Ginzei Qedem

Ginzei Qedem

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Editor

Y. Zvi Stampfer

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Editorial Statement

We are pleased to present the eleventh volume of *Ginzei Qedem*, an annual publication devoted to Genizah texts and studies.

Ginzei Qedem's purpose is to provide a specialized venue for the field of Genizah research, in the hope that research on and publication of Genizah texts will, in time, enrich both traditional and academic Jewish studies, as well as Islamic ones.

The diversity of Genizah research is displayed in this volume, as it represents many fields, including biblical studies and exegesis, Rabbinic literature of late antiquity, medieval Rabbinic and Karaite literature, liturgy, lexicography and more. The book review section contains a review article by Prof. Wout van Bekkum of Prof. Joseph Yahalom and Naoya Katsumata (eds.), *Yotserot of R. Samuel the Third*. Van Bekkum includes in his article a comprehensive evaluation of this creative figure in tenth-century Jerusalem.

During the last year, the fields of Genizah and Judaeo-Arabic research sadly lost one of their prominent scholars, Professor Bruno Chiesa of the University of Turin, who passed away in March 22, 2015. The next volume of *Ginzei Qedem* will be dedicated to his memory and honor his achievements. Colleagues and students are invited to send papers in tribute.

Contributions to *Ginzei Qedem* may be in Hebrew or English. Any substantial quotations in a language other than that in which the article is written must be accompanied by a translation, and articles in Hebrew must be accompanied by an English abstract.

Contributions and queries may be sent to to the editor at zvi56@ybz.org.il.

Fragments of Šelomo ben Mobārak's *Kitāb al-Taysīr* in the Taylor-Schechter Collection

José Martínez Delgado

The work and the author

Kitāb al-Taysīr, *The Book of Facility*, is a Hebrew–Arabic biblical dictionary based on the methodology of the Andalusi Hebrew school. The lexicon covered in this dictionary is exclusively biblical, and the dictionary seeks to embrace this literary branch of the language in its entirety, including more than 1,200 Hebrew roots with their different meanings. The great contribution of the *Kitāb al-Taysīr* to the field of lexicography consists of giving solutions to problems that the lexicographer's predecessors had not been able to solve. However, the dictionary takes previous theories as its starting point. A detailed analysis of the contents of the dictionary reveals an enormous and meticulous collage of the most important medieval Hebrew dictionaries.

This dictionary was probably composed in the late thirteenth or early fourteenth century and must postdate the emergence of David Qimḥī's *Sefer ha-Šorašim*,[1] the last work mentioned in the corpus of this lexicon and the one that provided the model for adding a colophon for biblical Aramaic.[2]

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1 Jo. Heinrich Raphael Biesenthal and Fürchtegott Lebrecht, eds., *Radicum liber, sive Hebraeum bibliorum lexicon, Sefer ha-Shorashim lĕ-David Qimḥi 'im ha-nimuqim me-Eliyahu ha-Levi ha-Ashkenazi* (Berlin: F. Impressis G. Bethge, 1847).

2 On this isolated section, see Aharon Maman, *Comparative Semitic Philology in the Middle Ages: From Sa'adiah Gaon to Ibn Barūn (10th-12th)*, trans. D. Lyons (Leiden: Brill, 2004), 20–21.

Therefore, the *Kitāb al-Taysīr* seems to fit in the period of "the diffusion of the Andalusi legacy" throughout the Mediterranean basin, being the only dictionary that we know of today composed in the south.[3] In fact, it shares numerous and important characteristics with its well-known contemporary, the anonymous dictionary from Provence.[4]

According to tradition, the *Kitāb al-Taysīr* was composed by a Karaite scholar known as Šelomo ben Mobārak ben Ṣaʿīr in Egypt, most likely in Old Cairo, and it is attributed to him in the list of Karaite scholars arranged by al-Ḥītī.[5] The full title of the work is preserved on the cover of the second part of the lexicon in one of the manuscripts (Firk. Ebr-Arab I 4512): *al-ṯānī min al-Taysīr fī ḥaṣr ǧawāmi ʿal-tafāsīr, The Second (part) of the (Book) of Facility, in the Abbreviated Compilation of Explanations (to the Writing).* This dictionary was unknown until recently, and no catalogue or volume of Judaica has ever made any mention of it.[6]

3   The development of Andalusi Hebrew lexicography can be divided into six periods: 1. the pre-grammatical period (mid-tenth century); 2. the classical grammatical period (second half of the tenth century–mid-eleventh century); 3. the creative period (mid-eleventh century–twelfth century); 4. the period of diffusion (twelfth century); 5. the period of assimilation (thirteenth–fourteenth century); and 6. the period of decline (fifteenth century). See José Martínez Delgado, "Caracterización general de la lexicografía hebrea andalusí," *Revista Española de Lingüística* 38.2 (2008): 103–28; cf. David Tene, "Linguistics Literature, Hebrew," *Encyclopaedia Judaica* (Detroit: Thomson Gale, 2007) 13: 31–34.

4   Ángel Sáenz-Badillos, ed., *Un diccionario anónimo de Provenza (siglo XIII)* (Granada: Universidad de Granada, 1987).

5   George Margoliouth, ed., "Ibn al-Hiti's Arabic Chronicle of Karaite Doctors," *JQR* 9 (1897): 435: תם אלשיך שלמה בן מברך בן צעיר צאבח או צאחב אלתייסיר. Although his surname can be read "Meborak" according to tradition, the spelling of Ibn al-Hiti is defective, and I use the full spelling מבארך, which I found for this name in texts published by Jacob Mann in *The Jews in Egypt and in Palestine under the Fāṭimid Caliphs: A Contribution to Their Political and Communal History Based Chiefly on Genizah Material Hitherto Unpublished* (Oxford: Oxford University Press, 1969) 2: 141.

6   Only three notes on this work from recent centuries have survived. One appears in Alexander Harkavy's *Sefer ha-galuy: Zikaron lě-riš'onim wě-lě-ăḥaronim* (Saint Petersburg, 1891) 5: 131–32, which contains the *simanim*

Identified copies

There is only one complete copy of the *Kitāb al-Taysīr*, which is in the Firkovich collection (Ebr I 77, 298 pages, fifteenth century) and contains the twenty-two chapters dedicated to the Hebrew language, although part of the introduction and the end of the colophon dedicated to biblical Aramaic are lost. In addition, I found another seven copies and thirty-eight fragments from the same collection in the microfilmed materials of the Jerusalem Institute for Microfilmed Manuscripts. I edited, studied, and translated all these materials from the Firkovich collection into Spanish in 2010.[7] The present article also includes another five fragments from the Taylor-Schechter Collection, which I identified between 2007 and 2009 during my visits to Cambridge University.

The manuscript tradition of the *Kitāb at-Taysīr* is a very rich one, almost unique for a practically unknown medieval work. It is not surprising that the Firkovich collection holds hundreds of fragmentary copies from dictionaries as important as the *Kitāb Ḥayyūǧ* and the *Kitāb al-Uṣūl* by Ibn Ǧanāḥ, among others. What is surprising is the abundance in this specific case: in the Firkovich collection alone, I have identified forty-six fragments of different sizes, which seem to reflect the existence of some twenty copies of this work.[8]

used for servile and radical letters as well as the sources gathered by the author, who is still anonymous, in a fragment from the introduction that has disappeared. However, this could be a mistake, and Harkavy might be referring to another author and work. Another appears in Moritz Steinschneider's "Zur Namenkunde, mit besonderer Rücksicht auf Karaiten," *Monatsschrift für Geschichte und Wissenschaft des Judenthums* 31, no. 1 (1882): 325–26, which confuses data about the owner of the only known complete copy, Yosef ben Zedaka (Firk. I 77), catalogued as a "Rabbanite Dictionary." A final, unusual citation appears in Něḥemya Allony's *Yaʿăqov ben Elʿazar: Kitāb al-Kāmil* (Jerusalem, 1977), 11, No. 38; however, Allony did not have access to the text.

7   José Martínez Delgado, *Šělomo ben Mobarak ben Ṣaʿīr, Kitāb at-Taysīr, El Libro de la Facilitación (Diccionario de Hebreo Bíblico en Judeoárabe); Edición, traducción, estudio e índices*, Colección Textos: Lengua hebrea 8/1 y 8/2 (Granada: Universidad de Granada, 2010) (hereinafter KT).

8   Of these roughly twenty copies, two transmit the first recension of the

All the fragments clearly come from the Cairo Geniza. In fact, the chaotic state of the folios and the number of fragments that constitute a single manuscript (as in the case of Firk. Ebr. Ar. II 629, which are really fragments from two different copies kept as a single manuscript) can only be explained by their impact against the floor when they were discarded as material for library use and deposited, if not thrown, into the Geniza. When the ruined copies hit the floor of the Geniza, the pages came apart and fell out of order, as occurred with almost all of the works in this collection. The large number of copies of the *Kitāb al-Taysīr* allows us to trace the development of the book in both structure and format. The work was both prestigious and widely disseminated for at least 150 years. It was copied prolifically beginning in the late thirteenth century, reaching its moment of greatest splendour in the fourteenth century and then declining in the fifteenth century, when it was no longer copied and became lost in the Geniza. All of the copies appear to have been produced in the same workshop and used in the same library. It was certainly this shop that supplied the library of the Karaite synagogue in Cairo, which may explain how so many copies survived. Nevertheless, two basic families can be identified: those that divided the dictionary into two volumes and those that copied it as a compact, single-volume work.[9]

Apart from the work of the copyists, the manuscript tradition shows that the author elaborated two different recensions of the same work:

text and the rest the second or standard version. Moreover, seven of them are questionable, i.e., it is impossible to determine whether these seven fragments truly belong to independent copies from the microfilm.

