

A
MANDAIC
DICTIONARY

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PREFACE

A PALAEOLOGICAL ancestor, asked why he had made a stone axe, might have replied that he had often wanted such an implement, and our dictionary has grown out of our needs in much the same casual way. Working independently on the Mandaean language, we came together eventually at short notice and with limited time to put the results of our labour into publishable shape.

Three collections have served as the basis of the dictionary: our own separate collections, and that of the late Professor Mark Lidzbarski, which consisted of index-cards kept loosely together in two cigar boxes. The cards, written in cursive Hebrew script, were not in good order, as they had been frequently moved from place to place. Permission to use them was granted by Professor Johannes Fück of Halle University, and at the friendly suggestion of Professor Kahle it was arranged that one of Professor Fück's pupils should copy out the entries, transposing the cursive script into square Hebrew characters and rearranging them when necessary.

As a life-work of so great a scholar as Lidzbarski, these cards were extremely valuable, and we are grateful to Professor Fück. In actual word-treasure our own collections were richer of course, as in Lidzbarski's day only about a quarter of the texts since brought to Europe were available, but the meticulous care with which Lidzbarski had given exact references to lines and pages of manuscripts and published works enhanced the value of his material. We have tried to give references in the same manner, but this was not always possible. It would have been theoretically preferable to have waited until the whole body of Mandaean texts had been published, but this would have meant too long a postponement. The majority of the classical texts are, in fact, now in print: of the manuscripts which remain in the Bodleian Library (the Drower Collection), and in Berlin and London, some may eventually reach publication, but many are corrupt texts which could hardly merit presentation in published form. Nevertheless in such texts there are gleanings which should not be overlooked in such work as ours. A few invite the curiosity of the scholar and should be published in the future.

The reasons why precise references are often omitted are various. Some manuscripts are illustrated, and the illustrations interrupt and intermingle with the text.¹ The index-cards and note-books which grew with the Drower Collection were originally intended for private use and the owner contented herself with citing the name or number of a manuscript or page of her transliterations: moreover, part of these had been lost during the war. Since the dictionary was undertaken, faults of omission have been repaired where possible, but to track down words and short phrases in long manuscripts is a tedious and often impossible task.

In the dictionary verbal roots are printed in capital letters to assist identification and reference. Derived words are a source of considerable difficulty, since

¹ DC 7 and DC 8 contain more illustrations than text.

sp

R

the Mandaic dialect is still in a fluid state. Many influences (for example, the weakness and continual loss of guttural sounds, aphaerisis, apocope, syncope, metathesis, epenthesis, and so on) have contributed to confusion, so that words often assume unexpected shapes; they are, therefore, entered both briefly in the lists of derived words following each root, and fully under their first letter (whether prefixed or radical) in their proper alphabetical places.

Not all available material is of equal value. The exact date of many texts is unknown, and the oldest have suffered from editing, neglect, and deterioration; the colophons themselves sometimes bear witness to these processes. Magical texts, especially short phylacteries and those dealing with black magic, have so often been copied by semi-literate scribes that they bristle with corruptions (for example, the town called *Bursîp* 'Borsippa' in earlier copies has in later books become *parşîpa* 'counenance'). We have grudgingly quoted examples worth an entry or a reference and have omitted much that is doubtful or obviously corrupt. We have inserted a representative number of proper names, including some of the best known, especially those of angels and demons, which are legion; and -il may be attached to almost any verbal root to create such names.

We regret that for reasons of economy Mandaic type could not be used, but see no reason for using Hebrew characters, since these are inadequate, and the Latin alphabet with a few subsidiary letters and signs (such as **š**, **h**, **d**, and **ç**) answers every purpose. Further, the customary and abundant *scriptio plena* of Mandaic texts makes the use of the Latin script preferable. We have been unable to find any satisfactory method of transliteration capable of indicating the pronunciation and have adopted the system of 'a single letter, a single sign', disregarding aspiration; and we have throughout used u and i for semi-vowels, whether they are pronounced as vowels or as consonants. Capital W and Y are used only to indicate original consonants in unvocalized verbal roots, e.g. **DWR** 'to lead' (opposed to **DUR** 'to dwell'), **HWA** 'to show' (opposed to **HUA** 'to be'), **YDA** 'to know' &c. A table showing the system of transliteration which we have used will be found on p. xii.

It remains for us to express gratitude to scholars who have encouraged us by taking active interest in our work and putting their specialized knowledge at our disposal when we asked for it. Amongst these are Professors O. R. Gurney, W. B. Henning, Paul Kahle, Sydney Smith (who gave the work its first impetus), and G. Widengren. We should like to pay a special tribute to the staff of the Oxford University Press, and particularly to Dr. J. P. Naish of the Reading Department, who gave us invaluable help with his time, his erudition, and his experience, at all stages of production. Thanks are due also to Teheran University for granting two years (1956-58) of special leave to Dr. Macuch; and to Oxford University for the invitation which procured for him such a favour.

