PART 1.

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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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-Aramaéens de Salamas* (Paris, 1883), 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 Abdin* (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.

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INTRODUCTION.

The Syriac speaking community is found today in the district which lies between Lake Urmı1, Lake Van, the River Tigris and the city of Mosul².

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, language4, religious observances and social customs.

1 It is written in various forms, as ܐܘܪܡܝܐ ܐܘܪܡܝܐ ܐܘܪܡܝܐ ܐܘܪܡܝܐ in Syriac, اورمي اورمي اورمي اورمي in Persian, اورمی اورمی اورمی اورمی in Arabic, اورمی اورمی اورمی اورمی in Persian. The Nestorians etymologize the word as meaning 'place of water'. See Nöldeke's Grammar der Neusyrischen Sprache, Einleitung, p. XXII. Urmı is sometimes called ܓܢܘܐ, 'the place of pleasure'. The Eastern Syrians write it invariably. The name ܐܘܪܡܝܐ might have some relation to the word Ormazd, the adjective of it in Mountain dialects is, ܐܘܪܡܝܐ, perhaps a corruption of ܐܘܪܡܝܐ 'a man of Urmı.' ܐܘܪܡܝܐ it used now as a man's name.


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

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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 Tîari, 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 Jêlu¹ 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 ܐܪܡܝܐ or ܐܪܡܝܐ², that is Arameans, and their language is spoken of as ܐܪܡܝܐ or ܢܝܫܘܐ, that is Aramaic. The language of the New Testament seems to make a distinction between ܐܪܡܝܐ and ܢܝܫܘܐ, 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 Syriac Christians. In course of time, however, the designation, ܐܡܝܐ or ܢܝܫܘܐ or ܐܬܘܢܐ ‘Syrian’ came to be substituted for Aramean because the latter expression seemed to smack of heathenism³. So far, indeed, did this dislike of things Aramean go, that the Syrian Christians despised even their early Aramaic literature


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 Athorestan', 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, Albaq, etc. Nöldeke has long ago proven that the word Syria is merely a shortened form of Assyria. 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 missionaries 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 thousand souls. They are located in the plains of Urm, Salamas and Sulduz;—plains which lie to the West of Lake Urm. Salamas is near the northern end of the lake, Sulduz near the southern, and Urm between the two. From the diversity seen

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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 West\(^1\), 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 century\(^2\). It is said that there was a Nestorian bishop at Urmī as early as the thirteenth century\(^3\). 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 1576\(^4\). In 1600 we read of a patriarch in Urmī. In Usnug, in the vicinity of Süldüz, there was a Catholicos in the year 1289.

The Syriac language itself is called in the Urmī dialect مَهَّلْب; in the mountain dialect مَهَّج; in Mesopotamia مَهَِّص; and further West in Jabal Tur مَهَِّن. Modern Syriac is called مَهَِّمن, that is, ‘the new language’; مَهَِّن, ‘the colloquial or vernacular’; مَهَِّن, ‘the translated language’; while the classical Syriac is called مَهَِّن, ‘the old language’; مَهَِّن, ‘the language of the books’; and مَهَِّن, ‘the literary language’\(^6\).

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

\(\text{\footnotesize \(^1\) Maclean. Grammar of Vernacular Syriac, p. XIII.}\)
\(\text{\footnotesize \(^2\) Duval. Les Dialectes Neo-Araméens de Salamas, p. IV.}\)
\(\text{\footnotesize \(^4\) Duval. Les Dialectes Neo-Araméens de Salamas, p. IV.}\)
\(\text{\footnotesize \(^5\) David. Grammaire de la Langue Araméenne. Introduction, p. 9.}\)
\(\text{\footnotesize \(^6\) 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 أئِبَات might be spelled phonetically, ًابه, ًابه, ًابه, ًابه, ًابه, ًابه, 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 ِ in the middle of the Arabic, Persian and Turkish words is represented by the Syriac skapa ــ, as شم ِبَد for ِبَد, كُلَا رة for َعَلَة, although the vowel skapa ــ is often short. For instance, the two vowels in the word َبَد may be either short or long, each reading having a different meaning, e.g. the short form ِبَد, ‘eternity’, long form ِبَد, ‘cultivated’, ‘inhabited’ (land).

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

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 ً ً, ً, ً, ً while in the original they are ً, ً, ً, ً. The ً in the beginning of a great number of words in the Mountain dialects is pronounced as ً, 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 ً and ً—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 ً ً ً 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 ً, thus ً(ٌ), are pronounced both with and without the sound of ً. ً ً ً ً ً bashil or ً ً ً ً ً ً ً ً 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 ً) 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 URMİ DIALECTS. Süldüz, Tekka Ardishai, Giogtapa, Gülpasshan, Sipürghan, Gavilan, which do not aspirate ə and a.

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

3. THE MOUNTAIN OR ASHIRAT DIALECTS. Tiari, Tkhüma, Baz, Ashütha, Marbışhu, Shamsdin, Targawar, Margawar and some smaller districts and villages. These aspirate ə and ə.

4. THE SOUTHERN DIALECTS. Alḵosh, Telkief, Bohtan, Zākhū. These also aspirate ə and ə.

5. The dialect of Tūr Abdin or Jabal Tūr.

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 Urmı in the extreme East and of Jabal Tūr 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 Urmı dialect, for instance, the abstract terminations ending in ə, as ə-ə, ə-ə are pronounced in various ways in the different villages of the Urmı district. The word for ‘faith’ in Degala and in most of the neighboring villages is pronounced ə-ə, while in Giogtapa, within five miles of Degala, it is pronounced ə-ə also ə-ə or ə-ə. In the village of Sipürghan in the northern part of the Urmı plain it is pronounced ə-ə also ə-ə, but in Gavilan at the extreme northern end it is pronounced ə-ə or ə-ə, 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 Urmı seems to be that of Tekka
Ardishai, two villages at the southern end of Urmi. Here skapa is variously pronounced, as ā in cap; ē in fall; è in fate. As an illustration, the sentence خَذْ كَيْبَلْ خَذْ كَيْبَلْ خَذْ نَهْ نَهْ in the speech of these two villages is pronounced, bèbi khishli bèr òerî gô yâma, ‘my father went after the birds into the sea’, while in all the other villages of the Urmi plain it is read, bèbi khîshli bûr òairî gû yâmâ.

It must be borne in mind that these variations in the Urmi 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 اسمجد، which in Syriac means ‘to fear’, is derived from the Arabic نكر, which there means ‘to ignore’; the word اسمب، signifies in Syriac ‘trouble, affliction’; but اسمب in Arabic means ‘a hireling, a mercenary’; the term اسمبت in Syriac; while اسمبت in Arabic signifies ‘weapon, arms’, and اسمب something else.

The speech of the villagers who live among the Mohamme-
dans of Urmi 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: اسمب اسمب اسمب اسمب اسمب اسمب. ‘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 $\text{라}$ and $\text{라}$ indifferently; thus, $\text{라라}$ or $\text{라라}$ or $\text{라라}$ or $\text{라라}$ 'hoopoe'. The letter $\text{라}$ has this sound in words like $\text{라라}$ 'to bleat', $\text{라라}$ 'odd', etc. The second is the sound between $\text{라}$ and $\text{라}$; as instances of this may be cited the words $\text{라라}$ or $\text{라라}$ 'father', $\text{라라}$ 'deaf'. The third is the emphatically pronounced $\text{라}$ or $\text{라}$ as in the following words $\text{라라}$ 'weapon', $\text{라라}$ 'girl', $\text{라라}$ or $\text{라라}$ 'rags'. The fourth one might be called a cerebro-dental, or the cerebro-dental sound of $\text{라}$, $\text{라}$ and $\text{라}$. Compare the following words: $\text{라라}$ 'tail', $\text{라라}$ 'to hum', $\text{라라}$ or $\text{라라}$ 'single or odd number'; $\text{라라}$ in the word $\text{라라}$ '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 Rödiger\(^1\), 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 Presbyterian missionaries who translated the scriptures into the vernacular of Urmì. There the New Testament was printed in

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\(^1\) 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 Urmi in 1873.

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

### LANGUAGES AND DIALECTS.

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## GRAMMATICAL TERMS.

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<td>verbal noun</td>
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<tr>
<td>v. t.</td>
<td>verb transitive</td>
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</table>
AUTHORS.

Nöld. — Nöldeke’s Grammatik der neusyrischen Sprache. (Leipsig, 1868).
Sachau. — Sachau’s Skizze des Fellichi Dialekte von Mosul (Berlin, 1895).
Socin. — Socin’s Neuaramäische Dialekte von Urmì bis Mosul. (Tübingen, 1889).

The Urmì dialect is used as the standard. A word without a dialect abbreviation is to be considered as belonging to the dialect of Urmì, 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 Asm. refer often to the Mountain or Kurdistan dialects in general.
Al. and Tmx. 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 a; 2 when initial, medial and after 帑, 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 = 10000.

It is generally a soft breathing (spiritus lenis), as in 2. 2. 2.

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

It sometimes has also the broad and guttural sound of 8, in such words as 2, 2, 2.

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

A vowelless 2 is often rejected from the beginning of a word, as 8 for 8, 8 for 8, and in compound words, as 8 for 8, 8 for 8.