9   In the original redaction, the author divided the dictionary into two parts, from *'alef* to *nun* and from *samek* to *taw*, plus the colophon dedicated to biblical Aramaic. This division is preserved in copy Firk Ebr-Arab I 4512, which contains the cover of the second part. In a later period, copyists began a process of saving paper and they deleted the cover of the second part but pointed out the end of the first section and introduced the second with a Hebrew *basmala* (Firk Ebr-Arab I 4603). Finally, this division was totally lost, without leaving any trace at all, in the copies Firk Ebr-Arab II 620 and Firk Ebr I 77 (the only complete copy of the text).

the original recension, which remains only in some fragments,[10] and the definitive recension, which is the best preserved and the one that has been transmitted in most of the copies. The latter recension is more elaborated from a lexicographical point of view, as the examples in these pages show.

Along with the forty-six fragments from the Firkovich collection, other, shorter fragments have been identified dispersed among other collections. Some colleagues and friends of mine, including Professor Aharon Maman and the late Professor Friedrich Niessen, had already suspected that some loose pages in the collection of the library of the Jewish Theological Seminary of America in New York and the Taylor-Schechter collection in Cambridge might have belonged to the *Kitāb al-Taysīr*. I identified the first fragments while visiting Cambridge to finish editing the *Book of Masculine and Feminine* by Mošeh Ibn Ǧiqaṭelah.[11] These are fragments T-S NS 302.42 and T-S NS 302.4.[12] A few months later, Professor Friedrich Niessen began his translation of the *Kitāb al-Taysīr* into English and identified a new fragment: T-S Ar.31.105. The illness that eventually claimed his life was then beginning to take hold, forcing him to retire. It became impossible for him to continue the search for new fragments or even to study and edit the last fragment he identified.[13] After my last research stay in Cambridge in August 2009, I identified two new fragments (T-S Ar 5.50 y T-S Ar. 31.137). These five fragments are published, translated, and discussed for the first time in these pages.

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10   These fragments are Firk Ebr-Arab I 2335 and II 330. For a brief description see KT I: 53–54. For differences between the two versions, see KT I: 26–30.

11   "El *Kitāb al-taḏkīr wa-l-ta'nīṯ* de Mošeh Ibn Ǧiqaṭela (S. XI)," *Miscelánea de Estudios Árabes y Hebraicos (Sección de Árabe-Islam)* 57 (2008): 207–38.

12   These two fragments were previously published by Friedrich Niessen (ל״ז) and me in "Fragment of the Month" (February 2008) on the website of the Genizah Research Unit from Cambridge University. The English translation of fragments T-S NS 302.42 and T-S NS 302.4 was done by Dr. Niessen.

13   Professor Aharon Maman identified another fragment at the JTSA collection (ENA 2815.11). See Aharon Maman, *Otzrot Lashon: The Hebrew Philology Manuscripts and Genizah Fragments in the Library of the Jewish Theological Seminary of America* (New York: The Jewish Theological Seminary of America, 2006).

I have no doubt that more fragments from the *Kitāb al-Taysīr* will continue to appear in the libraries holding fragments from the Cairo Geniza. I can only hope that my edition and the present article help to bring some order to Solomon Schechter's impressive work and the incredibly important Firkovich collection.[14]

Analysis of *Kitāb al-Taysīr*

The contents of *Kitāb al-Taysīr*, which are based on Andalusi Jewish school trends, present an enormous and meticulous collage of the most important medieval Hebrew dictionaries. This does not mean that Šelomo ben Mobārak was simply a compiler or transmitter. Far from it—his work and lexicographical contribution are obvious in both the macro- and micro-structures of his dictionary. On the macro level, he catalogues the lemmas following a semantic approach—never a morphological one—dropping from the corpus those roots that he considers superfluous or ambiguous. In this way, he merges the morphological theories developed by the Andalusi Hebrew School with the early Karaite tradition.

This dictionary may be considered a linguistic type, since its concern is signs, never things; in fact, following the Andalusi tradition, the *Kitāb al-Taysīr* does not study personal names or their possible etymologies,[15] casting aside the work developed by al-Fāsī in this field. It tries to explain, in theory, the meanings of biblical words, or at least to offer a hint that helps to interpret certain words or forms. The definitions are strictly organized

14 My edition of the KT is based exclusively on all of the identified copies in the Firkovich collection. This selection criterion is rooted in both the importance and the size of the fragments and in the difficulty in gaining access to them today. The edition is diplomatic and reproduces the Firk. I 77 copy. It also contains an ample critical apparatus, which includes all the known variants.

15 The first author to omit personal names from his dictionary was Menaḥem ben Saruq, who claims that "some consonants **join** together in personal names, but there is nothing to learn from them because they are names, **not** voices"; see Ángel Sáenz-Badillos, *Maḥberet Mĕnaḥem* (Granada: Universidad de Granada, 1986), p. 15*:21–22 (hereinafter MM).

to exhibit the semantic and morphological evolution of the lemma in question by means of examples or testimonies (*šawāhid*), that is to say, biblical passages. The most complete copy of the *Kitāb al-Taysīr* preserves a fragment from the introduction. There, Šelomo ben Mobārak explains his methodology for composing the articles in his dictionary:[16]

וסלובי פיה אנני מתי וגדת אבא אלוליד רח"אל \ דׄכר לפטׄה פי כתאב אלאצול ולם
יתרגׄמהא פאני \ לא אדׄכרהא ולא אדׄכר דׄלך אלאצל לה או מתי \ אחׄאל דׄלך עלי כתאב
חרוף אללין או כתאב דׄואת \ אלמתׄלין פלא אדׄכרהא איצׄא לעדמהא אלתרגׄמ[ה] \ ומתי
אחׄאל עלי גׄירהמא פאין [וגׄ]ד[ת]ה קד תרגׄמה \ וד[כׄ]רתהא ואצׄלהא ואלא תרכתהא
ואסתגׄנית במ[א] \ דׄכרה ר' יעקב צׄאחב אלכאמל וגׄירה מן אלמתרגׄ[מין].

My way here [is as follows]: When I have found that Abū-l-Walīd (ibn Ğanāḥ), God's mercy on him, quoted an expression in *Kitāb al-Uṣūl* but did not translate it, I do not mention it, neither do I quote this root. When [Abū-l-Walīd] indicated that this [is collected] in *Kitāb ḥurūf al-līn* or in *Kitāb dawāt al-mitlayn* (by Ḥayyūğ), I do not quote it because there is no translation. When [Abū-l-Walīd] indicated that [such mention is] in other [works], if I found it translated, I quoted it with its root, but if not, I take it from R. Yaʿāqob [ben Elʿazar], author of [*al-Kitāb*] *al-kāmil*, and from other translators.

Kitāb al-Taysīr's lexicographical sources

The sources of this dictionary are of two types: first, the linguistic, or primary, source, that is, the received biblical text punctuated by the Masoretes; and second, the important secondary or metalinguistic sources, that is to say, works by other authors that Šelomo ben Mobārak had access to. The latter type of source is used more freely than the former, because the author accepts only what he considers valid. In general, the *Kitāb al-Taysīr* depends directly on Ibn Ğanāḥ's *Kitāb al-Uṣūl*,[17] although it only focuses on the information relating to the meaning of terms, that is, the definitions.

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16   KT 1r.
17   Edition by Adolf Neubauer, *The Book of Hebrew Roots by Abu 'l-Walīd Marwān Ibn Janāḥ* (Oxford: Clarendon, 1875) (hereinafter KU).

Šelomo ben Mobārak's work consists of looking for the largest number of expressions previously defined and trying to offer one or several Arabic equivalents of biblical words. His methodology is to summarize the articles from Ibn Ǧanāḥ's dictionary but omit morphological, syntactic, and even exegetical data and sometimes merge what his predecessors understood as different roots under one lemma.

Thus, the *Kitāb al-Taysīr* discards the lemmas that the author considers useless because they lack a translation. Also, when an article by Ibn Ǧanāḥ lacks a translation, as is very often the case,[18] Šelomo ben Mobārak resorts to Yaʻăqob ben Elʻazar's *al-Kitāb al-Kāmil* in order to fill the gap and then returns to Ibn Ǧanāḥ's *Kitāb al-Uṣūl*. There are in the *Kitāb al-Taysīr* seventy-three explicit and nominal allusions to this lost twelfth- or thirteenth-century work, which are introduced by the consise formula, "R. Yaʻăqob";[19] however, a meticulous analysis of the contents shows that there may be over two hundred quotations.[20]

The next example clearly shows the use that Šelomo ben Mobārak makes of his metalinguistic sources. For him, the main lexicon is Ibn Ǧanāḥ's *Kitāb al-Uṣūl*. Although he was aware of its limitations and that Ibn Ǧanāḥ had different lexicographical aims, Šelomo ben Mobārak needed to use this and other sources to search for definitions and specific uses of the roots. One truly rich article provides an example of the exquisite selective process of Šelomo ben Mobārak:

Ibn Ǧanāḥ: אוב [KU 25:16-19]
אוב וידעני (Deut 18:11; 2 Chr 33:6). דרשו אל האובות (Isa 8:19). This is the

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18 For a detailed account, see David Téné, *Sefer ha-Hassagah of Rabbi Jonah ibn Janāḥ in the Hebrew Translation of Obadyah ha-Sefaradi* (Jerusalem: The Academy of the Hebrew Language and the Bialik Institute, 2006), 29.

19 I presented an edition of all these passages as "Nuevas alusiones al *Kitāb al-Kāmil* de Yaʻăqoḇ ben Elʻazar (Edición, traducción y estudio)," *Sefarad* 69:2 (2009), 315–60.

