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

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DEAN OF ARGYLL AND THE ISLES,
SOMETIME HEAD OF THE ARCHBISHOP OF CANTERBURY'S MISSION TO THE EASTERN SYRIANS.

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GRAMMAR

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# CONTENTS

<table>
<thead>
<tr>
<th>SECTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
<td>ix</td>
</tr>
<tr>
<td>1. THE LETTERS</td>
<td>2</td>
</tr>
<tr>
<td>Introduction</td>
<td>2</td>
</tr>
<tr>
<td>Consonants</td>
<td>2</td>
</tr>
<tr>
<td>2.</td>
<td>4</td>
</tr>
<tr>
<td>Final letters</td>
<td>4</td>
</tr>
<tr>
<td>3.</td>
<td>5</td>
</tr>
<tr>
<td>Aspirated letters</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td>7</td>
</tr>
<tr>
<td>Notes on the pronunciation of letters</td>
<td>7</td>
</tr>
<tr>
<td>5.</td>
<td>10</td>
</tr>
<tr>
<td>Vowels</td>
<td>10</td>
</tr>
<tr>
<td>6.</td>
<td>11</td>
</tr>
<tr>
<td>Modification of vowel sounds</td>
<td>11</td>
</tr>
<tr>
<td>7.</td>
<td>13</td>
</tr>
<tr>
<td>Diphthongs</td>
<td>13</td>
</tr>
<tr>
<td>8.</td>
<td>15</td>
</tr>
<tr>
<td>ACCENT</td>
<td>15</td>
</tr>
<tr>
<td>9.</td>
<td>16</td>
</tr>
<tr>
<td>SIGNS</td>
<td>16</td>
</tr>
<tr>
<td>10. PRONOUNS</td>
<td>18</td>
</tr>
<tr>
<td>Personal</td>
<td>18</td>
</tr>
<tr>
<td>11.</td>
<td>20</td>
</tr>
<tr>
<td>Affix forms</td>
<td>20</td>
</tr>
<tr>
<td>12.</td>
<td>22</td>
</tr>
<tr>
<td>Demonstrative</td>
<td>22</td>
</tr>
<tr>
<td>13.</td>
<td>23</td>
</tr>
<tr>
<td>Interrogative</td>
<td>23</td>
</tr>
<tr>
<td>14.</td>
<td>24</td>
</tr>
<tr>
<td>Relative</td>
<td>24</td>
</tr>
<tr>
<td>15.</td>
<td>26</td>
</tr>
<tr>
<td>Indefinite</td>
<td>26</td>
</tr>
<tr>
<td>16. SUBSTANTIVES</td>
<td>34</td>
</tr>
<tr>
<td>States</td>
<td>34</td>
</tr>
<tr>
<td>17.</td>
<td>39</td>
</tr>
<tr>
<td>Gender</td>
<td>39</td>
</tr>
<tr>
<td>18.</td>
<td>49</td>
</tr>
<tr>
<td>Number</td>
<td>49</td>
</tr>
<tr>
<td>19.</td>
<td>54</td>
</tr>
<tr>
<td>Irregular and double plurals</td>
<td>54</td>
</tr>
<tr>
<td>20.</td>
<td>57</td>
</tr>
<tr>
<td>With pronominal affixes</td>
<td>57</td>
</tr>
<tr>
<td>21. ADJECTIVES</td>
<td>59</td>
</tr>
<tr>
<td>Gender</td>
<td>59</td>
</tr>
<tr>
<td>22.</td>
<td>59</td>
</tr>
<tr>
<td>Number</td>
<td>59</td>
</tr>
<tr>
<td>23.</td>
<td>61</td>
</tr>
<tr>
<td>Position</td>
<td>61</td>
</tr>
<tr>
<td>24.</td>
<td>61</td>
</tr>
<tr>
<td>Comparison</td>
<td>61</td>
</tr>
<tr>
<td>25.</td>
<td>64</td>
</tr>
<tr>
<td>Miscellaneous notes</td>
<td>64</td>
</tr>
<tr>
<td>26.</td>
<td>67</td>
</tr>
<tr>
<td>Cardinal Numerals</td>
<td>67</td>
</tr>
<tr>
<td>27.</td>
<td>69</td>
</tr>
<tr>
<td>Ordinal Numerals</td>
<td>69</td>
</tr>
<tr>
<td>28.</td>
<td>69</td>
</tr>
<tr>
<td>Various notes on Numerals</td>
<td>69</td>
</tr>
</tbody>
</table>

S. GR.
## CONTENTS

<table>
<thead>
<tr>
<th>SECTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>29. Verbs. Substantive Verb</td>
<td>74</td>
</tr>
<tr>
<td>30. Conjugations</td>
<td>79</td>
</tr>
<tr>
<td>31. First Conjugation</td>
<td>80</td>
</tr>
<tr>
<td>32. Formation of tenses</td>
<td>84</td>
</tr>
<tr>
<td>33. Verb used negatively</td>
<td>88</td>
</tr>
<tr>
<td>34. Passive</td>
<td>89</td>
</tr>
<tr>
<td>35. Second Conjugation, first division</td>
<td>90</td>
</tr>
<tr>
<td>36. &quot;</td>
<td></td>
</tr>
<tr>
<td>37. second division</td>
<td>92</td>
</tr>
<tr>
<td>37. &quot;</td>
<td></td>
</tr>
<tr>
<td>37. third division</td>
<td>94</td>
</tr>
<tr>
<td>38. Regular Variations. Verbs with initial letter weak</td>
<td>95</td>
</tr>
<tr>
<td>39. Verbs with middle letter weak</td>
<td>97</td>
</tr>
<tr>
<td>40. &quot;</td>
<td>98</td>
</tr>
<tr>
<td>41. &quot;</td>
<td>99</td>
</tr>
<tr>
<td>42. Verbs with final letter weak</td>
<td>99</td>
</tr>
<tr>
<td>43. &quot;</td>
<td>103</td>
</tr>
<tr>
<td>44. &quot;</td>
<td>103</td>
</tr>
<tr>
<td>45. Causative Verbs</td>
<td>100</td>
</tr>
<tr>
<td>46. Irregular Verbs, 1 Conj.</td>
<td>117</td>
</tr>
<tr>
<td>47. 2 Conj.</td>
<td>131</td>
</tr>
<tr>
<td>48. Verbal noun and past participle with affixes</td>
<td>134</td>
</tr>
<tr>
<td>49. Present participle and imperative</td>
<td>134</td>
</tr>
<tr>
<td>50. Preterite</td>
<td>135</td>
</tr>
<tr>
<td>51. Use of the tenses. Tenses derived from present part</td>
<td>140</td>
</tr>
<tr>
<td>52. Second present</td>
<td>143</td>
</tr>
<tr>
<td>53. Imperfect</td>
<td>143</td>
</tr>
<tr>
<td>54. Preterite</td>
<td>143</td>
</tr>
<tr>
<td>55. Perfect</td>
<td>144</td>
</tr>
<tr>
<td>56. Pluperfect</td>
<td>145</td>
</tr>
<tr>
<td>57. Verbal noun</td>
<td>145</td>
</tr>
<tr>
<td>58. Participles</td>
<td>146</td>
</tr>
<tr>
<td>59. Imperative</td>
<td>147</td>
</tr>
<tr>
<td>60. Conditional Sentences</td>
<td>148</td>
</tr>
<tr>
<td>61. Temporal clauses</td>
<td>148</td>
</tr>
<tr>
<td>62. Absolute hypothetical clauses</td>
<td>150</td>
</tr>
<tr>
<td>63. Impersonal verbs</td>
<td>150</td>
</tr>
<tr>
<td>64. Direct object of the verb</td>
<td>153</td>
</tr>
<tr>
<td>65. Agreement</td>
<td>154</td>
</tr>
<tr>
<td>66. Oratio obliqua</td>
<td>155</td>
</tr>
<tr>
<td>67. Adverbs</td>
<td>156</td>
</tr>
</tbody>
</table>
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>68. Prepositions. Simple</td>
<td>169</td>
</tr>
<tr>
<td>69. Compound</td>
<td>175</td>
</tr>
<tr>
<td>70. With affixes</td>
<td>179</td>
</tr>
<tr>
<td>71. After verbs, etc.</td>
<td>182</td>
</tr>
<tr>
<td>72. Conjunctions</td>
<td>185</td>
</tr>
<tr>
<td>73. Interjections</td>
<td>189</td>
</tr>
<tr>
<td>74. Position of Words, Emphasis, Questions</td>
<td>192</td>
</tr>
<tr>
<td>75. Idiomatic Phrases</td>
<td>195</td>
</tr>
<tr>
<td>76. Derivation. Nouns of action</td>
<td>215</td>
</tr>
<tr>
<td>77. Agents</td>
<td>223</td>
</tr>
<tr>
<td>78. Abstracts</td>
<td>236</td>
</tr>
<tr>
<td>79. Diminutives</td>
<td>239</td>
</tr>
<tr>
<td>80. Negatives</td>
<td>241</td>
</tr>
<tr>
<td>81. Adjectives</td>
<td>241</td>
</tr>
<tr>
<td>82. Foreign terminations</td>
<td>247</td>
</tr>
<tr>
<td>83. Verbs</td>
<td>251</td>
</tr>
<tr>
<td>84. Rules for Aspiration</td>
<td>278</td>
</tr>
<tr>
<td>85. Vowels and Consonants. Relation of N.S. to O.S. and of the dialects to one another: Vowel subtracted</td>
<td>280</td>
</tr>
<tr>
<td>86. Vowel added</td>
<td>281</td>
</tr>
<tr>
<td>87. Pthakha and Zqapa</td>
<td>283</td>
</tr>
<tr>
<td>88. Zlama for Pthakha or Zqapa</td>
<td>286</td>
</tr>
<tr>
<td>89. Rwasa</td>
<td>290</td>
</tr>
<tr>
<td>90. Sound of Rwasa</td>
<td>292</td>
</tr>
<tr>
<td>91. Sound of Pthakha and Zqapa</td>
<td>292</td>
</tr>
<tr>
<td>92. Metathesis</td>
<td>292</td>
</tr>
<tr>
<td>93. Repetition</td>
<td>298</td>
</tr>
<tr>
<td>94. Aspirate added</td>
<td>298</td>
</tr>
<tr>
<td>95. Aspirate removed</td>
<td>300</td>
</tr>
<tr>
<td>96. Alp prothetic</td>
<td>308</td>
</tr>
<tr>
<td>97. Béith and Pé</td>
<td>309</td>
</tr>
<tr>
<td>98. Gamal silent</td>
<td>310</td>
</tr>
<tr>
<td>99. Gamal and Jamal</td>
<td>311</td>
</tr>
<tr>
<td>100. Jamal</td>
<td>311</td>
</tr>
<tr>
<td>101. Sound of aspirated Gamal</td>
<td>313</td>
</tr>
<tr>
<td>102. Gamal and Zain</td>
<td>313</td>
</tr>
<tr>
<td>103. Dalath silent</td>
<td>313</td>
</tr>
<tr>
<td>104. Dalath and Tau</td>
<td>314</td>
</tr>
<tr>
<td>105. Dalath and Téith</td>
<td>315</td>
</tr>
<tr>
<td>106. Dalath and Béith or Zain</td>
<td>316</td>
</tr>
<tr>
<td>SECTION</td>
<td>CONTENTS</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>107.</td>
<td>Hé and Khéith</td>
</tr>
<tr>
<td>108.</td>
<td>Hé silent</td>
</tr>
<tr>
<td>109.</td>
<td>Wau inserted; Wau and Yudh</td>
</tr>
<tr>
<td>110.</td>
<td>Zain and Simkath or Sadhé, etc.</td>
</tr>
<tr>
<td>111.</td>
<td>Khéith</td>
</tr>
<tr>
<td>112.</td>
<td>Yudh and Alap; Yudh inserted or omitted</td>
</tr>
<tr>
<td>113.</td>
<td>Chap</td>
</tr>
<tr>
<td>114.</td>
<td>Liquids interchanged; Lamadh silent</td>
</tr>
<tr>
<td>115.</td>
<td>Mim silent</td>
</tr>
<tr>
<td>116.</td>
<td>Nun silent</td>
</tr>
<tr>
<td>117.</td>
<td>Sound of Nun (a) final, (b) before Béith and Pé</td>
</tr>
<tr>
<td>118.</td>
<td>'E</td>
</tr>
<tr>
<td>119.</td>
<td>Qop and Kap or Chap</td>
</tr>
<tr>
<td>120.</td>
<td>Qop and Gamal or Kléith</td>
</tr>
<tr>
<td>121.</td>
<td>Resh silent, and Resh pronounced as Dalath</td>
</tr>
<tr>
<td>122.</td>
<td>Shin silent</td>
</tr>
<tr>
<td>123.</td>
<td>Tau and Téith</td>
</tr>
<tr>
<td>124.</td>
<td>Tau and Shin or Simkath; Dalath and Zain</td>
</tr>
<tr>
<td>125.</td>
<td>Sound of Tau</td>
</tr>
<tr>
<td>126.</td>
<td>Tau silent</td>
</tr>
</tbody>
</table>

**APPENDIX.**

I. **Vernacular of the Azerbaijan Jews** ........................................ 340
II. **Proverbs** ................................................................................. 345
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° 30', N. latitude, and 42° and 46°, E. longitude, and lies between Mosul and the Sea of Van, and between the Sea of Urmia (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 Catholic 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 Seleucia-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
INTRODUCTION.

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 Estrangéléa 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 ḏ where the latter say ḏ; 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 consistency.

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 Urmē, the Rev. Dr Perkins, who translated the Bible into the Urmī vernacular; and this translation was published in 1852 by the American Bible Society in two large quarto volumes in parallel columns with the Pshiţta. The spelling of the

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1 The present writer is indebted for the loan of both these manuscripts to the American Presbyterian Missionaries at Urmē.
2 A new edition of the Bible in the Urmī 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 1850 Mr Stoddard, a colleague of Dr Perkins, published in the fifth volume of the American Oriental Society's journal a grammar of the Urmi dialect\(^1\), 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 Catholic (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 Salamis, where many Uniates 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 Pshitta 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 Urmia dialect is well known, the others have not been brought to light. The Gospels have indeed been printed by the American Presbyterian Mission at Urmia 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 *Neuaramäischen Dialekte von Urmia bis Mosul*, has given us a few specimens (chiefly in Roman character) of the Jilu, Salámas, Alqosh¹, and Zaku² dialects, besides several of that of Urmia. 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 grammar². 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 Urmia 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 Urmia, 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 Zaku, 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 Urmî group (U.); the dialect of the great plain of Urmî, 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 Urmî, 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 Gavflan 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 Urmî.

b. (Q.) Qudshana, 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 Qudshana 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.
INTRODUCTION.

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 Tiari, to the north-west of the group; this is by far the largest Ashiret district.

b. (Tkhr.) Tkhuma, a large valley east of Tiari, south-west of Jilu.

c. Tal, Baz, Diz, Walțu, smaller Ashiret districts, north and east of Tkhuma.

d. (Ash.) Ashitha, in Lower Tiari, 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 Tiari, 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 Tiari. Their dialects are closely related to that of Tiari, but are somewhat influenced by the first, or Urmui, 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 Urmui, near Tergawar, is also a colony from Tiari, and retains several Tiari peculiarities of language, grafted on the Urmui 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, Telekof, 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 Kheith 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, *mpuʿla*, and of the verbal noun of the same, *mpaʿulul* or *mpaʿulul*, 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 extent, 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 McLean, 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 Urmî, or from the Secretary of the Archbishop of Canterbury's Mission (7, Deau's Yard, Westminster), price 5s.
# Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>N.S.</td>
<td>'New Syriac,' the vernacular.</td>
</tr>
<tr>
<td>O.S.</td>
<td>'Old Syriac,' the classical language.</td>
</tr>
<tr>
<td>Turk.</td>
<td>Azerbaijani Turkish.</td>
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<tr>
<td>Osm. Turk.</td>
<td>Osmanli Turkish.</td>
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<tr>
<td>Kurd.</td>
<td>Kurdish.</td>
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<tr>
<td>Gk.</td>
<td>Greek.</td>
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<tr>
<td>Pers.</td>
<td>Persian.</td>
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<tr>
<td>Chald.</td>
<td>Chaldee.</td>
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<tr>
<td>Arab.</td>
<td>Arabic.</td>
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<tr>
<td>Heb.</td>
<td>Hebrew.</td>
</tr>
<tr>
<td>pron.</td>
<td>pronounced.</td>
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</tbody>
</table>


Nöld. O.S.G. Nöldeke's *Syrische Grammatik* [the Classical language] (Leipzig, Weigel, 1880).


Socin Socin's *Neuaramäischen Dialekte von Urmı bis Mosul* (Tübingen, 1882).


The usual grammatical abbreviations are used.
Abbreviations for dialects.

Al. Alqosh.
Ash. Ashitha.
Bo. Bohtan.
Gaw. Gavar.
J. Jiliu.
K. Kurdistan (Ashiret districts only).
MB. Mar Bishu.

Q. Qudshania.
Sal. Salama.
Sh. Shamsdin.
Sp. Sipurghan.
Tk. Tkhum.
Ti. Tiari.
U. Urmi.
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:—

\[\begin{align*}
\text{ā, ā as in } & \text{far; ō as in } \text{pat.} \\
\text{ē, ū as a in } & \text{ fate; ei as in } \text{height; ę as in } \text{pet.} \\
\text{t as in French } & \text{tle; š as in } \text{pit.} \\
\text{o as in } & \text{pole; oi, oy as in hoiden, boy.} \\
\text{ṭ, ţ as in } & \text{flute; ţt as in } \text{but.}
\end{align*}\]

The Syriac Qop is represented by \( q \), Téith by \( ţ \), and Sadhé by \( ū \), except in abbreviations.
GRAMMAR OF VERNACULAR SYRIAC.
### Grammar of Vernacular Syriac

#### The Letters

<table>
<thead>
<tr>
<th>Not joined to preceding letter.</th>
<th>Joined to preceding letter.</th>
<th>Estranged</th>
<th>Name of letter</th>
<th>Value in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 (f final)</td>
<td>2 2 (f final)</td>
<td>2</td>
<td>Alap</td>
<td>See § 4.</td>
</tr>
<tr>
<td>ג</td>
<td>ג</td>
<td>ג</td>
<td>Béith</td>
<td>b; (aspirated, w. See § 7).</td>
</tr>
<tr>
<td>ד</td>
<td>ד</td>
<td>ד</td>
<td>Gamal</td>
<td>g; (asp. gh guttural).</td>
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<tr>
<td>ט</td>
<td>ט</td>
<td>ט</td>
<td>Dalath</td>
<td>d; (asp. as th in thea).</td>
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<tr>
<td>ס</td>
<td>ס</td>
<td>ס</td>
<td>Hé or Hi</td>
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<tr>
<td>ע</td>
<td>ע</td>
<td>ע</td>
<td>Wau</td>
<td>w</td>
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<td>י</td>
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<td>י</td>
<td>Zain</td>
<td>z</td>
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<tr>
<td>ו</td>
<td>ו</td>
<td>ו</td>
<td>Khéith</td>
<td>kh guttural</td>
</tr>
</tbody>
</table>

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*Note*: The table provides a list of consonants in Syriac, their names, and their corresponding English values. The unicode characters are used to represent the Syriac letters.
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<td>final</td>
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<tr>
<th>Téith</th>
<th>Téith</th>
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<tbody>
<tr>
<td>Yudh</td>
<td>Yudh</td>
<td>Yudh</td>
</tr>
<tr>
<td>Kap</td>
<td>Kap</td>
<td>Kap</td>
</tr>
<tr>
<td>Lamadh</td>
<td>Lamadh</td>
<td>Lamadh</td>
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<tr>
<td>Mim</td>
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<td>Mim</td>
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<tr>
<td>Nun</td>
<td>Nun</td>
<td>Nun</td>
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<tr>
<td>Simkath</td>
<td>Simkath</td>
<td>Simkath</td>
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<tr>
<td>E</td>
<td>E</td>
<td>E</td>
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<tr>
<td>Pé or Pi</td>
<td>Pé or Pi</td>
<td>Pé or Pi</td>
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<tr>
<td>Şadhé</td>
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<td>Qop</td>
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<td>Resh</td>
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<td>Tau</td>
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</tbody>
</table>

* t, very hard. § 4.
* i or y
* k; (asp. kh guttural)
* l
* m
* n
* s
* See § 4.
* p; (asp. §§ 3, 7).
* s, sometimes rather sharp.
* q, very hard. § 4.
* r
* sh
* t; (asp. as th in thin).

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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 Estrangela letters are now as a rule only used for headings of chapters, titles of books, and the like. There are no capitals, and the Estrangela 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 ١, ٣, ٧, ٧ (usually), ٩, ٩, ١٠, ١١ (١٢). In manuscripts ٧ is not joined on; but this rule is not now generally observed. In some of the older manuscripts ٧ is not joined on to ٧, ٧, and other letters. Estrangela letters follow the same rule in joining on as the others, but ٧ is never joined to the letter following.

Alap is written ٢ except (1) after ١ when it is written ٢ whether final or not; (2) when final, when it is written ٢. But after ٣ and ٦ it is written ٢ even though final.

§ 2. Final letters. For ٢ see above. Final Kap, Mim, and Nun take the forms ٧ or ٧ or ٧ or ٧ or ٧ or ٧. These letters when standing alone are usually written double, as ٧٧, ٧٧, ٧٧; though the final disjoined forms may stand alone; the others never.

When ٦, ٧, ٧, ٧ (٧), ٧, ٧, ٧, ٧, ٧, ٧, ٧ are final, whether joined to the preceding letter or not, a small stroke is added: thus ٧, ٧. Yudh final after ٧ is generally written ٧ in manuscripts.٧ followed by ٢ at the end of a word is generally written ٢ if the ٧ be attached to the preceding letter; if not attached, it is written ٧٧ or ٧٧.

§ 3. Aspirated letters. The letters ٧ 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 signs\(^1\).

\(\mathfrak{A}\) aspirated is written \(\mathfrak{Å}\); 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 \(\mathfrak{Å}\) then is \(p\); 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 \(\mathfrak{Åf}\) to abound has \(\mathfrak{Å}\).

The letters which are capable of aspiration are called by the East Syrians 
\(\text{بغدكPATH}\), bagh-dakh-path. An aspirated letter is called \(\text{جغدج}\) (see § 95\(a\)) and aspiration \(\text{جغدو}\), or softening; an unaspirated letter is \(\text{جغدو}\), and non-aspiration \(\text{جغدو}\) or hardening.

In U. Sp. Q. Sal. J. Gaw. etc. \(\mathfrak{P}\) and \(\mathfrak{A}\) 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.

\(\S\) 4. Notes on the pronunciation of the letters.

(1) \(\mathfrak{I}\) is not pronounced. It is used chiefly as a peg to hang a vowel on, or as a quiescent final letter.

(2) \(\mathfrak{A}\) in many words modifies the vowel sound which is connected with it. See § 6. But a vowelless \(\mathfrak{A}\) 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 \(\text{جغدج}\) has \(\mathfrak{p}\); \(\text{جغدو}\) has \(\mathfrak{Å}\). When in this book \(\mathfrak{A}\) and \(\mathfrak{P}\) 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 ḫā cloud gave a half vowel to ʾā. So ʾān Eden; sometimes ḫā bā ʾābām, ʾām ʾābām. In Al. Z. initial vowelless ʾā usually has a half vowel. Thus ʾābām act, ʾām ʾām ʾābām. I ran have half vowels, though elsewhere they are pronounced wadha (wada), riq li. ʾā and i are not passed over in the middle of a word after a vowelless consonant; a break in the breath must be made. Thus ʾārā earth is pronounced ār-ā not ārā.

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

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

(5) ʾā before ʾā is pronounced ʾām, as ʾām Ṿ store room (ṭimbar).

(6) A mark ~ under or above ʾā or ʾā make them = ʾāj (in jay) and ʾā ch (in church) respectively. These letters are then called Jamel and Chap. The same mark with ʾā or ʾā makes them = ʾāj in French jamais. The name of this mark is ʾām U. majliyāna or wearing away (ʾā 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 ʾām K. I complete (§ 36), pronounced ʾām Ṿ mʾām, not ʾām mʾāmin.

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 त्रावुड़ त्रावुड़ firewood, the त्र must be finished before the उ is begun.

(9) Care must be taken to pronounce letters not marked with talqana (§ 9), especially ज, which though feeble when without a vowel, is still sounded; thus खोली trouble is not सुमात but सहमूत. § 6 (1).

(10) Initial ज if it has no vowel has no sound.

(11) In most words ग and ठ have the same sound. If any difference is made, ठ is somewhat more sibilant. It is not त.

(12) ज final is silent. See § 108.

§ 5. Vowels अ ओ ऑ ओ ओ.

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

- Pthakha, अ क ह = a in fat; sometimes e in pet.
- Zqapa, ओ क ह = a in psalm.
- Zlamı zogi, ऑ क ह, or Zlama zoga ओ क ह = i in fit.
- Zlamı pshuqi, ऑ क ह, or Zlamı yarikhı (also Zlama pshuqa, yarikha) (1) as ee in feet, i in French si, (2) as a in fate or often somewhat shorter.
- Khwasa, ओ क ह = ee in feet, i in French si.
- Rwaša, ओ क ह = u in rule; in a few words like oo in wool, e.g. लुड़ world (Turk.) [so अ आ all; see below]. In Sh. and M.B. more like a French u in all words.
- Rwakha, ओ क ह = 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. [assembly] west O.S. and N.S. O.S., K. Baptist (=all) U.). Half Pthakha is also called [assembly] mar-b'ana or making to run; half Zlama is [assembly] m'hagyna 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 [assembly], Rwasa and Rwakha with [assembly]. 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 Urami the first pronunciation is usual, except in a few words such as [assembly] not (if indeed this is the proper method of spelling this word; see § 67): [assembly] other (rarely with the first pronunciation): [assembly] yes (sometimes: but [assembly] yes always has the first pronunciation); [assembly] two (O.S. [assembly]); and in the names of the letters [assembly], [assembly], [assembly], but the sound is rather a short one; and [assembly] where the sound is long. On the other hand both in K. and U. the letters [assembly], [assembly], [assembly] usually (but not always) have the first sound. In K. Al. the second pronunciation is more common except in plurals in [assembly] and in the pronominal affix [assembly]; but in Tari these plurals also often have the second sound, as [assembly], and in Al. both these plurals and [assembly] often have the second sound.
In many cases the variation of pronunciation shows that long Žlama should be written, as etymology also would suggest. Thus the 3rd pl. present of Ḫ verba, as Ḫ they reveal (O.S. Ḫ Ḫ) is pronounced gald in K. Al., gali in U.; in the K. form of the 3rd pers. pl. possessive pronoun with nouns, as Ḫ their book, the first sound prevails in Tkhs, the second in Ti. The K. imperfect Ḫ Ḫ they were (O.S. Ḫ Ḫ Ḫ) is wē-wu, § 29. Ḫ smell, has the first sound in U., the second in K. Ḫ go, is pronounced ṣē, ṣi, ṣē or ṣi. Ḫ lord of (§ 10) is mari in U., marē in K. The K. forms Ḫ Ḫ m., Ḫ Ḫ t., are khrēna and khrēta (= other).

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

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

(5) Ž often does duty both as a vowel and as a consonant. Thus Ḫ di-yan, of us. This is not the case with Ž; if Rwaṣa or Ṣwakha or a diphthongal Wau is followed by the sound of Wau consonantal, Ž must be repeated. Thus Ḫ in us, is Ḫ-Ḥ-wan, not Ḫ-Ḥ-wan. Ž initial is pronounced Ž not Žt.

(6) A few words are always written without vowels; as Ḫ (mān) from; Ḫ (mān) who; Ḫ (kūl) all; Ḫ (ū or ow as in cow) s. gr.
he or that; (ActionEvent as in fate or ei) she or that; and so their derivatives, as universal, (ActionEvent then, (ActionEvent all of it. But (ActionEvent with affixes receives Zlama zoga, as in O.S., as (ActionEvent from him.

(7) The letters (ActionEvent of, (ActionEvent and, (ActionEvent in, with, (ActionEvent 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 (ActionEvent late (d'rang) and (ActionEvent 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 (ActionEvent coalesces with the latter as (ActionEvent on this, § 70 (12); and so often (ActionEvent, (ActionEvent before demonstrative pronouns, and sometimes (ActionEvent when = of. In O.S. these particles receive Pthakha before a vowelless letter. (ActionEvent is pronounced u when = and. (ActionEvent 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 (ActionEvent 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 talqana (§ 9) as well as to a vowelless (ActionEvent or (ActionEvent, as (ActionEvent first (qd-maya); (ActionEvent one (khd), usually; (ActionEvent face (p'tha), (ActionEvent doing (bl-wadha). For exceptions see § 37 b. So also Pthakha before (ActionEvent as in (ActionEvent trouble (sdh'mtt).

(2) The vowel sounds are slightly modified when in the same syllable with (ActionEvent, (ActionEvent, (ActionEvent, (ActionEvent, and sometimes with (ActionEvent. Pthakha, Zlama zoga, and often Zqapa are then sounded nearly like u in but, as (ActionEvent five (kh'dmsku), (ActionEvent wheat (kh'dtsi), but not in (ActionEvent to sin (khdtsi); (ActionEvent locust (qum'sa). There are however many exceptions,
especially with  *

Almost always in Al., and often in K.,  does not modify the vowel, but is pronounced like 1. In other districts this modification is the only way of distinguishing  and 1.  

country, is pronounced  'utra (U. 'utra), as if written with  ; and so  

store room (timbar).

The long vowels  ,  ,  ,  , after  ,  ,  , are necessarily somewhat modified. If these letters are properly pronounced, far back in the mouth and throat, the proper vowel sound follows naturally. Thus  fig and  mud have quite distinct vowel sounds; and so also  hund and  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 7 sound even with these letters in it. This is an additional reason for spelling it with  (though the sound is usually short) and not with Zlama. Thus  cimbh  is qimli; if we wrote it  it would be qimli.

The word  Sion is usually pronounced Seihyun (sound the k).

§ 7. Diphthongs  .

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

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

תָא, אֹל, אָל, as o in pole. But אֲלִי is pronounced ָד; and in the names of the letters אֲל, אֲל the diphthong has the sound of ow in cow.

תָא, אֹל, generally as o in pole, rarely as the following diphthong. [In the name יָפְט Japhet, א has a feeble sound, יָוּפְט.]

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

אָל and אָל, generally as a in fate, sometimes as ei in height.

אָל eye, fountain, has the first sound in K. the second in U. Distinguish אָל heaven (first sound) and אָל hearing (second).

Exceptions: אָל as (dkh), אָל as (makh, but in Al. makh); אָל there is not (lit) and its variant אָל (litn). [In K. Al. we have אָל which in Ti. is lēth, in Tkh. lēth, in Al. lēth.] אָל temple (hēkla).

תָא, אֹל, אָל, אָל, אָל, אָל, 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 אָל to sit is not יַדְדִיו nor yet יַדְד (u as in French), but between the two, and ends with a soft whistle.

In גָג, גָג (followed by a consonant) the ג and ג give no additional force to the Rwaṣa. In יָד Yudh gives no additional force to the Zlana, except at the end of a word in U.
at the end of a word gives Yudh a very short sound; but is d only.

Note. The combination 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 day, O.S., Ti. Al. not (pron. in U. Q.Tk. etc., ). So in quadrilaterals to confess, not .

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 to join, in K. they say .

§ 8. Accent.

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

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

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

(3) Adverbs in are also usually oytone. But they are rare (§ 67).

(4) especially (pers.), in the morning, (Sal.) in short, and deacon, are accented on the first. But the plural is accented regularly, and in K. often the singular. immediately, is accented on both first and last, U. always, on the first. Also the following are accented on the first and pronounced as one word: last year, Ti. Al.
upwards,  תי.  אל. downwards,  מכות.  עד.  ע.  in the evening,
one gran (7d.),  כ.  מ.  one tumán (6s.),  מכות.  מכות
Mar Shimun (but not the names of the other bishops),  מכות.
this side,  גוח.  גוח.  that side; and so  מכות.  מכות suddenly.

(5) When the 2nd pl. pronominal affix  א ל ה ל ע ה, or the plural
imperative affix  א ל ע ה, 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 deter-
mining the accent. Thus  מ"לект.  מ"לект.  he will heal, is accented on  גוח, but  מ"לект.  מ"לект.  he will heal him, on  גוח.

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

(8) In  מ"לект.  מ"לект.  first (adv.), the accent is often on the first, and
the first Zqapa is very feeble, especially in U. Thus  מ"לект.  מ"לект.  So in
abstracts in  מ"לект.  the  גוח often falls or is feeble, and the Zqapa
before  גוח is accented, especially in U.

(9) מ"לект.  מ"לект.  Easter U., מ"לект.  מ"לект.  מ"לект.  Christmas U., are each
pronounced as one word, with the accent on  גוח.

(10) All plurals in Sal. Q. Gaw., which correspond to U.
plurals in  מ"לект., and K. plurals in  מ"לект., are oxytone, the last syllable
having fallen. Thus we only distinguish מ"לект.  מ"לект.  sides (dipná) from
מ"לект.  מ"לект.  side (dipna) by the accent. See § 15. Note 3.

(11) The numerals in § 28 (1) are accented on the first, as
 מ"לект.  מ"לект.  both of them, also the days of the week, § 28 (5).
§ 9. Signs. N.S. ١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢_
PRONOUNS.

§ 10. Personal Pronouns.

The forms most commonly used are those written first.

Sing. 3 m. ʼən he, or ʼən`n U. (on-wa-wun), or ʼən`n U., or ʼən`n Z., or ʼən K. Al. In all but the last ə is silent.

f. ʼən she, or ʼən`n U. (on-yin), or ʼən Al. Tk., or ʼən Z., or ʼən Ti. In the first two and last ə is silent.

2 m. ʼən`n thou, or ʼən`n Tk., or ʼən`n U. K. (ə in Tal), or ʼən`n Al. Ti. Z., or ʼən`n Z., or ʼən`n Ti. Tk., or ʼən`n Gaw.

f. ʼən`n thou, or ʼən`n Tk., or ʼən`n U. K. (ə in Tal), or ʼən`n Al. Ti., or ʼən`n Ti. Tk., or ʼən`n Gaw.

1 m. and f. ʼə T.

Plur. 3 m. and f. ʼən they U. K. Al. Z., or ʼən K. Sal. Al., or ʼən Al. (and), or ʼən Al. (and).

2 m. and f. ʼən`n you U. K., or ʼən`n K. Al., or ʼən`n U., or ʼən`n Al., or ʼən`n Sal., or ʼən`n U.

1 m. and f. ʼən we U., or ʼən U. K. Al., or ʼən U.

ʼən and ʼən as personal pronouns are pronounced ow (as in cow) and ə (as in height) respectively. In reading O.S. the Eastern Syrians read them how, hei unless the ə has talqana.
All these pronouns are abbreviated when used with verbs. See §§ 29 sqq.

Of these ृष्ण, दृष्ण, दृष्ठान्, दृष्टान् are O.S. forms. In O.S. दृष्ण् the short gives place to a long vowel (§§ 87, 88) and we get दृष्णः. The form दृष्णम् should perhaps be written दृष्टम् 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 दृष्णम् (whence दृष्टम् 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. दृष्णम् we have दृष्णम् with ृ as a prosthetic.

Most of the variants are due (a) to a love of aspiration in Tkhuma, (b) to a desire to emphasize by adding र्. [Qu. = O.S. र्क्तः]. (c) from a confusion with the affix forms of § 11, as दृष्णान्, दृष्णाव, दृष्णाविनि (which has a double confusion with दृष्ण). Perhaps दृष्ण दृष्णम् is itself formed by confusion with the affix of the 2 pers., in which case we should write दृष्णार्जुनः. Possibly also दृष्ण दृष्णम् may be a reminiscence of the termination of र्यात् ye are or become = दृष्ण दृष्णम्.

(d) दृष्णम् is in accordance with the usual Salamas usage of putting ए for ए final. (e) दृष्णम् and perhaps दृष्ण दृष्णम् are formed by a common dropping of ए 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, दृष्ण मे दृष्णयशृ दृष्णम् 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 दृष्ण किस् K. Al., I saw him.

When used after prepositions दृष्ण must be inserted except sometimes after दृष्ण. Thus दृष्ण for him = दृष्ण किस् or दृष्ण दृष्णम्.

S. GR.
The 2 pers. plural is only used of more persons than one.

§ 11. Affix forms.

Sing. 3 m. ܐܐ  U. Q. Sal. Gaw. J., or ܐ  K. Al. Z. (and elsewhere more rarely with nouns, but always in the preterite of verbs).

3 f. ܐ  or ܐ (as above).

2 m. ܝ. The ܝ is frequently silent in J., especially with verbs.

2 f. ܒ or ܒ Ti. MB.

1 m. and f. ܒ.

Plur. 3. ܐ U. Sal. Q. Ash. Al. (and K. J. after prepa.) m. f., or ܐ  K. J. Al. Tal. (nouns), or ܐ MB. Sh. (and Z. after ܐ) m. f., or ܐ m. f. U. (after ܐ), or (rare) ܐ Al. m., ܐ Al. f. (also for masc.), or ܐ Bo. m.; ܐ Bo. f.

2 m. f. ܘ or ܘ Ti. or ܘ Ti. or ܘ Al. Z. Also rarely in Ti. ܘ (§ 70).

1 m. f. ܫ or ܫ or ܫ K. U. Z. (nouns only except in Ti.).

Notes. (1) Origin of the affixes. We may compare the O.S. forms.

a. With masc. sing. nouns and all feminines, sing. and pl. in ܒ ["Singular affixes"].

S. 3 m. ܒ, f. ܒ, 2 m. ܒ, f. ܒ, 1 m. and f. ܒ (no vowel).

Pl. 3 m. ܒ, f. ܒ, 2 m. ܒ, f. ܒ, 1 m. and f. ܒ.

b. With masc. pl. nouns ["Plural affixes"].

S. 3 m. ܒ (Western ܒ), f. ܒ, 2 m. ܒ, f. ܒ 1 m. and f. ܒ.
§ 11. PRONOUNS.

Pl. 3 m. ḫuṣiy, f. ḫuṣiy, 2 m. ḫuṣiy, f. ḫuṣiy, 1 m. and f. ḫuṣi.

From the 'Singular affixes' we have the N.S. forms 𒊩𒌌, 𒊩𒌌, ḫuṣi, ḫuṣi, ḫuṣi, ḫuṣi.

From the 'Plural affixes' we have ṣṣu (= O.S. ṣṣu), ṣṣu (= O.S. ṣṣu, ṣ for ṣ, cf. § 109), ṣṣu (= O.S. ṣṣu, ṣ for ṣ, and the Appear as Appear as Appear as Appear as softened, cf. § 84), ṣṣu and ṣṣu (= O.S. ṣṣu, ṣṣu dropped, softened), ṣṣu, ṣṣu, ṣṣu. Hence also ṣṣu and ṣṣu (for which reason the accent in words containing the latter is irregular, § 8). Hence also ṣṣu and ṣṣu are O.S. ṣṣu.

It is doubtful if N.S. ṣ is from the O.S. Singular affix ṣ or the Plural ṣ. 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 ṣṣu is found in Ti. in one or two prepositions: as ṣṣu 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 ṣ (of) is inserted. Thus ṣṣu my book. For the additional ṣ 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 Pshitta by having the detached forms when there is no emphasis.

For greater emphasis another ṣ is often added: ṣṣu ṣṣu 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  the first Zlama sound is used in Tkhuma, the second (but very short) in Tiari. This and the similar form  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  in Salamas  is often substituted.

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

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

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

§ 12. Demonstrative Pronouns.

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

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

Plur. m. and f.  U. Ti., or  Tkh. Ash., or  Al. K. (not Ash.), or  Al., or  MB., or  MB. [Stoddard gives  U. , and , but these are at any rate very rare.]
The singular 复工复 is also used in 春知道 about this - therefore (see § 67). Sometimes 睡 = he, she, it: 我 = they, and so the others.

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

f. 春 that [pron. ã as in fate: sometimes in Ash. etc. ei as in height], or 春 U. (eiyin), or 春 春 U. ei-yeha, or 春 Sal., or 春 Tkh. MB., 春 春 Tkh. MB.

Plur. m. and f. 春 春 those, or 春 春 Al. (a-net), or 春 K. Al. Sal., or 春 春 U. Bo., or 春 春 Tkh., or 春 春 Tkh., or 春 春 U. 1, or 春 春 U.

(3) Sing. m. 春, f. 春 that, i.e. is he K. (not Ash.). Elsewhere the above forms are used in this sense.

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

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

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

1 Village of Anhar.
(§ 12, 13)

The forms with $\sigma$, m. and $\tau$, seem to come from the O.S. feminine $\varphi\delta\eta$ or $\lambda\epsilon\omega\sigma$. Stoddard conjectures that $\gamma\theta\iota\pi$ is from $\gamma\theta\iota\pi$.

The pronouns in the second series are the same as the personal pronouns, with extra syllables added for emphasis, and ἰδάν behold attached as often in other cases, § 73.

§ 13. Interrogative Pronouns.

who? or ὅν ὅτι Sal. Gaw., or ἵν ὅτι Al. (not Ash.) — O.S. ἦτο (usually written ἦτο). ἦτο is also used in N.S. [Qu. ἦτο = ἦτο fem. for masc. ?]

Whose? is expressed by ὅτι ὅτι etc.; and so the other cases.

what? U. Ash. (perhaps = O.S. ἦτο ὅτι, or for ἦτο ὅτι), or ἦτο (before a noun), or ἦτο U. Ti., or ἦτο K. Al., rare in Ash. U. (so O.S.), or ἦτο ὅτι Sh. Ti. (not Ash.), or ὅτι ὅτι Al., or ἦτο ὅτι K. Al., or ἦτο ὅτι Ti. (for ἦτο ὅτι ?).

which? U. Ash., with or without a noun (O.S. ἦτο ὅτι), or ἦτο K. Sh. (the O.S. fem. ἦτο, now used for both genders), or ἦτο U., or ἦτο, or ἦτο Al. Z. (Mim for Nun), or ἦτο Q. U.—(all sing. and pl.). Qu. ἦτο ὅτι for ἦτο ὅτι, ἦτο ὅτι cf. ἦτο.

how much, or ἦτο Al.; also an adverb, see § 67, and equivalent to many in ἦτο ὅτι these many years (τοιάδηρα ἔτη, St Luke xvi. 29).

Notes. (1) ἦτο is not used with a noun following.

(2) It is frequently used in U. at the end of a sentence as an interjection; as: ἦτο ὅτι ἦτο ὅτι I have a stomach ache,
what (shall I do?) And often in expostulation, thus: 

It is not clear. What (do you say?) Cf. the use of why in expostulation, at the beginning of a sentence.

(3) which of them is contracted in U. to 

(accented on the first), in Bo. to 

(4) is used elliptically thus: 

what (relation) of Simon is he?

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


who, which. (chiefly in Al.) he (she, they) who, that which. Thus St Luke ii. 44. with any one who knew them. So that which in Al. (§ 13, note 5, above) U.; he who, Z.
§ 14, 15

GRAMMAR OF VERNACULAR SYRIAC.

What, 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 ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ 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 ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܒܠܘܢܩܢܬܐ ܐܬܐ the man whose book it is. So ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܒܠܘܢܩܢܬܐ ܐܬܐ ܠܐ the man to whom I gave the book. So also ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܒܠܘܢܩܢܬܐ ܐܬܐ ܠܐ the day on which you came (sc. ܒܠܘܢܩܢܬܐ). So also ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܒܠܘܢܩܢܬܐ ܐܬܐ ܠܐ (or ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܒܠܘܢܩܢܬܐ ܐܬܐ) 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: ܒܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܒܠܘܢܩܢܬܐ ܐܬܐ ܠܐ the churches in the villages (which are in the villages). But ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ a malicious man (whose heart is black), because the relative clause is treated as an adjective. So ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ a city named Urmi. But we might say ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ your love to us. The O.S. usage is similar. But note that ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ ܢܘܚܐ ܕܘܢܝܐ ܐܬܐ O.S. = ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ ܢܘܚܐ ܕܘܢܝܐ ܐܬܐ N.S. they of the peoples will see, Rev. xi. 9. So ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ ܢܘܚܐ ܕܘܢܝܐ ܐܬܐ O.S. = ܐܠܘܢܩܢܬܐ ܕܘܠܝܕܐ ܠܐ ܢܘܚܐ ܕܘܢܝܐ ܐܬܐ N.S. to those who are in Jerusalem.

§ 15. Indefinite Pronouns.

The indefinite ever is expressed by the adjective ܐܠܘܢܩܢܬܐ all, every (kuṯ). Thus ܐܠܘܢܩܢܬܐ ܘ ܚܕ ܡܬ ܫܡ ܬܡ whoever, or ܐܠܘܢܩܢܬܐ ܘ ܚܕ ܡܬ ܫܡ ܬܡ (so O.S.), or ܐܠܘܢܩܢܬܐ ܘ ܚܕ ܡܬ ܫܡ ܬܡ whatever (so O.S.), or ܐܠܘܢܩܢܬܐ ܘ ܚܕ ܡܬ ܫܡ ܬܡ (O.S. ܘ ܚܕ ܡܬ ܫܡ ܬܡ) whenever, as soon as, and so on.
any you please.  лица is often shortened to  лица in Al. K. and sometimes becomes  лица.

 alloa or  alloa alone — each one:  лица  лицо, лицо give each one a book.

The indefinite one (French on), any one, some one, may often be rendered by  лицо a man. No one is  лицо U. or  лицо K. Nothing is  лицо U., or  лицо K., or  лицо Ti. But if a verb follows,  лицо or  лицо not must be prefixed, as  лицо  лица no one came. The  лица and  лица are often omitted when a verb follows. None of them is usually  лицо followed by  лица or  лица.

Some is  лица (which preserves the Pthakha sound); but see § 28 (4, 9). Some of them is  лицо or  лицо. Some may also be rendered by  лицо: as  лицо  лицо eat some of this; also by  лица, § 28 (9). Some may also be omitted in N.S.:  лица  лицо I saw some men. Or it may be expressed by  лицо, thus:  лицо  лицо some fell;  лицо  лицо some one had blundered.

One another is expressed thus:  лицо (Al. лицо or лицо) one another, one to another; or with  лицо for (O.S. лицо, лицо K. Al.) one after the other = O.S. лицо — So  лицо  лицо one another's feet: — лицо  лицо U. ( лицо, лицо K. Al.) they looked at one another. These may also be expressed as frequently by  лицо U., or  лицо K., or  лицо.
§ 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 of, for the second. But the East Syrians look on the definite state as the normal one and call it the noun, while the other states are called abbreviations. The absolute state is the construct state.

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 Pl. O.S. becomes pl. (see §§ 31, 50) used in the preterite. For etc. see § 46.

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

c. manger f. = O.S. which has no abs. or const. state (Bar Hebræus); U. mill f. ( K.) O.S. :
place f. of which the definite state ُبُحْيَمْ is also used; إِبْنُ K. serpent (also ُبُهْدَمْ U. K.) m. = O.S. إِبْنُ all (the O.S. alternative ُبُحْيَمْ is not now used); حُدُمُ daily (in Z. ُدُمْ is used by itself); حُدوُُ or ُدُمْ f. a hundred; حُدُمُ again (in U. ُدُمْ is silent) = O.S. ُدُمْ horse m. = O.S. ُدُمْ knife f. (O.S. ُدُمْ) of which the definite ُدُمْ is also used; إِبْنُ U. O.S. f. a barren woman, and a few other feminines. In Al. we have also ُدُمْ faithful.

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

e. The phrase ُبُقْلاً لُبْنَمْ for ever and ever, and its imitation ُبُقْلاً id.

(ii) The Construct state remains in several phrases.

a. Phrases with ُبُنْمُق1 or ُبُنْمُق. In O.S. ُبُنْمُق is the constr. st. of ُبُنْمُق house m. We have ُبُنْمُق the household of Mar Shimun (so any name); also with ُبُنْمُق.

ُبُنْمُق threshing floor f. from ُبُنْمُق O.S.

ُبُنْمُق Ti. (house of setting) the west.

ُبُنْمُق ink f. = O.S. ُبُنْمُق.

1 In some of these the prefix may be a form of the preposition between. Nöld. O.S.G. §§ 166, 252.
Grammar of Vernacular Syriac.

Ti. (house of the rising) the east.

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

U. Tk. (house of the April) the spring m. In Ti.

(Tk. m. and Tkh. m. K.)

or O.S. pillow. Now almost always in the forms

U. K. (not Ti.) by metathesis, or Sal. (as ܪ). Cf. below.

U. See below a.

or (house of the eyes) eyebrow.

K. upper room. In Al.

(in U. as ܒ) or in the middle. Also with ܕ.

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

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

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

O.S. and N.S. § 92, eyebrow or brow of a hill.

refuge O.S. (not colloquial).

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

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

1 Zlama has the second sound; in the prefix of the other phrases, the first.
O.S. or 罾 (house of the rivers) Mesopotamia.

m. or Glyph or Glyph or Glyph (graveyard).

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

Glyph Ti. (son of a roof) a lunatic = Glyph O.S. a devil.

Glyph fellow countryman of.

Glyph (son of a pair) companion, rare.

Glyph (son of seed) seed.  Glyph is used = descendant.

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

Glyph (son of man) man; so O.S. Al. Glyph. Ash.

 Glyph (son of chest) a shirt front.


Glyph an ally (rare).

1 These do not mean brother's wife or sister's husband which are expressed by Glyph (lit. bride) and Glyph (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.
(son of the name of) namesake of. In K. a man speaks of or to his namesake as  and does not use his name.

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

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

d.  is used for in the following feminines:

(daughter of the hand) glove.

(or ) (hail) quarts = Ash. .

(wooden bolt) a bolt-socket. Also in K. halo round the sun. (day often is used for the sun). In Ash. or .

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

(finger) thimble.

(voice) echo.

halo round the sun.

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

lord of price = dear. lord of water = watery.

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

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

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

m. the Devil (eater of accusation) O.S. Cf. Gr. διάβολος.
Not used in pl., but we have דמ önünde = devils.

m. f. supper (evening meal).

f. bat.

m. Ti. a cormorant (fish snatcher). See below 'ם.
a beetle, perh. = 'בשכ = wallowers in dung.

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

m. Tkh. sunset, the west.

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

* f. piety (fear of God) O.S.
(for حَرَةٌ) a malignant fairy supposed to haunt pregnant women.

(حَرَةٌ) spider (web spinner).

ثَمَّةٌ Tkh. sunrise, the east.

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

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

مَخْرَجٍ innocent (white faced), not common.

مَخْرَجٍ m. Sal. a baker.

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

مَخْرَجٍ O.S. shewbread. Also مَخْرَجٍ a herb (bishop’s bread), pron. lakhmi. See below.

مَخْرَجٍ Ti. lizard (goat sucker). In U. مَخْرَجٍ f. (with like حَمَّامٍ), or دَلْحَنٍ f., or حَمُّ بُحْجَةٍ.

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

مَخْرَجٍ participle f. (verb of noun) O.S.

مَخْرَجٍ hypocrisy (taking in face) O.S.

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

مَخْرَجٍ m. مَخْرَجٍ m. bishop’s successor (keeper of the seat). In Ash.

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

مَخْرَجٍ hypocrite (taker in face) O.S.

1 Village of Ardishal, in the plain of Urmil.
m. f. ordination, confirmation, consecration (of bishops and churches), blessing (lit. laying on of hands) O.S.

made with hands O.S.

f. spider (web spinner).

f. Sal. surface of water.

m. abbreviation (in grammar) O.S.

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

Ti. a small basket (spoon holder?).

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

a churl (nail biter).

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

rainbow (bows of our Lord), pron. qishti; or perhaps we should write نسيت, ٨ being omitted. The full form عادة is also used as in O.S.

upon (head of). Especially in K.

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

lit. a wagtail: term of contempt for a Mussulman.

U. cormorant (fish snatcher).

(а or ) a herb (pot breaker).

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

S. GR.
U. crown of the head, perhaps heavens of the brain (Nöldeke § 61). In K. with plural irregular; see § 19.

moonlight, pron. shimsch. (In Tkh. §). See

m. K. hypocrite (taker of face).

(or or kivas) Ti. (a bird).

* m. sanctuary door O.S.

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

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

Several proper names in O.S. and N.S. like melchizedek, melchizedek, melchizedek, 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 .

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 are feminine; the converse however is by no means the case.

Exception: if be part of the root. The following are masculine: a gelding (Tau radical); a house, so O.S.; a fist (Tau radical); death, so O.S. (K.). Bar Hebraeus adds to masculines olive tree, mulberry, hole in the ground, cassock; but the first two are usually feminine in
N.S., and the last two are obsolete. बोग, स्वेत, and जन्वेक्षण K. conversation, are feminine in N.S. although the ज is radical.

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

c. Most birds are feminine; we even have अंध to U. α beautiful drake.

d. Nouns denoting sex follow the gender appropriate thereto.

e. Nouns in इ are feminine, as अंध custom.

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

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:

माँग, सुप, दिख, चित, चित, दिख, दिख, दिख, दिख, दिख, दिख, दिख.

In O.S. माँग masc.

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

माँग or दिख well, masc. N.S. fem. O.S.


Ditch, masc. O.S. fem. N.S.

Oil, see above.

लोव, fem. in Sal. Elsewhere masc. as O.S.

Bird, masc. (rarely fem.) N.S. fem. O.S.

Sea, fem. N.S. - र्ण O.S. masc.

Stone, common N.S. fem. O.S.
harp, masc. O.S. fem. N.S.

night, fem. N.S. = ointment O.S. masc.
hundred, fem. O.S. and N.S. but 1214 masc. in Al. See § 26.

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

rain, masc. O.S. fem. N.S.

fish, masc. O.S. fem. N.S.

fire, masc. N.S. fem. O.S.

ordination, masc. O.S., U.; fem. (usually) K. and (sometimes) O.S.

time, fem. N.S. = ointment O.S. masc.

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

grave, masc. O.S. fem. N.S.

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

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

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

lamp, fem. N.S. = ointment O.S. masc.
mulberry, see above.

Some are common as  air, a beast.

The rule for forming a feminine from a masculine is to change the termination into 1, as  horse,  mare;  

1 By attraction, because the second noun is feminine. So colloquially a grammatical error is often made with the substantive verb: as  that day is Saturday.
Syrian, a Syrian woman. If necessary a vowel is added for euphony, as dog, bitch, or king, or queen; bull, cow (ta-wirta, not td-irta).

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>god</td>
<td></td>
</tr>
<tr>
<td>lion</td>
<td></td>
</tr>
<tr>
<td>buttock (O.S. side)</td>
<td></td>
</tr>
<tr>
<td>cave</td>
<td>a small cave</td>
</tr>
<tr>
<td>wolf</td>
<td></td>
</tr>
<tr>
<td>bear</td>
<td></td>
</tr>
<tr>
<td>gadfly</td>
<td></td>
</tr>
<tr>
<td>fornicator</td>
<td></td>
</tr>
<tr>
<td>angel</td>
<td></td>
</tr>
<tr>
<td>tiger</td>
<td></td>
</tr>
<tr>
<td>Sultan, captain</td>
<td>(also used for the raisin).</td>
</tr>
<tr>
<td>Satan, devil</td>
<td></td>
</tr>
<tr>
<td>goat</td>
<td></td>
</tr>
<tr>
<td>heel</td>
<td>id.</td>
</tr>
<tr>
<td>sheep</td>
<td>(In K. both have )</td>
</tr>
</tbody>
</table>

(O.S. or (O.S. ')) So and So, fem. (O.S. ')}
workman... fem.

lamb (§ Ti.)... U. or K. Ti. id.

porch... Ti. id.

adulterer... also as masc.

goose or gander

shepherd

ten sun... a ray of the sun or Tkh. or Tkh. (§ U.)

worm Tkh. or Tkh. (§ U.).

fox Tkh. (§ Tkh.)

So also Al. sycomore (— Tkh. or U.). And so the words with double plurals in § 19.

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

U., O.S. companion (Al. K. ܐܒܢܐ makes K., O.S. ܓܒܢܐ K., O.S. U. or ܓܒܢܐ. U. (Pthakha like Zqapa) or ܓܒܢܐ Al.; son (Al. often ܠ) makes ܠܐ (Al. ܠܐ); landlord ܐܠуд ܐܠуд; ܠܒܐ ܠܒܐ husband's brother ܢܐ ܢܐ (pron. ܢ) paternal uncle, ܢܐ or ܢ, O.S.; ܢܝܢܐ ܢܐ U. (ܢܝܢܐ K., O.S.) maternal uncle, ܢܝܢܐ or ܢ, O.S.; ܢܝܢܐ ܢ admins., K., O.S. or ܢ admins. U. mule, ܢ admins. U. or ܢ admins. K., O.S.; ܢ admins. hill, ܢ admins. hill; ܢ admin. maxim.

When the noun does not admit the idea of sex the feminine usually denotes the diminuitive 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 ʿanā man, ʿīnā woman or wife (ʿākā in U = husband, in K. as O.S. = man). In K. the form ʿīnā for woman is also used (§ 19).

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

§ 18. Number ʿayyāt.

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

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

1. ʿīnī, ʿīnī king, ʿīnī m.
2. Or ṣāqī, ʿīnī heart, ṣāqī m.
3. Or ṣāqī, ṣāqī brother, ṣāqī m.
4. Or ṣāqī, ṣāqī side, ṣāqī f.
5. Or ṣāqī, the last consonant being doubled and taking Zqapa, ṣāqī frog, ṣāqī f.
6. ʿīnī of sing. becomes ṣāqī as ṣāqī kerchief, ṣāqī f.
7. Or ṣāqī, ṣāqī lip, ṣāqī f.
8. Or ṣāqī, ṣāqī woman, ṣāqī f.
9. Or ṣāqī, ṣāqī courtyard, ṣāqī f.

or ʿīnī becomes ṣāqī: ṣāqī request, ṣāqī f.
Notes. (i) If the noun has not the termination ऊ or ऊ 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. ऊ is hard, in Sh. MB. soft. For K. Al. in all the forms with ऊ we must substitute Zqapa for Zlama and write ऊ. In Sal. Q. Gaw. J. the ऊ is silent, or becomes a feeble ०. We thus have ऊ K. Al. ऊ Sal. Q. Gaw. J. (oxytone).

(iv) In these forms also in U. the ऊ is often silent in speaking, but the vowel is preserved: thus ऊ००००० is often pronounced susawa-i (horses). [This word must be distinguished from ऊ००००० mares.] The word ऊ०००० 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 ऊ in the plural, many feminines make the plural without it.

(vi) Dissyllables in ऊ either drop the dot of Khwaṣa and take a euphonic vowel under the first consonant, as ऊ०००० creation or a creature, ऊ०००० creatures (or ऊ, ऊ); or retain Khwaṣa, and make the plural ऊ०००, as ऊ००० prophetess, pl. ऊ०००० (or ऊ, ऊ). Polysyllables in ऊ०००० (which in Q. Sal. Gaw. J. are of the form ऊ०००००) in the plural usually retain the dot of ऊ in U. MB. Sh. Sal. Q. Gaw. J. and drop it in K. Al.; as ऊ००००० hat: pl. ऊ०००००, ऊ००००० or ऊ००००० (oxytone). The O.S. usage is as K. Al.
(vii) Nouns in بَنَةٌ take the first plural, but drop the dot under the second بَنَةٌ, as بَنَةٌ f. plan, advice, pl. بَنَةٌ. § 67 (3).

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


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

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

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

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

Lists of the Regular Plurals.

1. The usual form. Note (a) زَلَامُ companion, زَلَامُ seed, زَلَامُ wife's brother; (b) زَلَامُ glove (also 3), زَلَامُ bolt socket, زَلَامُ echo; (c) زَلَامُ old man, زَلَامُ old woman, زَلَامُ bishop's successor, زَلَامُ U. palate, all of زَلَامُ.
which take the first plural irregularly; also (d) some in כ; viz. כל_gelding, כל_olive, כל_ fist, כל_death, כל_ a hafta (= 8 lbs. avoirdupois), כל_resin, כל_sweat (in Tkh. כל_ with 3d pl.), כל_bow (but it usually takes 8th pl. as O.S.), כל_mulberry or כל (also 6). See § 17. (e) כל_man, makes כל_for O.S. כל (in Al. 2).

