF</b> <b>Arab.</b>	<i>ʾiḡtarafa</i>	'to drink out of the hand'	<b>ĠRF</b> <b>Arab.</b>	<i>ḡuraf</i>	'lofty apartments'
Ge.	<i>ʿrf</i>	'cochlear; vomer, aratrum'	Ge.		
ESA	<i>ʿrf</i>	'well from which one draws water'	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠRQ</b> <b>Arab.</b>	<i>ʾaḡraqa</i>	'to drown'	<b>ĠRM</b> <b>Arab.</b>	<i>ḡārim*</i>	'one in debt'
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.	<i>ḡrnn</i>	'vengeance, punishment'
Akk.			Akk.		
<b>ĠRY</b> <b>Arab.</b>	<i>ʾaḡrā*</i>	'to excite, incite against'	<b>ĠZL</b> <b>Arab.</b>	<i>ḡazl</i>	'a spinning'
Ge.			Ge.		
ESA			ESA		

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ĠZW** *ġuzan* 'combatants'

**Arab.**

Ge. *gāzā* 'source of strife' (Perh. < Arab.)

ESA *ġzaw/y* 'to raid, carry out raids'

Syr.

Aram.

Heb.

Ph.

Ug. *ġz* 'raided'

Akk.

**ĠSL** *ġasala* 'to wash'

**Arab.**

Ge.

ESA *ġsl* 'to wash o.s.'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Syr. <sup>a</sup>*zal*

Aram. <sup>a</sup>*zal*

Heb.

Ph.

Ug. *ġzl* 'hilandero'

Akk.

**ĠSQ** *ġasaq* 'the commencement of darkness'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

*ħ<sup>e</sup>šek*

*ħ<sup>a</sup>šūkā*

*ħāšak*

'to grow dark (towards evening)'

BA 'darkness'

'to be, grow dark'

**ĠŠY** *ġašiya* 'to cover over; come upon'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

<sup>a</sup>*sēy*

<sup>a</sup>*šā*

*ġšy*

*ħašū*

'to press, tread'

'to press, squeeze'

'dahinsinken'

'sich verdunkeln'

<b>ĠŞB</b>	<i>ğaşban</i>	'by force'	<b>ĠŞŞ</b>	<i>ğuşşa</i>	's.th. which sticks in the throat'
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>'aşaba</i>	'durum, difficilem esse; doloribus laborare'; <i>'edūb</i> 'hard, difficult, violent'	Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠDB</b>	<i>ğadıba</i>	'to be angry'	<b>ĠDD</b>	<i>ğadḏa</i>	'to cast down (eyes, voice)'
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>ĠTŠ</b>	<i>'agtašā</i>	'to make dark'	<b>ĠTW</b>	<i>ğitā'</i>	'a veil, covering'
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.	<i>'itā</i>	'[to cover] to blot out, efface, cancel'

Aram.			Aram.	<sup>a</sup> <i>tā</i>	'to wrap up; cover one's self'
Heb.			Heb.	<sup>a</sup> <i>tā</i>	'to wrap oneself, enwrap'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>eṭū</i>	'dunkel, finster sein, werden'
<b>ĠFR</b>	<b><i>ġafara*</i></b>	<b>'to pardon; forgive' (<i>'as-satr</i>)</b>	<b>ĠFL</b>	<b><i>ġafala</i></b>	<b>'to neglect, be negligent'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>'afara</i>	'to cover, put on something'	Ge.		
ESA			ESA		
Syr.	<i>'apar</i>	pa. 'to veil, cover the face'	Syr.		
Aram.	<i>ma<sup>a</sup>ṗārā'</i>	'mantle; turban'	Aram.		
Heb.	<sup>a</sup> <i>ṗēr</i>	'covering, bandage' (< Akk.?): <i>'ārīṗ</i> 'cloud'	Heb.	<i>'āpal</i>	hif. 'to show heedlessness'
Ph.			Ph.		
Ug.	<i>ġpr</i>	'begnadigen?', 'zulassen?'	Ug.		
Akk.	<i>aṗāru</i>	'den Kopf bedecken, auf den Kopf setzen'	Akk.		
<b>ĠLB</b>	<b><i>ġalaba</i></b>	<b>'to prevail, overcome'</b>	<b>ĠLZ</b>	<b><i>ġalaza</i></b>	<b>'to be severe'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>ġlb</i>	'a victorious one'	ESA		
Syr.	<i>'lab</i>	'to have upper hand; surpass, exceed'	Syr.		
Aram.	<i>'it'allēb</i>	'to humble one's self, submit; to raise one's self above'	Aram.		
Heb.	<i>'ālab</i>	NH 'to press upon; arrogate superiority; humiliate, insult'	Heb.		
Ph.			Ph.		

Ug.  
Akk.

ĠLF *'aġlaf* 'uncircumcised' (*ġiṣāwa wa-ġiṣyān*  
Arab. *šay' li-šay'*)  
Ge.  
ESA  
Syr.  
Aram. *'allep* 'to overcome with weakness'  
Heb. *'ālap* 'to cover'  
Ph.  
Ug. *ġlp* 'husk (of grain)'  
Akk.

ĠLL *ġalla* 'to defraud; bind'; *ġull* 'yoke,  
Arab. collar'; *ġill* 'hidden enmity,  
*grudge*' (*tahallul šay' wa-tabāt šay'*,  
*ka-š-šay' yuġraz*)  
Ge.  
ESA *ġll* 'fraudulently appropriate, withhold'  
Syr. *'al* 'to enter; come in to a woman;  
attack, invade'  
Aram. *'alal* 'to enter a town, a house, come in'  
Heb. *'ōl ('ll)* 'yoke'; *'ālal* 'to insert, thrust in; ascend,  
land, enter'  
Ph.  
Ug. *ġll* 'to tie up'  
Akk. *halātu* 'einsperren, festhalten'

Ug.  
Akk.

ĠLQ *ġallaqa* 'to shut (a door)'  
Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

ĠLM *ġulām* 'a boy, youth; son'  
Arab.  
Ge.  
ESA *ġlm* 'child, boy, youth'  
Syr. *'laymā* 'a youth'  
Aram. *'lym* Sf. 'young boy'; *'ūleymā* 'young man'  
Heb. *'elem* 'young man'  
Ph. *'lm* 'youth'  
Ug. *ġlm* 'boy'  
Akk. *aḥlamū* Bezeichnung der Aramäer; als  
truppengattung? (< Arab.?)

ĠLW *ġalā (w)* 'to exceed what is just and proper'  
Arab. Ge. 'alawa 'perverti, mutare; transgredi, violare (legem, praecepta, foedus); fidem fallere, perfide agere'

ESA  
Syr. 'alī af. 'a'ī 'to act perversely, wickedly, do iniquity' perh. denom. < 'awlā

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

ĠMR *ġamra* 'a flood of water; confused mass of anything'

Arab. Ge. ESA  
Syr. Aram.  
Heb.  
Ph.  
Ug.  
Akk.

ĠLY *ġalā (y)* 'to boil'  
Arab. Ge.

ESA  
Syr.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

GMZ *taġāmaza* 'to wink at one another'

Arab. Ge. ESA  
Syr. Aram.  
Heb.  
Ph.  
Ug.  
Akk.



**ĠMD Arab.** *ʿaġmaḍa* ‘to connive at the payment of less than the full value’  
*(taṭāmum fi š-šayʿ wa-tadāhul)*  
 Ge. *ʿamaḍa* ‘inique agere, injustum, iniquum esse, injustitiam facere’  
 ESA  
 Syr. *ʿmaṣ* ‘to shut (esp. eyes)’  
 Aram. *ʿammēš* ‘to close the eyes’  
 Heb. *ʿimmēš* ‘to close the eyes’  
 Ph.  
 Ug.  
 Akk.

**ĠNM Arab.** *ġanima* ‘to get as booty, acquire’  
 Ge.  
 ESA *ġnm* ‘to plunder, take as booty’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĠWT Arab.** *ġāta (w)* ‘to assist; relieve’  
 Ge.  
 ESA *ġwt* Min. ‘restauravit’

**ĠMM Arab.** *ġamm* ‘anguish, affliction’ (*taġtiya wa-ʿiṭbāq*)  
 Ge. *ʿamama* ‘to be dark, be black, be dirty’  
 ESA *ġmm* ‘cloud’? or pr. n.?  
 Syr.  
 Aram. *ʿamam* ‘to be dim’  
 Heb. *ʿāmam* ‘to darken, dim’  
 Ph.  
 Ug. *ʿmm* G. or D. ‘darkened, veiled’  
 Akk.

**ĠNY Arab.** *ġaniya* ‘to be rich; dwell’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb. *ʿān* ‘to dwell’  
 Ph.  
 Ug.  
 Akk.

**ĠWR Arab.** *ġār* ‘a cavern’  
 Ge.  
 ESA

Syr.  
 Aram. *ʿayyēt* ‘to make suitable, adjust’  
 Heb. *ʿūs* ‘to lend aid, come to help’; *ʿūt* id.  
 (Aramaism)

Ph.  
 Ug.

Akk.

**ĠWR** *muġīrāt* ‘horses making an hostile  
**Arab.** excursion’

Ge.  
 ESA *ġwr, hgr* h. ‘to raid, attack’

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĠWT** *ġāʾit* ‘a privy; easing oneself’  
**Arab.**  
 Ge. *ġūt* ‘excrement, relieving one’s bowels’  
 (< Arab.)

ESA  
 Syr.  
 Aram.  
 Heb.

Syr. *m<sup>ʿ</sup>artā* ‘a cave, cavern, den, hollow’  
 Aram. *m<sup>ʿ</sup>artā* ‘a cave’ (esp. burial cave)  
 Heb. *m<sup>ʿ</sup>arā* ‘a cave’ (*m*)

Ph.  
 Ug. *grt, mgrt* ‘Höhle, Bergwerk?’; *ġ(w)r* ‘sank  
 down’

Akk.

**ĠWŞ** *ġāşa (w)* ‘to dive’  
**Arab.**

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**ĠWL** *ġawl* ‘inebriation’  
**Arab.**  
 Ge.

ESA  
 Syr.  
 Aram.  
 Heb.

Ph.  
Ug.  
Akk.

**ĠWY** *ġawā* (y)\* 'to wander, go astray [from  
Arab. the right way]' (*ḥilāfu r-rušd wa-'izlāmu l-'amr*)

Ge. 'ayaya  
ESA *ġwy*  
Syr. 'errare, aberrare'  
'to mislead'?

Aram. 'awāyā BA 'iniquity'

Heb. 'āwōn 'iniquity; guilt; punishment'

Ph.  
Ug.  
Akk. *ewū* ? 'belasten mit (Sünde)'

**ĠYT** *ġāta* (y) 'to water by means of rain'

Arab.  
Ge. *ġyt*  
ESA  
Syr. h. 'to water with rain'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ph.  
Ug.  
Akk.

**ĠYB** *ġayb* 'a secret; mystery; whatever is  
Arab. absent or hidden' (*tasatturu š-šay* 'ani l-'uyūn)

Ge.  
ESA  
Syr. 'ayeb 'to grow gloomy'; 'ūbā 'recess, inner part'

Aram. 'ēbā 'thickness, darkness, cloud'; 'īb 'to be thick, heavy'

Heb. 'āb 'dark cloud, cloud-mass; thicket'

Ph.  
Ug.  
Akk. *ġb ebūbatu* 'Wolke; Dunkel'  
'Wald' (< West Sem.)

**ĠYR** *ġayyara* 'to alter, change'

Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ĠYD** *ġāda* (y) 'to diminish, abate, be wanting'  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ĠYZ** *ġāza* (y) 'to incense; irritate'  
**Arab.**  
Ge.  
ESA  
Syr. *ʿāṭ* (*ʿwt*) 'to irritate'; *ʿayē* 'to provoke, irritate'  
Aram.  
Heb. *ʿāṭ* 'urging, instigation'  
Ph.  
Ug.  
Akk.

Arab.	<i>fa-</i>	prefixed particle of inference and sequence 'and, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly'	F'D Arab.	<i>fu'ād</i>	'the heart'
Ge.			Ge.		
ESA	<i>p</i>	introductory to predicate	ESA		
Syr.	<i>'ap</i>	'also, and, even'	Syr.		
Aram.	<i>p, p'</i>	OA 'and'; BA <i>'ap</i> 'also'	Aram.		
Heb.	<i>'ap</i>	denoting addition	Heb.		
Ph.	<i>'p</i>	'moreover, even'	Ph.		
Ug.	<i>p</i>	'und, dann; nun; aber'; <i>'ap</i> 'auch, sogar'	Ug.	<i>pi'd</i>	'gemütsvoll'
Akk.			Akk.		
F'W Arab.	<i>fi'a*</i>	'a band, party of men, army'	FT' Arab.	<i>fata'a</i>	'to cease, desist'
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		

**FTH** *fataḥa* 'to open'  
**Arab.**  
 Ge. *fatha*  
 ESA *fth* 'to lay waste (a building)?'  
 Syr. *f'taḥ*  
 Aram. *f'taḥ*  
 Heb. *pātaḥ*  
 Ph. *pth*  
 Ug. *pth*  
 Akk. *petū*

**FTQ** *fataqa* 'to split, cleave asunder'  
**Arab.**  
 Ge.  
 ESA  
 Syr. *f'taq* 'to burst, break open (as an ulcer)'  
 Aram. *f'taq* 'to divide, distribute'  
 Heb. *pātaq* 'to divide, distribute' esp. 'to dig or open a channel'  
 Ph.  
 Ug.  
 Akk. *patāqu* 'formen, bilden'

**FTN** *fatana* 'to try, or prove; afflict, persecute by burning; lead into temptation; seduce'  
**Arab.**  
 Ge. *fatana* 'tentare, probare, examinare'  
 ESA

**FTR** *fatara* 'to feel weak or faint; desist'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**FTL** *fatīl\** 'a small skin in the cleft of a date-stone' (*layyu šay*)  
**Arab.**  
 Ge. *fatl* 'filum, licium, funiculus'  
 ESA *fil* 'substantia ad colligandum adhibita'  
 Syr. *f'ālīā* 'wick'; *f'tal* 'to twist awry, pervert'  
 Aram. *f'ālīā* 'wick'; *pattēl* 'to pervert'  
 Heb. *pātil* 'cord, thread (twisted)'  
 Ph.  
 Ug.  
 Akk. *patālu* 'drehen, wickeln'

**FTW** 'aftā 'to advise; instruct in matter of law' (*tabyīn ḥukm*)  
**Arab.**  
 Ge.  
 ESA

Syr.	<i>petnā</i>	‘tumult, discord’ (< Arab.)	Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>FTW</b>	<b><i>fatan</i></b>	<b>‘a young man; man-servant’</b>	<b>FĠĠ</b>	<b><i>faġġ</i></b>	<b>‘a broad way, esp. between two</b>
<b>Arab.</b>		<b>(<i>ʔarāwa wa-ġidda</i>)</b>	<b>Arab.</b>		<b>mountains’</b>
Ge.			Ge.		
ESA			ESA	<i>fġg</i>	‘channel, path’?
Syr.			Syr.	<i>paġā</i>	‘cross-roads’
Aram.	<i>patyā</i>	‘inexperienced, child, lad’	Aram.		
Heb.	<i>petī</i>	adj. ‘simple’; ‘open-minded’?; ‘junger, einfältiger mensch’	Heb.		
Ph.			Ph.		
Ug.	<i>pt</i>	‘schwächen’	Ug.		
Akk.			Akk.		
<b>FĠR</b>	<b><i>faġara</i></b>	<b>‘to cause water to pour forth; to</b>	<b>FĠW</b>	<b><i>faġwa</i></b>	<b>‘a clear open space’</b>
<b>Arab.</b>		<b>go aside from right way, act</b>	<b>Arab.</b>		
Ge.	<i>fagara</i>	<b>wickedly’</b> ( <i>‘at-tafattuh fi šay’</i> )	Ge.		
ESA	<i>fgr</i>	‘to scratch the ground’	ESA		
Syr.		‘to cause water to flow’	Syr.		
Aram.	<i>paġġer</i>	‘to break up, through’	Aram.		
Heb.	<i>piġġer</i>	NH ‘to split, break up’	Heb.		

Ph.  
Ug. *ḡgr* 'Morgenlicht'  
Akk.

**FḤṢ** *fahṣā* 'filthy, shameful, dishonourable  
Arab. conduct'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FDY** *fadā (y)* 'to ransom'  
Arab.  
Ge. *fadaya* 'solvere; reddere, restituere;  
rependere, retribuere; debere'  
ESA *fdy* 'to repay s.o.; redeem s.o.'

Syr.  
Aram. *ḡdy* OffA 'to ransom, redeem'  
Heb. *pādā* 'to ransom'  
Ph.  
Ug. *ḡdy* 'to ransom'  
Akk. *ḡadū* 'verschonen, loslassen'

Ph.  
Ug.  
Akk.

**FḤR** *fahūr* 'vain-glorious, a boaster'  
Arab.

Ge. *fakkara* 'to boast' (< Arab.)  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FRT** *fart* 'feces'  
Arab.  
Ge.

ESA  
Syr. *ḡertā* 'dung'  
Aram. *ḡartā* 'excrements'  
Heb. *ḡereš* 'fecal matter'  
Ph.  
Ug.  
Akk. *ḡaršū* 'Darminhalt, Kot'



**FRĠ Arab.** *faraġa* ‘to split, cleave asunder’  
 Ge.  
 ESA  
 Syr. *ʿapreg* ‘to shine; give pleasure’ (rt. mng. ‘to be free fr. care’)  
 Aram. *ḫrag* ‘to break, divide’  
 Heb. *ḫārag* ‘to break through, sprout’  
 Ph.  
 Ug.  
 Akk.

**FRD Arab.** *fard* ‘alone’  
 Ge. *tafārada* ‘separari a se invicem’  
 ESA *frd* ‘sole, unique’  
 Syr. *ḫrad* ‘to place apart’  
 Aram. *ḫrad* ‘to separate, scatter’  
 Heb. *ḫārad* nif. ‘to divide; separate’  
 Ph.  
 Ug. *brd* ‘separar, apartar’  
 Akk. *ḫarādu* ‘sich absondern’ (< NWS.)

**FRḤ Arab.** *fariḥa* ‘to be glad, rejoice’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**FRR Arab.** *farra* ‘to flee; fly from’ (*ʿal-inkišāf, ʿal-kašf ʿani š-šayʿ*)  
 Ge. *farfara* ‘to crumble bread’  
 ESA  
 Syr.  
 Aram. *ḫrar* ‘to break, destroy’  
 Heb. *ḫārar* hif. ‘to break; frustrate’  
 Ph.  
 Ug. *ḫr[r]* ‘fliehen’; *ḫrr* ‘to break (an agreement)’  
 Akk. *ḫarāru* ‘sich ablösen’

<b>FRŠ Arab.</b>	<i>faraša</i>	'to spread as a carpet on ground'	<b>FRD Arab.</b>	<i>farada*</i>	'to ratify; appoint; fix (a time); ordain, command an observance of, or obedience to; sanction; assign' ( <i>ta'tīr fī šay'</i> )
Ge. ESA Syr.	<i>fršt</i> <i>fras</i>	'cultivated countryside?' 'to spread out, extend; unfold'	Ge. ESA Syr.	<i>fra'</i>	etpe. 'to be avenged; be performed (vow, prayer)'
Aram. Heb. Ph. Ug. Akk.	<i>fras</i> <i>pāras'</i>  <i>naprušu</i>	'to distribute, spread; publish' 'to spread out, spread'  'fliegen, fliehen'	Aram. Heb. Ph. Ug. Akk.	<i>parāšu</i>	'Kult durchführen', denom. < <i>paršu</i> 'Amt, Kult(ordnung)'
<b>FRD Arab.</b>	<i>fariḏ</i>	'an old cow'	<b>FRT Arab.</b>	<i>faraṭa*</i>	'to be extravagantly reproachful'
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.			Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.		

<b>FR'</b>	<i>far'</i> *	<b>'a branch or top of a tree'</b> ( <i>'uluww wa-rtifā' wa-sumuww wa-subūg</i> )	<b>FRĠ</b>	<i>faraga</i>	<b>'to finish'; 'afraga 'to pour out'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>fr'</i>	'crops; first fruit'; <i>tf'</i> 'summit'	ESA		
Syr.	<i>fr'a'</i>	'to spring up, bring forth (leaves etc.); af. 'to germinate, bud, shoot forth'	Syr.	<i>fr'a'</i>	'to uncover'
Aram.	<i>fr'a'</i>	'to fly'; af. 'to cause to bloom'	Aram.	<i>fr'a'</i>	'to disarrange; tear open, uncover'
Heb.	<i>pera'</i>	'long hair of head, locks'; NH 'thick growth of bushes'	Heb.	<i>pāra'</i>	'to let go; let alone'; NH 'to loosen, uncover'
Ph.			Ph.		
Ug.	<i>pr'</i>	'ausgezeichnet, das Beste'; 'shoot, first fruits'	Ug.		
Akk.	<i>pērtu</i>	'Haupthaar'; <i>per'u</i> 'Spross, Nachkomme'	Akk.		
<b>FRQ</b>	<i>faraqa</i>	<b>'to divide; make a distinction'</b> ( <i>tamyīz wa-tazyīl bayn šay'ayn</i> )	<b>FRQ</b>	<i>fariqa</i>	<b>'to be afraid'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>faraqa</i>	'liberare, redimere' also 'divide, separate; create'	Ge.		
ESA	<i>frq</i>	'to deliver, save; be dispersed, scatter'	ESA		
Syr.	<i>fr'raq</i>	'to separate from; depart'	Syr.		
Aram.	<i>prq</i>	Sf. 'to destroy'; <i>fr'raq</i> BA 'to tear away, break off'	Aram.		
Heb.	<i>pāraq</i>	'to tear apart, away'	Heb.		
Ph.			Ph.		
Ug.	<i>prq</i>	'to break'	Ug.		
Akk.	<i>parāqu</i>	'abtrennen'; <i>pirqu</i> 'Auslösung' (< Aram.)	Akk.		

<b>FRH</b>	<i>fāriḥ</i>	‘one who is clever’ [to be brisk]	<b>FRY</b>	<i>’iftarā</i>	‘to feign; forge; invent a lie’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>friḥ</i>	‘to flee?’	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>parū</i>	? ‘Gemeines sagen’
<b>FZZ</b>	<i>’istafazza</i>	‘to remove, expel; deceive, lead to destruction’ ( <i>ḥiffa wa-mā qārabahā</i> )	<b>FZ’</b>	<i>fazi’a</i>	‘to be terrified, smitten with fear’
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>farzaza</i>	‘rumpi, se pandere/aperire; erumpere in cachinnos’	Ge.		
ESA			ESA		
Syr.	<i>paz</i>	‘to leap’; etpc. ‘to be agile, quick’	Syr.		
Aram.	<i>’fzīzā</i>	‘rash, overhasty, impetuous’	Aram.		
Heb.	<i>pāzaz</i>	‘to be supple, agile’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>FSḤ</b>	<i>fasaḥa</i>	‘to make room for a person’ ( <i>sa’a wa-ttisā’</i> )	<b>FSD</b>	<i>fasada</i>	‘to be corrupt’
Ge.	<i>tafaššeḥa</i>	‘hilarem, laetum esse/fieri, gaudere’	Ge.		
ESA	<i>fsh</i>	h. ‘to enlarge, build additions to’; <i>ḥfšḥ</i>	ESA		
		‘to cause to rejoice’			

Syr. Aram. Heb. Ph. Ug. Akk.	<i>pašāhu</i>	‘sich abkühlen, beruhigen’	Syr. Aram. Heb. Ph. Ug. Akk.	<i>ʔʕsad</i> <i>pāsad</i>	‘to ruin, spoil’ NH ‘to deteriorate’
<b>FSR</b> <b>Arab.</b>	<i>tafsīr*</i>	‘an explanation or interpretation’ ( <i>bayānu š-šayʕ wa-ʕiydāhuh</i> )	<b>FSQ</b> <b>Arab.</b>	<i>fasaqa</i>	‘to withdraw from the right way; disobey the commandment of God; be impious, act wickedly’ ( <i>ʕal-hurūġ ʕani t-tāʕa</i> )
Ge. ESA Syr.	<i>ʔʕsar</i>	‘to interpret (a dream), solve (a riddle)’	Ge. ESA Syr.	<i>ʔʕsaq</i>	‘to hew, cut down; mutilate; excommunicate’
Aram. Heb. Ph. Ug. Akk.	<i>ʔʕsar</i>	BA ‘to interpret (a dream)’	Aram. Heb. Ph. Ug. Akk.	<i>ʔʕsaq</i> <i>pāsac</i>	‘to cut, split, sever’ ‘to divide, split, interrupt’
<b>FŠL</b> <b>Arab.</b>	<i>fašila</i>	‘to be faint-hearted’	<b>FŠH</b> <b>Arab.</b>	<i>ʕafšah</i>	‘more eloquent’ ( <i>hulūš fi šayʕ wa-naqāʕ mina š-šarwb</i> )
Ge. ESA Syr.			Ge. ESA Syr.	<i>ʔʕšah</i>	‘to rejoice’; af. ‘to make bright, serene’

Aram. Heb. Ph. Ug. Akk.	<i>pasālu</i>	‘sich abkehren (vom Vertrag)’	Aram. Heb. Ph. Ug. Akk.	<i>ʔʕsaḥ</i>    <i>peṣū</i>	‘to sparkle, be bright’    <i>paṣū</i> ‘weiss, hell(grau)’; <i>peṣū</i> ‘weiss (hellgrau) sein, werden’
<b>FṢL</b> Arab.	<b><i>faṣala*</i></b>	<b>‘to depart; make a distinction or division, or judge between’</b> <i>(tamṣīzu š-šay’ mina š-šay’ wa-’ibānatuh ‘anhu)</i>	<b>FṢM</b> Arab.	<b>’<i>infiṣām</i></b>	<b>‘the act of being broken’</b>
Ge.			Ge.	<i>faṣṣama</i>	‘peragere, perficere, consummare, finire’
ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>ʔʕsal</i> <i>ʔʕsal</i> <i>pāṣal</i>	‘to cleave’; pa. ‘to divide’ ‘to split, divide’ pi. ‘to peel’ NH pi. ‘to split, divide’	ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>paṣṣēm</i> <i>pāṣam</i>	‘to break open’ ‘to split open’
<b>FDḤ</b> Arab. Ge. ESA Syr. Aram. Heb.	<b><i>faḍaḥa</i></b>	<b>‘to expose to shame’</b>	<b>FDD</b> Arab. Ge. ESA Syr. Aram. Heb.	<b>’<i>infaḍḍa</i></b>    <i>fḍḍ</i> <i>paʕ</i> <i>ʔʕsaṣ</i> <i>pāṣaṣ</i>	<b>‘to be broken up; dispersed; separated’</b> ( <i>tafrīq wa-taḡziʔa</i> )    ‘fregit, rupit’ ‘to batter, strike down’ ‘to split; be split, branched’ ‘to break’

Ph.  
Ug.  
Akk.

**FDD** *fiḏḏa\** 'silver'

**Arab.**  
Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FDW** 'afḏā 'to go in unto' (as a husband to  
**Arab.** wife)

Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ph.  
Ug.  
Akk.

**FDL** *faḏḏala* 'to prefer, favour; cause to  
**Arab.** excel'

Ge. *fadala* 'to be numerous, be abundant, be in  
excess' (< Arab.)

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FTR** *tafaṭṭara* 'to be rent asunder'

**Arab.**  
Ge. *fatara* '(de Deo) creare, formare, (de  
hominibus) ex animo suo producere,  
excogitare'

ESA  
Syr. *ḫtar* 'to leave; pass away; cease'  
Aram. *ḫtar* 'to free, dismiss, let go; divorce'  
Heb. *ḫṭar* 'to separate, remove, set free'  
Ph. *ḫrt* 'dismissal'  
Ug. *ḫr* 'aufreissen'  
Akk. *paṭāru* '(ab)lösen, auslösen'

**FZZ** *fazz* 'harsh, severe'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**FQD** *faqada* 'to lose'  
**Arab.**  
 Ge. *faqada* 'requirere; velle, cupere; desiderare';  
*tafaqda* 'necessarium esse'  
 ESA *fqd* 'to lose'  
 Syr. *fʿqad* 'to depart, die'; etpc. 'to be missing'  
 Aram.  
 Heb. *pāqad* nif. 'to be (sought, i.e. needed) missed,  
 lacking'  
 Ph.  
 Ug.  
 Akk.

**FʿL** *faʿala\** 'to do, make; act, perform,  
**Arab.** accomplish'  
 Ge.  
 ESA *fʿl* 'to make, prepare'  
 Syr. *fʿal* 'to labour'  
 Aram. *pōʿalā* 'workingman; work'  
 Heb. *pāʿal* 'to do, make' (poet. for 'āśā)  
 Ph. *pʿl* 'to do, make'  
 Ug. *bʿl* 'machen, arbeiten, verfertigen'  
 Akk.

**FQR** *faqr* 'poverty'  
**Arab.**  
 Ge.  
 ESA  
 Syr. *paqīr* 'a religious mendicant' (< Arab.)  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.



<b>FQ'</b> Arab.	<i>fāqi'</i>	'very yellow, red; any pure colour'	<b>FQH</b> Arab.	<i>faqīha</i>	'to be wise; understand; be skilled or have understanding in matters pertaining to law and divinity'
Ge. ESA Syr.			Ge. ESA Syr.	<i>paqīhā</i>	'juris consultus et theologus' (< Arab.)
Aram. Heb. Ph. Ug. Akk.			Aram. Heb. Ph. Ug. Akk.		
<b>FKR</b> Arab.	<i>fakkara*</i>	'to meditate' ( <i>taraddudu l-qalb fī šay'</i> )	<b>FKK</b> Arab.	<i>fakk*</i>	'the act of freeing (captives)' ( <i>tafattuḥ wa-nfirāğ</i> )
Ge. ESA Syr.	<i>fakkara</i>	'interpretari, exponere, explicare, explanare'	Ge. ESA Syr.	<i>paḥ</i>	'to break, bruise (the head)'; pa. 'to break to pieces, shatter'
Aram. Heb. Ph. Ug. Akk.			Aram. Heb. Ph. Ug. Akk.		

FKH *fakih\** 'a jester'; *fākiha* 'fruit' (*ḫīb wa-stiḫāba*)  
 Arab.  
 Ge.  
 ESA  
 Syr. *pakih* 'senseless, foolish'; *pektā* 'fruit' (< Arab.)  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

FLḤ *'aflaha* 'to prosper, be happy'

Arab.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

FLN *fulān* 'such a one, a certain person'

Arab.  
 Ge.  
 ESA

FKH *tafakkaha\** 'to wonder'  
 Arab.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

FLK *falak\** 'the orbit of a celestial body'

Arab. *falak*  
 Ge. *falak*  
 ESA  
 Syr.  
 Aram. *ḫilkā*  
 Heb. *pelek*  
 Ph. *plk*  
 Ug. *plk*  
 Akk. *ḫilakku*

('istidāra fī šay')  
 'orbis celestis' (< Arab.)  
 'district; distaff, spindle'; *ḫ'lak* 'to spin' denom.  
 'whirl of spindle; district, circle, circuit'  
 'spindle'  
 'spindle'  
 (> Ug., Heb.) 'Stilet, Spindel'

FND *fannada* 'to make a dotard of'

Arab.  
 Ge.  
 ESA

Syr.	<i>pʿlān</i>	‘so and so, a certain one’	Syr.		
Aram.	<i>pʿlān</i>	‘a specified person or thing, such and such’	Aram.		
Heb.	<i>pʿlōnī</i>	‘a certain one’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>FNN</b>	<b>ʾafnān</b>	<b>‘branches; species’</b>	<b>FNY</b>	<b><i>fānin</i>*</b>	<b>act. part. ‘perishable, liable to decay’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>fannawa</i>	‘mittere; dimittere, missum facere’
ESA			ESA	<i>fnwt</i>	‘canal, secondary canal’; ‘road, entrance passage?’
Syr.			Syr.	<i>pʿnā</i>	‘to turn; decline (sun); return; repent’
Aram.			Aram.	<i>pʿnā</i>	‘to turn to, from; go’
Heb.	<i>pʿnīnīm</i>	? ‘corals’ (as branching?)	Heb.	<i>pānā</i>	‘to turn’
Ph.			Ph.	<i>pnh</i>	‘face; side’
Ug.			Ug.	<i>pn</i>	‘sich wenden’
Akk.			Akk.	<i>pānu</i>	‘Vorderseite; Gesicht’; <i>panū</i> (denom.) ‘sich wenden an; voran-, vorausgehen’
<b>FHM</b>	<b><i>fahhama</i></b>	<b>‘to cause to understand’</b>	<b>FWT</b>	<b><i>fāta</i> (<i>w</i>)</b>	<b>‘to pass away from; slip; escape’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FWĜ** *fawğ* 'a troop or company'

**Arab.**

Ge.

ESA

Syr. *paygā* 'a runner; a foot-soldier' (< Pers.)

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FWZ** *fāza (w)* 'to get possession of, gain,  
receive salvation, obtain one's  
desires'

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FWR** *fāra (w)* 'to boil, boil up or boil over'

**Arab.**

Ge.

ESA

Syr. *pw* 'to boil'; etpe. 'to wax hot (as  
anger)'

Aram.  
Heb. *pārūr* 'pot'  
Ph.  
Ug.  
Akk.

**FWD** *fawwaḏa* 'to submit a thing to  
judgement'

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

<b>FWQ</b> <b>Arab.</b>	<i>fawqa</i>	'over, above'; 'afāqa 'to come to oneself, recover' ( <i>uluww</i> )	<b>FWQ</b> <b>Arab.</b>	<i>fawāq</i>	'a delay, the space between two milkings' ( <i>'awba wa-ruḡū</i> )
Ge.	<i>fōqa</i>	'to jump up, spring up, go up, boil over'	Ge.		
ESA	<i>fq</i>	Min. 'super'	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>FWM</b> <b>Arab.</b>	<i>fūm*</i>	'garlic'	<b>FWH</b> <b>Arab.</b>	<i>'afwāh*</i>	'mouths'
Ge.			Ge.	<i>'af</i>	
ESA			ESA	<i>f</i>	
Syr.			Syr.	<i>pummā</i>	
Aram.			Aram.	<i>pummā</i>	
Heb.			Heb.	<i>pe</i>	
Ph.			Ph.	<i>p</i>	
Ug.			Ug.	<i>p</i>	
Akk.			Akk.	<i>pū</i>	
<b>Arab.</b>	<i>fī</i>	'in, into, among, in company with'	<b>FY'</b> <b>Arab.</b>	<i>fā'a</i>	'to return, go back'
Ge.			Ge.		
ESA			ESA		

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**FYD** *fāḏa (y)* 'to overflow'

**Arab.**

Ge.

ESA

Syr. *payé* 'to wash out (the mouth)'; *pū'ā* 'dropsical'

Aram.

Heb. *pūs* 'to flow, overflow'

Ph.

Ug.

Akk.

<b>QBḤ</b>	<i>maqḇūḥ</i>	<b>'abhorred or rendered loathsome'</b>	<b>QBR</b>	<i>'aqbara</i>	<b>'to cause to be buried'</b>
Arab.			Arab.		
Ge.			Ge.	<i>'aqbara</i>	'sepelire sinere/jubere'; <i>qabara</i>
ESA			ESA	<i>qbr</i>	'sepelire'
Syr.			Syr.	<i>q'bar</i>	ti. 'to be buried'; <i>qbr</i> 'tomb, grave'
Aram.			Aram.	<i>q'bar</i>	'to bury'
Heb.			Heb.	<i>qābar</i>	'to bury'
Ph.			Ph.	<i>qbr</i>	'to be buried'; 'grave'
Ug.			Ug.	<i>qbr</i>	'to bury'
Akk.			Akk.	<i>qebēru</i>	'begraben, beerdigen, bestatten'
<b>QBS</b>	<i>'iqtabasa</i>	<b>'to take a light from another'</b>	<b>QBD</b>	<i>qabaḏa</i>	<b>'to contract; take, seize'</b> ( <i>šay</i>
Arab.			Arab.		<i>ma'hūd wa-taḡammu' fī šay'</i> )
Ge.			Ge.	<i>qabša</i>	'concidere, corrugari, deficere;
ESA			ESA	<i>qbd</i>	despondere animum, spem,
Syr.			Syr.		desperare; recusare; derelinquere'
Aram.			Aram.		'seizers' (branch of the military
Heb.			Heb.	<i>qābaš</i>	forces); 'militia, gendarmerie'?
Ph.			Ph.		
Ug.			Ug.	<i>qbš</i>	'to gather, collect'
Akk.			Akk.		'vereinen, umfassen'; 'gathering,
					assembly'

<b>QBL Arab.</b>	<i>qabala</i>	<b>'to accept; admit'</b> ( <i>muwāğahatu š-šay' liš-šay'</i> )	<b>QBL Arab.</b>	<i>qablu, qabla</i>	<b>'before, formerly'</b>
Ge.	<i>taqabbala</i>	'accipere, recipere, acceptare,mittere'	Ge.		
ESA	<i>qbl</i>	'to accept, receive'	ESA	<i>l-qbl</i>	'in front of; before, prior to'; 'because of, because'
Syr.	<i>qabbel</i>	'to receive, accept'	Syr.	<i>qābēl</i>	'opposite, against; before, in front'
Aram.	<i>qabbēl</i>	BA pa. denom. 'to receive'	Aram.	<i>li-qbēl</i>	BA 'front'; 'in front of'
Heb.	<i>qābal</i>	pi. 'to receive, take (late)' (< Aram. )	Heb.	<i>qebōl</i>	's.th. in front'
Ph.			Ph.		
Ug.	<i>qbl</i>	'in Empfang nehmen'	Ug.		
Akk.	<i>qablu</i>	'Kampf, Schlacht'; <i>qubbal</i> 'er empfing' (Late Bab. < Aram.)	Akk.		
<b>QTR Arab.</b>	<i>qatara</i>	<b>'to be niggardly'</b>	<b>QTL Arab.</b>	<i>qatala</i>	<b>'to kill, slay'</b>
Ge.			Ge.	<i>qatala</i>	'occidere, interficere, necare'
ESA			ESA	<i>qtl</i>	'to kill'
Syr.			Syr.	<i>q̄tal</i>	'to kill, slay'
Aram.			Aram.	<i>qtl</i>	Sf. 'to kill'; <i>q̄tal</i> BA 'to slay'
Heb.			Heb.	<i>qātal</i>	'to slay' (poet. and late)
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>qatālu</i>	'opfertier töten'
<b>QTT Arab.</b>	<i>qittā'</i> *	<b>'cucumbers'</b>	<b>QḤM Arab.</b>	<i>'iqtaḥama</i>	<b>'to undertake an enterprise in a headlong or impetuous manner'</b>
Ge.	<i>q<sup>u</sup>esyāt</i>	'cucumeres'	Ge.		
ESA			ESA		



Syr.	<i>qatṭūtā</i>	‘cucumber’	Syr.		
Aram.	<i>qatṭayā</i>	‘cucumbers’	Aram.		
Heb.	<i>qiššū’ā</i>	‘cucumber’	Heb.		
Ph.	<i>kisson, kissou</i>	? ‘cucumber’	Ph.		
Ug.			Ug.		
Akk.	<i>qiššū</i>	‘Gurke’	Akk.		
<b>Arab.</b>	<b><i>qad*</i></b>	<b>‘verily, etc.’ partic.</b>	<b>QDH</b>	<b><i>qadh</i></b>	<b>‘the act of striking fire’</b>
Ge.			Arab.		
ESA			Ge.	<i>qadh</i>	‘pistol’
Syr.			ESA		
Aram.			Syr.	<i>q’dah</i>	‘to set light, kindle’
Heb.			Aram.	<i>q’dah</i>	‘to be inflamed’
Ph.			Heb.	<i>qādah</i>	‘to be kindled, kindle’
Ug.			Ph.	<i>qdh</i>	‘to light’
Akk.			Ug.	<i>qdhm</i>	‘Feuerzeug od. Werg’
			Akk.	<i>qidhu</i>	‘entzündung’
<b>QDD</b>	<b><i>qadda</i></b>	<b>‘to rend’</b>	<b>QDR</b>	<b><i>qadara</i></b>	<b>‘to be able, be able to go, have power over; prevail against’; II. ‘to measure, estimate the value of’ (<i>mablagū š-šay’ wa-kunhuh wa-nihāyatuh</i>)</b>
Arab.			Arab.		
Ge.	<i>qadda</i>	‘to cut, cut open, tear apart, make a hole, puncture’	Ge.		
ESA			ESA	<i>’qdr</i>	pl. unit of measure
Syr.	<i>qad</i>	‘to tear or cut away’; pa. <i>qadded</i> ‘to cut off, tear up’	Syr.		

Aram. *q̄dad* ‘to cave, cut out’  
 Heb. *qādad* NH ‘to cave, cut out’  
 Ph.  
 Ug.  
 Akk. *quddu* ‘ein Beil’

**QDR** *qudūr\** ‘a couldron’

**Arab.**

Ge.

ESA

Syr. *qedrā* ‘a pot’

Aram. *qīdrā* ‘a pot’

Heb. *qādēr* ‘a pot’

Ph.

Ug.

Akk. *diqāru* ‘Topf’

**QDM** *qadama* ‘to precede’; *qadima* ‘to betake  
**Arab.** o.s.; come to’

Ge. *qadama* ‘praecedere; antevenire’

ESA *qdm* ‘to be in charge of (a job); to act as  
 vanguard; to confront, do battle with’

Syr. *q̄dam* ‘to go before, precede’

Aram. *qādām* BA ‘before’; pa. ‘to precede’

Heb. *qādām* pi. denom. ‘to come or be in front;  
 meet’

Aram.

Heb.

Ph.

Ug.

Akk. *?kudurru* ‘Grenze, Grenzstein’

**QDS** *qudus\** ‘purity’ (*aṭ-ṭahr*)

**Arab.**

Ge.

ESA

Syr. *qaddīšā* ‘pure’

Aram. *qaddīšā* Targ. ‘pure’

Heb. *qōdeš* ‘apartness’

Ph.

Ug.

Akk. *qadāšu* ‘rein werden, sein’; *qašdu* ‘rein,  
 heilig’ > *qašādu* ‘rein werden, sein’;  
*quddūšu* ‘gereinigt, geheiligt’

**QDW** *’iqṭadā* ‘to imitate, copy’

**Arab.**

Ge.

ESA

*qdh* ‘to repeat, record?’

Syr.

Aram.

Heb.

Ph. *qdm* 'aforetime'  
 Ug. *qdm* 'sich nähern'  
 Akk. *qadmu* 'vorderer; früher Zeit'

Ph.  
 Ug.  
 Akk.

**QDF** *qadafa* 'to cast; pelt with abuse'  
**Arab.**  
 Ge.  
 ESA

**QR'** *qara'a* 'to read; rehearse to'  
**Arab.**  
 Ge.  
 ESA *qr'*

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Syr. *q̄rā*  
 Aram. *q̄rā*  
 Heb. *qārā*  
 Ph. *qr'*  
 Ug. *qr'*  
 Akk. *qerū*

'to call upon, summon'; st. 'to proclaim, or seek to have proclaimed'  
 'to read, recite; call, invoke; study'  
 BA 'to call, read out, aloud'  
 'to read; call; proclaim'  
 'to read; invoke'  
 'to call, invite'  
 'rufen, einladen'

**QR'** *qurū'* 'period of a woman's monthly courses'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QRB** *qaruba* 'to approach, draw near to'  
**Arab.**  
 Ge. *qarba*  
 ESA *qrb*  
 Syr. *q̄reb*  
 Aram. *q̄rēb*  
 Heb. *qārāb*  
 Ph.  
 Ug. *qrb*  
 Akk. *qerēbu*

'appropinquare, accedere'  
 'to be near; approach'  
 'to come near, draw nigh'  
 BA 'to approach'  
 'to come near, approach'  
 'sich nähern'  
 'sich nähern, herantreten'

**QRḤ** *qarḥ* ‘a wound’ (*‘alam bi-ḡirāḥ* ‘aw  
**Arab.** *mā* ‘ašbahahā)  
 Ge.  
 ESA *qrḥ* ‘to inflict (wound)’; n. ‘a wound’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QRD** *qirada* ‘apes’  
**Arab.**  
 Ge. *qerd* ‘simia’  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QRR** **I.** *qarra* ‘to remain quiet’; *qarār*  
**Arab.** ‘stability, a fixed or secure  
 place, repository, place of  
 abode’ (*tamakkun*)  
 Ge.  
 ESA *qr* ‘settlement’  
 Syr.  
 Aram. *qarq‘ū* ‘ground, soil, bottom’  
 Heb. *qarqar* ‘ground, floor’; *qarqa‘* ‘floor’  
 Ph.  
 Ug.  
 Akk. *qaqqaru*, ‘Erdboden’  
*kaqqaru*

**QRR** **II.** *qarra* ‘to be cool (eyes)’ (*bard*)  
**Arab.**  
 Ge. *q<sup>u</sup>arara* ‘frigidum esse; defervescere’  
 ESA  
 Syr. *qar* ‘to grow cold, to cool’  
 Aram. *qarrēr* ‘to cool’; itpa. ‘to be cooled off, cool  
 o.s.’  
 Heb. *qārār* ‘to be cold’  
 Ph.  
 Ug. *qr* ‘frisches Wasser’  
 Akk.

<b>QRD</b> Arab.	<i>qaraḍa</i> *	'to turn away from'; <i>qarḍ</i> 'a loan' (' <i>al-qarḍ</i> ')	<b>QR<sup>c</sup></b> Arab.	<i>qāri'a</i> *	'adversity' (name of Day of Judgement— <i>ḍarbu š-šay</i> )
Ge.	<i>qarada</i>	'abscindere, abscidere, reseca, tondere'	Ge.	<i>qar'a</i>	'percussit (caput fuste)'; <i>maqāre'</i> pl. 'flagellum'
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.	<i>q'ra'</i>	'to rend'
Heb.			Heb.	<i>qāra'</i>	'to tear'
Ph.			Ph.		
Ug.			Ug.	<i>qr'</i>	'stick'
Akk.			Akk.		
<b>QRF</b> Arab.	<i>'iqtarafa</i>	'to acquire, gain'	<b>QRN</b> Arab.	<i>qarn</i>	'horn' ( <i>šay</i> ) <i>yanta'u bi-quwwa wa-šidda</i>
Ge.			Ge.	<i>qarn</i>	
ESA	<i>qrf</i>	'type of coin?'	ESA	<i>qrn</i>	'to fight; watch out for'
Syr.			Syr.	<i>qarnā</i>	
Aram.			Aram.	<i>qarnā</i>	
Heb.			Heb.	<i>qeren</i>	
Ph.			Ph.	<i>qrn</i>	
Ug.			Ug.	<i>qrn</i>	
Akk.			Akk.	<i>qarnu</i>	
<b>QRN</b> Arab.	<i>muqarran</i>	'bound together', <i>muqrin</i> 'one who is able to do a thing' ( <i>ḡam'u šay</i> 'ilā šay')	<b>QSWR</b> Arab.	<i>qaswara</i>	'a lion'
Ge.			Ge.		
ESA			ESA		

Syr. *qamā* 'might'  
 Aram. *qamā* 'strength'  
 Heb. *qm* 'fulness, essence'  
 Ph.  
 Ug.  
 Akk.

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QSM Arab.** *qasama* 'to portion out' (*tağzi'atu šay'*)

**QSM Arab.** *qasam\** 'an oath'; *'istaqsama* 'to draw lots or divine by means of headless arrows'

Ge.

Ge. *'astagasama* IV. 'sortibus, ominibus, oraculis definire, ominari, augurari, divinare, hariolari'

ESA *qšm* 'portion, share'?

ESA *mqsm* 'collective oath'

Syr.  
 Aram. *q'sam* 'to cut, chip'  
 Heb. *qāsam* 'to cut, carve; decide'  
 Ph. *nqšm* 'portion?'  
 Ug.  
 Akk.

Syr. *qešam* 'to divine, use divinations'  
 Aram. *q'sam* 'to divine'  
 Heb. *qesem* 'divination'  
 Ph.  
 Ug.  
 Akk.

**QSW Arab.** *qasā (w)* 'to be hard'

**QŠ'R Arab.** *'iqša'arra\** 'to become rough or creep with terror' (the skin)

Ge.

Ge.

ESA  
 Syr. *qašī* pa. 'to harden; be severe, stubborn'

ESA  
 Syr. *q'ārā* 'roughness (of the skin from exposure to bad weather)'

Aram. *q'šē* 'to be hard, difficult'

Aram.

Heb. *qāšā* 'to be hard, severe, fierce'  
Ph.  
Ug.  
Akk.

Heb. *šā<sup>a</sup>rūrā* 'horror, horrible thing'  
Ph.  
Ug.  
Akk.

**QŠD** *qašada* 'to be moderate, steer middle  
**Arab.** course'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**QŠR** *qašara* 'to diminish, cut short'

**Arab.**  
Ge.  
ESA *qsr* 'to bring in the harvest'  
Syr.  
Aram. *qšar* 'to be short; shorten'  
Heb. *qāšar* 'to be short; to reap, harvest'  
Ph. *qsr* 'harvest'  
Ug. *qsr* 'kurz'  
Akk.

**QŠŠ** *qašša\** 'to follow; declare; narrate;  
**Arab.** mention' (*tatabbu'u š-šay'*)

Ge. *qašqaša* 'dolore et tremore disruppi, discindi'  
ESA *qšš* 'to repay, settle a debt'  
Syr. *qaš* 'to agree; cut short'; etpe. 'to be stipulated'  
Aram. *qšas* 'to cut; stipulate'  
Heb. *qāšas* 'to cut off'  
Ph.  
Ug. *qš* 'schneiden, schlachten'  
Akk. *kašā.su*, 'abschleifen'  
*gašā.su*

**QŠF** *qāšif* 'a heavy gale of wind' (*kasr*  
**Arab.** *li-šay'*)

Ge.  
ESA  
Syr. *qšap* 'to be sad, irritated; dread, be anxious, take amiss'  
Aram. *qšap* BA 'to be wroth'  
Heb. *qāšap* 'to be wroth'  
Ph.  
Ug.  
Akk.

**QŠM Arab.** *qašama* ‘to break in pieces, demolish utterly’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QDB Arab.** *qaḏb\** ‘trefoil or clover’  
 Ge.  
 ESA *qḏb* ‘a stick, staff’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QDY Arab.** *qaḏā (y)* ‘to decree; create; accomplish; determine; pass a sentence, judge; command; reveal’  
 Ge. *qāḏē* ‘judex’ (< Arab.)  
 ESA *qḏy* ‘to be called up for milit. service’

**QŠY Arab.** *qašiyy* ‘distant’ (*bu’d wa-’ib’ād*)  
 Ge. *qašaya* ‘to break off, snap off’  
 ESA *qšw* ‘to avoid, keep away from’  
 Syr. *q’sā* ‘to break (bread)’  
 Aram. *q’sā* ‘to cut’; af. ‘to set aside’  
 Heb. *qāšā* ‘to cut off’; NH ‘to separate; carry off’  
 Ph. *qsy* ‘to exterminate’  
 Ug.  
 Akk.

**QDD Arab.** *’inqaḏḏa* ‘to threaten to fall down’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QṬR Arab.** *qṭr* ‘molten brass’  
 Ge.  
 ESA



Syr.	<i>qadī, qāsī</i>	‘the Cadi, judge’ (< Arab.)	Syr.		
Aram.	<i>qīsūtā</i>	‘definite term, stipulation’	Aram.		
Heb.	<i>qāšīn</i>	‘chief, ruler’ prob. ‘decider’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>QT<sup>c</sup></b>	<b><i>qaṭa‘a</i></b>	<b>‘to cut asunder, cut down</b>	<b>QT<sup>f</sup></b>	<b><i>quṭūf</i></b>	<b>‘bunches of grapes’ (<i>‘ahd</i></b>
<b>Arab.</b>		<b>(a tree); pass or traverse’</b>	<b>Arab.</b>		<b><i>tamara min šağara</i>)</b>
Ge.	<i>‘aqamīēa</i>	? ‘occare, complanare (agrum)’	Ge.	<i>qaṭafa</i>	‘to pick, cut (flowers, leaves), pluck, snap’
ESA			ESA		
Syr.	<i>q‘ta‘</i>	‘to tear, cut out, hew down (tree)’	Syr.	<i>q‘tap</i>	‘to pluck (esp. grapes); <i>qālūpā</i>
Aram.	<i>q‘ta‘</i>	‘to cut off, break off’	Aram.	<i>qaṭpā</i>	‘grape-gatherer’
Heb.	<i>qāta‘</i>	‘to cut off, lop, mutilate’	Heb.	<i>qāṭap</i>	‘plucking, cutting grapes, vintage’
Ph.			Ph.		‘to pluck off (twigs etc.)’
Ug.			Ug.		
Akk.	<i>qatū</i>	‘zu Ende gehen’; <i>qātu</i> ‘abschneiden’	Akk.	<i>qatāpu</i>	‘heraus-, abpflücken’
<b>QT<sup>M</sup>R</b>	<b><i>qiṭmīr</i></b>	<b>‘the thin skin which envelops</b>	<b>Q‘D</b>	<b><i>qa‘ada</i></b>	<b>‘to sit upon; sit still’</b>
<b>Arab.</b>		<b>a date stone’</b>	<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		

Ph.  
Ug.  
Akk.

**Q'R Arab.** *munqa'ir* 'that which is torn up by the roots' (*hazm fī š-šay' dāhib suflan*)

Ge.  
ESA  
Syr.

*q<sup>c</sup>ārtā* 'fundus putei'; 'an acorn-cup; cicatrix'

Aram.  
Heb.

*š'qa<sup>c</sup>rūrā* 'depression, hollow'; *q<sup>c</sup>ārā* 'dish, platter'

Ph.  
Ug.  
Akk.

**QLB Arab.** *qalaba* 'to turn; return' (*raddu šay' min ġiha 'ilā ġiha*)  
Ge. *qalaba* 'vertere, versare horsum prorsum' (< Arab.)

ESA

*qlb* 'to till, turn over (soil prior to cultivation)'

Syr.  
Aram.  
Heb.

*qalbā* 'a mould, form'

Ph.  
Ug.  
Akk.

**QFW Arab.** *qafā (w)\** 'to follow' ('*itbā' šay' li-šay'*)

Ge.  
ESA  
Syr.

*qfā* 'to reach, attain'; pa. 'to catch (insects as a bird)'; *qāpyā* 'the hinder part (of the neck)'

Aram.  
Heb.

Ph.  
Ug.  
Akk.

**QLB Arab.** *qalb* 'a heart' (*hāliṣ šay' wa-šarīfuh*)  
Ge. *qalb* 'thought, wish' (< Arab.)

ESA

Syr.  
Aram.  
Heb.

Ph. Ug. Akk.			Ph. Ug. Akk.	<i>qablu</i>	'Hüfte; Mitte'
<b>QLD</b> <b>Arab.</b> Ge.	<i>qalā'id</i>	'ornaments of the neck, wreath'	<b>QL'</b> <b>Arab.</b> Ge.	<i>'aqla'a</i> <i>qal'a</i>	'to desist' ( <i>'intizā' šay' min šay'</i> ) 'to uncover, bare, open, remove, strip, unveil; tear; pull aside'
ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>q'lādā</i>	'ring in camel's nostrils'	ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>qala'</i> <i>'aqla'</i> <i>qāla'</i> <i>ql'</i> <i>ql'</i>	denom. pa. 'to sling, hurl' 'to cast, sling' 'to sling, hurl forth' 'slinger' 'sling'
<b>QLL</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>qalla</i> <i>qalala</i> <i>qll</i> <i>qal</i> <i>q'lal</i> <i>qālal</i> <i>qlt</i> <i>qalālu</i>	'to be little' ( <i>nazāratu š-šay'</i> ) 'levem esse' 'a little, small quantity' 'to diminish, lessen, be lightened' 'to be light; be reduced' 'to be slight, swift, trifling' 'shame'; <i>ql</i> D. 'fallen (zu Füßen); erniedrigen' 'leicht, wenig, gering sein, werden'	<b>QLY</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>qalā (y)</i>    <i>q'lā</i> <i>q'lē</i> <i>qālā</i> <i>qth</i> <i>qlt (qly)</i>	'to hate'    'to inflict severe pain'; pa. 'to quarrel' 'to be disgraced'; af. 'to hold in light esteem, revile' nif. 'to be dishonoured' 'curse?' 'Schimpf, Schmach'

<b>QMḤ</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>muqmaḥ</i>	<b>‘one whose head is forced up so that he cannot see’</b>	<b>QMR</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>qamar*</i> <i>qamar</i>	<b>‘the moon’</b>  ‘luna’ (< Arab.)
<b>QMṬR</b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>qamṭarīr</i>	<b>‘calamitous (day)’</b>	<b>QM<sup>ʿ</sup></b> <b>Arab.</b> Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>maqāmi<sup>ʿ</sup></i> <i>qm<sup>ʿ</sup></i>	<b>‘maces’</b>  ‘to subdue, subjugate; strike down’
<b>QML</b> <b>Arab.</b> Ge. ESA Syr. Aram.	<i>qummal</i> <i>q<sup>w</sup>emāl</i> <i>qlmt</i> <i>q<sup>ʿ</sup>mal</i> <i>qml</i>	<b>‘lice’</b>  ‘pediculus, pediculi’ ‘noxious insect, vermin’ ‘to become mouldy’; <i>qalmā</i> ‘louse’ Sf. ‘louse’; <i>qalm<sup>ʿ</sup>tā</i> , <i>kalm<sup>ʿ</sup>tā</i> ‘vermin’	<b>QNT</b> <b>Arab.</b> Ge. ESA Syr. Aram.	<i>qanata</i>	<b>‘to be devout, obedient to God’</b>

Heb.	<i>qāmal</i>	‘von Läusen befallen werden’; <i>qāmēl</i> ‘to be decayed’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>kalmatu</i>	‘Ungeziefer’	Akk.		
<b>QNT</b>	<b><i>qanaṭa</i></b>	<b>‘to despair’</b> ( <i>‘al-ya’su mina š-šay’</i> )	<b>QN<sup>c</sup></b>	<b><i>qāni<sup>c</sup></i></b>	<b>‘one who asks humbly; one who is content’</b> ( <i>‘al-’iqbāl ‘alā š-šay’</i> )
Arab.			Arab.		
Ge.			Ge.		
ESA			ESA	<i>qn<sup>c</sup></i>	tp. ‘to accept, consent (to an action on s.o.’s part); to satisfy’
Syr.	<i>qnaṭ</i>	‘to fear, shrink from’	Syr.		
Aram.	<i>qnaṭ</i>	‘to loathe’	Aram.		
Heb.	<i>qānaṭ</i>	NH ‘to shrink, fail (the soul)’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>QN<sup>c</sup></b>	<b><i>muqni<sup>c</sup></i></b>	<b>‘one who lifts up the head’</b> ( <i>‘irtifā’u š-šay’</i> )	<b>QNW</b>	<b><i>qinwān*</i></b>	<b>‘clusters of dates’</b>
Arab.			Arab.		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		

<b>QNY</b>	<b>'aqnā</b>	<b>'to cause to acquire; make contented'</b>	<b>QHR</b>	<b>qahara</b>	<b>'to oppress'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>qanaya</i>	'acquirere, emere; subijcere imperio suo'	Ge.		
ESA	<i>qny</i>	'to possess; acquire'	ESA		
Syr.	<i>q'nā</i>	'to get, gain'; af. 'to confer, bestow'	Syr.		
Aram.	<i>q'nā</i>	'to obtain, acquire'	Aram.		
Heb.	<i>qānā</i>	'to get, acquire'	Heb.		
Ph.	<i>qny</i>	'to acquire, sell'	Ph.		
Ug.	<i>qny</i>	'kaufen, erwerben'?	Ug.		
Akk.	<i>qanū</i>	'behalten; erwerben'	Akk.		
<b>QWB</b>	<b>qāb*</b>	<b>'a space, distance'</b>	<b>QWT</b>	<b>'aqwāt*</b>	<b>'nourishments'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>QWS</b>	<b>qawsayn</b>	<b>'two bows' obl. dual.</b>	<b>QW'</b>	<b>qā'</b>	<b>'a level plain'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>qast</i>		Ge.		
ESA			ESA		
Syr.	<i>qeštā</i>		Syr.		

Aram. *qaštā*  
 Heb. *qēšet*  
 Ph. *qšt*  
 Ug. *qšt*  
 Akk. *qaštu*

**QWL** *qāla (w)* ‘to say, speak’

**Arab.**

Ge. *qāl* ‘vox, sonus’  
 ESA *qwl* ‘to be *qayl* over’; *qwl*, *qyl* ‘member of the leading clan in a *s̄b*’  
 Syr. *qālā* ‘voice, sound, noise, clamour’  
 Aram. *qāl* BA ‘voice’  
 Heb. *qōl* ‘sound, voice’  
 Ph. *ql* ‘voice’  
 Ug. *ql* ‘voice’  
 Akk.

**QWM** *qawm* ‘people’ (*ḡamā’a mina n-nās*)

**Arab.**

Ge.  
 ESA *qwm* ‘people, community; locality’  
 Syr.  
 Aram.  
 Heb.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**QWM** *qāma (w)* ‘to stand; fast; still; up (to prayer)’ (*intiṣāb ’aw ’azm*)

**Arab.**

Ge. *qōma* ‘stare, se sistere’  
 ESA *qwm* ‘to stand (crops), be planted; to erect’  
 Syr. *qām* ‘to rise, arise; stand; stay, stop’  
 Aram. *qūm* BA ‘to arise, stand’  
 Heb. *qām* ‘to arise, stand up, stand’  
 Ph. *mqm* Yif. part. s.m. cstr. [of Q.] ‘to rise, stand up’  
 Ug. *qm* ‘to rise’  
 Akk. *qāmu* ‘stehen, Bestand haben’ (< Can. *qūm*)

**QWY** *quwra* ‘power, vigour, resolution, force’ (*šidda wa hilāf ḏaf*)

**Arab.**

Ge.  
 ESA *qyw* ‘to strengthen, reinforce; wait’  
 Syr. *qawwī* ‘to abide, continue, remain, await’  
 Aram. *qawwīn* Targ. ‘threads; web’  
 Heb. *qāwā* ‘to wait for’; *qaw* ‘a line’; *qawqāw* ‘might’?

Ph.  
Ug.  
Akk.

**QYD** *qayyada* 'to prepare or destine for any  
Arab. one'  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ph.  
Ug.  
Akk.

*qu''ū* 'erwarten, warten auf'; *qū* (Sum. lw.)  
'Hanf, Faden, Schnur'

**QYL** *qā'il*  
Arab.  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'one who sleeps at mid-day'



<b>Arab.</b>	<i>ka</i>	‘as, like’	<b>KBB</b>	<i>kabba,</i>	‘to throw face downwards’
			<b>Arab.</b>	<i>kabkaba*</i>	( <i>ḡam<sup>c</sup> wa-taḡammu<sup>c</sup></i> )
Ge.	<i>kama</i>	‘sicut’	Ge.	<i>kababa</i>	‘circuire’
ESA	<i>k-</i>	‘like, (such) as’	ESA		
Syr.	<i>ʿayk</i>	‘as’	Syr.		
Aram.	<i>k</i>	BA ‘like, as, about’	Aram.		
Heb.	<i>k</i>	‘the like of, like, as’	Heb.	<i>kirkēb</i>	NH. ‘to round off, to make a rim by hollowing out the centre’
Ph.	<i>k</i>	‘as’	Ph.		
Ug.	<i>k, km</i>	‘like, as’	Ug.		
Akk.	<i>kī, kīma</i>	‘wie; als, dass’	Akk.		
<b>KBT</b>	<i>kabata</i>	‘to throw prostrate; expose to ignominy’	<b>KBD</b>	<i>kabad*</i>	‘trouble, misery’ ( <i>šidda fī šay’ wa-quwwa</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>kabata</i>	‘to humiliate, degrade’	Ge.	<i>kebad</i>	‘gravitas, pondus; onus’
ESA	<i>kbtn</i>	? ‘military campaign, hostilities’	ESA	<i>kbwdt</i>	‘onus, tributum onoris causa impositum, oblatio pro templo, indictio’
				( <i>Min. Qat.</i> )	
Syr.			Syr.	<i>ʿetkabad</i>	‘to be angry’
Aram.			Aram.	<i>ʿakbēd</i>	‘to irritate, grieve’
Heb.			Heb.	<i>kābēd</i>	‘to be heavy, weighty, burdensome’
Ph.			Ph.	<i>kbd</i>	‘to honor’
Ug.			Ug.	<i>kbd</i>	nif. ‘schwerwiegend sein’; D. ‘to honor’
Akk.			Akk.	<i>kabātu</i>	‘schwer sein, werden’

**KBR** *kabura* ‘to be great, weighty matter’  
**Arab.**  
 Ge. *kabra* ‘honorari, celebrari; pretiosum esse’  
 ESA *kbr* ‘to enlarge’; aux. ‘to do greatly’  
 Syr. *k’bar* ‘to increase, abound’  
 Aram. *k’bar* ‘to be heavy, grieve’  
 Heb. *kābar* ‘be much, many’; *kabbīr* ‘great’  
 Ph.  
 Ug.  
 Akk. *kabāru* ‘dick sein, werden’

**KTB** *kaṭīb* ‘a heap of sand’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KDH** *kadh\** ‘the act of labouring after anything’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

**KTM** *katama* ‘to conceal, hide; keep back’  
**Arab.**  
 Ge. *(’ihfā’ wa-satr)*  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk. *katāmu* ‘bedecken’

**KTR** *kaṭura\** ‘to be much, many, numerous’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KDR** *’inkadara* ‘to shoot downwards (the stars)’ (*’al-ḥaraka*)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.

Heb.			Heb.	<i>kādōr</i>	'onset'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>kadāru</i>	'sich aufbäumen'
<b>KDY</b>	<sup>ʾ</sup> <i>akdā*</i>	'to be niggardly'	<b>KDB</b>	<i>kaḏaba</i>	'to lie; falsely invent'
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>kdʾ</i>	'to refuse'	ESA		
Syr.			Syr.	<i>kadēb</i>	'to lie, be false'
Aram.			Aram.	<i>kʿdab</i>	'to be false'
Heb.			Heb.	<i>kāzab</i>	'to lie, be a liar'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>kazābu</i>	'lügen' (< Can.)
<b>KRB</b>	<i>karb</i>	'grief, distress'	<b>KRR</b>	<i>karra</i>	'a return; turn of luck' ( <i>ḡamʿ wa-tardīd</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<sup>ʾ</sup> <i>ank<sup>w</sup>ark<sup>w</sup>ara</i>	'volvi, volutari, rotari, volvendo amoveri'
ESA			ESA	<i>krr</i>	'to repeat (an action)'
Syr.			Syr.		
Aram.			Aram.	<i>kirkṛān</i>	'dances, rejoicing'
Heb.			Heb.	<i>kirkēr</i>	'to dance'; NH 'to go around, go about'
Ph.			Ph.		
Ug.			Ug.	<i>krkr</i>	'tanzen lassen'
Akk.			Akk.	<i>kerku</i>	'Rolle' (< Aram.)

**KRM Arab.** *karrama* 'to honour'  
 Ge. *karama* 'hiemem transigere, hibernare, hiemare'; *keramt* 'tempus pluvium, hiems'  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph. *krm* 'to honour'; yif. 'to give freely, pay the costs?'  
 Ug.  
 Akk.

**KSB Arab.** *kasaba* 'to gain, acquire; seek after; gather (riches)'  
 Ge. *kasaba* 'to earn money, make a profit' (< Arab.)  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KRH Arab.** *kariha\** 'to detest, dislike, be averse from'  
 Ge. *k<sup>w</sup>arha* 'vim adhibere (alicui)'; *k<sup>w</sup>erh* 'aversatio, animus invitus'  
 ESA  
 Syr. *k<sup>e</sup>rah* 'to suffer pain; be sad, weak, ill'  
 Aram. *k<sup>e</sup>rah* 'to be ill-tempered'; *karhā* 'distress, illness'  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KSD Arab.** *kasād* 'a want of purchasers; the act of remaining unsold'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

<b>KSF</b>	<i>kisf*</i>	<b>‘a segment, a piece cut off’</b>
<b>Arab.</b>		( <i>qaṭ‘ šay’ min šay’</i> )
Ge.		
ESA		
Syr.		
Aram.		
Heb.	<i>ksf</i>	‘abbrechen, schneiden’; <i>kesep</i> ‘das gebrochene’ (Geld)
Ph.		
Ug.		
Akk.	<i>kasāpu</i>	‘in Stücke brechen’
<b>KSW</b>	<i>kasā</i>	<b>‘to clothe’</b>
<b>Arab.</b>		
Ge.		
ESA	<i>’kswt</i>	‘clothes, garments’
Syr.	<i>k’sā’</i>	‘to cover, veil, conceal, keep secret’
Aram.	<i>kassē</i>	pa. ‘to cover, hide, conceal’; itpa. ‘to cover o.s.’
Heb.	<i>kāsā</i>	‘to cover’
Ph.	<i>ksy</i>	‘to cover’
Ug.	<i>kst</i>	‘garment’
Akk.	<i>kašū</i>	‘zudecken’

<b>KSL</b>	<i>kusālā</i>	<b>‘lazy, sluggish’</b> ( <i>’at-tatāqul ‘ani š-šay’ wa-l-qu‘ūd ‘an itmāmih ‘aw ‘anhu</i> )
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.	<i>kislā</i>	‘loin’; <i>k’sīlā</i> ‘fool’
Heb.	<i>kesel</i>	NH ‘groin, loin’ > ‘laziness, inactivity’; <i>k’sīl</i> ‘fool, foolish’
Ph.		
Ug.	<i>ksl</i>	‘die Lenden’
Akk.	<i>kislū</i>	‘Lende(nmuskel)’; <i>sakl</i> ‘einfältig, schwerfällig, töricht’
<b>KŠṬ</b>	<i>kašaṭa</i>	<b>‘to remove, take off (a cover)’</b>
<b>Arab.</b>		
Ge.	<i>kašaṭa</i>	‘retegare, nudare; aperire; revelare’
ESA		
Syr.	<i>’etgašaṭ</i>	‘to be stripped’
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

**KŠF** *kašafa\** 'to uncover, lay bare, remove'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KZM** *kāzim* 'one who restrains, obstructs, chokes'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**K'B** *ka'bān* 'ankle-joints' (dual)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KF'** *kufu'* 'like, equal'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KFT** *kifāt* 'place where things are gathered'  
**Arab.** (*ḡam' wa-ḡamm*)  
 Ge.  
 ESA  
 Syr. *k'pat* 'to boll, form into a pod'

**KFR** *kaffara* 'to cover over, conceal'  
**Arab.**  
 Ge. *k<sup>w</sup>efār* nomen vestimenti episcopalis  
 ESA  
 Syr. *k'par* 'to wipe clean'; pa. metaph. 'to clear off'

Aram.	<i>k'pat</i>	'to tie'	Aram.	<i>kappēr</i>	pa. 'to wipe out, efface'
Heb.	<i>kāpat</i>	'to twist, tie'	Heb.	<i>kāpar</i>	pi. 'to cover over (fig.), pacify, make propitiation'
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>kapātu</i>	D. 'zusammenbringen/fassen'	Akk.	<i>kapāru</i>	'abschälen, abwischen'
<b>KFF Arab.</b>	<b><i>kaff</i></b>	<b>'a hand'; <i>kaffa</i> 'to withhold, restrain, keep back'; (<i>qabḏ wa-nqibāḏ</i>)</b>	<b>KFL Arab.</b>	<b><i>kafala*</i></b>	<b>'to nourish, take care of'; <i>kifl</i> 'a portion, a like part' (<i>taḏammunu š-šay' li-š-šay'</i>)</b>
Ge.	<i>kāf</i>	'vola manus, planta pedis' (< Heb.)	Ge.	<i>kafala</i>	'dividere; distribuere, attribuere, donare, largiri'; <i>kfl</i> 'divisio; pars; portio; sectio'
ESA			ESA		
Syr.	<i>kappā</i>	'palm, hollow of the hand'	Syr.		
Aram.	<i>kappā</i>	'palm, hand'	Aram.	<i>ʾitk'pāl</i>	'to be folded up, doubled'
Heb.	<i>kap</i>	'hollow, flat of the hand, palm, sole of foot'	Heb.	<i>kāpal</i>	'to double, double over'
Ph.	<i>kpp</i>	Pun. 'to put away, take away'?	Ph.		
Ug.	<i>kḫ</i>	'palm(s), hand(s)'	Ug.	<i>kpl</i>	'duality'
Akk.	<i>kappu</i>	'Hand(fläche)'	Akk.		
<b>KFY Arab.</b>	<b><i>kafā (y)</i></b>	<b>'to be enough, suffice'</b>	<b>KKB Arab.</b>	<b><i>kawkab</i></b>	<b>'a star'</b>
Ge.	<i>kafaya</i>	'to be sufficient' (< Arab.)	Ge.	<i>kōkāb</i>	
ESA			ESA	<i>kwwb</i>	
Syr.			Syr.	<i>kawk'bā</i>	
Aram.			Aram.	<i>kōk'bā</i>	

Heb.  
Ph.  
Ug. *kpy* D. 'befriedigen, sättigen'  
Akk.

**KL'** *kala'a* 'to keep safe'

**Arab.**

Ge. *kal'a* 'arcere; cohibere, retinere; prohibere'

ESA *klwt* 'terraced field?'

Syr. *k'lā* 'to withhold, forbid, hinder, restrain';  
*kālītā* 'restraint, obstacle'

Aram. *k'lā* 'to keep enclosed, withhold, restrain'

Heb. *kālā'* 'to shut up, restrain, withhold'

Ph.

Ug. *kla'* 'schliessen'

Akk. *kalū* 'zurückhalten'

**KLḤ** *kālīḥ* 'one who grins, shows his teeth'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb. *kelah* ? 'firm or rugged strength'

Ph.

Ug.

Akk.

Heb. *kōkāb*

Ph. *kkb*

Ug. *kbbk*

Akk. *kakkabu*

**KLB** *kalb* 'a dog'

**Arab.**

Ge. *kalb*

ESA *klb*

Syr. *kalbā*

Aram. *kalbā*

Heb. *keleb*

Ph. *klb*

Ug. *klb*

Akk. *kalbu*

**KLF** *kallafa* 'to compel a person doing anything difficult'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.



**KLL** *kall* 'a heavy burden'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**KLL** *kull* 'all, the whole, each, every one'  
(*'iṭāfat šay' bi-šay'*)

Ge. *k<sup>w</sup>ell-*

ESA *kl*

Syr. *kul*

Aram. *kl Sf., kōl*

Heb. *kōl*

Ph. *kl*

Ug. *kl*

Akk. *kalu* 'alles; Ganzes'; *kullatu* 'All, Gesamtheit'

**KLM** *kallama* 'to speak to or with'

**Arab.**

Ge. *kēlamāṣē* 'language' (? < Arab.)

ESA *klm* 'word, speech, message, utterance'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**KLY** *kilāl/kiltā* 'each of the two'

**Arab.**

Ge. *keḷ'ē* 'duo, duae'

ESA *kl'y* 'both'

Syr.

Aram.

Heb. *kiḷ'ayim* 'two kinds'

Ph.

Ug. *kl(?)at* 'both'

Akk. *kilallān* 'beide, die beiden'

**Arab.** *kam* 'how much, many?'

Ge.

ESA

Syr. *k'mā* 'how much?, how many?'

**KML** 'akmala\*' 'to perfect; fulfil; complete'

**Arab.**

Ge.

ESA *kml* h. 'to complete'

Syr.

Aram.	<i>k'mā</i>	'how! how many! how much! how long!'	Aram.		
Heb. Ph. Ug. Akk.	<i>kammā</i>	'how much?, how many?'	Heb. Ph. Ug. Akk.		
<b>KMM Arab.</b>	<b>'akmām*</b>	<b>'the sheath or spathe in wh. the flowers of the date-palm are covered, a bud' (pl. of <i>kimm</i>)</b>	<b>KMH Arab.</b>	<b>'akmah</b>	<b>'blind from birth'</b>
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>kemām</i>	'embroidered cuffs, maniple' (< Arab.)	Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>k'mah</i>  <i>kāmah</i>	'to be blinded' usually metaph.  'to faint'
<b>KND Arab.</b>	<b><i>kanūd</i></b>	<b>'ungrateful'</b>	<b>KNS Arab.</b>	<b><i>kunnas*</i></b>	<b>'those which hide themselves' ('<i>istihfā</i>')</b>
Ge.  ESA Syr. Aram.			Ge.  ESA Syr. Aram.	<i>'aknasa</i>  <i>kns</i> <i>k'nāš</i> <i>k'nāš</i>	'(in ecclesiam) ad sacra obeunda convocare' (< Aram.-Syr.) h. 'to clean out silt (from a canal)' 'to gather together, collect, assemble' BA 'to gather'; <i>k'nas</i> 'to enter; gather, receive'

Heb.  
 Ph.  
 Ug.  
 Akk.  
  
**KNN** *'akanna\** **'to hide'**  
**Arab.**  
 Ge. *maknūn* 'occultus, ignotus' (< Arab.)  
 ESA *knn* 'tuitus est; IV. commisit protectioni  
 alicuius'  
  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.  
  
**KHL** *kahl* **'one of full age (from 30 to 50)'**  
**Arab.** (*quwwa fi š-šay'*)  
 Ge. *kehla* 'posse, valere (pollere)'  
 ESA *khl* 'to be able to, succeed in'  
 Syr.  
 Aram. *k'hal* BA 'to be able'  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Heb. *kānas* 'to gather collect'; NH 'to cover,  
 shelter, bring home; collect, gather'  
  
 Ph.  
 Ug.  
 Akk. *kanāšu* 'einsammeln' (< Aram., Heb.)  
  
**KHF** *kahf* **'a cave, cavern'**  
**Arab.**  
 Ge.  
 ESA  
  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.  
  
**KWD** *kāda* **'to be just on the point of'**  
**Arab.**  
 Ge.  
 ESA *kwd* 'almost (do s.th.)'  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**KWR** *karwara* 'to cause to intertwine, make  
**Arab.** one thing lap over another'

Ge.  
ESA  
Syr.  
Aram.

Heb.  
Ph.  
Ug.  
Akk.

**KWY** *karwā (y)* 'to cauterize'  
**Arab.**

Ge.  
ESA  
Syr.

*k'wā* 'to sear, cauterize'  
Aram. *k'wā* 'to sear, cauterize; scald'  
Heb. *kāwā* 'to burn, scorch, brand'

Ph.  
Ug.  
Akk.

*kawū* 'verbrennen'

**KYD** *kāda (y)* 'to contrive a stratagem for;  
**Arab.** plot against'

Ge.  
ESA

*kyd* 'to lie in wait; betray'; 'treacherously  
endanger s.o.'

**KWN** *kāna* 'to be; become; happen; exist'  
**Arab.**

Ge. *kōna*  
ESA *kwn*  
Syr. *kān*  
Aram. *kūn*

Heb. *kūn*  
Ph. *kwn*  
Ug. *kn*  
Akk. *kānu*

**Arab.** *kay* 'so that'

Ge.  
ESA  
Syr.

*k-* 'so that'  
Aram. *kā* 'in order that'  
Heb. *kā* 'so that'  
Ph. *k-* 'that'  
Ug. *k-* 'dass'  
Akk. *kā* 'dass'

**KYF** *kayfa\** 'how? in what way?'  
**Arab.**

Ge.  
ESA

Syr.  
Aram.  
Heb. *kād* ? ‘misfortune’  
Ph.  
Ug.  
Akk.

