

GRAMMAR OF THE DIALECTS
OF VERNACULAR SYRIAC

Arthur John Maclean

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GRAMMAR
OF THE DIALECTS OF
VERNACULAR SYRIAC

AS SPOKEN BY THE EASTERN SYRIANS OF
KURDISTAN, NORTH-WEST PERSIA, AND
THE PLAIN OF MOSUL

WITH NOTICES OF THE VERNACULAR OF THE JEWS OF
AZERBAIJAN AND OF ZAKHU NEAR MOSUL

BY

ARTHUR JOHN MACLEAN, M.A., F.R.G.S.,

DEAN OF ARGYLL AND THE ISLES,

SOMETIME HEAD OF THE ARCHBISHOP OF CANTERBURY'S MISSION TO THE EASTERN SYRIANS.

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INTRODUCTION.

THE object of the present grammar is to make known the various dialects of the Eastern Syrians (Nestorians or Chaldeans) who inhabit the mountains of Kurdistan, and the plains of Azerbaijan in North-west Persia, and of Mosul in Eastern Turkey. Their country is approximately comprised between 36° and $38^{\circ} 30'$, N. latitude, and 42° and 46° , E. longitude, and lies between Mosul and the Sea of Van, and between the Sea of Urmi (Urmia, Urumi, Urumia) and the Bohtan Su or Eastern Tigris. They live partly in Turkey and partly in Persia; but they are more definitely divided by religion than by political areas, into two portions, the larger of which consists of the adherents of the Patriarch Mar Shimun, the Catholicos of the East, who usually call themselves Syrians, but are better known in Europe by their nickname of Nestorians; and the smaller of which consists of the Roman Catholick Uniats who are usually known as Chaldeans. The former portion live chiefly in the mountains of Kurdistan in Turkey, and the high plains of Azerbaijan in Persia, the latter chiefly in the plain of Mosul in Turkey, though several of them are also found in Persia.

The region defined above was not the original home of the Eastern Syrians. They are all that remains of the Christian Church of the Persian Empire which, claiming to be founded in the first century, had its head-quarters on the Tigris at Selcucia-Ctesiphon, the twin capital of Persia, and thence sent out its missions over the whole of Central Asia. They were driven northwards by successive persecutions, of which the most terrible was that which they suffered at the hands of Tamerlane; and they are now reduced to a mere shadow, numbering probably not more than a hundred thousand

souls, whereas at one time they were computed to be more numerous than all the other Christian bodies put together.

Their vernacular has, as far as is known, been until late years an unwritten language. They have long used, and still most commonly use, the classical Syriac (which they call *The Old Language*) in writing as well as for their religious services; indeed only those who have studied in the European missionary schools are able to write the vernacular, which they call *The New Language* or *The Language of Speaking*. In this grammar the terms 'Old' and 'New' Syriac are retained for convenience although they are somewhat of a misnomer, since, as will be seen in the sequel, the vernacular is not probably derived from the classical Syriac, and many forms in the latter are more developed than those which correspond to them in the former. In writing the classical Syriac the Eastern Syrians naturally employ their own character, which is that used in this book, and which resembles the old Estrangéla more than the Western Syrian or Jacobite character. There are also a few differences in pronunciation between the Eastern and Western Syrians in reading the classical language, the former for example saying *d* where the latter say *ð*; and there are several differences in the grammatical forms. All the quotations from classical Syriac in this book are written in the Eastern Syrian manner.

The first attempt known to the present writer to reduce the vernacular to writing was made in the plain of Mosul in the seventeenth century, when some vernacular poems were written down on the baldest phonetic principles; but the writer shews many inconsistencies, and spells the same word in many different ways. In the last century the liturgical Gospels were written in the vernacular, also phonetically, and without much consistency¹.

But the first serious and scientific attempt to reduce any of these dialects to writing was made in the year 1836 by an American Presbyterian missionary at Urmi, the Rev. Dr Perkins, who translated the Bible into the Urmi vernacular; and this translation was published in 1852 by the American Bible Society in two large quarto volumes in parallel columns with the Pshitta². The spelling of the

¹ The present writer is indebted for the loan of both these manuscripts to the American Presbyterian Missionaries at Urmi.

² A new edition of the Bible in the Urmi vernacular in one handsome volume has

classical Syriac, which the people were accustomed to see written, was necessarily taken for all words and forms common to it and the vernacular, and other forms and words were spelt analogously, or else according to the sound. It is a matter for some regret, however, that this work was published at a time when the genesis of the vernacular had been very little investigated, and consequently many misleading spellings were adopted, as for instance the final Alap in the third person singular of the preterite, where the final Hé gives exactly the same sound, and makes the tense intelligible etymologically. In 1856 Mr Stoddard, a colleague of Dr Perkins, published in the fifth volume of the American Oriental Society's journal a grammar of the Urmi dialect¹, which is chiefly useful for its list of the verbs used in that plain; and since then various educational and theological works both in classical and vernacular Syriac have issued from the printing presses of the three missions working among the Eastern Syrians,—all of which have their head-quarters at Urmi, the only large town in the country of the non-Uniat Syrians—the American Presbyterian, the French Roman Catholick (Lazarist), and the Archbishop of Canterbury's Mission. The vernacular works of the first of these follow the lead of Dr Perkins, though his spelling has been very slightly modified; those of the second are largely influenced by the dialect of the plain of Salámas, where many Uniat are found; while those of the third mission, which is of more recent origin, adopt a somewhat more etymological spelling than the others, and aim, while written in the Urmi dialect, at being intelligible to the neighbouring mountaineers of Kurdistan as well as the people of the Azerbaijan plains. This spelling is adopted in this grammar, and reasons for its use are given below.

The writer must express his particular obligations to the very useful *Grammatik der Neusyrischen Sprache* of Professor Nöldeke. This book, which was published in 1868, analyses the dialect of Urmi very fully; but being based on the Mission publications which had appeared before that date, it is necessarily almost entirely confined to that dialect. It has been particularly valuable in suggesting

been published by the same Society in 1893. A smaller type is used, and the Pshiṭta is omitted; while references and maps are added.

¹ The present writer has verified orally most of Mr Stoddard's variant grammatical forms. A few are given here on Mr Stoddard's authority, which the writer has not been able to find in use. These are marked 'St.' or 'Stod.'

etymologies; and while a search among other dialects has disproved a few of these, by far the greater number have been fully confirmed.

It will be seen by what has been said that while the Urmi dialect is well known, the others have not been brought to light. The Gospels have indeed been printed by the American Presbyterian Mission at Urmi in the Alqosh dialect, that of the plain of Mosul, but a very limited number of copies was issued, and it is now quite unobtainable; indeed it may be doubted if any were ever seen in Europe. Dr Socin also, in his *Neuaramäische Dialekte von Urmi bis Mosul*, has given us a few specimens (chiefly in Roman character) of the Jilu, Salámas, Alqosh¹, and Zakhu² dialects, besides several of that of Urmi. But no grammar has been written of these other dialects; and those of the great Ashiret, or semi-independent tribes of Kurdistan, and several others, have been entirely untouched. The present writer has therefore set himself during a five years' sojourn among the Eastern Syrians, when engaged on the Archbishop of Canterbury's mission to them, to collect the materials for the present grammar³. The number of variations both in the vocabulary and in the grammatical forms used is extraordinarily great, and almost every village has its own way of speaking. It will be found that in this book a large number of variant forms have been added even in the Urmi dialect; but it is perhaps necessary to remind European readers that this is the speech of only a small proportion of the people. It has been chosen by the different Missions as their basis for writing the vernacular, but this choice has given it an exaggerated importance. It is therefore the object of this work to compare the other dialects, that is, those of nine-tenths of the Eastern Syrian people, with that of Urmi, which is already known. It is clear that a comparison of dialects will throw much light on etymology, and that one dialect will often supply a missing link which will remove a difficulty in the speech of another.

Classes of dialects. The variation of the dialects is geographical;—

¹ Professor Sachau's sketch of this dialect, mentioned below, came to hand as the last sheets of this book were passing through the press; a few forms are taken from it.

² This is the vernacular of the Jews of that place. The writer, though he has visited Zakhu, has had no opportunities of taking notes of the Jews' language, and is therefore entirely indebted to Dr Socin for the examples of it in this volume.

³ The Aramaic dialect of the Western Syrians (Jacobites) of Jebel Tur is not given in this book.

there are practically no differences of class among the people, and all in the same place have more or less the same tongue. An examination of the peculiarities of speech in different districts would lead us to divide the language into four main divisions, the two first of which may be called the non-aspirating, and the two last the aspirating dialects, the difference being in the hardening or softening of the letters Tau and Dalath. It is possible that these four classes represent four separate migrations from the plains of Mesopotamia and Assyria. The first two groups of dialects, which are spoken at the North-eastern and Northern extremities of the country, would thus represent the earlier migrations.

We thus have:—

I. *The Urmi group* (U.); the dialect of the great plain of Urmi, in Azerbaijan, to the west of the sea of that name; the dialect of the smaller plain of Solduz to the south of the sea, which is almost the same, though in a few of its Syrian villages Syriac has given place to Azerbaijani Turkish; the dialect of the north part of the plain of Urmi, noted here as 'Sp,' i.e. Sipurghan, which is somewhat affected by the Salámas dialect (Group II.), as is also that of the small plain of Gavilan between the two.

II. *The Northern group.* This group is especially noticeable for dropping Tau.

a. (Sal.) Plain of Salámas, in Persia, to the north-west of the Sea of Urmi.

b. (Q.) Qudshanis, in Turkey, the village of the Patriarch Mar Shimun, gives its name to the dialect of the neighbouring district, which is a little south of the Sea of Van.

c. (Gaw.) The plain of Gawar, in Turkey, a high table-land to the west of the Perso-Turkish frontier. This plain and the district round Qudshanis are called 'Rayat' or *Subject*, being entirely under the direct government of the Turks.

d. (J.) The dialect of Jilu is practically the same. This very mountainous district lies a little to the west of Gawar, and geographically belongs to Group III., being Ashiret; but philologically it belongs to Group II. Its people are very different in appearance and character from most of the other Syrians, being of a more Jewish cast.

III. *The Ashiret group.* K. in the following pages denotes the dialects of the Ashiret or Tribal (semi-independent) districts of Central Kurdistan, which consist of inaccessible mountains and valleys lying between Van and Mosul. Over these districts the Turks exercise little more than a nominal sway, and the soldiers seldom penetrate it. Of these districts we have:—

- a. (Ti.) Upper T̄iari, to the north-west of the group; this is by far the largest Ashiret district.
- b. (Tkh.) Tkhuma, a large valley east of T̄iari, south-west of Jilu.
- c. T̄al, Baz, Diz, Walṭu, smaller Ashiret districts, north and east of Tkhuma.
- d. (Ash.) Ashitha, in Lower T̄iari, to the south-west of the group. This is the principal village in the Ashiret districts, and its dialect differs very greatly from that of Upper T̄iari, and approaches rather those of the fourth group.

e. (MB.) Mar Bishu; (Sh.) Shamsdin. These are districts in Turkey close to the Persian frontier, south-west of Gawar, and are inhabited by colonies from T̄iari. Their dialects are closely related to that of T̄iari, but are somewhat influenced by the first, or Urui, group. This is still more the case with the dialects of Tergawar, Mergawar, and Bradust, three neighbouring upland plains on the Persian side of the frontier. The village of Anhar in the plain of Urmi, near Tergawar, is also a colony from T̄iari, and retains several T̄iari peculiarities of language, grafted on the Urmi speech. These districts are separated from the rest of this group by Gawar and Jilu.

IV. *The Southern group.* a. (Al.) The Alqosh dialect, spoken in the villages of the plain of Mosul. In the town of Mosul itself vernacular Syriac almost entirely gives place to Arabic. This dialect receives its name from the village of Alqosh, about thirty miles north of Mosul, where is the famous monastery of Raban Hurmizd. The language of the other villages, Telkief, Teleskof, and the rest, differ in small particulars from that of Alqosh itself.

b. (Bo.) The Bohtan dialect, spoken in Bohtan, in Western Kurdistan, a district lying on the Eastern branch of the Upper Tigris.

c. (Z.) The Zakhu dialect, spoken by the Jews of that place, which is about sixty miles north of Mosul. It greatly resembles that of Alqosh.

With regard to foreign words, Groups I. and II. are chiefly affected by Persian and Azerbaijani Turkish; Group III. by Kurdish and Arabic; Group IV. by Arabic.

Origin of the Vernacular. It would appear that the dialects, though sufficiently different to make it difficult for a man to understand one of a distant district, are yet sufficiently alike to argue a common origin. This origin, however, we can hardly seek in the written or classical language. It would be a mistake to look on the spoken Syriac as a new creation, springing from the ruins of the written tongue; the former may indeed in a sense be called *The New Language*, as it has greatly developed its grammatical structure in an analytical manner, and has dropped many of the old synthetic forms, but much or most of it was doubtless in use side by side with the written classical Syriac for centuries. It retains in many cases forms less developed than corresponding forms in the written language; thus in § 32 we see that in the formation of the first person plural of the first present tense, the spoken Syriac retains the Khéith which is dropped in the classical. The contractions in the tenses of the vernacular shew independence of the written language (§§ 31, 32). Many words are found in the former which are not used in the latter, but which are found in the Chaldee and other older Aramaic dialects. So too, some of the compounds which are survivals of the construct state (§ 16, ii. g) and some of the few remaining agents of the old form (§ 77, 2) are formed from verbs not found even in the latest classical Syriac, though used now; this would shew that these verbs were in use in speaking, though not in writing, before those now almost obsolete constructions and formations were given up. The form of the past participle of the second conjugation, *mpu'la*, and of the verbal noun of the same, *mpa'uli* or *mpa'ulé*, can hardly have been derived from the very different forms which correspond to them in the classical language; and the same may be said of the method in which the prepositions take pronominal affixes.

The style of spelling adopted. European Orientalists have sometimes expressed surprise that the missionaries who reduced the language to writing did not adopt the Roman alphabet. Had their

only object been to make the language known in Europe, they might have done so; but as their aim was to enable the Eastern Syrians themselves to read and write their own language, they had no option but to use the character to which the people themselves were accustomed. They already wrote classical Syriac, which contained a very large number of the words used in the spoken tongue, and therefore it was absolutely necessary to employ the alphabet which was in common use. Many difficulties however present themselves. Are words to be spelt on exact phonetic principles? And if so, what dialect is to be chosen? How is a man of one district to understand a book printed in the dialect of another? It is impossible to print the books in every dialect, and one must aim at spelling so as to make the books intelligible to the greatest number of readers possible. The Archbishop of Canterbury's Mission Press at Urmi has therefore laid before itself the following principles: (1) The Vernacular must be treated as a historical language, not as one invented in the present generation; in other words etymology must be considered. (2) The spelling of classical Syriac is taken as a basis. Thus when Old Syriac spelling gives the vernacular sound, it is adopted, although some other perhaps simpler spelling also gives the sound. (3) When some districts follow Old Syriac and some depart from it, the words are spelt in preference according to the former (see e.g. § 87, *c* to *m*). (4) But when all, or nearly all, the dialects differ from Old Syriac, the vernacular sound is followed. (5) Words not generally understood except in one dialect—and especially foreign words, which are often used in one district only,—are used as sparingly as possible. (6) The mark *talqana* (lit. *the destroyer*), which denotes a silent or fallen letter, is retained to a considerable extent¹, both because a letter thus marked may be sounded in some dialects though it has fallen in others, and also because a Syriac word thus marked may often be made intelligible to those who do not use it by the fact of its resemblance (to the eye) to the corresponding word in the classical

¹ On the other hand it is not used with an initial vowelless Alap or Yudh. In the later, but not the earlier East Syrian manuscripts, it is found with the very few words which begin with a vowelless Alap. In the vernacular, however, similar words are very numerous, and it is a great gain to be able to dispense with the mark. As Alap and Yudh without a vowel have no sound it seems needless to write a sign which denotes that the sound is taken away. In some cases (§ 29, Note 2) it would be a distinct error to write it, as the Yudh contributes to the diphthongal sound.

language, which all who can read and write understand to some extent. (7) The same remark applies to etymological spelling. A word thus spelt is easily recognized, even if not used in speaking; and moreover it is found that a word spelt etymologically is frequently capable of more than one pronunciation, and therefore suits the speech of several dialects.

There is of course no royal road to the end desired, of making the books intelligible to all the Eastern Syrians, and the method here advocated will not give the exact colloquial language of any one dialect; but it aims rather at producing a literary style which will make communication between the various districts easier.

Arrangement of this book. This grammar is primarily intended for the use of those who wish to learn vernacular Syriac practically, and therefore, while the classical language is constantly referred to for illustration, a knowledge of it is not assumed. Those who wish to learn only one dialect may do so by omitting all variant forms marked with letters denoting other dialects. The discussion of derived nouns and verbs, and of alphabetical peculiarities of the vernacular as compared with classical Syriac, is postponed to the end of the book, in order that the reader may have some knowledge of the language before he reaches them; and the accidence and syntax are placed together instead of being separated, as this has been found in several grammars of modern languages to be of practical advantage in rendering their acquisition easier. A large number of idiomatic phrases arranged in alphabetical order will be found in the book; and over one hundred proverbs, which may be of general interest, have been added in the Appendix.

The author is indebted to Miss Payne Smith and to Mr Norman M'Lean, Fellow of Christ's College, Cambridge, for reading the proofs of this work, and for making various suggestions.

NOTE. No dictionary of the vernacular has been published, but a vocabulary of verbs used in several districts, with meanings in English, has been compiled by the present writer and may be had from the English Mission Press at Urmi, or from the Secretary of the Archbishop of Canterbury's Mission (7, Dean's Yard, Westminster), price 5s.

ABBREVIATIONS.

N.S.	'New Syriac,' the vernacular.
O.S.	'Old Syriac,' the classical language.
Turk.	Azerbaijani Turkish.
Osm. Turk.	Osmanli Turkish.
Kurd.	Kurdish.
Gk.	Greek.
Pers.	Persian.
Chald.	Chaldee.
Arab.	Arabic.
Heb.	Hebrew.
pron.	pronounced.
Nöld.	Nöldeke's <i>Grammatik der Neusyrischen Sprache</i> (Leipzig, Weigel, 1868).
Nöld. O.S.G.	Nöldeke's <i>Syrische Grammatik</i> [the Classical language] (Leipzig, Weigel, 1880).
St. or Stod.	Stoddard's <i>Modern Syriac Grammar</i> (American Oriental Society, Volume v, 1856).
Socin	Socin's <i>Neuramäischen Dialekte von Urmi bis Mosul</i> (Tübingen, 1882).
Sachau	Sachau's <i>Skizze des Fellichi-Dialekts von Mosul</i> (Berlin, 1895).

The usual grammatical abbreviations are used.

Abbreviations for dialects.

Al.	Alqosh.	Q.	Qudshania.
Ash.	Ashitha.	Sal.	Salámas.
Az.	Azerbaijan Jews.	Sh.	Shamsdin.
Bo.	Bohtan.	Sp.	Sipurghan.
Gaw.	Gawar.	Tkh.	Tkhuma.
J.	Jilu.	Ti.	Tiari.
K.	Kurdistan (Ashiret dis- tricts only).	U.	Urmi.
MB.	Mar Bishu.	Z.	Zakhu Jews.

One of these abbreviations after a grammatical form indicates that the form is used in the district for which the abbreviation stands; but not necessarily that it is confined to that district.

When no abbreviation follows any particular form, it is to be read as being used in a large number of dialects.

The letters O.S. after a Syriac word denote that the word is used both in O.S. and N.S., though in the case of verbs ending in a guttural it is to be understood that the vocalization of the last syllable is different, see p. 286; but the letters O.S. before a Syriac word denote that it is used in O.S. and not in N.S.

Transliteration of Syriac words. When to indicate the pronunciation or for any other reason, Syriac words are transliterated into Roman letters, we read:—

a, ā as in *far*; *ä* as in *pat*.

é, éi as *a* in *fate*; *ei* as in *height*; *é* as in *pet*.

t as in French *tle*; *t* as in *pit*.

o as in *pole*; *oi, oy* as in *hoiden, boy*.

ü, ū as in *flute*; *tü* as in *but*.

The Syriac Qop is represented by *q*, Téith by *t*, and Sādhé by *s*, except in abbreviations.

GRAMMAR OF VERNACULAR SYRIAC.

GRAMMAR OF VERNACULAR SYRIAC.

THE LETTERS.

§ 1. Consonants' ܐܘܢܝܢܝܢ.

Not joined to preceding letter.	Joined to preceding letter.	Estrangfa.	Name of letter.	Value in English.
2 (2 final) ܐ	2 2 (2 final) ܐ	ܐ	Alap	See § 4.
ܐ	ܐ	ܐ	Béith	b; (aspirated, w. See § 7).
ܐ	ܐ	ܐ	Gamal	g; (asp. gh guttural).
ܐ	ܐ	ܐ	Dalath	d; (asp. as <i>th</i> in <i>them</i>).
ܐ	ܐ	ܐ	Hé or Hi	h
ܐ	ܐ	ܐ	Wau	w
ܐ	ܐ	ܐ	Zain	z
ܐ	ܐ	ܐ	Khéith	kh guttural.

Ⲑ, ⲑ	Ⲑ, ⲑ	Ⲑ	Ⲑ	Téith	t, very hard. § 4.
ⲓ (ⲓ final)	ⲓ (ⲓ final)	ⲓ	ⲓ	Yudh ¹	i or y
ⲓ	ⲓ	ⲓ	ⲓ	Kap	k; (asp. kh guttural).
ⲓ (ⲓ final)	ⲓ (ⲓ final)	ⲓ	ⲓ	Lamadh	l
ⲓ (ⲓ final)	ⲓ (ⲓ final)	ⲓ	ⲓ	Mim	m
ⲓ	ⲓ	ⲓ	ⲓ	Nun	n
ⲓ	ⲓ	ⲓ	ⲓ	Simkath	s
ⲓ	ⲓ	ⲓ	ⲓ	Ⲑ	See § 4.
ⲓ	ⲓ	ⲓ	ⲓ	Pé or Pi	p; (asp. §§ 3, 7).
ⲓ	ⲓ	ⲓ	ⲓ	Ṣadhé	s, sometimes rather sharp.
ⲓ	ⲓ	ⲓ	ⲓ	Qop	q, very hard. § 4.
ⲓ	ⲓ	ⲓ	ⲓ	Resh	r
ⲓ	ⲓ	ⲓ	ⲓ	Shin	sh
ⲓ, ⲓ	ⲓ, ⲓ	ⲓ	ⲓ	Tau	t; (asp. as th in thin).

¹ For grammatical terms, the O.S. names, with their O.S. plurals are usually retained in N.S. Vowels not being counted as letters there are not separate Syriac words for consonants and letters.

These letters should be written by beginning at the right hand bottom corner, and most of them in several separate strokes.

The Estrangéla letters are now as a rule only used for headings of chapters, titles of books, and the like. There are no capitals, and the Estrangéla letters are not used for this purpose, but rather correspond to our black letter.

Of these consonants all may be affixed to the preceding letter; and all also to the following letter except 2, ʒ, ʃ, ʘ (usually), 9, 5, 5̇, ʌ (ʌ). In manuscripts ʘ followed by ʌ is not joined on; but this rule is not now generally observed. In some of the older manuscripts ʘ is not joined on to ʘ, ʘ, and other letters. Estrangéla letters follow the same rule in joining on as the others, but ʘ is never joined to the letter following.

Alap is written 2 except (1) after ʌ when it is written ʌ whether final or not; (2) when final, when it is written 2. But after ʒ and 5̇ it is written 2 even though final.

§ 2. *Final letters.* For ʒ see above. Final Kap, Mim, and Nun take the forms ʒ or ʒ, ʒ or ʒ, ʌ or ʌ. These letters when standing alone are usually written double, as ʒʒ, ʒʒ, ʒʒ; though the final disjoined forms may stand alone; the others never.

When ʘ, ʌ, ʘ, ʌ (ʌ), ʘ, ʌ, ʘ, ʌ, ʘ, ʌ, ʘ are final, whether joined to the preceding letter or not, a small stroke is added: thus ʘ, ʌ. Yudh final after ʃ is generally written > in manuscripts. ʌ followed by ʒ at the end of a word is generally written ʌʒ if the ʌ be attached to the preceding letter; if not attached, it is written ʌʒ or ʌʒ.

§ 3. *Aspirated letters.* The letters ʘʘʘ have a dot below them when aspirated, and a dot above them when not aspirated.

But these dots are not written when they would interfere with vowel signs¹.

ʒ aspirated is written ʒ̣; a dot is never placed above this letter. It is only aspirated in Syriac words (in most districts) when forming a diphthong (see § 7), whether in the vernacular or in the classical language in its Eastern form, which thus differs from Western or Jacobite Syriac. In words from Persian, Arabic, etc., there are a few exceptions in the speech of the better educated, and ʒ̣ then is *ph*; but in general *f* of a foreign language becomes *p* in Syriac. In Al. and Z. it is often aspirated even in Syriac words, especially at the beginning. Thus ʒ̣ܘܢܐ *to abound* has ʒ̣.

The letters which are capable of aspiration are called by the East Syrians ܒܝܕܕܝܚܐ, *bagh-dakh-path*. An aspirated letter is called ܕܘܒܝܚܐ (see § 95 *d*) and aspiration ܕܘܕܝܚܐ, or softening; an unaspirated letter is ܕܘܒܝܚܐ, and non-aspiration ܕܘܕܝܚܐ or hardening.

In U. Sp. Q. Sal. J. Gaw. etc. ܕ̣ and ܕ̤ are never aspirated. The vernacular is more simple than the classical language in the matter of aspiration; if a letter is aspirated in the normal form of the word, it is aspirated throughout all its grammatical changes in the vernacular. See § 84 for Bar Zu'bi's rules; §§ 94, 95, for differences between O.S. and N.S. in this respect.

§ 4. Notes on the pronunciation of the letters.

(1) ܕ̣ is not pronounced. It is used chiefly as a peg to hang a vowel on, or as a quiescent final letter.

(2) ܕ̤ in many words modifies the vowel sound which is connected with it. See § 6. But a vowelless ܕ̤ at the beginning of

¹ In fully vocalized writing if one of these letters in the middle of a word has not a dot below it when there is a vacant space beneath, we understand it to be hard; and so if there is no dot above and the space above is vacant, we understand it to be soft.

Thus ܕ̣ܘܕܝܚܐ has ܕ̣; ܕ̤ܘܕܝܚܐ has ܕ̤. When in this book ܕ̣ and ܕ̤ are written with a dot beneath, it is of course only meant that they are aspirated in K. Al. etc.

a word ordinarily adds nothing to the sound. One or two words like ܕܘܢܐ *cloud* gave a half vowel to ܢ. So ܕܥܕܢ *Eden*; sometimes ܕܥܒܪܐ *he was baptized*, ܕܥܒܪܐ *baptism*. In Al. Z. initial vowelless ܢ usually has a half vowel. Thus ܕܥܒܪܐ *act*, ܕܥܒܪܐ *I ran* have half vowels, though elsewhere they are pronounced *wadha* (*wada*), *riq li*. ܢ and ܢ are not passed over in the middle of a word after a vowelless consonant; a break in the breath must be made. Thus ܕܥܪܐ *earth* is pronounced *ār-‘ā* not *ārā*.

(3) ܢ and ܢ are pronounced low down in the mouth and throat respectively; they have a very hard sound and necessarily modify the accompanying vowel (see §. 6). ܢ is pronounced by putting the middle, not the tip, of the tongue against the roof of the mouth.

(4) ܢ and ܢ aspirated have the same sound¹; it is somewhat harsher than the Scottish and North German *ch*; in some districts it is a very harsh aspirate indeed. The ܢ is a soft aspirate, pronounced lower down the throat, something like the German *g* in *tag*.

(5) ܢ before ܢ is pronounced ܢ, as ܕܥܒܪܐ *store room* (*ūmbar*).

(6) A mark ~ under or above ܢ or ܢ make them = *j* (in *jay*) and *ch* (in *church*) respectively. These letters are then called *Jamel* and *Chap*. The same mark with ܢ or ܢ makes them = *j* in French *jamaïs*. The name of this mark is ܕܡܝܟܝܢܐ *U. majkiyāna* or *wearing away* (ܡܡܟܝܢܐ K.).

(7) A letter repeated must be pronounced twice, not as in English as a single letter. This is a matter of considerable importance. Thus we have ܕܡܡܝܢܐ *K. I complete* (§ 36), pronounced *mtā-m'min*, not *mtāmin*.

¹ But see § 107.

(8) In other words all letters must be pronounced in full, and none left half pronounced as is so often done in English. Thus in **فِرْعَوْنُ**, *firewood*, the **ن** must be finished before the **ف** is begun.

(9) Care must be taken to pronounce letters not marked with *taqana* (§ 9), especially **س**, which though feeble when without a vowel, is still sounded; thus **سَمَاتُ** *trouble* is not *sāmāt* but *sāh'māt*. § 6 (1).

(10) Initial **ع** if it has no vowel has no sound.

(11) In most words **س** and **ص** have the same sound. If any difference is made, **ص** is somewhat more sibilant. It is not *ts*.

(12) **س** final is silent. See § 108.

§ 5. Vowels **أَؤِ**.

The vowels are marked by dots placed above or below the consonants, as shown by the following table.

◌̣ Pthakha, **كَمَا** = *a* in *fat*; sometimes *e* in *pet*.

◌̣ Zqapa, **قَامَا** = *a* in *psalm*.

◌̣ Zlami zogi, **كَمَاؤِ**, **قَامَاؤِ**, or Zlama zoga **كَمَاؤِ**, **قَامَاؤِ** = *i* in *fit*.

◌̣ Zlami pshuqi, **كَمَاؤِ**, **قَامَاؤِ**, or Zlami yarikhi **كَمَاؤِ**, **قَامَاؤِ** (also Zlama pshuqa, yarikha) (1) as *ee* in *feet*, *i* in French *si*, (2) as *a* in *fate* or often somewhat shorter.

◌̣ Khwasa, **كَمَاؤِ** = *ee* in *feet*, *i* in French *si*.

◌̣ Rwasā, **كَمَاؤِ** = *u* in *rule*; in a few words like *oo* in *wool*, e.g. **كَمَاؤِ** *world* (Turk.) [so **كَمَاؤِ** *all*; see below]. In Sh. and M.B. more like a French *u* in all words.

◌̣ Rwakha, **كَمَاؤِ** = *u* in *rule*, slightly inclining to *o*, especially in Al. Z.

Half vowels.

- Half Pthakha, a very short vowel: very rarely written in N.S.
 — Half Zlama, a very short Zlama.

These are usually written between consonants in manuscripts, but in printing they are necessarily put under one of them; e.g. **ܦܚܟܗܐ** west O.S. and N.S. **ܦܚܟܗܐ** O.S., K. *Baptist* (= **ܦܚܟܗܐ** U.). Half Pthakha is also called **ܡܪܗܝܬܢܐ** *mar-h'itana* or *making to run*; half Zlama is **ܡܗܓܝܢܐ** *m'hagiyana* or *spelling*. The former must not be confused with *talqana* (§ 9). An O.S. half vowel is frequently replaced by a whole vowel in N.S. See § 86.

Of these vowels Khwasa can only be used with **ܘ**, Rwasā and Rwakha with **ܘ**. The others can be used with any letter, provided it be not final.

Notes. (1) The form *Zqapa* is preferred by the Eastern, *Zqopho* by the Western Syrians.

(2) There is much variation in different districts in the pronunciation of long Zlama. In Urmi the first pronunciation is usual, except in a few words such as **ܠܐ** *not* (if indeed this is the proper method of spelling this word; see § 67): **ܠܐ** *other* (rarely with the first pronunciation): **ܠܐ** *yes* (sometimes: but **ܠܐ** *yes* always has the first pronunciation); **ܠܐ** *two* (O.S. **ܠܐ**); and in the names of the letters **ܠܐ**, **ܠܐ**, **ܠܐ**, but the sound is rather a short one; and **ܠܐ** where the sound is long. On the other hand both in K. and U. the letters **ܠܐ**, **ܠܐ**, **ܠܐ**, **ܠܐ** usually (but not always) have the first sound. In K. Al. the second pronunciation is more common except in plurals in **ܠܐ** and in the pronominal affix **ܠܐ**; but in Tiari these plurals also often have the second sound, as **ܠܐ**, and in Al. both these plurals and **ܠܐ** often have the second sound.

In many cases the variation of pronunciation shows that long Zlama should be written, as etymology also would suggest. Thus the 3rd pl. present of ܐ verbs, as ܐܘܢܐ *they reveal* (O.S. ܐܘܢܐ) is pronounced *galé* in K. Al., *gali* in U.; in the K. form of the 3rd pers. pl. possessive pronoun with nouns, as ܘܢܐܘܪܐܘܢܐ *their book*, the first sound prevails in Tkh., the second in Ti. The K. imperfect ܘܘܘܐܘܘܐ *they were* (O.S. ܘܘܘܐܘܘܐ) is *wé-wa*, § 29. ܘܘܘܐ *smell*, has the first sound in U., the second in K. ܘܘܘܐ *go*, is pronounced *zé, zi, sé* or *si*. ܘܘܘܐ *lord of* (§ 16) is *mari* in U., *maré* in K. The K. forms ܘܘܘܐ m., ܘܘܘܐ f., are *khreña* and *khreña* (= *other*).

(3) No vowel can be placed on the final letter of a word, except ܘ, ܘ, ܘ; hence the use of the Alap in which nearly all purely Syriac nouns now end.

(4) ܘ final must be distinguished from ܘ and ܘ. It is marked, in U., by the breath being made to pass sharply over the tongue as the vowel *i* is being pronounced. The distinction is hardly marked in K. Al. Z. etc. ܘ has the sound of short *i* in ܘܘܘܐ *there is*; in the fem. past part. of 1st conj. as ܘܘܘܐ *finished*; and usually in the preterite 1st conj. as ܘܘܘܐ *I finished*; but not when the object is expressed by affixes. See § 50. Also in ܘܘܘܐ *husband's brother*, but not in ܘܘܘܐ *husband's sister*.

(5) ܘ often does duty both as a vowel and as a consonant. Thus ܘܘܘܐ *di-yan, of us*. This is not the case with ܘ; if *Rwasa* or *Rwakha* or a diphthongal *Wau* is followed by the sound of *Wau* consonantal, ܘ must be repeated. Thus ܘܘܘܐ *in us*, is *gd-wan*, not *gd-wan*. ܘ initial is pronounced *t* not *yt*.

(6) A few words are always written without vowels; as ܘܘܘܐ (*mān*) *from*; ܘܘܘܐ (*mān*) *who*; ܘܘܘܐ (*kul*) *all*; ܘܘܘܐ (*ū* or *ow* as in *cow*)

he or that; ܐܘܪܐ (ā as in fate or ei) she or that; and so their derivatives, as ܘܢܘܢܐ universal, ܐܘܪܐܢܐ then, ܘܢܘܢܐܢܐ all of it. But ܘܢܘܢܐ with affixes receives Zlama zoga, as in O.S., as ܘܢܘܢܐܢܐܢܐ from him.

(7) The letters ܦ of, ܘ and, ܘܢ in, with, ܐ to, and combinations of them, are prefixed to words without vowels, except in Al. where they have Zlama zoga before a vowelless letter. But they do not quite coalesce with the word following. Thus there is a distinction between ܘܢܘܢܐܢܐ late (drung) and ܘܢܘܢܐܢܐܢܐ of colour (d'rang), though the former word is sometimes pronounced, especially by children, like the latter. Between a preposition and a demonstrative pronoun an inserted ܦ coalesces with the latter as ܘܢܘܢܐܢܐܢܐ on this, § 70 (12); and so often ܘܢ, ܐ before demonstrative pronouns, and sometimes ܦ when = of. In O.S. these particles receive Pthakha before a vowelless letter. ܘ is pronounced u when = and. ܐ with a vowel, preceded by these particles, does not in N.S. usually throw back the vowel to the particle, as always in the Western and sometimes in the Eastern form of O.S.

(8) Before ܐ Zlama is always the long one.

§ 6. Modification of vowel sounds by certain consonants.

(1) Before a silent letter a short vowel is lengthened; this applies to a letter with taqana (§ 9) as well as to a vowelless ܐ or ܐ, as ܘܢܘܢܐܢܐ first (qā-maya); ܘܢܘܢܐܢܐ one (khā), usually; ܘܢܘܢܐܢܐ face (pātha), ܘܢܘܢܐܢܐ doing (bī-wadha). For exceptions see § 37 b. So also Pthakha before ܐ as in ܘܢܘܢܐܢܐܢܐ trouble (zāh'māt).

(2) The vowel sounds are slightly modified when in the same syllable with ܐ, ܘ, ܘܢ, ܘܢܐ, ܘܢܐ, and sometimes with ܘܢܐܢܐ. Pthakha, Zlama zoga, and often Zqapa are then sounded nearly like u in but, as ܘܢܘܢܐܢܐ five (khūmshu), ܘܢܘܢܐܢܐ wheat (khūṭi), but not in ܘܢܘܢܐܢܐ to sin (khūṭi); ܘܢܘܢܐܢܐ locust (qūmṣa). There are however many exceptions,

especially with **ع**. Almost always in Al., and often in K., **ع** does not modify the vowel, but is pronounced like **ا**. In other districts this modification is the only way of distinguishing **ع** and **ا**. **أثرا** *country*, is pronounced 'āthra (U. 'ātra), as if written with **ع**; and so **أثرا** *store room (ūmbar)*.

ع **ن** **ع**

The long vowels **ا**, **ي**, after **د**, **ذ**, **ط**, are necessarily somewhat modified. If these letters are properly pronounced, far back in the mouth and throat, the proper vowel sound follows naturally. Thus **دابة** *fig* and **دابة** *mud* have quite distinct vowel sounds; and so also **دابة** *hand* and **دابة** *feast*, even if the Zlama of the latter have the first sound. (In Tkh. it has the second sound.)

Note that the preterite (§ 32. 4) of the first conjugation is always pronounced with the **ي** sound even with these letters in it. This is an additional reason for spelling it with **ا** (though the sound is usually short) and not with Zlama. Thus **أقلمت** is *qīmlī*; if we wrote it **أقلمت** it would be *qūmlī*.

The word **أقلمت** *Sion* is usually pronounced *Seihyun* (sound the **ه**).

§ 7. *Diphthongs* **أقلمت** **أقلمت**.

ا as *a* in *fate*, as **أقلمت** *one who rises*; or *ei* in *height* as in **أقلمت** *Syrian*, where the **ا** does duty first in the diphthong and then as a consonant. If the **ا** has no vowel the first sound is more common. Some words are pronounced both ways, as **أقلمت** *gain, interest*. The following are irregular: **أقلمت** *good* (U. *spoi-i*, K. *spei*, rather drawn out), **أقلمت** U. *bitter (moira)*, **أقلمت** U. *cold (qoira)*, but not the kindred words **أقلمت** U. *hot (kheima)*, **أقلمت** *thinned*

out, as trees (*deila*). In K. Al. and O.S. these are ܕܘܝܠܐ, ܕܘܝܠܐ, ܕܘܝܠܐ, ܕܘܝܠܐ.

The diphthong ܘܝ has the same sound. But in U. ܘܝܠܐ wishing, ܘܝܠܐ knowing, ܘܝܠܐ fearing, have the sound of *oi*; in K. Sal. etc. of *ei*.

ܘܝܐ, ܘܝܐ, ܘܝܐ, as *o* in *pole*. But ܘܝܐ is pronounced *wi*; and in the names of the letters ܘܝܐ, ܘܝܐ the diphthong has the sound of *ow* in *cow*.

ܘܝܐ, ܘܝܐ, generally as *o* in *pole*, rarely as the following diphthong. [In the name ܘܝܐ Japhet, ܘܝܐ has a feeble sound, *Yôphit*.]

ܘܝܐ (rare), somewhat like *ow* in *cow*, as pronounced by the uneducated in London, as ܘܝܐ tinder.

ܘܝܐ and ܘܝܐ, generally as *a* in *fate*, sometimes as *ei* in *height*. ܘܝܐ eye, fountain, has the first sound in K. the second in U. Distinguish ܘܝܐ heaven (first sound) and ܘܝܐ hearing (second). Exceptions: ܘܝܐ as (*akh*), ܘܝܐ as (*makh*, but in Al. *makh*): ܘܝܐ there is not (*lith*) and its variant ܘܝܐ (*lithn*). [In K. Al. we have ܘܝܐ which in Ti. is *lith*, in Tkh. *lith*, in Al. *lith*.] ܘܝܐ temple (*hēkla*).

ܘܝܐ, ܘܝܐ, ܘܝܐ, ܘܝܐ, ܘܝܐ, either as *u* in *tune* or *u* in *rule*. At the end of a word these are not properly diphthongs, but the consonant has a feeble, half-whistling sound. Thus ܘܝܐ to sit is not *yâtiv* nor yet *yâtû* (*u* as in French), but between the two, and ends with a soft whistle.

In ܘܝܐ, ܘܝܐ (followed by a consonant) the ܘܝ and ܘܝ give no additional force to the *Rwasa*. In ܘܝܐ Yudh gives no additional force to the *Zlana*, except at the end of a word in U.

و at the end of a word gives Yudh a very short sound; but و is *ū* only.

Note. The combination **و** has always been distasteful to the Eastern Syrians. Hence when the Western Syrians used this diphthong, the Easterns put Zqapa for Pthakha. Hence we have **و** day, O.S., Ti. Al. not **و** (pron. in U. Q. Tkh. etc., **و**). So in quadrilaterals **و** to confess, not **و**.

This applies also to a great extent when the Wau has a vowel, not only in O.S. but also (especially in K.) in N.S.; thus, where in U. they say **و** to join, in K. they say **و**.

§ 8. Accent **و**.

In speaking the accent is almost invariably placed on the penultimate, even in foreign words.

Exceptions. (1) **و** teacher, **و** my brother, and the like, when used vocatively, are accented on the first.

(2) Words with the 3rd pl. pronominal affix **و** are often accented on the last especially in U. There was originally another syllable here, which is still used in K. See § 11. Cf. **و** now (= **و**) which is oxytone.

(3) Adverbs in **و** are also usually oxytone. But they are rare (§ 67).

(4) **و** especially (pers.), **و** in the morning, **و** (Sal.) in short, and **و** deacon, are accented on the first. But the plural **و** is accented regularly, and in K. often the singular. **و** immediately, is accented on both first and last, **و** U. always, on the first. Also the following are accented on the first and pronounced as one word: **و** last year, **و** Ti. Al.

upwards, ܐܘܪܘܫܝܡܐ ܕܩܝܡܐ Ti. Al. downwards, ܐܘܪܘܫܝܡܐ ܕܩܝܡܐ U. in the evening, ܩܪܢܐ ܕܩܝܡܐ one gran (7d.), ܩܪܢܐ ܕܩܝܡܐ one tumdn (6a.), ܩܪܢܐ ܕܩܝܡܐ Mar Shimun (but not the names of the other bishops), ܩܪܢܐ ܕܩܝܡܐ this side, ܩܪܢܐ ܕܩܝܡܐ that side; and so ܩܪܢܐ ܕܩܝܡܐ suddenly.

(5) When the 2nd pl. pronominal affix ܩܪܢܐ, or the plural imperative affix ܩܪܢܐ are added, the accent is often on the antepenultimate.

(6) Generally when any affix is added to a word, whether written as part of the word or not, it counts as part of the word in determining the accent. Thus ܩܪܢܐ ܕܩܝܡܐ he will heal, is accented on ܩܝܡܐ, but ܩܪܢܐ ܕܩܝܡܐ ܕܩܝܡܐ he will heal him, on ܩܝܡܐ.


(7) The verb ܩܝܡܐ, ܩܝܡܐ was, similarly counts as part of the word. Thus in ܩܝܡܐ ܩܝܡܐ ܩܝܡܐ he would finish, the accent is on the ܩܝܡܐ.






(8) In ܩܝܡܐ first (adv.), the accent is often on the first, and the first Zqapa is very feeble, especially in U. Thus qdm'ta. So in abstracts in ܩܝܡܐ the ܩ often falls or is feeble, and the Zqapa before ܩ is accented, especially in U.







(9) ܩܝܡܐ ܩܝܡܐ Easter U., ܩܝܡܐ ܩܝܡܐ Christmas U., are each pronounced as one word, with the accent on ܩܝܡܐ.







(10) All plurals in Sal. Q. Gaw., which correspond to U. plurals in ܩܝܡܐ, and K. plurals in ܩܝܡܐ, are oxytone, the last syllable having fallen. Thus we only distinguish ܩܝܡܐ sides (dipnd) from ܩܝܡܐ side (dipna) by the accent. See § 13. Note 3.

(11) The numerals in § 28 (1) are accented on the first, as ܩܝܡܐ ܩܝܡܐ both of them, also the days of the week, § 28 (5).

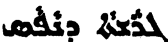
§ 9. *Signs.* N.S. , or Al. .

Talqana. A line above a letter  denotes that it is silent. This mark is called *talqana*,  (or ) i.e. the destroyer: and a letter thus marked is called *thiqta*,  (or ).

Sign of the plural. Two large dots above a word denote the plural in nouns, adjectives, and participles used adjectivally. They are called *Siam*, , or 'positions.' By preference they are put over  and  if these letters occur in the word, whether they already have a vowel or not. But they may be put over any letter. They are not written slanting over  as by the Western Syrians. When written over  one of them counts as the dot of the letter itself, as . They are not now used with verbs.

Various. A large dot is put over  in the 3rd fem. pronominal affix (§ 11); and in ,  (§ 10); over  *who* and under  *from*. See § 5 (6).  is written without a dot.

The large dots which marked the tenses and persons of the old verb have disappeared with those tenses.

The stops usually used are—: comma; . semi-colon or full stop; ♦ full stop, especially at the end of a paragraph. This, or a star, often divides verses of psalms and anthems. The Syrians use their stops very loosely. The first of the above stops is more used than the comma in English. It is often called  *drawing of breath*. In manuscripts a distinction is often made between the two ways of writing these two dots, according as they slant to the right or to the left.

For a fuller discussion of vowels and consonants in particular words see §§ 85—126 incl.

All these pronouns are abbreviated when used with verbs. See §§ 29 *sqq.*

Of these **ḳṣ**, **ḳṣ**, **ḳṣ**, **ḳṣ** are O.S. forms. In O.S. **ḳṣ** the short gives place to a long vowel (§§ 87, 88) and we get **ḳṣ**. The form **ḳṣ** should perhaps be written **ḳṣ** giving in U. K. the first sound to Zlama, in Al. the second. All the forms for *they* seem to be derived from the *feminine* **ḳṣ** (whence **ḳṣ** by metathesis), which has ousted the masculine. The reverse usually happens, as we see in the verb forms, but other instances of the feminine surviving and not the masculine will be seen in the following sections. For O.S. **ḳṣ** we have **ḳṣ** with 2 prosthetic.

Most of the variants are due (a) to a love of aspiration in Tkhuma, (b) to a desire to emphasize by adding **ḳ**. [Qu. = O.S. **ḳṣ** ?]. (c) from a confusion with the affix forms of §11, as **ḳṣ**, **ḳṣ**, **ḳṣ** (which has a double confusion with **ḳṣ**). Perhaps **ḳṣ** is itself formed by confusion with the affix of the 2 pers., in which case we should write **ḳṣ**. Possibly also **ḳṣ** may be a reminiscence of the termination of **ḳṣ** *ye are or become* = **ḳṣ**. (d) **ḳṣ** is in accordance with the usual Salamas usage of putting **ḳ** for **ḳ** final. (e) **ḳṣ** and perhaps **ḳṣ** are formed by a common dropping of **ḳ** final, § 116.

The personal pronouns of the first and second persons are not used objectively; affix forms are substituted, §§ 48—50. But rarely in Al. we have such instances as the following: St John xv. 24, **ḳṣ** *they hated both me and my Father.* The 3 pers. pronoun is used objectively after prepositions in U., and also in K. Al. directly after verbs, as **ḳṣ** *K. Al., I saw him.* When used after prepositions **ḳ** must be inserted except sometimes after **ḳ**. Thus **ḳṣ** *for him* = **ḳṣ** or **ḳṣ**.

Pl. 3 m. ܐܘܪܝܢ , f. ܡܘܪܝܢ , 2 m. ܐܘܪܝܢ , f. ܡܘܪܝܢ , 1 m. and f. ܐܢܝ .

From the 'Singular affixes' we have the N.S. forms ܐܢܝ , ܐܢܝܢ , ܐܘܪܝܢ , ܡܘܪܝܢ , ܐܘܪܝܢ , ܡܘܪܝܢ , ܐܢܝ .

From the 'Plural affixes' we have ܘܪܝܢ (= O.S. ܘܪܝܢ), ܘܪܝܢ (= O.S. ܘܪܝܢ , ܘ for ܘ , cf. § 109), ܘܪܝܢ (= O.S. ܘܪܝܢ , ܘ for ܘ , and the ܘ softened, cf. § 94), ܘܪܝܢ and ܘܪܝܢ (= O.S. ܘܪܝܢ ܘ dropped, ܘ softened), ܐܘܪܝܢ , ܡܘܪܝܢ . Hence also ܘܪܝܢ and ܘܪܝܢ (for which reason the accent in words containing the latter is irregular, § 8). ܘܪܝܢ and ܘܪܝܢ (= O.S. ܘܪܝܢ). Hence also ܘܪܝܢ with ܘ for ܘ , and ܘܪܝܢ softened. ܘܪܝܢ and ܘܪܝܢ are O.S. ܘܪܝܢ .

It is doubtful if N.S. ܘ is from the O.S. Singular affix ܘ or the Plural ܘܢ . If the former it is one of the many instances in which N.S. agrees with Chaldee rather than with O.S.

The old form ܘܪܝܢ is found in Ti. in one or two prepositions: as ܘܪܝܢ of you (pl.), § 70.

(2) These affix forms are used with nouns (to denote possessive pronouns), prepositions, in the preterite of verbs, and for objective pronouns to verbs.

(3) When they are emphatic after nouns and prepositions these forms are separated therefrom and ܘܪܝܢ (of) is inserted. Thus ܘܪܝܢ ܘܪܝܢ my book. For the additional ܘ see § 70. But in Al. this method of expression is common when no emphasis is intended. In the same way in O.S. the Apocalypse differs from the Pshiṭta by having the detached forms when there is no emphasis.

For greater emphasis another ܘܪܝܢ is often added: ܘܪܝܢ ܘܪܝܢ my book.

(4) No distinction is made in N.S. between the forms used with singular and those with plural nouns.

(5) In the form ܘܢܝܢܐ the first Zlama sound is used in Tkhuma, the second (but very short) in Ṭiari. This and the similar form ܘܢܝܢܐ are instances of the feminine surviving to the exclusion of the masculine. Cf. §§ 10, 32. For the accent see § 8 (2).

(6) For two other forms for 3 pers. pl. see § 20 (12).

(7) For ܘܢܝܢܐ, in Salamas ܘܢܝܢܐ is often substituted.

(8) The objective pronouns *me, thee, etc.* are expressed by ܘܢܝܢܐ, ܘܢܝܢܐ etc., or in U. also by ܘܢܝܢܐ, ܘܢܝܢܐ etc.; or by attaching the affixes to verbs as in §§ 48 sqq. Cf. also § 10 above.

(9) *Mine, thine, etc.* are expressed by ܘܢܝܢܐ ܘܢܝܢܐ etc., see § 70 (5); as ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ that book is mine. These may be used absolutely, as ܘܢܝܢܐ ܘܢܝܢܐ U. K. = ܘܢܝܢܐ ܘܢܝܢܐ Al. *he loved his own.*

My own etc. is usually expressed by ܘܢܝܢܐ (ܘܢܝܢܐ Ti.)

§ 12. Demonstrative Pronouns. ܘܢܝܢܐ ܘܢܝܢܐ.

(1) Sing. m. ܘܢܝܢܐ *this*, or ܘܢܝܢܐ U. K., or ܘܢܝܢܐ Al. Z., or ܘܢܝܢܐ Sal. U. Sp., or ܘܢܝܢܐ MB., or ܘܢܝܢܐ MB., or ܘܢܝܢܐ Sh., or ܘܢܝܢܐ Sh., or ܘܢܝܢܐ Al. (ܘܢܝܢܐ), or ܘܢܝܢܐ Al., or ܘܢܝܢܐ Gaw. (the last three also = *that*), or ܘܢܝܢܐ Al. (cf. U. ܘܢܝܢܐ *to-night* = ܘܢܝܢܐ K. § 67), or ܘܢܝܢܐ J. (both Zlamas second sound), or ܘܢܝܢܐ Z.

f. ܘܢܝܢܐ *this*, or ܘܢܝܢܐ K. U. (*é-ya*), or ܘܢܝܢܐ Al. (*siya*), or ܘܢܝܢܐ Sal. U., or ܘܢܝܢܐ etc., as above, or ܘܢܝܢܐ Z.

Plur. m. and f. ܘܢܝܢܐ U. Ti., or ܘܢܝܢܐ Tkh. Ash., or ܘܢܝܢܐ Al. K. (not Ash.), or ܘܢܝܢܐ Al., or ܘܢܝܢܐ MB., or ܘܢܝܢܐ MB. [Stoddard gives ܘܢܝܢܐ U. ܘܢܝܢܐ, and ܘܢܝܢܐ, but these are at any rate very rare.]

The singular **هٰذِهِ** is also used in **هٰذِهِ** **هٰهنا** *about this = therefore* (see § 67). Sometimes **هٰذِهِ** = *he, she, it* : **هٰذِهِ** = *they*, and so the others.

(2) Sing. m. **هٰذِهِ** *that*, i.e. *ille*, [pronounced *ō* when a dem. pronoun, and so all its derivatives, as **هٰذِهِ** **هٰهنا** *on that side*, **هٰذِهِ** **هٰهنا** *in the morning*], or **هٰو** U. (*ow-wun*), or **هٰو** **هٰهنا** U. (*o-waha*), or **هٰو** **هٰهنا** Ash., or **هٰو** **هٰهنا** (*o-woha*) U. Ti., or **هٰو** **هٰهنا** Tkh. (*o-ha*), or **هٰو** **هٰهنا** Sal., or **هٰو** **هٰهنا** MB., or **هٰو** **هٰهنا** MB., or **هٰو** **هٰهنا** Sh., or **هٰو** **هٰهنا** Sh., or **هٰو** **هٰهنا** U. (the longer the distance pointed out, the longer the penultimate is drawn out).

f. **هٰذِهِ** *that* [pron. *ā* as in *fate*: sometimes in Ash. etc. *ei* as in *height*], or **هٰذِهِ** U. (*eiyin*), or **هٰذِهِ** U. *ei-yéha*, or **هٰذِهِ** Sal., or **هٰذِهِ** Tkh. MB., **هٰذِهِ** Tkh. MB.

Plur. m. and f. **هٰئِهِ** *those*, or **هٰئِهِ** Al. (*a-né*), or **هٰئِهِ** K. Al. Sal., or **هٰئِهِ** U.¹ Bo., or **هٰئِهِ** Tkh., or **هٰئِهِ** Tkh., or **هٰئِهِ** U.¹, or **هٰئِهِ** U.¹

(3) Sing. m. **هٰذِهِ**, f. **هٰذِهِ** *that*, i.e. *iste* K. (not Ash.). Elsewhere the above forms are used in this sense.

All these pronouns precede their nouns in N.S., as **هٰذِهِ** **هٰذِهِ** *this man* = O.S. **هٰذِهِ** **هٰذِهِ** (usually).

When used with prepositions these pronouns cannot be omitted as sometimes in O.S. Thus **هٰذِهِ** **هٰذِهِ** O.S. = **هٰذِهِ** **هٰذِهِ** N.S. *to those who deny him*.

Of the pronouns in the first series some seem to be derived from O.S. **هٰذِهِ**: we thus have **هٰذِهِ** (by metathesis) and **هٰذِهِ**, singular for plural; then by dropping **هٰ**, **هٰذِهِ** or **هٰذِهِ**, whence **هٰذِهِ**, **هٰذِهِ**, **هٰذِهِ**,

¹ Village of Anhar.

what (shall I do?) And often in expostulation, thus: **لَا مَجْرَسَ فَعَدًا** *It is not dear. What (do you say?)* Cf. the use of **؟ مَعًا** *why?* in expostulation, at the beginning of a sentence.

(3) **مَجْرَسَ مَجْرَسًا** *which of them?* is contracted in U. to **مَجْرَسًا** (accented on the first), in Bo. to **مَجْرَسًا**.

(4) **مَعًا** is used elliptically thus: **مَجْرَسَ مَجْرَسًا** *what (relation) of Simon is he?*

(5) **مَعًا** is thus used: **مَعًا لَمَجْرَسًا** *what hast thou to do with us?* St Luke iv. 34. **مَعًا لَمَجْرَسًا** *what hast thou to do with speaking?* **مَعًا لَمَجْرَسًا** *of what use is this to me?* (for **مَعًا** see under **مَعًا** in § 46). **مَعًا كَجَب** *what wilt thou? or what is the matter with thee?* Judg. i. 14. So for other persons. In Al. **مَعًا** = **مَجْرَسًا** *that which*; thus **مَعًا مَجْرَسًا** *to what they said.* **مَعًا مَجْرَسًا** *more than that which is commanded,* St Luke iii. 13; also **مَعًا مَجْرَسًا** *after he kills,* St Luke xii. 5. In U. **مَعًا** = *what is it?* as a reply when a person is called, is rather more polite than **مَجْرَسًا**, rather less polite than **مَجْرَسًا** (§ 73).

§ 14. Relative Pronouns. **مَجْرَسًا مَجْرَسًا**.

مَجْرَسًا *who, which.* **مَجْرَسًا**, or **مَجْرَسًا** (chiefly in Al.) *he (she, they) who, that which.* Thus St Luke ii. 44. **مَجْرَسًا مَجْرَسًا** Al. = **مَجْرَسًا مَجْرَسًا** U. *with any one who knew them.* So **مَجْرَسًا** *that which* in Al. (§ 13, note 5, above) = **مَجْرَسًا** U.; **مَجْرَسًا** *he who, Z.*

ܩ ܩܘܢ, or ܩ ܩܘܢܘܒ ܩ, or ܩܘܢܘܒܐ Al *everything that*, see § 67.

Whom, which, as the direct object of a verb can be expressed by the simple relative, or by the relative and by an objective pronominal affix added to the verb (§ 48), as ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *the man whom you will see*. For the other cases we use the simple relative with the pronominal affixes of § 11 added to the noun or preposition, though the preposition and affix are sometimes omitted. Thus ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *the man whose book it is*. So ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *the man to whom I gave the book*. ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *the day on which you came* (sc. ܩܘܢܘܒܐ). So also ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ (or ܩܘܢܘܒܐ) *the place where I saw him*.

When a relative is implied in English it is usually expressed in Syriac, though the substantive verb is often omitted. Thus: ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *the churches in the villages* (which are in the villages). But ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *a malicious man* (whose heart is black), because the relative clause is treated as an adjective. So ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ ܩܘܢܘܒܐ *a city named Urmi*. But we might say ܩܘܢܘܒܐ ܩܘܢܘܒܐ. So ܩܘܢܘܒܐ ܩܘܢܘܒܐ *your love to us*. The O.S. usage is similar. But note that ܩܘܢܘܒܐ ܩܘܢܘܒܐ O.S. = ܩܘܢܘܒܐ ܩܘܢܘܒܐ N.S. *they of the peoples will see*, Rev. xi. 9. So ܩܘܢܘܒܐ ܩܘܢܘܒܐ O.S. = ܩܘܢܘܒܐ ܩܘܢܘܒܐ N.S. *to those who are in Jerusalem*.

§ 15. Indefinite Pronouns.

The indefinite *ever* is expressed by the adjective ܩܘܢܘܒܐ *all, every* (*kul*). Thus ܩܘܢܘܒܐ ܩܘܢܘܒܐ *whoever*, or ܩܘܢܘܒܐ ܩܘܢܘܒܐ (so O.S.), or ܩܘܢܘܒܐ ܩܘܢܘܒܐ; ܩܘܢܘܒܐ ܩܘܢܘܒܐ (so O.S.), or ܩܘܢܘܒܐ ܩܘܢܘܒܐ (O.S. ܩܘܢܘܒܐ ܩܘܢܘܒܐ or ܩܘܢܘܒܐ ܩܘܢܘܒܐ); ܩܘܢܘܒܐ ܩܘܢܘܒܐ *whenever, as soon as*, and so on. ܩܘܢܘܒܐ ܩܘܢܘܒܐ

ܐܢܝܢܐ K., or ܐܢܝܢܐ K., or ܐܢܝܢܐ Al. Thus ܐܢܝܢܐ ܐܢܝܢܐ
ܐܢܝܢܐ U. (ܐܢܝܢܐ ܐܢܝܢܐ K.) = ܐܢܝܢܐ ܐܢܝܢܐ O.S. and
bear ye one another's burdens, Gal. vi. 2. Or as the direct object,
ܐܢܝܢܐ ܐܢܝܢܐ K. (ܐܢܝܢܐ ܐܢܝܢܐ U.) they killed one
another. So O.S. ܐܢܝܢܐ.

SUBSTANTIVES.

ܐܢܝܢܐ.

§ 16. There are no cases, but there are a few traces of the old 'states'. It is customary in grammars of Classical Syriac to treat the *absolute state* as the normal form, representing the simple state of the noun, as *king*, and to derive thence the *construct state* as representing *king of*, and the *definite state* as representing *the king*, though in O.S. the last is by far the most common and is often used for the first, and, with the help of ܐ *of*, for the second. But the East Syrians look on the definite state as the normal one and call it ܐܢܝܢܐ *the noun*, while the other states are called ܐܢܝܢܐ *abbreviations*. The absolute state is ܐܢܝܢܐ ܐܢܝܢܐ, the construct state ܐܢܝܢܐ ܐܢܝܢܐ.

In the vernacular the definite state alone is used normally, the other two being confined to certain words and phrases.

(i) The *Absolute state* remains in a few words.

a. In the present participles, as ܐܢܝܢܐ m. ܐܢܝܢܐ f.; ܐܢܝܢܐ Pl. O.S. becomes ܐܢܝܢܐ; in the past participles, as ܐܢܝܢܐ m. ܐܢܝܢܐ f. ܐܢܝܢܐ pl. (see §§ 31, 50) used in the preterite. For ܐܢܝܢܐ, etc. see § 46.

b. The numerals ܐܢܝܢܐ *twenty* (= ܐܢܝܢܐ) and the like, § 26.

c. ܐܢܝܢܐ *manger* f. = O.S. ܐܢܝܢܐ which has no aba. or const. state (Bar Hebraeus); ܐܢܝܢܐ U. *mill* f. (ܐܢܝܢܐ K.) O.S. ܐܢܝܢܐ, ܐܢܝܢܐ; ܐܢܝܢܐ

place f. of which the definite state **كَلْبٌ** is also used; **سَلْبٌ** K. *serpent* (also **سَلْبَانٌ** U. K.) m. = O.S. **سَلْبَانٌ**; **كُلٌّ** all (the O.S. alternative **كَلٌّ** is not now used); **كُلٌّ** **كُلٌّ** daily (in Z. **كُلٌّ** is used by itself); **كُلٌّ** or **كُلٌّ** f. a hundred; **كُلٌّ** again (in U. **كُلٌّ** is silent) = O.S. **كُلٌّ**; **كُلٌّ** horse m. = O.S. **كُلٌّ**; **كُلٌّ** knife f. (O.S. **كُلٌّ**) of which the definite **كُلٌّ** is also used; **كُلٌّ** U. O.S. f. a barren woman, and a few other feminines. In Al. we have also **كُلٌّ** faithful.

d. Some in **كُلٌّ** or **كُلٌّ**, as **كُلٌّ** deep, **كُلٌّ** or **كُلٌّ** f. affliction, O.S. **كُلٌّ**; **كُلٌّ** deep, lit. depth, O.S. **كُلٌّ**; **كُلٌّ** or **كُلٌّ** f. affliction, O.S. **كُلٌّ**; **كُلٌّ** understanding (rare), see **كُلٌّ** § 83 (6); **كُلٌّ** by chance, § 67 (Arabic root); **كُلٌّ** pain f. (foreign). These seem to be the absolute state of nouns whose definite state would end in **كُلٌّ**. Diminutives in **كُلٌّ**, as **كُلٌّ** little father, are not of this class, § 79: nor are the Turkish words in § 82 (8).

e. The phrase **كُلٌّ كُلٌّ كُلٌّ** for ever and ever, and its imitation **كُلٌّ كُلٌّ كُلٌّ** id.

(ii) The Construct state remains in several phrases.

a. Phrases with **كُلٌّ**¹ or **كُلٌّ**. In O.S. **كُلٌّ** is the constr. st. of **كُلٌّ** house m. We have **كُلٌّ كُلٌّ كُلٌّ** the household of Mar Shimun (so any name); also with **كُلٌّ**.

كُلٌّ كُلٌّ threshing floor f. from **كُلٌّ** O.S.

كُلٌّ كُلٌّ Ti. (house of setting) the west.

كُلٌّ كُلٌّ ink f. = O.S. **كُلٌّ**.

¹ In some of these the prefix may be a form of the preposition between. Nöld. O.S.G. §§ 156, 252.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ Ti. (house of the rising) *the east*.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ K. (In U. Sh. ܘܢܝܘܬܝܐ as O.S.) *the palate*. See ܘܢܝܘܬܝܐ below.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ U. Tkh. (house of the Aprils) *the spring m.* In Ti. ܘܢܝܘܬܝܐ. (Tkh. ܘܢܝܘܬܝܐ m. and ܘܢܝܘܬܝܐ m. K.).

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ or ܘܢܝܘܬܝܐ O.S. *pillow*. Now almost always in the forms ܘܢܝܘܬܝܐ U. K. (not Ti.) by metathesis, or ܘܢܝܘܬܝܐ or ܘܢܝܘܬܝܐ Sal. (ܘ as ܘ). Cf. ܘܢܝܘܬܝܐ below.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ U. See below e.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ or ܘܢܝܘܬܝܐ or ܘܢܝܘܬܝܐ (house of the eyes) *eyebrows*.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ K. *upper room*. In Al. ܘܢܝܘܬܝܐ.

ܘܢܝܘܬܝܐ (in U. ܘ as ܘ) or ܘܢܝܘܬܝܐ in the middle. Also with ܘܢܝܘܬܝܐ.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ¹ U. m., ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ¹ K. m. (house of the evenings) *evening*.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ Ti. f.; rarely ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ (house of the head) m. *pillow*.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ K. f. *a hem* at the top of trowsers in which a string (ܘܢܝܘܬܝܐ) runs. This when gathered up supports them.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ = O.S. and N.S. ܘܢܝܘܬܝܐ § 92, *eyebrow* or *brow* of a hill.

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ *refuge* O.S. (not colloquial).

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ O.S. or ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ or ܘܢܝܘܬܝܐ O.S. (house of the shining forth) *Epiphany* (ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ U.)

ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ O.S. or ܘܢܝܘܬܝܐ (house of the Nativity) *Christmas* (ܘܢܝܘܬܝܐ ܕܘܢܝܘܬܝܐ U.). The former also is used for any birthday.

¹ Zlana has the second sound; in the prefix of the other phrases, the first.

ܘܫܘܪܐ ܕܢܗܪܐ O.S. or ܘܫܘܪܐ (house of the rivers) *Mesopotamia*.

ܘܫܘܪܐ ܕܢܗܪܐ m. or ܘܫܘܪܐ ܕܢܗܪܐ ܕܢܗܪܐ or ܘܫܘܪܐ ܕܢܗܪܐ *graveyard*.

b. Phrases with ܕܢܗܪܐ *son of* (ܕܢܗܪܐ Al. Z.). This word is used, but not very colloquially, with any name, as ܘܫܘܪܐ ܕܢܗܪܐ *son of James*. So ܘܫܘܪܐ ܕܢܗܪܐ *Bartholomew*, and other Biblical names; and colloquially to denote age, as ܘܫܘܪܐ ܕܢܗܪܐ *three years old* (for the fem. see below, d). We must distinguish ܘܫܘܪܐ ܕܢܗܪܐ *one year old* and ܘܫܘܪܐ ܕܢܗܪܐ *contemporary*. So also:

ܘܫܘܪܐ ܕܢܗܪܐ Ti. (son of a roof) *a lunatic* = ܘܫܘܪܐ ܕܢܗܪܐ O.S. *a devil*.

ܘܫܘܪܐ ܕܢܗܪܐ *fellow countryman of*.

ܘܫܘܪܐ ܕܢܗܪܐ (son of a pair) *companion*, rare.

ܘܫܘܪܐ ܕܢܗܪܐ (son of seed) *seed*. ܘܫܘܪܐ ܕܢܗܪܐ is used = *descendant*.

ܘܫܘܪܐ ܕܢܗܪܐ (rare) or ܘܫܘܪܐ ܕܢܗܪܐ *wife's brother* (= O.S. ܘܫܘܪܐ ܕܢܗܪܐ *son of parents in law*). So ܘܫܘܪܐ ܕܢܗܪܐ *wife's sister* (Pthakha like Zqapa)¹.

ܘܫܘܪܐ ܕܢܗܪܐ (son of the nature of) = *ὁμοούσιος* (not colloquial). So O.S.

ܘܫܘܪܐ ܕܢܗܪܐ (son of man) *man*; so O.S. Al. ܘܫܘܪܐ ܕܢܗܪܐ. Ash.

ܘܫܘܪܐ ܕܢܗܪܐ.

ܘܫܘܪܐ ܕܢܗܪܐ (son of chest) *a shirt front*.

ܘܫܘܪܐ ܕܢܗܪܐ K. (son of neck) *a collar*. In U. simply ܘܫܘܪܐ.

ܘܫܘܪܐ ܕܢܗܪܐ *an ally* (rare).

¹ These do not mean *brother's wife* or *sister's husband* which are expressed by ܘܫܘܪܐ (lit. *bride*) and ܘܫܘܪܐ (lit. *bridegroom*) respectively. These do not only mean a man's own wife, or a woman's own husband, but the wife or husband of almost any near relation.

ܦ ܕܘܢܝܢܐ ܕܘܢܝܢܐ (son of the name of) *namesake of*. In K. a man speaks of or to his namesake as ܕܘܢܝܢܐ ܕܘܢܝܢܐ and does not use his name.

c. The plural of ܕܘܢܝܢܐ, ܕܘܢܝܢܐ, is thus used: ܕܘܢܝܢܐ ܕܘܢܝܢܐ *a citizen or citizens*; ܕܘܢܝܢܐ ܕܘܢܝܢܐ *an Urmian or Urmians*. In the singular we should perhaps understand ܕܘܢܝܢܐ ܕܘܢܝܢܐ *one of the sons of*. In K. adjectives are used in this sense. See § 81 (1).

d. ܕܘܢܝܢܐ is used of age: ܕܘܢܝܢܐ ܕܘܢܝܢܐ *one month old* f. (O.S. ܕܘܢܝܢܐ).

e. ܕܘܢܝܢܐ is used for ܕܘܢܝܢܐ in the following feminines:

ܕܘܢܝܢܐ ܕܘܢܝܢܐ (daughter of the hand) *glove*.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ (or ܕܘܢܝܢܐ) (hail) *quartz* = Ash. ܕܘܢܝܢܐ ܕܘܢܝܢܐ.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ (wooden bolt) *a bolt-socket*. Also ܕܘܢܝܢܐ ܕܘܢܝܢܐ in K.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ *halo round the sun*. (ܕܘܢܝܢܐ *day* often is used for *the sun*). In Ash. ܕܘܢܝܢܐ ܕܘܢܝܢܐ or ܕܘܢܝܢܐ.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ Tkh. *halo round the moon*; also a child's disease, supposed to come at new moon. In U. the latter is ܕܘܢܝܢܐ ܕܘܢܝܢܐ. In Ash. ܕܘܢܝܢܐ.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ (finger) *thimble*.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ (voice) *echo*.

ܕܘܢܝܢܐ ܕܘܢܝܢܐ *halo round the sun*.

f. ܕܘܢܝܢܐ, the irregular const. st. of ܕܘܢܝܢܐ *lord* (not, according to East Syrian grammarians, of ܕܘܢܝܢܐ which is only applied to Jehovah and said by them to contain the sacred name ܕܘܢܝܢܐ *Jah*, being a compound word) is prefixed to almost any noun to form an adjective, as

ܡܘܕܢܐ ܡܘܕܢܐ *lord of price = dear*. ܡܘܕܢܐ ܡܘܕܢܐ *lord of water = watery*.
 ܡܘܕܢܐ ܡܘܕܢܐ *lord of debt = creditor*. ܡܘܕܢܐ ܡܘܕܢܐ *lord of fear = dan-*
gerous (as a road). But ܡܘܕܢܐ may be left out, as ܡܘܕܢܐ ܡܘܕܢܐ *this is dear*;
 and especially in phrases like ܡܘܕܢܐ ܡܘܕܢܐ *it is in the sun*, ܡܘܕܢܐ ܡܘܕܢܐ
it is hot (lit. heat), ܡܘܕܢܐ ܡܘܕܢܐ *it is cold (lit. cold-*
ness), ܡܘܕܢܐ ܡܘܕܢܐ *it is dark (lit. darkness)*, ܡܘܕܢܐ ܡܘܕܢܐ *it is windy*
(lit. wind). ܡܘܕܢܐ is also used in O.S. (but rarely in this sense) with
 a feminine serving ܡܘܕܢܐ. This is not used in N.S., the masculine serving
 both genders. In O.S. ܡܘܕܢܐ is used in the same way. (So Heb. ܡܘܕܢܐ).

g. So the following; but those marked with an asterisk are ecclesiastical or literary and not commonly used.

ܡܘܕܢܐ ܡܘܕܢܐ m. (K. ܡܘܕܢܐ) *late snow in the spring, lit. eater of its companion*.

ܡܘܕܢܐ ܡܘܕܢܐ m. *the Devil (eater of accusation)* O.S. Cf. Gk. δειβολος. Not used in pl., but we have ܡܘܕܢܐ = *devils*.

ܡܘܕܢܐ ܡܘܕܢܐ m. f. *supper (evening meal)*.

ܡܘܕܢܐ ܡܘܕܢܐ f. *bat*.

ܡܘܕܢܐ ܡܘܕܢܐ m. Ti. *a cormorant (fish snatcher)*. See below 'ܡܘܕܢܐ'.

ܡܘܕܢܐ ܡܘܕܢܐ a *beetle, perh. = ܡܘܕܢܐ ܡܘܕܢܐ = wallowers in dung*.

ܡܘܕܢܐ ܡܘܕܢܐ U. *my very self (soul of my soul)*.

ܡܘܕܢܐ ܡܘܕܢܐ m. Tkh. *sunset, the west*.

ܡܘܕܢܐ ܡܘܕܢܐ m. *ivory (elephant's bone)* O.S. In Ash. ܡܘܕܢܐ ܡܘܕܢܐ (so pronounced), also ܡܘܕܢܐ m.

ܡܘܕܢܐ ܡܘܕܢܐ * f. *piety (fear of God)* O.S.

ܕܘܚܐ ܕܘܚܐ (for ܕܘܚܐ) a malignant fairy supposed to haunt pregnant women.

ܕܘܚܐ ܕܘܚܐ (or ܕܘܚܐ) spider (web spinner).

ܕܘܚܐ ܕܘܚܐ Tkh. sunrise, the east.

ܕܘܚܐ ܕܘܚܐ m. an old man (white beard), a term of respect. In Ash. ܕܘܚܐ.

ܕܘܚܐ ܕܘܚܐ f. an old woman (white locks), a term of respect.

ܕܘܚܐ ܕܘܚܐ innocent (white faced), not common.

ܕܘܚܐ ܕܘܚܐ m. Sal. a baker.

ܕܘܚܐ ܕܘܚܐ m. f. guilty (black faced), not common.

ܕܘܚܐ ܕܘܚܐ * O.S. shewbread. Also ܕܘܚܐ ܕܘܚܐ.

ܕܘܚܐ ܕܘܚܐ a herb (bishop's bread), pron. lakhmi. See ܕܘܚܐ below.

ܕܘܚܐ ܕܘܚܐ Ti. lizard (goat sucker). In U. ܕܘܚܐ ܕܘܚܐ f. (with ܘ like ܘ), or ܕܘܚܐ ܕܘܚܐ f., or ܕܘܚܐ ܕܘܚܐ f.

ܕܘܚܐ ܕܘܚܐ (for ܕܘܚܐ) clout (dish washer). In Ash. ܕܘܚܐ.

ܕܘܚܐ ܕܘܚܐ * participle f. (verb of noun) O.S.

ܕܘܚܐ ܕܘܚܐ * hypocrisy (taking in face) O.S.

ܕܘܚܐ ܕܘܚܐ U. the larynx (that which makes bread descend). In K. ܕܘܚܐ m.

ܕܘܚܐ ܕܘܚܐ m. bishop's successor (keeper of the seat). In Ash.

ܕܘܚܐ. Also, esp. in K. ܕܘܚܐ, lit. a Nasarite.

ܕܘܚܐ ܕܘܚܐ * hypocrite (taker in face) O.S.

¹ Village of Ardishal, in the plain of Urmi.

بِسْمِ اللَّهِ m. f. *ordination, confirmation, consecration* (of bishops and churches), *blessing* (lit. laying on of hands) O.S.

بِأَيْدِيهِ * *made with hands* O.S.

سُورِكَةٌ f. *spider* (web spinner).

سُورِكَةٌ f. Sal. *surface of water*.

مُخْتَصَرٌ * m. *abbreviation* (in grammar) O.S.

كَلْبَةٌ butterfly, moth (night flier). Also a *bat*, in which case دِالِجَةٌ (of skin) may be added. In K. كَلْبَةٌ فَخْفَةٌ.

سُورِكَةٌ Ti. *a small basket* (spoon holder?).

مَقْدِسٌ m. *holy of holies* (the sanctuary of a church) O.S.

مُخْتَصِرٌ a *churl* (nail biter).

مُخْتَصِرٌ * *stiff-necked* (hard of neck) O.S.

قِسْمَةٌ rainbow (bows of our Lord), pron. *qishti*; or perhaps we should write قِسْمَةٌ, ق being omitted. The full form قِسْمَةٌ قِسْمَةٌ is also used as in O.S.

عَلَى upon (head of). Especially in K.

عَلَى عَيْنَيْكَ on my eyes be it (sign of obedience), or *welcome!*

عَلَى كَتِفِكَ lit. *a wagtail*: term of contempt for a Mussulman.

عَلَى U. *cormorant* (fish snatcher).

عَلَى (or عَلَى) a herb (pot breaker).

عَلَى U. m., or عَلَى Tkh. f., or عَلَى Ti. Ash. Sh., or عَلَى Q. (which in Ti. = *the gums*) = عَلَى O.S. *palate*; lit. heavens of the palate, Ps. xxii. 15. Cf. O.S. عَلَى a *ceiling*, and عَلَى the *palate*.

ܘܢܘܨܘܨܘܨܘܨܘܨ U. *crown of the head*, perhaps ܘܢܘܨܘܨܘܨܘܨ *heavens of the brain* (Nöld. § 61). In K. ܘܢܘܨܘܨܘܨܘܨ with plural irregular; see § 19.

ܘܢܘܨܘܨܘܨܘܨ *moonlight*, pron. *shimshi*. (In Tk. ܘܢܘܨܘܨܘܨ). See ܘܢܘܨܘܨܘܨܘܨ.

ܘܢܘܨܘܨܘܨܘܨ m. K. *hypocrite* (taker of face).

ܘܢܘܨܘܨܘܨܘܨ (or ܘܢܘܨܘܨܘܨܘܨ) Ti. (a bird).

ܘܢܘܨܘܨܘܨܘܨ * m. *sanctuary door* O.S.

h. In K. all present participles may be used in construction, thus:—

ܘܢܘܨܘܨܘܨܘܨ *a man killer*; fem. ܘܢܘܨܘܨܘܨܘܨ; ܘܢܘܨܘܨܘܨܘܨ *a striker of boys*; fem. ܘܢܘܨܘܨܘܨܘܨ.

i. Several proper names in O.S. and N.S. like ܘܢܘܨܘܨܘܨܘܨ, ܘܢܘܨܘܨܘܨܘܨ, ܘܢܘܨܘܨܘܨܘܨ, ܘܢܘܨܘܨܘܨܘܨ, retain the construct state, though in the second and fourth the vowel has been thrown back; they literally mean, *Mercy, Hope, Uncle, Servant, of Jesus; and Day of our Lord.*

§ 17. Gender ܘܢܘܨܘܨܘܨ.

There are two genders, masculine and feminine. It is difficult to give rules for determining the gender of a particular noun, but generally:—

a. Nouns ending in ܘܢܘܨܘܨ are feminine; the converse however is by no means the case.

Exception: if ܘܢܘܨܘܨ be part of the root. The following are masculine: ܘܢܘܨܘܨ *a gelding* (Tau radical?); ܘܢܘܨܘܨ *a house*, so O.S.; ܘܢܘܨܘܨ *a fist* (Tau radical?); ܘܢܘܨܘܨ *death*, so O.S. (ܘܢܘܨܘܨ K.). Bar Hebraeus adds to masculines ܘܢܘܨܘܨ *olive trees*, ܘܢܘܨܘܨ *mulberry*, ܘܢܘܨܘܨ *hole in the ground*, ܘܢܘܨܘܨ *cassock*; but the first two are usually feminine in

N.S., and the last two are obsolete. **ܩܘܢܐ** *bow*, **ܩܘܢܐ** *sweat*, and **ܩܘܢܐ** *K. conversation*, are feminine in N.S. although the **ܩ** is radical.

b. The names of letters of the alphabet are feminine.

c. Most birds are feminine; we even have **ܩܘܢܐ ܩܘܢܐ** U. *a beautiful drake*.

d. Nouns denoting sex follow the gender appropriate thereto.

e. Nouns in **ܩ** are feminine, as **ܩܘܢܐ** *custom*.

f. Several foreign feminines end in **ܩܘܢܐ** [cf. § 21 (5)] as **ܩܘܢܐ** *lady*, **ܩܘܢܐ** (a woman's name), **ܩܘܢܐ** *coquetry*, **ܩܘܢܐ** (name of a village near Urmi), **ܩܘܢܐ** *world* (Sal. 'ܩܘܢܐ').

Genders often differ according to district, especially in the case of foreign words, to which genders seem to be given quite arbitrarily; as e.g. words from Turkish, a language which has no genders. The gender of Syriac words is usually, but not always, the same as in O.S.

Examples:—

ܩܘܢܐ *manger*, fem. N.S. In O.S. **ܩܘܢܐ** masc.

ܩܘܢܐ *supper*, is common in N.S. (f. in U.), by etymology should be masculine.

ܩܘܢܐ or **ܩܘܢܐ** *well*, masc. N.S. fem. O.S.

ܩܘܢܐ *pocket*, masc. K. (second Zlama sound) fem. U. (first Zlama).

ܩܘܢܐ *ditch*, masc. O.S. fem. N.S.

ܩܘܢܐ *olive*, see above.

ܩܘܢܐ *love*, fem. in Sal. Elsewhere masc. as O.S.

ܩܘܢܐ *bird*, masc. (rarely fem.) N.S. fem. O.S.

ܩܘܢܐ *sea*, fem. N.S. = **ܩܘܢܐ** O.S. masc.

ܩܘܢܐ *stone*, common N.S. fem. O.S.

ܐܘܪܘܫܐܝܡ *harp*, masc. O.S. fem. N.S.

ܠܝܠܬܐ *night*, fem. N.S. = ܠܝܠܬܐ O.S. masc.

ܡܘܢܬܐ *hundred*, fem. O.S. and N.S. but ܡܘܢܬܐ masc. in Al. See § 26.

ܡܘܢܬܐ *east*, common U. fem. K. In O.S. usually masc., sometimes fem.

ܡܘܢܬܐ *rain*, masc. O.S. fem. N.S.

ܦܝܫܐ *fish*, masc. O.S. fem. N.S.

ܦܝܫܐ *fire*, masc. N.S. fem. O.S.

ܦܝܫܐܘܬܐ or ܦܝܫܐܘܬܐ *ordination*, masc. O.S., U.; fem. (usually) K.¹ and (sometimes) O.S.

ܦܝܫܐܘܬܐ *time*, fem. N.S. = ܦܝܫܐܘܬܐ O.S. masc.

ܦܝܫܐܘܬܐ *cloud*, masc. O.S. fem. N.S. (not used in O.S. by Western Syrians?).

ܦܝܫܐܘܬܐ *grave*, masc. O.S. fem. N.S.

ܦܝܫܐܘܬܐ *gran (7d.)*, masc. K. fem. U.

ܦܝܫܐܘܬܐ *heaven*, fem. sing. in N.S.; in O.S. masc. and fem. sing. and masc. plur.

ܦܝܫܐܘܬܐ *sun*, masc. in O.S. and N.S. usually, but sometimes fem. in N.S. and rarely in O.S.

ܦܝܫܐܘܬܐ or ܦܝܫܐܘܬܐ *lamp*, fem. N.S. = ܦܝܫܐܘܬܐ O.S. masc.

ܦܝܫܐܘܬܐ or ܦܝܫܐܘܬܐ *mulberry*, see above.

Some are common as ܦܝܫܐܘܬܐ *air*, ܦܝܫܐܘܬܐ *a beast*.

The rule for forming a feminine from a masculine is to change the termination into ܝܐ, as ܦܝܫܐܘܬܐ *horse*, ܦܝܫܐܘܬܐ *mare*; ܦܝܫܐܘܬܐ

¹ By attraction, because the second noun is feminine. So colloquially a grammatical error is often made with the substantive verb: as ܦܝܫܐܘܬܐ ܦܝܫܐܘܬܐ ܦܝܫܐܘܬܐ ܦܝܫܐܘܬܐ (ܦܝܫܐܘܬܐ), *that day is Saturday*.

Syrian, **ܘܡܢܐ** a Syrian woman. If necessary a vowel is added for euphony, as **ܕܘܓܐ** dog, **ܕܘܒܘܬܐ** bitch, or **ܕܘܠܐ**; **ܕܘܠܐ** king, **ܕܘܠܐ** queen; **ܕܘܠܐ** bull, **ܕܘܠܐ** cow (*ta-wirta*, not *td-irta*).

Some feminines end in **ܐ**, as those formed from masculines in **ܐ** preceded by a consonant; thus **ܘܚܘܫܐ**, f. **ܘܚܘܫܐ** both a bush; **ܘܚܘܫܐ**, **ܘܚܘܫܐ** roast meat, cutlet; they then usually lose their euphonic vowel. But the O.S. **ܘܚܘܫܐ**, in N.S. **ܘܚܘܫܐ** or **ܘܚܘܫܐ** serpent, makes fem. **ܘܚܘܫܐ** (or 'ܘܫܐ) in N.S.. So also the following; but the forms marked with an asterisk are themselves feminine.

ܕܘܕܐ god	fem.	ܕܘܕܐ or ܕܘܕܐ
ܕܘܠܐ lion	...	ܕܘܠܐ
ܘܚܘܫܐ buttock (O.S. side)...		ܘܚܘܫܐ
ܘܚܘܫܐ cave	...	ܘܚܘܫܐ a small cave
ܘܚܘܫܐ wolf	...	ܘܚܘܫܐ or ܘܚܘܫܐ
ܘܚܘܫܐ* bear	...	ܘܚܘܫܐ
ܘܚܘܫܐ gadfly	...	ܘܚܘܫܐ or ܘܚܘܫܐ
ܘܚܘܫܐ fornicator	...	ܘܚܘܫܐ
ܘܚܘܫܐ angel	...	ܘܚܘܫܐ
ܘܚܘܫܐ tiger	...	ܘܚܘܫܐ
ܘܚܘܫܐ Sultan, captain	...	ܘܚܘܫܐ (also used for the raisin).
ܘܚܘܫܐ Satan, devil	...	ܘܚܘܫܐ or ܘܚܘܫܐ
ܘܚܘܫܐ* goat	...	ܘܚܘܫܐ
ܘܚܘܫܐ* heel	...	ܘܚܘܫܐ id.
ܘܚܘܫܐ sheep	...	ܘܚܘܫܐ (In K. both have ܘ)
ܘܚܘܫܐ (O.S. ܘܚܘܫܐ) or ܘܚܘܫܐ So and So, fem. ܘܚܘܫܐ (O.S. 'ܘ)		

ܦܘܠܐ workman	fem.	ܦܘܠܝܬܐ
ܩܕܝܐ lamb (ܩ Ti.)	...	ܩܕܝܬܐ U. or ܩܕܝܬܐ K.
ܦܘܪܥܐ porch	...	ܦܘܪܥܝܬܐ Ti. id.
ܦܘܪܥܝܬܐ adulterer	...	ܦܘܪܥܝܬܐ also as masc.
ܦܘܪܥܝܬܐ goose or gander	...	ܦܘܪܥܝܬܐ
ܦܘܪܥܝܬܐ shepherd	...	ܦܘܪܥܝܬܐ
ܦܘܪܥܝܬܐ sun	...	ܦܘܪܥܝܬܐ a ray of the sun or ܦܘܪܥܝܬܐ
ܦܘܪܥܝܬܐ worm	...	ܦܘܪܥܝܬܐ Tkh. or ܦܘܪܥܝܬܐ Tkh. (ܦ U.)
ܦܘܪܥܝܬܐ fox	...	ܦܘܪܥܝܬܐ (ܦ Tkh.)

So also ܦܘܪܥܝܬܐ ܦܘܪܥܝܬܐ Al. *sycamore* (= ܦܘܪܥܝܬܐ ܦܘܪܥܝܬܐ Tkh. or ܦܘܪܥܝܬܐ ܦܘܪܥܝܬܐ U.). And so the words with double plurals in § 19.

The following do not take an euphonic vowel:—ܦܘܪܥܝܬܐ *heathen*, f. ܦܘܪܥܝܬܐ; ܦܘܪܥܝܬܐ *martyr*, f. ܦܘܪܥܝܬܐ.

ܦܘܪܥܝܬܐ U., O.S. *companion* (Al. K. ܦܘܪܥܝܬܐ) makes ܦܘܪܥܝܬܐ K., O.S. ܦܘܪܥܝܬܐ U. or ܦܘܪܥܝܬܐ U. (Pthakha like Zqapa) or ܦܘܪܥܝܬܐ Al.; ܦܘܪܥܝܬܐ *son* (Al. often ܦ) makes ܦܘܪܥܝܬܐ (Al. ܦܘܪܥܝܬܐ); ܦܘܪܥܝܬܐ *landlord* ܦܘܪܥܝܬܐ; ܦܘܪܥܝܬܐ *husband's brother* ܦܘܪܥܝܬܐ (ܦ); ܦܘܪܥܝܬܐ U. (ܦܘܪܥܝܬܐ K.) *paternal uncle*, ܦܘܪܥܝܬܐ or ܦܘܪܥܝܬܐ, O.S.; ܦܘܪܥܝܬܐ U. (ܦܘܪܥܝܬܐ K., O.S) *maternal uncle*, ܦܘܪܥܝܬܐ; ܦܘܪܥܝܬܐ *father in law* ܦܘܪܥܝܬܐ; ܦܘܪܥܝܬܐ or ܦܘܪܥܝܬܐ *widower* ܦܘܪܥܝܬܐ; ܦܘܪܥܝܬܐ K., O.S. or ܦܘܪܥܝܬܐ U. *mule*, ܦܘܪܥܝܬܐ U. or ܦܘܪܥܝܬܐ K., O.S.; ܦܘܪܥܝܬܐ *height*, ܦܘܪܥܝܬܐ *hill*; ܦܘܪܥܝܬܐ *allegory* ܦܘܪܥܝܬܐ *maxim*.

When the noun does not admit the idea of sex the feminine usually denotes the diminutive of the masculine; but in Tiari, where feminine forms are much used, there is often no difference in meaning.

Feminines are often expressed by a different word, as **مَرءَة** *man*, **مَرءَة** *woman* or *wife* (**مَرءَة** in U = *husband*, in K. as O.S. = *man*). In K. the form **مَرءَة** for *woman* is also used (§ 19).

The proper names **مَرءَة مَرءَة** *Holy Ghost*, **مَرءَة** (or **مَرءَة**) *the Word* are usually masc. in N.S.

§ 18. Number **مَرءَة**.

There are two numbers in N.S.; singular and plural. As in O.S., there is no dual, the only relics being **مَرءَة** *two* for O.S. **مَرءَة**, **مَرءَة** (or **مَرءَة**) *two*, f. K. for O.S. **مَرءَة**, and **مَرءَة** *Egypt*.

The Plural is formed in the following ways. **مَرءَة** or **مَرءَة** of the singular is changed into :

1. **مَرءَة**, **مَرءَة** *king*, **مَرءَة** m.
 2. Or **مَرءَة**, **مَرءَة** *heart*, **مَرءَة** m.
 - 2^a. Or **مَرءَة**, **مَرءَة** *brother*, **مَرءَة** m.
 3. Or **مَرءَة**, **مَرءَة** *side*, **مَرءَة** f.
 4. Or **مَرءَة**, **مَرءَة** *noble*, **مَرءَة** m.
 5. Or **مَرءَة**, the last consonant being doubled and taking Zqapa, **مَرءَة** *frog*, **مَرءَة** f.
 6. **مَرءَة** of sing. becomes **مَرءَة** as **مَرءَة** *kerchief*, **مَرءَة** f.
 7. Or **مَرءَة**, **مَرءَة** *lip*, **مَرءَة** f.
 8. Or **مَرءَة**, **مَرءَة** *woman*, **مَرءَة** f.
 9. Or **مَرءَة**, **مَرءَة** *courtyard*, **مَرءَة** f.
- or **مَرءَة** becomes **مَرءَة**: **مَرءَة** *request*, **مَرءَة** f.

Notes. (i) If the noun has not the termination ܐܝ or ܐܝܢ these endings are added on.

(ii) The mark Siami *must* always be placed over a plural substantive or adjective.

(iii) The above endings apply to U. Sh. MB., but in U. ܐ is hard, in Sh. MB. soft. For K. Al. in all the forms with ܐܝܢ we must substitute Zqapa for Zlama and write ܐܝܢܐ. In Sal. Q. Gaw. J. the ܐ is silent, or becomes a feeble ܐܝ. We thus have ܐܝܢܐܝܢ K. Al. ܐܝܢܐܝܢ Sal. Q. Gaw. J. (oxytone).

(iv) In these forms also in U. the ܐ is often silent in speaking, but the vowel is preserved: thus ܐܝܢܐܝܢܐܝܢ is often pronounced *susawa-i* (*horses*). [This word must be distinguished from ܐܝܢܐܝܢܐܝܢ *mares*.] The word ܐܝܢܐܝܢܐܝܢ *villages*, is often pronounced *mawa-i*. See § 26.

(v) Of these plurals the first and sixth are by far the most common. Generally speaking all regularly formed derivatives (§§ 76—82) take these forms. But the plural cannot be determined by the gender. Many masculines take the ܐ in the plural, many feminines make the plural without it.

(vi) Dissyllables in ܐܝܢܐ either drop the dot of Khwasa and take a euphonic vowel under the first consonant, as ܐܝܢܐܝܢܐ *creation* or a *creatures*, ܐܝܢܐܝܢܐܝܢܐ *creatures* (or ܐܝܢܐܝܢܐ, ܐܝܢܐܝܢܐ); or retain Khwasa, and make the plural ܐܝܢܐܝܢܐ, as ܐܝܢܐܝܢܐ *prophetess*, pl. ܐܝܢܐܝܢܐܝܢܐ (or ܐܝܢܐܝܢܐ, ܐܝܢܐܝܢܐ). Polysyllables in ܐܝܢܐ (which in Q. Sal. Gaw. J. are of the form ܐܝܢܐܝܢܐܝܢܐ) in the plural usually retain the dot of ܐ in U. MB. Sh. Sal. Q. Gaw. J. and drop it in K. Al.; as ܐܝܢܐܝܢܐ *hat*: pl. ܐܝܢܐܝܢܐܝܢܐ, ܐܝܢܐܝܢܐܝܢܐ or ܐܝܢܐܝܢܐܝܢܐ (oxytone). The O.S. usage is as K. Al.

(vii) Nouns in **نَمِي** take the first plural, but drop the dot under the second **م**, as **نَمِي** f. *plan, advice*, pl. **نَمِي**. § 67 (3).

(viii) Nouns in **مِ** or **مِ** (§ 16) make their plural in **مِ**, rarely **مِ**, but **مِ** in Sal. Q. Gaw.

(ix) Nouns in **مِ** follow this model: **مِ** *prophecy*, pl. **مِ** (**مِ**). The corresponding forms in Q. Sal. Gaw. J. are **مِ** sing. **مِ**.

(x) Other nouns in **مِ** (the Sal. Q. Gaw. form of **مِ**) make their plural in **مِ**, as **مِ** *requests*.

(xi) In Al. we find a few plurals in **مِ** in Arabic words, as **مِ** *people*, pl. **مِ**.

(xii) Many nouns have more than one plural. See the following lists.

(xiii) Many foreign nouns ending in a closed syllable with short Zlama lengthen the vowel in the plural; as **مِ** *head man of a village*, pl. **مِ** or **مِ**. Sometimes a final letter in foreign words is hardened in the plural, as **مِ** K. *lodging place on a journey*, pl. **مِ**.

Lists of the Regular Plurals.

1. The usual form. Note (a) **مِ** *companion*, **مِ** *seed*, **مِ** *wife's brother*; (b) **مِ** *glove* (also 3), **مِ** *bolt socket*, **مِ** *echo*; (c) **مِ** *old man*, **مِ** *old woman*, **مِ** *bishop's successor*, **مِ** U. *palate*, all of

which take the first plural irregularly¹; also (*d*) some in ܕܐ; viz. ܕܐܘܢܐ *gelding*, ܕܐܘܠܐ *olive*, ܕܐܘܠܐ *fist*, ܕܐܘܠܐ *death*, ܕܐܘܠܐ *a hafta* (= 8 lbs. avoirdupois), ܕܐܘܠܐ *resin*, *sweat*² (in Tkh. ܕܐܘܠܐ with 3d pl.), ܕܐܘܠܐ *bow* (but it usually takes 8th pl. as O.S.), ܕܐܘܠܐ *mulberry* or ܕܐܘܠܐ (also 6). See § 17. (*e*) ܕܐܘܠܐ *man*, makes ܕܐܘܠܐ for O.S. ܕܐܘܠܐ (in Al. 2).