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

כל m. master, in K. Sal. See § 19.
כל m. roof, O.S. כל.
כל f. manger, O.S. כל.
כל f. mill, also the game "sacks on the mill", O.S. כל; K. כל.
כל m. lion O.S. Also 1.
כל m. country O.S.
כל m. father, foreign.
כל f. ditch. Also 1.
כל m. path, foreign.
כל f. spear, foreign. Also 3.
כל pool f., also 1, foreign.
כל (Eastern O.S. כ) m. bridge Ti. In U. 1.
כל m. companion O.S. In Al. 1 (ככ).
ככ or ככ serpent. Rarely 3. O.S. ככ.
ככ 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 latter כ is pronounced ככ.
$\S\ 18$] REGULAR PLURALS.

\[
\begin{align*}
\text{m.} & \quad \text{strength, host O.S.} \\
\text{m.} & \quad \text{a khan, nobleman, foreign.} \\
\text{m.} & \quad \text{back, girdle, belt (with first pl. = loins), O.S. } \text{
\textbf{نَفَادُ}}. \\
\text{m.} & \quad (\text{O.S. } \text{نَفَادُ}) \text{ bridegroom, sister's (daughter's) husband. }
\text{Also } 1. \text{ See page 29, note.}
\text{f.} & \quad \text{recess in wall. Also } 3. \text{ (O.S. } \text{نَفَادُ}, \text{ pl. } \text{نَفَادُث)}.
\text{m.} & \quad \text{heart O.S.}
\text{f.} & \quad \text{night, O.S. } \text{
\textbf{نَفَادُ}}.
\text{m.} & \quad \text{barn. Also } 1 \text{ and } 3.
\text{m.} & \quad \text{K. paternal uncle. (In U. } \text{نَفَادُ} \text{ and } \text{نَفَادُ} \text{ 1.)}
\text{m.} & \quad \text{lord, possessor O.S.}
\text{m.} & \quad \text{river O.S.}
\text{m.} & \quad \text{horse, O.S. } \text{
\textbf{نَفَادُ}}.
\text{m.} & \quad \text{festival; rarely } 4. \text{ O.S.}
\text{f.} & \quad \text{island, in Sal. See } \S\ 19. \text{ Turk.}
\text{m.} & \quad \text{K. paternal uncle, not O.S.?}
\text{f.} & \quad \text{army, foreign.}
\text{f.} & \quad \text{grave, f. N.S. m. O.S. Also } 1.
\text{m.} & \quad \text{U. servant, foreign.}
\text{m. (or } \text{جَمْعُ), O.S. } \text{
\textbf{جَمْعُ}}, \text{ October or November. With first plural, } \text{
\textbf{جَمْعُ}} \text{ or } \text{جَمْعُ}, = \text{autumn.}
\end{align*}
\]

\begin{itemize}
\item 2a. Days of the week, from Sun. to Thurs. incl., in Ti. Also 1 and 4.
\item m. K. evening. See 4 and } \S\ 19.
\item youth (abstract), foreign. In pl. youthful follies.
\end{itemize}
3. ܐܒܝܐ f. state, condition, foreign.

ܒܝܬܐ f. road O.S. (= ܒܝܬܐ K.)

ܓܒܝܐ f. hand, also 1. (In O.S. first pl., also ܓܒܝܐ; and ܓܒܝܐ handles.)

ܓܟܝܐ f. heel, Turk.; or ܓܟܝܐ.

ܓܒܝܐ f. plough handle, foreign.

ܓܒܝܐ f. crescent (rare) O.S.

ܓܒܝܐ f. foot. Also 1.

ܓܒܝܐ f. earth O.S.

ܓܒܝܐ f. testicle O.S.

ܓܒܝܐ f. threshing floor, O.S. ܓܒܝܐ.

ܓܒܝܐ f. earthen bowl. Also 1.

ܓܒܝܐ m. flock, O.S. ܓܒܝܐ.

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

ܓܒܝܐ f. U., m. K. pocket.

ܓܒܝܐ See 2.

ܓܒܝܐ f. time, in Al. Elsewhere 1.

ܓܒܝܐ f. garment. Also 1.

ܓܒܝܐ pit. Also 1 (f. N.S. m. O.S.).

ܓܒܝܐ f. long cloak.

ܓܒܝܐ f. cannon ball.

ܓܒܝܐ m. camel. Also 1 (O.S. ܓܒܝܐ).

ܓܒܝܐ f. tail coat. Also 1.

ܓܒܝܐ m. grass. Also 1 and 5. In O.S. stubble.

ܓܒܝܐ Ti., f. soul, self; Pers. See § 20 (5).

ܓܒܝܐ f. bear. Also 1. O.S.

ܓܒܝܐ m. hawk. Also 1.

ܓܒܝܐ m. monastery O.S.

ܓܒܝܐ f. side, O.S. ܓܒܝܐ.

ܓܒܝܐ f. wound.

ܓܒܝܐ m. f. air. Also 1.
REGULAR PLURALS.

m. temple. Also 1. O.S.

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

m. chanter (as of bagpipes).

See 2.

f. large cog. Also 1.

m. U. maternal uncle.

f. needle. Also 1. (O.S. 

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

f. field, column (of a book).
Also 4. O.S.

f. K. small spear.

f. nail, claw. See § 19. O.S.

Ti. Al. Z. (or 'ām U. Thkh.)
m. day (in K.; also 1. K. Al. Z.; in U. Al. Z. 4). O.S.

m. dove. Also 1. O.S.

f. mother (O.S. ُ; pl. in O.S. ُ and ُ).

sea N.S. f., O.S. ُ; m.

See 2.

f. a house in a vineyard.

f. inkstand, foreign.

f. bellows, kiln O.S.

girl. See § 19.
f. shirt.

f. calamity, in K. (In U. 1.)

f. horn. Also 4. O.S. 5.

f. castle, foreign.

f. spirit O.S. Also 1, K.

f. spear O.S. Also 1.

m. shoulder. Also 4. O.S.

- N.S. ܐܠܟܐšš  ܡܘܪܐ  ܫܡܠܐ,  see § 19.

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

f. garden, Turk.

ܐܒܪܐ  ܪܒܘܡ or ܐܒܪܐ  ܡܠܘܢ  ܡܝܠܐ.  Also 1. (In Al. a garden.)

m. U. evening. See also 2° and § 19.

m. side, O.S. ܐܠܟܐ; Ti. ܐܠܟܐ.

m. husband; in K. as O.S. a man. Also 1. See § 19.

Ash.

m. wall.

m. fin, wing. See § 19.

(O.S. ܐܠܟܐ, pl. only.)

m. sheepfold.

m. nobleman (with 1. great).

f. place O.S.

f. wax.

m. sun. Also 1. O.S.

m. leg. Also 1, 4.

f. lamp, O.S. ܐܠܟܐ  ܡܠܘܢ.  m.

f. wheel. Also 5.

f. bag.

f. metal basin, or ܐܠܟܐ  ܫܡܠܐ.  Also 1.

f. strap.
§ 18] REGULAR PLURALS.

\begin{itemize}
\item m. vineyard \textit{O.S.} \textit{U.} \textit{K.} \textit{m. branch.}
\item f. morning \textit{U.} \textit{§ 8 (4).}
\item f. landed property.
\item m. death. Also 1. \textit{O.S.}
\item m. mile. Also 1.
\item m. thing, in \textit{U.} See \textit{§ 19.}
\item m. side, foreign.
\item f. dunghill.
\item m. seashore.
\item See 2.
\item m. street.
\item m. stable, foreign.
\item m. mouth, edge of a sword. Also 1. \textit{O.S.}
\item 5. \textit{m. breast \textit{O.S.}}
\item f. knee, \textit{O.S. 'c}. See 3.
\item m. buttock. Also 1. \textit{O.S.}
\item K. vegetables, pl. only. See 3.
\item m. stripe.
\item m. eyelash, \textit{O.S.}{\textit{h.}}
\item m. dot.
\item m. crack. See 3.
\item U. \textit{K.} \textit{m. branch.}
\item m. cheek. See \textit{§ 10.}
\item See 3.
\item m. chief (with 1, \textit{head}) \textit{O.S.}
\item m. footprint, stead. Also 1, 5.
\item m. wall (of a town).
\item m. thong of a whip. Also 1.
\item m. name. \textit{O.S.}{\textit{h.}} (pl. in \textit{O.S.}{\textit{h.}}). See \textit{§ 19.}
\item See 3.
\item Al. \textit{border, frontier.} \textit{O.S.}
\item m. morsel. Also 1.
\item m. door. Also 1. \textit{O.S.}
\item \textit{(5)} Al. m. \textit{hole.} [In \textit{U.K.}
\begin{itemize}
\item eye of a needle (1st. pl.), \textit{O.S. hole. }{\textit{\textit{i}}\textit{\textit{m.}} }{\textit{female.}}
\end{itemize}
\item m. box on the ear. Also 1.
\item m. snout. Also 1.
\item m. nostril (with 1, holes in a beehive).
\item m. half, \textit{O.S.}{\textit{s.}} Also 1. See \textit{§ 27.}
\item f. frog.
\item m. crumb.
\item m. thumb.
\end{itemize}
6. The usual plural of nouns in ܡܐ. Note ܐܓܠܐ, ܐܒܢܐ, § 29 (9).

7. ܒܠܛ f. lip O.S., also ܓܝܘ 9 rarely. ܒܠܢܕ village, see 시장.

8. ܒܠܢܕ f. bottom.
ܒܠܢܕ f. woman. See § 19.
ܒܠܢܕ f. company, band. Also ܠܢܕ f. bow O.S. Also ܠܢܕ, ܠܢܕ (The
ܒܠܢܕ Tkh. f. sweat, see ܠ.

9. Almost all words in ܒܠܝܐ may take both this and the sixth
plural, but ܒܠܝܐ letter, and ܒܠܝܐ request, take the ninth only.
For ܒܠܝܐ prayer, see § 19. ܒܠܝܐ plagues makes ܒܠܝܐ.
ܒܠܝܐ f. the Holy Loaf O.S.
ܒܠܝܐ f. blessing O.S.
ܒܠܝܐ f. evil O.S.
ܒܠܝܐ f. virgin O.S. Also ܠ.
ܒܠܝܐ f. ball.
ܒܠܝܐ f. courtyard O.S.
ܒܠܝܐ f. maiden, young woman.
ܒܠܝܐ f. benefit, good O.S.
ܒܠܝܐ f. burden.
ܒܠܝܐ f. curse O.S.
See 7.

Also ܒܠܬ K. m. a slap. Also ܠ.
Also ܒܠܬ See 3.

 isAdmin radical.) See § 17.

In O.S. also the building.

Also ܒܠܬ f. a rival wife.

Also ܒܠܬ f. apron.

Also ܒܠܬ f. lamb K., O.S.

Also ܒܠܬ f. K. conversation, O.S. m.

Also ܒܠܬ f. cold (In pl. Pthakha has
the sound of Zqapa) O.S. The
pl. = cold weather.

Also ܒܠܬ f. week, Saturday O.S. (ܐ is
radical).
§ 19. (i) Irregular Plurals.

Singular.  

\[\text{Plural.}\]

\(\text{m. master, landlord. Turk.}\)  
\(\text{U. or K. MB.}\)  
\(\text{m. master workman. Cf. Al.}\)  
\(\text{(or Sir) Sir (also used with other pronom. affixes).}\)  

\(\text{m. brother.}\)  
\(\text{m. hole O.S.}\)  
\(\text{m. Ti. upper room. § 16.}\)  
\(\text{m. U. evening.}\)  
\(\text{K. U., O.S. or Q. Sal.}\)  
\(\text{Gaw. J., m. house.}\)

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

\(\text{f. woman.}\)  
\(\text{K. Al., or K., or U. (rarely bdwrd-i), Sal. etc., or bi.}\)

\(\text{f. egg O.S.}\)  
\(\text{m. son (const. st.) O.S.}\)  
\(\text{m. fellow countryman.}\)  
\(\text{m. man, human being}\)  
\(\text{§16 ii. b) O.S.}\)

[But the other compounds of \(\text{\_\_\_}\), § 16 ii. b, usually take the first plural, the second noun only being altered.]

§ 19. (ii) Irregular Plurals.

\(\text{Plural.}\)

\(\text{K. MB., or K. K.}\)

\(\text{U., or U., or U., or U., or U., or U., or U., or K.}\)

\(\text{Al. Elsewhere 2\(a\).}\)

\(\text{m. T.,...}\)

\(\text{Also 1.}\)

\(\text{Also 4.}\)

\(\text{or Q. Sal.}\)  
\(\text{or bi. Sal. etc., or bi.}\)

\(\text{f. woman.}\)  
\(\text{K. Al., or K., or U. (rarely bdwrd-i), Sal. etc., or bi.}\)

\(\text{f. egg O.S.}\)  
\(\text{m. son (const. st.) O.S.}\)  
\(\text{m. fellow countryman.}\)  
\(\text{m. man, human being}\)  
\(\text{§16 ii. b) O.S.}\)

[But the other compounds of \(\text{\_\_\_}\), § 16 ii. b, usually take the first plural, the second noun only being altered.]

§ 19. (iii) Irregular Plurals.

\(\text{Plural.}\)

\(\text{K. MB., or K. K.}\)

\(\text{U., or U., or U., or U., or U., or U., or U., or K.}\)

\(\text{Al. Elsewhere 2\(a\).}\)

\(\text{Also 1.}\)

\(\text{Also 4.}\)

\(\text{or Q. Sal.}\)  
\(\text{or bi. Sal. etc., or bi.}\)

\(\text{f. woman.}\)  
\(\text{K. Al., or K., or U. (rarely bdwrd-i), Sal. etc., or bi.}\)

\(\text{f. egg O.S.}\)  
\(\text{m. son (const. st.) O.S.}\)  
\(\text{m. fellow countryman.}\)  
\(\text{m. man, human being}\)  
\(\text{§16 ii. b) O.S.}\)

[But the other compounds of \(\text{\_\_\_}\), § 16 ii. b, usually take the first plural, the second noun only being altered.]

§ 19. (iv) Irregular Plurals.

\(\text{Plural.}\)

\(\text{K. MB., or K. K.}\)

\(\text{U., or U., or U., or U., or U., or U., or U., or K.}\)

\(\text{Al. Elsewhere 2\(a\).}\)

\(\text{Also 1.}\)

\(\text{Also 4.}\)

\(\text{or Q. Sal.}\)  
\(\text{or bi. Sal. etc., or bi.}\)

\(\text{f. woman.}\)  
\(\text{K. Al., or K., or U. (rarely bdwrd-i), Sal. etc., or bi.}\)

\(\text{f. egg O.S.}\)  
\(\text{m. son (const. st.) O.S.}\)  
\(\text{m. fellow countryman.}\)  
\(\text{m. man, human being}\)  
\(\text{§16 ii. b) O.S.}\)

[But the other compounds of \(\text{\_\_\_}\), § 16 ii. b, usually take the first plural, the second noun only being altered.]

§ 19. (v) Irregular Plurals.

\(\text{Plural.}\)

\(\text{K. MB., or K. K.}\)

\(\text{U., or U., or U., or U., or U., or U., or U., or K.}\)

\(\text{Al. Elsewhere 2\(a\).}\)

\(\text{Also 1.}\)

\(\text{Also 4.}\)

\(\text{or Q. Sal.}\)  
\(\text{or bi. Sal. etc., or bi.}\)

\(\text{f. woman.}\)  
\(\text{K. Al., or K., or U. (rarely bdwrd-i), Sal. etc., or bi.}\)

\(\text{f. egg O.S.}\)  
\(\text{m. son (const. st.) O.S.}\)  
\(\text{m. fellow countryman.}\)  
\(\text{m. man, human being}\)  
\(\text{§16 ii. b) O.S.}\)

[But the other compounds of \(\text{\_\_\_}\), § 16 ii. b, usually take the first plural, the second noun only being altered.]
Singular.

m. (Al. 5) son.
f. U. 1 K., or Q., or Al. (O.S. 5) daughter, girl.

f. glove.
m. husband, man, p. 46.
m. fin, wing.
f. island (rare in U.) O.S.

f. fleece.
f. tear (not Ash.). O.S.

f. Al. K. banquet.

f. leech.

f. sin O.S.

m. pronoun O.S.

f. O.S., or יִנָּה, or יִנָּה, or יִנָּה.

(The first form usually used for a human nail.)


f. daughter, girl (old maid K.).

O.S. (or Ti.) bride, or גִלְעָה, or גִלְעָה, or גִלְעָה.

Gaw., or גִלְעָה, or גִלְעָה.

U. (Zqapa sound), or גִלְעָה.

U. f. (Sal.), or גִלְעָה.

U. bladder.

Plural.

; rarely 1 (Al. 5, not Z).

U., K. O.S., Q.

Sal. Gaw., or בִּנָּה.

Ash. Elsewhere 1, 3.

Usually 1.

See also 4.

K., O.S.). Also 6.

Ag. K.

Al.

Al. (as O.S.). Also 6 as elsewhere always.

(not colloquial).

U. (K.), or בִּנָּה.

U. (Sal.), or בִּנָּה.

Makes plural from the latter (No. 6).

1 Used of any unmarried woman.
§ 19] IRREGULAR PLURALS.

Singular.

f. city O.S.

f. seal.

f. U., O.S., or K.

O.S. oath (Ash.).

f. U. K. (like Al.), or Al. hair.

f. verb O.S.

m. participle O.S.

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

f. concubine.

m. hypocrite O.S.

f. ear, or Q. Sal. Gaw.

(Also handle in K.)

f. U. platform or.

f. peg O.S.

f. island (rare in K.) Turk.

m. Tkh. Al. people O.S.

Al. f. barren woman.

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

m. cheek.

m. a fraction O.S.

Plural.

U. (K. Sal. Q. Gaw.). Also 1, 3.

U. (K. O.S.).

K. Al. as O.S. In U. 6.

(Not colloquial).

(Not colloquial).

K. Al.; in U. 4; Ti.; Ash.

rarely.

(Not colloquial).

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

Sal. Gaw., or Ash., or Al.

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

as O.S.

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

Also 4.
Singular.  

Plural.  

f. kernel, also a quarter of a walnut, or K. as O.S., or  

m. tortoise.  

rainbow §16 ii. g. (rare).  

a throb of the heart. (not colloquial).  

m. noun O.S.  

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

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

§16 ii. g.  

f. K. crown of the head, Tkh., Ti.; Ash.  

f. year (§ Al. as O.S.).  


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

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

(ii) Double Plurals.  

Many nouns denoting collections of units (e.g. corn) have two
§ 19] DOUBLE PLURALS. 53

plurals, one to denote the whole species, the other individual unita. Thus \( \text{لُحْذَمُ } \) = barley, \( \text{لُحْذَمُ } \) = barley corns. So we have:

Singular.

\( \text{لُحْذَمُ } \) white cherry.
\( \text{لُحْذَمُ } \) stocking, or \( \text{لُحْذَمُ } \) K.
\( \text{لُحْذَمُ } \) dried pea.
\( \text{لُحْذَمُ } \) grain.

\( \text{لُحْذَمُ } \) yellow-beard.
\( \text{لُحْذَمُ } \) wheat, O.S.
\( \text{لُحْذَمُ } \) bead, O.S.
\( \text{لُحْذَمُ } \) pea.
\( \text{لُحْذَمُ } \) top boot, or \( \text{لُحْذَمُ } \) K.
\( \text{لُحْذَمُ } \) precious stone.
\( \text{لُحْذَمُ } \) a shot (of a gun).
\( \text{لُحْذَمُ } \) raisin.
\( \text{لُحْذَمُ } \) eyeglass.
\( \text{لُحْذَمُ } \) roasted pea.
\( \text{لُحْذَمُ } \) bean.
\( \text{لُحْذَمُ } \) apricot.
\( \text{لُحْذَمُ } \) a shot (of a gun).
\( \text{لُحْذَمُ } \) barleycorn, or \( \text{لُحْذَمُ } \) Ash., or \( \text{لُحْذَمُ } \) Ash.; O.S.

\( \text{لُحْذَمُ } \).

\( \text{لُحْذَمُ } \) U. (K.) grape (O.S. \( \text{لُحْذَمُ } \)). In Ash. \( \text{لُحْذَمُ } \).
### Singular
- lock of hair: מַלְחִית (Malchith)
- chestnut: מַכלָּה (Maklaha)
- shoe (sa-willa): כָּנָה (Kana)
- (or ש) half a moustache: שֶׁמֶשׁ (Shemesh)
- lily: אָרְבָּה (Arba)
- turnip: מַלְחִית (Malchith)
- trouser leg: מַלְחִית (Malchith)
- bead: מַלְחִית (Malchith)

### Plural
- (a complete set), also ๑ (odd locks): מַלְחִית (Malchith)
- also ๑: מַלְחִית (Malchith)
- (a pair), also ๑ (odd shoes): מַלְחִית (Malchith)
- J.
- the whole moustache (also ๑): מַלְחִית (Malchith)
- as O.S. (also ๑): מַלְחִית (Malchith)
- (also ๑): מַלְחִית (Malchith)
- or pair of trousers, also in K. מַלְחִית (Malchith)
- in this sense, (also ๑): מַלְחִית (Malchith)
- also ๑: מַלְחִית (Malchith)

§ 20. **Substantives with pronominal affixes.**

For a table of the affixes see § 11.

If the noun ends in ל or מ this ending is dropped and replaced by the affix, thus, מַלְחִית king, מַלְחִית my king, מַלְחִית horse, מַלְחִית thy horse, מַלְחִית sons, מַלְחִית their sons. The same affixes are added to singular as to plural nouns. Thus מַלְחִית my king and מַלְחִית my kings are only distinguished by Siami. If the noun has not the above endings, the affixes are added on, as מַלְחִית our enemy, מַלְחִית 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. מַלְחִית thy philanthropy.

**Notes.** (1) Words in מַלְחִית drop the dot of Khwaşa. Thus מַלְחִית our meaning, from מַלְחִית (another form of מַלְחִית).
(2) Words in ٔ or ٌ drop the ٍ and take ٍ; as ٍٖٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔーアッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッッ้
(9) The affixes are often redundant, especially in Al. though not so often as in O.S., as ܐܠܗܐ ܐܠܗܐ the Son of him, of God.

(10) When there is an epithet, the affix is attached to the substantive, as ܐܡܐ ܢܗܪܐ his wicked father.

(11) ܠ耧 Lord (of God only) and ܒܡܐ master, landlord, are not used with affixes. For the latter ܒܡܐ is used. For the former ܠ耧 is not now used (though it is used when - owner), but the O.S. ܠ耧 lit. my Lord, ܠ耧 lit. my Lady, are retained as titles of bishops and saints, as ܐܡܐ ܡܪܝ Mar Shimun, ܠ耧 ܡܪܝ St Mary. For ܠ耧 see (14) below.

(12) In Lower Tari they say for their king ܒܒܠܐ, in Bas ܒܒܠܐ. So for all nouns.

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

(14) The words ܡܡܐ lit. my great one (now usually pronounced with Zqapa), ܡܡܐ 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 ܡܡܐ is then strengthened to Zqapa. Thus ܡܡܐ our master. But in Al. this is ܡܡܐ; so ܡܡܐ Al. your (pl.) master.

佶ܝ is also used before ܒܒܠܐ (the usual vernacular for § 81, b) both in speaking to a priest and in speaking of him. For 佶ܝ see § 25 (7).

佶ܐ 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 \textit{this thy world, O.S.}

\textbf{ADJECTIVES.}

\textit{f. good.}

\textbf{Notes.} (1) Words of the form \textit{hard, make revealed heard.}

(2) A few other adjectives make feminines in \textit{stony, second (not colloquial), small, Al., blessed (as a title).} We have also \textit{other.}

(3) \textit{U. makes other; K, O.S. (second Zlama U. K.); Al. Tkh. Z. (the \textit{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. \textit{other. See \textsection 22.]}"

\textbf{S. GR.}
(4) The present participle, being in the absolute state, makes its feminine in ُنْ, not ُنْ; as ُنْ فَسْلَة finishing, § 31. So the absolute state of the past participle, as ُنْ جَهَّلَ left, § 50. So ُنْ مُكْسَحُنَّ مُكْسَحُنَّ U., or ُنْ مُكْسَحُنَّ K.; ُنْ مُكْسَحُنَّ U., or ُنْ مُكْسَحُنَّ K. For verbs see § 44.

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

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

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

(8) If necessary a euphonic vowel is added in the feminine; as ُنْ عَلَّامَة saved, ُنْ عَلَّامَة U. Ti. (§ Tk.). ُنْ عَلَّامَة compound, ُنْ عَلَّامَة absolute, ُنْ عَلَّامَة.
(9) \textit{new (khātha)} makes fem. \textit{U. (Pthakha sound). The O.S. fem. \textit{is now used as a substantive — the New Testament} (p. 48). In Q. the masculine is \textit{.}

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

(11) Al. \textit{sweet [elsewhere \textit{] drops \textit{.}}

§ 22. Plurals of Adjectives and Participles.

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

The present participle of both conjugations follows the following models: \textit{ (O.S. \textit{;} \textit{ (O.S. \textit{;} \textit{ (O.S. \textit{;} \textit{ (O.S. \textit{. For the U. anomalous plural see § 50.

§ 23. Position of Adjectives. The Syriac adjective when used as an epithet comes after its substantive, as \textit{ a large house.}
Exceptions. (1) 

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

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

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

(5) Occasionally when the adjective is emphatic.

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

(7) The words  U., O.S. =  K. =  K. the late (sometimes); as  the late Deacon Audishu. So  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  that man is a Syrian; but  he is not a Syrian.

1 These rarely follow the noun. 2 Pthakha sound.
§ 24. Comparison. Comparatives are thus formed: ḫwḏb ʾ冷库b (K. Al.) better: ḫwḏb ʾ冷库b, or more rarely, ḫwḏb ʾ冷库b better than me, ḫwḏb ʾ冷库b more watery. A comparative with a verb is expressed by ḫwḏb ʾ冷库b. Thus: ḫwḏb ʾ冷库b more. I would rather go than stay here.

More as a substantive is expressed by ḡwḏb or ḡwḏb (this also means especially) or, especially in K., by ḡwḏb or ḡwḏb 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 ḫwḏb may mean good, better, best, or too good, according to the context. The last sense may be expressed, though not commonly, by ḫwḏb, lit. better than is right.

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

§ 25. Miscellaneous notes on Adjectives.

(1) Adjectives are frequently used as substantives, as ḫwḏb ʾ冷库b that evil one; and occasionally participles, as ḫwḏb U. a writing.

(2) ḫwḏb standing alone means every, ḫwḏb ʾ冷库b whenever, lit. every time, ḫwḏb ʾ冷库b each man; see § 15. With pronominal affixes it denotes the whole or all, as ḫwḏb ʾ冷库b the whole house, all the house, ḫwḏb ʾ冷库b all the houses. So ḫwḏb we all, all of us, ḫwḏb ʾ冷库b (or ḫwḏb ʾ冷库b) all this house, ḫwḏb ʾ冷库b all the
broken-hearted = O.S. حزَّبُ. [always takes the affixes Singular for 3 pers. sing., and almost always کَلُّ for 3 pers. pl.] We have also کَلُّ all of us (kuluntam), by a false analogy; cf. کَلُّ in § 28. So for the other persons. حزَّبُ is never used without affixes, as sometimes in O.S., before a plural or collective noun, e.g. حزَّبُ O.S. all the creatures; in N.S. we must put حزَّبُ. We may put the personal pronouns absolutely, thus: لِلَّذِينِ all of them. For حزَّبُ in Al. Z. K., see § 15.

(3) Articles. As a rule the definite article is not expressed in Syriac. But if necessary for distinctness, the demonstrative pronouns ﷽، ﷽، ﷽, ﷽ are used. So in O.S. ﷽ ﷽ the Word of God, Rev. xix. 13. For the indefinite article the Syrians use ﷽ m., ﷽ f. one (U. f. often ﷽; in Ti. and J. ﷽ is often silent), see § 26; but they often omit it. In O.S. it is omitted unless emphatic and ﷽ a certain, as ﷽ a certain man, St John iii. 1; ﷽ a certain widow, St Luke xx. 1. In N.S. ﷽ renders a certain in this sense; but when it means a particular person we must say ﷽ (O.S. ﷽ ﷽). Very rarely ﷽ after a noun is an indef. article, as ﷽ a book (some sort of a book) § 93. In O.S. ﷽ = a few men, Nöld. § 125.

(4) Adjectives are often formed, as in O.S., by repeating nouns; as ﷽ particoloured, lit. colours colours; ﷽ sigsag, lit. twists twists; ﷽ various, lit. kinds kinds, O.S. ﷽. This last may also be expressed by ﷽ ﷽ U., or ﷽ K., (O.S. مَخْطَاطٍ), St Mark i. 34. We may also repeat adjectives, as ﷽ ﷽ in small pieces. Cf. § 25 (4) for distributive
§ 25] ADJECTIVES. 63

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

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

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

(7) many, in U. Q. Sal. Gaw. and sometimes K. is indeclinable and precedes the noun. In K. Al. it is usually (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 Al. = U. = O.S. In U. K. = many of them. is also colloquially used in U. in Q. (first Zlama). In Al. = many, but = 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 m., f., lit. just that; pl. O.S. or So at the same place, at the same time that etc. So also U. the very same.

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§ 26. **Numerals.**

<table>
<thead>
<tr>
<th>No.</th>
<th>In letters</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>سابعه</td>
<td>سابعه (usually سبیع in U.). In Ti. J. ٢ often silent.</td>
</tr>
<tr>
<td>2</td>
<td>٣</td>
<td>ثامنہ K., rarely قوم K.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>٤</td>
<td>شامنہ K. Al., لیست U.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>قوم K., تکہ U., شام Q.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>تکہ Z.</td>
</tr>
<tr>
<td>4</td>
<td>٥</td>
<td>خامنہ</td>
<td>خامنہ U. (ئ). قوم K. Al. (ارد or اربی).</td>
</tr>
<tr>
<td>5</td>
<td>٦</td>
<td>تامنہ K.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>٧</td>
<td>سامنہ K.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>٨</td>
<td>سبیعہ Ti. Ash. Sh., تکہ (both ٨).</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>تکہ Z. (شوا U.K., but شوا Ti. Z.).</td>
</tr>
<tr>
<td>8</td>
<td>٩</td>
<td>قامنہ K., قوم Sh.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>١٠</td>
<td>تامنہ تکہ, Ti., تکہ Sh., تکہ Al. (پیجی) U. Sal. تکہ, تکہ Al.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>تکہ, تکہ Ash.</td>
</tr>
</tbody>
</table>

[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 Zlamer sound, § 6.
<table>
<thead>
<tr>
<th>No.</th>
<th>In letters.</th>
<th>Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>١١</td>
<td>زّدهدنا (khaddessar); Q. Sal.</td>
</tr>
<tr>
<td>12</td>
<td>١٢</td>
<td>زّدهدنا Sal.</td>
</tr>
<tr>
<td>13</td>
<td>١٣</td>
<td>زّدهدنا. In these numbers to 19 incl. Pthakha is like Zqapa in U., not K.</td>
</tr>
<tr>
<td>14</td>
<td>١٤</td>
<td>زّدبدد</td>
</tr>
<tr>
<td>15</td>
<td>١٥</td>
<td>زّدبدد</td>
</tr>
<tr>
<td>16</td>
<td>١٦</td>
<td>زّدبدد</td>
</tr>
<tr>
<td>17</td>
<td>١٧</td>
<td>زّدهدنا U. Tkh. (shd-ud-sar); زّدهدنا (١٧) Ti. Tkh. Sh. Ash.</td>
</tr>
<tr>
<td>18</td>
<td>١٨</td>
<td>زّدهدنا Ti. Ash.</td>
</tr>
<tr>
<td>19</td>
<td>١٩</td>
<td>زّدهدنا Ti. Sh. Ash. زّدهدنا U. Tkh. زّدهدنا Al.</td>
</tr>
<tr>
<td>20</td>
<td>٢٠</td>
<td>زّدبدد</td>
</tr>
<tr>
<td>21</td>
<td>٢١</td>
<td>زّدهدنا K. MB. زّدهدنا U. زّدهدنا Al. [f. سِدَّ].</td>
</tr>
<tr>
<td>30</td>
<td>٣٠</td>
<td>زّدهدنا K. MB. Sh. زّدهدنا (tilayi) U. J. زّدهدنا Q.</td>
</tr>
<tr>
<td>40</td>
<td>٤٠</td>
<td>زّدهدنا Sal.</td>
</tr>
<tr>
<td>50</td>
<td>٥٠</td>
<td>زّدهدنا</td>
</tr>
<tr>
<td>60</td>
<td>٦٠</td>
<td>زّدهدنا</td>
</tr>
<tr>
<td>70</td>
<td>٧٠</td>
<td>زّدهدنا (usually shd-wj, but shd'i Ti. Z.).</td>
</tr>
<tr>
<td>90</td>
<td>٩٠</td>
<td>زّدهدنا Ti. Ash. Sal. زّدهدنا U. Tkh. Sh. زّدهدنا Al.</td>
</tr>
<tr>
<td>100</td>
<td>١٠٠</td>
<td>زّدهدنا, rarely زّدهدنا.</td>
</tr>
<tr>
<td>No.</td>
<td>In letters</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>מָדָא (imokhd, accent on first and last); הָאָ דָא Al. (גָּפָא f.).</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>מָדָא (tr'ma); הָאָ דָא Al. Ash.</td>
<td></td>
</tr>
<tr>
<td>300</td>
<td>מָדָא U. מָדָא Q. מָדָא K.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Al. [made masculine. So for the rest in Al., but the K. forms are also used there].</td>
<td></td>
</tr>
<tr>
<td>400</td>
<td>מָדָא (Pthakha sound) U. Q. מָדָא K.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ash.</td>
<td></td>
</tr>
<tr>
<td>500</td>
<td>מָדָא U. מָדָא Q. מָדָא K.</td>
<td></td>
</tr>
<tr>
<td>600</td>
<td>מָדָא U. מָדָא Q. מָדָא K. Sh.</td>
<td></td>
</tr>
<tr>
<td>700</td>
<td>מָדָא U. (shō-wāma). מָדָא Q. Sh. מָדָא</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ti. Al. מָדָא Tkh.</td>
<td></td>
</tr>
<tr>
<td>800</td>
<td>מָדָא U. מָדָא Q. מָדָא K.</td>
<td></td>
</tr>
<tr>
<td>900</td>
<td>מָדָא U. מָדָא Tkh. מָדָא Ti.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sh. מָדָא Ti. מָדָא Al. [Pthakha sound].</td>
<td></td>
</tr>
<tr>
<td>1000</td>
<td>מָדָא; מָדָא Sal.</td>
<td></td>
</tr>
<tr>
<td>10,000</td>
<td>מָדָא or מָדָא (both rare).</td>
<td></td>
</tr>
</tbody>
</table>

**Notes.**
1. In מָדָא and its compounds the first מ is usually pronounced מ. See § 123.
2. מ is pronounced khē in Sal. Q. Gaw. J., § 91; and we even hear מ it is one, pronounced khēli for מָדָא kha-li, § 20.
3. For numbers higher than 110 מ comes first in Al. as elsewhere. The Zaqa everywhere makes a diphthong with the following מ; so in מ which is a masculine substantive taking the first plural.
(4) \( \text{šáq} \) is a fem. substantive (but apparently masc. in Al.; see above) making plural \( \text{šáqa} \) when not used, as in the table, for 200, 300 etc. The form \( \text{šáq} \) is used in forming the numbers 200 etc., and in the phrase \( \text{šáqa} \text{ in peace}, a \text{ hundred} \text{ peace} \text{s}, \text{ so. you have come} \text{ (you are very welcome).} \)

(5) The O.S. definite state \( \text{šà hấp} \), whose plural is \( \text{šà hấp} \) (or \( \text{šà} \)), appears in \( \text{šà hấp} \text{ village} \) (rare in O.S. but so spelt), i.e. \text{a hundred houses}. This accounts for the colloquial pronunciation in U. of the plural, where both Taus drop, \( \text{mà-wà} \). (The usual O.S. word is \( \text{šà dài} \), not used in N.S.)

(6) The other numbers form plurals regularly, as \( \text{šà dài} \text{ sevens}, \text{ ninetyseps}. \text{ Thus three times five} \text{ can be expressed by} \text{šà dài} \text{ or by} \text{šà dài} \text{.} \text{ [Distinguish} \text{šà dài} \text{ and} \text{šà dài}, \text{ of which the pronunciation is different, § 5 (4).]} \)

(7) For 10,000 \( \text{šà dài} \) is commonly used. If \( \text{šà dài} \) is used the plural is \( \text{šà大大提高} \) or \( \text{šà大大提高} \). But this is not colloquial. After \( \text{šà大大提高} \text{ etc. a} \text{ is placed before a noun} \) : not after \( \text{šà大大提高} \), \( \text{šà大大提高} \text{ or their plurals when a plural noun follows, as} \text{šà大大提高} \text{ a hundred men}; \text{ but we may say} \text{šà大大提高} \text{ two thousand of the people.} \)

(8) In putting letters for numbers the dots and strokes for 500 etc. are often omitted. 1889 is written \( \text{šà大大提高} \), and the year is called \( \text{šà大大提高} \text{ appat}. \text{ So for other years.} \)

§ 27. Ordinals are expressed by prefixing \( \text{šà大大提高} \) to the cardinals, as \( \text{šà大大提高} \text{ fifth}. \text{ This was also common in O.S. They may stand without a substantive, thus:} \text{šà大大提高} \text{ (šà大大提高} \text{ O.S.) the second one. The O.S. ordinals are used for fractions up to tenths. Thus:} \)
half (or ܓܓܓܓܓܓ) seventh.
third.
fourth.
fifth.
sixth.

These are not common in the colloquial speech.

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

\[ \frac{3}{5} = \frac{3}{5} \text{ or } \frac{3}{10} \text{ (K.).} \]

The O.S. ܐܘܐܘ first, becomes ܗܘܗܘ (rarely ܕܬܕܬ) in N.S.

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

ܓܓܓܓ (O.S. ܓܓܓܓ) 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 ܗܘܗܘ is used for both; while in K. a difference is made. Thus:

K. half the bread; ܓܓܓܓܓܓܓܓܓܓܓܓ(Context) U. = ܢܢܢܢܢܢܢܢܢܢ U. = ܢܢܢܢܢܢܢܢܢܢ K. masc. = ܦܦܦܦܦܦܦܦ; ܓܓܓܓ(Context) U. = ܢܢܢܢܢܢܢܢܢܢ K. an hour and a half; ܓܓܓܓ(Context) U. = ܢܢܢܢܢܢܢܢܢܢ 3½ years; and so on. After nouns ending in ܢܢ, ܘ is inserted in U. as well as K.: and makes a diphthong. Thus ܓܓܓܓ(Context) haptopelgi (in K. ܓܓ) = a hafta and a half [1 hafta = 4 lbs. avoirdupois approximately]. ܓܓܓܓ(Context) = by halves, § 67; ܓܓܓܓ(Context) = half dead; ܓܓܓܓ(Context) = a quarter.
§ 28. Various notes on Numerals.

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


7. (ash-wunte) U., or ათ K. (Al) თ MB. ა.


We also have, though rarely, for all eleven of them, in U. თ. in Sal. Q. თ. in Ti. თ, and so for the other numbers to 19 inclusive.
For ܝанныܐ see § 25 (2).

The other plural affixes may be used with any of the above; thus:

=all ten of us, =all six of you.

With nouns we have ܐܠ ܐܠ both days, (but with ܐ before ܒܠ or ܒܠ, as ܐܒܠ ܒܠ both of those days).

(2) Once, twice, thrice etc. are expressed by the substantive ܡܕܐ time. In the singular ܡܕܐ is often silent; in the plural ܡܕܐ it sometimes has a ܘ sound, but often is like ܕ (ܓܕܝܐ or ܓܕܐ).

Plural in Al. ܢܠܐ. Thus ܡܕܐ ܐܠ once (U. ܢܠܐ). ܢܠܐ ܘܠ K. Thus ܒܠ обла once every two years.


The following may be used instead of ܡܕܐ: ܕܛܘܒ f. U. journey, ܢܠܐ ܘܠ K. load, ܐܫܬ f. foot, ܐܝܢ f. K. breath, ܒܝܒ m. K., O.S. span.

All take the first plural in this sense. But ܢܠܐ is only used when motion is implied: as ܢܠܐ ܘܠ K. ܠܒܐ (ܐܝܢ) ܠܒܐ ܠܒܐ he came twice.

Not so ܕܛܘܒ, which is constantly used thus: ܕܛܘܒ ܘܠ K. this time,

that time, then, § 67.

(3) Twofold, threefold etc., are ܒܝܒ ܒܝܒ etc. Also without ܒܝܒ, and with ܒܝܒ ܒܝܒ, fivefold more than.

(4) Distributives are expressed by repeating the numeral, as ܒܝܒ ܒܝܒ one each, or one at a time, which we may also render ܒܝܒ ܒܝܒ a man went from each house (not ܒܝܒ ܒܝܒ as Stoddard. St. also gives ܒܝܒ ܒܝܒ for each boy has a pen, but it means the boy has a pen).
Sometimes may be rendered by ٣٥٧ or by ٣٥٩, or by ٣٩٥.

(5) Days of the week. The words ٣٥٧٧٧ (٣٥٧٧٧) day of, are often prefixed to the following, but they are as frequently used alone.

Sunday ٣٥٨, khōštba, U. Tkh. (Ti. ٣٥٨ with Zqapa sound, and khēshba in Upper Tiari). ٣٥٨, Al. Sh. MB. Sal. (khidshdiba).

O.S. ٣٥٨. (In K. ٣٥٨٧٧ is a common name for a man, especially given to one born on a Sunday.)

Monday ٣٥٨٧٧٧ U. ٣٥٨٧٧٧ trāshiba, Tkh. Ash. (Ti. MB. Al.

as above). ٣٥٨٧٧٧ Upper Ti. O.S. ٣٥٨٧٧٧.

Tuesday ٣٥٨٧٧٧٧٧٧٧ (tldshiba or tldshiba) U. ٣٥٨٧٧٧٧٧٧٧ Tkh.

Ash. (Ti. Al. ٣٥٨٧٧٧٧٧٧٧). ٣٥٨٧٧ MB. Sh. O.S. ٣٥٨٧٧٧٧٧٧٧٧.

Wednesday ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧ U. Tkh. Ash. (Ti. Al. ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧ MB.

Sh. O.S. ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧.

Thursday ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧ U. Tkh. Ash. (Ti. Al. ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧ MB. Sh.

O.S. ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧.

Friday ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧. So O.S.

Saturday ٣٥٨٧٧٧٧, so O.S.; or ٣٥٨٧٧٧٧ Sal.

In part of U. Thursday is called ٣٥٨٧٧٧, i.e. market day, though it is not now the usual day for going to market.

(6) Per cent. Example: 20 per cent. ٣٥٨٧٧ (five in six, i.e. 100 produces 120); but 17 per cent. ٣٥٨٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧. Note ٣٥٨٧٧ one part in every ten.
(7) The numeral prefixed to another makes the second a quasi-substantive, as ْمِئْراً ْمَعَتْمَةً ten men. The verb of which this is the subject is plural. In Al. ْمِئْراً is used to intensify ْمَعُوَّدَتْ, as ْمَعُوَّدَتْ (or ْمَعَدًى) how much more precious = ْمَعُوَّدَتْ U.

(8) Notice the following constructions: ْمِئَاءَ ْمِئَا نَفَّرَ لَمْ ْمِئَاءَ لَمْ not so great as I thought, ْمِئَاءَ ْمِئَا ْمِئَا ْمِئَا جَعَبَ لَمْ (or better ْمِئَاءَ المَعَدَّ) not half as great as I thought.

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

K. for a while = ْمِئَاءَ K.

ْمِئَاءَ a slight...This and all the following take a noun without ِ

ْمِئَاءَ a certain amount of.

K. several, a good deal of = ْمِئَاءَ K.

ْمِئَاءَ U. K. few, a little, Pthakha sound (dim. ْمِئَا) = ْمِئَاءَ Ti. (dim. ْمِئَا Ti.) = ْمِئَاءَ U. = ْمِئَاءَ Ti. = ْمِئَاءَ K. (in Jilu َكَحُنَا) = ْمِئَاءَ Az. Al. = ْمِئَاءَ Ash., see § 67.

ْمِئَاءَ some (khâkma) = ْمِئَاءَ Ti.

The above precede the noun, but ْمِئَاءَ such and such (almost khâ'cha) follows it (= ْمِئَاءَ؟). It usually refers to numbers and is the complement of ْمِئَاءَ so and so, a certain. It is often doubled, as ْمِئَاءَ ْمِئَاءَ such and such a verse. So ْمِئَاءَ one such as this, ْمِئَاءَ ْمِئَاءَ twice as much, etc., or with ْمِئَاءَ or ْمِئَاءَ for ْمِئَاءَ; 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 qran 19 shahis is usually 19 shahis less. In compound sums the noun following the numeral is usually made singular.

(11) For the twelve Apostles the noun ٥٦٧٨٩٠ is sometimes used as in O.S. In O.S. we also have ٥٦٧٨٩٠ a tenth, not in N.S.

(12) Months, in the Syrian order:

- October ٥٦٧٨٩٠ (O.S. ٥٦٧٨٩٠) March ٥٦٧٨٩٠ (O.S. ٥٦٧٨٩٠)
- See page 43. April ٥٦٧٨٩٠ O.S.
- November ٥٦٧٨٩٠ (O.S. ٥٦٧٨٩٠) May ٥٦٧٨٩٠ U. ٥٦٧٨٩٠ K., O.S.
- June ٥٦٧٨٩٠ O.S.
- December ٥٦٧٨٩٠ (O.S. ٥٦٧٨٩٠) July ٥٦٧٨٩٠ O.S.
- January ٥٦٧٨٩٠ (O.S. ٥٦٧٨٩٠) August ٥٦٧٨٩٠ Kurd. (O.S. ٥٦٧٨٩٠)

\[= \text{Dec. and Jan.}\]
- September ٥٦٧٨٩٠, rarely بَلْدَة as O.S. (Nun from Kurdish.)
- February ٥٦٧٨٩٠ (O.S. ٥٦٧٨٩٠)

(13) The clock. ٥٦٧٨٩٠ what o'clock is it?, ٥٦٧٨٩٠ what o'clock is it?, ٥٦٧٨٩٠ seven o'clock, ٥٦٧٨٩٠ twelve hours, ٥٦٧٨٩٠ (Ti. Al.) noon, ٥٦٧٨٩٠ U. (٥٦٧٨٩٠ K.) midnight, ٥٦٧٨٩٠ (٥٦٧٨٩٠ U. (٥٦٧٨٩٠ K.) half past seven, ٥٦٧٨٩٠ five minutes to seven (lit. five minutes remain for seven o'clock), ٥٦٧٨٩٠ five minutes past seven (lit. five minutes are past from seven o'clock).

(14) Measures are often rendered thus: ٥٦٧٨٩٠ a road two farsakhs (7 miles) long (lit. its length); or we might say ٥٦٧٨٩٠ long, here.
VERBS.

§ 29. The Substantive Verb. 

The forms without distinctive letters are used almost universally. 

Present tense. He is, etc.

Sing. 3 m. בְּנֵיהּ: בְּנֵיהּ U.

f. בְּנוֹתָהּ: בְּנוֹתָהּ U.

2 m. בְּנֵיהּ (া Tkh.): בְּנֵיהּ U. (א Tkh.): בְּנֵיהּ (א) Tkh.

f. בְּנוֹתָהּ (א Tkh.): בְּנֹתָהּ U. (א Tkh.): בְּנֹתָהּ (א) Tkh.

1 m. בְּנוֹתָהּ K.: בְּנֹתָהּ K.: בְּנוֹתָהּ K.

f. בְּנֹתָהּ K.: בְּנֹתָהּ Ash.

Plur. 3 m. בְּנוֹתָהּ U. Q. Sal. Sp.: בְּנוֹתָהּ Tkh. Ti. J. Al.

Ash.: בְּנוֹתָהּ Al.: בְּנוֹתָהּ J.

2 m. בְּנוֹתָהּ U. K. (א Tkh.): בְּנוֹתָהּ Ti.: בְּנוֹתָהּ Bo.: בְּנוֹתָהּ Al.; or with pronoun, בְּנוֹתָהּ Ti.

1 m. בְּנוֹתָהּ (labeled) בְּנוֹתָהּ (labeled) U.: בְּנוֹתָהּ Tkh. (a):

bेनस Ti. Al. Ash.: bेनस Ti.

Imperfect. He was, etc.

Sing. 3 m. בְּנוֹתָהּ U. Q. Sal.1: בְּנוֹתָהּ K. Al. Sh. MB.

f. בְּנוֹתָהּ U. Q. Sal.1: בְּנוֹתָהּ K. Al. Sh. MB.

1 Usually spelt by error in the printed books בְּנוֹתָהּ. Thus בְּנוֹתָהּ בְּנוֹתָהּ. It is never thus pronounced, and should be בְּנוֹתָהּ בְּנוֹתָהּ bpraga wā, and בְּנוֹתָהּ praga wā. See Note 2 below.
§ 20] SUBSTANTIVE VERB.

2 m.  יִתְנָה (א Tkh.): יִתְנָה  אֲשֶׁר  Ash.
f.  יִתְנַה (א Tkh.): יִתְנַה  אֲשֶׁר  Ash.

1 m.  יִתְנָה  אֲשֶׁר: יִתְנָה  אֲשֶׁר  Ash.
f.  יִתְנַה  אֲשֶׁר: יִתְנַה  אֲשֶׁר  Ash.

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

2 m. f.  יִתְנַה  אֲשֶׁר (א Tkh.): יִתְנַה  אֲשֶׁר  K. (א Tkh.):
יִתְנַה  אֲשֶׁר  Ash.

1 m. f.  יִתְנַה  אֲשֶׁר: יִתְנַה  אֲשֶׁר  Ti. Ash. Al.

Notes. (1) For the terminations of these forms see on the regular verb, § 32 (1). The א is clearly part of יִתְנַה to be, as seen by the variations (see under יִת verbs, § 42, also § 46); the א has been thought to be a corruption of אֲבָּל there is (whose א often falls, see below); and sometimes the verb is written אֲבָּל etc., but this somewhat interferes with the א becoming diphthongal as in Note 2. The third person seems to be for אֲבָּל  אֲבָּל. The forms אֲבָּל , אֲבָּל are perhaps for אֲבָּל אֲבָּל. Cf.

As. אֲבָּל thou art: אֲבָּל he is: אֲבָּל she is: אֲבָּל they are, see Appendix 1.

(2) The point under the Yudh is omitted if a vowel sound precedes, with or without א, but not after א. The א is not then silent, but forms a diphthong with the preceding vowel. Thus אֲבָּל I am a friend (dost twin), but אֲבָּל I am (dowin). But the accent remains as if the two words did not coalesce. After אֲבָּל the point is retained; also, in U. in אֲבָּל (but not in K.) as אֲבָּל pydeshtattan,
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 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 (and twin); and conversely we may omit the Khwaša after a consonant in similar cases. But this is uncommon except in Al. Z. Bo. Sal.

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

(7) The following examples explain the usage: I am, thou (f.) art, we are, he is, she is, he was, she was, they were. The 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 aninwād, aninwād, attitwād, attatwād.

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

(10) The other tenses of the substantive verb are formed regularly from to be, see §§ 42, 40, 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 , see § 34. The preterite is much used for he was as an alter-
nave to जनम्. जनम् - to belong to, as ॐ दशे जनम् जनम् To whom does this belong? जनम् also means to be possible, § 63 (5): जनम् दशे it will do, or it is possible. जनम् जनम् or जनम् जनम् it is impossible. Cf. the use of this verb with verbal nouns, to denote possibility, § 34. So more rarely जनम् जनम् it is impossible.

(11) There is, there are = अस्त [५ U. etc., often अ Q. Also in Al. अस्त (अ)] pronounced with short अ. When अ follows, अ becomes hard. The negative is अस्त (अ K. Al.; for pronunciation see page 12). In reading O.S. this is usually pronounced लेत (अ). Variants are लेत, लेत, लेत. The imperfect is जनम् जनम्, the future जनम् जनम् 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 1 above.

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

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

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

(15) On the other hand the substantive verb is used where we might expect अस्त: as अस्त (there is wind), it is windy, § 16 ii. f.
(16) Here he is and the like are expressed differently in different districts.

U.  סָדָּא : סָדָּא : סָדָּא : סָדָּא (n usually silent).

Tkh.  מָסָּא : מָסָּא : מָסָּא : מָסָּא (or מָסָּא) : מָסָּא : מָסָּא (n silent).

Ash.  מָסָּא : מָסָּא (or מָסָּא) : מָסָּא (or מָסָּא) : מָסָּא : מָסָּא (n silent).

Ti.  מָסָּא : מָסָּא : מָסָּא : מָסָּא.

Al.  מָסָּא : מָסָּא : מָסָּא : מָסָּא.

Q.  מָסָּא : מָסָּא (m. f.) : מָסָּא : מָסָּא (or מָסָּא with second Zlana sound) : מָסָּא : מָסָּא.

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

U.  פָּלַל : פָּלַל.

Ti.  פָּלַל : פָּלַל : פָּלַל.

Ash.  פָּלַל : פָּלַל : פָּלַל.

Al.  פָּלַל : פָּלַל : פָּלַל.

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. פָּלַל is also an interjection = ָו behold !

(18) יָבֹא or יָבֹא in K. Al. = he can [sometimes also
CONJUGATIONS.

(19) For it is I, we have ام; and so the other persons. For is it you? (pl.), we have commonly ع. اندتعم U., اندتعم K.

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

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

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

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

§ 30. Conjugations.

The method of denoting conjugations by names derived from ام to work, and of denoting classes of verbs by the same root, is not used in East Syrian grammars; instead they use the terms ام (P'al and ام Ethp'el) simple; ام (م zunna) fossil.

For convenience this simple method is used in this Grammar. Thus ام denotes the first radical, ام the second, ام the third; verbs whose first radical is ام are ام, those whose second is ام are ام, and so on. Verbs whose second and third radicals are the same are ام.
Pa'el, and Ethpa'al) compound; Ą1, Aph'el, and Ettaph'al) more compound; Ą1, Shaph'el, and Eshtaph'al). They distinguish the active and passive in each division by adding respectively the names Ą1, Ą1.

In the vernacular there are two conjugations: the first chiefly taken from the Pahiṭta 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 Ą1 to be changed, P'al: Ą1 K. to change tr., Pa'el: Ą1 to interchange, Aph'el: Ą1 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 triliters, 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. Ą1 to be fulfilled, root Ą1, Eshtaph'al; in U. Ą1, in Ti. Ą1 to be proud = O.S. Ą1, root Ą1, Eshtaph'al. Perhaps also some verbs are contracted from passive conjugations as Ą1 to wake intr. = Ą1 O.S., for which see § 83 D. c.

The Regular Verb.

§ 31. First Conjugation. Ą1 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. Ą1 m., Ą1 f. Plur. Ą1 m. f. (O.S. Ą1 m.)
FIRST CONJUGATION.

Past participle (absolute state). Sing. ٌُصُبُطُّ m., ٌُصُبُطُّ f. Plur. ٌُصُبُطُّ m. f. K. Al. J. Sal. (O.S. ٍّي m.), see § 50.

(Definite state). Sing. ٍُصُبُطُّ m., ٍُصُبُطُّ f. (i). Plur. ٍُصُبُطُّ m. f.

Imperative. Sing. ٍُصُبُطُّ m., ٍُصُبُطُّ f. Plur. ٍُصُبُطُّ

(usually ٍُصُبُطُّ O.S.).

Verbal noun. ٍُصُبُطُّ.

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

The Tenses. ٍُصُبُطُّ

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

Sing. 3 m. ٍُصُبُطُّ U. J.

f. ٍُصُبُطُّ U. J.

2 m. ٍُصُبُطُّ (ٍّي Tkh.): ٍُصُبُطُّ U. Tkh. (ٍّي):

(ٍّي Tkh.): ٍُصُبُطُّ MB. Q.

f. ٍُصُبُطُّ (ٍّي Tkh.): ٍُصُبُطُّ MB. Q.

Tkh.: ٍُصُبُطُّ MB. Q.

1 m. ٍُصُبُطُّ U. Ti. (not Ash.): ٍُصُبُطُّ J.:

ٍُصُبُطُّ U.

f. ٍُصُبُطُّ U. Ti. (not Ash.).

Plur. 3 m. f. ٍُصُبُطُّ U. J.

2 m. f. ٍُصُبُطُّ (ٍُصُبُطُّ Sal. Sp.): ٍُصُبُطُّ Ti. J. Z. (ٍّي Tkh.): ٍُصُبُطُّ Al. or ٍُصُبُطُّ Al.

1 Village of Digalah, in the plain of Urmi. * Paradigm form.

* This variation is common in many districts in verbs ٍّي, as ٍّي بِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْبِِّکْb

S. GR.
1 m. f. ܦܪܕܐ (pārdākh): ܦܪܕܐ ܐܕܐ (pārdākha) U.: ܦܪܕܐ ܐܕܐ (d'ēthā) Ti. Al. Sh. Ash.: ܦܪܕܐ ܐܕܐ Ti. Sh.: ܦܪܕܐ ܐܕܐ Al.: ܦܪܕܐ Q.

Future. ܐܘܗܢ ܩܐ he will finish: ܐܘܗܢ ܩܐ Al. K.: ܣܟܝܢ ܩܐ Al. Z. Sal. (even in镞 and镞 verbs) and sometimes U. K. [In Ash. there is no prefix except ܡ before ܐ or ܒ, as ܢܐ (d'ēthā) he will come. So often in Ti. Z. Az. In Ti. Ash. ܢܬܢ he arises, ܢܬܢ he descends, prefixed to the verb as above makes the future, the proper personal affix being employed. ܕܬܐ is a verb not used in those districts. For the Tāl future see § 46 under ܕܬܐ.] Conjugate like the First present.

Conditional. ܢܗܢ ܕܢܗܢ ܩܐ he would finish, etc., 3rd plur. (see Future). Or thus, contracted, in MB. Sal. Q. ܢܗܢ ܕܢܗܢ ܩܐ ܢܗܢ ܕܢܗܢ ܩܐ ܢܗܢ ܕܢܗܢ ܩܐ ܢܗܢ ܕܢܗܢ ܩܐ (pārd-qānd, but accented on the short a).


Habitual imperfect. ܢܗܢ ܕܢܗܢ ܩܐ he used to finish, as above. Also contracted in MB. Sal. Q. like the Conditional.

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

Second present. ܢܗܢ ܕܢܗܢ ܩܐ he is finishing, or ܢܗܢ ܕܢܗܢ ܩܐ. See the substantive verb, § 29. The ܢ is much omitted in K., and before labials in U. It is almost always omitted in Ash. except
before ی or ی and often even then. Note ی ی U. but ی K. § 29, note 2.

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

Preterite (he finished):
Sing. 3 m. ی or ی Plur. 3 m. f. ی U., or ی
f. ی.
K. ی (rarely).

f. ی.
2 m. ی.
f. ی or with

2 m. f. ی or with

f. ی Ti. MB.

1 m. f. ی or with

1 m. f. ی or with

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

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

Perfect. ی he has finished: ی f. Plur. ی (مکس) etc., as § 29.

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

1 Paradigm form.
§ 31, 32

GRAMMAR OF VERNACULAR SYRIAC.

§ 31. 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. Қғد or Қғد
f. Қғد
2 m. Қғد or Қғد
f. Қғد or Қғد
1 m. Қғد or Қғد
f. Қғد or Қғد

Pl. 3 m. Қғد or Қғد
f. Қғد or Қғد
2 m. Қғد or Қғد
f. Қғد or Қғд
1 m. Қғد or Қғد
f. Қғد or Қғد

The N.S. contractions are not all the same as in O.S. Thus we have N.S. Қғد = O.S. Қғد, Zlama for Pthakha as very frequently, § 88 d. The contractions of 1 pl. are noteworthy, as preserving the қ of қғد which the O.S. does not do. Probably қғد and қғد are from the feminine қғد. [So in Digalah, in
the Urmī plain, we have one, perhaps two, fem. forms for masculine in the singular; see also § 50.] The other feminine plurals drop out. The syllable ُه (or ُذ) is added for emphasis and is an O.S. particle = indeed, § 67. The Q. forms like َخِبَّثَثَت are contractions = َخَبَّثَت 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 َخِبَّثَت thou art beautiful, are not found in N.S.