20 See José Martínez Delgado, "A fragment of Jacob ben Eleazar's *al-Kitab al-Kamil* (Lexicographical section)," in *Judaeo-Arabic Culture in al-Andalus*, ed. Amir Ashur (Córdoba: Oriens Academics CNERU – CSIC, 2013), 121–52.

name for some of the practices, forbidden for us, which try to learn the hidden sciences, as they seek.

כאובות חדשים (Job 32:19). Jars.

Šelomo ben Mobārak: אוב [KT I: 76 and 78]

כאובות חדשים (Job 32:19): "skin-jars."

אוב או ידעני (Lev 20:27). אל האובות (Isa 8:19) is the name of an activity in which one seeks knowledge of hidden things by means of divination.

R. Yaʿăqob said, And it was used metaphorically for a weak voice in והיה כאוב מארץ קולך (Isa 29:4). This is the indication that the voice of the אוב is weak. The compiler of this book said, I noticed that the teacher Mošeh ben Maimon mentioned the practice of the spiritualism (מעשה האוב) in his *Sefer medaʿ*, confirming R. Yaʿăqob's opinion that אוב is a weak voice.

As for as the author of the *Egron*, he renders it with "spirit."

To recap, the metalinguistic sources used by Šelomo ben Mobārak can be divided into two kinds: lexicographical, that is to say, other dictionaries, and not lexicographical, that is, exegetical comments or literary works that he would have had access to. The two main or direct sources, as Šelomo ben Mobārak states in his introduction, are Ibn Ǧanāḥ's *Kitāb al-Uṣūl* and Yaʿăqob ben Elʿazar's *al-Kitāb al-Kāmil*. However, the content of the dictionary shows that in fact it combines four major types of sources:

a) Textual sources: traditional texts such as the Mišnah,[21] the statements of the sages,[22] *piyyuṭ*,[23] and frequent examples from biblical Aramaic and Targum, along with many comparisons with the Arabic language.

b) Oriental sources:

b.1. Šelomo ben Mobārak quotes al-Fāsī, referred to as *ṣāḥib Agron*, "the author of the *Egron*," fairly frequently. This is the case with sixteen roots.[24]

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21 This is the case in the entries for the roots הבהבי, דדה, דבש, ביב, אור, אגד, אבס, פוט, and לטא, לבב, כבש.

22 Quoted in בלם, צרך, עזב, עוף, בלס (2), and שׂחט.

23 Under the root שנאן.

24 Roots טמה, חשמנים, הא, הה, דיק, דבר, גלש, גהר, גה, אך, אחד, אזן, אזל, אוב, אהה, אגל.

Usually, Šelomo ben Mobārak accepts the Arabic equivalent offered by al-Fāsī, although in other instances, he reproduces his words literally.[25]

b.2. In one case, R. Hāy's opinion is quoted.[26]

c) Andalusi sources: These are the most frequently cited, and the dictionary itself closely follows the structure of the work of Andalusi authors.

c.1. Ibn Ǧanāḥ, in all the quotations called *Abū-l-Walīd*. As far as I can judge, ninety percent of *Kitāb al-Taysīr* is based on *Kitāb al-Uṣūl*. Usually, the quotations are unattributed, since Šelomo ben Mobārak mentions Ibn Ǧanāḥ explicitly to criticize him. We find this author cited in reference to twenty-one roots.[27]

c.2. Yaʿăqob ben Elʿazar. This is the most quoted author, referred to as R. Yaʿăqob. In general, he is mentioned to fill the semantic gaps of the *Kitāb al-Uṣūl*, although in some cases he is also criticized. These references contain the only explicit grammatical notes contained in this dictionary. We find explicit quotations of the *al-Kitāb al-Kāmil* in seventy-three roots.[28]

c.3. RaDaQ. This author is quoted as David b. Yosef b. Qimḥī. When Šelomo ben Mobārak quotes him, he reproduces the original Hebrew text of *Sefer ha-Šorašim*. This happens in reference to five roots.[29]

c.4. Šemuʾel ha-Nagīd, quoted as al-Nagīd.[30]

c.5. Yehudah Ibn Bilʿam, quoted as ben Bilʿam.[31]

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25 This is the case of אחד and אך.
26 Under the root זלזלים.
27 Roots אגל, אסר, אתק, בלל, בער, גג, דחה, הרה, זון־זין, זלת, חתן, ירק, ישה, כסס, מגר,
   שבת, רגע, עוף, נקה, נוס, מלך.
28 Roots אבה, אבר, אגל, אוב, אוה, אום, אזל, אזן, אזר, אחד, אחר, אכן, אמר, און, אפף, אפד,
   אפל, ארב, ארם, אשש, אשם, אשר, אתה, אתק, בוש, בטן, גג, גדד, גור־גיר, גלל, גת, דלה,
   הדם, הום, המה, זעה, זקק, זלזלים, חבא־חבה, חדש, חול, חנן, טפף, טרח, ידע, יעז, יצת, יקר,
   ירע, ירס, ישר, יתר, כס, כסס, כסל, כפש, כרר, לוע, מסך, מקק, מרד, מרה, משש, משה, מתי,
   נדחנוה, סרר, פור, פז, פנה, פתח, פתה.
29 Roots עלם, פלא, פלס, פנג, פרא.
30 Only under the root חול.
31 Only under the root חתת.

c.6. RaMBaM, quoted as Mošeh ben Maimon and cited as an unquestionable authority.[32]

c.7. The poet (*wa-qāla aš-šāʿir*). Under the root כנע, the following Hebrew sentence appears: שְׂאִי וְאֶסְפִּי יוֹתֵר מֵאֶרֶץ כְּנַעְתֶךְ. The copy Firk I 77 attributes this to an anonymous poet, but Firk II 620 presents a very important variant: וקאל בן שרוק (*sic!*). This is in fact not a verse but a passage from Menaḥem ben Saruq's *Maḥberet*.[33]

d) Islamic sources. In one case, Šelomo ben Mobārak quotes *ṣāḥib aṣ-ṣiḥāḥ* in a medical context. The quotation comes from the dictionary *Tāǧ al-Luġa*, by al-Ǧawharī.

We can draw two conclusions from this collation of sources:

a) In the first chapters of the dictionary, Šelomo ben Mobārak mentions his sources, but in later chapters he does not do this.

b) It is not at all clear whether Šelomo ben Mobārak had direct access to all the quoted works that are not mentioned in his introduction, namely, Šemuʾel ha-Nagīd, Yehudah Ibn Bilʿam, and R. Hāy. It seems that the material from these sources is extracted from Yaʿăqob ben Elʿazar's *al-Kitāb al-Kāmil*, just as references to rabbinical literature and the Arabic dictionary *aṣ-ṣiḥāḥ* are taken from Ibn Ǧanāḥ's *Kitāb al-Uṣūl*. On the other hand, I am quite sure that Šelomo ben Mobārak had access to the works by al-Fāsī, RaDaQ, and RaMBaM.

Ben Mobārak's lexicographical methodological techniques as reflected in these five fragments

The *Kutub al-Taysir* (books of facilitation) constitute a well-known anthological genre in Arab literature, best known in the field of medicine, where summaries or "simplifications" of works by Avenzoar and Avicenna were notable. These anthologies were results of what has come to be called

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32   Only under the root אוב, but see צלם and cf. S. Munk and J. Joel, eds., *Dalālat al-ḥāʾirīn* I:1 (Jerusalem: Azriel, 1930).

33   MM 51*:9–12.

the "period of cultural decadence" (*'aṣr al-inḥiṭāṭ*) and were sometimes (as in this case) brilliant attempts to provide the general public with access to the great works written in Islam's centuries of greatest splendor. Considering that the core of Ben Mobārak's analysis was an inventory of definitions previously established by the most famous Andalusi authors, his techniques are usually the same as those of his sources. Therefore, as noted above, in the cases when the *Kitāb al-Uṣūl* is not summarised, it is not certain whether the material is the author's innovation or harvested from other sources. However, as a final product, the *Kitāb al-Taysīr* is a well-formed and valuable work. All of its articles are concerned with offering an Arabic term for each definition included. The arrangement of the entries tends toward a logical order that shows the semantic evolution of the root, seen, for example, in the root בנה (T-S Ar. 5.50) and the second definition of כפר (T-S Ar. 31.137). In general, when the examples allow, the entries usually follow the strict morphological hierarchy already established in the *Book of Ḥayyūǧ* in the mid-tenth century: perfect, imperfect, participle, imperative, infinitive, and nouns.

The same occurs in the case of comparative Semitic theory. There is no way to know whether the analyzed form reflects the author's view or was taken from another source. In any case, Šelomo ben Mobārak reserves a very important place for comparative Semitics in his dictionary. Usually he compares Hebrew with Arabic, for root similarity (e.g., אמן in T-S NS 302.42) or even for a specific use of the root (e.g., כפר in T-S Ar 31.137) and derived words (e.g., בעל in T-S Ar 5.50). Less frequently but still often, Šelomo ben Mobārak compares Hebrew with biblical and targumic Aramaic (e.g., בעה in T-S Ar 5.50). Also frequent is the comparison of biblical Hebrew with rabbinic Hebrew (e.g., כפה in T-S Ar 31.137).

The *Kitāb al-Taysīr* contains three major types of basic definitions: proper, improper, and encyclopaedic. The proper definitions are those in which the law of synonymy can be applied, that is, where one or various Arabic equivalents are offered that can serve as translations for the terms included in the articles. These types of definitions are most common and are quite extensive, since the author usually offers between one and three

equivalents. The improper definitions are dedicated to words that do not have synonyms, since they do not represent meanings but rather signs, such as particles, as in the case of אם at the beginning of T-S NS 302.42. Finally, the encyclopaedic definitions designate beings or objects and contain the necessary specifications to recognize that being or object, as in the case of הַתַּמּוּז (Ezek 8:14): "it refers to a small idol equipped with eyes that shoot water using some kind of trick" (T-S Ar. 31.105).