It is usually quiescent at the end of a syllable, as 2, 2.

2 prothetic is very common, as 2 for 2, 2 for 2.

In several of the Mountain dialects 2 is prefixed to form the
generic present of the verbs, as ُنُصُفُ (corresponding to ُنُعُفُ and ُنُمُفُ of the same dialects, as ُنُعُفُ and ُنُمُفُ or ُنُمُفُ of the Urmi dialect, as ُنُعُفُ or ُنُمُفُ).

In Tur. ُنُفُ is prefixed to the perfect, thus, ُنُفُ ُبُعُذَفُ جَذَذَفُ. 'I kissed the hand of Pharaoh' Lidz. S. S. 65. 16; ُنُفُ ُدُحُذُ ُدُحُذُ 'I bowed to the king'.

ٌنُفُ is prefixed to the Imperative, as ُجُفُسُ, ُجُفُسُ for ُجُفُسُ and ُجُفُسُ for ُجُفُسُ.

It precedes the particle ُنُفُ, as ُجُفُسُ ُنُفُ ُجُفُسُ, and ُجُفُسُ ُنُفُ ُجُفُسُ for ُجُفُسُ ُنُفُ ُجُفُسُ.

When two alaps occur together, ُنُفُ, they are pronounced as one, e.g. ُجُفُسُ.

ٌنُفُ, contracted, is placed before ُنُفُ with the pronominal suffixes, as ُنُفُ ُنُفُ ُنُفُ ُنُفُ 'which one of them?' ُنُفُ ُنُفُ ُنُفُ ُنُفُ 'which one of you?' ُنُفُ ُنُفُ ُنُفُ ُنُفُ '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 ُنُفُ.

† Probably contracted from ُنُفُ; used as a particle, prefixed chiefly to the first word of an interrogative sentence, e.g. ُنُفُ ُنُفُ ُنُفُ ُنُفُ 'where are you going thus?' ُنُفُ ُنُفُ ُنُفُ ُنُفُ 'why are you speaking?'

Tur. def. art. Evidently a contracted form of ُنُفُ. e.g. ُنُفُ ُنُفُ the Assyrians, ُنُفُ ُنُفُ the wise men; Lidz. S. S. 31. 7 and 45. 7.

interj. A call or cry to stop; most commonly used in guiding water buffaloes; haw.

interj. An exclamation denoting surprise, anxiety; contempt.

adv. yea, yes, well.

m. and f. Dirt, badness (child's word).

interj. An exclamation expressing surprise, anxiety (reduplication of ُنُفُ).

Alek. A hired laborer, a hireling. See ُنُفُ.

adj. m. Bad, dirty (child's word).

m. The ancient name of the
Syrian month, which at present is called [p. آب water]. Used only as a prefix or suffix to some other noun which must also be of Persian origin, e.g.  

In some cases the letter  is dropped and  is aspirated, as  

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

is added simply for the sake of euphony.

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

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

To give, to give away.

Lt. v. t. Along, along by, side by side (reduplication of  ).

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  

A reservoir, a cistern.

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

A ladle, a dipper.

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  softened.

Eternity, conti-
nuity, without cessation. 'for ever'. 'from all past time to all future time, without beginning or end'.

[ult. world without end, ever and ever.]

[ult. m. The destroyer, or angel of the bottomless pit; destruction, the bottomless pit.

[A. t. s.] n. and adj. m. one who receives or professes the doctrine of

[ult. (plural of but used as singular in Syriac) eternity; always construed with e. g.

-headed, colloq. Eternal, everlasting, never ending.

[ult. adv. Ever, eternally; with negative, never, to all eternity.

[A. t. s.]

[A. t. s.]

[A. t. s.] The state of being an Abdal, the act which an Abdal performs.

[ult. adv.]

[ult. adj.]

[A. t. s.]

n. and adj.

indeed. A habitation, a city; culltivated, peopled, nearly synonymous
with مِنْ, but never used in forming compounds.

بدْسُ (بَدِّسُ) [cs.] m. Destruction, ruin, perdition.

بَدِّسُ (بَدِّسُ) Destruccibility, destructiveness [rare].

بَدِّسُ (بَدِّسُ) [p. s.] n. and adj.
Cultivation; cultivated, peopleed.

بَدِّسُ (بَدِّسُ) [p. t. بَدِّشْانَغ] adj.
Peopleed, cultivated.

بَدِّسُ [p. بَدِّسَت] 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.


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

بَدِّسُ (بَدِّسُ) adj. indecl. Juicy, possessed of water; well-tempered (sword, dagger and the like).

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

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

بَدِّسُ adv. Parentally.

بَدِّسُ (بَدِّسُ) [p. بَدِّصَت] lit. water and air] m. Climate, atmosphere.

بَدِّسُ (بَدِّسُ) [cs.] adj. m. Parental, fatherly.

بَدِّسُ The qualities or relations of the parents.

بَدِّسُ, بَدِّسُ; (بَدِّسُ slang) plur. m. Progenitors; Patriarchs; Church-Fathers.

بَدِّسُ [p. بَدِّسَت] Father, used only as a prefix of compound names, as بَدِّسُ, بَدِّسُ. Comp. بِذِّل and بِذِّل, in بِذِّل and بِذِّل.

بَدِّسُ m. 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.

بَدِّسُ prep. with the pronominal suffix of the second person sing. m. In, by or through thee.
suffix of the second person plur. In, by or through you.

Turb. m. A vestibule, the space between two doors; a hall, passage, porch. Ass. abbulu 'a gate-way'.

A Bishop or an Episcopos (probably the Arabic form, as ابنا or ابننا 'our father').

Episcopacy, episcopate, bishopric.

[P. أي ر, a misreading of أب; lit. the water of the face] f. Dignity, honor.

'shameless, impudent'.

'honorable, reserved; respectable'.

[x] adj. Hotch potch, bosh, nonsense.

m. A reed used as spool or bobbin; a brick-mould or form; a water-pipe; a scraper, Lindz. S. S. 424. 14.


dim. Mt. m. A marsh.

(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.

A plow; ploughshare.

prep. with the pronominal suffix of the first person sing. In, by or through me.

prep. with the pronominal suffix of the third person plur. In, by or through them.

adj. m. and f. Low or irrigable land, land artificially cultivated by irrigation as opposed to ird 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 وهلبي, those which are artificially irrigated are called وهلبي adj. indecl. blue.

corrupt form of اشكر A sage; a monk (colloq.).
The religious system of the doctrines and precepts accepted by the Ebionites; conformity to the belief of the Ebionites.

Mr. m. A small axe, a pickaxe.

n. and adj. indecl. Habitation; peopled, inhabited (corrupted from ملَّح). [ca.] A monk, hermit; a saint, sage; from نَفَر 'to lament'.

Anx. mwbrwy.

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

[pl. كَوُث (used in a plural sense) The water of the river Kauthar, in paradise, flowing with milk or nectar.

Feminine of the preceding.

adv. Foolishly.

colloq. نِلْهَمْ (n.) Silliness, folly.

m. Satan, devil; g. نَبَلْوَلْوَلْ.

.adj. indeed. Black and white, pie-bald, of various colors.

Diversity of colors, variegation.

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

Tun. Sons, boys.

behold thou art
without sons and without daughters',
LIDZ. S. S. 5. 4.
[Ar. آبرو lit. 'the water of the face'] Dignity, honor.

Tur. Daughters, girls, LIDZ. S. S. 5. 3.
[Ar. أفرین] Tur. Abyssinian, one of the people of Abyssinia; the language of the Abyssinians.

[Ar. چیخ دخور] f. Avesta. See the following.

[Ar. اوستا or ابستا] m. The juice of sour grapes, or of other unripe fruit.

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

[Ar. ابری or ابری] m. A kind of Persian striped shawl, worn chiefly by women.

Tur. A son, a boy. لکه 'you will have no child', LIDZ. S. S. 3. 6.

[Ar. آفرین] tur. A jug with a spout, an ewer, a urinal.

[Ar. چیخ دخور] m. Silk; silk-thread; silk-cloth. ARM. چیخ دخور.

[Ar. چیخ دخور] [Ar. لکه] adj. indecl. A pie-bald (horse); spotted red and white.

[Ar. چیخ دخور] f. An ewer with a long and narrow spout, used in washing the hands after meals, and in ablutions.

[Ar. چیخ دخور] [Ar. لکه] 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.

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

[Ar. چیخ دخور] 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.

 Vince, ult. adv. Compulsory, by force.

Tla. adj. A little, few. endars 'and in a few days he was sick', Linz. 80.15.

[α. avor lit. white nut] f. some kind of disease; a medicine.

Tla. J. adv. Probably contracted from the phrase, 2 ṣ. This time also, once more'.

adv. This time; again.


[β. alḥudān] m. Aide-de-camp, adjutant.

trusted) m. A bush, thicket.

[α. áγρια] m. Agony, pain, anguish; the suffering of Christ in Gethsemane.

[μ. Race; contest for a prize; a place for the contest. Compare the preceding.

[μ. m. A pointed stick for digging out edible roots.

ult. adv. Agonizingly, with extreme anguish.