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

(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 ُع 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 َخِبَّثَت it is finished by me = I finished, َخِبَّثَت ُعَثَت 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 َخِبَّثَت ُعَثَت 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 ُع, ُذ, or ُذ the preposition ُع is omitted, as َخِبَّثَت he took, َخِبَّثَت thou saidst. In J. it is usually omitted in all verbs; in O.S. it is not omitted. The pronunciation is usually with short ُع, even in words containing ُع, ُذ, etc. (p. 11); but in K. Al. ُذ verbs
are pronounced with Khwasa, and in a phonetically spelt蜜 of the Alqosh 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 ɪ. When the object is included in the verb, as in § 50, Khwasa 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 صحبتي قتلته (thou wast killed by him).—(b) by the use of these forms in O.S. instead of the past tense. Thus یام هیله the good (God) who hath taken care for our lives (Collect at Nocturns). So یام هیله make thy peace to dwell in thy people whom thou hast chosen (Anthem at the end of Baptismal Service): تلثیب فتیل که یام هیله 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 Phishita, and Rev. xvii. 7 etc.—(c) by the use of the second preterite, especially in K., as یام هیله (see above).—(d) by the use of the participle alone in K. Al., in either an active or a passive sense, as یام هیله the man was left, more rarely the man left: یام هیله the bull has got loose: یام هیله that woman was killed there: یام هیله (not صحبته) those men were taken there and killed. So very frequently in O.S. both actively and passively, as یام هیله peace dwell in it (Martyrs' Anthem, Tues. morn.): یام هیله the sea could not (id.): یام هیله he quickened Adam who had perished, (id. Tues. even.) یام هیله and above them was placed an altar (id.): یام هیله death which held us in our sins (First Fri. even., First anthem) [notice here the objective یام هیله
in the N.S. manner when the pronominal affixes are not inserted in the verb, § 50]: who can repay the grace? (id.): 

as it is written (the Nicene Creed): 

and then let the priest take the horn of oil from the hands of him that holds it (Baptismal rubric): notice the  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  m. pl. gives way to the variant, less common in O.S.,  for the termination of which the Eastern copies of Bar Hebraeus' grammar (chap. ix. § 4) and Bar Zu'bi give Rwsa, not Rwakha. We must notice that in N.S. all except  verbs (§ 42) and a few  verbs in Z. (§ 38) make the imperative in 0; thus  N.S. = O.S. say. This leads to a simplification in grammar. [So to run, = O.S. irregular verb , is in N.S. quite regular. Imper. = O.S. or . 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  as  he will be finishing (rare):  he will have finished (not common):  he would have finished (common). So  (common) 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. ܐܬܘetics ܐܡܘܒܕܐ ܠܬܘetics N.S. ܐܬܘetics ܐܡܘܒܕܐ (§ 48) Gen. xv. 2.

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

§ 33. The verb used negatively.

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

First present. ܐܡܘзов ܐܡܘзов he does not finish.

ܐܡܘзов ܐܡܘзов let him not finish, and so in subjoined clauses.

Future. ܐܡܘзов ܐܡܘзов Ti. (rarely U.): ܐܡܘзов ܐܡܘзов Al. he will not finish.

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

Habitual present. ܐܡܘзов ܐܡܘзов Al. he does not finish.

Habitual imperfect. ܐܡܘзов ܐܡܘзов Al. he used not to finish.

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

Second present. ܐܡܘзов ܐܡܘзов Al., rare) he is not finishing.

Imperfect. ܐܡܘзов ܐܡܘзов U. ܐܡܘзов ܐܡܘзов Tkh. Al. etc. (ܐܡܘзов Ti.) he was not finishing.

1 Paradigm form.
§§ 33, 34]  

PASSIVE VERB.

Preterite. ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ. (rare).
Second preterite. ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ. he did not finish.
Perfect. ٌلا ٍفُجَدِبَت (ٌلا ٍفُجَدِبَت) Al. he has not finished.
Pluperfect. ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ. U., ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ. Tkh. (ٌلا ٍفُجَدِبَت) Ti. he had not finished.

Imperative. ٌلا ٍفُجَدِبَت or ٌلا ٍفُجَدِبَت 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 َفَلُقُ to remain, for the conjugation of which see § 39.

Examples: ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ he was taken: ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ she is being left.

More rarely it is expressed by ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ to come; thus, ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ 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 ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ = he was killed, or he has killed. In O.S. also this construction often replaces a passive verb; thus, ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ may our prayer be heard. ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ may rarely be used in the past part., ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ there is made reference = reference is made: ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ a change was made. The verb ٌلا ٍفُجَدِبَت is not much used in Ti. for the passive, and hardly at all in Tkh. Ash. For the past tense passive they will say ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ those men were seen: ٌلا ٍفُجَدِبَت ِهِ ٌدَمَت َّكِ she was seen (p. 86) [for the verb, see § 42]. For other tenses a periphrasis is generally made with the active voice.

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

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


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

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

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

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

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

Verbal noun.  Sal. Q. Gaw., or  Sal. [In U. etc. Mim silent.]
Notes. (1) The tenses follow as in the first conjugation. Thus the preterite is רבא "he saved." The infinitive is 
K., רבא U. and often Al., רבא Sal. Q. Gaw. is not prefixed to the verbal noun in the second present and imperfect; but see § 37, note 6. Future in Al. Z., רבא.

(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 ֹ. 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 מתיסי (= ֮) is pronounced as one word, with one Mim. The Mim is never prefixed to verbs beginning with ְ; thus ְ to grow, not ְ to smell (O.S. ְ). Causatives, whether triliteral or quadriliteral, and all verbs from Aph'el, have Mim already, and do not take a second: as ְ to love (root ְ; cf. ְ love, O.S. and N.S.): ְ to cause to be killed. The same is the case with ְ U. ְ K. ְ K. ְ Al. = O.S. ְ (root ְ) to carry, where the ְ and ְ take the place of ְ, § 45. In the verb ְ to honour, the ְ is always retained in U. etc. though not in the cognate ְ to weight. Perhaps we have here the influence of ְ reverend (O.S. ְ). It is also retained in ְ faithful (O.S. ְ), ְ 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 فِلِود to go out, صَفَدی to put out. We may often distinguish them by the second radical being soft in the first, hard in the second conjugation: as یَفی to buy (1), صَفَفی 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 فِلی K. to command = صُفی U.

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

(9) We may take as an instance of the difference between the two conjugations یَفُن blessed, a first conjugation form (but the other parts of the verb are not used) and صَفَفی blessed, from یَفی 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 یَفَن لُبَ فَحُفی I have come (came) to bless your feast.

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


صُفی to wash (so O.S.).

Present participle. Sing. صُفی m., صُفی م f.; Pl. صُفی m. f. K. MB. Sh. Al. Z. (so O.S. but pl. م m.) or صُفی م, صُفی م, صُفی م, Q. Sal. Gaw. J.

§ 36] SECOND CONJUGATION. SECOND DIVISION.

(Def. state.) \( \text{مَسْلَعَة } \) K., \( \text{مَسْلَعَة } \) Ti., \( \text{مَسْلَعَة } \) Sal. Sp., \( \text{مَسْلَعَة } \) U., etc. = O.S. etc.

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

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

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

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>S. 3 m.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>f.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>2 m.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>f.</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>1 m.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>f.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>Pl. 3 m. f.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>2 m. f.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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<tr>
<td>1 m. f.</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
<td>ꜜيِلِلٍ</td>
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</tbody>
</table>

For variations in the terminations see page 81.

Thus are conjugated all triliterals of the second conjugation with Pthakha, among which are many causatives, as ꜜيِلِلٍ to *raise*, from ꜜيِلِلٍ (but ꜜيِلِلٍ to *lift*, from ꜜيِلِلٍ is of the first division). In the K. forms the half vowel often drops altogether, as ꜜيِلِلٍ I love = ꜜيِلِلٍ 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 division with Rwaṣa, of the first division with Rwakha.

§ 37. Second Conjugation. Third division. Quadrilaterals. פָּקְדָכָה to cause to be killed (so O.S.).

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<tbody>
<tr>
<td>f.</td>
<td>מִטְפָּדָכָה</td>
<td>מִטְפָּדָכָה</td>
<td>מִטְפָּדָכָה</td>
</tr>
<tr>
<td>Pl. m. f.</td>
<td>מָטְפָּדָכָה</td>
<td>מָטְפָּדָכָה</td>
<td>מָטְפָּדָכָה</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past part. (abs. state) S. m.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>f.</td>
<td>מִטְפָּדָכָה †</td>
</tr>
<tr>
<td>Pl. m. f.</td>
<td>see § 50.</td>
</tr>
</tbody>
</table>

(Def. state) S. m.

<table>
<thead>
<tr>
<th>Imp. S. m.</th>
<th></th>
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<tbody>
<tr>
<td>f.</td>
<td>מִטְפָּדָכָה †</td>
</tr>
<tr>
<td>Pl. m. f.</td>
<td>מָטְפָּדָכָה †</td>
</tr>
</tbody>
</table>

Verbal noun

The tenses follow as before.

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

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

1 Sp. Sal., Ti. 2 Sal. 3 Or סָקָדָכָה Sal.
the second radical be ٰ, when Zqapa is substituted, as دمٕٔٔٔٔٔٔ في 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 
ٰٔٔٔٔٔٔٔٔٔٔٔ.

(3) For first conjugation quadrilateral see § 46.

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

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

(6) In the tenses ٔ is sometimes added to the verbal noun in 
Al. as ٔٔٔٔٔٔٔٔٔٔٔ 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 ٔ verbs now present no irregularities, nor yet those 
which in N.S. have the second and third radicals the same.

\[
\begin{align*}
\text{Verbs} & \quad دٔٔٔٔٔٔٔٔٔٔٔ \\
\text{Verbs} & \quad دٔٔٔٔٔٔٔٔٔٔٔ
\end{align*}
\]

These verbs may be taken together. The variations are due to ٔ 
becoming ٔ, and in some cases to a metathesis taking place. We 
must notice that in N.S. ٔ and ٔ can, but in O.S. (except in a few
words like ܐܠܝ  cannot, stand at the beginning of a word without a vowel. When vowelless they have no sound.

Verbal noun with ܐ. ܕܝ ܐܠܝ.

Pret. ܐܠܝ ܐܠܝ (ܟ ܐܠܝ ܟ) ܐܠ转型发展 in Al. and sometimes Tkh.

Imp. ܐܠ转型发展: ܐܠ转型发展 ܐܠ转型发展 Al. (Pl. in Al.: ܐܠ转型发展 or ܐܠ转型发展). The Sing. in Z. in some verbs has no Wau, as: ܐܠ转型发展 say.

Past part. ܐܠ转型发展: ܐܠ转型发展 Al. Tkh.

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

In some there is a metathesis in the First present tense, as ܢܘ I learn (§ 46). In Sp. this arrangement even extends to verbs ܢܘ (mêdî) = ܢܘ ܓܢܘ they are baptised.

Many of these verbs have ܐ in one district, ܝ in another: as ܐܝ ܒ (or ܒܝ) U. - ܒܝ MB. as O.S. to bake, ܒܝ U. K., O.S. - ܒܝ Al. to sit (ܐ N.S., ܒ O.S).

The only second conjugation verbs ܐ or ܝ are ܝ ܓܢܘ to be
peaceful or tame K., entrust Al.: مَوَنِ (to reverence (retaining always), and a few quadrilaterals, as فُلْيَكْلَكِ U. (ز K.) to be numb, مَوَنِ to be cheap, مُكَلَّدَيْنِ to be a widow or widower, مُكَلَّدَيْنِ to tumble over, مُكَلَّدَيْنِ Sp. (ز K.) to be muddy or broken, مُكَلَّدَيْنِ to be shy, مُكَلَّدَيْنِ to be heavy. These are regular.

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

§ 39. Verbs ز or كد.

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

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

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

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

(Def. state.) Sing. فَرَّ m., فَرَّ f.; Pl. فَرَّ m. f.

Imperative. زَعَلَ (Rwaqa in O.S. ز verbs; but Rwakha in O.S. ز verbs as زَعَلَ).

S. GR.

13
The First present thus is: ֗ ֗ בְּץ פְּלַעְדִּיבִּים: פְּלַעְדִּיבֵּם (וְתַעֲלִן) פְּלַעְדִּיבֵּם.

In the second present נ 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 ֗ ֗ (דֶּרֶד) I returned, from ֗ ֗ .

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

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

We may notice יַפְּכָה Ti. to bathe (= יַפְּכָה U. Tkh.) which retains both Pe'a. This is an יַפְּכָה verb, while the corresponding O.S. is יַפְּכָה, יַפְּכָה; but יַפְּכָה = washing and rubbing down in the bath O.S. [In U. this verb is used of women only, יַפְּכָה being used of men.] So some others, § 31 (5).

§ 40. Verbs with middle יַבְּחֵךְ.

These are like the preceding, or else are regular. But in the
§§ 40—42] VERBS WITH WEAK MIDDLE LETTER. 99

preterite ـه is nearly always silent. Thus ـهـن K. they bear, from ـنـه to bear; Pret. ـنـه I bore. The noun denoting the agent [§ 77] is ـنـن K. one who carries or bears. The action is ـنـن K. bearing. So ـنـن U., or more commonly ـنـن U. K. bearing.

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

§ 41. Verbs ـنـن and ـنـن.

In the First present tense, ـن and ـن, if they have no vowel, form a diphthong with Zqapa, as ـنـن I leave (shœ-qin).

In the first conjugation imperative, the ـن is usually, ـن sometimes, dropped. Thus from ـنـن to leap, ـنـن K., but ـنـن sometimes in U.; ـنـن leave, is shûq usually in K., shwûq usually in U.: ـنـن to pass or to enter, does not drop ـن: ـنـن to do, never except in Al.

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

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

§ 42. Verbs ـن.

First Conjugation. ـن to reveal.
Present participle. Sing. ܐܘܱܢ m., ܒܢܢ f.; Pl. ܓܢ m. f. (= O.S. ܢܚ). 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. ܓܢ m., ܒܢܢ f.; Pl. (K.) ܒܢ m. f. (see § 50). = O.S. Sing. ܓܢ m., ܒܢܢ f.; Pl. ܓܢ m., ܒܢܢ f.

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

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

Verbal noun. ܒܬ or ܒܬ U. Sal. Q. Gaw.

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

The first present.

S. 3 m. ܒܢ or ܒܢ U. J.

f. ܒܢ or ܒܢ U. J.

2 m. ܒܢ (Tkh.), ܒܢ U. Tkh. (K), ܒܢ Tkh. (the long Zlama of Tau has the first sound) or ܒܢ Q. MB.

f. ܒܢ (Tkh.), ܒܢ U. Tkh. (K), ܒܢ Tkh., ܒܢ Q. MB. or ܒܢ Al.

1 m. ܒܢ or ܒܪ U. Ti. Sh. (common).

f. ܒܢ or ܒܪ U. Ti. (common), or ܒܢ Al.

Pl. 3 m. f. ܒܢ, ܒܢ U. J.
2 m. f. (§ Sal.), or ُكَبَسَهُ Ti. (§ Tkh.), or ُكَبَسَهُ Al.


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

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

Infinitive. ُكَبَسَ; or often ُكَبَسَ U. Q. Sal. Gaw.

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Second Conjugation. First division.

*صَبَرَ* to hide.

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

[For the Zlama under Shin see above § 42.] O.S. ُصَبَرَ.

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

(Def. state.) Sing. ُصَبَرَ m., ُصَبَرَ U. Ti., or ُصَبَرَ Sp.
Imperative. Sing. 

Verbal noun. 

The tenses follow as before.

Second Conjugation. Second division. The only verbs conjugated thus are 

Second Conjugation. Third division.

Present participle. Sing. 

Past participle (abs. state). Sing. 

(Def. state.) Sing. 

VERBS WITH WEAK FINAL LETTER.

Pl. m. f. K.; or سَكْبَتُمْ (Sp. Sal.) سَكْبَتُمُ. Imperative. Sing. m. f., Pl. مَكَرُوا مَكَرُوا m. f. U.; or مَكَرُوا (Sal.) Q. Gaw. Sal.; or Sing. مَكَرُوا m., Pl. مَكَرُوا m. f. K. MB. Sh.

Verbal noun. مَكَرْنَى K. MB., or مَكَرْنُى Ti. sometimes, or مَكَرْنِى U., or مَكَرْنُ لى (or لى) Sal., or مَكَرْنِى Gaw.

The tenses follow as before: for the euphonic vowel see § 37 (5).

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

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

§ 43. Verbs لَهُ (مَتَّى قدَّسَ لَهُ) of the first conjugation are usually written with only one ى in the imperative, as ى from ى to snatch.

§ 44. Verbs ى.
These verbs are in most places, in many of their forms, conjugated as if 蒐集 was absent, and like .getvalue. verbs. In others, as in O.S., they are conjugated as if 蒐集 was a strong consonant.

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

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

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

(Def. state.) Sing. ךשמד m. U. Tkh., or ךשמד Al., or ךשמד Ti. Z. Al. as O.S.: ךשמד f. as O.S. [pron. ךשמד Ti.]; Pl. ךשמד, ךשמד, ךשמד, or ךשמד as O.S.

Imperative. Sing. ךשמד m. f., Pl. ךשמד m. f. U. Q. Sal. Gaw. (as if ךשמד) [in Sal. ךשמד]; or Sing. ךשמד m., ךשמד f., Pl. ךשמד m. f. K. MB.; or Sing. ךשמד m., ךשמד f., Pl. ךשמד m. f. Al. Ash.

In O.S. ךשמד: ךשמד: ךשמד.


From these come the tenses; we notice especially:

The second present.  

**SECOND. CONJUGATION.** 

*Pres. participle.* Sing. مُعَارَجَتُ or مُعَارَجَتُ f., Pl. مُعَارَجَتُ m. Sh. (but in U. Mim is silent); so Sal. Q. Gaw. J. but with \( \sqrt{3} \); or Sing. مُعَارَجَتُ m., Pl. مُعَارَجَتُ m. f. K. (in Tkh. pron. mjāmē, as if \( \sqrt{7} \)); and so Ash. but with \( \sqrt{1} \).

*Past participle (abs. state).* Sing. مُعَارَجَتُ U., or مُعَارَجَتُ K. f.; Pl. مُعَارَجَتُ K. (for U., see § 50).

*(Def. state.)* Sing. مُعَارَجَتُ K., or مُعَارَجَتُ U. MB. Sal. Q. m.; مُعَارَجَتُ or مُعَارَجَتُ U. Ti. f.; Pl. مُعَارَجَتُ or مُعَارَجَتُ.

*Imperative.* Sing. مُعَارَجَتُ m. f.; Pl. مُعَارَجَتُ m. f. U. So Q. Gaw. Sal. with \( \sqrt{2} \) (\( \sqrt{1} \) Sal.). In K. مُعَارَجَتُ m., Pl. مُعَارَجَتُ m. f. So Ash. MB. Sh. with \( \sqrt{1} \).


The tenses follow as before.

The verbs مَتَنُ to bubble up, مَتَنُ to be satisfied, مَتَنُ to dye (which in U. have a Pthakha sound, see § 46), are pronounced differently in U. and K. in the First present. Thus مَتَنُ I am satisfied, is m-dwin K., m-din U. But مَتَنُ U. she is satisfied, is m-d'a, and also m-din K. is m-d'ya. Past part. مَتَنُ su'da, 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 ָי to the root (Gaw. Q. Sal. J. ָי or ָי), as ֹמַל to kill, מָהֶי 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, ָיָי ֶלָי ֶלָי (or ָיָי ֶלָי).

The meaning must be noted: thus, ָיָי to dry up intr., ָיָי to cause to dry up; but ָי to grind tr., ָי 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 ָי to remember, ָי to cause to remember, remind, see below, h.

Some causatives are triliteral owing to a weak letter having dropped. These are noted below. But notice that verbs ָי, which in O.S. drop ָי in Aph'el, retain it in the N.S. causative.

(b) Causatives of ָי and ָי verbs. These are very irregular. In O.S. these verbs usually insert ָי in the Aph'el, and a few of them are now so formed in Al., as noted in the following list.

ָיָי to go, O.S.— יָיָי K. or ָי יָי K. Z. (ג J.) or יָי יָי Al.; no preformative Mim (O.S. יָי, root יָי, cf. O.S. יָי a caravan, herd), § 46.

ָיָי to eat, O.S.— יָי יָי (O.S. יָי) to feed.

ָיָי or יָי to shut— יָי יָי §§ 46, 113.

ָיָי to say, O.S.—none, § 46.
to go up—Al. (O.S. P’al, Aph. § 46).

to bind, O.S.—Al. § 46.

to be cold—§ 46, 92.

or to spit—§ 46.

to come, O.S.—(k) K. or U. or (also) Al. (h), (O.S. ḥumūf) to bring.

to hazard, be bold—none.

to beget, lay (eggs)—§ 92. See p. 114.

to know, O.S.—(Ash.) or Al. § 46 (O.S. ḥumūf) to inform.

to give—none, § 46.

Ti. to borrow, O.S.—Ti. to lend (O.S. ḥumūf).

to mourn—U. or § 46.

to hasten intr.—to hasten tr. and intr. Kurd.

to learn, O.S.—Al. (O.S. ḥumūf) to teach, § 46.

K. to afflict (O.S. ḥumūf U. K. to afflict.

(as O.S.) or ḥumūf K. or Sh.

(Sal. Q.) or U. or Al. U. O.S. to swear tr., § 46.

or as O.S. to bake—U. or K. or Sal. Q. Gaw. § 46.

K. Al. to weight, affirm, O.S.—(O.S. ḥumūf).
to be long (O.S. /widgets—/), or  widgets Al. Z. (O.S.  widgets).

or  widgets to be green (cf.  widgets—/O.S.  widgets to make pale or green), § 46.

widgets to inherit O.S.—widgets (O.S.  widgets).

widgets (a, O.S.  widgets) or widgets (a) to sit—U. K. to place, or widgets Al. O.S. (both a), or rarely widgets 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 widgets or widgets verbs. As a rule these are regular, except that 2 is changed into 2. But the following are exceptions.

widgets to judge, O.S. widgets—(none). (widgets is another verb, see below g).

widgets to turn intr.—widgets or widgets Al. § 46.

widgets to increase intr.—widgets (rare) or widgets, foreign.

widgets to be warm, O.S. widgets or widgets—widgets or widgets.

widgets to live, O.S.—widgets.

widgets or widgets to be worth—widgets § 46

widgets to come to an end (as a fight), to press down—widgets.

widgets to hazard—(none), § 46.

widgets to be black, O.S. widgets.

widgets to bow intr., O.S. widgets U. (U. K.).

widgets U. to pay, O.S. widgets (= widgets to collect?)—widgets.

widgets to knead, O.S. widgets or widgets.

widgets to melt intr. (by rubbing)—widgets or widgets (Heb. and Chald. root  widgets).
to suck, O.S.  ≤ to suckle, suck up.

tο die, O.S.  ≤  or  ≤ to rest intr., die, O.S.  ≤ or  ≤ to rest tr. and

intr.

tο ordain, O.S.  ≤  to cool intr., O.S.  ≤  or  ≤ to blow—  ≤  or  ≤  U. to lose savour (= K. p. 103), O.S.  ≤  U.

to remain, O.S.  ≤  to rise, O.S.  ≤  or  ≤ U. Tkh. (Ta Ti.).

tο wink, U. to bruise, cut—  ≤  Root  ≤  to dig (so Heb.)—  ≤  ≤ or  ≤ to be cold, O.S.  ≤  to hit, knock—  ≤  or  ≤  ｃ to darn—  ≤  Root  ≤  ｃ  to be high—  ≤  ｃ to lift, or  ≤  Al. In O.S. Aph.  ≤  ｃ  to be in love—  ≤  Heb. and Arab. root.

(d) The causatives of verbs with middle  ｃ have sometimes  ｃ silent, the vowel being thrown back to the preceding letter; as  ≤  to have carried, or to load, from  ≤  to carry. Or we may say  ≤ , 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  ≤ to wake intr.,  ≤ to wake tr.

(f) Those first conjugation quadrilaterals which insert  ｃ after
or ච (§ 46) drop it in the causative. In the case of ච that letter is sometimes sounded in the causative, sometimes not; thus:

FirstOrDefault to desire,  to cause to be desired.

FirstOrDefault to thirst,  U. Tkh. or  Ti. to make thirsty.

FirstOrDefault Several causatives have no originals in N.S.

FirstOrDefault to bear a bastard, cf. N.S.  a bastard.

FirstOrDefault to appear. O.S.  to perceive.

FirstOrDefault U. or  K. or  to blossom, see § 115. Cf. O.S.

FirstOrDefault green.

FirstOrDefault or  K. to search. O.S.  and  id.

FirstOrDefault to fine, Arab. Cf. N.S.  a fine.

FirstOrDefault to borrow. Cf. N.S.  a debt, Pers. In Al.  to drive a shuttle. O.S.  thread, (from  to enter ?).

FirstOrDefault Al. to prepare, § 106. But we have  K.,  K. and  U. K., all to prepare.

FirstOrDefault Al. to neglect, O.S.

FirstOrDefault Ti. Al. to vomit. O.S.  to turn, Aph. to overturn.

FirstOrDefault O.S.  vomit.

FirstOrDefault to confess. So O.S. In Sal.  U. to mew, Arab.

FirstOrDefault to love, (O.S.  ), see § 95 e.

FirstOrDefault to make presents. Cf. N.S.  a present, Arab.

FirstOrDefault or  to blister, prick up the ears. Arab. Cf. § 118 i.

FirstOrDefault (See also below.)
to be lazy. Arab.

K. to give or take interest. Cf. O.S. ⾦� money.

to preach, say the litany. O.S. と and עבודa.

to plaster, § 113 i.

to justify, § 119.

to pant. Cf. ⾦⾦ to snuff about (as a dog); perh.
formed from O.S. ⾦⾦ panting.

to mimic.

K. or ⾦⾦ U. to linger. In Al. ⾦⾦ is to seal, as
N.S. ⾦⾦ a seal. In Chald. the Pa'el is to hasten.

to smell. O.S. ⾦m.

to make blue or green, foreign. Cf. N.S. ⾦m blue or
green.

to comment on; in Z. to light a candle. ⾦m Tkh. to
light a candle. O.S. ⾦m to illumine.

to fester. Cf. N.S. ⾦m matter, (perhaps root ⾦m to oose,
distil).

to rebuke = O.S. ⾦m (⾦m), [Nun inserted by false
analogy ?], but in N.S. the Kap is soft.

to leak, perhaps O.S. ⾦m to oose. See above.

to prosper tr., thank, Arab. Cf. N.S. ⼯⾦ thanks.

to mock. O.S. ⾦m to beg. N.S. meaning from Arabic.

to be or make poor, as O.S. Also caus. of ⾦m to be hushed.

to despise, reject. So O.S.
U. or K. (like ṣ) to prove, affirm, Arab. Cf.
N.S. ʿannā = proof, which retains the ʿ sound.

 MemoryStream to cry out. O.S. ʿanāb to ask for, Arab.
 MemoryStream to put in order. Cf. N.S. ʿoṭ order, Kurd.

 MemoryStream to preach the Gospel.
 MemoryStream U. or K. to find, § 113 j. (Conjugate like ʿanāb.)
 MemoryStream to give a pledge, flood, (see ābdā). 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.

 MemoryStream K. Al. to spend the night (O.S. ʿannā), be stale. ʿanāb to fast, be stale, keep over till next day U. Cf. N.S. ʿannā stale U.

 MemoryStream to create, O.S. ʿabda to beget K., bear K.

 MemoryStream to flash (lightning) [so O.S.], to have a sudden pain.

 MemoryStream to polish, be bright, as O.S.

 MemoryStream to weave, tie, wrestle K., O.S. ṣadīqī to freeze (for ṣadīqī § 92).

 MemoryStream to circumcise, to cut down wood K. ṣadīqī to inform against.

Cf. O.S. ṣādīqī to cut, give sentence, ṣādīqī a penalty.

 MemoryStream to wear out intr. ṣādīqī to write Majliyana (-), p. 6.

 MemoryStream to draw (O.S. ṣādīqī). ṣādīqī to prolong, draw out.

 MemoryStream to hold, catch [so O.S.], take, hire, correspond to, etc. ṣādīqī to compare, let out on hire.
Al. to subdue.  

Al. to make, mend.

to remember O.S.  

to remind (\(\text{\'}\)) like \(\text{\'}\).

to be like O.S.  


to compare.

to lie down, sleep, die O.S.  

to put to bed (children).

to be, become O.S.  


to beget K., bear K.

K. to subdue, (so N.S. subject).  

or \(\text{\'}\)  

Al. to subdue, to confiscate.

to scratch, also to be squeezed out (juice), to be overripe.

to scratch.  Also to glitter, as snow (\(\text{\'}\)).

to rise, as the sun (O.S. \(\text{\'}\); cf. O.S. \(\text{\'}\) scattered).

K. to glitter as snow, (in U. \(\text{\'}\)).


to find out, Arab.  


to announce, inform, warn.

to revolve, travel O.S.  


to overturn, pass (at table), translate.

Al. Tkh. to keep, gather together.  

Al. to show, (O.S. \(\text{\'}\)).

to be white O.S.  


to tin saucepans, whitewash.

to see O.S., in K. Al. to find.  


to show.

K. to grow perfect.  

U. K. to affirm, make firm.

K. to be sweet O.S.  

K. to forgive, cause to be desired.

K. to be patient as Arab.; stand Al., chat K. (O.S. to collect, keep in).  

K. to postpone, keep waiting.

K. to be content with, cf. \(\text{\'}\) \(\text{\'}\).  

U. K. to miss a person.

K. to sit, as a hen (O.S. to cover): to fall in, as a roof, as O.S.

K. to overturn, (= O.S. \(\text{\'}\)).

K. to go bad, deteriorate O.S.  

K. to spoil, injure.

S. GR.
K. to be under a vow, be prohibited, repay for loss. 

to excommunicate, as O.S. Aph., to curse Al., to lay under a vow K.

أَلْلَهُ to ask for, (also in marriage) Arab. 

أَلْلَهُ to give in marriage (a daughter).

أَلْلَهُ to carry O.S. 

أَلْلَهُ to load an animal.

أَلْلَهُ to whip up a horse O.S., plough, row a boat. أَلْلَهُ to canter a horse, tr.

أَلْلَهُ K. U. or Al. O.S., to bear, lay eggs. أَلْلَهُ to beget U.

أَلْلَهُ to learn O.S. أَلْلَهُ to teach, instigate, p. 107.

أَلْلَهُ to write (as a scribe) O.S. أَلْلَهُ to dictate, write (as an author).

أَلْلَهُ to put on O.S.; to fight Ti. Al. أَلْلَهُ to clothe, (both O.S.). أَلْلَهُ to fit O.S. أَلْلَهُ to compose songs, books, etc.

أَلْلَهُ to arrive, also to be ripe or grown up, to catch up, to be sent, all as O.S.; and to wrestle K. أَلْلَهُ to send, to cause a thing to happen to a person.

أَلْلَهُ to be meek, O.S. أَلْلَهُ, § 81 (5). أَلْلَهُ to humiliate.

أَلْلَهُ to fill O.S., suffice, load a gun. أَلْلَهُ to make shift with.

أَلْلَهُ to rub (or O.S.). أَلْلَهُ to fix.

أَلْلَهُ to rest, die O.S.; to go out, as a lamp; be ruined, as a church. أَلْلَهُ أَلْلَهُ to rest, tr. and intr. The causative is the usual word in U. for to rest.

أَلْلَهُ to gnaw K., hew, O.S. أَلْلَهُ to rake, cf. N.S. أَلْلَهُ a rake.

أَلْلَهُ to fall O.S. أَلْلَهُ to dethrone, turn out of office.

أَلْلَهُ to drive a nail, chisel as O.S., bump as Arab. أَلْلَهُ to tattoo, vaccinate.

أَلْلَهُ K., O.S. and أَلْلَهُ U., both to forget, (not in causative sense).
to ordain O.S. to present for ordination; (with خلأ) to attend to, § 71.

K. Al., O.S. and كحم, K., both to testify. In U. نصيئ to testify.

فiap to fall in (a well or roof); fit stones together K., O.S. فدح to repair tools.

تت to be red O.S., blush. طخس to toast (bread), shame.

ومع O.S. and متمم to comb. The former also to grow lean.

نيئ U. to do skilfully (O.S. to labour). ينيئ to bargain, barter.

نيئ to dwell O.S. ينيئ to build; and in U. to people (a country).

نيئ to dig up, destroy O.S. تكه to take root.

نيئ to flee O.S.; to run K. Al. ينيئ to pursue, allow to escape.

ديئ to stretch out O.S., go a long distance. يديئ to see off on a journey, to stretch out K., let go Ti. Al.

نيئ O.S. (rare in U.) and ينيئ to listen, obey, pay attention (not in caus. sense).

نيئ K. to receive, believe, (= كنيئ U.) as O.S. Pa'el. ينيئ to make acceptable.

نيئ to read, call, name, crow O.S. ينيئ to teach. Cf. also يئد a legible hand, lit. pen.

نيئ to receive Holy Communion; in K. Al. to approach, both as O.S. ينيئ to offer, celebrate the Eucharist K., bring near K. Al.

نيئ to bite as O.S. Pa'el (rare). ينيئ to cut with scissors, keep back part of a price or debt.

نيئ to win a game U., cover as O.S. ينيئ to lose a game U.
to be angry, squeeze K. sweep with a wooden rake (རིགོ་).
to quarrel.
K. (O.S. ཀྲོ) and ཁྱི་ to sprinkle.
to shiver with cold or fear, Arab. ཀྱི་ to shiver with fever.
K. to love O.S. གླེ་ རྡོ གླེ་ to make friendly, to put an orphan lamb to another dam K. Cf. གླེ་ རྡོ གླེ་ to have pity (O.S. ཀྲོ).  
K. to go, (in First present, only in Al. in the sense to wander) [O.S. to creep]. གླེ་ རྡོ གླེ་ to have a miscarriage.
K. to be slack, loose. གླེ་ རྡོ གླེ་ to grant a divorce U. (པོ་ U. or ཁྱི་ K. to throw, divorce). In O.S. Pa. Aph. to loose.
K. to run fast U., run to and fro K., wrench K., stray. གླེ་ རྡོ to dip a red hot iron in water, or yarn in paste (O.S. Aph. to water).
K. to take O.S., charge, force to pay, subtract. གླེ་ རྡོ གླེ་ to overlap with metals, interweave, p. 119.
K. to loose, lodge intr., be profaned, forgive, dismiss, break a command or fast, O.S. གླེ་ རྡོ གླེ་ to entertain, pitch tents.
K. to suck the whole of an egg, flash; slip off peel K. གླེ་ རྡོ གླེ་ to whistle, as O.S. Aph.
K. to drink O.S., be irrigated, smoke tobacco K. གླེ་ རྡོ གླེ་ to dip a red hot iron, or stretch yarn after dipping on poles, or the warp, in weaving (see གླེ་ རྡོ above), to irrigate. So གླེ་ རྡོ = dipped yarn.
K. to be delirious Al.; to be pleasant Ti. (= ཁྱི་ U.). ཁྱི་ ཁྱི་ Ti. or ཁྱི་ U. to do as one likes, § 46 1.

(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.
to cover, O.S.; also كَفُّتُ جَمْحُ or كَفُّتُ جَمْحُ K. Al. Caus. كَفُّتُ جَمْحُ or كَفُّتُ جَمْحُ to cover, shut a door.

كَفُّتُ جَمْحُ K., O.S. to believe = كَفُّتُ جَمْحُ U. Caus. كَفُّتُ جَمْحُ or كَفُّتُ جَمْحُ to play. Caus. كَفُّتُ جَمْحُ, see § 47.

كَفُّتُ جَمْحُ K. Al. and كَفُّتُ جَمْحُ K. to swell. O.S. كَفُّتُ جَمْحُ.

كَفُّتُ جَمْحُ to wonder, Arab. كَفُّتُ جَمْحُ to astonish. كَفُّتُ جَمْحُ is used in K. Al. as an impersonal verb = to be pleased to do a thing.

كَفُّتُ جَمْحُ to understand. Caus. كَفُّتُ جَمْحُ, which is also the causative of كَفُّتُ جَمْحُ to cut, § 83 (6); also very rarely كَفُّتُ جَمْحُ. [In K. كَفُّتُ جَمْحُ (Al. Bo.) is substituted for كَفُّتُ جَمْحُ, pp. 98, 102.]

كَفُّتُ جَمْحُ to bathe, wash O.S. Caus. كَفُّتُ جَمْحُ or كَفُّتُ جَمْحُ.

(j) When a verb has no causative the same sense may sometimes be rendered by كَفُّتُ جَمْحُ to make, كَفُّتُ جَمْحُ to give, كَفُّتُ جَمْحُ to teach or incite; as كَفُّتُ جَمْحُ U. he caused him to be loved; كَفُّتُ جَمْحُ كَفُّتُ جَمْحُ he made Thomas love; كَفُّتُ جَمْحُ كَفُّتُ جَمْحُ U. K. he would have caused him not to die كَفُّتُ جَمْحُ K. Al., St John xi. 37 (K. Al. كَفُّتُ جَمْحُ U.);

كَفُّتُ جَمْحُ كَفُّتُ جَمْحُ make the boys sing (O.S. كَفُّتُ جَمْحُ). كَفُّتُ جَمْحُ كَفُّتُ جَمْحُ

§ 46. Irregular Verbs. كَفُّتُ جَمْحُ

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 كَفُّتُ جَمْحُ or كَفُّتُ جَمْحُ are either with or without كَفُّتُ جَمْحُ, as كَفُّتُ جَمْحُ or كَفُّتُ جَمْحُ she sleeps.

كَفُّتُ جَمْحُ to make a hole O.S. كَفُّتُ جَمْحُ to full down, as a new wall

كَفُّتُ جَمْحُ to swallow O.S. (not كَفُّتُ جَمْحُ to indent).
to assemble intr., Arab.

to shave, shear O.S.

to crack, (in O.S. to draw out water), meaning from Arab.

to sow O.S.

\( \text{to be leavened O.S.} \)

\( \text{to sink intr. U. K. (not used in Ash.), to print Al.} \ [O.S.} \)

\( \text{to impress, sink.} \]

\( \text{to sleep. In O.S. to be young.} \)

\( \text{see } \) below.

\( \text{to know O.S. (see below).} \)

\( \text{to lap (Ash. Zqapa), § } 92. \)

Chald. \( \frac{\text{ج}}{\text{ج}} \).

\( \text{to mix. O.S. and Al.} \)

\( \text{to be ill or in pain (not used in Ash.).} \)

\( \text{O.S.} \) Pal, Pa. and Aph. \( \text{to be ill.} \)

\( \text{to well forth O.S.} \)

\( \text{U. to butt, attack (O.S., Al.} \)

\( \text{Tkh.} \).

\( \text{to be satisfied O.S.} \)

\( \text{to be blind O.S., go out (fire).} \)

\( \text{to lose savour O.S. p. 103.} \)

\( \text{divide (U. rare in 1 conj.);} \)

\( \text{O.S., Al.} \)

\( \text{to step, step aside K., O.S.,} \)

\( \text{leave K., leave off K.} \)

\( \text{to explode O.S.} \)

\( \text{to pay O.S.} \)

\( \text{to be lukewarm (not used in Ash.), cf. O.S.} \)

\( \text{topid.} \)

\( \text{to dye, dip O.S.} \)

\( \text{to be refined, as metals O.S.} \)

\( \text{Also to sting with Zqapa sound.} \)

\( \text{to cut, decide O.S.} \)

\( \text{to scorch (Ash. Zqapa).} \)

\( \text{U. to be tired. (Sp.} \)

\( \text{to make soft, Pa. id.} \)

\( \text{to hear, listen, obey O.S.} \)

\( \text{See p. 116.} \)

\( \text{to adhere, be a follower of Arab.} \)

\( \text{to make an opening O.S.} \)

\( \text{1 In N.S. } \) - in pain, - 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.

\( \text{אֶלּל} \) to go, O.S., in many districts uses for some of its tenses \( \text{אָלָל} \), which in O.S. is to creep. \( \text{First present:} \) \( \text{אָלָל} : \text{אָלָל} \), etc. The 2 pl. in Al. is \( \text{אָלָלָל} \) etc. = to move about (= U. K.). — Or \( \text{אֲלָלָל} : \text{אֲלָלָל} \). \( \text{K.} \) Sal. and sometimes U. The verbal noun with \( \text{א} \) U. Sh. \( \text{אָלָלָל} \). Ti. Al.: \( \text{אָלָלָל} \). U. (rare) Sh.: \( \text{אָלָלָל} \). Ti. K. U.: \( \text{אָלָלָל} \). Ti. Preterite: \( \text{אָלָלָל} \). K. J. Past participle: \( \text{אָלָלָל} \). K. Second preterite in Al. \( \text{אָלָלָל} \) or \( \text{אָלָלָל} \) (for \( \text{אָלָלָל} \)). Imperative: \( \text{אָלָלָל} \). U. (common); or \( \text{אָלָלָל} \) (\( \text{א} \) Sal.) U. (common) J. Sal. Q. Gaw. (the Zlama has either sound); or \( \text{אָלָלָל} \) K. MB. Sh. Al. Z.; often with a pronoun, \( \text{אָלָלָל} \). etc. In all these \( = \) usually. The O.S. is \( \text{אָלָלָל} \). The Agent is \( \text{אָלָלָל} \). but Ash. Al. Noun of action: \( \text{אָלָלָל} \) or \( \text{אָלָלָל} \). Causative: \( \text{אָלָלָל} \), \( \text{אָלָלָל} \), \( \text{אָלָלָל} \), \( \text{אָלָלָל} \) or \( \text{אָלָלָל} \). \( \text{§ 45 b.} \) [Distinguish \( \text{אָלָלָל} \) to carry, take, \( \text{אָלָלָל} \) to take away. Thus he took the horses to Urmît = \( \text{אָלָלָל} \), not \( \text{אָלָלָל} \).]

\( \text{אָלָלָל} \) to shut, cover. So Heb. \( \text{אָלָלָל} \), \( \text{אָלָלָל} \), \( \text{אָלָלָל} \), and Chald. and Arab. \( \text{Pres. part.} \) \( \text{אָלָלָל} \) or \( \text{אָלָלָל} \).

\( \text{אָלָלָל} \) to say, in K. also to speak, tell (so Al. always), O.S. \( \text{Imperative:} \) \( \text{אָלָלָל} \). Ti. Z. (O.S. \( \text{אָלָלָל} \)), elsewhere \( \text{אָלָלָל} \).
to go up. O.S. ἀπέλθει, an irregular verb with some forms from ἀπέλθει. In N.S. Pres. part. ἄπληθε U. or ἀπέλθει U. Ti. Sal.: otherwise regular as § 39.

ἄπληθε to bind O.S. Pres. part. ἄπληθε U. K. or ἄπληθε U.

ἄπληθε to be old (in U. of things only; in K. of persons also; the latter in U. is ἀπλάκησθαι) makes some parts from ἀπλάκησθαι in Ti., retaining 2: as pret. ἦπλάκησθαι (q'ishli), past part. ἦπλάκησθαι (q'isha); not in Ash. or elsewhere. Perhaps from O.S. ἀπλάριον to be old, or ἄπληθε to freeze, tr.; in N.S. ἄπληθε is to be crisp (snow), to be white (eyes).

ἄπληθε to come O.S. First present: ἄπληθε etc. K. U.; or ἄπληθε etc. Q.; or ἄπληθε etc. Sal.; or ἄπληθε etc. (or ἄπληθε): ἄπληθε Gaw. Second present: ἦπληθε K. U. MB. Sh.; ἦπληθε etc. Sal. Q.; or ἦπληθε etc. Sal. Q.; or ἦπληθε etc. as ἦπληθε § 42, Gaw. Preterite: ἦπληθε K. U., ἦπληθε Q. Gaw. Sal., ἦπληθε Ti. Sal. (sic) § 124, ἦπληθε Ti. Sal. (sic) § 124, ἦπληθε Al. (sometimes Tkh.). Past part. ἦπληθε U.: ἦπληθε Tkh. Ash. Ti. ἦπληθε Ti. or ἦπληθε Ti. or ἦπληθε Ti.: ἦπληθε Q. Sal. Gaw. The fem. is ἦπληθε: ἦπληθε or ἦπληθε. Imperative: ἔλθε U. J.: ἔλθε (Zlama second sound) U.; ἔλθε (m. f.): ἔλθε MB. Sh.; ἔλθε Tkh.; ἔλθε Amadia; ἔλθε or ἔλθε or ἔλθε or ἔλθε (also ἔλθε) Q. Sal.; ἔλθε: ἔλθε Al. or ἔλθε: ἔλθε Al. Ash.; ἔλθε: ἔλθε Gaw.; ἔλθε: ἔλθε Ti. (common), Tkh. (sometimes). The sing. ἔλθε also in Sal. In Ti. we also have ἔλθε, with plural

1 Used also for let before a first or third person imperative, for ἀπέλθει § 51 (10).
or or the pronouns being taken in (Zlama second sound). Throughout the m. and f. sing. are the same. In O.S. we have or (k). Causative: me-yi U., or Sal. Q. Gaw. K. (k) Ti. Al. (k), see § 47. In the forms with  and (not as Nöld.) the sound is often between the two. It is remarkable that the  should appear in Salamas, which as a rule shews no affinities with Tiari. For the interchange of  and  see § 124. It does not occur in the present participle.

(as O.S.) or to wish. The tenses are formed from but the first present has in some districts the lengthened form. Thus First Present: etc. K. Al.; or U. Ash. (in U. b-d-yi etc.; in Ash. b-d-yi etc.); or Tk. (k) like K) the. In Ti. Al. another form of the present is formed from the abs. state of the past participle:—

Ti. or Ti. (or Al.?)

From this verb comes the sign of the future: ܐܒ or ܐܡ or ܐ (§ 31). These = ܐܡ or ܐܒ ܐܒ ܐܡ  he wishes to... or it is desired that ܐܡ ܐܡ ܐܒ  he will... It is unchanged throughout the tense. This is the exact counterpart of the English future and the modern Greek ὅ (‒ ὁ λεγεῖν ὑπ'Α). A curious variation is found in Tal [Stoddard, p. 109].

Taking the verb ܐܒ to sing, we have:

Sing. 3 m. ܐܒ ܐܒ ܐܒ  Pl. 3 m. f. ܐܒ ܐܒ ܐܒ ܐܒ

f. ܐܒ ܐܒ ܐܒ  f. ܐܒ ܐܒ ܐܒ  f. ܐܒ ܐܒ ܐܒ

2 m. ܐܒ ܐܒ ܐܒ  2 m. ܐܒ ܐܒ ܐܒ  2 m. ܐܒ ܐܒ ܐܒ

f. ܐܒ ܐܒ ܐܒ  f. ܐܒ ܐܒ ܐܒ  f. ܐܒ ܐܒ ܐܒ

1 m. ܐܒ ܐܒ ܐܒ  1 m. f. ܐܒ ܐܒ _ASCII 1 m. f. ܐܒ ܐܒ ܐܒ

The feminine plural is noteworthy.

In this verb the first present is much used for the second (§ 51).

طيب to laugh, O.S. طيب. Verbal noun with طيب U. K., طيب أنسا. Al. طيب أنسا = O.S. طيب أنسا. This verb has hard Kap throughout.

طيب (as O.S.) or طيب to beat, cry out (in prayer), not common. Cf. Heb. طيب and Chald. طيب to beat; in O.S. to cry out. All from طيب except first present طيب طيب طيب طيب etc. as طيب طيب طيب طيب etc. (In Ti. طيب as O.S.) But when طيب has a vowel it usually throws it back to طيب, though before طيب final it is convenient to write it with a vowel, as in the causative طيب.

طيب or طيب to be tired. Conjugate like طيب. In Al. طيب in Ti. طيب, in Heb. طيب, Arab. طيب. Causative: طيب. The second present of this verb is very rarely used.

1 This has not been orally verified.
§ 46] IRREGULAR VERBS. 123

निः to turn, return, be converted. Pres. part. नि: 252 अल. श्र. or नि: उ. Verbal noun: नि or 252 उ. श्र. or नि अल. Agent: नि इन उ. श्र. नि अल. Noun of action: नि इन उ. अल. Causative: नि: but in अल. नि: [For this verb नि is used in अष्ठ, which in उ. = to turn aside.] In O.S. नि is to inhabit but the N.S. meaning is from the Arabic.

यन्त्रो to cement (O.S. यन्त्र to become greasy). Conjugate as if य was absent. In क. यन्त्रो. §§ 39, 108 c.

द्राविः to lie down, sleep O.S. Imp. pl. in K. अल. द्राविः (द्राविः).

पूर्वो to be, become, be born O.S. Second present: द्रो नि: इन. but द्रो नि: इन सल. or द्रो नि: इन गाव., see द्रो § 42. Pret. द्रो इन. Past part. द्रो इन. Imp. द्रो इन. Agent (wanting). Noun of action: द्रो इन. In अल. अ is pronounced, and the verb is regular, thus past part. द्रो इन; but द्रो इन is contracted to द्रो इन. In this verb the forms द्रो इन etc. are very common; cf. p. 97.

हत्या to please O.S. Verbal noun: हत्या उ. ठ. हत्या श्र. हत्या श्र. Pret. हत्या इन अ or हत्या इन अ: हत्या इन अ ति. Sh. Past part. हत्या इन अ or हत्या इन अ ति. or हत्या इन अ ठ. अ ति. Another form of the pres. part. is seen in the phrase हत्या इन 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 हत्या इन I shall be pleased, हत्या इन I was pleased. Otherwise it is rare.

हत्या to fear (see § 83, d. c) has two impersonal forms: हत्या ठ. हत्या ठ. श्र. हत्या ठ. श्र. Ti. U.: and in Ti. (pron. उ =) हत्या ठ. श्र. let it not
frighten you: do not fear. The same with ـلا = you are afraid. Cf. Az. ـلا ـلا fear subst. (= N.S. ـلا ـلا). These perhaps point to a derived verb (1st conj.) ـلا ـلا. The fem. pres. part. of ـلا is ـلا only.

ـلا to grow small (pron. ـلا = ـلا), O.S. ـلا. Cf. ـلا N.S., O.S. small with ـلا = ـلا exc. Al. Z. Conjugate as if ـلا were absent.


ـلا to be worth (O.S. to be well with (impers.), to be glad, cf. O.S., N.S. ـلا ـلا good). First present: ـلا ـلا or ـلا ـلا (pron. in Sal. ـلا ـلا see § 90): ـلا ـلا etc. Sal. Q. Gaw. Tkh. Sh.; or ـلا ـلا etc. U. Ti. Al. Verbal noun with ـلا ـلا K. Sh. or ـلا ـلا Al. Pret. ـلا ـلا ـلا (pron. in Sal. ـلا ـلا) or ـلا ـلا Ash. Past part. ـلا ـلا (pron. in Sal. ـلا ـلا). Imp. ـلا ـلا (ـلا Sal.). Causative: ـلا ـلا (ـلا ـلا Sal.). This verb is not much used in U.; ـلا ـلا to touch or ـلا ـلا to bring is substituted.

ـلا K. to seek, in Al. to err as O.S. The vowel is sometimes thrown back from the ـلا, as ـلا or ـلا or ـلا. In U. ـلا, see § 47.
§ 46] IRREGULAR VERBS. 125

* to taste O.S. Sometimes in U. by metathesis (the former with Pthakha sound), p. 118.


* Al. to hire. O.S. ﬀ. Conjugate like ﬀ.

* to know O.S. First present: ﬀ etc. [In U. Ash. the first has a Pthakha sound; in U. pron. ﬀ, in Sh. = ﬀ] or ﬀ etc. Tkh. Al.; or ﬀ (yei): ﬀ Sal.; or ﬀ (or ﬀ) Sal. ﬀ Gaw. Second present: ﬀ (bi-doi-yu U. bi-dei-yu Sal. bi-dhei-ya K.) or ﬀ Sal. or ﬀ Gaw. (see § 44); or ﬀ Al. Tkh. Past part. ﬀ; but in Al. Tkh. ﬀ; ﬀ Ti. sometimes. Imp. ﬀ Tkh. Sh. U. Sal. Q. Gaw. (conjugate like ﬀ § 44); or ﬀ Ti.; and so Ash. but pl. ﬀ; or ﬀ Al; or ﬀ Ti. (O.S. ﬀ cf. ﬀ from ﬀ—hard). Agent: ﬀ ( ﬀ U.) ( ﬀ soft) Ash. For ﬀ K., or ﬀ U. ( ﬀ), see § 77 (2). Noun of action: ﬀ, or ﬀ Al. (O.S. ﬀ). Causative: ﬀ ( ﬀ Ash.), ﬀ Sal. Q. Gaw., ﬀ Al., p. 107.

In Sh. Ti. (but not Ash.), Anhar village (in U.), the First present
is often or 

Perhaps these are for etc. abs. state of past part., as in , and . For the interjections and the like see § 73.


to learn O.S. Pres. part. يَلَعَّلَ or يَلَعَّلَ. Causative: يَلَعَّلَ in Al. يَلَعَّلَ. O.S. يَلَعَّلَ.


to be green Al. Tkh. (O.S. يَلَعَّلَ — green). Pres. part. يَلَعَّلَ Al. نَفَّذَ Tkh. [For يَلَعَّلَ to spit see below.] Caus. يَلَعَّلَ, p. 108.

(O.S. etc.), in Sal. pron. tūkh, in U. tū or tū-i, the last very short; Plur.  or  U. or  U. or  Sal. In Ti. they say for sing.  for plural  Noun of action:  U. Causative:  U. K. Sal. Q. Gaw. Al. as O.S. (all 2); also  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).

  or  to be smooth, see  In Ti.  to be tired. See also § 113 i.


  or  to churn, O.S. See ; but the verbal noun is  ( or  or  U.

  to be able O.S. First present:  etc. U. Sh. Ash.; or  etc. U.; or  etc. Tkth.; or
IRREGULAR VERBS.

§ 40] 129

etc. Ti. In U. with مُهِمَّذ and the Tkh. form (perhaps also that in Ti.) seems to be مُهِمُّذ; the latter is also in use in U. etc. For see below. In Ti. (not Ash.) the past part. ab. state gives another form;

(Zlama second sound), cf. above and § 50. These forms are also common elsewhere when مُهِمُّذ is prefixed; but in U. etc. Zlama has the first sound in the plural; and the first pers. pl. is مُهِمُّذ or مُهِمُّذ. Similar forms are common in O.S., cf. § 32 (4). Verbal noun: مُهِمَّذ; also مُهِمَّذ U. The second present of this verb is not common, the habitual present being used instead. Pret.

also in U. مُهِمَّذ which is properly the pret. of مُهِمَّذ to suck the breast. But the habitual imperfect is generally substituted. For مُهِمَّذ see § 29 (18).


Tkh. Ash.; much used with مُهِمَّذ or مُهِمَّذ as morning twilight.

(rare) or مُهِمَّذ to grow, O.S. مُهِمَّذ and مُهِمَّذ. See مُهِمَّذ.

Al. to go out O.S. (مُهِمَّذ U. K.). Imp. مُهِمَّذ as O.S.

to be old (so O.S., pret. مُهِمَّذ). Pres. part. مُهِمَّذ or مُهِمَّذ, مُهِمَّذ.

K. (O.S. مُهِمَّذ; cf. مُهِمَّذ Al. an avenue, مُهِمَّذ O.S. a hedge) = مُهِمَّذ U. to fence, hedge. See مُهِمَّذ.

S. Gh.
to curdle (with a thin sound, \( \Delta = 2 \)); to rain or snow, U. K. (with broad sound of first vowel); to hold, Al., O.S. or hold together (cf. N.S. HBoxLayout to patch. The fundamental sense seems to be to hold together). Pres. part. 𓆳𓊪 U. K. Sh., or in U. 𓊪, but the latter only in the sense to rain, snow.

(𓊩) K. to be old. O.S. 𓊪 (𓊩), cf. 𓊩. Verbal noun:

𓊩 as O.S. or 𓊩 to thirst. See 𓊩.

𓊩 to rise up: stand, so O.S. 𓊩 (in the latter sense in U. usually with 𓊩). Imp. 𓊩 𓊩 𓊩 𓊩 𓊩 (𓊩 Sal.); but in Al. 𓊩 remains. 𓊩 𓊩 𓊩 are very commonly added. Causative: 𓊩 U. Tkh. 𓊩 Ti. 𓊩 Sal.

𓊩 Al. as O.S. or 𓊩 U. K. to be set on edge: also in K. to be blunt. See 𓊩.


𓊩 or 𓊩 U. Ti. Sh. Second present: 𓊩 U. Ti. Sh.

𓊩 or 𓊩 K. Ash. See 𓊩 to be green, above.

𓊩 Ti., O.S., 𓊩 Tkh. to look (O.S. to lie in wait for). See 𓊩.

𓊩 see 𓊩.

𓊩 to ride U. Z. (in K. in another sense); so O.S. but with soft. First present: 𓊩 etc. or 𓊩: 𓊩 etc. U. In U. they also say 𓊩 (not K.). In K. for to ride they say 𓊩 𓊩 to sit on a horse.

𓊩 as O.S. or 𓊩 to pasture, intr. See 𓊩. We must dis-

1 Hence 𓊩 Al. or 𓊩 Al. or 𓊩 K. a ship (𓊩 U.).
IRREGULAR VERBS.

tinguish the causative to pasture tr., from to be ill, which also in U. etc. has a Pthakha sound.

as O.S. or to plaster. See . In Sal. Q. Gaw. the First present is (Sal.).

Ti. Al. or U. to be pleasant (delirious Al.). See . 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 . Cf. § 83 c.

U. . So all causatives of this form.

to bring (caus. of ) = O.S. . First present: etc. Ti. or usually Ti. or Tkh. Ash. Sh. (the Pthakha of fem. is short); or Al. or (mī-yi, so throughout): U.; or (also ) Sal. Q.; or :


K. (Ti. f. ); (mī-yita) U.; so Sal. with fem. . Imp. K. Ti.; but in U. (pl. ), in Gaw. (pl. ). Agent: , but

Present part. or

K. or U., and so sometimes Ash., but with Mim sounded. Verbal noun: U. K.


Agent: Noun of action: U. (first conj. form?) or Ash. U. Tkh. Ti. Causative in U. as if from a first conj. form. This verb is probably the O.S. to walk about for relaxation, also to wander. The following quotation from Malpana Khamis (cir. A.D. 1300) seems to justify this derivation:

In thy garden, O our brother, lo they play, the gazelles with the young harts, and dwell and are quite at ease; and though without life they eat and drink. [He is speaking of the crumbs which fall on a beard, which he compares to a garden.]

To seek. [For K. Al., O.S. see § 40.] Present part. (fo-yu) U.; (or) Sal.; Gaw. Verbal noun:

U. or Sal. or Sal. Pret. m. f. U. or Sp.; or m. Sal. Gaw. Imp.

For this quotation the writer is indebted to Qasha Oshana Barn.
to revile, O.S.  Some forms are as if from 

\[ \text{Pres. part.: } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{Verbal noun: } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{Past part.: } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{Agent: } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{Noun of action: } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{Ash. U. } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ in Amadia. Past part. } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{K. } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ U.; both have fem. } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \]

\[ \text{(first conj. form?) U. } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ or } \text{مَحَسَّبَة} \text{ U. Ash. In U. &c. Mim silent throughout.} \]

U. or \[ \text{K. to throw, divorce. This verb follows the first, not the second division of the second conjugation and takes no euphonic vowel. The past part. is } \text{مَحَسَّبَة} \text{ rarely in K., usually in U: } \text{مَحَسَّبَة} \text{ K. See p. 116.} \]

\[ \text{Ti. (not Ash.) or } \text{مَحَسَّبَة} \text{ U., see § 30, to be proud. Conjugate like } \text{مَحَسَّبَة} \text{, prefixing } \text{مَحَسَّبَة} \text{ Ti. } \text{مَحَسَّبَة} \text{ U.} \]

\[ \text{Al. to be fulfilled, see § 30. Like } \text{مَحَسَّبَة} \text{, prefixing } \text{مَحَسَّبَة} \]

\[ \text{(h) to place (see § 46); like } \text{مَحَسَّبَة}, \text{ not } \text{مَحَسَّبَة}. \text{ In U. sometimes } \text{drops, as } \text{مَحَسَّبَة} \text{ they place, } \text{مَحَسَّبَة} \text{ he placed.} \]

\[ \text{مَحَسَّبَة} \text{ to have worms. Conjugate as if } \text{were absent (cf. O.S.} \text{مَحَسَّبَة} \text{ N.S. } \text{مَحَسَّبَة} \text{ a worm).} \]
§ 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 ქ: ქქ etc. after the verb in Ti.: ქქ etc. in Tkh.: ქქ 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 ქქქქ are by their meaning excluded. Thou hast saved thyself must be expressed by ქქქქ. In the third pers. sing. the forms ქქქ–, ქქ– are used in U.; in the third pers. pl. ქქ–. In K. ქ– ქ– are preferred for the singular.