Edition and translation of the five fragments of *Kitāb al-Taysīr* from the Taylor-Schechter Collection

1. T-S NS 302.42 [6401]:[34] 17.2 × 12.8; 15 lines; paper; 1 leaf; slightly stained, rubbed, with several small holes; semi-cursive script with sporadic Arabic vocalization. *Kitāb al-Taysīr*, including אם, אמה, אמל, אמן, and אמץ. Parallel to KT 13v:6-15r:4/15r:4-15v:2.

The main difference from Firk. Ebr. I 77 is that this fragment adds the case of Nehemiah 10:1 in the root אמן. Linguistically, it tends to use full spelling, as in the case of תאבתאת (for תבתה in the 2010 edition) and the use of *yod* to reflect *alif maqṣūra* in קוי. It uses more dialectical forms, such as ללתי for אלתי, perhaps an attempt to reflect the reduplication of the classical *allatī*. It also contains an inexplicable אלמֹמה /al-mumah/ where one would expect אלאמא in Arabic, like in the 2010 edition.[35] It shares the spelling אלבלגא with the 2010 edition for the classical *al-balāġah*, which seems to reflect a standardized defective spelling in Judeo-Arabic (*al-blaġah?*).

בציר ת[פסיר]ה בעד ותכון במעני פלמֹא אן כאן   [1r]
כדא וכדא מ[ת]ל אם הרגם ודרשוהו אב ואם
לאמותם יאמרו אם חקיקה ועל[36] אעטם אלמדן
על אם בחור עיר ואם [בי]שראל ועלי אעטם אלטרק

34   The number in brackets corresponds with the description given by Aviahi Shivtiel and Friedrich Niessen in *Arabic and Judaeo-Arabic Manuscripts in the Cambridge Genizah Collections, Taylor-Schechter New Series* (Cambridge: Cambridge University Press, 2005).

35   See n. 8.

36   2010 edition reads [ותקאל עלי] instead of ועל.

5   אם הדרך והאמה מזה והאמה מזה[37] דראע ומתלה[38]

עלי תמת[י]ל[39] אמת בצעך אמות הספים מלאבן

אלעתב. אמה   עבד ואמה ותשלח

את אמתה וע[ם ה]אמהות לעיני אמהות עבדיו

וגם את בן האמה אלמֻמה[40] והי אלממלוכה

10   **אמל**   מה אמולה לבתך מצֿאעפה[41]

[הא]מללים כי אמלל אני אמללה י[ול]דת השבעה

אמללו מרום עם הארץ מענאה [אל]צֿעף ואלוהן.[42]

אמן   והאמין ביי למען יאמינו כי[43]

לא יאמין שוב מני חשך אל יאמ[ן ב]שוא נתעה

15   אינכם מאמינים בנים לא אמון בם[44] ואיש אמונים[45]

[1v]   אמונים נוצר יי כי פסו אמונים בכל ביתי נאמן

הוא קריה נאמנה שלומי אמוני ישראל[46] נאמנה

ארץ[47] מע' אלתקה ואלאמאנה מסיר שפה לנאמנים

אלפצחא אלבלגא ונאמן בי[תך] וידום ויתבת ומן

5   הדא אלמעני[48] ואמנה על המשוררים גראיה דאימה[49]

כורתים אמנה עהֿדֿ דאים תאבת[50] במקום נאמן

קוי[51] צלב גדולות ונאמנות תאבתאת[52] מסתחכמה

ותקול אלערב נאקֿה אמון ללתי[53] יומן עתֿאֿרהא

37   2010 edition reads והאמה מזה והאמה מזה instead of והאמה מזה.

38   2010 edition reads ומתֿל instead of ומתלה.

39   2010 edition reads עלי סביל תמתיל instead of עלי תמת[י]ל.

40   2010 edition reads אלאמא instead of אלמֻמה.

41   2010 edition reads ומצֿאעפה instead of מצֿאעפה.

42   2010 edition reads מעני אלגֿמע אלצֿעף ואלהואן instead of מענאה [אל]צֿעף ואלוהן.

43   2010 edition lacks כי.

44   2010 edition reads ביי [אל] תאמן בם instead of בנים לא אמון בם.

45   2010 edition adds מי ימצא.

46   2010 edition reads יש' instead of ישראל.

47   2010 edition lacks ארץ נאמנה.

48   2010 edition reads אלמע' instead of אלמעני.

49   2010 edition adds גיר מנקטעה.

50   2010 edition reads [ולדלך קיל אמנה] instead of כורתים אמנה עהֿדֿ דאים תאבת.

51   2010 edition reads קוא instead of קוי.

52   2010 edition reads [תֿבתה] instead of תאבתאת.

53   2010 edition reads אלתי instead of ללתי.

האף אמנם כי האמנם ישב אלהים וגם אמנה

10   אמן אמן חקיקה וחק ויהי ידיו אמונה באסתוא

כאשר ישא האומן ותשאהו אומנתו האמנים

עלי תולע באמנה אתו על צד תאמנה ואהיה

אצלו אמון אלחצאנה ואל האומנים אחאב וזראהֹ

ואת הא[מנו]ת אשר צפה חזקיה⁵⁴ אלדעאים מעשה

15   ידי אמן צאנעהֹ⁵⁵ אסתאד.   **אמץ**

Translation

[1r] [כְּעוֹלֵלֹת אִם כָּלָה] בָּצִיר (Isa 24:13), to be translated "after."

It may have the meaning "and after this happened," like אִם הֲרָגָם וּדְרָשׁוּהוּ (Ps 78:34).

אָב וָאֵם (Ezek 22:7); לְאִמֹּתָם יֹאמְרוּ (Lam 2:12), "mother," in the proper sense of the word. It is also said of mighty cities: עַל אֵם בָּחוּר (Jer 15:8); עִיר וְאֵם בְּיִשְׂרָאֵל (Sam 2 20:19); and of the main roads: אֵם הַדֶּרֶךְ (Ezek 21:26).

וְהָאַמָּה מִזֶּה (Exod 26:13), "cubit"; and metaphorically: אַמַּת בִּצְעֵךְ (Jer 51:13).

אַמּוֹת הַסִּפִּים (Isa 6:4), "the posts of the door."

אמה

וְעִם הָאֲמָהוֹת (Sam 2 6:22); וַתִּשְׁלַח אֶת אֲמָתָהּ (Exod 2:5); עֶבֶד וְאָמָה (Lev 25:44); לְעֵינֵי אַמְהוֹת עֲבָדָיו (Sam 2 6:20); וְגַם אֶת בֶּן הָאָמָה (Gen 21:13), "handmaid,"⁵⁶ i.e, slave-girl.

אמל

הָאֲמֵלִים (Neh 3:34); מָה אֲמֻלָה לִבָּתֵךְ (Ezek 16:30) with double *lamed*: אֻמְלְלָה יֹלֶדֶת הַשִּׁבְעָה (Jer 15:9); אֻמְלְלוּ מְרוֹם עַם הָאָרֶץ (Isa 24:4): the meaning is "weakness" and "lowliness."

אמן

וְהֶאֱמִן בַּיי (Job 15:22); לְמַעַן יַאֲמִינוּ (Exod 4:5); לֹא יַאֲמִין שׁוּב מִנִּי חֹשֶׁךְ (Gen 15:6); אַל יַאֲמֵן בַּשָּׁוא נִתְעָה (Job 15:31); אֵינְכֶם מַאֲמִינִם בַּיי (Deut 1:32); אַל תַּאֲמֵן בָּם (Jer

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54   2010 edition omits חזקיה.
55   2010 edition reads צאנע instead of צאנעהֹ.
56   In the original אלמֹמה; I follow the reading אלאמא from the 2010 edition.

כִּי פַסּוּ אֱמוּנִים (Ps 31:24); אֱמוּנִים נֹצֵר יי [1v] (Prov 20:6); וְאִישׁ אֱמוּנִים מִי יִמְצָא ;12:6
שְׁלֻמֵי אֱמוּנֵי יִשְׂרָאֵל (Isa 1:21); קִרְיָה נֶאֱמָנָה (Num 12:7); בְּכָל בֵּיתִי נֶאֱמָן הוּא ;(Ps 12:2)
(Sam 2 20:19): its meaning is "trust" and "good faith."

מֵסִיר שָׂפָה לְנֶאֱמָנִים (Job 12:20), "the eloquent" and "the well-spoken."

וְנֶאְמַן בֵּיתְךָ (Sam 2 7:16), "he will endure" and "he will consolidate."

From this is derived the meaning: וַאֲמָנָה עַל הַמְשֹׁרְרִים (Neh 11:23), "permanent daily wages."

כֹּרְתִים אֲמָנָה (Neh 10:1), "everlasting pact."

בְּמָקוֹם נֶאֱמָן (Isa 22:23), "strong," "firm."

גְּדֹלֹת וְנֶאֱמָנוֹת (De 28:59), "steady," "continuous." The Arabs say *nāqih 'amūn* for a she-camel to be steadfast, which is safe to stumble.

וְגַם אָמְנָה (Gen 18:14); כִּי הַאֻמְנָם יֵשֵׁב אֱלֹהִים (Kgs 1 8:27); הַאַף אֻמְנָם (Gen 20:12); אָמֵן אָמֵן (Num 5:22), "true, truly."

וַיְהִי יָדָיו אֱמוּנָה (Exod 17:12), "straight."

הָאֵמֻנִים עֲלֵי תוֹלָע (Sam 2 4:4); וַתִּשָּׂאֵהוּ אֹמַנְתּוֹ (Num 11:12); כַּאֲשֶׁר יִשָּׂא הָאֹמֵן (Lam 4:5); וָאֶהְיֶה אֶצְלוֹ אָמוֹן (Isa 60:4); עַל צַד תֵּאָמַנָה (Est 2:20); בְּאָמְנָה אִתּוֹ (Prov 8:30), "bringing up a child."

