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Contents

Articles

Giuliano Castagna On Some Ichthyonyms in the Jibbali/Shehret Dialect of al-Ḥallānīya (Kuria Muria Archipelago) with Dhofari Arabic Equivalents.	5
Simona Olivieri Traditions Blending in: Contributions to the Arabic Linguistic Thinking. . .	21
Mohamed Meouak Quand l'arabe dialectal s'empare du texte. Résultats préliminaires d'une enquête en cours sur l'arabe vernaculaire/semi-vernaculaire dans les sources écrites de l'Afrique du Nord (6 ^e /XII ^e –12 ^e /XVIII ^e).	45
Muntasir Fayez Al-Hamad and Ali Benli Teaching an Arabic Dialect to Non-Native Learner in the Mid-Fifteenth Century Case Study: Al-Balāṭi Manuscript	83
Philip Stokes Gender and Number Agreement in Early Christian Arabic Manuscripts: A Historically 'Middle' Feature.	107
Amine Kasmi Ethnography and Traditional Hydraulic Systems of the M'zab, Algeria: An Integrated Approach to Water Resource Management.	155
Herrmann Jungrathmayr Emergenz und Genese der Tonalität im Tschadischen: Ein Beitrag zur Sprachgeschichte Nordostafrikas	167
Marco Moriggi Relics of Syriac Magic: Another Syriac Bowl for <i>Prwḳz'd br Kwmy</i> and a Syriac Incantation Fragment in the British Museum	193
Anna-Simona Barbara Üzel Bar Ṣalībī's Treatise on the Nestorians: Preliminary Remarks	203
Michael Knüppel Die dunganische Zeitung „Xuējmin bo“ (Хуэймин бо)	221

Miscellanea

Václav Blažek

An Excerpt from the ‘Comparative and Etymological Dictionary of Beja:
Fauna in Beja Lexicon’ 229

Reviews

Baird, Ileana, and Hülya Yağcıoğlu, eds. 2021. *All Things Arabia:
Arabian Identity and Material Culture* (by Ignacy Nasalski). 315

Brose, Marc. 2023. *Die Sprache der königlichen Stelen der 18.
Dynastie bis einschließlich Amenophis III* (by Stefan Bojowald) 319

Cooper, Julien Charles. 2020. *Toponymy on the Periphery:
Placenames of the Eastern Desert, Red Sea, and South Sinai
in Egyptian Documents from the Early Dynastic until the End
of the New Kingdom* (by Stefan Bojowald) 323

Jungraithmayr, Herrmann, and Karsten Peust. 2023. *La langue kwang
et ses dialectes (République du Tchad): Précis de grammaire-textes-lexique*
(by Bernard Caron). 327

Lenzo, Giuseppina. 2023. *The Greenfield Papyrus: Funerary Papyrus
of a Priestess at Karnak Temple (c. 950 BCE)* (by Stefan Bojowald) 332

In Memoriam

Professor Peter J. Chelkowski (1933–2024) (by Kinga Paraskiewicz) 335

Articles

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On Some Ichthyonyms in the Jibbali/Shehret Dialect of al-Ḥallāniya (Kuria Muria Archipelago) with Dhofari Arabic Equivalents

Abstract This paper presents some ichthyonyms (fish names) in the Jibbali/Shehret dialect spoken on the island of al-Ḥallāniya in the Kuria Muria archipelago (Dhofar, Sultanate of Oman), with equivalents in the variety of Dhofari Arabic spoken by the inhabitants of the island. Most of these ichthyonyms correspond to sea creatures that can be found in the waters around the island. The analysis of this lexical material reveals its mixed origin: although most of the tokens analysed are either of Modern South Arabian or Arabic origin, a significant number of the ichthyonyms in question seems to find no parallel in the local languages. This offers an opportunity to look at the wider Indian ocean and its historically prominent trade network as a possible source for these lexical items.

Keywords Ichthyonymy, fish names, Kuria Muria, Jibbali, Shahri, Modern South Arabian

1 Introduction

The study of the Jibbali/Shehret dialect of al-Ḥallāniya, the only currently inhabited island of the Kuria Muria archipelago in the Dhofar governorate of the Sultanate of Oman, officially called Ḡuzur al-Ḥallāniyāt, has received sparse attention to date: the first report of this variety was made by the British naval officer J.G. Hulton, who published a description of the island and a word list containing 103 terms that he elicited personally from the islanders. He conclud-



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ed that the language was essentially a form of ‘Shahree’ (Hulton 1840). It was not until a century later that this language variety stirred some interest, when Wolf Leslau re-analysed Hulton’s materials and confirmed his conclusions (Leslau 1947). However, subsequent mentions of the Kuria Muria dialect are scanty: in the introduction of the *Jibbālī Lexicon*, Johnstone introduces the epithet ‘baby Jibbali’ by which the Kuria Muria dialect was (and still is) known by mainland speakers, as ‘they pronounce the letters ś and ź as ʈ and ɖ, etc’ (1981: xii).

The first systematic analysis of Hulton’s wordlist is found in one of Rubin’s 2014 papers (Rubin 2014b). In this study, the author traces a series of convincing etymological parallels between the Kuria Muria dialect, mainland Jibbali/Shehret dialects and other Modern South Arabian languages. He also attempts, based on Hulton’s transcription, to ascertain whether the shift of lateral sibilants to interdentals actually is a distinguishing trait of this dialect, and concludes that ‘*t* was a free variant of *ś* at this time. It is just as likely, however, that *th* was another attempt to write the sound *ś*. So, if Johnstone’s statement is true for the dialect as spoken in the 1970s, it was not true—at least not completely—in 1836’ (2014b: 483).

However, more recent studies (Castagna 2018; 2022a; 2022b) showed that this much-discussed (but seldom directly documented) shift actually is a general (but non-universal) tendency of speakers from al-Ḥallāniya to realise all sibilants, lateral and non-lateral alike, as interdentals (Castagna 2018: 233), so that, even within the same utterance, a speaker may (and, indeed, frequently does) utter the same word twice, with and without an etymological lateral sound.¹ In this work, additional phonological, morphological and syntactical peculiarities of this variety are described, but a full-fledged description of this and other Jibbali/Shehret dialects² is still a *desideratum*. Because of this *lacuna*, many aspects of the culture, uses and customs of al-Ḥallāniya are still completely undocumented.

Fishing is a prominent activity on the island, and whilst this is not surprising, one must stress the abundance of sea creatures in the waters around al-Ḥallāniya, which in the last decade has resulted in the emergence of a thriving tourist activity in the area, with specialised agencies catering to expert and amateur fishermen looking to catch large game-fish. However, fishing traditions on the island are much older than this recent development, as the livelihood of Kuria Muria islanders historically depended on their daily catches.

Mubarak al-Shahri (also known as *e-gzīri* ‘the islander’ in the town of Sadḥ, in mainland Dhofar, where he has resided for more than 20 years), is the person who provided the data at the core of this study. He is a retired fisherman who was born in al-Ḥallāniya about 75 years ago and plied the waters of the Kuria Muria bay for most of his life. His knowledge of the sea creatures which live in the local

¹ For more details, see below 2.14.

² For example, the western dialects.

waters is extensive, as is his ability to steer and repair various types of boats. In 2017, I was lucky enough to spend a two-week period in Mubarak's company, who consented to be interviewed several times about his knowledge of the sea, as well as of the Jibbali/Shehret language as spoken on the island. During one of the above-mentioned sessions, he came up with a number of ichthyonyms in Jibbali/Shehret and Arabic, which are analysed in the present paper: in the following section, the data is presented in a summarising table. Subsequently, the lexical items are grammatically and etymologically analysed one by one. The most evident limitation of this study consists in the difficulty in identifying some of the creatures whose names are listed below, due to the lack of relevant visual stimuli in the elicitation process. In other words, the topic of fish names was brought up by the interviewee unexpectedly during an informal conversation, which means that the lexical materials examined here were mentioned by him in a cursory fashion, and their identification, when possible, was achieved by comparing them with cognate forms in the fish databases and/or in the published literature. Finally, the conclusions section summarises the findings of this study, and attempts to draw some generalisations about the ichthyonymy patterns in the linguistic variety of the island, whilst also taking into account the scant historical record.

2 Data and discussion

	English and/or scientific names	Arabic	Jibbali/Shehret
1	Spotted grouper / <i>epinephelus</i> , <i>aethaloperca</i> and <i>cephalopholis</i> genera	ḥāmūr	rétak
2	Sky emperor, smalltooth emperor / <i>lethrinus mahsena</i> and <i>lethrinus microdon</i>	ḥudūr / šaʕri	ʕasét
3	Brown-spotted grouper / <i>epinephelus chlorostigma</i>	sammān	xɔlxɔl
4	Shark	(samak) kərš	laxím / dība
5	Bluefish / <i>Pomatomus saltatrix</i>	taḵwa	taḵʕbít
6	Tuna / <i>Thunnus</i> genera	tuna	gédar / šérwi
7	Longtail tuna / <i>Thunnus tonggol</i>	/	təbbéna / sahwa
8	Sole fish	samak mūsā	mix
9	Whale	šaḥūṭa	šébhəṭat

	English and/or scientific names	Arabic	Jibbali/Shehret
10	Dolphin	/	dóx ^ə s
11	King soldierbream / <i>Argyrops spinifer</i>	ʕarīf / rabāba	kəfaʕán
12	/	/	kēlét
13	Turtle	ʕahləfá	hūs ~ hūm ^ə s
14	Crayfish/Lobster	ʕarha	šíróx ~ tíróx
15	Sardine	sardín	ʕad
16	Golden trevally / <i>Gnathanodon speciosus</i>	buxs ~ bačas	surumóm
71	Mackerel	kənʕád	ʕanník ~ ʕarník
18	Barracuda	ʕakám ~ ʕagám	ʕakəbít ~ ʕakəmít
19	/	fakal	bedibéba
20	/	sammāt	səmméta ~ səmmáta
21	/	wuld al-ḥamūr	məṭərút
22	/	wuld al-xuḍīr (ḥuḍīr)	ʕasēnót
23	Perhaps onespotted porgy / <i>Diplodus sargus kotschy</i> . Also others	abyaḍ / xanāfa	mēréť
24	/	samak filipini	xēť
25	Manta and/or stingray	/	ṭəbbəḵa

Table 1. List of ichthyonyms analysed

2.1 réťək

According to the interviewee, this is a rather big fish called *ḥāmūr* in the local Arabic variety, but he does not add other details regarding its appearance. The Arabic name is comparable with the *Mahriyōť* term for the spotted grouper, genus *epinephelus*, *ḥāmūr* (Geva Kleinberger 2009: 56). The same name is used in the

Arabic vernaculars of the Yemeni shores of the Arabian sea to designate various species of grouper in the *epinephelus*, *aethaloperca* and *cephalopholis* genera (Froese and Pauly 2024). The root $\sqrt{rtk}$ is attested in Jibbali/Shehret as the Ga-stem verb *retšk* ‘to quickly put what one is carrying on the ground’ (MLZ: 362),³ although in actuality this verb seems to have no relevant semantic connection to the ichthyonym in question. See also below 2.21.

2.2 *ṣasét*

The interviewee only mentions the Arabic and Jibbali/Shehret names of this fish, without providing any indication as to its appearance: Arabic *ḥudīr* and *ṣaṣri*, and Jibbali/Shehret *ṣasét*. The Arabic name *ṣaṣri* designates the sky emperor (*lethrinus mahseni*) and the smalltooth emperor (*lethrinus microdon*) in the vernaculars of the Arabian sea (Froese and Pauly 2024). Compare also شعور for the same species in the Red Sea dialects (Tsfamichael and Saeed 2016: 232). Arabic *ḥudīr* and Jibbali/Shehret *ṣasét* find no parallel in the literature.

2.3 *xəlxəl*

The Arabic name *sammān* points to the brown-spotted grouper (*epinephelus chlorostigma*) in the dialects of the Red Sea (Tsfamichael and Saeed 2016: 231). The Jibbali/Shehret name *xəlxəl* is unreported in the literature, although the Soqotri colour adjective *ḥālḥal* (F. *ḥālḥel*) ‘gris’ can be formally compared with it (LS: 175; Lonnet 2008: 130). This adjective is also reported in the first volume of the *Corpus of Soqotri Oral Literature* as *ḥālḥal* ‘dark-brown (goat)’ (Naumkin et al. 2014: 557).

2.4 *ləxím / dība*

Names derived from the root $\sqrt{lxm}$ for several shark species are well attested throughout Modern South Arabian (ML: 259; JL: 167; LS: 232; Geva Kleinberger 2009: 54; Morris and Gasparini forthcoming; Rubin 2012) and are not unheard of in Yemeni Arabic dialects (Tsfamichael and Saeed 2016: 211), although the most widespread term for shark in Arabic is (*samaka*) *qirš* often followed by a specific descriptor of a species: in this context, one encounters what appears to be a parallel to the otherwise unreported ichthyonym *dība*, namely قرش ديبا *gursh dība* ‘mackerel sharks or white shark’ in the Saudi waters of the Red Sea (Tsfamichael and Saeed 2016: 215). One must note, however, that the latter term exhibits a [d] in the place of [ð] in the Jibbali/Shehret term, which renders the connection uncertain.

³ وضع ما يحمله سريعا الى الارض.

2.5 *taḵbīt*

This term (and its cognate form *taḵwa* in the local Arabic variety) designate the bluefish (*Pomatomus saltatrix*) (Froese and Pauly 2024). A popular etymology derives both names from the Arabic form II verbal noun < √ḵwy, *taḵwiya* ‘strengthening’ (Wehr 1976: 803). However, this is dubious in view of the lack of a *tāʔ marbūṭa* in the Arabic ichthyonym *vis-à-vis* the pattern of III-weak form II verbal nouns تفعيلة. Compare Baḥari *tāḵa* ‘bluefish’ (Morris and Gasparini forthcoming) without /w/. A hypothesis not to rule out is a borrowing from a language from the larger cultural sphere of the Indian ocean trade.

2.6 *gédār / šérwi*

Various types of tuna fish are said by the informant to be called *tuna* in local Arabic, and *gédār* or *šérwi* in Jibbali/Shehret. With regard to *gédār*, it clearly finds correspondences in Mahriyōt *ḡayḍār* ‘*Thunnus* genera’ (Geva Kleinberger 2009: 55) and Omani Arabic *Jaydher* ‘bigeye tuna’ (Froese and Pauly 2024), although Jibbali/Shehret [d] for Mehri and Arabic [ḏ] is perplexing. The phonotactics of the term *šérwi*, which is said by the informant to be the Jibbali/Shehret counterpart of local Arabic *tuna*, betray a non-Jibbali/Shehret origin,⁴ and this very ichthyonym is found in the Arabic dialect spoken by Eritrean fishermen in the Red Sea for the longtail tuna (*Thunnus tonggol*) (Tsfamichael and Saeed 2016: 222).

2.7 *tābbéna / sahwa*

The interviewee does not provide a description of this fish. At first glance, both names look Arabic, and *sahwa* is indeed found in the record as the Omani Arabic name of the longtail tuna (*Thunnus tonggol*) (Froese and Pauly 2024). As for *tābbéna*, few clues can be found in the literature: the Modern South Arabian lexical sources do not report √tbn, and a number of local consultants, some of whom are into professional fishing, are not aware of the origin of this term. All that can be safely stated about this ichthyonym is that it resembles the Arabic name of the milky way درب التبانة.

2.8 *mix*

The sole fish (*samak mūsā* [coll.] in Arabic) is translated by the informant into Jibbali/Shehret with the term *mix*, which is not reported by any lexical source. In attempting to trace an etymology for this term, one might want to bear in mind

⁴ /w/ does not appear as [w] in a post-consonantal environment and is realised as [b] (Rubin 2014: 34).

the existence of an areal phenomenon encompassing Jibbali/Shehret, the Mehri dialects of Dhofar, and possibly Hobyot, whereby /m/ and /b/ are interchangeable in many instances.

2.9 *śébḥaṭat*

The term for whale *śébḥaṭat* appears to be a variant specific to the dialect of al-Ḥallāniya, corresponding to mainland Jibbali/Shehret *śēḥṭṭ* (MLZ: 505)⁵ and local Arabic *šahūṭa*. The cognate terms *śōḥawṭat* and *śōḥāṭat* are found in respectively in Mahriyōt (Geva Kleinberger 2009: 59), and Baṭḥari (Morris and Gasparini forthcoming). A derivation from Arabic *√šḥṭ* ‘to strand, be stranded, run aground (ship); to ground on sandbank’ (Wehr 1976: 457) is not to rule out, although it is equally possible that this term derives from *ḥut* ‘fish’ preceded by a **św* element, the meaning of which is currently not understood. Also compare the attestation of terms derived from **ḥut* to indicate ‘big fish’ in Ḥarsusi *ḥat*, Baṭḥari *ḥūt* pl. *aḥwāt*, Soqotri *ḥot*, Hobyot *ḥōt* pl. *aḥwēt* (Morris et al. 2019: 38, 54, 93, 124).

2.10 *dóxʿs*

The interviewee provides the term *dóxʿs* for Arabic *dalfīn* (dolphin), and this is confirmed by a number of speakers of eastern Jibbali/Shehret. However, the general term for dolphin in the Modern South Arabian languages (with the possible exception of Soqotri) is known to derive from *√gbr* (MLZ: 657; ML: 131; Geva Kleinberger 2009: 59; Morris and Gasparini forthcoming; Nakano 2013: 216). The term *dóxʿs* finds a parallel in standard Arabic *دُحْس* ‘dolphin’ (Wehr 1976: 273), and, according to some informants from eastern and central Dhofar, also in Dhofari Arabic.

2.11 *kəfaśán*

The Jibbali/Shehret name *kəfaśán* is provided alongside the local Arabic equivalents *ṣarīf* and *rabāba*, but the informant does not provide further details as to the identification of the creature in question. However, it is to be noted that the name *rabāba*⁶ is used in Omani Arabic to designate the king soldierbreem (*Argyrops spinifer*) (Froese and Pauly 2024). As for the Jibbali/Shehret *kəfaśán*, the absence

⁵ شحطت.

⁶ The Arabic term *rabāba* designates ‘a stringed instrument of the Arabs resembling the fiddle, with one to three strings’ (Wehr 1976: 320), which might point to a resemblance of this fish to the body of this instrument.

of the so-called ‘idle glottis’ effect⁷ points to a non-Modern South Arabian origin, and Arabic *ṣarṭf* can be safely derived from the very productive Arabic root $\sqrt{\text{ṣrf}}$, although little else can be inferred about it from the available data.

2.12 *kēlēt*

The informant provides neither a description nor an Arabic equivalent of the ichthyonym *kēlēt*. *Prima facie*, it is morphologically a diminutive on the pattern $C_1\bar{e}C_2\acute{e}C_3$ (Johnstone 1973; Dufour 2016 *passim*). One must note that the non-diminutive form *kelēt* (JL: 131; MLZ: 807) is the name of a widespread tree in Dhofar, *Euclea schimperi* (Miller and Morris 1988: 126), used for its medicinal properties as well as camel fodder.

2.13 *ḥūs ~ ḥúmʿs*

The term for sea turtle in the Modern South Arabian languages generally derives from $\sqrt{hms}$ (JL: 112; ML: 182; Geva Kleinberger 2009; Morris and Gasparini forthcoming; Nakano 2013: 382; LS: 181), also found in coastal Dhofari Arabic (Davey 2016: 271), and the term used in al-Ḥallāniya is no exception to this rule. Interestingly, the informant provides both the expected form *ḥúmʿs* and *ḥūs*, which points to an underlying **ḥúmʿs*, that is, with a full vowel between C_2 and C_3 instead of an ultra-short non-phonological vowel, which is transcribed here as $<^a>$.⁸

2.14 *širóx ~ ṭiróx*

The term *širóx* and its cognates for crayfish/lobster are found throughout Modern South Arabian (ML: 386; LS: 434; Nakano 2013: 348), as well as in the local Arabic variety as *šarḥa*.⁹ The speaker’s first choice for this name is *širóx*, but he subsequently corrects himself by uttering *ṭiróx*, hence attesting the much-discussed

⁷ In the Modern South Arabian languages, no unstressed vowel can stand between two voiceless and non-glottalic consonants (Bendjaballah and Ségéral 2014). A native-like Modern South Arabian rendition of this term would then be **kfəṣán*. It must, however, be pointed out that there are exceptions to this rule, especially in verbal morphology: for example, the perfect 1 c.sg./2 m.sg. form of the T1-stem verb *šotēm(ə)k* ‘I/you (m.sg.) bought’.

⁸ This vowel is phonetically identical to /ə/. However, it does not trigger any phonological phenomena (Dufour 2016: 79, *passim*). This phenomenon is known in all Jibbali/Shehret dialects but is markedly prominent in the variety of al-Ḥallāniya (Castagna 2018: 114): For example, compare the realisation *dóxʿs* ‘dolphin’ in al-Ḥallāniya (see above 2.10.) vs. *dóxs* in mainland Dhofar.

⁹ The speakers from al-Ḥallāniya tend to realise /x/ as [h] (Castagna 2018: 126). This ichthyonym is found also in the Arabic dialect of Eritrean fishermen (Tsfamichael and Saeed 2016: 217).

shift of laterals to interdental, described by Johnstone with the use of the moniker *baby jibbali* (JL: xii). In actuality, this shift is non-universal, as the speakers of al-Ḥallāniya can (and do) articulate the lateral sounds of Jibbali/Shehret. They do, however, show a tendency to articulate all sibilants (that is, not only laterals) as interdental (Castagna 2018: 120–126).

2.15 *ʕad*

The interviewee translates *sardīn* with the pan-Modern South Arabian term *ʕad*, which designates several species of sardines. This is found throughout the group (JL: 20; ML: 37; Morris and Gasparini forthcoming; LS: 307; Nakano 2013: 216), As well as in coastal Dhofari Arabic (Davey 2016: 298). This term is also found with the fishermen in the waters of Eritrea and Yemen (Tsfamichael and Saeed 2016: 234).

2.16 *surumóm*

This name is provided by the informant together with its local Arabic equivalent *buḵs* ~ *baḵas*. Thanks to the latter, it is possible to identify it with the golden trevally (*Gnathanodon speciosus*) (Froese and Pauly 2024). Jibbali/Shehret *surumóm* is hitherto unrecorded, and its origin unclear.

2.17 *ṭannīḵ* ~ *ṭarnīḵ*

This ichthyonym is vigorously attested throughout Modern South Arabian: it is reported to designate the various species of mackerel in Mehri (ML: 412;¹⁰ Geva Kleinberger 2009: 55), Baḥari (Morris and Gasparini forthcoming), as well as in coastal Dhofari Arabic (Davey 2016: 283). However, rather surprisingly given its wide attestation, this term is found neither in the *Jibbālī Lexicon* nor in the *Muṣṣam lisān Zufār*. Its Arabic equivalent *kənʕād* is attested in Omani Arabic (Froese and Pauly 2024).

2.18 *ʕaḵābīt* ~ *ʕaḵāmīt*

The Arabic equivalents of this ichthyonym *ʕaḵām* ~ *ʕagām* designate several species of barracuda in the Arabic dialects of the Gulf of Aden and the Red Sea (Tsfamichael and Saeed 2016: 233). The Modern South Arabian nouns deriving from $\sqrt{\text{ʕkb}}$ ¹¹ usually designate birds (JL: 11; ML: 19; Nakano 2013: 212) and no fish is reported in the literature to have this name. Moreover, the Jibbali/Shehret cog-

¹⁰ The *Mehri Lexicon* also reports Soqotri *ṭarnīḵ* and *tanīḵ*, which is not found, to the best of my knowledge, anywhere else in the published lexical sources.

¹¹ /b/ ~ /m/ (see above 2.8.).

nate term ʕeʕyét specifically means ‘pigeon’ (JL: 11; MLZ: 641¹²) and exhibits the regular deletion of intervocalic /b/ (Rubin 2014a: 28–30) and the palatalisation of /k/ (Rubin 2014a: 26) *vis-à-vis* the underlying form *ʕaḳəbét. Therefore, the terms ʕaḳəbít ~ ʕaḳəmít, as provided by the interviewee, would appear to derive from a Mehri (or another Modern South Arabian language) loanword.

2.19 *bedibéba*

Both the Jibbali/Shehret term *bedibéba* and its Arabic equivalent *fakal* are provided by the informant without any further explanation, which makes the identification of this species problematic. The attestation of a fish species called *bedbódi* in Soqotri might look encouraging from a comparative perspective, but its identification with the plaice (*Pleuronectes platessa*) (Naumkin and Porkhomovskij 1981: 52), is controversial due to the northerly habitat of this species. Moreover, the phonotactics of both terms suggests that they might be loanwords from a different (i.e. non-Modern South Arabian) language. In a similar fashion, the Arabic ichthyonym *fakal* is of uncertain origin.

2.20 *səmméta ~ səmmáta*

The names *səmméta ~ səmmáta*, along with their local Arabic counterpart *sammāt* are said by the informant to designate an electric fish. However, the absence of further indication as to its appearance and the lack of attestation of a similar ichthyonym in previous studies, make its identification problematic. From a phonological viewpoint, the intervocalic geminate /m/ points either to a geminate root √*smm*, or a borrowing. It must be noted that in Mehri and Jibbali/Shehret the term *səmmét* means ‘rush mat’ (ML: 350; MLZ: 458¹³), and the naming of a fish through such a simile is not far-fetched.

2.21 *məṭərút*

This fish is called *wuld al-ḥamūr* (son of *ḥamūr*) in the local Arabic vernacular. This device either points to a physical similarity of the two species, the ‘son’ species being smaller, or it is an ironical way to designate a much bigger creature than the ‘mother’ species.¹⁴ The ichthyonym *ḥamūr* seems to point to the spotted grouper in the genus *epinephelus* (see above 2.1.), a rather big fish attaining an adult length of up to 120 cm (Froese and Pauly 2024). Therefore, one might reasonably believe its

¹² الحمامة.

¹³ بساط من الخوص.

¹⁴ Compare Mahriyöt *bār d-ṣayd*, literally ‘the son of the sardine’, pointing to the Queensland shark (*Carcharhinus amblyrhynchoideus*) (Geva Kleinberger 2009: 54).

‘son’ to actually be a small fish. However, due to the lack of further description of the species and the impossibility to gather any indication as to the semantics of the term, no fish can be identified with the Jibbali/Shehret ichthyonym *maṭarūt*.

2.22 *ṣasēnōt*

By the same token, the Arabic counterpart of this Jibbali/Shehret ichthyonym is *wuld al-xuḍīr*, and the name *ḥuḍīr*,¹⁵ as has been discussed above (2.2.), designates the sky emperor (*Lethrinus mahsenae*) and the smalltooth emperor (*Lethrinus microdon*). The term *ṣasēnōt* is morphologically a diminutive (Johnstone 1973), but nothing else can currently be inferred, as the fish databases and the lexica provide no further clue about this term.

2.23 *mērēt*

This ichthyonym presents itself as semantically problematic, as the tokens provided by the interviewee seem to point to separate species: on the one hand, the local Arabic terms *abyaḍ* and *xanāfa* correspond, respectively, to several species of porgies (*Sparidae*) (Tefamichael and Saeed 2016: 221), and batfish (*Platax*) or goldsilk bream (*Acanthopagrus berda*) (Froese and Pauly 2024). On the other hand, *mērēt*, a morphologically diminutive term, can be compared to Mahriyōt *miriyēt* designating the onespotted porgy (*Diplodus sargus kotschy*) (Geva Kleinberger 2009: 56). Although the informant does not provide any description of the species in question, it is possible, at least with regard to *mērēt*, to infer that its colour might be a deep red on the basis of the semantics of the root $\sqrt{mrt}$, which points to ‘being/becoming red-hot’ (ML: 270–271; JL: 174; LS: 251–252), and, in fact, some species of batfish and porgies do exhibit such a colour. In any case, the great number of species indicated by these ichthyonyms, coupled with the presence of Arabic *abyaḍ* ‘white’ in apparent contradiction with Jibbali/Shehret $\sqrt{mrt}$ ‘red-hot’, suggests that we might be dealing with multiple species.

2.24 *xēt*

The name of this species, having the composite Arabic equivalent *samak filipini* (coll.) ‘Filipino fish’, is curiously synonymous with the Jibbali/Shehret term for ‘thirst’ *xēt* < $\sqrt{xbt}$ (JL: 296; MLZ: 273¹⁶). Additionally, the moniker ‘Filipino fish’ might point to a non-native fish. However, little else can be inferred from the available data, so that this species cannot currently be identified.

¹⁵ The speaker corrects into *ḥuḍīr*, showing the above-mentioned (2.14.) tendency to realise /x/ as [h].

¹⁶ العطش.

2.25 *ṭabbēka*

This name, provided without any Arabic equivalent, is said by the informant to designate a stinging fish. It can be formally compared with Mahriyōt *ṭabbōqāt* ‘Manta’ (*Manta birostris*) (Geva Kleinberger 2009: 55), which does not have a sting. However, mantas are closely related to stingrays which, as the name suggests, do have a sting, and abound in the waters of the Indian ocean. Geva Kleinberger (2009: 55) suggests that this ichthyonym may derive from the Modern South Arabian root *ṭbk* ‘to fall in the mud; be muddy’ (JL: 274; ML: 405–406), perhaps on account of the stingray’s habit of hiding beneath the sea floor. However, in view of the Arabic morphological pattern exhibited by this term, a derivation from Arabic *ṭabak* ‘lid, cover, plate, dish’ (Wehr 1976: 553) as a descriptor of the flat appearance of these creatures, is not to rule out.

3 Conclusions

In this paper, a total of 25 fish names in Jibbali/Shehret are examined. For each of these names, one or two Arabic names have been provided by the informant. With regard to the Jibbali/Shehret ichthyonyms, items 7, 10 and 11 are of likely Arabic origin, whilst items 5, 16, 19, 20, 21 and 24 are of uncertain origin. The rest of them exhibit a Modern South Arabian origin. As for the Arabic ichthyonyms, items 4, 5, 9, 19 and 20 are of uncertain origin, whilst the rest either have cognates in other Arabic dialects or exhibit typically Arabic morphological patterns. Synchronically speaking, the Jibbali/Shehret variety of al-Ḥallāniya seems to have a poorer vocabulary for fish species than Arabic, on which it partially relies in the practice of naming sea creatures. This might indicate that despite the presumably very long fishing tradition in the islands, the presence of Jibbali/Shehret speakers might be more recent than the establishment of this tradition. In this respect, it has been suggested by some Dhofaris interviewed on sociological matters, that an interest in fishing on the part of Jibbali/Shehret-speaking people, whose traditional activities are carried out in the monsoon hills, is a relatively new development. Whilst this seems to be confirmed by the etymology of some terms examined in this paper, one should also note that a significant share of these ichthyonyms appears to be of unknown origin, that is, neither Modern South Arabian nor Arabic. Although this should certainly not come as a surprise, the southern shores of Arabia having been exposed to the millennia-old Indian ocean trade, one legitimately wonders where these alien influences might come from. Although it is currently not possible to make any suggestions in these regards, one surely should not disregard the Indian ocean trade as a source of non-Semitic lexemes in Modern South Arabian and the Arabic dialects of southern Arabia. As for the ichthyonyms whose origin can be ascertained, they bear witness to the mainland Dhofari origin of the people of al-Ḥallāniya. It is, however, difficult to

make any statement as to how far back in the past the presence of Jibbali/Shehret speakers on the island goes: the mediaeval geographer al-Idrisī stated in 1154 CE that the inhabitants of a group of islands identified with the Kuria Muria archipelago spoke the ancient Adite tongues (Gallagher 2002: 5),¹⁷ which appears to be at variance with a local belief according to which the ancestors of the current inhabitants of the islands migrated from the mainland as recently as 150–200 years ago. However, these two hypotheses are not mutually exclusive: it is entirely possible that the aforementioned migration was just the most recent influx of people from the mainland into an already inhabited archipelago. Only a comprehensive linguistic, archaeological and anthropological study of the Kuria Muria islands could possibly shed some light on these questions. Regrettably, however, no study of this kind is, to the best of my knowledge, currently underway. In conclusion, the findings of this study point to a mixed Modern South Arabian and Arabic heritage in matters of ichthyonymy, with a conspicuous unidentified (and, at present, unidentifiable) element, which finds a great number of parallels in other semantic fields of the Modern South Arabian lexis.

Disclosure statement

No potential conflict of interest was reported by the author.

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Abbreviations

JL	Johnstone 1981	ML	Johnstone 1987
LS	Leslau 1938	MLZ	al-Maḥṣanī 2014

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¹⁷ The Shahri tribe, generally held to represent the original inhabitants of Dhofar, claims descent from the people of ʿĀd, an alleged nation located in a territory roughly corresponding to present-day Dhofar (al-Šaḥrī 2000).

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Traditions Blending in: Contributions to the Arabic Linguistic Thinking

Abstract The ‘Greek hypothesis’ has been a controversial topic ever since Merx attempted to demonstrate the dependence of the Arabic linguistic discourse on the Greek thinking in the late 19th century. In this paper, we re-examine this discussion and suggest that a possible influence on the methodological framework deserves further investigation. After examining three representative examples from recent research, we discuss the problems that arise from researching the Greek influence in the borrowing of individual notions. We finally conclude that this influence could be rather assessed by considering the general methodological framework that may have been acquired through Greek educational models in the Byzantine provinces.

Keywords Arabic linguistic tradition, Arabic, Greek, Byzantine, educational models, knowledge circulation

1 Introduction

The origin and development of the Arabic linguistic disciplines have long been discussed upon. With Arabs being much exposed to foreign erudition,¹ the impact of other traditions, first and foremost the Greek and the Syriac, remains historically noticeable.

Merx suggests that six notions were borrowed from Greek logic (Merx 1889: 141–148; 2023: 238–245; Versteegh 1993: 22ff.); these had been initially received by Arabic grammarians and successively integrated in the linguistic tradition, boosted by their Greek equivalents. Rundgren (1976) further argues that some Arabic grammatical terms (e.g., *naḥw*, *ṣarf*, and *qiyās*) are either direct translations of or are inspired by Greek notions.

¹ See Gutas (1998 and later editions).



The present contribution advances in the wake of the hypothesis that the Greek tradition might well have influenced the early formation of the early Arabic linguistic discourse. The working hypothesis presented here is that the Greek influence on the early stages of the Arabic linguistic tradition might have been exercised through the acquisition of a methodological framework.

In the following, we will discuss the general framework of our working hypothesis, presenting possible influences on the Arabic metalanguage through the lens of the Greek hypothesis. The focus will be on the extra- and metalinguistic factors that we suggest are external contributions to the Arabic linguistic thinking.² After examining three representative examples from recent scholarship, we remark that the influence of the Greek tradition on the Arabic should not be researched in the borrowing of the single notions. It should rather be assessed considering the general methodological framework, potentially acquired via the Greek educational models in the Byzantine provinces.

2 The Arabic linguistic disciplines

The question as to how Arabic linguistic disciplines emerged has been discussed from different perspectives. Michael Carter presents the influences from other Arab-Islamic sciences, with a special focus on the legal studies (*fiqh*).³ Kees Versteegh discusses possible external influences,⁴ distinguishing between (i) a direct influence, namely via the translations of the Greek scholarship of the 3rd/9th and 4th/10th centuries; and (ii) an indirect influence, exercised through the everyday contact in the Byzantine provinces from the dawn of the Arab-Islamic empire.

Amongst others, the methodology of these and further studies accounts for the occurrence and comparison in usage of the linguistic specialized lexicon. Scholars have examined the lexicon in the context of the Arabic linguistic disciplines and compared it with equivalent instances in either other Islamic sciences or disciplines from neighboring⁵ traditions. With regard to the latter, a similar approach was adopted in the 19th century by Merx (1889).⁶

² The research further deals with the framework for knowledge circulation. I presented the preliminary results at the Journée d'étude HTL-LabEx EFL 'Grammaires étendues' *La connexion abbasside : circulation des théories linguistiques entre les savants grecs, syriaques et arabes du VIIe au Xe siècle*, organized by Lionel Dumarty and Margherita Farina and held at the Université Paris Cité, Paris, 8 December 2022 (Olivieri 2024).

³ See in particular Carter (2016); see also Carter (1972; 2001; 2017).

⁴ Versteegh (1977; 1993). The conclusions in support of the Greek hypothesis described in the 1977 publication are significantly tempered in his later publication of 1993.

⁵ Greek and Syriac in particular.

⁶ An English translation of *Historia Artis Grammaticae apud Syros* by Daniel King was recently published under the title *A History of the Study of Grammar among the Syrians* (2023).

The two theses are not mutually exclusive; the hypothesis of an internal origin and that of an external influence do not rule each other out. The emerging Arab-Islamic disciplines, including linguistic ones, arose from local concerns and were deeply rooted in the specific, Arab-Islamic cultural environment. As such, the Arabic linguistic tradition certainly cannot be configured as part of the extended Greek or any other grammar, notwithstanding the formulations that may resound Greek or Greek-inspired.

As of today, the scholarship has not been able to confirm whether there has been any direct connection across the traditions from the region. Apart from a number of hypotheses on the paths of concept transmission (Merx 1889; Rundgren 1976; Versteegh 1977), the reconstruction of points of convergence between the Arabic and the neighboring traditions has failed to reach a general conclusion. With researchers having explored the pre- and early Islamic periods, the investigation produced results for the Greek-Syriac connection, with Syriac authors translating and quoting their Greek sources explicitly.⁷ As far as Arabic is concerned, the search for patterns consistent with Greek models has not yielded indisputable results, also due to the absence of evident borrowings especially in the earliest stages of the tradition.

When examining the Greek hypothesis, a significant obstacle in tracing possible paths of knowledge transmission from Greek to early Arabic scholarship is the issue of chronology. The foundation for Arabic language studies was laid down in the first century of the Islamic era (7th and 8th centuries CE), while the translation movements peaked in the 9th and 10th centuries CE. These translations predominantly focused on medicine and astronomy initially, with philosophy and logic introduced later. Consequently, there is a notable difficulty in finding solid evidence of Arabic grammarians' access to, or knowledge of, Greek sources prior to the translation movements. Although there is evidence of a general interest in Greek works dating back to the early Islamic period, pinpointing direct access by Arabic grammarians to these sources, or their knowledge thereof, during the formative stages of the linguistic tradition remains challenging.

However, while recognizing that translations were a primary means of transmission, here we aim to consider other channels, building on the concept of *voie diffuse*, which refers to the indirect influence exerted through everyday interactions between Arabic and Greek cultures (Thillet 1958; see also Versteegh 1977). The introduction of this concept opened up the possibility of describing alternative pathways of knowledge transmission. Our research thus aims to explore how Arabic scholars, who lived before the translation movements, might have been influenced by the Greek tradition, researching possible influence on scholarship starting from Arabs' profound interest in knowledge acquisition and considering the broader framework of their being part of a multicultural environment.

⁷ E.g., the *Téchne Grammatiké*. This aspect will be discussed further in the paper.

In fact, the complexity of the social fabric of the emerging Arab-Islamic empire and the cultural legacy of the communities that merged therein are relevant aspects of the intricate environment in which the Arab-Islamic sciences originated. The communities that became part of the empire did actively contribute to shaping it by bringing in their heritage. Some of the educational models in place in the provinces of the empire drew on this heritage. For the sake of our discussion, the Greek-based educational models developed in the Byzantine provinces⁸ are of utmost relevance. Although the educational models drew on scholarship and methods other than Arabic-Islamic, these were clearly grounded in the local environment and adjusted to meet the needs of the ‘Muslim lands’ (Mavroudi 2014: 327). An example of this is the teaching of Greek language and grammar, which was of interest to Arabs for various reasons ranging from scholarly work to administration (Mavroudi 2014).

The discussion on the role played by scholarship and educational models in shaping the Arabic linguistic thinking does not imply that the specific traits of its Arab-Islamic identity are left aside. Such an approach is rather meant to describe an intellectual endeavor grounded in local needs and concerns, which, at the same time, might have drawn inspiration from neighboring traditions.⁹ In fact, the similarities in linguistic descriptions suggest that scholars working on the Arabic language may have been familiar with knowledge produced also outside of their closest circles and prior to these.¹⁰

⁸ See Mavroudi (2014).

⁹ With regard to this, there remains the open issue of Arabic grammarians not overtly acknowledging influences other than, e. g., their teachers’ or direct peers’. All the more, none of the early grammatical treatises do mention scholarship belonging to circles other than the local ones. However, the names of who was actually part of these local circles and—perhaps more importantly—what their background was is still a mystery to an extent. We do know who the teachers of Sibawayhi (d. ca. 180/796) were; on the other hand, the intellectual scene prior to Sibawayhi is not clearly defined. As Talmon remarks (1982; 2003), the intellectual circles of the early stages of the Arabic linguistic tradition witnessed the contribution of grammarians that we are not yet able to fully identify, but whose influence has surely played a role in shaping the linguistic approach of early grammarians such as Sibawayhi and al-Ḥalīl (d. ca. 175/791). With regard to the scholars acknowledged in early Arabic sources, see Talmon (1982) and Carter (2004). For the scholarly circles active in Sibawayhian and pre-Sibawayhian times, see Talmon (1982; 1985; 2003).

¹⁰ The theory on the governing operator(s) in nominal sentences is an example of this; for a presentation of the subject, see the *Kitāb al-ʿInṣāf* by Ibn al-ʿAnbārī (d. 577/1187) (*ʿInṣāf*, 21–26). The Baṣran scholarship attributes the governing functions to the abstract governor *ibtidāʾ*; on the other hand, the Kūfan approach is that the nominative case of topic (*mubtadaʾ*) and comment (*ḥabar*) is due to a mutual case attribution (*tarāfu*). Talmon shows that the mutual attribution of the nominative case is presented as the core of the government theory already in the teachings of the old Iraqi school (Talmon 2003: 40), way ahead of the Kūfan times. An interesting aspect of this story, though, is that the old Iraqi teaching emerges in al-Ḥalīl’s work. In the *Kitāb al-ʿAyn*, in

Assessing the extra- and metalinguistic factors that influenced the Arabic scholarship—whether internal, external, or somewhere in between—is crucial to understanding how knowledge circulated in the first centuries of the Islamic era. In this, we aim to outline a process of influence on the metalinguistic discourse, alongside a process of ‘Arabicization’ of what was borrowed from or inspired by other traditions. Our thesis is that the knowledge from other linguistic traditions might have contributed to the methodology of Arabic scholars and inspired their description of the Arabic language. This knowledge would have been conveyed to the Arabs by means of the scholarship in translation and the Greek-based educational models. This should therefore not be regarded as a process of reduplication, but rather as reception and adaptation.

3 Current state of scholarship

In his 1889 publication, Merx presented his theory concerning the connection between the Arabic and the Greek linguistic traditions. According to him, six notions of the Greek scholarship were received by Arabic scholars, who then systematized them in the Arabic linguistic thinking drawing on their Greek equivalents.¹¹ Merx’s arguments build primarily on terminological similarities and conceptual connections between the technical terms in question. For these, he traces the Arabic grammarians’ formulations back to Aristotle, assuming that the analyses they set forth do not appear to be entirely new. De Boer (2011) presented a similar argument, suggesting that the Arabic linguistic tradition was suffused with a ‘Greek spirit’.¹² Along the same lines, Rundgren (1976) argued that other grammatical terms (e.g., *naḥw*, *ṣarf*, and *qiyās*) are either direct translations of or are inspired by Greek notions.

The premise of these studies is that Greek knowledge circulated widely in Arabic scholarly circles already at an early stage of the linguistic tradition. Con-

fact, al-Ḥalil describes that the nominative of *fawquka* in *fawquka ra’suka* (‘the upper part of you [i.e., of your body] is your head’) should be explained in terms of mutual attribution, since ‘each of the two is in the nominative because of the other’ (*Kitāb al-‘Ayn*, V:22). On this, see Talmon (1997). For a discussion on governors in nominal sentences, see Olivieri (2024).

¹¹ ‘The following are the areas in which the Arabic grammarians made direct use of Aristotelian theories [...]’ (Merx 2023: 238). The six elements discussed are (i) the classification of the three parts of speech; (ii) the *ʾirāb* (as connected to the notion of *hellēnismós*); (iii) the notion of gender; (iv) the adverb (*ṣarf*); (v) the notion of *ḥāl*; (vi) the notion of predicate (*ḥabar*) (Merx 1889: 141–148; 2023: 238–245; Versteegh 1993: 22ff.).

¹² ‘Nicht indischer Phantasie, sondern griechischen Geistes bedurfte es dazu, das Nachdenken auf die Erkenntnis des Wirklichen zu richten. [...] Überall, wo es sich nicht um bloßes Aufzählen oder zufälliges Zusammenreihen handelt, sondern nach sachlichen oder logischen Gesichtspunkten eine Anordnung des Mannigfaltigen versucht wird, darf mit Wahrscheinlichkeit auf griechischen Einfluss geschlossen werden’ (de Boer 1901: 17).

sidering the historical and socio-political context in which early Arabic scholars operated, such an assumption is surely plausible, also thanks to the circulation of the Greek scholarship made available in Arabic by those translators who were proficient in Greek (Peters 1968; Mavroudi 2017). Translators may thus have acted as channels of the ‘Greek linguistic methods, terminology, and categories’ by which their works were likely dominated (Versteegh 1977: 4).

Historically, there is a difference between the translators operating in the fourth century¹³ and the early interpreters in the early Islamic empire. The translators of the fourth century were more engaged in translating philosophical and grammatical treatises, contributing to a systematic understanding of Greek grammar. On the other hand, the early interpreters in the Islamic empire had a different role. They did not engage in translating such scholarly works. Instead, their primary function was to act as intermediaries between the Arab conquerors and the indigenous populations they encountered. While it is true that some knowledge might have been transmitted through these interactions, there is no evidence that this was part of any systematic effort to convey Greek grammatical knowledge. The role of these interpreters was more practical, focused on facilitating communication and administration rather than scholarly translation. The result of this process did not amount to a comprehensive survey of Greek grammar or philosophy.

However, the—perhaps even incidental—transfer of knowledge resulting from this is something that deserves to be highlighted. In *Greek Elements in Arabic Linguistic Thinking* (1977), Versteegh pictured a complex framework in which the Greek knowledge could have been transmitted to the Arabs, even at an early stage of the tradition and provided instances of the Arabic linguistic discourse that can be traced back to a Greek foundation, be it conceptual or methodological. Among these are ‘the terminology of articulated sound and of phonetic change; the term *ḥaraka* (vowel); the definitions of noun and verb; the paradigms for noun and verb; the theory of the parts of speech; the notion *i‘rāb*; the verbal tenses; the theories concerning the infinitive; the concept of transitivity; the system of the *uṣūl an-naḥw*’ (Versteegh 1977: 12).

Further to these, the scholarly production investigating similar instances has dealt with a number of grammatical notions that are presented in the Arabic tradition with similar formulations and/or contents as in the Greek.¹⁴ To provide an overview of the basis for our discussion of why and how we could rethink the framework of the Greek hypothesis, in the following we will briefly introduce three of these examples.¹⁵

¹³ On this, see Peters (1968).

¹⁴ See also Sartori (2019).

¹⁵ With regard to the Syriac connection, and especially with regard to the terminology of vowels and cases, see Posegay (2021).

3.1 Parts of speech: Nouns

Merx identifies in the Aristotelian production the source of the Greek influence on the Arabic thinking. Although Aristotle is not the only source of influence on the Arabic thinking,¹⁶ in the case of the parts of speech¹⁷ it is the most plausible. A summary of the description(s) provided by Arabic grammarians for the category of nouns is outlined by Ibn Fāris (d. 395/1004):

As for the noun, Sibawayhi says: ‘The noun is for instance *man* and *horse*.’ [...] And states al-Mubarrad that according to Sibawayhi’s view: ‘The noun is what can be a subject.’ [...] And states al-Kisāʿī: ‘The noun is what an attribute can be referred to.’ And says al-Farrāʾ: ‘The noun is what can exhibit a *tanwīn*, and be in construct state or annexed to the definite article.’ And says al-ʿAḥfaṣ: ‘You know that you are dealing with a noun when a verb or an attribute can be referred to it, as for instance in *zayd qāma* (Zayd stood) or in *zayd qāʾim* (Zayd is standing), when can be in the dual form or take the plural, as *al-zaydāni* (the two Zayd(s)) and *al-zaydūna* (the Zayd(s)), and when exhibits a triptotic inflection.’ (*al-Ṣāhibī*, 49)

Ibn Fāris further presents one definition that has entered the traditional, mainly Baṣran, grammar. This was first introduced by al-Zajjājī (d. 339/949), and his definition of nouns reads similarly to the wording in Aristotle’s *Poetica*:

[The noun is] an articulated and comprehensible sound that expresses a meaning but has no implications of time and space. (al-Zajjājī, quoted by Ibn Fāris in *al-Ṣāhibī*, 51)

A noun is a composite sound with a meaning, not indicative of time, no part of which has a meaning by itself; for in compounds, we do not use each part as having a meaning of its own. (*Poetica*, I: 457a)¹⁸

The Arabic reception of the *Poetica*, alongside its relevance to Arabic sources also of earlier stages, was stressed by Fischer in the 1960s. Fischer argued that Aristotle’s *Poetica* was circulating more than we assume ‘in the eastern part of

¹⁶ Merx does not consider other sources than Aristotle. However, other sources, such as the Stoic tradition, have had an impact on the Arabic thinking as well. On the Stoic influence, see e.g., Versteegh (1977: 178–190).

¹⁷ For further discussion, see Olivieri (2021).

¹⁸ Greek texts have been accessed via the *Thesaurus Linguae Graecae* (TLG, available at <http://stephanus.tlg.uci.edu/>); translations of the Greek sources have been consulted on the portal of the Perseus Digital Library (perseus.tufts.edu/hopper) accessible via the TLG. When consulted, the online Liddell-Scott-Jones Greek-English Lexicon (LSJ) was also accessed via the TLG portal. References to the editions of the Greek texts consulted are available in the bibliography.

the Mediterranean' (Fischer 1962: 3) and that scholars were familiar with the contents and approaches described therein.

In support, Fischer gives examples of formulations calquing Aristotle's and differing from others. He then concludes that 'whatever variations of the text may have confronted the Syriac and Arab translators, they considered it the final Aristotelian formulation, without any concern about the later, post-Aristotelian, developments in Greek grammatical science' (Fischer 1963: 133).

3.2 *ʿIrāb*

Another element discussed by Merx is the connection between the terms *ʿirāb*¹⁹ and *hellēnismós*²⁰ (Merx 1889: 143).

Beyond its strictly syntactic functions, the grammatical case is considered fundamental to ensure clarity when conveying a message. The pair grammatical case-clarity of the message is highlighted also in traditions other than the Arabic (Versteegh 1977: 63–64). For example, Dionysius Thrax states that '[it should be known] that the five cases are a matter of meaning, not of sound' (*Scholia Dionysius Thrax*, 230:34–35). Similarly, al-Rāzī (d. 606/1209) couples *ʿirāb* with 'explanation' (*bayān*)²¹ and clarity (*Mafātīḥ al-Ġayb*, 1:48).²²

According to Merx, the meaning intrinsic to the verb *hellēnízein* 'to speak Greek, to make Greek, to become Greek, hellenize', from Ancient Greek *hellēn* 'Greek' (LSJ: 536), is to be related to its Arabic counterpart *ʿaraba*, 'to make Arabic, to arabize'. Derived from the verb *hellēnízein* is the noun *hellēnismós*, which carries the meaning of 'imitation of the Greeks, Hellenism', and also that of 'use of a pure Greek style and idiom' (LSJ: 536).

Merx argues that especially the latter interpretation, relating to 'proper speech construction', is to be traced back to its use in Aristotle's *Rhetorica*. The occurrences of *hellēnízein* are two in *Rhetorica* (1407a; 1413b); one further reference is to be found in *Sophistici elenchi* (182a). Of the two occurrences in *Rhetorica*, the first translates as 'the foundation of style', and the second as 'knowledge of good Greek'. Merx's work addresses in particular the first occurrence, in which the five rules that regulate the purity of the speech, that is the foundation of the style, are presented (*Rhetorica*, 1407a).

Based on these occurrences, Merx establishes a connection between *hellēnízein* and *ʿaraba*, and between *hellēnismós* and *ʿirāb*; a relation which the terms clearly hold in terms of both form and meaning, although with varying extent. The verbs

¹⁹ 'Grammatical case, desinential inflection'.

²⁰ 'Imitation of the Greeks, Hellenism'. Also, 'use of a pure Greek style and idiom'.

²¹ See also *ʿĪdāḥ*, 91.

²² The correlation is further supported by the definition in the Qurʾān of 'clear Arabic language' (*lisān ʿarabī mubīn*), as per its own account in XVI:103 and XXVI:195.

hellēnízein ('to speak Greek, to make Greek') and *'a'raba* ('to Arabicize, to make Arabic') hold a relation in the form as well as in the meaning. As far as the nouns are concerned, on the other hand, *hellēnismós* ('Hellenism', 'use of a pure Greek style and idiom') and *'i'rāb* ('grammatical case', 'desinential inflection') hold a relation in the form (causatives with the same lexical derivation), but not in the meaning.

Now, if we considered Merx's argument that the notion of *'i'rāb* was borrowed by Arabic grammarians from Aristotle's definition of *hellēnismós* and re-examined it through the lens of the textual evidence that we have very briefly presented here, we would immediately notice an evident discrepancy.

Generally speaking, the Greek notion of *hellēnismós* covers a broader spectrum of meaning than the Arabic *'i'rāb*, also mostly pertaining to style. More importantly, it does not include the notion of grammatical case in the Aristotelian production.

A presentation of the notion of correct use of grammatical cases in the wider concept of correctness of speech is outlined in *Vitae Philosophorum* by Diogenes Laertius, where the author reports how the Stoic tradition described the notion of *hellēnismós*. In the chapter on Zeno of Citium, founder of the Stoic school of philosophy, we read:

There are five excellences of speech—pure Greek, lucidity, conciseness, appropriateness, distinction. [...] By good Greek is meant language faultless in point of grammar and free from careless vulgarity. (*Vitae Philosophorum*, 7.59)

The Greek word *adiáptotos* translates as 'faultless', especially of the writers, indicating the importance of the clarity of the style. In the Stoic notion of 'faultless Greek', we read a connection with grammatical case, also for the inclusion of *ptōsis* ('case', 'mode or modification of a word') and the interpretation in the sources.²³

Via this connection, and 'considering the conceptual relation that holds between *hellēnízein* and *'a'raba*, the technical meaning of *'i'rāb* could be a calque of the Greek *hellēnismós*, but as per its Stoic interpretation' (Olivieri 2020: 22).²⁴

3.3 Transitivity

In 2021 Jean-Patrick Guillaume published *L'« hypothèse grecque » et le débat sur les origines de la tradition grammaticale arabe*. In this paper Guillaume addresses the complexity of the debate on the topic of the Greek influence on the origins of the Arabic grammatical disciplines, concluding that the Greek hypothesis, although

²³ On this, see Olivieri (2020).

²⁴ On the use of *hellēnismós* and *hellēnízein* in the Greek grammatical literature, see Siebenborn (1976). On the use of *'i'rāb* in the early Qur'ānic commentaries, see Versteegh (1993: 127–129).

plausible, is impossible to prove as things stand now.²⁵ This statement concludes Guillaume's presentation of the scholarly debate on the subject and of a number of examples of Greek-inspired notions from the Arabic tradition.

A particularly interesting example presented by Guillaume is the notion of transitivity (2021: 67–69).²⁶ The two traditions express the notion with equivalent terms, *diábasis* or *metábasis* in Greek, *ta'addī* in Arabic. The terms share the metaphorical meaning of 'to cross, to cross a boundary'. The relation that the terms hold in both function and meaning could hint at a connection between the two. However, Guillaume raises the question of whether the metaphor has the same interpretation in both traditions, which would be foundational for comparison.

In his paper, Guillaume (2021: 67) discusses that for Apollonius Dyscolus the notion entails the 'transitivity of the persons', with 'person' meaning 'agent' (Lallot 1997: I:197–198 and fn. 234). Here, the transitivity is agent-driven: prototypical transitive clauses have an agent which causes the event to initiate (Luthala 1990; Meneghel 2020).

As further discussed in the paper, Sībawayhi's definition is that the transitivity is a property inherent of the verb as a formal category and inseparable from the '*amal*' ('government'). The verb, after having acted on the subject (*fā'il*) assigning it the nominative mark, transits from the subject to the object (*maf'ūl*) and produces the accusative mark. For Sībawayhi the transitivity is a property of the verb (Sībawayhi 1881: I:11), thus differing from the Greek interpretation. The property is independent from the nature of the process it signifies and of the agent it involves.

The assumption that the two notions could be related is invalidated by the profoundly different interpretations that the grammatical traditions have of the term, and therefore of the notion.

Guillaume thus points at another interpretation of the concept of transitivity that is part of the Kūfan tradition. The existence of two diverging conceptions was earlier discussed by Kouloughli (2016). He describes the traditional Baṣran view part of the standard doctrine (i.e., a verb is transitive if it admits an object), but also a less known interpretation, attributed to the Kūfan school. The Kūfan interpretation of transitivity

considers as transitive those verbs which signify a process originated by the subject and oriented towards an external entity, be it affected by this process (e.g. *ḍaraba*, 'to hit') or created by it (e.g. *banā*, 'to build') On the other hand, are classified as intransitive (*lāzīm*) those verbs which denote a process which remains within the bounds of the subject. (Kouloughli 2016: 13)

²⁵ 'Elle a toutefois l'inconvénient d'être à peu près impossible à démontrer' (Guillaume 2021: 68).

²⁶ On this, see also Versteegh (1977) esp. pp. 82–83.

Guillaume's conclusion is to read the Kūfan interpretation of the notion of transitivity, *ta'addī*, as having the same 'materialist' conception of transitivity as in Apollonius.²⁷

4 Discussion

In the previous sections, we have shortly presented three instances of metalanguage that we may deem to be Greek-inspired. As briefly mentioned above, others as well may be regarded as such.²⁸

These examples may be read as a process of adaptation of linguistic descriptions to the Arabic case, rather than a direct borrowing. The Greek instances would have been received and later integrated into a local, and clearly Arabic-driven, approach to (meta)linguistic matters.

In terms of contents, Arabic grammarians' approach to the description of the linguistic system of classical Arabic is in fact to address local circumstances, whether arising from the current usage of the language and its inevitable corruption, or from the study of primary sources. With their work, they ultimately contributed to defining methods and approaches of the linguistic disciplines; perhaps they drew on the methodology of other Islamic sciences or other traditions, but without manifest commitment to either. Even the formulations that we assume are Greek-inspired are evidently not acritical copies of the scholarship. There are no overt transcripts of the Greek sources, and anyone reading even only a few excerpts of the Arabic production may yet find similarities but will also be able to confirm as much.

Two major, closely related questions arise from these premises. The first relates to the framework in which this influence on the metalinguistic realm might have taken place. The second concerns the evidence that grammarians had access to this knowledge, and thus pertains to the very foundations of the Greek hypothesis.

With regard to the framework, we argue that the influence on the metalinguistic aspects of Arabic formulations suggests an impact on the methodological approach. The empirical basis of Arabic linguistic disciplines speaks to a culture-based approach to language description. Concurrently, some descriptions point to a potentially different methodological basis of the metalinguistic usage, which is neither inconsistent nor detrimental with respect to the empirical status of grammar-making. Arabic grammarians would not acritically adopt definitions

²⁷ 'Nous retrouvons bien ici la même conception « matérialiste » – si l'on peut dire – de la transitivité que chez Apollonius' (Guillaume 2021: 68).

²⁸ E.g., the specialized lexicon indicating articulated sound and phonetic change, the verbal tenses, the system of the *ʾuṣūl an-naḥw*, and so forth. See Versteegh (1977: 12).

from another sciences or traditions, but would use scholarship as a starting point for their processing rather than as a result of their work.

The second point is more problematic in terms of historiographic evidence. Tracing the path that channeled the transmission of Greek scholarship directly to Arabic grammarians is in fact not yet supported by textual evidence. As far as the pre- and early Islamic periods are concerned, the tracing of the transmission has been fruitful for the Greek-Syriac connection. Syriac authors translate Greek sources and quote them explicitly. On the contrary, the connection of Arabic sources to Greek models has not produced unequivocal results. Clear and direct borrowings in the earliest stages of Arabic linguistic tradition are not attested, neither do Arabic grammarians quote any Greek scholarship or translations thereof.

In the following, we will present a perspective that may be considered in order to tackle these criticalities.

4.1 Individual notions and metalinguistic framework

Focusing on single examples to picture possible pathways of knowledge reception poses the risk to assess complex systems by looking only at their small components. Even when it is proved that one piece is the result of borrowing or influence, general conclusions cannot be generated from the specific results. Individual pieces of a linguistic system are only parts of a mechanism that functions well by having all its components work together; their co-operation ensures the functioning of the system.

Consequently, if the individual items of a system were to be understood as having certain functions because of their concurring to the system together with the other elements that belong to it, it would be implausible to have one of them wandering out of the native system and being imported in another without its original context (Weiß 1910; see also Versteegh 1977: 12).

The objection is surely on point.²⁹ Although in actual situations popular borrowings often involve taking bits of knowledge and integrating them into a local system, clearly no discussion concerning potential borrowings could overlook the fact that a linguistic system represents a whole and is complex on several levels.³⁰

²⁹ The discussion on the complexity of the interactions is indeed interesting and relevant. However, it concerns the core of this research only sideways, as we discuss further in this section. For further discussion on this subject, we suggest referring to other studies that have discussed and demonstrated that single elements may be borrowed independently. Among others, see Barwick (1922; 1957), also cited by Versteegh (1977: 12 1993: 25); Sluiter (1990).

³⁰ On this particular matter, I wish to thank Michael Carter, Ramzi Baalbaki, and Jean Druel for their invaluable remarks.

In our examination of the Greek-into-Arabic case we thus aim to suggest a different perspective that may be of answer to this objection.

Our argument is that in exploring the Greek hypothesis, we should examine the chain of knowledge transmission, considering neither the individual borrowings nor their linguistic function(s) in isolation. On the contrary, the hypothesis should be investigated accounting for the metalinguistic framework, in which the borrowing does not target the categories themselves but their description. This approach allows for a better understanding of the broader context and nuances involved in the process of cultural and linguistic exchange, with Arabic descriptions do not necessarily stemming from direct borrowings, but rather being the results of the application of acquired knowledge and methods that are based on Greek models.

This interpretation transcends the individual borrowings and suggests that Arabic scholars might have been aware of contents and methods of the Greek scholarship and tailored a similar metalinguistic methodology to their studies on the Arabic language. In this, there is clearly no claim for any dependence that Arabic would have on Greek categories. It is rather the approach to the metalanguage used to describe the notions that is to be considered, insofar as similarities in the reception indicate contact in the definition and description of the equivalent Greek categories. We should then not consider a borrowability that is structure-oriented, but rather its metalinguistic aspects, connected to scholarly, social, and communicative motivations for the system mixing. Consequently, it is not due to lack of categories or notions that a borrowing might have taken place, but due to the lack of formal descriptions thereof.

4.2 Scholarship and translations

The Abbasid Caliphate (132/750–656/1258) fostered an intense line of Graeco-Arabic studies from the very beginning of their ruling. Pre-Abbasid translation activities—on the other hand—were less methodical.

A number of factors contributed to igniting the translation movements.³¹ One of these is the flourishing of the Arab-Islamic sciences and cultural activities:

it was the development of an Arabic scientific and philosophical tradition that generated the wholesale demand for translations from the Greek (and Syriac and Pahlavi), not, as is commonly assumed, the translations which gave rise to science and philosophy. (Gutas 1998: 137)

³¹ Dimitri Gutas has devoted a great part of his research to the Greek-Arabic knowledge circulation, producing seminal works. On Greek translations into Arabic, see in particular *Greek Thought, Arabic Culture* (Gutas 1998 and later editions). On translations, see also Mavroudi (2017).

At the time when the Arab-Islamic disciplines emerged, boosted by the local cultural fervor, the form and substance of the ‘Arabic styles’ were initially so poor that the inputs received through the translations of the Greek scholarship contributed significantly to their improvement. As the translation movements progressed, there was ‘a corresponding development in the quality of the translations both in style and substance’ (Gutas 1998: 138). The ‘substance’ can be interpreted more broadly in terms of knowledge acquisition with regard to both subjects and methods. It was not only the Arabic style that benefitted from the Greek scholarship in translation, but also the insights in the scholarly subjects, and the approaches thereof, that scholars acquired by familiarizing themselves with Greek sources.

The seek for contents is also indicated by the larger demands for translations registered in the sources. Early scholars relied on translators who were tasked with translating Greek works into Arabic. They had the pre- and early Islamic Graeco-Syriac translations to fall back on as models; however, these were of limited use, due to the limited range of topics they covered. In fact, these early translations did not address all the subjects now demanded to keep pace with the advancement of the Arabic-Islamic disciplines. To meet the current demands, translators had to improve their knowledge of Greek in order to be able to engage with a greater variety of sources (Gutas 1998: 138).

Textual testimonies show that Greek texts received in Arabic were transmitted not only through a Syriac but also via a Byzantine hermeneutical tradition. In such cases, the contemporary Byzantines may be the authority of what Arabic sources interpret as the wisdom of the ancient Greeks, e.g.,

as in the eyewitness narrative of Yūsuf ibn Ibrāhīm on Ḥunayn ibn Isḥāq’s return to Baghdad with the ability to recite Homer, called ‘the greatest poet of the Byzantines’ (*yunshidu shi‘ran bi-l-rūmiya li-’ūmirus ra’īs shu‘arā’ al-rūm*), and the long hairstyle of a Byzantine *scholastikos*. (Mavroudi 2014: 332)³²

More specifically on the (meta)linguistic contents, another reason for assuming a channel of transmission that does not go through the Syriac local reception of Greek scholarship is the discrepancy between what is received from the Greek tradition in the Syriac grammatical tradition and what is received from the Greek in the Arabic. Thus, while it is certainly true that Syriac-speaking scholars³³ did play a role in the process of knowledge transmission because of their being actively engaged in translating and transmitting Greek works to the Arabs, what of Greek scholarship was integrated in the Syriac tradition does not seem to have mediated the Arabic reception.

³² See also Strohmaier (1980: 196), cited in Mavroudi (2014: 332).

³³ Perhaps from a Christian background, who mastered Syriac and Greek.

A major example of this is the *Téchne Grammatiké* attributed to Dionysius Thrax (d. 90 BCE).³⁴ The *Téchne Grammatiké* looms large in the Syriac grammatical tradition;³⁵ on the other hand, it is basically unknown to the Arabic tradition if we exclude later scholars such as al-Fārābī (d. 339/950).³⁶ King remarks how the Syriac version of the *Téchne*, most probably from the sixth century,³⁷ was adapted so as to teach about Syriac rather than Greek and that the text was simply the first work on Syriac grammar (King 2013: 108). Even at later stages,³⁸ the Greek origin of several notions described in the Syriac grammatical tradition may be traced back to the *Téchne*.³⁹

The discussion on all the Greek notions received into the Syriac tradition is far beyond the scope of this paper, but there is one relevant aspect connected to this that we want to remark on here. Even though the Arabic and Syriac traditions have intersected, there is a significant discrepancy in what has been adopted and systematized from Greek scholarship into the two traditions.

The Arabic reception does not appear to be at a stage following the Syriac reception of the Greek texts, but rather independent of the Syriac thinking. The direct influence of Syriac grammarians on Arabic scholars bears no evidence. With the Syriac linguistic literature being profoundly dissimilar to the Arabic, '[the] evidence for the influence [...] rather took the form of a shared educational milieu, in which the very notion of the scientific study of a holy tongue developed from the exegetical and reading traditions' (King 2013: 102).⁴⁰

We may notice how also here the possible channel of the Greek influence is described as to encompass the scholarly, methodological framework rather than being oriented toward the individual sources or linguistic items, perhaps via a Syriac intermediary.

³⁴ On the question of authorship, see Di Benedetto (1958; 1959).

³⁵ On this, see Contini (1998); Farina (2008); King (2013); Butts (2019: 235–237).

³⁶ See Gätje (1971).

³⁷ The Syriac version of the *Téchne* includes witnesses which attribute the translation to Joseph Huzaya (d. 580). Huzaya belonged to the school of Nisibis in the sixth century. On the debate on the authorship of the translation, see Merx (1889) who doubts about the attribution, and Contini (1998) who supports it.

³⁸ Later, a first systematic grammar of Syriac language was produced by Jacob of Edessa (d. 708), only fragments of which survived. On Jacob of Edessa and his work as grammarian, see in particular Talmon (2008); see also Haar Romeny (2008). An edition of the fragments was published by Wright in 1871.

³⁹ One example of these is described by Farina (2008): 'In the first part of his treatise, the author lists the categories of affixes (*nq̄p̄ān*) of the various parts of speech, in line with the tradition of the *Téchne*: third question: which are the affixes (attaching) to each one of the parts of speech? answer: and we say that to the noun attach: genders (*gensē*), species (*ād'sē*), schemes (*eskîmē*), numbers (*menyānē*), *diatheseis* (lit. 'quality' *aynāywātā*), cases (*mappeltē*). Diathesis is therefore introduced as a quality of the noun, as was already found in Huzaya's translation (and in the *Téchne* itself). Each of the categories is then explained in more detail' (Farina 2008: 188).

⁴⁰ On this, see also King (2012). On 'shared educational milieu', see Posegay (2021).

4.3 Scholarship, translations, and educational models

With the contemporary Byzantines potentially serving as the authoritative source of what Arabic scholars interpreted as the wisdom of the ancient Greeks,⁴¹ Byzantine educational models played a crucial role in transmitting Greek knowledge to the Arabs. However, there are notable chronological and geographical challenges to be acknowledged. The earliest Arabic linguistic works were produced by scholars active in regions far from the Byzantine provinces. Furthermore, most translational endeavors occurred at a later stage and were centered in Baghdad. Time and place thus represent significant criticalities.

However, sources indicate that Arabs' interest in Greek production was widespread also in areas not close to the Byzantine provinces themselves. Connections were established between the caliphate and these provinces and Arabs engaged with Greek scholarship already ahead of the major translation movements. For instance, in the *Fihrist*, Ibn al-Nadīm (d. 385/995 or 388/998) reports that Ḥālid ibn Yazīd ibn Mu'āwiya (d. 64/683) promoted the translation of Greek texts into Arabic. These were considered by the author the first translations made under Islam, when a group of Greek scholars based in Egypt translated from Greek (and Coptic) for Ḥālid ibn Yazīd, who was described as 'the philosopher of the family of Marwān who was a lover of the sciences' (Mackensen 1937: 52; *Fihrist*, 242; see also Versteegh 1977: 117, fn. 18).⁴²

During the Umayyad period, there was a keen interest in Byzantine knowledge despite the primarily bellicose attitude of the Umayyads towards the Byzantines 'and because, more importantly, they had available among their local populations in Syria and Palestine sufficient numbers of Greek-speaking Byzantines [...] with whom they could interact culturally without the need to travel to Constantinople' (Gutas, Kaldellis, and Long 2017: 82–83). Moreover, eighth-century Byzantium had a sufficient number of manuscripts of ancient Greek and Byzantine authors, some of which made their way to the caliphate (Mavroudi 2014: 322). Translators thus had access to contemporary Byzantine scholarship, which was clearly especially true for Syriac-speaking scholars.

Furthermore, Greek held an important official role in the early stages of the Arab-Islamic empire and was especially notable during the Umayyad era. Arabic-speaking communities needed to familiarize themselves with the Greek language to access certain areas of the administrative infrastructure. Education in the Greek language was thus in high demand in the first centuries of the Islamic era, for Greek was needed for several purposes. Equally, the studies on the language were widely cultivated. Language acquisition and a functional mastery of

⁴¹ Mavroudi 2014: 332.

⁴² In addition, there are recounts of library visits and scholarship acquisition during Umayyad times that are documented, e.g., in the works by Mackenses (1936; 1937b; 1937a).

the language were not the only interest, and the (meta)linguistic aspects of Greek attracted equivalent attentions. In fact,

[Greek grammar] was also taught in late antique and medieval schools in Greek, Syriac, and Arabic, both in Byzantium and the Muslim world. Greek grammar seems intensively cultivated by a number of authors writing in Muslim lands during the eighth and ninth centuries [...] Greek grammar must have been popular because it constituted the introduction to studying literary Greek, something deemed useful for various purposes (Muslim administration, Greek-into-Arabic translation, Christian church administration) within the caliphate throughout the eighth and ninth centuries. (Mavroudi 2014: 327–328)

The conquest of the Byzantine provinces as early as in the seventh century (e.g., Syria, Egypt, and Palestine) and the evolution of the political entity of the Caliphate contributed decisively to promotion of the study of ancient Greek (Mavroudi 2014: 296).

Versteegh points out that ‘the Arabs became acquainted with Hellenistic culture and scholarship in a watered down version as it was taught in the schools all over the Byzantine Empire’ (1993: 25). He further argues that via this teaching Arabs were able to borrow some of the elements of the Greek grammatical model, without committing to the entire system.

As we have seen above, the interest in the subject, alongside other related factors (Gutas 1998: 11ff.), ignited the translation movements of the Greek scholarship into Arabic. These were conducted in a way that reflects how the interest in the subject was not a prerogative of ‘a few eccentric individuals’ but was rather indicative of ‘a social attitude and the public culture’.⁴³ The interest in Greek was thus not limited to Syriac-speaking scholars who would engage in translating the Greek scholarship out of a sense of social responsibility to have the society advance.⁴⁴ On the contrary, the interest in the language and its grammar circulated more widely, and surely not only at the scholarly level.

Lexical evidence indicates that Arabic-speaking individuals engaged with Greek also at the oral level.⁴⁵ Although this cannot be taken as evidence that interest in Greek culture equals studying Greek scholarship in detail, it still in-

⁴³ ‘[The translation movement] was eventually conducted with rigorous scholarly methodology and strict philological exactitude—by the famous Ḥunayn ibn Isḥāq and his associates—on the basis of a sustained program that spanned generations and which reflects, in the final analysis, a social attitude and the public culture of early ‘Abbāsīd society; it was not the result of the haphazard and random research interests of a few eccentric individuals who, in any age or time, might indulge in arcane philological and textual pursuits that in historical terms are proven irrelevant’ (Gutas 1998: 2).

⁴⁴ On this, see Landron (1986).

⁴⁵ See Endress and Gutas (1992–) and Ullmann (2002).

dicates a level of interaction that points to the Byzantine context. Testimony of these is how Greek terms and proper names were transliterated into Arabic. The transliterations did not follow the written form as in ancient Greek sources, neither followed their Syriac transliterations. On the contrary, the transliterations were ‘according to how they would have been pronounced in the living Greek of the Byzantine period; and the mistakes committed in comprehending the ancient Greek text are frequently those that a Byzantine (speaking a different register of the same language) would have made’ (Mavroudi 2014: 331).⁴⁶

Such testimonies emphasize once again the centrality of Greek literature from the Byzantine tradition. Further to this, they indicate that Greek language studies not only reached more recipients, but also that linguistic scholarship, including its subjects and methods, circulated widely and was of interest. Especially in the Byzantine provinces, the educational models developed were functional to the dissemination of such scholarly studies. Via these, the Greek-based models were made available; especially thanks to the interest in Greek grammar, the knowledge of which was necessary to access the literary language. Consequently, the reception of Greek language studies may have been favored by the wider dissemination outreaching the educational channels.

5 Conclusion

The interactions among the Greek, Syriac, and Arabic traditions account for a framework of knowledge transmission that encompasses several, intertwined levels. The translation movements proved substantial in the transmission of Greek scholarship to the Arabs. At the same time, as far as the origin and formation of the Arabic linguistic disciplines are concerned, the direct influence of the Greek scholarship on the Arabic bears no evidence.

Based on Arabic scholarship, we may find a number of similarities between some of the metalinguistic aspects therein and their Greek equivalents. However, there is no textual evidence of Arabic grammarians knowing of or having accessed Greek sources in the earliest stages of the Arabic linguistic tradition. This represents a noticeable obstacle in proving a direct chain of transmission from Greek to Arabic sources. With regard to this, the Syriac medium, here intended in terms of linguistic literature and not as Syriac-speaking translators, does not seem to have played a major role. In fact, the Greek scholarship received in the Syriac does not seem to be received in the Arabic tradition. At the same time, Syriac-speaking scholars were crucial figures in the process of Greek-to-Arabic

⁴⁶ Mavroudi indicates a number of examples of these. Among others are the suppression of the *spiritus asper* and the abundance of iotacisms (Mavroudi 2014: 331 fn. 159 and 160). The author further refers to the examples described in Gutas (2011).

knowledge transmission because of their being actively engaged in translating and transmitting Greek works.

The complex cultural situation of the region in the first centuries of the Arab-Islamic empire speaks to a certain degree of knowledge circulation. Mastery of the Greek language and interest in Greek grammar were noticeably cultivated in scholarly as well as non-scholarly circles. In particular, the educational models in the Byzantine provinces favored the circulation of the Greek scholarship via the Byzantine hermeneutical tradition. In addition, these centers fostered the transmission of Greek-based approaches to linguistic subjects.

While early Arabic texts lack clear definitions of linguistic notions, discussions on linguistic matters incorporate formulations that we may consider Greek-inspired, but in all instances adapted to fit the Arabic context. These discussions draw upon existing linguistic arguments from various sources, such as from the Aristotelian or Stoic traditions, which serve as a foundation to be adjusted within the culturally specific Arabic framework. The primary connections lie in how these notions are related and expressed, placing them within a metalinguistic rather than strictly linguistic domain. Similarly, the methods and approaches to this metalinguistic framework, while showing similarities to Greek scholarship, were customized to suit the Arabic linguistic framework driven by local perspectives. Therefore, the influence extends beyond the individual notions that may or may not be borrowed; it encompasses the methodological basis of Arabic grammarians' approach to metalinguistic matters.

Given the chronological challenges of relying on the translations of Greek works, which peaked later than the formative stages of the Arabic linguistic tradition and in its early stages focused on subjects indicating a specific scholarly interest rather than widespread public engagement, the suggested perspective highlights the importance of considering additional extralinguistic and metalinguistic factors that do not pertain to the specificities of the linguistic items, but rather to the reception of the methods. These are crucial not only for tracing the pathways of Greek knowledge transmission into early Arabic scholarship but also for assessing the extent of the Greek-inspired instances we find therein.

A possible pathway is the Greek-based educational models developed in the empire, and especially in the Byzantine provinces.⁴⁷ In fact, Byzantine provinces did play a crucial role in the transmission. On the one hand, the Byzantines seem to be the authority of what Arabs interpreted as the wisdom of the ancient Greeks; on the other hand, the Byzantine hermeneutical tradition was one of the channels of transmission of Greek scholarship to the Arabs. In addition to this, the Byzantine educational models based on the Greek system favored a structured access to the Greek scholarship and cultivated the study of the Greek language with the support of the same scholarship in translation.

⁴⁷ For an account of these, see Mavroudi (2014).

The principles of the Greek thinking and language were thus transmitted also via channels parallel to the translations of the scholarship itself, which were also contexts in which the translations were needed because they were functional to conveying messages. Although the access to this knowledge would be limited to elite circles ‘for specific reasons rooted in the elevated social and professional status of their members within the lands of the Muslims’ (Mavroudi 2014: 332), the scenario qualifies Arabic scholars as potential recipients of this knowledge.

The educational models in Byzantine provinces, facilitated by translated texts, significantly aided in transmitting Greek scholarship through a Byzantine interpretive lens to Arabic-speaking scholarly circles. The transmission of the Greek knowledge to individuals who were interested in the language and in its grammatical aspects may be the key to understanding how the methodological framework of the metalinguistic subjects circulated among Arabic scholarly circles. This, in fact, would have been impossible without recourse to speakers of Greek trained in the Byzantine educational curriculum and Greek books that reflected a Byzantine selection and interpretation of texts, such as it was pursued within the Byzantine empire at exactly the same time.

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Quand l'arabe dialectal s'empare du texte. Résultats préliminaires d'une enquête en cours sur l'arabe vernaculaire/semi-vernaculaire dans les sources écrites de l'Afrique du Nord (6^e/XII^e–12^e/XVIII^e siècle)

When Dialectal Arabic Takes over the Text:
Preliminary Results of an Ongoing Survey on Vernacular/Semi-
Vernacular Arabic in the Written Sources of North Africa (6th/XIIth–
12th/XVIIIth Centuries)

Abstract This article offers the preliminary results of an ongoing investigation into the dialectal Arabic lexicon contained in North-African written sources. The period considered goes from the Middle Ages to the end of the 12th/XVIIIth century and the geographical area taken into account extends from Morocco to Egypt (with the exception of Mauritania). For this work, twenty-seven texts were used which belong to historiographical genres as diverse as historical chronicles, geographical literature, hagiographical texts, Arabic language manuals, etc. The present paper is strictly limited to the sole presentation of the materials. Linguistic questions can be addressed later by dialectologists and linguists.

Keywords dialectal Arabic, North Africa, Middle Ages-Modern period, written sources

1 Introduction : dessein et limites de l'étude

Le but poursuivi par cette enquête, au caractère largement préliminaire et exclusivement documentaire, est d'offrir des matériaux en arabe vernaculaire/semi-vernaculaire au lecteur intéressé par les us et les coutumes linguistiques en Afrique du Nord (Maroc, Algérie, Tunisie, Libye et Égypte) du Moyen Âge au 12^e/XVIII^e siècle. On précise d'ores et déjà que selon nous la formule « vernaculaire/semi-vernaculaire » réfère au fait que les données du lexique arabe présentes dans des sources écrites soumises à examen sont souvent partagées par les zones géographiques plus ou moins adjacentes entre elles. En outre, la formulation propo-



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sée indique l'interconnexion linguistique qui existe entre des régions situées d'un bout à l'autre de l'Afrique du Nord et qu'il est possible de constater tout au long de l'histoire de cette même macro-région. Cela étant dit, il est nécessaire de préciser que certains éléments lexicaux exposés doivent être, parfois, considérés à la lumière de possibles oscillations d'origine entre un lexique appartenant à la fois aux registres dialectaux, à celui de l'arabe littéral et du moyen arabe. En relation avec cette dernière observation, on doit reconnaître qu'il est quelquefois difficile de ranger tel ou tel mot dans une échelle linguistique concrète et assurer ainsi l'origine dialectale ou non des vocables considérés. Le chercheur en dialectologie historique de l'arabe d'Afrique du Nord aura sans doute l'occasion de se rendre compte de ces phénomènes en lisant les pages suivantes.¹

Les questions relatives au processus d'arabisation de l'Afrique du Nord ont fait l'objet de quelques travaux dont l'impact est parfois peu mis en relief dans les études historico-linguistiques sur les variantes de l'arabe nord-africain. Il n'est pas question ici de reprendre l'examen des composantes de ce dossier épais et complexe mais on rappellera très sommairement que les étapes qui aboutirent à l'arabisation plus ou moins étendue du Maghreb ont constitué un mouvement historique patient et difficile. Outre l'ancrage de plus en plus profond de l'arabe en territoires nord-africains, cette évolution a été accompagnée au fil du temps par des changements de pratiques linguistiques qui touchèrent en outre le berbère, le latin, voire même le turc-ottoman. Et ce sont effectivement ces transformations qui peuvent être observées à la lecture des informations exposées dans les pages suivantes : offrir l'opportunité de mesurer l'impact des registres vernaculaires/semi-vernaculaires dans les sources écrites nord-africaines afin de les situer dans le cadre plus large d'une histoire des usages linguistiques en Afrique du Nord, de la période médiévale jusqu'à la fin du 12^e/XVIII^e siècle.²

2 Lexique commun, segments de phrases et formules composées en arabe vernaculaire/semi-vernaculaire : indices recueillis dans les sources écrites

Dans les lignes subséquentes, on offre quelques matériaux puisés dans vingt-sept sources écrites couvrant l'ensemble de l'Afrique du Nord, du Maroc à l'Égypte.³

¹ Dans un premier temps, voir Versteegh (1997 : 164–169, 171–172) ; Lentin (2008a : 306–316) ; Aguadé (2018 : 33–36) ; Zack (2019 : 215–220) ; Lentin (2008b : 215–224).

² Pour une première approche sur l'étude de l'arabe vernaculaire/semi-vernaculaire dans les sources écrites (Moyen Âge-époque moderne) d'Algérie, de Tunisie et du Maroc, on renvoie à Meouak (2003 : 247–248 ; 2004 : 307–318 ; 2005a : 271–277 ; 2010 : 67–70) ; Hassen (2012 : 40–45, 45–47, 48–58) ; Vicente (2012 : 106–115) ; Mion (2017 : 193–196) ; Turner (2022 : 40–42).

³ On indique que les textes en arabe ḥassāniyya de Mauritanie n'ont pas été pris en compte du fait de notre manque de compétence en la matière.

Ces listes ont pour objectif de montrer que le dépouillement systématique et raisonné de divers corpus textuels donnerait l'opportunité de mieux connaître la qualité et la quantité des mentions relatives à l'arabe vernaculaire/semi-vernaculaire disséminées à travers une foule d'écrits rédigés du Moyen Âge jusqu'à l'époque moderne.⁴ Les textes mis à profit appartiennent à des genres historiographiques tels que les chroniques, les récits de voyages, les ouvrages bio-hagiographiques, les compilations juridiques, les dictionnaires historico-biographiques, les compositions littéraires ainsi que les manuels de correction de la langue des « gens ordinaires » (*lahn al-‘amma*).⁵ D'après nous, ils sont représentatifs de catégories textuelles en vogue aux périodes étudiées et ils constituent un excellent échantillon historiographique susceptible d'apporter des informations historico-linguistiques variées.

À des fins pratiques, on signale que les renvois aux sources arabo-berbères se font directement dans le corps de l'étude avec l'indication de la page et du volume, le cas échéant. Les détails sont donnés en graphie arabe « nue » et non en translittération dialectologique savante. L'une des raisons de ce choix est liée au fait que l'on ne connaît pas avec exactitude les contextes géolinguistiques permettant d'affirmer que tel mot et telle phrase doivent être vocalisés de telle ou telle manière. Outre ces questions, les thèmes relatifs à la morphologie, la syntaxe et la phonologie ne sont pas examinés ici mais ils pourront l'être ultérieurement grâce à l'intervention des dialectologues et des linguistes à la lumière des derniers acquis en la matière.⁶ On indique en plus que pour les références complètes aux ouvrages cités dans les listes, le lecteur pourra aisément les retrouver dans la *Bibliographie* donnée en fin d'article. Enfin, on avertit le lecteur que nos propositions de traduction n'ont en aucun cas l'intention de faire école mais elles sont bien évidemment susceptibles d'être modifiées, corrigées voire même abandonnées.⁷

⁴ Voir Meouak (2023b : 1–6).

⁵ Sur l'étude des matériaux en arabe vernaculaire/semi-vernaculaire contenus dans des textes appartenant aux genres évoqués ici et provenant d'Algérie et de Tunisie, on se permet de renvoyer à Meouak (2021a : 189–193 ; 2021b : 215–220 ; 2021c : 159–165 ; 2021d : 3–6 ; 2022 : 524–535 ; 2023a : 399–406).

⁶ Par exemple, les experts en dialectologie arabe pourront étudier les divers lexiques à partir de dictionnaires tels que ceux élaborés par Marcel (1837) ; Dozy (1881) ; Ben Sedira (1882) ; Beaussier (1887) ; Lentin (1959) ; Colin (1993–1997) ; de Prémare et al. (1993–1999), etc.

⁷ On précise que les traductions proposées sont nôtres sauf celles données dans le chapitre sur les « Documents inédits d'histoire almohade » qui ont été réalisées par Évariste Lévi-Provençal. À ce propos, on indique qu'on a parfois été amené à nuancer légèrement certaines propositions de traduction de l'arabisant français. Ces nuances n'enlèvent, bien entendu, rien à l'excellente qualité desdites traductions élaborées il y a près d'un siècle.

2.1 Le Maghreb occidental ($\approx$ Maroc actuel)

2.1.1 Les « Documents inédits d'histoire almohade » [6^e/XII^e siècle]⁸

Lexique commun

- * تربيع, « pâturage de printemps », 42/64.
- * حلال, « voleur », « brigand », 51/77.
- * فتوحيات, « sorte de vêtements que le Mahdî des Almohades interdit aux hommes de porter », 52/79.
- * جوار, « concubines », « servantes », « captives », 58/90.
- * ضيافة, « repas d'hospitalité », 59/91.
- * مزود, « sac à provisions fait de la peau d'un agneau ou d'un chevreau », 59/92.
- * سيرة, « habitude », « manière de faire », « coutume », 59/91, 63/98.
- * دشر, « village », 62/97.
- * حوانيت, « boutiques », « échoppes », « magasins », 65/101.
- * جبانة, « cimetière », 69/111.
- * ولولة, « cris de joie », « you-you », 70/104.
- * مخزن, « magasin à grains », 72/116.
- * احد, « marché du dimanche », 71/114.
- * جمعة, « marché du vendredi », 71/115.
- * فدان, « champ labourable », « parcelle de terre », 80/130.
- * كرزية, « turban rudimentaire en toile », « ceinture large en toile », 81/131.
- * حركة, « expédition militaire », 83/134.
- * ویدان, « cours d'eau », « rivières », 91/147.
- * محلة, « campement militaire », « armée en campagne », 91/148.
- * زرب, « palissade de troncs d'arbres », « enclos pour les femmes prisonnières », 100/164.
- * حوائر, « quartiers », « faubourgs », 101/165.
- * مصرية, « chambre haute », « chambre construite au-dessus d'une boutique », 105/173.
- * طاق, « fenêtre », 105/173.
- * حومة, avec le sens de « région », 109/180, 122/208.
- * رواج, « retraite », 114/189, 115/189.
- * قوال, « diseur de bonne aventure », 117/194.
- * وراء, « à la recherche de », 118/194.
- * بحيرة, « jardin irrigué et complanté d'arbres », « verger », « bassin-réservoir », 119/197, 120/199.
- * سليف, « vivres fournies à des proches, amis », « repas commun », 120/200.

⁸ Sur ces « Documents inédits d'histoire almohade » et leur intérêt pour l'étude de l'arabe vernaculaire/semi-vernaculaire, voir par exemple Colin (1930 : 104-120).

Segments de phrases et formules composées

- * من نحل بندان, « essaims d'abeilles », 54/83.
- * زوج كتب, « deux messages », « deux lettres », 75/120.
- * طلع مع, « monter en suivant », 79/128.
- * واعطاهم الفيسان باش يحفروا, « et il leur donna des pioches afin qu'ils creusent », 105/173.
- * على وجه ان, « de façon à ce que », 107/177.
- * قلع الى, « lever le camp pour se rendre à », 109/179.

2.1.2 La *Tuḥfat al-nuẓẓār fī ǧarā'ib al-amṣār wa-ʿaǧā'ib al-asfār* du voyageur tangérois Ibn Baṭṭūṭa [mort en 770/1368 ou 779/1377 ; époque mérinide]⁹

Lexique commun

- * شاشيات, « chéchias », « calottes de toile », II, 56, III, 34, IV, 407.
- * محلة, « camp militaire », « armée en campagne », II, 70.
- * هريسة, « mets avec blé, viande et graisse », « mets avec blé, miel et beurre », II, 89.
- * زمالة, « groupe de tentes réunies autour de celle d'un chef », II, 115.
- * رغيف, « galette », « petit pain », « tourte », II, 240, IV, 27.
- * رشتا, « pâtes longues similaires aux spaghettis », II, 366. *Nota bene* : le mot رشتا est également employé en Orient.
- * رفاق, « galette fine », « gaufre », III, 123.
- * حريرة, « soupe élaborée avec de la viande, des tomates et des légumes secs », III, 131.
- * عصيدة, « préparation culinaire à base d'orge grillée et moulue », IV, 249.
- * كسكسو, « couscous », IV, 249 + كسكس, avec la même signification que le mot précédent, IV, 394.
- * اسفنج, « beignets », IV, 392.