[μ. Contention for a prize; agonism.

[μ. m. An athlete, agonist.

[μ. m. A guide-post.

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

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

Lordship, mastership.

[μ. and adj. A nobleman; well-born, well-bred. The state of being a nobleman; nobility, nobleness.

[μ. m. A percussion-lock; fulminating powder, percussion-powder.
Mr. m. A lord; a landlord; master.

Mr. m. A Young man; brave, heroic.

Mr. m. Brave; rich; smart in everything.

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

Lordship, mastership.

m. A sheep-cot, sheep-fold.

adv. Masterly; gallantly, nobly.

Gallantry; nobleness.

m. The maltreatment or abuse which a slave or a hired laborer is liable to encounter (the plural form is more common).

Alk. m. A mercenary; a hired laborer, a hireling (euphonically spelled also).

m. Mount Ararat.

f. A woman hireling.

f. A piece of silver; earnest money; reward.

A lady; the feminine of the title.

f. Heel, A pivot or spur of a door.

f. The hour of death, the predestined time, death; doom.

adj. Most, the greater part.

ult. adv. Chiefly, mostly.

m. A maker or seller of notions, a haberdasher.

m. A fryingpan.

f. A committee, council; an assembly; a session; congress.

f. A carriage, cart, wagon; Lit. S. S. 179. 12.

Comp.

n. and adj. Persia, a Persian; a barbarian (more correctly).
A Persian. A mob, a riotous gathering.

A trough, a basin. Goods, wares, articles.

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

Of white hair. Duenna, an elderly female attendant.

Lit. 'a hungry wolf' adj. A very hungry person, glutton.

Mr. Fire.

Conj. If, whether.

Alk. m. Reward; compensation.

Obsinacity. See preceding.

Alk. m. A reward; wager, bet.

Interest, usury; rent.

n. Executing, giving effect or currency; issuing.

[cs.] m. Roof; Ass. geru.

A flat loaf of bread, a cake.

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

The business of renting or leasing; lending money at interest.

Mount Ararat.

A pruning-hook, a pruning-knife.

Ant. conj. Though, although.

A thumb-ring, a club.

Adj. indecl. Dear, expensive.

f. scarcity, dearth. ; colloq. ; [cs.]

Mr. ; Ass. egirtu.

Adj. indecl. Perplexed, unsettled.

Perplexity, unsettled condition of affairs.

m. Alk. Master, landlord.

Ldz. 460. 4. See .

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

to-night'; 'what night?'

An island. (phonetically spelled ).

Mother; grandmother.

adv. Now, at present, this time.

Var. .

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.

Courtesy; civility, politeness.

f. , ptcpl. An instructor, teacher, master.

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

Ugliness; homeliness.

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

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

ptcpl. Agitator, disturber.

n. Agitation, disturbance.

Sh. ant. demon. pron. This, that. see preceding. Var. .

The first of the four groups or the three of the twelve letters which represent the twelve months of the Year, thus, October 2, November 3, December 4, January 5, February 6, March 7, April 8, May 9, June 10, July 11, August 12, September 13. 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: 

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

Mr. adv. Then, therefore, hence.

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

z. Same as preceding.

f. Islands, archipelago, a group of islands.

Adam; a man, human; 

human; mankind.

adj. f. That which has spices; well seasoned.

(ptcp. The one who seasons; a seasoner.

adj. f. That which has spices; well seasoned.

n. The act of seasoning, seasoning.

Mr. adv. This time last year; last year.

Mr. adv. This time last year; last year.

Alk. demon. pron. This, that.

adv. Now, this time, at present.

adv. To-day; now, at present; Var. 

Same as preceding.

Mr. ant. adv.

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

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

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

**adj.** indecl. Manly, nobly, in a dignified manner; humanly.

v. i. and v. t. To become an; to perform the duty of marrying the deceased brother's wife [rare].

The wife of a husband's brother.

ALK. 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.

**v.** To know.

**adj.** Intelligent, knowing.

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.

f. 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.

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.

Colloq. This, this one, lo, behold.

An ironical and contemptuous expression.

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

This time, now. Var. See.

A gazelle; 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.

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

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

She; it; that. 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.
A. Quick-lime, lime, plaster (used only in the singular form).

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

C. [P. T. S.] m. and f. A lime maker; one who deals in lime.

D. [P. T. S.] The trade of making or selling lime.

E. colloq. adv. This time, now.

F. 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. a man of experience, an expert in any thing; a workman.

G. a believer in the revealed religion; a Muselman, Jew or Christian.

H. a pious man, a believer.

I. a Persian.

J. a Muselman, an orthodox Muhammedan; a true believer.

K. [H.  ] Aloes tree or its fruit.

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

M. [A. S.] Experience; thrift, frugality.

N. [H.  ] Aloes tree or its fruit.

O. Hallelujah, with a sense of asseveration.


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

R. [A. ] f. Deliberation; delay; neglect, negligence.

S. adj. and sub. m. and f. Foolish, stupid; a dunce.


61, 62, 63 (pron. m.) Demon. He, it, that, yonder. See 607.
61, 62, 63 (interj.) O! hey! 63 o my father!
63 (f.) The chase, game, hunting of any kind.
62 (def. art.) That, the, it. 62 may God protect thee'. 63 'Esarhaddon; the king of Assyria'.
Lindz. S. S. 3.
60 (v. i.) To repair to a place, to come into a house. Lindz. S. S. 340.
60 (m.) A nomad tent, Tartar tent, a small black tent; usually a number of tents, a camp.
60 (adj. m. and f.) The state of living in tents; nomadic life.
60 (pron. m.) A son, a boy. Lindz. S. S. 200.
60 (adj. m. and f.) A step-relations, half-blooded.
60 (f.) 'a step-father'. 60 'a half brother'.
60 (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.

Mr. m. and f. 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.

Haycock.

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

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

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


Ingredients. Used only in plural.

pron. colloq. He —  

[?] m. The pouch between the cheek and the lower jaw; mouth (slang).

[?] m. Tune; note, air in music.

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

[Alaureegeedii] m. and f.
An uninvited guest, an intruder.

[Alaureegaak] Mr. m. A
Turkish coin of a hundred piasters or paras in value.

[Alaureehekk or Alaureegen] f. Stirrup.

(Ash.) f. A window.
[f. used as sing. Assets, domestic property, property.


[Alaureeka] f. The plant pegan-
num harmala or the seeds of it;
the seeds of belladonna.

[Mr. Alaukk] interj. an expression of fear, grief, pain and the like. Alas! woe!

[Mr. Addonee] Mr. adv. Each other, one another. Var.

(Sp. Addonee, Addonee, Addonee, Addonee, Addonee)
m. Domain, dominion; a province.

[Dominion.]

[Mr. Alaukk] ult. interj. An excla-
mation expressing joy and satisfaction.

[Alaukk] adj. and adv. So many, so much.

ult. adv. As soon as, whenever.

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

is often used as a noun pro-
nouncing a curse, or invoking cen-
sure, as, 

[Alauvevaaw] lit. the water of onious. ult.] Interj. and sub. An expression of unconcern at what has happened as, 'the deuce take it!' what of it!

[Mr. Aluveim] f. A play, a game, a trick, a stratagem; a de-
ception or imposition.

[Mr. Aluveim] m. and f. An actor or actress, a player; a tricky person. Var.

[Mr. Alovee] m. and f.
The practice of an actor; trickiness. Var.

[Mr. Aluvee] m. and f.
A player. See

[Mr. Alvee] Aik. Here he is, here it is. Var. Se'ee, Se'ee, Se'ee, Se'ee, Se'ee, Se'ee, Se'ee, Se'ee, Se'ee, Se'ee, etc., or 2 instead of final . See Se'ee.
Skirt, a lady's dress; the lower part or frock of a man's coat.

A cotton cloth of various colors, printed with comparatively large figures.

Reasonableness. See

A hunter, a sportsman.

Hunting, sport.

Moth, cancer. Only singular.

A game of jumping, in which the one who jumps farthest wins.

Care, concern; management, (rare).

Eucharist, the Holy Communion, the Lord's Supper; baptismal anointing.

A signal drum which is beaten some time before midnight, after which time 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 furrow; 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.

A 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.
\[\text{f.} \text{ A.I.K. An eye. LIDZ. 436. 6.} \]
Comp. following.

\[\text{f.} \text{ A strong desire, a longing for; a protuberance on the face, believed to be the result of looking with a strong desire at something.} \]

\[\text{ult.} \text{ f. Hooting, boot, (probably a reduplication of \text{qööd}.)} \]

\[\text{f.} \text{ Standing on the head, upside down.} \]
Mr. J. L. Lucerne, trefoil, clover, sainfoin.

ult. adv. Evangelically.

colloq. f. Evangelical, evangelical.

Gospel, evangel.

Evangelism, evangelicism.

Evangelist.

Evangelism.

One who deals in flour.

denom. pron. This, that.

[α. oda] m. A substance, a being, essence, an ethereal or a spiritual being.

adj. m. Substantial, essential, characteristic.

Tel. f. A wine-press; a pond.

[α. Avesta] f. Avesta, the sacred books of Zoroaster; the language of the sacred books of Zoroaster.

