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Article

*Towards a Comprehensive Edition of the Arabic–Ethiopic Glossary
of al-Malik al-Afdal*

Part II: New Readings from the Second Sheet

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Bibliographical abbreviations used in this volume

- AE* *Annales d'Éthiopie*, Paris 1955ff.
- ÄthFor* Äthiopistische Forschungen, 1–35, ed. by E. HAMMERSCHMIDT, 36–40, ed. by S. UHLIG, Stuttgart: Franz Steiner (1–34), 1977–1992; Wiesbaden: Harrassowitz (35–40), 1994–1995.
- AethFor* Aethiopistische Forschungen, 41–73, ed. by S. UHLIG, Wiesbaden: Harrassowitz, 1998–2011; 74–75, ed. by A. BAUSI and S. UHLIG, *ibid.*, 2011f.; 76ff. ed. by A. BAUSI, *ibid.*, 2012ff.
- AION* *Annali dell'Università degli studi di Napoli "L'Orientale"*, Napoli: Università di Napoli "L'Orientale" (former Istituto Universitario Orientale di Napoli), 1929ff.
- BSOAS* *Bulletin of the School of Oriental and African Studies*, London 1917ff.
- CSCO* *Corpus Scriptorum Christianorum Orientalium*, 1903ff.
- E Ae* S. UHLIG (ed.), *Encyclopaedia Aethiopica*, I: A–C, Wiesbaden: Harrassowitz, 2003; II: D–Ha, Wiesbaden: Harrassowitz, 2005; III: He–N, Wiesbaden: Harrassowitz, 2007; (in cooperation with A. BAUSI), IV: O–X, Wiesbaden: Harrassowitz, 2010; A. BAUSI (ed. in cooperation with S. UHLIG), V: Y–Z, *Supplementa, Addenda et Corrigenda, Maps, Index*, Wiesbaden: Harrassowitz, 2014.
- EFAH* Deutsches Archäologisches Institut, Orient-Abteilung, Epigraphische Forschungen auf der Arabischen Halbinsel, herausgegeben im Auftrag des Instituts von NORBERT NEBES.
- EMML* Ethiopian Manuscript Microfilm Library, Addis Ababa.
- IJAHS* *International Journal of African Historical Studies*, Boston, MA – New York 1968ff.
- JAH* *The Journal of African History*, Cambridge 1960ff.
- JES* *Journal of Ethiopian Studies*, Addis Ababa 1963ff.
- JSS* *Journal of Semitic Studies*, Manchester 1956ff.
- NEASt* *Northeast African Studies*, East Lansing, MI 1979ff.
- OrChr* *Oriens Christianus*, Leipzig – Roma – Wiesbaden 1901ff.
- OrChrP* *Orientalia Christiana Periodica*, Roma 1935ff.
- PICES 15* S. UHLIG – M. BULAKH – D. NOSNITSIN – T. RAVE (eds.) 2005, *Proceedings of the XVth International Conference of Ethiopian Studies, Hamburg July 20–25, 2003* = *AethFor* 65, Wiesbaden: Harrassowitz.
- PICES 16* H. ASPEN – BIRHANU TEFERRA – SHIFERAW BEKELE – S. EGE (eds.) 2010, *Research in Ethiopian Studies: Selected papers of the 16th International Conference of Ethiopian Studies, Trondheim July 2007* = *AethFor* 72, Wiesbaden: Harrassowitz.
- PO* *Patrologia Orientalis*, 1903ff.
- RIÉ* É. BERNAND – A. J. DREWES – R. SCHNEIDER 1991, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite*, I: *Les documents*, II: *Les planches*, Paris: [Académie des inscriptions et belle-lettres] Diffusion de Boccard.
- RSE* *Rassegna di Studi Etiopici*, Roma 1941–1981, Roma – Napoli 1983ff.
- SAe* *Scriptores Aethiopici*.
- ZDMG* *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Leipzig – Wiesbaden – Stuttgart 1847ff.

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Towards a Comprehensive Edition of the Arabic–Ethiopic Glossary of al-Malik al-Afḍal Part II: New Readings from the Second Sheet

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In the 2013 issue of this journal (Bulakh – Kogan 2013) we published the first part of our analysis of the Arabic–Ethiopic Glossary of al-Malik al-Afḍal (Varisco – Smith 1998, sheets 217–219). The present contribution offers to the readers’ judgement the results of our interpretation of the second sheet. As in the first article, the presentation will be limited to readings missing from Muth 2009–2010.¹

218 A 23

الالف | ^oal-^oalf- ‘a thousand’ بعل عمات | *bql* ^oam^ot.

The gloss consists of two elements.

The second one is clearly identical with the second elements in 218 A 1–10 and 22. In each case, the Arabic entry displays just a numeral, whereas the ES gloss consists of a numeral and a noun ^oam^ot (^oamat) ‘years’, identical with Gəʿəz ^oam ‘year’, ^oamat ‘year, epoch’ (Leslau 1987: 62) and its ES cognates.

The first one is to be identified with the numeral ‘hundred’: Arg. *bäḳəl* (Id. 1997: 195; Wetter 2010: 269), Har. *bäḳlä* (Leslau 1963: 43; Ancient Harari *baḳla*, *baḳlān*, Cerulli 1936: 412), Zay *bäḳəl*, Səl. Wol. *bäḳḳəl* (Leslau 1979b: 147), Gaf. *bäḳlä* (Leslau 1956: 189), *bäḳäl* (Id. 1945: 148), Sod. *bäḳəl*, Msq. Gog. *bäḳḳəl*, Čaha Eža Gyt. *bäḳər*, Muh. *bäḳi*, Ənm. Ənd. *bäär* (Id. 1979b: 147).

The whole gloss can thus be reconstructed as **bäḳl* ^oamat ‘hundred years’. The discrepancy between the meanings of the ES gloss (‘hundred years’) and the Arabic entry (‘thousand’) is not unexpected if one compares 218 A 22, where ‘hundred’ in Arabic corresponds to ‘twenty’ in Ethiopic.

In Muth 2009–2010: 100 the first word is read as *bäal* and the whole combination, as *bäal* ^oamät ‘Jahresfesttag’. This is paleographically difficult; besides, no such word-combination is actually attested anywhere in ES.

218 B 4

وبعال له بزات | *wa-yuqālu lahu bizat* ‘and it is said for it *bizat*’.

¹ Our work on this project is supported by RFH/РГНФ (No. 12-04-00092a), to which we extend our sincere gratitude.

This is the second gloss for Arabic *ʿal-muḥmal*- ‘a garment having nap on its surface’ (Lane 1863–1893: 813) in 218 B 3.

