Amarigna & Tigrigna Qal Roots of Hebrew Language

The Hebrew Language's Not So Distant African Linguistic Roots

Legesse Allyn

Amarigna and Tigrigna Qal
Roots of Hebrew Language

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Cover image: Map of Israel's location relative to Ethiopia and Eritrea

Introduction

This book talks about the relationship between the world's ancient languages of Amarigna, Tigrigna and Hebrew. According to Legesse Allyn's exhaustive 25-year research, he has determined that Amarigna and Tigrigna are said to precede the ancient Egyptian civilization. The author has taken a step further towards the Vedic philosophy, which is surmised in the Sanskrit phrase " Vasudhaiva Kutumbam," which means, "The world is one family."

Before we go any further, it is important to understand what Legesse has already accomplished...

Legesse has shown, that the hieroglyphic language has lived on intact outside of Egypt, among the people who inhabited the very lands that gave birth to the Egyptian civilization, the lands which are now known as Ethiopia and Eritrea. The hieroglyphic languages of Amarigna and Tigrigna are still widely used and spoken in Ethiopia and Eritrea today. The author has successfully re-interpreted the Rosetta Stone with his knowledge of Amarigna and Tigrigna much to the disbelief and astonishment of the scholars.

A pattern emerging out of his research is that, scholars have repeatedly ignored the history of the African region and its influence on the greatest civilizations of the world. The National Geographic Genographic Project's report on migration of humans from Africa and the claims of death of the Egyptian hieroglyphic language, when it was not, all point in the same direction.

In this regard it is pertinent to quote Dr. Fikre Tolossa, a renowned Ethiopian playwright and author, "If Legesse's discovery is real, it is phenomenal and revolutionary. Its impact on the study of hieroglyphs, Amharic and Tigrigna languages, as well as on the history of Egypt, Ethiopia, and Eritrea, is tremendous. Even the skeptics will have to examine it before they decide to reject or accept it." The author's claims are strong and need to be definitely examined before arriving at any conclusions at all!

The roots of Hebrew words, along with those of most other languages in the world, can be traced to the ancient Egyptian hieroglyphic language and the Ethiopian/Eritrean Amarigna and Tigrigna languages. Like all of Legesse Allyn's "Roots of" books, this book depends heavily upon standard etymologies of words and names as listed in Doug Harper's Online Etymology Dictionary (www.etymonline.com).

Etymologies can be simply defined as history of words, but Etymonline.com describes it best, "Etymologies are not definitions; they're explanations of what our words meant 600 or 2,000 years ago. Think of it as looking at pictures of your friends' parents when they were your age... These are histories of words only, not things or ideas. The modern word for something might have replaced old, forgotten words for the same object or concept... "

This book is a work in progress. He has endeavored to cover many basic words in Hebrew, but with so many Hebrew words it is by no means complete and it's anybody's guess as to what it takes to accomplish a task such as this. A book of this nature requires in-depth understanding of evolution of changes in sound between languages. Care and effort have been taken to ensure that this book is not too technical in terms of detail of information.

The book makes a case for a light reading and at the same time can be of use for a serious academic exercise, too. Related words have been taken from a wide variety of family of languages. And two hieroglyphs representing each root word have been included, so that you can see real words from the root words that have been found in ancient Egyptian artifacts, in tombs and on monuments up to 5100 years ago. I sincerely hope that this book aids you in your pursuit of knowledge. Thank you!

Ramya Karlapudi, New Delhi, India

CONCEPT OF THE PHYSICAL WORLD

"har"

ORIGINATED AS:
gara (ጋራ) mountain (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

הַר

har - mountain, hill (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
hill (n.) (English)

culmen - "top, summit" (see below)

hill (n.)
Old English hyll "hill," from Proto-Germanic *hulni- (cognates: Middle Dutch hille, Low German hull "hill," Old Norse hallr "stone," Gothic hallus "rock," Old Norse holmr "islet in a bay," Old English holm "rising land, island"), from Proto-Indo-European root *kel- (4) "to rise, be elevated, be prominent; hill" (cognates: Sanskrit kutam "top, skull;" Latin collis "hill," columna "projecting object," culmen "top, summit," cellere "raise," celsus "high;" Greek kolonos "hill," kolophon "summit;" Lithuanian kalnas "mountain," kalnelis "hill," kelti "raise").

"yabal"

ORIGINATED AS:
fera (ፈራ) produce fruit (v-perf.) (Amarigna)
fryat (ፍርያት) produce (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

יְבוּל

yabal - "produce " (v.) (Hebrew)
also see: buwl - "produce " (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
field (n.) (English)

pele - "to spread" (see below)

field (n.)
Old English feld "plain, pasture, open land, cultivated land" (as opposed to woodland), also "a parcel of land marked off and used for pasture or tillage," probably related to Old English folde "earth, land," from Proto-Germanic *felthuz "flat land" (Cognates: Old Saxon and Old Frisian feld "field," Old Saxon folda "earth," Middle Dutch velt, Dutch veld Old High German felt, German Feld "field," but not found originally outside West Germanic; Swedish fält, Danish felt are borrowed from German; Finnish pelto "field" is believed to have been adapted from Proto-Germanic). This is from Proto-Indo-European *pel(e)-tu-, from root *pele- (2) "flat, to spread" (see plane (n.1)). The English spelling with -ie- probably is the work of Anglo-French scribes (compare brief, piece).

"eyl"

ORIGINATED AS:
ayal (አያል) dominant (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

אֵיל

eyl - mighty one (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
shore (n.) (English)

(s)ker - "to cut" (see below)

shore (n.)
"land bordering a large body of water," c.1300, from an Old English word or from Middle Low German schor "shore, coast, headland," or Middle Dutch scorre "land washed by the sea," all probably from Proto-Germanic *skur-o- "cut," from Proto-Indo-European *(s)ker- (1) "to cut" (see shear (v.)).

According to etymologists originally with a sense of "division" between land and water. But if the word began on the North Sea coast of the continent, it might as well have meant originally "land 'cut off' from the mainland by tidal marshes" (compare Old Norse skerg "an isolated rock in the sea," related to sker "to cut, shear"). Old English words for "coast, shore" were strand (n.), waroþ, ofer. Few Indo-European languages have such a single comprehensive word for "land bordering water" (Homer uses one word for sandy beaches, another for rocky headlands). General application to "country near a seacoast" is attested from 1610s.

"mayim"

ORIGINATED AS:
may (ማይ) water (n.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
מַיִם
mayim - water (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
water (n.) (English)

wed - "water, wet" (see below)

water (n.)
Old English wæter, from Proto-Germanic *watar (cognates: Old Saxon watar, Old Frisian wetir, Dutch water, Old High German wazzar, German Wasser, Old Norse vatn, Gothic wato "water"), from Proto-Indo-European *wod-or, from root *wed- (1) "water, wet" (cognates: Hittite watar, Sanskrit udrah, Greek hydor, Old Church Slavonic and Russian voda, Lithuanian vanduo, Old Prussian wundan, Gaelic uisge "water;" Latin unda "wave").

"tseˈel"

ORIGINATED AS:
dur (ዱር) wood, jungle, forest (noun) (Amarigna/Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
צֶאֱל

tseˈel - shady tree (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
tree (n.) (English)

deru - "oak" (see below)

tree (n.)
Old English treo, treow "tree" (also "timber, wood, beam, log, stake"), from Proto-Germanic *treuwaz-
(cognates: Old Frisian tre, Old Saxon trio, Old Norse tre, Gothic triu "tree"), from Proto-Indo-European
*drew-o-, from *deru- "oak" (cognates: Sanskrit dru "tree, wood," daru "wood, log;" Greek drys "oak,"
drymos "copse, thicket," doru "beam, shaft of a spear;" Old Church Slavonic drievo "tree, wood;"
Serbian drvo "tree," drva "wood;" Russian drevo "tree, wood;" Czech drva; Polish drwa "wood;"
Lithuanian derva "pine, wood;" Old Irish daur, Welsh derwen "oak," Albanian drusk "oak"). This is from
Proto-Indo-European *drew-o-, a suffixed form of the root *deru- "to be firm, solid, steadfast" (see true),
with specialized sense "wood, tree" and derivatives referring to objects made of wood.

Strong's Hebrew Lexicon
#6628 tseˈel tseh'-el from an unused root meaning to be slender; the lotus tree:--shady tree.
http://www.eliyah.com/cgi-bin/strongs.cgi?file=hebrewlexicon&isindex=6628

"shemesh"

ORIGINATED AS:
TS'eheyama (ፀሐያማ) sunny (adj.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
שֶׁמֶשׁ
shemesh - sun (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
sun (n.) (English)

s(u)wen - "to shine; sun" (see below)

sun (n.)
Old English sunne "sun," from Proto-Germanic *sunnon (cognates: Old Norse, Old Saxon, Old High German sunna, Middle Dutch sonne, Dutch zon, German Sonne, Gothic sunno "the sun"), from Proto-Indo-European *s(u)wen- (cognates: Avestan xueng "sun," Old Irish fur-sunnud "lighting up"), alternative form of root *saewel- "to shine; sun" (see Sol).