On the financial side, the editorial expenses of the dictionary were most generously supported by the British Academy, Leverhulme Research Awards, the British School of Archaeology in Iraq, and by the Iraq Petroleum Company and the Basrah Petroleum Company, on various occasions. To them and to those who approached them on our behalf we tender grateful thanks.

Above all, we are grateful to Professor G. R. Driver, C.B.E., who, with endless patience and unflinching resourcefulness, has piloted our dictionary through many a shoal from the moment of its launching in card-index form, to its final harbour—publication. Never once has he failed in support and help.

Finally, conscious of many imperfections in our work, we take refuge in a well-worn Mandaic phrase:

Hataian uhauban uskilatan utiqlatan ušabašatan šbuqlan ('Forgive us our sins, misdoings, foolish errors, stumblings and mistakes')

E. S. DROWER
R. MACUCH

July 1963

[*A Personal Note*]

Lady Drower would like to express her especial thanks for the never wearying kindness and help of the learned Sheikh Nejm eš-Šâbiya of Baṣrah, Iraq.

ABBREVIATIONS

- abstr., abstract.
 adj., adjective.
 AF, Rosenthal, F., *Die aramaisische Forschung seit Th. Noldeke's Veröffentlichungen*, Leiden, Brill, 1939.
 af., afei.
 AIT, Montgomery, J. A., *Aramaic Incantation Texts from Nippur*, Philadelphia, 1913.
 Akk., Akkadian.
Akk. Fw., s. Zimmern.
 AM, *Asḥar Maluša*, ed. E. S. Drower, London 1949 (Cf. BZ).
 antep., antepenultimate.
 AO, *Archiv Orientalni*.
 Ar., Arabic.
 Aram., Aramaic.
 ATS., *Alf Trisar Šuialia*, Transliteration, Translation and Commentary by E. S. Drower, Berlin, Akademie-Verlag, 1960.
 Bab., Babylonian.
 Bartholomae, Bartholomae, *Altiranisches Wörterbuch*, Straßburg, 1904.
 Bez., Bezold, C., *Babylonisch-Assyrisches Glossar*, Heidelberg, 1926.
 Brockelm., Brockelmann, C., *Grundriß der vergleichenden Grammatik der semitischen Sprachen*, Berlin 1908-13.
 BZ, *The Book of the Zodiac*, translation and commentary of AM., Royal Asiatic Society, London, 1949.
 Chr.-Pal., Christian-Palestinian.
 cod., codex.
 col., column.
 coll., colloquial.
 colophon., colophon.
 comp., compound.
 Coron., *The Coronation of the Great Šišlam*, trsl. E. S. Drower, facsimile text, Brill, 1962.
 CP, *The Canonical Prayerbook of the Mandaeans*, edited and translated with notes by E. S. Drower (E. J. Brill, Leiden, 1959).
 DAb., E. S. Drower, *Diwan Abatur*. Text and translation, Città del Vaticano, 1950 (SI 151).
 DC, The Drower Collection of Mandaean manuscripts in the Bodleian Library, Oxford.
 1. Codex, fragmentary collection of liturgical prayers, undated.
 3. Codex, collection of canonical prayers, slightly imperfect with copied additions to complete. Undated.
 6. Roll, five of the seven parts of Alf Trisar Šuialia. In several hands and much re-paired. Date of one part A.H. 960.
 7. Roll, Diwan ḡ-Nahrata. Illustrated account of rivers and mountains. Date, A.H. 1259.
 8. Roll, Diwan Abatur, s. DAb. Undated, 16th cent.
 9. Roll, s. HG.
 10. Roll, s. J.R.A.S. 1943, pp. 177 ff.
 12. Roll, Pašar Haršia. Date A.H. 1196. (Colophon attached is copied from another MS. on account of its historical interest.)
 18. Roll, Zrazta ḡ-Šuba Šibiahia, modern copy, corrected from an older MS.
 20. Roll, Safia ḡ-Dahlulia, modern copy, corrected from an older MS.
 21. Roll, Safia ḡ-Pišra (or Pašar) Ainia. J.R.A.S. 1937, pp. 590-597.
 22. Codex, Sidra Rba ḡ-Mara ḡ-Rabuta: Ginza Rba. A.H. 1253.
 23. Roll, Pašar Sumqa. On reverse, Qmaha Gasfata. A.H. 1226.
 24. Roll, Saḥ ḡ-Paruanaia. A.H. 1248.
 27. Roll, Zihrun Razia Kasia. Illustrated. A.H. 1088.
 30. Codex, Drašia ḡ-Yahia. A.H. 1166.
 31. Loose-leafed codex, Spar Maluša, cf. AM. A.H. 1247.
 33. Roll; three *qmahia*: Šuba Ibišna, 'sirna hitmina, bYawar Ziua nišimtai (also in D.C. 43).
 34. Roll, illustrated. Diwan Malkuta 'laita. A.H. 1204.
 35. Roll, Diwan Mašbuta ḡ-Hibil-Ziwa. A.H. 1247.
 36. Roll, Alf Trisar Šuialia, cf. ATS. All seven parts with Haran Gawaita as eighth part. A.H. 1088.
 38. Codex, Saḥ ḡ-Qabin ḡ-Šišlam Rba. A.H. 1217. Cf. SQ.
 39. Roll, Safia ḡ-Qaština. A.H. 1216.
 40. Roll, Pašar Miħla. A.H. 1247.
 41. Roll, Alma Rišaia Rba. A.H. 1220.
 42. Roll, Saḥ ḡ-Fabahata. A.H. 2148.
 43. Roll, a collection of exorcisms and phylacteries: A. Šir Sahria; B. Qmaha ḡ-Saiul; C. Šuba Ibišna, 'sirna hitmina, bYawar Ziua (cf. D.C. 33); D. Šahafta ḡ-mahria; E. Qmaha ḡ-Dahlulia; F. Qmaha ḡ-Gasfata; G. Qmaha ḡ-br 'ngaria, & br 'ngaria zuḡa; H. Qmaha ḡ-Yurba; I. Qmaha ḡ-Suba; J. Safia ḡ-Qaština.
 44. Zrazta ḡ-Hibil Ziua; in five sections. Cf. Morg.
 45. Fragmentary codex, magical, cf. J.R.A.S. 1943, pp. 149-81.
 46. Codex, book of magic, modern copy. Cf. J.R.A.S. 1943, pp. 149-81.
 48. Roll, Alma Rišaia Zuḡa. Illustrated. A.H. 972.
 50. Roll, Saḥ ḡ-Mašbuta Rba; Hamša Mašbutia; Raza Rba ḡ-Zihrun. A.H. 1284.
 51. Roll, Pišra Puḡdama ḡ-Mia. A.H. 1277.
 53. Codex, (loose-leafed) Collection of liturgical prayers and hymns. (The canonical prayer-book.)
 54. Roll, Taraša ḡ-tagā ḡ-Šišlam Rba.