Examples. ქქქქ U. they are saving me. ქქქქ ქქ I have saved you (rare), ქქქქ ქქ 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 ქ. They are then accented on the penult (except 2 pl. and Coudit.), the affix being counted as part of the word (§ 8). The ქ is omitted generally in Al. Z. and often in Gavilán and elsewhere; everywhere after the first pers. sing.; and in verbs ending in ქ (usually), ქ, ქ, after the 3 sing. first present (and similar tenses) and 2 sing. imperative. The 3 sing. affix forms are ქ–, ქ– only; the 3 pl. are ქ– U. ქ– M.B. ქ– K. Al. Sp.

We cannot usually write ქქ for I will save myself or similar constructions, but must use ქქ in § 48. Yet in Al., in the third person at any rate, such a construction is allowable. Thus
§§ 49, 50] VERBS WITH OBJECTIVE AFFIXES.

St Matt. xiv. 15 let them buy themselves food (U. K.). In U. K. we may use this construction in the Imperative thus: buy for thyself; cf. back-wards, lit. behind himself, § 67. The O.S. usage is the same as Al. [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. I will save him [in Jilu, where the variant is used (§ 31), this will be U. Tkh. thou savedst us; U. you (pl.) saved them; U. he is in the habit of saying it; U. or K. sing them (sing. imp.), U. (K.) sing them (pl.); heal me Sal. = U. or for before Gw. 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 means he was left by me and so I left him, § 32 (4), we must express the English objective pronoun by the subjective forms 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 . We thus get, remembering that the fem. of is , the pl. , and that the third person requires no subject-pronoun:

he left him, lit. he was left by him.

he left her, lit. she was left by him.
he left thee (m.).
he left thee (f.).
he left me (m.).
he left me (f.).
(Pthakha sound) he left me (f.).
he left them, K. Al. Z. Sal. J. (U. below).
he left you.
he left us.
he left you.

So for she left him; she left her; and similarly for all persons and both numbers. But we cannot say
for thou hast left thyself (§ 48), but must say
lit. thy self has been left by thee [is feminine].

It will be noticed that for he left the woman we should say
K. etc., and this is the usual construction. But
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:

In the above forms (except 2 pl.) the accent is on the syllable
immediately preceding , the whole being treated as one word.

1 In the village of Digalalah these are frequently used for the masculine, cf. § 31
(First present tense).
There is an important variation in U.: ُبِحِبَتْ with a strong accent (shwigel), for ُبِحِبَتْ. This seems to be due to a false analogy, the affix form of § 11 being added on. Nöldeke (§ 104) suggests that this is ُبِحَبْتَ, 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 بُكَتَ two, بُكَتَ 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 ُبِحِبَتْ 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 ُبِحِبَتْ as an active verb and add on pronouns: thus—ُبِحِبَتْ esp. Al., or ُبِحِبَتْ K.; so بُكَتَ he told him K. This, though not very grammatical, is an expedient to avoid the ambiguity of ُبِحِبَتْ meaning he left as well as he left him. In U. this is carried a step further, and we can add on بُكَتَ etc. to all persons and both numbers. Thus بُكِبَتَ you (pl.) left me. More rarely we may express the same thing with بُكَتَ, as بُكَتَ لَكِ. This method is also much in use in Al.

*Second Conjugation.*

ُبِحِبَتْ he healed him.

ُبِحِبَتْ he healed her.

ُبِحِبَتْ he healed thee (m.).

ُبِحِبَتْ he healed thee (f.).

ُبِحِبَتْ he healed me (m.).

ُبِحِبَتْ he healed me (f.), (second Mim with Pthakha sound).
he healed them.
he healed you (Nun often omitted in K.).
he healed us.

Verbs ܝ ܐ: first conjugation.

<table>
<thead>
<tr>
<th>O.S., Al. Z. K.</th>
<th>U.</th>
</tr>
</thead>
<tbody>
<tr>
<td>he revealed him</td>
<td>א דקלי פאא</td>
</tr>
<tr>
<td>he revealed her</td>
<td>י דקלים פאא</td>
</tr>
<tr>
<td>he revealed thee m.</td>
<td>ב דקלל פאא</td>
</tr>
<tr>
<td>he revealed thee f.</td>
<td>ג דקלל פאא</td>
</tr>
<tr>
<td>he revealed me m.</td>
<td>ד דקלסט פאא</td>
</tr>
<tr>
<td>he revealed me f.</td>
<td>ה דקלל פאא</td>
</tr>
<tr>
<td>he revealed them</td>
<td>ו דקלל פאא</td>
</tr>
<tr>
<td>he revealed you</td>
<td>ז דקלל פאא</td>
</tr>
<tr>
<td>he revealed us</td>
<td>ח דקלל פאא</td>
</tr>
</tbody>
</table>

In the second person forms ܕ in Tkh.

Verbs ܐ ܐ: second conjugation.

| he hid him. | K. Al. Z. (صحفز) |
| K. Al. Z. | K. Al. Z. (صحفز) |

1 Second Zlama sound.
2 Pthakha sound.
K. Al. Z. (ṣāmāb) K. U.)

Pthakha sound.

So Pthakha verbs (§ 42), e.g. ११५ U. he quickened me.
And so quadriliterals, e.g. १४ K. (क्लक्कद्वृक्स) U.) he understood us.

Verbs ए are similar: thus ११५ he heard him, ११५ U. ११५ Ti. Ash. ११५ Al. Z. he heard her, ११५ तितीर्थ U. he heard thee m. etc.

Tkh. or ए Ash. or ११५ U. he heard thee m. etc.

And in the second conjugation: in U. with २२२, as ११५ he assembled us, ११५ U. ११५ he assembled them. But in K. Al. without २२२, as रसेवतः २२२: समेतः २२२: समेतः २२२: समेतः (Pthakha sound): ११५ (or without २२२, also 'जेब): ११५ (or without २२२, also 'जेब): ११५.

Note. (1) The indirect object may often be represented by the affixes. Thus from ११५ to ask (a question) which takes ११५ after it (§ 71) we have ११५ I asked her. So ११५ I am giving you (pl.).

(2) The second preterite takes affixes like the first. Thus ११५ he nearly cut it (f.) off.

(3) A very common Upper Tiari usage is

११५ or ११५ I have killed him.
११५ or ११५ I have killed her.
११५ or ११५ I have killed them.

And so for all persons and both numbers, of both subject and object.
§ 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 Urmic dialect it is an archaism; as in St Matt. iii. 2 ܐܬܘܚܐ and he saith Repent. This is not colloquial [see below (3)] except in the verb ܢܼܘܪ I wish to wish, which is thus used; as ܘܬܼܕܝŋ I wish to go (ŋ omitted).

(2) The same with ܕܬܐ, as an ordinary past, is likewise archaic, e.g. St Matt. iii. 1 ܟܕܬܐܘܡܕܘܐ and he preached in the wilderness of Judaea.

(3) The habitual present, with ܒܝܬ, or ܒ (see p. 82, also § 119) prefixed, or in Ti. and Ash. without prefix, is very common. Thus ܡܛܝܬ ܐܒܕܝŋ ܗܬܘܚܐ he finishes (as a habit), but ܠܒܠܒܕܐ ܚܛܝܬ ܗܠܡܛܝܬ ܗܬܘܚܐ 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 ܒܝܬ ܚܬܘܚܐ he wishes, ܒܝܬ ܢܕܝŋ he knows, ܒܝܬ ܟܦܠܝŋ he can. Cf. ܒܝܬ ܬܡܕܢŋ or ܒܝܬ ܐܬܘܚܐ it may be = perhaps.

(4) With ܕܬܐ this tense becomes a habitual imperfect: as ܕܬܐ ܒܝܬ I used to go.

(5) The future (with ܒܕܬ U. K. or ܒܕܬ Al. K. [esp. before ܠ, ܐ] or ܒܬ Al. Z. Sal. or ܒ [before ܠ, ܐ] Ash. or without prefix in Ash. and often Ti. Z. and more rarely elsewhere; the negative without prefix except in Al. where ܐ is used as ܠܒܠܒܟܗܐ ܚܛܝܬ ܗܬܘܚܐ I will not kill, and except sometimes in U. and Ti. where we have ܠܒܠܒܟܗܐ ܚܦܕܐ) cor-
responds to a common usage in later ecclesiastical Syriac, where the present participle replaces the old future, as

\[ \text{we will not deny Christ (Martyrs' Anthem, Tues. even.)} \]

\[ \text{N.S. or} \quad \text{Al. Cf. below (10). So Rev. xvii. 7 etc. O.S.} \]

\[ \text{is not prefixed to questions of the form} \quad \text{shall I go?} \]
\[ \text{i.e. do you wish me to go?} \]
\[ \text{shall I get up?} \]

Another future may (more rarely) be formed by \[ \text{U. K. or} \quad \text{Al. to be about (lit. ready), as} \]
\[ \text{he is about to come.} \]

(6) The same with \[ \text{is a conditional, or is the equivalent to} \]
\[ \text{the future in oratio obliqua, as} \]
\[ \text{he would come if... (§ 60), he said he would come, but see § 66.} \]

(7) The form of the proterite with \[ \text{he finished} \]
\[ \text{(for variations see p. 32) is much used in Al., rarely elsewhere except with objective affixes (and then not very often, see} \]
\[ \text{§ 50), and never in Ti. Ash. With a negative the prefix is retained.} \]

[Note. The prefixes \[ \text{etc. are not necessarily repeated when two verbs are joined by} \]
\[ \text{they will come and go. But we may say} \]
\[ \text{here.} \]

(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 \[ \text{can, must, ought;} \]
\[ \text{being usually prefixed, but often omitted after} \]
\[ \text{and always after} \]

Thus \[ \text{he can come, he must} \]
come, \( \text{id. } \) \( \text{when I see him, } \) \( \text{Ibid him come, } \) \( \text{if you please (sing.)} \)

(9) In these cases if a past precedes, \( \text{a must ordinarily be} \) added, especially in U. where the sequence of tenses is more closely followed than elsewhere; as \( \text{he could come, he bade him come. But in Al. it is very often omitted; as they beckoned to their companions to come and help them, St Luke v. 7 [150712] U., and so sometimes in K.} \)

(10) This present is used for an imperative of the first and third person, as \( \text{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 let him say (N.S. \( \text{let them answer (N.S. K. \( \text{Al.}, \) let him make the sign of the cross and so on. In N.S. \( \text{(lit. suffer, imp. of O.S. \( \text{[or without \( \text{] or \( \text{Al.), \( \text{let him come. So we have sometimes come in Al., see } \text{§ 40. This tense is also} \) \( \text{everyone who reads. Rarely this construction is used with to begin, see } \text{§ 57. This tense has not a potential force; for I may go, see } \text{§ 29 (20).} \) \( \text{In O.S. we have the same usage. Thus: when thy justice judges us, } \) \( \text{in the day when thy Majesty shines forth.} \) \( \text{when they beckoned to their companions to come and help them, St Luke v. 7 [150712] U., and so sometimes in K.} \) \( \text{often omitted; as they beckoned to their companions to come and help them, St Luke v. 7 [150712] U., and so sometimes in K.} \)
used in the second person to denote a prohibition (= O.S. و with
the future) and also to denote a positive command weakly or politely
expressed, as و تكلا pray tell it. For the difference between
Verb صل and صل see § 59.

(11) This tense is used with و U. would that U. K. or and Tkh. or و
Ti. (hard Kap) or و Al. (O.S.
or or و); as (a) لجكلا would that he would
come; (b) و لجكلا 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 و I am finishing; but it may be a single
and not a continuous act, as و I say. In some verbs a
present act denotes also a habit, as و he dwells. Occasion-
ally this tense denotes a future, as و 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 i; § 51 (3).

It is frequently used where the English has will = is willing; as
كلا he will not go (is not willing to go); so كلا 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 و I was in the act of going or I was just about to start: but not I used
to go (و I).

§ 54. The preterite properly denotes an action done at a par-
ticular past time. But it is frequently used loosely for a perfect or
pluperfect; as و you have come in peace (are welcome),
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 ܐܕܐ ܐܠܐ 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 ܓܕܐ ܠܐ I am dying. [With this compare the habit a servant has of saying ܐܠܐ ܐܬܐ 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 ܓܘܒܕܐ ܠܐ 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 ܐܠܐ ܠܐ ܓܠܝܬܐ ܠܐ = 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:

he has come to a standstill = he is standing, ܐܠܐ ܠܐ ܓܕܐ = he has laid himself down = he is in bed [ܓܕܐ ܠܐ ܢܓܡܐ = he is getting into bed]. Similarly we have ܐܠܐ ܠܐ ܓܚܠܐ he is hungry, ܐܠܐ ܠܐ ܓܝܠܐ = he is thirsty, ܐܠܐ ܠܐ ܓܠܐ ܠܐ ܓܝܠܐ he is asleep, ܐܠܐ ܠܐ ܓܠܐ ܠܐ ܓܟܓܐ = he is fasting, ܐܠܐ ܠܐ ܓܓܠܐ = he is sorry, ܐܠܐ ܠܐ ܓܠܐ ܠܐ ܓܠܐ ܠܐ ܐܬܐ = he remains¹, ܐܠܐ ܠܐ ܓܠܐ ܠܐ Ƹܬܐ = he is tired, ܐܠܐ ܠܐ ܓܬܐ ܠܐ Ƹܬܐ Ti. he is perspiring [elsewhere the second present], ܐܠܐ ܠܐ ܓܕܐ ܠܐ ܓܡܐ ܠܐ ܓܠܐ ܠܐ ܓܝܠܐ ܠܐ ܬܐ he is riding U. only (see § 46), ܐܠܐ ܠܐ ܓܕܐ ܠܐ ܓܡܐ or ܐܠܐ ܠܐ ܓܓܠܐ ܠܐ ܓܓܠܐ ܠܐ ܓܓܠܐ ܠܐ ܓܓܠܐ ܠܐ ܓܓܠܐ ܠܐ ܓܓܠܐ ܐܬܐ he is silent. We see the same thing in many cases where the past participles have become simple adjectives: as ܐܠܐ ܠܐ ܓܠܐ ܠܐ ܒܠܠܐ ܠܐ ܒܠܐ ܠܐ ܒܠܐ ܠܐ ܒܠܐ ܠܐ ܒܠܐ ܠܐ ܒܠܐ ܐܬܐ it is sweet, from ܠܢܐ to be or become sweet. We may compare the Greek perfects ἐφηγοῦσα, ὁλά, ὁλολα, etc.

¹ So ܡܠܐ ܠܐ ܠܐ ܠܐ the remainder (also ܡܠܐ 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 ُلَهَّنَى ُلَهَّنَى he had laid himself down = he was in bed. The ُلَهَّنَى is sometimes omitted in a subjoined clause, as ُلَهَّنَى ُلَهَّنَى U. I saw them standing [not very common colloquially] § 58 (1); cf. O.S. ُلَهَّنَى ُلَهَّنَى 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 ُلَهَّنَى ُلَهَّنَى to begin, ُلَهَّنَى ُلَهَّنَى to begin (lit. pour hand), it is almost always so used, usually with ُلَهَّنَى, more rarely with ُلَهَّنَى; as ُلَهَّنَى ُلَهَّنَى I began to say (or ُلَهَّنَى). But in Al. we have the other construction here: thus St Luke iii. 23 ُلَهَّنَى ُلَهَّنَى ُلَهَّنَى ُلَهَّنَى he began to be. So very rarely in U.

(2) With ُلَهَّنَى to increase, it is employed as the equivalent of the O.S. construction with ُلَهَّنَى ُلَهَّنَى 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 ُلَهَّنَى; thus ُلَهَّنَى ُلَهَّنَى dinner time (time of eating bread). It would be possible to say ُلَهَّنَى ُلَهَّنَى (or ُلَهَّنَى), especially in Al., but in U. K. ُلَهَّنَى would naturally be substituted, § 76 (3). So ُلَهَّنَى ُلَهَّنَى he stopped having the children killed (or ُلَهَّنَى). Instead of the verbal noun we have a finite verb in the following: ُلَهَّنَى ُلَهَّنَى instead of those men going. In ُلَهَّنَى verbs the form ُلَهَّنَى
is preferred to ܐܠܗܐ when it is used as a simple substantive not followed by ܐ and another noun (U. Q. Sal. Gaw.). Thus ܐܠܗܐ ܒ Apocalypse of Ptolemy. I came to read (for reading), i.e. to learn, at school: but we should have ܐܠܗܐ ܟܝܢܐ reading books: in U. more often ܐܠܗܐ here.

(4) It is used participially (in the first conjugation with ܐ), the particles ܒܝܬ just, ܒܝܬ (esp. K.) or ܒܝܬ Al. whilst, ܒܝܬ yet or ܒܝܬ K. Al. now and the like being often prefixed; or with the conjunction ܐ, the substantive verb being omitted. It is often repeated for emphasis or intensity. Thus: ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ I saw her coming (or ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ), whilst causing to be killed, ܒܝܬ ܠԲ ܒܝܬ ܐܠܗܐ while not yet coming, ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ he went round the villages perpetually singing. The ܐ is sometimes omitted from the verbal noun, as ܒܬ ܠܒ ܒܝܬ ܐܠܗܐ daybreak.

(5) It is added on to all the tenses, especially in K., for emphasis or intensity; as ܒܝܬ ܡܕܢܚܐ ܠܒ ܒܝܬ ܐܠܗܐ it greatly increased (not ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ as often printed); ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ he is hastening greatly.

(6) It expresses, with ܐ, the English infinitive except as noted above (1); it even expresses a purpose, though this may also be expressed by the present with ܐ ܠܒ in order that, or its variants, § 72. Also occasionally with ܐ it is an ordinary substantive, as above (3); thus ܒܝܬ ܒܝܬ ܐܠܗܐ ܠܒ ܒܝܬ ܐܠܗܐ (or ܒܝܬ ܒܝܬ ܐܠܗܐ ܠܒ ܒܝܬ ܐܠܗܐ) from taking, ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ from subduing: so also ܒܝܬ ܒܝܬ ܐܠܗܐ from taking and giving. Cf. ܒܝܬ ܠܒ ܒܝܬ ܐܠܗܐ 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 "that thou mayest be seeing," Rev. iii. 18, N.S. งจฉนทจฉนทจฉนทจฉน that thou mayest be doing, 1 Cor. xi. 25 งจฉนทจฉนทจฉนทจฉน งจฉน that thou mayest be doing, N.S. The English present participle, standing absolutely, is rendered either (a) by a conjunction or relative and finite verb, as งจฉนทจฉนทจฉนทจฉน than 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 งจฉนทจฉนทจฉนทจฉน (part.) งจฉน that he saw my coming (noun) งจฉนทจฉนทจฉนทจฉน งจฉน but he saw my coming (noun) งจฉน that he saw my coming (noun) งจฉน But in the case of an intransitive verb we may use the past participle, though only in the following construction: งจฉน that I saw her standing (or งจฉน that I saw her standing (or งจฉน).

(2) Past participle, active. This is rendered by a separate clause, as having seen the affair, he told me = งจฉนทจฉนทจฉนทจฉน งจฉน that 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 งจฉน, unlike O.S. This denotes the prohibition of a single action, while the first present with งจฉน denotes that of a continued action. Thus a man seeing a boy running would shout to him งจฉน not stop; but sending a boy on a message in haste he would say งจฉน. 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_ = ṣe₂rēš bā'ēš bē₃kēš (bē₃kēš is sometimes omitted); or ṣe₂rēš šē₂bē₃kēš bē₃kēš; or rarely ṣe₂rēš šē₂bē₃kēš bē₃kēš tē₂rēš bē₃kēš if this is so, I rejoice. So _If he has come, I shall see him_ =  iš o₃ma₂la bē₃kēš; or ... lē₂ra bē₃kēš. _If he came, James saw him_ (i.e. I do not know how the fact lies) = ṣe₂rēš šē₂bē₃kēš bē₃kēš tē₂rēš bē₃kēš še₂tē₂bē₃kēš bē₃kēš.

(2) Pure hypothesis. _If he came (or If he were to come) I should see him_ = ṣe₂rēš šē₂bē₃kēš tē₂rēš bē₃kēš as above. šē₂bē₃kēš is sometimes omitted: as ṣe₂rēš šē₂bē₃kēš bē₃kēš if you do thus, well; if not...

The preterite is also much used with ḫē₃bē₃kēš although; the apodosis is then often introduced by a redundant ḫē₃bē₃kēš but (cf. ḧā₃lād used similarly after ē₃tav and ṣē₃mēh, 1 Cor. iv. 15, viii. 5).

(3) Implying negation. _If he had come I should have seen him_ = ṣe₂rēš šē₂bē₃kēš bē₃kēš tē₂rēš bē₃kēš; or for the apodosis ṣe₂rēš šē₂bē₃kēš bē₃kēš; or more rarely for the protasis ṣe₂rēš šē₂bē₃kēš bē₃kēš. So, ṣe₂rēš šē₂bē₃kēš bē₃kēš tē₂rēš bē₃kēš if he had been here I should have gone; ṣe₂rēš šē₂bē₃kēš bē₃kēš bē₃kēš 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) = نَّبِيَّ اللَّهُ نَبِيَّ اللَّهُ (loosely) or نَّبِيَّ اللَّهُ (loosely). A very common method, however, of rendering this is to replace the temporal clause by another; thus, نَّبِيَّ اللَّهُ نَبِيَّ اللَّهُ let the sun set, then I will go. After there is often an apophasis; as نَّبِيَّ اللَّهُ نَبِيَّ اللَّهُ When will you go? — 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 نَّبِيَّ اللَّهُ K. or نَّبِيَّ اللَّهُ U., lit. the other day. But a Syrian will generally be more exact, and say نَّبِيَّ اللَّهُ U. [نَّبِيَّ اللَّهُ 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 نَّبِيَّ اللَّهُ U. [K. similar] = not this, but the other Monday.

In Al. a temporal clause is sometimes replaced by the verbal noun, thus نَّبِيَّ اللَّهُ اتَّبَعَتُمُوهُ lit. now they without blessing = before they were married, St Matt. i. 18. This would not be possible in U.; they would usually say نَّبِيَّ اللَّهُ but they might say نَّبِيَّ اللَّهُ lit. as yet they not blessed [all نَّبِيَّ اللَّهُ].

The preterite is used in a temporal clause if there is uncertainty, as نَّبِيَّ اللَّهُ after I have come: (if ever I do come) نَّبِيَّ اللَّهُ. This is equivalent to نَّبِيَّ اللَّهُ, § 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 نَّبِيَّ اللَّهُ when I returned, return, was returning, نَّبِيَّ اللَّهُ after I have (had) returned, نَّبِيَّ اللَّهُ 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:

\[ \text{\textit{as when you were here}, lit. \textit{as that time that you were here}.} \]

§ 62. Absolute hypothetical clauses.

(1) The preterite is much used to express a possibility where no protasis is attached, as \( \text{\textit{perhaps I might die} (or without \textit{if}).} \) \( \text{\textit{I will go and visit him in case by chance he has come}.} \)

(2) The conditional is used as in English where \textit{would = were about to}. \( \text{\textit{as if he were about to go} (would go).} \)

(3) The preterite is also used to denote pure hypothesis in the following:

\( \text{\textit{It is better that thou shouldst not have vowed than that thou shouldst vow and not pay}, cf. Eccles. v. 5.} \)

§ 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 \( \text{\textit{and both express as it is written}.} \) \( \text{\textit{and both express the abstract idea of evil (subst.), though the latter is more common. It is interesting to note that the East Syrians take the \textit{of the Lord's prayer personally as the Evil one, and paraphrase it frequently in their service-books the Evil one and his hosts}.} \)

Examples of masculines: \( \text{\textit{finished, it is finished by me = I finished, it lost on me = I have} \)
lost my head (also fem.), َأَمَّا ْمَمَّا may it be pleasant to you, see § 75 and َأَمَّا ْمَمَّا § 46.

Examples of feminines: ُأَمَّا صَمِّمَهُ َكُلُّ In him I am well pleased, lit. in him it pleased me, St Matt. iii. 17. So َأَمَّا خَسَطَ ْمَكَّا if you please, َأَمَّا خَسَطَ ْمَكَّا bravo! § 73.

(2) Some verbs which in English are impersonal may take a subject in Syriac. Thus َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ or simply َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it rains. So we have َأَمَّا ُأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it snows; َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it hails, َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it blows, َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it thunders, َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ (or َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ) it rains, lit. the world is raining, َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it is stormy.

(3) َأَمَّا (Turk.) must, generally stands without َأَمَّا بُحَكَّمَتُ (Arab.) must and َأَمَّا (Arab.) ought, generally with it. They are thus conjugated:— َأَمَّا ُأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ I must go. َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ id. In Al. we have َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ. After َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ we may insert a pronoun, as َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ U. (َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ K. Al.) you ought. These words may be used with a negative, especially َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ it is not necessary; this must be distinguished from َأَمَّا بُحَكَّمَتُ ُأَمَّا تُحَكَّمُ he was not obliged, which is a personal verb; the latter implies that nothing was lacking. َأَمَّا بُحَكَّمَتُ َأَمَّا بُحَكَّمَتُ and َأَمَّا بُحَكَّمَتُ may be used as simple adjectives and may occasionally take the first plural. َأَمَّا بُحَكَّمَتُ َأَمَّا بُحَكَّمَتُ they are not necessary (or َأَمَّا بُحَكَّمَتُ: or the singular of either). For the lengthening of the vowel in the plural see § 18 (xiii). For َأَمَّا بُحَكَّمَتُ with affixes see § 20 (7). َأَمَّا بُحَكَّمَتُ implies moral obligation; and if this is not the idea of ought we must render by َأَمَّا بُحَكَّمَتُ or َأَمَّا بُحَكَّمَتُ.
Thus they ought to be here, i.e. I should have expected it. Also in referring to a past event they often are used for you ought to have gone. is used both in U. and K.: in U. only.

(4) For it is I and the like see § 29 (19); for , § 29 (11).

(5) We may notice it may be - perhaps [or it is possible which is also rendered by § 29 (10)] and it may happen - perhaps; the is usually dropped, even in K. If this is used as a verb in U. it is ; in K. , see §§ 36, 87 c.

(6) In Al. and sometimes K. is used impersonally for to wish, which in Al. usually = to love. Thus , I wished. Also to be pleased; as in Al. if it pleases him (God) in him (Christ) = if he will have him, St Matt. xxvii. 43;

(7) or - far be it from me, usually followed by and the first present. Thus , O.S. - N.S. far be it from us to deny. Also standing by itself or - God forbid!

(8) For it is warm (lit. warmth) and the like, see § 16 f. would not be impersonal, but would refer to some particular thing, as e.g. water, being cold.

(9) before its subject has a quasi-impersonal use in the following: he had the heart (or intention) to -
§ 64. The direct object of the verb.

(1) This is generally expressed by the simple substantive, but א may be inserted, especially if the object precede the verb, § 74; or in U. ל; as קִצְבֲּבָנָה (also קִצְבַּנָה U.) whom did he strike? If the object is a pronoun the affixes with א or מ must be used; but א with a pronominal affix cannot ordinarily stand in U. K. apart from its verb, and in this case קָפֵל, קָלָל etc. must be used. For exceptions in particular cases see §§ 10, 50 and § 70 (3).

(2) Many verbs take two objects without prepositions, as יָסָר to make, יָלַךְ to fill (of the thing filled, and that with which it is filled, but the latter may also be expressed by prefixing ל), יָשָׁה to sow (of the place sown and the seed). So some causatives whose originals are transitive, as יָסָר to clothe (a person with a dress), יָסָר to teach, יָסָר to teach. יָסָר to ask, does not take two direct objects, but א is placed before the person asked, § 71.

(3) A second noun is often placed in apposition to the object; as יִבְנָה יִבְנָה, he gave a tuman as a debt — he lent a tuman. So יִבְנָה יִבְנָה to borrow (take as a debt). יִבְנָה יִבְנָה to give as a present etc.; יִבְנָה יִבְנָה he led the children of Israel captive, יִבְנָה יִבְנָה print the book. So many of the idioms in § 75. For the passive also we have: יִבְנָה יִבְנָה we were sealed. יִבְנָה יִבְנָה the money was lent.

(4) For the passives of causatives cf. § 45 a. Thus יִבְנָה יִבְנָה — to be caused to be killed, not to be caused to kill.

S. GR.
(5) The English direct object sometimes becomes indirect in Syriac and vice versa, see § 71; § 50, note 1.

(6) The verbs מִשָּׁב to pray, מְלַחְּדָּא to lie, frequently take cognate accusatives, as מְלַחְּדָּא מָלַק קִנְנֶא he prayed, מְלַחְּדָּא מָלַק קִנְנֶא he is lying.

(7) A singular object is sometimes used for a plural one as in the following:— מְלַחְּדָּא כֶּנֶּסֶא they bowed their heads (the head), (but מְלַחְּדָּא כֶּנֶּסֶא might be used here); מְלַחְּדָּא כֶּנֶּסֶא יַבֵּי they will give up my cause (cast hand from me, § 75).

(8) The object of a noun of action in מְלַחְּדָּא may be often expressed by מְלַחְּדָּא as well as מְלַחְּדָּא the worship of a creature, where מְלַחְּדָּא might cause confusion and give the sense a creature's worship. So מְלַחְּדָּא מְלַחְּדָּא the worship of thee; or without מְלַחְּדָּא מְלַחְּדָּא giving thee worship. But מְלַחְּדָּא מְלַחְּדָּא the end of the affair.

(9) When the object is expressed pleonastically by a pronoun as well as by a noun, מְלַחְּדָּא cannot be prefixed to the latter as in O.S. Thus מְלַחְּדָּא מְלַחְּדָּא teach the men (not מְלַחְּדָּא). But we can say simply מְלַחְּדָּא. 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 מְלַחְּדָּא a crowd, may take either a singular or plural verb.

(2) Two or more nouns coupled by מְלַחְּדָּא and, always, and by מְלַחְּדָּא 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*. *

(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 *thou helper of thy saints*; *or thou art*; *I am*; *ye are*. *

(7) The verb agrees with the interrogative pronoun in a case like *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): he says he has come, he said he had come.

(2) More frequently oratio recta is substituted. Thus *he said, I will come*. So in O.S. In indirect questions oratio obliqua is more common. *he asked if they would come* is more usual than he asked: Will you come?

(3) The use of *there, here* etc., is in these cases often very confusing. Thus *he said: I will go there = he said he would come here.*

(4) Before the oratio recta is often inserted: as, *I said ye are gods*. St John x. 34. The same thing is common in O.S.
ADVERBS.

§ 67. [The following list includes several adverbial expressions which cannot strictly be called adverbs.]

ندلما U. now, or ندلما Ti. MB. or ندلما MB. or ندلما U. (oxytone),
or ندلما U. or ندلما K. or ندلما Al. or ندلما K. (= ندلما, § 12,
- ندلما) or ندلما K. (= ندلما ? Nöld.) or ندلما Al. or ندلما Al. (= ندلما).
So ندلما so far, ندلما ago, already.

هديم to-day U. K. Z. or ندلما Gaw. Sal. or ندلما Tkh. = O.S. ندلما.

ندلما U. to-night (م = م) or ندلما K. (= ندلما) or
ندلما or ندلما K. (م = م). In N.S. ندلما is fem., see § 17. In Z.
ندلما being used absolutely for ندلما.

ندلما U. this time, now, or ندلما K. or ندلما K. or ندلما Ti. or ندلما K. (= ندلما + ندلما, § 28. 2).

ندلما U. so, so much, so many (considered rather colloquial),
thus, ندلما ندلما so great that. In K. ندلما (see ندلما) or
ندلما Kurd. (not ندلما as Stod. Nöld. 1).

ندلما or ندلما U. topsy-turvy (rare); also endways, = ندلما.

ندلما, also, even: or ندلما K. as O.S., in Al. ندلما (see below); hence
ندلما K. or usually ندلما not one [in U. ندلما]. ندلما U.
ندلما K. not even.
U. only, or § 67] 
Sal. or ٍ٣ٌ١ Sal. Baz Al. In Al. 

is used, coming after the word qualified.

at last, Z.

U. ٍ٤١ K. as O.S. again, after this. In Z. ٍ٤٣ (khtn) and ٤١ = then. See § 21 (3).

or ٝ٧٠ or ٝ٧٠ (as O.S.) finally.

U. K. Z. as O.S. where, or ٝ٧٠ Q. Sal. Gaw. and U. sometimes (first Zlama). When followed by ٩٤ ٤٢٠ ٧٠, or it is often shortened to ٧٠ as ٩٤ ٧٠ where is he? (also in a dependent clause). Also with ٧٠ (٧٠٧٠ etc.) = whither, with ٧٠ = whence or which way.

usually, mostly, on the whole.

when? or ٣٣٣ Ti. (O.S. ٣٣٣), or ٣٣٣ or ٣٣٣ U. or ٣٣٣ K. or ٣٣٣ K. So ٣٣٣ how long?

U. K. then = era. In O.S. ٣٣٣ and so rarely K., according to the rule by which Greek ٧٠ = ٧٠, while ٧٠ = ٧٠.

K. Q. here, or Sal. ٧٠, or ٣٣٣ Tkh. (in U. ٣٣٣ see p. 164) = O.S. ٣٣٣ or usually ٣٣٣. So Chald. ٣٣٣.

U, especially, Arab. Pers. (proparoxytone), or ٣٣٣ ٣٣٣ U.:

٣٣٣ K.

U. (accented on first and last) immediately, Turk. Pers. (= hand over hand) = ٣٣٣ K. as O.S. or ٣٣٣ K.; also ٣٣٣ U. Pers. (lit. in the hour); or ٣٣٣ MB. or ٣٣٣ Tkh. or ٣٣٣ Ti. or ٣٣٣ Al. Arab.; or ٣٣٣.
GRAMMAR OF VERNACULAR SYRIAC.

U. down, or Sal. Al. (O.S. Al. - down). Also whether motion downwards is meant or not, and . So from beneath (all ).

U. only just, scarcely, Turk. Kurd. In K. or .

hereabouts.

doubtless, Pera. Also (hard Kap).

thereabouts.

M.B. Gaw. Al. Z. more, Pera.; sign of the comparative; occasionally used to qualify verbs: as - love will increase more. But in this case it would be more usual to use , p. 161.

U. Q. therefore, or or or or or U. K. or U. K. or Sal. or Sal. or U. or U.; or K. or Ti. or K. See p. 160, and for the prepositions § 68.

K. the year before last (perhaps for at the seasons, i.e. lit. at an indefinite time, § 88 g). In U. lit. the other year, cf. below. In Al. (cf. three ?). These also mean the year after next.

U. K. last year, next year (perhaps for at those seasons, i.e. at a definite time), in Sal. pron. basūghni. Also (Chal. - O.S. or Chald. (for ?)).

[In Ti. they say for three years ago = U. for four years ago.]
ADVERBS.

§ 67

in the midst (pron. ֶאֶל U.) or ֶכֶּפֶּן U. in the evening, or ֶפֶּן K. with second Zlama sound in both forms [both are also substantives, § 16, with plural as §§ 18, 19], or ֶפֶּן Q.

U. perhaps, Pers. or ֶפֶּן K. Al., Turk. Kurd. or ֶפֶּן or ֶפֶּן [even in the middle of a clause; as ֶפֶּן חַכָּרְשֶׁהָא if perchance all forget you], eì ῥίχος = § 152.

lit. by Christ, and ֶפֶּן K. lit. yes, by God, Ti. are little stronger than indeed, esp. in K. So the negative:—לָכֶנֶן U. or ֶכֶּנֶן Ti. or לָכֶנֶן Tkh.

בֻּניֵנֶן U. Q. alone (by himself), or ֶבֻּניֵנֶן K. Z. or ֶבֻּניֵנֶן Ti. Al. or ֶבֻּניֵנֶן Al. [so O.S. but with pl. affixes]. So for the other persons, § 20 (6).

ָלָכֵנֶן U. then (causal), therefore. Pers. Kurd. or ָלָכֵנֶן Ti. ָלָכָה Sh. or ָלָכֵנֶן K. or ָלָכֵנֶן Al. (not so emphatic as ָלָכֵנֶן). For ָלָכֵנֶן Al. see ָלָכֵנֶן above. ָלָכֵנֶן is used somewhat redundantly in such a phrase as the following ָלָכֵנֶן: ָלָכֵנֶן ָלָכֵנֶן. If this thing is necessary, that thing is much more so.

ָלָכֵנֶן U. together, equally, or ָלָכֵנֶן K., Pers. Turk.

ָלָכֵנֶן sign of the future, §§ 31, 46 a.v. ָלָכֵנֶן.

ָלָכֵנֶן by chance, also probably (? St.) Arab. (not common).

ָלָכֵנֶן by chance, from ָלָכֵנֶן to happen, to meet (Arab. word).

ָלָכֵנֶן U. hereafter, or ָלָכֵנֶן U. ָלָכֵנֶן Al. ָלָכֵנֶן Al.
160

GRAMMAR OF VERNACULAR SYRIAC.

§ 67

Ti. Al. upwards [or קנה] proparoxytone, or בקשת טול.

Ti. Al. downwards, proparoxytone.

or פְּנֵה or פְּנַה sometimes, occasionally, § 28 (4).

_within, see p. 108, also בקשת from within: with within, see p. 108, also בקשת from within: with
so the inside.

or פְּנֵה quickly, soon, early. In the first sense chiefly
U. - פְּנַה K. or פְּנַה Ti. which also = certainly. פְּנַה - a
long time ago = פְּנַה Al.

Z. hither and thither = פְּנַה U.

how or פְּנַה when by itself (= פְּנַה) or פְּנַה Ti. See § 73 or פְּנַה K. (= פְּנַה פְּנַה) rare.

Z. still, again.

U. K. always, or פְּנַה, פְּנַה K. Kurd. Arab.; or פְּנַה U.

Pers. (כ Az.) or פְּנַה Al. (O.S. נזֵה) or פְּנַה U. K.

in vain, Arab. Pers. or פְּנַה K. See פְּנַה.

K. slowly, gently (Zlama second sound) Kurd. = פְּנַה U.

as O.S., see p. 168 (whence פְּנַה very slowly); or פְּנַה U.

Pers. or פְּנַה K. or פְּנַה Ti.

so, thus, or בְּנֵה or פְּנַה. These seem to be the O.S. פְּנַה or פְּנַה, the fem. of פְּנַה this. The ר (which is soft, not hard as
in Näld. § 85) is a common Aramaic addition. So פְּנַה thus, so, such
(ר = א) U. K. Z. or in Tal פְּנַה (ר sound) or פְּנַה Al. (= פְּנַה פְּנַה) or פְּנַה U. So also פְּנַה or פְּנַה פְּנַה so much. See also § 23.
§ 67] ADVERBS. 161

at first (rare). Qy. past part. of \(_{\text{K.}}\) to believe?

\(\text{U. K. Q. then, or } \text{Al. or } \text{Ti. or } \text{Al. or } \text{K. Also with } \text{Al.} \text{. So in Ti. we have } \text{U. } \text{before that}.\)

\(\text{U. not at all, never (with a negative), as } \text{U.} (=\text{K.}) \text{I will never allow (see under } \text{K.}) \text{. So } \text{K. Z. Q. never, } \text{Turk.} \text{and } \text{Kurd.} \text{being also adjectives = no or any.}\)

\(\text{U. yet, Arab. Turk. or } \text{Sal. (see } \text{Al.} \text{) or } \text{K. Al. (also now: O.S. } \text{or } \text{Al. Arab.}\)

\(\text{certainly, of course, Arab. Also } \text{or } \text{certainly, in Al. also, Pers. In U. K. as conjunction, repeated, both... and.}\)

\(\text{just, certainly, Pers. with negative never, esp. in K., as } \text{I will certainly go, } \text{he shall never come.}\)

\(\text{just thus, just that } = \text{the same, } \text{the same, } \text{Nöldeke gives } \text{Pers. Turk. never.}\)

\(\text{U. or } \text{K. Z. or } \text{also, Kurd. This follows the word qualified. Often used with } \text{I also.}\)

\(\text{more, or } \text{Ti. (from N.S. to increase, an Arabic word), or } \text{Al. These are also used as substantives = more.}\)

\(\text{K. certainly, on that account.}\)

S. GR.
Al. together, or (Streams) K. or  (K. or ) Sal. U.; or from the Persian we have  U. (or  or ), pron. in Sal.  etc. See § 15.

rather, somewhat, a little. See § 28 (9) for variations. Also Al. K. (below), almost, lit. a little remains (e.g. almost black); in K. . Also expressed thus: I nearly did not come. So he is far from thinking.

U. in vain or gratis, Kurd. or  Al. K., Kurd. (Nöld. St. give Pers.) or U. (gratis); see .

U. in short, or Sal., Arab. (both proparoxytone).

upside down K. inside out U. or U. Ti. (both senses) or (edge, edge lowermost). The form lower, is seen in (below) and in lit. lower church, the name of a church in Ti. in the Zab valley; it is another form of K., O.S.; cf. the verb to be abased, Al. and also above.

K. (U. ) from day to day.

U. the day before yesterday or the day after to-morrow, or Ti. or Tkh. § 61. So the week before last (after next).

K. entirely, quite, very, or U. Turk. (so extremely) or U. (very emphatic) or Al. Arab. or U. (also an adj. = clean); or (also an adj.
entire). For emphasis √ is often put by itself at the end of a sentence. See ١٧٩ p. 167.

that is, Arab.

K. certainly, or √ U., Arab.

√ U. MB. Sp. Sal. or √ Q. Tkh. Sal. or √ Al. Z. Sal. sign of the habitual present, § 31. Origin, Chald. √ = γ, § 119?

 aborted a little, somewhat, Tkh. or √ Ti. (contrast √ above), or √ U., Kurd. See √.

daily, so O.S.; also حلما Ti. and حلما Al.

how much, how, so O.S.; or √ Al. or √ Al. or √ Al. Thus: √ how good = O.S. √ √ √ √ √ how great he is! √ √ √ √ √ how great a man he is!

not, as O.S., or √ (not Al.) prefixed to certain parts of the verb only, § 33 [thus √ it is neither good nor bad].

√ √ = neither...nor; a third √ then is often used with the verb, pleonastically. √ has the second Zlama sound and perhaps should be √? Cf. O.S. √ (West Syrian √) √? Nöld. conjectures √. Or perhaps this is the origin of it: √ + the substantive verb ( √ √ etc.) takes the pronunciation √-win; and then by false analogy √ or √ is placed before the present tense. √ is thus used with √ in Ti. √ √ √ √ What do you want? Nothing.

√ √ on this side, this way, or √ Ti. (fem. form of
- O.S. side), rarely without ı; also with ın. See p. 160.

here, U. (see ın) hither, U. K. (the ı coalesces) or ın MB. or ın K. or ın Ti. So ın K. towards this way = ın U. Also ın U. K. this way, hence, and similarly the rest (ın Sal.).

U. Ti. outside (?) Kurd. or ın K. or ın (or ?) Al. or ın Al. (so ın U. K. Al. outer) or ın Al.

backwards, behind (ı K.), or with the other affixes, also ın K. or ın or ın (common). Sometimes without ı; often with ın. Also with ı = towards the rear.

U. on that side, that way, over there, rarely without ı; also with ın; or ın Ti. It also means abroad (= ın much used in this sense).

K. MB. (or with Dalath, § 69. 2 b) in that direction. So from that direction.

K. MB. or ın ın for a little time, § 28 (9), or ın (rare with Lamadh).

forwards, or ın or ın or with the other affixes.

U. henceforward (lit. from now to after it); or U. (ı coalesces) or ın or ın or ın MB. or simply ın (see above ın). So also ın ın after that, thereafter.
§ 67] **ADVERBS.** 165

U. Ti. *indeed*, or **صحيح** Sal., Arab. Kurd.; often with a sound as Kurd. [used both in question and answer, thus: ... 

Q. *Indeed?* Ans. *Yes, really*]; or **صحيح** K. or **نعم** U. or **نعم** Sal. [these are the imperatives of the verb **كـبـردَيـنـي** to believe, § 83 D.] or **متأكد** (also adj. = certain).

**صباحاً** U. (m'drisha, proparoxytone) in the morning, lit. from that head, or **صباحاً** K. or **صباحاً** U. (lit. the anticipation, from **ضَيْفٌ** Al., O.S., or **ضَيْفٌ** Z. or **ضَيْفٌ** 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 **نَافِذَة** below.

**صباحاً** Ti. in early morning, lit. from the night. So Ti. *very early* (from the little nights) or **صباحاً** Ti. M.B. Tergawar or **صباحاً** K. lit. from the watch (نَشْيئٌ K. to change, Arab.). [Also **صباحاً** U. or **صباحاً** U.]

**سرًّا** secretly.

**صباحاً** K. *yet* (not temporal), again, usually **صباحاً** (ء silent in U.) or **صباحاً** Al. or **صباحاً** Ti.; lit. from the head;—also **صباحاً** U. (ليست K. Al. or **ليست** Tkh. Al. Z.) or **صباحاً** U. (ليست K.) [also ... لَمْ;—also **صباحاً** U. Ti. or **صباحاً** Sal. or **صباحاً** Ti. *Once again* is **صباحاً** U. (K. similar).

**فَضَلًا** U. for example, or **فَضَلًا** K.

**فَجْعًا** U. suddenly, or **فَجْعًا** Al. or **فَجْعًا** K. [Qy.
at that time?], or نفیک—also نفیک Sal. These = O.S. مب. فم. rarely U. or مب. مب. Sal. These = O.S. مب. فم.

added on to the verb to strengthen it, § 31. In O.S. it = in-deed (also ادی).

O.S. quietly, by degrees, often repeated; also مریمث نه. نه. 

probably (هد = trust, N.S.).

U. Q. Sal. Gw. up, upwards, or پیدا K. or نکند MB. (all these also with ب, د or مب), or لید Al. as O.S.; لید Z. upwards (second Zlama).

by halves, § 27.

gradually, § 77 (2).

well, not Ti. (pronunciation, § 7) [also an adj. = good]; in 

Ti. الر (elsewhere adj. = beautiful); in Al. ره. Perhaps رس is from ین to be clear: ین pure. For the termination see p. 168.

U. Sh. why or مه U. or تک. تک. Ti. or مه Ash. Q. or مه Al. or مه Al. or مه Ti. (= هلک؟). For مه etc. see § 13.


first, or مه U. or مه Al. § 27.

U. yesterday, to-morrow, § 61, from مه to anticipate. Or مه K. Al. Z.: rare in U. (O.S. مه or مه). If a distinction is necessary مه that is past, مه that is coming, must be added. So مه next week, مه last week. See above. مه.
O.S. near, nearly, e.g.  

K. at all, or K. or Ti. Al., Kurd. Usually with a negative, = never, not at all. Often repeated, esp. in Ti.: certainly not, nothing at all, or  

very [see § 25 (7) for the adjective], or U. or Q. Gaw. (first Zlama); or Al., Arab.  

often, see above.  or  

easily, comfortably, also an adj. = comfortable, and subst. = ease, Pers.  

afar, also with ; Al. and O.S.  

head downwards, U. or K. rarely K. (see above under ); or Al. from O.S. Al. to descend, which is also N.S.  

endways.  

in a shuffling or gliding manner, § 83 A (2).  

Ti. or U. K. there (O.S. ). Also U. K. Tkh. M.B. Al. Sp. Sal. Also with thither, with thence or that way.  

Notes. (1) The old adverbs in are not now used colloquially, except only K. Al. in Syriac (the language), Al. in Arabic, K. Al. in Kurdish, U. in Turkish, U. in Persian; which appear to stand for etc. These are used also as substantives. [When the old adverbs are used, as in theological discussions, they are oxymore.]
(2) Adjectives, especially those most commonly in use and those which do not change in the feminine, are very often used as adverbs; in U. K. chiefly in the masculine, in Al. in both genders. Thus U. K. *Verily, verily, I say* Al.; K. Al. *she rose quickly, they were badly ill, St Mark i. 32* O.S.

(3) There are a large number of adverbs, adjectives, and substantives in which Nöldeke suggests (§ 54) may come from the old dropping ِة. They may also be the abstract termination of which the ُن falls in colloquial speech in U., § 78. Or it may be the Kurdish ending though in some cases added on to words which are not Kurdish. Examples: نبضplural in U. or كُردن plural in K. *easy*, the latter Kurdish, *excessive, abundant, from* Kurd. *meaning, more commonly* Persian *bad, Turk. Pers. sure, certain, *deep* *blue, advices, colony, Kurd. *easy, coffee-coloured, rude, wild, *silk, tin, Turk. Kurd.; and see the above list.*

(4) Too is usually expressed by the simple adjective, see § 24.

(5) For numeral adverbs see § 28 (2).

(6) At least, at any rate, is expressed by كُردنplural in U. or كُردنplural in K. or كُردنplural in U. K. Thus كُردنplural in I, at any rate, will go. Prefixed to numerals at least may be rendered by كُردنplural in not less than.

(7) Adverbs are frequently repeated for emphasis: e.g. كُردنplural in slowly, كُردنplural in K. id. So in
O.S.: e.g. جَبَّرَةً بَيْنَيْنَ very evilly; and so in Turk. etc. From بِبِتِّيِلْ عَالِمِمْ equal, straight, we have بِبِتِّيِلْ عَالِمِمْ 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 بِبِتِّيِلْ عَالِمِمْ truly, (so O.S. بِبِتِّيِلْ عَالِمِمْ); بِبِتِّيِلْ عَالِمِمْ hardly, with difficulty; rarely without بِبِتِّيِلْ عَالِمِمْ. So the comparative بِبِتِّيِلْ عَالِمِمْ (بِبِتِّيِلْ عَالِمِمْ) more hurriedly, lit. more in haste.

(9) بِبِتِّيِلْ عَالِمِمْ is sometimes redundant: thus بِبِتِّيِلْ عَالِمِمْ لَمْ بِبِتِّيِلْ عَالِمِمْ do not persecute the Christians until they have been accused.—بِبِتِّيِلْ عَالِمِمْ when accompanied by verbs take بِبِتِّيِلْ عَالِمِمْ. Thus بِبِتِّيِلْ عَالِمِمْ لَمْ بِبِتِّيِلْ عَالِمِمْ I saw no man. But they may stand without بِبِتِّيِلْ عَالِمِمْ if there is no verb: as بِبِتِّيِلْ عَالِمِمْ What did you do? Nothing.

**PREPOSITIONS.**

§ 68. Simple prepositions.

بِبِتِّيِلْ عَالِمِمْ O.S. or بِبِتِّيِلْ عَالِمِمْ (dkh, mkkh, rarely ٦; dkh, mkkh Al.) or بِبِتِّيِلْ عَالِمِمْ Al. (mkkh) or بِبِتِّيِلْ عَالِمِمْ Al. as Heb.; = according to, like, as بِبِتِّيِلْ عَالِمِمْ like me, بِبِتِّيِلْ عَالِمِمْ according to our law; or about: بِبِتِّيِلْ عَالِمِمْ about one o'clock.

بِبِتِّيِلْ عَالِمِمْ O.S. or بِبِتِّيِلْ عَالِمِمْ Sal. (see بِبِتِّيِلْ عَالِمِمْ); = at: بِبِتِّيِلْ عَالِمِمْ come at five o'clock: بِبِتِّيِلْ عَالِمِمْ he sold it at two grans; it denotes a measure, or time when: بِبِتِّيِلْ عَالِمِمْ one of this measure.

S. CR.
this year [we may omit the preposition; as come on Monday]; — in: ᵇ in truth, ᵇ in sorrow (see); or with: ᵇ with difficulty, ᵇ with many tears (see); or of: ᵇ the second of January (or ᵇ); in K. it is also the sign of the object in a particular case, § 50.

without, Kurd. Pers.

U. or Sal. Az. for, concerning, about, for the sake of, on account of, because of: Our Lord died for us, on account of the persecution. what about? This preposition probably is pa, lit. in the matter of. Stod. gives two rare forms U. with regard to what I said, i.e. mi, which is also used as a preposition in the phrase I believe, in my opinion (pron. bad-libi or bid-libi); also (bad-dt or bid-dt). Rarely also with a substantive badnsha, in man's opinion, [cf. the cause of a man's falling.]

(see) not common in K. = O.S. Also (see) and . It means by (of the agent):  everything was created by God. But the full form is often used, especially when attention is called to the hand: the letter arrived by the hand of Thomas,  everything is in the hand (power) of God, created by the Son.
§ 68] PREPOSITIONS. 171

between, among: O.S. بين between them, or among them; or including, or notwithstanding, in spite of: including myself we are ten men. So in general, or all included, or in spite of all. When in English we have between...and, we may repeat لي or insert د or simply say ج: as between us and you, or between Joshua and Simon; between me and myself, i.e. alone. So O.S. بـبـ in between Romans and Persians, between you and your mother and your brother, cf. Nüld. O.S.G. § 251. Also O.S. with 0 for 1 id. But the O.S. بـبـ both body and soul will not stand in N.S.

(Arab.) or بـبـ or بـبـ all Al. for بـبـ (O.S. بـبـ or بـبـ). Hence بـبـ between him and himself, i.e. alone, as above.

(not common) or دـكـ (common) as O.S., or دـكـ Sal.; = without, cf. O.S. دـكـ id.

نـدـ K. Sh. MB. as O.S. or دـكـ U. Q. Sal. Gaw.; or دـكـ or دـكـ; = after: دـكـ after two days; or behind: دـكـ behind that mountain; or in (after), دـكـ in three hours.

فـكـ O.S., U. Sp. or دـكـ K. Sal. Sp. (sometimes) or دـكـ K. J. or دـكـ Al.; = in, in the midst of (of place only, U. K.: د usuallly renders in, otherwise, though that is also used of place): دـكـ فـكـ in Urm. In Al. دـكـ is by means of (دـكـ U.), and دـكـ is in, or amongst, or is the sign of the indirect object (دـكـ U. K.), as: دـكـ دـكـ دـكـ Al. why didst thou do thus to us!
St Luke ii. 48 (= ḫūṭa U. K.).—In U. K. J. are occasionally used of motion = into, though it is also thus used: ḫūṭa ʿālāma he entered into the city.—ṣimā, or ʿālāma or ʿālāma through, or ḫūṭa ḫūṭa ḫūṭa up to the inside of, or ḫūṭa ḫūṭa ḫūṭa for the inside of (K.), ḫūṭa ḫūṭa ḫūṭa towards the inside of, etc.

\( \text{p} \) as O.S. or ʿālāma Sal. = of (also a relative pronoun and conjunction); sometimes also ʿālāma in Z. before nouns, see § 70 (5). This preposition is frequently omitted; as ʿālāma a manner of speech; ʿālāma a load of barley; ʿālāma the festival of the Cross (Sept. 13, old style): ʿālāma U. one of his eyes. Perhaps also in some compound words in § 16, ii. g, as ʿālāma (or ʿālāma?) rainbow. But \( \text{p} \) is inserted in dates, as ʿālāma in the year 100 (O.S. ʿālāma).

\( \text{b} \) U. K. Q. or \( \text{b} \) Al. Q. Z. or \( \text{b} \) Al. Sal. [perhaps this is the emphatic \( \text{b} \), § 73, with \( \text{b} \)], also ʿālāma U. K., cf. ʿālāma below; = up to, until; ʿālāma so far (up to there), ʿālāma how long? (until when?); used of duration of time, ʿālāma for three years, which may also be expressed without any preposition. Cf. \( \text{b} \) ʿālāma § 69 (3).

\( \text{k} \) K. Q. or \( \text{k} \) J. or \( \text{k} \) Al. or \( \text{k} \) Al. J. Z. or \( \text{k} \) in Bo. Ti. with affixes, § 70 (10) = O.S. ʿālāma or ʿālāma of the West Syrians; = for. It has the meanings of ʿālāma (below), except the sign of the object.

\( \text{b} \), see ʿālāma, rarely used by itself, except in Ash. Z.
§ 68] PREPOSITIONS. 173

O.S. to, for: I came to Van. [It is sometimes omitted in this sense: as U. I will go to market. So Z.]

give it to Simon, we all ought; in dates, in the year 200 of the Greeks = B.C. 111; sign of the object, direct or indirect (more frequently than in O.S.), as whom did he strike? cf. also § 40; = by in the preterite it is finished by me = I finished, § 32 (4), and elsewhere in Al. K.; for its use with see above.

Towards, towards the earth, often with side (= direction) added after the noun, as towards the city, or in the direction of the city (not necessarily of motion). [Origin? Perhaps = (cf.  늜) or  to this. Nöld. § 87.]

O.S., Al. only, to.

U. K. to, chiefly with pronouns: come to me, as is not used of motion with pronouns, § 70; = with, at, at the house of etc., French chez: your book is with me, I have your book, § 29 (13), in our country, he stayed at our house. Also compared with, as what is this compared with that? This preposition is not used in Al.; instead we have or or (common) from the presence of, from near.—Perhaps to the side of, Nöld. § 87. It exactly corresponds to O.S.
O.S. (mín), also in esp. in K. J. Al. Az. (even before 2 and ٣) as in some words in O.S.; —from: ֵם from you; or by, after passive verbs: ֵּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּ
Al. (Arab. صوب side) = مَسِع = q. v. So مَسِع = مَسِع for James, why!; or to: I gave it (f.) to David; to express duration of time: for two days; or a stated time: be here by noon, see § 28 (13). 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. qe.—Origin?

(S) O.S. or (O.S. before, in front of: he came before Thomas, he called her before the law courts; or to express ago: three years ago, so also six days before the passover, St Joh. xii. 1 (not common); also because of, from fear of: I cannot open my eyes because of my head(ache): so I did not go from fear of the cold. So the Greek αἱρήσ (Clyde's Greek Syntax, § 83, 2) and possibly εἰρρεῖον, Lu. xx. 20, are used for because of. Also towards the front of, until the front of.

O.S., K. sometimes U. or بُكَبُ. Sh. Sal. Tkh. or Sh. Sal. Ti. or Gaw. = O.S. or Sh. Sal. = under, with ِ and or of motion to and from under.

§ 69. Compound prepositions.

(1) Most of the above prepositions may be repeated to express intensity. Thus بُكَبُ U. or بُكَبُ U. Sal. along (but in K. J.
I went along the river), or  אָמַר שֶׁנֶּאֱמַר, Sh. [so שֵׁאָמַר = (going) up hill], הַפְּלָגַבּ  שֶׁנֶּאֱמַר, U. ever after, שֶׁנֶּאֱמַר, U. ever before, שֶׁנֶּאֱמַר, U. ever with, שֶׁנֶּאֱמַר, U. ever with, שֶׁנֶּאֱמַר, U. ever with, שֶׁנֶּאֱמַר, U. ever under. So in O.S. שֶׁנֶּאֱמַר, 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 יָגִים.

a. Several simple prepositions take a pronominal affix and יָגִים without change of meaning, esp. in K. Al.; this is common in O.S. e.g. יָגִים with the bridegroom (Martyrs' Anthem, Tuca. even.); יָגִים on the seats, Rev. iv. 4; יָגִים before the throne, Rev. iv. 5; cf. יָגִים in the likeness, Rev. iv. 3. So also in N.S. we have יָגִים K. m. יָגִים Ti.  יָגִים U. m. f. K. m. or יָגִים K. f. or with יָגִים prefixed, or יָגִים Al. in the midst of, § 27; יָגִים K. m. יָגִים K. f. U. m. f. יָגִים; יָגִים, sometimes pronounced מְנֵית = יָגִים; יָגִים, sometimes pronounced תוֹנִית = יָגִים, or יָגִים Al. id. תוֹנִית [thus יָגִים Al. about what they saw]; יָגִים Z. and יָגִים U. יָגִים Tkh. Sh. = יָגִים, below b; יָגִים (qâmît) = יָגִים; יָגִים m. or יָגִים f. K. Al. יָגִים. 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 יָגִים in the mountain, יָגִים after the army; יָגִים with the men (the plural affixes are not very common in this connexion).
PREPOSITIONS.

b.  Forgiveness. U. around, also with and ً. Perhaps we should write ٌ as above, a. This seems to be a corruption of the four sides of, cf. Az. ٌ around (Appendix I.). As a substantive ٌ = surroundings, neighbourhood.

See § 68.

U. in the middle of, Turk.

K. Sh. or ٌ U. by the side of, or without ً; also with ٌ or َ. ٌ or ٌ Al. about, concerning (see a). Rarely with ٌ.

U. on account of.

U. or ً for the sake of.

(not Al.) opposite, or ٌ. So ٌ against, also in Al. opposite [hybrid words, the first syllable being Persian (ٌ in, and ٌ) the second O.S. ٌ against, which with affixes is ٌ etc. ٌ or else ٌ].

U. K. around (or ٌ), or with ٌ. So ٌ environs. Cf. ٌ to go round, as O.S.

U. (or ٌ) or ٌ U. or ٌ MB. or ٌ or ٌ Ti. or ٌ Tkh. or ٌ Sh. or ٌ Ti. or ٌ or ٌ Al. on this side of.

Al. ٌ, see § 68.