**KYN** *’istakāna* ‘to humiliate one’s-self’  
**Arab.**

Ge.  
ESA *stk[n]* st. ‘to abase, humble one’s self’?  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**Arab. li- 'to; for; unto; on account of'**

Ge.	<i>la</i>	'versus, ad, in'
ESA	<i>l-</i>	'to, toward'
Syr.	<i>l-</i>	'to; for, unto; on account of'
Aram.	<i>l-</i>	BA 'to, for, in regard to, at'
Heb.	<i>l-</i>	prep. 'to, for, in regard to'
Ph.	<i>l-</i>	'for, to'
Ug.	<i>l-</i>	'to, for, from'
Akk.	<i>la</i>	'nach (örtl.); zu, für' (< Aram.)

**Arab. la- 'verily, surely'**

Ge.		
ESA		
Syr.		
Aram.		
Heb.	<i>l-</i>	emphatic
Ph.		
Ug.	<i>l-</i>	'verily, surely'
Akk.	<i>lu-</i>	'indeed'

**L'L' lu'lu' 'pearls'**

Arab.		
Ge.	<i>lōlawā</i>	'refulgere facere, micare facere, illuminare inflammare'; <i>lāl</i> 'margarita, unio'

ESA

**Arab. li- 'in order that'**

Ge.		
ESA	<i>l-dt</i>	'in order that'
Syr.	<i>l-</i>	w. inf. denotes purpose of an action
Aram.	<i>l-</i>	BA w. inf. 'in order to'
Heb.	<i>l-</i>	w. inf. denotes purpose of an action
Ph.	<i>l-</i>	w. inf. denotes intention
Ug.	<i>l-</i>	'auf dass'
Akk.	<i>la-</i>	(late) 'so that'

**Arab. lā 'not, no'**

Ge.	<i>'al[bō]</i>	'non est, non habet'
ESA	<i>'l</i>	'not'
Syr.	<i>lā</i>	'no, not'
Aram.	<i>lā</i>	BA adv. 'not'
Heb.	<i>lō</i>	adv. 'not'
Ph.		
Ug.	<i>l-</i>	'not'
Akk.	<i>lā</i>	'nicht, un-'

**LBB Arab. 'albāb 'hearts; understanding; intellects'**

Ge.	<i>lebb</i>	'cor; animus; mens, ratio, etc.'
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ESA *lbb* 'heart'

Syr.			Syr.	<i>lebbā</i>	‘heart’
Aram.			Aram.	<i>ʿbab</i>	BA ‘heart’
Heb.			Heb.	<i>lēbāb, lēb</i>	‘inner man, mind, will, heart’
Ph.			Ph.	<i>lb</i>	‘heart’
Ug.			Ug.	<i>lb</i>	‘heart’
Akk.			Akk.	<i>libbu</i>	‘Leib, Inneres; Herz’
<b>LBT</b>	<i>labitā</i>	‘to delay, tarry; sojourn’	<b>LBD</b>	<i>lubad*</i>	‘much (wealth)’ ( <i>takarrusu š-šay’ ba‘dihī fawqa ba‘d</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>labada</i>	‘to plug, cover with a coating of plaster or dung, cover with a sticky substance’
ESA			ESA	<i>lmd</i>	‘to harden (a surface) with cement’?
Syr.			Syr.	<i>ʿbad</i>	‘to thicken, make dense’; <i>ʿmad</i> ‘to put together’
Aram.			Aram.	<i>libdā</i>	‘fulled or felted stuff (made of wool)’
Heb.			Heb.	<i>lābad</i>	NH ‘to full, stamp’; <i>lābūd</i> ‘compact, solid’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>LBS</b>	<i>labasa</i>	‘to cover, cloak’	<b>LBN</b>	<i>laban</i>	‘milk’
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>labsa</i>	‘induere (vestem)’	Ge.		
ESA	<i>lbs</i>	‘to put on, wear (a garment)’	ESA		
Syr.	<i>ʿbeš</i>	‘to put on, clothe oneself, don’	Syr.		
Aram.	<i>ʿbēš</i>	BA ‘to be clothed’	Aram.	<i>ʿban</i>	‘white poplar’

Heb. *lābēs, lābaš* 'to put on (a garment), wear, clothe'

Ph.  
Ug. *lbš* 'to dress, put on (clothing)'  
Akk. *labāšu* 'sich bekleiden'

**LĜ'** *malğa* 'a place of refuge'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LĤD** 'alḥada 'to deviate from the lawful, right'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb. *lābēn* 'to be white'

Ph. *lbn* 'white'  
Ug. *lbn* 'white'  
Akk.

**LĜĜ** *luğğa* 'a great body of water' (*tarad-dudu š-šay* 'baḏih 'alā baḏ')  
Ge. *leg<sup>u</sup>at* 'profundum maris, abyssus'

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LĤF** 'ilḥāf 'importunity'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.



**LĤQ Arab.** *laḥiqa*\* 'to overtake, reach, attain unto'  
 Ge. *laḥaqa* 'to stick together, fasten, cling'; *malḥeq* 'ancora'

ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.

Akk.

**LĤN Arab.** *laḥn* 'a vicious pronunciation'

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**LDD Arab.** *ludd* pl. of 'aladdu 'very contentious, fond of quarelling'

Ge.  
 ESA

**LĤM Arab.** *laḥm* 'flesh'  
 Ge.

ESA

Syr. *laḥmā*  
 Aram. *lḥēm*  
 Heb. *lehem*  
 Ph. *lḥm*  
 Ug. *lḥm*

Akk. *laḥāmu*

'food, victuals, bread'  
 'feast'; Targ. 'food, bread'  
 'bread, food'  
 'bread'  
 'Speise, Brot'; 'grano; pan; alimento, manjar, carne'  
 'zu sich nehmen, essen (und trinken)'  
 also *leḥēmu*, *lēmū*, *le'ēmu*, *le'āmu*

**LĤY Arab.** *liḥya*\* 'beard'

Ge.  
 ESA  
 Syr.

Aram. *lōḥā*  
 Heb. *lḥī*  
 Ph.  
 Ug. *lḥm*  
 Akk. *laḥū*

'jaw, cheek'  
 'jaw, cheek'

du. 'Wangen'  
 'Kinnbacken, Kinnlade'

**LDN Arab.** *ladun* prep. 'at; near; with'

Ge.  
 ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LDY**     *ladā*     prep. 'at; near; with'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LZB**     *lāzib*     'adhesive'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LDD**     *ladda*     'to find agreeable, take  
**Arab.**                     pleasure in'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LZM**     'alzama     'to affix firmly; compel one to  
**Arab.**                     do a thing'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LSN Arab.** *lisān\** ‘tongue; language, speech’  
 Ge. *lessān*  
 ESA *lsn*  
 Syr. *leššānā*  
 Aram. *liššān*  
 Heb. *lāšōn*  
 Ph. *lasoun*  
 Ug. *lšn*  
 Akk. *lišānu*

**LZY Arab.** *talazzā* ‘to blaze fiercely’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**Arab.** *la‘alla* part. ‘perhaps’  
 Ge.  
 ESA  
 Syr.  
 Aram.

**LṬF Arab.** *talattafa* ‘to act with courtesy and gentleness’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *lṭpn* ‘der Gütige’ Epitheton El’s  
 Akk.

**L‘B Arab.** *la‘iba\** ‘to play, sport, trifle’  
 Ge.  
 ESA  
 Syr.  
 Aram. *‘illa‘ēb* itpa. ‘to mock, talk lasciviously’  
 Heb. *lā‘ab* hif. ‘to jest’  
 Ph.  
 Ug.  
 Akk.

**L‘N Arab.** *la‘ana* ‘to curse’ (*ib‘ūd wa-tṭirād*)  
 Ge.  
 ESA  
 Syr. *na‘lātā* ‘exsecrations’  
 Aram. *l‘nh* Deir Alla ‘wretchedness, iniquity’;  
*la‘antā* ‘bitterness’

Heb.  
Ph.  
Ug.  
Akk.

**LĠB** *luġūb* 'weariness'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *la'ābu* etwa 'strapazieren'

**LFT** *lafata* 'to turn aside' (*al-layy wa-šarfu*  
**Arab.** *š-šay* 'an *ġihatihī l-mustaqīma*)

Ge.

ESA

Syr.

Aram. *lappēt* 'to twine around, cling to, clasp'

Heb. *lāpat* 'to twist, turn, grasp with twisting motion'

Ph.

Ug.

Akk. *lapātu* 'eingreifen in, anfassen'

Heb.  
Ph.  
Ug.  
Akk.

*la'anā* 'wormwood'; NH 'bitterness'

**LĠY** *laġiya* 'to use vain words'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *lū', lā'a'* 'to talk wildly'

**LFH** *lafaha* 'to burn, scorch'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LFZ**     *lafaza*     ‘to utter’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LFW**     ’*alfā*     ‘to find’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LQH**     *lawāqih* act. part. ‘that which fecundates’  
**Arab.**     (*ihbāl dakar li-’unta*)

Ge.     *laqqeħa*     ‘mutuum dare’; *talaqqeħa* ‘mutuum  
accipere’

ESA     *lqh*     ‘to take, seize > capture, arrest’

**LFF**     ’*iltaffa*     ‘to be joined’

**Arab.**

Ge.     *lafafa*

ESA     *lyf*

Syr.     *lyp*

Aram.     *lyp*

Heb.     *lāp*

Ph.

Ug.

Akk.     *lapāpu*

‘to write, roll around, cover’

‘crowd, people?’

etpe. ‘to be joined or woven  
together’

‘to swathe, bandage, wrap; join,  
couple, loop’

NH ‘to cling to, clasp’

‘umwickeln’

**LQB**     *laqab*     ‘a nickname’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LQT**     ’*iltaqaṭa*     ‘to happen on, light upon; pick  
**Arab.**     up’

Ge.

ESA     *lqt*     ‘to capture, seize (s.o.)’

Syr.  
 Aram. *ʾillʾqah* itpe. 'to take wife'  
 Heb. *lāqah* 'to take'  
 Ph. *lqh* 'to take, purchase'  
 Ug. *lqh* 'to take, receive, buy'  
 Akk. *leqū* *laqāʾu* 'nehmen, annehmen'

**LQF** *laqifa\** 'to swallow up quickly'  
**Arab.**  
 Ge.

ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**LQY** *laqiya* 'to meet; see; suffer from,  
**Arab.** experience'

Ge.  
 ESA  
 Syr.  
 Aram. *ʾlqā* 'to be affected, disordered, smitten,  
 punished'  
 Heb. *lāqā* NH 'to suffer, be under a  
 disadvantage'  
 Ph.

Syr. *ʾlqat* 'to gather, pick up'  
 Aram. *ʾlqat* 'to pick up; gather'  
 Heb. *lāqat* 'to pick, gather up; glean'  
 Ph.  
 Ug. *lqz* 'recoger'  
 Akk. *laqātu* 'einsammeln'

**LQM** *ʾiltaqama\** 'to swallow a mouthful'  
**Arab.**

Ge. *laqama* 'to chew on food that is hard and  
 makes noise when it is eaten'

ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**Arab.** *lākin\** 'but; still; nevertheless'

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.

Ug.  
Akk.

**Arab.** *lam,* ‘not’  
*lammā*

Ge.

ESA *lm* ‘not’

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LMZ** *lamaza* ‘to defame’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**Arab.** *lamam* ‘that which is near, i.e. small faults’

Ge.

ESA

Ug.  
Akk.

**LMH** *lamḥ* ‘the twinkling of an eye’  
**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LMS** *lamasa* ‘to feel with the hand’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**LMM** *lammā\** ‘when, after that’  
**Arab.**

Ge.

ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**Arab.** *lan* 'not; by no means'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LHT Arab.** *lahata* 'to hang out the tongue (a dog)'

Ge. *lahasa* 'lingere, lambere; siti fatiscere'  
ESA  
Syr. *lahet* 'to breathe hard, pant'  
Aram. 'alhēt af. 'to bend o.s.'; pa. *lahēt* 'to heat'  
Heb.  
Ph.  
Ug.  
Akk. *lāšu* 'lecken'?

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**LHB Arab.** *lahab* 'flaming fire'

Ge. *lāhb* 'flamma'  
ESA  
Syr. *šalhebītā* 'flame'  
Aram. *lah<sup>a</sup>bā* 'flame'  
Heb. *lahab* 'flame'  
Ph. *lhb't* 'flame'  
Ug.  
Akk. *la'bu* 'ein ansteckendes Fieber'

**LHM Arab.** 'alhama 'to inspire one with'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.



<b>LHW</b>	<b>'alhā</b>	<b>'to occupy, amuse; divert from'</b>	<b>Arab.</b>	<b>law</b>	<b>'if'</b>
<b>Arab.</b>					
Ge.	<i>'alhaya</i>	'solari et divertire ad oblivionem'	Ge.		
ESA			ESA		
Syr.			Syr.	<i>'elū</i>	'if; Oh that!'; <i>tway</i> 'Oh that! if only'
Aram.			Aram.	<i>'alway</i>	'oh that!'
Heb.			Heb.	<i>lū</i>	'if, if only'
Ph.			Ph.	<i>l-</i>	'O that'
Ug.			Ug.		
Akk.			Akk.	<i>lū</i>	'sei es, oder'; Part. des Wunsches und der Beteuerung'
<b>LWH</b>	<b>lawḥ*</b>	<b>'a broad table or plank'</b>	<b>LWH</b>	<b>lawwāḥ</b>	<b>'darkening the colour'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>lawḥ</i>	'tabula (ligna), assar' (< Arab.)	Ge.		
ESA			ESA		
Syr.	<i>lūḥā</i>	'tablet, writing-tablet'	Syr.		
Aram.	<i>lūḥā</i>	'tablet, board'	Aram.		
Heb.	<i>lūaḥ</i>	'tablet, board or plank, plate'	Heb.		
Ph.	<i>lh</i>	'tablet'	Ph.		
Ug.	<i>lh</i>	'writing-board'	Ug.		
Akk.	<i>lē'u</i>	'Tafel'	Akk.		
<b>LWD</b>	<b>liwād*</b>	<b>'the act of flying for shelter'</b>	<b>LWM</b>	<b>lāma (w)*</b>	<b>'to blame a person for anything'</b>
<b>Arab.</b>		<b>(iḥāqatu l-'insān biš-šay' musta'īdan bihi wa-mutasattiran)</b>	<b>Arab.</b>		
Ge.	<i>lōza</i>	'to twist, wrap around; deviate from the road'	Ge.		
ESA			ESA		

Syr.  
Aram. *lwd* OA 'to change, alter, remove'  
Heb. *lūz* 'to turn aside, depart' (poet.)  
Ph.  
Ug.  
Akk.

**LWN** *lawn* 'colour; external form; species'

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk. *lānu* 'Gestalt'

**LYT** *layta\** 'would that'

**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk. *luāmum* jmd.en 'mit Worten hart zusetzen'

**LWY** *lawā (y)* 'to twist; pervert; turn back'

**Arab.**

Ge. *lawaya* 'to twist, wind, wrap around, err'  
ESA  
Syr.  
Aram.  
Heb. *liwyā* 'wreath'  
Ph.  
Ug.  
Akk. *lawū, lamū* 'umgeben, belagern'

**Arab.** *laysa\** 'it was not, is not'

Ge.

ESA

Syr. *lā+(')yit: layt* 'there is not, there is no'  
Aram. *lyšh* OA 'is not, was not'  
Heb. *yēš* 'being, substance, existence'  
Ph. *ys, s, us* (Poenulus) 'il y a'  
Ug. 'il 'es ist (sind), es wird'  
Akk. *išū* 'haben'; *laššu* (< *lā-išū*) 'nicht habend'

**LYL**     *layl*     ‘a night’  
**Arab.**  
 Ge.     *lētīt*  
 ESA     *lyl*  
 Syr.     *lūbyā*  
 Aram.   *leylā*  
 Heb.     *layil*  
 Ph.     *ll*  
 Ug.     *ll*  
 Akk.     *lālātu*     ‘Abend’

**LYN**     *lāna (y)*     ‘to be or become soft; be mild  
**Arab.**             toward’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Arab.	<i>mā</i>	<b>‘that which, which, whatsoever; as, in such a manner as, as much as, as far as’</b>	M’W Arab.	<i>mi’a</i>	<b>‘a hundred’</b>
Ge.	<i>mī</i>	‘quid?’; rel. ‘quod’	Ge.	<i>me’et</i>	
ESA	<i>mhn</i>	indef. & interrog. pron. ‘what’; - <i>m</i> indef. particle.	ESA	<i>m’t</i>	
Syr.	<i>mā</i>	‘what?’; that, that which, what’	Syr.	<i>mā’ā</i>	
Aram.	<i>mā</i>	BA ‘what?’; whatever’	Aram.	<i>m’ā</i>	
Heb.	<i>mā</i>	‘what? how?’	Heb.	<i>mē’ā</i>	
Ph.	<i>m’</i>	rel. pron.	Ph.	<i>m’t</i>	
Ug.	<i>m</i>	‘was?’; verallgemeinerndes - <i>m</i> ’	Ug.	<i>mi’t</i>	
Akk.	<i>mā</i>	etwa ‘was!?’	Akk.	<i>me’atu</i>	
MT <sup>c</sup> Arab.	<i>matta’a</i>	<b>‘to suffer to live; permit one to enjoy; bestow freely’; <i>matā</i>‘ ‘household stuff, provision’ (<i>manfa’a wa-mtidādu mudda fī hayr</i>)</b>	MTN Arab.	<i>matīn*</i>	<b>‘strong, powerful’ (<i>ṣalāba fī š-šay’ ma’a mtidād wa-ṭūl</i>)</b>
Ge.			Ge.	<i>matn</i>	‘nervus, tendo’
ESA	<i>mīf</i>	‘to save; protect’; n. ‘benefit’	ESA		
Syr.			Syr.	<i>matnātā</i>	‘loins, sides, ribs’
Aram.			Aram.	<i>miṭnā</i>	‘cord, strap’
Heb.			Heb.	<i>motnayim</i>	‘loins’
Ph.			Ph.		
Ug.	<i>mīf</i>	? ‘forttragen’; ‘carried off’	Ug.	<i>mtnm</i>	‘die Hüften’
Akk.			Akk.	<i>matnu</i>	‘Sehne’

<b>MTY Arab.</b>	<i>matā</i>	‘when?’	<b>MTL Arab.</b>	<i>tamaṭṭala</i>	‘to seem like to any one’; <i>miṭl</i> ‘similitude, likeness’
Ge.			Ge.	<i>masala</i>	‘similem esse’; <i>tamassala</i> ‘imitari’
ESA	<i>mtym</i>	Min. ‘quando’	ESA	<i>miṭl</i>	h. ‘to be similar’; ‘likeness, image’
Syr.	’ <i>ematī</i>	‘when?’	Syr.	<i>m’tal</i>	‘to speak in parables, compare’
Aram.	’ <i>eymātī</i>	‘when?’	Aram.	<i>m’tal</i>	‘to speak metaphorically; compare’; itpe. ‘to be like’
Heb.	<i>mātay</i>	‘when?’	Heb.	<i>māšal</i>	‘to represent, be like’
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>matī, mate, mat, immati</i>	‘Wann’	Akk.	<i>mašālu</i>	‘gleichen’
<b>MĠD Arab.</b>	<i>maḡīd*</i>	‘glorious’ ( <i>bulūḡu n-nihāya</i> )	<b>MĤŞ Arab.</b>	<i>maḥḥaşa</i>	‘to prove; try’
Ge.			Ge.		
ESA			ESA		
Syr.	<i>magdā</i>	some sort of fruit	Syr.		
Aram.	<i>magdā</i>	‘precious ware, fine fruit’	Aram.		
Heb.	<i>meḡed</i>	‘excellence’	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>MĤQ Arab.</b>	<i>maḥaqa*</i>	‘to destroy utterly; deprive of blessing’	<b>MĤL Arab.</b>	<i>miḥāl</i>	‘power’
Ge.			Ge.		
ESA			ESA		

Syr.  
 Aram. *m'haq* 'to blot out, wash off, erase'  
 Heb. *māhaq* 'to utterly destroy, annihilate'  
 Ph. *mḥq* 'scraper'  
 Ug.  
 Akk.

**MḤN** *'imtaḥana\** 'to try, dispose'  
**Arab.**  
 Ge. *maḥana* 'to scrub, rub, soften a hide'

ESA *mḥn* 'to try (legally); examine?'  
 Syr. *baḥen* 'to try, examine'  
 Aram. *b'han* 'to examine, try, test'  
 Heb. *bāhan* 'to examine, try'  
 Ph.  
 Ug.  
 Akk.

**MHD** *mahād* 'the pains of child-birth'  
**Arab.** (*'idṭirābu šay' fī wi'ā'ih mā'i'*)

Ge. *maḥd* 'dolores (mulieris) parturientis'  
 ESA *mḥd* 'to break up stone; strike, overthrow an enemy'  
 Syr. *m'ḥā* 'to strike, smite, beat, wound'  
 Aram. *m'ḥā* 'to smite, wound'  
 Heb. *māḥaš* 'to smite through, wound severely, shatter (poet.)'

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**MḤW** *maḥā (w,ā)* 'to obliterate, blot out, totally abolish'  
**Arab.**  
 Ge. *maḥawa* 'vellere, avellere, evelcere (herbas, gramen)'

ESA  
 Syr. *m'ḥā* 'to strike, smite, beat, wound'  
 Aram. *m'ḥā* BA 'to smite'  
 Heb. *māḥā* 'to wipe, wipe out'  
 Ph. *mḥy* 'to efface'  
 Ug. *mḥy* nif. 'verwischt werden, zerfliessen'  
 Akk. *māḥū* 'rasen'; *ma'ū* etwa 'wegstossen'?

**MDD** *madda* 'to stretch forth, extend, draw out, cause to increase or abound'  
**Arab.**

Ge. *madada* 'to spread, level'  
 ESA *mdt* 'a period of time'  
 Syr. *'emad* 'to flee, escape'  
 Aram. *maddā* 'dimension, measure, proportion'  
 Heb. *mādad* 'to measure'

Ph.			Ph.	<i>mdd</i>	‘surveyor’; <i>mdt</i> ‘measure, scale’
Ug.	<i>mḥs</i>	‘to smite, slay’	Ug.	<i>mdd</i>	‘to measure’
Akk.	<i>māḥāṣu</i>	‘schlagen’	Akk.	<i>madādu</i>	‘(ver)messen’
<b>MR’</b>	<b><i>mar’</i></b>	<b>‘a man’</b>	<b>MR’</b>	<b><i>mari’</i></b>	<b>‘easy of digestion’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>mār</i>	‘dominus’ (< Syr.)	Ge.		
ESA	<i>mr’</i>	‘a man, lord’ (also <i>mr’t</i> ‘woman’)	ESA		
Syr.	<i>mārā</i>	‘lord, owner, master, ruler, prince’	Syr.		
Aram.	<i>mārē</i>	BA ‘lord’	Aram.		
Heb.			Heb.	<i>m’rī</i>	‘fatling’
Ph.			Ph.		
Ug.	<i>mr</i>	‘Herr’?, ‘Gastgeber’?	Ug.	<i>mra’</i>	‘fett werden’
Akk.			Akk.	<i>marū</i>	‘gemästet, fett’
<b>MRĜ</b>	<b><i>maragā*</i></b>	<b>‘to let loose’ (<i>maġī’ wa-dahāb wa-ṭṭirāb</i>)</b>	<b>MRḤ</b>	<b><i>mariḥa*</i></b>	<b>‘to be joyful, elated’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.	<i>margā</i>	‘a meadow’	Syr.		
Aram.	<i>marēg</i>	pa. ‘to cause swaying’; itpe. ‘to become unsteady’	Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.	<i>mḥ</i>	‘Stolz, Frechheit’
Akk.			Akk.	<i>marāḥtu</i>	‘Frechheit’

**MRD Arab.** *marada* ‘to be obstinate’; *mārid* ‘one who is obstinately rebellious’  
 Ge. *marrada* ‘raptim currere, assilire, impetum facere’  
 ESA *mrd* ‘incurtio bellica’  
 Syr. *mʿrad* ‘to rebel; defy, resist’  
 Aram. *mʿrad* BA ‘rebellion’  
 Heb. *mārad* ‘to rebel’  
 Ph.  
 Ug.  
 Akk.

**MRR Arab.** *marra* ‘to pass by; pass on; go’ (*mudīyy šayʿ*)  
 Ge.  
 ESA *mrr* ‘to happen to, befall’  
 Syr.  
 Aram.  
 Heb. *mar* ‘a drop’  
 Ph.  
 Ug. *mr* ‘weggehen, weichen’  
 Akk. *marāru* ‘fortgehen’ (< Ug.)

**MRD Arab.** *marīḍa* ‘to be ill’  
 Ge.  
 ESA *mrd* ‘to suffer a sickness’  
 Syr. *mʿraʿ* ‘to be or fall ill’

**MRD Arab.** *mumarrad\** ‘rendered smooth’ (*taḡrīdu š-šayʿ min qišriḥ*)  
 Ge.  
 ESA  
 Syr.  
 Aram. *mardā* ‘moist, green’  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**MRR Arab.** *ʿamarru* ‘more bitter’ (*ḥilāfu l-ḥalāwa wa-ṭ-ṭīb*)  
 Ge. *marīr* ‘amarus, acerbus; exacerbatus’  
 ESA  
 Syr. *mar* ‘to be bitter, sour, acid’  
 Aram. *mʿrar* ‘to be bitter’  
 Heb. *mārar* ‘to be bitter’  
 Ph.  
 Ug.  
 Akk. *marāru* ‘bitter werden, sein’

**MRY Arab.** *mārū* ‘to dispute’  
 Ge.  
 ESA  
 Syr. *marī* pa. ‘to contend, strive’



Aram. *m'ra'* 'to fall sick'; OA *mrq* 'illness'  
 Heb. *māras* 'to be sick'  
 Ph.  
 Ug. *mṛš* 'to be sick'  
 Akk. *marāṣu* 'krank, beschwerlich sein'

**MZQ** *mazzaqa\** 'to scatter, disperse, tear in  
**Arab.** pieces'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**MSH** *masaha* 'to wipe'  
**Arab.**  
 Ge. *masha* 'ungere'  
 ESA *msh* 'to anoint'  
 Syr. *m'sah* 'to besmear; anoint'  
 Aram. *m'sah* BA 'oil'; 'to anoint; measure'  
 Heb. *māšah* 'to smear, anoint'  
 Ph. *messe* Pun. Q. imp. s.m. 'to anoint'  
 Ug. *mšh* 'to anoint'  
 Akk. *muššu'u* 'einreiben, salben'

Aram. *'imrē* itpc. 'to get angry; quarrel, rebel'  
 Heb. *mārā* 'to be contentious, refractory, rebel'  
 Ph.  
 Ug.  
 Akk.

**MZN** *muzn* 'a cloud'  
**Arab.**  
 Ge. *zanma* 'pluit'; *zenām* 'pluvia'  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**MSH** *masaha* 'to change, transform'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

<b>MSD Arab.</b>	<i>masad</i>	‘twisted fibres of the palm-tree, coir’	<b>MSS Arab.</b>	<i>massa</i>	‘to touch; befall’
Ge.			Ge.	<i>marsasa</i>	‘palpare (manu), palpando quaerere’
ESA			ESA	<i>mss</i>	‘to touch’
Syr.	<i>mezdā</i>	‘funis’	Syr.	<i>maš</i>	‘to touch, feel’
Aram.			Aram.	<i>maššēš</i>	pa. ‘to feel, grope, search’
Heb.			Heb.	<i>māšāš</i>	‘to feel, grope’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>mašāšu</i>	‘abwischen’; D. ‘reinigen’?
<b>MSK Arab.</b>	<i>massaka</i>	‘to hold fast’ ( <i>ḥabsu š-šay’ wa-taḥabbusuh</i> )	<b>MSY Arab.</b>	’ <i>amsā</i>	‘to be or do anything in the evening’
Ge.	<i>masaka</i>	‘drag, draw, bend (a bow), distend render tight by pulling, straighten up, bring near’	Ge.	’ <i>amsaya</i>	‘vesperam transigere’; <i>mesēt</i> ‘vespera’
ESA			ESA		
Syr.	<i>m’šak</i>	‘to shrivel (as fruit or leaves)’	Syr.		
Aram.	<i>m’šak</i>	‘to draw, carry along; take possession’	Aram.		
Heb.	<i>māšak</i>	‘to draw, drag’; NH ‘to take possession’	Heb.	’ <i>emeš</i>	‘yesterday (evening)’
Ph.			Ph.		
Ug.	<i>mtk</i>	‘reichen (die Hand)’	Ug.		
Akk.	<i>mašk</i>	‘Haut, Fell’	Akk.	<i>mūšu</i>	‘Nacht’
<b>MŠY Arab.</b>	<i>mašā (y)</i>	‘to walk, go, proceed’	<b>MDĠ Arab.</b>	<i>mudġa</i>	‘a morsel of flesh’
Ge.			Ge.		
ESA	<i>mšw/y</i>	‘to go, proceed’	ESA		

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**MDY** *maḏā* (y)\* 'to pass by, go away'

**Arab.**

Ge.

ESA *mz'* 'to go, proceed, march'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**MṬW** *tamaṭṭā* 'to walk in a haughty,  
**Arab.** conceited manner' (*madd*  
*fiš-šay' wa-mtidād*)

Ge. *maṭṭawa* 'porrigere, praebere, ministrare;  
tradere, reddere'

ESA *mṭw* 'to advance (militarily)'

Syr. *mṭā* 'to come, arrive at, reach'

Aram.

Heb.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**MṬR** *maṭar* 'rain'

**Arab.**

Ge.

ESA *mṭr* 'field watered by rain'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *mīṭirtu, mīṭru* 'Wasserlauf'

**Arab.** *ma'a* prep. 'with, together'

Ge.

ESA 'm 'with'

Syr. 'am 'with'

Aram. 'im BA 'with'

Heb. 'im 'with'

Ph. Ug. Akk.		
<b>M'Z Arab.</b>	<i>ma'z</i>	'goats'
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>m'zy</i> <i>m'ezē</i> <i>m'azyā</i>	(Min.) 'capra' 'hair, fur' (pl. of <i>meztā</i> 'hair') 'from goats, goats-hair, horn etc.'
<b>M'Y Arab.</b>	<i>'am'ā</i>	'intestines'
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>'amā'ūt</i> <i>m'ūtā</i> <i>m'ā</i> <i>mēe</i> <i>amūtu</i>	'intestina' 'an intestine, entrail' BA 'external belly' 'internal organs (intestines, bowels), belly' '(Schafs-)Leber'

Ph. Ug. Akk.	<i>'m, m'</i>	'together'
<b>M'N Arab.</b>	<i>mā'ūn</i>	'household stuff, whatever is of common and necessary use; alms'
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>mā'ūn</i> <i>m'wn</i>	'dwelling, habitation' 'temple?'
<b>MQT Arab.</b>	<i>maq̄t</i>	'hatred, anger'
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.		

**MKT Arab.** *makata* 'to delay, tarry, abide, remain'

Ge.

ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**MKN Arab.** *makkana* 'to establish firmly, strengthen, give authority'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**ML' Arab.** *mala'a* 'to fill'

Ge. *mal'a* 'implere, replere, complere'  
ESA *ml'* 'to fill'

**MKR Arab.** *makara* 'to contrive a plot; plot against, act deceitfully' (*'al-iḥtiyāl wa-l-ḥidā'*)

Ge. *makara* 'exquirere, explorare, tentare; consulere; consultare, deliberare; exquirere consilium'

ESA  
Syr.  
Aram.  
Heb. *m'kērā* 'Plan, Ratschlag'  
Ph.  
Ug.  
Akk. *makru* 'Rat'?

**MKW Arab.** *mukā'* 'whistling'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**MLḤ Arab.** *milḥ\** 'salt'

Ge. *mallēḥā* 'sallere'; *melḥā* 'sapor, iudicium, scientia'  
ESA

Syr.	<i>m'la</i>	'to fill'
Aram.	<i>m'la</i>	BA 'to fill'
Heb.	<i>mālē</i>	'to be full, fill'
Ph.	<i>mlp</i>	'to fill'
Ug.	<i>mla'</i>	'(to be) full'
Akk.	<i>malū</i>	'voll sein; werden; sich füllen'

Syr.	<i>melhā</i>	'salt'
Aram.	<i>m'lah</i>	BA 'salt'
Heb.	<i>melah</i>	'salt'
Ph.	<i>mlh</i>	'salt-worker'
Ug.	<i>mlht</i>	'salt'
Akk.	<i>miḫu</i>	'Salpeter'

**MLQ** 'imlāq 'poverty, want' (*tağarrud fi š-šay'*  
**Arab.** *wa-līn*)  
 Ge. *malaga* 'to cut, sever, pluck, break off, snap off'

ESA  
 Syr. *m'laq/g* 'to pluck out (hairs or feathers)'; *m'lig* 'despoiled'

Aram. *m'laq* 'to pinch'; *m'lag* 'to pluck'  
 Heb. *mālaq* 'to nip, nip off (head of bird, without necessarily severing it from body)'

Ph.  
 Ug.  
 Akk.

**MLK** *malaka* 'to possess'

**Arab.**  
 Ge. *malaka* 'possidere'

ESA *mlk* 'king' (< NWS)  
 Syr. *malkā* 'king'

Aram. *mlk* Sf. 'to rule, reign'; *malkā* BA 'king'  
 Heb. *melek* 'king'

Ph. *mlk* 'king'  
 Ug. *mlk* 'king'  
 Akk. *maluku* 'Fürst, König'; *malāku* (< Ug., Can.) 'herrschen, verfügen über'

**MLY** 'amlā\* 'to prolong one's life, grant a  
**Arab.** respite'

Ge. *mly* 'to get, win, obtain as booty'

ESA  
 Syr.  
 Aram.  
 Heb.

**Arab.** *man\** 'he, she, they, one, some who; who?'

Ge. *mannu* 'quis?'  
 ESA *mn* 'who, whoever, anyone who'  
 Syr. *man* 'who?, which?, what?'  
 Aram. *man* BA 'who?'

Heb.

Ph.			Ph.		
Ug.			Ug.	<i>mn(m)</i>	'who(ever)? what(ever)?'
Akk.			Akk.	<i>mannu</i>	'wer?'
<b>Arab.</b>	<b><i>min</i>*</b>	<b>'of, from, out of; than'</b>	<b>MN<sup>c</sup></b>	<b><i>mana<sup>c</sup>a</i></b>	<b>'to refuse; prohibit, hinder, forbid, prevent'</b>
Ge.	<sup>2</sup> <i>emennā</i>	'ex, a'	Ge.		
ESA	<i>mn</i>	'from' (only in texts with Haram as known or probable provenance)	ESA	<i>mn<sup>c</sup></i>	'to repel; prevent'
Syr.	<i>men</i>	'from, out of, at, on'	Syr.		
Aram.	<i>min</i>	BA 'from, out of, by etc.'	Aram.	<i>m<sup>c</sup>na<sup>c</sup></i>	'to diminish; withhold'
Heb.	<i>min</i>	'out of, from, on acct. of, off, since'	Heb.	<i>māna<sup>c</sup></i>	'to withhold, hold back'
Ph.	<i>mn</i>	partitively; of time; 'from that, which'; in a geographical or local sense	Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>MNN</b>	<b><i>manna</i>*</b>	<b>'to be gracious towards' (<sup>2</sup><i>iṣṭinā<sup>c</sup></i></b>	<b>MNN</b>	<b><i>mamnūn</i></b>	<b>'diminished, broken off' (<i>qaṭ<sup>c</sup></i></b>
<b>Arab.</b>		<b><i>hayr</i>)</b>	<b>Arab.</b>		<b><i>wa-nqīṭā<sup>c</sup></i>)</b>
Ge.			Ge.		
ESA	<i>mnn</i>	'benefit'	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>mānōn</i>	? 'thankless one?'	Heb.	<i>mēn</i>	'a portion'
Ph.			Ph.		
Ug.			Ug.	<i>mnn</i>	D. 'abmüden, anstrengen'
Akk.			Akk.		

**MNY** *mannā* ‘to create desires in any one’  
**Arab.** (*taqdīru šay’ wa-nafādu l-qaḍā’*)  
**Ge.** *tamannaya* ‘optare, in votis habere, desiderio  
(rei) teneri’

**ESA**  
**Syr.**  
**Aram.**  
**Heb.**  
**Ph.**  
**Ug.**  
**Akk.**

*menū, manū* ‘lieben’

**MHD** *mahada* ‘to spread open a bed’

**Arab.**  
**Ge.**  
**ESA**  
**Syr.**  
**Aram.**  
**Heb.**  
**Ph.**  
**Ug.**  
**Akk.**

**MNY** *manī* ‘sperma genitale’  
**Arab.**  
**Ge.**

**ESA**  
**Syr.**  
**Aram.**  
**Heb.**  
**Ph.**  
**Ug.**  
**Akk.**

**MHL** *mahhala* ‘to grant a delay; bear with for  
**Arab.** a time’

**Ge.**  
**ESA**  
**Syr.**  
**Aram.**  
**Heb.**  
**Ph.**  
**Ug.**  
**Akk.**

**MHL** *muhl* ‘fused brass, the dregs of oil’  
**Arab.** (*ḡins mina d-dā’ibāt*)

**Ge.**  
**ESA**  
**Syr.**

**MHN** *mahīn* ‘despicable, contemptible’

**Arab.**  
**Ge.**  
**ESA**  
**Syr.**



Aram. Heb.	<i>mōhal</i>	NH ‘a thin secretion (from a decaying corpse)’; also <i>mōhal</i> the fluid which runs out of the olives (before/after they are pressed out)’	Aram. Heb.		
Ph. Ug. Akk.			Ph. Ug. Akk.		
<b>MWT</b> <b>Arab.</b>	<i>māta</i> ( <i>ʔ</i> )	‘to die’	<b>MWĠ</b> <b>Arab.</b>	<i>māġa</i> ( <i>ʔ</i> )	‘to press tumultuously like waves’ ( <i>‘ittirāb fi š-šay’</i> )
Ge.	<i>mōta</i>		Ge.	<i>mōgad, mōgat</i>	‘unda, fluctus’
ESA	<i>maw/yt</i>		ESA		
Syr.	<i>māl, mūt</i>		Syr.		
Aram.	<i>mwt Sf;</i> <i>mūt, mūt</i>		Aram.	<i>ʔāmēg</i>	af. ‘to cause to flow’
Heb.	<i>mūt, mēt</i>		Heb.	<i>mūg</i>	‘to melt; be faint (of heart)’
Ph.	<i>mt</i>		Ph.		
Ug.	<i>mt</i>		Ug.		
Akk.	<i>mātu</i>		Akk.		
<b>MWR</b> <b>Arab.</b>	<i>māra</i> ( <i>ʔ</i> )	‘to be moved to and fro’	<b>MWL</b> <b>Arab.</b>	<i>māl</i>	‘riches, possessions, and esp. flocks and herds’
Ge.			Ge.		
ESA	<i>mwr</i>	‘access, way?’	ESA		
Syr.	<i>mār</i>	‘to transport or import (provisions)’	Syr.		
Aram.	<i>ʔāmēr</i>	af. ‘to exchange’	Aram.	<i>mūlā, mōlā</i>	‘plenty, power’

Heb. *mūr* nif. 'to be changed'  
Ph.  
Ug.  
Akk. *māru* 'kaufen'?

**MWH** *mā'* 'water; liquor'  
**Arab.**  
Ge. *māy*  
ESA *mūw*  
Syr. *mayyā*  
Aram. *mayyā*  
Heb. *mayim*  
Ph. *mym*  
Ug. *my*  
Akk. *mū*

**MYR** *māra (y)* 'to provide food for'  
**Arab.**  
Ge.  
ESA *myr* 'grain'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**MYD** *māda (y)* 'to be moved'  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**MYZ** *māza (y)* 'to separate, discriminate,  
distinguish'  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**MYL** *māla* (y) 'to turn away, aside, against'

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

<b>N'Y Arab.</b>	<i>na'ā (ā)</i>	'to retire'	<b>NBT Arab.</b>	<i>nabata</i>	'to produce (as a tree)'
Ge.			Ge.		
ESA			ESA	<i>nbt</i>	tp. 'to be brought about, be achieved'?
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NBD Arab.</b>	<i>nabaḍa</i>	'to throw; reject'	<b>NBZ Arab.</b>	<i>tanābaza</i>	'to call one another names'
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NBT Arab.</b>	<i>'istanbaṭa</i>	'to elicit or discover (truth) in matters of difficulty' ( <i>'istihrāğ šay'</i> )	<b>NB<sup>c</sup> Arab.</b>	<i>yanbū<sup>c</sup></i>	'a fountain, spring of water'
Ge.	<i>nabaṭa</i>	'to boil, boil over, grow'	Ge.	<i>'anbe'a</i>	'lacrymari; lacrymari facere'; <i>'anbe'</i> 'tear'
ESA	<i>nbt</i>	h. 'to dig (a well) down to water'	ESA	<i>nb<sup>c</sup></i>	'one who causes water to flow out'

Syr.		
Aram.	<i>nʿbaṭ</i>	‘to sprout, grow’
Heb.	<i>nābaṭ</i>	NH hif. ‘to illumine’
Ph.		
Ug.		
Akk.	<i>nabātu</i>	‘aufleuchten, -strahlen’
<b>NTQ</b>	<b><i>nataqa</i></b>	<b>‘to shake’</b> ( <i>ḡadb šayʿ wa-zaʿzaʿatuh min ʿašlih</i> )
<b>Arab.</b>		
Ge.	<i>nataqa</i>	‘to pull’
ESA		
Syr.	<i>nʿtaq</i>	‘to drag or pull’
Aram.	<i>nattēq</i>	‘to tear, sever; snatch; shift’
Heb.	<i>nātaq</i>	‘to pull, draw, tear away’
Ph.		
Ug.		
Akk.		
<b>NĠD</b>	<b><i>nağd</i></b>	<b>‘an open highway’</b> ( <i>ʿiʿtilā wa-quwwa wa-ʿiṣrāf</i> )
<b>Arab.</b>		
Ge.	<i>negd</i>	‘peregrinatio, iter; mercatura’
ESA	<i>ngd</i>	‘highland, plateau’
Syr.	<i>nʿgad</i>	‘to draw; withdraw, lead; stretch out, extend’
Aram.	<i>nagdā</i>	‘path, pass’

Syr.	<i>nʿbaʿ</i>	‘to flow (as water)’; <i>mabūʿ</i> ‘a spring’
Aram.	<i>nʿbaʿ</i>	‘to burst forth; flow, gush’
Heb.	<i>nābaʿ</i>	‘to flow, spring, bubble up’
Ph.		
Ug.		
Akk.	<i>nabāʿu</i>	‘aufsteigen, aufsprudeln’; <i>nambaʿu</i> ‘(grosse) Quelle’
<b>NTR</b>	<b><i>ʿintatara</i></b>	<b>‘to be scattered’</b> ( <i>ʿilqāʿ šayʿ mutafarriq</i> )
<b>Arab.</b>		
Ge.		
ESA		
Syr.	<i>nʿtar</i>	‘to fall off (hair, fruit, withered leaves)’
Aram.	<i>nʿtar, nʿšar</i>	BA ‘to strip off’; Targ. ‘to drop off (leaves, tears, hair)’
Heb.	<i>nāšar</i>	NH ‘to drop, fall off (fruit, hair)’
Ph.		
Ug.		
Akk.		
<b>NĠS</b>	<b><i>nağas*</i></b>	<b>‘filth, uncleanness’</b>
<b>Arab.</b>		
Ge.	<i>ʿanqās</i>	‘coenum, lutum’
ESA	<i>ngs</i>	‘to be defiled, polluted’
Syr.		
Aram.		

Heb. Ph. Ug. Akk.	<i>nāgad</i>	‘to be conspicuous’	Heb. Ph. Ug. Akk.		
<b>NĠM</b> <b>Arab.</b>	<i>naġm</i>	‘a star, stars; a type of plant’	<b>NĠW</b> <b>Arab.</b>	<i>naġā (w)</i>	‘to escape, go free’ ( <i>kašt wa-kašf</i> )
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.			Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>mngw</i>	‘outcome, result; fortune; event’
				<i>ng(w)</i>	‘to depart’
<b>NĠW</b> <b>Arab.</b>	<i>naġiyy</i>	‘a secret’; <i>nāġā</i> ‘to hold a discourse with anyone in private’ ( <i>satr wa-’ihfā’</i> )	<b>NĤB</b> <b>Arab.</b>	<i>naħb</i>	‘a vow’
Ge. ESA	<i>ngw</i>	‘to tell, instruct (through an oracular vision)’	Ge. ESA		
Syr. Aram. Heb. Ph. Ug. Akk.			Syr. Aram. Heb. Ph. Ug. Akk.		

<b>NHT Arab.</b>	<b><i>naḥata</i></b>	<b>‘to scrape, carve’</b>
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.	<i>nḥt</i>	‘glätten, entrinden’
Akk.		
<b>NHS Arab.</b>	<b><i>naḥs*</i></b>	<b>‘bad luck’ (<i>ḥilāfu s-sa’d</i>)</b>
Ge.		
ESA		
Syr.	<i>n’ḥaš</i>	‘to divine’; <i>naḥāšā</i> ‘an augur’
Aram.	<i>naḥēš</i>	‘to divine’
Heb.	<i>nāḥaš</i>	pi. ‘to practise divination’
Ph.		
Ug.	<i>nḥš</i>	‘snake’
Akk.		
<b>NHL Arab.</b>	<b><i>niḥla</i></b>	<b>‘a free gift, esp. one given as dowry’ (<i>atā</i>)</b>
Ge.		
ESA	<i>nḥl</i>	‘to grant; lease’; <i>nḥlt</i> ‘grant; lease’
Syr.		

<b>NHR Arab.</b>	<b><i>naḥara*</i></b>	<b>‘to sacrifice by cutting the jugular vein’</b>
Ge.		
ESA		
Syr.		
Aram.	<i>n’ḥar</i>	‘to stab’
Heb.	<i>nāḥar</i>	NH ‘to perforate, kill by stabbing’
Ph.		
Ug.		
Akk.	<i>nēru, nāru</i>	‘(er)schlagen, töten’
<b>NHL Arab.</b>	<b><i>naḥl</i></b>	<b>‘bees’</b>
Ge.		
ESA		
Syr.		
Aram.	<i>n’ḥīl</i>	‘swarm’
Heb.	<i>nāḥīl</i>	NH ‘bee-hive, bees of a hive, swarm’
Ph.		
Ug.		
Akk.		
<b>Arab.</b>	<b><i>naḥnu*</i></b>	<b>‘we’</b>
Ge.	<i>neḥna</i>	
ESA		
Syr.	<i>’an’ḥnan</i>	

Aram.  
 Heb. *nāḥal* 'to get or take as possession'  
 Ph. *nḥl* 'to take possession of, inherit'  
 Ug. *nhl* 'to inherit'  
 Akk. *nahālu* 'übereignen' (< Can.)

**NHR Arab.** *nahir\** 'rotten (a bone)' (*ṣawt mina l-'aṣwāt*)  
 Ge. *nehra* 'sonum emittere per nares, stertere'  
 ESA  
 Syr. *nḥar* 'to breathe heavily (as fr. illness), snore'  
 Aram. *nḥīrā* 'nostril'  
 Heb. *nāḥīr* 'nostril'  
 Ph.  
 Ug.  
 Akk. *nahīru* 'Nasenloch'

**NDD Arab.** *nidd* 'equal, a match; an image or idol'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Aram. <sup>2a</sup>*naḥnā*  
 Heb. <sup>2a</sup>*naḥnū*  
 Ph. <sup>2</sup>*nḥn*  
 Ug.  
 Akk. *nīnu*

**NHL Arab.** *nahl\** 'a date-palm'  
 Ge.  
 ESA *nhl* 'palmgrove'  
 Syr.  
 Aram.  
 Heb. *nḥāṭīm* ? 'Dattelpalme'  
 Ph.  
 Ug.  
 Akk.

**NDM Arab.** *nādim\** 'a penitent'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.



**NDY Arab.** *nādā* ‘to call to, upon, invoke, cry aloud, make a proclamation’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**NZʿ Arab.** *nazaʿa* ‘to pluck out, bring out, snatch away, extract, withdraw’  
 Ge. *nazʿa* ‘evellere’  
 ESA *nzʿ* ‘to fight for booty; to withdraw (allegiance)’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**NZF Arab.** *nazafa* pass. ‘to be exhausted or inebriated from drink’  
 Ge. *tanazfa* ‘exhaustum, evacuatum esse’  
 ESA

**NDR Arab.** *ʿandara* ‘to warn, admonish, preach to; threaten with, give warning of’  
 Ge.  
 ESA *ndr* ‘to warn, threaten’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**NZĠ Arab.** *nazaga* ‘to sow dissensions, incite to evil’  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**NZL Arab.** *nazala* ‘to descend’ (*hubūt šayʿ wa-wuqūʿuh*)  
 Ge. *nazala* ‘to go down, flow, spill over’ (< Arab.)  
 ESA *nzl* ‘going down, descending’

Syr.			Syr.	<i>nazēl</i>	pa. 'to lead down, make go or hang down'
Aram.			Aram.	<i>nʿzal</i>	part. 'running waters, rivers'
Heb.			Heb.	<i>nāzal</i>	'to flow, trickle, drop, distil' (poet.)
Ph.			Ph.		
Ug.			Ug.	<i>nzl</i>	? 'für Gäste vorrätig'
Akk.			Akk.	<i>nazālu</i>	'entleeren'
<b>NS'</b>	<b><i>nasīʿ</i></b>	<b>'the putting off a sacred month till a later month' (<i>taʿhīru š-šayʿ</i>)</b>	<b>NS'</b>	<b><i>minsāʿa</i></b>	<b>'a staff'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>ʿensay</i>	'supplementary month' (< Arab.)	Ge.		
ESA	<i>nsʿ</i>	'to put off, postpone'	ESA		
Syr.	<i>nesyā</i>	'credit' (< Arab.)	Syr.		
Aram.			Aram.		
Heb.	<i>nāšāʿ</i>	'to lend on interest, or usury'	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NSB</b>	<b><i>nasab</i></b>	<b>'consanguinity'</b>	<b>NSH</b>	<b><i>nasaha</i>*</b>	<b>'to abolish; destroy; abrogate, nullify'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>nasseha</i>	? 'poenitere; poenitentiam agere'
ESA			ESA		
Syr.	<i>nʿsab</i>	with nouns 'to take (a wife)'; <i>nʿsīb</i> 'derived'	Syr.		
Aram.	<i>nʿsab</i>	'to marry'	Aram.	<i>nʿsaḥ</i>	BA 'to pull away'
Heb.			Heb.	<i>nāsaḥ</i>	'to pull or tear away'
Ph.			Ph.		



**NSY Arab.** *nasiya\** ‘to forget, neglect’ (*’igfālu š-šay’*; *tarku š-šay’*)  
 Ge. *tanāsaya* ‘se (rei) oblitum esse, (rem) non curare simulare’ (prob. < Arab.)

ESA  
 Syr. *n’sā* ‘to forget’  
 Aram. *n’sā* itpe., af. ‘to forget’  
 Heb. *nāšā* ‘to forget’  
 Ph.  
 Ug. *nšy* ‘vernachlässigen’  
 Akk. *mašū* ‘vergessen’

**NŠR Arab.** *našara* (*fath šay’ wa-taša* ‘*ubuh*)

Ge.  
 ESA  
 Syr. *n’sar* ‘to saw, cut asunder; tear out’  
 Aram. *nassēr* ‘to split’  
 Heb. *maššōr* ‘saw’  
 Ph. *nšr* ‘cutter’  
 Ug.  
 Akk. *našāru* ‘abteilen’; *našāru* ‘sägen’ (< WSem)

**NŠṬ Arab.** *našaṭa* ‘to go out from a place’

Ge.  
 ESA  
 Syr.

**NŠ Arab.** *našša’a* ‘to bring up, educate’ (*’irtifā’ fī šay’ wa-sumuww*)  
 Ge. *naš’a* ‘suscipere, tollere, elevare’

ESA *nš’* ‘to build up, raise’  
 Syr.  
 Aram. *n’sā* BA ‘to lift, take, carry’  
 Heb. *nāšā* ‘to lift; carry; take’  
 Ph. *nš’* ‘to carry’; raise, lift, hence ‘to offer’  
 Ug. *nš’* ‘to lift, raise’  
 Akk. *našū* ‘heben, tragen’

**NŠZ Arab.** *našaza* ‘to rise up’

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**NŠB Arab.** *našaba* ‘to place, fix, erect’ (*’iqāmat šay’ wa-’ihdāf fī stiwwā*)

Ge.  
 ESA *nšb* ‘to erect’  
 Syr. *n’sab* ‘to plant, fix’

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**NṢT**    *'anṣata\**    **'to be silent'**  
**Arab.**

Ge.  
ESA    *nṣtt*    'silence, oblivion'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**NṢR**    *naṣara*    **'to aid, assist, succour, protect;**  
**Arab.**                    **deliver'**

Ge.  
ESA    *nṣr*    'to help, protect'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram.    *nṣb*  
Heb.    *nāṣab*  
Ph.    *nṣb*  
Ug.    *nṣb*  
Akk.    *naṣābu*

**NṢḤ**    *naṣaḥa*  
**Arab.**

Ge.    *naṣha*  
ESA    *nṣht*  
Syr.    *n'ṣaḥ*  
Aram.    *n'ṣaḥ*  
Heb.    *nāṣaḥ*  
Ph.    *nṣḥ*  
Ug.  
Akk.

**NṢF**    *niṣf*  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.    *nṣp*  
Akk.

Sf. 'stele'; *niṣbā* BA 'firmness'  
nif. 'to take one's stand, stand'  
'to be appointed'  
'to stand, erect'  
'hinstellen' (< Can.)

**'to admonish, counsel, give  
good advice; be sincere and  
faithful'** (*mulā'ama bayn  
ṣay'ayn wa-'iṣlāḥ laḥumā*)  
'purum, mundum esse/fieri'  
'good advice, counsel'  
'to be distinguished, famous'  
BA 'to distinguish oneself'  
'to be pre-eminent, enduring'  
'to conquer'

**'half'**

'die Hälfte'

<b>NSY</b>	<i>nāṣiya</i>	<b>‘a forelock’</b>	<b>NDĠ</b>	<i>naḍiġa</i>	<b>‘to be done enough in cooking’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.	<i>nōṣīyyā</i>	<b>‘feathers, pinion’</b>	Aram.		
Heb.	<i>nōṣā</i>	<b>‘plumage’</b>	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.	<i>nāṣu</i>	<b>‘Gefieder’</b>	Akk.		
<b>NDH</b>	<i>naḍḍāh*</i>	<b>‘pouring forth copiously’</b>	<b>NDĎ</b>	<i>naḍīd</i>	<b>‘piled one over another’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA	<i>naḥ</i>	<b>‘to sprinkle, spatter’</b>	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NDR</b>	<i>nāḍir</i>	<b>‘shining’ act.part. (<i>ḥusn wa-ġamāl wa-ḥulūṣ</i>)</b>	<b>NṬḤ</b>	<i>naṭīḥa</i>	<b>‘that which is gored to death’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>naṭra</i>	<b>‘coruscare, scintillare, fulgere’</b>	Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.	<i>nṭḥ</i>	OffA prob. <b>‘to beat, hit’</b>
Heb.			Heb.		

Ph.  
Ug.  
Akk.

**NṬF**  
**Arab.**

Ge. *naṭafa* 'colare (stillando), ex-, percolare'  
ESA *nṭf* h. 'to cause blood to flow?'; h. 'to publish, make known'  
Syr. *nṭap* 'to drop'; *nṭāpā* 'a drop'  
Aram. *nṭap* 'to drip'  
Heb. *nāṭap* 'to drop, drip'; *nāṭāp* 'drop'  
Ph.  
Ug.  
Akk.

**NZR**  
**Arab.**

Ge. *naššara* 'spectare, intueri; respicere, curare, rationem habere'  
ESA *nzr* 'to observe; watch over, protect'  
Syr. *nṭar* 'to guard, watch, keep'  
Aram. *nšr* Sf. 'to guard, protect'; *nṭar* BA 'to keep'  
Heb. *nāšar* 'to watch, guard, keep'  
Ph. *nšr* 'to watch'  
Ug. *ngr* 'behüten; sich hüten'  
Akk. *našāru* 'bewachen, schützen, bewahren'

Ph.  
Ug.  
Akk.

**NṬQ**  
**Arab.**

Ge. *naṭaqa* 'to speak articulately, clearly'  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**N'Ĝ**  
**Arab.**

Ge. *na'ġa\** 'an ewe, sheep'  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**N'S**    *nu'ās*    'drowsiness, sleepiness'  
**Arab.**  
 Ge.  
 ESA  
 Syr.    *n'as*    'to be smothered (flame)'  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**N'Q**    *na'aqa*    'to call aloud to'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**N'L**    *na'l*    'a shoe'  
**Arab.**  
 Ge.  
 ESA  
 Syr.    *na'lā*    'horse-shoe'  
 Aram.    *n'al*    'to tie (a shoe)'; af. 'to provide with shoes'  
 Heb.    *na'al*    'sandal, shoe'  
 Ph.    *n'l*    'to lock'  
 Ug.    *n'l*    'shoe'  
 Akk.

**N'M**    *ni'ma*    'to be excellent' (*taraffuh wa-ṭīb*  
**Arab.**    'ayš wa-ṣalāh)  
 Ge.  
 ESA    *n'm*    'to be favourable, be prosperous; to agree, consent'  
 Syr.  
 Aram.    *nā'īm*    'pleasing, lovely'  
 Heb.    *nā'ēm*    'to be pleasant, delightful, lovely'  
 Ph.    *n'm*    'good; rejoicing; kind'  
 Ug.    *n'm*    'goodness, charm, loveliness'  
 Akk.

**NĠD**    'angada\*    'to wag the head at any one'  
**Arab.**  
 Ge.  
 ESA

**NFT**    *naffātāt\**    'one who blows'  
**Arab.**  
 Ge.    *nafsa*    'spirare, flare'  
 ESA



Syr.			Syr.	<i>n'paš</i>	'to breathe'; pa. 'to refresh'
Aram.			Aram.	<i>n'pēš</i>	'to be blown up; be large; increase'
Heb.			Heb.	<i>nāpaš</i>	nif. 'to take breath, refresh o.s.' (denom.)
Ph.			Ph.		
Ug.	<i>nḡs</i>	'wackeln, wogen'; nif. 'erschüttert w.'	Ug.	<i>wpt</i>	'to spit'
Akk.			Akk.	<i>napāšu</i>	'blasen, (auf)atmen; weit werden'
<b>NFH</b>	<b><i>nafha</i></b>	<b>'one single breath' ('indifā'u</b>	<b>NFH</b>	<b><i>nafaha</i></b>	<b>'to breathe' ('intifāh wa-'uluww)</b>
<b>Arab.</b>		<b>š-šay' 'aw raf'uh)</b>	<b>Arab.</b>		
Ge.			Ge.	<i>nafh/ħa</i>	'flare, spirare (de vento)'
ESA			ESA	<i>mnfht</i>	'water distributor'
Syr.			Syr.	<i>n'pah</i>	'to breathe'
Aram.			Aram.	<i>n'pah</i>	'to blow'
Heb.			Heb.	<i>nāpah</i>	'to breathe, blow'
Ph.			Ph.		
Ug.			Ug.	<i>mphm</i>	(du.?) 'Blasebalg'
Akk.			Akk.	<i>napāhu</i>	'anblasen, entzünden; aufgehen'
<b>NFD</b>	<b><i>nafida</i></b>	<b>'to vanish; fail; be exhausted'</b>	<b>NFD</b>	<b><i>nafada</i></b>	<b>'to pass beyond or out of'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.	<i>npd</i>	'durchdringen'
Akk.			Akk.		

**NFR** *nafara* ‘to go forth to any business  
**Arab.** (e.g. war)’ (*tağāf wa-tabū‘ud*)  
 Ge. *nafara* ‘aestuarare, bullare, effervescere’  
 ESA *nfr* ‘dismissal of pilgrims?’  
 Syr. *n’par* ‘to shun, turn away from; rage’  
 Aram.  
 Heb.  
 Ph.  
 Ug. *npr* ‘fled, dispersed’  
 Akk.

**NFŠ** *nafaša* ‘to stray for food by night’  
**Arab.** (‘*al-intišār*)  
 Ge.  
 ESA [*nfs*] *hfs* ? ‘to cause (water) to spread out’  
 Syr.  
 Aram. *n’pēš* ? af. ‘to extend, enlarge’  
 Heb.  
 Ph.  
 Ug. *npš* ? ‘Reichlichkeit, Fülle?’  
 Akk. *napāšu* ? ‘weit werden’

**NFQ** ‘*anfaqa* ‘to spend (in alms, good works)’  
**Arab.** (‘*inqiṭā‘ šay’ wa-ḡahābuh*)  
 Ge. *nafaqa* ‘diffundere, disseccare; dividere’  
 ESA  
 Syr. ‘*appeq* af. ‘to spend’; *n’paq* ‘to go out, issue’

**NFS** *nafs\** ‘a soul, a living soul or person’  
**Arab.**  
 Ge. *nafs* ‘anima, animus, spiritus, vita’  
 ESA *nfs* ‘self, soul, life’  
 Syr. *nepšā* ‘a soul, living person’  
 Aram. *napšā* ‘soul, will etc.’  
 Heb. *nepeš* ‘soul, living being, life, self, person’  
 Ph. *npš* ‘self; person’  
 Ug. *npš* ‘Seele; Lebewesen, Mensch’  
 Akk. *napištu* ‘Leben’; *napīšu* ‘Atem’

**NF<sup>c</sup>** *nafa‘a\** ‘to be useful to, profit, avail’  
**Arab.** (*hilāfu ḡ-ḡarr*)  
 Ge. *naf<sup>c</sup>a* ‘to be strong, be courageous’  
 (< Arab.)  
 ESA *nf<sup>c</sup>* ‘advantage (for enemy)’  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug. *np<sup>c</sup>* ‘to flourish’  
 Akk.

**NFL** ‘*anfāl\** ‘booty, spoils’  
**Arab.**  
 Ge.  
 ESA  
 Syr.

Aram.	<i>n'paq</i>	BA. 'to go or come out'; <i>naqqūtā</i> BA. 'outlay'	Aram.		
Heb.	<i>nāpaq</i>	NH 'to go out'	Heb.		
Ph.	<i>nḥq</i>	'to remove'	Ph.		
Ug.	<i>nḥq</i>	'hinausgehen'	Ug.		
Akk.	<i>nīpqu</i>	'Exkremente' (< Aram.)	Akk.		
<b>NFW Arab.</b>	<b><i>naḥā</i> (<i>w</i>)</b>	<b>'to remove, expel'</b>	<b>NQB Arab.</b>	<b><i>naqqaba</i></b>	<b>'to pass or wander through; search out'; <i>naqb</i> 'digging through'</b>
Ge.	<i>naḥaya</i>	'cribare'	Ge.	<i>naqaba</i>	'to perforate'; <i>nequb</i> 'pierced, perforated'
ESA			ESA	<i>nqb</i>	'to cut channels'
Syr.	<i>n'pāt</i>	'dregs, refuse'	Syr.	<i>n'qab</i>	'to bore, pierce, dig through'
Aram.	<i>n'pā</i>	'to fan, winnow, sift'	Aram.	<i>n'qab</i>	'to perforate'
Heb.	<i>nāpā</i>	'sieve'; NH <i>nīppāh</i> (denom.) 'to fan, winnow, sift'	Heb.	<i>nāqab</i>	'to pierce'
Ph.			Ph.		
Ug.	<i>nḥy</i>	'verstossen'	Ug.	<i>mqb</i>	agricultural implement?
Akk.	<i>naḥū</i>	'sieben'	Akk.	<i>naqābu</i>	'(durchbohren,) deflorieren'
<b>NQD Arab.</b>	<b>'<i>anqada</i></b>	<b>'to set free, deliver' ('<i>istihlās šay</i>')</b>	<b>NQR Arab.</b>	<b><i>naqīr*</i></b>	<b>'the groove in a date-stone'</b>
Ge.			Ge.	<i>naq<sup>u</sup>ara</i>	'effossum, erutum esse (de oculo)'; also 'peck, prick, pierce, make a hole, pluck out'
ESA	<i>nqd</i>	'to rescue; to seize, capture; despoil, plunder (enemy)'	ESA	<i>nqr</i>	'aushöhlen'

Syr.			Syr.	<i>n'qar</i>	'to hew out, hollow out'
Aram.			Aram.	<i>n'qar</i>	'to dig, chisel'
Heb.			Heb.	<i>nāqar</i>	'to bore, pick, dig'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>naqāru</i>	'einreissen, herauskratzen'
<b>NQŠ</b>	<b><i>naqaša</i></b>	<b>'to diminish, lessen'</b>	<b>NQD</b>	<b><i>naqaḏa</i></b>	<b>'to break or violate'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>naqša</i>	'tabescere'	Ge.		
ESA	<i>nqš</i>	h. 'to diminish'; <i>mqs</i> 'loss, damage'	ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NQʿ</b>	<b><i>naqʿ</i></b>	<b>'dust rising and floating in the air'</b>	<b>NQM</b>	<b><i>naqama*</i></b>	<b>'to dislike, disapprove, reject; take vengeance'</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA	<i>nqm</i>	'to take vengeance upon'
Syr.			Syr.	<i>n'qam</i>	etpe. 'to take vengeance'
Aram.			Aram.	<i>n'qam</i>	'to take revenge'; itpa. 'to be punished'
Heb.			Heb.	<i>nāqam</i>	'to avenge, take vengeance'
Ph.			Ph.		
Ug.			Ug.	<i>ynqm</i>	'he will take vengeance'
Akk.			Akk.	<i>niqittu</i>	'Vergeltung, Genugtuung' (< Aram.)

<b>NKB</b>	<b><i>nakaba*</i></b>	<b>‘to turn aside’</b>	<b>NKT</b>	<b><i>nakaṭa</i></b>	<b>‘to break (covenant, oath)’</b>
<b>Arab.</b>			<b>Arab.</b>		<b>(<i>naqd šay</i>)</b>
Ge.	<i>mankōbiyāt</i>	‘alae seu axillae (corporis humani)’	Ge.	<i>nasaka</i>	‘mordere’; mankas ‘maxilla, mandibula’
ESA			ESA	<i>nkṭ</i>	‘to break off’
Syr.			Syr.	<i>nʿkat</i>	‘to bite, sting (esp. serpent or dog)’
Aram.			Aram.	<i>nʿkat</i>	‘to wound, bite, injure’
Heb.			Heb.	<i>nāšak</i>	‘to bite’; NH <i>nʿkītā</i> ‘bite; booty’
Ph.			Ph.		
Ug.			Ug.	<i>ntk</i>	‘to bite’
Akk.			Akk.	<i>našāku</i>	‘beissen’
<b>NKḤ</b>	<b><i>nakaḥa</i></b>	<b>‘to marry a husband or wife’</b>	<b>NKD</b>	<b><i>nakid</i></b>	<b>‘niggardly’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NKR</b>	<b><i>nakkara</i></b>	<b>‘to transform s.th. so that it cannot be recognized’</b> ( <i>ḥilāfu l-maʿrifa llatī yaskunu ʿilayhā l-qalb</i> )	<b>NKS</b>	<b><i>nakasa</i></b>	<b>‘to turn down, upside down’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>ʾankara</i>	‘peregrinum, novum, insolitum, mirum putare/invenire’	Ge.		

ESA *nkr* h. inf. ‘to deface, damage  
(a monument)’  
Syr. *nakrī* ‘to alienate, estrange, separate’  
Aram. *nakkēr* ‘to make strange, remove’  
Heb. *nēkār* ‘foreignness’  
Ph.  
Ug. *nkr* ‘a stranger, somebody else’  
Akk. *nakāru* ‘anders, fremd, feindlich sein, werden’

**NKŞ** *nakaşa* ‘to fall back, retreat’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**NKL** *nikl* ‘fetter’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**NKF** *’istankafa* ‘to disdain’

**Arab.**

Ge.

ESA

Syr.

*nkf*

*n’kap*

‘rejection, refusal, negative answer’

‘to blush, be ashamed, modest; be  
sober, chaste’

Aram.

Heb.

Ph.

Ug.

Akk.

**NML** *namla* ‘ant’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

*n’mālā*

‘an ant’

*n’mālā*

‘ant’

Ug. Akk.			Ug. Akk.	<i>namālu</i>	‘Ameise’
<b>NMM Arab.</b>	<i>namīm</i>	‘calumny, slander’	<b>NHR Arab.</b>	<i>nahār*</i>	‘a day from dawn or from sunrise till sunset, as opposed to night’ ( <i>tafattuḥ šay’ ’aw fattuḥ</i> )
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>nm</i>	‘to plot, contrive?’	Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.	<i>nūhrā</i> <i>n’hūr, n’hōr</i> <i>n’hārā</i> <i>nhr</i>	‘light, brightness; the light’ BA ‘light’ ‘light, daylight’ ‘light’
<b>NHY Arab.</b>	<i>nahā (y)</i>	‘to forbid, interdict, prohibit, hinder’	<b>NW’ Arab.</b>	<i>nā’a (w)*</i>	‘to weigh down (a load)’
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.			Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.		
<b>NWB Arab.</b>	<i>’anāba</i>	‘to repent and turn to God’	<b>NWR Arab.</b>	<i>nār, nūr</i>	‘fire; light’
Ge.			Ge.	<i>nār, nūr</i>	‘light, fire’ (< Arab.)

ESA	<i>nwb</i>	‘one who returns’ (epithet of the god ‘TTR)	ESA	<i>nwr</i>	‘to offer (a burnt offering)?’
Syr.			Syr.	<i>nūrā</i>	‘fire’; <i>nayar</i> ‘to set alight, kindle’
Aram.			Aram.	<i>nūrā</i>	BA ‘fire’
Heb.			Heb.	<i>nēr</i>	‘lamp’
Ph.			Ph.		
Ug.			Ug.	<i>nr</i>	‘feuer’; <i>nr</i> ‘licht, lampe’; <i>nyr</i> ‘Beleuchter, Licht’
Akk.			Akk.	<i>nawāru</i>	‘hell sein, werden; leuchten’; <i>nūru</i> ‘Licht, Helligkeit’
<b>NWŠ</b>	<i>tanāwuš</i>	<b>‘the act of taking or receiving’</b>	<b>NWŠ</b>	<i>manāš*</i>	<b>‘time or place of retreat’</b> ( <i>taraddud wa-mağī</i> ’ <i>wa-dahāb</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.	<i>nws</i>	‘sich entfernen’
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>NWQ</b>	<i>nāqa</i>	<b>‘she-camel’</b>	<b>NWM</b>	<i>nawm*</i>	<b>‘sleep’</b>
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>nāqat</i>	‘camela’ (< Arab.)	Ge.	<i>nawām</i>	‘somnia’
ESA	<i>nqt</i>	‘she-camel’	ESA		
Syr.			Syr.	<i>nām</i>	‘to sleep heavily, slumber’
Aram.	<i>nāqtā</i>	‘camel’	Aram.	<i>nūm</i>	‘to slumber’; <i>namnēm</i> ‘to be drowsy; doze’



Heb. *n'āqā* NH '[longnecked] camel'  
Ph.  
Ug.  
Akk. *anaqātu* 'Kamelinnen' (< Arab.)

**NWY**  
**Arab.** *nawan* 'a date-stone'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb. *nūm* 'to be drowsy, slumber'  
Ph.  
Ug. *nhmmt* 'slumber'  
Akk. *nāmum* 'schlummern'; *munatt* 'morning slumber'

**NYL**  
**Arab.** *nāla* (*ā, y*) 'to obtain, get; attain, reach; be acceptable to'; *nāla* (*z*) 'to grant'

Ge.  
ESA *nwl* Min. 'intulit (oblaciones, victimas)'  
Syr.  
Aram.  
Heb. *minle* 'gain, acquisition?'  
Ph.  
Ug.  
Akk.

**Arab.** *hā* interj. ‘Lo! Behold!’

Ge.  
 ESA *h* ‘O . . .?’ (but prob. a part of pr.n.)  
 Syr. *hā* ‘Lo! Behold!’  
 Aram. *hā* BA ‘Lo! Behold!’  
 Heb. *h’, hē* ‘Lo! Behold!’  
 Ph. *h’* ‘Behold’  
 Ug.  
 Akk.

**Arab.** *hā’ulā’i* ‘these’

Ge. *’ellū, ’ellā*  
 ESA *’ln, ’lt*  
 Syr. *hālēn*  
 Aram. *’ylyn, hlyn,*  
*hylyn, ’lyyn,*  
*ha’ilēn*  
 Heb. *’elle*  
 Ph. *’l*  
 Ug.  
 Akk. *ullū*

**HBW Arab.** *habā’* ‘dust floating in the air’

Ge.  
 ESA

**Arab.** *hātū* ‘Bring! Produce!’

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HBṬ Arab.** *habaṭa* ‘to fall down; descend, come down’

Ge.  
 ESA  
 Syr.  
 Aram.

Heb.  
 Ph.  
 Ug.  
 Akk.

*hbṭ* ‘to abase’

**HĜD Arab.** *tahaġġada* ‘to watch’

Ge.  
 ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HĜR** *hağara* ‘to separate o.s. from; break off’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb. *hgr* Hif. ‘to leave alone’

Ph.

Ug.

Akk.

**HDD** *hadd* ‘demolition’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HĜʿ** *hağaʿa* ‘to sleep’

**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**HDM** *haddama*\* ‘to demolish’

**Arab.**

Ge.

*dāhmama* ‘to demolish, destroy’; *hedmat* ‘a garment of several pieces sewn together’

ESA

Syr.

Aram.

*haddem* ‘to dismember, cut in pieces’  
BA ‘member, limb’; Targ. *haddēm* ‘to dissect, dismember, tear to pieces’

Heb.

Ph.

Ug.  
Akk.

**HDHD** *hudhud* 'a hoopoe'  
**Arab.**

Ge.

ESA

Syr. *yadyādā* 'the hoopoe'

Aram.

Heb.

Ph.

Ug.

Akk.

**HRB** *harab* 'flight'  
**Arab.**

Ge.

ESA *hrb* 'to flee'

Syr. *h'rābā* 'tumulte, bruit'

Aram.

Heb.

Ph.

Ug.

Akk. *nērubu* 'fliehen'

**HZ'** 'istahza'a 'to mock, ridicule'  
**Arab.**

Ge.

ESA

Ug.  
Akk.

**HDY** *hadā (y)* 'to lead in the right way'  
**Arab.**

Ge.

ESA *hdy* 'to lead, guide'

Syr. *haddī* 'to lead, direct'

Aram. *haddī* 'to lead, guide'

Heb. *hādā* 'to stretch out the hand'

Ph.

Ug.

Akk.

**HR'** 'ahra'a 'to make to go hastily'  
**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

**HZZ** *hazza* 'to shake'  
**Arab.**

Ge.

ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HZL**    *hazl*    ‘a joke’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HŠŠ**    *hašša*    ‘to beat down leaves from a tree’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HZM**    *hazama*    ‘to put to flight’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*h'zam*    ‘mettre en fuite’

**HŠM**    *hašim*    ‘dry sticks or stubble’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>HDM</b>	<i>haḏīm</i>	‘thin and smooth’	<b>HT<sup>c</sup></b>	<i>muḥṭi<sup>c</sup></i>	‘one who hastens with fixed gaze’
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.			Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>Arab.</b>	<i>hal*</i>	interrog. part. ‘whether? Is there?’	<b>HL<sup>c</sup></b>	<i>halū<sup>c</sup></i>	‘very impatient’
Ge.			<b>Arab.</b>		
ESA			Ge.		
Syr.			ESA		
Aram.			Syr.		
Heb.			Aram.		
Ph.			Heb.		
Ug.			Ph.		
Akk.			Ug.		
			Akk.		
<b>HLK</b>	<i>halaka</i>	‘to perish; die; fall’ ( <i>kasr wa-suqūṭ</i> )	<b>HLL</b>	<i>’ahalla*</i>	‘to invoke God’s name upon an animal in slaughtering it’ ( <i>raf<sup>c</sup> ṣawṭ</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.			Ge.	<i>tahalala</i>	‘jubilate, utter cries of joy’
ESA			ESA		
Syr.	<i>halek</i>	pa. ‘to go, proceed, walk, travel’	Syr.	<i>hallel</i>	pa. ‘to praise, chant praises’

Aram.	<i>halak</i>	‘to go’	Aram.	<i>hallēlā</i>	praise recitation for Holy Days
Heb.	<i>hālak</i>	‘to go; come; walk’	Heb.	<i>hālal</i>	‘to be boastful’; pi. ‘to praise’
Ph.	<i>hlk</i>	‘to walk; travel’	Ph.	<i>yll</i>	‘to be exalted’
Ug.	<i>hkk</i>	‘gehen; kommen; fließen; š. ‘to cause to flow’	Ug.	<i>hll</i>	‘shouting’
Akk.	<i>alāku</i>	‘gehen’	Akk.	<i>alālu</i>	‘ein Freudenlied singen’
<b>HLL</b>	<b>’ahilla</b>	<b>‘new moons’</b>	<b>Arab.</b>	<b><i>halumma</i>*</b>	<b>‘Come [here]! Bring!’</b>
<b>Arab.</b>					
Ge.	<i>helāl</i>	‘nova luna’ (< Arab.); <i>halala</i> ‘être clair, se rasséréner’	Ge.		
ESA			ESA		
Syr.			Syr.		
Aram.			Aram.		
Heb.	<i>hēylāl</i>	‘morning star, crescent moon’ (‘shining one’, epith. of king of Babylon (Is. 14:12)); <i>hālal</i> ‘to shine’	Heb.	<i>h<sup>o</sup>lōm</i>	‘hither’ (adv. of place)
Ph.			Ph.	<i>alem</i>	Pun. ‘ici?’
Ug.	<i>hll</i>	‘die Neumondsichel’	Ug.	<i>hlm</i>	‘hierher’; ‘behold, look here!’
Akk.	<i>elētu</i>	? ‘rein sein, werden; frei sein’; <i>ellu</i> ‘rein; frei’	Akk.		
<b>Arab.</b>	<b><i>hum,</i></b> <b><i>hunna</i></b>	<b>‘they’ (m. and f.)</b>	<b>HMD</b>	<b><i>hāmid</i></b>	<b>‘barren and lifeless’</b>
Ge.	<b>’emmüntū,</b> <b>’emmāntu</b>		<b>Arab.</b>		
ESA	<b><i>hm, hn</i></b>		Ge.		
Syr.	<b>’ennōn,</b> <b><i>hinnēn</i></b>		ESA		
			Syr.		

Aram. *himmō, 'innān*  
 Heb. *hēm, hēmmāh,*  
*hēmmāh*  
 Ph. *hmt*  
 Ug. *hm, hn*  
 Akk. *šunu* m. pl.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HMR** *munhamir* ‘[water] pouring forth’ (*šabb*  
**Arab.** *wa-nṣībāb*)

Ge.  
 ESA *hmr* ‘ejeculation of semen?’  
 Syr.  
 Aram.  
 Heb. *mah<sup>h</sup>mōrā* ‘flood, watery pit’  
 Ph.  
 Ug. *mhmrt* ‘gullet’; ‘miry or watery abyss’  
 Akk.