"`amam"

ORIGINATED AS:
mwanene (ሟነነ) be shrunk (v-perf.) (Amarigna)
menene (መነነ) go into seclusion (v-perf.) (Amarigna)

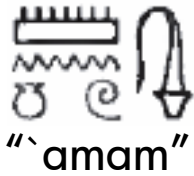## BECAME IN THE HEBREW LANGUAGE:

עמם
`amam - become dim, hide (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
moon (n.) (English)

me - "to measure" (see below)

moon (n.)
Old English mona, from Proto-Germanic *menon- (cognates: Old Saxon and Old High German mano, Old Frisian mona, Old Norse mani, Danish maane, Dutch maan, German Mond, Gothic mena "moon"), from Proto-Indo-European *me(n)ses- "moon, month" (cognates: Sanskrit masah "moon, month;" Avestan ma, Persian mah, Armenian mis "month;" Greek mene "moon," men "month;" Latin mensis "month;" Old Church Slavonic meseci, Lithuanian menesis "moon, month;" Old Irish mi, Welsh mis, Breton miz "month"), probably from root *me- "to measure," in reference to the moon's phases as the measure of time.

 A masculine noun in Old English. In Greek, Italic, Celtic, Armenian the cognate words now mean only "month." Greek selene (Lesbian selanna) is from selas "light, brightness (of heavenly bodies)." Old Norse also had tungl "moon," ("replacing mani in prose" - Buck), evidently an older Germanic word for "heavenly body," cognate with Gothic tuggl, Old English tungol "heavenly body, constellation," of unknown origin or connection. Hence Old Norse tunglfylling "lunation," tunglœrr "lunatic" (adj.).
(see demeqe (ደመቀ) be bright (v-perf.) (Amarigna))
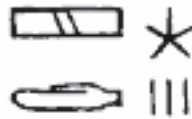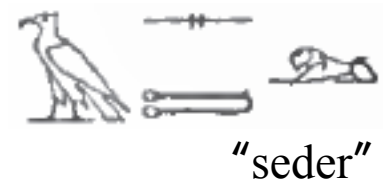
"seder"

ORIGINATED AS:
sedere (ሰደረ) put in order, arrange (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

סדר

seder - arrange, put in order:--order (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
star (n.) (English)

ster - "star, to strew, scatter" (see below)

star (n.)
Old English steorra "star," from Proto-Germanic *sterron, *sternon (cognates: Old Saxon sterro, Old Frisian stera, Dutch ster, Old High German sterro, German Stern, Old Norse stjarna, Swedish stjerna, Danish stierne, Gothic stairno).

This is from Proto-Indo-European *ster- (2) "star" (cognates: Sanskrit star-, Hittite shittar, Greek aster, astron, Latin stella, Breton sterenn, Welsh seren "star"), of uncertain connection to other roots. Some suggest it is from a root meaning "to strew, scatter." Buck and others doubt the old suggestion that it is a borrowing from Akkadian istar "venus." The source of the common Balto-Slavic word for "star" (Lithuanian žvaigžde, Old Church Slavonic zvezda, Polish gwiazda, Russian zvezda) is not explained.

"ꞌdarakh"

ORIGINATED AS:
T'erege (ጠረገ) wipe out (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

דָּרַךְ

darakh' - to tread, step; trample (v) (Hebrew)

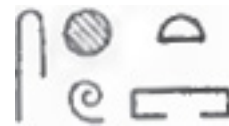## BECAME IN ENGLISH & EUROPEAN LANGUAGES:
dark (adj.) (English)

derkaz - "to hide, conceal" (see below)

dark (adj.)
Old English deorc "dark, obscure, gloomy; sad, cheerless; sinister, wicked," from Proto-Germanic *derkaz (cognates: Old High German tarchanjan "to hide, conceal"). "Absence of light" especially at night is the original meaning. Application to colors is 16c. Theater slang for "closed" is from 1916.

"sagar"

ORIGINATED AS:
from: zegte (ዘግተ) closed (adj.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

סגר

sagar - shut (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
shade (n.) (English)

skot - "dark, shade" (see below)

shade (n.)
Middle English schade, Kentish ssed, from late Old English scead "partial darkness; shelter, protection," also partly from sceadu "shade, shadow, darkness; shady place, arbor, protection from glare or heat," both from Proto-Germanic *skadwaz (cognates: Old Saxon skado, Middle Dutch scade, Dutch schaduw, Old High German scato, German Schatten, Gothic skadus), from Proto-Indo-European *skot-wo-, from root *skot- "dark, shade" (cognates: Greek skotos "darkness, gloom," Albanian kot "darkness," Old Irish scath, Old Welsh scod, Breton squeut "darkness," Gaelic sgath "shade, shadow, shelter").

Figurative use in reference to comparative obscurity is from 1640s. Meaning "a ghost" is from 1610s; dramatic (or mock-dramatic) expression "shades of _____" to invoke or acknowledge a memory is from 1818, from the "ghost" sense. Meaning "lamp cover" is from 1780. Sense of "window blind" first recorded 1845. Meaning "cover to protect the eyes" is from 1801. Meaning "grade of color" first recorded 1680s; that of "degree or gradiation of darkness in a color" is from 1680s (compare nuance, from French nue "cloud"). Meaning "small amount or degree" is from 1782.

"panas"

ORIGINATED AS:
feneda (ፈነዳ) explode, blow up, burst (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
פָּנָס
panas - torch (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
wind (n.) (English)

we-nt-o - "blowing" (see below)

wind (n.)
"air in motion," Old English wind "wind," from Proto-Germanic *windaz (cognates: Old Saxon, Old Frisian, Middle Dutch, Dutch wind, Old Norse vindr, Old High German wind, German Wind, Gothic winds), from Proto-Indo-European *we-nt-o- "blowing," from root *we- "to blow" (cognates: Sanskrit va-, Greek aemi-, Gothic waian, Old English wawan, Old High German wajan, German wehen, Old Church Slavonic vejati "to blow;" Sanskrit vatah, Avestan vata-, Hittite huwantis, Latin ventus, Old Church Slavonic vetru, Lithuanian vejas "wind;" Lithuanian vetra "tempest, storm;" Old Irish feth "air;" Welsh gwynt, Breton gwent "wind").

vent (v.)
late 14c., "emit from a confined space," probably a shortening of aventer "expose oneself to the air" (c. 1300), from Old French eventer "let out, expose to air," from Vulgar Latin *exventare, from Latin ex- "out" + ventus "wind" (see wind (n.1)). Sense of "express freely" first recorded 1590s. Sense of "divulge, publish" (1590s) is behind phrase vent one's spleen (see spleen). Related: Vented; venting.

fend (v.)
c. 1300, "defend, guard; protect; put up a fight; excuse or justify; forbid, bar," shortening of defend. From mid-14c. as "make a defense" and (usually with off (adv.)) "ward off, beat off, keep at a distance."

"neshef"

ORIGINATED AS:

Also: mshet (ምሽት) nightfall, evening (noun) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

נֶ֫שֶׁף

neshef - darkness (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:

mist (n.) (English)

mist - "dimness (of eyesight)" (see below)

mist (n.)
Old English mist "dimness (of eyesight), mist" (earliest in compounds, such as misthleoðu "misty cliffs," wælmist "mist of death"), from Proto-Germanic *mikhstaz (cognates: Middle Low German mist, Dutch mist, Icelandic mistur, Norwegian and Swedish mist), perhaps from Proto-Indo-European *meigh- "to urinate" (cognates: Greek omikhle, Old Church Slavonic migla, Sanskrit mih, megha "cloud, mist;" see micturition).

"baka"

ORIGINATED AS:
wega (ወጋ) to inject, thrust (v.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

בָּקַע

baka - to erupt, to emerge, to break through (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
fog (n.) (English)

fog - "spray, shower" (see below)

fog (n.)
"thick, obscuring mist," 1540s, probably from a Scandinavian source akin to Danish fog "spray, shower, snowdrift," Old Norse fok "snow flurry," fjuk "snow storm." Compare also Old English fuht, Dutch vocht, German Feucht "moist." Figurative phrase in a fog "at a loss what to do" first recorded c.1600.

"lach"

ORIGINATED AS:
reCH'e (ረጨ) spray (v-perf.) (Amarigna)
also see: leheCH' (ለሀጭ) spit (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
לח

lach - moist (adj.) (Hebrew)
also see: roq (רק) saliva, spittle (n.) (Hebrew)
raqaq (רקק) to spit (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
rain (n.) (English)

regna-/reg - "moist, wet" (see below)

rain (n.)
Old English regn "rain," from Proto-Germanic *regna- (cognates: Old Saxon regan, Old Frisian rein, Middle Dutch reghen, Dutch regen, German regen, Old Norse regn, Gothic rign "rain"), with no certain cognates outside Germanic, unless it is from a presumed Proto-Indo-European *reg- "moist, wet," which may be the source of Latin rigare "to wet, moisten" (see irrigate).
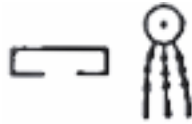
"ba`ar"

ORIGINATED AS:
bera (**በራ**) burn (v-perf.); be lit, be brightly lit (v.) (Amarigna)
bruh (**ብሩህ**) radiant, vivid, sunny, bright, brilliant (adj.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
בער
ba`ar - to burn (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
fire (n.) (English)

paǝwr - "fire, torch" (see below)

fire (n.)
Old English fyr "fire, a fire," from Proto-Germanic *fur-i- (cognates: Old Saxon fiur, Old Frisian fiur, Old Norse fürr, Middle Dutch and Dutch vuur, Old High German fiur, German Feuer "fire"), from Proto-Indo-European *perjos, from root *paǝwr- (cognates: Armenian hur "fire, torch," Czech pyr "hot ashes," Greek pyr, Umbrian pir, Sanskrit pu, Hittite pahhur "fire").