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.

m. and f. An artificer; a master in any profession.

[P. s.]. The work of a master; anything well done or made, craft; workmanship.

sub. and adj. Extra; something on the top of another; a superaddition.

interj. [α. avf] An expression of impatience or disdain; as, fough! foh!

interj. An expression of grief or pain; as, oh! ah!

conj. And, also, too. See ָא.

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

\( \text{रूढ़ी} \) ult. f. To ejaculate \( \text{रूढ़ि} \) in impatience or grief.

\( \text{रूढ़ि} \) adv. Though, although; even.

\( \text{रूढ़ि} \) conj. Neither, not even.

\( \text{रूढ़ि} \) ant. interj. [P. रूढ़ि] plur. of रूढ़ि.

Bravo, well done.

\( \text{रूढ़ि} \) [A. रूढ़ि] plur. of रूढ़ि f. used as sing. A plan, a method, manner.

\( \text{रूढ़ि} \) (phonetic form of रूढ़ि). a master; an expert in his trade.

\( \text{रूढ़ि} \) (रूढ़ि) m. [Russian] A chair, a stool.

\( \text{रूढ़ि} \) (रूढ़ि) [cs.] Ash. m. and f.

A storeroom, garnary. See \( \text{रूढ़ि} \) [g. रूढ़ि] Ocean.

\( \text{रूढ़ि} \) (रूढ़ि) [g. रूढ़ि] Oceanic; oceanic.

\( \text{रूढ़ि} \) (रूढ़ि) Adj. Affliction, distress. See रूढ़ि.

\( \text{रूढ़ि} \) plur. of रूढ़ि, lit. times f. Assets; resources; state; means; circumstances; condition.

\( \text{रूढ़ि} \) [r. रूढ़ि] f. A cry for assistance; as interj. help! help! क. रूढ़ि = रूढ़ि.

\( \text{रूढ़ि} \) 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. रूढ़ि, f. रूढ़ि, plur. रूढ़ि, pres. रूढ़ि, inf. रूढ़ि.

\( \text{रूढ़ि} \) v. n. m. Entering, going in. रूढ़ि 'while going in'. 

\( \text{रूढ़ि} \) 'ingress and egress'.

See रूढ़ि.

\( \text{रूढ़ि} \) (रूढ़ि) f. A manger, a stall.

\( \text{रूढ़ि} \), \( \text{रूढ़ि} \) (रूढ़ि) [r. रूढ़ि] adj. m. and f. A vagabond; bewildered.

\( \text{रूढ़ि} \) p. p. Crammed, convulsed; from verb रूढ़ि.

\( \text{रूढ़ि} \) (रूढ़ि) [g. रूढ़ि] m. An organ; a medium.

\( \text{रूढ़ि} \) ult. adv. Organically.

\( \text{रूढ़ि} \) adj. m. Organic.

\( \text{रूढ़ि} \) adj. m. Urdu, Hindustani.

\( \text{रूढ़ि} \) [r. रूढ़ि] f. A duck.

\( \text{रूढ़ि} \) m. A camp, an army, a horde.

\( \text{रूढ़ि} \) same as रूढ़ि [cs.]

\( \text{रूढ़ि} \) f. A large pack-needle.

\( \text{रूढ़ि} \) p. p. Curdled, coagulated; from verb रूढ़ि.
A duck. See  nd  

adj. A man of Urhai.

an adj. with Arab-Pers. ending. Russian style; European windows. Shoes with high heels, to be distinguished from Russian. Any Russian or European thing which has been introduced through Russia.

f. adj. A Russian.

male; a vigorous man; plant which bears only staminate flowers.

m. Stamen, stamina, filament; pith.

colloq. The fecundating faculty; vigor.

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

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

gallary.

'the presents given to some responsible persons at the time of escorting a bride to the house of the bridegroom';

'such a present to the master of the town or village';

'such a present to the uncle of the bride';

m. and f. A traveller, a passenger, a journeyman.

[s. t.] Traveling, journeying.

[ s. t. 8.] Horizion.

adv. Horizontally.

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

[ II.  E I ] m. Urim and Thummim.

Naked, nude (more correctly  ).

Mr. m. A kind of coarse cotton cloth.

f. The Old Testament; Pentateuch.

m. A saddle-girth made of hair and used chiefly
to bind a pack-saddle, a belly-band.

(usually followed by  as,  m. Descendant; progeny, offspring (of lower animals).

Comp. p.  

, colloq. , colloq.  
m. Mr. adj. A man of Urmi.

Ash. see preceding.

A Greek. t. 

Orang-outang.

m. Delay, hindrance.

[ ] m. Euroclydon; south-east wind.

[ ] m. A stole; a girdle (more correctly  ).

n. Entering, entrance; beginning.

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

[ t. adj. indecl. Middle sized; a middle aged person; mediocre.

[ ] adj. m. Orthodox.

[ ] f. Orthodoxy.

[ ] f. Orthography.

adv. Orthographically.

f. Orthographical art, orthography.

f. A large pack-needle.

[ t. m. A cover, a wrap.

[ t. p. ] m. One who is guilty of sodomy, a bugger.

[ t. p. s. ] Sodomy, buggery.

[ H. ] Hosannah; also used as a name of a person.

The branches of the red willow tree, which are used on 'Palm Sunday'.

ult. A dragon, a large serpent; met. a large and violent person or animal.

f.  

[الدو] adj. m. and f. A contemptuous term for an untrustworthy person, a liar. (Probably from [درو].)  

[الدو] adv. and adj. Glancingly; transiently; inaccurate.

f. A goat. See [درو]

[الدو] conj. Because, for the reason of.

[الدو] f. Memorization, publicity. Construed with [درو], e.g., [درو] 'to memorize'.

[الدو] adj. m. and f. Clever, smart.

Cleverness.

[الدو] adj. m. and f. Free, independant; liberated, exempted.

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

[cs.] Mt. v. i. and v. t. To spin (usually written ֓אִדָּא).

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. ֓אִדָּא. f. ֓אִדָּא. plur. ֓אִדָּא, pres. ֓אִדָּא. inf. ֓אִדָּא. Alk. See preceding. 'he goes. ֓אִדָּא 'he will go'.

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

Alk. ptcpl. m. One who goes, transient; a traveller.

m. ord. Yarn, fibre. See ֓אִדָּא [a. אָדָא] adv. and adj. indefl.

In the first place; without beginning, everlasting. See ֓אִדָּא and ֓אִדָּא.

֓אִדָּא, f. ֓אִדָּא, ptcpl. One who goes or passes. See ֓אִדָּא n. Going, walking.

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

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

֓אִדָּא [k. r.] adj. m. and f. Orator; eloquent; linguist.

Oratory; eloquence.

[ת. אָדָא] p. p. indecl. One who is gone or led astray, strayed or lost. Constrained with ֓אִדָּא or ֓אִדָּא [m. אָדָא] f. Permission, a permit.

֓אִדָּא [מ. אָדָא] 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.

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

֓אִדָּא [א. אָדָא] f. Interest on money; exaction; increase.

֓אִדָּא [p. אָדָא] f. Trouble, vexation, grief; sickness, disease.

֓אִדָּא [א. אָדָא] The angel of death. See ֓אִדָּא.
**Naswá** [cs.] Omnipresent, God.

**Sasí** [cs.] ALK. m. A relative.

**Tessabí** Relationship.

**Sújí** ult. adv. As soon as; when, whenever.

**Sújí** dim. adv. So little, as little as.

**Sújí** adv. and adj. Only, simply; alone.

**Súskí** [H. شاکی] m. A precious stone, amethyst.

**Súskí** Annoyances, grievances (used chiefly in the plural).

**Súskí** Annoyance, grievance.

**Súskí** colloq. ( Alic) [A. لحقو] m. and f. Foolish, fool. See سكش.

**Súskí** TUR. We. See سكش.

**Súskí** You, ye (colloq.).

**Súskí** we (colloq.).

**Súskí** GUL. ALK. You, ye (colloq.).

**Súskí** [cs.] We.

**Líthí** [A. آخر] f. The end, conclusion; destination; the future life.

**Líthí** [A. آخر] adj. m. and f. The last one, final. جالش لیثی finally (colloq.).

**Líthí** ult. interj. Prefixed to a sentence for the sake of emphasis; e. g. لیثی 'of course', 'exactly',

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**MT. adv.** Each other, one another.

**Líthí** [p. لیثی] m. A Mohammedan theologian, a learned man in law and theology, a doctor.

**Líthí** MT. A brother; a cousin; a friend; a companion.

**Líthí** ult. adv. Brotherly, fraternally.

**Líthí** [p. لیثی] m. A Mohammedan theologian, a doctor.

**Líthí** 

Brotherhood, fraternity; friendship.

**Líthí** [p. لیثی] f. A manger, a stall. ARM. وکک.

**Líthí** تر. Sin.

See سبحة.
Excrement, dung (used only in the plural). دمّرة، دمّرة
[lit. the excrement of the frog.] A green film which floats on stagnant water; an herb that grows in water. دمّرة، دمّرة
v. t. To discharge matter from the body. See دمّرة.

(ب) (ب) (ب) (ب) [cs.] m. adj. Last, final; back, behind.

