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A

Modern Syriac-English Dictionary

BY

Abraham Yoḥannan A. M.

PART I.

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN
THE FACULTY OF PHILOSOPHY,
COLUMBIA UNIVERSITY

Stanford Library

New York
COLUMBIA UNIVERSITY
1900.
PREFACE.

The difficulties which confronted me in compiling this dictionary were numerous. There was no previous work of which I could avail myself as a guide. Of modern Syriac literature beyond a number of books on religious subjects which have been translated chiefly from English and printed by the missionaries, there is almost nothing that is worth the name; and the religious literature scarcely touches upon the vernacular and idiom of a people of whom a great majority are illiterate. This illiteracy has fostered the division of modern Syriac into numerous dialects. The religious books have issued from the presses of three different missions, the American, the English and the French. All of these being stationed in Urmi have, it is true, taken the dialect of that place for their standard; but while the American mission has kept more strictly to this dialect, the English and the French show a tendency to admit peculiarities of other dialects. They therefore differ from each other considerably in orthography and pronunciation. Each mission has its own peculiar way of spelling certain classes of words. The French Catholic missionaries have been influenced to some extent by the Salamas dialect, for one of their fields of work lies in that region. Missionaries of the Church of England, on the other hand, are trying to introduce more of the mountain dialects, which show a tendency to recur to the
classical Syriac. A great confusion has naturally resulted from this.

My interest in the Modern Syriac vocabulary has greatly increased since 1886, when I engaged in the revision of the Scriptures in Modern Syriac, under the auspices of the American Bible Society. My work began to assume shape in 1893 and 1894 after I had received my appointment at Columbia University, New York. Here I had almost all the apparatus that was needed. In its library are represented almost all of the modern Syriac dialects.

I desire to make grateful acknowledgement of my deep indebtedness to Professor R. J. H. Gottheil for his valuable suggestions, and his assistance in reading the manuscript and proof. He placed at my disposal the books in his library referring to the subject, and has given me much encouragement to continue the work. My cordial thanks are also due to my friend and colleague Prof. A. V. W. Jackson for the personal interest he has taken in the work from the beginning, and for reading the manuscript and proof sheets. I am greatly indebted to Dean Maclean's *Grammar of the Vernacular Syriac*, (Cambridge, 1895), which has been indispensable in compiling this dictionary, and whose method I have often adopted. Of other works which I have used, I can only mention Duval's *Les Dialectes Néo-Aramaïens de Salamas* (Paris, 1888), and Socin's *Neu-Aramäische Dialekte von Urmia bis Mosul*, (Tübingen, 1882) as well as Lidzbarski's *Neu-Aramäische Handschriften in the Semitistische Studien*, (Weimar, 1894) and Prym and Socin, *Der Neu-Aramäische Dialekt des Tur Abäin* (Göttingen, 1881). Nöldeke's *Grammatik der Neusyrischen Sprache* (Leipzig, 1868), and Stoddard's *Grammar of Modern Syriac Language* (New York, 1856) have been of great help in the work. To determine the origin of a few loan-words I have occasionally had recourse to Paul de Lagarde's *Gesammelte Abhandlungen* (Leipzig, 1866).
I obtained lately the *Dictionnaire de la Langue Chaldéenne*, by Mgr. J. Audo (Mossoul, 1897), and *Grammaire de la Langue Araméenne* by Mgr. David, archbishop of Damascus, and have availed myself of the help they could afford me; and I owe my thanks also to the printing office of Mr. W. Drugulin, Leipzig, for the careful and prompt despatch of the work.

**ABRAHAM YOHANNAN.**

*In the City of New York.*
INTRODUCTION.

The Syriac speaking community is found today in the district which lies between Lake Urmī, Lake Van, the River Tigris and the city of Mosul.

The question as to the origin of the Syrians is one difficult to answer. Certain European travelers have held that the Nestorians have a Jewish type of countenance, and have tried to identify them with the Ten Lost Tribes of Israel. They have been led to this because of certain points of similarity which Nestorians and Jews seem to have in common — physiognomy, language, religious observances and social customs.

1 It is written in various forms, as ʿUrmā, ʿOrmā, ʿOrmē, ʿOrmā, and in Persian, ʿArmī, ʿArūmī, ʿArūmē, ʿArūmī. The Nestorians etymologize the word as meaning 'place of water'. See Nöldeke's Grammatik der Neusyrischen Sprache, Einleitung, p. XXII. Urmī is sometimes called ʿArd al-ṣugha wa-ṭā'ā'ā, 'the place of pleasure'. The Eastern Syrians write it invariably. The name ʿUrmā might have some relation to the word Ormazd, the adjective of it in Mountain dialects is, ʿOrmazdā, perhaps a corruption of Šārīmā, 'a man of Urmī'. ʿArd al-ṣugha it used now as a man's name.


3 Grant. The Nestorians; or, the Lost Tribes, pp. 192—253.

This identity has, however, in no measure been proven, for the very reason, if for no other, that the diversity of types among the Eastern Syrians makes it hard to presuppose a common ancestry for them all. The people of Tiari, for instance, seem to be an entirely different type from most of the other Syrians. Their complexion is generally ruddy brown and their features are small and sharply defined. The most that can be said is that the Nestorians of Jélú\(^1\) have a more Jewish type of countenance than any of the other Nestorians.

According to the generally accepted view the Syrians were first known as מִדְיָנִים or מִדְיָנִים\(^2\), that is Arameans, and their language is spoken of as מִדְיָנִים or מִדְיָנִים, that is Aramaic. The language of the New Testament seems to make a distinction between מִדְיָנִים and מִדְיָנִים, and Syriac grammarians, lexicographers and commentators agree as regards this distinction. The former expression is used to designate the Hellenists or Pagans and the latter is applied to Syrian Christians. In course of time, however, the designation, מִדְיָנִים or מִדְיָנִים or מִדְיָנִים 'Syrian' came to be substituted for Aramean because the latter expression seemed to smack of heathenism\(^3\). So far, indeed, did this dislike of things Aramean go, that the Syrian Christians despised even their early Aramaic literature

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\(^1\) Maclean. *Grammar of Vernacular Syriac*, Introduction, p. XIII.


and probably destroyed it because it was heathenish. The term

is generally admitted to have been given to the people by
the Greeks, although Syrian national tradition holds that it
was in use long before the designation Aramean, and that the
Greeks got it from the Arameans. The Nestorians claim further
that in reality they should be called , that is Assyrians,
and that the word is merely a Christian adaptation of the
original. In this connection it may be worth noting that the
Armenians call the Syrians Athori, and the country Athorestan1,
and there is in truth a certain similarity in the shape of the
head and the physiognomy of the old Assyrians as engraved
upon their ancient monuments with the features of the Syrians
of today, especially in Mosul, Albak, etc. Nöldeke has long ago
proven that the word Syria is merely a shortened form of As-
syria. Furthermore the Syrians insist that the term was a
misnomer given by the Jews to all who were outside the pale
of Judaism.

There is still another designation for the Syrians. In recent
times the name  ‘Chaldeans’ has been adopted by Latin mis-
sionaries for them2, though its use is confined almost exclusively
to those Syrians who have joined the Catholic church. This
appellation is quite inexact, as the Syrians themselves use this
word to designate astrologers.

The Syrians of Persia probably number about sixty thou-
sand souls. They are located in the plains of Urmia, Salamas
and Sulduz; — plains which lie to the West of Lake Urmia.
Salamas is near the northern end of the lake, Sulduz near the
southern, and Urmia between the two. From the diversity seen

Duval. *Les Dialectes Néo-Araméens de Salamas*, p. II.
in their speech one might be inclined to think that the inhabitants of these districts migrated hither at different periods and from different localities. It seems probable that they all came from the West⁴, as migration from that quarter still continues owing to the more comfortable circumstances in which the Syrians live in Persia than in Turkish Kurdistan. The earliest dates that we have are to be found in the Estrangelo inscriptions on tomb-stones in Salamas, which begin as early as the seventh century⁵. It is said that there was a Nestorian bishop at Urmi as early as the thirteenth century⁶. In 1281 Mar Joseph, the bishop of Salamas, assisted in the consecration of the patriarch Mar Yab-Alaha, and Salamas is spoken of as the seat of an archbishop in 1576⁶. In 1600 we read of a patriarch in Urm. In Ushnuq, in the vicinity of Şolduz, there was a Catholicos in the year 1289.

The Syriac language itself is called in the Urm dialect ܐܪܡܝܐ; in the mountain dialect ܡܕܢܚܐ; in Mesopotamia ܡܕܢܚܐ; and further West in Jabal ܕܝܐ. Modern Syriac is called ܥܐܫܬܐ, that is, 'the new language'; ܥܠܫܬܐ, 'the colloquial or vernacular'; ܐܬܐ, 'the translated language'; while the classical Syriac is called ܐܬܐ, 'the old language'; ܥܠܫܬܐ, 'the language of the books'; and ܥܠܫܬܐ, 'the literary language'.⁷

This dictionary contains over fifty thousand words really in use, besides the numerous derivatives, and distinct from the proper names of persons and many geographical names which compose

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1 Maclean. Grammar of Vernacular Syriac, p. XIII.
2 Duval. Les Dialectes Neo-Aramêens de Salamas, p. IV.
3 Comp. Nödeke. Grammatik der Neusyrischen Sprache, pp. XXI—XXIII.
5 Duval. Les Dialectes Neo-Aramêens de Salamas, p. IV.
7 Comp. Maclean. Grammar of the Vernacular Syriac, p. X.
the appendix. The few words which are rarely used have been usually marked as such.

An attempt has been made in the dictionary to trace every foreign word to its origin and to give it in the script of the language from which it comes.

It is hardly necessary to state that whenever a foreign word is designated as of Arabic origin, it is to be understood that it has been also employed in Persian and Turkish, and if it comes from Persian, the same word is also used in Turkish. In other words, the intermediate languages between the original one and the Syriac, are not given.

There are as yet no uniform or fixed rules in Syriac for spelling or transliteration of the words of foreign origin, and the usage is rather an arbitrary one. As an illustration, the Arabic word ائباض might be spelled phonetically, лен, یجلا, یجلا, یجلا, یجلا, یجلا, یجلا, یجلا, consequently an attempt has been made to group together the various forms of spelling which are most common, at the end of the definition of a word.

The long vowel or ı in the middle of the Arabic, Persian and Turkish words is represented by the Syriac ʧəpa, as ʧəbād, for ʧəbād, ʧəbād, ʧəbād, ʧəbād, ʧəbād, ʧəbād, ʧəbād, although the vowel ʧəpa is often short. For instance, the two vowels in the word ʧə may be either short or long, each reading having a different meaning, e.g. the short form ʧə ĭbād, 'eternity', long form ʧə ĭbād, 'cultivated', 'inhabited' (land).

The Turkish ʧ is often changed into Syriac ʧ as ʧ for ʧ, and the endings ʧ for ʧ, ʧ for ʧ, etc. In the Mountain dialects for the endings in the words as stated above, the letter ʧ is chiefly used. The sound of ʧ in the singular of words is pronounced as ʧ in the plural, e.g. ʧ, ʧ, ʧ, ʧ, although it would
be wrong to write ی. The Turkish termination ی is usually written ی.

There are many words in Modern Syriac which have their origin in Arabic, Persian, or Turkish; but since they have come into Syriac through Kurdish, they are written and pronounced after the Kurdish manner; as ی, ی, ی, ی, ی while in the original they are ی, ی, ی, ی. The ی in the beginning of a great number of words in the Mountain dialects is pronounced as ی, which is the Kurdish method of pronunciation.

Parts of the verb which are not much used have not been fully given; nor the feminine plural when it does not differ from the masculine. The words ending in ی— and ی— being easily understood as feminine, it was deemed unnecessary to mark them as such.

A hybrid word is indicated by the letters which represent the languages out of which the word is constructed. Thus, the word ی is indicated by the letters A.T.S. which means, the first part of the word is Arabic, the middle Turkish and the last part Syriac.

The verbs which have been prefixed with a vowelless ی, thus ی(ی), are pronounced both with and without the sound of ی. ی bashil or ی mbashil 'to cook'.

Whatever may be the origin of Modern Syriac, whether it be a descendant or a sister speech of the classical Syriac or of a more ancient tongue, it is certain that it has been influenced greatly by outside languages; in Persia by Persian and Turkish, in Kurdistan by Kurdish and Turkish, and further west (especially in Jabal یب) by Arabic.

The Modern Syriac may be divided into several dialects which for convenience have been put into the following five groups1.

1 Comp. Maclean. Grammar of the Vernacular Syriac, p. X.
1. THE URMÎ DIALECTS. Sulâdûz, Tekka Ardishai, Giogtapa, Gulpaskan, Sipûrghan, Gavilan, which do not aspirate ɾ and ɾ.

2. THE NORTHERN DIALECTS. Salamas, Kudshanis, Gawar, Jelu. (The last three are frequently included in the Mountain Dialects,) which drop ɾ at the end of a word or substitute ɾ for it.

3. THE MOUNTAIN OR ASHIRAT DIALECTS. Tëari, Tkhûma, Baz, Ashûtha, Marbîshu, Shamsdin, Targawar, Margawar and some smaller districts and villages. These aspirate ɾ and ɾ.

4. THE SOUTHERN DIALECTS. Alkosh, Telkief, Bohtân, Zâkhu. These also aspirate ɾ and ɾ.

5. The dialect of Tor Abdin or Jabal Tûr.

The people of neighboring villages are generally able to converse with each other fairly well, but as the geographical distance between them increases they become more and more unintelligible to each other, so much so that the dialects of Urmî in the extreme East and of Jabal Tûr in the extreme West appear to be almost two distinct languages.