S. GR.
(3) Compound prepositions with the following.

\( \text{before.} \)

\( \text{except, besides. Before a phrase, Dalath is often added: thus except in verbs. Also all these take Dalath before a demonstrative pronoun, § 70 (12).} \)

\( \text{since, cf. } \)

\( \text{below.} \)

\( \text{outside.} \)

\( \text{the other side of, see (2) above.} \)

\( \text{above.} \)

\( \text{Al. before.} \)
**Prepositions.**

(4) These compound prepositions are sometimes reduplicated for emphasis, as 

§ 70. Prepositions with pronouns.

(1) Of the proper prepositions, the following take the pronominal affixes simply: 

- \( \text{b} \) Al.: \( \text{b} \) Al. (\( \text{b} \) takes no affixes): 
- \( \text{b} \) U. Q. Sal. Gaw.: \( \text{b} \) and \( \text{b} \) (but then \( \text{b} \) becomes consonantal: thus \( \text{b} \) is \( \text{b} \)-wan; the forms \( \text{b} \)-wan take affixes like \( \text{b} \): o.g. \( \text{b} \)-wan (\( \text{b} \)-wan): 
- \( \text{b} \) U. And so all prepositions which end with the above. Thus we have \( \text{b} \) and \( \text{b} \) U. etc.

In Z. we have for \( \text{b} \) after him also \( \text{b} \) and \( \text{b} \).

(2) \( \text{b} \) K. MB. Sh. Al. drops Pthakha: as \( \text{b} \) after us. So in O.S., but O.S. \( \text{b} \) = N.S. \( \text{b} \), K. etc. after me.

(3) \( \text{b} \) in U. K. does not take the affixes in the sense to (of motion); we say \( \text{b} \) to Urmi, but \( \text{b} \) to me. It takes affixes simply in the forms of § 49, in the formation of the preterite, and after \( \text{b} \); otherwise with affixes it takes the form \( \text{b} \) etc.). Thus \( \text{b} \) he would leave us, but \( \text{b} \) I see you. But in Al. Z. the forms \( \text{b} \), \( \text{b} \) etc. may be used in all cases, and sometimes in K.; so also in U. in the phrases: \( \text{b} \) he pitied them, lit. their pity came to him, \( \text{b} \) what has happened to him? \( \text{b} \) does not take the forms \( \text{b} \), \( \text{b} \), \( \text{b} \). We thus have \( \text{b} \).
universally for 3 sing.; and K. J. Al. Sp. U. MB. Z. for 3 pl. The form is only used in Ti. In Ti. for the 2 pl. we have only. The parallel form makes either or, more often the former; the 3 pl. is or Al. K. In Ti. we have both and for 2 pl., for 1 pl.

(4) takes after it when affixes are added: as to me. In J. U. to him. In Ash. Z. etc. without the first. The 3 pl. is even in U.

(5) takes, e.g. of us = O.S. The 3 pl. is U. or K. J. In Ti. (not Ash.) Z. and Sh. we have etc. i.e. Nöld. (2 pl. Ti. or ; in all these the second is soft); in Ash. or. In Anhar (village in U.) and Sh. we have of you (pl.)—In Z. of us.

(6) also takes as in me, U.; also in K. and in Al. etc.; in Ti. Sh. MB. Ash. Z. (?) or Ti. or MB., or. MB. Sh. or Ti. etc., and sometimes so in other parts of K.: where the forms etc. are used to denote the object, is used in the sense in; but see § 48.

(7) The following take with its before affixes: [ and kept quite distinct; that is, cf. (11) below]: (so Sal.): (but in Ti. and Al. takes affixes thus: like him, etc. as in O.S.); we thus have without us, and so on.
(8) K. with affixes regains a: as ṭāṃk. In Gaw. from ḍw we have ṭāṃk, ṭāṃk etc. In Sal. from ḍw or ḍw we have ṭāṃk (or ṭāṃk) etc.

(9) त takes affixes in various ways. For him is तत् U. or त U. or त MB. Sh. Q. or त U. or त U. or त Sh. (rare). In त for me, a is often silent: qa-i; so त Sal. for us. The त, which is hard, being in the U. forms, is perhaps for r, so that तत्त् = तत्त्. The MB. form seems to be त + त.

(10) त, त, त take त. Thus तत् K. Q. तत् Al. तत् Z. For 2 pl. we also find तत् Al. or तत्: also तत् Ti. (or तत्). Another Al. and J. form is with त, तत् J. तत् Al. etc. which perhaps = O.S. तत् (Nöld. § 87). In Bolitan we have तत् etc., which is either तत्, or is from त, by reduplication. In Ti. (not Ash.) we have the same in the forms of § 50, note 3, and तत् = I myself (I for my part). In J. तत् for me, often has the second Tau silent.

(11) Emphasis. All prepositions except त, त, त, take त with its त if the pronoun is emphatic. Even त very commonly takes a second त, as तत् of me. When an emphatic pronoun follows त, the forms तत् 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 त before the demonstrative pronouns यह: यह: यह: यह etc., and यह: e.g. यह K. about this. But त, त, and in Al. त usually (though not always) precede them without त, thus यह त त Al. = यह त K. (र U.)
For that man. But in Al. אֱלַי or אֱלוֹהִים would be preferred to אֱלֹהִים. Also, especially in K. Al. מַעַן does not take מִן, though the full form מִן requires it. Thus מַעַן מִן מִן from that time; in U. they would say by preference מַעַן מֵאֵל. In O.S. this מִן was not inserted: מַעַן מֵאֵל O.S. = מַעַן מַעַן N.S. In N.S. the מֵאֵל coalesces with the demonstrative pronoun, and so do מֵאֵל, מַעַן usually. Thus מַעַן dow or do מֵאֵל ba'ha, rarely ba'ha, מַעַן têni, rarely têni.

(13) The personal pronouns of the third person are often used after prepositions (with מֵאֵל as above) instead of the affix forms. Thus מַעַן מֵאֵל or מַעַן מַעַן from him, cf. § 10.

§ 71. Prepositions idiomatically used after verbs, etc.

ךֵבֶן K. Al. to be able, § 29 (18).
ךֵבֶן (hard Kap) to laugh at.
ךֵבֶן to touch.
ךֵבֶן (ךֵבֶן) to trust.
ךֵבֶן to look at (this verb is rare in U.).
ךֵבֶן to rejoice at.
ךֵבֶן to sin against.
ךֵבֶן to bear witness to.
ךֵבֶן to deny (a person), be offended at, or with פָּרָשִׁים self-denial.

ךֵבֶן to envy.
ךֵבֶן U. = ךֵבֶן above.
ךֵבֶן to lie against, to disappoint.
ךֵבֶן faithful to.
ךֵבֶן (ךֵבֶן) to believe.
ךֵבֶן to acknowledge (a person or sin). So ἀυτολόγεων ἐν, Lu. xii. 8.

ךֵבֶן to exchange (something) for....

ךֵבֶן to preach the faith.
to mock.

to wonder at.

to beseech.

to translate into...

to rebuke.

to be ashamed of.

to separate...from...(also with مَعَ).

or مَعَ

to follow.

to look for, § 47.

to pursue.

to enter (direct object not admissible), also with مَعَ.

to give leave of absence to.

(or مَعَ) at a standstill for (also with مَعَ).

to take revenge for (with مَعَ of the person).

I was tired of saying.

to divide into two parts.

to need (must have مَعَ).

(U. only) to ride on.
to ask (a thing) of...

to fear (as O.S. K.) cautious of.

and so also φοβισμα το απρό
Lu. xii. 4).

to thank.

to be angry with.

to ask (a question) of.

to long for.

to fill...with (also without).

 fatigue to thank (rare), to prosper tr. (in the latter sense usually without).

to cast up against.

to aim a gun at.

 rebellious against.

U. to oppress.

 to look at (also direct object).

 to stand to, to stand out for.

to look upon, look at.

 to strike (also direct object).

to cause loss to.

to murmur against.

thanks to.

( or K.) to command.

displeased with.

to kiss (K. always, and U. sometimes, without).

to trust in.

to pass by, cross, transgress, or to enter by (a certain way).

to finish tr., have done with.

satisfied with, content with, assenting to. See above.

to cower before, run away from, be defeated by.
§ 71, 72] PREPOSITIONS.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to pay attention to, set one's face towards.</td>
<td>بکدت</td>
<td>to complain against or about (a thing or person).</td>
</tr>
<tr>
<td>to add to.</td>
<td>بکدت</td>
<td>to suspect (a thing).</td>
</tr>
<tr>
<td>to testify to. (K. Al.</td>
<td>بکدت</td>
<td>to hear, in U. Also direct object.</td>
</tr>
<tr>
<td>to need.</td>
<td>بکدت</td>
<td>to conquer.</td>
</tr>
<tr>
<td>to expect.</td>
<td>بکدت</td>
<td>to adhere to, U. (K. with ی).</td>
</tr>
<tr>
<td>to transgress.</td>
<td>بکدت</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to go out to meet (a person arriving on a journey).</td>
<td>بکدت</td>
<td>susceptible to.</td>
</tr>
<tr>
<td>to beat back, parry.</td>
<td>بکدت</td>
<td>Z. to go before.</td>
</tr>
<tr>
<td>to go out, and so on.</td>
<td>بکدت</td>
<td>to undertake.</td>
</tr>
</tbody>
</table>

In many cases where in English a verb is used with an adverb or preposition, a single word is used in Syriac, as بکدت to go or come down, بکدت to go in, come in, pass by, بکدت to go up, come up, بکدت to put away, بکدت to go out, and so on.

§ 72. CONJUNCTIONS.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>if, not common, U. Ti., Pera.</td>
<td>بکدت</td>
<td></td>
</tr>
<tr>
<td>U. K. or بکدت K. as O.S. both, § 67, followed by هد</td>
<td>بکدت</td>
<td></td>
</tr>
<tr>
<td>جه (as O.S.) or بکدت ی as, according as. Also بکدت (ddh) Al.</td>
<td>بکدت</td>
<td></td>
</tr>
<tr>
<td>بکدت in order that.</td>
<td>بکدت</td>
<td></td>
</tr>
</tbody>
</table>

24
as if.

below. So יִּבְנֵי as often as (cf. יִּבְנֵי as great as).

O.S. § 67, when, or בֵּית. Ti.

but, yet, perch. = but, or בֵּית? (Nüld. § 24.) For its redundant use see § 60.

but, O.S. = although, or בֵּית, Nüld. O.S.G. § 155.

unless.

O.S. if (see יִּבְנֵי).

unless (see יִּבְנֵי).

U. K., O.S. although, = although...yet, § 60. Very rarely בֵּית.

nevertheless.

in that, because. O.S. § 68, N.S. יִּבְנֵי in that he saw; see § 68, a.v. יִּבְנֵי.

but, but yet (not common).

O.S. (§ 68) after that, or with יִּבְנֵי prefixed. In Al. יִּבְנֵי § 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 יִּבְנֵי As Joseph was sold, so was our Lord. For variations see § 67. Also so that, and in order that.

lest, U., O.S. or יִּבְנֵי Al. (= יִּבְנֵי?)

so that, § 67.
until, § 68; also before, he will come before I do it.

both...and (without १), 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 १ alone is more common. See १.

or, perh. = O.S. १, which in K. is used as an alternative. (In some parts of K. १ is not used.) Thus K. either Thomas or Moses (U. ...). K. will he come or not? १ 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. १) when, while.

Al. would that.

because, Turk., also without १.

O.S. as much as, whenever, just as, in so far as. So the more I saw her, the more..., or without १ as O.S.; also answered by or = as long as, = as quickly as, and so with many adjectives and adverbs.
be because.
Turk. or U. but.
U. Ti. unless, Pers. (also with ֶל).
since (also ֶל), or than, see § 24.
because, or 'מ Al. Also without ֶל.
although, not common; or ֶל or ֶל Nüld. § 93.
U. Sal., often pron. qat, in order that, also in Sal. the
simple that.
before that.
above (also without ֶל). In Al. Ti. 'מ. Also
although, except.
U. would that.

Notes. (1) Conjunctions are frequently omitted. Thus ֶל to and fro, ֶל K. two or three days,
I must go, ֶל it was not for this I came, ֶל when I come, ֶל two and a half,
U. an hour and a half (in K. ֶל § 27): the Scribes and Pharisees, ֶל Norway and
Sweden, and so on. So we may write either ֶל or ֶל for
et cetera (usually shortened to ֶל or ֶל). This is more used than
in English and often ends each paragraph of a letter.

(2) ֶל is often inserted where it would be out of place in En-
gleish. Thus ֶל ֶל (ֶל)
I would rather my son died than he. So O.S. Rev. ix. 20 and the rest of the men...did not repent. On the other hand a common colloquialism is Simon and they, for.

(3) When a conjunction joins two nouns governed by the same preposition, the latter is usually repeated. the house of Moses and Pira.

§ 73. INTERJECTIONS.

гля why, pretty well, rare.

अँ Ok!

अँ O (vocative), pron. long in K. (common), short in U. (rare); or alas! (long) O.S.

क अँ K. O my father!

अँ alas!

अँ hurrah! rare.

क अँ K. O my father!

अँ Al. or K. O my mother!

अँ well! to be sure, Arab.

अँ Well! (begins a sentence).

अँ O, vocative, rare.

अँ wonderful! rare.

अँ hallo there! rare.

अँ alas! rare.

अँ (9 usually) or Ti. bravio!

अँ hush! not common.

अँ by the habit of Mar Shimun [when addressed to the Catholicos also], an asseveration much used in K.

अँ Pers. bravio, rare.

अँ I believe, see § 68 a.v. अँ.

here I am (polite answer when one is called).

U. lit. then how? a strong assertion in reply to a negation. Or ʿaʾi, ʿaʾi Ti.

your pleasure! § 75.

Ti. lit. bravely! Ti. Sh. bravely! Ti.= French mon Dieu!

K. Al. Sh. alas! § 75.

bravo! bravely! bravely!

almost = ʿaʾi.

or ʿaʾi be off! esp. K. in Sal. much used before an imperative to strengthen it.

K. I mean, used to correct a statement previously made. Thus ʿaʾi ʿaʾi ʿaʾi ʿaʾi?

Ansa. 

Who is that man? Ans. George—no I mean David.

dīʾaʾ (dīʾaʾ) or dīʾaʾ catch hold!

behold! often used at the end of a sentence to call attention, as ʿaʾi ʿaʾi I have put on the eggs (to boil); and often when the assertion is likely to be disputed. Also before a word emphasized, cf. ʿaʾi ʿaʾi, § 68, 69. So also in O.S. (Uhlemann, § 86).

(Zlama has either sound) or ʿaʾi K. yes, (= ʿaʾi ʿaʾi?) or ʿaʾi Z. (= ʿaʾi ʿaʾi?). See ʿaʾi.

catch hold! (= O.S. ʿaʾi ʿaʾi behold this).

hullo!

O!

nonsense! not common.

Ti. hold on! wait!

push on!

U. or ʿaʾi U. Tkh. what do you call it? (pronounce both Nuns).

wonderful! very common.

O.S. (wei) woe! or ʿaʾi Al., O.S

K. O my father!

K. O my mother!

Al. lo! § 20 (17).

Ti. out of the way!

U. out of the way!
true! (so. כְּעָנָנָה בְּךָ which means is true.) so what N. says is true.

etc. or כְּעָנָנָה your health, so כְּעָנָנָה what N.'s health.

tush! rare.

God forbid! so the other affixes, § 63 (7).

U. J. Al. O (vocative), common.

yes. This is used to deny a negative statement, or to answer an objection, and always means you are wrong: יָאָשׁ means you are right.

keyday!

U. alas! mon Dieu! Arab.

Kurd. bravo! esp. K.

Turk. as you please, lit. your pleasure. So with other affixes, or a name, ... עֲנָנָה.

no, O.S.

God forbid!

or כְּעָנָנָה Ti. or כְּעָנָנָה or כְּעָנָנָה or כְּעָנָנָה what do I know? how can I tell? So the Hebrew כְּעָנָנָה which = גְּלִיק = Gk. τι μαθήσων (Ge- senius).

poor fellow!

Pers. bravo!

may it be pleasant to you? § 46, a.v. יְאָשׁ.

Arab. yes.

hush! Turk., rare.

K. Sh. well! = יְאָשׁ, very common.

pshaw! pak!

be off! § 46 a.v. יְאָשׁ.

K. alas! Pers.

silence!

Tkh. = יְאָשׁ.
§ 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 ἦσσας ἄνθρωπος 

that man is righteous. But not after interrogative pronouns, as ὃς 

what is the use? nor with negatives, as ἐὰν 

it is not good, and often not with demonstrative pronouns, especially when the predicate is definite, as ἦν 

this is your book (here it would not be so usual for the verb to follow): nor sometimes in relative clauses, as ὃς 

that man who is there. The predicate is not necessarily an adjective or substantive, e.g. ἦσσας ἄνθρωπος 

he is without care. If the predicate is long, the substantive verb may come after the first part of it; as ἦσσας ἄνθρωπος καὶ ὁ ἰδίος ἰδιός 

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. ἦσσας ἄνθρωπος 

ring the bell, lit. the bell ring it. So ἦσσας ἄνθρωπος
§ 74] 

**EMPHASIS.**

I have no book. We could also say 腓 ρηματινπινς Ṿα ἐπιστέψω, 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 ἐγὼ πρέπειν μαλάβω Μαύση τις ἵππον, or by μάλαβω μαύση etc. if they are very emphatic.

We must notice however that a noun standing absolutely before ἔχω, if it is the subject in English, is not emphatic. Thus ἡμείς ἔχουμε—*that man has a book,* simply. We could not say ἔχετε. If the English object of to have is emphatic we must put it first, as ἐγὼ Καί οὐκ ἕκαστος ἔχω *I have a book.* Note also that the subject of a preterite stands absolutely, § 32 (4), but it is not necessarily emphatic. Thus ἐγὼ Καί ἔρχομαι *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 ὁ γὰρ γεγραμμένος Καί ὅτι εἰσίτω *why did you come? (not the other man).* So even if there are no italics in English, but the subject is pointed out: ἡ γυναῖκα ἐδέχετο *there stood a woman,* ἢ ἐδέχετο *or else* ἡ γυναῖκα ἐδέχετο or ἢ ἐδέχετο ἢ ἐδέχετο ... ἢ ἐδέχετο ... ἢ ἐδέχετο 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 ἐξίον *very, quite,* ἕξα *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 **s. gr.**
such a phrase as ܐܘܡܢܐ ܠܐ ܢܗܪܢܐ ܗܐ he is a very great man, ܐܘܡܢܐ ܠܐ ܢܗܪܢܐ ܗܐ being treated as one word, though we might equally well say ܢܗܪܢܐ ܠܐ ܐܘܡܢܢܐ ܗܐ 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 ܐܒܢܐ ܚܝܕܢܐ ܚܕܐ whose sons are we Christians?

(10) After interrogative pronouns and adverbs the subject often follows the verb, e.g. ܡܫܓܒܘܬܐ ܠܒܫܓܒܘܬܐ 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 ܡܫܓܒܘܬܐ ܠܒܪܓܒܘܬܐ what is salvation! but ܕܒܪܓܒܘܬܐ ൃܠܐ ܠܒܪܓܒܘܬܐ or ܒܪܓܒܘܬܐ ܠܐ which.

(11) Indirect questions follow the same lines; כ often redundantly introduces them, as ܕܘܓܝܓܒܘܬܐ ܠܒܡܓܝܓܒܘܬܐ ܠܒܡܓܝܓܒуш ܘܓܢܐ he asked what I was doing in his affair. But the oratio directa is often substituted, § 66.

(12) In questions the Syrians use ܐܒܝܠܐ (ܠܛܢܐ K.) or not, very much more than Europeans do. ܝܕܒ่า ܠܢܓܐ ܢܠܠܐ ܐܒܝܠܐ ܠܛܢܐ 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.]

(أَهْلَكَ) this will do.

لَوْلَةٌ سَهْفَةٌ to prosper, intr.

لَوْلَةٌ سَهْفَةٌ to bear with.

لَوْلَةٌ سَهْفَةٌ U. (or لَوْلَةٌ U.) to go to meet (a person arriving from a journey).

لَوْلَةٌ سَهْفَةٌ U. to go on horseback.

لَوْلَةٌ سَهْفَةٌ to take a walk.

لَوْلَةٌ سَهْفَةٌ to go on foot.

لَوْلَةٌ سَهْفَةٌ U. Will you have time? [Only as a question, or as a negative:]

لَوْلَةٌ سَهْفَةٌ U. may you be friendless! [Socin].

لَوْلَةٌ سَهْفَةٌ he intends to...

(أَهْلَكَ) he is a hypocrite.

لَوْلَةٌ سَهْفَةٌ U. (or لَوْلَةٌ K. or لَوْلَةٌ K.) to threaten.

لَوْلَةٌ سَهْفَةٌ (or لَوْلَةٌ or لَوْلَةٌ) to take trouble.

لَوْلَةٌ سَهْفَةٌ to receive a pension.

لَوْلَةٌ سَهْفَةٌ to eat one's words.

لَوْلَةٌ سَهْفَةٌ to embezzle money.

لَوْلَةٌ سَهْفَةٌ to break a fast (by eating animal food).

لَوْلَةٌ سَهْفَةٌ to be bastinadoed.
to take bribes.
requiescat in pace.
God strengthen you! (said to a man working in a field).
God forbid!
God increase you! (said by a guest to a host).
Goodbye (said to one departing).
it is your affair (so all persons).
eary morning.
(also simply she is pregnant.
he is constipated.
his bowels are working.
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 of a new-born male child].
his diarrhoea is cured.
he died.
his foot was blistered.
he pitied them.
I am coming [said by a man at a distance when called].
displeased; unwell.
in that way it is possible.
my house is destroyed [said by a man on receiving bad news. The ِيِماَعُلَأ stands absolutely].

I have come on a visit of friendship only (not business). Also the reply to مَلُكَتْكَ أَعْلَمُكَ and then = nothing.

he is tired out. Welcome (the answer to خَذِلفِنَ لِي. Also the first two are said by a host to his guests. The other persons are also used).

will you have time? he will not listen to reason.

he has bad diarrhoea.

he was pleased with himself.

I am a black owl (said by a woman on hearing bad news).

one whose hospitality none will accept.

to cease to support.

to sign (a deed, etc.).

to attack.

to take trouble.

U. (فَضْحُكَ K.) to mount guard.

to step aside, keep out of.

to put up with.
to contract a disease.

to take time [so it took three hours].

to be zealous.

to draw, to take a photograph.

to smoke tobacco (so all words for pipes). In K. Z. is used for all kinds of smoking.

to help.

to do line by line.

to hire.

to make excuses, find an excuse (for fighting, etc.).

to protect, side with.

to wrestle [in K. simply].

to measure.

to make an excuse.

to read from the beginning.

to bet.

to take one's turn.

to take turns.

to pay attention.

to cast up against, § 71.

to supplant.

to restrain.
U. (=strātha) K.) to be in the way of.

K. to do honour to.

U. (strātha) K.) to mount guard.

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. (strātha) 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).

to importune.
to give battle.

to cry out.

to mock.

(or  to salute, send greetings.

to shoot.

may it be blessed (said by a friend to another of anything new belonging to the latter).

he does not understand.

(or  May I be your sacrifice! (expression of politeness to a superior on presenting a petition, etc.).

thank you (so all persons).

he is exaggerating.

(also  K.) never mind.

Tkh. a cheek (=).

to injure a plan, intrigue.

to interfere in the matter.

U. Tkh.:  Tkh. twilight, evening.

that is a different matter.

almost = I cannot exactly describe it or him.

a quarrel has arisen.

K. blue on my head! (said by a woman on hearing bad news).

(also  his face fell.
I was home sick, discontented.

May I see you rolling in blood!

Bad luck to you!

May you not get what you wish!

May you never see the khena of your wedding! [khena, a dye].

to please, tr.

K. have you any business for me? [said by a visitor before taking leave, see ]

to strive.

da trestle.

my back is broken (said by a man on hearing bad news).

do not feel well.

or (or ) twilight, evening.

to say goodbye, as an inferior to a superior.

(or ) to avow, take the responsibility of.

I was tired.

I understand (said on receiving information).

to sell for money.

to let out (on hire).

These four curses are from Sochin.
to comfort, give heart to, encourage.

to advise.

to drill.

U. to testify to, § 71.

to support, take the side of.

to give leave of absence to, § 71.

(or יי) to salute (face to face).

to comfort.

to learn fluently.

he is a slow coach (a man, horse, etc.).

long life to you!

to succeed, tr.

K. to ride.

perhaps, it is possible that.

you are angry with me.

to stand one's ground; or to stop short.

to stick to one's word, esp. in bargaining

[price, a word, often = the price asked for a thing].

to split hairs.

how much did he charge?

he is very good.

he died where he stood.
an unwashed spoon (one who interrupts a conversation).

<table>
<thead>
<tr>
<th>Mind your own business.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am not speaking to you.</td>
</tr>
</tbody>
</table>

For shame!

I cannot find it, or it is not in sight.

I cannot conceive.

I cannot stand him.

I cannot afford to...

I have not time.

I have no chance against him.

the heart is beating.

he has a stomach ache; or, metaphorically, he is unwilling to do it.

unmanly.

he is sad, homesick.

he pitied.

he will not allow it to be done.

(hard Kap) an impetuous man.

he was in an ecstasy.

he was not hearty with, he was displeased with.
he was much frightened.
he was pleased.
U. merciless.
to doubt.
he cannot interfere in this.
he has not heard (news).
it is not his business. [So: the bishop wrote
suspending the priest from the parish.]
this day week, or this time to-morrow.
to condole with (after a death), to pay a visit of condolence to.
to charm, please.
(or or etc.) to congratulate on receiving a present, buying a vineyard, building a new house, etc.
to visit on a feast day.
a house-warming (see above).
to speak deliberately.
to smile.
U. to take away (at table).
U. to expect.
U. to be humble (cf. Proverb 23).
U. or U. or (or (or U. or U. or)
the day broke.
to run away.
what o'clock is it?
Mind your own business.
to outbid.
to be a traveller, to travel.
to gather (a dress).
to print (the thing printed is the direct object, § 64).
to cast the evil eye on.
to entangle.
to kneel.
to backbite.
to hit out.
to dive.
to steal.
to resolve.
to wound (direct object).
to accuse.
to paint (a door, etc.).
to sign (a paper); to cheat in weighing.
to blow a trumpet; or, metaphorically, to waste one's breath. [is used with all musical instruments.]
to slide (as boys at play).
to injure (of a personal agent).
to make an effort.

to cause loss to.

to take refuge in.

to assemble.

U. to make an effort, strive.

to slap.

to make a fence.

to be angry.

(or ) to plough.

(hard final Kap) to snap the fingers.

to be appalled (by bad news). [Striking the knees is a common action on hearing bad news.]

to put on a bridle.

to throw in one's face, recriminate.

to undermine (direct object).

to reap well.

to seal (direct object).

to spur (direct object).

- checkmate) to die.

to make a mark or note.

to shoe (horses, etc.; direct object).

to fall ill a second time.

to paint (as an artist).
§ 75]

PHRASES.

１) َأَسْمَعَ to starch.
２) َأَفْتَمَ to soap.
３) َأَسْمَعَ to swim.
４) َأَكَأَمَ to mint, coin.
５) َأَفْتَمَ to play the organ.
６) َأَفْتَمَ to intercede for.
７) َأَفْتَمَ to engraft (direct object).
８) َأَفْتَمَ to inform against.
９) َأَفْتَمَ K. to fillip, or to snap the fingers.
10) َأَفْتَمَ K. to sign (a letter).
11) َأَفْتَمَ to fell with an axe (with direct object of thing felled).
12) َأَفْتَمَ (see َ أَفْتَمَ).
13) َأَفْتَمَ to hit on the top of the head.
14) َأَفْتَمَ to besiege (direct object).
15) َأَفْتَمَ - َأَفْتَمَ = َأَفْتَمَ.
16) َأَفْتَمَ to planes (direct object) = مَجَدَمَ K.
17) َأَفْتَمَ (in K. مَجَدَمَ) to kick out.
18) َأَفْتَمَ to imprint, take an impression.
19) َأَفْتَمَ to blight (direct object).
20) َأَفْتَمَ to flatter.
21) َأَفْتَمَ to draw (a picture).
22) َأَفْتَمَ to vaccinate.
to be ironical.

measure (a field).

[See also and § 63 (2).]

cf. forgive me = goodbye.

to frown.

to calumniate.

to be received by. [Also: he laid hold of (the book)]

[ ]

to be driven to extremities.

dexterity.

modesty.

K. I am struck blue (said by a woman on hearing bad news).

K. sorrow on him!

to put to shame, convict.

to pout.

to insult.

to tickle the fancy.

to load a gun.

to displease.

K. from the bounty of God and of your head (an expression of gratitude). So, thanks to N., U. K.
I am speaking to you, I want to speak to you (used to call a person's attention).

K. or U. to say grace.

to rival, envy.

to take leave of one remaining: see 

to take back a promise, prevaricate.

to open the bowels.

to acquit.

to detect, bring to light.

to juggle.

to break the peace.

to suffer.

to disappoint.

(So: importunity — )

to importune.

to defend.

to pout.

to be long suffering.

to remand (as a judge).

to give up, give in, renounce.

to beckon.

to break ground, begin at the beginning.
to intend to.

to compare one thing with another.

to shelve (a matter).

to make responsible for the matter.

Light to your dead! (said for 怫 in Good Friday and Easter Even).

said to a person about to drink or to eat after drinking: the answer to § 73.

to start (on a journey).

(or obuf) to happen to. [So: He laid hold of it, obuf obuf = obuf (or obuf or obuf).]

bedridden.

he is homesick.

he is pleased, content: he feels at home.

the horse is hardened (to heat, cold, etc.).

the watch stopped.

What o'clock is it?

May your journey be blessed! (said after, not before, a journey).
May your feast be blessed! (esp. at Christmas and Easter).

§ 21, to celebrate the Eucharist.

§ 21, to negotiate a cheque.

§ 71, to condemn.

§ 71, to sin against.

§ 71, to go to law [he went to law before the heathen — 

§ 71, to trust in.

§ 71, to take pleasure in.

§ 71, to injure (of an impersonal agent).

§ 71, to benefit, treat well.

§ 71, to pity.

§ 71, to deceive (rare in U.).

§ 71, to dismiss (in peace), let go.

§ 71, to be hospitable.

§ 71, to reign.

§ 71, to take counsel or give advice.

§ 71, to drill, intr.

§ 71, to wheedle, coquet.

§ 71, K. or § 71, Al.) to circumcise.

§ 71, to exile, banish.
to travel.

to petition.

to prosecute; appeal against or from.

to engraft.

(or K.) to prohibit.

to backbite.

to be zealous.

to beat off.

to persuade.

to be merciful to.

to weep.

Tkh. a hypocrite.

§ 71, to perjure oneself.

he is sleepy.

his eyes shall not be white (a curse).

avaricious.

generous.

he saw me; or he cast the evil eye on me.

in his arms.

on my eye be it (said by a servant receiving a command: he puts his hand over his eye).

(or) he is at table (dinner, &c.).
(see) he is responsible.

or hear what I have to say (used to call attention to a subject about to be introduced).

ٌّّل لّم، لّم لّم to remain as he is.

لّم لّم لّم لّم face to face.

لّم لّم لّم لّم his face fell.

لّم لّم لّم لّم لّم he is fidgeting.

لّم لّم لّم لّم the edge of the sword (Gk. στόμα μακαίρας).

لّم لّم لّم لّم goodbye (said by a person leaving, see لّم لّم لّم لّم).

لّم لّم لّم to be acquitted.

لّم لّم لّم (or لّم لّم) to go to meet one arriving.

لّم لّم لّم to be brought to light.

لّم لّم لّم to go out of one's mind.

لّم لّم لّم لّم لّم (or لّم لّم) to become bankrupt.

لّم لّم لّم لّم he made himself angry.

فهف لّم L لّم لّم to have done with (a person).

فهف لّم لّم to tell a fortune.

لّم لّم لّم لّم he wore his heart on his sleeve.

لّم لّم لّم لّم لّم May it descend to your heart!
to oppose.

at hand (of place).

near to death.

Ashes on my head! (said by a man on hearing bad news).

to settle or arrange a matter.

good morning.

there is a plague of locusts.

to appeal to (a higher court)—not colloquial.

(pronounce he is dead.

I have caught cold.

there was great bloodshed.

I have found out about it (a plot). I see it now (a difficult problem).

it smells bad (meat, etc.).

good night, good evening (said by one leaving).

Z. Welcome!

the first day of the month.

he understands the business.

May your head be healed! (condolence after a death).

to say goodbye to one remaining behind.
§§ 75, 76] DERIVATION—NOUNS OF ACTION. 215

Peace to you! (= how do you do?, good morning, etc. The answer is ܳܥܕܳܐ ܩܳܫܳܐ q. v.)

ܡܳܫܳܐ ܕܳܝܳܠܳܐ K. a very little [e.g. a very little water ܳܫܳܐ ܕܳܝܳܠܳܐ ܠܰܒܰܦܳܠܰܐ].

ܡܳܝܳܫܳܐ ܠܰܒܰܦܳܠܰܐ to break the heart of.

ܢܳܫܳܐ ܫܳܥܰܒܳܐ I am sleepy.

ܒܳܝܳܫܳܐ ܒܳܫܳܒܰܒ ܒܳܫܰܒܰܒ bluff, outspoken.

ܫܳܫܳܐ ܟܰܠܰܐ to annoy greatly.

ܓܳܫܳܐ ܠܰܒܐ to say goodbye (used of one departing).

ܓܳܫܳܐ ܠܰܒܰܐ to take heart, be encouraged.

ܓܳܫܳܐ ܠܰܒܰܐ = (ܓܳܫܳܐ ܠܰܒܰܐ) to copy from a book.

ܓܳܫܳܐ ܠܰܒܰܐ to be a hypocrite [so Al. ܓܳܫܳܐ ܠܰܒܰܐ a hypocrite, or ܕܳܫܰܒܳܪܝ ܓܳܫܳܐ ܠܰܒܰܐ hypocrisy, see § 16].

ܓܳܫܳܐ ܠܰܒܰܐ to smell tr.

ܓܳܫܳܐ ܬܰܐ (or ܓܳܫܳܐ ܬܰܐ) he was dazed, he lost his head, he lost the thread of the subject.

ܓܳܫܳܐ ܬܰܐ 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  is added. Thus we have the act of finishing, from 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 a deed, (a noun not much used in U.), from to do; a fight, from to fight (the form, for which see below, is not much used in this verb); from to be empty, in Al. = a dish or jar (= U. O.S. K.); spread, in K. = a tablecloth (= 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 Rwasa or Rwakha:—Rwasa if the first has Pthakha, and Rwakha if the first has Zqapa; the termination being . Thus loving, from to love; commanding, from to command; causing to be killed, from 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 , except in the Alqosh dialect, where in the case of first conjugation verbs the first formation is more common; e.g. is more usual in Al. than 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 the act of going out, from to go out (first conjugation); but the act of putting out,
from to put out (second conjugation); so the act of loving, from 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 is the act of patching, a cloth K.; is the act of telling, a word, Al. These nouns sometimes denote rather the thing done than the action, as above; thus = a drink, from to drink (= Al., O.S.). They are often used where we should use a finite verb; thus, as I think = a razor, from to cause to be shaved. Note also that in Tiari there is a difference between or a snack in the early morning, from to taste, and breakfast, which is also the common word in U.; both also denote the act of tasting. balance U. (= K., O.S.; root) is not of this class.

Variations. (a) Verbs  or 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. learning, from to learn. So to bind, makes U. Q. Sal. Gaw., but Ti. MB. Sh. Al. Ash.

(b) Verbs change into ; as remaining or remainder, from to remain; for verbs with medial see § 40.

(c) Verbs add after , which is silent, as hearing, from to hear. It is then customary to write Zqapa on the S. GR.
second radical of second conjugation verbs (the third in quadrilaterals).

(d) Verbs \( \text{الن} \) change 1 to \( \text{ن} \), as \( \text{نأ} \) revealing, from \( \text{نأ} \) to reveal. Here also it is usual to write Zqapa in the second conjugation, as \( \text{نا} \) delivering, from \( \text{نا} \) to deliver.

We must distinguish \( \text{طخ} \) clothing, and \( \text{ゲ} \) the act of clothing; \( \text{شخ} \) shame, and \( \text{شخ} \) the act of being ashamed.

(4) Nouns of action are occasionally formed by giving the first radical Rwasa, and by adding \( \text{لا} \), as in O.S. Words marked with an asterisk are ecclesiastical or literary only.

*Words of the form \( \text{صخ} \).

\( \text{آخ} \) a saint's day, lit. memorial (\( \text{خ} \) to remember, O.S.); the 
sound remains in the substantive.

O.S. \( \text{بخ} \) blessed, (\( \text{خ} \) § 46).

O.S. \( \text{بخ} \) learning (\( \text{خ} \) to learn, O.S.).

K. fuel, see below (\( \text{خ} \) to burn, O.S.).

O.S., Al. illness = U. K. (\( \text{خ} \) Al. to be ill, as O.S. Ethp'el).

O.S. \( \text{خ} \) need [Lord's prayer only], (\( \text{خ} \) to need, O.S.).

(\( \text{خ} \)) O.S. \( \text{خ} \) a noun of action (O.S. \( \text{خ} \) to act).

O.S. \( \text{خ} \) help (O.S. \( \text{خ} \) to help). Certain collects at the daily services are so called.

O.S. \( \text{خ} \) commemoration (O.S. \( \text{خ} \) to remember).

Ti. see below.

O.S. \( \text{خ} \) work (rare), see below (\( \text{خ} \) to work, O.S.).
O.S. a command; in U. the ıt is often becomes ıt, in Al.
§§ 119, 120 (قم K. to command, O.S. ﺖﻔﻴﻢ U.).
O.S. K. a reward (ی ﺖﻔﻴﺪ to pay, O.S.).
O.S. salvation (O.S. ﺖﻔﻴﺪ to save = N.S. ﺖﺸﻴﺪ).
Al. J. Baz, see below.
O.S. an offering, Holy Communion (O.S. ﺖﻔﻴﺪ to offer = N.S. ﺖﺸﻴﺪ).
O.S. forgiveness (ی ﺖﻔﻴﺪ to forgive, O.S.).
O.S. authority, jurisdiction (O.S. ﺖﻔﻴﺪ to rule).
O.S. Al. hope, confidence (ی ﺖﻔﻴﺪ Al. to trust, O.S.).
These are masculines and take the first plural.
With these compare: ﺖﻴﺪ O.S. m. destruction; ﺖﺴﻴﺪ m.
(O.S. ﺖﺴﻴﺪ) examination, § 77; ﺖﺒﻴﺪ O.S. m. fuel; ﺖﺒﻴﺪ Al. m.
affliction = ﺖﺒﻴﺪ f. U. p. 27; ﺖﺒﻴﺪ Tkh. O.S. (ی ﺖﺒﻴﺪ Ti.) fog [O.S.
darkness] = ﺖﺒﻴﺪ U.; ﺖﺒﻴﺪ Tkh. (ی ﺖﺒﻴﺪ Al. J. Baz) a booth.

Also the following masculines: ﺖﻴﺪ O.S. Ti. destruction [O.S.
ease]; ﺖﻴﺪ O.S. a building; ﺖﻴﺪ O.S. a building; ﺖﻴﺪ O.S. revelation, the Transfiguration, the Apocalypse, also a man's name (especially given to those born on August 6); ﺖﻴﺪ father-in-law,
= O.S. ﺖﻴﺪ; ﺖﻴﺪ O.S. number; ﺖﻴﺪ a sign of omission in writing; ﺖﻴﺪ work (O.S.
protected); ﺖﻴﺪ O.S. cattle (lit. a possession); ﺖﻴﺪ 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 triliterals, with one
exception, is hard. These nouns are masculine and take the first plural. They do not take a preformative Mām.

_Nouns of the forms_ unction, etc._

Those marked with an asterisk are ecclesiastical or literary only.

- unction O.S. babbling, confusion, (to babble, O.S.).
- unction O.S. pleasure (to please, O.S. Pa.).
- unction O.S. marriage, marriage service-book (to bless, marry tr. O.S. Pa.).
- unction O.S. a cooked dish (to cook, O.S. Pa.).
- unction temptation (to tempt, Arab.).
- unction O.S. deed (to rule, O.S. Pa.).

K. see § 108.

- unction O.S. a spelling-book [also in O.S. meditation] (to spell, and to meditate, both as O.S. Pa.).
- unction O.S. a division of the Psalter (O.S. to praise).
- unction O.S. joining together, marriage (to join, marry).
- unction O.S. a hymn, a church procession (O.S. to make a procession).
- unction O.S. a Gradual (to sing, O.S. P'al and Pa.).
- unction O.S. renewal, esp. of the Holy Leaven (to renew, O.S. Pa.).

- unction (hurt, injury (to injure, § 83 A. 7e).)
- unction O.S. absolution (K. Al. to absolve, O.S. Pa.).
- unction O.S. thought, also (to think, O.S.).
Nouns of Action.

O.S.* (also in O.S) the Benediction, in church (النبذة to give the blessing, O.S.).

spoiling of a child (ال سابق to spoil tr.).

K, O.S. green = U. (البُرة § 45 b).

O.S.* crown, crowning, a marriage ceremony (O.S. ❮ا❯ to crown).

a hem (الحاء to hem, § 83 A. 12).

O.S. shroud (العشش to shroud, O.S. Pal, Pa. Aph.).

O.S. a large sheet of paper folded into several pages (O.S. ❮ح❯ to shut).

O.S.* name of some of the long prayers in the Liturgy (O.S. ❮ب❯ to beseech).

O.S.* a lexicon, esp. K. (O.S. دِيَدِي to collect).

O.S. humiliation (العِدْيَة to be meek; § 81).

O.S.* commentary (العُقُدَة to comment, O.S.).

sifted flour (العِدَّة to sift).

O.S. resurrection (العِدَّة to raise, O.S. Pa.).

O.S.* libation, the mixed chalice (العِدَّة to make a libation, O.S. Pa.).

O.S.* Advent, the season (O.S. دِيَتِي to expect [=العِدّة N.S.], to announce).

O.S. the Ascension (O.S. دِيَتِي to ascend = دِيَتِي N.S.). Also called in U. دِيَتِي because little girls on that day make a procession dressed as brides.

O.S.* conjugation (العِدَّة to conjugate, O.S.; lit. to bud).
wonder = طابع to wonder, Arab.
O.S. burial (O.S. بحث to shroud, hence to bury).
O.S. delay (مُلك to delay; O.S. to supplant).
forgiveness (مغفرة to forgive).
O.S. division, doubt, § 98 (فلب § 42).
(for مهاب) ruin (مهد to ruin, Chald. Pa.).
O.S. command (مُلَّام to command, O.S. P'al and Pa.).
O.S. translation, meaning (مُلَّام to translate, O.S. Pa.).
O.S. consecration, Liturgy (مُلَّام to sanctify, O.S. Pa.).
O.S. the interjections of the deacon in the Liturgy (O.S.
لبغ to praise).
O.S. hardening, non-aspiration (مُلّام to be hard; O.S. Pa.
to harden), § 3.
O.S. softening, aspiration (مُلّام to be soft, § 81), § 3.
O.S. pride (مُلّام Ti. to be proud, O.S. - مهاب U. § 30).
O.S. change (مُلّام to change, O.S.).
O.S. end (O.S. بار to end tr.).
O.S. confirmation of a bishop's consecration by the
Catholicos (O.S. بار to confirm).
unfaithfulness (مُلّام K. to forsake; O.S. Pa. to dismiss).
O.S. beginning; also (* a short psalm in the daily ser-
O.S. to begin, O.S. Pa.).
O.S. education, discipline (O.S. مُلّام to teach).
§ 76. O.S.* commentary (शिष्ण to interpret, O.S.).
§ 77. O.S. translation (शिष्ण to interpret, Arab.).
§ 78. O.S. provision (शिष्ण to provide, O.S.).
§ 79. O.S. mending (शिष्ण to mend, O.S. Pa.; also नस्ति N.S.).

Several nouns, chiefly foreign, are of this form but are not verbal nouns; as शिष्ण O.S.* m. stole, ἀπάπινον, orarium; शिष्ण O.S.* m. girdle, दान्दि; शिष्ण K. Al. Z. m. male servant, cf. दान्दि.
§ 114b; शिष्ण m. flower, Turk.: शिष्ण m. magpie; शिष्ण f. frockcoat; शिष्ण advantage; शिष्ण poor; शिष्ण m. strap for a cap; and others.

§ 77. Nouns denoting the agent are formed from verbs as follows:

(1) The first radical has शिष्ण in the first conjugation, Pthakha in the second, and दिः is added; as शिष्ण a fighter, from शिष्ण to fight; शिष्ण a translator, from शिष्ण to translate (not शिष्ण as St.). These nouns are masculine and take the first plural. But they may also be used adjectivally: thus शिष्ण may mean fighting (as an epithet). A feminine in शिष्ण with the sixth plural may also be formed, as शिष्ण 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 शिष्ण or Pthakha in second conjugation verbs.

These agents from the first conjugation are not used in O.S., Al. Ash.; those of the form शिष्ण being substituted; see below (3).

We must distinguish from these nouns words of the form शिष्ण, शिष्ण (§ 76) which are not agents.
Note that rain, from to rain, is an inanimate agent. We must also distinguish between examination, and the agent examiner; between palatable (from a taste) and a taster; between hearer (pron. in U.) and made of wax. means both brittle and one who breaks. Some Alqosh agents are noticeable: the East (lit. causing to ascend); the West (lit. causing to set); descent of a hill (lit. causing to descend: = U. ). Note also U. K. a cullender (lit. a strainer), and (no Mim) tradition, from 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 U. lover, from to love; U. speaker, from 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 K. Al. one who causes to be killed, Al. one who confesses.

(b) In verbs or the is changed into as from to remain; from to reveal.

(c) In verbs of the second conjugation, second and third divisions, the takes Khwaša in U.; thus from to understand. But in K. we have.

(d) Generally, in verbs is added in K., not in U., as K., U. from to hear.

(e) In verbs medial is sometimes added after some-
times not. In the former case is silent. Thus from to bear, carry, we have  or .

(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  are .

(2) An habitual agent is denoted in a limited number of words by giving the first radical Zqapa, the second Rwakha, and by adding . These nouns are masculine and take the first plural; they are derived from the first conjugation (Pal). Note that فتخت = one who at the moment is fighting; فتخت = one who is in the habit of fighting. A few verbs also form a feminine in ء, with the sixth plural. Verbs  often change  into 0, verbs  often add 0. 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 فتخت.**

لَجْفْلُ a glutton (quick to eat, O.S.).

نَبْلُ ant, § 100 f. (No first conj. verb, but  to creep.)


وُشْفُ O.S. and  a wooden spoon (K, O.S. to stir

ةَجْكُ بَلْجُ U.).

لاِمْفْلُ (for لَجْفْلُ) a crying child (quick to weep, O.S.).

تُدْلُمْعُ, rarely لَدْلُمْعُ [which in O.S. = a swallower] and a throat (quick to swallow, O.S.). Hence لَدْلُمْعُ a glutton.

ذِبّلْشُ, f.  U. dry, also metaph. stubborn (quick to dry, intr.).

ذِبّلْشُ O.S. creator (quick to create, O.S.).

S. GR.
a sore on the neck, = O.S. (to flash as lightning, as O.S., hence also metaph. to have a sudden pain).

K. a beggar (to beg, in O.S. to collect). In U. (hard Kap) a gull, also a dimple (to laugh, § 95 e);

O.S. a laugher.

a spy (K. to spy, Arab. = K. U.).

pumice stone [O.S. a locust] (to scrape, O.S.).

an axe [O.S. rolling-pin] (K. to roll dough, also to be silent, in O.S. to cut off).

a hand-mill (to grind in a hand-mill, as O.S. Pa., cf. K. to grind coarse, coarse split peas). See in the next list.

wooden shovel for taking ashes out of earth-ovens [O.S. one who sweeps away], (to shovel, in O.S. to sweep away).

the bank of a hill (to slide).

shaft of a cart (to draw, O.S.).

dripping, leaky as a roof (to leak, O.S.).

O.S. a stone pestle (root, to grind to powder, O.S., cf. ).

O.S. disputer (to dispute, O.S.).

O.S. (also in O.S.) a bowl (no verb).

K. or U. a coward (to fear, § 83 D. c).

Hence cowardly.
an oppressor (אֶלֶךָ מַעֲצַר נַעַרְלִי, הָלָאָ מַעֲצַר נַעַרְלִי). Cf. O.S. אֶלֶךָ מַעֲצַר נַעַרְלִי to oppress.

O.S. a vagabond (אָבָעֲנָה, הָבָעֲנָה to wander about, O.S.).

K., O.S. or אוֹזֵאָה U. a sharp-sighted person (אָבָע, אָבָע to see, O.S.).

O.S. a pounder (אָבָע, אָבָע to pound, O.S.).

אָבָע אָבָע a currycomb (אָבָע אָבָע to curry, § 95 e, O.S. אָבָע), [both hard Kap in N.S.].

O.S. a thinker (אָבָע אָבָע to think, O.S.).

אָבָע אָבָע a pestle [in O.S. a goldsmith] and אָבָע אָבָע a mortar (אָבָע אָבָע to pound), Chald.; in O.S. to fuse metal).

אָבָע אָבָע, O.S. אָבָע Passive in grammar (O.S. אָבָע to suffer).

אָבָע אָבָע a suitor, also a beggar (אָבָע אָבָע to ask, Arab.). Hence perhaps אָבָע אָבָע (for אָבָע אָבָע) spousals.

K., O.S., or אוֹזֵאָה U. (pron. אָבָע אָבָע), and אוֹזֵאָה אָבָע an acquaintance (אָבָע אָבָע to know, O.S.). Cf. אוֹזֵאָה אָבָע in the next list.

O.S. a learner (אָבָע אָבָע to learn, O.S.). Cf. אוֹזֵאָה אָבָע in the next list.

אָבָע אָבָע, O.S. heavy (אָבָע אָבָע K., O.S. to make heavy).

אָבָע אָבָע a sulky man (אָבָע אָבָע to be angry, § 113 d).

אָבָע אָבָע a seizer (אָבָע אָבָע to seize, Arab.).

אָבָע אָבָע a broom (אָבָע אָבָע to sweep, O.S.).

אָבָע אָבָע a pruning knife, a chisel (אָבָע אָבָע to prune, O.S.).

O.S., and אוֹזֵאָה אָבָע apostate, infidel (אָבָע אָבָע to deny, O.S.).
cholerio (खोरी to be angry, Arab.).

O.S.* preacher (very rare), cf. £०००००० $ ४५ ०. But खोरी a litany or a sermon, is commonly used.

sad (खोरी K. Al. to be sad, O.S.).

f. खोरी, O.S. fitting (खोरी to suit, O.S.).
or खोरी jaw (खोरी to chew, O.S.).

O.S. a mortal (खोरी to die, O.S.).

( for खोरी), f. खोरी, sickly (खोरी to be ill, O.S.).

f. खोरी barking (खोरी to bark, O.S.).

f. खोरी shying (खोरी to shy, in O.S. to leap).

Ti. a biter (खोरी Ti. to bite).

( or 'a) a drop (खोरी to drip, O.S.).

f. खोरी, soft Kap, shy, modest (खोरी to be shy, O.S.) = O.S.

, Pthakha form, hard Kap.

f. खोरी biting, stinging, for खोरी to bite, sting, Chald.

to perforate).

a cotton beater [a forked stick] (खोरी to beat, shake, O.S.).

O.S. a semantron, a wooden board and mallet beaten together to call people to church (खोरी Tkh. Al., O.S. [Shin silent U.], to hit, strike).

K. [ is usually added], a sty in the eye (खोरी K. to shut, fill up, § ९५).

a sacristan, churchwarden [in O.S. an overseer, esp. a chorepiscopus, because his duty was to visit], (खोरी K., O.S. to visit).

Colloquial in U.
Agents.

active, in grammar (أَكَادَ to do, O.S.).

transitory (أَكَادَ to pass, O.S.).

Al. a torturer (أَكَادَ Al. to torture, § 95 e).

Al. straight (أَكَادَ Al. to be straight, Arab.).

street [in O.S. one who enters], and a lane,
a passage in a house or outside (O.S. أَكَادَ to enter).

O.S. an inhabitant (أَكَادَ to inhabit, O.S.).

K. swift (أَكَادَ K. Al. to run, in U., O.S. to run away).

a flat cake of dried manure fuel (أَكَادَ to be flat, Arab.).

K. cool, § 21 (10) (أَكَادَ to be cool, O.S.).

a fighter (أَكَادَ to fight, § 97).

U. a step (أَكَادَ to step, O.S.; whence also the derived verb أَكَادَ, pron. أَكَادَ).

O.S. a paragraph (أَكَادَ K. to cut, abbreviate, O.S.).

O.S. the imperative mood (أَكَادَ to command, O.S.; usually أَكَادَ U.).

a skin eruption (أَكَادَ to chase, O.S.).

sharp (أَكَادَ to cut, O.S.).

O.S. a Saviour, also (in N.S.) the tail of a final letter (أَكَادَ to finish intr., in O.S. to save, as N.S. أَكَادَ).

book marker [in O.S. separator], and tablet,
table of the law (أَكَادَ to separate, O.S.).
hand's breadth (O.S. [?] to measure with the hand).

* tepid (f. ṣe-?, pron. ṣ in U., to be tepid).

O.S. a murderer (_flight to kill, O.S.).

O.S. light (not heavy), in K. quick (O.S. ḍej to be light, whence N.S. ṣe be)

or cartilage, tendon.]

O.S.* a reader, and a cock (2 Después to crow, call

read, O.S.).

a wooden rake (fyjī to sweep, p. 116).

K. or U. a valley, in Ti. a torrent (= O.S.

a torrent) and K. or U. id., root-meaning
to go (?) to explore, as Heb. Pi.

quick (liğini to run, O.S. ḍej).

O.S. and a paramour (kṣek K. to love, O.S.).

O.S.* a period of seven weeks (no verb).

fragile (fjī to break, O.S.), cf. p. 224.

a pair of tongs, or a large bone (ṣejī to take, O.S.).

a button (ṣejī to button).

We may add U. (K.) victory, for ṣejī from
(Blake K.) to conquer, though ṣejī is not found. Cf. ṣejī
above.

Several other words (mostly foreign) of this form are found, which
are not derived from verbs; as O.S.* (West Syr. ṣejī) con-
test, of the martyrs, = ḍavār, ḍavvāl; ṣejī O.S. the prodigal son,
§ 77 (2)

AGENTS.

- dōros; ḫbā ○ S. Golgotha; ẖrā and ẖrū milking vessel; ḫrūr dysentery, ẖrʿā doorway, ḫrʿā U. maternal uncle (= ḫrʿ K., O.S.); ḫʿ kā tuft of hair on the top of the head (for ḫʿā, root ḫʿā to crown?); ḫʿ tā a slap; ḫʿ tā a loose shoe, and ḫʿ kā a sandal; ḫʿā O.S. the law (of Moses) = ṣōw; ḫʿā kā a small cake; ḫʿā a beetle; ḫʿ kā O.S., Tk. table or tablecloth; ḫʿā O.S. rule, canon = ṣāwv, ḫʿ kā or ḫʿ kā sinew, tendon (see above), and some others. Compare also the following list.

Pthakha forms ḫʿ kā.

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 ḫʿā kā a son, lit. one begotten, is an example, (distinguish O.S. ḫʿā kā 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.

ẖrā O.S. furnace, root ḫrā, cf. N.S. ḫrā K. to be smoked.

ẖrʿā O.S. oak.

ẖʿā kā, f. ḫʿā less, inferior, O.S. ḫʿā kā.

ẖʿā kā K. Sh. sunny side of a hill (= ḫʿā kā or ḫʿā kā U.).

ẖʿā kā f. ḫʿā large, perh. from ḫʿā to grind coarse [hence is formed ḫʿā kā to grow - ḫʿā kā U.], see ḫʿā kā above.

ẖʿā kā, f. ḫʿā cold (of persons), cf. ḫʿā kā to be cold, p. 120.

ẖʿā kā O.S. apple.
GRAMMAR OF VERNACULAR SYRIAIC.

§ 77 (2)

Al. sweet = بِصَرُّ U. K.
O.S. sour; also in Al. بِصَرُّ a sour dish dressed with vinegar, etc.

K. and بَحْطَم U. (Pthakha sound), f. بَحْطَم, clever = بَحْطَم O.S. Cf. بَحْطَم above.

K. O.S. a boy, a child.

O.S. clever; usually بَحْطَم in O.S.

an orphan = بَحْطَم O.S.

O.S. * cummin.

as O.S. or بَحْطَم K. or بَحْطَم U. fountain. The first form is for بَحْطَم, but in U. is pron. (as most of the others in this list) with Zqapa.

O.S. salt, adj. In O.S. subst., and so N.S. in fem.

O.S. deep = O.S. بَحْطَم.

O.S. dense (as trees). In O.S. بَحْطَم = (1) inhabited,

(2) green grass.

O.S. 'm) mushroom.

O.S. fig (rare).

O.S. easy = O.S. بَحْطَم.

O.S. oven (in the ground), § 92.

[Akin to these are several with Zlama or Khwaṣa, cf. § 85 (5); as بَحْطَم m. a scratch, from بَحْطَم (or بَحْطَم) to scratch; بَحْطَم m. O.S. and بَحْطَم f. O.S. horsefly; بَحْطَم m. swelling, from بَحْطَم U. to swell; بَحْطَم m. a stitch = O.S. بَحْطَم; بَحْطَم U. m. or بَحْطَم K. m. a bond, fetter = بَحْطَم Al. = بَحْطَم O.S.; بَحْطَم m. measure = O.S. بَحْطَم; بَحْطَم m. a prick, from بَحْطَم to prick; and some othera.]
We may notice here a very common rule with regard to Ṛwaṣa and Ṛwakha 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 Ṛwakha; if the first has Pthakha, the second has Ṛwaṣa. But this rule is quite arbitrary and does not appear to be desirable; it does not apply to abstracts in Ṛāḥ or to diminutives in Ṛāḥ, Ṛāḥ, which have Ṛwaṣa and Ṛwakha 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 Ṛṣṭṭ.

O.S.* [West Syr. Ṛṣṭṭ] conjunction (ẖōḥ to bind, O.S.).

a cook U. K., a builder Al., O.S. (ẖōḥ to build, as O.S.; also to cook).

bees (ẖōḥ K. to stick, § 95 d).

O.S. a liar (ẖōḥ to lie, O.S. Pa.; no first conj. verb).

O.S. (ḥṭṭā) a judge (ẖōḥ to judge, O.S.).

(ḥṭṭā) proud (ẖōḥ U. to swell, to be proud).

O.S. a singer (ẖōḥ to sing, O.S.).

O.S. fornicator (ẖōḥ to commit fornication, O.S.).

O.S. weaver, knitter (ẖōḥ to weave, knit, O.S.).

O.S. a seer (ẖōḥ to see, O.S.).

O.S. a sinner (ẖōḥ to sin, O.S.).

S. OR.
O.S. (khéyáta) a tailor (to sew, O.S.).

digger (to dig, O.S.).
a reaper (to reap, O.S.).
a turner, joiner (to turn; scoop out, O.S.). Also

O.S. a wizard (to bewitch, as O.S. Ethpa. No first conj. verb).

O.S. a miller (to grind, O.S.).
a sweeper (to sweep, collect, O.S.).
O.S. a pruner (to prune, O.S.).
an enshrouder (to shroud, O.S. Pal and Aph.).
O.S. a scribe (to write, O.S.).
testy; knotty, as trees (U. = 'K. to tie in a knot,

O.S. (Zqa before Wau) a transgressor (O.S. to transgress).

O.S. a worker, labourer (to work, serve, O.S.).
a fighter (to fight, § 97).


O.S. huntsman, fisherman (to hunt, fish, O.S.). Cf.
Bethsada.
tether (K. Al. to tie to a post, and as O.S. to crucify).
From *girl* (p. 48), we have *girlhood*.

Several of these abstracts are formed in *whereabouts*, from *where?*

O.S. *case* (in grammar), from O.S. *who?*

*fatherhood*, from *father.*

*friendship*, from *friendly, cf. friend.*

*opposite* situation, from *opposite*. Also regular. So *opposition.*

(U. *enmity*, from *enemy*, regular in K.*

*membership*, from *member, O.S.*

O.S. *unity*, from O.S. *one = N.S. who?*

*relationship*, from *a relation.*

*badness*, from *bad*, § 21 (7). Also regular.

*largeness*, from *large*, § 21 (7).

*motherhood*, from *mother*. Also regular.

K. *richness.*

O.S. *quantity*, from *how much*? O.S.

