

መዐንሰብ

(መዐንሰብ ፡ Did. 13) part. ; in quibusdam locis significare videtur *hariolum* seu *divinatorem* ፡ መዐንሰባን ፡ Const. Ap. 8 (Ludolf 1691, 306.); Can. Laod. 35 (lat. 36); (ረሐቁ ፡ እምነ ፡) ተውኔት ፡ ወአምልኮ ፡ ጣዖት ፡ ወማርያን ፡ ወመዓሰባን ፡ (in ed. Platt.: መዓንሰባን ፡) Did. 13; in aliis *incantatorem* ፡ ut: መዐንሰብ ፡ አራዊት ፡ ወእመ ፡ አኮ ፡ ዐቃቢሆሙ ፡ ad baptismum ne admittatur, Kid. f. 23. – *Voc. Ae.* ፡ መዐንሰብ ፡ ዘ ፡ መምለኬ ፡ ጣዖት ፡ [De etymo nihil certi statuerim, quamquam ad ሐሰብ ፡ 𐩮𐩢𐩨 haud incommode referri posse videtur].

TraCES en

ma^cansəb , *ma^casəb*, መአንሰብ ፡ *ma^cansəb* , Pl. መዐንሰባን ፡ *ma^cansəbān* 1) ወኢመአንሰብ ፡ ወኢረቃዩ ፡ ወኢእምነ ፡ ሰብአ ፡ ኅራዩ ፡ ስዐታት ፡ ወኅራዩ ፡ ዕለታት ፡ ‘ *one who makes magic with a lot, or an exorcist, or one of the people who choose hours and days* ’ Getatchew Haile 1991, 18 l. 26–27 (ed.), Getatchew Haile 1991, 15 8–9 (tr.) (‘The author understood it as a kind of black magic; etymologically it seems to be related to Arabic *naṣīb* “fate, chance, lot”’ Getatchew Haile 1991, 15 n. 58; but compare with the note in 2)) 2) እሰመ ፡ ዝንቱ ፡ ኩሉ ፡ ይመርኡ ፡ ውስተ ፡ አምልኮ ፡ ጣዖት ፡ ወኢመዐንሰብ ፡ ወኢረቃዩ ፡ ወኢእምነ ፡ ሰብአ ፡ ኅራዩ ፡ ስዐታት ፡ ወሐራዩ ፡ ዕለታት ፡ ‘ *because all this leads to idol-worshipping — or an enchanter, or an exorcist, or one of those people who choose hours and days* ’ Getatchew Haile 1991, 44 l. 11–13 (ed.), Getatchew Haile 1991, 36 l. 8–9 (tr.) (‘Probably related to Arabic *mu^cazzam* “enchanter”, cf. Périer and Périer 1912, 579’ Getatchew Haile 1991, 36 n. 32)

Grébaut

መዐንሰብ ፡ *ma^cansəb*, Pl. መዐንሰባን ፡ *ma^cansəbān* «sorcier» — ጠንቋይ ፡ Ms. {DiLBNFabb217}, fol. 44v. Grébaut 1952, 107

Leslau

መዐንሰብ ፡ *ma^cansəb soothsayer, sorcerer, wizard, diviner* Leslau 1987, 65a

Bibliography

Revisions

- Magdalena Krzyżanowska *added Gr and Les* on 14.2.2024
- Magdalena Krzyżanowska *added sub* on 14.2.2024
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