The foregoing groups might easily be subdivided into minor dialects differing from each other in the pronunciation of certain words. In the Urmî dialect, for instance, the abstract terminations ending in ɾ, as ɾasâr, ɾubah are pronounced in various ways in the different villages of the Urmî district. The word for ‘faith’ in Degala and in most of the neighboring villages is pronounced ɾasâr, while in Giogtapa, within five miles of Degala, it is pronounced ɾasâr also ɾasâ or ɾubah. In the village of Sipûrghan in the northern part of the Urmî plain it is pronounced ɾasâr also ɾasâ, but in Gavilan at the extreme northern end it is pronounced ɾasâ or ɾasâ, just as in Salamas. It seemed to be unnecessary to mention in the dictionary, all of these terminations in every case.

The most peculiar dialect in Urmî seems to be that of Tekka
Ardishai, two villages at the southern end of Urmí. Here skapa is variously pronounced, as ā in cap; ą in fall; è in fate. As an illustration, the sentence خذ کیشلی بِر تَری گَو یاما, 'my father went after the birds into the sea', while in all the other villages of the Urmí plain it is read, بَبی کِشلی بَر تَری گَو یاما.

It must be borne in mind that these variations in the Urmí dialect are manifested in conversation only, the spelling being the same in all.

As might be expected, a large number of the words of foreign origin have acquired in modern Syriac meanings which deviate more or less from those in the languages from which they come. For instance, the verb لعة, which in Syriac means 'to fear', is derived from the Arabic مکر, which there means 'to ignore'; the word لیده signifies in Syriac 'trouble, affliction'; but اجر in Arabic means 'a hireling, a mercenary'; the term اسمه signifies 'apparatus, furniture', in Syriac; while اسمه in Arabic signifies 'weapon, arms', and اسمه something else.

The speech of the villagers who live among the Mohammedans of Urmí is of a motley type; in some instances the Turkish words are more numerous than the Syriac. This is especially true in regard to the people who live along the upper part of the Baranduz River. As an illustration the following sentence will suffice: فیشک هپویری هنگ گور همته 'The magpie has built a nest on the willow tree'. Here the first, third and fifth words, all of which are substantives, are Turkish, while only the second (a verb) and the fourth (a preposition) are Syriac. In some villages Turkish is spoken by the Syrians more fluently than Syriac, while in some others, Syriac has almost entirely been supplanted by Turkish.

These foreign languages have to a certain extent affected also
the pronunciation of some of the consonants. There are four explosive or emphatic sounds borrowed chiefly from the Kurdish, which have already found their way into numerous words which are of pure Syriac origin. As the Syriac has no signs by which it can accurately represent these sounds, the nearest corresponding letter has been adopted. The first of these sounds is the emphatic labial which is represented by the letters &s and &k indifferently; thus, &g or &k or &k or &k ‘hoopoe’. The letter &s has this sound in words like &g ‘to bleat’, &g ‘odd’, etc. The second is the sound between &s and &k; as instances of this may be cited the words &g or &g ‘father’, &g ‘deaf’. The third is the emphatically pronounced &s or &k as in the following words &g ‘weapon’, &g ‘girl’, &g or &g ‘rags’. The fourth one might be called a cerebro-dental, or the cerebro-dental sound of &s, &k and &. Compare the following words: &g ‘tail’, &g ‘to hum’, &g or &g ‘single or odd number’; & in the word &g ‘return’, in Targawar dialect has this sound.

From the fragments of the poems and ballads which have been written in the Alkosh dialect, it is manifest that the western Syrians made the attempt to reduce Modern Syriac into writing as early as the 17th century. The liturgical Gospels were written in the 18th century. The creed, written by a Roman Priest in Salamas in 1827 and published by Rödiger1, is a good specimen of the dialect of that region. But all of these works have been done with little regard to etymology, and they contain many inconsistencies.

The first scientific attempt to reduce Modern Syriac to writing was made in the year 1836 by the American Presbyterians, who translated the scriptures into the vernacular of Urmš. There the New Testament was printed in

1 ZKM. Göttingen, 1839.
1846, the Old Testament in 1852. In 1863 the American Bible Society in New York published a pocket edition of the New Testament and the Psalms. A revision of this made by the Rev. Dr. Labaree and some natives was printed in New York in 1893. An edition of the Gospels in the Alkosh dialect was printed at Urmì in 1873.

The American missionaries in Urmì have been justly credited with the honor of being pioneers in their research and investigation of Modern Syriac.
## ABBREVIATIONS.

### LANGUAGES AND DIALECTS.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Language</th>
<th>Abbreviation</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Arabic</td>
<td>GUL.</td>
<td>Gulpashan</td>
</tr>
<tr>
<td>ALK.</td>
<td>Alkosh</td>
<td>H.</td>
<td>Hebrew</td>
</tr>
<tr>
<td>ARAM.</td>
<td>Aramean</td>
<td>I.</td>
<td>Italian</td>
</tr>
<tr>
<td>ARM.</td>
<td>Armenian</td>
<td>J.</td>
<td>Jelu</td>
</tr>
<tr>
<td>ASH.</td>
<td>Ashirat</td>
<td>K.</td>
<td>Kurdish</td>
</tr>
<tr>
<td>ASHITH.</td>
<td>Ashitha</td>
<td>KUD.</td>
<td>Kudshanis</td>
</tr>
<tr>
<td>ASS.</td>
<td>Assyrian</td>
<td>MAR.</td>
<td>Marbushu</td>
</tr>
<tr>
<td>B.</td>
<td>Bohtan</td>
<td>MT.</td>
<td>Mountain dialects</td>
</tr>
<tr>
<td>CS.</td>
<td>Classical Syriac</td>
<td>P.</td>
<td>Persian</td>
</tr>
<tr>
<td>ENG.</td>
<td>English</td>
<td>R.</td>
<td>Russian</td>
</tr>
<tr>
<td>G.</td>
<td>Greek</td>
<td>S.</td>
<td>Syriac</td>
</tr>
<tr>
<td>GAW.</td>
<td>Gawar</td>
<td>SAL.</td>
<td>Salamas</td>
</tr>
<tr>
<td>GIOG.</td>
<td>Giogtapa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SH.</td>
<td>Shamsdin</td>
<td>SKT.</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>SP.</td>
<td>Sipurghan</td>
<td>T.</td>
<td>Turkish</td>
</tr>
<tr>
<td>T. A.</td>
<td>Tekka Ardishai</td>
<td>TAR.</td>
<td>Targawar</td>
</tr>
<tr>
<td>TEL.</td>
<td>Telkief</td>
<td>TIA.</td>
<td>Tiari</td>
</tr>
<tr>
<td>TKB.</td>
<td>Tkhuma</td>
<td>TUK.</td>
<td>Tur Abdin</td>
</tr>
<tr>
<td>U.</td>
<td>Urmui</td>
<td>Z.</td>
<td>Zakhu</td>
</tr>
</tbody>
</table>

## GRAMMATICAL TERMS.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Term</th>
<th>Abbreviation</th>
<th>Term</th>
<th>Abbreviation</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs.</td>
<td>absolute</td>
<td>inf.</td>
<td>infinitive</td>
<td>per.</td>
<td>perfect</td>
</tr>
<tr>
<td>adj.</td>
<td>adjective</td>
<td>interj.</td>
<td>interjection</td>
<td>plur.</td>
<td>plural</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb</td>
<td>interr.</td>
<td>interrogative</td>
<td>prep.</td>
<td>preposition</td>
</tr>
<tr>
<td>ant.</td>
<td>accented on the antepenult</td>
<td>lit.</td>
<td>literal</td>
<td>pres.</td>
<td>present</td>
</tr>
<tr>
<td>caus.</td>
<td>causative</td>
<td>m.</td>
<td>masculine</td>
<td>pron.</td>
<td>pronoun</td>
</tr>
<tr>
<td>coll.</td>
<td>collective</td>
<td>met.</td>
<td>metaphorically</td>
<td>plcl.</td>
<td>participle</td>
</tr>
<tr>
<td>colloq.</td>
<td>colloquial</td>
<td>myth.</td>
<td>mythological</td>
<td>sing.</td>
<td>singular</td>
</tr>
<tr>
<td>conj.</td>
<td>conjunctive</td>
<td>n.</td>
<td>noun</td>
<td>sub.</td>
<td>substantive</td>
</tr>
<tr>
<td>cons.</td>
<td>construct</td>
<td>onom.</td>
<td>onomatopoetic</td>
<td>ult.</td>
<td>accented on the ultima</td>
</tr>
<tr>
<td>def. art.</td>
<td>definite article</td>
<td>palp.</td>
<td>palpel</td>
<td>var.</td>
<td>variations</td>
</tr>
<tr>
<td>demon.</td>
<td>demonstrative</td>
<td>p. p.</td>
<td>past participle</td>
<td>v. i.</td>
<td>verb intransitive</td>
</tr>
<tr>
<td>dim.</td>
<td>diminutive</td>
<td>p. pret.</td>
<td>present participle</td>
<td>v. n.</td>
<td>verbal noun</td>
</tr>
<tr>
<td>f.</td>
<td>feminine</td>
<td>pen.</td>
<td>accented on the penult</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indecl.</td>
<td>indeclinable</td>
<td></td>
<td></td>
<td>v. t.</td>
<td>verb transitive</td>
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</table>
AUTHORS.

Sachau. — Sachau’s Skizze des Fellichi Dialekts von Mosul (Berlin, 1896).
Socin. — Socin’s Neuaramäische Dialekte von Urmî bis Mosul. (Tübingen, 1889).

The Urmî dialect is used as the standard. A word without a dialect abbreviation is to be considered as belonging to the dialect of Urmî, and occasionally as being used in a large number of dialects.

An abbreviation (for a dialect) after the word indicates usually the name of the locality for which the abbreviation stands, but the word is not necessarily confined to that locality.

For convenience, each one of the five divisions or groups of dialects is represented generally by one of the principal dialects of that division. Loan-words are given in the brackets at the beginning of the definition, the corresponding words in the other languages come at the end.

Mr. and Arm. refer often to the Mountain or Kurdistan dialects in general.
Al. and Taz. mean the same dialect.
MODERN SYRIAC-ENGLISH DICTIONARY.

2

Pronounced alap, allap, alaph and olaph, the first letter of the alphabet. It is written 2 after 1 and 4, 2 when initial, medial and after 3, 5; and 2 when final.

As a numeral 2 denotes 1; with one dot under or above it 2 or 2 = 1000; with a dash or two dots 2 = 10 000.

It is generally a soft breathing (spiritus lenis), as in 3, 3, 3.

It is pronounced as 3 when it is preceded by another 2, thus, 3, pronounced 3, or when it occurs as the middle letter of the active participle in verbs with weak middle letter, as 3 for 3, 3 for 3, and also in the present tense of many verbs with weak initial letter, as 3 for 3, 3 for 3.

It sometimes has also the broad and guttural sound of 3, in such words as 3, 3, 3.

In the beginning of a word when without a vowel 2 is occult, as 3.

A vowelless 2 is often rejected from the beginning of a word, as 3 for 3, 3, 3 for 3, 3 for 3, and in compound words, as 3 for 3, 3 for 3.

It is usually quiescent at the end of a syllable, as 3, 3, 3.

A prothetic is very common, as 3 for 3, 3 for 3.

In several of the Mountain dialects 2 is prefixed to form the
generic present of the verbs, as 
\( \text{שָׁמַר} \) (corresponding
to \( \text{שָׁמַר} \) and \( \text{שָׁמַר} \) of the same 'dialects,
as \( \text{שָׁמַר} \) and \( \text{שָׁמַר} \) of the
Urm dialect, as \( \text{שָׁמַר} \) or \( \text{שָׁמַר} \).

In Tnr, \( \text{שָׁמַר} \) is prefixed to the
perfect, thus, 
\( \text{שָׁמַר} \) ‘I kissed the hand of Pharaoh’
Lit. S. S. 65. 16; 
\( \text{שָׁמַר} \) ‘I bowed to the king’.

\( \text{שָׁמַר} \) is prefixed to the Imperative,
as \( \text{שָׁמַר} \) for 
\( \text{שָׁמַר} \) for 

It precedes the particle \( \text{יַהֲהָך} \), as 
\( \text{יַהֲהָך} \) for 
\( \text{יַהֲהָך} \) for 
\( \text{יַהֲהָך} \).

When two alaps occur together, 
\( \text{יַהֲהָך} \) they are pronounced as one,
e. g. 

\( \text{יַהֲהָך} \) contracted, is placed before 
\( \text{יַהֲהָך} \) with the pronominal suffixes, as 
\( \text{יַהֲהָך} \) or 
\( \text{יַהֲהָך} \) ‘which\none of them?’ 
\( \text{יַהֲהָך} \) ‘which one of you?’ 
\( \text{יַהֲהָך} \) ‘which one of us?’

It is in numerous cases prefixed
to Greek words beginning with two
consonants, especially when the
first one is a sibilant, as 
\( \text{יַהֲהָך} \),

and to He-
brew words beginning with \( \text{ב} \) as 
\( \text{בָּע} \).

\( \text{בָּע} \) Probably contracted from \( \text{טָע} \); used
as a particle, prefixed chiefly to the
first word of an interrogative sen-
tence, e. g. 
\( \text{טָע} \) ‘where are you going thus?’
\( \text{טָע} \) ‘why are you
speaking?’