- DER. Derivative(s).
 DLZ, *Deutsche Literatur Zeitung*.
 EB, *Encyclopaedia Britannica*.
 Eg., Egyptian.
 encl., enclitic(s).
 Ephrem., Lidzbarski, M., *Ephemeris für semitische Epigraphik*, Gießen, 1900-2.
 ERE, Hastings's *Encyclopaedia of Religion and Ethics*.
 Eth., Ethiopic.
 ethpe., ethpeel.
 ethpa., ethpaal.
 etraf., etrafal.
 expr., expression.
 fig., figurative.
 Fränkel, S., *Die aramäischen Fremdwörter im klassischen Arabisch*, Leiden 1886.
 Germ., German.
 Ges., Gesenius-Buhl, *Hebräisches u. aramäisches Handwörterbuch zum Alten Testament*.
 Ginza, Lidz., Mark, *Ginza, der Schatz oder das große Buch der Mandäer, übersetzt u. erklärt*, Göttingen, 1925.
 Gl., Glossarium Sabico-Arabicum, University Library, Leiden.
 Gs, *Ginza smala* (Left Ginza).
 Gy, *Ginza lamina* (Right Ginza).
 H., Hebrew.
 HG, *The Havan Gavaita*, ed. Drower (together with the Baptism of Hibil-Ziwa), Città del Vaticano, 1953 (SI 176).
 hif., hif'il (Hebrew).
 HpGn, Bousset, W., *Hauptprobleme der Gnosis*, Göttingen, 1907.
 HW, Schüthness, *Homonyme Wurzeln im Syrischen*, Berlin, 1900.
 IM, Pognon, H., *Inscriptions mandaites des coupes de Khoubir*, Paris, 1898.
 imp., imperfect.
 impf., imperative.
 Ind., index.
 ISK, *Iranisch-semitische Kulturbegegnung in der parthischer Zeit*, Geo. Widengren (Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen: Heft 70), 1960.
 J., Jastrow, Marcus, *A Dictionary of the Targumim, Talmud Babli and Yerushalmi, and the Midrashic Literature*, 2 vols. New York, 1950.
 JA, *Journal Asiatique*.
 JAOS, *Journal of the American Oriental Society*.
 Jb, *Das Johannesevangelium der Mandäer*, ed. by M. Lidzbarski, Gießen, 1915.
 Jb II, *Translation and Commentary of the Johannesevangelium*.
 JbPTh, *Jahrbücher für protestantische Theologie*.
 Jew., Jewish.
 J.R.A.S., *Journal of the Royal Asiatic Society*.
 KAT, Schrader, E., *Die Keilschriften u. das Alte Testament*, 3. Auflage von Winckler u. Zimmern.
 l., line.
 Lat., Latin.
 Leid., Leiden copy of *Ginza Rba*.
 Lidz., Lidzbarski.
 loan-w., loan-word.