וְאֶל הָאֹמְנִים אַחְאָב (Kgs 2 10:15), "his viziers."

וְאֶת הָאֹמְנוֹת אֲשֶׁר צִפָּה (Kgs 2 18:16), "the pillars."

מַעֲשֵׂה יְדֵי אָמָּן (Song 7:2), "artisan," "master."

אמץ

2. T-S Ar 5.50 [394]:[57] Judaeo-Arabic; Oriental square script; paper; 1 leaf; mutilated, badly stained, and rubbed; 22.1 x 14.1; 23 lines. *Kitāb al-Taysīr*, including בלת, בם, בנה, בנט, בסר, בעה, בעט, בעל, and בער. Parallel to KT 30v:5-31r:5/31r:9-31v:14.

There are very few differences from the text in the Firk. The Ebr. I 77 copy was used as the basis for the 2010 edition, except in the spelling of the citations in Aramaic under the root בעה, which were Hebraicized in this

copy. Because of the poor condition of the fragment, it is not possible to provide more detail.

[1r] ‏[לבלתי הקריב] לב[לתי עבד בם] לילא יכון כד[א]⁵⁸

‏[בם רק הבמות לא ס]רו רק בבמות ויקרא שמה

‏[במה אלבﬞע על במו]תיך חלל על במתי עב

‏[אל]כדי וקד דכר פי שפיים   בנה

5 ‏מי האיש אשר בנה ובנה את היכל יי אבנה לי

‏[ויבן] את נינוה לבית הנבנה והגזרה והבניה

‏חקיקתהא אלבניאן חסד יבנה ובניתי לדור

‏ודור גם נבנו עושי רשעה אלתבאת תבנית

‏זכר תבנית המשכן תבנית האולם אלצורה

10 ‏ואלהיה ויבן יי את הצלע צור בן בנים

‏בת בנות אולי אבנה ואבנה גם אנכי, אבן

‏ובנת בני הנביאים אלתלאמיד⁵⁹ בני האלהים

‏אוליא אללה בן קשת⁶⁰ בני אשפתו אלסהאם.

‏ובני רשף⁶¹ אלשראר ועיש על בניה תנחם

15 ‏בנאת נעש הילל בן שחר כוכב אלצבח

‏בן פרת יוסף בן פרת עלי [עין בנות צעדה]

‏[עלי שור אגצאן] מדושתי ובן גרני אלתבן בקרן

‏[בן שמן] בן חיל בן בליעל בן נעות המרדות דו [סמן]

‏[דו באס דו פֿסק] דו אעוגﬞאﬨ בת [בבל בת מצרים]

20 ⁶²[...]

[...]

[...]

[...]

[1v] ‏[וראיתן על הא]בנים אלמתבר והו אלמוצע אלדי

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58   2010 edition adds ‏וכדﬞא.

59   2010 edition reads ‏תלאמיד instead of ‏אלתלאמיד.

60   2010 edition reads ‏לא יבריחני בן קשת instead of ‏בן קשת.

61   2010 edition adds ‏יגביהו עוף.

62   See note 69, below..

יסקט פיה אלג̇נין מן בן ובני[ם אלפים בת יכיל אסם]

כיל   בנט אבנט זנאר   [בסר   ובוסר גומל]

יחמוס כגפן בסרו הו אללקח מן אלתמאר אי [אלדי לם]

5   י[נצ]ג̇ [הא]כל הבו[סר] אלחצרם בעה אם [תבעיון]

[בעיון] נבעו מצפוניו מג̇אנס ללסריאני

[ובעו] ודניאל בעה ודניאל על ובעה מענאה⁶³

[אלטלבה ותרג̇ו]ם ויבקש ובעא ומעני⁶⁴

אכר מים תבעה אש אלנפאכ̇את ואלחאלבאת אלתי

10   תציר פי אלמא ענד גליאנה נבעה בחומה נפך

פי אלחאיט שחין אבעבועות נפאכאת פי אלג̇סם

{בעט} [ויבעט פא̇בע̇ט למה]⁶⁵ תבעטון תסתכפון ותזדרון

ואלאבעאט הו אלגלו פי אלג̇הל   בעל בעלונו אדו'

אדונים ובעלה בעלו למואב כי יבעל בחור⁶⁶

15   יבעלוך בניך כי בועליך עושיך ולארצך

בעולה בעולת בעל וארצך תבעל כי⁶⁷

אנכי בעלתי בכם בעל פיפיות בעָליו עמו

חקיקתהא אלצחבה ואלאצחאב ואנכי בעלתי

[בכם] בדמת בהם וצקת באמרהם לגה פי [בחלה]

20   [...]בי⁶⁸

אלאצנאם ואלבעל ענד אלערב אלצנם ב[ער]

המבעיר את הבעירה דכרהא פי [...]

[1r] לְבִלְתִּי הַקְרִיב (Num 9:7); לְבִלְתִּי עֲבָד בָּם (Jer 34:9): "that it will not be so and so."

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63   2010 Edition reads מען מן מלכא, מען ודניאל בעא; ודניאל על ובעה וחברוהי ודניאל 'ובעו
     [ובעו] ודניאל בעה ודניאל על ובעה מענאה instead of.

64   2010 edition reads ומע' instead of ומעני.

65   2010 edition reads סמן פא̇בע̇ט. למה ויבעט, וישמן ישורון.

66   2010 edition adds בתולה.

67   2010 edition omits כי.

68   2010 edition reads שמות הבעלים בעל פעור; אכר ומע',.

בם

(Ezek וַיִּקְרָא שְׁמָהּ בָּמָה (Kgs 1 3:3); רַק בַּבָּמוֹת (Kgs 2 12:4); רַק הַבָּמוֹת לֹא סָרוּ 20:29), "places of worship."

עַל בָּמוֹתֵיךָ חָלָל (Sam 2 1:19); עַל בָּמֳתֵי עָב (Isa 14:14), "large rocks"; it has been mentioned under שְׁפָיִם.

בנה

אֶבְנֶה לִי (Jer 22:14); וּבָנָה אֶת הֵיכַל יי (Zech 6:12); מִי הָאִישׁ אֲשֶׁר בָּנָה (Deut 20:5); וְהַגִּזְרָה וְהַבִּנְיָה (Chr 1 22:19); לַבַּיִת הַנִּבְנֶה (Ezek 41:13): its real meaning is "to build." גַּם נִבְנוּ (Ps 89:5); וּבָנִיתִי לְדֹר וָדוֹר (Ps 89:3); חֶסֶד יִבָּנֶה (Mal 3:15), "to be established." עֹשֵׂי רִשְׁעָה

תַּבְנִית זָכָר (Chr 1 28:11), תַּבְנִית הַמִּשְׁכָּן (Exod 25:9); תַּבְנִית הָאוּלָם (Deut 4:16); "the shape," "the form." וַיִּבֶן יי אֶת הַצֵּלָע (Gen 2:22), "to form."

בָּנִים ,בַּת ,בָּנוֹת .בֵּן ,בָּנִים (Gen 30:3), "son and וְאִבָּנֶה גַם אָנֹכִי (Gen 16:2); אוּלַי אִבָּנֶה daughter." בְּנֵי הַנְּבִיאִים (Kgs 2 2:3), "disciples." בְּנֵי הָאֱלֹהִים (Gen 6:2), "men close to God." בְּנֵי אַשְׁפָּתוֹ (Lam 3:13), "arrows." לֹא יַבְרִיחֻנּוּ בֶן קָשֶׁת (Job 41:20); וּבְנֵי רֶשֶׁף יַגְבִּיהוּ עוּף (Job 5:7), "sparks." וְעַיִשׁ עַל בָּנֶיהָ תַנְחֵם (Job 38:32), "Ursa Minor." הֵילֵל בֶּן שָׁחַר (Isa 14:12), "the morning star." בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי עָיִן בָּנוֹת צָעֲדָה עֲלֵי שׁוּר (Gen 49:22), "branches." מְדֻשָׁתִי וּבֶן גָּרְנִי (Isa 21:10), "the straw."

בֶּן נַעֲוַת (Sam 1 25:17); בֶּן בְּלִיָּעַל (Sam 1 14:52); בֶּן חַיִל (Isa 5:1); בְּקֶרֶן בֶּן שָׁמֶן הַמַּרְדּוּת (Sam 1 20:30), "fat," "strong," "sinful," "crooked". [...][69]

[1v] וּרְאִיתֶן עַל הָאָבְנָיִם (Exod 1:16), "birthstool," i.e., the place where the child is born; it is derived from בֵּן and בָּנִים. בַּת יָכִיל אַלְפַּיִם (Kgs 1 7:26), name of a measure.

בנט

אַבְנֵט (Exod 29:9), "girdle."

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69 2010 edition reads: [בַּת בָּבֶל (Isa 47:1); בַּת מִצְרָיִם (Jer 46:11); בַּת דִּיבוֹן (Jer 48:18); בְּנוֹת עִירִי. (Ezek 27:6). בַּת אֲשֵׁרִים (Num 25:15); בַּת צוֹר (Kgs 2 19:21); בַּת צִיּוֹן (Lam 3:51) is the plural. וַיִּלְכְּדוּ בְּנֹתֶיהָ (Num 21:32); וְאֶת תַּעֲנַךְ וְאֶת בְּנֹתֶיהָ (Judg 1:27), "the cities." לַעֲלוּקָה שְׁתֵּי בָנוֹת (Prov 30:15): indirect term for night and day. בַּת הַיַּעֲנָה (Lev 11:16), "the ostrich."]