\( \text{טָע} \) Tnr. def. art. Evidently a contracted
form of \( \text{טָע} \), e. g. 
\( \text{טָע} \) the Assyrians, 
\( \text{טָע} \) the wise
men; Lit. S. S. 31. 7 and 45. 7.

\( \text{טָע} \) interj. A call or cry to stop; most
commonly used in guiding water
buffaloes; haw.

\( \text{טָע} \) interj. An exclamation denoting
surprise, anxiety; contempt.

\( \text{טָע} \) adv. yea, yes, well.

\( \text{טָע} \) m. and f. Dirt, badness (child’s word).

\( \text{טָע} \) interj. An exclamation expressing
surprise, anxiety (reduplication of \( \text{טָע} \)).

\( \text{טָע} \) m. A hired laborer,
a hireling. See \( \text{טָע} \).

\( \text{טָע} \) adj. m. Bad, dirty (child’s word).

\( \text{טָע} \) m. The ancient name of the
Syrian month, which at present is called, answering to the latter part of July and the first part of August.

\[\text{Arabic text}\]

Used only as a prefix or suffix to some other noun which must also be of Persian origin, e.g. ـابکر. In some cases the letter ـ is dropped and ـ is aspirated, as ـابکر. 

Mr. prep. In, by, through, used only with the pronominal suffixes, thus ـابکر

is added simply for the sake of euphony.

\[\text{Arabic text}\]

[‡] Father, a title given to the Bishops of the Syrian, Coptic and Ethiopian churches.

Abba, father; an invocation of God, expressing filial affection.

\[\text{Arabic text}\]

Tur. v. t. To give, to give away.

Litz. S. S. 3. 15.

Mr. ult. prep. Along, along by, side by side (reduplication of ـابکر).

The first of the six groups into which the Syriac alphabet is divided, or the arrangement of the alphabet according to the numerical value of the letters, as follows

This system is used in chronograms, astronomical books etc.

\[\text{Arabic text}\]

ult. f. A reservoir, a cistern.

\[\text{Arabic text}\]

m. A painted glass knob in the bottle of a water-pipe or hukkah; rock-crystal; a foil set under gems.

\[\text{Arabic text}\]

m. A ladle, a dipper.

\[\text{Arabic text}\]

n. and adj. indecl. A city; habitation; a place full of buildings and inhabitants; peopled, cultivated. It is often appended to another name to form a compound proper name of city or place, thus—

the city of God,

the city of Ahmad’, or colloq. the being dropped and the ـ softened.

\[\text{Arabic text}\]

f. Eternity, conti-
nuity, without cessation. "forever’. َيُؤُوَ لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى لَّتْنَى L. ut. world without end, ever and ever.

[البطل] m. The destroyer, or angel of the bottomless pit; destruction, the bottomless pit. [بَعْل] (used only in a plural sense) A drink made of َيُؤُوَ لَّتْنَى لَّتْنَى لَّتْنَى L. and water; whey; buttermilk.

[البطل] [البطل] [البطل] [البطل] Eternity. [البطل] ut. (plural of َيُؤُوَ لَّتْنَى L. but used as singular in Syriac) eternity; always construed with َيُؤُوَ لَّتْنَى L. e.g. َيُؤُوَ لَّتْنَى لَّتْنَى لَّتْنَى L. ‘for ever and ever’.

َيُؤُوَ لَّتْنَى لَّتْنَى لَّتْنَى L. adv. Eternally.

َيُؤُوَ لَّتْنَى لَّتْنَى L. colloq. َيُؤُوَ لَّتْنَى L. adj. Eternal, everlasting, never ending.

َيُؤُوَ لَّتْنَى لَّتْنَى L. colloq. َيُؤُوَ لَّتْنَى L. The Eternal Being, one of the appellations of God. (َيُؤُوَ لَّتْنَى لَّتْنَى L. Eternity, everlastingness.

َيُؤُوَ لَّتْنَى L. lit. changed ones, or converted] m. and f. (originally plural). Abdal; certain persons through whom God keeps the world in existence (their number is supposed to be seventy; they are provided by God to further the cause of the true faith on earth); a Musulman hermit, a monk, an enthusiast, a pretender to inspiration; a heedless and confiding person who takes no care for to-morrow and trusts entirely to providence; a vagabond.

[البطل] [البطل] [البطل] n. and adj. m. one who receives or professes the doctrine of َيُؤُوَ لَّتْنَى L. A faction of the Mohammedan sect called َيُؤُوَ لَّتْنَى L. or َيُؤُوَ لَّتْنَى L. A faction of the Mohammedan sect called َيُؤُوَ لَّتْنَى L. or َيُؤُوَ لَّتْنَى L. The state of being an Abdal, the act which an Abdal performs.

َيُؤُوَ لَّتْنَى L. ult. adv. Ever, eternally; with negative, never, to all eternity.

َيُؤُوَ لَّتْنَى L. n. and adj. َيُؤُوَ لَّتْنَى L. m. A habitation, a city; cultivated, peopled, nearly synonymous.
with ٌن، but never used in forming compounds.

 Destruction, ruin, perdition.

 دم (دم) [ca.] m. Destruction, ruin, perdition.

 دم (دم) دم (دم) [p. s.] n. and adj. Destructibility, destructiveness [rare].

 دم (دم) دم (دم) [p. t. آبادان] adj. Cultivation; cultivated, peopled.

 دم (دم) دم (دم) [p. دم] f. Ablution or washing of the hands, face, and other parts of the body, performed by the Mohammedans before prayer and accompanied by certain prescribed ceremonies and religious ejaculations.

 دم (دم) دم (دم) [p. آبادست] f. Water-closet, lavatory.

 دم (دم) دم (دم) [p. آبادار] m. A servant who has charge of water for his master's use, chiefly when travelling.

 دم (دم) [p. آبادار] adj. indecl. Juicy, possessed of water; well-tempered (sword, dagger and the like).

 دم (دم) prep. with the pronominal suffix of the third person sing. m. In, by or through him or it.

 دم (دم) prep. with the pronominal suffix of the third person sing. f. In, by or through her or it.

 دم (دم) Parents (used only in plural).

 دم (دم) دم (دم) [p. آب و هوا lit. water and air] m. Climate, atmosphere.

 دم (دم) دم (دم) [ca.] adj. m. Parental, fatherly.

 دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) The qualities or relations of the parents.

 دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) Dm. Progenitors; Patriarchs; Church-Fathers.

 دم (دم) دم (دم) دم (دم) دم (دم) دم (دم) Dm. A service book of the Nestorian church, which was compiled and arranged by the author of the same name who lived in the last part of the twelfth century.

 دم (دم) دم (دم) دم (دم) Dm. prep. with the pronominal suffix of the second person sing. m. In, by or through thee.

 دم (دم) دم (دم) Dm. prep. with the pronominal
suffix of the second person plural.
In, by or through you.

\( \text{تُربَّن} \) Tur. m. A vestibule, the space between two doors; a hall, passage, porch. Ass. *abullu* 'a gate-way'.

\( \text{ذِكْرُونَة} \) A Bishop or an Episcopos (probably the Arabic form, as ابنا or ابن 'our father').

\( \text{ذِكْرُونَة} \) SAL. Episcopacy, episcopate, bishopric.

\( \text{ذِكْرُونَة} \) [P. *آبُور*, a misreading of *آبُر*; lit. the water of the face] f. Dignity, honor.

\( \text{ذِكْرُونَة} \) 'shameless, impudent'.

\( \text{ذِكْرُونَة} \) 'honorable, reserved; respectable'.

\( \text{ذِكْرُونَة} \) [r.] adj. Hotch potch, bosh, nonsense.

\( \text{ذِكْرُونَة} \) m. A reed used as spool or bobbin; a brick-mould or form; a water-pipe; a scraper, *Lidz. S. S.* 424. 14.

\( \text{ذِكْرُونَة} \) dim. \( \text{ذِكْرُونَة} \) f. A buckle.

\( \text{ذِكْرُونَة} \) dim. \( \text{ذِكْرُونَة} \) Mr. m. A marsh.

\( \text{ذِكْرُونَة} \) (used in a plural sense) The water of a famous well at Mecca, called Hagar's well; the pilgrims drink of it and bathe in it; a proverbial expression for any good water.

\( \text{ذِكْرُونَة} \) [P. *آبْرَار*] A plow; ploughshare.

\( \text{ذِكْرُونَة} \) prep. with the pronominal suffix of the first person sing. In, by or through me.

\( \text{ذِكْرُونَة} \) prep. with the pronominal suffix of the third person plural. In, by or through them.

\( \text{ذِكْرُونَة} \) [P. *آبَيْ] adj. m. and f. Low or irrigable land, land artificially cultivated by irrigation as opposed to ∙ which is watered by rain.

This division of arable lands corresponds to that in the Mishna, Bab. Bat. 3. 1, where the lands which are watered only by rain are called ∙, those which are artificially irrigated are called ∙. A corrupt form of ∙ A sage; a monk (colloq.).
also called ٍَلَمْ ٍْلَبِّيَكَ. The Jewish month, beginning at the new moon of April (after the Babylonian captivity it was called ٍَنْفُم). adv. In the manner of an ٍَلَمْ ٍْلَبِّيَكَ; like an Ebionite.

ٍَلَمْ ٍْلَبِّيَكَ (ٍَلَمْ ٍْلَبِّيَكَ) adj. m. An Ebionite; pertaining to the doctrine or religious sect called Ebionites; the Jewish name for Christians in general; a sect of Jewish Christians who combined Judaism with Christianity.

ٍَلَمْ ٍْلَبِّيَكَ The religious system of the doctrines and precepts accepted by the Ebionites; conformity to the belief of the Ebionites.

ٍَلَمْ ٍْلَبِّيَكَ (ٍَلَمْ ٍْلَبِّيَكَ), colloq. ٍَلَمْ ٍْلَبِّيَكَ n. and adj. Population, cultivation; populous, cultivated (corrupted from ٍَلَمْ ٍْلَبِّيَكَ).

ٍَلَمْ ٍْلَبِّيَكَ Mr. m. A small axe, a pickaxe.

ٍَلَمْ ٍْلَبِّيَكَ n. and adj. indec. Habitation; peopled, inhabited (corrupted from ٍَلَمْ ٍْلَبِّيَكَ).

ٍَلَمْ ٍْلَبِّيَكَ (ٍَلَمْ ٍْلَبِّيَكَ) [cs.] A monk, hermit; a saint, sage; from ٍَلَمْ ٍْلَبِّيَكَ 'to lament'. Arm. ٍَلَمْ ٍْلَبِّيَكَ.

ٍَلَمْ ٍْلَبِّيَكَ prep. with the pronominal suffix of the first person plur. In, by or through us.

ٍَلَمْ ٍْلَبِّيَكَ prep. with the pronominal suffix of the first person plur. In, by or through us.

ٍَلَمْ ٍْلَبِّيَكَ The water of the river Kauthar, in paradise, flowing with milk or nectar.

ٍَلَمْ ٍْلَبِّيَكَ adj. m. Simple, ignorant.

ٍَلَمْ ٍْلَبِّيَكَ (ٍَلَمْ ٍْلَبِّيَكَ) Feminine of the preceding.

ٍَلَمْ ٍْلَبِّيَكَ adv. Foolishly.

ٍَلَمْ ٍْلَبِّيَكَ, colloq. ٍَلَمْ ٍْلَبِّيَكَ (ٍَلَمْ ٍْلَبِّيَكَ) Silliness, folly.

ٍَلَمْ ٍْلَبِّيَكَ m. Satan, devil; g. ٍَلَمْ ٍْلَبِّيَكَ.

ٍَلَمْ ٍْلَبِّيَكَ [عِدِنِ] m. Thurs, devil; g. ٍَلَمْ ٍْلَبِّيَكَ.

ٍَلَمْ ٍْلَبِّيَكَ adj. indec. Black and white, pie-bald, of various colors.

ٍَلَمْ ٍْلَبِّيَكَ (ٍَلَمْ ٍْلَبِّيَكَ) Diversity of colors, variegation.

ٍَلَمْ ٍْلَبِّيَكَ prep. with the pronominal suffix of the first person plural. In, by or through us.

ٍَلَمْ ٍْلَبِّيَكَ Prep. Sons, boys. ٍَلَمْ ٍْلَبِّيَكَ ٍَلَمْ ٍْلَبِّيَكَ 'behold thou art
without sons and without daughters; [Lidz. S. S. 5. 4.]

 Ebony. [g. itives] m. Daughters, girls, Lidz. S. S. 5. 3.

 Abyssinian, one of the people of Abyssinia; the language of the Abyssinians.

 Avesta. See the following. [P. Avesta or Avesta] f. Avesta, the sacred books of Zoroaster; the language of the sacred books of Zoroaster.

 [O.B.] Tel. m. A sand-strom, drifting sand.

 The juice of sour grapes, or of other unripe fruit.

 lit. rain-water] f. A water-course made to drain the rain-water from the streets; a mill-brook.

 A kind of Persian striped shawl, worn chiefly by women.


 [P. Abro lit. 'the water of the face'] Dignity, honor.

 Ailk. m. A jug with a spout, an ewer, a urinal.

 Bow the knee. (Gen. 41. 43); probably of Egyptian origin. Compare.

 m. Silk; silk-thread; silk-cloth. Arm.

 adj. indecl. A pie-bald (horse); spotted red and white.

 f. An ewer with a long and narrow spout, used in washing the hands after meals, and in ablutions.

 m. A lord, a master, a nobleman, landlord; a title or form of an address to any respectable man, used among the Mohammedans; mister, boss.

 v. i. To please, to relish; to enjoy.

 m. Base words, contemptuous language (used only in the plural).

 ult. interj. An exclamation ex-
pressing surprise; derision; o my! my gracious! gracious me! shame! Var. 