Current spelling is attested as early as 1200, but did not fully displace Middle English fier (preserved in fiery) until c.1600.

Proto-Indo-European apparently had two roots for fire: *paewr- and *egni- (source of Latin ignis). The former was "inanimate," referring to fire as a substance, and the latter was "animate," referring to it as a living force (compare water (n.1)).

"baraq"

ORIGINATED AS:
blCH' ale (ብልጭ አለ) be bright, flash (v-perf.) (Amarigna)
blCH'lCH' (ብልጭልጭ) shiny (adj.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
ברק
baraq - lightning (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
black (adj.) (English)

bhleg - "gleam, shine, flash" (see below)

black (adj.)
Old English blæc "dark," from Proto-Germanic *blakaz "burned" (cognates: Old Norse blakkr "dark," Old High German blah "black," Swedish bläck "ink," Dutch blaken "to burn"), from PIE *bhleg- "to burn, gleam, shine, flash" (cognates: Greek phlegein "to burn, scorch," Latin flagrare "to blaze, glow, burn"), from root *bhel- (1) "to shine, flash, burn;" see bleach (v.).

bleach (v.)
bhel- (1) "to shine, flash, burn"
Old English blæcan "bleach, whiten," from Proto-Germanic *blaikjan "to make white" (cognates: Old Saxon blek, Old Norse bleikr, Dutch bleek, Old High German bleih, German bleich "pale;" Old Norse bleikja, Dutch bleken, German bleichen "to bleach"), from PIE root *bhel- (1) "to shine, flash, burn" (cognates: Sanskrit bhrajate "shines;" Greek phlegein "to burn;" Latin flamma "flame," fulmen "lightning," fulgere "to shine, flash," flagrare "to burn;" Old Church Slavonic belu "white;" Lithuanian balnas "pale").

"satar"

ORIGINATED AS:
TS'a'Eda (ጸዓዳ) white (adjective) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
סתר
satar - be absent (v) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
white (adj.) (English)

kweid-o-/kweit - "white" (see below)

white (adj.)
Old English hwit "bright, radiant; clear, fair," also as a noun (see separate entry), from Proto-Germanic *hwitaz (cognates: Old Saxon and Old Frisian hwit, Old Norse hvitr, Dutch wit, Old High German hwiz, German weiß, Gothic hveits), from PIE *kweid-o-, suffixed form of root *kweit- "white; to shine" (cognates: Sanskrit svetah "white;" Old Church Slavonic sviteti "to shine," svetu "light;" Lithuanian šviesti "to shine," svaityti "to brighten").

"nogahh"

ORIGINATED AS:
ngat (ንጋት) dawn (n.) (Amarigna)
nqat (ንቃት) state of being awake (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
נגה
nogahh - dawn (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
night (n.) (English)

nekw-t - "night" (see below)

night (n.)
Old English niht (West Saxon neaht, Anglian næht, neht) "night, darkness;" the vowel indicating that the modern word derives from oblique cases (genitive nihte, dative niht), from Proto-Germanic *nakht- (cognates: Old Saxon and Old High German naht, Old Frisian and Dutch nacht, German Nacht, Old Norse natt, Gothic nahts).

The Germanic words are from PIE *nekwt- "night" (cognates: Greek nuks "a night," Latin nox, Old Irish nochd, Sanskrit naktam "at night," Lithuanian naktis "night," Old Church Slavonic nosti, Russian noch', Welsh henoid "tonight"), according to Watkins, probably from a verbal root *neg- "to be dark, be night." For spelling with -gh- see fight.

Compare German Weihnachten "Christmas." In early times, the day was held to begin at sunset, so Old English monanniht "Monday night" was the night before Monday, or what we would call Sunday night. The Greeks, by contrast, counted their days by mornings.

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CONCEPT OF MANKIND

"na'ar"

ORIGINATED AS:
menor (መኖር) to live (v-inf.) (Amarigna)
from: nuro (ኑሮ) living, life (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
נער
na˙ar - young man (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
man (n.) (English)

aner - "man" (see below)

man (n.)
Old English man, mann "human being, person (male or female); brave man, hero; servant, vassal," from Proto-Germanic *manwaz (cognates: Old Saxon, Swedish, Dutch, Old High German man, German Mann, Old Norse maðr, Danish mand, Gothic manna "man"), from Proto-Indo-European root *man- (1) "man" (cognates: Sanskrit manuh, Avestan manu-, Old Church Slavonic mozi, Russian muzh "man, male").

human (adj.)
mid-15c., humain, humaigne, from Old French humain, umain (adj.) "of or belonging to man" (12c.), from Latin humanus "of man, human," also "humane, philanthropic, kind, gentle, polite; learned, refined, civilized," probably related to homo (genitive hominis) "man" (see homunculus) and to humus "earth," on notion of "earthly beings," as opposed to the gods (compare Hebrew adam "man," from adamah "ground"). Cognate with Old Lithuanian zmuo (accusative zmuni) "man, male person."

Strong's #435. aner an'-ayr a primary word (compare 444); a man (properly as an individual male):-- fellow, husband, man, sir.

"yalad"

ORIGINATED AS:
welede (ወለደ) have a baby (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
ילד
yalad - have a baby (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
child (n.) (English)

kuld - "children" (see below)

child (n.)
Old English cild "fetus, infant, unborn or newly born person," from Proto-Germanic *kiltham (cognates: Gothic kilþei "womb," inkilþo "pregnant;" Danish kuld "children of the same marriage;" Old Swedish kulder "litter;" Old English cildhama "womb," lit. "child-home"); no certain cognates outside Germanic. "App[arently] originally always used in relation to the mother as the 'fruit of the womb'" [Buck]. Also in late Old English, "a youth of gentle birth" (archaic, usually written childe). In 16c.-17c. especially "girl child."

"ba'al"
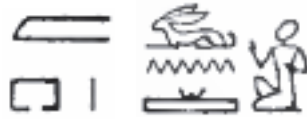
ORIGINATED AS:
bal (ባል) husband (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
בעל

ba'al - husband (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
husband (n.) (English)

house (see below)
+
buandi (see below)

husband (n.)
Old English husbonda "male head of a household," probably from Old Norse husbondi "master of the house," from "house" (see house (n.)) + bondi "householder, dweller, freeholder, peasant," from buandi, present participle of bua "to dwell" (see bower). Beginning late 13c., replaced Old English wer as "married man," companion of wif, a sad loss for English poetry. Slang shortening hubby first attested 1680s.

"ba'al"

ORIGINATED AS:
b'Aalti enda (ብዓልቲ እንዳ) wife (n) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
בעל
baʿal - to be married (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
wife (n.) (English)

wiban/wib (see below)

wife (n.)
Old English wif (neuter) "woman, female, lady," also, but not especially, "wife," from Proto-Germanic *wiban (cognates: Old Saxon, Old Frisian wif, Old Norse vif, Danish and Swedish viv, Middle Dutch, Dutch wijf, Old High German wib, German Weib), of uncertain origin, not found in Gothic.

 Apparently felt as inadequate in its basic sense, leading to the more distinctive formation wifman (source of woman). Dutch wijf now means, in slang, "girl, babe," having softened somewhat from earlier sense of "bitch." German cognate Weib also tends to be slighting or derogatory and has been displaced by Frau.

 The more usual Indo-European word is represented in English by queen/quean. Words for "woman" also double for "wife" in some languages. Some proposed Proto-Indo-European roots for wife include *weip- "to twist, turn, wrap," perhaps with sense of "veiled person" (see vibrate); and more recently *ghwibh-, a proposed root meaning "shame," also "pudenda," but the only examples of it would be the Germanic words and Tocharian (a lost IE language of central Asia) kwipe, kip "female pudenda."

"malat"

ORIGINATED AS:
mereT'e (መረጠ) choose, select (v-perf.) (Amarigna)
mereTS'e (መረፀ) elect, choose, pick, select (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
מלט
malạt - to be delivered (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
marry (v.) (English)

maritare - "give in marriage" (see below)

marry (v.)
c.1300, "to give (offspring) in marriage," from Old French marier "to get married; to marry off, give in marriage; to bring together in marriage," from Latin maritare "to wed, marry, give in marriage" (source of Italian maritare, Spanish and Portuguese maridar), from maritus (n.) "married man, husband," of uncertain origin, originally a past participle, perhaps ultimately from "provided with a *mari," a young woman, from Proto-Indo-European root *mari- "young wife, young woman," akin to *meryo- "young man" (source of Sanskrit marya- "young man, suitor").