- Lond., MS. of British Museum in London.
 Löw, Löw, A. P., *Aramäische Pflanzennamen*, Leipzig, 1881.
 LS, Brockelmann, C., *Lexicon Syriacum*, and ed., Halle, 1928.
 Macl., Maclean, A. J., *A Dictionary of the Dialects of Vernacular Syriac*, Oxford, 1901.
 masc., masculine.
 MG, Nöldeke, Th., *Mandäische Grammatik*, Halle, 1875.
 MHenb, Henning, W. B., *Das manichäische Henochbuch*, SBAW, Phil.-hist. Klasse, München, 1934, pp. 27-34.
 Mishn., Mishnaic Hebrew.
 ML, Lidzbarski, M., *Mandäische Liturgien, mitgeteilt, übersetzt und erklärt*, Berlin, 1920.
 MMH, Drower, E. S., *The Mandaeans of Iraq and Iran*, Oxford, 1937, Leiden, Brill, 1962.
 MO, Monde Oriental.
 mod., modern.
 Morg., Morgan, J. de, *Études Linguistiques, II^e partie: Textes mandaites*, Paris 1904 (Mission scientifique en Perse).
 imparth, middle Parthian.
 MR, Brandt, W., *Die mandäische Religion, ihre Entwicklung und geschichtliche Bedeutung*, Leipzig, 1912, 1st ed., 1889.
 MSChr, Brandt, W., *Mandäische Schriften*, Göttingen, 1893.
 MST, Pallas, S. A., *Mandaeen Studies*, London, 1926.
 Nab., Nabataean.
 nom. act., nomen actionis.
 nom. ag., nomen agentis.
 Nöld., Nöldeke.
 nom., nominal.
 Norb., Matth. Norberg, *Codex Nasaræus*, occ., occasionally, occasional.
 OIZ, *Orientalistische Literaturzeitung*.
 OP, Old Persian.
 Or., *Orientalia*, vol. 15, Nova series, Fasc. 3.
 Ost., *Orientalische Studien Th. Nöldike zum siebenzigsten Geburtstag gewidmet*, Gießen, 1906.
 Oxf., MS. of Oxford in the Bodleian Library without further indication refers to the liturgical MS. edited by Lidz. as the last part of ML, designated by Nöld. as Oxf. III. P., Persian.
 pa., paal.
 P.A., Père Anastase Marie's collection of Mand. MSS.
 paen, penult., penultimate.
 Pahl., Pahlavi.
 paup., paup(e).
 Par., MS. of Bibliothèque Nationale, Paris.
 part. pres., present participle.
 PD the Paris Diwan (containing two parts of AT'S), Lidz. *Pariser Diwan*.
 pe., peal.
 Pet., Petersmann's edition of *Ginza* or *Sidra Rba*: Petersmann's sive liber magnus vulgo liber Adami appellatus, opus Mandeorum summi ponderis, Leipzig, 1867.
 pf., perfect.
 Phoen., Phoenician.
 Phon., Phonic.
 pi., pi'el (Hebrew).

- pl., plural.
 PNC *A Pair of Nasoraean Commentaries* (DC 41 and DC 48). Text with translation and notes by E. S. Drower (Brill, Leiden, 1963).
 PRE, *Protestantische Realencyklopädie*.
 prep., preposition.
 procl., proclitic(s).
 pron., pronounced, pronunciation.
 P-Sm., Payne Smith, J. A., *A Compendious Syriac Dictionary*, Oxford, 1903.
 Q., Euting, J., *Qolasta oder Gesänge von der Taufe und dem Ausgang der Seele*, Stuttgart, 1867.
 qm., qmaha.
 Qur., Qur'an.
 q.v., *quod videt*.
 rad., radical.
 RD, Diwan of Rome (containing the text of 'Dab; Lidz. *Römischer Diwan*).
 refl., reflexive.
 REJ, *Revue d'Études Juives*.
 rel., related.
 rt., root.
 SA, Drower, E. S., *The Secret Adam*, A Study of Nasoraean gnosis, Oxford, 1960.
 Šab., MSS. belonging to Nāser Šabūri, Ahwaz, Persia.
 SBAW, Sitzungsberichte der bayerischen Akademie der Wissenschaften.
 scr. det, scriptio defectiva.
 sg., singular.
 Sh, 'Abd., the copy of the Ginza belonging to Shaikh 'Abdullah Khafaji, Ahwaz.
 Stouffi, Stouffi, M. N., *Études sur la religion des Soubbas ou sabéens*, Paris, 1880.