The ES gloss can be reconstructed as **bəz(z)ät* and identified with Gəʿəz *bəzzət* ‘linen, wool’ (Leslau 1987: 118; Dillmann 1865: 532), Tna. *bäzto* ‘carded wool or cotton’ (Kane 2000: 1190), Amh. *bäzät* ‘fluffed cotton’, *bəzzət* ‘cotton or wool which has been fluffed’ (Id. 1990: 931).

The reading *bəranma* ‘[Kalbs]pergament’ proposed in Muth 2009–2010: 100 is improbable.

218 B 6

القوطه القوطاسى | *ʿal-fūtat*- ‘cloths that are brought from Es-Sind, thick, or coarse, and short, used as waist-wrappers’ (Lane 1863–1893: 2459, Dozy 1845: 339–343)² افقرط | *ʿfkerat*.

The ES gloss can be reconstructed as **afäkärät*, comparable to Amh. *afä käräs* ‘a kind of garment’ (Kane 1990: 1348; Täsämma Habtä Mikaʿel – Käšate Bərhan Täsämma 1951 ‘A.M. [1958/1959 A.D.]: 632; Guidi 1901: 515; Ludolf 1698: 63).

218 B 9

القميص | *ʿal-qamīs*- ‘shirt’ (Lane 1863–1893: 2564) قمبيسه | *qmbīssah*.

The ES gloss can be reconstructed as **kämbissa* on the basis of a few comparable terms in East and Gunnän-Gurage: Wol. *kämbis*, Səl. *kämbisa* ‘woman’s dress, shirt’ (Leslau 1979b: 480, 482), Čaha Eža *kambis*, Čaha Īnm. Gyt. Gog. *kambisa*, Īnd. *kambisä*, Eža Muh. *kambissa* ‘woman’s dress, shirt’ (*ibid.* 480, 482). These lexemes eventually go back to Arabic *qamīs*- (Id. 1990: 357). Phonetically more straightforward borrowings are attested in Gəʿəz *kamis* ‘shirt’ (Id. 1987: 432; Dillmann 1865: 420) and other ES.

218 B 14

البرد | *ʿal-burd*- ‘a kind of a striped garment’ (Lane 1863–1893: 2576) مَرْوَى | *marwī*.

The ES gloss can be reconstructed as **märwe*, comparable to Amh. *märäwi*, *märwe* ‘machine-made cotton sheeting having a printed pattern of stripes, percale’ (Kane 1990: 190), *märäwi* (Täsämma Habtä Mikaʿel – Käšate Bərhan Täsämma 1951 A.M. [1958/1959 A.D.]: 80; Guidi 1901: 57).

² The interpretation of the second element of the Arabic entry is uncertain. The reading *ʿal-qirtāsī* is not improbable (although the penultimate letter looks more like *mīm* than like *šīn*), but its grammatical relationship to the first word is hard to establish. LANE 1863–1893: 2518 mentions *qirtās*- ‘a kind of *burd*- of the fabric of Egypt’, but this is not identical to *qirtāsī*. Given the fact that *fūtat*- is feminine, an attributive collocation (**ʿal-fūtat- ʿal-qirtāsī*) is rather difficult to imagine (but cf. 218 D 19).

The word is attested as *mārwe* in the 15th-century Chronicle of Zar‘a Ya‘qob (Perruchon 1893: 20f.).

218 B 18

الثوب الخام | *al-tawbu l-ḥāmu* ‘unbleached cloth’ (Lane 1863–1893: 837)
قَطْنٌ | *qaṭin*.

The ES gloss can be reconstructed as **kāṭin*, comparable to Gə‘əz *kattant* ‘fine linen, soft clothing’ (Leslau 1987: 453; Dillmann 1865: 470), Tna. *käččən*, *käččīn* ‘gauze, fine, soft (cloth), muslin, fine thread, clothing made of fine thread’ (Kane 2000: 1049).

218 B 19

الشملة | *al-šamlat*- ‘a garment with which one wraps himself’ (Lane 1863–1893: 1600) مَحَقٌّ | *maḥq*.

The ES gloss is identical with Amh. *maḳ* ‘a dark (us. black) woolen cloth of local manufacture, a black burnoose made of this cloth’ (Kane 1990: 233; Täsämma Habtä Mika‘el – Käšate Bərhan Täsämma 1951 °A.M. [1958/1959 A.D.]: 145), *maḳ* (ort. ant. *maḥaḳ*) ‘stoffa di lana, spesso di color nero; si fabbrica in Abissinia’ (Guidi 1901: 80). Note especially the ancient Amharic spelling with a guttural, recorded by Guidi (with no reference), which allows us to reconstruct the ES gloss as **māḥaḳ*. Cf. also Tna. *maḳ* ‘kind of cloak of gray wool, black rough homespun coarse covering’ (Kane 2000: 412), apparently an Amharism since no guttural is preserved.

218 B 20

الحصير | *al-ḥasīr*- ‘a mat woven of reeds or of palm-leaves; a garment, or piece of cloth, ornamented and variegated’ (Lane 1863–1893: 583) مُشَا | *mušā*.

The ES gloss can be reconstructed as **muša*, comparable to Čaha *m^weša*, Muh. *mešša*, *m^wešša*, Eža *m^wešä*, Gyt. *mēšä*, Ęnm. *m^wšä* ‘woman’s dress made of leather’ (Leslau 1979b: 433).

218 B 23

الشمط | *al-simt*³ ‘thong, strap’ (Lane 1863–1893: 1427) طُفْرٌ | *tufr*.

The ES gloss is to be compared with Tgr. *šafər* ‘pack-rope, leather-strap’ (Littmann – Höfner 1962: 650), Amh. *ṭäfər* ‘rawhide or leather strip, thong or strap’ (Kane 1990: 2194; Guidi 1901: 837), Arg. *ṭäfər* ‘strap’ (Leslau 1997: 223), East Gurage, Gunnän-Gurage *ṭäfər* ‘strap of leather; skin of the leg of the animal’ (Id. 1979b: 614). Cf. also Gə‘əz *tafr* ‘rawhide, leather strip’ (Id. 1987: 588, absent from Dillmann 1865 and likely an Amharism).

³ Despite the three dots, the third letter is to be read as *sīn*.