"bada'"

ORIGINATED AS:
fT'ur (ፍጡር) creature, being (n.) (Amarigna)
feT'ere (ፈጠረ) create, invent, devise (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

בדא

bada' - invent (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
father (n.) (English)

vater/atta - "he who begets a child" (see below)

father (n.)
Old English fæder "he who begets a child, nearest male ancestor;" also "any lineal male ancestor; the Supreme Being," and by late Old English, "one who exercises parental care over another," from Proto-Germanic *fader (cognates: Old Saxon fadar, Old Frisian feder, Dutch vader, Old Norse faðir, Old High German fatar, German vater; in Gothic usually expressed by atta), from Proto-Indo-European *pəter- "father" (cognates: Sanskrit pitar-, Greek pater, Latin pater, Old Persian pita, Old Irish athir "father"), presumably from baby-speak sound "pa." The ending formerly was regarded as an agent-noun affix.

"natsal"

ORIGINATED AS:
mdr (ምድር) world, earth (n.) (Amarigna)
madel (ማደል) to dispense (v.) (Amarigna)
see also: enat (እናት) mother (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
נצל
natsal - to deliver (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
mother (n.) (English)

mater - "mother" (see below)

mother (n.)
Old English modor "female parent," from Proto-Germanic *mothær (cognates: Old Saxon modar, Old Frisian moder, Old Norse moðir, Danish moder, Dutch moeder, Old High German muoter, German Mutter), from Proto-Indo-European *mater- "mother" (cognates: Latin mater, Old Irish mathir, Lithuanian mote, Sanskrit matar-, Greek meter, Old Church Slavonic mati), "[b]ased ultimately on the baby-talk form *mā- (2); with the kinship term suffix *-ter-" [Watkins]. Spelling with -th- dates from early 16c., though that pronunciation is probably older (see father (n.)).

"bool"

ORIGINATED AS:
fera (ፈረ) produce fruit (v-perf.) (Amarigna/Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
בּוּל
bool - produce (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
parent (n.) (English)

pere - "to bring forth" (see below)

parent (n.)
early 15c. (late 12c. as a surname), from Old French parent "father, parent, relative, kin" (11c.), from Latin parentem (nominative parens) "father or mother, ancestor," noun use of present participle of parere "bring forth, give birth to, produce," from Proto-Indo-European root *pere- (1) "to bring forth" (see pare). Began to replace native elder after c.1500.

"tsaʻan"

ORIGINATED AS:
TS'eAne (ጸጋነ) harness, load, charge (verb) (Amarigna)
TS'Enet (ጸዕነት) shipment, weight, load (noun) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

צען
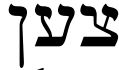
tsaʻan - to load up (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
son (n.) (English)

seue - "to give birth" (see below)

son (n.)
Old English sunu "son, descendant," from Proto-Germanic *sunuz (cognates: Old Saxon and Old Frisian sunu, Old Norse sonr, Danish søn, Swedish son, Middle Dutch sone, Dutch zoon, Old High German sunu, German Sohn, Gothic sunus "son"). The Germanic words are from Proto-Indo-European *su(e)-nu- "son" (cognates: Sanskrit sunus, Greek huios, Avestan hunush, Armenian ustr, Lithuanian sunus, Old Church Slavonic synu, Russian and Polish syn "son"), a derived noun from root *seue- (1) "to give birth" (cognates: Sanskrit sauti "gives birth," Old Irish suth "birth, offspring").

"kader"

ORIGINATED AS:
teqoT'ere (ተቆጠረ) be counted, be accounted for (v-perf.) (Amarigna)
teqwaT'ere (ተቋጠረ) be connected (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

קָדֶר

kader - cadre, core group (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
daughter (n.) (English)

thugater - "descendant, inhabitant" (see below)

daughter (n.)
Old English dohtor, from Proto-Germanic *dochter, earlier *dhukter (cognates: Old Saxon dohtar, Old Norse dottir, Old Frisian and Dutch dochter, German Tochter, Gothic dauhtar), from Proto-Indo-European *dhugheter (cognates: Sanskrit duhitar-, Avestan dugeda-, Armenian dustr, Old Church Slavonic dušti, Lithuanian dukte, Greek thygater). The common Indo-European word, lost in Celtic and Latin (Latin filia "daughter" is fem. of filius "son"). The modern spelling evolved 16c. in southern England. Daughter-in-law is attested from late 14c.

Strong's #2364. thugater thoo-gat"-air apparently a primary word (compare "daughter"); a female child, or (by Hebraism) descendant (or inhabitant):--daughter.

"parats"
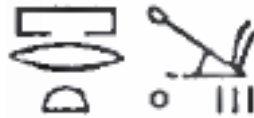
ORIGINATED AS:
feleT'ti (ፈለጥቲ) relation, relationship (noun) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

פרץ

parats - grow, increase (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
brother (n.) (English)

brati - "member" (see below)

brother (n.)
Old English broþor, from Proto-Germanic *brothar (cognates: Old Norse broðir, Danish broder, Old Frisian brother, Dutch broeder, German Bruder, Gothic bróþar), from Proto-Indo-European root *bhrater (cognates: Sanskrit bhrátár-, Old Persian brata, Greek phratér, Latin frater, Old Irish brathir, Welsh brawd, Lithuanian broterelis, Old Prussian brati, Old Church Slavonic bratru, Czech bratr "brother").

A highly stable word across the Indo-European languages. In the few cases where other words provide the sense, it is where the cognate of brother had been applied widely to "member of a fraternity," or where there was need to distinguish "son of the same mother" and "son of the same father." E.g. Greek adelphos, probably originally an adjective with frater and meaning, specifically, "brother of the womb" or "brother by blood;" and Spanish hermano "brother," from Latin germanus "full brother."

"zera'"

ORIGINATED AS:
zer (ዘር) seed, race (n.) (n.) (Amarigna)
zeri (ዘሪኢ) offspring, origin, seed, clan, descendants (noun) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

זרע

zeraʿ - seed, offspring (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
sister (n.) (English)

ser - "woman" (see below)

sister (n.)
mid-13c., from Old English sweostor, swuster "sister," or a Scandinavian cognate (Old Norse systir, Swedish syster, Danish søster), in either case from Proto-Germanic *swestr- (cognates: Old Saxon swestar, Old Frisian swester, Middle Dutch suster, Dutch zuster, Old High German swester, German Schwester, Gothic swistar).

These are from Proto-Indo-European *swesor, one of the most persistent and unchanging Proto-Indo-European root words, recognizable in almost every modern Indo-European language (Sanskrit svasar-, Avestan shanhar-, Latin soror, Old Church Slavonic, Russian sestra, Lithuanian sesuo, Old Irish siur, Welsh chwaer, Greek eor). French soeur "a sister" (11c., instead of *sereur) is directly from Latin soror, a rare case of a borrowing from the nominative case.

CONCEPT OF
THE HOME

"shalah"

ORIGINATED AS:
talele (ተለለ) be deceived (v-perf.) (Amarigna/Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
שׁלה

shalah - to mislead (v.) (Hebrew)
also see: dur (דור) to dwell (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
dwell (v.) (English)

dwelan - "to mislead, deceive" (see below)

dwell (v.)
Old English dwellan "to mislead, deceive," originally "to make a fool of, lead astray," from Proto-Germanic *dwelan "to go or lead astray" (cognates: Old Norse dvöl "delay," dvali "sleep;" Middle Dutch dwellen "to stun, make giddy, perplex;" Old High German twellen "to hinder, delay;" Danish dvale "trance, stupor," dvaelbær "narcotic berry," source of Middle English dwale "nightshade"), from Proto-Indo-European *dhwel-, extended form of root *dheu- (1) "dust, cloud, vapor, smoke" (and related notions of "defective perception or wits").

Related to Old English gedweola "error, heresy, madness." Sense shifted in Middle English through "hinder, delay," to "linger" (c.1200, as still in phrase to dwell upon), to "make a home" (mid-13c.). Related: Dwelled; dwelt; dwells.

"qayits"

ORIGINATED AS:
geza (ገዛ) house (noun) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

קִיץ

qayits - house (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
house (n.) (English)

hus - "dwelling, shelter, house" (see below)

house (n.)
Old English hus "dwelling, shelter, house," from Proto-Germanic *husan (cognates: Old Norse, Old Frisian hus, Dutch huis, German Haus), of unknown origin, perhaps connected to the root of hide (v.) [OED]. In Gothic only in gudhus "temple," literally "god-house;" the usual word for "house" in Gothic being razn.

"chathar"

ORIGINATED AS:
gwdgwad (ጕድጓድ) hole, burrow, cave, ditch (n.) (Tigrigna)
kweAte (ኰዓተ) drill, dig (verb) (Tigrigna)
kwaAte (ኳዓተ) hollow out, dig (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

חתר

chathar - to dig (v.) (Hebrew)
also see: pachath (פחת) pit, hole (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
hut (n.) (English)

keudh - "hide" (see below)

hut (n.)
1650s, from French hutte "cottage" (16c.), from Middle High German hütte "cottage, hut," probably from Proto-Germanic *hudjon-, related to the root of Old English hydan "to hide," from Proto-Indo-European *keudh-, from root (s)keu- (see hide (n.1)). Apparently first in English as a military word. Old Saxon hutta, Danish hytte, Swedish hytta, Frisian and Middle Dutch hutte, Dutch hut are from High German.