[Ut. adj. Compulsory, by force.

[Ut. adv. A little, few. 

'and in a few days he was sick', Litz. 80.15.

[Ut. f. some kind of disease; a medicine.

[Ut. J. adv. Probably contracted from the phrase, 

'this time also, once more'.

[Ut. adv. This time; again.

[Ut. A. Urgency, great desire. Litz. S.S. 374.7. See

m. A canal; an aqueduct. Compare . Arm.

and p. 

[Ut. m. Aide-de-camp, adjutant.

m. A bush, thicket.

[Ut. m. Agony, pain, anguish; the suffering of Christ in Gethsemane.

m. Race; contest for a prize; a place for the contest. Compare the preceding.

m. A pointed stick for digging out edible roots.

ult. adv. Agonizingly, with extreme anguish.

(Contrition for a prize; agonism.

m. An athlete, agonist.

m. A guide-post.

[Ut. f. A suburb, a small village which is dependent upon a larger one near it; a hamlet.

[Ut. plur.] f. Nobility; a technical title for lords, chiefs, etc.

Lordship, mastership.

f. permission, license, leave.

m. and adj. A nobleman; well-born, well-bred.

The state of being a nobleman; nobility, nobleness.

m. A percussion-lock; fulminating powder, percussion-powder.
[r. َكُلُّ] *Mr. m.* A lord; a landlord; master.

[‘r. َكُلُّ] *m.* A Young man; brave, heroic.

[‘r. َكُلُّ] *Mr. m.* Brave; rich; smart in everything.

adv. To-day (an erroneous pronunciation of the word َكُلُّ).

[‘r. َكُلُّ] (َكُلُّ) Lordship, mastership.

[‘r. َكُلُّ] [r. َكُلُّ] *m.* A sheep-cot, sheep-fold.

[‘r. َكُلُّ] *adv.* Masterly; gallantly, nobly.

[‘r. َكُلُّ] Gallantry; nobleness.

[‘r. َكُلُّ lit. ‘bitter herb’] *f.* In such a phrase as, َكُلُّ ‘to gall one’s enemies’.

[‘r. َكُلُّ] *m.* The maltreatment or abuse which a slave or a hired laborer is liable to encounter (the plural form is more common).

[‘r. َكُلُّ] [cs.] *Alk. m.* A mercenary; a hired laborer, a hireling (euphonically spelled also َكُلُّ).

[‘r. َكُلُّ] [t. َكُلُّ] *m.* Mount Ararat.

[‘r. َكُلُّ] [cs.] *f.* A woman hireling.

[cs.] *f.* A piece of silver; earnest money; reward.

[‘r. َكُلُّ] *f.* A lady; the feminine of the title َكُلُّ.

[‘r. َكُلُّ] *f.* Heel, A pivot or spur of a door.

See َكُلُّ.

[‘r. َكُلُّ] *f.* The hour of death, the predestined time, death; doom.

[‘r. َكُلُّ] *adj.* Most, the greater part.

[‘r. َكُلُّ] ult. adv.

Chiefly, mostly.

[‘r. َكُلُّ] *m.* A maker or seller of notions, a haberdasher.

[‘r. َكُلُّ] *m.* A fryingpan.

[cs.] *f.* A committee, council; an assembly; a session; congress.


[‘r. َكُلُّ] *n. and adj.* Persia, a Persian; a barbarian (more correctly َكُلُّ).

[‘r. َكُلُّ] [cs.] *Mr. A waterspring.
A. S. [A. Pers.]


A. [A. P. A.] m. A mob, a riotous gathering.


Adv. Then; again; this time (slang).


Mr. Fire.

Mr. [A. Pr. C.] conj. If, whether.

Alk. m. Reward; compensation.


Alk. m. A reward; wager, bet.

A. [A. A.] f. Interest, usury; rent.

A. [A. A.] n. Executing, giving effect or currency; issuing.

[Alk. C.] m. Roof; Ass. geru.

P. Of a cake. A flat loaf of bread, a cake.

A. P. And f. A renter of lands; a farmer of the revenue; a lease-holder; a monopolist.

[A. P. A.] The business of renting or leasing; lending money at interest.

Mount Ararat.

A. Pr. C. f. A pruning-hook, a pruning-knife.

P. A. Pr. C. Adj. conj. Though, although.


P. A. Pr. C. Adj. indecl. Dear, expensive.

P. A. Pr. C. f. Scarcity, dearth.

[Alk. C.]; collog. [Alk. C.]; [C.]

Mr. ; Sal. An epistle, a letter. Ass. egirtu.

A. Pr. C. Adj. indecl. Perplexed, unsettled.

A. Pr. C. Perplexity, unsettled condition of affairs.

Alk. m. Alk. Master, landlord.

Ld. 460. 4. See .

Interr. pron. Which, who?
A particle indicating the genitive form, as ʿof the Lord'; 'ours'.

[to-night] demon. pron. This 'what night?'

[f.] An island. (phonetically spelled ʿ.)

Mother; grandmother.

adv. Now, at present, this time.

Var. ʿ.

[f.] Good manners, discipline of manners; etiquette; good behavior; general rules of conduct, as salutation, hand-shaking, receiving, rising, sitting, walking, talking, sleeping etc. 'civil, courteous, modest'. 'uncivil, impolite, rude'.


Courtesy of manners, discipline; etiquette.

(f.) Courtesy; civility, politeness.

(f.), ptep. An instructor, teacher, master.

(adj. m. and f. Ugly; dirty; homely; odious.

Ugliness; homelessness.

adv. Probably the contracted form of 'this time, now'.

v. t. To incite, stir, agitate; urge.

(ptep. Agitator, disturber.

n. Agitation, disturbance.

SH. ant. demon. pron. This, that.

see preceding. Var. ʿ.

The first of the four groups or the three of the twelve letters which represent the twelve months of the Year, thus, October ʿ, December ʿ, January ʿ, February ʿ, March ʿ, April ʿ, May ʿ, June ʿ, July ʿ, August ʿ, September ʿ. This arrangement corresponding to the "golden numbers" is employed in the Syriac calendar to determine the exact dates of the months and days. These twelve letters are, for convenience divided into the four
following groups: शृं, भृं, के. Spices; drugs, also used only in the plural.

(क्रूः) ALK. Lot, portion.

(त्रूः) v. t. To season, to spice; p. p.

(वृत्त) f. वृत्त, वृत्त पुलू. plur. वृत्त. pres. वृत्त. inf.

(त्रूः) adj. m. That which has spices; well seasoned.


(त्रूः) f. त्रू, प्ल्यूल. The one who seasons; a seasoner.

(त्रूः) adj. f. That which has spices; well seasoned.

(त्रूः) n. The act of seasoning, seasoning.

(त्रूः) Mr. adv. This time last year; last year.

(त्रूः) ALK. demon. pron. This, that.

(त्रूः) adv. Now, this time, at present.

(त्रूः) adv. To-day; now, at present; Var. वृत्त, वृत्त.

(त्रूः) (सुम) Same as preceding.

(त्रूः) मृत्त Mr. ant. adv.

Mr. v.t. and v.i.f. नृत्त To bring forth children, to be born; to lay eggs. — नृत्त.

Mr. adv. Then, therefore, hence.

कृत्त Mr. adv. m. To-night; last night.

(त्रूः) 2. Same as preceding.

(त्रूः) [R. पृ] f. Islands, archipelago, a group of islands.

(त्रूः) Adam; a man, human; त्रूः human; mankind.

(त्रूः) त्रूः (त्रूः) colloq. त्रूः; [ca. त्रूः] Mr. त्रूः; SAL. त्रूः, A husband's brother, levir.

(त्रूः) त्रूः (त्रूः) [G. त्रूः] m. Adamant; diamond; any very hard or impenetrable substance.

(त्रूः) त्रूः (त्रूः) adj. m. Adamantine.

(त्रूः) त्रूः The Adamite sect; human being.

(त्रूः) त्रूः The relationship of a husband's brother; levirate, the institution of marriage between a man and the widow of his brother or nearest kinsman.

(त्रूः) मृत्त m. adj. An adamite; one descended from Adam, a human being.
Pertaining to Adam or his descendants, or to the sect of Adamites.

The relationship of a husband's brother; levirate, leviration.

Manly, nobly, in a dignified manner; humanly.

To become an; to perform the duty of marrying the deceased brother's wife [rare].

The wife of a husband's brother.

A maid servant, a maid (a modified form of).

Earth; red clay, of which it is said Adam was formed.

Adv. Terrestrially.

adj. m. Earthly, terrestrial; that which is made out of .

To know.

Intelligent, knowing.

[A. rida] m. and f. A demand, a claim; a lawsuit; arrogance.

adj. m. Arrogant, assuming [Ass. adaru] m. The sixth month of the year, March, answering to the latter part of February and the first part of March.

lit. to make a thing go round, or a going round] f. Means of existence, living; economy, practising economy; the conduct of business.

A pustular eruption which usually occurs in children, impetigo; the Persian ulcer.

v. i. and v. t. To have or to transmit the disease of impetigo.

p.p. ; f. , plural. , pres. , inf. , colloq. f. adj. One who has the disease of , impetiginous.

The state of having or the act of transmitting the disease of.
Mr. A large, circular and deep tray, commonly of wood.

Species, form, kind, fruit.

To specify; to bear fruit; to be like.

An expression of surprise; concession, moderation. Is it? All right! pretty well!

An exclamation expressive of contempt, dislike, or disdain.

Foh! fough!

Gaw. To come. P.P. 

See न्या.

This, this one, lo, behold.

An ironical and contumacious expression.

An impassioned exclamation expressing surprise, admiration; desire; grief and the like. O! ah! alas!

This time, now. Var. बुध देश जी, जी, जी, जी, जी, जी, जी, जी.

See न्या.

An antelope.

He; it; that.

Odds and ends; household effects; various things; outfit; provision used only in the plural.

Condition, state, situation; affair; case; fact; colloq. 

See preceding.

Mr. pron. He; it; that.

Extreme sufferings of a sick person; groan, sigh, lamentation.

Ormazd; colloq. which is also used as a proper name.

Tia. pron. She; it; that.

ult. interj. An exclamation used in calling or directly addressing a person. O! hey!

A note in music, sung in driving buffaloes or oxen when plowing.

A middle-aged (person), not old.

Old age, the period of life preceding the old age.
[P. آهکی] m. Quick-lime, lime, plaster (used only in the singular form).

[۱۳۸۹] colloq. [T.] n. indecl. Mortar; plaster; cement (used only in the singular form).

[۱۳۸۹] (آمکشی) [P. T. آمکش] m. and f. A lime maker; one who deals in lime.

[۱۳۸۹] (آمکش) [P. T. ۱۳۸۹] The trade of making or selling lime.

[۱۳۸۹] colloq. adv. This time, now. [A. آهل] adj. and n. An inhabitant; master, lord; a man; always prefixed to other substantives to form adjectives, which denote one who is endowed with, possessed of or fit for something, or belonging to a place or profession, e.g. ۱۳۸۹ a man of experience, an expert in any thing; a workman.

[۱۳۸۹] a believer in the revealed religion; a Musulman, Jew or Christian.

[۱۳۸۹] a pious man, a believer.

[۱۳۸۹] a Persian.

[۱۳۸۹] a Musulman, an orthodox Muhammedan; a true believer.

[۱۳۸۹] [H. نورستان] Aloes tree or its fruit.

[۱۳۸۹] [A. آهل] adj. m. and f. An experienced (person); a good manager; frugal, efficient.

[۱۳۸۹] [A. ۱۳۸۹] Experience; thrift, frugality.

[۱۳۸۹] [H. هلال] Aloes tree or its fruit.

[۱۳۸۹] = Hallelujah, with a sense of asseveration.


[۱۳۸۹] v. i. and v. t. To be ۱۳۸۹, to cause one to be ۱۳۸۹ [rare].

[۱۳۸۹] [A. اهمال] f. Deliberation; delay; neglect, negligence.

[۱۳۸۹] [A. اهمال] adj. and sub. m. and f. Foolish, stupid; a dunce.

[۱۳۸۹] [A. ۱۳۸۹] Foolishness, folly. Comp. ۱۳۸۹.

[۱۳۸۹] [A. P. اهمال] ult. f. Extreme sufferings of a sick person; groan, lamentation.
Charity, good deeds (used only as singular).

adv. Now, this time. — See *.

Ahriman. Var. *.


pron. m. Thou; you. See *.

pron. f. Thou. See *.

colloq. [A. ] f. Need, necessity, requisite; occasion; urgency.

[ ] f. Circumspection, apprehension, caution, fear; care; heed.

[ ] f. Probability, possibility.

[ ] f. Dignity, honor; respect.

[ ] ALK. Courtesy. See *.


interj. A word used to call, entice or decoy birds.

, o1, o1 demon. pron. m. He, it, that, yonder. k. a, . See o1.

o1, o1, o1 interj. O! hey! 'o my father'!

[x.]f. The chase, game, hunting of any kind.

def. art. That, the, it. 
'may God protect thee'. 'Esarhaddon; the king of Assyria'. LdZ. S. S. 3. 3.

v. i. To repair to a place, to come into a house. LdZ. S. S. 340. 12.

[ ] m. A nomad tent, Tartar tent, a small black tent; usually a number of tents, a camp.

[t. s.] The state of living in tents; nomadic life.

ALK. A son, a boy. LdZ. S. S. 200. 2.

[ ] adj. m. and f. A step-relation, half-blooded. 'a step-father'. 'a half brother'.