218 B 24

الْوَحْفَه | *al-wahfa* = *ğildun min ğulūdi l-daʿni yudbaġu wa-yunzaʿu šawfuhu wa-tufrašu tahta l-tifli l-šaġiri li-taqiya firāšuhu mina l-balali* ‘sheep’s hide which is tanned and its hair removed and which is spread under a small child in order to protect its bed from wetness’ (al-Iryānī 2012: 1081) لِمْد | *limd*. Comparable Ethiopic forms include Amh. *lämd* ‘sheepskin cloak or ornate ceremonial garment of velvet and gold brocade which may also have a lion’s mane or panther skin attached to the shoulders and which is worn by persons of status; leather or hide backpack for carrying a baby’ (Kane 1990: 50; Täsämma Habtä Mikaʿel – Käšate Bərhan Täsämma 1951 A.M. [1958/1959 A.D.]: 9; Guidi 1901: 18), Wol. *lämd*, Səl. *länd* ‘warrior’s garment made of skin or of colorful material, war cap, hide (of sheep or goat) used as a garment, dress’ (Leslau 1979b: 380), Čaha Eža Ęnd. Muh. *lämd*, Sod. *lända*, Muh. Msq. Gog. *ləmad*, Čaha Eža *nəmad*, Ęnm. Gyt. *nəmd*, Ęnd. *nəwād* id. (*ibid.* 380). Cf. also Gəʿəz *lamd* ‘sheepskin cloak, ornate ceremonial garment’ (Id. 1987: 315, absent from Dillmann 1865 and likely an Amharism). Note that the *kasra* in the ES gloss suggests the reconstruction **ləmd*, whereas the comparative data rather favor **lämd*.

218 C 1

النحاس | *al-nuḥās*- ‘copper’ (Lane 1863–1893: 2775) سَنْتَال | *sntāl*.

The ES gloss, to be reconstructed as **säntal*, is comparable to Amh. *säntäl* ‘metal, us. copper or brass’ (Kane 1990: 544; Guidi 1901: 177).

218 C 2

الرَّصَاصُ | *al-rašāš*- ‘lead’ (Lane 1863–1893: 1092) عَرَرُ | *arar*.

The ES gloss, to be reconstructed as **arär*, is identical with Gəʿəz *arar* ‘lead’ (Leslau 1987: 71; Dillmann 1865: 960f.), Tgr. *arar* ‘lead (metal), bullet’ (Littmann – Höfner 1962: 458), Tna. *arär* ‘lead, tin, rifle ball, bullet, lead shot’ (Kane 2000: 1843), Amh. *arär* ‘lead portion of a bullet, ball, lead; pewter, tin’ (Id. 1990: 1145; Guidi 1901: 431; Old Amh. *arär*, Ludolf 1698: 74).

218 C 8

البِقِير | *al-naḥīr*- ‘trumpet’ (Biberstein-Kazimirski 1860 I, 1309; Wehr 1980: 984; Piamenta 1990: 492)⁴ اِنْحَرْت | *inġrt*.

⁴ The reading implies that the diacritical signs were wrongly copied or inserted by the copyist: *nūn* is marked as *bā*, with the dot below, whereas *fā* is marked as *qāf*. A reading with *qāf* is not completely excluded, cf. *naqīr*- ‘cor, trompette’ in BIBERSTEIN-KAZIMIRSKI 1860 II, 1324. In MUTH 2009–2010: 100 the Arabic entry is read as *naqīr* ‘Trog’. This reading is not compatible with the meaning of the neighbouring terms (all

The ES gloss is comparable to Gəʕəz ʕanzirā, ʕanzirā ‘musical instrument (flute, lyre, pipe)’ (Leslau 1987: 65; Dillmann 1865: 992), ʕandər, ʕandar ‘musical instrument (flute)’ (Leslau 1987: 64), Tgr. ʕandər ‘flute’ (Littmann – Höfner 1962: 474), Tna. ʕanzar ‘chatterbox, windbag’ (Kane 2000: 1890), ʕandur, ʕandər ‘a shepherd’s flute made from tree bark rolled into a tube and having three to five holes’ (*ibid.* 1893), Amh. *andur, andir, andər* ‘a kind of flute having 3–5 holes, a hollow cane or tube through which one blows when trying to kindle a fire’ (Id. 1990: 1238), *anzira* ‘harp, accordion, pieces of leather on the bridge of a *bägäna*-harp’ (*ibid.* 1228), Wol. *andur* ‘flute’ (Leslau 1979b: 59), Gog. Sod. *andər* ‘flute’ (*ibid.* 59). The comparison implies a palatalization *zi* > *ǰə* or *di* > *ǰə*, quite plausible, albeit not actually attested in the available ES terms.

Since none of the comparable ES lexemes exhibits a final *-t*, it is not unlikely that *tā* in the Arabic spelling corresponds to a vocalic ending (*-a*) in the ES source lexeme (for this phenomenon cf. 217 D 29, 217 E 11, 217 F 28, 218 E 2 2). The ES gloss can thus be reconstructed as **ʕnǰəra*.

218 C 9

النوق الطويل الكبير | *ʕal-būqu l-tawīlu l-kabīru* ‘a long big trumpet’ (Lane 1863–1893: 276)⁵ جَرْتَخْ | *ǰartaǰ*.

The ES gloss can be reconstructed as **ǰärtäč* on the basis of Gəʕəz *ǰərṭāt* ‘a musical instrument’ (Dillmann 1865: 1158).⁶

218 C 10

النوق الاعوج | *ʕal-būqu l-ʕawāǰu* ‘a curved trumpet’ حَانَتْة | *ǰānatab*.

The ES gloss, reconstructed as **ǰanta*, is to be compared to Gəʕəz *ǰantā* ‘small trumpet, flute’ (Leslau 1987: 199; Dillmann 1865: 1176), Amh. *ǰānta* ‘large drum, flute, trumpet, horn, megaphone, bullhorn’ (Kane 1990: 2005; Guidi 1901: 754).

218 C 18

القعموص | *ʕal-qaʕmūš* ‘large, black ant’ (Piamenta 1990: 407; cf. Behnstedt 1992–2006: 1013) طَابَات | *tātāt*.

the three designate musical instruments) and is likely to be rejected, all the more since the ES gloss has been qualified as illegible by Muth.

⁵ In MUTH 2009–2010: 100 the Arabic entry here (as well as in 218 C 10) is read as *būn* ‘Zeltpflock’, which is not compatible with the meaning of the neighboring terms (see also fn. 3).

⁶ Strikingly enough, the text quoted in Dillmann 1865 mentions *ǰərṭāt* side by side with *ǰantā*, for which see next entry. The word is adduced with *-t* in LESLAU 1987: 204 (*ǰərṭāt*), perhaps a misprint.

The ES gloss must be identical with Gəʕz *šašut*, *šašot*, *šašet* ‘gnat, stinging insect, red ant’ (Leslau 1987: 564; Dillmann 1865: 1319), Tna. *šašä* ‘ant, crawling insect’ (Kane 2000: 2624), Amh. *čəčət* ‘swarm of ants or bugs; kind of small ant’ (Kane 1990: 2241; Ludolf 1698: 87), Arg. *tuče* ‘ant’ (Leslau 1997: 223), Har. *čūč* ‘small black ant’ (Id. 1963: 50).

The reading *t* for the second *tā* is not supported by any of the attested ES forms. There are three possible explanations for the Arabic rendering: the source lexeme was a non-attested early SES form with non-palatalized *t*; Arabic *tā* renders ES *š*; Arabic *tā* renders ES *č*. The ES form behind the gloss can thus be alternatively reconstructed as **šašat*, **čačət* or **tačət*.