2. In Ti. this is very common, especially for proper names, as ܕܐܘܠܐ *men named Dinkha*. In K. MB. all the letters take this plural as ܕܐܘܠܐ (ܐ MB., soft ܐ) *Waus*, elsewhere 1st pl.

ܕܐܘܠܐ m. *master*, in K. Sal. See § 19.

ܕܐܘܠܐ m. *roof*, O.S. ܕܐܘܠܐ.

ܕܐܘܠܐ f. *manger*, O.S. ܕܐܘܠܐ.

ܕܐܘܠܐ f. *mill*, also the game '*sacks on the mill*', O.S. ܕܐܘܠܐ; K. ܕܐܘܠܐ.

ܕܐܘܠܐ m. *lion* O.S. Also 1.

ܕܐܘܠܐ m. *country* O.S.

ܕܐܘܠܐ m. *father*, foreign.

ܕܐܘܠܐ f. *ditch*. Also 1.

ܕܐܘܠܐ m. *path*, foreign.

ܕܐܘܠܐ f. *spear*, foreign. Also 3.

ܕܐܘܠܐ pool f., also 1, foreign.

ܕܐܘܠܐ (Eastern O.S. ܕܐ) m. *bridge* Ti. In U. 1.

ܕܐܘܠܐ m. *companion* O.S. In Al. 1 (ܐ).

ܕܐܘܠܐ or ܕܐܘܠܐ *serpent*. Rarely 3. O.S. ܕܐܘܠܐ.

ܕܐܘܠܐ m. K. *servant*, § 115 b.

¹ The second noun only being altered. Most of the compounds in § 16 have no plural or have plural like the singular. See also § 19.

² For the letter ܐ is pronounced ܐ.

سَيْلٌ m. *strength, host* O.S.

كِنٍ m. *a khan, nobleman, foreign.*

سَبِيحٌ m. *back, girdle, belt* (with first pl. = *loins*), O.S. سَبِيحٌ.

سَيِّدٌ m. (O.S. 'سَيِّدٌ) *bridegroom, sister's (daughter's) husband.*

Also 1. See page 29, note.

سَوِيحٌ f. *recess in wall.* Also 3. (O.S. سَوِيحٌ, pl. سَوِيحٌ.)

سَلْبٌ m. *heart* O.S.

سَلْبٌ f. *night*, O.S. سَلْبٌ.

سَوِيحٌ m. *barn.* Also 1 and 3.

سَوِيحٌ m. K. *paternal uncle.* (In U. سَوِيحٌ and سَوِيحٌ 1.)

سَوِيحٌ m. *lord, possessor* O.S.

سَوِيحٌ m. *river* O.S.

سَوِيحٌ m. *horse*, O.S. سَوِيحٌ.

سَوِيحٌ m. *festival*; rarely 4. O.S.

سَوِيحٌ f. *island*, in Sal. See § 19. Turk.

سَوِيحٌ m. K. *paternal uncle*, not O.S.?

سَوِيحٌ f. *army*, foreign.

سَوِيحٌ grave, f. N.S. m. O.S. Also 1.

سَوِيحٌ m. U. *servant*, foreign.

سَوِيحٌ m. (or سَوِيحٌ), O.S. سَوِيحٌ, *October or November.* With first plural, سَوِيحٌ or سَوِيحٌ = *autumn.*

2°. Days of the week, from Sun. to Thurs. incl., in Ti. Also 1 and 4.

سَوِيحٌ m. K. *evening.* See 4 and § 19.

سَوِيحٌ youth (abstract), foreign. In pl. *youthful follies.*

ܢܢܟܐ K. m. *maternal uncle* O.S.

ܢܢܦܐ f. *sister* (O.S., but pl. in O.S. ܢܢܦܐܝܢ).

ܢܢܦܐ f. *village* (rare in O.S. See note iv above, and § 26, note 5). In Q. ܢܢܦܐ.

ܢܢܦܐ f. *face* (O.S., but rare in sing.; O.S. pl. ܢܢܦܐܝܢ).

ܢܢܦܐ f. *grace*, Arab.

3. ܢܢܦܐ f. *state, condition*, foreign.

ܢܢܦܐ f. *road* O.S. (= ܢܢܦܐ K.)

ܢܢܦܐ f. *hand*, also 1. (In O.S. first pl., also ܢܢܦܐܝܢ; and ܢܢܦܐܝܢܢܢܦܐܝܢ *handles*.)

ܢܢܦܐ f. *heel*, Turk.; or ܢܢܦܐ.

ܢܢܦܐ f. *plough handle*, foreign.

ܢܢܦܐ f. *crescent* (rare) O.S.

ܢܢܦܐ f. *foot*. Also 1.

ܢܢܦܐ f. *earth* O.S.

ܢܢܦܐ f. *testicle* O.S.

ܢܢܦܐ f. *threshing floor*, O.S. ܢܢܦܐ.

ܢܢܦܐ f. *earthen bowl*. Also 1.

ܢܢܦܐ m. *flock*, O.S. ܢܢܦܐ.

ܢܢܦܐ f. *glove*. Also 1. See page 42, note 1, and § 19.

ܢܢܦܐ f. U., m. K. *pocket*.

ܢܢܦܐ See 2.

ܢܢܦܐ f. *time*, in Al. Elsewhere 1.

ܢܢܦܐ f. *garment*. Also 1.

ܢܢܦܐ pit. Also 1 (f. N.S. m. O.S.).

ܢܢܦܐ f. *long cloak*.

ܢܢܦܐ f. *cannon ball*.

ܢܢܦܐ m. *camel*. Also 1 (O.S. ܢܢܦܐ).

ܢܢܦܐ f. *tail coat*. Also 1.

ܢܢܦܐ m. *grass*. Also 1 and 5. In O.S. *stubble*.

ܢܢܦܐ, ܢܢܦܐ Ti., f. *soul, self*, Pera. See § 20 (5).

ܢܢܦܐ f. *bear*. Also 1. O.S.

ܢܢܦܐ m. *hawk*. Also 1.

ܢܢܦܐ m. *monastery* O.S.

ܢܢܦܐ f. *side*, O.S. ܢܢܦܐ.

ܢܢܦܐ f. *wound*.

ܢܢܦܐ m. f. *air*. Also 1.

مَسْجِدٌ m. *temple*. Also 1. O.S.

[Used also for any one of the divisions of a church, esp. for the nave.]

مَسْجُودٌ m. *chanter* (as of bagpipes).

مَسْجُودٌ See 2.

مَسْجُودٌ f. *large cog*. Also 1.

مَسْجُودٌ m. U. *maternal uncle*.

مَسْجُودٌ f. *needle*. Also 1. (O.S.

مَسْجُودٌ; Ti. مَسْجُودٌ 1.)

مَسْجُودٌ m. *wine*. Also 1 and 4 (as O.S.).

مَسْجُودٌ f. *field, column* (of a book).

Also 4. O.S.

مَسْجُودٌ f. K. *small spear*.

مَسْجُودٌ f. *nail, claw*. See § 19. O.S.

مَسْجُودٌ Ti. Al. Z. (or 'م' U. Tkh.)

m. *day* (in K.; also 1. K. Al. Z.; in U. Al. Z. 4). O.S.

مَسْجُودٌ m. *dove*. Also 1. O.S.

مَسْجُودٌ f. *mother* (O.S. مَسْجُودٌ: pl. in

O.S. مَسْجُودٌ and مَسْجُودٌ).

مَسْجُودٌ sea N.S. f., O.S. مَسْجُودٌ m.

مَسْجُودٌ See 2.

مَسْجُودٌ f. *a house in a vineyard*.

مَسْجُودٌ f. *inkstand, foreign*.

مَسْجُودٌ f. *bellows, kiln* O.S.

مَسْجُودٌ girl. See § 19.

مَسْجُودٌ (م' Ti., م' Al. Z.) f. *belly, womb*; O.S. مَسْجُودٌ.

مَسْجُودٌ f. *boat*. Also 1.

مَسْجُودٌ f. *seal*. Also 1. See § 19.

مَسْجُودٌ See 2.

مَسْجُودٌ f. *a wood*. Also 1.

مَسْجُودٌ f. *grindstone* O.S.

مَسْجُودٌ m. *turn* (= *vices*).

مَسْجُودٌ m. *bayonet*.

مَسْجُودٌ f. *thigh*. Also 5.

مَسْجُودٌ m. *hoof*.

مَسْجُودٌ m. *ford*. Also 1.

مَسْجُودٌ f. *island*, in K. See 2 and § 19. Turk.

مَسْجُودٌ f. *time*, O.S. مَسْجُودٌ.

مَسْجُودٌ f. *skirt, petticoat*, pron. nearly *oyma* in U.

مَسْجُودٌ f. *thigh*, O.S. مَسْجُودٌ.

مَسْجُودٌ m. *cloud, sponge*. Also 1; m. O.S., f. N.S. See § 17.

مَسْجُودٌ f. *fountain* O.S. (with 1 = *eyes*).

مَسْجُودٌ m. U. *paternal uncle*.

مَسْجُودٌ f. *bier*. Also 1. In O.S.

مَسْجُودٌ = *a bed*.

مَسْجُودٌ m. *sole of foot or boot*. Also 1.

مَسْجُودٌ f. (= as م) *finger*, O.S. مَسْجُودٌ.

ܕܫܝܪܐ f. *shirt*.

ܕܫܝܪܐ f. *calamity*, in K. (In U. 1.)

ܕܫܝܪܐ f. *horn*. Also 4. O.S. ܕ.

ܕܫܝܪܐ f. *castle*, foreign.

ܕܫܝܪܐ f. *spirit* O.S. Also 1, K.

ܕܫܝܪܐ f. *spear* O.S. Also 1.

ܕܫܝܪܐ m. *shoulder*. Also 4. O.S.

ܕܫܝܪܐ = N.S. ܕܫܝܪܐ shovel.

ܕܫܝܪܐ, see § 19.

ܕܫܝܪܐ f. *wax*.

ܕܫܝܪܐ m. *sun*. Also 1. O.S.

ܕܫܝܪܐ m. *leg*. Also 1, 4.

ܕܫܝܪܐ f. *lamp*, O.S. ܕܫܝܪܐ m.

ܕܫܝܪܐ f. *wheel*. Also 5.

ܕܫܝܪܐ f. *bag*.

ܕܫܝܪܐ f. *metal basin*, or ܕܫܝܪܐ. O.S.

ܕܫܝܪܐ. Also 1.

ܕܫܝܪܐ f. *strap*.

4. Days of the week, esp. in U. See 2°.

ܕܫܝܪܐ f. *garden*, Turk.

ܕܫܝܪܐ or ܕܫܝܪܐ m. *melon field*.

Also 1. (In Al. a garden.)

ܕܫܝܪܐ m. U. *evening*. See also

2° and § 19.

ܕܫܝܪܐ m. *side*, O.S. ܕܫܝܪܐ; Ti. ܕܫܝܪܐ.

ܕܫܝܪܐ m. *husband*; in K. as O.S.

a man. Also 1. See § 19.

ܕܫܝܪܐ Ash.

ܕܫܝܪܐ m. *wall*.

ܕܫܝܪܐ m. *fin*, *wing*. See § 19.

(O.S. ܕܫܝܪܐ pl. only.)

ܕܫܝܪܐ m. *sheepfold*.

ܕܫܝܪܐ m. *nobleman* (with 1, *great*).

ܕܫܝܪܐ f. *place* O.S.

ܕܫܝܪܐ m. K. *the gums* (of the mouth) pl. same meaning.

(In U. ܕܫܝܪܐ ܕܫܝܪܐ.)

ܕܫܝܪܐ m. *devil* O.S.

ܕܫܝܪܐ m. *shop*, foreign.

ܕܫܝܪܐ m. U. *arm*, K. ܕܫܝܪܐ (which in U. is a yard), O.S. ܕܫܝܪܐ.

ܕܫܝܪܐ m. *word*, Arab. Also 1.

ܕܫܝܪܐ m. *vision* O.S.

ܕܫܝܪܐ f. *field*. See 3. O.S.

ܕܫܝܪܐ m. *mountain* O.S.

ܕܫܝܪܐ or ܕܫܝܪܐ. See 3.

ܕܫܝܪܐ m. *tent*, Turk. Also 1.

ܕܫܝܪܐ or ܕܫܝܪܐ m. *lane*, *quarter* of a city, foreign.

ܕܫܝܪܐ m. *keyhole*. Also 1.

ڤڤڤ m. *vineyard* O.S.
 ڤڤڤ ڤڤڤ f. *morning* U. § 8 (4).
 ڤڤڤ f. *landed property*.
 ڤڤڤ m. *death*. Also 1. O.S.
 ڤڤڤ m. *mile*. Also 1.
 ڤڤڤ m. *thing*, in U. See § 19.
 ڤڤڤ m. *side*, foreign.
 ڤڤڤ f. *dunghill*.
 ڤڤڤ m. *seashore*.
 ڤڤڤ See 2.
 ڤڤڤ m. *street*.
 ڤڤڤ m. *stable*, foreign.
 ڤڤڤ m. *mouth*, *edge* of a sword.
 Also 1. O.S.

5. ڤڤڤ m. *breast* O.S.
 ڤڤڤ f. *knee*, O.S. 'ڤڤڤ'.
 ڤڤڤ See 3.
 ڤڤڤ m. *buttock*. Also 1. O.S.
 ڤڤڤ K. *vegetables*, pl. only.
 ڤڤڤ See 3.
 ڤڤڤ m. *stripe*.
 ڤڤڤ m. *eyelash*, O.S. ڤڤڤ.
 ڤڤڤ m. *dot*.
 ڤڤڤ m. *crack*.
 ڤڤڤ See 3.

ڤڤڤ U., ڤڤڤ K. m. *branch*.
 ڤڤڤ m. *cheek*. See § 19.
 ڤڤڤ See 3.
 ڤڤڤ See 3.
 ڤڤڤ m. *chief* (with 1, *head*) O.S.
 ڤڤڤ m. *footprint*, *stead*. Also 1, 5.
 ڤڤڤ m. *wall* (of a town).
 ڤڤڤ m. *thong* of a whip. Also 1.
 ڤڤڤ m. *name*. O.S. ڤڤڤ (pl. in
 O.S. ڤڤڤ). See § 19.
 ڤڤڤ See 3.
 ڤڤڤ Al. *border*, *frontier*. O.S.
 ڤڤڤ m. *morsel*. Also 1.
 ڤڤڤ m. *door*. Also 1. O.S.

ڤڤڤ (ڤ) Al. m. *hole*. [In U.K.
 ڤڤڤ *eye* of a needle (1st. pl.),
 O.S. *hole*. ڤڤڤ = *female*.]
 ڤڤڤ m. *box* on the ear. Also 1.
 ڤڤڤ m. *snout*. Also 1.
 ڤڤڤ m. *nostril* (with 1, *holes* in
 a beehive).
 ڤڤڤ m. *half*, O.S. ڤڤڤ. Also 1.
 See § 27.
 ڤڤڤ f. *frog*.
 ڤڤڤ m. *crumb*.
 ڤڤڤ m. *thumb*.

- ܦܘܪܘܬܐ neighbourhood, pl. only. ܦܘܪܘܬܐ m. skirt, border, lower flap of coat, O.S. 'x. Also 1.
 ܦܘܪܘܬܐ f. handle. — ܦܘܪܘܬܐ K. m. a slap. Also 1.
 ܦܘܪܘܬܐ See 4. ܦܘܪܘܬܐ See 3.

6. The usual plural of nouns in ܦܘܪܘܬܐ. Note ܦܘܪܘܬܐ, ܦܘܪܘܬܐ, § 29 (9).

7. ܦܘܪܘܬܐ f. lip O.S., also 9 rarely. ܦܘܪܘܬܐ village, see 2*.
 8. ܦܘܪܘܬܐ f. bottom. ܦܘܪܘܬܐ f. girl (rare).
 ܦܘܪܘܬܐ f. woman. See § 19. ܦܘܪܘܬܐ f. Friday O.S.
 ܦܘܪܘܬܐ f. company, band. Also 1. ܦܘܪܘܬܐ f. bow O.S. Also 1, 6. (The ܦ is radical.) See § 17.
 ܦܘܪܘܬܐ Tkh. f. sweat, see 1.

9. Almost all words in ܦܘܪܘܬܐ may take both this and the sixth plural, but ܦܘܪܘܬܐ letter, and ܦܘܪܘܬܐ request, take the ninth only. For ܦܘܪܘܬܐ prayer, see § 19. ܦܘܪܘܬܐ plagues makes ܦܘܪܘܬܐ.

- ܦܘܪܘܬܐ f. the Holy Loaf O.S. ܦܘܪܘܬܐ f. church (the society) O.S.
 ܦܘܪܘܬܐ f. blessing O.S. In O.S. also the building.
 ܦܘܪܘܬܐ f. evil O.S. ܦܘܪܘܬܐ f. a rival wife.
 ܦܘܪܘܬܐ f. virgin O.S. Also 6. ܦܘܪܘܬܐ f. apron.
 ܦܘܪܘܬܐ f. ball. ܦܘܪܘܬܐ f. lamb K., O.S.
 ܦܘܪܘܬܐ f. courtyard O.S. ܦܘܪܘܬܐ f. K. conversation, O.S. m.
 ܦܘܪܘܬܐ f. maiden, young woman. ܦܘܪܘܬܐ f. cold (In pl. Pthakha has the sound of Zqapa) O.S. The pl. = cold weather.
 ܦܘܪܘܬܐ f. benefit, good O.S.
 ܦܘܪܘܬܐ f. burden.
 ܦܘܪܘܬܐ f. curse O.S.
 ܦܘܪܘܬܐ See 7. ܦܘܪܘܬܐ f. week, Saturday O.S. (ܦ is radical).

§ 19. (i) *Irregular Plurals.* **سَيِّدٌ لَا سَيِّدِينَ.**

Singular. سَيِّدٌ.

Plural. سَيِّدِينَ.

سَيِّدٌ m. *master, landlord.* Turk.

سَيِّدِينَ U. (Turk. pl.); K. Sal., 2.

سَيِّدٍ U. or سَيِّدٍ K. MB.
m. *master workman.* Cf. Al.

سَيِّدٍ U., or سَيِّدٍ U., or
سَيِّدٍ MB., or سَيِّدٍ MB., or

سَيِّدٍ (or سَيِّدٍ) *Sir* (also used
with other pronom. affixes).

سَيِّدٍ U., or
سَيِّدٍ K.

أَخٌ m. *brother.*

أَخٌ Al. Elsewhere 2^a.

بُحْرٌ m. *hole* O.S.

بُحْرٌ. Also 1.

جَنْبٌ m. *Ti. upper room.* § 16.

جَنْبٌ.

جَمْعٌ m. *U. evening.*

جَمْعٌ. Also 4.

كَنْبٌ K. U., O.S. or كَنْبٌ Q. Sal.

كَنْبٌ, or كَنْبٌ U. (rarely *bdwd-i*),

Gaw. J., m. *house.*

or كَنْبٌ Sal. etc., or كَنْبٌ.

[In the singular it usually means a room with an oven in the floor for baking bread. In this sense كَنْبٌ of winter is sometimes added. كَنْبٌ (which is also the O.S. plural) is a collection of buildings in a courtyard, the English *house*, but also *houses*. The ك is radical.]

كَنْبٌ (also كَنْبٌ K.), f. *woman.*

كَنْبٌ K. Al., or كَنْبٌ K., or كَنْبٌ

Ti. Al. But in U. K. Sal. Q.
Gaw., 8.

كَنْبٌ f. *egg* O.S.

كَنْبٌ.

كَنْبٌ m. *son* (const. st.) O.S.

كَنْبٌ.

كَنْبٌ كَنْبٌ m. *fellow countryman.*

كَنْبٌ كَنْبٌ. (Also natives as O.S.)

كَنْبٌ كَنْبٌ m. *man, human being*

كَنْبٌ كَنْبٌ.

(§ 16 ii. b) O.S.

[But the other compounds of كَنْبٌ, § 16 ii. b, usually take the first plural, the second noun only being altered.]

Singular.

- ܐܘܢܐ m. (Al. ܐ) son.
 ܐܘܢܐ f. U.¹ K., or ܐܘܢܐ Q., or ܐܘܢܐ Al. (O.S. ܐ) daughter, girl.
 ܐܘܢܐ f. glove.
 ܐܘܢܐ m. husband, man, p. 46.
 ܐܘܢܐ m. fin, wing.
 ܐܘܢܐ f. island (rare in U.) O.S.
 ܐܘܢܐ f. fleece.
 ܐܘܢܐ f. tear (not Ash.) O.S.
 ܐܘܢܐ.
 ܐܘܢܐ f. Al. K. banquet.
 ܐܘܢܐ f. leech.
 ܐܘܢܐ f. sin O.S.
 ܐܘܢܐ m. pronoun O.S.
 ܐܘܢܐ f. O.S., or ܐܘܢܐ, or ܐܘܢܐ nail, claw.
 (The first form usually used for a human nail.)
 ܐܘܢܐ f. seat, chair (O.S. ܐܘܢܐ).
 ܐܘܢܐ f. daughter, girl (old maid K.).
 ܐܘܢܐ O.S. (or ܐܘܢܐ Ti.) bride, or ܐܘܢܐ Gaw., or ܐܘܢܐ Gaw., or ܐܘܢܐ U. (Zqapa sound), or ܐܘܢܐ Ti.
 ܐܘܢܐ U. f. (ܐܘܢܐ Sal.), or ܐܘܢܐ U. bladder.

Plural.

- ܐܘܢܐ; rarely 1 (Al. ܐ, not Z).
 ܐܘܢܐ U., ܐܘܢܐ K. O.S., ܐܘܢܐ Q. Sal. Gaw., or ܐܘܢܐ U.
 ܐܘܢܐ Ash. Elsewhere 1, 3.
 ܐܘܢܐ. Usually 1.
 ܐܘܢܐ. See also 4.
 ܐܘܢܐ (ܐ K., O.S.). Also 6.
 ܐܘܢܐ.
 ܐܘܢܐ.
 ܐܘܢܐ Al.
 ܐܘܢܐ.
 ܐܘܢܐ Al. (as O.S.). Also 6 as elsewhere always.
 ܐܘܢܐ (not colloquial).
 ܐܘܢܐ U. (ܐ K.), or ܐܘܢܐ U. (ܐ Sal.), or ܐܘܢܐ.
 ܐܘܢܐ K. as O.S. Elsewhere 1.
 ܐܘܢܐ U. (ܐ K.), or 3 in Tkh. Sal.
 ܐܘܢܐ K. as O.S. (U. ܐ), or ܐܘܢܐ Ti. (Zqapa sound in all.)
 Makes plural from the latter (No. 6).

¹ Used of any unmarried woman.

Singular.

مدينة f. city O.S.

ساعة f. seal.

عقوبة f. U., O.S., or عقوبات K.
O.S. oath (عقبة Ash.).

شعر f. U. K. (ش like ع), or شعر
Al. hair.

جاء f. verb O.S.

جاء m. participle O.S.

شيء U. Tkh. Ash. Al., or شئ
(ش) Ti. (O.S. شئ) m. thing.

سوء f. concubine.

نصيب نصيب m. hypocrite O.S.

أذن f. ear, or أذنة Q. Sal. Gaw.
(Also handle in K.)

منصة f. U. platform or منصات.

خشب f. peg O.S.

جزيرة f. island (rare in K.) Turk.

قوم m. Tkh. Al. people O.S.

جارية Al. f. barren woman.

ركعة f. prayer O.S., or ركعات
Q. Sal. Gaw.

جناح m. cheek.

كسر m. a fraction O.S.

Plural.

مدائن U. (ك K. ك Sal. Q. Gaw.).

ساعات. Also 1, 3.

عقوبات U. (ك K., O.S.).

شعر K. Al. as O.S. In U. 6.

جاء, or جائل (not colloquial).

جاء (not colloquial).

شيء K. Al.; in U. 4; شئ
Ti.; شئ Ash.

سوء, rarely سوء.

نصيب نصيب (not colloquial).

أذن K. Al. (ك U.), or أذنة Q.
Sal. Gaw., or أذنة Ash., or
أذنة Al.

منصات, or منصات.

خشب.

جزيرة U. (Turk. pl.). In K. 3,
in Sal. 2.

قوم, as O.S.

جارية.

ركعة U. (ك K. Al. O.S.). Also
6 U., or ركعات Sal. Q. Gaw.,
or ركعة Sal. J.

جناح. Also 4.

كسر.

Singular.

Plural.

ܩܘܼܢܢܐ f. *kernel*, also a *quarter of a walnut*, or ܩܘܼܢܢܐ K.

ܩܘܼܢܢܐ m. *tortoise*. ܩܘܼܢܢܐ.

ܩܘܼܢܢܐܐ rainbow § 16 ii. g. ܩܘܼܢܢܐܐ (rare).

ܩܘܼܢܢܐܐ a *throb of the heart*. ܩܘܼܢܢܐܐ.

ܩܘܼܢܢܐ m. *noun O.S.* ܩܘܼܢܢܐ (not colloquial).

(The corresponding N.S. ܩܘܼܢܢܐ *name*, takes the fourth plural)

ܩܘܼܢܢܐ f. *heaven O.S.* (now sing.). ܩܘܼܢܢܐ. Also 1; and in Ash. Al. 3.

ܩܘܼܢܢܐ f. K. *crown of the head*, § 16 ii. g. ܩܘܼܢܢܐ Tkh., ܩܘܼܢܢܐ Ti.; ܩܘܼܢܢܐ Ash.

ܩܘܼܢܐ f. *year* (ܩܘܼܢܐ Al. as O.S.). ܩܘܼܢܐ.

ܩܘܼܢܐ f. *cow* (O.S. ܩܘܼܢܐ). ܩܘܼܢܐ Ti. Elsewhere 6.

The abbreviated diminutives of § 79 as a rule have no plural (but see ܩܘܼܢܐ, ܩܘܼܢܐ, ܩܘܼܢܐ above); and so many words whose sense excludes a plural. ܩܘܼܢܐ *place*, has no plural in U. (in K. 6) but borrows that of ܩܘܼܢܐ (4).

Note that ܩܘܼܢܐ is a *pair of tongs* (m.), ܩܘܼܢܐ is *several pairs*; and that ܩܘܼܢܐ *world*, is often used in a plural or collective sense (*men, people*); as ܩܘܼܢܐ ܩܘܼܢܐ *the people of the house*. Some have no singular, as ܩܘܼܢܐ *water* (Al. ܩܘܼܢܐ as O.S.), ܩܘܼܢܐ *life* O.S., ܩܘܼܢܐ *mercy* O.S., ܩܘܼܢܐ *parents* O.S. (from O.S. sing. ܩܘܼܢܐ *father*), ܩܘܼܢܐ (ܩܘܼܢܐ K., O.S.) *spiritual parents*, ܩܘܼܢܐ *environs*, ܩܘܼܢܐ = *money* O.S. (but ܩܘܼܢܐ m. a rare word = *a piece of money*), ܩܘܼܢܐ *neighbourhood*.

(ii) *Double Plurals.*

Many nouns denoting collections of units (e.g. corn) have two

plurals, one to denote the whole species, the other individual units. Thus **شَدِي** = *barley*, **شَدِيَّات** = *barley corns*. So we have:—

Singular.

Plural.

أَبْهَرَة *white cherry.*
أَبْهَرَة *stocking, or ك. أَبْهَرَات*
أَبْهَرَة *dried pea.*
أَبْهَرَة *grain.*
أَبْهَرَة *yellow-beard.*
أَبْهَرَة *wheat, O.S. أَبْهَرَات*
أَبْهَرَة *bead, O.S. أَبْهَرَات*
أَبْهَرَة *pea.*
أَبْهَرَة *top boot, or ك. أَبْهَرَات*
أَبْهَرَة *precious stone.*
أَبْهَرَة *a shot (of a gun).*
أَبْهَرَة *raisin.*
أَبْهَرَة *eyeglass.*
أَبْهَرَة *roasted pea.*
أَبْهَرَة *bean.*
أَبْهَرَة *apricot.*
أَبْهَرَة *a shot (of a gun).*
أَبْهَرَة *barleycorn, or ك. أَبْهَرَات*
 Ash., or **أَبْهَرَات** Ash.; O.S.
أَبْهَرَة
أَبْهَرَة U. (**أَبْهَرَات** K.) *grape (O.S.*
أَبْهَرَة). In Ash. **أَبْهَرَات**.

أَبْهَرَة rarely 6.
أَبْهَرَات and 6 (*odd stockings*).
أَبْهَرَات and 6.
أَبْهَرَات (in numbering; e.g. **أَبْهَرَات** **أَبْهَرَات** a hundred things) and 6.
أَبْهَرَات and 6.
أَبْهَرَات, as O.S. and 6.
أَبْهَرَات (O.S. **أَبْهَرَات**) rarely 6.
أَبْهَرَات rarely 6.
أَبْهَرَات also 6 (*odd boots*).
أَبْهَرَات O.S., also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات also 6.
أَبْهَرَات, O.S. **أَبْهَرَات** also 6.
أَبْهَرَات U. (**أَبْهَرَات** K., O.S.), also 6.

*Singular.*ܟܘܕܝܠܐ *lock of hair.*ܟܘܕܝܠܐ *chestnut (ܕ).*ܟܘܕܝܠܐ *shoe (su-wilta).*ܟܘܕܝܠܐ (or ܟܘܕܝܠܐ?) *half a moustache.*ܟܘܕܝܠܐ *lily O.S.*ܟܘܕܝܠܐ *turnip.*ܟܘܕܝܠܐ *trouser leg.*ܟܘܕܝܠܐ *bead.**Plural.*

ܟܘܕܝܠܐ (a complete set), also 6 (odd locks).

ܟܘܕܝܠܐ also 6.

ܟܘܕܝܠܐ (a pair), also 6 (odd shoes), or ܟܘܕܝܠܐ J.

ܟܘܕܝܠܐ K., or ܟܘܕܝܠܐ U. the whole moustache (also 6?).

ܟܘܕܝܠܐ as O.S. (also 6?).

ܟܘܕܝܠܐ (also 6?).

ܟܘܕܝܠܐ or ܟܘܕܝܠܐ pair of trousers, also in K. ܟܘܕܝܠܐ in this sense, (also 6?).

ܟܘܕܝܠܐ also 6.

§ 20. *Substantives with pronominal affixes.*

For a table of the affixes see § 11.

If the noun ends in ܐ or ܐ, this ending is dropped and replaced by the affix, thus, ܟܘܕܝܠܐ *king*, ܟܘܕܝܠܐ *my king*, ܟܘܕܝܠܐ *horse*, ܟܘܕܝܠܐ *thy horse*, ܟܘܕܝܠܐ *sons*, ܟܘܕܝܠܐ *their sons*. The same affixes are added to singular as to plural nouns. Thus ܟܘܕܝܠܐ *my king* and ܟܘܕܝܠܐ *my kings* are only distinguished by Siami. If the noun has not the above endings, the affixes are added on, as ܟܘܕܝܠܐ *enemy*, ܟܘܕܝܠܐ *our enemy*. Those compounds in § 16 which take the first plural (§§ 18, 19, pp. 42, 49) add the affix to the second noun. Cf. O.S. ܟܘܕܝܠܐ *thy philanthropy*.

Notes. (1) Words in ܟܘܕܝܠܐ drop the dot of Khwasa. Thus ܟܘܕܝܠܐ *our meaning*, from ܟܘܕܝܠܐ (another form of ܟܘܕܝܠܐ).

(2) Words in **و** or **و** drop the **و** and take **و**; as **و** *his affliction*, from **و**.

(3) Words in **و** have **و** both as a vowel and as a consonant: as **و** *your (pl.) thing, mindiyōkhon*; and so in words like **و** from **و** Sal. Q. Gaw. J. (= **و** K. U.) *bed (shwi-yu)*.

(4) **و** = *a friend of mine*, **و** *a garden of mine*.

(5) *Self* is expressed by **و**. Thus **و** *myself*, **و** *thymself* etc. In Ti. **و** etc., or **و** *my own self*, cf. **و** § 16. For *ourselves* we may have either **و** or **و**, but the latter may also mean *our souls*. *My own* is expressed by **و**, and so for the other persons; as **و** *your own book*. The preposition **و** is often prefixed: as **و** *I myself came*. Note that **و** is feminine, and we therefore have **و** = *he emptied himself*, Phil. ii. 7, where the participle is feminine: lit. *his self was emptied by him*.

(6) The O.S. **و** *soul* is thus used: **و** *alone*, lit. *by myself* [contrast **و** = *myself*]. So for the other persons. Thus **و** *they came alone*. In Al. and often in K. we have **و** or **و** (O.S. **و**) for *alone*. The O.S. **و** or **و** = N.S. **و**.

(7) **و** *enough*, takes affixes like a noun; as **و** *enough for you*. So **و** *necessary*, esp. in K., as **و** *necessary for me*; then Zlama is lengthened, but not in **و** *necessary for you (pl.)*.

(8) **و** *here* takes affixes; **و** *up to this point on my body (pointing)*.

(9) The affixes are often redundant, especially in Al. though not so often as in O.S., as ܐܘܢܘܢܐ ܕܥܘܠܐ *the Son of him, of God.*

(10) When there is an epithet, the affix is attached to the substantive, as ܐܘܢܘܢܐ ܕܥܘܠܐ *his wicked father.*

(11) ܐܘܢܘܢܐ *Lord* (of God only) and ܐܘܢܘܢܐ *master, landlord*, are not used with affixes. For the latter ܐܘܢܘܢܐ is used. For the former ܐܘܢܘܢܐ is not now used (though it is used when = *owner*), but the O.S. ܐܘܢܘܢܐ lit. *my Lord*, ܐܘܢܘܢܐ lit. *my Lady*, are retained as titles of bishops and saints, as ܐܘܢܘܢܐ ܕܡܪ ܫܝܡܘܢ *Mar Shimun*, ܐܘܢܘܢܐ ܕܫܡܝܢܐ *St Mary*. For ܐܘܢܘܢܐ see (14) below.

(12) In Lower T̄iari they say for *their king* ܐܘܢܘܢܐ, in Bas ܐܘܢܘܢܐ. So for all nouns.

(13) From ܐܘܢܘܢܐ *head man* we have ܐܘܢܘܢܐ as in § 18, note xiii, and so similar words; and the same hardening of final letters takes place.

(14) The words ܐܘܢܘܢܐ lit. *my great one* (now usually pronounced with Zqapa), ܐܘܢܘܢܐ *our great one* (with Pthakha sound) are now treated as any other substantives, and mean *master* and *monk* respectively. They take the first plural, and affixes are added on, but the second Pthakha of ܐܘܢܘܢܐ is then strengthened to Zqapa. Thus ܐܘܢܘܢܐ *our master*. But in Al. this is ܐܘܢܘܢܐ; so ܐܘܢܘܢܐ Al. *your* (pl.) *master*. ܐܘܢܘܢܐ is also used before ܐܘܢܘܢܐ (the usual vernacular for ܐܘܢܘܢܐ § 81, b) both in speaking to a priest and in speaking of him. For ܐܘܢܘܢܐ see § 25 (7).

ܐܘܢܘܢܐ *our Lord*, is even more used as a name for Christ than with us: e.g. it is constantly used vocatively; but it has not quite come to be an independent substantive, and does not take affixes.

(15) Demonstrative pronouns and these affixes may be used with the same substantive. Thus **ከእለም ደግህ** *this thy world*, O.S. **እለም ደግህ**.

ADJECTIVES.

አድጋሚ ደግህ

§ 21. Adjectives are very much more frequent in O.S. than in Hebrew, and more so in N.S. than O.S.; see § 81 for their formation. The periphrasis **ድምጽ ልዩ ልዩ** *Holy Spirit*, though used as a proper name, is not in accordance with common N.S. usage, which would say **ድምጽ ልዩ** when not speaking of the Holy Ghost. So **እለም ደግህ** *bread of our need (our necessary bread)*, though used in the Lord's prayer as a well known expression, is not what would naturally now be said.

Feminine of Adjectives and Participles.

General Rule. Change **ገ** of the masculine to **ገ**, as **ገገ** m., **ገገ** f. *good*.

Notes. (1) Words of the form **ገገ** *hard*, make **ገገ**; **ገገ** *revealed* **ገገ**; **ገገ** *heard* **ገገ**.

(2) A few other adjectives make feminines in **ገ**, as **ገገ** *stony*, **ገገ** *second* (not colloquial), **ገገ** *small*, Al., **ገገ** *blessed* (as a title). We have also **ገገ**.

(3) **ገገ** U. makes **ገገ** *other*; **ገገ** K., O.S. **ገገ** (second Zlama U. K.); **ገገ** Al. Tkh. Z. **ገገ**; the **ገ** is often silent (so also Sal.), and the Zlama sometimes long, with the first sound. [In Al. there is a fem. pl. as well as the usual masc. pl., viz. **ገገ**. See § 22.]

(4) The present participle, being in the absolute state, makes its feminine in ܥܝܢܐ, not ܥܝܢܐ; as ܦܘܩܝܢܐ, ܦܘܩܝܢܐ finishing, § 31. So the absolute state of the past participle, as ܥܘܒܝܢܐ, ܥܘܒܝܢܐ left, § 50. So ܥܘܒܝܢܐ, ܥܘܒܝܢܐ; ܥܘܒܝܢܐ ܥܘܒܝܢܐ U., or ܥܘܒܝܢܐ K.; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ U., or ܥܘܒܝܢܐ K. For ܥܘܒܝܢܐ verbs see § 44.

(5) The feminine of a few foreign adjectives is formed by changing ܥܝܢܐ to ܥܝܢܐ, as ܥܘܒܝܢܐ Ti. beautiful (in U. a subst. - a young man); ܥܘܒܝܢܐ energetic, bold, ܥܘܒܝܢܐ yellow, ܥܘܒܝܢܐ blind, ܥܘܒܝܢܐ deaf, ܥܘܒܝܢܐ dumb, ܥܘܒܝܢܐ bold, generous; so ܥܘܒܝܢܐ hunchbacked. Thus we have ܥܘܒܝܢܐ, ܥܘܒܝܢܐ etc. So ܥܘܒܝܢܐ male slave (coolie), ܥܘܒܝܢܐ female slave, § 17f. [We must distinguish ܥܘܒܝܢܐ in the sense of boldness, a foreign word, from the same in the sense of education, an O.S. word, root ܥܘܒܝܢܐ.]

(6) Foreign adjectives are generally not inflected. We say ܥܘܒܝܢܐ ܥܘܒܝܢܐ a dear woman, not ܥܘܒܝܢܐ ܥܘܒܝܢܐ. But we may say ܥܘܒܝܢܐ by itself for a dear one (f.).

(7) Some others also are not inflected; as ܥܘܒܝܢܐ deep (properly a subst. Cf N.S. ܥܘܒܝܢܐ, O.S. ܥܘܒܝܢܐ), ܥܘܒܝܢܐ near (so O.S.), ܥܘܒܝܢܐ far or absent (O.S. ܥܘܒܝܢܐ). So usually ܥܘܒܝܢܐ K. true (in U. ܥܘܒܝܢܐ) § 123; in Al. it is inflected. For ܥܘܒܝܢܐ see § 25 (7). Foreign adjectives may often be known by not ending in ܥܝܢܐ; but some do so end, as ܥܘܒܝܢܐ new, Turk., ܥܘܒܝܢܐ bad, Arab., ܥܘܒܝܢܐ big, ܥܘܒܝܢܐ blue, which are not inflected to make feminines. See § 22.

(8) If necessary a euphonic vowel is added in the feminine; as ܥܘܒܝܢܐ saved, ܥܘܒܝܢܐ U. Ti. (5 Tkh.); ܥܘܒܝܢܐ compound, ܥܘܒܝܢܐ; ܥܘܒܝܢܐ absolute, ܥܘܒܝܢܐ.

(9) **ܩܘܕܫܐ** *new* (*khātha*) makes fem. **ܩܘܕܫܐ** K., **ܩܘܕܫܐ** U. (Pthakha sound). The O.S. fem. **ܩܘܕܫܐ** is now used as a substantive = *the New Testament* (p. 48). In Q. the masculine is **ܩܘܕܫܐ**.

(10) The U. forms of adjectives from **ܥܘ** verbs, like **ܥܘܕܐ** *cold*, drop **ܥ**; thus **ܥܘܕܐ**. So **ܥܘܕܐ**, **ܥܘܕܐ** *small*; **ܥܘܕܐ**, **ܥܘܕܐ** *hot*, **ܥܘܕܐ**, **ܥܘܕܐ** *bitter*, **ܥܘܕܐ**, **ܥܘܕܐ** *thinned out* (as trees), **ܥܘܕܐ**, **ܥܘܕܐ** *wet*. So also **ܥܘܕܐ**, **ܥܘܕܐ** *cool*. In K. Al. we have **ܥܘܕܐ**, **ܥܘܕܐ**, and so on, as O.S.; and **ܥܘܕܐ**, **ܥܘܕܐ**. See § 81 (5).

(11) **ܥܘܕܐ** Al. *sweet* [elsewhere **ܥܘܕܐ**] drops **ܥ**: **ܥܘܕܐ**.

§ 22. *Plurals of Adjectives and Participles.*

Both masculines and feminines are alike in the plural, which is of the first form; thus **ܥܘܕܐ** (ܥ K.) *good women*. But the adjectives mentioned in § 22 (7) are not inflected; foreign adjectives are usually not inflected, though we may say **ܥܘܕܐ** *dear*, from **ܥܘܕܐ**. Those however which end in **ܐ** as **ܥܘܕܐ** *new*, do often take the first plural, though they do not take **ܐ** in the fem. sing. Siami is written on plural adjectives, not on participles unless used as epithets.

The present participle of both conjugations follows the following models: **ܥܘܕܐ**: **ܥܘܕܐ** (O.S. **ܥܘܕܐ**); **ܥܘܕܐ**: **ܥܘܕܐ** (O.S. **ܥܘܕܐ**). The past participle, absolute state, is similar in K.: **ܥܘܕܐ**: **ܥܘܕܐ** (O.S. **ܥܘܕܐ**); **ܥܘܕܐ**, **ܥܘܕܐ** (O.S. **ܥܘܕܐ**). For the U. anomalous plural see § 50.

§ 23. *Position of Adjectives.* The Syriac adjective when used as an epithet comes after its substantive, as **ܥܘܕܐ** **ܥܘܕܐ** *a large house*.

Exceptions. (1) **ܩܘܒ** *good* usually; and rarely other monosyllables.

(2) Numerals: **ܐܢܝܢ ܐܢܝܢ** *one man*. (In O.S. often after the noun.)

(3) Titles, as **ܩܘܪܝܢܐ ܕܡܘܨܝ** *the Reverend Priest Moses*; **ܩܘܪܝܢܐ ܕܡܘܨܝ** *Blessed Paul*. [But **ܩܘܪܝܢܐ ܕܡܘܨܝ** *the Apostle John*. A few names are seldom used except with a title added: as **ܩܘܪܝܢܐ ܕܡܘܨܝ** *Eli the priest*, **ܩܘܪܝܢܐ ܕܡܘܨܝ** *David the King*, **ܩܘܪܝܢܐ ܕܡܘܨܝ** *John the Baptist*.]

(4) The words **ܩܘܪܝܢܐ** *many*¹, § 25 (7); **ܩܘܪܝܢܐ** *a certain* (when an adjective this is both m. and f., **ܩܘܪܝܢܐ** is a substantive only = *So and So*, f. § 17); **ܩܘܪܝܢܐ** *all*; **ܩܘܪܝܢܐ** *a few*, ܩܘܪܝܢܐ U. = ܩܘܪܝܢܐ K. *no, any*, **ܩܘܪܝܢܐ** *more*¹ (usually: also a substantive); **ܩܘܪܝܢܐ** *some*, and compounds of **ܩܘܪܝܢܐ** § 23 (9); **ܩܘܪܝܢܐ** or **ܩܘܪܝܢܐ** or **ܩܘܪܝܢܐ** *such*, when thus used:—**ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ** *such a man* (also without **ܩܘܪܝܢܐ**).

(5) Occasionally when the adjective is emphatic.

(6) All adjective pronouns. Thus O.S. **ܩܘܪܝܢܐ ܩܘܪܝܢܐ** = N.S. **ܩܘܪܝܢܐ ܩܘܪܝܢܐ** *this man*.

(7) The words **ܩܘܪܝܢܐ** U., O.S. = **ܩܘܪܝܢܐ** K. = **ܩܘܪܝܢܐ** K. *the late* (sometimes); as **ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ** *the late Deacon Audishu*. So **ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ** *Solomon of blessed memory*, lit. *remembered for good*.

When the adjective is a predicate it comes between the subject and the substantive verb if affirmative; but it follows a negative verb: as **ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ** *that man is a Syrian*; but **ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ** *he is not a Syrian*.

¹ These rarely follow the noun.

² Pthakha sound.

§ 24. *Comparison.* Comparatives are thus formed: **ܘܒܫܘܒܐ ܘܥܒܪܐ** (K. Al.) *better*: **ܘܒܫܘܒܐ ܘܥܒܪܐ**, or more rarely, **ܘܒܫܘܒܐ ܘܥܒܪܐ** *better than me*, **ܘܒܫܘܒܐ ܘܥܒܪܐ ܘܥܒܪܐ** *more watery*. A comparative with a verb is expressed by **ܘܥܒܪܐ**. Thus **ܘܥܒܪܐ ܘܥܒܪܐ ܘܥܒܪܐ** *he is better than you think*, **ܘܥܒܪܐ ܘܥܒܪܐ ܘܥܒܪܐ** *I would rather go than stay here*.

More as a substantive is expressed by **ܘܥܒܪܐ** or **ܘܥܒܪܐ** (this also means *especially*) or, especially in K., by **ܘܥܒܪܐ** or **ܘܥܒܪܐ** alone.

A Syriac adjective has not only a positive, but also a comparative and a superlative sense, as seen in the examples given above and below; and it also expresses the idea of *too*. Thus **ܘܥܒܪܐ** may mean *good, better, best, or too good*, according to the context. The last sense may be expressed, though not commonly, by **ܘܥܒܪܐ ܘܥܒܪܐ**, lit. *better than is right*.

Superlatives may be expressed thus: **ܘܥܒܪܐ ܘܥܒܪܐ ܘܥܒܪܐ**, or **ܘܥܒܪܐ ܘܥܒܪܐ**, or **ܘܥܒܪܐ ܘܥܒܪܐ** etc., *the best man*, lit., *a man better than all of them*; or by the simple adjective, as **ܘܥܒܪܐ ܘܥܒܪܐ** *which is best?*; or by prefixing **ܘܥܒܪܐ** *very*, or a similar particle to the adjective.

§ 25. *Miscellaneous notes on Adjectives.*

(1) Adjectives are frequently used as substantives, as **ܘܥܒܪܐ ܘܥܒܪܐ** *that evil one*; and occasionally participles, as **ܘܥܒܪܐ ܘܥܒܪܐ** U. *a writing*.

(2) **ܘܥܒܪܐ** standing alone means *every*, **ܘܥܒܪܐ ܘܥܒܪܐ** *whenever*, lit. *every time*, **ܘܥܒܪܐ ܘܥܒܪܐ** *each man*; see § 15. With pronominal affixes it denotes *the whole* or *all*, as **ܘܥܒܪܐ ܘܥܒܪܐ** *the whole house, all the house*, **ܘܥܒܪܐ ܘܥܒܪܐ** *all the houses*. So **ܘܥܒܪܐ ܘܥܒܪܐ** *we all, all of us*, **ܘܥܒܪܐ ܘܥܒܪܐ** *all this house*, **ܘܥܒܪܐ ܘܥܒܪܐ** *all the*

broken-hearted = O.S. ܘܕܗܘܒܘܬܐ ܘܕܗܘܒܘܬܐ. [ܘܕ always takes the affixes ܘܗܘܒܘܬܐ, ܘܗܘܒܘܬܐ for 3 pers. sing., and almost always ܘܗܘܒܘܬܐ for 3 pers. pl.] We have also ܘܕܗܘܒܘܬܐ *all of us* (*kuluntan*), by a false analogy; cf. ܘܕܗܘܒܘܬܐ in § 28. So for the other persons. ܘܕ is never used without affixes, as sometimes in O.S., before a plural or collective noun, e.g. ܘܕܗܘܒܘܬܐ O.S. *all the creatures*; in N.S. we must put ܘܗܘܒܘܬܐ. We may put the personal pronouns absolutely, thus: ܘܗܘܒܘܬܐ *all of them*. For ܘܗܘܒܘܬܐ, see § 15.

(3) *Articles*. As a rule the definite article is not expressed in Syriac. But if necessary for distinctness, the demonstrative pronouns ܘܗܘܒܘܬܐ, ܘܗܘܒܘܬܐ, ܘܗܘܒܘܬܐ are used. So in O.S. ܘܗܘܒܘܬܐ ܘܗܘܒܘܬܐ *the Word of God*, Rev. xix. 13. For the indefinite article the Syrians use ܘܗܘܒܘܬܐ m., ܘܗܘܒܘܬܐ f. *one* (U. f. often ܘܗܘܒܘܬܐ; in Ti. and J. ܘ is often silent), see § 26; but they often omit it. In O.S. it is omitted unless emphatic and = *a certain*, as ܘܗܘܒܘܬܐ *a certain man*, St John iii. 1; ܘܗܘܒܘܬܐ *a certain widow*, St Luke xxi. 2. In N.S. ܘܗܘܒܘܬܐ renders *a certain* in this sense; but when it means *a particular person* we must say ܘܗܘܒܘܬܐ (O.S. ܘܗܘܒܘܬܐ).

Very rarely ܘܗܘܒܘܬܐ after a noun is an indef. article, as ܘܗܘܒܘܬܐ *a book* (some sort of a book) § 93. In O.S. ܘܗܘܒܘܬܐ = *a few men*, Nöld. § 125.

(4) Adjectives are often formed, as in O.S., by repeating nouns; as ܘܗܘܒܘܬܐ ܘܗܘܒܘܬܐ *particoloured*, lit. *colours colours*; ܘܗܘܒܘܬܐ ܘܗܘܒܘܬܐ *zigzag*, lit. *twists twists*; ܘܗܘܒܘܬܐ ܘܗܘܒܘܬܐ *various*, lit. *kinds kinds*, O.S. ܘܗܘܒܘܬܐ. This last may also be expressed by ܘܗܘܒܘܬܐ U., or ܘܗܘܒܘܬܐ K., (O.S. ܘܗܘܒܘܬܐ), St Mark i. 34. We may also repeat adjectives, as ܘܗܘܒܘܬܐ ܘܗܘܒܘܬܐ *in small pieces*. Cf. § 28 (4) for distributive

numerals; and § 67 (7) for adverbs thus repeated. So also **ḥḥ ḥḥ** high, low = uneven, up and down.

(5) *Blessed is* = **ḥḥ ḥḥ** if followed by a noun. If pronouns follow we have the forms **ḥḥ ḥḥ** or **ḥḥ ḥḥ** U. *blessed is he*. So for the other affixes; the 3 pl. is **ḥḥ ḥḥ** K. Al.; or **ḥḥ ḥḥ** U. In O.S. **ḥḥ ḥḥ ḥḥ** *blessed is the man*, **ḥḥ ḥḥ** *blessed art thou*. We have also in N.S. **ḥḥ ḥḥ** etc.

(6) Compound adjectives are frequently formed by a noun and participle, as **ḥḥ ḥḥ ḥḥ** a bow-legged man; these are indeclinable. See § 14.

(7) **ḥḥ** many, in U. Q. Sal. Gaw. and sometimes K. is indeclinable and precedes the noun. In K. Al. it is usually **ḥḥ** (in Al. also, as O.S. = great), which may follow the noun, and takes the first plural. As a subst. = much it is used with Zqapa almost everywhere. We have **ḥḥ ḥḥ** Al. = **ḥḥ ḥḥ** U. = **ḥḥ ḥḥ** O.S. In U. K. **ḥḥ ḥḥ** = many of them. **ḥḥ** is also colloquially used in U. **ḥḥ** in Q. (first Zlama). In Al. **ḥḥ** = many, but **ḥḥ** = **ḥḥ** U. K. great. For the adverb see § 67.

(8) *The same* is expressed if not emphatic by a simple demonstrative pronoun, but if emphatic by **ḥḥ ḥḥ** m., **ḥḥ ḥḥ** f., lit. just that; pl. **ḥḥ ḥḥ**. O.S. **ḥḥ ḥḥ** or **ḥḥ ḥḥ ḥḥ**. So **ḥḥ ḥḥ ḥḥ** at the same place, **ḥḥ ḥḥ ḥḥ** at the same place where, **ḥḥ ḥḥ ḥḥ** at the same time that etc. So also **ḥḥ ḥḥ ḥḥ** U. the very same.

§ 26. Numerals. ܘܚܘܪܝܢܐ ܘܚܘܪܝܢܐ.

No.	In letters.	Masculine.	Feminine.
1	ܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ (usually ܘܚܘܪܝܢܐ in U.) In Ti. J. ܘ often silent.
2	ܐ ܘܘܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ K., rarely ܘܚܘܪܝܢܐ K., ܘܚܘܪܝܢܐ Al.
3	ܐ ܘܘܐ ܘܘܘܐ	ܘܚܘܪܝܢܐ K. Al., ܘܚܘܪܝܢܐ U., ܘܚܘܪܝܢܐ Z.	ܘܚܘܪܝܢܐ K., ܘܚܘܪܝܢܐ U., ܘܚܘܪܝܢܐ Q.
4	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ U. (ܘܘܘܐ). ܘܚܘܪܝܢܐ K. Al. (<i>arbé</i> or <i>arbi</i>).
5	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ ܘܘܘܘܘܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ K.
6	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ ܘܘܘܘܘܐ ܘܘܘܘܘܘܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ K.
7	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ ܘܘܘܘܘܐ ܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܐ	ܘܚܘܪܝܢܐ (<i>shōwa</i> U.K., but <i>shō'a</i> Ti. Z).	ܘܚܘܪܝܢܐ Ti. Ash. Sh., ܘܚܘܪܝܢܐ Tkh. (both ܘܘܘܐ).
8	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ ܘܘܘܘܘܐ ܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܘܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ K., ܘܚܘܪܝܢܐ Sh.
9	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ ܘܘܘܘܘܐ ܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܘܘܐ	ܘܚܘܪܝܢܐ ¹ Ti. Sh., ܘܚܘܪܝܢܐ ¹ (ܘܘܘܘܐ) U. Sal. Tkh., ܘܚܘܪܝܢܐ Al., ܘܚܘܪܝܢܐ Ash.	ܘܚܘܪܝܢܐ Ti., ܘܚܘܪܝܢܐ Tkh., ܘܚܘܪܝܢܐ Sh., ܘܚܘܪܝܢܐ Al.
10	ܐ ܘܘܐ ܘܘܘܐ ܘܘܘܘܐ ܘܘܘܘܘܐ ܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܘܘܐ ܘܘܘܘܘܘܘܘܘܘܐ	ܘܚܘܪܝܢܐ	ܘܚܘܪܝܢܐ K.

[In U. Z. the masculines and feminines are alike unless otherwise marked: also in the following numbers there is only one form for both. In Sal. Q. Gaw. J. the feminine forms are used, but in Sal. often with masculine nouns.]

¹ The pronunciation of these differs in the modification or non-modification of the Zlama sound, § 6.

No.	In letters.	
11	ཨ	ཨའི་ཨེ་ (khaddessar); ཨའི་ཨེ་ Q. Sal.
12	ཨ	ཨའི་ཨེ་; ཨའི་ཨེ་ Q. ཨའི་ཨེ་ Sal.
13	ཨ	ཨའི་ཨེ་. In these numbers to 19 incl. Pthakha is like Zqapa in U., not K.
14	ཨ	ཨའི་ཨེ་ (ཨ).
15	ཨ	ཨའི་ཨེ་.
16	ཨ	ཨའི་ཨེ་.
17	ཨ	ཨའི་ཨེ་ U. Tkh. (shó-wdsar); ཨའི་ཨེ་ (ཨ) Ti. Tkh. Sh. Ash.
18	ཨ	ཨའི་ཨེ་; ཨའི་ཨེ་ Ti. Ash.
19	ཨ	ཨའི་ཨེ་ Ti. Sh. Ash. ཨའི་ཨེ་ U. Tkh. ཨའི་ཨེ་ Al.
20	ཨ	ཨའི་ཨེ་.
21	ཨ	ཨའི་ཨེ་ K. MB. ཨའི་ཨེ་ U. ཨའི་ཨེ་ Al. [f. ཨའི་].
30	ཨ	ཨའི་ཨེ་ K. MB. Sh. ཨའི་ཨེ་ (tlay) U. J. ཨའི་ཨེ་ Q.
40	ཨ	ཨའི་ཨེ་; ཨའི་ཨེ་ Sal.
50	ཨ	ཨའི་ཨེ་.
60	ཨ	ཨའི་ཨེ་.
70	ཨ	ཨའི་ཨེ་ (usually shó-wi, but shó'i Ti. Z).
80	ཨ	ཨའི་ཨེ་ U. Tkh. Ash. ཨའི་ཨེ་ Ti. Ash. (second Zlama sound).
90	ཨ	ཨའི་ཨེ་ Ti. Ash. Sal. ཨའི་ཨེ་ U. Tkh. Sh. ཨའི་ཨེ་ Al.
100	ཨ	ཨའི་ཨེ་, rarely ཨའི་.

No.	In letters.	
101	ܡܘܚܠܐ	ܡܘܚܠܐ (ʾmokhd, accent on first and last); ܡܘܚܠܐ Al. (ܡܘܚܠܐ f.).
200	ܕܘܡܐ	ܕܘܡܐ (trīma); ܕܘܡܐ Al. Ash.
300	ܘܚܠܐ	ܘܚܠܐ U. ܘܚܠܐ Q. ܘܚܠܐ K. ܘܚܠܐ Al. [ܘܚܠܐ made masculine. So for the rest in Al., but the K. forms are also used there].
400	ܐܘܫܐ	ܐܘܫܐ (ʾ Pthakha sound) U. Q. ܐܘܫܐ K.: ܐܘܫܐ Ash.
500	ܩܘܡܐ	ܩܘܡܐ U. ܩܘܡܐ Q. ܩܘܡܐ K.
600	ܫܘܡܐ	ܫܘܡܐ U. ܫܘܡܐ Q. ܫܘܡܐ K. Sh.
700	ܫܘܡܐ	ܫܘܡܐ U. (shō-wāma). ܫܘܡܐ Q. Sh. ܫܘܡܐ Ti. Al. ܫܘܡܐ Tkh.
800	ܩܘܡܐ	ܩܘܡܐ U. ܩܘܡܐ Q. ܩܘܡܐ K.
900	ܩܘܡܐ	ܩܘܡܐ U. ܩܘܡܐ Tkh. ܩܘܡܐ Ti. ܩܘܡܐ Sh. ܩܘܡܐ Ti. ܩܘܡܐ Al. [ʾ Pthakha sound].
1000	ܠܘܠܐ	ܠܘܠܐ; ܠܘܠܐ Sal.
10,000	ܠܘܠܐ	ܠܘܠܐ or ܠܘܠܐ (both rare).

Notes. (1) In ܘܚܠܐ and its compounds the first ܐ is usually pronounced ܐ. See § 123.

(2) ܕܘܡܐ is pronounced *khé* in Sal. Q. Gaw. J., § 91; and we even hear ܕܘܡܐ *it is one*, pronounced *khéli* for ܕܘܡܐ *khā-ili*, § 20.

(3) For numbers higher than 110 ܘܚܠܐ comes first in Al. as elsewhere. The Zqapa everywhere makes a diphthong with the following ܘ; so in ܘܚܠܐ which is a masculine substantive taking the first plural.

(4) **٢٠٠** is a fem. substantive (but apparently masc. in Al.; see above) making plural **٢٠٠** when not used, as in the table, for 200, 300 etc. The form **٢٠٠** is used in forming the numbers 200 etc., and in the phrase **٢٠٠** **٢٠٠** **٢٠٠** in *peace, a hundred peaces, so. you have come (you are very welcome).*

(5) The O.S. definite state **٢٠٠**, whose plural is **٢٠٠** (or **٢٠**), appears in **٢٠٠** *village* (rare in O.S. but so spelt), i.e. *a hundred houses*. This accounts for the colloquial pronunciation in U. of the plural, where both Taus drop, *mā-wāi*. (The usual O.S. word is **٢٠٠**, not used in N.S.)

(6) The other numbers form plurals regularly, as **٧٧٧** *sevens*, **٩٩٩** *nineties*. Thus *three times five* can be expressed by **٥٥٥** **٥٥٥** or by **٥٥٥** **٥٥٥**. [Distinguish **٥٥٥** and **٥٥٥** of which the pronunciation is different, § 5 (4).]

(7) For 10,000 **١٠٠٠٠** is commonly used. If **١٠٠٠٠** is used the plural is **١٠٠٠٠** or **١٠٠٠٠**. But this is not colloquial. After **١٠٠٠٠** etc. a **١** is placed before a noun: not after **١٠٠٠٠**, **١٠٠٠٠** or their plurals when a plural noun follows, as **١٠٠٠٠** **١٠٠٠٠** *a hundred men*; but we may say **١٠٠٠٠** **١٠٠٠٠** *two thousand of the people*.

(8) In putting letters for numbers the dots and strokes for 500 etc. are often omitted. 1889 is written **١٨٨٩**, and the year is called **١٨٨٩** *appat*. So for other years.

§ 27. *Ordinals* are expressed by prefixing **١** to the cardinals, as **١٥٥٥** *fifth*. This was also common in O.S. They may stand without a substantive, thus: **١٥٥٥** **١٥٥٥** (O.S.) *the second one*. The O.S. ordinals are used for fractions up to tenths. Thus:

ܩܠܒܬܐ (fem. ܥܒܝܬܐ) half (or ܩܠܒܐ).	ܩܠܒܬܐ seventh.
ܩܠܒܬܐ third.	ܩܠܒܬܐ eighth.
ܩܠܒܬܐ fourth.	ܩܠܒܬܐ ninth.
ܩܠܒܬܐ fifth.	ܩܠܒܬܐ tenth.
ܩܠܒܬܐ sixth.	

These are not common in the colloquial speech.

Higher fractions are expressed by ܩ, as also are the above. Thus:

$\frac{2}{3}$ = ܩܠܒܬܐ ܩܠܒܬܐ or ܩܠܒܬܐ ܩܠܒܬܐ (ܩ K.).

$\frac{5}{12}$ = ܩܠܒܬܐ ܩܠܒܬܐ ܩܠܒܬܐ.

The O.S. ܩܠܒܬܐ first, becomes ܩܠܒܬܐ (ܩܠܒܬܐ) in N.S.

Fractions may also be expressed by ܩܠܒܐ (so O.S.), as ܩܠܒܐ ܩܠܒܐ *one-half*. The other O.S. fractional forms such as ܩܠܒܐ *a third*, are now almost if not quite obsolete. But ܩܠܒܐ is used for *decimals*. ܩܠܒܐ *tithes* (so O.S.) is used colloquially.

ܩܠܒܐ (O.S. ܩܠܒܐ) is a substantive taking the first and fifth plurals. Before substantives it takes affixes, and also usually when standing by itself. In U. no difference is made between the genders, and ܩܠܒܐ is used for both; while in K. a difference is made. Thus:—
ܩܠܒܐ ܩܠܒܐ *half the bread*; ܩܠܒܐ ܩܠܒܐ U. = ܩܠܒܐ ܩܠܒܐ
K. *half an hour*; ܩܠܒܐ ܩܠܒܐ U. = ܩܠܒܐ ܩܠܒܐ K. masc. = 2½;
ܩܠܒܐ ܩܠܒܐ U. = ܩܠܒܐ ܩܠܒܐ K. *an hour and a half*; ܩܠܒܐ ܩܠܒܐ
ܩܠܒܐ U. = ܩܠܒܐ ܩܠܒܐ ܩܠܒܐ 3½ *years*; and so on. After nouns ending in ܩܠܒܐ, ܩ is inserted in U. as well as K.: and makes a diphthong. Thus ܩܠܒܐ ܩܠܒܐ *haptopelgi* (in K. ܩܠܒܐ) = *a hafta and a half* [1 hafta = 4 lbs. avoirdupois approximately]. ܩܠܒܐ = *by halves*, § 67; ܩܠܒܐ ܩܠܒܐ = *half dead*; ܩܠܒܐ = *a quarter*.

§ 28. *Various notes on Numerals.*

(1) *Both of them, all three of them, etc., are expressed thus:—*

2. ၵၵၵ U. Tkh. Al. ၵၵၵၵ U. (both ၵ K.). ၵၵၵၵၵ K. Al. ၵၵၵၵ Ash. Al. ၵၵၵၵၵ Ti. ၵၵၵၵၵ Al. ၵၵၵၵၵ Sal. Sp. Al. ၵၵၵၵၵ Ash. (fem.). ၵၵၵၵၵ MB.

3. ၵၵၵၵ U. Q. Sal. ၵၵၵၵ Sal. ၵၵၵၵ U. ၵၵၵၵ K. (ၵ Al. Ash.). ၵၵၵၵ U. ၵၵၵၵ MB. [ၵ = ၵ, see § 123.]

4. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵ MB. ၵၵၵၵၵ Ash.

5. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵ MB. ၵၵၵၵၵ Ash.

6. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵ MB. ၵၵၵၵၵ Ash.

7. ၵၵၵၵၵ (shó-wunté) U., or ၵၵၵၵၵ K. (ၵ Al.) ၵၵၵၵၵ MB. ၵၵၵၵၵ Ash.

8. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵ MB. ၵၵၵၵၵ Ash.

9. ၵၵၵၵၵ U. ၵၵၵၵၵ Tkh. (ၵ Ti.). ၵၵၵၵၵ MB. ၵၵၵၵၵ Al. ၵၵၵၵၵ Al. ၵၵၵၵၵ Ash.

10. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (ၵ Al.). ၵၵၵၵၵ Ash.

We also have, though rarely, for *all eleven of them*, in U. ၵၵၵၵၵၵ, in Sal. Q. ၵၵၵၵၵၵ, in Ti. ၵၵၵၵၵၵ, and so for the other numbers to 19 inclusive.

Sometimes may be rendered by ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ ᠵᠢᠨᠠ, or by ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ, or by ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ.

(5) *Days of the week.* The words ᠵᠢᠨᠠ ᠵᠢᠨᠠ (*ᠵᠢᠨᠠ*) *day of*, are often prefixed to the following, but they are as frequently used alone.

Sunday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ *khóshṭba*, U. Tkh. (Ti. ᠵ with Zqapa sound, and *khéshṭba* in Upper Tiari). ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ Al. Sh. MB. Sal. (*khíshṭba*). O.S. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ. (In K. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ is a common name for a man, especially given to one born on a Sunday.)

Monday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ U. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ *tráshṭba*, Tkh. Ash. (Ti. MB. Al. ᠵ as above). ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ Upper Ti. O.S. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ.

Tuesday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ (*tláshṭba* or *tláshṭba*) U. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ Tkh. Ash. (Ti. Al. ᠵ). ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ MB. Sh. O.S. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ.

Wednesday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ U. Tkh. Ash. (Ti. Al. ᠵ) ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ MB. Sh. O.S. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ.

Thursday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ U. Tkh. Ash. (Ti. Al. ᠵ) ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ MB. Sh. O.S. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ.

Friday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ. So O.S.

Saturday ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ, so O.S.; or ᠰᠣᠨᠳᠠ Sal.

In part of U. Thursday is called ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ i.e. *market day*, though it is not now the usual day for going to market.

(6) *Per cent.* Example: 20 per cent. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ (*five in six*, i.e. 100 produces 120); but 17 per cent. ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ. Note ᠰᠣᠨᠳᠠ ᠵᠢᠨᠠ *one part in every ten.*

(7) The numeral **ܒܝܢܝܢ** prefixed to another makes the second a *quasi*-substantive, as **ܒܝܢܝܢ ܕܝܚܘܕܝܢ ܕܝܚܘܕܝܢ** *ten men*. The verb of which this is the subject is plural. In Al. **ܒܝܢܝܢ** is used to intensify **ܘܚܘܕܝܢ**, as **ܘܚܘܕܝܢ ܘܚܘܕܝܢ ܘܚܘܕܝܢ** (or **ܘܚܘܕܝܢ**) *how much more precious* = **ܘܚܘܕܝܢ ܘܚܘܕܝܢ** U.

(8) Notice the following constructions: **ܕܠܘ ܕܝܢܝܢ ܘܚܘܕܝܢ** *not so great as I thought*, **ܕܠܘ ܕܝܢܝܢ ܘܚܘܕܝܢ ܕܝܢܝܢ** (or better **ܕܝܢܝܢ ܘܚܘܕܝܢ ܕܝܢܝܢ**) *not half as great as I thought*.

(9) Compounds of **ܒܝܢܝܢ**, mostly accented on that syllable.

ܒܝܢܝܢ ܕܝܢܝܢ Z. *for a while* = **ܒܝܢܝܢ ܕܝܢܝܢ** K. = **ܒܝܢܝܢ ܕܝܢܝܢ** K.

ܒܝܢܝܢ ܕܝܢܝܢ *a slight...*This and all the following take a noun without **ܩ**.

ܒܝܢܝܢ ܕܝܢܝܢ *a certain amount of*.

ܒܝܢܝܢ ܕܝܢܝܢ U. *several, a good deal of* = **ܒܝܢܝܢ ܕܝܢܝܢ** K.

ܒܝܢܝܢ ܕܝܢܝܢ U. K. *few, a little*, Pthakha sound (dim. **ܒܝܢܝܢ ܕܝܢܝܢ**) =

ܒܝܢܝܢ ܕܝܢܝܢ Ti. (dim. **ܒܝܢܝܢ ܕܝܢܝܢ** Ti.) = **ܒܝܢܝܢ ܕܝܢܝܢ** U. = **ܒܝܢܝܢ ܕܝܢܝܢ** Ti. =

ܒܝܢܝܢ ܕܝܢܝܢ K. (in Jilu *khénawa*) = **ܒܝܢܝܢ** Az. Al. = **ܒܝܢܝܢ ܕܝܢܝܢ** Ash., see § 67.

ܒܝܢܝܢ ܕܝܢܝܢ *some (khdkma)* = **ܒܝܢܝܢ ܕܝܢܝܢ** Ti.

The above precede the noun, but **ܒܝܢܝܢ ܕܝܢܝܢ** *such and such* (almost *kh'd'cha*) follows it (= **ܒܝܢܝܢ ܕܝܢܝܢ**). It usually refers to numbers and is the complement of **ܕܝܢܝܢ** *so and so, a certain*. It is often doubled, as **ܒܝܢܝܢ ܕܝܢܝܢ ܒܝܢܝܢ ܕܝܢܝܢ** *such and such a verse*. So **ܒܝܢܝܢ ܕܝܢܝܢ** *one such as this*, **ܒܝܢܝܢ ܕܝܢܝܢ** *twice as much*, etc., or with **ܒܝܢܝܢ** or **ܒܝܢܝܢ** for **ܒܝܢܝܢ**; a subst. or adj. often follows immediately.

(10) For reckoning sums of money, weights, etc., which are just under a round number, subtraction is very commonly employed. Thus 1 *gran* 19 *shahis* is usually 25 *grans*, one *shahi* less. In compound sums the noun following the numeral is usually made singular.

(11) For the *twelve Apostles* the noun ܐܘܨܬܘܢܐ is sometimes used as in O.S. In O.S. we also have ܐܘܨܬܘܢܐ a *tenth*, not in N.S.

(12) *Months*, in the Syrian order :

October ܐܘܨܬܘܢܐ (ܩ) (O.S. March ܐܘܨܬܘܢܐ O.S.

ܐܘܨܬܘܢܐ). See page 43. April ܐܘܨܬܘܢܐ O.S.

November ܐܘܨܬܘܢܐ (O.S. May ܐܘܨܬܘܢܐ U. ܐܘܨܬܘܢܐ K., O.S.

ܐܘܨܬܘܢܐ). June ܐܘܨܬܘܢܐ O.S.

December ܐܘܨܬܘܢܐ (ܩ) (O.S. July ܐܘܨܬܘܢܐ O.S.

January ܐܘܨܬܘܢܐ (ܩ) (O.S. August ܐܘܨܬܘܢܐ Kurd. (O.S. ܐܘܨܬܘܢܐ).

[ܐܘܨܬܘܢܐ = Dec. and Jan.]

September ܐܘܨܬܘܢܐ, rarely ܐܘܨܬܘܢܐ

February ܐܘܨܬܘܢܐ (O.S. ܐܘܨܬܘܢܐ) as O.S. (Nun from Kurdish.)

(13) *The clock*. ܐܘܨܬܘܢܐ ܐܘܨܬܘܢܐ what o'clock is it?, ܐܘܨܬܘܢܐ one o'clock, ܐܘܨܬܘܢܐ seven o'clock, ܐܘܨܬܘܢܐ twelve hours, ܐܘܨܬܘܢܐ noon, ܐܘܨܬܘܢܐ U. (ܐܘܨܬܘܢܐ K.) midnight, ܐܘܨܬܘܢܐ U. (ܐܘܨܬܘܢܐ K.) half past seven, ܐܘܨܬܘܢܐ ܐܘܨܬܘܢܐ five minutes to seven (lit. five minutes remain for seven o'clock), ܐܘܨܬܘܢܐ ܐܘܨܬܘܢܐ five minutes past seven (lit. five minutes are past from seven o'clock).

(14) Measures are often rendered thus : ܐܘܨܬܘܢܐ ܐܘܨܬܘܢܐ a road two *farsakhs* (7 miles) long (lit. its length); or we might say ܐܘܨܬܘܢܐ long, here.

2 m. **יִשְׁתֵּה** **אֶשְׁתֵּה** (א Tkh.): **יִשְׁתֵּה** **אֶשְׁתֵּה** Ash.

f. **יִשְׁתֵּה** **אֶשְׁתֵּה** (א Tkh.): **יִשְׁתֵּה** **אֶשְׁתֵּה** Ash.

1 m. **יִשְׁתֵּה** **אֶשְׁתֵּה**: **יִשְׁתֵּה** **אֶשְׁתֵּה** Ash.

f. **יִשְׁתֵּה** **אֶשְׁתֵּה**: **יִשְׁתֵּה** **אֶשְׁתֵּה** Ash.

Plur. 3 m. f. **יִשְׁתֵּה** (*t-wd* nearly) U. Q. Sal.: **יִשְׁתֵּה** **אֶשְׁתֵּה** (Zlama second sound) K.: **יִשְׁתֵּה** **אֶשְׁתֵּה** Al.

2 m. f. **יִשְׁתֵּה** **אֶשְׁתֵּה** (א Tkh.): **יִשְׁתֵּה** **אֶשְׁתֵּה** K. (א Tkh.): **יִשְׁתֵּה** **אֶשְׁתֵּה** Ash.

1 m. f. **יִשְׁתֵּה** **אֶשְׁתֵּה**: **יִשְׁתֵּה** **אֶשְׁתֵּה** Ti. Ash. Al.

Notes. (1) For the terminations of these forms see on the regular verb, § 32 (1). The **ה** is clearly part of **יִשְׁתֵּה** to be, as seen by the variations (see under **יִשְׁתֵּה** verbs, § 42, also § 46); the **א** has been thought to be a corruption of **אֶשְׁתֵּה** there is (whose **א** often falls, see below); and sometimes the verb is written **יִשְׁתֵּה** etc., but this somewhat interferes with the **א** becoming diphthongal as in Note 2. The third person seems to be for **יִשְׁתֵּה** **אֶשְׁתֵּה**: **יִשְׁתֵּה** **אֶשְׁתֵּה**: **יִשְׁתֵּה** **אֶשְׁתֵּה**. The forms **יִשְׁתֵּה**, **אֶשְׁתֵּה** are perhaps for **יִשְׁתֵּה** **אֶשְׁתֵּה**: **יִשְׁתֵּה** **אֶשְׁתֵּה**. Cf. Ar. **אַתָּה** thou art: **הוּא** he is: **היא** she is: **הם** they are, see Appendix 1.

(2) The point under the Yudh is omitted if a vowel sound precedes, with or without **ה**, but not after **ה**. The **א** is not then silent, but forms a diphthong with the preceding vowel. Thus **אֶשְׁתֵּה** **אֶשְׁתֵּה** I am a friend (*dwet* twin), but **אֶשְׁתֵּה** **אֶשְׁתֵּה** I am (*dwetwin*). But the accent remains as if the two words did not coalesce. After **יִשְׁתֵּה** the point is retained; also, in U. in **יִשְׁתֵּה** (but not in K.) as **יִשְׁתֵּה** **אֶשְׁתֵּה** *pydshittan*,

ye are remaining, U. (*pydshētun* K.). In Al. Z. Bo. Sal. the point is frequently omitted even after a consonant.

(3) If the preceding word ends in a silent consonant, the point is usually retained, as **ܘܐܢܗ ܘܥܢܗ** *we are one*: but see § 26 (2).

(4) Note that in Ashitha the Yudh appears in the present, but not, except in 1 pl., in the imperfect.

(5) In poetry, or for emphasis, we may have **ܘܥܢܗ ܘܥܢܗ** (*and twin*); and conversely we may omit the Khwaṣa after a consonant in similar cases. But this is uncommon except in Al. Z. Bo. Sal.

(6) As the terminations of **ܘܥܢܗ** etc. contain the personal pronouns, it is unnecessary, except for emphasis or distinction, to repeat these.

(7) The following examples explain the usage:—**ܘܥܢܗ** **ܘܥܢܗ** *I am*, **ܘܥܢܗ** **ܘܥܢܗ** *thou (f.) art*, **ܘܥܢܗ** **ܘܥܢܗ** *we are*, **ܘܥܢܗ** **ܘܥܢܗ** *he is*, **ܘܥܢܗ** **ܘܥܢܗ** *she is*, **ܘܥܢܗ** **ܘܥܢܗ** *he was*, **ܘܥܢܗ** **ܘܥܢܗ** *she was*, **ܘܥܢܗ** **ܘܥܢܗ** *they were*. The **ܘ** of the 3rd pers. imperfect is never omitted except in the K. and Al. forms.

(8) The first and second persons singular, with the pronouns added, are often contracted to *āninwā*, *āndnawā*, *ātīwā*, *ātawā*.

(9) The **ܘܥܢܗ** is almost the only relic of the old past tense. [Stoddard also gives **ܘܥܢܗ**. See § 68, under **ܘܥܢܗ**.]

(10) The other tenses of the substantive verb are formed regularly from **ܘܥܢܗ** *to be*, see §§ 42, 46, but the imperative is not very much used in the sense *to be* (use rather the first present) and the second present never. This verb also means *to become*, *to be made*, *to be born*, and in the last sense is also used in the passive **ܘܥܢܗ** **ܘܥܢܗ**, see § 34. The preterite **ܘܥܢܗ** **ܘܥܢܗ** is much used for *he was* as an alter-

native to יִשְׁתָּה. *פּ יִשְׁתָּה* = to belong to, as *יִשְׁתָּה לְיִשְׁרָאֵל* To whom does this belong? *יִשְׁתָּה* also means to be possible, § 63 (5): *יִשְׁתָּה אֶפְרָיִם* it will do, or it is possible. *יִשְׁתָּה לֹא* or *לֹא יִשְׁתָּה לֹא* it is impossible. Cf. the use of this verb with verbal nouns, to denote possibility, § 34. So more rarely *לֹא יִשְׁתָּה אֶפְרָיִם לֹא* it is impossible.

(11) *There is, there are* = אֵין [א U. etc., often א Q. Also in Al. אֵין (א)] pronounced with short *ı*. When ל follows, א becomes hard. The negative is אֵין (א K. Al.; for pronunciation see page 12). In reading O.S. this is usually pronounced *let* (א). Variants are אֵין, אֵין *ltn, ltn*. The imperfect is יִשְׁתָּה אֵין, the future יִשְׁתָּה אֵין and so on.

These forms do not take the pronominal affixes, as in O.S., and cannot express *he is, thou art*, etc.; but see Note I above.

(12) *He has*, when expressing possession, is אֵין אֵין (O.S. א). Past אֵין יִשְׁתָּה אֵין. Future אֵין יִשְׁתָּה אֵין. Sometimes, especially in Al., we have אֵין etc. If the pronoun is emphatic it is put absolutely: as אֵין אֵין אֵין I have. So *you have me* is אֵין אֵין אֵין.

(13) But when mere *holding* is intended we cannot use this form, and must say אֵין לְיִשְׁתָּה to be with or at. Thus *I have your book* must be אֵין לְיִשְׁתָּה אֵין אֵין.

(14) אֵין, אֵין may also be used thus:—אֵין אֵין אֵין אֵין אֵין Where is Thomas? He is not here. But אֵין אֵין אֵין is equally good.

(15) On the other hand the substantive verb is used where we might expect אֵין: as אֵין אֵין (there is wind), it is windy, § 16 ii. f.

(16) *Here he is* and the like are expressed differently in different districts.

U. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (ܘ usually silent).

Tkb. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (or ܫܦܝܘܢܐ) : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (ܘ silent).

Ash. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (or ܫܦܝܘܢܐ) : ܫܦܝܘܢܐ (or ܫܦܝܘܢܐ) : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (ܫܝܘ) : ܫܦܝܘܢܐ (ܘ silent).

Ti. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

Al. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

Q. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (m. f.) : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ (or ܫܦܝܘܢܐ with second Zlama sound) : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

(17) *There he is* and the like are expressed thus (3 pers. only):—

U. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

Ti. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

Ash. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

Al. ܫܦܝܘܢܐ : ܫܦܝܘܢܐ : ܫܦܝܘܢܐ.

The Ash. forms are distinguished from those of (16) by lengthening the first syllable; and in the other districts also the accent is a strong one.

In Al. ܫܦܝܘܢܐ is also an interjection = ܫܦܝܘܢܐ *behold!*

(18) ܫܦܝܘܢܐ ܫܦܝܘܢܐ or ܫܦܝܘܢܐ ܫܦܝܘܢܐ in K. Al. = *he can* [sometimes also

ܫܘܢܝܐ, rarely ܫܘܢܝܐ ܕܥܘܠܐ as above (12)] or *he has*, as ܫܘܢܝܐ ܕܥܘܠܐ ܕܥܘܠܐ
God can, ܕܥܘܠܐ ܕܥܘܠܐ or ܕܥܘܠܐ ܕܥܘܠܐ *I cannot*, ܕܥܘܠܐ ܕܥܘܠܐ *we could not*.
 So ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ *thou wilt not be able*. The verbal noun with ܕ
 usually follows, as ܕܥܘܠܐ ܕܥܘܠܐ *I cannot go*.

(19) For *it is I*, we have ܕܥܘܠܐ ܕܥܘܠܐ; and so the other persons.
 For *is it you?* (pl.), we have commonly ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ *ānitun U.*,
ānitun K.

(20) *I may* (i.e. *I am allowed*), is expressed by ܕܥܘܠܐ ܕܥܘܠܐ U.
 (or ܕܥܘܠܐ ܕܥܘܠܐ U. K. or ܕܥܘܠܐ ܕܥܘܠܐ, ܕܥܘܠܐ ܕܥܘܠܐ) *I have permission*, e.g.
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ U. *no one may enter*; or sometimes
 by the verb ܕܥܘܠܐ *to be able*.

(21) The substantive verb is used for emphasis: as ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ *not that thou art worthy*; ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
it was not that he did not come.

(22) It is frequently omitted in relative clauses, § 14.

(23) For ܕܥܘܠܐ used for the substantive verb, see § 34.

§ 30. *Conjugations.*

The method of denoting conjugations by names derived from ܕܥܘܠܐ *to work*, and of denoting classes of verbs by the same root¹, is not used in East Syrian grammars; instead they use the terms ܕܥܘܠܐ (= ܕܥܘܠܐ P'al and ܕܥܘܠܐ Ethp'el) *simple*; ܕܥܘܠܐ (= ܕܥܘܠܐ

¹ For convenience this simple method is used in this Grammar. Thus ܕ denotes the first radical, ܘ the second, ܕ the third; verbs whose first radical is ܕ are ܕܥܘܠܐ, those whose second is ܘ are ܘܥܘܠܐ, and so on. Verbs whose second and third radicals are the same are ܕܘܘܠܐ.

Pa'el, and ܐܬܦܥܠ ܘܢܘܥܢ Ethpa'al) compound; ܐܘܛܘܢܘܥܢܘܢ (= ܐܘܛܘܢܘܥܢܘܢ Aph'el, and ܐܬܦܥܠܘܢ Ettaph'al) more compound; ܫܦܥܘܠܢ (= ܫܦܥܘܠܢ Shaph'el, and ܐܬܦܥܠܘܢ Eshtaph'al). They distinguish the active and passive in each division by adding respectively the names ܫܦܥܘܠܢ, ܫܦܥܘܠܢܘܢ.

In the vernacular there are two conjugations: the first chiefly taken from the Pshitta active (P'al), the second from the other active conjugations. We seldom have all four active conjugations surviving in any one word, but we find ܦܫܦܘܠܢ *to be changed*, P'al: ܫܦܦܘܠܢ K. *to change tr.*, Pa'el: ܫܦܦܘܠܢ *to interchange*, Aph'el: ܫܦܦܘܠܢ *to change tr.*, Shaph'el. The distinguishing mark of the first conjugation is the softening of the second radical, of the second conjugation the preformative Mim, and, in trilaterals, the hardening of the second radical. But there are many exceptions, see §§ 94, 95.

The passive conjugations have disappeared, with one or two exceptions. Thus we have in Al. ܦܫܦܘܠܢ *to be fulfilled*, root ܦܫܠ, Eshtaph'al; in U. ܬܦܦܘܠܢܘܢ, in Ti. ܬܦܦܘܠܢܘܢ *to be proud* = O.S. ܬܦܦܘܠܢܘܢ, root ܬܦܦ, Eshtaph'al. Perhaps also some verbs are contracted from passive conjugations as ܥܫܘܘܠܢ *to wake intr.* = ܥܫܘܠܢܘܢ O.S., for which see § 83 D. c.

The Regular Verb.

§ 31. *First Conjugation. ܦܫܦܘܠܢ to finish, intr.*

The old past and future tenses and the infinitive have disappeared. In O.S. we find participles frequently taking the place of the old past and future, and now they have done so entirely. The following parts of the old verb alone remain and are the foundation of the whole conjugation.

Present participle. Sing. ܦܫܦܘܠܢ m., ܦܫܦܘܠܢܘܢ f. Plur. ܦܫܦܘܠܢܘܢ m. f.

(O.S. ܦ m.)

Past participle (absolute state). Sing. **كُتِبَ** m., **كُتِبَتْ** f. Plur. **كُتِبُوا** m. f. K. Al. J. Sal. (O.S. **كُتِبُوا** m.), see § 50.

(*Definite state*). Sing. **كُتِبْتُ** m., **كُتِبْتِ** f. (†). Plur. **كُتِبْنَا** m. f.

Imperative. Sing. **اكتب** m., **اكتبي** f. Plur. **اكتبوا** (usually **اكتبوا** O.S.).

Verbal noun. **كُتُبٌ**.

[The letters **كسج** when final do not in N.S. cause the preceding letter to take Pthakha in the present participle as in O.S.]

The Tenses. **كُتِبَ**

First present (he finishes). The forms without distinctive letters are used almost universally. For use of the tenses see §§ 51—59.

Sing. 3 m. **اكتب**: **اكتبت** U. J.

f. **اكتبين**: **اكتبتين** U. J.

2 m. **اكتبان** (ا Tkh.): **اكتبان** U.¹: **اكتبان** U. Tkh. (ا):
اكتبان (ا) Tkh.: **اكتبان** MB. Q.

f. **اكتبان** (ا Tkh.): **اكتبان** U. Tkh. (ا): **اكتبان** (ا)
Tkh.: **اكتبان** MB. Q.

1 m. **اكتب**: **اكتب** U. Ti.² (not Ash.): **اكتب** J.²:
اكتب U.

f. **اكتبين**: **اكتبين** U. Ti.² (not Ash.).

Plur. 3 m. f. **اكتبوا**: **اكتبوا** U. J.

2 m. f. **اكتبوا** (ا Sal. Sp.): **اكتبوا** Ti.² J. Z.² (ا
Tkh.): **اكتبوا** Al.² or **اكتبوا** Al.²

¹ Village of Digalah, in the plain of Urmi.

² Paradigm form.

³ This variation is common in many districts in verbs **ك**, as **اكتب**.

1 m. f. **ܦܪܩܬܟܗ** (*pārqaḥ*): **ܦܪܩܬܟܗܢ** (*pārqaḥn*) U.: **ܦܪܩܬܟܝܒ**
(*ḥ*) Tkh., and esp. U.: **ܦܪܩܬܟܝܒܝܬܝ** Ti. Al. Sh. Ash.: **ܦܪܩܬܟܝܒܝܬܝܬܝܢ**
Ti. Sh.: **ܦܪܩܬܟܝܒܝܬܝܢ** Al.: **ܦܪܩܬܟܝܒܝܬܝܢ** Q.

Future. **ܦܪܩܬܟܝܒܝܬܝܢ** *he will finish*: **ܦܪܩܬܟܝܒܝܬܝܢ** Al. K.: **ܦܪܩܬܟܝܒܝܬܝܢ** Al. Z. Sal. (even in **ܩܪ** and **ܩܝ** verbs) and sometimes U. K. [In Ash. there is no prefix except **ܦ** before **ܩ** or **ܩܝ**, as **ܩܪܝܬܝܢ** (*d' dthi*) *he will come*. So often in Ti. Z. Az. In Ti. Ash. **ܦܪܩܬܝܒܝܬܝܢ** *he arises*, **ܦܪܩܬܝܒܝܬܝܢ** *he descends*, prefixed to the verb as above makes the future, the proper personal affix being employed. **ܦܪܩܬܝܒܝܬܝܢ** is a verb not used in those districts. For the Tal future see § 46 under **ܦܪܩܬܝܒܝܬܝܢ**.] Conjugate like the First present.

Conditional. **ܦܪܩܬܝܒܝܬܝܢ** *he would finish*, etc., 3rd plur. **ܦܪܩܬܝܒܝܬܝܢ** (see Future). Or thus, contracted, in MB. Sal. Q. **ܦܪܩܬܝܒܝܬܝܢ**: **ܦܪܩܬܝܒܝܬܝܢ**: **ܦܪܩܬܝܒܝܬܝܢ**: **ܦܪܩܬܝܒܝܬܝܢ**: **ܦܪܩܬܝܒܝܬܝܢ**: **ܦܪܩܬܝܒܝܬܝܢ** (*pār-qānd*, but accented on the short *a*).

Habitual and historic present. **ܦܪܩܬܝܒܝܬܝܢ** *he finishes*, U. MB. Sp. and rarely Sal.: **ܦܪܩܬܝܒܝܬܝܢ** Tkh. Q. Sal.: **ܦܪܩܬܝܒܝܬܝܢ** Al. Z. (and often Sal. with **ܩܪ** and **ܩܝ** verbs): **ܦܪܩܬܝܒܝܬܝܢ** Ti. Ash. For **ܦܪ** see § 119.

Habitual imperfect. **ܦܪܩܬܝܒܝܬܝܢ** *he used to finish*, as above. Also contracted in MB. Sal. Q. like the Conditional.

Preterite (rarely used except in Al.). **ܦܪܩܬܝܒܝܬܝܢ** U. Z. (rarely Sal.) *he finished* [**ܦܪܩܬܝܒܝܬܝܢ** (Pthakha sound) = **ܦܪܩܬܝܒܝܬܝܢ** Sal., and Al. rarely = **ܦܪܩܬܝܒܝܬܝܢ** Al. = O.S. **ܦܪܩܬܝܒܝܬܝܢ** *he was before*, often used adverbially]. Not used in Ti. Ash.

Second present. **ܦܪܩܬܝܒܝܬܝܢ** *he is finishing*, or **ܦܪܩܬܝܒܝܬܝܢ**. See the substantive verb, § 29. The **ܦ** is much omitted in K., and before labials in U. It is almost always omitted in Ash. except

before **ا** or **و** and often even then. Note **كَمَّضَ** U. but **كَمَّضَا** K. § 29, note 2.

Imperfect. Put **كَمَّضَ** or **كَمَّضَا** before the imperfect of § 29 (*he was finishing*). The second and first persons are often contracted to: 2. **كَمَّضْنَا** m. f.; 1. **كَمَّضْنَا** m. f.; Pl. 1. **كَمَّضْنَا** m. f. In Q. these have the force of the Second present tense. Or they are half contracted: 2. **كَمَّضْنَا** m. f.: 1. **كَمَّضْنَا** m. f.: Plur. 1. **كَمَّضْنَا** m. f. The 2. plur. is not contracted.

Preterite (he finished):

Sing. 3 m. كَمَّضَ or كَمَّضَا	Plur. 3 m. f. كَمَّضُوا U., or
K. ¹ (rarely).	with كَمَّضُوا MB., or with
f. كَمَّضَا .	كَمَّضُوا K. Al. J. Sp. Z.
2 m. كَمَّضَا .	2 m. f. كَمَّضَا or
f. كَمَّضَا or with	with كَمَّضَا Ti., or كَمَّضَا
كَمَّضَا Ti. MB.	Al. Z.
1 m. f. كَمَّضَا .	1 m. f. كَمَّضَا or with
	كَمَّضَا Ti.

[The pronunciation of the Khwasa is like short *i*, except in K. Al. with **كَمَّ** verbs, and sometimes with others; see page 86.]

Second preterite. **كَمَّضَا** *he finished, or he was on the point of finishing* (rare in U., common in K. Al. Z.¹).

Perfect. **كَمَّضَا** *he has finished*: **كَمَّضُوا** f. Plur. **كَمَّضُوا** (كَمَّضُوا) etc., as § 29.

Pluperfect. The above **كَمَّضَا** with the imperfect of § 29 (*he had finished*). Or contracted in the first and second persons: 2.

¹ Paradigm form.

ܩܕܝܫܐ m., ܩܕܝܫܐ f.: 1. ܩܕܝܫܐ m., ܩܕܝܫܐ f. Plur. 1. ܩܕܝܫܐ [the Zlama has nearly the second sound]. In Q. these have the force of the perfect. Or they may be half contracted, as ܩܕܝܫܐ. The 2nd plur. is not contracted.

Imperative. Sing. 2 m. ܩܕܝܫܐ finish; f. ܩܕܝܫܐ. Plur. 2 m. f. ܩܕܝܫܐ (so O.S., but usually ܩܕܝܫܐ) or ܩܕܝܫܐ K. J. Al. Z.: ܩܕܝܫܐ Sal.

Infinitive. ܩܕܝܫܐ to finish.

§ 32. Formation of the tenses.

(1) *First present.* This is formed by joining the present participle in its various inflections to the personal pronouns, and by abbreviating them. [A present was formed in O.S. in the same way, and both the simple and the contracted forms were used. It was as follows (cf. the N.S. forms on page 81):

Sg. 3 m. ܩܕܝܫܐ or ܩܕܝܫܐ

f. ܩܕܝܫܐ or ܩܕܝܫܐ

2 m. ܩܕܝܫܐ or ܩܕܝܫܐ

f. ܩܕܝܫܐ or ܩܕܝܫܐ

1 m. ܩܕܝܫܐ or ܩܕܝܫܐ

f. ܩܕܝܫܐ or ܩܕܝܫܐ

Pl. 3 m. ܩܕܝܫܐ or ܩܕܝܫܐ

f. ܩܕܝܫܐ or ܩܕܝܫܐ

2 m. ܩܕܝܫܐ or ܩܕܝܫܐ

f. ܩܕܝܫܐ or ܩܕܝܫܐ

1 m. ܩܕܝܫܐ or ܩܕܝܫܐ

f. ܩܕܝܫܐ or ܩܕܝܫܐ

The N.S. contractions are not all the same as in O.S. Thus we have N.S. ܩܕܝܫܐ = O.S. ܩܕܝܫܐ, Zlama for Pthakha as very frequently, § 88 d. The contractions of 1 pl. are noteworthy, as preserving the *w* of ܩܕܝܫܐ which the O.S. does not do. Probably ܩܕܝܫܐ and ܩܕܝܫܐ are from the feminine ܩܕܝܫܐ. [So in Digalah, in

the Urmi plain, we have one, perhaps two, fem. forms for masculine in the singular; see also § 50.] The other feminine plurals drop out. The syllable **ب** (or **پ**) is added for emphasis and is an O.S. particle = *indeed*, § 67. The Q. forms like **قَدِيْمٌ** are contractions = **قَدِيْمٌ** **قَدِيْمٌ** the past for the present, as we see also in the imperfect contracted forms, and in the pluperfect which has the force of a perfect. The O.S. abbreviations like **تُجَبِّدُ** *thou art beautiful*, are not found in N.S.

(2) *Second present.* The substantive verb is added to the verbal noun with **ا** which takes Zlama, not Pthakha as it would in O.S., § 88 i. The **ا** of the substantive verb makes a diphthong with the preceding vowel sound. Thus **يَكْتَلِبُ** **مَجْسُومٌ** = *he is in the act of finishing*, (*biprdqeli* accented on *á*).

(3) The *imperfect* similarly follows from the past of the substantive verb.

(4) The *preterite* is formed from the past participle, absolute state, by the addition of **ا** and the pronominal affixes. The past participle, as in O.S., has both an active and a passive sense; in the N.S. preterite the latter appears. Thus **كُنْتُ** **كُنْتُ** **كُنْتُ** *it is finished by me = I finished*, **كُنْتُ** **كُنْتُ** **كُنْتُ** *that man was left by me = I left that man*. When the object, as it would be in English, (which is really the subject), is feminine, we should expect the participle to agree with it, and so when it is plural; and this is usually or very often the case, see § 50: as **كُنْتُ** **كُنْتُ** **كُنْتُ** *he left my daughter* (*my daughter was left by him*): but the inverted sense has become so much attached to this form that this is not necessary. When the verb ends in **ا**, **ي**, or **ي** the preposition **ا** is omitted, as **كُنْتُ** **كُنْتُ** *he took*, **كُنْتُ** **كُنْتُ** *thou saidst*. In J. it is usually omitted in all verbs; in O.S. it is not omitted. The pronunciation is usually with short *i*, even in words containing **ا**, **ي**, etc. (p. 11); but in K. Al. **ا** verbs

are pronounced with Khwaṣa, and in a phonetically spelt MS. of the Alqoṣh dialect, 200 years old, other verbs are written so as to be pronounced with long i. Even now in some parts of K. there is a tendency to do so, especially in verbs with medial ʔ. When the object is included in the verb, as in § 50, Khwaṣa is universally retained.