[ ] f. A shrine; a fire place, hearth; the abode of the family. See following.
A tribe, a family, dynasty. 'his family or dynasty came to an end'; lit. 'his fire-place was extinguished'.

A he-goat, a billy goat.

A small tanoor; a small fire-place built temporarily out of doors. It is commonly made of stones or clods, arranged in the shape of a horse-shoe in proportion to the size of the pot which is to be placed on the top of it. Var. 

Augure, omen, a good augury, good luck; godspeed. 'May you be auspicious'; self sacrifice 'he gave his life for our good'.

Counsel, advice, admonition.

The state of step-relationship, halfblood.

A worthless, (person); a firebrand.

A room, a chamber.

m. and f. One who has the charge of a caravansarai or khan; a janitor.

A dealer in fire-wood, a wood-cutter.

An exclamation expressing pain, grief, sympathy, desire and the like.

ult. interj. An exclamation expressing a discovery, surprise, admiration.

adj. and n. indeed. Ill; wound, pain (child's word).


Used only in plural.

pron. colloq. He —

The pouch between the cheek and the lower jaw; mouth (slang).

Tune; note, air in music.

Uzbekee,
a Tartar dynasty; lit. 'one who rules himself'; independent.

An uninvited guest, an intruder.

A Turkish coin of a hundred piasters or paras in value.

Stirrup.

Ash. f. A window.

f. used as sing. Assets, domestic property, property.

f. An excuse, apology.

f. The plant peganum harmala or the seeds of it; the seeds of belladonna.

f. interj. an expression of fear, grief, pain and the like. Alas! woe!

f. Mr. adv. Each other, one another. Var.

m. Domain, dominion; a province.

[cs.] Dominion.

ult. interj. An exclamation expressing joy and satisfaction.

adj. and adv. So many, so much.

ult. adv. As soon as, whenever.

interj. An exclamation expressing overwhelming sorrow; dire misery; grief, heavy affliction and calamity.

is often used as a noun pronouncing a curse, or invoking censure, as,

lit. the water of onions. ult.] Interj. and sub. An expression of unconcern at what has happened as, 'the dence take it! what of it!

f. A play, a game, a trick, a stratagem; a deception or imposition.

f. An actor or actress, a player; a tricky person. Var.

[t. p. s.] The practice of an actor; trickiness. Var.

m. and f. A player. See
the people, if seen in the streets, are arrested as transgressors; curfew.

A precipice, a very steep place.

Mr. A kind of grass, gladiate.

A water-channel in a field made for the purpose of irrigation.

A beast of burden, an ass, a donkey.

A hunting ground where game abounds; a convenient place.

Persian coarse cotton cloth woven on the hand-loom, with colored printed pattern, Persienne.

Tribe; children, descendants, offspring.

A fellow traveler, an associate; a lover.

ult. adv. and adj. In the first place, first of all; the best.
[A. اولیاء] plur. m. A saint, a sage; a hermit.

مكلا (مکلا) [cs.] lamentation; a wailing song.

مکلا (مکلا) [T. اول ما] m. Measure, a standard of measurement.

[33. 21.] fut. adv. First of all, first.

مکلا (مکلا) [cs.] m. Affliction, distress, grief.

مکلا (مکلا) [T. اومه، اومه] Cholera.

مکلا (مکلا) [T. عنده] f. Hip, thigh.

مکلا adj. indecl. Topsy-turvy; standing on the head. Var. مکلا، مکلا.

مکلا [g. άμομοι] m. Amomum; stone-parsley; ginger; an Indian spice-plant.

مکلا f. Omega, Ω, Rev. 21. 6.


f. ALK. An eye. LitD. 436. 6. Comp. following.

مکلا f. A strong desire, a longing for; a protuberance on the face, believed to be the result of looking with a strong desire at something.

مکلا [cs.] adj. An artificer, skillful; craftsman; ingenious. Ass. ummanu.

مکلا adj. m. and f. Stubborn, obstinate; also a man's name (Gen. 36. 11); especially of the second Caliph, عمر Omar.

مکلا [cs.] Nation, people.

مکلا adj. National.

مکلا adv. Nationally.

مکلا Nationality, nationalness.

مکلا interj. O! hey!

مکلا ult. f. Hooting, hoot, (probably a reduplication of مکلا).

مکلا adj. indecl. Standing on the head, upside down.
Mt. f. Lucerne, trefoil, clover, sainfoin. 

ult. adv. Evangelically.

colloq. (m. and f. A teacher; a master in any art or profession; an artificer; ingenious. It is used as a title in the composition of proper names. Var. 

Gospel, evangel.

Evangelism, evangelicism.

Evangelism. 

One who deals in flour.

denom. pron. This, that.

m. A substance, a being, essence, an ethereal or a spiritual being.

adj. m. Substantial, essential, characteristic.

f. A wine-press; a pond.

f. Avesta, the sacred books of Zoroaster; the language of the sacred books of Zoroaster. 

Var. 

m. A tumor or swelling
on the foot or leg of animals, chiefly the horse.

v. i. and v. t. To enter, to come or go in; to penetrate; pierce through; engage; to undertake; to arrive; to come into possession of something. p. p. 5012, f. 5013, plur. 5014, pres. 5015, inf. 5016. 5017 v. n. m. Entering, going in. 5018 'while going in'.

See 5019.

f. A manger, a stall.


f. A vagabond; bewildered.

ult. adv. Organically.

Organism.

adj. m. Organic.

m. Urdu, Hindustani.

same as 5023 [cs.]

f. A large pack-needle.

p. p. Curdled, coagulated; from verb 5024.
A duck. See ласточка.

ласточка (ласточка) adj. A man of Urhai.

ласточка (ласточка) an adj. with Arab-Pers. ending. Russian style; European windows. Shoes with high heels, to be distinguished from

Any Russian or European thing which has been introduced through Russia.

Русский (Русский) f. Russian.

турецкий (турецкий) [турецкий] A male; a vigorous man; plant which bears only staminate flowers.

стебель (стебель) m. Stamen, stamina, filament; pith.

стебель, colloq. стебель (стебель) The fecundating faculty; vigor.

мужчина (мужчина) f. A masculine woman, a female having the likeness or manners of a man; hoiden; a barren woman.

маленький (маленький) colloq. маленький [маленький] f. A road, way, course; passage; journey, travel; method; the proper way of doing things; religion.

представлять (представлять) gallery.

представление (представление) to some responsible persons at the time of escorting a bride to the house of the bridegroom;

предложение (предложение) such a present to the master of the town or village;

предложение (предложение) such a present to the uncle of the bride;

предложение (предложение) m. and f. A traveller, a passenger, a journeyman.

предложение (предложение) [предложение] Travelling, journeying.

предложение (предложение) [предложение] Horizon. horizon

предложение (предложение) adv. Horizontally.

предложение (предложение) m. A part of the breastplate of the high priest among the ancient Jews, the Urim.

предложение (предложение) [предложение] m. Urim and Thummim.

предложение (предложение) Naked, nude (more correctly покой.

предложение (предложение) Mr. m. A kind of coarse cotton cloth.

предложение (предложение) f. The Old Testament; Pentateuch.

предложение (предложение) [предложение] m. A saddle-girth made of hair and used chiefly
to bind a pack-saddle, a belly-band.

Ass. (usually followed by an adjective) m. Descendant; progeny, offspring (of lower animals).

Comp. p.  

m. Mr. adj. A man of Urmia.

Ash. see preceding.

A Greek.

Orang-outang.

m. Delay, hindrance.

Euroclydon; south-east wind.

m. A stole; a girdle (more correctly 2552).

n. Entering, entrance; beginning.

f. Poplar tree; a beam or timber put across the roof to support it. Ass. uru.

Middle sized; a middle aged person; mediocre.
ult. A dragon, a large serpent; met. a large and violent person or animal.

f. یخی

(adj. m. and f.) A contemptuous term for an untrustworthy person, a liar. (Probably from یخی.)

[f. یخی] [p. s.] Freedom, liberty, independence.

adv. Freely; fearlessly.

[p. یودی] Izedi or Yezidi, a devil-worshipper.

[p. یودی] ult. m. A dragon, a large serpent (another form of writing یخی).

Manifestation, making something public.

[p. گر] ult. A kind of spice; aloes; dried juice of the Socotrian aloe.


Mr. f. Trouble; torment.

[p. گر] m. Dear, beloved; (more correctly گر).


adj. m. and f. A patriotic person (a...
word introduced into Syriac during the Armenian massacres, which began in 1894).

Mr. v. i. and v. t. To spin (usually written ْمَنَّحَهُ). v. t. and v. i. To go, to walk; to advance; to get along; to escape; to pass away, to pass; to last. p. p. ْمَنَّحَهُ, f. ْمَنْتَحَهُ, plur. ْمُنَّحُهُ, pres. ْمَنْحُهُ, inf. ْمَنُّحُهُ.

ALX. See preceding. ْمَنِحَهُ 'he goes'. ْمَنِحَهُ 'he will go'.

v. n. m. Going. ْمَنَّحَهُ or ْمُنَّحُهُ 'while going, step by step, by degrees'.

ALX. ptcl. m. One who goes, transient; a traveller.

m. ard. Yarn, fibre. See ْمَنَّحُهُ [ْمَنَّحُهُ] adv. and adj. indecl.

In the first place; without beginning, everlasting. See ْمَنَّحُهُ and ْمَنَّحُهُ, f. ْمَنَّحُهُ, ptcl. One who goes or passes. See ْمَنَّحُهُ.

n. Going, walking.

[cf. T. ْمَنَّحُهُ] f. An inflammation of the skin attended with exudation of lymph, causing considerable itching and smarting, eczema; a kind of herb.

adj. eczematic, pertaining to eczema, afflicted with eczema.

[ka. f.] adj. m. and f. Orator; eloquent; linguist.

Oratory; eloquence.

[T. ْمَنَّحُهُ] p. p. indecl. One who is gone or led astray, strayed or lost. Construed with ْمَنَّحُهُ or ْمَنَّحُهُ.

[ْمَنَّحُهُ] f. Permission, a permit.

[ْمَنَّحُهُ] f. A Mohammedan's call to prayer or the formula which is proclaimed three times a day from the top of a minaret or from the roof of a mosque.

[ْمَنَّحُهُ] m. and f. met. A large and strong person, (probably Asnapper or Asurbanipal).

[ْمَنَّحُهُ] f. Interest on money; exaction; increase.

[ْمَنَّحُهُ] f. Trouble, vexation, grief; sickness, disease.

[A.] f. Honor, respect; (more correctly باید).

interj. Fie! oh! alas! لب کرک 'to heave a sigh'. ِن.

بِنْاَمُ (بِنْاَمُ) Tel. A brother, a friend.

بِنْاَمُ ult. f. Groan, sigh, trouble. ِن.

بِنْاَمُ A disease, a medicine.

بِنْاَمُ adv. Each other, one another.

[بِنْاَمُ] m. A Mohammedan theologian, a learned man in law and theology, a doctor.

بِنْاَمُ Mr. A brother; a cousin; a friend; a companion.

بِنْاَمُ ult. adv. Brotherly, fraternally.

بِنْاَمُ [بِنْاَمُ] m. A Mohammedan theologian, a doctor.

See بِنْاَمُ.

بِنْاَمُ, colloq. Brotherhood, fraternity; friendship.

بِنْاَمُ [بِنْاَمُ] f. A manger, a stall. ARM. مَهَمَ.

بِنْاَمُ, تُرْسَمِ. تُرْسَمِ. See بِنْاَمُ.

[بِنْاَمُ] Omnipresent, God.

[بِنْاَمُ] [بِنْاَمُ] [بِنْاَمُ] [بِنْاَمُ] ALK. m. A relative.

بِنْاَمُ Relationship.

بِنْاَمُ ult. adv. As soon as; when, whenever.

بِنْاَمُ, تُرْسَمِ dim. adv. So little, as little as.

بِنْاَمُ adv. and adj. Only, simply; alone.

بِنْاَمُ [بِنْاَمُ] m. A precious stone, amethyst.

بِنْاَمُ Annoyances, grievances (used chiefly in the plural).

بِنْاَمُ Annoyance, grievance.

بِنْاَمُ colloq. [بِنْاَمُ] m. and f. Foolish, fool. See بِنْاَمُ.

بِنْاَمُ Tur. We. See بِنْاَمُ.

بِنْاَمُ You, ye (colloq.).

بِنْاَمُ we (colloq.).

بِنْاَمُ GUL. ALK. You, ye (colloq.).

بِنْاَمُ [بِنْاَمُ] We.

[بِنْاَمُ] f. The end, conclusion; destination; the future life.

[بِنْاَمُ] adj. m. and f. The last one, final. بِنْاَمُ finally (colloq.).

لَدِیَ تُرْسَمِ ult. interj. Prefixed to a sentence for the sake of emphasis;

e. g. لِدِیَ تُرْسَمِ 'of course', 'exactly',
Excrement, dung (used only in the plural). [lit. the excrement of the frog.] A green film which floats on stagnant water; an herb that grows in water. ‘iron slag’.

v. t. To discharge matter from the body. See سئن. colloq. تتسن, SAL. [ca.] adj. Last, final; back, behind.

سنکه Backwardness, slowness.

سنکه, TUR. senke adj. f. Last, final; back, behind.

سنکه n. Voiding excrement.

سنکه, Mr. تتسن, TUR. سئنکه [ca.] adv. , adj. and pron. m. More, again; other, another.

سنکه ‘the day before yesterday’, ‘the day after to-morrow’.

سنکه f. The future life, the end.