2.1.3 Les *Buyūtāt Fās al-kubrā* de l'écrivain marocain d'origine andalousienne Ibn al-Aḥmar [mort en 807/1405 ; époque mérinide]¹⁰

Lexique commun

- * حانوت, « boutique », « échoppe », « magasin », 8.
- * مدشر, « village », 26.
- * سوققة, « petit marché », 38.
- * ميزاب, « conduites d'eau », « canalisations », 39.
- * حومة, « quartier », « hameau », 43.
- * زنقة, « rue », « impasse », « cul-de-sac », 47.

⁹ Sur ce géographe et son livre, voir Barsoum (2006 : 193 et ss.) ; Fauvelle-Aymar et Hirsch (2003 : 75–79).

¹⁰ Sur cet auteur et son écrit, voir Shatzmiller (1982 : 95–105).

Segments de phrases et formules composées

* حارة لواتة, « quartier des Luwāta », 36.

* حومة البلدية, « quartier/hameau de la petite localité », 66

* حومة الرمييلة, « quartier/hameau de la petite étendue de sable », 66.

2.1.4 Le *Kitāb al-mu‘zā fī manāqib al-ṣayḥ Abī Ya‘zā* de l’hagiographe marocain de la région de Tadla Aḥmad al-Tādili al-Ṣawma‘ī [mort en 1013/1604 ; époque saadienne] ¹¹

Lexique commun

* رغيف, « galette », « petit pain », « tourte », 68, 96 + رغيفين, « deux galettes », « deux petits pains », « deux tourtes », 96 + رغيفان, 200, avec le même sens que le vocable antérieur.

* لقمة, « bouchée », « morceau », « nourriture en petite quantité », 68.

* طاق, « fenêtre », 79.

* زوايا, « oratoires », « mosquées », « établissements religieux et scolaire pouvant héberger étudiants et voyageurs », « lieux de rassemblement de disciples autour d’un saint, d’un maître soufi », 81 + زاوية, 204, version singulière du mot antérieur.

* كيسة, « petite bourse » [nom d’unité], 81 + كيس, 99, avec le même sens que le terme antérieur.

* قبالة, « en face de », « à l’opposé de », « tout droit », 82, 204.

* غداة, « repas principal », 86.

* حانوت, « boutique », « échoppe », « magasin », 87, 89.

* فتيت, « petites miettes », 95.

* جبانة, « cimetière », 99.

* كساوي, « habits », « vêtements », « robes », 99.

* صحفة, « écuelle en bois ou en argile », « unité de mesure », 118, 200.

* بستان, « champ », « lopin de terre cultivé », 124, 152.

* شاشية, « chéchia », « calotte de toile », 127.

* بحيرة, « jardin irrigué et complanté d’arbres », « verger », « bassin-réservoir », 238.

Segments de phrases et formules composées

* سريري, « ma litière », « mon banc », 76.

* فطوري, « mon repas », 89.

* قميصي, « ma tunique », « ma chemise », 94.

* ما لك ؟, « qu’est-ce que tu as ? », 96.

* صحفة كبيرة, « grande écuelle en bois ou en argile », 129.

¹¹ Sur cet érudit et son livre, voir Lévi-Provençal (1922 : 239-240).

2.1.5 Le *Uns al-sārī wa-l-sārib min aqṭār al-maḡārib ilà muntahà al-āmāl wa-l-mārib sayyid al-A'āḡim wa-l-A'ārib* de l'écrivain marocain Ibn Maliḥ [vers 1040–1042/1630–1633 ; époque saadienne] ¹²

Lexique commun

- * اجنة, « jardins maraîchers et fruitiers », 33, 94.
- * انفاض, « défenses », 69.
- * توريق, « motif décoratif végétal », 100.
- * جوف, « nord », 106,
- * حسكة, « chandelier », 103.
- * خروبة, « mesure de quatre grains », « type de taxes », 33.
- * خنق, « défilé entre deux montagnes », « gorge », « passage », 134.
- * دبوز, « massue », « gourdin », « bâton à tête », 107.
- * دشور, « villages », 72.
- * زليج, « carreaux », 101.
- * محلة, « camp militaire », « armée en campagne », 32, 90, 126, 127, 128.
- * مزلاج, « recouvert de carreaux », « carrelé », 101.
- * نواثل, « huttes », « cabanes », « gourbis », 72, 76.
- * علامات, « drapeaux », « bannières », 69.
- * غوائط, « hautbois », 69.
- * قربس, « partie avant de la selle », 69.
- * القبلة, « le sud », 80, 85, 99, 106.
- * وكالة, « auberge », « gîte », voire « entrepôt de marchandises », 129.

2.1.6 La *Riḥlat al-wāfid* de l'auteur marocain Ibn Ibrāhīm al-Tāsāftī [mort vers 1150/1738 ; époque alaouite] ¹³

Lexique commun

- * نوادر, « curiosités », 47. *Nota bene* : dans le domaine littéraire, le mot نوادر peut avoir les sens de « historiettes » et « récits ».
- * حركة, « forces supplétives attachées au makhzen », 48.
- * بريح, « crieur public », 52.
- * مكاحل, « fusils », « mousquets », 56.
- * دير, « piémonts de l'Atlas », 65.
- * اشياخ, « cheikhs », 72, 212.
- * قبلة, « sud », 73.

¹² Sur cet auteur et son œuvre, voir l'introduction de Muḥammad al-Fāsī, éditeur du texte d'Ibn Maliḥ (1968 : *alif-hā*).

¹³ Sur cet auteur et son livre, voir l'étude de 'Alī Ṣadqī Azāyḳū, éditeur du texte d'Ibn Ibrāhīm al-Tāsāftī (1992 : 7–28).

- * زاوية, « oratoire », « mosquée », « établissement religieux et scolaire pouvant héberger étudiants et voyageurs », « lieu de rassemblement de disciples autour d'un saint, d'un maître soufi », 73, 85.
- * نوازل, « huttes », « cabanes », « gourbis », 83.
- * بشمات, « biscuit », 90.
- * محمصة, « couscous à gros grains », 90.
- * ظفيرة, « point de stockage de l'eau », 120.
- * قميجة, « chemise », 131.
- * سرمية, « type de vêtement », 131.
- * تربيع, « pâturage de printemps », 132.
- * محلة, « campement militaire », « armée en campagne », 134.
- * مخزن, « pouvoir », « siège du pouvoir », 134. *Nota bene* : le mot مخزن peut également signifier « magasin à grains ».
- * رغيف, « galette », « petit pain », « tourte », 158.
- * قايد, « gouverneur militaire », « commandant », « chef », 202 + قَيَاد, 240, forme plurielle du terme antérieur.
- * مجشرة, « hameau », « pacage », « métairie » [nom d'unité], 206.
- * كساوي, « habits », « vêtements », « robes », 206.
- * دراري, « enfants », 240.

Segments de phrases et formules composées

- * سوطك, « ta verge », « ton bâton », 135.
- * طاجن جديد, « grand plat neuf », 143.
- * مئة رغيفة, « cent galettes », « cent petits pains », « cent tourtes », 143.
- * طاجن اللحم, « grand plat de viande », 143.
- * طعام المولد, « repas du *Mawlid* », « couscous du *Mawlid* », 143.
- * جيفوهم, « ils les étouffèrent », 220.

2.2 Le Maghreb central (≈ Algérie actuelle)

2.2.1 *Al-Musnad al-ṣaḥīḥ al-ḥasan fī ma'āṭir wa-maḥāsin mawlānā Abī l-Ḥasan* du savant tlemcénien Ibn Marzūq al-Tilimsānī [mort en 781/1379 ; époque ziyānide]¹⁴

Lexique commun

- * محلة, « campement militaire », « armée en campagne », 114, 496.
- * ملوطة, *marlota/melote/melota/marlotte*, « vêtement masculin de dessus », « vêtement de gala », « pièce de tissu porté parfois par les femmes », etc., 125.¹⁵

¹⁴ Sur l'auteur et son texte, voir Viguera (1976 : 266 et ss.) ; Shatzmiller (1982 : 36–43).

¹⁵ À propos de ce terme, voir Ricard (1951 : 133–154).

* سوقى, « vendeur dans un marché », « personne rustre », voire « homme de basse extraction sociale », 142.

* غرارطان, « deux sacs en laine et en poil pour le grain » + غرارة, « sac en laine et en poil pour le grain » [nom d'unité], 158.

* سؤافة, « vendeuse dans un marché », 194.

2.2.2 *Al-Nağm al-ṭāqib fīmā li-awliyā' Allāh min mafāḥir al-manāqib de l'écrivain tlemcénien Ibn Ṣa'd al-Tilimsānī* [mort en 901/1496 ; époque zīyanide] ¹⁶

Lexique commun

* حوت, « poisson », 153.

* لقمة, « bouchée », « morceau », « nourriture en petite quantité », 187.

* طعام, « nourriture », « repas », voire « couscous », 197, 199, 246, 275.

* غدوة, « demain », « lendemain », 198.

* عشية, « soir », « fin d'après-midi », 198, 285.

* دقيق, « type de farine », 226.

* عرش, « famille », « tribu », « clan », 249.

* قبالة, « en face de », « à l'opposé de », « tout droit », 275.

* زاوية, « oratoire », « mosquée », « établissement religieux et scolaire pouvant héberger étudiants et voyageurs », « lieu de rassemblement de disciples autour d'un saint, d'un maître soufi », 275, 277, 287.

* كيس, « petite bourse », 276.

* محلّ, « endroit », « lieu », voire « résidence », 277.

* معايش, « aliments », « nourriture », voire « moyens de subsistance », 280.

* برنس, « grand manteau de laine à capuchon », « burnous », 284 : *Nota bene* : sur ce mot d'origine berbère, signalons qu'on lui connaît également les graphies برنوص et برنوس.¹⁷

Segments de phrases et formules composées

* سويق اللوز, « préparation à base de farine de céréales et d'amendes non mûres et grillées », 206. *Nota bene* : le terme سويق correspond parfois à un type d'aliment emporté au cours de voyages.

* الطعام الحار, « la nourriture chaude », « le repas chaud », voire « le couscous chaud », 207. *Nota bene* : le terme حار peut également signifier « piquant ».

* الطعام البارد, « la nourriture froide », « le repas froid », voire « le couscous froid », 207.

* كتبة شحم, « morceau de graisse », « pelote de graisse », 226.

* ما زال يبكي, « il continue de pleurer », 284.

¹⁶ Sur l'écrivain et son livre, voir l'étude d'al-Ṭāhir Manzil, éditeur du texte d'Ibn Ṣa'd al-Tilimsānī (2012 : 9–50, 51–100).

¹⁷ Sur ce mot, voir Corriente, Pereira, et Vicente (2017 : 136).

2.2.3 Al-Mi'yār al-mu'rib wa-l-ġāmi' al-muġrib 'an fatāwī ahl Ifriqiya wa-l-Andalus wa-l-Maġrib du juriste originaire des monts Ouarsenis d'Algérie Aḥmad b. Yaḥyà al-Wanšarīsī [mort en 914/1508 ; époque zīyanide]¹⁸

Lexique commun

- * عَصِيدَة, « préparation culinaire à base d'orge grillée et moulue », I, 22.
- * دَوِيرَة, « petite maison », « maisonnette », I, 24, VII, 51.
- * حَوْمَة, « quartier », « hameau », I, 135, 136, VIII, 36, 37, 41, 42.
- * مَجْشَر, « hameau », « pacage », « métairie » I, 142, 143. *Nota bene* : le terme مَجْشَر peut aussi désigner un « lieu de rassemblement ».
- * شَاشِيَة, « chéchia », « calotte de toile », III, 283, 284.
- * كَنْبُوش, « voile », « voilette », III, 350.
- * مَلْوَطَة, *marlota/melote/melota/marlotte*, « vêtement masculin de dessus », « vêtement de gala », « pièce de tissu porté parfois par les femmes », etc., III, 350.
- * قَبَاء, « blouse courte et étroite », III, 350.
- * بَاكُور, « figues précoces », « fruits précoces », V, 22, 23.
- * صَحْفَة, « écuelle en bois ou en argile », « unité de mesure », V, 122, 124, VI, 45.
- * زَاوِيَة, « oratoire », « mosquée », « établissement religieux et scolaire pouvant héberger étudiants et voyageurs », « lieu de rassemblement de disciples autour d'un saint, d'un maître soufi », VI, 67, 171, 172, X, 413.
- * دَوَارَة, « tripes », VI, 406, 422.
- * دَمْنَة, « parcelle de terre labourable », VII, 138, 141, 145.
- * فَدَّان, « champ labourable », « parcelle de terre », VII, 334.
- * رَشُوحَات, « canalisations », VIII, 5, 16.
- * كُوشَة, « four de boulangerie », VIII, 8, 9.
- * زَوْج, « paire de bœufs », VIII, 138, 166. *Nota bene* : on rappelle que le mot زَوْج a également le sens de « deux ».
- * إِقْرَاق, « sandales », VIII, 440, 441.
- * طَعَام, « nourriture », « repas », voire « couscous », IX, 117.
- * جُبَّة, « tunique », IX, 533, 534.
- * هَرِيْسَة, « mets avec blé, viande et graisse », « mets avec blé, miel et beurre », IX, 577.
- * مَحَلَّة, « lieu », « village », X, 213, 214. *Nota bene* : on rappelle que le vocable مَحَلَّة peut signifier « campement militaire », « armée en campagne ».

Segments de phrases et formules composées

- * قِصَاع بِطْعَام, « écuelles en bois avec du couscous », « grands plats en bois avec du couscous », I, 338.
- * شُويْكِرَة بِصُوف, « petit matelas de laine », IV, 44.
- * الدَّارُ قَفَّةٌ مِنْ تَرَابٍ, « la maison est un couffin de terre », VI, 132. *Nota bene* : le lecteur aura sans doute compris qu'il s'agit d'un dicton.

¹⁸ Sur ce savant et son recueil de consultations juridiques, voir Powers (2013 : 375–386).

- * زوج ترابية, « paire de charrues », VII, 243.
- * بالدولة, « à tour de rôle », VIII, 341, 342.
- * قدر الهريسة, « marmite contenant un mets avec blé, viande et graisse » ou « marmite contenant un mets avec blé, miel et beurre », VIII, 442.

2.2.4 Le *Manšūr al-hidāya fī kašf ḥāl man idda‘à al-‘ilm wa-l-wilāya* de l'écrivain originaire du Constantinois ‘Abd al-Karīm al-Fakkūn [mort en 1073/1662 ; époque ottomane]¹⁹

Lexique commun

- * انذال, « vils », « ignobles », 32.
- * اجنة, « jardins maraîchers et fruitiers », 39.
- * زاوية, « oratoire », « mosquée », « établissement religieux et scolaire pouvant héberger étudiants et voyageurs », « lieu de rassemblement de disciples autour d'un saint, d'un maître soufi », 45, 142, 187 + زوايا, 88, 106, 107, 156, 202, pluriel du mot antérieur.
- * كساء, « habillement », « vêtements », 49, 134.
- * برنس, « grand manteau de laine à capuchon », « burnous », 49, 136.
- * محل, « endroit », « lieu », voire « lieu de résidence », 50.
- * بيتات, « familles de la notabilité », 57.
- * قبایل, « tribus », 70.
- * مكتب, « école coranique », 70, 110.
- * تشويش, « subterfuge », « troubles », 73.
- * ريت, « j'ai vu », 73.
- * محذور, « interdit », « prohibé », 87.
- * مزود, « sac à provisions », 103.
- * شبیبة, « jeunesse », 105.
- * ائمة, « experts en matière religieuse », « imams », 100.
- * شيخوخية, « vieillesse », 107, 134, 167.
- * المغاربة, avec le sens d'« habitants du centre et de l'ouest de l'Algérie », 114, 205.
- * غرارة, « sac en laine et en poil pour le grain », 118, 154.
- * حلة, « lieu », « territoire », « campement », 120.
- * قئات, « botteleur », 121.
- * سويدي, diminutif de سيدي, « monsieur », « mon seigneur », 125.
- * بسيسة, « préparation alimentaire à base de farine d'orge, blé, caroube, beurre et miel », 126.
- * نجي, « sachet de lait », 126.
- * دسيسة, « complot », « intrigue », 126.
- * لقمة, « bouchée », « morceau », « nourriture en petite quantité », 127.
- * طعم, « nourriture », « repas », voire « couscous », 129.

¹⁹ Sur cet auteur et son ouvrage, voir Bikārī (2018 : 129-139).

- * رغيف, « galette », « petit pain », « tourte », 130, 134.
- * شاة, « petit bétail ovin », « moutons », 134.
- * عكاز, « bâtons », 135.
- * قَنة, « sommet », 149.
- * منتنة, « puante », « infecte », 156 + مُنْتِن, forme masculine du terme antérieur, 156.
- * واد, « rivière », « cours d'eau », 156, 158.
- * لوحة, « planchette de bois », « petite nappe de laine », « ramassage de grains avec la paume de la main », 172.
- * عنى, « biens et propriétés », 175.
- * بَزاري, « extérieur », « espace extra-muros », « campagne », 182.
- * رئاسة, « chefferie tribale », 187.
- * قفل, « caravane(s) », « convoi(s) », 201.
- * بشاشة, « affabilité », « amabilité », 213.
- * بردين, « dattes et eau », 217.
- * مقيل, idée de faire la « sieste », 217.

Segments de phrases et formules composées

- * قفل تجار, « caravane(s)/convoi(s) de commerçants », 35.
- * جمّة مشيخة, « nombreuse assemblée de cheikhs », 40.
- * حلة الاعراب, « campement des Arabes », 73.
- * الزاوية الجوفية, avec le sens littéral de « l'établissement religieux et scolaire du nord », voire « la mosquée du nord », 80.
- * يا ميشومون !, « ô les malchanceux ! », 85, 204.
- * اهل الخيام, « gens vivant sous les tentes », « nomades », 97.
- * من جاء بلا شيء يمشي بلا شيء, « celui qui est venu sans rien, repart sans rien », 134.
- * واش اخبارك يا رجل ؟, « (et) quelles sont tes nouvelles, ô monsieur ? », 146.
- * اتظنون ما كان من يُقري الا الوزان او كلاماً هذا معناه بلفظ العامة اتبعوني اتبعوني !, « vous croyez qu'il n'y a qu'al-Wazzān qui fait lire, ou quelque chose dans le genre, dans le parler des gens ordinaires : “ suivez-moi, suivez-moi ! ” », 155.
- * خُزُونًا هو دواؤنا ألا انه بكلام العامة, « nos excréments sont notre remède, sauf dans la langue des gens ordinaires », 156.
- * خيام المحال, « tentes mobiles des campements militaires », 216.
- * دار الجزائر, dans le sens de « ville d'Alger », 223.

2.2.5 *Al-Tuhfa al-marḍiyya fī l-dawla al-bakdāšiyya fī bilād al-Ġazā'ir al-maḥmiyya* de l'érudit originaire de l'Algérois Ibn Maymūn al-Ġazā'irī [mort après 1122/1710 ; époque ottomane]²⁰

Lexique commun

- * محال, « emplacements », « lieux », « campements militaires », 116.
- * موال, « connaisseur en bestiaux », 117.
- * لمة, « ruée de gens », « cortège », voire « assemblée », 147.
- * راح, avec le sens de « se sentir bien après avoir bu du vin », 150.
- * مكاحل, « fusils », « mousquets », 207.
- * محلة, « campement militaire », « armée en campagne », 222.
- * ادهان, « enduits », 228.
- * قوم, avec le sens de « groupe de soufis », 230.

Segments de phrases et formules composées

- * يوم العروبة, expression équivalente à « jour du vendredi », 156, 256.

2.2.6 *La Bahğat al-nāzir fī aḥbār al-dāḥilīn taḥt wilāyat al-Isbāniyyīn bi-Wahrān min al-A'rāb ka-banī 'Āmir* du chroniqueur algérien 'Abd al-Qādir b. 'Abd Allāh al-Mušrifī al-Ġarīsī al-Ġazā'irī [mort en 1192/1778 ; époque ottomane]²¹

Lexique commun

- * مدشر, « hameau », « bourg », « petit village », 14.
- * دوائر + دواير, « groupes de tentes », « habitats en argile », « hameaux », 26, 28 + 29, singulier du vocable précédent.
- * زمالة, « groupe de tentes réunies autour de celle d'un chef », 26, 34, 35.
- * شلاغم, « paire de moustaches », 37. *Nota bene* : le vocable est d'origine berbère.
- * ذراري, « enfants », 37.

²⁰ À propos de ce livre, voir l'introduction de Muḥammad b. 'Abd al-Karīm, éditeur du texte d'Ibn Maymūn al-Ġazā'irī (1981 : 11–103).

²¹ Au sujet de cet ouvrage, voir l'introduction de Muḥammad b. 'Abd al-Karīm, éditeur du texte de 'Abd al-Qādir b. 'Abd Allāh al-Mušrifī al-Ġarīsī al-Ġazā'irī (2017 : 5–7).

2.3 L'Ifrīqiya (≈ Tunisie actuelle)

2.3.1 *Al-I'ḷān bi-ahkām al-bunyan* du maître-maçon tunisois Ibn al-Rāmi [mort en 734/1334 ; époque hafside] ²²

Lexique commun

- * معاش, « aliments », « nourriture », voire « moyens de subsistance », 59.
- * افران, « fours », « fournils », 59, 60.
- * كوشة, « four de boulangerie », 61, 120.
- * مخزن, « entrepôt », « dépôt », 63.
- * حوانيت, « boutiques », « échoppes », « magasins », 82 + 83, حانوت, singulier du mot antérieur.
- * فنادق, « entrepôts », « auberges », « caravansérails », 128.

Segments de phrases et formules composées

- * كوز من طين, « burette en argile », 51.
- * كوشة فيها بيت نار واحدة, « four à pain où il y a une pièce ayant un feu », 61.
- * كوشة للخبز, « four à pain », 120, 155.

2.3.2 Les *Ma'ālīm al-īmān fī ma'rīfat ahl al-Qayrawān* du compilateur kairouanais Ibn Nāḡī al-Tanūḡī [mort en 839/1436 ; époque hafside] ²³

Lexique commun

- * قبالة, « en face de », « à l'opposé de », « tout droit », II, 10.
- * حوانيت, « boutiques », « échoppes », « magasins », II, 38, III, 32.
- * برمة, « chaudron », « marmite en terre cuite », II, 48.
- * وصايف, « esclaves noirs », II, 74.
- * منديل, « mouchoir », II, 234.
- * زقاق, « ruelles », II, 314.
- * درب, « ruelle », « venelle », II, 314.
- * مسألة, « question légale », III, 7.
- * مليح, « bon », « savoureux », III, 12.
- * بشاشة, « affabilité », « gaieté », III, 12, 208.
- * رباط, « édifice à vocation religieuse et caritative généralement lié aux groupes soufis », III, 16, 87, 218, 227. *Nota bene* : le رباط correspond aussi à un lieu fortifié connecté à des labeurs de vigilance de zones précises comme les frontières terrestres, les zones littorales, etc.

²² Sur ce texte et son auteur, voir van Staëvel (2008 : 26–29, 526–536).

²³ Sur cet écrivain et son ouvrage, voir Alouani (2010 : 43–44) ; Amri (2023 : 228, 230, 231, 232, 233, 235, 237, 238, 239, 243, 263, 270, 277).

- * فرو, « pelisse », « manteau doublé de fourrure », III, 16, 182.
- * طوب, « brique de terre séchée », « motte de terre sèche », III, 18.
- * قبلة, « sud », III, 25.
- * دروب, « ruelles », « venelles », III, 32.
- * بوق, « trompe », « cornette », III, 70.
- * شاة, « petit bétail ovin », « moutons », III, 72.
- * مندلو, « type de torchon », III, 72.
- * صحفة, « écuelle en bois ou en argile », « unité de mesure », III, 87.
- * كعك, « gimblettes », III, 87.
- * ميزاب, « conduites d'eau », « canalisations », III, 116.
- * قفيز, « mesure de volume pour les céréales », III, 122.
- * قصيرة, « grand plat », « bassine », « cuvette », III, 123.
- * وثائق, « documents légaux », III, 123.
- * حوطة, « enclos », « murette », III, 128.
- * علّوش, « agneau », III, 141.
- * تنّا, « gros poisson », III, 153.
- * غدوة, « demain », « lendemain », III, 160.
- * جبّانة, « cimetière », III, 174.
- * خفاف, « pantoufles », III, 182.
- * لقطه, « glanure », « glanage », III, 184.
- * لقمة, « bouchée », « morceau », « nourriture en petite quantité », III, 184, 225.
- * جنايز, « enterrements », « funérailles », III, 207.
- * شكاره, « petit sac en toile », « bourse », III, 209.
- * لومه, « blâme », « reproche », III, 210.
- * غَزّ, « type de peau », III, 216. *Nota bene* : le terme غَزّ est également connu en Égypte.
- * زوايا, « oratoires », « mosquées », « établissements religieux et scolaire pouvant héberger étudiants et voyageurs », « lieux de rassemblement de disciples autour d'un saint, d'un maître soufi », III, 213.
- * سَنّارة, « hameçon », « crochet », III, 217.
- * حوت, « poisson », III, 217, 218.
- * كنائس, « églises », III, 219, 225.
- * اشياخ, « cheikhs », III, 221.
- * مرابطة, « marabout », « sainte », III, 221, 222.

Segments de phrases et formules composées

- * فرايت, « j'ai vu », III, 87.
- * في حانوتي, « dans ma boutique », III, 125.
- * الزاوية الغربية, avec la signification littérale de « l'établissement religieux et scolaire de l'ouest », voire « la mosquée occidentale », III, 199.
- * سنة الاخماس, « année de l'Hégire correspondant à 555 », III, 204.
- * بلطة شيطي, « barre/barreau d'un petit navire », III, 227.

2.3.3 Le *Kitāb al-ağwiba* du juriste kairouanais Ibn ‘Azzūm al-Murādī [mort après 1009/1601 ; régence de Tunis/époque ottomane]²⁴

Lexique commun

- * صندوق, « coffre », « caisse », I, 58.
- * خرج, « sacs de selle », I, 58.
- * مخلة, « type de sac », I, 58.
- * خَمَّاس, « ouvrier agricole ayant le statut de quintenier », I, 63.
- * حانوت, « boutique », « échoppe », « magasin », I, 67, 133, 292, II, 6, 7, 168, 170, 208, 209, III, 148, 149, 150, IV, 240, V, 213, 364, 366, 370, VI, 61, 104, 106, 107, 396, VIII, 53, 56, 57, 100, 101, 265, 266, 266, 267, 268, 269, IX, 237, 302, 305, 308.
- * هَنْشِير, « ruine », « village abandonné », « métairie », « propriété agricole », I, 77, II, 90, 91, III, 225, 227, IV, 247, V, 125, 126, VI, 134, 135, 136, 137, 138, 139, 270, VII, 106, IX, 55, 56, 159, 161, X, 71.
- * سَفْسَارِي, « grand morceau de tissu », « voile servant à couvrir le corps », I, 85, 220.
- * فرن, « four », « fournil », I, 91, 289, 292, 293, X, 11.
- * زَرْبِيَّة, « tapis », I, 92, 95, 100.
- * قَهْوَة, « café » en tant que boisson, I, 127.
- * طَارْمَة, « habitation en bois similaire à une alcôve », I, 263.
- * حَدِيدَة, « bijoux portés sur les bras », I, 322.
- * حَائِك, « grand manteau de laine », « haïk », I, 144.
- * اِكْمَام, « type de vêtement », I, 174.
- * زِمَائِل, « proches », « compagnons », I, 221.
- * فِشْتُول, « affublement de femmes couvrant la tête », I, 221.
- * دَوِيرَة, « petite maison », « maisonnette », I, 294.
- * بَاشَا, « chef », « haut fonctionnaire », « pacha », I, 319, II, 32, 90, 106, 189, III, 295, 369, 400, IV, 140, V, 125, 211, 279, 343, 361, VI, 21, 35, 55, 126, 191, VII, 18, 34, 207, VIII, 15, 61, 172, IX, 25, 41, 192 : *Nota bene* : le terme باشا est d'origine turco-ottomane.²⁵
- * بَخَانِق, « pièce d'étoffe portée par les femmes sur la tête et retombant sur le cou et les épaules », « foulard », « mouchoir », II, 14.
- * تَلْمِيْطَة, « revêtement couvrant les matelas », II, 17, 37.
- * دَرَّاعَة, « pièce d'étoffe », « vêtement », « habit féminin », II, 17, 236, III, 413, IV, 281, X, 80.
- * مَكْحَلَة, « fusil », « mousquet », II, 18.
- * حَمِيْلَة, « ceinture », « bandoulière », II, 31.
- * قِصْعَة, « écuelle en bois », « grand plat en bois », II, 48.

²⁴ Sur cet érudit et son recueil juridique, voir l'étude de Muḥammad al-Ḥabīb al-Hila, éditeur du texte d'Ibn ‘Azzūm al-Murādī (2004 : I, 15–27, 29–48).

²⁵ Sur ce vocable, voir Barbier de Meynard (1881–1886 : I, 381) (*pāšā*) ; Ben Cheneb (1922 : 27) (*pāšā*) ; Akar (1995 : 40) (*pāšā*).

- * ارخة, « [le] petit du bœuf », II, 48.
- * ريشوة, « pots-de-vin », II, 96.
- * اسفنارية, « carottes », II, 113, IX, 82.
- * طابية, « séparation entre deux lopins de terre », II, 123, V, 142, 162, X, 289.
- * زائلة, « bêtes de somme », II, 140.
- * فضلة, « restes », « résidus », II, 238, 239, 242, 243, XI, 338, X, 144.
- * شواشي, « chéchias », « calottes de toile », III, 182.
- * شاوش, « gardien », « vigile », « appariteur », « chef », III, 279.
- * كنبوش, « voile », « voilette », III, 412, 426, VI, 330.
- * بيثر, « espèce de figues », V, 28, 331.
- * فيثور, « restes d'olives après le passage au pressoir », V, 38.
- * زعرور, « arbre fruitier à branches courtes et fragiles, donnant un fruit au goût aigre-doux », V, 244, 328, 331.
- * قرصنة, « corsaires », « pirates », voire « piraterie », V, 361. *Nota bene* : le terme قرصنة proviendrait peut-être de l'italien *corsaro*.²⁶
- * جلابية, « longue robe ample avec un capuchon », VII, 175.
- * جفنة, « auge en bois », « récipient », VIII, 23. *Nota bene* : le vocable جفنة peut aussi avoir le sens de « plat large employé pour servir la nourriture ».
- * مهراس, « mortier », « pilon », VIII, 23.
- * زرب, « haie d'arbustes », « limite entre deux morceaux de terre », X, 9, 291, 295.
- * عرصة, « cour de la maison », « jardin d'arbres fruitiers », X, 11.
- * تراس, « enfant fort », X, 71, 72.
- * دريوز, « balustrade », X, 89.
- * سقي, « arrosage », « irrigation », X, 93, 327.
- * فدان, « champ labourable », « parcelle de terre », X, 289.
- * مطمر, « silo enterré à grains », X, 289, 323, 327.
- * شحمة, « cadeau présenté au marié dans certaines tribus », X, 296, 297.
- * سوقي, « vendeur dans un marché », voire « personne rustre », X, 306.
- * زريعة, « semence », « graine », X, 324, 327.
- * خابية, « grand récipient pour les enfants », X, 325.

Segments de phrases et formules composées

- * قمجة بالطابع, « chemise avec un motif », I, 214.
- * احرام جربي, « vêtement de laine djérbien », I, 287.
- * دزاعة بالانقاش, « pièce d'étoffe avec motifs cousus », II, 40, X, 130.
- * حوانيت الحياكة الكائنة, « magasins de haïks disponibles », III, 100.
- * كرونة ذهباً اسبنيورية, « couronne espagnole en or » [monnaie], V, 69, 73.
- * البدنة المطرزة, « les vêtements brodés », IX, 178.
- * ماعون صنعة الحدادة, « vaisselle fabriquée par des artisans-forgerons », X, 205.

²⁶ Sur ce terme, voir Corriente, Pereira, et Vicente (2017 : 1019) (*qršl* = « corsaire » > « pirate »).

2.3.4 Al-Faṭḥ al-munīr fī l-ta'rif bi-ṭarīqat al-Šābbiyya wa-mā rabbaw bihi al-faqīr de l'écrivain originaire du Kairouanais Muḥammad al-Mas'ūd al-Šābbī [mort en 1028/1618 ; régence de Tunis/époque ottomane]²⁷

Segments de phrases et formules composées

* الّلي يعترض علينا لاش يجينا * « si quelqu'un s'élève contre nous, pourquoi vient-il chez nous », 168.

* يا سيدي عندي كسكسي يابس * « ô mon seigneur, j'ai du couscous sec », 169.

* ما يبقى من الكسكسي من القصاع * « ce qui reste du couscous des grands plats en bois », 169.

* انا اقول لك هات الطيب وانت تجيب الحامض * « moi, je te dis d'apporter ce qui est mûr et toi tu ramènes ce qui est aigre », 170.

* في اثناء الطريق مكنهم المطر فحمل واد * « en milieu de chemin, une pluie intense les frappa et la rivière déborda », 204.

* واحنا كلنا اولاد الشيخ * « et nous, on est tous des enfants du cheikh », 208.

* فما زال راقدا * « il est encore couché/endormi », 213.

* مكتوب على زمزومته * « écrit sur son gros nez », 214.

* هوني عندنا رجل بالقيروان * « ici, nous avons un homme à/de Kairouan », 214.

* فوخلوها في لحمه وجبدوه ميتا * « ils l'ont fait entrer dans sa chair et ils l'ont dégagé mort », 216.

* الفقراء ماشيين في طريق الزيارة * « les pauvres en Dieu sont en route sur le chemin de la visite », 217.

* شقّهم الرجل * « il a/ils ont eu de la peine pour l'homme », 217.

* قال لي اسكت يا سيدي حتى تعرف باش تتكلم * « il m'a dit : "tais-toi, ô mon seigneur, jusqu'à ce que tu saches pour parler" », 217-218.

* نفسي انا ما نعرف الا سيدي الشيخ * « moi-même, je ne connais que mon seigneur le cheikh », 218.

* الشمس وزرقت علي * « et le soleil s'est levé sur moi », 218.

* تدّرّقون عليهم * « vous vous cachez d'eux », 218.

* فكان يوما ماشي هو وبعض الفقراء * « un jour, il s'en alla, lui et quelques pauvres en Dieu », 219.

* لوح من الرمل * « petite quantité de sable », 219.

* من هو الذي فكك منه؟ * « qui est-ce qui t'a sauvé de lui ? », 219.

* يا سيدي ما نباتوا في الخلاء فدّبر علينا * « ô mon seigneur, nous ne passerons pas la nuit en pleine campagne, tire-nous d'affaire/trouve-nous une solution », 222.

* ففتعّشنا وبتنا * « nous avons soupé et nous avons passé la nuit », 222.

* الكبير خويا والصغير ولدي * « le grand est mon frère et le petit est mon fils », 223.

* ورد بالك منها * « et fais attention à elle/et prend garde d'elle », 223.

²⁷ Sur cet écrivain et son ouvrage, voir Alouani (2010 : 52-53).

2.3.5 *Al-Mu'nis fī aḥbār Ifriqiyā wa-Tūnis* du chroniqueur kairouanais Ibn Abī Dinār [mort en 1092/1681 ou 1110/1698 ; régence de Tunis/époque ottomane]²⁸

Lexique commun

- * نواثل, « huttes », « cabanes », « gourbis », 166.
- * قهوة, « lieu de consommation du café et autres boissons », 206.
- * مقروض, « pâtisserie à base de semoule fourrée de dattes et cuite à l'huile », 304.
- * مرونية, « confiture de viande avec des oignons, des épices et des amandes », 305.
- * دويذة, « type de vermicelle consommé avec du poulet », 306.
- * كنافة, « préparation de pâte fine et sucrée en forme de vermicelle », 306. *Nota bene* : la كنافة est une préparation alimentaire bien connue en Égypte.
- * فطير, « galette fine sucrée/salée », 306.
- * مرقاز, « saucisse à base de viande pilée, graisse, épices, ail, vinaigre et sel », 307.

2.3.6 *Al-Mašra' al-malakī fī salṭanat awlād 'Alī Turkī* de l'historien tunisien Muḥammad Ṣaḡīr/Ṣuḡayyir b. Yūsuf [mort en 1177/1764 ou 1184/1771 ; régence de Tunis/époque ottomane]²⁹

Lexique commun

- * موضة, « lieu habilité pour faire les ablutions », 31.
- * غيب, « bois », « forêt », 35.
- * محلة, « armée en campagne », « campement militaire », 38, 41, 44, 56, 82.
- * محلّ, « lieu », « endroit », voire « lieu de résidence », 40.
- * قبالة, « en face de », « à l'opposé de », « tout droit », 40.
- * زمل, « groupe de tentes réunis autour de celle d'un chef », 41. *Nota bene* : selon le contexte, le mot زمل peut avoir les sens de « caravane » et « convoi ».
- * قديد, « viande séchée en lanières », 41.
- * عيلة, « famille », 41.
- * كبتوس, « calotte », « sorte de chéchia », 41.
- * ذراع, « unité de mesure correspondant à 50 centimètres », 41.
- * برنوصه, « son grand manteau de laine à capuchon », « son burnous », 41.
- * مطر, « unité de mesure de liquides », 41.
- * رفعت, « elle a engendré », 43.
- * مكاحل, « fusils », « mousquets », 45 + 82, 168, محلة, singulier du mot antérieur.
- * قابل, « conteur », « diseur », 47.
- * رايس, « chef », « capitaine », 48.
- * شاش, « chapeau de toile », « petite chéchia », 55.

²⁸ Sur cet auteur et son livre, voir Hénia (2006 : 98-101).

²⁹ Sur cet écrivain et sa chronique, voir l'étude d'Aḥmad al-Ṭuwaylī, éditeur du texte de Muḥammad Ṣaḡīr/Ṣuḡayyir b. Yūsuf (1998 : 5-11).

- * سمية, « petit ciel », 55.
- * استخلى dans le sens de « se retirer », « se replier », 55.
- * قطني, « c'est suffisant », 58.
- * احداث, « jeunes », 60.
- * ريوطان, « faubourgs », 61.
- * قفطان, « caftan », 65.
- * حوايج, « choses », « vêtements », 68.
- * محلى, « corps expéditionnaire », « armée en campagne », 68.
- * وزاري, « morceau de tissu en laine », 81.
- * زمالة, « couvre-chef », 81, 159.
- * نوبة, « cycle de musique », 82. *Nota bene* : dans le domaine agricole, le terme نوبة peut signifier « tour d'irrigation d'une demi-journée ».
- * بغيلة, « type de table », « chevalet », 108.
- * شواكر, « haches », 115.
- * عيط, « crier », « appeler », 117.
- * عياط, « cri », « appel », 117.
- * بقشاشا, « pots-de-vin », « gratification », « pourboire », 117. *Nota bene* : le mot بقشاشا est d'origine turco-ottomane.³⁰
- * كوامر, « petites chambres », 120. *Nota bene* : ce mot proviendrait peut-être de l'italien *camera* au singulier.
- * قبلة, « sud », 120.
- * شكاير, « petits sacs en toile », « bourses », 120.
- * جوف, « nord », 120.
- * جزاير, « Alger », 131, 133.
- * قيطون, « tente en toile », 133, 189 + 204, قياطن, pluriel du terme antérieur.
- * جزيرية, terme indiquant le collectif des « Algériens », 135.
- * عتاريس, « boucs », 137.
- * محال, « emplacements », « lieux », « campements militaires », 137.
- * بشماط, « biscuit », 141.
- * بطاطة, « patates », « pommes de terre », 141.
- * امشاك, « grandes outres en peau de bœuf », 141.
- * لمة, « ruée de gens », « cortège », voire « assemblée », 142.
- * حدادة, « barrière », « limite », « démarcation », 149.
- * خاطر, « (les) gens », 155.
- * كور, « boule(s) », « balle(s) », 168, 246.
- * تماق, « type de chaussures », 171.
- * دبوس, « bâton », « broche », « épingle », 187.
- * وصيف, « esclave noir », 212.
- * فجران, « les deux fağr-s », 233.

³⁰ Sur ce mot, voir Barbier de Meynard (1881-1886 : I, 288) (*bağışış, baqışış*) ; Ben Cheneb (1922 : 19) (*bağışış*) ; Akar (1995 : 41) (*bağışış, baqışış*).

- * ترغيد, « bouillon de farine assaisonné de graisse ou de beurre », voire un type de « couscous », 240.
- * نجع, « habitants d'un groupe de tentes », 259.
- * فلوكة, « felouques », 266 + 267, فلوكة, singulier du mot antérieur.
- * مرصت, « port », 266.
- * غبينة, dans le sens de « calamité », « contrainte », 272.

Segments de phrases et formules composées

- * ما يكفي, « c'est suffisant », 41.
- * هذه السفينة متاعه, « ce bateau [est] à lui », 43.
- * راييس المركب, « capitaine du bateau », 43.
- * ارتاح من تعبك, « repose-toi de ta fatigue », 75.
- * بعصوص, « en complément », 129.
- * زوج مراكب, « deux bateaux », 153.
- * يطيح منهم, « il les méprise », 165.
- * قارة غول, « homme très fort », 169.
- * امّ شويشة, « arbre à olives », 203.

2.4 L'espace libyen

2.4.1 La *Rawḍat al-azhār wa-munyat al-sādāt al-abrār fī manāqib sīdī 'Abd al-Salām al-Asmar* de l'écrivain originaire de Zliten Karīm al-Dīn al-Baramūnī [vers 998/1590 ; époque ottomane]³¹

Lexique commun

- * هاذوك, « ceux-ci », 153.
- * ذوك, « ces », 155.
- * لاش؟, « à quoi ? », « pourquoi ? », 170.
- * شاويش, « fonctionnaire », 170.
- * ايش (?), « quel (?) », « quelle (?) », « quoi (?) », « que (?) », 172.
- * جبانة, « cimetière », 173.
- * الي, « celui », « celle », « lequell », « laquelle », 173.
- * بيبان, « portes », 174.

Segments de phrases et formules composées

- * والقلب راح غبار ما صبت كيف ندير يا خله, « (mon) cœur est parti en poussière, je n'ai pas trouvé comment faire, ô mes amis », 151.
- * سألتكم بالله ما تغفلوشى, « au nom de Dieu, je vous demande de ne pas négliger », 152.
- * نזור, « je rends visite », 153.

³¹ Au sujet de l'auteur et de la valeur de son texte pour l'étude de l'arabe vernaculaire/semi-vernaculaire, voir Mion (2023 : 3–10).

- * راک, « tu es », 155.
- * راه, « il est », 155.
- * ما نتركش, « je ne laisse pas », 155.
- * لالع بیک, « il se moque de toi », 155.
- * ما هوش, « il n'est pas », 155, 176.
- * خلیتني بایت سهر, « tu m'as laissé sans dormir », 156.
- * راه لهم عند الله شان, « ils ont de l'importance pour Dieu », 156.
- * ما صبتش كيفاش انجيك, « je n'ai pas trouvé comment venir chez toi », 159.
- * كيفاش نصبر يا شيخ عليك؟, « ô cheikh, comment supporter ton absence ? », 159.
- * ما غاضكمش, « je ne vous ai pas dérangé », 159.
- * حالي مغیر كيفاش نرقد؟, « mon état a changé, comment vais-je dormir ? », 163.
- * دبروا واشفوا عبراتي, « faites et rappelez-vous mes dires », 165.
- * يا ولي بالك تنساني, « ô walī, attention de ne pas m'oublier », 165.
- * عجبتي قوالک, « tes dires m'ont plu », 167.
- * مریک انا تربیة دلال, « je t'ai élevé avec une éducation soignée », 167.
- * عبد السلام اندهوا بیه !, « invoquez 'Abd al-Salām ! », 167.
- * والفاجر ما يدورش بیکم, « et le licencié ne tourne pas autour de vous »/« et le licencié ne s'approche pas de vous », 168.
- * ما تقیسش الاحار !, « ne touche pas/ne t'approche pas des mers ! », 171.
- * ما هیش, « elle n'est pas », 172.
- * وبحري ما تعموش فيه !, « et ma mer, ne vous y baignez pas ! », 173.

2.4.2 *Al-Tiḍkār fīman malaka Ṭarābulus wa-mā kāna bihā min al-aḥbār* du chroniqueur originaire de la région de Misrata Ibn Ḡalbūn [vers 1133/1721 ; époque ottomane]³²

Lexique commun

- * شواني, « galères », 60.
- * كورة, « bombe », « boulet », 98.
- * شینی, « galère », 98.
- * شکایر, « petits sacs en toile », « bourses », 113.
- * مرابطو, « marabouts », « saints », 115.
- * مطيرة, « petite pluie », 119.
- * سكة, « association agricole pour exploiter une terre », 119.
- * شاوش, « gardien », « vigile », « appariteur », « chef », 128, 129, 130.
- * طریدة, « bateau », 143.
- * نواجع, « groupe de tentes faites de poils », « tribus nomades », 151.
- * سرب, « tige de plante », « feuille de la palme », 156.
- * نزول, « signatures sur des documents », 183. *Nota bene* : dans la note 1, l'éditeur signale qu'il s'agit d'un mot arabe tripolitain.

³² Sur ce texte et son auteur, voir Bono (1982 : 13–14).

* ذيب, « loup », 194.

* مدفع, « canon », « coup de canon », 198. *Nota bene* : dans la note 1, l'éditeur indique qu'il s'agit d'un vocable arabe tripoliteain.

* طلبة, « chose demandée », 206.

2.5 L'Égypte : espace cairote et autres aires géographiques³³

2.5.1 La *Nuzhat al-nufūs wa-muḍḥik al-ʿabūs* du littérateur cairote Ibn Sūdūn al-Bašbugāwī [mort en 868/1464 ; époque mamelouke]³⁴

Lexique commun

* صَغِير, « minuscule », « tout petit », 87.

* دَلَا, « celui-ci (ici) », 87, 89, 91, 95, 111, 128.

* طعامات, « préparations culinaires », « plats », 88.

* زلابيه, « pâtisserie formée par des morceaux de pâte allongés et torsadés », 88.

* بلاش, « sans rien », 88, 98, 105, 115, 130 + 108, بلاشي, avec le même sens que le mot antérieur.

* هكده, « comme cela », 89.

* كنافه, « préparation de pâte fine et sucrée en forme de vermicelle », 90 + 93, كنافيف, forme plurielle des deux mots antérieurs.

* كمان, « aussi », « également », 95, 112, 137.

* مِليح, « joli », 96.

* هُون, « ici », 96, 108, 139, 140, 141.

* مَنَّاك, « de toi », 97.

* خبيص, « pâtisserie avec du beurre, des dattes ou des figues en abondance », 101.

* عيش, « moyens de subsistance », « repas », 101, 108, 118, 127, 137, 138, 140, 143. *Nota bene* : on précise que le mot عيش correspond également à un plat en sauce avec des gros grains de semoule et du piment fort consommé, par exemple, dans la partie occidentale des Ziban (région du sud-est de l'Algérie).

* هَذَاك, « celui-là », 102, 132.

* وليدات, « enfants », 103.

* فيين؟, « où ? », 104, 138, 139.

* باش, « pour », « afin de », 115.

* وِيش؟, « (et) quoi ? », 120.

* حاجات, « choses », « affaires », 122.

* بَسْ, « seulement », « juste », 123.

³³ En guise d'introduction sur la littérature égyptienne en arabe dialectal, voir les observations de Woidich (2010 : 69–74).

³⁴ Sur cet auteur et son livre, voir Hanna (2003 : 133, 134, 152 ; 2014 : 35) ; Vrolijk (2009 : 223–228). *Nota bene* : dans l'édition, on observe que la vocalisation de certains mots est annotée.

- * ايه؟, « quoi ? », 124.
- * بَرة, « dehors », 131.
- * جَوْه, « dedans », 131.
- * شَوِيه, « un petit peu », 131.
- * هذيك, « celle-là », 132.
- * ساقيا, « canal d'irrigation », 132.
- * فَدَان, « champ labourable », « parcelle de terre », 134.
- * مسيد, « petite mosquée », « collège coranique », 138.
- * قميص, « tunique », « chemise », 138, 161.
- * حَمَامي, « chargé des bains publics », 139.
- * التنتين, « les deux », 141.
- * آيا!, « alors ! », « allons ! », 143.
- * معيشه, « nourriture », « aliments », voire « moyens de subsistance », 146.
- * وليمه, « banquet », « repas de fête », 146 + 147, وليمة, avec les mêmes sens que le terme précédent.
- * مغرفة, « cuillère », « écumoire », 147.
- * فَراريج, « petits poulets », 147.
- * اواني, « récipients », 147.
- * رِدْجَة, « poulets », 147.
- * رِشْتَة, « pâtes longues similaires aux spaghettis », 152.
- * بسيس, « préparation alimentaire à base de farine d'orge, de blé, de caroube, de beurre et de miel », 152.
- * حَدَوْتَه + حَدَوْتَة, « conte », « historiette », 84, 153.
- * وآلا, « juste », 154.
- * خُوخ, « pêcher », 159.

Segments de phrases et formules composées

- * آدكي! « te voilà ! », 82.
- * تعاقل لك, « viens, je te dis », 105.
- * واتي كمان تعيش, « et ma mère vit aussi », 137.
- * ايش هذي؟, « qu'est-ce que c'est ? », 138.
- * لا تقولو لحد, « ne le dites à personne », 138.
- * الى ذيك البلد, « vers cette localité/contrée », 139.
- * عندي ثلاث مسایل, « j'ai trois questions », 139.

2.5.2 Le *Baḥr al-‘awwām fīmā aṣāba fīhi al-‘awāmm* du savant égyptien Ibn al-Ḥanbalī [mort en 971/1563 ; époque ottomane]³⁵

Segments de phrases et formules composées

* اسماعيل في اسماعيل : ومن ذلك قولهم : « et sur ce point, leur énonciation [leurs dires] est “Ismā‘īn pour Ismā‘īl” », 13.

* ومن ذلك قولهم : جا فلان بدون الهمزة : « et sur ce point, leur énonciation [leurs dires] est : “quelqu’un est venu”, sans le *hamza* », 54.

* ومن ذلك قولهم : يا ابي يريدون بذلك : يا ابي : « et sur ce point, leur énonciation [leurs dires] est “ô mon père” (*yābā*) [mais] on préférerait “ô mon père (*yā abī*)” », 73.

* ومن ذلك قولهم للثنين : زوج : « et sur ce point, leur énonciation [leurs dires] pour *itnayn* est *zūğ* », 102.

* ومن ذلك قولهم للاستحياء : حشمة : « et sur ce point, leur énonciation [leurs dires] sur la pudeur est *hišma* », 104.

* ومن ذلك قولهم للقائم : اجلس، كما يقال : اقعد : « et sur ce point, leur énonciation [leurs dires] à propos de ce qui est debout est : “assied-toi” (*iğlis*) tout comme on dit : “assied-toi” (*uq‘ud*) », 138.

* ومن ذلك قولهم للمرأة الفاجرة : قحبة : « et sur ce point, leur énonciation [leurs dires] à propos de la femme impudique : fille de joie/prostituée », 143.

* ومن ذلك قولهم في الانجاص بتشديد الجيم : الانجاص بالنون والجيم المخففة : « et sur ce point à propos de la poire (*iğğās*) avec gémination de “ğīm”, leur énonciation [leurs dires] est : poire (*iñğās*) avec allègement de “nūn” et de “ğīm” », 168.

* ومن ذلك قولهم : سألته بالياء في موضع سألته : « et sur ce point, leur énonciation [leurs dires] est : “j’ai demandé/dit” (*sāyltuhu*) avec “yā” à la place de “j’ai demandé/dit” (*sa’altuhu*) », 222.

2.5.3 Le *Irgām awliyā’ al-šaytān bi-ḍikr manāqib awliyā’ al-raḥmān aw al-ṭabaqāt al-ṣuğrā* du juriste et historien cairote Muḥammad ‘Abd al-Ra’ūf al-Munāwī [mort en 1031/1621 ; époque ottomane]³⁶

Lexique commun

* طعام : « nourriture », « repas », voire « couscous », 76, 100, 103, 166, 200, 348.

* رغيف : « galette », « petit pain », « tourte », 85, 108, 122, 179, 297.

* باشا : « chef », « haut-fonctionnaire », « pacha », 134, 280, 308, 319, 354.

* كسرة : « galette de blé, d’orge ou de seigle », 137, 257.

* فوط : « serviette », 143.

* قميص : « tunique », « chemise », 163, 275, 316.

* جبانة : « cimetière », 179.

* خيمة : « tente mobile », 188, 303.

³⁵ Sur cet écrivain et son œuvre, voir Hanna (2014 : 51) ; Baalbaki (2014 : 183–184).

³⁶ Sur cet écrivain et son ouvrage, voir Hanna (2003 : 113).

- * قماش, « étoffe », « toile », « tissu », 212, 254.
- * سويق, « préparation à base de farine de céréales et d'amendes non mûres et grillées », 227.
- * رقاق, « galette fine », « gaufre », 312.
- * قيلولة, « sieste », « chaleur de midi », 350.

Segments de phrases et formules composées

- * ايش حالك يا عبد الوهاب؟, « comment vas-tu, ô 'Abd al-Wahhāb ? », 76.
- * هاك يا قليل الصبر!, « prend, ô impatient ! », 227.
- * طعام المولد, « repas du *Mawlid* », « couscous du *Mawlid* », 333.

2.5.4 *Al-Muqtaḍab fīmā wāfaqa luḡat ahl Miṣr wa-luḡat al-ʿArab* de l'écrivain égyptien Ibn Abī l-Surūr [mort entre 1060/1650 et 1063/1653 ; époque ottomane]³⁷

Lexique commun

- * ملا, « vêtement féminin court », 32.
- * كفت, « boulettes de viande hachée », 42.
- * جيب, « poche de vêtement », 44.
- * قميص, « tunique », « chemise », 44.
- * درب, « ruelle », « venelle », 52.
- * طاق, « fenêtre », 53 + طاقة [nom d'unité] 789, avec le même sens que le mot antérieur + 789, طيقان, une des formes plurielles des deux mots antérieurs.
- * كمنجة, « instrument à cordes », 56.
- * زريبة, « cabane construite avec des branches », 62.
- * زرب, « haie d'arbustes », « limite entre deux morceaux de terre », 62.
- * شاة, « petit bétail ovin », « moutons », 81.
- * عمامة, « couvre-chef », 83, 276, 297, 951.
- * كباب, « viande grillée », « grillade », 106.
- * وجبة, « occasion », « cas », 117.
- * شيت, « type de toile », 131.
- * عطشان, « altéré », « assoiffé », 154, 473.
- * ايش (؟), « quel (?) », « quelle (?) », « quoi (?) », « que (?) », 200.
- * خروف, « agneau », 226, 449, 653, 1061.
- * جدي, « chevreau », « cabri », 240, 527.
- * عصيدة, « préparation culinaire à base d'orge grillée et moulue », 282.
- * شال, « longue pièce de mousseline/laine », « châle », 297.
- * مائدة, « petite table », 302.

³⁷ Sur cet érudit et son livre, voir Hanna (1998 : 111–112 ; 2014 : 51). *Nota bene* : dans ce cas précis, les numéros accompagnant les informations renvoient aux notices consignées dans l'édition d'*al-Muqtaḍab fīmā wāfaqa luḡat ahl Miṣr wa-luḡat al-ʿArab*.

- * بسيسة, « préparation alimentaire à base de farine d'orge, de blé, de caroube, de beurre et de miel », 383.
- * سويق, « préparation à base de farine de céréales et d'amendes non mûres et grillées », 383.
- * دبّوس, « bâton », « broche », « épingle », 398.
- * طاس, « jatte », « cuvette », « coupe », 411.
- * هريسة, « mets avec blé, viande et graisse », « mets avec blé, miel et beurre », 437.
- * جحش, « ânon », 446, 1062.
- * دشيشة, « plat de farine de blé ou d'orge », 455.
- * شاش, « chapeau de toile », « petite chéchia », 458, 500.
- * خيمة, « tente mobile », 460.
- * عيش, « plat en sauce avec des gros grains de semoule », 464.
- * خبيص, « pâtisserie avec du beurre, des dattes ou des figues en abondance », 481.
- * بطلة, « cruchon », « jarre », « unité de mesure », 513.
- * عيط, « crier », « appeler », 534.
- * فوط, « serviette », 537.
- * كعك, « gimblettes », 543.
- * لقمة, « bouchée », « morceau », « nourriture en petite quantité », 648, 843.
- * رغيف, « galette », « petit pain », « tourte », 660, 782, 801.
- * مغرفة, « cuillère », « écumoire », 702.
- * قطايف, « gâteaux assaisonnés avec du poivre et du miel », 707.
- * لحاف, « couvre-lit », « courtepointe », 718, 1076.
- * رقاق, « galette fine », « gaufre », 762.
- * قماش, « étoffe », « toile », « tissu », 782.
- * صندوق, « coffre », « caisse », 784.
- * تنّور, « four à cuire/rôtir parfois portable », 801.
- * فقي, « maître d'école », « enseignant du Coran », 805.
- * فريك, « grains de blé vert », « froment vert », 841.
- * حوت, « poisson », 851.
- * بهلول, « stupide », « idiot », 852.
- * غربال, « tamis pour les grains », « bluteau », 894.
- * قلة, « cruchon », « pot », 904.
- * مكحلة, « fusil », « mousquet », 906.
- * مندبل, « mouchoir », 911.
- * طارمة, « cabine de bateau », 946. *Nota bene* : en arabe marocain, le terme héberge également les sens de « petit placard en bois » et « salle de débarras ».
- * بستان, « champ », « lopin de terre cultivé », 976.
- * جبانة, « cimetière », 981.
- * صحن, « plat », « assiette », 1009.
- * قيطون, « sous-sol d'une maison », 1017. *Nota bene* : au Maghreb, le mot possède aussi le sens de « tente en toile ».

* كانون, « poterie creuse en terre cuite employée pour la cuisson des aliments », 1020.

* ماعون, « ustensile(s) de ménage », « base », « récipient », 1026.

* شواء, « viande grillée », 1057.

2.5.5 Le *Šifā' al-ḡalīl fīmā fī kalām al-ʿArab min al-daḥīl* (1) et la *Rayḥānat al-alibbā wa-zahrat al-ḥayāt al-dunyā* (2) du philologue originaire de la région du Caire al-Ḥafāḡī [mort en 1069/1659 ; époque ottomane]³⁸

Lexique commun (1)

* إيش (?), « quel (?) », « quelle (?) », « quoi (?) », « que (?) », 17.

* إيوه !, « d'accord ! », « oui ! », 21.

* اصطبل, « étable », « écurie », 38. *Nota bene* : le mot اصطبل est d'origine romane.³⁹

* بستان, « champ », « lopin de terre cultivé », 40.

* بطة, « cruchon », « jarre », « unité de mesure », 43.

* تَتَوَر, « four à cuire/rôtir parfois portable », 59.

* جردق, « pain épais arrondi à la farine de blé », 66.

* رغيف, « galette », « petit pain », « tourte », 66.

* جيب, « poche de vêtement », 70.

* قميص, « tunique », « chemise », 70.

* جى, « naïf », « ingénu », 78.

* حشمة, « honte », « gêne », « contrainte », 85.

* حارة, « quartier », 86. *Nota bene* : au Maghreb occidental, le terme contient également la signification de « quartier juif ».⁴⁰

* خبّا, « cacher », 88.

* دشيش, « plat de farine de blé ou d'orge », 100.

* زلابية, « pâtisserie formée par des morceaux de pâte allongés et torsadés », 114.

* شوشة, « chevelure », « mèche », 132.

* شاش, « chapeau de toile », « petite chéchia », 137.

* طاق, « fenêtre », طيقان et طاقات, 147 versions plurielles du premier terme.

* طارمة, « petite habitation construite en bois », 148.

* غرارة, « sac en laine et en poil pour le grain », 162 + 162, غرائر, pluriel du mot antérieur.

* فوطة, « serviette » [nom d'unité], 167.

* فدان, « champ labourable », « parcelle de terre », 167.

³⁸ À propos de l'écrivain et de son ouvrage, voir Hanna (2003 : 117 ; 2014 : 51) ; Gelder (2009 : 251–261) ; Zack (2012 : 194–214) ; Baalbaki (2014 : 162, 166, 168–169).

³⁹ Sur ce mot, voir Corriente, Pereira, et Vicente (2017 : 52) (« écurie »).

⁴⁰ Sur ce vocable, voir Sebag (1959 : 10–23), à propos du *ḥāra* de Tunis ; Lévy (1992 : 41–47), sur *ḥāra* et *māllāḥ* au Maroc.

- * فرن, « four », « fournil », 167.
- * فنجانة, « tasse à café » [nom d'unité], 167.
- * فندق, « entrepôt », « auberge », « caravansérail », 170 + فندق, avec la même signification que le terme antérieur, 170.
- * فسقية, « grand bassin », « réservoir d'eau », « fontaine de réfrigération », 173 + 173, فسائي, pluriel du mot antérieur.
- * قرق, « sandale », 175.
- * قادوس, « canal », « conduit d'eau », 175.
- * قطايف, « gâteaux assaisonnés avec du poivre et du miel », 176.
- * فيلولة, « sieste », « chaleur de midi », 177.
- * قيطون, « sous-sol d'une maison », 178.
- * قحبة, « fille de joie », « prostituée », 182.
- * برنس, « grand manteau de laine à capuchon », « burnous », 188.
- * كعك, « gimblettes », 192.
- * كباب, « viande grillée », « grillade », 197.
- * كتاش, « registre », « cahier », « calepin », 199.
- * لحاف, « couvre-lit », « courtepointe », 200.
- * لالا, « non ! », 201.
- * ميدة, « petite table », 203.
- * مركز, « saucisse à base de viande pilée, graisse, épices, ail, vinaigre et sel », 211.
- * هرسة, « foulure », « fracture », 235.

Lexique commun (2)

- * عين, au sens d'« espion », I, 21.
- * برش, espèce de « confiture », I, 181, 216, II, 129, 183.
- * قبقاب, « sabots », « grosses chaussures », I, 187.
- * جيعان, « affamé », I, 196.
- * هبيط, « faible », I, 361.
- * فنجان, « tasse à café », I, 418.
- * برمة, « marmite en terre cuite », « chaudron », I, 432.
- * قرص, « galette(s) », « petit(s) pain(s) de semoule », I, 433.
- * تاسومة, type de « chaussures en alfa », I, 186.
- * كيس, « petite bourse », II, 267.

2.5.6 Le *Hazz al-quḥūf bi-šarḥ qaṣīd Abi Šādūf* de l'écrivain originaire de la localité de Širbīn (région orientale du Delta du Nil) Yūsuf al-Širbīnī [fin du 11^e/XVII^e siècle ; époque ottomane] ⁴¹

Lexique commun

- * ولاش, « néant », « inutilité », I, 3.
- * خلبوص, « bouffon », I, 13.
- * احيه, exclamation indiquant la surprise, I, 16.
- * وطاه, « ses pantoufles », I, 27.
- * فاقوا, « ils ont prêté attention/ils ont fait attention », I, 25.
- * قزدير, « étain », I, 34.
- * جيع, « affamé », I, 34.
- * مليح, « joli », « bon », I, 35.
- * غدا, « bientôt », « n'importe quel jour », I, 37.
- * ايش (?), « quel (?) », « quelle (?) », « quoi (?) », « que (?) », I, 44.
- * عيطلة, « tumulte », « clameur », I, 46.
- * رتافة, « villageois », « gens des villages », I, 121.
- * بوشه, « récipient utilisé pour cuire les fèves », I, 210.
- * المواهي, « les paniers tissés », I, 213.
- * بعوة, « femme monstre », I, 220.
- * اخ, exclamation dirigée à un enfant afin d'exprimer la douleur, I, 263.
- * جفنه, « plat large employé pour servir la nourriture », I, 309. *Nota bene* : le terme جفنه possède également les significations de « auge en bois » et « récipient ».
- * ملوطة, *marlota/melote/melota/marlotte*, « vêtement masculin de dessus », « vêtement de gala », « pièce de tissu porté parfois par les femmes », etc., I, 359.
- * عجوز, « vieille femme », « épouse », I, 399.

Segments de phrases et formules composées

- * شفت ام عفر حشا العيب, « j'ai vu Umm 'Afr, excuse-moi pour la grossièreté », I, 33. *Nota bene* : حشا est un terme employé après avoir dit une chose indélicate/grossière.
- * لا فيش ولا عيش, « jamais ici, ni là-bas », I, 67.
- * خاطري اخر, « je veux déféquer », I, 99.

⁴¹ Sur cet écrivain et son œuvre, voir l'étude de Humphrey Davies, éditeur du texte de Yūsuf al-Širbīnī (2005 : I, XV–XLI) ; Hanna (2003 : 74, 77, 116) ; Davies (2009 : 371–375). *Nota bene* : on précise qu'il nous a été impossible de consulter les volumes II et III contenant respectivement la traduction anglaise et l'étude lexicale du *Hazz al-quḥūf bi-šarḥ qaṣīd Abi Šādūf*.

3 En guise de bref colophon sur une enquête en marche ...

Au terme de ce voyage éclair en Afrique du Nord, du Moyen Âge à la fin de la période moderne, tentons d'offrir quelques observations conclusives. En premier lieu, on souhaite mettre en relief le fait que les indices sur l'arabe vernaculaire/semi-vernaculaire sont relativement abondants et apparaissent dans des écrits divers et variés. Ensuite, on estime qu'une enquête portant sur les matériaux d'archives déposés dans différentes bibliothèques européennes et nord-africaines fourniraient sans aucun doute des informations supplémentaires de choix. L'on en veut pour exemple les documents en arabe dialectal/moyen arabe conservés dans des institutions telles que l'*Archivo General de Simancas* (Espagne) et l'*Arquivo Nacional da Torre do Tombo* (Portugal).⁴² Ces deux entités hébergent une masse conséquente d'écrits susceptibles d'améliorer considérablement nos connaissances des registres de l'arabe dialectal notamment au Maroc, en Algérie et en Tunisie. Enfin, on soulignera la réelle nécessité de prendre en charge l'étude géo-historique des variétés dialectales documentées dans les sources écrites pour au moins deux motifs. Le premier concerne le fait que les traces des dialectes représentent, à notre avis, l'une des formes la plus fidèle de la manière avec laquelle les individus transmettaient par écrits une foule de faits, tant dans la sphère privée que ceux issus du domaine public. Le deuxième concerne les similitudes rencontrées dans des textes anciens et d'autres plus contemporains. Ce dernier point, sans aucun doute attractif pour l'anthropologue et le sociolinguiste, offrirait l'opportunité de réfléchir sur la question cruciale et parfois âprement débattue de la continuité temporelle dans l'usage de telles formes morpho-syntaxiques et l'emploi de tels lexiques, d'un bout à l'autre de l'Afrique du Nord. Mais tout cela ne peut être entrepris que si l'on a vraiment conscience de l'envergure du travail qui est considérable. Selon nous, ce même travail, souvent individuel, devrait être envisagé également sous forme de recherche au caractère collectif permettant ainsi de fédérer le labeur d'historiens, linguistes et philologues.⁴³ Enfin, et pour clore cette étude, il est indispensable de mentionner un autre aspect à ne pas oublier de la quête annoncée. On veut parler ici de la place importante occupée par les matériaux en langue berbère. En effet, les textes cités tout au long de notre étude contiennent de nombreux indices des variétés linguistiques du berbère, de l'Ouest

⁴² Sur le contenu et la qualité des documents déposés dans les deux archives citées, voir par exemple Meouak (2005b : 117–121 ; 2007 : 164–172 ; 2012 : 132–149 ; 2016a : 335–341) ; Guerrero (2022 : 1–4 ; 2023 : 91–107) ; Francisco (2024a : 288–293 ; 2024b : 233–239). *Nota bene* : d'autres archives européennes conservent des documents en arabe dialectal d'Afrique du Nord : *The National Archives* (Londres) et *Nationaal Archief* (La Haye).

⁴³ Sur cette problématique complexe, voir Dakhli (2004 : 11–18).

à l'Est de l'Afrique du Nord.⁴⁴ Cette donnée devrait impérativement être mise en valeur au moins d'un point de vue du lexique. Grâce à cela, il serait alors envisageable de connaître un peu mieux l'ampleur de l'influence du substrat berbère dans la formation des variétés dialectales de l'arabe.

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⁴⁴ Sur ce thème majeur, voir par exemple De Felipe (2008 : 24–29) ; Brugnatelli (2013 : 273–286) ; Meouak (2016b : 1–18).

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Teaching an Arabic Dialect to Non-Native Learner in the Mid-Fifteenth Century Case Study: Al-Balāṭī Manuscript

Abstract Teaching a form of Syrian dialect is documented in a manuscript by Ottoman poet and writer Ḥassān ibn Naṣūḥ ar-Rūmī al-Balāṭī dating back to around 1445. He aimed to instruct individuals interested in travelling to Arab countries in spoken Arabic. In his introduction, al-Balāṭī explains his motivation for writing this book, emphasizing his intention to move away from the traditional grammatical approach commonly used in Arabic language instruction. Instead, he employed communicative strategies; his work demonstrates his recognition of the contextual requirements for second language learners within an immersive setting. Additionally, al-Balāṭī utilised Ottoman Turkish as a medium language in teaching the Arabic dialects. The manuscript sheds light on the author's methodology for teaching the dialects spoken in northern Syria some 600 years ago. Furthermore, this paper will delve into his approach to grammar presentation, incorporation of cultural nuances and values, topic selection, and other aspects highlighted within the text.

Keywords Arabic dialects, Syrian Arabic, communicative approach, history of teaching Arabic, medium language, teaching culture

1 Introduction

The manuscript *Tercüme-i Hediyye-i Hassân* (*The Interpretation of Ḥassân's Gift*) is considered to be the earliest educational source with complete methodological foundations in the field of Teaching Arabic as a Second Language (henceforth TASL), as it nears its 600th year since it was written. This paper presents the re-



search team's conclusions after analysing the manuscript (El-Balâtî 2024) and its preliminary study from various linguistic and pedagogical aspects.

Perhaps one of the most important characteristics of the manuscript is that it was developed to teach spoken Arabic to those wishing to travel to Arab regions, in addition to the conscious communicative approach in the manuscript's structure.

The writing of this work dates back to the middle of the fifteenth century, perhaps even to an earlier date, as evidenced by the Arabic-Persian version of the book dated to 1445–1446 and the copying record found at the end of the approved copy, which indicates that it was written in the year 956/1549–1550 in Aleppo.

The author of the manuscript is, as he states in the introduction to his book, just 'a person who loves the Arabic language'; he left his own country and lived among the Arabs for many years and with this work wished to help those who seek to develop their speaking abilities. In the manuscript he uses Ottoman Turkish as the medium language.

This paper relies on the Ottoman Turkish version of the manuscript found in libraries in Turkey (henceforth Text#1), but there is another version of the manuscript in which the medium language is Persian (henceforth Text#2). However, careful comparison between the two versions revealed a clear discrepancy between them, as discussed below.

The paper aims to offer a detailed presentation of the manuscript: the development of TASL, the didactic approach used in the book, teaching Arabic dialects, and the intertwining of the Syrian, Egyptian, and Iraqi dialects with *Fuṣḥā* Arabic (henceforth *Fuṣḥā*) in the manuscript, in addition to some other linguistic phenomena.

2 The author

The author refers to himself as 'the poor Ḥassān ar-Rūmī, brother of Muṣṭafā Šāfir al-Balāṭī ibn Naṣūḥ' (Text#1, 1/b) and as 'Ḥassān ar-Rūmī al-Balāṭī al-Mantašāwī' (Text#2). Ottoman historian and bibliographer Kātib Celebī (d. 1067/1657) (a.k.a. Ḥağ Ḥalīfa) mentions him as 'Ḥassān ibn Naṣūḥ Faqīh ar-Rūmī' (1941: 2:2042). He originated from al-Balāt, an ancient district in the Didim region of Aydın, Western Turkey (Emecen 1992: 5–7), while 'Menteşe' refers to a region in south-western Anatolia during the Ottoman era (Mete 2004: 29:150–152). The term 'Rūm' refers to Anatolia in a general sense.

In his book, the author provides very little information about himself, but he states that he was just a person interested in learning the language and not one of the scholars and notables of his time. Perhaps this was due to his humility; if we assume that, he was the 'Poet of the Palace'. He also mentions that he left his country and his people for 10 years to settle in an Arab land to learn the Arabic language. It is interesting that he names one of the characters in his book after himself. He says

about him: 'He made it to eighty and that he was ten years old during the Timurid era (1370–1405)' (Text#2, 1/b). If we assume that this character refers to himself and that he is giving factual information, based on the dates given in Text#2 (850/1445–1446) we can say that the author was born in the second half of the fourteenth century and lived until the mid-fifteenth century.

In writing this book, the author aimed to seek the pleasure of God, guided by the advice of his teacher who stated, 'Whoever imparts knowledge to others will receive a significant reward' (Text#1, 2/a–b).

3 A comparison between the Persian and Ottoman versions

Three copies of the manuscript were discovered, two of them in the Turkish Ottoman language as a medium language; they are similar despite one of them missing a few pages. The first copy was found in the National Library in Ankara (Ref. A4870, i.e. Text#1). The second one is an incomplete copy in the Ankara University Library Mustafa Cön Section, reference number A349.



Figure 1. Hadiyya-i Hassân, 1b–2a. National Library in Ankara (Ref. A4870)

As for the third copy, it is written in Persian and is in the Istanbul University Library's Rare Books Section, reference number FY 01153 (Text#2 in this paper). It is not possible to verify which one of the three copies appeared first and is the original copy, as Text#2 is dated in its introduction to the year 1445–1446. How-

ever, the general assumption is that the original is Text#1 because of the origin and story behind the writing of the manuscript in the introduction, although this cannot be definitively proved.

This paper, therefore, is an investigation of Text#1, as the findings of the initial comparison between the two manuscripts exceeded 2000 observations and comments, something that from a practical point of view cannot be fairly dealt with here. It is hoped to publish these findings sometime in the near future.

Each of the two copies adapted the text by changing some place names and words, whether in the introduction or in the body of the text, for example: 'I followed the advice of this teacher and translated some words and sentences from the Arabic to the Turkish' (Text#1, 2/a); while the word 'Turkish' is replaced by 'Persian' (Text#2, 2/a); or omitting/adding a localised specific statement representing one's culture: '... as an example of this is a Bedouin Turk who grew up in the mountains, if he attends the judge's council ... this Bedouin Turk remains confused' (Text#1, 2/b); 'Bedouin Turk' is replaced with 'a man' (Text#2, 3/a-b).

The characteristics of Text#1 is that it is presented in 43 leaflets, each with two pages without a cover or binding. It is also written in the Naskh script with great care and precision; the Arabic phrases in it are written in red, while the Turkish phrases are in black, rendering the reading visually easier for the learner. For easier transition, the first word of the first line on the left-hand page (B) of each leaflet is written at the bottom of the right-hand page (A). The manuscript itself is also well preserved from damage, be it fungal, human negligence or abuse, or signs of decomposition, and was not exposed, in whole or in part, to burning or moisture. It can be said that this manuscript is free of blemishes and defects almost to the point of perfection.

4 The significance of the manuscript

The manuscript begins with an introduction in which the author explains his aim and his method of authorship. He also points to some important issues (Text#1, 2/a-4/b), such as:

- the importance of learning languages,
- the role of translators in society,
- the varying levels of language mastery between intellectuals and non-intellectuals,
- among non-Arabs, some learners' inability to speak Arabic language,
- the need for 'language immersion' to develop speaking skills,
- the reason for his use of the spoken Arabic in his book rather than *Fuṣḥā*, and the difference between this and the rules of grammar and morphology.

The organisation of the manuscript is based on teaching vocabulary or phrases in contextual dialogues and translating them into Turkish. The author provides conjugations listed one word after the other and separated with the meaning of each one given in Turkish.

The reader may find some similarities between this manuscript approach and the 'spaced repetition approach', which is essentially based on the theory of the 'forgetting curve' developed by the German scientist Herman Ebbinghaus in 1885. However, it is important to note that we are not presenting this approach as a precedent to the theory of teaching a second language in the modern era of linguistic communication. In fact, it is primitive and incomplete as far as teaching SL theory is concerned, although it gave rise to the awareness of the needs of learners and a search for effective pedagogical answers.

In addition, the author is keen to address various contextual linguistic topics. The book includes many phrases and much vocabulary that can be used in the main areas of daily and practical life, indicating the author's representation of the learner's needs. Al-Balāṭi ends his book with a glossary grouped by topic in an attempt to enhance the learner's mental word-capacity.

The importance of the manuscript from al-Balāṭi's point of view lies in his conscious interpretations of his methodology and the style that he created and followed. He is creative in the presentation of his methodology, which reflects both his full awareness and his personal experience and first-hand observations of the results and outcomes, which were based on the methods of learning and linguistic teaching and their approach in his time. He illustrates this by avoiding the common 'grammatical approach' prevalent in his era, which Versteegh (2006: 4) describes as a consequence of the approach to foreign languages: 'The lack of material for learning the language as opposed to studying grammar also tallies with the Arabs' almost complete disinterest in other languages'.

In his short but detailed introduction, al-Balāṭi explains a number of factors affecting language learning and teaching, including language context, language transfer, immersive environment, dialectical dimension, and the effect of social disparity on linguistic performance. He thus states the importance of learning, especially the learning of languages: 'Every tongue is a human being' (Text#1, 2/a).

The manuscript explores various fields, with special emphasis on it serving as a teaching tool for colloquial Arabic in its communicative context, often referred to as 'intermediary Arabic.' It also acts as a valuable source that helps researchers to provide new perspectives to understand the development of Arabic dialects. Given the manuscript's inclusion of dialectal confusion and linguistic errors, an examination of these elements may reveal whether their occurrence 'reflects a diachronic development in the spoken language' (Versteegh 2014: 156). The majority of the manuscript emphasises Syrian dialects as the earliest forms of Arabic, with the analysis concentrating on phonological and morphological phenomena,

as well as other aspects explored by scholars, whose influence remains visible in modern colloquial Arabic (Zwartjes and Woidich 2012).

Ibn Fāris (941–1004) divides the levels of Arabic into three shifts: ‘Speech is of three shifts: one shared between the elite and the commoners, and that would be the lowest level of speech, another shift is “wild”, which disappeared when those who spoke it disappeared’ (in Maṣṭūq 2005: 110). In light of this, al-Balāṭī’s text shows a general understanding of the linguistic context, and therefore divides society according to their linguistic use (e.g. farmer, Bedouin, judge).

On examining the manuscript, several linguistic characteristics come to light. Notably, there is a presence of diverse dialectal influences extending beyond the contemporary Syrian geographical context and incorporating elements from other neighbouring dialects. Additionally, the text reveals a few instances of language transfer, particularly from Turkish into Arabic. It prompts an examination of how *Fuṣḥā* has influenced the author’s expression in the colloquial Syrian Arabic. The manuscript reveals an overlap between the Syrian Aleppo dialects, associated with the people of the Euphrates and elements of Iraqi dialect. Furthermore, it enables the tracing of the evolution of the Syrian dialect from the time the book was written up to the present day. Lastly, Text#1 stands as a valuable historical record for scholars interested in the evolution of the Turkish language, offering abundant material on the Turkish spoken in Anatolia during the fifteenth century, including unique linguistic features and phenomena of that period.

The contribution of the manuscript does not stop at the linguistic aspects that can directly impact linguists, but the information it contains can be studied anthropologically in the various social contexts of that period, as it exposes various aspects of social life such as travel, eating, drinking, bathing, marriage, singing, buying and selling, education, agriculture, etc.

4.1 Intellectual and historical context

The Islamic conquests helped to give Arabic prestige because of its connection with learning Islam and Quranic studies (Al-Hassani 2012: 64; Boyacıoğlu 2015: 651), until it became ‘a subject for learning a foreign language, and then it became a second language, then a mother tongue for later generations. In other regions, conditions gave the Arabs heightened status and prestige in a social context, but it did not give them a numerical majority’ (aṣ-Ṣarqāwī 2013: 174).

In this context, during the Middle Ages non-Arabs in general, and Turks in particular, learned Arabic in schools by studying grammar and language books. The introduction of the basics of grammar and vocabulary aimed to enable learners to reach a linguistic proficiency appropriate for understanding religious and scientific texts, and to be productive in this language.

The terms ‘school’ and ‘college’ in Ottoman culture were an institutional evolution from the ‘circles system’ in mosques, scholars’ homes, or informal Quranic

Madrassas, which found its financial backing in the endowment system (*waqf*) (Al-Hassani 2012: 66; Nağm 2021: 25–30; Boyacıoğlu 2015: 652). Al-Balāṭī witnessed the evolution of scientific and intellectual movement and the Ottoman educational system, and its transition to ‘professionalism’ during the reign of Sultan Murad II, continuing into the seventeenth century (İpşirli 2015: 129–32). Al-Hassani (2012: 66) confirms:

By the 15th century, the Ottomans have revolutionized schools by setting up learning complexes in towns like Istanbul and Edirne in Turkey. Their school system was called Kulliye, and constituted a campuslike education.

The ‘Arabic’ in the Ottoman school system was *Fuṣḥā*, where dialects had no place in the programmes of these institutions, which explains the lack of any communicative goals and functional language. Turkish, on the other hand, was used as a medium language in the educational process and the student relied on memorisation of the rules of morphology and grammar, reading religious texts with the teacher, parsing and analysing them (Hazer 2002: 281–282).

The communicative aspect of Arabic was not a common phenomenon before the establishment of modern schools under the influence of Western curricula in the nineteenth century. There was no room for colloquial language in the programme of the ancient classical schools. However, some appeared before this period presenting contextual dialogues in dialects in forms of dictionaries, such as: *Lugat* (dictionary) which contains an appendix showing a dialogue in colloquial Arabic and Turkish; *Mükāleme ve Lugat* (speech and dictionary) which was written to teach the Turkish language to the Arabs through contextual dialogues in colloquial Arabic and their translation; and a four-language dictionary (Arabic, Persian, Turkish, and Greek) which includes dialogues in these languages (Topuz 2019).

However, during the Islamic conquests ‘Arabs provided a reasonable Arabic introduction to non-Arabs for the functional purpose of facilitating communication between people of the target language, which is Arabic, and other linguistic groups that do not speak that language’ (aš-Šarqāwī 2013: 19). Nağm states that the language of communication between non-Ottoman scholars, Arabs, and Iranians, was Arabic, in addition to being the language of instruction, ‘however, a number of Ottoman teachers who were fluent in the Turkish language used to give their lessons in Turkish in those schools’ (2021: 51–52).

5 Principles of the communicative approach

The struggles of learners of Arabic and their inability to communicate inspired al-Balāṭī to write his work: ‘I authored this book in this style because I saw students of knowledge unable to speak when they wanted to communicate and converse with the illiterate in the Bilād aš-Šām and Egypt using [eloquent] words’ (Text#1,

2/a). He also points out the difference between *Fuṣḥā* and colloquial language from the point of view of communication: ‘Although the people of knowledge are able to understand the speech of the illiterate, the illiterate do not understand their eloquent speech’ (Text#1, 2/a). His clarity of purpose is reflected in the approach he adopted in his book, categorising and presenting the priorities of communication over a grammatical approach.

Although the writer describes his book as a dictionary—‘and I arranged this dictionary in this manner so that the elite and the common people can understand it’—he also qualifies this statement: ‘many scholars have written dictionaries of Arabic and non-Arabic languages, but most of these works were arranged around single words’. He chose a different style, being aware that a word outside its abstract and syntactic context loses much of its communicative value and does not inform the learner of the various linguistic phenomena to which it is exposed:

He [the learner] may need to postpone what should be advanced; and advance what should be postponed, so his speech becomes incoherent. Those who turn to learn the language of the Arabs must know the masculine and feminine forms in this language, and how to use them ... (Text#1, 2/b–3/a)

This approach does not constitute a dictionary presentation but rather an educational book formulated on clear didactic foundations, for pedagogical uses that serve the desired learning outcomes and goals, directed at a specific target group.

The following few paragraphs discuss the issues that directly affect the philosophy of the book and its methodology. Among the issues to be examined are the writer’s didactic approach, the style of the writer’s study of different linguistic skills, and how to treat them. It is necessary to understand the importance of the impact of the communicative context and the immersive environment, as well as the writer’s approach to teaching grammar, including the treatment of the dialectal dimension of Arabic and its impact on the writer’s educational approach and the language he uses.

The author sets a goal to teach Arabic in ‘three or four months’, appreciating it is a difficult task when children need up to seven years to learn their native language, but as he states, ‘Let people learn quickly ...’ and ‘I wrote it so that a person can learn quickly’ (Text#1, 3/a). He responds to the criticism that may be raised about the length of the explanations and dialogues in the book, by saying that his aim to teach many rules and customs in a short time has forced him to do so.

5.1 The ‘Qaraʿa’ as a target group

The manuscript begins directly with contextual examples, without an introduction to the phonological and orthographical control of the Arabic alphabet for beginners; these must be known to the target learners at an earlier stage while

learning to read the Qurʾān. This group of Qaraʾa will have learned how to recite the Qurʾān separately from learning Arabic for communication purposes (al-Hamad 2020).

While schools in Morocco tended to teach reading, writing, and sometimes memorization using the board-writing method (Abdellah and Haridy 2017: 65), schools in the Levant tended to teach reading the Qurʾān without writing (Osman 2003: 52). The learners' knowledge of the Uthmanic script in which the manuscript is written, must have made it easier for them to hone good orthographic skills.

Phonological control should not pose many challenges to the Qaraʾa despite their inability to articulate some phonemes accurately (al-Hamad 2020: 37). Al-Ġāḥiḍ commented on this phenomenon: '[s]ome nations confuse similar sounds and mispronounce them, borrowing features from their own language' (2013: 1:53) and detailed the phonological challenges faced by different nations.

In general, errors can occur in L2 production for different reasons, including over-generalization, simplification, underuse, and a lack of knowledge of the rules (al-Hamad and ʿAlawī 2016). Al-Balāṭī demonstrated his awareness of language transfer effect on learners' competence when he designed his book: 'Every group when it is taught a new language relies on its native language and transfers the use of their language in the new language' (Text#1, 2/b). Therefore, neglecting to make provision to rectify these errors may lead to the acceptance of fossilised errors: 'some became accustomed to hearing the errors and the way non-Arabs talk to the point that they began to understand it' (al-Ġāḥiḍ 1 :2013:105–106).

Al-Balāṭī draws attention to the effect of language transfer on a syntactical level: 'If you want to say *ʾibn Muḥammad* (son of Muhammad), you put the word *Muḥammad* first [in Turkish] but the Arabs use the word *ʾibn* in this structure, and if they want to say *Gel tuz ekmek yiyelim* (come, let's eat bread and salt), they say *taʿal tanaʾkul ḥubzu milḥ* (تَعَالُ تَنَأْكُلُ حُبْزُ مِلْح) [i.e. they change the order of the words in the sentence]'. He continues: 'He [the learner] may want to postpone what should be advanced; and advance what should be postponed, therefore his speech becomes incoherent' (Text#1, 2/b).

One of the common errors at a morphological level among Turkish learners of Arabic is the confusion of genders. Al-Balāṭī explains:

[You should] know that there is no masculinity and femininity in the languages of seventy-two nations. Those who decide to learn the language of the Arabs must know the masculinity and femininity in this language. And how to use it. (Text#1, 3/a)

5.2 Al-Balāṭī's remarks on communicative language and immersion

Since the communicative school's supremacy over FL/L2 research and practice, there has been a rise in the importance of sociolinguistic and practical skills for the teaching of language communicatively (Baddūh 2018: 66; European Council 2020: 136–142), which will 'reconstruct a realistic model of Arabic language use and language users' (Wahba 2006: 139). Al-Balāṭī responded to the imminent need—as he saw it—to avoid the grammatical approach, which in his opinion did not meet the desired language skills, as mentioned above.

However, the shift to *Fuṣḥā* cannot be appropriate for everyday use as a communicative language in an immersive situation, and Wilmsen (2006: 131) therefore determined that 'Communicative Arabic is largely vernacular Arabic', which, according to him, calls for teaching colloquial Arabic, as classical Arabic alone is not sufficient for communication. While it is commonly claimed without empirical scientific support that 'It is so clear that speaking *fuṣḥā* in informal situations is problematic' (Ryding 2013: 178), Arabs using *Fuṣḥā* or their dialects when travelling to other Arab countries find friendly welcome, understanding, and even greater respect; we assume, therefore, that there is a degree of generalisation of negative experiences or making fun of some stories to prove a point rather than relying on scientific evidence.

This is indeed what al-Balāṭī refers to in his introduction, justifying his choice of the dialect over *Fuṣḥā*, when he states:

Although the learned people are able to understand illiterate people's speech, these people do not understand their [learned people's] high variety. An example of this is that of a Turkish Bedouin who grew up in the mountains; if he comes to the judge's court and speaks in informal words the judge would understand him, but if the judge speaks in formal linguistic and idiomatic words, this Turkish Bedouin remains confused and does not understand what the judge is saying to him. (Text#1, 2/a–2/b)

In this statement, al-Balāṭī tries to offer a justification for choosing to teach colloquial language in response to what he sees as an urgent need in his society.

Linguistic immersion represents an ideal communicative environment in daily contexts, such as the market, work, and family, among others. Al-Balāṭī believed that the immersive language experience develops a learner's skills, 'But my desire was to learn the language. For that reason, I lived in the land of the Arabs for ten years and left my tribe and family' (Text#1, 2/a).

The learner's motive contributes to defining the language shift, as aš-Šarqāwī (2013: 218) explains: 'The type of Arabic that is supposed to be learned by an administrative employee who wants to maintain his job is different from the type of Arabic spoken by a worker, farmer, or simple merchant with the target language people in contexts of buying and selling'.

If the purpose of the communicative approach were 'to make the analysis of the learner's linguistic needs the basic starting point in every linguistic lesson aimed at teaching and learning the language' (?Arsalān 2016: 478), this is because the purpose of the language is to serve as a tool for social interaction; as Simon Dick said, 'and this tool is not achieved in and of itself, but rather is achieved through the effectiveness of the specific use of social interaction between members of society' (quoted in Baddūh 2018: 66).

Al-Balāṭī organised the book on the basis of contextual dialogues in various fields and activities, e.g. greetings and getting to know each other as in *ʔaṣṣluka min ʔayn... ʔibni man ʔanta... ʕumruka kam sanah* (أَضْلُكَ مِنْ أَيْنَ... إِبْنِ مَنْ أَنْتَ... عُمْرُكَ كَمْ) 'where are you originally from? ... son of whom you are? ... how old are you?' (Text#1, 8/b and 9/a), food *hāti al-miṣlaqah, taṣal ta-naʔkul ḥubzu milḥ* (هَاتِ الْمِغْلَقَه... تَعْلُ تَنَأْكُلُ خُبْزُ مِلْح) 'give me the spoon, come so we would eat bread [and] salt' (Text#1, 37/a), bathing *ʔiḡsilni bi-ṣ-ṣābūni... ḡib li fūtah... sarraḥtu daqni* (اَغْسِلْنِي بِالصَّابُونِ... جِبْ لِي فُوطَه... سَرَّحْتُ دَقْنِي) 'wash me with soap ... get me the towel ... I combed my beard' (Text#1, 27/a), praying and ablution *ʔanta ṣalā wuḍū... taṣal nuṣalli... ʔanā ṣallaytu ṣalāta aṣ-ṣubḥ* (أَنْتَ عَلَيَّ وَضُو... تَعْلُ نُصَلِّي... أَنَا) 'do you have ablution? ... come let's pray ... I have prayed the morning prayer' (Text#1, 38/a), travelling *ʔayimta tusāfir ʔanta... al-musāfir dāyim ṣalā safar... hawni qāfilah šay? tarūḥ li-ṣ-šām* (أَيِّمْتَ تُسَافِرُ أَنْتَ... الْمُسَافِرُ دَائِمٌ) 'when will you travel? ... the traveller is always travelling ... is there a caravan here going to Damascus?' (Text#1, 10/a), shopping *man yaḡī minkum maṣī ʔilā as-sūqī... kam faras tarīd tastakrī* (مَنْ يَجِيْ) 'who of you would come with me to the market? ... how many horses do you want to rent?' (Text#1, 10/a), among many others. The author sought to expand the material with dialogues to encompass different aspects of life in addition to their interconnection so that it leads you to think of it as one story.