That this is the origin of this tense is seen also (a) from the way in which the (English) object is expressed when a pronoun, see § 50: the personal pronouns are inserted, not the usual objective affixes, as

ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *he killed thee (thou wast killed by him).*—(b) by the use

of these forms in O.S. instead of the past tense. Thus ܩܬܘܢܝܗܘܢܝܗܘܢ

ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *the good (God) who hath taken care for our lives* (Col-

lect at Nocturns). So ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *make thy peace*

to dwell in thy people whom thou hast chosen (Anthems at the end of

Baptismal Service): ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *let any*

who has not received baptism depart (Expulsion of Catechumens

in the Liturgy). See also St Luke xxiii. 15, 41, 2 Cor. v. 10 Pshiṭta,

and Rev. xvii. 7 etc.—(c) by the use of the second preterite, especially

in K., as ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ (see above).—(d) by the use of the participle

alone in K. Al., in either an active or a passive sense, as ܩܬܘܢܝܗܘܢܝܗܘܢ

the man was left, more rarely *the man left*: ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *the bull has*

got loose: ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *that woman was killed there*:

ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *(not ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ) those*

men were taken there and killed. So very frequently in O.S. both

actively and passively, as ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *peace dwelt in it* (Martyrs'

Anthem, Tues. morn.): ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *the sea could not* (id.): ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ

he quickened Adam who had perished, (id. Tues. even.)

ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *and above them was placed an altar*

(id.): ܩܬܘܢܝܗܘܢܝܗܘܢܝܗܘܢ *death which held us in our*

sins (First Fri. even., First anthem) [notice here the objective ܩ

in the N.S. manner when the pronominal affixes are not inserted in the verb, § 50]: **؟ فَمَنْ يَكْتُمُ الْغُرَّةَ؟** *who can repay the grace?* (id.): **بِأَنَّ** *as it is written* (the Nicene Creed): **وَلْيَأْخُذْ كَبشَ السَّمْنِ** *and then let the priest take the horn of oil from the hands of him that holds it* (Baptismal rubric): notice the **كَبشَ** as above. So Rev. xix. 9, and elsewhere frequently. In O.S. this use of the participle in an active sense appears to be confined to certain verbs.

(5) The *perfect* and *pluperfect* use the definite state of the past participle with the substantive verb.

(6) *Imperative*. The O.S. forms are used, except the fem. pl. The more common O.S. form **كَبشَ** m. pl. gives way to the variant, less common in O.S., **كَبشَ**, for the termination of which the Eastern copies of Bar Hebraeus' grammar (chap. ix. § 4) and Bar Zu'bi give *Rwasa*, not *Rwakha*. We must notice that in N.S. all except **كَبشَ** verbs (§ 42) and a few **كَبشَ** verbs in Z. (§ 38) make the imperative in **كَبشَ**; thus **كَبشَ** N.S. = **كَبشَ** O.S. *say*. This leads to a simplification in grammar. [So **كَبشَ** *to run*, = O.S. irregular verb **كَبشَ**, is in N.S. quite regular. Imper. **كَبشَ** = O.S. **كَبشَ** or **كَبشَ**. This verb is not used in Ti.]

(7) The other persons of the imperative are expressed by the first present tense; see § 51 (10).

(8) *Subsidiary tenses* may be formed by **كَبشَ**, as **كَبشَ** *he will be finishing* (rare): **كَبشَ** *he will have finished* (not common): **كَبشَ** *he would have finished* (common). So **كَبشَ** *if he shall have finished*, §§ 60—62.

(9) The personal pronouns may always be prefixed to the tenses,

or may follow them for emphasis. So in O.S. ܐܝܢܐ ܕܝܗܘܐ ܐܝܢܐ *I go* - N.S. ܐܝܢܐ ܕܝܗܘܐ ܐܝܢܐ (§ 46) Gen. xv. 2.

(10) The *Conditional* is like O.S., with the addition of ܕܝܗܘܐ. Thus Ps. cxxiv. 3, ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ O.S. - ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ *they would have swallowed us up.*

§ 33. *The verb used negatively.*

Not is expressed by ܕܝܗܘܐ or ܕܝܗܘܐ (see § 67). It will be observed that ܕܝܗܘܐ (almost always) and ܕܝܗܘܐ (except Al.) are omitted with the negative, but not ܕܝܗܘܐ.

First present. ܕܝܗܘܐ ܕܝܗܘܐ *he does not finish.*

ܕܝܗܘܐ ܕܝܗܘܐ *let him not finish*, and so in subjoined clauses.

Future. ܕܝܗܘܐ ܕܝܗܘܐ : ܕܝܗܘܐ ܕܝܗܘܐ Ti.¹ (rarely U.) : ܕܝܗܘܐ ܕܝܗܘܐ Al. *he will not finish.*

Conditional. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ or ܕܝܗܘܐ ܕܝܗܘܐ MB. Q., or (in subjoined clause) ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ *he would (should) not finish* Always in Al. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ.

Habitual present. ܕܝܗܘܐ ܕܝܗܘܐ : ܕܝܗܘܐ ܕܝܗܘܐ Al.¹ *he does not finish.*

Habitual imperfect. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ : ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ Al.¹ *he used not to finish.*

Preterite. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ *he did not finish.* For variations of the particle see p. 82.

Second present. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ (ܕܝܗܘܐ Al.¹, rare) *he is not finishing.*

Imperfect. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ U. ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ Tkh. Al.¹ etc. (ܕܝܗܘܐ Ti.¹) *he was not finishing.*

¹ Paradigm form.

Preterite. **לֹא כָּתַבְתִּי** *he did not finish*, **כָּתַבְתִּי** K. (rare).

Second preterite. **לֹא כָּתַבְתָּ** *he did not finish.*

Perfect. **לֹא כָּתַבְתָּ** (לֹא Al.) *he has not finished.*

Pluperfect. **לֹא כָּתַבְתָּ** U., **לֹא כָּתַבְתָּ** Tkh. (לֹא Ti.) *he had not finished.*

Imperative. **אַל תִּכְתֹּב** or **אַל תִּכְתְּבִי** *do not finish* (see § 59).

The above table applies equally to the second conjugation.

§ 34. *The passive of transitive verbs of both conjugations is formed by the addition of the past participle to the various tenses of* **שָׁרַף** *to remain*, for the conjugation of which see § 39.

Examples: **לְקַחְתָּ** *he was taken*: **שָׂרְפָה** *she is being left*.

More rarely it is expressed by **בָּא** *to come*; thus, **בָּא לְקַחְתָּ** *he came to killing = he was killed*.

Often the passive is expressed merely by the past participle, alone in K., or with the substantive verb both in K. and U. Thus **שָׂרְפָה** = *he was killed*, or *he has killed*. In O.S. also this construction often replaces a passive verb; thus, **שָׂרְפָה** *may our prayer be heard*. **שָׂרַף** and **שָׂרְפָה** may rarely be used in the past part., **שָׂרְפָה** *there is made reference = reference is made*: **שָׂרְפָה** *a change was made*. The verb **שָׂרַף** is not much used in Ti. for the passive, and hardly at all in Tkh. Ash. For the past tense passive they will say **שָׂרְפָה** *those men were seen*: **שָׂרְפָה** *she was seen* (p. 86) [for the verb, see § 42]. For other tenses a periphrasis is generally made with the active voice.

ܐܩܝܫ is also used with past participles in the sense of *to be* or *remain* or *become*, as ܐܩܝܫ ܘܢܩܝܫܐ ܕܥܝܠܐ *be avoiding evil*; and, especially in K. Z., for the simple substantive verb.

Possibility is often expressed by ܐܩܝܫ K. or ܐܩܝܫ U., as ܐܩܝܫ ܘܢܩܝܫܐ K. *if it can be subtracted*. So ܐܩܝܫ ܘܢܩܝܫܐ ܕܥܝܠܐ (or ܐܩܝܫ § 46) U. *it cannot be subtracted*, § 29 (10, 18).

§ 35. *Second Conjugation. First division. Zqapa verbs.*

ܐܩܝܫ *to save, or finish* tr. (= O.S. ܐܩܝܫ but in another sense). For the Mim see below.

Present participle. Sing. ܐܩܝܫܐ m., ܐܩܝܫܐ f.; Pl. ܐܩܝܫܐ m. f. Al. Z. K. MB. Sh.; or ܐܩܝܫܐ etc. U. Sp., or ܐܩܝܫܐ etc. Sal. Q. Gaw. J. (Zlama either sound) = O.S. Sing. ܐܩܝܫܐ m., ܐܩܝܫܐ f.; Pl. ܐܩܝܫܐ m., ܐܩܝܫܐ f.

Past participle (abs. state). Sing. ܐܩܝܫܐ m., ܐܩܝܫܐ f.; Pl. (K. etc.) ܐܩܝܫܐ. [In U. etc. Mim silent.] = O.S. Sing. ܐܩܝܫܐ m., ܐܩܝܫܐ f.; Pl. ܐܩܝܫܐ m., ܐܩܝܫܐ f. See § 50.

(*Def. state.*) Sing. ܐܩܝܫܐ m., ܐܩܝܫܐ Ti. U., or ܐܩܝܫܐ Sp. Tkh. Sal. f.; Pl. ܐܩܝܫܐ m. f. = O.S. Sing. ܐܩܝܫܐ m., ܐܩܝܫܐ f.; Pl. ܐܩܝܫܐ m., ܐܩܝܫܐ f. [In U. etc. Mim silent.]

Imperative. Sing. ܐܩܝܫ m., ܐܩܝܫ f.; Pl. ܐܩܝܫܐ or ܐܩܝܫܐ U. In Sal. Q. Gaw. we have ܐܩܝܫ, ܐܩܝܫ, ܐܩܝܫܐ (Sal.). In K. MB. we have ܐܩܝܫܐ, ܐܩܝܫܐ, ܐܩܝܫܐ (or ܐܩܝܫܐ). In O.S. ܐܩܝܫ, ܐܩܝܫ, ܐܩܝܫ (or ܐܩܝܫ), ܐܩܝܫ (or ܐܩܝܫ).

Verbal noun. ܐܩܝܫܐ: ܐܩܝܫܐ Sal. Q. Gaw., or ܐܩܝܫܐ Sal. [In U. etc. Mim silent.]

Notes. (1) The tenses follow as in the first conjugation. Thus the preterite is **ܩܫܘܢܐܢܐ** *he saved*. The infinitive is **ܩܫܘܢܐܢܐ** K., **ܩܫܘܢܐܢܐ** U. and often Al., **ܩܫܘܢܐܢܐ** Sal. Q. Gaw. **ܩ** is not prefixed to the verbal noun in the second present and imperfect; but see § 37, note 6. Future in Al. Z., **ܩܫܘܢܐܢܐ**.

(2) This and the next division correspond to the O.S. Pa'el. But the Pthakha on the first radical is strengthened to Zqapa, perhaps by way of compensating for a Dagesh, as the East Syrians dislike doubling a letter. See also § 87 c.

(3) The N.S. past participle differs from the O.S. by the insertion of **ܐ**. See § 89.

(4) The verbal noun also is quite unlike O.S.; though it has its counterpart in other Aramaic dialects (Nöld. § 101).

(5) The Mim prefixed to this conjugation is silent in U. Sal. Sp. Q. Gaw. and usually J. In Al. the form **ܩܫܘܢܐܢܐ** (= **ܩܫܘܢܐܢܐ**) is pronounced as one word, with one Mim. The Mim is never prefixed to verbs beginning with **ܩܫ**; thus **ܩܫܘܢܐܢܐ** *to growl*, not **ܩܫܘܢܐܢܐ**; so **ܩܫܘܢܐܢܐ** *to smell* (O.S. **ܩܫܘܢܐܢܐ**). Causatives, whether trilateral or quadrilateral, and all verbs from Aph'el, have Mim already, and do not take a second: as **ܩܫܘܢܐܢܐ** *to love* (root **ܩܫܘܢܐܢܐ**, cf. **ܩܫܘܢܐܢܐ** *love*, O.S. and N.S.): **ܩܫܘܢܐܢܐ** *to cause to be killed*. The same is the case with **ܩܫܘܢܐܢܐ** U. = **ܩܫܘܢܐܢܐ** K. = **ܩܫܘܢܐܢܐ** K. = **ܩܫܘܢܐܢܐ** Al. = O.S. **ܩܫܘܢܐܢܐ** (root **ܩܫܘܢܐܢܐ**) *to carry*, where the **ܩ** and **ܩ** take the place of **ܩܫ**, § 45. In the verb **ܩܫܘܢܐܢܐ** *to honour*, the **ܩܫ** is always retained in U. etc. though not in the cognate **ܩܫܘܢܐܢܐ** *to weight*. Perhaps we have here the influence of **ܩܫܘܢܐܢܐ** *reverend* (O.S. **ܩܫܘܢܐܢܐ**). It is also retained in **ܩܫܘܢܐܢܐ** *faithful* (O.S. **ܩܫܘܢܐܢܐ**), **ܩܫܘܢܐܢܐ** *merciful*.

The Mim in the imperative in K. is an instance of false analogy.

(6) If a verb is conjugated according to both conjugations, it is usually intransitive in the first, and transitive in the second, as **فليد** to go out, **صفليد** to put out. We may often distinguish them by the second radical being soft in the first, hard in the second conjugation: as **قپ** to buy (1), **صقپ** to sell (2); but there are exceptions, see §§ 94, 95.

(7) Frequently a verb follows the first conjugation in K., the second in U., as **قپ** K. to command = **صقپ** U.

(8) The imperfect and pluperfect are often contracted as in the first conjugation, as **قوت** **صقذوت** = **قوت** **صقذوت** I was saving.

(9) We may take as an instance of the difference between the two conjugations **قذبت** blessed, a first conjugation form (but the other parts of the verb are not used) and **صقذبت** blessed, from **صقذ** 2 conj. to bless. The latter has reference to an agent, the former merely to a state of blessedness. A man visiting another on a feast day says **قوت** **قذبت** **قذوت** may your feast be blessed; but **قذوت** **قذوت** **قذوت** I have come (came) to bless your feast.

(10) Many verbs express an English copula and adjective, or a passive, as **صقذ** U. to be cold (as a person): **قذبت** to be baptized (cf. **قذبت** to baptize): **قذبت** Al. to be fulfilled.

§ 36. Second Conjugation. Second division. Pthakha verbs.

صقذ to wash (so O.S.).

Present participle. Sing. **صقذ** m., **صقذ** f.; Pl. **صقذ** m. f.

K. MB. Sh. Al. Z., (so O.S. but pl. **صقذ** m.) or **صقذ**, **صقذ**, **صقذ** U., or **صقذ**, **صقذ**, **صقذ** Q. Sal. Gaw. J.

Past participle (abs. state). **صقذ**, **صقذ**, **صقذ** K.

etc., or **صقذ**, **صقذ** [for Pl. see § 50] U. Q. Sal. Gaw. J.

(Def. state.) **صَمِيكًا** K.: **صَمِيكِي** (Ti.), **صَمِيكِي** (Sal. Sp.), **صَمِيكِي** U. etc. = O.S. **صَمِيكِي** etc.

Imperative. Sing. **صَمِيكِي** m., **صَمِيكِي** f.; Pl. **صَمِيكِي** (or **صَمِيكِي**?) m. f. U., or **صَمِيكِي**, **صَمِيكِي**, **صَمِيكِي** (Sal.) Q. Sal. Gaw. J., or **صَمِيكِي**, **صَمِيكِي**, **صَمِيكِي** (or **صَمِيكِي**) K. MB. = O.S. **صَمِيكِي**, **صَمِيكِي** (or **صَمِيكِي**) (or **صَمِيكِي**).

Verbal noun. **صَمِيكِي** K. etc. (Mim silent U.), **صَمِيكِي** Sal. Q. Gaw., or **صَمِيكِي** Sal.

The tenses follow as before: the *First present* is given in full.

	K. MB. Sh. Al. Z.	U. Sp.	Q. Sal. Gaw. J.
S. 3 m.	صَمِيكِي	صَمِيكِي	صَمِيكِي
f.	صَمِيكِي	صَمِيكِي	صَمِيكِي
2 m.	صَمِيكِي	صَمِيكِي	صَمِيكِي
f.	صَمِيكِي	صَمِيكِي	صَمِيكِي
1 m.	صَمِيكِي	صَمِيكِي	صَمِيكِي
f.	صَمِيكِي	صَمِيكِي	صَمِيكِي
Pl. 3 m. f.	صَمِيكِي	صَمِيكِي	صَمِيكِي
2 m. f.	صَمِيكِي	صَمِيكِي	صَمِيكِي
1 m. f.	صَمِيكِي	صَمِيكِي	صَمِيكِي

For variations in the terminations see page 81.

Thus are conjugated all trilaterals of the second conjugation with Pthakha, among which are many causatives, as **صَمِيكِي** to raise, from **صَمِيكِي** (but **صَمِيكِي** to lift, from **صَمِيكِي** is of the first division). In the K. forms the half vowel often drops altogether, as **صَمِيكِي** I love = **صَمِيكِي** U. The first Zlama in the Q. Sal. Gaw. J. forms is often

lengthened to long Zlama. It is usual to write the verbal noun of this division with Rwaṣa, of the first division with Rwakha.

§ 37. Second Conjugation. Third division. Quadrilaterals. ܦܬܝܟܐ

ܦܬܝܟܐ ܕܩܘܠܐ.

ܦܬܝܟܐ to cause to be killed (so O.S.).

	U. Sp. MB. Sh.	Sal. Q. Gaw. J.	K. Al. Z.
<i>Pres. part.</i> S. m.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
f.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
Pl. m. f.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
<i>Past part. (abs. state)</i> S. m.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
f.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
Pl. m. f.	see § 50.	ܦܬܝܟܐ	ܦܬܝܟܐ
<i>(Def. state)</i> S. m.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
f.	ܦܬܝܟܐ ¹	ܦܬܝܟܐ ¹	ܦܬܝܟܐ ¹
Pl. m. f.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
<i>Imp.</i> S. m.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
f.	ܦܬܝܟܐ	ܦܬܝܟܐ	ܦܬܝܟܐ
Pl. m. f.	ܦܬܝܟܐ	ܦܬܝܟܐ ¹	ܦܬܝܟܐ
<i>Verbal noun</i>	ܦܬܝܟܐ	ܦܬܝܟܐ ¹	ܦܬܝܟܐ

The tenses follow as before.

Notes. (1) Quadrilaterals, not causatives or beginning with ܦ, are of the form ܦܬܝܟܐ to reconcile, but follow the above.

(2) All quadrilaterals have Pthakha on the first radical unless

¹ ܦ Sp. Sal., ܦ Ti. ² ܦ Sal. ³ Or ܦ Sal.

the second radical be **o**, when Zqapa is substituted, as- **بِسْعَاح** to beseech, § 7, but this makes no difference in the conjugation. In these verbs in the past participle etc. one Wau may be omitted : as **سَاح**.

(3) For first conjugation quadrilaterals see § 46.

(4) Some verbs have more than four letters; these follow the above conjugation.

(5) In K. Al. when the second letter is **o** or a weak consonant, the euphonic vowel which it would take is dropped, as **سَاحِد** Al. prepare ye. So with **سَاحِد** to believe, **سَاحِد** to cause to enter, in K. and **سَاحِد** to discipline, in all districts; e.g. **سَاحِد** (mō-rin) I cause to enter, **سَاحِد** punished. This is the case especially with causatives of **سَاح**, **سَاح** verbs, as **سَاحِد** to feed, **سَاحِد** to have baked. Yet we have **سَاحِد** Al. she informs, from **سَاحِد** (= **سَاحِد** K. U., causative of **سَاحِد** to know).

(6) In the tenses **سَاح** is sometimes added to the verbal noun in Al. as **سَاحِد** he was causing to be killed.

§ 38. Regular Variations from the above verbs.

The variations are due as in O.S. to certain weak letters being in the root; but **سَاح** verbs now present no irregularities, nor yet those which in N.S. have the second and third radicals the same.

{ Verbs **سَاح**. **سَاحِد**
 { Verbs **سَاح**. **سَاحِد**

These verbs may be taken together. The variations are due to **سَاح** becoming **سَاح**, and in some cases to a metathesis taking place. We must notice that in N.S. **سَاح** and **سَاح** can, but in O.S. (except in a few

words like ܕܢܝܢ) cannot, stand at the beginning of a word without a vowel. When vowelless they have no sound.

ܕܒܝܢܐ or ܕܒܝܢܐ to bind.

ܕܠܘܢܐ to be long.

Verbal noun with ܘ. ܕܒܝܢܐ

ܕܠܘܢܐ U. Ash. (also ܕܠܘܢܐ Ash.)

U. Q. Sal. Gaw. ܕܒܝܢܐ Ti. MB. Sh. Al. Ash.

MB. Sh.: ܕܠܘܢܐ Al.

Preter. ܕܒܝܢܐ (U. & K.)

ܕܠܘܢܐ: ܕܠܘܢܐ Al. Tkh.

ܕܒܝܢܐ Al. and sometimes Tkh.

Imp. ܕܒܝܢܐ: ܕܒܝܢܐ Al. (Pl.

ܕܠܘܢܐ: ܕܠܘܢܐ Al.

in Al.: ܕܒܝܢܐ or ܕܒܝܢܐ). The Sing. in Z. in some verbs has no Wau, as: ܕܒܝܢܐ say.

Past part. ܕܒܝܢܐ: ܕܒܝܢܐ

ܕܠܘܢܐ: ܕܠܘܢܐ Al. Tkh.

Al. Tkh.

But a few verbs only have one form of verbal noun. ܕܠܘܢܐ (but see § 46) to go, ܕܠܘܢܐ to eat, ܕܠܘܢܐ to say (in Al. and sometimes in K. to speak or tell), ܕܠܘܢܐ to come (see § 46), ܕܠܘܢܐ to know (see § 46), ܕܠܘܢܐ to curdle Sp., only make ܕܠܘܢܐ, ܕܠܘܢܐ etc.

In some there is a metathesis in the First present tense, as ܕܠܘܢܐ or ܕܠܘܢܐ I learn (§ 46). In Sp. this arrangement even extends to verbs ܕܠܘܢܐ as ܕܠܘܢܐ (médt) = ܕܠܘܢܐ they are baptized.

Many of these verbs have ܐ in one district, ܘ in another: as ܕܠܘܢܐ (or ܕܠܘܢܐ) U. = ܕܠܘܢܐ MB. as O.S. to bake, ܕܠܘܢܐ U. K., O.S. = ܕܠܘܢܐ Al. to sit (ܐ N.S., ܘ O.S.).

The only second conjugation verbs ܕܠܘܢܐ or ܕܠܘܢܐ are ܕܠܘܢܐ to be

peaceful or tame K., entrust Al.: **ܘܢܝܢܐ** to reverence (retaining **ܘܢܝܢܐ** always), and a few quadrilaterals, as **ܘܕܝܢܐ** U. (ܘ K.) to be numb, **ܘܕܝܢܐ** to be cheap, **ܘܕܝܢܐ** to be a widow or widower, **ܘܕܝܢܐ** to tumble over, **ܘܕܝܢܐ** Sp. (= **ܘܕܝܢܐ** K.) to be muddy or broken, **ܘܕܝܢܐ** to be shy, **ܘܕܝܢܐ** to be heavy. These are regular.

Verbs **ܩܐ** and **ܩܐ** of the first conjugation may in the Future colloquially drop Zqapa in U. (not K.), as **ܩܐܢܐ** **ܩܐܢܐ** we will not come, **ܩܐܢܐ** **ܩܐܢܐ** he will not dwell, **ܩܐܢܐ** **ܩܐܢܐ** they will not go; but not **ܩܐܢܐ** etc., where too many consonants intervene between the vowels. So **ܩܐܢܐ** Al. Z. = **ܩܐܢܐ** Sal. = **ܩܐܢܐ** he says.

§ 39. Verbs **ܩܐ** or **ܩܐ**.

The O.S. verbs **ܩܐ** (e non-consonantal) and **ܩܐ** correspond to this class, as the present participles are of the form **ܩܐܢܐ** from **ܩܐܢܐ** (**ܩܐܢܐ**) to rise up, **ܩܐܢܐ** from **ܩܐܢܐ** (**ܩܐܢܐ**) to bow. These classes are called by the Eastern Syrians respectively **ܩܐܢܐ** and **ܩܐܢܐ** and **ܩܐܢܐ**. We must however notice that O.S. **ܩܐܢܐ** = N.S. **ܩܐܢܐ** bowed.

Example. **ܩܐܢܐ** to remain (so O.S.; **ܩܐܢܐ** is the past tense).

Pres. part. Sing. **ܩܐܢܐ** (in U. Zlama usually feeble) or **ܩܐܢܐ** K. m.; **ܩܐܢܐ** f.; Pl. **ܩܐܢܐ** m. f.

Past part. (abs. state). Sing. **ܩܐܢܐ** m., **ܩܐܢܐ** f.; Pl. (K.) **ܩܐܢܐ** m. f.

(*Def. state.*) Sing. **ܩܐܢܐ** m., **ܩܐܢܐ** f.; Pl. **ܩܐܢܐ** m. f.

Imperative. **ܩܐܢܐ** (Rwasa in O.S. **ܩܐܢܐ** verbs; but Rwakha in O.S. **ܩܐܢܐ** verbs as **ܩܐܢܐ**).

The *First present* thus is: **فَيَد** (فِيد): **فَيَد**: **فَيَد**: **فَيَد**:
فَيَد: **فَيَد**: **فَيَد**: **فَيَد**.

In the second present **ت** is commonly omitted in this verb, which is used to form the passive voice of other verbs, § 34.

In Z. in some verbs the Alap remains in the preterite, as **دَبَدَب** (*d'rti*) *I returned*, from **دَبَدَب**.

Several verbs whose second radical is silent are conjugated similarly. Such are: **دَبَدَب** to *look intently* (so O.S. **دَبَدَب**, Barbahtul): **دَبَدَب** Al. to *hire* (O.S. **دَبَدَب**). So **دَبَدَب** Al. a *hired servant*: **دَبَدَب** K. to *dawn*, see § 46 (O.S. **دَبَدَب**): **دَبَدَب** (as O.S.), or **دَبَدَب** K. to *bear witness*: **دَبَدَب** (also **دَبَدَب**) Al. Bo. to *understand* = **دَبَدَب** K., O.S. (= **دَبَدَب** U. p. 102): **دَبَدَب** *awake, find out about, feel pain* (O.S. **دَبَدَب** to *feel*): **دَبَدَب** to *light a fire* (O.S. **دَبَدَب**): **دَبَدَب** to *shake* (O.S. **دَبَدَب**. In N.S. **دَبَدَب** to *disturb*, is also used). See also § 40.

Second conjugation verbs **دَب**, or **دَب**, as **دَبَدَب** Al. to *borrow* (= **دَبَدَب** U. So **دَبَدَب** *debt*, Pers.): **دَبَدَب** to *help*, Pers., (so **دَبَدَب** *help*) are regular. So also **دَبَدَب** K. to *pour in grease* (= **دَبَدَب** U. § 46 = **دَبَدَب** O.S.); **دَبَدَب** K. (= **دَبَدَب** U.) = **דַּבַּדַּב** Chald. to *defile* (putting milk in lenten food gives the idea) [hence **דַּבַּדַּב** a *summer pasturage* for making butter etc.].

We may notice **דַּבַּדַּב** Ti. to *bathe* (= **דַּבַּדַּב** U. Tkh.) which retains both Pe's. This is an **דַּב** verb, while the corresponding O.S. is **דַּב**, **דַּב**; but **דַּבַּדַּב** = *washing and rubbing down in the bath* O.S. [In U. this verb is used of women only, **דַּבַּדַּב** being used of men.] So some others, § 81 (5).

§ 40. Verbs with middle **ד**.

These are like the preceding, or else are regular. But in the

preterite **د** is nearly always silent. Thus **كَلَبَ** U. = **كَلَبَ** Al. K. *they bear*, from **كَلَبَ** to bear; Pret. **كَلَبْتُ** I bore. The noun denoting the agent [§ 77] is **كَلْبَانٌ** U. **كَلْبَانٌ** K. *one who carries or bears*. The action is **كَلَبَ** U. **كَلَبَ** K. *bearing*. So **كَلَبْتُ** U., or more commonly **كَلَبْتُ** U. K. *bearing*.

The verb **كَلَبَ** and perhaps others in § 39 may also be conjugated thus.

§ 41. Verbs **د** and **د**.

In the First present tense, **د** and **د**, if they have no vowel, form a diphthong with Zqapa, as **دَدِي** I leave (*shó-qin*).

In the first conjugation imperative, the **د** is usually, **د** sometimes, dropped. Thus from **دَدُ** to leap, **دَدُ** U. K., but **دَدُ** sometimes in U.; **دَدُ** leave, is *shūq* usually in K., *shwūq* usually in U.: **دَدُ** to pass or to enter, does not drop **د**: **دَدُ** to do, never except in Al.

Verbs **د** of the second conjugation have Pthakha in U. Q. etc. Zqapa in K., as **دَدُ** U., **دَدُ** K. to happen, § 87 c. (For **دَدُ** K., **دَدُ** U., see § 63.) These verbs are like **دَدُ**, but in K. do not take even a half-vowel; thus **دَدُ** thou joinest (*mesógit*) K.

For **دَدُ** to be drunk, and **دَدُ** to spread (always Zqapa), see **د** verbs, § 42; for **دَدُ** to bubble up, **دَدُ** to be satisfied, **دَدُ** to dye (all **د**), see **د** verbs, § 44.

§ 42. Verbs **د**. **دَدُ** **دَدُ**

First Conjugation. **دَدُ** to reveal.



Present participle. Sing. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.; Pl. **ܘܢܝܢܐ** m. f. (= O.S. **ܘܢܝܢܐ**). In U. Sp. Sal. with first, in J. K. Al. Z. MB. Sh. with second Zlama sound. (So below wherever Lamadh has long Zlama.)

Past participle (abs. state). Sing. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.; Pl. (K.) **ܘܢܝܢܐ** m. f. (see § 50). = O.S. Sing. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.; Pl. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.

(*Def. state.*) Sing. **ܘܢܝܢܐ** U. K., or **ܘܢܝܢܐ** Ti. MB., or **ܘܢܝܢܐ** Tkh. m., **ܘܢܝܢܐ** f.; Pl. **ܘܢܝܢܐ**, **ܘܢܝܢܐ** or **ܘܢܝܢܐ**. = O.S. Sing. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.; Pl. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.

Imperative. Sing. **ܘܢܝܢܐ** m., **ܘܢܝܢܐ** f.; Pl. **ܘܢܝܢܐ** m. f., K. MB. Sh. as O.S. (but O.S. f. **ܘܢܝܢܐ** is wanting). In U. Q. Sal., Sing. **ܘܢܝܢܐ** m. f.; Pl. **ܘܢܝܢܐ** m. f. (Q. Sal.).

Verbal noun. **ܘܢܝܢܐ**, or **ܘܢܝܢܐ** U. Sal. Q. Gaw.

From these the tenses follow as before. We may notice :

The first present.

S. 3 m. **ܘܢܝܢܐ** or **ܘܢܝܢܐ** U. J.

f. **ܘܢܝܢܐ** or **ܘܢܝܢܐ** U. J.

2 m. **ܘܢܝܢܐ** (A Tkh.), **ܘܢܝܢܐ** U. Tkh. (A), **ܘܢܝܢܐ** Tkh. (the long Zlama of Tau has the first sound) or **ܘܢܝܢܐ** Q. MB.

f. **ܘܢܝܢܐ** (A Tkh.), **ܘܢܝܢܐ** U. Tkh. (A), **ܘܢܝܢܐ** Tkh., **ܘܢܝܢܐ** Q. MB. or **ܘܢܝܢܐ** Al.

1 m. **ܘܢܝܢܐ** or **ܘܢܝܢܐ** U. Ti. Sh. (common).

f. **ܘܢܝܢܐ** or **ܘܢܝܢܐ** U. Ti. (common), or **ܘܢܝܢܐ** Al.

Pl. 3 m. f. **ܘܢܝܢܐ**, **ܘܢܝܢܐ** U. J.

2 m. f. **كَلِمَةٌ** (Sal.), or **كَلِمَة** Ti. (Tkh.), or **كَلِمَة** Al.

1 m. f. **كَلِم** : **كَلِم** U. : **كَلِم** Ti. Al. Sh. Ash. : **كَلِم** Ti. Sh. : **كَلِم** U. Tkh. : **كَلِم** Q. : **كَلِم** Al.

[The O.S. contracted forms are given for comparison : Sing. **كَلِم** : **كَلِم** : **كَلِم** : **كَلِم** ; Pl. **كَلِم** : **كَلِم** : **كَلِم** : **كَلِم** .]

Second present. **كَلِم** *he is revealing* etc.; or in Sal. **كَلِم** etc.; in Gaw., Sing. **كَلِم** : **كَلِم** : **كَلِم** : **كَلِم** : **كَلِم** : **كَلِم** ; Pl. **كَلِم** (or **كَلِم**) : **كَلِم** .

Infinitive. **كَلِم** ; or often **كَلِم** U. Q. Sal. Gaw.

Second Conjugation. First division.

كَلِم *to hide.*

Present participle. Sing. **كَلِم** m., **كَلِم** f.; Pl. **كَلِم** K. MB. Sh. Al. Z. In U. Mim is silent. In Q. Sal. Gaw. J. **كَلِم** etc.

[For the Zlama under Shin see above § 42.] O.S. **كَلِم** : **كَلِم** : **كَلِم** .

Past part. (abs. state). Sing. **كَلِم** m., **كَلِم** f. (Mim silent as above); Pl. **كَلِم** (for U. see § 50). = O.S. **كَلِم** : **كَلِم** : **كَلِم** .

(*Def. state.*) Sing. **كَلِم** m., **كَلِم** U. Ti., or **كَلِم** Sp.

Tkh. Sal.; Pl. ܡܡܝܘܢܝܘܢ (Mim silent in U. etc.). Also in Al. as O.S. ܡܡܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢ.

Imperative. Sing. ܡܡܝܘܢܝܘܢ m. f., Pl. ܡܡܝܘܢܝܘܢܝܘܢ U.; or ܡܡܝܘܢܝܘܢܝܘܢ, ܡܡܝܘܢܝܘܢܝܘܢ Sal. Q. Gaw. (ܡܡܝܘܢܝܘܢ Sal.); or Sing. ܡܡܝܘܢܝܘܢ m., ܡܡܝܘܢܝܘܢ f., Pl. ܡܡܝܘܢܝܘܢܝܘܢ K. Sh. MB. In O.S. ܡܡܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢ.

Verbal noun. ܡܡܝܘܢܝܘܢܝܘܢ K. MB. ܡܡܝܘܢܝܘܢܝܘܢ sometimes Ti.: ܡܡܝܘܢܝܘܢܝܘܢ U., ܡܡܝܘܢܝܘܢܝܘܢ Sal. Gaw. Q., or ܡܡܝܘܢܝܘܢܝܘܢ Sal.

The tenses follow as before.

Second Conjugation. Second division. The only verbs conjugated thus are ܡܡܝܘܢܝܘܢ U. *to divide* (for which see below), and the causatives like ܡܡܝܘܢܝܘܢ § 46. They are like ܡܡܝܘܢܝܘܢ but take an euphonic vowel whenever ܡܡܝܘܢܝܘܢ does so. For ܡܡܝܘܢܝܘܢ *to throw*, see § 46.

Second Conjugation. Third division.

ܡܡܝܘܢܝܘܢ *to understand* (not common in K.). For the Zlama of Mim, see ܡܡܝܘܢܝܘܢ. Several are paradigm forms only.

Present participle. Sing. ܡܡܝܘܢܝܘܢܝܘܢ m., ܡܡܝܘܢܝܘܢܝܘܢ f., Pl. ܡܡܝܘܢܝܘܢܝܘܢܝܘܢ m. f. K. Al.; or ܡܡܝܘܢܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢܝܘܢ U. MB. Sh. (but Mim silent U.); or ܡܡܝܘܢܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢܝܘܢ : ܡܡܝܘܢܝܘܢܝܘܢ Q. Sal. Gaw. J.

Past participle (abs. state). Sing. ܡܡܝܘܢܝܘܢܝܘܢ m., ܡܡܝܘܢܝܘܢܝܘܢ f., Pl. ܡܡܝܘܢܝܘܢܝܘܢܝܘܢ m. f. K.; or Sing. ܡܡܝܘܢܝܘܢܝܘܢ m., ܡܡܝܘܢܝܘܢܝܘܢ f. U. Sal. Q. Gaw. (for pl. see § 50), so MB. Sh. with Mim sounded.

(*Def. state.*) Sing. ܡܡܝܘܢܝܘܢܝܘܢ m., ܡܡܝܘܢܝܘܢܝܘܢ (ܡܡܝܘܢܝܘܢܝܘܢ Ti.) f.,

Pl. **كَلَمَ** m. f. K.; or **كَلَمَ** : **كَلَمَ** (**كَلَمَ** Sp. Sal.) **كَلَمَ** U. etc.

Imperative. Sing. **كَلِم** m. f., Pl. **كَلِمُوا** m. f. U.; or **كَلِم** : **كَلِمُوا** (**كَلِم** Sal.) Q. Gaw. Sal.; or Sing. **كَلِم** m., **كَلِم** f., Pl. **كَلِمُوا** m. f. K. MB. Sh.

Verbal noun. **كَلِمَة** K. MB., or **كَلِمَة** Ti. sometimes, or **كَلِمَة** U., or **كَلِمَة** (or 'كَلِم') Sal., or **كَلِمَة** Gaw. The tenses follow as before: for the euphonic vowel see § 37 (5).

Some verbs with a silent final letter are conjugated like **ل** verbs (but see § 46 ad init.). Such are: **نَجِمَ** to be extinguished (O.S. **نَجِمَ**): **خَمِجَ** to mix (also **خَمِجَ** as O.S.): **نَجِمَ** U. to knock, attack, butt (in Al. Tkh. as O.S. **نَجِمَ**. In K. also **نَجِمَ**): **خَمِجَ** or **خَمِجَ** to make a fence, see § 46: **فَجِمَ** K. (= **فَجِمَ** U., hard Kap) to lose savour (O.S. **فَجِمَ**): **فَجِمَ** K. U., also **فَجِمَ** Al., as O.S. to divide, §§ 46, 98 (cf. **فَلَجَمَ** midlent = O.S. **فَلَجَمَ** the division, and **فَلَجَمَ** half = O.S. **فَلَجَمَ**: **فَلَجَمَ** Tkh. a wave = *πέλαγος* ?): **نَجِمَ** K. to be like, Arab.

So in the second conjugation **مَفَلَجَ** U. = **مَفَلَجَ** Al. = **مَفَلَجَ** K. to divide: **مَفَلَجَ** K. to call to prayer, Arab.: **مَفَلَجَ** Al. to liken (O.S. **مَفَلَجَ**) = **مَفَلَجَ** K. (Arab.): **مَفَلَجَ** U. to pant.

§ 43. Verbs **لَم** (**لَم**) of the first conjugation are usually written with only one **o** in the imperative, as **لَم** from **لَم** to snatch.

§ 44. Verbs **لَم** . **لَم** . **لَم**

These verbs are in most places, in many of their forms, conjugated as if **ܐ** was absent, and like **ܕ** verba. In others, as in O.S., they are conjugated as if **ܐ** was a strong consonant.

First Conjugation. **ܥܘܢܘܢܐ** to hear (= O.S. **ܥܘܢܘܢܐ**). In U. etc., pronounced **ܥܘܢܘܢܐ**, see § 46.

Present participle. Sing. **ܥܘܢܘܢܐ** m., **ܥܘܢܘܢܐ** f. U. Sh. as O.S., or **ܥܘܢܘܢܐ** f. K., Pl. **ܥܘܢܘܢܐ** m. f. (in Tkh. pron. *shámé*, as if **ܥܘܢܘܢܐ**, a **ܕ** verb); O.S. **ܥܘܢܘܢܐ**.

Past participle (abs. state). Sing. **ܥܘܢܘܢܐ** m., **ܥܘܢܘܢܐ** f. U., or **ܥܘܢܘܢܐ** f. Ti. Ash., **ܥܘܢܘܢܐ** Al. Z. as O.S.; Pl. **ܥܘܢܘܢܐ** Ti. (as if **ܕ**), see § 50.

(*Def. state.*) Sing. **ܥܘܢܘܢܐ** m. U. Tkh., or **ܥܘܢܘܢܐ** Al., or **ܥܘܢܘܢܐ** Ti. Z. Al. as O.S.; **ܥܘܢܘܢܐ** f. as O.S. [pron. *shmi'ta* Ti.]; Pl. **ܥܘܢܘܢܐ**, **ܥܘܢܘܢܐ**, or **ܥܘܢܘܢܐ** as O.S.

Imperative. Sing. **ܥܘܢܘܢܐ** m. f., Pl. **ܥܘܢܘܢܐ** m. f. U. Q. Sal. Gaw. (as if **ܕ**) [in Sal. **ܥܘܢܘܢܐ**]; or Sing. **ܥܘܢܘܢܐ** m., **ܥܘܢܘܢܐ** f., Pl. **ܥܘܢܘܢܐ** m. f. K. MB.; or Sing. **ܥܘܢܘܢܐ** m., **ܥܘܢܘܢܐ** f., Pl. **ܥܘܢܘܢܐ** m. f. Al. Ash. In O.S. **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ**.

Verbal noun. **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** Al. Ash.: also **ܥܘܢܘܢܐ** U. Q. Sal. Gaw.

From these come the tenses ; we notice especially :

The first present. In U. Sh. **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ**. In K. the feminines are **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ** : **ܥܘܢܘܢܐ**. In Al. the 2 pl. is **ܥܘܢܘܢܐ**, and in Tkh. is pronounced *shámétun*, as if a **ܕ** verb. For variations in the terminations see § 31.

The second present. **يَجْتَمِعُونَ** : but in Sal. **يَجْتَمِعُوا** ; in Gaw. and also Sal. **يَجْتَمِعُوا** etc., as in **ل** verbs, p. 101.

Second Conjugation. **يَجْتَمِعُونَ** or **يَجْتَمِعُونَ** to assemble.

Pres. participle. Sing. **يَجْتَمِعُ** m., **يَجْتَمِعُ** or **يَجْتَمِعُ** f, Pl. **يَجْتَمِعُونَ** U. MB. Sh. (but in U. Mim is silent); so Sal. Q. Gaw. J. but with **ي** ; or Sing. **يَجْتَمِعُ** m., **يَجْتَمِعُ** f., Pl. **يَجْتَمِعُونَ** m. f. K. (in Tkh. pron. *mjdmé*, as if **ل**); and so Ash. but with **ي**.

Past participle (abs. state). Sing. **جَمِعَ** m. : **جَمِعَتْ** U., or **جَمِعَتْ** K. f. ; Pl. **جَمِعُوا** K. (for U., see § 50).

(Def. state.) Sing. **جَمِيعٌ** K., or **جَمِيعَةٌ** U. MB. Sal. Q. m. ; **جَمِيعَةٌ** K., or **جَمِيعَةٌ** U. Ti. f. ; Pl. **جَمِيعُونَ** or **جَمِيعَاتٌ**.

Imperative. Sing. **اجْتَمِعْ** m. f. ; Pl. **اجْتَمِعُوا** m. f. U. So Q. Gaw. Sal. with **ي** (Sal.). In K. **اجْتَمِعْ** m., **اجْتَمِعِي** f. ; Pl. **اجْتَمِعُوا** m. f. So Ash. MB. Sh. with **ي**.

Verbal noun. **اجْتِمَاعٌ** K. : **اجْتِمَاعٌ** MB. Sh. Ash. : **اجْتِمَاعٌ** U. : **اجْتِمَاعٌ** Q. Sal. (or 'اجتم' Sal.) : **اجْتِمَاعٌ** Gaw.

The tenses follow as before.

The verbs **يَبْزُقُ** to bubble up, **يَشْبَعُ** to be satisfied, **يَسُدُّ** to dye (which in U. have a Pthakha sound, see § 46), are pronounced differently in U. and K. in the First present. Thus **أَشْبَعُ** I am satisfied, is *sh-wîn* K., *sh'in* U. But **أَشْبَعُ** U. she is satisfied, is *sh'a*, and also **أَشْبَعُ** K. is *sh'ya*. Past part. **أَشْبَعَتْ** *su'ya*, etc.

For verbs with more than one weak letter, see § 46.

§ 45. *Causative verbs.*

(a) These verbs are derived from Aph'el, and are formed by prefixing ܦ to the root (Gaw. Q. Sal. J. ܦܘ or ܦܗ), as ܦܩܝܠ to *kill*, ܦܩܝܠܘܬܐ to *have killed*. Almost all first conjugation verbs form causatives in N.S.; and they are frequently used where in English the original verb would be used, when the sense is that a person does a thing by the hand of another, as, *St Paul wrote an epistle by the hand of a scribe*, ܦܩܝܠܘܬܐ ܩܘܠܘܬܐ ܦܩܝܠܘܬܐ ܩܘܠܘܬܐ ܩܘܠܘܬܐ ܩܘܠܘܬܐ (or ܩܘܠܘܬܐ ܩܘܠܘܬܐ).

The meaning must be noted: thus, ܦܕܝܘܬܐ to *dry up* intr., ܦܕܝܘܬܐ to *cause to dry up*; but ܦܩܝܠܘܬܐ to *grind* tr., ܦܩܝܠܘܬܐ to *have ground*. In the first case the object of the causative is the subject of the original; in the second case the object of both verbs is the same. But there are some exceptions, as ܦܕܝܘܬܐ to *remember*, ܦܕܝܘܬܐ to *cause to remember, remind*, see below, *h*.

Some causatives are trilateral owing to a weak letter having dropped. These are noted below. But notice that verbs ܦ, which in O.S. drop ܦ in Aph'el, retain it in the N.S. causative.

(b) *Causatives of ܩ and ܦ verbs.* These are very irregular. In O.S. these verbs usually insert ܘ in the Aph'el, and a few of them are now so formed in Al., as noted in the following list.

ܦܘܕܘܬܐ to *go*, O.S.—ܦܘܕܘܬܐ U. to *carry*, (ܦ J.) or ܦܘܕܘܬܐ K. or ܦܘܕܘܬܐ K. Z. (ܦ J.) or ܦܘܕܘܬܐ Al.; no preformative Mim (O.S. ܦܘܕܘܬܐ, root ܦܘܕ, cf. O.S. ܦܘܕܘܬܐ a caravan, herd), § 46.

ܦܘܕܘܬܐ to *eat*, O.S.—ܦܘܕܘܬܐ (O.S. ܦܘܕܘܬܐ) to *feed*.

ܦܘܕܘܬܐ or ܦܘܕܘܬܐ to *shut*—ܦܘܕܘܬܐ §§ 46, 113.

ܦܘܕܘܬܐ to *say*, O.S.—none, § 46.

أَصْعَدُ to go up—أَصْعَدْتُ, or أَعْلَفْتُ Al. (O.S. P'al أَصْعَدُ, Aph. أَصْعَدْتُ), § 46.

أَصْعَدُ to bind, O.S.—أَصْعَدْتُ, or أَعْلَفْتُ Al. § 46.

أَصْفَدُ to be cold—أَصْفَدْتُ § 46, 92.

أَصْفَدُ or أَصْفَدُ to spit—أَصْفَدْتُ § 46.

أَصْلَحُ to come, O.S.—أَصْلَحْتُ (أ) K. or أَصْلَحْتُ U. or أَصْلَحْتُ (also أَصْلَحْتُ) Sal. Q. Gaw. or أَصْلَحْتُ Al. (أ), (O.S. أَصْلَحْتُ) to bring.

أَصْلَحُ to hazard, be bold—none.

أَصْلَحُ to beget, lay (eggs)—أَصْلَحْتُ § 92. See p. 114.

أَصْلَحُ to know, O.S.—أَصْلَحْتُ (أ Ash.) or أَصْلَحْتُ Al. § 46 (O.S. أَصْلَحْتُ) to inform.

أَصْلَحُ to give—none, § 46.

أَصْلَحُ Ti. to borrow, O.S.—أَصْلَحْتُ Ti. to lend (O.S. أَصْلَحْتُ).

أَصْلَحُ to mourn—أَصْلَحْتُ U. or أَصْلَحْتُ § 46.

أَصْلَحُ to hasten intr.—أَصْلَحْتُ to hasten tr. and intr. Kurd.

أَصْلَحُ to learn, O.S.—أَصْلَحْتُ, 'أَصْلَحْتُ Al. (O.S. أَصْلَحْتُ) to teach, § 46.

أَصْلَحُ K. to afflict (O.S. أَصْلَحْتُ)—أَصْلَحْتُ U. K. to afflict.

أَصْلَحُ (as O.S.) or أَصْلَحُ or أَصْلَحُ to swear—أَصْلَحْتُ K. or أَصْلَحْتُ Sh. (أ) Sal. Q.) or أَصْلَحْتُ U. or أَصْلَحْتُ Al. U. O.S. to swear tr., § 46.

أَصْلَحُ, or أَصْلَحُ as O.S. to bake—أَصْلَحْتُ U. or أَصْلَحْتُ U. or أَصْلَحْتُ K. or أَصْلَحْتُ Al. or أَصْلَحْتُ Sal. Q. Gaw. § 46.

أَصْلَحُ to burn intr. O.S.—أَصْلَحْتُ or 'أَصْلَحْتُ Al. O.S. to burn tr.

أَصْلَحُ K. Al. to weight, affirm, O.S.—أَصْلَحْتُ (O.S. أَصْلَحْتُ).

ܩܘܘܢܐ to be long (O.S. ܩܘܘܢܐ)—ܩܘܘܢܐ, or ܩܘܘܢܐ Al. Z. (O.S. ܩܘܘܢܐ).

ܩܘܘܢܐ or ܩܘܘܢܐ to be green (cf. ܩܘܘܢܐ)—ܩܘܘܢܐ (O.S. ܩܘܘܢܐ to make pale or green), § 46.

ܩܘܘܢܐ to inherit O.S.—ܩܘܘܢܐ (O.S. ܩܘܢܐ).

ܩܘܘܢܐ (ܩ, O.S. ܩ) or ܩܘܢܐ (ܩ) to sit—ܩܘܢܐ U. K. to place, or ܩܘܢܐ Al. O.S. (both ܩ), or rarely ܩܘܢܐ to cause to sit, § 46.

[In Sal. Q. Gaw. J. the causatives all have Zlama on the first, and so in the lists which follow.]

(c) *Causatives of ܩܘܘܢܐ or ܩܘܢܐ verbs.* As a rule these are regular, except that ܩ is changed into ܩ. But the following are exceptions.

ܩܘܢܐ to judge, O.S. ܩܘܢܐ—(none). (ܩܘܢܐ is another verb, see below g).

ܩܘܢܐ to turn intr.—ܩܘܢܐ or ܩܘܢܐ Al. § 46.

ܩܘܢܐ to increase intr.—ܩܘܢܐ (rare) or ܩܘܢܐ, foreign.

ܩܘܢܐ to be warm, O.S. ܩܘܢܐ or ܩܘܢܐ—ܩܘܢܐ or ܩܘܢܐ.

ܩܘܢܐ to live, O.S.—ܩܘܢܐ.

ܩܘܢܐ or ܩܘܢܐ to be worth—ܩܘܢܐ § 46

ܩܘܢܐ to come to an end (as a fight), to press down—ܩܘܢܐ.

ܩܘܢܐ to hazard—(none), § 46.

ܩܘܢܐ to be black, O.S. ܩܘܢܐ—ܩܘܢܐ.

ܩܘܢܐ to bow intr., O.S. ܩܘܢܐ—ܩܘܢܐ U. (ܩ K.).

ܩܘܢܐ U. to pay, O.S. ܩܘܢܐ (= ܩܘܢܐ to collect?)—ܩܘܢܐ.

ܩܘܢܐ to knead, O.S. ܩܘܢܐ—ܩܘܢܐ or ܩܘܢܐ.

ܩܘܢܐ to melt intr. (by rubbing)—ܩܘܢܐ or ܩܘܢܐ (Heb. and Chald. root ܩܘܢ).

سُجِّىَ to suck, O.S. سَجَّى—سَجَّى to suckle, suck up.

مُتَّيَ to die, O.S. مَتَّى—مَتَّى or مَتَّى.

رُجِّىَ to rest intr., die, O.S. رَجَّى—رَجَّى or رَجَّى to rest tr. and intr.

نُجِّىَ to ordain, O.S. نَجَّى—نَجَّى.

بُجِّىَ to cool intr., O.S. بَجَّى to blow—بَجَّى or بَجَّى.

فُجِّىَ U. to lose savour (= فَجَّى K. p. 103), O.S. فَجَّى—فَجَّى U.

كُجِّىَ to remain, O.S. كَجَّى—كَجَّى or كَجَّى.

حُجِّىَ to hunt, fish, O.S. حَجَّى—حَجَّى.

رُجِّىَ to rise, O.S. رَجَّى—رَجَّى U. Tkh. (رُ Ti.).

عُجِّىَ to wink, U. to bruise, cut—عَجَّى. Root عَجَّى.

دُجِّىَ to dig (so Heb.)—دَجَّى.

ذُجِّىَ or ذَجَّى to be cold, O.S. ذَجَّى—ذَجَّى.

لُجِّىَ to hit, knock—لَجَّى or لَجَّى.

زُجِّىَ to darn—زَجَّى. Root زَجَّى?

سُجِّىَ to be high—سَجَّى to lift, or سَجَّى Al. In O.S. Aph. سَجَّى.

عُجِّىَ to be in love—عَجَّى. Heb. and Arab. root.

(d) The causatives of verbs with middle ج have sometimes ج silent, the vowel being thrown back to the preceding letter; as جُجِّىَ to have carried, or to load, from جَجَّى to carry. Or we may say جَجِّىَ, but this is less common.

(e) Also verbs which have a silent letter for their second radical, throw back their vowel in the causatives; as كُجِّىَ to wake intr., كَجِّىَ to wake tr.

(f) Those first conjugation quadrilaterals which insert و after

ܘ or ܐ (§ 46) drop it in the causative. In the case of ܐ that letter is sometimes sounded in the causative, sometimes not; thus:

ܘܢܘܢܐ to desire, ܘܢܘܢܐ to cause to be desired.

ܘܢܘܢܐ to thirst, ܘܢܘܢܐ U. Tkh. or ܘܢܘܢܐ Ti. to make thirsty.

(g) Several causatives have no originals in N.S.

ܘܢܘܢܐ to bear a bastard, cf. N.S. ܘܢܘܢܐ a bastard.

ܘܢܘܢܐ to appear. O.S. ܘܢܘܢܐ to perceive.

ܘܢܘܢܐ U. or ܘܢܘܢܐ K. or ܘܢܘܢܐ to blossom, see § 115. Cf. O.S.

ܘܢܘܢܐ green.

ܘܢܘܢܐ or ܘܢܘܢܐ K. to search. O.S. ܘܢܘܢܐ and ܘܢܘܢܐ id.

ܘܢܘܢܐ to fine, Arab. Cf. N.S. ܘܢܘܢܐ a fine.

ܘܢܘܢܐ to borrow. Cf. N.S. ܘܢܘܢܐ a debt, Pers. In Al. ܘܢܘܢܐ.

ܘܢܘܢܐ to drive a shuttle. O.S. ܘܢܘܢܐ thread, (from ܘܢܘܢܐ to enter?).

ܘܢܘܢܐ Al. to prepare, § 106. But we have ܘܢܘܢܐ K., ܘܢܘܢܐ K.

and ܘܢܘܢܐ U. K., all to prepare.

ܘܢܘܢܐ Al. to neglect, O.S.

ܘܢܘܢܐ Ti. Al. to vomit. O.S. ܘܢܘܢܐ to turn, Aph. to overturn;

O.S. ܘܢܘܢܐ vomit.

ܘܢܘܢܐ to confess. So O.S. In Sal. ܘܢܘܢܐ.

ܘܢܘܢܐ U. to mew. Arab.

ܘܢܘܢܐ to love, (O.S. ܘܢܘܢܐ), see § 95 e.

ܘܢܘܢܐ to make presents. Cf. N.S. ܘܢܘܢܐ a present, Arab.

ܘܢܘܢܐ or ܘܢܘܢܐ to blister, prick up the ears. Arab. Cf. § 118 i.

(See also below.)

فَخِيْلٌ to be lazy. Arab.

فَخِيْلٌ K. to give or take interest. Cf. O.S. فَخِيْلٌ money.

فَخِيْلٌ to preach, say the litany. O.S. فَخِيْلٌ and فَخِيْلٌ.

فَخِيْلٌ to plaister, § 113 i.

فَخِيْلٌ to justify, § 119.

فَخِيْلٌ to pant. Cf. فَخِيْلٌ to snuff about (as a dog); perh. formed from O.S. فَخِيْلٌ panting.

فَخِيْلٌ to mimic.

فَخِيْلٌ K. or فَخِيْلٌ U. to linger. In Al. فَخِيْلٌ is to seal, as N.S. فَخِيْلٌ a seal. In Chald. the Pa'el is to hasten.

فَخِيْلٌ to smell. O.S. فَخِيْلٌ.

فَخِيْلٌ to make blue or green, foreign. Cf. N.S. فَخِيْلٌ blue or green.

فَخِيْلٌ to comment on; in Z. to light a candle. فَخِيْلٌ Tkh. to light a candle. O.S. فَخِيْلٌ to illumine.

فَخِيْلٌ to fester. Cf. N.S. فَخِيْلٌ matter, (perhaps root فَخِيْلٌ to ooze, distil).

فَخِيْلٌ to rebuke = O.S. فَخِيْلٌ (فَخِيْلٌ), [Nun inserted by false analogy?], but in N.S. the Kap is soft.

فَخِيْلٌ to leak, perhaps O.S. فَخِيْلٌ to ooze. See above.

فَخِيْلٌ to prosper tr., thank, Arab. Cf. N.S. فَخِيْلٌ thanks.

فَخِيْلٌ to mock. O.S. فَخِيْلٌ to beg. N.S. meaning from Arabic.

فَخِيْلٌ to be or make poor, as O.S. Also caus. of فَخِيْلٌ to be hushed.

فَخِيْلٌ to despise, reject. So O.S.

ܦܘܬܝܢܐ U. or **ܦܘܬܝܢܐ** K. (ܦ like ܘ) to prove, affirm, Arab. Cf. N.S. **ܦܘܬܝܢܐ** = proof, which retains the ܦ sound.

ܦܘܬܝܢܐ to cry out. O.S. **ܦܘܬܝܢܐ**.

ܦܘܬܝܢܐ K. to ask for, Arab.

ܦܘܬܝܢܐ to put in order. Cf. N.S. **ܦܘܬܝܢܐ** order, Kurd.

ܦܘܬܝܢܐ to preach the Gospel.

ܦܘܬܝܢܐ U. or **ܦܘܬܝܢܐ** K. to find, § 113 j. (Conjugate like **ܦܘܬܝܢܐ**.)

ܦܘܬܝܢܐ to give a pledge, flood, (see **ܦܘܬܝܢܐ**). O.S. Chald. to pledge.

Also many causatives have no original except in one particular district.

(h) Many causatives differ from their originals in meaning, or else undergo a development of meaning; but most of them may also be used in a simple causative sense.

ܦܘܬܝܢܐ K. AL. to spend the night (O.S. **ܦܘܬܝܢܐ**), be stale. **ܦܘܬܝܢܐ** to fast, be stale, keep over till next day U. Cf. N.S. **ܦܘܬܝܢܐ** stale U.

ܦܘܬܝܢܐ to create, O.S. **ܦܘܬܝܢܐ** to beget K., bear K.

ܦܘܬܝܢܐ to flash (lightning) [so O.S.], to have a sudden pain.

ܦܘܬܝܢܐ to polish, be bright, as O.S.

ܦܘܬܝܢܐ to weave, tie, wrestle K., O.S. **ܦܘܬܝܢܐ** to freeze (for **ܦܘܬܝܢܐ** § 92).

ܦܘܬܝܢܐ to circumcise, to cut down wood K. **ܦܘܬܝܢܐ** to inform against. Cf. O.S. **ܦܘܬܝܢܐ** to cut, give sentence, **ܦܘܬܝܢܐ** a penalty.

ܦܘܬܝܢܐ to wear out intr. **ܦܘܬܝܢܐ** to write Majliiyana (-), p. 6.

ܦܘܬܝܢܐ to draw (O.S. **ܦܘܬܝܢܐ**). **ܦܘܬܝܢܐ** to prolong, draw out.

ܦܘܬܝܢܐ to hold, catch [so O.S.], take, hire, correspond to, etc. **ܦܘܬܝܢܐ** to compare, let out on hire.

كَبَّرْتُ Al. to subdue. كَبَّرْتُ Al. to make, mend.

ذَكَرْتُ to remember O.S. ذَكَرْتُ to remind (ذ like ز).

ذَكَرْتُ to be like O.S. ذَكَرْتُ to compare.

ذَكَرْتُ to lie down, sleep, die O.S. ذَكَرْتُ to put to bed (children).

ذَكَرْتُ to be, become O.S. ذَكَرْتُ to beget K., bear K.

ذَكَرْتُ K. to subdue, (so N.S. ذَكَرْتُ subject). ذَكَرْتُ or ذَكَرْتُ Al. to subdue, to confiscate.

ذَكَرْتُ to scratch, also to be squeezed out (juice), to be overripe.

ذَكَرْتُ to scratch. Also to glitter, as snow (= ذَكَرْتُ).

ذَكَرْتُ to rise, as the sun (O.S. ذَكَرْتُ; cf. O.S. ذَكَرْتُ scattered).

ذَكَرْتُ K. to glitter as snow, (in U. ذَكَرْتُ).

ذَكَرْتُ to find out, Arab. ذَكَرْتُ to announce, inform, warn.

ذَكَرْتُ to revolve, travel O.S. ذَكَرْتُ to overturn, pass (at table), translate.

ذَكَرْتُ Al. Tkh. to keep, gather together. ذَكَرْتُ Al. to shew, (O.S. ذَكَرْتُ).

ذَكَرْتُ to be white O.S. ذَكَرْتُ to tin saucepans, whitewash.

ذَكَرْتُ to see O.S., in K. Al. to find. ذَكَرْتُ to shew.

ذَكَرْتُ K. to grow perfect. ذَكَرْتُ U. K. to affirm, make firm.

ذَكَرْتُ to be sweet O.S. ذَكَرْتُ to forgive, cause to be desired.

ذَكَرْتُ to be patient as Arab.; stand Al., chat K. (O.S. to collect, keep in). ذَكَرْتُ to postpone, keep waiting.

ذَكَرْتُ K. to be content with, cf. ذَكَرْتُ § 46. ذَكَرْتُ U. K. to miss a person.

ذَكَرْتُ to sit, as a hen (O.S. to cover): to fall in, as a roof, as O.S. ذَكَرْتُ to overturn, (= O.S. ذَكَرْتُ).

ذَكَرْتُ to go bad, deteriorate O.S. ذَكَرْتُ to spoil, injure.

ܡܢܝܢ K. *to be under a vow, be prohibited, repay for loss.* **ܦܨܝܢܐ**
to excommunicate, as O.S. Aph., to curse Al., to lay under a vow K.

ܦܝܠܝܬ *to ask for, (also in marriage) Arab.* **ܦܘܠܝܬ** *to give in
 marriage (a daughter).*

ܦܝܝܢ *to carry O.S.* **ܦܘܠܝܢ** *to load an animal.*

ܦܝܝܢܐ *to whip up a horse O.S., plough, row a boat.* **ܦܘܠܝܢܐ** *to
 canter a horse, tr.*

ܦܝܠܐ K. U. or **ܦܝܠܐ** Al. O.S., *to bear, lay eggs.* **ܦܘܠܝܢܐ** *to beget U.*

ܦܝܠܐ *to learn O.S.* **ܦܘܠܝܢܐ** *to teach, instigate, p. 107.*

ܦܘܠܝܢܐ *to write (as a scribe) O.S.* **ܦܘܠܝܢܐ** *to dictate, write (as
 an author).*

ܦܘܠܝܢܐ *to put on O.S.; to fight Ti. Al.* **ܦܘܠܝܢܐ** *to clothe, (both ܦ).*

ܦܘܠܝܢܐ *to fit O.S.* **ܦܘܠܝܢܐ** *to compose songs, books, etc.*

ܦܘܠܝܢܐ *to arrive, also to be ripe or grown up, to catch up, to be
 sent, all as O.S.; and to wrestle K.* **ܦܘܠܝܢܐ** *to send, to cause a
 thing to happen to a person.*

ܦܘܠܝܢܐ *to be meek, O.S.* **ܦܘܠܝܢܐ**, § 81 (5). **ܦܘܠܝܢܐ** *to humiliate.*

ܦܘܠܝܢܐ *to fill O.S., suffice, load a gun.* **ܦܘܠܝܢܐ** *to make shift with.*

ܦܘܠܝܢܐ *to rub (or ܦܘܠܝܢܐ).* **ܦܘܠܝܢܐ** *to fix.*

ܦܘܠܝܢܐ *to rest, die O.S.; to go out, as a lamp; be ruined, as a church.*
ܦܘܠܝܢܐ or **ܦܘܠܝܢܐ** *to rest, tr. and intr.* The causative is the usual word
 in U. for *to rest.*

ܦܘܠܝܢܐ *to gnaw K., hew, O.S.* **ܦܘܠܝܢܐ** *to rake, cf. N.S. ܦܘܠܝܢܐ a rake.*

ܦܘܠܝܢܐ *to fall O.S.* **ܦܘܠܝܢܐ** *to dethrone, turn out of office.*

ܦܘܠܝܢܐ *to drive a nail, chisel as O.S., bump as Arab.* **ܦܘܠܝܢܐ** *to
 tattoo, vaccinate.*

ܦܘܠܝܢܐ K, O.S. and **ܦܘܠܝܢܐ** U., both *to forget, (not in causative sense).*

שָׁפַט to ordain O.S. שָׁפַט to present for ordination; (with שָׁפַט) to attend to, § 71.

שָׁפַט K. Al., O.S. and שָׁפַט K., both to testify. In U. שָׁפַט שָׁפַט.

שָׁפַט to fall in (a well or roof); fit stones together K., O.S. שָׁפַט to repair tools.

שָׁפַט to be red O.S., blush. שָׁפַט to toast (bread), shame.

שָׁפַט O.S. and שָׁפַט to comb. The former also to grow lean.

שָׁפַט U. to do skilfully (O.S. to labour). שָׁפַט to bargain, barter.

שָׁפַט to dwell O.S. שָׁפַט to build; and in U. to people (a country).

שָׁפַט to dig up, destroy O.S. שָׁפַט Tkh. to take root.

שָׁפַט to flee O.S.; to run K. Al. שָׁפַט to pursue, allow to escape.

שָׁפַט to stretch out O.S., go a long distance. שָׁפַט to see off on a journey, to stretch out K., let go Ti. Al.

שָׁפַט O.S. (rare in U.) and שָׁפַט to listen, obey, pay attention (not in caus. sense).

שָׁפַט K. to receive, believe, (= שָׁפַט U.) as O.S. Pa'el. שָׁפַט to make acceptable.

שָׁפַט to read, call, name, crow O.S. שָׁפַט to teach. Cf. also שָׁפַט שָׁפַט a legible hand, lit. pen.

שָׁפַט to receive Holy Communion; in K. Al. to approach, both as O.S. שָׁפַט to offer, celebrate the Eucharist K., bring near K. Al.

שָׁפַט to bite as O.S. Pa'el (rare). שָׁפַט to cut with scissors, keep back part of a price or debt.

שָׁפַט to win a game U., cover as O.S. שָׁפַט to lose a game U.

ܩܘܕܝܢܐ *to be angry, squeeze K., sweep with a wooden rake (ܩܘܕܝܢܐ).*
ܩܘܕܝܢܐ *to quarrel.*

ܩܘܕܝܢܐ K. (O.S. ܩܘܕܝܢܐ) and ܩܘܕܝܢܐ *to sprinkle.*

ܩܘܕܝܢܐ *to shiver with cold or fear, Arab.* ܩܘܕܝܢܐ *to shiver with fever.*

ܩܘܕܝܢܐ K. *to love O.S.* ܩܘܕܝܢܐ *to make friendly, to put an orphan lamb to another dam K.* Cf. ܩܘܕܝܢܐ *to have pity (O.S. ܩܘܕܝܢܐ).*

ܩܘܕܝܢܐ *to go, (in First present, only in Al. in the sense to wander) [O.S. to creep].* ܩܘܕܝܢܐ *to have a miscarriage.*

ܩܘܕܝܢܐ *to be slack, loose.* ܩܘܕܝܢܐ *to grant a divorce U. (ܩܘܕܝܢܐ U. or ܩܘܕܝܢܐ K. to throw, divorce).* In O.S. Pa. Aph. *to loose.*

ܩܘܕܝܢܐ *to run fast U., run to and fro K., wrench K., stray.* ܩܘܕܝܢܐ *to dip a red hot iron in water, or yarn in paste (O.S. Aph. to water).*

ܩܘܕܝܢܐ *to take O.S., charge, force to pay, subtract.* ܩܘܕܝܢܐ *to overlay with metals, interweave, p. 119.*

ܩܘܕܝܢܐ *to loose, lodge intr., be profaned, forgive, dismiss, break a command or fast, O.S.* ܩܘܕܝܢܐ *to entertain, pitch tents.*

ܩܘܕܝܢܐ *to suck the whole of an egg, flash; slip off peel K.* ܩܘܕܝܢܐ *to whistle, as O.S. Aph.*

ܩܘܕܝܢܐ *to drink O.S., be irrigated, smoke tobacco K.* ܩܘܕܝܢܐ *to dip a red hot iron, or stretch yarn after dipping on poles, or the warp, in weaving (see ܩܘܕܝܢܐ above), to irrigate.* So ܩܘܕܝܢܐ = *dipped yarn.*

ܩܘܕܝܢܐ *to be delirious Al.; to be pleasant Ti. (= ܩܘܕܝܢܐ U.).* ܩܘܕܝܢܐ
Ti. or ܩܘܕܝܢܐ U. *to do as one likes, § 46¹.*

(i) *Irregular Causatives; and Causatives from Second Conjugation verbs.* See also above *b to f* incl. and *h.*

¹ Many of these O.S. verbs are not found in Aph'el in O.S.; and many have not the N.S. meaning in O.S. Aph'el.

كَبَّرَ to cover, O.S.; also كَبَّرَ K. Al. Caus. كَبَّرَ or كَبَّرَ to cover, shut a door.

كَبَّرَ K., O.S. to believe = كَبَّرَ U. Caus. كَبَّرَ U.

كَبَّرَ or كَبَّرَ to play. Caus. كَبَّرَ, see § 47.

كَبَّرَ K. Al. and كَبَّرَ K. to swell. O.S. كَبَّرَ.

كَبَّرَ to wonder, Arab. كَبَّرَ to astonish. كَبَّرَ is used in K. Al. as an impersonal verb = to be pleased to do a thing.

كَبَّرَ to understand. Caus. كَبَّرَ, which is also the causative of كَبَّرَ to cut, § 83 (6); also very rarely كَبَّرَ. [In K. كَبَّرَ (كَبَّرَ Al. Bo.) is substituted for كَبَّرَ, pp. 98, 102.]

كَبَّرَ to bathe, wash O.S. Caus. كَبَّرَ or كَبَّرَ.

(j) When a verb has no causative the same sense may sometimes be rendered by كَبَّرَ to make, كَبَّرَ to give, كَبَّرَ to teach or incite; as كَبَّرَ لَكَبَّرَ U. he caused him to be loved; كَبَّرَ كَبَّرَ he made Thomas love; كَبَّرَ كَبَّرَ U. K. he would have caused him not to die = كَبَّرَ كَبَّرَ Al., St John xi. 37 (كَبَّرَ Al. = كَبَّرَ U.); كَبَّرَ كَبَّرَ make the boys sing (O.S. كَبَّرَ كَبَّرَ).

§ 46. Irregular Verbs. كَبَّرَ كَبَّرَ

First Conjugation.

The following verbs have a Pthakha sound in U. Sal. Q. Gaw. and most of them in Ash.; but a Zqapa sound in Ti. Tkh. etc. The fem. of the pres. part. of those which are كَبَّرَ or كَبَّرَ are either with or without ى, as كَبَّرَ or كَبَّرَ she sleeps.

كَبَّرَ to make a hole O.S.

كَبَّرَ to fall down, as a new wall

كَبَّرَ to swallow O.S.

(not كَبَّرَ to indent).

- ܩܝܝܕ** to assemble intr., Arab.
ܩܝܝܕ to shave, shear O.S.
ܩܝܝܕ to crack, (in O.S. to draw out water), meaning from Arab.
ܩܝܝܕ to sow O.S.
ܩܝܝܕ to be leavened O.S.
ܩܝܝܕ to sink intr. U. K. (not used in Ash.), to print Al. [O.S. **ܩܝܝܕ** to impress, sink.]
ܩܝܝܕ to sleep. In O.S. to be young.
ܩܝܝܕ, see **ܩܝܝܕ** below.
ܩܝܝܕ to know O.S. (see below).
ܩܝܝܕ to lap (Ash. Zqapa), § 92. Chald. ܩܝܝܕ.
ܩܝܝܕ to mix. O.S. and Al. **ܩܝܝܕ**.
ܩܝܝܕ to be ill or in pain (not used in Ash.)¹. O.S. Pal, Pa. and Aph. to be ill.
ܩܝܝܕ to well forth O.S.
ܩܝܝܕ U. to butt, attack (O.S., Al. Tkh. **ܩܝܝܕ**).
ܩܝܝܕ to be satisfied O.S.
ܩܝܝܕ to be blind O.S., go out (fire).
- ܩܝܝܕ** to lose savour O.S. p. 103.
ܩܝܝܕ divide (U. rare in 1 conj.); O.S., Al. **ܩܝܝܕ**.
ܩܝܝܕ to step, step aside K., O.S., leave K., leave off K.
ܩܝܝܕ to explode O.S.
ܩܝܝܕ to pay O.S.
ܩܝܝܕ to be lukewarm (not used in Ash.), cf. O.S. **ܩܝܝܕ** tepid.
ܩܝܝܕ to dye, dip O.S.
ܩܝܝܕ to be refined, as metals O.S. Also to sting with Zqapa sound.
ܩܝܝܕ (or **ܩܝܝܕ** ?) to be firm, hard. O.S. **ܩܝܝܕ** and **ܩܝܝܕ**.
ܩܝܝܕ to cut, decide O.S.
ܩܝܝܕ to scorch (Ash. Zqapa).
ܩܝܝܕ U. to be tired. (Sp. **ܩܝܝܕ**). O.S. **ܩܝܝܕ** to make soft, Pa. id.
ܩܝܝܕ to hear, listen, obey O.S.
ܩܝܝܕ. See p. 116.
ܩܝܝܕ to adhere, be a follower of Arab.
ܩܝܝܕ to make an opening O.S.

¹ In N.S. **ܩܝܝܕ** - in pain, **ܩܝܝܕ** - ill.

Note. In the following verbs only the irregular parts are written. Some of these verbs are really anomalous, and some have two weak radicals.

اَوَد *to go*, O.S., in many districts uses for some of its tenses **اَوَدِي**, which in O.S. is *to creep*. *First present*: **اَوَدِي**: **اَوَدِي**: **اَوَدِي** etc. The 2 pl. in Al. is **اَوَدِيكُم**.—In Al. **اَوَدِي**: **اَوَدِي** etc. = *to move about* (= **اَوَدِي** U. K.).—Or **اَوَدِي**: **اَوَدِي**: **اَوَدِي**: **اَوَدِي**: **اَوَدِي** m. f.: **اَوَدِي**: **اَوَدِي** (Pthakha sound) Bo. *Verbal noun with ت*: **اَوَدِي** U. Sh. **اَوَدِي** Ti. Al.: **اَوَدِي** U. (rare) Sh.: **اَوَدِي** U. (rare) **اَوَدِي** K. Sal. and sometimes U. The *infinitive* is **اَوَدِي** U. Sh. **اَوَدِي** K. U. **اَوَدِي** Ti. *Preterite*: **اَوَدِي** U. **اَوَدِي** K. J. *Past participle*: **اَوَدِي** U. **اَوَدِي** K. *Second preterite* in Al. **اَوَدِي** or **اَوَدِي** (for **اَوَدِي** **اَوَدِي** **اَوَدِي**). *Imperative*: **اَوَدِي**: **اَوَدِي** U. (common); or **اَوَدِي**: **اَوَدِي** (Sal.) U. (common) J. Sal. Q. Gaw. (the Zlama has either sound); or **اَوَدِي**: **اَوَدِي** K. MB. Sh. Al. Z.; often with a pronoun, **اَوَدِي** etc. In all these **و** = **و** usually. The O.S. is **اَوَدِي**: **اَوَدِي**: **اَوَدِي**. *The Agent* is **اَوَدِي** U. K. but **اَوَدِي** Ash. Al. *Noun of action*: **اَوَدِي** or **اَوَدِي**. *Causative*: **اَوَدِي**, **اَوَدِي**, **اَوَدِي**, **اَوَدِي**, **اَوَدِي** or **اَوَدِي** § 45 b. [Distinguish **اَوَدِي** *to carry, take*, **اَوَدِي** *to take away*. Thus *he took the horses to Urmi* = **اَوَدِي** **اَوَدِي** **اَوَدِي**, not **اَوَدِي**]

اَوَدِي *to shut, cover*. So Heb. **אָוַד** and Chald. and Arab. *Pres. part.* **اَوَدِي** or **اَوَدِي**.

اَوَدِي *to say*, in K. also *to speak, tell* (so Al. always), O.S. *Imperative*: **اَوَدِي** Ti. Z. (O.S. **اَوَدِي**), elsewhere **اَوَدِي**.

ܘܪܝܫܐ to go up, O.S. **ܘܪܝܫܐ**, an irregular verb with some forms from **ܘܪܝܫܐ**. In N.S. *Pres. part.* **ܘܪܝܫܐ** U. or **ܘܪܝܫܐ** U. Ti. Sal.: otherwise regular as § 38.

ܘܪܝܫܐ to bind O.S. *Pres. part.* **ܘܪܝܫܐ** U. K. or **ܘܪܝܫܐ** U.

ܘܪܝܫܐ to be cold (in U. of things only, in K. of persons also; the latter in U. is **ܘܪܝܫܐ**) makes some parts from **ܘܪܝܫܐ** in Ti., retaining 2: as *pret.* **ܘܪܝܫܐ** (*q'ishli*), *past part.* **ܘܪܝܫܐ** (*q'tsha*); not in Ash. or elsewhere. Perhaps from O.S. **ܘܪܝܫܐ** to be old, or **ܘܪܝܫܐ** to freeze, tr.; in N.S. **ܘܪܝܫܐ** is to be crisp (snow), to be white (eyes).

ܘܪܝܫܐ to come O.S. *First present:* **ܘܪܝܫܐ**: **ܘܪܝܫܐ** etc. K. U.; or **ܘܪܝܫܐ**: **ܘܪܝܫܐ** etc. Q.; or **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Sal.; or **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ** (or **ܘܪܝܫܐ**): **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Gaw. *Second present:* **ܘܪܝܫܐ** **ܘܪܝܫܐ** K. U. MB. Sh.: **ܘܪܝܫܐ** **ܘܪܝܫܐ**, or **ܘܪܝܫܐ** **ܘܪܝܫܐ** Sal. Q.; or **ܘܪܝܫܐ**: **ܘܪܝܫܐ** etc. as **ܘܪܝܫܐ** § 42, Gaw. *Preterite:* **ܘܪܝܫܐ** **ܘܪܝܫܐ** K. U., **ܘܪܝܫܐ** **ܘܪܝܫܐ** Q. Gaw. Sal., **ܘܪܝܫܐ** **ܘܪܝܫܐ** id., **ܘܪܝܫܐ** **ܘܪܝܫܐ** Ti. Sal. (sic) § 124, **ܘܪܝܫܐ** **ܘܪܝܫܐ** Al. (sometimes Tkh.). *Past part.* **ܘܪܝܫܐ** U.: **ܘܪܝܫܐ** Tkh. Ash. Ti. **ܘܪܝܫܐ** Ti. or **ܘܪܝܫܐ** Ti. or **ܘܪܝܫܐ** Ti.: **ܘܪܝܫܐ** or **ܘܪܝܫܐ** or **ܘܪܝܫܐ** Q. Sal. Gaw. The fem. is **ܘܪܝܫܐ**: **ܘܪܝܫܐ**: **ܘܪܝܫܐ** or **ܘܪܝܫܐ**. *Imperative:* **ܘܪܝܫܐ** U. J.: **ܘܪܝܫܐ** (Zlama second sound) U.; **ܘܪܝܫܐ** (m. f.): **ܘܪܝܫܐ** MB. Sh.; **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Tkh.; **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Amadia; **ܘܪܝܫܐ**: **ܘܪܝܫܐ** or **ܘܪܝܫܐ** or **ܘܪܝܫܐ** or **ܘܪܝܫܐ** (also **ܘܪܝܫܐ**) Q. Sal.; **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Al. or **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Al.¹ Ash.; **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Gaw.; **ܘܪܝܫܐ**: **ܘܪܝܫܐ** Ti. (common), Tkh. (sometimes). The sing. **ܘܪܝܫܐ** also in Sal. In Ti. we also have **ܘܪܝܫܐ** **ܘܪܝܫܐ**, with plural

¹ Used also for *let* before a first or third person imperative, for **ܘܪܝܫܐ** § 51 (10).

From this verb comes the sign of the future: ܕܘܢܘܢ or ܕܘܢܘܢܘܢ or ܘܢܘܢ (§ 31). These = ܕܘܢܘܢ or ܕܘܢܘܢ *he wishes to...* or *it is desired that = he will...* It is unchanged throughout the tense. This is the exact counterpart of the English future and the modern Greek *θα* (= *θαλά να*). A curious variation is found in Tal [Stoddard, p. 109]. Taking the verb ܕܘܢܘܢ *to sing*, we have¹:

Sing. 3 m. ܕܘܢܘܢܘܢ	Pl. 3 m. f. ܕܘܢܘܢܘܢܘܢ
f. ܕܘܢܘܢܘܢܘܢܘܢ	
2 m. ܕܘܢܘܢܘܢܘܢܘܢ	2 m. ܕܘܢܘܢܘܢܘܢܘܢܘܢܘܢ
f. ܕܘܢܘܢܘܢܘܢܘܢܘܢܘܢ	f. ܕܘܢܘܢܘܢܘܢܘܢܘܢܘܢܘܢܘܢ
1 m. ܕܘܢܘܢܘܢܘܢ	1 m. f. ܕܘܢܘܢܘܢܘܢܘܢ
f. ܕܘܢܘܢܘܢܘܢܘܢ	

The feminine plural is noteworthy.

In this verb the first present is much used for the second (§ 51).

ܕܘܢܘܢ *to laugh*, O.S. ܕܘܢܘܢ. Verbal noun with ܘܢܘܢ: ܕܘܢܘܢܘܢ U. K., ܕܘܢܘܢܘܢ Al. (ܕܘܢܘܢ = O.S. ܕܘܢܘܢ). This verb has hard Kap throughout.

ܕܘܢܘܢ (as O.S.) or ܕܘܢܘܢ *to bleat, cry out* (in prayer), not common. Cf. Heb. ܕܘܢܘܢ and Chald. ܕܘܢܘܢ *to bleat*; in O.S. *to cry out*. All from ܕܘܢܘܢ except *first present* ܕܘܢܘܢ: ܕܘܢܘܢ: ܕܘܢܘܢ etc. as ܕܘܢܘܢ: or ܕܘܢܘܢ: ܕܘܢܘܢ etc. (In Ti. ܕܘܢܘܢ as O.S.) But when ܘܢ has a vowel it usually throws it back to ܘܢ, though before ܘܢ final it is convenient to write it with a vowel, as in the causative ܕܘܢܘܢܘܢ.

ܕܘܢܘܢ or ܕܘܢܘܢ *to be tired*. Conjugate like ܕܘܢܘܢ. In Al. ܕܘܢܘܢ, in Ti. ܕܘܢܘܢ, in Heb. ܕܘܢܘܢ, Arab. ܕܘܢܘܢ. Causative: ܕܘܢܘܢܘܢ. The second present of this verb is very rarely used.

¹ This has not been orally verified.

دَوَّرَ to turn, return, be converted. Pres. part. دَوِّرُ: دَوِّرُ Al. Sh. or دَوِّرُ U. Verbal noun: دَوْرٌ or دَوْرٌ U. Sh. or دَوْرٌ Al. Agent: دَوِّرُ Sh. دَوِّرُ U. Sh. دَوِّرُ Al. Noun of action: دَوْرٌ or دَوْرٌ U. دَوْرٌ Al. Causative: دَوَّرَ: but in Al. دَوَّرَ. [For this verb دَوَّرَ is used in Ash. which in U. = to turn aside.] In O.S. دَوَّرَ is to inhabit but the N.S. meaning is from the Arabic.

رَوَّجَ to cement (O.S. رَوَّجَ to become greasy). Conjugate as if رَجَ was absent. In K. رَوَّجَ. §§ 39, 108 c.

رَوَّجَ to lie down, sleep O.S. Imp. pl. in K. Al. رَوَّجَ (رَوَّجَ).

رَوَّجَ to be, become, be born O.S. Second present: رَوَّجُ رَوَّجُ, but رَوَّجُ رَوَّجُ Sal. or رَوَّجُ رَوَّجُ Gaw., see رَوَّجُ § 42. Pret. رَوَّجَ رَوَّجَ. Past part. رَوَّجَ. Imp. رَوَّجَ. Agent (wanting). Noun of action: رَوَّجَ. In Al. Z. رَجَ is pronounced, and the verb is regular, thus past part. رَوَّجَ; but رَوَّجَ رَجَ is contracted to رَوَّجَ. In this verb the forms رَوَّجَ رَجَ: رَوَّجَ رَجَ etc. are very common; cf. p. 97.

رَوَّجَ to please O.S. Verbal noun: رَوَّجُ U. Th. رَوَّجُ Sp. Ti. Pret. رَوَّجَ رَوَّجَ or رَوَّجَ رَوَّجَ: رَوَّجَ رَوَّجَ Ti. Sh. Past part. رَوَّجَ or رَوَّجَ Ti. or رَوَّجَ Sh. Another form of the pres. part. is seen in the phrase رَوَّجَ رَوَّجَ may it be pleasant to you (to a person about to drink or about to eat after drinking). In K. this verb is used impersonally: as رَوَّجَ رَوَّجَ I shall be pleased, رَوَّجَ رَوَّجَ I was pleased. Otherwise it is rare.

رَوَّجَ to fear (see § 83, D. c) has two impersonal forms: رَوَّجَ رَوَّجَ رَوَّجَ Ti. U.: and in Ti. (pron. ر = ر) رَوَّجَ رَوَّجَ رَوَّجَ let it not

frighten you: do not fear. The same with **ܘܩܪܘܢܝܘܢ** = *you are afraid.* Cf. Az. **ܘܩܪܘܢܝܘܢ** *fear* subst. (= N.S. **ܘܩܪܘܢܝܘܢ**). These perhaps point to a derived verb (1st conj.) **ܘܩܪܘܢܝܘܢ**. The fem. pres. part. of **ܘܩܪܘܢܝܘܢ** is **ܘܩܪܘܢܝܘܢ** only.

ܘܩܪܘܢܝܘܢ *to grow small* (pron. **ܘܩܪܘܢܝܘܢ** = **ܘܩܪܘܢܝܘܢ**), O.S. **ܘܩܪܘܢܝܘܢ**. Cf. **ܘܩܪܘܢܝܘܢ**, N.S., O.S. *small* with **ܘܩܪܘܢܝܘܢ** = **ܘܩܪܘܢܝܘܢ** exc. Al. Z. Conjugate as if **ܘܩܪܘܢܝܘܢ** were absent.

ܘܩܪܘܢܝܘܢ *to live* O.S. First present: **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** etc. Second present: **ܘܩܪܘܢܝܘܢ** U. Tkh. Ash. **ܘܩܪܘܢܝܘܢ** Ti.: **ܘܩܪܘܢܝܘܢ** Al. **ܘܩܪܘܢܝܘܢ** Sal. **ܘܩܪܘܢܝܘܢ** Gaw. (see **ܘܩܪܘܢܝܘܢ** § 42). Pret. **ܘܩܪܘܢܝܘܢ** U. Tkh. **ܘܩܪܘܢܝܘܢ** Ti. Past part. **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** Ash. Imp. **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** U.; or **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** (**ܘܩܪܘܢܝܘܢ** Sal.) U. Sal.; or **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** K.; or **ܘܩܪܘܢܝܘܢ** Sing. m. **ܘܩܪܘܢܝܘܢ** f. **ܘܩܪܘܢܝܘܢ** pl. m. f. Ash. (In O.S. **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ**). Agent: **ܘܩܪܘܢܝܘܢ** U. K. **ܘܩܪܘܢܝܘܢ** Ash. Al. Noun of action: **ܘܩܪܘܢܝܘܢ** U. Tkh. or **ܘܩܪܘܢܝܘܢ** U. Ti. Causative: **ܘܩܪܘܢܝܘܢ**.

ܘܩܪܘܢܝܘܢ *to be worth* (O.S. *to be well with* (impers.), *to be glad*, cf. O.S., N.S. **ܘܩܪܘܢܝܘܢ** *good*). First present: **ܘܩܪܘܢܝܘܢ** or **ܘܩܪܘܢܝܘܢ** (pron. in Sal. *tā-ūkh* see § 90): **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** etc. Sal. Q. Gaw. Tkh. Sh.; or **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** etc. U. Ti. Al. Verbal noun with **ܘܩܪܘܢܝܘܢ** K. Sh. or **ܘܩܪܘܢܝܘܢ** Al. Pret. **ܘܩܪܘܢܝܘܢ** (pron. in Sal. *tūgh-li*) or **ܘܩܪܘܢܝܘܢ** Ash. Past part. **ܘܩܪܘܢܝܘܢ**: **ܘܩܪܘܢܝܘܢ** (pron. in Sal. *tūkh-ta*). Imp. **ܘܩܪܘܢܝܘܢ** (*tūkh* Sal.). Causative: **ܘܩܪܘܢܝܘܢ** (*mūtūkh* Sal.). This-verb is not much used in U.; **ܘܩܪܘܢܝܘܢ** *to touch* or **ܘܩܪܘܢܝܘܢ** *to bring* is substituted.

ܘܩܪܘܢܝܘܢ K. *to seek*, in Al. *to err* as O.S. The vowel is sometimes thrown back from the **ܘܩܪܘܢܝܘܢ**, as **ܘܩܪܘܢܝܘܢ** or **ܘܩܪܘܢܝܘܢ**; **ܘܩܪܘܢܝܘܢ** or **ܘܩܪܘܢܝܘܢ**. In U. **ܘܩܪܘܢܝܘܢ**, see § 47.

𐭑𐭕𐭕 to taste O.S. Sometimes in U. by metathesis **𐭑𐭕𐭕**, causative **𐭑𐭕𐭕** (the former with Pthakha sound), p. 118.

𐭑𐭕𐭕 to hazard, be bold (origin?). Pres. part. **𐭑𐭕𐭕**: **𐭑𐭕𐭕**. Verbal noun with 𐭑: **𐭑𐭕𐭕**. Pret. **𐭑𐭕𐭕** or **𐭑𐭕𐭕** U. Past part. **𐭑𐭕𐭕**. Imp. **𐭑𐭕**. Agent: **𐭑𐭕𐭕** (this in K. = a friend, cf. **𐭑𐭕𐭕** a joke K. Sh.) or **𐭑𐭕𐭕** Q. Sal. Causative (none). For this verb in Ti. Ash. **𐭑𐭕𐭕** is substituted.

𐭑𐭕𐭕 Al. to hire. O.S. **𐭑𐭕𐭕**. Conjugate like **𐭑𐭕𐭕**.

𐭑𐭕𐭕 to know O.S. First present: **𐭑𐭕𐭕**: **𐭑𐭕𐭕** etc. [In U. Ash. the first has a Pthakha sound; in U. pron. **𐭑** = **𐭑**, in Sh. = **𐭑**] or **𐭑𐭕𐭕**: **𐭑𐭕𐭕** etc. Tkh. Al.; or **𐭑𐭕𐭕** (*yei*): **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕** **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕** Sal.; or **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕** (or **𐭑𐭕𐭕**): **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕** Gaw. Second present: **𐭑𐭕𐭕** **𐭑𐭕𐭕** (*bi-doi-yu* U. *bi-dei-ya* Sal. *bi-dhei-yu* K.) or **𐭑𐭕𐭕** Sal. or **𐭑𐭕𐭕** Gaw. (see **𐭑𐭕𐭕** § 44); or **𐭑𐭕𐭕** **𐭑𐭕𐭕** Ash. Pret. **𐭑𐭕𐭕** U. Ti. Ash. etc. **𐭑𐭕𐭕** **𐭑𐭕𐭕** Al. Tkh. Past part. **𐭑𐭕𐭕**: **𐭑𐭕𐭕**; but in Al. Tkh. **𐭑𐭕𐭕**: **𐭑𐭕𐭕** Ti. sometimes. Imp. **𐭑𐭕** Tkh. Sh. U. Sal. Q. Gaw. (conjugate like **𐭑𐭕𐭕** § 44); or **𐭑𐭕𐭕**: **𐭑𐭕𐭕**: **𐭑𐭕𐭕** Ti.; and so Ash. but pl. **𐭑𐭕𐭕**; or **𐭑𐭕𐭕** Al; or **𐭑𐭕𐭕** Ti. (O.S. **𐭑** cf. **𐭑** from **𐭑**—**𐭑** hard). Agent: **𐭑𐭕𐭕** (**𐭑** = **𐭑** U.) **𐭑𐭕𐭕** (**𐭑** soft) Ash. For **𐭑𐭕𐭕** K., or **𐭑𐭕𐭕** U. (**𐭑** = **𐭑**), see § 77 (2). Noun of action: **𐭑𐭕𐭕**, or **𐭑** Al. (O.S. **𐭑𐭕𐭕**). Causative: **𐭑𐭕𐭕** (**𐭑** Ash.), **𐭑𐭕𐭕** Sal. Q. Gaw., **𐭑𐭕𐭕** Al., p. 107.

In Sh. Ti. (but not Ash.), Anhar village (in U.), the First present

is often **ܘܢܝܢܐ** : **ܘܢܝܢܐ** : **ܘܢܝܢܐ** : **ܘܢܝܢܐ** : **ܘܢܝܢܐ** : **ܘܢܝܢܐ** or **ܘܢܝܢܐ** : **ܘܢܝܢܐ** or **ܘܢܝܢܐ**. Perhaps these are for **ܘܢܝܢܐ** etc. aba. state of past part., as in **ܘܢܝܢܐ**, and **ܘܢܝܢܐ** = **ܘܢܝܢܐ**. For the interjections **ܘܢܝܢܐ** and the like see § 73.

ܘܢܝܢܐ to give, O.S. **ܘܢܝܢܐ**, the **ܘ** being an addition, appearing in only some forms. *First present*: **ܘܢܝܢܐ**: **ܘܢܝܢܐ**: **ܘܢܝܢܐ** etc.; in O.S. **ܘܢܝܢܐ**: **ܘܢܝܢܐ** (**ܘ**) etc. *Second present*: **ܘܢܝܢܐ** U. Sh. **ܘܢܝܢܐ** K. Z. **ܘܢܝܢܐ** Al. *Preterite*: **ܘܢܝܢܐ** U. [with f. object **ܘܢܝܢܐ** and so with objective pronouns, § 50] **ܘܢܝܢܐ** Sal. (*yūgh-li*), **ܘܢܝܢܐ** K. J. Z. **ܘܢܝܢܐ** Al. (**ܘ**). *Past part.* **ܘܢܝܢܐ**: **ܘܢܝܢܐ** U.; **ܘܢܝܢܐ**: **ܘܢܝܢܐ** K. Sh.; **ܘܢܝܢܐ**: **ܘܢܝܢܐ** Gaw.; **ܘܢܝܢܐ**: **ܘܢܝܢܐ** Al.; **ܘܢܝܢܐ**: **ܘܢܝܢܐ** (*yūkhta*) or **ܘܢܝܢܐ** (*lukhta*) Sal.; in O.S. **ܘܢܝܢܐ**, **ܘܢܝܢܐ**. *Imp.* **ܘܢܝܢܐ**: Pl. **ܘܢܝܢܐ** U. or **ܘܢܝܢܐ** Sp. Q. (**ܘ** Sal.) or **ܘܢܝܢܐ** K. (O.S. **ܘܢܝܢܐ**). *Agent*: **ܘܢܝܢܐ** but in Ash. **ܘܢܝܢܐ**. *Noun of action*: **ܘܢܝܢܐ** U. Ti. or **ܘܢܝܢܐ** Tkh. or **ܘܢܝܢܐ** Al. or **ܘܢܝܢܐ** Ash. [The masc. verbal noun **ܘܢܝܢܐ** is much used in this verb by itself.] *Causative* (none).

ܘܢܝܢܐ to curdle, Sp. etc. only. *First present*: **ܘܢܝܢܐ** (*yei-yi*): **ܘܢܝܢܐ**: **ܘܢܝܢܐ** etc. *Second present*: **ܘܢܝܢܐ**. *Pret.* **ܘܢܝܢܐ**. *Past part.* **ܘܢܝܢܐ**. *Imp.* **ܘܢܝܢܐ**. *Agent*: **ܘܢܝܢܐ**. *Noun of action*: **ܘܢܝܢܐ** (*yéta*). [Origin?]