- Soghd., Soghdian.
 SSS, Schwolsohn, D., *Die Sabier und der Sabismus*, 1-11, St. Petersburg, 1856.
 st. abs., status abstractus, absolute state.
 st. emph., status emphaticus, emphatic state.
 Steing., Steingass, *Persian-English Dictionary*, New York, 1957, reprint.
 suff., suffix.
 Syr., Syriac.
 SQ, *Savh u-Qabin u-Sislam Rba*, text translated, translated and commented by E. S. Drower, Roma—Pontificio Istituto Biblico, 1950.
 Talm., Talmudic.
 Taraša, *The Coronation of Šislam-rba*, Drower, E. S. (Brill Leiden, 1962).
 Tarš., Targumic.
 ThLZ, *Theologische Literaturzeitung*.
 Toch., Tocharic.
 ult., ultima.
 var., variant.
 varr., variants.
 WedF., Wedding Formulary (text corresponding to SQ, Lidz. *Mand. Hochzeitsformular*).
 Wid., Widengren, Geo.
 WIW, Drower, E. S., *Water into Wine*, Murray, London, 1956.
 ZA, *Zeitschrift für Assyriologie*.
 ZDMG, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
 Zimmern, Zimmern, H., *Akkadische Fremdwörter als Beweis für babylonischen Kultur-einfluß*, Leipzig, 1917.
 Zoth., Zotenberg. *Catalogue des manuscrits syriaques et sabéens (mandaites) de la Bibliothèque Nationale*, Paris, 1874.
 ZS, *Zeitschrift für Semitistik*.

MANDAEAN ALPHABET WITH LATIN AND HEBREW TRANSLITERATIONS

MANDAEAN LATIN HEBREW

Ⲁ	a	א	ⲁ	ā	אָ	Ⲃ	b	ב	ⲃ	ḅ	בֿ	Ⲅ	g	ג	ⲅ	d	ד	Ⲇ	h	ה	ⲇ	u	ו	Ⲉ	z	ז	ⲉ	ḥ	ח	Ⲋ	t	ט	ⲋ	i	י	Ⲍ	k	כ	ⲍ	l	ל	Ⲏ	m	מ	ⲏ	n	נ	Ⲑ	s	ס	ⲑ	c	ס	Ⲓ	p	פ	ⲓ	š	שׁ	Ⲕ	q	ק	ⲕ	r	ר	Ⲍ	š	שׂ	ⲏ	t	ת	Ⲑ	ḡ	תּ
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(as procl.,
in **ⲱ** as kd)

a the first letter of the alphabet, MMII 241; as a vowel sign called *kaḡa*, ibid. 243. Its normal round form (AF 247 n. 1) becomes triangular when attached to the preceding letter. Used very often as a mere prosthetic vowel not only when the word begins with two consonants but also with a single consonant as well as after proclitic prepositions. It always has a mere vocal value; its guttural value was lost in the prehistoric period of the language. Often instead of *ʿ* and vice versa, e.g. *amrat* = *ʿmrat* etc., MG 15:16 f. Transition to a front vowel, MG § 89 b; transition to a back vowel by labialization, MG § 19; wavering between central and front vowels, MG § 15; omission of an initial *a* by apheresis, MG § 34; contraction of two successive *a*'s, MG § 35.

-a 1 Gen. Aram. ending of the st. emph. masc. sg. and of the st. abs. fem. sg., MG § 126.

-a 2 a rarer ending of the st. abs. fem. pl. inst. of the normal *-an*, MG § 131, p. 162: 7.

-a 3 suff. of the 3rd p. fem. sg., sometimes written *-ah*, usually replaced by the masc. suff. *-h*, MG § 62, p. 68 nn. 3-4, § 76 p. 88: 8.

ab- 1 a rare form of the prep. *b-* (with a prosthetic *a*), MG 25: 23. *ḡ-abuhun mistakra* Gy 25: 4 (Pet. *ḡ-bhun*) by which the souls are imprisoned and perish; *abmambugia* Q 13: ult.; MG 25: ult.

ab 2 (ⲁⲃ, ⲁⲃ) Bab. *abv*) month under the rule of Leo called *annual gaita*, corresponding to August, see MMII 84; SSSs ii 28: *Führer* f. See also MMII 84, from which the phrase 'under the rule of Leo' becomes understandable.

ab 3, aba (Gen. Sem.) father. St. abs. not used. Pl. *abahata* fathers, parents, ancestors. Sg. with suff. *ab* my father MG 175:10; *abuk* thy father MG 99:7, 177:8; *abuia* his father; *abu her father* MG 177:27 f.; *abun* our father MG 179:12; but also *abuhan* ibid. n. 1; *abukun* your father MG 179:21; *abuhun* (var. *abuhm*), *abaihun*, *abuihun* their father MG 181:21 f. Pl. with suff. *abahatai* my fathers (or my Father, when referring to the Life) MG 176:19; *abahatan* our fathers MG 178:ult. Rarer forms: *abulj*, *abj* his father, *abuihan* our, their father. *aba ḡ-ab* (often in lists of copyists) my grandfather; *aba ḡ-ḡm* (AM 255:18) my maternal grandfather; *abahatan ḡadmaia* our forefathers; *abahatai ḡ-niḡbun* Gy 78:8 my Father (i. the Life) who created (lit. planted) me, Lidzb. *Ginzā* 77 n. 1; *utaiaaba tub šjan ia abuhan* DC 34 and. Compassionate One, take pity on us, O our father; *abuihan* Gy 248:paen. a var. of *abuhun* their father; *bit abu* Gy 75:3, 98:10, 99:6, 101:18, 208:10, 209:20 paternal home MG 182 n. 3 (Bab. *bit abv*) *Ginzā* 303 n. 1) *aba saba rba* Gy 190:13

A

great old father; *aba ḡ-ʿutria* (often) father of the uthras; *ab abuihan aiar uʿmian iardna* hu DC 34: 166 my father, our father, is the Ether and our mother the Jordan.