"ba`ar"

ORIGINATED AS:
bera (በራ) burn (v-perf.); be lit, be brightly lit (v.) (Amarigna)
bruh (ብሩህ) radiant, vivid, sunny, bright, brilliant (adj.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

בער

ba`ar - to burn (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
burn (v.) (English)

bhreue - "to boil forth, well up" (see below)

burn (v.)
12c., combination of Old Norse brenna "to burn, light," and two originally distinct Old English verbs: bærnan "to kindle" (transitive) and beornan "to be on fire" (intransitive), all from Proto-Germanic *brennan/*branajan (cognates: Middle Dutch bernen, Dutch branden, Old High German brinnan, German brennen, Gothic -brannjan "to set on fire"). This perhaps is from PIE *gwher- "to heat, warm" (see warm (adj.)), or from PIE *bhre-n-u, from root *bhreue- "to boil forth, well up" (see brew (v.)). Related: Burned/burnt (see -ed); burning.

CONCEPT OF PHYSICAL ACTS

"tsa'an"
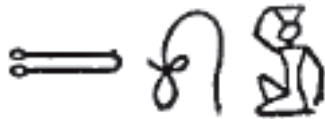
ORIGINATED AS:
TS'eAne (ጸዓነ) harness, load, charge (verb) (Tigrigna)
dew (ደው) stand (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
צַעַן
tsaʿan - to load up (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
do (v.) (English)

don/dhe - "to put, place, do, make" (see below)

do (v.)
Middle English do, first person singular of Old English don "make, act, perform, cause; to put, to place," from West Germanic *don (cognates: Old Saxon duan, Old Frisian dua, Dutch doen, Old High German tuon, German tun), from Proto-Indo-European root *dhe- "to put, place, do, make" (see factitious).

"'arak"

ORIGINATED AS:
(Amarigna)
Areqe (**ዐረቀ**) put in order, form (v-perf.) (Tigrigna)
Erhe (**ዕርሐ**) make (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

אור

'or - to (causatively make) (Hebrew)
also see: 'arak (אָרַךְ) to be (causatively make) long (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
work (n.) (English)

werg - "to do" (see below)

work (n.)
Old English weorc, worc "something done, discreet act performed by someone, action (whether voluntary or required), proceeding, business; that which is made or manufactured, products of labor," also "physical labor, toil; skilled trade, craft, or occupation; opportunity of expending labor in some useful or remunerative way;" also "military fortification," from Proto-Germanic *werkan (cognates: Old Saxon, Old Frisian, Dutch werk, Old Norse verk, Middle Dutch warc, Old High German werah, German Werk, Gothic gawaurki), from Proto-Indo-European *werg-o-, from root *werg- "to do" (see organ).

CONCEPT OF
EMOTION & MORALITY

"ragea'"
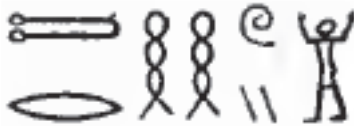
ORIGINATED AS:
teregaga (ተረጋጋ) be peaceful, be calm (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
רגע
ragea' - restful, quiet (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
dear (adj.) (English)

deurjaz (see below)

dear (adj.)
Old English deore "precious, valuable, costly, loved, beloved," from Proto-Germanic *deurjaz (cognates: Old Saxon diuri, Old Norse dyrr, Old Frisian diore, Middle Dutch dure, Dutch duur, Old High German tiuri, German teuer), ultimate origin unknown. Used interjectorily since 1690s. As a polite introductory word to letters, it is attested from mid-15c. As a noun, from late 14c., perhaps short for dear one, etc.

"beyn"

ORIGINATED AS:
afene (አፈነ) to choke, to smother (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

בין

beyn - between, among, in the midst of (adj.) (Hebrew)
also see: tibea (טִבֵּעַ) to sink (ship) (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
pain (n.) (English)

poena - "torment, hardship, suffering" (see below)

pain (n.)
late 13c., "punishment," especially for a crime; also "condition one feels when hurt, opposite of pleasure," from Old French peine "difficulty, woe, suffering, punishment, Hell's torments" (11c.), from Latin poena "punishment, penalty, retribution, indemnification" (in Late Latin also "torment, hardship, suffering"), from Greek poine "retribution, penalty, quit-money for spilled blood," from Proto-Indo-European *kwei- "to pay, atone, compensate" (see penal). The earliest sense in English survives in phrase on pain of death.

"chalah"

ORIGINATED AS:
seleqe (ሰለቀ) cause to be sick (v-perf.) (Amarigna)
zhareQ'e (ዝሓረቐ) upset (verb) (Tigrigna)
slkuy (ስልኩይ) tired, weary (adjective) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
חלה
chalah - to be weak, sick, afflicted (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
sorrow (n.) (English)

swergh/zorg - "to worry, be sick" (see below)

sorrow (n.)
Old English sorg "grief, regret, trouble, care, pain, anxiety," from Proto-Germanic *sorg- (cognates: Old Saxon sorga, Old Norse sorg, Middle Dutch sorghe, Dutch zorg, Old High German soraga, German sorge, Gothic saurga), perhaps from Proto-Indo-European *swergh- "to worry, be sick" (cognates: Sanskrit surksati "cares for," Lithuanian sergu "to be sick," Old Church Slavonic sraga "sickness," Old Irish serg "sickness"). Not connected etymologically with sore (adj.) or sorry.

"ʾanaq"

ORIGINATED AS:
aneqe (አነቀ) asphyxiate, smother (v-perf.) (Amarigna)
haneQ'e (ሓነቐ) choke (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

עִנק

ʿanaq - A primitive root; properly to choke (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
anxious (adj.) (English)

anguere - "choke, squeeze" (see below)

anxious (adj.)
1620s, from Latin anxius "solicitous, uneasy, troubled in mind" (also "causing anxiety, troublesome"), from angere, anguere "choke, squeeze," figuratively "torment, cause distress" (see anger (v.)). The same image is in Serbo-Croatian tjeskoba "anxiety," literally "tightness, narrowness." Related: Anxiously; anxiousness.

"padah"

ORIGINATED AS:
feta (ፈታ) release, solve, untie (v-perf.) (Amarigna)
fetehe (ፈተሐ) untie (v.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
פדה

padah - to sever, to release, rescue (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
pity (n.) (English)

pite - "pity, mercy, compassion" (see below)

pity (n.)
early 13c., from Old French pite, pitet "pity, mercy, compassion, care, tenderness; pitiful state, wretched condition" (11c., Modern French pitié), from Latin pietatem (nominative pietas) "piety, loyalty, duty" (see piety). Replaced Old English mildheortness, literally "mild-heartness," itself a loan-translation of Latin misericordia. English pity and piety were not fully distinguished until 17c. Transferred sense of "grounds or cause for pity" is from late 14c.
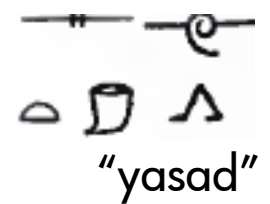
"yasad"

ORIGINATED AS:
asdesete (አስደሰተ) make happy, satisfy (v-perf.) (Amarigna)
tedesete (ተደሰተ) be happy, be satisfied (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
יסד

yasad - to set, to found, settle (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
sad (adj.) (English)

seto - "enough, sufficient" (see below)

sad (adj.)
Old English sæd "sated, full, having had one"s fill (of food, drink, fighting, etc.), weary of," from Proto-Germanic *sathaz (cognates: Old Norse saðr, Middle Dutch sat, Dutch zad, Old High German sat, German satt, Gothic saþs "satiated, sated, full"), from Proto-Indo-European *seto- (cognates: Latin satis "enough, sufficient," Greek hadros "thick, bulky," Old Church Slavonic sytu, Lithuanian sotus "satiated," Old Irish saith "satiety," sathach "sated"), from root *sa- "to satisfy" (cognates: Sanskrit a-sinvan "insatiable").

Sense development passed through the meaning "heavy, ponderous" (i.e. "full" mentally or physically), and "weary, tired of" before emerging c.1300 as "unhappy." An alternative course would be through the common Middle English sense of "steadfast, firmly established, fixed" (as in sad-ware "tough pewter vessels") and "serious" to "grave." In the main modern sense, it replaced Old English unrot, negative of rot "cheerful, glad."

"ka'as"

ORIGINATED AS:
quT'a (ቁጣ) anger, fury, wrath, spite (n.) (Amarigna)
kwT'A (ቑጥዓ) wrath, rage, vexation, fury, anger (n.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
כעס
ka'as - anger, vexation, wrath (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
hate (v.) (English)

cas - "pain, anger" (see below)

hate (v.)
Old English hatian "to hate," from Proto-Germanic *haton (cognates: Old Saxon haton, Old Norse hata, German hassen, Gothic hatan "to hate"), from Proto-Indo-European root *kad- "sorrow, hatred" (cognates: Avestan sadra- "grief, sorrow, calamity," Greek kedos "care, trouble, sorrow," Welsh cas "pain, anger"). Related: Hated; hating. French haine (n.), hair (v.) are Germanic. Hate crime attested from 1988.