ܘܢܝܢܐ to lament, O.S. **ܘܢܝܢܐ**, the West Syrian **ܘܢܝܢܐ**. Not used in K. MB. Sh. *Verbal noun*: **ܘܢܝܢܐ**. *Pret.* **ܘܢܝܢܐ** or **ܘܢܝܢܐ**. *Past part.* **ܘܢܝܢܐ**: **ܘܢܝܢܐ**. *Imp.* **ܘܢܝܢܐ**: **ܘܢܝܢܐ** U.; or **ܘܢܝܢܐ**: **ܘܢܝܢܐ** Sal. *Agent*: **ܘܢܝܢܐ** U. **ܘܢܝܢܐ** Sal. *Noun of action*: **ܘܢܝܢܐ** U. **ܘܢܝܢܐ** Sal. *Causative*: **ܘܢܝܢܐ** U. or **ܘܢܝܢܐ**.

كَلَّمَ to learn O.S. Pres. part. **يَكَلِّمُ** : **يَكَلِّمُ**, or **يَكَلِّمُ** : **كَلَّمَ**.
 Causative: **يَكَلِّمُ** : in Al. **يَكَلِّمُ** : - O.S. **يَكَلِّمُ**.

ضَمِنَ to swear O.S. Pres. part. **يَضْمِنُ** : **يَضْمِنُ** U. K. or **يَضْمِنُ** : **ضَمِنَ**
 U. or **يَضْمِنُ** **يَضْمِنُ** MB. Sh. Second present: **يَضْمِنُ** **يَضْمِنُ** U. or **يَضْمِنُ**
 U. K. Sh. MB. Pret. **يَضْمِنُ** **يَضْمِنُ** U. Ti. Ash. **يَضْمِنُ** **يَضْمِنُ** Al. Tkh. Past
 part. **يَضْمِنُ** **يَضْمِنُ** K. U. or **يَضْمِنُ** : **يَضْمِنُ** Sh. or **يَضْمِنُ** : **يَضْمِنُ** U. [Al.
يَضْمِنُ?] Imp. **يَضْمِنُ** or **يَضْمِنُ** U. Agent: **يَضْمِنُ** U. K. **يَضْمِنُ** MB. Sh.
يَضْمِنُ Al. Ash. Noun of action: **يَضْمِنُ** U. K. or **يَضْمِنُ** Al. or **يَضْمِنُ**
 U. Sh. Ti. Causative: **يَضْمِنُ** K. **يَضْمِنُ** Sh. **يَضْمِنُ** Sal. Q. **يَضْمِنُ**
 Al. (also U. sometimes), **يَضْمِنُ** U.

بَكَّرَ to bake (O.S. **بَكَّرَ**, West Syrian **بَكَّرَ**). Pres. part. **يَبْكُرُ** : **يَبْكُرُ**
 U. K. or **يَبْكُرُ** : **يَبْكُرُ** U. or **يَبْكُرُ** : **يَبْكُرُ** MB. Sh. Second present :
يَبْكُرُ **يَبْكُرُ** U. : **يَبْكُرُ** **يَبْكُرُ** MB. K. Sh. Pret. **يَبْكُرُ** **يَبْكُرُ** (**يَبْكُرُ**)
 or **يَبْكُرُ** **يَبْكُرُ** Al. Tkh. Past part. **يَبْكُرُ** (**يَبْكُرُ**) : **يَبْكُرُ** Sh. Tkh. Imp.
يَبْكُرُ : **يَبْكُرُ** U. ; **يَبْكُرُ** (**يَبْكُرُ** Sal.) U. Q. Sal. ; **يَبْكُرُ** : **يَبْكُرُ** :
يَبْكُرُ K. Agent : **يَبْكُرُ** U. Sal. K. **يَبْكُرُ** MB. Sh. **يَبْكُرُ** Ash. Al. Noun
 of action : **يَبْكُرُ** or **يَبْكُرُ** U. Causative : **يَبْكُرُ** U. or **يَبْكُرُ** U. **يَبْكُرُ** K.
يَبْكُرُ Sal. Q. Gaw. **يَبْكُرُ** Al.

خَضَّ to be green Al. Tkh. (O.S. **خَضَّ** = green). Pres. part. **يَخْضُ**
 Al. **يَخْضُ** Tkh. [For **يَخْضُ** to spit see below.] Caus. **يَخْضُ**, p. 108.

جَلَسَ to sit (**جَلَسَ**, O.S. **جَلَسَ**). Pres. part. **يَجْلِسُ** : **يَجْلِسُ** U. K. or **يَجْلِسُ** :
يَجْلِسُ Al. ; O.S. **يَجْلِسُ** : **يَجْلِسُ** (**جَلَسَ**). Second present : **يَجْلِسُ** **يَجْلِسُ** U.
 or **يَجْلِسُ** **يَجْلِسُ** K. Pret. **يَجْلِسُ** **يَجْلِسُ** (**tiughli** Sal.) or **يَجْلِسُ** **يَجْلِسُ** Al.
 Tkh. Past part. **يَجْلِسُ** or **يَجْلِسُ** Tkh. Al. Imp. Sing. **يَجْلِسُ**

ܘܩܘܐ (O.S. ܘܩܐ etc.), in Sal. pron. *tūkh*, in U. *tū* or *tū-i*, the last *i* very short; Plur. ܘܩܘܐܘܘܐ or ܘܩܘܐܘܘܐ U. or ܘܩܘܘܘܐ U. or ܘܩܘܘܘܐ Sal. In Ti. they say for sing. ܘܩܘܐܘܐ ܘܩܘܐܘܐ, for plural ܘܩܘܘܘܐ ܘܩܘܘܐ. *Noun of action*: ܘܩܘܐܘܐ K. ܘܩܘܐܘܐ U. *Causative*: ܘܩܘܘܐ U. K. ܘܩܘܘܐ Sal. Q. Gaw. ܘܩܘܘܐ Al. as O.S. (all ܘܩܘܐ); also ܘܩܘܐܘܐ, p. 108. This verb is constantly used where we should use another verb: as, to sit in a carriage (to drive): to sit in a boat (to go by boat): to sit on a horse (to ride).

ܘܩܘܐ or ܘܩܘܐ to be smooth, see ܘܩܘܐ. In Ti. ܘܩܘܐ = ܘܩܘܐ to be tired. See also § 113 *i*.

ܘܩܘܐ or ܘܩܘܐ to burn as a flame, [cf. ܘܩܘܐ N.S. a flame (Al. ܘܩܘܐ), perhaps = Chald. and Heb. ܘܩܘܐ a flame; cf. O.S. ܘܩܘܐ to burn or O.S. ܘܩܘܐ id.] *First present*: ܘܩܘܐ: ܘܩܘܐ: ܘܩܘܐ etc. Ti. Tkh. Al. or ܘܩܘܐ: ܘܩܘܐ: ܘܩܘܐ etc. U. Ash. Tkh.; or ܘܩܘܐ: ܘܩܘܐ: ܘܩܘܐ: ܘܩܘܐ: ܘܩܘܐ (or ܘܩܘܐܘܐ): ܘܩܘܐ Gaw. *Second present*: ܘܩܘܐܘܐܘܐ U. ܘܩܘܐܘܐܘܐ K. Al. ܘܩܘܐܘܐܘܐ Sal. Sp. ܘܩܘܐܘܐܘܐ Gaw. (or ܘܩܘܐܘܐܘܐ). *Preterite*: ܘܩܘܐܘܐܘܐ U. Sh. ܘܩܘܐܘܐܘܐ K. Al. *Past part.* ܘܩܘܐܘܐܘܐ: ܘܩܘܐܘܐܘܐ U. Sh., or ܘܩܘܐܘܐܘܐ: ܘܩܘܐܘܐܘܐ K. Al. *Imp.* ܘܩܘܐܘܐ U. ܘܩܘܐܘܐ K. *Agent*: ܘܩܘܐܘܐܘܐ U. ܘܩܘܐܘܐܘܐ K. ܘܩܘܐܘܐܘܐ Ash. Al. *Noun of action*: ܘܩܘܐܘܐܘܐ U. ܘܩܘܐܘܐܘܐ K. *Causative*: ܘܩܘܐܘܐܘܐ U. Sh. ܘܩܘܐܘܐܘܐ Sal. Q. Gaw. ܘܩܘܐܘܐܘܐ K. Al.

ܘܩܘܐ or ܘܩܘܐ to churn, O.S. ܘܩܘܐ. See ܘܩܘܐ; but the verbal noun is ܘܩܘܐܘܐ (= ܘܩܘܐܘܐ) or ܘܩܘܐܘܐ U.

ܘܩܘܐ to be able O.S. *First present*: ܘܩܘܐܘܐܘܐ etc. U. Sh. Ash.; or ܘܩܘܐܘܐܘܐ: ܘܩܘܐܘܐܘܐ etc. U.; or ܘܩܘܐܘܐܘܐ: ܘܩܘܐܘܐܘܐ: ܘܩܘܐܘܐܘܐ etc. Tkh.; or

نَصَبٌ : نَصَبٌ : نَصَبٌ etc. Ti. In U. with نَصَبٌ : نَصَبٌ ; and the Tkh. form (perhaps also that in Ti.) seems to be = نَصَبٌ = نَصَبٌ ; the latter is also in use in U. etc. For نَصَبٌ see below. In Ti. (not Ash.) the past part. abs. state gives another form ; نَصَبٌ : نَصَبٌ : نَصَبٌ : نَصَبٌ : نَصَبٌ (or نَصَبٌ) : نَصَبٌ : نَصَبٌ : نَصَبٌ (Zlama second sound), cf. نَصَبٌ above and § 50. These forms are also common elsewhere when نَصَبٌ is prefixed: but in U. etc. Zlama has the first sound in the plural; and the first pers. pl. is نَصَبٌ or نَصَبٌ. Similar forms are common in O.S., cf. § 32 (4). *Verbal noun*: نَصَبٌ; also نَصَبٌ U. The second present of this verb is not common, the habitual present being used instead. *Pret.* نَصَبٌ : also in U. نَصَبٌ which is properly the pret. of نَصَبٌ to suck the breast. But the habitual imperfect is generally substituted. For نَصَبٌ = نَصَبٌ see § 29 (18).

نَصَبٌ K. to dawn, a defective verb, O.S. نَصَبٌ (= نَصَبٌ U.). The following forms are used. *Pres. part. f.* نَصَبٌ Ti. نَصَبٌ Tkh. Ash. *Verbal noun*: نَصَبٌ. *Pret.* نَصَبٌ Ti. *Noun of action*: نَصَبٌ Ti. نَصَبٌ Tkh. Ash.; much used with نَصَبٌ or نَصَبٌ as نَصَبٌ نَصَبٌ morning twilight.

نَصَبٌ (rare) or نَصَبٌ to groan, O.S. نَصَبٌ and نَصَبٌ. See نَصَبٌ.

نَصَبٌ Al. to go out O.S. (= نَصَبٌ U. K.). *Imp.* نَصَبٌ as O.S.

نَصَبٌ to be old (so O.S., prot. نَصَبٌ). *Pres. part.* نَصَبٌ : نَصَبٌ : نَصَبٌ or نَصَبٌ, نَصَبٌ.

نَصَبٌ or نَصَبٌ K. (O.S. نَصَبٌ; cf. نَصَبٌ Al. an avenue, نَصَبٌ O.S. a hedge) = نَصَبٌ U. to fence, hedge. See نَصَبٌ.

ܕܚܕ to curdle (with a thin sound, ܕ = 2); to rain or snow, U. K. (with broad sound of first vowel); to hold, Al., O.S. or hold together (cf. N.S. **ܕܚܕܐ** to patch. The fundamental sense seems to be to hold together). Pres. part. **ܕܚܕܐ** U. K. Sh., or in U. **ܕܚܕܐ**, but the latter only in the sense to rain, snow.

ܕܚܕܐ (ܕ) K. to be old. O.S. **ܕܚܕܐ** (ܕ), cf. **ܕܚܕܐ**. Verbal noun: **ܕܚܕܐ** or **ܕܚܕܐ**.

ܕܚܕܐ as O.S. or **ܕܚܕܐ** to thirst. See **ܕܚܕܐ**.

ܕܚܕܐ to rise up: stand, so O.S. **ܕܚܕܐ** (in the latter sense in U. usually with **ܕܚܕܐ**). Imp. **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** (ܕ Sal.); but in Al. **ܕܚܕܐ** remains. **ܕܚܕܐ**, **ܕܚܕܐ**, **ܕܚܕܐ** are very commonly added. Causative: **ܕܚܕܐ** U. Tkh. **ܕܚܕܐ** Ti. **ܕܚܕܐ** Sal.

ܕܚܕܐ Al. as O.S. or **ܕܚܕܐ** U. K. to be set on edge: also in K. to be blunt. See **ܕܚܕܐ**.

ܕܚܕܐ to spit (so O.S. **ܕܚܕܐ**). Pres. part. **ܕܚܕܐ**: **ܕܚܕܐ** U. Tkh. Ash. or **ܕܚܕܐ**: **ܕܚܕܐ** U. Ti. Sh. Second present: **ܕܚܕܐ** **ܕܚܕܐ** U. Ti. Sh. or **ܕܚܕܐ** **ܕܚܕܐ** K. Ash. See **ܕܚܕܐ** to be green, above.

ܕܚܕܐ Ti., O.S., **ܕܚܕܐ** Tkh. to look (O.S. to lie in wait for). See **ܕܚܕܐ**. **ܕܚܕܐ** see **ܕܚܕܐ**.

ܕܚܕܐ to ride U. Z. (in K. in another sense); so O.S. but with **ܕܚܕܐ** soft. First present: **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** etc. or **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** etc. U. In U. they also say **ܕܚܕܐ** **ܕܚܕܐ** (not K.). In K. for to ride they say **ܕܚܕܐ** **ܕܚܕܐ** to sit on a horse.

ܕܚܕܐ as O.S. or **ܕܚܕܐ** to pasture, intr. See **ܕܚܕܐ**. We must dis-

¹ Hence **ܕܚܕܐ** Al. or **ܕܚܕܐ** Al. or **ܕܚܕܐ** K. a ship (= **ܕܚܕܐ** U.).

tinguish the causative **ܦܘܕܝܢܐ** to pasture tr., from **ܦܘܕܝܢܐ** to be ill, which also in U. etc. has a Pthakha sound.

ܦܘܕܝܢܐ as O.S. or **ܦܘܕܝܢܐ** to plaister. See **ܦܘܕܝܢܐ**. In Sal. Q. Gaw. the First present is **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** (Sal.): **ܦܘܕܝܢܐ**.

ܦܘܕܝܢܐ Ti. Al. or **ܦܘܕܝܢܐ** U. to be pleasant (delirious Al.). See **ܦܘܕܝܢܐ**. In O.S. Pa'el to delay, be late, repent. Chald. to be desert.

§ 47. Irregular Verbs of the second conjugation.

Verbs with five or more radicals are like **ܦܘܕܝܢܐ**. Cf. § 83 c.

ܦܘܕܝܢܐ to cause to be desired, caus. of **ܦܘܕܝܢܐ** or **ܦܘܕܝܢܐ**. Past part. **ܦܘܕܝܢܐ** U. **ܦܘܕܝܢܐ** K. So all causatives of this form.

ܦܘܕܝܢܐ to bring (caus. of **ܦܘܕܝܢܐ**) = O.S. **ܦܘܕܝܢܐ**. First present: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** etc. Ti. or usually **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** Ti. or **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** Tkh. Ash. Sh. (the Pthakha of fem. is short); or **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** Al. or **ܦܘܕܝܢܐ** (*mé-yi*, so throughout): **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** U.; or **ܦܘܕܝܢܐ** (also **ܦܘܕܝܢܐ**) Sal. Q.; or **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ**: **ܦܘܕܝܢܐ** Gaw. Verbal noun: **ܦܘܕܝܢܐ** K. Sh. MB. **ܦܘܕܝܢܐ** U. **ܦܘܕܝܢܐ** Sal. **ܦܘܕܝܢܐ** Gaw. Preterite: **ܦܘܕܝܢܐ** **ܦܘܕܝܢܐ** Tkh. Ash. MB. Sh. **ܦܘܕܝܢܐ** **ܦܘܕܝܢܐ** Ti. **ܦܘܕܝܢܐ** **ܦܘܕܝܢܐ** U. [with fem. object **ܦܘܕܝܢܐ**, and so with objective pronouns, § 50] **ܦܘܕܝܢܐ** Sal. Gaw. Past part. **ܦܘܕܝܢܐ**, **ܦܘܕܝܢܐ** K. (Ti. f. **ܦܘܕܝܢܐ**); **ܦܘܕܝܢܐ**, **ܦܘܕܝܢܐ** (*mū-yita*) U.; so Sal. with fem. **ܦܘܕܝܢܐ**. Imp. **ܦܘܕܝܢܐ** K. **ܦܘܕܝܢܐ** Ti.; but in U. **ܦܘܕܝܢܐ** (pl. **ܦܘܕܝܢܐ**), in Gaw. **ܦܘܕܝܢܐ** (pl. **ܦܘܕܝܢܐ**). Agent: **ܦܘܕܝܢܐ**, but

ٻڙدڻ U. or ٻڙدڻ Sal. or ٻڙدڻ Sal. or ٻڙدڻ Sal.
 ٻڙدڻ Gaw. Agent: ٻڙدڻ or ٻڙدڻ U. or ٻڙدڻ Sal.
 or ٻڙدڻ Gaw. Noun of action: ٻڙدڻ or ٻڙدڻ.

ٻڙدڻ to revile, O.S. ٻڙدڻ. Some forms are as if from ٻڙدڻ.
 Pres. part. ٻڙدڻ: ٻڙدڻ; or ٻڙدڻ: ٻڙدڻ Sal.; or ٻڙدڻ:
 ٻڙدڻ Gaw. Verbal noun: ٻڙدڻ or ٻڙدڻ Gaw. Pret.
 ٻڙدڻ Ash. U. ٻڙدڻ K. ٻڙدڻ in Amadia. Past
 part. ٻڙدڻ K. U. ٻڙدڻ U.; both have fem. ٻڙدڻ (ٻڙ).
 Agent: ٻڙدڻ K. U. or ٻڙدڻ U. Noun of action: ٻڙدڻ
 (first conj. form?) U. ٻڙدڻ K. ٻڙدڻ U. Ash. In U. &c.
 Mim silent throughout.

ٻڙدڻ U. or ٻڙدڻ K. to throw, divorce. This verb follows the
 first, not the second division of the second conjugation and takes no
 euphonic vowel. The past part. is ٻڙدڻ rarely in K., usually in
 U: ٻڙدڻ K. See p. 116.

ٻڙدڻ Ti. (not Ash.) or ٻڙدڻ U., see § 30, to be proud.
 Conjugate like ٻڙدڻ, prefixing 'ٻڙ Ti. 'ٻڙ U.

ٻڙدڻ Al. to be fulfilled, see § 30. Like ٻڙدڻ, prefixing
 'ٻڙ.

ٻڙدڻ (ٻڙ) to place (see ٻڙدڻ § 46); like ٻڙدڻ, not ٻڙدڻ. In
 U. sometimes ٻڙ drops, as ٻڙدڻ they place, ٻڙدڻ he placed.

ٻڙدڻ to have worms. Conjugate as if ٻڙ were absent (cf. O.S.
 ٻڙدڻ N.S. ٻڙدڻ a worm).

VERBS WITH OBJECTIVE AFFIXES.

§ 48. *Verbal noun and past participle.* These often take the affixes of § 11 in U. Q. Sal. Gaw. etc. But in K. these forms are not much used, the object being rather expressed by adding **ܫܦ**: **ܫܦܘܢܐ** etc. after the verb in Ti.: **ܫܦܝܢܐ** etc. in Tkh.: **ܫܦܝܢܐ** etc. in Ash., also U. (§ 70).

After most of these affixes the substantive verb will require *Khwasa*, as they end in a consonantal sound. Such combinations as **ܫܦܝܢܐ ܫܦܝܢܐ** are by their meaning excluded. *Thou hast saved thyself* must be expressed by **ܫܦܝܢܐ ܫܦܝܢܐ**. In the third pers. sing. the forms **ܫܦܝܢܐ** -, **ܫܦܝܢܐ** - are used in U.; in the third pers. pl. **ܫܦܝܢܐ** -. In K. **ܫܦܝܢܐ** **ܫܦܝܢܐ** are preferred for the singular.

Examples. **ܫܦܝܢܐ ܫܦܝܢܐ** U. *they are saving me.* **ܫܦܝܢܐ ܫܦܝܢܐ**
ܫܦܝܢܐ *I have saved you (rare), ܫܦܝܢܐ ܫܦܝܢܐ* *he is revealing it.*

But the past participle is not much used with affixes; the forms in § 50 are preferred, the preterite being used instead of the perfect.

§ 49. The *present participle* (and derived tenses) and *imperative* take the same affixes with **ܫ**. They are then accented on the penult (except 2 pl. and Coudit.), the affix being counted as part of the word (§ 8). The **ܫ** is omitted generally in Al. Z. and often in Gavilan and elsewhere; everywhere after the first pers. sing.; and in verbs ending in **ܫ** (usually), **ܫܐ**, **ܫܐ**, after the 3 sing. first present (and similar tenses) and 2 sing. imperative. The 3 sing. affix forms are **ܫܦܝܢܐ**, **ܫܦܝܢܐ** only; the 3 pl. are **ܫܦܝܢܐ** - U. **ܫܦܝܢܐ** - MB. **ܫܦܝܢܐ** - K. Al. Sp.

We cannot usually write **ܫܦܝܢܐ ܫܦܝܢܐ** for *I will save myself* or similar constructions, but must use **ܫܦܝܢܐ** as in § 48. Yet in Al., in the third person at any rate, such a construction is allowable. Thus

St Matt. xiv. 15 **دَجِبُوْا لَكُمْ اَنْفُسَكُمْ** *let them buy themselves food* (U. K.). In U. K. we may use this construction in the Imperative thus: **اِشْرِيْ لِنَفْسِكَ** *buy for thyself*; cf. **اَتَدْبِرْ لِنَفْسِكَ** *backwards*, lit. *behind himself*, § 67. The O.S. usage is the same as A1. [Note that the O.S. affixes to the Imperative are not found in N.S. The disappearance of the old past and future tenses leads to a great simplification in affixes. On the other hand N.S. has affixes for *them* where O.S. has to use the separate pronouns.]

Examples. **اَسْقِيْهِ** *I will save him* [in Jilu, where the variant **اَسْقِيْ** is used (§ 31), this will be **اَسْقِيْ**]; **اَسْقِيْكُمْ** U. K. **اَسْقِيْكُمْ** Tkh. *thou savedst us*; **اَسْقِيْكُمْ** U. **اَسْقِيْكُمْ** U. *you (pl.) saved them*; **اَسْقِيْ** U. *he is in the habit of saying it*; **اَسْقِيْ** U. or **اَسْقِيْ** K. *sing them* (sing. imp.), **اَسْقِيْ** U. **اَسْقِيْ** K. *sing them (pl.)*; **اَسْقِيْ** *heal me* Sal. = **اَسْقِيْ** U. or **اَسْقِيْ** *for* **اَسْقِيْ** before **اَسْقِيْ**); **اَسْقِيْ** Gaw. *I know him*, § 46.

Note. The affixes in this section are often added even when the object, a substantive, is also expressed. Cf. § 20 (9).

§ 50. *Preterite.* As the preterite is inverted, so that **اَسْقِيْ** means *he was left by me* and so *I left him*, § 32 (4), we must express the English objective pronoun by the subjective forms **اَسْقِيْ**; **اَسْقِيْ**; **اَسْقِيْ** etc., abbreviating them in exactly the same way as in the formation of the First present tense, and placing them between the participle and the **اَسْقِيْ**. We thus get, remembering that the fem. of **اَسْقِيْ** is **اَسْقِيْ**, the pl. **اَسْقِيْ**, and that the third person requires no subject-pronoun:

اَسْقِيْ *he left him*, lit. *he was left by him.*

اَسْقِيْ *he left her*, lit. *she was left by him.*

ܐܘܫ ܕܥܒܝܬܐ ܕܢܗܘܐ ܕܥܒܝܬܐ ܕܢܗܘܐ *he left thee (m.).*

ܐܘܫ ܕܥܒܝܬܐ ܕܢܗܘܐ ܕܥܒܝܬܐ ܕܢܗܘܐ *he left thee (f.).*

ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܢܗܘܐ ܕܥܒܝܬܐ ܕܢܗܘܐ *he left me (m.).*

ܐܘܫܝܢܐ ¹ (Pthakha sound) ܕܥܒܝܬܐ ܕܢܗܘܐ ܕܥܒܝܬܐ ܕܢܗܘܐ *he left me (f.).*

ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ *he left them, K. Al. Z. Sal. J. (U. below).*

ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ (or ܐܘܫܝܢܐ K.) *he left you.*

ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ Ti. Al. Sh. Ash. or } *he left us.*
 ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ (f. for m.) U. Tkh. }

So for *she left him* ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ; *she left her* ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ; and similarly for all persons and both numbers. But we cannot say ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ for *thou hast left thyself* (§ 48), but must say ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ lit. *thy self has been left by thee* [ܐܘܫܝܢܐ is feminine].

It will be noticed that for *he left the woman* we should say ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ; for *he left the men* we should say ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ K. etc., and this is the usual construction. But ܐܘܫܝܢܐ ܕܥܒܝܬܐ ܕܥܒܝܬܐ (ܐܘܫܝܢܐ) is also used, § 31 (4). If the object precedes the verb, we must almost always use the former construction.

In O.S. also the absolute state of the past part. is used with the pronouns, but the contractions are not the same as in N.S.; they are those given in § 32 (1). Thus ܐܘܫܝܢܐ : ܐܘܫܝܢܐ : ܐܘܫܝܢܐ : ܐܘܫܝܢܐ : ܐܘܫܝܢܐ etc.

In the above forms (except 2 pl.) the accent is on the syllable immediately preceding ܐ, the whole being treated as one word.

¹ In the village of Digalah these are frequently used for the masculine, cf. § 31 (First present tense).

There is an important variation in U.: **شَبَّطَ شَبَّطًا** with a strong accent (*shwígeli*), for **شَبَّطَ شَبَّطًا**. This seems to be due to a false analogy, the affix form of § 11 being added on. Nöldeke (§ 104) suggests that this is **شَبَّطَ شَبَّطًا**, the definite state for the absolute, giving Zlama its second sound. But in U. this second sound is rare, and only occurs in a few words like **تَوَّابًا** *two*, **أُخْرًا** *other* etc.; never in the plurals. Indeed this plural ending in most districts has the first Zlama sound. And the strong accent would point to the affix form **شَبَّطَ شَبَّطًا** which itself has this strong accent, § 8 (2).

Except in the third person, sing. and pl., these forms are not much used in U. in colloquial conversation.

In all districts for *he left him* we can treat **شَبَّطَ شَبَّطًا** as an active verb and add on pronouns: thus—**شَبَّطَ شَبَّطًا لَه** esp. Al., or **شَبَّطَ شَبَّطًا لَه** K.; so **شَبَّطَ شَبَّطًا لَه** *he told him* K. This, though not very grammatical, is an expedient to avoid the ambiguity of **شَبَّطَ شَبَّطًا** meaning *he left* as well as *he left him*. In U. this is carried a step further, and we can add on **لَه**, **لَه**, **لَه** etc. to all persons and both numbers. Thus **شَبَّطَ شَبَّطًا لَه** *you (pl.) left me*. More rarely we may express the same thing with **شَبَّطَ شَبَّطًا لَه**, as **شَبَّطَ شَبَّطًا لَه**. This method is also much in use in Al.

Second Conjugation.

شَبَّطَ شَبَّطًا *he healed him.*

شَبَّطَ شَبَّطًا *he healed her.*

شَبَّطَ شَبَّطًا *he healed thee (m.).*

شَبَّطَ شَبَّطًا *he healed thee (f.).*

شَبَّطَ شَبَّطًا *he healed me (m.).*

شَبَّطَ شَبَّطًا *he healed me (f.), (second Mim with Pthakha sound).*

ܘܢܘܩܘܠܘܢܗܘܢ	J. K. Al. Z. Sal.	} he healed them.
ܘܢܘܩܘܠܘܢܗܘܢ	U.	
ܘܢܘܩܘܠܘܢܗܘܢ	he healed you (Nun often omitted in K.)	} he healed us.
ܘܢܘܩܘܠܘܢܗܘܢ	U. Tkh.	
ܘܢܘܩܘܠܘܢܗܘܢ	Ti. Al. Sh. Ash.	

Verbs ܘܢ: first conjugation.

	O.S., Al. Z. K.	U.
he revealed him	ܘܢܘܩܘܠܘܢ ¹	ܘܢܘܩܘܠܘܢ
he revealed her	ܘܢܘܩܘܠܘܢܝܗܘܢ (O.S. ܘܢܘܩܘܠܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢ
he revealed thee m.	ܘܢܘܩܘܠܘܢܝܗܘܢ ¹	ܘܢܘܩܘܠܘܢܝܗܘܢ
he revealed thee f.	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ (O.S. ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ
he revealed me m.	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ ¹ (O.S. ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ
he revealed me f.	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢܝܗܘܢ ² (O.S. ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢܝܗܘܢ
he revealed them	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ (O.S. ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ
he revealed you	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ ¹ (or without ܝܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ
he revealed us	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ ¹ or ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ (O.S. ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢܝܗܘܢ

In the second person forms ܝܢ in Tkh.

Verbs ܘܢܘ: second conjugation.

ܘܢܘܩܘܠܘܢܝܗܘܢ	he hid him.	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ	K. Al. Z. (ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ)
ܘܢܘܩܘܠܘܢܝܗܘܢ		U.	
ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ	K. Al. Z. (ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ)	ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ	K. Al. Z., or without ܝܢ (ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ)
ܘܢܘܩܘܠܘܢܝܗܘܢܝܗܘܢ			U.)

¹ Second Zlama sound.

² Pthakha sound.

ك. Al. Z. (كَلِّبْ كَلِّبْ) U.)
 كَلِّبْ كَلِّبْ
 U.)

 ك. (كَلِّبْ كَلِّبْ) (or كَلِّبْ كَلِّبْ)
 كَلِّبْ كَلِّبْ
 (كَلِّبْ كَلِّبْ) U.)

كَلِّبْ كَلِّبْ Pthakha sound.

So Pthakha verbs (§ 42), e.g. كَلِّبْ : كَلِّبْ U. *he quickened me.*

And so quadrilaterals, e.g. كَلِّبْ كَلِّبْ K. (كَلِّبْ كَلِّبْ U.) *he understood us.*

Verbs كَلِّبْ are similar: thus كَلِّبْ كَلِّبْ *he heard him*, كَلِّبْ كَلِّبْ U. كَلِّبْ كَلِّبْ Ti. Ash. كَلِّبْ كَلِّبْ Al. Z. *he heard her*, كَلِّبْ كَلِّبْ Tkh. or كَلِّبْ كَلِّبْ Ash. or كَلِّبْ كَلِّبْ U. *he heard thee m. etc.*

And in the second conjugation: in U. with *u*, as كَلِّبْ كَلِّبْ *he assembled us*, كَلِّبْ كَلِّبْ *he assembled them.* But in K. Al. without *u*, as كَلِّبْ كَلِّبْ, as كَلِّبْ كَلِّبْ : كَلِّبْ كَلِّبْ : كَلِّبْ كَلِّبْ : كَلِّبْ كَلِّبْ : كَلِّبْ كَلِّبْ : كَلِّبْ كَلِّبْ (Pthakha sound): كَلِّبْ كَلِّبْ (or كَلِّبْ كَلِّبْ): كَلِّبْ كَلِّبْ (or without *u*, also كَلِّبْ كَلِّبْ): كَلِّبْ كَلِّبْ or كَلِّبْ كَلِّبْ.

Note. (1) The indirect object may often be represented by the affixes. Thus from كَلِّبْ *to ask* (a question) which takes كَلِّبْ after it (§ 71) we have كَلِّبْ كَلِّبْ *I asked her.* So كَلِّبْ كَلِّبْ *I am giving you (pl.).*

(2) The second preterite takes affixes like the first. Thus كَلِّبْ كَلِّبْ *he nearly cut it (f.) off.*

(3) A very common Upper Tiari usage is

كَلِّبْ كَلِّبْ or كَلِّبْ كَلِّبْ *I have killed him.*

كَلِّبْ كَلِّبْ or كَلِّبْ كَلِّبْ *I have killed her.*

كَلِّبْ كَلِّبْ or كَلِّبْ كَلِّبْ *I have killed them.*

And so for all persons and both numbers, of both subject and object.

USE OF THE TENSES.

§ 51. *Tenses derived from the present participle.*

(1) The *first present* is rarely used, as it is in O.S., as an ordinary present in a simple sentence: and when thus used in the translation of the Bible into the Urmi dialect it is an archaism; as in St Matt. iii. 2 ܐܘܬܝܪܐ ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *and he saith Repent.* This is not colloquial [see below (3)] except in the verb ܕܥܝܢܐܝܗܘܢ *to wish*, which is thus used; as ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *I wish to go* (ܕ omitted).

(2) The same with ܕܥܝܢܐܝܗܘܢ, as an ordinary past, is likewise archaic, e.g. St Matt. iii. 1 ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *and he preached in the wilderness of Judaea.*

(3) The *habitual present*, with ܕܥܝܢܐܝܗܘܢ, ܕܥܝܢܐܝܗܘܢ, or ܕܥܝܢܐܝܗܘܢ (see p. 82, also § 119) prefixed, or in Ti. and Ash. without prefix, is very common. Thus ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ = *he finishes* (as a habit), but ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *he is finishing* (now). But in Al. this tense is constantly used for the second present. After a negative the prefix disappears except in Al., § 33. This tense is also frequently used as a historic present, in narration. In a few verbs it is also used as a simple present; as ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *he wishes*, ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *he knows*, ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *he can*. Cf. ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ or ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *it may be = perhaps*.

(4) With ܕܥܝܢܐܝܗܘܢ this tense becomes a habitual imperfect: as ܕܥܝܢܐܝܗܘܢ ܕܥܝܢܐܝܗܘܢ *I used to go*.

(5) The *future* (with ܕܥܝܢܐܝܗܘܢ U. K. or ܕܥܝܢܐܝܗܘܢ Al. K. [esp. before ܕ, ܐ] or ܕܥܝܢܐܝܗܘܢ AL. Z. Sal. or ܕܥܝܢܐܝܗܘܢ [before ܕ, ܐ] Ash. or without prefix in Ash. and often Ti. Z. and more rarely elsewhere; the negative without prefix except in Al. where ܐܘܪܝܢܐ is used as ܐܘܪܝܢܐ ܕܥܝܢܐܝܗܘܢ *I will not kill*, and except sometimes in U. and Ti. where we have ܐܘܪܝܢܐ ܕܥܝܢܐܝܗܘܢ) cor-

responds to a common usage in later ecclesiastical Syriac, where the present participle replaces the old future, as **ܠܐ ܗܘܝܢܢܐ ܒܗܘܝܢܐ** *we will not deny Christ* (Martyrs' Anthem, Tues. even.) = **ܠܐ ܗܘܝܢܐ** *N.S.* or **ܠܐ ܗܘܝܢܐ** *Al.* Cf. below (10). So Rev. xvii. 7 etc. O.S.

ܐܘܝܟ is not prefixed to questions of the form **ܐܘܝܟ ܗܘܝܢܐ** *shall I go?* i.e. *do you wish me to go?* **ܐܘܝܟ ܗܘܝܢܐ** *shall I get up?* Another future may (more rarely) be formed by **ܐܘܝܟ ܗܘܝܢܐ** *U. K.* or **ܐܘܝܟ ܗܘܝܢܐ** *Al.* *to be about* (lit. *ready*), as **ܐܘܝܟ ܗܘܝܢܐ** (or **ܐܘܝܟ ܗܘܝܢܐ**) *he is about to come.*

(6) The same with **ܐܘܝܟ** is a conditional, or is the equivalent to the future in *oratio obliqua*, as ... **ܐܘܝܟ ܗܘܝܢܐ** *he would come if...* (§ 60), **ܐܘܝܟ ܗܘܝܢܐ** *ܐܘܝܟ ܗܘܝܢܐ* *he said he would come*, but see § 66.

(7) The form of the proterite with **ܐܘܝܟ**, as **ܐܘܝܟ ܗܘܝܢܐ** *he finished* (for variations see p. 82) is much used in *Al.*, rarely elsewhere except with objective affixes (and then not very often, see § 50), and never in *Ti. Ash.* With a negative the prefix is retained.

[*Note.* The prefixes **ܐܘܝܟ** : **ܐܘܝܟ** : **ܐܘܝܟ** : **ܐܘܝܟ** etc. are not necessarily repeated when two verbs are joined by **ܘܢ** : as **ܐܘܝܟ ܗܘܝܢܐ ܘܢ ܐܘܝܟ ܗܘܝܢܐ** *they will come and go.* But we may say **ܐܘܝܟ ܗܘܝܢܐ ܘܢ ܐܘܝܟ ܗܘܝܢܐ** here.]

(8) The First present is constantly used in relative and subjoined clauses where no time is expressed, after certain conjunctions, or after such verbs as **ܐܘܝܟ** *to wish*, **ܐܘܝܟ** *to command*, **ܐܘܝܟ** *can*, **ܐܘܝܟ** *must*, **ܐܘܝܟ** *must*, **ܐܘܝܟ** *ought*; **ܐܘܝܟ** being usually prefixed, but often omitted after **ܐܘܝܟ** : **ܐܘܝܟ** : **ܐܘܝܟ** and always after **ܐܘܝܟ** *if*. Thus **ܐܘܝܟ ܗܘܝܢܐ ܐܘܝܟ ܗܘܝܢܐ** *he can come*, **ܐܘܝܟ ܗܘܝܢܐ ܐܘܝܟ ܗܘܝܢܐ** *he must*

come, ܐܝܢܐ ܕܥܝܢܐ *id.*, ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *when I see him*, ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *if you please (sing.)*, ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ (ܕܥܝܢܐ K.) *bid him come*, ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *everyone who reads*. Rarely this construction is used with ܐܝܢܐ ܕܥܝܢܐ *to begin*, see § 57. This tense has not a potential force; for *I may go*, see § 29 (20).

In O.S. we have the same usage. Thus: ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *when thy justice judges us*, ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *in the day when thy Majesty shines forth*.

(9) In these cases if a past precedes, ܐܝܢܐ must ordinarily be added, especially in U. where the sequence of tenses is more closely followed than elsewhere; as ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *he could come*, ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *he bade him come*. But in Al. it is very often omitted; as ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ... ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *they beckoned to their companions to come and help them*, St Luke v. 7 [ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ... ܐܝܢܐ ܕܥܝܢܐ ܐܝܢܐ ܕܥܝܢܐ *U.*], and so sometimes in K.

(10) This present is used for an imperative of the first and third person, as ܐܝܢܐ *let him come*. This is common in O.S. though the old future is the usual substitute for these persons of the imperative, the imperative itself having only the second person. Thus in the service books we have constantly such rubrical directions as ܐܝܢܐ *let him say* (N.S. ܐܝܢܐ): ܐܝܢܐ *let them answer* (N.S. ܐܝܢܐ U. ܐܝܢܐ K. ܐܝܢܐ Al.), ܐܝܢܐ *let him make the sign of the cross* and so on. In N.S. ܐܝܢܐ (lit. *suffer*, imp. of O.S. ܐܝܢܐ) [or without ܐ] or ܐܝܢܐ ܐܝܢܐ (ܐܝܢܐ Al.), which are not changed even if more than one person is addressed, are often prefixed, as ܐܝܢܐ ܐܝܢܐ (or ܐܝܢܐ ܐܝܢܐ) *let him come*. So we have sometimes ܐܝܢܐ *come* in Al., see ܐܝܢܐ § 46. This tense is also

used in the second person to denote a prohibition (= O.S. **لَا** with the future) and also to denote a positive command weakly or politely expressed, as **أَقْرَأْ** *pray tell it*. For the difference between **لَا تَقْرَأْ** and **لَا تَقْرَأُ** see § 59.

(11) This tense is used with **قَدْ** U. *would that* = **قَدْ** U. K. or **سَوْب** Tkh. or **سَوْبِي** Ti. (hard Kap) or **حَفْ** Al. (O.S. **لَوْ** or **أَوْ**); as (a) **قَدْ** *would that he would come*; (b) **قَدْ** *would that he had come*.

(12) For its use in protasis and apodosis see § 60; for the rendering of the English participle see § 58.

§ 52. *Second present.* This denotes an act going on at the present time, as **أَكْتُبُ** *I am finishing*; but it may be a single and not a continuous act, as **أَقُولُ** *I say*. In some verbs a present act denotes also a habit, as **يَسْكُنُ** *he dwells*. Occasionally this tense denotes a future, as **أَتَقَدِّمُ** *I am coming*, i.e. not only *I am on my way* but *I will come*. This tense is not much used in Al. where the habitual present replaces it, § 51 (3).

It is frequently used where the English has *will* = *is willing*; as **لَنْ يَذْهَبَ** *he will not go* (is not willing to go); so **لَنْ يَبِيعَ** *he will not sell* (lit. give) [it] for two grans.

§ 53. *The imperfect* denotes (a) an act formerly in progress, (b) a former wish or intention; but not a habit. Thus **كُنْتُ ذَاهِبًا** *I was in the act of going* or *I was just about to start*: but not *I used to go* (**كُنْتُ ذَاهِبًا**).

§ 54. *The preterite* properly denotes an action done at a particular past time. But it is frequently used loosely for a perfect or pluperfect; as **جَاءَ لَكُمْ سَلَامًا** *you have come in peace* (are welcome),

ܫܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ after he had come. So often in dependent sentences.

It is used prospectively for an immediate future. A man seeing another at a distance about to arrive will say ܫܘܢܐ ܕܥܡܐ he has come, i.e. he is coming, he is in sight. So the Turkish preterite *galdi* is used, cf. Modern Greek *ἔφθασε*. A sick man, or one in peril, says ܕܥܡܐ ܕܥܡܐ I am dying. [With this compare the habit a servant has of saying ܫܘܢܐ ܕܥܡܐ it is ready, when anything is ordered, meaning that he will set about getting it ready.] When a man asks for information and understands the answer, he says ܕܥܡܐ ܕܥܡܐ I knew = I comprehend.

The preterite very frequently denotes pure hypothesis, § 62.

§ 55. The perfect is not so much used in U. as the preterite which often replaces it (§ 54). It is used both actively and passively; thus ܫܘܢܐ ܕܥܡܐ = he has revealed or it is revealed. In K. it is very common as rendering the passive.

In several cases the perfect denotes a present result. Thus: ܫܘܢܐ ܕܥܡܐ he has come to a standstill = he is standing, ܫܘܢܐ ܕܥܡܐ he has laid himself down = he is in bed [ܫܘܢܐ ܕܥܡܐ = he is getting into bed]. Similarly we have ܫܘܢܐ ܕܥܡܐ he is hungry, ܫܘܢܐ ܕܥܡܐ he is thirsty, ܫܘܢܐ ܕܥܡܐ he is asleep, ܫܘܢܐ ܕܥܡܐ he is fasting, ܫܘܢܐ ܕܥܡܐ he is sorry, ܫܘܢܐ ܕܥܡܐ he remains¹, ܫܘܢܐ ܕܥܡܐ he is tired, ܫܘܢܐ ܕܥܡܐ Ti. he is perspiring [elsewhere the second present], ܫܘܢܐ ܕܥܡܐ he is riding U. only (see § 46), ܫܘܢܐ ܕܥܡܐ or ܫܘܢܐ ܕܥܡܐ he is silent. We see the same thing in many cases where the past participles have become simple adjectives: as ܫܘܢܐ ܕܥܡܐ it is sweet, from ܫܘܢܐ to be or become sweet. We may compare the Greek perfects *ἐγήγορα*, *οἶδα*, *ὄλωλα*, etc.

¹ So ܫܘܢܐ ܕܥܡܐ the remainder (also ܫܘܢܐ ܕܥܡܐ as O.S.).

§ 56. *The pluperfect denotes an action finished at some past time, but it is often replaced by the preterite, § 54.*

As the perfect often denotes a present result, the pluperfect denotes a past result, as **لَمَّا سَلَّمَ** **وَجَبَّ** *he had laid himself down = he was in bed.* The **لَمَّا** is sometimes omitted in a subjoined clause, as **لَمَّا رَأَوْا** **لَبَّ** **دَجَلَةَ** U. *I saw them standing* [not very common colloquially] § 58 (1); cf. O.S. **وَسَمِعَ** **كَيْفَ** **بُذِعَتْ** **سَمَوَاتُ** *and I saw heaven opened, Rev. xix. 11.*

§ 57. *Verbal noun.*

(1) This does not usually represent the English infinitive after *can, must, command* and the like, see § 51 (8); but occasionally it does so, and after **تَبَدَّلَ** *to begin, تَبَدَّلَ **بِيَدَيْ** *to begin (lit. pour hand),* it is almost always so used, usually with **بِ**, more rarely with **بِ**; as **تَبَدَّلَ** **بِ** **قَوْلِي** *I began to say* (or **تَبَدَّلَ**). But in Al. we have the other construction here: thus St Luke iii. 23 **بَدَأَ** **بِ** **قَوْلِهِ** **لَمَّا** *he began to be.* So very rarely in U.*

(2) With **زَادَ** *to increase,* it is employed as the equivalent of the O.S. construction with **أَعَادَ**:—**أَعَادَ** **بِ** **قَوْلِهِ** **لَمَّا** *he revealed yet again.* But this is not colloquial.

(3) It is used simply as a substantive, § 76 (1). In this case it may govern an object directly, [which often precedes it, especially if it is of the first conjugation]; or more rarely, as any other substantive, with **بِ**; thus **بَدَأَ** **بِ** **قَوْلِهِ** **لَمَّا** *dinner time (time of eating bread).* It would be possible to say **بَدَأَ** **بِ** **قَوْلِهِ** **لَمَّا** (or **بَدَأَ** **بِ** **قَوْلِهِ**), especially in Al., but in U. K. **بَدَأَ** would naturally be substituted, § 76 (3). So **بَدَأَ** **بِ** **قَوْلِهِ** **لَمَّا** *he stopped having the children killed* (or **بَدَأَ** **بِ** **قَوْلِهِ**). Instead of the verbal noun we have a finite verb in the following:—**بَدَأَ** **بِ** **قَوْلِهِ** **لَمَّا** *instead of those men going.* In **بَدَأَ** verbs the form **بَدَأَ**

is preferred to ܕܠܐ when it is used as a simple substantive not followed by ܩ and another noun (U. Q. Sal. Gaw.). Thus ܕܠܐ ܕܠܐ ܕܠܐ *I came to read (for reading), i.e. to learn, at school*: but we should have ܕܠܐ ܕܠܐ ܕܠܐ *reading books*: in U. more often ܕܠܐ here.

(4) It is used participially (in the first conjugation with ܐ), the particles ܕܠܐ *just*, ܕܠܐ (esp. K.) or ܕܠܐ Al. *whilst*, ܕܠܐ *yet* or ܕܠܐ K. Al. *now* and the like being often prefixed; or with the conjunction ܩ, the substantive verb being omitted. It is often repeated for emphasis or intensity. Thus: ܕܠܐ ܕܠܐ ܕܠܐ *I saw her coming (or ܕܠܐ ܕܠܐ ܕܠܐ), ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ whilst causing to be killed, ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ while not yet coming, ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ he went round the villages perpetually singing. The ܐ is sometimes omitted from the verbal noun, as ܕܠܐ ܕܠܐ ܕܠܐ daybreak.*

(5) It is added on to all the tenses, especially in K., for emphasis or intensity; as ܕܠܐ ܕܠܐ ܕܠܐ *it greatly increased (not ܕܠܐ ܕܠܐ as often printed)*; ܕܠܐ ܕܠܐ ܕܠܐ *he is hastening greatly.*

(6) It expresses, with ܕ, the English infinitive except as noted above (1); it even expresses a purpose, though this may also be expressed by the present with ܩ ܕܠܐ *in order that*, or its variants, § 72. Also occasionally with ܕ it is an ordinary substantive, as above (3); thus ܕܠܐ ܕܠܐ (or ܕܠܐ ܕܠܐ) *from taking*, ܕܠܐ ܕܠܐ *from subduing*: so also ܕܠܐ ܕܠܐ ܕܠܐ *from taking and giving. Cf. ܕܠܐ ܕܠܐ ܕܠܐ ܕܠܐ I am not worthy to bear his shoes, Matt. iii. 11.*

§ 58. *Rendering of the English participle, used absolutely.*

(1) *Present participle.* This is not rendered by the Syriac present participle except in the rare cases when the latter is 'in

construction' as in § 16. Even in O.S. the participial use of the present participle not 'in construction' is not very common; though we have *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* that thou mayest be seeing, Rev. iii. 18, N.S. *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ*; so *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* thus be ye doing, 1 Cor. xi. 25 = *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* N.S. The English present participle, standing absolutely, is rendered either (a) by a conjunction or relative and finite verb, as *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* when he sees him coming, St John x. 12 (O.S. similar); or (b) by the verbal noun as in § 57 (4). We must however distinguish the English noun of action and participle which are of the same form; thus *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* (part.) *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ*; but *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* (noun) *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ*. But in the case of an intransitive verb we may use the past participle, though only in the following construction: *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* I saw her standing (or *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ*).

(2) *Past participle, active.* This is rendered by a separate clause, as *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* having seen the affair, he told me = *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ*. And very rarely with a transitive verb past part. *ܘܢܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ ܕܝܘܨܘܢܐ* I saw them having taken (loaded with) burdens.

(3) *Past participle, passive.* This is rendered by the past participle in Syriac. The particles of § 57 (4) may be prefixed.

§ 59. *The Imperative* has only the second person, and the other persons are expressed by the first present; the second person is also thus expressed when a prohibition, or a weak or polite positive command is intended, § 51 (10). A prohibition, 2 pers., may be also expressed by the imperative with *ܕܐ*, unlike O.S. This denotes the prohibition of a single action, while the first present with *ܕܐ* denotes that of a continued action. Thus a man seeing a boy running would shout to him *ܕܐ ܕܐ ܕܐ* do not stop; but sending a boy on a message in haste he would say *ܕܐ ܕܐ*. But this is not a hard and fast rule.

The Syriac imperative is much more used than the English, and does not denote any incivility; it is often used by an inferior to a superior. A man speaking to a servant or inferior would always use the Imperative where in English he might say *Will you?*

§ 60. *Conditional clauses. Protasis and apodosis.*

(1) A probable hypothesis, neither implying affirmation nor negation. *If he comes I shall see him* = ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ (ܢܘܨܘܢܐ is sometimes omitted); or ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ; or rarely ܕܢܘܨܘܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ.—ܐܘܢ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ if this is so, I rejoice. So *If he has come, I shall see him* = ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ; or ...ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ.—*If he came, James saw him* (i.e. *I do not know how the fact lies*) = ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ.

(2) Pure hypothesis. *If he came (or If he were to come) I should see him* = ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ; or : ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ as above. ܢܘܨܘܢܐ is sometimes omitted: as ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ...ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ. ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ if you do thus, well; if not... The preterite is also much used with ܐܘܢ although; the apodosis is then often introduced by a redundant ܕܢܘܨܘܢܐ but (cf. ἀλλὰ used similarly after εἰ and εἴπερ, 1 Cor. iv. 15, viii. 5).

(3) Implying negation. *If he had come I should have seen him* = ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ; or for the apodosis ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ; or more rarely for the protasis ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ. So, ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ if he had been here I should have gone; ܫܘܦܘܩܝܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ if he had come it would be well.

§ 61. *Temporal clauses* are ordinarily expressed as in English. But an English perfect after *when*, which is in effect a future perfect,

may be expressed in four ways. Thus, *when the sun has set* (= *shall have set*) = *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* or *ܕܝܘܠܐܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* (loosely) or *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ*. A very common method, however, of rendering this is to replace the temporal clause by another; thus, *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ ܕܝܘܠܐܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* : *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* let the sun set, then I will go. After *ܘܒܥܝܢܐ* there is often an aposiopesis; as *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* : *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ*?—*I shall go when he comes*. With this we may compare the method of expressing *the day after to-morrow* and *the day before yesterday*. The translation of both is *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* K. or *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* U., lit. *the other day*. But a Syrian will generally be more exact, and say *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* U. [= *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* K.], which stands both for *not to-morrow but the next day*, and *not yesterday but the day before* (§ 67). So for *Monday week* we generally have *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* : *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* U. [K. similar] = *not this, but the other Monday*.

In Al. a temporal clause is sometimes replaced by the verbal noun, thus *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* lit. *now they without blessing* = *before they were married*, St Matt. i. 18. This would not be possible in U.; they would usually say *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* but they might say *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* lit. *as yet they not blessed* [all ܕ].

The preterite is used in a temporal clause if there is uncertainty, as *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* after I have come (if ever I do come) I shall see him. This is equivalent to *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ*, § 60. So also if no particular time is referred to and a general case or hypothesis is intended.

An English temporal clause is often rendered by the noun of action, as *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* when I returned, return, was returning, *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* after I have (had) returned, *ܘܒܥܝܢܐ ܕܝܫܘܬܐ ܕܝܘܠܐܢܐ* till I come (came). The

noun of action is thus more used than the English noun. But the finite verb might readily be used in Syriac in these cases.

When is replaced by a periphrasis in cases such as the following:

ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ *as when you were here, lit. as that time that you were here.*

§ 62. Absolute hypothetical clauses.

(1) The preterite is much used to express a possibility where no protasis is attached, as ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ *perhaps I might die* (or without ܩ). ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ : ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ *I will go and visit him in case by chance he has come.*

(2) The conditional is used as in English where *would = were about to*. ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ *as if he were about to go (would go).*

(3) The preterite is also used to denote pure hypothesis in the following: ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ : ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ *It is better that thou shouldest not have vowed than that thou shouldest vow and not pay, cf. Eccles. v. 5.*

§ 63. Impersonal verbs.

(1) These are generally in the feminine, but sometimes, especially in Al., in the masculine. [The O.S. rule is similar.] Thus ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ and ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ both express *as it is written*. So ܩܘܼܬܘܼܢܟܘܼܢ and ܩܘܼܬܘܼܢܟܘܼܢ both express the abstract idea of *evil* (subst.), though the latter is more common. It is interesting to note that the East Syrians take the ܩܘܼܬܘܼܢܟܘܼܢ of the Lord's prayer personally as *the Evil one*, and paraphrase it frequently in their service-books *the Evil one and his hosts* ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ.

Examples of masculines: ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ, the preterite, *it is finished by me = I finished*, ܩܘܼܬܘܼܢܟܘܼܢ ܩܘܼܬܘܼܢܟܘܼܢ (or ܩܘܼܬܘܼܢܟܘܼܢ) *it lost on me = I have*

lost my head (also fem.), ܕܢܝܢܐ ܠܗܘܝܢܐ may it be pleasant to you, see § 75 and ܕܢܝܢܐ § 46.

Examples of feminines: ܕܢܝܢܐ ܠܗܘܝܢܐ In him I am well pleased, lit. in him it pleased me, St Matt. iii. 17. So ܕܢܝܢܐ ܠܗܘܝܢܐ if you please, ܕܢܝܢܐ ܠܗܘܝܢܐ bravo! § 73.

(2) Some verbs which in English are impersonal may take a subject in Syriac. Thus ܕܢܝܢܐ ܠܗܘܝܢܐ or simply ܕܢܝܢܐ it rains. So we have ܕܢܝܢܐ ܠܗܘܝܢܐ it snows; ܕܢܝܢܐ ܠܗܘܝܢܐ it hails, ܕܢܝܢܐ ܠܗܘܝܢܐ it blows, ܕܢܝܢܐ ܠܗܘܝܢܐ (K. ܕܢܝܢܐ) it thunders, ܕܢܝܢܐ ܠܗܘܝܢܐ it lightens, ܕܢܝܢܐ ܠܗܘܝܢܐ (or ܕܢܝܢܐ) it rains, lit. the world is raining, ܕܢܝܢܐ ܠܗܘܝܢܐ it is stormy.

(3) ܕܢܝܢܐ (Turk.) must, generally stands without ܕܢܝܢܐ, ܕܢܝܢܐ (Arab.) must and ܕܢܝܢܐ (Arab.) ought, generally with it. They are thus conjugated:—ܕܢܝܢܐ ܕܢܝܢܐ I must go, ܕܢܝܢܐ ܕܢܝܢܐ id. In Al. we have ܕܢܝܢܐ = ܕܢܝܢܐ. After ܕܢܝܢܐ we may insert a pronoun, as ܕܢܝܢܐ ܕܢܝܢܐ U. (ܕܢܝܢܐ K. Al.) you ought. These words may be used with a negative, especially ܕܢܝܢܐ, as ܕܢܝܢܐ ܕܢܝܢܐ it is not necessary; this must be distinguished from ܕܢܝܢܐ ܕܢܝܢܐ he was not obliged, which is a personal verb; the latter implies that nothing was lacking. ܕܢܝܢܐ and ܕܢܝܢܐ may be used as simple adjectives and may occasionally take the first plural. ܕܢܝܢܐ ܕܢܝܢܐ they are not necessary (or ܕܢܝܢܐ: or the singular of either). For the lengthening of the vowel in the plural see § 18 (xiii). For ܕܢܝܢܐ with affixes see § 20 (7). ܕܢܝܢܐ implies moral obligation; and if this is not the idea of ought we must render by ܕܢܝܢܐ or ܕܢܝܢܐ.

Thus ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *they ought to be here*, i.e. I should have expected it. Also in referring to a past event they often are used for ܕܘܢܐ, as ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *you ought to have gone*. ܕܘܢܐ is used both in U. and K.: ܕܘܢܐ in U. only.

(4) For *it is I* and the like see § 29 (19); for ܕܘܢܐ, ܕܘܢܐ, § 29 (11).

(5) We may notice ܕܘܢܐ ܕܘܢܐ *it may be = perhaps* [or *it is possible* which is also rendered by ܕܘܢܐ ܕܘܢܐ § 29 (10)] and ܕܘܢܐ *it may happen = perhaps*; the ܘܢܐ is usually dropped, even in K. If this is used as a verb in U. it is ܕܘܢܐ; in K. ܕܘܢܐ, see §§ 36, 87 c.

(6) In Al. and sometimes K. ܕܘܢܐ is used impersonally for ܕܘܢܐ *to wish*, which in Al. usually = *to love*. Thus ܕܘܢܐ ܕܘܢܐ *I wished*. Also *to be pleased*; as ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ Al. *if it pleases him* (God) in him (Christ) = *if he will have him*, St Matt. xxvii. 43; ܕܘܢܐ ܕܘܢܐ Al. *In thee I am* (lit. was) *well pleased*, St Luke iii. 22.

(7) ܕܘܢܐ ܕܘܢܐ or ܕܘܢܐ ܕܘܢܐ = *far be it from me*, usually followed by ܕ and the first present. Thus ܕܘܢܐ ܕܘܢܐ O.S. = ܕܘܢܐ ܕܘܢܐ N.S. *far be it from us to deny*. Also standing by itself ܕܘܢܐ or ܕܘܢܐ = *God forbid!*

(8) For ܕܘܢܐ *it is warm* (lit. *warmth*) and the like, see § 16 f. ܕܘܢܐ would not be impersonal, but would refer to some particular thing, as e.g. water, being cold.

(9) ܕܘܢܐ before its subject has a quasi-impersonal use in the following: ܕܘܢܐ ܕܘܢܐ *he had the heart* (or *intention*) *to =*

لَمَّا كَانُوا فِيهَا يَتَسَاءَلُونَ; so كَانُوا فِيهَا يَتَسَاءَلُونَ they had word, كَانُوا فِيهَا يَتَسَاءَلُونَ what has come over him?

§ 64. The direct object of the verb.

(1) This is generally expressed by the simple substantive, but **ل** may be inserted, especially if the object precede the verb, § 74; or in U. **لَمَّا**; as **لَمَّا ضَرَبَ صَبِيَّهُ** (also **ضَرَبَ** U.) *whom did he strike?* If the object is a pronoun the affixes with **ل** or **لَمَّا** must be used; but **ل** with a pronominal affix cannot ordinarily stand in U. K. apart from its verb, and in this case **لَمَّا**, **لَمَّا** etc. must be used. For exceptions in particular cases see §§ 10, 50 and § 70 (3).

(2) Many verbs take two objects without prepositions, as **صَنَعَ** to make, **مَلَأَ** to fill (of the thing filled, and that with which it is filled, but the latter may also be expressed by prefixing **بِ**), **سَوَّى** to sow (of the place sown and the seed). So some causatives whose originals are transitive, as **كَلَبَسَ** to clothe (a person with a dress), **عَلَّمَ** to teach, **سَأَلَ** to teach. **سَأَلَ** to ask, does not take two direct objects, but **بِ** is placed before the person asked, § 71.

(3) A second noun is often placed in apposition to the object; as **أَعْطَى تَمَانًا** he gave a tuman as a debt = he lent a tuman. So **أَسْتَبْرَأَ** ... **أَسْتَبْرَأَ** to borrow (take as a debt), **أَعْطَى** to give as a present etc.; **أَخَذَ بَنِي إِسْرَائِيلَ** he led the children of Israel captive, **طَبَعَ كِتَابًا** print the book. So many of the idioms in § 75. For the passive also we have: **كُنِيَ** we were sealed. **كُنِيَ** ... **كُنِيَ** the money was lent.

(4) For the passives of causatives cf. § 45 a. Thus **أُكْتَلِمَ** = to be caused to be killed, not to be caused to kill.

(5) The English direct object sometimes becomes indirect in Syriac and *vice versa*, see § 71; § 50, note 1.

(6) The verbs **ܩܘܘܘܢܐܢܐ** *to pray*, **ܩܘܘܘܢܐܢܐ** *to lie*, frequently take cognate accusatives, as **ܩܘܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *he prayed*, **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *he is lying*.

(7) A singular object is sometimes used for a plural one as in the following:—**ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *they bowed their heads (the head)*, (but **ܩܘܘܢܐܢܐ** might be used here); **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *they will give up my cause (cast hand from me, § 75)*.

(8) The object of a noun of action in **ܩܘܘܢܐܢܐ** may be often expressed by **ܕ** as well as **ܩ**; as **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *the worship of a creature*, where **ܩ** might cause confusion and give the sense *a creature's worship*. So **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *the worship of thee*; or without **ܕ**, **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *giving thee worship*. But **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *the end of the affair*.

(9) When the object is expressed pleonastically by a pronoun as well as by a noun, **ܕ** cannot be prefixed to the latter as in O.S. Thus **ܩܘܘܢܐܢܐ ܕܥܘܠܐܢܐ** *teach the men* (not **ܩܘܢܐܢܐ**). But we can say simply **ܩܘܢܐܢܐ ܕܥܘܠܐܢܐ**. The first is the commoner method.

§ 65. Agreement.

(1) In general verbs agree with their subjects in person, gender and number; but nouns of multitude, as **ܩܘܘܢܐܢܐ** *a crowd*, may take either a singular or plural verb.

(2) Two or more nouns coupled by **ܘܢܐܢܐ** *and*, always, and by **ܘܢܐܢܐ** *or*, generally, take a plural verb.

(3) When the genders differ the masculine verb is used.

(4) When the persons differ the first is preferred to the second and the third, and the second to the third.

(5) When the numbers differ the plural is used, as *you and the women have come* = $\text{ሰላ ስላገላ ስላገላገላ ስላገላ ስላገላ}$.

(6) *Agreement of pronouns with one another in person.* Here N.S. differs from O.S. in which the third person often refers to the second; in N.S. the same person is used throughout. Thus ስላገላ ማሳገላገላገላ ስላገላገላገላ O.S. = ስላገላገላገላ ስላገላገላገላገላ N.S. *thou helper of thy saints*; ማሳገላ ስላገላ or ስላገላገላ O.S. = ስላገላ ስላገላ N.S. (also in O.S. ስላገላ ስላገላ) *thou art*; ማሳገላ ስላገላ O.S. = ስላገላ ስላገላ N.S. *I am*; ስላገላ ስላገላገላገላ O.S. = ስላገላ ስላገላገላገላ N.S. *ye are*.

(7) The verb agrees with the interrogative pronoun in a case like ማሳገላ ስላገላ ስላገላገላገላገላ *which of you came?*

§ 66. *Oratio obliqua.*

(1) This may be used in N.S., and if so the sequence of tenses must usually be observed, especially in U., § 51 (9): ስላገላ ስላገላ ስላገላገላ ስላገላገላ *he says he has come*, ስላገላ ስላገላ ስላገላገላ ስላገላገላ *he said he had come*.

(2) More frequently oratio recta is substituted. Thus ስላገላ ስላገላ ስላገላገላ *he said, I will come*. So in O.S. In indirect questions oratio obliqua is more common. ስላገላ ስላገላ ስላገላገላ ስላገላገላ *he asked if they would come* is more usual than ስላገላ ስላገላ ስላገላገላ ስላገላገላ *he asked: Will you come?*

(3) The use of ስላገላ *there*, ስላገላ *here* etc., is in these cases often very confusing. Thus ስላገላ ስላገላ ስላገላገላ ስላገላገላ *he said: I will go there* = *he said he would come here*.

(4) Before the oratio recta ስላገላ is often inserted: as, *I said ye are gods* = ስላገላ ስላገላገላ ስላገላገላገላ St John x. 34. The same thing is common in O.S. ስላገላ ስላገላገላ ስላገላገላገላ

ADVERBS.

ܒܗܝܘܬܐ

§ 67. [The following list includes several adverbial expressions which cannot strictly be called adverbs.]

ܒܗܝܘܬܐ U. *now*, or ܒܗܝܘܬܐ Ti. MB. or ܒܗܝܘܬܐ MB. or ܒܗܝܘܬܐ U. (oxytone), or ܒܗܝܘܬܐ U. or ܒܗܝܘܬܐ K. or ܒܗܝܘܬܐ Al. or ܒܗܝܘܬܐ K. (= ܒܗܝܘܬܐ, § 12, = ܒܗܝܘܬܐ) or ܒܗܝܘܬܐ K. (= ܒܗܝܘܬܐ? Nöld.) or ܒܗܝܘܬܐ Al. or ܒܗܝܘܬܐ Al. (= ܒܗܝܘܬܐ). So ܒܗܝܘܬܐ ܕܗܝܘܬܐ *so far*, ܒܗܝܘܬܐ ܫܒܘܢܐ *ago, already*.

ܫܘܒܝܘܬܐ *to-day* U. K. Z. or ܫܘܒܝܘܬܐ Gaw. Sal. or ܫܘܒܝܘܬܐ (ܫܘܒܝܘܬܐ, f. for m.) or ܫܘܒܝܘܬܐ Tkh. = O.S. ܫܘܒܝܘܬܐ.

ܒܗܝܘܬܐ U. *to-night* (ܒ = ܗ) or ܒܗܝܘܬܐ K. (= ܒܗܝܘܬܐ) or ܒܗܝܘܬܐ or ܒܗܝܘܬܐ. In N.S. ܒܗܝܘܬܐ is fem., see § 17. In Z. ܒܗܝܘܬܐ, ܒܗܝܘܬܐ being used absolutely for ܒܗܝܘܬܐ.

ܒܗܝܘܬܐ U. *this time, now*, or ܒܗܝܘܬܐ K. or ܒܗܝܘܬܐ U. or ܒܗܝܘܬܐ Ti. or ܒܗܝܘܬܐ K. (= ܒܗܝܘܬܐ + ܒܗܝܘܬܐ, § 28. 2).

ܒܗܝܘܬܐ U. *so, so much, so many* (considered rather colloquial), thus, ܒܗܝܘܬܐ ܒܗܝܘܬܐ *so great that*. In K. ܒܗܝܘܬܐ (see ܒܗܝܘܬܐ) or ܒܗܝܘܬܐ Kurd. (not ܒܗܝܘܬܐ as Stod. Nöld.?).

ܒܗܝܘܬܐ or 'ܐܝܘܬܐ U. *topsy-turvy* (rare); also *endways*, = ܒܗܝܘܬܐ.

ܒܗܝܘܬܐ, *also, even*: or ܒܗܝܘܬܐ K. as O.S., in Al. ܒܗܝܘܬܐ (see below); hence ܒܗܝܘܬܐ K. or usually ܒܗܝܘܬܐ ܐܝܘܬܐ *not one* [in U. ܒܗܝܘܬܐ]. ܒܗܝܘܬܐ U. ܒܗܝܘܬܐ K. *not even*.

نَسِيْب U. only, or نَسِيْبَتَا Sal. or نَسِيْبَتَا Sal. Baz Al. In Al. نَسِيْب is used, coming after the word qualified.

نَسِيْب at last, Z.

نَسِيْبَتَا U. نَسِيْبَتَا K. as O.S. again, after this. In Z. نَسِيْبَتَا (khtn) and نَسِيْبَتَا = then. See § 21 (3).

نَسِيْبَتَا or نَسِيْبَتَا or نَسِيْبَتَا (as O.S.) finally.

نَسِيْب U. K. Z. as O.S. where, or نَسِيْب Q. Sal. Gaw. and U. sometimes (first Zlama). When followed by نَسِيْب, نَسِيْب, نَسِيْب, or نَسِيْب it is often shortened to نَسِيْب as نَسِيْب نَسِيْب where is he? (also in a dependent clause). Also with نَسِيْب (نَسِيْب etc.) = whither, with نَسِيْب = whence or which way.

نَسِيْب usually, mostly, on the whole.

نَسِيْب when? or نَسِيْب Ti. (O.S. نَسِيْب), or نَسِيْب, or نَسِيْب U. or نَسِيْب نَسِيْب K. or نَسِيْب نَسِيْب K. So نَسِيْب نَسِيْب how long?

نَسِيْب U. K. then = *etia*. In O.S. نَسِيْب and so rarely K, according to the rule by which Greek τ = نَسِيْب, while θ = نَسِيْب.

نَسِيْب K. Q. here, or Sal. نَسِيْب, or نَسِيْب Tkh. (in U. نَسِيْب see p. 164) = O.S. نَسِيْب or usually نَسِيْب. So Chald. نَسِيْب.

نَسِيْب U. especially, Arab. Pers. (proparoxytone), or نَسِيْب نَسِيْب U.: نَسِيْب نَسِيْب K.

نَسِيْب U. (accented on first and last) immediately, Turk. Pers. (= hand over hand) = نَسِيْب نَسِيْب K. as O.S. or نَسِيْب نَسِيْب K.; also نَسِيْب U. Pers. (lit. in the hour); or نَسِيْب MB. or نَسِيْب Tkh. or نَسِيْب Ti. or نَسِيْب Al. Arab.; or نَسِيْب.

ܘܠܝܫܘܘܢ U. *down*, or ܘܠܝܫܘܘܢ Sal. or ܘܠܝܫܘܘܢ Al. (O.S. ܘܠܝܫܘܘܢ). Also ܘܠܝܫܘܘܢ, whether motion downwards is meant or not, and ܘܠܝܫܘܘܢ. So ܘܠܝܫܘܘܢ from beneath (all ܘܠ).

ܘܠܝܫܘܘܢ U. *only just, scarcely*, Turk. Kurd. In K. ܘܠܝܫܘܘܢ or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ.

ܘܠܝܫܘܘܢ hereabouts.

ܘܠܝܫܘܘܢ doubtless, Pera. Also ܘܠܝܫܘܘܢ (hard Kap).

ܘܠܝܫܘܘܢ thereabouts.

ܘܠܝܫܘܘܢ U. or ܘܠܝܫܘܘܢ K. MB. Gaw. Al. Z. *more*, Pera.; sign of the comparative; occasionally used to qualify verbs: as ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ *love will increase more*. But in this case it would be more usual to use ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ, p. 161.

ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ U. Q. *therefore*, or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ U. K. or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ U. or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ U. K. or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ Sal. or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ Sal. or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ U. or ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ U.; or ܘܠܝܫܘܘܢ K. or ܘܠܝܫܘܘܢ Ti. or ܘܠܝܫܘܘܢ K. See ܘܠܝܫܘܘܢ p. 160, and for the prepositions § 68.

ܘܠܝܫܘܘܢ K. *the year before last* (perhaps for ܘܠܝܫܘܘܢ *at the seasons*, i.e. lit. *at an indefinite time*, § 88 g). In U. ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ lit. *the other year*, cf. ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ below. In Al. ܘܠܝܫܘܘܢ (cf. ܘܠܝܫܘܘܢ *three*?). These also mean *the year after next*.

ܘܠܝܫܘܘܢ U. K. *last year, next year* (perhaps for ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ *at those seasons*, i.e. *at a definite time*), in Sal. pron. *basūghni*. Also ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ (ܘܠܝܫܘܘܢ). In Al. ܘܠܝܫܘܘܢ, in Ti. ܘܠܝܫܘܘܢ = O.S. ܘܠܝܫܘܘܢ or Chald. ܘܠܝܫܘܘܢ, (for ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ?).

[In Ti. they say ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ for *three years ago* = U. ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ; and ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ ܘܠܝܫܘܘܢ for *four years ago*.]

شَفِيفًا in the midst (pron. ش = ع U.) or شَفِيفًا § 16 (ii) a.

مَدِيْنَةً U. in the evening, or مَدِيْنَةً K. with second Zlama sound in both forms [both are also substantives, § 16, with plural as §§ 18, 19], or مَدِيْنَةً Q.

مَدِيْنَةً U. perhaps, Pers. or مَدِيْنَةً K. Al., Turk. Kurd. or مَدِيْنَةً Q. or مَدِيْنَةً [even in the middle of a clause; as مَدِيْنَةً حَكِيمًا لَمَّا نَسِيتُكَ if perchance all forget you], ei τύχοι = مَدِيْنَةً p. 152.

مَدِيْنَةً lit. by Christ, and مَدِيْنَةً لِي lit. yes, by God, Ti. are little stronger than indeed, esp. in K. So the negative:—مَدِيْنَةً لَا مَدِيْنَةً U. or مَدِيْنَةً لَا Ti. or مَدِيْنَةً لَا Tkh.

مَدِيْنَةً U. Q. alone (by himself), or مَدِيْنَةً K. Z. or مَدِيْنَةً Ti. Al. or مَدِيْنَةً Al. [so O.S. but with pl. affixes]. So for the other persons, § 20 (6).

مَدِيْنَةً U. then (causal), therefore Pers. Kurd. or مَدِيْنَةً Ti. مَدِيْنَةً Sh. or مَدِيْنَةً K. or مَدِيْنَةً Al. (not so emphatic as مَدِيْنَةً لَمَّا). For مَدِيْنَةً Al. see مَدِيْنَةً above. مَدِيْنَةً is used somewhat redundantly in such a phrase as the following مَدِيْنَةً مَدِيْنَةً : مَدِيْنَةً لَمَّا مَدِيْنَةً مَدِيْنَةً مَدِيْنَةً مَدِيْنَةً مَدِيْنَةً If this thing is necessary, that thing is much more so.

مَدِيْنَةً U. together, equally, or مَدِيْنَةً K., Pers. Turk.

مَدِيْنَةً : مَدِيْنَةً : مَدِيْنَةً sign of the future, §§ 31, 46 s.v. مَدِيْنَةً.

مَدِيْنَةً by chance, also probably (? St.) Arab. (not common).

مَدِيْنَةً by chance, from مَدِيْنَةً to happen, to meet (Arab. word).

مَدِيْنَةً مَدِيْنَةً U. hereafter, or مَدِيْنَةً مَدِيْنَةً U. مَدِيْنَةً مَدِيْنَةً Al. مَدِيْنَةً مَدِيْنَةً Al.

ܰܰܰܰ Ti. Al. upwards [or ܰܰ?] proparoxytone, or ܰܰܰܰ Ti.

ܰܰܰܰ Ti. Al. downwards, proparoxytone.

ܰܰܰܰ or ܰܰܰܰ or ܰܰܰܰ or ܰܰܰܰ sometimes, occasionally, § 28 (4).

ܰܰܰܰ within, see p. 108, also ܰܰܰܰ from within: with ܰ to the inside.

ܰܰܰܰ or ܰܰܰܰ quickly, soon, early. In the first sense chiefly U. - ܰܰܰܰ K. or ܰܰܰܰ Ti. which also = certainly. ܰܰܰܰ = a long time ago = ܰܰܰܰ Al.

ܰܰܰܰ Z. hither and thither = ܰܰܰܰ U.

ܰܰܰܰ how or ܰܰܰܰ when by itself (= ܰܰ?) or ܰܰܰܰ: ܰܰܰܰ Ti. See § 73 or ܰܰܰܰ K. (= ܰܰ?) rare.

ܰܰܰܰ Z. still, again.

ܰܰܰܰ U. K. always, or ܰܰܰܰ, ܰܰܰܰ K., Kurd. Arab.; or ܰܰܰܰ U. Pers. (ܰ Az.) or ܰܰܰܰ Al. (O.S. ܰܰܰܰ) or ܰܰܰܰ U. K.

ܰܰܰܰ in vain, Arab. Pers. or ܰܰܰܰ K. See ܰܰܰܰ.

ܰܰܰܰ K. slowly, gently (Zlama second sound) Kurd. = ܰܰܰܰ U. as O.S., see p. 166 (whence ܰܰܰܰ very slowly); or ܰܰܰܰ U. Pers. or ܰܰܰܰ K. or ܰܰܰܰ Ti.

ܰܰܰܰ so, thus, or ܰܰܰܰ or ܰܰܰܰ. These seem to be the O.S. ܰܰܰܰ or ܰܰܰܰ, the fem. of ܰܰܰܰ this. The ܰܰ (which is soft, not hard as in Nöld. § 85) is a common Aramaic addition. So ܰܰܰܰ thus, so, such (ܰ = ܰ) U. K. Z. or in Tal ܰܰܰܰ (ܰ sound) or ܰܰܰܰ Al. (= ܰܰܰܰ?) or ܰܰܰܰ U. So also ܰܰܰܰ or ܰܰܰܰ so much. See also § 23.

بَدَأَتْ at first (rare). Qy. past part. of يَبْتَدِئُ U. (= يَبْتَدِئُ K.) to believe?

بَدَأَتْ U. K. Q. then, or بَدَأَتْ U. Al. or بَدَأَتْ U. Ti. or بَدَأَتْ U. or بَدَأَتْ U. or بَدَأَتْ U. Also with بَدَأَتْ. So in Ti. we have بَدَأَتْ U. before that = بَدَأَتْ U.

بَدَأَتْ U. not at all, never (with a negative), as بَدَأَتْ U. U. (= بَدَأَتْ K.) I will never allow (see under بَدَأَتْ). So بَدَأَتْ U. = بَدَأَتْ U. K. Z. Q. never, بَدَأَتْ (Turk.) and بَدَأَتْ (Kurd.) being also adjectives = no or any.

بَدَأَتْ U. yet, Arab. Turk. or بَدَأَتْ Sal. (see بَدَأَتْ) or بَدَأَتْ K. Al. (also now: O.S. بَدَأَتْ or بَدَأَتْ) or بَدَأَتْ Al. Arab.

بَدَأَتْ or بَدَأَتْ certainly, of course, Arab. Also بَدَأَتْ or بَدَأَتْ:

بَدَأَتْ in Al. also, Pers. In U. K. as conjunction, repeated, both... and.

بَدَأَتْ just, certainly, Pers.; with negative never, esp. in K., as بَدَأَتْ I will certainly go, بَدَأَتْ he shall never come. بَدَأَتْ just thus, بَدَأَتْ just that = the same, § 25 (8). Nöldeke gives بَدَأَتْ Pers. Turk. never.

بَدَأَتْ U. or بَدَأَتْ K. Z. or بَدَأَتْ Z. also, Kurd. This follows the word qualified. Often used with بَدَأَتْ or بَدَأَتْ, thus بَدَأَتْ I also.

بَدَأَتْ more, or بَدَأَتْ (بَدَأَتْ) or بَدَأَتْ Ti. (from N.S. بَدَأَتْ to increase, an Arabic word), or بَدَأَتْ Al. These are also used as substantives = more.

بَدَأَتْ K. certainly, on that account.

ܘܚܕܐܢܐ Al. *together*, or ܘܚܕܐܢܐ K. or ܘܚܕܐܢܐ Al. or ܘܚܕܐܢܐ K. or ܘܚܕܐܢܐ K. or ܘܚܕܐܢܐ Sal. U.; or from the Persian we have ܘܚܕܐܢܐ U. (or ܘܚܕܐܢܐ or ܘܚܕܐܢܐ), pron. in Sal. *ukhdali* etc. See § 15.

ܘܚܕܐܢܐ *rather, somewhat, a little*. See § 28 (9) for variations. Also ܘܚܕܐܢܐ Al. K. ܘܚܕܐܢܐ K. (below), ܘܚܕܐܢܐ K. Al. ܘܚܕܐܢܐ Al. ܘܚܕܐܢܐ Ti. So ܘܚܕܐܢܐ *almost, lit. a little remains* (e.g. ܘܚܕܐܢܐ ܘܚܕܐܢܐ *almost black*); in K. ܘܚܕܐܢܐ ܘܚܕܐܢܐ. Also expressed thus: ܘܚܕܐܢܐ ܘܚܕܐܢܐ *I nearly did not come*. So ܘܚܕܐܢܐ ܘܚܕܐܢܐ *he is fur from thinking*.

ܘܚܕܐܢܐ U. *in vain or gratis*, Kurd. or ܘܚܕܐܢܐ Al. K., Kurd. (Nüld. St. give ܘܚܕܐܢܐ Pers.) or ܘܚܕܐܢܐ U. (*gratis*); see ܘܚܕܐܢܐ.

ܘܚܕܐܢܐ U. *in short*, or ܘܚܕܐܢܐ Sal., Arab. (both proparoxytone).

ܘܚܕܐܢܐ or ܘܚܕܐܢܐ *upside down K. inside out U. or ܘܚܕܐܢܐ U. Ti.* (both senses) or ܘܚܕܐܢܐ ܘܚܕܐܢܐ (= ܘܚܕܐܢܐ ܘܚܕܐܢܐ *edge, edge lowermost*). The form ܘܚܕܐܢܐ *lower*, is seen in ܘܚܕܐܢܐ ܘܚܕܐܢܐ (below) and in ܘܚܕܐܢܐ ܘܚܕܐܢܐ lit. *lower church*, the name of a church in Ti. in the Zab valley; it is another form of ܘܚܕܐܢܐ K., O.S.; cf. the verb ܘܚܕܐܢܐ *to be abased*, Al. and also ܘܚܕܐܢܐ above.

ܘܚܕܐܢܐ ܘܚܕܐܢܐ K. (U. 'ܘܚܕܐܢܐ') *from day to day*.

ܘܚܕܐܢܐ ܘܚܕܐܢܐ U. *the day before yesterday or the day after to-morrow*, or ܘܚܕܐܢܐ ܘܚܕܐܢܐ Ti. or ܘܚܕܐܢܐ ܘܚܕܐܢܐ Tkh. § 61. So ܘܚܕܐܢܐ ܘܚܕܐܢܐ *the week before last (after next)*.

ܘܚܕܐܢܐ K. *entirely, quite, very*, or ܘܚܕܐܢܐ K., Kurd.; or ܘܚܕܐܢܐ U. Turk. (so ܘܚܕܐܢܐ *extremely*) or ܘܚܕܐܢܐ U. (very emphatic) or ܘܚܕܐܢܐ Al. Arab. or ܘܚܕܐܢܐ U. (also an adj. = *clean*); or ܘܚܕܐܢܐ (also an adj.

=entire). For emphasis **كُلُّ** is often put by itself at the end of a sentence. See **كُلُّ** p. 167.

كَيْفَ that is, Arab.

كَيْفَ K. certainly, or **كَيْفَ** U., Arab.

كَيِّ U. MB. Sp. Sal. or **كَيِّ** Q. Tkh. Sal. or **كَيِّ** Al. Z. Sal. sign of the habitual present, § 31. Origin, Chald. **كَيِّ** = **כֵּי**, § 119?

كَبِيرٌ a little, somewhat, Tkh. or **كَبِيرٌ** Ti. (contrast **كَبِيرٌ** above), or **كَبِيرٌ** U., Kurd. See **كَبِيرٌ**.

كَلِّ daily, so O.S.; also **كَلِّ** Ti. and **كَلِّ** : **كَلِّ** **كَلِّ** Al.

كَلِّ how much, how, so O.S.; or **كَلِّ** Al. or **كَلِّ** Al. or **كَلِّ** Al. Thus: **كَلِّ** **كَلِّ** **كَلِّ** how good = O.S. **كَلِّ** **كَلِّ** **كَلِّ** how great he is! **كَلِّ** **كَلِّ** **كَلِّ** how great a man he is!

كَلِّ not, as O.S., or **كَلِّ** (not Al.) prefixed to certain parts of the verb only, § 33 [thus **كَلِّ** **كَلِّ** **كَلِّ** it is neither good nor bad]. **كَلِّ** ... **كَلِّ** = neither...nor; a third **كَلِّ** then is often used with the verb, pleonastically. **كَلِّ** has the second Zlama sound and perhaps should be **كَلِّ** = **كَلِّ**? Cf. O.S. **كَلِّ** (West Syrian **كَلِّ**) = **كَلِّ**? Nöld. conjectures **كَلِّ** = **كَلِّ**. Or perhaps this is the origin of it: **كَلِّ** + the substantive verb (**كَلِّ** etc.) takes the pronunciation *lé-win*; and then by false analogy **كَلِّ** or **كَلِّ** is placed before the present tense. **كَلِّ** is thus used with **كَلِّ** in Ti. **كَلِّ** **كَلِّ**? **كَلِّ** **كَلِّ** What do you want? Nothing.

كَلِّ **كَلِّ** on this side, this way, or **كَلِّ** **كَلِّ** Ti. (fem. form of

ܐܘܪܝܢܐ - O.S. ܐܘܪܝܢܐ *side*), rarely without ܐ; also with ܡܢܢ. See ܐܘܪܝܢܐ p. 160.

ܐܘܪܝܢܐ *here*, U. (see ܐܘܪܝܢܐ) *hither*, U. K. (the ܐ coalesces) or ܐܘܪܝܢܐ K. or ܐܘܪܝܢܐ MB. or ܐܘܪܝܢܐ K. or ܐܘܪܝܢܐ Ti. So ܐܘܪܝܢܐ K. *towards this way* - ܐܘܪܝܢܐ U. Also ܐܘܪܝܢܐ U. K. *this way, hence*, and similarly the rest (ܐܘܪܝܢܐ Sal.).

ܐܘܪܝܢܐ U. Ti. *outside* (ܐ) Kurd. or ܐܘܪܝܢܐ K. or ܐܘܪܝܢܐ (or ܐܘܪܝܢܐ?) Al. or ܐܘܪܝܢܐ Al. (so ܐܘܪܝܢܐ U. K. Al. *outer*) or ܐܘܪܝܢܐ Al.

ܐܘܪܝܢܐ *backwards, behind* (ܐ K.), or with the other affixes, also ܐܘܪܝܢܐ K. or ܐܘܪܝܢܐ or ܐܘܪܝܢܐ (common). Sometimes without ܐ; often with ܡܢ. Also with ܐ = *towards the rear*.

ܐܘܪܝܢܐ U. *on that side, that way, over there*, rarely without ܐ; also with ܡܢܢ; or ܐܘܪܝܢܐ Ti. It also means *abroad* (= ܐܘܪܝܢܐ much used in this sense).

ܐܘܪܝܢܐ K. MB. (or with Dalath, § 69. 2 b) *in that direction*. So ܐܘܪܝܢܐ *from that direction*.

ܐܘܪܝܢܐ K. MB. or ܐܘܪܝܢܐ ܐܘܪܝܢܐ *for a little time*, § 28 (9), or ܐܘܪܝܢܐ (rare with Lamadh).

ܐܘܪܝܢܐ *forwards*, or ܐܘܪܝܢܐ or ܐܘܪܝܢܐ or with the other affixes.

ܐܘܪܝܢܐ U. *henceforward* (lit. *from now to after it*); or ܐܘܪܝܢܐ ܐܘܪܝܢܐ U. (ܡܢܢ coalesces) or ܐܘܪܝܢܐ ܐܘܪܝܢܐ or ܐܘܪܝܢܐ ܐܘܪܝܢܐ U. or ܐܘܪܝܢܐ ܐܘܪܝܢܐ K. or ܐܘܪܝܢܐ ܐܘܪܝܢܐ MB. or simply ܐܘܪܝܢܐ (see above ܐܘܪܝܢܐ). So also ܐܘܪܝܢܐ ܐܘܪܝܢܐ *after that, thereafter*.

مَعْلِيَّ U. Ti. *indeed*, or مَعْلِيَّ Sal., Arab. Kurd.; often with ا sound as Kurd. [used both in question and answer, thus: ... ؟ مَعْلِيَّ مَعْلِيَّ Q. *Indeed!* Ans. *Yes, really!*]; or مَعْلِيَّ K. or مَعْلِيَّ U. or مَعْلِيَّ Sal. [these are the imperatives of the verb مَعْلِيَّ , مَعْلِيَّ , مَعْلِيَّ to believe, § 83 D.] or مَعْلِيَّ (also adj. = *certain*).

مَعْلِيَّ U. (*mōrisha*, proparoxytone) *in the morning*, lit. *from that head*, or مَعْلِيَّ or مَعْلِيَّ Ti.; or مَعْلِيَّ K. or مَعْلِيَّ U. (lit. *the anticipation*, from مَعْلِيَّ), مَعْلِيَّ Al., O.S., or مَعْلِيَّ Z. or مَعْلِيَّ Z. or مَعْلِيَّ Z. These also (exc. the Ti. and Al. forms) mean *to-morrow* (but not *yesterday*), cf. Scottish *the morn, the morn's morn*, German *morgen*. See مَعْلِيَّ below.

مَعْلِيَّ Ti. *in early morning*, lit. *from the night*. So مَعْلِيَّ Ti. *very early* (from the little nights) or مَعْلِيَّ Ti. MB. Tergawar or مَعْلِيَّ K. lit. *from the watch* (مَعْلِيَّ K. *to change*, Arab.). [Also مَعْلِيَّ Ti. مَعْلِيَّ U. or مَعْلِيَّ U.]

مَعْلِيَّ secretly.

مَعْلِيَّ K. *yet* (not temporal), *again*, usually مَعْلِيَّ (ا silent in U.) or مَعْلِيَّ Al. or مَعْلِيَّ Ti.; lit. *from the head*;—also مَعْلِيَّ U. (مَعْلِيَّ K. Al. or مَعْلِيَّ Tkh. Al. Z.) or مَعْلِيَّ U. (مَعْلِيَّ K.) [also ... مَعْلِيَّ];—also مَعْلِيَّ U. Ti. or مَعْلِيَّ Sal. or مَعْلِيَّ or مَعْلِيَّ Ti. *Once again* is مَعْلِيَّ U. (K. similar).

مَعْلِيَّ U. *for example*, or مَعْلِيَّ K.

مَعْلِيَّ U. *suddenly*, or مَعْلِيَّ Al. or مَعْلِيَّ K. [Qy.

ܘܢܝܘܘܫܘܬܐ O.S. *near, nearly*, e.g. ܘܢܝܘܘܫܘܬܐ ܟܠܘܫܘܬܐ *nearly three years*.

ܠܘܟܘܢ K. *at all*, or ܠܘܟܘܢ Tkh. or ܠܘܟܘܢ K. or ܠܘܟܘܢ Ti. ܠܘܟܘܢ Al., Kurd. Usually with a negative, = *never, not at all*. Often repeated, esp. in Ti: ܠܘܟܘܢ ܠܘܟܘܢ *certainly not, nothing at all*, or ܠܘܟܘܢ ܠܘܟܘܢ.

ܘܢܘܘܫܘܬܐ *very* [see § 25 (7) for the adjective], or ܘܢܘܘܫܘܬܐ U. or ܘܢܘܘܫܘܬܐ Q. Gaw. (first Zlama); or ܘܢܘܘܫܘܬܐ Al., Arab.

ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ *often*, see above. ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ *oftener*.

ܠܘܟܘܢ *easily, comfortably*, also an adj. = *comfortable*, and subst. = *ease*, Pers.

ܘܢܘܘܫܘܬܐ *afar*, also with ܘܢܘܘܫܘܬܐ; Al. and O.S. ܘܢܘܘܫܘܬܐ.

ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ *head downwards*, U. or ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ K. rarely ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ K. (see above ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ under ܘܢܘܘܫܘܬܐ); or ܘܢܘܘܫܘܬܐ ܘܢܘܘܫܘܬܐ Al. from ܘܢܘܘܫܘܬܐ O.S. Al. *to descend*, which is also ܘܢܘܘܫܘܬܐ N.S.

ܘܢܘܘܫܘܬܐ *endways*.

ܘܢܘܘܫܘܬܐ *in a shuffling or gliding manner*, § 83 A (2).

ܘܢܘܘܫܘܬܐ Ti. or ܘܢܘܘܫܘܬܐ U. K. *there* (O.S. ܘܢܘܘܫܘܬܐ = ܘܢܘܘܫܘܬܐ). Also ܘܢܘܘܫܘܬܐ U. ܘܢܘܘܫܘܬܐ U. K. ܘܢܘܘܫܘܬܐ K. ܘܢܘܘܫܘܬܐ Tkh. MB. ܘܢܘܘܫܘܬܐ Al. ܘܢܘܘܫܘܬܐ Sp. Sal. Also with ܘܢܘܘܫܘܬܐ = *thither*, with ܘܢܘܘܫܘܬܐ = *thence* or *that way*.

Notes. (1) The old adverbs in ܘܢܘܘܫܘܬܐ are not now used colloquially, except only ܘܢܘܘܫܘܬܐ K. Al. *in Syriac* (the language), ܘܢܘܘܫܘܬܐ Al. *in Arabic*, ܘܢܘܘܫܘܬܐ K. Al. *in Kurdish*, ܘܢܘܘܫܘܬܐ U. *in Turkish*, ܘܢܘܘܫܘܬܐ U. *in Persian*; which appear to stand for ܘܢܘܘܫܘܬܐ etc. These are used also as substantives. [When the old adverbs are used, as in theological discussions, they are oxytone.]

O.S.: e.g. **كَب كَب كَب** *very evilly*; and so in Turk. etc. From **وَوَو** equal, straight, we have **وَوَو وَوَوَو** on *exactly equal terms*, used, e.g. of a bill cashed without commission. Cf. § 69 (1).

(8) English adverbs may very frequently be rendered in N.S. by a substantive with **ب**, as **بِأَلْحَقِ** *truly*, (so O.S. **بِأَلْحَقِ**); **بِأَلْحَقِ** *hardly, with difficulty*; rarely without **ب**. So the comparative **بِأَلْحَقِ أَكْثَرَ** (**أَكْثَرَ**) *more hurriedly*, lit. *more in haste*.

(9) **لَا** is sometimes redundant: thus **لَا يُدْعَى لِي أَنْ يَذْهَبَ** *I prevented him from going*; **لَا تَهْتِكُوا كِتَابَ اللَّهِ** : **لَا تَهْتِكُوا كِتَابَ اللَّهِ** *do not persecute the Christians until they have been accused*.—**فِي**, **عِنْدَ** when accompanied by verbs take **لَا**. Thus **لَا رَأَى بَشَرًا** (**عِنْدَ**) *I saw no man*. But they may stand without **لَا** if there is no verb: as **مَنْ لَمْ يَفْعَلْ** *What did you do? Nothing*.

PREPOSITIONS.

بِجِبِّهِمْ

§ 68. Simple prepositions.

بِ O.S. or **بِجِبِّ** (*akh, makh, rarely ā; akh, mékh Al.*) or **بِجِبِّ** Al. (*makh*) or **بِ** Al. as Heb.; = *according to, like, as* **بِجِبِّ** like me, **بِجِبِّ بِنَا** *according to our law*; or about: **بِجِبِّ سَاعَةٍ** *about one o'clock*.

عِنْدَ O.S. or **عِنْدَ** Sal. (see **عِنْدَ**); = *at*: **عِنْدَ سَاعَةِ خَمْسٍ** *come at five o'clock*: **عِنْدَ ثَمَنِ ثَمَنَيْنِ** *he sold it at two grans*; it denotes a measure, or time when: **عِنْدَ ثَمَنٍ** *one of this measure*,

ܡܬܝܘܢܐ ܕܥܝܪܐ *this year* [we may omit the preposition; as ܡܬܝܘܢܐ ܕܥܝܪܐ *come on Monday*]; = in: ܡܝܢ ܗܘܪܝܢܐ ܕܥܝܪܐ *in truth*, ܡܝܢ ܥܝܪܐ *in sorrow* (see ܡܝܢ); or with: ܡܝܢ ܕܥܝܪܐ *with difficulty*, ܡܝܢ ܕܥܝܪܐ *with many tears* (see ܡܝܢ); or of: ܡܝܢ ܕܥܝܪܐ *the second of January* (or ܡܝܢ ܕܥܝܪܐ *ܡܝܢ ܕܥܝܪܐ*); in K. it is also the sign of the object in a particular case, § 50.

ܕܦ *without*, Kurd. Pers.

ܡܝܢ, ܡܝܢ see ܡܝܢ.

ܗܘܪܝܢܐ U. or ܕܥܝܪܐ Sal. Az. *for, concerning, about, for the sake of, on account of, because of*: ܗܘܪܝܢܐ ܕܥܝܪܐ *Our Lord died for us*, ܗܘܪܝܢܐ ܕܥܝܪܐ *on account of the persecution*, ܗܘܪܝܢܐ ܕܥܝܪܐ *what about?* This preposition probably is ܕܥܝܪܐ, lit. *in the matter of*. Stod. gives two rare forms ܗܘܪܝܢܐ ܕܥܝܪܐ U. *with regard to what I said*, i.e. ܗܘܪܝܢܐ ܕܥܝܪܐ = ܗܘܪܝܢܐ K. Cf. § 72, ܕܥܝܪܐ, which is also used as a preposition in the phrase ܕܥܝܪܐ ܕܥܝܪܐ or ܕܥܝܪܐ ܕܥܝܪܐ *I believe, in my opinion* (pron. *bad-libi* or *bid-libi*); also ܕܥܝܪܐ ܕܥܝܪܐ (*bad-dî* or *bid-dî*). Rarely also with a substantive ܕܥܝܪܐ ܕܥܝܪܐ *bad-nasha, in man's opinion*, [cf. ܕܥܝܪܐ ܕܥܝܪܐ *the cause of a man's falling*.]