ABA I, ʿBA I (ⲁⲃⲀ, ⲁⲃⲀ) to be thick, become thick, dense, dark (cf. *ʿabv*).

Pe. Pf. *abiat* (a. *ḡmāḡā*) she became thick (or dark). Imper. Pe. with encl. 1 + pers. suff. *abulj* condense him; *aba abulj* DC 43 G 39 make his darkness thick.

Af. Pf. with suff. *akuat daina usahra ukarsa* aubuk DC 43 as devil, demon, and calamity condensed (?) thee.

DER.: *aba, abia, ababia, aububa.*

ABA II, ʿBA II, ʿBB (ⲁⲃⲀⲀ, ⲁⲃⲀⲀ) 1. to bring out, come out, swell out; only in Der.: *aba II, bibā.* 2. to grow hot, shine forth, glow.

Pe. Pf. *aba* he glowed; *aba uham zia* DC 50 radiance glowed and became warm.

aba I (rt. **ABA I**) darkness, thickness, denseness; *aba ḡ-aba* DC 46 darkness of a cloud.

aba II (rt. **ABA II**) 1. product. *aminful ḡ-kul* *aba ḡ-ʿutria* mn *kimsa dakia* DC 6 because each product of the uthras is from the pure storehouse. 2. swelling; *aba ukiba bhuaniata* AM 185:16 swelling and disease amongst cattle.

ababa = *baba.*

ababia (rt. **ABA I**) thickets, dense growth. *uḡal aria ḡ-nahim bababia* DC 45 & 46 and the voice of the lion that roareth in the thicket.

abagada A-B-C-D. alphabet. *asrin uarba hugiana ḡ-abagada* twenty-four letters of the alphabet MG 1; *fabagada* (DAB) of the A-B-C-D. Cf. SA 17-20.

abada var. *ʿbada, ʿubada*, mod. *bada* (rt. *ʿbck*) work, performance, rite. *ʿbad hazin abada* DAB perform this rite.

abara I (ⲁⲃⲀⲀ, ⲁⲃⲀⲀ) lead MG 115:4. St. abs. *abar.* *kublij ḡ-abar* DC 13, 15, 44 write it on a plate of lead; *anka uabara* DC 44-1086 tin and lead; *šūšjata ḡ-aba* DC 8, 26, 40 chains of lead; *abara ʿlibaihun* DC 44, 614 lead on their hearts.

abara 2 (ⲁⲃⲀⲀ) bank, riverside. *ḡ-abara iadihun umia ḡ-mabihun* ATS I no. 269 which the riverside brings forth and the water (that) nurtures them. According to the form it corresponds to *ʿḡḡḡḡ*, according to the meaning to *ʿḡḡḡḡ*.

abara 3 (cf. ⲁⲃⲀⲀⲀ) rampart, outer wall. Pl. *abaria*. *ahdiruia suba šuria ḡ-parzia* *ibaitai* ... *ušuba abaria ḡ-nhaša* DC 19. Par. xxvii 13a 'put round my house seven walls of iron ... and seven ramparts of copper.'

abara 4 (ⲁⲃⲀⲀ) bolt. Pl. *abaria*. *ahud babik gauaia ušraibun abaria* Jb 127:ult. close thine inner doors and undo the bolts (read šadibun, rt. *SDA II* 'fasten', cf. Jb ii 126 n. 6;

see also **haša**); **abaria** tabrinun DC 44. 1035 f. = Morg. 263/16.1 breaks the bolts suff. **abara 5** = habara darkness. With suff. baharan in our darkness, uabarkan and your darkness, abaran their darkness MG 61:14, but Lidzb. as abara 1 Jb 1148 n. 5. abarak mī gangaratun DC 37. 38 thy obstruction (?) from their throat.

abara 6 a var. of abira = bira (v.s. abira). **abara**, **baral** (rt. BRR) period of isolation for, women (during menstruation and childbirth). **gubria** g-durma qadmāia d-šāia zauaun g-d-ubaria dilh qarbia luath DAB men who abarai approach their wives the first day of the approach of isolation; 'nšia g-dašana g-abara laqtan DAB women that observed isolation during menstruation.

abararia DC 46. 79:13 = bararia. **abaš laašid fīdian** Gy 383:17 (var. Sh. 'Abd.'s copy baš); an early Iranian king: Abbās Yazdagart the Aōwāyānian (Gray ZA 19/ 1905-6, 286).