The events of these dialogues generally took place around the Anatolia-Damascus-Egypt axis. The main characters in the dialogue, Ḥassān and his friend Qāsim, who left Karaman and wanted to rent a vehicle to go from Aleppo to Damascus, searched for a convoy to take them from Damascus to Egypt, as well as to other cities mentioned in the dialogues.

The author added lists of words he thought would be useful to the reader. These lists were classified according to the following topics: family and relatives, organs, clothing, birds, animals, writing tools, food, minerals, vegetables and fruits, agriculture, work tools, oven tools, nature, drawing, dimensions, words with similar sounds, and similar numbers.

5.3 Al-Balāṭī's approach to grammar

Among the things that characterise this manuscript is the methodology that al-Balāṭī followed to teach Arabic to non-Arabs by avoiding the common approach of 'grammatical classification' in teaching the language. He insists on this: 'The reader will not reprove me because I have not arranged this book according to the rules of grammar and morphology' (Text#1, 2/a). Nonetheless, his experience in learning Arabic and his observations of learners' abilities and skills made him realise that the approach the learner needs to follow in order to communicate with Arabs in daily life contexts and situations may differ from the approach that he might need for the purposes of translation, research, and reading texts (Text#1, 2/a–b). Many researchers and linguists tend to agree with the focus on communication and on the functionality of the language without being preoccupied with learning grammatical rules (Maṣṭūq 2005: 178; Osman 2003: 52, 56; aš-Šarqāwī 2013: 218, among others).

When Ibn Ḥaldūn spoke about the importance of listening as 'the father of linguistic faculties', he emphasised that grammatical rules developed as a result of a referential need that arose from the erosion of tongues and was not a method or reason for production (Ibn Ḥaldūn 2013: 546); he therefore declared that communicative skills are not achieved by learning the rules rather than by using them (Osman 2003: 56), as 'communicative competence is the set of rules that allows an individual to use natural language appropriately in a specific communicative situation, and without knowledge of those rules, grammar rules lose their importance' (?Arsalān 2016: 478–480).

This understanding is reflected in the style of al-Balāṭī's book in most of its aspects, in which he chose to balance linguistic, sociolinguistic, and practical skills. Yet, grammar was reflected occasionally in the book, where verb conjugation is often represented as in *ʕaraftu... ʕarafnā... ʕarafta... ʕaraftum... ʕarafa... ʕarafū* (عَرَفْتُ... عَرَفْنَا... عَرَفْتَ... عَرَفْتُمْ... عَرَفُوا) 'I knew, we knew, you (m.sg.) knew, you (m.pl.) knew, he knew, they (m.) know' (Text#1, 13/a), or as in *ʔaš taḍḥak... yaḍḥak... lā taḍḥak ʕalaynā... ḍaḥika* (أَشْنُ تَضْحَكَ... لَا تَضْحَكَ عَلَيْنَا... ضَحِكَ) 'why do you (m.sg.) laugh, he laughs, do not (m.sg.) laugh, he laughed' (Text#1, 23/b), the author may introduce different forms of a verb as in *ʔašʕil... ʔinʕaʕal... ʕaʕaltu... iʕtaʕaltu* (أَشْعِلْ... إِنشَعَلْ... شَعَلْتُ... اسْتَعَلْتُ) 'sit a flame, he/it was sat on flame, I sat something/someone on flame, I was sat on flame' (Text#1 30/a).

However, the author did not restrict himself to the grammatical structure appear in *Fuṣṣḥā* but used forms that might be exclusively dialectical as in *ʕatawkuṃ ʕay?* (عَطَوْكُم شَيْءٌ) 'have they given you anything?', *naḥnā ʕaṭaynāhum ʕay?* (نَحْنَا عَطَيْنَاهُمْ شَيْءٌ) 'we have given them something' (Text#1, 11/b), it is noticeable that the word *šī* meaning 'thing' is written in *Fuṣṣḥā* form (i.e. *ʕay?*).

5.4 Al-Balāṭī's approach to dialect

As mentioned above, al-Balāṭī's experience must have influenced the approach he followed in the book which he designed to be a practical communicative resource in an immersive environment, and in view of this he chose the Syrian dialect.

The dialectal use in most of the examples is inconsistent, whether it is in the interrogative *ʔaš ʔismuka* (أَشْنُ اسْمُكَ) 'what is your (m.) name?' (Text#1, 4/a) and *ʔayimta tusāfir ʔanta* (أَيَمْتُ تُسَافِرُ أَنْتَ) 'when are you (m.sg.) travelling?' (Text#1, 10/a); the articles *qul lū tā yaʔkul* (قُلْ لَوْ تَأْكُلُ) 'tell (m.sg.) him to eat!' (Text#1, 6/b); the adverbs *kāna hawni qāfilah* (كَانَ هُوْنَ قَافِلَه) 'there was a caravan here' (Text#1, 10/a); the verb conjugation *kunt baʔrif* (كُنْتُ بَعْرِفُ) 'I used to know' (Text#1, 7/a), *ʔaš bi-taʔmal yawma al-qiyāmah* (أَشْنُ بَتَعْمَلُ يَوْمَ الْقِيَامَه) 'what would you (m.sg.) do in the Day of Resurrection?' (Text#1, 34/a), and *ʔaḡī mina ar-rūmi* (أَجِي مِنَ الرُّومِ) 'I came from the Romans' [lands]' (Text#1, 8/b); or replacing the letter *wāw* in place of a *damma fi ḥālū* (فِي خَالُو) 'minding his business' (Text#1, 16/b). In the last example the scribe mistakenly added *ʔalif fāriqah* (the differential *ʔalif*) which marks the end of conjugated verbs to a 3rd person m.pl., despite the same word appearing correctly written in three examples in the manuscript as in *ḥalli yarūḥ fi ḥālū* (خَلَّ يَرُوحُ فِي خَالُو) 'let him alone' (Text#1, 23/b).

At the same time, we find dialect confusion in the manuscript, and this may be due to the writer not distinguishing dialect overlap in a socially active multi-dialect environment. Despite the fact that book is in Syrian dialect as expressed in the above examples, a few Egyptian words such as *waḥṣ* (وَحْش) 'unkind/bad' (Text#1, 33/a) are attested.

Writing the dialect in Arabic poses various challenges, which may lead to orthographic, phonologically based errors (al-Hamad and Mohamed 2020; Ryding 2013: 177). The levels of education and illiteracy in societies affect linguistic production in general, whether spoken or written; according to Versteegh (2014: 153):

In every linguistic community, there is a certain distance between the colloquial language and the written norm, in spelling, lexicon and even in structure. But in those communities in which there is an institutionalised relationship between a high and low variety (called: diglossia ...), the distance between the written standards and normal everyday speech is very large.

It is possible that al-Balāṭī devised his own system by using Arabic letters to represent colloquial Arabic sounds that do not exist in *Fuṣṣḥa*. An example of this is replacing the third person singular masculine pronoun *hu* with the letter *wāw* as in *ruḥ lū* (رُحْ لُو) 'go to him' (Text#1, 18/b). Sometimes, he tends to add the letter *ʔalif* at the end of the jussive verb as in *lā tansā rabbak* (لَا تُنْسَا رَبَّكَ) 'do not forget (m.sg.) your Lord' (Text#1, 34/a), even though it appears in another example with a *fatha* instead of the letter *ʔalif* as in *lā tansa...* (لَا تُنْسَنَ ...) 'do not

forget (m.sg.) ...' (Text#1, 33-b). There is a tendency to drop the letter *nūn* in all masculine plural present verbs without placing *ʔalif fāriqah* as in *yuḥarriqū ḡisma-ka* (يُحَرِّقُونَ جِسْمَكَ) 'they burn your body' (Text#1, 34/a). Or he may connect words that may appear differently in *Fuṣḥā* as in (أَقُولُهُمْ) *ʔaqlūhum* 'I tell them' (Text#1, 11/b) instead of (أَقُولُ لَهُمْ).

However, the author himself repeatedly makes language transfer errors: *hādā aṭ-ṭulūḡu* (هَذَا التَّلُوجُ) 'this piles of snow' (Text#1, 8/a) instead of using the singular feminine demonstrative *hādīhi* denoting non-human plural; and *fī ʔayn ḥārā taskun* (فِي أَيْنَ حَارًا تَسْكُنُ) 'in where quarter do you live?' (Text#1, 9/b) instead of (أَيُّ) meaning 'which'.

In the numbers section in his manuscript, it is noteworthy that he prefers to use them as they are in *Fuṣḥā* and does not choose the colloquial. One could claim that learners tend to refer to numbers in *Fuṣḥā* in order not to make any mistakes in financial dealing, which is a fundamental use of digits and numbers, and they therefore choose the safest option. Alternatively, it may be an unintentional influence of *Fuṣḥā*; Versteegh (2014: 153) describes this phenomenon:

Anyone wishing to write in Arabic does so with the Classical norm in mind. The amount of deviation or the distance from the colloquial varies with the degree of education of the author of the text.

5.5 The integration of culture: A pedagogical perspective

It is clear that al-Balāṭī chose to teach a 'middle language' to promote linguistic communication, which helped to develop his didactic methodology described in the introduction. This balance is later found in Al-Ḥuṣrī's demand for a middle moderate standard language that is far removed both from the jargon of the common people and the pedantry of the scholars (Maṣṭūq 2005: 117). This was later manifested by the formation of the communicative approach in language teaching, as Baddūh (2018: 67) explains:

The transition from linguistic competence to communicative competence contributed to the emergence of a new approach in language didactics, which is 'communicative language teaching'; where the focus is on oral communication, in authentic communicative situations, while grammar is learned implicitly. This increases the effectiveness of communicative competence.

The lexical repertoire introduced in this book should align with the nature of the target language shift the author is aiming for. Yet in order to avoid the assumption that the book is a vocabulary list, al-Balāṭī attempted to highlight their practical value by placing them in context.

The author illustrates his cultural proficiency when addressing a range of cross-cultural and cross-linguistic challenges. This is evident in the dialogues, topics, examples, vocabulary choices, and the adaptation of different versions of the book. The author introduced expressions with cultural nuances in Arabic, such as *ʔana ʔakaltu maʔak ḥubuz millḥ* (أَنَا أَكَلْتُ مَعَكَ خُبْزٌ مِلْحٌ) ‘I ate bread and salt with you’ (Text#1, 20/a), implying ‘we’re no longer strangers; we’ve broken bread together’. Another example is *ʔanā ʔawlādu al-madīna* (أَنَا أَوْلَادُ الْمَدِينَةِ) ‘I’m of city kids’ (Text#1, 8/b), which can convey ‘spoiled or affluent’ depending on the context. The author gives the following advice to an angry man to calm down: *ʔalli ʔalā Muḥammad... qul ʔastağfiru Allāh* (صَلِّ عَلَى مُحَمَّدٍ... قُلْ اسْتَغْفِرُ اللَّهَ) ‘bless [the prophet] Muhammad ... Say: I ask forgiveness from God!’ (Text#1, 8/b).

He also mentions expressions with a negative connotation, whether in the form of supplications, actions, or cursing and swearing. Of the supplications, *rūḥ fi laʔnati Allāhi* (رُوحٌ فِي لَعْنَةِ اللَّهِ) ‘[God] damn you’ (Text#1, 14/b) and *Allāh lā yaʔbaʔuk ʔabadan* (اللَّهُ لَا يَشْبَعُكَ أَبَدًا) ‘may God never satisfy you’ (Text#1, 17/b). Surprisingly for a language-teaching book, there are numerous instances of profanity and offensive language. Examples include phrases such as: *ʔanta qalīlu al-ʔadab, mā laka ḥayāʔ* (أَنْتَ قَلِيلُ الْأَدَبِ مَا لَكَ حَيَاءٌ) ‘you (m.sg.) have no manners, do you not feel (m.sg.) ashamed?’ (Text#1, 16/a), *rabbayta ġismak bi-l-ḥarām* (رَبَّيْتَ جِسْمَكَ بِالْحَرَامِ) ‘your (m.sg.) flesh grew unlawfully’ (Text#1, 34/a), *ʔanta waladu az-zinā* (أَنْتَ وَلَدُ الزَّانَا) ‘you are a bastard’ (Text#1, 16/b), and *yā taʔis ruḥ min ʔindinā* (يَا تَعِيسُ رُوحٌ مِنْ عِنْدِنَا) ‘O wretch! Go away from us’ (Text#1, 18/b).

Once again, the author shows courage by breaking free from the taboos prevalent in his era and within the Muslim society in which he lived. This allowed him openly to discuss certain verbs that were traditionally avoided, including the verb conjugation of the verb *nāka* ‘to fuck’. Examples of these conjugations include *biyatanāyakūn... maynūk... nik... yanik... niku* (بِيَتَنَائِكُون... مَيْنُوك... نِيك... يَنِيك... نِيكُ) (Text#1, 24/a).

Similarly, the author broached subjects with intimate emotional connotations, such as: *ʔaʔniqnī wa-ʔaḥḍinnī... taʔal tā naḥḍunk... yaʔniq... taʔal nabūsak... taʔal busnī... muʔṣṣu ʔafatū... ʔin kān ʔanta tuḥibunī* (اَعْنِقْنِي وَأَحْضِنِي... تَعَلْ تَا نَحْضُنْكَ... يَاعْنِقْ... تَعَلْ تَا نَابُوسَكَ... تَعَلْ تَا بُونُوسَكَ... تَعَلْ بُسْنِي... مُصِّصْ شَفَتُو... إِنْ كَانَ أَنْتَ تُحِبُّنِي) ‘embrace me, and hug me, come let us hug you (m.sg.), come let us kiss you (m.sg.), come kiss me, suck his lips ... if you (m.sg.) love me’ (Text#1, 24/a). This may be perceived as a deliberate choice to address what is considered inappropriate language, aiming to raise awareness and teach expressions that might not be suitable for general use.

Conclusion

This manuscript adds to the extensive body of literature highlighting the beneficial impact of the Ottomans on education overall, with a particular emphasis on language instruction (Boyacıoğlu 2015: 656; Nağm 2021).

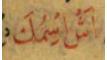
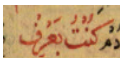
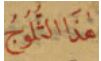
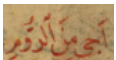
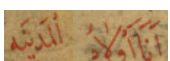
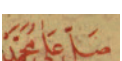
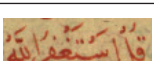
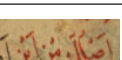
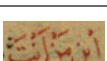
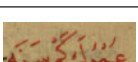
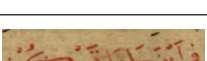
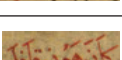
Dating back to the mid-fifteenth century, al-Balāṭī's manuscript represents a significant milestone attesting the earliest comprehensive dedicated work in Teaching Arabic as a Foreign Language (TAFL), teaching Arabic dialects, and pedagogical methodologies for language instruction.

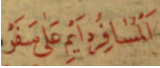
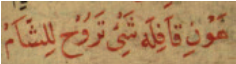
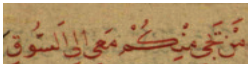
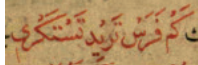
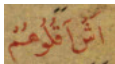
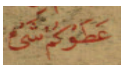
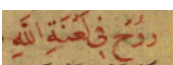
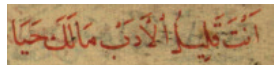
Al-Balāṭī's profound appreciation of the significance of communication ability in an immersive setting is a recurring theme throughout his book. This underscores his recognition of the importance of teaching dialects. In his depiction of the dialects, he adeptly tailored the language to learners by incorporating a localised lexicon and cultural cues. Despite trying to avoid the typical didactic approach of structuring his text according to the reference grammar style, he opted to include verb paradigms to help learners understand the formation of different tenses before contextualising them.

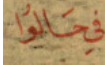
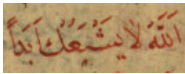
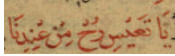
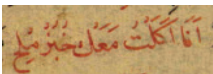
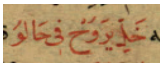
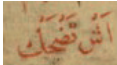
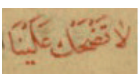
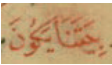
It is hoped that scholars will regard this manuscript as significant for the advancement of future studies. This will allow us to enhance our comprehension of: a) the history of the Arabic language and the Syrian-Lebanese dialect spoken at the time; b) the history of Ottoman language usage during that period, which serves as the medium language throughout the book; c) a rudimentary concept of the Communicative Language Teaching (CLT) approach, focusing on its structure and its relationship with other pedagogical approaches and methodologies to aid in understanding linguistic concepts; and d) the historical context of socio-economic dynamics within fifteenth-century Ottoman Empire societies.

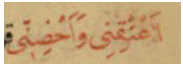
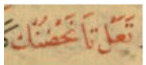
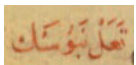
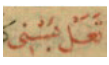
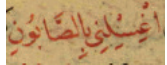
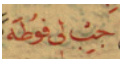
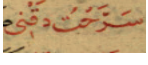
The publication of the manuscript will, we hope, lead to further studies and suggestions.

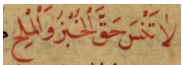
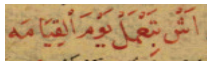
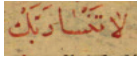
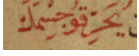
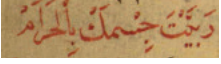
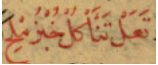
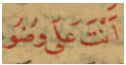
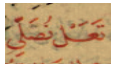
Appendix

Reference	Facsimile	Text in Arabic	Transliteration
Text#1, 4/a		أَسْمُكَ	<i>ʔaš ʔismuka</i>
Text#1, 6/b		قُلْ لَوْ تَايَاكُلْ	<i>qul lū tā yaʔkul</i>
Text#1, 7/a		كُنْتُ بَعْرِفْ	<i>kuntu baʕrif</i>
Text#1, 8/a		هَذَا التُّلُوجُ	<i>hāḏā at-ṭulūǧu</i>
Text#1, 8/b		آجِي مِنَ الرُّومِ	<i>ʔaǧī mina ar-rūmi</i>
Text#1, 8/b		أَنَا أَوْلَادُ الْمَدِينَةِ	<i>ʔanā ʔawlādu al-madinah</i>
Text#1, 8/b		صَلِّ عَلَى مُحَمَّدٍ	<i>ṣalli ʕalā Muḥammad</i>
Text#1, 8/b		قُلْ اسْتَغْفِرُ اللَّهَ	<i>qul ʔastagfiru Allāh</i>
Text#1, 8/b		أَضْلُكَ مِنْ آيْنِ	<i>ʔaṣṭluka min ʔayn</i>
Text#1, 8/b		إِبْنِ مَنْ أَنْتَ	<i>ibni man ʔanta</i>
Text#1, 9/a		عُمْرُكَ كَمْ سَنَةٍ	<i>ʕumruka kam sanah</i>
Text#1, 9/b		فِي آيْنِ خَارَا تَسْكُنُ	<i>fī ʔayna ḫārā taskun</i>
Text#1, 10/a		كَانَ هَوْنٍ قَافِلَهُ	<i>kāna hawni qāfilah</i>
Text#1, 10/a		آيْمَتِ تَسَافِرِ أَنْتَ	<i>ʔayimta tusāfir ʔanta</i>

Reference	Facsimile	Text in Arabic	Transliteration
Text#1, 10/a		الْمُسَافِرُ دَائِمٌ عَلَى سَفَرٍ	<i>al-musāfir dāyim ṣalā safar</i>
Text#1, 10/a		هُوَ قَافِلُهُ شَيْءٌ تَرُوحُ لِلشَّامِ	<i>hawni qāfilah šay? tarūḥ li-š-šām</i>
Text#1, 10/a		مَنْ يَجِيْ مِنْكُمْ مَّعِيَ إِلَى السُّوقِ	<i>man yağī minkum maṣī ʔilā as-sūq</i>
Text#1, 10/a		كَمْ فَرَسٍ تَرِيدُ تَسْتَكْرِى	<i>kam faras tarīd tastakrī</i>
Text#1, 11/b		أَقْلُوهُمْ	<i>ʔaqlūhum</i>
Text#1, 11/b		عَطَوْكُمْ شَيْءٌ	<i>ṣatawkum šay?</i>
Text#1, 11/b		نَحْنَا عَطَيْنَاهُمْ شَيْءٌ	<i>naḥnā ṣaṭaynāhum šay?</i>
Text#1, 13/a		عَرَفْتُ	<i>ṣaraftu</i>
Text#1, 13/a		عَرَفْنَا	<i>ṣarafnā</i>
Text#1, 13/a		عَرَفْتُ	<i>ṣarafta</i>
Text#1, 13/a		عَرَفْتُمْ	<i>ṣaraftum</i>
Text#1, 13/a		عَرَفَ	<i>ṣarafa</i>
Text#1, 13/a		عَرَفُوا	<i>ṣarafū</i>
Text#1, 14/b		رُوحٌ فِي لَعْنَةِ اللَّهِ	<i>rūḥ fi laṣnati Allāhi</i>
Text#1, 16/a		أَنْتَ قَلِيلُ الْأَدَبِ مَا لَكَ حَيَا	<i>ʔanta qalilu al-ʔadab mā laka ḥayā</i>

Reference	Facsimile	Text in Arabic	Transliteration
Text#1, 16/b		أَنْتَ وَلَدُ الزَّيْنَا	<i>ʔanta waladu az-zinā</i>
Text#1, 16/b		فِي حَالُوا	<i>fi ḥālū</i>
Text#1, 17/b		الله لَا يَشْبَعُكَ أَبَدًا	<i>Allāh lā yašbaʕuk ʔabadan</i>
Text#1, 18/b		رُحْ لُو	<i>ruḥ lū</i>
Text#1, 18/b		يَا تَعِيسُ رُحْ مِنْ عَيْنِدَنَا	<i>yā taʕīs ruḥ min ʕindinā</i>
Text#1, 20/a		أَنَا أَكَلْتُ مَعَكَ خُبْزٌ مِلْحٌ	<i>ʔana akaltu maʕak ḥubuz milḥ</i>
Text#1, 23/b		حَلَّ يَرُوحْ فِي حَالُوا	<i>ḥalli yarūḥ fi ḥālū</i>
Text#1, 23/b		أَشْ تَضْحَكْ	<i>ʔaš taḍḥak</i>
Text#1, 23/b		يَضْحَكْ	<i>yaḍḥak</i>
Text#1, 23/b		لَا تَضْحَكْ عَلَيْنَا	<i>lā taḍḥak ʕalaynā</i>
Text#1, 23/b		ضَحِكَ	<i>ḍaḥika</i>
Text#1, 24/a		بِيَّتَانَا يَكُونُ	<i>biyatanāyakūna</i>
Text#1, 24/a		مَيْنُوكْ	<i>maynūk</i>
Text#1, 24/a		نِكْ	<i>nik</i>
Text#1, 24/a		يَنِيكَ	<i>yanik</i>

Reference	Facsimile	Text in Arabic	Transliteration
Text#1, 24/a		نِكْتُ	<i>niktu</i>
Text#1, 24/a		إِعْنِي وَأَحْضِي	<i>ʔiṣniqni wa-ʔahḍinni</i>
Text#1, 24/a		تَعَلْ تَا نَحْضُكْ	<i>taṣal tā naḥḍunk</i>
Text#1, 24/a		يَعْنِقْ	<i>yaṣniq</i>
Text#1, 24/a		تَعَلْ نَبُوسَكَ	<i>taṣal nabūsak</i>
Text#1, 24/a		تَعَلْ بُسْنِي	<i>taṣal busnī</i>
Text#1, 24/a		مُصُّ شَفَتُو	<i>muṣṣu ṣafatū</i>
Text#1, 24/a		إِنْ كَانَ أَنْتَ تُحِبُّنِي	<i>ʔin kān ʔanta tuḥibbunī</i>
Text#1, 27/a		اغْسِلْنِي بِالصَّابُونِ	<i>ʔiḡsilnī bi-ṣ-ṣābūn</i>
Text#1, 27/a		جِبْ لِي فُوطَه	<i>ḡib li fūṭah</i>
Text#1, 27/a		سَرَّحْتُ دَقْنِي	<i>sarraḥtu ḍaḡnī</i>
Text#1, 30/a		اشْعِلْ	<i>ʔašišil</i>
Text#1, 30/a		إِنْشَعَلْ	<i>ʔinṣaṣal</i>
Text#1, 30/a		شَعَلْتُ	<i>šaṣaltu</i>
Text#1, 30/a		اشْتَعَلْتُ	<i>ʔiṣitaṣaltu</i>

Reference	Facsimile	Text in Arabic	Transliteration
Text#1, 33/a		وَحَشْ	waḥš
Text#1, 33/b		لَا تَنْسَ حَقَّ الْخُبْزِ وَالْمِلْحِ	<i>lā tansa ḥaqqa al-ḥubzu wa al-milḥ</i>
Text#1, 34/a		أَشْ يَتَعَمَلُ يَوْمَ الْقِيَامَةِ	<i>ʔaš bi-taʕmal yawma al-qiyāmah</i>
Text#1, 34/a		لَا تَنْسَا رَبَّكَ	<i>lā tansā rabbak</i>
Text#1, 34/a		يُحَرِّقُوا جِسْمَكَ	<i>yuharriqū ġismaka</i>
Text#1, 34/a		رَبَّيْتَ جِسْمَكَ بِالْحَرَامِ	<i>rabbayt ġismak bi-l- ḥarām</i>
Text#1, 37/a		هَاتِ الْمِغْلَقَةَ	<i>hāti al-miḡlaqah</i>
Text#1, 37/a		تَعَلَّ تَنَاطُلَ خُبْزٍ مِلْحٍ	<i>taʕal ta-naʔkul ḥubzu milḥ</i>
Text#1, 38/a		أَنْتَ عَلَى وُضُو	<i>ʔanta ʕalā wuḍū</i>
Text#1, 38/a		تَعَلَّ نُصَلِّي	<i>taʕal nuṣalli</i>
Text#1, 38/a		أَنَا صَلَّيْتُ صَلَاةَ الصُّبْحِ	<i>ʔanā ʕallaytu ʕalāta aṣ-ṣubḥ</i>

Disclosure statement

No potential conflict of interest was reported by the authors.

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Gender and Number Agreement in Early Christian Arabic Manuscripts: A Historically ‘Middle’ Feature

Abstract The topic of gender and number agreement in Arabic has garnered significant interest in recent years, culminating in the recent monograph by Bettega and D’Anna (2023). The picture that has emerged from these studies is of a system, shared by ancient and modern corpora, in which plural heads can trigger either feminine singular or plural agreement, depending on a variety of pragmatic factors (such as, e.g., animacy and individuation). Further, the Classical/Modern Standard Arabic rule of obligatory feminine singular agreement with inanimate plural heads represents a departure from this system. Unlike the significant coverage that corpora like the Quran and modern Arabic dialects have attracted, gender and number agreement in Middle Arabic corpora have received virtually no thorough study. In this paper, I investigate gender and number agreement in five early Christian Arabic manuscripts—four gospel translations and one original composition—showing that, contrary to previous discussions, the distribution attests the same ancient system found elsewhere. I also consider whether Greek, the source language of three of the four translations, had a significant effect on the realization of this feature in Arabic. I argue that it did not. I conclude that this system likely reflects a productive one in the speech communities from which the scribes originated, although with evidence of interaction with another register or registers.

Keywords Christian Arabic, Middle Arabic, gender and number agreement, Arabic historical linguistics

1 Introduction

Several aspects of gender and number agreement vary across the Semitic languages. For that reason, it is surprisingly difficult to reconstruct the Proto-Semitic system with confidence (Huehnergard 2019: §4.5; Pat-El 2019: 84–85). Gender and number agreement in Arabic is most notable for the phenomenon known as ‘deflected agreement’, in which inanimate plural nouns trigger FSG agreement, as well as for the fact that verbs that precede their subjects exhibit



gender but not number agreement. Both phenomena, however, became rules only in Islamic-era Classical and Modern Standard Arabic, and only truly ubiquitous in the latter. Studies of the pre-Islamic *qaṣīda* poetry corpus, the Quran, and modern dialects have demonstrated a more dynamic system, in which plural nouns of any animacy can trigger FSG agreement, depending upon a variety of pragmatic and semantic factors such as animacy, individuation and saliency (Belnap 1991; 1999; Belnap and Gee 1994; Brustad 2000; Hanitsch 2022; Bettega and D'Anna 2023). Debates continue about the origin of obligatory FSG agreement in Classical/Modern Standard Arabic, with most scholars connecting it to the influence from either Persian (Bettega and D'Anna 2023: §3.6; D'Anna and Benkato 2024) or Greek (Belnap and Gee 1994) respectively. Noticeably absent in both the study of gender and number agreement in Arabic and its development on the one hand, as well as testing the theory of (especially Greek) influence on Arabic literary style on the other, is any thorough and quantitative study of early Middle Arabic corpora.

Middle Arabic texts are in general understudied in the area of syntax. Virtually all discussions of the grammar of the various corpora considered Middle Arabic follow the methodology of Joshua Blau (1966–1967 for Christian Arabic; 1999 for Judaeo-Arabic) and Simon Hopkins (1984 for the early Arabic papyri). While both nominally considered Middle Arabic to be a historical phase of the language, like Middle German or Middle English, they in practice believed that the Arabic of the pre-Islamic period was essentially identical to the language of the poetry and the Quran [= Classical Arabic], and that most of the salient differences between Classical Arabic and the modern dialects occurred quite early on, before most of the earliest Middle Arabic texts had been composed (cf. Blau 1966–1967: 45–50). The descriptions they produced are thus mainly lists of non-Classical features that, when they occur in original compositions, are considered either colloquialisms or hyper-corrections. Scholars who have worked on translations into Arabic have tended to assume that many non-Classical Arabic/Middle Arabic features are due to overly-literal renderings of the source language, in violation of purportedly ‘natural’ Arabic (Blau 1966–1967: 20; Hary 2009: §3; Kashouh 2012: 6–8; Vollandt 2018). Although there is no doubt that many examples adduced in these works reflect genuine influence of the source text, the question of naturalness is, I argue here, not so straightforward as is often presented. Ultimately, the problem from a methodological perspective is that what is treated as ‘natural’ Arabic is virtually always Classical Arabic. When it comes to gender and number agreement, however, Classical and Modern Standard Arabic are, as Bettega and D'Anna (2023: §2.5) show, the ‘odd ones out’ when compared with both ancient and modern Arabic corpora. It thus remains to be determined the extent to which any corpus of Middle Arabic texts attests a consistent pattern of gender and number agreement, whether that pattern looks like Classical Arabic, the ancient and modern non-Classical corpora mentioned above, or reflect a combina-

tion of source language influence, colloquial influence, and hyper-corrections, as has traditionally been claimed.

One corpus that holds significant potential to expand our understanding of the nature and development of the gender and number system, especially those aspects identified as most unusual in Arabic, is the early corpus of Christian manuscripts produced in Arabic in the monasteries in Palestine, southern Syria, and the Sinai. For one thing, we have many manuscripts from the 9th and 10th centuries CE, written while the intellectual movement that resulted in the eventual codification of Classical Arabic was both geographically distant and still coalescing, and before it can be reasonably expected to have exerted the kind of influence often assumed (Al-Jallad 2020: 69–73; van Putten 2023: §8). The manuscripts also consist of multiple genres, among which are both original compositions and translations from Greek and Syriac. No systematic treatment of any of these manuscripts, nor the corpus as a whole, has so far been undertaken.¹ We may therefore learn about the pattern(s) of gender and number agreement in some of our

¹ Blau's three-volume grammar (1966–1967: §177–§190) does provide significant discussion of various features encountered in these manuscripts, and reference to various observations therein are included below, where relevant. However, Blau's treatment is neither systematic nor quantitative. In fact, his description consists mainly of lists of non-Classical features and examples, often with no consideration of their distribution within any particular manuscript. Blau famously assumed that Classical Arabic was virtually identical to most varieties of pre-Islamic Arabic, and would be the only logical target of even the monks in monasteries; thus, any non-Classical features would represent either dialecticisms (defined implicitly as those features attested in modern dialects) or otherwise were pseudo-corrections (see, e.g., already Blau 1961: 209–212). Virtually every scholar writing about gender and number agreement in Christian Arabic texts since has simply followed Blau, often virtually word-for-word. For example, Blau opens his discussion of concord by arguing that '[t]here exists a marked tendency to bring the preceding verb into strict concord in number with its subject' (1966–1967: 275). Now note the following descriptions, all of which were published after Blau's work. Knutsson begins stating that '[w]hile in Classical Arabic a verb preceding its subject [...] is put in the singular [...] there is in Middle Arabic a clear tendency to let the preceding verb agree in number with its following subject' (1974: 149). Bengtsson puts it in this way: 'In MA [= Middle Arabic] texts there is a tendency [...] to assign to the introductory predicate in a verbal sentence the same number as the following subject' (1995: 143). More recently, in the entry on 'Christian Middle Arabic' in the *Encyclopedia of Arabic Language and Linguistics*, Grand'Henry writes that '[...] in Middle Arabic the preceding verb tends to agree in number with the following subject' (2006: 386). Hjälms (2016: §9.8.1) provides brief mention of gender and number agreement, noting several trends that will be discussed below. However, she likewise assumes a target of Classical Arabic, and relies on Blau's grammar for an explanation of the non-Classical features. It is therefore not an exaggeration to suggest that Blau's methods and assumptions are still fully embedded in the ways most scholars have approached the linguistic description of Middle Arabic texts, even when they claim to have rejected one or another of them. As we will see, many of these oft-repeated claims are simply incorrect.

earliest non-Quranic Islamic-era manuscripts, as well as test the degree to which there is evidence of Greek influence on its realization.

In this article, I undertake a thorough study of gender and number agreement in five early manuscripts using a corpus-based approach in order to offer a quantitative description, especially of aspects over which there is significant debate, namely of SG vs. PL agreement with PL nouns, the status of FPL agreement, and the status of Dual agreement. The five manuscripts consist of four Gospel translations, three from Greek *Vorlagen* and one from Syriac, as well as an original composition produced (if not originally composed) by the same scribe as one of the Gospel manuscripts. I show that the distribution of gender and number agreement in the corpus manifests the same basic system attested in both ancient and modern Arabic. Further, I will argue that there is no evidence that the scribes who produced these manuscripts were attempting to replicate Classical Arabic rules. Finally, I evaluate the evidence for influence from Greek, especially the *schema attikôn* wherein neuter plural nouns trigger singular verbal agreement, and conclude that there is no clear evidence for an effect. I tentatively suggest that, with a few possible exceptions, the agreement system attested in these manuscripts likely reflects living grammar, typical of at least some contemporary spoken Arabic of the time, rather than a codified or standardized one. In so doing, I problematize the applicability of both the regnant frameworks for understanding Middle Arabic to this corpus and argue for a more appropriate alternative in the case of early monastic Christian Arabic texts.

2 Manuscript description and methodological approach

The manuscripts included in this study were selected for several reasons. First and foremost, they are among the earliest Christian Arabic manuscripts produced, dating from the the 9th/10th centuries CE. Indeed, each has played a significant role in the study of the formation of an Arab Christian identity, as well as the genesis and nature of Christian Arabic literary production. Second, they are relatively long, which allows a significant number of tokens of each category under study to be collected. Third, they are available digitally online. Finally, they include both translations (which in fact characterizes many early Christian Arabic manuscripts) and an original composition. A list of the manuscripts with relevant data is included here; note the abbreviations of each manuscript, which will be used throughout the paper:

All of the Sinai Arabic manuscripts are digitized and freely available to the public.²

² All manuscripts available and accessed for this study can be found here: <https://sinaimanuscrits.library.ucla.edu/>.

MS	Contents	No. of folia	Date	Provenance	Author
Sinai Arabic MS 74 (SAr. 74)	Gospels	254	9th CE	Monastery of Mar Sabas (?) ³	Unknown
Sinai Arabic MS 72 (SAr. 72)	Gospels	119	897 CE ⁴	Monastery of Mar Chariton	Stephen of Ramlah
Sinai Arabic MS 75 (SAr. 75)	Gospels	223	ca. late 9th CE	Monastery of Mar Chariton	Unknown
Sinai Arabic MS 70 (SAr. 70)	Gospels	113	9th CE ⁵	Unknown	Unknown
British Library Oriental MS 4950 ⁶ (BL 4950)	Two Theological Treatises	237	867 or 877 CE ⁷	Monastery of Mar Chariton	Stephen of Ramlah

Table 1. List of manuscripts and relevant information

³ Hjälml and Tarras (2023: 136, 143) tentatively suggest that SAr. 74 was produced at Mar Sabas on paleographical grounds. They argue that there are distinct characteristics of manuscripts known to have been produced at Mar Sabas and Mar Chariton respectively that suggest SAr. 74 was likely produced at Mar Sabas. They likewise note paleographical similarities between SAr. 74 and 10th century CE manuscripts. Thus, the dating of the manuscript itself remains somewhat tentative. As we will see, however, the grammatical nature of the text is relatively archaic compared with, e.g., SAr. 72 and SAr. 75.

⁴ Colophon on f. 118v.

⁵ Kashouh (2012: 124) asserts that the manuscript is ‘from [the] early ninth century’, though without providing much justification for this opinion (other than, perhaps, the presence of the qāf with a single dot below). In her study of the paleography of early Christian Arabic manuscripts, Hjälml (2020: 62) suggests that the 9th-century CE dating is plausible from a paleographic perspective, although she notes that ‘there is no paleographical particularity that in my opinion firmly places this hand in the early ninth century though it might be a ninth-century hand’. Thus the 9th century CE dating should be viewed as tentative.

⁶ BL 4950 was briefly made available as part of a larger project of digitization by the British Library. However, due to a hacker attack, it is no longer available. I was thankfully able to gain access to a digital copy of the manuscript, provided by Peter Tarras, whom I thank very much for such a valuable service.

⁷ Colophon on f. 197v. The manuscript is typically dated by scholars to 876/7 CE (e.g., Griffith 1986: 137; Hjälml and Tarras 2023: 126). However, Swanson (1993) argues for a date a decade earlier, i.e., 867 CE.

The first part of this paper will treat the topic of gender and number agreement in the four gospel manuscripts. Hikmat Kashouh (2012) has shown that the four gospel manuscripts included in this study reflect three different early gospel translations, one including SAR. 74 and SAR. 72 (Family A, from a Greek *Vorlage*), a second consisting of SAR. 75 (Family C, Greek *Vorlage* but with a number of Peshitta readings), and a third consisting of SAR. 70 (Family D, Peshitta *Vorlage*).

The second part of the paper compares the data from the Gospel manuscripts with that taken from a famous theological treatise, composed originally in Arabic and attested in the first 197 folia of BL 4950.⁸ The treatise is most frequently referred to in the secondary sources as *Summa Theologiae Arabica*, based on a phrase in Arabic repeated throughout the text, *ḡumlat wuḡūh al-ʿimān* ‘a summation of the ways of the faith’ (f. 2r *et passim*). As the name suggests, the *Summa* covers a wide array of topics over 25 chapters,⁹ and is meant for Christians that might give Islam too much credence (cf. Hoyland 2007: 165–169). More significant for our purposes, in addition to the fact that the *Summa* is an original composition, rather than a translation, is that BL 4950 was written by the same scribe, Stephen of Ramlah, who produced SAR. 72.¹⁰ While it is not entirely clear whether Stephen merely copied the text or in fact authored it, both Blau (1962: 102) and Griffith (1986/1992: 137) put forth arguments affirming his authorship. Thus, we have the relatively rare ability to compare the grammars of two different texts from two different text types—a translation and an original composition—written by the same author.¹¹

The data from each manuscript was collected as follows. Every instance of an eligible form—namely, plural controllers with a modifier (on which, see Section 3 below)—from approximately the first 25% of each manuscript was collected and coded in an excel spreadsheet, with all relevant data noted. It is to a description of the data, and methods for its categorization, that we now turn.

⁸ The second theological treatise contained in BL 4950 is an apologetic tract, written by Theodore Abū Qurrah, promoting the continued practice of venerating images of Christ and the saints.

⁹ See Sidney Griffith (1986/1992: 134–138; also Hoyland 2007: 160–161) for an overview of the contents of the *Summa*, as well as for information on the theological and ecclesiological contexts for its composition.

¹⁰ The same text of the *Summa* is also attested in another manuscript, St. Andrews MS 14 (StA 14), on which see Hoyland (2007).

¹¹ Hoyland (2007: 164–165) problematizes this claim, however, by comparing the wording regarding the length of time from the ‘establishment [or realization] of Christianity’ to the author’s day in BL 4950 and StA 14. Ultimately, whether Stephen was the original author, or rather a compiler, as Griffith (1986/1992: 132) posited, is not all that significant, for the reason that—as I have shown elsewhere (Stokes 2023a: §4, pp. 14–32)—there is a great deal of evidence that compilers and copyists felt quite free to update the language of a text they were copying.

3 Agreement in the early Gospel manuscripts

In the discussions of the data below, I have adopted the terms used in Bettega and D'Anna (2023), using the term *controller* for the head noun and *target* to refer to one of the following types of modifiers: verbs, adjectives (attributive or predicative), personal pronouns, demonstratives pronouns, and relative pronouns. The major sources of variation in the corpora under investigation here compared to other Arabic corpora (such as, e.g., the pre-Islamic poetry, the Quran, Classical and Modern Standard Arabic, as well as modern dialects) are the following (see, e.g., Bettega and D'Anna 2023: xvii–xxi *et passim*):

1. FSG vs. plural agreement with plural and collective controllers
2. FPL agreement
3. dual agreement

Thus, the sections below will begin with an examination of the distribution of FSG vs. plural target agreement with plural controllers, followed by the distribution of FPL targets in relation to the gender and animacy of their controllers, and finally dual controllers and the agreement they trigger.

As noted already above, the data presented here is drawn from roughly the first 25% of each Gospel manuscript, which in each manuscript spans all of the Gospel of Matthew and the opening chapters of the Gospel of Mark, approximately. Note that only plural and collective controllers are included here. This is because (non-collective) singular nouns trigger consistent and predictable agreement, and these patterns are uncontroversial. The main variation occurs in the target agreement with plural controllers, as well as collectives, the latter of which can be morphologically MSG (e.g., *šaʿb, nās*) or FSG (e.g., *ʾumma, ǧamāʿa*), FPL (e.g., *ǧamāʿāt*) or BPL (e.g., *ǧumūʿ, ʾumam*). I collected every example of plural and collective nouns that are modified by any kind of target, noting relevant morphological and semantic information (e.g., gender, number, and animacy). I then categorized the kind of each target that modifies it, noting its type (adjective, verb, pronoun, etc.) and morphological information (gender and number). Finally, I have categorized targets by their position relative to the controller, i.e., whether they are pre-controller or post-controller. Since the factor of position plays a significant role, especially in the agreement attested by verbal targets, I present post-controller data first, followed by pre-controller data.

3.1 Post-controller data

I begin with post-controller data, both because it is more common than instances in which targets occurred before controllers, and because, as Bettega and D’Anna argue, post-controller position in Arabic can be considered the more canonical one (2023: 147).

3.1.1 Singular target agreement with plural controllers

The controllers included in this study include human plurals, human collectives, plurals of divine beings (angels, demons, spirits, etc.), animal plurals, and inanimate plurals. Targets are: verbs, adjectives (either attributive or predicative), personal pronouns, demonstrative pronouns, and relative pronouns. The total number of targets that modify an eligible controller in each manuscript is given in Table 2:

MS	Adj	Verb	PN	Dem PN	Rel PN	Number of eligible targets
SAr. 74	121	257	141	3	13	535
SAr. 72	88	223	124	5	17	457
SAr. 75	80	298	140	–	24	542
SAr. 70	76	288	132	7	23	526

Table 2. Number of eligible post-controller targets

Plural controllers in every category of animacy can trigger SG target agreement. While MSG target agreement occurs (see below), FSG agreement is by far the more common kind of singular agreement with plural controllers. The frequency of FSG vs. PL targets across the cline of animacy can be seen in Table 3.

Several trends across the manuscripts are clear from this data set. First, in general, the lower the animacy, the more likely FSG agreement is. The pattern in these manuscripts thus comports with the ‘Animacy Hierarchy’, described typologically by Corbett (2006) and first applied by Belnap (e.g., 1999: 178–180) to Arabic. As in Belnap’s study, as well as several others (cf. Bettega and D’Anna 2023: §2.3.4.2), in the present corpus nouns higher on the hierarchy—which stretches from humans on the high end, followed by animals, and lastly inanimate objects on the low end—are less likely to trigger FSG agreement than those lower on the continuum. The main exception to this is in SAr. 70, where

MS	Human	Human Coll.	Divine	Animal	Animal Coll.	Inanimate
SAr. 74	4/237 (2%)	29/126 (23%)	17/32 (53%)	14/40 (35%)	5/9 (56%)	69/91 (76%)
SAr. 72	1/195 (<1%)	19/116 (16%)	3/12 (25%)	6/18 (33%)	11/18 (61%)	64/98 (65%)
SAr. 75	1/277 (<1%)	9/130 (7%)	0/15	9/22 (41%)	5/11 (46%)	54/87 (62%)
SAr. 70	25/296 (9%)	21/97 (22%)	7/17 (41%)	16/19 (84%)	6/7 (86%)	53/90 (59%)

Table 3. Number/percentage of FSG target agreement based on animacy category

plural animal controllers trigger FSG agreement more frequently than inanimate controllers. Second, collective controllers are more likely to trigger FSG agreement than plural controllers. Finally, at least one example of FSG agreement with human plural controllers is attested in each MS, and in SAr. 70 it is rather common, not to mention that multiple human collectives trigger FSG agreement in each MS.

Notably, although inanimate controllers more often than not trigger FSG, the Classical Arabic rule of obligatory FSG agreement with inanimate plural controllers is not characteristic of the agreement system attested in these manuscripts. Further investigation of the types of target agreement with inanimate PL controllers is, however, revelatory:

MS	MSG	FSG	MDU	FDU	MPL	FPL	BPL
SAr. 74	6	69	1	2	4	–	9
SAr. 72	8	64	4	2	10	2	8
SAr. 75	5	54	10	3	4	4	7
SAr. 70	10	53	9	4	5	2	6

Table 4. Types of target agreement w/inanimate PL controllers

FSG target agreement with dual and plural inanimate controllers is in general the most common. MPL targets occur with controllers that, while technically inanimate, are symbolic of a group of people, i.e., cities, etc.¹²

SAr. 72, f. 4v حينئذ خرجت اليه اروسليم وكل اليهوديه وجميع كوره الأردن وكانوا يصبطغون منه في نهر الأردن ويعترفون بخطاياهم

At that time Jerusalem and all of Judea and all of the region of the Jordan river went out and they were being baptized by him [John] in the Jordan river and confessing their sins.

One significant difference between the system attested in these manuscripts on the one hand, and those of the pre-Islamic *qaṣīdas*, the Quran, and modern gender-distinguishing dialects on the other, is that most PL target agreement with inanimate dual and PL controllers is dual or MPL, rather than FPL. We will discuss this trend further below (see Section 3.1.2, and diachronic implications in Section 5).

It is not always clear what the semantics/pragmatics of FSG versus PL agreement for each animacy category are. For example, note the following two examples from the same MS where the same controller triggers two different agreement patterns:

SAr. 70, f. 9v احتفظوا من الانبيا الكذابه التي تاتيكم بلباس الخرفان
Beware of the false prophets who come to you in sheep's clothing [...]

SAr. 70, f. 28v ويقوموا انبيا كذايين كثير
And many false prophets will arise [...]

In general, however, FSG seems to occur in contexts where the focus is on the group as an unindividuated whole, and PL is more common when the plurality of the group—as a group of individuals—is in focus. This distinction accords with what numerous other studies of the phenomenon of FSG agreement with PL controllers in ancient and modern Arabic corpora have found (Belnap 1993; 1999; Belnap and Gee 1994; Brustad 2000: 52–69; Hanitsch 2021; 2022; Bettega and D'Anna 2023). It is therefore not surprising that human and animal plural controllers less commonly trigger FSG than their collective counterparts, since they are by definition likelier to be individuated than inanimate nouns. Note the following contrastive examples:

¹² Note that here and throughout this paper I copy the Arabic text as close to how it appears in the manuscript as is possible given font limitations.

Human PL:

SAr. 74, f. 7r لانهم هاكذا طردوا الانبيا التي كانت قبلكم

Because they persecuted the prophets who were before you in the same way [...]

SAr. 74, f. 13v احذروا من الانبيا الكذابين الذين ياتونكم بلباس خرفان

Beware of the false prophets who come to you in sheep's clothing [...]

Human Coll.:

SAr. 72, f. 33v ومعه جماعات كثيره

And a great crowd was with him [...]

SAr. 72, f. 11r. فلما ابصروا الجماعات عجبوا وسبحوا الله

And when the crowds saw [what Jesus had done] they were amazed and praised God.

Animal PL:

SAr. 74, f. 45r تجدان اتان مربوط وعفوا معها حلوهما وقربوهما

You will find a colt tied up and a foal with it, so untie them both and bring them both.

SAr. 74, f. 45r وقربوا الاتان والعفوا فوضعوا ثيابهم عليها وجلسوا عليها

Then they brought the colt and foal and they put their garments on them and sat on them.

Animal Coll.:

SAr. 75, f. 18v ليفرحن به اكثر من التسع والتسعين التي لم تضل

He will surely rejoice more over it [the lost sheep; Ar. *ḥārūf*] than the 99 who did not wander off.

SAr. 75, f. 7v انظروا الي طير السما انهم لا يزرعون ولا يحصدون ولا يجمعون في الاهرا

Look at the birds of the air; they do not sew nor harvest nor store up in storehouses [...]

Inanimate PL:

SAr. 72, f. 30r وقوات السما تتزلزل

The powers of the heavens will shake.

SAr. 72, f. 10v من هو هذا الذي ان الريح والبحر يطيعاه
Who is this man whom the wind and the sea obey?

and

SAr. 75, f. 20r فاحفظ الوصايا قال له ايشي هي
'So keep the commandments,' and he said, 'What are they?'

SAr. 75, f. 5v فكل من نقض واحده من هاولي الوصايا الصغار
Everyone who abrogates one of these minor laws [...]

For each pair, the instance of each controller that triggers FSG agreement occurs in a context in which the focus is on the whole, or the generic reference to the entity, whereas each instance of PL agreement is found in contexts where the focus is either on the specific entity, or it is otherwise highly salient in the narrative.

Another relevant factor is the distance between target and controller. The general trend is that the farther from the controller the target occurs, the likelier it is to attest PL agreement. Blau (1966–1967: 278) already noticed this trend, although he attributes the variation in this regard as 'due to the inconsistent nature of ASP [= Ancient South Palestinian]'. This phenomenon is now widely known from Arabic corpora, pre-modern and modern, from the Quran (Hanitsch 2022: §4.2) to modern Cairene Arabic (Belnap 1991: 86–87). Bettega and D'Anna (2023: §2.3.3.4.5) expand on these studies and show that the same pattern is ubiquitous, or nearly so, across multiple modern varieties. Examples are attested across the animacy spectrum, but cluster especially in the case of collective nouns:

SAr. 74, f. 63v أجاب الشعب كله وقالوا
The whole people answered and said [...]

SAr. 74, f. 56v فتجتمع الأمم كلها بين يديه فيفرز بعضهم من بعض
Then all the nations will gather before him, and he will differentiate between them.

SAr. 72, f. 14r حينئذ بدا يغير المذن التي فيها كانت اكثر قواته انهم لم يتوبوا
Then he began to wander around to the cities in which most of his miracles were done but they did not repent.

SAr. 75, f. 16v فاتاه جموع كثيره معهم مخلعين وخرس
Then a large crowd came to him, and with them were lame and mute [...]

SAr. 70, f. 18r تقدمت تلاميذه فوجدت جسده وقبرته واتوا واخبروا يسوع
Then his [John's] disciples went and found his body and buried it, and then they came and told Jesus.

SAr. 70, f. 33v اخذت رروس الكهنه الفضة وقالت لا يحل ان نضعها في بيت القريان لانها ثمن دم وتشاوروا واشتروا بها قريه فخار

The chief priests took the silver and said, ‘It is not lawful for us to put the silver with the offerings because it is a blood wage,’ so they plotted together and bought with it a plot of land known as the ‘potter’s field.’

It is important to note that the morphology of human plural controllers, whether sound or broken, is strongly correlated with FSG target agreement. Specifically, FSG target agreement, when triggered by human plural controllers, almost always occurs with broken plurals rather than sound masculine or feminine human plurals:

MS	Broken PL	MPL	FPL
SAr. 74	21/21 (100%)	–	–
SAr. 72	4/4 (100%)	–	–
SAr. 75	1/1	–	–
SAr. 70	29/31 (94%)	1/31 (3%)	1/31 (3%)

Table 5. Number/percentage of human and divine PL controllers w/FSG agreement by PL type

This is in agreement with Belnap’s findings for modern Cairene Arabic (1999: 174), and comports with the typological pattern of most corpora, ancient and modern, in which gender is distinguished in the plural (cf. Bettega and D’Anna 2023: §2.3.4.1; see also pp. 157–159). Of course, BPL is by far more common than sound PL morphology on nouns, so a greater number of examples from a larger corpus is needed before establishing statistical tendencies in the data.

A third relevant factor for FSG agreement with plural controllers is target type. FSG agreement is not evenly distributed across target type:

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	62/121 (51%)	48/257 (19%)	23/141 (16%)	0/3	6/13 (46%)
SAr. 72	37/88 (42%)	37/223 (17%)	19/124 (15%)	3/5 (60%)	8/17 (47%)
SAr. 75	23/80 (29%)	24/298 (8%)	16/140 (11%)	–	15/24 (63%)
SAr. 70	33/76 (43%)	57/288 (20%)	20/132 (15%)	3/7 (43%)	15/23 (65%)

Table 6. Number/percentage FSG target agreement by target type

Overall, adjectives are more likely to attest FSG agreement than verbs, which in turn are slightly more likely to attest FSG agreement than personal pronouns (except in SAr. 75). Interestingly, however, in half the manuscripts relative pronouns are most likely of any kind of target to attest FSG agreement with plural and collective controllers. Demonstratives are the most variable, but in half of the four manuscripts included here they also frequently attest FSG agreement. This pattern, with adjectives more likely than either verbs or personal pronouns to attest FSG agreement, is what Bettega and D’Anna (2023: 263) found for modern dialects, and the opposite of what they found for the pre-Islamic poetry and the Quran. In the latter two corpora, they show that personal pronouns were much likelier to attest FSG agreement, followed by verbs, with adjectives least likely. Implications of this will be discussed below.

While the above trend—adjectives being most likely to attest FSG agreement, personal pronouns least likely—holds when all the data are considered together, breaking down the data by animacy is again revelatory. It turns out, the higher up the animacy continuum you go, the stronger the trend of ADJs > Verbs > PNs. See the following datasets:

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	1/39 (3%)	1/121 (<1%)	1/71 (1%)	0/1	1/5 (20%)
SAr. 72	0/29	1/101 (1%)	0/57	0/1	0/7
SAr. 75	1/32 (3%)	0/172 (<1%)	0/68	–	0/5
SAr. 70	3/28 (11%)	17/181 (9%)	3/79 (4%)	2/5 (40%)	0/3

Table 7. Number/percentage of FSG targets of human PL controllers

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	18/25 (72%)	7/62 (11%)	4/37 (11%)	–	1/1 (100%)
SAr. 72	14/23 (61%)	3/63 (5%)	1/28 (4%)	–	1/2 (50%)
SAr. 75	4/16 (25%)	3/75 (4%)	2/35 (6%)	–	0/4
SAr. 70	10/17 (59%)	8/49 (16%)	3/28 (11%)	0/1	0/2

Table 8. Number/percentage of FSG targets of human collective controllers

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	6/6 (100%)	5/20 (25%)	3/14 (21%)	–	–
SAr. 72	4/4 (100%)	1/5 (20%)	1/9 (11%)	–	–
SAr. 75	6/6 (100%)	5/12 (42%)	1/13 (8%)		2/2 (100%)
SAr. 70	2/4 (50%) + BPL 3/4 (75%)	7/8 (86%)	4/4 (100%)		3/3 (100%)

Table 9. Number/percentage of FSG targets of animal PL controllers

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	32/43 (74%)	21/27 (78%)	13/14 (93%)	0/1	3/6 (50%)
SAr. 72	18/30 (60%)	23/34 (68%)	15/24 (63%)	3/4 (75%)	5/6 (83%)
SAr. 75	12/24 (50%)	16/28 (57%)	13/22 (59%)	–	13/13 (100%)
SAr. 70	16/24 (67%)	18/34 (53%)	6/16 (38%)	1/1 (100%)	12/15 (8%)

Table 10. Number/percentage of FSG targets of inanimate PL controllers

These data show that the tendency for adjectives modifying plural animate controllers to attest FSG agreement relative to verbs and pronouns is much higher than with inanimates, where verbs and pronouns remain as likely—if not more so—to attest FSG agreement. The only clear counterexample of this is with SAr. 70, where the modern dialectal trend is attested in each animacy category. The diachronic implications of this will be discussed further below (Section 5).

Before considering the categories of FPL and Dual agreement, it is worth noting that MSG agreement with plural controllers occurs in each manuscript. Although these instances constitute a minority, they are not rare, as Table 11 shows:

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	14/121 (12%)	6/257 (2%)	1/141 (<1%)	0/3	3/13 (23%)
SAr. 72	8/88 (9%)	7/223 (3%)	3/124 (2%)	1/5 (20%)	4/17 (24%)
SAr. 75	11/80 (14%)	3/298 (1%)	1/140 (<1%)	–	0/24
SAr. 70	11/76 (15%)	12/288 (4%)	1/132 (<1%)	0/7	2/23 (9%)

Table 11. MSG agreement by target type

Of the adjectives that occur, the vast majority are either *kaṭīr* or *qalīl*. In SAr. 74, 14/14 (100%) are one of these two; in SAr. 72, 8/8 (100%) are one of these two; in SAr. 75, 11/12 (92%) are one of these two; and in SAr. 70, 10/11 (91%) are one of these two. Interestingly, unlike FSG agreement, the animacy of the controller does not seem to correlate with an increase in MSG agreement; the vast majority of controllers are either human PL or collective nouns. Further, the targets can be either attributive or predicative. See the following examples:

SAr. 74, f. 35r **كثير** فتقدمت اليه جماعات كثيرة ومعهم كسح وخرس وعماه وزمنا واخرين **كثير**
Then many crowds came to him, and with them were lame, and mute, and blind, and many others.

SAr. 74, f. 43v **كثير** لانه المدعون **كثير** والمختارين **قليل**
For many are the called, but few are the chosen.

SAr. 72, f. 33v **كثير** فتقدموا شهود **كثير**
Then many witnesses came forward [...]

SAr. 72, f. 12r **قليل** والعمالين **قليل**
And the workers are few [...]

SAr. 75, f. 9r **كثير** فلما كان المساء قربوا اليه مجانين **كثير** فاخرج شياطينهم **كثير**
And when it was evening, they brought before him many demon-possessed people, then he cast out their demons.

SAr. 75, f. 22v **كثير** فان المدعين **كثير** والمختارين **قليل**
Those who are called are many, but those chosen are few.

SAr. 70, f. 19v **قليل** قالوا له سبعة وحيثان **قليل** صغار
And they replied to him, ‘seven [loaves of bread], and a few small fish.’

SAr. 70, f. 26v **كثير** الدين دُعوا **كثير** والمختارين **قليل**
Those who have been called are many, but the chosen are few.

Blau (1966–1967: 282–283) observed this tendency, and points out that other examples exist, most of which are *faʿīl* pattern adjectives. This led him to consider these nouns as ‘invariable in gender’ (Blau 1966–1967: 282–283). This appears to be the case with the adjective *qalīl*; however, *kaṭīr* regularly inflects for FSG and sound MPL:

SAr. 74, f. 24v فتبعه جماعات كثيرة فشفاهم كلهم

Then many crowds followed him and he healed them.

SAr. 74, f. 71r وخطاين متكين مع يسوع ومع تلاميذه لانهم كانوا كثيرين فلحقوه

And sinners (were) reclining with Jesus and with his disciples, because they were many, and they joined him.

SAr. 72, f. 10v فرق من خنازير كثيرة ترعا

A herd of many pigs being pastured [...]

SAr. 75, f. 21r اتبعه جموع كثيرة

Many crowds followed him.

MSG target agreement with FSG and PL controllers occurs in a small minority of cases in three of the four manuscripts with relative pronouns as well:

SAr. 74, f. 51r انكم تشبهوا مقابر مشيدة الذي ترا من خارج حسنه ومن داخل مملوه عظام موتا وكل قدر

You are like beautiful graves, which appear from the outside beautiful, but on the inside are full of the bones of the dead and every filth.

SAr. 72, f. 24r وان يسوع قال لهم امين أقول لكم انكم الذي اتبعتموني

And Jesus said to them, 'Amen I say to you who have followed me [...]

SAr. 70, f. 9v وما ادق الباب واضيق الطريق الذي تبلغ الي الحياه

How small the gate and narrow the path that leads to life.

Both of these perhaps anticipate phenomena that are well-known in modern dialects, where **kaṭīr* and **qalīl* are used as quantifiers (i.e., *nās ktīr* and *ktīr nās* 'many people' and *nās 'līl* and *'līl nās* 'a few people' in Jerusalem Arabic; Rosenhouse 2007: 489), and dialects such as Andalusī Arabic, in which the relative pronoun is an invariable *allaḏī* (Corriente 2006: 106).¹³

¹³ It should be noted, though, that adjectives of the patterns *fa'īl* and *fa'ūl* can be invariable even in Classical Arabic corpora, including in the Quran: 42. 17 *اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ* 'It is Allah who has revealed the book with the truth and the balance of justice, perhaps the hour is near.' I thank Marijn van Putten for alerting me to this and other examples of the same phenomenon in corpora unanimously considered Classical Arabic.

3.1.2 FPL target agreement

FPL target agreement varies considerably across Arabic varieties and corpora. In Classical and Modern Standard Arabic, FPL target agreement occurs only when the controller is a human feminine plural. As Bettega and D'Anna (2023: §2.5) demonstrate, however, Classical and Modern Standard Arabic are in fact the exception. In the corpora of the pre-Islamic poetry and the Quran, as well as a significant number of geographically widespread modern Arabic dialects, FPL agreement with controllers with different degrees of animacy, including inanimate, are attested (Bettega and D'Anna 2023: §2.3.3 & §2.4). At the same time, many modern dialects reflect the loss of FPL target agreement, and most of these dialects attest a common plural that is usually the historically sound MPL (Bettega and D'Anna 2023: §2.3.7).¹⁴

Against this background, the distribution of FPL in these Gospel manuscripts is interesting. FPL agreement occurs in each of the four manuscripts. The greatest number of these occur with human FPL controllers, followed by the category of human collectives. A small minority occurs with divine PL, animal PL, and inanimate PL controllers:

MS	Human PL	Divine	Human Coll.	Animal	Inanimate
SAr. 74	41/41 (100%)	–	–	–	–
SAr. 72	36/68 (53%)	–	29/68 (43%)	1/68 (2%)	2/68 (2%)
SAr. 75	52/67 (78%)	–	11/67 (16%)	–	4/67 (6%)
SAr. 70	43/51 (84%)	1/51 (2%)	5/51 (10%)	–	2/51 (4%)

Table 12. FPL targets and the animacy of their controllers

The inanimate controllers that trigger FPL agreement are typically salient in the narrative: of the eight FPL targets of inanimate PL controllers, five (5/8–63%) are verbal predicates:

SAr. 75, f. 12r *لو كانت في صور وصيدا الايات التي كن فيكما لعسا ان كانتا تتوبان بالمسح والرماد*
 If the signs that were [done] among you had been [done] in Tyre and Sidon, then perhaps they would have repented with anointing and ashes.

¹⁴ The authors describe systems that diverge from this general trend in §2.3.8. These are, however, a relatively small minority of cases compared with the categories described here.

SAr. 70, f. 10r ونزل المطر وجرت الأنهار وهبت الرياح فاقبلن على ذلك البيت فسقط

The rain fell, and the rivers overflowed, and the wind blew, and they came upon that house and it fell.

In SAr. 72, two examples of FPL pronominal agreement with inanimate plural controllers occur. One instance is in agreement with a noun written جنون, which is a plural form used to translate the Greek τα κρίνα *ta krīna*, ‘lilies of the field’: SAr. 72, f. 8v اقول لكم ولا سليمان في كل مجده لم يكتسى كواحدة منهم (واحدة) ‘I tell you that not even Solomon in all of his glory was not clothed like one of these.’ Perhaps the number (واحدة) serving as a quantifier here played a role in the use of the FPL (see, e.g., Brustad 2000: 23–25). The second modifies the sound feminine plural *mamlakāt*, even though it occurs with the quantifier *kull*, which typically increases the likelihood of FSG agreement, rather than PL: SAr. 72, f. 5v فاوراه كل مملكات العالم ومجدهن ‘And he showed him all the kingdoms of the earth and their glory.’ Here again, the fact that the controller refers to entities that symbolize people perhaps triggered FPL rather than FSG agreement.

Though FPL target agreement is mostly reserved for human feminine controllers, such controllers do not ubiquitously trigger FPL agreement. In fact, even with controllers referring to groups of females, MPL agreement is not uncommon, although the relative percentages vary from manuscript to manuscript:

MS	FPL	MPL
SAr. 74	41/69 (59%)	28/69 (41%)
SAr. 72	31/38 (82%)	2/38 (5%)
SAr. 75	36/48 (75%)	5/48 (10%)
SAr. 70	37/49 (76%)	9/49 (18%)

Table 13. Number/type of targets with morphologically and semantically FPL controllers¹⁵

These data suggest that the FPL was increasingly restricted to human referents, especially human feminine plurals, but the MPL (and to a much lesser degree, BPL) was spreading at its expense. This expansion of the MPL into contexts with FPL controllers does not occur equally in all contexts, however. It is most common in 2nd person verbal contexts:

¹⁵ Some morphologically and/or semantically FPL controllers trigger BPL agreement. They are included in the total number (denominator), which is why not all numerators add up to 100%.

SAr. 74, f. 55 حينئذ قمنه العذاري كلهن وزيتن مصابيجهن اما الحمقا فلقين العقلا قايلين اعطونا من زيتكم
Then all of the virgins arose and put oil in their lamps; as for the foolish virgins, they went to the wise ones, saying ‘give us some of your oil.’

SAr. 72, f. 30v فلما احتبس الختن نعسن كلهن ورقدن فلما كان نصف الليل عرض صوت يقول بان هذا الختن قد جا فاخرجوا في لقائه

But when the bridegroom was delayed, [the virgins] grew sleepy and they all fell asleep. But when it was midnight, a voice called out, ‘Look, the bridegroom has arrived, go out to meet him!’

SAr. 75, f. 25v فاجبن الحليمات فقلن عسيته لا يكفيننا واياكن اذهبن الي الباعه فاشترين لكم
And the wise [virgins] answered and said, ‘this [oil] might not be enough for us, so you go to the seller and buy some for yourselves.

SAr. 70, f. 30r فقلن الجاهلات للحكيما اعطينا من زيتكم
Then they said to the wise virgins, ‘Give us some of your oil.’

In each manuscript, the tendency to use MPL instead of FPL with a group of females surfaces in second-person contexts more so than third-person ones. This is consistent with what Bettega and D’Anna found in the corpora they investigated (2023: §5.2). Diachronic implications of this observation will be discussed below (Section 5).

3.1.3 Dual target agreement

Unlike FPL agreement, which is retained in many modern dialects, dual agreement is largely a pre-modern phenomenon, having been mostly lost in modern dialects as a productive target agreement pattern. In the Gospel manuscripts studied here, the dual is productive; however, as with FPL, dual controllers occasionally trigger PL target agreement. In each manuscript, however, dual target agreement with dual controllers is more common than not:

MS	Dual targets/total
SAr. 74	62/94 (66%)
SAr. 72	76/103 (74%)
SAr. 75	113/132 (86%)
SAr. 70	111/127 (87%)

Table 14. Number/percentage of dual controllers with dual targets out of total

In each of the four manuscripts, verbs are less likely than pronouns to exhibit Dual agreement, and more likely to exhibit plural agreement (usually MPL). Adjectives are most variable:

MS	Adjective	Verb	PN	Dem PN	Rel PN
SAr. 74	3/3 (100%)	29/51 (57%)	30/39 (77%)	1/1 (100%)	–
SAr. 72	4/6 (67%)	35/53 (66%)	36/43 (84%)	1/1 (100%)	–
SAr. 75	11/13 (85%)	56/70 (80%)	47/50 (94%)	–	1/1 (100%)
SAr. 70	6/9 (67%)	58/68 (85%)	46/48 (96%)	1/2 (50%)	–

Table 15. Instances of dual agreement by agreement category

Here again, distance from the controller could be a factor in determining whether (especially verbal) agreement is Dual or PL, with more distance increasing the likelihood of PL agreement:

SAr. 74, f. 18v فلما خرجا شاعوه في كل تلك الارض

And when they left [the area], they told about him throughout the region.

SAr. 74, f. 44v فاذا اعماوين جالسين علي الطريق فلما سمعا بان يسوع جايز صاحوا

And behold, two blind men were sitting on the road, and when they heard that Jesus was passing by, they shouted.

SAr. 70, f. 24v ارسل يسوع رجلين من تلاميذه وقال لهما انطلقا الي هذه القرية وتجدان اتان مربوطه ومعها جحش حلوها واتيا بها

Jesus sent two of his disciples and said to them, ‘Go to this village and you will find a colt tied up, and with her is a foal; untie them and bring them.’

3.2 Pre-controller data

The rule in standardized Arabic by which pre-controller verbal targets agree with their heads in gender but not number—being obligatorily singular—is well-known. As Brustad (2000: 67) notes, however, this neutralization of number agreement is characteristic, though not obligatory, in modern dialects as well. In their comprehensive review of modern dialects, Bettega and D’Anna (2023: §2.3.9) found that the data, where sufficient to allow statistical analysis, largely supported Brustad’s contention. Concerning the corpus of early Christian Arabic, including the four Gospel manuscripts under study here, Blau (1966–1967: 275) claims that ‘There

exists a marked tendency to bring the preceding verb into strict concord in number with its subject.’ This claim of course would lead the reader to expect a situation in which the unmarked agreement pattern of pre-controller verbal targets is full number agreement. Somewhat confusingly, however, Blau claims in the very next sentence that ‘[...] at least partly through the influence of CA [= Classical Arabic], even verbs preceding subjects denoting several *persons* [...] remain in the singular’ (Blau 1966–1967: 275, emphasis original); however, ‘[v]ery frequent are verbs in the plural, when following subjects designate several persons’ (Blau 1966–1967: 276). Of course, Blau is not wrong that both patterns appear, but the description unfortunately offers little help determining what patterns, if any, characterize the distribution within and across categories.

By quantifying the data, we can more accurately and meaningfully describe the patterns in the manuscripts. In so doing, we find that pre-controller targets of all kinds, including verbal targets, are far more commonly singular than plural:

MS	Singular agreement/total
SAr. 74	94/136 (70%)
SAr. 72	88/167 (53%)
SAr. 75	140/187 (75%)
SAr. 70	134/166 (81%)

Table 16. Singular agreement on all pre-plural controller targets (MSG + FSG)

The data here thus comport with the data and trends attested in other non-standard varieties of Arabic: there is a strong trend for pre-controller targets to be singular, but it is certainly not obligatory. Breaking the data down by target problematizes Blau’s initial claim of a ‘marked tendency’ for pre-controller verbs to display number agreement with the target head nouns:

MS	Adjectives	Verbs	PN	Dem	Rel PN
SAr. 74	6/6 (100%)	76/110 (69%)	0/4	12/16 (75%)	–
SAr. 72	3/3 (100%)	75/150 (50%)	0/1	10/12 (83%)	1/1
SAr. 75	2/4 (50%)	128/163 (79%)	0/1	11/19 (58%)	–
SAr. 70	3/4 (75%)	117/146 (80%)	–	14/16 (88%)	–

Table 17. Singular (MSG & FSG) agreement by target type

As we can see, verbal targets are, except for SAr. 72, more likely to be singular than plural in general. But what about when degree of controller animacy is taken into consideration? Here, Blau's intuition that human plural subjects ('subjects designat[ing] several persons') tend to trigger plural agreement is more accurate, at least for two of the four manuscripts studied here:

MS	Human	Human Coll.	Divine	Animal	Inanimate
SAr. 74	22/46 (48%)	21/36 (58%)	3/4 (75%)	3/3 (100%)	27/27 (100%)
SAr. 72	25/90 (28%)	22/32 (69%)	1/1 (100%)	4/4 (100%)	25/25 (100%)
SAr. 75	64/91 (70%)	29/35 (83%)	1/2 (50%)	6/6 (100%)	28/29 (97%)
SAr. 70	59/84 (70%)	26/30 (87%)	4/4 (100%)	4/4 (100%)	23/24 (86%)

Table 18. Pre-controller SG verbal target agreement by animacy

While there is considerable variation across the four manuscripts regarding the percentage of human plural controllers that trigger singular agreement, each manuscript displays the same trend, namely an increasing likelihood of singular agreement the farther down the animacy continuum the controller falls. As for inanimate controllers, singular agreement is nearly total; the only exceptions are SAr. 75 and SAr. 70, each of which has one instance of non-singular agreement:

SAr. 75, f. 5v *الي ان تعبران السما والأرض لا تعبر ايه واحده او حرفا واحدا من الناموس حتي يكون كل شي*
 Until heaven and earth pass away, not one jot or tittle will pass from the law until everything is complete.

SAr. 70, f. 24v *ومن ساعتها انفتحا اعينهما فلاحاه*
 And immediately their eyes opened and they followed him.

In the first instance, the dual is likely due to the salience of the subjects—heaven and earth—in the proclamation. In the latter example, the presence of dual subjects preceding likely led to the dual agreement on the verb. This is especially likely since the subject of the verb *infataḥā* 'they (du.) opened' is in fact a paucal plural, *ʿaʿyun*, and not a dual. Other than these two examples, pre-controller targets of inanimate nouns are always singular, as they are with animal controllers.

Lastly, the distribution of singular agreement with plural controllers—between MSG and FSG—is not equal across animacy categories:

MS	MSG / FSG	Human	Human Coll.	Divine	Animal	Inanimate
SAr. 74	MSG	15	9	–	1	6
	FSG	7	12	3	2	21
SAr. 72	MSG	20	12	–	1	9
	FSG	8	12	1	1	24
SAr. 75	MSG	63	24	1	3	6
	FSG	1	8	–	4	31
SAr. 70	MSG	36	14	–	2	7
	FSG	27	15	4	2	27

Table 19. MSG vs. FSG agreement by animacy

On the one hand, FSG agreement occurs in each manuscript with human PL controllers at least once, and in three of four manuscripts FSG agreement accounts for at least a third of the instances of singular agreement. There is thus again no consistent principle dictating FSG vs. MSG agreement in the corpus. On the other hand, there is a clear tendency across manuscripts for MSG to occur more frequently with human PL controllers, and FSG to occur with the less individuated (i.e., human collectives) and less animate.

3.3 Summary of Gospel agreement data

So far, we have seen that plural controllers can trigger singular agreement with post-controller targets. Most singular targets of plural controllers are FSG; however, MSG occurs in a minority of cases, typically with the adjectives *kaṭīr* ‘many’ and *qalīl* ‘few’. Several factors that appear to influence the likelihood of singular agreement with post-controller targets were identified. First, the degree of saliency of the controller plays a role, with nouns that are generic or not salient more prone to receive FSG agreement than nouns that are highly salient in some way. The same is true of individuation, with plural nouns viewed as a whole being more likely to trigger FSG agreement than those where plurality is in focus. Second, animacy clearly plays a role in the selection of agreement. Nouns higher on the animacy continuum are less likely to receive FSG agreement than nouns lower on it. However, while some of the manuscripts (especially SAr. 75) almost never attest FSG target agreement with human plural nouns, each manuscript attests a (often sizable) number of inanimate nouns

that trigger PL agreement. The Classical/Modern Standard Arabic principle of obligatory FSG target agreement with plural inanimate controllers is not attested in the corpus. Third, the distance of the target from the controller seems to correlate with likelihood of singular or plural agreement, with targets farther from the controllers more likely to attest plural agreement than those closer to the controller. Finally, regarding which targets are most or least likely to attest FSG vs. plural agreement with plural controllers, we noted that, when all controller and target data were considered together, adjectives were usually most likely to attest FSG agreement, with demonstrative and relative pronouns variable but likewise frequently singular, followed by verbs and lastly personal pronouns. However, when broken down by animacy, we found that these patterns were very strong with human PL and collective controllers, controllers lower on the animacy continuum reflected the older pattern of personal pronouns being likeliest to attest FSG agreement, followed by verbs and lastly adjectives.

For pre-controller targets a rather different set of distributions is attested. We noted that each of the four manuscripts is characterized by a tendency for pre-controller targets to show singular agreement, although this varies most significantly by animacy of the controller. Specifically, the more animate the controller, the likelier it is to trigger plural agreement. This is most noticeable with verbal targets, which are, as expected, also the most numerous of pre-controller targets. Animacy was once again shown to have a significant impact on the likelihood of singular vs. plural agreement with verbal targets, with more animate nouns more likely to trigger plural agreement. Indeed, with only two exceptions out of all four manuscripts, pre-controller verbal targets attest singular agreement with all inanimate nouns. Finally, a trend wherein, of singular targets, MSG was likelier to occur with controllers higher on the animacy continuum, and FSG was likelier to occur with controllers on the low end of the continuum, is consistent across the four manuscripts. Here again, however, this is not hard and fast, and occurs in different proportions depending on the manuscript.

Each of these trends and patterns is known and familiar from the literature on various corpora of Arabic, from the pre-Islamic poetic corpus, the Quran, to modern Arabic dialects. Differences between certain features identified in the present corpus and other varieties and corpora of Arabic are naturally accounted for diachronically, as will be argued below in Section 5. Nevertheless, these texts are translations, and most scholars have attributed many of the differences between the grammar of these manuscripts and other (mostly Classical) ones to the impact of the language of the *Vorlage*. Before moving to a diachronic analysis of agreement in these texts, therefore, we must first determine whether the translators replicated grammatical patterns of their source texts or not.

3.4 The question of Greek influence

The fact that these Gospel manuscripts in Arabic—and indeed many of the other early Christian texts written in Arabic in the monasteries of Syria, Palestine, and the Sinai—are translations rather than original compositions in Arabic has led most scholars to conclude that the grammar of the texts, where they differ from Classical Arabic, is influenced to a great degree by the source languages, mostly either Greek or Syriac. Blau (1966–1967: 20) begins his three-volume description of the early Christian corpus by claiming that the language of the translations made from biblical texts is ‘so awkward and literal that [it is] hardly worthy of being called Arabic at all’. Subsequent scholars have been perhaps less overtly negative in their evaluations of the language, yet nevertheless assert that the language is too influenced by the underlying source texts to be of much value for the general linguistic study of Arabic. For example, Rony Vollandt (2018: 454) contends that ‘biblical translations often follow a grammar of their own, which is governed by a wish to imitate the exalted source text [...] in a grammatically perplexing Arabic style that was not employed in any other literary genre.’

There is no doubt that some translators adopted a rather high degree of isomorphism in their translations, and this is especially reflected in word order and lexical selection. Nevertheless, the tendency to over-generalize and conflate certain domains of syntax and the lexicon with a text’s ‘grammar’ is problematic. We should also avoid conflating ‘style’ and ‘translation technique’. Aitken and Dhont make this point in the context of scholarly discussions of the language of the Septuagint and its place in the study of the history of Greek in a way that is *apropos* of the discussions of translated texts into Arabic and worth quoting here at length:

[...] ‘literal translation’ is often related to ‘poor Greek,’ and ‘good Greek’ is associated with ‘free translations’ [...] While elements of ‘freedom’ [...] may facilitate the translator’s stylization of the Greek text, translation technique and style pertain to distinct aspects of language use in the Septuagint. The term ‘translation technique’ only refers to the nature of the relationship between the Hebrew source and its Greek rendering [...] while ‘style’ pertains to a contextual characterization of a book’s language and features within the realm of the Greek linguistic and textual world. (Aitken and Dhont 2023: 440)

The translation techniques of texts from Greek into Arabic by Melkite Christians in the monasteries of Palestine often replicate the word order of the *Vorlage*, although perhaps not as much as is suggested by the (rather general) characterizations in much of the literature. That is, the translation technique employed prioritizes reflecting the underlying text explicitly in the target lan-

guage. Yet even if the target language replicates, e.g., the word order of the underlying text in ways that are marked in the target language, this does not necessarily mean that these were ‘unnatural’ in the Arabic variety(ies) or register(s) used in the monasteries of Palestine (or outside them). By only comparing the structures of these texts with descriptions of Classical Arabic, the impression is created that anything that differs from Classical Arabic is by default ‘unnatural’ Arabic. However, as Brustad (2000: §10.3§–10.2) shows, word order in spoken registers of Arabic attest a whole host of non-VSO/SVO sentence structures by which speakers contrast or achieve various kinds of topicalization. This is not to say that the primary reason for a marked word order is other than the source language; rather, it is to argue against the assumption that such marked word orders would be inappropriate or felt to be unnatural in Arabic simply because of their rarity in Classical Arabic style. It is very likely that different authors adopted the same translation technique but differed over the stylistic preferences associated with rendering the source language into the target language.

In any event, a few examples will suffice to illustrate that the scribes of the MSS studied here are not merely copying agreement patterns directly from Greek. I have chosen to focus on possible Greek influence, since, as mentioned, it is especially common for translations from Greek to Arabic to be treated as deviant from ‘real’ Arabic (which implicitly and explicitly are identified with Classical Arabic).¹⁶ With the exception of the *schema attikôn* phenomenon (discussed below), Greek targets agree with their controllers in gender (masculine, feminine, or dual) and number (singular or plural). A MPL controller will trigger MPL adjectival and pronominal agreement, and 3rd PL verbal agreement. As we have seen, this is not the case with the Arabic of these manuscripts. Note the following differences (all Greek examples taken from Nestle-Aland 28):

¹⁶ I assume translations from Greek are primarily what, e.g., Vollandt (2018) has in mind since, in his book on a Christian translation of the Pentateuch (2015), his review of the syntax of the translation concludes that there is a significant concern on the part of the translator to produce stylistically sophisticated Arabic, leading him to diverge from the Syriac *Vorlage* in numerous places (§8.1.11). Hjälms study of Christian Arabic versions of Daniel found largely the same (2016: §9.9). On the other hand, Vollandt’s discussion of the syntax of the Damascus Psalm Fragment, in an appendix to Al-Jallad (2020: esp. 106–108), emphasizes that the translation ‘shows an uncompromising concern with rendering every individual element in the Greek *Vorlage* by a closely corresponding equivalent in the target language, *often at the expense of the stylistic and grammatical rules of Arabic*’ (Al-Jallad 2020: 107; emphasis mine). In this section I have argued against using ‘Classical Arabic’ and ‘Arabic’ interchangeably. More importantly for the present discussion, no thorough study of the translation techniques and philosophies of the present manuscripts has to my knowledge been undertaken.

Matthew 4:25:

καὶ	ἠκολούθησαν	αὐτῷ	ὄχλοι	πολλοὶ
CONJ	followed-AOR-3PL	him	crowds-MPL	many-MPL

And great crowds followed him.

cf.

SAr. 74 وتبعه جماعات كثيرة

In this typical example, the Greek collective plural *oxloi* ‘crowds’ triggers plural agreement of both verbal and adjectival targets, whereas the Arabic plural collective *ḡamāʿāt* triggers singular agreement on both, likely due to the low saliency/individuation of the noun in context. In the next example, a similar phenomenon occurs with the Greek noun *angeloi* ‘angels’, and the Arabic equivalent *malāʾika*:

Matthew 4:11:

καὶ	ἰδοὺ	ἄγγελοι	προσηλθόν	καὶ	διηκόνουν	αὐτῷ
CONJ	behold-IMPV	angels-MPL	came-AOR-3PL	CONJ	served-AOR-3PL	him

And behold, angels came and were serving him.

cf.

SAr. 74 فإذا الملائكة قد تقدمت اليه وطالت تخدمه

Again, *malāʾika* triggers FSG agreement of the verbs in Arabic, presumably because the individuation of the noun in context is low; the focus was on the fact that, once Satan had left Jesus, a group of angels came to minister to him. In Greek, only plural agreement was available. The Arabic translator could have slavishly followed that, but instead utilized an option that is stylistically appropriate in Arabic. This is not to say, of course, that the interaction between Arabic and Greek did not influence the linguistic decisions of the translators. It is axiomatic in translation studies that there is always *some* kind of translation effect (Laviosa-Braithwaite 2001: 288–291). But they are clearly not merely calquing the Greek without regard for the grammatical and stylistic patterns of whatever Arabic variety or register(s) they operated in.

A more promising line of investigation involves the way that certain grammatical rules in Greek more subtly interacted with patterns in Arabic to influence the decisions that translators made. In their study of the differences between agree-

ment in the pre-Islamic poetic corpus and the Quran on the one hand, and standardized Classical Arabic on the other, Belnap and Gee (1994: §4.1.2) suggest that authors of Arabic that were either speakers of Greek, or at least more practiced at it, might be influenced by a rule in Classical Greek whereby neuter plural nouns triggered singular agreement in verbs. Before considering this, it is important to highlight that, even in Classical Greek, this rule only applied to verbs; adjectives, pronouns, and definite articles all maintained number agreement (Luschnig 2007: 327). We have seen above that verbs are not the most likely target type to attest SG agreement, but rather adjectives or pronouns. Additionally, the rule had become less ubiquitous by the Hellenistic period. In the Greek of the New Testament, while the rule of neuter plural > singular verb was more common, plural verbal agreement was not rare (Wallace 2000: 177). And in the Greek text of the Gospel of Matthew—which forms the bulk of the text on which the Arabic versions included here are based—of the ten neuter plural subjects of verbs, only half trigger singular verbal agreement.¹⁷

Whether or not a neuter plural noun triggers singular or plural agreement in these texts, as well as papyri from the Hellenistic and later periods, was often determined by the degree of saliency/individuation of the noun in the text, which often correlated with degree of animacy (Smith and Melliush 1968/1970: 69; Wallace 2000: 177). This is often dubbed by scholars of the Septuagint and the New Testament as *constructio ad sensum*, or ‘construction according to sense’, agreement (Wallace 2000: 177). In his study of this feature in the Book of Revelation, for example, Moṭ (2015: 181–185) reports many instances of plural agreement,¹⁸ and that by far the largest group of neuter plural nouns that regularly trigger plural verbal agreement are nouns referring to groups of persons, human or divine, and including collective nouns. Thus, the system in the Greek well before the period in which our Christian Arabic texts were translated was more complex than it was in the Classical period, and in fact the system continued to evolve over time such that, by the modern period, Greek lacks the feature of singular agreement with neuter plural nouns entirely (Pighi, Del Grande, and Arias 1963: 312).

Obviously, the factors that apparently determined singular vs. plural agreement for neuter nouns are identical to those already identified by several scholars (discussed above) for Arabic singular vs. plural agreement with various

¹⁷ Mark likewise is split evenly, with four neuter plural subjects triggering plural verbs, and four triggering singular ones. The Gospel of John has only one plural verb with a neuter plural subject, and nine singular verbs. The combined works of Luke-Acts have roughly two-to-one ratio, with seven plural verbs to 15 singular ones. I thank Benjamin Kantor for his generosity in providing me these statistics and discussing their implications with me.

¹⁸ Unfortunately, he does not include statistics nor a complete list of the nouns and the type of verbal agreement they trigger.

plural controllers. But it is worth pointing out and stressing that Belnap and Gee (1994) and Bettega and D’Anna (2023) each report such agreement in Arabic from the pre-Islamic period, as well as in the Quran. Thus, if Greek influence is responsible for a system in which saliency/individuation as well as animacy determine singular vs. plural target agreement with plural controllers, it must be posited to have begun quite early, certainly earlier than the period normally alleged, namely the late Umayyad/early Abbasid period. I am unaware of anyone who has proposed that the system of agreement in the pre-Islamic poetic corpus is due to Greek influence, yet, as we have seen, the one in the Christian Arabic manuscripts is very similar, and the differences similar to those between the ancient corpora and the modern dialects as argued by Bettega and D’Anna (e.g., in 2023: §5.1).

Even with these two overlapping semantic-syntactic systems of agreement, the scribes that produced the Arabic translations of the Greek New Testament often disagreed, as it were, with the *sensum* evident in the Greek text. For example, in Matthew 10:29, the Greek text attests a singular verb with a neuter plural verb that is translated in Arabic with the dual:

οὐχὶ δύο	στρουθία	ἄσσαρίου	πωλεῖται
not two-NEUT-SG	sparrow-NEUT-PL	assarion-GEN-SG	be.sold-PRES-3SG
καὶ	ἐν	ἐξ	αὐτῶν
CONJ	one-NEUT-SG	from/of	them-NEUT-PL
Are two sparrows not sold for one assarion? But one of them [...]			

SAr. 74 ليس عصفورين يباعان بفلسين وواحد منهم

SAr. 72 اليا ليس عصفوري يباعان برباط وواحد منهما

SAr. 75 ليس عصفورين يباعا بتوميه وواحد منهما

In each of the Arabic texts, the controller and target agreement in number (dual), probably due to the presence of the number *dūo* ‘two’ in Greek, which did not trigger plural agreement in Greek but did in Arabic. The presence of numbers below ten is associated in many corpora of Arabic with an increased likelihood of plural target agreement, even with less animate nouns (Brustad 2000: 23–25; Bettega and D’Anna 2023: 92). Note also that the neuter plural possessive pronoun *autōn* ‘of them’ is rendered either with the MPL (SAr. 74) or MDU (SAr. 72 and SAr. 75). In other places the Greek attests a plural verb whereas the Arabic attests singular agreement, as in Matthew 12:21:

καὶ	τῷ	ὀνόματι	ἐθνῇ	ἐλπιοῦσιν
CONJ	ART-NEUT-SG	name-NEUT-SG	gentiles-NEUT-PL	hope-FUT-3PL
And in his name gentiles will hope.				

SAr. 74 والأمم ترجأ اسمه
 SAr. 72 والأمم ترجأ اسمه
 SAr. 75 ولأسمه الامم ترتجي

In some places, there is overlap in terms of verbal agreement, but the Arabic renders a Greek neuter plural adjective with a plural, as in Matthew 17:2:

τὰ	δὲ	ἱμάτια	αὐτοῦ
ART-NEUT-PL	CONJ	clothes-NEUT-PL	his-MSG
ἐγένετο		λευκὰ	
became-AOR-3SG		white-NEUT-PL	

And his clothes became white.

SAr. 74 وصارت ثيابه بيض كالضوا
 SAr. 72 وصارت ثيابه بيض كالضوا
 SAr. 75 وثيابه ابيضت كالنور

The verbs in each of the three manuscripts are 3FSG, but in SAr. 74 and SAr. 72, the adjective is plural *bīḍ* ‘white’, rather than FSG. Finally, in some places the Greek text attests plural verbal agreement and the Arabic follows suit, such as in Matthew 6:32:

πάντα	γὰρ ταῦτα	τὰ	ἔθνη
all-NEUT-PLDISJ-DEM-NEUT-PL	ART-NEUT-PL	nations-NEUT-PL	
ἐπιζητοῦσιν			
seek-PRES-3PL			

For all these (things) the nations eagerly seek.

SAr. 74 كل هذا الامم يلتمسوا
 SAr. 72 كل هذا الامم يلتمسون
 SAr. 75 فان كل هذا جميع امم العالم يطلبوه

Note in this last example, however, that the neuter plural demonstrative *tauta* ‘these things’ is rendered into Arabic not with a FSG, but instead the MSG demonstrative *hāḍā*.