Backwardness, slowness.

Last, final; back, behind.

n. Voiding excrement.

تَفَّضَتْ، تَفَّضَتْ (تَفَّضَتْ، تَفَّضَتْ) [cs.] adv., adj. and pron. m. More, again; other, another.

tَفَّضَتْ (تَفَّضَتْ) (تَفَّضَتْ) (تَفَّضَتْ) (تَفَّضَتْ) [cs.], Mt. تَفَّضَتْ, Tur. تَفَّضَتْ, Sال. تَفَّضَتْ نَصْبَة
"the day before yesterday", "the day after to-morrow".

[ا. تَفَّضَتْ] f. The future life, the end.

تَفَّضَتْ (تَفَّضَتْ) (تَفَّضَتْ) (تَفَّضَتْ) (تَفَّضَتْ) sub. and adv. f. The end, the conclusion; afterwards, backward. See تَفَّضَتْ.
Gaw. To come. See

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

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

Var. Probably a derivative of the word

adv. Then, afterwards; when.

[T. ایگ] m. colloq. A youth, a manly youth; a brave man.

Then, afterwards, when. See

f. Permission, licence, leave.

A needle-gun.

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

[c.s.] dual. , plur. colloq.

f. 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'.

Mt. A prefix placed before the present to make it of a generic or continual character, and occasionally before the pretrite, e.g. 'he stays', 'I like', 'he said', Lriz. S. S. 92. 6. Mr. corresponds with and also Mr. dialect, and Mr. Urm dialect.

Tun. def. art. f. The, that.

'the epistle', Lriz. S. S. 13. 17.

pron. f. She, that.

interj. An exclamation expressive of pain and fear.

Mr. (shortened form of the word ) There is. or 'thou art able'.

As. pron. f. colloq. She; that, that one; this, Lriz. S S. 91. 12.
'to deceive'. [lit. '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'.
'nigardliness'.
'dishonesty'.
'stealing'.
'empty hand'.
'poverty'.
'helplessness'.
'poverty'.

adv. Immediately, at once, (lit. 'hand in hand').

also [lit. 'Aidad']. interj. O justice! help! See م. 

[Aidadide]. interj. A stronger form of the preceding.

Mr. pron. indecl. Which, who.

[; colloq. م.]. Mr. SAL. م. A husband's brother, levir.

same as The relationship of.

[; colloq. م.]; Mr.
A messenger, an ambassador. Comp. f. اسکند. Mt. v. n. Spinning. See [ca.]
Mr. v. n. Going. See [ca.]
Mr. n. Going. See [ca.]
f. Ecema; a kind of herb.
[ca. adj. Exact, same.
[ca. f. Interest on money; increase.
A single person; a monk. سیم 'only son'.
See [ca.]
[ca. adv. Then, afterwards; (commonly written دیبله).
[ca. Etymology.
[ca. adv. Etymologically.
[ca. adj. m. Etymologist.
Mr. ant. adv. Now, this time.
See [ca. Mt. ant. adv. = [ca. Then, that time.
[ca. adj. m. An Italian.
[ca. Mr. pron. f. She. See [ca. Mt. same as [ca. A furrow.

[ca. adj. 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 [ca.)

[ca. prep. Like, as, about, nearly; according to. Var. [ca. [ca. [ca.]
[ca. adv. Where? whither? It is also pronounced [ca.], colloq. [ca.]
[ca. LIDZ. S. S. 118. 5. DUVAL, SAL. 54. 18.

Whereabouts, (from [ca.).
See [ca.

[ca. Victuals used in the house of the bride during the wedding, which are usually paid for by the bride-groom.

[ca. n. Eating. See [ca.

[ca. [ca. Condition, situation; quality.
[ca. [ca. lit. the bear's [ca. [ca.]
[ca. Mr. ant. adv. Then, that time. See [ca.

[ca. God.
[T. ایل] f. A tribe, a family, a dynasty.

[cs.] m. Stag, deer, hart, wild goat.

Mr. m. Supplication, begging.


[t. الک] m. Marrow; essence.

Var. [t. الک] [الک] adj. indecl. Tepid; soft-boiled (egg).

[Ass. یلیو] m. Elul, the twelfth month of the year, September; answering to the latter part of August and the first part of September. Amm. ینی. The prince of a tribe; a title of the Mogul emperors; a commander.


[t. ایل] Embassy, the mission of an ambassador or of a go-between.


[cs.] m. A fruit tree, a tree.

[خ. یل] Almighty God, Omnipotent, God. See [کلب] [t. ایل] f. Tribes (especially nomadic). originally is the plural of [کلب] [cs.] Mr. coll. f. A fruit tree, an orchard; fruit.

[کلب] [مین] Hind, the feminine of the stag.

[کلب] Alk. pron. m. and f. Which, which one of? See [کلب] adv. When (colloq.). See [کلب] [امین] [ایمی] adj. indecl. Peaceful, safe, faithful (used of a person).

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


[مین] m. Day-time, day.
[cs. †οὺς] adv. When, what time, whenever.

[α. ἰάμα] m. Faith, belief; Islamism; religion; conscience. 'I address your good faith.' Duval, Sal. 40. 17.

Which one of them?

[α. τ. ἰάμανσά] adj. indecl. Unbeliever, infidel; unjust, cruel.

[m. ἰάμανσά] adv. Yes, yea.

pron. She. See Ἰάμα.

[p. ἰάμανσά] adj. indecl. A room or suite of rooms lined with mirrors and other glittering surfaces; (more correctly ἰάμανσά).

pron. indecl. Which, who? Var. ἰάμανσά; contracted forms ἰα, ἰα, ἰα, ἰα, ἰα, ἰα.

[α. ἰάμανσά] (ιάμανσά) [cs.] State, declension, case, quality.


Var. ἰάμανσά. Tur. adv. ἰάμανσά When, while then. Linz. S. S. 3. 5.

[α. ἰάμανσά] (ιάμανσά) m. Isagoge.

[α. ἰάμανσά] (ιάμανσά) m. Band, tie, fetter.

Var. ἰάμανσά, ἰαμανσά, ἰαμάνσα, ἰαμανσά, ἰαμάνσα. See ἰάμα.

[α. τ. ἰαμάνσά] (ιαμάνσά) m. Jasper, ruby.

adv. ἰαμάνσά Then, that time.

[α. τ. ἰαμάνσά] (ιαμάνσά) m. A bond, a fetter; (more correctly ἰαμάνσά).

Var. ἰαμάνσά. See ἰαμάνσά.

[α. τ. ἰαμάνσά] (ιαμάνσά) m. Ascension, ascent, a going-up, Luke 9. 15; (more correctly ἰαμάνσά).

adv. ἰαμάνσά That time. See ἰαμάνσά.

[α. ἰαμάνσά] (ιαμάνσά) m. A rock, precipice, a large stone, f. ἰαμάνσά a small rock.

[α. ἰαμάνσά] (ιαμάνσά) m. Economy.

adv. ἰαμάνσά Economically.

[α. ἰαμάνσά] (ιαμάνσά) adj. m. Economist.

[α. ἰαμάνσά] (ιαμάνσά) Ἧλιος m. Honor, respect; glory.

Mr. ἰαμάνσά [Ass. iarú] Iyar, the sixth month of the year, May; answering to the latter part of April and the first part of May.

[α. ἰαμάνσά] (ιαμάνσά) The male organ of generation.

[α. ἰαμάνσά] (ιαμάνσά) f. Fault; charge; objection.
adj. m. A native of Iran, a Persian.

[T. اکرکی] adj. indecl. unbecoming, misfit; incorrect.

[ایشک آفسی] The chief usher at a wedding or feast.

[د. ca. Mr. Is, are. I have Var. یه، لیب، لیب، لیب، ترک، یه، فه، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، لیب، Lmdz. S. S. 15. 11.

Adverbial ending, e.g. external, Syriac.

[ئ. ara] adv. Then, afterwards.

[T. v. n. m. Sitting, a session.

[ئ. 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


See یه.

Mr. adv. Here. Var. یه، لیب، لیب، لیب، ترک، یه، فه، لیب، Lmdz. S. S. 82. 1. U.

To come. = یه.

colloq. Secrets, mysteries; (used only in the plural).

[ئ. ca. A chamberlain; one who has the charge of the interior.

[ئ. ca. 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 "flue", as a support for the "pile" of fuel. Comp.

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

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

f. ptcl. Glutton; itching. See یه.

The state of eating to excess. See یه.
[Eng.] adj. indecl. Equilateral.

[cs.] Ash. prep. Like, as; used with the pronominal suffixes, thus like me, like you, like him. See below.

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

[t.s.] Openness; frowardness, indecency.

v. t. and v. i. Sal. To come, to arrive; to happen. p. p. صي, f. صية
plur. صيد, pres. صيد, inf. صئد
v. n. and imp. coming; come.

[t. كشر] 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. قشر

[t.] sub. indecl. Mortar; cement; plaster. See below.

[cs.] v. t. and v. i. To eat, devour, consume; to embezzle; to corrode, wear out; to itch; to threaten, menace. p. p. جذب, f. جذبة

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

m. Moth; itching, itch f. إجلاء (pronounced also إتخب) ALK. ptcl., f. إجلاء, Eater. See the following.