**HMZ** *hammāz* ‘a slanderer’  
**Arab.**

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**HMS** *hams* ‘a shuffling sound (of camel’s  
**Arab.** feet)’ (*ḥafū<sup>h</sup>u ṣawt wa-ḥiss*)

Ge.  
 ESA  
 Syr. *h<sup>h</sup>mas* ‘to meditate; seek, study’  
 Aram. *hammes* ‘réfléchir’  
 Heb. *hāmas* ‘imagineur’

**HMM** *hamma\** ‘to ponder anything in the  
**Arab.** mind, meditate, think about,  
 design, be anxious about; plot  
 against’ (*dawb wa-ḡarayān*  
*wa-dabīb*)

Ge.  
 ESA *hmm* ‘business, affair’?  
 Syr.  
 Aram. *h<sup>h</sup>mam* ‘to confound; stir up, sweep’  
 Heb. *hāmam* ‘to make a noise, move noisily,  
 confuse, discomfit’



Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>HN'</b>	<b><i>hanī'an</i></b>	<b>'May it be wholesome, profitable'</b>	<b>Arab.</b>	<b><i>(hā)hunā- lika</i></b>	<b>'here'; 'there, in that place'</b>
<b>Arab.</b>					
Ge.			Ge.		
ESA	<i>hn'</i>	'soundness, firmness (of construction)'; 'sound, healthy (children, crops)'	ESA		
Syr.	<i>h'nā</i>	'to be agreeable, grateful, pleasant'	Syr.		
Aram.	<i>h'nā</i>	'to please, profit'	Aram.		
Heb.	<i>hānā</i>	NH denom. of <i>h'nā'ā</i> 'to be pleased, enjoy, profit'	Heb.	<i>hēnnā</i>	'hither, here'
Ph.			Ph.		
Ug.			Ug.	<i>hn</i>	'hier, da'
Akk.			Akk.		
<b>Arab.</b>	<b><i>huwā,</i></b>	<b>'he; she'</b>	<b>HWD</b>	<b><i>hāda (w)</i></b>	<b>'to return to one's duty'</b>
	<b><i>hiyā</i></b>		<b>Arab.</b>		
Ge.	<i>wē'etū,</i>		Ge.		
	<i>yē'etī</i>				
ESA	<i>hw', h(y)'</i>		ESA		
Syr.	<i>hū, hī</i>		Syr.		
Aram.	<i>hū, hī</i>		Aram.		
Heb.	<i>hū, hī</i>		Heb.		
Ph.	<i>k', Pun. hy</i>		Ph.		
Ug.	<i>hw, hy</i>		Ug.		
Akk.			Akk.		

<b>HWR</b>	<i>'inhāra</i>	<b>'to fall in ruin, tumble to pieces'</b>
<b>Arab.</b>		
Ge.		
ESA	<i>hwr</i>	'to destroy'?; <i>hyrt</i> 'destruction?' 'ruina, destructio'
Syr.		
Aram.		
Heb.	<i>hwr</i>	Qal 'to pull down'
Ph.		
Ug.		
Akk.		
<b>HWY</b>	<i>hawā (y)*</i>	<b>'to fall, to stoop as a bird to its prey'</b> ( <i>huluwrw wa-suqūt</i> )
<b>Arab.</b>		
Ge.		
ESA		
Syr.	<i>hawtā</i>	'an abyss, deep'
Aram.		
Heb.	<i>hāwā</i>	'to fall'
Ph.		
Ug.		
Akk.		
<b>Arab.</b>	<i>hayta</i>	<b>'Come!'</b>
Ge.		
ESA		

<b>HWN</b>	<i>hayyīn</i>	<b>'light, easy'</b> ( <i>sukūn 'aw sakīna 'aw ḏull</i> )
<b>Arab.</b>		
Ge.		
ESA	<i>hwn</i>	D. 'to soothe, appease'
Syr.	<i>hawnā</i>	'mind, reason'; denom. etpa. 'to regain reason'
Aram.	<i>hōnā, hawnā</i>	'biens, capacité, force'
Heb.	<i>hūn</i>	'to be easy'; <i>hōn</i> 'wealth, sufficiency'
Ph.	<i>hwn</i>	'wealth'
Ug.	<i>hyn</i>	der 'Gewandte', Epitheton des KTR (god of forging)
Akk.		
<b>HY'</b>	<i>hayya'a</i>	<b>'to dispose aright'</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>HYĜ</b>	<i>hāġa (y)</i>	<b>'to wither'</b>
<b>Arab.</b>		
Ge.		
ESA		

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HYL**    *mahīl*    ‘poured out’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.

Ph.  
Ug.  
Akk.

**Arab.**    *hayhāta*    ‘Away with!’

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**HYM**    *hāma (y)*    ‘to wander abroad distractedly’

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.

Ph.  
Ug.  
Akk.

*hūmā*    ‘persécution?’  
*hūm*    AA ‘to be distraught, disturbed’  
*hūm, hīm*    ‘to discomfit, drive about, distract’;  
nif. ‘to be in a stir’

**Arab.** *wa* 'and, also'  
 Ge. *wa*  
 ESA *w-*  
 Syr. *wʿ-, we-, wā-*  
 Aram. *wʿ-*  
 Heb. *wʿ-, wa-*  
 Ph. *w-*  
 Ug. *w-*  
 Akk. *u, wa-*

**WʿL Arab.** *mawʿil* 'a refuge'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WBQ Arab.** *ʿawbaqa* 'to destroy, cause to perish'  
 Ge.  
 ESA  
 Syr.

**WʿD Arab.** *mawʿūda* 'buried alive' f. pass. part.  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WBR Arab.** *ʿawbār* 'soft camel's-hair or felt'  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WBL Arab.** *wābil* 'a heavy shower of rain' (*šidda fī šayʿ wa-taḡammuʿ*)  
 Ge.  
 ESA *mubl* Qat. *mubl* '(récolte) arrosée par la pluie'; *wbl* 'to pay tribute'  
 Syr. *yablā* 'a stream'

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WTD**    *'awtād*    'stakes'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*yātēd*    'peg, pin'

**WTR**    *watr\**    'single'  
**Arab.**

Ge.

ESA  
Syr.

Aram.

Heb.  
Ph.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

*yiblā*  
*yābāl*

*ybl*  
*w/babālu*

'brook'  
'stream'

'to bring; promote; forward'  
'tragen, bringen'

**WTR**    *watara\**  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

'to defraud any one of a thing'

**WTR**    *tatrā\**  
**Arab.**

Ge.    *'awtara*

ESA    *wtr-ʿl*  
Syr.    *yītar*

Aram.    *'ōtīr*

Heb.    *yātar*  
Ph.

'one after another'

'continuare, in-, per-, constare,  
perseverare, assiduum esse'  
'eternal God'  
'to be left over, have over and  
above'

af. 'to leave over'; *yatīr* 'pre-eminent,  
surpassing'  
'to remain over'

Ug. Akk.			Ug. Akk.	<i>wtr-hd</i> <i>(w)atāru</i>	‘everlasting’ ‘übergross, überschüssig sein, werden’
<b>WTN</b> <b>Arab.</b>	<i>watīn*</i> ‘aorta’ ( <i>tabāt wa-mulāzama</i> )		<b>WTQ</b> <b>Arab.</b>	<i>wāṭaqa*</i>	‘to enter into a compact, treaty’ ( <i>‘aqd wa-’ihkām</i> )
Ge. ESA	<i>mhwtm</i> ‘perpetually flowing water’		Ge. ESA	<i>wṭq</i>	‘to entrust’; pu. ‘to guarantee’; st. ‘to make certain, establish’
Syr. Aram.	<i>wātānā</i> ‘sinew, vein’		Syr. Aram.	<i>wṭyq</i>	Bab. ‘trusty, enduring’; <i>wattēq</i> ‘to unnerve; break, shatter’
Heb.	’ <i>ēytān</i> ‘perennial, ever-flowing, fig. permanent’		Heb.	<i>watīq</i>	NH ‘enduring; trusty; strong; distinguished’
Ph. Ug. Akk.			Ph. Ug. Akk.	<i>ytq</i>	‘to be trusting, friendly with’
<b>WĜB</b> <b>Arab.</b>	<i>wağaba</i> ‘to fall down dead’		<b>WĜD</b> <b>Arab.</b>	<i>wağada</i>	‘to find; perceive’
Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.			Ge. ESA Syr. Aram. Heb. Ph. Ug. Akk.		

**WĠS**     *'awġasa* 'to conceive in the mind'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WĠL**     *waġila* 'to fear'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WĤD**     *waĥd* 'alone'; *waĥīd* 'alone'  
**Arab.**

Ge.     *wāhed* 'unicus, unigenitus'  
ESA    *k-wĥd* 'together, in unison'

**WĠF**     *'awġafa* 'to make a horse or camel  
**Arab.**     move briskly with a bounding  
pace'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WĠH**     *waġh* 'a face, countenance; favour,  
**Arab.**     honour; sake; beginning;  
intention; essence, being,  
substance'

Ge.  
ESA     *wgh* 'to surpass in dignity'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WĤŠ**     *wuĥš* 'wild beasts'  
**Arab.**

Ge.  
ESA

Syr. *yihādāyā* 'sole, only'  
 Aram. *yāhādā* 'only, single, individual'  
 Heb. *yāhād* 'only, only one, solitary'  
 Ph. *lhā* 'alone'  
 Ug. *yhd* 'einsam'  
 Akk. *wēdu* *ēdu* 'einzeln, einzig, allein'

**WHY Arab.** *'awhā* 'to reveal; make signs; inspire; suggest' (*ilqā* 'ilm)  
 Ge.

ESA

Syr. *hawī* 'to show, make manifest; declare, demonstrate; show oneself; discover, publish'

Aram. *hawā* pa., haf. 'to declare'  
 Heb. *hāwā* pi. 'to tell, declare'

Ph.  
 Ug. *hu-wa-ū* D. 'to tell'  
 Akk.

**WD Arab.** *wada'a* 'to leave'

Ge.  
 ESA *d't* 'crops grown without artificial irrigation'  
 Syr.  
 Aram.

Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WDD Arab.** *wadda* 'to desire, wish'; *wādda* 'to love'  
 Ge. *'astawādada*

ESA

Syr. *yaded*

Aram. *yaded* 'to love'  
 Heb. *yādīd* 'beloved' (poet.)

Ph.  
 Ug. *ydd* 'lieben'  
 Akk. *madādu* 'lieben'

**WDQ Arab.** *wadq* 'rain'

Ge. *wadqa* 'cadere, labi, defluere'  
 ESA *wdq* 'to fall, collapse'  
 Syr.  
 Aram.



Heb.  
Ph.  
Ug.  
Akk.

**WDY** *diya\** 'a fine to be paid for  
**Arab.** manslaughter'  
Ge. 'astawādaya 'accusare'  
ESA  
Syr. 'awdī af. 'to confess, acknowledge, profess,  
assert, affirm'  
Aram. y'dā BA haf. 'to praise'; Targ. pa. *waddē*  
'to confess'  
Heb. yādā hif. 'to confess (orig. to acknowledge?)'

**WDR** *wadara* 'to leave, let, forsake, let go'  
**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Heb.  
Ph.  
Ug.  
Akk.

**WDY** *wādin* 'a valley; channel of a river;  
**Arab.** river'  
Ge.  
ESA *wdy* 'wadi, river valley'  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WR'** *warā'u\** 'behind; before; beyond;  
**Arab.** beside; except'  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

<b>WRT</b>	<b><i>warīṭa</i></b>	<b>‘to be heir to any one, inherit’</b>
<b>Arab.</b>		
Ge.	<i>warasa</i>	‘heredem esse, hereditate accipere’
ESA	<i>wrṭ</i>	tp. ‘to inherit from’
Syr.	<i>yiret</i>	‘to be heir, inherit’
Aram.	<i>yʿrēt</i>	‘to succeed, inherit’
Heb.	<i>yāraš</i>	‘to take possession of, inherit’
Ph.		
Ug.	<i>yrt</i>	‘to inherit, get’
Akk.	<i>rašū</i>	‘bekommen, erhalten, erwerben’; <i>yāritūtu</i> ‘inheritance’

<b>WRQ</b>	<b><i>waraq*</i></b>	<b>‘leaves’</b>
<b>Arab.</b>		
Ge.	<i>warq</i>	‘gold, gold coin’; <i>baraq</i> ‘leaf, sheet’ (< Arab.)
ESA	<i>wrq</i>	‘vegetable crops; gold’
Syr.	<i>yarqā</i>	‘a herb, vegetable’; <i>warqā</i> ‘page, leaf or sheet’
Aram.	<i>yarqā</i>	‘herb; green’
Heb.	<i>yārāq</i>	‘herbs, herbage’; <i>yereq</i> ‘greenness’
Ph.		
Ug.	<i>yṛq</i>	‘gelbes (Gold)’
Akk.	<i>(w)arāqu</i>	‘gelbgrün’

<b>WRY</b>	<b>ʾawrā</b>	<b>IV. ‘to strike fire’</b>
<b>Arab.</b>		
Ge.		
ESA		

<b>WRD</b>	<b><i>warada</i></b>	<b>‘to arrive at (water); go down into’</b> (ʾ <i>al-muwāfāt</i> ʾ <i>ilā šay</i> )
<b>Arab.</b>		
Ge.	<i>warada</i>	‘descendere’
ESA	<i>wrd</i>	‘to come down; fall (rain)’
Syr.	<i>yardā</i>	‘river; well or tank’
Aram.	<i>yʿrādāh</i>	‘market place’
Heb.	<i>yārad</i>	‘to come or go down, descend’
Ph.	<i>yrd</i>	‘to come down; bring down’
Ug.	<i>yrd</i>	‘to go down’
Akk.	<i>(w)arādu</i>	‘hinab-, herabsteigen, hinuntergehen’

<b>WRY</b>	<b><i>wārā*</i></b>	<b>‘to hide’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

<b>WZR</b>	<b><i>wazara*</i></b>	<b>‘to bear, carry (a burden)’</b>
<b>Arab.</b>		
Ge.		
ESA		

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WZ'** *waza'a\** 'to keep back; keep (men) in their ranks while marching'  
Arab.  
Ge.  
ESA *wz'* title of tribal & military commander;  
*z'* 'control'

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WZN** *wazana* 'to weigh'  
Arab.  
Ge. *mazzana* 'pendere, ponderare' (denom. < *mīzān* < Arab.)  
ESA  
Syr. *mūznayā* 'scales'  
Aram. *mōzanyā* BA 'scale, balance'  
Heb. *wzn* hif. 'to weigh'; *mō'znayim* 'balances'  
Ph. *m'zn* 'scale'

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WZ'** *'awza'a\** 'to incite, put into the mind, instigate, inspire'  
Arab.  
Ge.  
ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WST** *wasafa* 'to penetrate into the midst of' ('*al-'adl wa-n-nisf*)  
Arab.  
Ge. *wesfa* prep. 'in medio, in medium'  
ESA *wst* 'midst, middle; in the middle of'  
Syr.  
Aram. *wesfa* 'gullet'  
Heb. *wesef* 'gullet'  
Ph.

Ug. *mznm* dual 'die beide Waageschalen, Waage'

Akk.

**WS'** *wasi'a* 'to take in, embrace, comprehend' (*hilāfu ḏ-ḏīq wa-l-'usr*)  
**Arab.**

Ge. *ws'* 'to amply supply (with water)'  
ESA

Syr. *šūa'* 'opulence?'  
Aram.  
Heb.  
Ph.

Ug.  
Akk.

**WSL** *wasīla\** 'close proximity'  
**Arab.**

Ge. *wsl* h. 'to make a propitiatory offering'  
ESA

Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Ug.

Akk.

**WSQ** *wasāqa* 'to gather together (herd)'  
**Arab.** (*ḥamlu š-šay'*)

Ge. *śqt* 'pregnancy'; *wśq* 'to bring together, gather?'; h. 'to fill in (a wall)'  
ESA

Syr. *wasqā* 'a heavy burden; captive, slave'

Aram.

Heb.

Ph.

Ug.

Akk.

**WSM** *wasama* 'to brand'  
**Arab.**

Ge. *wsm* 'a brand on an animal'; *smt* 'mark'  
ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk. *wašāmu* 'markieren'? *šimt* 'marque distinctive'

WSN *sina*\* 'sleep'

Arab.

Ge.

ESA *snt*

Syr. *šentā*

Aram. *šēntā*

Heb. *šēnā*

Ph.

Ug. *šnt*

Akk. *šittu*

WŠY *šiya* 'an admixture of colour (in an animal)'

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

WŠD *wašīd* 'a threshold'

Arab.

Ge.

ESA

Syr.

WSWS *waswasa* 'to whisper evil; make evil suggestions'

Arab.

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

WŠB *wāšib* 'lasting' (*dawām šay*)

Arab.

Ge.

ESA

Syr.

Aram. *y'šab* BA pa. 'to make certain, gain certainty'

Heb. *yāšab* hitpa. 'to set or station o.s., take one's hand'

Ph.

Ug.

Akk.

WŠF *wašafa* 'to describe; assert'

Arab.

Ge.

ESA

Syr.

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WŠL** *wašala* ‘to join; come to, arrive at,  
**Arab.** reach’ (*ḏamm šay’ ’ilā šay’ ḥattā*  
*ya’laqah*)

Ge.

ESA *wšl* h. ‘to proceed to, arrive (at a place);  
to join, rejoin; to adhere (to an  
instruction, comply with an order)’

Syr. *yašilā* ‘a joint, the elbow’

Aram.

Heb. *’aššil* ‘joining, joint’

Ph. *yšlt* Pun. ‘joint’?

Ug. *’šl* ‘reunir(se), recoger(se)’?

Akk.

**Wḏ’** *waḏa’a* ‘to put, place, lay down, aside;  
**Arab.** fix; bring forth a child; remove;  
appoint’ (*’al-ḥafḏ liš-šay’ wa-ḥaṭṭuh*)

Ge.

ESA *wḏ’* ‘to humiliate’; h. ‘to be stationed, be  
resident’; *wḏ’t* ‘founder, creator’?

Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WŠY** *waššā* ‘to enjoin, command’ (*wašlu*  
**Arab.** *šay’ bi-šay’*)

Ge.

*mašwāt* ‘opus justitiae, opus bonum,  
eleemosyna’ (< Aram.-Heb.)

ESA

Syr.

Aram. *mišwētā* ‘command, esp. charity’  
Heb. *šāwā* pi. ‘to lay charge, command, order’;  
*mišwā* ‘command, esp. religious act,  
meritorious deed’

Ph.

Ug. *wəšū, ešū* ‘hinlegen, hinbreiten, ausbreiten’

**WḏN** *mawḏūn* ‘interwoven (with gold and  
**Arab.** precious stones)’

Ge.

ESA *wāḏana* ‘to plait, interweave’

Syr.			Syr.		
Aram.	<i>y'sa'</i>	pa. af. 'to spread, unfold'	Aram.		
Heb.	<i>yāsa'</i>	hif. 'to lay spread (late)'	Heb.		
Ph.	<i>šw'h</i>	Pun. a type of 'offering'	Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>WṬ'</b>	<b><i>waṭi'a</i></b>	<b>'to tread, trample on'; <i>wāṭa'a</i> 'to</b>	<b>WṬR</b>	<b><i>waṭar</i></b>	<b>'a thing necessary to be done'</b>
<b>Arab.</b>		<b>make to agree, or render equal</b>	<b>Arab.</b>		
		<b>(in number)'</b>			
Ge.	<i>'aṭā'te'a</i>	'bene disponere, vel componere,	Ge.		
		ordinare, concinnare, ornare'			
ESA			ESA		
Syr.			Syr.		
Aram.	<i>tāṭitā</i>	'broom'	Aram.		
Heb.	<i>tē'tē</i>	pilp. 'to sweep'	Heb.		
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.		
<b>WṬN</b>	<b><i>marwāṭin</i></b>	<b>'battle-fields'</b>	<b>W'D</b>	<b><i>wa'ada*</i></b>	<b>'to promise; threaten'; III.</b>
<b>Arab.</b>			<b>Arab.</b>		<b>'appoint a fixed time or place'</b>
Ge.			Ge.		
ESA	<i>wṭn</i>	'field; field (of battle); temple?'	ESA	<i>w'd</i>	'to promise'; h. 'to make an
					appointment'
Syr.			Syr.	<i>wa'ed</i>	pa. 'to appoint (time, place for
					meeting)'
Aram.			Aram.	<i>ya'ed</i>	pa. 'to designate; forewarn'

Heb.  
Ph.  
Ug.  
Akk.

**W'Z**     *wa'a<sup>z</sup>a*     'to warn, admonish; advise'

**Arab.**

Ge.

ESA     *ʒt*     'demand, summons, call'

Syr.

Aram.     *y'a<sup>t</sup>*     BA 'to advise'; 'ē<sup>t</sup>ā 'counsel'

Heb.     *yā'a<sup>s</sup>*     'to advise, counsel'

Ph.     *y's*     pu. 'advisor'

Ug.

Akk.

**WFD**     *wafd*     'the act of coming (into the  
**Arab.**     presence of Royalty)' ('i<sup>š</sup>rā<sup>f</sup>  
*wa-ṭulū'*)

Ge.

ESA     *wfd*     'to produce abundantly (crops)?'

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.

Heb.

*yā'ad*     'to appoint'

Ph.

Ug.     *'dt y'd*     'appointed time'

Akk.

**W'Y**     *wa'ā\**     'to retain in the memory'  
**Arab.**     (*ḏamm šay'*)

Ge.

ESA     *w'y*     h. 'to commemorate?'

Syr.

Aram.     *yā'ā*     'scraper, sweeper'

Heb.     *yā'ā*     'to sweep together' (carrying away)

Ph.

Ug.

Akk.

**WFR**     *mawfūr\**     'full, ample'  
**Arab.**

Ge.

ESA

Syr.

Aram.

Heb.

Ph.

Ug.

Akk.



**WFD**     *'awfaḍa* 'to hasten'  
**Arab.**

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WFY**     *waffā* 'to fulfill an engagement, pay or  
**Arab.**     repay (debt) in full; recompense  
            **fully**'

Ge.     *'awaffaya* 'tradere, dedere, committere'  
ESA     *wfy* 'to pay (a debt); to fulfil (an obligation)'  
Syr.     *'awfi* 'to be able, sufficient; bring to end,  
            complete, consume'

Aram.  
Heb.  
Ph.     *yp'*     pu. 'fitting?'  
Ug.  
Akk.

**WQT**     *waqt* 'time'  
**Arab.**

Ge.     *waqāt* 'temporis partes, tempora'  
ESA

**WFQ**     *waffaqa*\* 'to cause an agreement or  
**Arab.**     reconciliation between two  
            parties'

Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**WQB**     *waqaba* 'to overspread (as darkness); to  
**Arab.**     be eclipsed (Moon)' (*ḡaybat šay'*  
            *fī maḡāb*)

Ge.  
ESA  
Syr.

Aram.  
Heb.     *yāqab*     NH 'to hollow out'  
Ph.  
Ug.  
Akk.

**WQD**     *'awqada* 'to set fire to, kindle'  
**Arab.**

Ge.  
ESA     *mqdn* 'Altarherd'

Syr.			Syr.	<i>'awqed</i>	'to set on fire, kindle'
Aram.			Aram.	<i>y'qad</i>	BA 'to burn'
Heb.			Heb.	<i>yāqad</i>	'to be kindled, burn'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	<i>qādu</i>	'anzünden'
<b>WQD</b>	<i>marwqūd</i>	'killed by a blow from a club'	<b>WQR</b>	<i>waqara*</i>	'to sit quiet'; II. 'to revere'
<b>Arab.</b>		pass. part.	<b>Arab.</b>		( <i>tīqal fī š-šay'</i> )
Ge.			Ge.		
ESA			ESA	<i>wqr</i>	'a term of salutation?'
Syr.			Syr.	<i>yīqar</i>	'to be heavy'; pa. 'to honour; worship'
Aram.			Aram.	<i>y'qar</i>	BA 'honour'; <i>yaqqīr</i> 'honourable, difficult'
Heb.			Heb.	<i>yāqar</i>	'to be precious, prized, appraised'
Ph.			Ph.		
Ug.			Ug.		
Akk.			Akk.	( <i>w</i> ) <i>aqāru</i>	'selten, teuer, wertvoll, kostbar sein, werden'
<b>WQ'</b>	<i>waqa'a</i>	'to fall, befall, fall upon; be incumbent upon; come to pass' ( <i>suqūtu šay'</i> )	<b>WQF</b>	<i>waqafa</i>	'to make to stand' ( <i>tamakkut fī šay'</i> )
<b>Arab.</b>			<b>Arab.</b>		
Ge.	<i>waq'a</i>	'tundere'	Ge.		
ESA			ESA	<i>wqf</i>	'to affix (s.th. to s.th.); <i>tqfn</i> 'determination, fixing'; <i>mwqf</i> 'base'
Syr.			Syr.	<i>wqf</i>	'a pious bequest, endowment' (< Arab.)

Aram.  
 Heb. *yāqa'* 'to be dislocated, alienated'  
 Ph.  
 Ug.  
 Akk.

**WQY** *waqā\** 'to keep, preserve, defend, keep  
**Arab.** **one safe from'**  
 Ge. *waqaya* 'servavit, custodivit'  
 ESA  
 Syr. 'ewqītā 'fascia, qua mulieres capillos colligant'  
 Aram.  
 Heb.  
 Ph.  
 Ug. *wqy* 'sich fürchten'  
 Akk.

**WKD** *tawkīd* 'confirmation, ratification'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WK'** *tawakka'a* 'to lean'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WKZ** *wakaza* 'to strike with the fist'  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WKL Arab.** *wakkala\** ‘to appoint one keeper over, entrust one with the care of anything’ (*i‘timād ġayrika fī ‘amrik*)

Ge. *tawakkala* ‘fiduciam vel spem ponere’  
 ESA *wkl* ‘to entrust to s.o.’s protection’  
 Syr. *ʿetʿkel* ‘to trust, rely upon’  
 Aram. *ʿkal* ‘to confide, be confident’  
 Heb.  
 Ph.  
 Ug.  
 Akk. *(w)aklu* ‘Beauftragter; Aufseher, Inspektor’;  
*takālu* (< *\*wakālu* ‘vertrauen’)

**WLĜ Arab.** *walaġa* ‘to enter’

Ge. *walaga* ‘to sneak away from a task, slip away’; *legat* ‘tugurium, umbraculum, casa’

ESA *mwlġ* ‘entrance’?  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WLT Arab.** *walata* ‘to diminish; defraud one of anything’

Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

**WLD Arab.** *walada* ‘to bring forth, or beget offspring’

Ge. *walada* ‘procreate, generare’

ESA *wld* ‘to bear (a child)’  
 Syr. *yīled* ‘to beget; bring forth’  
 Aram. *yʿlīd, yʿlēyd* ‘to bear; beget’  
 Heb. *yālad* ‘to bear, bring forth, beget’; *wālad* ‘child, foetus’

Ph. *yld* ‘to multiply; beget children’  
 Ug. *yld, wld* ‘to bear’; š. ‘to beget’  
 Akk. *(w)alādu* ‘gebären; zeugen, erzeugen’

**WLY** *walā\** ‘to be very near to any one  
**Arab.** (as kindred or neighbours)’  
 Ge.  
 ESA *wlyt* coll. ‘protected persons, clients (of a  
 clan)’  
 Syr. *ṭwā* ‘to go or come with, accompany’  
 Aram. *ṭwā* ‘to join, cling to’; pa. ‘to escort’  
 Heb. *lāwā* ‘to join (intr.), be joined’  
 Ph.  
 Ug. *yly* ‘Genosse, Verwandter’; nif. ‘treated  
 as a friend’  
 Akk.

**WHB** *wahaba* ‘to give, bestow; restore’  
**Arab.**  
 Ge. *wahaba* ‘dare’  
 ESA *whb* ‘to give, grant, hand over, transfer’  
 Syr. *ya(h)b*, ‘to give, allow; put, place, appoint’  
*yihab*  
 Aram. *yʿhab* BA ‘to give’  
 Heb. *yāhab* ‘to give’  
 Ph.  
 Ug.  
 Akk.

**WNY** *wanā\** ‘to be slack or negligent’ (*ḏaʿf*)  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram. *yʿnī* ‘to be undecided, waver’; OA *ynh*  
 ‘to oppress’  
 Heb. *ynh* ‘to oppress’  
 Ph.  
 Ug.  
 Akk.

**WHĜ** *wahhāĝ* ‘brightly burning’  
**Arab.**  
 Ge.  
 ESA  
 Syr.  
 Aram.  
 Heb.  
 Ph.  
 Ug.  
 Akk.

<b>WHN</b>	<i>wahana</i>	<b>‘to be weak, faint, infirm, languid’</b>
<b>Arab.</b>		
Ge.		
ESA	<i>whn</i>	Min. ‘être affiabili’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>Arab.</b>	<i>way</i> *	<b>interj. (perh. abbreviation of <i>wayl</i>)</b>
Ge.	<i>way</i>	interj. ‘heu, eheu, proh, vae!’
ESA		
Syr.	<i>wāy, wāyā</i>	interj. of anger, menace, lament.
Aram.	<i>way</i>	‘oh! woe!’
Heb.	<i>way</i>	‘oh! woe!’
Ph.		
Ug.	<i>ay, ayi</i>	‘wehe!’
Akk.	<i>w-</i>	interj. ‘wehe! ach wie gut!; <i>y</i> (with following <i>l-</i> ) ‘wehe dem. . . .’

<b>WHY</b>	<i>wāhin</i>	<b>‘torn, rent’</b>
<b>Arab.</b>		
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		
<b>WYL</b>	<i>wayl</i> *	<b>‘a great misfortune, woe’</b>
<b>Arab.</b>		
Ge.	<i>waylē</i>	subst. & interj. ‘casus adversus, calamitas, infortuniam, vae!’
ESA	<i>wyl</i>	‘Woe!’
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

<b>Arab.</b>	<i>yā</i>	<b>O!</b> (voc.)
Ge.	<i>yē, yū</i>	interj. 'heu, eia! (mirantis), heu, ah (dolentis et miserantis)'
ESA		
Syr.	<i>yā</i>	'Ho! O! Oh!'
Aram.		
Heb.	<i>u</i>	vocative particle 'O'
Ph.		
Ug.	<i>y</i>	'O'
Akk.		

<b>Y'S Arab.</b>	<b>II. <i>yā'isa</i></b>	<b>'to know'</b> (' <i>al-'ilm</i> )
Ge.		
ESA		
Syr.		
Aram.		
Heb.		
Ph.		
Ug.		
Akk.		

<b>YTM Arab.</b>	<b><i>yatīm</i></b>	<b>'an orphan'</b>
Ge.		
ESA		
Syr.	<i>yatmā</i>	

<b>Y'S Arab.</b>	<b>I. <i>yā'isa</i>*</b>	<b>'to despair'</b> ( <i>qaṭ'u r-raḡā'</i> )
Ge.		
ESA		
Syr.		
Aram.	<i>'ityā'ēš</i>	itpa. 'to resign possession, give up'
Heb.	<i>yā'aš</i>	'to despair'
Ph.		
Ug.		
Akk.		

<b>YBS Arab.</b>	<b><i>yabas</i></b>	<b>'dry'</b>
Ge.	<i>yabsa</i>	'siccum, aridum esse/fieri'
ESA	<i>ybs</i>	'to dry up'
Syr.	<i>y'beš</i>	'to be dried up'
Aram.	<i>y'bēyš</i>	Targ.; BA <i>yabbešet</i> 'earth'
Heb.	<i>yābēš</i>	'to be dry, dried up, withered'
Ph.		
Ug.		
Akk.		

<b>YD Arab.</b>	<b><i>yad</i></b>	<b>'a hand'</b>
Ge.	<i>'ed</i>	
ESA	<i>yđ</i>	
Syr.	<i>'yđā</i>	

Aram. *yatmā*  
 Heb. *yātōm*  
 Ph. *ytm*  
 Ug. *ytm*  
 Akk.

Aram. *y'dā*  
 Heb. *yād*  
 Ph. *yđ*  
 Ug. *yđ*  
 Akk. *idu*

**YSR Arab.** *yassara* ‘to facilitate, make easy; second any one or help one forward’ (*'infitāḥ šay' wa-hiffatuh*)

**YQZ Arab.** *'ayqāz* ‘awake’ (pl. of *yaqiz*)

Ge. ESA *yṣr* D. ‘to cause to go straight > send’

Ge. ESA *myqz* ‘sleeplessness, insomnia’

Syr. Aram. *'ityaššar* ‘to be strengthened’  
 Heb. *yāšar* ‘to be smooth, straight, right’  
 Ph. *yšr* ‘right, rightful’  
 Ug. *yšr* ‘Rechtschaffenheit’

Syr. Aram. *yāqaš* ‘to awake’  
 Heb. *yāqaš*  
 Ph. *yqš*  
 Ug. *yqš* in expression *wṭqš udn* ‘and be alert (*wattaqīš*) of ear’; ‘was awake, attentive’

Akk. *ešēru* ‘in Ordnung sein, kommen; zugehen auf’

Akk.

**YMM Arab.** *tayammama* ‘to aim at getting for oneself, choose for oneself’

**YMN Arab.** *yamīn* ‘the right hand’

Ge. ESA Syr.

Ge. *yamān*  
 ESA *ymn*  
 Syr. *yamīnā*



Aram.  
Heb.  
Ph.  
Ug.  
Akk.

**YN'**     *yan'*     'ripeness'

**Arab.**  
Ge.  
ESA  
Syr.  
Aram.  
Heb.  
Ph.  
Ug.  
Akk.

Aram.     *yamīnā*  
Heb.     *yamīn*  
Ph.  
Ug.     *ymn*  
Akk.     *imnu*

**YWM**     *yawm*     'a day'

**Arab.**  
Ge.     *yōm*  
ESA     *ywm*  
Syr.     *yawmā*  
Aram.     *yōm*  
Heb.     *yōm*  
Ph.     *ym*  
Ug.     *ym*  
Akk.     *ūmu*

3.2 *The lexical grid*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	'a	'a*	4.4	G1			0	0	0	2	2	0	2	0	-	~	~	-
2	'BD	'abadan*		F6			0	1	1	0	1	0	2	0	+	+	~	-
3	'BQ	'abaqa*		E3			0	0	0	1	0	0	0	0	-	+	-	-
4	'BL	'ibl*		A4			0	1	1	1	0	0	0	1	+	+	-	+
5	'BW	'ab		D1			1	1	1	1	1	1	1	1	+	+	+	+
6	'BY	'abā		C2			1	1	0	1	1	2	0	0	+	+	-	-
7	'TY	'atā		F7			1	1	1	1	1	1	1	0	+	+	+	-
8	'TT	'atāt		D7			0	0	0	0	0	0	0	0	-	-	-	-
9	'TR	'atar		B5	D7		1	1	1	1	1	1	1	1	+	+	+	+
10	"	ātara		C1	C3		0	1	0	0	0	0	0	0	+	-	-	-
11	'TL	'aṭl		A3			0	1	0	1	1	0	0	0	+	+	-	-
12	'TM	'iṭm		C4	E4		2	0	0	1	1	0	2	0	+	+	~	-
13	'ĠĠ	'uḡḡ		F2			0	0	0	0	0	0	0	0	-	-	-	-
14	'ĠL	'aḡḡala		F6			0	0	0	0	0	0	0	0	-	-	-	-
15	'HD	'ahad		F4			1	1	1	1	1	1	1	0	+	+	+	-
16	'HD	'ahaḡa		D5			1	1	1	1	1	0	1	1	+	+	+	+
17	'HR	āhar		F3			1	1	1	1	1	1	1	1	+	+	+	+
18	'HW	'ah		D1			1	1	1	1	1	1	1	1	+	+	+	+
19	'DD	'idd*		F2			0	0	0	0	0	0	0	0	-	-	-	-
20	'DY	'addā		D5	D6		1	1	1	0	2	0	0	1	+	+	-	+
21	'id	'id		G1			1	1	1	1	1	0	1	0	+	+	+	-
22	'DN	'uḡum		B2			1	1	1	1	1	0	1	1	+	+	+	+
23	'DY	āḡā (IV)		C2			1	2	0	0	0	0	0	0	+	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
24	'RB	' <i>rba</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
25	'RD	' <i>ard</i>		A2			0	1	1	1	1	1	1	1	+	+	+	+
26	'ZR	<i>āzara*</i>		C3			0	0	1	0	1	2	1	1	-	+	+	+
27	'ZZ	' <i>azza</i>	4.3	C3			1	0	0	0	0	0	0	0	+	-	-	-
28	'ZF	' <i>azifa</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
29	'SR	' <i>asara</i>		E2	E3		1	1	1	1	1	1	1	1	+	+	+	+
30	'SF	<i>āsafa</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
31	'SN	<i>āsīn</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
32	'SW	' <i>uswa</i>		C4			0	0	0	0	0	0	0	0	-	-	-	-
33	'SY	' <i>asiya</i>		C2			0	0	0	0	1	0	0	0	-	+	-	-
34	'ŠR	' <i>ašīr*</i>		C4			0	0	0	2	2	2	2	0	-	~	~	-
35	'SD	<i>mu'šada</i>		D7			0	0	0	0	0	0	0	0	-	-	-	-
36	'SR	' <i>isr*</i>		E2	E4		0	0	1	1	1	0	1	1	-	+	+	+
37	'ŠL	' <i>ašl*</i>		F5			0	0	0	2	1	1	0	0	-	+	-	-
38	"	' <i>ašīl</i>		F6			0	0	0	0	0	0	0	0	-	-	-	-
39	' <i>uffin</i>	' <i>uffin</i>		G1			0	0	0	0	0	0	0	0	-	-	-	-
40	'FQ	' <i>ufuq*</i>		A1			0	0	0	0	0	0	0	0	-	-	-	-
41	'FK	' <i>afaka*</i>		C4			1	0	2	2	2	2	2	0	+	~	~	-
42	'FL	' <i>afala</i>		A1	F7		0	0	0	1	1	0	0	1	-	+	-	+
43	'KL	' <i>akala</i>		B3			1	1	1	1	1	1	1	1	+	+	+	+
44	'allad/tī	' <i>allad/tī</i>		G1			1	1	1	1	1	0	1	0	+	+	+	-
45	'LT	' <i>alata*</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
46	'LF	' <i>alf</i>	4.3	F4			1	1	1	1	1	1	1	1	+	+	+	+
47	'LL	' <i>ill</i>		D1			0	0	0	0	0	0	0	0	-	-	-	-

48	'LM	'alima		B4	0	0	0	0	0	0	0	0	0	-	-	-	-
49	'LH	'ilāh*		E4	0	1	1	1	1	0	1	0	0	+	+	+	-
50	'LW	'alā (w)*		F1	0	0	0	0	0	0	0	0	0	-	-	-	-
51	"	ālā (IV)		D2	0	1	0	1	1	1	0	0	0	+	+	-	-
52	"	ālā'		C3	0	0	0	0	0	0	0	0	0	-	-	-	-
53	'ilā	'ilā		G1	0	0	0	1	1	1	0	0	0	-	+	-	-
54	'am	'am*		G1	0	0	0	0	1	1	0	0	0	-	+	-	-
55	'MT	'amt		F2	0	0	0	0	0	0	0	0	0	-	-	-	-
56	'MD	'amad		F6	0	0	0	0	0	0	1	0	0	-	-	+	-
57	'MR	'amara	4.4	C3	1	1	1	1	1	1	1	1	1	+	+	+	+
58	'MS	'ams	4.3	F6	0	0	0	0	1	1	0	1	0	-	+	-	+
59	'ML	'aml		C2	0	0	0	0	0	0	0	0	0	-	-	-	-
60	'MM	'umm		D1	1	1	1	1	1	1	1	1	1	+	+	+	+
61	"	'anāma*		F3	0	1	0	0	0	0	0	0	0	+	-	-	-
62	"	āmmān		C3	0	0	0	0	0	0	0	0	0	-	-	-	-
63	'MN	'amina		B3	0	1	1	1	1	0	0	0	0	+	+	-	-
64	'MW	'ama		D1	1	1	1	1	1	1	1	1	1	+	+	+	+
65	'in	'in*		G1	2	1	1	1	2	2	2	0	0	+	+	~	-
66	'anā	'anā*		G1	1	1	1	1	1	1	1	1	1	+	+	+	+
67	'anta	'anta		G1	1	1	1	1	1	1	1	1	1	+	+	+	+
68	'NT	'unṭa		B1	1	1	1	1	1	1	1	1	1	+	+	+	+
69	'NS	'ins*		B1	1	1	1	1	1	1	1	1	1	+	+	+	+
70	'NF	'anf	4.2	B2	1	1	1	1	1	0	1	1	1	+	+	+	+
71	'NM	'anām*		B1	0	1	0	0	0	0	0	0	0	+	-	-	-
72	'inna	'inna		G1	2	1	1	2	2	2	2	1	1	+	+	~	+
73	'anna	'anna		G1	0	0	0	0	0	0	0	0	0	-	-	-	-
74	'NY	'anā (y)		F6	0	0	0	0	0	0	0	0	0	-	-	-	-
75	"	ānā'		F6	0	0	0	0	1	0	0	1	1	-	+	-	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
76	"	<i>āniya</i>	4.3	D7			1	0	1	1	1	2	1	1	+	+	+	+	
77	"	<i>'annā</i>		G1			0	0	1	1	1	0	1	2	2	-	+	+	~
78	'HL	<i>'ahl*</i>		D1	E1		0	1	1	1	1	0	1	1	1	+	+	+	+
79	'aw	<i>'aw</i>		G1			1	1	1	1	1	1	1	1	1	+	+	+	+
80	'WB	<i>'iyāb</i>		B5	F7		0	0	0	2	2	0	2	0	0	-	~	~	-
81	'WD	<i>'āda (w)*</i>		C2	F2		0	0	0	1	1	0	0	0	0	-	+	-	-
82	'WL	<i>'awwal</i>		F4			0	0	0	1	1	0	2	0	0	-	+	~	-
83	"	<i>āl</i>		D1	E1		0	0	0	0	0	0	0	0	0	-	-	-	-
84	'ulā'i	<i>'ulā'i</i>		G1			1	1	1	1	1	1	0	1	1	+	+	-	+
85	'ulū	<i>'ulū</i>		G1			1	1	0	0	0	0	0	0	0	+	-	-	-
86	'WN	<i>ān*</i>		F6			0	0	0	0	0	0	0	0	0	-	-	-	-
87	'WH	<i>'awwāh*</i>		C2			1	0	1	0	1	0	0	0	0	+	+	-	-
88	'WY	<i>'awā (y)</i>		B3			0	1	1	1	0	0	0	0	0	+	+	-	-
89	'iy	<i>'iy</i>		G1			2	0	0	0	0	0	1	1	1	~	-	+	+
90	'YD	<i>'ayyada</i>		C3			0	0	0	0	0	0	0	0	0	-	-	-	-
91	'YK	<i>'ayk</i>		A3			0	0	0	0	0	0	0	0	0	-	-	-	-
92	'YM	<i>'ayāmā*</i>		D3			0	0	0	0	0	0	0	0	0	-	-	-	-
93	'ayna	<i>'ayna</i>		F5	G1		1	2	1	1	1	0	1	1	1	+	+	+	+
94	'ayyāna	<i>'ayyāna</i>		F6	G1		0	0	0	0	0	0	0	0	0	-	-	-	-
95	'ayy-	<i>'ayy</i>	G1			1	1	1	1	1	0	1	1	1	+	+	+	+	
96	'ayyuhā	<i>'ayyuhā</i>	G1			0	0	1	1	1	0	0	1	1	-	+	-	+	
97	'iyyā	<i>'iyyā</i>	G1			1	0	1	1	1	1	0	0	0	+	+	-	-	
98	bi-	<i>bi-</i>		G1			1	1	1	1	1	1	1	0	+	+	+	-	
99	B'R	<i>bi'r</i>		D7			1	1	1	1	1	1	0	1	+	+	-	+	

100	B'S	<i>ba's*</i>		C2	E3	1	0	0	0	0	0	0	0	0	+	-	-	-
101	"	<i>bi'sa*</i>		C2		1	1	1	1	1	0	1	1	1	+	+	+	+
102	BTR	<i>'abtar</i>		D1		1	1	0	1	1	0	0	1	1	+	+	-	+
103	BTK	<i>battaka*</i>		B5		1	0	0	0	0	0	0	0	0	+	-	-	-
104	BTL	<i>tabtil*</i>		E4		1	0	1	1	1	0	1	1	1	+	+	+	+
105	BTT	<i>batta</i>	4.2	F7		0	1	0	0	0	0	1	0	0	+	-	+	-
106	BĠS	<i>'inbaġasa</i>		F7		0	0	0	0	0	0	0	0	0	-	-	-	-
107	BHT	<i>baħata*</i>		B5		0	0	1	1	1	0	0	0	0	-	+	-	-
108	BHR	<i>baħr</i>		A2		1	1	1	0	0	0	0	2	2	+	+	-	~
109	BĤS	<i>baħasa</i>		F4		0	0	0	0	0	0	0	0	0	-	-	-	-
110	BĤ'	<i>bāħi'</i>		B6		0	0	0	0	0	0	0	0	0	-	-	-	-
111	BHL	<i>bahila</i>		D5		0	0	0	0	1	0	0	0	0	-	+	-	-
112	BD'	<i>bada'a</i>		C3		0	1	0	0	0	0	0	0	0	+	-	-	-
113	BDR	<i>bidāran</i>		F7		1	0	0	0	0	0	0	0	0	+	-	-	-
114	BD'	<i>'ibtada'a</i>		C3	F1	0	0	0	0	0	0	0	0	0	-	-	-	-
115	BDL	<i>baddala</i>	4.3	F1		1	1	1	1	1	0	1	0	0	+	+	+	-
116	BDN	<i>badan</i>		B2		1	0	0	0	1	0	0	0	0	+	+	+	-
117	BDW	<i>badw</i>		A2		1	1	1	0	0	0	0	0	0	+	+	-	-
118	BDR	<i>baddara</i>		D5		1	0	1	1	1	0	0	0	0	+	+	-	-
119	BR'	<i>bari'</i>		B4	C4	0	1	1	1	1	1	0	0	0	+	+	-	-
120	BRĠ	<i>tabarraġa</i>		B3		0	0	0	0	0	0	0	0	0	-	-	-	-
121	BRĤ	<i>bariħa</i>		C3		1	1	0	1	1	1	1	0	0	+	+	+	-
122	BRD	<i>barad</i>		A1		1	1	1	1	1	0	1	0	0	+	+	+	-
123	BRR	<i>barr</i>		A2		0	1	1	1	1	0	0	1	1	+	+	-	+
124	"	<i>barra</i>	4.4	C4	E4	1	1	1	1	1	0	1	1	1	+	+	+	+
125	BRZ	<i>baraza</i>		C1	F1	1	0	0	1	0	0	0	0	0	+	+	-	-
126	BRŞ	<i>'abras</i>		B4		1	0	2	0	0	0	0	0	0	+	~	-	-
127	BRQ	<i>barq</i>		A1		1	1	1	1	1	0	1	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
128	BRM	<i>'abrama</i>	4.2	C3			0	0	0	0	1	0	0	1	-	+	-	+
129	BZĠ	<i>bāzġ*</i>		A1	F7		0	0	1	1	0	0	0	0	-	+	-	-
130	BSR	<i>basara*</i>		B2	C2		0	0	1	1	1	0	0	0	-	+	-	-
131	BSS	<i>bassa*</i>		F2	F4		0	0	0	2	2	0	0	0	-	~	-	-
132	BST	<i>baṣaṭa*</i>	4.3	F5			1	0	1	1	1	0	0	1	+	+	-	+
133	BSQ	<i>bāsiq</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
134	BSL	<i>'absala</i>		E4			0	0	0	0	0	0	0	0	-	-	-	-
135	BSM	<i>tabassama</i>		B2	C2		0	0	0	0	0	0	0	0	-	-	-	-
136	BŠR	<i>bašar*</i>		B1			1	1	1	1	1	1	1	0	+	+	+	-
137	BŠR	<i>bašura</i>		B2	C1		0	0	0	0	2	0	1	0	-	~	+	-
138	BŠL	<i>bašal</i>		A3			1	1	1	1	1	1	0	0	+	+	-	-
139	BD <sup>c</sup>	<i>biḏ<sup>c</sup></i>	4.3	F4			1	1	0	1	1	0	1	0	+	+	+	-
140	BT <sup>o</sup>	<i>baṭṭa<sup>o</sup>a</i>		F6			0	0	0	0	0	0	0	0	-	-	-	-
141	BTR	<i>baṭira</i>		C2	C4		0	0	0	0	0	0	0	0	-	-	-	-
142	BṬŠ	<i>baṭaša*</i>		D5	E3		1	0	1	1	1	0	0	0	+	+	-	-
143	BṬL	<i>baṭala*</i>		C2	F1		1	1	1	1	1	0	0	1	+	+	-	+
144	BTN	<i>baṭn</i>		B2			0	0	1	1	1	1	0	0	-	+	-	-
145	B <sup>c</sup> T	<i>ba<sup>c</sup>aṭa</i>	4.2	B6	F1	F7	0	0	1	0	0	0	0	1	-	+	-	+
146	B <sup>c</sup> TR	<i>ba<sup>c</sup>ṭara</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
147	B <sup>c</sup> D	<i>ba<sup>c</sup>uda</i>		F1	F5	F7	1	1	1	1	1	0	1	0	+	+	+	-
148	B <sup>c</sup> D	<i>ba<sup>c</sup>d*</i>		F4			0	1	0	1	1	0	1	0	+	+	+	-
149	"	<i>ba<sup>c</sup>ūda</i>		A4			0	0	0	0	0	0	0	0	-	-	-	-
150	B <sup>c</sup> L	<i>ba<sup>c</sup>l*</i>		D1			1	1	1	1	1	1	1	1	+	+	+	+
151	BĠT	<i>baġtatan</i>		F6			0	0	1	1	1	0	0	1	-	+	-	+

152	BĠD	<i>baġdāʔ</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
153	BĠY	<i>I. baġā (y)</i>		C3	C4	0	2	1	1	1	0	1	1	~	+	+	+
154	"	<i>II. baġā (y)</i>		C3		0	0	0	0	0	0	0	0	-	-	-	-
155	BQR	<i>baqar</i>		A4		0	1	1	1	1	1	1	1	+	+	+	+
156	BQʕ	<i>buqʕa</i>		A2		1	0	1	1	1	0	1	0	+	+	+	-
157	BQL	<i>baql</i>		A3		1	1	1	1	0	0	1	1	+	+	+	+
158	BQY	<i>baqiya</i>		F5	F6	0	2	1	0	0	1	0	0	~	+	-	-
159	BKR	<i>bikr*</i>		B6		1	1	1	1	1	0	1	1	+	+	+	+
160	BKM	<i>ʔabkam</i>		B4		0	0	0	0	0	0	0	0	-	-	-	-
161	BKY	<i>bakā (y)</i>		B2		1	0	1	1	1	2	1	1	+	+	+	+
162	bal	<i>bal</i>		G1		1	0	0	0	1	1	1	0	+	+	+	-
163	BLS	<i>ʔablas</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
164	BLʕ	<i>balīʕa</i>		B3		1	0	1	1	1	0	1	0	+	+	+	-
165	BLĠ	<i>balāġa*</i>		C3	F7	2	0	0	0	1	0	0	0	~	+	-	-
166	BLW	<i>I. balā (w)</i>	4.3	B6	C1	C1	1	1	1	1	1	0	1	1	+	+	+
167	"	<i>II. balā (w)</i>		C1		0	0	0	0	0	0	0	0	-	-	-	-
168	balā	<i>balā (y)</i>		C1	G1	0	0	0	0	1	0	1	0	-	+	+	-
169	BNN	<i>banān</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
170	BNW	<i>ʔibn*</i>		B6	D1	1	1	1	1	1	1	1	1	+	+	+	+
171	BNY	<i>banā (y)</i>		D7		0	1	1	1	1	1	1	1	+	+	+	+
172	BHT	<i>bahata</i>		C1	C3	0	0	1	1	0	0	0	0	-	+	-	-
173	BHĠ	<i>bahġa</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
174	BHL	<i>ʔibtahala</i>		D2	E4	1	0	0	0	0	0	0	1	+	-	-	+
175	BWʔ	<i>bāʔa (w)*</i>		D5		1	1	0	0	1	1	1	1	+	+	+	+
176	BWR	<i>bāra (w)</i>		F1		0	1	1	1	1	0	0	0	+	+	-	-
177	BWL	<i>bāl</i>		C1		0	0	1	1	0	0	0	0	-	+	-	-
178	BYT	<i>bayt</i>		D7		1	1	1	1	1	1	1	1	+	+	+	+
179	BYD	<i>bāda (y)*</i>		F1		0	0	0	0	0	0	0	0	-	-	-	-



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
180	BYD	<i>bayd</i>		A4			0	0	1	1	1	0	0	0	-	+	-	-
181	BY <sup>c</sup>	<i>bāya'a</i>		D6	E2		0	0	1	0	0	1	0	0	-	+	-	-
182	BYN	<i>bayna</i>		G1			1	1	1	1	1	1	1	2	+	+	+	~
183	ta-	<i>ta-</i>		G1			0	0	0	0	0	0	0	0	-	-	-	-
184	TBB	<i>tabba*</i>		B6	F1		0	0	0	1	0	0	0	0	-	+	-	-
185	TB <sup>c</sup>	<i>tabī'a*</i>		F3			0	1	1	1	1	0	0	0	+	+	-	-
186	tahta	<i>tahta</i>		F3	F5	G1	1	1	1	1	1	1	1	0	+	+	+	-
187	TRB	<i>turāb</i>		A2			1	0	0	0	0	0	0	1	+	-	-	+
188	"	<i>'atrāb</i>		B6			0	0	0	0	0	0	0	0	-	-	-	-
189	TRF	<i>'atrafa</i>		B3			1	1	0	0	0	0	0	0	+	-	-	-
190	TRK	<i>taraka*</i>		B5			0	0	0	1	0	0	0	0	-	+	-	-
191	TS <sup>c</sup>	<i>tis<sup>c</sup></i>		F4			1	1	1	1	1	1	1	1	+	+	+	+
192	T <sup>c</sup> S	<i>ta<sup>c</sup>s</i>	4.3	B6	F1		0	0	1	0	0	0	0	0	-	+	-	-
193	TFT	<i>tafa<sup>t</sup></i>		B3	E4		0	2	0	0	0	0	0	0	~	-	-	-
194	TQN	<i>'atqana</i>		F1			0	0	1	1	1	0	0	1	-	+	-	+
195	TLL	<i>talla</i>		F2			0	0	0	0	0	0	0	1	-	-	-	+
196	TLW	<i>talā (w)</i>		C1	D2		1	1	0	0	0	0	0	0	+	-	-	-
197	TMM	<i>tamma</i>	4.3	F2	F4		1	1	1	1	1	1	1	0	+	+	+	-
198	TWR	<i>tāra</i>	4.2	F6			0	2	0	1	1	0	1	1	~	+	+	+
199	TYH	<i>tāha (y)</i>	4.3	C2	F7		1	0	1	1	1	0	0	0	+	+	-	-
200	TBT	<i>tabata</i>		C3	F2		0	1	0	0	0	0	0	0	+	-	-	-
201	TBR	<i>tubūr</i>		F1			1	1	1	1	1	1	1	1	+	+	+	+
202	TBT	<i>tabba<sup>t</sup></i>		C3			0	0	0	0	0	0	0	0	-	-	-	-

203	TBW	<i>tubāt</i>		E1	D3	0	0	0	0	0	0	0	0	0	-	-	-	-
204	TĠĠ	<i>taġġāġ</i>		F4		0	0	0	0	0	0	0	0	0	-	-	-	-
205	THN	<i>ˀathana</i>		E3		0	0	0	0	0	0	0	0	0	-	-	-	-
206	TRB	<i>taṭrīb</i>		C3		0	0	0	0	0	0	0	0	0	-	-	-	-
207	TRY	<i>tarā*</i>	4.2	A2		0	0	1	1	1	0	0	1	-	+	-	+	
208	T'B	<i>tu'bān</i>		A4		0	0	0	0	0	0	0	0	-	-	-	-	
209	TQB	<i>tāqib*</i>		F2		1	0	0	0	0	0	0	0	+	-	-	-	
210	TQF	<i>taqifa</i>		D5	E3	0	0	1	1	1	0	0	0	-	+	-	-	
211	TQL	<i>taqula</i>		F2	F4	1	0	1	1	1	1	1	1	+	+	+	+	
212	TLT	<i>talāt</i>		F4		1	1	1	1	1	1	1	1	+	+	+	+	
213	TLL	<i>tulla*</i>		E1	F4	0	0	0	0	0	0	0	0	-	-	-	-	
214	tamma	<i>tamma</i>		G1		0	1	1	1	1	1	1	0	+	+	+	-	
215	tumma	<i>tumma</i>		F6	G1	0	0	0	0	0	0	0	0	-	-	-	-	
216	TMR	<i>tamar</i>		A3		1	1	0	0	0	0	0	0	+	-	-	-	
217	TMN	<i>tamān(in)</i>		F4		1	1	1	1	1	1	1	1	+	+	+	+	
218	"	<i>taman*</i>		D6		0	2	0	0	0	0	0	0	~	-	-	-	
219	TNY	<i>ˀiṭnān</i>		F4		1	1	1	1	1	1	1	1	+	+	+	+	
220	TWB	<i>ˀatāba</i>		D5		0	1	1	1	1	0	1	0	+	+	+	-	
221	"	<i>ṭiyāb</i>		B3		0	0	1	0	0	0	0	1	-	+	-	+	
222	TWR	<i>ˀatāra*</i>		D4		0	0	1	1	0	0	0	0	-	+	-	-	
223	TWY	<i>tāwin*</i>		D7		0	0	0	0	0	0	0	0	-	-	-	-	
224	TYB	<i>tayyibāt</i>	4.4	D3		0	0	1	0	0	0	0	0	-	+	-	-	
225	Ġ'R	<i>ġa'ara*</i>		D2	E4	0	0	0	0	0	0	0	0	-	-	-	-	
226	ĠBR	<i>ġabbār</i>	4.3	E3	E4	F2	1	0	1	1	1	1	0	+	+	-	+	
227	ĠBL	<i>ġabal</i>	4.3	A2		0	1	0	1	1	1	1	1	+	+	+	+	
228	"	<i>ġibill/-a</i>	4.3	E1	F4	0	2	1	1	1	0	0	0	~	~	-	-	
229	ĠBH	<i>ġibāh*</i>		B2		0	0	0	1	1	0	0	0	-	+	-	-	

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
230	ĜBY	<i>ġabā (ā/y)</i>	4.3	E1			1	1	1	1	1	0	0	0	+	+	-	-
231	ĜTT	<i>ġtaṭta*</i>		F1			1	0	0	0	0	0	2	1	+	-	~	+
232	ĜTM	<i>ġāṭim</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
233	ĜTW	<i>ġāṭin</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
234	ĜHD	<i>ġahada*</i>		C1	D2		0	0	0	0	0	0	0	0	-	-	-	-
235	ĜHM	<i>ġahim*</i>		E4			0	0	0	1	0	0	0	0	-	+	-	-
236	ĜDT	<i>ġadaṭ</i>		B6			0	0	0	0	1	0	0	0	-	+	-	-
237	ĜDD	<i>ġudad*</i>		A2			1	1	1	1	1	0	0	2	+	+	~	-
238	"	<i>ġadd*</i>		F2			1	1	0	1	0	0	0	0	+	+	-	-
239	ĜDR	<i>ġidār*</i>		D7			0	1	1	1	1	0	1	0	+	+	+	-
240	ĜDL	<i>ġādala*</i>		C1	D2		1	0	1	1	1	0	1	1	+	+	+	+
241	ĜDD	<i>ġudād*</i>		F4			0	1	0	0	0	0	0	0	+	-	-	-
242	ĜD <sup>c</sup>	<i>ġiḏ<sup>c</sup></i>		A3			0	0	0	0	0	0	0	0	-	-	-	-
243	ĜDW	<i>ġadwa</i>		A3			0	0	1	0	0	0	0	0	-	+	-	-
244	ĜRH	<i>ġaraḥa</i>		D5			1	0	0	0	0	0	0	0	+	-	-	-
245	"	<i>ġurūh</i>		B4			0	1	1	0	0	0	0	0	+	+	-	-
246	ĜRD	<i>ġarād*</i>		A4			1	0	1	1	1	1	0	0	+	+	-	-
247	ĜRR	<i>ġarra</i>	4.3	B5			1	0	1	1	1	1	0	0	+	+	-	-
248	ĜRZ	<i>ġuruz</i>		A2			1	0	1	0	1	0	0	0	+	+	-	-
249	ĜR <sup>c</sup>	<i>taġarra'a</i>	4.3	B3			1	0	0	0	2	0	0	0	+	~	-	-
250	ĜRF	<i>ġuruf</i>		A2			0	0	1	1	1	0	0	0	-	+	-	-
251	ĜRM	<i>ġarama</i>		C4	E4		0	1	1	0	0	0	0	0	+	+	-	-
252	ĜRY	<i>ġarā (y)</i>	4.3	B2	F6	F7	0	0	1	1	1	0	1	1	-	+	+	+
253	ĜZ <sup>c</sup>	<i>ġuz<sup>c</sup></i>		F4			1	0	0	0	0	0	0	0	+	-	-	-

254	ĠZ <sup>c</sup>	<i>ġazi'a</i>		C2			1	1	1	2	1	0	0	0	+	+	-	-
255	ĠZY	<i>ġazā (y)</i>		C2	E2	E4	0	2	0	1	0	0	0	0	~	+	-	-
256	ĠSD	<i>ġasad</i>		B2			0	0	1	0	0	0	0	0	-	+	-	-
257	ĠSS	<i>taġassasa</i>		C1			1	0	1	1	1	0	0	0	+	+	-	-
258	ĠSM	<i>ġism</i>	4.2	B2			0	1	1	1	0	0	0	0	+	+	-	-
259	Ġ'L	<i>ġa'ala</i>		C3	E2		0	0	1	0	0	0	0	0	-	+	-	-
260	ĠF'	<i>ġufa'</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
261	ĠFN	<i>ġifān</i>		B3	D7		0	0	0	0	0	0	0	0	-	-	-	-
262	ĠFW	<i>taġāfā</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
263	ĠLB	<i>'aġlaba</i>		E3			0	0	0	0	0	0	0	0	-	-	-	-
264	ĠLD	<i>ġild</i>		A4			1	0	1	1	1	0	0	1	+	+	-	+
265	ĠLS	<i>maġālis</i>		D7	E1		0	0	0	0	1	0	0	0	-	+	-	-
266	ĠLL	<i>ġalāl</i>		E4			0	0	0	0	0	0	0	0	-	-	-	-
267	ĠLW	<i>ġallā</i>		C1	D2		1	0	1	1	1	1	1	1	+	+	+	+
268	ĠMH	<i>ġamaħa</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
269	ĠMD	<i>ġāmida</i>		F2			0	0	1	1	1	0	0	0	-	+	-	-
270	ĠM'	<i>ġama'a</i>		D1	D3	F4	0	1	1	0	0	0	0	0	+	+	-	-
271	ĠML	<i>ġamāl</i>	4.4	C2			0	0	0	1	1	0	0	1	-	+	-	+
272	"	<i>ġumla</i>		D2	F4		0	0	0	1	1	0	0	0	-	+	-	-
273	"	<i>ġamal*</i>		A4			1	1	1	1	1	0	1	1	+	+	-	+
274	ĠMM	<i>ġamm*</i>		F4			0	1	0	0	1	2	0	0	+	+	-	-
275	ĠNB	<i>ġanb</i>	4.3	F5			2	1	1	1	1	1	0	0	+	+	-	-
276	ĠNH	<i>ġanaħa</i>		B5			0	0	2	1	1	0	0	0	-	+	-	-
277	"	<i>ġanāħ</i>		A4			0	0	0	0	0	0	0	0	-	-	-	-
278	ĠNF	<i>ġanaf</i>		C4	E4		0	0	0	0	0	0	0	0	-	-	-	-
279	ĠNN	<i>ġanna</i>		F1			1	2	1	1	1	1	0	1	+	+	-	+
280	ĠNY	<i>ġanān</i>		A3			1	1	0	0	0	0	0	0	+	-	-	-
281	ĠHD	<i>ġāhada</i>		E3			0	0	0	0	0	0	0	0	-	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
282	ĠHR	ġahara	4.2	C1	D2		0	0	1	1	0	0	0	0	-	+	-	-
283	ĠHZ	ġahhaza		B3			0	0	0	0	0	0	0	0	-	-	-	-
284	ĠHL	ġahila*		C1			0	0	1	0	0	0	0	0	-	+	-	-
285	ĠWB	ġāba (w)	4.2/3	F4			1	1	1	1	1	0	0	0	+	+	-	-
286	"	ġāġaba		D2			0	0	1	1	0	0	0	0	-	+	-	-
287	ĠWD	ġyād		A4			1	1	0	0	0	0	0	0	+	-	-	-
288	ĠWR	ġāwara	4.3	D3	E1		1	1	1	1	1	1	1	0	+	+	+	-
289	ĠWZ	ġāwaza*		F7			0	1	1	1	1	0	0	0	+	+	-	-
290	ĠWS	ġāsa (w)*		B5	C1		0	0	0	0	0	0	0	0	-	-	-	-
291	ĠW <sup>c</sup>	ġā'a (w)		B3			0	1	0	2	2	0	0	0	+	~	-	-
292	ĠWF	ġawf	4.3	B2	F5		0	0	0	1	1	0	1	0	-	+	+	-
293	ĠWW	ġaww	4.4	A1			0	1	1	1	1	1	0	0	+	+	-	-
294	ĠY'	ġā'a (y)		F7			0	0	0	0	0	0	0	0	+	-	-	-
295	ĠYB	ġayb*		B3			1	0	0	0	0	0	0	0	+	-	-	-
296	ĠYD	ġīd	4.4	B2			0	0	1	1	1	0	1	1	-	+	+	+
297	HBB	'ahabba		C2	C3		1	1	1	1	1	1	2	1	+	+	~	+
298	"	habb		A3			1	1	0	1	0	0	0	0	+	+	-	-
299	HBR	habara*		C2			1	0	0	0	0	0	0	2	+	-	-	~
300	HBS	habasa		C3	E3	F5	1	1	1	1	1	0	1	2	+	+	+	~
301	HBT	habiṭa		C2	F1		0	0	0	0	0	0	0	0	-	-	-	-
302	HBK	hubuk		A1	F5		0	0	0	0	0	0	0	0	-	-	-	-
303	H <sup>t</sup> TM	hatm		E2	E4		0	0	0	0	0	0	0	2	-	-	-	~
304	hattā	hattā		F5	F6	G1	0	0	0	0	0	0	0	0	-	-	-	-

305	HTT	<i>hatītan</i>
306	HGB	<i>hiġāb*</i>
307	HĠĠ	<i>haġġa</i>
308	"	<i>huġġa*</i>
309	HĠR	<i>hiġr*</i>
310	"	<i>haġar</i>
311	HĠZ	<i>haġaza</i>
312	HDB	<i>hadab</i>
313	HDT	<i>hadūl</i>
314	HDD	<i>hidād</i>
315	"	<i>hudūd</i>
316	"	<i>hadīd</i>
317	H <sup>h</sup> DQ	<i>hadā'iq</i>
318	HDR	<i>hadīra</i>
319	HRB	<i>hāraba</i>
320	"	<i>mīhrāb</i>
321	HRT	<i>harāṭa</i>
322	HRĠ	<i>harāġ*</i>
323	HRD	<i>harad</i>
324	HRR	<i>harr</i>
325	"	<i>hurr</i>
326	HRS	<i>haras</i>
327	HRS	<i>harasa</i>
328	HRD	<i>harad</i>
329	"	<i>harrada</i>
330	HRF	<i>harrafā</i>
331	"	<i>harf*</i>
332	HRQ	<i>harrāqa</i>

4.5

F6			2	0	0	2	2	0	2	2	~	~	~	~
B3			0	0	0	0	0	0	0	0	-	-	-	-
E4			0	1	1	1	1	0	0	0	+	+	-	-
C1	D2		1	1	0	0	0	0	0	0	+	+	-	-
C1	D7	E2	2	1	1	1	1	1	1	1	+	+	+	+
A2			0	1	0	0	0	0	0	0	+	-	-	-
C3			1	0	0	0	0	0	0	0	+	-	-	-
A2			0	0	0	0	0	0	0	0	-	-	-	-
D2	F1		1	1	1	1	1	1	1	1	+	+	+	+
F2			0	0	0	1	1	0	0	1	-	+	-	+
E2	F5		0	2	0	0	0	0	0	0	~	-	-	-
A2			1	0	0	0	0	0	0	0	+	-	-	-
D4			0	0	0	1	1	0	0	0	-	+	-	-
C2			0	1	0	0	0	0	0	2	+	-	-	~
E3			0	1	1	1	1	0	1	0	+	+	+	-
D7			2	1	0	0	0	0	0	0	+	+	-	-
D4			1	1	1	1	1	1	1	1	+	+	+	+
C2	E2		0	0	0	1	0	0	0	0	-	+	-	-
C3			0	0	0	0	0	0	0	0	-	-	-	-
A1			1	1	1	1	1	0	1	2	+	+	+	~
E1			1	1	1	1	1	0	0	0	+	+	-	-
E3			0	0	0	0	0	0	0	0	-	-	-	-
C2	C3		0	1	0	0	1	0	2	0	+	+	~	-
B4			0	0	0	0	0	0	2	0	-	-	~	-
C3			0	0	0	0	0	0	0	0	-	-	-	-
F1			0	1	0	0	1	0	0	0	+	-	-	-
F2	F5		0	0	1	1	1	0	0	0	+	+	-	-
D7	F2		0	0	2	2	2	0	2	0	-	-	~	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
333	HRK	<i>haraka*</i>		F7			0	0	1	0	0	0	0	0	-	+	-	-
334	HRM	<i>harrama</i>		C4	E2	E4	1	1	1	1	1	0	0	1	+	+	-	+
335	HRY	<i>taḥarrā</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
336	HZN	<i>hazana</i>		C2			1	0	0	0	0	0	0	0	+	-	-	-
337	HSB	<i>hasiba*</i>		C1	F4		1	0	1	1	1	1	2	1	+	+	~	+
338	HSD	<i>hasada</i>	4.5	C2			0	0	1	1	1	0	0	0	-	+	-	-
339	HSR	<i>ḥasra</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
340	HSS	<i>hassa</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
341	"	<i>ʾaḥassa</i>	4.3	C1			2	0	1	1	1	1	2	1	-	~	+	~
342	HSM	<i>ḥusūm</i>		F6			0	0	0	0	0	0	0	0	-	-	-	-
343	HSN	<i>ḥasana</i>	4.5	C2			0	0	1	1	1	0	0	0	-	+	-	-
344	HŠR	<i>ḥasara</i>		B6	E2		0	0	0	0	0	0	0	0	-	-	-	-
345	HŠB	<i>ḥāṣib</i>		A1			0	0	0	1	1	1	1	1	-	+	+	+
346	HŠHŠ	<i>ḥaṣḥaṣa</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
347	HŠR	<i>ḥaṣira*</i>		C3			1	1	1	1	1	1	1	1	+	+	+	+
348	HŠL	<i>ḥaṣṣala</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
349	HŠY	<i>ʾaḥṣā</i>		C1	F4		0	0	0	0	0	0	0	0	-	-	-	-
350	HDR	<i>ḥadara*</i>		F1			0	1	0	0	0	0	0	0	+	-	-	-
351	HDD	<i>ḥadda</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
352	HTB	<i>ḥaṭab</i>		A3			1	0	0	2	1	0	1	0	+	+	+	-
353	HTM	<i>ḥaṭama</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
354	HZR	<i>maḥzūr</i>		C3	F2		0	1	0	1	0	0	1	1	+	+	+	+
355	HZZ	<i>ḥazz</i>		C2	F4		0	0	0	0	0	0	1	0	-	-	+	-
356	HFD	<i>ḥafada</i>		D1			0	2	0	0	0	0	0	0	~	-	-	-

357	HFR	<i>hufra</i>		A2		1	1	1	1	1	0	0	1	+	+	-	+
358	"	<i>hāfira</i>		F2		0	0	0	0	0	0	0	0	-	-	-	-
359	HfZ	<i>hafza</i>		B3	E3	2	0	1	1	1	0	0	0	~	+	-	-
360	HFF	<i>haffa</i>		F5		0	1	1	1	1	0	2	0	+	+	~	-
361	HfY	<i>hafyy</i>		C1	C2	0	0	0	0	0	0	0	0	-	-	-	-
362	"	<i>'ahfā</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
363	HQB	<i>huqub</i>		F6		0	0	0	0	0	0	0	0	-	-	-	-
364	HQF	<i>'ahqāf*</i>		A2		0	0	0	0	0	0	0	0	-	-	-	-
365	HQQ	<i>haqqa*</i>		C4		1	1	1	1	1	1	0	1	+	+	-	+
366	HKM	<i>'ahkama</i>		E2		1	0	0	0	0	0	0	0	+	-	-	-
367	HfL	<i>halafa</i>		D2	E2	1	1	0	0	0	0	0	0	+	-	-	-
368	HLQ	<i>halaga</i>	4.5	B3		0	0	0	0	1	0	0	0	-	+	-	-
369	HLQM	<i>hulqūm</i>	4.5	B2		1	0	0	0	0	0	2	1	+	-	~	+
370	HLL	<i>halla</i>	4.3	E1	E2 E4	1	1	1	1	1	0	1	1	+	+	+	+
371	HLM	<i>hulm</i>		B3		1	1	1	1	1	1	1	0	+	+	+	-
372	"	<i>halīm*</i>		C1	C2	0	0	0	0	1	0	0	0	-	+	-	-
373	HLY	<i>hallā</i>		B3		1	0	0	0	1	0	0	0	+	+	-	-
374	HMP	<i>hama'</i>		A2		2	0	0	0	0	0	0	0	~	-	-	-
375	HMD	<i>hamida</i>	4.4	C4	E4	0	1	0	1	1	1	1	1	+	+	+	+
376	HMR	<i>himār*</i>		A4		0	1	1	1	1	0	1	1	+	+	+	+
377	"	<i>humr</i>		F2		1	2	1	1	1	0	1	1	+	+	+	+
378	HML	<i>hamala</i>		B5		1	1	1	0	0	0	0	0	+	+	-	-
379	HMM	<i>hamīm</i>		D1	D3 F2	1	2	1	1	1	2	1	1	+	+	+	+
380	HMY	<i>hamiya</i>		F2		2	0	1	0	0	0	0	0	~	+	-	-
381	HNT	<i>haniṭa</i>		C4		0	0	0	0	0	0	0	0	-	-	-	-
382	HNĠR	<i>hanāḡir</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
383	HND	<i>hanīd</i>		B3	D7	0	0	0	0	0	0	0	0	-	-	-	-
384	HNK	<i>'ihtanaka*</i>		E2	F1	1	0	0	1	1	0	0	0	+	+	-	-



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
385	HNN	<i>hanān*</i>		C2			1	0	1	1	1	1	1	1	+	+	+	+
386	HWT	<i>hūt</i>		A4			1	0	0	0	0	0	0	0	+	-	-	-
387	HWĠ	<i>hāḡa</i>		B3	C3		0	0	0	0	0	0	0	0	-	-	-	-
388	HWD	<i>'istahwada</i>		D5			0	0	0	0	0	0	0	0	-	-	-	-
389	HWR	<i>hāra (w)</i>		F7			0	1	0	0	0	0	0	0	+	-	-	-
390	HWZ	<i>mutahayyiz</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
391	hāša	<i>hāša</i>		G1			1	0	1	1	1	0	0	0	+	+	-	-
392	HWT	<i>'ahāta</i>		C1	F5		0	0	0	0	0	0	0	0	-	-	-	-
393	HWL	<i>hāla*</i>	4.3	F7			1	1	0	1	1	0	1	1	+	+	+	+
394	HWY	<i>hawāyā*</i>		B2			0	1	1	1	1	0	1	0	+	+	+	+
395	"	<i>'ahwā</i>		F2			1	0	0	0	0	0	0	0	+	-	-	-
396	haytu	<i>haytu</i>		F5	G1		0	0	0	0	0	0	0	0	-	-	-	-
397	HYD	<i>hāda (y)</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
398	HYR	<i>hayrān</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
399	HYŠ	<i>maḥiš</i>		B3	E3		0	0	0	0	0	0	0	0	-	-	-	-
400	HYD	<i>hāda (y)</i>		B2			0	1	0	0	0	0	0	0	+	-	-	-
401	HYF	<i>hāfa (y)</i>		C4			0	1	1	0	0	0	0	0	+	+	-	-
402	HYQ	<i>hāqa (y)*</i>		F5			0	0	0	0	0	0	0	0	-	-	-	-
403	HYN	<i>hīn</i>		F6			0	1	0	0	0	0	0	1	+	-	-	+
404	HY Y	<i>hayya (vb.)</i>		B6			1	1	1	1	1	1	1	0	+	+	+	-
405	"	<i>'istahyā</i>		B6	C2		0	0	0	0	0	0	0	0	-	-	-	-
406	"	<i>hayya (n.)</i>		A4			0	0	1	1	0	0	0	0	-	+	-	-
407	HB'	<i>hab'</i>	4.3	C1	F1		1	1	1	1	1	0	0	1	+	+	-	+
408	HBT	<i>'ahbata</i>		C2			0	0	0	0	2	0	0	0	-	-	-	-



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
437	HDR	<i>hadir</i>		A3			0	0	0	1	1	1	0	1	-	+	-	+
438	HD'	<i>hada'a</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
439	HT'	<i>hi'</i> *		C4	E4		1	0	1	1	1	0	0	1	+	+	-	+
440	HTB	<i>hataba</i>		D2			0	0	0	0	0	0	0	0	-	-	-	-
441	HTT	<i>hatta</i> *		D2			0	1	0	0	0	0	0	0	+	-	-	-
442	HTF	<i>hatifa</i>		D5			0	2	1	1	1	0	0	2	~	+	-	~
443	HTM	<i>hurtum</i> *		A4			0	0	1	1	1	0	0	1	-	+	-	+
444	HTW	<i>hutuwat</i>		B2	B5		0	0	0	0	0	0	0	0	-	-	-	-
445	HFT	<i>hafata</i>		D2			0	0	0	0	0	0	0	0	-	-	-	-
446	HFD	<i>hafada</i>		C2	F4		0	0	0	0	1	0	0	2	-	+	-	~
447	HFF	<i>haffa</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
448	HFY	<i>hafiya</i> *		F1			0	0	1	1	1	0	0	1	-	+	-	+
449	HLD	<i>halada</i>		F1	F6		1	1	0	0	1	0	0	0	+	+	-	-
450	HLS	<i>'ahlasa</i> *		C4	E4	F2	0	0	1	1	1	1	0	1	-	+	-	+
451	HLT	<i>halata</i>		F1			0	0	1	1	0	0	0	0	-	+	-	-
452	HL'	<i>hal'a</i>		B3			0	1	0	0	0	0	0	0	+	-	-	-
453	HLF	<i>halafa</i>		E1			1	1	1	1	1	1	0	1	+	+	-	+
454	"	<i>halaf</i>		F3			0	0	0	0	1	0	0	0	-	+	-	-
455	"	<i>halfa</i>		F3	F5	G1	0	0	0	0	0	0	0	0	-	-	-	-
456	HLQ	<i>halaga</i> *		B6	C3	F1	0	0	0	0	0	0	0	0	-	-	-	-
457	HLL	<i>halil</i>		C2	D3		0	0	0	0	0	0	0	0	-	-	-	-
458	HLW	<i>halā (w)</i>		F1	F4		0	1	0	0	0	0	0	0	+	-	-	-
459	HMD	<i>hamid</i>		B6	F1		0	0	0	0	0	0	0	0	-	-	-	-
460	HMR	<i>humur</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-