בסר

וּבֹסֶר גֹּמֵל (Isa 18:5); יַחְמֹס כַּגֶּפֶן בִּסְרוֹ (Job 15:33), is "the pollen," i.e., what has not become ripe. הָאֹכֵל הַבֹּסֶר (Jer 31:29), "unripe and sour grapes."

בעה

וּבְעוּ (Isa 21:12); אִם תִּבְעָיוּן בְּעָיוּ (Obad 1:6); similar to Aramaic נִבְעוּ מַצְפֻּנָיו (Dan 2:13); וְדָנִיֵּאל בְּעָה (Dan 2:49); וְדָנִיֵּאל עַל וּבְעָה (Dan 2:16); its meaning is "to request," and the *targum* of וַיְבַקֵּשׁ is וּבְעָא.

Another meaning: מַיִם תִּבְעֶה אֵשׁ (Isa 64:1), "the bubbling and the evaporating" that develops in water when boiling. נִבְעֶה בְחוֹמָה (Isa 30:13), "a blast in the wall." שְׁחִין אֲבַעְבֻּעֹת (Exod 9:10), "swellings in the body."

בעט

לָמָה תִבְעֲטוּ (Deut 32:15), "he became fat and exceeded." וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט (Cf. 1 Sam 2:29), "you scorn and rebuke." <In Arabic> exceeding (*'ibʿāṭ*) is being excessive in ignorance.

בעל

כִּי יִבְעַל (Chr 1 4:22); בָּעֲלוּ לְמוֹאָב (Deut 24:1); וּבְעָלָה (Isa 26:13); בְּעָלוּנוּ אֲדֹנִים (Isa 62:4); וּלְאַרְצֵךְ בְּעוּלָה (Isa 54:5); כִּי בֹעֲלַיִךְ עֹשַׂיִךְ (Isa 62:5); בָּחוּר בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ (Jer 3:14); כִּי אָנֹכִי בָּעַלְתִּי בָכֶם (Gen 20:3); וְאַרְצֵךְ תִּבָּעֵל (Isa 62:4); בְּעֻלַת בַּעַל (Exod 22:14); its real meaning is "the owner" and "the owners." פִּיפִיּוֹת (Isa 41:15); בְּעָלָיו עִמּוֹ אָנֹכִי בָּעַלְתִּי בָכֶם (Jer 3:14), "I became tired of them and weary of being their master"; a variant of בָּחֲלָה בִי (Zech 11:8).

[…][70] "the idols"; בַּעַל in Arabic is *ṣanam* ("idol").

בער

הַמַּבְעִיר אֶת הַבְּעִירָה (Exod 22:5), <in the *Book of Hebrew Roots*, Abū-l-Walīd> referred to it […].[71]

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70   2010 edition reads: Another meaning is בַּעַל פְּעוֹר (Deut 4:3); שְׁמוֹת הַבְּעָלִים (Hos 2:19).

71   2010 edition reads: [in the fourth definition of this root, which is "to let cattle graze freely"; however, it is not derived from that, but from the first, which is "to set on fire"].

3. T-S NS 302.4 [6365]: 17 × 12.7; 15 lines with catchword and marginalia; paper; 1 leaf; slightly torn, rubbed; semi-cursive script with sporadic Arabic vocalization; Judaeo-Arabic, Hebrew. *Kitāb al-Taysīr*, including חבק, חבל, חבר, and חבש. Parallel to KT 62v:4-17/62v:17-63r:13.

This fragment is quite similar to copies ב (Firk Ebr-Ar II 619 + II 629 + II 452), ג (Firk Ebr-Ar II 620 + II 629 + II 268), and מ (Firk Ebr-Ar II 336) in the 2010 edition.[72] Under the root חבר the inclusion of Isa 53:5 and its definition is notable; this diverges from the reading in the 2010 edition, as other readings in the section from the 2010 edition show.

אוֹן; חבלי[ה]ן תשלחנה, אלחֹבֹל וֹהֹ[ן צד] אלעקר

ומעני[73] אכר [בטר]ם יבוא חבל לה צירים

וחבלים חבל[י יו]לדה חבלי שאו[ל א]למכאץ ואלאוגאע

ומעני[74] אכר רב החובל מלחיך וחבליך[75] כי

בתחבולות תעשה לך[76] ונבון תחבולות יקנה 5

ותחבולות[77] רשעים אלתדביר ואלראי ואלמשורה.

חבק   עת לחבוק את חובקת

בן הכסיל חובק את ידיו חבקו אשפתות

וימינו תחבקנ[י] ועת לרחוק מחבק ותחבק

חק נכריה אלמעאאנקה. 10

חבר   חבורה תחת חבורה נמקו חבורותי

[ובח]בורתו הרפא לנו אלגראחה ואלכדש[78] ונמר

[חב]רברותיו נֹקֹטֹהֹ ומעני[79] אכֹר כל אלה חברו

מקצה בחוברת וארח לחברה חבור עצבים

אפרים וחברת את חמש היריעות אתחבר 15

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72   For a description of all of the fragments, see the introduction to KT, pp. 46–58.

73   2010 edition reads ומע׳.

74   2010 edition reads ומע׳.

75   2010 edition adds זעקת חובליך.

76   2010 edition adds מלחמה.

77   2010 edition reads תחבולות.

78   2010 edition omits [ובח]בורתו הרפא לנו אלגראחה ואלכדש.

79   2010 edition reads ומע׳.

[1v]   יהוש[פט ול]קץ ימים יתחב[רו] כהתחברך עם

אחזיהו היחברך כסא הוות [חבר] אני וחברי

גנבים יכ[רו] ע[ל]יו חברים לעמת מחברתו חבר

כהנים אלצّחֹבَה ואלצّחַאּבַה 80 וَ[אל]כّלَטׄה ועצים

5   למחברת לדלתות השערים ו[ל]מחברות אלעّקוד

ובית חבר וחובר חבר חובר חברים מחכם

עמדי נא בّחَבֿריך אלرقא ואלעّזאים ופّסّר

איצّא פי ובית חבר ובית אלאשّתראךّ

חבש   בחבלים חבושים וחבשת

10   להם מגבעות ואחבשך בשש ויחבוש את

חמורו פّארّךّ חבوש עליך סוף חבוש לראשי

מبّכّי נהרות חבש אלשّד ואלمّנّע. ומע' אّכّר

קّرّيבֿ מّן הّדּא ולّنّשّברّת לא חבשّתם יّכّא[ّيּב]

ויّחّבّש לّחّבّוש לّנّשّברّי לّב ביّום חّבّوש יי

15   ומّחّבّש לّעّצّבّותّם ולّא חّבّשّ[ו] מّ/ 81 אלّגّבّר ומّעّنّי 82

          אّכّر

[1r] חֶבְלֵיהֶן תְּשַׁלַּחְנָה (Ps 7:15); יְחַבֶּל אָוֶן (Job 39:3), "pregnancy," is the antonym of עָקָר ("sterility").

Another meaning: בְּטֶרֶם יָבוֹא חֵבֶל לָהּ (Isa 66:7); צִירִים וַחֲבָלִים (Isa 13:8); חֶבְלֵי שְׁאוֹל (2 Sam 22:6), "labor pains and suffering." חֶבְלֵי יוֹלֵדָה (Hos 13:13);

Another meaning: רַב הַחֹבֵל (Jon 1:6); מַלָּחַיִךְ וְחֹבְלָיִךְ (Ezek 27:27); כִּי בְתַחְבֻּלוֹת תַּעֲשֶׂה לְּךָ (Prov 24:6); וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה (Prov 1:5); תַּחְבֻּלוֹת רְשָׁעִים מִרְמָה (Prov 12:5), "command, opinion, counsel."

חבק

עֵת לַחֲבוֹק (Qoh 4:5); הַכְּסִיל חֹבֵק אֶת יָדָיו (Qoh 3:5); אַתְּ חֹבֶקֶת בֵּן (Kgs 2 4:16); וְעֵת לִרְחֹק מֵחַבֵּק (Qoh 3:5); וִימִינוֹ תְּחַבְּקֵנִי (Song 2:6); חִבְּקוּ אַשְׁפַּתּוֹת (Lam 4:5); וּתְחַבֵּק חֵיק נָכְרִיָּה (Prov 5:20), "embrace."

חבר

וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ (Isa 53:5); נָמַקּוּ חַבּוּרֹתָי (Ps 38:6); חַבּוּרָה תַּחַת חַבּוּרָה (Exod 21:25), "injury, lesion."

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80   2010 edition omits ואלצّחَאּבַה.

וְנָמֵר חֲבַרְבֻּרֹתָיו (Jer 13:23), "dot."

Another meaning: כָּל אֵלֶּה חָבְרוּ (Gen 14:3); מִקְצָה בַחֹבָרֶת (Exod 26:4); וָאֶרֶח (Exod
26:9); כְּהִתְחַבֶּרְךָ [1v] (Cf. Dan 11:6); וּלְקֵץ שָׁנִים יִתְחַבָּרוּ (2 Chr 20:35); אֶתְחַבַּר יְהוֹשָׁפָט (Exod חָבוּר עֲצַבִּים אֶפְרָיִם (Hos 4:17); וְחִבַּרְתָּ אֶת חֲמֵשׁ הַיְרִיעֹת (Exod 26:4); לְחֶבְרָה (Job 34:8);
וְחַבְרֵי (Ps 119:63); חָבֵר אָנִי (Ps 94:20); הֵיְחָבְרְךָ כִּסֵּא הַוֹּות (2) Chr 20:37); עִם אֲחַזְיָהוּ
חָבֵר (Exod 28:27); לְעֻמַּת מַחְבַּרְתּוֹ (Job 40:30); יִכְרוּ עָלָיו חַבָּרִים (Isa 1:23); גַּנָּבִים
כֹּהֲנִים (Hos 6:9), "friendship, friends, relationship."