Eating; victuals. See below.

n. f. Eating, devouring, consuming; embezzling; extravagance.

[cs.] m. An accuser, adversary; the devil.

[v. t. and v. i. To close, to shut, to cover. p. p. جذب, f. جذبة
|-------|-------|------|------|-------|

| Honor, respect, reverence, worshiping, honoring. |

| [cs.] Tel. Hate, animosity, a grudge. See. |

| [t. al] m. Crimson, rosy or light chestnut (color). See. |

| prep. To, unto, into, towards, against. is added simply for the sake of euphony. is only used as a prefix to nouns and the pronominal suffixes, e.g. (colloq.) for 'into the house'. See. |

| Ash. v. i. To weep, to mourn. See. |

| conj. contracted form of in. If not, but, except, otherwise. |

| adv. Especially, particularly. |

| A religious sect in Islam. |

| [a. p. s.] See preceding. |

| [t. b. al lit. hand to hand]. Immediately, at once. |

[K.] An expression of a resolute purpose, by all means; with negation, by no means.

[السْبَط] adv. Certainly, of course, by all means. Var.


[السْبَط] m. Marrow; essence. See [السْبَط] adj. indecl.

Tepid, lukewarm. See [السْبَط] ant.

f. Algebra.

[السْبَط] ult. adv. Algebraically.

[السْبَط] adj. m. Algebraist, pertaining to Algebra.

[السْبَط] f. Handle of an implement, a crank.

[السْبَط] m. A cloth with red and white stripes.

[السْبَط] m. Al gum tree, cypress; sandal wood. See [السْبَط]

[ges] prep. with the pronominal suffix of the third person sing. m.

Him, to him; it, to it.

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

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

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

suffix of the third person sing. m. Him, to him, it, to it. See مُلُكَّ.

[م. دَلِيلٍ] Elohim, God.

جُرَّاء prep. with the pronominal suffix of the second person sing. m. To you, you, for you.

[م. اَلْحَر] f. lit. a small plum.] A plum, a plum tree.

ARMS. ُنَجِّكَ.

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

[م. اَلْحَر] f. A single plum; the whole species of the plum; ُنَجِّكَ individual plums.

ARMS. adv. Carelessly, for nothing, Lmz. S. S. 147. 17.

غُرَّاء plur. Brownies, small and invisible creatures. See or

[م. اَلْحَر] adv. Thinly, slightly, sparsely. َاَلْجُرَّاءَ *the snow has thinly settled*.

ْجُرَّكَهُ *wheat thinly sown*. A word of uncertain etymology.

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

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

جُرَّاء prep. with the pronominal suffix of the third person plur. Them, to them, for them.

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

جُرَّاء Tla. prep. with the pronominal suffix of the first person plur. To us, us, for us.


غُرَّاء [الِبَيْعُ وَالبَيْعَةُ] f. The tail of an Asiatic ram, which is large and fat and weighs several pounds.

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

جُرَّاء prep. with the pronominal suffix of the second person sing. f. To you, you, for you.


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).

[ḥ. ṣalāḥ] m. Almug, al-mug tree; probably sandal wood.

See

[R. ṣala] 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. Monopoly. See

Thousands, used always with and immediately following it; as, 'thousand thousands'.

adj. indecl. Habitual, the result of frequent use, (Arabic form of adverb.) from verb ِيلك, ِلك.
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.

f. Favor, respect, regard, attention.

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

v. i. To swear. See 

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


Mr. An orchard. See 

f. A promise to protect certain interests,
 Amir, a commander, a chief, leader, a prince, a title of the prime ministers. (أمير تولتاشئ) 'commander of the artillery'. (أمير الموج) 'great admiral'. (أمير المومئين) 'Caliph, commander of the faithful'.

مُصَدَّمٌ [أ. پ. مُصْدَمَة] m. A prince, one of noble birth.


[شِبَتٌ] adj. m. and f. Cunning, artful.


[عَمْامِ] [أ. م.] Imam; in Islam, a leader in religious matters, prelate, patriarch, Caliph. (عَمْامِ) Imam who recites the Friday prayers for the sovereign.

[بَخَّة] f. A turban, a tiara, worn by Musulman priests and judges.

[عَمَامَة] f. Imamate, the office of the Imam.

[عَمَانٌ] [أ. عِمان] m. 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.

مان,مانه (p. مانون) m. A dish, a vessel. Arm. مانشًا. See مانًا.

[cs.] The memoria technica of the letters أ, ا, ك, ل which are prefixed to the roots of the verbs in making the tenses.

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

امانتكار, امانتدار m. and f. A depository.

Lidz. 217. 12.

[ap. s.] A depository.

مقصوب, colloq. مقصود مقصود m. Imperial, a Russian gold coin of the value of seven dollars and seventy-two cents.

[Eng.] Impenetrability.

مفحص مفحص m. Same as مفحص. [Latin Imperator] Emperor.

مفحص, colloq. مفحص مفحص g. v. To be able.

مفحص ptcpl., f. مه، مه, Able, capable.

عجة, عجة [cs.] The gekko, lizard. See عجة.

عجة [cs.] v. t. and v. i. To say, to tell, to speak, to talk, to utter. p. p. عجة، عجة plur. عجة، عجة pres. عجة، عجة, inf. عجة.

متر. A auxiliary, forming an imperative; as, اذهن, اذهن, ‘let him go’, or ‘tell him to go’. From verb اذهن, preterite, He said; as, اذهن, اذهن, ‘Jesus said unto him’; archaic. (Matt. 8. 7.)

also Alk. إمر [ap. s.] m. An order, a command; a business.

قصد v. n. m. Saying.

لحم (p. لحم) [cs.] Lamb, the first sign of the zodiac, Aries. See لحم.

لمح f. Grumble, complaint, mutter, murmur.

لمح ult. f. A rumor, a hearsay.

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

امه, امه f. امه, adj. An American.

امه 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 

(ئلا),  ptep. One who speaks, tells or says.

n. Saying, telling.

ult. f. Mutter, murmur.

[cs.] A maid-ser vant, a maid. See 

, colloq. contracted form of 

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

, def. art. The.

conj. If.

[cs.] Tkh.  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.

(ئنا) [P. إنا] f. Storage, store-room, garner; reservoir (pronounced rather 

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.

[ئنا] m. Jaw, jaw-bone.

[ئنا] m. Ob, b. Carparison, trappings (used in the plural form and somewhat slightly).

adv. Only, simply.

[ت] [ئني] 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.

[ئي] p. p. Hurt, injured, wounded in feeling. The only form used with Syriac auxiliaries 

and 

to denote various tenses, e. g. 

he
was hurt.  

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.  

con. If [rare].  

TEL. That he is, that is.  

pron. They, those.  

Sh. pron. See preceding.  

Mr. A spindle, distaff.  

lit. a malik of Anzal (place). A dwarf, pigmy.  

pron. They, those.  

pron. Those, they.  

Mr. A worm which annoys sheep in spring.  

pron. They, those.  

Egotism.  

Purpose.  

f. Conscience, (often promiscuously used with  purpose).  

f. Inch.  

v. i. To be shy, to fear, to shrink back, to be discouraged.  

f. Denial, disavowal, refusal, negation; construed with the verb.
The two angels who examine the dead at their graves.

Timid, shy.

Fear, timidity, want of courage.


Also analysis. m. Analysis.

To revile or abuse the dead.

Egotism. See

[Eng.] Necessity, essential.

ult. adv. Essentially, necessarily.

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.

Tra. Bravo! See

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

A person of enormous size, abnormal.

Mr. The lower part of a shroud.

Avaunt, be gone.

Inertia.

abs. and cons. of. Man.

'a man of friends' or 'lover of friends' 'Hobgoblin, an imp.' 'a servant in attendance'.

A man, human, 'some men'.

A woman, a wife (Al. version Matt. 11.11).

ult. adv. Manly, humanly.
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.

[a. 'Araπτυκός] m. Antarctic.

adv. finally.

[f. Anatomy. See ]

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

[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. Revenge, vengeance (construed with ).

adv. Ever, certainly, with never.

m. Myrtle tree or shrub.

[f. Black pepper. See ]

Household effects, furniture. See

[m. Instrument, tool, weapon, arm.

[f. Proof, evidence; an achievement. See

[m. Prodigal, wasteful.


Black pepper. See

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

[A'λμ. A master, teacher. See ]
[g. στάδιον] f. A race-course, distance of an eighth of a Roman mile.

[ρ. σταδάρχα] sub. and adj. stoic; stoical.

ult. adv. Stoically.

Stoicism, stoicalness.

[γ. στοιχείον] m. Element, principle.


[γ. στόμαχος] m. Stomach.

[π. στὼν, γ. στύλος, Skt. sthūna] m. A pillar, a column.

'break'.

[α. σταθερά] f. Resignation of an office or position (construed with δια). See

[μ. m. A glass, goblet, a tumblar.


[ρ. σταριά] m. The lining of a garment, the inner side of a garment.

[ρ. τ. σταράντα] adj. m. and f. A cotton or linen cloth intended specially for lining.


[ρ. αστρονομία] adj. m. An astrologer.