461	HMS	<i>hams</i>	F4	1	1	1	1	1	1	1	1	1	1	+	+	+	+
462	HMS	<i>mahmaša</i>	B3	0	2	0	0	0	0	0	0	0	0	~	-	-	-
463	HMT	<i>hamt</i>	F2	0	2	0	0	0	0	0	0	0	0	~	-	-	-
464	HNS	<i>hunnas</i>	A1	0	0	0	0	0	0	0	0	0	0	-	-	-	-
465	HNQ	<i>munhaniq</i>	A4 F2	1	0	1	1	1	1	1	1	1	1	+	+	+	+
466	HWR	<i>huwār</i>	A4	0	0	0	0	0	0	0	0	0	0	-	-	-	-
467	HWD	<i>hāda (w)</i>	B5 D2	0	0	0	0	0	0	0	0	0	0	-	-	-	-
468	HWF	<i>hāfa (ā)</i>	C2	0	0	0	0	0	0	0	0	1	0	-	-	-	+
469	HWL	<i>hāl</i>	D1	0	1	1	0	0	0	0	0	1	0	+	+	-	+
470	"	<i>hawwala</i>	C3 D3	0	0	0	0	0	0	0	0	0	0	-	-	-	-
471	HWN	<i>hāna (w)</i>	C2 E2 E4	0	0	0	0	0	0	0	0	0	0	-	-	-	-
472	HWY	<i>hāwin</i>	F2	0	1	0	0	0	0	0	0	0	0	+	-	-	-
473	HYB	<i>hāba (y)</i>	C2	0	1	0	0	0	0	0	0	0	0	+	-	-	-
474	HYR	<i>hayr*</i>	F2 F3	1	1	0	0	0	0	0	0	1	0	+	-	-	+
475	HYT	<i>hayt</i>	D4	2	0	1	1	1	0	0	0	0	0	~	+	-	-
476	HYL	<i>hayyala*</i>	C1	0	0	0	0	0	0	0	0	0	0	-	-	-	-
477	"	<i>hayt*</i>	A4	0	0	0	0	0	0	0	0	0	0	-	-	-	-
478	D'B	<i>da'b</i>	D3 F2	0	0	0	0	0	0	0	0	0	0	-	-	-	-
479	DBB	<i>dābba*</i>	A4	1	0	1	1	1	0	1	1	1	1	+	+	+	+
480	DBR	<i>dubur</i>	B2 F5	1	0	0	0	1	1	1	1	2	0	+	+	+	~
481	"	<i>dabbara</i>	C3 E1	0	0	1	1	1	1	1	1	0	0	-	+	+	-
482	DTR	<i>muddatir</i>	B3	0	0	0	0	2	0	0	0	0	0	-	~	-	-
483	DHR	<i>duhūr</i>	F5	1	0	0	0	0	0	0	0	0	0	+	-	-	-
484	DHD	<i>'adhada*</i>	C1 E2	1	0	0	0	0	0	0	0	0	0	+	-	-	-
485	DHW	<i>dahā (ā/w)*</i>	F5	0	0	1	1	1	1	0	0	0	0	-	+	-	-
486	DHR	<i>dāhīr</i>	C4 F4	0	0	0	0	0	0	0	0	0	0	-	-	-	-
487	DHL	<i>dahala</i>	F7	0	0	0	0	0	0	0	0	0	0	-	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
488	DHN	<i>duhān</i>		A1	D7		0	0	0	0	0	0	0	0	-	-	-	-
489	DR'	<i>dara'a</i>		F7			0	0	0	0	1	0	0	2	-	+	-	~
490	DRĠ	<i>daraġa</i>		C4	D7	E1	1	0	1	1	1	0	0	2	+	+	-	~
491	DRR	<i>durriyy</i>		F2			1	0	0	2	2	0	0	0	+	~	-	-
492	"	<i>midrār</i>		A1			0	2	0	0	1	2	1	1	~	+	+	+
493	DRK	<i>'adraka</i>		C1	F7		1	1	1	1	1	1	1	1	+	+	+	+
494	DRY	<i>darā (y)</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
495	DSR	<i>dusur*</i>		A3			0	0	0	0	0	0	0	0	-	-	-	-
496	DSS	<i>dassa*</i>		F1			1	1	0	0	0	0	0	0	+	-	-	-
497	DSY	<i>dassā</i>		C4	F1		0	0	0	2	0	0	0	0	-	~	-	-
498	D <sup>cc</sup>	<i>da<sup>cc</sup>a</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
499	D <sup>w</sup>	<i>da<sup>w</sup>a (w)</i>	4.2	D2	E4		0	1	0	0	1	0	0	0	+	+	-	-
500	DF <sup>o</sup>	<i>dif<sup>o</sup></i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
501	DF <sup>c</sup>	<i>dafā'a</i>		E3	D6	F7	1	0	0	0	0	0	0	0	+	-	-	-
502	DFQ	<i>dāfiq</i>	4.2/3	F4			0	1	0	1	1	0	0	0	+	+	-	-
503	DKK	<i>dakka</i>		F4			0	0	1	1	1	0	1	1	-	+	+	+
504	DLK	<i>dulūk</i>		A1			0	0	0	0	0	0	0	0	-	-	-	-
505	DLL	<i>dalla</i>		C3			0	1	1	0	0	0	0	0	+	+	-	-
506	DLW	<i>dalw*</i>		D4			1	0	1	1	1	0	0	1	+	+	-	+
507	DMDM	<i>damdama</i>		F1			0	0	0	0	1	0	0	0	-	+	-	-
508	DMR	<i>dammara</i>		F1			1	1	0	0	0	0	2	0	+	-	~	-
509	DM <sup>c</sup>	<i>dam<sup>c</sup></i>		B2			0	0	1	1	1	0	1	1	-	+	+	+
510	DMĠ	<i>damaġa</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
511	DMW	<i>dam</i>		B2			1	1	1	1	1	1	1	1	+	+	+	+
512	DNW	<i>danā (w)</i>		F3			0	1	1	0	0	0	1	0	+	+	+	-



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
540	"	<i>danūb</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
541	<u>D</u> HB	<i>dahaba</i>		F7			0	2	0	0	0	0	0	0	~	-	-	-
542	"	<i>dahab</i>		A2			0	1	1	1	1	0	0	0	+	+	-	-
543	<u>D</u> H <sup>L</sup>	<i>dahala*</i>		C1			1	0	1	0	0	0	0	0	+	+	-	-
544	<u>d</u> ū	<i>dū*</i>		G1			0	0	0	0	0	0	0	0	-	-	-	-
545	<u>D</u> WD	<i>dāda (w)</i>		B5	D4	F7	0	1	0	0	0	0	1	0	+	-	+	-
546	<u>D</u> WQ	<i>dāqa (w)*</i>		B3			0	0	1	1	0	0	0	0	-	+	-	-
547	<u>D</u> Y <sup>c</sup>	<i>dā'a (y)</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
548	R'S	<i>ra's</i>		B2			1	1	1	1	1	1	1	1	+	+	+	+
549	R'F	<i>ra'ūf</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
550	R'Y	<i>ra'ā(ā)</i>		B2			1	1	2	0	1	1	0	0	+	+	-	-
551	RBB	<i>rubbamā*</i>		F6			0	0	0	0	1	1	0	0	-	+	-	-
552	RBS	<i>tarabbaša*</i>		C2			0	0	0	0	0	0	0	1	-	-	-	+
553	RBT	<i>rabaṭa</i>		B5	C1		0	0	1	0	0	0	0	0	-	+	-	-
554	RB <sup>c</sup>	<i>'arba<sup>c</sup></i>		F4			1	1	1	1	1	1	1	1	+	+	+	+
555	RBW	<i>rabā (w)</i>		F4			0	1	1	1	1	0	1	1	+	+	+	+
556	RT <sup>c</sup>	<i>ratā'a</i>		B3			1	0	0	0	0	0	0	0	+	-	-	-
557	RTQ	<i>ratq</i>		F2			0	0	0	1	1	0	2	0	-	+	~	-
558	RTL	<i>rattala</i>		D2	E4		0	0	0	0	0	0	0	0	-	-	-	-
559	RĠĠ	<i>raġġa*</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
560	RĠS	<i>riġs</i>		C2	E2		0	0	1	1	1	0	0	0	-	+	-	-
561	RĠ <sup>c</sup>	<i>raġġa'a</i>		F7			0	2	0	0	0	0	0	0	~	-	-	-
562	RĠF	<i>raġġafa</i>	4.3	F7			1	0	0	1	0	0	0	0	+	+	-	-
563	RĠL	<i>riġl*</i>		B2			1	1	1	1	1	1	1	0	+	+	+	-

564	"	<i>rağul</i>		B1	0	0	0	0	0	0	0	0	0	-	-	-	-
565	RĠM	<i>rağama*</i>	4.4	E2	1	0	1	1	1	0	1	1	1	+	+	+	+
566	RĠW	<i>rağā (w)</i>		C2	0	0	0	0	0	0	0	0	0	-	-	-	-
567	"	<i>ʾarğāʾ</i>		F5	0	0	0	0	0	0	0	0	0	-	-	-	-
568	RĤB	<i>raħuba</i>	4.3	F5	1	1	0	1	1	1	1	0	0	+	+	+	-
569	RĤL	<i>raħl</i>		A4	1	1	1	0	0	0	0	0	0	+	+	+	-
570	RĤM	<i>raħima</i>		C2	1	1	1	1	1	0	1	1	1	+	+	+	+
571	"	<i>ʾarħām</i>		B2	0	0	1	1	1	0	0	1	1	-	+	-	+
572	RĤW	<i>ruħāʾ</i>	4.5	A1	1	0	0	0	0	0	0	2	2	+	-	-	~
573	RDʾ	<i>riḏ*</i>	4.2	D3	1	1	1	1	1	0	0	1	1	+	+	-	+
574	RDD	<i>radda*</i>		B5	1	0	1	1	1	0	0	1	1	+	+	-	+
575	RDF	<i>radifa</i>		F3	0	2	1	1	1	0	0	1	1	~	+	-	+
576	RDM	<i>radm</i>		D7	0	0	0	0	0	0	0	0	0	-	-	-	-
577	RDY	<i>radiya*</i>		B6	0	0	0	0	0	0	0	0	0	-	-	-	-
578	RDL	<i>ʾardal</i>		C4	0	0	0	0	0	0	0	0	0	-	-	-	-
579	RSH	<i>rāsiħ</i>		F2	0	0	0	0	0	0	0	0	0	-	-	-	-
580	RSL	<i>ʾarsala</i>		B5	0	1	0	0	0	0	0	0	0	+	-	-	-
581	RSW	<i>ʾarsā*</i>		F2	1	1	0	0	0	0	0	0	0	+	-	-	-
582	RŠD	<i>rašada</i>		C4	0	1	0	0	0	0	0	0	0	+	-	-	-
583	RŠD	<i>rašad</i>		E3	0	1	0	1	1	0	0	2	2	+	+	-	~
584	RŠŠ	<i>mařšūš</i>		F2	0	0	0	0	0	0	0	0	0	-	-	-	-
585	RDʾ	<i>ʾardaʿa</i>		B3	0	0	0	0	0	0	0	0	0	-	-	-	-
586	RDY	<i>rađiya</i>	4.2	C2	0	1	1	1	1	0	1	0	0	+	+	+	-
587	RTB	<i>raṭb</i>		A3	1	0	1	1	1	0	0	1	1	+	+	-	+
588	RʿB	<i>ruʿb</i>		C2	0	0	0	0	0	0	0	0	0	-	-	-	-
589	RʿD	<i>raʿd*</i>		A1	1	0	1	1	1	0	0	0	0	+	+	-	-
590	RʿY	<i>raʿā (ā)</i>		D4	1	1	1	1	1	1	1	1	1	+	+	+	+
591	RĠB	<i>rağiba</i>	4.4	C3	2	0	0	1	1	0	1	0	0	~	+	+	-



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
592	RGD	<i>ragadan*</i>	4.4	F4			0	0	1	0	0	0	0	0	-	+	-	-	
593	RGM	<i>murāgam</i>		B3			0	0	0	0	0	0	0	0	0	-	-	-	-
594	RFT	<i>rufāt</i>		A2			0	0	0	2	2	0	0	0	0	-	~	-	-
595	RFT	<i>rafāt</i>		B3			0	0	1	0	1	0	1	1	1	-	+	+	+
596	RFD	<i>rifd</i>		D3	D5		0	1	0	0	1	0	0	0	0	+	+	-	-
597	RFRF	<i>rafraf</i>		B3	D7		0	0	0	0	0	0	0	0	0	-	-	-	-
598	RF <sup>c</sup>	<i>rafā'a</i>		B5			0	0	0	0	0	0	2	0	0	-	-	~	-
599	RFQ	<i>murtafaq</i>		B3	D7		1	0	0	1	1	0	0	0	0	+	+	-	-
600	RQB	<i>raqaba</i>		C1			0	0	0	0	0	0	0	0	0	-	-	-	-
601	"	<i>raqaba (n.)</i>		B2			0	1	0	0	0	0	0	0	0	+	-	-	-
602	RQD	<i>ruqūd*</i>		B3			0	2	0	0	0	0	0	0	0	~	-	-	-
603	RQM	<i>marqūm*</i>		D2			1	0	1	1	1	1	0	0	0	+	+	-	-
604	RQY	<i>raqiya</i>		B5			0	1	0	0	0	0	0	0	0	+	-	-	-
605	"	<i>rāqin</i>		E4			1	1	0	0	0	0	0	0	0	+	-	-	-
606	RKB	<i>rakiba</i>		B5			1	1	1	1	1	1	1	1	1	+	+	+	+
607	RKD	<i>rawākid</i>	F2			0	0	0	0	0	0	0	0	0	-	-	-	-	
608	RKZ	<i>rikz</i>	D2			0	0	0	0	0	0	0	0	0	-	-	-	-	
609	RKS	<i>'arkasa</i>	B5			0	0	0	0	0	0	0	0	0	-	-	-	-	
610	RKD	<i>rakaḍa*</i>	B5	F7		0	0	0	0	0	0	0	0	0	-	-	-	-	
611	RK <sup>c</sup>	<i>raka'a</i>	E4			0	0	1	1	1	0	1	0	0	-	+	+	-	
612	RKM	<i>rakama</i>	F4			0	0	0	0	0	0	0	0	0	-	-	-	-	
613	RKN	<i>rakina</i>	B2	B5		0	0	1	1	0	0	0	0	0	-	+	-	-	
614	RMH	<i>rimāh</i>	E3			1	2	1	1	1	0	1	0	0	+	+	+	-	
615	RMD	<i>ramād</i>	A2			0	0	0	0	0	0	0	0	0	-	-	-	-	

616	RMZ	<i>ramz</i>		B2	C1	1	0	1	1	1	0	0	0	+	+	-	-
617	RMM	<i>ramīm</i>		F2		0	0	1	0	1	0	0	0	-	+	-	-
618	RMY	<i>ramā (y)</i>		B5		1	0	1	1	1	0	1	1	+	+	+	+
619	RHB	<i>rahība*</i>		C2		0	0	1	1	1	0	0	1	-	+	-	+
620	RHT	<i>raht</i>		D1		0	1	0	0	0	0	0	0	+	-	-	-
621	RHQ	<i>rahiqa</i>		B5	C4	0	0	0	0	0	0	0	0	-	-	-	-
622	RHN	<i>rahīn</i>		C3		0	1	0	0	1	0	0	0	+	+	-	-
623	RHW	<i>rahw</i>		A2		0	0	0	0	0	0	0	0	-	-	-	-
624	RWH	<i>rawh</i>		B3	C2	1	1	1	1	1	1	0	1	+	+	-	+
625	"	<i>rūh</i>		C1	E4	0	1	1	1	1	1	1	0	+	+	+	-
626	"	<i>ʾarāḥa*</i>		D4		0	0	0	0	0	0	0	0	-	-	-	-
627	"	<i>rīh</i>		A1		1	0	1	1	1	0	1	2	+	+	+	?
628	RWD	<i>ʾarāda</i>		C3		0	0	0	0	0	0	2	0	-	-	?	-
629	"	<i>rawqdan</i>		F2		0	1	0	0	0	0	0	0	+	-	-	-
630	RW <sup>c</sup>	<i>raw<sup>c</sup>*</i>		C2		0	0	0	0	2	0	0	0	-	?	-	-
631	RWG	<i>rāga (w)</i>		B5	F7	0	0	0	0	0	0	0	0	-	-	-	-
632	RYB	<i>rayb</i>	4.4	C1	C2	0	0	1	1	1	0	0	1	-	+	-	+
633	RYŠ	<i>rīš</i>		A4		0	0	0	0	0	0	0	0	-	-	-	-
634	RY <sup>c</sup>	<i>rī<sup>c</sup></i>		A2		0	0	0	0	0	0	0	0	-	-	-	-
635	RYN	<i>rāna</i>		C3		0	0	0	0	1	0	0	0	-	+	-	-
636	ZBD	<i>zabad</i>		F2		1	0	0	0	0	0	0	0	+	-	-	-
637	ZBR	<i>zubur/ zubar*</i>		A2	D2 F4	1	0	0	2	2	0	1	0	+	?	+	-
638	ZĠR	<i>zaġr</i>		C3		0	0	1	0	0	0	0	0	-	+	-	-
639	ZĠW	<i>ʾazġā</i>		F7		0	0	0	0	0	0	0	0	-	-	-	-
640	ZHZH	<i>zahzaha</i>		F5	F7	0	0	1	1	1	0	0	0	-	-	-	-
641	ZHF	<i>zahf</i>		E3		0	0	1	0	0	0	0	0	-	+	+	-
642	ZR <sup>c</sup>	<i>zaraʿa</i>		D4		1	0	1	1	1	1	2	1	+	+	?	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
643	ZRQ	<i>zurq</i>		B2			1	0	1	1	0	0	0	2	+	+	-	~
644	ZRY	<i>'izdarā</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
645	Z'M	<i>za'ama</i>		C1	D2		0	1	0	0	0	0	0	0	+	-	-	-
646	"	<i>za'im</i>		C3	D3		0	0	0	0	0	0	0	0	-	-	-	-
647	ZFR	<i>zafir</i>		B2			0	0	0	0	0	0	0	0	-	-	-	-
648	ZFF	<i>zaffa</i>		F7			0	2	0	0	0	0	0	0	~	-	-	-
649	ZLF	<i>'azlafā</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
650	ZLQ	<i>'azlaqa</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
651	ZLL	<i>zalla</i>		B5			1	2	1	0	1	0	0	0	+	+	-	-
652	ZLM	<i>zalam</i>		E4			0	0	0	0	0	0	0	0	-	-	-	-
653	ZMR	<i>zumar</i>		E1	F4		0	0	0	0	0	0	0	0	-	-	-	-
654	ZML	<i>muzzammil</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
655	ZMHR	<i>zamharīr</i>		A1			0	0	0	0	0	0	0	0	-	-	-	-
656	ZNM	<i>zanīm</i>		D3			0	0	0	0	0	0	0	0	-	-	-	-
657	ZNY	<i>zanā (y)</i>		B3	C4		1	0	1	1	1	0	0	0	+	+	-	-
658	ZHD	<i>zāhid</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
659	ZHR	<i>zahra</i>		A3			1	0	1	1	1	0	0	0	+	+	-	-
660	ZHQ	<i>zahaqa</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
661	ZWR	<i>zāra (w)</i>	4.4	D3			1	1	0	1	1	1	0	0	+	+	-	-
662	ZWL	<i>zāla (w)*</i>		F1			0	1	0	1	1	0	0	0	+	+	-	-
663	ZYD	<i>zāda (y)</i>		F4			0	1	0	1	1	0	0	0	+	+	-	-
664	ZYĠ	<i>zāġa (y)</i>		C4	F2		0	0	0	0	0	0	0	0	-	-	-	-
665	ZYN	<i>zayyana</i>		B3			1	0	1	1	1	0	0	1	+	+	-	+
666	<i>sa-</i>	<i>sa-</i>		G1			0	0	0	0	0	0	0	0	-	-	-	-

667	S'L	<i>sa'ala</i>		D2	1	1	1	1	1	1	1	1	+	+	+	+
668	S'M	<i>sa'ima</i>		C2	0	0	0	0	0	0	0	0	-	-	-	-
669	SBB	<i>sabba*</i>		C4	1	1	0	1	1	0	0	0	+	+	-	-
670	"	<i>sabab*</i>		A2	0	0	0	0	0	0	0	0	-	-	-	-
671	SBḤ	<i>sabaha</i>		B5	0	0	0	0	0	0	0	0	-	-	-	-
672	SB'c	<i>sab'c</i>		F4	1	1	1	1	1	1	1	1	+	+	+	+
673	"	<i>sabu'c</i>		A4	0	0	0	0	0	0	0	0	-	-	-	-
674	SBḠ	<i>'asbaga*</i>		F4	0	0	1	1	1	0	0	0	-	+	-	-
675	SBQ	<i>sabaga</i>		B5	0	2	0	0	0	0	0	0	~	-	-	-
676	STT	<i>sitt*</i>		F4	1	1	1	1	1	1	1	1	+	+	+	+
677	STR	<i>'istatara</i>	4.2/3	F1	1	1	1	1	1	0	1	2	+	+	+	~
678	SḠR	<i>saḡara*</i>		D7	2	0	1	1	0	0	0	0	~	+	-	-
679	"	<i>saḡḡara</i>		F4	0	0	1	1	1	0	0	0	-	+	-	-
680	SḠN	<i>saḡana*</i>		E2	0	0	0	0	0	0	0	0	-	-	-	-
681	SḠW	<i>saḡa (w)</i>		A1	0	0	0	0	0	0	0	0	-	-	-	-
682	SHB	<i>sahaba</i>		F7	1	2	0	0	1	1	0	0	+	+	-	-
683	SHṬ	<i>'ashata*</i>		F1	1	1	1	1	1	1	0	0	+	+	-	-
684	SHR	<i>sahar*</i>		F6	0	1	0	1	1	0	1	1	+	+	+	+
685	SHQ	<i>sahiq</i>		F5	0	0	0	0	0	0	0	0	-	-	-	-
686	SHL	<i>sāhil*</i>		A2	1	0	0	0	0	0	1	0	+	-	+	-
687	SHR	<i>sahira</i>		C2	0	0	1	1	0	0	0	0	-	+	-	-
688	SHṬ	<i>sahita</i>		C2	0	0	0	0	0	0	0	1	-	-	-	+
689	SDD	<i>sadd</i>		A2	0	1	1	1	1	0	0	0	+	+	-	-
690	SDR	<i>sidra</i>		A3	0	0	0	0	0	0	0	0	-	-	-	-
691	SDW	<i>sudan</i>		B3	0	0	0	0	0	0	0	0	-	-	-	-
692	SRB	<i>sārib</i>	4.3	F2	1	0	1	1	1	0	0	0	+	+	-	-
693	SRḤ	<i>saraha</i>		D4	1	0	1	1	1	0	0	0	+	+	-	-
694	SRR	<i>sirr*</i>		C1	0	0	0	0	0	0	1	0	-	-	+	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
695	"	<i>sarra*</i>		C2			0	0	0	0	0	0	2	0	-	-	~	-
696	"	<i>surur</i>		B3	D7		0	0	0	0	0	0	0	0	-	-	-	-
697	SR <sup>c</sup>	<i>sāra'a</i>		F6			0	0	0	0	0	0	0	0	-	-	-	-
698	SRF	<i>'asrafa</i>		C4	D5		0	0	0	0	0	0	0	0	-	-	-	-
699	SRQ	<i>saraqa</i>	4.3	D5	E2		1	1	1	1	1	0	0	1	+	+	-	+
700	SRMD	<i>sarmad*</i>		F6			0	0	0	0	0	0	0	0	-	-	-	-
701	SRY	<i>sarā (y)</i>	4.4	F6	F7		1	0	1	1	1	0	1	1	+	+	+	+
702	STH	<i>saṭaha</i>		F5			1	0	1	1	1	0	0	1	+	+	-	+
703	STW	<i>saṭā(w)</i>		E3			0	0	0	0	0	0	0	0	-	-	-	-
704	S'D	<i>sā'ida</i>	4.4	C2			0	1	0	1	1	0	0	1	+	+	-	+
705	S'R	<i>sā'ara</i>	4.5	D7	F2		0	0	0	1	1	0	0	1	-	+	-	+
706	S'W	<i>sā'ā (ā)</i>		C3			2	2	1	0	2	0	1	1	~	+	+	+
707	SGB	<i>masgaba</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
708	SFH	<i>masfūh</i>		F5			1	1	0	0	1	1	1	1	+	+	+	+
709	SFR	<i>'asfara</i>		F2			0	0	1	1	1	0	1	0	-	+	+	-
710	"	<i>safar*</i>		F5	F7		0	0	0	0	0	0	0	1	-	-	-	+
711	SF <sup>c</sup>	<i>safa'a</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
712	SFK	<i>safaka</i>		B6			0	0	1	1	1	0	1	1	-	+	+	+
713	SFL	<i>sāfil</i>		C4			0	1	1	1	1	0	1	1	+	+	+	+
714	SFH	<i>safaha</i>		C1			0	1	0	0	0	0	0	0	+	-	-	-
715	SQR	<i>saqar*</i>		E4			1	0	0	0	0	0	0	0	+	-	-	-
716	SQT	<i>saqata</i>	4.3	F5			0	1	2	1	1	0	0	2	+	-	-	~
717	SQF	<i>saqf</i>	4.5	D7			0	1	1	1	1	0	0	0	+	+	-	-
718	SQM	<i>saqim</i>		B4			0	0	1	0	0	0	0	2	-	+	-	~

719	SQY	<i>saqā(y)</i>		B3		1	1	1	1	1	0	1	1	+	+	+	+
720	SKB	<i>sakaba*</i>		F5		0	0	0	0	0	0	0	0	-	-	-	-
721	SKT	<i>sakata</i>		C2		0	0	0	0	1	0	0	1	-	+	-	+
722	SKN	<i>sakana</i>		D7		0	0	1	1	1	1	1	1	-	+	+	+
723	SLB	<i>salaba*</i>		D5		1	2	1	1	1	0	0	1	+	+	-	+
724	SLH	<i>'astihā</i>	4.4	E3		0	2	1	1	1	1	1	1	~	+	+	+
725	SLH	<i>salaha*</i>		B5		0	0	1	1	0	0	0	1	-	+	-	+
726	SIF	<i>salaḥa</i>	4.3	F6		1	2	0	0	0	0	0	0	+	-	-	-
727	SLQ	<i>salaqa</i>		C4		1	0	0	1	1	0	2	0	+	+	~	-
728	SLK	<i>salaka</i>		F7		1	0	0	0	0	0	0	0	+	-	-	-
729	SLL	<i>tasallala</i>		B5		2	2	1	1	1	0	0	1	~	+	-	+
730	SLM	<i>salām*</i>		C2	D3 E3	1	1	1	1	1	1	1	1	+	+	+	+
731	SMD	<i>sāmid</i>		B3	C2	0	0	1	0	0	0	0	0	-	+	-	-
732	SMR	<i>sāmīr</i>	4.4	D2		0	0	1	1	1	1	0	0	-	+	-	-
733	SM <sup>c</sup>	<i>samī'a</i>		B2		1	1	1	1	1	1	1	1	+	+	+	+
734	SMK	<i>samk</i>	4.2	D7		1	1	1	1	1	0	1	1	+	+	+	+
735	SMM	<i>samm</i>		D7		0	0	0	0	0	0	1	0	-	-	+	+
736	SMN	<i>'asmana</i>		B3		0	0	1	1	1	1	1	1	-	+	+	+
737	SMW	<i>samā'</i>		A1		1	1	1	1	1	1	1	1	+	+	+	+
738	"	<i>'ism</i>		D1		1	1	1	1	1	1	1	1	+	+	+	+
739	SND	<i>musannad</i>		D7		0	1	0	0	0	0	0	0	+	-	-	-
740	SNN	<i>sinn</i>		B2		1	0	1	1	1	0	1	1	+	+	+	+
741	"	<i>sunna</i>		D3	E2	1	1	0	0	0	0	0	0	+	-	-	-
742	SNH	<i>tasannaha</i>		F2	F6	0	0	0	0	0	0	0	0	-	-	-	-
743	SNW	<i>sana</i>		F6		0	2	1	1	1	1	1	1	~	+	+	+
744	"	<i>sanān*</i>		F2		0	0	1	0	1	0	1	0	-	+	+	-
745	SHL	<i>suhūl</i>	4.2	A2		1	1	0	0	0	0	0	0	+	-	-	-
746	SHM	<i>sāhama*</i>		E4		1	0	0	0	0	0	0	0	+	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
747	SHW	<i>sāhin*</i>	4.3	C2	C3		0	0	1	1	1	0	0	0	-	+	-	-
748	SW <sup>o</sup>	<i>sā'a</i>		C4			1	1	0	1	1	0	1	0	+	+	+	-
749	SWH	<i>sāha</i>		D7			0	0	0	0	0	0	0	0	-	-	-	-
750	SWD	<i>'iswadda*</i>		F2			1	0	1	0	0	0	0	0	+	+	-	-
751	"	<i>sayyid</i>		E1			0	1	1	0	1	0	1	0	+	+	+	-
752	SWG	<i>'asāga</i>		B3			0	0	1	1	1	0	0	0	-	+	-	-
753	SWQ	<i>sāq</i>		B2			1	1	1	1	1	0	1	1	+	+	+	+
754	SWL	<i>sawwala</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
755	SWM	<i>'asāma</i>		D4			0	0	1	0	0	0	0	0	-	+	-	-
756	"	<i>musawwim</i>		E3			0	0	1	1	1	0	0	1	-	+	-	+
757	SWY	<i>sawwā</i>	F2	F3		0	0	1	1	1	0	1	0	-	+	+	-	
758	SYH	<i>sāha (y)</i>	F7			1	0	1	1	1	0	2	1	+	+	~	+	
759	SYR	<i>sāra (y)</i>	F5	F7		0	2	1	1	1	0	0	0	~	+	-	-	
760	SYL	<i>sāla (y)</i>	F7			0	1	0	0	0	0	0	0	+	-	-	-	
761	Š'M	<i>maš'ama</i>	4.3	F3	F5		0	1	0	0	1	0	0	0	+	+	-	-
762	Š'N	<i>ša'n</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
763	ŠBH	<i>šabbaha</i>		F3			0	0	1	0	0	0	0	0	-	+	-	-
764	ŠTT	<i>šatt*</i>		F5			0	0	0	0	0	0	0	0	-	-	-	-
765	ŠTW	<i>šitā'</i>		F6			0	0	1	1	1	0	0	0	-	+	-	-
766	ŠGR	<i>šağara*</i>		C1			1	0	1	1	1	0	0	0	+	+	-	-
767	"	<i>šağara (n.)</i>		A3			0	0	0	0	0	0	0	0	-	-	-	-
768	ŠHĤ	<i>šuhĥ</i>		D5			0	0	1	0	0	0	0	0	-	+	-	-
769	ŠHM	<i>šuhūm</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
770	ŠHN	<i>mašhūn*</i>		F4			0	0	0	2	0	0	0	0	-	~	-	-

771	ŠHS	<i>šahasa</i>		B2	C2	F2	0	0	0	0	0	0	0	0	-	-	-	-
772	ŠDD	<i>šadda</i>		C2	C3	D4	0	0	0	0	1	0	0	0	-	+	-	-
773	ŠRB	<i>šariba*</i>		B3			1	0	1	1	1	0	0	1	+	+	-	+
774	ŠRH	<i>šaraha*</i>		F5			1	1	1	0	0	0	0	0	+	+	-	-
775	ŠRD	<i>šarrada</i>		F7			0	0	1	1	1	0	0	0	-	+	-	-
776	ŠRDM	<i>širdūma*</i>		E1	F4		0	0	0	0	0	0	0	0	-	-	-	-
777	ŠRR	<i>šarar</i>		D7	F2		0	0	0	0	0	0	0	1	-	-	-	+
778	"	<i>šarr*</i>		C4			0	0	0	0	0	0	1	0	-	-	+	-
779	ŠRT	<i>ʔašrāt</i>	4.3	C1			0	0	1	1	1	0	0	1	-	+	-	+
780	ŠRʕ	<i>šaraʕa</i>	4.4	E2	E4		1	1	0	1	1	0	1	2	+	+	+	~
781	ŠRQ	<i>mašriq*</i>		A1			1	1	0	0	1	0	0	0	+	+	-	-
782	ŠRK	<i>šāraka*</i>		D3			0	1	1	1	1	0	1	0	+	+	+	-
783	ŠRY	<i>šarā (y)</i>		D6			0	0	0	0	0	0	0	0	-	-	-	-
784	ŠTʔ	<i>šātiʔ</i>		A2			0	0	0	0	0	0	0	0	-	-	-	-
785	"	<i>šaṭʔ</i>		A3			0	0	0	0	0	0	0	0	-	-	-	-
786	ŠTR	<i>šatr*</i>		F5			0	0	1	1	0	0	0	0	-	-	-	-
787	ŠTT	<i>ʔašatṭa</i>		C4			2	0	2	2	2	0	0	0	~	~	-	-
788	ŠʕB	<i>šūʕub</i>		E1			0	1	0	0	0	0	0	0	+	+	-	-
789	ŠʕR	<i>šaʕara</i>	4.3	C1			0	1	1	1	1	0	0	0	+	+	-	-
790	"	<i>šaʕr</i>		B2			1	0	1	1	1	0	1	1	+	+	+	+
791	ŠʕL	<i>ʔišaʕala</i>		D7	F2		0	0	0	0	0	0	0	0	-	-	-	-
792	ŠGF	<i>šagafa</i>		C2			0	0	0	0	1	0	0	0	-	+	-	-
793	ŠGL	<i>šagala</i>		C3	D4		0	2	0	0	0	0	0	0	-	~	-	-
794	ŠFʕ	<i>šafʕ</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
795	ŠFQ	<i>ʔašfaqa</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
796	"	<i>šafaq</i>		A1			0	0	0	0	0	0	0	0	-	-	-	-
797	ŠFH	<i>šafa</i>	4.3	B2			0	1	1	1	1	0	1	1	+	+	+	+
798	ŠFY	<i>šafan</i>		A2			0	0	1	1	1	0	0	1	-	+	-	+



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
799	"	<i>šafā (y)</i>	4.4	B4			2	0	2	2	2	0	0	0	~	~	-	-
800	ŠQQ	<i>šaqqa</i>		C3	E2		1	0	0	0	0	0	0	0	+	-	-	-
801	ŠQW	<i>šaqiya</i>		C2			1	0	0	0	0	0	0	0	+	-	-	-
802	ŠKR	<i>šakara</i>		C2			1	0	0	1	1	1	1	0	+	+	+	-
803	ŠKS	<i>mutašakis</i>		C2			0	0	0	1	0	0	0	0	-	+	-	-
804	ŠKK	<i>šakk</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
805	ŠKL	<i>šakl</i>		F3			0	0	0	0	0	0	0	0	-	-	-	-
806	ŠKW	<i>šakā (w)</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
807	ŠMT	<i>ʾašmata</i>		C2			0	1	0	0	0	0	0	0	+	-	-	-
808	ŠMH	<i>šāmih</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
809	ŠMZ	<i>ʾišmaʾazza</i>	C2			0	0	0	0	0	0	0	0	-	-	-	-	
810	ŠMS	<i>šams</i>	A1			0	1	1	1	1	1	2	1	+	+	~	+	
811	ŠML	<i>ʾištamala</i>	F5			0	0	0	1	1	0	0	0	-	+	-	-	
812	"	<i>šimāl</i>	F3	F5		0	1	1	1	1	0	1	1	+	+	+	+	
813	ŠNʾ	<i>šanaān</i>	C2			1	1	1	1	1	1	1	1	+	+	+	+	
814	ŠHB	<i>šihāb</i>	D7	F2		0	0	0	0	0	0	0	0	-	-	-	-	
815	ŠHD	<i>šahida</i>	E2			0	1	1	1	1	0	0	0	+	+	-	-	
816	ŠHR	<i>šahr*</i>	F6			1	1	1	1	1	0	0	1	+	+	-	+	
817	ŠHQ	<i>šahīq</i>	C2	E4		0	0	2	0	0	0	0	0	-	~	-	-	
818	ŠHW	<i>ʾištahā</i>	C3			0	0	0	0	0	0	0	0	-	-	-	-	
819	ŠWB	<i>šawb*</i>	F2			0	2	0	0	0	0	0	0	~	-	-	-	
820	ŠWR	<i>šawara*</i>	D2			0	0	0	0	0	0	0	0	-	-	-	-	
821	"	<i>ʾašāra</i>	C1			0	0	0	0	0	0	0	0	-	-	-	-	
822	ŠWZ	<i>šuwāz</i>	D7	F2		0	0	1	0	0	0	0	0	-	+	-	-	

823	ŠWK	<i>šawka*</i>		E3	1	0	1	1	1	0	0	0	+	+	-	-
824	ŠWY	<i>šawā (y)</i>		D7	0	0	1	0	0	0	0	1	-	+	-	+
825	"	<i>šawan</i>		B2	0	0	0	0	0	0	0	0	-	-	-	-
826	ŠYʿ	<i>šāʿa (ā)</i>		C3	0	0	1	2	0	0	0	0	-	+	-	-
827	ŠYB	<i>šayb</i>		B2	1	0	1	1	1	0	1	1	+	+	+	+
828	ŠYH	<i>šayḥ</i>	4.5	B6 D1	0	0	0	0	0	0	0	1	-	-	-	+
829	ŠYD	<i>mašīd</i>		D7	0	0	1	1	1	0	0	0	-	+	-	-
830	ŠYᶜ	<i>šāʿa (y)</i>		C1 D2	0	0	2	2	0	0	0	0	-	~	-	-
831	ŠBB	<i>šabba*</i>		F4	0	1	0	0	0	0	0	0	+	-	-	-
832	ŠBH	<i>šabbaha</i>		F6	1	1	0	0	0	0	0	0	+	-	-	-
833	ŠBR	<i>šabara</i>		C2	2	0	2	2	2	0	0	0	~	~	-	-
834	ŠBᶜ	<i>ʿašābīᶜ</i>		B2	1	1	1	1	1	0	1	0	+	+	+	-
835	ŠBG	<i>šibg*</i>		B3	0	0	1	1	1	0	0	2	-	+	-	~
836	ŠBW	<i>šabā (w)</i>	4.4	C3	0	0	1	1	1	0	1	1	-	+	+	+
837	ŠBY	<i>šabiyy</i>	4.4	B1	0	0	0	0	0	0	0	0	-	-	-	-
838	ŠHB	<i>šāḥaba</i>		D3	0	1	0	0	0	0	0	0	+	-	-	-
839	ŠHH	<i>šāḥḥa</i>		F2	0	0	0	0	0	0	0	0	-	-	-	-
840	ŠHR	<i>šahra</i>		A2	0	0	0	0	0	0	0	0	-	-	-	-
841	ŠDD	<i>šadda*</i>		B5 C3	0	0	0	1	1	1	0	0	-	+	-	-
842	"	<i>šadīd</i>		B4 D7 F2	0	0	0	0	0	0	0	0	-	-	-	-
843	ŠDR	<i>šadara</i>		F7	0	0	0	0	0	0	0	0	-	-	-	-
844	ŠDᶜ	<i>šadaʿa</i>		D2	0	2	0	0	0	0	0	0	~	-	-	-
845	ŠDF	<i>šadafa</i>		F5	1	0	0	0	0	0	0	0	+	-	-	-
846	ŠDQ	<i>šadaqa</i>		C4 D2 E4	1	1	2	1	1	1	1	1	+	+	+	+
847	ŠDY	<i>tašaddā</i>		C4	0	0	0	0	0	0	0	0	-	-	-	-
848	ŠRH	<i>ʿištaraḥa</i>		B5	1	1	1	1	1	0	0	1	+	+	-	+
849	ŠRR	<i>ʿašarra</i>		C2 C3	0	0	0	0	0	0	0	0	-	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
850	SRŞR	<i>şarşar</i>		A1			0	0	0	0	0	0	0	0	-	-	-	-
851	SR'	<i>şar'ā*</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
852	ŞRF	<i>şarafa*</i>		B5	C3		0	1	1	1	1	0	1	1	+	+	+	+
853	ŞRM	<i>şarama</i>		D4			0	0	1	1	1	0	0	0	-	+	-	-
854	Ş'D	<i>şā'ida</i>	4.3	B5			0	1	0	0	1	0	2	0	+	+	~	-
855	Ş'R	<i>şā'ara</i>		B2	C2		0	0	0	0	0	0	0	0	-	-	-	-
856	Ş'Q	<i>şā'iqā*</i>		A1			0	1	0	1	1	0	0	0	+	+	-	-
857	ŞGR	<i>şāgīr</i>	4.2	F2	F4		0	1	1	1	1	1	1	2	+	+	+	~
858	ŞGW	<i>şāgā (w.y)</i>		F5			0	0	0	0	1	0	2	0	-	+	~	-
859	ŞFH	<i>şafaha</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
860	ŞFD	<i>ʔaşfād</i>		E2			0	0	1	0	1	0	0	2	-	+	-	~
861	ŞFR	<i>şafraʔ</i>	4.3	F2			1	0	1	1	0	0	1	2	+	+	+	~
862	ŞFSF	<i>şafşaf</i>		A2			0	0	0	0	0	0	0	0	-	-	-	-
863	ŞFF	<i>şaff*</i>		F3			1	2	0	0	2	0	2	1	+	~	~	+
864	ŞFN	<i>şāfināt</i>		A4	F2		0	0	0	0	0	0	0	0	-	-	-	-
865	ŞFY	<i>ʔaşfā*</i>		F3			0	0	1	0	0	0	0	0	-	+	-	-
866	ŞKK	<i>şakka</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
867	ŞLB	<i>şalb</i>	4.3	B2			0	0	1	0	0	0	0	0	-	+	-	-
868	ŞLH	<i>şalaha*</i>		C4			0	1	1	1	1	0	0	0	+	+	-	-
869	ŞLD	<i>şald</i>		F2			0	0	2	0	0	0	0	0	-	~	-	-
870	ŞLŞL	<i>şalşāl*</i>		A2			1	0	1	1	1	0	1	0	+	+	+	-
871	ŞLY	<i>şaliya</i>		D7	E4		1	2	0	1	1	0	0	1	+	+	-	+
872	ŞMT	<i>şāmūt</i>	4.3	F2			1	0	1	0	1	0	1	0	+	+	+	-
873	ŞMD	<i>şamad</i>		E4	F6		0	0	0	0	0	0	0	0	-	-	-	-

874	SMM	<i>šamma</i>		B4		1	0	1	1	1	0	0	0	+	+	-	-
875	ŠN <sup>c</sup>	<i>šana'a</i>	4.5	C3	D4	1	1	1	0	1	0	0	0	+	+	-	-
876	ŠNW	<i>šinw, šunw</i>		A3		0	0	0	2	2	0	0	0	-	~	-	-
877	ŠHR	<i>šahara*</i>		B5		0	1	0	0	0	0	0	0	+	-	-	-
878	ŠWB	<i>ʔašāba*</i>		C3	F1	0	0	1	0	0	0	0	0	-	+	-	-
879	ŠWT	<i>šawt</i>	4.3	D2		1	2	1	1	1	0	0	0	+	+	-	-
880	ŠWR	<i>šāra (w)*</i>		F5		0	1	1	1	1	0	0	1	+	+	-	+
881	"	<i>šawwara</i>		C3	D4	0	1	1	1	1	0	0	0	+	+	-	-
882	"	<i>šūr</i>		E3		0	0	0	0	0	0	0	0	-	-	-	-
883	ŠWF	<i>ʔašwāf</i>		A4		0	0	0	2	0	0	0	2	-	~	-	~
884	ŠYH	<i>šayha</i>	4.3	D2	E4	0	0	1	1	1	0	1	1	-	+	+	+
885	ŠYD	<i>ʔištāda</i>		D4		0	1	1	1	1	1	1	1	+	+	+	+
886	ŠYR	<i>šāra(y)*</i>		F7		0	1	0	0	1	0	0	0	+	+	-	-
887	ŠYS	<i>šayāšim*</i>		D7	E3	0	0	0	0	0	0	0	0	-	-	-	-
888	ŠYF	<i>šayf</i>		F6		0	0	0	0	0	0	0	0	-	-	-	-
889	D'N	<i>dā'n</i>		A4		0	1	1	1	1	1	1	1	+	+	+	+
890	DBH	<i>dabh</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
891	DĠ <sup>c</sup>	<i>madāġ<sup>c</sup></i>		B3		1	0	0	0	0	0	0	0	+	-	-	-
892	DHK	<i>dahika</i>		B2	C2	2	0	1	1	1	0	1	0	~	+	+	-
893	DHY	<i>dahiya</i>		A1	B4	1	0	1	1	1	0	0	0	+	+	-	-
894	DDD	<i>didd*</i>		F3		0	0	0	0	0	0	0	0	-	-	-	-
895	DRB	<i>daraba</i>		B5		0	0	0	0	0	0	0	0	-	-	-	-
896	DRR	<i>darra</i>		B4	C4	1	1	2	1	1	0	1	1	+	+	+	+
897	DR <sup>c</sup>	<i>taḍarra'a</i>		C2		1	1	0	0	0	0	0	0	+	-	-	-
898	D'F	<i>dā'ufa</i>		B4	C2	0	0	2	2	2	0	0	0	-	~	-	-
899	"	<i>dā'afa</i>	4.3	F4		1	0	1	1	1	0	0	1	+	+	-	+
900	DĠT	<i>diġt</i>		A3		0	0	0	0	0	0	0	0	-	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
901	ḌĠN	<i>'adgān</i>	4.5	C2			0	0	0	0	0	0	0	1	-	-	-	+	
902	ḌFD'	<i>ḍafda'</i>		A4			0	0	1	1	1	0	0	2	-	+	-	~	
903	ḌLL	<i>dalla*</i>		C4			0	1	0	0	0	0	0	0	0	+	-	-	-
904	ḌMR	<i>dāmīr</i>		B2			0	0	0	0	0	0	0	0	0	-	-	-	-
905	ḌMM	<i>ḍamma*</i>		B5			1	0	0	1	1	0	0	0	0	+	+	-	-
906	ḌNK	<i>ḍank</i>		B3			0	0	0	0	0	0	0	0	0	-	-	-	-
907	ḌNN	<i>danīn</i>		D5			0	0	0	0	0	0	0	0	0	-	-	-	-
908	ḌHY	<i>dāhā</i>		F3			0	0	0	0	0	0	0	0	0	-	-	-	-
909	ḌW <sup>3</sup>	<i>'adā'a</i>		D7			0	0	0	0	0	0	0	0	0	-	-	-	-
910	ḌYR	<i>dayr</i>		C4			2	0	1	1	1	0	0	0	0	~	+	-	-
911	ḌYZ	<i>ḍīzā</i>		D6	F4		0	0	0	0	0	0	0	0	0	-	-	-	-
912	ḌY'	<i>'adā'a</i>		C2	F1		0	0	0	0	0	0	0	0	0	-	-	-	-
913	ḌYF	<i>ḍayyafa</i>		B3	D3		0	0	0	0	0	0	0	0	0	-	-	-	-
914	ḌYQ	<i>ḍāqa (y)</i>		F2			2	0	1	1	1	0	1	2	2	~	+	+	~
915	ṬHY	<i>ṭahā (ā)</i>	4.3	F7			0	0	0	1	1	1	2	1	-	+	~	+	
916	ṬRH	<i>ṭaraha*</i>		B5			0	0	0	0	0	0	0	0	0	-	-	-	-
917	ṬRD	<i>ṭarada</i>		F5	F7		0	1	1	1	1	0	1	1	1	+	+	+	+
918	ṬRF	<i>ṭarf</i>		B2			0	0	1	1	1	0	0	0	0	-	+	-	-
919	"	<i>ṭaraf*</i>		F5			0	0	0	2	0	0	0	0	0	-	~	-	-
920	ṬRQ	<i>ṭarīq</i>		A2			0	0	0	0	0	0	0	0	0	-	-	-	-
921	"	<i>ṭānīq</i>		A1			0	0	0	0	0	0	0	0	0	-	-	-	-
922	ṬRY	<i>ṭarī</i>		F2			1	0	0	0	1	0	1	0	0	+	+	+	-
923	Ṭ'M	<i>ṭā'ima</i>		B3			1	1	1	1	1	0	0	1	1	+	+	-	+

924	Ṭ'N	<i>tā'ana</i>		C4 D2	0 0 0 1 1 0 1 0	- + + -
925	Ṭ'GW	<i>taḡā (w)</i>		C4 F7	1 0 1 1 1 0 2 0	+ + ~ -
926	Ṭ'F	<i>'atfa'a</i>		D7	1 0 1 1 0 0 0 0	+ + - -
927	Ṭ'FF	<i>tafif*</i>		D6 F4	0 0 1 1 1 0 0 0	- + - -
928	Ṭ'FQ	<i>tafiqa</i>		C3	0 0 0 0 0 0 0 0	- - - -
929	Ṭ'FL	<i>tifl</i>		B6 D1	2 0 1 1 2 0 0 2	~ + - ~
930	Ṭ'LB	<i>talaba</i>		C3	0 0 0 0 0 0 1 0	- - + -
931	Ṭ'LH	<i>talh</i>		A3	0 0 0 0 0 0 0 0	- - - -
932	Ṭ'L'	<i>tala'a</i>		A1 F7	0 0 0 0 0 0 0 0	- - - -
933	Ṭ'LQ	<i>tallaqa</i>		D1 D3	0 0 1 1 0 0 0 0	- + - -
934	Ṭ'LL	<i>tall</i>		A1	1 0 1 1 1 0 1 0	+ + + -
935	Ṭ'MT	<i>tamaṭa</i>		B3 C4	0 0 0 0 0 0 0 0	- - - -
936	Ṭ'MS	<i>ṭamasa*</i>		B4 F1	0 0 0 0 0 0 0 0	- - - -
937	Ṭ'M'	<i>ṭami'a</i>		C3	2 0 0 0 0 0 0 0	~ - - -
938	Ṭ'MM	<i>ṭamma*</i>		C2	1 0 1 1 1 0 0 1	+ + - +
939	Ṭ'MN	<i>'iṭma'anna</i>		C2	0 0 0 0 0 0 0 0	- - - -
940	Ṭ'HR	<i>ṭahara</i>		B2 F1 F2	1 1 0 1 1 1 1 0	+ + + -
941	Ṭ'WD	<i>ṭawd</i>		A2	0 1 0 0 0 0 0 0	+ + - -
942	Ṭ'WR	<i>'atwār</i>	4.2	F2	0 0 1 0 1 0 0 0	- + - -
943	Ṭ'W'	<i>ṭā'a (w,ā)</i>		C3	0 1 0 0 0 0 0 0	+ - - -
944	Ṭ'WF	<i>ṭāfa (w)</i>		F5 F7	0 0 1 1 2 0 0 2	- + - ~
945	Ṭ'WQ	<i>ṭawwaqa</i>		B3	0 0 0 0 0 0 0 0	- - - -
946	Ṭ'WL	<i>ṭāla (w)</i>	4.5	F5 F6	0 1 1 1 1 0 0 0	+ + - -
947	Ṭ'WY	<i>ṭawā (y)</i>		B5	1 0 1 1 1 0 0 1	+ + - +
948	Ṭ'YB	<i>ṭāba (y)</i>		C2 C4	0 1 1 1 1 1 1 1	+ + + +
949	Ṭ'YR	<i>ṭāra (y)*</i>		A4	1 0 1 1 1 0 0 0	+ + - -
950	Z'N	<i>za'n</i>	4.4	E1 F7	1 1 1 1 1 0 1 1	+ + + +

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
951	ZFR	<i>zufur</i>		B2			1	0	1	1	1	0	0	1	+	+	-	+
952	"	<i>'azfara</i>		E3			0	0	0	0	0	0	0	0	-	-	-	-
953	ZLL	<i>zalla</i>		F1	F6		0	0	0	0	0	0	0	0	-	-	-	-
954	"	<i>zallala*</i>		F2			1	1	1	1	1	0	1	1	+	+	+	+
955	ZLM	<i>zalama</i>		C2	C4		2	0	1	1	0	0	0	2	~	+	-	~
956	"	<i>zulma</i>		F2			1	1	0	1	1	2	1	1	+	+	+	+
957	ZM'	<i>zami'a</i>		B3			1	1	0	0	1	0	1	1	+	+	+	+
958	ZNN	<i>zanna</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
959	ZHR	<i>zahara*</i>		C1	C3	F7	0	1	1	1	1	0	1	1	+	+	+	+
960	'B	<i>'aba'a</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
961	'BT	<i>'abiṭa</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
962	'BD	<i>'abd*</i>		D3	E4		1	1	1	1	1	1	1	1	+	+	+	+
963	'BR	<i>'abara</i>		D2			0	1	1	1	1	1	1	1	+	+	+	+
964	'BS	<i>'abasa</i>	4.5	B2	C2	F2	0	0	0	0	1	0	0	0	-	+	-	-
965	'TB	<i>'ista'taba</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
966	'TD	<i>'a'tada</i>		C3			0	2	1	1	1	0	0	0	~	+	-	-
967	'TL	<i>'atala</i>	4.5	F7			0	1	0	0	0	0	0	0	+	-	-	-
968	'TW	<i>'atā (w)</i>		C2	C4		0	0	0	0	0	0	0	0	-	-	-	-
969	'TR	<i>'atara</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
970	'TW	<i>'atā</i>		C4			0	0	0	0	0	0	0	0	-	-	-	-
971	'ĠB	<i>'aḡba</i>		C2			0	0	0	0	1	0	0	0	-	+	-	-
972	'ĠZ	<i>'aḡza</i>		C2	C3		0	0	0	0	0	0	0	0	-	-	-	-
973	'ĠF	<i>'iḡf</i>		B4	F2		0	0	0	0	0	0	0	0	-	-	-	-

974	‘ĜL	‘aĝila		F6		1	0	1	1	1	1	0	0	+	+	-	-
975	"	‘iĝl		A4		1	2	1	1	1	1	1	2	+	+	+	~
976	‘ĜM	‘aĝam		D2	E1	0	0	0	0	0	0	0	0	-	-	-	-
977	‘DD	‘adda		F4		0	1	1	1	1	0	1	1	+	+	+	+
978	‘DS	‘adas		A3		0	0	0	0	1	0	0	0	-	+	-	-
979	‘DL	I.‘adala		C4		0	0	0	0	0	1	0	0	-	+	-	-
980	"	II.‘adala		C4		0	0	1	0	0	0	0	0	-	+	-	-
981	‘DW	‘adā (w)*		C4		1	1	1	1	1	0	1	0	+	+	+	-
982	‘DB	‘addaba		E2		0	1	0	0	0	0	0	0	+	-	-	-
983	"	‘adb		F2		0	0	0	0	0	0	0	0	-	-	-	-
984	‘DR	‘itadara		C3	D3	1	1	0	0	0	0	0	0	+	-	-	-
985	‘RĜ	‘araĝa		B5		1	0	0	0	2	0	0	0	+	~	-	-
986	"	‘araĝ		B4		0	0	0	0	0	0	0	0	-	-	-	-
987	‘RĜN	‘urĝün		A3		0	0	0	0	0	0	0	0	-	-	-	-
988	‘RR	ma‘arra		C4		0	1	0	2	2	0	0	0	+	~	-	-
989	‘RŠ	‘arš		E1	E4	1	2	1	1	1	0	1	1	+	+	+	+
990	‘RD	‘araĝa*		C3		0	1	1	1	1	0	0	0	+	+	-	-
991	‘RF	‘arafa*		C1		0	0	0	0	0	0	0	0	-	-	-	-
992	‘RW	‘itarā		B5		0	0	1	0	0	0	0	0	-	+	-	-
993	‘RY	‘ariya		B3		2	0	1	1	1	1	1	1	~	+	+	+
994	‘ZB	‘azaba	4.2	C1	F5	2	0	0	1	1	0	0	1	~	+	-	+
995	‘ZZ	‘azza	4.3	C3		1	1	1	1	1	1	1	1	+	+	+	+
996	‘ZL	‘azala		F5		0	2	0	0	0	0	0	0	-	~	-	-
997	‘ZM	‘azama*		C3		0	0	0	0	0	0	0	0	-	-	-	-
998	‘ZW	‘izīn		E1	F4	0	0	0	0	0	0	0	0	-	-	-	-
999	‘SR	ta‘āsara		C2		0	0	0	0	0	0	0	0	-	-	-	-
1000	‘S‘S	‘as‘asa*		F6	F7	0	0	1	0	0	0	0	0	-	+	-	-
1001	‘SL	‘asal		B3	D4	0	0	0	0	0	0	0	0	-	-	-	-



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1002	'asā	'asā		G1			0	0	0	0	0	0	0	0	-	-	-	-
1003	'ŠR	'ašar		F4			1	1	1	1	1	1	1	1	+	+	+	+
1004	"	'āšara		D3			1	1	0	0	0	0	1	0	+	-	+	-
1005	'ŠW	'asā (w)		C3			0	0	0	0	0	0	0	0	-	-	-	-
1006	'SB	'ašīb		F2	F4		1	0	0	1	1	0	0	0	+	+	-	-
1007	'SR	'ašara	4.3	D4			1	2	1	1	1	1	0	0	+	+	-	-
1008	"	'ašr		F6			0	0	0	0	0	0	0	0	-	-	-	-
1009	'SF	'āšifa		A1			0	0	0	0	0	0	0	0	-	-	-	-
1010	'SM	'ašama		B4			0	0	0	0	1	0	0	0	-	-	-	-
1011	'SW	'ašan		B3	D4		2	2	0	2	2	2	2	2	~	~	~	~
1012	'SY	'asā (y)	4.5	C4			0	0	1	1	1	0	0	0	-	+	-	-
1013	'DD	'aḏada*		B5			1	0	2	0	1	0	1	0	+	+	+	-
1014	'DD	'aḏḏa	4.5	B5	B3		1	0	0	0	0	0	0	0	+	-	-	-
1015	'DL	'aḏala		D3			0	0	0	0	0	0	0	0	-	-	-	-
1016	'DW	'iḏin		F4			2	0	0	0	0	0	0	0	~	-	-	-
1017	'TF	'iḏf*		F5			1	1	1	1	1	1	0	0	+	+	-	-
1018	'TL	'aṭṭala*		B3			0	2	1	1	1	0	0	0	~	+	-	-
1019	'TW	'a'tā	4.5	B5	D5		0	0	0	0	1	0	0	0	-	+	-	-
1020	'ZM	'azzama		F2	F4		0	2	0	0	1	1	1	0	~	+	+	-
1021	"	'azm	4.3	B2			1	0	1	1	1	1	1	1	+	+	+	+
1022	'FF	'ista'afā		C4	E2		0	0	0	0	0	0	0	0	-	-	-	-
1023	'FW	'afā (w)		C2	F4		0	0	0	0	0	0	0	0	-	-	-	-
1024	'QB	'aqqaba*		B5			1	1	1	1	1	0	1	1	+	+	+	+
1025	"	'aqaba		A2			1	0	0	0	1	0	0	0	+	+	-	-

1026	‘QD	‘aqada		D3	D6	E2	1	2	1	1	1	0	0	0	+	+	-	-
1027	‘QR	‘aqara*		B4			0	0	1	1	1	0	0	0	-	+	-	-
1028	‘QL	‘aqala*		C1			1	0	0	0	0	0	0	0	+	-	-	-
1029	‘QM	‘aqim	4.2	A1	C2	D1	1	0	1	1	1	0	0	0	+	+	-	-
1030	‘KF	‘akafa		C3			0	0	0	0	0	0	0	0	-	-	-	-
1031	‘LQ	mu‘allaqa	4.3	D1			1	0	1	1	1	0	0	1	+	+	-	+
1032	‘LM	‘alima		C1			1	1	0	0	0	0	2	0	+	-	?	-
1033	‘LN	‘alana		C1	D2		0	1	0	0	0	0	0	0	+	-	-	-
1034	‘LW	‘alā (w)		C2	F3		1	1	1	1	1	1	1	1	+	+	+	+
1035	‘MD	ta‘ammada		C3			0	0	0	0	0	0	0	0	-	-	-	-
1036	‘MR	‘amara		D4	E4		0	1	1	1	0	0	1	0	+	+	+	-
1037	‘MQ	‘amīq	4.3	F2	F5		1	1	1	1	1	1	1	1	+	+	+	+
1038	‘ML	‘amila*		C3	D4		2	1	1	1	1	0	2	1	+	+	?	-
1039	‘MM	‘amm*		D1			0	1	1	0	0	0	0	0	+	+	-	-
1040	‘MH	‘amaha		C2	F7		0	0	2	0	0	0	0	0	-	?	-	-
1041	‘MY	‘amiya		B4	F2		0	0	1	1	1	0	0	0	-	+	-	-
1042	‘an	‘an		F5	G1		0	1	0	0	0	0	0	0	+	-	-	-
1043	‘NB	‘inab	4.3	A3			0	1	1	1	1	0	1	1	+	+	+	+
1044	‘NT	‘anita*		C2	E2	F1	0	0	1	1	0	0	0	0	-	+	-	-
1045	‘inda	‘inda*		F5	F6	G1	0	0	0	0	0	0	0	0	-	-	-	-
1046	‘NQ	‘unuq		B2			1	0	1	1	1	0	2	1	+	+	?	+
1047	‘NW	‘anā (w)		C2			0	1	1	1	1	1	1	0	+	+	+	-
1048	‘HD	‘ahida	4.2	C3	E2	E4	0	1	1	0	0	0	0	0	+	+	-	-
1049	‘HN	‘ihn		B3			0	0	0	0	0	0	0	0	-	-	-	-
1050	‘WĠ	‘iwaġ		C4	F2		1	0	0	1	1	0	0	0	+	+	+	-
1051	‘WD	‘āda (w)		F7			1	1	1	1	1	0	1	0	+	+	+	-
1052	‘WD	‘āda (w)		B3			0	0	0	0	1	0	1	0	-	-	-	-
1053	‘WR	‘awra		B2			0	1	0	0	1	0	0	0	+	+	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1054	ʿWQ	<i>muʿawwiqīn*</i>		C3			0	2	0	0	0	0	0	0	~	-	-	-
1055	ʿWL	<i>ʿāla (w)</i>		C4			1	0	1	1	1	0	0	0	+	+	-	-
1056	ʿWM	<i>ʿām</i>		F6			1	1	0	0	0	0	0	0	+	-	-	-
1057	ʿWN	<i>ʾaʿāna*</i>		C3	D3		0	1	0	0	0	0	0	0	+	-	-	-
1058	ʿYB	<i>ʿāba (y)*</i>		F2			0	2	0	1	0	0	0	0	~	+	-	-
1059	ʿYR	<i>ʿīr*</i>		D3	D4		0	1	2	1	1	0	1	1	+	+	+	+
1060	ʿYŠ	<i>ʿīša</i>		B6			0	1	1	0	0	0	0	0	+	+	-	-
1061	ʿYL	<i>ʿāʾil</i>	4.4	D5			1	1	1	1	1	0	1	0	+	+	+	+
1062	ʿYN	<i>ʿayn</i>		A2	B2		1	1	1	1	1	1	1	1	+	+	+	+
1063	ʿYY	<i>ʿayya</i>		C3			0	1	0	0	0	0	0	0	+	-	-	-
1064	ĠBR	<i>ġabara</i>	4.3	A2			2	1	0	0	0	0	0	0	+	-	-	-
1065	"	<i>ġābir</i>		F3	F6		0	0	0	0	0	0	0	0	-	-	-	-
1066	ĠBN	<i>taġābun</i>		C4			0	0	0	0	0	0	0	0	-	-	-	-
1067	ĠTʾ	<i>ġutāʾ*</i>		A2			0	0	1	0	0	0	0	0	-	+	-	-
1068	ĠDR	<i>ġādara</i>		C3			0	0	0	0	1	0	0	0	-	+	-	-
1069	ĠDQ	<i>ġadaq</i>	4.5	F4			0	0	1	0	0	0	0	0	-	+	-	-
1070	ĠDW	<i>ġadā(w)</i>		F6			0	0	0	0	0	0	1	0	-	-	+	-
1071	ĠRB	<i>ġaraba*</i>		A1	F7		1	1	1	1	1	1	1	1	+	+	+	+
1072	"	<i>ġurāb</i>		A4			0	2	1	1	1	0	0	1	~	+	-	+
1073	ĠRR	<i>ġara</i>		C2	C4		0	0	0	0	0	0	1	0	-	-	+	-
1074	ĠRF	<i>ʾiġtarafa</i>		B3			1	1	0	0	0	0	0	0	+	-	-	-
1075	"	<i>ġuraf</i>		D7			0	0	0	0	0	0	0	0	-	-	-	-
1076	ĠRQ	<i>ʾaġraqa</i>		B6			0	0	0	0	0	0	0	0	-	-	-	-

1077	GRM	<i>gārim*</i>		D6		0	0	0	0	0	0	1	0	-	-	+	-
1078	GRY	<i>'agrā*</i>		C3	E3	0	0	0	0	0	0	0	0	-	-	-	-
1079	GZL	<i>gazl</i>		D4		0	0	1	1	0	0	1	0	-	+	+	-
1080	GZW	<i>guzan</i>		E3		1	1	0	0	0	0	1	0	+	-	+	-
1081	GSQ	<i>gasaq</i>		F6		0	0	2	2	2	0	0	0	+	~	-	-
1082	GSL	<i>gasala</i>		B3		0	1	0	0	0	0	0	0	+	-	-	-
1083	GŠY	<i>gašiya</i>		F1		0	0	0	1	1	0	1	2	-	+	+	~
1084	GŠB	<i>gašban</i>		C3		1	0	0	0	0	0	0	0	+	-	-	-
1085	GŠŠ	<i>gušša</i>		B3		0	0	0	0	0	0	0	0	-	-	-	-
1086	GDB	<i>gadiba</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
1087	GDD	<i>gadda</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
1088	GTŠ	<i>'agtaša</i>		F2		0	0	0	0	0	0	0	0	-	-	-	-
1089	GTW	<i>gītā'</i>		B3		0	0	1	1	1	0	0	1	-	+	-	+
1090	GFR	<i>gafara*</i>		C2	E4	1	0	1	1	1	0	2	1	+	+	~	+
1091	GFL	<i>gafala</i>		C2		0	0	0	0	1	0	0	0	-	+	-	-
1092	GLB	<i>galaba</i>		C3	E3	0	1	1	1	1	0	0	0	+	+	-	-
1093	GLZ	<i>galaza</i>		C2		0	0	0	0	0	0	0	0	+	-	-	-
1094	GLF	<i>'aglaf</i>		B2		0	0	0	1	1	0	1	0	-	+	+	-
1095	GLQ	<i>gallaqa</i>		D7		0	0	0	0	0	0	0	0	-	-	-	-
1096	GLL	<i>galla</i>		B5	C4 D6	0	1	1	1	1	0	1	2	+	+	+	~
1097	GLM	<i>gulām</i>		B6	D1	0	1	1	1	1	1	1	1	+	+	+	+
1098	GLW	<i>galā (w)</i>	4.3	C4		1	0	1	0	0	0	0	0	+	+	-	-
1099	GLY	<i>galā (y)</i>		D7		0	0	0	0	0	0	0	0	-	-	-	-
1100	GMR	<i>gamra</i>		A2	F4	0	0	0	0	0	0	0	0	-	-	-	-
1101	GMZ	<i>taḡāmaza</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
1102	GMD	<i>'agmaḡa</i>		D6	F4	1	0	1	1	1	0	0	0	+	+	-	-
1103	GMM	<i>gamm</i>	4.4	C2		1	2	0	1	1	0	2	0	+	+	~	-
1104	GNM	<i>ganima</i>		D5	E3	0	1	0	0	0	0	0	0	+	+	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1105	ĠNY	<i>ġaniya</i>		D5			0	0	0	0	1	0	0	0	-	+	-	-
1106	ĠWT	<i>ġāta (w)</i>		C3	D3		0	1	0	1	1	0	0	0	+	+	-	-
1107	ĠWR	<i>ġār</i>		A2			0	0	1	1	1	0	1	0	-	+	+	-
1108	"	<i>mugġirāt</i>		A4			0	1	0	0	0	0	0	0	+	-	-	-
1109	ĠWŠ	<i>ġāša (w)</i>		B5	D4		0	0	0	0	0	0	0	0	-	-	-	-
1110	ĠWT	<i>ġā'it</i>		B3			1	0	0	0	0	0	0	0	+	-	-	-
1111	ĠWL	<i>ġawl</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
1112	ĠWY	<i>ġawā (y)*</i>		C4			1	2	0	1	1	0	0	2	+	+	-	-
1113	ĠYB	<i>ġayb</i>	4.4	C1	F1		0	0	1	1	1	0	1	1	-	+	+	-
1114	ĠYT	<i>ġāta (y)</i>		A1			0	1	0	0	0	0	0	0	+	-	-	-
1115	ĠYR	<i>ġayyara</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
1116	ĠYD	<i>ġāda (y)</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
1117	ĠYZ	<i>ġāza (y)</i>		C2			0	0	1	0	1	0	0	0	-	+	-	-
1118	fa-	<i>fa-</i>		G1			0	1	1	1	1	1	1	0	+	+	+	-
1119	F'D	<i>fu'ād</i>		B2			0	0	0	0	0	0	1	0	-	-	+	-
1120	F'W	<i>fi'a*</i>		E1	E3		0	0	0	0	0	0	0	0	-	-	-	-
1121	FT'	<i>fata'a</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
1122	FTH	<i>fataha</i>		C1	E3	F1	1	2	1	1	1	1	1	1	+	+	+	+
1123	FTR	<i>fatarā</i>		B4	C2	C3	0	0	0	0	0	0	0	0	-	-	-	-
1124	FTQ	<i>fataqa</i>	4.3	B5			0	0	1	1	1	0	0	1	-	+	-	+
1125	FTL	<i>fatil*</i>		A3			1	1	1	1	1	0	0	1	+	+	-	+
1126	FTN	<i>fatana</i>		C3	D4	E4	1	0	1	0	0	0	0	0	+	+	-	-
1127	FTW	<i>'aftā</i>		C1	E2		0	0	0	0	0	0	0	0	-	-	-	-

1128	"	<i>fatan</i>		B6	D1	0	0	0	1	1	0	1	0	-	+	+	-
1129	FĠĠ	<i>faġġ</i>		A2		0	2	1	0	0	0	0	0	~	+	-	-
1130	FĠR	<i>faġara</i>	4.4	B5	C4	1	1	0	1	1	0	1	0	+	+	+	-
1131	FĠW	<i>faġwa</i>		F5		0	0	0	0	0	0	0	0	-	-	-	-
1132	FĤŠ	<i>fahša<sup>2</sup></i>		C4		0	0	0	0	0	0	0	0	-	-	-	-
1133	FĤR	<i>fahūr</i>		C2		2	0	0	0	0	0	0	0	~	-	-	-
1134	FDY	<i>fadā (y)</i>		E2	E3	1	1	0	1	1	0	1	1	+	+	+	+
1135	FRT	<i>fart</i>		B3		0	0	1	1	1	0	0	1	-	+	-	+
1136	FRĠ	<i>faraġa</i>		D4	F1	0	0	1	1	1	0	0	0	-	+	-	-
1137	FRĤ	<i>fariha</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
1138	FRD	<i>fard</i>		F4		1	1	1	1	1	0	1	1	+	+	+	+
1139	FRR	<i>farra</i>	4.3	E3	F7	1	0	0	1	1	0	1	1	+	+	+	+
1140	FRŠ	<i>faraša</i>	4.3	D7		0	2	1	1	1	0	0	1	~	+	-	+
1141	FRD	<i>farada*</i>		E2	E4	0	0	1	0	0	0	0	1	-	+	-	+
1142	"	<i>fārid</i>		A4		0	0	0	0	0	0	0	0	-	-	-	-
1143	FRT	<i>faraṭa*</i>		C4		0	0	0	0	0	0	0	0	-	-	-	-
1144	FR <sup>ʿ</sup>	<i>far<sup>ʿ</sup>*</i>		A3		0	1	1	1	1	0	1	1	+	+	+	+
1145	FRĠ	<i>faraġa</i>	4.4	C3		0	0	1	1	1	0	0	0	-	+	-	-
1146	FRQ	<i>faraqa</i>		B5	E4	F3	1	1	1	1	1	0	1	+	+	+	+
1147	"	<i>fariqa</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
1148	FRH	<i>fārih</i>		C1	C4	0	2	0	0	0	0	0	0	~	-	-	-
1149	FRY	<i>ʾiftarā</i>		C4		0	0	0	0	0	0	0	2	-	-	-	-
1150	FZZ	<i>ʾistafazza</i>	4.4	C4	F1	F7	1	0	1	1	1	0	0	+	+	-	-
1151	FZ <sup>ʿ</sup>	<i>faziʿa</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
1152	FSĤ	<i>fasaha</i>	4.3	F5		1	1	0	0	0	0	0	1	+	-	-	+
1153	FSD	<i>fasada</i>		C2	C4	0	0	0	1	1	0	0	0	-	+	-	-
1154	FSR	<i>tafsīr*</i>		D2		0	0	1	1	0	0	0	1	-	+	-	+
1155	FSQ	<i>fasaqa</i>	4.4	C4	E4	0	0	1	1	1	0	0	0	-	+	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1156	FŠL	<i>fašila</i>	4.4	C2			0	0	0	0	0	0	0	1	-	-	-	+
1157	FŠH	<i>'afšah</i>	4.5	D2			0	0	1	1	0	0	0	1	-	+	-	+
1158	FŠL	<i>fašala*</i>		C1	E2	F7	0	0	1	1	1	0	0	0	-	+	-	-
1159	FŠM	<i>'infšām</i>	4.2	B5			1	0	0	1	1	0	0	0	+	+	-	-
1160	FDH	<i>fadaħa</i>		C4			0	0	0	0	0	0	0	0	-	-	-	-
1161	FDD	<i>'infadda</i>		F7			0	1	1	1	1	0	0	0	+	+	-	-
1162	"	<i>fidda*</i>		A2			0	0	0	0	0	0	0	0	-	-	-	-
1163	FDL	<i>faddala</i>		C3	F3		2	0	0	0	0	0	0	0	~	-	-	-
1164	FDW	<i>'afdā</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
1165	FTR	<i>tafattara</i>	4.3	B5	F2		1	0	1	1	1	1	1	1	+	+	+	+
1166	FZZ	<i>fazz</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
1167	F'L	<i>fa'ala*</i>		C3			0	1	1	1	1	1	1	0	+	+	+	-
1168	FQD	<i>faqada</i>	4.2	F1			1	1	1	0	1	0	0	0	+	+	-	-
1169	FQR	<i>faqr</i>		D5			0	0	1	0	0	0	0	0	-	+	-	-
1170	FQ'	<i>fāqi'</i>		F2			0	0	0	0	0	0	0	0	-	-	-	-
1171	FQH	<i>faqiħa</i>		C1	E2	E4	0	0	1	0	0	0	0	0	-	+	-	-
1172	FKR	<i>fakkara*</i>		C1			1	0	0	0	0	0	0	0	+	-	-	-
1173	FKK	<i>fakk*</i>		E3			0	0	1	0	0	0	0	0	-	+	-	-
1174	FKH	<i>fakih*</i>		C2			0	0	1	0	0	0	0	0	-	+	-	-
1175	"	<i>tafakkaha*</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
1176	FLH	<i>'afłaha</i>		C2	C3	D5	0	0	0	0	0	0	0	0	-	-	-	-
1177	FLK	<i>falak*</i>		A1			1	0	0	1	1	1	1	1	+	+	+	+
1178	FLN	<i>fulān</i>		B1			0	0	1	1	1	0	0	0	-	+	-	-
1179	FND	<i>fannada</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-

1180	FNN	<i>'afnān</i>	A3		0	0	0	0	2	0	0	0	-	-	-	-
1181	FNY	<i>fānin*</i>	F1	F2	1	1	1	1	1	1	1	1	+	+	+	+
1182	FHM	<i>fāhhama</i>	C1		0	0	0	0	0	0	0	0	-	-	-	-
1183	FWT	<i>fāta (w)</i>	F6		0	0	0	0	0	0	0	0	-	-	-	-
1184	FWĠ	<i>fawġ</i>	E1	E3 F4	0	0	1	0	0	0	0	0	-	+	-	-
1185	FWR	<i>fāra (w)</i>	B3		0	0	1	0	2	0	0	0	-	+	-	-
1186	FWZ	<i>fāza (w)</i>	C3	D5 E4	0	0	0	0	0	0	0	0	-	-	-	-
1187	FWD	<i>fawwada</i>	C3	E2	0	0	0	0	0	0	0	0	-	-	-	-
1188	FWQ	<i>fawāq</i>	F6		0	0	0	0	0	0	0	0	-	-	-	-
1189	fawqa	<i>fawqa</i>	F3	F5 G1	1	1	0	0	0	0	0	0	+	-	-	-
1190	FWM	<i>fūm*</i>	A3		0	0	0	0	0	0	0	0	-	-	-	-
1191	FWH	<i>'afwāh*</i>	B2		1	1	1	1	1	1	1	1	+	+	+	+
1192	fi	<i>fī</i>	F5	G1	0	0	0	0	0	0	0	0	-	-	-	-
1193	FY <sup>2</sup>	<i>fā<sup>2</sup>a</i>	F7		0	0	0	0	0	0	0	0	-	-	-	-
1194	FYD	<i>fāda (y)</i>	F4		0	0	1	0	1	0	0	0	-	+	-	-
1195	QBĤ	<i>maqbūh</i>	C2		0	0	0	0	0	0	0	0	-	-	-	-
1196	QBR	<i>'aqbara</i>	B6		1	1	1	1	1	1	1	1	+	+	+	+
1197	QBS	<i>'iqtabasa</i>	B3		0	0	0	0	0	0	0	0	-	-	-	-
1198	QBD	<i>qabada</i>	D5		1	1	0	0	1	0	1	0	+	+	+	-
1199	QBL	<i>qabala</i>	D5		1	1	1	1	1	0	1	1	+	+	+	+
1200	"	<i>qabl</i>	F3	F6 G1	0	1	1	1	1	0	0	0	+	+	-	-
1201	QTR	<i>qatara</i>	D5		0	0	0	0	0	0	0	0	-	-	-	-
1202	QTL	<i>qatala</i>	B6		1	1	1	1	1	0	0	1	+	+	-	+
1203	QTT	<i>qittā<sup>2</sup>*</i>	A3		1	0	2	2	1	2	0	1	+	+	-	+
1204	QHM	<i>'iqtahama</i>	C3		0	0	0	0	0	0	0	0	-	-	-	-
1205	qad	<i>qad*</i>	G1		0	0	0	0	0	0	0	0	-	-	-	-
1206	QDH	<i>qadh</i>	B3	D7	1	0	1	1	1	1	1	1	+	+	+	+