לְדַלְתוֹת הַשְּׁעָרִים וְלַמְחַבְּרוֹת (1) Chr 22:3); וְעֵצִים לַמְחַבְּרוֹת (2) Chr 34:11),
"necklaces."

עָמְדִי (Ps 58:6); חוֹבֵר חֲבָרִים מְחֻכָּם (Deut 18:11); וְחֹבֵר חָבֶר (Prov 21:9); וּבֵית חָבֶר
נָא בַחֲבָרַיִךְ (Isa 47:12), "witchcraft, spells."

In וּבֵית חָבֶר (Prov 21:9), it has been interpreted also as "and a community
house."

חבש

וְאַבְנֵט בַּשֵּׁשׁ (Exod 29:9); וְחָבַשְׁתָּ לָהֶם מִגְבָּעֹת (Exod 29:9); בַּחֲבָלִים חֲבֻשִׁים (Ezek 27:24);
סוּף חָבוּשׁ (Ezek 24:17); פְּאֵרְךָ חֲבוֹשׁ עָלֶיךָ (Gen 22:3); וַיַּחֲבֹשׁ אֶת חֲמֹרוֹ (Ezek 16:10);
לְרֹאשִׁי (Jon 2:6); מִבְּכִי נְהָרוֹת חִבֵּשׁ (Job 28:11), "pressure, impede."

Another meaning, related the former: וְלַנִּשְׁבֶּרֶת לֹא חֲבַשְׁתֶּם (Ezek 34:4);
וּמְחַבֵּשׁ (Isa 30:26); בְּיוֹם חֲבֹשׁ יי (Isa 61:1); לַחֲבֹשׁ לְנִשְׁבְּרֵי לֵב (Job 5:18); יַכְאִיב וְיֶחְבָּשׁ
לְעַצְּבוֹתָם (Ps 147:3); וְלֹא חֻבָּשׁוּ (Isa 1:6), mean "coerce."[83]

Another meaning:

4. T-S Ar 31.137 [3044]: Judaeo-Arabic, Hebrew phrases; Oriental
square script; paper; 1 leaf; 17.5 x 13.5; 15 lines. *Kitāb al-Taysīr*, including
כפף, כפה, כפל, כפן, כפס, and כפר. Parallel to KT 109:15-109v:10/109v:11-110:6.

This fragment is quite close to the copies א׳ (Firk Ebr-Ar I 4603 + I
2668 + I 2667) and ה׳ (Firk Ebr-Ar I 4511 + I 2614 + I 2840 + I 2841 + II 628 +
I 2410 + II 468 + I 2637) in the 2010 edition.[84] Under the root כפה, certain

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81   2010 edition reads ומענאה.

82   2010 edition reads ומע׳.

83   As in the 2010 edition, the original reads אלגֹּבר, which could be interpreted
      as "reestablishment" from the context.

divergences from the reading in the 2010 edition are notable, as already shown by the readings in the apparatus, which are included here in a note.

[1r] אסתכף אי מא אחמל אליה פי כפי ותקול אלערב

אסתכפֿף אלסאיל אדא בסט כפֿהֿ סאילאֿ.

כפה   בסתר[85]   יכפה אף יקלב

אלגצב ויזילה[86] מגאנס לקול אלאואיל כופין את

5   הסל לפני האפרוחים שיעלו ושירדו־ בשבת[87] ויסמי[88]

אלמצרוע נכפה ויחסן דגֿא אן פסֿר[89] יכפה אף

יקהרה ויגלבה[90] מן קולהם כופין אותו להוציא

אי יקהרהֿ עלי הדא ואיצֿא אין האיש כופה

את אשתו ואיצֿא כופה לעשות בצמר

10   כפל   וכפלת את היריעה

ותצֿאעף יהיה כפול מצֿאעֿף ותכפל חרב

שלישיתה בכפל רכבו[91] כפלים בכל חטאתיה

כפלין ואלכפל אלצֿעף כפן

כפנה שרשיה אליו[92] חשרת ערוקהא אליה

15   לשוד ולכפן תשחק[93] בחסר ובכפן אלגוע ה'

[1v] כפס   וכפיס מעץ יעננה קיל

אלאגֿר   כפר   וכפרת אותה

מבית ומחוץ בכופר כפר אליהוד והו אלחמ[ר]

ומעני אכר וכפר אהרן כפר לעמך כי יום

84   For a description of all of these fragments, see the introduction to KT, pp. 46–58.

85   2010 edition reads מתן בסתר instead of בסתר.

86   2010 edition reads וזילה instead of ויזילה.

87   2010 edition adds אי יקלבון.

88   2010 edition reads ויסמון instead of ויסמי.

89   2010 edition reads תפסיר instead of דגֿא אן פסֿר.

90   2010 edition reads יקהר אלגצב ויקהרה instead of יקהרה ויגלבה.

91   2010 edition reads בכפל רסנו instead of שלישיתה בכפל רכבו.

92   2010 edition reads עליו instead of אליו.

93   2010 edition omits תשחק.

94   2010 edition adds הוא.

כפורים⁹⁴ אסתגפאר וגפראן אכפרה פניו אסכן 5

גצבה וכפר בריתכם ינקץ⁹⁵ ויחל לא תוכלי

כפרה נקצהא ופסכהא כופר נפשו אם כפר

יושת עליו⁹⁶ נתתי כפרך פדא ודיה ומע' אכّ

וכפר העמונה נלינה בכפרים קריה וקרא⁹⁷ {ואלכפר}

ענד אלערב בפתח אלכאף אלקריה ומעני⁹⁸ אכّ 10

אשכול הכופר כפרים עם נרדים קיל אלכאפור

וקיל דהן אלחנא והו מן אלטיב כפיר ותנין

אסד סחרי תרשיש וכל כפריה אגלאהא⁹⁹

ועשית כפורת גטא וגשא דק ככפור כפור

כאפר יפזר אלדמק והו אלתלג מע אלריח {ולכפורי} 15

הזהב

[1r] [It had been said that אַכַּף לֵאלֹהֵי מָרוֹם (Mic 6:6) is derived from עַל כַּף אַהֲרֹן (Cf. Exod 29:24) and means "what] I carry in my hand," i.e., "What I shall carry in the palm of my hand?" Arabs say *istakaff as-sā'il* when someone holds out his hand to beg.

כפה

מַתָּן בַּסֵּתֶר יִכְפֶּה אָף (Prov 21:14), "to reverse and to put away the rage"; similar to the sages' maxim כּוֹפִין אֶת הַסַּל לִפְנֵי הָאֶפְרוֹחִים שֶׁיַּעֲלוּ וְיֵרְדוּ in *Shabbat* (2:18), i.e., "they reverse"; and they also called the epileptic נִכְפֶּה. The best interpretation for יִכְפֶּה אָף (Prov 21:14) is "he conquered and forced the rage," from the (sages') maxim כּוֹפִין אוֹתוֹ לְהוֹצִיא (*Ketubot* 7:9), i.e., "they forced him," and also כּוֹפָה לַעֲשׂוֹת בַּצֶּמֶר (t. *Ketubot* 5:5) and אֵין הָאִישׁ כּוֹפֶה אֶת אִשְׁתּוֹ (t. *Ketubot* 5:5) (*Ketubot* 5:5).

כפל

וְכָפַלְתָּ אֶת הַיְרִיעָה (Exod 26:9), יִהְיֶה כָפוּל (Exod 28:16), "you will double." (Exod 28:16),

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95   2010 edition reads וינקְ.

96   2010 edition omits עליו.

97   2010 edition reads וקרי.

98   2010 edition reads ומע'.

99   2010 edition omits אגלאהא.

כְּפָלִים בְּכָל חַטאֹתֶיהָ (Job 41:5); בְּכֶפֶל רִסְנוֹ (Ezek 21:19); וְתִכָּפֵל חֶרֶב "reduplicated." (Isa 40:2), "doubles"; and (in Arabic) *kifl* is doubled.

כפן

כָּפְנָה שָׁרָשֶׁיהָ עָלָיו (Ezek 17:7), "it stretched its root towards him."

לְשׁד וּלְכָפָן (Job 5:22); בְּחֶסֶר וּבְכָפָן (Job 30:3), "hunger."

כפס

וְכָפִיס מֵעֵץ יַעֲנֶנָּה (Hag 2:11); it has been said "baked brick."

כפר

וְכָפַרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר (Gen 6:14), "bitumen from Judea"; it is pitch.

Another meaning: וְכִפֶּר אַהֲרֹן (Exod 30:10); כַּפֵּר לְעַמְּךָ (Deut 21:8); כִּי יוֹם כִּפֻּרִים הוּא (Lev 23:28), "expiation and forgiveness."

אֲכַפְּרָה פָנָיו (Gen 32:21), "I will calm his rage." וְכֻפַּר בְּרִיתְכֶם (Isa 28:18), "it is eliminated, it is annulled." לֹא תוּכְלִי כַּפְּרָהּ (Isa 47:11), "he eliminated it, he cancelled it."

נָתַתִּי כָפְרְךָ (Isa 43:3), אִם כֹּפֶר יוּשַׁת (Exod 21:30); כֹּפֶר נַפְשׁוֹ (Exod 30:12); "rescue, blood money."

Another meaning: וּכְפַר הָעַמֹּנָה (Josh 18:24); נָלִינָה בַּכְּפָרִים (Song 7:12), "village and villages"; in Arabic *kafr* with *fatḥa* in *kaf* is "village."

Another meaning: כְּפָרִים עִם נְרָדִים (Song 4:13); אֶשְׁכֹּל הַכֹּפֶר (Song 1:14); "camphor" has been suggested, as has "cream of privet," which is a perfume.

כְּפִיר וְתַנִּין (Ps 91:13), "lion."