218 C 23

بنت وردان | *bint wardān* ‘a certain insect, well known, like the beetle, of a red colour, mostly found in baths and in privies’ (Lane 1863–1893: 2936), ‘cockroach’ (Wehr 1980: 1060) ورت | *warab*.

The ES gloss is to be reconstructed as **wārāb*, comparable to Čaha Eža Muh. *wārāba*, Ěnm. Gyt. *wārāba*, Sod. *worāba* ‘kind of cockroach’ (Leslau 1979b: 661).

218 C 24

الفار | *al-faʕr* ‘mouse’ (Lane 1863–1893: 2324) عفر | *ʕfr*.

The ES gloss corresponds to Səl. *ufr*, Wol. *Zay ufur* ‘mouse, rat’ (Leslau 1979b: 21), Gaf. *ūfwərä* ‘souris, rat’ (Id. 1956: 172), Gog. Sod. *äfur* ‘mouse, rat’ (Id. 1979b: 226). These terms go back to Proto-Semitic **paʕr*- (Militarev – Kogan 2005, no. 170) with a prosthetic vowel, cf. Har. *fūr* (Leslau 1963: 63), Gaf. *forä* (Id. 1945: 154), Gog. Sod. *äfur*, Ěnm. Ěnd. Gyt. *fuʕur*, Čaha Eža Muh. Msq. *fur* ‘mouse, rat’ (Id. 1979b: 226). Within this interpretation, *ʕ* in the ES gloss is non-etymological.

218 C 26

ويعال له ايضا حنطوه | *wa-yuqālu lahu ʕaydan hanṭwab* ‘and it is also said for it *hanṭwab*’.

This is the third gloss for Arabic *ʕal-faʕr*- ‘mouse’ in 218 C 24.

The ES gloss can be reconstructed as **hanṣəwa* (*hanṭəwa*, *hančəwa*)⁷ and compared to Gəʕz *ʕanšawā*, *ʕanšewā*, *ʕanšowā* ‘mouse, weasel’ (Leslau 1987: 32), Tgr. *ʕanšāy*, *ʕanšāy* ‘mouse’ (Littmann – Höfner 1962: 476), Tna. *ʕančəwa* ‘mouse, rat’ (Kane 2000: 1497). While none of the North ES terms exhibits the initial *h*-, this feature is patent in South ES: Amh. *ayt* ‘mouse,

⁷ For ES phonemes possibly represented by *tā* in the Arabic script v. above in connection with 218 C 18.

rat’ (Id. 1990: 1296; Guidi 1901: 491, note the ancient orthography *ḥays*), Arg. *ḥent* ‘mouse, rat’, *ḥayt* ‘rat’, *ḥet* id. (Leslau 1997: 206f.). Conversely, the South ES forms lack the final *-wa*. Perhaps we are dealing with an early SES form before the loss of *-wa*.

218 C 28

While the Arabic entry remains uncertain, the ES gloss can be plausibly read as جنزيز | *ḥnzīz*⁸ and reconstructed as **ḥanziz*, to be compared to Tna. *ḥanḡəḡ* ‘kind of greenish-black beetle, scarab, cockchafer’ (Kane 2000: 245), *ḥanziz* ‘scarab beetle’ (*ibid.* 244), Amh. *anziz*, *anzaz* ‘a black and green beetle, dung beetle, a beetle which secretes small globules of honey in bamboo’, *hanziz*, *hanziz* id. (Id. 1990: 1228, 16; Guidi 1901: 7, 468), Čaha Eža Ěnm. Ěnd. Gyt. *anzaz*, Muh. Msq. Gog. Sod. *anzizza* ‘May bug’ (Leslau 1979b: 78). Cf. also Gəʿəz *ḥanzaz* ‘beetle’ (Id. 1987: 239, absent from Dillmann 1865). Clearly related are Wol. *zizo*, Səl. *zizo* ‘May bug’ (Leslau 1979b: 78): cf. Militarev – Kogan 2005, no. 112.

218 D 2

الكنان | *ʿal-kuttān*- ‘bug’ (Ullmann 1970– K: 55) نَحَان | *tḥān*.

The ES gloss is to be reconstructed as **təḵan*, comparable to Gəʿəz *təḵ^wān* ‘bedbug’ (Leslau 1987: 573, absent from Dillmann 1865), Tgr. *təḵān* ‘(bed)-bug’ (Littmann – Höfner 1962: 317), Tna. *təḵ^wan* ‘bedbug’ (Kane 2000: 1279), Amh. *təḵ^wan*, *təḥ^wan* ‘bedbug’ (Id. 1990: 992; Old Amh. *təḵ^wan*, Ludolf 1698: 45), Arg. *tuban* ‘bug’ (Leslau 1997: 222), Har. *tuxān* ‘bug’ (Id. 1963: 149; also in Ancient Harari, Wagner 1983: 312), Wol. Zay *tuban*, Səl. *tuhān* ‘bedbug’ (Leslau 1979b: 594), Msq. Sod. *təhan*, Ěnd. *tuhān* ‘bedbug’ (*ibid.* 594). Cf. Militarev – Kogan 2005, no. 122.

218 D 3

الكراس | *ʿal-kurrāš*- ‘kind of tick’ (Ullmann 1970– K: 130) مَزْجَرُ | *mzḡar*.

The ES gloss is to be reconstructed as **mäzḡär*, comparable to Amh. *mäzḡär*, *mäžḡär* ‘tick’ (Kane 1990: 316; Ludolf 1698: 16), Arg. *məžḡär* ‘tick’ (Leslau 1997: 214), Eža *məžḡər*, Čaha Eža Ěnm. Ěnd. Gyt. *məšḡər* ‘tick’ (*ibid.* 444).

218 D 7

الحنس | *ʿal-ḥanaš*- ‘serpent’ (Lane 1863–1893: 656) حُبَابُ | *ḥubāb*.

The ES gloss can be reconstructed as **ḥubab*, comparable to Amh. *əbab* ‘snake, serpent’ (Kane 1990: 1198; Guidi 1901: 453f.; Old Amh. *ḥəbab*,

⁸ Despite the dot below, the first letter is to be read as *ḥā*.

ḥabab, Ludolf 1698: 6, 48; Guidi 1901: 453f.), Har. *ḥubāb* ‘serpent, snake’ (Leslau 1963: 79), Wol. *ambab*, Zay *ambāb*, Səl. *imbab* ‘serpent, snake’ (Id. 1979b: 6), Gaf. *əḥab*^{wā} ‘serpent’ (Id. 1956: 170), *əwawi* (Id. 1945: 146), Muh. Gog. *əbab*, Sod. *ābab*, Ḥnd. *āwāw* ‘serpent, snake’ (Id. 1979b: 6).