سنکه sub. and adv. f. The end, the conclusion; afterwards, backward. See سئن.

pron. f. The other one, other, another.

سنی A namesake. سئین ‘my namesake’.

سنی [p. اشتخته or اقتله] m. A castrated, gelded (horse).

سنی [p. اشتخته or اقتله] m. A willow tree that is cut down to about three yards above the ground in order to produce more branches; and the branches are kept cut off every third year, or so, for firewood.

سنی, colloq. سنی, سئین, سئین, Mr. سئین [ca.] pron. Ye, you.

سنکه f. Will, choice; selection; option; preference.

سنکه [p. اختار] adj. m. and f. indecl. An old person, old.

سنکه f. Old age.

سنکه f. Confusion; intercourse, (rare).

سنکه f. An invention; a contrivance.

سنکه [ε. ΤΩΜΩΣ] m. Atom, a particle.

Gaw. To come. See  

Aik. m. A mercenary; a hired laborer, a hireling. See  

ult. interj. An exclamation expressing surprise, derision, contempt. O my gracious! shame! 

Var.  

Probably a derivative of the word ميب  

adv. Then, afterwards; when. 

[t. ايکت] m. colloq. A youth, a manly youth; a brave man. 

Then, afterwards, when. See  

f. Permission, licence, leave. 


Mr. pron. indeed. Which, which one; when? 

[c.s.] dual, plural. Hand; power, authority; control; agency; skill; ability; time. 'it is in his power'. 'he is or it is under him'. 'I cannot afford'. 'he is skillful in hand'. 'to start'. 

pron. f. colloq. 

She; that, that one; this, Lrzd. S  

S. 91. 12.
to deceive.'  he has no right'.
I had no time'. within reach' or 'at hand'. a kind of bread'. cane'.
is used as the first element in many compounds; as, right hand'. left hand'. generosity'. niggardliness'. dishonesty', stealing'. empty hand'. poverty'. helplessness'.
adv. Immediately, at once, (lit. hand in hand).
Mr. pron. indecl. Which, who.
; colloq. ; Mr. SAL. m. A husband's brother, levir.
same as The relationship of.
; colloq. ; Mr. f. The wife of a husband's brother.
Knowledge. See .
colloq. Sh. pron. f. That one, that. See ﷽.
[p. يع] ult. interj. O halloo! hey!
colloq. Sh. pron. f. That one, that. See ﷽.
[p. سر] interj. Bravo! well done!
[p. ايوان] colloq. f. A summer chamber with an open front; a portico; a verandah; an open gallery.
[p. اذر] f. A foot-mark, a foot-print; a track, a trace, a trail; a clue. he is or it is without any clue'.
[ca.] m. A messenger, an ambassador. Comp. v. n. Spinning. See
Mr. v. n. Going. See
Mr. n. Going. See
f. Eczema; a kind of herb.
adj. Exact, same.
[f. Interest on money; increase.
A single person; a monk.
'Sonly son'. See
[g. etymologia] f. Etymology.
adv. Etymologically.
adj. m. Etymologist.
Mr. ant. adv. Now, this time. See
Mr. ant. adv. Then, that time.
adj. m. An Italian.
Mr. pron. f. She. See
Mr. same as ًًًً, A furrow.
God.

Indeed. A room or suite of rooms lined with mirrors and other glittering surfaces; a window which is partly made of mirrors or glass; (written also مَكْرِم).
prep. Like, as, about, nearly; according to. Var.
Whereabouts, (from مَكْرِم).
Victuals used in the house of the bride during the wedding, which are usually paid for by the bride-groom.

n. Eating. See
[ca.] Condition, situation; quality.
A small kind of
Mr. ant. adv. Then, that time. See

mission of an ambassador or of a go-between.

[ca. m. A fruit tree, a tree.

[ایل] Almighty God, Omnificent, God. See 

[tr. ابیان] f. Tribes (especially nomadic). 

[cs.] Mr. coll. f. A fruit tree, an orchard; fruit.

[cs.] Hind, the feminine of the stag.

[Alk. pron. m. and f. Which, which one of? See 

[adv. When (colloq.). See 

[adj. indecl. Peaceful, safe, faithful (used of a person).

[adj. indecl. Secure, peaceful, safe (used of a place).

Peace, security, happiness.
When, what time, whenever.

Faith, belief; Islamism; religion; conscience.

I address your good faith'. Duval, Sal. 40. 17.

Which one of them?

Unbeliever, infidel; unjust, cruel.

Yes, yea.

A room or suite of rooms lined with mirrors and other glittering surfaces; (more correctly منصب.)

Which, who? Var. منصب; contracted forms منصب.

State, declension, case, quality.

A needle-gun. See

When, while then. Lind. S. S. 3. 5.

Isagoge.

Band, tie, fetter.

A bond, a fetter; (more correctly منصب.)

Ascension, ascent, a going-up, Luke 9. 15; (more correctly منصب).

That time. See

A rock, precipice, a large stone, f. منصب a small rock.

Economically.

Economist.

Honor, respect; glory.

Iyar, the sixth month of the year, May; answering to the latter part of April and the first part of May.

The male organ of generation.

Fault; charge; objection.
A native of Iran, a Persian.

adj. m. A native of Iran, a Persian.

ind. adj. unbecoming, misfit; incorrect.

The chief usher at a wedding or feast.

[ca.] Mr. I have

Is, are.

Var. I have

Tur.

Adverbial ending, e.g.

external, סוחית סית סיתו Syriac.

[ca. elca] adv. Then, afterwards.

Tr. v. n. m. Sitting, a session.

[ca.] f. Substance, existence, a being.

the divine being; 'the state of existing or being'.

ult. adv. Substantially.

m. A being, that which exists, a living existence.

the infinite existence, 'God'.

adj. m. Pertaining to an

[ca. ḥθππ] f. Ethics, moral science.

Is, are.

Mr. adv. Here.

Var. I have, I have

Tur.

To come.

colloq. Secrets, mysteries;

(used only in the plural).

A chamberlain; one who has the charge of the interior.

f. A viper.

m. Equator.

m. A piece of dried clay formed in the shape of a horse shoe, which is put up in a tanoor or an oven, round about the entrance to the ʿfūl', as a support for the ʿūlīs, 'pile' of fuel. Comp. ʿūlīs.

f. ʿūlīs ptcpl. Eater; whatever eats away or corrodes; consumer, one who eats to excess, glutton; an embezzler.

The state of eating to excess, gorging [rare].

f. ʿūlīs ptcpl. Glutton; itching. See ʿūlīs.

The state of eating to excess. See ʿūlīs.

بَنَاحْ [Ar. prep. Like, as; used with the pronominal suffixes, thus like me, like you, like him. See بَنَاح.

بَنَاح [Ar. adj. indecl. Open, uncovered, unreserved; light or pale (color or shade); somewhat impudent or saucy (in manners).

بَنَاح [Ar. n. and imp. coming; come.

بعَلَ [Ar. One of the two projections jutting out of the upper and lower ends of the jamb or inner side of the door and fitted into the sockets in which they turn; heel. Var. بَعْلَ.

بعَلَ [Ar. sub. indecl. Mortar; cement; plaster. See بَعْلَ.

بعَلَ [Ar. v. t. and v. i. To eat, devour, consume; to embezzle; to corrode, wear out; to itch; to threaten, menace. p. p. بَعْلَ, f. بَعْلَ.

بَعْلَ [Ar. plur. p. p. inf. Used with nouns to form compound verbs, phrases etc. as, بَعْلَ to threaten'; بَعْلَ 'to care'; بَعْلَ 'to be punished'; بَعْلَ 'to be beaten'; بَعْلَ 'to embezzle'; بَعْلَ 'to eat'; بَعْلَ 'to spend one's income before it is due'.

بَعْلَ [Ar. n. m. Eating.

بَعْلَ [Ar. m. Moth; itching, itch f.

بَعْلَ [Ar. n. f. Eating, devouring, consuming; embezzling. بَعْلَ مَعْمَن [Ar. f. Extravagance.

بَعْلَ [Ar. m. An accuser, adversary; the devil.

بَعْلَ [Ar. f. Supper. See بَعْلَ.

بَعْلَ [Ar. v. t. and v. i. To close, to shut, to cover. p. p. بَعْلَ, f. بَعْلَ.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَكْس</td>
<td>Photograph. See مَكْس.</td>
</tr>
<tr>
<td>عَتْبَاء</td>
<td>Exile, banishment. See عَتْبَاء.</td>
</tr>
<tr>
<td>صِنْع</td>
<td>Plural, present, inf. Var. Comp.</td>
</tr>
<tr>
<td>جَرَّ</td>
<td>V. N. M. Shutting, closing.</td>
</tr>
<tr>
<td>خَافُ</td>
<td>Adj. How much, how many. See خَافُ.</td>
</tr>
<tr>
<td>أَكْبَرُ</td>
<td>Adj. M. And F. Farmer, agriculturer.</td>
</tr>
<tr>
<td>عَرْبُ</td>
<td>M. Farming, agriculture.</td>
</tr>
<tr>
<td>عَرْجُ</td>
<td>M. Photography. See عَرْجُ.</td>
</tr>
<tr>
<td>مَذْهَبٌ</td>
<td>F. Exegesis. See مَذْهَبٌ.</td>
</tr>
<tr>
<td>مَهْيَة</td>
<td>F. Exilement, the state of an exile.</td>
</tr>
<tr>
<td>أَكْرَمُ</td>
<td>M. A corkscrew, screw-driver; an opener.</td>
</tr>
<tr>
<td>أَحْرَمُ</td>
<td>M. An agriculturist, farmer, a husbandman. Ass. ikkāru.</td>
</tr>
<tr>
<td>أَحْزَابُ</td>
<td>M. Agriculture, farming, husbandry. See preceding.</td>
</tr>
<tr>
<td>حَمْوُ</td>
<td>A religious sect in Islam.</td>
</tr>
<tr>
<td>حَبْلُ</td>
<td>A religious sect in Islam. See preceding.</td>
</tr>
<tr>
<td>حَمْوُ</td>
<td>A kind of prune.</td>
</tr>
</tbody>
</table>

See preceding.
An expression of a resolute purpose, by all means; with negation, by no means.

Certainly, of course, by all means. Var. colq. A remedy. See. Marrow; essence. See.


ult. adv. Algebraically. adj. m. Algebraist, pertaining to Algebra.

f. Handle of an implement, a crank.

[adj. m. A cloth with red and white stripes.

m. Algem tree, cypress; sandal wood. See.

[ca.] prep. with the pronominal suffix of the third person sing. m. Him, to him; it, to it.

[prep. f. Her, to her; it, to it.

prep. with the pronominal suffix of the third person sing. f. Her, to her; it, to it. See.

ult. adv. As God, divinely.

adj. and adv. Special, particular, specially, separately. More correctly.

Godhead, deity, divinity.

adj. Godly, godlike, divine.

Godliness.

adv. Certainly, of course, by all means, by any means, without hesitation. See.

Goddess.

prep. with the pronominal suffix of the third person sing. f. Her, to her; it, to it. See.
suffix of the third person sing. m.

Him, to him, it, to it. See מָלֵא. [H. דַּלָּה] Elohim, God.

ֲַלָּתִיָּה (מֵא) prep. with the pronominal suffix of the second person sing. m. To you, you, for you.

אֲפִּון (פִּלָּה) [P. a. f. lit. a small plum.] A plum, a plum tree.

Aram. שָׁנָה.

לָתַיְנָה (מֵא) prep. with the pronominal suffix of the second person plur. To you, for you, you.

אֲפִּיָּה (פִּלָּה) [P. s. f. A single plum; the whole species of the plum; [f. individual plums.

Aram. adv. Carelessly, for nothing, Lit. S. S. 147. 17.

לָתָּנֵנָה plur. Brownies, small and invisible creatures. See or לָנָהוֹן. [s. adv. Thinly, slightly, sparsely. 'the snow has thinly settled'.

לָנָהוֹן (מִפּוֹנָה) 'wheat thinly sown'.

A word of uncertain etymology.

לָנָהוֹן A play in which one hops or leaps on one leg, hopper, hop-scotch.

לָנָהוֹן prep. with the pronominal suffix of the first person sing. Me, to me, for me.

לָנָהוֹן (מֵא) prep. with the pronominal suffix of the third person plur. Them, to them, for them.

לָנָהוֹן (מֵא) Tria. prep. with the pronominal suffix of the second person plur. To you, you, for you.

לָנָהוֹן Tria. prep. with the pronominal suffix of the first person plur. To us, us, for us.

לָנָהוֹן (מֵא) adj. A man of experience, cunning, clever. From verb לָנָהוֹן.

לָנָהוֹן (מִפּוֹנָה) [סֵתְבָּה] pl. The tail of an Asiatic ram, which is large and fat and weighs several pounds.

לָנָהוֹן prep. with the pronominal suffix of the second person plur. To you, you, for you.

לָנָהוֹן (מֵא) prep. with the pronominal suffix of the second person sing. f. To you, you, for you.

לָנָהוֹן f. Alchemy, chemistry. See מִלָּנָהוֹן and מִלָּנָהוֹן.

Aram. רָבָב יִסָּה.
adj. indecl. Elastic (from English).

f. Elasticity.

m. and f. A kind of small and reddish figured calico.

The trade of making sieves or of dealing in them.

