

መድቅስ

subst. (in Mss. passim መቅድስ ፡) *encaenia*, *initiatio* [videas annon a ደቅስ ፡ *perforare* significatus novus *communi usui aperiendae rei* eodem modo ductus sit, quo *profanare* a ኃላጥ vel ጸኅዲ. Quod si probatur, statuendum erit, መድቅስ ፡ antiquitus non de initiatione rerum sacrarum sed profanarum dictum, deinde autem etiam de rebus sacris usurpatum esse, quarum initiatio, ubi consecratione fit, proprie ቅዳሴ ፡ dicitur. Aliud etymon nescio; certe ቡጋላ, ቡጋላ huc non pertinet] domus Deut. 20,5; moenium 2 Esr. 22,27; statuæ Dan. 3,2; Org. 4; altaris Num. 7,10; Num. 7,84; Num. 7,88; templi 3 Reg. 8,63; 2 Esr. 6,16; 2 Esr. 6,17; 1 Esr. 7,7; in specie መድቅስ ፡ *festum encaeniorum* (templi Hierosol.) Joh. 10,22 rom.; Jsp. p. 294; *initiare* est ገብረ ፡ መድቅስ ፡ Deut. 20,5; 2 Esr. 6,16; 2 Esr. 22,27.

TraCES en

madqəḥ

Grébaut

መድቅስ ፡ *madqəḥ* «*consécration*, (liturgie des cérémonies de la consécration et aussi ‘fête’ ou ‘mémoire’ de cette ‘dédicace’. Note S. G.)» — መባረክ ፡ Ms. {DiLBNFabb217}, fol. 46v. Grébaut 1952, 113

Leslau

መድቅስ *madqəḥ consecration, dedication, dedication festival, dedication of a temple* Leslau 1987, 139b

Bibliography

Revisions

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