218 D 9

الضفدع | ^ʾ*al-difdi*- ‘frog, water-toad’ (Lane 1863–1893: 1795) قَلْجٌ | *qalǧ*.

The ES gloss can be reconstructed as **käl(ä)ç*, to be compared to Muh. Gog. Sod. *k^wäläčä* ‘frog’ (Leslau 1979b: 476), Čaha Ḥnm. Gyt. *k^wänčä*, Ḥnd. *kōnčä* id. (*ibid.* 486), Eža Msq. *k^wäčä* id. (*ibid.* 471).

218 D 11

السوار | ^ʾ*al-siwār*- ‘bracelet’ (Lane 1863–1893: 1465) زَنْجَا | *zanǧā*.

The ES gloss is to be reconstructed as **zānga* and compared to Wol. *zongäya*, Səl. *zōngäya* ‘bracelet, armband’ (Leslau 1979b: 711).

218 D 17

The exact reading of the Arabic entry is uncertain, but an eventual connection with *ḥiǧl*- ‘anklet’ (Lane 1863–1893: 520) is likely. Differently from most of the Arabic entries in the Glossary, the present one is not provided with the definite article; instead, we find what looks like *mā* ‘what’. A periphrastic verbal expression like **mā yuḥǧalu* ‘what can be worn as an anklet’ readily suggests itself, although one has to admit that the verb *ḥaǧala* is not attested with the meaning ‘to wear an anklet’ in the available lexicographic sources.

The ES gloss is to be read as جَوْنْدَر | *ǧawndar* and reconstructed as **gondär*. It is comparable to Čaha Eža Ḥnm. Ḥnd. Gyt. Muh. *g^wändär*, Msq. Gog. Sod. *g^wändära* ‘armband of metal worn by a noblemen or chief, bracelet worn above the elbow, kind of necklace’ (Leslau 1979b: 283).

218 D 19

الحفصه الكبير | ^ʾ*al-ǧafnat-ʾal-kabīr*- ‘a big bowl’ (*ǧafnat*- ‘a bowl of the kind called *qaṣʿat*’, Lane 1863–1893: 434)⁹ أَحَج حَيْثَهُ | ^ʾ*aǧiǧ ǧibtah*.

The ES gloss can be reconstructed as **aǧǧəg ǧəbāta*. It consists of two elements: the first one (*aǧǧəg*) is an adjective ‘big’, the second one (*ǧəbāta*) is a designation of a bowl.

(1) Amh. *əǧǧəg* ‘much, very, exceedingly, enormously, excessively, a lot’ (Kane 1990: 1310; Ludolf 1698: 64), Arg. *äǧǧəg* ‘abundantly, much, very’

⁹ The final *ḥā* (= *tā marbūta*) is incompatible with the masculine form of the adjective. No solution for this remarkable discrepancy has been found (but cf. 218 B 6).

(Leslau 1997: 189), *ändæg* ‘many’ (*ibid.* 191), Gaf. *əḡəgu* ‘very’ (Leslau 1945: 142).¹⁰

- (2) Gə°əz *gabata* ‘bowl, pan, platter, plate’ (Leslau 1987: 179; Dillmann 1865: 1168), Amh. *gäbäta* ‘large, flat-bottomed wooden bowl having outward flaring sides and a narrow centre strip dividing the inside area into equal parts’ (Kane 1990: 1980), Har. *gäbäta* ‘eating bowl serving for one member of the family or for the whole family’ (Leslau 1963: 67), Wol. *gäbäta*, Səl. *gäbäta* ‘plate made of wood, bowl made of wood’ (Id. 1979b: 258), Msq. Sod. *gäbäta*, Gog. *gäbäte*, Ənd. *gabate* id., Gog. *gäbäta* ‘feeding trough’ (*ibid.*).¹¹

218 D 20

الجفنه الصغير | *al-ḡafnat-³al-ṣagīr-* ‘a small bowl’¹² نَوَيْتُ | *taqīt.*

The ES gloss can be reconstructed as **taḳit* and understood as a word with the meaning ‘few; small, little in number’ (which is also recorded in 217 F 09, where it corresponds to Arabic *al-qalīl-* ‘few; small, little in number’). Comparable ES terms are Amh. *təḳit* ‘little, few, some; small amount’ (Kane 1990: 2137, also in Old Amh.; cf. Littmann 1944: 498; Ludolf 1698: 93), *təḳit* ‘little, few’ (Kane 1990: 975), Har. *təḳkaššo* ‘small, little, few, a little bit, a little while’ (Leslau 1963: 155).¹³ Especially noteworthy is the Amharic variant form *təḳit* with non-ejective *t*, fully corresponding to the spelling of the Glossary. According to M. Cohen (*apud* Kane 1990), the shift *ṭ* > *t* is due to analogy with *tənnəs* ‘small’. Another possibility is dissimilation of *ṭ* in the vicinity of *k*.

In the present gloss, the lexeme apparently renders Arabic *ṣagīr-* in opposition to **aḡəg* ‘big’ in 218 D 19. The name of the vessel is omitted, presumably indicating that the same *gäbäta* is meant.

¹⁰ Note the semantic difference between the ES gloss (‘big’) and the attested ES terms (‘much, many’).

¹¹ This lexeme is not directly attested in Təgre and Təgrəñña, but Tna. *gäbäta* ‘measure for grain’ (KANE 2000: 2299) and Tgr. *gäbätā* ‘a corn-measure’ (LITTMANN – HÖFNER 1962: 584) are clearly connected with it. Note that in most ES languages the word also designates a table: Tna. *gäbäta* ‘table’ (KANE 2000: 2299), Amh. *gäbäta* ‘table of woven bamboo strips and drum-like ‘feet’ of the same material’ (ID. 1990: 1980, LUDOLF 1698: 88), Arg. *gäbäta* ‘table’ (LESLAU 1997: 201), Zay *gäbäta* ‘circular table used for eating (it is made of bamboo)’ (ID. 1979b: 258), Gyt. Msq. Gog. *gäbäta*, Čaha Eža. Ənm. *gäbäte*, Ənd. *gabata* id. (*ibid.*).

¹² Cf. 218 D 19.

¹³ According to Leslau, the ES words are borrowed from Oromo *tikḳā* ‘little’ (GRAGG 1982: 385). Their presence in the 14th-century Glossary rather speaks against this suggestion.

218 D 21

خونجه | *ḥawanğah* ‘petite table sur laquelle on pose des plats, plateau de bois ou de métal, sur lequel on met ou présente les plats, les coupes, etc.’ (Dozy 1881 I, 414) | وَاَلْتَمَّ | *waltam*.

The ES gloss **wältäm* corresponds to Tna. *wältäm* ‘a kind of trestle on which a *lemat* basket is placed for offering food to those invited to a meal’ (Kane 2000: 1707), Amh. *wältäm* ‘wide, wooden plaque; kneading trough’ (Id. 1990: 1486).