"charah"

ORIGINATED AS:
kura (ኩራ) anger (noun) (Tigrigna)
kwra (ኵራ) rage, fury, anger (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

חרה

charah - anger, zeal, jealousy (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
anger (n.) (English)

angr - "distress, grief" (see below)

anger (n.)
mid-13c., "distress, suffering; anguish, agony," also "hostile attitude, ill will, surliness," from Old Norse angr "distress, grief. sorrow, affliction," from the same root as anger (v.). Sense of "rage, wrath" is early 14c. Old Norse also had angr-gapi "rash, foolish person;" angr-lauss "free from care;" angr-lyndi "sadness, low spirits."

"tsar"

ORIGINATED AS:
TS'ele (ጸልአ) resent, abhor, hate, detest, dislike (verb) (Tigrigna)
TS'elai (ጸላኢ) foe, enemy (noun) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
צר

tsar - a foe, enemy (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
jealous (adj.) (English)

zelos - "emulation, rivalry, zeal" (see below)

jealous (adj.)
c.1200, gelus, later jelus (early 14c.), "possessive and suspicious," originally in the context of sexuality or romance; in general use late 14c.; also in a more positive sense, "fond, amorous, ardent," from c.1300, from Old French jalos "keen, zealous; avaricious; jealous" (12c., Modern French jaloux), from Late Latin zelosus, from zelus "zeal," from Greek zelos, sometimes "jealousy," but more often in a good sense ("emulation, rivalry, zeal"). See zeal. In biblical language (early 13c.) "tolerating no unfaithfulness."

Also related to:
zealous

CONCEPT OF
SOCIAL & POLITICAL RELATIONS

"qatsiyn"

ORIGINATED AS:
gezai (**ገዛኢ**) ruler, governor (n.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

קצין

qatsiyn - chief, ruler, commander (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
king (n.) (English)

kuninggaz - "king, ruler" (see below)

king (n.)
Old English cyning "king, ruler," from Proto-Germanic *kuninggaz (cognates: Dutch koning, Old Norse konungr, Danish konge, Old Saxon and Old High German kuning, Middle High German künic, German König). Possibly related to Old English cynn "family, race" (see kin), making a king originally a "leader of the people;" or from a related root suggesting "noble birth," making a king originally "one who descended from noble birth." The sociological and ideological implications render this a topic of much debate.

"chanan"

ORIGINATED AS:
gnun (ግኑን) famous (adj.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
חנן
chanan - to favor, bestow (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
queen (n.) (English)

gwen - "honored woman" (see below)

queen (n.)
Old English cwen "queen, female ruler of a state, woman, wife," from Proto-Germanic *kwoeniz (cognates: Old Saxon quan "wife," Old Norse kvaen, Gothic quens), ablaut variant of *kwenon (source of quean), from Proto-Indo-European *gwen- "woman, wife" supposedly originally "honored woman" (cognates: Greek gyné "a woman, a wife;" Gaelic bean "woman;" Sanskrit janis "a woman," gná "wife of a god, a goddess;" Avestan jainish "wife;" Armenian kin "woman;" Old Church Slavonic zena, Old Prussian genna "woman;" Gothic qino "a woman, wife; qéns "a queen").

CONCEPT OF LAW

"lach"

ORIGINATED AS:
lage (ለገ) make straight (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
לח
lach - fresh (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
law (n.) (English)

lag - "something fixed" (see below)

law (n.)
Old English lagu (plural laga, comb. form lah-) "law, ordinance, rule, regulation; district governed by the same laws," from Old Norse *lagu "law," collective plural of lag "layer, measure, stroke," literally "something laid down or fixed," from Proto-Germanic *lagan "put, lay" (see lay (v.)).

"'ohel"

ORIGINATED AS:
qrAt (ቅርዓት) farm-yard, compound, courtyard, court (noun) (Tigrigna)
also see: gwaro (ጓሮ) backyard (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
אהל

'ohel - dwelling, home, tabernacle, tent (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
court (n.) (English)

hortus - "garden, plot of ground" (see below)

court (n.)
late 12c., from Old French cort (11c., Modern French cour) "king's court, princely residence," from Latin cortem, accusative of cors (earlier cohors) "enclosed yard," and by extension (and perhaps by association with curia "sovereign's assembly"), "those assembled in the yard; company, cohort," from com- "together" (see com-) + stem hort- related to hortus "garden, plot of ground" (see yard (n.1)). Sporting sense is from 1510s, originally of tennis. Legal meaning is from late 13c. (early assemblies for justice were overseen by the sovereign personally).

"chaqar"

ORIGINATED AS:
tekore (ተኮረ) give attention, be examined (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

חקר
chaqar - examine (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
judge (v.) (English)

iudicare - "to examine" (see below)

judge (v.)
c.1300, "to form an opinion about; make a decision," also "to try and pronounce sentence upon (someone) in a court," from Anglo-French juger, Old French jugier "to judge, pronounce judgment; pass an opinion on," from Latin iudicare "to judge, to examine officially; form an opinion upon; pronounce judgment," from iudicem (nominative iudex) "a judge," a compound of ius "right, law" (see just (adj.)) + root of dicere "to say" (see diction). Related: Judged; judging. From mid-14c. as "to regard, consider." The Old English word was deman (see doom). Spelling with -dg- emerged mid-15c.

"tokachath"

ORIGINATED AS:

tcht (ተቸተ) criticism, comment, critique, reproof, review (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

תוכחת

tokachath - reproof, rebuke, admonishment (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:

decide (v.) (English)

decidere - "to cut off" (see below)

decide (v.)
late 14c., "to settle a dispute," from Old French decider, from Latin decidere "to decide, determine," literally "to cut off," from de- "off" (see de-) + caedere "to cut" (see -cide). For Latin vowel change, see acquisition. Sense is of resolving difficulties "at a stroke." Meaning "to make up one's mind" is attested from 1830. Related: Decided; deciding.

CONCEPT OF
THE MIND & THOUGHT

"ma'avay"

ORIGINATED AS:
mnyot (ምኞት) desire (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
מאוי
ma'avay - a desire (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
mind (n.) (English)
mentio/mineti - "yearn/have one's mind aroused" (see below)

mind (n.)
late 12c., from Old English gemynd "memory, remembrance, state of being remembered; thought, purpose; conscious mind, intellect, intention," Proto-Germanic *ga-mundiz (cognates: Gothic muns "thought," munan "to think;" Old Norse minni "mind;" German Minne (archaic) "love," originally "memory, loving memory"), from Proto-Indo-European root *men- (1) "think, remember, have one's mind aroused," with derivatives referring to qualities of mind or states of thought (cognates: Sanskrit matih "thought," munih "sage, seer;" Greek memona "I yearn," mania "madness," mantis "one who divines, prophet, seer;" Latin mens "mind, understanding, reason," memini "I remember," mentio "remembrance;" Lithuanian mintis "thought, idea," Old Church Slavonic mineti "to believe, think," Russian pamjat "memory").

"nathar"

ORIGINATED AS:
anderedere (እንደረደረ) introduce (into) (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
נתר

nathar - to start up (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
intelligence (n.) (English)

enter/undar - "between" (see below)

intelligence (n.)
late 14c., "faculty of understanding," from Old French intelligence (12c.), from Latin intelligentia, intellegentia "understanding, power of discerning; art, skill, taste," from intelligentem (nominative intelligens) "discerning," present participle of intelligere "to understand, comprehend," from inter- "between" (see inter-) + legere "choose, pick out, read" (see lecture (n.)).

inter-
Latin inter (prep., adv.) "among, between, betwixt, in the midst of," from Proto-Indo-European *enter "between, among" (cognates: Sanskrit antar, Old Persian antar "among, between," Greek entera (plural) "intestines," Old Irish eter, Old Welsh ithr "among, between," Gothic undar, Old English under "under"), a comparative of *en "in" (see in). Also in certain Latin phrases in English, such as inter alia "among other things." A living prefix in English from 15c. Spelled entre- in French, most words borrowed into English in that form were re-spelled 16c. to conform with Latin except entertain, enterprise.

"ra'ah"
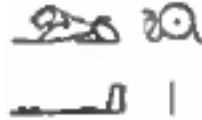
ORIGINATED AS:
raey (ራእይ) revelation, vision (A/T)

BECAME IN THE HEBREW LANGUAGE:

ראה

ra'ah - to see, look at, inspect, perceive, have vision (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
reason (n.) (English)

re(i) - "to reason, count" (see below)

reason (n.)
c.1200, "intellectual faculty that adopts actions to ends," also "statement in an argument, statement of explanation or justification," from Anglo-French resoun, Old French raison "course; matter; subject; language, speech; thought, opinion," from Latin rationem (nominative ratio) "reckoning, understanding, motive, cause," from ratus, past participle of reri "to reckon, think," from Proto-Indo-European root *re(i)- "to reason, count" (source of Old English rædan "to advise;" see read (v.)).