I would suggest that, when there was overlap in the form of an option to use either singular or plural agreement, translators would often follow patterns in the Greek text. However, they did not do so automatically, and in any event, when that option was not available in Greek, where Greek plural agreement was present in a way that contravened the Arabic sensibilities of the translators, they by and large opted to maintain their own Arabic style, rather than jettison them in favor of a slavish grammatical replication of the source language.

The present discussion, however, is far from exhaustive and the topic deserves further study.

To conclude this discussion, it is first and foremost clear that the scribes that produced the manuscripts studied here did not merely replicate Greek grammar, at least as concerns gender and number agreement, thereby rendering an awkward or even senseless Arabic.¹⁹ We examined the plausibility of the proposed by Belnap and Gee, namely that the Classical Greek practice of inflecting verbs of neuter plural controllers was so influential as to lead Greek-speaking translators to generalize a principle whereby FSG agreement with inanimate controllers became obligatory. We saw that, while basically ubiquitous in Attic Greek, the practice had given way already in the Hellenistic period to a more nuanced pattern of agreement that, like that reconstructed for Arabic (in Bettega and D'Anna 2023), was based on the interaction of saliency/individuation and animacy. When translating the Greek New Testament into Arabic, translators did indeed render numerous instances of Greek neuter plurals as either FSG or MSG in Arabic. That is also the case, however, for targets of Greek masculine and feminine plural controllers, which almost never trigger singular agreement in Greek. At the same time, it is not infrequent that the Arabic disagrees with the intuitions evident in the Greek text, rendering Greek singular verbs as plurals, and vice versa. Indeed, disagreements between the Greek and Arabic when it comes to adjectival and pronominal targets are quite common. We can therefore conclude that, while we cannot—and should not—dismiss any discussion of the influence of the source text and language on the translation, nevertheless the agreement system in the Arabic texts is at home in the continuum of Arabic and is not by and large the result of an imposition of Greek grammar on to Arabic.

4 Agreement in *Summa Theologiae Arabica*

The authors and compilers of many early Christian Arabic texts, and indeed those of most of the earliest Arabic Gospel manuscripts, are unknown to us. However, we are fortunate, thanks to colophons in both manuscripts, that we know that Stephen of Ramlah produced both SAR. 72 and BL 4950. The last 30 or so folia of the manuscript are a copy of a treatise by Theodore Abu Qurra; however, the first 197 folia consist of the treatise, discussed above, often called the *Summa Theologiae Arabica*. It is not known whether Stephen was the author of the entirety of the text, or perhaps compiled separate texts into the whole. Still, the fact that the same scribe produced two manuscripts with texts from two different genres—one a translation, the other an original composition—offers the opportunity to com-

¹⁹ For such a claim, see, e.g., Blau, *Grammar of Christian Arabic*, 20: 'Most of the ChA [= Christian Arabic] texts are translations from Greek and Syriac, sometimes (especially the translations of the Holy Writ) so awkward and literal that they are hardly worthy of being called Arabic at all' (emphasis added).

pare the gender and number agreement between the two. I will not present all the possible data from BL 4950, but instead will briefly review the most salient contexts from our discussion above: SG vs. PL post-controller agreement by animacy and target type, as well as pre-controller target agreement trends.

Overall, the post-controller data display the same trends as the Gospel manuscripts studied in detail above:

MS	SG targets/total targets
BL 4950	143/266 (54%)

Table 20. SG targets out of all eligible targets

Animacy once again plays a significant role in the likelihood of FSG agreement with PL controllers. The same trend, following the animacy continuum where human PL controllers are least likely to trigger FSG agreement and inanimate PL controllers most likely, is attested in BL 4950. Still, a sizeable minority of targets of human PL controllers is FSG:

MS	Human	Human Coll.	Spirit	Animals	Inanimate
SAr. 74	4/237 (2%)	29/126 (23%)	17/32 (53%)	14/40 (35%)	69/91 (76%)
SAr. 72	1/195 (<1%)	19/116 (16%)	3/12 (25%)	6/18 (33%)	64/98 (65%)
SAr. 75	1/277 (<1%)	9/130 (7%)	0/15	9/22 (41%)	54/87 (62%)
SAr. 70	25/296 (9%)	21/97 (22%)	7/17 (41%)	16/19 (84%)	53/90 (59%)
BL 4950	12/57 (21%)	12/54 (22%)	13/25 (52%)	–	96/130 (74%)

Table 21. Post-controller FSG targets w/PL controllers by animacy²⁰

Interestingly, when the correlation between FSG target agreement and kind of human and divine PL form (sound MPL, sound FPL, and BPL) is examined, sound MPL and BPL are equally likely to trigger FSG, but FPL does not trigger it at all:

²⁰ An additional 3/57 SG targets of human PL controllers are MSG, and 7/130 SG targets of inanimate PL controllers in BL 4950 are MSG.

MS	Sound MPL	Sound FPL	BPL
SAr. 74	–	–	21/21 (100%)
SAr. 72	–	–	4/4 (100%)
SAr. 75	–	–	1/1 (100%)
SAr. 70	1/31 (3%)	1/31 (3%)	29/31 (94%)
BL 4950	4/8 (50%)	0/4	16/30 (53%)

Table 22. FSG post-controller target agreement with
PL human and divine controllers by PL type

Regarding the interaction of target type and FSG agreement frequency, adjectives, along with relative and demonstrative pronouns, were more likely than verbs and personal pronouns to attest FSG agreement:

MS	Adjectives	Verb	PN	Rel. PN	Dem. PN
SAr. 74	62/121 (51%)	48/257 (19%)	23/141 (16%)	6/13 (46%)	0/3
SAr. 72	37/88 (42%)	37/223 (17%)	19/124 (15%)	8/17 (47%)	3/5 (60%)
SAr. 75	23/80 (29%)	24/298 (8%)	16/140 (11%)	15/24 (63%)	–
SAr. 70	33/76 (43%)	57/288 (20%)	20/132 (15%)	15/23 (65%)	3/7 (43%)
BL 4950	29/43 (67%)	26/67 (39%)	61/131 (47%)	15/22 (68%)	3/4 (75%)

Table 23. Post-controller FSG targets w/PL controllers by target type

However, there was once again a significant discrepancy between the strength of this trend depending on the animacy of the controller. With human collective nouns, for example, this trend was quite strong:

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	18/25 (72%)	7/62 (11%)	4/37 (11%)	–	1/1 (100%)
SAr. 72	14/23 (61%)	3/63 (5%)	1/28 (4%)	–	1/2 (50%)

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 75	4/16 (25%)	3/75 (4%)	2/35 (6%)	–	0/4
SAr. 70	10/17 (59%)	8/49 (16%)	3/28 (11%)	0/1	0/2
BL 4950	3/4 (75%)	1/20 (5%)	5/27 (19%)	1/1 (100%)	1/1 (100%)

Table 24. Post-controller FSG targets w/human collective controllers by target type

With inanimate nouns, verbs and personal pronouns were much likelier to attest FSG agreement, with personal pronouns slightly more likely than even than adjectives:

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	32/43 (74%)	21/27 (78%)	13/14 (93%)	0/1	3/6 (50%)
SAr. 72	18/30 (60%)	23/34 (68%)	15/24 (63%)	3/4 (75%)	5/6 (83%)
SAr. 75	12/24 (50%)	16/28 (57%)	13/22 (59%)	–	13/13 (100%)
SAr. 70	16/24 (67%)	18/34 (53%)	6/16 (38%)	1/1 (100%)	12/15 (8%)
BL 4950	21/29 (72%)	12/18 (67%)	52/68 (77%)	2/2 (100%)	14/14 (100%)

Table 25. Post-controller FSG targets w/PL inanimate controllers by target type

Thus, the agreement system, while different in particulars (which might be due to genre effects—the topic is worth pursuing further), appears to attest the same system for post-controller targets as the Gospel manuscripts.

In terms of pre-controller targets, there are some similarities, but also some interesting differences between BL 4950 and the Gospel manuscripts. As with the Gospel manuscripts, most pre-controller targets are singular. In the case of BL 4950, in fact, the percentage is higher than any of the Gospel manuscripts:

MS	Singular agreement/total
SAr. 74	94/136 (70%)
SAr. 72	88/167 (53%)

MS	Singular agreement/total
SAr. 75	140/187 (75%)
SAr. 70	134/166 (81%)
BL 4950	63/73 (86%)

Table 26. Number of singular pre-controller targets / total number of targets

The increase in percentage of SG target agreement relative to the Gospel manuscripts occurs in the category of verbal targets:

MS	Adjectives	Verbs	PNs	Dem. PNs	Rel. PNs
SAr. 74	6/6 (100%)	76/110 (69%)	0/4	12/16 (75%)	–
SAr. 72	3/3 (100%)	75/150 (50%)	0/1	10/12 (83%)	1/1
SAr. 75	2/4 (50%)	128/163 (79%)	0/1	11/19 (58%)	–
SAr. 70	3/4 (75%)	117/146 (80%)	–	14/16 (88%)	–
Summa	3/3 (100%)	51/54 (93%)	–	9/15 (60%)	–

Table 27. Pre-controller SG agreement by target type

Pre-controller verbal targets in the Gospel manuscripts were between 50% (SAr. 72) and 80% (SAr. 70) singular; BL 4950 attests 93%. When we break down verbal target agreement by animacy, we find the same basic trend as with Gospel manuscripts, namely that human collectives and inanimates pattern together as more likely to trigger SG agreement than human and divine PL controllers:

MS	Human	Human Coll.	Spirit	Animals	Inanimate
SAr. 74	22/46 (48%)	21/36 (58%)	3/4 (75%)	3/3 (100%)	27/27 (100%)
SAr. 72	25/90 (28%)	22/32 (69%)	1/1 (100%)	4/4 (100%)	25/25 (100%)
SAr. 75	64/91 (70%)	29/35 (83%)	1/2 (50%)	6/6 (100%)	28/29 (97%)

MS	Human	Human Coll.	Spirit	Animals	Inanimate
SAr. 70	59/84 (70%)	26/30 (87%)	4/4 (100%)	4/4 (100%)	23/24 (86%)
Summa	16/19 (84%)	12/12 (100%)	4/5 (80%)	–	18/18 (100%)

Table 28. Pre-controller SG verbal target by animacy

Finally, again just as we found with the Gospel manuscripts, the distribution of MSG and FSG agreement correlates with position on the animacy hierarchy. On the one hand, PL nouns that are higher on the animacy continuum are relatively evenly split between FSG and MSG. Still, individuation also apparently plays a role, at least for human PL vs. controller nouns, where the former are ever so slightly more likely to trigger MSG than FSG, whereas the latter showed the opposite. Non-human PL controllers overwhelmingly, though not ubiquitously, trigger FSG agreement:

MS	MSG vs. FSG	Human	Human Coll.	Spirit	Animals	Inanimate
Summa	MSG	9	10	–	–	2
	FSG	8	13	4	–	26

Table 29. FSG vs. MSG by animacy

In conclusion, although there are some differences, the basic logic of the system of gender and number agreement with plural and collective nouns in BL 4950—an original composition in Arabic—is essentially the same one attested in the Arabic Gospel manuscripts included in this study. Of the several differences, perhaps the most salient one is the higher percentage of pre-controller SG targets in BL 4950 than in the Gospel manuscripts. This is especially the case since in SAr. 72, which Stephen of Ramlah also produced, the percentage of pre-controller SG targets is over 30% lower than in BL 4950. If Stephen in fact is the author of the *Summa*, the difference could be the result of different genres. The *Summa*, a theological treatise, is closer in this (and a few other) regards to the pattern of, e.g., the Quran (Hanitsch 2022). This is perhaps not all that surprising given that the *Summa* (and other early treatises, like SAr. 154—the so-called *Apologia*) directly engaged, even quoted, the Quran and Islamic critiques of Christianity in their defenses of Christian doctrine (Griffith 1986; Swanson 2014: 40–42). Closer study and comparison of different genres to determine possible register interactions in this literature is clearly warranted.

5 Discussion

Several scholars have reconstructed a system for the pre-Islamic corpora of Arabic (Belnap 1991; 1999; Belnap and Gee 1994; Hanistch 2022; Bettega and D’Anna 2023) that also appears to operate in those modern dialects that still distinguish gender in the plural (Belnap 1991; Brustad 2000; Bettega and D’Anna 2023). This gender and number agreement system is characterized by options for either FSG or PL agreement for plural and collective controllers, depending on factors such as animacy/saliency, target position, and target distance from controller. Bettega and D’Anna visualize this system as in Table 30:

Agree- ment in the SG	Semantics	Agreement in the PL	
		Individuated nouns	Un-individuated nouns
MSG	Human male	MPL	FSG (BPL adjectives)
FSG	Human female; non-hu- man animates; inanimates	FPL	
MSG	Non-human animates; inanimates	FPL	

Table 30. Agreement system in pre-Islamic and modern Arabic dialects
(based on Bettega and D’Anna 2023: 162)

We have seen in the early Christian manuscripts studied here that the same factors noted above for non-standard Arabic affect SG vs. PL agreement with plural controllers in the same basic ways. Bettega and D’Anna describe a few ways in which the modern dialects, though sharing the same system logic as the ancient data, nevertheless differ from the distributional patterns attested in the ancient corpora. Particularly relevant for our purposes is the difference in likelihood of FSG target agreement depending on target type (ADJ vs. Verb vs. PN). They show that, while in the ancient corpora personal pronouns are most likely to attest FSG agreement, followed by verbs and then adjectives, in the modern dialectal data it is exactly the opposite. In the Christian manuscripts, the general trend patterns with the modern dialects, suggesting that the shift happened in some places quite early. However, we saw that animacy plays a large role in that trend: the higher the animacy, the likelier adjectives were of attesting FSG agreement. In a few manuscripts (such as SAr. 74), the ancient pattern is attested with inanimate controllers. Perhaps this shift began with human plural nouns and only subsequently was generalized to all animacy classes.

Additionally, our study of the categories of FPL and Dual target agreement suggests that, while both were used frequently, both are apparently at stages of loss. FPL agreement, for example, is attested primarily with human plural and collective nouns; PL agreement with inanimate nouns is mostly either BPL or (sound) MPL. Even when the controller is morphologically or semantically feminine PL, (sound) MPL agreement occurs in a significant minority of cases. Finally, instances in which either a Dual or FPL is warranted, yet a (sound) MPL is attested, are very often in second-person contexts, as in other corpora. It thus seems that the varieties reflected in these manuscripts reflect a stage on the path of development toward a single, generalized plural, namely the historical MPL. The Christian data from these manuscripts can be compared with the above table:

Agreement in the SG	Semantics	Agreement in the PL	
		Individuated Nouns	Un-Individuated Nouns
MSG	Human male	MPL	FSG (rare; controller typically BPL)
FSG	Human female; non-human animates; inanimates	FPL > MPL	FSG (likelier the lower the animacy)
MSG	Non-human animates; inanimates	MPL & BPL (FPL rare)	FSG

Table 31. Agreement system attested in early Christian Arabic manuscripts

Regarding the question of the origin of the Classical Arabic rule wherein inanimate plural controllers obligatorily trigger FSG controller agreement, I have followed up on Belnap and Gee's (1994: 139–144) proposal that the so-called *sche-ma attikôn*, in which neuter plural controllers trigger singular verbal agreement in Classical/Attic Greek, might have led Arabic authors and translators more familiar with Greek (or who indeed spoke Greek) to generalize what was originally only one possibility (FSG agreement with inanimate plural controllers). I have contended that, while one cannot rule out interference in certain cases, the translators were not merely replicating Greek patterns in their Arabic translations. In fact, it is not rare for them to disagree, rendering a singular verb in the Greek text with a plural verb in Arabic, or vice versa. Studying the many scientific and philosophical texts translated as part of the broader Graeco-Arabic translation movement in the Abbasid period would be worthwhile in this regard and remains a *desideratum*.

Overall, though, there is little reason to suspect either a concerted effort to write a foreign, formally codified register, or an attempt to replicate the grammar of the *Vorlage*, in the manuscripts studied here. The fact that the system attested matches in so many ways that attested in other ancient and modern non-standard corpora argues strongly against this lens for conceptualizing the grammar of these manuscripts, at least regarding this feature. My contention here is that the aspects of the agreement system in the Christian corpus studied here is best understood as reflecting an essentially living one. While impossible to know for sure, there is little reason to question that most of the patterns documented above characterized the dialects of the scribes and translators who produced the manuscripts. This is strengthened by the fact that, while the same system clearly underlies the manuscripts—and is in line with the ancient and modern evidence—the manuscripts differ in various ways. Such variation makes it unlikely that the system was primarily a learned one.

I thus suggest here that, as far as the feature of gender and number agreement is concerned, the linguistic status of these manuscripts can only be considered Middle Arabic in the traditional sense, namely that it attests a state of evolution between the ancient and modern dialects. Further, since it appears that FPL is in the process of extinction and MPL is in the process of expanding to take its place as a general plural marker, it appears that these manuscripts represent a variety (or varieties) that will eventually become non-gender distinguishing varieties (Bettega and D’Anna 2023: §2.3.5–§2.3.7):

qaṣīda—Old Ḥigāzī/Quranic—**Christian Arabic MSS**—modern (non-gender distinguishing) dialects

It should be noted and emphasized here that my intention is *not* to reify ‘Christian Arabic’ as a linguistic category; in fact, the point is just the opposite. The system of gender and number agreement attested here is the same one inherited by, e.g., the ancestors of the modern dialects.²¹ Linguistic categories are defined by innovations, rather than retentions (cf. Hetzron 1976: 89). So far, despite previous attempts to establish its usefulness as a linguistic category, this has still not been established.²² It is therefore my view that Christian Arabic when used to refer to

²¹ This is also the case for other features, such as nominal case and verbal mood. On the former in the same corpus, see Stokes (2023b); on the latter, see Stokes (2024).

²² Samir K. Samir (1982: 52–59) already disputed the existence of a distinct Christian Arabic language attested in these texts, which triggered a reply from Blau (2000) in which he reiterated his belief in the usefulness of Christian Arabic as a linguistic category. Blau’s (2000: 55–57) reasons, however, fail to convince, not least because his main examples include a few purportedly Aramaic features on the living language, as well as Syriac literary influence. Both Samir and Blau agree that the language attested in the early Christian manuscripts as a distinct literary language. While it very well might be the case that the combination of features attested

pre-modern texts is, at this point at least, only suitable as a reference to corpora, for instance to designate corpora produced by Christians in monastic contexts for use by other congregations and monastic communities.²³

It is worth spelling out the differences between the present proposal and the traditional definitions of Middle Arabic, whether a historical phase or sociolinguistic phenomenon. I have identified the gender and number agreement system as representing the same basic system attested in the pre-Islamic poetic corpus and the Quran, and which undergirds the systems attested in the modern dialects. As such, it is not innovative, and therefore does not serve as a diagnostic feature for a linguistic variety, as over against 'Old Arabic' or 'Neo-Arabic'. It is historically middle insofar as it represents an evolution of *the same system* from its manifestation in the ancient corpora to that attested in the modern ones. Thus, calling this feature a Middle Arabic feature means only that it represents one of very likely many pathways along which inherited Arabic features passed over the centuries as speakers changed the grammars they inherited. Crucially, this cannot and should not be described as the 'Middle Arabic gender and number agreement system', which would only be meaningful if that system were innovative relative to the ancient and modern one in some way.²⁴ The present study thus problema-

in the corpus was not characteristic of any actual speech community, being thereby a literary, or perhaps rather 'learned' language, we have seen here that this nevertheless does not mean that any non-Classical features were not living features which themselves *were* characteristic of contemporary spoken Arabic. It is therefore very important to study features carefully and situate them within the context of other Arabic corpora, ancient and modern, in order to determine what features—if any—were separate conventional features of the register(s) of these monks, versus those that were likely more widespread and drawn from their native spoken grammars.

²³ Even this definition is not without problems, though it seems the least problematic usage of the term 'Christian Arabic'. Again, I am agnostic at this point as to whether or not the register(s) or variety(ies) of Arabic attested in these corpora—when all the features are considered together—constituted one(s) significantly different from contemporary speech communities in the Levant or Sinai. The point here throughout is that, at least regarding gender and number agreement, its distribution indicates that it was living and in the process of evolution toward a non-gender distinguishing dialect.

²⁴ For example, despite rightfully noting that Middle Arabic is really 'all the attested written layers of the language which can be defined as entirely belonging neither to Classical Arabic nor to colloquial Arabic' (Lentin 2008: 216), Lentin describes a single, overarching system of gender and number agreement for Middle Arabic as if it is a positively defined category, stating that:

The system [of gender and number agreement in Middle Arabic] is mixed and complex. As in the colloquials, verbs and adjectives associated with nouns referring to nonhumans stand generally in the plural, as do those associated with nouns in the dual (referring to humans and nonhumans). Likewise, as in the colloquials, when the verb precedes its subject, it generally stands in the plural. As in the colloquials and in Ancient Arabic, some nouns referring to human groups have an agreement in the 'feminine singular.' But the concord patterns vary in the same passage and even within the same sentence. This is due to the play between the colloquials and the standard rules, but also, it seems, to the fact that once an explicit agreement has been made,

tizes the claim that we can describe a single Middle Arabic system, whatever the feature, as well as the idea that a non-Classical written text from the pre-modern period must of necessity have been situated along a cline at the top of which was Classical Arabic. At the same time, it highlights the importance of distinguishing any particular feature and its distribution from the others. It is of course very possible that one feature represented a living one in contemporary speech communities while another reflected a formalized style or register quite different from contemporary speech. Gender and number agreement in these manuscripts, as we have seen, fits well in the former category, but not very well in the latter.

the sentence can go on with a less marked one, provided that the basic agreement is marked again whenever necessary. (Lentin 2008: 221–222)

However, most corpora that fit under the definition of a language ‘entirely belonging neither to Classical Arabic nor to colloquial Arabic’ have not been systematically described. And unless we demonstrate the presence of a system that distinguishes certain corpora against others, we should not speak of a system of Middle Arabic gender and number agreement.

Appendix: Data Comparison of *qaṣīda*, Quran, and Christian MSS

For purposes of comparison, I have taken some of the data that has been quantified from Bettega and D'Anna on ancient and modern corpora for comparison with the Christian MSS. Data for *qaṣīda* poetry, Quran, and modern Najdi drawn from Bettega and D'Anna 2023: 207 (*qaṣīda* and Quran); 270 (modern Najdi):

Animacy cline			
Text/MS	Human	Animal	Inanimate
<i>Mu'allaqāt</i>	4/78 (5%)	18/45 (40%)	59/96 (62%)
Quran	15/59 (25%)	11/26 (42%)	339/454 (75%)
Modern spoken Najdi	N/A	62/127 (49%)	
SAr. 74	4/237 (2%)	14/40 (35%)	69/91 (76%)
SAr. 72	1/195 (<1%)	6/18 (33%)	64/98 (65%)
SAr. 75	1/277 (<1%)	9/22 (41%)	54/87 (62%)
SAr. 70	25/296 (9%)	16/19 (84%)	69/91 (76%)
BL 4950	12/57 (21%)	–	96/130 (74%)

Table 32. Comparison of effect of animacy on FSG post-controller agreement w/plural controllers

Target type			
Text/MS	ADJs	Verbs	PNs
<i>Mu'allaqāt</i>	4/21 (19%)	21/50 (42%)	57/68 (84%)
Quran	63/120 (53%)	54/72 (75%)	228/268 (85%)
Modern spoken Najdi	7/11 (64%)	27/37 (73%)	42/88 (48%)
SAr. 74	38/49 (78%)	26/47 (55%)	16/28 (57%)
SAr. 72	22/34 (65%)	24/39 (62%)	16/33 (49%)

Target type			
Text/MS	ADJs	Verbs	PNs
SAr. 75	18/30 (60%)	21/40 (53%)	14/35 (40%)
SAr. 70	18/28 (64%)	25/42 (60%)	10/20 (50%)
BL 4950	24/33 (73%)	19/32 (59%)	53/74 (72%)

Table 33. FSG post-controller target agreement with non-human controllers

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Abbreviations

BPL	broken plural	MS	manuscript
Coll.	collective	MSG	masculine singular
FPL	feminine plural	MSS	manuscripts
FSG	feminine singular	PL	plural
MPL	masculine plural		

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Ethnography and Traditional Hydraulic Systems of the M'zab, Algeria: An Integrated Approach to Water Resource Management

Abstract Situated in the Algerian Sahara, the M'zab Valley is a limestone plateau crisscrossed by intricate branching ravines, earning it the Arabic name *šabka* ('network'). This region is characterised by long periods of drought, interspersed with rare high floods. Unlike other oases in the Sahara, the water tables in the M'zab Valley have a very limited natural regeneration capacity. The inhabitants, therefore, had to demonstrate remarkable ingenuity in managing water through highly sophisticated hydraulic systems. Paradoxically, the local population (called Mozabites) had to face periodic floods that were and still are infrequent yet extraordinarily violent. This study shows that the Mozabites used the groundwater as underground reservoirs, protected from evaporation during hot spells and infestation of insects. The water tables were recharged by the water of dams built by the local population. An efficient distribution network ensures equitable irrigation within the palm groves and prevents water wastage. All possible means were put to use to rationalise water consumption. Another finding of this study is that the hydraulic structures for collecting, drawing, and distributing water operate as a cohesive unit, where each component relies on the others to function properly and efficiently.

Keywords Algeria, M'zab, groundwater, *seguias*, dam, *foggara*, irrigation system, Mozabites

1 Introduction

The M'zab Valley is situated in the heart of the Sahara in Algeria in an isolated region endowed with natural defences to deter potential invaders. The Mozabites chose a site that was highly unfavourable to urbanisation, but at the same time well isolated and perfectly sheltered from possible attacks. The Mozabites were professing particular religious beliefs within the Islamic community, known as the Ibadite faith. Because of this, they were compelled to flee persecution and violence, as the massacre they suffered in Tihert during the 10th century and seek refuge in a desert valley that now carries their name. What used to be a pristine area started to undergo urban development in the early 11th century until it



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reached the number of five fortified towns known as *ksour*, namely: Al-‘Atf (‘the bend’; El Atteuf) established in 1011, Būnūra (‘the luminous’; Bou Noura) in 1046, Ġardāya (‘inter-mountainous place’; Ghardaïa) which is the main town and established in 1053, Banī Yazgan (‘the middle people’; Beni-Isguen) in 1124, and Malika (‘the royal’; Melika) in 1347 (Sa‘id 2014).

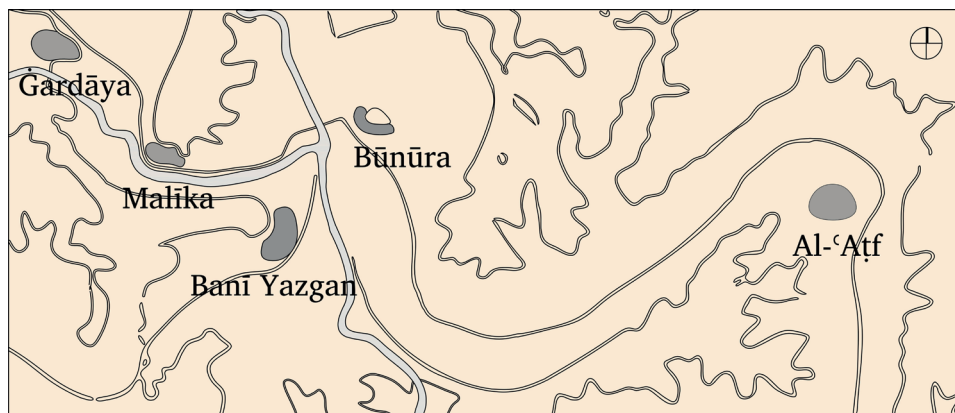


Figure 1. Map of the M'zab Valley and its five *ksour* (map by A. Kasmi)

This cluster of five small towns is widely referenced as an example of original building design, tailored to semi-desert conditions and founded upon strict rigorous religious, social and moral ideals. Indeed, religion plays a central role in the lives of the Mozabites. The *ksour* are designed to facilitate religious practice. The great mosque has a central geographical position dominating the whole town, and Quranic schools are carefully integrated into the neighbourhoods. Socially, sacred rituals and religious festivals punctuate the daily life of the Mozabites, who share specific practices of the Muslim religion.

These five small towns or *ksour* are much more than mere urban settlements. They have very specific planning principles. First, they are all built on a rocky spur, impervious to erosion. They are all perched on a hillside, topped by a mosque featuring a minaret with a specific shape. Moreover, unlike the classic Islamic city layout, they all have *souks* located far from the great mosque, but near the city gates in order to control access to the city. In fact, to this day, no foreigner is allowed to wander freely in the city without a guide or escort.

The M'zab Valley is characterised by a scarcity of surface water, contrasted by infrequent but destructive floods. The local builders, therefore, had to construct anti-flood dams not only to contain high-water overflows and reduce damage, but also to allow water to stagnate and thus infiltrate the soil, feeding the groundwater table (Rezig and Shevtsova 2022: 2; García-Rodríguez, Antón, and Martínez-Santos 2014: 20). This latter supplies the 3,000 wells in the region, which were extracted using draught animals (Delaval 1974: 256; Ravereau 1981: 110).

These wells were a natural source of clean water, which was conveyed by *seguias* ('earthen channels for distributing water') to various palm groves. Thus, the hypothesis put forward is that the remains of these traditional water management structures bear witness to a far more elaborate layout than what is described in the scholarly literature. The techniques for collecting, extracting, and distributing water form a coherent and interdependent system, as each component is essential to the smooth functioning of the overall system.

2 The *wadis* and floodwaters

The palm groves in the M'zab Valley were artificially planted by local inhabitants with palm trees brought from neighbouring regions toward the end of the 9th century. These palm groves extend along the dry bed of Oued M'zab. However, this river is not constantly dry. The flash floods of *wadis* posed major challenges for the Mozabites who had to anticipate and protect themselves against their ravages. They anticipated these events by developing an understanding of flood cycles. They also closely monitored warning signs, such as heavy rainfalls in the surrounding mountains, ensuring the most appropriate preparation. To protect their lands and homes, the Mozabites built dams along the *wadis*. These structures served to contain the raging waters during floods. Nonetheless, they did not stop at taking preventive measures against floods, they turned this challenge into an opportunity to secure water for their communities. They harnessed *wadis* floods as one of the main water resources to support their development and prosperity.

Indeed, in the M'zab Valley, unlike the main oases of the Algerian Sahara, the groundwater tables have a very limited replenishment capacity. The only external agent with which they regenerate is the *wadis* floods, the most notable of which are: Oued-Soudan, Oued-Baulek, Oued-Madeur'a, and Oued-Zergui. These floods remain rare events that recur irregularly, lasting only a few days and sometimes do not occur for several years. When they occur, torrential rains cause the *wadis* to flood, resulting in enormous damages and destroying everything in their path (Petrucchioli 1990: 92). It should be noted that the most devastating flood to hit the area in recent years was that of October 2008, which caused the death of 43 people.

The floods reoccurrence reveals the usefulness of certain structures, such as bridges spanning Oued M'zab. These crossing structures bear witness to the frequency of floods in the past, which required footbridges to connect the two banks. They were essential for the inhabitants, enabling them to cross the tumultuous waters during floods and maintain the continuity of daily life. These bridges were, therefore, key elements in the Mozabites' adaptation to their environment, allowing them to maintain their agricultural and commercial activities despite episodes of river flooding.



Figure 2. Bridge over the old course of Oued M'zab (A. Kasmi)

3 The dams and their ingenuity

Along the winding curve of the Oued M'zab, the Mozabite builders built a series of dams. The purpose of these dams is to break the flow of the swollen river and collect this water, directing it throughout the various palm groves. In addition, the dams allow water to stagnate and infiltrate the soil, thus contributing to the recharge of underground aquifers (Delaval 1974: 256; Hamed et al. 2022: 138–139). Therefore, the palm groves were protected upstream by masonry dams that mitigate and break the impetus of the current during floods. They slowed down the river force, preventing flood damage. This technique also helped to preserve the soil and limit erosion. The location of these dams was not random: they were built on calcareous-alkaline rocky massifs, to avoid any risk of erosion. They are often undulating in shape for structural reasons. Indeed, the sinuous shape enhances their resistance against soil pressure and the force of floodwaters. They are regularly whitewashed with lime to prevent the masonry from being directly exposed to water, and thus from being weakened by the disintegration of the masonry of which they are composed.

Built between the 13th and 16th centuries, the great Beni-Isguen dam is called *Ahbass*, a name that was later given to the entire surrounding palm grove. The dam is located on Oued N'tissa's riverbed, not far from its confluence with Oued M'zab. Over 400 metres long, it was built in the narrowest section of the *wadi* bed for prac-



Figure 3. Overview of the dam of Beni-Isguen (A. Kasmi)

tical reasons, such as minimising its length and reducing construction times, using less building material, and structural stability. Thereby, the dam also serves as a passageway connecting the two riverbanks, but mostly providing the shortest route across Oued N'tissa, which, thanks to the dam, can be crossed on foot or by donkey.

This great dam of Beni-Isguen is adorned, along a large part of its length, with vertically standing stones. These stones break the speed of the water current and retain debris carried by floods. However, their main role is quite distinct. Because of the inclination of the dam along its length, these stones are used to measure the severity of great floods, based on the stone reached by the water level. A member of *oumanas* ('the floodwater management commission') verified the level of water if it has risen to the sixteenth or twentieth stone, for instance. At the upper limit of the dam, a marker of a specific height, locally known as *šam'a* ('candle'), indicates the dangerous flood level. This measurement is used to announce the warning level. In fact, if the water reaches the top of this marker, the commission of *oumanas* issues an evacuation alert for the surrounding palm groves.

4 The wells and well-drawing techniques

Groundwater tables are natural reservoirs, mainly replenished by dams, as explained above. These natural reservoirs are protected from water evaporation during periods of high temperatures, making them reliable sources even dur-



Figure 4. The passageway of Beni-Isguen dam (A. Kasmi)

ing periods of drought. Moreover, unlike *wadis* and lakes, groundwater tables are hidden beneath the earth's surface. This subterranean position protects them from excessive evaporation caused by the scorching Sahara sun. Consequently, stored water remains available for community needs. There is also no risk of exposure or stagnation. Unlike surface water, which can stagnate and become breeding grounds for insects and diseases, groundwater is in constant motion. It flows slowly through soil layers, preserving its quality.

To exploit this underground water, the Mozabites dug wells, not far from the dams, and sometimes right in the *wadi* riverbed. These wells, known as *tirest*, were dug to great depths, with some reaching up to 50 metres (Cherid, Drias, and Benouis 2017: 79; al-ʿArabī 1983: 22). Remarkably, the Mozabites were able to dig such deep wells in rocky soils using rudimentary means. This achievement itself is a remarkable technical feat, often taking several years to reach the water table.



Figure 5. View of a well showing the basin (A. Kasmi)

The wells are used together with temporary water retention basins. The well openings are often bricked up and flanked on either side by two uprights that support the pulley. In the palm grove, water is drawn by animal traction along a towpath. The traditional method of drawing water was as follows: a sloping path, generally paved, was laid out over a length equal to the well's depth. A donkey, led by a man, descended the slope, pulling a rope on a pulley, to which was

attached a large goatskin water bag that carried the water upwards. This goatskin water bag, which holds 30 to 50 litres, has an opening with a spout. The spout remained elevated using a second rope. Once the water bag is out of the well, a second small, flat, pulley lowered the spout above the basin, and the operator handling the rope successively releases the second rope to pour the water into the basin. The operator then turns the donkey around and climbs it back up the slope, while the empty bag sinks back to the bottom of the well.

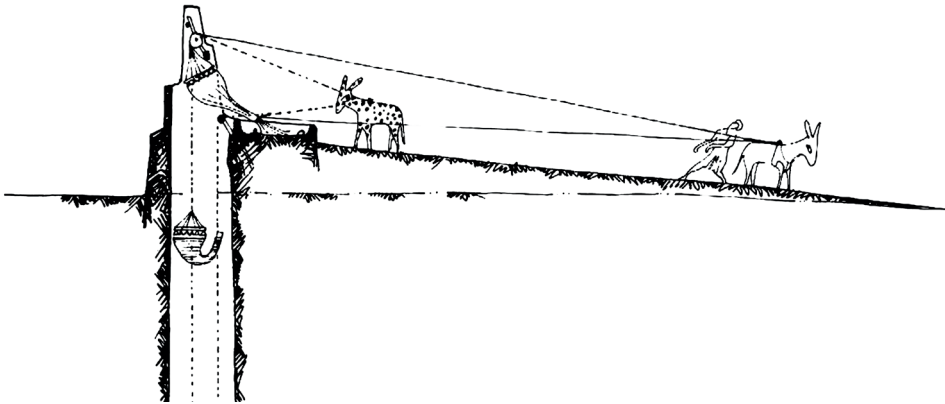


Figure 6. Well-drawing technique in the M'zab region (drawing by A. Kasmi)

5 Water distribution and the *foggaras*

The drawing wells included basins containing the water that the *seguias* channels conveyed to the base of the palm trees, where each garden received an appropriate amount of water adapted to its needs without any wastage. Run-off water is captured and then distributed along the valleys. When the *wadi* flows, a water distribution device in the shape of an inverted comb (*kesria*) regulates the flow between its teeth. This device captures the water upstream and distributes it to the palm grove canals, which in turn branched into smaller distribution canals. These latter follow the general layout of the grove, and the water is collected through openings projecting 45° angle from the walls and stored in private cisterns (Petrucchioli 1990: 92; Cataldi, Abdelhamid, and Selva 1996: 66). This system is associated with another ingenious one that allows palm grove pathways to operate as canals. Indeed, *wadi* runoff carries water into alleyways that function like canals. These alleys/canals border private gardens and serve as water distributors, supplying the palm grove gardens (Roche 1973: 60; Remini, Achour, and Albergel 2015: 360; Martínez-Medina, Gil-Meseguer, and Gómez-Espín 2018: 3; Lightfoot 1996a: 322).

Therefore, all irrigation systems are designed to serve a single purpose: optimising water consumption. The water distributed to each garden is meticulously calculated by a designated expert who swears on the Quran to use it justly. To achieve this, the intervals between the teeth of the water distributor (*kesria* or inverted comb) are proportional to the shares of the entitled parties, which, in turn, depend on the size of the gardens. No garden will receive more water than it is entitled to. If the garden slopes even slightly, a spillway will be located in the lower wall, allowing excess water to flow to the neighbouring garden below (Roche 1973: 60; Hamamouche et al. 2017: 117).

This complex distribution system is also, in turn, combined with another device: the *foggaras* (*l-fugārāt*). Widely adopted in the Algerian Sahara, *foggaras* are defined as tunnels punctuated by a series of ventilation and cleaning wells, and whose inclination allows underground waters to be directed to the surface for gardens located below the tunnels (Bensaada and Remini 2017: 351; Dahmen and Kassab 2017: 1268; Lightfoot 1996b: 261). The origin of this extraction system dates back to the Canaanites in the Near East, around the 3rd millennium BC (Zarqa 1999: 63). Its name varies across the Arab world, but during the Middle Ages, it was referred to as *qanāt*. According to ar-Rūmī's words (1866: 182): *wa-l-qanāt abār hufira tahta l-arḍ wa-yuḥriqu ba'ḍuhā ilā ba'ḍi ḥattā taḍhara 'alā waḡh al-arḍ ka-n-nahr 'al-qanāt* is a chain of wells dug into the ground and penetrate each other until it appears on the surface like a river'. However, the *foggaras* of the M'zab region differ somewhat from the rest of the Arab world (Remini, Achour, and Kechad 2010: 112). They are mainly replenished by the floodwaters of Oued M'zab. Thus, these *foggaras* do not have continuous flow like those in the rest of the Sahara. They are located upstream of the *seguias*, mainly to collect as much floodwater as possible, while the rest of the water is captured downstream by the palm grove dams. This ensures optimal collection of these waters and creates a cohesive floodwater harvesting system.

6 Conclusion

Although the groundwater tables in the M'zab have a very limited natural regeneration capacity, the Mozabites used them as underground reservoirs, protected from loss by evaporation, risk of contamination, and infestation of unwanted insects. These groundwater tables were fed by floodwaters which, thanks to dams, stagnated over large areas, allowing enough time for infiltration and replenishment. Drawing water from wells was the only means of accessing this water, which was then conveyed through a distribution network, carrying the precious liquid from the wells to various palm groves. Each garden received an exact amount of water that corresponds exactly to its needs, without surplus or any excess. Everything was done to rationalise water consumption. In other words, the meticulous management of these water tables was essential to the survival of

the M'zab communities. It reflects their ancestral know-how and deep respect for this vital and precious resource that is water. It also embodies their ingenuity in transforming an arid environment into a flourishing oasis.

However, unlike ancestral practices, modern drilling methods with high pumping rates are drying up the groundwater tables, not allowing them enough time to regenerate (Remini, Jean, and Bachir 2015: 56; Heiß et al. 2020: 6). In fact, although a number of traditional hydraulic structures in the M'zab have survived the ravages of time, the gradually forgotten mastery of these ancient devices led to a situation where their use is becoming less and less systematic (Idda et al. 2017: 2). Their gradual abandonment in favour of more easily accessible modern techniques is a cause of great concern. No *foggara* or *seguia* is currently operational; they have been neglected due to their deterioration and the drying up of riverbeds. This degradation is both the cause and consequence of long-standing neglect and abandonment, which has become the rule. Furthermore, uncontrolled urban growth is encroaching not only on an extraordinary hydraulic heritage, but also on the *wadi* beds and, above all, on the palm groves that historically have always been the region's main source of wealth and prosperity.

In 1982, the M'zab Valley was classified as a UNESCO World Heritage Site (UNESCO 2004). Since then, only the five *ksour* have been affected by regulatory measures. More recently, renewed interest has been clearly shown by the Algerian government, which published a decree on 4 June 2005, establishing a perimeter for the protected area. In 2007, the Ministry of Culture and the Wilaya (or province) of Ġardāya launched a safeguarding and enhancement plan, under which an action program was implemented to rehabilitate the traditional hydraulic network.

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Emergenz und Genese der Tonalität im Tschadischen: Ein Beitrag zur Sprachgeschichte Nordostafrikas

Emergence and Genesis of Tonality in Chadic:
A Contribution to the Linguistic History of Northeast Africa

Abstract The Chadic languages, numbering approximately 150 and spoken in central Sudan, did not—as members of the Afroasiatic phylum—originally dispose and make use of the structural feature of tonality. The article describes the gradual emergence of tonality as a phonemic means and change from a predominantly segmental stage in the east (Eastern Chad) to a suprasegmental (tonal) type of structure in the west (Northern Nigeria); the five-tone-level language of Mushere on the central Nigerian Plateau represents the peak of this transformational process from segmentality to tonality. In order to illustrate the purely tonal structure of this highly emancipated Afroasiatic language a version of the Lord's Prayer is added, translated for the first time into Mushere by Philibus Diyakal.

Keywords Chadic, Chadic as the southwestern Afroasiatic languages, Chadic verbal morphology, *Ablaut* versus *Abton*, five tone levels in Nigerian Mushere, Central Sudan (Republic of Chad, Cameroon, Nigeria)

*Meinem verehrten Wiener Lehrer
Wilhelm Czermak (1890–1953)
in dankbarem Gedenken*

Einführung

In Tonsprachen nehmen segmentale – sowohl innere (Ablaut) als auch äußere (agglutinierende) – Veränderungen am Wortkörper immer weniger Raum ein. Sowohl die wortstamminternen als auch die externen, meist suffigierenden Alternierungskräfte scheinen sich zu erschöpfen. Für das Deutsche ließe sich das versuchsweise folgendermaßen darstellen:

sinken/sank (+ Ablaut) → senken/senkte (+ Agglut.) → *senkt/*senk (-Ablaut, -Agglut.)



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Wenn Ablaut und Agglutinierung nicht mehr zur Verfügung stehen, muss der Sprachgeist einen neuen Weg, ein neues Mittel finden, das ihm die für die Anzeige des Handlungs-/Zeitunterschieds zwischen z.B. „sinken“ und „sank“ notwendige formale, morphologische Opposition ermöglicht. Die stofflichen, d.h. lautlichen Mittel haben sich – aus welchen Gründen auch immer – erschöpft, der Wortstamm ist unbiegsam, morphologisch starr geworden. Das Leben der Sprache, ihre grammatisch notwendigen Ausdrucksmöglichkeiten müssen aber weiterhin für eine reibungslose, unmissverständliche Kommunikation gewährleistet sein; da bringt die Sprache ihr wichtigstes Organ, die Stimme, deren Klang durch Tonhöhen variiert wird, zum Einsatz.

Exkurs 1: *Sprache und Ton*

Es mag gut sein, dass die sprachliche Kommunikation zwischen den frühesten Menschen ebenfalls stark, vielleicht sogar entscheidend von Klang und von expressiven Tonlauten geprägt war; und dass sich die durch lautliche, segmentale (Vokal- und Konsonanten-) Unterschiede gebildete Sprache erst in einem zweiten Entwicklungsschritt herausgebildet hat. Der auf diesem Weg schließlich zustande gekommene mächtige grammatische Formenreichtum – in seiner lautlichen Ausformung –, wie wir ihn z.B. von den klassischen indogermanischen Sprachen – Sanskrit, Griechisch, Latein usw. – und vom Semitischen her kennen, ist ein Ergebnis, ein Gewinnzuwachs, den die Menschheit ihrer geistig-kulturellen Entwicklung im Laufe von Jahrzehntausenden verdankt.

Schematisch lässt sich das Werden (und Vergehen) des wichtigsten Ausdrucksmittels des Menschen, der Sprache, folgendermaßen veranschaulichen:

Ton → Laut → Ton

Die Sprache nimmt im Laufe von Jahrtausenden abwechselnd jeweils eine ihrer beiden konstituierenden Komponenten in ihre Dienste. Dabei spielt offenbar das allgemein gültige, primitive historische Prinzip, zumindest für die zweite Phase der Entwicklung, wonach Gebrauch zum Verbrauch führt, die entscheidende Rolle.

Das Tschadische im Zentralsudan (Tschad, Kamerun, Nigeria)

In den tschadischen Sprachen des Zentralsudans kann man gut beobachten, wie sich das in ihren östlichen Vertretern kraftvolle, lebendige Ablautleben, das dem in den klassischen semitischen und indoeuropäischen Sprachen kaum nachsteht, gegen Westen – im Schari-Logone-Zweistromland, vor allem gegen Kamerun zu – allmählich abschwächt und schließlich im äußersten Westen, vor allem auf dem nigerianischen Plateau, speziell in den Angas-Sprachen, ganz verschwunden ist.

Eine signifikante Ausnahme bilden die Ron-Sprachen, ebenfalls auf dem Plateau, die überraschenderweise alte, konservative Ablautstrukturen bewahrt haben. Dabei ist folgende Tatsache entwicklungsgeschichtlich von besonderem Reiz. Während die Mehrheit der Ron-Sprachen, z.B. Daffo, Sha und Kulere, die ihr angestammtes Verbreitungsgebiet am westlichen Plateaurand nicht verlassen haben, in ihrem verbalen Aspektsystem noch den Ablaut, also eine segmentale, vokalische Opposition zum Einsatz bringen, hat Ron-Fyer, das sich als östliche Exklave in ca. 40 km Entfernung von dem Hauptgebiet in unmittelbarer Nachbarschaft des Ngas (Angas) befindet, dessen tonale Grammatikstruktur unter Aufgabe des verbalen Ablautprinzips übernommen. Man beachte die folgenden Beispiele:

	Westtschadisch			Osttschadisch
	Ron-Daffo	Ron-Fyer	Ngas	Mubi
sterben	<i>mōt/mwāāt</i>	<i>mōt/mót</i>	<i>mùut/mùut</i>	<i>māt/mùwāat</i>
trinken	<i>shōh/shwāáh</i>	<i>shō/shó</i>	<i>shwēē/shwée</i>	<i>sîi/súwāà</i>
essen	<i>cūh/cwāáy</i>	<i>ēt/ét</i>	<i>sē/sé</i>	<i>tîi/túwāà</i>

Wir sehen, dass Sprachen wie das Ngas und das Ron-Fyer den letzten Schritt in Richtung Ton-Grammatik getan haben. Zwar besitzen auch die konservativeren Sprachen wie Ron-Daffo und Mubi eine tonale Struktur – ersteres mit drei, letzteres mit zwei Tonebenen –, sie hat aber gegenüber den segmentalen, vokalischem bestimmten Formprozessen nur eine sekundäre Funktion. Immerhin gibt es z.B. im Mubi eine gewisse Zahl von tonalen Minimalpaaren (Jungrathmayr 2013: 29);

<i>sìn</i>	Fuß	:	<i>sín</i>	Bruder
<i>fàgè</i>	Hunde	:	<i>fágé</i>	Hündin
<i>kúrúk</i>	Topf	:	<i>kúrúk</i>	zehn
<i>kòrkòr</i>	Fuß	:	<i>kórkór</i>	Bienenkorb

1 Der Osten. Transformationsprozesse von Ost nach West

Es scheint geboten, noch einen Blick auf den Ausgangspunkt für die Entwicklung, die in den tschadischen Sprachen schließlich zur tonalen Grammatik geführt hat, zu werfen. Am Beginn stehen osttschadische Sprachen, wie das Mubi, Migama und Mokilko, deren grammatische Strukturen ohne das differenzierende Vermögen einer reichen Ablautkultur nicht denkbar wären. Vor allem im Mubi

beherrscht der Ablaut nicht nur die verbale, sondern auch die nominale Sphäre. Man beachte folgende Beispiele:

Singular	Plural	
<i>tigéèlì</i>	<i>tàkkàl</i>	Kürbis
<i>téngíl</i>	<i>tóngúl</i>	Kalb
<i>dyúwó</i>	<i>dyáwwáw</i>	Perlhuhn

In manchen Fällen findet neben dem Vokalwechsel auch mittlere Konsonantengemination statt, ein Phänomen, das an die Langform des Migama-Verbs erinnert.

	Perfektiv	Imperfektiv	Verbalnomen
Singular	<i>bìdĩny</i>	<i>bìdèèny</i>	<i>bèdény</i>
Plural	<i>bèdĩny</i>	<i>bìdààny</i>	<i>bàdány</i>
Intensiv	<i>bùdĩny</i>	<i>bùdóòny</i>	<i>bòdóny</i>

Alle fünf im Mubi gegebenen Vokale werden in diesen abgeleiteten Formen der Verbalwurzel **bđny* „gebückt arbeiten“ zum Einsatz gebracht. Damit nützt das Mubi seinen beschränkten Vokalschatz von fünf Qualitäten bestmöglichst aus. Man beachte, dass hier zweistufige Oppositionen, d.h. *a* : *i* oder *a* : *u*, gang und gebe sind.

Auch das Migama bietet eine Ablautmorphologie, wenn auch im Vergleich zum Mubi in reduziertem Maße: Es gibt nur einstufige Oppositionen, d.h. *i* : *e* und *u* : *o*; *a* ist neutral, d.h. es besitzt keinen Oppositionspartner. Z.B.:

	Perfektiv	Imperfektiv
begraben	<i>tíné</i>	<i>ténékká</i>
lecken	<i>ùllé</i>	<i>òlòwwá</i>
besteigen	<i>kâlpé</i>	<i>káláppá</i>

Entscheidend ist dabei der Stammvokal im Perfektiv. Ist der bereits ein *e* bzw. *o*, bleibt er es auch im Imperfektiv; z.B.

sehen	<i>èllé</i>	<i>(èl)èllá</i>
beißen	<i>óòmé</i>	<i>ókómmá</i>

Abgesehen vom *k*-Infix, das in einer bestimmten Verbalklasse im Imperfektiv auftritt, sei hier besonders auf die Geminatbildung des dritten Radikals hingewiesen, eine im Tschadischen in dieser Form bisher noch nicht beobachtete, wohl als afroasiatisches Erbe interpretierbare Erscheinung.

Das dem Migama westlich benachbarte Mogum vereinfacht das System bereits im Wesentlichen in Richtung auf Suffix- und Tonwechsel, meist ohne inneren Vokalwechsel; z.B.:

sterben	<i>màat</i>	<i>máàt</i>
beißen	<i>òm</i>	<i>ómà</i> (Fut.: <i>òmí</i>)
wissen	<i>ìbìn</i>	<i>íbíná</i>
essen	<i>tè</i>	<i>tā</i>
trinken	<i>sè</i>	<i>sā</i>
lecken	<i>ùl</i>	<i>úlè</i> (Fut.: <i>úlò</i>)
besteigen	<i>tùt</i>	<i>tūt</i>

Im nördlich des Abu-Telfan-Hochlands gesprochenen Masmaje ist der Ablaut noch voll im Schwange, wenn sich auch der Ton bereits zu zeigen beginnt. S. die folgenden Beispiele:

essen	<i>tíi</i>	<i>táa</i>
trinken	<i>síi</i>	<i>sáa</i>
beißen	<i>ádèn</i>	<i>úwádèn</i>
schlucken	<i>sàwít</i>	<i>sáwàt</i>
sterben	<i>màátì</i>	<i>mùwáatì</i>

Eine der ablauteichsten und -dynamischsten tschadischen Sprachen ist das Mokilko (Mukulu), das am Fuße des Guéra-Massivs, westlich des Abu-Telfan-Hochlands, von einer ethnischen Minderheit gesprochen wird (vgl. Jungraithmayr 1990). Man vergleiche folgende Beispiele:

trinken	<i>úfè</i> (< *sífè)	<i>sófbò</i>
essen	<i>îmí</i>	<i>ômó</i>
sterben	<i>ìndá</i>	<i>úntó</i>
beißen	<i>í'ídá</i>	<i>á'údú</i>
begraben	<i>ìttibá</i>	<i>òttibé</i>

Offensichtlich ist das Mokilko morphophonologisch eigene Wege gegangen. So müssen z.B. die Formen für sterben *indá aus* *mida bzw. *úntó aus* *muto entstanden erklärt werden.

Das Bidiya, im Südwesten der Abu-Telfan-Berge gesprochen, setzt den Ablaut im Verbalbereich hauptsächlich nur noch zur Differenzierung von Transitiv versus Intransitivität ein; z.B. *bit* „auslöschen“ (trans.) : *bat* „erlöschen“ (intrans.), ein Bauprinzip, das das Bidiya mit dem benachbarten Migama teilt: *bittò* : *bàttò* (s. Jungrathmayr und Adams 1992). Die Aspektstämme I (Perfektiv) und II (Imperfektiv) bedienen sich wohl noch meistens des Ablauts, nehmen aber zusätzlich andere, agglutinative Mittel zur Hilfe. Man vergleiche folgende Beispiele (nach Alio 1986):

	Aspektstamm I	Aspektstamm II
essen	<i>té</i>	<i>taa-ga</i>
öffnen	<i>pit-í</i>	<i>pit-ga</i>
sterben	<i>maat</i>	<i>máta-ka</i>
geben	<i>ber-í</i>	<i>bi-ga</i> (!)

Offensichtlich ist die Morphologie des Aspektsystems des Bidiya durch gewisse Neuerungen – z.B. das Suffix *-ga* im AS II – nicht mehr so einheitlich und durchsichtig wie das des Migama. Dass aber der Ablaut in der Sprache noch am Leben ist, zeigen auch beim Nomen gebrochene Plurale wie *úto* „Baum“ : *áati* „Bäume“.

Kommt man vom Abu-Telfan-Hochland und dem Guéra-Massiv weiter nach Westen in das Gebiet von Melfi, darf auch das Sokoro noch als Zeuge für den ablaubreichen Osten gelten. Wir stoßen hier sogar auf das relativ seltene Neben- und Miteinander von qualitativem und quantitativem Ablaut. Siehe folgende Beispiele (s. Jungrathmayr 2005b):

	Perfektiv	Imperfektiv
sterben	<i>míté</i>	<i>mîlîtà</i>
beißen	<i>ômé</i>	<i>ôòmà</i>
verstecken	<i>tékē</i>	<i>táakà</i>
essen	<i>té</i>	<i>tà</i> (Fut.: <i>tá</i>)
trinken	<i>sé</i>	<i>sà</i> (Fut.: <i>sá</i>)

Hier, im Sokoro, macht sich noch einmal – gegen Westen hin zum letzten Mal – das am Anfang der Ablautdynamik herrschende Vermögen der tiefsten und offensten Vokalqualität, des A, für die Bildung der imperfektivischen Langform

des Verbs bemerkbar. *táakà* „verstecken“ ist dreimal markiert: erstens durch das *a* als Inlaut, zweitens die Länge des *a* und drittens durch das suffigierte *a*. Alle abgeschwächten Ablautformen sind nur noch Tendenzen hin zu diesem A, d.h. z.B. Öffnung von *o* zu *ɔ*, *e* zu *ɛ*, *i* zu *e*, *u* zu *o* usw.

2 Der mittlere Osten

Überquert man den Schari und betritt den Boden des Zweistromlandes (Land zwischen Schari und Logone), das in seinem oberen Teil (bis etwa 9. Grad n. Br. im Süden) ausschließlich von tschadischsprechenden Ethnien bewohnt ist (Tumak als südlichster Vertreter), stellt man fest, dass die Ablautkräfte allmählich schwinden. Neue lautliche Instrumente, vor allem Affigierung (Agglutinierung) und Ton, drängen nach vorne und verdrängen allmählich das aus dem Osten ererbte Ablautvermögen. Das Gadang scheint noch am konservativsten zu sein, Sumray und Kwang halten etwa die Mitte, Tumak verfügt nur noch über tonale Mittel, auch ohne jedwede Affixausrüstung. Sprachen wie das Sarwa im Norden (bei Busso) kennen bei etwa einem Viertel der Verben noch inneren Vokalwechsel, hauptsächlich von *u* zu *o* oder *a*, *i/ə* zu *a* (vgl. Jungrathmayr und Peust 2021); z.B.

beißen	<i>ítíyây</i>	<i>átáyâ</i>
geben	<i>úrây</i>	<i>órō</i>
lieben	<i>lūmây</i>	<i>lāmâ</i>

Die meisten Verben zeigen eine „schwache“ Konjugation, d.h. ihre Aspektstämme sind ablautlos; sie werden nur noch durch die Suffixe *-ay* versus *-a* unterschieden; z.B.

sterben	<i>mārây</i>	<i>mārâ</i>
trinken	<i>sīyây</i>	<i>sīyâ</i>
essen (Hartes)	<i>wōmây</i>	<i>wōmâ</i>
reifen	<i>náyây</i>	<i>nâ</i>

Im Gabri, westlich gegen den Logone hin gesprochen, zeigen sich noch schwache Ablautformen, die imperfektive Aspektform wird aber hier bereits durch ein präverbales Morphem (*wòò* bzw. *wòdé*) erweitert. Das Gabri wird in mehreren, zum Teil recht unterschiedlichen Dialekten gesprochen, von denen hier aus dem Bordu- (B) und dem Ninga-Dialekt (N) zitiert wird:

		Perfektiv	Imperfektiv
beißen	B:	<i>gádá</i>	<i>wóò gídé</i>
	N:	<i>yèdád</i>	<i>wòdé yidé</i>
trinken	B:	<i>yì</i>	<i>wóò yè</i>
	N:	<i>sì</i>	<i>wòdé sò</i>
essen	B:	<i>dì</i>	<i>wòdé dò</i>
sterben	B:	<i>má</i>	<i>wóò má</i>
	N:	<i>mā'</i>	<i>wòdé maré/ mare</i>
begraben	B:	<i>ùm</i>	<i>wóò ùmè</i>
	N:	<i>àmbe</i>	<i>wòdé ìmbè</i>

Auch im Kabalai, südlich des Gabri im Raume Lai/Logone gesprochen, hat das präverbale Morphem *dèní* im Imperfektiv die entscheidende Unterscheidungsfunktion; s. folgende Beispiele:

	Perfektiv	Imperfektiv	Infinitiv
trinken	<i>sì</i>	<i>dèní sì</i>	<i>sùwá</i>
essen	<i>dì</i>	<i>dèní dì</i>	<i>dùwá</i>

Der Verbalstamm ist hier aspektuell bereits invariabel starr, wobei sich offenbar der perfektivische Vokal, das *i*, gegenüber dem im Imperfektiv zu erwartenden *a* oder *o* durchgesetzt hat.

sterben	<i>mā'</i>	<i>dèní mā'</i>	<i>mùwá</i>
begraben	<i>ìm</i>	<i>dèní ìm</i>	<i>ìm</i>
beißen	<i>yídá</i>	<i>dèní yídá</i>	<i>yídá</i>

Hier verändert sich der Verbalstamm also nur noch in der Infinitivform bei einigen Verben.

3 Im Zentrum: Masa und Zime

Westlich des Logone, zwischen Bongor/Yagoua und Pala, betreten wir das Verbreitungsgebiet der Masa- und Zime-Sprachen einschließlich Mesme, Marba und Monogoy. Hier hat der Ton bereits die absolute Vorherrschaft übernommen. Um den vermehrten Funktionen angemessen entsprechen zu können, ist nun die Zahl

der Tonebenen von zwei auf drei erhöht worden. Nur noch wenige – östliche (!) – der vielen Zime-Dialekte zeigen Reste des apophonischen Erbes. So wird z.B. im Tchimiang-Dialekt dem Imperfektivstamm von *mat* „sterben“ ein sporadisch auftretendes *-a* suffigiert:

	Perfektiv		Imperfektiv
er starb	<i>ndám māt</i>	er stirbt	<i>ndám mātá</i>

Im Zime von Dabrang kommen sowohl *i* als auch *a* als Aspektstammvokale vor, es ist aber die Unsicherheit groß, den vokalisch mit *i* bzw. *a* markierten Aspektstämmen ihre richtige Funktion zuzuordnen. Im Perfektiv kann sowohl *i* als auch *a* verwendet werden, im Imperfektiv nur *i*! Z.B.

	Perfektiv		Imperfektiv
ich ass	<i>nà tí/tá</i>	ich esse	<i>nà tī</i>
ich trank	<i>nà cí/cá</i>	ich trinke	<i>nà cī</i>
ich sprach	<i>nà rí/rá</i>	ich spreche	<i>nà rī</i>

Offenbar ist hier die Kenntnis des ursprünglichen Sinns des imperfektivischen *a* für das Aspektsystem bereits verloren gegangen, so dass sogar das gegensinnige *i* dafür eintreten kann! Die Vokale sind eben an dieser Entwicklungsstelle der tschadischen Sprachen keine Sinnträger mehr, sondern nur noch Tonträger: Wichtig ist nun, dass der Perfektivstamm durch einen hohen Ton, der Imperfektivstamm dagegen durch einen Mittelton markiert wird.

Abgesehen von jenen Überresten aus der Zeit alter segmentaler Morphologie herrscht im Zime wie im Masa allein der Ton als aspektdifferenzierendes Instrument. Im Dialekt von Batna zerfallen die Verben in zwei Klassen, die eine markiert durch Hoch gegen Tief (I), die andere (II) durch Hoch gegen Mittel. Beispiele:

	Perfektiv	Imperfektiv
Verbalklasse I:		
beißen	<i>íté</i>	<i>ìtè</i>
lieben	<i>bá</i>	<i>pà</i>
sich niederlegen (Batna)	<i>bár</i>	<i>bàr</i>

Verbalklasse II:

essen (Hartes)		<i>njú</i>	<i>njũ</i>
trinken		<i>cée</i>	<i>cēē</i>
beißen	(Dari)	<i>tú</i>	<i>tũ</i>
sterben		<i>mát</i>	<i>māt</i>
aufstehen		<i>tsár</i>	<i>tsār</i>

Ist der Anlautkonsonant im Perfektiv stimmhaft, neigen manche Dialekte im Imperfektiv zu seiner Entstimmlichung, wie das Beispiel *bá/pà* zeigt. Offenbar eine Erinnerung an eines der grundsätzlichen Merkmale eines Imperfektivstammes; siehe z.B. Mokilko *gízè : kázà*! Diese Besonderheit scheint sich vor allem auf die westlichen Dialekte von Batna, Dari und Herde zu beschränken. Dabei sind die folgenden Konsonanten betroffen: *b/p, d/t, g/k, j/c, z/s, dl/tl* und *v/f*. Entstimmlichung als Verhärtung entspricht ikonisch einer Vermehrung, Verlängerung (auch Geminat), größeren Öffnung (der Vokale), alles Maßnahmen, die in klassischen Ablautsprachen oft gebündelt auftreten; so z.B.

Mubi:	<i>éwít</i>		<i>úwáat</i>
	<i>-i-</i>	→	<i>-aa-</i>
Migama:	<i>ibìné</i>		<i>èbènná</i>
	<i>-i-</i>	→	<i>-e-</i>
	<i>-e</i>	→	<i>-a</i>
	<i>-n-</i>	→	<i>-nn-</i>

4 „Abton“ im fernen Westen

Der Masa-Zime-Typ findet sich mit mindestens drei Tonebenen und ohne wesentliche Anzeichen einer agglutinierenden Morphologie erst wieder auf dem nigerianischen Plateau. Die Sprachen in dem großen Raum dazwischen – vor allem Nordostnigeria – können wir im Sinne unserer Themenstellung, nämlich der Entstehung und Entwicklung der Tonsprachen im Tschadischen, da sie mit ihrem relativ starken Affixcharakter morphologisch einen „Rückschritt“ in Sachen Tonalität darstellen, etwas vernachlässigen. Es seien hier aber einige wenige Hinweise zur Begründung dieser Vorgehensweise geboten. Margi (von der Bura-Margi-Gruppe) unterscheidet nur zwei Tonebenen (Hoffmann 1963: 33). Was die Morphologie des Verbs betrifft, so staunt man über die große Zahl von „verbal derivatives“ (Hoffmann 1963: 118–166), die man ja unter dem Begriff

„Agglutination“ fassen kann. – Im Tangale und Kupto – von den Bole-Tangale-Sprachen, die alle nur zwei Tonebenen besitzen – markieren Verbalsuffixvokale die Aspekte, Tempora und Modi. So kennzeichnen die Vokale *-i* und *-e* den Aorist (Perfektiv), *-a* das Verbalnomen und *-u* den Subjunktiv.

Auf dem Plateau sind es die Ngas-Mwaghavul(Sura)-Sprachen, die sich – im krassen Gegensatz zu den Ron-Sprachen – wie Masa und Zime ebenfalls durch Verkürzung alter zwei- bis dreiradikaliger Wortstämme zu einsilbigen Nomina und Verben, außerdem durch Vermehrung der semantisch relevanten Tonhöhen von zwei auf drei, ja in einem Fall zu fünf Ebenen auszeichnen. Ein vielsagendes Beispiel kann mit dem Gestaltwandel in den einzelsprachlichen Reflexen für das Verbum „beißen“ geboten werden:

	Perfektiv/ Imperfektiv
Mokilko	ĩ̀ɖá/á̀ɖú
Sarwa	ítíyà/átáyâ
Gabri (Ninga)	gídá/gidé
Kabalai	yìdá/yìdê
Zime (Batna)	íté/ìtè
Masa	àt/át
Ngas (Angas)	āt/āt
Mushere	āt/āt

Die Ngas-Sprachen haben nun sogar das Vermögen eingebüßt, die beiden Aspektstämme aus eigener Kraft tonal zu differenzieren! Ngas und Mushere bedürfen beide eines präverbalen TAM-Morphems, nämlich *poo*, um den Imperfektivstamm von dem des Perfektivs unterscheiden zu können!

Exkurs 2: Père Court und der Flip-Flop

Pala, eine Kleinstadt im Südwesten der Republik Tschad, liegt sprachgeographisch inmitten des **Zime** (alter Name: Kafo „Heide“ in der Ful-Sprache), einer dialektreichen tschadischen Sprache; zu seinen nahen Verwandten zählen nicht nur die nördlichen und östlichen Nachbarn Marba, Musey und Mesme, sondern auch die numerisch und politisch bedeutende Sprache der Masa (von Bongor und Yagoua am Logone-Fluss, ca. 100 km südöstlich der Hauptstadt N'Djaména, gesprochen).

Von den Dialekten des Zime zählen die von den Dörfern Herde, Soga, Da-brang, Tchimiang und Peve (von Batna) zu den zahlenmäßig bedeutendsten. In den 70er Jahren des vergangenen Jahrhunderts, ab 1972, war Pala eine meiner Studienstationen in der Republik Tschad (im Rahmen eines über zehn Jahre

laufenden DFG-Projekts zur Erforschung der afroasiatisch-tschadischen Sprachen im Tschad). Wesentliche Ergebnisse meiner Zime-Dialektstudien vor Ort finden sich in dem Beitrag „The Zime dialect cluster (>Kado>, >Dari>) in southern Chad: its verbal aspect system“ (Hamburg 1978). Eine wichtige Lektion, die wir beim Studium der zahlreichen Zime-Dialekte gelernt haben, ist die Tatsache, dass sie sich tonologisch in zwei Hauptgruppen einteilen lassen, die sich zueinander in einem sogenannten Flip-Flop-Verhältnis befinden. D.h., vereinfacht gesagt, ein Tief-Hoch-Tonmuster in der einen stellt sich in der anderen Gruppe als Hoch-Tief-Muster dar; z.B. die Reflexe für „schlagen“:

		West (z.B. Herde)	Ost (z.B. Pala Houa)
Perfektiv	(AS I)	<i>púm</i>	<i>pūm</i>
Imperfektiv	(AS II)	<i>pūm</i>	<i>púm</i>

Wenn also ein Mann aus dem am Westrand der Stadt Pala gelegenen Dorf Herde (*ndām*) *púm* sagt, meint er damit „(er) hat geschlagen“, sein Gesprächspartner aus dem östlichen Stadtteil von Pala versteht aber darunter „er schlägt/wird schlagen“. Sagt er aber (*ndām*) *pūm*, dann meint er „(er) schlägt/wird schlagen“, der andere (aus Pala-Houa) kann es aber als „(er) hat geschlagen“ (= (*ndúm*) *pūm*) missverstehen.

So muss es zu erklären sein, was mir Père Court, der französische Seelsorger in der Stadt Pala, berichtet hat. Père Court hatte schon längere Zeit da gelebt und beherrschte die Zime-Sprache so gut, dass er darin auch zu predigen pflegte. Er beklagte sich aber über immer wieder auftretende Missverständnisse zwischen ihm und seinen Gemeindegliedern. So wurde er zum Beispiel nach einer Osterpredigt recht ungeduldig gefragt, wann Jesus denn nun auferstehen würde. Ein bisschen genervt und beunruhigt antwortete er: „Er **ist** auferstanden.“ Seine Perfektivform wurde nun natürlich wieder als imperfektivisch missverstanden – für den Fragen den denkbar unbefriedigend! Die Erklärung für solche Missverständnisse lag nun darin, dass Père Courts Pfarrhaus im östlichen Pala stand, wo er auch den dortigen Pala-Houa-Dialekt gelernt hatte, seine Gemeinde und Kirche sich aber im Westen der Stadt befand, wo man den tonal entgegengesetzten Dialekt (s.o.) spricht!

Zime und Masa stellen in ihren Strukturen in gewissem Maße eine besondere Entwicklungsstufe dar¹: Sie nehmen im Rahmen des ost-westlichen Transformationsprozesses des Tschadischen eine im Grunde spätere Stufe vorweg, die insgesamt erst auf dem nigerianischen Plateau erreicht wird. Die Masa-Zime-Gruppe,

¹ Was aber nicht dazu berechtigt, sie als „vierte Untergruppe“ der tschadischen Sprachfamilie zu klassifizieren!

die zwischen Logone-Fluss und Kameruner Grenze verbreitet ist, stellt keinen organisch-konsequenten Weiterentwicklungsschritt vom noch recht alttschadisch geprägten Typus der im Osten benachbarten Zweistromlandsprachen (Sumray, Sarwa, Kwang etc.) zu den stark agglutinierenden mittel-tschadischen Sprachen Nordostnigerias (Bole-Tangale etc.) dar. Graphisch könnte man sich die Entwicklung der Tschadsprachen von Osten nach Westen (1 → 4) folgendermaßen verdeutlichen (AT Alttschadisch, MT Mittelttschadisch, JT Jungtschadisch):

4	3	2	1
Plateau (Zentralnigeria)	NO-Nigeria	Linkslogonisch (Südwesttschad)	Östlicher Zentraltschad
JT	MT	JT	AT
Jungtschadisch	Mittelttschadisch	Jungtschadisch	Alttschadisch
(Ausnahme: Ron = AT)		(Ausnahme: Lele = AT)	

Man fragt sich, was der Grund sein könnte, dass der Flip-Flop im linkslogonischen Zime auftritt (= JT), jedoch, soweit wir wissen, nicht im ebenfalls jungtschadischen Plateautschadisch (Stufe 4). Es könnte sein, dass hier im Ostzentraltschadischen das neu erworbene Instrument des Tons – als Grammeme – noch keinen so festen, stabilen Grund bekommen hat, der es – wie im westlichen Tschadisch der Stufe 4 – verbieten würde, mit einem Tonmuster im Sinne des Flip-Flop quasi zu spielen. Für eine solche Erklärung² könnte die Tatsache sprechen, dass es auch im rechtslogonischen Kwang, das noch zu den Ausläufern des AT zählt, schon einen ausgeprägten Flip-Flop gibt (vgl. Jungraithmayr und Peust 2023).

5 Ron und Lele

Im Zuge der Ausbreitung und des Vordringens der tschadischen Sprachen von Ost nach West haben zwei Sprachen bzw. Sprachgruppen, das Lele im südwestlichen Tschad, das im Nordwesten dem tschadischen Zime und im Süden dem zentralsudanischen Sara-Ngambay benachbart ist, und die Ron-Gruppe auf dem zentralnigerianischen Plateau die >normale> Entwicklung vom östlichen Ablauttypus zum westlichen Abtontypus nicht oder nur teilweise mitgemacht. Sie haben hingegen – das Lele am südwestlichen Rande des Osttschadischen, unmittelbar westlich des

² Diese Überlegung verdanke ich Carsten Peust, der sie in einem persönlichen Gespräch vom 10.12.2020 äußerte.

mittleren Logone, das Ron am westlichen Ende der tschadischen Expansion, d.h. am Rande des zentralnigerianischen Plateaus, Teile einer altertümlichen Morphologie bewahrt (für das Lele siehe Weibegué und Palayer 1982 und Frajzyngier 2001, für das Ron Jungraithmayr 1970). Ron und Lele sind wohl beide bereits mit drei Tonebenen ausgestattet – im Unterschied zu den im Osten verbliebenen, enger verwandten osttschadischen Sprachen –, die Töne treten da aber im allgemeinen nicht als selbständige grammatische Formativkräfte auf, sondern meist nur im Zusammenspiel mit grundlegenden Ablautprozessen. „Das allgemeine Grundprinzip der Habitativstambildung besteht in der Einschlebung eines Morphems *-aa-* (seltener *-a-*) zwischen vorletzten und letzten Radikal“ (Jungraithmayr 1970: 191). Beispiele aus dem Ron-Daffo: *lifit* : *lifyaát* „aufstehen“; *shoh* : *shwaáh* „trinken“; *mot* : *mwaát* „sterben“. Hier erfüllt der Ton gegenüber dem Ablaut bestenfalls eine ordnende Hilfsfunktion, im Lele dagegen scheinen sich die beiden Formationskräfte in etwa die Waage zu halten. Das Lele hat an allen drei Grundtypen des Tschadischen, den Ablaut-, den Abton- und den Agglutinativ-Sprachen, Anteil; man vergleiche die folgenden Beispiele (nach Weibegué und Palayer 1982):

	Grundaspekt	> Eventuel >	Futur	Nomen
beissen	<i>yir</i>	<i>yur</i>	<i>yíre</i>	<i>yire</i>
setzen	<i>yí</i>	<i>yú</i>	<i>yé</i>	<i>yé</i>
trinken	<i>sì</i>	<i>sà</i>	<i>sée</i>	<i>sè</i>
eintreten	<i>dōb</i>	<i>dùbá</i>	<i>dóòbè</i>	<i>dòbè</i>

Die in Opposition tretenden Vokale sind also *i* : *u* ; *e* , *o* : *u* und *e* : *i* , *i* : *a* : *e*. Ist der Gundaspektvokal ein *a*, tritt kein innerer (qualitativer) Vokalwechsel auf; man beachte aber die Möglichkeit eines quantitativen Ablauts im Futur!

Igitur: Ron und Lele – konservative Reste im innovativen Westen!

6 Als sich die Vokalität zum letzten Mal „aufbäumte“

Auf dem Weg vom Osten nach Westen – vom östlichen Zentraltschad nach Nordnigeria – nimmt in den tschadischen Sprachen die Fähigkeit, die Vokale zur Unterscheidung grammatischer Formen sinnhaft einzusetzen, immer mehr ab. Das heißt zum Beispiel im Mubi, die perfektive Form *éwít* „biss“ von der imperfektivischen *úwáat* „beisst“ zu unterscheiden; im linkslogonischen Masa (Westtschad) und in den Angas-Sprachen (Nordnigeria) weisen dafür beide Aspektstämme den Vokal *a* auf, d.h. stehen sich *at* und *at*, also vokalisches *a* erstarrt, unverändert gegenüber; im ersteren Fall sorgt ein Tonunterschied, im Falle des nordnigerianischen Angas, wo beide Aspektstämme mitteltonig sind, ein differenzierendes präverbal gesetztes TAM-Morphem (*poo*) für die notwendige Opposition.

Im Tangale (Nordostnigeria), das zu den agglutinativen mobilen mitteltschadischen Sprachen zählt, heißt „beissen“ *wòdē* (AS I) / *wòdī* (AS II). Tangales vokalische Grundausstattung besteht aus den fünf Basisvokalen *a*, *e*, *i*, *o* und *u*. Das Besondere und in der Gesamtheit des Tschadischen wohl Einmalige ist nun, dass im Tangale die Vokale durch eine phonetisch feine Differenzierung in ihrer semantisch relevanten Weise verdoppelt wurden. Je nach Stellung der Zungenwurzel hat ein Vokal entweder das Merkmal +ATR (close, geschlossen) oder –ATR (open, offen). (ATR = advanced tongue root). Vergleiche z.B. die folgenden Minimalpaare:

+ ATR		–ATR	
<i>pete</i>	ernten	<i>petɛ</i> (<i>petɛ</i>)	erreichen
<i>sime</i>	Dachsart	<i>sɪmɛ</i> (<i>sɪmɛ</i>)	tragen (mit Stock)
<i>dom</i>	Bohnen	<i>dɔm</i> (<i>dɔm</i>)	Ei
<i>puke</i>	worfen	<i>pukɛ</i> (<i>pukɛ</i>)	bewässern

Für das *a* liegen keine Minimalpaare vor, so dass wir vorsichtshalber die Gesamtzahl der vokalischen Phoneme des Tangale auf neun ansetzen. Bei einer so hohen Zahl an Vokalen hat man den Eindruck, als würde sich diese Sprache gegen den allgemeinen Trend im übrigen Westtschadischen >wehren>, wonach Wurzelvokalen eine grammatische Funktion im Sinne des Ablauts nicht mehr zukommt. Neben ihrer lexem-differenzierenden Funktion werden sie am Schluss ja nur noch als >Tonträger> – im Sinne des Abtons – für die Grammatik gebraucht; ein extremes Beispiel für diese „Endstation“ ist das Mushere mit seinen fünf semantisch relevanten Tonebenen (s.u.).

Wie viel dem Tangale die Vokalität, d.h. die „Wertschätzung“ ihres Vokalismus, bedeutet, zeigt sich aber nicht nur daran, dass es auf kunstvolle Weise ihre Zahl fast auf das Doppelte erhöht hat, sondern des Weiteren durch Einführung eines seltenen Struktur-/Stilmittels, das der Sprache einen besonderen Charakter verleiht, nämlich das Gesetz der Vokalharmonie. Ähnlich wie u.a. im Türkischen können in einem Lexem wie in jeder (grammatischen) Wortform nur Vokalqualitäten derselben Klasse – also entweder nur +ATR oder nur –ATR – stehen bzw. verwendet werden. Diese über das normale Maß hinausgehenden Zusatzentwicklungen im Vokalismus des Tangale erweitern die kreativen Entwicklungs- und Spielmöglichkeiten im Lexikon der Sprache und schaffen mit dem Gesetz der Vokalharmonie ein besonderes Gepräge der Sprache.³

³ Nach Auskunft meiner früheren Schüler Dr. U. Kleinewillinghöfer und Dr. R. Leger besitzt nicht nur die tschadische Nachbarsprache Kushi dieses besondere Stilmittel, sondern es ge-

7 Das Mushere als die fortgeschrittenste Stufe der Tonsprachenentwicklung im Tschadischen

Eine besonders intensive Befassung mit dem Mushere⁴, einer der dem Ngas und Mwaghavul (Sura) sehr nahe stehenden Minoritätensprache auf dem südlichen Plateau Zentralnigerias, hat die Erkenntnis weiter⁵ wachsen lassen, dass es sich hierbei um eine besonders reine Tonsprache handelt, deren morphologische Struktur gänzlich frei von segmental-agglutinativen Bauteilen ist.

Das Mushere unterscheidet – neben Bewegungstönen – fünf ebene Töne (vgl. Jungrathmayr und Diyakal 2013), und zwar neben dem Mittelton zwei Hoch- und zwei Tieftöne. Die zwei Hochtöne entsprechen im Notensystem F und G, die beiden Tieftöne C und D; das E ist der natürliche Mittelton. Am deutlichsten lässt sich dieses System in einer Übersichtstabelle der fünf Verbalklassen darstellen. Dabei werden die fünf Töne – plus einem Fallton – auf die beiden Aspektstämme, Perfektiv und Imperfektiv, auf achterlei Weise verteilt.

Verbalklassen	Perfektiv		Imperfektiv	Beispiele		
I	Hoch	:	Hoch	<i>dák</i>	:	<i>dák</i> arbeiten
II	Hoch	:	Supertief	<i>só</i>	:	<i>sò</i> essen
III	Hochtief	:	Supertief	<i>cîn</i>	:	<i>cìn</i> tun
IV	Hoch	:	Mittelhoch	<i>náa</i>	:	<i>naá</i> sehen
V	Mittel	:	Mittel	<i>at</i>	:	<i>at</i> beißen
VI	Mittel	:	Supertief	<i>saam</i>	:	<i>sàam</i> schlafen

Der Einfachheit halber kann im Weiteren der Mittelton unmarkiert bleiben.

hört auch zur phonologischen Grundausstattung vor allem der Adamawa-Sprachen, z.B. Waja, Awak, Kamo und Tula, die dem Tangale unmittelbar benachbart sind. Die Annahme, dass es das Tangale von dieser nichttschadischen Seite übernommen hat, liegt nahe.

⁴ Während der Monate März bis August 2020, als sich Herr Philibus Diyakal, Muttersprachler des Mushere, auf Einladung des Instituts für Afrikanistik an der Goethe-Universität Frankfurt zwecks Erstellung eines Wörterbuchs seiner Muttersprache in Zusammenarbeit mit H. Jungrathmayr aufhielt.

⁵ Der Beginn der Zusammenarbeit mit Philibus Diyakal geht schon auf das Jahr 1996 zurück. Als erste Frucht erschien 2008 das Buch *Lyang Lu*, eine lexikalisch und grammatisch kommentierte Sammlung von Sprichwörtern in Mushere.

7.1 Das Problem des Konjunktivs (Injunktivs, Jussivs) im Mushere

In unserem Buch *Lyang Lu* sagen wir: „There is no separate subjunctive mood form in Mushere grammar“ (Jungraithmayr und Diyakal 2008: 44). Diese Feststellung bleibt bestehen, nämlich dass „the general aorist ... form ... at the same time the subjunctive mood form“ sei. Daneben wird aber auch das imperfektivistische, durative Futur (in Jungraithmayr und Diyakal 2008: FUT I) in dafür zugeordnetem Kontext bei konjunktivischer Funktion und Bedeutung eingesetzt. Z.B.:

Aorist	Futur	Konjunktiv
<i>kā náa</i>	<i>ká naá</i>	<i>(yēt) ká naá</i>
du sahst	du wirst sehen	(besser) du wirst/würdest sehen

Die folgenden Beispiele mit negativem Subjunktiv (Konj., Futur) und der Negativpartikel *táp* belegen ebenfalls die Tatsache, dass der Konjunktiv mit Hilfe des imperfektivischen Futur gebildet wird:

Aorist	Futur	Konjunktiv
<i>kā só</i>	<i>ká sò</i>	<i>táp ká sò!</i>
du aßest, du isst!	du wirst/ mögest essen	du mögest nicht essen! Iss nicht!

7.1.1 Zum Injunktiv (Konjunktiv, Jussiv) im Hebräischen

Bei der Erwähnung, dass das tschadische Mushere keine separate Form zur Wiedergabe eines Konjunktivs habe, teilte mir Harald Meyenburg, ein Pfarrer aus dem Holsteinischen, mit, dass dies auch für das Hebräische zutreffe. Auf Nachfrage bestätigten dies auch die beiden Semitisten Walter Müller und Stefan Weninger, Marburg. Letzterer führt in einem Schreiben folgendes aus: „Ich habe jetzt nach dem Äquivalent von Konjunktiven i.S.v. Jussiven im Hebräischen gesehen. Es gibt keine Form, die nur Jussiv ist. Man verwendet meist die Kurzform der Präfixkonjugation (PK-KF) ... kann auch mit Negation den verneinten Imperativ darstellen (Vetitiv) ... Aber auch die Langform der Präfixkonjugation (PK-LF) kann in geeignetem Kontext als Injunktiv Aufforderungscharakter haben ... Ansonsten, z.B. in erzählenden Texten, bezeichnet die PK-LF zukünftige Sachverhalte ...“.

Anmerkung zur Vergleichbarkeit: 1. Das Mushere kennt nur die Präfixkonjugation (PK), keine Suffixkonjugation (SK). 2. Die Kurzform PK im Hebräischen entspricht im Mushere der perfektivischen Aoristform (ASP I), die Langform (PK-LF) der imperfektivischen Futurform (ASP II). KF und LF unterscheiden sich im Mushere nicht segmental, sondern rein tonal, z.B.

	ASP I (PK-KF) (perfektivisch)	ASP II (PK-LF) (imperfektivisch)
sehen	<i>náa</i>	<i>naá</i>
geben	<i>pí</i>	<i>pi'</i>
kommen	<i>njí</i>	<i>nji'</i>

3. Die Verneinung des Imperativs (Vetitiv) erfolgt im Hebräischen mit der PK-KF (= ASP I), im Mushere mit der Negationspartikel *táp* und dem ASP II (= PK-LF).

Erstaunlicherweise zählt das dem Mushere nahe verwandte Ngas nicht zu dem Typus 2 – wie das Mushere –, sondern mit seinem – wie im Hausa – tieftönigen Subjektspronomen zum Typus 1. Z.B.:

	Futur	Subjunktiv	Aorist
Ngas (Angas):	<i>mú shwēē</i>	<i>mù shwēē</i>	<i>mū shwēē</i>
	wir werden trinken	wir mögen trinken	wir trinken/ tranken

7.2 Das Vaterunser (Dekalog) in Mushere

Zur praktischen Illustration des Mushere-Fünftonsystems sei hier der von Philipus Diyakal erstmals vom Hausa und Englischen übersetzte Text des Vaterunser präsentiert. Er eignet sich auch besonders gut zur Prüfung der Frage, wie das Mushere die darin enthaltenen konjunktivischen Bitte-Wortformen wiedergibt.

	<i>Tòk</i>	<i>Naan</i>	<i>pòo</i>	<i>Mùshere</i>
	Rede	(zu) Gott	(in) Sprache	Mushere
1.	<i>Pikin-mú</i>	<i>kù</i>	<i>ni</i>	<i>kàpàt,</i>
	Vater-unser	REL	er (ist)	(im) Himmel,

2. *mú* *deŋ* *shúm-ká,*
wir werden/mögen preisen Namen-dein
3. *pèetorŋ* *màk* *dí* *nji'*
Reich dein werde/möge kommen
4. *mbíí* *kú* *ngà* *ká* *dòm* *mu* *cín* *yí* *yíl* *ndè*
Sache REL du TAM willst wir tun auf Erde dieser
5. *kaa* *kù* *ni* *tíŋ* *kàpàt,*
wie REL es (ist) oben (im) Himmel,
6. *ká* *pi'* *mbíí-só* *kù* *cíní* *muí* *kaa* *kù* *ŋŋaa*
du gebest Speise REL heute uns wie REL immer,
7. *ká* *fwa* *shìkbis-mùn* *móp* *muí*
du vergebest Sünde-unser PL uns
8. *kaa* *kù* *dí* *mu* *fwa* *mù* *cí ñ* *shìkbis* *muí,*
wie REL mögen wir vergeben REL tuend Sünde uns,
9. *táp* *ká* *shél* *mún* *ǎr* *kù* *bis* *mú,*
NEG du sendest uns (auf) Weg mit Böses NEG,
10. *dáj* *ka* *sháj* *mún* *dí kí ñ* *riin* *kù* *bis,*
sondern du (mögest) uns im (vom) Geist REL Böses,
entfernen
11. *pèe* *ndí shyàŋ* *kù* *fir* *ni* *a* *màk,*
denn Haus REL Größe es ist dein,
12. *bál* *kù* *dés* *ni* *a* *màk,*
Kraft REL Fülle sie ist dein,
13. *yakal* *mwasé* *ki`* *kyes* *mù* *yíl,*
von nun an gehend Ende REL Welt,
14. *ni* *a* *sísé.*
es ist/sei so.

7.2.1 Bemerkungen zum Konjunktiv im Vaterunser

(Zu den „Bitten“ in den Zeilen 2, 6, 7, 9 und 10)

2: *mú deŋ* wir werden/mögen preisen

6: *ká pí´* du wirst/mögest geben (du gebest)

7: *ká fwa* du wirst/mögest vergeben (du vergebst)

9: *táp ká shél mún mú* du wirst/mögest uns nicht senden

10: *ka sháj mún* du entferne („erlöse“) uns (von)

In Zeile 3 tritt eine andere Form auf, die wir Futur III genannt haben (Jungraithmayr und Diyakal 2008:50):

dí nji´ er wird/möge kommen

Offenbar kann auch diese Futur III-Form – so wie die Futur II-Form (s.o.) – für einen Konjunktiv stehen.

7.2.2 Das Futur als potentieller Konjunktiv

Sprachen bedienen sich sehr unterschiedlicher morphologischer Wege und Mittel, um die Idee einer möglichen, gewünschten, be- oder empfohlenen Handlung, deren Form und Gestalt wir Konjunktiv, Subjunktiv, Injunktiv, Optativ oder Jussiv nennen, auszudrücken. Die einen haben dafür eine eigene, besondere Form (1), die sich vom Indikativ deutlich unterscheidet, die anderen dagegen bedienen sich einer bereits vorhandenen, indikativischen Form und schöpfen deren potentiellen Gehalt in Richtung Möglichkeitsform (2) aus. Zu den Sprachen des Typus 1 zählen z.B. das Hausa, das Ngas und das Arabische; z.B.:

	Indikativ	Konjunktiv
Hausa:	<i>yá zóo</i>	<i>yà zóo</i>
	er kam	er komme

Erstaunlicherweise zählt das dem Mushere nahe verwandte Ngas nicht zu dem Typus 2 – wie das Mushere –, sondern mit seinem – wie im Hausa – tieftönigen Subjektspronomen zum Typus 1. Z.B.:

	Futur	Konjunktiv	Aorist
Ngas:	<i>mú shwēē</i>	<i>mù shwēē</i>	<i>mū shwēē</i>

	wir werden trinken	wir mögen trinken	wir trinken/ tranken
Arabisch:	<i>yaktub-u</i>	<i>yaktub-a</i>	
	er schrieb, schreibt	er schreibe	

Hausa und Ngas setzen also den Ton als Differential ein, das Arabische den Suffixvokal.