218 D 22

الصحن | *al-ṣaḥn*- ‘a bowl, drinking cup, plate, dish’ (Lane 1863–1893: 1656) | وَجَحَّتْ | *wağaḥt*.

The ES gloss **wäçaḥt* can be compared to Amh. *wäçät* ‘large, round-bottomed metal or crockery bowl, basin’ (Kane 1990: 1597; Täsämma Habtä Mika’el – Käšate Bərhan Täsämma 1951 A.M. [1958/1959 A.D.]: 961; Guidi 1901: 601), Səl. Wol. *wäçit* ‘bowl made of clay for hashed meat’ (Leslau 1979b: 642), Msq. Gog. Sod. *wäçät* id. (*ibid.*).

218 D 23

المكبّه | *al-mikabbat*- ‘Deckel, Decke’ (Ullmann 1970– K: 16) | وَسَحْنِيَّةٌ | *wasḥanbyah*.

The ES gloss **wäskänbiya* is to be compared to Amh. *wäskämbiya*, *wäskänbay* ‘lid (for a *lemat*-basket or *mäsob*-basket), lid for a pan’ (Kane 1990: 1522; Täsämma Habtä Mika’el – Käšate Bərhan Täsämma 1951 A.M. [1958/1959 A.D.]: 936), Har. *wäskämbāy* ‘kind of basket’ (Leslau 1963: 1020), Sod. *wäskomba* ‘lid of the basket used for eating’ (Id. 1979b: 667). Cf. also Tna. *wäskämbiya*, *wäskänbiya* ‘cover for a sauce pot or *əngēra*-bread tray’ (Kane 2000: 1745), likely a borrowing from Amharic.

218 D 24

ليمات | *al-mā'idat*- ‘a table with food upon it’ (Lane 1863–1893: 2746) | لِيمَاتٌ | *līmāt*.

The ES gloss **lemat* is to be compared to Tgr. *lēmāt* ‘large basket made of palm-leaves’ (Littmann – Höfner 1962: 34), Tna. *lemat* ‘large straw platter on which *əngēra*-bread is served’ (Kane 2000: 78), Amh. *lemat* ‘a round basket with a tight-fitting domed lid which is used for keeping or transporting *əngāra*-bread’ (Id. 1990: 46; Ludolf 1698: 1; Guidi 1901: 16), Har. *lēmāt* ‘large basket’ (Leslau 1963: 100), Wol. Zay *lemat* ‘low wicker basket used for eating’ (Id. 1979b: 380), Gaf. *lēmätä* ‘panier à pain’ (Id.

1956: 212), Muh. Msq. Gog. Sod. *lemat*, Īnd. *lēmāt* ‘low wicker basket used for eating’ (Id. 1979b: 380).

218 D 25

الكور | *al-kūr*- ‘a blacksmith’s fireplace’ (Lane 1863–1893: 2637) مادجّه | *mādǧǧh*.

The ES gloss **mādǧǧa* is to be compared to Tna. *mādǧǧa* ‘hearth, brazier’ (Kane 2000: 511), Tgr. *māgdā*, *mādgā* ‘camp-fire, fire’ (Littmann – Höfner 1962: 143), Amh. *mādǧǧa* ‘hearth, fireplace, stove, brasier, firepan; furnace’ (Kane 1990: 332), Səl. *mādaǧǧa*, Wol. *muǧǧǧä* ‘fireplace’ (Leslau 1979b: 391), Sod. *midaǧǧa*, Īnm. Gyt. *mādača*, Īnd. *midaččä*, Eža Muh. *mǧǧǧa*, Sod. *miǧǧǧa*, Muh. *muǧǧǧa*, Msq. Gog. *m^wǧǧǧa*, Čaha *mǧǧāča* id. (*ibid.*).

218 D 26

الحرّه | *al-ǧarrat*- ‘a jar’ (Lane 1863–1893: 400) حُرّه | *ḥurah*.

The ES gloss **kura* is comparable to Gəʿəz *korā* ‘cup, bowl, jar’ (Leslau 1987: 289; Dillmann 1865: 861), Tna. *kurro*, *k^warro* ‘pot or small woven grass basket, for milking cows; container in which milk or butter is kept’ (Kane 2000: 1587), Amh. *kora* ‘sorte de vase plu petit que le *gan*’ (Guidi 1901: 523, not in Kane 1990), Wol. *kuro* ‘small jar for butter of (sic!) milk’ (Leslau 1979b: 348), Sod. *kuro* id. (*ibid.*).

218 D 27

العفه | *al-quffat*- ‘basket’ (Lane 1863–1893: 2991) منقل | *minql*.

The ES gloss **mānḳāl* is comparable to Amh. *mānḳāl* ‘small footed jug with a narrow neck, gourd container having a long neck which is constricted slightly at the base’ (Kane 1990: 1027, Guidi 1901: 383), Gaf. *mānḳāl*, *mānḳāli* ‘vessel’ (Leslau 1945: 166).

218 E 2

العدره فيها لعنان | *al-qidrat- fihā luǧatāni* ‘a cooking-pot: there are two words for it’

This Arabic entry has two ES glosses.

1) منكيت | *minkyt*.

The gloss **mānḳet* is to be compared to Tgr. *mānḳet* ‘pot en terre’ (Littmann – Höfner 1962: 129), Amh. *mānčät*, *mānčet* ‘a small earthenware pot used for heating water or making *gänfo*-pudding’ (Kane 1990: 271, Ludolf 1698: 14).

2) سكييت | *tnkyt*.

The gloss **tānḳayat* is to be compared to Čaha Eža Īnm. Īnd. Gyt. Muh. Msq. Gog. *tānḳiyä*, Īnd. Gog. *tāḳkiyā*, Sod. *tāḳkiyyä* ‘kind of jar,

pot of clay’ (Leslau 1979b: 600). For the final *tā* possibly rendering a vocalic ending in the source lexeme see the note to 218 C 8.

218 E 14

الملجقة | *al-mil^caqat*- ‘a spoon’ (Lane 1863–1893: 3011) قِرْشٌ | *qirš*.

The ES gloss **kərš* is comparable to Zay *kəršī*, Səl. Wol. *kərše* ‘locally made spoon’ (Leslau 1979b: 501).

218 E 17

الملحة | *al-malahḥab* ‘flache Backform, ortsfest über einer Feuerstelle angebracht, in der man Pfannkuchen zubereitet’ (Behnstedt 1992–2006: 1107), *malahḥeb* ‘flache Tonschüssel zum Pfannkuchenbacken’ (*ibid.*), ‘pierre ronde et mince pour cuire le pain’ (Landberg 1920–1942: 2619) مِطْعَدٌ | *miṭ^cad*.