abatar, less often **batar**, 1. prep. after, behind (**ⲉⲛⲁⲓⲓ**) with a prosthetic **ⲛ**, see Nöldeke MG § 32). With suff. **abatrai** after me, behind me, **abatrak** after thee, **abatrē** after him, etc. **labatru** after them; mī **abatrān** with their followers, with their train. **uanašia** mn abatraun nappaia AM 263:10 and the people go forth with their followers; **abatar haka** thereupon, thereafter MG 204:5; **abatar rišh** DC 46 headline, head downwards; **nirišun** abatar rišh DC 31 they will hurl him headlong; coll. *dōbōrīš* (so, pron.) after him, behind him (cf. P. **ⲙⲉⲛⲁⲓⲓ**). **kul man g-thama abatar napaqa nika** ATŠ II no. 345 whoever (d-) after (that), later. **abatar qiniana** malika ninfia AM 241:10 after he will attain princely property.

abatur (very often) an outstanding Mand. genie sitting between the purgatories and the worlds of light and weighing souls in his scales, keeper of the last measure, Gy XIII, Cs IV; Fallis MSt 73. 111 f. An analogy of the Iranian Rašnu, Kraeling JAOS 1033, 163. 165. An Iranian etymology proposed by Andreas: *egē* 'he that has' + *šturā* 'balance, scale', cf. Brandt, *Die jüdischen Baptismen* 147, Jb xxxix, MSt 111 f. Popular etymology: **aba** atur father of wealth, **aba d-utria** father of the uthras MG 182 n. 3. MR 51, cf. aba d-utria haṭiqia rama kasia riṭra CP 48:7. ML 64:2 father of the uthras; the old, lofty, hidden, safeguarded; and **abatur haṭiqia rama kasia untria** CP 15:4. ML 16:13. CP 66:13. 104:13, etc.; **abatur g-muzania** Q 37:14. 39:15. Morg. 116:2, etc., **Abatur of the Scales** . . . only in st. abs. & cstr. A st. emph. (**ⲉⲛⲁⲓⲓ**) is unknown. The noun occurs often in elliptic sentences: **abgan hia** ubagan manda **g-hia** ATŠ I no. 5, etc. (often) the curse of the Life and the curse of M.-d.-H.; **fatma uštin zibnia** **abgan hia** gra ATŠ I no. 42 he cursed the

done nor what was performed; **abdia** umahdia hia bkūša CP 118:8. ML 144:1 they make and create life in the Truth (cf. Lidzb., ibid. n. 1).

IDIOMS: **gabin abad** to perform a marriage (s. **qabin**); **zipa abid** Gy 301:23 he lies; **buta abad** to pray; **g-nitun buta nibdun** 'lai that of abad in idiomatic expressions corresponds to that of the P. **ⲉⲃⲏ** 'bad 'bad = P. **ⲉⲃⲏ** he worked; **tilipun 'bad** = P. **ⲉⲃⲏ** تلفن he 'phoned; **taršuma 'bad** = P. **ⲉⲃⲏ** ترجمه he translated, etc.).

Der.: **abada**, **abde**, **badā**, **mabada**, '**ādā**, **šādātā** (pl.), 'ubada, **šādātā** (pl.), (abad **ukšar** Gy 151:9, 152:15 'he-worked-and-succeeded' is used as a pr. n.).

ABD II (**ⲉⲃⲏ**) Jastrow 3. **ⲉⲃⲏ** PSm, J) to pass time, stay, sojourn. **umbidun bmdin** mdin AM and they will tarry a while in many a city. Not really a separate word, but a special meaning of **ABD I**, see Dalman s.v. 6, Brockelmann LS s.v. 23.

ABD III, **AWD**, **UD** (**ⲁⲃⲓ**) to perish, be lost, go astray.

Pe. P. **f**. **abad** was lost, perished. With suff. **ukdun** Gy 96:25 to me they're dead; **abad-tinkun** DC 40 she destroyed you (= I destroyed you). Impf. **lanuad ulanistakar** DC 41. 237 neither strays nor is hindered; (**š**) **nūdun** Gs 62:12 they will (not) perish. Act. pt. (often with pass. meaning): **abid**, **aud** perished, **f. audu** Gs 41:15, pl. **audia** Gy 327:3. 346:14, etc.

ETHRA. P. **f**. 'tauda Q 34:10 they (**f**) are dead.

mīndam g-abad mitāška AM 143:10 something that was lost will be found; **tibil g-audia** Gy 328:7 the perishable world; **aud** (var. DC 22 **abid**) **dābha rihma**, Gy 370:11 **f**. beloved gold will perish; **qabid qurba g-mak** DC 41 the approach of thy mother will pass away; **nublak** DC 37 they will bring thee to naught; **audubun** ʾIšul Gy 313:15 they will perish in the Sheol (or Ar.); they will bring them to naught in Sheol); **psiqia uandia** Gs 65:8 they are cut off and perish; **šūta d-audia** Gy 347:4. 11 speech of those who perish.