Das Mushere gehört zum Typus 2, bei dem keine eigene, morphologisch vom Indikativ unterschiedene Konjunktivform existiert. Es bedient sich des – indikativischen – Futurs. Dabei ist folgende Interpretation möglich. Die Grundfunktion des Futurs ist es, künftige Handlungen abzubilden, die der Sprecher entweder bedingungslos („indikativisches Futur“) oder unter Bedingungen – „wenn, dann werde/würde ich...“ – („konjunktivisches Futur“) auszuführen gedenkt. Grundsätzlich ist der Zeit- und Aktionsbereich des Futurs, seiner Natur nach, eine Zone der Unsicherheit. Ist diese groß, kann aus dem „werden“ ein „würden“ werden: „Sie werden kommen“ versus „Sie würden kommen“/„Sie kämen“. Es würde sich lohnen, diesem Problem einmal in möglichst vielen Sprachen nachzugehen: Typus 1 oder 2?

In jedem Fall gehört das Futur, das Künftige, Noch-nicht-Geschehene nicht dem Aspektbereich des Perfektiven, sondern dem des Imperfektiven an. Das Mushere setzt deshalb auch konsequent im konjunktivischen Futur den imperfektiven Aspektstamm II ein, das Hebräische dementsprechend den Langstamm (s.o.). Im Gegensatz dazu setzen die Sprachen des Typus 1 im Konjunktiv den Aspektstamm I (Perfektiv) ein.

Die oben getroffene Unterscheidung von Typus 1 und Typus 2 betrifft die suprasegmentale (tonale), also jüngere, innovative Phase in der Entwicklungsgeschichte der tschadischen Sprachen. In der entwicklungsgeschichtlich älteren, segmental-agglutinierenden Phase ist im Wesentlichen der suffigierte Morphemvokal *-u*, der sowohl z.B. im osttschadischen Migama als auch in der westtschadischen Bole-Tangale-Gruppe für den Subjunktivstamm auftritt, prägend (vgl. Jungraithmayr 2005); z.B. Tangale *pal-u* = Migama *apil-u* „Man nehme ein Bad!“ Zu den weiteren segmentalen Möglichkeiten zählt eine Besonderheit im Mokilko. In dieser osttschadischen Sprache setzt sich der Subjunktivstamm aus einer Mischung von Merkmalen der beiden Aspektstämme Perfektiv und Imperfektiv zusammen (vgl. Jungraithmayr 2014); z.B. P: *bıldê*, I: *pıldâ*, S: *pıldê* „speien“.

Schlussbetrachtungen

A

Die tschadischen Sprachen haben auf ihrem Weg aus ihrer vermutlich ostsaharanischen Vorheimat in das sudanische Zentralafrika immer mehr von ihrem afroasiatischen Erbe – sowohl materiell-quantitativ, d.h. an ursprünglichen Wortwurzeln, als auch qualitativ, d.h. in ihrer grammatischen Gestalt – verloren. Als Einwanderer hatten sich ihre Sprecher mit den autochthonen afrikanischen Völkern zu arrangieren, wie auch immer man sich dieses allmähliche Zusammenwachsen vorzustellen hat. Auf keinen Fall konnten sich die von ihrem Ursprung her eindeutig dem Typus der hamitosemitischen/afroasiatischen Sprachen nahestehenden Sprachen in ihrer neuen ethnischen und linguistischen Umwelt unberührt halten. Die Kontakte – friedliche und andere – führten zu teilweise einschneidenden Veränderungen und Neuerungen in den Sprachstrukturen, im wesentlichen zu Anpassungen an die autochthonen Sprachverhältnisse; heute sind dies vor allem solche aus der Adamawa-Ubangi-Familie. So traten u.a. folgende Merkmale an die alten hinzu oder an ihre Stelle:

1. Kürzere lexikalische Basen, meist zwei- bis einradikalige;
2. Keine wortstamminterne Flexion mehr; an ihre Stelle treten agglutinative (affixale) Maßnahmen; der Ton übernimmt bereits auxiliäre Hilfsfunktionen (z.B. bei der Verbalklassendifferenzierung);
3. Der segmental starr gewordene Wortkörper verlangt nach einer „Wiederbelebung“, was nun nur noch durch Einsatz der – neben dem Klang (Laut) – zweiten Fähigkeit der Stimme, des (musikalischen) Tons möglich ist;
4. In der nigerianischen Plateausprache Mushere mit fünf Tonebenen, die alle lexikalischen und grammatischen Bedürfnisse einer Sprache befriedigen, ist ein Endpunkt in der ost-westlichen Entwicklung der tschadischen Sprachen vom Typus der Ablaut- zu dem der „Abton“-Struktur erreicht.

Die folgende Tabelle kann grob veranschaulichen, wie man sich die drei Stufen der Ab- und Umbauprozesse in der Entwicklungsgeschichte des Tschadischen vorstellen könnte.

Verbreitung der Stufen:

I Osttschad; II Westtschad, Nordkamerun, Nordostnigeria; III Nordnigeria, v.a. Plateau.

Die tschadischen Sprachen haben sich in ihrem neuen Habitat (Zentralsudan) in den letzten vier- bis fünftausend Jahren so stark verändert – vom Osten nach dem Westen ständig zunehmend –, dass manche westtschadische Sprache vor

Stufen	Lexikalische Basis (Kon-son.-Zahl)	Zahl der Tonebenen	Innere Flexion (Ablaut)	Äußere Flexion (Agglut.)	Tonale Flexion
I	3-2	2	+	–	–
II	2	2-3	+/-	+	+/-
III	2-1	3-5	–	–	+

allem nur noch durch einen Vergleich mit seinen osttschadischen Schwestern definitiv als der Familie zugehörig erkannt werden kann. Eine Situation, die man mit der innerhalb des Indoeuropäischen – wo übrigens ebenfalls der Ab- und Umbauprozess von Ost nach West stattgefunden hat – vergleichen könnte: Sanskrit *catvar* ist im Deutschen zu *vier* [fia] geworden!

B

Die einwandernden Tschadisch-Sprecher stießen im Zentralsudan – vor etwa 4–5000 Jahren – wahrscheinlich auf die Vorfahren unter anderem der Sprecher heutiger Adamawa-Ubangi-Sprachen (AU), heute vielfach als Nachbarn tschadisch sprechender Ethnien z.B. in Nordostnigeria anzutreffen. Beispiel: Tangale (TS) und Waja (AU) südlich von Gombe (vgl. Jungraithmayr 1968–1969).

Eines der grundlegenden Strukturmerkmale jeder Sprache ist der T o n. Es kommt nur darauf an, auf welche Weise eine Sprache ihn in ihren Dienst nimmt. Besitzt sie (noch) eine mithilfe von Vokalen und Konsonanten differenzierte Lexik und Grammatik, setzt sie den Ton nur u.a. im Bereich der Intonation (Satzton) ein. Haben aber fundamentale Ab- und Umbauprozesse zu einer Erstarrung und Immobilität der Wortbasis geführt, wie es bei gewissen westtschadischen Sprachen der Fall ist, ist die Sprache gezwungen, sich nach Alternativen umzusehen. Sie mobilisiert die tonale Seite der Stimme und setzt sie zur Differenzierung von Lexemen und Grammemen ein. In unserem Fall umso mehr, da die Nachbarn der ursprünglich (vermutlich) nicht tonalen tschadischen Sprachen schon früh (?) Tonsprachen waren.

Hier stellt sich natürlich eine schwer beantwortbare Frage. Können/müssen wir davon ausgehen, dass die autochthonen afrikanischen Sprachen, hier z.B. der Familie Adamawa-Ubangi, heute typische Tonsprachen, ursprünglich auch – wie ihre nunmehr benachbarten tschadischen Sprachen – dem flektierenden Sprachtyp zuzurechnen sind? Übrigens wie auch wahrscheinlich alle ostasiatischen Tonsprachen (für das Chinesische siehe Karlgren 1920). Segmentale Flexion, entwicklungsgeschichtlich gefolgt von suprasegmentaler Flexion? Es geht

also um die entscheidende Frage, was für eine lexikalisch-grammatische Struktur autochthone afrikanische Sprachen z.B. vor viertausend Jahren besaßen. Da wir keine schriftlichen Dokumente darüber haben, könnten nur historisch-vergleichende Rekonstruktionsarbeiten eine Antwort auf diese Frage geben. Anders auf der tschadisch-afroasiatischen Seite, für die wir mit den altorientalischen und alt-ägyptischen Schriftdenkmälern mögliche Antworten auf Fragen nach der früheren Gestalt von Tschad Sprachen besitzen. Sie waren vorherrschend dreiradikalig, reich an Ablautmustern, ohne große Variation im Subjektspronimalbereich und natürlich ohne bemerkenswerte Relevanz von semantischen Tonhöhen. Einige wenige osttschadische Sprachen wie das Mubi spiegeln heute noch – natürlich mit in Jahrtausenden aufgetretenen Weiter- und Umbildungen, auch Neuerungen – frühe Entwicklungsstrukturen des Afroasiatischen wider; vielleicht vergleichbar mit dem Beja (Bedauye) im Kuschitischen.

Eine spannende Frage ist und bleibt, ob wir die Tatsache, dass der hoch, ja ausschließlich tonalen Lexik und Grammatik des Chinesischen eine im Wesentlichen flektierende Entwicklungsstufe vorausgegangen ist, wie es B. Karlgren (1920) in seinem vortrefflichen Beitrag zum Ausdruck bringt: „La > muraille de Chine > qui, au point de vue linguistique, a séparé jusqu’ici la langue chinoise de langues occidentales, c’est l’uniformité constituée d’une part par le monosyllabisme, d’autre part par le système grammatical isolant qui laisse le mot invariable et identique à la racine“. Worte, die wir übrigens genau so für das Mushere (s.u.) gebrauchen könnten. Karlgren setzt fort: „Cette > muraille > commence à être sérieusement ébranlée. Dans une étude remarquable M. A. Conrady (1915) a démontré qu’une partie considérable du vocabulaire classique était dissyllabique“. Wenn man das fünftönige tschadische Mushere, das genetisch auf die semitisch-ägyptischen hochflektierenden Sprachen zurückgeht, zur Kenntnis nimmt, spricht vieles für eine Bejahung jener oben gestellten Frage.

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Zeichenerklärung

à	Tiefton	ā, a	Mittelton
á	Hochton	â	(Hochtief-) Fallton
à	Supertiefton	ā´, a´	(Mittelhoch-) Steigton
á	Superhochton		

Abkürzungen

ASP, AS	Aspektstamm	NEG	Negativpartikel
f, fem.	feminin	P	Perfektiv
AU	Adamawa-Ubangi	REL	Relativpronomen
Fut., FUT	Futur	Subj., S	Subjunktiv
I	Imperfektiv	SK	Suffixkonjugation
KF	Kurzform	TAM	Tense-Aspekt-Modus-Morphem
LF	Langform		
m, mask.	maskulin		

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Relics of Syriac Magic: Another Syriac Bowl for *Prwksz'd br Kwmy* and a Syriac Incantation Fragment in the British Museum

Abstract The contribution features the first editions of two unpublished Syriac incantation texts: a bowl sold at a Christie's auction in 1974 (present whereabouts unknown), and a fragment of a Syriac bowl housed in the British Museum and not included in the catalogue of the Aramaic incantation bowls of the British Museum published in 2000.

Keywords Syriac, Aramaic incantation bowls, Syriac script in Sasanian Mesopotamia, Late Eastern Aramaic

1 Introductory note

A few years ago the present author conducted a survey of both published and unpublished Syriac incantation bowls.¹ In the course of this activity, two unpublished Syriac incantation bowls came to the fore, that deserve the attention of the participants in the scholarly discussion on ancient Aramaic magic. First of all, because 'the only way to do justice to this material is to edit as much of it as possible in a systematic manner and to make it properly available to the public'.² Secondly, because these two specimens well demonstrate the utility of editing parallel versions of the incantations found on the bowls. 'Parallel' texts are spells based on a common *Vorlage*, that are used for different clients—with minor variations—and may be transmitted through different scribal traditions, crossing in their turn the Aramaic varieties attested in incantation bowls (Jewish Babylonian Aramaic, Syriac, Mandaic).

¹ Moriggi 2022: 57–59.

² Shaked 2001: 61.



In our case, text no. 1 adds to our repertoire a new version of a spell which is well known to the corpus of Syriac bowls. Furthermore, it was prepared for a client—*Prwkz'd* son of *Kwmy*—who seems to have ordered a number of bowls in his name in Syriac as well as in Jewish Babylonian Aramaic and Mandaic. As to text no. 2, what remains of it on the fragment of bowl it was written on is really scant. In fact, it was originally excluded from the catalogue of the incantation bowls housed in the British Museum edited by J.B. Segal in 2000 (see below § 3). Nowadays, after the publication of parallel texts, it is possible to at least identify the type of formula this text might have featured.

2 Another Syriac bowl for *Prwkz'd* son of *Kwmy* (Figure 1 and 2)

In 1974 a Syriac incantation bowl was sold as lot no. 348 at Christie's Antiquities 'Hera' Auction (London, 10th–11th July).³ In spite of the quality of the published image, a careful examination of the photograph allowed the present author to read almost all of the text. The following *editio princeps* is arranged in accordance with Moriggi (2014: 3–4).

Dimensions: diameter 18,8 cm.⁴

Remarks: the catalogue reads: 'a Mesopotamian Aramaic pottery incantation bowl, of hemispherical form with flat base and straight rim, the interior inscribed with nine line incantation text spiralling outwards from the centre [...] circa 4th century A.D.'. ⁵ The only picture at the present author's disposal is the one published in the catalogue and it is of rather poor quality. It was neither possible to trace the present location of the bowl, nor to obtain a new image of it. The study of the text is thus based on what could be read of it from this picture with absolute certainty. As with bowl no. 47 in Moriggi (2014: 200–204), containing a text which parallels the one featured in this bowl, the basin is well preserved, with the ink having been erased and/or faded just towards the centre.

Script: *Estrangela*.⁶ *Seyame* dots are marked above some plural substantives (e.g. *š'd' wdyw' wlyt'*, l. 5) and third masculine singular pronoun suffixed to plural substantives (e.g. *bnh'*, l. 6). The letter *r* (*rēsh*) is regularly dotted above, while the letter *d* (*dālat*) is dotted below in most occurrences. The script of this bowl is very similar to the one used in the parallel bowl no. 47 in Moriggi (2014: 200–204).

Text arrangement: the text runs from the centre to the rim in a clockwise spiral.

³ Moriggi 2022: 59, n. 21; Christie's 1973: 58, pl. 18.

⁴ Christie's 1973: 58, no. 348. The height is not reported.

⁵ Christie's 1973: 58.

⁶ The Syriac *Estrangela* script as featured on Syriac incantation bowls, with thorough discussion of its development and characteristics, is described in Moriggi (2014: 12–14).

Number of lines: nine. The first three lines have almost completely disappeared, and, due to the quality of the picture at author's disposal, it proved impossible to reconstruct them, even though at least two better preserved parallel texts are known (see below).

Drawings and other signs: traces of a circle surrounding the text are visible near the rim. No traces of drawings at the bottom of the basin are seen in the picture.

Clients: *prwkz'd br kwmy* (quoted in lines 6 and 9).

Contents: protection for the house, threshold, sons and daughters of the client. As in the parallel text no. 48 in Moriggi (2014: 205):

the formula is intended to invoke the angels who stay in front of the Lord and to send them to kill evil demons. The angels are asked to protect the client, and demons are adjured not to approach his house and threshold. The fornicating demons are quoted, together with the seal 'by which heaven and earth are sealed' and 'the sun and the moon' fulfilling 'the command of the Lord'.

Contrary to its two parallels, the text does not quote the seal 'in which is everything'.

Parallels: bowls no. 47 (IM 142513, Iraq Museum, Baghdad) and no. 48 (IBC 2, Bibliothèque Centrale de l'Université Saint-Esprit de Kaslik).⁷ Bowls nos. MS 1928/10 (Schøyen Collection); JNF 216, JNF 218; Wolfe 44; Davidovitz 8 (private collections, to be published by Ford).⁸

Transliteration⁹

1–3) [...]

4) w'zzy'yl wyhby'yl ml'k' d'bdyn r'wth dmryhwn w[šdr] 'dwny' nwn lmqtl

5) š'd' wdjw' wlyt' mwmyn' lkwn {l} bmylt mry' wbtg' dbryšh dthwwn lh

6) ntwr' lbyth wlbñh wlbñth dprwkz'd br k'w^my d'ntwn š'd' ziiy' mwmyn' lkwn

7) dl' tqrbwn lbyth m'wl d htmn' lh b'htm' dbh htm' šmy' w'r^ w'yk dšmš' wshr'

8) 'šrw pqwdnh d[m]ry['] [n]šr lh [hd]yn [htm]t['] [lby]t h wlsqwpth wlntrth dbñh wdbñth 'ly]k' dšmš' wshr[']

9) 'šrw pqwdnh [dmry'] [nšr] lh hdyn [nt'rt'] lbyth w[lsqwpth] [dpr]wkz'd br kwmy 'myn [myn] (slh)

⁷ Moriggi 2014: 200–207.

⁸ The unpublished parallels are quoted according to the references found in Ford (forthcoming). The author wholeheartedly thanks Ford for allowing him to quote this unpublished material, that is fundamental for the present research.

⁹ Sigla: [.] = one missing letter; [...] = two missing letters; [...] = three or more missing letters; [x] = restored letter; 'x' = partially preserved letter; ^x^ = letter written above the line; x/y = alternative reading or translation; (x) = uncertain letter; {x} = superfluous letter / dittography / false start; ∅ = scribal omission; xxx = written spelling; /xxx/ = phonemic rendering.

Translation

1–3) [...]

4) and ʿzzyʿyl and yhbyʿyl, the angels who do the will of their Lord and Adonai sent them to kill

5) demons and devils and liliths. I adjure you by the word of the Lord and by the diadem that is on his head that you may be for it

6) protectors, for the house and for the sons and for the daughters of *Prwkszʿd* son of *Kwmy*, that you, the fornicating demons, I adjure you

7) that you may not approach his house, because I seal it with the seal by which are sealed heaven and earth, and as the sun and the moon

8) fulfilled the command of the Lord, may be strong for it this sealing, for the house and for the threshold and for the protection of his sons and of his daughters, as the sun and the moon

9) fulfilled the command of the Lord, may be strong for it this protection, for the house and for the threshold of *Prwkszʿd* son of *Kwmy*. Amen, amen, selah.

Notes to the text

l. 4) *rʿwth*: ‘his will’.

The spelling *rʿwth*—instead of Classical Syriac *rʿwth* —, with weakened ʿē changed to ʾālaf, is attested in both published parallels, i.e. nos. 47: 3, 6; 48: 3 (Moriggi 2014: 200–201, 206). For further instances of substitution between ʿē and ʾālaf in Syriac incantation bowls, one may refer to Moriggi (2004: 118).

l. 6) *wlbnh̄ wlbnth dprwkszʿd br kʿwʿmy*: ‘and for the sons and for the daughters of *Prwkszʿd* son of *Kwmy*’.

The text of this bowl adds the sons and daughters of the client, *Prwkszʿd* son of *Kwmy*, to the targets of protection of the spell. In the parallel texts nos. 47 and 48 (Moriggi 2014: 200–201, 206), only his house and its threshold are quoted.

The name *Prwkszʿd* recalls *Prwkdʿd/Prwkdʿd*, attested respectively in Syriac bowls nos. 28 and 22 (Moriggi 2014: 138, 109). In this bowl, the shape of the *zayn* is quite different from the one of the *dālat*. Moreover, as already stated above, the letter *rēsh* is regularly dotted above, while the letter *dālat* is dotted below in most occurrences in this text, allowing thus for a clear distinction between *zayn* and *dālat*. This bowl may be well included in the group of bowls prepared for

a certain Farrokhzād son of Kumay, who is otherwise known to have possessed a considerable number of well executed bowls in Jewish Babylonian Aramaic, Syriac and Mandaic. [...] The quantity and quality of the bowls that this individual owned are eloquent proof that the custom of writing incantation bowls still flourished during the first decades after the Islamic conquest of Iraq.¹⁰

¹⁰ Shaked, Ford and Bhayro 2013: 1, n. 2. A further Syriac bowl prepared for the same client is now published in Gorea (2022).

It is noteworthy that, while writing the name *Kwmy*, the scribe, having first forgotten to mark the *wāw*, added it over the sequence *kmy* afterwards (see Figure 2).

l. 7) *ḥtm*': 'sealed'. Defective form of the *pe'al* passive participle *ḥtym*'. Similar defective spellings are well documented in the corpus of Syriac, Jewish Babylonian Aramaic, and Mandaic incantation bowls. For a detailed analysis of the phenomenon, see e.g. Ford and Morgenstern (2020: 160).

l. 8) *[n]šr lh [hd]yn [ḥtm]t['] [lbyt]h wlsqwpth wlntrth dbnḥ wdbnth*: 'may be strong for it this sealing, for the house and for the threshold and for the protection of his sons and of his daughters'.

In spite of the difficulties of the reading, it seems that in this passage the text features a variation if compared with the published parallels. In fact, the spell first points to an unidentified protective or sheltering action for the house and the threshold of the client, while secondly it refers to the protection of his sons and daughters.

The sequence *[hd]yn [ḥtm]t[']* is reconstructed upon the parallel one in no. 48: 6 (Moriggi 2014: 206). Here the demonstrative pronoun masculine singular (*hdyn*) is used with reference to a substantive feminine singular in the emphatic state (*ḥmt*'). This phenomenon occurs also in the parallel text no. 48: 6 and in some other instances in Syriac incantation bowls, possibly anticipating the neutralisation of gender opposition in demonstrative pronouns as attested in North-eastern Neo-Aramaic.¹¹



Figure 1. Reworked image from Christie's (1973)

¹¹ Moriggi 2004: 207.



Figure 2. Reworked image from Christie's (1973)

3 A Syriac incantation fragment in the British Museum (Figure 3)

In the catalogue of the Aramaic incantation bowls housed in the British Museum, a reference is found to a pottery fragment described as follows: '1908-4-15,24 (BM 117877), not included in this catalogue, is not a bowl but a fragment of a bill of divorce, inscribed in cursive Estrangelo'.¹² This is somehow different if compared to the online entry regarding this object, where it is identified as: 'pottery incantation bowl. Body sherd only. Inscribed in cursive Estrangelo with a bill of divorce'. In the very same page, under 'Acquisition notes', one may read: '19th century big number implying this is from a Mesopotamian collection; big number sequence suggests that it is from either Rawlinson or Rassam'.¹³

Dimensions: the fragment's top length is 8 cm, while its height is 9 cm.

Script: *Estrangela*. Both letter forms and the general ductus show similarities with the letters and script of Syriac incantation bowls nos. 11 and 46 in Moriggi (2014: 68–70; 197–199).¹⁴ What is particularly striking is the use of the *wāw* ligatured to the left in this fragment and in bowls nos. 11 and 46 (Moriggi 2014: 70, 199). As reported in the *editio princeps*, bowl no. 11 (= IM 59098, Iraq Museum,

¹² Walker 2000: 39.

¹³ British Museum. Last accessed 16 August 2024. https://www.britishmuseum.org/collection/object/W_1980-0415-24.

¹⁴ For further comparison see Moriggi (2014: script charts nos. 11, 46).

Baghdad) was 'acquired in Najaf',¹⁵ thus not far from the Dukakin Caves, where an ostrakon with a similar Syriac script came to light in archaeological excavations. These data might point to a possible provenance of the fragment under scrutiny from the same area.¹⁶

Text arrangement: the text probably ran from the bottom to the rim in a clockwise spiral.

Number of lines: traces of eleven lines remain on the surface of the fragment.

Contents: it is obviously difficult to understand the contents of such fragmentary sherds correctly. In any case, a couple of words in what remains of the spell point to something analogous to the contents of Syriac incantation bowl no. 46 (Moriggi 2014: 197–199; no. VABab 4167-I-5 Vorderasiatisches Museum, Berlin), featuring the theme of a dispute between a magician and a demonic egg.¹⁷ The script of this bowl is also similar to that of bowl no. 46.

Transliteration

- 1) [...]ʿ [...]ʿ
- 2) [...]qwʿ wb[...]
- 3) [...]znq bšym[...]
- 4) [...]ʿ[ʿ]lhʿ wʿ[n]šʿ ʿwʿ[...]
- 5) [...]nʿ wmʿtʿ nqt[nʿ] [...]
- 6) [...]dnʿmr šqrʿ [...]
- 7) [...]tʿ kbšnʿ wlʿ[...]
- 8) [...]qyʿ ʿbdw pwm(h)[wn] [...]
- 9) [...] ʿbdywn klhwn [...]
- 10) [...] ḥmšʿ wnqyt [...]
- 11) [...]

Translation

- 1) [...]
- 2) [...] (...) and in/by [...]
- 3) [...] (...) [...]
- 4) [...] gods and men and [...]
- 5) [...] and the town, I gather (?) [...]
- 6) [...] that he says lies [...]
- 7) [...] I press and (...) [...]
- 8) [...] (...) they perished, their mouth [...]
- 9) [...] (...) all them [...]
- 10) [...] five and gathered (?) [...]
- 11) [...]

¹⁵ Teixidor 1962: 52.

¹⁶ See Hunter (1989: 91).

¹⁷ The bowl is now newly published in Bhayro et al. (2018: 60–61).

Notes to the text

- l. 4) *[ʔ]lḥ ẉ[n]ṣ̌*: ‘gods and men’.

The sequence is reconstructed with reference to the analogous passage in the Mandaic incantation bowl no. MS 2054/124: 15 (Schøyen Collection).¹⁸

- l. 5) *mʔt*: ‘the town’.

In Moriggi (2014: 197, bowl no. 46: 5), this word is translated ‘the country’. The present translation is based upon the edition of the same text featured in Bhayro et al. (2018: 61). This word is not attested in other published Syriac bowls.

- l. 5) *nqt[nʔ]*: ‘I gather’. For the meaning of this Jewish Babylonian Aramaic root in Syriac bowls, see Moriggi (2014: 76, 241).

- l. 8) *ʔbdw pwm(h)[wn]*: ‘they perished, their mouth’.

The text appears to read ‘the mouth’, for which compare the Mandaic bowl MS 2054/124: 5, 8, 10. The latter reports one of the most extensive versions of the dialogue between an egg and a sorcerer of the corpus of both published and unpublished Aramaic incantation bowls. Analogously, bowl no. 46 in Moriggi (2014: 197–199) seems to be part of the same group of testimonies of this formula.¹⁹

Although it is possible to read some words on the fragment, the text remains obscure. There appears to be some connections with the Syriac bowl no. 46 in Moriggi 2014 (= VABab. 4167-I-5, Vorderasiatisches Museum, Berlin) and the Mandaic bowl no. MS 2054/124 (Schøyen Collection). Divorce-texts on Syriac and other bowls do not feature words similar to the ones in the fragment under scrutiny in this contribution.²⁰ It seems thus unnecessary to label what remains of the formula on this specimen as ‘a fragment of a bill of divorce’.²¹

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¹⁸ This Mandaic specimen is still unpublished. A provisional translation is provided in Shaked (1999: 317–318).

¹⁹ Another Aramaic incantation bowl, with text in Jewish Babylonian Aramaic, features the theme of a demonic egg that harasses the client. It is published as no. 21 in Naveh and Shaked (1993: 127–130). For further references to bowl no. 46 in Moriggi (2014), see Bhayro et al. (2018: 60–61).

²⁰ Cf. Moriggi (2015).

²¹ Cf. Walker (2000: 39).

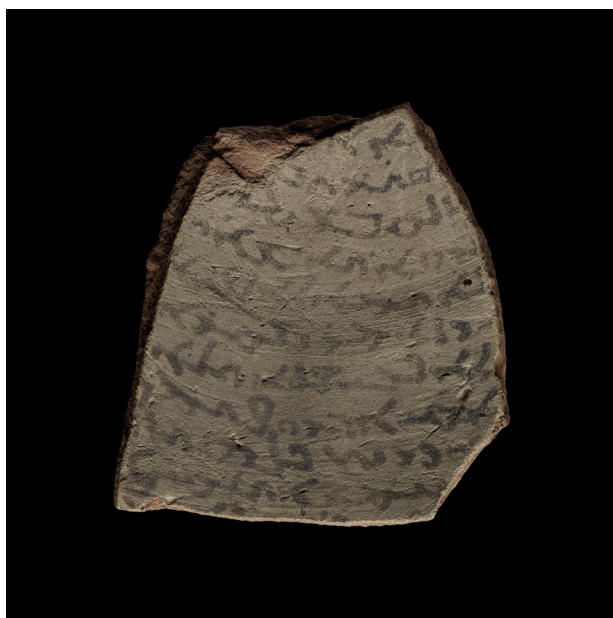


Figure 3. © The Trustees of the British Museum

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Bar Ṣalībī's Treatise on the Nestorians: Preliminary Remarks

Abstract This paper provides an overview of the treatise by Dionysios Ya'qūḥ Bar Ṣalībī towards the Nestorians, illustrating a general overview of the content of the disputation. The objective of this contribution is to analyse the disparities in structure and content between the two tractates, both of which date back to 1207 and 1502, respectively. The examination will also consider the quotations used by the author, with a focus on the similarities and differences between the two manuscripts.

Keywords Dionysios Ya'qūḥ Bar Ṣalībī, Syriac Renaissance, Nestorians, polemic-apologetic writing, Christological disputes; Peshitta

1 Introduction

The book of polemical writings (ܐܡܪܐܬܐ ܕܕܝܢܝܫܝܐ ܕܝܐܩܘܗܐ ܕܒܪ ܫܠܝܒܝ *ktoḥo d-ʿorū'ūto*) by Dionysios Ya'qūḥ Bar Ṣalībī¹ (d. 1171) contains a collection of polemic-apologetic treatises against Muslims, Jews, Chalcedonians, Nestorians, and Armenians, and has become known to western scholars mainly through the manuscript collection and work of Alphonse Mingana (ca. 1878–1937) (Ebied 2011).

This significant corpus of polemical writings by Bar Ṣalībī represents one of the most extensive collections of its kind among Syrians. The work was authored by Bar Ṣalībī at the request of his own community and on his own initiative (Ms. SOP, fol. 303r).² The anthology can be seen as an expression of the author's faith and denomination, as a reaction to other confessional polemics, or as a traditional work of the time, which includes and reflects the last sci-

¹ I am adhering to the orthography of the 'Gorgias Encyclopaedic Dictionary of the Syriac Heritage: Electronic Edition' (Kiraz 2011), to the extent that it can be ascertained.

² 'Damascus Syriac Orthodox Patriarchate 160, 4/35', henceforth Ms. SOP.



entifically recognised heyday of Syriac Christians of all denominations.³ The treatise *Against the Nestorians*⁴ which will be of interest here, consist of two *memre* ('tractates' or 'discourses', sg. *memro*).⁵ To date, beside a short analysis of the treatise against the Nestorians by François Nau (1909: 298–320) which contains also some excerpts in French translation, neither an edition nor translation of this treatise is available.

2 Manuscripts

The manuscript ‘Damascus Syriac Orthodox Patriarchate 160, 4/35’ (previously 4/35) (henceforth Ms. SOP) serves as the basis for this study. It is compared to the ‘Deir Za‘faran 97/1’ manuscript (henceforth Ms. Z).⁶

2.1 'Damascus Syriac Orthodox Patriarchate 160, 4/35' (Ms. SOP)

The manuscript ‘Damascus Syriac Orthodox Patriarchate 160, 4/35’ is dated to approximately 1207.⁷ The copyist of this manuscript is identified as Simon (ܣܡܥܘܢ Šim‘ūn) and is known to have included himself on the final page of the

³ The so-called Syriac Renaissance is variously categorised in the centuries 1000–1300, as evidenced by the works of Baršwam (2012), Baumstark (1922), Wright (1895) and Wetzel (1995: 128).

⁴ In this paper, the term ‘Nestorians’ will be utilised in accordance with Bar Šalībī’s usage in his polemical writing to refer to followers of the Church of the East, respectively the Assyrian Church of the East (Winkler 2003: 11–12), as they are known today. In reference to Bar Šalībī’s own community, the term *ya‘qūboye* ‘Jacobites’ will be utilised, without delving into their self- and external perceptions. It should be noted that even though he does not use the term Jacobites for his own community, the term *suryoye* Syriacs is employed in the chapters towards the *yawnoye* ‘Chalcedonians’ as Bar Šalībī named them, occasional references are made to a sentence reading: *ܒܥܝܢܐܢܐܝܐ ܕܝܪܝܥܐ ܕܡܫܝܚܐ* ‘we, Syriacs reply’ (Ms. SOP, fol. 75v). The term Jacobites was adopted by other Christian denominations. Tamcke (2008: 15) states that ‘[d]ie Bezeichnungen „Jakobiten“ bzw. „Nestorianer“ sind konfessionspolemisch’.

⁵ I am following a simplified West Syriac transcription tradition, for example using an unmarked *o* instead of a long *a*.

⁶ For any challenging words, I referred to the manuscript 'Amid Thoma Chori Bešareh (Başaranlar) 9/6 [R.5]' (henceforth Ms. ATB), a copy was supplied by monk Daniyel from the Saleh monastery in Turabdin, Turkey.

⁷ In Ms. SOP, the copyist of this writing provides a list of the patriarchs from Peter (the so-called first patriarch of the Church) to the present time on fol. 334v. The list is concluded on fol. 335r with the name: **١٠٢: Michael**, **وَقَالَ هَذَا هُوَ مِيخَائِيلُ ابْنُ مَرْيَمَ ابْنَةِ مِيخَائِيلَ**, who is also known as Jesus. He is the son of the uncle of Michael, as previously mentioned.' The aforementioned Michael is understood to be Michael the Great. This patriarch was confirmed in 1518, according to the Greek calendar. A comparison of the manuscripts indicates that the other lists on the page were created by different authors. The following page continues the previous manuscript.

polemical treatise on the Nestorians (Ms. SOP, fol. 331v.). As indicated in the treatise on the Arabs/Muslims, the author also states at the conclusion of the text that he holds the priesthood.⁸ The first tractate on the Nestorians begins on fol. 290v and ends on fol. 303r, while the second tractate begins on fol. 303r and ends on fol. 327r.⁹ The manuscript pages are divided into two columns, each containing between 35 and 37 lines. The ancient Syriac is legible and predominantly unvocalised.

The first tractate comprises 12 chapters. The second tractate is introduced with a brief introduction (referred to as Chapter 13). In this introduction, it is reported that the first tractate against the Nestorians had already taken place at an earlier point in time. Upon his arrival in Amid, Bar Ṣalībī observed a hostile attitude on the part of the Nestorians towards the Jacobites. In the introduction to the second tractate, he asserts that the Nestorians have taken control of the churches and are exploiting the people with violence.

ܡܠܝܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ.
(Ms. SOP, fol. 303r)

They take away our churches and drive the people out with a stick.

These misdeeds may have been the reason why the congregation in Amid requested that he compose a writing to them concerning the veracity of the faith. It is unclear why he did not present them with his initial tractate instead of writing a new one. The tractate then proceeds to Chapter 1.

It would appear that Chapter 14 should follow on fol. 317r; however, it would seem that the copyist has made an error and noted Chapter 24 instead. He notices the error from Chapter 17 (Ms. SOP, fol. 319v) onwards and then returns to the correct sequence of numbers. Chapter 18 is a short chapter in which the Nestorians wrote down their beliefs and presented them to King Chosrau (II) Bar Hormizd IV. In conclusion to the twelfth chapter, the author makes the aforementioned statement (Ms. SOP, fol. 320v). It would be the thirtieth chapter if the chapters of the first tractate were included. The second tractate ends with Chapter 24 (Ms. SOP, fol. 327r.). The second tractate is followed by a debate between a Nestorian named Thomas and a Chalcedonian named deacon Parthonius (ܡܪܝܬܝܡ ܕܡܕܢܚܐ). This debate takes place in Alexandria. The debate begins with Chapter 25 and ends with Chapter 27 on fol. 331v.

⁸ ...ܡܠܝܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ... (Ms. SOP, fol. 278v).

⁹ The chapters (290v–327r) correspond to 75 manuscript pages.

2.2 ‘Deir Za‘faran 97/1 [CFMM 00350]’ (Ms. Z)

The manuscript ‘Deir Za‘faran 97/1 [CFMM 00350]’ was written in 1501/1502. The copyist of this manuscript, Aziz (‘Azīz) from Midyat,¹⁰ notes,

ܡܕܝܬ ܕܐܝܝܬܐ ܕܡܕܝܬ ܕܐܝܝܬܐ ܕܡܕܝܬ ܕܐܝܝܬܐ ܕܡܕܝܬ ܕܐܝܝܬܐ ܕܡܕܝܬ ܕܐܝܝܬܐ.
(Ms. Z, fol. 100v)

Please, pray for me, the weak one, ‘Aziz from Midyat, who wrote (the manuscript) in 1813 of the Greeks in the monastery of Mor Abrohom near the village of Midyat.

A table of contents of the two tractates against the Nestorians can be found at the beginning of Ms. Z on the folios 14r–18r. In such summaries, the content of each individual chapter is described in two sentences. Alternatively, two sentences from the respective chapter are reproduced in their original form. The manuscript pages are divided into two columns, each containing approximately 33 lines. The script is written in an ancient Syriac, which is slightly larger than that of the previous manuscript.

The initial tractate consists of twelve chapters and can be found on folios 83v and 100v. The second tractate commences with a brief introduction and comprises 28 chapters, which begin on folio 101r and conclude on folio 144r.¹¹ It should be noted that within the present manuscript, each chapter of the second tractate is numbered twice, once for the independent numbering of each tractate and once for the numbering of the chapters from the first tractate onwards. The numbering sequence up to the eighteenth or thirtieth chapter is unproblematic. Subsequently, the following chapter is given the same number as the previous Chapter 30 (or 18) (Ms. Z, fol. 124v).¹² In this manuscript, the debate between the Nestorian Thomas and the Chalcedonian deacon Parthonius is incorporated into the second tractate. The dispute is beginning in Chapter 29 and concludes in Chapter 31 (fol. 144r–152r).

2.3 A general overview on the book of disputative writings

As previously stated, the book of disputative writings contains disputations against Muslims, Jews, Chalcedonians, Armenians, and Nestorians. The order of these treatises can be found in different places in the various manuscripts. The complete collection of polemics is entitled the second book, as the author refers

¹⁰ Midyat is a district town in the province of Mardin, located in south-eastern Turkey.

¹¹ The chapters (83v–144r) correspond to 142 manuscript pages.

¹² It should be noted that from this point onwards, the chapter numbering will no longer correspond with that of Ms. SOP.

to the so-called first book as the book of theology.¹³

The polemic writing on the Chalcedonians, which comprises a treatise comprising 80 chapters, was written in Melitene.¹⁴ This information can be found in Chapter 1 of the treatise on the Chalcedonians (Ms. SOP, fol. 017v). Bar Ṣalībī remained in Melitene between the years 1156 and 1165.¹⁵ A more precise dating of this treatise has not been preserved.

The disputation on the Arabs/Muslims (مجتل / اوتلا) is comprised of three tractates, which collectively comprise 30 chapters. In the initial chapter of the inaugural tractate, the author discloses that the theological discourse, the polemic writing on the Chalcedonians and the Armenians,¹⁶ has already been concluded. The precise date of the composition of the chapters on the Armenians remains uncertain. Rabo indicates that these were composed in Mar'āš,¹⁷ Melitene, and Amid.¹⁸

The single treatise on the Jews is the briefest of polemics, comprising nine chapters. The opening of the initial chapter on the Jews provides an explanation that the treatise on the Arabs/Muslims has already been completed and that the treatise against the Jews is now being written (Ms. SOP, fol. 278v). The treatise on the Jews was composed in 1165/66, as elucidated in Chapter 8 on the Jews (Ms. SOP, fol. 289v; cf. Ebied, Malki, and Wickham 2020: 12).

The initial tractate on the Nestorians was also composed in Melitene (Ms. Z, fol. 015r), although no more precise date is provided. As indicated in the introductory remarks to the treatise in question, the second tractate was composed in

¹³ In this treatise, Bar Ṣalībī addresses theological treatises, the sacramentals, and the elements (see Rabo 2019: 39).

¹⁴ Melitene, Syr. مەلتنە, today's Malatya is located in south-eastern Turkey.

¹⁵ The date of his episcopal consecration is a matter of controversial opinion. In Ms. SOP, folio 82r, one can find a note indicating the date 1148. The date in question is not in accordance with the opinions of Assemani (1721) and Baumstark (1922), who proposed 1154, or Wright (1895) and Brockelmann (1909), who suggested 1145. He was subsequently appointed bishop, initially of Mar'āš and subsequently at other locations, including Mabbug (Ms. ATB: 2). Following the attack on Mar'āš by the Armenians and the subsequent arrest of Bar Ṣalībī and other inhabitants of the city, he relocated to Melitene for a period of nine years following his liberation. It was not until 1165/1166 that he resumed his residence, this time in Amid.

¹⁶ The author titles the polemic in Ms. SOP, fol. 13r with the words Phantasians or the Armenians ܩܬܠܐܢܐ ܕܐܪܡܝܐ. The Phantasians are followers of the teachings of Bishop Julian of Halicarnassus (d. around 520) and later opponents of Bishop Severus of Antioch. See 'Julian of Halicarnassus'. Accessed 31 August 2022. <https://gedsh.bethmardutho.org/entry/Julian-of-Halicarnassus>.

¹⁷ Syr. ܩܬܠܐܢܐ ܕܐܪܡܝܐ or ܩܬܠܐܢܐ ܕܐܪܡܝܐ, today's Kahramanmaraş. The city is situated approximately 80 km northwest of Gaziantep.

¹⁸ Syr. ܩܬܠܐܢܐ ܕܐܪܡܝܐ, today's Diyarbakir, situated in the southeast of Turkey, is approximately 385 km east of Kahramanmaraş.

the immediate aftermath of Bar Šalībī's arrival in Amida (1165/66) (Ms. SOP, fol. 303r). A more precise dating is not possible in this instance.

The opening chapter of the inaugural tractate on the Nestorians states that the polemic on the Jews has already been concluded (Ms. SOP, fol. 290v). Furthermore, in Chapters 3 and 12 of the first tractate on the Nestorians, it is stated that the polemic on the Chalcedonians has also been concluded (Ms. SOP, fol. 292r and Ms. SOP, fol. 302r). In light of the aforementioned information, it can be postulated that the collection of polemical writings was composed in Melitene between 1156 and 1165, with a few exceptions, such as the second tractate on the Nestorians and the missing information on the Armenians.

3 Content of the first and second tractate

According to Ms. SOP, the first tractate comprises twelve chapters, while the second tractate comprises 24 chapters (with the exception of the debate between the Nestorian Thomas and a Chalcedonian named deacon Parthonius).

In both chapters, the author addresses a variety of theological topics, including:

- a. Is Jesus Christ human or God or both and how are they compatible?
- b. When are his divinities and or his humanities visible and distinguishable?
- c. How many nature(s) (ܦܬܠܐ), hypostasis(es) (ܡܩܬܠܐ), and person(s) (ܦܫܘܢܐ) are in Jesus Christ?¹⁹
- d. Who gave birth to Christ, and how should she be called?
- e. Is it a Trinity (ܠܐܠܗܐ ܠܗܝܠܐ) or a Four-unity (ܠܐܠܗܐ ܠܗܝܠܐ)?

The only instances in which he shifts his focus to different topics are in the first (Ms. SOP, fol. 290v–291v) and twelfth (Ms. SOP, fol. 302r–303r) chapter of the first tractate. In Chapter 1, the author discusses the origins of Nestorius, his appointment as a bishop, and the subsequent spread of Nestorianism.²⁰ In Chapter 12, the author engages in a discussion of the consequences of the Synods of Ephesus (431) and Chalcedon (451).

Thereupon the emperor (Marcian) wrote to Dioscorus that he should accept the belief of the two natures (*kyonīn*). The blessed one replied: 'Even if they would cut off my hands and their blood spills over the letter, I will not do this.' Then Marcian

¹⁹ I will translate the technical terms in the following way throughout this work and will always provide the Syriac equivalent transcription next to it: ܡܩܬܠܐ *qnūmo* for hypostasis (Lange 2011, p. 15f.), ܦܬܠܐ *kyono* for nature, ܦܫܘܢܐ *paršūpō* for person and ܡܥܡܠܐ *mbasro* for incarnate.

²⁰ See Butts (2022: 309–316) and Kosiński (2007: 155–170).

In accordance with the interpretation of Bar Ṣalībī as espoused by the Nestorians, Mary is regarded as the mother of the Father. To elucidate this further, he adds,

وإني أنا لا أباي مع مني. أنا لا أبايهم مني. أنا. ص أباي مع حله. هابرا أنا قر صلاي
 وبسلا مع عصا. هلا أباي مع أنا. هابرا أنا صلاي. هابرا مع حله. هابرا لا صلاي. هابرا.
 هلا صلاي. هابرا. هابرا أنا. هابرا مع حله.
 (Ms. SOP, fol. 292r; Ms. Z, fol. 85v)

Though the Father was not born of Mary like the Son, yet the Son's root was not severed from that of his Father when he was born of the Virgin. As it is said, the Son descended from heaven (cf. John 3:13). We do not say that the Son is without the Father. So, it is said that the Son was born of a Virgin, it is not said that the Father was born. We are not compelled to say that therefore the Father is without the Son.²⁶

Instead of providing a clear and unequivocal statement at the outset that his community believes in a single God and that the Son was conceived by the Father before time and subsequently born by Mary, the author employs two quotations and a metaphor. Bar Ṣalībī supports and concludes his argument with the metaphor of the fire (Father) and the shine and the ray (Son). He posits that the shine and the ray are part of the fire, existing in conjunction with it, and that the fire can be perceived through the shine and the ray.

2) The author employs the same quotations to illustrate disparate aspects. In the two *memre* Bar Ṣalībī quotes John 10:30, 'I and my Father are one,' nine times. In the previous example, the quotation is employed to illustrate the connection between the Father and the Son. In Chapter 4 of the first tractate, however, the quotation is reused with two additional quotations, with the intention of excluding the possibility of a separation between the two natures.

It is also written: I and my Father are one (John 10:30); my Father is still working even now, and so I am working (John 5:17). Now tell us: the one who said, 'My Father and I are one', is it the one who said: My Father is greater than I (John 14:28), or another and another [And if you say another or another, as Nestorius, Leo and

²⁶ Bar Ṣalībī repeats often in the tractate that the Father and the Son are *bar kyono*, which could be translated as *consubstantial*. In Chapter 6 of the first *memro* (Ms. SOP, fol. 296r), he emphasises that the Father and the Son are not *bar ūsiya*, which I also translate as *identical*. The difference Bar Ṣalībī sees in both terms indicates that the Father is not born of Mary but the Son.

Theodoret²⁷ said, then there are two Sons].²⁸ If you say that he is exactly him, how do you separate natures (*kyone*) after unity?²⁹

The use of Bible quotations appears to be a relatively simple process for Bar Ṣalībī. All quotations attest to the unity of the Son and the impossibility of separating him into natures. To gain a deeper understanding of Bar Ṣalībī's statements, it is beneficial to examine other chapters in which he discusses related topics, such as the example from above and the statement from Chapter 7 of the first tractate. The word tenses (*zabne*) signify to Bar Ṣalībī both before and after the incarnation of the Son.

هزوم حجیو. و قهههه. حنه قلا اوههه حقهلا. حرتنا مدهلجی اوهههه و ه مدهلجی کھلا حھتلا.
(Ms. SOP, fol. 296v; Ms. Z, fol. 91v)

It is necessary to know that teachers divide them into utterances, also words [and] tenses. But heretics divide them into words [and] natures.

He previously employed a comparable assertion in the third chapter, wherein he posited that the *Nestorian teachers* had divided them into utterances and subsequently divided Christ into two natures, hypostases, and sons.³⁰

3) In Chapter 7 of the first tractate, Bar Ṣalībī employs a different method to express the unity of one Saviour. He divides the words that 'our Saviour' (*porūqan*) said or were said about him into three categories: in *milk*, *greens*, and *bread*. In the category 'milk',³¹ he employs quotations from the Acts. The following verses are 2:36, 2:22 and 17:31. He posits that the use of these humble words is beneficial to avoid the initial confusion that 'He is God.' He states that the apostles sought to reveal that 'He is God' gradually, initially demonstrating that Christ is righteous (*zaddiḡo*) and from God.

The words for the complete ones (adults) are similar in form to the 'greens', which are derived from John 5:30 and 10:35. The quotations should reproduce

²⁷ Theodoret of Cyrrhus; earlier (first tractate, Chapter 1; Ms. SOP, fol. 291) Bar Ṣalībī introduces him as the cousin of Nestorius. Different spellings can be found in Ms. SOP, fol. 291r: ܠܐܠܗܝܬܐ and ܠܐܠܗܝܬܐ.

²⁸ Addition from Ms. Z, fol. 87v, which is missed in Ms. SOP. Nestorians do not talk about two sons; see Braun (1975: 322).

²⁹ Ms. SOP, fol. 293v; Ms. Z, fol. 87v.

ههههه اهد وانا واحد س س. هاحد جرهلا جهورا ههههلا خد اه انا خد ابا. هههه اجهه ح. وه واهج وانا واحد س س. وه امله هه واهج. واهد واه هه م ههه. اه اسنبا هاسنبا. (اسنبا هاسنبا سو واهج ههههه. دلاوه هاههههههه. هه اناه حتهلا). هه اناههه واهه ص هه. هههه اناه هههههه املهه حتهلا هههههههههههه.

³⁰ Ms. SOP, fol. 293r.

اا متههههه و ه حتهلا [قلا] ههههه... مدهلجی هه حلاهه حتهلا ههههههه. هتهلا حتههههههه.

³¹ As it could be found in 1 Corinthians 3:2.

the baptismal water becomes spiritual (holy), unchanged from your point of view, and just as people become Sons (i.e., children) of God, so the Word became flesh, unchanged, for the reason that he is God.

In the *Physiologus* (Treu 1981: 60f.), the salamander is presented as an animal that does not burn. He thus compares the Word that becomes flesh and remains God with an *amnūtūn w-salamandro*. Alternatively, the author could have drawn a parallel with the thorn bush, which burned but did not incinerate. In the Syriac tradition, it is common to compare the presence of God in the thorn bush with the presence of the Word in Mary (Zingerle 1873: 51). It is noteworthy that Bar Ṣalībī did not adopt this approach, instead opting for a reptile as a subject of comparison. The comparison with the thorn bush may be more in keeping with his style. This may also be indicative of his extensive authorship.

Chapter 18 represents a new beginning, though it is not a third tractate in the traditional sense. Rather, it represents a fresh beginning, commencing with the Nestorian confession. From Chapter 20, a new structural framework becomes evident. At the beginning of this chapter, a reference is made to the fact that questions from the Nestorian scriptures of faith will be written down and will have to be solved with the help of the Holy Spirit (Ms. SOP, fol. 321v; Ms. Z, fol. 129r). Fewer questions will be posed, yet the responses will be more comprehensive and detailed.

It is evident that Bar Ṣalībī repeats some of the topics in both tractates with the objective of placing greater emphasis on specific theological issues. He proceeds from one topic to another, sometimes without providing a detailed clarification of his position.³⁵

4 Quotations

Bar Ṣalībī presents his arguments with a wealth of quotations from the Bible. Additionally, he cites various church fathers,³⁶ Nestorian synods³⁷ and Nestorian Catholicoi, including Aba I (d. 552), Yawsef (d. 566), and Sabrisho^c I (d. 604) (Winkler 2003: 70–76), as well as Aristotle (Ms. SOP, fol. 295r).³⁸ In Chapter 3 of the first tractate, he employs 44 quotations (Ms. SOP, fol. 292r–293r). This

³⁵ This seems to be known and noted from other works of Bar Ṣalībī as mentioned in Schlimme (1977, 2: 812).

³⁶ The text contains quotations from various Church Fathers, including Philoxenus of Mabbug (d. 523), John Chrysostomos (d. 407), Cyril of Alexandria (d. 444).

³⁷ Such examples can be found in Chapters 7 and 8 of the second tractate. For more on this, see Chabot (1902) and Winkler (2003).

³⁸ For more on this, see King (2010).

represents the highest number of citations in a single chapter of this work.³⁹ It is challenging to ascertain from which version of the Bible Bar Ṣalībī quotes, in which *Florilegia* he read, or whether he was familiar with some of the quotations by heart. It should be noted that there may be differences between the examples and the *Peshitta*, as well as differences in terminology.

1) Luke 2:11

Ms. Z (Ms. Z, fol. 89v)	וְלֹאִכֶּךָ חֶסֶד וְיִשְׁמָחַ מְעַלְמָא חֲסִידֵי־מִן־וְיִשְׁמָחַ
Ms. SOP (Ms. SOP, fol. 295r)	וְלֹאִכֶּךָ חֶסֶד וְיִשְׁמָחַ מְעַלְמָא חֲסִידֵי־מִן־וְיִשְׁמָחַ
Peshitta (Leiden)	וְלֹאִכֶּךָ חֶסֶד וְיִשְׁמָחַ מְעַלְמָא חֲסִידֵי־מִן־וְיִשְׁמָחַ

The initial example illustrates a classic example in three distinct versions. While the content of each example differs, the central message—that the Lord and Savior will be born in the city of David—remains consistent.

2) Acts of the Apostles 2:36

Ms. SOP and Ms. Z (Ms. SOP, fol. 300r; Ms. Z, fol. 96v)	וְהָיָה הַמַּעֲשֵׂה חֲבֵרֵה אֶחָד.
Peshitta (Leiden)	וְהָיָה הַמַּעֲשֵׂה חֲבֵרֵה כְּאֶחָד.

The second example is demonstrably distinct. The manuscripts are identical, with the exception of one discrepancy with the Peshitta. The discrepancy lies in the distinction between the terms 'aloho ('God') and 'abo ('Father'), which could potentially lead to confusion. In Chapter 10 of the first tractate, the text discusses, among other things, the concept of one Christ, one Lord, one Son, one constructed hypostasis (*qnūmo mrakkho*) and one fleshly nature (*wa-kyono mbasro*), as well as the idea that the Lord is God, Jesus Christ. The following eight quotations are presented to substantiate the argument that the Lord is God, Jesus Christ. The first is Acts 2:36, followed by John 6:44, Isaiah 54:5, Isaiah 48:2, Isaiah 48:17, Isaiah 54:5, Jeremiah 30:18 and Jeremiah 31:1. It is possible to hypothesise that Bar Ṣalībī simply wrote the word without paying sufficient attention, resulting in a simple mistake. Alternatively, it could be posited that he deliberately chose to write 'Father' instead of 'God.' This case is presented twice in this polemical writing. If the substitution was intentional, the reason for the change remains

³⁹ The entire text of Ms. SOP contains approximately 460 quotations.

5 Conclusion

In this concise overview, I have presented an overview of the two tractates of Bar Ṣalībī towards the Nestorians. Bar Ṣalībī does not engage in direct dialogue with the Nestorians. The outline is incomplete and unable to encompass all the topics addressed in the text. Nevertheless, it offers insights into his arguments and approach towards other Christian denominations. It is reasonable to posit that he had no proven interaction with Nestorians during his tenure in Melitene and the composition of the first tractate. In the second tractate, however, it appears that the community he had taken over had encountered issues with the Nestorians. The reason for the author's failure to present his well-structured and shorter first *memro* to his community in Amid remains unclear.

The structure of the chapters is largely consistent throughout the text. The author's interrogation of various subjects, which could potentially give rise to discord between different denominations and prompt disparate responses, serves to define the overarching structure of the work. His style is similar to that of other polemical writings against other religions and Christian denominations, and on occasion he employs the same statements and quotations in more than one polemical writing.

The majority of Bar Ṣalībī's works address theological, liturgical, and biblical topics, as well as offering commentary on philosophical issues and the works of the Church Fathers. However, the polemical nature of his writing appears to have been motivated by a different intention. The period in which Bar Ṣalībī lived and worked was a time of conflicts in the multicultural mediaeval society around him. This was a time of protection of one's own religious heritage, but also a time of inter-religious dialogue (Teule 2010; Tubach 1996; Weltecke 2003). A variety of reasons could have motivated him to compose this treatise, although the ultimate motivation remains incompletely understood. Concurrently, it is possible that the writing of polemical treatises was a tradition, as evidenced by the example of Metropolitan Elias of Nisibis from the 11th century,⁴⁰ which displays similar structural characteristics to those observed in Bar Ṣalībī's work. It is possible that Bar Ṣalībī felt compelled to respond to these polemical writing in a treatise due to the influence of this particular text and the prevailing intellectual climate of the time.

Bar Ṣalībī's theological understanding appears to be both straightforward and intricate. It seems that his objective is to reinforce the faith of his own community. The concept of initiating a dialogue does not appear to be a viable option for him, despite the observation he made previously that the Nestorians are 'a part of our nation that is falling apart'.⁴¹ Nevertheless, the notion that the Nestorians and

⁴⁰ Cf. Horst (1886). He wrote treatises against Muslims, Jews, Jacobites and Melkites.

⁴¹ Ms. Z, fol. 143v *هذه الجماعة التي هي من بلادنا التي هي في انحلال*. This chapter does not exist in Ms. SOP.

Jacobites are a unified community does not prompt him to undertake any action to facilitate this encounter. His writing and argumentation demonstrate that he is, above all, a Syriac Christian of the *Suryoyo* tradition. This indicates that there is no clear distinction between his faith and his ethnicity. Otherwise, he would not have mentioned that the Nestorians are falling apart from the mutual nation.

Acknowledgements

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Disclosure statement

No potential conflict of interest was reported by the author.

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Die dunganische Zeitung „Xuējmin bo“ (Хуэймин бо)

The Dungan Newspaper ‘Xuējmin bo’ (Хуэймин бо)

Abstract The article deals with the Dungan newspaper ‘Xuējmin bo’, which has been published under various titles and in various scripts (Cyrillic, Latin) since 1932, focussing in particular on its history and the literary-historical and cultural-historical significance of the newspaper. The author emphasises the possibilities that arise from the analysis, for example of the lexis, of the various editions from almost a century.

Keywords Dungan press, ‘Xuējmin bo’ (newspaper), Dungan literature, Dungan cultural history

1 Einleitende Bemerkungen

Kommt die Sprache auf die Dunganen,¹ so stehen hier entweder die Besonderheit chinesischen Islams in West-Turkistān, des chinesischen Islams als solchem (der ja gar keine Besonderheit darstellt, bedenkt man, dass die Hui-Muslime Chinas mit deutlich mehr als 10 Millionen Angehörigen die zahlenmäßig stärkste muslimische Bevölkerungsgruppe des „Reichs der Mitte“ bilden²), die Existenz einer chinesischen Literatur in (einst) lateinischer und seit Ende der 1930er Jahre kyrillischer Schrift oder jüngst die Zusammenstöße zwischen den Angehörigen verschiedener Volksgruppen in den dunganischen Siedlungsräumen in Kirgistäń und Tažikistāń im Zentrum der Betrachtung. Die Befassung mit der Sprache oder dem erwähnten Schrifttum als solchem hingegen scheint kaum interessant genug, um sich hiermit näher zu befassen – wobei anzumerken ist, dass auch die Auseinandersetzung mit den übrigen genannten Gegen-

¹ Zum Ethnonym „Dungan“ cf. beispielsweise Rimsky-Korsakoff Dyer (1992: 249, 270, 272, Anm. 4).

² Die Gesamtzahl der Hui-Muslime belief sich im Jahre 2010 auf 10.595.946 Personen (Census 2010).



ständen zumeist eher oberflächlich erfolgt und die bestehende Literatur dementsprechend „überschaubar“ ist.

Ein besonders interessantes und geradezu herausstechendes Beispiel für das Schrifttum der Dunganen ist die langlebige und (gemessen an der Anzahl der Dunganen, allerdings auch des Wirkungskreises der Publikation) bedeutende Zeitung „Xuėjmin bo“ (dungan. *Хуэјмин бо*; chin. 回民报), die im Laufe ihrer nun beinahe schon fast einhundertjährigen – wenn auch nicht ununterbrochenen – Geschichte unter verschiedenen Titeln, in verschiedenen Alphabeten und unter recht unterschiedlichen Leitungen in der kirgisischen Hauptstadt Biškek herausgegeben wird. Die nach den Hui (chin. 回族 [*Huízú*], dungan. *Хуэјзү Xuėjzu*), Chinas sinophonen Muslimen, benannte Zeitung, die in den vergangenen Jahrzehnten unter unterschiedlichen Erscheinungsmodi herauskam, hat überwiegend gesellschaftliche, kulturelle und politische Themen zum Gegenstand, nicht selten wurden auch Texte mit literarischem Anspruch publiziert. Aufgrund der mitunter höchst fehlerhaften, z. T. auch irreführenden und zudem vergleichsweise wenigen Angaben, die zu diesem für die Dunganen so bedeutsamen Presseerzeugnis im Internet verfügbar sind, scheint es angebracht, sich dieser Publikation und ihrer Geschichte, zumindest in Gestalt einer Miszelle, etwas gründlicher zuzuwenden.

2 Die Zeitung „Xuėjmin bo“

Zunächst ist hier festzuhalten, dass „Xuėjmin bo“ resp. ihre Vorläufer zwar die erste dunganische Zeitung bildete(n) – sie wurde im Januar 1932 ins Leben gerufen und die erste Ausgabe erblickte am 25.1.1932 in Biškek das Licht der Welt –, jedoch hatte sie in gewisser Weise einen Vorläufer: seit dem 15.6.1930 erschien in der Kirgisischen ASSR eine Zeitung, in welcher es bereits auch einen Abschnitt in dunganischer Sprache („Kue šyzy“) gegeben hatte: „Sabattuu bol“ (*Сабаттуу бол* ~ „Sei alphabetisiert“). Die Chefredakteure dieser Zeitschrift waren Husein Makejev und der Dichter Jasir Šivazi (1906–1988)³ (Abbildung 1⁴), der heute als der Begründer der modernen dunganischen Literatur gilt.⁵ Im Grunde war die Zeitung zweisprachig russisch-dunganisch und auf jeder Seite gab es Spalten in dunganischer Sprache.

³ Zuvor hatte bereits eine dunganische (überwiegend religiöse) Literatur in arabischer Schrift, in der beispielsweise auch Gedichte verfasst wurden, bestanden.

⁴ Entnommen aus: 中亚回族文化奠基人诞辰110周年 热爱中国古典文学. 20. Mai 2016. Zugriff am 15. September. 2023. <https://www.chinanews.com.cn/cul/2016/05-20/7878193.shtml>.

⁵ Zu Jasir Šivazi cf. die biographische Darstellung von Rimsky-Korsakoff Dyer (1987: 22; 1991).



Abbildung 1. Portrait von Jasir Šivazi (M. Knüppel)

Die seit Januar 1932 erscheinende erste dunganische Zeitung und Vorgängerin von „Xuējīn bo“ führte den Titel „Dun Huašćir“ (Дун Хуэцир, *Dwn xuašiq*, 东火星 = „Funke des Ostens“). Sie erschien ebenfalls in Biškek, wurde in lateinischer Schrift (Abbildung 2) gedruckt⁶ und erschien in fünftägigem Rhythmus in einer Auflage bis zu 3.000 Exemplaren, die eine Verbreitung auch bei den Dunganen außerhalb Kirgistäns fand. Ihr Herausgeber war Juma Abdullin, die Herausgeberschaft unterstand jedoch dem Zentralkomitee der Kommunistischen Partei Kirgistäns, dessen Organ die Zeitung war. In den Ausgaben wurden recht unterschiedliche Gegenstände behandelt – zu lokalen Fragen, über kulturpolitische Themen bis hin zu den nicht wenigen Berichten über die Entscheidungen von Staat und Partei. Allerdings musste das Blatt sein Erscheinen 1939 aufgrund der von Moskau verordneten Umstellung der Schrift von der lateinischen auf die kyrillische⁷ einstellen.

Erst 1957 konnte die Zeitung, nach achtzehnjähriger Unterbrechung, wieder erscheinen: Am 1.7.1957 wurde die Veröffentlichung unter dem neuen Namen „Soljan huizu bo“ (Сўлян хуэйзў бо, 苏联回族报 = „Zeitung der sowjetischen Dunganen“) (Abbildung 3) wieder aufgenommen. Jasir Šivazi fungierte erneut als ihr Chefredakteur. Eine Position, die er bis zu seiner Pensionierung im Jahre 1966

⁶ Für das Dunganische war 1927 eine Verschriftlichung auf der Grundlage des lateinischen Alphabets eingeführt worden (Rimsky-Korsakoff Dyer 1992: 245).

⁷ Rimsky-Korsakoff Dyer 1992: 246.

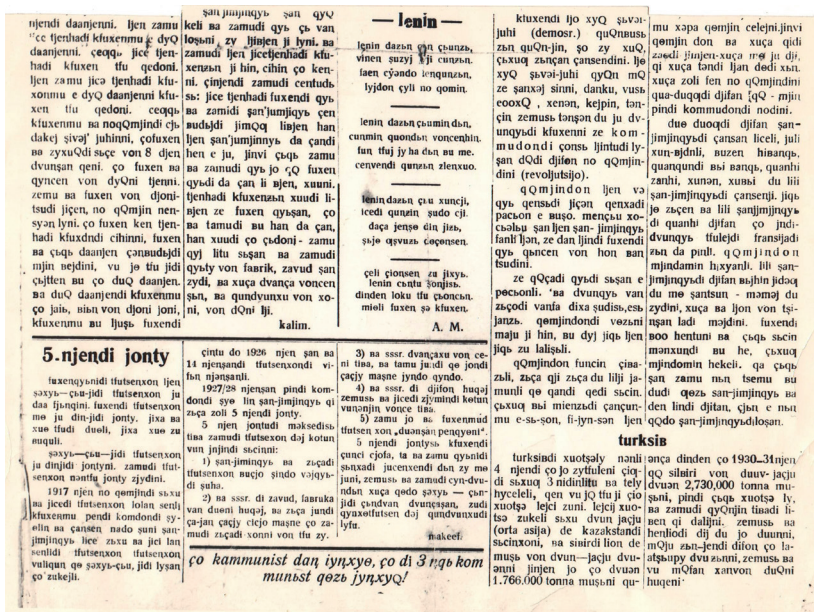
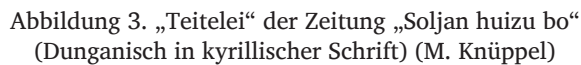


Abbildung 2. Artikel aus der Zeitung „Dun Huašćir“
(Dunganisch in lateinischer Schrift) (M. Knüppel)

innehatte. Der Name der Zeitung wurde allerdings auf Betreiben der Regierung 1958 erneut geändert, in „Šijuedi čī“ (Шийүәди чу, 十月的旗 = „Banner des Oktobers“) (Abbildung 4). Im Impressum einiger der erhalten gebliebenen Exemplare, die heute in der Nationalbibliothek in Biškek aufbewahrt werden, sind für die Zeit des Wirkens von Jasir Šivazi auch andere leitende Redakteure oder Chefredakteure genannt – so etwa Nizam Madejuev, I. Sušanlo und A. Chavazov. In dieser Zeit erschien die Zeitung wöchentlich in einer Auflage von 4.000 Exemplaren und fand eine weite Verbreitung – wiederum auch über die Grenzen Kirgistäns hinaus. In den 1970er Jahren waren es dann zeitweilig 4.400 Exemplare, die zweimal wöchentlich herausgebracht wurden. Es war eine Zeit, in der auch erste Bücher in dunganischer Sprache erschienen – so etwa der Band „Lyonminšin“, in dem sich Beiträge (sowohl Prosa als auch Dichtung) verschiedener junger dunganischer Autoren (etwa Ersä Bjžonguidi, R. Chasanov, J. Janšansin, Chija Laachunov, Huse Make, Jakub Mamezov, L. Šinlo etc.) fanden. Wie erwähnt, waren auch in der Zeitung und ihren Vorgängern schon literarische Texte publiziert worden.

Auf die Pensionierung von Jasir Šivazi im Jahre 1966 folgte Jakub Chavazov als Chefredakteur und bis 1987 auch als Herausgeber der Zeitung. Leiter der Redaktion wurde später Šamuza Ismar Bekazovič. Diese übten ihre Tätigkeiten bis zum Umbruch in der Sowjetunion mit seinen Auswirkungen auch in Kirgistan aus. Bis zur „Wende“ war die Zeitung weiterhin eines der offiziellen Organe des Zentralkomitees der Kommunistischen Partei Kirgistäns. Im Zuge des Zusammenbruchs der



Sowjetunion wurde der „Öffentliche Rat des Dunganischen Volkes“ von Dunganen aus Kirgistan, Kasachstan und Usbekistan, eine von den Parteistrukturen unabhängige Vereinigung, die später in „Verband der Dunganen Kirgistans“ umbenannt wurde, eingerichtet. Dieser Verband übernahm 1992 die Zeitung und benannte sie in „Xuějmin bo“ (Хуэймин бо, 回民报, ~ „Zeitung der Dunganen“) um. Die Leitung der Redaktion wurde weiterhin von Šamuza Ismar Bekazovič besorgt.

In den folgenden Jahren stand die Zukunft der Zeitung schließlich auf dem Spiel. Aufgrund fehlender finanzieller Mittel wurde das Erscheinen gar ganz eingestellt und erst 1996 konnte der Betrieb wieder aufgenommen werden. Tatsächlich war es eine Neugründung unter dem alten Namen „Xuějmin bo“ (Abbildung 5). Es war der „Verband der Dunganen Kirgistans“, der sich um die Zeitung

Сан жын ха йнцин - хуон тү бяичын жин

Хуэймин бо

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МЫ РАЗНЫЕ, НО МЫ РАВНЫЕ!

(к 145-летию переселения дунган в Казахстан)

«Великому Казахскому народу и всем тем людям, которые протянули руку помощи в трудные для дунганского народа времена — искренняя благодарность.

Вместе мы всегда будем помнить великий подвиг, который совершили наши деды и подарили нам самое главное — право на жизнь» — эти слова благодарности высечены на камне на долгие века для наших потомков.

С возложением цветов к памятнику не только Казахскому народу «Казах халқына алғыс» от дунганского народа Казахстана началось праздничное мероприятие, посвященное 145-летию переселения дунган в Казахстан.

145 лет назад три братских народа Средней Азии — Казахстана, Узбекистана и Кыргызстана протянули руку помощи дунганскому народу в те тяжелые дни.

Село Масанчи со своей 145-ти летней историей может гордиться своим динамичным развитием: здесь живут и трудятся представители 14 национальностей:



казахи, кыргызы, русские, уйгуры, дунганы, украинцы, татары, корейцы, балтары и многие другие. Все они одной дружной семьей вносят свой вклад в развитие родного края.

Этот год для жителей села, носителям има революционеры, командиры дунганского кавалерийского полка Красной Армии, общественного и государственного деятеля Матвея Масанчи является знаменательным — селу Масанчи исполняется 145 лет.

В праздничном мероприятии приняли участие гости из дальнего и ближнего зарубежья, руководители области, районов, представители общественных организаций и все жители села Масанчи.

(Материалы о прошедшем мероприятии читайте на 4-5 страницах этого номера.)



«МЫ РАЗНЫЕ, НО МЫ РАВНЫЕ!»
145-летию переселения дунган в Казахстан

Помни о своих корнях!



На самом крупном по территории кладбище Иссык-Атинского района жители близлежащих сел провели день поминовения по усопшим. В этот день все монументы были прочтены и в дань памяти усопших предков, которые впервые пришли и поселились на землях Кыргызстана 145 лет назад.

Около двух тысяч сельчан посетили мероприятие: руководители государственных, учебных заведений, общественных организаций, бывшие сосланы пометрузована в бюджет местных мечетей для помощи нуждающимся и малоимущим жителям.

Фото нашего корреспондента.

ОБЪЯВЛЕНИЕ

В честь празднования 5-ой годовщины «Дня Дунганского Языка», а также поддержки всех дунганских детей объявляется КОНКУРС на лучшие детские рассказы, стихи, пословицы, поговорки и скороговорки, лучшие описания изготовления авторской одежды для девочек, лучшие описания изготовления авторской одежды для мальчиков, лучшие описания изготовления ювелирных украшений для девочек и мальчиков, лучшие рецепты дунганской кухни для детей на ДУНГАНСКОМ ЯЗЫКЕ!

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Контактный номер: 8707 762 58 77

Abbildung 5. Deckblatt der Zeitung „Xuějmin bo“ (M. Knüppel)

bemühte und so konnte am 18.5.1996 die erste Ausgabe der alten / neuen Zeitung erscheinen. Es war eine Sonderausgabe zu Ehren des acht Jahre zuvor verstorbenen Jasir Šivazis anlässlich seines 90. Geburtstages. Der Vorstand der Zeitung wurde von Behaz Rakhmanovich Duvaza geleitet. Später, im Jahre 2012 trat Fatima Mašinjaeva die Position der Chefredakteurin an, von Mai 2013 bis Dezember 2014 wurde diese Funktion von Zulfija Suchuza bekleidet. Die Redaktion wurde für einige Zeit von Janloda Rachia Abdullaevna geführt. Die heutige Herausgeberin ist Zuhra Šivaza, eine Nichte Jasir Šivazis.

In Darstellungen im Internet ist noch immer zu lesen, dass „Xuéjīn bo“ (und hiermit auch die Vorgängerzeitungen) die einzige dunganische Zeitung sei. Dies war lange Zeit auch richtig, tatsächlich aber ist es in den vergangenen Jahren zu einigen Entwicklungen gekommen, die die Feststellung als überholt gelten lassen dürfen. Einerseits ist es vor einigen Jahren wohl zur Gründung eines „Konkurrenzblattes“ gleichen Titels gekommen, andererseits haben der „Verband der Dunganen Kirgistäns“ und die Sektion für Xinjiāng der *China News*-Agentur im Jahre 2014 eine Kooperation hinsichtlich einer chinesischen Ausgabe, mit der auch die Hui-Muslime des „Reichs der Mitte“ erreicht werden sollen, vereinbart. Es war seinerzeit der kirgisische Abgeordnete und Vorsitzende des „Verbandes der Dunganen Kirgistäns“, He Sulimanov Bachdi, der ein entsprechendes Abkommen unterzeichnete.⁸ Noch im selben Jahre wurde die chinesische Ausgabe, die zunächst denselben Titel geführt hatte, in „Zhōngyà Huímín bào“ (Жун-я Хуэймин бо, 中亚回民报, „Zeitung der Hui Zentralasiens“) umbenannt.⁹

3 Schlussbemerkungen

Warum nun ist diese Zeitung – jenseits des pressegeschichtlichen Abrisses, der in der vorliegenden Miszelle gegeben wird oder den in den Ausgaben von „Xuéjīn bo“ und ihren Vorgängerinnen enthaltenen literarischen Texte – für die dunganischen Studien, vor allem auch die dunganische Philologie, von so großer Bedeutung? Zunächst einmal spiegeln die Zeitschrift, ihre Geschichte und ihre Inhalte beispielhaft die Umbrüche, denen Kirgistan, aber auch die dunganischen Gemeinschaften vor allem im 20. Jh. unterworfen war(en), wider. Allerdings reflektieren sie auch die Einflüsse, die diese Umbrüche auf die dunganische Schriftsprache (welche natürlich weit vor die Jahre 1927 bzw. 1930 zurückreicht, jedoch keine Druckerzeugnisse kannte) hatten. Zu denken wäre hier bloß an die spezifisch

⁸ 吉尔吉斯斯坦议员:加强合作开创丝绸之路新历史.中国新闻网.03. März 2014. Zugriff am 15. September 2023. <http://www.scio.gov.cn/ztk/wh/slxy/31214/Document/1375745/1375745.htm>.

⁹ 吉尔吉斯斯坦议员:加强合作开创丝绸之路新历史.中国新闻网.03. März 2014. Zugriff am 15. September 2023. <http://www.scio.gov.cn/ztk/wh/slxy/31214/Document/1375745/1375745.htm>.

stalinistische, von der herrschenden Ideologie bis zum Zusammenbruch der Sowjetunion gebrauchte Terminologie, welche in den 1990er Jahren auch aus dem dunganischen Schrifttum verschwand oder die Präsenz des russischen Lehnguts, von welchem noch zu ermitteln wäre, ob dieses als heutige „Prestigesprache“ bei den Dunganen in quantitativer Beziehung eher zu- oder doch abgenommen hat und nicht zuletzt die Frage, ob mit der verstärkten Hinwendung der zentralasiatischen Gesellschaften zum Islam möglicherweise eine Zunahme des spezifisch muslimischen Vokabulars zu verzeichnen ist. Natürlich ließen sich noch zahllose andere Fragestellungen ins Spiel bringen, maßgeblich ist jedoch, dass „Xuejmin bo“ und ihre Vorgängerinnen für sprachgeschichtliche und philologische Untersuchungen aller Art wertvolles Ausgangsmaterial bietet.

Danksagungen

Der vorliegende Beitrag ist aus einer kleineren Feldforschung im Sommer 2023 in Biškek hervorgegangen. Der Dank gilt an dieser Stelle den Informanten, Frau Zuhra Šivaza, der Chefredakteurin der Zeitung, Frau Zulfija Iubuza (Sprecherin des *Gānsù*-Dialekts des Dunganischen [beide Elternteile sind Muttersprachler]), Prof. Ali Alievič Džon von der Akademie der Wissenschaften, Biškek, sowie den anonym gebliebenen Gewährsleuten, die im Laufe der Informationsgewinnung weiterhin befragt werden konnten.

Disclosure statement

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M i s c e l l a n e a

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An Excerpt from the ‘Comparative and Etymological Dictionary of Beja: Fauna in Beja Lexicon’

Abstract The contribution summarises the Beja lexicon connected with zoological terminology. Every lexeme is documented in available sources and etymologized in areal or genealogical perspectives. In the case of borrowings, the ambition is to trace primary donor-languages, usually Arabic or Ethio-Semitic, sometimes Nilo-Saharan. The inherited lexemes are identified, if no convincing donors were determined, while there are promising comparanda in other Cushitic, Omotic or other Afroasiatic branches.

Keywords Beja, Cushitic, Afroasiatic, Nilo-Saharan, zoological terminology, etymology

The Beja [Beḍawiye] language from Eritrea, Northern Sudan and Southern Egypt is the only representative of the North branch of the Cushitic languages. Besides very archaic grammar there is an interesting lexicon, although full of borrowings from Arabic, Ethio-Semitic and other sources. The most effective way in stratigraphy of a lexicon of any language is a systematic etymological study of the lexicon leading to the etymological dictionary of such a language. The idea of *Etymological Dictionary of Beja* has its origin in one Viennese café in summer 1990, where I met with Andrzej Zaborski, one of the greatest specialists for Cushitic languages and specifically Beja. Thanks to Zaborski's energy and the positive reaction of Bernd Heine and Hans-Jürgen Sasse I have got Humboldt's fellowship for this project and study of materials at the institutes headed by these scholars, Institute of African Studies



and Institute of Linguistics at the University of Cologne respectively. At the end of the stay (1993–1994) the raw manuscript was in principle ready. Unfortunately, it was a real manuscript, written by hand. Only after the computer revolution in my home organised by my wife Marcela, I was able to start gradually rewriting the thick file into the electronic text. In 2003 the first two parts were published: ‘Fauna in Beja Lexicon’ (Blažek 2003a) and ‘Beja Kinship and Social Terminology’ (Blažek 2003b). The first version of ‘Natural Phenomena, Time and Geographical Terminology in Beja Lexicon’ was published in two parts (Blažek 2005a; 2006). The current version, however, represents the radically updated and supplemented text. Thanks to the longer period expired from finishing the first version of the manuscript, the new data from the Beja lexicon can be included (namely R. Hudson’s ms. rewritten by Blench; Starkey field data for Ammar’ar; a rich Beja-English lexicon by Wedekind or valuable grammatical research of Vanhove). The same may be said about new special studies devoted to various Cushitic languages, e.g., the reconstruction of the Agaw protolanguage by Appleyard (2006) or the Kemant grammar by Zelealem (2003); new Saho dictionary by M. and R. Vergari (2003), new descriptions of Rendille by Pillinger and Galboran (1999), Dasanech by Tosco (2001), Konso by Ongaye Oda (2013), Tsammakko by Savà (2005), Sidamo (SAE 2007), besides the comparative Cushitic glossary by Bender (edited posthumously by G. Hudson in 2020); South Cushitic by Kießling and Mous (2003); plus other Afroasiatic branches, Omotic: Aroid comparative lexicon by Bender (1994) and Omotic comparative glossary by Bender (2003), comparison of 100-word-lists by Blažek (2008), besides new descriptions of individual languages as Wolayta by Lamberti and Sottile (1997), Maale by Amha (2001), Hamar by Petrollino (2016); Chadic: *Chadic Lexical Roots I–II* by Jungraithmayr and Ibrizsimow (1994), *Reconstruction of the Phonology and Lexicon of Proto-Central Chadic* by Gravina (2014) or *Chadic Etymological Dictionary* by Stolbova (2016); Berber: *Dictionnaire des racines berbères I–III* by Naït-Zerrad (1998–2002), *Essai sur la phonologie du proto-berbère* by Kossmann (1999), *Dictionnaire Touareg–Français (Niger)* by Prasse et alii (2003); Egyptian: *Etymological Dictionary of Egyptian I–III* by Takács (1999; 2001; 2007); Semitic: *Dictionnaire des racines sémitiques (DRS)*, fascicles 1–10, by Cohen, Lonnet et al. (1970–2012) or *Semitic Etymological Dictionary I–II* by Militarev and Kogan (2000, 2005). These new standards were already applied to the most recent parts of the ‘Comparative and Etymological Dictionary of Beja’, devoted to the anatomical, botanical, geographical and astronomical lexicon (Blažek 2020; 2021; 2023). The richest sources of Beja zoological terminology offer five dictionaries: Munzinger (1864), Almkvist (1885, including older records), Reinisch (1895), Roper (1928), Wedekind (2007), and field records of Hudson rewritten by Blench (1996) and of Starkey for Ammar’ar (2004). Unfortunately, the complete lexical data collected by Vanhove in Sudan are not yet available. For the present study the relevant lexemes from her grammar of Beja were included (Vanhove 2017), besides individual zoological terms recorded by Morin (1995) in Beja songs.

Lexical data

ʔi f. (acc. *ʔit*, pl. *ʔe*) 'small white sea-shell' (Rp) = *ʔit* f. 'shell', def.pl. *tiʔi* and *eet* f., def.sg. *tooʔi*, def.pl. *teeʔi* id. (Wd) = *teéh*, i.e. **e*, 'Schnecke' (Se)

ab m. 'goat, young male, billy goat', def.sg. *wʔab*, def.pl. *yʔaba*, and *abatt* f. 'young goat', def.sg. *tuʔabat* (Wd) = *ʔab* m., pl. *abg*, f. *abad* 'kid', *abʔaddi* 'skin with the hair not removed, i.e. skin of kid' (HuB) = *ab* c., pl. *āba* 'kid, young goat; dwarfish person' (Rp) = *ab* c., pl. *-a* 'Zicklein, Junges der Ziege' (Re) = *ab* c. 'Junge der Ziege, Zicklein' (Al) = *ab* 'männliches Zicklein', pl. *abab*, f. *abet* 'weibliches Zicklein' (Mu); cf. *abaab-haakʷili* 'Vénus', lit. 'agneaux' + le nom d'agent du verbe *hakʷir* 'attacher' au diminutif (Vanhove 2017: 108)

Cu: (E) Or *abiyó* 'antilope orix, antilope cervo' (Borello); ?Burji *ibáar-i* 'nanny goat, female goat which has given birth' (Sasse 1982: 103); ?Yaaku *apur* 'sheep' (Eh);

?Ch: (W) Nbauchi: Diri *aba* 'goat' (Sk), if it is not related to Jimbin *àkwá* id. etc. (JgIb 2: 166) || (C) Chibak *ʔabà* 'he-goat', WMargi *ʔabà* id. (Kr);

Eg (MK lit.) *ib* 'Böckchen' (Wb. I: 61).

Lit.: Reinisch 1895: 3: Beja + Eg; Ehret 1979: 171: Beja + Yaaku + SCu **ʔaf-* 'goat' + Eg; EDE I: 82: Beja + Eg + Diri.

ībaab m., pl. *ībāb* 'nit or young of louse' (Rp) = *ʔi:bā:b* 'louse' (HuB)

Cu: (E) HECu **ibibe* 'louse' > Burji *í(i)bb-a*, Sid *ib-icco*, pl. *ibiib-e*, Kamb *ibiib-ic-cu-ta*, pl. *ibiib-e*, Had *ibiib-a*, Gedeo *ibbe* id. (Sasse 1982: 104; Hudson 1989: 94).

abdergága, *abdregága* m. 'Riesenschlange, Boa constrictor' (Re)

Reinisch (1895: 92) identified in it a compound consisting of *ab(u)* and a derivative of the verb *agder* and *adger* v. 2 'im Stande sein, können, vermögen', subst. *ágder* and *ádger* and *ádreg* m. 'Kraft, Vermögen'; cf. also the idiom *o-ankuane o-ed-ergab* 'Gott der Starke' recorded by Munzinger.

Hdd *abúki* 'camel at training age' (BG)

Cf. *abuuk* m. 'holding, seizure', def.sg. *wʔabuuk* (Wd)?

abuláay, *abalaay* 'Cercopithecus griseo-viridis' (Re) = (*h*)*abelay* c., pl. *abilee* 'ape, monkey other than baboon' (HuB) = Sawakin *o-hābālai* 'small monkey with long arms' (Th)

Reinisch (1895: 3–5) connected it with Nubian forms as Mahas *abalāñ* 'ape, Cercopithecus griseo-viridis', Kenzi *ābālāy* id. and SudAr *ʔabu lang*, cf. also Mubi (ECh) *ʔabalāny* 'red monkey' (JgIb 2: 237). He also mentioned other animal names in Beja consisting of the component *ab(u)*: *abu-ʔagléen* 'Ibis', *ab-dergága* 'Boa constrictor', *ab-náfa* 'Viper', *abu-šóok* 'Stachelschwein', *abu-táabiš* 'Fischadler'. Mur-

ray (1923: 2) added Kunama *gábelá* ‘Affe’ (Re) = *gobella* ‘monkey’ (Salt).

ab(a)náfa m. ‘Viper’ (Re)

From SudAr *’abu nafh*, lit. ‘father of blowing’? (Reinisch 1895: 5).

Hdd *abét* ‘female camel lacking milk’ (BG)

Cf. *abatt* f. ‘young goat’ (Wd)?

adangaláay c., pl. *adangaláy* ‘Eidechse’ (Re; Reinisch 1893–1894: §290, separated the suffix *-aláay*) = *dangálay* c., pl. *dangáley* ‘lizard’ (Rp)

Ch: (W) Hausa *kadangaree* ‘lizard’; (C) Tera *dínglítí* ‘scorpion’ (Newman); Musgu *díjídíjítí*, pl. *deɲdeɲ* ‘Eidechse’ (Krause apud Lukas 1941: 91); Banana *hɔɔɔgola* id. || ?(E) Kera *asunguli* id.

Be: (S) Ahaggar *adâknan*, pl. *idâknânen* ‘chameleon dans le ventre de sa mère’ (Foucauld I: 190).

Lit.: Rössler (1979: 30): Beja + Hausa + Banana + Kera + Saharan: Tubu (*k*)*adun̄kuli* id. Onomatopoeitic?

’aḍiḍáne m. ‘black poisonous scorpion’ (Rp) = *adiid’anoo* m. ‘large scorpion’ (HuB)

Cf. *aḍiḍ* m. ‘fraction, division, part’, def.sg. *w’aḍiḍ*, def.pl. *y’aḍḍa* (Wd)?

’ágaba m. ‘Büffel(ochs)’ (Re) = *agaba* ‘Büffel’ (Mu)

A *Wanderwort* occurring in both EtSe and Beja and Saho languages:

EtSe: Ti *ʔagaba* (Mu) = *ʔägäba* ‘buffalo’ (LH 488);

Cu: (E) Saho *agaba* ‘Büffel, Bubalus vulgaris’ (Re). Reinisch (1887: 211) added Bilin (CCu) *käbga* ‘Büffel’ (cf. Appleyard 2006: 39) and Kunama (NS) *gabga* id.

’ihe f. ‘hopper locust’ (Rp) = *hi* c. ‘locust, grasshopper’ (HuB)

Cu: (E) Som *ayyah* ‘locust(s)’ (Ab) = ‘Heuschrecke’ (Re) = *ayah* ‘locust’ (Luling); Harso, Dobase, Gollango *ayy-akkó* ‘Heuschrecke’ (AMS); Sasse (1979: 37) would expect a preservation of *h* in Dullay.

Om: (S) Bako, Galila (*e*)*ek*, Dime *iik* ‘locust’ (Be).

Ch **hVy/w-* (Stolbova 2016: 166, n. 313) > (C) Chibak *xawà*, WMargi *haʔwa*, Ngwahi *həwà*, Bura *hawà* ‘locust’ (all Kr) = *hauwa* ‘locusts’ (Blench); Bana *xây* ‘sauterelle’ (Gieder and Linhardt), Kilba *háʔi*, Hildi *ʔaʔi*, Wamdiu *ʔaʔi*, Margi *aʔayi*, Higi Nkafa *xàgi*, Higi Baza *xàgyi*, Higi Kamale *xàgi*, Higi Ghye *xàyi*, Higi Futu *xàgi*, Fali Kiriya *xàyi* ‘locust’, Fali Gili *xàyi* id. (all Kr); Fali Jilbu *yùwî*, Fali Mucela *yìwu*, Fali Bwagira *yìwun*, Nzangi *ʔyəho*, Gude *ayùwa* (all Kr) = *áyìwá* ‘grasshopper’ (Hoskinson); Hurza *ayimak* ‘sauterelle’ (Mc); Wandala *íwě* (Mc) = *ʔiwè*, Glavda *ʔàʔàyuwa*, Gava *yàʔiwà*, Nakatsa *yàyuwa* (all Kr); Podokwo *íyawa* ‘sauterelle’ (Mc); Hdi *hiʔi* ‘grasshopper’ (Bramlet); Zulgo *háyaw* ‘sauterelle’ (Haller et al.),

Moloko *heyew* 'criquet' (Bow), Muyaŋ *éyèw* 'grasshopper' (Smith), Mada *ayəq* 'sauterelle', Uzam *awayək*, Mofu *hoygk* id. (all Mc); Makari *hayo* 'grasshopper' (Allison); Gidar *hèy-dèŋ* 'criquet' (Frajzyngier) = *hédeŋ* 'sauterelle' (Mc); Gisiga *hoyok* (Lk); Musgu *ayúk*, *aiúi*, *ayuwi* 'Heuschrecke' (Lk), 'Muzuk 37' *áyíwi* 'sauterelle' (Mc) || (E) Mawa *uwi* 'locust'; Mubi *wàwó* 'sauterelle, criquet' (Jg).

?Se: Ar *hāwiyat* 'locust' (Sg 1161). The Arabic word could be adapted in (some of) the Chadic languages. On the other hand, Somali *h* does not correspond to Ar *h*. Lit.: Stolbova 2016: 166, n. 313: C + ECh + Ar.

Note: Stolbova 2016: 155, n. 284 compared Kilba *háʔi*, Margi *aʔayi*, Higi Nkafa *xəgi*, Higi Baza *xəgi* with Makari *gayo* 'grasshopper' (Allison 2005: 17, while on p. 20 Allison has recorded Makari *hayo* id.), and further with WCh: Ngas *gʷok*, Goemai *ngok* 'locust', Mopun *ngòk páal* 'kind of grasshopper', Mushere *ngok* 'grasshopper'. Taking in account Ar *gawgaʔ* 'sauterelle' (Biberstein-Kazimirski II: 519) = *gawgāʔ* 'noisy crowd' (Sg 766), she reconstructs pCh **[hʷ]a[h]Vʔ-*.

'ihe c. 'junge Ziege, Zicklein' (Re)

(1) Could it be connected with *'ihe* 'hopper locust' recorded by Roper?

(2) Could it be connected with EtSe: Gz *ʔahā* 'cattle, cows', Ti and Ty *ʔaha* 'cattle' (Leslau 1987: 12) ||| Eg *ih* 'Rind' (Wb. I: 119–120), Copt *εʔε* m. 'bœuf', f. 'vache' (Vycichl 1983: 50)? Cf. Cohen 1947: #11: Se + Eg (following Littmannn)?