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1207	QDD	<i>qadda</i>		B5			1	0	1	1	1	0	0	1	+	+	-	+
1208	QDR	<i>qadara</i>		C1	C3		0	1	0	0	0	0	0	2	+	-	-	~
1209	"	<i>qudūr*</i>		D7			0	0	1	1	1	0	0	1	-	+	-	+
1210	QDS	<i>qudus*</i>	4.3	E4			0	0	1	1	1	0	0	1	-	+	-	+
1211	QDM	<i>qadama</i>		F3	F6		1	1	1	1	1	1	1	1	+	+	+	+
1212	QDW	<i>iqṭadā</i>		F3			0	2	0	0	0	0	0	0	~	-	-	-
1213	QDF	<i>qadafa</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
1214	QR'	<i>qara'a</i>	4.4	D2			0	1	1	1	1	1	1	1	+	+	+	+
1215	"	<i>qurū'</i>		B2			0	0	0	0	0	0	0	0	-	-	-	-
1216	QRB	<i>qaruba</i>		F5			1	1	1	1	1	0	1	1	+	+	+	+
1217	QRH	<i>qarh</i>		B4			0	1	0	0	0	0	0	0	+	-	-	-
1218	QRD	<i>qirada</i>		A4			1	0	0	0	0	0	0	0	+	-	-	-
1219	QRR	<i>I. qarra</i>		C2			0	1	0	2	1	0	0	1	+	+	-	+
1220	"	<i>II. qarra</i>		F2			1	0	1	1	1	0	1	0	+	+	+	-
1221	QRD	<i>qaraḍa*</i>		F7			1	0	0	0	0	0	0	0	+	-	-	-
1222	QR'	<i>qārī'a*</i>		C2	E4		1	0	0	1	1	0	1	0	+	+	+	-
1223	QRF	<i>iqṭarafa</i>		D5			0	2	0	0	0	0	0	0	~	-	-	-
1224	QRN	<i>qam</i>	4.3	A4	D1		1	1	1	1	1	1	1	1	+	+	+	+
1225	"	<i>muqarran</i>		F2			0	0	1	1	1	0	0	0	-	+	-	-
1226	QSWR	<i>qaswara</i>		A4			0	0	0	0	0	0	0	0	-	-	-	-
1227	QSM	<i>qasama</i>		F4			0	2	0	1	1	2	0	0	~	+	-	-
1228	"	<i>qasam*</i>		D2	E2		1	1	1	1	1	0	0	0	+	+	-	-
1229	QSW	<i>qasā (w)</i>		F2			0	0	1	1	1	0	0	0	-	+	-	-
1230	QŠ'R	<i>iqšā'arra*</i>		B2			0	0	2	0	2	0	0	0	-	~	-	-

1231	QSD	<i>qaşada</i>		C1	C2	C3	0	0	0	0	0	0	0	0	0	0	-	-	-	-
1232	QSR	<i>qaşara</i>		F4			0	1	0	1	1	1	1	0	0	0	+	+	+	-
1233	QSS	<i>qaşsa*</i>		D2	F7		1	1	1	1	1	0	1	1	1	1	+	+	+	+
1234	QSF	<i>qāşif</i>	4.5	A1			0	0	1	1	1	0	0	0	0	0	-	+	-	-
1235	QSM	<i>qaşama</i>		F1			0	0	0	0	0	0	0	0	0	0	-	-	-	-
1236	QSY	<i>qaşıyy</i>	4.4	F5			1	1	1	1	1	1	0	0	0	0	+	+	-	-
1237	QDB	<i>qadb*</i>		A3			0	1	0	0	0	0	0	0	0	0	+	-	-	-
1238	QDD	<i>ʔinqadda</i>		F7			0	0	0	0	0	0	0	0	0	0	-	-	-	-
1239	QDY	<i>qadā (y)</i>		C3	E2		2	1	1	1	1	0	0	0	0	0	+	+	-	-
1240	QTR	<i>qitr</i>		A2			0	0	0	0	0	0	0	0	0	0	-	-	-	-
1241	QT <sup>c</sup>	<i>qaṭaʿa</i>		B5			2	0	1	1	1	0	0	0	2	0	-	+	-	-
1242	QTF	<i>qutūf</i>		A3			1	0	1	1	1	0	0	0	2	0	+	+	-	-
1243	QTMR	<i>qūtmūr</i>		A3			0	0	0	0	0	0	0	0	0	0	-	-	-	-
1244	Q <sup>c</sup> D	<i>qaʿada</i>		B2	C2		0	0	0	0	0	0	0	0	0	0	-	-	-	-
1245	Q <sup>c</sup> R	<i>munqaʿir</i>		F1			0	0	1	0	1	0	0	0	0	0	-	+	-	-
1246	QFW	<i>qafā (w)*</i>		F3	F7		0	0	1	0	0	0	0	0	0	0	-	+	-	-
1247	QLB	<i>qalaba</i>		B2	B5	F7	1	1	1	0	0	0	0	0	0	0	+	+	-	-
1248	"	<i>qalb</i>		B2			1	0	0	0	0	0	0	0	1	0	+	+	-	+
1249	QLD	<i>qalāʿid</i>		B3			0	0	1	0	0	0	0	0	0	0	-	+	-	-
1250	QL <sup>c</sup>	<i>ʔaqlaʿa</i>	4.2	C3			1	0	1	1	1	1	1	0	0	0	+	+	+	-
1251	QLL	<i>qalla</i>		F4			1	1	1	1	1	0	1	1	1	1	+	+	+	+
1252	QLY	<i>qalā (y)</i>		C2			0	0	1	1	1	2	1	0	0	0	-	+	+	-
1253	QMH	<i>muqmah</i>		C3			0	0	0	0	0	0	0	0	0	0	-	-	-	-
1254	QMR	<i>qamar*</i>		A1			1	0	0	0	0	0	0	0	0	0	+	-	-	-
1255	QMTR	<i>qamṭarīr</i>		C2			0	0	0	0	0	0	0	0	0	0	-	-	-	-
1256	QM <sup>c</sup>	<i>maqāmi<sup>c</sup></i>		E2			0	1	0	0	0	0	0	0	0	0	+	-	-	-
1257	QML	<i>qummal</i>		A4			1	1	1	1	1	0	0	0	2	0	+	+	-	-
1258	QNT	<i>qanata</i>		E4			0	0	0	0	0	0	0	0	0	0	-	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
1259	QNT	<i>qanaṭa</i>	4.5	C2			0	0	1	1	1	0	0	0	-	+	-	-	
1260	QN <sup>c</sup>	<i>qānī<sup>c</sup></i>		C2			0	1	0	0	0	0	0	0	0	+	-	-	-
1261	"	<i>muqni<sup>c</sup></i>		B2			0	0	0	0	0	0	0	0	0	-	-	-	-
1262	QNW	<i>qinwān*</i>		A3			0	0	0	0	0	0	0	0	0	-	-	-	-
1263	QNY	<i>'aqnā</i>		C2	D6		1	1	1	1	1	1	2	1	1	+	+	~	+
1264	QHR	<i>qahara</i>		C3	E3		0	0	0	0	0	0	0	0	0	-	-	-	-
1265	QWB	<i>qāb*</i>		F5			0	0	0	0	0	0	0	0	0	-	-	-	-
1266	QWT	<i>'aqwāt*</i>		B3			0	0	0	0	0	0	0	0	0	-	-	-	-
1267	QWS	<i>qawsayn</i>		E3			1	0	1	1	1	1	1	1	1	+	+	+	+
1268	QW <sup>c</sup>	<i>qā<sup>c</sup></i>		A2			0	0	0	0	0	0	0	0	0	-	-	-	-
1269	QWL	<i>qāla (w)</i>	4.2	D2		1	1	1	1	1	1	1	1	0	+	+	+	-	
1270	QWM	<i>qāma (w)</i>		B2	F7		1	1	1	1	1	1	1	1	1	+	+	+	+
1271	"	<i>qawm</i>		E1		0	1	0	0	0	0	0	0	0	+	-	-	-	
1272	QWY	<i>quwwa</i>	4.4	C3		0	1	1	1	1	0	0	1	1	+	+	-	+	
1273	QYD	<i>qayyada</i>		C3			0	0	0	0	0	0	0	0	0	-	-	-	-
1274	QYL	<i>qā'il</i>		B3			0	0	0	0	0	0	0	0	0	-	-	-	-
1275	ka-	<i>ka-</i>			G1		1	1	1	1	1	1	1	1	1	+	+	+	+
1276	KBB	<i>kabba*</i>		B5		1	0	0	0	1	0	0	0	0	+	+	-	-	
1277	KBT	<i>kabata</i>		B5	C4	1	2	0	0	0	0	0	0	0	+	-	-	-	
1278	KBD	<i>kabad*</i>		B4	C2	1	1	1	1	1	1	1	2	2	+	+	+	~	
1279	KBR	<i>kabura</i>		F2		1	1	1	1	1	0	0	1	1	+	+	-	+	
1280	KTM	<i>katama</i>		F1		0	0	0	0	0	0	0	1	1	-	-	-	+	
1281	KTB	<i>katib</i>		A2		0	0	0	0	0	0	0	0	0	-	-	-	-	

1282	KTR	<i>katūra*</i>		F4		0	0	0	0	0	0	0	0	0	-	-	-	-
1283	KDḤ	<i>kadh*</i>		C3		0	0	0	0	0	0	0	0	0	-	-	-	-
1284	KDR	<i>'inkadara</i>	4.5	A1	F7	0	0	0	0	1	0	0	1	-	+	-	+	
1285	KDY	<i>'akdā*</i>		D5		0	1	0	0	0	0	0	0	+	-	-	-	
1286	KDB	<i>kadaba</i>		C4		0	0	1	1	1	0	0	1	-	+	-	+	
1287	KRB	<i>karb</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-	
1288	KRR	<i>karra</i>		F4	F6	1	1	0	1	1	0	1	1	+	+	+	+	
1289	KRM	<i>karrama</i>	4.3	C4		1	0	0	0	0	1	0	0	+	+	-	-	
1290	KRH	<i>kariha*</i>		C2		1	0	1	1	0	0	0	0	+	+	-	-	
1291	KSB	<i>kasaba</i>		D5		1	0	0	0	0	0	0	0	+	-	-	-	
1292	KSD	<i>kasād</i>		D6		0	0	0	0	0	0	0	0	-	-	-	-	
1293	KSF	<i>kisf*</i>		F4		0	0	0	0	1	0	0	1	-	+	-	+	
1294	KSL	<i>kusalā</i>	4.4	C2	C3	0	0	0	1	1	0	1	1	-	+	+	+	
1295	KSW	<i>kasā</i>		B3		0	1	1	1	1	1	1	1	+	+	+	+	
1296	KŠT	<i>kašaṭa</i>		A1	F2	1	0	2	0	0	0	0	0	+	?	-	-	
1297	KŠF	<i>kašafa*</i>		F1		0	0	0	0	0	0	0	0	-	-	-	-	
1298	KZM	<i>kāzim</i>		C3		0	0	0	0	0	0	0	0	-	-	-	-	
1299	K'B	<i>ka'bān</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-	
1300	KF'	<i>kufi'</i>		F3		0	0	0	0	0	0	0	0	-	-	-	-	
1301	KFT	<i>kiḡāt</i>		F5		0	0	1	1	1	0	0	1	-	+	-	+	
1302	KFR	<i>kaffara</i>	4.3	E4		1	0	1	1	1	0	0	1	+	+	-	+	
1303	KFF	<i>kaff</i>		B2		1	0	1	1	1	2	1	1	+	+	+	+	
1304	KFL	<i>kafala*</i>		B3		1	0	0	1	1	0	1	0	+	+	+	-	
1305	KFY	<i>kafā (y)</i>		F4		1	0	0	0	0	0	1	0	+	-	+	-	
1306	KKB	<i>kaukab</i>		A1		1	1	1	1	1	1	1	1	+	+	+	+	
1307	KL'	<i>kala'a</i>		B3	F1	1	2	1	1	1	0	1	1	+	+	+	+	
1308	KLB	<i>kalb</i>		A4		1	1	1	1	1	1	1	1	+	+	+	+	
1309	KLḤ	<i>kālih</i>		C2	F2	0	0	0	0	2	0	0	0	-	-	-	-	

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1310	KLF	<i>kallafa</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
1311	KLL	<i>kall</i>		D1	F4		0	0	0	0	0	0	0	0	-	-	-	-
1312	kull	<i>kull</i>		F4	G1		1	1	1	1	1	1	1	1	+	+	+	+
1313	KLM	<i>kallama</i>		D2			1	1	0	0	0	0	0	0	+	-	-	-
1314	KLW	<i>kilā, kiltā</i>		F4			1	1	0	0	1	0	1	1	+	+	+	+
1315	kam	<i>kam</i>		F4	G1		0	0	1	1	1	0	0	0	-	+	-	-
1316	KML	<i>'akmala*</i>		C3	F2		0	1	0	0	0	0	0	0	+	-	-	-
1317	KMM	<i>'akmām*</i>		A3			1	0	0	0	0	0	0	0	+	-	-	-
1318	KMH	<i>'akmah</i>		B4			0	0	1	0	1	0	0	0	-	+	-	-
1319	KND	<i>kanūd</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
1320	KNS	<i>kunnas*</i>		A1			1	1	1	1	1	0	0	1	+	+	-	+
1321	KNN	<i>'akanna*</i>		F1			1	1	0	0	0	0	0	0	+	-	-	-
1322	KHF	<i>kahf</i>		A2			0	0	0	0	0	0	0	0	-	-	-	-
1323	KHL	<i>kahl</i>		B6			1	1	0	1	0	0	0	0	+	+	-	-
1324	KWD	<i>kāda</i>		F6			0	1	0	0	0	0	0	0	+	-	-	-
1325	KWR	<i>kawwara</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
1326	KWN	<i>kāna</i>		F1			1	1	1	1	1	1	1	1	+	+	+	+
1327	KWY	<i>kawā (y)</i>		D7			0	0	1	1	1	0	0	1	-	+	-	+
1328	kay	<i>kay</i>		G1			0	1	0	1	1	1	1	1	+	+	+	+
1329	KYD	<i>kāda (y)</i>		C1			0	1	0	0	2	0	0	0	+	~	-	-
1330	kayfa	<i>kayfa*</i>		G1			0	0	0	0	0	0	0	0	-	-	-	-
1331	KYN	<i>istakāna</i>		C2			0	2	0	0	0	0	0	0	~	-	-	-
1332	li-	<i>li-</i>		G1			1	1	1	1	1	1	1	1	+	+	+	+

1333	li-	li-		G1	0	1	1	1	1	1	1	1	+	+	+	+
1334	la-	la-		G1	0	0	0	0	1	0	1	1	-	+	+	+
1335	lā	lā		G1	1	1	1	1	1	0	1	1	+	+	+	+
1336	L'L'	lu'lu'		A4	1	0	0	0	0	0	0	0	+	-	-	-
1337	LBB	'albāb		B2	1	1	1	1	1	1	1	1	+	+	+	+
1338	LBT	labīta		F6	0	0	0	0	0	0	0	0	-	-	-	-
1339	LBD	lubad*		F4	1	2	1	1	1	0	0	0	+	+	-	-
1340	LBS	labasa		B3	1	1	1	1	1	0	1	1	+	+	+	+
1341	LBN	laban	4.4	B3	0	0	0	1	1	1	1	0	-	+	+	-
1342	LĠ'	malġa'		B3	0	0	0	0	0	0	0	0	-	-	-	-
1343	LĠĠ	luġġa		A2	1	0	0	0	0	0	0	0	+	-	-	-
1344	LHD	'alhada		C4	0	0	0	0	0	0	0	0	-	-	-	-
1345	LHF	'ilhāf		C3	0	0	0	0	0	0	0	0	-	-	-	-
1346	LHQ	lahīqa*		F7	1	0	0	0	0	0	0	0	+	-	-	-
1347	LHM	lahm	4.4	A4	0	0	1	1	1	1	1	1	-	+	+	+
1348	LHN	lahn		D2	0	0	0	0	0	0	0	0	-	-	-	-
1349	LHY	lihya*		B2	0	0	0	1	1	0	1	1	-	+	+	+
1350	LDD	ludd		C2	0	0	0	0	0	0	0	0	-	-	-	-
1351	ladun	ladun		F5	0	0	0	0	0	0	0	0	-	-	-	-
1352	ladā	ladā		F5	0	0	0	0	0	0	0	0	-	-	-	-
1353	LDD	ladda		C2	0	0	0	0	0	0	0	0	-	-	-	-
1354	LZB	lāzib		F2	0	0	0	0	0	0	0	0	-	-	-	-
1355	LZM	'alzama		C3	0	0	0	0	0	0	0	0	-	-	-	-
1356	LSN	lisān*		B2	1	1	1	1	1	1	1	1	+	+	+	+
1357	LTF	talalṭafa		C2	0	0	0	0	0	0	1	0	-	-	+	-
1358	LZZ	talazżā		D7	0	0	0	0	0	0	0	0	-	-	-	-
1359	L'B	la'iba*		B3	0	0	0	1	1	0	0	0	-	+	-	-
1360	la'alla	la'alla		G1	0	0	0	0	0	0	0	0	-	-	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1361	L'N	<i>la'ana</i>	4.4	C4	D2		0	0	1	1	1	0	0	0	-	+	-	-
1362	LGB	<i>luḡūb</i>		B4	F2		0	0	0	0	0	0	0	1	-	-	-	+
1363	LGY	<i>laḡiya</i>		C4	D2		1	0	0	0	1	0	0	0	+	+	-	-
1364	LFT	<i>lafata</i>	4.3	F5			0	0	0	1	1	0	0	1	-	+	-	+
1365	LFH	<i>lafaha</i>		B4	D7		0	0	0	0	0	0	0	0	-	-	-	-
1366	LFZ	<i>lafaza</i>		D2			0	0	0	0	0	0	0	0	-	-	-	-
1367	LFF	<i>'iltaffa</i>	4.2	F5			1	2	1	1	1	0	0	1	+	+	-	+
1368	LFW	<i>'alfā</i>		C1			0	1	0	0	0	0	0	0	+	-	-	-
1369	LQB	<i>laqab</i>		D1			0	0	0	0	0	0	0	0	-	-	-	-
1370	LQH	<i>lawāqih</i>	4.4	A1	B2		1	1	0	1	1	1	1	1	+	+	+	+
1371	LQT	<i>'iltaqaṭa</i>		B5			0	1	1	1	1	0	2	2	+	+	~	~
1372	LQF	<i>laqifa*</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
1373	LQM	<i>'iltaqama*</i>		B3			1	0	0	0	0	0	0	0	+	-	-	-
1374	LQY	<i>laqiya</i>		C1	D3		0	0	0	1	1	0	0	0	-	+	-	-
1375	lākin	<i>lākin*</i>		G1			0	1	0	0	0	0	0	0	+	-	-	-
1376	lam	<i>lam</i>		G1			0	1	0	0	0	0	0	0	+	-	-	-
1377	LMH	<i>lamḥ</i>		B2			0	0	0	0	0	0	0	0	-	-	-	-
1378	LMZ	<i>lamaza</i>		C4			0	0	0	0	0	0	0	0	-	-	-	-
1379	LMS	<i>lamasa</i>		B2	C1		0	0	0	0	0	0	0	0	-	-	-	-
1380	LMM	<i>lamam</i>		C4	F3		0	0	0	0	0	0	0	0	-	-	-	-
1381	lammā	<i>lammā*</i>		F6	G1		0	0	0	0	0	0	0	0	-	-	-	-
1382	lan	<i>lan</i>		F6	G1		0	0	0	0	0	0	0	0	-	-	-	-
1383	LHB	<i>lahab</i>	4.3	D7			1	0	1	1	1	1	0	1	+	+	-	+
1384	LHT	<i>lahata</i>		A4			1	0	1	1	0	0	0	2	+	+	-	~

1385	LHM	<i>'alhama</i>		C1	0	0	0	0	0	0	0	0	0	-	-	-	-
1386	LHW	<i>'alhā</i>		B3 C2	1	0	0	0	0	0	0	0	0	+	-	-	-
1387	law	<i>law</i>		G1	0	0	1	1	1	1	0	1	1	-	+	-	+
1388	LWH	<i>lawh*</i>		D2 D7	1	0	1	1	1	1	1	1	1	+	+	+	+
1389	"	<i>lawwāh</i>		F2	0	0	0	0	0	0	0	0	0	+	-	-	-
1390	LWD	<i>liwāḏ*</i>		B3	1	0	0	1	1	0	0	0	0	+	+	-	-
1391	LWM	<i>lāma (w)*</i>		C3	0	0	0	0	0	0	0	0	1	-	-	-	+
1392	LWN	<i>lawen</i>		F2	0	0	0	0	0	0	0	0	1	-	-	-	+
1393	LWY	<i>lawā (y)</i>	4.2	B5 C4	1	0	0	0	1	0	0	1	1	+	+	-	+
1394	layta	<i>layta*</i>		G1	0	0	0	0	0	0	0	0	0	-	-	-	-
1395	laysa	<i>laysa*</i>		F1	0	0	1	1	1	1	1	1	1	-	+	+	+
1396	LYL	<i>layl</i>	4.3	F6	1	1	1	1	1	1	1	1	1	+	+	+	+
1397	LYN	<i>lāna (y)</i>		C2 F2	0	0	0	0	0	0	0	0	0	-	-	-	-
1398	mā	<i>mā</i>		G1	1	1	1	1	1	1	1	1	1	+	+	+	+
1399	M'W	<i>mi'a</i>		F4	1	1	1	1	1	1	1	1	1	+	+	+	+
1400	MT <sup>c</sup>	<i>matla'a</i>		B3 B6 C2	0	1	0	0	0	0	2	0	0	+	-	~	-
1401	MTN	<i>matān*</i>		F2	1	0	1	1	1	0	1	1	1	+	+	+	+
1402	matā	<i>matā</i>		F6 G1	0	1	1	1	1	0	0	1	1	+	+	-	+
1403	MTL	<i>tamattala</i>		F3	1	1	1	1	1	0	0	1	1	+	+	-	+
1404	MGD	<i>maḡḏ*</i>		C4 E4	0	0	1	1	1	0	0	0	0	-	+	-	-
1405	MHŞ	<i>mahḡasa</i>		C1 C3	0	0	0	0	0	0	0	0	0	-	-	-	-
1406	MHQ	<i>mahaqa*</i>		E3 E4 F1	0	0	0	1	1	1	0	0	0	-	+	-	-
1407	MHL	<i>mihāl</i>		C3	0	0	0	0	0	0	0	0	0	-	-	-	-
1408	MHN	<i>'imtahana*</i>		C1 C3	1	2	2	2	2	0	0	0	0	+	~	-	-
1409	MHW	<i>mahā (w,ā)</i>		F1	1	0	1	1	1	1	1	1	1	+	+	+	+
1410	MHD	<i>mahād</i>	4.4	B2 B6	1	1	1	1	1	0	1	1	1	+	+	+	+
1411	MDD	<i>madda</i>		F5	1	1	2	1	1	1	1	1	1	+	+	+	+



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1412	MR'	<i>mar'</i>	4.3	B1			1	1	1	1	0	0	2	0	+	+	~	-
1413	"	<i>mari'</i>	4.4	B4	B3		0	0	0	0	1	0	1	1	-	+	+	+
1414	MRĠ	<i>maraġa*</i>		F7			0	0	1	1	0	0	0	0	-	+	-	-
1415	MRĦ	<i>mariĥa*</i>		C2			0	0	0	0	0	0	1	1	-	-	+	+
1416	MRD	<i>marada</i>	4.2	C2			1	1	1	1	1	0	0	0	+	+	-	-
1417	"	<i>mumarrad*</i>		F2			0	0	0	1	0	0	0	0	-	+	-	-
1418	MRR	<i>marra</i>	4.3	F6			0	1	0	0	1	0	1	1	+	+	+	+
1419	"	<i>'amarru</i>		F2			1	0	1	1	1	0	0	1	+	+	-	+
1420	MRD	<i>marida</i>		B4			0	1	1	1	1	0	1	1	+	+	+	+
1421	MRY	<i>mārā</i>		C1	D2		0	0	1	1	1	0	0	0	-	+	-	-
1422	MZQ	<i>mazzqa*</i>		B5	F4		0	0	0	0	0	0	0	0	-	-	-	-
1423	MZN	<i>muzn</i>		A1			1	0	0	0	0	0	0	0	+	-	-	-
1424	MSĦ	<i>masaĥa</i>		B5	D7		1	1	1	1	1	1	1	1	+	+	+	+
1425	MSĦ	<i>masaĥa</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
1426	MSD	<i>masad</i>		A3			0	0	2	0	0	0	0	0	-	~	-	-
1427	MSS	<i>massa</i>	4.3	B5	F1		1	1	1	1	1	0	0	1	+	+	-	+
1428	MSK	<i>massaka</i>	4.5	D5			1	0	1	1	1	0	2	1	+	+	~	+
1429	MSY	<i>'amsā</i>	4.3	F6			1	0	0	0	1	0	0	1	+	+	-	+
1430	MŠY	<i>mašā (y)</i>		B2	F7		0	1	0	0	0	0	0	0	+	-	-	-
1431	MḐĠ	<i>mudġa</i>		B2			0	0	0	0	0	0	0	0	-	-	-	-
1432	MDY	<i>madā (y)*</i>		F7			0	1	0	0	0	0	0	0	+	-	-	-
1433	MṬR	<i>maṭar</i>		A1			0	1	1	1	1	0	1	1	+	+	+	+
1434	MṬW	<i>tamaṭṭā</i>	4.3	B2	C2	F7	1	1	1	0	0	0	0	0	+	+	-	-
1435	ma'a	<i>ma'a</i>		F5	G1		0	1	1	1	1	0	1	0	+	+	+	-

1436	M'Z	<i>ma'z</i>	4.3	A4		0	1	1	1	0	0	0	0	+	+	-	-
1437	M'N	<i>ma'un</i>		C4	D3 D7	0	0	0	0	1	2	0	0	-	+	-	-
1438	M'Y	<i>'am'a'</i>	4.3	B2		1	0	1	1	1	0	0	1	+	+	-	+
1439	MQT	<i>maq̄t</i>		C2		0	0	0	0	0	0	0	0	-	-	-	-
1440	MKT	<i>makata</i>		F5	F6	0	0	0	0	0	0	0	0	-	-	-	-
1441	MKR	<i>makara</i>	4.4	C2	C4	1	0	0	0	1	0	0	2	+	+	-	~
1442	MKN	<i>makkana</i>		C3		0	0	0	0	0	0	0	0	-	-	-	-
1443	MKW	<i>mukā'</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
1444	ML'	<i>mala'a</i>		F4		1	1	1	1	1	1	1	1	+	+	+	+
1445	MLḤ	<i>milh*</i>		A2		1	0	1	1	1	1	1	1	+	+	+	+
1446	MLQ	<i>'imlāq</i>		B3		1	0	1	1	1	0	0	0	+	+	-	-
1447	MLK	<i>malaka</i>	4.3	D5	E1	1	1	1	1	1	1	1	1	+	+	+	+
1448	MLY	<i>'amlā*</i>		B3	B6 C2	0	1	0	0	0	0	0	0	+	-	-	-
1449	man	<i>man*</i>		G1		1	1	1	1	0	0	1	1	+	+	+	+
1450	min	<i>min*</i>		G1		1	1	1	1	1	1	0	0	+	+	-	-
1451	MN'	<i>mana'a</i>		C3		0	1	0	1	1	0	0	0	+	+	-	-
1452	MNN	<i>manna*</i>		C2		0	1	0	0	2	0	0	0	+	+	~	-
1453	"	<i>mamnūn</i>	4.2	F4		0	0	0	0	1	0	1	0	-	+	+	-
1454	MNY	<i>mannā</i>		C2	C3	1	0	0	0	0	0	0	1	+	-	-	+
1455	"	<i>manī</i>		B2		0	0	0	0	0	0	0	0	-	-	-	-
1456	MHD	<i>mahada</i>		B3	D7	0	0	0	0	0	0	0	0	-	-	-	-
1457	MHL	<i>mahhala</i>		F6		0	0	0	0	0	0	0	0	-	-	-	-
1458	"	<i>muhl</i>		A2		0	0	0	0	1	0	0	0	-	+	-	-
1459	MHN	<i>mahīn</i>		C2	C4	0	0	0	0	0	0	0	0	-	-	-	-
1460	MWT	<i>māta (w)</i>		B6	F1	1	1	1	1	1	1	1	1	+	+	+	+
1461	MWĠ	<i>māġa (w)</i>	4.2	A2		1	0	0	1	1	0	0	0	+	+	-	-
1462	MWR	<i>māra (w)</i>		F7		0	2	1	1	1	0	0	2	~	~	+	+
1463	MWL	<i>māl</i>		D5		0	0	0	1	0	0	0	0	-	+	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1464	MWH	<i>mā'</i>		A2	B3		1	1	1	1	1	1	1	1	+	+	+	+
1465	MYD	<i>māda (y)</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
1466	MYR	<i>māra (y)</i>		B3			0	1	0	0	0	0	0	0	+	-	-	-
1467	MYZ	<i>māza (y)</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
1468	MYL	<i>māla (y)</i>		C3	E4		0	0	0	0	0	0	0	0	-	-	-	-
1469	N'Y	<i>na'ā (ā)</i>		B3	F7		0	0	0	0	0	0	0	0	-	-	-	-
1470	NBT	<i>nabata</i>		A3			0	2	0	0	0	0	0	0	~	-	-	-
1471	NBD	<i>nabada</i>		B5	C1		0	0	0	0	0	0	0	0	-	-	-	-
1472	NBZ	<i>tanābaza</i>		C4	D2		0	0	0	0	0	0	0	0	-	-	-	-
1473	NBT	<i>'istanbata</i>	4.2	C1			1	1	0	1	1	0	0	1	+	+	-	+
1474	NB'	<i>yanbū'</i>	4.3	A2			1	1	1	1	1	0	0	1	+	+	-	+
1475	NTQ	<i>nataga</i>		F7			1	0	1	1	1	0	0	0	+	+	-	-
1476	NTR	<i>'intatara</i>		F7			0	0	1	1	1	0	0	0	-	+	-	-
1477	NĠD	<i>naġd</i>		A2	C4		1	1	1	1	1	0	0	0	+	+	-	-
1478	NĠS	<i>naġas*</i>		F2			2	1	0	0	0	0	0	0	+	-	-	-
1479	NĠM	<i>naġm</i>		A1			0	0	0	0	0	0	0	0	-	-	-	-
1480	NĠW	<i>naġā (w)</i>		E3	F7		0	1	0	0	0	0	1	0	+	-	+	-
1481	"	<i>naġiyy</i>		D2			0	1	0	0	0	0	0	0	+	-	-	-
1482	NĤB	<i>naĥb</i>		E4			0	0	0	0	0	0	0	0	-	-	-	-
1483	NĤT	<i>naĥata</i>		B5	D4		0	0	0	0	0	0	1	0	-	-	+	-
1484	NĤR	<i>naĥara*</i>		A4	E4		0	0	0	1	1	0	0	1	-	+	-	+
1485	NĤS	<i>naĥs*</i>		C3			0	0	1	1	1	0	1	0	-	+	+	-
1486	NĤL	<i>naĥl</i>		A4			0	0	0	1	1	0	0	0	-	+	-	-

1487	"	<i>nihla</i>		D1	D5	0	1	0	0	1	1	1	1	+	+	+	+
1488	nahnu	<i>nahnu*</i>		G1		1	0	1	1	1	1	0	1	+	+	-	+
1489	NHR	<i>nahir*</i>		B4		1	0	1	1	1	0	0	1	+	+	-	+
1490	NHL	<i>nahl*</i>		A3		0	1	0	0	2	0	0	0	+	~	-	-
1491	NDD	<i>nidd</i>		E4	F3	0	0	0	0	0	0	0	0	-	-	-	-
1492	NDM	<i>nādim*</i>		C2	E4	0	0	0	0	0	0	0	0	-	-	-	-
1493	NDY	<i>nādā</i>		D2		0	0	0	0	0	0	0	0	-	-	-	-
1494	NDR	<i>'andāra</i>		D2	E4	0	1	0	0	0	0	0	0	+	-	-	-
1495	NZ'	<i>naza'a</i>		B5	B3	1	1	0	0	0	0	0	0	+	-	-	-
1496	NZG	<i>nazağa</i>		C3		0	0	0	0	0	0	0	0	-	-	-	-
1497	NZF	<i>nazafa</i>		B3		1	0	0	0	0	0	0	0	+	-	-	-
1498	NZL	<i>nazala</i>	4.5	B5		1	1	1	1	1	0	2	1	+	+	~	+
1499	NS'	<i>nasī'</i>	4.2	F6		1	1	1	0	1	0	0	0	+	+	-	-
1500	"	<i>minsā'a</i>		D7		0	0	0	0	0	0	0	0	-	-	-	-
1501	NSB	<i>nasab</i>		D1		0	0	1	1	0	0	0	0	-	+	-	-
1502	NSH	<i>nasaha*</i>		F1		2	0	0	1	1	0	0	1	-	~	+	+
1503	NSF	<i>nasafa</i>		F1		0	1	1	1	1	0	0	1	+	+	+	+
1504	NSK	<i>nusuk</i>	4.2	E4		0	1	1	1	1	1	1	1	+	+	+	+
1505	NSL	<i>nasl</i>	4.2	B1		0	1	0	1	1	0	0	0	+	+	-	-
1506	NSW	<i>nisā'*</i>		B1		0	0	1	1	1	0	0	0	-	+	-	-
1507	NSY	<i>našiya*</i>	4.2	C1		1	0	1	1	1	0	1	2	+	+	+	~
1508	NŠ'	<i>našša'a</i>		D1		1	1	0	1	1	1	1	1	+	+	+	+
1509	NŠR	<i>našara</i>	4.2	C1	D2	0	0	1	1	1	1	0	1	-	+	-	+
1510	NŠZ	<i>našaza</i>		B2	C4	0	0	0	0	0	0	0	0	-	-	-	-
1511	NŠT	<i>našaṭa</i>		F7		0	0	0	0	0	0	0	0	-	-	-	-
1512	NŠB	<i>našaba</i>		F5		0	1	1	1	1	1	1	1	+	+	+	+
1513	NŠT	<i>'anšata*</i>		D2		0	1	0	0	0	0	0	0	+	-	-	-
1514	NŠH	<i>našaha</i>	4.3	C3	C4 D2	1	1	1	1	1	1	0	0	+	+	-	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1515	NŞR	<i>naşara</i>		C3	D3	E3	0	1	0	0	0	0	0	0	+	-	-	-
1516	NŞF	<i>nişf</i>		F4			0	1	0	0	0	0	1	0	+	-	+	-
1517	NŞY	<i>nāşiya</i>	4.4	B2			0	0	0	1	1	0	0	1	-	+	-	+
1518	NDĠ	<i>nadiġa</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
1519	NDĤ	<i>naddāĥ*</i>		F4			0	1	0	0	0	0	0	0	+	-	-	-
1520	NDD	<i>nadīd</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
1521	NDR	<i>nādir</i>		F2			2	0	0	0	0	0	0	0	~	+	-	-
1522	NTH	<i>naṭiĥa</i>		A4			0	0	0	1	0	0	0	0	-	+	-	-
1523	NṬF	<i>nuṭfa</i>		B2			1	1	1	1	1	0	0	0	+	+	-	-
1524	NṬQ	<i>naṭaqa</i>		D2			0	0	0	0	0	0	0	0	-	-	-	-
1525	NZR	<i>nazara</i>		B2	C1		1	1	1	1	1	1	1	1	+	+	+	+
1526	NĠ	<i>naġa*</i>		A4			0	0	0	0	0	0	0	0	-	-	-	-
1527	N'S	<i>nu'ās</i>		B3			0	0	2	0	0	0	0	0	-	~	-	-
1528	N'Q	<i>na'aqa</i>		D2			0	0	0	0	0	0	0	0	-	-	-	-
1529	N'L	<i>na'l</i>		B3			0	0	1	1	1	0	1	0	-	+	+	-
1530	N'M	<i>ni'ma</i>		F2			0	1	0	1	1	1	1	0	+	+	+	-
1531	NGD	<i>ṅaḡada*</i>		B2			0	0	0	0	0	0	1	0	-	-	+	-
1532	NFT	<i>naffāṭat*</i>		E4			1	0	1	1	1	0	2	1	+	+	~	+
1533	NFH	<i>nafĥa</i>		B2			0	0	0	0	0	0	0	0	-	-	-	-
1534	NFH	<i>nafaha</i>	4.3	B2			1	1	1	1	1	0	1	1	+	+	+	+
1535	NFD	<i>nafida</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
1536	NFD	<i>nafada</i>		F5	F7		0	0	0	0	0	0	1	0	-	-	+	-
1537	NFR	<i>nafara</i>	4.3	E3	F7		1	2	1	0	0	0	1	0	+	+	+	-
1538	NFS	<i>nafs*</i>		C1			1	1	1	1	1	1	1	1	+	+	+	+

1539	NFŠ	<i>nafaša</i>		F7	0	2	0	2	0	0	2	2	~	~	~	~
1540	NFʿ	<i>nafaʿa*</i>		C3 D5	1	1	0	0	0	0	1	0	+	-	+	-
1541	NFQ	<i>ʿanfāqa</i>		D6	1	0	1	1	1	1	1	1	+	+	+	+
1542	NFL	<i>ʿanfāl*</i>		E3	0	0	0	0	0	0	0	0	-	-	-	-
1543	NFW	<i>nafā (w)</i>		E2 F7	1	0	1	1	1	0	1	1	+	+	+	+
1544	NQB	<i>naqqaba</i>		F5 F7	1	1	1	1	1	0	2	1	+	+	~	+
1545	NQD	<i>ʿanqada</i>		C3	0	1	0	0	0	0	0	0	+	-	-	-
1546	NQR	<i>naqīr*</i>		A3 F4	1	1	1	1	1	0	0	1	+	+	-	+
1547	NQS	<i>naqasa</i>		F4	1	1	0	0	0	0	0	0	+	-	-	-
1548	NQD	<i>naqada</i>		E2	0	0	0	0	0	0	0	0	-	-	-	-
1549	NQʿ	<i>naqʿ</i>		A2	0	0	0	0	0	0	0	0	-	-	-	-
1550	NQM	<i>naqama*</i>		C2	0	1	1	1	1	0	1	1	+	+	+	+
1551	NKB	<i>nakaba*</i>		F5	1	0	0	0	0	0	0	0	+	-	-	-
1552	NKT	<i>nakaṭa</i>	4.4	E2	1	1	1	1	1	0	1	1	+	+	+	+
1553	NKH	<i>nakaha</i>		D1	0	0	0	0	0	0	0	0	-	-	-	-
1554	NKD	<i>nakid</i>		D5	0	0	0	0	0	0	0	0	-	-	-	-
1555	NKR	<i>nakkara</i>		F1	1	1	1	1	1	0	1	1	+	+	+	+
1556	NKS	<i>nakasa</i>		F7	0	0	0	0	0	0	0	0	-	-	-	-
1557	NKŞ	<i>nakasa</i>		F7	0	0	0	0	0	0	0	0	-	-	-	-
1558	NKF	<i>ʿistankafa</i>	4.2	C2	0	1	1	0	0	0	0	0	+	+	-	-
1559	NKL	<i>nıkl</i>		E2 E3	0	0	0	0	0	0	0	0	-	-	-	-
1560	NML	<i>namla</i>		A4	0	0	1	0	1	0	0	1	-	+	-	+
1561	NMM	<i>namīm</i>		C4	0	2	0	0	0	0	0	0	~	-	-	-
1562	NHR	<i>nahār*</i>		F6	0	0	1	1	1	0	1	0	-	+	+	-
1563	NHY	<i>nahā (y)</i>		E2 E4	0	0	0	0	0	0	0	0	-	-	-	-
1564	NWʿ	<i>nāʿa (w)*</i>		F4	0	0	0	0	0	0	0	0	-	-	-	-
1565	NWB	<i>ʿanāba</i>		E4	0	1	0	0	0	0	0	0	+	-	-	-
1566	NWR	<i>nār, nūr</i>		A1 D7	1	2	1	1	1	0	1	1	+	+	+	+

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1567	NWŠ	<i>tanāwuwš</i>		D5			0	0	0	0	0	0	0	0	-	-	-	-
1568	NWŞ	<i>manāş*</i>		B3			0	0	0	0	1	0	0	0	-	+	-	-
1569	NWQ	<i>nāqa</i>		A4			1	1	0	1	1	0	0	1	+	+	-	+
1570	NWM	<i>navem*</i>		B3			1	0	1	1	1	0	2	1	+	+	~	+
1571	NWY	<i>nawwan</i>		A3			0	0	0	0	0	0	0	0	-	-	-	-
1572	NYL	<i>nāla (ā, y)</i>		D5			0	1	0	0	2	0	0	0	+	~	-	-
1573	hā	<i>hā</i>		G1			0	2	1	1	1	1	0	0	~	+	-	-
1574	hātā	<i>hātū</i>		C3			0	0	0	0	0	0	0	0	-	-	-	-
1575	hā'ulā'i	<i>hā'ulā'i</i>		G1			1	1	1	1	1	1	0	1	+	+	-	+
1576	HBT	<i>habata</i>		B5			0	0	0	0	0	0	1	0	-	-	+	-
1577	HBW	<i>habā'</i>		A2			0	0	0	0	0	0	0	0	-	-	-	-
1578	HGD	<i>tahağğada</i>		B2			0	0	0	0	0	0	0	0	-	-	-	-
1579	HGR	<i>hağara</i>		B5	C2	D3	0	0	0	0	1	0	0	0	-	+	-	-
1580	HĠ'	<i>hağ'a</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
1581	HDD	<i>hadd</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
1582	HDM	<i>haddama*</i>		F1			1	0	1	1	0	0	0	0	+	+	-	-
1583	HDHD	<i>hudhud</i>		A4			0	0	2	0	0	0	0	0	-	~	-	-
1584	HDY	<i>hadā (y)</i>	4.4	C4	E4		0	1	1	1	1	0	0	0	+	+	-	-
1585	HRB	<i>harab</i>	4.3	E3	F7		0	1	1	0	0	0	0	2	+	+	-	~
1586	HR'	<i>'ahra'a</i>		F6			0	0	0	0	0	0	0	0	-	-	-	-
1587	HZ'	<i>'istahza'a</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
1588	HZZ	<i>hazza</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
1589	HZL	<i>hazl</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-

1590	HZM	<i>hazama</i>		E3	0	0	1	0	0	0	0	0	-	+	-	-	
1591	HŠŠ	<i>hašša</i>		D4	0	0	0	0	0	0	0	0	-	-	-	-	
1592	HŠM	<i>hašīm</i>		A3	0	0	0	0	0	0	0	0	-	-	-	-	
1593	HDM	<i>hađīm</i>		F2	0	0	0	0	0	0	0	0	-	-	-	-	
1594	HT <sup>c</sup>	<i>muhtī<sup>c</sup></i>		B2	F7	0	0	0	0	0	0	0	-	-	-	-	
1595	hal	<i>hal*</i>		G1	0	0	0	0	0	0	0	0	-	-	-	-	
1596	HL <sup>c</sup>	<i>halū<sup>c</sup></i>		C2	0	0	0	0	0	0	0	0	-	-	-	-	
1597	HLK	<i>halaka</i>	4.4	B6	F1	0	0	1	1	1	1	1	-	+	+	+	
1598	HLL	<i>'ahalla*</i>		E4	1	0	1	1	1	2	1	1	+	+	+	+	
1599	"	<i>'ahilla</i>		A1	1	0	0	0	1	0	1	2	+	+	+	~	
1600	HLM	<i>halumma*</i>		C3	0	0	0	0	1	2	1	0	-	+	+	-	
1601	hum	<i>hum</i>		G1	1	1	1	1	1	1	1	2	+	+	+	~	
1602	HMD	<i>hāmid</i>		A2	0	0	0	0	0	0	0	0	-	-	-	-	
1603	HMR	<i>munhamir</i>		F7	0	2	0	0	1	0	1	0	~	+	+	-	
1604	HMZ	<i>hammāz</i>		C4	0	0	0	0	0	0	0	0	-	-	-	-	
1605	HMS	<i>hams</i>	4.5	F7	0	0	1	1	1	0	0	0	-	+	-	-	
1606	HMM	<i>hamma*</i>		C1	C2	0	2	0	1	1	0	0	0	~	+	-	
1607	HN <sup>?</sup>	<i>han<sup>?</sup>an</i>		B3	0	1	1	1	1	0	0	0	+	+	-	-	
1608	hunālika	<i>(ha)hunā -lika</i>		F3	F5	G1	0	0	0	0	1	0	1	0	-	+	+
1609	huwā	<i>huwā, hiyā</i>		G1	2	1	1	1	1	1	1	0	+	+	+	-	
1610	HWD	<i>hāda (w)</i>		C4	0	0	0	0	0	0	0	0	-	-	-	-	
1611	HWR	<i>'inhāra</i>		F2	F4	0	1	0	0	1	0	0	0	+	+	-	
1612	HWN	<i>hayyīn</i>	4.3	F2	F4	0	1	1	1	1	1	1	0	+	+	+	
1613	HWY	<i>hawā (y)*</i>		B5	0	0	1	0	1	0	0	0	-	+	-	-	
1614	HY <sup>?</sup>	<i>hayya<sup>?</sup>a</i>		C3	0	0	0	0	0	0	0	0	-	-	-	-	
1615	hayta	<i>hayta</i>		G1	0	0	0	0	0	0	0	0	-	-	-	-	
1616	HYĠ	<i>hāġa (y)</i>		A3	0	0	0	0	0	0	0	0	-	-	-	-	
1617	HYL	<i>mahl</i>		F7	0	0	0	0	0	0	0	0	-	-	-	-	



(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1618	HYM	<i>hāma (y)</i>		C2	F7		0	0	2	1	1	0	0	0	-	+	-	-
1619	hayhāta	<i>hayhāta</i>		G1			0	0	0	0	0	0	0	0	-	-	-	-
1620	wa-	<i>wa-</i>		G1			1	1	1	1	1	1	1	1	+	+	+	+
1621	W <sup>3</sup> D	<i>maw<sup>3</sup>ūda</i>		B6			0	0	0	0	0	0	0	0	-	-	-	-
1622	W <sup>3</sup> L	<i>maw<sup>3</sup>il</i>		B3			0	0	0	0	0	0	0	0	-	-	-	-
1623	WBR	<i><sup>2</sup>awbār</i>		A4			0	0	0	0	0	0	0	0	-	-	-	-
1624	WBQ	<i><sup>2</sup>awbaqa</i>		F1			0	0	0	0	0	0	0	0	-	-	-	-
1625	WBL	<i>wābil</i>	4.4	A1			0	1	1	1	1	0	1	1	+	+	+	+
1626	WTD	<i><sup>2</sup>awtād</i>		D7			0	0	0	0	1	0	0	0	-	+	-	-
1627	WTR	<i>watara*</i>		D6			0	0	0	0	0	0	0	0	-	-	-	-
1628	"	<i>watr*</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
1629	"	<i>tatrā*</i>		F3			1	1	1	1	1	0	1	1	+	+	+	+
1630	WTN	<i>watīn*</i>		B2			0	1	0	1	1	0	0	0	+	+	-	-
1631	WTQ	<i>wātaqa*</i>		E2			0	1	0	1	1	0	1	0	+	+	+	-
1632	WGB	<i>wagāba</i>		B6			0	0	0	0	0	0	0	0	-	-	-	-
1633	WGD	<i>wagāda</i>		C1	F1		0	0	0	0	0	0	0	0	-	-	-	-
1634	WGS	<i><sup>2</sup>awgasa</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-
1635	WGF	<i><sup>2</sup>awgafa</i>		A4	F7		0	0	0	0	0	0	0	0	-	-	-	-
1636	WGL	<i>wagīla</i>		C2			0	0	0	0	0	0	0	0	-	-	-	-
1637	WGH	<i>wagh</i>		B2	C4		0	1	0	0	0	0	0	0	+	-	-	-
1638	WHD	<i>wahd</i>		F4			1	1	1	1	1	1	1	1	+	+	+	+
1639	WHŠ	<i>wuhūš</i>		A4			0	0	0	0	0	0	0	0	-	-	-	-
1640	WHY	<i><sup>2</sup>awhā</i>		C1	D2	E4	0	0	1	1	1	0	1	0	-	+	+	-

1641	WDD	<i>wadda</i>	4.3	C3		1	1	1	1	1	0	1	2	+	+	+	~
1642	WD'	<i>wada'a</i>	4.3	C3		0	1	0	0	0	0	0	0	+	-	-	-
1643	WDQ	<i>wadq</i>		A1		1	1	0	0	0	0	0	0	+	-	-	-
1644	WDY	<i>diya*</i>		E2		1	0	1	1	1	0	0	0	+	+	-	-
1645	"	<i>wādin</i>		A2		0	1	0	0	0	0	0	0	+	-	-	-
1646	WDR	<i>wadara</i>		B5	C3	0	0	0	0	0	0	0	0	-	-	-	-
1647	WR'	<i>warā'u*</i>		F3	F5	G1	0	0	0	0	0	0	0	-	-	-	-
1648	WRT	<i>wariṭa</i>		D1	D5		1	1	1	1	1	0	1	+	+	+	+
1649	WRD	<i>warada</i>	4.3	F7			1	1	1	1	1	1	1	+	+	+	+
1650	WRQ	<i>waraq*</i>		A3		1	1	1	1	1	0	1	1	+	+	+	+
1651	WRY	<i>wārā*</i>		F1		0	0	0	0	0	0	0	0	-	-	-	-
1652	"	<i>'awerā</i>		D7		0	0	0	0	0	0	0	0	-	-	-	-
1653	WZR	<i>wazara*</i>		B5		0	0	0	0	0	0	0	0	-	-	-	-
1654	WZ'	<i>waza'a*</i>		C3	E3	0	1	0	0	0	0	0	0	+	-	-	-
1655	"	<i>'awza'a*</i>		C3		0	0	0	0	0	0	0	0	-	-	-	-
1656	WZN	<i>wazana</i>		F3		1	0	1	1	1	1	1	0	+	+	+	-
1657	WST	<i>wasata</i>	4.3	F5	F7	1	1	0	1	1	0	0	0	+	+	+	-
1658	WS'	<i>wasi'a</i>		D5		0	1	0	0	2	0	0	0	+	+	~	-
1659	WSQ	<i>wasaga</i>	4.2	D4		0	1	1	0	0	0	0	0	+	+	-	-
1660	WSL	<i>wasila*</i>		F3	F5	0	1	0	0	0	0	0	0	+	-	-	-
1661	WSM	<i>wasama</i>		A4	D4	0	1	0	0	0	0	0	1	+	-	-	+
1662	WSN	<i>sina*</i>		B3		0	1	1	1	1	0	1	1	+	+	+	+
1663	WSWS	<i>waswasa</i>		C4	D2	0	0	0	0	0	0	0	0	-	-	-	-
1664	WŠY	<i>šiya</i>		A4		0	0	0	0	0	0	0	0	-	-	-	-
1665	WSB	<i>wāšib</i>	4.2	F6		0	0	0	1	1	0	0	0	-	+	-	-
1666	WŠD	<i>wašīd</i>		D7		0	0	0	0	0	0	0	0	-	-	-	-
1667	WŠF	<i>wašafa</i>		D2	F2	0	0	0	0	0	0	0	0	-	-	-	-
1668	WŠL	<i>wašala</i>	4.2	F7		0	1	1	0	1	2	2	0	+	+	~	-

(cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1669	WSY	<i>waṣṣā</i>	4.2	E2			1	0	0	1	1	0	0	1	+	+	-	+
1670	WD <sup>c</sup>	<i>waḍa'a</i>		B5	B6	F5	0	1	0	1	1	1	0	0	+	+	-	-
1671	WDN	<i>mawḍūn</i>		B3			1	0	0	0	0	0	0	0	+	-	-	-
1672	WT <sup>ʔ</sup>	<i>waṭi'a</i>		B5			2	0	0	2	2	0	0	0	~	~	-	-
1673	WTR	<i>waṭar</i>		C4			0	0	0	0	0	0	0	0	-	-	-	-
1674	WTN	<i>mawāṭin</i>		E3			0	2	0	0	0	0	0	0	~	-	-	-
1675	W <sup>c</sup> D	<i>wa'ada*</i>		C3			0	1	1	1	1	0	1	0	+	+	+	-
1676	W <sup>c</sup> Z	<i>wa'aza</i>		D2			0	1	0	1	1	1	0	0	+	+	-	-
1677	W <sup>c</sup> Y	<i>wa'ā*</i>		C1			0	2	0	1	1	0	0	0	~	+	-	-
1678	WFD	<i>wafid</i>		E1			0	2	0	0	0	0	0	0	~	-	-	-
1679	WFR	<i>mawfūr*</i>		F4			0	0	0	0	0	0	0	0	-	-	-	-
1680	WFD	<i>'awfada</i>		F7			0	0	0	0	0	0	0	0	-	-	-	-
1681	WFQ	<i>waffaqa*</i>		C3	D3	E2	0	0	0	0	0	0	0	0	-	-	-	-
1682	WFY	<i>waffā</i>		C4	D6		1	1	1	0	0	2	0	0	+	+	-	-
1683	WQB	<i>waqāba</i>	4.4	A1	F7		0	0	0	0	1	0	0	0	-	+	-	-
1684	WQT	<i>waqt</i>		F6			1	0	0	0	0	0	0	0	+	-	-	-
1685	WQD	<i>'awqada</i>		D7			0	1	1	1	1	0	0	1	+	+	-	+
1686	WQD	<i>mawqūd</i>		B6			0	0	0	0	0	0	0	0	-	-	-	-
1687	WQR	<i>waqara*</i>		B2	C2		0	2	1	1	1	0	0	1	~	+	-	+
1688	WQ <sup>c</sup>	<i>waqa'a</i>	4.2/3	B5	F1	F5	1	0	0	0	1	0	0	0	+	+	-	-
1689	WQF	<i>waqafa</i>		B2			0	1	1	0	0	0	0	0	+	+	-	-
1690	WQY	<i>waqā*</i>		B3	E3		1	0	1	0	0	0	1	0	+	+	+	-
1691	WK <sup>ʔ</sup>	<i>tawakka'a</i>		B5			0	0	0	0	0	0	0	0	-	-	-	-
1692	WKD	<i>tawkid</i>		C1			0	0	0	0	0	0	0	0	-	-	-	-

1693	WKZ	<i>wakaza</i>		B5	0	0	0	0	0	0	0	0	0	-	-	-	-	
1694	WKL	<i>wakkala*</i>		C3	1	1	1	1	0	0	0	1	1	+	+	-	+	
1695	WLT	<i>walata</i>		F4	0	0	0	0	0	0	0	0	0	-	-	-	-	
1696	WLG	<i>walaġa</i>		F7	1	2	0	0	0	0	0	0	0	+	-	-	-	
1697	WLD	<i>walada</i>		B2	1	1	1	1	1	1	1	1	1	+	+	+	+	
1698	WLY	<i>walā*</i>		D1	D3	E3	0	1	1	1	1	0	1	0	+	+	+	-
1699	WNY	<i>wanā*</i>		C2	0	0	0	1	1	0	0	0	0	-	+	-	-	
1700	WHB	<i>wahaba</i>		B5	D5	1	1	1	1	1	0	0	0	+	+	-	-	
1701	WHĠ	<i>wahhāġ</i>		D7	F2	0	0	0	0	0	0	0	0	-	-	-	+	
1702	WHN	<i>wahana</i>		B4	F2	0	1	0	0	0	0	0	0	+	-	-	-	
1703	WHY	<i>wāhin</i>		F2	0	0	0	0	0	0	0	0	0	-	-	-	+	
1704	way	<i>way*</i>		G1	1	0	1	1	1	0	1	1	1	+	+	+	+	
1705	wayl	<i>wayl*</i>		C2	1	1	0	0	0	0	0	0	0	+	-	-	-	
1706	yā	<i>yā</i>		G1	1	0	1	0	1	0	1	0	0	+	+	+	-	
1707	Y'S	<i>I. ya'isa*</i>		C2	0	0	0	1	1	0	0	0	0	-	+	-	-	
1708	"	<i>II. ya'isa</i>		C1	0	0	0	0	0	0	0	0	0	-	-	-	-	
1709	YBS	<i>yabas</i>		F2	1	1	1	1	1	0	0	0	0	+	+	-	-	
1710	YTM	<i>yaṭm</i>		D1	0	0	1	1	1	1	1	0	0	-	+	+	-	
1711	YD	<i>yad</i>		B2	1	1	1	1	1	1	1	1	1	+	+	+	+	
1712	YSR	<i>yassara</i>		C3	F2	0	1	0	1	1	1	1	1	+	+	+	+	
1713	YQZ	<i>'ayqāz</i>		B3	0	1	0	0	1	0	1	0	0	+	+	+	-	
1714	YMM	<i>tayammama</i>		B3	E4	0	0	0	0	0	0	0	0	-	-	-	-	
1715	YMN	<i>yamīn</i>		F5	F3	1	1	1	1	1	0	1	1	+	+	+	+	
1716	YN <sup>c</sup>	<i>yan<sup>c</sup></i>		A3	0	0	0	0	0	0	0	0	0	-	-	-	-	
1717	YWM	<i>yawm</i>		F6	1	1	1	1	1	1	1	1	1	+	+	+	+	

## CHAPTER FOUR

### DIACHRONIC SEMANTIC OBSERVATIONS

#### 4.1 *Introduction*

In the course of their plurimillenary histories, languages are not immune from semantic change. Back in 1933, Bloomfield rightly noted that “. . . the meaning of a form may be due to situations that we cannot reconstruct and can only know if historical tradition is kind to us.”<sup>1</sup> Of all linguistic domains, semantics are perhaps the most elusive, prompting Anttila to state that: “The formal apparatus of language is much more conservative than changes in culture or human experience, which expands constantly and necessitates new semantic division.”<sup>2</sup> Very often, it is indeed very difficult to interpret certain semantic developments, and speculative subjective arguments are almost unavoidable.<sup>3</sup> There are hardly any means at our disposal which allow us to know the exact meaning of ancient words.<sup>4</sup> Undoubtedly, the accuracy of comparative semantic observations greatly depends on the availability of cognate lexical evidence from

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<sup>1</sup> 1933: 429.

<sup>2</sup> 1972: 136. Moreover, Anttila claims (p. 151) that “The reason semantic change seems to go so haphazardly in all directions is that there are more semantic environments than phonetic environments in sound change.” Ullmann 1962: 198–210 discusses the linguistic, historical, social, and psychological causes behind semantic change and the incessant need to find new ‘names’, stating (p. 193) that “. . . meaning is probably the least resistant to change.”

<sup>3</sup> Appleyard 1974: 73 had already commented about “. . . one of the problems of historical and comparative linguistics that semantic development cannot be described as adequately and be codified in the form of ‘rules’ as rigidly as, for example, phonetic development. The linguist is still to some extent thrown back on to the subjectivity of his own intuition. . . .” D. Cohen 1973: 204 asks “A partir de quel moment peut-on dire que deux sens sont identiques, proches, apparentés ou différents? A partir de quel moment sommes-nous en présence de deux racines homonymes ou d’une seule? Ici l’absence d’une sémantique scientifique nous plonge dans la subjectivité et l’arbitraire.” In DRS fasc. 6: xiv Cohen states that “En l’état actuel, une certaine dose de subjectivité semble difficilement évitable.” This view is echoed in Renfroe 1992: 6.

<sup>4</sup> D. Cohen DRS, fasc. 6: iv, stresses that “. . . aucune possibilité réellement scientifique n’existe, qui permettrait de poser les limites de l’usage métaphorique ni de connaître a priori les alliances sémantiques qu’établit chaque culture.”

a number of Semitic languages. At times, the occurrence of a particular sense in a number of cognate languages could be indicative of that sense's originality, since an identical semantic shift simultaneously affecting a considerable number of languages is not very likely. Moreover, lexical evidence from a single marginal area could attest to the semantic retention of an original meaning, but it could also be the result of semantic restriction or generalization. Only in cases when the lexical evidence from the two marginal areas of Semitic (ES and SS) shows that a particular lexeme has the same meaning in both areas, could one safely conclude that that meaning is original. This is due to the fact that identical semantic shifts affecting distant language areas are highly improbable.<sup>5</sup> Although these relatively isolated areas are by no means immune from semantic change, their marginality enhances a greater degree of semantic preservation than within the central areas, where most linguistic exchanges take place. Moreover, concrete and basic meanings tend to reflect earlier historical phases than abstract and specialized ones. However, this semantic criterion cannot be applied indiscriminately.<sup>6</sup> Extensions of basic ideas yield semantic abstractions and conceptualizations, and this is particularly relevant to Arabic.<sup>7</sup> Its root inventory is indeed characterized by semantic concreteness, yet the conceptualization of concrete lexical items is a common phenomenon in the *Qur'ān*.<sup>8</sup> The opposite phenomenon is less frequent. Furthermore, in cases where Arabic shares a cognate with only one language, it is

<sup>5</sup> Orel and Stolbova 1995: xiv argue that "Exclusive isoglosses linking peripheral branches are of particular value since they are believed to reflect lexical archaisms. . . ."

<sup>6</sup> See Bloomfield 1933: 429 regarding 'more concrete' and 'refined and abstract meanings'.

<sup>7</sup> Stetkevych 1970: 67-69 regarding Arabic *'aql* 'reason' being an abstraction from the basic *'aql* meaning 'a rope made of hair to tie a camel's leg'. In Hebrew, semantic changes from BH to later varieties of the language, where concrete items became abstracted to cater for specialized contexts, such as the legal vocabulary, are very common (e.g. *'āsar* 'to tie' > 'to forbid'). In other cases, lexical items assumed restricted and concrete meanings (e.g. *lāqah* 'to take' > 'to buy'). For more examples, see Sarfatti 1995: 37-39. Moreover, Stetkevych distinguishes between 'metaphoric semantic extensions' (a secondary, metaphorical meaning), and 'semantic abstraction' which reduces a meaning to its essential concept ('conceptualization'), and is unlimited in its expressive semantic scope.

<sup>8</sup> Stetkevych 1970: 70-71 states that "Arabic, like other culture-bearing languages, being highly conceptualized, shows nonetheless, almost invariably, root etymologies which point to the tangible and concrete." As regards 'conceptualization' in the *Qur'ān*, he refers to the verb *dāqa* 'to taste' which in *sūra* xvi: 113 is applied to a city "... made [to] taste of hunger and terror (in extremes, closing in on it) like a garment. . . ."

not always possible to determine which of the two languages retained the original sense.

The object of this chapter is to carry out a semantic analysis of two hundred and ten lexemes gleaned from the lexical corpus in chapter 3. These stand out against the other lexemes in the corpus in that they exhibit various degrees of semantic variation. Attention will be exclusively reserved to cases which attest to various underlying semantic processes, such as retention, restriction, or extension of meaning.<sup>9</sup>

#### 4.1.1 *Context, meaning, and glosses*

The intrinsic nature of the present work, which takes into account lexical material from nine cognate languages, precludes any in-depth analysis of the contexts in which the cognate lexical items in different languages are attested. Ideally, one should aim, as much as possible, at comprehensiveness in the sphere of the 'meanings' of separate cognates.<sup>10</sup> However, detailed studies of *Sitzen im Leben* are more possible in research involving one or two languages (as is the case, for example, of most word-studies in Biblical Hebrew philology). In an attempt to remedy, somehow, this methodological constraint, an effort has been made to compensate for this limitation by (a.) making reference to the Qur'ānic contexts of the lexemes discussed in this chapter, and (b.) including in the corpus as much unequivocal cognate lexical material as possible, leaving out possible cognates which, though corresponding phonologically, seemed semantically hazardous. In most cases, however, and for practical reasons, the glosses in the corpus offer only what Barr calls "... rough indications, sufficient to furnish an approximate impression of what word it is and how it functions."<sup>11</sup>

<sup>9</sup> Obvious cases of lexical community, particularly those within the Common Semitic domain, will not be discussed.

<sup>10</sup> Ullmann 1962: 57 refers to two schools of thought which define word-meaning as: a. the 'analytical' (referential—at the level of *langue*) approach, which considers word-meaning as "... a reciprocal and reversible relationship between name and sense.", and b. the 'operational' (contextual—at the level of *parole*) approach, according to which the meaning of a word is determined by what speakers do with that word. Ullmann's advice is that both methods should complement each other. Lyons 1963: 59 defines the meaning of a linguistic unit as "... the set of paradigmatic relations that the unit contracts with other units of the language in the context or contexts in which it occurs."

<sup>11</sup> 1973: 119–120.

#### 4.2 *Extensive lexical community between Arabic and other Semitic languages*

This section highlights instances of lexical community between Arabic and the rest of the cognate languages. In particular, these are cases where the cognate meanings in the different Semitic varieties are also attested in Arabic. This trait underscores the characteristic 'comprehensiveness' of the Arabic lexicon. Reference is made, in brackets, to the *sūras* and *āyas* in which the lexemes are attested (e.g. [*sūra*] 5: [*āya*] 48), and the glosses in the English translation of these verses are underlined.<sup>12</sup> The various meanings in Arabic, including those not necessarily attested in the *Qurʾān*, are then listed (marked a., b., c., etc.), and reference is made to languages where a cognate sense is attested.<sup>13</sup>

i. **ʾanf** – 5: 45 "... Life for life, eye for eye, nose for nose, ear for ear, . . . .":

a. 'nose' (P): Ge., Syr., Aram., Heb., Ug., Akk. id.;

b. 'first part of anything' (L): ESA 'front'; Aram. and Heb. 'face'.

ii. **batta** – 2: 164 "In the beasts of all kinds that He scatters through the earth. . . ."; 4: 1 "... and from them twain scattered (like seeds) countless men and women.":

a. I. 'to disperse, disseminate' (P): Ug. *bṭ* 'scattered' (Gibson 144); 'vernichten, zerschmettern';

b. also 'to spread, publish, reveal (information)' (L): ESA *bṭṭ* 'to communicate, make known'.

iii. **ʾabrama** – 43: 79 "What! Have they settled some Plan (among themselves)?"

The basic meaning has to do with 'twisting' threads or strings to make a rope (Ibn Fāris I: 231 gives *ʾihkāmu š-šay*). This gives rise to the sense 'to make firm, establish strongly (a compact, etc.)' (Lane 195).

a. IV. 'to fix, settle (a plan)' (P): Akk. *barāmu* 'siegel, versiegeln';

b. Arab. *barīm* 'a twisted rope in which are two colours', *mubram* '(a garment, or piece of cloth) of which the thread is twisted of two yarns' (L): Akk. *barmu* 'mehrfarbig, bunt', *birmu* 'bunter Stoff'; Heb. *b'rōmīm* 'variegated cloth'.

<sup>12</sup> The English translations are taken from 'Alī 1989.

<sup>13</sup> The glosses marked (P) and (L) are from Penrice and Lane respectively.



iv. **ba'ata** – 2: 213 “Mankind was one single nation, and Allah sent Messengers with glad tidings. . . .”; 36: 52 “Who hath raised us up from our beds of repose?”:

- a. I. ‘to send; make manifest; raise up’ (P): Syr. *’ab’et* ‘faire lever qn.’;
- b. VII. ‘to become sent; rise and go away’ (L): Akk. *bēšu* ‘sich entfernen’, D. ‘entfernen’.

v. **tāra** – 17: 69 “Or do you feel secure that He will not send you back a second time to sea. . . .”:

- a. III. ‘to return time after time’; IV. ‘to repeat time after time’ (L): Aram., Heb., Ug., Akk. ‘turning’;
- b. I. ‘to run, flow (water)’ (L): ESA *turt* ‘outlets’?

vi. **tārā** – 20: 6 “To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.”:

- a. Arab. *ṭariya(t)* ‘the earth, or land, became moist and soft’ (L): NWS and Ug. ‘to be damp; dissolve’;
- b. Arab. *ṭarā* ‘richness’ (L): Akk. *šarū* ‘reich sein, werden’.

vii. **ḡism**<sup>14</sup> – 2: 247 “Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess.”:

- a. ‘a body’ (P): Aram., Syr. id.;
- b. *ḡasīm* ‘great, large’ (L): ESA ‘massive constructions’.

viii. **ḡahara** – 13: 10 “It is the same (to Him) whether any of you conceal his speech or declare it openly. . . .”:

- a. I. ‘to be manifest, publish abroad, speak aloud’ (P): Aram. *gahar, gaḥar* ‘projection, jetty; opening’;
- b. also ‘to dazzle the eye, confuse the sight’ (L): Syr. *ḡhar* ‘to be dazzled’.

ix. **ḡāba (w)** ‘to split, cleave, cut out’ (P) – 89: 9 “And with the Thamūd (people), who cut out (huge) rocks in the valley?”:

- a. *ḡawba* ‘excavation’ (L): ESA *gwbm* type of stonework, part of temple structure; Syr., Aram., Heb. ‘pit, den, trench, well’;
- b. *ḡawb* ‘large bucket’ (L): Ge. *gayb* ‘cup, goblet, pitcher’.<sup>15</sup>

<sup>14</sup> See also Ibn Fāris I: 457 and Lane 424ff. Fraenkel 286 considers it a loan from Syr. *gūsmā*.

<sup>15</sup> This item is also discussed in p. 531.

x. **'ahassa** (cf. also Ge., Ug.) – 3: 52 “When Jesus found unbelief on their part. . . .”; 21: 12 “Yet, when they felt Our Punishment (coming). . . .”:

- a. I. ‘to be, become tender, compassionate, feel for s.o.’ (L): NWS and Akk.: ‘to suffer; feel heavy, be troubled, worry’;<sup>16</sup>
- b. IV. ‘to percieve, find, be aware of, feel’ (P): Heb. ‘to apprehend’; Ug. *'ahš* ‘merken, fühlen’?

xi. **da'ā (w)** – 40: 42 “Ye do call upon me to blaspheme against Allah. . . .”; 3: 38 “There did Zakarīya pray to his Lord. . . .”; 44: 22 “Then he cried to his Lord: ‘These are indeed a people given to sin.’”:

- a. ‘to call upon; invoke; pray to, invite’ (P): ESA *d'w* ‘annonce, proclamation’;
- b. *du'ā'* ‘the act of seeking, desiring, asking, demanding’ (L): Heb. *dā'ā* ‘to ask, desire’.

xii. **dāfiq** – 86: 6 “He is created from a drop emitted.”:

- a. ‘that which pours forth, or is poured’ (P—mainly liquids);
- b. I. ‘to make (a beast) to hasten’ (L): Aram. *dappeq*, Heb. *dāpaq* ‘to knock, beat (in driving, drive severely or cruelly)’.<sup>17</sup> Perhaps ESA *dfq* ‘to sue, prosecute’ is also connected.

xiii. **mudabdab** ‘moved about, wavering to and fro’ (P) – 4: 143 “(They are) distracted in mind even in the midst of it,—being (sincerely) for neither one group nor for another.”:

- a. I. ‘to make s.th. dangle, move to and fro’ (L): Ge. *zababa* ‘to hover, soar’;
- b. ‘to be in a state of motion, commotion, agitation’ (L): Akk. *zabābu* ‘être en fureur, délirer’.

xiv. **'iddahara** ‘to store up for future use’ (P) – 3: 49 “. . . and I declare to you what ye eat, and what ye store in your houses.”:

- a. Arab. *dahīra/duhr*: ‘a thing hoarded, treasured, laid up’ (L): ESA *dhr* ‘treasurer’?;
- b. ‘[a thing] repositied, or stored, in secret’ (L): Ge. *zehr* ‘sepulchrum’.

<sup>16</sup> Cf. Ibn Fāris II: 10; Lane 563.

<sup>17</sup> This item is also discussed in p. 532.

xv. **rid'** 'a helper' (P) – 28: 34 “And my brother Aaron—He is more eloquent in speech than I: so send him with me as a helper. . .”:

- a. I. ‘supporting; helping; assisting’ (L): Ge. id.
- b. I ‘casting (stones at s.o.)’: Aram., Syr. ‘chastising’ and Heb. ‘chasing’;

The various cognate meanings are reflected in Akk. *redū* ‘gehen; begleiten; führen, treiben; verfolgen’. According to Huehnergard 1991: 698–99, these meanings may point towards what he believes could have been the conflation of two or three PS roots.

xvi. **radiya** 5: 119 “. . . Allah well-pleased with them, and they with Allah.”; 5: 3 “. . . and have chosen for you Islam as your religion.”:

- a. I. ‘to be content, pleased; choose’ (P): ESA, Syr., Aram., Heb.;
- b. also ‘to regard with good will, or favour’ (L): Ug. *ry* ‘gnädig behandeln’.

xvii. **’istatara** ‘to hide one’s-self’ (P) – 41: 22 “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you!”:

- a. I. ‘to hide, conceal’ (L): Ge., NWS, Ug., Akk.;
- b. also ‘to protect’ (L): ESA *str.*<sup>18</sup>

xviii. **samk** ‘a roof; highest part of a building’ (P) – 79: 28 “On high hath He raised its canopy, and He hath given it order and perfection.”:

- a. *samk* ‘roof’ hence ‘cover’ (L): Ug. *smk* ‘himmelszelt’ and Akk. *samāku* ‘überdecken’;
- b. also ‘height’ (L): ESA *śmk* ‘to go up, ascend’; Ug. *śmkt* ‘height(s)’.
- c. Arab. *simāk* ‘a thing with which a thing is raised, elevated, upraised, or uplifted . . . whether a wall or a roof’, and *mismāk* ‘a pole (of a tent)’ (L): Ge. and NWS ‘to support, uphold’.

xix. **suhūl** – 7: 74 “. . . ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains. . .”:

- a. ‘plains’ (P): ESA *shl* ‘a plain > surrounding territory’;
- b. *sāhala* ‘to be easy, facile’ (L): Ge. *tašāhala* ‘to be gracious, have mercy, be lenient, etc.’

xx. **ṣaḡīr** – 54: 53 “Every matter, small and great, is a record.”:

- a. ‘small’ (P): ESA, Heb., Ph., Ug., Akk. ‘small, young’;

<sup>18</sup> This item is also discussed in p. 533.

- b. *ṣāḡura* 'to be content with vileness, baseness, etc.' (L): Syr., Aram. 'to despise; shame, curse'.

xxi. *'atwār* – 71: 14 "Seeing that it is He that has created you in diverse stages?"

- a. 'condition or state' (P): Heb. *tūr* 'row, course' seems related to this and to the following sense (b.);  
 b. *tawr* 'a time; quantity, measure; extent, limit' (L): Syr. *tūrā* 'a space (of time, distance); measure, size, quantity'.

xxii. *'azaba* – 10:61 "Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven.":

- a. I. 'to be away from; be hidden' (P); 'to quit' (L): Aram., Heb., Akk. 'to leave, forsake';  
 b. also 'to be in a state of celibacy' (L): Ge. *mā'essab* 'caelibatus'.<sup>19</sup>

xxiii. *'aqīm* 'barren, childless (man or woman); grievous day; destroying, blasting (wind)' (P) – 51: 29 "A barren old woman!"; 22: 55 "... the Penalty of a Day of Disaster."; 51: 41 "Behold, We sent against them the devastating wind.":

- a. 'bound, constricted, obstructed' (L): Ge. *'aqqama* 'concludere, incarcerare; compescere, coercere, continere';  
 b. Arab. *'aquma (ḥalquh)* 'his disposition was bad, evil' (L): Syr., Aram., Heb. 'crooked, crafty, etc.'

xxiv. *'ahida* – 36: 60 "Did I not enjoin on you, o ye children of Adam, that ye should not worship Satan. . . ."; 3: 183 "Allah took our promise not to believe in a messenger. . . ."; 2: 125 "... and We covenanted with Abraham and Ismā'īl, that they should sanctify My House. . . .":

- a. 'to enjoin, command, stipulate, covenant' (P): ESA *'hd* 'to make a covenant; pledge o.s.';  
 b. 'to be mindful, regardful, etc.' (L): Syr. *'ehad* 'to remember, recall, come or call to mind'.

xxv. *far'* – 14: 24 "... Like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens.":

- a. 'branch, or top, of a tree' (P): The basic notion is one of 'height', also traceable in ESA 'summit' and Aram. 'to fly';

<sup>19</sup> Brockelmann 1908: 16 considers the Ge. root 'SB to be original, later becoming assimilated to 'ZB in other Semitic languages.

- b. 'to be superior (in eminence, nobility etc.)' (L): Ug. 'ausgezeichnet, das Beste';
- c. 'to be abundant (of hair)' (L): Akk. 'Haupthaar'; Heb. 'long hair of head';
- d. IV. 'to bring forth the first offspring' (camel, sheep, or goat – L): This is reflected in Akk. 'Spross, Nachkomme'; ESA, Ug. 'first fruit', Syr. – Aram. 'to bring forth' (leaves, flowers, fruit).<sup>20</sup>

xxvi. **'infišām** – 2: 256 "... whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.":

- a. 'act of being broken' (P): Aram., Heb. 'to break, or split, open';
- b. IV. 'to pass away, cease (fever, rain)' (L): Ge. *faṣṣama* 'peragere, perficere, consummare, finire'.

xxvii. **faqada** – 12: 71 "What is that ye miss?":

- a. 'to lose' (P): ESA, Syr. and Heb. id.;
- b. V. 'to seek (s.th) after it was lost':<sup>21</sup> Ge. *faqada* 'to want, need, seek'.

xxviii. **'aqḷa'a** 'to desist' (P) – 11: 44 "... and O sky! Withhold (thy rain)!":

- a. Arab. I. 'to pull, pluck, tear, wrench, root out, or up, or off; detach; remove from; displace; eradicate', and IV. 'to leave off (rain); quit; abstain, desist from' (L): Ge. *qa'la* 'to uncover, bare, open, remove, strip, unveil; tear; pull aside';
- b. Arab. *miqlā'* 'sling' (L): The cognates in Syr., Aram., Heb., Ph. and Ug. are denominative from 'sling', even though CDG 426 quotes Driver regarding Heb. *qāla'* 'to uproot' (Jer. 10: 18). The root in Arab. is, by far, the most productive.

xxix. **qāla** – 2: 30 "Behold, thy Lord said to the angels: "I will create. . . .":

- a. 'to say, speak' (P): CS 'voice; sound';
- b. Arab. *qayl*, *miqwal* 'chief, lord, master', that is the 'spokesman' of one's people' (L): ESA *qwl* 'to be *qyl* [member of the leading clan in a š'b] over'.<sup>22</sup>

<sup>20</sup> Cf. Murtonen 1989: 348 regarding the primary meaning 'growth' > 'abundance, height'.

<sup>21</sup> Cf. Ibn Fāris IV: 443, As-Samīn III: 2019, and Lane 2424.

<sup>22</sup> Akk. *qālu* stands for 'to become silent; heed, listen; (. . .) draw someone's attention to a matter'.

- xxx. **ʾiltaffa** – 75: 29 “And one leg will be joined with another.”:  
 a. VIII. ‘to be joined’ (P): Ge., Syr., Aram., Heb., Akk.;  
 b. *liff* ‘a class of people, a party or sect’ (L): ESA *lff* ‘crowd, people?’
- xxxi. **lawā** – 4: 135 “. . . and if ye distort (justice) or decline to do justice. . . .”; 3: 153 “Behold! ye were climbing up the high ground, without even casting a side glance at anyone. . . .”:  
 i. I. ‘to twist; pervert; turn back’ (P): Ge. *lawaya* ‘to twist, wind; err’, Heb. *liwyā* ‘wreath’;  
 ii. ‘to go round s.th. or about it’ (L): Akk. *lawū, lamū* ‘umgeben, belagern’.<sup>23</sup>
- xxxii. **marada** – 9: 101 “. . . they are obstinate in hypocrisy. . . .”:  
 a. I. ‘to be obstinate’ (P): Syr., Aram., Heb. ‘to rebel’;  
 b. also ‘to drive vehemently’ (L): Ge. *marrada* ‘raptim currere, assilire, impetum acere’; ESA *mrd* ‘incursio bellica’.
- xxxiii. **mamnūn** – 41: 8 “For those who believe and work deeds of righteousness is a reward that will never fail.”:  
 a. ‘diminished, broken off’ (P): Heb. *mēn* ‘a portion’;  
 b. *al-mannu: al-ʾiʾyā* ‘fatigue, exhaustion’ (Ibn Fāris V:267): Ug. *mn* ‘abmüden, anstrengen’.
- xxxiv. **māḡa(w)** – 18: 99 “On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.”:  
 a. I. ‘to press tumultuously like waves’ (P): Ge. *mōgad* ‘unda, fluctus’;<sup>24</sup> Aram. *ʾāmēg* ‘to cause to flow’;  
 b. also ‘to be in a state of commotion, in a discordant, disturbed, state’ (L): Heb. *mūg* ‘to melt; be faint (of heart)’.<sup>25</sup>
- xxxv. **ʾistanbaṭa** – 4: 83 “If they had only referred it [i.e. some matter] to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct).”:

<sup>23</sup> *lawā* could be related to Aram.-Syr. *ḥwā*, Heb. *lāwāh* ‘to join, cling to; accompany’, however these forms seem semantically closer to Arab. *wālā* (III) ‘it was next, or adjacent, to it’ (Lane 3060).