"bachan"

ORIGINATED AS:
qanye (ቃኘ) look around, investigate (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

בחן

bachan - investigate, examine (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
know (v.) (English)

gno - "to know" (see below)

know (v.)
Old English cnawan (class VII strong verb; past tense cneow, past participle cnawen), "to know, perceive; acknowledge, declare," from Proto-Germanic *knew- (cognates: Old High German bi-chnaan, ir-chnaan "to know"), from Proto-Indo-European root *gno- "to know" (cognates: Old Persian xšnasatiy "he shall know;" Old Church Slavonic znati, Russian znat "to know;" Latin gnoscere; Greek *gno-, as in gignoskein; Sanskrit jna- "know"). Once widespread in Germanic, this form is now retained only in English, where however it has widespread application, covering meanings that require two or more verbs in other languages (such as German wissen, kennen, erkennen and in part können; French connaître, savoir; Latin novisse, cognoscere; Old Church Slavonic znaja, vemi). The Anglo-Saxons used two distinct words for this, witan (see wit) and cnawan.

"pa'ar"

ORIGINATED AS:
folele (ፎለለ) boast (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

פאר

pa'ar - to boast, to glorify oneself (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
fool (n.) (English)

follies - "windbag, empty-headed person" (see below)

fool (n.)
late 13c., "silly or stupid person," from Old French fol "madman, insane person; idiot; rogue; jester," also "blacksmith's bellows," also an adjective meaning "mad, insane" (12c., Modern French fou), from Latin follis "bellows, leather bag" (see follicle); in Vulgar Latin used with a sense of "windbag, empty-headed person." Compare also Sanskrit vatula- "insane," literally "windy, inflated with wind."

The word has in mod.Eng. a much stronger sense than it had at an earlier period; it has now an implication of insulting contempt which does not in the same degree belong to any of its synonyms, or to the derivative foolish. [OED]

"dophiy"

ORIGINATED AS:
asedebe (አሰደበ) do something worthy of criticism (v-perf.) (Amarigna)
note: as- (አስ) prefix + dedebe (ደደበ) become stupid (v-perf.)

BECAME IN THE HEBREW LANGUAGE:

דפי

dophiy - a blemish, fault, defect (n.); to push over (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
stupid (adj.) (English)
(s)teu- "to push, stick, knock, beat" (see below)

stupid (adj.)
1540s, "mentally slow, lacking ordinary activity of mind, dull, inane," from Middle French stupide (16c.) and directly from Latin stupidus "amazed, confounded; dull, foolish," literally "struck senseless," from stupere "be stunned, amazed, confounded," from Proto-Indo-European *stupe- "hit," from root *(s)teu-(1) "to push, stick, knock, beat" (see steep (adj.)). Related: Stupidly; stupidness.

Native words for this idea include negative compounds with words for "wise" (Old English unwis, unsnotor, ungleaw), also dol (see dull (adj.)), and dysig (see dizzy (adj.)). Stupid retained its association with stupor and its overtones of "stunned by surprise, grief, etc." into mid-18c. The difference between stupid and the less opprobrious foolish roughly parallels that of German töricht vs. dumm but does not exist in most European languages.

"garas"

ORIGINATED AS:
qorese (ቆረሰ) break off (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

גֶּרֶס

garas - to be crushed, be broken (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
crazy (adj.) (English)

craze - "full of cracks or flaws" (see below)

crazy (adj.)
1570s, "diseased, sickly," from craze + -y (2). Meaning "full of cracks or flaws" is from 1580s; that of "of unsound mind, or behaving as so" is from 1610s. Jazz slang sense "cool, exciting" attested by 1927. To drive (someone) crazy is attested by 1873. Phrase crazy like a fox recorded from 1935. Crazy Horse, Teton Lakhota (Siouan) war leader (d.1877) translates thašuka witko, literally "his horse is crazy."

"yara'"

ORIGINATED AS:
araye (ኣርኣየ) train, instruct, display, demonstrate, show (verb) (Tigrigna)
note: le- (ለ) is a prefix "to"

BECAME IN THE HEBREW LANGUAGE:

ירא

yara' - direct, inform, instruct, show (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
learn (v.) (English)

lais - "I know" (see below)

learn (v.)
Old English leornian "to get knowledge, be cultivated, study, read, think about," from Proto-Germanic *liznojan (cognates: Old Frisian lernia, Middle Dutch leeren, Dutch leren, Old High German lernen, German lernen "to learn," Gothic lais "I know"), with a base sense of "to follow or find the track," from Proto-Indo-European *leis- (1) "track, furrow." Related to German Gleis "track," and to Old English læst "sole of the foot" (see last (n.)).

The transitive sense (He learned me how to read), now vulgar, was acceptable from c.1200 until early 19c., from Old English læran "to teach" (cognates: Dutch leren, German lehren "to teach," literally "to make known;" see lore), and is preserved in past participle adjective learned "having knowledge gained by study." Related: Learning.

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"ta'ah"

ORIGINATED AS:
twwq (ትውውቅ) familiarity (n.) (Amarigna)
as in (with as- prefix): astewaweqe (አስተዋወቀ) introduce (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
תאה
ta'ah - point out (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
teach (v.) (English)

tæcan/taikijan/deik- "to show, point out" (see below)

teach (v.)
Old English tæcan (past tense tæhte, past participle tæht) "to show, point out, declare, demonstrate," also "to give instruction, train, assign, direct; warn; persuade," from Proto-Germanic *taikijan "to show" (cognates: Old High German zihan, German zeihen "to accuse," Gothic ga-teihan "to announce"), from Proto-Indo-European *deik- "to show, point out" (see diction). Related to Old English tacen, tacn "sign, mark" (see token). Related: Taught; teaching.

The usual sense of Old English tæcan was "show, declare, warn, persuade" (compare German zeigen "to show," from the same root); while the Old English word for "to teach, instruct, guide" was more commonly læran, source of modern learn and lore.

"sakal"

ORIGINATED AS:
aschale (አስቻለ) enable, facilitate, teach, to help one to endure (v.) (Amarigna)
without the as- prefix: akheale (እኸአለ) enable (v.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
שׂכל

śakal - instruct, teach, guide (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
school (n.) (English)

schola (see below)

school (n.)
"place of instruction," Old English scol, from Latin schola "intermission of work, leisure for learning; learned conversation, debate; lecture; meeting place for teachers and students, place of instruction; disciples of a teacher, body of followers, sect," from Greek skhole "spare time, leisure, rest ease; idleness; that in which leisure is employed; learned discussion;" also "a place for lectures, school;" originally "a holding back, a keeping clear," from skhein "to get" (from Proto-Indo-European root *segh- "to hold, hold in one's power, to have;" see scheme (n.)) + -ole by analogy with bole "a throw," stole "outfit," etc.

The original notion is "leisure," which passed to "otiose discussion" (in Athens or Rome the favorite or proper use for free time), then "place for such discussion." The Latin word was widely borrowed (Old French escole, French école, Spanish escuela, Italian scuola, Old High German scuola, German Schule, Swedish skola, Gaelic sgiol, Welsh ysgol, Russian shkola). Translated in Old English as larhus, literally "lore house," but this seems to have been a glossary word only.

"moreh'"

ORIGINATED AS:
memhr (መምህር) teacher, professor (n.) (Amarigna/Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

מורה
moreh' - teacher (n.) (Hebrew)

## BECAME IN ENGLISH & EUROPEAN LANGUAGES:
memory (n.) (English)

mer- "to remember" (see below)
also see: Mimir, name of the giant who guards the Well of Wisdom (see below)

memory (n.)
mid-13c., "recollection (of someone or something); awareness, consciousness," also "fame, renown, reputation," from Anglo-French memorie (Old French memoire, 11c., "mind, memory, remembrance; memorial, record") and directly from Latin memoria "memory, remembrance, faculty of remembering," noun of quality from memor "mindful, remembering," from Proto-Indo-European root *(s)mer- (1) "to remember" (Sanskrit smarati "remembers," Avestan mimara "mindful;" Greek merimna "care, thought," mermeros "causing anxiety, mischievous, baneful;" Serbo-Croatian mariti "to care for;" Welsh marth "sadness, anxiety;" Old Norse Mimir, name of the giant who guards the Well of Wisdom; Old English gemimor "known," murnan "mourn, remember sorrowfully;" Dutch mijmeren "to ponder"). Meaning "faculty of remembering" is late 14c. in English.
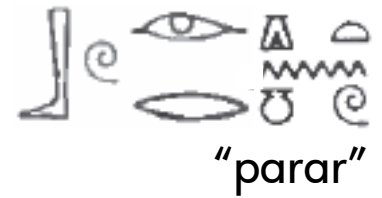
"parar"

ORIGINATED AS:
bara (ባራ) stop, cease (v-perf.); fara (ፋራ) dumb (adj.) (Amarigna)
+
kedene (ከደነ) close (a book), put a lid on (v-perf.) (Amarigna/ Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

פרר

parar - cause to cease, defeat (v.) (Hebrew)
also see: kuttoneth (כתנת) to cover (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
forget (v.) (English)

for - "away, amiss, opposite" (see below)
+
gietan - "to grasp" (see below)

forget (v.)
Old English forgietan, from for-, used here with negative force, "away, amiss, opposite" + gietan "to grasp" (see get). To "un-get," hence "to lose" from the mind. A common Germanic construction (compare Old Saxon fargetan, Old Frisian forjeta, Dutch vergeten, Old High German firgezzan, German vergessen "to forget"). The literal sense would be "to lose (one's) grip on," but that is not recorded in any Germanic language. Related: Forgetting; forgot; forgotten.