*clerkship*, from *a clerk*. Also regular.

*obstinacy*, from *obstinate.*

*distance*, from *far*, § 21 (7).

*shame*, from *ashamed.*

Note also *K. f. or Q. Sal.* and also U. m. *multitude, excess, from excessive.*
§ 78. (1) **Abstract Nouns** are formed, generally from substantives and adjectives, by changing the termination to ܐ叙利亚, or in Sal. Q. etc. to ܐ叙利亚 (Ă Syrian Az. 1); if there is no termination, these endings are added on. Thus ܐ叙利亚 truth, from ܐ叙利亚 true; ܐ叙利亚 the calling of a sailor, from ܐ叙利亚 sailor, § 82 (1), cf. ܐ叙利亚 a ship (Turk.). These abstracts are feminine and take the sixth and ninth plurals, § 18.

Words ending in ܐ叙利亚, § 67, p. 168, drop the point under the second Yudh in forming abstracts, and the Yudh becomes consonantal; as ܐ叙利亚 good, ܐ叙利亚 goodness.

A few of these abstracts are formed from particles; as ܐ叙利亚 quality, from ܐ叙利亚 how? (not very common), cf. ܐ叙利亚 how? § 67; ܐ叙利亚 opposition, from ܐ叙利亚 against (see also p. 237); and the irregular ܐ叙利亚 U. proximity, from ܐ叙利亚 near, § 21 (7). For other instances see below. These abstracts are often formed from compounds, as ܐ叙利亚 carelessness, from ܐ叙利亚 careless (ܝܢ care).

Some nouns of this form are not abstracts in sense, as ܐ叙利亚 loom (O.S. a shop, inn); ܐ叙利亚 furniture, from ܐ叙利亚 a house, O.S.; ܐ叙利亚 banquet, from ܐ叙利亚 guest, O.S., also ܐ叙利亚 U.; ܐ叙利亚 Ti. Al. dinner, noon (lit. breakfast), § 28 (13); ܐ叙利亚 book of the deacon's part in the Liturgy (also diaconate), from ܐ叙利亚 deacon, O.S.

Note that ܐ叙利亚 prayer (ܐ叙利亚 to pray), and ܐ叙利亚 plague (ܐ叙利亚 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 ܐ叙利亚 doubt (hard Kap); ܐ叙利亚 error; ܐ叙利亚 increase, interest.
§ 78] ABSTRACT NOUNS. 237

From ݠݮ girl (p. 48), we have ݠݭ girlhood.

Several of these abstracts are formed in ݠݮ, as:

whereabouts, from ݠݮ where?

O.S. case (in grammar), from O.S. ݠݮ = N.S. ݠݮ who?

fatherhood, from ݠݮ father.

friendship, from ݠݮ friendly, cf. ݠݮ friend.

opposite situation, from ݠݮ opposite. Also regular. So ݠݮ opposition.

(U. ݠ) enmity, from ݠݮ enemy, regular in K.

membership, from ݠݮ member, O.S.

O.S. unity, from O.S. ݠ one = N.S. ݠ.

relationship, from ݠݮ a relation.

badness, from ݠݮ bad, § 21 (7). Also regular.

largeness, from ݠݮ large, § 21 (7).

motherhood, from ݠݮ mother. Also regular.

K. richness.

O.S. quantity, from ݠ how much? O.S.

clerkship, from ݠ a clerk. Also regular.

obsticapity, from ݠݮ obstinate.

distance, from ݠݮ far, § 21 (7).

shame, from ݠݮ ashamed.

Note also ݠݮ K. f. or ݠݮ Q. Sal. and also U. m.

multitude, excess, from ݠݮ excessive.
We also have, like the above, the irregular (also being, essence, from there is, O.S.; and companionship (also regular in K. as O.S.), from companion, O.S. And almost all adjectives in form abstracts in 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 O.S. fornication; Tkh. Al. a writing, - U. K.; K. Sh. joke, cf. § 46; U. joke, cf. joker; Tkh. joke, cf. U. or Turk.; J. joke; O.S. education, § 21 (5); earnestness, cf. to be diligent; O.S. faith; O.S. a Rogation; § 18 (0); O.S. joy; O.S. letter of the alphabet, cf. O.S. a sign; cares; mocking.

(2) The abstract of a noun denoting an agent (§ 77. 1) will generally be the noun of action (§ 76). Thus speaker, speech; but both forms are sometimes used, as and envy, from to envy. (O.S. pride, is used in preference to 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 to be warm, O.S.; O.S. disturbance, from to disturb, O.S.; O.S. apostasy, from to deny, O.S.; O.S. an assembly, from to sweep, collect, O.S.; cf. K. light, from K. to dawn, Arab.
§ 78, 79] DIMINUTIVES.

We may notice that abstractions are more used by the Syrians than by Europeans. Thus they will often say ܝܵܐܵܬܵܐ human nature, where we should use the concrete men. For the plural of nouns they say ܝܵܐܵܬܵܐ, and so on.

§ 79. (1) DIMINUTIVES are formed by substituting ܝܵܐ. m. (with first pl.) or ܠܵܐ. f. (sixth pl.) for the termination of the original; or by adding on these if there is no termination. Thus ܐܵܠܵܒܵܐ a little boy, from ܠܵܒܵܐ a boy; ܐܵܬܵܐܵܒܵܐ a little wife, from ܬܵܵܒܵܐ a wife, woman [root O.S. ܒܵܐ to spin, weave, cf. O.S. ܒܵܐ a hired spinster]; ܐܵܠܵܒܵܐ a little sister, from ܒܵܐ a sister. According to Bar Zu'bi all these nouns have Rvakha.

These nouns are also used to denote endearment. Thus a family name for father is ܐܵܠܵܒܵܐ. (The original is not used.) So ܐܵܠܵܒܵܐ a son (from O.S. ܒܵܐ id.), ܐܵܠܵܒܵܐ a brother (from O.S. ܒܵܐ id.), ܠܵܒܵܐ U. a grandfather (from ܒܵܐ an old man, as O.S.; in K. a grandfather), ܠܵܒܵܐ a grandmother, U. (from ܒܵܐ a mother or grandmother, = ܒܵܐ K.) have now no diminutive force. So ܠܵܒܵܐ paternal uncle, from ܒܵܐ K. id., ܠܵܒܵܐ maternal uncle, from O.S. K. ܒܵܐ id. p. 38.

Diminutives rarely denote contempt; as ܐܵܠܵܒܵܐ priestling, ܠܵܠܵܒܵܐ mannikin.

This termination is in some words shortened to ܐ. for vocatives and titles prefixed to names. Thus ܐܵܠܵܒܵܐ or ܐܵܠܵܒܵܐ father; ܐܵܠܵܒܵܐ 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 ܒܵܐ ܠܵܠܵܒܵܐ lit. Uncle James.
The corresponding feminine is ܐ Lug (lit. maternal aunt, from O.S. and N.S. ܠܢܕ, which may be used vocatively as a term of respect, or prefixed to a name as ܠܢܕ ܠܠܕ, 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 ܐ Lug K. mother, dim. of ܐ Lug U. or ܐ Lug K. mother; ܐ Lug grandfather; ܐ Lug K. father (in U. only as a proper name); ܐ Lug grandmother; ܐ Lug or ܐ Lug paternal aunt; ܐ Lug maternal aunt.

Of the same form are ܐ Lug bride, from ܐ Lug id.; also ܐ Lug U. bladder, ܐ Lug leech, and ܐ Lug U. platform, § 19. So ܐ Lug f. cat, from ܐ Lug m. tom cat (but ܐ Lug kitten), ܐ Lug U. sunny side of a hill = ܐ Lug (from ܐ Lug to warm) p. 231.

We may notice the curious diminutives ܐ Lug U. K. Sp. a very little, and ܐ Lug Sal., from ܐ Lug a little, which is itself a diminutive, see § 82 (13). [in this word there is usually a very strong accent on the penultimate]. ܐ Lug K. a very little, from ܐ Lug any one, (cf. ܐ Lug very little, from ܐ Lug little, ܐ Lug U. very small, from ܐ Lug small); ܐ Lug very gently, from ܐ Lug gently; ܐ Lug which in Sal. = only just (a variant is ܐ Lug only, in K. = so many, from ܐ Lug § 67; ܐ Lug Tlh. a very little, from ܐ Lug a little, see § 28 (9); ܐ Lug Ti. (or ܐ Lug MB. etc.) morning twilight, from ܐ Lug § 67; ܐ Lug Tkh. here, from ܐ Lug K. Q. id.

(2) Diminutives are also formed by using a feminine form; as ܐ Lug a tooth, ܐ Lug a little tooth (of a cog-wheel). In Tiari these feminines are very common and often have no diminutive force. Thus Tiari men will say ܐ Lug where other Syrians say ܐ Lug.
NEGATIVE NOUNS.

§ 79—81

a bridge, لیلی for یک a stone, لیب (with ی) for یک a side (ک).

§ 80. NEGATIVES are formed by prefixing ل to both to Syriac words and also to most imported words. But Persian words often prefer ل, the Persian equivalent to ل (not): as لیمیمی impossible.

The ل is written as a separate word, but it really forms one word with that which follows it and which it negatives; thus، لیکی about your not coming.

ل can also be prefixed to adjectives and adverbs. This gives a more emphatic negative than if ل or ل were put with the verb. Thus لیکی فریب it was not-good (bad) is stronger than لیب فریب it was not good.

ل is also used similarly with the infinitive, as لیکی 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) لی; (b) لی; (c) لی; (d) لی. The last three especially denote dwellers in a particular place. These Syriac terminations are very frequently added to foreign words.

Examples. (a) لیجیکی watery, from لیکی water (O.S., Al. لیکی).

(b) لیکی تیاری a Tiari man, from لیکی تیاری (lit. the sheep-folds), one of the Ashiret districts of Kurdistan.

1 Several in Al. which end in لی are not diminutives; as لیسیکی wonder, miracle (= لیسیکی U. K.), لیسیکی کیف contention (= لیسیکی U. K.), لیسیکی کیف remembrance (= لیسیکی U. K.).
(c) A Tkhuma man, from ṫḥumā Tkhuma (another Ashiret district). Ṯṱu K. Al. a hunter, or fisherman, from ḫa game. (In U. ḫa is used, p. 284.)

(d) ḫa bodily (rarely ṭā ḫa), from ḫa a body; ḫa a man of Chumba, from ḫa Chumba (a village of Ṯiari).

Notice ḫa timely, from ḫa time; ḫa citizen, from ḫa city; ḫa both eternal (the latter more colloquial), from old plural forms in ḫa, but the latter is not O.S.; see § 16. i. c.

Words in ḫa or ḫa may form adjectives in ḫa: as ḫa astrologer, from ḫa astrology.

The local adjectives are much more common in Kurdistan than in the Urmī plain, where the same idea is usually expressed by ḫa son of (a plural noun used as singular, § 16. ii. c) or ḫa sons of, as ḫa an inhabitant of Urmī.

Several of the local adjectives are irregular. Thus from ḫa Urmī, ḫa or ḫa Ti. (in Ashitha, ḫa and ḫa respectively); from ḫa Jīlu, ḫa; from ḫa or ḫa Dīz (or Dīzin); from ḫa Dīsa, ḫa; from ḫa India (an earlier form of which is ḫa), ḫa an Indian, ḫa a product of India; from ḫa Waltu, ḫa or ḫa Waltu; from ḫa Mar Bishu, ḫa; from ḫa Amadia, ḫa; from ḫa Sidon, ḫa O.S.; from ḫa Qudshanis (Kochanis), ḫa or ḫa Qudshanis; from ḫa Tu, ḫa or ḫa.
§ 81] DERIVATION OF ADJECTIVES

The termination ِة (see above) often denotes the same as the English adjectival termination -ish, as ِة لَبَنَة blackish, from ِة لَبَنَة black; ِة لَبَنَة رَدِدَة reddish, from ِة لَبَنَة red; so ِة لَبَنَة عَبَّاَث oblong, from ِة لَبَنَة long. But ِة لَبَنَة = grayish, from ِة لَبَنَة gray.

ِة مَيْه ن S.O.S. singular (in grammar), from O.S. ِة كَبُر one, is irregular. The word for plural is ِة مَيْه ن O.S. from O.S. ِة كَبُر many.

From ِة لَبَنَة مَوْت death, we have ِة لَبَنَة مَوْت deadly, but this is also a masc. substantive = a plague. So ِة لَبَنَة مَدَم arm, for ِة لَبَنَة مَدَم a bully, from ِة لَبَنَة مَدَم face. Note also ِة لَبَنَة مَيْه ن = universal, as O.S., from O.S. ِة لَبَنَة مَيْه ن 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 ِة مَيْه ن 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 ِة of, to the corresponding substantive, cf. ِة مَيْه ن مَآ سِيْل Spirit of holiness = Holy Ghost. So ِة مَيْه ن مَيْه ن 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 ِة -ة is sometimes used, but not colloquially. Thus ِة مَيْه ن مَيْه ن measurable, from ِة مَيْه ن. 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 ِة مَيْه ن, ِة مَيْه ن see § 77 (2). More common are those of the old participial form ِة مَيْه ن, which we must distinguish from
the newer participial form نَفَّذ. 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 نَفَّذ.

(a) Adjectives.

١٩٠ O.S. lean (نَفَذَّل to be lean, O.S. Ethp'el).

١٩١ envy (نَفَذَّل to envy, Arab.).

١٩٢ O.S. idle, unemployed (نَفَذَّل to cease, O.S.).

١٩٣ O.S. pleasant (نَفَذَّل to be pleased, § 76. 5).

١٩٤ K. O.S. thinned out (as trees)= نَفَذَّل U., p. 247 (عَلَّى). to thin out, as O.S. Aph.).

١٩٥ O.S., K. minute, adj. = نَفَذَّل U. (نَفَذَّل to make fine, O.S.), see below, b, and p. 247.

١٩٦ O.S. righteous (O.S. نَفَذَّل to be just).

١٩٧ Sal. = O.S. نَفَذَّل clever (Chald. نَفَذَّل to out).

١٩٨ O.S., Al. wise = نَفَذَّل U. = نَفَذَّل Tkh. (نَفَذَّل K. to be perfect, in O.S. to be wise).

١٩٩ O.S., K. warm = نَفَذَّل U., p. 247 (نَفَذَّل to be warm, O.S.).

٢٠٠ O.S. sharp (نَفَذَّل to be sharp, O.S.).

٢٠١ O.S., K. honourable = نَفَذَّل U. (نَفَذَّل K. Al. to make heavy, O.S.).

٢٠٢ O.S. gentle, humble, p. 247 (نَفَذَّل to be gentle, O.S. نَفَذَّل).

٢٠٣ O.S., K. bitter = نَفَذَّل U., p. 247 (نَفَذَّل K., نَفَذَّل U. to be bitter, O.S. نَفَذَّل).
§ 81] DERIVATION OF ADJECTIVES 245

Al. clean — ٠٠٠٠٠٠ U. — ٠٠٠٠٠٠ Ti. (٠٠٠٠٠٠ Al. to cleanse, Arab.; to drip, U. as O.S. Pa.);

Tkhir. thin — ٠٠٠٠٠٠ Ti. — ٠٠٠٠٠٠ U. (٠٠٠٠٠٠ to be thin).

Al. intelligent (٠٠٠٠٠٠ Al. to understand, § 39).

O.S.* departed (O.S. ٠٠٠٠٠٠٠ to depart, die), see below, b.

O.S. ancient (٠٠٠٠٠٠ K. to be old, O.S.).

O.S., Al. rich; used everywhere for Dives in the parable (O.S. ٠٠٠٠٠٠٠ to be rich).

O.S. sober, p. 247 (٠٠٠٠٠٠٠ to become sober; also in K. of water, to become clear; O.S. Pa. to strain out).

O.S. holy (٠٠٠٠٠٠ to be holy, O.S.), see below, b.

O.S., K. cold — ٠٠٠٠٠٠ U., p. 247 (٠٠٠٠٠٠٠ to be cold, O.S.).

far (٠٠٠٠٠٠ to be far, as O.S. Ethpa.).

O.S. soft (٠٠٠٠٠٠ to be soft, O.S. ٠٠٠٠).

O.S. fine (O.S. ٠٠٠٠٠٠٠ to make thin; cf. N.S. ٠٠٠٠٠٠٠٠ to hammer out metal), p. 247.

O.S. warm (٠٠٠٠٠٠٠ to be warm, O.S.).

O.S. fat (O.S. ٠٠٠٠٠٠٠٠ to be fat or ripe).

O.S. beautiful (٠٠٠٠٠٠٠٠ to please, O.S.).

O.S. true, p. 247 (٠٠٠٠٠٠٠٠ K. to be strong, O.S. ٠٠٠٠٠٠٠; also in O.S. to be true).

O.S., K. wet — ٠٠٠٠٠٠ U. (O.S. ٠٠٠٠٠٠٠٠٠ to be wet).

All these form feminines in ٠٠٠٠.
(b) Substantives.

\[\textit{f.} \text{ musk melon, so called because it ripens by being buried in the sand while still growing. (\textit{fis}, to ripen, be cooked, O.S.)}\]

\[\text{m. (O.S. \textit{\textbf{r}}) stack (\textit{\textbf{r}}, to stack, U. K.; in Al. to happen, both as O.S.)}\]

\[\text{f. a fine (\textit{\textbf{r}}, to fine, Arab.).}\]

\[\text{m. a minute (of time), see above, a.}\]

\[\text{O.S. m. vein (no verb).}\]

\[\text{O.S. f. axe (no verb: connected with O.S. \textit{\textbf{r}}, to split).}\]

\[\text{O.S. f. right hand; a cubit (no verb). In the former sense also}\]

\[\text{O.S. m. a light [sun, moon, etc.] (O.S. \textit{\textbf{r}}, to shine).}\]

\[\text{(O.S. \textit{\textbf{r}}, to snore; K. Al. to kill; U. to saw).}\]

\[\text{f. trumpet (O.S. \textit{\textbf{r}}, to snort).}\]

\[\text{m. large sieve, for earth (\textit{\textbf{r}}, to sift, as Chald.).}\]

\[\text{O.S. m. book of the burial service for laymen, see above, a.}\]

\[\text{O.S. m. unleavened cake (O.S. \textit{\textbf{r}}, to be unleavened).}\]

\[\text{O.S. m. a saint, see above, a.}\]

\[\text{O.S. m. godfather, lit. a neighbour; and \textit{\textbf{r}}, O.S. f. godmother (K. to be near, O.S.).}\]

\[\text{O.S. m. priest, usually \textit{\textbf{r}} in N.S. (O.S. \textit{\textbf{r}}, to be old).}\]

\[\text{O.S. f. incense boat (no verb).}\]

\[\text{O.S. m. a man's name, lit. a ruler (O.S. \textit{\textbf{r}}, to rule).}\]
m., ṣeṭḥa, f., partaker (to partake, hard Kap, Arab.).

O.S. m. dragon (no verb).

Of the same form are the foreign words ṣeṭḥa, f. treasure, Turk. (also ṣeṭḥa), ṣeṭḥan, f. flute, ṣeṭḥa, f. peach, ṣeṭḥa, m. snare. So ṣeṭḥa, f. knife = O.S. ṣeṭḥa.

Note that words like ṣeṭḥa come from ṣeṭḥa roots, as ṣeṭḥa, of which the Pāl pres. part. is ṣeṭḥa. 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. ṣeṭḥa K. or ṣeṭḥa U., ṣeṭḥa K. So ṣeṭḥa Ti. to bathe = ṣeṭḥa U. Tk. § 39, and perhaps ṣeṭḥa to burn, in cooking, from O.S. ṣeṭḥa smell of meat, etc. The O.S. Paʾel of these verbs has the double consonant, and therefore in N.S. we have as second conjugation triliterals ṣeṭḥa K. to thin out trees, ṣeṭḥa to become sober. ṣeṭḥa K. to make light; perhaps also ṣeṭḥa to be quiet (akin to ṣeṭḥa id.), and ṣeṭḥa to tame (akin to O.S. ṣeṭḥa 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 ṣeṭḥa (esp. K.), ṣeṭḥa, ṣeṭḥa 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 ṣeṭḥa for ṣeṭḥa geography.
The commonest of the foreign terminations are as follows:

(1) יֹּעַ, from the Turkish, meaning one who performs the business indicated by the word (all masc.), as נֵּמֶד a caravan driver, from עֵמֶד a caravan, f. When יֹּעַ is added on to a foreign word (as above) it is usually dropped before this termination is added, as נֵּמֶד a driver, from עֵמֶד a waggon, cart, f. This termination is sometimes added on to Syriac words, as נֵּמֶד a traveller, from עֵמֶד a road, f., יֹּעַ doorman, from עֵמֶד a door, m., יֹּעַ doorkeeper, from עֵמֶד a door, m., יֹּעַ פּוֹלָל § 77 (3), miller. All these words take the first plural (נֵּמֶד) and make abstract nouns in יֹּעַ. These nouns are very common, יֹּעַ pettioner, from יֹּעַ petition, f. is irregular.

(2) יֹּעַ Pers. Kurd. (masculines), e.g. יֹּעַּ דָּקָדְתָא tenant (of land), יֹּעַּ דָּקָדְתָא K. orator (Kurd.), יֹּעַּ דָּקָדְתָא husbandman (O.S. יֹּעַּ דָּקָדְתָא), יֹּעַ wounded, יֹּעַּ דָּקָדְתָא journeyman, יֹּעַּ דָּקָדְתָא pitchfork, יֹּעַּ דָּקָדְתָא debtor, יֹּעַּ דָּקָדְתָא capable of speech, יֹּעַּ דָּקָדְתָא treasurer, יֹּעַּ דָּקָדְתָא caravan driver, יֹּעַּ דָּקָדְתָא merciful, יֹּעַּ דָּקָדְתָא sorcerer, יֹּעַּ דָּקָדְתָא Wise, יֹּעַּ דָּקָדְתָא promise, יֹּעַּ דָּקָדְתָא sorcerer, יֹּעַּ דָּקָדְתָא grateful, יֹּעַּ דָּקָדְתָא Al. lawyer, יֹּעַּ דָּקָדְתָא historian, יֹּעַּ דָּקָדְתָא superstitious, and many others.

(3) יֹּעַ Pers. (masculines), as יֹּעַּ דָּקָדְתָא artificer (גָּלַפְתָא § 19), יֹּעַּ דָּקָדְתָא guilty, יֹּעַּ דָּקָדְתָא meddler, יֹּעַּ דָּקָדְתָא attendant, יֹּעַּ דָּקָדְתָא avaricious, יֹּעַּ דָּקָדְתָא coppersmith, יֹּעַּ דָּקָדְתָא grateful, יֹּעַּ דָּקָדְתָא painter, יֹּעַּ דָּקָדְתָא carpenter, יֹּעַּ דָּקָדְתָא pious, יֹּעַּ דָּקָדְתָא artisan, יֹּעַּ דָּקָדְתָא litigious, יֹּעַּ דָּקָדְתָא lawyer, יֹּעַּ דָּקָדְתָא repentant, and some others.

(4) יֹּעַ or יֹּעַ Pers. (masc.), as יֹּעַּ דָּקָדְתָא worldly (גָּלַפְתָא the world, f.), יֹּעַּ דָּקָדְתָא litigious (גָּלַפְתָא judgement), יֹּעַּ דָּקָדְתָא inheritor,
(§ 82) DERIVATION. FOREIGN ENDINGS.

(5) فُهِ بَمْ (Pers. (masc.), as فُهِ بَمْ calico maker (محمد calico, m.), ابْنُ وُنْدَمْ flint and steel maker (محمد flint and steel, m.), فُهِ بَمْ cotton dresser (محمد coloured cotton cloth, m.), فُهِ بَمْ watchmaker (محمد f., a watch), فُهِ بَمْ saddler (محمد m. a saddletree).

(6) فُهِ بَمْ (Pers., as فُهِ بَمْ pen case, f. (محمد pen, f.), فُهِ بَمْ teakettle, f. (محمد tea, m.), فُهِ بَمْ travelling bag, f., فُهِ بَمْ vagabond, m., فُهِ بَمْ candlestick, m. (محمد wax, f.).

(7) فُهِ بَمْ (Turk., properly an abstract termination, محمد middle, f., see p. 158, مُبَجَّ بَمْ hood, f., مُبَجَّ بَمْ a snug corner, f. (محمد a protection, f.), مُبَجَّ بَمْ expenditure, f. (also بُجِّ بَمْ first tidings (or present for tidings), f., بُجِّ بَمْ first fruits, f., بُجِّ بَمْ feast, f. (this word has become concrete exactly like the O.S. equivalent محمد أَبْسُ, cf. § 78), بُجِّ بَمْ K. noise.

(8) فُهِ بَمْ (Turk., usually denoting of or belonging to a place; as بُجِّ بَمْ a native, m., بُجِّ بَمْ or بُجِّ بَمْ an Osmanli, بُجِّ بَمْ a native, m., بُجِّ بَمْ U. a bush, f. The names of many villages in the Urmu plain have this termination.

(9) فُهِ بَمْ (Turk., as بُجِّ بَمْ a button, بُجِّ بَمْ a stuffed eatable, f., بُجِّ بَمْ an ice (the sweetmeat) f., بُجِّ بَمْ bar, bolt, m., بُجِّ بَمْ poison, m., بُجِّ بَمْ K. kind, sort, m. (= محمد U. m.), بُجِّ بَمْ cast iron.

(10) فُهِ بَمْ (Pers. (used by itself=a band, f.), بُجِّ بَمْ amulet, f. (Turk. basu, a calf), بُجِّ بَمْ skilful (محمد skill, f.).

S. GR.
carrier, m. (in Arabic: حذاء, a horse shoe, m.), teller, m. (in Arabic: كتاب, story, f.), besieged (in Arabic: قلعة, castle, f.), dovetailed (in Arabic: قفل, padlock).

(11) Pers. and Turk., denoting a place: أفغانستان, Afghanistan, هندستان, Hindustan, كردستان (with Kap, § 119), Germany, أوروبا, Europe, and many others.

(12) Turk., denoting of or belonging to a person (K. only), as the pen of Jonah (ناعم).

(13) تَذهل, Turk., a diminutive, چیخ و, garden, f. (Turk. bagh, id.; so N.S. چیخو, gardener, m.), دلیکچه, handkerchief, دلیکچه, U. bucket, f. (Dol, K. large bucket:—so O.S.; Pers. dol), دلیکچه, (or m) cupboard, f. (Turk. and Mod. Gk. dulapi), دلیکچه, a little, dim. of دلیکچه, § 28 (0), 79, سفید, jar, f., also a small wooden tray, from سفید, a large tray, m., دلیکچه, small carpet, f. § 120, دلیکچه, fiddle, f., دلیکچه, saucepan, f. (چیخو, cauldron, f.), دلیکچه, recess in a wall, or seat at a door, f. (but دلیکچه, f. is the usual word), دلیکچه, kettle, f. (چیخو, id.).

(14) ساختمان, a house, Pers. (all fem.), printing office (چیخو, printing press), خانه, (sic) prison, from خانه, prisoner, m. (which is also خانه, judgement hall or sitting room, from خانه, judgement, f., خانه, ante-room (because coffee [چیخو, m.] is made there), and many others.

(15) دلیکچه, Pers. as دلیکچه, conjurer, m., دلیکچه, gambler, m., دلیکچه, mummer, m., دلیکچه, a dome, f., دلیکچه, soldier, m., دلیکچه, rope dancer, m.

(16) دلیکچه, as دلیکچه, cook (male) U. (in K. دلیکچه, دلیکچه, tea-pot.
§ 82, 83] DERIVATION. FOREIGN ENDINGS.

(17) ـبـ Pere. (masc.) meaning son of, as ـبـ prince (lit. son of the Shah), which makes fem. ـبـ princess, ـبـ nobleman (son of a Bey).

(18) ـبـ or ـبـ, as ـبـ or ـبـ sealous (ـبـ seal, f.), ـبـ labourer (forced), ـبـ forced labour), ـبـ a present, f.

(19) ـبـ a common abstract ending in Arabic words, as ـبـ grace. Also used for concrete nouns, as ـبـ a dwelling. These are feminine.

(20) We also have ـبـ in ـبـ a pack-saddle maker, from ـبـ a pack-saddle, m.; ـبـ in ـبـ rich (cf. ـبـ wealth); ـبـ in ـبـ doorkeeper, Al., from ـبـ a door, and ـبـ gardener, cf. (13); ـبـ and ـبـ in ـبـ m. tube, ـبـ U. sign, m. = ـبـ Al. m., ـبـ K. = ـبـ Z. = ـبـ U. f. water pipe. We may here add the Persian prefix ـبـ = bad; as ـبـ infamous, ـبـ gluttonous, ـبـ faded, ـبـ sensual, ـبـ scoundrel.

§ 83. DERIVATION OF VERBS.

The great majority of N.S. triliters 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 ـبـ is to seek usually in N.S., in O.S. and Al. to err (ـبـ to wander after a person, so to seek him).
For Í, Í 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 development; the following are the principal classes of them.

(1) Causatives, corresponding to O.S. Aph'el, § 45.

(2) Palpel verbs, derived from ÍÍÍÍ roots (usually O.S.); but some are formed from other roots on the same analogy. Such are:

ÍÍÍÍÍ to creep, cf. ÍÍÍÍ ant, § 77 (2).

ÍÍÍÍÍ Sp. (pron. Í = K) to squirt milk from the cow, cf. ÍÍÍÍÍ breast, O.S., N.S. § 18 (5).

ÍÍÍÍÍ O.S. to babble, (cf. O.S. ÍÍÍÍÍ to confuse). Also to grow, blossom, K. = ÍÍÍÍÍ (5).

ÍÍÍÍÍ to twinkle, be beautiful, for Arab.

ÍÍÍÍÍ to be confused or untidy, for.

ÍÍÍÍÍ (pronounced thin) to speak idly in K.; to bleat, for see (3).

ÍÍÍÍÍ O.S. to make round; O.S. ÍÍÍÍÍ to revolve.

ÍÍÍÍÍ below (10), Kurd.

ÍÍÍÍÍ to thin out trees = K. § 81 (p. 247).

ÍÍÍÍÍ O.S. to bleed. Cf. O.S. ÍÍÍÍÍ = N.S. ÍÍÍÍÍ blood. Also ÍÍÍÍÍ U. see (15).

1 Many of those to which intransitive meanings are here attached are also transitive or causative; and vice versa.
"to turn over as cattle," Arab.

O.S. to make small - ψος N.S., O.S. (ψος).

to incite, mortify (flesh). In O.S. to remove, from ηδη thither, but Aph. οιδη to mock, from root ηδη.

to crash, burst into laughter. In O.S. Palpel to injure, fight; but P'al to yelp.

to prod, K. or to be pale, the latter from Arab.; cf. Chald. פ to be clean, so Heb.

to ring as a hollow vessel, O.S. פ and פ; also פפפפ in N.S., see (2) below.

to sound as wine in a skin, K., to be shaken up, U., to burst into laughter. In Chald. P'al to bind. Cf. O.S. פפפפ a wine skin. Perhaps onomatopoetic.

to bray. Cf. O.S. פפפפ clamour.

to search, pick out with a knife, pick the teeth; O.S. פ to dig, § 113 e, or פ to scratch, rub.

O.S. to wash away as a flood, from פפפפ to wash, as O.S.

K. to sniff about as a dog (no second Mim), O.S. פפפפ to smell.

O.S. to have fever; or in K. to get warm, from פפפפ (O.S. פפפפ) to be hot.

to feel faint, Arab.

to rustle, rattle, Arab.

to crush. O.S. פפפפ to disturb, with passive פפפפ פפפפ, or perh. from פפפפ K. to crush, as O.S. פפפפ.
to adorn oneself, perh. O.S. .phone to cover, see below (4).

to flicker (as O.S.), wink, flutter K., clap K.

or  to sputter (the former in K. to whine), cf. K. or  to sputter.

to shiver in pieces, crush, for  § 113 a.

to blacken, char, smoke (for preserving), parboil; also passive of these, N.S.  to be black; see also below (15) and § 92.

to clap, to beat water with the hand as children at play, to roll in a ball, as ants; perh. for  O.S.  palm of the hand.

to deafen; N.S.  deaf, Arab. See also below (15).

to sob, U. or be dry, crack as a dry kettle.

to glisten, from N.S.  splendour, Kurd. rasef

U. to pant (sound  ), cf. O.S.  panting; Heb. and Chald. root, to be tired, O.S.  to wonder.

to annoy, disturb; O.S.  to injure.

to snuff about as dogs, perh. =  

to prod, from Arab.  to beat.

O.S. to mumble =  K. (16); root  

to make loose, rumble, Arab.; or to glitter =  see (5).

to tread down, Arab. So  K.

to sob, whine as a child, root  ; cf. N.S.  a spoilt child, Pers.
§ 83. DERIVATION OF QUADRILITERAL VERBS.

\( \text{K. to pant, Arab.} \)

\( \text{to groan} = \text{O.S.} \)

\( \text{to tear, worry as an animal} = \text{K., O.S.} \)

\( \text{to be damp, Per.} \), cf. \( \text{N.S. damp.} \)

\( \text{to stammer, sob, hesitate, from Arab. root to croak.} \)

\( \text{K. to be loosed, O.S.} \)

\( \text{to be weak, or languid, see (3).} \)

\( \text{to beseech, for} \)

\( \text{Heb.} \)

\( \text{to dissolve, mortify (as flesh), O.S.} \)

\( \text{to tear, pull (wool); cf. O.S.} \)

\( \text{to make small; see (15).} \)

\( \text{to be hushed, Arab.} \)

\( \text{to chirp,} \), cf. O.S. and N.S. \( \text{a cricket.} \)

\( \text{to cut into logs, O.S.} \)

\( \text{cf. N.S.} \)

\( \text{a log.} \)

\( \text{to lighten, U., hasten, Al., get less, K., fight, K.; O.S.} \)

\( \text{to cluck, O.S.} \)

\( \text{Cf. N.S.} \)

\( \text{f. clucking hen.} \)

\( \text{or to break in pieces, N.S.} \)

\( \text{to break, cut, cf. Chald. and Heb.} \)

\( \text{and Heb.} \)

\( \text{to cut.} \)

\( \text{to tremble, shiver, also in K.} \)

\( \text{N.S.} \)

\( \text{(Arab.)} \)

\( \text{K., or} \)

\( \text{to desire, O.S.} \)

\( \text{to crawl, O.S.} \)

\( \text{K. (hard, final Kap) to boil food, O.S.} \)

\( \text{to soften, p. 247.} \)

\( \text{to growl, purr: in K. to be angry (in O.S. make angry); no} \)

\( \text{second Mim.} \)
to be or make stiff, as mud—Arab.

to flap the wings, brood, beat hard as the heart, pity, dangle, O.S. үү.

to shiver intr. K., bruise; have an abscess, K.; O.S. үү.

to hammer out (O.S. Pa. to make thin), also in K. to shiver, p. 245 and above.

to tremble, shiver, O.S. үү. Also in N.S. to crush, = O.S.

K. to feel faint, O.S. үү. Also in N.S. to crush, = O.S.

E.g. to shake, U., as Arab. Also in K. to weave loosely;

to sew loosely, is perhaps the same word (both hard final Kap).

to grope. No Mim prefixed. Chald.

to feel faint; to throw down, K. Heb. Qal, and Chald. Ethp'el to be or make desolate.

to dangle, drawl, be languid = Chald. үү to let down.

to glide, O.S. үү. So үү N.S. glidingly.

to clatter, rattle, O.S. үү to break.

to smoke, cense, O.S. үү.

See also the onomatopoetic verbs below (15) which are of the same form.

(3) A few correspond to O.S. үү verbs, as:

to tread down, O.S. үү, but Chald. also үү.

to breathe hard, O.S. үү to blow, see also (2).

to fall or spout as water, perhaps O.S. үү to leap. Cf. N.S. үү a waterfall, үү noise of falling water.
The verbs (all pronounced broad) 

\[ \text{to roar as an animal, or a fire, = O.S.} \text{ (see 2),} \text{ to chew, in K. to gnash the teeth,} \]

\[ \text{from to chew, N.S., O.S., and to low as buffaloes or camels, from O.S. id., are similar.} \]

(4) Some of these reduplicated verbs correspond to verbs \( \text{ or } \). Those which have \( \text{ are pronounced very broad: thus and are quite distinct in sound.} \]

\[ \text{a. to foam = N.S. id., cf. N.S. f. foam.} \]

\[ \text{U. to spoil a child, perhaps connected with a boy (see 2) [or from § 47].} \]

\[ \text{to sob, whine,} \text{ Chald. to chide, low (oxen), bleat.} \]

\[ \text{K. to hang, perh. for = O.S. Another form is = O.S. id.} \]

\[ \text{b. to make a hole = N.S., O.S.} \]

\[ \text{to weep, = O.S. K.} \]

\[ \text{to tear clothes (also in K. to weep), perh. for, from to split (Arab.). Also.} \]

\[ \text{K. to lap = N.S. Arab.} \]

\[ \text{to crack, = N.S., O.S.} \]

\[ \text{or or to cut up, N.S., O.S.} \]

\[ \text{to knock = Chald. } \]

\[ \text{a. or.} \]

33
Many quadrilaterals are formed by repeating one or more letters of the root; as — setValue to grow, see also (2), and setValue (the latter also to hang in K.), = setValue Al., O.S.

setValue to dig, setValue to wear out, N.S., O.S.

setValue to scatter = Chald. setValue by metath. Cf. setValue below.

setValue to abhor, also setValue K. (which in Arab. is to deride) = O.S.

setValue to grind coarse, K. = setValue N.S., as O.S. Pa. In U.

to grow, from setValue large, § 77 (2).

setValue to drag, setValue to draw, N.S., O.S.

setValue to scatter, squander = Chald. setValue.

setValue to pine away, O.S. setValue to rub, wear.

setValue, also setValue to stare = setValue N.S. id.

setValue U. to fill = N.S. setValue.

setValue to dazzle, Chald. setValue to shine, as O.S. Aph. In N.S.

setValue = to stare.

setValue to be moved by news, to start with fear, O.S. setValue.

setValue to break out as sores or leaves, O.S. setValue to burst forth as the sun (Castell). In Heb. also of leprosy, Qal.

setValue or setValue to scratch = N.S. setValue or setValue, O.S. setValue.

setValue to fall from a height, as water, root setValue; in Heb. setValue to inundate. See also (2).

setValue to undermine by water, O.S. setValue to burrow, cf. setValue (6).

setValue to gnaw, from setValue to scrape, as O.S., p. 234.
to gnash the teeth, O.S. مسجدت.

to delay, O.S. مسجدت to hesitate.

to move, from مسجدت to beat up (eggs), to strike, as O.S. Also in K. to wink = مسجدت. See (2).

مسجدت to knock about, shake, hence to bestir oneself; root مسجدت, as Chald. Hiph.

مسجدت to drag, مسجدت to sweep, collect, N.S., O.S.

مسجدت U. to swell = O.S. مسجدت, (مسجدت to blow, N.S., O.S.; in K. metaph. to tell a lie).

مسجدت to crumble, for مسجدت = O.S. مسجدت and مسجدت; see p. 269.

Masjadt or مسجدت to stagger, N.S., O.S.

Masjadt to wear out, tear tr. = N.S. مسجدت, O.S. مسجدت to be torn.

Masjadt to scatter, take to pieces, = N.S., O.S. (but cf. O.S. مسجدت to scatter). In K. مسجدت perhaps from مسجدت N.S., O.S. to separate.

Masjadt to have spasms, perhaps مسجدت to chop, K., O.S.

Masjadt to examine, perh. مسجدت to see, N.S., O.S.

Masjadt to flow, O.S. مسجدت to ooze, § 45 g.

Masjadt to smart, O.S. مسجدت to beat, whence also مسجدت or مسجدت to sob, beseech, perh. from beating the breast.

Masjadt to shake, mix up, K. (in U. to pick raisins, to crack walnuts), from Arab. مسجدت to collect. Hence also perhaps مسجدت to pack, gather up, economise, in K. to peel walnuts.

Masjadt to become weak, in K. to fear, = O.S. مسجدت.
to burn, be scalded, fine heavily — N.S., O.S.

K. to eat the inside (of an egg, etc.). So N.S.

to be languid, droop, to loose, N.S., O.S.

id. = N.S. 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?).

K. to make neatly, O.S.

(6) Many are formed by the addition of an extraneous letter: as Z, e.g. K. or U. to be numbed with cold or pain, perch. from O.S. to feel, cf. N.S. to be numb, for § 100.

to fall over, die, as a dying bird, perch. for to fall, [or for ? cf. N.S. f. thick darkness, O.S. to become dark].

to remove ruins, clear out, root (Chald. to be stripped off).

to starve = N.S.

to be late, N.S. late, Persian (quinqueliteral).

to dig as a mole = O.S. Cf. (5) and N.S. m. a mole.

to surround, by metath. from N.S. to go round, as O.S.

(rare) to carry = N.S., § 46.

to beseech (in K. also to mew). Same root as N.S. mediator, Kurd.

(no Mim prefixed) to prosper, tr. to thank, N.S. f. thanks, Arab. benefit.
to cut to pieces, crumble - Arab. ١٠٠, cf. N.S. ١٠٠ Al.
a crumb.

to understand, from ١٠٠ N.S., O.S. to cut, cf. ١٠٠
§ 75, p. 200.

to howl, yelp, whine, and metaph. to beseech, O.S. Pa
Chald. to cry.

to howl, in K. to coo; cf. Chald. ١٠٠ pelican, ١٠٠
croaking.

Ti. or ١٠٠ to roll over, cf. ١٠٠ to turn, turn aside?
K. to bring ewes to be milked, O.S. ١٠٠ to call? or cf. O.S. ١٠٠ a shepherd's crook, a rod.

U. to run mad (also to starve), perh. Chald. ١٠٠ to make
an onslaught (or O.S. ١٠٠ to be foolish).

(7) ١٠٠ as ١٠٠ to drink too much, or in U. to drink quickly,
perh. O.S. ١٠٠ to purge.

١٠٠ to chew = N.S., O.S.

١٠٠ K. to nail, § 110 c, Chald. ١٠٠.

١٠٠ U. to tear (clothes) = ١٠٠ above (4).

(7°) ١٠٠ as ١٠٠ to injure, perhaps from O.S. ١٠٠ (pron.
١٠٠) shame, injury?

(7°) ١٠٠ as ١٠٠ K. to feel slightly ill, O.S. ١٠٠ to feel?

(8°) ١٠٠ as ١٠٠ K. to glean, = N.S. as O.S. Pa, Pa.

١٠٠ to hiccough, eructate, O.S. ١٠٠ to be in pain, Aph. to
vomit.

١٠٠ Q. to roll dough = ١٠٠ U., cf. N.S. ١٠٠ m. a roller.
(pron.  дом = دم) to make small, see  نابول  § 46; cf. § 110.

Al. to whisper = مثعى K., perh.  دم to hide, N.S.,

O.S. Cf. فدم N.S. suspicion.

U. to gape = فقد N.S., as O.S. Pal.

U., § 47, to revile = مثعى N.S., as O.S. Pa.

(8)  مثعى K. Al. as O.S. to be patient, cf. O.S.  دم to expect.

(9)  كمختب K. to intertwine, from N.S.  دم U. to tie a knot (by metathesis) = O.S.  دم = مثعى K. Same as ممختبي, see (10).

(10) to be lame.

صاخب to grope, from N.S.  دم Al., which also appears in

صاخب N.S.  دم to step, as O.S.

صاخب to tangle, see ABOVE.

مختب to beat = O.S.  نابول Also ممختبي in N.S., see (12).

مختصب, see above (6).

مختصب Al., see ممختصب (10).

U. to have a sore eye = N.S.  دم K. or  دم K.

To these we may add from the first conjugation:  دم to give

= O.S.  نابول; and  نابول for  دم to snatch = O.S.  نابول; and perhaps

§ 46.
to wallow = N.S. سئیک (cf. بک O.S.)
§ 114, and above (2).

to roll up = مکین N.S., O.S.

(10) These are very numerous, especially in Urumi.

K. Al. to shine, O.S.

to satten, cf. دیک well fed, N.S. Arab.

to print, cf. N.S. مبصیر f. a printing press; also مبصیر p. 205.

to bud, cf. N.S. مبصیر a flower.

K. (مکین U.) to be dizzy (2).

مکین = N.S. مکین (م) to fall in as a roof, Kurd.

to rust, cf. N.S. مکین U. or مکین K. m. rust, Kurd.

مکین = O.S. مکین to have leprosy.

K. to be discoloured, from مکین N.S. to be dirty?

to solidify = مکین O.S.

مکین to be mad, cf. O.S. and N.S. مکین m. a devil.

to protect, cf. N.S. مکین f. a protection, shield, § 82 (7).

مکین to weep = مکین K., as O.S. P'al, Pa., see (4) b.

مکین to wound, cf. N.S. مکین f. a wound, U. (Arab.).

مکین to be late, see (6) above.

U. to subdue, cf. N.S. مکین subject.

مکین to litter, also to dung a garden (م = م Tkh.) = K. مکین as O.S. Pa.
U. = ḫuṣūṣ to put milk or butter in food during a fast, § 39, 108 c (O.S. ḫuṣūṣ to defile, as Chald.).

K. to make brave (rare). Cf. N.S. ḫuṣūṣ to be bold, K. Al., and ḫuṣūṣ bold, or in Al. = difficult.

U. to cast the evil eye, and in K. to wonder, perh. O.S. ḫuṣūṣ to watch carefully.

U. (ências) to lessen. See ḫuṣūṣ (8).

K. to put meat in food during a fast, cf. O.S. ḫuṣūṣ to be foul, to smell bad as meat.

to be strong, from N.S. ḫuṣūṣ m. strength (Turk.).

to be yellow, have jaundice, from N.S. ḫuṣūṣ yellow.

U. to be cold = ḫuṣūṣ N.S. U. But in Al. ḫuṣūṣ = to spoil tr., as O.S.

U. to become dark = ḫuṣūṣ N.S. (Chald. to be hid), by metathesis. Cf. O.S. and N.S. ḫuṣūṣ m. darkness.

to bewitch = ḫuṣūṣ N.S., as O.S. Pa.

to reckon = ḫuṣūṣ as O.S. For the ḫ cf. ḫuṣūṣ O.S. account.

to be dirty as the eyes = ḫuṣūṣ K. as O.S. P'al.

to be leafy, cf. O.S. and N.S. ḫuṣūṣ m. a leaf.

U. to be or make heavy = ḫuṣūṣ K. Al. as O.S.

U. to veil, cf. N.S. ḫuṣūṣ m. a Mussulman woman's overall, also a tent, Turk.

to jingle, clank, cf. N.S. ḫuṣūṣ m. a cymbal.

to defile, cf. N.S. ḫuṣūṣ unclean, Turk.
DERIVATION OF QUADRILITERAL VERBS.

to make a hedge, cf. N.S. a hedge, Kurd.
also to be leasy, to be crowded, for.
to pity, cf. N.S. pitiful.
to tangle, N.S. to tie, see above (9).
to be lame, Pers., cf. Tkh. lame, maimed.
to be a stranger = O.S. a stranger. Cf. O.S. and N.S.

U. to saddle = N.S. a saddle.
to cloud over, cf. O.S. and N.S. a cloud.
U. to be or make wise, cf. N.S. wise, Pers.
to be old = K. as O.S.
to go bad as gum, perh. O.S. to be doubtful, tepid.
K. to make a floor, N.S. a floor, Arab.
U. to grieve, tr., N.S. to be sorry, Turk.
to clear up, from N.S. fine weather, Arab.
K. to chop = K., as O.S.
to be hunchbacked, and in U. to arch, = N.S.
to arch, (cf. N.S. an arch, hunchbacked, p. 58), O.S.
to tie in a knot.

to tie K. = N.S. K., = O.S. as above. In U. to bend, stretch oneself, to push back, perhaps O.S. to delay.
U. to approach = N.S. as O.S., cf. near.
to sting (nettles), shrink back, perh. N.S. to be angry.

U. to colour, tr., cf. N.S. colour, Turk.

U. to entice N.S. as O.S. Pa.

O.S. to blacken = to make bold (no Mim prefixed), cf. N.S. bold, Pers.

N.S. as O.S. Pa.

O.S. to blacken = to make dirty, blight, also in U. metaph. to reject food, cf. N.S. blight, dirty, O.S. to rust, rare in Pal.

K. to madden, cf. O.S. and N.S. to a devil. In U.

K. to blacken with smoke = smoke.

O.S. and N.S. beautiful.

O.S. (Al.) to consider, O.S. to define.

U. to smear with fat, O.S. and N.S. fat.

O.S. to be pale or lean from illness = Chald.

A few verbs forming what may be called the Saph'el conjugation.

U. to visit, O.S. to associate with.

O.S. to wander about, search for food, scent, Arab. to wander.

N.S. from Arab. Also to make a kalendar, K., from O.S. and N.S. a kalendar.

Al. to hasten, as O.S.

O.S. to conjugate, decline (nouns), as O.S., lit. to branch out.
to stir = N.S. נָזָה K., cf. נַסֵּחַ a spoon O.S. and N.S.

to take in the hand, crunch = אָכַף N.S. (Chald. to bend, curve).

to rock, O.S. Pa'el הָפַךְ to shake.

U. for מַתֵּךְ below.

K. to throw down = Chald. אָכַף as Heb. Qal.

to joke, play boisterously, beat up eggs: root מָכַף, in Arab. to break.

K. and מַכָּף K. to ring, clink, tick, cf. O.S. ringling, a bell.

K. to swell, perh. from N.S. מַכָּף to fill full.

to clasp, button = N.S. מַכָּף (in which pron. כ as ק) to hug, Chald. פֶּלֶח as Heb., cf. O.S. מַסִּף a hug.

U. to search, see מַכָּף below; also to mix up (cf. N.S. מָכַף to enclose, include, as O.S.).

to push, or by metathesis מַכָּף, cf. N.S. מַכָּף to be overturned as a house, perh. O.S. מַכָּף to invert.

U. to hug = מַכָּף nearly. See also (16).

K. to search carelessly (in U. מָכַף). [Qy. Heb. מָכַף to search, כ = כ? In Chald. to dig.] Also מַכָּף K.

to knock down, die, fall suddenly, O.S. מָכַף to kill, wound, bruise.

(10). See also (16).

to wither = N.S. מָכַף O.S.
to gather up, carry off (as floods). So מְמַגֵּיהַ (which is also to harm). [In K. מְמַגֵּיהַ, first conj., is used of stray cattle, to return of their own accord.] Qy. Heb. מַרְדָּבָה to overthrow, immerse, or O.S. מְמַגֵּיהַ (so N.S. מְמַגֵּיהַ) to thrust in, compress? In K. מְמַגֵּיהַ,

§ 119.

כְּלֵי K. to crack = N.S. כְּלֵי as O.S.

cְּלֵי to twist, wind = N.S. כְּלֵי as O.S. Pa.

cְּלֵי K., see cְּלֵי above (9).

cְּלֵי K. to make a clatter, O.S. כְּלֵי noise of flint and steel struck together. Also in K. to be old, (perhaps O.S. כְּלֵי to make bald); in U. to be an orphan, and to trample.

cְּלֵי to roll up, perhaps O.S. כְּלֵי to go round.

cְּלֵי to smash, crumple, cf. N.S. כְּלֵי to crush, O.S. and N.S. כְּלֵי flour.

cְּלֵי to have colic (to have an internal strain), and כְּלֵי or כְּלֵי or כְּלֵי to wrinkle, crumple, O.S. כְּלֵי to be wrinkled or strained. So N.S., O.S. כְּלֵי to squeeze, twist, strain (O.S. Ethp'el to be wrinkled), כְּלֵי to pinch.

cְּלֵי to crouch. So N.S. כְּלֵי or כְּלֵי or כְּלֵי § 120.

cְּלֵי Tkh. to gather up, gather (a dress), O.S. כְּלֵי to be gathered.

cְּלֵי to buffet, O.S. כְּלֵי.

cְּלֵי to beat, O.S. כְּלֵי. Also in N.S., see (9).
cְּלֵי or כְּלֵי to crack, perhaps O.S. כְּלֵי to break.

cְּלֵי K. or כְּלֵי U. to break, O.S. כְּלֵי.
§ 83 A] DERIVATION OF QUADRILITERAL VERBS. 269

U. to be crowded; cf. N.S. crowded, adj.

to trim a candle; perhaps O.S. to repress.

to stumble, O.S. 

(13) a. The old Shaph'el conjugation.

Ti. or Ti. or U. to be proud, from Shaph'el and Eshtaph'al; root , O.S. and .

O.S. to change; root . Also by metathesis.

O.S. to oppress, strike; O.S. to subdue, root .

O.S. to sprawl, root (Chald. to be tired; Arab. to prostrate).

Al. to be fulfilled. So O.S.; root .

We may perhaps add K. to plane, from N.S. a plane, § 75, p. 207.

(14) a. or to pant, see above (2).

to crumble, so Az. O.S. to rub, N.S. a crumb (also and in Al. ), see p. 259. In O.S. is to doubt, to be anxious.

Also what may be called the Taph'el conjugation.

for to govern, or provide for (esp. with food), O.S. Cf. N.S. or f. counsel, guidance.

to be unclean, root , Arab.

O.S. to make disciples; in K. to torment. O.S. to teach.
to shake the head, U., tug at, K.; N.S. ܝܡ to take by force, shake the head, fall as leaves. So O.S. ܐܠܝ, ܐܠܝ.

K. to snatch, gnaw = ܐܢܝ, N.S., O.S.

to educate, punish, Arab.; O.S. has ܐܢܝ to be a young man, grow up, § 37.

Al. to think = N.S. ܐܢܝ. The N.S. ܐܢܝ K. Al. to stop, hinder, is O.S. ܐܠܝ to constrain.

to search, Arab., = N.S. ܐܢܐ Al. id. So ܐܢܐ, ܐܢܐ.

U. to pant; perh. Heb. to compress.

K. to be boiled to rage, be angry. O.S. ܐܢܐ to boil (often metaphorically, with love, anger, etc.).

to tear, for ܐܢܐ, from N.S. ܐܢܐ to snatch.

(15) Many verbs are onomatopoetic: as—

O.S. to bubble.

to crawl.

to hum, moan.

to growl, roar, thunder, and in K. to oo, see ܐܢܐ.

to rattle, creak; in K. to crackle, growl.

to trot, cf. N.S. ܕܟܐ trottling.

K. to stutter; the latter in U. to bleed (2).

to buzz.

to wail, cf. O.S. ܐܠܐ a howling.

to whiz as an arrow, rattle.
§ 83 a] DERIVATION OF QUADRILITERAL VERBS.

\[ 
\text{to squeak as a mouse.} \\
\text{to whine.} \\
\text{to whine.} \\
\text{to whirr.} \\
\text{to whip, beat, in U. to swell.} \\
\text{to breathe hard. So N.S. \text{one who breathes hard.}} \\
\text{to snore, gargle, purr, flow as tears, Arab.} \\
\text{to twang, buzz, hum, croon.} \\
\text{to chirp, squeak.} \\
\text{to tick, click, creak.} \\
\text{to call as a goat to its kids. See (2) above.} \\
\text{to tingle.} \\
\text{K. to squeak as a mouse.} \\
\text{to hiss, breathe hard, rare in U.} \\
\text{or \text{to chirp}. See also (2).} \\
\text{to knock stones together, crackle, K., chatter (teeth) U.,} \\
\text{sticker, Al. to quack, quarrel, talk idly.} \\
\text{to tickle.} \\
\text{to giggle, to purr. See also (2).} \\
\text{to chirp, cry out, creak, scream; also to clean cotton, cf.} \\
\text{N.S. \text{f. cotton cleaner.}} \\
(\text{so O.S. \text{Gen. xv. 11} to cry 'kish' (to scare away} \\
\text{birds or set dogs on to fight).} \\
\text{to munch, mumble, cf. N.S. \text{m. a mumbler.}} \]

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to hiss, scream.

or to beat, moo.

U. or or or to whisper; cf. whispering. See also (2).

to hiss U., snore U., whistle K.

(pron. thin) to spin a top, brandish, beat; (pron. full) to snort.

(pron. thin) to cackle; and in U. to shake in singing.

to thunder, and K. to rumble, crash (the latter in U. to be downhearted), cf. .

to caw, croak, bubble as a water pipe; in K. to crack, quarrel.

to pelt as rain; in U. to bubble. Cf. raining heavily.

(pron. thin) to speak through the nose; cf. speaking nasally.

to spit, as rain.

to stamp, patter, beat.

(pron. thin) to tick, click. See (4) b.

to be hoarse. See (14).

(16) Some verbs are taken direct from foreign languages or from some other N.S. word of foreign origin, and cannot be classified as above, as:

to be shy, N.S. denial (Turk.).

K. to be dazzled, N.S. m. spark. (Also to be dazzled, to break as clouds.)
§ 83 A] DERIVATION OF QUADRILITERAL VERBS.

[to crown, N.S. ֖וֹכַּדַּס m. a crown.

to be bold, not to stand on ceremony, N.S. ֜וֹכַּדַּס familiar, 
friendly.

to be double-minded, in U.; hence metaph. to be much 
patched, Pers.

to peck, N.S. ֖וֹכַּדַּס m. a beak.

to apply medicines, to poison, N.S. ֖וֹכַּדַּס m. medicine, 
Pers. (also borrowed in O.S.).

to speak, rare in K., N.S. ֖וֹכַּדַּס f. word [Kurd. ham 
(together), semen (tongue), Nöld. App. 1].

K. to trouble, N.S. ֖וֹכַּדַּס f. trouble, Turk.

to be sulky, swagger, Arab. Hence also perh.

to boast.

to arm, Kurd., cf. N.S. ֖וֹכַּדַּס m. armour.

also to beat, birch, have weals, N.S. ֖וֹכַּדַּס f. a weal.

to have a bad smell, N.S. ֖וֹכַּדַּס f. stench. So perhaps 
to soil, otherwise and ֖וֹכַּדַּס and ֖וֹכַּדַּס.

to be curved, bent, N.S. ֖וֹכַּדַּס m. fork, fish-hook, Turk.

to tear with the claws, N.S. ֖וֹכַּדַּס m. rag, Kurd. Hence 
also perh. and ֖וֹכַּדַּס to tear. See also (12).

to swing, N.S. ֖וֹכַּדַּס f. a swing.

to veil, N.S. ֖וֹכַּדַּס m. a veil, Kurd. [or ֖וֹכַּדַּס].

to rake (no Mim prefixed), N.S. ֖וֹכַּדַּס m. a rake.

S. GR.

35
to reconcile, be reconciled, N.S. ศาจ คือ reconciliation.

to descend from father to son, N.S. ศาจ คือ descendant.

to stun, N.S. ศาจ คือ stunned, Turk.

K. to fast, Kurd.

(hard Kap) to stammer, N.S. ศาจ คือ stammering, adj.,
Turk. Perhaps ศาจ (hard Kap) to shrink back, to slip from the
hand, is connected with it.

K. with Pthakha sound, to dam, N.S. ศาจ คือ
dam, Turk.

K. or by metath. ศาจ คือ K. to wedge in,
N.S. ศาจ คือ m. a wedge.

to make to stand up, to stand firm, to hang the head,
N.S. ศาจ คือ m. a chair, rare; Turk.

(or ศาจ U.) to dare, Kurd.

no Mim prefixed, to defile, to die a natural death as cattle,
N.S. ศาจ คือ unclean, Turk.


K. Pthakha sound, to acquaint, know, N.S. ศาจ คือ K.
aquainted, Kurd.

Tk. to be a sojourner, N.S. ศาจ คือ m. a sojourner,
Arab.

U. to be lazy, N.S. ศาจ คือ lazy, Turk.

to interpret, cf. N.S. ศาจ คือ m. dragoman, Arab.
(17) The following from O.S. and Chald. words or roots cannot be classified with the above list:

\[ \text{to be cheap, N.S.} \, \text{cheap, O.S.} \, \text{cheapness of corn.} \]

\[ \text{O.S. to be or make a widow or widower.} \]

\[ \text{to coo, prattle, crow, O.S.} \, \text{prattling.} \]

\[ \text{supper (pron.} \, \text{Chald.} \, \text{roll; also in K. to roll up.} \]

Cf. O.S. \[ \text{ball.} \]

\[ \text{K. to oppose } \, \text{O.S.} \, \text{against (hybrid word ?), see § 69.} \]

\[ \text{O.S. to believe, § 83 D. a.} \]

\[ \text{to disturb, annoy, O.S.} \, \text{to shorten; cf. O.S. disturbance.} \]

\[ \text{U. to eat quickly, possibly from} \, \text{supper, § 16, ii. g. See also (12).} \]

\[ \text{O.S. to murmur.} \]

\[ \text{O.S., no Mim prefixed, to be poor, to impoverish, cf.} \]

\[ \text{O.S., N.S. poor. [Also cau. of} \, \text{hush.]} \]

\[ \text{to delay, O.S. to involve, twist; cf. O.S., N.S. delay, § 76.} \]

\[ \text{O.S. to rinse.} \]

\[ \text{K. to butt, to be old; both perh. from} \, \text{skull, O.S., N.S.} \]

\[ \text{to have worms, see § 47.} \]

\[ \text{O.S.} \, \text{(16).} \]

\[ \text{O.S. to supply.} \]

(18) The following are of uncertain derivation: \[ \text{to hang} \]
(B) First Conjugation quadrilaterals.