Chemistry. See

A ram's tail; erroneously for 'udder'. See

m. Electricity (from English).

m. Almug, almug tree; probably sandal wood. See

[PS. A] m. Diamond, adamant; any very hard or impenetrable substance; also a woman's name. See

adj. indecl. A clever but untruthful person, treacherous. See . The last part in the original is employed merely to rhyme or jingle with the first.

prep. with the pronominal suffix of the first person plur. Us, to us, for us.

adj. indecl. Habitual, the result of frequent use, (Arabic form of adverb.) from verb ,  .
v. i. To be in haste, to be urgent.

See

Essential, necessary.

Alcohol.

adj. Alkoshite, of or belonging to Alkosh.

Alkosh script.

Jackdaw, crow.

Small chips of wood and straw which are usually used as fuel, thrash, (commonly used in a plural sense).

Almighty God, an epithet of God. See

interj. Hum, hem, expressive of doubt, deliberation.

v. i. To swear. See

A lattice of the window; an apparatus, a tool.


An orchard. See

A promise to protect certain interests,

made usually in writing; an undertaking.

adv. Down, below.

Var.

adj. and sub. indecl.

Tepid lukewarm; slightly cooked.

See

f. A request, supplication, begging a favor.

[participle, m. and f. One who makes a request, an intercessor, a petitioner.]

The act of an intercessor, intercession.

f. Favor, respect, regard, attention.

interj. Hum, hem, expressive of doubt, deliberation.

f. Hundred; thousands of units. See

f. A storeroom, a garnary, a place for storage. See

ARM. 

m. Amber, ambergris.

lit. of ambergris small] m. A kind of aromatic rice
Amir, a commander, a chief, leader, a prince, a title of the prime ministers. (إمبريالي مملكة) 'commander of the artillery'. (إمبريالي البحر) 'great admiral'. (إمبريالي الموصعي) 'Caliph, commander of the faithfui'.

A prince, one of noble birth.

A syringe.

adj. m. and f. Cunning, artful.

The myrobalan-tree.

Imam; in Islam, a leader in religious matters, prelate, patriarch, Caliph. (إمام جمعة) Imam who recites the Friday prayers for the sovereign.

A turban, a tiara, worn by Musulman priests and judges.

Imamate, the office of the Imam.

Pardon, pity, mercy; a suing for mercy, a begging for help,
a crying for assistance, when in distress or in fear of danger; as, help! help! a note in music.

man, mane [p. m. man] m. A dish, a vessel. Arm. 

man. See 

[cs.] The memoria technica of the letters a, s, m, l which are prefixed to the roots of the verbs in making the tenses.

f. A charge, a deposit, anything given in trust. See 

[cs.] Also Alk. ar. m. An order, a command; a business.

v. n. m. Saying.

[f. Lamb, the first sign of the zodiac, Aries. See 

f. Grumble, complaint, mutter, murmur.

ul. f. A rumor, a hearsay.

[? ] Implement (commonly agricultural), tool, instrument (a word of uncertain etymology).

adj. An American.

m. A kind of muslin supposed
to have been made in or imported from America.

ult. f. Grumble, complaint.

See and ult. f. A rumor, a hearsay.

See

(的基础上), f. ဥကွန်, ptopl. One who speaks, tells or says.

n. Saying, telling.

ult. f. Mutter, murmur.

[cs.] A maid-servant, a maid. See

 colloq. contracted form of ဗျား.

Those, they (ALX. version Matt. 27. 54).

Tun. def. art. The.

conj. If.

[cs.] Tkh. ဗျား pron. Those, these.

interj. In such phrases as:

what do you call it? Used as a noun to designate something which one cannot at the moment remember.

pron. I.

(基础上) f. Storage, store-room, garner; reservoir (pronounced rather ဗျား).

adj. A storehouse-keeper.

Garments which are damaged from remaining in the shop for a long time or from not being used, shop worn; one who is lessened in activity for want of exercise.

Mr. m. An oath.

Mr. f. Ploughshare.


Comparison, trappings (used in the plural form and somewhat slightly).


[သားဗျား] m. A chain made of gold or silver to which coins are attached, which the women tie over their foreheads as an ornament (Is. 3. 18). An ornament in the form of a crescent for camels.

[သား] p. y. Hurt, injured, wounded in feeling. The only form used with Syriac auxiliaries and to denote various tenses, e. g. ဗျား he
was hurt? 'he hurt him'.

An engineer.

adj. English language, an Englishman.

An Englishman; pertaining to English.


m. A measure of length used by carpenters, a measure, an ell, a yard.

f. Countenance, figure, form (of the body), visage.

beautiful, homely.

conj. If [rare].

That he is, that is. LIDZ. S. S. 341. 1.

pron. They, those.

Tab. pron. See preceding.

Mr. A spindle, distaff.

lit. a malik of Anzal (place). A dwarf, pigmy.
The two angels who examine the dead at their graves.

Timid, shy.

Fear, timidity, want of courage.

Analogist.

Analysis.

To revile or abuse the dead.

Egotism. See...

Necessary, essential.

Essential, necessary, radical, indispensable.

Necessity, essentiality.

A human being, a person, mankind, a man.

The noble and humane qualities of a man or woman, manliness, womanliness.

A gift, prize, present, reward, by a superior to an inferior.

Heron, ibis, Hoopoe.

Snuff; pulverized tobacco or other substance which is snuffed.

Tta. Bravo! See...

Conscience; justice, equity; a woman's name.

Conscientiously.

A person of enormous size, abnormal.

Mr. The lower part of a shroud.

Avaunt, be gone.

Inertia.

abs. and cons. of A man, human, 'a man of friends' or 'lover of friends' 'Hobgoblin, an imp.' 'a servant in attendance'.

A woman, a wife (Alk. version Matt. 11. 11).
dim. A small man, manikin.

Manliness, mankind; masculine energy; qualities of the male sex.

adj. Manly, manlike.

Mr. No body, no man.

interj. If God wills, Deo volente.


pron. m. Thou, you.

[g. 'Avtrarvoc] m. Antarctic.

[f. 'anthev] adv. finally.

[g. 'anthev] f. Anatomy.

See .

[indcl. Anxiety, disquietude, expectancy, looking out for (construed with and Bkck).]

[a. s.] See preceding.


pron. f. Thou, you.

adj. m. and f. Antique, ancient. See .

Antichrist. See .

pron. m. and f. Thou, you. See .

[f. 'enatocam] Revenge, vengeance (construed with .)

adv. Ever, certainly, with never.

m. Myrtle tree or shrub.

[t.] fauna, black pepper.

Household effects, furniture. See .

m. Instrument, tool, weapon, arm.

[f. 'anthev] Proof, evidence; an achievement. See .

[g. 'trvoc] m. Prodigal, wasteful.

Prodigality, debauchery.


Black pepper. See .

[g. stvoc] m. A stadium, a parasang, furlong, one eighth of a Roman mile.

race-course, distance of an eighth of a Roman mile.

stoic; stoical.

ult. adv. Stoically.

Stoicism, stoicalness.

Element, principle.

adj. Elementary, rudimental.

Stomach.

Stenton, g. στομάχι, Skt. sthuna] m. A pillar, a column.

day-break'.

Resignation of an office or position (construed with نَخْل). See قَفَّ." इङ्गित.

glass, goblet, a tumblar.

vestment, stole.

The lining of a garment, the inner side of a garment.
tying. 'waist'; 'apron'; 'breast-plate'.

[colloq. ptcpl. Binder. See

 Binding, tying.

[Gr. σχολή] f. School. See

Scholarship.


[α. εσόδου] m. Scheme, plan, design, habit.

by the habit or personality of Mar Shimon' (Patriarch). An asseveration.

A landing place, port; a gangplank.

[Ital. scala; T. ἁπάτε] m. A stool.


Islam, Mohammedanism; resignation to the will of God.

[Gr. σιδηρός] m. Sifted earth applied to the bodies of infants instead of powder.

adj. indecl. Dark of complexion, brown, brunette, tawny.

[Gr. κασσά] coll. Household furniture, household effects, chattels.

A night policeman. See

Mr. Basis, foundation [Gr. ἀπάσας] f.

Ass. asūsu.


Threshold. See

m. Sphere; omelette cooked in a round form.

adv. Spherically, in the form of a sphere.

adj. Spherical, globular.

[f. Spinage.


A piece of flat wood which is bored and passed over the helve of the spade as far down as the blade, to be as a foothold by means of which the foot presses the spade into the earth in digging or working. Comp. f. **Arm.**

[Sparagus, asparagus.

m. A quince, a quince tree.

[Eng. spirit] m. Alcohol, a strong distilled liquor.

f. and v. t. and v. i. To ascend, to rise, to be expensive.

p. p. **plur.**
a belt, girdle, band, tie (A.L.K. version Matt. 3.4).

[استعاره]  

[استعاره]  

The practice of augury.

[ف. استعار] m. The lining or covering of the inner side of a garment, the inner side of a garment.

[جذب] f. An idol. Comp. [جذب]

[تبا] [from Eng.] m. An asteroid, a planetoid.


[نما] [P.Т. استعار] m. and f. A cotton or linen cloth intended specially for lining. See [نما]

[نما] Tun. adv. Now, at this time.

[نما] Tun. prep. Upon, on. See [نما]

[اسمى] conj. I mean, that is, that is to say. See [نما]

[نما] colloq. [نما] [A. استعار] f. Confidence, trust, credit.

[نما] [A. استعار] f. 'reliable, trustworthy'.

[نما] [A. استعار] m. Isthmus.

[نما] [G. استعمال] m. Isthmus.


[نما] [A. استعار] f. See preceding.

[نما] [A. استعار] [A. استعار] See preceding.
Also, too, and.


Mould. See .

The covering or coating incrusted on the surface of a liquid or a wet substance which lies long in warm and damp air, mould.

Mr. A gibbet, a club used to throw into trees to beat down fruit.

Apollyon, the destroyer, used in Rev. 9. 12 for Abaddon.

Better, more.


Baking, the act of baking.


and n. Epicurean, epicure.

Epicurianism.

n. Baking, the act of baking.

A piece of cloth about the size of a square yard, used as a covering for dough or bread.

[comp. ] adj. m. and f. Palsied, paralyzed.

Plato the philosopher; a learned man.

Though, although, notwithstanding.

[t. ] Master, lord, sir.

Charming or training of snakes; deceit.

A charmer of snakes, an enchanter.

The act of charming or training snakes.

Absinthium, wormwood.

Bishop.

Episcopate, Bishopric.

Episcopalian, episcopal.

Episcopalianism.

A halter, a a tether, reins.

m. Gall-nut.
adj. An Afghan, a native of Afghanistan, the Afghan language.

[_adj. A creature, a person; used with negative e.g. كـبـيـرـهـ كـبـيـرـهـهـ كـبـيـرـهـkh, there is not one single creature in the wilderness.]


[adj. A native or an inhabitant of Africa, an African.

[ colloc. Ashar, a tribe of Turkomans.

[ colloc. An Afshar, a member of the Afshar tribe, a Musulman.

[ colloc. Mohammeedanism.

[f. A short piece of rope with which the ox-bow is fastened to the yoke.

[f. Glorification, pride.

[f. An apothecary's shop.

[f. A ewer with a narrow spout, used in washing the hands after meal and in ablutions.

[f. A lie, calumny, falsehood, unjust imputation.

[f. Confirmation; an attainment, achievement.

[f. A manuscript, a transcript, a copy of a book.

[m. Precipice, steep cliffs and places, a zigzag road.

[m. Origin, source, capital, principle; lineage, family.

adj. indecl. Genuine, real. بـهـسـهـ بـهـسـهـهـ بـهـسـهـ 'false, spurious'. بـهـسـهـ 'without foundation, untrue'.


ult. adv. Originally, naturally.

[f. Apparatus; odds and ends of household effects.

[f. Original, real, genuine, essential.
Authenticity, genuineness.

A lion; a surname of several kings of Persia; also used as a name of a person.

ult. adv. Naturally, essentially.

colloq. adv. (نَفَضُ) f. Natural, physical.

Naturalism, nature.

m. A company of tradesmen, shop-keepers.

f. Proof; achievement. See Also (نَفِضُ) f. Spinage.

[cf. A. Epilepsy, fits.


f. Prosperity, good fortune. 'unfortunate'.

'fortunate'.

[النائب] A title; gentleman of the chamber, chief groom in waiting.

ult. adv. Fortunately, luckily, happily.

m. Carbuncle, ruby; spinel; garnet.

f. Academy.

A cut or slip of grape-vine for planting; a wooden hook tied at the end of a rope to be used as a loop, through which the other end of the rope may be run for fastening.

colloq. v. i. To be cold or cool.

p. p. n. ptepl. pres. See (النائب).

Mr. Foot, leg; pace, gait; proportion, quantity.

'bad omen'. 'pregnancy, conception'.

'con- stipation'. 'diarrhoea'.

'may your coming be blessed'.

'you will receive in proportion to your work.'

'he can
not keep pace with him', 'he can not do like him'.

[ةَرَبَّو] f. Fee or reward for the attendance of the physician; the reward of a messenger.

[ةَرَبَّو] m. Clime, climate. See [ةَرَبَّو] ult. adv. At least.

[ةَرَبَّو] m. Church; congregation.

[ةَرَبَّو] adj. m. Ecclesiastic, ecclesiastical.

[ةَرَبَّو] m. Eclipse. See [ةَرَبَّو].

[ةَرَبَّو] f. One of a pair of pantaloons, a trouser leg.

[ةَرَبَّو] f. Kindred, near relatives (used only in the singular).

[ةَرَبَّو] m. A strong and bitter liquid; wine undiluted with water.

[ةَرَبَّو] f. Acknowledgment, promise, agreement; confession.

[ةَرَبَّو] f. A written agreement, a contract.