ܕܥܝܪܐ (ܕ - ܗ) not common in K. - O.S. ܕܥܝܪܐ - ܕܥܝܪܐ. Also ܕܥܝܪܐ (see ܕ) and ܕܥܝܪܐ. It means *by* (of the agent): ܗܘܪܝܢܐ ܕܥܝܪܐ *everything was created by God*. But the full form is often used, especially when attention is called to the hand: ܗܘܪܝܢܐ ܕܥܝܪܐ *the letter arrived by the hand of Thomas*, ܗܘܪܝܢܐ ܕܥܝܪܐ *everything is in the hand (power) of God*, ܗܘܪܝܢܐ ܕܥܝܪܐ *created by the Son*.

بچا (O.S. **بچا**) *between, among*; **بچا** *between them, or among them*; or *including, or notwithstanding, in spite of*: **بچا گنچا پھرا پھرا** *including myself we are ten men*. So **بچا** *in general, or all included, or in spite of all*. When in English we have *between...and*, we may repeat **بچا** or insert **بچا** or simply say **بچا**: as **بچا بچا** *between us and you*, or **بچا بچا** *between Joshua and Simon*; **بچا بچا** *between me and myself, i.e. alone*. So O.S. **بچا بچا** *between Romans and Persians*, **بچا بچا** *between you and your mother and your brother*, cf. Nöld. O.S.G. § 251. Also O.S. with **بچا** for **بچا** *id.* But the O.S. **بچا بچا** *both body and soul* will not stand in N.S.

بچا (Arab.) or **بچا** or **بچا** all Al. for **بچا** (O.S. **بچا** or **بچا**).

Hence **بچا بچا** *between him and himself, i.e. alone, as above*.

بچا (not common) or **بچا** (common) as O.S., or **بچا** Sal.;

= *without*, cf. O.S. **بچا** *id.*

بچا K. Sh. MB. as O.S. or **بچا** U. Q. Sal. Gaw.; or **بچا** or

بچا; = *after*: **بچا بچا** *after two days*; or *behind*: **بچا** *behind that mountain*; or *in (after)*, **بچا** *in three hours*.

بچا O.S., U. Sp. or **بچا** K. Sal. Sp. (sometimes) or **بچا** K. J.

or **بچا** Al.; = *in, in the midst of* (of place only, U. K.: **بچا** usually renders *in*, otherwise, though that is also used of place): **بچا** *in Urmi*. In Al. **بچا** is *by means of* (= **بچا** U.), and **بچا** is *in, or amongst*, or is the sign of the indirect object (= **بچا**, U. K.), as: **بچا** Al. *why didst thou do thus to us?*

St Luke ii. 48 (= ܐܘܟܘܢ U. K.).—In U. K. J. ܐܘܟܘܢ, ܐܘܟܘܢ are occasionally used of motion = *into*, though ܐܘܟܘܢ is also thus used: ܐܘܟܘܢ ܐܘܟܘܢ ܐܘܟܘܢ *he entered into the city*.—ܐܘܟܘܢ or ܐܘܟܘܢ or ܐܘܟܘܢ or ܐܘܟܘܢ *through*, ܐܘܟܘܢ ܐܘܟܘܢ *up to the inside of*, ܐܘܟܘܢ ܐܘܟܘܢ *for the inside of* (ܐܘܟܘܢ K.), ܐܘܟܘܢ *towards the inside of*, etc.

ܐ as O.S. or ܐܘܟܘܢ Sal. = *of* (also a relative pronoun and conjunction); sometimes also ܐܘܟܘܢ in Z. before nouns, see § 70 (5). This preposition is frequently omitted; as ܐܘܟܘܢ ܐܘܟܘܢ *a manner of speech*; ܐܘܟܘܢ ܐܘܟܘܢ *a load of barley*; ܐܘܟܘܢ ܐܘܟܘܢ *the festival of the Cross* (Sept. 13, old style): ܐܘܟܘܢ ܐܘܟܘܢ U. *one of his eyes*. Perhaps also in some compound words in § 16, ii. g, as ܐܘܟܘܢ ܐܘܟܘܢ (or ܐܘܟܘܢ?) *rainbow*. But ܐ is inserted in dates, as ܐܘܟܘܢ ܐܘܟܘܢ *in the year 100* (O.S. ܐܘܟܘܢ).

ܐܘܟܘܢ U. K. Q. or ܐܘܟܘܢ Al. Q. Z. or ܐܘܟܘܢ Al. Sal. [perhaps this is the emphatic ܐܘܟܘܢ, § 73, with ܐ], also ܐܘܟܘܢ U. K., cf. ܐܘܟܘܢ, ܐܘܟܘܢ below; = *up to, until*; ܐܘܟܘܢ ܐܘܟܘܢ *so far (up to there)*, ܐܘܟܘܢ ܐܘܟܘܢ *how long? (until when?)*; used of duration of time, ܐܘܟܘܢ ܐܘܟܘܢ *for three years*, which may also be expressed without any preposition. Cf. ܐܘܟܘܢ § 69 (3).

ܐܘܟܘܢ K. Q. or ܐܘܟܘܢ J. or ܐܘܟܘܢ Al. or ܐܘܟܘܢ Al. J. Z. or ܐܘܟܘܢ in Bo. Ti. with affixes, § 70 (10) = O.S. ܐܘܟܘܢ or ܐܘܟܘܢ of the West Syrians; = *for*. It has the meanings of ܐܘܟܘܢ (below), except the sign of the object.

ܐܘܟܘܢ, see ܐܘܟܘܢ, rarely used by itself, except in Ash. Z.

د O.S. to, for: **كِب لَف** *I came to Van.* [It is sometimes omitted in this sense: as **كِب لَف** *U. I will go to market.* So Z.] **كِب لَف** *give it to Simon,* **كِب لَف** *we all ought;* in dates, **كِب لَف** A.D. 50: **كِب لَف** *in the year 200 of the Greeks = B.C. 111;* sign of the object, direct or indirect (more frequently than in O.S.), as **كِب لَف** *whom did he strike?* cf. also § 49; = *by* in the preterite **كِب لَف** *it is finished by me = I finished,* § 32 (4), and elsewhere in Al. K.; for its use with **كِب** see above.

د towards, **كِب لَف** *towards the earth,* often with **كِب لَف** *side* (= *direction*) added after the noun, as **كِب لَف** *towards the city,* or *in the direction of the city* (not necessarily of motion). [Origin? Perhaps = **كِب لَف** (cf. **كِب لَف**) or **كِب لَف** *to this.* Nöld. § 87.]

كِب O.S., Al. only, to.

كِب U. K. to, chiefly with pronouns: **كِب لَف** *come to me,* as **كِب** is not used of motion with pronouns, § 70; = *with, at, at the house of etc.,* French *chez*: **كِب لَف** *your book is with me, I have your book,* § 29 (13), **كِب لَف** *in our country,* **كِب لَف** *he stayed at our house.* Also compared with, as **كِب لَف** *what is this compared with that?* This preposition is not used in Al.; instead we have **كِب لَف** or **كِب لَف**.—So **كِب لَف** *towards* (not common).—Also **كِب لَف** or **كِب لَف** or **كِب لَف** (common) *from the presence of, from near.*—Perhaps **كِب لَف** = **كِب لَف** *to the side of,* Nöld. § 87. It exactly corresponds to O.S. **كِب لَف**.

ܘܢܝܢܐ (ܘܢܝܢܐ) U, except, Pera.

ܘܢܝܢܐ O.S. (*mān*), also ܘܢܝܢܐ esp. in K. J. Al. Az. (even before ܐ and ܘ) as in some words in O.S.; = *from*: ܘܢܝܢܐ ܘܢܝܢܐ *from you*; or *by*, after passive verbs: ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ *we were created by God*; or *with*: ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ *God be with you, goodbye*, ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ *he came with us*; or *than*: ܘܢܝܢܐ ܘܢܝܢܐ *better than he*; or *since*: ܘܢܝܢܐ ܘܢܝܢܐ *since that time*; or *by reason of* (so Gk. *ἀπό*): ܘܢܝܢܐ ܘܢܝܢܐ *for this reason*; or *via, by way of*: ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ *did you come by way of Qudshanis?* ܘܢܝܢܐ ܘܢܝܢܐ *that way*, ܘܢܝܢܐ ܘܢܝܢܐ *this way*, ܘܢܝܢܐ ܘܢܝܢܐ *he enters by the door* (see § 71): cf. ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ *they wounded him in the thigh*; or *some of*: ܘܢܝܢܐ ܘܢܝܢܐ *eat some of this*.—ܘܢܝܢܐ may occasionally be omitted, as in ܘܢܝܢܐ ܘܢܝܢܐ *some of their faults*. It is rarely used before verbal phrases equivalent to nouns, as in O.S.: thus O.S. ܘܢܝܢܐ ܘܢܝܢܐ = N.S. ܘܢܝܢܐ ܘܢܝܢܐ.

ܘܢܝܢܐ O.S., U. K. Al. or ܘܢܝܢܐ Sal.; = *on*: ܘܢܝܢܐ ܘܢܝܢܐ *on the surface of the sea*, ܘܢܝܢܐ ܘܢܝܢܐ *hereupon*; or *about*, esp. in K.: ܘܢܝܢܐ ܘܢܝܢܐ *about the Holy Trinity*; or *against*, esp. in Al. ܘܢܝܢܐ ܘܢܝܢܐ *they came against us*. Also with 'ܘܢܝܢܐ': ܘܢܝܢܐ ܘܢܝܢܐ *across*, or *from over*, as ܘܢܝܢܐ ܘܢܝܢܐ *he threw it across the river*. Also in K. ܘܢܝܢܐ.—So ܘܢܝܢܐ ܘܢܝܢܐ or ܘܢܝܢܐ ܘܢܝܢܐ or ܘܢܝܢܐ ܘܢܝܢܐ (O.S. ܘܢܝܢܐ ܘܢܝܢܐ) *Carnival*; ܘܢܝܢܐ ܘܢܝܢܐ K. *Saturday evening* (our Friday evening).

ܘܢܝܢܐ O.S. (*īm*), in Al. and often K. ܘܢܝܢܐ (*īm*), ܐ = ܘܢܝܢܐ, § 6 (2); = *with*, i.e. *together with*, rather more emphatic than ܘܢܝܢܐ.

تو Al. (Arab. *موب side*) = *ك* q. v. So *تو* = *ك*,

تو U. Sal. = *for*: *تو بختامه* *تو* *for James*, *تو كچه* *what for?*

why?; or *to*: *تو كده* *ك* *تو* *تو* *I gave it (f.) to David*; to express

duration of time: *تو* *تو* *تو* *for two days*; or a stated time:

تو *تو* *تو* *be here by noon*, see § 28 (13), *تو* *تو* *تو* *تو*

تو *تو* *تو* *it will be ready in ten months*.—For the direct object

see § 64. Nöldeke is in error in saying it is not so used (Nöld. § 87).—

In Sal. pron. *qé*.—Origin?

تو (O.S. *تو*) or *تو* (O.S. *تو*) or *تو* *before*,

in front of: *تو* *تو* *تو* *تو* *he came before Thomas*,

تو *تو* *تو* *تو* *he called her before the law courts*; or to ex-

press *ago*: *تو* *تو* *تو* *three years ago*, (or *تو* *تو* *تو* *تو*

تو); so also *تو* *تو* *تو* *تو* *six days before the passover*,

St Joh. xii. 1 (not common); also *because of*, *from fear of*: *تو*

تو *تو* *تو* *I cannot open my eyes because of my*

head(ache): so *تو* *تو* *تو* *I did not go from fear of*

the cold. So the Greek *avri* (Clyde's *Greek Syntax*, § 83, 2) and

possibly *evavriov*, Lu. xx. 26, are used for *because of*. Also *تو*

towards the front of, *تو* *تو* *until the front of*.

تو O.S., K. sometimes U. or *تو*, = *تو*, *تو*.

تو U. or *تو* Sh. Sal. Tkh. or *تو* Sal. Ti. or *تو*

Gaw. = O.S. *تو* or *تو*; = *under*, with *تو* and *تو* or *تو* of motion to and from under.

§ 69. Compound prepositions.

(1) Most of the above prepositions may be repeated to express intensity. Thus *تو* *تو* U. or *تو* *تو* U. Sal. *along* (but in K. J.

ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *I went along the river*), or ܕ ܕܫܝܫܘܘܢ U. or ܕ ܕܫܝܫܘܘܢ Sh. [so ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ = (*going*) *up hill*], ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ U. *ever after*, ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *ever between*, ܕܫܝܫܘܘܢ U. *along*, ܕܫܝܫܘܘܢ *ever with*, ܕܫܝܫܘܘܢ *along*, ܕܫܝܫܘܘܢ *ever with*, ܕܫܝܫܘܘܢ *ever before*, ܕܫܝܫܘܘܢ U. *ever under*. So in O.S. ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *with Jesus*. But in the above N.S. instances only the feminine pronoun is used, though the noun be masculine; see below (2) *a*.

(2) *Compound prepositions with ܕ.*

a. Several simple prepositions take a pronominal affix and ܕ without change of meaning, esp. in K. Al.; this is common in O.S. e.g. ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *with the bridegroom* (Martyrs' Anthem, Tues. even.); ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *on the seats*, Rev. iv. 4; ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *before the throne*, Rev. iv. 5; cf. ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *in the likeness*, Rev. iv. 3. So also in N.S. we have ܕ ܕܫܝܫܘܘܢ K. = ܕ; ܕ ܕܫܝܫܘܘܢ = ܕ ܕܫܝܫܘܘܢ see *b* below; ܕ ܕܫܝܫܘܘܢ Ti. = ܕܫܝܫܘܘܢ; ܕ ܕܫܝܫܘܘܢ U. m. f. K. m. or ܕ ܕܫܝܫܘܘܢ K. f. or with ܕ prefixed, or ܕ ܕܫܝܫܘܘܢ Al. *in the midst of*, § 27; ܕ ܕܫܝܫܘܘܢ K. m. ܕ ܕܫܝܫܘܘܢ K. f. U. m. f. = ܕܫܝܫܘܘܢ; ܕ ܕܫܝܫܘܘܢ, sometimes pronounced *mīnit* = ܕܫܝܫܘܘܢ; ܕ ܕܫܝܫܘܘܢ, sometimes pronounced *illit* = ܕܫܝܫܘܘܢ, or ܕ ܕܫܝܫܘܘܢ Al. id. *illit* [thus ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ Al. *about what they saw*]; ܕ ܕܫܝܫܘܘܢ Z. and ܕ ܕܫܝܫܘܘܢ U. = ܕܫܝܫܘܘܢ; ܕ ܕܫܝܫܘܘܢ Tk. Sh. = ܕ ܕܫܝܫܘܘܢ, below *b*; ܕ ܕܫܝܫܘܘܢ (*qāmit*) = ܕܫܝܫܘܘܢ; ܕ ܕܫܝܫܘܘܢ m. or ܕ ܕܫܝܫܘܘܢ f. K. Al. = ܕܫܝܫܘܘܢ. Perhaps others of the above have both m. and f. forms in some districts. For emphasis we have the preposition repeated, as in (1). Thus ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *in the mountain*, ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *after the army*; ܕܫܝܫܘܘܢ ܕܫܝܫܘܘܢ *with the men* (the plural affixes are not very common in this connexion).

b. **دُورِبْتِهٖ** or **دُورِبْتِهٖ** U. *around*, also with **د** and **مِه**. Perhaps we should write **دُورِبْتِهٖ** as above, a. This seems to be a corruption of **دُورِبْتِهٖ** **دُورِبْتِهٖ** *the four sides of*, cf. Az. **دُورِبْتِهٖ** **دُورِبْتِهٖ** *around* (Appendix I.). As a substantive **دُورِبْتِهٖ** = *surroundings, neighbourhood*.

دُورِبْتِهٖ, see **دُورِبْتِهٖ**, § 68.

دُورِبْتِهٖ U. *in the middle of*, Turk.

دُورِبْتِهٖ K. Sh. or **دُورِبْتِهٖ** U. *by the side of*, or without **د**; also with **د** or **مِه**.

دُورِبْتِهٖ or **دُورِبْتِهٖ** Al. *about, concerning* (see a). Rarely with **د**.

دُورِبْتِهٖ U. *on account of*.

دُورِبْتِهٖ U. or **دُورِبْتِهٖ** *for the sake of*.

دُورِبْتِهٖ (not Al.) *opposite*, or **دُورِبْتِهٖ**. So **دُورِبْتِهٖ** *against*, also in Al. *opposite* [hybrid words, the first syllable being Persian (**دُور** in, and **بَر**) the second O.S. **دُورِبْتِهٖ** *against*, which with affixes is **دُورِبْتِهٖ** etc. ? or else = O.S. **دُورِبْتِهٖ**, **دُورِبْتِهٖ**].

دُورِبْتِهٖ U. K. *around* (or **دُورِبْتِهٖ**), or with **د**. So **دُورِبْتِهٖ** *environs*. Cf. **دُورِبْتِهٖ** *to go round*, as O.S.

دُورِبْتِهٖ U. (or **دُورِبْتِهٖ**) or **دُورِبْتِهٖ** U. or **دُورِبْتِهٖ** **دُورِبْتِهٖ** MB. or **دُورِبْتِهٖ** **دُورِبْتِهٖ** or **دُورِبْتِهٖ** **دُورِبْتِهٖ** Ti. or **دُورِبْتِهٖ** **دُورِبْتِهٖ** Tk. or **دُورِبْتِهٖ** **دُورِبْتِهٖ** or **دُورِبْتِهٖ** **دُورِبْتِهٖ** Sh. or **دُورِبْتِهٖ** **دُورِبْتِهٖ** Ti. or **دُورِبْتِهٖ** **دُورِبْتِهٖ** Al. *on this side of*.

دُورِبْتِهٖ Al. = **دُورِبْتِهٖ**, see § 68.

حذو (ح usually silent) *except, beside*. Also حذو , § 72.

حذو (ح) Al. *except, beside, or حذو*.

(4) These compound prepositions are sometimes reduplicated for emphasis, as دور دور دور *ever round*.

§ 70. *Prepositions with pronouns.*

(1) Of the proper prepositions, the following take the pronominal affixes simply: حذو Al.: حذو Al. (حذو takes no affixes?): حذو U. Q. Sal. Gaw.: حذو and حذو (but then و becomes consonantal: thus حذو is *gd-wan*; the forms حذو , حذو take affixes like حذو , e.g. حذو): حذو (see below): حذو , حذو : حذو (حذو): حذو : حذو U. And so all prepositions which end with the above. Thus we have حذو : حذو : حذو U. etc. In Z. we have for *before him* also حذو and حذو .

(2) حذو K. MB. Sh. Al. drops Pthakha: as حذو *after us*. So in O.S., but O.S. حذو = N.S. حذو , K. etc. *after me*.

(3) حذو in U. K. does not take the affixes in the sense *to* (of motion); we say حذو *to Urmi*, but حذو *to me*. It takes affixes simply in the forms of § 49, in the formation of the preterite, and after حذو ; otherwise with affixes it takes the form حذو (حذو : حذو etc.). Thus حذو *he would leave us*, but حذو U. *he left us*, حذو *I see you*. But in Al. Z. the forms حذو , حذو etc. may be used in all cases, and sometimes in K.; so also in U. in the phrases: حذو *he pitied them*, lit. *their pity came to him*, حذو *what has happened to him?*— حذو does not take the forms حذو , حذو , حذو , حذو , حذو . We thus have حذو ,

ܫܘܠܢ universally for 3 sing.; and ܫܘܠܝܢ K. J. Al. Sp. ܫܘܠܘܬܝܢ U. ܫܘܠܝܢ MB. Z. for 3 pl. The form ܫܘܠܝܢ is only used in Ti. In Ti. for the 2 pl. we have ܫܘܠܝܢܝܗ only. The parallel form ܫܘܠܝܢܝܗ makes either ܫܘܠܝܢܝܗ or ܫܘܠܝܢܝܗ, more often the former; the 3 pl. is ܫܘܠܝܢܝܗ or ܫܘܠܝܢܝܗ Al. K. In Ti. we have both ܫܘܠܝܢܝܗ and ܫܘܠܝܢܝܗ for 2 pl., ܫܘܠܝܢܝܗ for 1 pl.

(4) ܫܘܠܝܢ takes ܠ after it when affixes are added: as ܫܘܠܝܢܝܗܠܝܘܬܝܢ to me. In J. ܫܘܠܝܢܝܗܠܝܘܬܝܢܗܘܠܝܘܬܝܢ = U. ܫܘܠܝܢܝܗܠܝܘܬܝܢ to him. In Ash. Z. ܫܘܠܝܢܝܗܠܝܘܬܝܢ etc. without the first ܠ. The 3 pl. is ܫܘܠܝܢܝܗܠܝܘܬܝܢ, even in U.

(5) ܫܘܠܝܢ takes ܘ, e.g. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ of us = O.S. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ. The 3 pl. is ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ U. or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ K. J. In Ti. (not Ash.) Z. and Sh. we have ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ etc. i.e. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ Nöld. (2 pl. Ti. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ; in all these the second ܫܘܠܝܢ is soft); in Ash. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ. In Anhar (village in U.) and Sh. we have ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ of you (pl).—In Z. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ of us.

(6) ܫܘܠܝܢ also takes ܘ, as ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ in me, U.; also in K. and in Al. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ, ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ etc.; in Ti. Sh. MB. Ash. Z. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ, ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ (?) or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ Ti. or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ MB., ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ MB. Sh. or ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ Ti. etc., and sometimes so in other parts of K.: where the forms ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ etc. are used to denote the object, ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ is used in the sense in; but see § 48.

(7) The following take ܫܘܠܝܢ with its ܘ before affixes: ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ: ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ [ܘ and ܫܘܠܝܢ kept quite distinct; that is ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ = ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ, cf. (11) below]: ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ: ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ (so ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ Sal.): ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ: ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ, (but in Ti. and Al. ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ takes affixes thus: ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ like him, etc. as in O.S.); we thus have ܫܘܠܝܢܝܗܘܠܝܘܬܝܢ without us, and so on.

(8) **ל** K. with affixes regains **ל** : as **לְהוֹלֵל**. In Gaw. from **לְהוֹלֵל** we have **לְהוֹלֵלִי**, **לְהוֹלֵלֶיךָ** etc. In Sal. from **לְהוֹלֵל** or **לְהוֹלֵלָה** we have **לְהוֹלֵלֵנוּ** (or **לְהוֹלֵלָה**) etc.

(9) **ל** takes affixes in various ways. For him is **לְהוֹלֵלֵךְ** U. or **לְהוֹלֵלֵךְ** U. or **לְהוֹלֵלֵךְ** MB. Sh. Q. or **לְהוֹלֵלֵךְ** U. or **לְהוֹלֵלֵךְ** U. or **לְהוֹלֵלֵךְ** Sh. (rare). In **לְהוֹלֵלֵךְ** for me, **ל** is often silent: **לְהוֹלֵלֵךְ** Sal. for us. The **ל**, which is hard, being in the U. forms, is perhaps for **ל**, so that **לְהוֹלֵלֵךְ** = **לְהוֹלֵלֵךְ**. The MB. form seems to be **לְהוֹלֵלֵךְ** + **ל**.

(10) **ל**, **ל**, **ל**, **ל** take **ל**. Thus **לְהוֹלֵלֵךְ** K. Q. **לְהוֹלֵלֵךְ** Al. **לְהוֹלֵלֵךְ** Z. For 2 pl. we also find **לְהוֹלֵלֵךְ** Al. or **לְהוֹלֵלֵךְ** : also **לְהוֹלֵלֵךְ** Ti. (or **לְהוֹלֵלֵךְ**). Another Al. and J. form is with **ל**, **לְהוֹלֵלֵךְ** J. **לְהוֹלֵלֵךְ** Al. etc. which perhaps = O.S. **לְהוֹלֵלֵךְ** (Nöld. § 87). In Bohtan we have **לְהוֹלֵלֵךְ** etc., which is either = **לְהוֹלֵלֵךְ**, or is from **ל**, by reduplication. In Ti. (not Ash.) we have the same in the forms of § 50, note 3, and **לְהוֹלֵלֵךְ** = *I myself (I for my part)*. In J. **לְהוֹלֵלֵךְ** for me, often has the second Tau silent.

(11) *Emphasis.* All prepositions except **לְהוֹלֵלֵךְ**, **ל**, **ל**, take **ל** with its **ל** if the pronoun is emphatic. Even **ל** very commonly takes a second **ל**, as **לְהוֹלֵלֵךְ** of me. When an emphatic pronoun follows **ל**, the forms **לְהוֹלֵלֵךְ** etc. are used, especially in U. In Al. Z. the use of Dalath is common even where there is no emphasis.

(12) All prepositions take **ל** before the demonstrative pronouns **לְהוֹלֵלֵךְ** : **לְהוֹלֵלֵךְ** : **לְהוֹלֵלֵךְ** : **לְהוֹלֵלֵךְ** etc., and **לְהוֹלֵלֵךְ**; e.g. **לְהוֹלֵלֵךְ** **לְהוֹלֵלֵךְ** about this. But **ל**, **ל**, and in Al. **לְהוֹלֵלֵךְ** usually (though not always) precede them without **ל**, thus **לְהוֹלֵלֵךְ** **לְהוֹלֵלֵךְ** Al. = **לְהוֹלֵלֵךְ** **לְהוֹלֵלֵךְ** K. (**לְהוֹלֵלֵךְ** U.)

for that man. But in Al. **ܕܒܗܘܐ** to this (= **ܕܘܚܝܐ** or **ܕܘܚܝܐܐ**) would be preferred to **ܕܒܗܘܐ**. Also, especially in K. Al. **ܘܗܘ** does not take **ܕ**, though the full form **ܘܗܘܐ** requires it. Thus **ܘܗܘܐ ܕܗܘܐ** from that time; in U. they would say by preference **ܘܗܘܐ ܕܗܘܐ**. In O.S. this **ܕ** was not inserted: **ܘܗܘܐ ܕܗܘܐ** O.S. = **ܘܗܘܐ ܕܗܘܐ** N.S. In N.S. the **ܕ** coalesces with the demonstrative pronoun, and so do **ܘܗܘܐ**, **ܘܗܘܐ** usually. Thus **ܘܗܘܐ ܕܘܗܘܐ** or **ܕܘܗܘܐ** *báha*, rarely *b'áha*, **ܕܘܗܘܐ** *léni*, rarely *l'éni*.

(13) The personal pronouns of the third person are often used after prepositions (with **ܕ** as above) instead of the affix forms. Thus **ܘܗܘܐ ܕܗܘܐ** = **ܘܗܘܐ ܕܗܘܐ** or **ܘܗܘܐ ܕܗܘܐ** from him, cf. § 10.

§ 71. Prepositions idiomatically used after verbs, etc.

ܘܗܘܐ is used as follows :

- ܘܗܘܐ** K. Al. to be able, § 29 (18).
- ܘܗܘܐ** (hard Kap) to laugh at.
- ܘܗܘܐ** to touch.
- ܘܗܘܐ ܕܗܘܐ** (**ܘܗܘܐ**) to trust.
- ܘܗܘܐ** to look at (this verb is rare in U.).
- ܘܗܘܐ** to rejoice at.
- ܘܗܘܐ** to sin against.
- ܘܗܘܐ ܕܗܘܐ** to bear witness to.
- ܘܗܘܐ** to deny (a person), be offended at, or with **ܘܗܘܐ**.
- ܘܗܘܐ ܕܗܘܐ** self-denial.

- ܘܗܘܐ** to envy.
- ܘܗܘܐ** U. = **ܘܗܘܐ** above.
- ܘܗܘܐ** to lie against, to disappoint.
- ܘܗܘܐ** faithful to.
- ܘܗܘܐ** (**ܘܗܘܐ**) to believe.
- ܘܗܘܐ** to acknowledge (a person or sin). So *ὁμολογέω ἐν*, Lu. xii. 8.
- ܘܗܘܐ...ܘܗܘܐ** to exchange (something) for...
- ܘܗܘܐ ܕܗܘܐ** to preach the faith.

ت فَصِيحًا to mock.

ت مَعْنَى to wonder at.

ت مَعْفُودًا to beseech.

... ت مَعْفِيَةً بِأَمْرٍ to translate into....

ت نِيْلًا to rebuke.

ت نِيْءًا to be ashamed of.

ت تَوَكَّلًا to trust.

ت بِأَمْرٍ لِّأَمْرٍ to sin against.

ت تَدْعَى to call on, invoke.

ت مَعْتَدًا content with (of things),
مَعْرُوفًا is more usual.

ت مَعْرُوفًا (or مَعْرُوفًا) to banter.

ت لِقَاءً (Al.) to meet, visit.

فَرَّقَ... مِنْ... — فَارَّقَ to separate... from... (also with مَعْرُوفًا).

تَلْفِظًا or تَلْفِظًا:—

تَلْفِظًا تَلْفِظًا to follow.

تَلْفِظًا تَلْفِظًا to look for, § 47.

تَلْفِظًا تَلْفِظًا to send for.

تَلْفِظًا تَلْفِظًا to pursue.

تَلْفِظًا:— تَلْفِظًا to enter (direct object not admissible), also with ل.

تَلْفِظًا:—

تَلْفِظًا تَلْفِظًا to give leave of absence to.

تَلْفِظًا (or تَلْفِظًا) at a standstill for (also with تَلْفِظًا).

تَلْفِظًا تَلْفِظًا to take revenge for (with مَعْرُوفًا of the person).

تَلْفِظًا:—

تَلْفِظًا لَبَّ لَبًّا I was tired of saying.

تَلْفِظًا تَلْفِظًا to divide into two parts.

تَلْفِظًا to need (must have ل).

تَلْفِظًا (U. only) to ride on.

ܐܘܢ :—

ܐܘܢܢܐ (ܢܘܢܐ) *to ask (a thing) of...*

ܐܘܢܢܐ (ܢܘܢܐ K.) *cautious of.*

ܐܘܢܢܐ *to fear (as O.S. ܐܘܢܢܐ and so also φοβέομαι ἀπό, Lu. xii 4).*

ܐܘܢܢܐ = ܐܘܢܢܐ.

ܐܘܢܢܐ *to thank.*

ܐܘܢܢܐ *to be angry with.*

ܐܘܢܢܐ *to ask (a question) of.*

ܐܘܢܢܐ *to long for.*

ܐܘܢܢܐ...ܐܘܢܢܐ *to fill...with (also without ܐܘܢܢܐ).*

ܐܘܢܢܐ *to thank (rare), to prosper tr. (in the latter sense usually without ܐܘܢܢܐ).*

ܐܘܢܢܐ :—

ܐܘܢܢܐ *to cast up against.*

ܐܘܢܢܐ ܐܘܢܢܐ *to aim a gun at.*

ܐܘܢܢܐ *rebellious against.*

ܐܘܢܢܐ U. *to oppress.*

ܐܘܢܢܐ *to look at (also direct object).*

ܐܘܢܢܐ *thanks to.*

ܐܘܢܢܐ (or ܐܘܢܢܐ K.) *to command.*

ܐܘܢܢܐ *displeased with.*

ܐܘܢܢܐ *to kiss (K. always, and U. sometimes, without ܐܘܢܢܐ).*

ܐܘܢܢܐ *to trust in.*

ܐܘܢܢܐ *to pass by, cross, transgress, or to enter by (a certain way).*

ܐܘܢܢܐ *to finish tr., have done with.*

ܐܘܢܢܐ *satisfied with, content with, assenting to. See above.*

ܐܘܢܢܐ } *to cover before, run away from, be defeated by.*
ܐܘܢܢܐ }

ܐܘܢܢܐ *to stand to, to stand out for.*

ܐܘܢܢܐ *to look upon, look at.*

ܐܘܢܢܐ *to strike (also direct object).*

ܐܘܢܢܐ *to cause loss to.*

ܐܘܢܢܐ *to murmur against.*

ܒܕܢܐ ܕܢܐܪܐ ܕܢܐܪܐ to pay attention to, set one's face towards.

ܒܕܢܐ ܕܢܐܪܐ to add to.

ܒܕܢܐ ܕܢܐܪܐ (ܕܢܐܪܐ) K. Al. to testify to.

ܒܕܢܐ ܕܢܐܪܐ to need.

ܒܕܢܐ ܕܢܐܪܐ to expect.

ܒܕܢܐ ܕܢܐܪܐ to transgress.

ܒܕܢܐ ܕܢܐܪܐ to complain against or about (a thing or person).

ܒܕܢܐ ܕܢܐܪܐ to suspect (a thing).

ܒܕܢܐ ܕܢܐܪܐ to hear, in U. Also direct object.

ܒܕܢܐ ܕܢܐܪܐ ܕܢܐܪܐ to conquer.

ܒܕܢܐ ܕܢܐܪܐ to adhere to, U. (K. with **ܕ**).

ܕܢܐܪܐ :—

ܕܢܐܪܐ ܕܢܐܪܐ to go out to meet (a person arriving on a journey).

ܕܢܐܪܐ ܕܢܐܪܐ to beat back, parry.

ܕܢܐܪܐ (ܢܐܪܐ) ܕܢܐܪܐ susceptible to.

ܕܢܐܪܐ ܕܢܐܪܐ Z. to go before.

ܕܢܐܪܐ ܕܢܐܪܐ to undertake.

In many cases where in English a verb is used with an adverb or preposition, a single word is used in Syriac, as **ܕܢܐܪܐ** to go or come down, **ܕܢܐܪܐ** to go in, come in, pass by, **ܕܢܐܪܐ** to go up, come up, **ܕܢܐܪܐ** to put away, **ܕܢܐܪܐ** to go out, and so on.

§ 72. CONJUNCTIONS.

ܕܢܐܪܐ

ܕܢܐܪܐ if, not common, U. Ti., Pera.

ܕܢܐܪܐ U. K. or **ܕܢܐܪܐ** K. as O.S. both, § 67, followed by **ܕ** or **ܕܢܐܪܐ** (**ܕܢܐܪܐ**).

ܕܢܐܪܐ (as O.S.) or **ܕܢܐܪܐ** as, according as. Also **ܕܢܐܪܐ** (**dék**) Al.

ܕܢܐܪܐ in order that.

𐔪 𐔪 as if.

𐔪 𐔪 = 𐔪 below. So 𐔪 𐔪 as often as (cf. 𐔪 𐔪 as great as).

𐔪 𐔪 = O.S. 𐔪, § 67, when, or 𐔪 Ti.

𐔪 but, yet, perh. = 𐔪 or 𐔪? (Nöld. § 24.) For its redundant use see § 60.

𐔪 but, O.S. = 𐔪 or 𐔪, Nöld. O.S.G. § 155.

𐔪 unless.

𐔪 O.S. if (see 𐔪).

𐔪 unless (see 𐔪).

𐔪 U. K., O.S. although, = 𐔪. Often answered by 𐔪 although...yet, § 60. Very rarely 𐔪.

𐔪 nevertheless.

𐔪 in that, because. O.S. 𐔪 = N.S. 𐔪 in that he saw; see § 68, s.v. 𐔪.

𐔪 but, but yet (not common).

𐔪 or 𐔪 as O.S. (§ 68) after that, or with 𐔪 prefixed. In Al. 𐔪 § 13.

𐔪 that, also in order that, O.S. (In O.S. also because, when standing alone; but not in N.S.)

𐔪 as, much used in similes: as 𐔪 As Joseph was sold, so was our Lord. For variations see § 67. Also so that, and in order that.

𐔪 lest, U., O.S. or 𐔪 Al. (= 𐔪?)

𐔪 or 𐔪 so that, § 67.

‏‏‏ until, § 68; also before, ‏‏‏‏‏‏‏‏‏‏‏‏ he will come before I do it.

‏‏‏...‏‏‏ both...and (without ‏), Pers., § 67.

‏ O.S. and.

‏‏‏‏‏‏‏ Tkh. or ‏‏‏‏‏‏‏ Ti. would that.

‏‏‏‏ let, (imp. of ‏‏‏ O.S. to suffer), § 51 (10).

‏‏‏‏ U. would that.

‏‏‏‏ Q. K. or ‏‏‏‏ Al. in order that. But ‏ alone is more common. See ‏‏‏.

‏‏‏‏ or U., Turk.

‏ or, perh. = O.S. ‏, which in K. is used as an alternative. (In some parts of K. ‏ is not used.) Thus ‏‏‏‏‏‏‏‏‏‏‏‏ K. either Thomas or Moses (U. ‏‏‏...‏‏‏). ‏‏‏‏‏‏‏‏‏‏‏‏ K. will he come or not? ‏ sometimes means at any rate; thus: ‏‏‏‏‏‏‏‏‏‏‏‏ perhaps she did not come; at any rate I did not see her.

‏‏‏...‏‏‏ whether...or, not common.

‏‏‏ as O.S. or ‏‏‏‏ Al. (in U. ‏ = ‏) when, while.

‏‏‏ Al. would that.

‏‏‏‏‏‏ because, Turk., also without ‏.

‏‏‏‏ O.S. as much as, whenever, just as, in so far as. So ‏‏‏‏‏‏‏‏‏‏‏‏ the more I saw her, the more..., or without ‏‏‏‏‏‏‏‏‏‏‏‏ as O.S.; also answered by ‏‏‏‏‏‏‏‏‏‏‏‏. ‏‏‏‏‏‏‏‏‏‏‏‏ or ‏‏‏‏‏‏‏‏‏‏‏‏ = as long as, ‏‏‏‏‏‏‏‏‏‏‏‏ = as quickly as, and so with many adjectives and adverbs.

ܩ ܥܘܪܐ ܕܝܠܝܢ *lest*, - ܩ ܥܘܪܐ ܕܝܠܝܢ.

ܥܘܪܐ because.

ܥܘܪܐ Turk. or ܥܘܪܐ U. *but*.

ܥܘܪܐ (ܕ) U. Ti. *unless*, Pers. (also with ܩ).

ܩ ܥܘܪܐ since (also ܩܐ ܩܘܪܐ); or *than*, see § 24.

ܩ ܥܘܪܐ because, or ܥܘܪܐ Al. Also without ܩ.

ܩ ܥܘܪܐ although, not common; or ܥܘܪܐ¹ or ܩ ܥܘܪܐ¹ Nöld. § 93.

ܩ ܥܘܪܐ U. Sal. often pron. *qat*, in order that, also in Sal. the simple *that*.

ܩ ܥܘܪܐ or ܩ ܥܘܪܐ ܥܘܪܐ or ܩ ܥܘܪܐܥܘܪܐ before that.

ܩ ܥܘܪܐ = ܥܘܪܐ above (also without ܩ). In Al. Ti. ܩܘܪܐ. Also *although, except*.

ܩ ܥܘܪܐ U. *would that*.

Notes. (1) Conjunctions are frequently omitted. Thus ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ to and fro, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ K. two or three days, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ I must go, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ it was not for this I came, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ when I come, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ two and a half, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ U. an hour and a half (in K. ܥܘܪܐ ܕܝܠܝܢ § 27): ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ the Scribes and Pharisees, ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ Norway and Sweden, and so on. So we may write either ܥܘܪܐ ܕܝܠܝܢ or ܥܘܪܐ ܕܝܠܝܢ for etcetera (usually shortened to ܥܘܪܐ or ܥܘܪܐ). This is more used than in English and often ends each paragraph of a letter.

(2) ܩ is often inserted where it would be out of place in English. Thus ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ ܥܘܪܐ ܕܝܠܝܢ (ܥܘܪܐ)

¹ These forms have not been verified orally.

I would rather my son died than he. So O.S. Rev. ix. 20 **ܘܕܝܕܝܘܢܐ ܕܝܗܘܘܢ ܕܝܗܘܘܢ** **ܘܕܝܕܝܘܢܐ ܕܝܗܘܘܢ**...and the rest of the men...did not repent. On the other hand a common colloquialism is **ܕܝܗܘܘܢ ܘܕܝܗܘܘܢ** *Simon and they*, for **ܕܝܗܘܘܢ ܘܕܝܗܘܘܢ**.

(3) When a conjunction joins two nouns governed by the same preposition, the latter is usually repeated. **ܕܝܗܘܘܢ ܘܕܝܗܘܘܢ** **ܕܝܗܘܘܢ** *the house of Moses and Pira.*

§ 73. INTERJECTIONS.

ܕܝܗܘܘܢ ܘܕܝܗܘܘܢ

ܕܝܗܘܘܢ why, pretty well, rare.
ܘܕܝܘܗܐ Oh!
ܘܕܝܘܗܐ O (vocative), pron. long in K. (common), short in U. (rare); or *alas!* (long) O.S.
ܘܕܝܘܗܐ K. O my father!
ܘܕܝܘܗܐ, **ܘܕܝܘܗܐ** *alas!*
ܘܕܝܘܗܐ hurrah! rare.
ܘܕܝܘܗܐ K. O my father!
ܘܕܝܘܗܐ Al. or **ܘܕܝܘܗܐ** K. O my mother!
ܘܕܝܘܗܐ well! to be sure, Arab.
ܘܕܝܘܗܐ Well! (begins a sentence).
ܘܕܝܘܗܐ O, vocative, rare.
ܘܕܝܘܗܐ wonderful! rare.

ܘܕܝܘܗܐ hallo there! rare.
ܘܕܝܘܗܐ *alas!* rare.
ܘܕܝܘܗܐ (**ܘܕܝܘܗܐ** usually) or **ܘܕܝܘܗܐ** Sal. or 'ܕܝܘܗܐ K. or 'ܕܝܘܗܐ Ti. *bravo!*
ܘܕܝܘܗܐ hush! not common.
ܘܕܝܘܗܐ **ܘܕܝܘܗܐ** *by the habit of Mar Shimun* [when addressed to the Catholicos **ܘܕܝܘܗܐ** also **ܘܕܝܘܗܐ**], an asseveration much used in K.
ܘܕܝܘܗܐ Pers. *bravo*, rare.
ܘܕܝܘܗܐ **ܘܕܝܘܗܐ** *I believe*, see § 68 s.v. **ܘܕܝܘܗܐ**.
ܘܕܝܘܗܐ U. **ܘܕܝܘܗܐ** Ti., Pers. *yes*.

تَبَدَّلْ true! (so. تَبَدَّلْ كَلِمَاتُكَ what is true) so تَبَدَّلْ كَلِمَاتُكَ what N. says is true.

تَبَدَّلْ your health, so تَبَدَّلْ etc. or تَبَدَّلْ N.'s health.

تَبَدَّلْ tush! rare.

تَبَدَّلْ or تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ God forbid! so the other affixes, § 63 (7).

تَبَدَّلْ U. J. Al. O (vocative), common.

تَبَدَّلْ yes. This is used to deny a negative statement, or to answer an objection, and always means you are wrong: تَبَدَّلْ means you are right.

تَبَدَّلْ heyday!

تَبَدَّلْ U. alas! mon Dieu! Arab.

تَبَدَّلْ Kurd. bravo! esp. K.

تَبَدَّلْ Turk. as you please, lit. your pleasure. So with other affixes, or a name, ... تَبَدَّلْ.

تَبَدَّلْ no, O.S.

تَبَدَّلْ or تَبَدَّلْ God forbid!

تَبَدَّلْ or تَبَدَّلْ Ti. or تَبَدَّلْ

تَبَدَّلْ Ti. or تَبَدَّلْ or تَبَدَّلْ

تَبَدَّلْ = تَبَدَّلْ what do I know? how can I tell? So the Hebrew תַּבְדִּיל which = תַּבְדִּיל = Gk. τὸ μαθῶν (Gosenius).

تَبَدَّلْ poor fellow!

تَبَدَّلْ Pers. bravo!

تَبَدَّلْ may it be pleasant to you! § 46, a.v. تَبَدَّلْ.

تَبَدَّلْ Arab. yes.

تَبَدَّلْ hush! Turk., rare.

تَبَدَّلْ K. Sh. well! = تَبَدَّلْ

تَبَدَّلْ = تَبَدَّلْ, very common.

تَبَدَّلْ, تَبَدَّلْ pshaw! pah!

تَبَدَّلْ be off! § 46 a.v. تَبَدَّلْ

تَبَدَّلْ K. alas! Pers.

تَبَدَّلْ } silence!

تَبَدَّلْ Tkh. = تَبَدَّلْ

§ 74. POSITION OF WORDS IN A SENTENCE. EMPHASIS AND QUESTIONS.

(1) In the position of words in the sentence N.S. very closely resembles English. The subject with any qualifying words comes first, then the verb, then the direct object with qualifying words, then the indirect object. But variations are commoner than in English.

(2) Adjectives used as epithets follow their substantives. For exceptions see § 23.

(3) Numerals precede substantives.

(4) So also demonstrative pronouns, and interrogative pronouns when used with substantives.

(5) The substantive verb when positive generally follows the predicate, as *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ* *that man is righteous*. But not after interrogative pronouns, as *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *what is the use?*: nor with negatives, as *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *it is not good*, and often not with demonstrative pronouns, especially when the predicate is definite, as *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *this is your book* (here it would not be so usual for the verb to follow): nor sometimes in relative clauses, as *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *that man who is there*. The predicate is not necessarily an adjective or substantive, e.g. *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *he is without care*. If the predicate is long, the substantive verb may come after the first part of it; as *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *that is a man about whom I spoke*.

(6) *Emphasis*. Very commonly the emphatic word is put first, and stands absolutely, and redundant affixes are added in the sentence which follows. This is especially the case in the imperative and in questions, and applies in all cases when attention is called to a particular word, whether it would be in italics in English, or not.

Ex. *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ ܐܝܢܐ ܕܥܠܡܐ* *ring the bell*, lit. *the bell ring it*. So *ܐܘܢ ܐܝܢܐ ܕܥܠܡܐ ܥܘܠܡܐ*

? **مَنْ هَذِهِ الْكِتَابُ** *whose is this book?* (shewing it). **أَتَى هَذَا كِتَابِي**
أَتَى هَذَا كِتَابِي *what is in this book?* (shewing it). **أَتَى هَذَا كِتَابِي**
I have no book. We could also say **أَتَى هَذَا كِتَابِي** — **مَنْ هَذِهِ الْكِتَابُ** —
أَتَى هَذَا كِتَابِي, but these would not be so emphatic. So *I for my part, as for me*, and the like may be rendered by the simple pronoun standing as above (cf. modern Greek *ἐγώ· πρέπει να λάβω I must take*), or by **هَذَا كِتَابِي** etc. if they are very emphatic.

We must notice however that a noun standing absolutely before **أَتَى هَذَا كِتَابِي** *he has*, if it is the subject in English, is not emphatic. Thus **أَتَى هَذَا كِتَابِي** — **أَتَى هَذَا كِتَابِي** = *that man has a book*, simply. We could not say **أَتَى هَذَا كِتَابِي**. If the English object of *to have* is emphatic we must put it first, as **أَتَى هَذَا كِتَابِي** *I have a book*. Note also that the subject of a preterite stands absolutely, § 32 (4), but it is not necessarily emphatic. Thus **أَتَى هَذَا كِتَابِي** *I came*, **أَتَى هَذَا كِتَابِي** *that man came*.

The subject, pronoun or noun, may be placed last for emphasis, as an alternative to the above construction, or when it cannot stand absolutely. Thus **أَتَى هَذَا كِتَابِي لِمَا أَتَى** *why did you come?* (not the other man). So even if there are no italics in English, but the subject is pointed out: **أَتَى هَذَا كِتَابِي سَأَلْتُهَا** *there stood a woman*, **أَتَى هَذَا كِتَابِي سَأَلْتُهَا** or else **أَتَى هَذَا كِتَابِي سَأَلْتُهَا** ... **أَتَى هَذَا كِتَابِي** or ... **أَتَى هَذَا كِتَابِي** all express *see what that man (I point out, or I am speaking of) is doing*.

(7) The object of a verbal noun used as in § 57 (3) usually precedes it.

(8) Short adverbs, as **جِدًّا** *very, quite*, **جِدًّا** *very*, etc. generally precede adjectives and adverbs; those which qualify verbs usually follow them, but there is no exact rule as to this. We must except

such a phrase as ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ *he is a very great man*, ܕܥܠܡܐ ܕܥܠܡܐ being treated as one word, though we might equally well say ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ, cf. ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ *how good a thing it is!*

(9) Questions take the same order as affirmative sentences, and often can only be distinguished from them by the inflection of the voice. But interrogative pronouns, with or without a noun or preposition, and interrogative adverbs are placed first, unless an emphatic word stands absolutely at the beginning of the clause, as described above. This absolute construction is especially common with interrogative pronouns and adverbs: as ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ *whose sons are we Christians?*

(10) After interrogative pronouns and adverbs the subject often follows the verb, e.g. ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ *what did those men say?* But not, of course, if the pronoun itself be the subject. In the same case the copula follows the pronoun or adverb. We cannot say ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ *what is salvation?* but ܫܘܠ ܕܥܠܡܐ *or* ܫܘܠ ܕܥܠܡܐ.

(11) Indirect questions follow the same lines; ܕ often redundantly introduces them, as ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ *he asked what I was doing in his affair.* But the oratio directa is often substituted, § 66.

(12) In questions the Syrians use ܕܥܠܡܐ (ܕܥܠܡܐ K.) *or not*, very much more than Europeans do. ܫܘܠ ܕܥܠܡܐ ܕܥܠܡܐ *will you go or not?* is not meant to be rude or peremptory though at first sight it often appears to be so.

§ 75. IDIOMATIC PHRASES AND SALUTATIONS.

[See also §§ 71, 73.]

أَشْرَفُ مَا نَسُو (or ضَلَّ) *this will do.*

أَيُّو تَهْشَنُ *to prosper, intr.*

أَيُّو تَهْشَنُ بِسْ *to bear with.*

أَيُّو لَهْشَهْشَهْ U. (or لَهْشَهْ U.) } *to go to meet (a person*
 أَيُّو لَهْشَهْشَهْ } *arriving from a journey).*

أَيُّو هَشَبْ U. *to go on horseback.*

أَيُّو يَهْشَدْ *to take a walk.*

أَيُّو كَهْشَدْ *to go on foot.*

أَهْشَهْ مَا نَهْشَهْ U. *Will you have time?* [Only as a question,

or as a negative : أَهْشَهْ لَهْشَهْ]

أَهْشَهْ مَا نَهْشَهْ U. *may you be friendless!* [Socin].

أَهْشَهْ مَا نَهْشَهْ or أَهْشَهْ مَا نَهْشَهْ *he intends to...*

أَهْشَهْ مَا نَهْشَهْ (أَهْشَهْ مَا نَهْشَهْ K.) *he is a hypocrite.*

أَهْشَهْ مَا نَهْشَهْ U. (or أَهْشَهْ K. or أَهْشَهْ K.) *to threaten.*

أَهْشَهْ مَا نَهْشَهْ (or أَهْشَهْ or أَهْشَهْ) *to take trouble.*

أَهْشَهْ مَا نَهْشَهْ *to receive a pension.*

أَهْشَهْ مَا نَهْشَهْ *to eat one's words.*

أَهْشَهْ مَا نَهْشَهْ *to embezzle money.*

أَهْشَهْ مَا نَهْشَهْ *to break a fast (by eating animal food).*

أَهْشَهْ مَا نَهْشَهْ *to be bastinadoed.*

ܐܘܢ ܕܢܘܨܝܳܢܶ see § 16 (so ܐܘܢ ܕܢܘܨܝܳܢܶ).

ܐܘܢ ܕܢܘܨܝܳܢܶ to take bribes.

ܐܘܢ ܕܢܘܨܝܳܢܶ requiescat in pace.

ܐܘܢ ܕܢܘܨܝܳܢܶ God strengthen you! (said to a man working in a field).

ܐܘܢ ܕܢܘܨܝܳܢܶ God forbid!

ܐܘܢ ܕܢܘܨܝܳܢܶ God increase you! (said by a guest to a host).

ܐܘܢ ܕܢܘܨܝܳܢܶ (or ܐܘܢ ܕܢܘܨܝܳܢܶ) Goodbye (said to one departing).

ܐܘܢ ܕܢܘܨܝܳܢܶ it is your affair (so all persons).

ܐܘܢ ܕܢܘܨܝܳܢܶ early morning.

ܐܘܢ ܕܢܘܨܝܳܢܶ (also simply ܐܘܢ ܕܢܘܨܝܳܢܶ) she is pregnant.

ܐܘܢ ܕܢܘܨܝܳܢܶ he is constipated.

ܐܘܢ ܕܢܘܨܝܳܢܶ his bowels are working.

ܐܘܢ ܕܢܘܨܝܳܢܶ may his foot be blessed [said in U. of a new-born child, in K. of a stranger arriving just after a birth. In K. they say ܐܘܢ ܕܢܘܨܝܳܢܶ of a new-born male child].

ܐܘܢ ܕܢܘܨܝܳܢܶ his diarrhœa is cured.

ܐܘܢ ܕܢܘܨܝܳܢܶ he died.

ܐܘܢ ܕܢܘܨܝܳܢܶ his foot was blistered.

ܐܘܢ ܕܢܘܨܝܳܢܶ he pitied them.

ܐܘܢ ܕܢܘܨܝܳܢܶ I am coming [said by a man at a distance when called].

ܐܘܢ ܕܢܘܨܝܳܢܶ displeased; unwell.

ܐܘܢ ܕܢܘܨܝܳܢܶ in that way it is possible.

كَمْ مَبْنِيَّ كَمْ K. *my house is destroyed* [said by a man on receiving bad news. The كَمْ stands absolutely].

كَمْ كَمْ كَمْ I have come on a visit of friendship only (not business). Also the reply to كَمْ كَمْ and then = *nothing*.

كَمْ كَمْ كَمْ he is tired out.

كَمْ كَمْ or كَمْ كَمْ (كَمْ كَمْ) } *Welcome* (the answer to كَمْ كَمْ. Also the first two are said by a host to his guests. The other persons are also used).

كَمْ كَمْ كَمْ K. *will you have time?*

كَمْ كَمْ كَمْ كَمْ he will not listen to reason.

كَمْ كَمْ كَمْ he has bad diarrhoea.

كَمْ كَمْ كَمْ K. *he was pleased with himself.*

كَمْ كَمْ كَمْ K. *I am a black owl* (said by a woman on hearing bad news).

كَمْ كَمْ كَمْ one whose hospitality none will accept.

كَمْ كَمْ كَمْ to cease to support.

كَمْ كَمْ كَمْ to sign (a deed, etc.).

كَمْ كَمْ كَمْ to attack.

كَمْ كَمْ كَمْ to take trouble.

كَمْ كَمْ كَمْ or كَمْ كَمْ U. (كَمْ كَمْ K.) *to mount guard.*

كَمْ كَمْ كَمْ (or كَمْ كَمْ) *to step aside, keep out of.*

كَمْ كَمْ كَمْ to put up with.

ܕܟܝܢܐ ܕܟܝܢܐ *to contract a disease.*

ܕܟܝܢܐ ܕܟܝܢܐ *to take time* [so ܕܟܝܢܐ ܕܟܝܢܐ ܕܟܝܢܐ *it took three hours*].

ܕܟܝܢܐ ܕܟܝܢܐ *to be zealous.*

ܕܟܝܢܐ ܕܟܝܢܐ *to draw, to take a photograph.*

ܕܟܝܢܐ ܕܟܝܢܐ *to smoke tobacco* (so all words for pipes). In K. Z. ܕܟܝܢܐ is used for all kinds of smoking.

ܕܕܝܢܐ ܕܕܝܢܐ *to help.*

ܕܕܝܢܐ ܕܕܝܢܐ *to do line by line.*

ܕܕܝܢܐ ܕܕܝܢܐ *to hire.*

ܕܕܝܢܐ ܕܕܝܢܐ K. *to make excuses, find an excuse* (for fighting, etc.).

ܕܕܝܢܐ ܕܕܝܢܐ *to protect, side with.*

ܕܕܝܢܐ ܕܕܝܢܐ U. *to wrestle* [in K. simply ܕܕܝܢܐ].

ܕܕܝܢܐ ܕܕܝܢܐ *to measure.*

ܕܕܝܢܐ ܕܕܝܢܐ *to make an excuse.*

ܕܕܝܢܐ ܕܕܝܢܐ *to read from the beginning.*

ܕܕܝܢܐ ܕܕܝܢܐ *to bet.*

ܕܕܝܢܐ ܕܕܝܢܐ *to take one's turn.*

ܕܕܝܢܐ ܕܕܝܢܐ *to take turns.*

ܕܕܝܢܐ ܕܕܝܢܐ *to pay attention.*

ܕܕܝܢܐ ܕܕܝܢܐ *to cast up against, § 71.*

ܕܕܝܢܐ ܕܕܝܢܐ *to supplant.*

ܕܕܝܢܐ ܕܕܝܢܐ *to restrain.*

၃ ၫၢၣ်ၣ်ၣ်ၣ်ၣ် ၫၢၣ်ၣ် U. (၃ ၫၢၣ်ၣ်ၣ်ၣ် K.) to be in the way of.

၃ ၫၢၣ်ၣ်ၣ် ၫၢၣ်ၣ် K. to do honour to.

ၫၢၣ်ၣ်ၣ်ၣ် ၫၢၣ်ၣ် U. (ၫၢၣ်ၣ်ၣ်ၣ် K.) to mount guard.

၃ ၫၢၣ်ၣ် ၫၢၣ်ၣ် to fill the place of.

ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ် ၫၢၣ်ၣ် to aim a gun at, § 71.

ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ် ၫၢၣ်ၣ် there is no room.

ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ် }
ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ်ၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ်ၣ် } it serves him right.

ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ်ၣ် he is missed.

ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ်ၣ် ၫၢၣ်ၣ် he heaved with emotion.

ၫၢၣ်ၣ် ၫၢၣ်ၣ်ၣ် one who though handsome does not please.

ၫၢၣ်ၣ်ၣ် ၫၢၣ်ၣ်ၣ် Goodbye (rare).

ၫၢၣ်ၣ် ၫၢၣ်ၣ် to begin.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် to slander.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် ၫၢၣ်ၣ် to lay by the heels.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် ၫၢၣ်ၣ် to delay, connive at.

ၫၢၣ်ၣ်ၣ် ၫၢၣ်ၣ် U. (ၫၢၣ်ၣ်ၣ် K.) to imprison.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် to cast a net.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် ၫၢၣ်ၣ် to subscribe money to.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် to startle.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် to make a moat.

ၫၢၣ်ၣ် ၫၢၣ်ၣ် to see off, start (a person on the road).

၃ ၫၢၣ်ၣ် ၫၢၣ်ၣ် to importune.

ܩܢܘܢܐ ܕܩܘܒܐ *to give battle.*

ܩܢܘܢܐ ܩܘܒܐ *to cry out.*

ܩܢܘܢܐ ܩܘܒܐ *to mock.*

ܩܢܘܢܐ (or ܩܢܘܢܐ) ܩܘܒܐ *to salute, send greetings.*

ܩܢܘܢܐ ܩܘܒܐ *to shoot.*

ܩܢܘܢܐ ܩܘܒܐ *may it be blessed* (said by a friend to another of anything new belonging to the latter).

ܩܢܘܢܐ ܩܘܒܐ *he does not understand.*

ܩܢܘܢܐ ܩܘܒܐ (or ܩܢܘܢܐ ܩܘܒܐ) *May I be your sacrifice!* (expression of politeness to a superior on presenting a petition, etc.).

ܩܢܘܢܐ ܩܘܒܐ *thank you* (so all persons).

ܩܢܘܢܐ ܩܘܒܐ *he is exaggerating.*

ܩܢܘܢܐ ܩܘܒܐ (also ܩܢܘܢܐ ܩܘܒܐ K.) *never mind.*

ܩܢܘܢܐ ܩܘܒܐ Tkh. *a cheek* (= ܩܢܘܢܐ).

ܩܢܘܢܐ ܩܘܒܐ *to injure a plan, intrigue.*

ܩܢܘܢܐ ܩܘܒܐ *to interfere in the matter.*

ܩܢܘܢܐ ܩܘܒܐ U. Tkh.: ܩܢܘܢܐ ܩܘܒܐ Tkh. *twilight, evening.*

ܩܢܘܢܐ ܩܘܒܐ *that is a different matter.*

ܩܢܘܢܐ ܩܘܒܐ *almost = I cannot exactly describe it or him.*

ܩܢܘܢܐ ܩܘܒܐ *a quarrel has arisen.*

ܩܢܘܢܐ ܩܘܒܐ K. *blow on my head!* (said by a woman on hearing bad news).

ܩܢܘܢܐ ܩܘܒܐ (also ܩܢܘܢܐ ܩܘܒܐ) *his face fell.*

هس هس هس هس هس I was home sick, discontented.

هس هس هس هس هس U.¹ May I see you rolling in blood!

هس هس هس هس هس U.¹ Bad luck to you!

هس هس هس هس هس U.¹ May you not get what you wish!

هس هس هس هس هس U.¹ May you never see the khena of your wedding! [khena, a dye].

هس هس هس هس هس to please, tr.

هس هس هس هس هس (K.) have you any business for me? [said by a visitor before taking leave, see هس هس هس هس هس].

هس هس هس هس هس to strive.

هس هس هس هس هس a trestle.

هس هس هس هس هس K. my back is broken (said by a man on hearing bad news).

هس هس هس هس هس I do not feel well.

هس هس هس هس هس (or هس هس هس or هس هس هس) twilight, evening.

هس هس هس هس هس to say goodbye, as an inferior to a superior.

هس هس هس هس هس (or هس هس) to avow, take the responsibility of.

هس هس هس هس هس I was tired.

هس هس هس هس هس I understand. (said on receiving information).

هس هس هس هس هس to sell for money.

هس هس هس هس هس to let out (on hire).

¹ These four curses are from Socin.

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܐܝܢܐ *to comfort, give heart to, encourage.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ (or ܕܡܒ) *to advise.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ *to drill.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ (or ܘ) U. *to testify to, § 71.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *to support, take the side of.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *to give leave of absence to, § 71.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ (or ܢܘܪܝܢܐ) *to salute (face to face).*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ *to comfort.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ *to learn fluently.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *he is a slow coach (a man, horse, etc.).*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *long life to you!*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *to succeed, tr.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ K. *to ride.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ or ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *perhaps, it is possible that.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *you are angry with me.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *to stand one's ground; or to stop short.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *to stick to one's word, esp. in bargaining*

[ܕܢܘܪܝܢܐ, a word, often = the price asked for a thing].

ܕܢܘܪܝܢܐ ܕܥܘܒܐ *to split hairs.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *how much did he charge?*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *he is very good.*

ܕܢܘܪܝܢܐ ܕܥܘܒܐ ܕܡܪܝܢܐܝܢܐ *he died where he stood.*

דְּכֵן מְבֻלָּהּ דְּכֵן מְבֻלָּהּ *an unwashed spoon* (one who interrupts a conversation).

דְּכֵן מְבֻלָּהּ דְּכֵן מְבֻלָּהּ *to copy* (from a book, etc.).

דְּכֵן מְבֻלָּהּ U. or דְּכֵן מְבֻלָּהּ U. or דְּכֵן מְבֻלָּהּ (rare) or דְּכֵן מְבֻלָּהּ Al.
it is impossible [contrast דְּכֵן מְבֻלָּהּ = *God forbid*, § 73.]

דְּכֵן מְבֻלָּהּ (or דְּכֵן מְבֻלָּהּ) {*Mind your own business.*
I am not speaking to you.

דְּכֵן מְבֻלָּהּ *For shame!*

דְּכֵן מְבֻלָּהּ *I cannot find it, or it is not in sight.*

דְּכֵן מְבֻלָּהּ *I cannot conceive.*

דְּכֵן מְבֻלָּהּ *I cannot stand him.*

דְּכֵן מְבֻלָּהּ or דְּכֵן מְבֻלָּהּ *I cannot afford to...*

דְּכֵן מְבֻלָּהּ Ti. Al. *I have not time.*

דְּכֵן מְבֻלָּהּ *I have no chance against him.*

דְּכֵן מְבֻלָּהּ *the heart is beating.*

דְּכֵן מְבֻלָּהּ *he has a stomach ache; or, metaphorically, he is unwilling to do it.*

דְּכֵן מְבֻלָּהּ *unmanly.*

דְּכֵן מְבֻלָּהּ *he is sad, homesick.*

דְּכֵן מְבֻלָּהּ *he pitied.*

דְּכֵן מְבֻלָּהּ *he will not allow it to be done.*

דְּכֵן מְבֻלָּהּ (hard Kap) *an impetuous man.*

דְּכֵן מְבֻלָּהּ *he was in an ecstasy.*

דְּכֵן מְבֻלָּהּ *he was not hearty with, he was displeased with.*

ܐܘܬܘܪܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ he was much frightened.

ܐܘܬܘܪܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ he was pleased.

ܐܘܬܘܪܐ ܕܝܚܘܫܐ U. merciless.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ to doubt.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ he cannot interfere in this.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ he has not heard (news).

ܕܝܚܘܫܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ it is not his business. [So: ܕܝܚܘܫܐ]

ܕܝܚܘܫܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ ܕܝܚܘܫܐ the bishop wrote suspending the priest from the parish.]

ܕܝܚܘܫܐ ܕܝܚܘܫܐ this day week, or this time to-morrow.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ to condole with (after a death), to pay a visit of condolence to.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ to charm, please.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ (or ܕܝܚܘܫܐ or ܕܝܚܘܫܐ etc.) to congratulate on receiving a present, buying a vineyard, building a new house, etc.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ to visit on a feast day.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ a house-warming (see above).

ܕܝܚܘܫܐ ܕܝܚܘܫܐ to speak deliberately.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ to smile.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ U. to take away (at table).

ܕܝܚܘܫܐ ܕܝܚܘܫܐ U. to expect.

ܕܝܚܘܫܐ ܕܝܚܘܫܐ U. to be humble (cf. Proverb 23).

ܕܝܚܘܫܐ ܕܝܚܘܫܐ (or ܕܝܚܘܫܐ) U. or ܕܝܚܘܫܐ ܕܝܚܘܫܐ } the day broke.
or ܕܝܚܘܫܐ ܕܝܚܘܫܐ

- ٲٲٲٲ *to run away.*
 ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ *what o'clock is it?*
 ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ *Mind your own business.*
 ٲٲٲٲ ٲٲٲٲ *to outbid.*
 ٲٲٲٲ ٲٲٲٲ *to be a traveller, to travel.*
 ٲٲٲٲ ٲٲٲٲ *to gather (a dress).*
 ٲٲٲٲ ٲٲٲٲ *to print (the thing printed is the direct object, § 64).*
 ٲٲٲٲ ٲٲٲٲ *to cast the evil eye on.*
 ٲٲٲٲ ٲٲٲٲ *to entangle.*
 ٲٲٲٲ ٲٲٲٲ *to kneel.*
 ٲٲٲٲ ٲٲٲٲ *to backbite.*
 ٲٲٲٲ ٲٲٲٲ *to hit out.*
 ٲٲٲٲ ٲٲٲٲ *to dive.*
 ٲٲٲٲ ٲٲٲٲ *to steal.*
 ٲٲٲٲ ٲٲٲٲ *to resolve.*
 ٲٲٲٲ ٲٲٲٲ *to wound (direct object).*
 ٲٲٲٲ ٲٲٲٲ *to accuse.*
 ٲٲٲٲ ٲٲٲٲ *to paint (a door, etc.).*
 ٲٲٲٲ ٲٲٲٲ *to sign (a paper); to cheat in weighing.*
 ٲٲٲٲ ٲٲٲٲ *to blow a trumpet; or, metaphorically, to waste one's
 breath. [ٲٲٲٲ is used with all musical instruments.]*
 ٲٲٲٲ ٲٲٲٲ *to slide (as boys at play).*
 ٲٲٲٲ ٲٲٲٲ (or ٲ) *to injure (of a personal agent).*

ܦܦܟܠܐ ܦܦܟܠܐ *to make an effort.*

ܦܦܩܠܐ ܦܦܩܠܐ *to cause loss to.*

ܦܦܩܠܐ ܦܦܩܠܐ *to take refuge in.*

ܦܦܩܠܐ ܦܦܩܠܐ *to assemble.*

ܦܦܩܠܐ U. *to make an effort, strive.*

ܦܦܩܠܐ *to slap.*

ܦܦܩܠܐ *to make a fence.*

ܦܦܩܠܐ *to be angry.*

ܦܦܩܠܐ (or ܦܦܩܠܐ) *to plough.*

ܦܦܩܠܐ (hard final Kap) *to snap the fingers.*

ܦܦܩܠܐ *to be appalled (by bad news).* [Striking the knees
is a common action on hearing bad news.]

ܦܦܩܠܐ *to put on a bridle.*

ܦܦܩܠܐ *to throw in one's face, recriminate.*

ܦܦܩܠܐ *to undermine (direct object).*

ܦܦܩܠܐ *to reap well.*

ܦܦܩܠܐ *to seal (direct object).*

ܦܦܩܠܐ *to spur (direct object).*

ܦܦܩܠܐ (ܦܦܩܠܐ = checkmate) *to die.*

ܦܦܩܠܐ *to make a mark or note.*

ܦܦܩܠܐ *to shoe (horses, etc.; direct object).*

ܦܦܩܠܐ *to fall ill a second time.*

ܦܦܩܠܐ *to paint (as an artist).*

ضَبَّ بِبُحْبُوحٍ to starch.

ضَبَّ بِسَابُونٍ to soap.

ضَبَّ بِسِوَاةٍ to swim.

ضَبَّ بِبَيْضٍ to mint, coin.

ضَبَّ بِمَنْجُونٍ to play the organ.

ضَبَّ لِأَخِي to intercede for.

ضَبَّ بِشَيْءٍ (ض) to engraft (direct object).

ضَبَّ بِأَخِي to inform against.

ضَبَّ بِأَصَابِعِهِ K. to fillip, or to snap the fingers.

ضَبَّ بِحَرْفٍ K. to sign (a letter).

ضَبَّ بِأَخِي to fell with an axe (with direct object of thing felled).

ضَبَّ بِرَأْسِهِ (see ضَبَّ بِرَأْسِهِ).

ضَبَّ بِرَأْسِهِ to hit on the top of the head.

ضَبَّ بِأَخِي to besiege (direct object).

ضَبَّ بِأَخِي = ضَبَّ بِأَخِي.

ضَبَّ بِأَخِي to plane (direct object) = ضَبَّ بِأَخِي K.

ضَبَّ بِأَخِي (in K. ضَبَّ بِأَخِي) to kick out.

ضَبَّ بِأَخِي to imprint, take an impression.

ضَبَّ بِأَخِي to blight (direct object).

ضَبَّ بِأَخِي to flatter.

ضَبَّ بِأَخِي to draw (a picture).

ضَبَّ بِأَخِي to vaccinate.

ܦܚܝܢܐ ܦܚܝܢܐ *to be ironical.*

ܦܚܝܢܐ ܦܚܝܢܐ *to measure (a field).*

[See also ܦܚܝܢܐ : ܦܚܝܢܐ : ܦܚܝܢܐ and § 63 (2).]

ܦܚܝܢܐ ܦܚܝܢܐ (cf. ܦܚܝܢܐ ܦܚܝܢܐ) *forgive me = goodbye.*

ܦܚܝܢܐ ܦܚܝܢܐ *to frown.*

ܦܚܝܢܐ ܦܚܝܢܐ *to calumniate.*

ܦܚܝܢܐ ܦܚܝܢܐ *to be received by.* [Also: *he laid hold of (the book)*

- (ܦܚܝܢܐ) ܦܚܝܢܐ ܦܚܝܢܐ.]

ܦܚܝܢܐ ܦܚܝܢܐ *to be driven to extremities.*

ܦܚܝܢܐ ܦܚܝܢܐ *dexterity.*

ܦܚܝܢܐ ܦܚܝܢܐ *modesty.*

ܦܚܝܢܐ ܦܚܝܢܐ K. *I am struck blue (said by a woman on hearing bad news).*

ܦܚܝܢܐ ܦܚܝܢܐ K. *sorrow on him!*

ܦܚܝܢܐ ܦܚܝܢܐ *to put to shame, convict.*

ܦܚܝܢܐ ܦܚܝܢܐ *to pout.*

ܦܚܝܢܐ ܦܚܝܢܐ *to insult.*

ܦܚܝܢܐ ܦܚܝܢܐ *to tickle the fancy.*

ܦܚܝܢܐ ܦܚܝܢܐ *to load a gun.*

ܦܚܝܢܐ ܦܚܝܢܐ *to displease.*

ܦܚܝܢܐ ܦܚܝܢܐ ܦܚܝܢܐ K. *from the bounty of God and of your head (an expression of gratitude). So, thanks to N., ܦܚܝܢܐ ܦܚܝܢܐ*

ܦܚܝܢܐ U. K.

مِنْ جَرِيَةٍ (or كَرِيَةٍ) K. of necessity.

أَتَكَلِّمُكَ يَا سَيِّدِي I am speaking to you, I want to speak to you (used to call a person's attention).

كَلَّمْتُكَ K. or كَلَّمْتُكَ U. to say grace.

تَضَامَدٌ to rival, envy.

تَضَامَدٌ = تَضَامَدٌ.

كَلَّمْتُكَ K. to take leave of one remaining: see تَضَامَدٌ.

تَضَامَدٌ to take back a promise, prevaricate.

تَضَامَدٌ to open the bowels.

تَضَامَدٌ to acquit.

تَضَامَدٌ to detect, bring to light.

تَضَامَدٌ to juggle.

تَضَامَدٌ to break the peace.

تَضَامَدٌ to suffer.

تَضَامَدٌ to disappoint.

تَضَامَدٌ to importune. (So: importunity = تَضَامَدٌ.)

تَضَامَدٌ to defend.

تَضَامَدٌ to pout.

تَضَامَدٌ to be long suffering.

تَضَامَدٌ to remand (as a judge).

تَضَامَدٌ to give up, give in, renounce.

تَضَامَدٌ to beckon.

تَضَامَدٌ to break ground, begin at the beginning.

... ܦܘܠܘܢܐ ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *to intend to...*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *to compare one thing with another.*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *to shelve (a matter).*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *to make responsible for the matter.*

ܕܘܢܐܘܢܐ (see ܕܘܢܐܘܢܐ).

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *Light to your dead!* (said for ܕܘܢܐܘܢܐ on Good Friday and Easter Even).

ܕܘܢܐܘܢܐ (see ܕܘܢܐܘܢܐ § 46) said to a person about to drink or to eat after drinking: the answer to ܕܘܢܐܘܢܐ § 73.

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *to start (on a journey).*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ (or ܕܘܢܐܘܢܐ) *to happen to.* [So: *He laid hold of it* - ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ. *He understood it* - ܕܘܢܐܘܢܐ (or ܕܘܢܐܘܢܐ or 'ܕܘܢܐܘܢܐ).]

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *bedridden.*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *he is homesick.*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *he is pleased, content: he feels at home.*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *the horse is hardened (to heat, cold, etc.).*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *the watch stopped.*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ (sic) - ܕܘܢܐܘܢܐ.

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *What o'clock is it?*

ܕܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *May your journey be blessed!* (said after, not before, a journey).

ܘܢܝܚܘܢ ܘܚܝܘܢ ܘܚܝܘܢ *May your feast be blessed!* (esp. at Christmas and Easter).

ܘܚܝܘܢ ܘܚܝܘܢ *to celebrate the Eucharist.*

ܘܚܝܘܢ ܘܚܝܘܢ *to negotiate a cheque.*

ܘܚܝܘܢ ܘܚܝܘܢ *to condemn.*

ܘܚܝܘܢ ܘܚܝܘܢ § 71, *to sin against.*

ܘܚܝܘܢ ܘܚܝܘܢ *to go to law* [he went to law before the heathen = ܘܚܝܘܢ ܘܚܝܘܢ].

ܘܚܝܘܢ ܘܚܝܘܢ § 71, *to trust in.*

ܘܚܝܘܢ ܘܚܝܘܢ (or ܘܚܝܘܢ) *to attack.*

ܘܚܝܘܢ ܘܚܝܘܢ *to take pleasure in.*

ܘܚܝܘܢ ܘܚܝܘܢ (or ܘܚܝܘܢ) *to injure* (of an impersonal agent).

ܘܚܝܘܢ ܘܚܝܘܢ (or ܘܚܝܘܢ) *to benefit, treat well.*

ܘܚܝܘܢ ܘܚܝܘܢ *to pity.*

ܘܚܝܘܢ ܘܚܝܘܢ (or ܘܚܝܘܢ) *to deceive* (rare in U.).

ܘܚܝܘܢ ܘܚܝܘܢ *to dismiss* (in peace), *let go.*

ܘܚܝܘܢ ܘܚܝܘܢ *to be hospitable.*

ܘܚܝܘܢ ܘܚܝܘܢ *to reign.*

ܘܚܝܘܢ ܘܚܝܘܢ (or ܘܚܝܘܢ) *to take counsel or give advice.*

ܘܚܝܘܢ ܘܚܝܘܢ *to drill*, intr.

ܘܚܝܘܢ ܘܚܝܘܢ *to wheedle, coquet.*

ܘܚܝܘܢ ܘܚܝܘܢ (= ܘܚܝܘܢ K. or ܘܚܝܘܢ Al.) *to circumcise.*

ܘܚܝܘܢ ܘܚܝܘܢ *to exile, banish.*

ܘܢܝܘܢ ܦܘܠܘܢ *to travel.*

ܘܢܝܘܢ ܕܘܘܢ *to petition.*

ܘܢܝܘܢ ܕܘܘܢ ܘܢܝܘܢ ܕܘܘܢ *to prosecute; appeal against or from.*

ܘܢܝܘܢ ܦܘܠܘܢ *to engraft.*

ܘܢܝܘܢ ܦܘܠܘܢ (or **ܘܢܝܘܢ K.**) *to prohibit.*

ܘܢܝܘܢ ܦܘܠܘܢ *to backbite.*

ܘܢܝܘܢ ܦܘܠܘܢ *to be zealous.*

ܘܢܝܘܢ ܦܘܠܘܢ *to beat off.*

ܘܢܝܘܢ ܦܘܠܘܢ *to persuade.*

ܘܢܝܘܢ ܦܘܠܘܢ *to be merciful to.*

ܘܢܝܘܢ ܦܘܠܘܢ *to weep.*

ܘܢܝܘܢ ܦܘܠܘܢ Tk. *a hypocrite.*

ܘܢܝܘܢ ܦܘܠܘܢ § 71, *to perjure oneself.*

ܘܢܝܘܢ ܦܘܠܘܢ *he is sleepy.*

ܘܢܝܘܢ ܦܘܠܘܢ *his eyes shall not be white (a curse).*

ܘܢܝܘܢ ܦܘܠܘܢ *avaricious.*

ܘܢܝܘܢ ܦܘܠܘܢ *generous.*

ܘܢܝܘܢ ܦܘܠܘܢ *he saw me; or he cast the evil eye on me.*

ܘܢܝܘܢ ܦܘܠܘܢ *in his arms.*

ܘܢܝܘܢ ܦܘܠܘܢ *on my eye be it (said by a servant receiving a command: he puts his hand over his eye).*

ܘܢܝܘܢ ܦܘܠܘܢ (or **ܘܢܝܘܢ ܦܘܠܘܢ**) *he is at table (dinner, &c.).*

بَدَّ تَذَلُّمَاتِ لِهْ (see بَدَّ, تَذَلُّمَاتِ) *he is responsible.*

بَدَّ تَذَلُّمَاتِ لِهْ - بَدَّ تَذَلُّمَاتِ لِهْ

بَدَّ تَذَلُّمَاتِ لِهْ or بَدَّ تَذَلُّمَاتِ لِهْ *hear what I have to say (used to call attention to a subject about to be introduced).*

بَدَّ تَذَلُّمَاتِ لِهْ *to remain as he is.*

بَدَّ تَذَلُّمَاتِ لِهْ *face to face.*

بَدَّ تَذَلُّمَاتِ لِهْ *his face fell.*

بَدَّ تَذَلُّمَاتِ لِهْ *he is fidgeting.*

بَدَّ تَذَلُّمَاتِ لِهْ *the edge of the sword (Gk. στόμα μαχαίρας).*

بَدَّ تَذَلُّمَاتِ لِهْ *goodbye (said by a person leaving, see بَدَّ تَذَلُّمَاتِ لِهْ).*

بَدَّ تَذَلُّمَاتِ لِهْ *to be acquitted.*

بَدَّ تَذَلُّمَاتِ لِهْ (or بَدَّ تَذَلُّمَاتِ لِهْ) *to go to meet one arriving.*

بَدَّ تَذَلُّمَاتِ لِهْ *to be brought to light.*

بَدَّ تَذَلُّمَاتِ لِهْ *to go out of one's mind.*

بَدَّ تَذَلُّمَاتِ لِهْ (or بَدَّ تَذَلُّمَاتِ لِهْ) *to become bankrupt.*

بَدَّ تَذَلُّمَاتِ لِهْ *he made himself angry.*

بَدَّ تَذَلُّمَاتِ لِهْ § 71, *to have done with (a person).*

بَدَّ تَذَلُّمَاتِ لِهْ *to tell a fortune.*

بَدَّ تَذَلُّمَاتِ لِهْ *he wore his heart on his sleeve.*

بَدَّ تَذَلُّمَاتِ لِهْ - بَدَّ تَذَلُّمَاتِ لِهْ

بَدَّ تَذَلُّمَاتِ لِهْ (= بَدَّ تَذَلُّمَاتِ لِهْ) *May it descend to your heart!*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *to oppose.*

ܐܘܢܝܢܐ ܕܥܝܢܐ *at hand (of place).*

ܐܘܢܝܢܐ ܕܥܝܢܐ *near to death.*

ܐܘܢܝܢܐ ܕܥܝܢܐ *Ashes on my head!* (said by a man on hearing bad news).

ܐܘܢܝܢܐ ܕܥܝܢܐ *to settle or arrange a matter.*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ or ܐܘܢܝܢܐ ܕܥܝܢܐ *good morning.*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *there is a plague of locusts.*

ܐܘܢܝܢܐ ܕܥܝܢܐ *to appeal to (a higher court)—not colloquial.*

ܐܘܢܝܢܐ ܕܥܝܢܐ (pronounce ܐ = ܐ) *he is dead.*

ܐܘܢܝܢܐ ܕܥܝܢܐ (or ܐܘܢܝܢܐ ܕܥܝܢܐ) *I have caught cold.*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ (or ܐܘܢܝܢܐ) *there was great bloodshed.*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ (or ܐܘܢܝܢܐ or ܐܘܢܝܢܐ) *I have found out about it (a plot), I see it now (a difficult problem).*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *it smells bad (meat, etc.).*

ܐܘܢܝܢܐ ܕܥܝܢܐ *good night, good evening (said by one leaving).*

ܐܘܢܝܢܐ ܕܥܝܢܐ = ܐܘܢܝܢܐ.

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ or ܐܘܢܝܢܐ ܕܥܝܢܐ or ܐܘܢܝܢܐ or ܐܘܢܝܢܐ Z.
or ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Z. *Welcome!*

ܐܘܢܝܢܐ ܕܥܝܢܐ *the first day of the month.*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *he understands the business.*

ܐܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *May your head be healed!* (condolence after a death).

ܐܘܢܝܢܐ ܕܥܝܢܐ *to say goodbye to one remaining behind.*

ܩܠܥܢܟܡܢ *Peace to you!* (= *how do you do?*, *good morning*, etc.)

The answer is ܩܠܥܢܟܡܢ q. v.)

ܩܠܥܢܟܡܢ ܩܠܥܢܟܡܢ K. *a very little* [e.g. *a very little water* ܩܠܥܢܟܡܢ ܩܠܥܢܟܡܢ].

ܩܠܥܢܟܡܢ *to break the heart of.*

ܩܠܥܢܟܡܢ *I am sleepy.*

ܩܠܥܢܟܡܢ *bluff, outspoken.*

ܩܠܥܢܟܡܢ *to annoy greatly.*

ܩܠܥܢܟܡܢ *to say goodbye* (used of one departing).

ܩܠܥܢܟܡܢ *to take heart, be encouraged.*

ܩܠܥܢܟܡܢ (= 'ܩܠܥܢܟܡܢ) *to copy from a book.*

ܩܠܥܢܟܡܢ *to be a hypocrite* [so Al. ܩܠܥܢܟܡܢ *a hypocrite,*

or ܩܠܥܢܟܡܢ *id.*; ܩܠܥܢܟܡܢ *hypocrisy*, see § 16].

ܩܠܥܢܟܡܢ *to smell tr.*

ܩܠܥܢܟܡܢ ܩܠܥܢܟܡܢ (or 'ܩܠܥܢܟܡܢ) *he was dazed, he lost his head, he lost the thread of the subject.*

ܩܠܥܢܟܡܢ *he died.*

For particular meanings of verbs see the author's *Vocabulary of Verbs of Vernacular Syriac with English translations.*

DERIVATION.

§ 76. Vernacular Syriac lends itself very much to the regular formation of derivatives. From all verbs nouns may be formed denoting an action or an agent.

NOUNS OF ACTION. (1) First Conjugation verbs form a noun of action as noted above in the sections on verbs, §§ 31—44 incl.

The second and third radicals take Zqapa, and ܐ is added. Thus we have ܦܘܩܐ *the act of finishing*, from ܦܘܩܐ *to finish*. Nouns thus formed (which are all masculines) are used also as pure substantives, and not only in the formation of tenses, but the plural is rare in most of them. For variations due to weak letters in the root see §§ 38—44 incl. This is a common O.S. formation.

These nouns are often used to denote the thing done rather than the action; thus ܦܘܩܐ *a deed*, (a noun not much used in U.), from ܦܘܩܐ *to do*; ܦܘܩܐ *a fight*, from ܦܘܩܐ *to fight* (the form ܦܘܩܐ, for which see below, is not much used in this verb); ܦܘܩܐ, from ܦܘܩܐ *to be empty*, in Al. = *a dish or jar* (= ܦܘܩܐ U. O.S. ܦܘܩܐ K.); ܦܘܩܐ, from ܦܘܩܐ *to spread*, in K. = *a tablecloth* (= ܦܘܩܐ U. Tkh.).

(2) Second Conjugation verbs form a noun of action by giving the first radical the same vowel that it has in the present participle, and by giving the second, or in quadrilaterals the third, either Rwaṣa or Rwakha:—Rwaṣa if the first has Pthakha, and Rwakha if the first has Zqapa; the termination being ܐ. Thus ܦܘܩܐ *loving*, from ܦܘܩܐ *to love*; ܦܘܩܐ *commanding*, from ܦܘܩܐ *to command*; ܦܘܩܐ *causing to be killed*, from ܦܘܩܐ *to cause to be killed*. For variations see as above.

(3) More commonly used, apart from the formation of tenses, are the nouns of action in ܐ, except in the Alqosh dialect, where in the case of first conjugation verbs the first formation is more common; e.g. ܦܘܩܐ is more usual in Al. than ܦܘܩܐ *birth, being*.

These nouns are thus formed. First Conjugation verbs give the second radical Zqapa, and add the termination; but second conjugation verbs give the first radical the same vowel as the present participle, and the second radical, or in quadrilaterals the third, Pthakha. Thus we have ܦܘܩܐ *the act of going out*, from ܦܘܩܐ *to go out* (first conjugation); but ܦܘܩܐ *the act of putting out*,

from **صَفَّيْتُ** to put out (second conjugation); so **حُبَيْتُ** the act of loving, from **حَبَيْتُ** to love. These nouns are feminine and take the sixth form of plural. In Sal. etc. those derived from conj. 2 have Zlama on the first radical.

The Mim preformative, if vowelless, is silent in U. Sal. etc., and sometimes in K., usually in Al. Z. In K. and Al. there is sometimes a difference in meaning according as the Mim is sounded or not: thus **صَدَّقْتُ** is the act of patching, **صَدَّقْتُ** a cloth K.; **صَدَّقْتُ** is the act of telling, **صَدَّقْتُ** a word, Al. These nouns sometimes denote rather the thing done than the action, as above; thus **شَرَبْتُ** = a drink, from **شَرَبْتُ** to drink (= **شَرَبْتُ** Al., O.S.). They are often used where we should use a finite verb; thus, as I think = **بِعَ مَتَجَةٌ** **جَب**. We may notice **فَجَّرْتُ** a razor, from **فَجَّرْتُ** to cause to be shaved. Note also that in Tiari there is a difference between **بَحَضْتُ** or **بَحَضْتُ** a snack in the early morning, from **بَحَضْتُ** to taste, and **بَحَضْتُ** breakfast, which is also the common word in U.; both also denote the act of tasting. **مَضَبْتُ** balance U. (= **مَضَبْتُ** K., O.S.; root **مَضَبُ**) is not of this class.

Variations. (a) Verbs **كَب** or **كَب** when they interchange the first and second radicals in the formation of the tenses, § 38, interchange them also in making these nouns of action; e.g. **كَلَفْتُ** learning, from **كَلَفْتُ** to learn. So **كَبَدْتُ** to bind, makes **كَبَدْتُ** U. Q. Sal. Gaw., but **كَبَدْتُ** Ti. MB. Sh. Al. Ash.

(b) Verbs **كَب** change **ك** into **ب**; as **كَبَدْتُ** remaining or remainder, from **كَبَدْتُ** to remain; for verbs with medial **ب** see § 40.

(c) Verbs **كَب** add **ب** after **ك**, which is silent, as **كَبَدْتُ** hearing, from **كَبَدْتُ** to hear. It is then customary to write Zqapa on the

second radical of second conjugation verbs (the third in quadrilaterals).

(d) Verbs ܘ change ܘ to ܘ, as ܘܘܘܘܘ revealing, from ܘܘܘܘܘ to reveal. Here also it is usual to write Zqapa in the second conjugation, as ܘܘܘܘܘ delivering, from ܘܘܘܘܘ to deliver.

We must distinguish ܘܘܘܘܘ clothing, and ܘܘܘܘܘ the act of clothing; ܘܘܘܘܘ shame, and ܘܘܘܘܘ the act of being ashamed.

(4) Nouns of action are occasionally formed by giving the first radical Rwaṣa, and by adding ܘܘܘܘܘ, as in O.S. Words marked with an asterisk are ecclesiastical or literary only.

Words of the form ܘܘܘܘܘ.

ܘܘܘܘܘ O.S.* a saint's day, lit. memorial (ܘܘܘܘܘ to remember, O.S.); the ܘ sound remains in the substantive.

ܘܘܘܘܘ O.S. blessed, (ܘܘܘܘܘ § 46).

ܘܘܘܘܘ O.S. learning (ܘܘܘܘܘ to learn, O.S.).

ܘܘܘܘܘ K. fuel, see below (ܘܘܘܘܘ to burn, O.S.).

ܘܘܘܘܘ O.S., Al. illness = ܘܘܘܘܘ U. K. (ܘܘܘܘܘ Al. to be ill, as O.S. Ethp'el).

ܘܘܘܘܘ O.S.* need [Lord's prayer only], (ܘܘܘܘܘ to need, O.S.).

ܘܘܘܘܘ (ܘܘܘܘܘ) O.S.* a noun of action (O.S. ܘܘܘܘܘ to act).

ܘܘܘܘܘ O.S.* help (O.S. ܘܘܘܘܘ to help). Certain collects at the daily services are so called.

ܘܘܘܘܘ O.S.* commemoration (O.S. ܘܘܘܘܘ to remember).

ܘܘܘܘܘ Ti. see below.

ܘܘܘܘܘ O.S. work (rare), see below (ܘܘܘܘܘ to work, O.S.).

كَمَرٌ O.S. a command; in U. the ك often becomes م, in AL
 د, § 119, 120 (كَمَرٌ K. to command, O.S. = مَكَمَرٌ U.).

كَمَرٌ O.S., K. a reward (كَمَرٌ to pay, O.S.).

كَمَرٌ O.S. salvation (O.S. كَمَرٌ to save = N.S. مَكَمَرٌ).

كَمَرٌ Al. J. Baz, see below.

كَمَرٌ O.S. an offering, Holy Communion (O.S. كَمَرٌ to offer
 = N.S. مَكَمَرٌ).

كَمَرٌ O.S. forgiveness (كَمَرٌ to forgive, O.S.).

كَمَرٌ O.S.* authority, jurisdiction (O.S. كَمَرٌ to rule).

كَمَرٌ O.S. Al. hope, confidence (كَمَرٌ Al. to trust, O.S.).

These are masculines and take the first plural.

With these compare: كَمَرٌ O.S. m. destruction; كَمَرٌ m.
 (O.S. كَمَرٌ) examination, § 77; كَمَرٌ O.S. m. fuel; كَمَرٌ Al. m.
 affliction = كَمَرٌ f. U. p. 27; كَمَرٌ Tkh. O.S. (كَمَرٌ Ti.) fog [O.S.
 darkness] = كَمَرٌ U.; كَمَرٌ Tkh. (كَمَرٌ Al. J. Baz) a booth.

Also the following masculines: كَمَرٌ O.S., Ti. destruction [O.S.
 ease]; كَمَرٌ O.S. a building; كَمَرٌ O.S. revelation, the Transfigura-
 tion, the Apocalypse, also a man's name (especially given to those
 born on August 6); كَمَرٌ father-in-law, = O.S. كَمَرٌ; كَمَرٌ O.S.
 number; كَمَرٌ a sign of omission in writing; كَمَرٌ work (O.S.
 كَمَرٌ); كَمَرٌ O.S. cattle (lit. a possession); كَمَرٌ O.S.* a lection,
 lesson (in the Liturgy).

(5) Nouns of action formed by giving the first radical *Rwasa*,
 and the last two *Zqapa*, are much more common. This is a favourite
Pa'el formation in O.S., and the second radical in trilaterals, with one

exception, is hard. These nouns are masculine and take the first plural. They do not take a preformative Mim.

Nouns of the forms ܩܘܢܝܐ, ܩܘܢܝܐ etc.

Those marked with an asterisk are ecclesiastical or literary only.

ܩܘܢܝܐ O.S. babbling, confusion, (ܩܘܢܝܐ to babble, O.S.).

ܩܘܢܝܐ O.S. pleasure (ܩܘܢܝܐ to please, O.S. Pa.).

ܩܘܢܝܐ O.S.* marriage, marriage service-book (ܩܘܢܝܐ to bless, marry tr. O.S. Pa.).

ܩܘܢܝܐ O.S. a cooked dish (ܩܘܢܝܐ to cook, O.S. Pa.).

ܩܘܢܝܐ temptation (ܩܘܢܝܐ to tempt, Arab.).

ܩܘܢܝܐ O.S.* deed (ܩܘܢܝܐ to rule, O.S. Pa.).

ܩܘܢܝܐ K. see § 108.

ܩܘܢܝܐ O.S. a spelling-book [also in O.S. meditation] (ܩܘܢܝܐ to spell, and to meditate, both as O.S. Pa.).

ܩܘܢܝܐ O.S.* a division of the Psalter (O.S. ܩܘܢܝܐ to praise).

ܩܘܢܝܐ O.S.* joining together, marriage (ܩܘܢܝܐ = O.S. Pa. ܩܘܢܝܐ to join, marry).

ܩܘܢܝܐ O.S.* a hymn, a church procession (O.S. ܩܘܢܝܐ to make a procession).

ܩܘܢܝܐ O.S.* a Gradual (ܩܘܢܝܐ to sing, O.S. P'al and Pa.).

ܩܘܢܝܐ O.S.* renewal, esp. of the Holy Leaven (ܩܘܢܝܐ to renew, O.S. Pa.).

ܩܘܢܝܐ (ܩ) hurt, injury (ܩܘܢܝܐ to injure, § 88 A. 7°).

ܩܘܢܝܐ O.S.* absolution (ܩܘܢܝܐ K. Al. to absolve, O.S. Pa.).

ܩܘܢܝܐ O.S. thought, also ܩܘܢܝܐ, (ܩܘܢܝܐ to think, O.S.).

ܘܨܘܒܘܘܢ O.S.* (ܐ also in O.S) *the Benediction*, in church (ܘܨܘܒܘܢ to give the blessing, O.S.).

ܘܨܘܒܘܢ spoiling of a child (ܘܨܘܒܘܢ to spoil tr.).

ܘܨܘܒܘܢ K, O.S. *green* = ܘܨܘܒܘܢ U. (ܘܨܘܒܘܢ § 45 b).

ܘܨܘܒܘܢ O.S.* *crown, crowning, a marriage ceremony* (O.S. ܘܨܘܒܘܢ to crown).

ܘܨܘܒܘܢ a hem (ܘܨܘܒܘܢ to hem, § 83 A. 12).

ܘܨܘܒܘܢ O.S. *shroud* (ܘܨܘܒܘܢ to shroud, O.S. Pal, Pa. Aph.).

ܘܨܘܒܘܢ O.S. *a large sheet of paper folded into several pages* (O.S. ܘܨܘܒܘܢ to shut).

ܘܨܘܒܘܢ O.S.* *name of some of the long prayers in the Liturgy* (O.S. ܘܨܘܒܘܢ to beseech).

ܘܨܘܒܘܢ O.S.* *a lexicon*, esp. K. (O.S. ܘܨܘܒܘܢ, ܘܨܘܒܘܢ to collect).

ܘܨܘܒܘܢ O.S. *humiliation* (ܘܨܘܒܘܢ to be meek, § 81).

ܘܨܘܒܘܢ O.S.* *commentary* (ܘܨܘܒܘܢ to comment, O.S.).

ܘܨܘܒܘܢ sifted flour (ܘܨܘܒܘܢ to sift).

ܘܨܘܒܘܢ O.S. *resurrection* (ܘܨܘܒܘܢ to raise, O.S. Pa.).

ܘܨܘܒܘܢ O.S.* *libation, the mixed chalice* (ܘܨܘܒܘܢ to make a libation, O.S. Pa.).

ܘܨܘܒܘܢ O.S.* *Advent, the season* (O.S. ܘܨܘܒܘܢ to expect [= ܘܨܘܒܘܢ N.S.], to announce).

ܘܨܘܒܘܢ O.S. *the Ascension* (O.S. ܘܨܘܒܘܢ to ascend = ܘܨܘܒܘܢ N.S.).

Also called in U. ܘܨܘܒܘܢ ܘܨܘܒܘܢ because little girls on that day make a procession dressed as brides.

ܘܨܘܒܘܢ O.S.* *conjugation* (ܘܨܘܒܘܢ to conjugate, O.S.; lit. to bud).