The ES gloss **māṭ^cad* is to be compared to Amh. *māṭad* ‘griddle (us. a disc of metal or pottery on which *ənḡāra*-bread is baked)’ (Kane 1990: 360; Guidi 1901: 829), Arg. *māṭad* ‘griddle’ (Leslau 1997: 214), Har. *māṭad* ‘griddle’ (Leslau 1963: 115), Wol. Zay *māṭad*, Šəl. *māṭād* ‘griddle’ (Leslau 1979b: 437), Sod. *māṭad*, Enm. End. *māṭād*, Čaha Eža Muh. Msq. Gog. *mādad*, Gyt. *mādād* id. (*ibid.*). Cf. also Gə^cəz *māṣ^cad* ‘hearthstones, griddle’ (Leslau 1987: 542, not in Dillmann 1865).

218 E 18

الجراره | *al-ḡirārat*- ‘a sack’ (Lane 1863–1893: 2240), ‘grand sac pour les grains, la farine; nom d’une mesure’ (Dozy 1881 II, 204), ‘large bag, sack; sack for cereals; dry measure’ (Piamenta 1990: 353) نَارَاتٌ | *nārat*.

The ES gloss **narāt* is comparable to Amh. *narāt* ‘large waterskin made from the entire hide of a cow; large measure made of tanned hide’ (Kane 1990: 1019; Baeteman 1929: 233; Pankhurst 1969: 133).

218 E 20

الحدب | *al-ḡild*- ‘skin’ (Lane 1863–1893: 442), ‘outré’ (Dozy 1881 I, 206) قَرْبَاتٌ | *qarbat*.

The ES gloss **kərbāt* is comparable to Tgr. *karbat* ‘dressed skin; skin (for milk, water, honey)’ (Littmann – Höfner 1962: 242), Tna. *korbāt* ‘skin, hide, bark, rind, skin or peel (of fruit, etc.); skin container’ (Kane 2000: 941), Amh. *korbāt* ‘skin, hide’ (Kane 1990: 734; Guidi 1901: 261; Ludolf 1698: 33).

The reading *kərētīt* (sic) ‘Sack’ proposed in Muth 2009–2010: 101 cannot be accepted since comparable lexemes have *ṭ* rather than *t* as the third consonant: Amh. *kārātīt* ‘bag, money sack’ (Kane 1990: 744 and Leslau 1979b: 503 for further parallels).

218 E 23

التوره | *al-tawrat* ‘large basket or chest; basket for bread; large decorated wicker tub-shaped basket’ (Piamenta 1990: 54, Behnstedt 1992–2006: 144), cf. *tawr-* ‘a vessel, a certain well-known vessel, a small vessel, from which one drinks; a vessel of brass, or of stone’ (Lane 1863–1893: 322) دَجْدٍ | *dağad*.

The ES gloss **dägäd* can be compared to Tna. *dagud* ‘milking vessel, a tightly woven straw basket made waterproof with euphorbia sap’ (Kane 2000: 2165). The Tigrinya term is apparently a Cushitism, cf. Saho *dagūt* ‘milchgefäß, aus palmenblättern wasserdicht geflochtener korb’, Afar *dagūd* id. (Reinisch 1890: 103). It is not to be excluded that the source lexeme behind the gloss was taken directly from Afar.

218 E 24

المحل | *al-munḥal-* ‘sieve, strainer’ (Biberstein-Kazimirski 1860 II, 1223; Ibn Mandūr 2003 XI, 777; cf. Lane 1863–1893: 3029) وَنُطْفَه | *wantafah*.

The ES gloss **wäntäfa* is comparable to Gəʿəz *manṭaft*, *manṭaf* ‘strainer, sieve, filter’ (Leslau 1987: 408; Dillmann 1865: 698), Tgr. *manṭafi* n. instr. zu *naṭfa* ‘to filter beer’ (Littmann – Höfner 1962: 344), Amh. *wäntäf* ‘filter for ṭälla-beer’ (Kane 1990: 1548), *wäntäft* ‘strainer used in making ṭälla-beer which is fashioned from coiled straw and horsehair’ (*ibid.*), Səl. *wäntäfčät* ‘filter for beer’ (Leslau 1979b: 463), Čaha Eža *anṭəf*, Muh. Msq. Gog. *anṭəft* ‘sieve’ (*ibid.*).

The reading *wänfit* proposed in Muth 2009–2010: 101 is unacceptable for paleographic reasons.

218 F 8

الملح لعنان | *al-milḥ- luğatāni* ‘salt: two words’ (Lane 1863–1893: 2732).

Whereas the identification of the first ES gloss still escapes us, the second gloss can be safely read as عَشَب | *ʿašab* (**ʿašāb*) and compared to Amh. *ašäbo*, *ašəbo* ‘crushed or ground and purified salt for table use’ (Kane 1990: 1180), Səl. Wol. *asäbo*, Zay *asobu* ‘salt’ (Leslau 1979b: 95), Sod. *assäbo*, Gyt. *asäwä*, Muh. *assäwä*, Čaha *aso*, Eža Msq. Gog. *asso* id. (*ibid.*).¹⁴ Cf. also Oromo *aššaboo* ‘salt’ (Gragg 1982: 20), Somali *ʿusbo* ‘sale’ (Agostini – Puglielli – Ciise Moxamed Siyaad 1985: 110), etc. Note that the Somali cognate confirms the initial ʿ.

218 F 10

السنبوسك | *al-sanbūsak* ‘small triangular pie’ (Piamenta 1990: 234; Dozy 1881 I, 690) حاحنه | *ğāğbah*.

¹⁴ Cf. also Har. *ässu* ‘pepper prepared with other spices’ (LESLAU 1963: 32).

The ES gloss **g^waguba* can be compared to Tna. *g^waguba* ‘a kind of wheaten bread larger than the *ḥəbəsti*’ (Kane 2000: 2378), Amh. *g^wagubba* ‘a kind of bread cooked by steam heat in which strips of wood are placed over a vessel of boiling water, sheets of dough placed on them and these sheets then covered with leaves’ (Id. 1990: 2058; Guidi 1901: 782).

218 F 14

البييض | *al-bayd*- ‘egg’ (Lane 1863–1893: 282) قلالح | *qlālḥ*.

The ES gloss **kulaləḥ* is comparable to Tna. *ʾənkulaliḥ* ‘egg’ (Kane 2000: 1477), Amh. *ənk^walal* ‘egg, larvae of ants, termites, spiders, bees, or wasps’ (Id. 1990: 1215), Arg. *ənkulal* ‘egg’ (Leslau 1997: 192), Īnd. *ənkulä*, Čaha Eža Īnm. Gyt. *ənkura* ‘egg’ (Id. 1979b: 70); cf. Militarev – Kogan 2000, nos. 170, 171.

218 F 19

المزرة | *al-mizrat*-, cf. *mizr*- ‘a kind of beverage made of a kind of millet’ (Lane 1863–1893: 2711) سخر | *saxar*.