A few verbs of the first Conjugation are quadrilateral; in most cases ־ or ־ has been inserted owing to the second radical being weak. Such are שדח to wish, לבק to bleat, לבק to be tired, לבק to cement, לבק to give, and the rest; see § 46. In the last case the ר is perhaps due to the frequency with which the preposition ר to, follows this verb.

(C) Quinqueliterals.

These are conjugated like the second conjugation quadrilaterals. Such are ממק to be late, ממק K. to oppose, לבק U. to lessen (ר like ר as in רַבָּה little). For ממק, see § 30.
(D) Triliterals.

Some triliterals are formed by the omission or addition of a letter. Thus:

a. By omitting ل from quadriliterals; as ضَرُّكَتِيْنَ U. to be dizzy, to interrupt, from ضَرُّكَتِيْنَ K. (Kurdish) ضَرُّكَتِيْنَ U. to believe (Syriac), from ضَرُّكَتِيْنَ K., O.S. [root دَيْلِهُ, the O.S. Aph. being irregularly دَيْلِهُ. We have also in N.S. دَيْلِهُ to be peaceful or tame K., to entrust Al.]; دَيْلِهُ U. to madden, from دَيْلِهُ K. [cf. O.S. and N.S. دَيْلِهُ a devil]; دَيْلِهُ to tame, from دَيْلِهُ peace, O.S., N.S. Cf. the noun دَيْلِهُ U. a chimney or vent, also دَيْلِهُ or دَيْلِهُ K., lit. a little eye.

b. By adding ل, as لِدَيْلِهُ to be numb, perhaps for لِدَيْلِهُ, from O.S. لَدَيْلِهُ to feel, cf. لِدَيْلِهُ U. or لِدَيْلِهُ K. to be numb; and several in the second conjugation as لِدَيْلِهُ U. to air before the fire لِدَيْلِهُ K., cf. N.S. لِدَيْلِهُ steam, vapour; لِدَيْلِهُ to strengthen, O.S. لِدَيْلِهُ, cf. N.S. and O.S. لِدَيْلِهُ strength; لِدَيْلِهُ to encourage = O.S. لِدَيْلِهُ, cf. N.S. and O.S. لِدَيْلِهُ heart; لِدَيْلِهُ to stain, blot, Chald. لِدَيْلِهُ, cf. N.S. لِدَيْلِهُ a stain (Turk.). For see above A (9).

c. From O.S. passives by taking in ل or د of the passive prefix. We thus perhaps have لِدَيْلِهُ to fear, O.S. root لِدَيْلِهُ to be moved or agitated (so Al. لِدَيْلِهُ); لِدَيْلِهُ to be numb, qy. from لِدَيْلِهُ formed from لِدَيْلِهُ a stone; لِدَيْلِهُ to come to oneself (after a faint), to awake = لِدَيْلِهُ.
Hence also perhaps the reason why ṭ of ʾṭiḥ is pronounced ʾṭ, the influence of O.S. ḥṭḥḥ, being felt. [Nöldeke § 96.]

d. Several causatives are triliteral, 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. ʾṭ̄ʾṭ̄ ṭ̄ʾṭ̄

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 ṭ̄ʾṭ̄ are hard.

2. Standing second after a vowelless letter, soft, as ʾṭ̄ʾṭ̄ marry-ing. Except the first radical, in N.S., of 2. conj. verbs preceded by ṭ̄ʾṭ̄.

3. After a silent or fallen letter, hard, as ʾṭ̄ʾṭ̄ city; ṭ̄ʾṭ̄ vine, for ṭ̄ʾṭ̄ O.S. ṭ̄ʾṭ̄ 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 Khwaṣa, Rwaṣa or Zqapa, the second is hard, as ʾṭ̄ʾṭ̄ husbandman, ṭ̄ʾṭ̄ ancient. But if the second is vowelless, it is soft, as ʾṭ̄ʾṭ̄ husband.

6. After Khwaṣa these letters are soft, as ʾṭ̄ʾṭ̄ creation.

7. If the first radical has a vowel, and the second none, the third radical is hard; as ʾṭ̄ʾṭ̄ m. witness. But there are many excep-
tions, both in O.S. and N.S., as 金色 m. gold, 金 a dish, O.S. (rivat), 乳 m. milk U., curdled milk K. [In K. sweet milk is 甜, lit. sweet.]

8. After Rwasa a vowelless letter is soft, as 绮 glory. But if it has a vowel, it is hard; as 绮 anthem.

9. If all the letters have vowels, the third is soft, as 書 m. debtor, 固 m. joining, 活 m. active, 活 m. sponsor (in O.S. also a neighbour).

10. Verbal nouns of all sorts follow the verb in the matter of aspiration, as 作家 m. writer, 作家 m. book; 作家 m. seller, 作家 m. buyer. So in nouns from N.S. causatives, which differ from O.S. (§ 94), as 作家 (q) one who gives in marriage. But in O.S. words like 作家 (q) writeable, have the third radical hard. These are occasionally used in N.S. by the learned, § 81, 4.

11. Feminines in 作家 have 作家 hard in the case of agents of the form 作家, and past participles like 作家, the preceding vowelless letter remaining soft (q).

12. But other nouns vary, as 作家 (q) garden; but 作家 (q) a fort.

13. Plurals in 作家 (K. Al.) have 作家 soft.

14. Nouns ending in 作家 have 作家 hard in O.S., but soft in N.S. (K. Al.). 作家 in the termination 作家 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:

\[
\begin{align*}
\text{m.} & \quad \text{O.S.} \quad \text{N.S.} \\
\text{f.} & \quad \text{f.} \\
\text{Pl.} & \quad \text{Pl.}
\end{align*}
\]

\[\text{to steal.}\]

§ 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.

\[\text{m. O.S.} \quad \text{a roof, (क), but} \quad \text{Ti. =} \quad \text{कुं} \quad \text{कुं} \quad \text{(also} \quad \text{k) O.S. a lunatic.} \]

\[\text{U, also} \quad \text{K, as O.S. m. May.} \]

\[\text{they = O.S.} \quad \text{कुं} \quad \text{k. So several pronouns §§ 10—12.} \]

\[\text{m. O.S.} \quad \text{pillar, rarely with} \quad \text{U} \quad \text{in N.S. =} \quad \text{στόλον.} \]

\[\text{f. O.S.} \quad \text{omelette = याप.} \]

\[\text{K, Al. = O.S.} \quad \text{U.} \quad \text{f. fever, =} \quad \text{कुंबुधुमन. U.} \]

\[\text{O.S.} \quad \text{white.} \]

\[\text{K = O.S.} \quad \text{shadow (कुंबुधुमन. U. etc.).} \]

\[\text{black.} \]

\[\text{also} \quad \text{as O.S. Lasarus.} \]

\[\text{U. (Ti.} \quad \text{प) = O.S.} \quad \text{मुष्टित to be proud.} \]

\[\text{m. O.S.} \quad \text{an ostrich.} \]

\[\text{f. O.S.} \quad \text{knife. So} \quad \text{id.} \]

\[\text{threshold, §§ 119.} \]
§ 85, 86] CHANGE OF VOWELS.

ل، O.S. and Al. ف [m. in O.S.] time, (پ)

م، O.S. ر root.

(١像是ل）， O.S. ل plough, §§ 97, 104.

ب، O.S. ع sign of past tense.

م، O.S. ع large basket.

ب، O.S. ع bed.

ب، O.S. ع a quarter of a garlic.

م، O.S. ع or ع smoke.

ب، O.S. ع weight.

Note also ع Al. fountain = ع 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 ع queen, also more rarely ع as in O.S. from ع king; ع tear, O.S. ع (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 ع he was made, as if ع ithiwidth, with the accent on ئ; so they read ع have pity on us (usually written as one word in the service books), as if ع had Zqapa, ithrakhamdên, with the accent on the penult.

c. In U. verbal nouns of second conjugation Pthakha triliterals, all quadriliterals (unless one letter is virtually silent as in ع to punish, pron. ع), and all second conjugation ع verbs; as

گر.
U. teacher = مَ⋅⋅⋅ كَ⋅⋅⋅ K., O.S.; U. one who prays = مَ⋅⋅⋅ K., O.S.

d. Plurals of nouns in بَ⋅⋅⋅ in U., as بَ⋅⋅⋅ U. beams = مَ⋅⋅⋅ K., O.S.

a. بَ⋅⋅⋅ O.S. 'l last. [Sal. 'ل, first Zlama.]

b. بَ⋅⋅⋅ O.S. 'ل stack, Chald. مَ⋅⋅⋅, p. 246.

c. بَ⋅⋅⋅ O.S. 'ل coal.

d. جَ⋅⋅⋅ f., also as Eastern O.S. جَ⋅⋅⋅ Testament (Old, New).

e. دَ⋅⋅⋅ m., O.S. 'د blood.

f. دَ⋅⋅⋅ m., O.S. 'د paper (also Arabic).

g. نَ⋅⋅⋅، O.S. نَ⋅⋅⋅ eleven.

h. مَ⋅⋅⋅ (in U. pron. مَ⋅⋅⋅), O.S. مَ⋅⋅⋅ serpent, f. So مَ⋅⋅⋅ (or مَ⋅⋅⋅) m. for مَ⋅⋅⋅ (O.S. مَ⋅⋅⋅); pl. مَ⋅⋅⋅، O.S. مَ⋅⋅⋅.

i. مَ⋅⋅⋅، O.S. مَ⋅⋅⋅ sieve (root مَ⋅⋅⋅).

j. مَ⋅⋅⋅ m., O.S. 'ل a nose, promontory.

k. مَ⋅⋅⋅ in O.S. and Al. also 'ل the left.

l. تَ⋅⋅⋅ Al. = تَ⋅⋅⋅ U. K., O.S. Friday.

m. تَ⋅⋅⋅ K. ten (f.), O.S.

n. or مَ⋅⋅⋅, O.S. مَ⋅⋅⋅ [f. مَ⋅⋅⋅, O.S. 'ل] so and so.

o. تَ⋅⋅⋅ Al. = تَ⋅⋅⋅ U. = O.S. مَ⋅⋅⋅ stature.

p. نَ⋅⋅⋅ m., O.S. 'ن name.

q. نَ⋅⋅⋅ m., O.S. 'ن skirt of a garment, front flap of a coat tail.

Also نَ⋅⋅⋅ N.S.
§ 87. Pthakha and Zqapa. There is a very common tendency in N.S., especially in Urmī, to turn Pthakha into Zqapa. This is perhaps partly for compensation 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 ү where the Western Syrians write Pthakha, the Eastern Syrians write Zqapa (§ 7). In N.S. (esp. U.) there are a few exceptions, like ُعُدَّلٌ to answer (in K. ٍعُدَّلٌ).

b. In accordance with the rule in § 6 (1) all Pthakhas before a silent letter and ى are pronounced Zqapa, except in a few verbs, as ُعُدَّلٌ U. (ٍعُدَّلٌ K.) to put milk or butter in food during a fast, ُعُدَّلٌ K. to dam, ُعُدَّلٌ K. to acquaint, know; in some compounds of ٕن, § 28 (9), but ٕن itself is pronounced usually with Zqapa (see § 91); and in the numerals 13 to 19 in K., § 26.

c. Many second conjugation triliteral verbs have Zqapa for Pthakha on the first radical, perhaps to compensate for not doubling the second radical. A few differ according to district:

ٍعُدَّلٌ U. K. to answer.
ٍعُدَّلٌ U. K. to assemble, tr.
ٍعُدَّلٌ U. K. to join, tr.
ٍعُدَّلٌ U. to be cold (of persons), ُعُدَّلٌ Al. to spoil tr., p. 129.

1 So in Al., in cases where ى is omitted, short i sound often becomes ā; ُعُدَّلٌ I said in mēri or mēri; ُعُدَّلٌ he remembers me in takēri.
U. to sink, tr.

U. to annoy, K. to be tired of.

U. Al. to divide.

U. K. to refine metals.

U. K. to promise.

U. K. to happen.

U. K. to throw.

or to partake.

U. K. to repent, also K. Al. Al.

Traditionally the O.S. he will bless, is read as if with Zqapa, and so all Pa'els with §.

d. For those causatives of verbs which vary between Pthakha and Zqapa, see § 45 b, c.

e. Several first conjugation verbs in U. Ash, have Pthakha on the first radical1. These in K. as in O.S. have Zqapa; see § 46.

f. Many words which etymologically, or on the analogy of O.S. would have Pthakha, are in many districts, especially in Urmī, pronounced with Zqapa. In other districts, especially in K. Al, they vary between Zqapa and Pthakha. It seems better to write these with Pthakha on the O.S. analogy or according to the etymology. Such are the feminines of the form queen, from § 86 b.

g. So also words of the form § 77 (2), p. 231.

h. And those of the form § 77 (3), p. 233.

i. And those of the form § 81 (5), p. 244.

1 I know, in Al. is yēdin or yēdin; is kidin or kēdin.
CHANGE OF VOWELS.

j. In Ti. Al. MB. the names of the first four days of the week are pronounced with a Zqapa on א, as רכינ = O.S. רכינ Sunday, p. 287. [But in Al. also with second Zlama, as ĩošēba.]

k. Also the following sometimes have Zqapa, esp. in U.

לץ m. bishop, Arab.; lit. our father, cf. O.S. לץ.
לץ m. = O.S. לץ brother, § 79.
לץ as, O.S.; usually pron. ḏkh (p. 169). So לץ.
לץ etc., § 16 (2) b.
לץ Tkh. = לץ U. m. labour, trouble.
לץ (p. 160) in Al. has Pthakha, but לץ always Zqapa.
לץ U. = לץ K. m. reward, pay (= לץ Al.).
לץ O.S. = לץ Ti. = לץ U. Ti. bell, m., p. 288.
לץ joy, O.S.
לץ Al. also לץ but, p. 188.
לץ angel, m. O.S. (both with Zqapa sound).
לץ m. (O.S. לץ) tabernacle, goats' hair tent.
לץ U. or לץ K. O.S. (for לץ) balance.
לץ (לץ Ti.) m. poison (= לץ Tkh.). In O.S. medicine.
לץ O.S. = לץ Ti. = לץ U. a male lamb.
לץ O.S. לץ priest [for לץ, p. 246].
לץ 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.

לץ vinegar, m., O.S. לץ.
לץ f. U. = לץ f. Ti. = לץ O.S. m. a needle.
§ 87. 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, Qudshania, 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 deacon (pronounced ḫaʿān), etc., § 77 and see below § 91.

c. Universally in verbs etc. where under the influence of the letters ḫāṣeq O.S. writes Pthakha, N.S. writes Zlama; as ḫaṣeq N.S. = ḫaṣeq 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
§ 88]  

**CHANGE OF VOWELS.**  

287

(§ 50), as $\text{ن.س.} \text{فيتذكك} = \text{كشهك} \text{O.S. thou killest},$

$\text{ن.س.} \text{فيتذكك} = \text{كشهك} \text{O.S. he killed thes (m.), and so if the subject is of the first person sing. masc.}$

\[e.\] The first five days of the week in most districts, § 28 (5) and p. 235; as \( \text{سادستم} = \text{اكنم} \text{O.S. Sunday.} \)

\[f.\] The past participle of verbs ܐܫ, first conjugation, as ܐܚ for ܐܚ  O.S. revealed.

\[g.\] Also the following:—

\( \text{نظك} \) ( elő) Al. = ܚ if, p. 185.

\( \text{حظك} \) m., O.S. ܟ or ܟ moth, bookworm, § 89.

\( \text{لهك} \) or \( \text{لبسك} \) Al. = ܠܚ O.S. below.

\( \text{لسك} \) K. = ܠܡ O.S. four, f.

\( \text{مك} \) U. m. or ܫ U. K., O.S. guest.

\( \text{نمك} \) U. f. or ܢ K. mill, § 96.

\( \text{ضك} \) O.S. ܢ, widow.

\( \text{سدرك} \) Tkh., ܥ Ti. = ܡܢܢ O.S. seven, f. (ܝ), p. 64.

\( \text{سمك} \) Al., ܒ U. K. light, m. But in K. they generally say ܚܡ. ܐܒ.

\( \text{شك} \) Ti. Sh., ܚ Ti. U., ܒ Ti. MB. stove, f.,

[usually ܕ in K.]

\( \text{شك} \), cf. § 67.

\( \text{شك} \) (בָּּא) Al., ܘ U. K. enough.

\( \text{םק} \), O.S. ܒ herd, m.

\( \text{םק} \), also ܒ as O.S. son of man.

\( \text{םק} \) or ܒ as O.S. lightning.

\( \text{םק} \) U. Q. Sal. m. (ܡ), or ܒ U. K., O.S. guest.

\( \text{םק} \) K. f. = O.S. ܒ (for ܒ) side, p. 225.

\( \text{םק} \) U. beggar = ܒ O.S. (collector), p. 235.


\( \text{םק} \) = O.S. ܡ kid, m.

\( \text{םק} \) Tkh. = ܢ Al. labour, trouble.

\( \text{םק} \) = ܒ O.S., Al. thief, m.

\( \text{םק} \) Tkh. = ܢ Ti., O.S. garden.
U. = O.S. 'leprosy, f.
(gérek) Al. = 'must.
bridge, see p. 42.
Al. (second Zlama) = 'O.S.,
U. gold, m.
U. rain-watered land.
Sal. = 'U. debt, Pers. m.
Tk. resin, sweat, p. 42.
O.S. 'side, f.
O.S. and Al. 'beard, m.
U. K. = 'Al. Z. plain.
K. = O.S. now.
(U. first, Ti. second Zlama)
= O.S. 'bell, m. Also 'Ti.
(λ: cf. 'N.S. cliff, m.).
O.S. 'reed, m.
K. Al. = 'O.S., U. companion, m.
Sal. = 'U.K., O.S. strength,
host, m.
Sal. = 'U. a present,
(Tkh., eighth pl.);
Sal. U., sometimes K. = 'K., O.S. suffering, m.
O.S. 'bridegroom, m.
rare = O.S. 'unclean
(usually ʃuʃ).
U. K. = 'Ti. = 'Az. = O.S.
'tooth, m. So 'U. K. =
Ti. a tooth of a cogwheel.
O.S. 'famine, hunger, m.
furrow, O.S. ʃuʃ, p. 206.
see § 121.
MB. = 'O.S., U. K. bread, m.
Sal. (first Zlama) = 'U. K.
f. § 18 (2).
(i.e. 'ша) U. K. = ʃuʃ O.S.,
Al. Z. water.
maxim, from ʃuʃ O.S.
and N.S. parable.
(Sal. first, Z. second Zlama)
= 'U., O.S. river, m.
U. = 'K., O.S. naphtha,
paraffin, m.
Tk. Ash. = 'U. Ti., O.S.
moon, m.
and ʃuʃ Al. Syriac.
O.S. swimming.
§ 83 (14) and § 18 (5).
Also

Sal. = ُ U. soap, m.

fine weather.

or (also ُ) Al. Kurdish.

partridge.

basket. So N.S.
a smaller basket.
rarely as O.S. skull.

Q. Sal. = ُ U. K. many, very,

(O.S. ُ great), § 25 (7).

going, § 40, = O.S. ُ an insect, or creeping.

or ُ chain.

(ُ U., Al.) = O.S. ُ year.

as O.S. hour.

worm, f. (Also N.S.
or Tkh.)
eighteen.

part of U., elsewhere ُ as O.S. July, m.

see § 121 and p. 64.
h. On the other hand we have N.S. Pthakha or Zqapa for O.S. Zlama in the following:

\[ \text{in O.S. also 'mushroom.} \]

\[ \text{O.S. and Al. 'h half, m.} \]

\[ \text{U. Ti. = 'Tkh. (cf. O.S. pl.) almond, m. [unless it should be 'f = O.S.}] \]

\[ \text{K. (r) = ' (r) Diz sheep (rarely singular, m.).} \]

So also N.S. and Az. \( \text{I = O.S.} \)

i. We have Zlama for Pthakha as an euphonic vowel in forms like U. Ti. = \( \text{O.S.} \) Tkh. = \( \text{O.S.} \) Also in Al. before a vowelless consonant with \( \text{and } \text{O.S.} \) in U. these in speaking take, when necessary, a half Zlama; in O.S. Pthakha. But in forms like \( \text{a whole Zlama in N.S.} \)

§ 89. (1) \( \text{Rwaqa in N.S., not in O.S.} \)

a. The past participles of all second conjugation verbs, and hence the preterites, \( \text{N.S. = O.S.} \)

b. Also the following:

\[ \text{O.S. 'camel, m.} \]

\[ \text{O.S. 'round.} \]

\[ \text{Sal. Sp. = U. K., O.S. 'dream, m.} \]

\[ \text{Al. = O.S., U. 'darkness, m.} \]

\[ \text{O.S. 'pig, m.} \]

\[ \text{O.S. 'dev, m.} \]

\[ \text{O.S. 'rhubarb.} \]
§ 89] CHANGE OF VOWELS. 291

U. K. = U. K. = عَمَّالةٌ Al. = عَمَّالةٌ 0. S. stature.

عَمَّالةٌ elbow (also of a stove) = 0. S. عَمَّالةٌ heel, ankle.

عَمَّالةٌ = 0. S. عَمَّالةٌ or عَمَّالةٌ hill.

عَمَّالةٌ shoulder, m. The 0. S. عَمَّالةٌ is a winnowing shovel

= N. S. عَمَّالةٌ, which also is an oar and a shoulder blade.

عَمَّالةٌ = (q) 0. S. and N. S. عَمَّالةٌ ears of corn.

عَمَّالةٌ true = 0. S. عَمَّالةٌ upright (whence عَمَّالةٌ N. S. fat). Cf. 0. S. عَمَّالةٌ orthodox.

Similarly we have ٢٥٠٥ U. = ٢٥٠٥ K., 0. S. an age, m.; ٢٥٠٥ U. Sal. Q. Gaw. Tkh. J. = ٢٥٠٥ Ti. Al., 0. S. day, m. For ٢٥٠٥ see § 13.

(2) Rwaṣa in 0. S., not in N. S.

عَمَّالةٌ, 0. S. عَمَّالةٌ, examination, m.

عَمَّالةٌ, 0. S. عَمَّالةٌ, knee, f.

عَمَّالةٌ, 0. S. عَمَّالةٌ laughter, m.

عَمَّالةٌ, 0. S. عَمَّالةٌ, millet.

عَمَّالةٌ, 0. S. عَمَّالةٌ, thread, west, m.

عَمَّالةٌ, 0. S. عَمَّالةٌ, sweat, f., § 105.

عَمَّالةٌ, 0. S. عَمَّالةٌ, mole.

عَمَّالةٌ, O. S. عَمَّالةٌ, bad, O. S. عَمَّالةٌ or عَمَّالةٌ, desolate.

عَمَّالةٌ with affixes, § 25 (5).

عَمَّالةٌ, 0. S. عَمَّالةٌ, eye-paint.

Similarly we have عَمَّالةٌ (or عَمَّالةٌ Al.) often for عَمَّالةٌ [or عَمَّالةٌ O. S.] a star, m.; ٢٥٠٥ Ti. for ٢٥٠٥ O. S. storeroom; ٢٥٠٥ Ti. = ٢٥٠٥ U. low; ٢٥٠٥ or ٢٥٠٥ m. error; ٢٥٠٥ or ٢٥٠٥ (also
§ 90. Rwaṣa in part of the Urmī plain is generally followed by a Yudh sound in speaking. Thus $\text{basāar}$ (so O.S.) becomes $\text{sāar}$ or even $\text{sār}$ sometimes. In Sal. Sp. etc. an aspirated $\text{s}$ often follows Rwaṣa; as $\text{fāsār}$ for $\text{fāsār}$ money. And also either $\text{s}$ or $\text{z}$ follow similar sounds, such as $\text{fāz}$ or $\text{fāz}$. Thus having sat. (f.), $\text{fāz} \quad \text{fāz} \quad I \text{ was worth};$ and even in words like $\text{fāz}$ stealing ($\text{fāz}$).

§ 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 $\text{bā} \quad \text{one},$ pron. $\text{kʰé};$ $\text{ḥānā} \quad \text{first},$ pron. $\text{qēmdya};$ $\text{ḥāš} \quad \text{he}$ heals, pron. $\text{bēsim},$ § 35; $\text{ḥāp},$ (O.S. $\text{ḥāp}),$ vinegar, m., pron. $\text{khēla};$ $\text{ḥ} \quad \text{for},$ in Sal. pron. $\text{qē};$ $\text{ḥāp}$ soul, f., pron. $\text{gēnā};$ $\text{ḥōd}$ recess in a wall, f., in Sal. pron. $\text{kēwī};$ $\text{ḥōd}$ furnace, m., $\text{ṭūnā}.$ So some Al. words, § 88.

§ 92. Metathesis is very common in N.S.

a. Vowels.

$\text{ḥōd} \quad \text{U.} \quad = \quad \text{ḥād} \quad \text{K.} \quad = \quad \text{ḥād} \quad \text{O.S. widower.}$

$\text{ḥād} \quad \text{echo, f.},$ and similar words, § 16, e, for $\text{ḥōd}.$

$\text{ḥād},$ O.S. daughter.

$\text{ḥād},$ O.S. $\text{ḥād} \quad (\text{ḥ})$ vine, f.

$\text{ḥād} \quad \text{U.} \quad = \quad \text{ḥōd},$ K. $\text{ḥād} \quad \text{O.S. companion, f.},$ § 17.

$\text{ḥōd} \quad \text{U.},$ $\text{ḥōd} \quad (\text{ḥ})$ K. $\text{ḥōd}$ O.S. $\text{ḥōd} \quad (\text{ḥ})$ new, f. (root $\text{ḥōd}.$)

$\text{ḥād} \quad (\text{ḥ}) \quad \text{K.} \quad = \quad \text{O.S.} \text{ḥād} \quad \text{account, reckoning, m.}$
§ 92] METATHESIS. 293

(p. 73) f. = O.S. mīdday meal, noon.

K. = O.S. shield, f.

O.S. barley, pl. So m. barley-corn, cf. § 45, d, e.

O.S. scorpion, f.

(for ) = O.S. iron, m., § 88, g.

or (O.S. ) blackbird, from black.

= O.S. October, November, m., § 28 (12).

b. Consonants.

Numerals like K., U., § 28 (1).

Most verbs and in forming the verbal noun, etc., § 38.

So also in Sp. in the present of some verbs , as , as , as

they are baptized, they weave, and sometimes in Al.

Also the following:—

MB. or : U. or as O.S. to swear.

Z. Az. or : U., O.S. a vessel, dish, m.

Al. (anhé or anhi; fem. only) = they, § 10.

MB. as O.S. or U. K. or U. to bake.

or to be cold, p. 120.

(as O.S.) to spit.

K. (as O.S.), Tkh. to wish. So Az. imperative wish.

for O.S. ice, m.

(rare) = Tkh. cause, subject.
U. or נֵכָד. U. or נֵכָדָה. Ti. fist, m., perch. from handful, which is also sometimes inverted to נֵכָדָה. In N.S. נֵכָדָה = to hold in the hand, § 113, m.

f. also as O.S. נְכָדָה = eyebrow.

O.S. נְכָדָה - Neke - Tkh. = נְכָדָה. Ti. coal.

some parts of, § 46.

K. to tumble or push down, perch. = שָׁמַע K. to invert = O.S. נְכָדָה.

K. or מַשְׁמַע as Arab. or מַשְׁמַע K. quilt, m.

M. or מַשְׁמַע Ti. f. = נְכָדָה O.S. m. needle.

see נֵכָדָה above.

as O.S. or מַשְׁמַע in Baz. to reap.

מַשָּׁמַע or מַשָּׁמַע to be worth, p. 124.

מַשָּׁמַע to fold = O.S. נְכָדָה (Pa'el).

a variant in U. for סִילָה to taste.

U. K. = מַשָּׁמַע Al., O.S. to bear, lay (eggs). So מַשָּׁמַע

U. K. Az.

מַשָּׁמַע or מַשָּׁמַע to hasten, p. 107.

מַשָּׁמַע (as O.S.) and מַשָּׁמַע to learn.

מַשָּׁמַע U. מַשָּׁמַע K. a bond, see § 112, and p. 288.

מַשָּׁמַע or מַשָּׁמַע (the O.S. מַשָּׁמַע) to be long.

מַשָּׁמַע Al., O.S. or מַשָּׁמַע Tkh. to be green (in O.S. to be pale).

מַשָּׁמַע = O.S. מַשָּׁמַע or מַשָּׁמַע to be black.

מַשָּׁמַע or מַשָּׁמַע to shut, § 113, e.
in K. = סָלָה U. to subside, as a swelling, Heb. סָלָה.

Sal. = סָלָה U. or סָלָה U. a kokha (village officer).

לָכַס, O.S. לָכַס or לָכַס to lick.

לָכַס or לָכַס full to the brim.

נַכָא as Arab. or נַכָא curse, f.

לָכַס to lap, for לָכַס, § 46, p. 118.

לָכַס or לָכַס or לָכַס all K. a wood, m.

מְגֹדְנַכֶל or מְגֹדְנַכֶל K. to crawl.

מְגֹדְנַכֶל for O.S. to freeze, see מְגֹדְנַכֶל above.

נַכָא U. = נ. S. נַכָא to become dark, § 83 a. (10).

מְגֹדְנַכֶל or מְגֹדְנַכֶל to push. See מְגֹדְנַכֶל above.

מְגֹדְנַכֶל from O.S. מְגֹדְנַכֶל to go round.

מְגֹדְנַכֶל in the K. sense to wink, perhaps for מְגָוָדְנַכֶל.

לָכַס or לָכַס to clap, chirp. The latter also to whisper.

See below, § 113, e.

מְגֹדְנַכֶל or מְגֹדְנַכֶל to make a hedge, p. 265 and § 113, e.

מְגֹדְנַכֶל K. from N.S. מְגֹדְנַכֶל, § 119, to intertwine, p. 262.

מְגֹדְנַכֶל O.S. to mumble, perh. conn. with מְגֹדְנַכֶל p. 254.

מְגֹדְנַכֶל to whine = מְגָוָדְנַכֶל or מְגֹדְנַכֶל, p. 271.

מְגֹדְנַכֶל (מְגֹדְנַכֶל often as מְגָוָדְנַכֶל) or מְגֹדְנַכֶל as O.S. fine flour, m.

מְגֹדְנַכֶל K. or מְגָוָדְנַכֶל K. or מְגֹדְנַכֶל U. to wedge in, p. 274.

מְגֹדְנַכֶל, some parts of, § 46.

מְגֹדְנַכֶל or מְגֹדְנַכֶל or מְגֹדְנַכֶל to wrinkle, crumple, p. 268.
to tangle, from N.S. (O.S. صيد) to tie in a knot, § 119, and p. 262.

U. to throb, twitch, = O.S.  אפי to wink, flap the wings (not the same word as קיבוק K. or  נקוק U. to throw).

to change, p. 269.

to sprawl, Chald. נזקר, p. 269.

K. or ס.decorate U. to break, O.S. שבר, p. 268.

K. Al. (as O.S.) or ניס K. Al. to descend.

U. = ניסה Al., O.S. = ניסה K. to attack, hit.

or נבל to be old, § 46.

O.S. pillow.

= O.S. שער threshold.

(whence 8 in N.S.) rat, mouse, m.

U. K. or  ירח U. to rain, snow. The former also is to curdle (but pron. ירח), 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.

Tkh. Sal. = ירח Ti. = ירח Al., O.S. nine, m.

Tkh. = ירח Sh. = ירח Ti. = ירח Al. = ירח O.S. nine, f.

U. = ירח K. (O.S. ירח) to lose taste, also in K. to be disliked.

K. = ירח O.S. branch, m. (in Al. ירח).

U. K. = ירח Tkh. flower, m., p. 289.
K. = ḫūṣ Init. to be strained (liquids), Chald. ḫūṣ to be pressed, [the first also to leak, to dry up, the second to be pure or clear].

汉语 Tergawar, to crouch, die, used of dogs and non-Christians.

汉语 Tkh. raven, for ḥūṣ = ḫūṣ p. 289?

U. K. = ḫūṣ O.S. Al. Bo. = κλείδα, 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. qill.

汉语 or ḫūṣ a Qudhanis man.


汉语 as O.S. m. f. = Arab. خلسة lousa.

汉语 U. Tkū. or ثيی or گیی K. to gather (clothes).

汉语 Ḫūṣ Sp. to be tired, p. 118.

汉语 ḫūṣ K., also گیی K. (O.S. گیی) to think, p. 303.

汉语 گیی often in U. for خلسة I ride, p. 130.

汉语 or ḫūṣ permission, f., Arab.

汉语 or گیی K. to find out about (so N.S. گیی p. 98), receive news. O.S. گیی?

汉语 U. as Arab. = گیی Al. also as Arab. to be in love, p. 109.

汉语 گیی to run about or away, also in K. to wrench, for گیی. Cf. O.S. گیی to break, Heb. گیی to run about. Cf. O.S. and N.S. گیی a bazaar, street.

汉语 گیی or گیی a lizard, p. 34.

汉语 گیی, usually گیی as O.S., an oven in the ground, p. 232.

S. GR. 38
CONSONANTS.

§ 93. A noun is often repeated for emphasis, or to express a collective substantive, or for some such reason, and the first letter is then changed to Mim. The second time the noun is sometimes shortened. Thus בָּאָה all sorts of money; בֹּאֵה a kind of man; בֹּאֵה or בֹּאֵה some sort of a book; בֹּאֵה passenger's luggage (clothes and things of a similar nature) etc. This is only colloquial, and we may compare the English nursery language, 'Georgey-porgey' and the like. The same sense is rarely obtained by adding בֹּאֵה § 25 (3).

§ 94. Irregular aspiration in N.S.

In the following cases letters are aspirated in N.S., where according to the analogy of O.S. they should be hard.

a. When the ground form has an aspirate, or the reverse, all the inflections and almost always all the derivatives have the same in N.S.; thus we have for the present of the verb to steal בֹּאֵה, בֹּאֵה: not בֹּאֵה (ח) as in O.S. § 84; so causatives follow the primitives and not the rule in O.S. that 'the radical following the Aph'el preformative is soft, the next hard, the next soft'. Thus בֹּאֵה (ח) not בֹּאֵה (ח) as O.S. to give in marriage; and so several causatives or virtual causatives which have no primitive, as בֹּאֵה, not בֹּאֵה, to rebuke, scold; so also verbs derived from nouns, or other verbs, as בָּאֵה to have leprosy, from בָּאֵה O.S. and N.S. (ח) leprosy, m. f.; בָּאֵה U. to become dark, same as בָּאֵה (both ח); בָּאֵה to cloud over, from בָּאֵה O.S. and N.S. cloud, p. 45, from which we must distinguish בָּאֵה (ח) shame, pronounced respectively חוּ, חֻוּ. But we have בָּאֵה old age, and בָּאֵה grace, as O.S. (the
latter not colloquial) from  DBNull,  DBNull. We have  DBNull U. K. Al., O.S. repentance, against  DBNull: but  DBNull K. Al. We find  DBNull U. (foreign) and  DBNull U. both = rider (the former in Al. is a nobleman);  DBNull (foreign) library, f., against  DBNull to write,  DBNull book, m.;  DBNull = female; and so some others.

b. The  DBNull 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  DBNull,  DBNull, have  DBNull soft, as against O.S. Thus  DBNull a Syrian woman (O.S.  DBNull);  DBNull death (O.S.  DBNull). So  DBNull house (O.S.  DBNull). This of course only applies to the districts where  DBNull and  DBNull are at any time aspirated. In Upper Tiari the endings  DBNull,  DBNull, are always pronounced  DBNull, see below, § 124.

d. In Tkhuma the  DBNull in the second person personal pronouns and endings of verbs is soft. Thus  DBNull thou, m.;  DBNull you are, pl. But  DBNull you, has  DBNull 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:—

DBNull Al. to be sorry.  DBNull (DBNull) Al. Bo. Z. to understand, remember.

DBNull U. to conquer. In K.  DBNull.

DBNull Al. to subdue.  DBNull or  DBNull 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 triliterals should be hard:

DBNull to clean, prune, in K. to cauterise (under influence of  DBNull to be clean).
to inform, in Ashitha, elsewhere with hard Dalath.

The verb صلین or صلین is sometimes spelt with medial ض, but this seems to be inaccurate, see § 47.

g. The names of the first five days in the week in N.S. universally have ض for O.S. ض, as Сلین for جم Collision. In N.S. the ض makes a diphthong with the Pthakha: as kho-shiba.

h. Also the following:

| مه | MB. Sh. come (Imp.), Tkh. id. = O.S. | in K. лаш or літх, Al. літх, U. літх or літ, there is not, O.S. в. But in Al. is ліtti.
| لم |  | see p. 291.
| مه | O.S. (٪) beg- | J. K. = ٢٧٣٤٢٩ U., O.S. Diz sheep, § 88, h.
| مه | length, m. |

§ 95. Irregular hardening in N.S.

In the following cases the O.S. rule is not followed.

a. ض and ض are always hard in U. J. Sal. Q. Gawar, etc. Also see below, p. 308.

b. In the second conjugation the preformative مه does not soften the following letter, whether the مه have a vowel or not, e.g. شمك (٪) = O.S. خمک to thin out; صمك (٪) = O.S. خمک to cause to be sacrificed. And so with virtual causatives such as خمک to preach, O.S. خمک to be lazy, Arab.; خمک K. to give or take interest, cf. O.S. خمک money; خمک to justify, § 119.

c. The prepositions ض, ض, and the conjunction ض 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 ٠ ن.س. — ِب (٠) 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:

\[ \text{to foam, cf. N.S.} \quad \text{foam, f.} \]

\[ \text{Al. to grieve, p. 299.} \]

\[ \text{K. to cut up (sheep, etc.), cf. N.S. ـىٖح as O.S. to sacrifice.} \]

\[ \text{Al. = ٠ K., § 123, to subdue.} \]

\[ \text{K. to eat one's fill.} \]

\[ \text{K. to be sticky, cf. N.S. and O.S. ـىٖح honey, m.} \]

\[ \text{to strike with the hand or fist. Distinguish ٠ to remember.} \]

\[ \text{to fear, § 83, D, c.} \]

\[ \text{for ٠ to hug, cf. O.S. ـٖح an embrace, Chald. ـٖح to hug; so Heb.} \]

\[ \text{to find out, cf. N.S. ـٖح word, news, m., Arab.} \]

\[ \text{K. to grow perfect, cf. ـٖح § 81 (5), Arab.} \]

\[ \text{to sink, U. K. print, Al. (٠ from Arab.) O.S. ٠ٖٔح, cf. O.S. and N.S. ٠ٖٔح a die, m., and ٠ٖٔح Al. to sink into sleep.} \]

\[ \text{٠ٖٔح (٠) U. K., ٠ Al., to sit, O.S. ٠ٖٔح (٠).} \]

\[ \text{٠ٖٔح to beckon.} \]

\[ \text{٠ٖٔح to kick, p. 295, (hardening so as to distinguish Kap and Khéith).} \]

\[ \text{٠ٖٔح to be gentle, O.S. ٠ٖٔح, cf. O.S. and N.S. participial adjective ٠ٖٔح gentle, whence is derived ٠ in the N.S. verb.} \]
Ті. to bite, § 120, a.

הוא to trust, venture, talk, not to be homesick; and with a ح sound to expect, cf. O.S. ُتِمُحُ to hope, think, طِمُحُ to expect, announce, and O.S. ُتِمُحُ hope, N.S. ُتِمُحُ contentment (sense from Arab.).

هُدَت to be hushed, Arab.

تاک. (٠ J.) to dam up, fill = O.S. ُتِمُحُ to shut, § 77 (2).

ک. to be old; O.S. ُسُمُحُ, N.S. ُسُمُحُ under influence of ancient, § 81 (5).

ُجُمُحُ K.; O.S. ُجُمُحُ, § 92, b, p. 296.

ُجُمُحُ K. (٠ U., O.S.) to collect as water in a reservoir, also (K.) to be angry; ُتِمُحُ is to bail water. Cf. O.S. ُتِمُحُ or ُتِمُحُ a reservoir; N.S. ُتِمُحُ a mug, m.

ُجُمُحُ K. Al. to receive = O.S. ُجُمُحُ, and U. ُجُمُحُ; hence ُتِمُحُ is to complain: also in K. to prosecute, as O.S.

ُجُمُحُ to be tired, pp. 118, 297.

ُجُمُحُ, in U. Z. Al. to ride, p. 130, O.S. ُجُمُحُ or ُجُمُحُ, cf. N.S. and O.S. ُجُمُحُ rider (whence ُجُمُحُ in the N.S. verb).

ُجُمُحُ to be soft, cf. O.S. ُجُمُحُ and ُجُمُحُ to make soft, and cf. O.S., N.S. ُجُمُحُ soft (whence ُجُمُحُ in the N.S. verb).

ُجُمُحُ K. to be like, Arabic, cf. ُجُمُحُ Al. = O.S. ُجُمُحُ to liken.

ُجُمُحُ K. to be innocent, guileless.

ُجُمُحُ Al. to accuse, Arab.

ُجُمُحُ to adhere to, to be a follower of, Arabic, cf. O.S. ُجُمُحُ to follow for vengeance.
to remain firm, K. to stay, Al., Arab.
K. to thrust, prod, O.S. See § 104.

In the following verbs the last letter is hard.

All verbs ending in  and  make those letters hard in the pre-
terite except in Al., e.g.  I did,  Ti. I said (= ).

First Conjugation—
to be busy.

O.S. and . The hard  from N.S.
(O.S. ) a knee.

(but Ti.) to laugh, O.S. or . The hard
from N.S. (O.S. ) laughter.

U. or K. to conquer, Arab. , O.S. , p. 209.

O.S. K. is to trample, strike — Chald.  to
tread).

to sweat, O.S. , cf. (O.S. ) sweat.

O.S. K. to beat down (earth), O.S. , hard  from O.S. a footstep?

K. or K. to think, see § 92, perh.  from O.S. meditation.

to put out (the eyes).

to be sullen, Arab.

O.S. and ; Arab. and Chald.
root the hard  in N.S. from Arab.

to be dark, O.S. , cf. darkness, m., p. 290.
to ask for, Arab.

U. to pluck, O.S. ٠.

Al. to rob, take captive, Arab.

K. (٢ from Arab.) to make a hole, make hollow, O.S. ٢, cf. O.S. and N.S. ٢٢, eye of a needle, m. (٢ N.S., ٢ O.S.) and ٢٢ female, f., which has ٢ in both languages. Cf. ٢٢٢٢ p. 47.

U. to rob, take captive, Arab.

Al. to be pleased, will (usually impersonally), cf. ٢٢٢٢.

Al. will, Arab.

Al. to torment, Arab.

U. = ٢٢٢٢ for which see above (d).

٢٢٢٢ to stab, burst (so Chald. Pa'el, but ٢). The hard ٢ to distinguish it from ٢٢٢٢ as O.S. to chase, and ٢٢٢٢ as O.S. to fly.

٢٢٢٢ to turn aside, Arab.

٢٢٢٢ above (d).

K. to finish, be ready.

٢٢٢٢ or ٢٢٢٢ Tkh., see § 92.

U. (or ٢٢٢٢ K.) to subside as a swelling, or escape as wind from a bladder, § 92, (root ٢٢ in Heb. to subside, whence hard ٢).

٢٢٢٢ to pluck, O.S. ٢٢٢٢ (also in Al. Ti. ٢٢٢٢ is to pluck, in O.S. to extract).

٢٢٢٢ to partake, as Arab. So N.S. ٢٢٢٢ partaker, m. Distinguish O.S. and N.S. ٢٢٢٢ remainder, O.S. ٢٢٢٢ to remain.

٢٢٢٢ to fasten the eyes K., be dirty K., get a bad name K., plant U.

٢٢٢٢ to give up (a bad habit) Kurd., Arab.
Second Conjugation triliterals:

\[ \text{U. or to answer, Arab. etc. = O.S. } \text{كيب} \]

\[ \text{to tempt, try, Arab.} \]

\[ \text{K. to air before the fire, cf. N.S. } \text{Steam, m.} \]

\[ \text{U. } \text{كيب} \text{K. to join, marry, O.S. } \text{Pa'el. For } \text{k} \text{cf. N.S. and O.S. } \text{a pair, m., ἵδος.} \]

\[ \text{to love, O.S. } \text{بيب andبيب. For } \text{cf. O.S. and N.S. } \text{love, m.} \]

\[ \text{to be or make lame, Kurd. So N.S. } \text{بيب orبيب} \text{ or } \text{lame.} \]

\[ \text{to saddle, O.S. Pa'el. For } \text{k cf. O.S. and N.S. } \text{a saddle, m.} \]

\[ \text{to wonder. See } \text{بيب above.} \]

\[ \text{K. Al. to torment. See } \text{بيب above.} \]

\[ \text{orبيب. Same asبيب above (all hard Kap).} \]

\[ \text{U. to repent, Arabic. In K. Al.بيب, also Al.بيب, } \text{O.S.بيب.} \]

\[ \text{K. (orبيب) to uphold.} \]

\[ \text{بيب U. Same asبيب above.} \]

f. In the following quadriliterals the second or fourth radical is hard:

\[ \text{(orبيب) to foam, scum. Seeبيب above (d).} \]

\[ \text{بيب K. to crawl.} \]

\[ \text{بيب to be doubleminded, U., to be much patched, K.} \]
to trot, tr., or to peak.

(in Tkh. is like ) to litter, dung K. as O.S. Pa. See below (g).

U. - Al. See § 123.

to be pale. In K. to prod, prick, § 83 (2).

U. to be or take cold = U. In Al. - to spoil, tr., as O.S.

to injure.

to arm oneself, Kurdish.

to be dry or thirsty, crackle as a dry kettle. In U. to sob.

to pant, § 45, g.

to prod, § 83 (2).

to groan, perh. O.S. .

to wander about.

to stammer.

to shrink, slip from the hand.

to pull wool, tear. In K. to whisper, §§ 113, s, 123.

K. to boil food, under influence of O.S. to soften.

to tremble, shiver, O.S. K. and K.

to sew loosely, tack.

to weave loosely, K., shake, U.

to guide, govern. See § 83 (14).
to tack, stitch, be pitted with small pois.

g. Also the following have irregularly hard letters:

there is, before ج as ج I have.

six (f.), K., O.S. ج.

by means of, O.S. ج.

gull, m., O.S. ج one who laughs, cf. ج above (e).

lie, m. Should by rule be ج, § 84 (8) and so it is in Al. and O.S. For ج cf. ج to lie.

litter, dung, m., O.S. ج. See ج above (f). ج under Arabic influence.

eleven, O.S. ج (e).

a currycomb, m., as the verb ج to curry. See above (e).

knife, f. and ج knife, in spite of § 84 (2) because of O.S. ج id., which has hard ك in accordance with § 84 (5).

time, f., O.S. ج (hence ج).

heel, f., O.S. ج.

plough, f., in spite of § 84 (2), because of O.S. ج.

(f like ج) finger, f., O.S. ج. So Al. ج § 89, b ( ج through Arabic).

yesterday, O.S. commonly ج, but ج is also found, § 86.

f. and ج place, have ج 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 ج answer, m., ج steep, ج indeed, ج because.
Interchange of the Consonants, etc.

§ 96. A prothetic is very common in N.S. as also in O.S. We thus have many Greek words beginning with \( \sigma \tau \) (\( \text{στῦ} \)), \( \sigma \chi \) (\( \text{σθῦ} \)), etc., as \( \text{σποδάς} \) \( \text{a scholar} \ [\text{σποδάς} \ \text{school, is rare, σποδύνατ} \ \text{being used instead}] \). \( \text{στῆ} \) \( \text{Stephen} \), \( \text{σταθμοί} \) \( \text{elements} \) (\( \text{στῶν} \), \( \text{στῦρία} \)). So:

\( \text{στῦ} \) or \( \text{στῦ} \) or \( \text{στῦ} \) we, O.S. \( \text{στῦ} \) \( \text{(old form} \) \( \text{στῦ} \).)

\( \text{στῦ} \) \( \text{Sal. or} \) \( \text{στῦ} \) \( \text{Sal.} \) \( \text{στῦ} \) \( \text{O.S. U. K. Al.} \) \( \text{στῦ} \).

\( \text{στῦ} \) \( \text{dung, for} \) \( \text{στῦ} \) \( \text{στῦ} \) \( \text{O.S.} \) \( \text{στῦ} \).

\( \text{στῦ} \) \( \text{below, O.S.} \) \( \text{στῦ} \) \( \text{Al.} \) \( \text{στῦ} \) \( \text{§ 67.} \)

\( \text{στῦ} \) \( \text{Al.} \) \( \text{στῦ} \) \( \text{how much?} \) \( \text{στῦ} \) \( \text{§ 67.} \)

\( \text{στῦ} \) \( \text{hundred, O.S.} \) \( \text{στῦ} \) \( \text{also N.S.,} \) \( \text{στῦ} \) \( \text{§ 67.} \)

\( \text{στῦ} \) \( \text{f. foot, perh. for} \) \( \text{στῦ} \) \( \text{O.S.} \) \( \text{στῦ} \).

\( \text{στῦ} \) \( \text{U.} \) \( \text{K.} \) \( \text{a mill, f. for} \) \( \text{στῦ} \) \( \text{O.S.} \) \( \text{στῦ} \).

\( \text{στῦ} \) \( \text{or} \) \( \text{στῦ} \) \( \text{or} \) \( \text{στῦ} \) \( \text{K. or} \) \( \text{στῦ} \) \( \text{Ti.} \) \( \text{m.} \) \( \text{O.S.} \) \( \text{στῦ} \) \( \text{pomegranate.} \)

\( \text{στῦ} \) \( \text{Tkh.} \) \( \text{Q.} \) \( \text{Ti. Ash. Sh. Al.) seven, f.} \) \( \text{O.S.} \) \( \text{στῦ} \).

\( \text{στῦ} \) \( \text{K.} \) \( \text{seventeen, O.S.} \) \( \text{στῦ} \) \( \text{etc.} \)

\( \text{στῦ} \) \( \text{February, m., or in K. as O.S.} \) \( \text{στῦ} \).

\( \text{στῦ} \) \( \text{six, m.} \) \( \text{so also O.S. sometimes, and so all derivatives.} \)

\( \text{στῦ} \) \( \text{nine, K., and so derivatives, see} \) \( \text{§§ 26—28.} \)

So sometimes in Al. with \( \text{στῦ} \); e.g. \( \text{στῦ} \) \( \text{pron.} \) \( \text{στῦ} \). On the other hand \( \text{στῦ} \) \( \text{m. quince;} \) \( \text{and see} \) \( \text{p. 280.} \)
§ 97.  has the sound of  in  in the midst.

So  Sal. pillow, § 92.

 to wish, in MB. and so  in Tkh., § 46.

 to hug, § 95, d.

 Sp. to squirt milk from an udder.

 to foam, § 95, f.

, in U., but  in K., to say grace, O.S. – grace after meat, also compline, because said in the monasteries after the only full meal of the day ( to be satisfied, O.S.).

 K. (sometimes) to look closely Ti., makes firm, Tkh. punish, Tkh.

 to expect, § 95, d.

, f., O.S. .

 has the sound of  in  Alaps: pl. of . (not in sing.).

So  to incite, be industrious, O.S. .

 to search, (but  sound in K.), § 83 (12). There is also  to mix up: O.S.  to enclose, include.

 a plough, f., in the district of Narwa, where  retains its sound, §§ 85, 104.

 (in Baz) to be warm or thirsty, to fear greatly. Elsewhere Pe. In U.

 (in Tkh.) to be crooked, § 113, j. Elsewhere Pe.

 So  bastard = Turk.  ;  brass = Turk. ;  ; perch.

 cheese = O.S. (root ). For  see § 107.
Probably also מִבָּשָׂח, both to push; and מִבָּשָׂח, both to change. See above, § 92.

מקסיק plate, has י sound in sing., ק sound in pl.

is silent after, or coalesces with Rwsa, as מֹצָח against.
is silent in מַקְיָה give (imperative) - O.S. מַקְיָה, and its plural.
So in מַקְיָה Tkh. the act of giving, § 46. Perhaps מַקְיָה a flame, m. לְלָדָה Chald. and Heb., cf. O.S. מַקְיָה to flame. י is often silent in the imp. of verbs מַקְיָה, see § 41, as מַקְיָה leave alone, pronounced shug or shwug.

§ 98. י is silent in many words, chiefly in those which have י in O.S. The transition from י to י is a very natural one.
So מַקְיָה K. (rare in U.) or מַקְיָה U. Al. or מַקְיָה K. to divide, in Al. sometimes מַקְיָה - O.S. מַקְיָה to divide into two parts, מַקְיָה to divide into several parts, also to doubt. Cf. מַקְיָה, מַקְיָה p. 103. The י remains in מַקְיָה half, m. (O.S. מַקְיָה) and in the O.S. phrase retained still and always now prefixed to the Nicene Creed: מַקְיָה in truth and without doubt. So:

יִכְדָּק to look intently, O.S. יִכְדָּק p. 98.

ל K. Z. י Z. also, p. 161.

וקָקָה a bridle, bit, m., O.S. יֵקָקָה § 89; in K. Sh. a jaw.

לָכָה Al. to hire, O.S. יָלָכָה. Hence Al. יָלָכָה a hired servant.

לָכָה K. a shield, f., O.S. יָלָכָה.

לָכָה or יָלָכָה as O.S. to mix liquids: esp. hot and cold water.

לָכָה K. to dawn, O.S. יָלָכָה.
K. the dawn, m., O.S. ﷜ or ﷜. 
small axe, chopper, m., O.S. ﷜. Pronounced in N.S. nāra, as if with ﷜ for ﷜.

K. to make a hedge, O.S. ﷜.
Al. avenue (= ﷜ U.), O.S. ﷜ a hedge or loose wall.
m. and n, see p. 230.
to feel, to wake, O.S. ﷜.
almond, m., § 88, h.
to kindle, O.S. ﷜.
to shake, O.S. ﷜ (we have also N.S. ﷜ to disturb).
business, affair = Kurd., Turk. shughul.
and ﷜ a native lamp, f. = O.S. ﷜ m.
The ﷜ falls in all parts of these verbs, and in their causatives.

§ 99. ﷜ and ﷜ are frequently interchanged, the former being more used in U., the latter in Tiari, as ﷜ or ﷜ soul, self; or ﷜ instead of me.

For ﷜ and ﷜ see below, § 113, m.

§ 100. There is no ﷜ in O.S. In N.S. it comes in various ways.

a. It represents ﷜ or ﷜ in words from Arabic, Persian, Turkish, etc., as ﷜ U. nice, ﷜ sum total.

b. In some cases it corresponds with ﷜ of O.S. as ﷜ to split open (a vessel or skin), to be talkative, perh. O.S. ﷜ to uncover, ﷜ to scrape, = N.S., O.S. ﷜: also in N.S. to strip leaves (as in
Arab.), in K. to rake mud, as O.S. also to slide (Jamal from Arab.), to stone (a person), as O.S. (Jamal from Arab.), \( \text{\textit{k}} \) to look on at a show, perh. O.S. to amuse oneself, also, as O.S. to interpret (Jamal from Arab.). For cf. h, below.

c. Perhaps \( \text{\textit{d}} \) in \( \text{\textit{d}} \) to be numb, for \( \text{\textit{d}} \) from O.S. to feel, see or below (h).

d. \( \text{\textit{d}} \) in \( \text{\textit{d}} \) to move, intr., probably = Chald. id.; \( \text{\textit{d}} \)\( \text{\textit{d}} \) K. to reproof; \( \text{\textit{d}} \)\( \text{\textit{d}} \) U. to shoot with a gun, peck, perhaps connected with O.S. and N.S. a dot, m. and \( \text{\textit{d}} \) Ti. to bite, § 120, a.

e. \( \text{\textit{d}} \) in \( \text{\textit{d}} \) or \( \text{\textit{d}} \) an Urmian man, § 81 (1).

f. \( \text{\textit{d}} \) in \( \text{\textit{d}} \) to crawl, creep = O.S. . Perhaps this is connected with insect, m. (O.S. ) and to creep, ant, m. \( \text{\textit{d}} \) in m. calf = O.S. (\( \mu \alpha \sigma \chi \alpha \sigma \)os).

g. \( \text{\textit{d}} \) in \( \text{\textit{d}} \) U. also to sprout (also K.)—same root as N.S. to be green, O.S. green.

h. \( \text{\textit{d}} \) in K. to snatch, for § 95; cf. Ti. a U. § 16; \( \text{\textit{d}} \) to strip off (bark, or the skin) = to strip, O.S. ; \( \text{\textit{d}} \) U. to rust, from N.S. K. rust, m., Kurd.; \( \text{\textit{d}} \) U. also K. to be numb, perhaps from O.S. to feel. Cf. above, a.

i. \( \text{\textit{d}} \) and \( \text{\textit{d}} \) are sometimes interchanged, as in \( \text{\textit{d}} \) to be tired, in Ti. (elsewhere or \( \text{\textit{d}} \) is to be smooth); \( \text{\textit{d}} \)
§ 100—103] CHANGE OF CONSONANTS.

K. = ُ K. to sprout (see above, g). Baz to be warm or thirsty, to fear greatly; ُ or ُ f. lane, quarter of a city; and so some other foreign words where N.S. ُ, as ُ f. wallet = Turk. ُ f. sack = Turk.

§ 101. ُ in many parts of Kurdistan, especially in MB. and TI., has often the sound of ُ as ُ body, pronounced ُ; this is very common.

In other districts also we have ُ and ُ interchanged, as ُ U. = ُ K. to conquer; ُ or ُ Al. to dine (at midday), ُ K. or ُ U. K. to covet, long for. ُ = ُ in ُ Al. = ُ U. care, trouble, f.

For the interchange of ُ and ُ and ُ see below, §§ 113, 120.

§ 102. ُ and ُ are interchanged in ُ or ُ to scratch (= ُ, N.S. and O.S.); also to be squeezed out, as juice. So N.S. ُ a scratch. ُ K. to ring as metals, clink; also ُ K. See § 110, e.

ُ stands for ُ in ُ Tkh. today, § 67.

§ 103. ُ often falls in N.S., as in the following words:

ُ (ُ K. MB.) master workman; cf. ُ 19, where the ُ reappears.

ُ one (O.S. ُ), and in any compounds, but not in ُ § 111.

ُ Q. eleven, see § 26.

ُ new (m.) § 21 (9) = ُ or ُ Q. [The Q. fem. is ُ khéta, but also ُ as U.]

S. GR.

40
several parts of, in Gaw. Sal. § 46.
knowledge.
boy. O.S. ٓثثثثث.
girl, for ٓثثثثث.
how much, p. 163, cf. ٓثثثثثٓثثثثث so much.
how can I tell? ٓثثثثثٓثثثثث § 73.
In N.S. sign of the past tense.
before. O.S. ٓثثثثث.
first.
Al., final Nun for ٓثثثثث See § 67 a. v. ٓثثثثث. Perhaps also ٓثثثثث (ٓثثثثث Q. Sal.) ear is for ٓثثثثث from O.S. ٓثثثثث for the pl. ٓثثثثث; and ٓثثثثث for ٓثثثثث § 70 (3).

§ 104. ٓث has the sound of ٓث in several words.

a. At the end of many foreign words, such as ٓث besides, ٓث mosque, ٓث indeed, ٓث trick, ٓث free, etc. But the ٓث sound is also used, and reappears if a termination is added; e.g. ٓث freedom.

b. Also the following:
ٓث U. to-night, § 67.
by means of, § 68.
ٓث to thrust, in U.; in K. the sound is between ٓث and ٓث.
Chald. ٓث.
ٓث to remember, under influence of O.S. ٓث id. (Ar. ٓث).
§ 104, 105] CHANGE OF CONSONANTS. 315

Al. remembrance, m.

Al. = א Tl. to sink.

thus, § 67.

K. to hang, p. 257.

K. = די Al. to pass (Arab. with Te).

plough, §§ 85, 97.

in order that (qilt: also qd-d).

O.S. an owl, f. (pl. חנכו).

But א has the sound of ב in בק to boil, ferment, (in U., but in K. the א sound remains, as in O.S. בק. Cf. N.S. בק K. to be boiled to rage).