[ةَرَبَّو] v. i. To be cold or cool; to be discouraged. p.p. دَخَلْتِ, f. دَخَلَتِ, plur. دَخَلَتِ, pres. دَخَلْتِ, inf. دَخَلْتِ. 'I was discouraged'.

[ةَرَبَّو] v. n. m. Becoming cold, cooling.

[ةَرَبَّو] f. [ةَرَبَّو], ptcpl. A person or a thing becoming cold or cool.

[ةَرَبَّو] m. Window. Var. [ةَرَبَّو].

[ةَرَبَّو] n. Cooling, the process by which something becomes cold.

[ةَرَبَّو] m. The price paid for grinding wheat or the like by a mill. See [ةَرَبَّو]. Comp. [ةَرَبَّو].

[ةَرَبَّو] v. i. To coagulate, to curdle (as matzoon) to thicken. p.p. دَخَلْتِ, f. دَخَلَتِ, plur. دَخَلَتِ, pres. دَخَلْتِ, inf. دَخَلْتِ. See دَخَلْتِ.


[ةَرَبَّو] v. i. and v. t. To snow, to hail. f. دَخَلْتِ to rain (usually written دَخَلْتِ).

[ةَرَبَّو] [ةَرَبَّو] m. Water already used for washing, waste water (com-
monly used in the plural. is aspirated).

A proprietor, superior, boss.

Proprietorship, bossism.

cart, wagon, carriage; See a., to convulse. p. p. pres. inf. ptcpl. One subject to convulsions, convulsive, spasmodic; causing convulsions.

The act of driving, the work or trade of driving.

m. Four.

Four. "four by four", "fours". "four fifths", "four parts".

Wednesday.

All four of them.

Forties, forty days; a ceremony celebrated on the fortieth day after birth, and occasionally on the fortieth day after death.

Fourteen.

Fourteens, fortnight; the fourteenth day after death which is observed with certain religious ceremonies.

All four of them.

ALK. Same as preceding.

v. i. and v. t. To have or to cause to have spasms or convulsions, to convulse. p. p. plur. pres. inf.

ptcpl. A request, solicitation; hope.

Purple, deep red, a purple dye; a purple robe.

Purple. Same as preceding.

adv. In a soliciting manner, entreatingly.
side of a pack animal, a half load.

Alms, charity (commonly used in the singular).

Spittle, saliva.

adj. m. Ductile.

Ductility.

f. Ductible, ductile.

Ductibility, ductility.

m. Cedar, cypress tree.

[cs] m. An ordinance, a mystery, secret; sacrament; mass.

A kind of large

m. A kind of apple.

Arable lands, lands.


v. i. and v. t. To be cheap, to cheapen, to make cheap. p. p.

adj. indecl. Cheap, low priced, low.

LITZ. S. S. 406.

A pack or load for one

Alar. Thick, heavy.

ARM. wpdwb, wdwb.
Cheapness; a time of cheapness and plenty.

adj. Cheap.

(**adj.**, **V.** adj. Pertaining to ordinances, with ordinances of the church.

Mr. A species of fig.

(**n.**, **f.** A one who lowers the market or cheapens goods.

n. Cheapening; rendering cheap, lowering the market.

(**n.**, **f.** A water-mill, a mill.

Sal. (**m.** and **f.** A guest, a visitor, company.

A banquet, a feast, the state of being a guest.

[**adj.**] adj. indecl. Sure, careless, fearless.

Fearlessness, carelessness; security.

[**f.**] adj. **undercoat**, a kind of lined jacket which is worn by both men and women.

v. t. To break wind, to vent wind from the bowels by the anus.

p. p. **f.** **pres.** **n.** **plur.**

Sal. (**m.** and **f.** Lion.

Sal. (**m.** and **f.** A holiday, a festival. See **

v. i. To coagulate, to curdle.

f. **pres.** **n.** **plur.**

f. A dish made of molasses and the meal of parched corn or wheat; a kind of thick molasses.

A lioness.

colloq. v. n. To be long, to be extensive; to delay.

f. **plur.**

[**adj.**] adj. Mt. Long.

[Skr. **arya**] m. Aryan (race).

[t. **lit. matter, pus**] adj. **f.** adj. indecl. A very disagreeable and quarrelsome person; miser.

[f. **adj.**] A rainy day, a rainy time. See **

**m. ptcpl.** Anything that curdles or can be curdled.
Sweet basil, an odorous herb.

**collog. v. t.** To spit. **ptepl.**

**n.** Raining, snowing, hail ing.

**n.** Curdling, coagulating, the state of being curdled.

**f.** A patch, patchwork. See **f.**

**f.** Holly-hock, rose mallow with flowers of various colors which are applied as a remedy for ulcers.

**f.** Arithmetic.

**adv.** Arithmetically.

**f.** Arithmetician.

**m.** Tower, a small citadel.

**v. i.** To be long, to take a long time, to continue. **p. p.**

**pres.**

**v. n.** Growing long, the state of being lengthened, extension.

**f.** A small saw.

**adv.** In the Hellenistic Greek language.
adv. In the Aramaic or Syriac language.

(אָרְעָנֵי) [r.] f. Barren (animal).

(אָרְעָנַּה) f. A masculine woman (said contemptuously of a barren woman).

(אָרְעָמ) [o. ἄρρωμ] Harmony, harmonica.

(אָרְעָמ) f. Pomegranate.

Var. מֶל, מֶל, מֶל.

(אָרְעָמ) adj. Hellenic, Greek, heathen, gentile.

(אָרְמַנ) adj. Aramean, Syrian, Aramaic, Syriac.

(אָרְמַנ) Hellenism, heathenism.

(אָרְמַנ) Aramaism.

(אָרְמ) m. A widower.

(אָרְמ) Widowhood, widow-ship.

(אָרְמ) A widow.

v. i. To become a widower. p.p.

(אָרְמה, אָרְמה, אָרְמה, אָרְמה) plur. (אָרְמה) pres. (אָרְמה) [os.] Mr. m.

A widower.

(אָרְמה) Mr. Widowhood, widow-ship, widow-ness.

(אָרְמ) A widow.

n. The state of being a widow or widower.

adv. In the Armenian language.

SAL. (אָרְמַנ) f. אָרְמ, adj. An Armenian.

(אָרְמ) Armenianism.

(אָרְם) adj. m. An Arminian.

(אָרְמ) Arminianism.

Tel., (אָרְמ) [os.] f. A hare, a rabbit.

(אָרְמ) [r. אָרְמ] n. and adj. A large and stout man; an Albanian.

(אָרְמ) f. Patrimony, an inheritance, heritage.

(אָרְמ) f. Earth, land, soil, ground, back-ground.

(אָרְמ) adj. Earthy, earthly.

ult. adv. Terrestrially, after an earthly manner.

colloq. (אָרְמ) adj. Earthy, earthly, pertaining to this world, made of earth.

(אָרְמ) n. Earthliness, terrestrialness.

v. i. and v. t. To reel (as the result of a blow), to stagger, to cause to stagger. p.p. (אָרְמ), f.
Mr. v. t. To inherit, to possess. See ٠١٠.

Artery (rare).

Mr. v. t. and v. i. To stir.

impl. Hush! be silent! Used also as an interjection. It is an abbreviation of the imp. ﷺ or ﷺ from the verb ﷺ 'to be silent'.

Tla. v. i. To come, p. p. ﷺ, f. ﷺ.

Sup. See .

[Arabic] [الش آفاسي] indecl. The master of work, one who has the charge of the provisions at a feast or wedding.

colloq. — q. v. m. The fifth month of the year, February, answering to the latter part of January and the first part of February.

colloq. — The seventh, a seventh part.

Tla. and A.I. Seven.


Ash. Seventeen.

Tia. and Alk. Seven hundred.

Tkh. Same as preceding.

ult. [r. ارده] A dragon, a large serpent; See ارده.

m. The planet Jupiter. See مصطفی. Correctly مصطفی. Ashur, the highest god of the Assyrians.

[cf. t. مشوره] m. A belt across the shoulder for carrying small arms, a cartridges belt.

Supper. See مصخره.


Another reading of مصخره, pivot of a door.

Dual مصخره, plur. مصخره, m.

Testicle.

[T. مشیر] Mr. m. and f.

A cook. See مصخره.

f. A testicle.

[Ashk] also یکشید (مشید) [T. مشید] Mr. A kind of apple.

f. Latch, a catch for a door; design, plot; pull.

[T. مشید] adj. A keeper or driver of donkeys.

f. Broth, juice of meat slightly cooked; broth with pieces of bread.

f. A kind of herb the root of which is eaten raw; Tbr. bietings, fresh or curdled.


Sal. f. A torrent, a violent flow.

f. A piece of land, an acre, a measure of area.

[T. مشکل] To fester and discharge corrupt matter, (said of a wound) construed with مصخرة.

[T. مشتر] m. A purgative medicine, cathartic.

[T. مشتر?] adv. adj. Moderately, tolerably; tolerable.

[T. مشتر] A friend, an acquaintance, a companion.

Loan., collog. لئینه, لئینه, لئینه, لئینه, لئینه, لئینه.

Friendship, acquaintance, intimacy.

[T. مشتر] Mr. A kind of apple.
Kitchen, restaurant, cuisine.

Ingredients, baser ingredients, foreign elements also بحث (bakhṣ). [H. بحث] m. Asherah, a Semitic goddess, the consort of Bel. See بحث (bakhṣ).

[ت. adj. indec. Stout and fast growing (child or young of an animal), fast growing (plant). See بحث (bakhṣ).

[ت. ایش آراشی? lit. between acts] a cup of wine taken between meals.

Shereefee, a Persian gold coin equivalent to two dollars and twenty-seven cents.

Reference, pointing, mark, signal, wink, hint.  

Six.

Six. Six, sixty 'six by six'.

Six, sevenths, six parts'.

Bottom, foundation, basis; fundament, buttoc; anus; sole (of a shoe).
succeed; to be fruitful. p. p. نجحت, f. نجح, plur. نجحات, Mr. نجحات, pres. نجح, colloq. نجح, Mr. نجح, inf. نَجَحَت. Var. نَجَّحَت 'the crops are good.' نَجَّح 'I enjoyed this supper'. نَجَّحَت v. i. To sit, to sit down, to sit up; to dwell, to settle down; to rest; to watch. See نَجَّحَت.

نَجَّحَت (نجحت), f. نَجَّحت ptcl. One who sits or settles, an inhabitant.

نَجَّحَت v. n. m. Sitting, dwelling, settling.


نَجَّحَت n. Sitting, dwelling.

نَجَّحَت (نجحت) [Ass. atūnu, utūnu] m. Furnace.

نَجَّحَت adv. In the Assyrian language.

نَجَّحَت (نجحت) adj. An Assyrian, belonging or relating to Assyria.

نَجَّحَت (نجحت) [cs.] f. A letter, character, sign, type.

نَجَّحَت ult. adv. Literally, letter by letter.

نَجَّحَت (نجحت) adj. m. Literal.

نَجَّحَت v. n. m. Coming, arriving, occurrence, event.

نَجَّحَت colloq. v. i. and v. t. To sit, to dwell, ptcl. نَجَّحَت, n. نَجَّحت. See نَجَّحَت.

نَجَّحَت (نجحت) [g. Altho] adj. m. Ethiopian, belonging or relating to Ethiopia.

نَجَّحَت (نجحت) f. نَجَّحت One who comes, a comer. نَجَّحت visitors, callers, guests'.

نَجَّحَت [g. ṣṭṭḥv] f. Ethics, moral science.

نَجَّحَت ult. adv. Morally.

نَجَّحَت n. Coming, arriving. نَجَّحَت coming and going, intercourse'. نَجَّحَت colloq. adv. So, thus, likewise.

نَجَّحَت [g. alṭḥp] m. Esther (rare).

نَجَّحَت n. Coming, arriving. نَجَّحَت coming and going, intercourse'. نَجَّحَت colloq. adv. So, thus, likewise.

نَجَّحَت [g. ṣṭṭḥv] f. Ethics, moral science.

نَجَّحَت ult. adv. Morally.

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نَجَّحَت [g. ṣṭṭḥv] f. Ethics, moral science.

نَجَّحَت ult. adv. Literally, letter by letter.

نَجَّحَت Athletically.

نَجَّحَت Athletically.
who owns property in another landlord’s soil; a foreigner; an outsider.

The state or condition of being an

f. A tumor, gland.

Var.

A pyrotechnic display, the use of fireworks.

f. The nipple of a firearm; the inside of a gun-barrel.

f. Nine.

m. Nine.

Ninety.

Nine hundred.

Nine hundred.

Nineteen.

All nine of them.

m. and f. A fire worshipper.

f. Fire worship.
VITA.

The author was born April 25, 1853, in Urmi, Persia. Having received his preliminary education in the town-school and at home, he entered Urmi College, Urmi, Persia in 1864. He took a six years' course which involved the study of Oriental languages, as Syriac, Arabic, Persian, Armenian, Science and Theology. He graduated in 1870. In 1870 received also his appointment to give instruction in Oriental languages in Urmi College, until 1886 when he was called to America to assist in the revision of the Scriptures in Modern Syriac under the auspices of the Bible Society. He entered the General Theological Seminary, New York in 1888 and graduated in 1890. He founded the Oriental Mission and joined it to St. Bartholomew's Church, New York. He was promoted to the Holy orders of Priesthood by Bishop Potter of New York in 1891.

In 1893, he entered the School of Philosophy of Columbia University, to pursue his studies in some of the Semitic languages under Prof. R. J. H. Gottheil, and Indo-Iranian under Prof. A. V. W. Jackson, and received the degree of A. M. in 1895.

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