<sup>24</sup> According to Leslau (1958: 30), Ge. *mōgat* is only occasional. The voicing of *t* into *d* is due to the preceding voiced *g*. See also CDG 332.

<sup>25</sup> HAL 526 gives the following meanings of Heb. *mūg*: *qal.* ‘wanken’, *nif.* ‘wogen, hin u. herschwanken’, *pil.* ‘aufweichen, zergehen lassen’, *hitpol.* ‘in Bewegung geraten, sich auflösen’.

- a. X. 'to elicit, or discover, (the truth)' (P): NH 'to illumine', Akk. *nabāṭu* 'aufleuchten, aufstrahlen';  
 b. I. 'welling, issuing forth' (L): Ge. *nabaṭa* 'to grow, boil, boil over'; ESA *nbṭ* 'to dig a well'; Aram. *n<sup>o</sup>baṭ* 'to sprout, grow'.<sup>26</sup>

xxxvi. *nasi<sup>o</sup>* – 9: 37 "Verily the transposing (of a prohibited month) is an addition to Unbelief. . . .":

- a. 'to put off a sacred month till a later month' (P): Ge. 'ensay 'supplementary month' (< Arab.), ESA *ns* 'to put off, postpone';  
 b. *nasi<sup>o</sup>a* 'a debt on which payment is deferred by the creditor to a future period' (L): Syr. *nesyā* 'credit' (< Arab.), Heb. *nāšā* 'to lend on interest, usury'.

xxxvii. *nusuk* – 2: 196 "... (he should) in compensation either fast, or feed the poor, or offer sacrifice. . . .":

- a. *nusuk* 'a (sacrificial) victim; blood' (LA X: 499): Aram., Heb. 'to offer a libation, pour out a libation';  
 b. Arab. *nasaka* 'to wash (garments) in water', ('ard) *nāsika* '(land) freshly watered (by rain)' (L): Syr. *n<sup>o</sup>sak* 'to pour out (water, oil, etc.)';  
 c. Arab. *nasīk* 'gold, or silver' (L): Ph. *nsk* 'iron caster; goldsmith' and Ug. *nsk* 'to cast (metal)'.

The basic notion of 'pouring out liquids' is not found in Akk. and ESA. Instead, other specialized usages are retained: Akk. 'flach hinwerfen', and ESA 'expenditure'.

xxxviii. *nasl* – 2: 205 "... to spread mischief through the earth and destroy crops and cattle."; 32: 8 "And made his progeny from a quintessence of the nature of a fluid despised.":

- a. 'progeny, stock' (P): ESA *ns<sup>l</sup>* 'offspring of animals';  
 b. *nasala* 'to fall, become cut off' (L): Aram. 'aššēl 'to send off', Heb. *nāšal* 'to slip or drop off; draw off'.

xxxix. *nasiya* – 9: 67 "They have forgotten Allah; so He hath forgotten them."; 18: 57 "... but turns away from them, forgetting the (deeds) which his hands have sent forth?"; 20: 115 "We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.":

<sup>26</sup> Cf Arab. X: 'to draw out, or forth; extract; educe; produce; elicit; fetch out by labour or art; make (anything) to appear after occultation' (Lane 2759). These correspond, mostly in a figurative sense, to the rest of the Semitic forms.

- a. I. 'to forget' (P): Ge., Syr., Aram., Heb., Akk. id.;
- b. 'to neglect, fail' (Ibn Fāris V: 421): Ug. *nšy* 'vernachlässigen' and Ge. '(rem) non curare simulare'.

xl. **našara** – 18: 16 "Your Lord will show His mercies on you. . . ."; 81: 10 "When the Scrolls are laid open:"

- a. 'to unfold; spread abroad' (P). Other meanings include 'to spread, spread out, unfold; scatter, disperse (cattle); sprinkle (water); raise (the dead); become green (herbage), put forth leaves' (Lane 2793–4). These bear witness to Arabic's inherent tendency towards semantic proliferation;
- b. 'to saw, cut wood with a *minšār*' (L): this sense is rather marginal in Arab.: Syr., Aram., Heb., Ph., Akk. id. The meanings of the cognates are restricted to 'cutting, sawing' and the forms are denominative.

xli. **'istankafa** – 4: 172 "Those who disdain His worship and are arrogant. . . .":

- a. X. 'to disdain' (P): ESA *nkf* 'rejection, refusal, negative answer';
- b. *nakafa, nakifa* 'to abstain from, refuse to do (from disdain, pride)' (L): Syr. *n'kap* 'to blush, be ashamed, modest; to be sober, chaste' comes quite close to this sense in Arab.

xlii. **wasāqa** – 84: 17–18 "The Night and its Homing; and the Moon in her Fulness:"

- a. 'to gather together' (P): ESA h. 'to fill in (a wall)' and perhaps the unconfirmed *wšq* 'to bring together, gather'; Syr *wasqā* 'heavy burden';
- b. 'to be pregnant' (L): ESA *šqt* 'pregnancy'.<sup>27</sup>

xliii. **wāšib** – 37: 9 (Repulsed, for they are under a perpetual penalty):

- a. 'lasting' (P);
- b. Arab. *wašaba* 'to be fixed, settled, firm' (L): Aram. *yšab* 'to make certain, gain certainty', Heb. *yāšab* 'to set or station o.s.'

xliv. **wašala** – 6: 136 "But the share of their "partners" reacheth not Allah. . . ."; 13: 21 "Those who join together those things which Allah hath commanded to be joined:"

<sup>27</sup> The root is related to Ge. *wasaka* 'addere, adjicere, accumulare'.



- a. 'to join, come to, arrive at' (P): ESA *wsl* 'to proceed to, arrive; join, rejoin; adhere to an instruction', Ug. *'sl* 'reunir(se), recoger(se)'  
 b. *wiṣl* 'a limb', *mawṣil* 'a joint' (L): Syr. *yaṣlā* 'joint, elbow', Heb. *'aṣyl* 'a joining, joint', Pun. *yṣl* 'joint'.

xlv. *waṣṣā* – 2: 132 "And this was the legacy that Abraham left to his sons. . . ."; 42: 13 "The same religion has He established for you as that which He enjoined on Noah. . . .":

- a. 'to join one thing to the other' (L): This is related to Akk. *weṣū*, *eṣū* 'hinlegen, hinbreiten, ausbreiten';  
 b. 'to enjoin, command' (P): Ge. *maṣwāt* (< Aram.-Heb.), Aram. *miṣuṯā* 'command (esp. charity)', Heb. *šiwā* 'to lay charge, command, order' and *miṣwā* (id. Aram.).

xlvi. *waqa'a* – 4: 100 ". . . his reward becomes due and sure with Allah."; 7: 71 "He said: 'Punishment and wrath have already come upon you from your Lord. . . ."; 7: 118 "Thus truth was confirmed."; 7: 134 "Every time the Penalty fell on them. . . ."; 10: 51 "Would ye then believe in it at last, when it actually cometh to pass?"; 27: 82 "And when the Word is fulfilled against them (the unjust). . . .":

- a. 'to fall, befall, fall upon; be incumbent upon; come to pass, be confirmed; fall down into' (P): Heb. *yāqa'* 'to be dislocated, alienated';  
 b. I, IV. 'to fight vehemently' (L): This is connected with Ge. *waqa'a* 'tundere'.<sup>28</sup>

The lexical items discussed above cover different patterns of lexical relationship. In eighteen out of forty-six cases Arabic shares cognates with both the SS and NWS areas.<sup>29</sup> In most cases, the lexical relationship between Arabic and the other varieties is quite straightforward. Very often, these varieties share cognates which, at a glance, do not seem to be directly semantically related. Thus, for example, Syr. *'ab'et* 'faire lever qn.' does not stand out for its semantic connection with Akk. *bēšu* 'sich entfernen' unless through the mediation of Arab. *ba'aṭa*. Of particular interest are the cases involving, amongst others, lexical relationships between Arabic and the marginal areas.

<sup>28</sup> This item is also discussed in p. 543.

<sup>29</sup> These are items number v, ix, xi, xii, xv, xxii, xxiii, xxiv, xxvi, xxvii, xxviii, xxxii, xxxvi, xxxviii, xli, xlii, xlv, xlvi. In the case of item xxv, Arabic shares cognates with SS and Ug.

Thus, for example, in the case of xvii *'istatara*, Arabic shares with Ge., NWS, Ug. and Akk. cognates meaning 'to hide, conceal', but only Arabic and ESA share the sense 'to protect'. Similarly, in the case of xviii *samk*, Arabic shares with Ug. and Akk. cognates meaning 'roof, cover', with Ge. and NWS cognates meaning 'a thing raised', and with ESA and Ug. cognates meaning 'height'. Such instances tend to point towards the lexical comprehensiveness characterizing the Arabic lexicon. This trait is, perhaps, to be attributed to the areal centrality of Arabic, facilitating linguistic contacts in every direction. On the other hand, the relative isolation in which Arabic developed, led to the preservation of much more lexical material than was possible in other, more exposed areas of Semitic.

#### 4.3 *Semantic retention in Arabic and in other Semitic languages*

What follows is a discussion of eighty-nine lexical cases which, on the basis of attested cognates in the Semitic varieties, present Arabic and a number of these languages (shown in brackets) most probably retaining original basic meanings. To these, one could also add a number of lexemes enlisted in 4.2 above. This lexical retention in Arabic is contrasted by some degree of semantic shift (due to specialization, restriction, etc.) in other languages (indicated in bold letters in each entry). It should be emphasized that the following discussion is only an attempt to distinguish between primary and secondary meanings in the various cognate languages. However, very often the lack of lexical evidence from different areas of Semitic do not allow clearcut judgements on the historical semantics of individual roots.

i. **Arab.** *'azza* – 19: 83 "Seest thou not that We have set the Evil Ones on against the Unbelievers, to incite them with fury?": **Ge.** *'azzaza* 'dominari; imperare; subjicere': The basic meaning of the verb in Arabic has to do with the sound made by water as it vehemently boils in a cooking-pot.<sup>30</sup> This sense is then extended to 'disturbance', 'agitation'<sup>31</sup> and 'to incite'.<sup>32</sup> The verb in Ge. has become semantically specialized.

<sup>30</sup> Lane 52.

<sup>31</sup> *As-Samīn* I: 142.

<sup>32</sup> Lane 52.

ii. **Arab.** *'alf* (cf. also ESA, Syr., Aram., Heb., Ph., Ug.) – 2: 96 “Each one of them wishes he could be given a life of a thousand years.”: **Ge. and Akk.:** The cognate, yet divergent, forms in the peripheral areas of Semitic deserve noting. Ibn Fāris derives the various words belonging to this root from the basic meaning *'indimāmu š-šay' 'ilā š-šay', wa l-'ašyā'u l-kaṭīra 'aydan.*<sup>33</sup> This definition suits adequately the meanings in Ge. and Akk., namely ‘decem millia’ and ‘wachsen lassen’ respectively.

iii. **Arab.** *'ams* (cf. also Heb., Akk.) – 10: 24 “... like a harvest clean-mown, as if it had not flourished only the day before.”; 28: 19 “Is it thy intension to slay me as thou slewest a man yesterday?”: **Ph.** *'mšm:* The Ph. word has become semantically restricted to one feature of ‘evening’, namely ‘darkness’. DCH also assigns to Heb. the meanings ‘evening, twilight’.<sup>34</sup>

iv. **Arab.** *āniya* (cf. also Ge., Syr., Aram., Heb.) – 76: 15 “And amongst them will be passed round vessels of silver and goblets of crystal. . . .”: **Heb. and Ug.:** The sense ‘vessel’ is attested in all areas of Semitic. However, in Heb., Ug., and perhaps Ph., the sense ‘ship’ prevailed. This must have been an innovation affecting the Syro-Palestinian littoral.

v. **Arab.** *baddala* – 2: 59 “But the transgressors changed the word from that which had been given them. . . .”; 27: 11 “But if any have done wrong and have thereafter substituted good to take the place of evil. . . .”: **NWS BDL:** The sense in Aram. and Heb. has to do with ‘separation’, whereas in Syr. it has figurative connotations, namely ‘expletivus’ and ‘compensating’, which come very close to Arab. The meaning ‘expiatory offering’ in ESA is technical but is still well within the Arab. semantic domain of ‘exchange’. Murtonen suspects that Arab. commercial terms in this root might have originated from an ancient source, and hints at Ug.<sup>35</sup> In view of the evidence from Ug. (‘sustituto, personal de reserva’), Syr., and SS, it is highly probable that the sense of ‘substitution’ is original to the root.

vi. **Arab.** *basāṭa* (cf. also Syr., Aram., Heb.) – 42: 27 “If Allah were to enlarge the provision for His Servants. . . .”; 5: 28 “If thou

<sup>33</sup> Vol. I: 131.

<sup>34</sup> Vol. I: 328.

<sup>35</sup> 1989: 106.

dost stretch thy hand against me, to slay me. . . .”: **Akk. *pašātu***: Provided that the Semitic attestations in PŠT can be accepted as cognates of the Arab. BST (with voicing of the labial), the different meanings in Akk., namely ‘tilgen, auslöschen’ could be related to Heb. *pāšal* ‘to raid, plunder; undress; skin, flay’.

vii. **Arab. *bid*** (cf. also ESA, Aram., Heb., Ug.) – 12: 42 “And (Joseph) lingered in prison a few (more) years.”: **Ge. *baḏ’a*** ‘to make a vow; consecrate’: Ge. shifted from the basic meaning ‘to cut’ towards a specialized religious meaning.<sup>36</sup>

viii. **Arab. *balā(w)*** (cf. also Ge., ESA, Syr., Aram., Heb., Ug., Akk.) – 20: 120 “. . . and to a kingdom that never decays?”: **ESA *blwt***: ESA adopted an extreme notion of the sense ‘to wear out’, namely ‘to construct (a tomb)’. This is reflected in Arab. *balīyya* ‘a camel, or mare, or beast of the equine kind, . . . [which] was tied at her dead master’s grave . . . without food or water . . . until she died . . . and wasted away’.<sup>37</sup>

ix. **Arab. *ta’s*** – 47: 8 “But those who reject (Allah),—for them is destruction. . . .”: **Syr. *t’aš***: The primary sense in Arab. has to do with ‘stumbling’ and ‘falling down’ which is then extended to cover such meanings as ‘to perish, destroy; to become far removed; to become lowered or degraded’.<sup>38</sup> These extended senses come quite close to the Syr. notions of ‘toiling’, ‘weariness’ and ‘distress’.

x. **Arab. *tamma*** (cf. also Ge., Syr., Aram., Heb., Ph., Ug.) – 7: 142 “Thus was completed the term (of communion) with his Lord. . . .”; 7: 137 “The fair promise of thy Lord was fulfilled. . . .”: **ESA *tymm***: The basic meaning of the root TMM attested in most Semitic languages, became restricted in ESA to denote a particular aspect of time, namely ‘perpetuity’.

xi. **Arab. *tāha(y)*** (cf. also Heb.) – 5: 26 “In distraction will they wander through the land. . . .”: **Ge., Syr., Aram.**: The cognates in Syr., and Aram., meaning ‘to be astounded, startled, alarmed’, express a different psychological condition than that implied in Arab. and, to a certain extent, in Heb. and are more clearly semantically marked

<sup>36</sup> CDG 88. The other cognates correspond to Arab. *baḏ’a* ‘to cut (flesh, flesh-meat), cut in pieces’ (Lane 213).

<sup>37</sup> Lane 255.

<sup>38</sup> Lane 307ff.

and specialized. On the other hand, Ge. 'attonitus (errans)' bridges the meanings in Arab., Syr., and Aram.

xii. **Arab. *ğabbār*** (cf. also Syr., Aram., Heb., Ph., Akk.) – 11: 59 “. . . and followed the command of every powerful, obstinate transgressor.”: **Ge. *gabra***: In Ge., the notions of ‘power’, ‘might’ and ‘strength’ characterizing the rest of the cognates, are reflected in the causative forms ‘*agbara* and ‘*agabbara* ‘to constrain, force, compel, coerce, impose tribute’. For the rest, the basic root meaning has lost all intensity and became generalized, covering such senses as ‘to act, do, work, make, be active, produce, . . .’<sup>39</sup>

xiii. **Arab. *ğabal*** (cf. also ESA, Ug., Akk.) – 7: 143 “But look upon the mount. . .”: **ESA, NWS**: The evidence from Akk. and Ug. could point towards a semantic shift in ESA and NWS where the derived sense ‘border, boundary’ prevailed.

xiv. **Arab. *ğibill*** (cf. also ESA, Syr.) – 36: 62 “But he did lead astray a great multitude of you.”: **Aram., Heb.**: The Aram. and Hebrew cognates are specialized, whereas Syr. retained the basic sense of ‘creating, forming’<sup>40</sup>

xv. **Arab. *ğabā*** (cf. also ESA, Syr., Aram., Heb.) – 28: 57 “Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds. . .”: **Ge. ‘*agbe’a*, ‘*astagābe’a***: The root in Ge. is generalized and is not restricted to the collection of tribute which characterizes the rest of the cognates.

xvi. **Arab. *ğarra*** (cf. also Syr., Aram., Heb., Ph.) – 7: 150 “. . . seized his brother by (the hair of) his head, and dragged him to him.”: **Ge.**: Here the sense is secondary: ‘to drag, drag away’ > ‘to subdue’.

xvii. **Arab. *tağarra’a*** (cf. also Heb.) – 14: 17 “In gulps will he sip it. . .”: **Ge. *ğ<sup>w</sup>er’ē***: Ge. does not cover the notion of ‘sipping’ but refers to the area of the throat and neck in general. In fact, the denominative verb formed from this root refers to ‘slaughtering’ and ‘strangling’.<sup>41</sup>

xviii. **Arab. *ğarā(y)*** (cf. also Syr.) – 2: 25 “. . . Gardens, beneath which rivers flow.”; 2: 164 “In the sailing of the ships through the

<sup>39</sup> CDG 178ff.

<sup>40</sup> Lane 375 re Arab. *ğabala* ‘to create’.

<sup>41</sup> See also CDG 200.

Ocean. . . .”; 21: 81 “(It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon. . . .”; 36: 38 “And the Sun runs his course. . . .”: **NWS and ES:** Only Syr. retained the basic sense ‘to run’. It also shares with the rest of NWS and ES what seem to be specialized senses related to ‘attacking and warring’. Although the semantic development ‘running’ > ‘attacking’ seems more plausible, the opposite evolution (that is generalization, in Arab., of ‘attacking’) cannot be ruled out either. Lexical evidence from SS would have made the situation clearer. The sense ‘to happen’ in Arab. is most likely a later development.

xix. **Arab. *ġanb*** (cf. also Ge., ESA, Syr., Aram.) – 4: 36 “. . . the Companion by your side. . . .”: **NWS:** On the basis of the attestation of ‘side’ in Aram. and Syr., apart from Ge. and ESA, the sense ‘stealing’ in NWS is secondary.

xx. **Arab. *ġāba(w)*** (cf. also Syr., Aram., Heb.) – 89: 9 “And with the Thamūd (people), who cut out (huge) rocks in the valley?”: **ESA *ġwb*:** Here the sense became restricted to architectural features, namely ‘type of stonework, part of temple structure’. Moreover, Ge. *gayb* ‘cup, goblet, pitcher’ is also quite removed from the sense in Arab. and NWS.

xxi. **Arab. *ġāwara*** (cf. also Ge.) – 33: 60 “Then will they not be able to stay in it as thy neighbours for any length of time.”: **NWS, Ug.:** A semantic shift characterizes South Semitic and Arabic on the one hand and the rest of Semitic on the other. The cognates in this latter group are semantically marked and specialized, with emphasis on ‘being alien, a foreigner, a stranger’.<sup>42</sup> However, the Aram. and Heb. neutral senses ‘to sojourn, dwell’ could well indicate that the meaning in Arab. and Ge. is original. The meanings in ESA ‘to visit a sanctuary’ and ‘business partner, joint proprietor’ are specialized.

xxii. **Arab. *ġawf*** (cf. also Ug.) – 33: 4 “Allah has not made for any man two hearts in his (one) body. . . .”: **Aram., Heb.:** Although the sense of Arab. *ġawf* in this Qur’ānic verse is similar to that in Aram. and Heb., namely ‘body’, the meanings ‘belly, the interior’ suggested by Penrice are also possible. DRS traces the following semantic development: ‘hollow’ > ‘interior of the body’ > ‘the body’ (i.e. semantic

<sup>42</sup> CDG 207 and Murtonen 1989: 130.

adaptation).<sup>43</sup> In Arab. itself, the meaning of *ḡawf* is not very stable, and apart from meaning ‘inside, interior; belly’, it may also mean ‘abdomen; chest; heart’.<sup>44</sup>

xxiii. **Arab.** *ḥalla* (cf. also Ge., ESA, Heb., Ug.) – 20: 27 “And remove the impediment from my speech.”; 11: 39 “... on whom will be unloosed a Penalty lasting.”; 60: 10 “... nor are the (Unbelievers) lawful (husbands) for them.”; 13: 31 “... or to settle close to their homes. . . .”: **Syr., Aram., and Akk.:** Here the cognates implying ‘washing, purifying’ are semantically marked and specialized.<sup>45</sup>

xxiv. **Arab.** *taḥwīl* (cf. also ESA, Aram., Heb., Ug., Akk.) – 17: 56 “... they have neither the power to remove your troubles from you nor to change them.”; 35: 43 “... no turning off wilt thou find in Allah’s way (of dealing).”: **Ge.** *ḥawelt*: This is the only attestation of the root in Ge. and has the specialized meaning ‘columna, cippus, monumentum’. The verb *ḥawala* ‘to turn around’ in CDG (p. 249) is probably a reconstruction from *ḥawelt*.

xxv. **Arab.** *ḥab’* (cf. also Ge., ESA, Aram., Heb., Akk.) – 27: 25 “... Allah, Who brings to light what is hidden in the heavens and the earth. . . .”: **Syr.** *ḥūbyā*: The Syr. lexeme is restricted to the condition of ‘gloom’ and ‘darkness’ which, of course, favours ‘hiding’.

xxvi. **Arab.** *ḥasa’a* (cf. also Aram.) – 23: 108 “He will say: ‘Be ye driven into it (with ignominy)!’”: **Syr.** *ḥasī*: The forms in Arab. are of negative connotation (‘removal to a distance with anger’, ‘to be, or become, vile, despised and hated’,<sup>46</sup> whereas Syr. adopted metaphorical connotations which are positively marked. Aramaic, on the other hand, is well within the Arab. semantic domain.

xxvii. **Arab.** *dāfiq* (cf. also Aram., Heb.) – 86: 6 “He is created form a drop emitted.”: **ESA** *dfq*: Unless other attestations of the root in other contexts are discovered, one may deduct that the sense in ESA became restricted to figurative usage, namely ‘driving people (to court)’.

<sup>43</sup> 1970: 108.

<sup>44</sup> Lane 488.

<sup>45</sup> Cf. also Aram. *š’ā* ‘to untie, unharness’ > ‘to encamp, dwell, rest’ (Jastrow 163).

<sup>46</sup> Lane 736.

xxviii. **Arab. *dāma(w)*** (cf. also ESA, Ug.) – 11: 107 “... for all the time that the heavens and the earth endure...”; 5: 24 “O Moses! While they remain there, never shall we be able to enter, to the end of time.”; 5: 117 “... and I was a witness over them whilst I dwelt amongst them...”; 3: 75 “... will not repay it unless thou constantly stoodest demanding, ...”; 70: 23 “Those who remain steadfast to their prayer.”: **NWS**: Here the sense developed in different directions. The sense of ‘silence’ corresponds to Arab. *dāma* ‘to be, or become, motionless (water, sea)’.<sup>47</sup>

xxix. **Arab. *diʿb*** (cf. also Syr., Aram., Heb.) – 12: 13 “... I fear lest the wolf should devour him.”: **Ge. and Akk.**: The cognates in the peripheral areas became adapted to different referents, namely Ge. ‘hyaena’ and Akk. ‘Schakal; Geier’.

xxx. **Arab. *ʿadqān*** (cf. also Syr., Aram., Heb., Ph., Ug., Akk.) – 17: 107 “... when it is recited to them, fall down on their faces in humble prostration.”; 36: 8 “We have put yokes round their right up to their chins...”: **ESA *dqn***: Here the sense ‘fore part, vestibule’ is an adaptation of the basic sense ‘chin’.

xxxi. **Arab. *rağafa*** (cf. also Aram.) – 73: 14 “One Day the earth and the mountains will be in violent commotion.”: **Ge. *ragafa***: The sense in Ge. is restricted to leaves, fruits and saddles.<sup>48</sup>

xxxii. **Arab. *raḥuba*** (cf. also Ge., ESA, Heb., Ph., Ug.) – 9: 25 “... the land, for all that it is wide, did constrain you...”: **Aram. *rēḥab***: Whereas the basic meaning in the various Semitic languages is one of ‘width’, in Aram. the root developed a specialized sense related to ‘greed’ and ‘ambition’.

xxxiii. **Arab. *ʿistatara*** (cf. also Ge., Syr., Aram., Heb.) – 41: 22 “Ye did not seek to hide yourselves...”; 18: 90 “... on a people for whom We had provided no covering protection against the sun.”: **ESA *str***: Here the sense of ‘concealing’ has developed into one of ‘protection’. However, this is not unknown to Arab, where *satara* can also mean ‘to protect’, *ʿistatara* ‘to protect oneself’.<sup>49</sup>

<sup>47</sup> Lane 936.

<sup>48</sup> CDG 464.

<sup>49</sup> Lane 1304. More on this item in p. 520.



xxxiv. **Arab. sarīb** – 13: 10 “. . . whether he lie hid by night or walk forth freely by day.”: **Ge. ’asrāb**: Ge. has restricted the use of this root to waters, floods, etc. against a wider distribution in Arab. However, the lack of more lexical attestations from other areas of Semitic precludes making any claim about which area retained the primary meaning.

xxxv. **Arab. saraqā** (cf. also Ge., ESA, Akk.) – 12: 77 “. . . If he steals, there was a brother of his who did steal before (him). . . .”: **NWS**: The cognates in Syr., Aram., and Heb. lost the negative sense of ‘stealing’ attested in Arab and in the peripheral SS and ES areas.<sup>50</sup>

xxxvi. **Arab. saqāṭa** (cf. also ESA, Akk.) – 9: 49 “Have they not fallen into trial already?”: **ESA, Aram., Heb.**: The various attestations point towards the following semantic development: ‘to fall’ > ‘to arrive’<sup>51</sup> > ‘to settle’ > ‘to be at ease, quiet, and undisturbed’.

xxxvii. **Arab. salafa** – 4: 22 “And marry not women whom your fathers married,—except what is past: it was shameful. . . .”: **Ge. salafa**: Here the word is restricted to ‘(battle-)fronts’. In ESA, the unconfirmed sense refers to an architectural ‘front’.

xxxviii. **Arab. sayyid** (cf. also ESA, Ug.) – 3: 39 “. . . of a Word from Allah, and (be besides) noble, chaste, and a Prophet. . . .”; 12: 25 “. . . they both found her lord near the door.”: **Syr., Heb.**: The attestations in SS, Arab., and Ug. suggest that NWS shifted towards an emphasis on the ‘spoken word’.

xxxix. **Arab. šuhḥ** – 4: 128 “. . . even though men’s souls are swayed by greed.”: **Syr. saḥīḥā**: The meaning in Syr. can be compared to Arab. ’*ibil šihāḥ* ‘camels that yield little milk’.<sup>52</sup>

xl. **Arab. ’ašrāt** (cf. also Syr., Aram., Heb.) – 47: 18 “Do they then only wait for the Hour, – that it should come on them of a sudden? But already have come some tokens thereof. . . .”: **Akk. šarātu**: The primary sense of ‘scratching’ and ‘incising’ attested in Arab.<sup>53</sup> and NWS is restricted to ‘tearing, ripping up’ in Akk.

<sup>50</sup> See Brockelmann 1908: 526 and 1928: 501 regarding his argument that *saraqā* < *saʿal/šafʿal* of RYQ ‘to be empty’.

<sup>51</sup> Lane 1380.

<sup>52</sup> Lane 1511.

<sup>53</sup> Lane 1532.

xli. **Arab.** *ša'ara* (cf. also ESA, Heb.) – 2: 154 “Nay, they are living, though ye perceive (it) not.”; 26: 113 “Their account is only with my Lord, if ye could (but) understand.”: **Syr., Aram.:** Here the general sense shifted considerably, covering such connotations as ‘visiting, looking after, examining’.

xlii. **Arab.** *šafa* (cf. also Syr., Aram., Heb., Ug., Akk.) – 90: 9 “And a tongue and a pair of lips?”: **ESA šft:** Here the derived meaning ‘divine promise’ has been adapted from the basic sense of ‘lip’.

xliii. **Arab.** *ša'ida* (cf. also ESA, Ug.) – 35: 10 “To Him mount up (all) words of Purity. . . .”: **Heb. šā'ad:** The basic meaning connected with ‘going up’ became neutralized in Heb., denoting ‘stepping, marching’. Nevertheless, the primary meaning is probably still preserved in Gn. 49: 22.<sup>54</sup>

xliv. **Arab.** *šafra* (cf. also Ge., Ug.) – 2: 69 “. . . a fawn-coloured heifer. . . .”; 77: 33 “As if they were (a string of) yellow camels (marching swiftly).”: **Syr., Aram.:** Here the cognates shifted toward a particular manifestation of ‘yellow’, namely the specialized denotation ‘dawn’.

xlv. **Arab.** *šalb* – 86: 7 “Proceeding from between the backbone and the ribs.”: **Syr. šalbūbā:** Given the lack of additional items in Syriac and in other languages belonging to this root, it is difficult to make definitive comments. However, Syr. ‘tibia’ may be vaguely considered to fall within the notion of ‘hardness’, and by extension ‘strength’, characterizing the root meaning in Arabic.<sup>55</sup>

xlvi. **Arab.** *šāmit* (cf. also Ge., Syr.) – 7: 193 “. . . For you it is the same whether ye call them or ye hold your peace.”: **Heb., Ug.:** Here the meanings have shifted towards ‘extermination and annihilation’.

xlvii. **Arab.** *šawt* (cf. also Ge., ESA, and partially Syr.) – 31: 19 “And be moderate in thy pace, and lower thy voice. . . .”; 20: 108 “. . . all sounds shall humble themselves in the Presence of (Allah) Most Gracious. . . .”: **Syr., Aram, Heb.:** NWS developed the sense further to signify ‘listening, obeying’. This is also reflected in Arab *ʿinsāta* ‘he answered, and came (being called)’.<sup>56</sup>

<sup>54</sup> See HAL 973–4.

<sup>55</sup> See Ibn Fāris III: 301, Lane 1711ff.

<sup>56</sup> Lane 1742.

xlvi. **Arab.** *ṣayha* (cf. also Syr., Aram., Heb., Ug.) – 11: 67 “The (mighty) Blast overtook the wrongdoers. . .”: **Akk.** *ṣāhu*: Akk. is unique in its specialized meaning of ‘laughing’.<sup>57</sup>

xlix. **Arab.** *ḍāʿafa* (cf. also Ge., Syr., Aram., Akk.) – 2: 261 “. . . Allah giveth manifold increase to whom He pleaseth. . .”: **Heb.** *šāʿip*: The sense ‘to double’ is completely neutralized in Heb. The association with ‘wrapper, shawl, or veil’ is not unknown in Arab.<sup>58</sup>

l. **Arab.** *ṭaʿima* (cf. also Ge., ESA, Syr., Aram., Heb.) – 33: 53 “. . . but when ye are invited, enter; and when ye have taken your meal, disperse. . .”: **Akk.** *ṭēmu*: Here, only the secondary meaning ‘understanding’, is attested. This is also shared by NWS and Arab. *ṭaʿm* ‘intelligence, prudence, discretion’.<sup>59</sup> In SS, the meaning is restricted to ‘tasting’.

li. **Arab.** *ʿazza* (cf. also Ge., ESA, Syr., Aram., Heb., Ph., Ug.) – 36: 14 “When We (first) sent to them two messengers, they rejected them: but We strengthened them. . .”: **Akk.** *ezēzu*: Here the basic sense of strength is restricted to ‘fury’.

lii. **Arab.** *ʿašara* (cf. also Ge., Syr., Aram.) – 12: 36 “. . . I see myself (in a dream) pressing wine. . .”: **Heb., Ph.**: The sense in Heb. and Ph. shifted towards a different type of ‘squeezing’, that is ‘restraining, retaining’ (within walls, in the case of Ph.). If confirmed, the meanings in ESA are connected.

liii. **Arab.** *ʿazm* (cf. also Ge., Heb., Ph., Ug., Akk) – 6: 146 “. . . what adheres to their backs or their entrails, or is mixed up with a bone. . .”: **Syr. and Aram.**: Here the cognates shifted from the original unmarked referent ‘bone’ to a marked part of the body, namely ‘flank’ in Aram. and ‘thigh’ in Syr.

liv. **Arab.** *muʿallaqa* (cf. also Syr.) – 4: 129 “. . . but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air).”: **Ge., Aram., Heb. Akk.**: Although the word ‘leech’ is shared by the above languages (including Arab. *ʿalaq*), Syr. alone shares with Arab. what is probably the primary meaning ‘to adhere to’.

<sup>57</sup> Ge. *ṣawweʿa* ‘vocatio’ is related.

<sup>58</sup> See Lane 1792 re *ḍaʿaf* ‘garments, pieces of cloth, made double’. In Aram.-Syr., the following phonological development might be suggested: *dʿp* > *ḍp* > *ʿp* > *ʿap*.

<sup>59</sup> Lane 1854.

lv. **Arab.** *‘amīq* (cf. also Ge., ESA, Syr., Aram., Heb., Ph., Ug.) – 22: 27 “. . . journeys through deep and distant mountain highways.”: **Akk.** *emēqu*: Although keeping within the overall semantic domain of ‘depth, length’, Akk. developed the sense of ‘mental depth’, that is ‘wisdom’. This is reminiscent of Arab. *‘umqiyyu l-kalām* ‘(a person) whose speech has depth’, where *‘umq* means ‘the depth of anything’.<sup>60</sup>

lvi. **Arab.** *‘inab* (cf. also ESA, Syr., Aram., Heb., Ug.) – 17:91 “. . . a garden of date trees and vines, and cause rivers to gush. . . .”; 80: 28 “And grapes and nutritious Plants.”: **Akk.** *inbu*: The sense ‘grapes’ in Akk. is totally neutralized and refers to fruit in general, apart from the metaphorical sense of ‘sexual potency’.

lvii. **Arab.** *ḡabara* – 80: 40 “And other faces that Day will be dust-stained.”: **ESA** *ḡbr*: The sense in ESA became specialized, and the connection between ‘dust’ and ‘land’ is obvious (cf. Arab. *al-ḡabrā* ‘the earth’).<sup>61</sup>

lviii. **Arab.** *ḡulām* (cf. also ESA, Syr., Aram., Heb., Ph., Ug.) – 3: 40 “He said: ‘O my Lord! How shall I have a son, seeing I am very old. . . .”; 12: 19 “Here is a (fine) young man!”): **Akk.** *ahlāmu*: Here the meaning ‘boy, youth’ is lost and the reference is to the Aramaeans, in the sense, perhaps, of ‘the boys’, that is ‘the soldiers’.

lix. **Arab.** *fataqa* (cf. also Syr., Aram., Heb.) – 21: 30 “Do not the Unbelievers see that the heavens and the earth were joined together . . . before We clove them asunder?”: **Akk.** *patāqu*: Here the sense has become generalized and covers various types of work in stone and metals.

lx. **Arab.** *farra* (cf. also Ug.) – 74: 51 “Fleeing from a lion!”: **Ge., NWS, Akk.**: The meaning ‘to escape’ is shared by Arab. and Ug. The sense of ‘breaking; crumbling’ of the cognate forms, which corresponds to Arab. IV. ‘to split, cleave’ and *farfara* ‘to break, cut, cleave, split’,<sup>62</sup> is related to ‘escaping’. However, these meanings might well have belonged to homonymous roots which influenced each other.

<sup>60</sup> The cognates meaning ‘valley’ correspond to Arab. *‘amq* ‘the bottom of a well, road, or valley’ (Lane 2157).

<sup>61</sup> Lane 2224.

<sup>62</sup> Lane 2355–6.

lxi. **Arab. *faraša*** (cf. also ESA, Syr., Aram., Heb.) – 51: 48 “And we have spread out the (spacious) earth. . . .”: **Akk. *naprušu***: Akk. is unique in its sense of ‘flying, fleeing’ of birds, bats, demons, and men (metaphorically).

lxii. **Arab. *fasaha*** (cf. also ESA) – 58: 11 “. . . When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. . . .”: **Ge., Akk.**: Whereas Arab. and ESA retained both material and psychological connotations linked with this root, in Ge. and Akk., the sense is restricted to the psychological level.

lxiii. **Arab. *tafaṭṭara*** (cf. also Syr., Aram., Heb., Ph., Ug., Akk.) – 19: 90 “As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin.”: **Ge. *faṭara***: The basic meaning ‘to split’ attested in most areas of Semitic became specialized in Ge., adopting the sense ‘to create, fashion’.

lxiv. **Arab. *quḏus*** – 2: 253 “. . . and strengthened him with the holy spirit.”: **SS, Ph., Ug.**: The primary meaning is connected with ‘withdrawing’ (cf. Arab. I. which means ‘to go far into the land, or country’,<sup>63</sup> and Heb. *qōdeš* ‘apartness’).<sup>64</sup> At a later stage, the secondary sense ‘to be holy’ developed in North Semitic and spread to all areas of Semitic.<sup>65</sup> It is very probable, therefore, that the root witnessed the following semantic development: ‘to withdraw’ > ‘to purify’ > ‘to sanctify’.<sup>66</sup>

lxv. **Arab. *qarn*** (cf. also Ge., Syr., Aram., Heb., Ph., Ug., Akk.) – 18: 83 “They ask thee concerning *Dhu al Qarnayn* [the Two-horned one]. . . .”: **ESA *qrn***: The meaning in ESA ‘to fight; watch out for’ is secondary and adapted from the basic sense ‘horn’.

lxvi. **Arab. *karrama*** (cf. also Ph.) – 17: 62 “. . . This is the one whom thou hast honoured above me!”: **Ge. *karama***: Ge restricted the sense of the root to ‘rain’, the ‘rainy season’, or ‘winter’ (Cf. CDG 292). The association of this root with the notion of ‘fertility’

<sup>63</sup> Lane 2496.

<sup>64</sup> BDB 871.

<sup>65</sup> Jeffery 1938: 232.

<sup>66</sup> In the lexical corpus, only the form *quḏus* ‘pure’ is given, avoiding the borrowed meaning ‘holy’. The various forms in Ge., ESA, Ph. and Ug. meaning ‘holy’ are loans of North Semitic origin.

is also attested in Arab. *karumat* (*al-'ard*), meaning the land 'yielded increase of its seed-produce'.<sup>67</sup>

lxvii. **Arab. *kaffara*** (cf. also Syr., Aram., Heb., Akk.) – 47: 2 "... He will remove from them their ills and improve their condition."; 5: 65 "... We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss.": **Ge. *k<sup>w</sup>efār***: Ge. restricted the use of this root to a particular garment worn by bishops. This corresponds to Arab. *kāfir* which can have various referents, such as 'dark clouds', 'darkness', 'night', 'the sea', 'coat of mail', all of which 'cover' something else.<sup>68</sup> The religious sense 'to expiate' is of Aram. or Heb. origin.<sup>69</sup> ESA *kfr* 'to atone, expiate a sin' is of the same NWS origin.

lxviii. **Arab. *lafata*** (cf. also Aram., Heb.) – 10: 78 "They said: 'Hast thou come to us to turn us away from the ways we found our fathers following. . . .": **Akk. *lapātu***: Arab. and NWS share the notion of 'twisting around' and 'grasping',<sup>70</sup> whereas Akk. restricted the sense to 'grasping'. However, other patterns of semantic development are also possible.

lxix. **Arab. *lahab*** (cf. also Ge., Syr., Aram., Heb., Ph.) – 77: 31 "(Which yields) no shade of coolness, and is of no use against the fierce Blaze.": **Akk. *la'bu***: The primary sense 'flame' yielded the derived sense 'infectious fever' in Akk.

lxx. **Arab. *layl*** (cf. also Ge., ESA, Syr., Aram., Heb., Ph., Ug.) – 2: 164 "... in the alternation of the Night and the Day. . . .": **Akk. *līlātu***: The primary sense 'night' common to SS, Arab. and NWS was adapted in Akk. to mean 'evening'.

lxxi. **Arab. *mar'*** (cf. also ESA) – 2: 102 "... They learned from them the means to sow discord between man and wife.": **Syr., Aram.**: In Syr., Aram., and perhaps also in Ug. the sense is that of 'lord, master'. On the other hand, ESA 'man; lord' and *mr't*

<sup>67</sup> Lane 2999.

<sup>68</sup> See Lane 2622.

<sup>69</sup> Jeffery 1938: 250. See Tregelles 1969: 414 re Heb. *kerem* 1. 'a field set with plants of nobler quality' apart from the more familiar 'a vineyard'. See M. Cohen 115 and CDG 292 for the connection between Ar. *karuma* 'to be generous' and 'to rain'. Cf. Ibn Fāris V: 171–172 re the expression *karuma s-sahābu* meaning 'atā bil-ḡayl'.

<sup>70</sup> Cf. Lane 2665 for the meanings 'twisting, wringing . . . as when you grasp a man's throat' and also *lafatahu l-mawtu* 'death took him away suddenly'.

'woman' bridge the meanings in Arab. and NWS. The lack of status distinction in Arab. could reflect the primitive social and religious environment of Central and South Arabian societies. Although the Arab. and ESA meanings are probably the oldest, they could also be generalizations of an original NWS 'lord'.

lxxii. **Arab. *marra*** (cf. also ESA, Ug.) – 2: 259 “Or (take) the similitude of the one who passed by a hamlet. . .”: **Heb. *mar***: Here, the sense ‘drop’ evolved on specialized lines.<sup>71</sup>

lxxiii. **Arab. *massa*** (cf. also Ge., ESA, Syr., Aram., Heb.) – 3: 140 “If a wound hath touched you, be sure a similar wound hath touched the others. . .”: **Akk. *mašāšu***: The sense ‘to touch, feel’ attested in most areas of Semitic acquired the specialized meaning ‘to wipe off’ in Akk.

lxxiv. **Arab. *'amsā*** (cf. also Ge., Heb.) – 30: 17 “So (give) glory to Allah, when ye reach eventide and when ye rise in the morning.”: **Akk. *mūšu***: The sense in peripheral Akk. shifted to the period of the day following ‘evening’, that is ‘night’.

lxxv. **Arab. *tamaṭṭā*** (cf. also ESA, Syr.) – 75: 33 “Then did he stalk to his family in full conceit!”: **Ge. *maṭṭawa***: The basic meaning of the root has to do with ‘stretching’. In Arab., ESA and Syr. this came to be associated with ‘walking, marching’, but in Ge. the sense is one of ‘handing over, delivering, giving over, granting, surrendering, consigning, presenting, transmitting’.<sup>72</sup>

lxxvi. **Arab. *ma'z*** (cf. also ESA, Aram.) – 6: 143 “(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair. . .”: **Syr. *m'ezē***: The cognate in Syr. became unmarked (as to the referent) and generalized to mean ‘hair’.

lxxvii. **Arab. *'am'ā*** (cf. also Ge., Syr., Aram., Heb.) – 47: 15 “. . . and be given to drink, boiling water, so that it cuts up their bowels (to pieces)?”: **Akk. *amūtu***: Here the meaning became specialized, namely ‘(sheep’s) liver’.

<sup>71</sup> Arab. *marra* is related to Ge. *barara* ‘pervadere, pertransire, penetrare’. For the sense in ESA, cf. Lane 2700 “. . . It (a period of time) passed over him . . . it (a calamity) came upon him.”

<sup>72</sup> See CDG 374.

lxxviii. **Arab. *malaka*** (cf. also Ge.) – 4: 3 “. . . but if ye fear that ye shall not be able to deal justly (with them), then only one [woman], or (a captive) that your right hands possess.”: **ESA, NWS, Ug., Akk.**: Arab. and Ge. retained the original sense ‘to possess’,<sup>73</sup> although they were not immune from North Semitic influences which were responsible for the development of the sense ‘to rule’ and the forms derived therefrom meaning ‘king, kingdom, dominion’, etc.<sup>74</sup> According to Zimmern, however, the sense ‘to rule’ originated in Akkadian and spread over to NWS and Arab., giving rise to denominative forms, including Arab. and Ge. ‘to possess’.<sup>75</sup>

lxxix. **Arab. *yanbū***‘ (cf. also ESA, Syr., Aram., Heb., Akk.) – 17: 90 “. . . until thou cause a spring to gush forth for us from the earth.”: **Ge. ’*anbe*‘a**: Here, the Common Semitic primary sense ‘to flow (water)’ became restricted to ‘the flowing of tears’.

lxxx. **Arab. *naṣaḥa*** (cf. also Ge., ESA) – 7: 79 “. . . I gave you good counsel, but ye love not good counsellors.”; 9: 91 “. . . or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger. . . .”: **NWS**: The basic sense retained in Arab. and SS ‘to be clean, pure; sincere, faithful; give counsel’ became specialized in NWS meaning ‘to be distinguished, pre-eminent > conquer’.

lxxxii. **Arab. *nafaḥa*** (Ge., Syr., Aram., Heb., Ug., Akk.) – 32: 9 “But He fashioned him in due proportion, and breathed into him something of His spirit.”: **ESA *mnfht***: The Common Semitic primary sense ‘to blow, breathe’ in ESA became specialized and restricted to ‘pumping (water)’.<sup>76</sup>

lxxxii. **Arab. *nafara*** (cf. also Syr., Ug.) – 9: 122 “Nor should the Believers all go forth together: if a contingent from every expedition remained behind. . . .”: **Ge. *nafara***: CDG suggests the semantic development ‘to jump, fly > to boil, bubble’.<sup>77</sup>

<sup>73</sup> Lane 3023.

<sup>74</sup> See CDG 344 and AHw 594.

<sup>75</sup> 1917: 7.

<sup>76</sup> The roots NFH/H are definitely closely related.

<sup>77</sup> 1987: 389. Brockelmann (1908: 595) connects Arab. *nafara* with Ge. *wafara* (‘rus ire, in agros exire, excurrere’).



lxxxiii. **Arab. *harab*** (cf. also ESA, Akk.) – 72: 12 “. . . nor can we frustrate Him by flight.”: **Syr. *h<sup>e</sup>rābā***: Here the cognate is an adaptation of the sense ‘to escape’, with an extension of the semantic field to include ‘tumult, noise’.

lxxxiv. **Arab. *hayyin*** (cf. also ESA, Heb.) – 19: 9 “That is easy for Me: I did indeed create thee before, when thou hadst been nothing.”: **Syr., Aram., Heb., Ph., and Ug.**: There is a semantic distinction between Arab. and ESA on one hand, and Syr., Aram., Ph., and Ug. on the other. The sense in the first group has to do with being ‘easy, quiet, gentle; weak, base’, whereas the sense in the second group evolved out of the first as follows: ‘ease > skill > intelligence > wealth > power’. Both senses are attested in Heb.<sup>78</sup>

lxxxv. **Arab. *wadda*** (cf. also ESA, Syr., Aram., Heb., Ug., Akk.) – 2: 109 “Quite a number of the People of the Book wish they could turn you (people) back to infidelity. . . .”: **Ge. *’astawādada***: Here the basic meaning ‘to love’ assumed the sense ‘to agree, fit together’.<sup>79</sup>

lxxxvi. **Arab. *wada’a*** – 33: 48 “And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not [i.e. leave alone, take no notice of] their annoyances, but put thy trust in Allah.”: **ESA *d’t***: Here the primary sense ‘to leave’ developed into a very specialized agricultural technical term.

lxxxvii. **Arab. *warada*** (cf. also Ge., ESA, Heb., Ph., Ug., Akk.) – 28: 23 “And when he arrived at the watering (place) in Madyan, . . .”: **Syr., Aram.**: Here the basic sense ‘to descend’ is not attested directly. Both languages adopted secondary meanings: Aram. *y<sup>e</sup>nīdā* ‘meeting place’ corresponds to NH *yānīd* ‘meeting place, market’, whereas Syr. *yardā* ‘river, water course’ could be an Akk. loan (< (*w*)*ārīttu* ‘Zweigkanal’). In fact, Akk. is the origin of JAram. *’arittā* ‘id.’.

lxxxviii. **Arab. *wasāṭa*** (cf. also (Ge., ESA) – 100: 5 “And penetrate forthwith into the midst (of the foe) en masse”): **Aram., Heb.**: These cognates, if confirmed, mark a shift from the general and abstract towards the specialized and concrete.

<sup>78</sup> The specialized sense of Arabic *’ahāna* ‘to despise, render contemptible’ is the result of the semantic development: *hayyin* ‘easy, light’ > ‘abject, contemptible’.

<sup>79</sup> See CDG 604.

lxxxix. **Arab.** *waqa'a* (cf. also Ge. For the relevant Qur'ānic verses, see p. 526 above.) – **Heb.** *yāqa'*: The senses 'falling' in Arab., 'tundere' in Ge. (and Arab. I., IV. 'to fight vehemently'), and 'to be dislocated, alienated' in Heb. seem related in this order: 'striking' > 'falling' > 'dislocation'.<sup>80</sup>

#### 4.4 *Semantic specialization in Arabic*

The following are instances of semantic shifts in Arabic which gave rise to various types of semantic specialization (e.g. derived meanings,<sup>81</sup> metaphorical transferences, extension/restriction of meanings, adaptations, shifts in polarity, late meanings, etc.). In the cases treated below, although the shared semantic features with other areas of Semitic are not lacking, the Arabic lexemes are characterized by distinctive and supplementary semantic elements.<sup>82</sup> This could be partly due to some Arabic words taking on certain overtones due to their use in particular contexts.<sup>83</sup>

i. **Arab.** *'abā* (cf. also Ge., ESA) – 2: 34 "... and they bowed down: Not so Iblīs: he refused and was haughty. . . .": **SS vs NWS**: The clear semantic division between SS and NWS has been noted by various scholars.<sup>84</sup> According to Nöldeke and Brockelmann,<sup>85</sup> the sense 'not to want' is original to the verb. Murtonen attributes this semantic split either to euphemistic usage or to an original 'more general meaning' reflected in Tuareg *aba* 'to be no more' and Hausa *bā* 'not to be in the process'. These would underly the Semitic meanings which in turn assumed positive and negative notions. Although this is a fascinating possibility, D. Cohen's view, attributing the negative sense in Arab. and SS to the very frequent use of the verb in conjunction with the negative, seems more feasible.<sup>86</sup>

<sup>80</sup> The sense 'to beat' in Ge. is connected with Arab. *waqa'a bi-*, *'awqa'a bi-* 'slaughtering, fighting vehemently, assaulting, etc.' (Lane 3057).

<sup>81</sup> For a discussion and a number of examples see Held 1965.

<sup>82</sup> See Louw & Nida 1989: vi regarding shared, distinctive and supplementary semantic features.

<sup>83</sup> See Sawyer 1967: 46.

<sup>84</sup> Nöldeke 1904: 66, DRS 3, HAL 3, CDG 6, and Murtonen 1989: 80.

<sup>85</sup> 1904: 66 and 1908 (2): 186 respectively.

<sup>86</sup> DRS 3.

ii. **Arab.** *'amara* (cf. also ESA) – 2: 27: “. . . and who sunder what Allah has ordered to be joined. . .”: **Ge., Syr., Aram., Heb., Ph., Ug., Akk.** **'MR:** See CDG 25 and DRS 23–24 for the semantic distribution of the root ‘stand out, be conspicuous, be clear, be bright > make clear, show, say’. The meanings in Ge. ‘to show, make known’ on the one hand, and ‘to see’ in Ug. and Akk. are probably earlier than those in Arabic and in the central area.<sup>87</sup> Arab. is within the central area of ‘saying’ and the sense ‘to command’ in Aram. and Heb. seems to be secondary and late. ESA ‘to proclaim’ and the noun ‘command (of a god), oracle’ reflects both primary and secondary meanings.

iii. **Arab.** *barra* (cf. also ESA) – 2: 224 “And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, . . .”: **Ge., NWS, Ug. Akk.:** With the exception of Arab. and ESA, all cognates indicate a state of ‘cleanliness, purity’. The sense in Arab. and ESA developed on figurative lines.

iv. **Arab.** *tayyibāt* – 66: 5 “. . . who travel (for faith) and fast, previously married or virgins.”: **Syr.** *tayyābā:* Both words in Arab. and Syr. share the notion of ‘returning’: a *tayyib* is “. . . a woman whose husband has died, or has been divorced, and has then returned to the marriage-state”, “. . . she returns to her family in a manner different from the first [state] . . . or because the suitors return to her time after time. . . .”<sup>88</sup> The sense in Arabic is specialized and restricted to married persons.

v. **Arab.** *ḡamāl* – 16: 6 “And ye have a sense of pride and beauty in them as ye drive them home in the evening. . .”: **Aram., Heb., Akk.:** Arab. *ḡāmala* shares the sense ‘to do one good, deal adequately with’ attested in NWS and Akk. Arabic, however, has evolved further in the direction of ‘beauty, grace and elegance’. These notions are not attested in other areas of Semitic.

vi. **Arab.** *ḡaww* – 16: 79 “Do they not look at the birds, held poised in the midst of (the air and) the sky?”: **ESA, NWS:** Although the cognates are related to Arab. *ḡawwāniyy* ‘inner, inward, or interior; secret, private’,<sup>89</sup> Arab. is unique in its extension of the meaning to ‘air, firmament’.

<sup>87</sup> The reference to ‘saying, command’ in Ug. is from Gibson 141.

<sup>88</sup> Lane 363.

<sup>89</sup> Lane 479.

vii. **Arab.** *ǧīd* – 111: 5 “A twisted rope of palm leaf fibre round her (own) neck!”: **NWS, Ug., Akk.:** Arab. shifted from the common meaning ‘nerve, tendon, sinew’ restricting it to ‘neck’.

viii. **Arab.** *ḥamīda* (cf. also ESA) – 3: 188 “. . . and love to be praised for what they have not done. . . .”: **NWS, Ug., Akk.:** The sense in Arab. and ESA became specialized. Murtonen notes that “. . . the meaning [in these two languages] is shifted to emphasize the object.”<sup>90</sup>

ix. **Arab.** *ḥabar* (cf. also Ge.) – 27: 7 “. . . soon will I bring you from there some information. . . .”: **NWS, Ug. Akk.:** The basic meaning has to do with ‘joining’ from which 1. ‘associating’ and 2. ‘informing’ branch out. Arab., and to a certain extent Ge., emphasize this latter notion against the rest of Semitic.<sup>91</sup>

x. **Arab.** *raġama* (cf. also Syr., Aram., Heb.) – 11: 91 “. . . Were it not for thy family, we should certainly have stoned thee!”: **Ug., Akk.:** CDG 465 traces the following semantic development of the root RĠM: 1. ‘to speak, to say’ > 2. ‘to speak against, bring legal action against’ > 3. ‘to curse’ > 4. ‘to cast stones’. Hence, Ug. belongs to 1, whereas the Akk. forms belong to 1 and 2. Ge. is restricted to 3. and Aram., Syr. and Heb. cover sense 4. In the case of Arabic, 4 is the most common, although 3. (‘the act of cursing, and reviling’) is also attested.<sup>92</sup> This sense, however, could be a loan from Ge.<sup>93</sup> In view of the above, the forms in Arab., Syr., Aram., and Heb. represent the latest stage of a long semantic process.

xi. **Arab.** *raġiba* – 4: 127 “. . . and yet whom ye desire to marry. . . .”: **Ge., Aram., Heb., Ug.:** Arab. stands out against these languages with its specialized meaning ‘to desire’. This must have evolved out of the more basic meaning ‘to be hungry’. Even the cognates in the Semitic languages of Ethiopia fall within the semantic domain of ‘hunger’.<sup>94</sup>

<sup>90</sup> 1989: 186.

<sup>91</sup> See CDG 256–7 and Murtonen 1989: 173 regarding the various etymological arguments connected with this root.

<sup>92</sup> Lane 1047.

<sup>93</sup> Jeffery (1938: 140) considers *raġīm*, a technical word associated with the ‘devil’, a Ge. loanword.

<sup>94</sup> The voiceless velar fricative /ħ/ in Ge. is the result of dissimilation of the Arab. voiced velar fricative /ġ/ after /r/ (Brockelmann 1908: 227). Cf. M. Cohen 1947: 93 regarding Coptic *libe* ‘désirer ardemment’ and Somali *rāb* ‘vouloir’.

xii. **Arab. rafat** – 2: 187 “Permitted to you on the night of the fasts, is the approach to your wives. . . .”; 2: 197 “. . . let there be no obscenity, nor wickedness. . . .”: **Syr., Heb., Ug., Akk.:** Arab. shifted to specialized usage related to ‘sexual intercourse’. The forms in Arab. also assumed negative figurative connotations regarding ‘foul, unseemly, immodest, lewd, or obscene, speech in relation to women . . . to talk to women in, or respecting, coition’.<sup>95</sup>

xiii. **Arab. rayb** – 2: 2 “. . . in it is guidance sure, without doubt. . . .”; 52: 30 “. . . we await for him some calamity (hatched) by Time!”: **Syr., Aram., Heb., and Akk.:** The sense in Arab. became restricted to the mental domain relating to the ‘disturbance, or agitation, of mind’, hence ‘causing doubts, suspicions, or evil opinions’.<sup>96</sup> Moreover, the concept is further stressed in such expressions as *raybu z-zamān* ‘the accidents, or evil accidents, of time’ and *ʿamr rayyāb* ‘a thing, or an event, or a case, that frightens, or terrifies’ (Lane 1198–9).

xiv. **Arab. zāra (w)** (cf. also ESA, Aram., Heb., Ph.) – 102: 2 “Until ye visit the graves.”: **Ge., Akk.:** In these marginal areas the basic meaning ‘to go around; roll’ was retained.

xv. **Arab. sarā (y)** – 89: 4 “And by the Night when it passeth away. . . .”: **Ge., NWS, Ug., Akk.:** Although Arab. *sarā* (*ʿan*) ‘to remove, pull off’<sup>97</sup> corresponds semantically to the cognates in the other Semitic languages, Arab. also developed the specialized sense ‘to travel by night’.

xvi. **Arab. saʿīda** – 11: 108 “And those who are blessed shall be in the Garden. . . .”: **ESA, Aram., Heb., Akk.:** It seems that the basic meaning ‘to help, assist’ common to all cognates evolved further in Arab., covering also the effects of ‘solidarity’, namely ‘prosperity and happiness’.

xvii. **Arab. ʿasliḥa** – 4: 102 “. . . let one party of them stand up (in prayer) with thee, taking their arms with them. . . .”: The neutral sense ‘to send’ associated with the root in most cognate languages is not attested in Arab. However, Arab. *salāḥa* ‘to void [hence, ‘send’]

<sup>95</sup> Lane 1118.

<sup>96</sup> Lane 1197.

<sup>97</sup> Lane 1355.

one's excrement, or ordure<sup>98</sup> could be a possible reflex. The root meaning in Arab. became restricted to 'weapons'.<sup>99</sup>

xviii. **Arab. *sāmīr*** – 23: 67 "In arrogance: talking nonsense about the (*Qur'ān*), like one telling fables by night." : **NWS**: Arab. adapted the NWS sense 'keeping guard' to mean 'holding a conversation by night; staying awake'.<sup>100</sup>

xix. **Arab. *sāḥa(y)*** – 9: 112 "Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah. . . ." : **Ge., NWS, Akk.**: The basic meaning in Arab. implies 'water running upon the surface of the earth', with such semantic extensions as 'to go, journey through the land; change, turn or move from side to side'.<sup>101</sup> Hence, Arab. moved away rather considerably from the sense of 'melting, sinking down' attested in the other Semitic varieties.

xx. **Arab. *šara'a*** – 42: 13 "The same religion has He established for you as that which He enjoined on Noah. . . ." : **Aram., Heb., Ug.**: The NWS and Ug. cognates reflect the original sense of the root which has to do with 'extension'.<sup>102</sup> This is also attested in Arab. 'ašra' '(a nose) of which the end is extended', *raḡul širā'* 'a man having the nose extended, and long', and *šurā'iy* 'long necked (camels)'.<sup>103</sup> Aistleitner compares Ug. with Akk. *šerū* D. 'den Höhenpunkt erreichen (wasserstand)', but this is not attested in AHw. South Semitic and Arab. evolved further the basic meaning of the root.

xxi. **Arab. *šakara*** – 27: 40 ". . . and if any is grateful, truly his gratitude is (a gain) for his own soul. . . ." ; 54: 35 "As a Grace from Us: thus do We reward those who give thanks." : **Ge., NWS, Ug.**: Arab. is linked to the rest of the cognate languages by the sense of 'recompensating, or rewarding' (cf. *šakara llāhu sa'yahu* 'May God recompense, or reward, his work, or labour').<sup>104</sup> However, the sense 'to give thanks' is exclusively Arabic.

<sup>98</sup> Lane 1402.

<sup>99</sup> Ibn Fāris III: 94.

<sup>100</sup> Lane 1424.

<sup>101</sup> Lane 1482.

<sup>102</sup> CDG 533.

<sup>103</sup> Lane 1535–6.

<sup>104</sup> Lane 1584.

xxii. **Arab. *šahida*** – 2: 185 “. . . So every one of you who is present (at his home) during that month should spend it in fasting. . . .”; 12: 26 “. . . And one of her household saw (this) and bore witness, (thus). . . .”: **ESA, NWS**: The primary sense in Arabic has to do with ‘being present’.<sup>105</sup> The meaning ‘to witness’ is an Aram.-Syr. development which later also reached Arabic.<sup>106</sup>

xxiii. **Arab. *šabiyy*** – 19: 12 “. . . And We gave him Wisdom even as a youth.”; 19: 29 “. . . How can we talk to one who is a child in the cradle?”: Arab. shares with the rest of Semitic the sense of ‘to desire, wish’ (see *šabā(w)* in the corpus, and also Lane 1649). However, the notion connected with ‘youth’ seems to be a purely Arab. adaptation.<sup>107</sup>

xxiv. **Arab. *za‘n*** (cf. also ESA) – 16: 80 “. . . and made for you out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop. . . .”: **Ge., Syr., Aram., Ug. Akk.**: The basic meaning in all areas of Semitic, with the exception of Arab. and ESA, is connected with ‘loading (prior to travelling)’. Arab. and ESA stressed the ‘travelling, migrating’ element and this probable Arabian semantic innovation reached Heb. at a later stage.

xxv. **Arab. *‘ā’il*** – 93: 8 “And He found thee in need, and made thee independent.”: **Ge., NWS, Ug.**: In Arab. the basic meaning has to do with ‘poverty and neediness’.<sup>108</sup> This is with reference to *‘yāl* ‘a family, or household; the persons whom (a man) feeds, nourishes, or sustains; the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and

<sup>105</sup> See Ibn Fāris III: 221; Lane 1610.

<sup>106</sup> Jeffery 1938: 187.

<sup>107</sup> The lexemes *šabā(w)*—*šabiyy* have been kept apart because even though Penrice 82 defines *šabā (w)* as ‘to feel a youthful propensity towards’, and hence the possible association with *šabiyy* ‘a male child, a boy’, both words do not necessarily belong to the same semantic base. Ibn Fāris 332–3 gives three different meanings to the root (1. *šigru š-sinn*, 2. *riḥ mina r-riyāh*, and 3. *al-‘imāla*), and he does state that *šabā (w)* is derived from *šabiyy*. However, As-Samīn II: 1411 treats both words under separate entries and defines *šabā (w)* simply as *māla nahwa*. Moreover, both Yusuf Ali 1989: 557 and Marmaduke Pickthall 1970: 306 translate the word in Q. 12: 33 as ‘to incline towards’ and ‘to incline unto’ respectively. Yusuf Ali does qualify the meaning further by adding ‘. . . in my youthful folly’, but he does so by way of further clarification and puts it in brackets.

<sup>108</sup> See Ibn Fāris IV: 198.

his young child'.<sup>109</sup> The sense 'family' is also attested in ESA, and the meaning in Arab. and ESA is probably the result of a semantic derivation from the NWS area, where the senses 'children; small animals' is attested in Aram.-Syr., whereas in Heb. and Ug. only 'children' are implied. In Ge., the root covers only 'small animals'.

xxvi. **Arab. *ḡamm*** – 3: 153 "... There did Allah give you one distress after another by way of requital. . . ."; 20: 40 "... but We saved thee from trouble, and We tried thee in various ways. . . ."; 22: 22 "Every time they wish to get away therefrom, from anguish, they will be. . . .": **Ge., Aram., Heb., Ug.**: Although sharing with other cognates the notion of 'concealment; being cloudy', Arab. is unique in deriving the figurative sense of 'anguish and affliction'.<sup>110</sup>

xxvii. **Arab. *ḡayb*** – 2: 3 "Who believe in the Unseen, are steadfast in prayer. . . ."; 2: 33 "... Did I not tell you that I know the secrets of heaven and earth. . . ."; 6: 50 "... nor do I know what is hidden, nor do I tell you. . . .": **NWS, Ug., Akk.**: The sense in Arabic represents a semantic split from the rest: 'darkness' > 'hidden things, secrets, mysteries'.

xxviii. **Arab. *faḡara*** – 17: 90 "They say: 'We shall not believe in Thee, until thou cause a spring to gush forth for us from the earth."; 75: 5 "But man wishes to do wrong (even) in the time in front of him.": Although sharing the notion of 'cleaving, cutting' with other cognates, Arab. is unique in deriving the figurative sense of 'going aside from the right way, acting wickedly'.

xxix. **Arab. *farāḡa*** – 94: 7 "Therefore, when thou art free (from thine immediate task), still labour hard."; 55: 31 "Soon shall We settle your affairs O both ye worlds!"; 18: 96 "... Bring me, that I may pour over it, molten lead."; 28: 10 "But there came to be a void in the heart of the mother of Moses. . . .": **Syr., Aram., Heb.**: 'Pouring out' involves 'tearing open, loosening and uncovering (of the contents)'. The latter sense prevails in NWS, whereas 'pouring' (and 'finishing') is characteristically Arabic. The sense in NWS may well be the primary one from which the semantic restriction in Arabic evolved.

<sup>109</sup> Lane 2201.

<sup>110</sup> The cognates in the lexical corpus correspond to Arab. I. 'to cover, veil, conceal', IV. 'to become clouded (sky)', *ḡamām* 'clouds'; *ḡammā* 'darkness' (Lane 2289–90).



xxx. **Arab. 'istafazza** – 17: 103 “So he resolved to remove them from the face of the earth. . . .”: **Ge., Syr., Aram., Heb.:** Although all cognates share a general notion of ‘agility’ (with connotations varying from positive in Ge. and neutral in NWS), in Arab. the prevalent sense is marked by negative psychological connotations, namely ‘excited, frightened, disturbed and unsettled agility’.<sup>111</sup> The verbal form in Ge. is augmented by /r/.

xxxi. **Arab. fasaqa** – 18: 50 “. . . and he broke the Command of his Lord. . . .”; 10: 33 “Thus is the Word of thy Lord proved true against those who rebel. . . .”; 17: 16 “. . . among them who are given the good things of this life and yet transgress. . . .”; 32: 20 “As to those who are rebellious and wicked, their abode will be the Fire. . . .”: **Syr., Aram., Heb.:** The NWS cognates correspond to Arab. I. ‘to come forth (fresh, ripe date) from its integument’.<sup>112</sup> However the general sense of the majority of the Arab. forms implies negative connotations on the moral plane. Syr. ‘to excommunicate’ comes very close to Arab. Akk. *pašāqu* ‘eng, beschwerlich sein, werden’ may be semantically related.

xxxii. **Arab. fašila** – 3: 152 “. . . were about to annihilate your enemy—until ye flinched and fell to disputing. . . .”; 3: 122 “Remember two of your parties meditated cowardice; but Allah was their protector. . . .”: **Akk. pašālu:** The basic meaning in Akk. has to do with ‘bending, turning (round), curving’. This could have been the original basic meaning of the root which later became specialized in Arab., taking on psychological connotations. However, the lack of lexical evidence from other areas of Semitic precludes any definitive claims about the semantic evolution of this lexeme.<sup>113</sup>

xxxiii. **Arab. qara'a** – 16: 98 “When thou dost read the *Qur'an*, seek Allah's protection. . . .”: **SS, NWS, Ug., Akk.:** Arab. is unique among the other Semitic languages in giving up the sense ‘to call, invoke’ and in its restriction of the root to ‘reading, reciting’.

xxxiv. **Arab. qašiy** – 19: 22 “So she conceived him, and she retired with him to a remote place.”: **Ge., NWS:** The original sense ‘to break, break off, cut’ assumed spatial connotations in Arab. as

<sup>111</sup> See Lane 2392.

<sup>112</sup> Lane 2397.

<sup>113</sup> Cf. Aram. *ḥsal* ‘to cut, hew, dig’ and Heb. *pāsal* ‘to hew’.

well as adopted meanings related to 'utmost, extreme' measures. NH 'to carry off' is within the semantic domain of Arabic.

xxxv. **Arab. quwwa** (cf. also ESA) – 2: 63 "... Hold firmly to what We have given you. . . ."; 2: 165 "... that to Allah belongs all power. . . .": **Syr., Aram., Heb., Akk.:** Arab. *quwwa* 'a strand; i.e., a single twist of a rope; a yarn. . . .'<sup>114</sup> corresponds to Syr. *qwāyē* 'threads'; Aram. *qawwīn* '(spider's) threads, web'. Gesenius interprets *gōy qaw-qāw* in Is. 18: 2 'a very strong nation', since "... repetition increases the force."<sup>115</sup> Probably the basic meaning of the root had to do with rope- 'twisting and stretching' giving rise to a sense of 'tension of enduring, waiting' in most Semitic languages except Arabic, where the sense of 'strength' prevailed. ESA retained both senses of 'waiting' and 'strength'. Ibn Fāris also relates the sense 'being strong' with 'the strands' of a rope.<sup>116</sup>

xxxvi. **Arab. kusālā** – 4: 142 "... when they stand up to prayer, they stand without earnestness, to be seen of men. . . .": **Aram., Heb., Ug., Akk.:** Murtonen outlines the following semantic development: 'fatness' > 'foolishness, sluggishness, awkwardness'.<sup>117</sup> The meanings 'loins' and 'foolish' are shared by NWS and Akk. (here the adjective is metathesized), but are not attested in Arab., where the sense became restricted to 'being lazy'.<sup>118</sup>

xxxvii. **Arab. laban** – 47: 15 "... In it are rivers of water incorruptible; rivers of milk of which the taste. . . .": **NWS:** In Arab. the colour became totally assimilated with one particular referent of utmost importance to the desert nomad, namely 'milk'.

xxxviii. **Arab. lahm** (cf. also Ug.) – 2: 173 "... and blood, and the flesh of swine, . . . .": **NWS, Ug., Akk.:** According to Guidi, the root LHM denotes "... qualche cosa di stretto, di compatto, di solido . . . 'cibo' . . . in quanto è cosa 'solida' opposta alla 'liquida'.<sup>119</sup> It meant 'bread' for the Hebrews, whereas for the Arabs "... che

<sup>114</sup> Lane 2997.

<sup>115</sup> Buhl 1921: 726.

<sup>116</sup> V: 36–37.

<sup>117</sup> 1989: 236.

<sup>118</sup> Cf. also the following related forms: Syr. *kšal* 'to stumble', Af. 'to give or cause offence or sin, scandalize'; Aram. *kšal* 'to stumble', Af. 'to bring to fall'; Heb. *kāšal* 'to stumble, stagger, totter', Pi. 'to weaken'.

<sup>119</sup> 1878–79: 596.

non conobbero l'arte di fare il pane, il '*cibo solido*' rimase la carne."<sup>120</sup> Arab. and Ug. are unique in their reference to 'flesh, meat'. In the case of NWS, the reference is to 'food, bread', whereas in Akk. one comes across the generalized sense 'to eat'. Ug. covers most meanings, namely 'food, bread; to eat; meat'. Ge. *lāhm* 'bos, taurus, vacca' is somewhat problematic due to the skewed phonetic and semantic correspondence.<sup>121</sup>

xxxix. **Arab.** *la'ana* (cf. also Syr.) – 33: 64 "Verily Allah has cursed the Unbelievers. . . .": **Aram., Heb.:** Here the meanings seem to be more basic, rendering the notion of 'decay and bitterness' > 'wretchedness and iniquity'.<sup>122</sup> On the other hand, Arab. and Syr. adopted restricted and marked meanings related to 'cursing'.

xl. **Arab.** *lawāqih* – 15: 22 "And We send the fecundating winds, then cause the rain to descend from the sky. . . .": **Ge., ESA, NWS, Ug., Akk.:** The Common Semitic sense 'to take' became specialized in Arab. and restricted to 'conceiving (camel, woman), become pregnant, receive into the womb (the seed of the stallion, etc.)'.<sup>123</sup>

xli. **Arab.** *mahād* (cf. also Ge.) – 19: 23 "And the pains of childbirth drove her to the trunk of a palm-tree. . . .": **ESA, NWS, Ug. Akk.:** The basic meaning in Arab. has to do with 'churning, beating, and agitating milk'.<sup>124</sup> This corresponds to the sense of 'striking, beating, wounding' in the rest of the Semitic languages. Moreover, Arab. and Ge. extended this meaning to the 'pains of parturition'.<sup>125</sup>

xlii. **Arab.** *marī*<sup>2</sup> – 4: 4 ". . . but if they of their own good pleasure, remit any part of it [i.e. of the dower] to you, take it and enjoy it with right good cheer."": **Heb., Ug., Akk.:** The Arabic specialized meaning could have been the result of the following semantic shifts: 'to be fat' > 'to eat much' > 'to have a good digestion'.

<sup>120</sup> See also Fraenkel 30–1.

<sup>121</sup> See Leslau 1858b: 29 and CDG 309.

<sup>122</sup> In Q. 17: 60 reference is made to *aš-šağara l-ma'ūna*. It is believed that what is meant here is the tree called *az-zaqqūm* (As-Samīn IV: 2382). This tree grows in the midst of Hell and bears a kind of intensely bitter almond (Penrice 62). Cf. Murtonen 1989: 249 re ". . . 'bitterness' being verbally associated with 'curse' in many languages."

<sup>123</sup> Lane 2668.

<sup>124</sup> Lane 2693.

<sup>125</sup> Cf. CDG 337 re Aram.-Syr. *mḥd* > *m'ḥa'* > *m'ḥā*.

xliii. **Arab. makara** – 3: 54 “And (the unbelievers) plotted and planned and Allah too planned. . . .”; 40: 45 “Then Allah saved him from (every) ill that they plotted (against him). . . .”: **Ge., Heb., Akk.**: The sense of ‘deceit’ in Arab., with its negative connotations, is not attested in the cognates from different areas of Semitic.<sup>126</sup>

xliv. **Arab. nāṣiya** – 96: 15 “. . . We will drag him by the forelock”: **NWS, Akk.**: It seems quite likely that Arab. shifted from the basic meaning of ‘plumage’ to ‘forelock’.

xlv. **Arab. nakata** (cf. also ESA) – 48: 10 “. . . then anyone who violates his oath, does so to the harm of his own Soul. . . .”: **Ge., NWS, Ug., Akk.**: Arab. and ESA adapted the Common Semitic notion of ‘biting’ to ‘breaking’.

xlvi. **Arab. hadā(y)** (cf. also ESA, Syr., Aram.) – 2: 143 “. . . Indeed it was (a change) momentous, except to those guided by Allah. . . .”; 2: 213 “. . . Allah by His Grace guided the Believers to the Truth. . . .”: **Heb. hadā**: The Heb. sense ‘to stretch out the hand’ (to which corresponds Arab. *hadīyya* ‘a present’)<sup>127</sup> might be considered more generic and neutral than the sense ‘to guide’ attested in Arab., ESA, Syr.-Aram. and which could have developed later.

xlvii. **Arab. halaka** – 4: 176 “. . . If it is a man that dies, leaving a sister but no child. . . .”; 69: 29 “My power has perished from me!”: **NWS, Ug. Akk.**: The neutral sense ‘to go, walk, travel’ in most Semitic languages became semantically marked and specialized in Arab., implying ‘falling, perishing, dying’.

xlviii. **Arab. wābil** – 2: 264 “. . . on it falls heavy rain which leaves it (just) a bare stone.”: **Ug., Akk.**: The notion ‘stream, rain shower’ which is common to Arab., ESA, Syr., Aram. and Heb. is not attested in Ug. and Akk. Both retain the primary basic meaning of the root, namely ‘to bring, convey’, which is also attested in Syr., Aram., and Heb. YBL.

xlix. **Arab. waqaba** – 113: 3 “From the mischief of Darkness as it overspreads.”: **Heb.**: The verbal forms in Arab. and Heb. are

<sup>126</sup> For the Hebrew cognate see HAL 551. Murtonen (1989: 258) relates this root to ESA. *mkr* ‘a merchant, tradesman’; Syr. *m’kar* ‘to betroth, espouse’; Aram. *m’kar* ‘to marry (buy as a wife)’; Heb. *mākar* ‘to sell’; Ph. *mkr* ‘to sell; merchant (seller)’; Ug. *mkr* ‘merchant’; Akk. *makāru* ‘im Handel einsetzen’

<sup>127</sup> Lane 3042.

most probably denominative from \**waqb-* ‘a cavity’ which is attested in both languages. The Arab. sense connected with ‘darkness’ could have been a later semantic derivation.

#### 4.5 *Other lexical cases*

In the following cases, it is very difficult to assert whether the sense in Arabic is original to the root, or whether it had shifted and became specialized. This is due either to insufficient lexical evidence from different areas of Semitic, or to the nature of the attested lexical evidence which, in itself, renders definitive judgements very elusive. In the case of *hadāʾiq*, *ṣanaʿa*, *ʾafṣaḥ*, and *ʾinkadara* below, these could reflect an early linguistic phase when certain senses were still generalized, without however excluding the possibility that they might represent cases of semantic extension.<sup>128</sup>

i. **Arab.** *hadāʾiq* – 78: 32 “Gardens enclosed, and grapevines.”: **Aram., Heb.:** The sense in NWS, namely ‘to force, or squeeze, into, fill a gap, drive in’ is more semantically marked than Arab. ‘to encompass, surround’.<sup>129</sup> AHw. compares Akk. *edēqu* ‘bekleiden’ with the Arab. root,<sup>130</sup> but perhaps this is stretching the semantic connection too far.

ii. **Arab.** *ḥasada* – 113: 5 “And from the mischief of the envious one as he practises envy.”: **Syr., Aram., Heb.:** The NWS cognates are quite remote semantically from Arab., and it might be that that they are not even true cognates.

iii. **Arab.** *ḥasa/una* – 4: 69 “. . . the Witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful Fellowship!”: **Syr., Aram., Heb.:** A case of a clear semantic split, with the sense of ‘strength’ marking the NWS cognates and that of ‘beauty, goodness’ characterizing the Arab. forms.<sup>131</sup> Murtonen equates male ‘beauty’ with ‘strength’.<sup>132</sup>

<sup>128</sup> According to Ullmann 1962: 229, “. . . language in everyday life is directed toward the concrete and specific rather than toward the abstract and general.”