**ajama* = *adjáma* 'Ente' (Se) = *agama* m. 'seagull' (HuB)

Perhaps borrowed from Ar *ʔağğām* 'mountain swallow; bat' (Sg 672).

eeki f., pl. *eeqə* 'white vulture, hawk' (HuB) = *ééke* c. 'Falke, Habicht, Sperber' (Re) = *éke* '(eine Art) Geier' (Al) = *equih* 'vautour' (Li) = *[te]êke* 'Weihe' (Se)

There are interesting Semitic, ECushitic and NOmotic parallels:

Se: Ar *ʔanūq* 'vulture', Gz *ʔanqe*, pl. *ʔanāqəy* 'hawk, kite', Amh *anqe*, Gurage *anq'it* 'kind of hawk' (Leslau 1987: 30–31);

Cu: (E) Dullay: Harso *ʔank-o* 'Geier' (AMS);

Om: (N) Malo *anʔkó* 'appet-faced vulture', Basketo *anʔká* 'vulture' (Fl).

oka 'Schaf' (Lucas; see Almkvist 1885: V)

Cu: (E) Arbore *ʔokk-ič/-ité* 'individual male / female of horned stock' (Hy); Do-base *okk-itte* 'Schaf, das noch nicht geboren hat' (AMS) || (S) Asa *ʔaʔaku* 'sheep' (Ehret 1980: 277 compared it with Qwadza *a'ato* id. and Mbugu *amo* 'goat');

Om: (N) Doko *okki* 'heifer' (Fl)

Ch **awku* 'goat' (Newman 1977: 27) > (W) Hausa *àkwíyàà*, pl. *áwáákíí* 'goat'; Kofyar *ɔk*; Kulere *ʔaah*; Karekare *ʔóókàì*; Jimbin *àkwá*, Miya *áhu*; Ngizim *áakù* || (C) Kilba *kwa*; Higi Nkafa *ukwe*; Gude *ohwa*; Lamang *ógù*; Glavda *áágwà*; Muktele *àwák*, Gisiga *ʔaw*; Gidar *hawá*; Logone *húfu*; Musgu *hiki*; Zime-Batna *úhʷú* || (E) Dangla *áwkà* id. (JgIb 2: 166–167).

'álaag f., pl. 'alága 'water-worm' (Rp)

Borrowed from Ar *šalaqa* 'leech' or Ethio-Semitic: Gz *šalaqt* and *ʔalaqt* id., Ti *šalāq* id. (Leslau 1987: 61). There are interesting (areal or expressive?) parallels in East Cushitic: Som *šolaašol* (Re) = *šalaašul* (Ab); Or: Guji *ulaula*, Macha and Borana *ulanula* (LVC); Gedeo *ulaʔull-a*, Had *urull-a*, Sid *ulaaʔull-e* 'leech' (Sasse 1982: 128; Hudson 1989: 90).

alli f., pl. *illi* 'long-haired sheep' (HuB)

Cu: (E) Afar *illi* pl. 'Kleinvieh, Schafe und Ziegen' (Re) = *illi* 'sheep', pl. *il-litte* (PaHy), Saho *ille* coll., sgl. *illéyta* 'weisses aus dem Dankali kommendes Fettschwanzschaf' (Re), besides *ala* 'she-goats', *alat-ilo* 'flock of goats' (Vergari)?; ?Som *alen* 'ram' (Funaioli and Simonetta 1985: 86); ?Or: Macha *hoola*, Guji *hoole*, Borana *hola* 'sheep' (LVC), Orma *hoolaa*, pl. *hooliyoo* id. (Stroomer); ?Burji *hil-ísso* 'female calf', pl. tantum *hil-áano* 'calves' (Sasse 1982: 96 connected it with Som *weeyl*, Had *woʔl-a* 'calves');

?Be: (N) Tazerwalt *ulli* 'Schafe', *tīli*, pl. *táttēn* 'Mutterschaf' (Stumme), Iznacen *ulli* 'troupeau de brebis, ovins' (Rn), Zayan *ulli* pl. 'les ovins' (Lo), Nefusa *tilī*, pl. *táttēn* 'pecora' (Beguinet); (W) Zenaga *tidži*, pl. *tattēn* and *talēn* 'brebis' (RB); (S) Ahaggar *tehēle*, pl. *tiháttēn* 'brebis', Ghat *tehale*, Tawllemet *tilāy* (Prasse 1974: 338–339 proposed a pattern **tē-h[a]l-ay*, pl. **tī-h[a]l-tiHin*), but Ghadames *tabāli*, pl. *tāliwīn* 'brebis' (Lf) = *taf'ali*, pl. *-win* id. (Motylinski), Augila *tevél*, pl. *dvittīn* 'pecora' (Paradisi) indicate an initial labial (cf. Vycichl 1955: 314 who connected the Berber word with Eg [OK] *b3* 'heiliger Bock', see Wb. I: 414);

Se **ʔayl*- 'ram' > Akk *ālu*, Ug *āl*, Ph pl. *ʔlm*, Punic *ʔyl*, Hb *ʔayl* (Cohen 1970: 17; DUL 46). It is apparently different from **ʔayyal*- 'cerf' (Cohen 1970: 17; DUL 46).

**aalem* [*taālem*] 'Stachelschwein' (Se)

Apparently a feminine.

alandoya 'zum ersten mal trüchtige Kuh' (Mu) = *allandoiyā* m. 'camel that is hobbled hopping along', f. 'cow wanting a bull or in first pregnancy' (HuB)

Probably derived from *alando* v. 2 'to shy, rear, kick and plunge', cf. *unuus'áa té'aa hoi nīya neádhib igiesó alandoūni* 'this cow, when we wish to milk from it, at once it begins to kick and plunge' (Rp).

ambilibiliit 'butterfly' (Tl)

Hdd *amáda* 'camel not yet milked' (BG) = 'amaḍi 'time for milking nagas, often by nights'

(e)*mjafár* f., pl. *emjáfra* 'Vipensorte' (Re)

Reinisch (1895: 18) connected it with Ar *muzaffar* 'Anhelitus vehemens'.

'ane f., acc. 'anot, 'ewe', pl. 'ewes, sheep' (Rp) = *anoot* f. 'sheep', def.sg. *tu'anu*, def.pl. *ti'anu* (Wd) = *t-'anoo-t* 'les brebis' (Vh) = *anoo*[t] 'sheep' (Tl) = *ano* and *ána* f. 'Schafmutter, Schaf', *anó-o-t* 'oor 'Lamm' (Re) = *annoo* f. 'sheep', *annoot dambi* m., pl. -a 'dragon fly' (HuB)

(1) Cu: (E) Afar *anaṣ-to* 'lamb (female)' (PaHy); Dasanech *ʔān* 'domestic animal' = 'cattle and the little livestock' (Tosco 2001: 478).

?Guanche (Tenerife) *ana* 'a sheep' / 'mouton', *haña* 'la oveja' (Woelfel 1965: 485–487; he characterized Abercomby's comparison with Beja as *ganz fernliegende*; on the other hand, Militarev 1984: 21 accepted it);

EtSe: Gurage: Chaha *onä*, Ezha *onnä* 'the young male goat or sheep' (Leslau 1979: 55 connected the Gurage and Beja words).

(2) Cu: (E) Som *wan*, pl. *wanan* 'ram' (Ab), Rend *onó* 'old or mature ewes' (GP) = 'sheep' (Heine 1978: 76 reconstructed pSam **wan* 'ram');

Eg (NK) *wny* 'Kalb (als Bezeichnung des Osiris)' (Wb. I: 315).

Lit.: Cohen 1947: #126: Beja + Som; Takács 1996: 63: Beja + ECu + Eg.

Note: The Somali and Egyptian *w-* would imply pre-Beja **wanV* with a following reanalysis caused by homonymy with the article.

andiirhoo c. 'fowl', cf. *malaliit andiirhoo* 'bustard or any large bird found in desert', lit. 'desert fowl' (HuB) = *andirhe* and *endirhe* c. 'fowl' (Rp) = Sawakin *wundirho* and *tundirho* 'fowl, chicken', cf. Hdd *to-mälälît ndirôt* 'bustard', i.e. 'desert fowl' (Th) = *endirho*,-u,-e, *éndhiro*, *ándhiro* c. 'Huhn, Henne oder Hahn', cf. *malaalîit endirho* 'Wüstenhuhn' (Re) = *teantie-reh* 'Haushuhn' (Kc) = *tandirhu* 'Henne, Kücker' (Se) = *ad dee ro* 'poule' (Salt)

There are apparent (areal?) parallels in Ethio-Semitic a Central and East Cushitic languages:

EtSe: Gz *dor(o)ho*, pl. *dawārəh* 'chicken, hen, rooster, cock, fowl', Ti *derho*, Ty *därho*, Amh *doro*, Gurage *gärä* id. (Leslau 1987: 142);

Cu: (C) **dirw-a* (Appleyard 2006: 43) > Bilin *diruwa*, pl. *dirw* 'Huhn, Henne' (Re) = *dirwa* 'chicken' (Ap), Qwara *diruwa*, Dembea *dirhwa* and *diruwa*, pl. *dirkw*, Khamir *jiruwa* and *giruwa*, pl. *jirəkw* and *girəkw* id. (all Re), Kailiña *dərwa*, Khamtanga *jirwa*, pl. *jirəkw* 'chicken' (Ap), Khamta *girwa*, pl. *giru* 'pollo, gallina', Kemant *dirwo*, pl. *diruk* 'poulet, coq, poule' (CR), with var. *diwra* (Sasse); Damot *duri* (Re), Awngi *dúra* 'hen' (Ht) = *dura* 'gallina' (Waldmeier) = *diri* 'gallina, pollo' (CR), Kunfāl *diri* 'hen, chicken' (Cw) || (E) Afar *dorrahe* 'hens' (PaHy), Saho *door(o)ho* and *diirho*, pl. *dooraah* 'Huhn, Henne' (Re); Som *dooro* 'chicken, hen' (Ab), Jiddu *duurí* 'chicken' (Banti and Ibraaw);

Om: (N) Chara *deera* 'pollo' (Ce);

Ch: (E) Sumray *dúrreei* 'Henne', Kabalai *túro* 'Huhn', *túro baa* 'Hahn', Nancere *túruba* 'Hahn' (Lk).

Lit.: Müller 1975: 67: Cu + EtSe + Sumray.

There are also interesting NS parallels: Kunama *doora* ‘Huhn, Henne’ (Re) = *dorha* ‘chicken’ (Salt); Nub: Kenzi *darbād*, Dongola *durmāde*, Mahas *dirbād*, Old Nobiin ΔOYTPAN ‘hen’ (cf. Murray 1923: 31).

endit ‘Nashorn’ (Heuglin)

Cf. *d’a* ‘horn’ (Rp)?

inḍaat f. ‘calf of cows’ (Wd)

Cf. *ḍa* c. ‘newly born calf’ (Rp).

Hdd *u-angáloy* ‘old camel, no longer joining the others’, *i-’angalóoy* (sic) ‘herd without milk nags’, *t-’angalóoy* ‘herd’ (BG) = *angalooy* / *angarooy* / *angaraw* m. ‘camel for riding’, def.sg. *w’angalooy* / *w’angarooy* / *w’angaraaw*, def.pl. *y’angalooya* / *y’angaraawa* / *y’angaroowa* (Wd)

Cu: (E) **gaal-* ‘camel’ > Saho-Afar *gaal-a*; Som *geel*, Rend, Boni *gaal*, Bayso *gaal-a*; Arbore *gal-te*, Dasanech *gal-ti* f., pl. *galsam* m. (To), Elmolo *gal-te*, pl. *gaal*; Oromo *gaal-aa*, Konso *kaal-a*, Dirayta *kaal*; Harso, Dobase, Gawwada *kaalá*, Gawwada of Dalpena *kaal-xó* (AMS); Sidamo *gaal-a*, Darasa *gaal-a*, Burji *gáal-e*, -i coll. ‘camels’, sgl. *gál-co* (Sasse 1982: 72).

Om: (N) Dache, Zayse *gaale*; Janjero *gaala*, Kafa *gallo*, Mocha (Sheko) *gaale* ‘camel’ < HECu? (Lamberti and Sottile 1997: 372).

Be: (S) Ahaggar *ā-gelgāl-i* ‘chameau de bât commun et lourd’ (Ritter 2009: 115). Se **?a-gal-* and **gilgal-* (redupl.) ‘sp. equid’ > Akk *agāl-u*, *agall-u* ‘an equid’ (CAD Ia: 141), ‘Reitesel’ (AHw 15), Ebl *ag-lum* = ANŠE.NITA.KUR = ‘a donkey’; Ti *gəlgāl* ‘foal (mule, horse)’, Ty *gəlgəl* ‘puledro di cavallo o mulo non ancora domato’, Amh *gəlgāl* ‘the young of domestic animals (goat, sheep, horse, donkey)’ (Militarev and Nikolaev 2020: 213–214: ECu + NOm + Be + Se).

Note: The prefix *an-* could be the same as in *andiirhoo* / *endírho* ‘fowl’ (HuB/Re), *endit* ‘Nashorn’ (Heuglin), *enkerêwil* ‘beetle’ (Th) or *inḍaat* f. ‘calf of cows’ (Wd).

arigano/e c. ‘Raubameise’ (Re), see *hángana* ~ *hánkana* ‘Sorte grosser schwarzer Ameisen’ (Re)

Sawakin *enkerêwil* ‘beetle’ (Th)

anoy m., pl. -a ‘sandgrouse’ (Rp) = *anoi* m., pl. -a id. (HuB) = Okela *wa-anno*ⁱ ‘sandgrouse Pallas’ (Th)

?Eg (OK) *wn*, *wnn*, *wnwn* ‘sp. small bird (Blaßhuhn)’ (Wb. I: 307, 317; WPS 212).

Note: The comparison is acceptable only in the case, if the syllable **wa-* was re-interpreted as the article in Beja.

oreo ‘zahmes Tier’ (Mu), cf. also *ora[ba]* in *oscha oraba* ‘männliches Rind, Stier’ (Km)

Cu: (E) **ʔawr-* (Sasse 1979: 46) > Saho *aur*, pl. -a 'bull' (We), Afar *awur* / *abur* / *agur*, pl. *awra* / *aburwa* 'bull, ox' (PaHy); Som *awr* 'he-camel' (Ab), Boni óor 'male elephant', Rend ôr, pl. *our(u)ár* 'bull camel, bull' (Heine 1978: 75 reconstructed pSam **áùr* 'male camel'), Jiddu *úr* 'adult mating-bull' (Banti and Ibraaw), Bayso *aar* 'big bull' (HbLb); Arbore *ʔaar* 'bull' (Hy), Elmolo *aar a ote* 'bull, ox' (He), Dasanech *ʔawr-ic* 'he-camel' (Sa); Or: Borana (*h*)*oor-oo* 'burden camel' (Stroomer); ?Burji *array*, *arʔáy* 'bull', *aʔre* 'calf'; ?Yaaku *erer* 'antelope sp.' (He) || Dahalo *ʔáároole* 'eland / Taurotragus sp.' (Ehret 1980: 287) || (S) Mbugu *áro* 'large herbivore' (Ehret 1980: 333). Cushitic data were compiled by Militarev and Nikolaev 2020: 201.

Eg (OK) *iw3* 'Mastrind, Langhornrind, Hausrind; Ochse', *iw3.t* 'Kuh', coll. 'Rindvieh' (WPS 198).

Be: (S) Ahaggar *awūra*, pl. *iwärân* 'chamelon dans sa 1^{ère} année' < **ā-wirāh*, pl. **ī-warāhan* (Prasse 1973: 58).

Note: Vanhove (p.c. 2001) proposed the interpretation *oreo* = *oo-reew* 'the cattle' and *oscha oraba* = *oo-šʔaa oo-raba* 'the cow – the male'.

erʔe c., acc. *erʔi-b/-t* m. / f. 'eagle' (Rp) = *eerīb* m. 'eagle', def.sg. *wʔeri*, def.pl. *yʔeri* (Wd) = *éerʔe* m. 'weisschwänzige Seeadler' (Re) = *eri* c. 'hawk' (HuB)

?Cu: (E) Afar *ʔarre* 'bird (red-billed oxpecker)' (PaHy); Som *ʔarre* 'doves (many species)' (Funaioli and Simonetta 1985: 34); ?Dasanech *ʔaar-ac*, pl. *ʔaar-ru* 'crow' (To) or *ʔariericu* 'a sp. of unidentified bird (hornbill?)'?

Se **ʔary-* > Akk *erū* 'eagle', Ebl *ir-lu-um* / *ʔerrum* / 'a bird of prey'; Ancient Aramaic ʔr 'bearded vulture', Jewish-Aram *ʔār* 'bird of prey' *ʔaryā* 'id.; eagle'; Ar *ʔaʔwar* 'corbeau' (SED II: 58–59, n. 40).

argin c., pl. *argan* 'lamb, sheep' (HuB) = *argin* m. 'lamb, sheep', def.sg. *wʔargin*, def.pl. *yʔargina* (Wd) = *árgin* c., pl. *argína* 'sheep not yet full-grown', besides *ergaane* c., acc. *ergaaniib* 'lamb' (Rp) = *árgin* and *ergáne,-i* c., pl. -a 'Schaf(bock)' (Re) = *árgin* c. 'Junge des Schafs, Lamm' (Al) = *argeno* 'Ovis aries (in genere)' (Heuglin) = *aérken* 'Widder' (Km) = [*wú*]*argín* 'Schaf' (Se)

Cu: (E) **ʔorg-* > Som *orgi*, *urgi* 'Ziegenbock' (Re), Rend *órgey* '(uncastrated) billy-goat / male goat' (GP); Arbore *ʔorgí* 'male uncastrated goat' (Hy); Or: Borana *org-ee* 'baby she-camel' (Stroomer), Dirayta *ork-eet* 'non-castrated male goat older than ca. two months' (Bl); Harso *ork-akkó* 'Ziegenbock' (AMS), Dopasunte *ʔorkaṇ-ko*, Tsam *ʔorgay-ko* 'he-goat' (Hy); Yaaku *org-ei* 'male giraffe' (He) (Sasse 1979: 23);

?Be: (W) Zenaga *irki*, pl. *ārkān* 'veau' (RB; Vycichl 1955: 315 derived the plural form from **i-irki-ēn*).

arare c., acc. *ararob,-t* 'crane' (Rp) = *arraroi* ~ *arʔarra* m. 'crane, grey (bird), swallow (bird)' (HuB)

?Cu: (E) Dasanech *?ariericu* ‘a sp. of unidentified bird (hornbill?)’ (To); Or: Welle-ga *arragessa* ‘crow’ (Gg) = Borana (*h*)*araankeesa* ‘crow, raven’ (Stroomer).

?Se: Akk *arru* ‘bird used for decoy’ > Aram: Syr *?arra* ‘avis illicebra’; Tigre *?irir*, *?ərīr* ‘bird which has an instinct to lead a honey gatherer to where there is honey’ (SED II: 21–22, #15).

araat c., pl. *aráta* ‘young hare, leveret’ (Rp)

asalaat f. ‘boa’, def.sg. *tu’asala*, def.pl. *ti’asala* (Wd)

Cf. *salaat* ‘python’ (Tl) = *sali* f. id. (Rp) = *sála* f. ‘Sorte grosser Schlangen, eine Art Boa constrictor’ (Re).

isin f. ‘hippopotamus; shield made of hippo hide’ (HuB) = *ĩsin* c., usually f., ‘hippopotamus’ (Rp) = *isín* f., acc. *isínt*, pl. *ísena* ‘Nilpferd, Flusspferd’ (Re)

Reinisch (1893: 45 and 1895: 31) correctly determined as a source a Nubian compound attested in Kenzi *esi-n-ti* ‘Flusspferd’, consisting of *esi* ‘water’ and *tí* ‘cow’ (Murray 1923: 47), hence ‘Wasser-von-Kuh’.

aaši m., acc. *aašob* ‘fish’ (generic) (Rp) = ‘*aaši*, acc. ‘*ašoo-b* id. (Vh) = *aašoo* m. ‘fish’, def.sg. *w’aašu* (Wd) = *ašo* m. id., *ašoo* *kwaremna* ‘fisherman’ (HuB) = *hašoo-b* ‘pesce’, cf. *hašoo-b* *kwaranáa-b* ‘pescatore’, i.e. ‘raccoglitori di pesci’ (Ci) = *aašo*[b] ‘fish’ (Tl) = *áaša*, -e, -o c., pl. *áašáw-a* ‘Fisch’ (Re) = *ašša*[b] ‘fish’ (Be) = *wa assu* id. (Salt) = *uášcho* ‘Fisch’, *uaschó korána* ‘Fischer’ (Se)

There are suggestive parallels in EtSe, Agaw and Afar-Saho languages, probably representing an old *Erythrean Sprachbund*: EtSe: Gz *ʕāšā* ‘fish’, Ti, Ty *ʕasa*, Amh, Gurage *asa*;

Cu: (C) **ʕas-a* (Appleyard 2006: 68; ʕ/h after EtSe) ‘fish’ > Bilin *?ʕasa* (Ap) = *ʕasa* (Pl) = *asa* (Be), Kemant *asa* (Sa), Khamtanga *háza* (Ap), Khamir *haza* (Ap) = *xaza* (Hailu, Dereje and Wedekind), Qwara *asa* (Flad), Awngi *asi* id. (Ht) || (E) Saho *ʕaasa* (We; Vergari) = *asa* id. (Be); ?Dasanech *?ašobóđu* ‘sp. fish: *Xenomystus nigri*’ (To).

Om: (N) Kaffa *yešo*, Mocha *hašo* (Ls); Anfillo *haašo*; Nao *aša* ‘fish’; Seze *wasʼε*, Hozo *wasʼi* id. (Blažek 2008: 74).

Eg: *ʕš*, *ʕšʕš* ‘sp. fish’ (WPS 191).

eew m. ‘antelope’, def.sg. *wʼeew*, def.pl. *yʼeewa* (Wd) = *éuu* c., pl. *éwa* ‘ibex’ (Rp) = *éew(u)* m., pl. *éewa* ‘Klippspringer, Steinbock, Antilope Saltatrix oder Oreotragus Saltatrix’ (Re) = *weeyu* c. ‘ibex’ (HuB) = *eeo* ‘hartbeest’ (Tl)

?Cu: (S) Iraqw, Burunge, Alagwa *aw* ‘bull’ (Ehret 1980: 317).

?iweeb ‘bull’ (Tl)—see *yi*, *yu* ‘ox, bull’ (Rp)

ay, äy, ey f., pl. éeya 'Ziege', eyáa-t-éega 'Ziegenhirt' (Re) = yaa f., acc. yaet sg., yaat pl. 'goat' (generic) (Rp) = ya f. 'flock' (HuB)

(1) Reinisch (1895: 37) connected it with Ti *äyēt* 'Ziege, Zicklein'. It is perhaps compatible with Rendille *ifý* 'sheep' (in general) (GP); Dasanech *ʔáy* 'sheep and goats' (To); Burji (HECu) *ayáan-e* 'gazelle' (Sasse 1982: 29) || (S) Qwadza *ʔaʔato* 'sheep' (Eh).

(2) If a regular correspondent of ECu *-z- was (also?) Beja -y-, there are suggestive parallels reconstructible as **ʔiz(z)-* / **ʔiiz-* > Afar *ida* 'ewe' (pl. *illi*) (PaHy), *ʔSaho feydo* 'sheep' (We); *ʔRendille ifý* 'sheep' (in general) (GP); Arbore *ʔizze* 'gazelle' (Hy), Elmolo *íwate* 'Thomson's gazelle' (He).

b'ane c., usually m., 'vulture' (Rp) = *b'aneeb* m. 'vulture', def.sg. *ub'ani*, def.pl. *ib'anya* (Wd) = *b'anee[b]* id. (Tl) = *báa'ni*, *báa'no* m. 'Aasgeier, weissköpfige Geier, Vultur fulvus' (Re) = *báane* m. 'Aasgeier' (Al) = *bano[b]* 'grosser Geier' (Mu) It can be interpreted as a nomen agentis from *be'aan* v. 1 'furchtsam sein, fürchten' (Reinisch 1895: 39).

be'ráay m., pl. *be'ráy* 'Stier, Rind' (Re)

Borrowed from EtSe: Gz *bəʃər*, *bəʃ(ə)rāy* etc. 'ox, bull, horned cattle; stupid person', Ti, Ty *bəʃaray* 'ox, bull' etc. (Reinisch 1895: 39; Leslau 1987: 84–85; SED II: 73–76, #53 with other comparanda). Passed in numerous Cushitic languages: (C) **bira* 'ox, bull' (Appleyard 2006: 109) > Bilin, Khamir (Re), Khamtanga (Ap), Kemant (CR) *bira*, Awngi *birí* (Ap) || (E) Afar *bəʃra* ~ *befeera* 'young bull, steer' (PaHy), Saho *beʃera* 'bull' (We); Had *baara* 'young bull', Kamb *boora* id., Sid *boor-to* 'calf' (HG), etc.

b'aši c., acc. *b'ašob*, -t 'fox, jackal' (Rp) = *b'ašooob* m. / *bašoot* f. 'fox, jackal', def. sg. *ub'ašu* m. / *tub'ašu* f., def.pl. *ib'ašu* m. / *tib'ašu* f. (Wd) = *i-b'aši* 'le renard', *b'ašōō-b* 'un renard', pl. *b'ašōō-b* (Vh) = *i-ba'aši* 'le chacal', *ti-ba'ašo* 'le chacal' (Mr) = *u b'aše^b*, indet. *bā'ašooob* (Hess 1917–1918: 28; Beja > SudAr *baʃšūm* 'sudanischer Schakal / Canis anthus soudanicus') = *ba'áašo*, *be'áašo*, *be'áaši* c., acc. *be'aašōob*, -t 'Fuchs, Schakal' (Re) = Hdd *i-bašó[b]* 'fox' (Th) = *bašo* c. 'jackal', *timbil bašo* 'fox' (HuB) = *bašo[b]* 'fox' (Tl) = *bacho* 'un petit renard' (Li) = *ba-sho* 'fox' (Salt) = *baaschoob* 'Fuchs, Schakal' (Se)

Reinisch (1895: 40) connected it with Copt Boh ⲃⲟⲓⲛⲓ 'nom d'un animal du désert', prob. 'hyène', representing an old active participle **bayša.t* or **bašya.t* (Vycichl 1983: 26). The word passed into Ar dial. ('Ababde) *baʔašūb* 'chacal', pl. *baʔašīb* (Vycichl 1983: 26).

Cu: ?(C) Khamtanga (Ap) *bājiwa*, Khamir (Re) *becewā* 'leopard' (Appleyard 2006: 92) || (E) Som *basho*, pl. *bashooyin* 'gatto' (DSI 50) = Som of Ogaden *baašo*, pl. *baašoyin* 'Katze' (Lamberti 1986: 197, 215); Or: Macha *bašoo* 'cat' (LVC).

b'uut m., pl. -a 'wood-boring beetle' (Rp)

?Cu: (C) **bətt-* (Appleyard 2006: 95) > Bilin *bita*, pl. *bit* 'Laus' (Re) = *bəta* 'louse' (Ap), Qwara *beta*, Kemant *bəta* (Sa), Khamir *betta* id. (Re) = *biṭṭə* id. (Hailu, Dereje, Wedekind), Khamtanga *bītta* id. (Ap), Kailiña *bit'a* (Ap).

boob m. 'sparrow, bird', def.sg. *ooboob*, def.pl. *ibuuba*, and *buub* m. 'sparrow, birds', def.sg. *oobuub* (Wd) = *buub-iyyi-t* 'des hirondelles' (Vh)

Cf. *buw* ~ *buu* c. 'Falke, Sperber' (Re)?

Bi *oo-bēēdi* 'a camel 0–1 year old' (BG) = *baidi* 'up to 6 months old camel' (Clark 1938: 21)

budgīn m., pl. -a 'Maulwurf; Talpa' (Re)

Reinisch' comparison with Ar *bataka* 'rupit, fidit' etc. (1895: 42) is unconvincing. More promising is a hypothetical compound of *buut* f. def. 'earth' (**bur-t*) + *ginuuf* m. 'nose' (Wd) with the following shortening, i.e. *buut-ginuuf* > *budgīn*.

Hdd *bádaw.t* 'Rashaida camel' (BG)

Cf. Bi *oo-bēēdi* 'a camel 0–1 year old' (BG) = *baidi* 'up to 6 months old camel' (Clark 1938: 21)?

bagal m. 'mule', def.sg. *ubagal*, def.pl. *ibagala* (Wd) = *bagál* m., pl. *bágla* 'Maultier, -esel' (Re)

Reinisch (1895: 45) determined an EtSe origin: Gz *baql* 'mule', Ti, Harari *bäqäl*, Ty *bäqli*, Amh *bäqlo*, Gurage *bʷäqla*, besides Ar *baql*, EpSAr *bgl* id. (Leslau 1987: 101; SED II: 77–78, #55). The same origin is also apparent for other Cushitic languages: (C) **bäql-a* / **bəql-a* (Appleyard 2006: 103) > Bilin *baqla* 'Maultier', Khamir *biqla*, Qwara *beela* id. (Re), Kemant *bäyla*, pl. *bākəl* 'mule' (ZL) || (E) Som *baqal* 'mule' (Ab); Had *baqulla* (Ls) = *baḵucco* id. (HG), Kamb *buula*, pl. *buulla* id. (HG).

bāhaε, *bəhaε* c. 'small gazelle commonly known as digdig' (Rp) = *baha* c. 'Zwergböckchen, Beni Israel, Antilope Saltiana oder Cephalophus Hembrichii (= Dikdik)', with art. *úu-bha* m., *túu-bha* f. (Re) = *baha* m. 'Beni Israel' (Al) = *o'baha*, pl. *ēbaha* id. (Mu)

Cu: (E) Yaaku *bahbah* 'dikdik' (Eh) = *baxbax* 'a small red species of dikdik' (He). Lit.: Ehret 1987: #107: Beja + Yaaku.

beháare c. 'Hornrabe, Buceros abyssinicus' (Re)

Could it be connected with *bəhári kelay* 'sea-bird', where *bəhar* means 'sea' (Roper 1928: 160)?

bharé hatáy 'cavallo di mare' (Ci)

Cf. *bhar* 'sea' (Wd) and *hátay* 'horse' (Rp).

bharé hayóokw (or *hayóob!*) 'la stella marina' (Ci)

Cf. *bhar* 'sea' (Wd) and *hayóokw* 'star' (Ci).

bharé tankwalée-b 'medusa' (Ci)

Cf. *bhar* 'sea' (Wd) and *tankwáli* m. 'prepuce', f. 'clitoris' (Rp).

book m. 'buck', def.sg. *oobook*, def.pl. *ibooka* (Wd) = *book* m. 'bouc', pl. *bak* (Vh) = *bok* m. 'he-goat' (m. to *nay* 'she-goat') (HuB) = *bok* 'he-goat' (Do) = *bok* m., pl. *bāk* 'he-goat' (Rp) = *book* m., pl. *bak* 'Bock, Ziegenbock' (Re) = *bok* m., pl. *bak* id. (Al) = *o'bock*, pl. *e'bek* 'Ziegenbock' (Mu), cf. *bokšenáak* 'Usnea sp.' (Schwein-furth) = *bok* + *šenáak* 'Bart'

Following Reinisch (1895: 46), Leslau (1987: 91) supposes a Beja origin for Gz *baḥakʷ*, *bəḥkw* 'male of cattle, ram, billy goat'.

?Cu: (E) Som *bakai* 'castrated cattle' (Funaioli & Simonetta, 1985: 85).

Ch: (C) Mafa *ḥ(w)ǝk* 'goat' (Schubert) and / or Hurzo *bábāk*, Muktele *bāhó* 'he-goat' (Rossing).

baal m., pl. *bal* 'Schwan' (Re)

Cu: (E) **baal*- 'feather' > Afar *bal*, pl. *baála* 'feather worn by one who has killed a man' (PaHy); Som *baal* 'feather', Jiddu *báal* 'feather, wing' (Banti and Ibraaw), Boni **báàl* 'feather' (He), Bayso *baal* id. (Hy); Dasenech *bààl-l-ì* id. (Sa); Or: Macha *baal-l-e* id. (LVC), Wellega *baal-l-aa* id. (Gg), Borana *baal-a* 'id., leaf' (Stroomer), Konso *paal-a* 'feather' (Bl), Dirayta *paal*, *paal-l-eta* id. (Sa); Harso, Dobase and Gollango *paal-hó* 'Straussenfeder' (AMS); Burji *baal-ée* 'feather', Sid *balle*, -*icco*, Kamb *baall-ita*, -*iccu-ta*, Had *bal-l-a'e* id. (Sasse 1982: 31; Hudson 1989: 62; Ehret 1987: #64 connected ECu **baal*- 'feather' with Or *balali*- 'to fly, flap, flutter' and Beja (Re) *babal/r* 'flattern, wirr durcheinander flattern, aufgewirbelte Federn, wallende Haare im Winde');

Om: (N) Wolayta *ball-iya*, Gofa *balla*, Gamo, Dorze, Cancha *balle* 'feather' (Ae).

Bi *baláabu* '2-3 years old camel' (BG) = *batabun* 'two years old camel' (Clark 1938: 21)

belbel 'wilde Taube' (Se)

(1) Connected with Or: *bulula* (Tu), Macha *bulala* 'dove' (LVC).

(2) Borrowed from Ar *bulbul*, pl. *balābīl* 'nightingale' (Sg 138; cf. Reinisch 1895: 47; cf. SED II: 85, #60).

Hdd *e-bīlāg* 'bat' (Th)

te-bilhólís ‘the worm-like black centipede found on the tops of the mountains’ (Th)
 Could it be connected with *lolis* ‘centipede’ (Mu)?

bilikamai ~ *birikamai* f. ‘anything fluttering, moth, small bird’ (HuB) = *bilekanáy* f. ‘Schmetterling’ (Re)

(1) Derived from the verb *birrik* v. 2 ‘to fly’ (HuB).

(2) Borrowed from Ar *baliqa* and *baluqa* ‘in bunten Farben schimmern’ plus the suffix of abstr. and f. gener. nouns (Reinisch 1894: 34, §357; 1895: 48).

(3) Related to ECu **billaʃ-t* ‘butterfly’ > Boni *baala-ci*; Or: Macha *billa-cha* (LVC), Borana *billaa-ca* (Stroomer); Harso *pallaʃ-ticcé* (AMS); Burji *billaatt-ée* ~ *bil’aat-ee* (Sasse 1982: 36).

belúul’ay c. ‘Geier, Sperber’ (Re)

Reinisch (1895: 48) analyzed it as a relative from the infinitive **beluul’* derivable from **belil’*, an iterative of the verb known in Gz *balsa* ‘to eat, consume, devour’. Se: Akk *bulilu* ‘a species of crested bird’; Ar *buluʃluʃ-* ‘avis aquatica longo collo praedita’ (SED II: 85, #60).

barak ~ *mbarak* ‘snake’ (HuB)

berám m., pl. *berám* ‘Zecke’ (Re) = *beram* ‘Zecke’ (Mu)

Borrowed from Ti *bəram* id., cf. also Ar *burām* ‘Schaflaus’ (Reinisch 1895: 51; LH 275).

bir’aat f. ‘termites’, def.sg. *tubir’a*, def.pl. *tibir’a* (Wd) = *birat* ‘termites’, det. *ti-mbi-rat* ‘les termites’ (Vh) = *biret* ~ (*e*)*mbiret* f. ‘white ant, termite’ (HuB) = *birat* ‘termite’ (Tl) = *birát* f. ‘termites, white ants’, with art. *tembirát* (Rp) = *embira* f. ‘Ameise, besonders die alle fressende; Termite’ (Re)

Cu: (E) Som *aboor* ‘termites’ (Ab), Boni *aboor* ‘termites’ (Heine 1978: 73) || (S) **baʔara* > Iraqw-Gorowa *baʔár* ‘flies’, Alagwa *baʔara* ‘flies; honey bee’, Burunge *baʔara* ‘flies; honey bees’; **baʔariya* ‘honey bees’ > Iraqw-Gorowa *baʔari*, Alagwa *baʔeeri* (MK 67).

Note: Reinisch (1902: 10) connected Som + Ar *habbūr* ‘a small kind of ants’ (Sg 1163).

bissa c. ‘cat’ (Rp) = *bissaab* / *bissaat* m. / f. ‘cat’, def.sg. *ubissa* / *tubissa*, def.pl. *ibissa* / *tibissa* (Wd) = *bissaat* ‘cat’ (Tl) = *bésa* ‘chat’ (Mr) = Bi *ti-bisésa*, Okela *ti-bissa* ‘cat’ (Th) = *bíssa* and *bésa* c. ‘Katze’, mingáa-y-t *bíssa* ‘Wildkatze’, lit. ‘Wüstekatze’ (Re) = *bésa* c. ‘Katze’, with art. *úub(e)sa* ‘der Kater’, *túub(e)sa* ‘die Katze’ (Al) = [*te*]beszá ‘Katze’ (Se)

Borrowed from Ar *biss(at)*, *bass* ‘domestic cat’ (Sg 123; cf. Reinisch 1895: 53). Takács (EDE II: 86–87) discusses in detail the relations of Beja *bissa*, Ar *bissat*, *bass*, Egyptian *b3s.t.t* ‘goddess Bastet (depicted with the head of a cat)’, Sidamo

basu 'cat' (Hudson 1989: 353), besides Rend *baḥasí* 'lion' and Qwadza *baʔas-iko* pl. 'cheetahs'.

bit m. 'hawk, eagle', def.sg. *oobit*, def.pl. *eebta* (Wd) = *bit* m., pl. *biṭa* 'hawk' (HuB) = *bit* m., pl. *biṭa* id. (Rp) = *bit* m., pl. -a 'Geier' (Re) = *ebitt* id. (Km) = *obitt* 'Fledermaus' (Se)

(1) From **birt*, a derivative of *biir* v. 2 'fliegen', cf. nom. act. *birti* (Re). The development **-rt-* > *-t-* is regular, cf. *barúuk* / *batúuk* < **bart-uuk* m. / f. 'thou', *barúus* / *batúus* < **bart-uus* 'he' / 'she' (Reinisch 1894: 16, §157).

(2) Cu: Dahalo *fi:ṭa* 'pelican' (Maddieson) = *fi:tá* id. (Eh).

buw ~ *buu* c. 'Falke, Sperber' (Re) = *bii* m., pl. *bi'i* 'owl' (HuB)

Reinisch (1895: 54) connected it with Ar *būh* 'owl, moulting hawk' (Sg 152), but there are promising comparanda:

?Cu: (S) Iraqw *buubuuti* 'eagle' (MQK).

Eg: Copt Boh Sah βαί, 1x Boh βαγ 'corbeau de nuit / Nycticorax griseus, une sorte de chouette; hibou d'Égypte, eagle-owl, screech-owl / Bubo ascalaphus' (Vycichl 1983: 25).

Be: (S) Ayr *buwen* 'hibou', EAwlemidden *bəwwən* id. (SED II: 72, #52).

Se: Akk *be'u* 'a bird'; Hb (post-Bibl) *bā(?)wāt* 'night-bird, owl'; Syriac *baʔwā*, *bawwā* 'upupa, noctua'; Ar *būh* 'owl, moulting hawk' (Sg 152; SED II: 72, #52: Se + Be + Copt + Iraqw).

báyho c. 'Schakal, Fuchs, Canis vulpes Nilotica' (Re)

Undoubtedly connected with Ti *bāyhot*, pl. *bāyhi* 'a species of jackal' (LH 294). There are suggestive parallels in Cu: (E) Dasanech *bāy-c*, pl. *báy-à* 'jackal' (Sa) || Dahalo *ḥwéha* 'jackal' (Maddieson) || (S) **bahaa* > Iraqw, Gorowa, Alagwa *bahaa*, Burunge *baymo* 'hyena', pl. **bahu* > Iraqw, Alagwa *bahu*, Gorowa *bahu*¹, Burunge *baw* (KM 68).

?Om: (N) Nayi, Sheko *baaya* 'lion' (Yilma 1994).

Lit.: Fleming 1969: 28: Beja + SCu.

doo m., pl. *di* ~ *du* 'maggot, worm, caterpillar' (HuB) = *d'oob* m. 'worm, insect', def.sg. *ood'u*, def.pl. *eed'u* (Wd) = *d'e* m., acc. *d'ob* 'worm' (Rp) = *d'oo*, *de'oo*, *do'oo* m. 'Wurm' (Re) = *doo* m. id. (Al) = *o'do*, pl. *e'do* 'Wurm, Käfer' (Mu) = [e] *dá* 'Wurm' (Se) = *ḍaʔ*, with art. *'oo ḍa'* 'lady-bird' (Do)

Reinisch (1895: 56) connected it with Saho (Re) *duduuqa* 'eine Wurmsorte von grauweisslicher Farbe, ohne Füße' and Ty *dədiq* (cf. Reinisch 1890: 101); cf. also Or: Guji *didiqo* 'black ants' (LVC).

daa'bi m., pl. -a 'breeding male' (HuB) = *d'abi* m., pl. -a 'stallion, male (of all kinds of domestic cattle) kept for breeding; extra large bead on rosary' (Rp)

= Bi *oo-d'ábe* 'stallion' (BG) = ?*dabaab* m. 'cattle, flock', def.sg. *udaba*, def.pl. *idaba* (Wd)

(1) Cu: (E) **zib-* / **zub-* > Boni, Som: Ashraf, Garro *dibi* 'calf', May, Dabarre *dubə*, Tunni *dubī* id., Jiddu *dow* (Lamberti 1986: 205, 215, 224); Or: Wellega *dibi-cca* 'young bull' vs. *jabbi* 'any kind of calf' (Gg) || Dahalo *dabi*, pl. *dábima* 'animal, game' (Tosco 1991: 132);

Se: Ar ?*aḏabb* 'wild bull' (Sg 24).

(2) Cu: (E) HECu **dzoobba* 'lion' > Sid *dobb-icco*, pl. *dobe*, Had *hoobba*, Kamb *zoobba* (Hudson 1989: 92), Alaba *zoob-o* id. (Sasse 1976: 141);

Om: (S) Ari *zob(ba)*, Hamar *zəbə*, Karo *zobo*, Dime *zop* 'lion' (Be);

Eg (Pyr) *z3b* 'Schakal' (Wb. III: 420); Vycichl (1958: 383, #15) added the variant *dyby.w* 'wolves, jackals, hyenas', assuming the vocalization **di3b-ū*;

Se **ḏiʔ[i]b-* > Akk *zibu*, *zibū* 'jackal; vulture'; Hb *zəʔəb* 'wolf'; OffAram *dʔb*, *dyb* 'wolf', Aram *dēbā*, Syr *dēbā* id.; Ar *ḏiʔb* 'wolf, jackal'; Jibbali *ḏib*, Soqotri *dīb* 'wolf' (if not borrowed from Ar; cf. Leslau 1938: 120); Gz *zəʔb* ~ *zəbʔ*, Ty *zəbʔi* 'hyena', Amh *žəb*, *ḡəb* id. (Leslau 1987: 630; SED II: 105–108, #72).

The semantic difference has an analogy e.g. in Som *aar* 'male lion; hero', Bayso *aar* 'bull', Arbore *aar*, Dasenech *ar* 'bull', Elmolo *aar a ote* 'bull, ox', lit. 'male of cattle' (Haberland and Lamberti 1988: 70).

diib c. 'Wolf' (Re)

Borrowed from Ar *ḏiʔb* 'wolf'.

dabaab m. 'cattle, flock', def.sg. *udaba*, def.pl. *idaba* (Wd)

Probably identical with *d'abi* 'stallion, male of domestic cattle' (Rp).

dībēda and *dabáada* c. 'Muschuskatze' (Re)

Borrowed from Ar *zabād* 'civet cat, perfume extracted from a civet cat' or Gz *zəbād* 'civet cat, musk', Ti, Ty, Amh *zəbad* id. (Leslau 1987: 630). Cf. also Afar *dabaad*, Saho *dabaad* and *zabaad* 'Moschus', Afar-Saho *dummoo dabaad* 'Moschuskatze; Viverra civetta' (Re) and Som *sabaad* 'civet' (Luling) which are of the same origin. There are the Beja variants *sebáada* (Re) = *tisbateh* 'Zibethtier' (Se).

dábdab and *tábtāb* m., pl. -a 'Eidechse, Molch' (Re) = *dábdab* m. 'Eidechse' (Al) = *tabtab* m. 'lizard', def.sg. *utabtab*, def.pl. *itabtaba* (Wd)

Almkvist (1885: 12) and Reinisch (1895: 59) connected it with Ar *ḏabbat* 'an eatable lizard' (Sg 603).

debala 'einjährige Kuh' (Mu) = *danbaliib* m. 'heifer, buck', def.sg. *udanbali*, def. pl. *idanbaliya* (Wd)

(1) Almkvist (1885: 12) proposed a primary meaning 'die Kleine', cf. *dábali*, *dībili* 'small; young' (Rp) = *debaloob* 'small' (HuB) = *dabaloob*, -t id. (Wd).

(2) There are numerous parallels in the Ethiopian area:

EtSe: Gz *dābelā* 'billy goat, bull, male of any animal', Ti *dābela* 'ram', Ty *dibāla*, Amh *dabela*, *dābāl* 'billy goat', Harari *dābāy* 'heifer', Gurage *zābāy* id.; cf. also Ar *dawbal* 'wild boar, suckling pig, fox, wolf' (Leslau 1987: 120–121);

Cu: (E) Afar *dabeēla* 'buck goat, billy goat' (PaHy), Saho *dabēla* 'he-goat' (We) = *dabeela* 'Ziegenbock' (Re); Som *dabuula* 'Schlauch, Ledersack von Bocksfell für Transport von Kafefbohnen' (Reinisch 1902: 100), Bayso *dabaalo* 'heifer' (Hy).

Lit.: Halévy 1869: 205: Beja + Amh.

dagfiḡa m. 'small domestic animals, menu bétail' (Rp) = *dagfiḡaat* f. 'animals, small domestic', def.sg. *tudagiḡa*, def.pl. *tidagiḡa* (Wd)

Cu: (E) **deg-* > Afar *dag-o* 'one who is small; to be few, little' (PaHy), Saho *dag-o* 'Wenigkeit, Kleinheit' (Re); Som *dagaag* 'pauper' (Ab); Or: Macha (LVC) = Borna (Stm) *deeg-a* 'to be poor', Konso-Dirayta *teek-* 'to be(come) poor' (Bl); Gollango *tak-k-a* 'klein' (AMS); Burji *dog-eyn-ee* 'small, little', cf. *dagammāay-oo* 'young of sheep or goat' (Sasse 1982: 52, 56–57).

Note: The same semantic development occurs e.g. in postbiblHb *bhmh dqh* 'small cattle' or Ug *dqt* 'a female head of small cattle for sacrifice', a derivative of Se *d-q-q* 'small' (Gordon 1965: 386; DRS 305).

diik m. 'cock', def.sg. *oodiik*, def.pl. *eediik* (Wd) = *diik* 'cock' (Tl) = *diik* and *jik*, pl. -a 'Hahn' (Re) = *diik* m. id. (Al) = *dik* id. (Mu) = [o]*dih* id. (Se) = Sawakin *o-jik* 'cock' (Th)

Reinisch (1895: 65) connected it with Ar *dīk* '(dung-hill) cock' (Sg 381).

dakáar m., pl. *dakár* m. 'Männchen von Tieren; der wilde Büffel' (Re)

Reinisch (1895: 65) connected it with Ar *ḡakar* 'male' (Sg 387).

damba c. 'lizard' (Rp) = *dambq* id. (HuB)

(1) Metaphorically from *dambe* 'thigh, hindquarter' (Rp) = *dambi* 'thigh' (HuB)? Cf. Latin *lacerta*, -us 'lizard' vs. *lacertus* 'arm, muscles'.

(2) Shortened from *dambilaalq* m., pl. *dambil* 'lizard' (HuB), probably a derivative of *dambalaal* v. 2 'turn over and over' (HuB).

(3) Borrowed from Ar *ḡabbat* 'an eatable lizard' (Sg 603).

(4) Takács (EDE I: 244) compared *damba* with Eg **dmj* 'lizard-shaped animal with four legs' reconstructed after a hieroglyphic sign, cf. Wb. V: 453 ||| Ch: (W) Hausa *damo* 'Kammechse' (Vycichl 1938: 135: Hausa + Eg), Sura *dāmsār* 'Gecko' (Jg) || (C) Mwulyen *dāmẁázá* 'lizard' (Kr). Zyhlarz (1934–1935: 171) found a parallel to the Egyptian etymon in Mahasi (Nile Nubian) *dimō* 'Chamäleon'. Takács's chain of comparisons does not explain -b- in Beja, with exception of the only form, viz. Mwulyen.

dambilaalq m., pl. *dambil* ‘lizard’ (HuB)—see *damba* ‘lizard’ (Rp)
Cf. *tambal’aay* ‘lézard’ (Vh).

o domiagag ‘renard’ (Li; see Almkvist 1885: 9, fn. 1)

Cu: (C) **dVmmV*-(*ta*) (Appleyard 2006: 41) > Bilin *dəmmu* ‘cats’, sgl. *dəmmura*, where *-ra* < **-ta*; Kemant *daməya* ‘cat’, Qwara *damyā* id. Appleyard (1977: 67) finds the Modern Ethio-Semitic counterparts as borrowings from Agaw: Ti, Ty *dəmmu*, Amh *dəmmät* ‘cat’ || (E) Afar *dummu* f. ‘cat’, sgl. *dummuuta* / *dummuyta*, pl. *dùmmum* m. (PaHy), while Afar *dimmatto* f. ‘cat’ looks as a loan from Arab *dimmat* ‘cat’, similarly as Somali *dummad* and *dinnad* ‘cat’ (Re; Luling) || (S) **duʔuma*, pl. **duʔumi* > Iraqw, Gorowa, Alagwa, Burunge *duʔuma* (KM 100); Asa *duʔum-ok*, Qwadza *duʔumayi* ‘leopard’ (Ehret 1980: 347).

Ch: (W) Yergum *damuŋ* ‘leopard’, Mupun *ndəmú-k* ‘hyena’, Sura *ndùmú*, Ankwe *tumu* id., Gerka *damu* id. (JgIb 2: 204) || (E) Lele *jem* ‘caracal’; Sokoro *dámde* ‘leopard’ (JgIb 2: 223).

Se: Akk *dumamu* (*tumamu*) ‘a wild animal’ (CAD D: 179), ‘gepard’ (AHw. 175); Arab *dimmat* and *dam* ‘cat’, dial. (Yemen) *dim* and *dum* id.; Geez *dəmmat* ‘cat’, Ti, Ty *dəmmu*, Amh *dəmmät* ‘cat’ (Leslau 1987: 136; SED II: 102–103, #70).

Lit.: SED II: 102–103, #70: C + E + SCu + Ch + Se.

dimmo ‘chat’ (Salt), see *jímo* ‘Katze, Kater’ (Re)

Borrowed from Arab *dimmat* ‘cat’. Cf. SED II: 102–103, #70 and Beja *domiagag* ‘renard’ (Li).

danbaliib m. ‘heifer, buck’, def.sg. *udanbali*, def.pl. *idanbaliya* (Wd)

See *debala* ‘einjährige Kuh’ (Mu).

dangálay c., pl. *dangáley* ‘lizard’ (Rp), see *adangaláay* c., pl. *adangaláy* ‘Eidechse’ (Re)

Ch: (C) Tera *díngílíŋ* ‘scorpion’ (Newman).

daraaf m. ‘giraffe’, def.sg. *udaraaf*, def.pl. *idaraafa* (Wd) = *deráaf* c., pl. *deráf* ‘Giraffe’ (Re)

Reinisch (1895: 70) connected it with Ar *zaráf* ‘giraffe, camelopard’ (Sg 453). There is a Beja variant *seráf* id. (Mu, Heuglin).

dírfin c., pl. *-a* ‘Lamm, Zicklein’ (Re) = *jirfáne* c., acc. *jirfaaniib* ‘young sheep not so large as *argin*’ (Rp) = ? *tirfem* ‘Ovis aries in genere’ (Heuglin)

Reinisch (1895: 70) proposed a connection with Ti *dərʃən* ‘lamb, ram’ (LH 523).

dérk^wa, *dír^wa* ‘Schildkröte’ (Re) = *dirík^wahállo* ‘tortue’, pl. *dirík^wahälle* (Mr) = *derk^wa* c. id., with art. *úu-derk^wa* m., pl. *túu-derk^wa* f. (Al) = *derkua hallo*[b] (Mu) = *dirkoá* id. (Se)

Reinisch (1895: 70) connected it with Ar *daraqat* '(leathern) shield' (Sg 360) and Nub: Dongola *derri* 'turtle', Mahas *aman-dákki* 'tortoise' (Murray 1923: 33, 30). The semantic difference 'shield' vs. 'tortoise / turtle' has an analogy in Ar *turs* 'Schild' vs. *tirsat* 'Schildkröte'.

daray anɿ'e 'chauve-souris' (Vh)

dees c., pl. -a 'young gazelle' (HuB)

Om: (N) Wolayta *dešša*, Gofa *deeša*, Gamo *dešša*, Dorze *dešš*, Cancha *dešš*, Kul-lo *dešša* 'goat' (Ae), Zala, Koyra, Chara *deeša*, Malo *deše*, Dache *deyšše*, Basketo *dayša*, Kachama *deyše* 'goat'; ?Shinasha *daaza* 'donkey' (Lamberti and Sottile 1997: 348 derive Ometo from **dayl-šaa* and compare it with the Dullay-Konsoid isogloss **dal-* 'goat'; *d-* is preserved in Tsam *dal-e* 'goat', see Hayward 1989: 9, but there are suggestive external parallels confirming original *-š-);

Se: Akk *daššu* '(Gazellen)bock; Haken?' (AHw 165); less probably Hb, Aram *tayš*, Ar *tays* 'Ziegenbock' (SED II: 295–297, #231; Salonen 1976: 197; cf. also Hommel 1879: 403; Klein 1987: 701).

da c. 'newly born calf' (Rp) = *daa-b*, with art. *uu-nɿa* 'bébé veau' (Vh) = *dɿ* f., with art. *tenda* 'female calf' (HuB) = *da* f. 'weibliches Kalb' (Mu)

(1) Cu: (E) Som *doow-ehē* 'cow in mid-pregnancy', Tunni *doow-at*, Garro *duw-aat* id. (Arvanites 1990: 57) || ?(S) Mbugu *dé* 'cow, cattle'; Iraqw *ditoʔo* 'calf and small-stock pen'; cf. Burunge, Qwadza *deʔ-* 'to herd' (Ehret 1980: 190);

(2) Cu: (E) **ʔadd-* > Afar *add-i* 'young heifer', *add-o* 'she-camel not fully grown' (PaHy); Burji *ádd-i* 'heifer', Had *add-icco*, Sid *add-é* 'heifer' (Sasse 1982: 23; Hudson 1989: 35).

Ch: (C) Mofu *dáw* 'goat' (Rossing) = *daw*, *duw* id. (Mc).

d'an m. 'gecko, house lizard', def.sg. *ood'an*, def.pl. *id'ana*, and *d'aneeb* m. id., def. sg. *uɿ'ani*, def.pl. *id'ani* (Wd) = *d'an*, *də'an* m., pl. *d'ana* 'gecko, house lizard' (Rp) = *dan* ~ *deen* m., pl. *d'anna* 'lizard found among rocks' (HuB) = *ôd-én* 'Eidechse' (Se)

There are at least three hypothetical explanations, one based on an inner Beja etymology, two on comparisons with possible Eastern Cushitic counterparts:

(1) It is tempting to connect this zoonym with Beja *da'* (and *daʔ*) 'horn; molar tooth' (Re) via the suffix of nomina agentis -a(a)na (Reinisch 1893–1894: §290; 1903: §116), i.e. *d'ana* = 'cornutus', which would be reinterpreted as the plural and a new singular was formed as *d'an*. See *tal'ane* and *tan'ale* m. 'scorpion' (Rp) below.

(2) Cu: (E) Som *daʃaan*, *deʃaan* 'Geifer, Eiter', used in the syntagm *daʃaan mas* 'Schlangengeifer' (Reinisch 1902: 125), cf. *dhacaan* / *daʃaan* / 'sap, moisture, fluid' (Luling) = *dhacaan* / *dheecaan* 'siero, succo; umore; linfa; secrezione; pus'

(DSI 151) = *deſan* or *daſan* ‘juice, gravy, pus, matter, or any humour coming out from a living body’ (Larrajasse 1897: 33). This solution assumes that this reptile is slimy or products slimy secrets.

(3) If this gecko lives among rocks, it is legitimate to ask, if its name cannot be derived from the South-East Cushitic isogloss for ‘stone’: (E) Som *duſun* ~ *duhun* ‘flintstone’ (Re) || (S) Iraqw *tlaaſanoo* ‘upper grinding stone’, Gorowa *tlaſanó* ‘small stone’, vs. pl. in Iraqw *tlaſu*, Gorowa *tlaſu*’, and Alagwa *tlaaſu* id., Burunge *tlaaſu* ‘upper grinding stone’, besides Iraqw, Gorowa, Alagwa, Burunge *tlaaſa* ‘rock’, pl. in Iraqw-Gorowa *tlaaſee*, Alagwa *tleeſee*, Burunge *tleeſeeng* (KM 273).

diibáab f., pl. *diibáb* ‘large fly that infests camels’ (Rp) = *dibáab* f., pl. *dibáb* f. ‘Floh’ (Re) = Hdd *q̣iibab* ‘large fly that infests camels’ (BG) = *dibab* f. ‘camel fly’ (HuB)

?Ch: (W) North Bauci: Mburka *diſu*, Jimbin *duba*, Miya-Kariya *dupu*, Siri *dəbətəmi* ‘termite’ (Skinner 1977: 44; cf. Stolbova 2016: 95–96, n. 135).

q̣haniinay ‘animal sauvage’, pl. *q̣haniinay*, var. *q̣haniini* (Vh) = *ti-q̣ahanīney* ‘les animaux’ (Mr)

In reality the compound **q̣han-i-na* ‘chose de vie’ (Vanhove 2017: 33).

diinaant f. ‘bee, drone’, def.sg. *tuḍiinaan*, def.pl. *tiḍiinan* (Wd) = *ḍīna* m. ‘Biene oder Wespe’ (Re) = *ḍīna* m. ‘Biene’ (Al) = *diing* m., *feroi* (*feloī*) *ding* ‘hornet, mason wasp’ (HuB)

Cu: (E) Afar *ḍuune* ‘ants’; Das *dōdōnìn-tì* ‘mosquito’ (Sa) = *ḍunun-ni* ~ *donin-ni* id. (To) || Dahalo *t’óónane* ‘mosquito’ (Ehret 1980: 176). Originally perhaps derived from the verb of the type Beja *ḍiinaa* ‘to hums, buzz; fly’ (Wd).

q̣aat m., pl. *q̣āt* ‘flea’ (Rp)

?Cu: (E) Arbore *ḍúuḍu* ‘jigger-flea’ (Hy).

Ch: (W) North Bauci: Pa’a *dīda* ‘flea’; Ron: Daffo-Butura *tadáy* ‘louse’ (Blench: *Ron Comparative Dictionary*); ?(E) EDangla *dyōodyō* ‘la cigale’, WDangla *dyéédyō* id. (cf. Stolbova 2016: 377, n. 883).

fuu m., pl. *fuu’g* ‘centipede’ (HuB)

?Eg (BD): *ṣp* ‘sp. worm?’ (Wb. I: 180; WPS 217).

fiil c. ‘Elefant’ (Re)

Borrowed from Ar *fiil* id. (see SED II: 227–230, #173).

Ammar’ar *filáy* ‘she-camel just foaled’ = Hdd *fírrat* id., cf. Bi *to-filáy-it-kamtu* ‘she-camel under 2 months in foal’ (BG)

Cu: (C) Dembea *fiyala*, Awngi *fiyéli*, Kunfāl *f[ə]äy* 'goat' > Amh *fəyyäl* id. (Leslau 1979: 252; Appleyard 2006: 75 thought about an opposite vector of borrowing, but admits that in this case the origin of the Amhara word is obscure) || (E) HECu: Hadiya *fill-ak-iččo*, pl. *fillaʔa*, Kambatta *felle-ccu*, pl. *felleʔu* 'goat' (Hudson 1989: 71).

?Ch: (W) Guruntum *fwull* 'cow' (JgIb 2: 92).

Se: Borrowed from or into Tigre *fəlu* 'un veau sevré' (Mu apud LH 653)? There is also Tigre *fəlit* 'Bezeichnung für ein Kuhkalb vom Ende seines ersten Jahres bis zum ersten Kalben' (LH 653), related to Soqotri *fólhi* 'a yearling calf' (Naumkin) = 'petit des grandes animaux' (Leslau 1938: 336); Arab *filw*, *faluww*, *fuluww* 'poulain, petit de cheval ou d'âne âgé d'un an et sevré' (SED II: 230, #174: Beja + NCu + HECu + Se + Ch).

falani f., pl. -*q* 'butterfly' (HuB) = Suakin *te-fälän* 'moth' (Th)

flinkiday c., pl. -*q* 'bat' (HuB)

The first component is apparently *falani* f. 'butterfly' (HuB). The determination of the second member remains open.

fallúus m., pl. *fallis* (Kassala) 'sandfly' (Rp) = *o-felús* 'mosquito' (in mountain speech) (Th), cf. also *falo*i (~ *fanoi*) *dina* 'mason wasp, humble bee' (HuB)

Perhaps connected with the following Cushitic and Omotic counterparts:

Cu: (C) **fVIVta* (Appleyard 2006: 69) > Bilin *fəluta*, pl. *fəlut* 'flea' (Ap), Khamir *felta*, pl. *filit*, Qwara *peḷiya* 'Floh' (Re), Kemant *fäläy* (Ap) = *fäle*, pl. *fälät* 'puce' (CR) || (E) Dirayta *fillét* 'flea' (Bl); Harso *filláyye*, Gollango *filláye* 'Floh' (AMS); Om: (N) Kafa *pilo,-e* 'flea' (Habte Mikael) = *pillo* id. (Ce);

?Eg (Med; D 18) *py* 'Floh' (Wb. I: 502), Copt Sah ⲡⲏⲓ 'puce' < **piy3aw* (Vycichl 1983: 158 connected it with Eg *p3* 'fliegen'; Wb. I: 494);

?Se: Ar *falā* 'to louse', *tafalī* 'to catch lice or fleas' (Sg 804); besides Akk *uplu* 'Kopflaus' (AHw. III: 1423); Jewish-Aram *palyā*, *palyā beʔari* 'name of a locust on palm-trees'; Ar *fāliyat* 'sorte d'insecte semblable au scarabée marqué de taches noires et blanches qui accompagne ou précède ordinairement les scorpions ou les vipères' (SED II: 231, #175).

Lit.: Cohen 1947: #365: CCu + Kafa + Eg + Ar *falā*.

Note: It is tempting to analyze *fallúus* as *falo*i (see above) and *s'e* 'tick' (Rp) = *see* 'Laus, Zecke' (Re).

feringi f. 'guinea worm' (HuB) = *fringi* f. 'Guinea-, Hautwurm *Filaria medinensis*' (Re) = 'pheringit Hautwurm' (Se)

Reinisch (1893: 25, §43; 1895: 83) connected it with SudAr *firindit*, Ti *farəntət* 'aine', Ty *farəntit* 'Testikul', Amh *farəntət* 'eine Krankheit an den Leistendrücken' (LH 658).

On the other hand, there is an interesting parallel in Harso (Dullay / ECu) *fuuraḍ-akkó* ‘Made’ (AMS).

Hdd *fírrat* ‘she-camel just foaled’ (BG)

(1) Cf. Ammar’ar *filáy* id. (BG).

(2) Cu: (E) Somali *farow* ‘zebra’ (Lr; Luling) = *faraw* (Ab); Arbore *faraw* f. ‘horse’ (Hayward 1984: 357), Dasanech *far-ic*, pl. *fár-a* m. ‘horse’, *far-t-i* f. ‘female horse; oryx’ (To).

g’am, *g’am* m., pl. *g’ama* ‘tick’ (Rp) = Hdd *g’am* id., *to g’amtéeni* ‘small tick’ (BG) = *giim* m. ‘gnat, small fly’ (HuB)

Cu: (E) Elmolo *gímate*, pl. *gímai* f. ‘tick’ (He)

Ch: (W) Angas *ngūm* ‘insects in general’ (Foulkes), Sura *ńgum* ‘eine fliegende Käferart’ (Jg); Kariya *nguna*, Warji *nginangina-na*, Pa’a *gwunagwuna*, Miya *angi-nani*, Diri *anguna* ‘spider’ (Sk); Jimbin *amuma* id. (Sk) allows to reconstruct proto-NBauchi **anguma* and further WCh **n-guma* (Stolbova 1987: 219).

Note: Alternatively, the Chadic forms can be related to Be *ańgano/e* c. ‘Raubameise’ (Re) and *hángana* ~ *hánkana* ‘Sorte grosser schwarzer Ameisen’ (Re).

g’ooy m. ‘frog’, def.sg. *oog’ooy*, def.pl. *ig’ooya* (Wd) = *ge’óoy*, *g’ooy*, *gooy*, pl. *-a* ‘Frosch, Kröte’ (Re) = *go’oi* ‘frog’ (Tl) = *gay* m., pl. *-a* ‘frog, toad’ (HuB) = *gooy* m. ‘Frosch, Kröte’ (Al) = *o’goi*, pl. *e’goi*, acc. *goyáb* ‘Kröte’ (Mu) = [o]kóih ‘Kröte, Frosch’ (Se)

?Ch: (W) Kanakuru *gəwa* ‘frog, toad’; Ron: Sha *ńafá* ‘Frosch’ (Jg)—see Skinner 1977: 44: Kanakuru + Sha.

guub m., pl. *-a* ‘mouse, rat’ (HuB) = *gub* ‘mouse’ and *gob* ‘rat’ (Tl) = *gwib* m. ‘mouse’, def.sg. *oogwib*, def.pl. *igwiba* (Wd) = *gwib* c., pl. *-a* id. (Rp) = *guub* and *gubb*, *gibb* c., pl. *-a* ‘Maus’, cf. *gúubi déela* ‘Mausloch’, *gúubay ámba* ‘Mäusedreck’ (Re) = *guub* c. ‘Maus, Ratte’ (Al) = *to’gibb*, pl. *te’gba*, acc. *gebat* ‘Maus’ (Mu) = *gowo* id. (Heuglin)

?NS: Kunama *gubbā* ‘Fledermaus’ (Reinisch 1890b: 47).

Hdd *gábid* ‘young trained camel’ (BG)

gedi f. ‘poisonous snake’ (HuB) = *gedi*[t] ‘schwarze Vipensorte’ (Mu)

See *gádda* ‘kleine Schlange, in Mauern sich aufhaltend’ (Re).

géddo c. ‘Schwalbe’ (Re)

Reinisch (1895: 90) connected it with Ti (EtSe) *gädo* and Bilin (CCu) *gäddo* ‘Schwalbe’ (cf. Reinisch 1887: 141).

gádda' f., pl. *gádda'a* 'kleine Schlange, in Mauern sich aufhaltend' (Re)
Reinisch (1895: 91) connected it with Ar *gandaʕ* 'a kind of lizard' (Sg 248).
?Eg *d3d.t* 'sp. snake' (WPS 198).

Hdd *gífil* 'untrained camel' (BG)

guug m., pl. -a 'Uhu, Eule' (Re) = *gwuugw* m. 'owl', def.sg. *oogwuugw*, def.pl. *igwuugwa* (Wd)

There are numerous (areal or onomatopoetic?) parallels in the Ethiopian area collected already by Reinisch (1895: 93):

EtSe: Gz *gugā* etc. 'owl, nighthawk, raven', Ty *gugg^wa* 'owl', Amh *g^wägga*, *guggut* etc., Gurage *g^wäng^wä* (Leslau 1987: 184);

Cu: (E) Saho-Afar *gugga* 'Hornrabe; Buceros abessinicus' (Re); Or: Wellega *gug-ee* 'dove' (Gg), Macha *gug-e* id. (LVC).

gehée f. 'Klippschliefer; Hyrax abessinicus' (Re)

Reinisch (1895: 93) found the following (areal or onomatopoetic) parallels:

EtSe: Gz *gəhe*, *gəhe*, *gaḥāy* 'rock badger, hyrax', Ti *gəhe(t)*, Ty *gihe* (Leslau 1987: 186; cf. LH 565).

Cu: (C) Bilin *gehe*, Khamir *giñi-ra* 'Klippschliefer; Hyrax abessinicus' (Re).

gāhan ~ *kāhan* m. 'shark' (HuB)

galaaba c. 'spotted hyaena' (HuB) = *galáaba* 'une hyène', acc.sg. *galaabá-b*, acc. pl. *galáaba-b* (Vh) = *galaaba* c. 'hyaena smaller and less fierce than *mir'afi*' (Rp) = *galáab* c., pl. *galáb* 'die gestreifte Hyäne; Hyaena striata' (Re)

Reinisch (1895: 95) sought a source in Ar *qilāb* 'wolf' (Sg 851).

?Cu: (E) Afar *gəlwā*, pl. *gelwitte* 'fox' (PaHy); Som *golli* 'tipo di sciacallo' (DSI 271); Gollango *kaʕʕálho* 'sp. fox' (AMS).

galiibi m. 'locust, large black solitary' (HuB)

gulgul m., pl. *gulgullā* 'lizard' (HuB)

Cu: (E) Som *golgoley* 'danza del coccodrillo' (DSI 271); Tsam *gula* 'sp. of a tiny lizard' (Savà).

Om: (N) Nayi *goli*, Shako *gor* 'lizard' (Yilma 1994).

Ch: (W) Ron: Bokkos *gol* 'agama-lizard' (Blench: *Ron Comparative Wordlist*); North Bauci: Warja *ngəla-na*, Pa'a *ngila-ciki*, Diri *angəla* 'lizard' (Skinner 1977: 30).

guláah f., pl. *gúlha* 'Weibchen von Antilope oder Strepticerus, Kuhantilope' (Re)

?Cu: (E) Som *golʕas* 'tipo di dik-dik dal pelame fulvo sui fianchi' (DSI 271).

gam m. 'large female (!) camel' (HuB) = *o-gaam* Kamel' (Heuglin), see *kaam* c. 'camel'

gaamuus / *jaamuus* m. 'buffalo; wild', def.sg. *ugaamuus* / *ujaamuus*, def.pl. *ig-aamuusa* / *ijaamuusa* (Wd) = *gamúus* ~ *jamúus* c., pl. *gamís* ~ *jamís* 'Wildbüffel' (Re) = *jamúus* c. coll. 'Büffel' (Al)

Almkvist (1885: 36) and Reinisch (1895: 105) correctly derived it from Ar *ḡāmūs* 'buffalo' (Sg 214).

gomaseek ~ *maseek* m. 'snake' (HuB)—see *maseek*

gunfid ~ *kinfid* c., pl. -a 'hedgehog' (HuB) = *gínfed* ~ *kúnfed* m., pl. -a 'Igel' (Re) = *gundhütt* id. (Se)

Borrowed from Ar *qunfuḏ*/d, pl. *qanāfid*/d 'hedgehog, porcupine' (Sg 859; SED II: 181–183, #133).

ganaay 'gazelle', pl. *ganay* (Vh) = *ganáy* 'gazelle', pl. *gáney* (Mr) = *ganay* c., pl. *ganoi* 'gazelle', *rabba ganay* 'buck gazelle' (HuB) = *ganaay* f. 'gazelle', def.sg. *tuganaay*, def.pl. *tiganay* (Wd) = *gánay* c., pl. *gáney* 'gazelle' (Rp) = *genáy* c., pl. *genáy* 'Gazelle, Antilope Dorcas oder Sömmeringii' (Re) = *ganáa*(y) c., pl. *ganéy* 'Gazelle' (Al) = *genna* id. (Kc) = *ganna*, pl. *gannai* id. (Km) = [o]*gana* id. (Bu) = *ganai* 'Antilope dorcas' (Heuglin) = *ganná* 'kleine Gazelle' (Se) = *gun nai* 'petit daim' (Salt)

Cu: (E) Dasanech *ginte* 'oribi, lelwel hartebeest' (Fl) = *ginti*, pl. *gíni* 'gazelle (general term); impala / Aepycero melampus' (To);

Om: (N) Wolayta *gännaa* and *genaassee* 'sorta di antilope' (Ce), Zala *ganešee* id. (Ce), Kullo *genes(s)e* 'gazelle' (Borelli), Oyda *gunʔa* 'madoqwa' (Fl);

Ch: (C) Tera *gùnò* 'goat' (Newman), Pidlimdi *gunnú* id. (Kr); Musgoy *genaw* 'chèvre' (Mc), Kola *gánâw* (Schubert), Daba *gìnâw* (Lienhard), see JgIb 2: 166–167.

Hdd *uu-gáari* '2–4 years old camel' (BG)

?Cu: (E) Som *geri*, pl. *geriyyo* 'giraffe', Boni *kíri* (> Dahalo *kiri* id.; see Ehret 1980: 24), Rend *géri*, pl. *gerínye* id. (Heine 1978: 82); Dasanech *gár-ra* f., sg. *garic* m. 'buffalo' (To).

?Eg: (New) *g3w*, *gw* 'sp. horse' (Wb. 154, 159; WPS 204).

?Ch: (W) North Bauci: Tsagu *gāre*, Mburka *gāri* 'oryx' (Skinner 1977: 10) || (C) Hina *gelówi* 'giraffe' (Strümpell 1923: 134).

Note: The semantic connection between designations of 'giraffe' and 'camel' can be illustrated on examples from the West Chadic group Ron: Bokkos *rakum ti ya* 'giraffe' vs. *rakumi* 'camel' or Daffo-Butura *rakúďūŋ* 'camel; giraffe' (Blench, *Ron Comparative Vocabulary*).

gíríd c., pl. *gírda* 'Pavian' (Re) = *gíríd* c. 'Affe' (Al)

Borrowed from Ar *qird* 'ape, monkey' (Sg 828; cf. Almkvist 1885: 25; Reinisch 1895: 100), similarly as Gz *qərd*, *qard* 'monkey', Amh *qərd* id. (Leslau 1987: 440).

gergeeri f. 'camel, female, a year after having had a foal' (HuB) = Ammar'ar *gi-rigéeri* 'she-camel over two months in foal', Bi *ti-grigéeri* 'herd of milk camels' (BG) Is it connected with Hdd *uu-gáari* '2–4 years old camel' (BG)?

garuwa c. 'eland' (HuB) = *gáruwa* m. 'Männchen vom Agazen, Kuhantilope' (Re) Reinisch (1895: 102) connected it with Ti *gärwa* 'antelope kudu; Strepsiceros capensis' (LH 576).

?Cu: (E) Arbore *goran* 'heifer' (Hy), Dasanech *gár-ra* f., sg. *garic* m. 'buffalo' (To); Sidamo *gurumʔiččo* 'gazelle' (Moreno) || Dahalo *gírriḍa* 'dikdik' (Ehret 1980: 237) || (S) **gwarefáy* > Iraqw *gwarfay* 'Grant's gazelle', Gorowa *gwarfay* 'hartebeeste', Alagwa *gwerefáy* 'gazelles', Burungi *gerefay* 'Puku antelope' (KM 126).

Ch: (W) Bolewa *gaarùwà* 'pack ox', Karekare *gaarùwà* 'bull', Tangale *káarwa* 'cattle' || (C) Bana *gàrèwà* 'troupeau de bœufs' || (E) Bidiya *gaaruwo* 'animal', Migama *gáaraw* 'bête, bétail'; Tumak *garu*, Kwang *gowor-to* 'antelope', Ndam *gèrù* 'ourebì' / Ourebia ourebì' (Militarev and Nikolaev 2020: 208).

?Se: Akk *agurratu* and *gurratu* 'ewe' (CAD Ia: 160).

gašmelli m. 'crane, stork' (HuB)

gati' f., pl. *gát'a* 'Ringelnatter' (Re)

gʷəbár m. pl. 'Schnabeltier, Ornithorrhynchus' (Re)

gwondooli ~ *wondooli* c. 'water wagtail' (HuB)

hi c. 'locust, grasshopper' (HuB), see *ihe* 'hopper locust' (Rp)

hoo c., pl. *hi* 'lamb' (HuB) = *oob* m. 'lamb', def.sg. *whoob*, def.pl. *yhu*, and *hoot* f. id., def.sg. *toohu*, def.pl. *teehu* (Wd) = *w-hi* 'l'agneau' (Vh) = *hi* c., acc. *hob* m., *hot* f. 'newly-born young of sheep, camel, horse' (Rp)

Cu: (S) **haaʔiya* 'young animal' > Iraqw *haʔi* 'low vegetable plant', Alagwa *haaʔi* 'young (specifically of a bird)', Burunge *haaʔiya* 'young of bird' (KM 130).

habekáni c. 'baboon' (Rp)

(1) Derived from *habek* v. 2 'to swagger' (Rp) by the suff. of nom. actionis (cf. Reinisch 1894: 14, §302).

(2) If it is possible to separate *-káni* (= *kína* ‘Besitzer’, see Reinisch 1894: §353), the first component can be related to the following Ethio-Semitic and Cushitic counterparts:

EtSe: Gz *hobāy* ‘ape; kite, hawk’, Ti *habäy*, *humbay* ‘baboon, monkey’, Ty *habäy* ‘monkey’, Amh *eba* ‘monkey; monkey’s cry’ (Leslau 1987: 214);

Cu: (E) Afar *habubba* ‘Hundsaffe, Pavian’ (Re), Saho *habub*, sgl. *habubba* (Vergari) = *habúbba* ‘baboon’ (We) = *haabuub(b)a* ‘Mantelpavian, Cercopithecus hama-dryas’, cf. *habuu*, pl. *haabuub* ‘Geschrei, Gebell des Mantelpavians’ (Re) || Dahalo *híbe* ‘baboon’ (To).

háade m. ‘Wildente’ (Re)

Hdd *hadaksia[b]* ‘a large species of beetle, not unlike a spider, but does not ear flies’ (Th)

haḍa c. ‘lion’, m. ‘sheikh, old man’ (HuB) = *haḍáa-b* ‘un lion’, pl. *háḍaa-b*, det. w/y-*haḍda* ‘le/les lion(s)’ (Vh) = *haḍaab* m. ‘lion’, *whaḍa*, def.pl. *yhaḍa* (Wd) = *w^háḍa* ‘le lion’, *haḍá-b* ‘un lion’, *haḍáa-b* ‘des lions’ (Mr) = *haḍaa[b]* ‘lion’ (Tl) = *haḍa* c. ‘lion’, cf. *Haḍayḍiwa* and *Haḍanḍiwa* m. ‘the Hadandiwa’ (Rp) = *háḍ(ḍ)a* c. ‘Löwe’ (Re) = *háḍa* c. id. (Al) = *o’hada*, pl. acc. *hadáb* id. (Mu) = [o]*haḍḍa* id. (Km) = [uh]*harda* id. (Kc) = *haldaa[b]* and *hadaa[b]* id. (Heuglin) = [wú]*hardá* id. (Se) = *woo ad de* ‘lion’ (Salt)

Reinisch (1895: 112) connected it with Ar *harada* ‘to roar (as a lion)’, assuming a protoform **harda* or **hadra*. The geminate *-ḍḍ-* recorded by Reinisch really gives a chance to start from a protoform **harda* or **harḍa*, indicating the following possible parallels:

(1) Om: (N) Kachama *haaraado* ‘bestia selvatica che dissotterra i cadaveri’ (CR).

(2) Via metathesis Om: (N) Anfillo *dehiro* id. (Gt), Kafa *dahero* id. (Habte Mikael), Mocha *daaharo* ‘lion’ (Leslau 1959: 26 rejected the connection with Gz *ṭāḥarä* ‘to roar’ suggested by Reinisch and accepted by Cerulli 1951: 427–428, just as analogy to Reinisch’ comparison Beja *haḍ(ḍ)a* with Ar *harada* ‘to roar’).

(3) Eg (OK) *ḥḍr* ‘Hyäne’ (Wb. III: 214).

hiḡ ‘3 years old camel’ ~ Bisharin *hi’ib* id. (Clark 1938: 21)

Be: (W) Zenaga *oṣṣi*; (N) Izayan *awiṣṣ*, Ndir *awṣ* ‘cheval’; (S) Ghat *ahuṣ*, Ahaggar *āhuḡ*, pl. *ihuḡḡan*, East Tawllemmet *əhug*, pl. *iḥāggān* ‘poulain’ (Kossmann 1999: 101, n. 207: **aḥug*) or < **ā-hūgg* < **ā-haHūg*, pl. **ā-hūggan* < **ā-haHūgan* (Prasse 1974: 213).

Se: Jewish Aramaic *hōgānā*, *hōgənā* ‘young camel, or dromedary’, Syriac *hūgnō gamlō* ‘dromedarius’; Ti *haṣin* ‘chameau de monte’ (DRS 367).

Lit.: Militarev 2022: 17: Be + Se.

Alternatively, it could be a derivative of *hi* c., acc. *hob* m., *hot* f. 'newly-born young of sheep, camel, horse' (Rp) or *hiiwa* c. 'camel foal up to 6 months old' (Rp).

haloobi c. 'mason wasp, ant lion dragonfly' (HuB)

halaakkwereena 'carnivore' (Tl)

halkwi and *halki* c. '(young of) donkey' (HuB) = *halkwi* c., acc. *halkwii/b,-t*, pl. *halkwīa* 'foal of donkey' (Rp) = *hāl(ə)k^wi* c., pl. *hālśk^wya* 'junger Esel' (Re) = *halkwiib* m. 'young donkey', def.sg. *whalkwi*, def.pl. *yhalkwīya*, besides *halgwaab* m. 'colt', def.sg. *whalgwa*, def.pl. *yhalgwa* (Wd)

Cu: (E) Afar *oklo*, pl. *okaale* / *okoli* / *okoolla* 'donkey' (PaHy), Saho *okólo* 'donkeys', sglt. *okolóyta* (We); Jiddu *uul* (Lb), Rend *éhel*, pl. *ehél* 'donkey' (He) = *éhel*, pl. *ehél* id. (GP), Bayso *kaylka* id. (Bender 2020: 32); Arbore *ʔohól* 'donkey(s), zebra(s)' (Hy) = *holl* 'asino' (da Trento), Elmolo *óhol* 'donkey, zebra' (He), Dasanech *Gúól*, pl. *Gòl-ù* 'donkey' (Sa) = *gúol*, pl. *ʔól-u* id. (To); Dullay: Kule *holgo* 'asino' (da Trento), Tsam *ʔuuʔulku* 'donkey' (Kusia and Siebert), ʔGollango *ooll-ó* 'Pferd' (AMS) || Dahalo *hokoloṭi* and *ʔokoloṭi* 'donkey' (Nurse apud Ehret, Elderkin, Nurse 1989: 16, 22). Om: (N) Dizi *kulul* 'donkey' (Lb) || (S) Hamar ('Amar cocche') *oculi* 'asino' (da Trento) = *ukulí* 'donkey' (Petrillino).

Be: (S) Ghat *ahulil*, pl. *ihulal* (Nehli), Ahaggar *aholil* 'young ass', f. *taholilt* (Barth apud Ritter 2009: 135) = *āhūlil*, pl. *ihūlinān* (Prasse), Ayr, Tawllemmet *āhūlil*, pl. *ihūlinān* 'wild ass; domestic animal in a wild milieu' (Nicolaisen apud Ritter 2009: 136) < **ā-hūlil*, pl. **ī-hūlilan* (Prasse 1973: 278; 1969: 54, n. 240: from the verb attested in Ahaggar *huləl* 'être sauvage').

Ch: (W) Hausa *aholaki* 'young donkey, young camel' (Skinner 1996: 3: Beja + Hausa).

?Se **[h]alul-ay-* 'colt, foal' > Akk *ilulay-u* 'a camel?'; **hawil-ay-* > *hay(i)l-ay-* > Harsusi *me-ḥeley-ōt* 'she-camel with fully-grown young'; Ti *ḥel-e* 'camel' (poet.), Ty *ḥawl-a* 'donkey's colt or foal of about two years' (Militarev and Nikolaev 2020: 214: ECu + Be + Se). The Harsusi and Ethio-Semitic forms maybe reflect the meaning 'yearling', cf. Ar *ḥawl* 'year'?

Lit.: Lamberti and Sottile 1997: 399: Beja + ECu + Dizi.

hallúuf and *halúuf* c., pl. *hállif* 'Eber, Wildschwein' (Re)

Borrowed from Ar (Egypt, Maghreb) *ḥallūf* 'Wildschwein, Eber; Schwein' (Wehr 183).

hiililaray c., pl. *-g* ~ *hiiriranai* ~ *herirani* 'insect' (HuB)

Be: (S) Ahaggar *ahellelu*, pl. *ihellelwan* 'butterfly' (Cortade apud Ritter 2009: 132).

heeley 'lièvre', pl. *heelay-a* (Vh) = *heelay* m. 'rabbit', def.sg. *wheelay*, def.pl. *yheelaya* (Wd) = *heelay* c., pl. *heela'ya* 'hare' (HuB) = *heel'ai* id. (Tl) = *héley* c., pl. *heláya* 'hare' (Rp) = *héelay* c., pl. *-a* id. (Re) = *hélei* c., pl. *-a* id. (Al) = [*temby*] *lhoy* id. (Bu) = [*wu*]*héle* id. (Se)

Cu: (E) pBoni **hileesə* 'hare' (Heine 1982: 111); Arbore *helleč* 'rabbit, butterfly' (Hy), Elmolo *hélec* 'hare' (He), Dasanech ^hül-*li*, pl. ^hil-*ààm* 'rabbit' (Sa) = ^hül-*i*, pl. ^hilaam id. (To); Or: Wellega *hilleentii* ~ *hilleettii* 'rabbit' (Gg), Waata *hilleesa*, Borana (*h*)*illeensa* 'hare, rabbit' (Stm); Gedeo *hilleensa* 'hare', Sid *hill-eessa*, pl. *hill-ee* (HG); the Boni and HECu forms can be borrowed from Oromo.

Om: (N) Dizi *ʔel*, Nayi *eelu*, Sheko *era* 'rabbit' (Yilma 1994).

Lit.: Reinisch 1895: 118: Beja + Or.

hem m., pl. *-a* 'a large sort of poisonous tick' (Rp)

hambiluuliq c. 'hawk; Milvus parasiticus' (HuB) = *hambiluulfina* or *hambilúulay* f. 'Falke; Milvus parasiticus' (Re)

Maybe a compound **hamb-i luul-iina* where a hypothetical component **-luul-* can correspond with Beja *lalée* 'Falke; Milvus parasiticus' and Gz, Ti *lilo* 'vulture' (Reinisch 1895: 120).

hamaam 'dove' (Tl) = *hamám* m., pl. *hamám* 'Taube(r); eine Sorte Wüstenhuhn' (Re) = *hamám* c. coll. 'Taube' (Al) = *o'hamám* id. (Se) = *hummaamiyaayt* f. 'pigeon', def.sg. *tuhummaamiyaay*, def.pl. *tihummaamiyay* (Wd)

Borrowed from Ar *ḥamām* 'turtle-dove, dove, turtle' (Sg 296), cf. also cf. Almkvist 1885: 30 and Reinisch 1895: 121 who also added the areal parallels in Ti, Ty *ḥāmam* 'Taube' (LH 60) and Saho *hamaam* 'Taube, Palumbes' (Re).

Hdd *u-hámar* 'untrained (badly trained) camel' (BG)

Cf. *humáar* c., pl. *hamfir* 'Zebra' (Re).

humáar c., pl. *hamfir* 'Zebra' (Re)

Reinisch (1895: 121) connected it with Ar *ḥimār*, pl. *ḥamir*, *ḥumur* '(wild) ass' (Sg 295; SED II: 137–138, #98: the broken plural is the most convincing proof of its Arabic origin).

Hdd *himát* 'she-camel in milk with small foal, young milk camel' (BG) = *huumaat* f. 'milking animal', def.sg. *tuhuuma* (Wd)

hundulemuun m. 'Frettchen, Mustela furo' (Re)

Cf. *híndi* 'Baum, Holz' (Re)?

hang'ane c., usually f. in sg., m. in pl., 'ant, emmet' (Rp) = *hang'anoot* f. 'ant', def. sg. *tuhang'anu*, def.pl. *tihang'anu* (Wd) = *hang'ant* 'ant' (Tl) = *hangan* ~ *angan* c., pl. -*g* '(large and black) ant' (HuB) = Bi *w'hongăna*, pl. *y'hungăna*, Ammar'ar *hongurnu* 'ant' (Th) = *hángana* ~ *hánkana*, -o ~ *ángano* c. 'Sorte grosser schwarzer Ameisen, welche den Termiten nachsetzen und sie fressen' (Re) = *hánkana* ~ *héngana* c. coll. 'Ameise' (Al) = *hanganób* m., *hanganot* f. id. (Mu) = [t]*anganu* id. (Se)

Cu: (C) Awngi *angí* 'ant' (Bk) = *əŋí* id. (Ht; Appleyard 2006: 25) || ?(E) Dasanech *guoni*, pl. *guonam* 'black ant' (To).

?Ch: (W) North Bauci: Warja *nginangina-na*, Pa'a *ngwunangwuna*, Diri *anguna*, Miya *anginani*, Kariya *nguna* 'spider' (Skinner 1977: 41).

hanhan m., pl. -a 'porcupine' (Hu) = *hanhan* 'Stachelschwein, *Hystrix cristata*' (Heuglin)

?Eg (Med) *hntj* 'hedgehog' and *hnt3* 'hedgehog, porcupine' (Wb. III: 121–122; WPS 202).

Bi *hánan.t*, Hdd *t-háanne* 'she-camel thought to be in foal but found not to be', Ammar'ar *hanát* 'she-camel not in foal' (BG)

?Eg (OK +) *hnn* 'Damhirsch / Dama schaeferi', *hnn.t* 'die Hindin des Damhirsches' (Wb. III: 494–495; WPS 202).

hansîr c., pl. -a 'Schwein' (Re, Al) = *hansîr* id. (Se)

Borrowed from Ar *hinzîr*, pl. *hanâzir* 'pig' (Sg 343; SED II: 149–152, #111; cf. Almkvist 1885: 31; Reinisch 1895: 124); Gz *hanzir*, *hanzir* 'pig, wild boar' is of the same origin (Leslau 1987: 263).

hare c., acc. *hare/b,-t* 'camel' (Rp) = *y-hari* 'ces chameaux' (Vh) = *háre* 'chameau' (Mr) = Bi *i-hári* 'herd (of camel)' (BG) = *harri* c. 'mount (anything that can be ridden, from a camel to a train)' (HuB)

(1) Cu: (E) Som *harur* 'ein ganz weisses Kamel' (Re);

(2) Cu: (E) **har(r)*- 'donkey' > Saho *her-a* 'female donkey' (We); Or: Wellega *harr-ee* 'donkey' (Gg), Konso *harr-eta*, Dirayta *harr-et* id. (Bl); Harso, Dobase *har-icce*, Dobase, Gawwada, Gollango *harr-e* 'Esel' (AMS); Burji *harr-ée* id. (Sasse 1979: 39; 1982: 92–93) || Dahalo *héllefa* 'zebra' (To);

Om: (N) Wolayta *har-iyā*, Gofa *haare*, Gamo, Dorze, Cancha, Kullo *hare* 'donkey' (Ae), Malo, Dache, Zayse *hare* id., Kachama *haarre* id. || (S) Ari *harra* id. (Lb).

Lit.: Ehret 1980: 334: ECu + Dahalo; Lamberti and Sottile 1997: 398: Beja + ECu + Dahalo + Om.

haari f. 'weevil' (HuB)

?Cu: (S) **haraharā* > Iraqw *harhār*, Gorowa *harhará* 'white ants', Alagwa *harahara*

‘termites’ (KM 149).