[ρ. αστρονομία] adj. m. An astronomer.

[α. στρατιβευτής] or ρ. στρατιβόλη] Estrangolo, the form of the Syriac alphabet which prevailed during the flourishing period of Syriac literature; to be distinguished from the later cursive script called


v. n. m. Ascending, going up, climbing, rising. 'up and down'.

[α. αναζήτω] m. Ascending, rising.

[π. ανδρίδα] m. Bound, a prisoner, captive.

v. n. m. Binding,
tying. 'waist'; 'apron'; 'breast-plate'.

`[g. ὀχλίας] f. School. See

Scholarship.

[g. ὀχλίος] m. Scholia.

Threshold. Var.

Ass. askuppu.

m. Scheme, plan, design, habit.

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

f. A landing place, port; a gangplank.

A stool.

[gamma. οἰκήματι] m.

[ital. scala; t. άσκησε] m.

A landing place, port; a gangplank.

A stool.

[gamma. οἰκήματι] m.

vinegar, honey] m.

Oxymel. Arm. ὀξυμέλ.

Islam, Mohammedanism; resignation to the will of God.

See preceding.

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

[alpha. πρόσοργος] m. Sifted earth applied to the bodies of infants instead of powder.

[alpha. s. n. Mohammedanism.

See preceding.

Household furniture, household effects, chattels.

[gamma. μάσα] A night policeman. See

f. [alpha. ἀνάμεθα] Mt. Basis, foundation


[gamma. σπόγγος] m.

Sponge.

Threshold. See

[gamma. ὁμήρος] m.

Adder, asp.
m. Sphere; omelette cooked in a round form.

adv. Spherically, in the form of a sphere.

adj. m. Spherical, globular.

f. Spinage.

f. Asp, adder. See  [k. aspār, lit. rider] f.

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. p. sērēr. Arm.

f. [g. ἀσπάραγος] Sparagus, asparagus.

[Arm. sērēr] m. A quince, a quince tree.

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

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

p. p.  plur.
a belt, girdle, band, tie (ALK. version Matt. 3. 4).

[asimil] Israphiel, the angel who will sound the trumpet at the last day.

n. Binding.


f. A resignation of an office.

[g. ἀπειρός] m. a coin.

The Turkish coat of arms.

[r.] A glass, a tumbler. See [t. استنک] sub. and adj. indeed. Extra; something on the top of another, a superaddition.

[g. ἠσθοῦς] m. Isthmus.

ALK. Practice, use.

The practice of augury.

[p. t. تستانع] m. The lining or covering of the inner side of a garment, the inner side of a garment.

f. An idol. Comp.

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

adj. An Austrian.

m. and f. A cotton or linen cloth intended specially for lining. See [هیوندیک].

adv. Now, at this time.

prep. Upon, on. See [یند].

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

[asimil] [t. اعضا] colloq. [asimil] [t. اعضا] f. Confidence, trust, credit. 'reliable, trustworthy'.

[asimil] [t. استنگاد] f. Confidence. See preceding.


[asimil] See preceding.
ki conj. Also, too, and.

êî, colloq. nîn, fînîn, v. t. To bake
bread. p. p. êînîn, fînîn, plur. fînîn, pres. fînîn, inf. fînîn, fînîn.

êî (H. خوف) m. Ephah, a
measure of capacity.

êî m. Mould. See See
êî (H. خوف) m. Ephod.
êî f. The covering or coating in-
crusted on the surface of a liquid
or a wet substance which lies long
in warm and damp air, mould.

êî (ךונ) m. A gibbet, a
cub used to throw into trees to
beat down fruit.

êî [g. Ἄπολλών] Apollyon, the
destroyer, used in Rev. 9. 12 for
Abaddon.

êî [A. אפסל] ALK. adj. indecl.
Better, more.

êî, colloq. nîn, fînîn. Baking.
êî colloq. n. Baking, the act of
baking.

êî (ךונ) f. înîn, ptocl. Baker.
êî (ךונ) adj. and n. Epicurian,
epicure.

êî Epicurianism.

êî n. Baking, the act of baking.

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

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

êî Plato the philo-
sopher; a learned man.

êî conj. Though, although,
notwithstanding.

êî (ךונ) [T. אנדנ] Master, lord, sir.
êî (ךונ) m. Charming or
training of snakes; deceit.

êî (ךונ) [P. T. אנסונ] A
charmer of snakes, an enchanter.

êî (ךונ) [P. T. אפע] The act of
charming or training snakes.

êî (ךונ) [g. אפוניוו] m.
absinthium, wormwood.

êî (ךונ) Bishop.
Episcopate, Bishopric.
êî (ךונ) adj. Episcopal,
episcopal.

êî Episcopalianism.

êî (ךונ) m. Gall-nut.
êî, colloq.
adj. An Afghan, a native of Afghanistan, the Afghan language.

A creature, a person; used with negative e. g. 'there is not one single creature in the wilderness'.

Well done! bravo! (an expression of applause).

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

colloq. A member of the Afshar tribe, a Musulman.

colloq. Mohammedanism.

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

Glorification, pride.

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. Proof, affirmation, confirmation; an attainment, achievement.

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

Precipice, steep cliffs and places, a zigzag road.

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

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


ult. adv. Originally, naturally.

f. Apparatus; odds and ends of household effects.

adj. Original, real, genuine, essential.
 Authentication, genuineness.

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

ult. adv. Naturally, essentially.

colloq. coloq. f. Natural, physical.

Naturalism, nature.

A. A company of tradesmen, shop-keepers.

Proof; achievement.

Also p. p. n. ptcpl. pres. See

f. Spination.

Epilepsy, fits.

Garner, storeroom.

Prosperity, good fortune. 'unfortunate'. 'fortunate'.

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.

g. v. of which it seems to be another reading. A strong and bitter liquid; wine undiluted with water.

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

Also Mr. Foot, leg; pace, gait; proportion, quantity. 'bad omen'. 'pregnancy, conception'. 'constipation'. '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'.

fee or reward for the attendance of the physician; the reward of a messenger.

m. Clime, climate. See [A. άκριμ].
it. adv. At least.

g. έπικρατιά] m. Church; congregation.

adj. m. Ecclesiastic, ecclesiastical.

eclipse. See ἑκκόρσεμεν.

f. One of a pair of pantaloons, a trouser leg.

kindred, near relatives (used only in the singular).

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

f. Acknowledgment, promise, agreement; confession.

A written agreement, a contract.

v. i. To be cold or cool; to be discouraged. p. p. ἁπτόμενος, f. ἁπτότας, plur. ἁπτότας, pres. ἁπτόμενος, inf. ἁπτόμενος.

'v. n. m. Becoming cold, cooling.

(p.) f. A person or a thing becoming cold or cool.

[n. Window. Var.

n. Cooling, the process by which something becomes cold.

m. Space, interval, centre; friendly relation. See ἱερά.

m. The price paid for grinding wheat or the like by a mill.

Comp. ἱερ.'

v. i. To coagulate, to curdle (as matzoon) to thicken. p. p.

f. ἱερός plural ἱερά pres. ἱερός, inf. ἱερός.

v. t. To seize, arrest, to take hold of, to catch. p. p.

f. plural pres. ἱερός, inf. ἱερός.

v. i. and v. t. To snow, to hail.

f. to rain (usually written ἱερός).

Water already used for washing, waste water (com-
monly used in the plural. " is aspirated).

[Arabic text]

m. A proprietor, superior, boss.

Proprietorship, bossism.

[Arabic text]

f. A cart, wagon, carriage; See...

[Arabic text]

A carter, a driver, charioteer, wagoner.

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

[Arabic text]

m. Four.

[Arabic text]

f. Four.

by four, 'fours'.

four fifths', 'four parts'.

Wednesday.

All four of them.

[Arabic text]

m. Forty.

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.

[Arabic text]

ALK. Same as preceding.

v. i. and v. t. To have or to cause to have spasms or convulsions, to convulse. p. p. plct.

pres. inf.

ptctpl. One subject to convulsions, convulsive, spasmodic; causing convulsions.

n. A muscular contraction of the body or some parts of it, chiefly of the hands and feet; spasmodic contraction of muscles, convulsion, spasms, cramp, twisting.

[Arabic text]

f. A request, solicitation; hope.

[Arabic text]

ult. m. ALK.

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

[Arabic text]

Purple. Same as preceding.

adv. In a soliciting manner, entreatingly.
Mr. It. The floor, ground.

v. i. and v. t. To curdle, to coagulate. **p. p.** یکی‌دار, f. یکی‌دار. **plur.** یکی‌دار, pres. یکی‌دار, inf. یکی‌دار. [A. p. and t. لازم] f. A written document expressing the sovereign's will; a mandate, a ferman.

آرد, آرداب (f. یکی‌دار) flour, بآرد water] A A watery and tasteless food, a semi-liquid food for animals made of water and flour, mash, bran; slop.

[پ. لازم] A Persian legislator who flourished about the year 200 of our era.

**ptcl.** Coagulative, coagulator.

n. Curdling, coagulation, the act of changing from a liquid to a thickened state.

One who breaks wind. Var.

ALK. Thick, heavy.

LIND. S. S. 406.

