

magic, a fact which we would also gather from the use of the word *Bavil* in the Manichaean Uigur fragments from Idikut-Schahri.¹

بَارَكَ (*Bāraka*).

vii, 52, 133 ; xvii, 1 ; xxi, 71, 81, etc.

To bless.

With this should be taken the forms بَرَكَاتٌ (vii, 94 ; xi, 50, 76), and مُبَارَكٌ (iii, 90 ; vi, 92, 156, etc.).

The primitive verb بَرَكَ, which is not used in the Qur'ān, means to *kneel*, used specially of the camel, so that أَبْرَكَ is the technical word for making a camel kneel. In this primitive sense it is common Semitic, so we find Heb. נִבְרַכְהָ לִפְנֵי יְהוָה “let us kneel before Jehovah” ; Syr. ܒܪܟܬܐ ܠܥܠܡܝܢܐ “he knelt upon his knees” ; Eth. ወሐሐተብረክ : ቀደሰ “and they bowed the knee before him”. It was in the N. Semitic area, however, that the root seems to have developed the sense of to *bless*, and from thence it passed to the S. Semitic area. Thus we have Heb. בָּרַךְ, and Phon. בֶּרֶךְ to *bless* ; Aram. ܒܪܟܬܐ to *bless* or *praise* ; Syr. ܒܪܟܬܐ to *bless* or *praise* ; and in Palm. such phrases as ܒܪܝܚܐ ܫܡܝܐ ܠܥܠܡܐ (de Vogüé, No. 94) “blessed be his name for evermore”, and ܝܒܪܚܐ (*ibid.*, No. 144) “may he bless”. From this N. Semitic sense we find derived the Sab. ܠܠܐ (Rossini, *Glossarium*, 118), Eth. ጠረጠረ to *bless*, *celebrate the praises of*, and Ar. بَارَكَ as above. Note also the formations—Heb. בִּרְכָה ; Aram. ܒܪܟܬܐ ; Syr. ܒܪܟܬܐ, which also were taken over into S. Semitic, e.g. Eth. ጠረጠረ ; Ar. بَرَكَهٌ.

بَرَأَ (*Bara'a*).

lvii, 22.

To create.

¹ Ed. Le Coq, *SBAW*, Berlin, 1908, pp. 400, 401 ; cf. also Salemann, *Manichaeische Studien*, i, 58.