Eg: (Royal tombs from Thebe; Gr) *ħrrt* ‘Gewürm’ (Wb. III: 150: cf. Med *ħrrw* ‘Art Eingeweidewürmer’) = ‘sp. insect’ (WPS 193).

?Ch: (C) Musgu *má-ħarai* ‘red ant’ (Lk); cf. Stolbova 2016: 180, n. 360.

ħārħara c. ‘Papagai’ (Re)

Reinisch (1895: 125) compared it with Ti (and Ty) *ħārħārat* ‘oiseau à présages’ (LH 65) and Saho *harharat* ‘bestimmte Vogelsorte deren erscheinen als Wahrzeichen, vorbedeutung angesehen wird’ (Re); cf. also Gz *ħarħar* ‘multicolored’ (Leslau 1987: 242).

ħaris c., pl. *hersa* ‘rhinoceros’ (Hu) = *ħarīs* m., pl. -a ‘Nashorn, Rhinoceros’ (Re) = *ħarīs* ‘Nashorn’ (Mu) = *ħaris* id. (Heuglin)

Borrowed from Ethio-Semitic languages, cf. Gz *ħarīs*, *ħaris*, (?arwe) *ħoras* ‘rhinoceros’ (> Ar *ħarīš* id.), Ti, Ty *ħarīš* id., Amh *ħaris*, *awraris* id. (Leslau 1987: 244; cf. Reinisch 1895: 126), similarly as Saho *hariš* id. (Re).

ħarawya and *karra^uwia* m. ‘warthog, wild pig’ (HuB) = *ħarāawya* c. ‘Eber, Wildschwein’ (Re) = *ħaraawīya* ‘Wildschwein’ (Mu)

Borrowed from Ethio-Semitic languages, cf. Gz *ħarāwāyā*, *ħaraw(i)yā* ‘pig, wild boar’, Ti *ħarāwya* ‘boar’, Amh *arāya*, Harari *ħariyya* ‘wild pig’, Selti *irāyā* ‘pig’, *ħarāyā* ‘porcupine’ (Leslau 1987: 244; cf. Reinisch 1895: 127), similarly as Saho *ħeray* ‘wild boars’ (We), Afar *ħèray* ‘pigs’ (PaHy); Or *eria* ‘cinghiale’ (Borello).

ħaasim f. ‘(annulated) spider’ (HuB) = *ħaasimt* f. ‘spider’, def.sg. *tuħaasim*, def. pl. *tiħaasima* (Wd) = *ħaasim* ‘spider’ (Tl) = *hāasim*, *hāasām* f., pl. *hāasma* ‘spider’ (Rp) = Sawakin *t-ħāsīm*, pl. -a id. (Th) = *tāszim* id. (Se)

ħuut m. ‘Fisch’ (Re, Al) = *hut* f. ‘fish’ (HuB) = *o houtti* ‘poisson’ (Li)

Borrowed from Ar *ħūt* ‘large fish’ (Sg 303; cf. Reinisch 1895: 130).

ħutanā c. ‘(a bird) lark’ (HuB)

ħatay c., pl. *hatee* ‘horse’ (HuB) = *ħatai* id. (Tl) = *hātay* c., pl. *hātēy* ‘horse, mare’ (Rp) = *ħataay* m., pl. *ħataj* ‘cheval’, *t-ħataay* f., pl. *t-ħatay* ‘la jument’ (Vh) = *ħatāay* c., pl. *ħatāy* ‘Pferd’, cf. *t-yamēet ħatāay* ‘Frosch’, lit. ‘Wasserpferd’ (Re) = *ħatāay* c., pl. *ħatāy* ‘Pferd’, *ūu-ħataay*, pl. *āa-ħatay* ‘der Hengst’, *tōo-ħataay*, pl. *tāa-ħatay* ‘die Stute’ (Al) = *o’hattai* ‘der Hengst’, pl. *e’hattai* ‘die Pferde’, *te’hattai* ‘die Stute’ (Mu) = *ħadai* ‘Equus caballus’, in compound *ħataimeq* ‘Equus (Asinus) africanus’ (Heuglin) = *ħatay* ‘horse’ (Bu) = [oh]ħatta ‘Pferd’ (Kc) = [wo]ħatteiy id. (Se) = *at tai* ‘cheval’ (Salt)

Halévy and Reinisch (1895: 130) correctly connected it with Copt Sahidic Ⲫⲣⲟ m. 'cheval', Ⲫⲣⲱⲉ f. 'jument' (Vycichl 1983: 315 derives these forms from **ḥatā*3 m., **ḥatār-at* f., cf. Demotic *ḥty*, *ḥtr* 'Pferd'), Eg (D 18) *ḥtr* 'Pferd' (Wb. III: 199), a derivative of *ḥtr* (Pyr) 'zusammenbinden, zusammenfassen' (Wb. III: 202).

Lit.: Halévy 1869: 205: Beja + Copt.

hiiwa c. 'camel foal up to 6 months old', *hiiway bar* 'camel hair' (Rp) = *hiiwaat* f. 'camel foal', def.sg. *tuhiiwa*, def.pl. *tihiiwa* (Wd) = Hdd *o-hîwâ* '(unweaned) camel' (Th) = *hiiw* c., pl. -a 'Kamelfohlen' (Re) = Hdd *uu-hiiwa* 'a camel 0–1 years old' (BG), cf. Ammar'ar *hiwáydi* 'she-camel under 2 months in foal' (BG) = ?Bi *hi'ib* '3 years old camel' ~ *hig* '3 years old camel' (Clark 1938: 21)

(1) Cu: (E) Arbore *háww* 'steer' (Hy), Elmolo *héu* 'to mark ears of livestock' (He); Eg (OK) *hw.w* '(kämpfende) Stiere', (MK) *hwyw* 'allgemeine bezeichnung für Rinder' (Wb. III: 45).

(2) ?Cu (S): Iraqw *haywa?*, Gorowa *haywaa* 'children' (KM 135); Asa *hawa*, Qwadze *yawa* 'children' (Ehret 1980: 381; 1987: #552: Beja + Asa + Qwadza).

(3) Borrowed from Ti *ḥawar* 'young (of camel and donkey)' (LH 89) or Ar *ḥuwār*, *hiwār* 'foal of camel not yet weaned' (Sg 302); the final segment -*ār* could perhaps be identified with Beja 'or c. 'child', pl. 'ār (Rp);

(4) Eg *hyw* 'Esel' (Meeks 1977/1980: #2516).

haiwaan 'animal' (Tl)

Borrowed from Ar *ḥaiwān* 'animal, cattle; beast of burden', derived from *ḥayya* 'to live' (Sg 308, 306).

hawti or c. '(a bird) babbler' (HuB)

The latter component means 'child'.

jeddāad c., pl. *jéddad* 'Huhn, Henne, Hahn' (Re) = *jeddāad* c. coll. 'Huhn' (Al) = *giaggiag* 'poule' (Li)

Almkvist (1885: 36) and Reinisch (1895: 104) correctly determined a source of borrowing in vulgar Ar *ǧeddād* < classical Ar *daǧāǧ* 'cock, hen', coll. 'fowl, chickens' (Sg 354).

jááajo f. 'Mücke, Gelse, Mosquito' (Re)

Reinisch (1895: 104) connected it with numerous, apparently onomatopoeic, parallels in Ethio-Semitic and CCushitic; Conti Rossini (1912: 252) added Omotic (Gonga) counterparts:

EtSe: Gz *ṣə(n)ṣanyā*, *ḍandanyā* 'fly, moth, buzzing swarm', Ty *ṣənṣaya* 'fly', *ṣən*, *čənča* 'fly', Gurage *čini* 'tick' (Leslau 1987: 562);

Cu: (C) **cənc-a* 'fly' (Appleyard 2006: 70) > Bilin *šinša* 'fly', Khamtanga and Kailiña *ṣaša* (Ap), Qwara *činč* id. (Re) = *čənča* / *šinša* (Ap), Kemant *šinša*, pl. *šinš*

‘mouche’ (CR); Kunfāl *zinzi* ‘fly’ || (E) Or: Wellega *sonsa* ‘wasp’ = Borana *sonsa* ‘wasp, hornet’ (Stroomer).

Om: (N) Mocha *yäwuğğö* ‘fly’ (Ls) = *yaawjjo* (Lb), Shinasha *zaanzá* ‘Fliege’, *ziinzá* ‘Käfer’ (Lb).

jímo c. ‘Katze, Kater’ (Re) = *to’djümme*, pl. *te’djümmo* id. (Mu) = *dšimo* id. (Heuglin) = *dim-mo* id. (Salt) = ? *town* id. (Lucas)

There are numerous areal parallels. The closest one is Nara (NS) *jümo* (Reinisch 1874: 124) = *jímmoo* id. (Reinisch 1895: 105) while the others are with initial *d-*: Ar *dimmat*, dial. (Yemenite) *dimm*, *dumm* ‘cat’; Gz *dəmmat*, Ti, Ty *dəmmu*, Amh, Gafat *dəmmät* id. (Leslau 1987: 136), and further the Cushitic counterparts, apparently of Ethio-Semitic or Arabic origin: (C) Bilin pl. *dəmmu*, sglt. *-ra* (Ap) = *dummu*, Qwara *damyā* (Re), Kemant *daməya* (CR) || (E) Afar *dummu* and *dimmato* ‘cat’ (PaHy); Som *dummad* ‘cat’ (Luling).

See Cf. SED II: 102–103, #70 and Beja *domiagag* ‘renard’ (Li).

jirfáne c., acc. *jirfaaniib* ‘young sheep not so lange as *argin* (Rp), see *dírfín* ‘Lamm, Zicklein’ (Re)

j(y)e, *kye* f. ‘Wasserschlange’ (Re)

kúbhar c., pl. *-a* and *kubhéeri* c., pl. *kubhéerya* ‘Taube’ (Re) = *kubhéere* f. ‘Turteltaube’ (Al) = *kuh-behr* ‘Taube’ (Kc) = *kubbéri* id. (Mu) = *kubeeri* m. ‘dove, pigeon (wild)’ (HuB)

kəḍa f. ‘locust’ (HuB)

?Cu: (E) Som *kudkude* ‘pulce della sabbia’ (DSI 372) = *kud kude* ‘tick (generic)’ (Furnaioli and Simonetta 1985: 78); Dasanech *kiiḍīn*, pl. *kiiḍam* ~ *kiiḍim* m. ‘fly’ (To).

kafaab m. ‘cheetah, wild cat’, def.sg. *ukafa*, def.pl. *ikafa* (Wd) = *kəffā* c. ‘lynx, wild cat’ (HuB) = *kafaa[b]* ‘wildcat’ (Tl) = *kafa* c. ‘wild cat’ (Rp) = *káfa* c. ‘Katze, Kater; Gepard, Cynailurus guttatus’ (Re) = *káfa* c. ‘Katze’, *úukafa* ‘der Kater’, *túukafa* ‘die Katze’ (Al) = *okaffa* m. ‘Katze’ (Km)

Cu: ?(C) Kunfāl *kávisa* ‘jackal’ (Cw) || (E) **kebʿ*- ‘leopard’ > Afar *kabʿ-i* (PaHy), Saho *qabiʿ* (Vergari) = *qábeʿ* (We); Bayso *kebiḥ* (Fl); Yaaku pl. *çé’pe* (He), and **kebeel*- id. > Som *šabeel*, Boni *šuweel*, Rend *kabil* (He), Bayso *keebeel* (Hy); Had *kabeec-co*, pl. *kabeer-a*, Kamb *kabiec-coo*, Sid *kabeel-coo* (Ce) = *kewel-co* (Gasparini); Yaaku *çe’pen* (He); see Dolgopolsky 1973: 192; Sasse 1979: 12–13, 37, 54; Haberland and Lamberti 1988: 111; Hudson 1989: 91.

Be: (N) Iznacen *aḵṣab* ‘renard’ (Rn), Zayan *ikaṣṣ* id. (Lg).

?Ch: (W) Ron: Monguna *kábwì* ‘dog’ (Blench, *Comparative Ron Wordlist*).

Lit.: Fleming 1964: 52; Beja + ECu.

**kege* (recorded *qége*) 'Hyrax; Felsendachs' (Heuglin)

Almkvist (1885: 38) connected it with 'Massawan' *gehej* and (Vulgar) Ar *qēgo*. Could **kege* be related to Beja *káka* m. 'Spitzmaus, Maulwurf' (Re)?

káka m. 'Spitzmaus, Maulwurf' (Re)—see **kege* 'Hyrax, Felsendachs'

kook c., pl. *kak* 'Frankolin; Francolinus Erkelii' (Re)

An areal word of onomatopoetic origin:

EtSe: Gz *qoqāh/h* 'francolin', Ti, Ty *qoqah* 'partridge', Amh, Gur *qoq*; cf. also Syr *qūqānā* id. (Leslau 1987: 438);

Cu: (C) Khamir *qoqaya* 'Frankolinuhuhn; Perdrix Erkelii', Bilin *qoq'a* id. (Re) || (E) Saho coll. *qooqaaʃ* 'Frankolinuhuhn; Francolinus Erkelii' (Re).

kaakarret 'hen' (Tl)

kaliid'áni c. 'Hyrax, Procavia abess.', i.e. 'a rodent-like animal' (Rp)

kalijanóo m., pl. *kalijánāwa* 'Nachteule; abessinische Helmvgel (Buceros coronatus)' (Re)

kelúus c., pl. *k(ě)lis* 'cub, pup' (Rp) = *kiluus* m. 'bitch, cub, pup', def.sg. *ookluus*, def.pl. *eeklis* (Wd)

Cf. Kunama (NS) *kaluusaa* 'Junges von Tieren', *taa kaluusaa* 'ein junger Hund' (Re).

kilaay 'oiseau', pl. *kilay* (Vh) = *kilaay* m. 'bird', def.sg. *ooklaay*, def.pl. *eeklay* (Wd) = *kilay* c., pl. *kilee* 'bird' (HuB) = *kəlai* id. (Ci) = *kɛ'lay* id. (Be) = *kilai* id. (Tl) = *kélay* c. 'bird, domestic fowl' (Rp) = *keláay* c., pl. *kelay* 'Vogel' (Re) = *k(e) láay* c., pl. *k(e)léy* 'Vogel' (Al) = *oklai* id. (Wt) = *to'kelei* f., acc. *keleit*, pl. *e'kelei* m. id. (Mu) = *kilay* (Bu) = *[oh-]klà* id. (Kc) = *ókla*, pl. *ékle* id. (Km) = *[o]klá* id. (Se) = *ke-lai* id. (Salt)

Reinisch (1895: 139) determined it as a nomen agentis in -aay from *kil* v. 1 'fliegen, kreisen' (Re).

Ehret (1987: #91) finds other parallels, but they do not exclude the primary motivation 'bird' = 'flieger':

Cu: (E) **kool-* > Boni **kòòl* 'wing' (He), maybe also Rend *kalala* 'feather' (Bl); Arbore pl. *kollá* 'wings, shoulders', vs. sg. *kóol* 'leaf' (Hy), Dasanech *kúol* 'wing' (To), Elmolo *kóol* 'shoulder' (He); Or: Borana, Waata, Orma *kool-a* 'feather, wing, leaf', Orma also *koollee* 'feather' (Stroomer), Guji *koola* 'feather' (LVC), Konso *xool-a* 'wing' (Bl); Harso-Dobase *hóol-o* 'Feder', Gollango *hóol-o*, Gawwada *xool-akko* 'Flügel' (AMS), Tsam *kool-o* 'wing' (Hy); Darasa *keel-à* 'wing' (Leslau 1988: 193); Yaaku *kol* 'branch' (He) (Sasse 1979: 11; 1982: 117) || Dahalo *kool-* 'to fly' (Eh)

|| ?(S) Maa -γυγύlu ‘to flutter’; Burunge *kurukuro*, Alagwa *kurukuraw* ‘bat’ (Ehret 1980: 245).

Reinisch (1895: 139) also mentioned close Nubian forms: Mahas *kel-áy*, Dongola *kel-éi* ‘wild goose, wild duck’ (Murray 1923: 95), apparently borrowed from Beja.

kaam m. ‘camel’, def.sg. *ookaam*, def.pl. *EEKAM* (Wd) = *kaam* ‘un chameau’, *úu-kaam* ‘le chameau’, *kám* ‘chameaux’ (Mr) = *kaam* (cf. the variant *gam* m. ‘large female camel’!) c., pl. *kam*, f. *kamt* ‘camel’ (HuB) = *kaam* ‘dromadaire’, pl. *kam*; *oo-kaam* m. ‘le dromadaire’, *too-kaam* ‘la chamelle’ (Vh) = Hdd, Bi *kaam*, pl. *kam*, coll. *kamít* ‘camel’, Hdd *kam.t*, with art. *tée-kam*, Bi *too-kaam* ‘female camel’ (BG) = *kaam* c., pl. *kām* ‘camel’, cf. *kataši* ‘chameleon’ (Rp) = *kaam* c., pl. *kam* ‘Kamel’ (Re) = *kaam* c., pl. *kām* ‘Kamel’, with art. *úukaam* ‘der Kamel’, *túukaam* ‘die Kamelstute’ (Al) = *o’kam* m., pl. *e’kam*, *to’kam* f., pl. *te’kam*, acc. *kamet* ‘Kamel’ (Mu) = *o-kam* and *o-gaam* id. (Heuglin) = [oh-]ka id. (Kc) = *o-kam* ‘chameau’ (Salt)

Probably borrowed from Nubian, cf. Mahas, Kenzi, Dongola *kām*, pl. Mahas *kam-rī*, Kenzi, Dongola *kámli*, besides Dair *kamle* and *kāla*, Kargo *kamal*, Kadaru *kamla* ‘camel’ (Murray 1923: 90; cf. Bechhaus-Gerst 1991–1992: 45 who also adds Nara *kambero* id. recorded by Reinisch), perhaps via Meroitic (the Meroitic postpositive definite article -*l* allows to explain the loss of the final -*l* in the word ‘camel’, see Zyhlarz 1930: 495) from late Egyptian, cf. Demotic *gmwl*, Copt Sah m. Ⲅⲙⲟⲩⲗ, f. Ⲅⲙⲁⲩⲗⲉ, Boh m. Ⲅⲙⲟⲩⲗ, f. Ⲅⲙⲁⲩⲗⲓ ‘chameau’, apparently from a West Semitic source, cf. Hb *gāmāl*, pl. *gēmallīm* ‘camel’ (Vycichl 1934: 81 and 1983: 341).

kaamd’ašob ‘chamaeleon’ (Tl)

kandīl m. ‘boar’, def.sg. *ukandīl*, def.pl. *ikandeela* (Wd)

kinfid c. ‘hedgehog’ (HuB)—see *gunfid* id. (HuB)

kónšib ~ *kúnšib* m., pl. -a ‘Käfer’, cf. *ám̄ba-kónšib* ‘Mistkäfer’ (Re) = *ambakonschīb* id. (Se) where *ám̄ba* = ‘Kot’ (Al)

Reinisch (1895: 144) connected it with Ar *ḥunfasat*, pl. *ḥanāfis* ‘black beetle, scarabeus’ (Sg 343).

kūrib, *kwirib* c., pl. *kurb(a)* ‘elephant’, *kurībi kwíre* ‘tusk’, lit. ‘elephant’s tooth’ (Rp) = *kwirib* ‘elephant’ (Tl) = *kʷarīb* c., pl. *kʷārba* ‘Elefant’, with art. *úu-krub*, cf. *oo-kúrb[i]* áy ‘Elefantenrüssel’, lit. ‘e.’s arm’, *oo-kurbū-t kure* ‘Elfenbein’, lit. ‘e.’s tooth’ (Re) = *kurrib* c. ‘elephant’, *kurrbi ḍa* ‘ivory’, lit. ‘e.’s horn’, *kurrbi aye* ‘e.’s trunk’, lit. ‘e.’s arm’ (HuB) = *kurb* and *krub* c. ‘Elephant’, with art. *úukrub* m., *túukrub* f. (Al) = *o’krub*, pl. acc. *kurbab* id. (Mu) = *kuruub* id. (Heuglin) = [oh-]kurib id. (Kc) = *okurub* id., *okurbit kurre* ‘Elfenbein’ (Se)

There are areal parallels in Nara *kūrbe*, pl. *korúb-ta* 'Elefant' (Reinisch 1874: 139; 1895: 145; Nara + Beja) and Ti (EtSe) *kərb* (poet.) 'name of the elephant', and maybe *kurbaj* 'jeune éléphant mâle adulte' (Mu), see LH 400 and Reinisch 1874: 139.

(1) Reinisch (1874: 139 and 1902: 36) connected Beja *kürb* with Or and Som *arb-a* id. (< ECu **ʔarb-* id., see Sasse 1979: 14 and 1982: 28) without any explanation of *k-* in Beja.

(2) There could be Egyptian or Nubian sources: Eg (NK) *krm.t* 'Art Schmuck nubischer Sklaven' (Wb. V: 135) = *k3rm.t* 'Armband aus Elefantenhaar?' (Hofmann, Tomandl, and Zach 1984: 7–9), and Nile Nubian (in Girgeh) *camme* 'Elfenbein' (Carradori 1635) and Midob *ummat* 'Elfenbein' (MacMichael) < **kummat* < **karmat* (Hofmann et al., l.c.), cf. Kenzi-Dongola and Mahas *kaj*, Dair *kudyi*, vs. Midob *uči* 'donkey' (Murray 1923: 89). The vacillation *b||m* is known even in Beja proper, cf. *tirib* || *tirim* v. 1 'to divide into two parts' (Rp).

(3) The denotation of 'tusk (of elephant)' can be quite naturally derived from 'tooth', cf. *o-kurbit kurre* 'Elfenbein' (Salt) where the second member is *kwire* 'tooth' (Rp) etc.

kurfifano f. 'lizard' (HuB)

?Cu: (S) Iraqw-Gorowa *ʃurfi* 'sp. lizard' (KM 310: **ʃurufi*). Onomatopoetic?

kirhinnay m., pl. *kerhinnee* 'any noxious beast' (HuB)

karkarnebbuus 'Krebs' (Se)

**karra* **dog* in *anḍaḍ karra* 'hunting dog', where *anḍaḍ* f. means 'hobble', i.e. 'rope tied round camel's bent knee' (HuB)

Cu: (E) **ker-* 'dog' > Saho *kár-e* (We); Rend *cer* (He) vs. *kár* (GP), Bayso *ker* (Hy); Arbore *kér* (Hy), Elmolo *kêr* (He), Dasenech *cer* m. vs. *cedḍi* f. < **cer-ti* (Sa) = *cér* m. / *ced-dî* f. (To), but *kerr* (Fl); Or: Wellega *sar-ee* (Gg), Guji *sar-r-ee* (LVC), Borana *sar-ee* (Stroomer), Dirayta *herr-aa* (Bl), Mussiye *her-r-o* (Tanaba, Cheru and Wedekind); Harso-Dobase and Gollango *hár-ó*, Gawwada *xar-o* (AMS), Tsam *kar-o* (Hy) (Sasse 1979: 13);

Ch: (W) Hausa *kàréé*, pl. *kárnúkáà* 'dog'; Bokkos *kyàra*; Kirfi *kàrkànti*; Zaar *kàdî* / *kùràqyì* || (C) Higi Kamale *kurri*; Lamang *krí*; Sukur *kra*; Gisiga *kiri*; Gidar *kra*; Yedi-na *keli*; Musgu *kirgiigi* || (E) Lele *girà*; Tumak pl. *garák* etc. id. (JgIb 2: 106–107; Stolbova 2016: 215, n. 455). Newman (1977: 25, #37) reconstructed pCh **kər*; Stolbova (1987: 210–211, #610) proposed pWCh **k^{w/y}arV*. Finally, Jungrathmayr and Ibrizsimow (1994 1: 49) seek an origin of this Chadic denotation of 'dog' in West Saharan: Kanuri *kírri* (Duisburg), Kanembu *kérî* (Lk); Daza *kudi*, *kiidi* (Cœur), Tubu *kidi* (Lk); the East Saharan counterparts, viz. Zaghawa *birri*, Bideyat *bili*, Berti *mirr* and *murr*, indicate pSaharan **nk^{wi}[r/r/K]i* (Hassan, ms. 1998).

káreesee ‘Kamellaus’ (Mu)

Consisting of *káre*, apparently different from *kaam* ‘camel’, but maybe identical with *karra* *‘dog’ (HuB), plus *see* ‘Laus, Zecke’ (Re), hence ‘dog’s louse’.

kiriš m. ‘shark’ (HuB)

kurštin c., pl. -a ‘Reiher, Ardea’ (Re)

karaay m. ‘hyena’, def.sg. *ukaraay*, def.pl. *ikaray* (Wd) = *i-karaay* ‘l’hyène’, var. *kharaay* (Vh) = *i-kárey* ‘les hyènes’ (Mr) = *karay* m., pl. *karäy* ‘hyaena’ (HuB) = *karai* ‘hyena, jackal’ (Tl) = *káray* c., pl. *kárey* ‘hyaena’ (Rp) = *karáay* c., pl. *karáy* ‘Hyäne; Hyaena crocuta’ (Re) = *karáay*, *keráay* c., pl. *keréy* ‘Hyäne’ (Al) = *kerai*, pl. *kerei* id. (Mu) = *keray* id. (Bu) = *karr-ah* id. (Kc) = *o karra* ‘kleine Hyäne; Hyaene striata’ (Km) = *kerairo* ‘Hyaena crocuta’ (Heuglin) = *kerai* ‘hyène’ (Salt)

Almkvist (1885: 38) and Reinisch (1895: 147) connected it with Ti *kāray* ‘hyaena’ (LH 404; perhaps ‘Gräberin’, cf. Gz *karāyi* ‘that which digs’, from *karaya* ‘to dig’, see Leslau 1987: 295). But there are also remarkable other parallels:

?Cu: (C) Awngi *kuerdidā* ‘leopard’ (CR) || (E) Or: Macha, Guji *qeeransa* (LVC), Borana *qeeramsa* ‘leopard’ (Stroomer);

Ch: (W) Hausa *kúúráá* ‘hyena’ || ?(C) Musgoy *ḡrñay* id.; Masa *gúrñey*, Zime-Batna *gwārāy* id. || (E) Kwang *gō:rény*, Kera *gòrnòy* (Ebert) = ‘Tuburi’ *kórne* (Lk) id.; Kabalai *gwōrrnày* id. (JgIb 2: 204–205); Tumak *korāḡ* ‘chacal’ (Caprile);

?Be: (S) Tawllemmet *āyōrāy*, pl. *i-yōrāyān* ‘hyène mâle’ (Alojali);

Lit.: Müller 1975: 67, #47: Ti + Hausa and Kera of Tuburi; Skinner 1996: 154: Beja + Ch + Be.

kut baane m. ‘vulture (black)’ (HuB)

Cf. *kooteb* m. ‘owl’ / ‘well, strong’ (HuB) and *báane* ‘Aasgeier’ (Al) = *b’ane* ‘vulture’ (Rp).

kóote m. ‘Männchen vom Agazen; Antilope Bubalis’, cf. *oo-kootfīt kwa* ‘das Weibchen, die Kuh davon heisst’ (Re)

Ch: (W) North Bauci: Siri *kīti*, Pa’a *kīci* ‘antelope duiker’ (Skinner 1977: 10).

kooteb m. ‘owl’ (HuB)

(1) Identical with *kooteb* ‘well, strong’ (HuB)?

(2) ?Cu: (HE) Had, Kamb *gutansa/-icco* ‘owl’ (HG).

kutaan, *kwitaan* m. ‘bugs’ (Rp) = *kwuttaan* m. ‘bugs, fleas’, def.sg. *ukwuttaan* (Wd) = *kitaan* m., pl. *kitan* ‘bedbug’ (HuB) = *kutáan* and *kutáam* m., pl. *kután* and *kutám* ‘Wanze’ (Re) = *ôktâm* id. (Se)

Apparently connected with (borrowed from?) Ar *kuttān* 'bedbug', cf. also Mehri *ket-tōn* id. (cf. Leslau 1987: 573). Som *kutaan* 'bedbug' (Luling; cf. Reinisch 1893: 21, §34) is of the same origin. Interesting is also Gz *qʷəṭni* 'louse' (Leslau 1987: 454).

On the other hand, there are numerous forms in both Ethio-Semitic and Cushitic, differing only in the opposite order of the first two consonants:

EtSe: Gz *təkʷān* 'bedbug', Ti *təkan*, Ty *təkʷan*, Amh *təhʷan*, Argobba *tuhan*, Gurage *təkan*, Harari *tuxān* (Leslau l.c.);

Cu: (C) Bilin, Khamir *təxʷana* 'bedbug' (Re), Kemant *təxona* ~ *təɣona* 'bug' (ZL), Qwara *tukan* coll. 'Wanze' (Re), Awngi *təɣʷáná* 'bug' (Ht) || (E) Saho *tukwán* 'fleas' (We), Afar *təkwaan* coll. 'Wanzen' (Re); Or: Borana *tukaani* 'bedbug' (Stroomer), Macha *tukani* id. (LVC); Qabenna *tuhaana* 'bedbug' (Ls) || ?Dahalo *ṭákkwaʔe* 'dung beetle' (Ehret 1980: 169) || (S) Iraqw *táhān-mo* 'bedbug' (Fleming 1969a: 28: Iraqw + Or + Bilin and Khamir + EtSe).

kaw m. 'guinea fowl', def.sg. *ookaw*, def.pl. *ikawa* (Wd) = kaw c., pl. *káwa* 'Perlhuhn; Perdrix Erkelii' (Re) = **kau* in *rebekau* 'Perlhuhn' (Mu) = *the-kau-ah* id. (Kc)

?Cu: (C) Bilin *koya* 'Perlhuhn' (Re), Kemant *kawyā* 'Frankolinuhuhn / Frankolinus Erkelii' (CR) || ?(S) **qawa* > Iraqw *qaway* 'black-headed weaver bird', Burunge *qawaaʔiya* 'small bird' (KM 232).

Ch: (W): Sura *kwèè*, *kye*, Ankwe *kee* 'chicken' (JgIb 2: 70) || (C) Malgwa *kuuye* 'Falke' (Lühr) || (E) Kwang *kóyō* 'bird' (JgIb 2: 23).

Be: (N) Semlal *a-kiyaw* 'poussin' (Destaing). On the other hand, (S) Ghat *ikayi*, pl. *ikayan* 'coq' (Nehlii) does not belong here with regard to its cognates in Ahaggar *ekahi*, pl. *ikəhān* 'coq, poule', Taneslemt *ekəz*, Tawllemmet *ekəži*, Ayr *ekəzi*, pl. *ikəzan*, implying pBerb *-z- (Basset 1925; Prasse 1969: 75, n. 467).

Ch: (W) Ron: Daffo-Butura *aku* 'parrot' (Blench: *Ron Comparative Wordlist*).

Se: Akk *akkū* 'a kind of owl' (CAD A₁: 275; AHw 29); Jewish-Aram *kawtā* 'owl'; Ti *kuwa* 'corbeau' (LH 419).

Lit.: SED II: 168–169, #123: N + CCu + Ch + Be + Se.

khanziir m. 'swine, pig', def.sg. *ukhanziir*, def.pl. *ikhanziira* (Wd)

Borrowed from Gz *ḥanzir* (*hanzar*, *ḥanzir*, *ḥənzir*) 'pig, wild boar' (Leslau 1987: 263; SED II: 149–151, #111).

kwakwar m. 'snake', def.sg. *ukwakwar*, def.pl. *ikwakwara* (Wd) = *kʷakʷar-t* 'une vipère' (Vh) = *kwokwer* m., pl. -a 'snake' (HuB) = *kwakwar* id. (Tl) = *kwákwar* c., pl. *kwakwára* 'a species of snake' (Rp) = *kwákwâr*, pl. -a 'Schlange' (Re) = *kákʷar*, *kókʷar* c. id. (Al) = *korkʷor* id. (Mu)

?Cu: (E) Afar *aruuraa*, *aroora*, pl. *aaruur* 'Schlange', Saho *aroora*, *aruuraa*, pl. *aroor* 'Schlange' (Re); Arbore *korkessá* 'python' (Hy); the development pECu **k* > Afar-Saho Ø is regular (Sasse 1979: 48);

Ch: (W) Dera *koori* 'black cobra'; ?Kulere *kinjér* 'Schlange' (Jg) || (C) Nzangi *kòk-warà*, Hurzo *kurkura* 'lézard' (Mc);

Eg (Pyr) *ḵrr* 'eine Schlange' (Wb. V, 62).

Lit.: Skinner 1996: 159: Beja + Arbore + WCh.

kwiikway, *kiik*(^h)*ay* c., usually m., pl. *kiikēy* 'crow' (Rp) = *k^wiik^w'aay* 'corbeau' (Vh) = *i-k^wiik^w'aai* 'le corbeau' (Mr) = *kwiikwai* 'crow' (Tl) = Sawakin *o-kîkâ* 'raven' (Th) = *k^wiik^w'aay* m., pl. *k^wiik^w'áy* 'Rabe, Geier' (Re) = *kwikwei* 'Adler' (Mu) = *o quickay* 'corbeau' (Li) = *kuikwaiy* 'Rabe' (Se)

Apparently onomatopoeitic, cf. *kiik* v. 2 'to creak; to hawk in throat' (Rp) = *kuuk* v. 2 'gackern die Henne', krähen der Hahn' (Re)

Similar forms occur in other languages of North-East Africa:

EtSe: Gz *k^wāk^wā* 'raven', Ti *kākay* id., besides Ar *kākā* 'cluck (hen), cackle, chatter' (Leslau 1987: 280);

Cu: (C) Bilin *k^waq^wara* 'Corvus', *qaqy* 'schrein' (Re) || (E) Afar-Saho *kaakoo* 'Rabe', *kaak* 'Geschrei' (Re).

Reinisch (1895: 139) also added Nile Nubian (Kenzi-Dongola, Mahas) *kōg* 'raven, crow'. Murray (1923: 103) supplemented parallels in other NS languages: Kuna-ma *kūkā* 'Rabe' || Saharan: Kanuri *kōgo* 'vulture' || Nil: Nandi *kwog*, Dinka *gak*, Shilluk *agak*.

k^waléelmēek c., pl. *k^waléelmak*, with art. *uu-kléelmēek* 'Kranich' (Re)

Reinisch (1895: 141) interpreted it as *'kreisende Esel', cf. *k^waléel* 'Kreis' and *mēek* 'Esel'.

kwomberi f. 'garfish' (HuB)

kwiiriib m. 'ostrich', def.sg. *ukwiiri* (Wd) = *kwiire*, *kuiire* c. 'ostrich' (Rp) = *kwiiri* m. 'ostrich feather' (HuB) = *kwiree*[b] 'ostrich' (Tl) = *kwüre* c. 'Strauss' (Re) = *k^würe* m. 'Strauss' (Al) = *o'küire*, pl. *e'küire* id. (Mu) = *kwire* id. (Km) = *quire* or *gure*[b] id. (Heuglin) = [*u*]*kwireh* (Se)

Cu: (E) Afar *goroyya* 'ostrich', pl. *gòroy* (PaHy), Saho *gooriya* id. (Vergari) = *gàrya* and *gàraay* 'Strauss' (Re); Som *goray* 'male ostrich' (Luling), Boni *korii*, *koree* id. (He); Harari *gurāññit* id. is borrowed from a source of the type Som Hawiyya *goraño* id. (Leslau 1963: 75) || ?(S) Qwadza *gungulumayo* 'ostrich' (Ehret 1980: 330).

?Ch: (C) Wandala and Padukwo *žírwe*, Uzam *žirwe* 'autruche' (Mc);

Se: Ar *ğawraq* 'Struthiocamelus mas; asinus; equus non Arabicus celer' (Freytag 1830: 268).

Lit.: Reinisch 1895: 145: Beja + ECu + Harari + Ar + Nara (NS) *geel* id.

kwotq šaabq '(type of) spider' (HuB)

Cf. *kwooti* v. 2 'to emasculate' (HuB)?

kwuuteeb m. 'animal, sterile', def.sg. *ukwuuti* (Wd)

kye f. 'Wasserschlange' (Re)—see *j(y)e* id. (Re)

labatuut 'locust' (HuB)

Term used by children.

laga c. 'calf' (Rp) = *lagäâ-b* 'un veau', pl. *lagââ-b* (Vh) = *lága* 'veau' (Mr) = *lagaab* m. 'calf', def.sg. *ulaga*, def.pl. *ilaga* (Wd) = *legħa* c. id. (HuB) = *lága* c. 'Kalb' (Re and Al) = *o'lega* 'das männl. Kalb' (Mu) = *laga* 'Ochse' (Heuglin)

EtSe: Ti *läga* 'male calf (from its first year until it is tamed), bullock' (LH 48 compare it with Amh *läga* 'frisch, neu').

Cu: (E) Afar *lagàddu* m. 'male lamb', *lagaddo* f. 'ewe lamb' (PaHy); Som *liig* 'male of Waller's antelope' (Ab; Luling) || (S) **legaʔa* 'goat' > Iraqw-Gorowa *leeʔi*, Alagwa *lagaʔi*, Burunge *legeʔa*, *legaʔa* id. (KM 193: N + SCu; cf. Ehret 1980: 357 who added Qwadza *leʔamuko* 'bull').

lagag gillim m. 'grasshopper' (HuB)

Probably 'long head', cf. *leggaab* 'long, tall' and *gilim* 'head' (HuB)

lehaa, *lhaa* m. 'hermit-crab' (Rp) = [ô]lhá 'Krebs' (Se) = *lāhaboi* m. 'hermit crab, snail shell', *lahambo* m. 'hermit crab; young baboon' (HuB)

(1) Connected with *lehay* 'partially bald' (HuB).

(2) Related to Afar (ECu) *liiḥo* 'claws of the *ḥerka*-crab' and / or *laḥuw* 'stinging tail' (PaHy).

lehúmbo m. 'die graugrüne Meerkatze; Cercopithecus griseo-viridis Desm.' (Re) = *o'lehumbo* m. 'Affe' (Mu) = *lahambo* m. 'young of baboon; hermit crab' (HuB) Halévy (1869: 205) compared it with 'Berber', correctly Kabyle, *ahalum* 'ape' (Newman 1887: 41).

lehaawe c., usually f. (acc. *lehaawet*) 'jackal, fox' (Rp)

Hdd *lakīnat* 'she-camel towards the end of the milk period' (BG)

lalée f. 'Falke; Milvus parasiticus' (Re)

EtSe: Gz, Ti *lilo*, Ty, Amh *lilo*, *lila* 'vulture' (Leslau 1987: 314); Cushitic origin is possible.

CCu: Bilin *lilo* 'Falke', sowohl 'Milvus parasiticus / regalis' (Re).

Be: Ahaggar *ālullam*, pl. *ilulâmen* 'faucon' (Foucauld).

Ch: (W) NBAuchi: Jimbin *alaliya*, Pa'a *liha* 'kite hawk' (Skinner 1977: 28).

Lit.: Cohen 1947: #439: Beja + Bilin + Gz + Be + Eg (Pyr) *nr.t* 'Geier' (Wb. II: 277), but Copt ⲛⲟⲩⲣⲉ 'vautour' (Vycichl 1983: 144) excludes the derivation of the Egyptian word from *IVL-.

lalúinkwi c., usually m., acc. *lalunkwob*, 'ape, monkey' (Rp) = *laalinkwoob* m. 'ape', def.sg. *ulaalinkwu*, def.pl. *ilaalinkwu* (Wd) = *i-láalaŋk^wi* 'le singe' (Mr) = *lalanko* c. 'baboon' (HuB) = *laalaŋko*[b] 'monkey, baboon' (Tl) = *lalúinkwe*, *lalúinkwi*, *lalúinkwā* and *lakúinkwa* c. 'Pavian, Mantelpavian, Hamadryas; Affe (überhaupt)' (Re) = *lalúinko* c. 'Affe' (Al) = *o'lálanko* id. (Mu) = *lálunkó* id. (Se)

Cu: (S) Burunge *longay* 'Mantelaffe' (Kiessling 1996: 61).

Ch: (C) Higi Nkafa *lukwi*, Higi Kamale *luku*; Lamang *lugva:k*; Padukwo *lukvo*; Musgoy *lōvov* 'monkey' (JgIb 2: 237); Mafa *lokov* 'singe' (Mc), Muktele *úlkòv* 'baboon' (Rossing 1978: 204, n. 35).

NS: Reinisch (1895: 159) connected Beja with Bari *lolok* 'Affe'.

lolis 'Tausendfuss' (Mu)

lolíš and *nolíš* c., pl. *lólša* and *nólša* 'Katze, Kater' (Re) = *noliš* 'Felis domestica' (Heuglin)

Cf. *nālat* m. 'hyena' (HuB)?

Hdd, Bi *láama* 'trained camel' (BG)

Be: (S) Ahaggar *alem*, pl. *illeman* 'chameau' (Cortade; Ritter 2009: 162).

leema m. 'crocodile' (HuB) = *leemaab* m. 'crocodile', def.sg. *uleema*, def.pl. *ileema* (Wd) = *leemaab* 'crocodile' (Tl) = *lema* m. id. (Rp) = *léema* m. 'Krokodil' (Re and Al) = *leema*[b] id. (Mu)

There are remarkable areal parallels in various languages of North-East Africa: EtSe: Ti *ǎalma*, pl. *ǎälämmi* 'crocodile' (LH 350).

Cu: (C) Bilin *alma* 'Riesenschlange; Boa constrictor' (Re) || (E) Saho *ilmaa* 'Krokodil' (Re), Afar *ulum* 'Flusspferd' (Re).

?Eg (NK) *ḥrm(w)* *'crocodile', reconstructed after the sign 'crocodile' determining the homonymous place name ('ein Gewässer', see Wb. III: 330; cf. already W.M. Müller (1896: 205) who mentioned the modern Egyptian Arabic name *timsāḥ*, i.e. 'crocodile'; with question mark accepted also by Cohen 1947: #153)

NS: Nub: Kenzi-Dongola *elum*, Mahas *ulum* 'crocodile' || Bari *lomom* 'crocodile glands' (Murray 1923: 44) || Kunama *aynima* 'Krokodil' (Mu) = *haynuma* 'Flusspferd' (Englund).

Reinisch 1887: 27: Beja + Ti + Bilin + Saho-Afar + Eg + Nubian + Kunama; Murray 1923: 44: Beja + Ti + Saho + Nubian + Bari.

Note: Stolbova (2016: 172, n. 332) differentiates PCh **hVrVm-* 'crocodile' from **kVdVm-* id., adding ECu: Gollango *háaro* id. (AMS). Her PCh **hVrVm-* is compatible with Eg (NK) *hrm(w)* *'crocodile', but probably not with Beja *léema*.

luumhanyfid f., pl. -a 'Puppe, Raupe' (Re)

Reinisch (1895: 159, 133) interpreted it as a compound consisting of *luum* 'Steiss, Podex' and *hayid* 'nähen', i.e. 'sie vernäht den Hintern'.

lengig, pl. [acc.] *lengigáb* 'Leopard' (Mu)

Cu: (C) Khamta *läguā* 'leopardo' (CR) || ?(E) Or: Wellega *leenča* 'lion' (Gg), Macha *lenca*, Guji *neenqa*, Borana *lencha*, *nyencha* (LVC) = *nyeenca* id. (Stroomer), Konso *léénj-aa* 'id.; strong and clever' (Bl), cf. also Gurage Zway *leenča* 'lion' (Leslau 1979: 381) || (S) Alagwa *longaʔi* 'civet cat' (Fl);

Ch: (C) Mboku *lungo*, Muturua *lungum*, Gisiga *longum* 'leopard' (Mc).

Lit.: Fleming 1969a: 28: Beja + Alagwa.

mehúr c., pl. -a 'colt, foal (of horse)' (Rp) = *mehúr*, *mehúr* m., pl. -a 'Füllen, Fohlen, junges Pferd', *úu-mhúr* 'das Fohlen' (Re)

Borrowed from Ar *muhr* 'foal of a horse' (Sg 1075; cf. Reinisch 1895: 166).

meek 'âne', pl. *mak* (Vh) = *mek* c., pl. *mak* 'donkey', cf. *meki ya^{wi}* 'locust, large and black, not considered edible' (HuB) = *maak* 'âne', pl. *mek* (Mr) = *meek* m. 'donkey', def.sg. *oomeek*, def.pl. *eemak*; *mek humaar* 'zebra' (Wd) = *meek* 'donkey' (Tl) = *meek* c., pl. *māk* 'donkey' (Rp) = *meek* c., pl. *mak* 'Esel', cf. *oo-malál-i meek* 'der wilde, Wüstenesel' (Re) = *meek* c., pl. *māk* id., with art. *uumeek* m., *tuumeek* f. (Al) = *o'mek*, pl. *e'mek* 'Esel', cf. f. *to'mek*, pl. *te'mek* id. (Mu) = *o'm(e)k*, pl. *emak* id. (Km) = *[oh-]mehk* id. (Kc) = *o-meg* id. (Heuglin) = *[o-]meyg* id. (Bu) = *o mēk* id. (Se) = *o meck* 'âne' (Salt)

There are interesting (areal?) parallels in the Ethiopian region:

EtSe: Gz *makebā?* 'mule' and / or *meʔekebeʔ* 'mare' (Leslau 1987: 324, 339).

?Cu: (E) Or: Borana, Orma, Waata *moçoo* 'a male donkey' (Stroomer) < **mo-qcoo?*, maybe comparable to Wellega *leenča* 'lion' (Gg), if it is derivable from **leenqca*, with the old velar preserved in Guji *neenqa* 'lion' (LVC); cf. also *maç* interjection 'incitamento per il mulo' (Borello) || ?(S) **makaa* sg., **makay* 'beast, wild animal' > Iraqw-Gorowa *makaa* ~ *makiitoʔoo*, pl. *makay*, Alagwa *makaa*, pl. *makay*, Burunge *makimo*, pl. *makay* id. (KM 199–200).

?Om: (N) Kafa *maçe* 'horse' (Habte Mikael) = *maaço* 'cavallo' (Ce) = *maaço* 'Pferd, Maultier' (Re), Mocha *máço* 'horse' (Ls); Cerulli (1951: 468) also mentioned Masongo (Surma / NS) *mašoy* id. || (S) Hamar *méeke* 'buffalo' (Petrollino). Be: (S) West Awlemidden, Ifoghas *amaka*, pl. *imakan* 'taureau', Taneslemt *emaka*, pl. *emakan* id. (Ritter 2009: 177, 395), Ahaggar *āmāka*, pl. *imākân* 'bœuf très grand et très fort' < **ā-māhkāh*, pl. **ī-māhkāhan* (Prasse 1974: 319–320: verbal

adj. from the verb *akk* 'être supérieur de niveau).

Lit.: Reinisch 1895: 167: Beja + Kafa.

malamūda m. 'Ameisenbär' (Re), i.e. in the English zoological terminology 'ant-eater', but this animal lives only in South and Mesoamerica; in reality it should be 'Erdferkel' in German, i.e. 'aardvark / Orycteropus afer', living in Africa and eating ants

(1) Cu: (E) Or: Wellega *miṭii* 'ant' (Gg), Guji *miṭa* 'ants', Borana *miṭa* 'red, large ants' (LVC); maybe also Som *miḍ* 'Würmchen in Wasserpfüthen' (Re) || ?Dahalo *muṭa* 'small ant' (Ehret, Elderkin, and Nurse 1989: 38);

?Eg (late) **mtj* reconstructed after the worm-determiner (Wb. II: 169; Takács 1997c: 94: Eg + ECu + Dah + Be + Ch: (W) Hausa *muuḍuwa*, Ngamo *miḍiwi* || (C) Bachama *miḍu-to* 'python', see Skinner 1977: 35).

Be: (S) Taneslemt *temədhe*, Awlemmiden *tamadəy*, Ahaggar *tāmāde*, pl. *timādiwîn* 'termite' (Prasse 1969: 78, #506: $mH_3d \sim mdH_3$).

(2) If *malamūda* consists of **mala-* and *-*mūda* and the latter component is identical with *mūda* 'Zunge' (Re), the former member could correspond to ECu **ma-lab-* 'honey' > Saho *malaab* 'Honigwasser' (Re), Afar *malab* 'honey' (PaHy); Som *malab* (Ab), Rend *málab*, Boni *málub* id. (He); Gedeo *maleb-o*, Sid, Kamb *malab-o*, Had *marab-o* id. (Sasse 1979: 14; Hudson 1989: 81) || Dahalo *móla*, pl. *mólalle* 'mead' (To) || ?(S) Mbugu *mála* 'beer' (Ehret 1980: 154).

milayke f. 'owl' (Rp)

Cu: (E) Afar *milliko* 'bird of prey (?osprey); Pandion halinitus' (PaHy);

Eg: Demotic *3mwld* 'Nachteule', Copt Boh *ⲙⲟⲩⲗⲁⲭ* 'hibou' (Vycichl 1983: 112); cf. the hieroglyph *m* depicting 'barn owl / Tyto alba alba' (Wb. II: 1).

Ch: (W) North Bauci: Jimbin *milwa* 'dove' (Skinner 1977: 18).

menu m. 'wild dog' (HuB) = *máni* c., acc. *mano/-b,-t* 'wild dog' (Rp) = *máno*, *máne* c. 'Wolfshund, Canis anthus' (Re) = *o'emeno*, acc. *menob* 'Hyänenhund, Toqla' (Mu)

Cu: (S) Iraqw, Gorowa, Alagwa *maanaa* 'dead person transformed into a hyena' (KM 201);

Ch: (E) Sokoro *moin* 'Hyäne' (A. Friedrich).

Lit.: Ehret 1987: #424: Beja + Iraqw. Fleming 1969a: 29: Beja + Alagwa *moon-jo*, Burunge *moondo* 'jackal' (KM 209: origin is identified in pBantu **mondo* id.), plus Sandawe *monjoo* and *monzoo* id.

mir'áfí c., pl. -a 'hyaena' (Rp) = *mer'áf* c., pl. *mér'af* 'Hyäna' and *merfa'-ül/n* and *mer'af-ül/n* c. 'dieselbe Hyäne' (Re) = *mar'afiin* m. 'hyaena', def.sg. *umar'afiin* (Wd) = *meraafi* and *merfaa'ül* '(spotted) hyaena' (HuB) = *merafe* 'Hyäne; Hyaena crocuta' (Kr)

(1) Separating the suffix *-lūn* of *nomina agentis*, Reinisch (1894: 33, §351) connected it with SudAr *mirʕaf* id., and identified the root *r-ʕ-f* with Ar *raʕasa* 'schleichen, wackeln, schäbig, decrepit sein', cf. *mirʕas* 'vilis qui cibum ex fimo colligit'. Nile Nubian (Re) *marafīl* 'Hyäne' (Reinisch 1895: 172) and the forms extended in *-lūl* and *-lūn* resembling the postpositive article in Nile Nubian, allow to speculate about a mediation of Nile Nubian.

(2) Could it be connected with Gz *marābo* 'hyena' (Leslau 1987: 357)?

mirbe c., often f. (acc. *mirbet*) 'camel from adolescence to prime' (Rp) = Hdd *mir-bēē.t* 'baggage camel' (BG)

Cf. Hdd *mírbe*, Ammar'ar *rabēē* 'load' (BG)

maseek ~ *gomaseek* m. 'snake' (HuB)

If *gomaseek* is a compound with the first component *go-*, it is tempting to connect the second component *maseek* with ECu: Somali *mas* 'snake' (Luling) = *mas*, pl. *masas* 'snake' (Ab, Re), dial. Bimaal *maaso* id., while Digil, May and Boni *moofā* id. were influenced by Oromo *bofa* 'python'; HECu **hamasa* 'snake' > Burji *hamási*, *homási*, Sidamo *hamaššo* < **hamas-čo*, pl. *hamaso*, Hadiya *hamas-icco* id., Kambatta *hamasu* 'roundworm' (Sasse 1982: 90–91; Hudson 1989: 137).

moošee c. 'sheep (young), ewe once pregnant' (HuB) = *mošey*, *muušey* c., pl. *mošaaya* 'sheep in adolescent stage' (Rp)

Could it be connected with (or borrowed from ?) Gz *māhsəf* 'suckling kid, lamb, young goat', Ty *maḥsi?* 'kid' (Leslau 1987: 337)?

mašóki c., pl. *-a* 'klipspringer gazelle' (Rp) = *mašóoki/e* c. 'Steinbock, Antilope saltatrix' (Re) = *mašokiib* 'Antilope saltatrix' (Heuglin) = *manšoki* c. 'dikdik, klipspringer' (HuB)

móoyta c. 'eine Spezies Adler' (Re)

Cu: (E) Som *mooy* 'Kori bustard / Ardeotis kori' (DSI 442); HECu **mooy-ca* 'beast of prey' (Hudson 1989: 25) > Burji *móo-cca*, pl. *móo-yya*, Had *moo-cco*, Kamb *moo-ccu*, Sid *moʔ-iccu* (Sa) = *moy-cco* (HG);

Om: (N) Basketo *moyya* 'hawk-like bird with whie chest, eats chickens' (Fl).

?Eg (D 22) *im* 'sp. bird (Goldamsel)' (Wb. I: 78; WPS 211).

naʕ f., pl. *naʕ* 'sheep' and *nay* f., pl. *nee* 'goat' (HuB) = *nʕay* f. 'chèvre', *hadaa-nʕay* 'sp. antilope' (Vh) = *nnʕait* 'goat' (Tl) = *n(ə)ʕa* m. 'ram, male sheep' and *n(ə)ʕay* f., pl. *nʕey* 'goat', cf. *naai(y)* v. 1 'to milk' (Rp) = *naaʕ* c., pl. *nʕa* 'Schaf' and *naaʕi* c., pl. *náʕi* c. / *naay*, pl. *nay* 'Ziege, Ziegenbock' and *oo-malaal-iit náaʕo* 'Steinbock', lit. 'desert goat', cf. also *neʕay* and *naay* v. 1 'melken' (Re) = *naʕ* and *néʕa* 'Schaf', with art. *úuna* 'der Schafbock', *túuna* 'der Mutterschaf' (Al) = *oʕna*,

pl. *e'na* 'Schafbock', cf. *maláaliknei* 'wilde Ziege' (Mu) = *to anna* 'Schaf' (Km) = *to anah* 'brebis', *o nâh* 'mouton' (Li) = *o na* 'mouton', *to-nai* 'chèvre' (Salt)

(1) Cohen (1947: #463) compared Beja words for 'sheep' and 'goat' with Eg (OK) *nî3w* 'Steinbock' (Wb. II: 202). But the later spelling *nr3w* indicates the radicals *n-y-l(-w)* compatible with Akkadian *najjalu*, *nālu(m)* 'Reh' (AHw 725), cf. Ember 1912: 87, and Ti *nālāt* 'she-antelope Kudu; Strepsiceros capensis' (LH 323–324).

(2) Müller (1975: 67, #40) compared both Beja 'sheep' and 'goat' with Ti (EtSe) *nāway* 'Vieh, Besitz' (cf. Agaw **nāw-* > Khamir-Khamta *niw*, Kailiña *nāw*, Kunfāl *nāwi*, Awngi *nēw*, pl. *-ari* 'calf'—see Appleyard 2006: 41), and Wandala (CCu) *nāwè* 'Ziege' (Lk). Cf. also ECu: Boni *nūi* 'greater kudu' (He). Militarev and Nikolaev (2020: 211) add the Chadic data: (W) South Bauci: Boghom, Tala, Jimi *naa* 'cow' || (C) Masa: Lame *nādò*, Mesme *nau* 'cow'. Cf. also Stolbova 2016: 261, n. 585.

(3) It is tempting to connect the verb 'to milk', recorded by Reinisch and Roper, with Sumray (ECh) *nae* 'Milch', *náee* 'Euter' (Lk).

negnegoo m. 'lizard' (HuB) = *nínigoo* m. 'Eidechse' (Re) = *negnego[b]* id. (Mu)

?Cu: (C) Qwara *enxalxala* 'Eidechse' (Re), but cf. Amh *enqaaqəlaa* id. (Rössler 1979: 30);

?Om: (N) Kafa *engangilo* 'lucertola' (Ce).

?Ch: (C) Tera *xenéxene* 'chameleon' (Newman 1964: 41); Matakam *henəneṽ* 'lizard' (Mouchet 1953: 161).

Lit.: Reinisch 1895: 182: Beja + Qwara + Kafa.

nekar c., pl. *-a* 'wild sheep' (HuB) = *nákar* c., pl. *nakara* id. (Rp)

Could it be connected with Ti (EtSe) *nākid*, pl. *nākädəd* 'kid' (LH 335)?

?Cu: (E) Afar *narig* m., *nargo* f. 'very young bull- or she-camel' (PaHy).

?Eg *ng3w* 'Langhornrind (als Opfertier, Zugtier)' (WPS 201)—it agrees better with Afar.

nālqt m. 'hyena'? (HuB)

?Om: (N) Nayi *nula* 'hyena' (Yilma 1994).

nāwe f. 'Käuzchen; Strix aluco' (Re)

nay f., pl. *nee* 'goat' (HuB)—see *na'g* 'sheep' (HuB)

raa c. 'ariel gazelle' and *rahi* c. 'ariel fawn', cf. also *rayt ánde* 'fumet' (Rp) = *raa* c., pl. *ra* 'ariel antelope', *raaho* m. 'young of ariel gazelle' (HuB) = *ra* c. 'Ariel-Antelope' (Re) = *ra* c. 'Antilope' (Al) = *raho[b]* 'Gazelle' (Mu) = [*oh-*]*rah* 'Ariel(-Antelope)' (Kc) = *ôra* 'grosse Gazelle' (Se) = *o ra* 'daim' (Salt)

Cu: (E) **ri?* > Afar *rey-ta* (pl. *wadar*) 'doe goat, nanny goat' (PaHy); Som *ri*, pl. *riyyo* 'nanny-goat' (Ab), Jiddu *ri*, Rend *riḥ-í*, pl. *ri-yo* 'goat' (He) = *riḥy* 'mature

female goat, mature nanny-goat' (GP) (Heine 1978: 94 reconstructed pSam *ri?, pl. *ri-yo*); Arbore *re'et* 'goats', indiv. *re-t-té* (Hy), Elmolo *rré-te* 'goats' (He), Dasanech *rí* 'goat' (To); Or: Wellega *ree-tii*, pl. *re'-oota* 'goat' (Gg), Borana *ree* 'goat(s), small stock, sheep and goats', indiv. *ree-tii* 'a goat, one goat' (Stroomer); Yaaku *reh-ε*, pl. *réh-so* 'calf' (He) (Sasse 1979: 22) || Dahalo *hééri* 'goat' (To) || **ʔaráa* pl. 'goats' > Iraqw-Gorowa *ʔaraa*, Alagwa *ʔaráa*, Burunge *ʔaraa* id. (Ehret 1980: 297; KM 59).

raab m. 'antelope', def.sg. *ooraab*, def.pl. *iraaba* (Wd)

Cf. *rabaab* adj. 'big; male' (Wd) and further *rabameek* 'mâle âne' (Vh)?

rab'e c. 'young camel between one and two years' (Rp) = *rab'iib* m. 'camel, young above 1 year', def.sg. *urab'i*, def.pl. *irab'i* (Wd) = *rabbi* c., pl. *rabbia* 'young camel' (HuB) = Hdd *râbi* 'young camel' (BG) = *terabie* 'she-camel' (Bu)

Probably derived from *ribi* v. 1 'to load (pack animal), to carry' (Rp) = *rebi* v. 1 'to load, saddle' (HuB).

regene f. 'sheep which has not born young' (HuB) = *ragáne* c. 'goat not yet fall-grown' (Rp) = *ranganeeb* f. 'goat', def.sg. *urangani* (Wd) = *rangáne* f. 'weibliches junges Schaf, bald Zuchtfähig' (Re) = **rengene*: *te'rengenee*, pl. *e'rengenee*, acc. *rengeneeb* 'weibliche Junge von mittleren Alter' (Mu)

?Cu: (E) Saho *rúga*, pl. *rugaage* 'calf' (We);

Ch: (W) Hausa of Sokoto *rààgoo*, pl. *raagunàà* 'ram' (Matsushita).

rahi c. 'ariel fawn' (Rp) = *raaho* m. 'young of ariel gazelle' (HuB)

A compound consisting of *raa* c. 'ariel gazelle' and *hi* c. 'newly-born young of sheep, camel, horse' (Rp).

rehaw c., pl. *rehaúwa* 'zebra' (Rp)

rašüida 'bétail' (Vh)

From the verb *rišid* 'élever, s'occuper de, prendre soin des cultures ou du bétail' (Vh).

reew m. 'animals; wealth', def.sg. *ooreew* (Wd) = *oo-/uu-reew* 'le bétail', pl. *i-reew* (Vh) = *rew* m. 'flocks and property including camels' (HuB) = *reew* m. 'Vieh; Besitz, Habe, Geld' (Re); see *oreo* 'zahmes Tier' (Munzinger), corr. *oo-reew* (Van-hove, p.c. 2001)

(1) Reinisch (1895: 193) connected it with Ar *rabā* 'auctus fuit'.

(2) Better to compare with Cu: (E) **ʔawr-* (Sasse 1979: 46) > Saho *aur*, pl. *-a* 'bull' (We), Afar *awur* / *abur* / *agur*, pl. *awra* / *aburwa* 'bull, ox' (PaHy); Som *awr* 'he-camel' (Ab), Boni *óor* 'male elephant', Rend *ôr*, pl. *our(u)ár* 'bull camel, bull'

(Heine 1978: 75 reconstructed pSam **âur* ‘male camel’), Jiddu *úr* ‘adult mating-bull’ (Banti and Ibraaw), Bayso *aar* ‘big bull’ (HbLb); Arbore *?aar* ‘bull’ (Hy), Elmolo *aar a ote* ‘bull, ox’ (He), Dasanech *?awr-ic* ‘he-camel’ (Sa); Or: Borana (*h*)*oor-oo* ‘burden camel’ (Stroomer); ?Burji *array*, *ar?áy* ‘bull’, *a?re* ‘calf’; ?Yaaku *erer* ‘antelope sp.’ (He) || Dahalo *?áároole* ‘eland / Taurotragus sp.’ (Ehret 1980: 287) || (S) Mbugu *áro* ‘large herbivore’ (Ehret 1980: 333). Cushitic data were compiled by Militarev and Nikolaev 2020: 201.

Eg (OK) *iw3* ‘Mastrind, Langhornrind, Hausrind; Ochse’, *iw3.t* ‘Kuh’, coll. ‘Rindvieh’ (WPS 198).

Be: (S) Ahaggar *awūra*, pl. *iwārān* ‘chamelon dans sa 1^{ère} année’ < **ā-wirāh*, pl. **i-warāhan* (Prasse 1973: 58).

?Ch: (W) Ron: Sha *arwà* ‘bull’ (Blench). Stolbova (2016: 180, n. 361) compared Sha with Ch: (C) Musgu *halúu*, *hollú* (Lk), Mbara *hùlúu* ‘buffalo’; (E) Sumrai *hāra* ‘elephant’, and further with Se: Ar *hawar* ‘taureau’ (Biberstein-Kazimirski I: 510) = ‘cow’ (Sg 303), Sabaic *hwry*, Hadramaut *hwrw* ‘a wild animal killed by hunters’ (SED II: 145), and ECu: Burji *húr-i* ‘buffalo’ (Sasse 1982: 102).

s’e, *sə’i* f. ‘tick (parasite)’ (Rp) = Hdd *t-éssi* ‘camel louse’ and / or *too-s’i* ‘tick (parasite, red, esp. in ears)’ (BG) = *se* m. ‘camel tick’ (HuB) = *see* f. ‘Laus, Zecke’ (Re) = *se* f. ‘(Kamel-)Laus’ (Al) = *to’sé* ‘die rote Kamellaus’ (Mu)

Cu: (E) Tsam *sa?e* ‘small flea which is not in the rural area’ (Savà 2005: 239) || (S) Mbugu *swa* ‘tick on animal’ (Fl);

Om: (N) Gofa *iso*, Basketo *isa* ‘bed bug’ and / or Shako *sêi*, Gimira *sai* ‘flea’ (Fl) || (S) Ubamer *sea*, Galila *seya* ‘flea’ (Fl).

Lit.: Fleming 1969a: 30: Beja + Mbugu + Shako and Gimira; Blažek 2005b: 49–50: Beja + Tsam > Ongota *sey* ‘flea’ + Om.

Note: Reinisch (1895: 194) compared Beja *see* with the Nubian forms: Kenzi-Dongola, Mahas *issi* ‘louse’, cf. also Dair *itu* and Masai (Nil) *ašei* (Murray 1923: 76).

seeb m. ‘camel about five years old’ (HuB) = Ammar’ar *oseib* ‘3 years old camel’ (Clark 1938: 21)

?Cu: (E) Afar *seben*, pl. *seb(n)aānu* ‘fully grown ewe which has not yet given birth’ (PaHy).

sebáada c. ‘Muschuskatze’ (Re) = *tisbateh* ‘Zibethtier’ (Se)—see *dabáada* and *díbe-da* id. (Re)

sabal m. ‘crop of bird’ (Rp)

Could it be connected with Ti *säbälli* ‘ein Vogel’ (LH 184)?

siidoo c. ‘Kangaroo rat; Jerboa Jaculata’ (HuB) = *sfida* ‘Maus’ (Heuglin)

sadaŋ m. 'shell', def.sg. *usadaŋ*, def.pl. *isadaŋa* (Wd)

Borrowed from Ar *ṣadaŋ* 'shell, pearl-oyster' (Sg 576).

sekiúr c., pl. -a 'Schildkröte' (Re) = *tôskur* id. (Se)

salaat 'python' (Tl) = *sali* f. id. (Rp) = *sáala* f. 'Sorte grosser Schlangen, eine Art Boa constrictor' (Re) = *asalaat* f. 'boa', def.sg. *tu'asala*, def.pl. *ti'asala* (Wd)

Cu: (E) Som *sil*, *silo* 'python' (Funaioli and Simonetta 1985: 58).

Be: (S) Ahaggar *âššäl*, pl. *âššälän* 'serpent', f. *tâššält*, pl. *tâššälîn* 'vipère', East Tawlemmet *aššöl* < **hassül* (Prasse 1974: 161).

Note: Reinisch (1895: 198) connected Beja *sáala* with Ar *šillat* 'serpens' (Freytag) = *šill*, pl. *ʔašlāl* and *šilāl* 'serpent with a human face' (Sg 587) = 'a variety of venomous adder, viper' (Wehr).

šeraaf m. 'giraffe' (HuB) = *seráf* 'Giraffe' (Mu, Heuglin)—see *deraáf* id. (Re)

saaranaat f. 'insect', def.sg. *tusaarana*, def.pl. *tisaarana* (Wd)

?Cu: (E) Som *sonsur* 'cricket' (Funaioli and Simonetta 1985: 76) || (S) **siriinsoroḥu* 'big black ants' > Gorowa *soroonsoróḥ*, Alagwa *soonsooḥáy*, Burunge *siinsooḥay* (KM 250).

seráay c., pl. *seráy* 'Papagei', viz. 'Halsbandsittich' (Re)

Cu: (E) Som *sarra* 'black-faced sandgrouse / *Eremialector decoratus*' (Funaioli and Simonetta 1985: 35); Elmolo *sérrán-te*, pl. *sérran* 'flamingo' (He) || (S) **sirooḥiya*, coll. **sirooha* 'small bird' > Iraqw *sori*, coll. *sora* 'small red bird', Gorowa *siroori*, coll. *siriira*, Alagwa *siroohi*, coll. *sirooha*, Burunge *siroowiya*, coll. *siroway* 'fire finch' (KM 250).

Eg (Pyr) *sr* 'Gans' (*zr* written only in the New period), *srw* 'Graugans / Anser anser rubrirostris' (Wb IV: 192–193; WPS 215).

sosari f. 'cattle' (Rp) = *soossariit* f. 'domestic animal', def.sg. *tusoossari*, def.pl. *tisoossari* (Wd)

?Cu: (E) Afar *soosa* 'young bull-camels', *soosayto* 'young she-camel' (PaHy).

síwi c., usually m. (acc. *siwiib*), pl. -a 'chick' (Rp) = *i-siwe* '(nearly full grown) chicken' (Th)

Eg (OK) *sw* 'sp. duck' (Wb. IV: 59; WPS 214).

Ch: (W) North Bauci: Warji, Kariya *šiw*- 'cock' (Skinner 1977: 12).

ši c., usually f., 'rhinoceros' (Rp) = *šee* c., pl. *ša* 'Rhinozeros, Nashorn' (Re) = *šu* m. 'rhinoceros' (HuB)

?Cu: (E) **war-š[af]*- 'rhinoceros' > Bayso *woors-eesa* 'rhino' (HbLb do not exclude a borrowing from Or); Or *wars-eesa* (Thiene), Borana and Orma *wors-eesa* 'rhi-

no' (Stroomer) = Borana *wars-esa* id., Macha *ors-esa* (LVC), Dirayta *orš-ayt* 'gnu' (Bl) = *orš-ayt*^a 'rhino' (HbLb), Konso *orš-ayta* 'hippo' (Bl); Gollango *oršaḥ-te* 'Na-shorn; Diceros bicornis somaliensis', Gollango and Harso *oršaḥ-aḍ-o* 'Rhinoceros-Horn' (AMS); Burji *worša* 'rhino' (Sa); Yaaku *ɔrse* 'rhino' (He) (Sasse 1982: 191; Haberland and Lamberti 1988: 147–148 proposed the reconstruction **waršayf*-). The comparison with the Beja counterpart is possible only accepting the analysis of the ECu zoonym as a compound consisting of **war*-, maybe continuing in Dasenech *wər* 'mountain' (Fl) = *wáár* 'stone' (Sa), Tsamakko *wóro* 'Wald' (AMS), Had *wor* in *hak-wor* 'bosco' vs. *hakka* 'albero, legno' (Ce) and **-š[af]*, perhaps identical with ECu **šaḥ*- 'cow', hence 'rhinoceros' = 'mountain cow' or sim., cf. Wolayta *wora-kana* 'jackal', lit. 'wild dog' where the primary meaning of *wora* is 'forest'; similarly Dache *worko-kana*, Gamu *wor-kana* id. (Lamberti and Sottile 1997: 413, 547). Sid of Habiella *workarro* 'rinoceronte' (Ce) apparently represents an analogous compound with a different latter component.

š'a f. 'heifer', m. 'cow' vs. šaε f. 'meat' (Rp) = š'a m. 'vache', šʔāā-b 'une vache', pl. šʔāā-b (Vh) = š'aab m. 'bull, cattle', f. 'cattle, cows and oxen', def.sg. ooš'a, def.pl. eeš'a, and š'eegaab m. 'cowherd', uš'eega, def.pl. iš'eega, vs. šaat f. 'meat, flesh', def.sg. tooša (Wd) = s'a 'vache' (Mr; misprint?) = š'aa[b] 'cow' (Tl) = ša' m. 'Kuh' vs. f. 'Fleisch' (Re) = ša' m., pl. šá'a 'Kuh' (Al) = šā m., pl. ša'ā 'cow' (HuB) = o-šaā id. (Heuglin) = [o]sha 'cow' (Bu) = o'sha, pl. e'sha, acc. shab 'Kuh' (Mu) = o écha 'bœuf' (Li) = [oh]sha 'Rindvieh' (Kc) = toscha 'Kuh', oscha oraba 'männliches Rind, Stier' (Km) = o-sha 'vache' (Salt)

Cu: (E) **šaḥ*- 'cow' > Saho *sáf-a* 'cattle' (We), Afar *saḥ* ~ *sàḥa* 'small stock (animal)' (PaHy); Som *saḥ*, pl. *saḥyo* 'cow' (Ab), Jiddu *sū* (Banti and Ibraaw), Boni Baddey *sa*, pl. *sa'-oobə* (He), Rend *saḥ* (He), Bayso *se*, pl. *sae* (Hy); Arbore *seʔ* (Hy), Dasenech *seʔ* (Sa); Or: Wellega *sá'-a*, *saa-wa* id. (Gg), Borana *saa* 'cow(s), cattle' (Stroomer), Konso *sa-a* id. (Bl); HECu **saʔa* 'cow' (Hudson 1989: 44 assumed an Oromo origin) > Burji *saa*, pl. *saa-inna* and *saa-yanna*, Gedeo *saayya*, pl. *saayy-uwwa*, Had *saayya*, Kamb *saʔa*, Sid *saa*, pl. *saa-da* (Dolgopolsky 1973: 115; Black 1974: 167, 204; Sasse 1982: 161).

Ch: (W) Hausa *saa* m. 'cattle', *sáánìyáá* f. 'cow', pl. *šaanuu* (Vycichl 1934: 85, fn. 2 proposed sg. m. *saa* < **sawa* < **siwa* vs. pl. *šaanuu* < **siwaanuu*) || (E) Kera *sí*, Kwang *tú-sú*; Ndam *swí*, Tumak *hùì* 'cow' etc. (JgIb 2: 92–93; Stolbova 2016: 358–360, n. 831).

Be: (S) **Hisiw* m., pl. **Hisiw-ān* > Ahaggar *osu*, pl. *oswān* 'bœuf' (Prasse 1974: 125; Vycichl 1934: 85, fn. 2 derived *osu* from **a. ʔsu* < **a-siḥ*) vs. **t-Hisiwt* f., pl. **tī-siHt-āH* > Ahaggar *tosut*, pl. *tisita* 'vache' (Prasse 1974: 125), cf. Tawllemmet *tašt*, pl. *šitan* = Ayr *titan* 'vache' (Alojaly) < **tī-siHtān* (Prasse 1974: 414);

Lit.: Halévy 1869: 206; Beja + Tuareg; Vycichl 1934: 85, fn. 2; Hausa + Tuareg; Skinner 1996: 222; Beja + ECu + Hausa + Tuareg; Stolbova 2016: 358–360, n. 831; Ch + Beja + ECu.

šehedo 'Felis pardus' (= Ar *nimr* 'Panther') (Heuglin)

Borrowed from Ti *ʔäshädi* 'lion'; cf. Gz *ʔasäd* 'name of a constellation' < Ar *ʔasad* 'lion' (Leslau 1982: 7).

šákalo c. 'Maulwurf' (Re)

Zyhlarz (1933: 162) connected it with Copt Sah $\omega\kappa\omicron\lambda$, Boh $\chi\omicron\lambda$ 'hole', cf. Demotic *kīl* 'niche, hole', all borrowed from Se *ḥ-l-l* > Hb *ḥ-l-l* 'to bore, pierce', Ar *ḥallat* 'gap' (Černý 1976: 239; Vycichl 1983: 76).

Reinisch (1894: 8, fn. 290) identified here the same suffix *-alo* as in *tén'-alo* 'Skorpion' while the root should correspond with Ar *sāḥa* 'in lutum immersus fuit'. Improbable.

šalagíey 'coastal camel' (BG)

šulúul c., pl. *-a* 'Hyäne' (Re)

(1) Reinisch (1895: 215) connected it with Ar *šulūl* 'to rot, be putrid, be foul' (Sg 587).

(2) Cu: (E) Bayso (ECu) *sulaale* 'wild animal' (Hy). Fleming (1969a: 28, #15) compared it with Gorowa (SCu) *sorari* 'caracal'.

(3) Om: (N) Janjero *solsu* 'hyena' (Cerulli 1938b: 83).

šimbúukule, *šumbúukule* c. 'Papagei' (Re)

šambiiri m. 'pelican' (HuB) = *šámbor* c., pl. *-a* 'Pelekan' (Re)

Ch: (W) Angas *čīmīr* 'stork' (Foulkes 1915: 158).

šinbedad m. '(small) grasshopper' (HuB)

ša^uwiay m. 'camel whose mother is again pregnant' (HuB), *ša^uwi* or 'camel to young to ride' (HuB) = Hdd *šu^wíya* 'oor, Bi *šu^{wi}'óor* 'a camel 1–2 years old' (BG) = *šu^weih* 'or 'one year old camel' (Clark 1938: 21) = Hdd *o-s^uior* 'young camel' (Th) = *ši^{wi}'or* 'child, calf, foal whose mother is again pregnant' (Rp)

A derivative of *ši^{wi}* 'to become pregnant' (BG) and a compound consisting of the same verb and 'or 'child' (Rp).

šaayi f., acc. *šaayot* 'a poisonous sort of snake' (Rp)

?Ch: (W) Ron: Mangar *sô* 'snake (gen.)' (Blench: *Ron Comparative Wordlist*).

tabtab m. 'lizard', def.sg. *utabtab*, def.pl. *itabtaba* (Wd)

See *dábdab* and *tábtat* m., pl. *-a* 'Eidechse, Molch' (Re).

?Cu: (S) Asa *tapa^aak* 'chameleon' (Ehret 1980: 349).

?Eg *dpy* 'crocodile' (WPS 198).

tifā m. 'fly' (HuB) = *tiifaab* m. 'fly, butterfly', def.sg. *utiifa*, def.pl. *itiifa* (Wd) = *tifaa(b)* 'fly' (Be) = *tiifaa[b]* id. (Tl) = *tiifa* m. 'fly; *Musca humilis*', cf. *tiifábtam* f. 'bat' (Rp) = *tíifa* (*tíifa* in Barka) m. 'Fliege' (Re) = *tíifa* 'Fliege' (Al) = *o'tíifa*, pl. *e'tíifa* id. (Mu) = *típhá* id. (Se)

?Cu: (E) HECu **tawiya* 'fly' > Kamb *tawi-ccu*, *taay-ccu*, pl. *tawa* (besides *taakata*; cf. Had sg. *teekaya*), Burji *taayyá* (Hudson 1989: 66) = *táay(y)a* id. (Sasse 1982: 175).

Note: The vacillation between *-f-* and *-w-* is attested in Beja proper, cf. *šifig* 'to haste' (Rp) vs. *šewig* 'eilen, sich sputen' (Re). In this perspective, Beja *tiifa* 'fly' (Rp) and Beja *taweeg* 'mosquitoes' (Wd) with its counterpart in ECU **tafk-* 'flea' are also compatible.

tagar c., pl. *tagarra* 'young of calf or heifer' (HuB)

ták^wla c. 'Wolf; *Lycaon pictus*' (Re) = *taklā* 'Lycaon pictus' (HuB)

EtSe: Gz *tak^wlā* 'wolf, jackal', Ty, Amh *tāk^wla* 'jackal', Ti *tākla* id. (Leslau 1987: 573);

Cu: (C) Bilin *tax^wla* 'jackal' (Appleyard 2006: 88) = *tāg^wlā* and *təγ^wlā* 'Wolf' (Re), Qwara *tax^wla* id. (Re), Kemant *takwila* 'loup' (CR) = *tāk^wla* (Ap), Khamta *takulā* 'lupo' (CR); Awngi *takueli* id. (CR), Kunfāl *tuhula* 'wolf' (Cw) || (E) Saho *tokla* 'type of wolf' (Vergari) = *tākla* ~ *tāxla* 'Wolf, Hyänenhund; *Lycaon pictus*' (Re); Harso *tolokk-ó* 'Serval-Katze; *Felis serval*' (AMS) || (S) **tak^wer-* in the paradigm **takwerimo*, pl. **takweru* (KM 266–267) > Iraqw *taweer(a)moo*, pl. *tawer* 'fox, jackal' (Maghway) = *tawér* 'wild dogs', Burunge *takuraa?imo* 'wild dog', pl. *takuraa?ee*, Alagwa *tokoraymo* 'bat-eared fox', pl. *tokora?i*; the original SCU **-l-* can be preserved in Sandawe (Khoisan) *tekele* 'hyena, aard-wolf' (Fleming 1969a: 28);

Om: (N) Koyra *tólko* 'hyaena' (Hy), Ganjule *tolkoε* id. (Fl), Zayse and Zergulla *tolkɔ* id. (Siebert) || (S) Dime *tolku* 'leopard' (Be);

Ch: (C) Uzam *tókola* 'hyène' (Mc).

Lit.: Reinisch 1895: 226: Beja + EtSe + Bilin and Qwara + Saho; Fleming 1969a: 28 and Ehret 1987: #412: Beja + Bilin and Qwara + SCU.

tákte'i m. 'Kranichgeier; *Gypogeryon serpentinus*' (Re)

tal'ane and *tan'ale* m. 'scorpion' (Rp) = *tel'ána* and *tén'alo* m. 'Skorpion' (Re) = *til'anoo* and *tillanoo* m. 'scorpion', *bahri til'anoo* 'crayfish' (HuB) = *tan'aloo[b]* 'scorpion' (Tl) = *tálana* and *tánalo* id. (Al) = *te'tenalo*, acc. *tenalob* id. (Mu) = *otallana* id. (Li) = *talannob* id. (Se)

Almkvist (1881: 277, §373b) and Reinisch (1894: 8, §290; 1895: 226) correctly identified here nomina agentis in *-aana(y)* and *-aalo(y)* from *tela'* and *tena'* 'durchbohren, -stechen, -löchern', hence 'scorpion' = 'Durchbohrer'.

Bi *o-timbil* 'fox' (Th) = *timbil bašo* id. (HuB)

tambal'aqy 'lizard' (Vh)

Cf. *dambilaalq* m., pl. *dambil* 'lizard' (HuB), apparently derived from *damba* lizard' (Rp).

tímsa, obj. *tímsáb* m. 'Krokodil' (Re) = *tímsa* m. id. (Al) = *tímszâb* id. (Se)

Borrowed from Ar *tímsāḥ* 'crocodile', itself a borrowing from a pre-Coptic form with the feminine article *ti-* (> *di-* in Arabic period), cf. Sahidic ⲙⲥⲁⲗ, pl. ⲙⲥⲟⲟⲗ 'crocodile', and further Demotic and MK *msh*, OK *mzḥ* and the place names from the Greek-Roman period as f. Θεμσαίς vs. m. Πεμσαίς etc. (Vycichl 1983: 123; Wb. II: 136; it was already Reinisch 1895: 230 who connected Beja with Arabic, Coptic and Egyptian).

Orel and Stolbova (1995: #2431) try to project Ar *tímsāḥ* and apparent Arabic borrowings in East Chadic: Mubi and Migama (not Mokilko!) *tùmsá* 'Krokodil' (cf. Lukas 1937: 185 and JgIb 2: 95) on the pAA level.

tankaroot f. 'spider', def.sg. *tutankaru*, def.pl. *titankaru* (Wd)

tírbil c., pl. *tírbíla* 'carf just weaned' (Rp)

tírfem 'Ovis aries in genere' (Heuglin), see *dírfín* c. 'Lamm, Zicklein' (Re)

taat 'louse' (Be, Tl) = *táat* id. (HuB) = *taat* 'pou' (Vh) = *taat* f., pl. *tāt* id. (Rp and Al) = *taat* f., pl. *tat* 'Laus' (Re) = *to'tat* id. (Mu) = *totât* (Se); cf. *tateeyaa* 'to have lice, be lousy' (Wd), besides *taatiyaat* f. 'wild beast', def.sg. *tutaatiya*, def.pl. *titaatiya* (Wd)?

Cu: (C) Awgi *inti* (Bk) = *yíntí* 'louse' (Ht), Kunfāl *yenti* id. (Cw) || ?(E) Arbore *ʔijdot* 'larva' (Hy), Dasanech *ʔiðid-dī* 'louse' (To); Yaaku *intōni*, pl. *intō* 'caterpillar' (He) || Dahalo *ʔitta* coll. 'louse' (To) || (S) **ʔita-* > Iraqw *itirmo* / *itna* 'louse / lice', Burunge, Alagwa *itino* / *ita*; Asa *ʔita* (Ehret 1980: 290).

Ch **ʔVtV(tV)-* (Stolbova 2016: 53, n. 13) > (C) Bata *tétiye* 'pou' (Mc); Uldeme *àtāt* 'parasite des poules' (Colombel) = Uzam *atāt* (Mc), Mada *etēt* 'pou' (Mc) = *itét* 'louse', Muktele *âtáč* id. (Rossing 1978: 286, n. 441), Muyang *ètíti* 'tick sp.' (Smith); ?Masa: Peve *tandi* 'louse' (Venberg), if derivable from *(V)*ntati* || (E) Migama *ʔitàatá*, EDangla *ittà* 'le pou, la vermin, la tique' (Djibrine), WDangla *ètà* (Fedry); Mabire *intat* 'head louse' (Johnson and Hamm), Birgit *ʔitàati*, Jegu *ʔintáató* 'pou', Mubi *idéedí*, pl. *èdèt* 'pou' (Jg).

Lit.: Ehret 1987: #82: Awngi + Dahalo + SCu; Tosco 1989 (p.c.): Arbore and Yaaku + Dahalo; Zaborski 1989: 564, #48: Beja + Awngi + Dahalo + SCu + CCh; Stolbova 2016: 53, n. 13: W+C+ECh + N+C+SCu+Dahalo. She still adds WCh: Monguna *tíʔ* 'louse' and NOM: Yemsa / Janjero *tuʔa* 'louse'.

téetel m., pl. -a ‘Kuhantilope, Antilope Bubalis’ (Re)

Reinisch (1895: 232) correctly determined a source in Ti *tetäl* ‘bovine antilope, antilope bubalis’ (LH 313), borrowed from Ar *ṭaytal* and *ṭayṭal* ‘a kind of antelope’ (Sg 212).

tawwi f. ‘rock partridge’ (HuB)

taweeg m. ‘mosquitoes’, def.pl. *itaweeg*, and *taweegayt* f., def.sg. *tutaweegaay*, def. pl. *titaweegay* (Wd) = *taweeg* ‘mosquito’ (Tl) = *taweg*, *tauweg* ‘mosquitoes’ (generic), *tawīgay* f. ‘mosquito’ (Rp) = Hdd *o-taweg* ‘mosquito’ (Th) = *tawigáay* f., pl. *táawig* and *tawīg* ‘Floh, Mücke, Insekt’ (Re) = *tauwak* f., pl. -a ‘mosquito’ (HuB) = *tauêk* ‘Mücke’ (Se)

Cu: (E) **tafk-* > Som *tagf-i* ‘flea’ (Ab); Arbore *táfke* id. (Hy); Or: Wellega *tafk-ii* id. (Gg), Guji *taf-f-i* (LVC), Borana *taf-f-ii* id. (Stroomer); Or > Gedeo *taf-f-e* id., Sidamo *tafo* ‘flea’ (SAE 550), besides Burji *tark-ée* ‘flea’, maybe better corresponding to Som *takar* ‘gadfly, camelfly, horsefly’ (Sasse 1982: 177; Hudson 1989: 65–66) || (S) Mbugu *twángé* ‘gadfly’ (Eh).

Lit.: Reinisch 1902: 364: Beja + Som and Or; Zaborski 1989: 581: Beja + ECu + Mbugu.

tiiye c. ‘wild beast’ (m.), ‘snake’ (f.) (Rp) = *tiyoo-t* ‘un serpent’ (Vh) = *tiiyoot* f. ‘insect, beast, animal’, def.sg. *tootiiyu*, def.pl. *teetiiyu* (Wd), cf. *taatiyaat* f. ‘wild beast’, def.sg. *tutaatiya*, def.pl. *titaatiya* (Wd) = *tíyo* f. ‘das Wild, Wildtier, insbesondere die grossen gefährlichen ungetüme der Wüste und des Meeres’ (Re) *te’tiyo*, pl. *te’tiyot* ‘das wilde Tier’ (Mu) = *tio* f. ‘wild animal’ (HuB)

Cu: (E) SOr: Orma *tuya* ‘cat’ (Stroomer 1987: 395; 2001: 70).

If the primary meaning was ‘wild animal’, it is possible to add the following comparanda:

Ch: (E) Jegu *tètīj* ‘antelope’ (Militarev apud SED II: 290–291, #225 adds CCh: Musgu *tai* ‘cow’ by JgIb 2: 93).

Se: Hb *təʔō* ‘antelope’, post-BiblHb ‘wild ox’; Ti *tay*, pl. *tayatat* ‘young of gazelle’ (SED II: 290–291, #225).

ṭ’aaṭ’anaab m. nom.ag. ‘flying animal’, def.sg. *uṭ’aaṭ’ana* (Wd)

Derived from the verb *ṭ’aaṭ’aa* ‘to fly about’ (Wd).

wu’ága c. ‘graugrüne Meerkatze; Cercopithecus griseo-viridis’ (Re) = *wága* ‘To-tachaffe’ (Mu)

Apparently a *Wanderwort* attested in Ethio-Semitic, Bilin and Saho:

EtSe: Ti *wāśága* ‘guenon’ = ‘Meerkatze’; ‘Cercopithecus’, Ty *wəṣag* ‘Cercopithecus sabeus / griseoviridis’ (LH 444);

Cu: (C) Bilin *wāṣaga* 'monkey' (Apleyard 2006: 100) = *wuṣaga* 'graugrüne Meerkatze; Cercopithecus griseo-viridis' (Re) || (E) Saho *waṣaagaa* id. (Re) = *waṣaggera* 'type of monkey: Cercopithecus' (Vergari), Afar *wàgaṣ(a)* 'ape, monkey' (PaHy); Or: Wellega *waangoo* 'fox' (Gg) = *wongo* 'wild cat', perhaps 'lynx' (Tutschek 1844: 154).

Ch: (W) Ron: Bokkos and Daffo-Butura *waṣāy*, Sha *waṣāy* 'Affe' (Jungraithmayr 1970: 388) = Daffo-Butura *waṅgāy* 'baboon', Monguna *waṅgay* id. vs. Bokkos *waṅg āy* 'monkey', Sha *waṅgāy*, Kirfa *waṅgāy*, Tambas *waṅga* id. (Blench: *Ron Comparative Wordlist*).

Lit.: Reinisch 1887: 352: Beja + EtSe + Bilin + Saho.

wilkayoo m. 'mosquito larvae (small moving things in water)' (HuB)

wandali f. 'water wagtail' = (g)*wondooli* c. id. (HuB)

wuuš c., pl. -a 'Gans' (Re)

Reinisch (1895: 240) connected it with Ar *wuzzat* (Sg 1210: *wazzat* 'goose'). The substitution of Ar -zz- by Beja -š- is rather surprising.

wiyu, *wiu* f., pl. *wau* 'bee, honey-bee' (Rp) = *wīyu* c. 'Biene' (Re) = *wiūw* f., pl. *waw* 'bee' (HuB) = *wiyuut* id. (Tl) = [tī]waû id. (Th and Se) = *o'uyut*, pl. *te'au* id. (Mu)

?Ch: (W) Ron: Fyer-Tambas *'i-wan*, Daffo-Butura *woon* 'bee' (Jungraithmayr 1970: 388) = Daffo-Butura *won*, Bokkos *wan*, Fyer *í-wan* 'bee' (Blench: *Ron Comparative Wordlist*).

weeyu c. 'ibex' (HuB)—see *euu* c., pl. *éwa* 'ibex' (Rp)

yaa f. 'goat' (Rp) = *ya* f. 'flock' (HuB)—see *ay*, *äy*, *ey* 'Ziege' (Re)

yi, *yu* m. 'ox, bull; big burly man; curmudgeon' (Rp) = *yi* m. 'taureau' (Vh) = *yoo* m. 'bull, ox', def.sg. *ooyu*, def.pl. *eeyu* (Wd) = *yoo* m. 'Stier' (Re and Al) = *o'yo*, pl. *e'yo* id. (Mu) = *yew* c. 'bull, heifer', *yew koteb* 'bullock' (HuB) = *'iweeb* 'bull' (Tl)

Cu: (E) Yaaku *wáá(t)*, pl. *wáa* 'cow' (He).

Be: (S) West Tawllemmet pl. *iwân* 'boeufs, vaches' (Alojaly) < **iwhāhan*, probably a derivative of a verb of the type Ahaggar *iwi* 'naître' (Prasse 1974: 248, 413).

?Ch: (W) Ron: Monguna *ye* 'animal', Sha *ye* 'antelope (gener.)' (Blench, *Ron Comparative Wordlist*).

Mistaken is Reinisch (1893: 18, §30), connecting *yoo* with Qwara *kuwa*, Kafa *gaw* 'Stier' etc.