<sup>129</sup> Lane 532.

<sup>130</sup> 1965–81: 186.

<sup>131</sup> Lane 570.

<sup>132</sup> 1989: 190.

iv. **Arab. ḥalaqa** – 2: 196 “. . . And do not shave your heads until the offering. . .”: **Heb. ḥālaq**: In Arab. the basic meaning is related to the ‘removal and shaving off of the hair as well as shearing goats’. However, secondary meanings, such as ‘removing’, ‘peeling’, ‘scraping’ and ‘rubbing off’, ‘causing to suffer pain’, ‘hitting’, etc. are not lacking.<sup>133</sup> In Heb., the underlying connotation is that of ‘smoothness’ and ‘slippery surfaces’, extended to notions of ‘deceit’ and ‘hypocrisy’.<sup>134</sup> In view of the lack of evidence from other Semitic languages, it is not possible to determine which of the two languages, Arab. and Heb., has retained the original meaning.

v. **Arab. ḥulqūm** (cf. also Ge.) – 56: 83 “Then why do ye not (intervene) when (the soul of the dying man) reaches the throat”: **Akk. liqu**: A confirmed Ug. cognate could have thrown some light upon the nature of the semantic shift between Arab. and Ge. ‘throat’ and ES ‘palate’. The unconfirmed cognate *hlq* given by Gordon<sup>135</sup> is not attested in Aistleitner. CDG (230) translates Heb. *malqoḥayim* as ‘palate’ (cf. BDB 544 *malqōāḥ* ‘jaw; booty, prey’ and *melqāḥayim* ‘tongs, snuffers’) and relates it to this root via metathesis.

vi. **Arab. ḥabā (w)** – 17: 97 “. . . every time it shows abatement, we shall increase for them the fierceness of the Fire.”: **Akk. ḥabū**: The Akk. cognate forms, namely a verb and an adjective with the connotation of ‘softness’, ‘smoothness’, and ‘tenderness’, are used in conjunction with dress, form (container), bad dates, and mild winter. In the case of Arabic there seems to have been a restriction in the semantic range of this root, covering only fire. The root is also employed figuratively to refer to ‘allaying’ the fires of war and the irascibility of she-camels.<sup>136</sup>

vii. **Arab. ruhā** – 38: 36 “Then We subjected the Wind to his power, to flow gently to his order, whithersoever he willed-”: **Ge. ’arhawa**: The basic sense in Arab. has to do with becoming ‘soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken’.<sup>137</sup> On the other hand the general sense in Ge. has to do with ‘opening’. Given the lack

<sup>133</sup> Lane 628ff.

<sup>134</sup> See Murtonen 1988: 122.

<sup>135</sup> 1965: 397

<sup>136</sup> Lane 701.

<sup>137</sup> Lane 1060.

of evidence from other Semitic languages, it is difficult to determine which of the two senses is primary.

viii. **Arab.** *sa'ara* – 81: 12 “When the Blazing Fire is kindled to fierce heat.”: **Aram., Heb., Akk.:** The sense in Arab. is connected with ‘the blazing of fire’, with its figurative extensions covering such concepts as ‘war, evil, severe hunger, or thirst, and madness’.<sup>138</sup> On the other hand, the cognates in Heb. and Akk. are connected with the notion of ‘raging winds’ and ‘being stormy’. The metaphorical usage in Aram. ‘to be excited, troubled’ comes very close to Arab. ‘exciting evil, mischief against a people’.

ix. **Arab.** *saqf* (cf. also ESA) – 16: 26 “. . . But Allah took their structures from their foundations, and the roof fell down. . . .”: **Syr., Aram., Heb.:** A semantic split occurred between SS-Arabic and NWS, with both areas sharing the notion of ‘height’ but disagreeing as to the referent. The cognates in NWS, however, seem more primitive.

x. **Arab.** *šayh* – 28: 23 “. . . and our father is a very old man.”: **Akk.** *šāhu*: Provided that these are real cognates, the underlying notion of ‘growing’ is common to both lexemes. The distinction is one of time (age) in the case of Arab. and space (height, length) in Akk.

xi. **Arab.** *šana'a* – 29: 45 “. . . And Allah knows the (deeds) that ye do.”: **Ge. ESA, NWS:** The sense in Arab. is neutral whereas that of the cognates is semantically marked for ‘strength’ (SS) and ‘caution’ (NWS). The meaning in Arab. could well be the source from which the cognates evolved, but the opposite is also possible.

xii. **Arab.** *dalla* – 2: 108 “. . . But whoever changeth from Faith to Unbelief, hath strayed without doubt from the even way.”; 6: 24 “. . . But the (lie) which they invented will leave them in the lurch.”; 18: 104 “Those whose efforts have been wasted in this life. . . .”; 32: 10 “. . . When we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed?”: **ESA dll:** Here the sense is restricted to ‘grave illness’. This is related to the Arab. notion of ‘a lost state; a state of perishing, coming to nought, or passing away’.<sup>139</sup>

<sup>138</sup> Lane 1363.

<sup>139</sup> Lane 1797.

xiii. **Arab.** *ṭāla(w)* (cf. also ESA) – 20: 86 “. . . Did then the promise seem to you long (in coming)?”; 21: 44 “Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; . . .”: **NWS:** Here the predominant sense has to do with ‘walking’ and the semantic association with Arab. and ESA is not a very direct one.<sup>140</sup>

xiv. **Arab.** *‘abasa* – 74: 22 “Then he frowned and he scowled!”: **Heb.** *‘ābaš*: The primary sense is connected with ‘contracting’ and ‘shrivelling’, with Arab. restricting the usage to the human face and Heb. applying the root to grains.

xv. **Arab.** *‘atala* – 44: 47 “(A voice will cry:) ‘Seize ye him and drag him into the midst of the Blazing Fire!”: **ESA** *‘tl*: Here the sense appears to be secondary, whereas Arabic might have retained the primitive one. However, as in previous cases, the lack of data from other Semitic areas precludes any definite judgement.

xvi. **Arab.** *‘aṣā(y)* – 20: 121 “. . . Thus did Adam disobey his Lord, and allow himself to be seduced.”: **Syr., Aram., Heb.:** The NWS cognates are more semantically marked than Arab. and go a step further in the process of ‘disobedience and rebellion’.

xvii. **Arab.** *‘adḍa* – 3: 119 “. . . But when they are alone, they bite off the very tips of their fingers at you in their rage. . . .”: **Ge.** *‘adada*: The act of ‘seizing’ is qualified in Arab. as one ‘with the teeth’,<sup>141</sup> whereas in Ge. ‘seizing’ takes place with force, hence ‘robbing’. It is not possible to know which of the two reflects the primary meaning.

xviii. **Arab.** *‘aṭā* – 20: 50 “He said: ‘Our Lord is He Who gave to each (Created) thing its form and nature. . . .”: **Heb.** *‘āṭā*: The Heb. cognate meaning ‘to grasp’ is well within the semantic domain of Arab., as is attested in Ibn Fāris (*‘ahd wa munāwala*)<sup>142</sup> and in Lane, who defines *‘aṭw* as “. . . the act of raising the head and the hands . . . to take a thing.”

xix. **Arab.** *gadaq* – 72: 16 “. . . We should certainly have bestowed on them Rain in abundance.”: **Syr.** *‘edqā*: The sense in Syr. could be a metaphorical derivation from the notion of ‘abundance’ which is so pronounced in Arabic (‘copious waters’).

<sup>140</sup> See Murtonen 1989: 204.

<sup>141</sup> Lane 2069.

<sup>142</sup> IV: 353.



xx. **Arab.** *'afṣaḥ* – 28: 34 “And my brother Aaron – He is more eloquent in speech than I . . .”: **Syr., Aram., Akk.:** The senses in Arab. are associated with ‘being apparent, clear or free from turbidness; eloquent’, whereas those in Syr., Aram. and Akk. are connected with the notions of ‘brightness, and whiteness’. It is very difficult to say which sense is primary.

xxi. **Arab.** *qāṣif* – 17: 69 “Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you. . .”: **Syr., Aram., Heb.:** The basic meaning in Arabic has to do with ‘breaking’, which is extended to ‘weak personality’ (*'aqṣaf, qasif*), ‘violent winds and gales’, ‘roaring of camels’,<sup>143</sup> etc. In NWS, the cognates are restricted to connotations of ‘anxiety’ and ‘wrath’. Given the lack of lexical evidence from SS and ES, it is difficult to trace the semantic development of this root.

xxii. **Arab.** *qanaṭa* – 42: 28 “He is the One that sends down rain (even) after (men) have given up all hope.”: **NWS:** The cognates refer to three different, but interrelated, psychological conditions, namely 1. ‘despair’ (Arab.), 2. ‘fear’ (Syr., Heb.), and 3. ‘hate’ (Aram.). More lexical evidence from other areas of Semitic would have thrown more light on the pattern of Semantic development.

xxiii. **Arab.** *'inkadara* – 81: 2 “When the stars fall, losing their lustre. . .”: **Heb., Akk.:** The sense in Arabic ‘to spread out; fall out’ is unmarked, whereas the Heb. and Akk. cognates are bound to the marked notion of ‘spreading out aggressively’.

xxiv. **Arab.** *massaka* – 7: 170 “As to those who hold fast by the Book and establish regular Prayer. . .”: **Ge., Syr. Aram., Heb., Ug., Akk.:** A semantic shift divides the cognates into two groups: 1. those with the basic meaning of ‘grasping, holding’ and, 2. those with the meaning ‘to drag, draw’. Arab. belongs to the first group, whereas Ge. and Ug. belong to the second. NWS shares both meanings. In the case of Akkadian, the semantic link with ‘skin, hide’ is not very clear, but the correlation is based on the notion of ‘shrivelling (of the skin)’ as attested in Syr.<sup>144</sup>

xxv. **Arab.** *nazala* (cf. also ESA) – 17: 105 “We sent down the (*Qur'ān*) in Truth, and in Truth has it descended. . .”: **NWS, Akk.:**

<sup>143</sup> LA IX: 283.

<sup>144</sup> Murtonen 1989: 267.

A semantic shift occurred between North Semitic 'to flow (waters)' and South Semitic 'to descend', with Syr. somewhat poised at the centre. The sense 'to empty' in Akk. is closer to 'flowing' than to 'descending'. Here again, it is difficult to determine which of the senses is original.

xxvi. **Arab. *hams*** – 20: 108 "... nothing shalt thou hear but the tramp of their feet (as they march).": **NWS**: The Arab. sense of *hamasa* 'to speak inaudibly, in a low, faint, gentle, or soft, manner, so as to be hardly intelligible' may be related to the NWS cognates which, however, centre on mental activity. Given the lack of more evidence from other Semitic areas, it is not possible to infer which meaning is the most basic.

#### 4.6 *Summing-up*

The above discussion by no means claims to be comprehensive, and the pitfalls characterizing this area of comparative Semitic studies are common knowledge. The two hundred and ten semantic cases discussed above may be summarized as follows:

- |  |    |
|--|----|
| a. extensive lexical community (sect. 4.2) | 46 |
| b. semantic retention (sect. 4.3)          | 89 |
| c. semantic specialization (sect. 4.4)     | 49 |
| d. others (sect. 4.5)                      | 26 |

Barr had referred to Delitzsch's *Prolegomena* (1886) where he states that Arabic "... presents in comparison to Hebrew, Aramaic, and Accadian, narrowed or clearly derivative meanings."<sup>145</sup> Likewise, Sawyer remarks that, "While being phonologically close to Proto-Semitic, Arabic may often have developed semantically further from Proto-Semitic than the other languages."<sup>146</sup> These observations hold true for many of the lexical cases discussed above. However, the evidence from section 4.2 and 4.3, may indicate that the tendency of the Arabic lexicon towards the retention and preservation of original or early basic meanings of a presumed 'Common Semitic' phase tends to be a stable lexical feature. This feature of the Arabic lexicon

<sup>145</sup> 1968: 158.

<sup>146</sup> 1972: 97.

must not be undermined by excessive emphasis on lexical specialization and further semantic development. These processes had certainly affected Arabic in the same way as they had affected other Semitic languages, albeit in varying degrees.<sup>147</sup> The semantic duality 'retention—specialization' in Arabic is highly indicative of the characteristic symbiosis of the 'archaic' and 'innovative' strata in this language.

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<sup>147</sup> According to Bateson 1967: 87, every Arabic word is said to have four meanings: a. the primary meaning, b. the precise opposite, c. an obscene sense, d. some meaning which has to do with camels. Bateson adds that ". . . only a small portion of this vast accumulated vocabulary is used, except for conscious and conspicuous archaism, and words listed in traditional dictionaries with half a dozen very different meanings are now generally limited to one or two."

## CHAPTER FIVE

### DISCUSSION OF THE FIGURES

#### 5.1 *The basic figures*

The lexical corpus is made up of 1,717 lexical items which yield 2,256 semantic classifications. The lexical entries belong to 1,504 roots of which 1,383 yield one lexeme only and 121 homonymous roots yield 255 items. Moreover, 79 words, mostly prepositions and particles, are not classified by root. The total number of cognates identified in all of the eight languages of the corpus amounts to 4,159. In 82 cases, these cognates are shared by *all* of the languages. Moreover, one could add 364 other lexical items in the various Semitic languages that are unconfirmed, yet possible, cognates.<sup>1</sup> Adding these unconfirmed cognates to the confirmed ones gives a total number of 4,523 attestations in the various branches of Semitic. Moreover, in the case of 535 Arabic lexical items (i.e. 31.1% of the corpus), no cognate forms were found in the other Semitic languages.

#### 5.2 *Distribution of the lexical resources*

The following table illustrates the distribution of the lexical resources in each of the eight Semitic languages. Cognate forms are marked with '1', unconfirmed or dubious cognate forms with '2', and no cognate attestations with '0'.

Table 2

	1	%	2	%	0	%	Total
Ar. - Ge.	519	30.23	43	2.5	1155	67.27	1717
Ar. - ESA	520	30.29	86	5	1111	64.71	1717
Ar. - Syr.	657	38.26	29	1.69	1031	60.05	1717
Ar. - Aram.	685	39.9	34	1.98	998	58.12	1717

<sup>1</sup> These items, marked with a '2' in the lexical grid, could be lexemes which lack full phonetic or semantic correspondence, or whose meanings are dubious or unconfirmed.

Table 2 (*cont.*)

	1	%	2	%	0	%	Total
Ar. - Heb.	741	43.16	44	2.56	932	54.28	1717
Ar. - Ph.	229	13.34	22	1.28	1466	85.38	1717
Ar. - Ug.	394	22.95	50	2.91	1273	74.14	1717
Ar. - Akk.	414	24.11	56	3.26	1247	72.63	1717
	4159	—	364	—	9213	—	—

The above figures in descending order will render a clearer picture of the distribution of the cognates:

Table 3

	1	2	0
Ar. - Heb.	741	ESA	86
" Aram.	685	Akk.	56
" Syr.	657	Ug.	50
" ESA	520	Heb.	44
" Ge.	519	Ge.	43
" Akk.	414	Aram.	34
" Ug.	394	Syr.	29
" Ph.	229	Ph.	22
			932

As can be seen from the above, most cognates are found in Hebrew, with Aramaic and Syriac following closely, whereas the least number of cognates are attested in Phoenician.<sup>2</sup>

Table 4 below illustrates the average percentage rates of lexical community (1), as well as lack of community (0) in the case of NWS and SS. The figures for Phoenician, Ugaritic and Akkadian are reproduced from table 2 for comparison. Moreover, in the following table Phoenician is listed separately so as to prevent that its low figures influence the averages obtained from Hebrew, Aramaic, and Syriac.

<sup>2</sup> By way of comparison see Barr 1968: 162 where he states that "... samples taken from various kinds of Arabic literature (e.g. early poems, modern legal documents) suggest that the percentage of words used which have a cognate of similar sense in ancient Hebrew will seldom exceed 30-40 percent." The Hebrew cognates in the present work are, however, not necessarily homosemantic, hence the greater percentage obtained here.

Table 4

	'1' (%)	'2' (%)	'0' (%)
NWS	40.44	2.08	57.48
SS	30.26	3.75	65.99
Ug.	22.95	2.91	74.14
Akk.	24.11	3.26	72.63
Ph.	13.34	1.28	85.38

Table 5 below illustrates the community of lexical resources among the different varieties, namely the total number of cognates that Arabic shares with each of the eight Semitic languages, and the cognates that these languages share with each other:

Table 5

	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.
<b>Arab.</b>	519	520	657	685	741	229	394	414
519	<b>Ge.</b>	274	344	365	384	158	240	256
520	274	<b>ESA</b>	318	339	357	160	246	224
657	344	318	<b>Syr.</b>	556	538	189	295	325
685	365	339	556	<b>Aram.</b>	626	213	329	354
741	384	357	538	626	<b>Heb.</b>	225	354	368
229	158	160	189	213	225	<b>Ph.</b>	171	157
394	240	246	295	329	354	171	<b>Ug.</b>	247
414	256	224	325	354	368	157	247	<b>Akk.</b>
<b>Arab.</b>	<b>Ge.</b>	<b>ESA</b>	<b>Syr.</b>	<b>Aram.</b>	<b>Heb.</b>	<b>Ph.</b>	<b>Ug.</b>	

When analyzing the tables in this chapter, it is very important to bear in mind certain constraints in the interpretation of the figures. In particular, one should be careful not to interpret these tables too strictly. Figures for a particular language, apart from reflecting a high or low degree of lexical community with Arabic, also reflect the availability of lexical resources in that particular language. This is especially the case in languages like Ugaritic and Phoenician, whose quantitatively limited lexica are no match to those of, say, Arabic and Hebrew.<sup>3</sup>

<sup>3</sup> According to De Moor 1973, an average Old Testament Hebrew dictionary contains about 7,500–8,000 individual entries, whereas a Ugaritic dictionary would

5.3 *Distribution by semantic classification*

In table 6 below, column a. indicates the semantic domains in which the Arabic lexemes have been classified, whereas the rest of the columns show the number of semantic classifications obtained in each language.

Table 6

a.	Arab.	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.	
A1	49	22	16	19	24	28	8	17	16	A1
A2	58	20	18	22	19	22	5	10	12	A2
A3	44	14	13	12	13	14	2	5	9	A3
A4	54	20	15	27	29	25	10	11	19	A4
	<b>205</b>	<b>76</b>	<b>62</b>	<b>80</b>	<b>85</b>	<b>89</b>	<b>25</b>	<b>43</b>	<b>56</b>	
B1	11	4	<b>7</b>	7	8	7	3	4	3	B1
B2	99	40	35	50	53	55	19	41	38	B2
B3	114	34	23	37	36	41	9	21	21	B3
B4	30	6	8	12	10	13	2	4	5	B4
B5	85	30	22	31	32	38	7	14	18	B5
B6	36	10	15	16	16	15	8	13	14	B6
	<b>375</b>	<b>124</b>	<b>110</b>	<b>153</b>	<b>155</b>	<b>169</b>	<b>48</b>	<b>97</b>	<b>99</b>	
C1	93	27	23	37	39	37	13	20	22	C1
C2	182	36	34	45	54	64	12	21	30	C2
C3	135	20	<b>42</b>	37	35	42	11	24	19	C3
C4	101	30	26	36	42	45	9	16	15	C4
	<b>511</b>	<b>113</b>	<b>125</b>	<b>155</b>	<b>170</b>	<b>188</b>	<b>45</b>	<b>81</b>	<b>86</b>	
D1	35	14	<b>20</b>	23	22	20	12	<b>17</b>	<b>18</b>	D1
D2	65	22	24	26	31	29	17	18	17	D2
D3	37	10	<b>17</b>	11	14	16	4	8	6	D3
D4	32	8	11	19	17	16	5	<b>8</b>	<b>7</b>	D4
D5	42	<b>18</b>	<b>18</b>	17	15	21	3	10	10	D5

only have 2,000 words. Dahood 1963: 291 estimates that the known Hebrew vocabulary would represent about a fifth of the total stock of NWS words between 1400 and 400 B.C.

Table 6 (cont.)

a.	Arab.	Ge.	ESA	Syr.	Aram.	Heb.	Ph.	Ug.	Akk.	
D6	17	<b>7</b>	<b>5</b>	9	6	6	3	3	3	D6
D7	61	14	12	25	26	26	10	13	<b>21</b>	D7
	<b>283</b>	<b>93</b>	<b>107</b>	<b>130</b>	<b>131</b>	<b>134</b>	<b>54</b>	<b>77</b>	<b>82</b>	
E1	27	10	<b>12</b>	15	12	14	4	8	6	E1
E2	51	19	18	23	25	23	4	10	12	E2
E3	50	16	14	<b>23</b>	21	20	7	<b>15</b>	9	E3
E4	73	24	24	34	40	38	11	21	<b>26</b>	E4
	<b>201</b>	<b>69</b>	<b>68</b>	<b>95</b>	<b>98</b>	<b>95</b>	<b>26</b>	<b>54</b>	<b>53</b>	
F1	82	30	26	37	40	41	14	18	26	F1
F2	115	32	<b>23</b>	<b>35</b>	42	45	14	27	24	F2
F3	39	12	<b>18</b>	18	14	18	5	<b>13</b>	11	F3
F4	99	35	<b>40</b>	41	46	<b>54</b>	22	<b>36</b>	27	F4
F5	80	25	31	<b>31</b>	38	43	14	19	19	F5
F6	67	14	<b>19</b>	<b>18</b>	<b>19</b>	<b>27</b>	8	14	<b>17</b>	F6
F7	111	37	33	46	45	49	8	24	25	F7
	<b>593</b>	<b>185</b>	<b>190</b>	<b>226</b>	<b>244</b>	<b>277</b>	<b>85</b>	<b>151</b>	<b>149</b>	
G1	82	30	38	41	41	46	<b>28</b>	<b>34</b>	24	G1
	<b>2256</b>	<b>690</b>	<b>700</b>	<b>880</b>	<b>924</b>	<b>998</b>	<b>311</b>	<b>537</b>	<b>549</b>	

The grand total of the semantic classifications (i.e. the last horizontal line in table 6 above) reflects the following distribution by order of priority.<sup>4</sup>

Table 7

			Average
1. Heb.	998	44.2%	44.2%
2. Aram.	924	40.9%	40.9%
3. Syr.	880	39%	39%
			<b>41.4%</b>

<sup>4</sup> The percentages in table 7 are obtained on the basis of the total semantic classifications in Arabic, namely 2,256.



Table 7 (cont.)

			Average
4. ESA	700	31%	31%
5. Ge.	690	30.6%	30.6%
			30.8%
6. Akk.	549	24.3%	24.3%
7. Ug.	537	23.8%	23.8%
8. Ph.	311	13.8%	13.8%

In the case of twelve sub-domains, namely A4, B2, B3, B4, B5, C1, C2, C4, D2, E2, F1, F7, the figures obtained reflect, with minor exceptions, the distribution in table 7 above. This is not the case in A2 (the Earth, including minerals), A3 (flora), and B6 (human life in general), where the figures are quite evenly distributed among the different areas of Semitic. Moreover, the figures in bold in table 6 stand out against the rest and deserve to be noted:

- B1 (race and gender): ESA is on the same level with NWS.
- C3 (the will: desire and action): ESA and Heb. are the most numerous.
- D1 (the family): ESA and Heb. are equal, with Ug. and Akk. following very closely.
- D3 (social life): ESA cognates are the most numerous.
- D4 (occupations, trades and professions): Ge. and Ug. are equal, and Akk. follows very closely.
- D5 (personal possessions and property): The SS cognates are at the same level with NWS, actually exceeding Syr. and Aram.
- D6 (financial transactions): The SS cognates are at the same level with NWS, and Ge. exceeds Aram. and Heb.
- D7 (architectural and other constructions): The Akk. cognates exceed those in SS. and come very close to NWS
- E1 (the village, the town, the nation): ESA is at the same level with Aram.
- E3 (war and defence): The figures for Syr. and Ug. are quite high.
- E4 (beliefs and religion): The Akk. cognates exceed those in SS.
- F2 (qualities and states): The figures for Syr. and ESA are very low.
- F3 (relation, order, value): The figures for ESA are equal with Syr. and Heb., and the figure for Ug. cognates is very high.

- F4 (number and quantity): The figures for ESA and Ug. are very high.
- F5 (space): The figure for Syriac cognates is quite low and at the same level with ESA.
- F6 (time): The Heb. cognates are very numerous, whereas Syr., Aram., ESA and Akk. are on the same level.
- G1 (grammatical categories): The figures for Ph. and Ug. are very high.

The figures for Akkadian and Ugaritic are identical in four out of thirty-three sub-domains (B3, D5, D6, F5), whereas in fifteen cases (A1, A2, B1, B4, B6, C1, C4, D1, D2, D3, D4, E1, E2, F3, F7), the difference between both languages is by 1 or 2 cognates. In eight sub-domains (A3, A4, B5, C2, D7, E4, F1, F6), cognates shared by Akkadian and Arabic are more numerous than those shared with Ugaritic, whereas in six sub-domains (B2, C3, E3, F2, F4, G1) Ugaritic cognates with Arabic are more numerous than Akkadian ones.

It should be pointed out that the figures in some categories are almost negligible, and at times the numerical difference between the various languages is too minimal to render any comments possible. The final average distribution resulting from the grand total (table 7) is an indication of the degree of community in cognates shared by Qur'ānic Arabic with the rest of the Semitic languages.

#### 5.4 *Areal distribution of the lexical material*

The lexical grid in 3.2 above, apart from displaying the nature of the broad semantic relationship between the Arabic lexemes and their cognates (marked '1', '2', or '0'), also notes the geographical distribution of the cognate attestations (marked by '+').<sup>5</sup> The distribution of the cognate languages into the SS, NWS, and ES subgroupings of Semitic (with Ugaritic kept separate from the rest), is only one way of controlling and presenting the cognate lexical material without in any way hinting that this classificatory arrangement is the only one possible. Table 8 summarizes the areal distribution of the cognate lexical material:

<sup>5</sup> For an explanation of the symbols '0', '1', '2' and '–', '+', '~' see 3.1.

Table 8

1. Only in SS	+ - - -	[ + \ \ \ ]	152	(8.9%)	[765 (44.6%)]
2. Only in NWS	- + - -	[ \ + \ \ ]	161	(9.4%)	[879 (51.2%)]
3. Only in Ug.	- - + -	[ \ \ + \ ]	16	(0.9%)	[395 (23.0%)]
4. Only in ES	- - - +	[ \ \ \ + ]	16	(0.9%)	[414 (24.1%)]
5. SS-NWS	+ + - -	[ + + \ \ ]	156	(9.1%)	[569 (33.1%)]
6. Ug.-ES	- - + +	[ \ \ + + ]	2	(0.1%)	[248 (14.4%)]
7. SS-ES	+ - - +	[ + \ \ + ]	8	(0.5%)	[312 (18.2%)]
8. NWS-Ug.	- + + -	[ \ + + \ ]	23	(1.3%)	[365 (21.3%)]
9. SS-Ug.	+ - + -	[ + \ + \ ]	9	(0.5%)	[316 (18.4%)]
10. NWS-ES	- + - +	[ \ + \ + ]	45	(2.6%)	[384 (22.4%)]
11. SS-NWS-Ug.	+ + + -	[ + + + \ ]	74	(4.3%)	[306 (17.8%)]
12. NWS-Ug.-ES	- + + +	[ \ + + + ]	22	(1.3%)	[245 (14.3%)]
13. SS-Ug.-ES	+ - + +	[ + \ + + ]	0	(0%)	[ 0 (0 %) ]
14. SS-NWS-ES	+ + - +		71	(4.1%)	
15. SS-NWS-ES	+ + ( \ ) +		301	(17.5%)	
16. SS-NWS-Ug.-ES	+ + + +		216	(12.6%)	
17. SS-NWS-Ug.-ES	9 +		82	(4.8%)	
18. Nowhere in Semitic	- - - -		535	(31.1%)	

In this table, two separate calculations have been carried out. The first calculation takes into account the cognates of Arabic lexemes attested exclusively in one particular area of Semitic (patterns 1 to 4), in two areas (patterns 5 to 10), in three areas (patterns 11 to 15),<sup>6</sup> and in all the four areas (16 to 17).<sup>7</sup> Distribution pattern 18 has to do with Arabic lexemes for which no cognates have been found in any of the Semitic languages under consideration.

In the second calculation, whose results are shown within square brackets, the number of cognates in the various patterns of distribution ignore the other areas of Semitic (shown with the symbol \).<sup>8</sup>

<sup>6</sup> Distribution pattern 15 refers to cognates attested in any language of three areal subdivisions (excluding Ugaritic). Thus, pattern 15 ignores Ug. (that is no computer 'filtering' was done in the Ug. column, thus + + \ +). This way, a different result from the one in pattern 14 (in which Ug. is included in the filtering: + + - +) is obtained.

<sup>7</sup> Pattern 17 takes into account cognates attested in *all* of the nine languages of the corpus.

<sup>8</sup> This means that whenever a search for cognates (by means of computer 'filtering', that is instructing the computer to retrieve information only from specific 'fields')

Thus, for example, the 765 cognates attested in SS include the 152 cognates shared exclusively by SS and Arabic (pattern 1) but also 613 other cognates which SS shares with other areas of Semitic. Hence, unlike the exclusive nature of the first type of calculation, the second type is less restrictive and therefore the results accruing from it are by far bigger.

In the case of distribution patterns 7, 9, 10, 13, and 14 in table 8 above, some lexical items have been preserved in, say, the peripheral areas and not in the central area (e.g. no. 7: SS-ES), in one peripheral area and another area of Semitic (no. 9: SS-Ug., and no. 10: NWS-ES), or else in three out of the four areas under consideration (no. 13: SS-Ug.-ES and no. 14: SS-NWS-ES). In all of these distribution patterns, Arabic constitutes the linking component. One plausible reason for the lack of cognate evidence from the intervening areas may lie in what Fisher considers to be the loss, or modification beyond recognition, of lexical and grammatical features "... in the more fluid situation of a centralized locale. . . ." <sup>9</sup> Thus, for example, Arabic *'ibtahala*, *hīn*, *hayr*, *mudabdab*, *fasaha* and *mannā* are shared by Ge'ez/ESA and Akkadian to the exclusion of the NWS languages and Ug. Similarly, Arabic *battā*, *dāda(w)*, *sāhīl*, *'āšara*, *guzan*, *nağā(w)*, *nisf* and *nafā'a* are common to Ge'ez/ESA and Ugaritic, whereas Arabic *'iy* has a cognate in Ge'ez, Ugaritic and Akkadian.

An examination of the semantic fields of cognates on the basis of the areal distribution patterns discussed in table 8 above is essential with a view to establishing the semantic domains in which lexical community among different areas of Semitic is attested. For this purpose, consider table 9:

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was made in a particular area, or areas, yielding negative results, the symbol '—' is used. On the other hand, whenever no search was made in a particular area or areas, the symbol '\ ' is used.

<sup>9</sup> 1969: 264.

Table 9

Distr.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	Distr.
A1	4	3	0	0	6	1	0	0	0	2	2	1	0	1	11	9	3	13	A1
A2	7	3	0	1	7	0	1	1	1	2	2	0	0	3	8	5	2	19	A2
A3	4	3	0	0	4	0	0	0	0	1	1	0	0	4	8	4	0	17	A3
A4	5	4	0	0	4	0	0	0	0	3	0	1	0	5	14	9	3	15	A4
	20	13	0	1	21	1	1	1	1	8	5	2	0	13	41	27	8	64	
B1	1	2	0	0	1	0	0	0	0	0	1	0	0	0	3	3	2	2	B1
B2	4	8	2	0	10	0	1	2	0	2	4	4	0	2	29	26	11	26	B2
B3	16	9	0	0	8	0	0	3	0	3	5	3	0	4	14	9	2	40	B3
B4	2	4	0	1	5	0	0	0	0	0	0	1	0	1	3	2	0	8	B4
B5	7	10	2	0	10	0	0	0	1	2	2	0	0	6	15	8	3	25	B5
B6	1	3	0	1	3	1	0	1	0	1	1	2	0	1	9	8	4	11	B6
	31	36	4	2	37	1	1	5	1	8	13	10	0	14	73	56	22	112	
C1	10	10	1	0	6	0	0	2	0	3	1	1	0	2	16	13	5	29	C1
C2	12	27	3	5	11	1	1	1	0	4	4	1	0	5	17	9	4	69	C2
C3	16	11	1	1	12	0	1	3	1	1	4	3	0	2	11	7	3	55	C3
C4	4	9	2	0	16	0	0	1	0	2	3	0	0	4	12	8	0	32	C4
	42	57	7	6	45	1	2	7	1	10	12	5	0	13	56	37	12	185	
D1	1	2	0	1	4	0	0	2	0	0	1	0	0	3	17	14	8	5	D1
D2	10	6	1	0	8	0	1	2	0	3	1	1	0	0	12	12	4	17	D2
D3	5	5	0	0	4	0	0	0	1	0	3	0	0	2	6	4	2	12	D3

D4	0	6	1	0	5	0	0	1	1	0	1	0	0	1	7	4	2	5	D4
D5	5	7	0	0	4	0	0	0	1	0	3	0	0	3	10	6	1	8	D5
D6	2	2	1	0	3	0	0	0	0	0	0	0	0	1	3	1	0	4	D6
D7	2	5	1	1	3	0	0	0	0	4	1	1	0	4	14	10	3	25	D7
	25	33	4	2	31	0	1	5	3	7	10	2	0	14	69	51	20	76	
E1	2	2	0	0	3	0	0	1	0	0	2	0	0	1	6	5	1	8	E1
E2	7	7	0	0	8	0	0	0	0	1	1	1	0	3	10	7	1	11	E2
E3	5	7	0	0	3	0	0	0	2	1	5	0	0	1	7	6	2	14	E3
E4	6	5	0	0	7	0	1	2	0	4	4	1	0	5	19	12	3	17	E4
	20	21	0	0	21	0	1	3	2	6	12	2	0	10	42	30	7	50	
F1	4	9	0	2	12	0	0	0	0	3	3	4	0	5	15	10	5	24	F1
F2	10	11	1	5	7	0	1	3	0	3	7	0	0	3	15	12	2	36	F2
F3	3	4	0	0	3	0	1	2	0	0	4	0	0	1	8	7	3	9	F3
F4	7	9	1	0	9	0	0	1	2	1	6	1	0	2	25	22	14	27	F4
F5	7	7	1	1	9	0	1	2	0	2	5	0	0	4	14	9	1	19	F5
F6	6	4	2	0	5	0	1	1	0	3	1	1	0	3	10	7	3	27	F6
F7	12	12	1	1	14	0	1	0	3	3	4	1	0	1	17	14	5	25	F7
	49	56	6	9	59	0	5	9	5	15	30	7	0	19	104	81	33	167	
G1	6	3	0	0	4	0	0	2	0	2	12	1	0	4	20	16	8	25	G1
Tot.	193	219	21	20	218	3	11	32	13	56	94	29	0	87	405	298	110	679	Tot.
Tot.*	152	161	16	16	156	2	8	23	9	45	74	22	0	71	301	216	82	535	Tot.

\* These figures refer to the cognates of Arabic lexemes shown in Table 8 above.

5.4.1 *Distribution patterns 1–4*

These patterns relate to instances where cognates of Arabic lexemes originate in single areas of Semitic, to the exclusion of the other areas. The following points should be noted:

- Domain A (the universe): SS cognates exceed those in NWS, whereas the figures for Ug. and Akk. are negligible.
- Domain B (the physical being): NWS cognates exceed those in SS. However, SS cognates in B3 (satisfaction of bodily needs) are almost double those in NWS.
- Domain C (the soul and the intellect): Here the situation is quite balanced, with equal figures for SS and NWS in C1 (intelligence, perception, etc.), NWS exceeding SS in C2 (state of mind), and SS having more cognates than NWS in C3 (the will: desire and action).
- Domain D (Man—the social being): Equal figures for SS and NWS in D3 (social life) and D6 (financial transactions), whereas SS exceeds NWS in D2 (language), and NWS displaying more cognates than SS in D4 (occupations, trades, etc.).
- Domain E (social organization): The figures for SS and NWS are almost equal.
- Domain F (Man and the universe): With the exception of F1 (existence), the figures for SS and NWS are almost equal.
- Domain G (grammatical categories): SS cognates exceed NWS ones.

As regards Ugaritic and Akkadian, the former's cognates are more numerous in domains B, C, D, even though in most cases the figures from these two areas of Semitic are almost negligible.

Summing up, NWS cognates (161 lexemes—9.4% of the total) exceed those attested in SS (152 lexemes—8.9%), but the difference, as can be seen, is not very significant. These figures are indicative of the position occupied by the Arabic lexicon within the general Semitic distribution, namely one of relative even posture between these two areas of Semitic. The cognates which originate exclusively from these two areas account for almost one-fifth (18.2%) of the Qur'ānic lexicon. On the other hand, those from Ugaritic and ES (col. 3 and 4 respectively) account only for 1.9% of the total.

#### 5.4.2 *The other distribution patterns 5-18*

A. *Dyads*: the cognate forms shared by Arabic and the dyad SS-NWS (col. 5) in all semantic domains (A to G) are by far the most quantitatively important (156 or 9.1% of the total). Next comes the dyad NWS-ES (col. 10) with just 45 or 2.6%. Dyads (6 to 9) are of minimal bearing to the overall picture.

B. *Triads*: Arabic shares with SS-NWS-Ug (col. 11) and SS-NWS-ES (col. 14) the greatest number of cognates, namely 74 (4.3%) and 71 (4.1%) respectively. Exceptions to this are domain A, where cognates of the triad SS-NWS-ES are more numerous than the ones in SS-NWS-Ug. However, the opposite applies to domains F and G.

Of quantitative importance are the 301 cognates (17.5% of the total) which Arabic shares with SS, NWS, and ES (col. 15). However, it should be stressed that Ugaritic was left out from the calculation so as to obtain a different result from that in distribution pattern 14. Finally, 216 (12.6%) Arabic lexemes have cognates in one or more languages of all of the four subdivisions of Semitic (col. 16), whereas 82 lexemes (4.8%) have cognates in each one of the eight languages of the lexical corpus (col. 17). Moreover, no cognates have been found for 535 (31.1%) Qur'ānic lexemes (col. 18).

#### 5.5 *The Common Semitic element in the Qur'ānic lexicon*

Semitists of the calibre of Renan, Levi della Vida, Smith, Nielsen and Moscati have postulated a Common Semitic phase. Moscati, for example, argues that the common phonological, morphological, syntactical and lexical traits characterizing the Semitic languages "... can not be accounted for by borrowings in historical times, but only on the hypothesis of a common origin."<sup>10</sup> This view is reiterated by LaSor who states that "... the Semitic languages that have such an extensive basic vocabulary must have developed from a parent language, which for convenience's sake we may call Proto-Semitic."<sup>11</sup> On the other hand, Garbini is very critical about the existence of

<sup>10</sup> 1957: 25.

<sup>11</sup> 1990: 192. He states (pp. 193-205) that the Common lexicon of Semitic comprises: numerals, parts of the body, members of the family or clan, familial activities, periods of time, physical phenomena, common activities, fauna, animal husbandry,



this Common Semitic lexical component. Even though he does not deny the existence of around five hundred words which are common to all Semitic languages, Garbini attributes this phenomenon to the lexical unification witnessed by the Semitic languages in historical times, and hence a secondary process.<sup>12</sup> He bases his conclusion on the argument that, since there is no such a thing as a Common Semitic grammar, it is unlikely that a Common Semitic lexicon had actually existed, at least not on a vast scale. A practical stance is adopted by Sáenz-Badillos for whom 'Proto-Semitic' implies "... the totality of common features—*isoglosses*—exhibited by the historically-observable Semitic languages, which might have been shared by this group of dialects at its earliest period. Thus, Proto-Semitic is more a postulate or linguistic convention than an actual ancient language spoken by a recognizable group."<sup>13</sup> Distribution patterns 14, 15, 16, and 17 in table 8 above shed some light on the Common Semitic element in the lexicon of QA. Adopting Fronzaroli's criterion regarding what constitutes the Common lexicon, namely the attestation of a lexeme in one language, or dialect, of the three main areas of Semitic (East, North-West, and South-West),<sup>14</sup> it can be deduced that the 216 cognates (12.6%) identified in one or more languages of each of the four subdivisions (col. 16 in table 8 above) belong to the Common Semitic vocabulary. 82 cognates (4.8%) of these are attested in *all* of the eight languages of the lexical corpus (col. 17 in table 8 above). As regards the classification into semantic domains, most Common Semitic cognates fall under F (Man and the universe—27.2%), B. (the physical being—18.8%), and D (Man—the social being—17.1%).<sup>15</sup>

The figure of Common Semitic cognates is higher if one takes into consideration grouping 15 which ignores Ugaritic from the computer search.<sup>16</sup> In this case 301 cognates are identified in any one

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agriculture, religion, cult, government, common pronouns and prepositions, pronominal suffixes, conjunctions, and adverbs.

<sup>12</sup> 1974: 167.

<sup>13</sup> 1993: 16.

<sup>14</sup> 1964: 162. Fronzaroli states that even "... la presenza di un vocabolo in due aree linguistiche indipendenti potrebbe essere considerata criterio positivo di semiticità." Moreover, he develops his argument further, stating that the attestation of a lexeme in a single language could also have belonged to the Common lexicon.

<sup>15</sup> See col. 16 in table 9. Thus, for example, the 81 semantic classifications in domain F constitute 27.2% of the total 298 classifications obtained in this column.

<sup>16</sup> In the case of distribution pattern 14 (+ + - +), see footnote 6 above.

language of SS, NWS, and ES. Here again, most cognates are classified under semantic domains F, with B and D very close to each other.

The cognate lexical material in this work is always presented in direct relation to the Arabic lexicon, and therefore any statistical information regarding the lexical relationship between the other individual languages must always include Arabic. Hence, it is not possible to retrieve from the corpus information regarding the lexical community between the individual varieties of Semitic, independently of Arabic. However, when a less rigid criterion for the Common lexicon of Semitic is adopted, namely the attestation of cognate material from Arabic and any two other areas of Semitic, the following results are obtained:

Table 10<sup>17</sup>

		Lexemes (% of total)
1. Arab.-SS-NWS	+ + \ \	569 (33.1%)
2. Arab.-SS-Ug.	+ \ + \	316 (18.4%)
3. Arab.-SS-Akk.	+ \ \ +	312 (18.2%)
4. Arab.-NWS-Ug.	\ + + \	365 (21.3%)
5. Arab.-NWS-Akk.	\ + \ +	384 (22.4%)
6. Arab.-Ug.-Akk.	\ \ + +	248 (14.4%)

The above table highlights the higher rate of lexical community between Arabic, SS and NWS (no. 1) against the other areal distributions (nos. 2 to 6). As for attestations in only two linguistic areas (Arab. and any one area of Semitic), see cols. 1 to 4 in table 8 above.

### 5.6 *Lexical exclusivity in Arabic*

No cognates have been identified for 535 Arabic lexemes (see no. 18 in table 8 and column 18 in table 9 above). This amounts to a considerable 31.1% of the total 1717 lexemes in the corpus. These 535 lexemes yielded 679 semantic classifications of which 185

<sup>17</sup> The figures in this table are very different from those in table 8 (nos. 5, 6, 7, 8, 9, and 10) because contrary to the results in table 8, they were obtained by ignoring ('\') any other two areas which are not relevant to the areal triad in question.

(27%) belong to semantic domain C (the soul and the intellect), 167 (25%) belong to domain F (man and the universe), and 112 (17%) belong to B (the physical being). These three domains make up 69% of the total semantic classifications of these exclusively Arabic lexemes.

This important segment of the Arabic lexicon (one third of the Qur'ānic corpus), that finds no reflection in the other Semitic varieties, tells much about the environment in which Arabic evolved. Many of these lexical items are most probably remnants from an older phase of Semitic which were preserved in the relative isolation of the Arabian peninsula. Others are most certainly the result of the re-interpretation of certain Common Semitic roots. Others still could be the products of lexical innovation. A number of items may have different meanings (or *wuḡūh*) in certain verses of the Qur'ān, as is the case with *ya'isa*.<sup>18</sup> However, it is difficult, if not actually impossible, to establish the real provenance of these words. It is worth noting that a large segment of these 535 lexemes, namely 201 items (38%), are attested only once in the Qur'ān and 142 of these originate in Meccan *sūras*. Undoubtedly, a number of the lexical items not attested in other Semitic languages belonged exclusively to the various dialects of the Arabian peninsula.<sup>19</sup> After all, the linguistic diversity characterizing the dialectal reality of pre-Islamic Arabia could well explain the semantic dipolarity of a number of lexical items in Classical Arabic (the so-called '*addād*').<sup>20</sup> Moreover, it is not to be excluded that some of these words might have their reflexes in the ancient Arabian varieties of Thamūd, Dedan, Liḥyān, Ṣafa and al-Ḥasā.<sup>21</sup> M. Cohen had no problem recognizing the Semitic character of such lexical material, stating that "Il est permis de croire . . . qu'un terme arabe est bien sémitique, même s'il ne s'est pas retrouvé en akkadien, hébreu, araméen, éthiopien, etc."<sup>22</sup>

<sup>18</sup> See Versteegh 1993: 86.

<sup>19</sup> According to Rabin 1951, the Eastern (Najdi) dialect group is very similar to the Classical Arabic of the pre-Islamic poets, whereas the Western (Hejazi-Yemeni) group is more archaic and "... they exhibit differences from Classical Arabic which go back to the proto-Semitic stage." (p. 2). Moreover, according to Rabin, these dialects are a link between Northwest Semitic and South Semitic. Although they are closely related to Classical Arabic, yet they are a different language.

<sup>20</sup> According to Rabin 1951: 9, such words were employed by one tribe with one meaning and by another with the second. Subsequently the tribes became acquainted with each other's usage and mutual borrowing took place.

<sup>21</sup> See Rabin 1984.

<sup>22</sup> 1947: 54. D. Cohen, DRS (fasc. 6): vii, is very cautious about attributing a Semitic origin to words found only in one dialect or in one dialect group.

No definite answers in this regard are possible unless new linguistic discoveries are made which might throw new light on this important segment of the Arabic lexicon.

Finally, a few words may be dedicated to the 386 lexical items which occur only once in the *Qurʾān*, of which 69% are found in the Meccan *sūras*. Wansbrough is right to remark that few of these lexical items are actually rare words.<sup>23</sup> In fact, out of the 265 words attested in the Meccan *sūras*, less than 50 words (ca. 19%) are actually rare and with abstruse meanings. In the case of the Medinan *sūras*, out of the 121 items of single attestation, less than 20 items (ca. 17%) may be considered rare.<sup>24</sup> The remaining items range from not so familiar words to familiar and even very familiar ones, like *tabassama*, *baliʿa*, *ḡaww*, *halaʿa*, *difʿ*, *rīš*, *zurq*, *sāhīl*, *sakaba*, *sakata*, *šitāʿ*, *šuhūm*, *šāṭiʿ*, *ʿašāra*, *šayf*, *tarāḥa*, *ʿašr*, *ḡazl*, *ḡallaqa*, *tafsīr*, *qašama*, *qawsayn*, *liḥya*, *māʿz*, *naʿl*, *tawkīd*, etc. in the Meccan *sūras* and *biʿr*, *baḥaṭa*, *bašal*, *ṭabbata*, *maḡālis*, *munḥaniq*, *ʿiddaḥara*, *rimāḥ*, *šarrada*, *ʿadas*, *ʿasal*, *ʿamūq*, *kawā*, *laqab*, *naḡas*, *naḍiḡa*, etc. in the Medinan ones. It should be noted that the Medinan *sūras* have a greater number of familiar/very familiar words.<sup>25</sup> Mention has been made in section 2.5.2 above of lexemes of high frequency which are not attested at all in the *Qurʾān*. Stylistic considerations, amongst others, were hinted as possible reasons for this phenomenon. Perhaps the same can be said regarding the items of single attestation. Wansbrough considers these items as "... indifferent, *sub specie aeternitatis*."<sup>26</sup> In all probability, the truth about this segment of the *Qurʾānic* lexicon will continue to elude all scholarly scrutiny.

<sup>23</sup> 1977: 118.

<sup>24</sup> Of course, a clear-cut distinction between common and rare usage cannot be made. Needless to say that what by today's standards constitute rare words, were not so hundreds of years ago. However, one may attempt to make some tentative calculations. Judging by what is actually included in 'modern' lexica of Arabic, it is possible to identify what today are considered as rare items. More specifically, out of the 265 words attested in Meccan *sūras*, 46 are not enlisted in the *Al-Mawrid* dictionary. This figure goes down to 30 in the case of Wehr's dictionary. As for the 121 items in the Medinan *sūras*, 19 and 14 items are not found in the *Al-Mawrid* and in Wehr respectively. Wehr's dictionary actually includes a substantial number of archaic words found in the source materials.

<sup>25</sup> My subjective calculation of familiar/very familiar words in Meccan and Medinan *sūras* is ca. 36% and 41% respectively.

<sup>26</sup> 1977: 118.

## CHAPTER SIX

### SUMMARY AND CONCLUSIONS

#### 6.1 *General historical and linguistic background*

Much of the history of the Semitic peoples and their languages was influenced, in some way or another, by a phenomenon of great bearing on the historical evolution in the Middle East, namely the clash between nomadic pastoralists and sedentary agriculturalists. The building of the first fortified cities between the third and second millennia B.C. reflect the tensions resulting from such a clash.<sup>1</sup> Very often, socio-economic conditions determined the migration patterns of the early Semites to new areas in search for a better living.<sup>2</sup> Migrations in ethnic waves took place roughly every five hundred or one thousand years, leaving the Syro-Arabian desert in the direction of more prosperous and stabler areas of the ancient Near East.<sup>3</sup> But rather than migrations of epic dimensions, it would be more realistic to consider them as regular attempts by members of different ethnic groups, or even single families, to infiltrate and venture into new foreign territory.<sup>4</sup>

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<sup>1</sup> See Zohar 1992.

<sup>2</sup> Since the Afroasiatic period, migration was a vital socio-economic process that served as a pressure valve in times of dire necessity. It was one of the few options available that guaranteed survival. Thus Diakonoff 1988: 24 postulates the separation of the Proto-Semites from the Proto-Berbero-Libyan, during the Neolithicum (6th–5th millennium B.C.), due to the increasingly arid conditions in the Saharan region and the impoverishment of its pastures. Pastoral Proto-Semitic tribes then migrated north-eastwards, crossed the Nile valley, passed over the Suez isthmus, and thence spread through the Middle East.

<sup>3</sup> Of great historico-linguistic importance were the 'Amorite wave' of 2000–1700 B.C., the 'Aramaean wave' of 1900–1400 B.C. and the 'Arab wave' of the 7th–8th c. A.D. Bulliet 1975: 66 refers to two waves of Semitic migrations reaching southern Arabia before 1500 B.C. and 1200 B.C. respectively, and motivated by the thriving incense trade.

<sup>4</sup> Cf. Spuler 1953: 25–26, Von Soden 1960: 184; Moscati 1956: 220, 1957: 36. Kienast 1980 speaks of the intensity of these migration waves in terms of 'Wellentäler' and 'Wellenberge'. Basing himself on the evidence from the Common lexicon, Fronzaroli, 1977: 156, identified the culture of this lexicon in Southern Syria, either of the late-neolithic or of the chalcolithic phases. Moreover, Zohar 1992: 175 states that "The time-honoured view of many scholars that, seeing the renewal of the

The continuity of the Semitic *Sprachraum*, and the cultural affinity linking the Semites resulted in a very close interaction between the Semitic languages. Polotsky notes the following regarding the linguistic unity within the Semitic group:

... so close a relationship as that which exists among the Semitic languages, presupposes with logical necessity a period in which the language "family" was one single tongue spoken by a compact society in a geographically continuous area.<sup>5</sup>

With the gradual dissolution of that linguistic unity, particularly after the split of Semitic into its eastern and western flanks, closely related dialects and languages subsequently emerged. Perhaps the 'Amorite hypothesis' represents a convenient historical and linguistic backdrop for the close relationship between Arabic and the North-West Semitic area.<sup>6</sup> Garbini was particularly instrumental in propagating this hypothesis which has been endorsed, but also refuted, by a number of scholars. Greenfield, for example, declares that "... Amurrite no longer stands in glorious isolation, and its connections, morphological and lexical, with Ugaritic and Canaanite have been firmly established."<sup>7</sup> On the other hand, Zaborski states that the scanty knowledge about Amorite precludes a verification of elements in Garbini's theory.<sup>8</sup> According to this theory, sometime before the second half of the second millennium B.C., the Amorites had initiated and diffused a number of linguistic innovations in West Semitic. These innovations culminated in Ugaritic, Canaanite, Aramaic, and Arabic which may be regarded as later manifestations of the Amorite language of the II millennium B.C.<sup>9</sup> With the introduction of the camel around

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Semitic peoples of the Fertile Crescent in the ever repeating waves of pastoral nomads and semi-nomads appearing out of the desert in various degrees of strength and settling in the fertile areas, appears to have been correct, after all."

<sup>5</sup> 1964: 108.

<sup>6</sup> The beginnings of the Amorite language go back to the end of the third millennium B.C. and was spoken in the inner regions of the Syro-Palestinian area. What is known about the language of the Amurru nomads derives from a collection of 6,662 proper names found in Mari, Alalakh, and Ur, and go back to the period between 2,300-1600 B.C.

<sup>7</sup> 1969: 94.

<sup>8</sup> 1991: 366.

<sup>9</sup> Garbini 1977: 167. Apart from Amorite's direct contribution to Ugaritic, Hebrew, Aramaic, and Arabic, Garbini believes that Amorite innovations were to exert direct influence even upon ancient South Arabian and Ge'ez. In the case of Akkadian and Eblaite, Garbini 1994: 136 states that these represent an archaic linguistic

1200 B.C.,<sup>10</sup> the semi-nomadic Amorites of the northern desert in Syria penetrated into the Sinai and the Arabian peninsula and gradually became the Arab nomads of the southern desert.<sup>11</sup> Specifically, Garbini states that:

Tra la Palestina e il Sinai si formò dunque il tipo linguistico arabo, nato dalla fusione di preponderanti tratti linguistici amorrei con elementi estremamente arcaici, tipologicamente ancora pre-semitici.<sup>12</sup>

As to the archaic substratum of Arabic, Garbini postulates that various prehistoric peoples who had reached the Arabian peninsula from Palestine and the Persian Gulf could have brought with them, as early as the eighth millennium B.C., forms of pre-Semitic or Afroasiatic.<sup>13</sup> The innovative linguistic line 'Amorite—Aramaic' of the non-sedentary populations, according to Garbini "... trova il suo necessario complemento nell'arabo", which marks the final phase of the innovative process.<sup>14</sup> So far about the Amorite hypothesis.

This historical interpretation of linguistic facts within the Semitic area is important because, rather than attributing the different linguistic varieties of Semitic to ethnic migrations and genealogical diffusion, it conceives of them as the result of a long progress of lin-

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typology. He claims that Amorite existed contemporaneously with Akkadian and Eblaite, but was typologically different. See also Garbini 1994: 140.

<sup>10</sup> Bulliet 1975: 47–56; 67 locates the origins of the domestication of the camel in south Arabia, a process which started sometime between 3000–2500 B.C., at a time when that region was not yet inhabited by Semites. The domestication process reached Somalia sometime around 2500–1500 B.C., and north Arabia around 1200 B.C. Bulliet (p. 48) states that the earliest Semites reached southern Arabia around the sixteenth century B.C.

<sup>11</sup> Garbini 1994: 142. Guidi 1879: 570 had already suggested that one should consider "... come probabile, che tutti i Semiti hanno abitato dapprima il bacino inferiore dell'Eufrate e del Tigri, e di lì si separarono per andare ad abitare l'Arabia, l'Assiria, l'Aram e la Palestina."

<sup>12</sup> Garbini 1994: 145.

<sup>13</sup> Among the prehistoric peoples from Palestine, Garbini refers to the epipalaeolithic hunters of the eighth mill. B.C., the neolithic agriculturalists of the fifth mill. B.C. and the bearers of bronze of the second mill. B.C. who had reached as far as the Yemen. The peoples from the Persian Gulf belonged to an evolved neolithic culture that was responsible for the cultivation of the date palm and the importation of the camel from Afghanistan.

<sup>14</sup> 1994: 139. Rabin 1955: 35–36 had already come to this conclusion when he stated that "Classical Arabic is seen to stand at the end of a development, not at its beginning. When this development becomes clearer... its ancestry may well turn out to be a highly complicated one."

guistic diffusion enhanced by commercial and cultural currents.<sup>15</sup> Linguistic diffusion followed what Rabin calls 'axes of social contact' taking place in 'the northern marginal area' (extending from Palestine, via Ugarit, to Mesopotamia), the 'central axis' (the Arabian peninsula and the Syrian home of Aramaic), and the 'southern marginal area' (the Ethiopian group on the African mainland).<sup>16</sup> This geographical division introduces the thorny question of the classification of the Semitic languages.

Various methodological criteria have been suggested for the classification exercise and a great number of classificatory patterns, generally based on a geographical distribution of languages, have been propounded over the years.<sup>17</sup> These patterns tend to segregate the Semitic languages into two, three, or four geographical areas which, in turn, are at times further divided into sub-areas.<sup>18</sup> Of particular

<sup>15</sup> Noeldeke 1911: 620; Garbini 1965: 8; Rabin 1963: 104, 106, 113; Zaborski 1991: 373; Sáenz-Badillos 1993: 8; Versteegh 1997: 13; Bennett 1998: 21.

<sup>16</sup> Rabin 1963: 107, 114. In the northern marginal area, Rabin refers to constant political, cultural, and religious currents of influence in all directions; in the central axis, the caravan routes, already operative as early as the beginning of the 2nd mill. B.C., were responsible for bringing the Arabian tribesmen into contact with the sophisticated Mediterranean sea-coast; in the southern marginal area, political and trade relations with Arabia were established. Rabin remarks that, unlike what standard dialect geography assumes regarding the conservative nature of marginal areas, in the case of the Semitic languages, the centre of radiation for a number of innovations was in the northern *marginal* area, that is the strip of land along the Mediterranean.

<sup>17</sup> Hetzron 1974, 1976 believes that a genetic classification is possible provided the appropriate criteria, such as archaic heterogeneity, shared morphological innovations, and also lexical items with regular sound correspondences, are adopted. Emphasis on morphological criteria is made, amongst others, by De Moor 1973: 88, fn. 1 and Hetzron 1974: 186.

<sup>18</sup> Burrini 1978: 119 refers to J.S. Vater who, as early as 1806–17, in the *Mithridates* spoke about the northern (or Aramaic) Semitic, the central (or Canaanite) Semitic, and the southern (or Arabic) Semitic groups. Noeldeke (1887) and Brockelmann (1910) distinguished between North Semitic and South Semitic. Note also Hommel's (1891) option for an East–West division; Kautzsch's (1910) four geographical areas (South, Central, North, and East Semitic); and Christian's (1919–20) North-East and North-West Semitic contrasted by South-East and South-West Semitic. This arrangement is also adopted by Leslau 1956, but the distribution of the languages within the various sub-groups is not the same. Christian (1919–20) also opts, like Bauer and Leander (1922) for a chronological classification, and distinguishes between the Ancient (Akkadian and Hebrew) and the Young (Phoenician, Aramaic, Arabic, and Ethiopian) Semitic groups. Likewise, Garbini 1965: 9 makes reference to three chronological phases: Ancient Semitic (Akkadian, South Arabian and Ethiopian), Middle Semitic (Amorite, etc.), and Neo-Semitic (the contemporary modern languages). Moscati 1959 proposes three groups, the Eastern, North-Western, and South-Western Semitic, whereas Diakonoff (1965) divides the Semitic languages into Northern Peripheral, Northern Central, Southern Central, and Southern Peripheral. Blau (1978) identifies East Semitic on the one hand and North West Semitic (Ugaritic,



interest to this work is Hetzron's hypothesis of a 'Central Semitic' group (Canaanite, Aramaic, and Arabic) which, together with South Semitic (South Arabian and Ethiopian) makes up the Western branch of Semitic.<sup>19</sup> Other Semitists adopted the 'Central Semitic' idea, and suggested a number of varieties that make up this sub-grouping. Voigt 1987, for example, includes ESA within Central Semitic on account of *-n* in the third person fem. plural. This is rejected by Avanzini 1991.<sup>20</sup> Knauf 1988 suggests grouping Arabic with Aramaic (rather than with Canaanite, as suggested by Hetzron), thus making up the eastern segment of Central Semitic, with the western section occupied by the Canaanite languages. Furthermore, Huehnergard 1991, whilst retaining the general lines of Hetzron's scheme, subdivides Central Semitic into a. the Syro-Palestinian branch (Ugaritic, Canaanite, Aramaic) and b. the Arabian branch (Arabic).<sup>21</sup> Grouping Arabic within Central Semitic contrasts with the firmly rooted traditional conception that regards Arabic as belonging to South Semitic.<sup>22</sup>

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Canaanite and Aramaic), South West Semitic (Arabic) and South East Semitic (South Arabian, Ethiopic) on the other. Voigt 1987 refers to other classificatory systems not mentioned by Hetzron, namely the various geographically based theories of Eichhorn (1807) König (1882), Stade and Schrader (1879). Von Soden 1960: 177 makes reference to Landsberger's original circular arrangement of Akkadian, Canaanite, Aramaic, Northern Arabic and South Arabian-Ethiopian.

<sup>19</sup> 1974, 1976. Hetzron bases his assertion on the strength of the innovative isogloss *yaqtulu* shared by Canaanite, Aramaic, and Arabic. However, Blau 1978 and Sáenz-Badillos 1993 do not share this view. The former believes that the so-called innovative isogloss made part of the verbal system of Proto-Semitic, and contends that there is evidence pointing to its existence in ESA. Sáenz-Badillos 1993: 14 states that this innovation could have been due to parallel development. He stresses that the linguistic features that Arabic has in common with South Semitic, such as the broken plurals, are "much more decisive". Huehnergard 1991: 285 considers this isogloss a shared retention from the earliest Semitic phase.

<sup>20</sup> Different theories have been put forward regarding the South Arabian and Ethiopian languages. Parpola (see Avanzini 1991: 114) considers them an early offshoot of East Semitic which, later, came into contact with North Arabic and took over some Western Semitic features. Avanzini 1991: 116 refers to large migrations from Mesopotamia to southern Arabia of Minaean, Qatabanian and Hadrami ethnic groups taking place at the beginning of the first mill. B.C. These were followed by a second large migration, during the 6th-5th c. B.C., this time of the Sabaeans via North Arabia, where they were living till then. On his part Garbini considers the South Semitic languages the result of earlier migrations from the Syrian area. Hayes 1991 points out to the close lexical links between ESA and Ug.

<sup>21</sup> Militarev 2000: 1-xli subdivides Central Semitic into Levantine and Arabic. Levantine is made up of Ugaritic on the one hand and South Levantine on the other. In turn, South Levantine consists of Canaanite (Hebrew and Phoenician) and Aramaic. He also tentatively classifies Sabaic within the South Levantine group. Kaye 1991: 841 classifies Arabic as a North Semitic language.

<sup>22</sup> See Leslau 1943, Moscati 1959. Diem 1980: 83 emphasizes Arabic's isoglosses with the South.

Apart from the disparate views regarding the various classificatory patterns and which methodologies secure the most accurate results, some scholars have even expressed their doubts about the intrinsic validity of linguistic classification.<sup>23</sup> The frequent references to South, North-West, and East Semitic in this book were made on exclusively theoretical and practical grounds, as a means of controlling and containing the lexical data. There is little doubt that the linguistic situation on the ground was less rigid than the various classificatory patterns suggest.

From what has been outlined above, it becomes clear that the 'central' position occupied by Arabic among the other Semitic varieties, apart from reflecting its geography, is also confirmed by linguistic data of morphological (verbal and nominal) and lexical nature. Rabin posits the emergence of Arabic in the Syrian desert and states that ". . . grammatically, as well as lexico-statistically, Arabic is closer to the North-West Semitic languages, especially to Aramaic, but the relation has not yet been fully worked out."<sup>24</sup> Zaborski looks thoroughly into the matter from the point of view of the so-called 'Semitic dialect continuum', stating that:

the very fact that isoglosses combining Arabic with other Semitic languages are so contradictory i.e. pointing both to the North West and to the South is a proof that West Semitic languages constitute a dialect continuum in which the Arabic dialect group has an intermediate position between North West Semitic and South Arabian.<sup>25</sup>

Zaborski supports his claims about the intermediate position of Arabic in the West Semitic dialect continuum by exposing the linguistic

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<sup>23</sup> Levi della Vida 1961: 166, Renfroe 1992: 7. Von Soden 1960: 188, 191 states that classificatory systems tend to oversimplify complicated facts. Rather than assembling a number of languages in a few, big groups, von Soden claims that the opposite should be done, namely to differentiate as sharply as possible between the various languages. For Garbini 1994: 133, 135, a purely geographical criterion in linguistic classification is insufficient, and he stresses the exclusive validity of the linguistic criterion. Thus he identifies nine ". . . rami staccatisi dal tronco protosemitico", namely Akkadian, Eblaite, Amorite, Canaanite, Aramaic, Arabic, South Arabian, Northern Ethiopian and Southern Ethiopian.

<sup>24</sup> 1984: 131. Furthermore, Fronzaroli 1964: 171 in his study of the Common Semitic lexicon concluded that ". . . almeno nei casi citati, l'arabo va generalmente con le lingue centrali, mentre l'etiopico e il sudarabico partecipano della conservazione dei fatti semitici. L'ugaritico partecipa talora della conservazione periferica, talora è coinvolto nelle innovazioni."

<sup>25</sup> 1991: 365. Zaborski reminds the reader (p. 374) that Polotsky (1964) had supported Hommel's view [n.d.] that ". . . any subdivision with [sic] the Western branch ("North-West", "South-West") was not only irrelevant and superfluous but misleading."

precariousness of a number of well-chosen 'contradictory' isoglosses which allegedly link Arabic with North West Semitic and with South Arabian respectively.<sup>26</sup> The general picture that emerges is one where no single isogloss can claim exclusivity in one particular area of Semitic to the exclusion of other areas, and hence the futility of most classificatory arrangements put forward up to now.<sup>27</sup> The West Semitic dialect continuum was therefore characterized by North West Semitic and South Arabian at its extremes, with Arabic poised at the centre and a number of transitional dialects bridging NWS—Arabic on the one hand, and Arabic—South Arabian on the other.<sup>28</sup>

## 6.2 Concluding remarks

### 6.2.1 *This research in general*

It has already been stressed that the object of the present work is not to suggest a particular classification of the Semitic languages.

<sup>26</sup> Given the uncertainty surrounding several linguistic factors (*Unsicherheitsfaktoren*), Diem 1980: 83 prefers to renounce the linguistic descriptive approach and to talk about Arabic's intermediate position. Alternatively one could consider Arabic, at least provisionally, as a separate group. This is the position taken by Diakonoff 1965: 11.

<sup>27</sup> Among the isoglosses which Arabic allegedly shares exclusively with the North West are: the internal passive (even though this was also probably attested in Sabaic, MSA); supplanting the 3rd. pers. pronoun morpheme *s-* by *h-* (but both forms are also found in ESA and MSA); the definite article *han-* / *'al-* (ESA shared *h-* with Thamudic and Lihyanite); the *yaqtulu* innovation in Central Semitic (but this is also found in the Qatabanian *b-* forms); the *-tV* 2nd pers. perfect suffix (but there might have been variation: *-kV* perfect forms in North Arabic dialects and *-tV* forms in South Arabian ones—such a variation is attested in Neo-Assyrian statives and also in Samaritan Aramaic); the generalization of the same vowel for verbal prefixes (found also in other areas of Semitic); *-na* / *-nā* in fem. plur. verbs, against *-ā* of Akk. and Ethiopic, and *-ān* of Aram. (but according to Voigt, *-n* is also attested in ESA). Huehnergard 1991: 283 states this final isogloss is also attested in Old Aram. in the 2nd and 3rd fem. plur., thus being a shared retention rather than an innovation. As to the isoglosses allegedly shared by Arabic with South Arabian, Zaborski refers to: the internal plural (but these are also attested in Berber, Cushitic, Chadic—therefore Proto-Semitic—and in the prehistoric stage of Heb.); the derived forms *qātala* and *taqātala* (attested also in NWS and Beja (Hamitic). Blau stresses that, even though *qātala* is a general West Semitic innovation, its similar development in Arabic and Ethiopic could be taken as additional proof about Arabic's identification with South Semitic.); the *-a-* between the 2nd and 3rd radical in active perfect (but the vocalization of several NWS languages are unknown); nunation for definiteness (attested also in the oldest Lihyanite inscriptions). Zaborski 1991: 367–73.

<sup>28</sup> The existence of transitional dialects is supported by inscriptional evidence. Robin 1992: 93 refers to the poem from *Qāniya* (150 km SE of *Ṣan'ā'*) which includes South Arabian sibilants and the North Arabian definite article *hn-*.

Reference has already been made to the futility of the classification exercise in general, and to the role of the lexicon in particular. Nevertheless, as Avanzini and Marrassini put it, "... the study of the vocabulary should try to verify the contacts or the discrepancies already noted from the grammatical point of view. . . ."<sup>29</sup> The idea of 'verification of contacts' in the lexical domain has been the main *raison d'être* behind the present work.

The main task of this research has been to consider the distribution of lexical items in nine Semitic languages on the basis of a lexical corpus collated from the Qur'ānic inventory. The methodological difficulties and limitations are perhaps greater than the solutions offered by traditional comparative Semitic studies. The wide nature of the 'mass comparison' approach adopted for this research immediately brings to the forefront the question of different linguistic typologies, time-depths and geographical distances. However, awareness of these limitations should not preclude comparative lexical studies of this nature so long as the conclusions reached do not portray an illusory unified linguistic picture solidly fixed in time, as if all the varieties of Semitic co-existed contemporaneously.<sup>30</sup> The fact that a number of Semitic languages, well distanced in time and place, preserve phonologically and semantically corresponding roots and lexical items is in itself an outstanding linguistic feature which should not be underestimated. The historical stability of cognate words attested in languages of different typological, temporal and geographical provenance cannot be doubted. Of course, the risk of linguistic borrowing is always present, but in most cases, such lexical agreements as those collated in the corpus are either the result of common origins, or else of parallel, yet independent, semantic development.<sup>31</sup> Unfortunately, much of the history of most Semitic languages

<sup>29</sup> 1973: 177. In one of his studies about Ugaritic, Dahood 1965: 312 remarks that "While the comparative study of vocabularies is not the principal criterion for determining the linguistic position of Ugaritic, it is a necessary criterion and one that is highly instructive."

<sup>30</sup> C. Rabin 1963: 106 does not seem to worry so much about the question of the time-factor, stating that "... it seems to me that we get good results by ignoring the time factor and treating the various dialects as co-existing each in the location in which we first encounter it, on condition that we also try to take into account for each dialect mainly the earliest evidence, and not only the later standardized forms. . . ."

<sup>31</sup> See Cantineau 1932: 175-76, and Renfroe 1992: 5.

is still shrouded in thick mist, and this state of affairs hampers the identification of the true relationships between them.<sup>32</sup> It is only through further research of all aspects of language that additional light may be shed on the historical processes involved.

### 6.2.2 *A brief outline of the findings*

The lexical corpus in chapter 3 represents ca. 40% of the postulated root-inventory in Arabic. No cognates have been found for almost a third (31.1%) of the 1717 lexical items at the basis of this research. This is, in fact, the biggest segment of the whole corpus.<sup>33</sup> More than one third of these lexemes in this segment (38%) are attested only once in the *Qur'ān* (predominantly in Mekkan *sūras*). Next in numerical importance is the segment relating to Arabic cognates attested in one or more languages of *all the four* areal divisions of Semitic, namely 12.6%.<sup>34</sup> This constitutes, in general, the underlying Common Semitic element of Qur'ānic Arabic. In 82 cases (4.8%), cognates are shared by *all* of the nine languages under consideration in this research.<sup>35</sup> Indeed, the high degree of lexical community linking Arabic to the rest of Semitic is a reminder of an earlier internal unity that characterized the Semitic group of languages before their differentiation.

Most cognates are shared with Hebrew, Aramaic, and Syriac respectively, followed by Epigraphic South Arabian and Ge'ez. Finally, Akkadian precedes Ugaritic by a few lexemes and Phoenician trails at the end.<sup>36</sup> Of particular interest are the figures relating to the cognates attested exclusively in South Semitic on the one hand, with 8.9% of the total cognates in the corpus, and in North-West Semitic on the other, with 9.4%. This particular areal relationship renders

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<sup>32</sup> According to Fisher 1969: 278, "... the methods of diffusion are such that related languages, even though completely devoid of direct contacts, may share lexical or grammatical features in common through channels which then obscure rather than reveal the exact degree of their sharing an original heritage by direct descent."

<sup>33</sup> Out of 100 words in the lexicostatistical study carried out by Rabin in 1975, 53 Arabic words were not found at all, or only in particular meanings, in the other languages.

<sup>34</sup> If Ug. is excluded from the calculation, the figure rises to 17.5%.

<sup>35</sup> See chapter 5 for a discussion of these figures.

<sup>36</sup> Rabin had obtained the following results in his lexicostatistical exercise, based on Swadesh's list of 100 words: 54% of the words in Arabic are common with Syriac, 50% with Hebrew, 44% with Ethiopian, 41% with Ugaritic, and 39% with Akkadian.

Arabic practically equidistantly poised between North-West and South Semitic. The figure for South Semitic is particularly significant given that the lexical evidence available from this area of Semitic is no match for the extensive lexical resources available in Hebrew, Aramaic, and Syriac. Nonetheless, Epigraphic South Arabian and Ge'ez manage to keep well abreast with North-West Semitic. That Arabic maintained the closest ties with North-West and South Semitic is ascertained by the number of cognates shared exclusively with these regions, namely 9.1% of the corpus.<sup>37</sup> No other areal arrangement is as important. Within North-West Semitic, the highest number of cognates is with Hebrew, followed by Aramaic and Syriac. Rather than hinting at any special relationship with Arabic, this order tends to reflect the availability of lexical evidence from each of these three languages. As for South Semitic, the figures for Epigraphic South Arabian and Ge'ez are almost similar. Again, this is indeed remarkable given the limited nature of the former's lexical resources in comparison with those of Ge'ez. The same can be said about Ugaritic and Akkadian cognates shared with Arabic. The figures for Ugaritic are quite important given the limited knowledge available about its lexicon in comparison with the amply documented Akkadian lexicon. The low figures for Phoenician, rather than hinting at any particular lack of lexical community with Arabic, reflect the dearth of lexical evidence from this language.

As regards community in semantic domains, an attempt has been made to identify the domains that tend to characterize cognates from the different Semitic varieties. In general, great balance emerges from the figures for North-West and South Semitic. This is remarkable given the imbalance in the lexical resources available from these two areas of Semitic. Even though NWS cognates tend to surpass SS ones in most semantic domains, namely B. (the physical being), C. (the soul and the intellect), D. (Man—the social being), E. (social organisation) and F. (Man and the Universe), nevertheless the statistical difference is never very substantial. SS cognates are even more numerous than NWS ones in domains A. (the Universe) and G1. (grammatical categories). Moreover, SS cognate items equal those in

<sup>37</sup> When a different filtering criterion is adopted, namely that of looking for cognates which Arabic shares with SS and NWS that may, or may not, have cognates in Ug. and ES (+ + \ \), the result is as high as 33.1% for SS-Arab.-NWS community.

NWS in sub-domain D6 (financial transactions), and ESA cognates in D3 (social life) and D5 (personal possessions and property) surpass all other languages. High ESA figures are attested in sub-domains E1 (the village, the town, and the nation), F3 (relation, order, value), and F4 (number and quantity).

NWS definitely predominates in D4 (occupations, trades and professions), D7 (architectural and other constructions; the house and its furnishings) and E4 (beliefs and religion). Syriac, in particular, predominates in E3 (war and defence). Furthermore, Ugaritic is very conspicuous in sub-domains E3, F3, F4, and G1—in the last three sub-domains it actually surpasses Ge'ez. Akkadian, on the other hand, comes very close to NWS, and surpasses SS, in D7. It also surpasses SS in E4. Finally, Phoenician scores high figures in G1. These semantic tendencies are summarized in Table 11:

Table 11

South Semitic	North-West Semitic	Ugaritic	Akkadian
<i>More than the rest in:</i>	<i>More than the rest in:</i>	<i>Very prominent in:</i>	<i>Very close to NWS in:</i>
- the Universe	- the physical being	- war & defence	- architecture
- grammatical catags.	- soul and intellect	- relation, order, value	
- social life	- Man—social being	- number & quantity	<i>More than SS in:</i>
- possessions & property	- social organisation	- grammatical catags.	- architecture
	- Man & the Universe		- beliefs and religion
	- occupations, trades, professions		
	- architecture		
	- beliefs & religion		
	- war & defence		
	<i>almost equal in:</i>		
	financial transactions		
<i>Very prominent in:</i>			
- village, town, and nation			
- relation, order, value			
- number and quantity			

The links with the North are particularly pronounced in the cultural and religious fields, as the evidence from the loanwords in Arabic amply testifies.

Furthermore, Semitic cognates of two hundred and ten Arabic lexemes were discussed separately in chapter 4. These cognates from different areas of Semitic display various degrees of semantic distance from each other. The extensive nature of the Arabic lexicon was discussed, as well as cases which display semantic retention on the one hand, and semantic specialization on the other. On the whole, although semantic specialization is a widespread feature in the Arabic lexicon, nevertheless the retention of original, or early, meanings is a stable lexical feature in Arabic. The 'retention-specialization' duality reflects the characteristic symbiosis of the archaic and innovative strata that constitute the typological essence of Arabic. These two strata are perhaps a reflection of the particular existence led by the Arabs in most of the Arabian peninsula. The preservation of the archaic element may well be the result of the uniformity that characterizes nomadic life, whereas the innovative trait could testify to Arabic's capability to adapt older linguistic elements to suit new circumstances.<sup>38</sup>

The general picture that emerges from the above data tends to point towards the hypotheses outlined in 6.1 above regarding the beginnings of Arabic in the Syrian desert and its close historical and linguistic association with both the North-West and South Arabian branches of Semitic. This intermediacy along the West Semitic dialect continuum does not deny Arabic its peculiar linguistic typology of a diachronically composite 'mixed language', with innovative elements thriving against a backdrop of archaic substrata and parastrata.<sup>39</sup>

The lexical exercise carried out in this research, apart from confirming the dynamic linguistic links with the North, also points towards an equally close relationship with South Semitic. Indeed, Arabic emerges equidistantly poised between both areas. At the same time, its geographical setting in the heart of the Arabian peninsula contributed towards the preservation and enhancement of the archaic

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<sup>38</sup> Schall 1983: 142 refers to Arabic's "ausserordentliche Fülle und Altertümlichkeit" and "urtümliche Bedeutungen bewahrt". See also Hecker 1983: 15 about Arabic's capability to adapt.

<sup>39</sup> Cf. Bennett 1998: 21 regarding Arabic's phonetic structure being closer to South Semitic and its morphology nearer to North Semitic.



component of its lexicon. This is reflected in the relatively high percentage (ca. 31%) of Qur'ānic Arabic lexical items not attested elsewhere in Semitic. This most important quantitative element emerging from the present study is a reminder of the lexical exclusivity characterizing Arabic among the rest of the Semitic languages.