ALK. A pack or load for one side of a pack animal, a half load.

m. Alms, charity (commonly used in the singular).

n. Spittle, saliva.

adj. m. Ductile.

Ductility.

Ductility, ductility.

m. Cedar, cypress tree.

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

A kind of large

[پ. لازم] A kind of apple.


[cf. پ. لازم and خ] Surroundings, environs, outskirts.

v. i. and v. t. To be cheap, to cheapen, to make cheap. **p. p.** یکی‌دار, f. یکی‌دار, یکی‌دار plur. یکی‌دار, pres. یکی‌دار, inf. یکی‌دار. [پ. لازم] ALK. or **پ. لازم** adj. indecl. Cheap, low priced, low.

E. ارزان, ARM. یکی‌دار, یکی‌دار.
Cheapness; a time of cheapness and plenty.

Cheap.

adj. Cheap.

(نفلة), adj. Pertaining to ordinances, with ordinances of the church.

Mr. A species of fig.

(فَلَة), ptcl. One who lowers the market or cheapens goods.

Cheapening; rendering cheap, lowering the market.

(f. A water-mill, a mill.

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

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

Sure, careless, fearless.

Fearlessness, carelessness; security.


An 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. n. plur. pres. n. 

Sal. (dual فَلَة, plur. فَلَت) Lion.

Sal. (فَلَت), (فَلَت) A holiday, a festival. See 

v. i. To coagulate, to curdle. p. p. 

f. n. plur. ptcl. 

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. p. p. 

f. plur. 

adj. Mr. Long.

[Skt. ārya] m. Aryan (race).

[t. ارخاح lit. matter, pus] adj. Indec. A very disagreeable and quarrelsome person; miser.

(f. A rainy day, a rainy time. See 

m. ptcl. Anything that curdles or can be curdled.
Sweet basil, an odoriferous herb.

*collog. v. t.* To spit. *ptcp.* See.

n. Raining, snowing, hailing.

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

f. A patch, patchwork. See.

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

f. Arithmetic.

adv. Arithmetically.

adj. Arithmetician.

m. Tower, a small citadel.

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

pres.

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

f. A small saw.

f. Archbishop.
Adv. In the Aramaic or Syriac language.

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

Harmony, harmonica.

f. Pomegranate.

Var.

adj. Hellenic, Greek, heathen, gentile.

adj. Aramean, Syrian, Aramaic, Syriac.

Hellenism, heathenism. Aramaism.

m. A widower.

Widowhood, widowerhood.

A widow.

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

f. Earth, land, soil, ground, back-ground.

adj. Earthy, earthly.

ult. adv. Terrestrially, after an earthly manner.

adj. Earthy, earthly, pertaining to this world, made of earth.

n. Earthliness, terrestrialness.

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

One who stagers.

n. The state or condition of a stagerer, staggering.


Var. ემხავებო. Var. კვეთი, ხემი, ქეთი.

v. n. Spitting.

v. i. and v. t. To delay, to wait, to expect, to continue, to cause to delay. p. p. ღალება, plur. ღალება, pres. ღალება, ptcpl. ღალება.

See მოპორი.

Delayer, one who delays; slow.

n. Delay, procrastination.

One who spits.

n. Spitting, expectoration.

[ca.] v. i. and v. t. To draw out or expand (a ductile metal).

Mr. [r. ბეჭევი] f. The rate of speed in motion; pace, gait; attack; assault. See პირ.

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

imp. Hush! be silent! Used also as an interjection. It is an abbreviation of the imp. �',['. ხალდო, or from the verb ხალდო 'to be silent'.

Tla. v. i. To come, p. p. მოჭაშა, plur. მოჭაშა, pres. მოჭაშა, ptcpl. მოჭაშა.

To sup. See მიჭალა.

Tla. [r. თგასდი] indecl. The master of work, one who has the charge of the provisions at a feast or wedding.

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

colloq. — არხი The seventh, a seventh part.

Tla. and Alx. Seven.
Same as preceding.

Ash. Seventeen.

Tkh. Same as preceding.

A dragon, a large serpent; See [אדרן].

The planet Jupiter. See Correctly Assyrians.


Supper. See [אשימת]. Avalanche.

Another reading of [אשימת], pivot of a door.

Dual [אשימת], plur. [אשימת]. Testicle.

Mr. m. and f. A cook. See [אחמה].

A testicle.

[ cheering] also [ cheering] f. Latch, a catch for a door; design, plot; pull.

[ אשימת] adj. A keeper or driver of donkeys.


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


[_sal] f. A torrent, a violent flow.

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

[ אשתנה] To fester and discharge corrupt matter, (said of a wound) construed with [אשימת].

[m. A purgative medicine, cathartic.

[art. אשתנה?] adv. adj. Moderately, tolerably; tolerable.


[アクנה, colloq. ] Friendship, acquaintance, intimacy.

Mr. A kind of apple.


Cookery.
Kitchen, restaurant, cuisine.

Ingredients, baser ingredients, foreign elements also

Asherah, a Semitic goddess, the consort of Bel. See asherah.

[t.] adj. indecl. Stout and fast growing (child or young of an animal), fast growing (plant). See

ashreef.

[t. ایا شریا کیا؟ lit. between acts] a cup of wine taken between meals.

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

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

Six.

Six. 'six by six'.

'six sevenths, six parts'.

Bottom, foundation, basis; fundament, buttocck; anus; sole (of a shoe).

The concluding part, end, conclusion, termination; the root of a plant.

The remainder of any thing, sediment, dregs. 'rubbish, odds and ends, remnants'.

Fever.

Tk. Six hundred.

Tk. Sixth, one sixth.

Tk. Six hundred.

Tk. Sixteen.

All sixteen of you.

A pecuniary penalty, fine.

Hexaëmeron, an account of the six days of creation.

Mt. Ashur.

All six of them.

Tk. There is, there are. See

v. t. and v. i. To come, to draw near, to occur; to fit; to enjoy; to
succeed; to be fruitful. p.p. ᵘ⁰ Guth, f. ʳ Guth, plur. ʳ Guth, Mr. ʳ Guth, pres. ˢ Guth, colloc. ˢ Guth, Mr. ˢ Guth, inf. ˢ Guth. Var. ˢ Guth, ˢ Guth, ˢ Guth, ˢ Guth, 'the crops are good.' ˢ Guth. 'I enjoyed this supper.' ˢ Guth. 'He succeeded.' ˢ Guth. v. i. To sit, to sit down, to sit up; to dwell, to settle down; to rest; to watch. See ˢ Guth.

ʳ Guth, f. ʳ Guth, ptcpl. One who sits or settles, an inhabitant.

ʳ Guth v. n. m. Sitting, dwelling, settling.

See ʳ Guth. AЛК. Proof, evidence.

ʳ Guth n. Sitting, dwelling.

ʳ Guth (ʳ Guth) [Ass. atūnu, utūnu] m. Furnace.

ʳ Guth adv. In the Assyrian language.

ʳ Guth (ʳ Guth) adj. An Assyrian, belonging or relating to Assyria.


ʳ Guth ult. adv. Literally, letter by letter.

ʳ Guth n. Coming, arriving, occurrence, event.

ʳ Guth colloc. v. i. and v. t. To sit, to dwell, ptcpl. ʳ Guth, n. ʳ Guth. See ʳ Guth.

ʳ Guth (ʳ Guth) [g. Alē'oph] adj. m. Ethiopian, belonging or relating to Ethiopia.


ʳ Guth [g. ἤθικον] f. Ethics, moral science.

ʳ Guth ult. adv. Morally.

ʳ Guth, ḥ Guth, m. Morality, upright conduct.

ʳ Guth [g. ἡθόπ] m. Esther (rare).


ʳ Guth colloc. adv. So, thus, likewise. See ʳ Guth.

ʳ Guth (ʳ Guth) [t. ἦθην, άθην] A horseman, cavalier.

ʳ Guth (ʳ Guth) [g. ἄθλος] m. An athlete, champion, a warrior.

ʳ Guth ult. adv. Athletically.

ʳ Guth ult. adv. Athletics, contest.
Atlantic (ocean).

Collection of maps bound together, atlas.

A satin fabric, satin.

Atom.

[Ass. itimali] The day before yesterday, yesterday.

[...] f. Obedience to a command, submission, loyalty.

[...] Unity, concord, compact.

Ephphata 'be opened', (Mark 7. 34).

colloq., Country, land, home.

Eng. f. Attraction.

adj. m. Of or belonging to country; local; [rare].

A subject of a certain landlord, who owns property in another landlord's soil; a foreigner; an outsider.

The state or condition of being an...

f. A tumor, gland.

Var.

[p] A pyrotechnic display, the use of fireworks.

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


Tia. Ashith. m. Nine.

Ninety.


Nineteen.

Tkh. All nine of them.

m. and f. A fire worshipper.

VITA.

The author was born April 25, 1853, in Urmì, Persia. Having received his preliminary education in the town-school and at home, he entered Urmì College, Urmì, 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 Urmì 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.

In 1895 he was appointed Lecturer in Modern Oriental languages at Columbia, and was candidate for the degree of Doctor of Philosophy, his subjects being the Semitic and Indo-Iranian languages.

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