In Al. בק, the pl. of בק Church, is pronounced dbtha.

Compare also בק U. and בק Al. opportunity, p. 289.

ב in ב in Sh. (see §§ 103, 105).

§ 105. ב has the sound of ב in the following words:

ב to return, be converted, in MB. only (elsewhere the ב sound)

§ 46.

(also with ב) to extinguish. So O.S. Pa'el.

ב to prick, indent, O.S.

ב to sweat, O.S. (ב in U. but ב in K.).

ב sweat, O.S. ב. But ב in K., and also in U. in the sense of resin, sap.

ב to know (in present only), in U. In other places the ב sound, but see §§ 103, 104. So ב, ב, ב.

The Jews of Azerbaijan pronounce ב with a ב sound. See § 104.
§ 106. ْ or ١.

a. ْ apparently = ١ in َبَرُّلُّ a husband's brother and َبَرُّلُّ a husband's sister = O.S. َبَرُّلُّ.

So َبَرُّلُّ Al. = َبَرُّلُّ again, § 67.

b. ْ and ١ are interchanged in foreign words, especially in the Alqosh dialect which is most influenced by the Arabic. Thus َبَرُّلُّ K. = َبَرُّلُّ Al. to subdue, (U. َبَرُّلُّ) cf. َبَرُّلُّ subject. So compare َبَرُّلُّ K. service (U. َبَرُّلُّ) with َبَرُّلُّ K. Al. to serve (§ 114), َبَرُّلُّ Al. a male servant, َبَرُّلُّ K. or َبَرُّلُّ Sh. maid servant, and َبَرُّلُّ U. Tkb. with َبَرُّلُّ Al. ready. In Zakhu this change is frequent in Syriac words, § 124.

َبَرُّلُّ some, is in Al. sometimes pronounced khudma.

§ 107. ْ is much interchanged with ١, 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 ْ and ١ (or ١) to represent the Arabic ْ, ١ and ْx, there is much confusion. In the Alqosh vernacular MSS. referred to in the Introduction we find َبَرُّلُّ (even at the beginning of a word), َبَرُّلُّ, ْ = َبَرُّلُّ. But this assumes a difference between ١ and ١ 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, c.

When Arabic words are taken into Syriac ْ almost always becomes ْ; ْ becomes ١; and the intermediate ١ becomes either ْ or ١, usually the former, especially in U., but ْسُبْلَّ bold (in Al. difficult) is always pronounced with ١, and so its derivatives ْسُبْلَّ K. Al. to be brave, ْسُبْلَّ U. (ْسُبْلَّ K.) to embolden: cf. ْسُبْلَّ trouble (f.), in K. difficult. ْسُبْلَّ slander, f. = Arab. ْسُبْلَّ. 
§ 107, 108] CHANGE OF CONSONANTS. 317

ṣ and  are interchanged in N.S. in the following words:—

U. K. =  Al. report, f., Turk. 

Al. K.  of an ass, m. (in Tkh. ).

U. Al.  K. power, m.

U.,  K., governor, m., but  doctor, always has  K. or  K. =  Al. prison, f. (in U.  f.).

Al. Tkhr. right, just, true; also justice. Cf.  p. 285.

U.,  K., to govern (but  have  only, § 45, h).

or  Al. to say, Arab., conn. with  to tell, § 119?

or  Tkh. Sh. =  Ti. carpet (=  U.).


U.,  K., to clasp, p. 267, cf.  § 95, d.

to snuff about as a dog =  U. to pant (sound  ).

U. counsel, cf.  K. to take counsel, in Al. to reconcile (from Arab.); also to chop, K. = O.S.  .

K., O.S.,  Al. to remember, understand, in O.S. Pa. to compare. Often  in Al. Bo., § 94, c. The  is from Arab. See p. 98.

  to run, O.S. and Al.  .

§ 108.  is frequently silent.

a. Always at the end of a word (except  U. to pant, § 107), though not marked with tālqanā.

b. In many parts of verbs of the form  and their causatives, § 46.
a. In the following words:

this = ܐܚܘܐ § 12, and many derived adverbs, § 67.

God, in the adverbs on p. 159.

食欲, appetite, f., Arab. Turk. ḫaṣṣtā.


usually ܝܬܘܢܝܐ, § 16, wife's brother.

time, has often frequently: and the plural is often pron. gd-t.

Sal., ܘܡܐ U., fault, f. (so ܒܠܐ. Sal. our fault).

to cement, see below.

K. = ܡܛܘܢܝܐ U. = ܡܠܘܢܐ O.S. cement, § 76 (5).

and several other pronouns, §§ 10—12.

was, were; and various parts of ܐܠ to be, § 46.

to please, some parts of, § 46.

f. intellect, Arab. Turk. ܕܐܢ.

a summer pasture (the encampment), see p. 98.

to give, some parts of, § 46.

also ܛܘܢܝܐ as O.S., a Jew, also ܢܘܙܪܐ, Yudh silent.

to go out (as a candle), to die, all parts of, O.S. ܕܪܘܢ to be
darkened.

K. to pour in oil or grease, O.S. ܕܘܬ to be greasy, § 39.

Ti. Al. to vomit, §§ 45, g; 87, b.

K. = ܡܠܘܢܐ U. to defile. See p. 98.

to disturb, cf. O.S. disturb, disturbance, p. 275.

Tk. to light a candle, § 45, g.

K. to fast, from Kurd. Turk. ܡܐܚܪܐ a fast.
§ 108, 109. CHANGE OF CONSONANTS.

K. to acquaint, to know, § 87, b.

to dawn, several parts of, § 46.

K. to bear witness, sometimes in all tenses.

Al. Bo. (§), § 107, has often ဗ္。

dried manure (for stable litter).

U., all tenses, § 92.

free, rid, contracted from မိုးဗ္ ဗ္ ဗ္, Arab., Nüld. p. 59.

Rome, and its adjective.

shāt, a halfpenny, a. and pl. (lit. Shah's money).

d. Also the following words are found both with and without ဗ္:—ဗ္ K. MB. = ၎င်း U. master workman, Arab., pp. 49, 313; ၎င်း or ဗ္ of course, p. 161; ၎င်း U. K. easy; ၎င်း or ဗ္ (as Turk.) shameless; ၎င်း U. K. Al. cautious, prudent (Arab.); ၎င်း Sal. = ၎င်း U. K. clear, evident (Arab.). So ၎င်း in vain = Arab. ဗ္; ၎င်း air, tune, f. = Pers. ဗ္; ၎င်း (rare) help, f. = Turk. ဗ္; ဗ္ lantern, f. = Arab. ဗ္.

§ 109. Insertion of ဗ္, and interchange of ဗ္ and ဗ္.

Wau is inserted in all verbal nouns of the second conjugation of verbs ၵဗ္ and ဗ္ in U. Sal. Q. Gaw., §§ 42, 44.

In the verbs of § 83 (8).

Also in the following:—


and ၵဗ္ K., § 108, c.
Al. as Arab. — O.S. ḫūṣbān only begotten (= ḫūṣbān U. Tkh.).

 ESV ewe, f., cf. O.S. ḫūṣbān sheep (Chald. often inserts א).

cowardly, § 77 (2).

tares = O.S. ʼōṣēm = ʼōṣēm, Pers. word. The Wau is from

Arab.

around, from ḫūṣbān (א) § 69 (2).

vision, m., as O.S., from ḫūṣbān to see.

keen-sighted, § 77 (2).

maternal uncle, p. 231.

O.S. ʼēḵaṭ or ʼēḵaṭ secret.

U. an acquaintance, § 77 (2).

as O.S. curse, f., from ʼēḵaṭ to curse.

blame, m. from ʼēḵaṭ to blame.

jaw, § 77 (2).

sickly, ʼāb.

U. paternal uncle, ʼāb.

U. branch, § 92.

tepid, ʼāb.

O.S., Al. šēnq thirst; O.S. has both ḫūṣbān and šēnq for thirsty.

cock, § 77 (2).

U. = ʼōṣēm K. guard, m. Turk. ʼōṣēm.

valley, § 77 (2).

grape (hung on a string for winter use, from ḫūṣbān to

hang).
CHANGE OF CONSONANTS.

§ 109, 110]

d. ٍٚ٘ٗ٘ٔٗ ٍ٘ٗ٘ٔٗ, in U. etc. (not Ti.) is pron. ٍٚ٘ٗ٘ٔٗ. 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 ٍٚٗ٘ٔٗ or ٍٚ٘ٗ٘ٔٗ attack, f.; ٍٚٗ٘ٔٗ or ٍٚ٘ٗ٘ٔٗ tobacco, f.

§ 110. The sounds ٍ, ٍ٘ٗ, ٍ٘ٗ are interchanged in some words.

a. ٍ is often like ٍ٘ٗ or ٍ٘ٗ in the following words:

ٍٚٗ٘ٔٗ pool, m., Arab. ٍٚٗ٘ٔٗ.

ٍٚٗ٘ٔٗ Ti. do not fear, § 46.

ٍٚٗ٘ٔٗ O.S. little (usually pron. ٍٚٗ, in Ti. ٍٚٗ or ٍٚٗ. In Al. Z. ٍٚٗ). So the derivatives ٍٚٗ٘ٔٗ to grow small, ٍٚٗ٘ٔٗ or ٍٚٗ٘ٔٗ to make small, pp. 262, 264.

ٍٚٗ٘ٔٗ go, § 46 (often).

ٍٚٗ O.S. Zqapa, m. (but ٍ is also common).

ٍٚٗ O.S. cross, m. (sometimes).

ٍٚٗ O.S. to weave (sometimes).

ٍٚٗ٘ٔٗ and ٍٚٗ٘ٔٗ to scratch, are parallel forms both in O.S. and N.S.

ٍٚٗ٘ٔٗ to litter, dung, has ٍ in Tkh., p. 263.

ٍٚٗ٘ٔٗ to stare, also ٍٚٗ٘ٔٗ. Qu. ٍٚٗ٘ٔٗ to stare? p. 258.

ٍٚٗ hair, O.S. ٍٚٗ٘ٔٗ (so the K. Al. pl.; in U. pl. ٍٚٗ٘ٔٗ). The Al. sing. is ٍٚٗ٘ٔٗ with a ٍ sound.

ٍٚٗ٘ٔٗ or ٍٚٗ٘ٔٗ K. to uphold.

ٍٚٗ٘ٔٗ U. or ٍٚٗ٘ٔٗ K. a ring (sometimes), but not in ٍٚٗ٘ٔٗ Al.

s. gr. 41
b.  הממשלה has the sound of א in זה to reap, and ה isharvest, usually, but not in the Bas form ה. So מ. 36 // U. a lizard, § 16.

 renters (in U.,Hat in K.) to suckle or suck up. In the primitive ב, to suck,Hat remains.

to burst forth, Hebr. י, and י has the sound of י in Ti.; elsewhere י (in Ti.; elsewhere י) creeping thing, as O.S. Cf. N.S. י י m., young of locust.

Also י K. ivory, mother of pearl, m. (p. 31) - Turk. صد, and י sling, f. = Turk. صان.

Also י has the sound of א in the following words:—

ה י K. a nail, or the pole star, m., Chald. י [= י י י] U. nail]. So מ K. to nail, § 83, 7.

יה Z. to (sometimes).

יה U. or י K. to prove, but not in י proof, or י id. (Turk. סכת).

יה K. a mosque, § 113, g.

יה or י fine flour, § 92, b. (sometimes).

d. י in י י Ti. = י י Tkh. to throw, cause to rebound, clean cotton (O.S. י י to throw).

e. י in י י K. to ring or clink as metals. The latter also to tick as a clock, § 102.

f. י נ י U. י U. to tear. The former in K. is to weep loud.

§ 111. י is often silent in K. in the word י one, f., and
sometimes in J. For  

see pp. 316, 317; for  

see p. 313.

in  

K. (in U.  

) to search, see p. 207.

§ 112. Interchange of  and 1. This is very common both in O.S. and N.S.

a. Regularly in verbs  

,  

,  

, §§ 33, 39, 42.

b. Also in the following words:

U.  

K. Sh. course.

O.S. length, m.

U. Sal., O.S.  

to wait, § 46.

U. K., O.S. or  

MB. Sh. or  

U. to swear, § 46.

or  

as O.S. to bind.

U. a bond, m. = Al.  

K.; O.S.  

or  

.

U. K. or  

MB., O.S. or  

U. to bake, § 46.

to be long, O.S.  

.

U. K. or  

MB. to sit, O.S.  

(1), p. 301.

U. =  

K., O.S. =  

Ti. a balance, p. 217.

c. Insertion of Yudh. In the present of verbs of the form  

or  

, § 46. Also in  

m.,  

f., Al. sometimes for  

thou (p. 16);  

Al. or  

as U. K. soul, f.;  

U. Tkh. a yard (the measure), m. = O.S.  

(in Al.  

lit. an arrow, m.):

in K. also is an arm =  

U. m. =  

O.S., Al. and
sometimes in Ti. [in Sh. ʼalāʾ, m., p. 291]; ʼalāʾ Al. ring, p. 321; ʼalāʾ m. arable land = Turk. ʼarabī m., or ʼalāʾ f. = ʼalāʾ O.S. m. a native lamp.

d. Omission of Yudh. In some Gawar forms in ʼa verbs, § 42; in Urmí verbs of the form ʼāfān to believe, § 83 d; and in ʼāfā K. = ʼāfā Sh. (feminine of ʼāfā an eye); also in ʼāfā K. = ʼāfā a water pipe
(hubble-bubble) U. = ʼāfā K. In K. = ʼāfā f. is an ordinary pipe for tobacco (or ʼāfā), the Urmí = ʼāfā f. Also in several causatives, § 45; in U. feminines of the form ʼāfā, p. 59; and so ʼāfā, fem. of ʼāfā K. or ʼāfā Al. young of an animal (root ʼāfā p. 335 b).

§ 113. ʼāfā is not found in O.S. In N.S. it is much used for
 in Tiari and sometimes elsewhere; as ʼī ṭā Ti. = ʼī ṭā U. butter,
m.; ʼī ṭā Ti. = ʼī ṭā O.S. = ʼī ṭā Al. Z. belly, f.; ʾāfā ṭā Ti. = ʾāfā ṭā U. = ʾāfā, Az. = O.S. ʾāfā tooth, m., and the like.

The sound in N.S. seems to come in various ways:

a. It represents ʼāfā in foreign words, as ʾāfā U. a flower, m.,
Turk. ʾāfā; ʾāfā a magpie, m., Pers. ʾāfā.

b. It corresponds to O.S. ʾāfā, as in Tiari words above; also in
 to be extinguished, O.S. ʾāfā; ʾāfā m. a clap of the hands
(usually pl.), O.S. ʾāfā, ʾāfā the palm of the hand; ʾāfā to climb,
perh. O.S. ʾāfā to surround [as N.S. ʾāfā (K.) to go round, and ʾāfā to envelop in a shroud]; ʾāfā or ʾāfā K. to rebuke, perh. from
O.S. ʾāfā id.
§ 118] CHANGE OF CONSONANTS. 325

c. ُبـِمَل : ُبـِمَل Qudshani, the village of Mar Shimun, the Catholicoa.

d. ⲁ َضَبَـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

e. ُبـِمَل : ُبـِمَل

* or ُبـِمَل to shut, Heb. ُبـِمَل (so Chald.).

* or ُبـِمَل to scratch = ُبـِمَل N.S., O.S. see p. 313. Cf. N.S.

f. ُبـِمَل a scratch, p. 232.

* ُبـِمَل to split = Chald. ُبـِمَل (or O.S. ُبـِمَل to break l).

* to thrust, prick = ُبـِمَل in which ُبـِمَل is pron. ُبـِمَل, § 105.

* ُبـِمَل as above, p. 253.

* ُبـِمَل to search, pick the teeth, pick out with a knife, O.S.

to dig, or Chald. ُبـِمَل id., p. 253.

* ُبـِمَل to break in pieces, crash = ُبـِمَل to crush, pp. 253, 254.

* or ُبـِمَل to cut, perhaps = O.S. ُبـِمَل to cut, p. 257.

* ُبـِمَل in the sense to be leafy or crowded = ُبـِمَل, cf. O.S.

and N.S. ُبـِمَل a leaf, m., pp. 264, 265.

* ُبـِمَل U. ُبـِمَل K. to whisper.

* or ُبـِمَل or ُبـِمَل or ُبـِمَل to wrinkle, crumple = ُبـِمَل

O.S., see p. 268 and below.

* ُبـِمَل K. to wring the neck, pluck = N.S., O.S.

* ُبـِمَل to cut off, twist, pluck (grapes).

* ُبـِمَل to pinch ُبـِمَل N.S. to twist, distort, squeeze. See above.

* ُبـِمَل or ُبـِمَل tendon, m., § 77 (2), p. 231.

f. ُبـِمَل or ُبـِمَل to bruise, crush.
g. 核定 U. - 核定 - 核定 K. Q. Sh. - 核定 K. 
(§ 110, c) = Arab. 核定 a mosque. The root is 核定 to worship, 
Heb. Chald. O.S. Arab.

h. 核定 (see also § 119): 核定 U. in the sense to glitter (as 
snow) = 核定 K., see § 45, h. Perhaps also 核定, see above, e.

i. 核定 or 核定 f. heel, Turk. 核定.

核定 fist, m., see § 92, b.

核定 O.S. an account, reckoning, m.
核定 U. = 核定 O.S. an account, reckoning, m.
核定 K. to toss up; also, in K. to get ready for battle
[but 核定 K. = 核定 p. 328].

核定 Al. Tkh. = Turk. 核定 a shepherd, m. (also
核定 U. Tkh. as O.S.).

核定 to be smooth, and so 核定 smooth, or 核定 O.S. 核定
to smooth.

核定 to fade slightly: have a sore eye: collapse, as a football.
O.S. 核定 to fade, O.S. 核定 to be squeezed dry. Cf. also N.S.
核定 to fade, p. 267.

核定 to pierce, put out the eyes; in K. to fade slightly.

核定 to blister, prick up the ears. The latter also is
to give a pledge, flood, § 45, g.

核定 to plaister, O.S. 核定 to slip, 核定 viscosity.

核定 to crack, snap, p. 268.

核定 to go bad, as gum; perh. O.S. 核定, see p. 265.

核定 to whisper, see above, e, and p. 272.
CHANGE OF CONSONANTS.

j. to find, is pronounced in U. in K., (also rarely 1st Conj., but with Mim).

k. to twist, perhaps O.S. to twist, or O.S. id.

l. to have a sore eye, see i., above. For see j., above.

m. We have and interchanged in K. = Al., Arab. Tkh. a cock, [in U. lit. the crower]; to take in the hand (cf. p. 294), cf. O.S., and Chald. to curve (as the hand); to roll, see p. 275. For see § 68. Also at the end of foreign words and are constantly interchanged, and . In Al. to laugh, sometimes has initial Kap.

n. is silent in J. in the affix thy.

§ 114. Interchange of liquids, etc.

a. , , are interchanged in the following words:—

as O.S., but usually September, m., p. 73.

Al. = who, § 13, O.S.

(Al. 'Gk. τρόλος, pillar, m.

m. horse doctor = Turk. بیطار.
§ 114


§ 113, k.

§ 113, i.

Ti. to play, perh. = O.S. ḫidz to be prosperous, happy.

Nūmā = Nišā = Kīlā = Gālā to carry, §§ 45, 46.

Maṭḍa to fall over, die, perh. from Kūṭā to fall, p. 260.

Maṭḍa = Tālād K. to babble, p. 252.

Maṭḍa also = Tālād to grow = ḫidz Aš, O.S. p. 258.

Maṭṭid to roll, roll over, stagger, perhaps = Tālād from Kūṭā to be round; or from Tāf to fall. So Tālād p. 263.

Maṭṭid, also as O.S. ṭalāṭid Festival of the Twelve Apostles.

Maṭṭī = Tūbī = K. to blossom, § 45, g, and p. 312.

Maṭṭā, Maṭṭa = Tūbā to soil. The first also to beat gently or Maṭṭid p. 273.

Maṭṭid from ḫidz, pp. 262, 265.

Maṭṭid and ḫidz f. ointment = Turk. Mālā.

U., O.S. = ṭalāṭid K. to mumble, p. 254.

Maṭṭid or ṭalāṭid to lame or be lame, pp. 262, 265.
§ 114] CHANGE OF CONSONANTS. 329

or ¹ or ² m. the pulse (Turk. لیس ؟). Κκάκιερ m. felt, Turk. ند.

German, Turk. لیسه or Germany.

لیسه to leak, O.S. حیدر to oaze, p. 111.

Kto grope, pp. 262, 268.

σαδκζε to crumble, p. 259.

U. - صمیمیε K. - صمیمیε K. to wedge in, p. 274.

σαδκζε to beseech, Heb. ḫאנה, p. 255.

σαδκζε to rumble or crash, K. - صمیمیε or صمیمیε to thunder. In U. صمیمیε - to be downhearted, perh. for صمیمیε, O.S. صمیمε to be musty.

U. - صمیمε K. to be bitter. See § 81 (5).

σαδκζε for σκικε to alter, § 92, b.

σαδκζε or σκικε to switch, beat.

Al. = صمیمε U. K. to consider, p. 260.

σαδκζε or σκικε U. to pant, p. 270.

σαδκζε to tear, from N.S. فیهε to match, p. 270.

σαδκζε m. descendant, Arab. Turk. سلسلε, p. 274.

black pepper, f., Tkh. Sh. = O.S. پیکر --associated (in U. f., in K. پیکر or in Tkh. پیکر). So پیکر K. red pepper (= Sh. U. پیکε f.).

U. Sh. = پیکε Sh. = بیکε Tkh. = بیکε Ti. (= بیکε Tkh.) a top.

m. - ظفε p. 231, rule, canon.

S. GR. 42
b. Liquids are interchanged with other letters:

when = O.S. ُنَبِيَّ (in Ti. ُنَبِيَّ).  
U., also ُنُبِيَّ as O.S. to number.

ُنِبَّ also ُنُبَّ to rub.

ُنِبِيَّ Ti. Al. = ُنَبِيَّ Tkh. to push.

ُنِبِيَّ U. Ti. Sh. = ُنِبِيَّ K. service, f., p. 316.

ُنِبِيَّ all, sometimes pron. ُنِبِيَّ before a noun, esp. in Al. Z.

ُنِبِيَّ MB. ُنِبِيَّ stove, § 88, g.

ُنِبِيَّ f. a wood, Turk. ُنِبِيَّ, Kurd. ُنِبِيَّ.

ُنِبِيَّ ladder, O.S. ُنِبِيَّ, Arab. ُنِبِيَّ.

ُنِبِيَّ earring, O.S. ُنِبِيَّ.

ُنِبِيَّ Al. skull = ُنِبِيَّ U. K., p. 289.

ُنِبِيَّ K. = ُنِبِيَّ K. to bring eyes to be milked, p. 261.

ُنِب is silent in some parts of ُنِب, § 46, and in ُنِبَأ ُنِبَأ supper (lit. evening meal); sometimes in ُنِبَأ all, in Al. K. and in the preposition ُنِب with affixes, § 32 (4) etc.; in the preterite of verbs ending in ُنِب, ُنِب, § 85; and sometimes in that of verbs ُنِب, ُنِب in Al.
thus جدد is in Al. often pron. יגדän (as if Salir). So ינו K. = יד U. the left hand (also יד as O.S.; in Al. יד). 

§ 115.  공동 falls in  공동 to-day, § 67; so 공동  공동 Al. daily.
Also  공동 U. in the evening, § 67.

Also see p. 30.

Ti. =ệc O.S. =ṇד U. thing.

 공동 m. לִטְפָּה f. get up (imperative). But 공동 often remains in Al.; and everywhere in the plural  공동.

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.  공동 often falls, especially at the end of a word:

a. In the plural of the present participle:  공동 = O.S. 공동, 공동 = O.S. 공동.

b. In the past participle in K. = O.S. 공동 공동 (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. לִטְפָּה = לִטְפָּה you, pl.

d. לִטְפָּה or לִטְפָּה, O.S. לִטְפָּה we.

etc. § 121.

לִטְפָּה or לִטְפָּה (Zlama with either sound) Al. or לִטְפָּה = לִטְפָּה O.S. they, §§ 10, 12.

לִטְפָּה m. לִטְפָּה f. thou, so O.S.

לִטְפָּה or לִטְפָּה entire, a whole number1, Turk. לטון.

1 This word is much used in counting; where we should say five a Syrian would often say לטון.
§ 116. *gi* ant, m., so O.S.; not colloquial in N.S.

K. drop — كُفْط، p. 228.

city, so O.S. The נ of the plural נכסק appears in the plural נכסק. U. — נכסק K. for instance.

from. The Nun often falls before a noun etc., esp. in K. Al.

U. or K. — נכסק K. = O.S. נכסק again, p. 316.

balance, root נכסק, pp. 217, 328.

K. — סכסק U. to dam, cf. N.S. סכסק a dam, p. 274.

U. — סכסק K. prohibited.

(0.S. סכסק) a year. The Nun reappears in the plural סכסק. Nun is inserted in סכסק m. cluster of grapes, cf. סכסק to pluck.

§ 117. סכסק final in Salāmas is often like סכסק or סכסק; as סכסק save, pl. סכסק heal me. See § 90.

before סכסק or סכסק is pron. like סכסק, as סכסק (עֵעָן) store-room.

§ 118. סכסק, which gives a semi-guttural sound to the accompanying vowel in U. and part of K. (especially Ti.) has usually only the force of ס in Tkh. Al. Ash. Hence they make in Tkhuma a causative, סכסק (מָכַס) to take root, from סכסק to dig. But in some words even in these districts סכסק modifies the sound, especially at the beginning of a word.

The break due to סכסק [§ 4] is especially marked in Ti. Thus they will say סכסק for סכסק I wished. In most districts, even where
§ 118, 119] CHANGE OF CONSONANTS. 333

a does often make a break, this would be bell or bell. So act of desiring, which in most districts cannot be distinguished from a house, in Tiari has a marked break.

§ 119. Interchange of י and א (or א in Bas).

ן - נ Chald. (ye) - נ or מ Mand. (Nöld. § 20, 146).

( or ?) hair, m. perh. = O.S. id.

Kurdistan, but or a Kurd.

U. - נ K. to tie a knot, pp. 262, 265.

U. - נ K. = יז O.S. a knot, m.

Al. and Al. to speak - א U. K. to tell?

U. or K. or or or K. to gather up, carry off, esp. as floods, p. 268.

to justify; cf. Heb. א - O.S. truth, and N.S. upright, and Al. fat: same connexion as between fat, and true; both of which mean literally well made, § 123.

to groan, O.S. p. 255.

Tergawar - § 92, b, p. 297.

, O.S. , Heb. threshold, p. 280.

Sal. - א Al. sign of the past tense, p. 82.

as O.S. - Baz flour, m. [See further, § 113, h.]

K. to hug - K. to wrap, Chald. יז.

O.S. caper berry = Arab.

is silent in command, in part of U. § 76 (4); § 120, c.
§ 120. Interchange of ę and ṣ or ș.

a. ę = ṣ or ș in many foreign words; ę and ș of Pers. Turk. etc. often become ę and ṣ or ș 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 ę or ș in arrears, Arab. ą or ę in garden, § 82 (13). So U. small fireplace = Turk. ęlen = f. shield = Turk. ęshten; ąrwaq = m. mallet = Turk. ęlen = f. hood = Turk. ęlen; ąlwaq = f. bomb = Turk. ęşmen, etc. So also ę or ș = ą or ę = ę (= ą or ę) § 73.

b. ę = ṣ see § 100, g.

c. ę = ṣ in a few words:

K., ę = U. certainly, § 67, Arab. ęlin. ęlen to thunder, cf. ęlen § 114, a. ęlen also ęlen eye of a needle, p. 304.

Ti. to bite = ę to peck? See p. 312. ęlen command, m., in Al. has ę = § 119. ęlen or ęlen U. Tk. ęlen K. to gather (clothes), to erewch, p. 297.

Ti. = ęlen to bleat, cry out, § 46.

Tk. = ęlen p. 297.

§ 121. ė in Ti. is often pronounced ą, as ą to ą I said.

ę falls in some words:

ękaękaę other, p. 57.

ę to be cold, from O.S. ę, p. 120?
$\S$ 121—123] CHANGE OF CONSONANTS. 335

Al. (sometimes) son, § 19.

Al. daughter, § 19.


bier, f.; O.S. ُ bed.

horn, f. O.S. ُ

some parts of; see ُ§ 46.

almond (?), §§ 88, h, 98.


Nöldeke (§ 24) suggests ُ young of an animal = ُ from ُ to be small. See p. 324.

§ 122. $\mathfrak{f}$ is silent in a few words, as ُ again; in U. both $\mathfrak{f}$ and ُ silent, in K. ُ silent, § 116, d. ُ U. = ُ K. =

Al. Thkh. to hit, attack, O.S. ُ ; see ُ§ 77 (2). ُears of corn, p. 291. ُ Al. except (p. 179), often has ُ.

Compare also ُ K. to plane, p. 289 (in U. ُ).

§ 123. Interchange of ُ and ُ.

f. fear, awe, Turk.

N.S. = ُ O.S. then = ela.

or with ُ, pillar, m., § 85, Arab. ستون.

or with ُ, appetite, f., p. 318.

obedience, f., Arab.
In Al. becomes before

_the leg_ (of mutton) = Turk. بوت.

see p. 328.

see p. 313.

rarely _نقيض_ f. sake, Arab. خاطر.

or 'א, storey, m., Turk. Arab. طبالة.

K. = כותב U. cannon, f., Turk. طوب and طوب.

_ןניקת_ eyelash, m. (O.S. ניקת), § 18 (5).

or 'א, the latter chiefly in U. (O.S. ניקת), to be lost or destroyed, to lose its sound, as a letter; in Al. to throw, as Chald.

and 'ה for (נ理想信念 O.S.), have א usually in J. Al. Z.

(O.S. 'א), usually pron. א in U., metal bowl, f., § 87, l.

K., 'א U., to stick intr., be lighted. In K. also to wrestle, catch up. So also כותב to stick, light, tr., O.S. כותב to shut, join.

א or 'א, to stick to; so כותב K. to incite, stick. כותב is also to put the claws into, cope with, attack. Cf. כותב, p. 50.

U. K., 'א Al., to persecute, drive out, O.S. כותב in U. K. is to crumble, as Arab.]

to be fat, כותב fat. Same root as כותב to be mended, get well (O.S. כותב to make well); 'fat' = 'well made,' cf. כותב.

Al. § 119. So כותב or כותב true.

f. tally, nick-stick, Pers. גוב.

and derivatives, § 119, and pp. 262, 265.

vagabond, m., Pers. לוטי.

Al. = כותב U. = כותב K. = כותב Al. to subdue.
§ 123]  CHANGE OF CONSONANTS.  337

or with ً, contents, design, purpose, f., Arab. مطاب.

أ ّ or ٍ or ٠ to tickle, p. 271.

ت or ّ U. at a loss, at a standstill. Arab. معطل.

[Also ْ كُلِّيِّش Sh.]

كَّلِيِّش U. to whisper, § 113, e.

كَّلِيِّش K., with ً U. to prove, affirm, § 110, e.

نقطة.

كَّلِيِّش, rarely with ً, captain, m., Arab. سلطان.

كَّلِيِّش, or with ُ U. Tkh. maimed, lame, Arab. سقط, p. 305.

كَّلِيِّش true, and كَّلِيِّش* truth, often with ُ.

كَّلِيِّش, or with ُ, grocer, m., O.S. عطار, Arab.

كَّلِيِّش f. apron, Arab. Turk. فوطة, Pers. فوطة.

كَّلِيِّش a flea, usually with ُ, § 89 (2).

كَّلِيِّش scarce, Turk. قطع.

كَّلِيِّش f. small box, Turk. قوطى, Kurd.

كَّلِيِّش m. mule, Turk. تاجر.

كَّلِيِّش f. condition, covenant, Arab. شرط.

كَّلِيِّش m. runner, footman, Turk. شارع.

كَّلِيِّش U., or with ُ, to air clothes (O.S. كَّلِيِّش* to spread). With ّ

also in N.S. to stretch oneself, spread open.

كَّلِيِّش temper, f., Arab. طبع.

كَّلِيِّش m. fryingpan, Turk. طاوُش and طاوُش.

كَّلِيِّش m. mallet, see p. 334.

كَّلِيِّش necklace, m., Turk. طوًش.

كَّلِيِّش parrot, m., Turk. طوطى قوشي.

8. GR.

43


three, and cognate numerals, § 26, very often have ا initial. In all three of them, both Taus often —، and so in U. In ت Tau usually remains.

، or with ا، avaricious, Pers.

U., in K. with ا، tin (in sheets), Turk.

infant, m., rarely with ا، Arab.

، f. strap (p. 46), Turk.

، layer, Turk.

§ 124. Interchange of ا and ا.

In O.S. ا frequently corresponds to a Hebrew ا: e.g. "لا". O.S. Chald. and N.S. snow = ا Heb. So also in N.S. ا and ا are sometimes interchanged. Thus N.S. ا، to be spilt or upset — N.S. ا، to overflow, be poured out, O.S. ا، to pour out, cf. ا، and ا، N.S. both to pour out or spill.

In Upper Tiari ا very frequently has the sound of ا. Thus ا، house, ا، come, ا، I came (but not ا، the present participle and tense), ا، hen, ا، brought, f., are pronounced respectively ا، sha, shát, kishéha, máshéha; and so all endings in ا، and many others. For the aspirate, see p. 299.

In Zakhu aspirated Tau frequently becomes Simkath: thus ا، ا، ا، ا، ا، (las); but ا، etc. The same words also are used with ا in Z., though less frequently. So ا،، as ا،، صل،، صل،، صل، for ا،، صل،، etc.

§ 125. ا in the Qudshanis dialect often has a sound between ا and ا، as ا، dead, pronounced mikha (nearly). For this sound cf. § 107. So many parts of the verb ا، to come, § 46.
§ 126. A frequently falls, especially in U. Sal. Q. Gaw.:—

a. In plurals in U.: ُهُرْسَاء horses, frequently pronounced ُهُرْسَء-t, ُورْسِلَاء villages, frequently ُمِرْسِلَاء-t, p. 67.

b. In Sal., Gaw., J., and Q. plurals. The A. disappears (but see p. 40), and the accent thus comes to be on the last syllable remaining. ُبِذَائِر side, and ُقِذَائِر (= ُقِذَائِر) sides, are only distinguished by accent, َذِپْمَنَا and َذِپْمَا. So ُذِپْمَا our sides.

c. In Sal. Gaw. J. Q. the A. falls in singulars in ُلَهَاء, as ُهُرْسُاء a hat, for ُهُرْسُاء shade, for ُهُرْسُاء face. So also ُلاَءَصَاء face.

  ُخَرْقُاء village ُخَرْقُاء p. 67; ُخَرْقُاء house ُخَرْقُاء.

d. In the same districts ُلُعْبَاء replaces ُلُعْبَاء in the abstract termination ُعَلْبَاء § 78, as ُجَلْبَاء righteousness ُجَلْبَاء. So even in U. ُقَمْجَاء m. excess ُقَمْجَاء K. f.

e. In all districts in compound nouns of the form ُذِخْيَلَاء a butterfly (sic); and the fem. pres. part. in K. as on p. 34.

f. In ُذَخْيَلَاء and words derived from them, § 16 (2).

g. ُذَخْيَلَاء Ti. Al. I can ُذَخْيَلَاء; so ُذَخْيَلَاء often when alone in Q., and elsewhere also when ُخَرْقُاء § 67; so often ُذَخْيَلَاء Al. le.

  ُذَخْيَلَاء below ُذَخْيَلَاء § 67.

  ُذَخْيَلَاء to come, and its causative, many parts of, §§ 46, 47.

  ُذَخْيَلَاء U. ُذَخْيَلَاء K., O.S. (4) after.

  ُذَخْيَلَاء U. Tkh. a napkin, handkerchief, f. (usually), Pers. (also ُذَخْيَلَاء U. ُذَخْيَلَاء K. ُذَخْيَلَاء Al.).

  ُذَخْيَلَاء Q. ُذَخْيَلَاء ُذَخْيَلَاء new, and similar forms, § 21 (9) and p. 313.

  ُذَخْيَلَاء 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 Urmic Syrians. The following specimen, to which a literal translation in Urmic 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.

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* The adjective comes before the noun, contrary to the Syriac usage. — For ٍبُصَرُتْ, power. Heb. and Chald. ٍبُصَرُتْ. — For ٍبُصَرُتْ.

* The future without ٍبُصَرُتْ as in Tari. — Apparently the final syllable has the second long Zlama sound, the first short Zlama sound as ٍبُصَرُتْ, as against the K. sound, which is Khwasa. — This method of taking affixes is unlike O.S. or N.S. The ٍبُصَرُتْ corresponds to the first ٍبُصَرُتْ. — The substantive verb, formed on the same prin-

* The author is indebted for this leaf to the Rev. Dr. Labasee of the American Presbyterian Mission at Urmic.
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, 3 s. m. 89, 3 s. f. 89, 3 pl. 89. The same metathesis as in N.S., see § 92, b. 90 For the metathesis cf. 91 For the form of the verb cf. 92 K., 93 Al. 94 89 as above. So sometimes in K. 89 takes the place of 89 as the sign of the direct object. 95 The preformative 89 omitted as in U. The 89 (Kibbuts under 89 in the original) stands for 89.

The 89 is omitted as in N.S.; the 89 as occasionally in N.S.; the 89 as in Šlari. 96 Turk. 89. 97 Construct state. For the metathesis cf. 98 O.S., 99 U. 100 The writer represents the 89 sound by 89. 101 For this word cf. § 89 (14).

102 Heb. 89. 103 The 89 of 89 has a 89 sound, as it has a 89 sound in N.S., cf. §§ 104, 105. 104 For the ending of N.S. 105 Pthakha for N.S. Zqapa.

106 The verb 89 to serve, is used in K., Al. 107 This word seems to show a verb
PSALM iii.

The verb "love" as O.S. is used in K. The abstract termination seems to be הֵלַע. This second conjugation form, unlike anything in O.S., is common to this language and N.S. The verb הֵלַע (1st Conj.) is used in Al. as O.S. to trust. The pronoun affix for 3 s. m. is given in the original variously וַיֹּאמֶר and וַיַּעֲשֶׂה, unlike N.S. Cf. O.S. forms like כִּי יָדַע thou (l.) didst kill him; and the Heb. 3 s. m. affixes הָיָה, שָׁרָה, שָׁרָה. So the הָיָה is often omitted in N.S. in the second present tense before
a labial. — 44 See ḫāt 368. — 45 In U. the ẁṣṭām is very rarely dropped before a vowel, 368. — 46 Cf. O.S. ẁṣṭām ẓāfah mercy. — 47 The verb ḥātām to call, is used in K., not in O.S., but so Hebrew ẓāmāh. — 48 So in N.S. they say ḥātām to answer. —

49 Cf. ẓāmāḥ Ḫāmūm, one of the past forms of ẁṣṭām 368. — 50 Ḫāmūm for ḥāmām of N.S. ḫātām in O.S. = delirium. — 51 Perhaps = ḫātām to be strong. K. Also O.S. to become true. — 52 Ḫātām O.S. ẓāmām joy, 368 for ḳārām for Ḫāmūm as in Tiari. — 53 So ḫātām for Ḫāmūm in N.S. in this sense it is 2 Conj. — 54 ḫātām K. Cf. Turk. ẓāmām side. — 55 See p. 334. — 56
O.S. ʿṣūbūk. — See § 50. — This seems to be feminine, unlike the Syriac equivalent ʿṣūbūk. — Perhaps = N.S. ʿūbū or ʿūbū this (f.).
II. Proverbs

1. Of his spittle he is making bread and butter. 'He will skin a flint to make soup.'

2. 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. 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. A pitcher of water breaks on the way to the well, cf. Eccles. xii. 6. 'A sailor dies on the sea.'

5. 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. 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.

8. OR.

8. They hang every sheep by its own leg. A man pays the penalty for his own misdeeds.

9. If you do not know look at your neighbour. Do not be content to remain ignorant.

10. Not from the affairs of God and not from the houses of men. Do not pry.

11. 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. That which does not resemble its master is spurious. 'Like father, like son.'

13. 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. 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. 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. You will not know the benefit you get from me till you try another. No one knows when he is well off.

17. If the last does not come we shall not know the measure of the first. [The same.]
18. K. If a man sleeps in the presence of his enemy, calamities will wake him up.

19. Water on the top of a gourd, walnuts on the top of a dome. One can get nothing into a fool's head.

20. 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. 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. U. If you are a thief there are plenty of nights. [The same.]

23. 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. (aliter चित्रकुट) 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. 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. ब्यस्त is sour, not sweet, milk.

26. He takes it in at one ear and lets it out at the other.
27. אָדוֹן בַּר נַעֲדוֹן שָׁבַעְתְךָ לְשֵׁנֵי יֵשָׁבַעְתִּי U. A mad head gives trouble to its foot. A foolish governor is the bane of the people.

28. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה לְשֵׁנֵי יֵשָׁבַעְתִּי K. If a house could be built by loud talking, an ass could build two castles in one day. 'Much cry, little wool.'

29. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה L. They said to the ass, Show your good breeding, and he lifted up his tail. Said when a man plays the fool, when he ought to be serious.

30. אָדוֹן בַּר נַעֲדוֹן שָׁבַעְתְךָ לְשֵׁנֵי יֵשָׁבַעְתִּי ? Do they turn away a dead man from a graveyard? Said by a man who is turned out of his lodging after nightfall.

31. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה L. 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. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה L. The ass has come and stopped the singing. Said of an interruption.

33. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה A cock crows in the presence of another. Said when an accusation is made secretly.—Confront the parties.

34. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה L. Do not (go) far behind, (put) a stone on it. Restrain yourself.

35. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה U. Let him who brings it by night, bring it by day. I do not care whether he does it secretly or openly.

36. אָדוֹן תֹּרָה אָדוֹן שָׁבַעְתֶּנָּה K. Let not him who brought it to the house last year bring it this year. Said of an incorrigibly idle person.
37. فِي ذَلِكَ مَعَالِيٌّ لَّا كَذَّابٌ U. Hereafter we will not light the lamp. Said sarcastically of an ugly bride or the like. [Cf. no. 125.]

38. ﻧَاسَرُوذُ ﺪَاءِرْ ﻦَدَرَ ﻦَدَرُ. He is an unwashed spoon. Said of one who interferes.

39. ﺪُؤْلِهِ ﻣَوْاءِ ﻢُسْمَؤُ، ﻢُسْمَؤُ. U. A slender turnip has a thick root. 'Quality is better than quantity.'

40. ﻢَسْمَؤُ ﺪُؤْلِهِ ﻢُسْمَؤُ. ﻢُسْمَؤُ. 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. ﻟَاءِرْ ﻦَدَرَ ﻦَدَرُ: ﻢُوَأٌ ﻢُوَأٌ. A herb grows according to its root. 'Like father, like son.'

42. ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﺪُؤْلِهِ "كَذَّابٌ U. 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. ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ. A good name: a deserted village. Said of a famous man or place that is poor.

44. ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﺪُؤْلِهِ ﺪُؤْلِهِ. 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. ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﺪُؤْلِهِ. 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. ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﺪُؤْلِهِ ﺪُؤْلِهِ U. [in K. substitute ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﺪُؤْلِهِ ﺪُؤْلِهِ ﺪُؤْلِهِ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﻢُوَأٌ ﺪُؤْلِهِ ﺪُؤْلِهِ.}
The Mullah Nusir Din said: If Nusr

Din had not been dead the wolves would not have carried off his ass. If the heads of the nation were not asleep, no one could injure it.

If you have not eaten the cooked wheat, why have you the stomach ache? If you have nothing to do with the matter, why do you interfere?

At the report about the wolf, the wolf is at the door. 'Talk of the Devil and he is sure to appear.'

The top of the hat is a hole. Said of a man who cannot keep a secret.

A dead man thinks the living are (always) eating sweetmeats. Said of a man who thinks a rich man's lot altogether enviable. Halwa is a sort of 'Turkish delight.'

Let not the foot traveller mock at the rider: his day will not pass. Said if a poor man rails at the rich.

The clod is weeping for (the fate of) the stone. Cf. 'Daughters of Jerusalem, etc.'

The load has gone and he is asking for the box. Same as no. 44. When a horse's load has fallen down it is unreasonable to expect the box which was placed on the top of the load to be still in its place.

Haftu for hafta: yet it requires more munching [1 hafta = 4 lbs. avoirdupois]. The Urmi people tell a story against the mountainers that one of them brought down honey to sell and exchanged it for carrots, hafta for hafta. He complained that the carrots were harder to munch than the honey, in the above words.
55. 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. Pay (your) money and eat the halwa (see no. 50). 'Money down.'

57. The dog barks, but the caravan enters. Said when a man pays no attention to an insult.

58. 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. A guest who comes of his own accord (lit. foot) is without honour.

60. A dead donkey becomes a mule. Said when a man exaggerates his losses.

61. 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. 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. When a thief meets a thief he hides his club. 'Turk fears Turk.'

64. 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. अनुसन्धाना में पक्षा केल्या होती. Said of a man who takes more than his share under some pretence.

66. आया, आया U. I went after the smell of the chops, but (they were only) branding donkeys. Said when a man is disappointed.

67. जिसे हरी वृक्ष से मुक्त नहीं करते हैं (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. धक्का होते हुए ताप लटकता है A wolf when it gets old is the laughingstock of the dogs. A rich man who loves his money is thought nothing of.

69. अपटल अर्थ अर्थतः संयुक्ता है Soft earth drinks in water easily. Said in praise of gentleness (संयुक्ता means both soft and gentle).

70. जो आदित्य शाक्त भी तत्त्व तत्त्वा जी शाक्ता ए 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. हरी वाल्य वीर जैभम निम्न कित्ता हुए वीर कृष्ण U. If two chestnuts become one they (can) crack a walnut. 'Union is strength.'

72. हरी वाल्य वीर जैभम निम्न कित्ता हुए वीर कृष्ण 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. दान दें और मोल्ला गोद में बढ़ाएं दान Give money and bring the mullah out of the mosque. Money can do anything.

74. जब उन्हें त्याज्य कुटी में फिराक में While the wise man is turning it over in his mind (lit.
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.
84. حکم می‌گویم، دخترم‌زاده، من با تو صحبت می‌کنم؛ بچگانه‌نامه‌می‌دانی. My daughter, I am talking to you; my daughter-in-law, listen. Said when a man speaks to another in order that a third person may hear. It is not the custom for a man to speak to his daughter-in-law, and therefore when he wishes to scold her, he scolds his own daughter instead.

85. لکه سنگی نزدیک می‌کند برای خود پا. The sky fox is caught by (lit. knocks against) his own foot. Said when a guilty man is convicted by his own words.

86. شدید ترین محیط شدیدترین نمی‌گیرد کربن نمی‌گیرد. The more you scratch a cat the more it will fly (lit. return) in your face. If you injure a man he will injure you.

87. سنجابی نمی‌پوشاند مینت، بلکه گروه می‌گردد در دره. A snake dislikes mint, but it grows at his door (hole). If you do not like a thing it is sure to be always meeting you.

88. بی‌ماس و در بزرگنمایی بوی قدیمی. Stretch out your foot according to the measure of your carpet. 'Cut your coat according to your cloth.'

89. می‌گوید خشونت، می‌گوید ناز. If you raise up a dunghill, it will smell. Said to pacify two men, generally to dissuade them from calling one another names.

90. درگیری بی‌خان نمی‌گردد بی‌خان در دره. When a small man enters a gateway he bows his head. Said if a man takes unnecessary precautions.

91. یاری‌تان کسب نمایید، و پیاده‌تان. You have eaten the halwa (no. 50) and are riding the donkey. You have it all your own way.

92. بی‌خدایی که، بی‌خدایی یکی است. He has got down from the horse and is riding the ass. He has had a fall.
93. *Your portion with my portion (i.e. we are eating together), what are you staring at? 'Share and share alike.'*

94. *The ox can work with the buffalo, but (then) he cannot eat (he is too tired). Said when a poor man tries to spend like a rich companion and becomes bankrupt.*

95. *Let not the brave horses receive the whip. 'Do not beat a willing horse.'*

96. *The horse and the mule will fight, and between them the ass will get killed. Those who interfere between two combatants get the worst of it.*

97. *God looks at the high mountains and gives (them) perpetual snows. God recompenses each man as is right. Said especially of bad men.*

98. *He is giving the camel to drink out of a walnut husk (not the shell). Said when a man gives a ridiculously small gift to one in need.*

99. *The fool threw a stone down the well, but forty wise men could not get it out. Aliter (Socin) The bride and bridegroom are happy, but the fools of the village kill themselves. A fool gets no enjoyment out of life.*

100. *The buffalo works; does the buffalo eat (oc. alone)? A man ought to share with his family.*
102. The fox could not reach the bunch of grapes, and said, *How sour they were!*

103. A wall has ears.

104. The river will not always bring down vine stocks. 'Lay by for a rainy day.'

105. If water comes once in a channel, one may hope it will come again. Said when a man loses his money.

106. The kid will not always stay under the basket. Everyone may hope to get rich.

107. 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. 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. He who travels much is wiser than he who lives to a great age. Said of a traveller.

110. Spit on the ground; I will come back soon before it dries.

111. 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 Socin.
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. Of Ps. cxxviii. 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.'
124. سفعلاً عصوبلاً دمَّرنا سلِّمُ سوادُه. We have stripped the ass, his tail remains. We have broken the neck of the task.

125. نار براث. K. The sun has risen. [Same as no. 37.]

126. حبساً مضمّن مأهلاً، فخاً. The heat is burning the bald men's heads. Said sarcastically of a very cold place.

127. يعيش نسياناً ثقيلة. U. A deserted mill has two hoppers [see no. 44]. Said of a poor room which yet has some one good thing in it.

128. عنبر له مدة حفره. His pocket has a hole in it. Said of a spendthrift.

129. غُرْفُهُ لحُرف. The cock's world is the dung-hill. Said of a narrow-minded person.

130. نفتُهُ كأنما بعضُ محمدٍ. A man married two wives, Khana and Mana. Khana was old and Mana young. Khana plucked the black hairs out of his beard, and Mana the white hairs, till his beard was finished. Said of a man who tries to please everybody and pleases none.
ADDITIONS AND CORRECTIONS.

P. 6, l. 2, add (also لیکی).

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 نیک is بنی not بنی.

The conjunction اس and is sometimes pronounced وس 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:—أُنُم or أُنَم،

both pronounced how, used before a relative and when = ifc; أُنُم or أُنَم،

both pronounced اد، used as a copula, the أُن being often omitted, as

for أُنُم or أُنَم، he is good; أُنُم، pronounced هو, = ite. Also

أُنُم، pronounced هو, = he is. The feminine usage is similar.

P. 27, l. 8, add كُلْمَتُ m. f. night = O.S. كُلْمَة m. (for كُلْمَة eternity, used

both as abs. and constr. state; perhaps also كُلْمَة f. ease, relief, lit. wide-

ness, and كُلْمَة suddenly, كُلْمَة Ti. again, pp. 165, 166, for

کُلْمَة 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 كَلُّ Al. the west; so كَلَام Al. the east.

l. 24, for كَلُّ read كَلِّ.

P. 32, l. 6, for كَلُّ read كَلِّ.

P. 34, l. 1, add also كُلْمَة U.; after head, add and temple.

l. 6, for (a bird), read a lizard.

Sub fine, add to masculines كُلِّ calico, كُلِّ braid, كُلِّ flat.
pp. 35, 36, add 𠀧𠀧 is sometimes fem. in N.S. Add also 𙂂𙂂 country, m., rarely f. N.S.; m. O.S.; 𙂂𙂂 metal bowl, f. N.S. = 𙂂 m. O.S.; 𙂂𙂂 kiln, m. O.S., f. N.S.; 𙂂𙂂 seat, f. N.S. = O.S. 𙂂𙂂 m.; �äftしております rain, f. U.K., m. Q., O.S.; 𣼣𣼣 lamp, is m. in Bas, f. in Q. The following are m. in Q. — �}_${ƀGuardar, �����Guardar, �����Guardar, �����Guardar, �����Guardar.

p. 37, l. 15, �.Scene is m. and f. in Q.

l. 16, �����Guardar is also found. Add to fem. �����Guardar from �����Guardar kid.

p. 38, add �enment  f. frog, 𣼣往外 tadpole; �����Guardar  f. and �����Guardar or �����Guardar all = corner; the fem. of �����Guardar is also �����Guardar.

p. 41, l. 18, add also �����Guardar; of p. 334.

pp. 41, seqq., add to regular plurals:

(1) �����Guardar m. braid; �����Guardar m. cattle; �����Guardar O.S., also �����Guardar K., a herb found in K., Numb. xi. 5; �����Guardar lotus. �����Guardar mulberry, makes �����Guardar in Q.

(2) �����Guardar Al. breast; �����Guardar Al. m. master (also 3, see § 18); �����Guardar U. Tkh. breast; �����Guardar m. basket (with handle), in Al.: elsewhere 1. [�����Guardar is rarely 1, and in Al. 3; �����Guardar is also 1 in Q. etc.] �����Guardar head, �����Guardar mouth, in Al. take 2. [�����Guardar is also 1].

(3) �����Guardar m. (U. form) evening, sometimes; �����Guardar K. m. also takes 3.

(4) �����Guardar f. watch of the night, also 1; �����Guardar K. O.S., or �����Guardar K. owl f.; �����Guardar f. time, in Tkh. Al. p. 70; �����Guardar f. fruitstone, also 1; �����Guardar f. kneading tray; �����Guardar f. pearl; �����Guardar f. marsh; �����Guardar f. treasure, also 1 [also �����Guardar f. 1]; �����Guardar (a large bird); �����Guardar f. flour bin; �����Guardar f. wooden disk used in the game of ‘touch,’ also the holder of the disk; �����Guardar f. garden bed; �����Guardar m. f. sledge, also 1; �����Guardar f. leather bag, also 1; �����Guardar m. f. rain; [�����Guardar f. grindstone, also takes 1]; �����Guardar (N.S. �����Guardar, O.S. �����Guardar) heel, also 1; �����Guardar m. candle, in Th., elsewhere 1; �����Guardar
m. table cloth, table set for meals, in Al., elsewhere 1; اَلْقَبْسُ f. arch; 

Al. ship (= كَبْسُ U.).

(4) [25] Q. husband (= كَبْسُ U.) takes 1]; مَلْفُ m. walnut tree (with 1, walnut); [25] (p. 44) in Q., in the sense stacked hay; مَلْفُ Al. Th. m. arm (= مَلْفُ p. 46); so Q. but with pl. as U.; مِلْفُ m. K. summer pasturage (the camp), also 1; مَلْفُ m. kinsman, also 1; مَلْفُ m. wedding feast, also 1; مَلْفُ m. leaven, also 1; مَلْفُ m. mountain, O.S., also takes 1]; مَلْفُ m. herb, also 1; مَلْفُ f. noon, midday meal, also 1; مَلْفُ m. pocket hole; مَلْفُ m. U. buffalo bull, also 1 (= كَبْسُ K.); مَلْفُ m. cotton plant, O.S.; مَلْفُ m. dough, also 1; مَلْفُ f. edge of a roof; مَلْفُ nostril, in Al. (also 5); مَلْفُ m. haustriing; مَلْفُ m. K. m. porch; مَلْفُ m. summer, O.S., also 1; مَلْفُ f. nest, O.S., also 3; [25] also takes 4 in the sense of head]; مَلْفُ m. door post, in U.; also 1 in Q.; مَلْفُ (p. 46) in Q. makes مَلْفُ m. he goat, also 1, Turk. (= O.S. كَبْسُ).

(5) مَلْفُ (or كَبْسُ) K. shadow, = O.S. كَبْسُ; مَلْفُ m. curtain, usually 1; مَلْفُ wig of hair (with 1, head of grain); [25] and كَبْسُ Al. also take 1].

(8) مَلْفُ Thkh. f. present=مَلْفُ § 45 f.; [مَلْفُ also takes 6]; مَلْفُ f. grandmother, in Al.

(9) مَلْفُ f. shrub, also sleeve; مَلْفُ f. one lamb (one year old); مَلْفُ f. Al. female companion, § 17; مَلْفُ K. f. midwife (= كَبْسُ U.); مَلْفُ Al. f. round cake (= كَبْسُ U.); [in Q. the sing. of مَلْفُ is also كَبْسُ and كَبْسُ].
p. 42, l. 2, for 8 lbs., read 4 lbs.

p. 45, also f.; for ตน f. thigh, read ตน f. rump (half); so p. 47; for ตน is fem.

p. 46, in Q. is an axle; for ตน read ตน (p. 888); for ตน, ตน is used in Q.; ตน is fem.

p. 50, add knife, pl. แทน (Turk.); for แทน in Q. they say แทน (first Zilama).

p. 51, makes also แทน.

p. 52, l. 1, add Singular in Q. also แทน kernel.

K. f. fever, and แทน f. end, have no pl.; the latter borrows that of แทน.

p. 53, add In Q. K. the masculine forms แทน แทน (also แทน?), แทน แทน 代替 代替 are also used; in Q. แทน is a hazel nut.

l. 7, for แทน read แทน.

sub fine, add pea, pl. แทน and แทน.

p. 54, l. 10, แทน is used in Q. for a little girl's trousers.

p. 55, l. 20, for (O.S. w) read (O.S. แทน).

p. 56, par. (12), for Bas, read Baz; add แทน is also used.

p. 58, par. (5), add high spirited (as a horse), แทน speckled, แทน Al.

lame, make fem. in แทน.

par. (7), แทน in Al. makes fem. แทน.

par. (8), add แทน heathen, and แทน unclean, do not take the euphonous vowel in the feminine.

sub fine, for absolute, read limited.

p. 59, l. 8, for แทน read แทน.
ADDITIONS AND CORRECTIONS.

p. 64, In Al. the K. feminines are used, except for nine. But ٓد is used before ٓک.

p. 69, add ٓد ٓک Al. or ٓد ٓک Al.

p. 70, l. 19, add to the list ٓد ٓک Tkh. f. time, ٓد ٓک Tkh. f. id.

p. 74, Sachau gives for Al. ٓد ٓک m., ٓد ٓک f. (ilef); ٓد ٓک m. ٓد ٓک f.

p. 75, sub fine, add But in Al. ٓد is kmell.

p. 79, l. 9, for ٓد ٓک, ٓد ٓک read ٓد ٓک, ٓد ٓک.

p. 83, Also ٓد ٓک Al. (paradigm form).

p. 96, ٓد ٓک is used alone for the infin. in Al., but also ٓد.

p. 99, ٓد. Imperat. also ٓد in Al. as O.S.

p. 100, Sachau gives for Al. ٓد ٓک for 3 sing., but ٓد ٓک 2 pl., ٓد ٓک 3 m. pl., ٓد ٓک 3 f. pl.; ٓد for 3 sing. pret.

p. 104, In Al. ٓد verbs in first present and pret. are often treated as if ٓد; as for ٓد ٓد, shmeld. The pl. imperat. is also ٓد ٓد Al.

p. 112, l. 1, 2, for ٓد read ٓد throughout (cf. p. 322).

p. 119, ٓدٓ. In Al., imperative also ٓد.

p. 120, ٓد. Past part. ٓد Al.

p. 126, ٓد. In Al. pret. also ٓد ٓد (first Zlama); with fem. object ٓد ٓد, the verbal noun ٓد ٓد is much used by itself as a noun of action.

p. 131, ٓد. Also used in Al. The verbal noun in Al. is ٓد ٓد.

p. 134, In Al. for ٓد ٓد I shew her, we have also ٓد ٓد, second Zlama (p. 81, note).

p. 137, So in Al. ٓد ٓد is he left me as well as I left.

p. 158, l. 5, for ٓد ٓد read ٓد ٓد. Add to Alqosh adverbs: ٓد ٓد (both ٓد) to-
gether, ٓد ٓد apart, ٓد ٓد immediately, ٓد ٓد perhaps (p. 308,
1. 4), ٓد ٓد and ٓد ٓد very, ٓد ٓد (lekun) and ٓد ٓد perhaps,
GRAMMAR OF VERNACULAR SYRIAC.

thereafter, somewhat (p. 290), why, near.

p. 193, l. 7, for Fy, read fiy.

p. 201, l. 16, for read (Arab.).

p. 209, l. 4, for read.

l. 12, for read.

p. 225, l. 5, add The U. agent of to be extinguished, to die (p. 108), in.

p. 232, add green, Al.

p. 235, l. 10, for read.

p. 249, sub fine, for a calf, read an arm; for amulet, read armlet.

p. 254, l. 22, for read (Arab.).

p. 258, l. 6, for read (Arab.).

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