ܘܡܘܢܐ wonder = **ܝܘܡܢܐ** Al. (**ܘܡܘܢܐ** to wonder, Arab.).

ܘܡܘܢܐ O.S.* burial (O.S. **ܚܘܒܐ** to shroud, hence to bury).

ܘܡܘܢܐ O.S. delay (**ܘܡܘܢܐ** to delay; O.S. to supplant).

ܘܡܘܢܐ forgiveness (**ܘܡܘܢܐ** to forgive).

ܘܡܘܢܐ O.S.* division, doubt, § 98 (**ܘܡܘܢܐ** § 42).

ܘܡܘܢܐ (for **ܘܡܘܢܐ**) ruin (**ܘܡܘܢܐ** to ruin, Chald. Pa.).

ܘܡܘܢܐ O.S.* command (**ܘܡܘܢܐ**, **ܘܡܘܢܐ** to command, O.S. Pal and Pa.).

ܘܡܘܢܐ O.S. translation, meaning (**ܘܡܘܢܐ** to translate, O.S. Pa.).

ܘܡܘܢܐ O.S.* consecration, Liturgy (**ܘܡܘܢܐ** to sanctify, O.S. Pa.).

ܘܡܘܢܐ O.S.* the interjections of the deacon in the Liturgy (O.S. **ܘܡܘܢܐ** to praise).

ܘܡܘܢܐ O.S.* hardening, non-aspiration (**ܘܡܘܢܐ** to be hard; O.S. Pa. to harden), § 3.

ܘܡܘܢܐ O.S.* softening, aspiration (**ܘܡܘܢܐ** to be soft, § 81), § 3.

ܘܡܘܢܐ O.S. pride (**ܘܡܘܢܐ** Ti. to be proud, O.S. = **ܘܡܘܢܐ** U. § 30).

ܘܡܘܢܐ O.S. change (**ܘܡܘܢܐ** to change, O.S.).

ܘܡܘܢܐ O.S.* end (O.S. **ܘܡܘܢܐ** to end tr.).

ܘܡܘܢܐ O.S.* confirmation of a bishop's consecration by the Catholicos (O.S. **ܘܡܘܢܐ** to confirm).

ܘܡܘܢܐ unfaithfulness (**ܘܡܘܢܐ** K. to forsake; O.S. Pa. to dismiss).

ܘܡܘܢܐ O.S. beginning; also (*) a short psalm in the daily services (**ܘܡܘܢܐ** to begin, O.S. Pa.).

ܘܡܘܢܐ O.S. education, discipline (O.S. **ܘܡܘܢܐ** to teach).

ᲙᲗᲗᲐᲗ O.S.* commentary (ᲙᲗᲗᲗᲐᲗ to interpret, O.S.).

ᲙᲗᲗᲗᲐᲗ translation (ᲙᲗᲗᲗᲐᲗ to interpret, Arab.).

ᲙᲗᲗᲗᲐᲗ O.S. provision (ᲙᲗᲗᲗᲐᲗ to provide, O.S.).

ᲙᲗᲗᲗᲐᲗ O.S. mending (ᲙᲗᲗᲗᲐᲗ to mend, O.S. Pa.; also ᲙᲗᲗᲗᲐᲗ N.S.).

Several nouns, chiefly foreign, are of this form but are not verbal nouns; as ᲙᲗᲗᲗᲐᲗ O.S.* m. *stole*, ὠπάριον, *orarium*; ᲙᲗᲗᲗᲐᲗ O.S.* m. *girdle*, ζωνάριον; ᲙᲗᲗᲗᲐᲗ K. Al. Z. m. *male servant*, cf. ᲙᲗᲗᲗᲐᲗ § 114 b; ᲙᲗᲗᲗᲐᲗ m. *flower*, Turk.; ᲙᲗᲗᲗᲐᲗ m. *magpie*; ᲙᲗᲗᲗᲐᲗ f. *frock-coat*; ᲙᲗᲗᲗᲐᲗ *advantage*; ᲙᲗᲗᲗᲐᲗ *poor*; ᲙᲗᲗᲗᲐᲗ m. *strap for a cap*; and others.

§ 77. NOUNS DENOTING THE AGENT are formed from verbs as follows:

(1) The first radical has Zqapa in the first conjugation, Pthakha in the second, and ᲙᲗᲗᲗᲐᲗ is added; as ᲙᲗᲗᲗᲐᲗ a *fighter*, from ᲙᲗᲗᲗᲐᲗ to fight; ᲙᲗᲗᲗᲐᲗ a *translator*, from ᲙᲗᲗᲗᲐᲗ to translate (not ᲙᲗᲗᲗᲐᲗ as St.). These nouns are masculine and take the first plural. But they may also be used adjectivally: thus ᲙᲗᲗᲗᲐᲗ may mean *fighting* (as an epithet). A feminine in ᲙᲗᲗᲗᲐᲗ with the sixth plural may also be formed, as ᲙᲗᲗᲗᲐᲗ a *fighting woman*; but the fem. plural is uncommon. If used adjectivally the first plural will be used in the feminine, not the sixth; see under Adjectives, § 22. In Q. Sal. Gaw. the first syllable takes Zlama for Zqapa or Pthakha in second conjugation verbs.

These agents from the first conjugation are not used in O.S., Al. Ash.; those of the form ᲙᲗᲗᲗᲐᲗ being substituted; see below (3).

We must distinguish from these nouns words of the form ᲙᲗᲗᲗᲐᲗ, ᲙᲗᲗᲗᲐᲗ, ᲙᲗᲗᲗᲐᲗ (§ 76) which are not agents.

Note that ܕܢܝܢ *rain*, from ܕܢܝܢ *to rain*, is an inanimate agent. We must also distinguish between ܕܢܝܢ *examination*, and the agent ܕܢܝܢ *examiner*; between ܕܢܝܢ *palatable* (from ܕܢܝܢ *a taste*) and ܕܢܝܢ *a taster*; between ܕܢܝܢ *hearer* (pron. 'ܕ in U.) and ܕܢܝܢ *made of wax*. ܕܢܝܢ means both *brittle* and *one who breaks*. Some Alqosh agents are noticeable: ܕܢܝܢ *the East* (lit. *causing to ascend*); ܕܢܝܢ (ܕ) *the West* (lit. *causing to set*); ܕܢܝܢ *descent of a hill* (lit. *causing to descend*: = U. ܕܢܝܢ). Note also ܕܢܝܢ U. K. *a cullender* (lit. *a strainer*), and ܕܢܝܢ (no Mim) *tradition*, from ܕܢܝܢ *to deliver*.

Variations. (a) In verbs of the second conjugation, second and third divisions, Zlama under the second (third) radical is retained in U. Sal. &c., as ܕܢܝܢ U. *lover*, from ܕܢܝܢ *to love*; ܕܢܝܢ U. *speaker*, from ܕܢܝܢ *to speak*; but not in K. Al. except in quadrilaterals where there would be a difficulty of pronunciation, in which case an euphonic vowel is retained, as ܕܢܝܢ K. Al. *one who causes to be killed*, ܕܢܝܢ Al. *one who confesses*.

(b) In verbs ܕܢ or ܕܢ the ܢ is changed into ܢ, as ܕܢܢ from ܕܢܢ *to remain*; ܕܢܢ from ܕܢܢ *to reveal*.

(c) In ܕܢ verbs of the second conjugation, second and third divisions, the ܢ takes Khwasa in U.; thus ܕܢܢ from ܕܢܢ *to understand*. But in K. we have ܕܢܢ.

(d) Generally, in verbs ܕܢ, ܢ is added in K., not in U., as ܕܢܢ K., ܕܢܢ U. from ܕܢܢ *to hear*.

(e) In verbs medial ܢ, ܢ is sometimes added after ܢ, some-

times not. In the former case **ا** is silent. Thus from **يُحْمِلُ** to bear, carry, we have **حَمَلٌ** or **حَمْلٌ**.

(f) For variations in irregular verbs see §§ 46, 47. Those which have in U. Pthakha for the present participle retain it for the agent. In U. the agents of **يُحْمِلُ**, **يُحْمِلُ** are **حَمَلٌ**, **حَمْلٌ**.

(2) An habitual agent is denoted in a limited number of words by giving the first radical **ز**qapa, the second **ر**wakha, and by adding **ا**. These nouns are masculine and take the first plural; they are derived from the first conjugation (P'al). Note that **فَلْحَانٌ** = one who at the moment is fighting; **فَلْحَانٌ** = one who is in the habit of fighting. A few verbs also form a feminine in **ا**, with the sixth plural. Verbs **ا** often change **ا** into **و**, verbs **ا** often add **و**. Some of these words denote inanimate agents, or have acquired a secondary meaning; those marked with an asterisk are ecclesiastical or literary only.

Words of the forms **فَعْلَانٌ**, **فَعْلَانٌ**.

أَكْبَانٌ a glutton (**أَكْبَانٌ** to eat, O.S.).

أَكْبَانٌ ant, § 100 f. (No first conj. verb, but **أَكْبَانٌ** to creep.)

أَكْبَانٌ, f. **أَكْبَانٌ**, Al. bright (**أَكْبَانٌ** K. Al. to illumine, O.S., cf. **أَكْبَانٌ** light).

أَكْبَانٌ O.S. and **أَكْبَانٌ** a wooden spoon (**أَكْبَانٌ** K., O.S. to stir = **أَكْبَانٌ** U.).

أَكْبَانٌ (for **أَكْبَانٌ**) a crying child (**أَكْبَانٌ** to weep, O.S.).

أَكْبَانٌ, rarely **أَكْبَانٌ** [which in O.S. = a swallower] and **أَكْبَانٌ** throat (**أَكْبَانٌ** to swallow, O.S.). Hence **أَكْبَانٌ** a glutton.

أَكْبَانٌ, f. **أَكْبَانٌ**, U. dry, also metaph. stubborn (**أَكْبَانٌ** to dry, intr.).

أَكْبَانٌ O.S. creator (**أَكْبَانٌ** to create, O.S.).

ܦܘܨܘܬܐ *a sore on the neck*, = O.S. ܦܘܨܘܬܐ (ܦܘܨܘܬܐ to flash as lightning, as O.S., hence also metaph. to have a sudden pain).

ܦܘܨܘܬܐ K. *a beggar* (ܦܘܨܘܬܐ to beg, in O.S. to collect). In U. ܦܘܨܘܬܐ.

ܦܘܨܘܬܐ (hard Kap) *a gull*, also *a dimple* (ܦܘܨܘܬܐ to laugh, § 95 e); O.S. ܦܘܨܘܬܐ *a laughter*.

ܦܘܨܘܬܐ *a spy* (ܦܘܨܘܬܐ K. to spy, Arab. = ܦܘܨܘܬܐ K. U.).

ܦܘܨܘܬܐ *pumice stone* [O.S. *a locust*] (ܦܘܨܘܬܐ to scrape, O.S.).

ܦܘܨܘܬܐ *an axle* [O.S. *rolling-pin*] (ܦܘܨܘܬܐ K. to roll dough, also to be silent, in O.S. to cut off).

ܦܘܨܘܬܐ *a hand-mill* (ܦܘܨܘܬܐ to grind in a hand-mill, as O.S. Pa., cf. ܦܘܨܘܬܐ K. to grind coarse, ܦܘܨܘܬܐ coarse split peas). See ܦܘܨܘܬܐ in the next list.

ܦܘܨܘܬܐ *wooden shovel for taking ashes out of earth-ovens* [O.S. *one who sweeps away*], (ܦܘܨܘܬܐ to shovel, in O.S. to sweep away).

ܦܘܨܘܬܐ *the bank of a hill* (ܦܘܨܘܬܐ to slide).

ܦܘܨܘܬܐ *shaft of a cart* (ܦܘܨܘܬܐ to draw, O.S.).

ܦܘܨܘܬܐ, f. ܦܘܨܘܬܐ *dripping, leaky as a roof* (ܦܘܨܘܬܐ to leak, O.S.).

ܦܘܨܘܬܐ O.S. *a stone pestle* (ܦܘܨܘܬܐ, root ܦܘܨܘܬܐ, to grind to powder, O.S., cf. ܦܘܨܘܬܐ).

ܦܘܨܘܬܐ O.S. *disputer* (ܦܘܨܘܬܐ to dispute, O.S.).

ܦܘܨܘܬܐ O.S. (also ܦܘܨܘܬܐ in O.S.) *a bowl* (no verb).

ܦܘܨܘܬܐ K. or ܦܘܨܘܬܐ U. *a coward* (ܦܘܨܘܬܐ to fear, § 83 D. e).

Hence ܦܘܨܘܬܐ cowardly.

ܐܘܦܪܥܘܢ *an oppressor* (ܐܘܦܪܥܘܢ U. K., Arab. = ܐܘܦܪܥܘܢ Al, O.S. *to oppress*. Cf. O.S. ܐܘܦܪܥܘܢ *to distort*).

ܐܘܦܪܥܘܢ O.S. *a vagabond* (ܐܘܦܪܥܘܢ *to wander about*, O.S.).

ܐܘܦܪܥܘܢ K, O.S. or ܐܘܦܪܥܘܢ U. *a sharp-sighted person* (ܐܘܦܪܥܘܢ *to see*, O.S.).

ܐܘܦܪܥܘܢ O.S. *a pounder* (ܐܘܦܪܥܘܢ *to pound*, O.S.).

ܐܘܦܪܥܘܢ *a currycomb* (ܐܘܦܪܥܘܢ *to curry*, § 95 e, O.S. ܐܘܦܪܥܘܢ), [both hard Kap in N.S.].

ܐܘܦܪܥܘܢ O.S. *a thinker* (ܐܘܦܪܥܘܢ *to think*, O.S.).

ܐܘܦܪܥܘܢ *a pestle* [in O.S. *a goldsmith*] and **ܐܘܦܪܥܘܢ** *a mortar* (ܐܘܦܪܥܘܢ *to pound* = ܐܘܦܪܥܘܢ Chald.; in O.S. *to fuse metal*).

ܐܘܦܪܥܘܢ, f. ܐܘܦܪܥܘܢ, O.S.* *passive in grammar* (O.S. ܐܘܦܪܥܘܢ *to suffer*).

ܐܘܦܪܥܘܢ *a suitor, also a beggar* (ܐܘܦܪܥܘܢ *to ask*, Arab.). Hence perhaps ܐܘܦܪܥܘܢ (for 'ܐܘܦܪܥܘܢ) *spousals*.

ܐܘܦܪܥܘܢ K, O.S., or ܐܘܦܪܥܘܢ U. (pron. ܐ = ܐ), and **ܐܘܦܪܥܘܢ** *an acquaintance* (ܐܘܦܪܥܘܢ *to know*, O.S.). Cf. ܐܘܦܪܥܘܢ in the next list.

ܐܘܦܪܥܘܢ O.S. *a learner* (ܐܘܦܪܥܘܢ *to learn*, O.S.). Cf. ܐܘܦܪܥܘܢ in the next list.

ܐܘܦܪܥܘܢ, f. ܐܘܦܪܥܘܢ, O.S. *heavy* (ܐܘܦܪܥܘܢ K, O.S. *to make heavy*).

ܐܘܦܪܥܘܢ *a sulky man* (ܐܘܦܪܥܘܢ *to be angry*, § 113 d).

ܐܘܦܪܥܘܢ *a seizer* (ܐܘܦܪܥܘܢ *to seize*, Arab.).

ܐܘܦܪܥܘܢ *a broom* (ܐܘܦܪܥܘܢ *to sweep*, O.S.).

ܐܘܦܪܥܘܢ *a pruning knife, a chisel* (ܐܘܦܪܥܘܢ *to prune*, O.S.).

ܐܘܦܪܥܘܢ O.S., and ܐܘܦܪܥܘܢ *apostate, infidel* (ܐܘܦܪܥܘܢ *to deny*, O.S.).

ܕܚܘܠܐ *choleric* (ܕܚܘܠܐ *to be angry*, Arab.).

ܕܚܘܠܐ O.S.* *preacher* (very rare), cf. ܕܚܘܠܐ § 45 g. But ܕܚܘܠܐܘܘܠܐ *a litany or a sermon*, is commonly used.

ܕܚܘܠܐ *sad* (ܕܚܘܠܐ K. Al. *to be sad*, O.S.).

ܕܚܘܠܐ, f. ܕܚܘܠܐ, O.S. *fitting* (ܕܚܘܠܐ *to suit*, O.S.).

ܕܚܘܠܐ or ܕܚܘܠܐ *jaw* (ܕܚܘܠܐ *to chew*, O.S.).

ܕܚܘܠܐ O.S. *a mortal* (ܕܚܘܠܐ *to die*, O.S.).

ܕܚܘܠܐܘܠܐ (for ܕܚܘܠܐܘܠܐ), f. ܕܚܘܠܐ?, *sickly* (ܕܚܘܠܐ *to be ill*, O.S.).

ܕܚܘܠܐܘܠܐ, f. ܕܚܘܠܐ *barking* (ܕܚܘܠܐ *to bark*, O.S.).

ܕܚܘܠܐܘܠܐ, f. ܕܚܘܠܐ *shying* (ܕܚܘܠܐ *to shy*, in O.S. *to leap*).

ܕܚܘܠܐܘܠܐ Ti. *a biter* (ܕܚܘܠܐ Ti. *to bite*).

ܕܚܘܠܐܘܠܐ (or 'a) *a drop* (ܕܚܘܠܐ *to drip*, O.S.).

ܕܚܘܠܐܘܠܐ, f. ܕܚܘܠܐ, soft Kap, *shy, modest* (ܕܚܘܠܐ *to be shy*, O.S.) = O.S.

ܕܚܘܠܐܘܠܐ, Pthakha form, hard Kap.

ܕܚܘܠܐܘܠܐ, f. ܕܚܘܠܐ *biting, stinging*, for 'ܘܠܐ' (ܕܚܘܠܐ *to bite, sting*, Chald. ܕܚܘܠܐ *to perforate*).

ܕܚܘܠܐܘܠܐ *a cotton beater* [a forked stick] (ܕܚܘܠܐ *to beat, shake*, O.S.).

ܕܚܘܠܐܘܠܐ O.S. *a semantron*, a wooden board and mallet beaten together to call people to church (ܕܚܘܠܐ Tkh. Al., O.S. [Shin silent U], *to hit, strike*).

ܕܚܘܠܐܘܠܐ K. [ܕܚܘܠܐ is usually added], *a sty in the eye* (ܕܚܘܠܐ K. *to shut, fill up*, § 95).

ܕܚܘܠܐܘܠܐ *a sacristan, churchwarden* [in O.S. *an overseer*, esp. a chorepiscopus, because his duty was to visit], (ܕܚܘܠܐ K., O.S. *to visit*). Colloquial in U.

فَعْلَمٌ, f. فَعْلَمٌ, O.S.* *active*, in grammar (فَعْلَمٌ to do, O.S.).

فَعْلَمٌ, f. فَعْلَمٌ O.S. *transitory* (فَعْلَمٌ to pass, O.S.).

فَعْلَمٌ Al. a *torturer* (فَعْلَمٌ Al. to torture, § 95 e).

فَعْلَمٌ, f. فَعْلَمٌ, Al. *straight* (فَعْلَمٌ Al. to be straight, Arab.).

فَعْلَمٌ a *street* [in O.S. one who enters], and فَعْلَمٌ a *lane*, a *passage* in a house or outside (O.S. فَعْلَمٌ to enter).

فَعْلَمٌ O.S. an *inhabitant* (فَعْلَمٌ to inhabit, O.S.).

فَعْلَمٌ, f. فَعْلَمٌ, K. *swift* (فَعْلَمٌ K. Al. to run, in U., O.S. to run away).

فَعْلَمٌ a *flat cake of dried manure fuel* (فَعْلَمٌ to be flat, Arab.).

فَعْلَمٌ, f. فَعْلَمٌ, K. *cool*, § 21 (10) (فَعْلَمٌ to be cool, O.S.).

فَعْلَمٌ a *fighter* (فَعْلَمٌ to fight, § 97).

فَعْلَمٌ K. or فَعْلَمٌ U. a *step* (فَعْلَمٌ to step, O.S.; whence also the derived verb فَعْلَمٌ, pron. فَعْلَمٌ).

فَعْلَمٌ O.S.* a *paragraph* (فَعْلَمٌ K. to cut, abbreviate, O.S.).

فَعْلَمٌ O.S.* *the imperative mood* (فَعْلَمٌ to command, O.S.; usually فَعْلَمٌ U.).

فَعْلَمٌ a *skin eruption* (فَعْلَمٌ to chafe, O.S.).

فَعْلَمٌ, f. فَعْلَمٌ sharp (فَعْلَمٌ to cut, O.S.).

فَعْلَمٌ O.S. a *Saviour*, also (in N.S.) *the tail of a final letter* (فَعْلَمٌ to finish intr., in O.S. to save, as N.S. فَعْلَمٌ).

فَعْلَمٌ *book marker* [in O.S. *separator*], and فَعْلَمٌ *tablet*, *table of the law* (فَعْلَمٌ to separate, O.S.).

ܦܘܢܝܬܐ *hand's breadth* (O.S. [?] ܦܘܢܝܬܐ *to measure with the hand*).

ܦܘܢܝܬܐ, f. ܦܘܢܝܬܐ?, *tepid* (ܦܘܢܝܬܐ, pron. ܦ in U., *to be tepid*).

ܦܘܢܝܬܐ O.S. *a murderer* (ܦܘܢܝܬܐ *to kill*, O.S.).

ܦܘܢܝܬܐ, f. ܦܘܢܝܬܐ, O.S. *light* (not heavy), in K. *quick* (O.S. ܦܘܢܝܬܐ *to be light*, whence N.S. ܦܘܢܝܬܐ § 83 A. 2).

ܦܘܢܝܬܐ *a biter* (ܦܘܢܝܬܐ *to bite*, p. 115). [Distinguish ܦܘܢܝܬܐ or ܦܘܢܝܬܐ *cartilage, tendon*.]

ܦܘܢܝܬܐ O.S.* *a reader*, and ܦܘܢܝܬܐ *a cock* (ܦܘܢܝܬܐ *to crow, call read*, O.S.).

ܦܘܢܝܬܐ *a wooden rake* (ܦܘܢܝܬܐ *to sweep*, p. 116).

ܦܘܢܝܬܐ K. or ܦܘܢܝܬܐ U. *a valley*, in Ti. *a torrent* (= O.S. ܦܘܢܝܬܐ *a torrent*) and ܦܘܢܝܬܐ K. or ܦܘܢܝܬܐ U. *id.*, root-meaning *to go* (?) *to explore*, as Heb. Pi.

ܦܘܢܝܬܐ, f. ܦܘܢܝܬܐ *quick* (ܦܘܢܝܬܐ *to run*, O.S. ܦܘܢܝܬܐ).

ܦܘܢܝܬܐ O.S. and ܦܘܢܝܬܐ *a paramour* (ܦܘܢܝܬܐ K. *to love*, O.S.).

ܦܘܢܝܬܐ O.S.* *a period of seven weeks* (no verb).

ܦܘܢܝܬܐ, f. ܦܘܢܝܬܐ *fragile* (ܦܘܢܝܬܐ *to break*, O.S.), cf. p. 224.

ܦܘܢܝܬܐ *a pair of tongs, or a large bone* (ܦܘܢܝܬܐ *to take*, O.S.).

ܦܘܢܝܬܐ *a button* (ܦܘܢܝܬܐ *to button*).

We may add ܦܘܢܝܬܐ U. ('ܦ K.) *victory*, for ܦܘܢܝܬܐ, from ܦܘܢܝܬܐ ('ܦ K.) *to conquer*, though ܦܘܢܝܬܐ is not found. Cf. ܦܘܢܝܬܐ above.

Several other words (mostly foreign) of this form are found, which are not derived from verbs; as ܦܘܢܝܬܐ O.S.* (West Syr. ܦܘܢܝܬܐ) *contest*, of the martyrs, = ἀγων, ἀγωνία; ܦܘܢܝܬܐ O.S. *the prodigal son*,

= *dowros*; **كجولك** O.S. *Golgotha*; **كردك** and **كردك** *milking vessel*; **كصمك** *dysentery*, **كلكوك** *doorway*, **كلكوك** U. *maternal uncle* (= **كلك** K., O.S.); **ككوك** *tuft of hair on the top of the head* (for **كلكوك**, root **كلك** *to crown*?); **ككوك** *a slap*; **ككوك** *a loose shoe*, and **ككوك** *a sandal*; **ككوك** O.S. *the law* (of Moses) = *νόμος*; **ككوك** U. *paternal uncle* (= **ككوك** K.); **ككوك** *a small cake*; **ككوك** *a beetle*; **ككوك** O.S., Tkh. *table or tablecloth*; **ككوك** O.S. *rule, canon* = *κανών*, **ككوك** or **ككوك** *sinew, tendon* (see above), and some others. Compare also the following list.

Pthakha forms **ككوك**, **ككوك**.

The following words are added here to distinguish them from those in the above list; they are not agents, and many of them belong to the O.S. Pa'el formation of which **ككوك** *a son*, lit. *one begotten*, is an example, (distinguish O.S. **ككوك** *a father*, lit. *one who begets*). In U. most of these are usually pronounced with Zqapa on the first; but the Pthakha usually remains in K. Al. In Q. Sal. J. Gaw. they often have Zlama, with the second sound. In some cases there is room for hesitation in placing them in this class.

ككوك O.S.* *furnace*, root **كك**, cf. N.S. **كك** K. *to be smoked*.

ككوك O.S. *oak*.

ككوك, f. **ككوك** *less, inferior*, O.S. **ككوك**.

ككوك K. Sh. *sunny side of a hill* (= **ككوك** or **ككوك** U.).

ككوك, f. **كك** *large*, perh. from **كك** *to grind coarse* [hence is formed **ككوك** *to grow* = **ككوك** U.], see **ككوك** above.

ككوك, f. **كك** *cold* (of persons), cf. **ككوك** *to be cold*, p. 120.

ككوك O.S. *apple*.

ܕܢܝܚܐ, f. ܕܢܝܚܐ, Al. *sweet* = ܕܢܝܚܐ U. K.

ܕܢܝܚܐܝܢ, f. ܕܢܝܚܐ, O.S. *sour*; also in Al. ܕܢܝܚܐܝܢܐ *a sour dish* dressed with vinegar, etc.

ܕܢܝܚܐܝܢܐ K. and ܕܢܝܚܐܝܢܐ U. (Pthakha sound), f. ܕܢܝܚܐ?, *clever* = ܕܢܝܚܐܝܢܐ O.S. Cf. ܕܢܝܚܐܝܢܐ above.

ܕܢܝܚܐܝܢܐ K., O.S. *a boy, a child*.

ܕܢܝܚܐܝܢܐ, f. ܕܢܝܚܐ, O.S. *clever*; usually ܕܢܝܚܐܝܢܐ in O.S.

ܕܢܝܚܐܝܢܐ *an orphan* = ܕܢܝܚܐܝܢܐ O.S.

ܕܢܝܚܐܝܢܐ O.S.* *cummin*.

ܕܢܝܚܐܝܢܐ as O.S. or ܕܢܝܚܐܝܢܐ K. or ܕܢܝܚܐܝܢܐ U. *fountain*. The first form is for 'ܢܝܚܐ, but in U. is pron. (as most of the others in this list) with Zqapa.

ܕܢܝܚܐܝܢܐ, f. ܕܢܝܚܐ *salt, adj.* In O.S. subst., and so N.S. in fem.

ܕܢܝܚܐܝܢܐ, f. ܕܢܝܚܐ *deep* = O.S. ܕܢܝܚܐܝܢܐ.

ܕܢܝܚܐܝܢܐ, f. ܕܢܝܚܐ *dense* (as trees). In O.S. ܕܢܝܚܐܝܢܐ = (1) *inhabited*, (2) *green grass*.

ܕܢܝܚܐܝܢܐ (O.S. 'ܕ) *mushroom*.

ܕܢܝܚܐܝܢܐ O.S. *fig* (rare).

ܕܢܝܚܐܝܢܐ, f. ܕܢܝܚܐ *easy* = O.S. ܕܢܝܚܐܝܢܐ.

ܕܢܝܚܐܝܢܐ O.S. *oven* (in the ground), § 92.

[Akin to these are several with Zlama or Khwasa, cf. § 85 (5); as ܕܢܝܚܐܝܢܐ m. *a scratch*, from ܕܢܝܚܐܝܢܐ (or ܕܢܝܚܐܝܢܐ) *to scratch*; ܕܢܝܚܐܝܢܐ m. O.S. and ܕܢܝܚܐܝܢܐ f. O.S. *horsefly*; ܕܢܝܚܐܝܢܐ m. *swelling*, from ܕܢܝܚܐܝܢܐ U. *to swell*; ܕܢܝܚܐܝܢܐ m. *a stitch* = O.S. ܕܢܝܚܐܝܢܐ; ܕܢܝܚܐܝܢܐ U. m. or ܕܢܝܚܐܝܢܐ K. m. *a bond, fetter* = ܕܢܝܚܐܝܢܐ Al. = ܕܢܝܚܐܝܢܐ O.S.; ܕܢܝܚܐܝܢܐ m. *measure* = O.S. ܕܢܝܚܐܝܢܐ; ܕܢܝܚܐܝܢܐ m. *a prick*, from ܕܢܝܚܐܝܢܐ *to prick*; and some others.]

We may notice here a very common rule with regard to **Rwasa** and **Rwakha** when they fall in the middle of a word, which has been usually followed in printed books. If the first radical has **Zqapa**, the second has **Rwakha**; if the first has **Pthakha**, the second has **Rwasa**. But this rule is quite arbitrary and does not appear to be desirable; it does not apply to abstracts in **ḥāḥ** or to diminutives in **ḥāḥ**, **ḥāḥ**, which have **Rwasa** and **Rwakha** respectively.

(3) *An habitual agent* is also denoted by giving the first radical **Pthakha**, and the second and third **Zqapa**, adding **Alap**. These are masculines and take the first plural; they are almost all derived from first conjugation verbs. In **Al. Ash.** where agents of the first form (p. 223) are not used, all first conjugation verbs thus form agents; elsewhere only a few do so, as in the list given below. In **U. Pthakha** has the sound of **Zqapa** in these words; in **Sal. Q. Gaw. J.** of second **Zlama**.

Words of the form **فَعَّالٌ**.

فَعَّالٌ O.S.* [West Syr. **فَعَّالٌ**] conjunction (**فَعَّالٌ** to bind, O.S.).

فَعَّالٌ a cook **U. K.**, a builder **Al.**, O.S. (**فَعَّالٌ** to build, as O.S.; also to cook).

فَعَّالٌ bee (**فَعَّالٌ** **K.** to stick, § 95 d).

فَعَّالٌ O.S. a liar (**فَعَّالٌ** to lie, O.S. Pa.; no first conj. verb).

فَعَّالٌ O.S. (**déyāna**) a judge (**فَعَّالٌ** to judge, O.S.).

فَعَّالٌ (**zéyāra**) proud (**فَعَّالٌ** **U.** to swell, to be proud).

فَعَّالٌ O.S. a singer (**فَعَّالٌ** to sing, O.S.).

فَعَّالٌ O.S. fornicator (**فَعَّالٌ** to commit fornication, O.S.).

فَعَّالٌ O.S. weaver, knitter (**فَعَّالٌ** to weave, knit, O.S.).

فَعَّالٌ O.S. a seer (**فَعَّالٌ** to see, O.S.).

فَعَّالٌ O.S. a sinner (**فَعَّالٌ** to sin, O.S.).

ܒܢܝܬܐ O.S. (*khéydta*) a tailor (ܒܢܝܬܐ to sew, O.S.).

ܒܢܝܬܐ digger (ܒܢܝܬܐ to dig, O.S.).

ܒܢܝܬܐ a reaper (ܒܢܝܬܐ to reap, O.S.).

ܒܢܝܬܐ a turner, joiner (ܒܢܝܬܐ to turn; scoop out, O.S.). Also

ܒܢܝܬܐ

ܒܢܝܬܐ O.S. a wizard (ܒܢܝܬܐ to bewitch, as O.S. Ethpa. No first conj. verb).

ܒܢܝܬܐ O.S. a miller (ܒܢܝܬܐ to grind, O.S.).

ܒܢܝܬܐ a sweeper (ܒܢܝܬܐ to sweep, collect, O.S.).

ܒܢܝܬܐ O.S. a pruner (ܒܢܝܬܐ to prune, O.S.).

ܒܢܝܬܐ an enshrouder (ܒܢܝܬܐ to shroud, O.S. Pal and Aph.).

ܒܢܝܬܐ O.S. a scribe (ܒܢܝܬܐ to write, O.S.).

ܒܢܝܬܐ testy; knotty, as trees (ܒܢܝܬܐ U. = 'ܒ K. to tie in a knot,

O.S. ܒܢܝܬܐ).

ܒܢܝܬܐ O.S. a swimmer (ܒܢܝܬܐ to swim, O.S.).

ܒܢܝܬܐ O.S. (Zqapa before Wau) a transgressor (O.S. ܒܢܝܬܐ to transgress).

ܒܢܝܬܐ O.S. a worker, labourer (ܒܢܝܬܐ to work, serve, O.S.).

ܒܢܝܬܐ a fighter (ܒܢܝܬܐ to fight, § 97).

ܒܢܝܬܐ [in O.S. a prodigal] bird = ܒܢܝܬܐ O.S., N.S. (ܒܢܝܬܐ to fly, O.S.).

ܒܢܝܬܐ O.S. huntsman, fisherman (ܒܢܝܬܐ to hunt, fish, O.S.). Cf. ܒܢܝܬܐ Bethsaida.

ܒܢܝܬܐ tether (ܒܢܝܬܐ K. Al. to tie to a post, and as O.S. to crucify).

From **ḡūl** *girl* (p. 48), we have **ḡūlūm** *girlhood*.

Several of these abstracts are formed in **ḡū-**, as:—

ḡūzū *whereabouts*, from **ḡū** *where?*

ḡūnū O.S. *case* (in grammar), from O.S. **ḡū** = N.S. **ḡū** *who?*

ḡūtat *fatherhood*, from **tat** *father*.

ḡūshū *friendship*, from **shū** *friendly*, cf. **shū** *friend*.

ḡūshūshū *opposite situation*, from **shūshū** *opposite*. Also regular. So **shūshū** *opposition*.

ḡūshūshū (U. **shū**) *enmity*, from **shūshū** *enemy*, regular in K.

ḡūshūshū *membership*, from **shūshū** *member*, O.S.

ḡūshūshū O.S. *unity*, from O.S. **shū** *one* = N.S. **shū**.

ḡūshūshū *relationship*, from **shūshū** *a relation*.

ḡūshūshū *badness*, from **shūshū** *bad*, § 21 (7). Also regular.

ḡūshūshū *largeness*, from **shūshū** *large*, § 21 (7).

ḡūshūshū *motherhood*, from **shūshū** *mother*. Also regular.

ḡūshūshū K. *richness*.

ḡūshūshū O.S. *quantity*, from **shūshū** *how much?* O.S.

ḡūshūshū *clerkship*, from **shūshū** *a clerk*. Also regular.

ḡūshūshū *obstinacy*, from **shūshū** *obstinate*.

ḡūshūshū *distance*, from **shūshū** *far*, § 21 (7).

ḡūshūshū *shame*, from **shūshū** *ashamed*.

Note also **ḡūshūshū** K. *f.* or **ḡūshūshū** Q. *Sal.* and also U. *m.* *multitude, excess*, from **shūshū** *excessive*.

§ 78. (1) **ABSTRACT NOUNS** are formed, generally from substantives and adjectives, by changing the termination to ܐܘܢܐ, or in Sal. Q. etc. to ܐܘܢܐ, (ܐܘܢܐ - Az. ?); if there is no termination, these endings are added on. Thus ܐܘܢܐܘܪܘܬܐ *truth*, from ܐܘܪܘܬܐ *true*; ܐܘܢܐܘܠܘܢܐ *the calling of a sailor*, from ܘܠܘܢܐ *sailor*, § 82 (1), cf. ܘܠܘܢܐ *a ship* (Turk.). These abstracts are feminine and take the sixth and ninth plurals, § 18.

Words ending in ܢܐ, § 67, p. 168, drop the point under the second Yudh in forming abstracts, and the Yudh becomes consonantal; as ܘܩܒܐ *good*, ܐܘܢܐܘܩܒܐ *goodness*.

A few of these abstracts are formed from particles; as ܐܘܢܐܘܩܘܠܘܬܐ *quality*, from ܘܩܘܠܐ *how?* (not very common), cf. ܐܘܢܐܘܩܘܠܐ *how?* § 67; ܐܘܢܐܘܘܦܘܬܐ *opposition*, from ܘܦܘܬܐ *against* (see also p. 237); and the irregular ܐܘܢܐܘܦܘܩܘܬܐ U. *proximity*, from ܘܦܘܩܐ *near*, § 21 (7). For other instances see below. These abstracts are often formed from compounds, as ܐܘܢܐܘܦܘܩܘܬܐ *carelessness*, from ܘܦܘܩܐ ܘܦܘܩܐ *careless* (ܘܦܘܩܐ *care*).

Some nouns of this form are not abstracts in sense, as ܐܘܢܐܘܠܘܢܐ *loom* (O.S. *a shop, inn*); ܐܘܢܐܘܠܘܢܐ *furniture*, from ܘܠܘܢܐ *a house*, O.S.; ܐܘܢܐܘܠܘܢܐ *banquet*, from ܘܠܘܢܐ *guest*, O.S., also ܘܠܘܢܐ U.; ܐܘܢܐܘܠܘܢܐ Ti. Al. *dinner, noon* (lit. *breakfast*), § 28 (13); ܐܘܢܐܘܠܘܢܐ *book of the deacon's part in the Liturgy* (also *diaconate*), from ܘܠܘܢܐ *deacon*, O.S.

Note that ܐܘܢܐܘܠܘܢܐ *prayer* (ܘܠܘܢܐ *to pray*), and ܐܘܢܐܘܠܘܢܐ *plague* (ܘܠܘܢܐ *to strike*), are not of this form, and have *Rwakha*, § 18 (9).

In some cases the abstract has the same meaning as the original; as ܐܘܢܐܘܠܘܢܐ = ܘܠܘܢܐ *doubt* (hard Kap); ܐܘܢܐܘܠܘܢܐ = ܘܠܘܢܐ *error*; ܐܘܢܐܘܠܘܢܐ = ܘܠܘܢܐ *increase, interest*.

From **ḡīl** girl (p. 48), we have **ḡīlhood** girlhood.

Several of these abstracts are formed in **ḡān**, as:—

ḡān whereabouts, from **ḡā** where?

ḡān O.S.* case (in grammar), from O.S. **ḡā** = N.S. **ḡā** who?

ḡān fatherhood, from **ḡā** father.

ḡān friendship, from **ḡā** friendly, cf. **ḡā** friend.

ḡān opposite situation, from **ḡā** opposite. Also regular. So **ḡā** opposition.

ḡān (U. 3) enmity, from **ḡā** enemy, regular in K.

ḡān membership, from **ḡā** member, O.S.

ḡān O.S. unity, from O.S. **ḡā** one = N.S. **ḡā**.

ḡān relationship, from **ḡā** a relation.

ḡān budness, from **ḡā** bad, § 21 (7). Also regular.

ḡān largeness, from **ḡā** large, § 21 (7).

ḡān motherhood, from **ḡā** mother. Also regular.

ḡān K. richness.

ḡān O.S. quantity, from **ḡā** how much? O.S.

ḡān clerkship, from **ḡā** a clerk. Also regular.

ḡān obstinacy, from **ḡā** obstinate.

ḡān distance, from **ḡā** far, § 21 (7).

ḡān shame, from **ḡā** ashamed.

Note also **ḡān** K. f. or **ḡān** Q. Sal. and also U. m. *multitude, excess*, from **ḡā** excessive.

We also have, like the above, the irregular ܕܝܘܢܝܘܬܐ (also ܕܝܘܢܝܘܬܐ) *being, essence*, from ܕܝܘܢܝܘܬܐ *there is*, O.S.; and ܕܝܘܢܝܘܬܐ *companionship* (also regular in K. as O.S.), from ܕܝܘܢܝܘܬܐ *companion*, O.S. And almost all adjectives in ܘܢܐ form abstracts in ܕܝܘܢܝܘܬܐ which in their case is the regular termination. In U. this termination is often in quick speech shortened to *e'ta*.

Several abstracts have no original, as ܕܝܘܢܝܘܬܐ O.S. *fornication*; ܕܝܘܢܝܘܬܐ Tkh. Al. *a writing*, = ܕܝܘܢܝܘܬܐ U. K.; ܕܝܘܢܝܘܬܐ K. Sh. *joke*, cf. ܕܝܘܢܝܘܬܐ § 46; ܕܝܘܢܝܘܬܐ U. *joke*, cf. ܕܝܘܢܝܘܬܐ *joker*; ܕܝܘܢܝܘܬܐ Tkh. *joke*, cf. ܕܝܘܢܝܘܬܐ U. or ܕܝܘܢܝܘܬܐ U. *id.*, Turk.; ܕܝܘܢܝܘܬܐ J. *joke*; ܕܝܘܢܝܘܬܐ O.S. *education*, § 21 (5); ܕܝܘܢܝܘܬܐ *earnestness*, cf. ܕܝܘܢܝܘܬܐ *to be diligent*; ܕܝܘܢܝܘܬܐ O.S. *faith*; ܕܝܘܢܝܘܬܐ O.S. *a Rogation*; § 18 (9); ܕܝܘܢܝܘܬܐ O.S. *joy*; ܕܝܘܢܝܘܬܐ O.S. *letter of the alphabet*, cf. O.S. ܕܝܘܢܝܘܬܐ *a sign*; ܕܝܘܢܝܘܬܐ *care*; ܕܝܘܢܝܘܬܐ *mocking*.

(2) The abstract of a noun denoting an agent (§ 77. 1) will generally be the noun of action (§ 76). Thus ܕܝܘܢܝܘܬܐ *speaker*, ܕܝܘܢܝܘܬܐ *speech*; but both forms are sometimes used, as ܕܝܘܢܝܘܬܐ and ܕܝܘܢܝܘܬܐ *envy*, from ܕܝܘܢܝܘܬܐ *to envy*. ܕܝܘܢܝܘܬܐ (O.S. ܕܝܘܢܝܘܬܐ) *pride*, is used in preference to ܕܝܘܢܝܘܬܐ. ܕܝܘܢܝܘܬܐ is used for *tradition*, ܕܝܘܢܝܘܬܐ for the act of *handing down*.

(3) A very few abstracts are formed by giving *Rwasa* to the second radical of a verb and adding ܘܢܐ, as ܕܝܘܢܝܘܬܐ *heat*, from ܕܝܘܢܝܘܬܐ *to be warm*, O.S.; ܕܝܘܢܝܘܬܐ O.S. *disturbance*, from ܕܝܘܢܝܘܬܐ *to disturb*, O.S.; ܕܝܘܢܝܘܬܐ O.S. *apostasy*, from ܕܝܘܢܝܘܬܐ *to deny*, O.S.; ܕܝܘܢܝܘܬܐ O.S. *an assembly*, from ܕܝܘܢܝܘܬܐ *to sweep, collect*, O.S.; cf. ܕܝܘܢܝܘܬܐ K. *light*, from ܕܝܘܢܝܘܬܐ K. *to dawn*, Arab.

We may notice that abstracts are more used by the Syrians than by Europeans. Thus they will often say **ܐܢܫܘܬܐ** *human nature*, where we should use the concrete *men*. For the plural of nouns they say **ܐܢܫܘܬܐ ܐܢܫܘܬܐ**, and so on.

§ 79. (1) DIMINUTIVES are formed by substituting **ܐܘܡܐ** m. (with first pl.) or **ܐܘܡܐ** f. (sixth pl.) for the termination of the original; or by adding on these if there is no termination. Thus **ܐܘܡܐܢܐ** *a little boy*, from **ܐܢܐ** *a boy*; **ܐܘܡܐܢܐ** *a little wife*, from **ܐܢܐ** *a wife*, woman [root O.S. **ܐܢܐ** to spin, weave, cf. O.S. **ܐܢܐ** *a hired spinster*]; **ܐܘܡܐܢܐ** *a little sister*, from **ܐܢܐ** *a sister*. According to Bar Zu'bi all these nouns have *Rwakha*.

These nouns are also used to denote endearment. Thus a family name for *father* is **ܐܘܡܐܢܐ**. (The original is not used.) So **ܐܘܡܐܢܐ** *a son* (from O.S. **ܐܢܐ** *id.*), **ܐܘܡܐܢܐ** *a brother* (from O.S. **ܐܢܐ** *id.*), **ܐܘܡܐܢܐ** U. *a grandfather* (from **ܐܢܐ** *an old man*, as O.S.; in K. *a grandfather*), **ܐܘܡܐܢܐ** *a grandmother*, U. (from **ܐܢܐ** *a mother or grandmother*, = **ܐܢܐ** K.) have now no diminutive force. So **ܐܘܡܐܢܐ** *paternal uncle*, from **ܐܢܐ** K. *id.*, **ܐܘܡܐܢܐ** *maternal uncle*, from O.S. K. **ܐܢܐ** *id.* p. 38.

Diminutives rarely denote contempt; as **ܐܘܡܐܢܐ** *priestling*, **ܐܘܡܐܢܐ** *mannikin*.

This termination is in some words shortened to **ܐܘܡܐ** for vocatives and titles prefixed to names. Thus **ܐܘܡܐ** or **ܐܘܡܐ** *father*; **ܐܘܡܐ** lit. *uncle*, a term of respect used in addressing bishops and old men, especially in U., and also when speaking of bishops. It is also prefixed to the names of old men, as **ܐܘܡܐ ܐܘܡܐ** lit. *Uncle James*.

The corresponding feminine is **ܘܢܝܘܬܐ** (lit. *maternal aunt*, from O.S. and N.S. **ܘܢܝܘܬܐ**), which may be used vocatively as a term of respect, or prefixed to a name as **ܘܢܝܘܬܐ ܡܪܝܡ** lit. *Aunt Mary*. When prefixed to names these may be used either vocatively or in speaking of the persons designated. Other instances of these nouns used vocatively are **ܘܡܝܘܬܐ** K. *mother*, dim. of **ܘܡܝܘܬܐ** U. or **ܘܡܝܘܬܐ** K. *mother*; **ܘܡܝܘܬܐ** grandfather; **ܘܦܝܘܬܐ** K. *father* (in U. only as a proper name); **ܘܗܝܘܬܐ** grandmother; **ܘܦܝܘܬܐ** or **ܘܦܝܘܬܐ** paternal aunt; **ܘܢܝܘܬܐ** maternal aunt.

Of the same form are **ܘܗܝܘܬܐ** bride, from **ܘܗܝܘܬܐ** id.; also **ܘܗܝܘܬܐ** U. bladder, **ܘܗܝܘܬܐ** leech, and **ܘܗܝܘܬܐ** U. platform, § 19. So **ܘܗܝܘܬܐ** f. cat, from **ܘܗܝܘܬܐ** m. tom cat (but **ܘܗܝܘܬܐ** kitten), **ܘܗܝܘܬܐ** U. sunny side of a hill = **ܘܗܝܘܬܐ** (from **ܘܗܝܘܬܐ** to warm) p. 231.

We may notice the curious diminutives **ܘܗܝܘܬܐ** U. K. Sp. a very little, and **ܘܗܝܘܬܐ** Sal., from **ܘܗܝܘܬܐ** a little, which is itself a diminutive, see § 82 (13), [in this word there is usually a very strong accent on the penultimate], **ܘܗܝܘܬܐ** K. a very little, from **ܘܗܝܘܬܐ** any one, (cf. **ܘܗܝܘܬܐ** very little, from **ܘܗܝܘܬܐ** little, **ܘܗܝܘܬܐ** U. very small, from **ܘܗܝܘܬܐ** small); **ܘܗܝܘܬܐ** very gently, from **ܘܗܝܘܬܐ** gently; **ܘܗܝܘܬܐ** which in Sal. = only just (a variant is **ܘܗܝܘܬܐ**) from **ܘܗܝܘܬܐ** only, in K. = so many, from **ܘܗܝܘܬܐ** § 67; **ܘܗܝܘܬܐ** Ti. a very little, from **ܘܗܝܘܬܐ** a little, see § 28 (9); **ܘܗܝܘܬܐ** Ti. (or **ܘܗܝܘܬܐ** MB. etc.) morning twilight, from **ܘܗܝܘܬܐ** § 67; **ܘܗܝܘܬܐ** Tkh. here, from **ܘܗܝܘܬܐ** K. Q. id.

(2) Diminutives are also formed by using a feminine form; as **ܘܗܝܘܬܐ** a tooth, **ܘܗܝܘܬܐ** a little tooth (of a cog-wheel). In T̄iari these feminines are very common and often have no diminutive force. Thus T̄iari men will say **ܘܗܝܘܬܐ** where other Syrians say **ܘܗܝܘܬܐ**

a bridge, **ܩܘܢܝܐ** for **ܩܘܢܝܐ** a stone, **ܐܝܬܐ** (with **ܐ**) for **ܐܝܬܐ** a side (ܐ):

§ 80. NEGATIVES are formed by prefixing **ܕ** both to Syriac words and also to most imported words. But Persian words often prefer **ܕܐ**, the Persian equivalent to **ܕ** (not): as **ܕܐܝܡܦܘܫܝܐ** impossible.

The **ܕ** is written as a separate word, but it really forms one word with that which follows it and which it negatives; thus, **ܕܐܝܬܐ ܕܐܝܬܐ** about your not coming.

ܕ can also be prefixed to adjectives and adverbs. This gives a more emphatic negative than if **ܕ** or **ܕܐ** were put with the verb. Thus **ܕܐܝܬܐ ܕܐܝܬܐ** it was not-good (bad) is stronger than **ܕܐܝܬܐ ܕܐܝܬܐ** it was not good.

ܕ is also used similarly with the infinitive, as **ܕܐܝܬܐ ܕܐܝܬܐ** to refrain from working, 1 Cor. ix. 6.

§ 81. (1) ADJECTIVES are freely formed from substantives by changing their termination to, or by adding on (a) **ܐܝܬܐ**; (b) **ܐܝܬܐ**; (c) **ܐܝܬܐ**; (d) **ܐܝܬܐ**. The last three especially denote dwellers in a particular place. These Syriac terminations are very frequently added to foreign words.

Examples. (a) **ܐܝܬܐ** watery, from **ܐܝܬܐ** water (O.S., AL. **ܐܝܬܐ**).

(b) **ܐܝܬܐ** a *Tiari* man, from **ܐܝܬܐ** *Tiari* (lit. the sheep-folds), one of the Ashiret districts of Kurdistan.

¹ Several in AL which end in **ܐܝܬܐ** are not diminutives; as **ܐܝܬܐ** wonder, miracle (= **ܐܝܬܐ** U. K.), **ܐܝܬܐ** contention (= **ܐܝܬܐ** U. K.), **ܐܝܬܐ** remembrance (= **ܐܝܬܐ** U. K.).

(c) **ܐܬܚܘܡܐ** a *Tkhuma* man, from **ܬܚܘܡܐ** *Tkhuma* (another Ashiret district). **ܟܘܢܝܢܐ** K. Al. a hunter, or fisherman, from **ܟܘܢܝܢܐ** game. (In U. **ܟܘܢܝܢܐ** is used, p. 234.)

(d) **ܚܘܒܝܢܐ** *bodily* (rarely **ܚܘܒܝܢܐ**), from **ܚܘܒܝܢܐ** a body; **ܚܘܒܝܢܐ** a man of Chumba, from **ܚܘܒܝܢܐ** Chumba (a village of Tiari).

Notice **ܚܘܒܝܢܐ** *timely*, from **ܚܘܒܝܢܐ** time; **ܚܘܒܝܢܐ** citizen, from **ܚܘܒܝܢܐ** city; **ܚܘܒܝܢܐ**, **ܚܘܒܝܢܐ** both *eternal* (the latter more colloquial), from old plural forms in **ܚܘܒܝܢܐ**, but the latter is not O.S.; see § 16. i. e.

Words in **ܚܘܒܝܢܐ**, **ܚܘܒܝܢܐ**, **ܚܘܒܝܢܐ** may form adjectives in **ܚܘܒܝܢܐ**: as **ܚܘܒܝܢܐ** astrologer, from **ܚܘܒܝܢܐ** astrology.

The local adjectives are much more common in Kurdistan than in the Urmi plain, where the same idea is usually expressed by **ܚܘܒܝܢܐ** son of (a plural noun used as singular, § 16. ii. c) or **ܚܘܒܝܢܐ** sons of, as **ܚܘܒܝܢܐ** an inhabitant of Urmi.

Several of the local adjectives are irregular. Thus from **ܚܘܒܝܢܐ** Urmi, **ܚܘܒܝܢܐ** or **ܚܘܒܝܢܐ** Ti. (in Ashitha **ܚܘܒܝܢܐ** and **ܚܘܒܝܢܐ** respectively); from **ܚܘܒܝܢܐ** *Jilu*, **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** or **ܚܘܒܝܢܐ** *Dis* (or *Dizin*) **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *Disa*, **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *India* (an earlier form of which is **ܚܘܒܝܢܐ**), **ܚܘܒܝܢܐ** an Indian, **ܚܘܒܝܢܐ** a product of India; from **ܚܘܒܝܢܐ** *Waltu*, **ܚܘܒܝܢܐ** or **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *Mar Bishu*, **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *Amadia*, **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *Sidon*, **ܚܘܒܝܢܐ** - O.S. **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *Qudshanis* (*Kochanis*), **ܚܘܒܝܢܐ** or **ܚܘܒܝܢܐ**; from **ܚܘܒܝܢܐ** *Tu*, **ܚܘܒܝܢܐ** or **ܚܘܒܝܢܐ**.

The termination **ܐܝܫ** (see above) often denotes the same as the English adjectival termination *-ish*, as **ܟܘܠܐܝܫ** *blackish*, from **ܟܘܠܐ** *black*; **ܚܘܠܐܝܫ** *reddish*, from **ܚܘܠܐ** *red*; so **ܥܘܠܐܝܫ** *oblong*, from **ܥܘܠܐ** *long*. But **ܟܘܠܐܝܫ** = *grayish*, from **ܟܘܠܐ** *gray*.

ܐܝܫܐ O.S. *singular* (in grammar), from O.S. **ܐܝܫܐ** *one*, is irregular. The word for *plural* is **ܥܘܠܐܝܫܐ** O.S., from O.S. **ܥܘܠܐ** *many*.

From **ܡܘܬܐ** *death*, we have **ܡܘܬܐܝܫܐ** *deadly*, but this is also a masc. substantive = *a plague*. So **ܥܘܠܐܝܫܐ** *arm*, for **ܥܘܠܐܝܫܐ**; **ܥܘܠܐܝܫܐ** *a bully*, from **ܥܘܠܐܝܫܐ** *face*. Note also **ܥܘܠܐܝܫܐ** = *universal*, as O.S., from O.S. **ܥܘܠܐ** *the whole*.

(2) Adjectives are very much more common in Syriac than in Hebrew; but they are much less common than in European languages. The word **ܥܘܠܐܝܫܐ** *lord of*, § 16. ii. *f*, can be prefixed to almost any substantive to make an adjective. Adjectives thus formed are of either gender or number.

(3) Adjectives may be rarely formed by prefixing **ܥܘܠܐܝܫܐ** *of*, to the corresponding substantive, cf. **ܥܘܠܐܝܫܐ** *Spirit of holiness* = *Holy Ghost*. So **ܥܘܠܐܝܫܐ** *a rose of the plain* (i.e. the fields) = *a wild rose*.

(4) For the English terminations *-able*, *-ible*, the O.S. passive verbal noun in **ܐܝܫܐ** is sometimes used, but not colloquially. Thus **ܥܘܠܐܝܫܐ** *measurable*, from **ܥܘܠܐܝܫܐ**. But see § 34 for a common method of paraphrasing these expressions.

(5) Adjectives are also formed directly from verbal roots. For those of the forms **ܥܘܠܐܝܫܐ**, **ܥܘܠܐܝܫܐ** see § 77 (2). More common are those of the old participial form **ܥܘܠܐܝܫܐ**, which we must distinguish from

the newer participial form **ܩܘܒܝܢܐ**. Some of these have become substantives. The Pthakha is usually sounded like Zqapa in U., not in K. Al. Z. In Q. Sal. etc. these usually have long Zlama on the first radical.

Words of the form **ܩܘܒܝܢܐ**.

(a) *Adjectives.*

ܩܘܒܝܢܐ O.S. *lean* (**ܩܘܒܝܢܐ** to be lean, O.S. Ethp'el).

ܩܘܒܝܢܐ *envious* (**ܩܘܒܝܢܐ** to envy, Arab.).

ܩܘܒܝܢܐ O.S. *idle, unemployed* (**ܩܘܒܝܢܐ** to cease, O.S.).

ܩܘܒܝܢܐ O.S. *pleasant* (**ܩܘܒܝܢܐ** to be pleased, § 76. 5).

ܩܘܒܝܢܐ K, O.S. *thinned out* (as trees) = **ܩܘܒܝܢܐ** U., p. 247 (**ܩܘܒܝܢܐ** to thin out, as O.S. Aph.).

ܩܘܒܝܢܐ O.S., K. *minute, adj.* = **ܩܘܒܝܢܐ** U. (**ܩܘܒܝܢܐ** to make fine, O.S.), see below, b, and p. 247.

ܩܘܒܝܢܐ O.S. *righteous* (O.S. **ܩܘܒܝܢܐ** to be just).

ܩܘܒܝܢܐ Sal. = O.S. **ܩܘܒܝܢܐ** *clever* (Chald. **ܩܘܒܝܢܐ** to cut).

ܩܘܒܝܢܐ O.S., Al. *wise* = **ܩܘܒܝܢܐ** U. = **ܩܘܒܝܢܐ** Tkh. (**ܩܘܒܝܢܐ** K. to be perfect, in O.S. to be wise).

ܩܘܒܝܢܐ O.S., K. *warm* = **ܩܘܒܝܢܐ** U., p. 247 (**ܩܘܒܝܢܐ** to be warm, O.S.).

ܩܘܒܝܢܐ O.S. *sharp* (**ܩܘܒܝܢܐ** to be sharp, O.S.).

ܩܘܒܝܢܐ O.S., K. *honourable* = **ܩܘܒܝܢܐ** U. (**ܩܘܒܝܢܐ** K. Al. to make heavy, O.S.).

ܩܘܒܝܢܐ O.S. *gentle, humble*, p. 247 (**ܩܘܒܝܢܐ** to be gentle, O.S. **ܩܘܒܝܢܐ**).

ܩܘܒܝܢܐ O.S., K. *bitter* = **ܩܘܒܝܢܐ** U., p. 247 (**ܩܘܒܝܢܐ** K., **ܩܘܒܝܢܐ** U. to be bitter, O.S. **ܩܘܒܝܢܐ**).

تَطَهَّرَ Al. *clean* = تَطَهَّرَ U. = تَطَهَّرَ Ti. (تَطَهَّرَ Al. *to cleanse*, Arab.; *to drip*, U. as O.S. Pa.).

رَقِيقٌ Tkh. *thin* = رَقِيقٌ Ti. = رَقِيقٌ U. (رَقِيقٌ *to be thin*).

فَاهِمٌ Al. *intelligent* (فَاهِمٌ Al. *to understand*, § 39).

مُتَّعِبٌ O.S.* *departed* (O.S. مَتَّعِبٌ *to depart, die*), see below, b.

بَدِيعٌ O.S. *ancient* (بَدِيعٌ K. *to be old*, O.S.).

بَدِيحٌ O.S., Al. *rich*; used everywhere for *Dives* in the parable (O.S. بَدِيحٌ *to be rich*).

سَوِيحٌ sober, p. 247 (سَوِيحٌ *to become sober*; also in K. of water, *to become clear*; O.S. Pa. *to strain out*).

مُتَّعِبٌ O.S. *holy* (مُتَّعِبٌ *to be holy*, O.S.), see below, b.

بَدِيحٌ O.S., K. *cold* = بَدِيحٌ U., p. 247 (بَدِيحٌ *to be cold*, O.S.).

بَدِيحٌ far (بَدِيحٌ *to be far*, as O.S. Ethpa.).

بَدِيحٌ O.S. *soft* (بَدِيحٌ *to be soft*, O.S. ٩٥).

بَدِيحٌ O.S. *fine* (O.S. بَدِيحٌ *to make thin*; cf. N.S. مَدَدَ بَدِيحٌ *to hammer out metal*), p. 247.

بَدِيحٌ O.S. *warm* (بَدِيحٌ *to be warm*, O.S.).

بَدِيحٌ O.S. *fat* (O.S. بَدِيحٌ *to be fat or ripe*).

بَدِيحٌ O.S. *beautiful* (بَدِيحٌ *to please*, O.S.).

بَدِيحٌ O.S. *true*, p. 247 (بَدِيحٌ K. *to be strong*, O.S. بَدِيحٌ; also in O.S. *to be true*).

بَدِيحٌ O.S., K. *wet* = بَدِيحٌ U. (O.S. بَدِيحٌ *to be wet*).

All these form feminines in بَدِيحَةٌ.

(b) *Substantives.*

ܘܒܝܢܐ f. *musk melon*, so called because it ripens by being buried in the sand while still growing. (ܘܒܝܢܐ to ripen, be cooked, O.S.)

ܘܒܝܢܐ m. (O.S. ܘܒܝܢܐ) *stack* (ܘܒܝܢܐ to stack, U. K.; in Al. to happen, both as O.S.).

ܘܒܝܢܐ f. *a fine* (ܘܒܝܢܐ to fine, Arab.).

ܘܒܝܢܐ m. *a minute* (of time), see above, a.

ܘܒܝܢܐ O.S. m. *vein* (no verb).

ܘܒܝܢܐ O.S. f. *axe* (no verb: connected with O.S. ܘܒܝܢܐ to split?).

ܘܒܝܢܐ O.S. f. *right hand; a cubit* (no verb). In the former sense also ܘܒܝܢܐ.

ܘܒܝܢܐ O.S. m. *a light* [sun, moon, etc.] (O.S. ܘܒܝܢܐ to shine).

ܘܒܝܢܐ (O.S. ܘܒܝܢܐ) m. *nose* (O.S. ܘܒܝܢܐ to snore: ܘܒܝܢܐ K. Al. to kill; U. to saw).

ܘܒܝܢܐ f. *trumpet* (O.S. ܘܒܝܢܐ to snort).

ܘܒܝܢܐ m. *large sieve*, for earth (ܘܒܝܢܐ to sift, as Chald.).

ܘܒܝܢܐ O.S. m. *book of the burial service* for laymen, see above, a.

ܘܒܝܢܐ O.S. m. *unleavened cake* (O.S. ܘܒܝܢܐ to be unleavened).

ܘܒܝܢܐ O.S. m. *a saint*, see above, a.

ܘܒܝܢܐ O.S. m. *godfather*, lit. *a neighbour*; and ܘܒܝܢܐ O.S. f. *godmother* (ܘܒܝܢܐ K. to be near, O.S.).

ܘܒܝܢܐ O.S. m. *priest*, usually ܘܒܝܢܐ in N.S. (O.S. ܘܒܝܢܐ to be old).

ܘܒܝܢܐ O.S. f. *incense boat* (no verb).

ܘܒܝܢܐ O.S. m. *a man's name*, lit. *a ruler* (O.S. ܘܒܝܢܐ to rule).

مَجْتَمِعٌ m., مَجْتَمِعَةٌ f., *partaker* (مَجْتَمِعٌ to partake, hard Kap, Arab.).

مَجْتَمِعٌ O.S. m. *dragon* (no verb).

Of the same form are the foreign words مَجْتَمِعٌ *slack*, مَجْتَمِعَةٌ f. *treasure*, Turk. (also مَجْتَمِعَةٌ), مَجْتَمِعَةٌ f. *flute*, مَجْتَمِعَةٌ f. *peach*, مَجْتَمِعَةٌ m. *snare*. So مَجْتَمِعَةٌ f. *knife* = O.S. مَجْتَمِعَةٌ.

Note that words like مَجْتَمِعٌ come from ج د roots, as ج د, of which the Pal pres. part. is جَدُّ. Hence in N.S. the verbs appear with a medial Alap, while the adjectives have the doubled consonant. Yet under influence of the adjectives we get in N.S. مَجْتَمِعٌ, مَجْتَمِعَةٌ K. or مَجْتَمِعٌ U., مَجْتَمِعٌ, مَجْتَمِعَةٌ K. So مَجْتَمِعٌ Ti. *to bathe* = مَجْتَمِعٌ U. Tk. § 39, and perhaps مَجْتَمِعٌ to burn, in cooking, from O.S. مَجْتَمِعٌ *smell of meat*, etc. The O.S. Pa'el of these verbs has the double consonant, and therefore in N.S. we have as second conjugation trilaterals مَجْتَمِعٌ K. *to thin out trees*, مَجْتَمِعٌ to become sober, مَجْتَمِعٌ K. *to make light*; perhaps also مَجْتَمِعٌ to be quiet (akin to مَجْتَمِعٌ id.), and مَجْتَمِعٌ to tame (akin to O.S. مَجْتَمِعٌ id.).

§ 82. FOREIGN TERMINATIONS.

A large number of nouns and some verbs are taken from foreign languages, especially Persian, Turkish, Kurdish and Arabic. The nouns take the terminations ـان (esp. K.), ـان, ـان very freely. The verbs are conjugated exactly like those which are from Syriac roots and regularly form verbal nouns, etc.

Most of the words imported into O.S. from the Greek are now obsolete; though scientific terms have in many cases been lately imported into the language from the Greek, sometimes through English, as مَجْتَمِعٌ for 'مَجْتَمِعٌ *geography*.

The commonest of the foreign terminations are as follows:

(1) **ܘܒ** from the Turkish, meaning one who performs the business indicated by the word (all masc.), as **ܘܒܘܕܘܩܘܨܐ** *a caravan driver*, from **ܘܕܘܩܘܨܐ** *a caravan*, f. When **ܘܢ** is added on to a foreign word (as above) it is usually dropped before this termination is added, as **ܘܒܘܕܘܩܘܨܐ** *a driver*, from **ܘܕܘܩܘܨܐ** *a waggon, cart*, f. This termination is sometimes added on to Syriac words, as **ܘܒܘܕܘܩܘܨܐ** *a traveller*, from **ܘܕܘܩܘܨܐ** *a road*, f., **ܘܒܘܕܘܩܘܨܐ** *doorkeeper*, from **ܘܕܘܩܘܨܐ** *a door*, m., **ܘܒܘܕܘܩܘܨܐ** = **ܘܕܘܩܘܨܐ** § 77 (3), *miller*. All these words take the first plural (**ܘܒܘܕܘܩܘܨܐ**) and make abstract nouns in **ܘܒܘܕܘܩܘܨܐ**. These nouns are very common. **ܘܒܘܕܘܩܘܨܐ** *petitioner*, from **ܘܕܘܩܘܨܐ** *petition*, f. is irregular.

(2) **ܘܕ** Pers. Kurd. (masculines), e.g. **ܘܕܘܕܘܩܘܨܐ** *tenant* (of land), **ܘܕܘܕܘܩܘܨܐ** K. *orator* (Kurd.), **ܘܕܘܕܘܩܘܨܐ** *husbandman* (O.S. **ܘܕܘܩܘܨܐ**), **ܘܕܘܕܘܩܘܨܐ** *wounded*, **ܘܕܘܕܘܩܘܨܐ** *journeyman*, **ܘܕܘܕܘܩܘܨܐ** *pitchfork*, **ܘܕܘܕܘܩܘܨܐ** *debtor*, **ܘܕܘܕܘܩܘܨܐ** *capable of speech*, **ܘܕܘܕܘܩܘܨܐ** *treasurer*, **ܘܕܘܕܘܩܘܨܐ** *caravan driver*, **ܘܕܘܕܘܩܘܨܐ** *merciful*, **ܘܕܘܕܘܩܘܨܐ** *sorcerer*, **ܘܕܘܕܘܩܘܨܐ** *wise*, **ܘܕܘܕܘܩܘܨܐ** *promise*, **ܘܕܘܕܘܩܘܨܐ** *sorcerer*, **ܘܕܘܕܘܩܘܨܐ** *grateful*, **ܘܕܘܕܘܩܘܨܐ** Al. *lawyer*, **ܘܕܘܕܘܩܘܨܐ** *historian*, **ܘܕܘܕܘܩܘܨܐ** *superstitious*, and many others.

(3) **ܘܕ** Pers. (masculines), as **ܘܕܘܕܘܩܘܨܐ** *artificer* (= **ܘܕܘܩܘܨܐ** § 19), **ܘܕܘܕܘܩܘܨܐ** *guilty*, **ܘܕܘܕܘܩܘܨܐ** *meddler*, **ܘܕܘܕܘܩܘܨܐ** *attendant*, **ܘܕܘܕܘܩܘܨܐ** *avaricious*, **ܘܕܘܕܘܩܘܨܐ** *coppersmith*, **ܘܕܘܕܘܩܘܨܐ** *grateful*, **ܘܕܘܕܘܩܘܨܐ** *painter*, **ܘܕܘܕܘܩܘܨܐ** *carpenter*, **ܘܕܘܕܘܩܘܨܐ** *pious*, **ܘܕܘܕܘܩܘܨܐ** *artisan*, **ܘܕܘܕܘܩܘܨܐ** *litigious*, **ܘܕܘܕܘܩܘܨܐ** *lawyer*, **ܘܕܘܕܘܩܘܨܐ** *repentant*, and some others.

(4) **ܘܕ** or **ܘܕ** Pers. (masc.), as **ܘܕܘܕܘܩܘܨܐ** *worldly* (**ܘܕܘܩܘܨܐ** *the world*, f.), **ܘܕܘܕܘܩܘܨܐ** *litigious* (**ܘܕܘܩܘܨܐ** *judgement*), **ܘܕܘܕܘܩܘܨܐ** *inheritor*,

(**اِسْتِثْنَان** an unclaimed inheritance), **تِجَّارَتِي** merchant (**تِجَّارَت** trade), **فَنَّانِي** glassblower (**فَنَّان** glass, m.).

(5) **سَوِي** Pers. (masc.), as **سَوِي** **جَبَدِي** calico maker (**جَبَدِي** calico, m.), **سَوِي** **فِطْرَتِي** flint and steel maker (**فِطْرَتِي** flint and steel, m.), **سَوِي** **بَدِي** cotton dresser (**بَدِي** coloured cotton cloth, m.), **سَوِي** **سَاقِي** watchmaker (**سَاقِي** f. a watch), **سَوِي** **سَدَلِي** saddler (**سَدَلِي** m. a saddletree).

(6) **سَوِي** Pers., as **سَوِي** **قَلَمِي** pen-case, f. (**قَلَمِي** pen, f.), **سَوِي** **تِئِي** tea-kettle, f. (**تِئِي** tea, m.), **سَوِي** **كَبِي** travelling bag, f., **سَوِي** **بَدِي** vagabond, m., **سَوِي** **سَدَلِي** candlestick, m. (**سَدَلِي** wax, f.).

(7) **يَدِي** Turk., properly an abstract termination, **يَدِي** **اَسْرِي** middle, f., see p. 158, **يَدِي** **كَبِي** hood, f., **يَدِي** **اَسْرِي** a snug corner, f. (**اَسْرِي** a protection, f.), **يَدِي** **اَسْرِي** expenditure, f. (also **اَسْرِي**), **يَدِي** **اَسْرِي** first tidings (or present for tidings), f., **يَدِي** **اَسْرِي** first fruits, f., **يَدِي** **اَسْرِي** feast, f. (this word has become concrete exactly like the O.S. equivalent **اَسْرِي**, cf. **اَسْرِي** § 78), **يَدِي** **اَسْرِي** K. noise.

(8) **اَسْرِي**, **اَسْرِي**, **اَسْرِي** Turk., usually denoting of or belonging to a place; as **اَسْرِي** **اَسْرِي** a native, m., **اَسْرِي** **اَسْرِي** or **اَسْرِي** **اَسْرِي** an Osmanli, **اَسْرِي** **اَسْرِي** a native, m., **اَسْرِي** **اَسْرِي** U. a bush, f. The names of many villages in the Urmi plain have this termination.

(9) **اَسْرِي** Turk., as **اَسْرِي** **اَسْرِي** a button, **اَسْرِي** **اَسْرِي** a stuffed eatable, f., **اَسْرِي** **اَسْرِي** an ice (the sweetmeat) f., **اَسْرِي** **اَسْرِي** bar, bolt, m., **اَسْرِي** **اَسْرِي** poison, m., **اَسْرِي** **اَسْرِي** K. kind, sort, m. (= **اَسْرِي** U. m.), **اَسْرِي** **اَسْرِي** cast iron.

(10) **اَسْرِي** Pers. (used by itself = a band, f.), **اَسْرِي** **اَسْرِي** amulet, f. (Turk. *basu*, a calf), **اَسْرِي** **اَسْرِي** skilful (**اَسْرِي** skill, f.), **اَسْرِي** **اَسْرِي**

farrier, m. (ܦܪܝܐ *a horse shoe*, m.), ܦܪܝܐܢܝܐ *story teller*, m. (ܦܪܝܐܢܝܐ *story*, f.), ܦܪܝܐܢܝܐ *besieged* (ܦܪܝܐܢܝܐ *castle*, f.), ܦܪܝܐܢܝܐ *dovetailed* (ܦܪܝܐܢܝܐ *padlock*).

(11) ܦܪܝܐ Pers. and Turk., denoting a place: ܦܪܝܐܢܝܐ *Afghanistan*, ܦܪܝܐܢܝܐ *Hindustan*, ܦܪܝܐܢܝܐ *Kurdistan* (with Kap, § 119), ܦܪܝܐܢܝܐ *Germany*, ܦܪܝܐܢܝܐ *Europe*, and many others.

(12) ܦܪܝܐ Turk., denoting of or belonging to a person (K. only), as ܦܪܝܐܢܝܐ *the pen of Jonah* (ܦܪܝܐܢܝܐ).

(13) ܦܪܝܐ Turk., a diminutive, ܦܪܝܐܢܝܐ *garden*, f. (Turk. *bagh*, *id.*; so N.S. ܦܪܝܐܢܝܐ *gardener*, m.), ܦܪܝܐܢܝܐ *handkerchief*, ܦܪܝܐܢܝܐ *U. bucket*, f. (ܦܪܝܐܢܝܐ K. *large bucket*:—so O.S.; Pers. *dol*), ܦܪܝܐܢܝܐ (or ܦܪܝܐ) *cup-board*, f. (Turk. and Mod. Gk. *dulapı*), ܦܪܝܐܢܝܐ *a little*, dim. of ܦܪܝܐ §§ 28 (9), 79, ܦܪܝܐܢܝܐ *jar*, f., also a *small wooden tray*, from ܦܪܝܐ *a large tray*, m., ܦܪܝܐܢܝܐ *small carpet*, f. § 120, ܦܪܝܐܢܝܐ *fiddle*, f., ܦܪܝܐܢܝܐ *saucepan*, f. (ܦܪܝܐܢܝܐ *cauldron*, f.), ܦܪܝܐܢܝܐ *recess in a wall*, or *seat at a door*, f. (but ܦܪܝܐ f. is the usual word), ܦܪܝܐܢܝܐ *kettle*, f. (ܦܪܝܐ *id.*).

(14) ܦܪܝܐ *a house*, Pers. (all fem.), ܦܪܝܐܢܝܐ *printing office* (ܦܪܝܐܢܝܐ *printing press*), ܦܪܝܐܢܝܐ *(sic) prison*, from ܦܪܝܐܢܝܐ *prisoner*, m. (which is also ܦܪܝܐܢܝܐ), ܦܪܝܐܢܝܐ *judgement hall* or *sitting room*, from ܦܪܝܐܢܝܐ *judgement*, f., ܦܪܝܐܢܝܐ *ante-room* (because *coffee* [ܦܪܝܐܢܝܐ m.] is made there), and many others.

(15) ܦܪܝܐ Pers. as ܦܪܝܐܢܝܐ *litigious*, ܦܪܝܐܢܝܐ *conjurer*, m., ܦܪܝܐܢܝܐ *gambler*, m., ܦܪܝܐܢܝܐ *nummer*, m., ܦܪܝܐܢܝܐ *a dome*, f., ܦܪܝܐܢܝܐ *soldier*, m., ܦܪܝܐܢܝܐ *rope dancer*, m.

(16) ܦܪܝܐ as ܦܪܝܐܢܝܐ *cook* (male) U. (in K. ܦܪܝܐܢܝܐ); ܦܪܝܐܢܝܐ *tea-pot*.

(17) **پسر** Pera. (masc.) meaning *son of*, as **پسر شاه** *prince* (lit. *son of the Shah*), which makes fem. **پسر شاه** *princess*, **پسر بزرگوار** *nobleman* (son of a Bey).

(18) **شکر** or **شکر**, as **شکرانگیز** or **شکرانگیز** *zealous* (**شکر**. *zeal*, f.), **شکر مجبور** *labourer (forced)*, (**شکر مجبور** *forced labour*), **شکر** *a present*, f.

(19) **ة** a common abstract ending in Arabic words, as **عزة** *grace*. Also used for concrete nouns, as **مخضبة** *a dwelling*. These are feminine.

(20) We also have **سوار** in **سوار کتک** *a pack-saddle maker*, from **کتک** *a pack-saddle*, m.; **سوار** in **سوار کتک** *rich* (cf. **سوار** *wealth*); **سوار** in **سوار کتک** *doorkeeper*, Al., from **سوار** *a door*, and **سوار** *gardener*, cf. (13); **سوار** and **سوار** in **سوار کتک** = **سوار** m. *tube*, **سوار** U. *sign*, m. = **سوار** Al. m., **سوار** Z. = **سوار** K. = **سوار** U. f. *water pipe*. We may here add the Persian prefix **سوار** = *bad*; as **سوار کتک** *infamous*, **سوار کتک** *gluttonous*, **سوار کتک** *faded*, **سوار کتک** *sensual*, **سوار کتک** *scoundrel*.

§ 83. DERIVATION OF VERBS.

The great majority of N.S. trilaterals are found in O.S.; some which are not found in O.S. are found in Chaldee. Others are taken from the Arabic, and a few from other languages. In several cases where the form of the verbs is the same as in O.S., the meaning is different; sometimes it has altered under influence of the Arabic. But in many such cases the O.S. meaning is found in some one of the dialects though it is not in general use; thus **سوار** is *to seek* usually in N.S., in O.S. and Al. *to err* (**سوار سوار** *to wander after a person, so to seek him*).

For **ܕ**, **ܝܥ** introduced into N.S. verbs to replace other letters in corresponding O.S. verbs, see §§ 100, 113.

The manner in which N.S. conjugations are derived from the old forms has been explained in §§ 30 sqq. Verbs derived from foreign languages follow the Syriac model in the formation of their tenses.

(A) *Quadrilaterals.*

Quadrilaterals in N.S. shew a great developement; the following are the principal classes of them¹.

(1) Causatives, corresponding to O.S. Aph'el, § 45.

(2) Palpel verbs, derived from **ܕܘܢ** roots (usually O.S.); but some are formed from other roots on the same analogy. Such are:—

ܕܘܢܐܢܝܢܐ to creep, cf. **ܕܘܢܐܢܝܢܐ** ant, § 77 (2).

ܕܘܢܐܢܝܢܐ Sp. (pron. **ܐ** = **ܐ**) to squirt milk from the cow, cf. **ܕܘܢܐܢܝܢܐ** breast, O.S., N.S. § 18 (5).

ܕܘܢܐܢܝܢܐ O.S. to babble, (cf. O.S. **ܕܘܢܐܢܝܢܐ** to confuse). Also to grow, blossom, K. = **ܕܘܢܐܢܝܢܐ** (5).

ܕܘܢܐܢܝܢܐ to twinkle, be beautiful, for **ܕܘܢܐܢܝܢܐ** Arab.

ܕܘܢܐܢܝܢܐ to be confused or untidy, for **ܕܘܢܐܢܝܢܐ**.

ܕܘܢܐܢܝܢܐ (pronounced thin) to speak idly in K.; to bleat, for **ܕܘܢܐܢܝܢܐ** see (3).

ܕܘܢܐܢܝܢܐ O.S. to make round; O.S. **ܕܘܢܐܢܝܢܐ** to revolve.

ܕܘܢܐܢܝܢܐ = **ܕܘܢܐܢܝܢܐ** below (10), Kurd.

ܕܘܢܐܢܝܢܐ to thin out trees = **ܕܘܢܐܢܝܢܐ** K. § 81 (p. 247).

ܕܘܢܐܢܝܢܐ O.S. to bleed. Cf. O.S. **ܕܘܢܐܢܝܢܐ** = N.S. **ܕܘܢܐܢܝܢܐ** blood. Also **ܕܘܢܐܢܝܢܐ** U. see (15).

¹ Many of those to which intransitive meanings are here attached are also transitive or causative; and *vice versa*.

كَلَّفَ to turn over as cattle, Arab.

كَلَّفَ O.S. to make small = كَلَّفَ N.S., O.S. (كَلَّفَ).

كَلَّفَ to incite, mortify (flesh). In O.S. to remove, from كَلَّفَ thither, but Aph. كَلَّفَ to mock, from root كَلَّفَ.

كَلَّفَ to crash, burst into laughter. In O.S. Palpel to injure, fight; but Pal to yelp.

كَلَّفَ to prod, K. or to be pale, the latter from Arab.; cf. Chald. كَلَّفَ to be clean, so Heb.

كَلَّفَ to ring as a hollow vessel, O.S. كَلَّفَ and كَلَّفَ; also كَلَّفَ in N.S., see (5) below.

كَلَّفَ to sound as wine in a skin, K., to be shaken up, U., to burst into laughter. In Chald. Pal to bind. Cf. O.S. كَلَّفَ a wine skin. Perhaps onomatopoeic.

كَلَّفَ to bray. Cf. O.S. كَلَّفَ clamour.

كَلَّفَ to search, pick out with a knife, pick the teeth; O.S. كَلَّفَ to dig, § 113 e, or كَلَّفَ to scratch, rub.

كَلَّفَ O.S. to wash away as a flood, from كَلَّفَ to wash, as O.S.

كَلَّفَ K. to snuff about as a dog (no second Mim), O.S. كَلَّفَ to smell.

كَلَّفَ O.S. to have fever; or in K. to get warm, from كَلَّفَ (O.S. كَلَّفَ) to be hot.

كَلَّفَ to feel faint, Arab.

كَلَّفَ to rustle, rattle, Arab.

كَلَّفَ to crush. O.S. كَلَّفَ to disturb, with passive كَلَّفَ or perh. from كَلَّفَ K. to crush, as O.S. ?

ܘܚܘܠܝܢ to adorn oneself, perh. O.S. **ܘܚܘܠܝܢ** to cover, see below (4).

ܘܚܘܠܝܢ to flicker (as O.S.), wink, flutter K., clap K.

ܘܚܘܠܝܢ or **ܘܚܘܠܝܢ** to sputter (the former in K. to whine), cf. **ܘܚܘܠܝܢ** K. or **ܘܚܘܠܝܢ** to sputter.

ܘܚܘܠܝܢ to shiver in pieces, crash, for **ܘܚܘܠܝܢ** § 113 a.

ܘܚܘܠܝܢ to blacken, char, smoke (for preserving), parboil; also passive of these, N.S. **ܘܚܘܠܝܢ** to be black; see also below (15) and § 92.

ܘܚܘܠܝܢ to clap, to beat water with the hand as children at play, to roll in a ball, as ants; perh. for **ܘܚܘܠܝܢ**, O.S. **ܘܚܘܠܝܢ** to be curved, O.S. **ܘܚܘܠܝܢ** palm of the hand.

ܘܚܘܠܝܢ to deafen; N.S. **ܘܚܘܠܝܢ** deaf, Arab. See also below (15).

ܘܚܘܠܝܢ to sob, U. or be dry, crack as a dry kettle.

ܘܚܘܠܝܢ to glisten, from N.S. **ܘܚܘܠܝܢ** splendour, Kurd. *rosh* ?

ܘܚܘܠܝܢ U. to pant (sound ܘܚܘܠܝܢ), cf. O.S. **ܘܚܘܠܝܢ** panting; Heb. and Chald. root, to be tired, O.S. **ܘܚܘܠܝܢ** to wonder.

ܘܚܘܠܝܢ U. to annoy, disturb; O.S. **ܘܚܘܠܝܢ** to injure.

ܘܚܘܠܝܢ to snuff about as dogs, perh. = **ܘܚܘܠܝܢ**.

ܘܚܘܠܝܢ to prod, from Arab. **ܘܚܘܠܝܢ** to beat.

ܘܚܘܠܝܢ O.S. to mumble = **ܘܚܘܠܝܢ** K. (16); root **ܘܚܘܠܝܢ**.

ܘܚܘܠܝܢ to make loose, rumble, Arab.; or to glitter = **ܘܚܘܠܝܢ**
see (5).

ܘܚܘܠܝܢ to tread down, Arab. So **ܘܚܘܠܝܢ** K.

ܘܚܘܠܝܢ to sob, whine as a child, root **ܘܚܘܠܝܢ**; cf. N.S. **ܘܚܘܠܝܢ** a spoiled child, Pers.

ك. to pant, Arab.

to groan = O.S. *ك. ك. ك. ك.*?

to tear, worry as an animal = ك. ك. K., O.S.

to be damp, Pera. ك. cf. ك. N.S. damp.

to stammer, sob, hesitate, from Arab. root to croak.

K. to be loosed, O.S. ك. ك. ك. to be weak, or languid,
see (3).

to beseech, for ك. ك. = Heb. *קָרַע*.

to dissolve, mortify (as flesh), O.S. ك. ك. ك. see also (15).

to tear, pull (wool); cf. O.S. ك. ك. to make small;
see (15).

to be hushed, Arab. ك. ك. ك. ; no Mim prefixed.

to chirp, cf. O.S. and N.S. ك. ك. ك. a cricket.

to cut into logs, O.S. ك. ك. cf. N.S. ك. ك. a log.

to lighten, U., hasten, Al., get less, K., fight, K.; O.S. ك. ك.

to cluck, O.S. ك. ك. Cf. N.S. ك. ك. f. clucking hen.

or ك. ك. ك. to break in pieces, N.S. ك. ك. to break, cut,
cf. Chald. and Heb. *קָרַע*, and Heb. *קָרַע* to cut.

to tremble, shiver, also in K. ك. ك. ك. = ك. K. N.S.
(Arab.).

K., or ك. ك. ك. to desire, O.S. ك. ك.

to crawl, O.S. ك. ك. ك.

K. (hard final Kap) to boil food, O.S. ك. ك. ك. to soften,
p. 247.

to growl, purr: in K. to be angry (in O.S. make angry); no
second Mim.

(5) Many quadrilaterals are formed by repeating one or more letters of the root; as—**ܡܘܚܠܝܟ** to grow, see also (2), and **ܡܘܚܠܝܟܝܐ** id. (the latter also to hang in K.), = **ܡܘܚ** Al., O.S.

ܡܘܚܠܝܟܝܐ to dig, **ܡܘܚܠܝܟܝܐ** to wear out, N.S., O.S.

ܡܘܚܠܝܟܝܐ to scatter = Chald. **ܡܘܚܠܝܟܝܐ** by metath. Cf. **ܡܘܚܠܝܟܝܐ** below.

ܡܘܚܠܝܟܝܐ to abhor, also **ܡܘܚܠܝܟܝܐ** = **ܡܘܚܠܝܟܝܐ** K. (which in Arab. is to deride) = O.S. **ܡܘܚܠܝܟܝܐ**.

ܡܘܚܠܝܟܝܐ to grind coarse, K. = **ܡܘܚܠܝܟܝܐ** N.S., as O.S. Pa. In U. to grow, from **ܡܘܚܠܝܟܝܐ** large, § 77 (2).

ܡܘܚܠܝܟܝܐ to drag, **ܡܘܚܠܝܟܝܐ** to draw, N.S., O.S.

ܡܘܚܠܝܟܝܐ to scatter, squander = Chald. **ܡܘܚܠܝܟܝܐ**.

ܡܘܚܠܝܟܝܐ to pine away, O.S. **ܡܘܚܠܝܟܝܐ** to rub, wear.

ܡܘܚܠܝܟܝܐ, also **ܡܘܚܠܝܟܝܐ** to stare = **ܡܘܚܠܝܟܝܐ** N.S. id.

ܡܘܚܠܝܟܝܐ U. to fill = N.S. **ܡܘܚܠܝܟܝܐ**.

ܡܘܚܠܝܟܝܐ to dazzle, Chald. **ܡܘܚܠܝܟܝܐ** to shine, as O.S. Aph. In N.S.

ܡܘܚܠܝܟܝܐ = to stare.

ܡܘܚܠܝܟܝܐ to be moved by news, to start with fear, O.S. **ܡܘܚܠܝܟܝܐ**.

ܡܘܚܠܝܟܝܐ to break out as sores or leaves, O.S. **ܡܘܚܠܝܟܝܐ** to burst forth as the sun (Castell). In Heb. also of leprosy, Qal.

ܡܘܚܠܝܟܝܐ or **ܡܘܚܠܝܟܝܐ** to scratch = N.S. **ܡܘܚܠܝܟܝܐ** or **ܡܘܚܠܝܟܝܐ**, O.S. **ܡܘܚܠܝܟܝܐ**.

ܡܘܚܠܝܟܝܐ to fall from a height, as water, root **ܡܘܚܠܝܟܝܐ**; in Heb. **ܡܘܚܠܝܟܝܐ** to inundate. See also (2).

ܡܘܚܠܝܟܝܐ to undermine by water, O.S. **ܡܘܚܠܝܟܝܐ** to burrow, cf. **ܡܘܚܠܝܟܝܐ** (6).

ܡܘܚܠܝܟܝܐ to gnaw, from **ܡܘܚܠܝܟܝܐ** to scrape, as O.S., p. 234.

مَبْنِيَّة to gnash the teeth, O.S. **مَبْنِيَّة**.

مَبْنِيَّة to delay, O.S. **مَبْنِيَّة** to hesitate.

مَبْنِيَّة to move, from **مَبْنِيَّة** to beat up (eggs), to strike, as O.S. Also in K. to wink = **مَبْنِيَّة**. See (2).

مَبْنِيَّة to knock about, shake, hence to bestir oneself; root **مَبْنِيَّة**, as Chald. Hiph.

مَبْنِيَّة to drag, **مَبْنِيَّة** to sweep, collect, N.S., O.S.

مَبْنِيَّة U. to swell = O.S. **مَبْنِيَّة**, (**مَبْنِيَّة** to blow, N.S., O.S.; in K. metaph. to tell a lie).

مَبْنِيَّة to crumble, for **مَبْنِيَّة**, = O.S. **مَبْنِيَّة** and **مَبْنِيَّة**; see p. 269.

مَبْنِيَّة or **مَبْنِيَّة** to stagger, **مَبْنِيَّة** to fall, N.S., O.S.

مَبْنِيَّة to wear out, tear tr. = N.S. **مَبْنِيَّة**, O.S. **مَبْنِيَّة** to be torn.

مَبْنِيَّة to scatter, take to pieces, = **مَبْنِيَّة** N.S., O.S. (but cf. O.S. **مَبْنِيَّة** to scatter). In K. **مَبْنِيَّة** perhaps from **مَبْنِيَّة** N.S., O.S. to separate.

مَبْنِيَّة to have spasms, perhaps **مَبْنِيَّة** to chop, K., O.S.

مَبْنِيَّة to examine, perh. **مَبْنِيَّة** to see, N.S., O.S.

مَبْنِيَّة to flow, O.S. **مَبْنِيَّة** to ooze, § 45 g.

مَبْنِيَّة to smart, O.S. **مَبْنِيَّة** to beat, whence also **مَبْنِيَّة** or **مَبْنِيَّة** to sob, beseech, perh. from beating the breast.

مَبْنِيَّة to shake, mix up, K. (in U. to pick raisins, to crack walnuts), from Arab. **مَبْنِيَّة** to collect. Hence also perhaps **مَبْنِيَّة** to pack, gather up, economise, in K. to peel walnuts.

مَبْنِيَّة to become weak, in K. to four, = O.S. **مَبْنِيَّة**.

ܡܚܒܝܬܝܢ to burn, be scalded, fine heavily, = **ܚܒܝܬܝܢ** N.S., O.S.

ܡܚܒܝܝܢ K. to eat the inside (of an egg, etc.). So N.S. **ܚܒܝܝܢ**.

ܡܚܒܝܢ to be languid, droop, **ܚܒܝܢ** to loose, N.S., O.S.

ܡܚܒܝܝܢ id. = N.S. **ܚܒܝܝܢ**. Both also mean to look downwards: the latter also to slip out of place; and in K. to fall from the hand, and to put out the eyes (origin?).

ܡܚܒܝܝܬܝܢ K. to make neatly, O.S. **ܚܒܝܝܬܝܢ**.

(6) Many are formed by the addition of an extraneous letter: as 2, e.g. **ܡܚܕܕܝܝܢ** K. or **ܡܚܕܕܝܝܢ** U. to be numbed with cold or pain, perh. from O.S. **ܕܚܕܝܢ** to feel, cf. N.S. **ܕܚܝܢ** to be numb, for **ܕܚܝܝܢ**, § 100.

ܡܚܕܝܝܢ to fall over, die, as a dying bird, perh. for **ܡܚܕܝܝܢ**, from **ܕܚܕܝܢ** to fall, [or for **ܡܚܕܝܝܢ**? cf. N.S. **ܕܚܕܝܝܢ** f. thick darkness, O.S. **ܡܚܕܝܝܢ** to become dark].

ܡܚܕܝܝܢ to remove ruins, clear out, root **ܚܕܝܢ** (Chald. **ܚܕܝܝܢ** to be stripped off).

ܡܚܕܝܝܢ to starve = **ܚܕܝܝܢ** N.S.

ܡܚܕܝܝܢ to be late, N.S. **ܚܕܝܝܢ** late, Persian (quinteliteral).

ܡܚܕܝܝܢ to dig as a mole = O.S. **ܚܕܝܝܢ**. Cf. **ܡܚܕܝܝܢ** (5) and **ܚܕܝܝܢ** N.S. m. a mole.

ܡܚܕܝܝܢ to surround, by metath. from **ܚܕܝܝܢ** N.S. to go round, as O.S.

ܡܚܕܝܝܢ (rare) to carry = N.S. **ܚܕܝܝܢ**, § 46.

ܡܚܕܝܝܢ to beseech (in K. also to mew). Same root as N.S. **ܚܕܝܝܢ** mediator, Kurd. ?

ܡܚܕܝܝܢ (no Mim prefixed) to prosper, tr. to thank, N.S. **ܚܕܝܝܢ** f. thanks, Arab. **منبت** benefit.

فَدَد to cut to pieces, crumble = Arab. فَرَز, cf. N.S. فَدَد Al. a crumb.

فَدَد to understand, from فَدَد N.S., O.S. to cut, cf. فَدَد
فَدَد § 75, p. 200.

فَدَد to howl, yelp, whine, and metaph. to beseech, O.S. Pa. فَدَد
to chatter as birds, Chald. to cry.

فَدَد to howl, in K. to coo; cf. Chald. فَدَد pelican, فَدَد
croaking.

فَدَد Ti. or فَدَد to roll over, cf. فَدَد to turn, turn aside?

فَدَد or فَدَد K. to bring ewes to be milked, O.S. فَدَد
to call? or cf. O.S. فَدَد a shepherd's crook, a rod.

فَدَد U. to run mad (also to starve), perh. Chald. فَدَد to make
an onslaught (or O.S. فَدَد to be foolish).

(7) ف, as فَدَد to drink too much, or in U. to drink quickly,
perh. O.S. فَدَد to purge.

فَدَد to chew = فَدَد N.S., O.S.

فَدَد K. to nail, § 110 c, Chald. فَدَد.

فَدَد U. to tear (clothes) = فَدَد above (4).

(7^c) ف, as فَدَد to injure, perhaps from O.S. فَدَد (pron.
فَدَد) shame, injury?

(7^b) ف, as فَدَد K. to feel slightly ill, O.S. فَدَد to feel?

(8) ف, as فَدَد K. to glean, = فَدَد N.S. as O.S. Pa'l, Pa.

فَدَد to hiccough, eructate, O.S. فَدَد to be in pain, Aph. to
vomit.

فَدَد Q. to roll dough = فَدَد U., cf. N.S. فَدَد in. a roller.

ܡܘܨܚܘܢ (pron. ܡ = ܘܨ) to make small, see ܡܘܨܚܘܢ § 46; cf. § 110.

ܡܘܨܚܘܢ U., § 47, to seek = ܡܘܨܚܘܢ, § 46.

ܡܘܨܚܘܢ Al. to whisper = ܡܘܨܚܘܢ K., perh. ܡܘܨܚܘܢ to hide, N.S.,

O.S. Cf. ܡܘܨܚܘܢ N.S. suspicion.

ܡܘܨܚܘܢ U. to gape = ܡܘܨܚܘܢ N.S., as O.S. P'al.

ܡܘܨܚܘܢ U., § 47, to revile = ܡܘܨܚܘܢ N.S., as O.S. Pa.

(8^c) ܡ, as ܡܘܨܚܘܢ K. Al. as O.S. to be patient, cf. O.S. ܡܘܨܚܘܢ to expect.

(9) ܡ, as ܡܘܨܚܘܢ to sew coarsely, perh. O.S. ܡܘܨܚܘܢ to join.

ܡܘܨܚܘܢ K. to intertwine, from N.S. ܡܘܨܚܘܢ U. to tie a knot (by metathesis) = O.S. ܡܘܨܚܘܢ = ܡܘܨܚܘܢ K. Same as ܡܘܨܚܘܢ, see (10).

ܡܘܨܚܘܢ = ܡܘܨܚܘܢ (10) to be lame.

ܡܘܨܚܘܢ to grope, from N.S. ܡܘܨܚܘܢ Al., which also appears in ܡܘܨܚܘܢ, see (14).

ܡܘܨܚܘܢ = N.S. ܡܘܨܚܘܢ to step, as O.S.

ܡܘܨܚܘܢ to tangle, see ܡܘܨܚܘܢ above.