"sur"

ORIGINATED AS:
gelele (ገለለ) to separate, put separate, leave (a task/group) (v-perf.) (Amarigna)
+
wruy (ውሩይ) renowned, reputable, eminent, famous (adj.) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

סָר

sur - remove, withdraw, take (away, off) (v.) (Hebrew)
see also: qariy' (קריא) famous, renowned (adj.) (Hebrew)
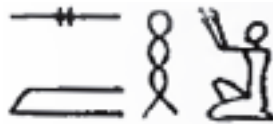

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
clear (adj.) (English)

clear (adj.)
kle-ro-/clarus "illustrious, famous, glorious" (see below)

late 13c., "bright," from Old French cler "clear" (of sight and hearing), "light, bright, shining; sparse" (12c., Modern French clair), from Latin clarus "clear, loud," of sounds; figuratively "manifest, plain, evident," in transferred use, of sights, "bright, distinct;" also "illustrious, famous, glorious" (source of Italian chiaro, Spanish claro), from Proto-Indo-European *kle-ro-, from root *kele- (2) "to shout" (see claim (v.)).

The sense evolution involves an identification of the spreading of sound and the spreading of light (compare English loud, used of colors; German hell "clear, bright, shining," of pitch, "distinct, ringing, high"). Of complexion, from c.1300; of the weather, from late 14c.; of meanings or explanations, "manifest to the mind, comprehensible," c.1300. (An Old English word for this was sweotol "distinct, clear, evident.") Sense of "free from encumbrance," apparently nautical, developed c.1500. Phrase in the clear attested from 1715. Clear-sighted is from 1580s (clear-eyed is from 1529s); clear-headed is from 1709.

"samach"

ORIGINATED AS:

azenageA (አዘናገዐ) amuse, entertain, cheer up (verb) (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:

שׂ מח

śamach - cheer up, make glad, make joy, rejoice (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:

sing (v.) (English)

zingen/sengwh - "celebrate, or tell in song" (see below)

sing (v.)
Old English singan "to chant, sing, celebrate, or tell in song," also used of birds (class III strong verb; past tense sang, past participle sungen), from Proto-Germanic *sengwan (cognates: Old Saxon singan, Old Frisian sionga, Middle Dutch singhen, Dutch zingen, Old High German singan, German singen, Gothic siggwan, Old Norse syngva, Swedish sjunga), from Proto-Indo-European root *sengwh- "to sing, make an incantation." The criminal slang sense of "to confess to authorities" is attested from 1610s.

No related forms in other languages, unless perhaps it is connected to Greek omphe "voice" (especially of a god), "oracle;" and Welsh dehongli "explain, interpret." The typical Indo-European root is represented by Latin canere (see chant (v.)). Other words meaning "sing" derive from roots meaning "cry, shout," but Irish gaibim is literally "take, seize," with sense evolution via "take up" a song or melody.

"heydad"

ORIGINATED AS:
CH'ewata (ጨዋታ) conversation, badinage, banter (n.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

הידד

heydad - shouting (v.) (Hebrew)
also see: hed (הד) a shout (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
shout (v.) (English)
"throw the voice out loudly" (see below)

shout (v.)
c.1300, schowten "to call or cry out loudly," of unknown origin; perhaps from the root of shoot (v.) on the notion of "throw the voice out loudly," or related to Old Norse skuta "a taunt" (compare scout (v.2)). Related: Shouted; shouting.

"tsavach"

ORIGINATED AS:
asaweqe (አሳወቀ) inform (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:

צוח

tsvach - to shout, cry aloud, cry out (v.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
say (v.) (English)

sekw - "to say, utter" (see below)

say (v.)
Old English secgan "to utter, inform, speak, tell, relate," from Proto-Germanic *sagjanan (cognates: Old Saxon seggian, Old Norse segja, Danish sige, Old Frisian sedsa, Middle Dutch segghen, Dutch zeggen, Old High German sagen, German sagen "to say"), from Proto-Indo-European *sokwyo-, from root *sekw- (3) "to say, utter" (cognates: Hittite shakiya- "to declare," Lithuanian sakyti "to say," Old Church Slavonic sociti "to vindicate, show," Old Irish insce "speech," Old Latin inseque "to tell say").

Past tense said developed from Old English segde. Not attested in use with inanimate objects (clocks, signs, etc.) as subjects before 1930. You said it "you're right" first recorded 1919; you can say that again as a phrase expressing agreement is recorded from 1942, American English. You don't say (so) as an expression of astonishment (often ironic) is first recorded 1779, American English.

"shelam"

ORIGINATED AS:
selam (**ሰላም**) peace (n.) (Amarigna/Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
שִׁלֵם
shelam - peace (n.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
silent (adj.) (English)

silentem "still, calm, quiet" (see below)

silent (adj.)
c.1500, "without speech, silent, not speaking," from Latin silentem (nominative silens) "still, calm, quiet," present participle of silere "be quiet or still" (see silence (n.)). Meaning "free from noise or sound" is from 1580s.

Of letters, c.1600; of films, 1914. In the looser sense "of few words," from 1840. Phrase strong, silent (type) is attested from 1905.

"chaser"

ORIGINATED AS:
asha (አሻ) seek, want, need (v-perf.) (Amarigna)

BECAME IN THE HEBREW LANGUAGE:
חסר
chaser - in need of, lacking, in want of (adj.) (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
ask (v.) (English)

ais- "to wish, desire" (see below)

ask (v.)
Old English ascian "ask, call for an answer; make a request," from earlier ahsian, from Proto-Germanic *aiskon (cognates: Old Saxon escon, Old Frisian askia "request, demand, ask," Middle Dutch eiscen, Dutch eisen "to ask, demand," Old High German eiscon "to ask (a question)," German heischen "to ask, demand"), from Proto-Indo-European *ais- "to wish, desire" (cognates: Sanskrit icchati "seeks, desires," Armenian aic "investigation," Old Church Slavonic iskati "to seek," Lithuanian ieškau "to seek").

Form in English influenced by a Scandinavian cognate (such as Danish æske; the Old English would have evolved by normal sound changes into ash, esh, which was a Midlands and southwestern England dialect form). Modern dialectal ax is as old as Old English acsian and was an accepted literary variant until c.1600. Related: Asked; asking. Old English also had fregnan/frignan which carried more directly the sense of "question, inquire," and is from Proto-Indo-European root *prek-, the common source of words for "ask" in most Indo-European languages (see pray). If you ask me "in my opinion" is attested from 1910. Asking price is attested from 1755.

"man"

ORIGINATED AS:
nmen (ነመን) whom (Tigrigna)

BECAME IN THE HEBREW LANGUAGE:
מן
man - who (Hebrew)

BECAME IN ENGLISH & EUROPEAN LANGUAGES:
name (n.) (English)

nomen/namon - "name, reputation" (see below)

name (n.)
Old English nama, noma "name, reputation," from Proto-Germanic *namon (cognates: Old Saxon namo, Old Frisian nama, Old High German namo, German Name, Middle Dutch name, Dutch naam, Old Norse nafn, Gothic namo "name"), from Proto-Indo-European *nomn- (cognates: Sanskrit nama; Avestan nama; Greek onoma, onyma; Latin nomen; Old Church Slavonic ime, genitive imene; Russian imya; Old Irish ainm; Old Welsh anu "name").

Meaning "famous person" is from 1610s. Meaning "one's reputation" is from c.1300. As a modifier meaning "well-known," first attested 1938. Name brand is from 1944; name-calling attested from 1846; name-dropper first recorded 1947. name-tag is from 1903; name-child attested from 1845. The name of the game "the essential thing or quality" is from 1966; to have one's name in lights "be a famous performer" is from 1929.

"The Hebrew language is rooted in the east African, ancient Egyptian dual languages of Amarigna and Tigrigna. This book provides a small sampling of Hebrew's not so distant African linguistic roots."

The remains of our earliest human ancestor, Dinkinesh ("you are marvelous"), was found in Hadar, Ethiopia in the Awash Valley. Also known as Lucy, her fossil remains provided a glimpse into our genetic past. Recent research may now provide a glimpse into our linguistic past.

According to modern science, including archaealogy and DNA research, National Geographic's Genographic Project has used advanced DNA analysis to determine when Africans left east Africa to populate the world. According to their study involving nearly one million participants, approximately only 50,000 years ago Africans left to populate what is today called Israel.

When they did, they took the languages of Amarigna and Tigrigna from east Africa with them. This book provides a small glimpse of the Hebrew language's connection to its African liguistic past.

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