The ES gloss **səḥär* is to be compared to Zay *səxär* ‘native beer made without the *g’iša*-plant, hydromel’ (Leslau 1979b: 540), Sod. *səkär*, Čaha Eža Īnm. Īnd. Gyt. Muh. *säxär*, Msq. Gog. Sod. *səḥär* ‘native beer without the *gešo*-plant’ (*ibid.* 539).

218 F 21

القطيب | *al-qaṭīb*- ‘Dickmilch’ (Behnstedt 1992–2006: 1005; Piamenta 1990: 404) حيب | *ḥayb*.

The ES gloss **ḥayb* is to be compared to Amh. *ayəb* ‘a kind of cottage cheese, curds’ (Kane 1990: 1289; Old Amh. *hayb*, Ludolf 1698: 8), Arg. *ayb* ‘cheese’ (Leslau 1997: 194), Səl. Wol. *ayb*, Zay *ayəb* ‘milk’ (Id. 1979b: 116), Gaf. *ayb* ‘fromage’ (Id. 1956: 186), Čaha Eža *eb*, Īnm. Gyt. *ayəm*, Īnd. *aññu* ‘milk’ (Id. 1979b: 38).¹⁵

218 F 22

الرايب | *al-rā’ib*- ‘thick, coagulated (milk)’ (Lane 1863–1893: 1176) حجاب | *ḥağāt*.

The ES gloss **ḥaggat* is comparable to Tna. *ḥanga* ‘residue of butter which sticks to the vessel or skin in which it was churned; thick yogurt

¹⁵ Cf. further Gəʿəz *ḥalib* ‘milk, curds’ (LESLAU 1987: 229), Tgr. *ḥalib* ‘milk’ (LITTMANN – HÖFNER 1962: 54f.), Tna. *ḥalib* ‘milk, anything made of milk, cheese, curd, butter’ (KANE 2000: 154), Har. *ḥay* ‘milk’ (LESLAU 1963: 89; also in Ancient Harari: CERULLI 1936: 420; WAGNER 1983: 291).

scraped from the churn’ (Kane 2000: 245), Amh. *agg^wat* ‘whey’ (Id. 1990: 1328; Guidi 1901: 504), Wol. *uggat*, Səl. *uggāt* ‘whey’ (Leslau 1979b: 60).

218 F 23

السويق | *al-sawīq*- ‘meal of parched barley or wheat; a kind of gruel, or thick ptisan, being moistened with water, or clarified butter’ (Lane 1863–1893: 1472) طجن | *tḥn*.

The ES gloss **tḥn* is comparable to Gəʿəz *tḥn* ‘fine flour, parched corn’ (Leslau 1987: 590; Dillmann 1865: 1217), Tna. *tḥni* ‘roasted barley flour (ordinarily carried on trips when it is mixed with water and eaten uncooked with a little salt)’ (Kane 2000: 2413).

218 F 26

الخنجر | *al-ḥanġar*- ‘a knife; a dagger’ (Lane 1863–1893: 815) طألوقب | *tālūqat*.

The ES gloss **talūka* is to be compared to Amh. *ṭalləkko* ‘small sharp ax, narrow-bladed spear’ (Kane 1990: 2002; Täsämma Habtä Mikaʿel – Käsate Bərhan Täsämma 1951 A.M. [1958/1959 A.D.]: 1260; Dästa Täklä Wäld 1962 A.M. [1970 A.D.]: 557).

218 F 27

السيف | *al-sayf*- ‘a sword’ (Lane 1863-1893: 1485) وزمت | *warmat*.

The ES gloss **wärmät* is to be compared to Gəʿəz *warmat* ‘spear’ (Leslau 1987: 617; not in Dillmann 1865),¹⁶ Har. *wäräm* ‘spear, war’ (Leslau 1963: 161; also in Ancient Harari: Wagner 1983: 316). According to Leslau (Leslau 1987: 617; 1963: 161), these terms are Cushitisms, cf. Awngi *werém*, *warām*, *woramī* ‘spear’ (Appleyard 2006: 127), Somali *waran* ‘lancia’ (Agostini et al. 1985: 607).¹⁷ One cannot exclude that the lexeme behind the gloss is taken from a Cushitic language.

218 F 29

الرمح | *al-rumḥ*- ‘a spear, or lance’ (Lane 1863–1893: 1153) حرب | *ḥarb*.

The ES gloss **ḥarb* is to be compared to Amh. *ḥarb* ‘spear’ (Geez only) (Kane 1990: 10, Dästa Täklä Wäld 1962 A.M. [1970 A.D.]: 527; Old Amh. *ḥarb* ‘Krieg’, Littmann 1944: 483; cf. *bäʿalä ḥarb* ‘sorte d’officier de la maison royale’, Guidi 1901: 6), Arg. *ḥarb* ‘spear, battle, war’ (Leslau 1997:

¹⁶ The term is well attested in post-Aksumite Gəʿəz texts, such as the Chronicle of ʿAmda Šəyon (cf. KROPP 1994 I, 34). It is reasonable to assume that it was borrowed from contemporary living ES languages.

¹⁷ Cf. also Amh. *wārana* ‘spear’ (KANE 1990: 1507), a borrowing from Oromo *waraanaa* ‘lance, weapon’ (GRAGG 1982: 400).

206), Har. *ḥarbi* ‘battle, war’ (Id. 1963: 85), Səl. Wol. *arb*, *arəb* ‘battle, war; spear’ (Id. 1979b: 727), Čaha Eža Muh. Msq. Gog. *arb*, *arəb*, Ənm. Gyt. *arəb*, Ənm. Ənd. *arəw* ‘battle, war’ (*ibid.* 727), Gyt. *arəb* ‘sharp sword’ (Id. 1979a: 636). Cf. also Gə‘əz *ḥarb* ‘war’ (Id. 1987: 241; not in Dillmann 1865).

Abbreviations of language names

Amh.	Amharic	Gog.	Gogot	SES	South Ethio-Semitic
Arg.	Argobba	Gyt.	Gyeto	Sod.	Soddo
Ənd.	Əndəgañ	Har.	Harari	Tgr.	Təgre
Ənm.	Ənnämör	Msq.	Məsqan	Tna.	Təgrəñña
ES	Ethio-Semitic	Muḥ.	Muḥər	Wol.	Woläne
Gaf.	Gafat	Səl.	Səlṭi		

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Summary

In *Aethiopica* 16, the first part of new readings from the al-Malik al-Afdal's 14th-century Arabic–Ethiopic Glossary was published. The present paper offers the results of analysis of the second sheet of the Glossary and contains all identifications which differ from those offered by Franz-Christof Muth. For the 53 entries from the second sheet of the Glossary, whose identification in Muth's publication is either missing altogether or not sufficiently convincing, new readings are offered and discussed.