Note: Cf. also Beja *yúwe* f. 'Färse' (Re).

yuhaam c., pl. *yihām* ‘leopard’ (Rp) = *yihaam* m. ‘leopard, tiger’, def.sg. *ooyhaam*, def.pl. *iyhaama* (Wd) = *yhaam* ‘léopard’ (Vh) = *yīham*, pl. *yihami*, *iham* and *hiam* m. ‘leopard’ (HuB) = (y)*iháam* c., pl. *yihám* ‘Adler’ (Re) = *y(e)háam*, *iháam* c. ‘Adler’ (Al) = *ehaam* ‘Felis pardus’ (Heuglin) = [o]*ihá(m)* ‘Tiger’ (Km) = [ó]*heâm* ‘Panther’ (Se) = *wo e am* ‘Leopard’ (Salt)

(1) Starting from ‘leopard’ as a primary meaning, it is possible to connect it with Beja *hammi* f. ‘spot’, *hamaam* ‘spotted’ (Rp).

(2) Almkvist (1885: 30) mentioned a parallel in Ti *həmmän* ‘leopard’ (LH 7). If the Tigre word is borrowed from Beja, this solution is compatible with (1).

(3) Reinisch (1895: 242) connected (y)*iháam* ‘Adler’ with Copt Sah ⲁⲗⲱⲙ ‘aigle, vautour’ (Vycichl 1983: 22) and Eg *ḥmw* (D 18) ‘idole’ and (Gr) ‘faucon’ (Wb. I: 226). Vycichl (l.c.) reconstructed **ṣahhāmaw* and further via assimilation **iahhāmaw*, i.e. *nomen agentis* from an unattested verb **hm*, corresponding to Ar *ḥāma*, *yaḥūmu* ‘voler, voltiger tout autour, planer dans les airs en faisant des tours’.

(4) Let us mention the interesting bird names in the Modern South Arabian languages: Soqotri *niḥūmi* ‘aigle’, Mehri *nehūm* id., cf. Ar dial. (Hadr) *nehūm* ‘espèce de faucon dont les ailes sont grises et le ventre brun’ (Leslau 1938: 260).

yaag c., pl. *yǎg* ‘wild pig’ (Rp) = *yaak* c., pl. *yak* ‘Wildschwein; Phacochoerus aeliani’ (Re) = *yak* id. (Heuglin)

?Cu: Dahalo *jáágo*, pl. *jáágu* ‘cow’ (To) || (S) **yakwaa* ~ **hikwaa* ‘cattle’ > Iraqw *hikwaa*, Gorowa *yikwaa* ~ *hikwaa*, Alagwa *yaawáa*, Burunge *yakway* id. (KM 329); Qwadza *yagwa*, Asa *yaga* id. (Ehret 1980: 316).

yam-gwáa’ni m. ‘Ente’ (Re) = *yemgonni* m. ‘wilde Ente’ (Mu)

Reinisch (1895: 242) correctly explained it as ‘Wassertrinker’, cf. *yam* ‘Wasser’ and *gw’* ‘trinken’, nom. ag. *gw’ána* ‘Trinker’ (Re).

yaas m. / *yaast* f. ‘dog’, def.sg. *ooyaas* / *tooyaas*, def.pl. *eeyas* / *teeyas* (Wd) = *yaas* ‘dog’, pl. *yas* (Vh) = *yas* c. ‘dog’ (HuB, Tl) = *yá:s* id. (Hu) = *yaas* m., pl. *yās* ‘dog; core’ (Rp) = *yaas* c., pl. *yas* ‘Hund’, cf. *wóo-yaasi* ‘oor’ ‘junger Hund’ (Re) = *yaas* ‘Hund’ (Al) = *oyás* id. (Wt) = *o’yas* id. (Mu) = *oyas* id. (Bu) = *o hias* id. (Li) = *wayas* id. (Lucas) = *oyás* id. (Se) = *wo-yas* id. (Salt) = *ɔyaas* id. (Be)

Cu: (E) Gollango *oš-e* ‘Hyänenhund; Lycaon pictus somalicus’ (AMS); HECu **waša* ‘dog’ > Burji *wacc-o*, pl. *wašš-a*, Gedeo *walco*, *warša* (with liquids originating via dissimilation of the primary geminate), Had *waš-icco*, pl. *wuš-a*, Kamb *waš-iccu*, pl. *wuš-ata*, Sid *waš-icco*, pl. *wašš-a* (Hudson 1989: 52; cf. Sasse 1982: 187); there are suggestive areal parallels: the EtSe forms as Amh *wəšša* ‘dog’ and Gurage (Soddo) *wəssa* id. are probably of HECu origin (Leslau 1979: 667), while Nara (NS) *wos* (Re) = *wes* (Be) id. can be connected with Beja (Reinisch 1874: 158). Bender (2020: 31) adds still other areal comparanda in Tama and even Kordofanian.

Om: (N) Mao *wiši*, *uši* 'dog' (Fl), Seze *wiš(š)i*, Hozo *wiši* id. (Siebert and Wedekind).
Ch: (E) Bidiya *ʔùsù*, pl. *ʔùsúwè* 'chien' (Alio and Jg); maybe also Sokoro *óskeŋ* 'Hyäne' (A. Friedrich / Lk).

Be: (N) Tamazight *uska*, pl. *uskawen* (Cid Kaoui), Shilha of Tazerwalt *usk'āi*, pl. *-n* 'Windhund' (Stumme), Zayan *uska*, pl. *uskain* 'lévrier' (Lg), Iznacen, Uriaghel *uskay*, Senhaja *uṣṣay* 'chien sloughi, lévrier' (Rn), Kabyle *uṣṣay* 'lévrier' (Dallet); (S) Ahaggar *oska*, pl. *oskātān* 'lévrier' (Fc; Prasse 1974: 295 admits the reconstruction **wiskāh*); an origin of *-k-* remains unclear—maybe a compound consisting of **wis-* and **-kain* with the second component reinterpreted as the plural, cf. the Chadic parallels as Sokoro *óskeŋ* 'Hyäne' vs. Birgit *kājāŋ* 'dog', Fyer *kweēŋ* id. (JgIb 2: 106–107) and further Omotic forms as Ari *wúksak* 'fox, jackal' vs. Seze *wiši* 'dog' and Ari *(?)ákisi* 'dog', besides Shako *kĩ'ano*, Dizi *kianu*, Bench *k⁽ⁱ⁾yen*, Dime *kenno* etc. 'dog' (Be);

Se: Ar *ʔaws*, dim. *ʔuways* 'wolf' (Sg 94, 96).

Lit.: Cohen 1947: 505: Beja + Had and Amh + Be. Orel and Stolbova 1995: #2571: Beja + Had + Eg (NE) *iš* 'Art Hunde [neben Schakalen] die das Sonnenschiff ziehen' (Wb. I: 134; but Eg *š* is probably not compatible with Ar *s*) + 'Ometo', concretely Kachama, *wayše* 'dog', i.e. Italian 'cane', in reality 'canna' (CR), i.e. 'reed'!

Note: The Beja zoonym is compatible with its counterparts in *w-* starting from a primary form *wayas* in Beja, recorded, e.g., by Lucas. The loss of expected *wa-* probably reflects a reinterpretation caused by homonymy with the definite article.

yaweeb m. / *yawee* f. 'locust', def.sg. *uyaawi* / *tuyaawi*, def.pl. *iyawi* / *tīyawi* (Wd) = *yauwi* m., pl. *yowi* 'locust' (HuB) = *yaawe[t]* id. (Tl) = *yaawe* m. 'locust (generic)', f. 'locust' (Rp) = *yáawe* c. 'Heuschrecke' (Re) = *yáawe* id. (Al) = *yaue* id. (Mu) = *īiauiy* id. (Se)

?Cu: (E) Or: Wellega *awaanisa* 'locust' (Gg), Macha and Guji *awanisa* (LVC), Borana *awwaanisa* id. (Stroemer).

yew c. 'bull, heifer' (HuB)—see *yi*, *yu* 'ox, bull' (Rp) and *yúwe* 'Färse' (Re)

yúwe, acc. *yuwéet* f. 'Färse, Kalbin vom Stiere noch nicht besprungen' (Re) = *weeb* m. 'heifer, calf', def.sg. *oowi*, def.pl. *eewiya* (Wd) = Ammar'ar *tóo ywə* 'calf' (Do) = *yue* f. 'junge Kuh (die vom Stier noch nicht besprungen worden ist)' (Al) = *to'yue*, pl. *te'yue*, acc. *yuet* 'die junge Kuh' (Mu)

Eg **iŵ* 'Vieh' (Wb. I: 47) = 'newborn bubalis or hartebeest' (Gardiner 1988: 459: E9).

Lit.: EDE I: 79: Beja + Eg.

Probably connected with *yi* / *yu* 'ox, bull' (Rp) = *yoo* 'Stier' (Re and Al), cf. *yew* 'bull' and 'heifer' (HuB).

Survey of cognates in zoological terminology between Beja and other Cushitic branches

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>ab</i> ^{RP} kid, young goat	Or <i>abiyó</i> antelope orix, antelope cervo; Burji <i>ibáari</i> nanny goat, female goat which has given birth'; Yaaku <i>apur</i> sheep			
<i>íbaab</i> ^{RP} nit or young of louse	HECu <i>*ibibe</i> louse			
<i>'ihe</i> ^{RP} hopper locust	Som <i>ayyaḥ</i> locust Gollango, Harso, Do-base <i>ayy-akkó</i> id.			
<i>oka</i> ^{LUCAS} sheep	Arbore <i>?okk-ič/-ité</i> individual male / female of horned stock; Dobase <i>okk-itte</i> Schaf, das noch nicht geboren hat			Asa <i>?a?aku</i> sheep
<i>alli</i> , pl. <i>illi</i> ^{HUB} long-haired sheep	Afar <i>illi</i> sheep; Som <i>alen</i> ram; Burji <i>hil-ísso</i> female calf			
<i>'ane</i> ^{RP} ewe, pl. ewes, sheep	Afar <i>anaḥ-to</i> lamb (female); Dasanech <i>?áñ</i> cattle and the little livestock			
<i>u-angáloy</i> ^{BG} old camel, no longer joining the others <i>t-'angalóoy</i> herd	<i>*gaal-</i> camel			
<i>oreo</i> ^{MU} tamed animal (or by Vh <i>*oo-reew</i> ?)	<i>*?awr-</i> bull, male camel or elephant			

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>er'e^{Rp}</i> eagle	Afar <i>ɣarre</i> sp. bird Som <i>ɣarre</i> doves Das <i>ɣariericu</i> sp. bird			
<i>árgin</i> , pl. <i>ar-gína^{Rp}</i> sheep not yet full-grown; <i>ergaane</i> lamb	* <i>ɔrg</i> - billy goat / male goat			
<i>arare^{Rp}</i> crane	Or: Borana (<i>h</i>) <i>araankeesa</i> crow, raven; Wellega <i>arragessa</i> crow			
<i>'aašī^{Vh}</i> fish (gen.)	Saho ^{Verg} <i>ɣaasa</i> id. ?Das <i>ɣašobódu</i> sp. fish	* <i>ɣas-a</i> (ɣ/h after EtSe?)		
<i>éuu</i> , pl. <i>éwa^{Rp}</i> ibex <i>eew^{Wd}</i> antelope				Iraqw, Alagwa, Burunge aw bull
<i>ay</i> , <i>äy</i> , <i>ey</i> , pl. <i>éeya^{Re}</i> goat	Rendille <i>iŷy</i> sheep Das <i>ɣáy</i> sheep and goats; Burji <i>ayádane</i> gazelle			?Qwadza <i>ɣaɣato</i> sheep
<i>b'ašī^{Rp}</i> fox, jackal	Som <i>bašo</i> cat Or: Maca <i>bašoo</i> cat	Khamtanga <i>bājwa</i> , Khamir <i>bece-wā</i> leopard		
<i>b'uut^{Rp}</i> wood-boring beetle		* <i>bətt</i> - louse		
<i>bāhaɛ</i> , <i>bāhaɛ^{Rp}</i> small gazelle called digdig	Yaaku <i>bahbah^{EH}</i> dikdik = <i>baxbax^{He}</i> small red species of dikdik			
<i>bok</i> , pl. <i>bāk^{Rp}</i> he-goat	Som <i>bakai</i> castrated cattle			

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>baal</i> , pl. <i>ba</i> ^{Re} swan	* <i>baal</i> - feather, wing			
<i>bilekanáy</i> ^{Re} butterfly	* <i>billa</i> s-t- butterfly			
<i>bir'aat</i> ^{Wd} ter- mites	Som-Boni <i>aboor</i> ter- mites			* <i>baʔara</i> hon- ey bees, flies; * <i>baʔariya</i> honey bees
<i>bit</i> ^{Wd} hawk, eagle			<i>ḥi:ṭa</i> ^{Mad} peli- can = <i>ḥi:ṭá</i> ^{Eh} id.	
<i>buw</i> ~ <i>buu</i> ^{Re} falcon, sparrow hawk				Iraqw <i>buubuuti</i> eagle
<i>báyho</i> ^{Re} jackal, fox	Das <i>bây-c</i> , pl. <i>báy-à</i> jackal		<i>ḥwéha</i> ^{Mad} jackal	* <i>bahaa</i> hy- ena, pl. * <i>bahu</i>
<i>d'e</i> , acc. <i>d'ob</i> ^{Rp} worm	Saho ^{Re} <i>duduuqa</i> sp. worm; Or: Guji <i>dī- dīqo</i> ^{LVC} black ants			
<i>dabaab</i> cattle, flock, def.sg. <i>udaba</i> ^{Wd}	* <i>zib</i> - / * <i>zub</i> - calf		<i>dabi</i> animal, game	
<i>deba</i> ^{Mu} one- year cow <i>danbaliib</i> heifer, buck, def.sg. <i>udanbali</i> ^{Wd} ; cf. <i>dábali</i> , <i>dībili</i> small; young	Afar <i>dabeèla</i> buck goat, billy goat, Saho <i>dabéla</i> he-goat Bayso <i>dabaalo</i> heifer			
<i>dagīga</i> ^{Rp} small domestic ani- mals	* <i>deg</i> - small; cf. Burji <i>dagammáyoo</i> young of sheep or goat			

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>domiagag</i> ^{Linant} fox	<i>dummu</i> cat	* <i>dVmmV</i> -(<i>ta</i>) cat		Iraqw, Alagwa, Burunge <i>du?uma</i> Asa <i>du?um-ok</i> Qwadza <i>du?umayi</i> leopard
<i>ḍa</i> ^{Rp} newly born calf	Som <i>ḍoow-ehee</i> cow in mid-pregnancy Tunni <i>ḍoow-at</i> Garro <i>ḍuw-aat</i> id.			
<i>ḍ(ə)'an</i> ^{Rp} gecko, house lizard	Som <i>ḍaṣaan</i> fluid, moisture, sap, pus; <i>ḍaṣaan mas</i> snake's secretion			
<i>ḍīna</i> ^{Rp} bee or wasp cf. <i>ḍiinaa</i> ^{Wd} to hums, buzz; fly	Afar <i>ḍuune</i> ants Das <i>dḍōninti</i> ^{Sa} mosquito = <i>dununni</i> ~ <i>donin-ni</i> ^{To} id.		<i>t'óónane</i> mosquito	
<i>filáy</i> ^{BG} she-camel just foaled	HECu * <i>filla?</i> - goat	* <i>fiyal</i> - goat < * <i>filay</i> -?		
<i>faloī</i> ^{HuB} mason wasp, humble bee <i>fallíus</i> , pl. <i>fallis-</i> ^{Rp} sandfly	Dirayta <i>fillét</i> flea Harso <i>filláyye</i> Gollango <i>filláye</i> id.	* <i>fVIV</i> - <i>ta</i> flea		
<i>fúrrat</i> ^{BG} she-camel just foaled	Som <i>farow</i> zebra Arbore <i>faraw</i> horse Das <i>far-ic</i> , pl. <i>fár-a</i> horse			
<i>g(ə)'am</i> ^{Rp} tick	Elmolo <i>gímate</i> , pl. <i>gímai</i> tick			

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>galáab</i> , pl. <i>galáb^{Re}</i> striped hyena / Hyae-na striata (or < Ar <i>qilāb</i> wolf?)	Afar <i>gəlwā</i> , fox Som <i>golli</i> sp. jackal Gollango <i>kaʃʃálho</i> sp. fox			
<i>gulgul^{HuB}</i> lizard	Som <i>golgoley</i> dance of crocodiles; Tsamay <i>gula</i> sp. lizard			
<i>guláah</i> , pl. <i>gúlha^{Re}</i> female of red hartebeest / Alcelaphus buselaphus	Som <i>golʃas</i> sp. dikdik			
<i>gánay</i> , pl. <i>gánay^{Rp}</i> gazelle	Das <i>ginti</i> , pl. <i>gíní^{To}</i> gazelle (gen.); impala / Aepycero melampus			
<i>uu-gáari^{BG}</i> 2–4 years old camel; cf. <i>girigéeri^{BG}</i> she-camel over two months in foal	Som <i>geri</i> , Boni <i>kíri</i> , Rend <i>géri</i> giraffe; ?Das <i>garic</i> , pl. <i>gárra</i> buffalo		(<i>kíri</i> < Boni <i>kíri</i> giraffe)	
<i>gáruwa^{Re}</i> male red hartebeest / Alcelaphus buselaphus	Arbore <i>goran</i> heifer ?Das <i>garic</i> , pl. <i>gárra</i> buffalo			?* <i>gwareʃáy</i> sp. gazelle
<i>hi^{Rp}</i> , acc. <i>hob</i> m., <i>hot</i> f. newly-born young of sheep, camel, horse				* <i>haaʔiya</i> young animal

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>halkwi</i> ^{RP} foal of donkey	Afar pl. <i>okaale</i> / <i>okoli</i> / <i>okoolla</i> donkeys, Saho <i>okólo</i> id.; Rend sg. <i>éhel</i> id. Arbore <i>ʔohól</i> donkey, zebra, Elmolo <i>óhol</i> id., Das <i>ǵúol</i> , pl. <i>ʔólu</i> donkey; Tsamay <i>ʔuuʔulku</i> id.		<i>hokoloṭi</i> , <i>ʔokoloṭi</i> ^{Nurse} donkey	
<i>héley</i> ^{RP} hare <i>heelay</i> ^{WD} rabbit	pBoni <i>*hileesə</i> hare Arbore <i>helleč</i> rabbit Elmolo <i>hélec</i> hare Das <i>ʰili</i> rabbit; Or: Wellega <i>hilleentii</i> ~ <i>hilleettii</i> rabbit, Borana (<i>h</i>) <i>illeensa</i> hare, rabbit; Sid <i>hill-eessa</i> , pl. <i>hillee</i> hare			
<i>hangʻane</i> ^{RP} ant <i>aṅgano</i> / <i>e</i> ^{Re} sp. ant	Das ^{To} <i>guoni</i> black ant	Awngi ^{Ht} <i>əŋí</i> ant		
<i>hare</i> ^{RP} camel	<i>*har(r)-</i> donkey		<i>hélleṣa</i> ^{To} zebra	
<i>haari</i> ^{HuB} weevil				<i>*haraḥará</i> white ants, termites
<i>hiw</i> ^{Re} camel foal	Arbore <i>háww</i> steer Elmolo <i>héu</i> to mark ears of livestock			Iraqw <i>hay-wa</i> ? Gorowa <i>hay-waa</i> children; Asa <i>hawa</i> ; Qwadza <i>yawa</i> children
<i>jááajo</i> ^{Re} mosquito	Or: Wellega <i>sonsa</i> wasp, Borana <i>sonsa</i> wasp, hornet	<i>*cənc-a</i> fly		

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>kəḍḍa</i> ^{HuB} locust	Som <i>kudkude</i> tick Das <i>kiiḍin</i> fly			
<i>kafa</i> ^{Rp} wild cat <i>kaffa</i> ^{HuB} lynx, wild cat	* <i>kebf</i> - leopard * <i>kebeel</i> - id.	Kunfāl <i>kävisa</i> jackal		
<i>kilaay</i> ^{Wh + Wd} bird cf. <i>kil</i> ^{Re} to fly	* <i>kool</i> - feather, wing		<i>kool</i> - to fly	
<i>kurfifano</i> ^{HuB} lizard				Iraqw-Goro- wa <i>ʕurfi</i> sp. lizard
<i>anḍaḍ karra</i> ^{HuB} hunting dog, where <i>anḍaḍ</i> = hobble	* <i>ker</i> - dog			
<i>karaay</i> ^{Wd} hyena	Or: Macha, Guji <i>qeer-ansa</i> , Borana <i>qeeramsa</i> leopard	Awngi ^{CR} <i>kuerdidā</i> leopard		
<i>kaw</i> ^{Wd} guinea fowl / Perdrix Erkelii		Bilin <i>koya</i> guinea fowl Kemant <i>kawyā</i> Frankolinus Erkelii		
<i>kwakwar</i> ^{Wd} snake	Afar pl. <i>aaruur</i> , Saho pl. <i>aroor</i> snakes Arbore <i>ḳorḳessá</i> py- thon			
<i>kwiire</i> ^{Rp} ostrich = <i>quire</i> or <i>gure</i> [b] Heuglin	Afar <i>goroyya</i> ostrich, pl. <i>gōroy</i> , Saho <i>gooriya</i> id.; Som <i>goray</i> male ostrich, Boni <i>korii</i> , <i>koree</i> id.			Qwadza <i>gun- gulumayo</i> ostrich

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>laga</i> ^{Rp} calf	Afar <i>lagàddu</i> male lamb, <i>lagaddo</i> ewe lamb; Som <i>liig</i> male of Waller's antelope			* <i>legaʔa</i> goat
<i>lehaa</i> , <i>lḥaa</i> ^{Rp} hermit-crab	Afar <i>liiḥo</i> claws of the <i>ḥerka</i> -crab			
<i>lalée</i> ^{Re} falcon / <i>Milvus parasiticus</i>		Bilin <i>lilo</i> falcon, ? <i>Milvus regalis</i> / <i>parasiticus</i>		
<i>lalúnkwī</i> ^{Rp} monkey, ape				Burunge <i>longay</i> Colobus guereza
<i>lema</i> ^{Rp} crocodile	Saho <i>ilmaa</i> crocodile, Afar <i>ulum</i> ^{Re} hippopotamus	Bilin <i>alma</i> Boa constrictor		
<i>lengig</i> ^{Mu} leopard	Or: Guji <i>neenqa</i> vs. Wellega <i>leença</i> , Macha <i>lenca</i> , Borana <i>lencha</i> , <i>nyencha</i> lion Konso <i>léénj-aa</i> lion; strong and clever	Khamta ^{CR} <i>läguā</i> leopard		Alagwa ^{F1} <i>longaʔi</i> civet cat
<i>meek</i> , pl. <i>māk</i> ^{Rp} donkey cf. Gz <i>makebəʔ</i> mule?	Or: Borana, Orma, Waata <i>moçoo</i> male donkey < * <i>moqcooʔ</i>			?* <i>makaa</i> , pl. * <i>makay</i> beast, wild animal
<i>malamfida</i> ^{Re} aardvark / <i>Orycteropus afer</i>	Or: Wellega <i>miṭti</i> ant Borana <i>miṭa</i> red, large ants ?Som <i>miṭ</i> ^{Re} little worms in puddle		<i>muṭa</i> small ant	
<i>milayke</i> ^{Rp} owl	Afar <i>milliko</i> bird of prey (?osprey) / Pandion halinitus			

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>máni</i> ^{Rp} wild dog <i>meno</i> ^{Mu} Hyänenhund				* <i>maanaa</i> dead person transformed into a hyena
<i>maseek</i> ^{HuB} snake (~ <i>gomaseek</i>)	Som <i>mas</i> snake HECu * <i>hamasa</i> id.			
<i>móoyta</i> ^{Re} sp. eagle	Som <i>mooy</i> Kori bus- tard / <i>Ardeotis kori</i> ; HECu * <i>mooy-ca</i> beast of prey			
<i>n(ə)'a</i> ram, male sheep and <i>n(ə)'ay</i> ^{Rp} goat	Boni <i>nûi</i> greater kudu	* <i>näw-</i> calf		
<i>raa</i> ^{Rp} ariel gazelle and <i>rahi</i> ariel fawn = <i>ra</i> + <i>hi</i> newly-born young of sheep, camel, horse	* <i>ri?</i> - goat		<i>hééri</i> goat (cf. Beja <i>rahi</i> ariel fawn)	
<i>ragáne</i> ^{Rp} goat not yet fall- grown	Saho <i>rúga</i> , pl. <i>rugaage</i> calf			
<i>s'e</i> , <i>sə'i</i> ^{Rp} tick	Tsamay <i>sa?e</i> small flea which is not in the rural area			?Mbugu <i>swa'</i> tick on animal
<i>seeb</i> ^{HuB} camel about five years old <i>oseib</i> ^{Clark} 3 years old camel	Afar <i>seben</i> fully grown ewe which has not yet given birth			
<i>sali</i> ^{Rp} python	Som <i>sil</i> , <i>silo</i> python			
<i>saaranaat</i> ^{Wd} insect	Som <i>sonsur</i> cricket			* <i>siriinsoroḥu</i> big black ants

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>seráay</i> ^{Re} parrot	Som <i>sarra</i> black-faced sandgrouse / Eremitalector decoratus; Elmolo <i>sérrán-te</i> , pl. <i>sérran</i> flamingo			* <i>siroohiya</i> , coll. * <i>sirooha</i> small bird
<i>sosari</i> ^{Rp} cattle	Afar <i>soosa</i> young bull-camels			
š'a f. heifer', m. cow	*šaš- cow			
šulúul ^{Re} hyena	Bayso <i>sulaale</i> ^{Hy} wild animal			Gorowa <i>sorari</i> ^{Fl} caracal
<i>tabtab</i> ^{Wd} lizard <i>dábdab</i> and <i>tábtāb</i> ^{Re} lizard, salamander				Asa <i>tapaʔak</i> chameleon
<i>tiifa</i> ^{Rp} fly	HECu * <i>tawiya</i> fly			
<i>ták</i> ^{wla} ^{Re} sp. wolf; Lycaon pictus	Saho <i>tokla</i> type of wolf (Vergari) Harso <i>tolokkó</i> serval / Felis serval	Bilin <i>tax</i> ^{wla} jackal, Qwara <i>tax</i> ^{wəla} wolf, Kemant <i>täk</i> ^{wla} , Khamta <i>takulā</i> ; Awngi <i>takueli</i> Kunfāl <i>tuhula</i> id.		* <i>takwerimo</i> , pl. * <i>takweru</i> fox, jackal, wild dog cf. Sandawe <i>tekele</i> hyena, aard-wolf
<i>taat</i> , pl. <i>tāt</i> ^{Rp} louse	Das ?iðid- <i>dī</i> louse ?Yaaku <i>intōni</i> , pl. <i>intō</i> ' caterpillar	Awgi <i>yíntí</i> louse, Kunfāl <i>yenti</i> id.	?iitta coll. louse	*?ita- louse / lice Asa ?ita id.
<i>ta(u)wəg</i> ^{Rp} mosquitoes <i>tauwak</i> ^{Hub} mosquito	* <i>tafk</i> - flea, fly			?Mbugu <i>twángé</i> gadfly

Beja	East Cushitic	Agaw	Dahalo	South Cushitic
<i>tiiye</i> ^{RP} wild beast (m.), snake (f.) = <i>tiiyoot</i> ^{Wd} insect, beast, animal	SOr: Orma <i>tuya</i> cat			
<i>wu'ága</i> ^{RP} sp. monkey: Cercopithecus cf. Ti <i>wäſäga</i> Cercopithecus, Ty <i>wəſag</i> id.	<i>waſaggera</i> ^{Vergari} sp. monkey: Cercopithecus Afar <i>wàgaſ(a)</i> ape, monkey; Or: Wellega <i>waango</i> ^{Gg} fox = <i>won-go</i> ^{Tu} wild cat	Bilin <i>wäſaga</i> ^{Ap} monkey = <i>wuſaga</i> ^{Re} Cercopithecus griseo-viridis		
<i>yi, yu</i> ^{RP} ox, bull; <i>'iweeb</i> ^{Ti} bull <i>yúwe</i> ^{Re} heifer	Yaaku <i>wáá(t)</i> , pl. <i>wáa'</i> cow			
<i>yaag</i> , pl. <i>yǎg</i> ^{RP} wild pig = <i>yaak</i> , pl. <i>yak</i> ^{Re}			<i>jáágo</i> , pl. <i>jáágu</i> cow	* <i>yakwaa</i> ~ * <i>hikwaa</i> cattle; Qwadza <i>yagwa</i> , Asa <i>yaga</i> id.
<i>yaas</i> , pl. <i>yǎs</i> ^{RP} dog <i>wayas</i> ^{Lucas} id.	Gollango <i>oše</i> African painted dog / <i>Lycaon pictus somalicus</i> ; HECu * <i>waša</i> dog			
<i>yaawe</i> ^{RP} m. locust (gen.), f. locust	Or: Wellega <i>awaanisa</i> locust, Maca and Guji <i>awanisa</i> ^{LVC} , Borana <i>awwaanisa</i> ^{Stroemer} id.			
Σ 94	Σ 79	Σ 18	Σ 11	Σ 24–26

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Abbreviations of languages, dialects and language groups

AA	Afroasiatic	Eg	Egyptian (see BD Dem Gr Med MK NK OK Pyr)
Akk	Akkadian	EpSAr	Epigraphic South Arabian
Am	Amar'ar	Et	Ethiopic
Amh	Amhara	Gr	Greek and Roman period (Egyptian)
Ar	Arabic	Gz	Geez
Aram	Aramaic	H	Highland
BA	Beni Amer	Had	Hadiyya
BD	Book of the Dead (Egyptian)	Hdd	Hadandiwa
Be	Berber	Hb	Hebrew
Bi	Bisharin	IE	Indo-European
Bib	Biblical	Kamb	Kambatta
Boh	Bohairic	L	Lowland
C	Central	Med	Medical Texts (Egyptian)
Ch	Chadic	MK	Middle Kingdom (Egyptian)
Copt	Coptic (see Boh Sah)	N	North
Cu	Cushitic	NK	New Kingdom (Egyptian)
Dem	Demotic (Egyptian)	Nub	Nubian
E	East		

OK	Old Kingdom (Egyptian)	Sid	Sidamo
Om	Omotic	Som	Somali
Or	Oromo	Sud	Sudan
p	proto-	Syr	Syrian
Pyr	Pyramid Texts (Egyptian)	Ti	Tigre
Rend	Rendille	Tsam	Tsamay or Tsammakko
S	South	Ty	Tigrinya
Sah	Sahidic	Ug	Ugaritic
Se	Semitic	W	West

Abbreviations of authors

Ab	Abraham	HG	Grover Hudson
Ae	Abebe	Hs	Hess
Al	Almkvist	Ht	Hetzron
AMS	Amborn, Minker, and Sasse	HuB	Hudson's Beja field notes rewritten by Blench
Ap	Appleyard	Hy	Hayward
Ba	Barth	Ib	Ibrizimow
Be	Bender	Jg	Jungraithmayr
BG	Bechhaus-Gerst	Jglb	Jungraithmayr and Ibrizimow 1994
Bk	Beke	Jh	Johnstone
Bl	Black	Kc	Krockow
Bs	Bliese	Ki	Kiessling
Bu	Burckhardt	Km	Kremer
Ce	Cerulli	KM	Kiessling and Mous
Ci	Cifoletti	La	Laoust
Cp	Caprile	Lb	Lamberti
CR	Conti Rossini	Lf	Lanfry
Cw	Cowley	Lg	Lafarge
Do	Dolgopolsky	LH	Littmann and Höfner
Ds	Doornbos	Lk	Lukas
DSI	Agostini, Puglielli, and Siyaad	Lo	Loubignac
Eb	Ebert	Lp	Lepsius
EG	Erman and Grapow	Lr	Larajasse
Eh	Ehret	Ls	Leslau
El	Elderkin	LVC	Leus, Van de Loo, and Cotter
Fc	Foucauld	Mc	Mouchet
Fl	Fleming	Me	Meinhof
Fr	Freytag	Mo	Moreno
GD	Gaudefroy-Demombynes	Mq	Masqueray
Gg	Gragg	Mr	Morin
GP	Galboran and Pillinger	Ms	Mous
Gr	Greenberg	Mt	Morton
Gt	Grottanelli	Mu	Munzinger
Hb	Haberland	Ng	Nachtigal
He	Heine	Nk	Nakano
Hf	Hoffmann		

Nw	Newman	Tl	Thelwall
On	Ongaye Oda	Tn	Thiene
Pa	Parker	To	Tosco
Pl	Palmer	Tu	Tutschek
RB	René Basset	Tx	Tourneux
Re	Reinisch	Ve	Venturino
Rn	Renisio	Vh	Vanhove
Rp	Roper	Vi	Viterbo
Sa	Sasse	Wb.	Erman and Grapow
Sb	Seignobos	Wd	Wedekind (K. Wedekind, Ch. Wedekind, and Abuzeinab Musa)
Se	Seetzen	We	Welmers
Sg	Steingass	WPS	Hannig and Vomberg
Sk	Skinner	Wr	Wehr
St	Strumpell	Wt	Watson
Star	Starkey	ZL	Zealelem Leyew
Th	Thompson		

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R e v i e w s

Baird, Ileana, and Hülya Yağcıoğlu, eds. 2021. *All Things Arabia: Arabian Identity and Material Culture*. Arts and Archaeology of the Islamic World 16. Leiden and Boston: Brill. 269 pp. ISBN 978-90-04-43591-9.

This is a much valuable collection of essays and articles grounded more or less explicitly in the interconnected theories and research concepts called *thing theory*, *new materialism*, *material culture studies* and *memory studies*. All of them are part of the broader postconstructionist paradigm change in the humanities which looks on human-object relations in daily life, in literature and in culture in an innovative way that allows to perceive objects and things not as being simply inanimate or lacking agency, but as part of a dialogue between thing-in-itself and thing-as-used (and also thing-as-remembered) on the one hand, and a part of a dynamic human-thing interactions on the other. Those studies emphasise the role of the material objects, as well as human and animal bodies in their social and cultural interactions.

The mere objects around us turn into ‘things’ because of their cultural significance without which they are voiceless. In this sense the ‘things’ speak, and they also speak to us in this book which comprises a vast spectrum of objects and artefacts, from cultural objects and commodities through historical and ethnographic artifacts to imaginary things. They played various cultural roles and functions both in the material history of the Peninsula as well as in the Western world where they became part of the Orientalised imagination.

The book contains 12 articles and is provided with Introduction (Ileana Baird), Afterword (Hülya Yağcıoğlu) and a useful index of names, places, subjects and terminology. One of its great assets are several dozens of illustrations (photos,



graphics, paintings and maps) that exemplify and clarify the discussed topics. Worth noting is the valuable selection of contributors hailing from different countries and representing a variety of academic institutions and research disciplines that range from language and literature, through ethnography, history, cultural anthropology, to visual arts and digital humanities. This makes the collection of essays, as one of the editors Ileana Baird points out, 'both interdisciplinary and cross-historical, involving the combined experience of scholars from diverse fields of study' (p. 19).

In the first part 'Arabia of the Old: The Things of the Trade' we find articles about the most precious and desirable commodities that made the Arab Peninsula, first and foremost *Arabia Felix*, famous: frankincense and incense as well as utensils used for burning them (William Gerard Zimmerle), pearls extracted from the molluscs living in the waters of the Persian Gulf (Victoria Penziner Hightower) and palm dates, mostly from the gardens of southern Iraq (Eran Segal). The second part 'Imagining Arabia: Exotic, Fabulous, and Misplaced Things' concentrates on the imaginative power of things from Arabia and on stereotypes about them circulating in the West. It brings together theoretical and historical reflections about the origins and perseverance of those stereotypes (Ileana Baird) with more factual ones about imaginary things like the Aladdin's Wonderful Lamp (Jennie MacDonald) and creative maps ranging from the real Arabian Desert to the imaginative so-called Garden of Allah with its constitutive elements: the sand, the oasis and the mosque (Holly Edwards). The third part 'Emblems of Arabia: Things as Identity Markers' deals with more psychological and sociological questions of mutual interconnections between things, memory, revival and identity. The first article in this part discusses the traditional falconry among Bedouins and among the contemporary wealthy class in the United Arab Emirates (Yannis Hadjinicolaou), the second one examines the cultural significance of the so called *al-Sadu* weavings (Rana Al-Ogayyel and Ceyda Oskay), and the third one brings reflections about head coverings, primarily the *keffiyeh*, as a means of creating both national and political identity (Joseph Donica). The fourth and last part 'Post-Oil Arabia: Things, Memory, and Local Identity' focuses on more contemporary things and objects: protective medallions produced in Oman (James Redman), various sorts of jewellery (Marie-Claire Bakker and Kara McKeown), and the role the 'cine-things', as the author calls them, play in the Emirati cinema, exemplified mainly by the film *Hamama* by Nojoom Alghanem (Chrysavgi Papagianni).

The great value of the book lies in its detailed descriptions of the material culture of the Arab Peninsula and in elucidations of the interwoven relations between the ethnographic reality and the Western representations of this reality. It proves that the contribution of Arabic culture to the global heritage is still of great importance and that it goes far beyond traditional Orientalists' narratives about the opulence of the Orient. Apart from the well-known 'things' like frankincense and incense, jewellery or customs like falconry, it sheds new light on

the richness of the Bedouin culture that brought about metalwork, earthenware, wood-carved objects, crafting tools, garments, ornaments, ritual objects, and other sorts of nonrepresentational art.

I found it particularly beneficial to discover unique names of different things (e.g. *huyul bu showq* or *banjeri* for a spikey bangle), and to learn more about little known facts, for instance, about palm dates (did you know that there are more than six hundred varieties of palm dates in Iraq?), their harvesting, keeping and utilisation in cultural ceremonies (e.g. 'rubbing a boy's palate with dates after his birth as a way of curbing his natural desires and as a symbol of his acceptance within the community', p. 56). Things like the traditional Bedouin *al-Sadu* weavings, although widespread across the Middle East, remain mostly unknown as to how they were, and to some extents still are, produced. Most of us have seen the ground looms used to weave, but probably not the gazelle horn (unfortunately no name for it provided) that is used to divide the threads as the warp is picked up according to the woven pattern (p. 150). Little is also known about the Omani silver medallions called *kirsh kitab* that were designed originally for women to wear them around the neck with the purpose of protection. They were or are provided either with the Quranic verses or with certain graphic symbols representing for instance the *jiniyya* Umm al-Subyan, a horrifying female demon who haunts young children and babies (p. 181). Likewise, very informative are all passages dealing with clothing, jewellery and various fashion items, which we see here through the lens of new materialism and their identity-creating potential. This potential extends from individual and group identity to politicised spheres. The *hijab*, for example, can be worn as a simple head covering, an expression of personal preferences, or it can function as a cultural or religious symbol embracing Islamic and/or Arab identity, whereas the *keffiyeh* can gain either a national or a broader political status. Here we can also see the entanglements of the material culture of the Arabs and its Orientalists' projection, since the typical Arabic garments and head coverings have always been used in the Western visual arts, both in positive as well as negative ways, to portray and identify characters as Arabs or Muslims. And since *keffiyeh* has become a powerful symbol of free Palestine in the last decades, it has also been worn by political activists in the West to signal their commitment to the Palestinian cause. However, what was not so long ago a simple matter of political opinion or attitude, nowadays has become a rather controversial predicament because of the so-called cultural appropriation, i.e. the use of another culture's religious or cultural symbols in a stereotypical way (pp. 163ff).

Contrary to some common beliefs about the civilisational stagnation of life in the desert, the book testifies to its vitality and ability to evolve in time. It also shows how Arabic culture interacts with the influences of contemporary Western material culture. This is particularly noticeable in the field of the visual arts, for instance in the work of the most acclaimed Emirati female director, Nojoom

Alghanem. Although sometimes, as Chrysavgi Papagianni in her article about the director bemoans (pp. 213ff), the life in the Emirates is dominated by the overwhelming forces of globalisation and, paradoxically, by the borrowed Orientalists' attitudes, the case of Alghanem proves that the traditional culture is able to redefine the Emirati identity.

All Things Arabia broadens our knowledge about the significance of Arabic culture. It dispels different stereotypes and stimulates new thinking about its complex heritage. It is a praiseworthy book, especially with regard to the thoroughness with which it tackles the material foundations of the Arabic culture, but also because of the richness and variety of discussed facets and contexts. Even if the promising title *All Things Arabia* leaves the reader unsatisfied with the necessary exclusion of so many other things that are still waiting to be described and analysed. One cannot of course include 'all things' in a single volume, therefore it would be very much desirable to continue the undertaken task and to prepare a next volume, which could—here's my humble suggestion—take into consideration object from the environment like sand and water (both in their practical and symbolic use, e.g. as means of ablution), household utensils, things used to deal with animals but also having ritual applications (e.g. saddles used in prayer as *sutras*) or, last but not least, the cold steel that is used, apart from the obvious practical applications, in various linguistic, literary and ritual contexts (e.g. as an indispensable accessory in ceremonial sabre and stick dances that are common to the people of the Peninsula).

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**Brose, Marc. 2023. *Die Sprache der königlichen Stelen der 18. Dynastie bis einschließlich Amenophis III.*
Lingua Aegyptia Studia Monographica 28. Hamburg: Widmaier.
V–XVII, 1–701 S. ISBN 978-3-943955-28-6.**

Die hier zu besprechende Publikation liefert einen grammatikalischen Abriss zu den königlichen Stelen der ägyptischen 18. Dynastie von Ahmose bis einschließlich Amenophis III.. Der Inhalt zeigt folgendes Erscheinungsbild:

In Kap. 1 werden Vorbemerkungen gegeben. Die Aussage, dass die Texte von einem prioritär menschlichen Publikum des Diesseits gelesen werden sollten (1) bleibt enigmatisch. Die Struktur der Texte lehnt sich an das Mittelägyptische der 11./12. Dynastie an, wobei jedoch auch Alt- und Neuägyptizismen zu finden sind (1–2). Die Texte sind in hymnisch-poetischem Stil, Tagebuchstil oder Listenstil geschrieben (11). Der Zeitraum des Textkorpus wird in a) Stelen von Ahmose bis Thutmosis II, b) Stelen von Hatschepsut/Thutmosis III und c) Stelen von Amenophis II. bis Amenophis III. untergliedert (17).

In Kap. 2 erfolgt das Verzeichnis der Quellen und verwendeten Siegel. Das Konvolut setzt sich aus 122 Stelen und Fragmenten zusammen (21).

In Kap. 3 werden Verbalformen und Verbalsystem erläutert. Die Einbeziehung des Neuägyptischen der 19./20. Dynastie (33) ist fragwürdig. Die Aussage, dass nur Verwendungsweisen von Verbalformen präsentiert werden, die im Korpus vorkommen (33), ist trivial. Der Infinitiv bildet mit 644 Belegen die größte Gruppe an Verbalformen (34). Der Infinitiv erfüllt häufig eine narrative Funktion (46). Die Verbindung des annalistischen Infinitivs mit einem militärischen Kontext (49) beruht wohl nur auf Zufall. Der Infinitiv wird häufig mit Präpositionen verbunden (52). Die fehlende Mehrfachsetzung von Präpositionen bei Infinitivketten (55) ist trivial. Die Erklärung von „m šti.t“ „durch Schießen“ und „ḥr šti.t“ „beim Schießen“ mit einem idiomatischen Gebrauch (58) schießt wohl im wahrsten Sinn des Wortes über das Ziel hinaus. Der Infinitiv nach „ḥn“ als Vorstufe des Konjunktivs begegnet nur ein einziges Mal (64). Die Negativen Existenzsätze mit Infinitiv bedienen sich sowohl der Partikel „n“ als auch „nn“ (83). Im Korpus treten 374 aktive Partizipien auf (91). Die in-Cleft-Sentence mit Partizip liegt mit 23 Belegen vor (109). Das „šdm.ti = fi“-Partizip ist mit 12 Belegen vertreten. Die häufigste finite Verbalform stellt mit 472 Belegen die šdm.n = f-Form dar (120).



Die Bildung ganzer $\text{šdm.n} = f$ -Ketten nicht linear aneinander gereihter Ereignisse (137) ist belanglos. Das „ $\text{šdm.n} = f$ “ kann performativ verwendet werden (138). Die analytischen kontingenten Formationen kommen nur ein einziges Mal vor (166). Die Beschränkung auf eine Belegauswahl bei den aktiven $\text{šdm} = f$ -Formen (176) macht sich das Leben etwas zu einfach. Der Sinn der Aussage, dass „ $\text{nḥb} = f$ “ „er schierte an“ und „ $\text{w3ḥ} = f$ “ „er hielt an“ totale Handlungen sind, die nicht im Verlauf geschildert werden (190), bleibt das Geheimnis des Autors. Das Korpus umfasst 81 Belege für „ $\text{šdm.tw} = f$ -Passivformen (200). Die Konstruktion „ tw šdm.tw “ erscheint in einem einzigen Beleg (204). Die Syntax der Relativformen orientiert sich am Mittellägyptischen (226). Das Korpus bietet zwei Belege für die Negation der $\text{šdm.n} = f$ -Relativform durch „ tm “ (229). Der explizite Hinweis auf die Häufigkeit der Verbindung von Feindbezeichnungen/topographischen Bezeichnungen und „ dm3.w “ (248) ist müßig.

In Kap. 4 wird über die Pronomina gehandelt. Das Inventar und die Graphien der Suffixpronomina entsprechen weitgehend den mittellägyptischen Formen (288). Die Entwicklung der Reihe „ p3/t3/n3 “ zum bestimmten Artikel ist weitgehend abgeschlossen (325).

In Kap. 5 werden Präpositionen thematisiert. Die Präposition „ m “ verkörpert mit 1065 Belegen das zweithäufigste Lexem nach dem Suffixpronomen „ $=f$ “ (355). Die Präpositionen „ m “, „ n “, „ r “ und „ ḥr “ neigen zum Ausfall (360–366). Die Partikel „ mk “ in der Pseudoverbalkonstruktion und Koordination zweier Infinitive ist vielleicht als Ersatz der Präposition „ ḥr “ zu verstehen (396–397).

In Kap. 6 werden Adverbien erörtert. Das Adverb „ im “ wird als Ersatz für „ $\text{im} = f$ “ als neutrales rückbezügliches Element im Relativsatz verschmäh (431).

In Kap. 7 geht es um Partikel. Die häufigste Partikel ist mit 91 Belegen in „ iw “ zu finden (449). Die Partikel „ iš “ tritt mehrfach in Verbindung mit dem 2. Tempus der „ $\text{šdm.n} = f$ “-Form auf (478). Die Partikel lehnen sich vornehmlich an die Vorgaben der älteren Sprache an (484).

In Kap. 8 werden Konjunktionen berührt. Die Bildungen bauen hauptsächlich auf den Basen „ n.tt “ (487–490), und „ dd “ (491–493) auf. Die Konjunktionen orientieren sich weitgehend am Schema des Mittleren Reiches (494).

In Kap. 9 kommen Negationen zur Sprache. Die Negation von Nichtverbal-sätzen greift weit häufiger auf die Partikel „ nn “ als „ n “ zurück (503). Der Variantenreichtum an Graphien/Typen der Negationen steigt in der 18. Dynastie tendenziell an (506). Die Negationen „ bw “ und „ bn “ sind nur in zwei Belegen zu beobachten (508).

In Kap. 10 werden Substantive, Adjektive und Numeralia diskutiert. Der Wegfall der femininen „ t “-Endung gehört zu den bekanntesten Phänomenen bei der Fortentwicklung des Ägyptischen im 2. Jtsd. v. Chr. (517). Die Flexion von „ nb “ findet grundsätzlich statt (533).

In Kap. 11 werden Beobachtungen zur Phonologie präsentiert. Die feminine „ t “-Endung kann durch die Endung „ iit “ ersetzt werden (565).

In Kap. 12 wird das Lexikon durchleuchtet. In der 18. Dyn. wurden neue Wörter wie „wrrii.t“ „Wagen“, „pri“ „Schlachtfeld“ und „ḥtr“ „Gespann“ eingeführt (572). Die Sprache nahm auch vorderasiatische Lehnwörter auf (573–575).

In Kap. 13 wird der Befund der Einzeltexte erhoben. Die Darstellung hätte etwas verschlankt werden können. Die Texte zeigen ein deutliches Gefälle des Anteils an nicht-klassischen grammatikalischen Phänomenen (604).

In Kap. 14 werden Zusammenfassung und Ausblick geboten. Die Bibliografie (631–647) schließt sich als nächstes an. Das Register (649–669) nimmt den nächsten Platz ein. Der Belegstellenindex (671–701) bildet den Abschluss.

Die folgenden Anmerkungen führen vielleicht hier und da einen Schritt weiter:

50: Das unübersetzt gelassene „m3š.t.“-Tier ist wohl mit dem Reh identisch.

56: Die Wiedergabe von „ḥr.w“/bdš.w/wṯḥ.w“ durch Infinitive ist wohl nicht ganz unproblematisch.

59: Die Übersetzung „der Sorge für die Ewigkeit trägt“ von „ḏr nhḥ“ muss in „der die Ewigkeit sucht“ geändert werden.

63: Die Interpretation des „(Flügel)Schlages“ des Falken ist in Beuteschlag zu ändern, gemeint ist der Aspekt der Angriffsbereitschaft.

71: Die reflexive Note von „Die Westlichen (und) die Östlichen bringen sich ihm dar“ fehlt im Text.

104: Die Übersetzung „zu mir kommt (auch) das Bauholz nach Ägypten“ von „iwi n = i ḥwd.t r km.t“ muss richtig heißen „für mich kommt (auch) das Bauholz nach Ägypten“.

123: Das Wort „dnf“ „Einöde“ (?) verbindet I. Shirun-Grumach, Die poetischen Teile der Gebel-Barkal-Stele (Israelit-Groll 1982: 176 Anm. 78, mit „dnf“ „verwunden“ [WB V, 576, 10]).

124: Der reflexive Bezug „sein Körper“ steht nicht im Text.

148: Die absolut nichtssagende Übersetzung „indem er krokodilsgleich zwischen zwei Heeresabteilungen stürmte wie ein Stern“ von „ššd = f r-im.wti pḏ.ti 2 mi šb3“ ist in „indem er aufblitzte zwischen zwei Heeresabteilungen wie ein Stern“ zu korrigieren.

155: Die Ergänzung „[ḥr ? ḥn ?]“ in „[wenn sie herankrauchen]“ (von den Windhunden) beruht auf einer späteren ramessidischen Parallele und sollte daher besser vermieden werden.

213: Die Übersetzung „ausgerüstet mit Rindern“ von „š3ḥ m mnmn.t“ ist in „ausgerüstet mit Vieh“ zu verbessern.

236: Die Bedeutung „der Gleisende (sic!)“ für „šw“ ist gewöhnungsbedürftig.

237: Die Übersetzung „Reschef (und) Astarte jubelten über ihn“ von „Ršp ‘štr.t ḥ‘i.w im = f“ ist in „Reschef (und) Astarte sind in Jubel über ihn“ zu ändern.

384: Die Bedeutung „anbringen“ von „šḥ“ (von den Türen) ist in „errichten“ zu ändern.

393: Die Übersetzung „Befehl von M. M., den Strick an diesem Tempel neu auszuspannen, indem er errichtet werde aus Sandstein“ von „wḏ ḥm = i pḏ šš ḥr

ḥw.t-nṯr ṯn m m3w.t šḥ.ti m inr ḥd nfr n rwd.t“ muss richtig „Befehl von M. M., den Strick an diesem Tempel neu auszuspannen, indem er errichtet ist aus Sandstein“ heißen.

471: Die Übersetzung „Er residierte nämlich in der Stadt Sedjefataui“ von „ist gr.t ḥmši.n ḥm = f m dmi n šdf3-t3.wi“ muss richtig „Seine Majestät residierte nämlich in der Stadt Sedjefataui“ lauten.

517: Der Grund für das maskuline Geschlecht von „rh.t“ „Liste“ bleibt schleierhaft.

Der Rezensent wählt folgendes Fazit: Das Buch besitzt einen janusköpfigen Charakter. Die Beschreibung der Grammatik stellt den Benutzer bis auf die genannten Ausnahmen zufrieden. In die Übersetzungen mischen sich aber zu viele handwerkliche Fehler. Die Stärken und Schwächen des Buches wiegen sich so gegenseitig auf. Der Leser muss daher bei der Lektüre gewisse Abstriche machen.

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Cooper, Julien Charles. 2020. *Toponymy on the Periphery: Placenames of the Eastern Desert, Red Sea, and South Sinai in Egyptian Documents from the Early Dynastic until the End of the New Kingdom*. Probleme der Ägyptologie 39. Leiden und Boston: Brill. V–XVII, 1–718 S. ISBN 978-90-04-36169-0.

Die hier zu besprechende Publikation geht auf die Doktorarbeit des Autors an der Macquarie University zurück. Das Buch setzt sich mit ägyptischen Toponymen aus den Randgebieten östlich des Niltals auseinander. Der Inhalt sieht folgendermaßen aus:

Die Einleitung befasst sich mit allgemeinen Fragen. Die Studie zielt hauptsächlich auf die Rekonstruktion der antiken Geografie ab (3).

In 1 werden Toponyme und antike Geschichte diskutiert. Die lokalen Toponyme kommen relativ selten in administrativen Texten auf Papyrus vor (21). Die Expeditionsberichte gehören zu den wichtigsten Quellen für Toponyme (22). Die große Mehrheit der Toponyme in den Topographischen Listen und Ächtungstexten tauchen nur dort auf (22).

In 2 wird über Eigennamen und Ortsnamen in ägyptischer Schrift gehandelt. Die Determinative bei Toponymen hängen von Textmedium, Datierung, Anbringungsort der Inschriften und Schreibervorlieben ab (33). Das gleiche Toponym kann verschiedene Determinative an sich ziehen, während ein einzelnes Toponym Determinativcluster erhalten kann (33). Das Fremdlanddeterminativ ist das meistgebrauchte Determinativ, dessen früheste Belege in prädynastischer Zeit erscheinen (35). Das Stadtzeichen lässt sich als Determinativ für Toponyme das erste Mal in der 1. Dynastie nachweisen (38). Die Toponyme „t3rw“ und „tkw“ im Grenzland des Sinai verwenden das Fremdland- und Stadtdeterminativ promiscue (38). Die angebliche Verweigerung des Stadtdeterminatives bei ausländischen Lokalitäten vor der Ramessidenzeit (39) leuchtet nicht richtig ein. Das Wurfholz wurde eher selten als Determinative für Toponyme verwendet (40). Der Autor spricht sich auf Basis des Wurfholzes und Fremdlanddeterminativ für die Aufhebung des Unterschieds zwischen Fremdvölkern und Fremdländern in der Ramessidenzeit aus (41q), was eher zu bezweifeln ist.



Die Interpretation heißt das Material wohl zu überfordern. Im Neuen Reich und danach wurden ägyptisch kontrollierte Toponyme im nubischen Niltal mit dem Stadtzeichen determiniert (42).

In 3 wird der historische, geographische und archäologische Kontext betrachtet. Der arabisch-ägyptische Handel lief auf dem Landweg über Gaza ab (66). Die archäologischen Hinweise auf direkte Kontakte zwischen Ägypten und lokalen Kulturen in Ostsudan, Eritrea und Arabien im 2. Jhdt. sind verschwindend gering (69).

In 4 wird die Sprache und Phonologie von ausländischen Namen thematisiert. Der Begriff „nḥṣī“ „Nubier“ lässt sich vielleicht etymologisch mit einer Farbbezeichnung „dunkel, braun“ verbinden (72). Im Neuen Reich wurde der Begriff „š3św“ als neuer ethnischer Ausdruck für die östlichen Nachbarn Ägyptens eingeführt (75). Der vorgeschlagene etymologische Zusammenhang zwischen den „gnb.tw“-Leuten und der semitischen Wurzel „gnb“ „Küste/Seite“ (82) hat durchaus etwas für sich. Die einheimischen Sprachen an der Westküste des Roten Meeres gehören hauptsächlich zur kuschitischen Familie (83). Die nilo-saharanischen Sprachen stellen die einzigen nicht-hamitosemitischen Sprachen für die Ableitung von Toponymen in der Ostwüste dar (86). Die Wüste zwischen dem Nil und dem Roten Meer wurde wohl von nomadisch lebenden Sprechern der Beja-Sprache bevölkert (90). Das Einflussgebiet der „3m.w“-Asiaten umfasste die Wüsten um den Golf von Suez und Unterägypten (95). Die einzigen sicheren Worte der Sprache von Punt stellen die Namen zweier Personen im Expeditionsbericht der Hatschepsut dar (99). Die Ablehnung des Wortes „hbnī“ „Ebenholz“ als Bestandteil der Sprache von Punt (103) ist sicher korrekt.

In Kap. 5 wird der Katalog der Toponyme erstellt. Die Region „ikii.t“ „Wadi Allaqi“ kommt nur in Dokumenten des späten Neuen Reiches vor (135). Die Interpretation von „wʿr.t-in.t“ als „the district which brings“ (141) steht auf schwachen Füßen, die Erklärung des zweiten Bestandteils als spielerische Schreibung für „in.t“ „Tal“ klingt überzeugender. Der angebliche Zusammenhang zwischen dem hapax „ḥ3f.t“ „Gebiet, Wüste“ und der Wurzel „ḥf“ „to plunder“ (178) ist semantisch schwach begründet. Die etymologische Abhängigkeit von „gb.tw“ „Kopos“ und „gb.t“ „Fisch“ (183) scheidet wohl aus. Der angebliche Zusammenhang zwischen dem Ortsnamen „ihwiw“ und dem „hiw“-Untier (213) ist durch nichts begründet. Die verschiedenen Vorschläge zur Etymologie von „pwn.t“ „Punt“, z. B. äthiosemitisch „fnw“ „senden“, Saho-Afar „fan“ „Zwischenraum“, Afar „bula“ „Stadt, Dorf“, Kuschitisch „pVn/fVn“ „Nase“ (298) vermögen alle nicht zu überzeugen. Die semantische Grundlage ist viel zu schwach.

In Kap 6 werden Toponyme aus den topographischen Listen und Ächtungstexten in die Betrachtung einbezogen. Die Listen wurden wohl von verschiedenen Schreibern zu verschiedenen Zeiten zusammengestellt (337). Die etymologische Ableitung des Ortsnamens „mḥḏn“ von Geʿez/Tigre/Triginya „moḥaz“ „Fluß“ (343) sieht vielversprechend aus.

In Kap. 7 wird auf die Toponyme auf der Turinkarte eingegangen. Die Geografie auf der Karte bezieht sich auf das Wadi Hammamat (365).

In Kap. 8 wird die geographische Analyse durchgeführt. Der Mangel an Toponymen für die nördlichen Teile der östlichen Wüste um Gebel el-Urf und Wadi Dara sowie der fast vollständige Mangel an Toponymen für die Gebiete östlich von Edfu, Kom Ombo und Assuan fällt deutlich auf (387). Die ägyptischen Namen in der Ostwüste gehören fast alle zu regionalen Namen, Minen, Steinbrüchen, Brunnen und saisonalen Siedlungen (389). Die Ortsnamen in der Ostwüste von Nubien leiten sich alle von fremden Sprachen ab (389–390). Im Sinai liegen die meisten Toponyme in den Mineralgebieten von Wadi Maghara und Serabit al-Chadim (390).

In Kap. 9 wird die linguistische Analyse durchgeführt. Der semitische Einfluss spiegelt sich auf mehrere Ortsnamen im Sinai wider, ohne dass die kanaanäischen oder nordarabischen Idiome näher eingegrenzt werden könnten (410). Die puntitischen Ortsnamen lassen sich häufig mit semitischen Wurzeln verbinden (411). Die deverbale Ableitung von Ortsnamen kommt ebenfalls vor (418). Die meisten Toponyme sind anhand von metaphorisch gebrauchten Körperteilen gebildet (428).

In Kap. 10 werden die Ergebnisse zusammengefasst. Die Toponyme nehmen sehr oft auf Rohstoffe oder Expeditionsziele Bezug (438). Im Neuen Reich taucht ein Bündel von edomitischen Namen auf (440). Die meisten Gebiete der Ostwüste wurden schon im Alten Reich durchforstet (440).

Im PostScript wird eine neue puntitische topographische Liste aus Altdongola angeführt, die in der Kirche des Erzengels Raphael aus dem 8. Jhdt. zum Vorschein kam. Das Besondere an der Liste ist, dass sie ausschließlich puntitische Toponyme und Toponyme aus der Ostwüste enthält (443). Die Toponyme begegnen z. T. auch im Puntabschnitt der Liste von Thutmosis III. (444).

Im Appendix werden die relevanten Texte gebracht. Die Bibliografie (618–685) und Indices (687–718) stehen am Ende.

Die folgenden Anmerkungen mögen hilfreich sein:

72: zur Etymologie von „nhši“ vgl. jetzt Schneider (2023: 19), der die Wurzel mit Nordkuschitisch „nhas“ „rein, sauber“ verbindet.

138: zur Metathese „w3g“ – „gw3“ vgl. ähnlich Assmann (2008: 372); Posener (1957: 128 n. 3).

In der Auswertung bietet sich folgendes Fazit an. Das Buch rechtfertigt ein gutes Urteil. Der Text ist gedanklich klar strukturiert. Die inhaltlichen Argumente werden meist überzeugend vorgebracht. Die Empfehlung der Lektüre erklärt sich daher von selbst.

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Jungraithmayr, Herrmann, and Karsten Peust. 2023.
La langue kwang et ses dialectes (République du Tchad):
Précis de grammaire-textes-lexique. Abhandlungen für die
 Kunde des Morgenlandes 133. Wiesbaden: Harrassowitz.
 192 pp. ISBN 978-34-473-9491-8.

Kwang is a Chadic language (East Chadic A3; ISO [kvi]; Glottolog [kwan1285]), spoken in Chad, South of the town of Bousso on the Chari by around 17,000 speakers. The closest genetically related language is Kera (ISO [ker]; Glottolog [kera1255]; spoken in Chad and Cameroon by around 50,000 speakers (Ebert 1975).

In this study, Herrmann Jungraithmayr and Carsten Peust (J&P) publish the field notes on Kwang and its dialects collected by the former during three visits to Laï and Mobu in 1972, 1973 and 1976. This is the first large-scale study to follow the only three linguistic publications on Kwang previously available: a list of around 150 words published by Lukas (1937: 96 ff.), a Master's thesis on the verbal system (Lenssen 1984) and a comparative article on Kwang and Kera (Ebert 1987), the latter two being based on the data published here by J&P. Despite its relative brevity (192 pages), this publication by one of the most eminent specialists in Chadic languages,¹ on a language that has been very poorly documented, is of great significance for all Chadicists.

The volume, written in French² for easy access by Cameroonians and other French-speaking African linguists, includes: an introduction to the Kwang people, their language, its place as a Chadic and Afro-Asiatic language, and its relationship with neighbouring languages, especially Kera; a grammatical sketch; a collection of texts and proverbs; a French-Kwang lexicon and a Kwang-French lexical index listing 669 items.

¹ P. Newman's bibliography (Newman 2022) lists more than 150 publications by H. Jungraithmayr, the first dating from 1956.

² Quite a few typos have escaped the proof reader (e.g. p. 32, 'schèmes tonaux' [sic] should be 'schèmes tonals') but the result is quite remarkable.



The data distinguishes between three dialects, Mobu (M, South), Cagin (C) and Ngam (N) (North-West) with some additions from a fourth: Alwa (North-East). The volume documents mainly the Mobu dialect, but most sections of the grammatical sketch finish with a comparison with the Ngam and Cagin dialects, and sometimes with Kera (e.g. p. 73).

The grammatical sketch covers essentially morphology (pp. 38–93), with a short section on phonology (pp. 17–37), and a few notes on syntax (pp. 95–97).

Kwang has 22 consonants with a series of 3 implosives (**ɓ**, **ɗ**, **ɟ**), and a contrast between /r/ (trilled) and /r/ (tapped). It has 7 vowels, doubled by the length feature. Note the contrast between the vowels /a, i/ and /ə/, e.g. *kádár* ‘month’ (sg.) vs. *kadar* ‘month’ (plur.), despite some instability within the same series, an instability that the authors do not explain: *kàmàŋ* vs. *kàmīŋ* ‘sky’; *gááráŋ* vs. *gááréŋ* ‘hyena’. Some variation is documented between the Northern and Southern dialects. The contrast between voiced and voiceless obstruants is neutralised word-internally, in favour of voiced sonorants in the South (M), and voiceless ones in the North (C + N), e.g. ‘string’ M *sèèbî*; N *séépî*.

Kwang distinguishes 3 tonal levels (High, Low, Medium), which in a quick glance at the Kwang-French index, can be shown to combine to form contour tones: *bàkáàdí* ‘doctor’, *wàŋnèr* ‘mongoose’, *báāŋ* ‘there isn’t’, *kùū* ‘mouth’, *dòdòdò* ‘beer’. Tone assignment varies contextually within each dialect, as documented by the authors in the variations due to the attachment of suffixes to various lexical tone classes. A very interesting variation is documented between Northern (N + C) and Southern (M) dialects, resulting in a sort of tonal flip-flop³, e.g. in tonal verb classes (p.72).

	Class 1, ‘grill’	Class 2, ‘cry’
Southern (Flat prosody)	High: <i>wágé</i>	Mid: <i>wāgē</i>
Northern (Rising prosody)	Low-Mid: <i>wākē</i>	Mid-High: <i>wāké</i>

The morphology of Kwang is quite typical of Chadic languages, with grammatical gender and plurality organised around a 3-term opposition between Masculine/Feminine/Plural in nouns (‘buffalo’: masc. *kībndé*, fem. *túbndó*, plur. *kábnán*), adjectives (‘hot’: masc. *sàbè*, fem. *sàbà*, plur. *ká-sàbáàn*) and pronouns (cf. p. 38). The expression of plurality in nouns is complex, and can involve prefixation, suffixation, apophony, apotony, singulative suffixes and suppletion. (pp. 44–48)

In the pronominal system, gender is marked in the 2nd and 3rd persons singular. The 1st person plural distinguishes between inclusive and exclusive reference. Pronouns are divided into three functional series: independent (*absolu*) and 2 depend-

³ See Caron (2013) for an illustration of the same phenomenon in Geji and Pelu.

ent series (*préfixes sujet* and *suffixes*). The so-called *suffixes* function as direct objects of verbs and prepositions, indirect objects and possessive pronouns.⁴

The expression of alienable possession uses a genitive link (GL, *nota genitivi*) **káná** (masc.), **ná** (fem.), **kádé** (plur.), with the order [Head + GL + Modifier]. The GL agrees in gender and number with the head: **kámáñ kán málá** ‘son of (MASC) chief’; **máñ né/ná málá** ‘daughter of (FEM) chief’; **káñ kád málá** ‘fish of (PLUR) chief’. The dependent pronouns attach to the GL to form the paradigms of alienable possessive pronouns (p. 57): **tár ná = n** ‘my house’ (lit. ‘house of [MASC] = me’); **tár nà = m** ‘your house’ (lit. ‘house of [MASC] = you [FEM.SING]’); **kùd káná = n** ‘my skin’ (lit. ‘skin of [FEM] = me’); **kùd kànà = m** ‘your skin’ (lit. ‘skin of [FEM] = you [FEM.SING]’).

The GL does not appear in the expression of inalienable possession. A 3rd person dependent pronoun attaches directly to the head noun, and the modifier noun is moved to the left: Modifier + Head = Pronoun, **gááráñ nómd = ú** ‘the wife of Hyena’ (lit. ‘Hyena wife = 3FEM.SING’). Inalienable possessive pronouns attach directly to a specific form (*base possessive*) of the modified inalienable noun: **bàd = àm** ‘your father’ (father = 2 SING.MASC). Possessive bases of inalienable nouns are different from their quotation form and are divided into five classes according to their tonal behaviour.

Kwang verbs form two tone classes, one with High and the other with Mid tones. Some verbs (e.g. ‘eat’, ‘drink’) take a cognate object (*infinitif complémentaire*). Finally, Kwang possesses derived pluractional verbs, formed with either an extra /d/ inserted after the last consonant (e.g. **sé** ‘drink’ > **sádé**; **láágé** ‘hunt’ > **láágádé**) or by devoicing the first consonant of the verb (**dāre** ‘carry’ > **tāre**; **bájé** ‘wash’ > **pájé**).

J&P describe the TAM system of Kwang as a fundamentally aspectual system based on a contrast between perfective and imperfective aspects, each of them divided into tenses (*temps*). The perfective is divided into four perfects (*parfait*) and the imperfective comprises the imperfect (*imparfait*), the present-future, and three progressive ‘tenses’. Then Kwang has five moods (*formes modales*): subjunctive, imperative, two hortatives and a vetitive (or negative imperative). J&P mention (p. 93) the existence of intransitive copy pronouns and two extensions: ventive and allative.

The morphology and tonology of the interaction of TAMs and verb classes in Kwang and its dialects are extensively explored but no example of these is given in context. As is the case for the following section on syntax (a mere 3 pages for predication, relative temporal and conditional clauses, with no section on negation), the reader is referred to the collection of 13 small texts and 19 proverbs to find examples and understand the rationale behind the referential values of the

⁴ Since ‘suffixed’ pronouns attach indifferently to verbs, nouns, prepositions and the genitive link, dependent pronouns had better be described as clitics.

TAMs. Generally speaking, the terminology used by the authors does not follow the current conventions of linguistic description. Their attachment to latin terminology (*nota genitivi*, *nomen regens*, *nomen rectum*) is just an example. As they stand, the labels they use to name the TAMs are quite puzzling in themselves as they confuse tense and aspect, and within aspect, use lexical aspect labels (*perfectif/imperfectif*, typical of e.g. Russian aspect) to identify the TAMs. For example, it is difficult to understand what the authors mean p. 75 by:

Le parfait 1 est le temps perfectif par excellence. Il peut à la fois exprimer un passé narratif et un état achevé au présent.

The book is mainly focused on identifying morphemes, their tones and variations, relying systematically on the quotation forms as a starting point for their interpretation. For the TAM referential value, J&P seem to have relied on the translations into French given by the speakers, and their use of the terminology of traditional French grammar (cf. p. 82, the section on the *imparfait*). For the morphology and tonology, each morpheme is shown to react individually to its immediate context, but no general rule, no unifying principle is emerging from the description. As a result, it is difficult for the reader to get a global view of the way the language functions.

The readers will be thankful for the detailed and quite exhaustive description of the morphology of Kwang, however frustrated they may be by the lack of proper inter-linear glossing. Indeed, they will not get much help from the examples or the texts themselves, as each morpheme is just translated into French. In the glossing of the texts for example, the four ‘perfects’ are all translated by a French simple past without tagging the TAM. One would expect a more detailed inter-linear tagging, as is now expected of such descriptions, using e.g. the Leipzig glossing rules (Bickel, Comrie and Haspelmath 2008).

As it is, the book will be of interest for Chadicists as it gives access to extensive, precious field notes, meticulously transcribed and commented, on a little documented language of Chad. The most readily accessible part of the book is its vocabulary (669 items with their dialect variants and comparison with Kera). I hope the readers will not be discouraged by its imperfections and will be able to make use of those precious field notes, now almost 50 years old, to make their own analysis, and give Kwang all the recognition it deserves.

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Lenzo, Giuseppina. 2023. *The Greenfield Papyrus: Funerary Papyrus of a Priestess at Karnak Temple (c. 950 BCE)*. British Museum Publications on Egypt and Sudan 15. Leuven, Paris, und Bristol, CT: Peeters. V–XI, 1–267 S., appendix 1–3, Pl. I–VI, sheet 1–96. ISBN 978-90-429-4842-6.

Die hier zu besprechende Publikation stellt einen Teil der Habilitation a diriger des recherches der Autorin dar, die 2020 an der École Pratique des Hautes Études de Paris eingereicht wurde. Der Inhalt besteht aus der Re-edition des ägyptischen Papyrus Greenfield. Das Buch lässt sich folgendermaßen gliedern:

In Kap. 1 wird über das Totenbuch und funeräre Texte in der Dritten Zwischenzeit gehandelt. Die funeräre Literatur der Dritten Zwischenzeit setzt sich aus Totenbuch, Amduat, Sonnenlitanei, „Mythologischen Szenen“ und selten Höhlenbuch, Pfortenbuch und Buch von der Erde zusammen (4–5). Die Sprüche des Totenbuches kommen in der Dritten Zwischenzeit auf Papyri und in Gräbern vor (5). Die Länge der Papyri nimmt in der Dritten Zwischenzeit ab (5). Die Texte werden in zunehmendem Maße in Hieratisch verfasst (5). Die Papyrusfassung des Amduat und Totenbuch wurde häufig miteinander kombiniert (8). Die Sonnenlitanei ist auf Papyrus während der 21. Dynastie zu finden.

In 2 wird der Hintergrund des Greenfield Papyrus durchleuchtet. Das Manuskript wird im British Museum unter der Nummer EA 10554 aufbewahrt (15). Der Papyrus weist die ungewöhnliche Länge von mehr als 37m auf (15). Das Grab der Besitzerin Nestanebetisheru wurde 1871 in Deir el-Bahari entdeckt (16). Die Dame kam als Tochter des Hohepriesters des Amun Pinodjem II. zur Welt (16). Die Titel der Nestanebetisheru beziehen sich auf Priesterämter in Tempeln in Theben und außerhalb von Theben (18). Im Ganzen übte sie 12 Funktionen aus (18). Der Greenfield Papyrus ist wohl an das Ende der 21. Dynastie zu datieren (24). Der Text geht wahrscheinlich auf die Hand eines einzigen Schreibers zurück (26). Der Papyrus wurde 1912 das erste Mal veröffentlicht (30).

In 3 werden die Übersetzung und der Kommentar geboten. Der Inhalt teilt sich in Totenbuchsprüche, Hymnen/Litaneien und Mythologische Szenen auf. Der Text wird in Transkription verfügbar gemacht. Die Vignetten werden einzeln



beschrieben. Die Verstorbene wurde in der Opferformel als Tochter des Osiris bezeichnet (52). Die neun Hymnen in TB 16 (nach alter Zählung; neu: TB 15) kommen in pGreenfield das erste Mal gemeinsam vor (58). Die komplette Folge der Hymnen und Litaneien 64, 1–78c, 16 hat sich nur auf pGreenfield erhalten (197).

In Kap 4 wird pGreenfield in die Geschichte der funerären Texte zwischen dem Neuen Reich und der Saitenzeit eingeordnet. Die Handschrift gewährt besseren Einblick in die funerären Konzepte der Zeit als die Parallelmanuskripte (245). Ein Teil des Spruchgutes kehrt sowohl in P.Pinodjem II./P. Greenfield als auch P. Gatseshen/P. Panesettau wieder (246). Das Textrepertoire von P. Greenfield schloss Hymnen ein, die sonst in funerären Papyri nicht belegt sind (253).

Die Bibliografie (255–264) nimmt die nächsten Seiten ein. Der Index (265–267) setzt die Reihe fort. Die Appendices zur Chronologie, Geografie und Konkordanz der Blätter von pGreenfield und den Tafeln in der Ausgabe von Budge 1912 schließen sich als nächstes an. Die Tafeln (I–VI) mit ausgewählten archäologischen Objekten folgen als nächstes. Die Blätter (1–96) mit hieroglyphischer Abschrift und hieratischem Original bilden das Ende.

Die folgenden Punkte sollten kurz erwähnt werden:

64/3b, 9: „The crew of Ra in a state of joy“ von „iṣ.t n R^c m ḥ^cw(.t)“ ist in „The crew of Ra is in a state of joy“ zu ändern, vielleicht liegt nur ein Lapsus vor.

76/7, 20: „It is the one who brings he arm“ von „in ^c=f pw“ muss richtig „It is the one who brings his arm“ heißen.

78/8, 13: „who flourishes (in) the place of slaughter“ von „w(3)ḏ nmt“ ist in „who flourishes regarding the place of slaughter“ zu korrigieren, im Ägyptischen steht ein Adjektivsatz

87/12, 2: Die Transkription muss statt „ḥk3“ „ḥk3.w“ lauten.

87/12, 3: Die Transkription „^c.t“ ist in „^c.wt“ zu ändern, die Pluralstriche sind im Hieratischen klar erkennbar.

106/19, 1: „I am excellent among you“ von „ink mnḥ imy = tn“ ist in „I am the one who is excellent among you“ zu verbessern.

132/30, 4: „fish for Sobek“ von „rm.w m-^c Sbk“ sollte in „fish by Sobek“ geändert werden; „The land of the lake is this trap that brings the hands of Horus to him“ von „t3 š ḥr ḥ3d pn inn dr.ty n ḥr n=f“ sollte in „The land of the lake at this trap that brings the hands of Horus to him“ geändert werden, der Satz wirkt so oder so etwas seltsam.

156/38, 18: „No fault of his is (to) your face“ von „nn sp=f ḥr = tn“ ist in „No fault of his is to you“ zu ändern.

170/45, 8: „whose number is not known“ für „nn rh(.w) tnw“ ist in „without knowing („rh“, nicht „rh(.w)“ !) the number“ zu ändern.

191/59, 1: „with no storm before them“ für „nn nšny nb ḥr = šn“ ist in „with no storm at all before them“ zu ändern.

213/70a, 18: „looking within the double horizon“ für „gmḥ ḥry-ib 3ḥ.ty“ ist in „looking at the one who is in the midth of the double horizon“ zu ändern.

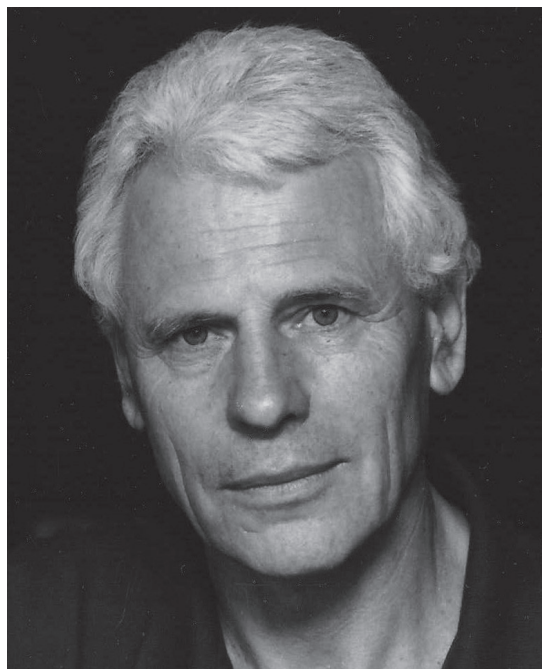
Der Eindruck des Rezensenten kann folgendermaßen zusammengefasst werden: Das Buch muss von zwei Seiten betrachtet werden. Die Entzifferung des Hieratischen wird meist zur Zufriedenheit erledigt. Die Übersetzung lässt es aber z. T. an der nötigen Genauigkeit fehlen. Die Bildunterschriften bei den Tafeln hätten detaillierter ausfallen können. Die Zeilenangaben bei einem Teil der hieroglyphischen Abschriften sind nur mit der Lupe zu lesen. Die Lektüre kann somit unter gewissen Vorbehalten empfohlen werden.

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In Memoriam

Professor Peter J. Chelkowski (1933–2024)



On 21 October 2024 Professor Emeritus Peter J. Chelkowski, an eminent Polish and American Iranologist of international renown passed away at his home in Turin, Italy, at the age of ninety-one.



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Peter J. Chelkowski (Piotr Jan Chełkowski) was born on 10 July 1933 in Lubliniec, Poland in a noble family (Wczele coat of arms).¹ His father, Wojciech Chełkowski of Chełków (1908–1983), graduated from the Institut Supérieur de Commerce in Antwerp and the H. Wawelberg and S. Rotwand State College of Mechanical and Electrical Engineering in Warsaw. During World War II he served as a lieutenant of cavalry, adjutant of the 17th Regiment of Greater Poland Uh-lans of the Poznań Army.² He fought in the Battle of Bzura and Kampinos Forest. After capitulation and recovery from his wounds, Wojciech Chełkowski made his way through Hungary to France, where he was assigned to the 10th Armoured Cavalry Brigade under the command of General Stanisław Maczek, in whose ranks he took part in the French campaign of 1940, awarded the gold and silver Virtuti Militari Cross and twice the Cross of Valor. After the war he returned to Poland where he was repressed by the communist authorities, spending 5 years in prisons in Warsaw and Wronki. After 1956 he was released and then rehabilitated. Until his death in 1983 he worked as an X-ray technician.³

His son, Peter, also wanted to become an engineer, a specialist in electromedicine, but due to the repressions that his father suffered, he could not study at the Warsaw University of Technology. In 1953 Peter Chelkowski moved to Krakow, where he was allowed to study Oriental languages and drama. He enrolled at the Jagiellonian University (1953–1958) as a student of Oriental Philology and at the National Academy of Theatre Arts of Krakow (1955–1956) as an adept of acting. It was a turning point that influenced his entire life and academic career.

I began my Iranian studies at the Jagiellonian University in 1953. In addition to Persian, the syllabus included Arabic and Turkish. After my first year at the Department of Oriental Studies, I knew and felt that my specialization would be Persian language and literature. Professor Franciszek Machalski was one of the main reasons for my decision. Machalski taught Persian as a living, vibrant language with deep roots. He often reminded us that after the Arab invasion, only Persia did not change its language. He loved Iran and passed this love on to us, the students.⁴

These were phenomenal studies. Thanks to them, I was able to break away from the grey and sad reality of the Polish People's Republic.⁵

* This obituary article is based on *Peter J. Chelkowski: 45 Years at NYU*, a manuscript containing the Professor's scientific biography (Chelkowski 2012). The manuscript was given to the author of this text by Professor himself in 2012. The second source is an obituary prepared by his family that was mailed to friends and colleagues after Professor's death ('Shii News — Passing of Peter Chelkowski' 2024).

¹ Minakowski n.d.

² See Chełkowski (1972; 1995).

³ See Kostołowska (2009); 'Chełkowski, Wojciech' (2022).

⁴ Paraskiewicz 2016: 10–11.

⁵ Szczęśniak 2011: 10.

In 1959 Peter J. Chelkowski moved to London to continue his education as a post-graduate student. He chose History of Islamic Near East (1959–1962) at the School of Oriental Studies (now SOAS) of the University of London, and studied under supervision of a famous historian Bernard Lewis (1916–2018).

Subsequently in 1962, he went to Iran to continue his studies. After defending his doctoral thesis on Persian Literature in 1968, he was awarded a PhD from the University of Tehran. In Iran he also worked as a volunteer for a charitable organization, for whom he travelled to numerous rural areas, building schools and bathhouses.

While in Iran, I also worked for a charitable organization called CARE Mission. This allowed me to cover Iran to and fro to the tune of some seventy thousand miles and to meet all classes of people in the country in a practical capacity.⁶

It was on these travels that Chelkowski became fascinated by *ta'zieh*, a kind of ritual passion play of Shi'ite Muslims, which was to play a key role in defining his career, merging his passion for performing arts with fascination for Muslim culture.

My teaching and writings reflect that education and experience in the field. Within the framework of Islam, whether in the area of Islamic mysticism or that of popular beliefs and rituals, my scholarly interests range from the many and varied uses of the language itself to the role of Islam in architecture and the relation of art to society.⁷

In Iran, Peter married Goga (Stefania) Przyłuska, a painter, whom he had met earlier in London. The ceremony took place in an Italian church. 'The priest was German, the text of marriage vows was in Old English, we were Polish, and our 25 guests came from 17 countries.'⁸ Also their daughter Monika Chelkowski-Tarony was born in Tehran in 1965.

In 1968 Chelkowski as a cultural historian of the Middle East joined the Department of Middle Eastern and Islamic Studies, New York University. In 1968–1973 he was employed as Assistant Professor of Persian and Near Eastern Studies, then in 1973–1977 as Associate Professor and as Full Professor from 1977 to his retirement. In recognition for his academic superiority, he won the Golden Dozen Awards at NYU for Excellence in Teaching, not once but twice (1989, 1996).

⁶ 'Peter J. Chelkowski, Professor Emeritus' n.d.

⁷ 'Peter J. Chelkowski, Professor Emeritus' n.d.

⁸ Szczęśniak 2011: 10.

Since joining the NYU academic community, he has been one of the most beloved faculty members by students (...). He has also become known as an internationally renowned expert in Persian literature and culture.⁹

He stands out not only for his knowledge, but also for his charisma, high culture and gallant behaviour towards women. (...) All this testifies to his noble origin and the ideal fusion of two cultures in him, Polish and Persian.¹⁰

Among his many achievements, Professor Chelkowski was one of the founders of the Hagop Kevorkian Center for Near Eastern Studies at New York University. This institution was created in 1966 to foster the interdisciplinary study of the modern and contemporary Middle East, and to enhance public understanding of the region. Professor served there as both Chairman and Director in 1975–1978 and 1988–1991.

In his active years, Professor enjoyed profound respect and appreciation from several illustrious colleagues. He collaborated with many of them like Richard Ettinghausen, Annemarie Schimmel, Hamid Dabashi, Ehsan Yarshater and Ann K.S. Lambton.

In the summer of 1969, I was doing research in Istanbul. Professor Lambton stopped by on her way to a conference in Cyprus and visited me for a week or so. One day, I took her to Polonezkoy, a Polish village located on the Asiatic shore of the Bosphorus. This settlement was established by Prince Adam Czartoryski in 1842, as a refuge for Polish freedom fighters who had participated in the unsuccessful uprising against the Russian occupiers in 1830–31. It was a pleasure to watch Lambton in her element in this village environment. There was no end to the questions and comments which she posed to the simple farmers regarding agriculture, machinery, and daily life. Polonezkoy is not far from the shore of the Black Sea. After visiting with the villagers, we drove to the shore and started walking towards the east. After two hours of brisk walking (or maybe more like marching), I was exhausted. I turned to the Professor and said, 'If we continue walking at this pace, soon we will hit the Soviet border, and the Russians are going to arrest me.' She looked at my face covered with sweat and taking pity on me, said, 'It is a good reason to turn around and head for home.'¹¹

Professor Chelkowski's lectures were not limited to the academic classroom. He hosted forty six episodes of NYU Sunrise Semester aired on CBS television network. It was an instructional show on Persian culture and art.

⁹ New York University, diploma plaque 'In Appreciation of More than 25 Years of Outstanding Teaching', May 1995.

¹⁰ Waziri 1374 (1996): 88–89.

¹¹ Chelkowski 2009a: 141.

One of the viewers of this program was Mrs. Abby Grey who was a collector of Middle Eastern art living in Minnesota. Her enthusiasm for my show was so great that she came to New York to meet me. We became friends and over the course of several years met and corresponded often. As a result of our friendship and my advice and encouragement, she donated her Near Eastern Art collection to NYU, along with a substantial endowment.¹²

He was also an expert for the BBC, NBC, CBS, Voice of America, NPR news networks for matters regarding the Middle East. In the 1990's, he co-produced 'Hosay Trinidad', a documentary about *ta'zieh* in the Caribbean for the Smithsonian. From the shores of the Caspian to the island of Trinidad, he brought *taz'ieh* to the attention of the international theatre world, to directors like Jerzy Grotowski, Eugenio Barba, Peter Brook, Richard Shekner, and many others. This culminated in 2002 when Chelkowski in collaboration with Mohammed Gaffari brought *ta'zieh* to Lincoln Center to sold out audiences¹³.

Peter Brook, Jerzy Grotowski, and Tadeusz Kantor discovered *ta'zia* in Persia. Brook, in particular, was profoundly impacted by the dramatic possibilities of the Persian form. He explained: 'I saw in a remote Iranian village one of the strongest things I have ever seen in theatre: a group of 400 villagers, the entire population of the place, sitting under the tree and passing from roars of laughter to outright sobbing — although they knew perfectly well the end of the story — as they saw Hussein in danger of being killed, and then fooling his enemies, and then being martyred. And when he was martyred, the theatre form became truth' (*Leaning on the Moment: A Conversation with Peter Brook*, Parabola 4, May 1979, p. 52).¹⁴

In the obituary published by the Chelkowski family, we read: 'Professor Chelkowski's appreciation of Persian and Islamic culture was always pure and apolitical. He felt comfortable crossing divides where many others felt reluctant.' He was a guest of the Shah Mohammad Reza Pahlavi at the 2,500-year celebration of the Persian Empire in 1971. Many times he took part in The Shiraz Festival of Arts, an annual international summer arts festival organized by the initiative of Shahbanu Farah Pahlavi and held in Iran, facilitating the encounter between the East and the West (from 1967 to 1977). In 2002, he accepted an invitation from the Iranian Ministry of Culture and Islamic Guidance to preside at *ta'zieh* as the guest of honour in Kermanshah, Iran.

¹² Chelkowski 2012.

¹³ 'Shii News — Passing of Peter Chelkowski' 2024.

¹⁴ Chelkowski 2009b.

In 2010 Peter Chelkowski was awarded the Farabi International Award, in conjunction with UNESCO and ISESCO, for 'Iranian and Islamic Studies' in Tehran. He was also the recipient of multiple awards and fellowships from the Smithsonian Institute (e.g. Smithsonian Folklife Studies grant for a film 'Muharram-related observances in Iran, India, and Trinidad' 1991–1993); the Hoover Institute on War, Revolution, and Peace Fellowship for research on contemporary Islam, Summer 1982 and 1983; and the Social Science Research Council (1971). In 1997 he was awarded the Alfred Jurzykowski Foundation Award for Cross-Cultural Understanding. In 2011 he was presented the Commander Cross of the Order of Merit of the Republic of Poland by the President of Poland. In 2023, the Jagiellonian University honoured him the Plus Ratio Quam Vis commemorative Medal for outstanding service in scholarship.

In his international career, Professor Chelkowski never forgot his Alma Mater, i.e. the Jagiellonian University in Krakow, emphasizing his academic roots on many occasions. In 2005, he visited the Institute of Oriental Studies of the Jagiellonian University and the Polish Academy of Sciences to give a series of lectures. When Professor retired, he decided to donate the first part of his extremely valuable book collection (several hundred volumes) to the Department of Iranian Studies, sending the donation to Poland from New York at his own expense. At the beginning of 2023, the last part of his Oriental library, including a unique collection of publications on *ta'zieh*, was sent to Krakow from Turin, where he used to live on his retirement.

In lecture halls, on theatre stages and TV screens, Professor Chelkowski spent a lifetime enchanting audiences with the beauty and depth of the Muslim world, fulfilling his purpose — to promote cross-cultural understanding and rectify Western misconceptions of Islam, as both a religion and a multi-faceted culture.

In my graduate courses dealing with Islam in the contemporary world, I am primarily concerned with rectifying Western misconceptions of Islam both as a religion and in its various cultural forms. My love of the performing arts further led me to the Caribbean basin, where in recent years I have been tracing a religious ritual called Hosay which began in the Shi'i Muslim Middle East and was brought to the Caribbean by East Indian indentured laborers, where it has come to co-exist with Carnival.¹⁵

Professor Peter Chelkowski authored and edited many books, hundreds of articles, book chapters, encyclopaedia entries in English, Persian, French, Italian and Polish. In 1975 he published his famous *Sufism in Mirror of the Invisible World: Tales from the Khamseh of Nizami*. The book won the First Place Award by the American Association of University Presses. He was also honoured by two Festschrifts: *Muraqqa'e Sharqi (An Eastern Album): Studies in Honor of Peter Chelkowski*,

¹⁵ 'Peter J. Chelkowski, Professor Emeritus' n.d.

and *Critical Encounters: Essays on Persian Literature and Culture in Honor of Peter J. Chelkowski*.¹⁶ In the 'Foreword' we read:

As his students attest, every session in Professor Peter J. Chelkowski classes is a memorable event. This has consistently been the cause during his long and distinguished career. He is often described by his students as a superb teacher who has mastered of his subject of his lessons and delivers his lectures with enthusiasm and flair.¹⁷

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¹⁶ Rastegar and Vanzan 2007; Khorrami and Ghanoonparvar 2007.

¹⁷ Khorrami and Ghanoonparvar 2007: ix.

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