Der.: **abdāna** = **aūdana**, **abdunia** = '**bdunia** (pl.), **audā I**, **maudia** (pl.).

abda I (rt. **ABD I**) slave MG § 89, p. 100:10. Pl. **abdia** AM 17, etc., mod. pl. **abdānā** or **abid** AM 199:15 (= Ar. **ⲁⲃⲓ**). Gl. 73:12, 121:5.

abda mšauilh br **harā** ubr **harā mšauilh** *liberum facium scilicet*; **lanisbat** **baḏdia** **bnih** Gy 355:3 **f**. she did not make his sons slaves; **abdia** **uamata** (often) slaves and hand-maidens; **gabra** **ṭaba** **g-rahimilh** **abdānā** AM a good man beloved by his servants; **abdia kšifā** Gy 14:17 true servants.

abda 2 (rt. **ABD I**) deed, work, action. Pl. **abdia** Cs 71:16.

abšaia, later **ḡabdala**, **عبد الله** 'Abdullah. **abduia** arabaia (var. **arbaia**) Gy 229:18, 230:1,

232:13. 233:1. 19 'Abdullah the Arab (= Muhammad the son of 'Abdullah, cf. Lidzb. Ginzā 223:11); **abdia** **uamata** **g-abdala** Gy 230:4, 232:20, DAB, etc. slaves and hand-maidens of 'Abdulah.

abdāna (rt. **ABD III**). 1. perdition, loss, ruin, 2. lost waste, ends of the earth, **Abdānons**, place of desolation, land of the lost, wilderness. Pl. **abdāna**, var. **abdūnia**, '**udūnia**, 'ubdunia, **bdunia** MG 49:5 n. 2, 140:6. 'udūnia **baudāna** Gy 391:9 and those who dwell in desolate places; '**bdunia** **ṭafāia** Gy 208:5, Gs 27:18. Q 24:1. 8, etc. the lower **Abdānons**; **ʾbdunia** **ṭafāia** Gy 203:7, 206:3 the upper **Abdānons**; **lhabā** **g-bit** '**bdunia** (var. **bdunia**) Gs 136:15 in the door of the house of **ʾAbdānons**, Lidzb. Ginzā 206 n. 5; **ṭabdāna** **ṭura** Gy 54:12 Mount-of-Perdition, cf. Ginzā 29 n. 2.

abhar = **bhar** (P. **ⲉⲃⲏ**) spring.

abual (Ar. **أبوال**) offspring, young creature (s. **hurpa 2**).

abugdana, **abugbana** (Pognon IM no. 25. DC 40. 578 etc.) **Pater Fortunatus** (name of genie mentioned in exorcisms).

abu danab AM 273:13. **abudanab** AM 276:2; **bu danab** AM 273:19 (translit. of Ar. **أبو دناب**) a comet.

abuzub **ḡa**, **abuzaub** **ḡa**, **buzaub** **ḡa**, **zauub** **ḡa** **ḡabū** AM 270:22 (Ar. **أبوزيم**) hurricane.

abūia s. **habūia**.

Abulia (**ⲁⲃⲓⲗⲓⲁ** < Akk. *abullia*) gate, gateway. Pl. **abulia**. Iḡēṭ 'jai **abulia** **g-labṭunan** **b'uhra** . . . **upta** 'jai **abula** Gs 130:16 **f**. antep. **f**. they locked the gate before me to retain me on the road . . . and he opened for me the gate; **alma labulia** **babī** mīṭ DC 3: 194:15. DC 53. 188:15 I reached the gates of Babylon.

aburia 1 (**ⲁⲃⲓⲗⲓⲁ**) reed-mat. **umsabūia** **kd** **aburia** (Jb 156: 12, DC 30: **aburia**) and were joined together like a reed-mat.

aburia 2 Jb 274:8 a pl. of **abara 4**.

aburnaia (**ⲁⲃⲓⲗⲓⲁ** = *αβυρναια*?) or (cf. P. **أبرانه**) travellers by water? Doubtful light ships, sailing-boats. **utlatma** **uštin** **aburnaia** 'tih DAB it has 360 small sailing-ships.

aburnaia, **abrunaia** (cf. **ⲁⲃⲓⲗⲓⲁ**) rural place, prairie, grass plain; or (P. **ⲉⲃⲓⲗⲓⲁ**) river. **utlatma** **uštin** **aburnaia** 'tih DAB and there are 360 prairies (or rivers) in it.

ABT I, **'BT** (**ⲉⲃⲏ**) to bind, fetter, take captive, hold fast.

Pe. P. **abtun** DC 43. 11:35 they were captured (?). Impf. (only) with suff. **n'fiabih** Gs 94:19 we fetter him; **nabtunik** Gs 77:10 they fetter thee (**f**); **labṭunan** Gs 130:7 they fetter me (an unsure form without suff. **nabt** AM 92:antep. prob. a miscopying of **nabaḏ**, cf. BZ 59 n. 6). Pass. pt. **mabaṭ** bound.

ETHRA. '**fiabaṭ** (often in exorcisms) was bound, is bound. Impf. **nabiabaṭ**, pl. **nitiabṭun**. Pt. **mitabaṭ** is, will be, bound.