ܡܘܨܚܘܢ to beat = O.S. ܡܘܨܚܘܢ. Also ܡܘܨܚܘܢ in N.S., see (12).

ܡܘܨܚܘܢ, see above (6).

ܡܘܨܚܘܢ Al., see ܡܘܨܚܘܢ (10).

ܡܘܨܚܘܢ U. to have a sore eye = N.S. ܡܘܨܚܘܢ K. or ܡܘܨܚܘܢ K.

To these we may add from the first conjugation: ܡܘܨܚܘܢ to give = O.S. ܡܘܨܚܘܢ; and ܡܘܨܚܘܢ for ܡܘܨܚܘܢ to snatch = O.S. ܡܘܨܚܘܢ; and perhaps ܡܘܨܚܘܢ, § 46.

(9^a) **م**. **مَدَّجِد** to wallow = N.S. **مَدَّجِد** (cf. **كَد** O.S.)

§ 114, and above (2).

مَدَّجِد to roll up = **مَدَّجِد** N.S., O.S.

(10) **م**. These are very numerous, especially in Urmi.

مَدَّجِد U. = **مَدَّجِد** K. Al. to shine, O.S.

مَدَّجِد to fatten, cf. **مَدَّجِد** well fed, N.S. Arab.

مَدَّجِد to print, cf. N.S. **مَدَّجِد** f. a printing press; also **مَدَّجِد** p. 205.

مَدَّجِد to bud, cf. N.S. **مَدَّجِد** a flower.

مَدَّجِد K. (= **مَدَّجِد** U.) to be dizzy = **مَدَّجِد** (2).

مَدَّجِد = N.S. **مَدَّجِد** (م) to fall in as a roof, Kurd.

مَدَّجِد to rust, cf. N.S. **مَدَّجِد** U. or **مَدَّجِد** K. m. rust, Kurd.

مَدَّجِد = O.S. **مَدَّجِد** to have leprosy.

مَدَّجِد K. to be discoloured, from **مَدَّجِد** N.S. to be dirty?

مَدَّجِد to solidify = **مَدَّجِد** O.S.

مَدَّجِد to be mad, cf. O.S. and N.S. **مَدَّجِد** m. a devil.

مَدَّجِد to protect, cf. N.S. **مَدَّجِد** f. a protection, shield, § 82 (7).

مَدَّجِد to weep = **مَدَّجِد** K., as O.S. P'al, Pa., see (4) b.

مَدَّجِد to wound, cf. N.S. **مَدَّجِد** f. a wound, U. (Arab.).

مَدَّجِد to be late, see (6) above.

مَدَّجِد U. to subdue, cf. N.S. **مَدَّجِد** subject.

مَدَّجِد to litter, also to dung a garden (م = م Tkh.) = K. **مَدَّجِد** as O.S. Pa.

حَدَّيْ or حَدَّيْ to make a hedge, cf. N.S. حَفْدٌ a hedge, Kurd.
also to be leafy, to be crowded, for حَدَّيْ.

حَدَّيْ to pity, cf. N.S. حَفِيٌّ pitiful.

حَدَّيْ to tangle, N.S. حَفْدٌ to tie, see حَدَّيْ above (9).

حَدَّيْ to be lame, Pers., cf. لَيْكُ Tkh. lame, maimed.

حَدَّيْ to be a stranger = O.S. حَدَّيْ. Cf. O.S. and N.S. حَدَّيْ
a stranger.

حَدَّيْ U. to saddle = حَدَّيْ N.S. Cf. O.S. and N.S. حَدَّيْ
a saddle.

حَدَّيْ to cloud over, cf. O.S. and N.S. حَبْنٌ a cloud.

حَدَّيْ U. to be or make wise, cf. N.S. حَيْدٌ K. = حَيْدٌ U.
wise, Pers.

حَدَّيْ to be old = حَدَّيْ K. as O.S.

حَدَّيْ to go bad as gum, perh. O.S. حَفْدٌ to be doubtful, tepid.

حَدَّيْ U. = حَفْدٌ K. to make a floor, N.S. حَفْدٌ a floor, Arab.

حَدَّيْ U. to grieve, tr., حَفِيٌّ N.S. to be sorry, Turk.

حَدَّيْ to clear up, from N.S. حَفِيٌّ fine weather, Arab.

حَدَّيْ K. to chop = حَفْدٌ K., as O.S.

حَدَّيْ to be hunchbacked, and in U. to arch, = N.S. حَفْدٌ
to arch, (cf. N.S. حَفْدٌ an arch, حَفْدٌ hunchbacked, p. 58), O.S.
حَفْدٌ to tie in a knot.

حَدَّيْ to tie K. = N.S. حَفْدٌ K., = O.S. حَفْدٌ as above. In U. to
bend, stretch oneself, to push back, perhaps O.S. حَفْدٌ to delay.

حَدَّيْ U. to approach = حَفْدٌ N.S. as O.S., cf. حَفْدٌ near.

ܡܚܒܘܢܝܢ to sting (nettles), shrink back, perh. N.S. ܡܚܒܘܢܝܢ to be angry.

ܡܚܒܘܢܝܢ to make bold (no Mim prefixed), cf. N.S. ܡܚܒܘܢܝܢ bold, Pers.

ܡܚܒܘܢܝܢ U. to colour, tr., cf. N.S. ܡܚܒܘܢܝܢ colour, Turk.

ܡܚܒܘܢܝܢ U. to entice = ܡܚܒܘܢܝܢ N.S. as O.S. Pa.

ܡܚܒܘܢܝܢ to blacken = O.S. ܡܚܒܘܢܝܢ.

ܡܚܒܘܢܝܢ to make dirty, blight, also in U. metaph. to reject food, cf. N.S. ܡܚܒܘܢܝܢ blight, ܡܚܒܘܢܝܢ dirty, O.S. ܡܚܒܘܢܝܢ to rust, rare in Pal.

ܡܚܒܘܢܝܢ K. to madden, cf. O.S. and N.S. ܡܚܒܘܢܝܢ a devil. In U. ܡܚܒܘܢܝܢ.

ܡܚܒܘܢܝܢ to blacken with smoke = ܡܚܒܘܢܝܢ K., cf. O.S. ܡܚܒܘܢܝܢ smoke.

ܡܚܒܘܢܝܢ to be beautiful, cf. O.S. and N.S. ܡܚܒܘܢܝܢ beautiful.

ܡܚܒܘܢܝܢ (Al.) to consider, O.S. ܡܚܒܘܢܝܢ to define.

ܡܚܒܘܢܝܢ U. to smear with fat, O.S. and N.S. ܡܚܒܘܢܝܢ fat.

ܡܚܒܘܢܝܢ to be pale or lean from illness = Chald. ܡܚܒܘܢܝܢ.

(11) ܡܚܒܘܢܝܢ. A few verbs forming what may be called the Saph'el conjugation.

ܡܚܒܘܢܝܢ U. to visit, O.S. ܡܚܒܘܢܝܢ to associate with.

ܡܚܒܘܢܝܢ to wander about, search for food, scent, Arab. ܡܚܒܘܢܝܢ to wander.

ܡܚܒܘܢܝܢ to shiver, totter = ܡܚܒܘܢܝܢ N.S. from Arab. Also to make a kalendar, K., from O.S. and N.S. ܡܚܒܘܢܝܢ a kalendar.

ܡܚܒܘܢܝܢ Al. to hasten, as O.S.

ܡܚܒܘܢܝܢ to conjugate, decline (nouns), as O.S., lit. to branch out.

(12) **د**.—**دَدَدَد** to stir = N.S. **دَدَد** K., cf. **دَدَد** a spoon O.S. and N.S.

دَدَدَد to take in the hand, crunch = **دَدَد** N.S. (Chald. to bend, curve).

دَدَدَد to rock, O.S. Pa'el **دَدَد** to shake.

دَدَدَد U. for **دَدَدَد** below.

دَدَدَد K. to throw down = Chald. **دَدَد** as Heb. Qal.

دَدَدَد to joke, play boisterously, beat up eggs: root **دَدَد**, in Arab. to break.

دَدَدَد, also **دَدَدَد** K. and **دَدَدَد** K. to ring, clink, tick, cf. O.S. **دَدَد** ringing, **دَدَد** bell.

دَدَدَد K. to swell, perh. from N.S. **دَدَد** to fill full.

دَدَدَد to clasp, button = N.S. **دَدَد** (in which pron. **د** as **ك**) to hug, Chald. **دَدَد** as Heb., cf. O.S. **دَدَد** a hug.

دَدَدَد U. to search, see **دَدَدَد** below; also to mix up (cf. N.S. **دَدَد** to enclose, include, as O.S.).

دَدَدَد to push, or by metathesis **دَدَدَد**, cf. N.S. **دَدَد** to be overturned as a house, perh. O.S. **دَدَد** to invert.

دَدَدَد U. to hug = **دَدَدَد** nearly. See also (16).

دَدَدَد K. to search carelessly (in U. **دَدَد**). [Qy. Heb. **דדד** to search, **ד** = **ד**? In Chald. to dig.] Also **דדד** K.

דדד to knock down, die, fall suddenly, O.S. **דדד** to kill, wound, bruise.

דדד = **דדד** (10). See also (16).

דדד to wither = N.S. **דדד** = **דדד** O.S.

ܡܚܕܝܟ to gather up, carry off (as floods). So **ܡܚܕܝܟ** (which is also to hem). [In K. **ܚܕܝܟ**, first conj., is used of stray cattle, to return of their own accord.] Qy. Heb. **שׁוּבְרֵי** to overthrow, immerse, or O.S. **ܡܚܕܝܟ** (so N.S. **ܚܕܝܟ**) to thrust in, compress? In K. **ܡܚܕܝܟ**, **ܡܚܕܝܟ** § 119.

ܡܚܕܝܟ K. to crack = N.S. **ܦܝܕ** as O.S.

ܡܚܕܝܟ to twist, wind = N.S. **ܦܝܕ** as O.S. Pa.

ܡܚܕܝܟ K., see **ܡܦܠܝܟ** above (9).

ܡܚܕܝܟ K. to make a clatter, O.S. **ܡܚܕܝܟ** noise of flint and steel struck together. Also in K. to be old, (perhaps O.S. **ܡܚܕܝܟ** to make bald); in U. to be an orphan, and to trample.

ܡܚܕܝܟ to roll up, perhaps O.S. **ܡܚܕܝܟ** to go round.

ܡܚܕܝܟ to smash, crumple, cf. N.S. **ܡܚܕܝܟ** to crush, O.S. and N.S. **ܡܚܕܝܟ** flour.

ܡܚܕܝܟ to have colic (to have an internal strain), and **ܡܚܕܝܟ** or **ܡܚܕܝܟ** or **ܡܚܕܝܟ** to wrinkle, crumple, O.S. **ܡܚܕܝܟ** to be wrinkled or strained. So N.S., O.S. **ܡܚܕܝܟ** to squeeze, twist, strain (O.S. Ethp'el to be wrinkled), **ܡܚܕܝܟ** to pinch.

ܡܚܕܝܟ to crouch. So N.S. **ܡܚܕܝܟ** or **ܡܚܕܝܟ** or **ܡܚܕܝܟ** § 120.

ܡܚܕܝܟ Tkh. to gather up, gather (a dress), O.S. **ܡܚܕܝܟ** to be gathered.

ܡܚܕܝܟ to buffet, O.S. **ܡܚܕܝܟ**.

ܡܚܕܝܟ to beat, O.S. **ܡܚܕܝܟ**. Also **ܡܚܕܝܟ** in N.S., see (9).

ܡܚܕܝܟ or **ܡܚܕܝܟ** to crack, perhaps O.S. **ܡܚܕܝܟ** to break.

ܡܚܕܝܟ K. or **ܡܚܕܝܟ** U. to break, O.S. **ܡܚܕܝܟ**.

ܕܥܘܕܘܢܐ to shake the head, U., tug at, K.; N.S. ܕܥܘܕܘܢܐ to take by force, shake the head, fall as leaves. So O.S. ܕܥܘܕܘܢܐ, ܕܥܘܕܘܢܐ.

ܕܥܘܕܘܢܐ K. to snatch, gnaw = ܥܘܕܘܢܐ, N.S., O.S.

ܕܥܘܕܘܢܐ to educate, punish, Arab.; O.S. has ܥܘܕܘܢܐ to be a young man, grow up, § 37.

ܕܥܘܕܘܢܐ Al. to think = N.S. ܕܥܘܕܘܢܐ. The N.S. ܕܥܘܕܘܢܐ K. Al. to stop, hinder, is O.S. ܕܥܘܕܘܢܐ to constrain.

ܕܥܘܕܘܢܐ to search, Arab., = N.S. ܥܘܕܘܢܐ Al. id. So ܥܘܕܘܢܐ, ܥܘܕܘܢܐ.

ܕܥܘܕܘܢܐ or ܕܥܘܕܘܢܐ U. to pant; perh. ܥܘܕܘܢܐ? Heb. to compress.

ܕܥܘܕܘܢܐ K. to be boiled to rags, be angry. O.S. ܕܥܘܕܘܢܐ to boil (often metaphorically, with love, anger, etc.).

ܕܥܘܕܘܢܐ to tear, for ܕܥܘܕܘܢܐ, from N.S. ܕܥܘܕܘܢܐ to snatch.

(15) Many verbs are onomatopoeic: as—

ܕܥܘܕܘܢܐ O.S. to bubble.

ܕܥܘܕܘܢܐ or ܕܥܘܕܘܢܐ to crawl.

ܕܥܘܕܘܢܐ to hum, moan.

ܕܥܘܕܘܢܐ to growl, roar, thunder, and in K. to coo, see ܕܥܘܕܘܢܐ.

ܕܥܘܕܘܢܐ to rattle, creak; in K. to crackle, growl.

ܕܥܘܕܘܢܐ to trot, cf. N.S. ܕܥܘܕܘܢܐ trotting.

ܕܥܘܕܘܢܐ or ܕܥܘܕܘܢܐ K. to stutter; the latter in U. to bleed (2).

ܕܥܘܕܘܢܐ to buzz.

ܕܥܘܕܘܢܐ to wail, cf. O.S. ܕܥܘܕܘܢܐ a howling.

ܕܥܘܕܘܢܐ to whiz as an arrow, rattle.

سَقَقَ to squeak as a mouse.

سَقَقَ to whine.

سَقَقَ to whine.

سَقَقَ to whirr.

سَقَقَ to whip, beat, in U. to swell.

سَقَقَ to breathe hard. So N.S. سَقَقَ one who breathes hard.

سَقَقَ to snore, gargle, purr, flow as tears, Arab.

سَقَقَ to twang, buzz, hum, croon.

سَقَقَ to chirp, squeak.

سَقَقَ to tick, click, creak.

سَقَقَ to call as a goat to its kids. See (2) above.

سَقَقَ to tingle.

سَقَقَ K. to squeak as a mouse.

سَقَقَ to hiss, breathe hard, rare in U.

سَقَقَ or سَقَقَ to chirp. See also (2).

سَقَقَ to knock stones together, crackle, K., chatter (teeth) U.,
flicker, Al., to quack, quarrel, talk idly.

سَقَقَ to tickle.

سَقَقَ to giggle, to purr. See also (2).

سَقَقَ to chirp, cry out, creak, scream; also to clean cotton, cf.

N.S. سَقَقَ f. cotton cleaner.

سَقَقَ (so O.S. سَقَقَ Gen. xv. 11) to cry 'kish' (to scare away
birds or set dogs on to fight).

سَقَقَ to munch, mumble, cf. N.S. سَقَقَ m. a mumbler.

كُتِبَ to crown, N.S. كِتَابٌ m. a crown.

كُتِبَ to be bold, not to stand on ceremony, N.S. كُتِبَ familiar, friendly.

كُتِبَ to be double-minded, in U.; hence metaph. to be much patched, Pers.

كُتِبَ to peck, N.S. كُتِبَ m. a beak.

كُتِبَ to apply medicines, to poison, N.S. كُتِبَ m. medicine, Pers. (also borrowed in O.S.).

كُتِبَ to speak, rare in K., N.S. كُتِبَ f. word [Kurd. ham (together), zeman (tongue), Nöld. App. I.].

كُتِبَ K. to trouble, N.S. كُتِبَ f. trouble, Turk.

كُتِبَ to be sulky, swagger, Arab. كُتِبَ. Hence also perh. كُتِبَ to boast.

كُتِبَ to arm, Kurd., cf. N.S. كُتِبَ m. armour.

كُتِبَ, also كُتِبَ to beat, birch, have weals, N.S. كُتِبَ f. a weal.

كُتِبَ to have a bad smell, N.S. كُتِبَ f. stench. So perhaps كُتِبَ to soil, otherwise كُتِبَ and كُتِبَ.

كُتِبَ U. to be curved, bent, N.S. كُتِبَ m. fork, fish-hook, Turk.

كُتِبَ to tear with the claws, N.S. كُتِبَ m. rag, Kurd. Hence also perh. كُتِبَ, and كُتِبَ to tear. See also (12).

كُتِبَ to swing, N.S. كُتِبَ f. a swing.

كُتِبَ U. to veil, N.S. كُتِبَ m. a veil, Kurd. [or كُتِبَ].

كُتِبَ to rake (no Mim prefixed), N.S. كُتِبَ m. a rake.

ܘܢܘܩܘܠܘܢܐ *to reconcile, be reconciled*, N.S. ܘܢܘܩܘܠܘܢܐ and ܘܢܘܩܘܠܘܢܐ *reconciled*.

ܘܢܘܩܘܠܘܢܐ *to descend from father to son*, N.S. ܘܢܘܩܘܠܘܢܐ m. a *descendant*.

ܘܢܘܩܘܠܘܢܐ *to stun*, N.S. ܘܢܘܩܘܠܘܢܐ and ܘܢܘܩܘܠܘܢܐ *stunned*, Turk.

ܘܢܘܩܘܠܘܢܐ K. *to fast*, Kurd.

ܘܢܘܩܘܠܘܢܐ (hard Kap) *to stammer*, N.S. ܘܢܘܩܘܠܘܢܐ *stammering*, adj., Turk. Perhaps ܘܢܘܩܘܠܘܢܐ (hard Kap) *to shrink back, to slip from the hand*, is connected with it.

ܘܢܘܩܘܠܘܢܐ U., ܘܢܘܩܘܠܘܢܐ K. with Pthakha sound, *to dam*, N.S. ܘܢܘܩܘܠܘܢܐ f. a *dam*, Turk.

ܘܢܘܩܘܠܘܢܐ U., ܘܢܘܩܘܠܘܢܐ K., or by metath. ܘܢܘܩܘܠܘܢܐ K. *to wedge in*, N.S. ܘܢܘܩܘܠܘܢܐ m. a *wedge*.

ܘܢܘܩܘܠܘܢܐ *to make to stand up, to stand firm, to hang the head*, N.S. ܘܢܘܩܘܠܘܢܐ m. a *chair*, rare; Turk.

ܘܢܘܩܘܠܘܢܐ (or ܘܢܘܩܘܠܘܢܐ U.) *to dare*, Kurd.

ܘܢܘܩܘܠܘܢܐ, no Mim prefixed, *to defile, to die a natural death as cattle*, N.S. ܘܢܘܩܘܠܘܢܐ *unclean*, Turk.

ܘܢܘܩܘܠܘܢܐ *to covet* (= ܘܢܘܩܘܠܘܢܐ Al.) Pera. Kurd. Arab.

ܘܢܘܩܘܠܘܢܐ K. Pthakha sound, *to acquaint, know*, N.S. ܘܢܘܩܘܠܘܢܐ K. *acquainted*, Kurd.

ܘܢܘܩܘܠܘܢܐ Tkh. *to be a sojourner*, N.S. ܘܢܘܩܘܠܘܢܐ m. a *sojourner*, Arab.

ܘܢܘܩܘܠܘܢܐ U. *to be lazy*, N.S. ܘܢܘܩܘܠܘܢܐ *lazy*, Turk.

ܘܢܘܩܘܠܘܢܐ *to interpret*, cf. N.S. ܘܢܘܩܘܠܘܢܐ m. *dragoman*, Arab.

(17) The following from O.S. and Chald. words or roots cannot be classified with the above list:

ܡܕܘܘܢܐ to be cheap, N.S. ܡܕܘܢܐ cheap, O.S. ܡܕܘܢܐ cheapness of corn.

ܡܕܘܢܐ O.S. to be or make a widow or widower.

ܡܕܘܢܐ to coo, prattle, crow, O.S. ܡܕܘܢܐ prattling.

ܡܕܘܢܐ (pron. ܡ = ܡ) Chald. ܡܕܘܢܐ to roll; also in K. to tilt up.

Cf. O.S. ܡܕܘܢܐ ball.

ܡܕܘܢܐ K. to oppose = O.S. ܡܕܘܢܐ, N.S. ܡܕܘܢܐ against (hybrid word?), see § 69.

ܡܕܘܢܐ O.S. to believe, § 83 D. a.

ܡܕܘܢܐ to disturb, annoy, O.S. ܡܕܘܢܐ to shorten; cf. O.S. ܡܕܘܢܐ disturbance.

ܡܕܘܢܐ U. to eat quickly, possibly from ܡܕܘܢܐ supper, § 16, ii. g. See also (12).

ܡܕܘܢܐ O.S. to murmur.

ܡܕܘܢܐ O.S., no Mim prefixed, to be poor, to impoverish, cf.

ܡܕܘܢܐ O.S., N.S. poor. [Also caua. of ܡܕܘܢܐ, and = to hush.]

ܡܕܘܢܐ to delay, O.S. to involve, twist; cf. O.S., N.S. ܡܕܘܢܐ delay, § 76.

ܡܕܘܢܐ O.S. to rinse.

ܡܕܘܢܐ K. to butt, to be old; both perh. from ܡܕܘܢܐ skull, O.S., N.S.

ܡܕܘܢܐ to have worms, see § 47.

ܡܕܘܢܐ O.S. = ܡܕܘܢܐ (16).

ܡܕܘܢܐ O.S. to supply.

(18) The following are of uncertain derivation: ܡܕܘܢܐ to hang

(see 5); **ܡܟܝܝܢܐ** to torment, cf. **ܠܡܟܝܢܐ** § 76; **ܡܟܕܝܢܐ** to die, of dogs and bad men; **ܡܟܪܝܢܐ** to hesitate; **ܡܟܪܝܢܐ** to neigh; **ܡܟܪܝܢܐ** (Sp. **ܡܟܪܐ**) to be muddy or broken; **ܡܟܪܝܢܐ** to be damp; **ܡܟܪܝܢܐ** to swagger, to raise the feathers, as a bird; **ܡܟܪܝܢܐ** to baste; **ܡܟܪܝܢܐ** to beat gently (see 16); **ܡܟܪܝܢܐ** K. or **ܡܟܪܝܢܐ** to sob, pant; **ܡܟܪܝܢܐ** to throw, expel; **ܡܟܪܝܢܐ** to hang, tr.; **ܡܟܪܝܢܐ** Al. to roar; **ܡܟܪܝܢܐ** to roar, as a fire; **ܡܟܪܝܢܐ** U. to deceive; **ܡܟܪܝܢܐ** to toss in bed, as a sick man; **ܡܟܪܝܢܐ** K. to graft, vaccinate; **ܡܟܪܝܢܐ** to hit out right and left, to lay waste; **ܡܟܪܝܢܐ** to smile, K., to be crisp, as snow, U.; **ܡܟܪܝܢܐ** K. to clatter; **ܡܟܪܝܢܐ** to be dirty or musty; **ܡܟܪܝܢܐ** to gather flowers; **ܡܟܪܝܢܐ** K. to roll; **ܡܟܪܝܢܐ** U. to sob; **ܡܟܪܝܢܐ** to whine; **ܡܟܪܝܢܐ** to tingle; **ܡܟܪܝܢܐ** to tack, sew loosely, to be pitted with smallpox.

(B) First Conjugation quadriliterals.

A few verbs of the first Conjugation are quadriliteral; in most cases **ܘ** or **ܝ** has been inserted owing to the second radical being weak. Such are **ܡܟܪܝܢܐ** to wish, **ܡܟܪܝܢܐ** to bleat, **ܡܟܪܝܢܐ** to be tired, **ܡܟܪܝܢܐ** to cement, **ܡܟܪܝܢܐ** to give, and the rest; see § 46. In the last case the **ܘ** is perhaps due to the frequency with which the preposition **ܘ** to, follows this verb.

(C) Quinqueliterals.

These are conjugated like the second conjugation quadriliterals. Such are **ܡܟܪܝܢܐ** K. or **ܡܟܪܝܢܐ** K. to be late, **ܡܟܪܝܢܐ** K. to oppose, **ܡܟܪܝܢܐ** U. to lessen (**ܘ** like **ܘ** as in **ܡܟܪܝܢܐ**, little). For **ܡܟܪܝܢܐ**, **ܡܟܪܝܢܐ**, see § 30.

(D) *Triliterals.*

Some triliterals are formed by the omission or addition of a letter. Thus:

a. By omitting **و** from quadrilaterals; as **صَلَّيْتُ** U. *to be dizzy, to interrupt*, from **صَلَّيْتُ** K. (Kurdish) = **صَلَّيْتُ**; **صَدَّقْتِ** U. *to believe* (**صَدَّقْتِ** Sal.), from **صَدَّقْتِ** K., O.S. [root **صَدَّقَ**, the O.S. Aph. being irregularly **صَدَّقْتِ**]. We have also in N.S. **صَدَّقْتِ** *to be peaceful or tame* K., *to entrust* Al.]; **صَدَّقْتِ** U. *to madden*, from **صَدَّقْتِ** K. [cf. O.S. and N.S. **صَدَّقْتِ** a devil]; **صَدَّقْتِ** *to tame*, from **صَدَّقْتِ** peace, O.S., N.S. Cf. the noun **صَدَّقْتِ** U. *a chimney or vent*, also **صَدَّقْتِ** or **صَدَّقْتِ** U. K., lit. *a little eye*.

b. By adding **م**, as **صَدَّقْتِ** *to be numb*, perhaps for **صَدَّقْتِ**, from O.S. **صَدَّقْتِ** *to feel*, cf. **صَدَّقْتِ** U. or **صَدَّقْتِ** K. *to be numb*; and several in the second conjugation as **صَدَّقْتِ** (above), **صَدَّقْتِ** U. *to air before the fire* = **صَدَّقْتِ** K., cf. N.S. **صَدَّقْتِ** steam, vapour; **صَدَّقْتِ** *to strengthen*, O.S. **صَدَّقْتِ**, cf. N.S. and O.S. **صَدَّقْتِ** strength; **صَدَّقْتِ** *to encourage* = O.S. **صَدَّقْتِ**, cf. N.S. and O.S. **صَدَّقْتِ** heart; **صَدَّقْتِ** *to stain, blot*, Chald. **صَدَّقْتِ**, cf. N.S. **صَدَّقْتِ** a stain (Turk.). For **صَدَّقْتِ** see above A (9).

c. From O.S. passives by taking in **ا** or **و** of the passive prefix. We thus perhaps have **صَدَّقْتِ** *to fear*, O.S. root **صَدَّقْتِ** *to be moved or agitated* (so Al. **صَدَّقْتِ**); **صَدَّقْتِ** *to be numb*, qy. from **صَدَّقْتِ** formed from **صَدَّقْتِ** a stone; **صَدَّقْتِ** *to come to oneself* (after a faint), *to awake* = **صَدَّقْتِ**.

Hence also perhaps the reason why ܦ of ܦܩܦ is pronounced ܦ, the influence of O.S. ܦܩܦܐ being felt. [Nöld. § 96.]

d. Several causatives are trilateral, owing to one of the letters of the root being weak and having dropped out. See § 45 b, c.

VOWELS AND CONSONANTS.

§ 84. Rules for Aspiration in Syriac words. ܦܩܦܐ ܦܩܦܐ

These are taken from Bar Zu'bi's grammar; but those only are given which affect N.S. and they do not apply to foreign words.

1. At the beginning of a word the letters ܦܩܦ are hard.
2. Standing second after a vowelless letter, soft, as ܦܩܦܐ *marrying*. Except the first radical, in N.S., of 2. conj. verbs preceded by ܩܩܩܩ.
3. After a silent or fallen letter, hard, as ܦܩܦܐ (ܦ) *city*; ܦܩܦܐ (ܦ) *wine*, for ܦܩܦܐ O.S. ܦܩܦܐ; ܦܩܦܐ *thou*.
4. A final letter is soft, except as above and unless it follows a vowelless consonant. [Thus most words which transgress this rule are foreign. For numerous exceptions see § 95.]
5. *Nouns*. If the first has Pthakha, the second Khwāṣa, Rwaṣa or Zqapa, the second is hard, as ܦܩܦܐ *husbandman*, ܦܩܦܐ *ancient*. But if the second is vowelless, it is soft, as ܦܩܦܐ *husband*.
6. After Khwāṣa these letters are soft, as ܦܩܦܐ *creation*.
7. If the first radical has a vowel, and the second none, the third radical is hard; as ܦܩܦܐ m. *witness*. But there are many excep-

tions, both in O.S. and N.S., as ܕܘܫܘܩ m. *gold*, ܕܘܫܘܩܐ a *dish*, O.S. (ܪܘܒܐ), ܕܘܫܘܩܐ m. *milk U., curdled milk K.* [In K. *sweet milk* is ܕܘܫܘܩܐ lit. *sweet.*]

8. After *Rwasa* a vowelless letter is soft, as ܕܘܫܘܩܐ *glory*. But if it has a vowel, it is hard; as ܕܘܫܘܩܐ *anthem*.

9. If all the letters have vowels, the third is soft, as ܕܘܫܘܩܐ m. *debtor*, ܕܘܫܘܩܐ m. *joining*, ܕܘܫܘܩܐ *active*, ܕܘܫܘܩܐ m. *sponsor* (in O.S. also a *neighbour*).

10. Verbal nouns of all sorts follow the verb in the matter of aspiration, as ܕܘܫܘܩܐ m. *writer*, ܕܘܫܘܩܐ m. *book*; ܕܘܫܘܩܐ *seller*, ܕܘܫܘܩܐ *buyer*. So in nouns from N.S. causatives, which differ from O.S. (§ 94), as ܕܘܫܘܩܐ (ܐ) *one who gives in marriage*. But in O.S. words like ܕܘܫܘܩܐ (ܐ) *writable*, have the third radical hard. These are occasionally used in N.S. by the learned, § 81, 4.

11. Feminines in ܕܘܫܘܩܐ have ܐ hard in the case of agents of the form ܕܘܫܘܩܐ, and past participles like ܕܘܫܘܩܐ, the preceding vowelless letter remaining soft (ܐ).

12. But other nouns vary, as ܕܘܫܘܩܐ (ܐ) *garden*; but ܕܘܫܘܩܐ (ܐ) *a fort*.

13. Plurals in ܕܘܫܘܩܐ (K. Al.) have ܐ soft.

14. Nouns ending in ܕܘܫܘܩܐ have ܐ hard in O.S., but soft in N.S. (K. Al.). ܐ in the termination ܕܘܫܘܩܐ is soft.

15. *Verbs*. The second radical of the first conjugation is soft; of second conjugation triliterals hard.

Quadriliterals in O.S. have the second and fourth radicals soft, the third hard. For exceptions in N.S. to these rules see §§ 94, 95.

16. In the present participle the last radical is soft, as above, rule 4. In N.S. it remains soft throughout, in feminine and plural. In O.S. it is hardened. Thus:

ܟܝܒܐ m.	{	O.S. ܟܝܒܐ f.	ܟܝܒܐ Pl.	} to steal.
		N.S. ܟܝܒܐ f.	ܟܝܒܐ Pl.	

§ 85. VOWELS AND CONSONANTS. RELATION OF VERNACULAR SYRIAC WORDS TO THOSE OF CLASSICAL SYRIAC, AND OF THE DIALECTS TO ONE ANOTHER.

VOWELS.

Words in N.S. which have a vowel less than in O.S.

ܟܘܢܐ m., O.S. ܟܘܢܐ a roof, (ܟ), but ܟܘܢܐ Ti. = ܟܘܢܐ (also ܟܘܢܐ) O.S. a lunatic.

ܟܘܢܐ U., also ܟܘܢܐ K., as O.S. m. *May*.

ܟܘܢܐ they = O.S. ܟܘܢܐ, ܟܘܢܐ. So several pronouns §§ 10—12.

ܟܘܢܐ m., O.S. ܟܘܢܐ, pillar, rarely with ܟ in N.S. = *στυλον*.

ܟܘܢܐ f., O.S. ܟܘܢܐ omelette = *σφαίρα*.

ܟܘܢܐ K, AL = O.S. ܟܘܢܐ f. fever, = ܟܘܢܐ U.

ܟܘܢܐ, O.S. ܟܘܢܐ white.

ܟܘܢܐ K = O.S. ܟܘܢܐ shadow (ܟܘܢܐ U. etc.).

ܟܘܢܐ, O.S. ܟܘܢܐ black.

ܟܘܢܐ also ܟܘܢܐ as O.S. *Lazarus*.

ܟܘܢܐ U. (Ti. ܟܘܢܐ) = O.S. ܟܘܢܐ to be proud.

ܟܘܢܐ m., O.S. ܟܘܢܐ an ostrich.

ܟܘܢܐ f., O.S. ܟܘܢܐ knife. So ܟܘܢܐ id.

ܟܘܢܐ, O.S. ܟܘܢܐ threshold, § 119.

ܦܘܢܝܢ *f.*, O.S. and Al. ܦܘܢܝܢ [m. in O.S.] *time*, (ܦ)

ܦܘܢܝܢ *m.*, O.S. ܦܘܢܝܢ *root*.

ܦܘܢܝܢ *f.* (ܦ like ܦ), O.S. ܦܘܢܝܢ *plough*, §§ 97, 104.

ܦܘܢܝܢ, O.S. ܦܘܢܝܢ, sign of past tense.

ܦܘܢܝܢ *m.*, O.S. ܦܘܢܝܢ *large basket*.

ܦܘܢܝܢ, O.S. ܦܘܢܝܢ *bed*.

ܦܘܢܝܢ, O.S. ܦܘܢܝܢ *a quarter of a garlic*.

ܦܘܢܝܢ *m.*, O.S. ܦܘܢܝܢ or ܦܘܢܝܢ *smoke*.

ܦܘܢܝܢ, O.S. ܦܘܢܝܢ *weight*.

Note also ܦܘܢܝܢ Al. *fountain* = ܦܘܢܝܢ K., p. 232.

§ 86. *Words in N.S. which have a vowel more than in O.S.*

a. All which have 2 prosthetic in N.S., but not in O.S. See below, § 96.

b. Many feminines formed from masculines; a half vowel in O.S. corresponding to a whole vowel in N.S., as ܦܘܢܝܢ *queen*, also more rarely ܦܘܢܝܢ as in O.S., from ܦܘܢܝܢ *king*; ܦܘܢܝܢ *tear*, O.S. ܦܘܢܝܢ (masc. sing. not used). Hence in reading O.S. the Syrians often convert a half vowel into a whole one and even accent it; they pronounce ܦܘܢܝܢ *he was made*, as if ܦܘܢܝܢ *ithwidh*, with the accent on ܦ; so they read ܦܘܢܝܢ *have pity on us* (usually written as one word in the service books), as if ܦ had Zqapa, *ithrakhamlén*, with the accent on the penult.

c. In U. verbal nouns of second conjugation Pthakha trilaterals, all quadrilaterals (unless one letter is virtually silent as in ܦܘܢܝܢ *to punish*, pron. ܦܘܢܝܢ), and all second conjugation ܦ verbs; as

ܡܠܝܩܝܢܐ U. *teacher* = ܡܠܝܩܝܢܐ K, O.S.; ܡܠܝܩܝܢܐ U. *one who prays* = ܡܠܝܩܝܢܐ K, O.S.

d. Plurals of nouns in ܡ in U., as ܡܠܝܩܝܢܐ U. *beams* = ܡܠܝܩܝܢܐ K, O.S.

e. ܡܠܝܩܝܢܐ O.S. 'ܡ last. [Sal. 'ܡܝ, first Zlama.]

ܡܠܝܩܝܢܐ O.S. 'ܡ *stack*, Chald. ܡܠܝܩܝܢܐ, p. 246.

ܡܠܝܩܝܢܐ O.S. 'ܡ *coal*.

ܡܠܝܩܝܢܐ f, also as Eastern O.S. 'ܡ *Testament* (Old, New).

ܡܠܝܩܝܢܐ m., O.S. 'ܡ *blood*.

ܡܠܝܩܝܢܐ m., O.S. 'ܡ *paper* (also Arabic).

ܡܠܝܩܝܢܐ O.S. ܡܠܝܩܝܢܐ *eleven*.

ܡܠܝܩܝܢܐ (in U. pron. 'ܡܝܐ), O.S. ܡܠܝܩܝܢܐ *serpent*, f. So ܡܠܝܩܝܢܐ (or ܡܠܝܩܝܢܐ) m. for ܡܠܝܩܝܢܐ (O.S. ܡܠܝܩܝܢܐ); pl. ܡܠܝܩܝܢܐ ('ܡܝܐ), O.S. ܡܠܝܩܝܢܐ.

ܡܠܝܩܝܢܐ O.S. ܡܠܝܩܝܢܐ *sieve* (root ܡܠܝܩ).

ܡܠܝܩܝܢܐ m., O.S. 'ܡ *noss, promontory*.

ܡܠܝܩܝܢܐ, in O.S. and Al. also 'ܡ *the left*.

ܡܠܝܩܝܢܐ Al. = 'ܡ U. K., O.S. *Friday*.

ܡܠܝܩܝܢܐ K. *ten* (f.), O.S. ܡܠܝܩܝܢܐ.

ܡܠܝܩܝܢܐ or ܡܠܝܩܝܢܐ O.S. ܡܠܝܩܝܢܐ [f. ܡܠܝܩܝܢܐ, O.S. 'ܡ] *so and so*.

ܡܠܝܩܝܢܐ Al. = ܡܠܝܩܝܢܐ U. = O.S. ܡܠܝܩܝܢܐ *stature*.

ܡܠܝܩܝܢܐ m., O.S. 'ܡ *name*.

ܡܠܝܩܝܢܐ m., O.S. 'ܡ *skirt of a garment, front flap of a coat tail*.

Also ܡܠܝܩܝܢܐ N.S.

فدك U. = O.S., K. فدك worm, § 88 g.

كك K. كك Q. three, f., O.S. كك.

كك K. yesterday, O.S. كك (also O.S. كك).

§ 87. *Pthakha and Zqapa.* There is a very common tendency in N.S., especially in Urmi, to turn Pthakha into Zqapa. This is perhaps partly for compensation¹ and is due to the dislike of the Syrians to the doubling of a consonant, unless it is written double, when they pronounce both consonants distinctly, see § 4 (7).

a. Before *e* where the Western Syrians write Pthakha, the Eastern Syrians write Zqapa (§ 7). In N.S. (esp. U.) there are a few exceptions, like كك to answer (in K. كك).

b. In accordance with the rule in § 6 (1) all Pthakhas before a silent letter and *et* are pronounced Zqapa, except in a few verbs, as كك to oppress, strikes, كك Ti. Al. to vomit, (lit. to overturn), كك U. (= كك K.) to put milk or butter in food during a fast, كك K. to dum, كك K. to acquaint, know; in some compounds of كك, § 28 (9), but كك itself is pronounced usually with Zqapa (see § 91); and in the numerals 13 to 19 in K., § 26.

c. Many second conjugation trilateral verbs have Zqapa for Pthakha on the first radical, perhaps to compensate for not doubling the second radical. A few differ according to district:—

كك U. كك K. to answer.

كك U. كك K. to assemble, tr.

كك U. كك K. to join, tr.

كك U. to be cold (of persons), كك Al. to spoil tr., p. 120.

¹ So in Al., in cases where ك is omitted, short *i* sound often becomes *e*: كك

I said is *mēri* or *māri*; كك he remembers me is *takhēri*.

j. In Ti. Al. MB. the names of the first four days of the week are pronounced with a Zqapa on *α*, as *ᲛᲗᲗᲗᲗ* = O.S. *ᲛᲗᲗᲗᲗ* *Sunday*, p. 287. [But in Al. also with second Zlama, as *ᲗᲗᲗᲗ*.]

k. Also the following sometimes have Zqapa, esp. in U.

ᲗᲗᲗᲗ m. *bishop*, Arab.; lit. *our father*, cf. O.S. *ᲗᲗᲗᲗ*.

ᲗᲗᲗᲗ m. = O.S. *ᲗᲗᲗᲗ* *brother*, § 79.

ᲗᲗᲗᲗ as, O.S.; usually pron. *dkh* (p. 169). So *ᲗᲗᲗᲗ*.

ᲗᲗᲗᲗ etc., § 16 (2) *b*.

ᲗᲗᲗᲗ Tkh. = *ᲗᲗᲗᲗ* U. m. *labour, trouble*.

ᲗᲗᲗᲗ (p. 160) in Al. has Pthakha, but *ᲗᲗᲗᲗ* always Zqapa.

ᲗᲗᲗᲗ U. = *ᲗᲗᲗᲗ* K. m. *reward, pay* (= *ᲗᲗᲗᲗ* Al.).

ᲗᲗᲗᲗ O.S. = *ᲗᲗᲗᲗ* Ti. = *ᲗᲗᲗᲗ* U. Ti. *bell*, m., p. 288.

ᲗᲗᲗᲗ *joy*, O.S.

ᲗᲗᲗᲗ Al. also *ᲗᲗᲗᲗ* but, p. 188.

ᲗᲗᲗᲗ *angel*, m. O.S. (both with Zqapa sound).

ᲗᲗᲗᲗ m. (O.S. *ᲗᲗᲗᲗ*) *tabernacle, goats' hair tent*.

ᲗᲗᲗᲗ U. or *ᲗᲗᲗᲗ* K., O.S. (for 'ᲗᲗᲗᲗ') *balance*.

ᲗᲗᲗᲗ ('ᲗᲗᲗᲗ Ti.) m. *poison* (= *ᲗᲗᲗᲗ* Tkh.). In O.S. *medicine*.

ᲗᲗᲗᲗ O.S. = 'ᲗᲗᲗᲗ Ti. = *ᲗᲗᲗᲗ* U. *a male lamb*.

ᲗᲗᲗᲗ, O.S. 'ᲗᲗᲗᲗ *priest* [for *ᲗᲗᲗᲗ*, p. 246].

ᲗᲗᲗᲗ *Raca* O.S.

l. Some words with Pthakha in O.S. have Zqapa almost if not quite universally in N.S. and are therefore so written.

ᲗᲗᲗᲗ *vinegar*, m., O.S. 'ᲗᲗᲗᲗ.

ᲗᲗᲗᲗ f. U. = *ᲗᲗᲗᲗ* f. Ti. = *ᲗᲗᲗᲗ* O.S. m. *a needle*.

ܡܢܝܢ m. *back, girdle, loins*, O.S. 'ܡܢܝܢ, for ܡܢܝܢܝܢ.

ܡܢܝܢܝܢ f. *metal bowl*, O.S. 'ܡܢܝܢ; usually in N.S. 'ܡܢܝܢܝܢ.

ܡܢܝܢܝܢ m. *boy*, O.S. ܡܢܝܢܝܢ.

ܡܢܝܢ f. *sea*, O.S. ܡܢܝܢ m., Heb. ܡܝܢ, Chald. ܡܢܝܢ.

ܡܢܝܢ who = O.S. ܡܢܝܢ (ܡܢܝܢ). The Azerbaijan Jews have Pthakha here.

ܡܢܝܢ m. *basket*, O.S. 'ܡܢܝܢ.

ܡܢܝܢ very, so Az. (in K. Al. ܡܢܝܢ is used as an adjective = *great*).

ܡܢܝܢ m. *teacher*, § 20 (14), O.S. 'ܡܢܝܢ.

ܡܢܝܢ (in Ti. Pthakha) *there* = O.S. ܡܢܝܢ, p. 167.

m. Zqapa is pronounced Pthakha in ܡܢܝܢܝܢܝܢ he killed me (f.), and so the other persons, § 50.

§ 88. Zlama for Pthakha or Zqapa.

There is a great tendency to use Zlama in N.S. for O.S. Pthakha or more rarely for Zqapa. This is especially the case in Salamas, Qudshanis, etc. Also in foreign words Zlama in one district corresponds to Pthakha or Zqapa in another. We thus have:—

a. The present, the imperative etc. in second conjugation verbs in Sal. Q. etc. See §§ 35 sqq. and 91.

b. Also in the same districts many words of the form ܡܢܝܢܝܢ deacon (pronounced ܡܢܝܢܝܢ), etc., § 77 and see below § 91.

c. Universally in verbs etc. where under the influence of the letters ܡܢܝܢ O.S. writes Pthakha, N.S. writes Zlama; as ܡܢܝܢ N.S. = ܡܢܝܢ O.S. *he dwells*.

d. So the 2nd pers. singular masculine of the first present of verbs, and of the preterite where the object is expressed synthetically

(§ 50), as **فَكِلْتَا** N.S. = **فَكِلْتَا** (فَكِلْتَا) O.S. *thou killest*,
كَلِمَاتِهِ N.S. = **كَلِمَاتِهِ** (كَلِمَاتِهِ) O.S. *he killed thee*
 (m.), and so if the subject is of the first person sing. masc.

e. The first five days of the week in most districts, § 28 (5) and p. 285; as **بِنْدَجَاتِ** m. = **بِنْدَجَاتِ** O.S. *Sunday*.

f. The past participle of verbs **اَدَّ**, first conjugation, as **اَدَّ** for **اَدَّ** O.S. *revealed*.

g. Also the following:—

اَدَّ (*égar*) Al. = 'اَدَّ if, p. 185.

اَدَّ m., O.S. 'اَدَّ or 'اَدَّ *moth, book-worm*, § 89.

اَدَّ, or **اَدَّ** Al. = **اَدَّ** O.S. *below*.

اَدَّ K. = **اَدَّ** O.S. *four*, f.

اَدَّ U. m. or 'اَدَّ U. K., O.S. *guest*.

اَدَّ U. f. or 'اَدَّ K. *mill*, § 96.

اَدَّ, O.S. 'اَدَّ *widow*.

اَدَّ Tkh., 'اَدَّ Ti. = **اَدَّ** O.S. *seven*, f. (اَدَّ), p. 64.

اَدَّ Al., 'اَدَّ U. K. *light*, m. But in K. they generally say **اَدَّ**.

اَدَّ Ti. Sh., 'اَدَّ U., 'اَدَّ Tkh. or 'اَدَّ MB. *stove*, f.,

[usually **اَدَّ** (اَدَّ) in K.]

اَدَّ, **اَدَّ**, cf. § 67.

اَدَّ (*bésa*) Al., 'اَدَّ U. K. *enough*.

اَدَّ, O.S. 'اَدَّ *herd*, m.

اَدَّ, also 'اَدَّ as O.S. *son of man*.

اَدَّ or 'اَدَّ as O.S. *lightning*.

اَدَّ U. Q. Sal. m. (اَدَّ), or **اَدَّ**

K. f. = O.S. **اَدَّ** (for **اَدَّ**) *side*, p. 225.

اَدَّ U. *beggar* = 'اَدَّ O.S. (*collector*), p. 235.

اَدَّ Ash., 'اَدَّ Z. = 'اَدَّ U. K., O.S. *man* (in U. *husband*). So in U. **اَدَّ** *husbands*, p. 50.

اَدَّ = O.S. 'اَدَّ *kid*, m.

اَدَّ Tkh. = 'اَدَّ Al. *labour, trouble*.

اَدَّ = 'اَدَّ O.S., Al. *thief*, m.

اَدَّ Tkh. = 'اَدَّ Ti., O.S. *garden*.

ܐܘܪܘܫܝܡܐ U. = O.S. ܐܘܪܘܫܝܡܐ *leprosy, f.*
 ܐܘܪܘܫܝܡܐ (gerek) Al. = ܐܘܪܘܫܝܡܐ U. *must.*
 ܐܘܪܘܫܝܡܐ *bridge, see p. 42.*
 ܐܘܪܘܫܝܡܐ Al. (second Zlama) = ܐܘܪܘܫܝܡܐ O.S.,
 U. *gold, m.*
 ܐܘܪܘܫܝܡܐ = ܐܘܪܘܫܝܡܐ U. *rain-watered land.*
 ܐܘܪܘܫܝܡܐ Sal. = ܐܘܪܘܫܝܡܐ U. *debt, Pers. m.*
 ܐܘܪܘܫܝܡܐ Tkh. *resin, sweat, p. 42.*
 ܐܘܪܘܫܝܡܐ = O.S. ܐܘܪܘܫܝܡܐ *side, f.*
 ܐܘܪܘܫܝܡܐ = O.S. and Al. ܐܘܪܘܫܝܡܐ *beard, m.*
 ܐܘܪܘܫܝܡܐ U. K. = ܐܘܪܘܫܝܡܐ Al. Z. *plain.*
 ܐܘܪܘܫܝܡܐ K. = ܐܘܪܘܫܝܡܐ O.S. *now.*
 ܐܘܪܘܫܝܡܐ (U. first, Ti. second Zlama)
 = O.S. ܐܘܪܘܫܝܡܐ *bell, m.* Also ܐܘܪܘܫܝܡܐ Ti.
 (ܐܘܪܘܫܝܡܐ : cf. ܐܘܪܘܫܝܡܐ N.S. *cliff, m.*)
 ܐܘܪܘܫܝܡܐ = O.S. ܐܘܪܘܫܝܡܐ *reed, m.*
 ܐܘܪܘܫܝܡܐ K. Al. = ܐܘܪܘܫܝܡܐ O.S., U. *com-*
panion, m.
 ܐܘܪܘܫܝܡܐ Sal. = ܐܘܪܘܫܝܡܐ U. K., O.S. *strength,*
host, m.
 ܐܘܪܘܫܝܡܐ Sal. = ܐܘܪܘܫܝܡܐ U. *a present,*
 (ܐܘܪܘܫܝܡܐ Tkh., eighth pl.)
 ܐܘܪܘܫܝܡܐ Sal., U., sometimes K. = ܐܘܪܘܫܝܡܐ
 K., O.S. *suffering, m.*
 ܐܘܪܘܫܝܡܐ = O.S. ܐܘܪܘܫܝܡܐ *bridegroom, m.*

ܐܘܪܘܫܝܡܐ rare = O.S. ܐܘܪܘܫܝܡܐ *unclean*
 (usually ܐܘܪܘܫܝܡܐ).
 ܐܘܪܘܫܝܡܐ = O.S. ܐܘܪܘܫܝܡܐ, § 112, m.
 ܐܘܪܘܫܝܡܐ U. K. = ܐܘܪܘܫܝܡܐ Ti. = ܐܘܪܘܫܝܡܐ Az. = O.S.
 ܐܘܪܘܫܝܡܐ *tooth, m.* So ܐܘܪܘܫܝܡܐ U. K. =
 ܐܘܪܘܫܝܡܐ Ti. *a tooth of a cogwheel.*
 ܐܘܪܘܫܝܡܐ = O.S. ܐܘܪܘܫܝܡܐ *famine, hunger, m.*
 ܐܘܪܘܫܝܡܐ furrow, O.S. ܐܘܪܘܫܝܡܐ, p. 206.
 ܐܘܪܘܫܝܡܐ, see § 121.
 ܐܘܪܘܫܝܡܐ MB. = ܐܘܪܘܫܝܡܐ O.S., U. K. *bread,*
 m.
 ܐܘܪܘܫܝܡܐ Sal. (first Zlama) = ܐܘܪܘܫܝܡܐ U. K.
 f. § 18 (2).
 ܐܘܪܘܫܝܡܐ (i.e. ܐܘܪܘܫܝܡܐ) U. K. = ܐܘܪܘܫܝܡܐ O.S.,
 Al. Z. *water.*
 ܐܘܪܘܫܝܡܐ Sal. = ܐܘܪܘܫܝܡܐ U. K. *who, § 13.*
 ܐܘܪܘܫܝܡܐ maxim, from ܐܘܪܘܫܝܡܐ O.S.
 and N.S. *parable.*
 ܐܘܪܘܫܝܡܐ (Sal. first, Z. second Zlama)
 = ܐܘܪܘܫܝܡܐ U., O.S. *river, m.*
 ܐܘܪܘܫܝܡܐ U. = ܐܘܪܘܫܝܡܐ K., O.S. *naphtha,*
paraffin, m.
 ܐܘܪܘܫܝܡܐ Tkh. Ash. = ܐܘܪܘܫܝܡܐ U. Ti., O.S.
moon, m.
 ܐܘܪܘܫܝܡܐ and ܐܘܪܘܫܝܡܐ Al. *Syriac.*
 ܐܘܪܘܫܝܡܐ = ܐܘܪܘܫܝܡܐ O.S. *swimming.*
 ܐܘܪܘܫܝܡܐ Q. = ܐܘܪܘܫܝܡܐ U. K., O.S., p. 285.

شِمْ = O.S. 'š winter, m.

يَنْضُ = O.S. 'n thigh, f.

كِيْمَ K. = 'j U., O.S. signet.

بُصْدُ or بَصْدُ U. a barren woman = بَصْدَا K. Sal. The

O.S. has بَصْدُ m. بَصْدَا f.

بُجْدُ, بَجْدُ etc., see p. 64.

فِنْدُ = O.S. 'f potsherd, m. Also فِنْدَا § 77 (3).

فَلْجَا Al. = 'f Tkh. (U. فَلَ) wave.

فِصْنَا, O.S. also 'f blossom, m.

فِمْ Ti. = 'f Sh., فِمْ U. Tkh. hoopoe (otherwise فِمْ فِمْ فِمْ Tkh. m. فِمْ فِمْ فِمْ m. Ti.,

فِمْ فِمْ Ti., فِمْ فِمْ

Ti., فِمْ فِمْ U. K. m.).

فِمْ or فِمْ = O.S. فِمْ crack, also in N.S. blossom, m.

فِمْ U. = 'f O.S. = 'f K. lamb, m.

فِمْ U. = 'f K., O.S. Paradise, f.

فِمْ = O.S. 'f iron, m., p. 293.

فِمْ U. f. = فِمْ Al. opportunity. (In K. فِمْ.)

فِمْ m. = O.S. فِمْ or

فِمْ crumb, cf. فِمْ

§ 83 (14) and فِمْ m. § 18 (5).

Also فِمْ.

فِمْ Sal. = 'f U. soap, m.

فِمْ = O.S. 'f fine weather.

فِمْ or فِمْ (also فِمْ) Al. Kurdish.

فِمْ = O.S. 'f partridge.

فِمْ = O.S. 'f basket. So N.S.

فِمْ a smaller basket.

فِمْ, rarely as O.S. فِمْ skull.

فِمْ Q. Sal. = 'f U. K. many, very, (O.S. فِمْ great), § 25 (7).

فِمْ going, § 46, = O.S. 'f an insect, or creeping.

فِمْ = O.S. فِمْ or فِمْ chain.

فِمْ (t U., 't Al.) = O.S. 'f year.

فِمْ (t) Al. or 't as O.S. hour.

فِمْ U. = O.S., K. فِمْ

worm, f. (Also N.S. فِمْ

or فِمْ, فِمْ Tkh.)

فِمْ or فِمْ Ti. = O.S.

فِمْ eighteen.

فِمْ part of U., elsewhere 'f as O.S. July, m.

فِمْ see § 121 and p. 64.

h. On the other hand we have N.S. Pthakha or Zqapa for O.S. Zlama in the following:—

ܒܢܝܬܐ, also as O.S. ܒܢܝܬܐ scabbard, f.

ܒܢܝܬܐ, in O.S. also ܒܢܝܬܐ entrail, m.

ܒܢܝܬܐ U., also ܒܢܝܬܐ as O.S. = ܒܢܝܬܐ

K. (ܐ) = ܒܢܝܬܐ (ܐ) Diz sheep
(rarely singular, m.).

ܒܢܝܬܐ in O.S. also ܒܢܝܬܐ mushroom.

ܒܢܝܬܐ = O.S. and Al. ܒܢܝܬܐ half, m.

ܒܢܝܬܐ U. Ti. = ܒܢܝܬܐ Tkh. (cf. O.S.

ܒܢܝܬܐ pl.) almond, m. [unless
it should be ܒܢܝܬܐ = O.S. ܒܢܝܬܐ].

So also N.S. and Az. ܒܢܝܬܐ I = O.S. ܒܢܝܬܐ.

i. We have Zlama for Pthakha as an euphonic vowel in forms like ܒܢܝܬܐ U. Ti. = ܒܢܝܬܐ Tkh. = ܒܢܝܬܐ O.S. Also in Al. before a vowelless consonant with ܐ, ܐ, ܐ, and ܐ (ܐ). In U. these in speaking take, when necessary, a half Zlama; in O.S. Pthakha. But in forms like ܒܢܝܬܐ, ܒܢܝܬܐ a whole Zlama in N.S.

§ 89. (1) *Rwasa in N.S., not in O.S.*

a. The past participles of all second conjugation verbs, and hence the preterites, ܒܢܝܬܐ N.S. = ܒܢܝܬܐ O.S.

b. Also the following:—

ܒܢܝܬܐ, O.S. ܒܢܝܬܐ camel, m.

ܒܢܝܬܐ, O.S. ܒܢܝܬܐ round.

ܒܢܝܬܐ Sal. Sp. = ܒܢܝܬܐ U. K., O.S.
dream, m.

ܒܢܝܬܐ Al. = O.S., U. ܒܢܝܬܐ dark-
ness, m.

ܒܢܝܬܐ = O.S. ܒܢܝܬܐ pig, m.

ܒܢܝܬܐ = O.S. ܒܢܝܬܐ dew, m.

ܒܢܝܬܐ = O.S. ܒܢܝܬܐ rhubarb.

ܒܢܝܬܐ = O.S. ܒܢܝܬܐ reverend.

ܒܢܝܬܐ Al. = ܒܢܝܬܐ O.S., U. K. hole,
m., p. 304.

ܒܢܝܬܐ or as O.S. ܒܢܝܬܐ fog, m.,
§ 76.

ܒܢܝܬܐ or as O.S. ܒܢܝܬܐ earth, m.

ܒܢܝܬܐ Diz, sheep, § 88, h.

ܒܢܝܬܐ Al. = ܒܢܝܬܐ U. Tkh. f. =

ܒܢܝܬܐ O.S. finger, § 95, g.

سَمَم U. K. = سَمَم Al. =

سَمَم O.S. *stature*.

سَمَم elbow (also of a stove)

= O.S. سَمَم *heel, ankle*.

سَمَم = O.S. سَمَم or سَمَم *hill*.

سَمَم shoulder, m. The O.S.

سَمَم is a winnowing shovel

= N.S. سَمَم, which also is an oar and a shoulder blade.

سَمَم = (?) O.S. and N.S. سَمَم ears of corn.

سَمَم *trus* = O.S. سَمَم *up-right* (whence سَمَم N.S. *fat*). Cf. O.S. سَمَم *orthodox*.

Similarly we have سَمَم U. = سَمَم K., O.S. *an age, m.*; سَمَم U. Sal. Q. Gaw. Tkh. J. = سَمَم Ti. Al., O.S. *day, m.* For سَمَم see § 13.

(2) *Rwaṣa in O.S., not in N.S.*

سَمَم, O.S. 'سَم', *examination, m.*

سَمَم, O.S. 'سَم', *knee, f.*

سَمَم, O.S. 'سَم' *laughter, m.*

سَمَم, O.S. 'سَم', *millet*.

سَمَم, O.S. 'سَم', *thread, weft, m.*

سَمَم, O.S. 'سَم', *sweat, f.*, § 105.

سَمَم, O.S. 'سَم', *mole*.

سَمَم *bad*, O.S. 'سَم' or 'سَم', *desolate*.

سَمَم with affixes, § 25 (5).

سَمَم, O.S. 'سَم', *eye-paint*.

سَمَم, O.S. 'سَم', *bridle, m.*

سَمَم = O.S. سَمَم (O.S. pl. سَمَم), a sieve, p. 282.

سَمَم, O.S. 'سَم', *work, m.*

سَمَم Ti. = سَمَم U. Tkh., O.S. *mouth, edge (of a sword), m.*

سَمَم, O.S. 'سَم' (سَم like سَم usually), *flea, m.*

سَمَم, O.S. 'سَم', *far*, (سَمَم Al.).

سَمَم, O.S. 'سَم', *sesame, f.*

Similarly we have سَمَم (or سَم Al.) often for سَمَم [or سَمَم O.S.] a star, m.; سَمَم Ti. for سَمَم O.S. storeroom; سَمَم Ti. = سَم U. low; سَمَم or سَمَم m. error; سَمَم or سَمَم (also

ܐܘܢܝܢ f.) *corner*; ܐܘܢܝܢ or ܐܘܢܝܢ *handful*. Also in Al. some feminines in ܐܘܢܝܢ, ܐܘܢܝܢ, are often pronounced with *u*, as ܐܘܢܝܢܬܐ *thubta*.

§ 90. *Rwāṣa* in part of the Urmi plain is generally followed by a *Yudh* sound in speaking. Thus ܐܘܢܝܢ *basaar* (so O.S.) becomes ܐܘܢܝܢ or even ܐܘܢܝܢ sometimes. In Sal. Sp. etc. an aspirated ܐ often follows *Rwāṣa*; as ܐܘܢܝܢܐ for ܐܘܢܝܢ *money*. And also either ܐ or ܘ follow similar sounds, such as ܐܘܢܝܢ or ܐܘܢܝܢ. Thus ܐܘܢܝܢܐ *having sat.* (f.), ܐܘܢܝܢܐ *I was worth*; and even in words like ܐܘܢܝܢܐ *stealing* (ܐܘܢܝܢܐ).

§ 91. In Gaw. J. and to a somewhat smaller extent in Q. Sal., Pthakha and Zqapa very often have the second long-Zlama sound; as ܐܘܢܝܢ *one*, pron. *khé*; ܐܘܢܝܢܐ *first*, pron. *qémāya*; ܐܘܢܝܢܐ *he heals*, pron. *bésim*, § 35; ܐܘܢܝܢܐ, (O.S. ܐܘܢܝܢܐ), *vinegar*, m., pron. *khéla*; ܐܘܢܝܢܐ *for*, in Sal. pron. *qé*; ܐܘܢܝܢܐ *soul*, f., pron. *géna*; ܐܘܢܝܢܐ *recess in a wall*, f., in Sal. pron. *kéwi*; ܐܘܢܝܢܐ *furnace*, m., *étuna*. So some Al. words, § 88.

§ 92. *Metathesis* is very common in N.S.

a. *Vowels.*

ܐܘܢܝܢܐ U. = ܐܘܢܝܢܐ K. = ܐܘܢܝܢܐ O.S. *widower*.

ܐܘܢܝܢܐܐ *echo*, f., and similar words, § 16, e, for ܐܘܢܝܢܐܐ.

ܐܘܢܝܢܐ, O.S. ܐܘܢܝܢܐ *daughter*.

ܐܘܢܝܢܐ, O.S. ܐܘܢܝܢܐ (ܐ) *wine*, f.

ܐܘܢܝܢܐ U. = O.S., K. ܐܘܢܝܢܐܐ *companion*, f., § 17.

ܐܘܢܝܢܐ U., ܐܘܢܝܢܐ (ܐ) K. = O.S. ܐܘܢܝܢܐ (ܐ) *new*, f. (root ܐܘܢܝܢܐ).

ܐܘܢܝܢܐܐ (ܐ) K. = O.S. ܐܘܢܝܢܐܐ *account, reckoning*, m.

خوڤڤ (p. 73) f. = O.S. ڤوڤ m. *midday meal, noon.*

ڤڤڤ K. = O.S. ڤڤڤ or ڤڤڤ *shield, f.*

ڤڤڤ, O.S. ڤڤڤ *barley, pl.* So ڤڤڤ = O.S. ڤڤڤ *barley-corn, cf. § 45, d, e.*

ڤڤڤ = ڤڤڤ O.S. *scorpion, f.*

ڤڤڤ, (for ڤڤڤ) = O.S. ڤڤڤ *iron, m., § 88, g.*

ڤڤڤ or ڤڤڤ (O.S. ڤڤڤ) *blackbird, from ڤڤڤ to be black.*

ڤڤڤ (ڤڤڤ) = O.S. ڤڤڤ *October, November, m., § 28 (12).*

b. *Consonants.*

Numerals like ڤڤڤڤڤ K., ڤڤڤڤڤ U., § 28 (1).

Most verbs ڤڤ and ڤڤ in forming the verbal noun, etc., § 38.

So also in Sp. in the present of some verbs ڤڤ, as ڤڤڤڤ = ڤڤڤڤ *they are baptized, ڤڤڤڤ = ڤڤڤڤ they weave, and sometimes in Al.*

Also the following:—

ڤڤڤ MB. or ڤڤڤ U. or ڤڤڤ as O.S. *to swear.*

ڤڤڤ Z. Az. or ڤڤڤ Ti. = ڤڤڤ U., O.S. *a vessel, dish, m.*

ڤڤڤ Al. (*anhé or anhi; fem. only*) = ڤڤڤ *they, § 10.*

ڤڤڤ MB. as O.S. or ڤڤڤ U. K. or ڤڤڤ U. *to bake.*

ڤڤڤ or ڤڤڤ *to be cold, p. 120.*

ڤڤڤ or ڤڤڤ (as O.S.) *to spit.*

ڤڤڤ K. (as O.S.), ڤڤڤ U., ڤڤڤ Tkh. *to wish.* So Az. imperative ڤڤڤ *wish.*

ڤڤڤ for O.S. ڤڤڤ *ice, m.*

ڤڤڤ (rare) = ڤڤڤ U., ڤڤڤ Tkh. *cause, subject.*

كُفِّد in K. = كُفِّد U. to *subside*, as a swelling, Heb. קָפַף.

كُفِّد Sal. = كُفِّد U. or كُفِّد U. a *kokha* (village officer).

كَلَّب, O.S. كَلَّب or كَلَّب to *lick*.

كَلَّب or كَلَّب full to the brim.

كَلَّب as Arab. or كَلَّب curse, f.

كَلَّب to lap, for كَلَّب, § 46, p. 118.

كَلَّب or كَلَّب or كَلَّب all K. a wood, m.

كَلَّب or كَلَّب K. to *crawl*.

كَلَّب for كَلَّب O.S. to *freeze*, see كَلَّب above.

كَلَّب U. = N.S. كَلَّب to *become dark*, § 83 A. (10).

كَلَّب or كَلَّب to *push*. See كَلَّب above.

كَلَّب from O.S. كَلَّب to *go round*.

كَلَّب in the K. sense to *wink*, perhaps for كَلَّب =

كَلَّب § 83 A. (2).

كَلَّب or كَلَّب to *clap, chirp*. The latter also to *whisper*.

See below, § 113, e.

كَلَّب or كَلَّب to *make a hedge*, p. 265 and § 113, e.

كَلَّب K. from N.S. كَلَّب, § 119, to *intertwine*, p. 262.

كَلَّب O.S. to *mumble*, perh. conn. with كَلَّب p. 254.

كَلَّب to *whine* = كَلَّب or كَلَّب, p. 271.

كَلَّب (ه often as و) or كَلَّب as O.S. *fine flour*, m.

كَلَّب K. or كَلَّب K. or كَلَّب U. to *wedge in*, p. 274.

كَلَّب, some parts of, § 46.

كَلَّب or كَلَّب or كَلَّب to *wrinkle, crumple*, p. 268.

ܡܘܨܘܢܘܢ *to tangle*, from N.S. ܡܘܨܘܢܘܢ K. (O.S. ܡܘܨܘܢܘܢ) *to tie in a knot*, § 119, and p. 262.

ܡܘܨܘܢܘܢ U. *to throb, twitch*, = O.S. ܡܘܨܘܢܘܢ *to wink, flap the wings* (not the same word as ܡܘܨܘܢܘܢ K. or ܡܘܨܘܢܘܢ U. *to throw*).

ܡܘܨܘܢܘܢ or ܡܘܨܘܢܘܢ *to change*, p. 269.

ܡܘܨܘܢܘܢ *to sprawl*, Chald. ܡܘܨܘܢܘܢ, p. 269.

ܡܘܨܘܢܘܢ K. or ܡܘܨܘܢܘܢ U. *to break*, O.S. ܡܘܨܘܢܘܢ, p. 268.

ܡܘܨܘܢܘܢ K. Al. (as O.S.) or ܡܘܨܘܢܘܢ K. Al. *to descend*.

ܡܘܨܘܢܘܢ U. = ܡܘܨܘܢܘܢ Al., O.S. = ܡܘܨܘܢܘܢ K. *to attack, hit*.

ܡܘܨܘܢܘܢ or ܡܘܨܘܢܘܢ *to be old*, § 46.

ܡܘܨܘܢܘܢ or ܡܘܨܘܢܘܢ or ܡܘܨܘܢܘܢ Sal. (with ܡ sound) = ܡܘܨܘܢܘܢ
O.S. *pillow*.

ܡܘܨܘܢܘܢ or ܡܘܨܘܢܘܢ = O.S. ܡܘܨܘܢܘܢ *threshold*.

ܡܘܨܘܢܘܢ or ܡܘܨܘܢܘܢ = O.S. ܡܘܨܘܢܘܢ (whence ܡ in N.S.) *rat, mouse, m.*

ܡܘܨܘܢܘܢ U. K. or ܡܘܨܘܢܘܢ U. *to rain, snow*. The former also is *to curdle* (but pron. ܡܘܨܘܢܘܢ), and in Al. *to hold, hold together*, as O.S. Perhaps the sense of rain or snow is that of drops of water holding together.

ܡܘܨܘܢܘܢ U. Tkh. Sal. = ܡܘܨܘܢܘܢ Ti. = ܡܘܨܘܢܘܢ Al., O.S. *nine, m.*

ܡܘܨܘܢܘܢ Tkh. = ܡܘܨܘܢܘܢ Sh. = ܡܘܨܘܢܘܢ Ti. = ܡܘܨܘܢܘܢ Al. = ܡܘܨܘܢܘܢ O.S. *nine, f.*

ܡܘܨܘܢܘܢ U. = ܡܘܨܘܢܘܢ K. (O.S. ܡܘܨܘܢܘܢ) *to lose taste*, also in K. *to be disliked*.

ܡܘܨܘܢܘܢ U. or ܡܘܨܘܢܘܢ K. = ܡܘܨܘܢܘܢ O.S. *branch, m.* (in Al. ܡܘܨܘܢܘܢ).

ܡܘܨܘܢܘܢ U. K. = ܡܘܨܘܢܘܢ Tkh. *flower, m.*, p. 289.

ܘܢܝܟܝܢܝܢ K. = ܘܢܝܟܝܢܝܢ U. *to be strained* (liquids), Chald. ܢܝܟܝܢܝܢ *to be pressed*, [the first also *to leak, to dry up, the second to be pure or clear*].

ܘܢܝܟܝܢܝܢ = ܘܢܝܟܝܢܝܢ = ܘܢܝܟܝܢܝܢ Tergawar, *to crouch, die*, used of dogs and non-Christians.

ܘܢܝܟܝܢܝܢ Tkh. *raven*, for ܘܢܝܟܝܢܝܢ = ܘܢܝܟܝܢܝܢ p. 289 ?

ܘܢܝܟܝܢܝܢ U. K. = ܘܢܝܟܝܢܝܢ O.S. Al. Bo. = κλειδα, *key*, f. [Greek words are constantly taken into Syriac from the accusative, as now in Greece the accusative remains in common speech to the exclusion of the nominative.] In Kurd. *qlil*.

ܘܢܝܟܝܢܝܢ or ܘܢܝܟܝܢܝܢ a Qudshanis man.

ܘܢܝܟܝܢܝܢ Al. = ܘܢܝܟܝܢܝܢ p. 107. Distinguish ܘܢܝܟܝܢܝܢ *to be cold*, p. 109.

ܘܢܝܟܝܢܝܢ as O.S. m. f. = Arab. لouse.

ܘܢܝܟܝܢܝܢ U. Tkh. or ܘܢܝܟܝܢܝܢ or ܘܢܝܟܝܢܝܢ K. *to gather* (clothes).

ܘܢܝܟܝܢܝܢ = ܘܢܝܟܝܢܝܢ Sp. *to be tired*, p. 118.

ܘܢܝܟܝܢܝܢ K., also ܘܢܝܟܝܢܝܢ K. (O.S. ܘܢܝܟܝܢܝܢ) *to think*, p. 303.

ܘܢܝܟܝܢܝܢ often in U. for ܘܢܝܟܝܢܝܢ *I ride*, p. 130.

ܘܢܝܟܝܢܝܢ or ܘܢܝܟܝܢܝܢ permission, f., Arab.

ܘܢܝܟܝܢܝܢ or ܘܢܝܟܝܢܝܢ K. *to find out about* (so N.S. ܘܢܝܟܝܢܝܢ p. 98), *receive news*. O.S. ܘܢܝܟܝܢܝܢ ?

ܘܢܝܟܝܢܝܢ U. as Arab. = ܘܢܝܟܝܢܝܢ Al. also as Arab. *to be in love*, p. 109.

ܘܢܝܟܝܢܝܢ *to run about or away*, also in K. *to wrench*, for ܘܢܝܟܝܢܝܢ. Cf.

O.S. ܘܢܝܟܝܢܝܢ *to break*, Heb. ܘܢܝܟܝܢܝܢ *to run about*. Cf. O.S. and N.S. ܘܢܝܟܝܢܝܢ a bazaar, street.

ܘܢܝܟܝܢܝܢ or ܘܢܝܟܝܢܝܢ a lizard, p. 34.

ܘܢܝܟܝܢܝܢ, usually ܘܢܝܟܝܢܝܢ as O.S., *an oven in the ground*, p. 232.

latter not colloquial) from كُتِبَ , كُتِبُوا . We have كُتِبَ U. K. AL, O.S. *repentance*, against كُتِبَ : but كُتِبَ K. AL. We find كُتِبَ U. (foreign) and كُتِبَ U. both = *rider* (the former in AL is a nobleman); كُتِبَ (foreign) *library*, f., against كُتِبَ to write, كُتِبَ book, m.; كُتِبَ = كُتِبَ female; and so some others.

b. The ح in the pronominal affixes of the second person is soft, as against the forms which probably correspond to them in O.S. See § 11.

c. In Tkhuma, Tiari, Alqosh and neighbouring districts the terminations ح , ح , have ح soft, as against O.S. Thus كُتِبَ a Syrian woman (O.S. ح); كُتِبَ death (O.S. ح). So كُتِبَ house (O.S. ح). This of course only applies to the districts where ح and ح are at any time aspirated. In Upper Tiari the endings ح , ح , are always pronounced *ésha*, see below, § 124.

d. In Tkhuma the ح in the second person personal pronouns and endings of verbs is soft. Thus كُتِبَ thou, m.; كُتِبَ you are, pl. But كُتِبَ you, has ح hard.

e. The first radical of verbs in either conjugation should by the usual N.S. rule be hard, but there are the following exceptions:—

كُتِبَ Al. to be sorry.

كُتِبَ U. to conquer. In K. كُتِبَ .

كُتِبَ Al. to subdue.

كُتِبَ (س) Al. Bo. Z. to understand, remember.

كُتِبَ or كُتِبَ Al. to dine.

Also in Al. Bo. Z. a few other foreign verbs beginning with Pe.

f. The following are exceptions to the rule that the second radical of second conjugation trilaterals should be hard :

كُتِبَ to clean, prune, in K. to cauterize (under influence of كُتِبَ to be clean).

ܘܢܝܢܐ to inform, in Ashitha, elsewhere with hard Dalath.

The verb ܘܢܝܢܐ or ܘܢܝܢܐ is sometimes spelt with medial ܦ, but this seems to be inaccurate, see § 47.

g. The names of the first five days in the week in N.S. universally have ܦ for O.S. ܫ, as ܦܘܢܝܢܐ for ܫܘܢܝܢܐ. In N.S. the ܦ makes a diphthong with the Pthakha: as *kho-shiba*.

h. Also the following:

ܘܢܝܢܐ: ܘܢܝܢܐ MB. Sh. come (Imp.),

ܘܢܝܢܐ: ܘܢܝܢܐ Tkh. id. = O.S.

ܘܢܝܢܐ: ܘܢܝܢܐ § 46.

ܘܢܝܢܐ U. = ܘܢܝܢܐ O.S. (ܫ) *beggar*, § 88, g.

ܘܢܝܢܐ = O.S. ܘܢܝܢܐ length, m.

ܘܢܝܢܐ in K. *lath* or *lith*, Al. *léth*, U.

lit, there is not, O.S. ܘܢܝܢܐ. But

ܘܢܝܢܐ in Al. is *litti*.

ܘܢܝܢܐ see p. 291.

ܘܢܝܢܐ J. K. = ܘܢܝܢܐ U., O.S. =

ܘܢܝܢܐ Diz *sheep*, § 88, h.

§ 95. Irregular hardening in N.S.

In the following cases the O.S. rule is not followed.

a. ܘܢܝܢܐ and ܘܢܝܢܐ are always hard in U. J. Sal. Q. Gawar, etc. Also see below, p. 303.

b. In the second conjugation the preformative ܘܢܝܢܐ does not soften the following letter, whether the ܘܢܝܢܐ have a vowel or not, e.g. ܘܢܝܢܐ (ܫ) = O.S. ܘܢܝܢܐ (ܫ) to thin out; ܘܢܝܢܐ = O.S. ܘܢܝܢܐ (ܫ) to cause to be sacrificed. And so with virtual causatives such as ܘܢܝܢܐ to preach, O.S. ܘܢܝܢܐ; ܘܢܝܢܐ to be lazy, Arab.; ܘܢܝܢܐ K. to give or take interest, cf. O.S. ܘܢܝܢܐ money; ܘܢܝܢܐ to justify, § 119.

c. The prepositions ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ, and the conjunction ܘܢܝܢܐ do not aspirate the following consonant as in O.S., nor do they take a vowel,

unless perhaps a half Zlama (see page 290); thus **كُذِّبَ** N.S. = **كُذِّبَ** (ذ) O.S. which is in the book.

d. Contrary to O.S. analogy the second radical in the first conjugation is hard in N.S. in the following verbs, mostly of foreign origin :

كَفَّ to foam, cf. N.S. **كَفَّ** or **كَفَّ** foam, f.

كَلَّمَ Al. to grieve, p. 299.

كَتَبَ K. to cut up (sheep, etc.), cf. N.S. **كَتَبَ** as O.S. to sacrifice.

كَبَّ Al. = **كَبَّ** K., § 123, to subdue.

كَلَّ K. to eat one's fill.

كَلَّ K. to be sticky, cf. N.S. and O.S. **كَلَّ** honey, m.

كَلَّ to strike with the hand or fist. Distinguish **كَلَّ** to remember.

كَلَّ to fear, § 83, D, c.

كَلَّ for **كَلَّ** to hug, cf. O.S. **كَلَّ** an embrace, Chald. **كَلَّ** to hug; so Heb.

كَلَّ to find out, cf. N.S. **كَلَّ** word, news, m., Arab.

كَلَّ K. to grow perfect, cf. **كَلَّ** § 81 (5), Arab.

كَلَّ to sink, U. K. print, Al. (ك from Arab.) O.S. **كَلَّ**, cf. O.S. and N.S. **كَلَّ** a die, m., and **كَلَّ** Al. to sink into sleep.

كَلَّ (ك) U. K., 'ك' Al., to sit, O.S. **كَلَّ** (ك).

كَلَّ to beckon.

كَلَّ to lick, p. 295, (hardening so as to distinguish Kap and Khéith).

كَلَّ to be gentle, O.S. **كَلَّ**, cf. O.S. and N.S. participial adjective **كَلَّ** gentle, whence is derived **كَلَّ** in the N.S. verb.

ܦܝܟܝܘܬܝܝܐ Tl. *to bite*, § 120, a.

ܦܝܟܝܘܬܝܝܐ *to trust, venture, talk, not to be homesick*; and with a ܐ sound *to expect*, cf. O.S. ܦܝܟܝܘܬܝܝܐ *to hope, think*, ܦܝܟܝܘܬܝܝܐ *to expect, announce*, and O.S. ܦܝܟܝܘܬܝܝܐ *hope*, N.S. ܦܝܟܝܘܬܝܝܐ *contentment* (sense from Arab.).

ܦܝܟܝܘܬܝܝܐ *to be hushed*, Arab.

ܦܝܟܝܘܬܝܝܐ Tkh. (ܐ J.) *to dam up, fill* = O.S. ܦܝܟܝܘܬܝܝܐ *to shut*, § 77 (2).

ܦܝܟܝܘܬܝܝܐ K. *to be old*; O.S. ܦܝܟܝܘܬܝܝܐ, N.S. ܦܝܟܝܘܬܝܝܐ under influence of ܦܝܟܝܘܬܝܝܐ ancient, § 81 (5).

ܦܝܟܝܘܬܝܝܐ K.; O.S. ܦܝܟܝܘܬܝܝܐ, § 92, b, p. 296.

ܦܝܟܝܘܬܝܝܐ K. (ܐ U., O.S.) *to collect as water in a reservoir*; also (K.) *to be angry*; ܦܝܟܝܘܬܝܝܐ *is to bail water*. Cf. O.S. ܦܝܟܝܘܬܝܝܐ or ܦܝܟܝܘܬܝܝܐ a reservoir; N.S. ܦܝܟܝܘܬܝܝܐ a mug, m.

ܦܝܟܝܘܬܝܝܐ K. Al. *to receive* = O.S. ܦܝܟܝܘܬܝܝܐ, and U. ܦܝܟܝܘܬܝܝܐ; hence ܦܝܟܝܘܬܝܝܐ *is to complain*: also in K. *to prosecute*, as O.S.

ܦܝܟܝܘܬܝܝܐ *to be tired*, pp. 118, 297.

ܦܝܟܝܘܬܝܝܐ, in U. Z. Al. *to ride*, p. 130, O.S. ܦܝܟܝܘܬܝܝܐ or ܦܝܟܝܘܬܝܝܐ, cf. N.S. and O.S. ܦܝܟܝܘܬܝܝܐ rider (whence ܦ in the N.S. verb).

ܦܝܟܝܘܬܝܝܐ *to be soft*, cf. O.S. ܦܝܟܝܘܬܝܝܐ and ܦܝܟܝܘܬܝܝܐ *to make soft*, and cf. O.S., N.S. ܦܝܟܝܘܬܝܝܐ soft (whence ܦ in the N.S. verb).

ܦܝܟܝܘܬܝܝܐ K. *to be like*, Arabic, cf. ܦܝܟܝܘܬܝܝܐ Al. = O.S. ܦܝܟܝܘܬܝܝܐ *to liken*.

ܦܝܟܝܘܬܝܝܐ K. *to be innocent, guileless*.

ܦܝܟܝܘܬܝܝܐ Al. *to accuse*, Arab.

ܦܝܟܝܘܬܝܝܐ *to adhere to, to be a follower of*, Arabic, cf. O.S. ܦܝܟܝܘܬܝܝܐ *to follow for vengeance*.

أَقَامَ to remain firm, K. to stay, Al., Arab.

أَدْبَسَ K. to thrust, prod, O.S. أَدْبَسَ. See أَدْبَسَ § 104.

e. In the following verbs the last letter is hard.

All verbs ending in **ا** and **ا** make those letters hard in the preterite except in Al., e.g. **اَفْعَلْتُ** *I did*, **اَقُولْتُ** *I said* (= **اَقُولْتُ**).

First Conjugation—

اَشْغَلْتُ to be busy.

اَسْرَعْتُ to kneel, O.S. اَسْرَعْتُ and اَسْرَعْتُ. The hard **س** from N.S. اَسْرَعْتُ (O.S. 'ص') a knee.

اَسْتَبَحْتُ (but اَسْتَبَحْتُ Ti.) to laugh, O.S. اَسْتَبَحْتُ or اَسْتَبَحْتُ. The hard **س** from N.S. اَسْتَبَحْتُ (O.S. 'ل') laughter.

اَسْتَبَحْتُ U. or اَسْتَبَحْتُ K. to conquer, Arab. اَسْتَبَحْتُ, O.S. اَسْتَبَحْتُ, p. 299.

اَسْتَبَحْتُ to fill up (اَسْتَبَحْتُ K. is to trample, strike = Chald. اَسْتَبَحْتُ to tread).

اَسْتَبَحْتُ to sweat, O.S. اَسْتَبَحْتُ, cf. اَسْتَبَحْتُ (O.S. 'د') sweat.

اَسْتَبَحْتُ K. to beat down (earth), O.S. اَسْتَبَحْتُ, hard **س** from O.S. اَسْتَبَحْتُ a footstep?

اَسْتَبَحْتُ K. or اَسْتَبَحْتُ K. to think, see § 92, perh. **س** from O.S. اَسْتَبَحْتُ meditation.

اَسْتَبَحْتُ to put out (the eyes).

اَسْتَبَحْتُ to be sullen, Arab.

اَسْتَبَحْتُ to curry (horses), O.S. اَسْتَبَحْتُ and اَسْتَبَحْتُ; Arab. and Chald. root اَسْتَبَحْتُ, the hard **س** in N.S. from Arab.

اَسْتَبَحْتُ to be dark, O.S. اَسْتَبَحْتُ, cf. اَسْتَبَحْتُ darkness, m., p. 290.

ܦܝܠܝܢ *to ask for*, Arab.

ܦܝܠܝܢ U. *to pluck*, O.S. ܦܝܠܝܢ.

ܦܝܠܝܢ Al. *to rob, take captive*, Arab.

ܦܝܠܝܢ K. (ܦ from Arab.) *to make a hole, make hollow*, O.S. ܦ, cf. O.S. and N.S. ܦܝܠܝܢ *eye of a needle*, m. (ܦ N.S., ܦ O.S.) and ܦܝܠܝܢ *female*, f., which has ܦ in both languages. Cf. ܦܝܠܝܢ p. 47.

ܦܝܠܝܢ *to rob, take captive*, Arab.

ܦܝܠܝܢ K. Al. *to be pleased, will* (usually impersonally), cf. ܦܝܠܝܢ Al. *will*, Arab.

ܦܝܠܝܢ Al. *to torment*, Arab.

ܦܝܠܝܢ U. = ܦܝܠܝܢ for which see above (d).

ܦܝܠܝܢ *to stab, burst* (so Chald. Pa'el, but ܦ). The hard ܦ to distinguish it from ܦܝܠܝܢ as O.S. *to chafe*, and ܦܝܠܝܢ as O.S. *to fly*.

ܦܝܠܝܢ *to turn aside*, Arab.

ܦܝܠܝܢ, see ܦܝܠܝܢ above (d).

ܦܝܠܝܢ K. *to finish, be ready*.

ܦܝܠܝܢ or ܦܝܠܝܢ Tkh., see § 92.

ܦܝܠܝܢ U. (or ܦܝܠܝܢ K.) *to subside* as a swelling, or *escape* as wind from a bladder, § 92, (root ܦܝܠܝܢ in Heb. *to subside*, whence hard ܦ).

ܦܝܠܝܢ *to pluck*, O.S. ܦܝܠܝܢ? (also in Al. Ti. ܦܝܠܝܢ is *to pluck*, in O.S. *to extract*).

ܦܝܠܝܢ *to partake*, as Arab. So N.S. ܦܝܠܝܢ *partaker*, m. Distinguish O.S. and N.S. ܦܝܠܝܢ *remainder*, O.S. ܦܝܠܝܢ *to remain*.

ܦܝܠܝܢ *to fasten the eyes* K., *be dirty* K., *get a bad name* K., *plant* U.

ܦܝܠܝܢ *to give up* (a bad habit) Kurd., Arab.

Second Conjugation trilaterals:

كَلِمَات U. or كَلِمَات K. to answer, Arab. etc. = O.S. كَلِمَات.

كَلِمَات to tempt, try, Arab.

كَلِمَات K. to air before the fire, cf. N.S. كَلِمَات steam, m.

كَلِمَات U. كَلِمَات K. to join, marry, O.S. كَلِمَات Pa'el. For كَلِمَات cf. N.S. and O.S. كَلِمَات a pair, m., ζεύγος.

كَلِمَات to love, O.S. كَلِمَات and كَلِمَات. For كَلِمَات cf. O.S. and N.S. كَلِمَات love, m.

كَلِمَات to be or make lame, Kurd. So N.S. كَلِمَات or كَلِمَات lame.

كَلِمَات to saddle, O.S. Pa'el. For كَلِمَات cf. O.S. and N.S. كَلِمَات a saddle, m.

كَلِمَات to wonder. See كَلِمَات above.

كَلِمَات K. Al. to torment. See كَلِمَات above.

كَلِمَات or كَلِمَات. Same as كَلِمَات above (all hard Kap).

كَلِمَات U. to repent, Arabic. In K. Al. كَلِمَات, also Al. كَلِمَات, O.S. كَلِمَات.

كَلِمَات K. (or كَلِمَات) to uphold.

كَلِمَات U. Same as كَلِمَات above.

f. In the following quadrilaterals the second or fourth radical is hard:

كَلِمَات (or كَلِمَات) to foam, scum. See كَلِمَات above (d).

كَلِمَات or كَلِمَات K. to crawl.

كَلِمَات to be doubleminded, U., to be much patched, K.

ܡܘܕܩܝܟܐ to trot, tr., or ܡܘܕܩܝܩܐ.

ܡܘܕܩܝܩܐ to peck.

ܡܘܕܩܝܩܐ (in Tkh. ܩ is like ܗܘ) to litter, dung = ܡܘܕܩܝܩܐ K. as O.S. Pa. See ܡܘܕܩܝܩܐ below (g).

ܡܘܕܩܝܩܐ U. = ܡܘܕܩܝܩܐ AL. See § 123.

ܡܘܕܩܝܩܐ to be pale. In K. to prod, prick, § 83 (2).

ܡܘܕܩܝܩܐ U. to be or take cold = ܡܘܕܩܝܩܐ U. In AL. ܡܘܕܩܝܩܐ = to spoil, tr., as O.S.

ܡܘܕܩܝܩܐ to injure.

ܡܘܕܩܝܩܐ to arm oneself, Kurdish.

ܡܘܕܩܝܩܐ to be dry or thirsty, crackle as a dry kettle. In U. to sob.

ܡܘܕܩܝܩܐ to pant, § 45, g.

ܡܘܕܩܝܩܐ to prod, § 83 (2).

ܡܘܕܩܝܩܐ to groan, perh. O.S. ܡܘܕܩܝܩܐ.

ܡܘܕܩܝܩܐ to wander about.

ܡܘܕܩܝܩܐ to stammer.

ܡܘܕܩܝܩܐ to shrink, slip from the hand.

ܡܘܕܩܝܩܐ to pull wool, tear. In K. to whisper, §§ 113, e, 123.

ܡܘܕܩܝܩܐ K. to boil food, under influence of O.S. ܡܘܕܩܝܩܐ to soften.

ܡܘܕܩܝܩܐ to tremble, shiver, O.S. ܡܘܕܩܝܩܐ = ܡܘܕܩܝܩܐ K. and ܡܘܕܩܝܩܐ K.

ܡܘܕܩܝܩܐ to sew loosely, tack.

ܡܘܕܩܝܩܐ to weave loosely, K., shake, U.

ܡܘܕܩܝܩܐ to guide, govern. See § 83 (14).

تَدَبَّدَتْ to tack, stitch, be pitted with small pox.

g. Also the following have irregularly hard letters:

هَـ there is, before د, as هَـكِبُ I have.

هَـسِـ six (f.), K, O.S. هَـسِـ.

هَـبِـ by means of, O.S. هَـبِـ.

هَـسُـ a gull, m., O.S. هَـسُـ 'one who laughs, cf. هَـسِـ above (e).

هَـسِـ lie, m. Should by rule be هَـ, § 84 (8) and so it is in Al. and O.S. For هَـ cf. هَـسِـ to lie.

هَـسِـ litter, dung, m., O.S. هَـسِـ. See هَـسِـ above (f). هَـ under Arabic influence.

هَـسِـ eleven, O.S. هَـسِـ (د).

هَـسِـ a currycomb, m., as the verb هَـسِـ to curry. See above (e).

هَـسِـ f. and هَـسِـ knife, in spite of § 84 (2) because of O.S. هَـسِـ id., which has hard Kap in accordance with § 84 (5).

هَـسِـ time, f., O.S. هَـسِـ (hence هَـ).

هَـسِـ heel, f., O.S. هَـسِـ.

هَـسِـ plough, f., in spite of § 84 (2), because of O.S. هَـسِـ.

هَـسِـ (ت like هَـ) finger, f., O.S. هَـسِـ. So Al. هَـسِـ § 89, b (ت through Arabic).

هَـسِـ yesterday, O.S. commonly هَـسِـ, but هَـسِـ is also found, § 86.

هَـسِـ f. and هَـسِـ place, have هَـ against § 84 (8), and so in O.S.

h. Generally when words have their last letter hard, especially if other than verbs, they may be presumed to be foreign words: such as هَـسِـ answer, m., هَـسِـ steep, هَـسِـ indeed, هَـسِـ because.

Interchange of the Consonants, etc.

§ 96. 2 prosthetic is very common in N.S. as also in O.S. We thus have many Greek words beginning with $\sigma\tau$ (' ܫܬ '), $\sigma\chi$ (' ܫܚ '), etc., as ܫܚܘܠܐܢܐ a scholar [ܫܚܘܠܐܢܐ school, is rare, ܫܚܘܠܐܢܐ being used instead], ܫܫܘܬܐܢܐ Stephen, ܫܫܘܬܐܢܐ elements ($\sigma\tau\sigma\chi\epsilon\iota\alpha$). So:—

ܫܫܘܬܐܢܐ or ܫܫܘܬܐܢܐ or ܫܫܘܬܐܢܐ we, O.S. ܫܫܘܬܐܢܐ (old form ܫܫܘܬܐܢܐ).

ܫܫܘܬܐܢܐ Sal. or ' ܫܫܘܬܐܢܐ Sal., = ܫܫܘܬܐܢܐ O.S., U. K. Al. *sin*.

ܫܫܘܬܐܢܐ *dung*, for ܫܫܘܬܐܢܐ , = O.S. ܫܫܘܬܐܢܐ .

ܫܫܘܬܐܢܐ below, O.S. ܫܫܘܬܐܢܐ , Al. ܫܫܘܬܐܢܐ § 67.

ܫܫܘܬܐܢܐ Al. = ܫܫܘܬܐܢܐ *how much?* § 67.

ܫܫܘܬܐܢܐ hundred, O.S. ܫܫܘܬܐܢܐ (also N.S., § 26).

ܫܫܘܬܐܢܐ f. foot, perh. for ܫܫܘܬܐܢܐ = O.S. ܫܫܘܬܐܢܐ .

ܫܫܘܬܐܢܐ U. ' ܫܫܘܬܐܢܐ K. a mill, f., for ܫܫܘܬܐܢܐ : O.S. ܫܫܘܬܐܢܐ .

ܫܫܘܬܐܢܐ or ' ܫܫܘܬܐܢܐ or ܫܫܘܬܐܢܐ K. or ܫܫܘܬܐܢܐ Ti. m., = O.S. ܫܫܘܬܐܢܐ pomegranate.

ܫܫܘܬܐܢܐ Tkh. Q. (ܫܫܘܬܐܢܐ Ti. Ash. Sh. Al.) *seven*, f., O.S. ܫܫܘܬܐܢܐ .

ܫܫܘܬܐܢܐ K. *seventeen*, O.S. ܫܫܘܬܐܢܐ etc.

ܫܫܘܬܐܢܐ (ܫܫܘܬܐܢܐ) *February*, m., or in K. as O.S. ܫܫܘܬܐܢܐ .

ܫܫܘܬܐܢܐ *six*, m. (so also O.S. sometimes), and so all derivatives.

ܫܫܘܬܐܢܐ *nine*, K., and so derivatives, see §§ 26—28.

So sometimes in Al. with ܫ , ܫ ; e.g. ܫܫܘܬܐܢܐ , pron. *Ubbethi*. On the other hand ܫܫܘܬܐܢܐ = O.S. ܫܫܘܬܐܢܐ m. *quince*; and see p. 280.

§ 97. **س** has the sound of **س** in **سَفَلَانِي** in the midst.

So **سَفَلَانِي** Sal. pillow, § 92.

سَفَلَانِي to wish, in MB. and so **سَفَلَانِي** in Tkh., § 46.

سَفَلَانِي to hug, § 95, d.

سَفَلَانِي Sp. to squirt milk from an udder.

سَفَلَانِي to foam, § 95, f.

سَفَلَانِي, in U., but **س** in K., to say grace, O.S. **سَفَلَانِي** = grace after meat, also compline, because said in the monasteries after the only full meal of the day (**سَفَلَانِي** to be satisfied, O.S. **سَفَلَانِي**).

سَفَلَانِي K. (sometimes) to look closely Ti., make firm, Tkh. punish, Tkh.

سَفَلَانِي to expect, § 95, d.

سَفَلَانِي finger, f., O.S. **سَفَلَانِي**.

س has the sound of **س** in **سَفَلَانِي** Alps: pl. of **سَفَلَانِي** f. (not in sing.).

So **سَفَلَانِي** to incite, be industrious, O.S. **سَفَلَانِي**.

سَفَلَانِي to search, (but **س** sound in K.), § 83 (12). There is also **سَفَلَانِي** to mix up: O.S. **سَفَلَانِي** to enclose, include.

سَفَلَانِي a plough, f., in the district of Narwa, where **س** retains its sound, §§ 85, 104.

سَفَلَانِي (in Baz) to be warm or thirsty, to fear greatly. Elsewhere Pe. In U. **سَفَلَانِي**.

سَفَلَانِي (in Tkh.) to be crooked, § 113, j. Elsewhere Pe.

So **سَفَلَانِي** bastard = Turk. **سَفَلَانِي**; **سَفَلَانِي** brass = Turk. **سَفَلَانِي**; perh. **سَفَلَانِي** cheese = O.S. **سَفَلَانِي** (root **سَفَلَانِي**). For **سَفَلَانِي** see § 107.

Probably also **ܡܢܕܘܟ** = **ܡܢܕܘܟ**, both *to push*; and **ܡܢܨܝܢܐ** = **ܡܢܨܝܢܐ** both *to change*. See above, § 92.

ܡܢܨܝܢܐ *plate*, has **ܐ** sound in sing., **ܐ** sound in pl.