## APPENDIX

### GENERAL LEXICAL NOTES

The following notes refer to lexical items marked with an asterisk in the lexical corpus:

**'a** Cf. Ge. suffixed *-hu*. (DRS I: 1).

**'abadan** Cf. DCH 98 re. Heb. *'ābād—yōbēd* 'he will perish unto eternity' in Num. 24: 24.

**'abaqa** Cohen (DRS I: 5) states that the meaning 'to flee' may be derived, semantically, from 'dust' in Syr. *'abqā* 'fine dust, or sand', Aram. *'abqā* '(thick, whirling) dust, powder', and Heb. *'ābāq* 'dust'. Murtonen (1989: 81) remarks that "The semantic link with the Arab entry is rather tenuous, particularly as elsewhere, the noun is evidently the primitive one."

**'ibl** DRS I: 4 re Akk. being probably a loan.

**'idd** Heb *'ēyd* 'distress, calamity (under which one bends)' is perhaps related to the Arabic root.

**'āzara** The Arab. verbal forms I. 'to surround, encompass', II. 'to cloathe with an *'izār* [a wrapper for covering]; to strengthen', III. 'to assist, strengthen', correspond to the different NWS and ES cognates. Moreover, 'girding' suggests 'strength'.

**'ašir** The phonetic correspondence NWS š: Arab. š is problematic. Cohen (DRS I: 35) postulates "... la coalescence de deux rac. originellement différentes. ..." Cf. *Muğam al-'alfāz* 40 *'ašira r-rağulu: fariha wa-našūta; baṭira wa-fariha wa-stakbara, fa-huwa 'ašir, 'ayy kaḏḏāb munkir li-n-ni'ma*.

**'iṣr** Cf. Heb. m.pr.n. *'ēser* ('treasure; covenant'). Payne Smith 27 states that "... in Syr. the verb [*'eṣar*] is found only in the Jerusalem dialect."

**'aṣl** The meanings 'side, corner; chief' in NWS are semantically very close to Arab. Consider Arab. *rukn* which, apart from the basic meaning 'corner, angle', can also refer to 'the essence, the essentials, the fundamentals of a thing' (Lane 1149). Perhaps it is related to Syr. *yaṣṣilā* 'a joint, elbow', Heb. *'aṣṣil* 'joining (of hand, i.e. elbow)', Pun. *yṣlt* 'joint' and Akk. *eṣēlu* 'to bind'.

**'uṣuq** This could be related to 'PQ in NWS and Ug. and 'BK in Akk. with the sense 'riverbank, channel, stream' (DRS 29). However, this is rather semantically remote from the basic meaning of the root 'FQ in Arab., namely *tabā'ud mā bayna 'atrāfi š-šay' wa-ttisā'uh, wa-bulūgu n-nihāya* (Ibn Fāris I: 114).

**'afaka** CDG 9 is not convinced about the comparison of this word with Ge. *'afākiyā*, first suggested by Dillmann 808.

**'alata** Ibn Fāris I: 130 assigns to this root the basic sense of *nuqsān*. Cf. Akk. *alātu* 'to swallow'.

**'ilāh** The forms *'l*, *'ēl*, *'l*, *'il*, *ilu* (*elu*) in ESA, Heb., Ph., Ug. and Akk. respectively are closely related.

**'alā (w)** Semantically and formally the forms in NWS and Akk. quoted in Murtonen 1989: 242, namely Syr. *'alī* (*af.* of *lī* 'to weary'), Aram. *l'ī* 'to labor (in vain); be tired', Heb. *lā'āh* 'to be weary, impatient', Ug. *l'a* 'armselig, dürftig', Akk. *la'ū* 'schwächlich; Säugling', are cognate to Arab. L'Y 'difficulty, trouble, labour, or exertion' (Lane 3007). Moreover, Syr. *'alilā* 'weak, feeble, low, vile'; Aram. *'al* 'soft, lax object'; Heb. *'lil* 'worthlessness' could be related.

**'am** Cf. DNWSI 68–9 and DRS 22 for the Heb. and Ph. Cognates.

**'amāma** The sense of the ESA cognate becomes more evident in the light of the Ar. verb *'amma* 'to precede, go before, take precedence of; lead (so as to serve as an example)' (Lane 88).

**'in** Akk. *šumma* 'wenn' might be related.

**'anā** The forms with the demonstrative affix *-k* are parallel formations.

**'ins** Ibn Fāris I: 145 attributes to the root the sense *zuhūru š-šay'*, *wa-kullu šay' hālafa tarīqata t-tawahhuš*. This opposes the 'visible' humankind to the 'invisible' *ginn*. From the basic meaning 'to appear' is derived the sense 'to perceive' (IV. *ānasa*). As for the relation between the roots *'NṬ* and *'NŠ*, Murtonen 1989: 96 states that "... if connection between the two exists, the present one [*'NŠ*] appears to be secondary, as its distribution is more limited."

**'anām** Cf. DRS I: 25 re the possibility that *'anām* < *'ādām*, perhaps by assimilation of nasality, and that there could be a connection with Syr. *'nm* 'troupe des soldats'.

**'ahl** The Akk. form *a'lu* is probably a loan from Arabic (AHw 39).

**'āda (w)** Ibn Fāris I: 154 attributes to the root the sense of *'al-ʿatf wa-t-ʿintinā'*. So also BDB 15 'to be curved, bent', also trans. 'to burden, oppress'.

**ān** Ge. *enā* 'time, turn, place' could be related, perhaps via *'enā* (CDG 64).

**'awwāh** A secondary derivative from the interjection *'āh*.

**'ayāmā** Cf. DRS I: 17 re the comparison with Heb. *yabam* 'brother of a dead husband'.

**ba's—bi'sa** According to Ibn Fāris (I: 328), these belong to the same semantic base. The connotation 'to stink' is primary in Akk.

**battaka** This is related to Syr. *b'dāqā* 'Mauerspalt'; Aram. *b'daq* 'to split, burst, break into'; Heb. *bātaq* pi. 'to cut off'; Ug. *bdqt* 'Öffnungen, Schleusen'; Akk. *bat/dāqu* 'ab-, durchschneiden, abreißen'.

**tabtīl** The cognates correspond to Arab. V. 'to abstain from sexual intercourse'; *batīl* 'a virgin; a woman that withholds herself from men' (Lane 150).

**baḥaṭa** The figurative sense 'to examine' is also very common in Arab. (Cf. Lane 155).

**bāziḡ** Cf. Lane 199 for the expression *baḥaṭati š-šams* 'the sun began to rise ... as though it clave the darkness with its light'. Moreover, derived form II of the verb—'to make a slight incision, or stab'—corresponds to the sense of the Aram.-Syr. cognates.

**basara** as-Samīn (I: 291) stresses the notion of 'hatred' which is implied in Q. 74: 22. Moreover, cf. Lane 202 '... he looked with intense dislike or hatred'.

**bassa** Cf. Syr. *basbes* 'to tear in pieces as wild beasts'.

**baṣaṭa** Note the voicing of the first radical in Arabic.

**bašar** The cognates correspond to Arab. *bašara* 'the exterior of the skin (of a human being)' (Lane 208).

**baṭaša** The phonological correspondence of the cognates is problematic. Arab. could have borrowed the word from Aram., or was influenced by it, as was Heb. (DRS 61).

**baṭala** In the case of *bātil*, as a religious technical term implying the 'nothingness, vanity and falseness' of the idols, Jeffery 81 attributes Syriac influences. See DRS 60 re Heb. < Aram. or < Akk.

**ba'ḏ** Metathetical forms in Aram., Heb., and Ug., and ESA.

**ba'l** The word also means 'a lord, a master, an owner, or a possessor; a head, chief, ruler, or person of authority' (Lane 228). See also Jeffery 81, CDG 84.

**bikr** The cognates correspond to Arab. *bikr* 'the first-born (male or female; of human beings, of camels, of a serpent)' (Lane 240). See DRS 64 re the possibility that Akk. *bakr-* and Heb. *beker* could be derived from Arabic.

**baḷaḡa** The Ge. loan corresponds semantically to Arab. *baḷaḡa* 'ašuddahu' 'he attained his manly vigour' (Lane 250).

**'ibn** Aram. and Syr. *barā* is a secondary form. In fact, its plural is *b'nān*.

**bā'a** Arab. *bawwa'a* 'inivit [feminam]' and *bā'a* 'coitus conjugalis, marriage' (Lane 271-2) imply 'entering', thus confirming the semantic relationship with the other cognates.

**bāda(y)** Cf. Ge. 'abda 'oberrare, profugere, vagari'; ESA. 'bdt 'wild (tribesmen)'; Syr. 'ebad 'to perish, come to nought, fall to decay'; BA 'abad 'to perish'; Heb. 'ābad 'to perish'; Ph. 'bd 'to destroy'; Ug. 'abd 'perished', Akk. abātu 'vernichten'. CDG 86 connects with this Ge. *badbada* 'to perish, disappear, decay, etc.'

**tabba** The Aram. sense corresponds to Arab. 'to cut, cut off' (Lane 293).

**tabi'a** Cf. Arab. derived form V. 'to pursue (s.th), investigate it, examine it, endeavour to attain it, seek it, successively, time after time, or repeatedly' (Lane 294). These correspond to the cognates in NWS and SS. For a discussion of the different etymological arguments connected with Ge., cf. CDG 569.

**taraka** AHw. 1324 refers to this Arab. verb when treating Akk. *tarāku* 'schlagen, klopfen'. However, the semantic connection is not clear.

**tarā** Ug. *trr* 'wasserreich' is a cognate of Arab. *ṭarr* as in *saḥāb ṭarr* 'abundant clouds' (Ibn Fāris I: 367).

**tāqib** Cf. Arab. *taqabta n-nāra 'idā dakkaytahā*. (Ibn Fāris I: 382). For the connection between 'piercing', 'burning' and 'shining', cf. Lane 341ff.

**tulla** Ibn Fāris I: 368 assigns to this root the meaning 'at-taḡammu'. Cf. Arab. *ṭalla* 'a flock of sheep or goats' (Lane 346). BDB 1021 relates this root to Heb. *šālal*, Aram.-Syr. *š'ālā*, Akk. *šalātu*, and Sab. *ṭll* 'to spoil, plunder'.

**taman** This could be related to the root TMN 'eight', even though the semantic connection is not very evident.

**'atāra** Cf. DNWSI 1119 re Plut. Sulla 17,8: "θωρ οι φοινικες τον βουν καλουσιν" (Altheim & Stiehl ASA 228: θωρ Aramaic rather than Phoenician).

**tāwin** BDB 1060 compares with Syr. *tawwānā* 'an inner room; a garner'; Aram. *tāwwānā* 'cell, chamber'; Heb. *tā* 'a chamber'. Cf. also Ph. *tw* 'cella'; Ug. *ṭwy* D. 'entertained' and Akk. *tā'u* 'Innenraum'. HAL 1541 considers this connection very questionable.

**ḡ'ara** This is related to Ge. *ḡ'ara* 'clamare, vociferari, plorare, ejulare, gemere (de dolentibus, querentibus, opem implorantibus)'; Syr. *ḡ'ar* 'to chide, reprove, rebuke'; Aram. *ḡ'ar* 'to shout, rebuke'; Heb. *ḡā'ar* 'to rebuke'; Ug. *ḡ'r* 'to rebuke; roar (of horse)'.

**ḡibāh** The idea of 'elevation' is well attested in the Arab. lexeme *ḡabha* which, apart from 'forehead', may mean 'the moon', 'the upper part of the disc of the moon', '4 stars in the Leo constellation' or 'the chief' of a people (Lane 377). Cf. Syr. *ḡbāḥā* 'bald in front', Heb. *gibbēah* 'having a bald forehead' and Akk. *ḡ/qubbuhū* 'kahlköpfig'.

**'iḡtatta** According to Aistleitner 71, this is cognate to Ug. *mḡt* (ḠTT) 'ein Lamm, zum Schlachten geeignet'. However, Gibson 1978: 150 compares Ug. *mḡt* (NḠT) 'fatling' with Arab. 'intaḡata 'to become fat (ewe)'. Both roots could be related, but I think Gibson's etymology is correct. Arab. ḠTT

conveys, mainly, the idea of 'pulling up, or out (roots and trees)' and this is not very close to the Ug. sense.

**ḡaḡada** This is related to Arab. (Daḡīna) KHD and Ge. *kehda* 'negavit', Syr. *k'had* 'veritus est', Aram. 'itkahad 'to be destroyed' and Heb. *kāḡed* pi. 'to withhold, deny'.

**ḡaḡim** Related to Heb. *gahelet* 'coal' (cf. DRS I: 113).

**ḡudadlḡadd** Ibn Fāris I: 406 assigns three meanings to this root: a. 'al-*'uzma*, b. 'al-*ḡazz*, and c. 'al-*qaḡ*.

**ḡidār** Ibn Fāris I: 431 considers *ḡadīr*, and therefore Qur'ānic 'aḡḡar 'more fitting, or easier', related to the meaning 'wall'. He justifies his claim saying that one should "firmly base" one's matters on what is appropriate and suitable.

**ḡādala** Cf. Lane 391 'He twisted it firmly (a rope), he made it firm, strong, or compact; it (a thing) was, or became, hard, and strong'. Hence the semantic relationship between 'to plait' and 'to render strong'. Cf. also Murtonen 1989: 128 re the meanings a. 'to be tall' and b. 'to twist, plait', considered to be the result, possibly, of semantic assimilation of homonymous roots.

**ḡudād** Probably a secondary form of ḡDD 'to cut' and ḡZZ 'to shear'. Cf. Sab. *gzz* 'to cut, harvest?'; Syr. *gad* 'to cut off, put an end to'; Aram. *ḡdad* 'to hew down'; Heb. *ḡadaḡ* 'to penetrate; cut'; Ug. *gzz* 'to shear'; and Akk. *ḡadādu* etwa 'abtrennen'. ESA *ḡḡḡ* 'a kind of grain' is cognate to Arab. *ḡadāda* 'meal of parched barley, or wheat' (Lane 394).

**ḡarād** The cognates correspond to Arab. *ḡarada* 'to strip (of locusts); be eaten (herbage) or smitten (by locusts); to have no hair, or short hair, upon the body', II. 'to strip, divest, bare, denude (of garments); peel, pare' (Lane 405). However, the sense 'locust' is not attested in the cogante languages.

**ḡamal** Ibn Fāris I: 481 suggests a derivation from the same root of *ḡumla* due to the camel's corpulent structure.

**ḡamm** For Heb. cf. Tregelles 1969: 448.

**ḡahila** The sense 'being ignorant' in Arab. covers also 'being silly, foolish (in his opinion, or judgement), neglecting the truth' (Lane 477).

**ḡāwaza** Ge. *ge'za*, *ge'za* 'castra movere, proficisci, migrare' could be related to Arab. *ḡāwaza*.

**ḡāsa** This is related to the root GŠŠ.

**ḡayb** According to Ibn Fāris (I: 497), this word may have gone through 'ibdāl and is related to *ḡaba(w)*.

**ḡabara** CDG 224 quotes Koehler 273 who gives Heb. ḤBR (Hif.) in Job 16: 4 'to be brilliant (with words)'.  
 ḡabara

**ḡiḡāb** According to BDB 290, Aram., *ḡāḡābā* and Heb. *ḡāḡāb* 'locust, grasshopper' are probably so called because they 'conceal' the sky.

**huḡḡa** The SS cognates stress the legal side. In Arab. this sense is encountered in the derived verb *ḥāḡḡahu* 'he contended with him in, or by, an argument, a plea, an allegation, a proof, an evidence, or a testimony' (Lane 514).

**ḥiḡr** Cf. Leslau 1969: 23 for the connection between 'to bind' and 'to prohibit' which is also attested in Heb. *'āsar* 'to bind' and *'āsūr* 'forbidden'.

**ḥaraḡ** The Aram. cognate corresponds, amongst others, to Arab. *ḥariḡa* 'he looked, and was unable to move from his place by reason of fear and rage' (Lane 542). The general sense in Arab. is one of psychological anguish as a result of doubt, disobedience, sin etc.

**ḥarf** The primary meaning has been lost in Hebrew. Cf. also Deir Alla *ḥrp* 'to offend, revile, defame'. Both the primary and the secondary meanings are attested in Aramaic. Syriac retained the primary sense, but the root is also associated with the sense 'to mix'.

**ḥarraka** BDB 355 gives the Hebrew meaning 'to set in motion, start' which is not attested in the DCH and HAL.

**ḥasiba** The phonetic correspondence Ug. *t*: Heb. *š*, Aram. *t/š*: Arab. *s* occurs in numerous other roots. Cf. Dahood 1965: 331–32 for other examples.

**ḥašira** Arab. I. 'to encompass, surround; confine, keep close, imprison, detain, etc.' and *ḥašīr* 'prison' (Lane 582–3) correspond to the rest of the cognates. This root is very closely related to the roots ḤZR, ḤDR, ḤSR.

**ḥaḍara** The connection with the ESA entry becomes more evident in the light of the expression *ḥaḍarū l-miyāh* 'they stayed, or dwelt, by the waters' (Lane 588).

**'aḥqāf** Perhaps related to Ge. ḤQF, NWS. ḤBQ, and Akk. *'epēqu* 'to embrace'. These, in turn, could be related to Arab. ḤQB with the sense of 'suppression, withholding, girding' (Lane 610).

**ḥaḡqa** The sense 'to engrave, inscribe' in the cognates corresponds to Arab. *ḥaḡqa* 'to go upon the middle of the road; beat strike upon the head' (Lane 606).

**ḥalīm** See Tregelles 1969: 287 re metathesis in Arabic. Hence, Heb. *ḥāmal* 'to be mild, gentle' in Eze. 16: 5. Cf. also Murtonen 1988: 124 'to have pity; spare'. According to Rossini 149, ESA. *Ḥalīm* "... deus qui in *Dūrān* colebatur".

**ḥimār** Ge *ḥamar* 'navis' could be related. However, CDG 234 states that ḤMR, ḤML are not found in Ge'ez.

**'iḥtanaka** The Ge., Aram. and Heb. cognates share with Arab. the sense of 'bringing under one's control'.

**ḥanān** This word is attested once in Q. 19: 13. Jeffery 111–112 translates it as 'grace' and considers it, in this technical sense, a loan from NS. Apart from Penrice's translation 'mercy' given in this corpus, the word is

translated as 'pity' in 'Alī 770 and 'compassion' in Marmaduke Pickthall 396. As-Samīn (I: 738) defines the word as *taḥannun wa-raḥma*.

**ḥāla** Ibn Fāris I: 121 considers *ḥīla* 'a plan, contrivance' related to the sense 'going around' because plans actually 'go around' matters to get the best of them.

**ḥawāyā** The Arab. verbal forms I. 'to collect, draw together, grasp; turn (s.th.) round, wind' and V. 'to gather o.s. together, coil o.s. (snake)' (Lane 678-9) correspond to the cognates from different areas of Semitic. Murtonen (1989: 176) refers to the connection between 'snake' and 'prostration', stating that "Prostrating oneself results in a snake-like posture."

**ḥāqa (y)** Murtonen (1989: 180) compares it with Heb. and Aram. ḤYQ 'lap, bosom'. However, the NWS evidence is too generic semantically, and rather remote from the basic notion in Arab. 'to beset' (Ibn Fāris II: 125) and 'to surround, encompass, encircle; beset' (Lane 687-8).

**taḥabbata** Ge. *ḥafata* 'percutere, plangere' is related.

**ḥadd—'uḥdūd** Ibn Fāris (II: 149) derived them from the same semantic base: a trench 'extending downwards' into the ground.

**ḥaraḡa** Cf. Murtonen (1989:159) re Heb. *ḥōrēg* representing a secondary phonetic development.

**ḥarra** The following are perhaps related to the Arabic root: Ge. *ḥarawa* 'perforare', Syr. *ḥūrā*, 'a hole, aperture', Aram. *ḥ<sup>e</sup>rar*, 'to perforate', *ḥōrā* 'hole', Heb. *ḥōr*, 'a hollow', Ug. *ḥr*, 'graben', and Akk. *ḥarāru*, 'graben; aushöhlen'; *ḥuru* 'Loch'. Arab. *ḥurr* 'mouth of a mill or millstone' is cognate to these forms.

**ḥasafa** The reference in the *Qur'ān* is to the wealthy Qārūn who was 'swallowed up' into earth, along with his whole family.

**ḥiṭ'** This word is included in the lexical corpus with the sense 'error' (cf also QA *ḥaṭa'an* 'by mistake') as a reference to the primary meaning 'to miss, fail to find' (Ibn Fāris II: 198 and LA I: 65). The sense 'to sin' is a secondary semantic development under Aramaic influence (see Jeffery 123).

**ḥaṭṭa** For the cognate in ESA cf. Arab. I. 'to make [a line, or lines, or] a mark [upon the ground]' (Lane 759). This could be related to NWS and Akk. ḤṬṬ 'to dig, hollow out'. Cf. also Arab. I. 'to cut, cleave (with the sword)' (Lane 759).

**ḥurṭūm** According to Murtonen (1989: 179), the root ḤṬM is here reinforced by an approximant.

**ḥafiya** For the notion 'to cover' in Arab. reference can be made to *ḥifā'* which is a garment worn by women over other clothes (Lane 777).

**'ahlaṣa** The cognates are related to Arab. I. 'to be clear, pure; become safe, free from difficulty; withdraw, retire, go away', II. 'to separate (s.th.) from s.th. else'. Ge. *laḥaṣa* 'decorticare, glubere' is related.



**halaqa** Perhaps related to Ge. *h<sup>u</sup>allaq<sup>a</sup>* ‘numerare; aestimare’ and *lahak<sup>u</sup>a* ‘fingere, formare, creare’, Syr. *h<sup>e</sup>laq* ‘to allot, determine, destine’, Aram. *h<sup>e</sup>lāq* BA. ‘portion, possession, lot’, and Heb. *hālaq* ‘to divide, share’.

**hayr** ESA is taken from the Beeston (*et alii*) *Sabaic Dictionary* p. 64 and CDG p. 270. Biella 201 does not confirm this meaning. This item is related to Ge. *harya* ‘eligere, seligere, deligere, praeferre, optare’.

**hayyala** Perhaps related to Ge. *’ahallaya* ‘facere, ut (aliquis) cogitet, sentiat, suggerere, mentem injicere (alicui)’.

**hayl** Ibn Fāris II: 235 derived them from the same semantic base: horses ‘swagger’ and ‘strut’ about. *hayl* could be related to Ge. *hayl* ‘vis, vires, robur, potentia’, ESA. *hyl* ‘power, might; force, strength’, Syr. *haylā* ‘strength, might, power, force’, BA. *hayil* ‘power, strength, army’, Heb. *hayil* ‘strength, efficiency, wealth, army’, Ug. *h(y)l* ‘Heeresmacht’ and Akk. *hi<sup>2</sup>ālu*, *hi/ayālu* ‘eine Art Truppen’ (< Aram.). These, in turn, correspond to the Arabic cognates *hawl*, *hāla* ‘power’.

**dābba** Arab. *dubb* corresponds to the Semitic cognates. The basic meaning of the root has to do with ‘a strong and slow moving creature’. For notions of this in Arab., Heb., and Ug., see Murtonen 1989: 143.

**’adhāḍa** Arab. and Ge. share the basic sense of ‘slipping’ (Lane 855). However, in the *Qur’ān* the derived form is used metaphorically to mean ‘to weaken, nullify; condemn’.

**dahā** Arab. ‘to throw, or cast, and impel, propel, or remove from its place (a stone, with his hand)’ (Lane 857) comes very close to the meaning in NWS. In the case of Akkadian, Cohen (DRS IV: 244) states “La racine ne semble pas représentée en akkadien malgré AHw 150.”

**ḍusur** This is the palm fibre with which boats are caulked (see note 5138 in ‘Alī 1456 with reference to Q. 54: 13). This is perhaps related to Syr. *dūšā* ‘folle avoine’, Aram. *dūšā* ‘folle avoine’, Akk. *dišarru* ‘Hafer’.

**dassa** Cf. Biella 86 re *dśm*: (act. part.?) ‘one who hides an inscription (by re-using the stone for building?’).

**dalw** Murtonen 1989: 149 connects the idea of ‘suspending’ (e.g. a bucket) with ‘weighing’ (“As weighing is often done by suspension . . .”). In this case, Ge. *dalawa* ‘librare, pendere, ponderare’ and ESA *mdlt* ‘weight, or value’ would be cognates to the rest of Semitic. However, CDG 132 puts the connection between Ge. ‘to weigh’ and ‘bucket’ into question. The SS forms could be related to the root DL(DL) ‘to hang down’.

**dahr** The sense in ESA is related to the *Grundbedeutung* of the root in Arabic. According to Ibn Fāris II: 305–06, *dahr* ‘time’ is so called because it ‘overcomes and destroys everything’.

**dāra (w)** Murtonen (1989: 146) is right in noticing that “The basic meaning, present throughout the attestations, is something round, circular or cyclical, whether spatially or temporally.”

**dakaral/dakar** According to Brauner (1974: 162), Akk. *zakāru* is a WSem. loan. Murtonen (1989: 165) states that "... both the concept of memory ... and masculinity share the salient characteristics of *active nature, virility*. ..."

**dalla** DLL, DLL and ZLL are most likely phonological variants and Ph. *dl* 'deficient', Ug. *dll* D. 'erniedrigen, verachten', and Akk. *dalālu* 'kummerlich sein' are thus related to the Arab. lexeme. Cf. DRS IV: 266 and Murtonen 1989: 149.

**maḡmūm** Cohen (DRS 355) compares it with Aram., Heb. ZMM 'to give false testimony' and 'devise evil', and Ug. 'to behave badly'. In general, these senses have negative connotations, but they do not share the sense of 'abuse' and 'disgrace' of the Arab. root.

**dahala** The Ge. and Syr. cognates correspond to Arab. 'to forget, neglect, be, or become, unmindful, neglect intentionally, quitting (s.th.) with confusion, or perplexity, or alienation of mind, such as arises from fear, etc.' (Lane 983).

**dū** Cf. rel. prons. in Ge. *za-*; ESA. *ḏ*, *ḏt*; Syr. *d-*; OA *zy*, *dī*; Heb. *zū*, *zeh* (poet.); Ph. *z*; Ug. *d*, *dt*.

**dāqa (w)** This is not restricted to the sense of 'taste'. "*The perceiving*, beside tastes, all other objects of the senses, and states or conditions." (Lane 988).

**rubbamā** This word has been included in the lexical corpus with the sense 'frequently, often' in view of the primary meaning 'to increase' (Ibn Fāris II: 382, Lane 1002). The sense 'to become great' > 'lord' is a secondary development under North Semitic influence (see Jeffery 136). CDG 461 does not consider Ge. *rabba* 'to stretch, stretch out, expand, extend, etc.' as connected with Sem. RBB 'to be numerous'.

**tarabbaṣa** The root RBS has to do with 'waiting' which is closely related to the root RBD 'calm and stability' of cattle and persons (Ibn Fāris II: 477). Cognates of this latter root are attested in Akk., Ug., Aram., Syr., ESA (see Murtonen 1989: 393).

**raḡḡa** This could be related to Aram. *ṛgag* '[to be restless, anxious], desire, long, covet', and Syr. *rag* 'to desire, covet, lust'. Cf. also Heb. *'ārag* 'to weave' (BDB 70), Ph. *'rg* 'weaver' (Tombäck 29). According to Gesenius (Tregelles 1969: 76), "The primary syllable of this root is *rag*, which had the power of swift motion and agitation". For a possible relationship between Akk. *raḡāgu* and SS, cf. Huehnergard 1991: 697.

**riḡl** Cf. Kaye 1991: 826–49 for an exhaustive paper with very abundant notes on the etymology and comparative semitics of Ge. *'gr*. Ug. *riḡlu*, in Akkadian cuneiform, is attested in an Akkadian quadrilingual 'dictionary' found in Ugarit (Verbal communication by Huehnergard to Kaye 1991: 847). Ug. *riḡlu* is also cited in Bennett 1998 pp. 133, 225, 237.

**raḡama** Cf. As-Samīn II: 1002 regarding the metaphoric use of Arab. *raḡm* 'a doubt, conjecture' in Q. 18:22.

**riḏ/radiya/radda** These belong to closely related roots.

**'arsā** Murtonen (1989: 405) compares with NWS RŠY 'permission, power, rule' and Akk. 'acquisition'. The semantic connection appears to be too tenuous.

**ra'd** The cognates correspond to Arab. IV. 'to cause to tremble, quiver, quake, shiver (by cold, or fear), or be in a state of commotion' (Lane 1105). However, the sense of 'thunder' is not attested in the cognate languages.

**raḡadan** The sense of 'suppleness' and 'freshness' of the Syr. cognates is complementary to the notions of 'abundance (of herbage, goods, conveniences, or comforts of life)' which characterize the Arab. root (Lane 1112).

**ruqūd** Cf. Biella 495 re. Sab. *mrqd* 'inscription' > 'stretched out,' [reclining along the rock?]

**marqūm** The cognates correspond to Arab. *raqama* 'to figure, variegate, decorate a garment' (Lane 1138). However, the sense 'to write' is only attested in Arabic.

**rakaḡa** Ge. *ragaḡa* 'pedes motitare; pede percutere' is related.

**rahība** The cognates in the various languages share with Arab. the sense, or senses, referring to a particular physical and psychological condition, namely derived forms I. 'to fear', II. 'to be fatigued', IV. 'to disquiet, agitate by frightening', V. 'to threaten' (Lane 1168).

**'arāḡa** This could be related to Ge. *marḡa* 'viam monstrare, ducere'; Syr. *'arah* 'to go away, depart, withdraw'; *'arḡā* 'wayfarer, guest'; Aram. *'ārah* 'to go through, esp. to take lodging'; *'arḡā* 'traveller, guest'; Heb. *'arah* 'to wander, journey, go'; Ph. *m'rh* 'to guide?'; Akk. *arāhu(m)* 'eilig sein, eilen'.

**raw'** Cf. Driver 1936: 118 re BH *rūa'* 'to take fright' in Is. 15: 4 and Mic. 4: 9. The Heb. sense of 'raising a shout' and 'giving a blast with clarion or horn' (BDB 929) could well be related to Arab. 'to take by surprise' or 'to excite' the heart or mind (Lane 1188).

**zubur** Notice the alternance of labials in Aram. and Heb.

**zāla (w)** Syr. *'ZL* 'to go, walk, journey', and DWL 'to move; be moved, stirred up; stir, arise; quiver' are related.

**sabba** Even though the figurative sense is implied, however the meaning 'to cut' is basic in Arab. (Lane 1284).

**sabab** If the sense 'rope' is associated with 'intertwining', then the following could be possible cognates: Ge. *šabšaba* 'to intertwine . . . be fenced in . . .'; Syr. *š'babā* 'neighbouring, a neighbour'; Aram. *s'bab* 'to go around, turn'; *sōbbā* 'ring, hoop'; Heb. *sābab* 'to turn about, go around, surround'; Ph. *sbb* yif. 'to encircle, surround'; Ug. *sbb* 'to turn'; Akk. *šibbu* 'Gürtel; Schlange'. However, Ibn Fāris (III: 64) does not make any reference to 'intertwining'. He believes that the word *sabab* 'rope', while not belonging to the basic sense of SBB 'to cut', could be related to another basic sense connected with 'length and extension'.

**'asbaġa** The labial in Arabic is voiced. This root is clearly related to Arab. ŠB' both phonologically and semantically. Ge. *saġba* 'satiari, saturari, satiatum vel saturum esse' is related.

**sitt** Murtonen (1989: 458) believes the original root to have had a /d/ and a /t/ as second and third radicals respectively.

**saġara** Perhaps a variant of *saqar*. Cf. below.

**saġana** Ge. *zagana* 'pugillo comprehendere' might be related.

**'ašhata** The Ge. cognate corresponds to Arab. *suht* "A thing that is forbidden, prohibited, or unlawful; . . . what is disapproved, abominable, or foul, of gains . . . that occasions disgrace . . . and bad repute . . . anything forbidden, or unlawful, and of bad repute. . . ." (Lane 1314–5). According to Jeffery 165–66, this may be a loan from Syr. Cf. Ge. *sāht* 'error, sin'.

**saḥar** The ESA lexeme is taken from AHw 1219.

**sāhil** The Ge. cognate refers to the 'abrasive' action of the sea which leads to the formation of shores.

**sirr** Ge. *sawwara* 'occulere, operire, velare, celare; tegere, protegere' is perhaps related.

**sarra** Rabin (1975: 90) relates this word to Ge. *sarara* 'to fly . . . flee, leap in the air'.

**sarmad** According to Penrice 68 ". . . a word apparently of mixed Persian and Arabic origin'. However, it is not among Jeffery's list of foreign vocabulary in the *Qur'ān*.

**saḥar** Huehnergard 1991: 704 states that Ug. *spr*, Aram. *siprā*, Heb. *sēper*, Arab. *sifr* (along with their denominative verbs) are loans from Akk. *šipru*. Leslau CDG: 489 refers to Marrassini's view (1971: 70–72) regarding the lexical relationship between Akk. *supūru* 'Sheep pen' and Ge. *saḥar* 'camp'. Moreover, Leslau associates Ge. *saḥar* with Arab. *sāḥara*.

**saqar** Perhaps a variant of *saġara*. Cf. above.

**sakaba** The Arabic root is perhaps related to Ge. *sakaba* 'cubare, recumbere, procumbere, discumbere; dormire; obdormiscere (of dead); concumbere'; *maskab* 'membrum genitale'; *sabaka* 'fundere, conflare, liquefacere'; Syr. *š'kab* 'to lie down, fall asleep, take rest (of death)'; Aram. *š'keb* 'to lie down; die; lie with'; BA *miškab* 'couch, bed'; Heb. *šākab* 'to lie down'; Ph. *škb* nif. 'to be laid to rest'; Ug. *škb* 'sich legen, liegen'; Akk. *sakāpu* 'sich zur Ruhe legen'. Murtonen (1989: 422) suggests that the Arabic meaning could have developed from a sexual connotation.

**salaba** The labial in Arab. and SS. is voiced. Moreover, this root is phonologically, and somehow semantically, related to Arab. SLF 'to pass away; go before, precede'.

**salaha** The relationship with Heb. *šulḥān* and Ug. *lḥn* 'table' is not

confirmed. A possible clue could be the material of such tables, namely skin or leather, hence the connection with 'flaying'.

**salām** The primary meaning of this word is 'safety, security, immunity, freedom from faults, or defects, etc.' (Lane 1415). The secondary meaning 'peace', and the various verbal and nominal forms derived from it (such as *'aslama*, *'islām*, *muslim*), are a borrowing into Arabic from North Semitic (Jeffery 62–3, 174–5).

**sanān** See HAL 1477 and CDG 532 for a summary of the various etymologies suggested by different semitists.

**sāhama** See Lane 1454 re 'he cast, or drew, lots (arrows of sortilege), practised sortilege (or sortilege with arrows)'.

**sāhin** Apart from the sense of 'neglect', the root implies also 'being still, or quiet, and gentle' (Lane 1456). This corresponds to the sense of the NWS cognates.

**'iswadda** Cf. Biella 502 re ESA *šwwdt* 'pasture lands', saying that 'black' might refer to the soil. See also Lane 1461 *sawda* 'land in which are palm-trees'.

**šatt** Aistleitner 319 compares it with Ug. *št* 'zerschmettern'.

**šağara** Cf. Lane 1506 'being, or becoming, complicated, intricate, confused': VI. 'it was, became intricate, complicated, perplexed, confused or intricately intermixed'; VIII. 'it was, became, knit, or connected, commingled'. Metathesis in NWS. It is perhaps related to Ge. *'āšgara* 'illaqueare, irretire, retibus capere', Soq. *šigor* 'faire un grillage, fermer', Syr. *šgar* 'to shut up, keep in, confine', Aram. *šgar* 'to bar, bolt; lock up, close', BH *sāgar* 'to shut, close' (also *sākar*), Ph. *sgr* 'to deliver up', Akk. *šgāru* 'cage'; *sakāru* 'to close', Ug. *sgr* 'closed'. Tombaek 225 is not sure about SKR and SGR being variations of the same PS lexeme.

**mašhūn** See Jastrow 1549 re Aram. *šihnā* 'the scab on the camel's back from the friction and pressure of the load' > 'heavy load'. The word in Arabic could well be a loan as NWS *š* does not correspond to Arab. *š*.

**šariba** The labial in Arab. and Ge. is voiced.

**šaraḥa** CDG 533 refers to Heb. *šaraḥa* 'to grow luxuriantly' as cognate. However, the correspondence *š*: *š* between Arabic and Hebrew is not regular.

**širdīma** See Ibn Fāris III: 273, 265 re < *šarama* with the basic meaning of *ḥazq fī šay' wa-mazq*.

**šarr** The voiceless prepalatal fricative in the Ug. attestation is not a regular correspondent with Arab. /š/. The Arab. forms might be related to Heb. *sārar* 'to be stubborn, rebellious' and Akk. *sarāru* 'unbeständig, falsch, unwahr, lügnerisch sein'.

**mašriq** This root is closely related to ŠQR. Arab. *šaḡira*, *šaḡura* 'to be . . .

of a clear ruddy complexion combined with fairness . . . having a red, or ruddy tinge. . . ' (Lane 1581) corresponds to Syr. *š'qar* 'to colour, smear with paint', and Aram. *šīqrā* 'red paint'. Moreover, ŠRQ can also express 'reddish' connotations (Lane 1539). Both roots could be collapsed into one, as does Murtonen (1989: 438–9), who assumes "transposition (with semantic delimitation) in Aram Syr (Arab)".

**šāraka** The NWS cognates correspond to Arab. *šarak* 'snare (for catching birds, wild animals, etc.)' and *širāk* 'the thong, or strap, of the sandal' (Lane 1542). In the case of the technical word *širk* 'a share, participation (i.e. polytheism or idolatry), and the denominative verbs derived thereof meaning 'to associate companions to God', Arab. took them over from ESA (see Jeffery 185–6).

**šaṭr** Ge. *šašsara* 'findere, diffindere' might be related.

**šahr** Although this word refers to 'a month' in the *Qur'ān*, and as such is a loan from Aram. (see Jeffery 187), the original meaning was 'the new moon, when it appears' (Lane 1612. See also Ibn Fāris III: 222). This corresponds to the sense in the various Semitic cognates.

**šawb** This is related to Ge. and NWS Š/S'B 'to be unclean; defile'.

**šāwara** This could be related to Heb. *yāsar* 'to discipline, chasten, admonish' and Ug. *yṣr*, *uṣr* D. 'zurechtweisen, schelten'.

**šawka** Arab. *šawk* 'thorns, prickles, spines' (Lane 1621) corresponds to the cognates from different Semitic areas. Moreover, Arab. *šawka* implies 'sharp weapon; vehemence of might or strength, or of valour or prowess' (Lane 1621).

**šabba** The verb in Arab. is closely related to the 'pouring' of liquids, even though metaphorical usages are also possible (see, for example, Q, 89: 13). Moreover, it shares with ESA the meaning 'to pay down (a price, or sum of money)' (Lane 1638). *šabba* is related to Ge. *šawwaba* 'ebibere, exhaurire (poculum)'.

**šibḡ** Semantically, the Akk. evidence is in order. Formally, however, the phonological correspondence is problematic. Ge. *šabh* 'embamma, jus, jusculum, ferculum' is related.

**šadda** Murtonen (1989: 355) states that the primary meaning here is 'side'. However, the semantic connection with Syr. *šad* 'to fix (the eye), gaze intently' and 'side' is not clear.

**šar'ā** Ibn Fāris III: 342 defines the basic meaning of the root as *suqūṭ šay' 'ilā l-'ard 'an marāsin 'itnayn*. Cf. Ge. *šaṭ* 'vilnus, plaga'; *šeme'et* 'porrigo, impetigo (pruriens)'; *'adre'a* 'intermittere (alqd), desinere, cessare, feriarī (a re)'; ESA. *šr* 'to humble oneself'; Syr. *šūrā'* 'epilepsy'; Aram. *šir'ā* 'leprosy'; *'ištara'* 'to be a leper'; BH *šara'at* 'leprosy' ([*šāra'*] 'be leprous' denom.); Akk. *sennettu*, *šernettu* 'eine Hautkrankheit'.

**šarafa** The cognates correspond to Arab. *šarafa š-šarāb* 'he did not mix the beverage, or wine', *šarf* 'pure, unmixed, free from admixture', and *šarīf* 'silver, pure silver' (Lane 1680).

**ša'iqā** For the sense 'to cry, call' cf. Arab. *ša'iqu š-sawt* 'vehement in voice, and in braying (ass)' (Lane 1690).

**šaff** Arab. *šaffa* 'to set, or place, or station (a company of men, a thing) in a rank, or row, or line' (Lane 1693) corresponds formally and semantically to the Semitic cognates.

**'ašfā** The Syr. cognate corresponds to Arab. *šaffā* 'to clear, clarify (wine, beverage)' (Lane 1703).

**šalaḥa** For the sense of 'prosperity' cf. Arab. *'ašlaḥa* '(he) constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly . . . put it into a good, incorrupt, sound, right, or proper state. . . .' (Lane 1714). Ge. *šarḥa* 'prosperare' is related.

**salšāl** The definition in Lane 1711 is 'dry clay, that makes a sound by reason of its dryness'. The cognates correspond to Arab. *šalsala* 'to sound; make, produce, emit a sound' (Lane 1709).

**šahara** The ESA cognate is semantically very close to Arab. *šahara* 'to melt, liquefy' (Lane 1737). Moreover, the result of 'melting' is 'clamping together'.

**'ašāba** The connection with Syr. becomes more evident in view of the following: Syr. 'to frequent, visit'—Arab. *'ašaba (bi-makrūh)* 'to afflict (with an abominable thing)'; Syr. 'to fetch, obtain'—Arab. *'ašaba (biḡyatahu)* 'to attain, obtain (the thing sought)'; Syr. 'to be present, be found'—Arab. *'ašaba (š-šay'a)* 'to find (a thing)' (Lane 1740ff.).

**šāra (w)** Arab. 'he made it (a thing, . . . specially the neck. . .) to incline or lean', and form VII. 'it (a thing) became demolished, and cut, or divided, in pieces' (Lane 1744) reflect the Semitic cognates.

**šāra (y)** The ESA and Heb. cognates correspond to Arab. *šāra(y) 'ilā* 'to attain (in respect of place), come, go, pursue a course' (Lane 1754).

**šayāšin** Perhaps related to Aram. *šāš* 'to look for, search'; BH *šūš* 'to gaze, peep'.

**ḍidd** This is probably related to ŠDD.

**ḍalla** Cf. Huehnergard 1991: 706 for the possible relationship with Akk. *šalālu* 'sich hinlegen, liegen, schlafen'; Heb. *šālāl* 'to sink'; Ge. *šalala* 'to float, hover'.

**ḍamma** Arab. also covers the sense 'to join, or adjoin (a thing to a thing)' (Lane 1801), which is also the sense in Ge.

**ṭaraḥa** Murtonen (1989: 209) relates to Aram. *ṭrah* 'to take pains'; af. 'to make ready for moving' and Heb. *ṭārah* 'to toil, be burdened', saying that

Arab. **ṬRH** means both 'to put (upon)' and 'to fling, cast away'.

**ṭaraf** The NWS cognates correspond to Arab. *ṭarafa* (*'aynahū*) '(he) hit, struck, smote, or hurt, (his eye with a thing)' (Lane 1842).

**taṭfif** CDG 549 suspects Ge. *'anṣafsafa* 'stillare, destillare' might be related, however he states that the phonetic correspondence *s: ṭ* is not normal.

**ṭamasa** Ge. *damasa, damsasa* 'extinguere, delere' might be related.

**ṭamma** The cognates correspond to Arab. I. 'to fill up, choke up (the well), to cover over (with earth), to fill (a vessel) so that the contents overflow the edges; to abound and overcome, etc.' (Lane 1877).

**ṭāra** Cf. Ar. *taṭayyara* 'he augured evil from it; regarded it as an evil omen' (Lane 1904). The practice of divining through the observation of the flight of birds (to the left auguring evil, and the opposite when flying to the right) was a common practice throughout most of the Semitic area. In Hebrew, the root became restricted to mean 'divination', shifting away from the basic referent 'bird'.

**zallala** Huehnergard 1991: 708 suspects that there is one root underlying the various forms in **ḌLL** and **ṢLL**.

**zahara** HAL 945 refers to Ph. [ʔ]*sr šhr* 'Osiris ist erschienen' (inscription from Cyprus quoted by A. van den Branden BiOr 33, 1976, 6–9). This is not attested in DNWSI.

**'abd** Murtonen (1989: 308) states that the religious connotations of the root spread "... primarily from Hbr-Aram and secondarily from Arab. ..."

**'adā (w)** The semantic link between 'to pass over' and 'to transgress' is self-evident.

**'araḍa** Murtonen (1989: 331) states that the forms in 'R' are secondary variations of 'R' and considers the Heb. forms as loans from Aram. For the sense 'to occur, happen' see Lane 2002.

**'arafa** Cf. ESA. *ḡrb* 'to know (of s.o.)'.

**'azama** CDG 81 relates to Ge. *'azama* 'to conjure, cast spells' (< Arab.).

**'as'asa** The Syr. cognate becomes more evident in the light of Arab. *'assa* 'to patrol by night, guard (the people), make search by night' (Lane 2039).

**'aḍada** The various cognates correspond to Arab. *'aḍada š-šāḡar* 'to cut, or lop (the trees) with a *mi'ḍad*', that is 'an instrument with which trees are cut, or lopped... in the form of a reaping-hook...'. Moreover, form X. signifies 'to gather (fruit) from a tree' (Lane 2072–3). Syr. witnessed the following morphological development: 'D < 'D < 'ḌD.

**'iṭf** The various cognates correspond to the basic meaning indicated by Ibn Fāris IV: 351, namely 'folding and bending'. Cf. also Arab. V. 'to clad oneself', and *'iṭāf, mi'taf* 'a garment' (Lane 2080–1).



**ʿaṭṭala** The NWS cognates (belonging to the secondary root ‘RṬL) correspond to Arab. ṬL ‘to be destitute of ornaments (a woman), or weapons, property, discipline, good mental qualities (a man)’, and *ʿuṭul* ‘the denuded, unclad part/s of the body’ (Lane 2082–2).

**ʿaqqaba** CDG 66 suggests that the verb is denominative: ‘QB ‘a heel’ > ‘to follow someone closely’, that is ‘to be behind someone, watch, guard’.

**ʿaqara** The NWS cognates correspond to Arab. ‘to wound, strike, cut (the legs of camel, horse); stab, slaughter by stabbing; slay, destroy; cut off the head of a palm-tree, cut down trees; be, or become barren (woman)’ (Lane 2107–8). The sense of ‘root’ at the base of the NWS cognates is found in Arab. *ʿaqr* ‘the principal part (of a country)’, *ʿaqqār* ‘what is used medicinally, of plants and of their roots’ (Lane 2109–10).

**ʿaqala** Cf. M. Cohen 1969: 86 re SS cognates *ʿlq, ḡlq* ‘to see’. These are not found in Conti Rossini 1931, Biella 1982, and Beeston (*et alii*) 1982.

**ʿamila** CDG54 does not exclude the possibility that the form *māʿbal* could be the result of metathesis of *mabʿal*.

**ʿamm** See also Arab. *ʿamm* ‘a company of men, . . . of a tribe, . . . or a numerous company’ (Lane 2149). This is cognate with Syr. and Aram. *ʿammā* ‘people’; BH *ʿam* ‘people’; Ph. *ʿm* ‘people, community’; Akk. *ammu* ‘Volk?’ (Can. lw); *ummatu* ‘Hauptmasse’; *ummānu* ‘Menschenmenge, Heer, Arbeitstruppe’; Ug. *ʿm* ‘people’.

**ʿanita** Lane 2168 translates *ʿazīz ʿalayh mā ʿanittum* (Q. 9: 128) ‘Grievous unto him is your experiencing of difficulty, or hardship, or distress’. The Syr. and Aram. cognates fall within this semantic sphere.

**ʿinda** Ge. *ʿenta* ‘in; juxta, praeter, circa’ could be related. See CDG 33 for the lexical background in the various Semitic languages.

**muʿawwiqīn** Cf. Syr. *ʿawek* ‘to hinder, impede’.

**ʿāʾāna** Driver (1936:114–15) states that *māʿōn* in the *Psalms* cannot mean ‘dwelling place’ (the usual meaning assigned to this word) for there seems to be no Semitic root ‘WN meaning ‘to dwell’. The Heb. word should be cognate with Arab. *māʿān* ‘halting-place, abode’ prob. < ‘YN, hence ‘a place of wells’, and corresponding to Heb. *māʿyān* (unless it is not related to Heb. *ʿānā* and Ar. *ḡanā(y)* ‘to dwell’).

**ʿāba (y)** The sense in Aram. is very close to Arab. *ʿābahu* ‘He [found fault with him . . . blamed, upbraided, or reproached him; or] attributed or imputed to him . . ., or charged him with, or accused him of, a vice, fault, . . .’ (Lane 2206).

**ʿīr** Cf. Lane 2208–9 re *ʿayr* ‘ass’ (wild or domestic), and *ʿīr* “. . . ‘a caravan, a caravan of asses’ . . . then extended to any caravan.”

**ḡutāʾ** The definition in Lane 2231 renders the Syr. cognate more evident: ‘. . . rubbish, or small rubbish, or particles of things, or refuse and

scum, and rotten leaves mixed with the scum . . . borne upon the surface . . . of a torrent.'

**ġaraba** Murtonen 329 refers to a phonological split in Arabic resulting in 'RB > GRB. Zimmern 64 asserts that this is a loan from Akk. Huehnergard 1991: 697 suggests a relationship with the presumably Akk. metathetical form *rabū* 'untergehen (Gestirn)', but remarks that the form *rebū* would have been more regular.

**ġārim** The Ug. cognate should be considered in the light of Arab. *ġurm* 'a thing that must be paid, or discharged; . . . a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment' (Lane 2252).

**'aġrā** Syr. 'ār 'to wake, watch'; Aram. 'ūr 'to stir up, awaken; awake'; Heb. 'ūr 'to rouse oneself, awake'; Ug. '(w)r 'to arouse' are related.

**ġafara** The cognates correspond to Arab. *ġafara* 'to cover, veil, conceal' (Lane 2273). For Heb. < Akk., see Zimmern 36.

**ġawā (y)** The cognates should also be considered in the light of Arab. 'awā 'to bend, twist' which is phonologically and semantically very close to *ġawā*. (See Murtonen 1989: 313).

**f'a** Noeldeke (1910: 152) suggests 'Angriffsfront' as the original meaning of Arab. *f'a*. In that case, the following would be plausible cognates: Ge. (la)ſē 'latus (rei)', Syr. Aram. *pā'tā*, Heb. *pē'āh*, Ug. *pi't* 'corner', Akk. *pātu* 'Rand'.

**fatīl** The cognates correspond to Arab. *fatala* 'to twist (a rope)', *fatīl* 'a slender cord (of fibres)', *fatīla* 'a wick' (Lane 2334).

**faraḍa** Heb. *pāšar* 'to push, press', and Aram. *p'šar* 'to press, urge' could be related.

**farāṭa** The basic sense in Arab. has to do with 'to precede', and in Q. 20: 47 it means 'to act hastily and unjustly, hastily do an evil action' (Lane 2376). On the other hand, the basic sense of NWS and ES PRT is associated with 'breaking through, dividing, tearing apart'. These notions are semantically unrelated to the sense in Arab. Nevertheless, Murtonen 1989: 437-8 presents them under one entry.

**far'** This is derived from Arab. *far'a* 'to overtop, surpass in height or tallness' (Lane 2378). The Semitic cognates are well within the Arabic semantic domain. The cognates in ESA and Ug. meaning 'first fruit' correspond to Arab. *farā'* 'firstling (of a camel, sheep, or goat, used for sacrifices to the gods)' (Lane *ibid.*). The Akk. and Heb. cognates, in turn, correspond to Arab. *far'* 'full [or abundant] hair' (Lane *ibid.*), whilst the Aram. and Syr. cognates meaning 'to spring up, bring forth (leaves, etc.), bloom; fly', and Akk. 'offspring, descendant' correspond to Arab. 'to ascend; descend'. Murtonen 1989: 348 suggests the primary meaning 'growth' which evolved into 'abundance, height, etc.' As in other instances, this is a case where

Arabic encompasses most semantic notions found in other branches of Semitic.

**tafsīr** Fraenkel 286 and Jeffery 92 consider the technical sense 'explanation, interpretation' as a borrowing from Syr. Whilst acknowledging this fact, one should not lose sight of the primary Arab. meaning 'to discover, detect, reveal' (Ibn Fāris IV: 504, Lane 2397) which is semantically very close to the North Semitic sense.

**faṣala** Ge. *baṣṣala* 'lacerare, dilacerare, discerpere' is related.

**fiḍḍa** According to Ibn Fāris (IV: 440), this word may belong to the semantic base of FDD, namely 'separation and division', because silver is 'broken up' in the process of making ornaments. Cf. Guidi 579 re "... la comparazione linguistica dimostra basicamente che mentre agli antichissimi Semiti era pienamente noto l'oro, era ignoto invece l'argento..."

**fa'ala** The bilabial is voiced in Ug. Cf. Ge. *mab'al* 'instrumentum ferreum' and Akk. *bēlu* etwa 'Waffe' which could be related. See note on *'amila* above.

**fakkara** Cf. Lex.Syr 568 re relation with Syrian *p'kar* 'to bind'.

**fakk** NH *pākā* 'to break through, penetrate' is related.

**fakih** Ge. *fakha* 'to be happy, rejoice' is related.

**tafakkaha** According to Ibn Fāris (IV: 446), this word is the result of 'ibḍāl, or phonetic change, claiming that, originally, it was *tafakkana*, and denoted 'repentance'. This is confirmed by as-Samīn III: 2029.

**falak** Arab. *falka* 'whirl (of a spindle)' (Lane 2443) corresponds to the cognates in Semitic. The basic meaning has to do with 'roundness'.

**fānin** The various cognates correspond to Arab. *fanā* 'to pass away, come to an end; vanish away; perish' and *fanā'* 'a yard, or exterior court... a wide space in front, or extending from the sides, of a house' (Lane 2451). The verbal forms in the various Semitic languages are denominative from 'face; front; façade (of a building), etc.'

**fūm** According to Lane 2463-64, "... said to be a dial. var. of *tūm*; also explained as signifying 'wheat'; also 'bread'; 'the other grains, beside wheat, whereof bread is made'; 'chick-peas'; 'any *uqda* [apparently meaning 'head' of a plant, such as that] of an onion, or of a garlic; a great gobbet of food'; 'ears of corn'. The following are the cognates in the Semitic languages: Ge. *sōmat*, *tūma* 'allium'; Syr. *tūmā* 'garlic'; Aram. *tūmā* 'garlic'; Heb. *šūm* 'garlic'; Akk. *šūmu(m)* 'Lauch'."

**'afwāh** According to Lane 2446, "... it is originally *fawah* or *fawh*, the /h/ being cut off from it, the /w/ is not susceptible of declension, because it is quiescent, therefore /m/ is substituted for it; but when you form the dim. or the pl., you restore it to its original state..."

**qittā'** Aram. *qattayyā*: /t/ for /t/ after /q/. According to Murtonen 389, this is a *Kulturwort* of unknown origin.

**qad** Cf. Syr. *kad* 'when, after; although; because; while'; Aram. *k'dū* 'as it is, now' (< *kad* + *hū*).

**qudūr** Zimmern 33 postulates an Akkadian origin from *dīqaru* for the rest of the attestations in Semitic languages.

**qudus** The lexical items belong to the Semitic root meaning 'to withdraw, separate'. This gave rise to the later technical meanings related to 'sanctity' developed in the North Semitic area and which spread across the whole Semitic *Sprachraum*.

**qaraḏa** The primary meaning is 'to cut'. The sense in the *Qur'ān* ('to pass, or turn aside, by and beyond (the sun)') is metaphorical.

**qārī'a** The basic meaning in Arab. 'to beat, strike' and *miqrā'a* 'whip' (Lane 2987) correspond to the cognates in Ge., NWS, and Ug.

**qasam** Assimilation QSM > QSM in Syr.

**'iqša'arra** Cf. Ge. *'āsqōrara* 'abhorrere, abominari, detestari'.

**qaṣṣa** Arab. I. 'to cut, clip, shear, cut off' correspond to the meanings of the cognates. However, Arab. is unique in the development, along figurative lines, of the basic meaning to cover such notions as 'following, tracing, tracking; narrating, etc.' (Lane 2527).

**qaḏb** The primary meaning is 'to cut, cut off' and this lexeme refers to plants 'cut and eaten fresh' (Lane 2538). The sense 'staff, rod' attested in ESA and in Arab. (*qaḏib*) is derived from the act of 'cutting' a branch from a tree to make a stick.

**qafā (w)** The back side of the head and neck in Arab. is called *qafā/qāfiya* (Syr. *qāpyā*) because 'it follows' the face (Ibn Fāris V: 112). Cf. Huehnergard 1991: 692 for a comparison with Akk. *neqelpū* 'hinabgleiten', where the second radical *l* may be secondary.

**qamar** Cf. Aram. *q'mar* 'to bend'; NH *qāmar* 'to bend, arch over, cover'. However, Ibn Fāris (V: 25) gives *bayād fī šay'* as the basic root meaning.

**qinwān** Zimmern 56 attributes an Akkadian origin (< *qanū* 'Rohr, Schilfrohr, Gewürzrohr') to the rest of the attestations in the Semitic languages: Aram.-Syr. *qanyā*, Heb. *qāne*, Ph. *qn'*, Ug. *qn* all meaning 'reed'. The word was also taken over by Greek and Latin, namely *kavva*, *kavvη*, *canna*. These, however, are semantically remote from Arab.

**qāb** This may be related to NWS QBB 'a measure of capacity'.

**'aqwāt** Ibn Fāris V: 38 considers *muqīt* 'watchful; a guardian' (Q. 4:85) related to the basic sense of this root which has to do with 'detension, conservation, and power over something'.

**kabba** In Arab. KBB/KBKB have developed semantically as follows: 'to gather': 'to wind thread into a ball': 'to turn upside down (a vessel), turn (s.o.) down upon his face'.

**kabad** Arab. I. 'to be big in the belly, in its upper part, be big, large, thick, bulky in the middle' and V. 'to become thick (of liquids)' (Lane 2584) correspond to the meanings of the cognate forms. The sense 'to be heavy' developed into 'to honour, glory' in Heb., Ph., Ug., and Akk.

**kaṭura** This could be related to Syr. *k'šar* 'to prosper, succeed, be fortunate', Aram. *k'šar* 'to be right, pleasing, fit', Heb. *kāšer* 'be advantageous, proper, succeed', Ug. *ktr* 'sich in guter Kraft befindend, tauglich', and Akk. *kašāru* 'wiederherstellen'.

**kadh** Cf. ESA. *mkdh* 'seaport, dockyard'.

**'akdā** The meaning of this verb is 'to give in small quantity (in alms, etc.)' and also 'to stop, refuse giving that small quantity' (LA XV: 216). This latter meaning is attested in Q. 53: 34 (Cf. Ibn Samīn III: 2239).

**kariha** The attestations in Ge. correspond to Arab. *'akraha* 'to make s.o. do s.th. against his will' (Lane 3000). NH KRḤ (*hikriah* 'to force, subdue') is related.

**kisf** Syr. *kespā* 'silver; piece of money'; Aram. *k'sap* 'silver'; Heb. *keseb* 'silver'; Ph. *ksp* 'money silver'; Ug. *ksp* 'silver' are related to the sense 'a piece (cut)'. Ge. *kasaba* 'circumcidere' is also related.

**kašafa** CDG 297 quotes Brockelmann (1927: 28) re Ge. *kašata* 'to uncover, disclose, lay bare, etc.' which he attributes to *Reimwortbildung* (KŠF > KŠT) with its opposite KBT 'to hide'. Also related are Ge. *qešūf* part. 'intectus, apertus', Aram. *h'sap* 'to peel off', Heb. *hāšap* 'to strip off, strip, make bare', Ph. *hsp* 'to remove', Akk. *hāsāpu* 'abreissen'.

**kafala** The basic meaning in Arab. is one of 'containing and comprising': *kiff* 'the covering which goes round the hump of a camel' (Ibn Fāris V: 187).

**'akmala** This is related to Ge. *'agmara* 'perficere, absolvere, consummare; capere totum'; Syr. *g'mar* 'to perfect, finish, accomplish'; Aram. *g'mar* 'to complete'; Heb. *gāmar* 'to end, come to an end'; Akk. *gamāru* 'zu Ende bringen'.

**'akmām** This is related to Syr. *kūm* 'to cover up, conceal' and Aram. *kūmtā* 'skull-cap'.

**kunnas** "Name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays." (Penrice 128). See Lane 2633 under *kanasa*: 'he (an antelope) entered his *kinās*, i.e. his covert, or hiding-place, among trees'; V. *takannasa* 'he (a man) entered the tent, hid himself, and entered the tent'. This corresponds to the meaning of the cognate forms. However, the sense of 'hiding' seems to be an exclusively Arabic semantic development.

**'akanna** This could be related to NWS and ES QNN 'nest, brood; family'.

**kayfa** (*ka* + 'ay + *fa*) Cf. Ge. 'efō 'quomodo' ('ē + fō); Syr. 'ayk, 'aykan, 'aykanā (*hānā* + 'ayk) 'how?'; Aram. 'ē 'how?', 'ēyk 'as, how?'; Heb. 'ēykāh ('ēy + kāh = kōh) and 'ēykākh ('ēy + kākah) 'In what manner? How?' [Akk. *ayyu* 'welcher?'].

**lubad** Arab. *libd* 'hair or wool commingled, and compacted together, or coherent; [felt] . . .' and *labad* 'wool' (Lane 2646) correspond to the NWS cognates, apart from *lubad*, *libad* 'collected together' of men, locusts, and wealth.

**lahiqa** The meaning in Ge. is well within the Arab. semantic domain (cf. Lane 3008).

**lihya** The cognates correspond to Arab. *lahy* 'jaw-bone; the part on which the beard grows' (Lane 3009).

**lisān** Ph./Pun. *λασσον* in the combination *λασσοναφ* name of a plant 'βουγλωσσον' in Diosc. iv: 127 (DNWSI 584).

**la'iba** Hal 506 gives 'Spiel treiben'.

**laqifa** This could be related to Ge. *lakafa* 'tangere; attingere (rem), per-tingere ad'.

**'iltaqama** Perhaps related to Aram. *l'gīmā* and Heb. *l'gīmā* 'quaffing, taking a draught; eating and drinking, entertainment'.

**lākin** *lā* + *kin*: Cf. ESA. *kn* 'thus'; Syr. *ken* 'and so, and then, next; soon'; Aram. *kēn* 'thus, as follows'; Heb. (*lā*)*kēn* adv. 'so'; Ph. *kn* 'therefore, thus'; Akk. *akanna* 'thus'; Ug. *kn* 'thus'; *k-* is demonstrative.

**lammā** Cf. Syr. *l'mā* interrog. part.; Aram *l'mā* 'wherefore?'; Heb. *lam-māh* 'for what reason?, why? lest'.

**lawh** Jeffery 253–54 distinguishes between two uses of this word in the *Qur'ān*, namely a. 'the planks of Noah's ark', and b. 'the tablets of revelation'. Jeffery states that although it is not improbable that the word is a loan in both its meanings, the second use is clearly a loan from Heb. or Aram.

**liwād** Apart from the basic sense 'to seek refuge' of form I, Arab. *lāwāḍa* (III) can mean 'to go around, encompass; delude, beguile, act contrarily to' (Lane 2680–1). These correspond to the meanings of the cognates in Ge., Aram. and Heb.

**lāma (w)** Cf. Syr. *lamlem* 'to speak, enunciate'; Aram. *limlem* 'to talk against, murmur, sneer'. Cf. also Heb. *lūn* 'to murmur'; Ph. *ln* 'to growl'.

**layta** Cf. Syr. *l'way* 'if only'; Aram. 'al'way 'oh that!'; Heb. *lū* 'if; if only'; Akk. *lū* 'sei es, oder'; Part. des Wunsches und der Beteuerung.

**laysa** Cf. discussion in Brauner 1974: 317 re the meaning 'did not have' related to Akk. *išū* 'to have', rather than related to Heb. *yš* and Aram. *y(γ)* 'to be'. Von Soden (GAG 111a) refers to Ass. *la* + *išū* 'to be not', but

according to Brauner, this usage is rare in comparison with the common *ul baššī*.

**maṭīn** The cognates correspond to Arab *matn* ‘the back, two portions of firmly-bound flesh between which is the back-bone . . . rendered firm by being tied . . . with, or by, ‘*aqab* [or sinews]’ (Lane 3017).

**maḡīd** Arab. MGD renders the notion of ‘abundance and excellence’ (cf. *bulūḡu n-nihāya*—Ibn Fāris V: 297) and it is employed in connection with a wide range of referents, such as ‘a land abounding with pasturage and fresh herbage’, ‘a large, abundant gift’, ‘superabundant entertainment’, and also ‘glory, honour, dignity, nobility’ (Lane 2689–90). The same sense of ‘excellence’ is attested in the NWS cognates.

**maḥaqa** This is related to Ge. *fahaqa* ‘diffugere’ and *fahaqa* ‘diffugere, radere’.

**’imtaḥana** The meaning in Ge. falls within the Arab. semantic domain, where senses could have developed as follows: ‘to beat out, stretch out’ > ‘to purify, refine (in fire, e.g. gold and silver)’ > ‘to try out, test’ (Cf. LA XIII: 401 and as-Samīn IV: 2464). See also Murtonen 1989: 109 re the possibility that BHN could have been “. . . influenced by /bxr/, including denasalization of the 1st rad.”

**marāḡa** The Syr. and Aram. lexemes are within the Arab. semantic sphere. The primary sense in Arab. is ‘to mix’, developing into ‘to let go’ and ‘to become unsteady, confused’ (Lane 2704). In the case of Arab. *marḡ* ‘meadow’, Fraenkel 129 says that the Arabs themselves had recognized the word as a loan from Persian. However, Fraenkel believes it derives from Aram.-Syr. *marḡā*.

**marīḥa** The notion of ‘insolence’ of the elated is behind Q. 40: 75 (Cf. as-Samīn IV: 2474).

**mumarrad** The Aram. cognate corresponds to Arab. ‘to steep (bread, corn) in water to soften it, to soak, or soften in water’ (Lane 2705).

**mazzaqa** This is related to Ge. *mazaga* ‘evellere, eripere’.

**maḡdā (y)** This is perhaps related to the following lexical items which correspond phonetically to the Arab. lexeme, but are rather semantically incompatible: Ge. *maṣ’ā* ‘venire; provenire, nasci, oriri; ad exitum venire’; Syr. *m’ṭā* ‘to come, arrive at, reach’; Aram. *m’šā* ‘to reach’; Heb. *māšā* ‘to attain to, find’; Ug. *mḡy*, *mṣ* (var. *mz*) ‘to reach, come, arrive’.

**milḥ** Cf. Leslau 1958: 30 re Ge. having also the probably Cushitic loan *sew*, and therefore *mallēhā* “. . . can be either a borrowing from a Semitic language, such as Hebrew, through the channel of translation, or it can be the Semitic root preserved beside the Cushitic root.”

**’amlā** The ESA cognate corresponds to Arab. *mallāka llāhu ḥabībak* ‘May God make thee to have enjoyment of thy friend and to live long with him’, and *tamallā bi-šay* ‘to enjoy a thing’ (see Lane 3023).

**man** Heb. and Ph. *mī*.

**min** Copeland Biella 45 refers to Beeston 1962: 6 re Sab. *bn* 'from, from among' being perhaps an enlargement of prep. *b-* with the common enclitic suffix *-n*. Cf. also Ug. *b-* 'from'.

**manna** Gesenius (Tregelles 1969: 486) states the following about Heb. *mānōn* "... according to the Hebrews, 'progeny' ... It is once found in Prov. 29: 21 ... Others understand it to be 'an ungrateful mind', from the root *mānan*, Arab. *manna* 'to receive favours ungratefully'". Cf. Lane 3024 in the case of Arab. V. *tamannana* 'he reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed, ...'

**naḡas** CDG 400 suspects an origin from an Arabic dialect in which Arab. *naḡul/isa* becomes *ngs* and thence > Ge. *nqs*.

**naḡara** According to Murtonen (1989: 279), "The split of the velar fricative [ɣ] off the pharyngeal one [ħ] attracted the word for snoring with it, as this agrees best with the actual sound, while the pharyngeal remained with the words for the throat region, as again more appropriate for them. ..."

**naḡs** Although the basic meaning of the root according to Ibn Fāris (V: 401) and LA VI: 227 is 'the opposite of happiness', LA also refers to the derived forms II, V, and X which mean 'to seek to learn the news, or follow them (secretly or openly)'. This corresponds to the notion of 'divination' in the cognates. In the case of Ug. 'snake' (which is not attested in Aistleitner), Murtonen (1989: 280) considers it "... a means of divination."

**naḡnu** According to Payne Smith 21, Syr. *'anḡnan* is "... an early form of *ḡnan*, only found in ancient MSS."

**naḡir** Although Arab. shares with the other languages the senses 'nostril; snorting, snoring', it is unique in its extension of the meaning to 'rotten (bone, or wood)'. When wind passes through the holes of such bones, it produces a sound like that from the nostrils (Lane 2777).

**naḡl** Fraenkel 91 states that the basic meaning is 'to be clean', and thence the clean, expensive fruit called 'dates'. This is close to the basic meaning of the root given by Ibn Fāris (V: 407), namely '*intiḡā'u š-šay' wa-ḡtiyāruḡ*'. Guidi (1878-79: 583) states that it is a '... parola più recente e speciale agli Arabi < *naḡl* 'cribare, scegliere il meglio' ... Per le ricerche di Ritter è conosciuto che la palma non era originariamente fra gli alberi fruttiferi propriamente detti ... la mano dell'uomo (i Nabatei babilonesi, secondo Ritter) seppe far del dattero un frutto così squisito ed eccellente.' The root is related to NWS, Ug. and Akk. *ḡH/HL* 'valley, wady, torrent' (cf. Murtonen 1989: 279). For Heb. see HAL 649, 654.

**nādim** This could be related to Akk. *nazāmu* 'klagen, sich beklagen'.

**nasaha** CDG 402 suggests 'to annul a misdeed > to repent'.

**nisā'** This is undoubtedly related to the root 'NS.



**nasiya** The sense ‘to neglect, fail’ in Ug. is indeed the meaning of certain forms of this root in Q. 9: 67; 20: 115.

**ʾanšata** This could be related to the root  $\text{ŠWT}$  in NWS: Heb. *hēšūt* ‘to listen’, Aram. *šūt, šūt* ‘to listen; obey’, and Syr. *ʾašset* ‘to hearken, listen’.

**naḏḏāh** This is related to Ge. *nazhā* ‘spargere, aspergere’ and Heb. *nēšah* ‘juice of grapes, fig. of blood, gore’.

**naʿḡa** Cf. Talm. *nāqī* ‘a young lamb’, and Syr. *neqyā* ‘a sheep, ewe’.

**ʾanḡaḏa** Cf. Ge. *dangada* ‘concuti, contremere’.

**naffātāt** In the case of Ug. *wpł* D. ‘spat upon’, cf. Noeldeke 1910: 179–201 re the relation between verbs with first radical *n* and verbs with first radical *w*.

**nafs** Cf. metaphoric use in the Qurʾān of *tanaffasa* ‘to shine (the dawn)’ implying its ‘coming forth’ from the darkness of the night. Cf. Ibn Fāris V: 460–61.

**nafaʿa** CDG 387 considers the form in Ge. as “. . . probably from *nafʿa* and borrowed from Ar. *nafʿa* ‘be useful > become of value, become strong’.”

**ʾanfāl** Murtonen (1989: 286) compares this with Sem. NPL ‘to fall’. However, the basic meaning in Arab. has to do with ‘giving, giving gifts’ (cf. Ibn Fāris V: 455–6, Lane 3036). Comparing ‘to fall’ with ‘booty, spoils’ is stretching the association a little bit too far.

**naqīr** This can also mean ‘what is bored, perforated, hollowed out, or excavated’ (Lane 2838).

**naqama** Cf. Ge. *taqayyama* ‘vindictam parere, succensere’. Murtonen (1989: 290) believes that the root is primarily biradical and may be a reflexive formation from /qwm/.

**nakaba** The Ge. cognate corresponds to Arab. *mankib* ‘the shoulder’, “. . . the place of junction of the os humeri and the scapula. . .” (Lane 2846). Ibn Fāris (V: 474) attributes this derivation to the fact that shoulders and wings are situated on ‘the sides’ of the body.

**nahār** This can also mean ‘broad daylight, the light between the rising of the dawn and sunset’ (Lane 2858). According to Ibn Fāris V: 362, *nahār* and *nahr* ‘river’ are derived from the same root and the latter is so called because it ‘cleaves’ the ground (*yanharu l-ʿard*).

**nāʾa (w)** Murtonen (1989: 275) compares Heb. NWʾ (‘to hinder; frustrate’; hif. ‘to forbid’) with the Arab. lexeme. However, semantically this comparison is somewhat tenuous given that the basic meaning of the verb in Arab. has to do with ‘rising’ (Ibn Fāris V: 366), even if in general it refers to ‘rising with a load with difficulty’ (LA I: 174).

**manāš** The Heb. cognate corresponds to Arab. *nāš(w)* ‘to turn aside, or away, retreat, retire to a distance; flee’ (Lane 2868).

**nawm** For Ug. *nhmmt*, see Yasin 1952: 77 about 'sleep of death'. The medial *h* is explained on the analogy of such hollow roots as Syr. *bht*, *rht* which correspond to Heb. *bwš* and *rwš*.

**haddama** Syr. *haddem* is denominative < *hadāmā* 'a limb, member, part of the body'. BDB 1089 attributes BA *haddām* in Dn. 2: 5 *haddāmīn tī'ab-dūn* 'ye shall be made members', i.e. 'dismembered'. to Pers. *handām*, 'andām.

**hal** In BH the reading *hal* is attested in Dt. 32: 6 which would correspond to Arab. *hal*. However, there is no general agreement about this.

**'ahalla** The Semitic cognates correspond to Arab. 'ahalla (*l-mu'tamir 'idā rafā'a sawtahu bi-t-talbiyah*) (LA 11: 701).

**halumma** Pun. *alem* 'here' is attested in *Poenulus* 944. However, DNWSI 283 considers it an uncertain interpretation.

**hamma** Aistleitner 90 interprets Ug. *nhmmt*, with dissimilated prefix *n-* instead of *m-*, as probably meaning 'Verwirrung, Sorge', unlike Yasin 1952: 77 and Gordon 1965: 442. See note re *nawm* above.

**hawā (y)** See DRS V: 386–387 re the semantic development 'to fall' > 'to happen' found, amongst other languages, in Latin *cadere* and *accidere*, English *fall* and *befall*, and Arabic itself 'to fall; come to pass'. Cf. also Akk. *ewū* 'to change into' (intrans.). Kaufman 1991: 823 connects Akk. with Ge. *hallawa* and *hallo* (the complements of *kona* expressing 'being present, extant'). He identifies the Ge. items as cognates of the roots HWY, HYY (metathesis of *l* and *w* and a *y-l* interchange). He even suspects that the Ge. form and meaning are primary, stating that the semantic shift 'being present, existing' > 'to become, change into' is "... easier to explain than the reverse."

**watara—watr—tatrā** According to Ibn Fāris (VI: 83), these words do not belong to one semantic base and have different, unrelated meanings. As-Samīn (IV: 2800) explains the form *tatrā*, attested in Q. 23: 44, as being derived from *watrā*, with initial *w* becoming *t* as in the case, amongst others of *turāt* < *warāta*. Lane 2919 gives the following meaning, 'They came following one another; one after another . . . uninterruptedly.' Derived form III. means 'he made the writings, or letters, to follow one another nearly, one by one, without ceasing . . . He made their supplies of wheat to come to them without stopping; time after time.' (Lane 2918).

**watīn** In Ali's translation of Q. 69: 46 this lexeme is rendered as 'artery of the heart'. The cognates in ESA, Aram. and Heb. share with Arab. the notion of 'continuity, uninterrupted action'. Thus, *watana* (*bi-l-makān*) 'he settled and resided in the place'; *mā' wātīn* 'water which flows without interruption' (LA XIII: 441).

**wāṭaqa** The cognates correspond to Arab. *waṭaqa* 'to be or become firm, stable, fast, or strong; trust, or confide, in s.o.' and *liqa* 'trustworthy; trustworthy; honest' (Lane 3049).

**diya** Arab. 'istawdā fulan bi-ḥaqqī wā 'arafah 'he acknowledged my right

and recognized it' (LA XV: 384) comes very close to the NWS cognates. For the various etymological arguments see CDG 605 and DRS 499–500.

**warā'u/wārā** Leslau (CDG 617) suspects that Ge. *war'a* 'to hide, cover' is a reconstructed form from *morā*'.

**waraq** According to CDG 618, the root WRQ has to do with 'green, yellow'. From these two colours are derived the Semitic cognates. Cf. also Arab. *wariq* 'silver' (Lane 3051) and *yaraqān* 'Saffron' (Lane 3063).

**wazara** Cf. DRS VI: 519 re a. BH *hapax wāzār* (Prov. 21: 8) to which the doubtful sense 'criminal man' is attributed and, b. others connect Heb. *wāzār* with the root ZWR.

**waza'a—'awza'a** According to Ibn Fāris (VI: 106), these words do not belong to the same semantic base.

**wasīla** The ESA cognate corresponds to Arab. *tawassala* 'he sought to bring himself near to him, or to advance himself in his favour, by such a thing' (Lane 3053).

**sina** Gesenius (Tregelles 1969: 373–4) defines *sina* as the beginning of sleep. "As to sleep itself, they [the Arabs] commonly use the verb *nāma*, which on the contrary is used in Heb. of slumbering. . . ."

**wa'ada** This is related to Ge. *ma'ada* 'admonere, adhortari', and perhaps also to Akk. *adū* 'oath'.

**wa'ā** The Aram. and Heb. cognates share with Arab. the sense of 'gathering'.

**mawfūr** Cf. DRS VII: 589 re Qat. *wfr* 'amasser'; and CDG 607 re Ge. *wafara* 'to become fat, be stout' < Amh.

**waffaqa** Cf. DRS VII: 588 re Min. *wfq* 'être équivalent'.

**waqara** Cf. M. Cohen (1947: 197) who gives ESA *wqr* 'précieux, honoré'. This is not attested in Rossini 1931, Biella 1982 and Beeston (*et alii*) 1982.

**waqā** Cf. DRS VII: 605 re Akk. (*a*)*qū* 'garder, attendre'.

**wakkala** Cf. Murtonen 1989: 215 who assumes that Arab. WKL is derived from KHL 'to be able', "... as trust, confidence, and ability are closely connected concepts. . . ." In the case of Aram. *y'kil* 'to be able', Murtonen says it may be a loanword from Heb. *yākōl* 'to be able, have power, prevail'.

**walā** Cf. DRS VII: 549 re Palm. *mwyb* 'proche de'.

**wanā** Cf. Heb. 'to oppress' with Arab. *'awnā* meaning *'at'aba*, *'ad'afa* (LA XV: 416); ESA *hwny* 'dépérir' (DRS VII: 562).

**way/wayl** See DRS VI: 532 re *wayl* < *way l-* 'malheur à'. This is perhaps related to Syr.-Aram. and Heb. YLL 'to lament, howl'.

**ya'isa (I)** ('to despair') This is related to Ge. *'zsa* 'tabescere, liquescere' and ESA *'ys* 'to be weak, be at a disadvantage' which, in turn, are cognates of Arab. *'ayisa* 'to despair'.

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