וְסֹחֲרֵי תַרְשִׁישׁ וְכָל כְּפִרֶיהָ (Ezek 38:13), "its important people."

וְעָשִׂיתָ כַּפֹּרֶת (Exod 25:17), "covering, layer."

דַּק כַּכְּפֹר (Exod 16:14); כְּפוֹר כָּאֵפֶר יְפַזֵּר (Ps 147:16), "snowstorm," which is snow with wind.

וְלִכְפוֹרֵי הַזָּהָב (1 Chr 28:17) […].[100]

5. T-S Ar 31.105 [3012]: Judaeo-Arabic, Hebrew phrases; Oriental semi-cursive script; paper; 1 leaf; mutilated; 17.3 x 13.3; 17 lines. *Kitāb al-Taysīr*,

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100   2010 edition reads וְלִכְפוֹרֵי הַזָּהָב בְּמִשְׁקָל לִכְפוֹר וּכְפוֹר (Chr 1 28:17), "drawer and drawers."

including תמה, תמז, תמך, תמל, תמר, תנה, תנך, תנר, תעב, and תעה. Parallel to KT 287v:13-288:10/288:11-288v:8.

The divergences from the reading are so insignificant that they cannot be related to any other specific copy.

תתמה על החפץ ויתמהו האנשים והתמהו[101] תמהו ובתמהון לבב חשתי ולא התמהמהתי אם יתמהמה חכה לו ולא יכלו להתמהמה עד התמהמהם ויתמהמה ויחזיקו הו אלחירה ואלתוקף ואלאבטא תמז מבכות את התמוז יעני ותן דו עינין   כאן יכרג̇ מנהמא אלמא בצ̇רב מן אלחיל תמך תמכת בי אף תמכתיך תמכו פלך תמכו בידם בי תמכה ימינך תמוך אשורי מתמוך בשחד ותמכיה מאֶשֶׁר אתה תומיך גורלי אלצ̇בט ואלאמסאך אתמך בו מתל אחזיק בו[102] מתל החזקתיך תמל גם תמול גם היום תמול בואך מאתמול   שלשום ואתמול עמי[103] מענאה אמס כאן שעבי יקאום אלעדו ת[מר]   דמתה לתמר צדיק כתמר כפות [ת]מרים עיר התמרים כתומר מקשה [יושבת תח]ת תומר כרובים ותומרים כתימרות [עשן ותימורים אל] אליו נכלה ונכّיل תנה

[1r]

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גם כי יתנו גוים שם יתנו צדקות יי חקיק'[104] אלתסביח לתנות לבת יפתח הו אלנדב ואלרתא ומעני[105] אכר התנו אהבים אתנה המה לי אתנן זונה כי מאתנן זונה סחרה ואתננה וכל אתנניה ישרפו באש עטّיّה אלאזّאניה וג̇עלהא תנך על תנוך אזנם תנוך אוזן אהרן שחמה   אלאדן תנר תנור וכירים ובתנוריך הו אלתנّור

[1v]

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101   2010 edition reads התמהו.

102   2010 edition adds אף תמכתיך.

103   2010 edition omits עמי.

104   2010 edition reads חקיקתהא.

105   2010 edition reads ומע'.

תעב כי נתעב דבר המלך כנצר נתעב

נתעב ונאלח תעבוני רחקו ממני

10   תעבוני כל מתי סודי ותעבוני שלמותי לא תתעב

אדומי התעיבו עלילה הו אלבֿרה ואלאסתקדֿאר

ואלאסתהגֿאן תעה תעה לבבי כצאן תעינו

תעיתי כשה   אובד תעו מבטן ובשכר

תעו תעו במדבר ותלך ותעע אל ת[תע בנ]תיבות[יה]

15   תועה בשדה כי התעיתם¹⁰⁶ בנפש ה[תעו אותי אלהים]

ויתע מנשה את יהודה עמי מאשר[יך מתעים]

ורסן מתעה הו אלצֿלאל ואל[אצֿלאל]

אם יְתְמַהְמַהּ (Ps 119:60); חַשְׁתִּי וְלֹא הִתְמַהְמָהְתִּי (Deut 28:28); וּבְתִמְהוֹן לֵבָב [1r]
(Judg 3:26); עַד הִתְמַהְמְהָם (Exod 12:39); וְלֹא יָכְלוּ לְהִתְמַהְמֵהּ (Hag 2:3); חַכֵּה לוֹ
וַיִּתְמַהְמָהּ וַיַּחֲזִיקוּ (Gen 19:17) is "perplexity, interruption, delay."

תמז

מְבַכּוֹת אֶת הַתַּמּוּז (Ezek 8:14): it refers to a small idol equipped with eyes
that shoot water using some kind of trick.

תמך

תָּמְכוּ בְיָדָם (Prov 31:19); אַף תְּמַכְתִּיךָ (Isa 41:10); תָּמְכוּ פָלֶךְ (Ps 41:13); תָּמַכְתָּ בִּי
(Cf. Exod 17:12); בִּי תָּמְכָה יְמִינֶךָ (Ps 63:9); תָּמֹךְ אֲשֻׁרַי (Ps 17:5); מִתְמֹךְ בַּשֹּׁחַד (Isa
33:15); אֶתְמָךְ (Ps 16:6), "hold, grasp." אַתָּה תּוֹמִיךְ גּוֹרָלִי (Prov 3:18); וְתֹמְכֶיהָ מְאֻשָּׁר
הֶחֱזַקְתִּיךָ (Isa 42:1), identical to אֲחַזִיק בּוֹ,¹⁰⁷ identical to בּוֹ.

תמל

מֵאִתְמוֹל (2 Sam 15:20); תְּמוֹל בֹּאֶךָ (Exod 5:14; 1 Sam 20:27); גַּם תְּמוֹל גַּם הַיּוֹם
שִׁלְשֹׁם (1 Sam 10:11); וְאֶתְמוּל עַמִּי (Mic 2:8): it means "yesterday my people"
opposed the enemy.

תמר

עִיר (Lev 23:40); כַּפֹּת תְּמָרִים (Song 7:8); צַדִּיק כַּתָּמָר (Ps 92:13); דָּמְתָה לְתָמָר
יוֹשֶׁבֶת תַּחַת (Jer 10:5); כְּתֹמֶר מִקְשָׁה (Deut 34:3; Judg 3:13; 2 Chr 28:15); הַתְּמָרִים

106   2010 edition reads התעים.
107   2010 edition adds אַף תְּמַכְתִּיךָ (Isa 41:10).

וְתִמֹרִים אֶל (Song 3:6); כְּתִמֹרוֹת עָשָׁן (Ezek 41:18); כְּרוּבִים וְתִמֹרִים תֹּמֶר (Judg 4:5); אֵילָיו (Ezek 40:31), "palm tree and palm grove."

תנה

[1v] שָׁם יְתַנּוּ צִדְקוֹת יי (Judg 5:11): its real meaning is "praise." גַּם כִּי יִתְנוּ גוֹיִם (Cf. Hos 8:10); לְתַנּוֹת לְבַת יִפְתָּח (Judg 11:40) is "cry, lament."

Another meaning: אֶתְנָן זוֹנָה (Hos 2:14); אֶתְנָה הֵמָּה לִי (Hos 8:9); הִתְנוּ אֲהָבִים וְכָל (Isa 23:18); סַחְרָהּ וְאֶתְנַנָּהּ (Mic 1:7); כִּי מֵאֶתְנַן זוֹנָה (Deut 23:19; Mic 1:7); אֶתְנַנֶּיהָ יִשָּׂרְפוּ בָאֵשׁ (Mic 1:7), "the payment to the harlot, the deal made with her."

תנך

עַל תְּנוּךְ אֹזֶן אַהֲרֹן (Exod 29:20), "the earlobe." עַל תְּנוּךְ אָזְנָם (Lev 8:24);

תנר

תַּנּוּר וְכִירַיִם (Lev 11:35); וּבְתַנּוּרֶיךָ (Exod 7:28), is "bread oven."

תעב

נִתְעָב וְנֶאֱלָח (Job 15:16); כְּנֵצֶר נִתְעָב (Isa 14:19); כִּי נִתְעָב דְּבַר הַמֶּלֶךְ (1 Chr 21:6); תְּעֵבוּנִי כָּל מְתֵי סוֹדִי (Job 19:19); וְתִעֲבוּנִי שַׁלְמוּתִי (Job 30:10); תִּעֲבוּנִי רָחֲקוּ מֶנִּי (Job 9:31); הִתְעִיבוּ עֲלִילָה (Deut 23:8); לֹא תְתַעֵב אֲדֹמִי (Ps 14:1) is "loathing, disgust, disdain."

תעה

תָּעוּ (Ps 119:176); תָּעִיתִי כְּשֶׂה אֹבֵד (Isa 53:6); כַּצֹּאן תָּעִינוּ (Isa 21:4); תָּעָה לְבָבִי (Ps 58:4); וּבַשֵּׁכָר תָּעוּ (Isa 28:7); תָּעוּ בַמִּדְבָּר (Ps 107:4); וַתֵּלֶךְ וַתֵּתַע (Gen 21:14); מִבֶּטֶן כִּי הִתְעֲתֵם בְּנַפְשֹׁתֵיכֶם (Gen 37:15); תֹעֶה בַּשָּׂדֶה (Prov 7:25); אַל תֵּתַע בִּנְתִיבוֹתֶיהָ (Gen 42:20); עַמִּי מְאַשְׁרֶיךָ (2 Chr 33:9); וַיֵּתַע מְנַשֶּׁה אֶת יְהוּדָה (Gen 20:13); הִתְעוּ אֹתִי אֱלֹהִים מַתְעִים (Isa 3:12); וְרֶסֶן מַתְעֶה (Isa 30:28) is "lost, missing."