ܐ is silent after, or coalesces with *Rwasa*, as **ܡܢܨܝܢܐ** *against*. **ܐ** is silent in **ܡܢܨܝܢܐ** *give* (imperative) = O.S. **ܡܢܨܝܢܐ**, and its plural. So in **ܡܢܨܝܢܐ** Tkh. *the act of giving*, § 46. Perhaps **ܡܢܨܝܢܐ** *a flame*, m. = **ܡܢܨܝܢܐ** Chald. and Heb., cf. O.S. **ܡܢܨܝܢܐ** *to flame*. **ܐ** is often silent in the imp. of verbs **ܡܢܨܝܢܐ**, see § 41, as **ܡܢܨܝܢܐ** *leave alone*, pronounced *shuq* or *shuruq*.

§ 98. **ܐ** is silent in many words, chiefly in those which have **ܐ** in O.S. The transition from **ܐ** to **ܐ** is a very natural one. So **ܡܢܨܝܢܐ** K. (rare in U.) or **ܡܢܨܝܢܐ** U. Al. or **ܡܢܨܝܢܐ** K. *to divide*, in Al. sometimes **ܡܢܨܝܢܐ** = O.S. **ܡܢܨܝܢܐ** *to divide into two parts*, **ܡܢܨܝܢܐ** *to divide into several parts*, also *to doubt*. Cf. **ܡܢܨܝܢܐ**, **ܡܢܨܝܢܐ** p. 103. The **ܐ** remains in **ܡܢܨܝܢܐ** *half*, m. (O.S. **ܡܢܨܝܢܐ**) and in the O.S. phrase retained still and always now prefixed to the Nicene Creed: **ܡܢܨܝܢܐ** **ܡܢܨܝܢܐ** **ܡܢܨܝܢܐ** *in truth and without doubt*. So:—

ܡܢܨܝܢܐ *to look intently*, O.S. **ܡܢܨܝܢܐ** p. 98.

ܡܢܨܝܢܐ U., **ܡܢܨܝܢܐ** K. Z. = **ܡܢܨܝܢܐ** Z. also, p. 161.

ܡܢܨܝܢܐ *a bridle, bit*, m., O.S. **ܡܢܨܝܢܐ** § 89; in K. Sh. *a jaw*.

ܡܢܨܝܢܐ Al. *to hire*, O.S. **ܡܢܨܝܢܐ**. Hence Al. **ܡܢܨܝܢܐ** *a hired servant*.

ܡܢܨܝܢܐ K. *a shield*, f., O.S. **ܡܢܨܝܢܐ**.

ܡܢܨܝܢܐ or **ܡܢܨܝܢܐ** as O.S. *to mix liquids*: esp. *hot and cold water*.

ܡܢܨܝܢܐ K. *to dawn*, O.S. **ܡܢܨܝܢܐ**.

كُور K. *the dawn*, m., O.S. كُور or كُور.

كُور small *axe, chopper*, m., O.S. كُور. Pronounced in N.S. *nar'a*, as if with ك for ك.

كُور K. *to make a hedge*, O.S. كُور.

كُور Al. *avenue* (= كُور U.), O.S. كُور a *hedge or loose wall*.

كُور m. and كُور, see p. 230.

كُور to *feel, to wake*, O.S. كُور.

كُور almond, m., § 88, h.

كُور to *kindle*, O.S. كُور.

كُور to *shake*, O.S. كُور (we have also N.S. كُور to *disturb*).

كُور m. *business, affair* = Kurd., Turk. *shughul*.

كُور and كُور a *native lamp*, f. = O.S. كُور m.

The ك falls in all parts of these verbs, and in their causatives.

§ 99. ك and ك are frequently interchanged, the former being more used in U., the latter in Tiari, as ك or ك *soul, self*; ك or ك instead of *me*.

For ك and ك see below, § 113, m.

§ 100. There is no ك in O.S. In N.S. it comes in various ways.

a. It represents ك or ك in words from Arabic, Persian, Turkish, etc., as ك U. *nice*, ك *sum total*.

b. In some cases it corresponds with ك of O.S. as ك to *split open* (a vessel or skin), to *be talkative*, perh. O.S. ك to *uncover*, ك to *scrape*, = N.S., O.S. ك: also in N.S. to *strip leaves* (as in

Arab.), **كذك** in K. to rake mud, as O.S. **كذك**, also to slide (Jamal from Arab.), **كذك** to stone (a person), as O.S. **كذك** (Jamal from Arab.), **كذك** K. to look on at a show, perh. O.S. **كذك** to amuse oneself, **كذك** also, as O.S. **كذك** to interpret (Jamal from Arab.). For **كذك** cf. *h*, below.

c. Perhaps **كذك** = **كذك** in **كذك** to be numb, for **كذك** from O.S. **كذك** to feel, see **كذك** or **كذك** below (*h*).

d. **كذك** = **كذك** in **كذك** to move, intr., probably = Chald. **كذك** id.; **كذك** U. = **كذك** K. to rebuke; **كذك** K. = **كذك** U. to shoot with a gun, peck, perhaps connected with O.S. and N.S. **كذك** a dot, m. and **كذك** Ti. to bite, § 120, c.

e. **كذك** = **كذك** in **كذك** or **كذك** an Urmi man, § 81 (1).

f. **كذك** = **كذك** in **كذك** to crawl, creep = O.S. **كذك**. Perhaps this is connected with **كذك** insect, m. (O.S. **كذك**) and **كذك** to creep, **كذك** ant, m. **كذك** = **كذك** in **كذك** m. calf = O.S. **كذك** (*μῶχος*).

g. **كذك** = **كذك** in **كذك** U. also **كذك** to sprout (also **كذك** K.)—same root as N.S. **كذك** to be green, O.S. **كذك** green.

h. **كذك** = **كذك** in **كذك** K. to snatch, for **كذك** § 95; cf. **كذك** Ti. = **كذك** U. § 16; **كذك** to strip off (bark, or the skin) = **كذك** to strip, O.S. **كذك**; **كذك** U. to rust, from N.S. **كذك** U. or **كذك** K. rust, m., Kurd.; **كذك** U. also **كذك** K. to be numb, perhaps from **كذك** O.S. to feel. Cf. **كذك** above, c.

i. **كذك** and **كذك** are sometimes interchanged, as in **كذك** to be tired, in Ti. **كذك** (elsewhere **كذك** or **كذك** is to be smooth); **كذك**

K. = **فجلی** U. to sprout (see above, g). **فجی** K. = **فیج** U. = **خید** Baz to be warm or thirsty, to fear greatly; **فج** or **فج** f. lane, quarter of a city; and so some other foreign words where N.S. **ج** = **ج**, as **جینه** f. wallet = Turk. چانه; **جواک** f. sack = Turk. چوال.

§ 101. **ج** in many parts of Kurdistan, especially in MB. and Ti., has often the sound of **م** as **فجده** body, pronounced **فمده**; this is very common.

In other districts also we have **ج** and **م** interchanged, as **جیت** U. = **نیت** K. to conquer; **مجید** or **منجید** Al. to dine (at midday), **مجی** K. or **مجنی** U. K. to covet, long for. **ج** = **م** in **جک** Al. = **مک** U. care, trouble, f.

For the interchange of **ج** and **ح** and **ط** see below, §§ 113, 120.

§ 102. **ج** and **ق** are interchanged in **جک** or **قک** to scratch (= **قک**, N.S. and O.S.); also to be squeezed out, as juice. So N.S. **جک** a scratch. **مجید** = **مقید** K. to ring as metals, clink, also **مجید** K. See § 110, e.

ج stands for **ق** in **جک** Tkh. today, § 67.

§ 103. **ق** often falls in N.S., as in the following words:

قک ('قک K. MB.) master workman; cf. **قک** § 19, where the **ق** reappears.

ق one (O.S. **ق**), and in any compounds, but not in **قک** § 111.

قک Q. eleven, see § 26.

قک new (m.) § 21 (9) = **قک** or **قک** Q. [The Q. fem. is **قک** khéta, but also **قک** as U.]

ܡܘܕܝܢܐ, several parts of, in Gaw. Sal. § 46.

ܡܘܕܝܢܐܢܐ Sal. = ܡܘܕܝܢܐܢܐ knowledge.

ܡܘܕܝܢܐ boy. O.S. ܡܘܕܝܢܐ.

ܡܘܕܝܢܐ girl, for ܡܘܕܝܢܐ.

ܡܘܕܝܢܐ J. mule. In U. pronounce ܡ § 17, p. 38.

ܡܘܕܝܢܐ or ܡܘܕܝܢܐ Al. = ܡܘܕܝܢܐܢܐ how much, p. 163, cf. ܡܘܕܝܢܐ ܡܘܕܝܢܐ so much.

ܡܘܕܝܢܐܢܐ how can I tell? = ܡܘܕܝܢܐܢܐ § 73.

ܡܘܕܝܢܐ, O.S. ܡܘܕܝܢܐ. In N.S. sign of the past tense.

ܡܘܕܝܢܐ before. O.S. ܡܘܕܝܢܐ.

ܡܘܕܝܢܐ, O.S. ܡܘܕܝܢܐ, first.

ܡܘܕܝܢܐ Al. final Nun for ܡ? See § 67 s. v. ܡܘܕܝܢܐ.

Perhaps also ܡܘܕܝܢܐ (ܡܘܕܝܢܐ Q. Sal.) ear is for ܡܘܕܝܢܐ from O.S. ܡܘܕܝܢܐ or for the pl. ܡܘܕܝܢܐܢܐ; and ܡܘܕܝܢܐ for ܡܘܕܝܢܐ § 70 (3).

§ 104. ܡ has the sound of ܡ in several words.

a. At the end of many foreign words, such as (ܡܘܕܝܢܐ) ܡܘܕܝܢܐ besides, ܡܘܕܝܢܐ mosque, ܡܘܕܝܢܐ indeed, ܡܘܕܝܢܐ trick, ܡܘܕܝܢܐ free, etc. But the ܡ sound is also used, and reappears if a termination is added; e.g. ܡܘܕܝܢܐܢܐ freedom.

b. Also the following:

ܡܘܕܝܢܐ U. to-night, § 67.

ܡܘܕܝܢܐ by means of, § 68.

ܡܘܕܝܢܐ to thrust, in U.; in K. the sound is between ܡ and ܡ. Chald. ܡܘܕܝܢܐ.

ܡܘܕܝܢܐ to remember, under influence of O.S. ܡܘܕܝܢܐ id. (Ar. ܡܘܕܝܢܐ).

ذِكْرٌ Al. *remembrance*, m.

سَكَبٌ Al. = 'سك Ti. *to sink*.

كَيْفٌ *thus*, § 67.

كَلْبٌ = كَلْبٌ K. *to hang*, p. 257.

كَبَّرٌ K. = كَبَّرٌ Al. *to pass* (Arab. with Te).

كَبْرٌ *plough*, §§ 85, 97.

قَدْ in order that (*qdt*: also *qd-d*).

عُورٌ O.S. *an owl*, f. (pl. عُورٌ).

But ك has the sound of ق in كَبَّرٌ *to boil, ferment*, (in U., but in K. the ك sound remains, as in O.S. كَبَّرٌ. Cf. N.S. كَبَّرٌ K. *to be boiled to rage*).

In Al. كَبْرٌ, the pl. of كَبْرٌ *Church*, is pronounced *eddha*.

Compare also كَبْرٌ U. and كَبْرٌ Al. *opportunity*, p. 289.

ق = ك in كَبْرٌ Sh. (see §§ 103, 105).

§ 105. ق has the sound of ك in the following words :

قَبْرٌ *to return, be converted*, in MB. only (elsewhere the ق sound)

§ 46.

قَبْرٌ (also with ق) *to extinguish*. So O.S. Pa'el.

قَبْرٌ *to prick, indent*, O.S.

قَبْرٌ *to sweat*, O.S. (ك in U. but ق in K.).

قَبْرٌ *sweat*, O.S. 'عق. But ق in K., and also in U. in the sense of *resin, sap*.

قَبْرٌ *to know* (in present only), in U. In other places the ق sound, but see §§ 103, 104. So قَبْرٌ, قَبْرٌ.

The Jews of Azerbaijan pronounce قَبْرٌ with a ك sound. See § 104.

§ 106. $\text{p} = \text{c}$ or q .

a. p apparently = c in ܩܒܪܝܢܐ a husband's brother and ܩܒܪܝܢܐ a husband's sister = O.S. ܩܒܪܝܢܐ , ܩܒܪܝܢܐ .

So ܩܒܪܝܢܐ Al. = ܩܒܪܝܢܐ again, § 67.

b. p and q are interchanged in foreign words, especially in the Alqosh dialect which is most influenced by the Arabic. Thus ܩܒܪܝܢܐ K. = ܩܒܪܝܢܐ Al. to subdue, (U. ܩܒܪܝܢܐ) cf. ܩܒܪܝܢܐ subject. So compare ܩܒܪܝܢܐ K. service (U. ܩܒܪܝܢܐ) with ܩܒܪܝܢܐ K. Al. to serve (§ 114), ܩܒܪܝܢܐ Al. a male servant, ܩܒܪܝܢܐ K. or ܩܒܪܝܢܐ Sh. maid servant, and ܩܒܪܝܢܐ U. Tkh. with ܩܒܪܝܢܐ Al. ready. In Zakhū this change is frequent in Syriac words, § 124.

ܩܒܪܝܢܐ some, is in Al. sometimes pronounced *khōdma*.

§ 107. c is much interchanged with m , especially in words from the Arabic. As in the N.S. dialects, except only that of the Plain of Mosul (Alqosh), where the people hear Arabic spoken on all sides of them and so have learnt its sounds, there are only the two sounds c and m (or c) to represent the Arabic c , c and c , there is much confusion. In the Alqosh vernacular MSS. referred to in the Introduction we find $\text{c} = \text{c}$ (even at the beginning of a word), $\text{c} = \text{m}$, $\text{c} = \text{c}$. But this assumes a difference between m and c which does not exist in the other N.S. dialects; and to represent words with an aspirated initial letter is against all Syriac usage, see § 94, e.

When Arabic words are taken into Syriac c almost always becomes c ; c becomes m ; and the intermediate c becomes either c or m , usually the former, especially in U., but ܩܒܪܝܢܐ bold (in Al. difficult) is always pronounced with m , and so its derivatives ܩܒܪܝܢܐ K. Al. to be brave, ܩܒܪܝܢܐ U. (ܩܒܪܝܢܐ K.) to embolden: cf. ܩܒܪܝܢܐ trouble (f.), in K. difficult. ܩܒܪܝܢܐ slander, f. = Arab. ܩܒܪܝܢܐ .

ḡ and ʷ are interchanged in N.S. in the following words:—

ḡḡḡḡ U. K. = ʷḡḡḡ Al. *report*, f., Turk. *بحث*.

ḡḡḡḡ U., 'ḡḡḡ Al. K. *foal of an ass*, m. (in Tkh. ḡḡḡḡḡ).

ḡḡḡḡḡ U. Al., 'ḡḡ K. *power*, m.

ḡḡḡḡ U., 'ḡḡ K., *governor*, m., but ḡḡḡḡḡ *doctor*, always has ḡ.

ḡḡḡḡḡ K. or ḡḡḡḡḡḡ K. = ʷḡḡḡḡ Al. *prison*, f. (in U. ḡḡḡḡḡḡ f.).

ḡḡḡḡ U., ḡḡḡ Al. Tkh. *right, just, true*; also *justice*. Cf. ḡḡḡḡ p. 285.

ḡḡḡḡḡ U., 'ḡḡḡ K., *to govern* (but ḡḡḡḡḡ, ḡḡḡḡḡḡ have ʷ only, § 45, h).

ḡḡḡḡḡ or ḡḡḡḡḡ Al. *to say*, Arab., conn. with ḡḡḡḡḡ *to tell*, § 119?

ḡḡḡḡḡḡ or ḡḡḡḡḡḡ Tkh. Sh. = 'ḡḡḡḡ Ti. *carpet* (= ḡḡḡḡ U.).

ḡḡḡḡḡ U., 'ḡḡḡḡ Al. (not used in K.), *to beget, bear*. So ḡḡḡḡḡḡḡ

U. Tkh. = ḡḡḡḡḡḡ U. f. = ḡḡḡḡḡḡḡ Al. *produce, fruit* [= ḡḡḡḡḡḡḡ Tkh. =

ḡḡḡḡḡḡ Tkh. = ḡḡḡḡḡḡḡ Al. = ḡḡḡḡḡḡḡḡ U. Tkh. = ḡḡḡḡḡḡḡ Al. = ḡḡḡḡḡḡḡḡ Al.].

ḡḡḡḡḡḡḡ U., 'ḡḡḡḡ K., *to clasp*, p. 267, cf. ḡḡḡḡḡḡ § 95, d.

ḡḡḡḡḡḡḡḡ *to snuff about as a dog* = ḡḡḡḡḡḡḡḡ U. *to pant* (sound ḡ).

ḡḡḡḡḡḡḡḡ U. *counsel*, cf. ḡḡḡḡḡḡḡ K. *to take counsel*, in Al. *to reconcile* (from Arab.); also *to chop*, K. = O.S. ḡḡḡḡḡḡ.

ḡḡḡḡḡ K., O.S., ḡḡḡḡḡḡ Al. *to remember, understand*, in O.S. Pa. *to compare*. Often ḡḡḡ in Al. Bo., § 94, e. The ḡ is from Arab. See p. 98.

ḡḡḡḡḡḡ *to run*, O.S. and Al. ḡḡḡḡḡḡḡ.

§ 108. ḡ is frequently silent.

a. Always at the end of a word (except ḡḡḡḡḡḡḡ U. *to pant*, § 107), though not marked with *talqana*.

b. In many parts of verbs of the form ḡḡḡḡḡḡ and their causatives, § 46.

ᳵ᳚᳚᳚ K. to acquaint, to know, § 87, b.

ᳵ᳚᳚ to dawn, several parts of, § 46.

ᳵ᳚᳚ K. to bear witness, sometimes in all tenses.

ᳵ᳚᳚ Al. Bo. (ᳵ), § 107, has often ᳵ.

ᳵ᳚᳚ dried manure (for stable litter).

ᳵ᳚᳚ U., all tenses, § 92.

ᳵ᳚᳚ free, rid, contracted from ᳵ᳚᳚ ease, Arab., Nöld. p. 59?

ᳵ᳚᳚ Rome, and its adjective.

ᳵ᳚᳚ *shā-t*, a halfpenny, s. and pl. (lit. *Shah's money*).

d. Also the following words are found both with and without ᳵ:—ᳵ᳚᳚ K. MB. = ᳵ᳚᳚ U. *master workman*, Arab., pp. 49, 313; ᳵ᳚᳚ or ᳵ᳚᳚ of course, p. 161; ᳵ᳚᳚ U. = ᳵ᳚᳚ K. Al. *easy*; ᳵ᳚᳚ or ᳵ᳚᳚ (as Turk.) *shameless*; ᳵ᳚᳚ U. K. = ᳵ᳚᳚ Al. *cautious, prudent* (Arab.); ᳵ᳚᳚ Sal. = ᳵ᳚᳚ U. K. *clear, evident* (Arab.). So ᳵ᳚᳚ in vain = Arab. عت; ᳵ᳚᳚ air, tune, f. = Pera. اواز; ᳵ᳚᳚ (rare) *help*, f. = Turk. امداد; ᳵ᳚᳚ lantern, f. = Arab. فانار.

§ 109. Insertion of *o*, and interchange of *o* and *u*.

a. Wau is inserted in all verbal nouns of the second conjugation of verbs ᳵ and ᳵ in U. Sal. Q. Gaw., §§ 42, 44.

b. In the verbs of § 83 (8).

c. Also in the following:—

ᳵ᳚᳚ Al. (ᳵ Tkh.) *labour* (= ᳵ᳚᳚ U. p. 285).

ᳵ᳚᳚ and ᳵ᳚᳚ K., § 108, c.

ܦܫܒܐ Al. as Arab. = O.S. ܦܫܒܐ *only begotten* (= ܦܫܒܐ U. Tkh.).

ܦܫܒܐ *ewe*, f., cf. O.S. ܦܫܒܐ *sheep* (Chald. often inserts ܟ).

ܦܫܒܐ *cowardly*, § 77 (2).

ܦܫܒܐ *tares* = O.S. ܦܫܒܐ = *ḫiḫāvia*, Pers. word. The Wau is from Arab.

ܦܫܒܐ *around*, from ܦܫܒܐ (ܦ) § 69 (2).

ܦܫܒܐ *vision*, m., as O.S., from ܦܫܐ *to see*.

ܦܫܒܐ *keen-sighted*, § 77 (2).

ܦܫܒܐ *maternal uncle*, p. 231.

ܦܫܒܐ = O.S. ܦܫܒܐ or ܦܫܒܐ *secret*.

ܦܫܒܐ U. *an acquaintance*, § 77 (2).

ܦܫܒܐ as O.S. *curse*, f., from ܦܫܒܐ *to curse*.

ܦܫܒܐ as Arab. *blame*, m. from ܦܫܒܐ *to blame*.

ܦܫܒܐ *jaw*, § 77 (2).

ܦܫܒܐ *sickly*, *ib.*

ܦܫܒܐ U. *paternal uncle*, *ib.*

ܦܫܒܐ U. *branch*, § 92.

ܦܫܒܐ *tepid*, *ib.*

ܦܫܒܐ = O.S., Al. ܦܫܒܐ *thirst*; O.S. has both ܦܫܒܐ and ܦܫܒܐ for *thirsty*.

ܦܫܒܐ *cock*, § 77 (2).

ܦܫܒܐ U. = ܦܫܒܐ K. *guard*, m. Turk. *قراغول*.

ܦܫܒܐ *valley*, § 77 (2).

ܦܫܒܐ *grape* (hung on a string for winter use, from ܦܫܐ *to hang*).

d. **ṣṣ** seven, in U. etc. (not Ti.) is pron. *sho-wa*. So its derivatives, §§ 26, 28.

e. For *Rwasa* inserted, see § 89; see also the demonstrative pronouns of § 12.

f. Some foreign words are pronounced either with *Rwasa* or *Zlama*, as **ṣṣ** or **ṣṣ** *attack*, f.; **ṣṣ** or **ṣṣ** *tobacco*, f.

§ 110. The sounds **ṣ**, **ṣ**, **ṣ** are interchanged in some words.

a. **ṣ** is often like **ṣ** or **ṣ** in the following words:

ṣṣ *pool*, m., Arab. *حوض*.

ṣṣ *Ti. do not fear*, § 46.

ṣṣ O.S. *little* (usually pron. *sura*, in Ti. *sura* or *s'ura*. In Al. Z. *sura*). So the derivatives **ṣṣ** *to grow small*, **ṣṣ** or **ṣṣ** *to make small*, pp. 262, 264.

ṣṣ : **ṣṣ** : **ṣṣ** : **ṣṣ** *go*, § 46 (often).

ṣṣ O.S. *Zqapa*, m. (but **ṣ** is also common).

ṣṣ O.S. *cross*, m. (sometimes).

ṣṣ O.S. *to weave* (sometimes).

ṣṣ and **ṣṣ** *to scratch*, are parallel forms both in O.S. and N.S.

ṣṣ *to litter, dung*, has **ṣ** = **ṣ** in Tkh., p. 263.

ṣṣ *to stare*, also **ṣṣ**. Qu. = **ṣṣ** *to stare?*, p. 258.

ṣṣ *hair*, O.S. **ṣṣ** (so the K. Al. pl.; in U. pl. **ṣṣ**). The Al. sing. is **ṣṣ** with a **ṣ** sound.

ṣṣ or **ṣṣ** K. *to uphold*.

ṣṣ U. or **ṣṣ** K. *a ring* (sometimes), but not in **ṣṣ** Al.

b. ܘ has the sound of ܘ in ܘܢܝܘܢܝܘܢ *to reap*, and ܘܢܝܘܢܝܘܢ *harvest*, usually, but not in the Baz form ܘܢܝܘܢܝܘܢ.

So ܘܢܝܘܢܝܘܢ U. *a lizard*, § 16.

ܘܢܝܘܢܝܘܢ (in U., ܘ in K.) *to suckle or suck up*. In the primitive ܘܢܝܘܢܝܘܢ *to suck*, ܘ remains.

ܘܢܝܘܢܝܘܢ *to burst forth*, Hebr. ܘܢܝܘܢܝܘܢ, and ܘܢܝܘܢܝܘܢ (in Ti.; elsewhere ܘ) *creeping thing*, as O.S. Cf. N.S. ܘܢܝܘܢܝܘܢ m., *young of locust*.

Also ܘܢܝܘܢܝܘܢ K. *ivory, mother of pearl*, m. (p. 31) = Turk. صدف, and ܘܢܝܘܢܝܘܢ K. *slings*, f. = Turk. صبان.

c. ܘ has the sound of ܘ in the following words:—

ܘܢܝܘܢܝܘܢ K. *a nail, or the pole star*, m., Chald. ܘܢܝܘܢܝܘܢ, [= ܘܢܝܘܢܝܘܢ U. *nail*]. So ܘܢܝܘܢܝܘܢ K. *to nail*, § 83, 7.

ܘܢܝܘܢܝܘܢ Z. *to* (sometimes).

ܘܢܝܘܢܝܘܢ U. or ܘܢܝܘܢܝܘܢ K. *to prove*, but not in ܘܢܝܘܢܝܘܢ *proof*, or ܘܢܝܘܢܝܘܢ *id.* (Turk. ثابت).

ܘܢܝܘܢܝܘܢ K. *a mosque*, § 113, g.

ܘܢܝܘܢܝܘܢ or ܘܢܝܘܢܝܘܢ *fine flour*, § 92, b. (sometimes).

d. ܘ = ܘ in ܘܢܝܘܢܝܘܢ Ti. = ܘܢܝܘܢܝܘܢ Tkh. *to throw, cause to rebound, clean cotton* (O.S. ܘܢܝܘܢܝܘܢ *to throw*).

e. ܘ = ܘ in ܘܢܝܘܢܝܘܢ = ܘܢܝܘܢܝܘܢ K. *to ring or clink as metals*. The latter also *to tick as a clock*, § 102.

f. ܘ = ܘ in ܘܢܝܘܢܝܘܢ U. = ܘܢܝܘܢܝܘܢ U. *to tear*. The former in K. is *to weep loud*.

§ 111. ܘ is often silent in K. in the word ܘܢܝܘܢ *one*, f., and

sometimes in J. For $\omega = \text{et}$ or et see pp. 316, 317; for $\omega = \text{d}$ or d see p. 313.

$\omega = \text{d}$ in كَبِدْ K. (in U. كَبِدْ) = كَبِدْ to search, see p. 267.

§ 112. *Interchange of ω and d* . This is very common both in O.S. and N.S.

a. Regularly in verbs كَبِد , كَبِد , كَبِد , §§ 38, 39, 42.

b. Also in the following words:—

كَبِد U. = كَبِد K. Sh. *course*.

كَبِد = كَبِد O.S. *length, m.*

كَبِد U. Sal., = O.S. كَبِد to wail, § 46.

كَبِد U. K., O.S. or كَبِد MB. Sh. or كَبِد U. to swear, § 46.

كَبِد or كَبِد as O.S. to bind.

كَبِد U. a bond, m. = Al. كَبِد = كَبِد K.; O.S. كَبِد or كَبِد .

كَبِد U. K. or كَبِد MB., O.S. or كَبِد U. to bake, § 46.

كَبِد to be long, O.S. كَبِد .

كَبِد U. K. or كَبِد MB. to sit, O.S. كَبِد (A), p. 301.

كَبِد U. = كَبِد K., O.S. = كَبِد Ti. a balance, p. 217.

c. *Insertion of Yudh.* In the present of verbs of the form كَبِد or كَبِد , § 46. Also in كَبِد in., كَبِد f., Al. sometimes for كَبِد , كَبِد thou (p. 16); كَبِد Al. or كَبِد as U. K. *soul, f.*; كَبِد U. Tkh. a yard (the measure), m. = O.S. كَبِد (in Al. كَبِد lit. an arrow, m.): كَبِد in K. also is an arm = كَبِد U. m. = كَبِد O.S., Al. and

sometimes in Ti. [in Sh. ܕܘܩܝܢܐ m., p. 291]; ܕܘܩܝܢܐ Al. ring, p. 321; ܕܘܩܝܢܐ m. arable land = Turk. مرعه; ܕܘܩܝܢܐ or ܕܘܩܝܢܐ f. = ܕܘܩܝܢܐ O.S. m. a native lamp.

d. *Omission of Yudh.* In some Gawar forms in ܕ verbs, § 42; in Urmi verbs of the form ܕܘܩܝܢܐ = ܕܘܩܝܢܐ to believe, § 83 D; and in ܕܘܩܝܢܐ U. a chimney, a vent of an earth oven = ܕܘܩܝܢܐ K. = ܕܘܩܝܢܐ Sh. (feminine of ܕܘܩܝܢܐ an eye); also in ܕܘܩܝܢܐ a water pipe (hubble-bubble) U. = ܕܘܩܝܢܐ ܕܘܩܝܢܐ K. In K. ܕܘܩܝܢܐ f. is an ordinary pipe for tobacco (or ܕܘܩܝܢܐ), the Urmi ܕܘܩܝܢܐ f. Also in several causatives, § 45; in U. feminines of the form ܕܘܩܝܢܐ, p. 59; and so ܕܘܩܝܢܐ, fem. of ܕܘܩܝܢܐ U. K. or ܕܘܩܝܢܐ Al. young of an animal (root ܕܘܩܝܢܐ p. 335 f).

§ 113. ܕܘܩܝܢܐ is not found in O.S. In N.S. it is much used for ܕܘܩܝܢܐ in Tīari and sometimes elsewhere; as ܕܘܩܝܢܐ Ti. = ܕܘܩܝܢܐ U. butter, m.; ܕܘܩܝܢܐ Ti. = ܕܘܩܝܢܐ O.S. = ܕܘܩܝܢܐ U. = ܕܘܩܝܢܐ Al. Z. belly, f.; ܕܘܩܝܢܐ Ti. = ܕܘܩܝܢܐ U. = ܕܘܩܝܢܐ, Az. = O.S. ܕܘܩܝܢܐ tooth, m., and the like.

The sound in N.S. seems to come in various ways:—

a. It represents ܕܘܩܝܢܐ in foreign words, as ܕܘܩܝܢܐ U. a flower, m., Turk. ܕܘܩܝܢܐ; ܕܘܩܝܢܐ a magpie, m., Pers. ܕܘܩܝܢܐ.

b. It corresponds to O.S. ܕܘܩܝܢܐ, as in Tīari words above; also in ܕܘܩܝܢܐ to be extinguished, O.S. ܕܘܩܝܢܐ; ܕܘܩܝܢܐ m. a clap of the hands (usually pl.), O.S. ܕܘܩܝܢܐ, ܕܘܩܝܢܐ the palm of the hand; ܕܘܩܝܢܐ to climb, perh. O.S. ܕܘܩܝܢܐ to surround [as N.S. ܕܘܩܝܢܐ (K.) to go round, and ܕܘܩܝܢܐ to envelop in a shroud]; ܕܘܩܝܢܐ or ܕܘܩܝܢܐ K. to rebuke, perh. from O.S. ܕܘܩܝܢܐ id.

g. **ܩܘܘܢܐ** - **ܩܘܘܢܐ** U. - **ܩܘܘܢܐܩܘܢܐ** K. Q. Sh. - **ܩܘܘܢܐܩܘܢܐ** K. (§ 110, c) = Arab. **مسجد** *a mosque*. The root is **ܩܘܘܢܐ** to worship, Heb. Chald. O.S. Arab.

h. **ܩܘܘܢܐ** - **ܩܘܢܐ** (see also § 119): **ܩܘܘܢܐܩܘܢܐ** U. in the sense to glitter (as snow) = **ܩܘܢܐܩܘܢܐ** K., see § 45, h. Perhaps also **ܩܘܢܐܩܘܢܐ**, see above, e.

i. **ܩܘܢܐ** - **ܩܘܢܐ**:

ܩܘܢܐܩܘܢܐ or **ܩܘܢܐܩܘܢܐ** f. *heel*, Turk. **اوکجه**.

ܩܘܢܐܩܘܢܐ *fist*, m., see § 92, b.

ܩܘܢܐܩܘܢܐ K. = **ܩܘܢܐܩܘܢܐ** U. = **ܩܘܢܐܩܘܢܐܩܘܢܐ** O.S. *an account, reckoning*, m.

ܩܘܢܐܩܘܢܐ U. = **ܩܘܢܐܩܘܢܐ** K. to toss up; also, in K. to get ready for battle [but **ܩܘܢܐܩܘܢܐ** K. = **ܩܘܢܐܩܘܢܐ** p. 328].

ܩܘܢܐܩܘܢܐ U. = **ܩܘܢܐܩܘܢܐ** Al. Tkh. = Turk. **چوبان** *a shepherd*, m. (also **ܩܘܢܐܩܘܢܐ** U. Tkh. as O.S.).

ܩܘܢܐܩܘܢܐ to be smooth, and so **ܩܘܢܐܩܘܢܐ** smooth, or **ܩܘܢܐܩܘܢܐ**, O.S. **ܩܘܢܐܩܘܢܐ** to smooth.

ܩܘܢܐܩܘܢܐ to fade slightly: have a sore eye: collapse, as a football. O.S. **ܩܘܢܐܩܘܢܐ** to fade, O.S. **ܩܘܢܐܩܘܢܐܩܘܢܐ** to be squeezed dry. Cf. also N.S. **ܩܘܢܐܩܘܢܐܩܘܢܐ** to fade, p. 267.

ܩܘܢܐܩܘܢܐ = **ܩܘܢܐܩܘܢܐ** = **ܩܘܢܐܩܘܢܐ** to pierce, put out the eyes; in K. to fade slightly.

ܩܘܢܐܩܘܢܐ = **ܩܘܢܐܩܘܢܐ** to blister, prick up the ears. The latter also is to give a pledge, flood, § 45, g.

ܩܘܢܐܩܘܢܐ to plaister, O.S. **ܩܘܢܐܩܘܢܐ** to slip, **ܩܘܢܐܩܘܢܐܩܘܢܐ** viscosity.

ܩܘܢܐܩܘܢܐ = **ܩܘܢܐܩܘܢܐ** to crack, snap, p. 268.

ܩܘܢܐܩܘܢܐ to go bad, as gum; perh. O.S. **ܩܘܢܐܩܘܢܐ**, see p. 265.

ܩܘܢܐܩܘܢܐ = **ܩܘܢܐܩܘܢܐ** to whisper, see above, e, and p. 272.

j. **ج** = **ج** : **فَجِد** to find, is pronounced **فَجِيِم** in U. **فَجِيِم** in K., (also rarely 1st Conj., but with Mim).

فَجِل to twist, perhaps O.S. **فَجِيِل** to twist, or O.S. **فَجِل** id.

k. **ك** = **ك** : **كَيْم** K. = **كَيْم** K. = **كَيْم** = **كَيْم** U. to have a sore eye, see i, above. For **فَجِل** see j, above.

l. **ل** = **ل** : **لَج** or **لَج** = **لَج** O.S. October or November, m. (in pl. autumn, **لَجِي** N.S.). **لَجِل** to pluck, cut (K.), perh. [p. 262] = O.S. **لَج** to cut or root out; or possibly Heb. **לָשַׁל** to extract (so Arab.), shake down (fruit). In N.S. **لَج** = to gnaw, snatch. From this root probably comes **لَجِي** to tear or worry as an animal, p. 255. For **لَج** = **لَج** and its variants, see §§ 26—28, 96.

m. We have **ح** and **ك** interchanged in **كَج** K. = **كَج** Al., Arab. = **كَج** Tkh. a cock, [in U. **كَج** lit. the crower]; **كَج** to take in the hand (cf. **كَج** p. 294), cf. O.S. **كَج**, and Chald. **كَج** to curve (as the hand?); **كَج** to roll, see p. 275. For **كَج** = **كَج** see § 68. Also at the end of foreign words **ك** and **ك** are constantly interchanged, **ك** and **ك**. In Al. **كَج** to laugh, sometimes has initial Kap.

n. **ح** is silent in J. in the affix **ح** thy.

§ 114. Interchange of liquids, etc.

a. **ل**, **م**, **ن**, **ذ** are interchanged in the following words:—

لَجِل as O.S., but usually **لَجِل** September, m., p. 73.

لَج Al. = **لَج** who, § 13, O.S. **لَج**

لَج (O.S. 'ج) Gk. **στύλος**, pillar, m.

لَج m. horse doctor = Turk. **بطار**.

ܘܢܘܠܘܢܘܢ U. or ܘܢܘܠܘܢܘܢ U. - ܘܢܘܠܘܢܘܢ Q. - ܘܢܘܠܘܢܘܢ K. -
ܘܢܘܠܘܢܘܢ U. Tkh. (all ܐ) *deserted, ownerless.*

ܘܢܘܠܘܢܘܢ *white cherry* (p. 53) = Turk. ܘܢܘܠܘܢܘܢ or ܘܢܘܠܘܢܘܢ.

ܘܢܘܠܘܢܘܢ *to be ruined by water, to be shipwrecked, perh.* = ܘܢܘܠܘܢܘܢ as
O.S. *to choke, drown.* Also ܘܢܘܠܘܢܘܢ in K. = *to nick with a knife, O.S.*
ܘܢܘܠܘܢܘܢ *to cut.*

ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ § 113, k.

ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ § 113, i.

ܘܢܘܠܘܢܘܢ Ti. *to play, perh.* = O.S. ܘܢܘܠܘܢܘܢ *to be prosperous, happy.*

ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ *to carry, §§ 45, 46.*

ܘܢܘܠܘܢܘܢ *to fall over, die, perh.* from ܘܢܘܠܘܢܘܢ *to fall, p. 260.*

ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ K. *to babble, p. 252.*

ܘܢܘܠܘܢܘܢ also = ܘܢܘܠܘܢܘܢ *to grow* = ܘܢܘܠܘܢܘܢ Al., O.S. p. 258.

ܘܢܘܠܘܢܘܢ *to roll, roll over, stagger, perhaps* = ܘܢܘܠܘܢܘܢ from ܘܢܘܠܘܢܘܢ
to be round; or from ܘܢܘܠܘܢܘܢ *to fall.* So ܘܢܘܠܘܢܘܢ p. 263.

ܘܢܘܠܘܢܘܢ, also as O.S. ܘܢܘܠܘܢܘܢ *Festival of the Twelve Apostles.*

ܘܢܘܠܘܢܘܢ K. = ܘܢܘܠܘܢܘܢ K. *to blossom, § 45, g, and p. 312.*

ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ = ܘܢܘܠܘܢܘܢ *to soil.* The first also *to beat gently*
= ܘܢܘܠܘܢܘܢ or ܘܢܘܠܘܢܘܢ p. 273.

ܘܢܘܠܘܢܘܢ and ܘܢܘܠܘܢܘܢ from ܘܢܘܠܘܢܘܢ, pp. 262, 265.

ܘܢܘܠܘܢܘܢ and ܘܢܘܠܘܢܘܢ f. *ointment* = Turk. ܘܢܘܠܘܢܘܢ.

ܘܢܘܠܘܢܘܢ U., O.S. = ܘܢܘܠܘܢܘܢ K. *to mumble, p. 254.*

ܘܢܘܠܘܢܘܢ or ܘܢܘܠܘܢܘܢ *to lame or be lame, pp. 262, 265.*

كَمْبَر or كَمْبَر or كَمْبَر m. *the pulse* (Turk. *نرس* ?).

كَمْبَر m. *felt*, Turk. *نمد*.

كَمْبَر German, Turk. *نمس* or *نمس* *Germany*.

كَمْبَر to leak, O.S. كَمْبَر to ooze, p. 111.

كَمْبَر - كَمْبَر K. to grope, pp. 262, 268.

كَمْبَر to crumble, p. 259.

كَمْبَر U. = كَمْبَر K. = كَمْبَر K. to wedge in, p. 274.

كَمْبَر to beseech, Heb. *בְּשָׁלַח*, p. 255.

كَمْبَر to rumble or crash, K. = كَمْبَر or كَمْبَر to thunder. In U. كَمْبَر = to be downhearted, perh. for كَمْبَر, O.S. كَمْبَر to be musty.

كَمْبَر U. = كَمْبَر K. to be bitter. See § 81 (5).

كَمْبَر for كَمْبَر to alter, § 92, b.

كَمْبَر or كَمْبَر to switch, beat.

كَمْبَر Al. = كَمْبَر U. K. to consider, p. 266.

كَمْبَر or كَمْبَر U. to pant, p. 270.

كَمْبَر to tear, from N.S. كَمْبَر to snatch, p. 270.

كَمْبَر m. *descendant*, Arab. Turk. *سلسله*, p. 274.

كَمْبَر black pepper, f., Tkh. Sh. = O.S. *келер* = *келери* (in U. *келер* f., in K. *келер* or in Tkh. *келер*). So *келер* K. red pepper (= Sh. U. *келер* f.).

كَمْبَر U. Sh. = *келер* Sh. = *келер* Tkh. = *келер* Ti. (= *келер* Tkh.) a top.

كَمْبَر m. = *келер* p. 231, rule, canon.

ܦܘܢܝܢܐ K. - ܦܘܢܝܢܐ K. noise [also ܦܘܢܐ K., ܦܘܢܝܢܐ U.]

U. ܦܘܢܝܢܐ Sh. ܦܘܢܝܢܐ Tkh. ܦܘܢܝܢܐ Tkh.].

ܦܘܢܝܢܐ or ܦܘܢܝܢܐ U. newspaper, m. Pers., (in K. ܦܘܢܝܢܐ f.).

ܦܘܢܝܢܐ (ܦ) or ܦܘܢܝܢܐ or ܦܘܢܝܢܐ trousers tied at the ankle, m.

ܦܘܢܝܢܐ turnip (p. 54), Turk. ܦܘܢܝܢܐ.

ܦܘܢܝܢܐ - ܦܘܢܝܢܐ Q. twelve, § 26.

b. Liquids are interchanged with other letters:—

ܦܘܢܝܢܐ when = O.S. ܦܘܢܝܢܐ (in Ti. ܦܘܢܝܢܐ).

ܦܘܢܝܢܐ U., also ܦܘܢܝܢܐ as O.S. to number.

ܦܘܢܝܢܐ, also ܦܘܢܝܢܐ to rub.

ܦܘܢܝܢܐ Ti. Al. = ܦܘܢܝܢܐ Tkh. to push.

ܦܘܢܝܢܐ U. Ti. Sh. = ܦܘܢܝܢܐ K. service, f., p. 316.

ܦܘܢܝܢܐ all, sometimes pron. ܦܘܢܝܢܐ before a noun, esp. in Al. Z.

ܦܘܢܝܢܐ MB. = ܦܘܢܝܢܐ stove, § 88, g.

ܦܘܢܝܢܐ f. a wood, Turk. ܦܘܢܝܢܐ, Kurd. ܦܘܢܝܢܐ.

ܦܘܢܝܢܐ ladder, O.S. ܦܘܢܝܢܐ, Arab. ܦܘܢܝܢܐ.

ܦܘܢܝܢܐ earring, O.S. ܦܘܢܝܢܐ.

ܦܘܢܝܢܐ Al. skull = ܦܘܢܝܢܐ U. K., p. 289.

ܦܘܢܝܢܐ K. = ܦܘܢܝܢܐ K. to bring ewes to be milked, p. 261.

ܦ is silent in some parts of ܦܘܢܝܢܐ, § 46, and in ܦܘܢܝܢܐ supper (lit. evening meal); sometimes in ܦܘܢܝܢܐ all, in Al. K. and in the preposition ܦܘܢܝܢܐ with affixes, § 32 (4) etc.; in the preterite of verbs ending in ܦܘܢܝܢܐ, ܦܘܢܝܢܐ, ܦܘܢܝܢܐ, p. 85; and sometimes in that of verbs ܦܘܢܝܢܐ, ܦܘܢܝܢܐ in Al.;

thus **يَمِينُ** is in Al. often pron. *jmé'an* (as if **يَمِينُ**). So **يَمِينُ** K. = **يَمِينُ** U. *the left hand* (also **يَمِينُ** as O.S.; in Al. **يَمِينُ**).

§ 115. **يَوْمٌ** falls in **يَوْمٌ** *to-day*, § 67; so **يَوْمٌ** Al. *daily*.

Also **يَوْمٌ** U. *in the evening*, § 67.

يَوْمٌ see p. 30.

يَوْمٌ Ti. = **يَوْمٌ** O.S. = **يَوْمٌ** U. *thing*.

يَوْمٌ m. **يَوْمٌ** f. *get up* (imperative). But **يَوْمٌ** often remains in Al.; and everywhere in the plural **يَوْمٌ**.

Also as a preformative in all second conjugation verbs in U. Sal. Sup. J. Q. Gaw. etc., and elsewhere in those beginning with Mim, § 35; also usually in Al. in the second conjugation infinitive.

§ 116. **يَوْمٌ** often falls, especially at the end of a word:—

a. In the plural of the present participle: **يَوْمٌ** = O.S. **يَوْمٌ**, **يَوْمٌ** = O.S. **يَوْمٌ**.

b. In the past participle in **يَوْمٌ** K. = O.S. **يَوْمٌ** *he killed them* (they were killed by him).

c. In K. Al. often (in Ti. almost always) at the end of the second pers. plural of verbs and pronouns, e.g. **يَوْمٌ** = **يَوْمٌ** *you, pl.*

d. **يَوْمٌ** or **يَوْمٌ**, O.S. **يَوْمٌ** *we*.

يَوْمٌ etc. § 121.

يَوْمٌ or **يَوْمٌ** (Zlama with either sound) Al. or **يَوْمٌ** = **يَوْمٌ** O.S. *they*, §§ 10, 12.

يَوْمٌ m. **يَوْمٌ** f. *thou*, so O.S.

يَوْمٌ or **يَوْمٌ** *entire, a whole number*¹, Turk. **يَوْمٌ**.

¹ This word is much used in counting; where we should say *five* a Syrian would often say **يَوْمٌ**.

ܕܘܢܝܢ *giant*, m., so O.S.; not colloquial in N.S.

ܕܘܢܝܢ K. *drop* = ܕܘܢܝܢ p. 228.

ܕܘܢܝܢ *city*, so O.S. The ܕ reappears in the plural ܕܘܢܝܢܝܢ.

ܕܘܢܝܢ U. = ܕܘܢܝܢ K. *for instance*.

ܕܘܢܝܢ *from*. The Nun often falls before a noun etc., esp. in K. Al.

ܕܘܢܝܢ *a sieve*, from ܕܘܢܝܢ *to sift*, pp. 282, 291.

ܕܘܢܝܢ U. or ܕܘܢܝܢ K. = O.S. ܕܘܢܝܢ *again*, p. 316.

ܕܘܢܝܢ *balance*, root ܕܘܢܝܢ, pp. 217, 323.

ܕܘܢܝܢ K. = ܕܘܢܝܢ U. *to dam*, cf. N.S. ܕܘܢܝܢ *a dam*, p. 274.

ܕܘܢܝܢ U. = ܕܘܢܝܢ K. *prohibited*.

ܕܘܢܝܢ (O.S. ܕܘܢܝܢ) *a year*. The Nun reappears in the plural ܕܘܢܝܢܝܢ.

Nun is inserted in ܕܘܢܝܢ m. *cluster of grapes*, cf. ܕܘܢܝܢ *to pluck*.

§ 117. ܕ final in Salámas is often like ܕ or ܕ; as ܕܘܢܝܢ or ܕܘܢܝܢ *save*, pl. ܕܘܢܝܢܝܢ *heal me*. See § 90.

ܕ before ܕ or ܕ is pron. like ܕܘܢܝܢ, as ܕܘܢܝܢ (*úmbar*) *store-room*.

§ 118. ܕ, which gives a semi-guttural sound to the accompanying vowel in U. and part of K. (especially Ti.) has usually only the force of ܕ in Tkh. Al. Ash. Hence they make in T'khuma a causative, ܕܘܢܝܢ (*mé-qír*) *to take root*, from ܕܘܢܝܢ *to dig*. But in some words even in these districts ܕ modifies the sound, especially at the beginning of a word.

The break due to ܕ [§ 4] is especially marked in Ti. Thus they will say *b'ell* for ܕܘܢܝܢ *I wished*. In most districts, even where

ح does often make a break, this would be *bell* or *bill*. So **حذ** act of desiring, which in most districts cannot be distinguished from **حذ** a house, in Tiari has a marked break.

§ 119. Interchange of **ح** and **ه** (or **ه** in Bas).

ح = **ه** Chald. (*ye*) = **ه** or **ه** Mand. (Nöld. § 20, 146).

حذ (or **هذ**?) hair, m. perh. = O.S. **هذ** id.

هذ Kurdistan, but **هذ** or **هذ** a Kurd.

هذ U. = **هذ** K. to tie a knot, pp. 262, 265.

هذ U. = **هذ** K. = **هذ** O.S. a knot, m.

هذ Al. and **هذ** Al. to speak = **هذ** U. K. to tell?

هذ U. or **هذ** K. or **هذ** or **هذ** or **هذ** K. to gather up, carry off, esp. as floods, p. 268.

هذ to justify; cf. Heb. **הז** = O.S. **הז** truth, and N.S.

הז upright, and Al. **הז** fat: same connexion as between **הז** fut, and **הז** true; both of which mean literally well made, § 123.

הז to groan, O.S. **הז** p. 255.

הז Tergawar = **הז** § 92, b, p. 297.

הז, O.S. **הז**, Heb. **הז** threshold, p. 280.

הז = **הז** Sal. = **הז** Al. sign of the past tense, p. 82.

הז as O.S. = **הז** Baz flour, m. [See further, § 113, h.]

הז K. to hug = **הז** K. to wrap, Chald. **הז**.

הז O.S. caper berry = Arab. **هز**.

ح is silent in **هذ** command, in part of U. § 76 (4); § 120, c.

§ 120. *Interchange of ܕ and ܕ or ܘ.*

a. ܕ = ܕ or ܘ in many foreign words; ܥ and ܘ of Pers. Turk. etc. often become ܕ and ܕ or ܘ in N.S., or if the softer sound is taken in the singular, the harder is used in the plural, § 18 (13); or both forms are found in N.S., as ܕܘܒܘܢ or ܕܘܒܘܢ in *arrears*, Arab. ܕܘܒܘܢ or ܕܘܒܘܢ *garden*, § 82 (13). So ܕܘܒܘܢ U. *small fireplace* = Turk. اوجاق; ܕܘܒܘܢ f. *shield* = Turk. قاتقان; ܕܘܒܘܢ m. *mallet* = Turk. طولمق; ܕܘܒܘܢ f. *hood* = Turk. باشلق; ܕܘܒܘܢ f. *bomb* = Turk. خميره, etc. So also ܕܘܒܘܢ = ܕܘܒܘܢ § 73.

b. ܕ = ܕ, see § 100, g.

c. ܕ = ܕ in a few words:—

ܕܘܒܘܢ K., ܕܘܒܘܢ U. *certainly*, § 67, Arab. يمتين.

ܕܘܒܘܢ = ܕܘܒܘܢ to *thunder*, cf. ܕܘܒܘܢ § 114, a.

ܕܘܒܘܢ also ܕܘܒܘܢ *eye of a needle*, p. 304.

ܕܘܒܘܢ Ti. *to bite* = ܕܘܒܘܢ *to peck*? See p. 312.

ܕܘܒܘܢ *command*, m., in Al. has ܕ, § 119.

ܕܘܒܘܢ or ܕܘܒܘܢ U. Tkh. = ܕܘܒܘܢ K. *to gather (clothes), to crutch*, p. 297.

ܕܘܒܘܢ Ti. = ܕܘܒܘܢ *to bleat, cry out*, § 46.

ܕܘܒܘܢ Tkh. = ܕܘܒܘܢ p. 297.

§ 121. ܕ in Ti. is often pronounced ܕ, as ܕܘܒܘܢ = ܕܘܒܘܢ *I said*.

ܕ falls in some words:—

ܕܘܒܘܢ, ܕܘܒܘܢ etc. *other*, p. 57.

ܕܘܒܘܢ *to be cold*, from O.S. ܕܘܒܘܢ, p. 120?

ᐅᐅᐅ Al. (sometimes) *son*, § 19.

ᐅᐅᐅ Al. *daughter*, § 19.

ᐅᐅᐅ U. = 'ᐅ Ti. = 'ᐅ Al. Z. = ᐅᐅᐅ O.S. *belly*, f.

ᐅᐅᐅ Al. = ᐅᐅᐅ U. K., O.S. lit. *My Lady* (title of St Mary).

ᐅᐅᐅ *bier*, f.; O.S. ᐅᐅᐅ *bed*.

ᐅᐅᐅ *horn*, f. O.S. 'ᐅᐅ.

ᐅᐅᐅ, some parts of; see ᐅᐅᐅ § 46.

ᐅᐅᐅ *almond* (?), §§ 88, h, 98.

ᐅᐅᐅ Al. = ᐅᐅᐅ K. Al. = ᐅᐅᐅ O.S. *two*, f. § 26.

Nöldeke (§ 24) suggests ᐅᐅᐅ *young of an animal* = ᐅᐅᐅ from ᐅᐅᐅ *to be small*. See p. 324.

§ 122. ᐅ is silent in a few words, as ᐅᐅᐅᐅ *again*; in U. both ᐅ and ᐅ silent, in K. ᐅ silent, § 110, d. ᐅᐅᐅ U. = ᐅᐅᐅ K. = ᐅᐅᐅ Al. Tkh. *to hit, attack*, O.S. ᐅᐅᐅ; see ᐅᐅᐅᐅ § 77 (2). ᐅᐅᐅᐅ *ears of corn*, p. 291. ᐅᐅᐅ Al. *except* (p. 179), often has ᐅ.

Compare also ᐅᐅᐅᐅ K. *to plane*, p. 269 (in U. ᐅᐅᐅᐅ ᐅᐅᐅ).

§ 123. Interchange of ᐅ and ᐅ.

ᐅᐅᐅᐅᐅ f. *fear, awe*, Turk. احتياط.

ᐅᐅᐅ N.S. = ᐅᐅᐅ O.S. *then* = *etna*.

ᐅᐅᐅᐅ, or with ᐅ, *pillar*, m., § 85, Arab. ستون.

ᐅᐅᐅᐅ, or with ᐅ, *appetite*, f., p. 318.

ᐅᐅᐅᐅ *obedience*, f., Arab. اطاعت.

ܦܘܢ (p. 122) in Al. becomes ܦܘܢ before ܦܘܢ.

ܦܘܢ f. leg (of mutton) = Turk. بوط.

ܦܘܢ see p. 328.

ܦܘܢ see p. 313.

ܦܘܢ rarely ܦܘܢ f. sake, Arab. خاطر.

ܦܘܢ, or 'ܦܘܢ, storey, m., Turk. Arab. طباقه.

ܦܘܢ K. = ܦܘܢ U. cannon, f., Turk. طوب and طوب.

ܦܘܢ eyelash, m. (O.S. ܦܘܢ), § 18 (5).

ܦܘܢ, or 'ܦܘܢ, the latter chiefly in U. (O.S. ܦܘܢ), to be lost or destroyed, to lose its sound, as a letter; in Al. to throw, as Chald.

ܦܘܢ and ܦܘܢ for (ܦܘܢ O.S.), have ܦܘܢ usually in J. Al. Z.

ܦܘܢ (O.S. ܦܘܢ), usually pron. 'ܦܘܢ in U., metal bowl, f., § 87, l.

ܦܘܢ K., 'ܦܘܢ U., to stick intr., be lighted. In K. also to wrestle, catch up. So also ܦܘܢ to stick, light, tr., O.S. ܦܘܢ to shut, join.

ܦܘܢ, or 'ܦܘܢ, to stick to; so ܦܘܢ K. to incite, stick. ܦܘܢ is also to put the claws into, cope with, attack. Cf. ܦܘܢ, p. 50.

ܦܘܢ U. K., 'ܦܘܢ Al., to persecute, drive out, O.S. ܦܘܢ [ܦܘܢ in U. K. is to crumble, as Arab.].

ܦܘܢ to be fat, ܦܘܢ fat. Same root as ܦܘܢ to be mended, get well (O.S. ܦܘܢ to make well); 'fat' = 'well made,' cf. ܦܘܢ Al. § 119. So ܦܘܢ or ܦܘܢ true.

ܦܘܢ f. tally, nick-stick, Pers. چوب خط.

ܦܘܢ, ܦܘܢ, ܦܘܢ and derivatives, § 119, and pp. 262, 265.

ܦܘܢ vagabond, m., Pers. لوطی.

ܦܘܢ Al. = ܦܘܢ U. = ܦܘܢ K. = ܦܘܢ Al. to subdue.

مطلب, or with ط, contents, design, purpose, f., Arab. مطلب.

مخدّد or د' or ن' to tickle, p. 271.

معلل Ti. or ن U. at a loss, at a standstill. Arab. معلل.

[Also ك. ش. لجدو K. Sh.]

مفرد K. = مفرد U. to whisper, § 113, e.

مفهد K., with ن U., to prove, affirm, § 110, c.

نقطه f. dot, point, Turk. نقطه.

مسلط, rarely with ن, captain, m., Arab. سلطان.

مقعد, or with د, U. Tkh. maimed, lame, Arab. سقط, p. 305.

مصدق true, and صدق truth, often with د.

مخدر, or with د, grocer, m., O.S. مخدر, Arab. عطار.

مفرد f. apron, Arab. Turk. فوطه, Pers. فوته.

مفرد a flea, usually with د, § 89 (2).

مفرد scarce, Turk. قحط.

مفرد f. small box, Turk. قوطى, Kurd. قوتى.

مفرد m. mule, Turk. قاطر.

مفرد f. condition, covenant, Arab. شرط.

مفرد m. runner, footman, Turk. قاطر.

مفرد U., or with د, to air clothes (O.S. تفرد to spread). With also in N.S. to stretch oneself, spread open.

مفرد temper, f., Arab. طبع.

مفرد m. fryingpan, Turk. طاوه and تابه.

مفرد m. mallet, see p. 334.

مفرد necklace, m., Turk. طوق.

مفرد parrot, m., Turk. طوطى قوشى.

S. GR.

ܐܠܬܐ, or ܐܠܬܐ, *three*, and cognate numerals, § 26, very often have ܐ initial. In ܐܠܬܐܘܠܬܐ *all three of them*, both Taus often = ܐ, and so in ܐܠܬܐܘܠܬܐ U. In ܐܠܬܐ Tau usually remains.

ܐܠܬܐܘܠܬܐ, or with ܐ, *avaricious*, Pers. طمعکار.

ܐܠܬܐ U., in K. with ܐ, *tin* (in sheets), Turk. تىنه.

ܐܠܬܐ *infant*, m., rarely with ܐ, Arab. طفل.

ܐܠܬܐ f. *strap* (p. 46), Turk. تاسمه or تاسمه.

ܐܠܬܐ *layer*, Turk. طاق.

§ 124. *Interchange of ܐ and ܐ.*

In O.S. a ܐ frequently corresponds to a Hebrew שׁ: e.g. ܐܠܬܐ O.S. Chald. and N.S. *snow* = שׁלג Heb. So also in N.S. ܐ and ܐ are sometimes interchanged. Thus N.S. ܐܠܬܐ *to be spill or upset* = N.S. ܐܠܬܐ *to overflow, be poured out*, O.S. ܐܠܬܐ *to pour out*, cf. ܐܠܬܐ and ܐܠܬܐ N.S. both *to pour out or spill*.

In Upper T̄iari ܐ very frequently has the sound of ܐ. Thus ܐܠܬܐ *house*, ܐܠܬܐ *come*, ܐܠܬܐ *I came* (but not ܐܠܬܐ the present participle and tense), ܐܠܬܐ *hen*, ܐܠܬܐ *brought*, f., are pronounced respectively *bésha, shá, shélt, kshésha, mlshésha*; and so all endings in ܐܠܬܐ, and many others. For the aspirate, see p. 299.

In Zakhu aspirated Tau frequently becomes Simkath: thus ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ (*las*); but ܐܠܬܐ etc. The same words also are used with ܐ in Z., though less frequently. So ܐ = ܐ, as ܐܠܬܐ, ܐܠܬܐ, for ܐܠܬܐ etc.

§ 125. ܐ in the Qudshanis dialect often has a sound between ܐ and ܐ, as ܐܠܬܐ *dead*, pronounced *mikha* (nearly). For this sound cf. § 107. So many parts of the verb ܐܠܬܐ *to come*, § 46.

§ 126. **ا** frequently falls, especially in U. Sal. Q. Gaw.:—

a. In plurals in U.: **اَسْوَدَاتٌ** horses, frequently pronounced *aswad-t*, **اَقْدَامٌ** villages, frequently *mdwd-t*, p. 67.

b. In Sal., Gaw., J., and Q. plurals. The **ا** disappears (but see p. 40), and the accent thus comes to be on the last syllable remaining. **اَضْرِبْ** side, and **اَضْرِبَاتٌ** (= **اَضْرِبَاتٌ**) sides, are only distinguished by accent, *ḍṛpa* and *ḍṛpāt*. So **اَضْرِبَاتُنَا** our sides.

c. In Sal. Gaw. J. Q. the **ا** falls in singulars in **اِ**, as **اِطْرَافٌ** a hat, for **اِطْرَافٌ**; **اِظْلَامٌ** shade, for **اِظْلَامٌ**. So also **اِضْرَافٌ** face = **اِضْرَافٌ**; **اِضْرَافٌ** village = **اِضْرَافٌ** p. 67; **اِضْرَافٌ** house = **اِضْرَافٌ**.

d. In the same districts **و** replaces **ا** in the abstract termination **اِو**. § 78, as **اِوَابَةٌ** righteousness = **اِوَابَةٌ**. So even in U. **اِوَابَةٌ** m. excess = **اِوَابَةٌ** K. f.

e. In all districts in compound nouns of the form **اَضْرَبْ كَبَابٌ** a butterfly (sic); and the fem. pres. part. in K. as on p. 34.

f. In **اَضْرَبْ**, **اَضْرَبْ** and words derived from them, § 16 (2).

g. **اَضْرَبْ** Ti. Al. *I can* = **اَضْرَبْ**; so **اَضْرَبْ** often when alone in Q., and elsewhere also when = **اَضْرَبْ** § 67; so often **اَضْرَبْ** Al. *l*.

اَضْرَبْ below = **اَضْرَبْ** § 67.

اَضْرَبْ to come, and its causative, many parts of, §§ 46, 47.

اَضْرَبْ U. = **اَضْرَبْ** K., O.S. (**ا**) after.

اَضْرَبْ U. Tk. a napkin, handkerchief, f. (usually), Pers.

اَضْرَبْ (also **اَضْرَبْ** U. **اَضْرَبْ** K. **اَضْرَبْ** Al.).

اَضْرَبْ Q. = **اَضْرَبْ** new, and similar forms, § 21 (9) and p. 313.

اَضْرَبْ U. three, m., and cognate numerals, p. 65.

APPENDIX.

I. VERNACULAR OF THE JEWS OF AZERBAIJAN.

The Jews of North-west Persia speak a dialect which bears a close resemblance to that of the Urmi Syriana. The following specimen, to which a literal translation in Urmi Syriac is added, is from a leaf* printed at Odessa by an Azerbaijan Jew as an example of a proposed translation of the Old Testament into his native tongue. It is given exactly as written, except that Syriac letters are used instead of Hebrew to shew more clearly the relation to the vernacular Syriac. The Jewish writer has not inserted Dagesh forte.

PSALM ii.

<i>Azerbaijan Jews.</i>	<i>Urmi Syrians.</i>
<p style="text-align: center;">(6) זניו מן מן מן מן מן מן</p>	<p style="text-align: center;">(6) זניו מן מן מן מן מן מן</p>
<p style="text-align: center;">* זן מן מן מן מן מן מן</p>	<p style="text-align: center;">* זן מן מן מן מן מן מן</p>
<p style="text-align: center;">(7) מן מן מן מן מן מן מן</p>	<p style="text-align: center;">(7) מן מן מן מן מן מן מן</p>
<p style="text-align: center;">: מן : מן : מן :</p>	<p style="text-align: center;">: מן : מן : מן :</p>

* Cf. O.S. *power*. Heb. and Chald. *power*. א for א.
 — The adjective comes before the noun, contrary to the Syriac usage. — א for א.
 * The future without א as in T̄ari. — Apparently the final syllable has the second long Zlama sound, the first the short Zlama sound as U., as against the K. sound, which is Khwaṣa. — This method of taking affixes is unlike O.S. or N.S. The א corresponds to the first א in *אב*. — The substantive verb, formed on the same prin-

* The author is indebted for this leaf to the Rev. Dr Labaree of the American Presbyterian Mission at Urmi.

ٲٲٲ ¹⁰ (8) * ٲٲٲٲٲٲ * ٲٲٲٲٲٲٲٲٲٲٲٲ	* ٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲ
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ٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲ	ٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲٲ
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ciple as the 3 sing. of N.S., and 3 pl. in K. etc. But the pronoun is not in the affix form as we should expect. The forms given in this extract are, 2 s. m. ٲٲٲ, 3 s. f. ٲٲٲ, 3 pl. ٲٲٲ. — The same metathesis as in N.S., see § 92, b. ٲٲٲ from ٲٲٲ or ٲٲٲ. —¹⁰ For the metathesis cf. ٲٲٲ Tkh. = ٲٲٲ § 46. —¹¹ For the form of the verb cf. ٲٲٲ K., ٲٲٲ Al. —¹² ٲ for ٲ as above. So sometimes in K. ٲ takes the place of ٲ as the sign of the direct object. —¹³ The preformative ٲٲ omitted as in U. The Rwaṣa (Kibbutz under ٲ in the original) stands for ٲٲٲ. The ٲ is omitted as in N.S.; the ٲ as occasionally in N.S.; the ٲ as in Ṭiari. —¹⁴ Turk. ٲٲٲ. —¹⁵ Construct state. For the metathesis cf. ٲٲٲ K. = ٲٲٲ O.S., U. —¹⁶ The writer represents the ٲٲ sound by ٲ. —¹⁷ For this word cf. § 83 (14). —¹⁸ Heb. ٲٲٲ. —¹⁹ The ٲ of ٲٲٲ has a ٲ sound, as it has a ٲ sound in N.S., cf. §§ 104, 105. —²⁰ For the ending of N.S. ٲٲٲٲ. —²¹ Pthakha for N.S. Zqapa. —²² The verb ٲٲٲ to serve, is used in K., Al. —²³ This word seems to shew a verb

"**הַדְּבָרִים הַלְּלוּ** כִּי" **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי (8) * **הַדְּבָרִים**
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי (4) * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (5)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (6)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (7)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי

הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (3)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (4)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (5)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (1)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (6)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (7)
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי
הַדְּבָרִים הַלְּלוּ כִּי * **הַדְּבָרִים הַלְּלוּ** כִּי (?)

a labial.—²¹ See **הַדְּבָרִים** § 68.—²² In U. the **הַדְּבָרִים** is very rarely dropped before a vowel, § 68.—²³ Cf. O.S. **הַדְּבָרִים** mercy.—²⁴ The verb **הַדְּבָרִים** to call, is used in K., not in O.S., but so Hebrew **הַדְּבָרִים**.—²⁵ So in N.S. they say **הַדְּבָרִים** to answer.—
²⁶ Cf. **הַדְּבָרִים** **הַדְּבָרִים**, one of the past forms of **הַדְּבָרִים** § 46.—²⁷ **הַדְּבָרִים** for **הַדְּבָרִים** of N.S. **הַדְּבָרִים** in O.S. = delirium.—²⁸ Perhaps = **הַדְּבָרִים** to be strong, K. Also O.S. to become true.—
²⁹ ? O.S. **הַדְּבָרִים** joy, **הַדְּבָרִים** = **הַדְּבָרִים**.—³⁰ **הַדְּבָרִים** for **הַדְּבָרִים** as in **הַדְּבָרִים**.—³¹ **הַדְּבָרִים** for **הַדְּבָרִים**.—³² See § 68.—
³³ Apparently = **הַדְּבָרִים** U. or **הַדְּבָרִים** K. See § 50.—³⁴ So O.S. P'al. In N.S. in this sense it is 2 Conj.—³⁵ = **הַדְּבָרִים** K. Cf. Turk. **הַדְּבָרִים** side.—³⁶ See p. 331.—³⁷ Cf.

<p> ܕܘܡܝܬܒ : ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ (8) * ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ * ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ * ܕܘܡܝܬܒܝܢ </p>	<p> ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ (8) * ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ ܕܘܡܝܬܒܝܢ : ܕܘܡܝܬܒܝܢ * ܕܘܡܝܬܒܝܢ </p>
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O.S. ܕܘܡܝܬܒܝܢ *wicked*.—“ See § 50.—“ This seems to be feminine, unlike the Syriac equivalent ܕܘܡܝܬܒܝܢ.—“ Perhaps = N.S. ܕܘܡܝܬܒܝܢ or ܕܘܡܝܬܒܝܢ *this (f.)*.

II. PROVERBS¹.

1. *ܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* *Of his spittle he is making bread and butter.* 'He will skin a flint to make soup.'

2. *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* : *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*
 U. *Pillau is not for filling the mouth, but oil and rice are necessary.* Said when a man is not careful in his eating, and does not know the pleasures of the table.

3. *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* *Let him put his reels by themselves.* Said by a man when told that another is angry: Never mind, I do not care; I have nothing to do with him.

4. *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* *A pitcher of water breaks on the way to the well, cf. Ecces. xii. 6.* 'A sailor dies on the sea.'

5. *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* : *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* Aliter: *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*
...ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *The rope was short and did not reach you.* Said when a man comes in too late for a thing, or if he does not listen to the beginning of a story and then wishes to have it repeated. 'A day too late for the fair.'

6. *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* : *ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*
ܘܠܗ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *The rat could not get in at the hole, and now he has hung a turnip on to its tail.* Said when a man after failing to do a thing tries to do something more difficult.

¹ The explanations added here are those given by the Syrians from whom the proverbs were collected.

7. **ܐܢܫܐ ܕܢܫܐ ܘܥܝܪܐ ܕܥܝܪܐ** : **ܐܢܫܐ ܕܢܫܐ** A man among men, and a bird among feathers. A man cannot stand alone.
8. **ܡܢ ܕܢܫܐ ܕܢܫܐ ܕܢܫܐ ܕܢܫܐ** **ܡܢ ܕܢܫܐ ܕܢܫܐ** They hang every sheep by its own leg. A man pays the penalty for his own misdeeds.
9. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** (K. **ܐܢܫܐ ܕܢܫܐ**) **ܐܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ** If you do not know look at your neighbour. Do not be content to remain ignorant.
10. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** K. Not from the affairs of God and not from the houses of men. Do not pry.
11. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** **ܐܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** If you do not get warm at sunrise you will not get warm when it sets. If the beginning is wrong, the end cannot be right.
12. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** K. That which does not resemble its master is spurious. 'Like father, like son.'
13. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** K. If you do not see Satan you need not make the sign of the cross. You would not have gone wrong had you not fallen among bad companions.
14. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** K. If a man will not listen with his ear they will make him listen at the back of his neck, i.e. beat him.
15. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** K. The man who marries without asking (advice) may lose his wife and no one will take any notice of him. No one should act without advice.
16. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** K. You will not know the benefit you get from me till you try another. No one knows when he is well off.
17. **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** : **ܐܢܫܐ ܕܢܫܐ ܕܢܫܐ** U. If the last does not come we shall not know the measure of the first. [The same.]

18. *אִם יִשְׁכַּב בְּפָנָיו אֹיְבֵהוּ יִשְׁכַּח* K. *If a man sleeps in the presence of his enemy, calamities will wake him up.*

19. *לֹא יִשְׁכַּח מִן הַבַּיִת מִיָּדוֹ אֶת הַבַּיִת* Water on the top of a gourd, walnuts on the top of a dome. One can get nothing into a fool's head.

20. *רֹאשׁ הַבַּיִת טוֹב מִן הַבֶּן הַשֹּׁמֵר אֶת פְּקֻדוֹתָיו* K. *A gourd's head is better than a man who will not obey his superior. A fool is better than a disobedient man.*

21. *אִם יִשְׁכַּח מִן הַבַּיִת מִיָּדוֹ אֶת הַבַּיִת* K. *If an old woman wants to fast, Fridays and Wednesdays are plenty. Said to a man to dissuade him from doing a thing he is fond of: Do not do it now, there is plenty of time to do it in.*

22. *אִם יִשְׁכַּח מִן הַבַּיִת מִיָּדוֹ אֶת הַבַּיִת* U. *If you are a thief there are plenty of nights. [The same.]*

23. *אִם יִשְׁכַּח מִן הַבַּיִת מִיָּדוֹ אֶת הַבַּיִת* K. *If (a man) does not walk on his head he will not know the measure of his foot. Great men ought to consider their inferiors.*

24. *בֵּית הַשָּׁרֵץ הַשֵּׁנִי הָרַחֵק מִן הַבַּיִת הַשֵּׁנִי הָרַחֵק* (aliter *בֵּית הַשָּׁרֵץ הַשֵּׁנִי הָרַחֵק*) *The liar's (madman's) house was burnt and no one believed him. 'He cried Wolf so often that no one believed him when the wolf came.'*

25. *חֹמֶת מִלְּבַן חֹמֶת מִלְּבַן* K. *Sour milk which has been tried is better than untried curds. 'A bird in the hand is worth two in the bush.'* In K. *חֹמֶת* is sour, not sweet, milk.

26. *לֹא יִשְׁכַּח מִן הַבַּיִת מִיָּדוֹ אֶת הַבַּיִת* (sic) *He takes it in at one ear and lets it out at the other.*

27. **ܘܢܗܘܢ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** U. *A mad head gives trouble to its foot. A foolish governor is the bane of the people.*

28. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** K. *If a house could be built by loud talking, an ass could build two castles in one day. 'Much cry, little wool.'*

29. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** They said to the ass, Shew your good breeding, and he lifted up his tail. Said when a man plays the fool, when he ought to be serious.

30. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** Do they turn away a dead man from a graveyard? Said by a man who is turned out of his lodging after nightfall.

31. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** The bowl has fallen: either (I heard) the sound of its (fall) or the echo. 'If you throw mud some is sure to stick.'

32. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** The ass has come and stopped the singing. Said of an interruption.

33. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** A cock crows in the presence of another. Said when an accusation is made secretly.—Confront the parties.

34. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** Do not (go) far behind, (put) a stone on it. Restrain yourself.

35. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** U. *Let him who brings it by night, bring it by day. I do not care whether he does it secretly or openly.*

36. **ܘܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ ܕܢܗܘܢܗ ܢܗܘܢܗ** K. *Let not him who brought it to the house last year bring it this year. Said of an incorrigibly idle person.*

37. *U. Hereafter we will not light the lamp.* Said sarcastically of an ugly bride or the like. [Cf. no. 125.]

38. *He is an unwashed spoon.* Said of one who interferes.

39. *U. A slender turnip has a thick root.* 'Quality is better than quantity.'

40. *They had not left a man in the house, and he said, Take my armour to the chief man's house.* [Same as no. 6.]

41. *A herb grows according to its root.* 'Like father, like son.'

42. *No man calls his own dowi sour* [dowi is a drink made from curdled milk, water, and herbs]. 'Every man thinks his own chickens are the best.'

43. *A good name: a deserted village.* Said of a famous man or place that is poor.

44. *The floods have swept away the mill and he is asking for the hoppers* (loose pieces of wood used to bring the wheat down on the millstone). Said when a man expects to find something valuable in a house which has been cleared out by robbers. Cf. no. 127.

45. *If the master of the house is an accomplice with the thieves, they can take the bull out by the skylight.* 'A man's foes are they of his own household.'

46. *U. [in K. substitute*

55. **يَمَّ يَجْرَسُ ذَبْنًا مَرَسًا كَيْ يَنْجَسَ وَجْهًا مَرَسًا** : **يَجِدُّ دَسْبَةً مَرَسًا**
One of them spat in his face, and he said, It is spring rain. Said if a man pays no attention to reproof, but takes it as a matter of course.

56. **تَقْبَلُ مَالًا وَتَأْكُلُ حَلْوًا** : **تَقْبَلُ مَالًا وَتَأْكُلُ حَلْوًا**
Pay (your) money and eat the halwa (see no. 50). 'Money down.'

57. **يَبْكَو كَلْبٌ وَتَدْخُلُ قَرْوَانٌ** : **يَبْكَو كَلْبٌ وَتَدْخُلُ قَرْوَانٌ**
The dog barks, but the caravan enters. Said when a man pays no attention to an insult.

58. **يَأْتِيهِمْ هَدِيَّةٌ وَتُجِئُ بِهَا كَلْبٌ** : **يَأْتِيهِمْ هَدِيَّةٌ وَتُجِئُ بِهَا كَلْبٌ**
They came to shoe the mule and the frog put out her foot too (to be shod). If one man gets a present everyone else expects one too.

59. **يَأْتِيهِمْ هَدِيَّةٌ وَتُجِئُ بِهَا كَلْبٌ** : **يَأْتِيهِمْ هَدِيَّةٌ وَتُجِئُ بِهَا كَلْبٌ**
A guest who comes of his own accord (lit. foot) is without honour.

60. **يَمُوتُ حِمْلٌ وَيَكُونُ مِثْلَ حِمْلٍ** : **يَمُوتُ حِمْلٌ وَيَكُونُ مِثْلَ حِمْلٍ**
A dead donkey becomes a mule. Said when a man exaggerates his losses.

61. **لَا تَكُفَّرْ بِمَوْتِ صَفِيٍّ** : **لَا تَكُفَّرْ بِمَوْتِ صَفِيٍّ**
Do not be sorry, my donkey. The summer is coming and I will reap some clover. Said in order to put off an importunate beggar.

62. **لَمْ يَكُنْ يَسْتَعِينُ بِشَيْءٍ مِنْ بَرَاقَتِهِمْ** : **لَمْ يَكُنْ يَسْتَعِينُ بِشَيْءٍ مِنْ بَرَاقَتِهِمْ**
We went to get something out of our beards, but we had to add our moustaches to them. Said when a man gives a bribe to get an office, and he not only fails but is fleeced further.

63. **لَمَّا لَقِيَ ثَلَاثًا خَفِيَ** : **لَمَّا لَقِيَ ثَلَاثًا خَفِيَ**
When a thief meets a thief he hides his club. 'Turk fears Turk.'

64. **لَمْ يَكُنْ يَسْتَعِينُ بِشَيْءٍ مِنْ بَرَاقَتِهِمْ** : **لَمْ يَكُنْ يَسْتَعِينُ بِشَيْءٍ مِنْ بَرَاقَتِهِمْ**
Their pride is out of doors (lit. in the door), but their pounded wheat is in a gourd: i.e. they keep up appearances, but they are poor. Gourds, dried and

hollow, are used by the poor as jars. This is said of a man who boasts without having anything to boast of.

65. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *Under pretence of chickens the hen pecks.* Said of a man who takes more than his share under some pretence.

66. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** U. *I went after the smell of the chops, but (they were only) branding donkeys.* Said when a man is disappointed.

67. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** (If you take) *a hair from every beard, you will make a beard.* Said when asking subscriptions for a charitable object. 'Every little makes a mickle.'

68. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *A wolf when it gets old is the laughingstock of the dogs.* A rich man who loves his money is thought nothing of.

69. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *Soft earth drinks in water easily.* Said in praise of gentleness (**ܘܢܘܩܘܢܐ** means both *soft* and *gentle*).

70. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *The husband (lit. male) is a labourer, the wife a mason.* Said when a wife is a good manager though her husband's earnings are small.

71. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *If two chestnuts become one they (can) crack a walnut.* 'Union is strength.'

72. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** U. *Instead of the buffaloes crying out, the cart cries out.* Said if the man who inflicts an injury complains instead of the injured person.

73. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *Give money and bring the mollah out of the mosque.* Money can do anything.

74. **ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ** *While the wise man is turning it over in his mind (lit. ܘܢܘܩܘܢܐ ܕܚܝܚܝܢ ܕܢܘܩܘܢܐ ܕܚܝܚܝܢ)*

pouring it on his wisdom) the fool jumps over the brook. 'Fools rush in where angels fear to tread.'

75. *Water beneath straw.* 'Still waters run deep.'

76. *A gentle horse kicks hard.* [The same.]

77. *A little man has big dreams, i.e. talks big.*

78. *One of them said I am a eunuch. The other asked how many children he had. Said if a man asks an unnecessary question.*

79. *If the meat be cheap the soup will be uneatable.* 'Cheap and nasty.'

80. *Though a snake go crooked, yet he goes straight into his own hole. However wicked a man is, he ought not to injure his own family.* 'It is an ill bird that fouls its own nest.'

81. *A dog steals a leg (of mutton) from the butcher's shop, but he cuts off his own leg; i.e. they will not let him go there again. Almost 'A burnt child dreads the fire.'*

82. *If a poor man's things are stolen (lit. go) the rich man is warned (to look out).* Thieves begin with small things.

83. *His head is not his own.* Said of a man who can refuse nothing to those who beg of him.

102. *ܘܢܘܩܘܢܐ ܕܒܘܩܝܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *The fox could not reach the bunch of grapes, and said, How sour they were!*

103. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *A wall has ears.*

104. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *The river will not always bring down vine strokes. 'Lay by for a rainy day.'*

105. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *If water comes once in a channel, one may hope it will come again. Said when a man loses his money.*

106. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *The kid will not always stay under the basket. Everyone may hope to get rich.*

107. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *The rope is cut, and the burden is scattered. Said, e.g., when a wife dies: the relationship made by her marriage is weakened by her death.*

108. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *They said to the wolf, Go and tend the sheep; he said, My feet are bare. Said if a man is bidden to do something for his own advantage and he refuses.*

109. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *He who travels much is wiser than he who lives to a great age. Said of a traveller.*

110¹. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *Spit on the ground; I will come back soon before it dries.*

111. *ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ ܘܢܘܩܘܢܐ ܕܘܨܘܪܐ* *A sharp word cuts a stone. The opposite of 'Hard words break no bones.' The Syrians consider an insult worse than a blow.*

¹ These to no. 123 inclusive are from Sooin.

112. *Whenever water remains long in one place it stinks. 'Familiarity breeds contempt'?*

113. *A short proverb is sweet. 'Short and sweet.'*

114. *However you may hold it in your hand, this world will pass away; certainly it will go.*

115. *Doors locked, misfortunes past. 'Ignorance is bliss.'*

116. *The more a hare sleeps the more she runs. Said by a lazy man to excuse himself.*

117. *Whence did you buy this wisdom? Said ironically to a foolish person.*

118. *When God was dividing intellect, I was not there.*

119. *A man is one fire, a woman nine. (Said of love.)*

120. *If I forget you I will forget my right hand. Cf. Ps. cxxxvii. 5.*

121. *I have eaten the sack and the little bag remains. Said by an old man.*

122. *A heavy stone remains in its place. Qy., the converse of 'A rolling stone gathers no moss'?*

123. *Though I have travelled over the whole world, I found my own country the sweetest. 'There is no place like home.'*

ADDITIONS AND CORRECTIONS.

P. 6, l. 2, add (also **ܘܚܕܝܢܝܐ**).

l. 21, 22, for make, read makes; for Jamel, Jamal.

p. 7, l. 7, after sounded, add unless final.

p. 10, par. (7), add There are no half vowels for Shva; thus **ܫܘܒܐ** is *bué* not *béué*.

The conjunction **ܘ** and is sometimes pronounced *wé* in Al.

l. 23, for § 87 b, read § 87 b.

p. 16, sub *fine*, add In writing O.S. the Eastern Syrians use the following:—**ܘܘܐܘܪܐ** or **ܘܘܐܘܪܐ**,

both pronounced *how*, used before a relative and when = *ille*; **ܘܘܐܘܪܐ** or **ܘܘܐܘܪܐ**,

both pronounced *si*, used as a copula, the **ܘܘܐܘܪܐ** being often omitted, as **ܘܘܐܘܪܐ**

for **ܘܘܐܘܪܐ ܘܘܐܘܪܐ** or **ܘܘܐܘܪܐ ܘܘܐܘܪܐ** *he is good*; **ܘܘܐܘܪܐ**, pronounced *hi*, = *tate*. Also

ܘܘܐܘܪܐ, pronounced *háyá*, = *he is*. The feminine usage is similar.

p. 27, l. 8, add **ܕܘܪܐ** m. f. *night* = O.S. **ܕܘܪܐ** m. (for **ܕܘܪܐ**); **ܕܘܪܐ** *eternity*, used

both as abs. and constr. state; perhaps also **ܕܘܪܐ** f. *ease, relief*, lit. *wide-*

ness, and **ܕܘܪܐ** *suddenly*, **ܕܘܪܐ** Ti. again, pp. 165, 166, for

ܕܘܪܐ; see p. 308. See also Proverb 20 (p. 347).

p. 31, l. 9, after genders, add and numbers; rarely a superfluous Dalath follows.

l. 22, add **ܕܘܪܐ** Al. *the west*; so **ܕܘܪܐ** Al. *the east*.

l. 24, for **ܕܘܪܐ** read **ܕܘܪܐ**.

p. 32, l. 6, for **ܕܘܪܐ** read **ܕܘܪܐ**.

p. 34, l. 1, add also **ܕܘܪܐ** U.; after head, add and temples.

l. 6, for (a bird), read a lizard.

sub *fine*, add to masculines **ܕܘܪܐ** *calico*, **ܕܘܪܐ** *braid*, **ܕܘܪܐ** *ast*.

pp. 25, 26, add ܕܕܘܢܐ is sometimes fem. in N.S. Add also ܕܕܘܢܐ country, m., rarely f.

N.S.: m. O.S.; ܕܕܘܢܐ metal bowl, f. N.S. = ܕܕܘܢܐ m. O.S.; ܕܕܘܢܐ kiln, m.

O.S., f. N.S.; ܕܕܘܢܐ seat, f. N.S. = O.S. ܕܕܘܢܐ m.; ܕܕܘܢܐ ruin, f.

U.K., m. Q., O.S.; ܕܕܘܢܐ lamp, is m. in Bas, f. in Q. The following are

m. in Q.:—ܕܕܘܢܐ, ܕܕܘܢܐ, ܕܕܘܢܐ, ܕܕܘܢܐ, ܕܕܘܢܐ, ܕܕܘܢܐ.

p. 27, l. 15, ܕܕܘܢܐ is m. and f. in Q.

l. 18, ܕܕܘܢܐ is also found. Add to fem. ܕܕܘܢܐ from ܕܕܘܢܐ kid.

p. 28, add ܕܕܘܢܐ f. frog, ܕܕܘܢܐ tadpole; ܕܕܘܢܐ f. and ܕܕܘܢܐ or ܕܕܘܢܐ

all = corner; the fem. of ܕܕܘܢܐ is also ܕܕܘܢܐ.

p. 41, l. 18, add also ܕܕܘܢܐ; cf. p. 334.

pp. 41, sqq., add to regular plurals:—

(1) ܕܕܘܢܐ m. braid; ܕܕܘܢܐ m. caltrop; ܕܕܘܢܐ O.S., also ܕܕܘܢܐ K., a herb found in K., Numb. xi. 5; ܕܕܘܢܐ loins. ܕܕܘܢܐ mulberry, makes ܕܕܘܢܐ in Q.

(2) ܕܕܘܢܐ Al. breast; ܕܕܘܢܐ Al. m. master (also 3, see § 19); ܕܕܘܢܐ U. Tkh. breast; ܕܕܘܢܐ m. basket (with handle), in Al.: elsewhere 1. [ܕܕܘܢܐ is rarely 1, and in Al. 3; ܕܕܘܢܐ is also 1 in Q. etc.] ܕܕܘܢܐ head, ܕܕܘܢܐ mouth, in Al. take 2. [ܕܕܘܢܐ is also 1].

(3) ܕܕܘܢܐ m. (U. form) evening, sometimes; ܕܕܘܢܐ K. m. also takes 3.

(8) ܕܕܘܢܐ f. watch of the night, also 1; ܕܕܘܢܐ K. O.S., or ܕܕܘܢܐ K. owl f.; ܕܕܘܢܐ f. time, in Tkh. Al. p. 70; ܕܕܘܢܐ f. fruitstone, also 1; ܕܕܘܢܐ f. kneading tray; ܕܕܘܢܐ f. pearl; ܕܕܘܢܐ f. marsh; ܕܕܘܢܐ f. treasure, also 1 [also ܕܕܘܢܐ f. 1]; ܕܕܘܢܐ (a large bird); ܕܕܘܢܐ f. flour bin; ܕܕܘܢܐ f. wooden disc used in the game of 'touch,' also the holder of the disc; ܕܕܘܢܐ f. garden bed; ܕܕܘܢܐ m. f. sledge, also 1; ܕܕܘܢܐ f. leather bag, also 1; ܕܕܘܢܐ m. f. rain; [ܕܕܘܢܐ f. grindstone, also takes 1]; ܕܕܘܢܐ (N.S. ܕ, O.S. ܕ) heel, also 1; ܕܕܘܢܐ m. candle, in Ti., elsewhere 1; ܕܕܘܢܐ

m. table cloth, table set for meals, in Al., elsewhere 1; **صهت** f. arch; **صهت** Al. ship (= **كصب** U.).

(4) **صهت** Q. husband (= **ك** U.) takes 1; **صهت** m. walnut tree (with 1, walnut); **صهت** (p. 44) in Q., in the sense stacked hay; **صهت** Al. Ti. m. arm (= **صهت** p. 46); so Q. but with pl. as U.; **صهت** m. K. summer pasturage (the camp), also 1; **صهت** m. kinsman, also 1; **صهت** m. wedding feast, also 1; **صهت** m. leaven, also 1; **صهت** m. mountain, O.S., also takes 1; **صهت** m. herb, also 1; **صهت** f. noon, midday meal, also 1; **صهت** m. pocket hole; **صهت** m. U. buffalo bull, also 1 (= **كصب** K.); **صهت** m. cotton plant, O.S.; **صهت** m. dough, also 1; **صهت** f. edge of a roof; **صهت** nostril, in Al. (also 5); **صهت** m. hamstring; **صهت** K. m. porch; **صهت** m. summer, O.S., also 1; **صهت** f. nest, O.S., also 3; [**صهت** also takes 4 in the sense of head]; **صهت** m. door post, in U.; also 1 in Q.; **صهت** (p. 46) in Q. makes **صهت**; **صهت** m. he goat, also 1, Turk. (= O.S. **صهت**).

(5) **صهت** (or **صهت**) K. shadow, = O.S. **صهت**; **صهت** m. curtain, usually 1; **صهت** wisp of hair (with 1, head of grain); [**صهت**, **صهت** and **صهت** Al. also take 1].

(8) **صهت** Tkh. f. present = **صهت**; § 45 f.; [**صهت** also takes 6]; **صهت** f. grandmother, in Al.

(9) **صهت** f. shrub, also sleeve; **صهت** f. ewe lamb (one year old); **صهت** f. Al. female companion, § 17; **صهت** K. f. midwife (= **صهت** U.); **صهت** Al. f. round cake (= **صهت** U.); [in Q. the sing. of **صهت** is also **صهت** and **صهت**].

p. 42, l. 9, for 8 lbs., read 4 lbs.

p. 45, ܩܘܢܐ also f.; for ܩܘܢܐ f. thigh, read ܩܘܢܐ f. rump (half); so p. 47; for ܩܘܢܐ read ܩܘܢܐ (singular rare); ܩܘܢܐ is fem.

p. 46, ܩܘܢܐ in Q. is an axle; for ܩܘܢܐ read ܩܘܢܐ (p. 338); for ܩܘܢܐ, ܩܘܢܐ is used in Q.; ܩܘܢܐ is fem.

p. 50, add ܩܘܢܐ f. knife, pl. ܩܘܢܐܐ (Turk.); for ܩܘܢܐ in Q. they say ܩܘܢܐ (first Zlama).

p. 51, ܩܘܢܐ in Q. makes also ܩܘܢܐ.

p. 52, l. 1, add Singular in Q. also ܩܘܢܐ kernel.

ܩܘܢܐ K. f. fever, and ܩܘܢܐ f. end, have no pl.; the latter borrows that of ܩܘܢܐ.

p. 53, add In Q. K. the masculine forms ܩܘܢܐ, ܩܘܢܐ (also ܩܘܢܐ?), ܩܘܢܐܐ, ܩܘܢܐܐ, ܩܘܢܐܐ, ܩܘܢܐܐ are also used; in Q. ܩܘܢܐ is a hazel nut.

l. 7, for ܩܘܢܐ read ܩܘܢܐ.

sub fine, add ܩܘܢܐ pea, pl. ܩܘܢܐ and 6.

p. 54, l. 10, ܩܘܢܐ is used in Q. for a little girl's trousers.

p. 55, l. 20, for (O.S. ܘ) read (O.S. ܘܐ).

p. 56, par. (12), for Bas, read Baz; add ܩܘܢܐ is also used.

p. 58, par. (5), add ܩܘܢܐ high spirited (as a horse), ܩܘܢܐ speckled, ܩܘܢܐ Al. lame, make fem. in ܩܘܢܐ.

par. (7), ܩܘܢܐ in Al. makes fem. ܩܘܢܐ.

par. (8), add ܩܘܢܐ heathen, and ܩܘܢܐ unclean, do not take the euphonic vowel in the feminine.

sub fine, for absolute, read limited.

p. 59, l. 8, for ܩܘܢܐ, ܩܘܢܐ read ܩܘܢܐ, ܩܘܢܐ.

- p. 64, In Al. the K. feminines are used, except for *nine*. But **𐎎𐎏** is used before **𐎎𐎏𐎎**.
- p. 69, add **𐎎𐎏𐎎𐎎𐎎** Al. or **𐎎𐎏𐎎𐎎𐎎** Al.
- p. 70, l. 13, add to the list **𐎎𐎏𐎎** Tkh. f. *time*, **𐎎𐎏** Tkh. f. *id*.
- p. 74, Sachau gives for Al. **𐎎𐎏𐎎** m., **𐎎𐎏𐎎** f. (*let*); **𐎎𐎏** m. **𐎎𐎏𐎎𐎎** f.
- p. 75, *sub fine*, add But in Al. **𐎎𐎏𐎎** is *kmél*.
- p. 79, l. 9, for **𐎎𐎏𐎎𐎎**, **𐎎𐎏𐎎𐎎** read **𐎎𐎏𐎎𐎎**, **𐎎𐎏𐎎𐎎**.
- p. 83, Also **𐎎𐎏𐎎** Al. (paradigm form).
- p. 96, **𐎎𐎏𐎎** is used alone for the infin. in Al., but also **𐎎𐎏**.
- p. 99, **𐎎𐎏𐎎**. Imperat. also **𐎎𐎏𐎎** in Al. as O.S.
- p. 100, Sachau gives for Al. *gâlê* for 3 sing., but *gâllân* 2 pl., *gâll* 3 m. pl., *gâlet* 3 f. pl.; *gâlé* for 3 sing. pret.
- p. 104, In Al. **𐎎𐎏** verbs in first present and pret. are often treated as if **𐎎𐎏**; as for **𐎎𐎏𐎎**, *shmé*. The pl. imperat. is also **𐎎𐎏𐎎** Al.
- p. 112, l. 1, 2, for **𐎎𐎏** read **𐎎𐎏** throughout (cf. p. 322).
- p. 119, **𐎎𐎏**. In Al., imperative also **𐎎𐎏**.
- p. 120, **𐎎𐎏**. Past part. **𐎎𐎏𐎎** Al.
- p. 126, **𐎎𐎏𐎎**. In Al. pret. also **𐎎𐎏𐎎𐎎** (first Zlana); with fem. object **𐎎𐎏𐎎𐎎**; the verbal noun **𐎎𐎏𐎎** is much used by itself as a noun of action.
- p. 131, **𐎎𐎏𐎎**, **𐎎𐎏𐎎** also used in Al. The verbal noun in Al. is **𐎎𐎏𐎎𐎎**.
- p. 134, In Al. for **𐎎𐎏𐎎** *I shew her*, we have also **𐎎𐎏𐎎**, second Zlana (p. 81, note).
- p. 137, So in Al. **𐎎𐎏𐎎** is *he left me* as well as *I left*.
- p. 156, l. 5, for **𐎎𐎏𐎎** read **𐎎𐎏𐎎**. Add to *Alqosh adverbs*: **𐎎𐎏𐎎𐎎** (both **𐎎**) together, **𐎎𐎏𐎎𐎎** apart, **𐎎𐎏𐎎** immediately, **𐎎𐎏𐎎** perhaps (p. 203, l. 4), **𐎎𐎏𐎎** and **𐎎𐎏𐎎** very, **𐎎𐎏𐎎** (*lékun*) and **𐎎𐎏𐎎** perhaps,

ܘܫܝܢ ܕܥܝܢ ܕܥܝܢ thereafter, ܘܫܝܢܘܢ early (p. 290), ܘܫܝܢܘܢ why, ܘܫܝܢܘܢ
or ܘܫܝܢܘܢܘܢ somewhat, ܘܫܝܢܘܢܘܢ near.

p. 198, l. 7, for ܝܘܢ, read ܝܘܢܘܢ.

p. 201, l. 16, for ܘܫܝܢܘܢܘܢ read ܘܫܝܢܘܢܘܢܘܢ or ܘܫܝܢܘܢܘܢܘܢ (Arab.).

p. 209, l. 4, for ܘܫܝܢܘܢܘܢ read ܘܫܝܢܘܢܘܢܘܢ.

l. 12, for ܘܫܝܢܘܢܘܢ read ܘܫܝܢܘܢܘܢܘܢ.

p. 225, l. 5, add The U. agent of ܘܫܝܢܘܢܘܢ to be extinguished, to die (p. 108), is ܘܫܝܢܘܢܘܢܘܢ.

p. 232, add ܘܫܝܢܘܢܘܢ green, Al.

p. 235, l. 16, for ܘܫܝܢܘܢܘܢ read ܘܫܝܢܘܢܘܢܘܢ.

p. 249, *sub fine*, for a calf, read an arm; for amulet, read armlet.

p. 250, l. 22, for ܘܫܝܢܘܢܘܢ read ܘܫܝܢܘܢܘܢܘܢ.

p. 258, l. 6, for ܘܫܝܢܘܢܘܢ read ܘܫܝܢܘܢܘܢܘܢ (Arab. كمن).